

WEST CULBURRA

Lots 2 and 3 DP 1279350 (previously Lots 5 and 6 DP 1065111),
Culburra Road, Culburra Beach, NSW

ANTHROPOLOGICAL ASSESSMENT REPORT

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21 November 2023

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Acronyms

ACHA	Aboriginal Cultural Heritage Assessment
ACHMP	Aboriginal Cultural Heritage Management Plan
AIATSIS	Australian Institute of Aboriginal and Torres Strait Islander Studies
AHIMS	Aboriginal Heritage Information Management System
DCCEEW	Department of Climate Change, Energy, the Environment and Water
DEC	Department of Environment and Conservation
DGEAR	Director General Environmental Assessment Requirement
DPE	Department of Planning and the Environment
EP&A Act	<i>Environmental Planning and Assessment Act 1979</i>
FPIC	Free, Prior and Informed Consent
ha	hectare
HNSW	Heritage New South Wales
ICOMOS	International Council on Monuments and Sites
IPC	Independent Planning Commission (NSW)
Km	kilometre
LALC	Local Aboriginal Land Council
LEC	Land and Environment Court
LEC Act	<i>Land and Environment Court Act 1979</i>
NSW	New South Wales
OEH	Office of Environment and Heritage
RAPs	Registered Aboriginal Parties
SCC	Shoalhaven City Council
SL	Sealark PTY LTD
SSD	State Significant Development
UNESCO	United Nations Educational, Scientific and Cultural Organization

Executive summary

In March 2021, Heritage NSW advised the NSW Department of Planning, Industry and Environment that they supported the need for a better understanding of the Aboriginal cultural significance of Sealark Pty Limited's 46 hectare (ha) proposed subdivision and development west of Culburra on Lots 2 and 3 DP 1279350 (previously Lots 5 and 6 DP 1065111), Culburra Road, Culburra Beach, NSW including further research into oral history records held at the Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS).

In May 2022, Sealark Pty Limited engaged Austral Archaeology to complete the required archaeological investigations. Austral engaged Susan Dale Donaldson undertake an anthropological assessment to identify any intangible and tangible cultural values associated with the proposal, in consultation with Aboriginal people, and to develop safeguards to avoid, minimise, mitigate or manage impacts to any identified values. The archaeological and anthropological reports will be included in subsequent Development Applications when lodged with the Shoalhaven City Council (SCC).

The anthropological assessment took place between June 2022 and June 2023 with delays associated with the release of the AIATSIS materials and the availability of Aboriginal participants. Whilst it is understood that the entire landscape is culturally significant to Aboriginal people, this assessment did not identify any specific places within the study area of high cultural significance such as places of ritual or spiritual importance (for instance, bora rings, birthing sites, mythological story places, dreamtime pathways / song lines, or places where ritual teachings are or were undertaken).

This assessment identified a number of cultural values directly associated with the study area relating to travel and the collection of natural resources. The study area is also valued as a place where totemic species and supernatural cultural beings might favour as a forested environment in which to habituate. Importantly the study area is part of a named 'Country' with Aboriginal custodians who hold the traditional responsibilities to look after it. The study area may also be associated with a historical camping area used by Aboriginal and non-Aboriginal people, but this has not been confirmed.

The assessment also found that the study area is situated in a highly significant cultural landscape containing traditional spiritual and archaeological values. The cornerstone features of the cultural landscape surrounding the study area are Bundarwa (Beecroft Peninsula) and Cullunghutti (Coolangatta Mountain); two sacred places associated with the spiritual life and death of Aboriginal

people and the basis for Aboriginal people's cultural identity today and in the past. Situated between these two sacred places is Lake Wollumboola, a highly significant cultural area.

As recommended by Kuskie (2012) and subsequently requested by Heritage NSW, a review of AIATSIS oral history materials relating to Aboriginal man Jack Campbell has been undertaken as part of this assessment. It has been established that the cultural information contained in the 1979 AIATSIS audio and visual files, and in particular information relating to shell middens, do not directly relate to the study area. The AIATSIS records do however provide important details about the cultural significance of places in the landscape surrounding the study area including at Crookhaven Heads, Orient Point, Beecroft Peninsula, Jervis Bay and Currarong.

The rich archaeological record at nearby Crookhaven Heads, Orient Point and Lake Wollumboola strongly influences how the study area is culturally valued by Aboriginal people today. The few archaeological sites known to be located in the study area are understood by Aboriginal people to be connected to the archaeological story across the broader cultural landscape. Aboriginal people hold strong contemporary connections to these archaeological sites (shell middens and artefacts) primarily because these 'objects' are believed to have been deposited by their Ancestors and are thus a tangible reminder of the rich cultural life of the past.

There is a strong sense in the Aboriginal community, regardless of the archaeological evidence or the results from the AIATSIS search, that the study area is culturally significant by virtue of its association with the surrounding cultural landscape.

This assessment has identified how the proposed activities may threaten the cultural values identified in the study area:

- ground disturbance can damage or disturb archaeological sites;
- access restrictions hinder Aboriginal people's ability to exercise their customary rights and responsibilities;
- increased public activity in the culturally sensitive foreshore zone;
- lack of public recognition can lead to disrespecting Aboriginal associations to Country;
- invasion of pest species undermines culturally valued species;
- run-off into waterways can cause pollution and impact aquatic life; and
- loss of habitat will contribute to the cumulative impact of reduced biodiversity across the region which in turn diminishes a range of cultural practises and beliefs.

This assessment has identified the following cultural heritage management actions (some beyond the responsibility of Sealark) aimed at safeguarding the identified cultural values:

1. develop a regional cultural heritage management strategy (including a cultural landscape map and possible rezonings) to enable better decision making aimed at safeguarding Aboriginal values and practises across the cultural landscape (SL, SCC and HNSW);
2. favour impact to land that is already disturbed (SL and other developers);
3. continue to foster good relationships with the local Aboriginal community (SL);
4. ensure development plans protect nearby waters and minimise the likelihood of damage to midden sites around the foreshore of the Crookhaven River through increased public access (SL);
5. consider ways to ensure Aboriginal people can continue to access foreshore middens to enable site monitoring and cultural teaching (SL and HNSW);
6. involve Aboriginal people in the development of the Management Plan for Crown Land (in foreshore buffer zone) (SL);
7. support Aboriginal people to revisit the middens across the local area, recorded by AIATSIS (1979), to check their condition (SL and HNSW);
8. develop and install cultural interpretive signage in public spaces within the development footprint to foster respect between residents and local Aboriginal people (SL);
9. ensure built infrastructure (streets / footpaths / parks / pathways / seats etc) are allocated names reflecting local Aboriginal cultural concepts (SL);
10. employ the local Aboriginal community members with experience in land management to assist in the management of Sealark properties across the region (including at Culburra West and any Biodiversity Stewardship Sites) (SL);
11. as part of the Cultural Heritage Management Plan, understand and follow local Aboriginal cultural protocols in relation to any unexpected finds (the community wish to discuss options and return items / remains as close as possible to where they were found) (SL);
12. enable local Aboriginal community members to collect and propagate seeds as part of a broader long-term environmental program to rehabilitate cleared blocks with local flora species of cultural relevance (SL); and
13. as part of 1 above, consider rezoning the bushland to the west of the study area as a reserve for public enjoyment and use (which would also enable Aboriginal people to undertake cultural practises) (SL, SCC and HNSW).

1.0 Introduction

1.1 Background

In April 2010, John Toon Pty Ltd (on behalf of Sealark Pty Ltd) lodged a request to Director General Environmental Assessment Requirements (DGEARs) to subdivide (Lots 2 and 3 DP 1279350, previously Lots 5 and 6 DP 1065111), Culburra Road, Culburra Beach, NSW and construct a variety of dwellings, tourist development, industrial development, foreshore reserves, parks and associated infrastructure. The land is located on the southern side of Crookhaven River and Curleys Bay, and west of Culburra.

DGEARs were subsequently issued and included the following requirements in relation to heritage:

8. Heritage and Archaeology	
8.1	Identify whether the site has significance to Aboriginal cultural heritage and identify appropriate measures to preserve any significance. The assessment must address the information and consultation requirements of the draft <i>Guidelines for Aboriginal Cultural Heritage Assessment and Community Consultation</i> (DEC 2005).
8.2	Identify any items of non-indigenous heritage significance and, where relevant, provide measures for the conservation of such items.

In 2012, in order to satisfy Point 8.1 of the DGEARs in relation to Aboriginal Heritage, archaeologist Peter Kuskie completed an Aboriginal Cultural Heritage Assessment (ACHA) for the site including consultation and site inspections with Registered Aboriginal Parties including the Jerrinja Local Aboriginal Land Council (LALC).

The Concept Proposal Development Application (the Application) was subsequently lodged with Department of Planning (Major Project 09-0088) for determination by the Minister for Planning under Part 3A of the *Environmental Planning and Assessment Act 1979* (EP&A Act). The Application covered an area of approximately 92 ha. In 2015, during the assessment period, the Application was transitioned from Part 3A to State Significant Development (SSD) under Part 4 Division 4.7 of the EP&A Act, where it remained an application for a Concept Proposal.

In June 2018, after the assessment period, the Department of Planning and Environment recommended refusal of the Application to the NSW Independent Planning Commission (IPC). Following its review, the IPC refused the Application in October 2018.

In March 2019, the applicant lodged an appeal against the Application's refusal with the NSW Land and Environment Court (LEC) (Case Number 2019/00078149). As a part of this appeal process, the applicant's details were transferred from John Toon Pty Ltd to Sealark Pty Ltd. Sealark Pty Ltd is the present owner of the Concept Plan site.

A Section 34 Conciliation Conference was held in accordance with the *Land and Environment Court Act 1979* (LEC Act), which commenced on 14 November 2019. The s34 Conciliation Conference resulted in a significantly reduced development footprint, additional Aboriginal heritage discussions and refined water quality controls, amongst other things.

The footprint of the current proposal (Figure 1) is approximately half of that originally proposed in 2010 and is predominantly located on Lot 2 DP 1279350 with incursions into Lot 3 DP 1279350 on the southern side of Culburra Road. Sealark describes the proposal as involving three distinct precincts with a total urban development footprint area of 47.34ha (65.59ha when including foreshore & woodland reserve) with supporting infrastructure, being:

1. Town Centre Expansion (Business, residential & recreation land) which covers an approximate area of 14.24ha and incorporates:

- 3 mixed use lots ranging in size from 1,319m² to 6,559m²;
- 45 integrated housing lots ranging in size from 350m² to 508m²;
- 12 medium density residential lots ranging in size from 2,401m² to 4,073m²;
- Sportsground (multi field capacity) with supporting amenities;
- Parkland / Open Space area including a 100m buffer to the MHWL; and
- Road areas.

2. Industrial Centre Expansion (industrial land) which covers an approximate area of 6.32ha (does not include area of lot within town centre expansion) and incorporates:

- 13 industrial lots ranging from 1,937m² to 5,783m²;
- Parkland / Open Space area and,
- Road areas

3. New Residential Area (Residential & Recreation land) which covers an approximate area of 26.78ha and incorporates:

- 244 low density residential lots ranging in size from 511m² to 1,230m²;

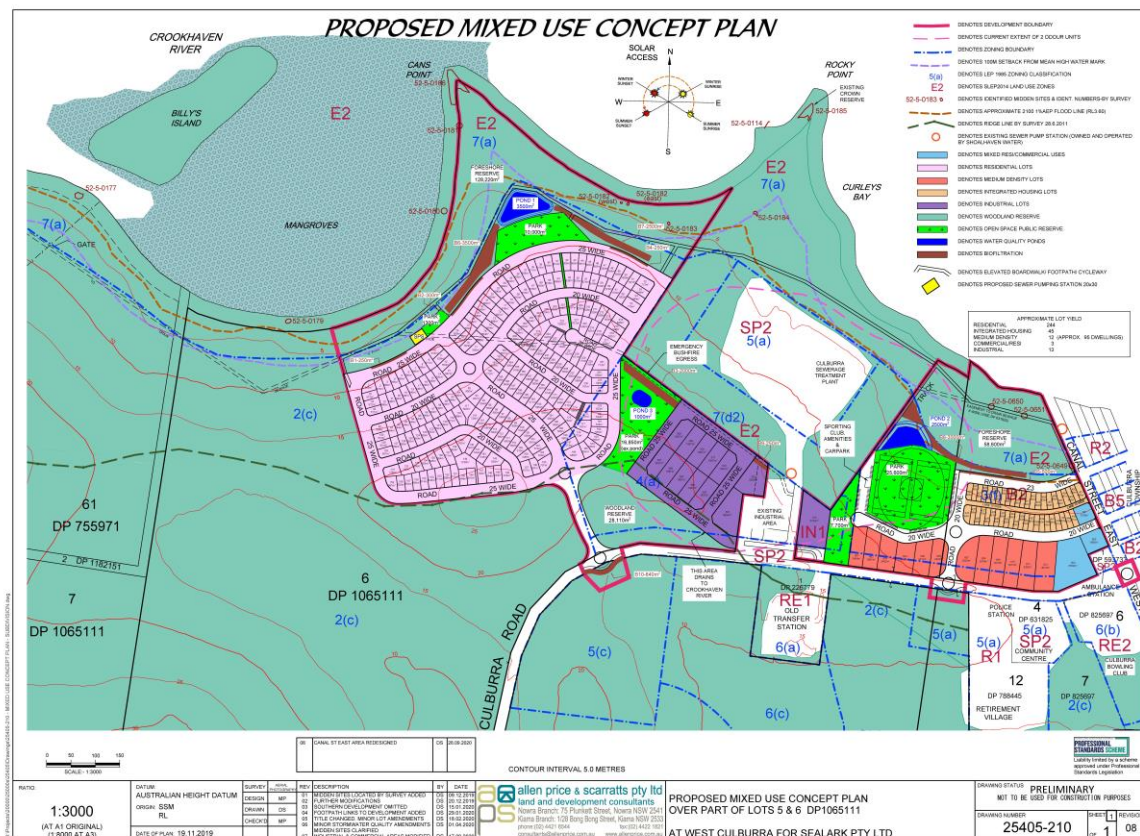
- 20% of the low-density residential lots are assumed to have capacity for dual occupancy dwellings, therefore the precinct could provide up to 293 dwellings; and,
- Provision of 2 Parkland / Open Space areas including a 100m buffer to the MHWL.

Roads and access which are provided in each precinct and incorporates:

- Three roundabouts on Culburra Road that are the main entrance points to the residential and town centre areas;
- Perimeter road for the residential areas;
- Internal roads to access proposed lots in all stages;
- Emergency egress fire trail; and,
- Relocation of the intersection of Regmoore Close, Strathstone Street and Culburra Road further eastward to avoid the potential of unnecessary traffic queuing.

Supporting Infrastructure which is provided in each precinct and incorporates:

- drainage infrastructure;
- drainage ponds to irrigate dedicated public reserves and sportsground;
- new electrical substation near the industrial area;
- various stormwater quality treatment devices;
- water & sewerage infrastructure; and,
- electricity & telecommunications infrastructure.



Kamminga specifically endorsed the conclusions of the ACHA (Kuskie 2012), which included research into the 'oral account recorded in the late 1970s by Jerrinja Elder, Mr Jack Campbell, and lodged with AIATSIS, of the middens adjacent to the investigation area and their importance to the Jerrinja community' as part of the development approval process (Kamminga 2020: 12).

In March 2021 Heritage NSW advised the NSW Department of Planning, Industry and Environment, that they supported the need for a better understanding of the Aboriginal cultural significance for the West Culburra proposed subdivision and development including further research into oral history records held by AIATSIS, as identified by Kuskie (2012).

In December 2021, the NSW Land and Environment Court (LEC) issued its determination on the appeal and granted Development Consent to the Concept Plan, with conditions (LEC No: 2019/78149). LEC conditions for the West Culburra proposal relating to Aboriginal Heritage include producing an ACHA report and Aboriginal Cultural Heritage Management Plan (ACHMP) to ensure the ongoing conservation, management, and protection of the area, specifically including the Crookhaven River middens (Kamminga 2020), other already identified places of cultural significance and any places identified in ongoing consultation with the Aboriginal community within the Study Area (LEC 2019: 11).

The LEC ruling also requires that future Development Applications for each stage of the Concept Proposal include an ACHMP demonstrating how Aboriginal cultural values and heritage on or adjacent to the site would be protected, including Aboriginal landscape values, the Crookhaven middens (immediately adjacent to the waterfront side of the Site), archaeological values along the foreshore and any other areas of archaeological sensitivity or relics identified (LEC 2019: 22).

In May 2022, Sealark Pty Ltd engaged Austral Archaeology to complete the required formal consultations for the development of the archaeological ACHA and ACHMP. Anthropologist Susan Dale Donaldson was concurrently engaged by Austral to investigate the relevance of oral accounts relating to midden sites held at AIATSIS (at the request of Heritage NSW, as recommended by Kuskie) and to gain a better understanding of the Aboriginal cultural values and heritage on or adjacent to the Study Area, including Aboriginal landscape values, and how these values can be protected and or acknowledged. More specifically, Donaldson's role is to prepare an anthropological assessment report to identify any intangible and tangible cultural values held by Aboriginal people associated with the

46 ha Study Area (Figure 2) and to develop measures to avoid, safeguard, mitigate or manage impacts to any identified values².



Figure 1.2 - Detailed aerial of the study area
22054 - 453 Culburra Road, Culburra Beach, NSW - ACHA

Source: NSW LPI Aerial, Carto DB Positron

Drawn by: ARH Date: 2022-06-15



Figure 2 The Study Area (Austral Archaeology 2022)

An anthropological report (this report) will be attached to Austral Archaeology's ACHA report. The anthropological report will be provided to Heritage NSW and Sealark Pty Ltd. The report will be publicly available including being distributed to the Registered Aboriginal Parties (RAPs) which includes the Jerrinja LALC, and lodged with the Aboriginal Heritage Information Management System (AHIMS). These documents will then be included in subsequent Development Applications when they are lodged with Shoalhaven City Council.

² Note the Study Area (Figure 2) extends to the foreshore whilst proposed activity described in the concept plan (Figure 1) avoids the 100m foreshore buffer zone.

1.2 Understanding cultural significance

Heritage NSW's Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW (OEH 2011) refers to the Burra Charter's definition of how cultural heritage encompasses the four values: social, historical, scientific and aesthetic values (Australian ICOMOS 1999) and defines heritage in the following way:

Heritage consists of things we value today that we wish to pass onto the next generation. It represents a point in time and a dynamic shared history and includes an ever-expanding and all-encompassing set of ideas.

In this assessment the relevant values are social and scientific. Scientific (archaeological) value refers to the importance of a landscape, area, place or object because of its rarity, representativeness and the extent to which it may contribute to further understanding and information (Australian ICOMOS 1988). Information about scientific values will be gathered through any archaeological investigation undertaken (OEH 2011). Social or cultural value refers to the spiritual, traditional, historical or contemporary associations and attachments the place or area has for Aboriginal people. Social or cultural value is how people express their connection with a place and the meaning that place has for them. Places of social or cultural value have associations with contemporary community identity. These places can have associations with tragic or warmly remembered experiences, periods or events. Communities can experience a sense of loss should a place of social or cultural value be damaged or destroyed (OEH 2011).

In 2013 the *Australia ICOMOS Burra Charter* (ICOMOS 2013) broadened its definition of 'place' to encompass Indigenous places of cultural significance which may comprise both intangible and tangible values across interrelated locations referred to as cultural landscapes. The Burra Charter's definition of 'place' as a geographically defined area includes natural elements, objects, spaces and views. The definition of 'cultural significance' encompasses aesthetic, historic, scientific, social or spiritual value for past, present or future generations and the definition of 'use' relates to the functions of a place, including the activities and customary practices that may occur at the place or are dependent on the place. 'Associations' means the connections that exist between people and a place, whilst 'meanings' denote what a place signifies, indicates, evokes or expresses to people.

Whilst the term 'intangible cultural heritage' is not directly defined in the Burra Charter, the cultural practices to which it refers are encompassed by the Charter, Explanatory Notes and Practice Notes,

including the ICOMOS (2017) Practise Note on *Intangible cultural heritage and place*, which covers all Australian cultural groups. In the 2017 ICOMOS Practise Note, cultural heritage is defined as:

...the diversity of cultural practices created by communities and groups of people over time and recognised by them as part of their heritage and cultural practices encompass traditional and customary practices, cultural responsibilities, rituals and ceremonies, oral traditions and expressions, performances, and the associated language, knowledge and skills, including traditional craft skills, but is not limited to these (ICOMOS 2017: 3).

The concept of a 'cultural landscape' is a relatively new one in the field of heritage conservation and management and attempts to capture both material and non-material elements associated with land and water. In 1996 the World Heritage Committee adopted a definition for cultural landscapes:

Cultural landscapes represent the 'combined works of nature and of man'...illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal (UNESCO 1996).

The United Nations Educational, Scientific and Cultural Organization (UNESCO) also acknowledge the concept of 'associative cultural landscapes' is of relevance to assessing and understanding Australian Indigenous concepts of land, water, connectedness and the concept of 'country' as described by the late anthropologist Deborah Bird Rose:

Country in Aboriginal English is not only a common noun but also a proper noun. People talk about country in the same way that they would talk about a person: they speak to country, sing to country, visit country, worry about country, feel sorry for country, and long for country. People say that country knows, hears, smells, takes notice, takes care, is sorry or happy...country is a living entity with a yesterday, today and tomorrow, with a consciousness, and a will toward life. Because of this richness, country is home, and peace; nourishment for body, mind, and spirit; heart's ease...Country is multi-dimensional – it consists of people, animals, plants, Dreamings; underground, earth, soils, minerals and waters, surface water, and air (Rose 1996: 7–8).

The 'associative cultural landscape' encompasses the non-material values across a landscape, including river systems, and highlights the inseparability of cultural and natural values. Associative cultural landscapes may be defined as large or small contiguous or non-contiguous areas and itineraries,

routes, or other linear landscapes – these may be physical entities or mental images embedded in a people’s spirituality, cultural tradition and practice.

The attributes of associative cultural landscapes include the intangible, such as the acoustic, the kinetic and the olfactory, as well as the visual. The range of natural features associated with cosmological, symbolic, sacred, and culturally significant landscapes may be very broad: mountains, caves, outcrops, coastal waters, rivers, lakes, pools, hillsides, uplands, plains, woods, groves, trees.³ Truscott (2000) points out that often ‘intangible heritage’ can be seen, or heard, or tasted or smelt or felt emotionally.⁴

Importantly, associative cultural landscapes may be valued by multiple groups, who attach different values resulting in a concurrence of cultures and uses, all of which are recognised to have validity.⁵ By considering Aboriginal cultural heritage values on a landscape scale, the inseparability of people and place, culture and nature, the past and the present, material and non-material values, the Aboriginal world view becomes more apparent. Seemingly isolated locations and events are understood as being interconnected.

Researchers Leader-Elliott, Maltby and Burke (2004) found that:

*...a cultural landscape is more than just the sum of its physical places; it is equally concerned with the spaces between places and how these are given meaning, as well as the documentary and oral history stories that are woven around both. The deeply social nature of relationships to place has always mediated people’s understandings of their environment and their movements within it, and is a process which continues to inform the construction of people’s social identity today.*⁶

Accordingly, from a spatial perspective, the relationship between human activity and the natural environment may not always relate to isolated locations.

The most relevant understanding of cultural landscapes and intangible cultural heritage values for this assessment is the approach developed by Brown (2010). Brown’s framework was developed in the context of National Park management in New South Wales (NSW) where:

³ ICOMOS International Symposium 2004.

⁴ Truscott 2000: 23.

⁵ US/ICOMOS, 1996.

⁶ Leader-Elliott, Maltby & Burke 2004; see also Byrne & Nugent 2004.

...the cultural landscape concept emphasises the landscape scale of history and the connectivity between people, places, and heritage items. It recognises the present landscape is the product of long term and complex relationships between people and the environment.⁷

Brown highlights how the integration of people's stories, memories and aspirations into management processes gives recognition to the link between the landscape and people's experiences, without this, 'an impression is created that the landscape is devoid of human history'. Moreover, he found that respecting and acknowledging people's attachments supports community identity and wellbeing.⁸

Whilst theoretical understandings specific to Aboriginal concepts of cultural landscapes continue to develop in Australia, it is acknowledged that Aboriginal cultural landscapes are places valued by an Aboriginal group (or groups) because of their long and complex religious and economic relationship with that land, and importantly, material evidence (ie archaeological items) of the cultural association may be minimal or absent.⁹

In this report cultural values are understood as the meaning and associations cultural groups have with elements across the landscape. These connections to places or elements may or may not have physical traits; they are often non-material or intangible Aboriginal cultural heritage values. The associated value is held within people's minds, memories and continued activities and knowledge. Whilst intangible values can be of a social or historical nature, the distinguishing feature of intangible Aboriginal cultural heritage values is the cultural element such as stories of cultural events, religious significance, spirituality, the intergenerational layers of cultural connection to place, knowledge of how to maintain and use natural resources, and undertaking cultural activities. These important values can be overlooked in cultural heritage management, and are easily lost if not retold, captured, safeguarded and maintained.

1.3 Methodology

There is no official policy in NSW to guide anthropological assessments being undertaken in parallel with development driven archaeological assessments. The methodology for this assessment thus

⁷ Brown 2010: 4.

⁸ Brown 2012: 108.

⁹ Bugey 1999: 30.

considers a range of relevant tools including the *Burra Charter* (ICOMOS 1999)¹⁰; the *Burra Charter Practise Note on Intangible Cultural Heritage and Place* (ICOMOS 2017); Brown (2010); Byrne & Nugent (2004); the UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage* (2003); *Protecting local heritage places: a guide for communities* (Australian Heritage Commission 2011); and the NSW Office of Environment and Heritage (OEH) *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH 2011).

Engagement with Aboriginal people for this assessment was undertaken according to current Australian best practice in cultural heritage management. This included a consideration of the following documents: *Guide to Free, Prior and Informed Consent* (Oxfam Australia 2010); *Ask First: A Guide to Respecting Indigenous Heritage Places and Values* (Australian Heritage Commission 2002); *Talk to Print: A step-by-step guide to publishing oral history* (DEC 2004); *Guidelines for Ethical Research in Australian Indigenous Studies* (AIATSIS 2012).

The recently published *Assessing heritage significance: Guidelines for assessing places and objects against the Heritage Council of NSW criteria* (NSW DPE 2023) and the *Interim Engaging with First Nations People and Communities on Assessments and Approvals under the Environmental Protection and Biodiversity Conservation Act 1999* (DCCEEW 2023), which replaced *Engage early: Guidance for proponents on best practice Indigenous engagement for environmental assessments under the EPBC Act* (2016), have also been incorporated in the assessment methodology.

The selection of Aboriginal participants took place collaboratively between the researcher, Austral Archaeology, Heritage NSW, Aboriginal organisations and Aboriginal families with cultural and historical associations to the Study Area. Gender equity and a balance in tribal affiliation also was achieved. The study area is within the Jerrinja LALC region and the South Coast People's Native Title application area. The relevant LALC has been involved in this process in accordance with the Heritage NSW *Aboriginal Cultural Heritage Consultation Requirements for Proponents* (2010).

As a way to ensure Free, Prior and Informed Consent (FPIC) potential participants were made aware of the purpose of the Project and how their information is to be used. An introduction script containing project information was produced and applied either by email, over the phone or face-to-face. An information consent agreement outlining these details was developed for the assessment (Appendix 1)

¹⁰ The Australian International Council on Monuments and Sites (ICOMOS) Charter for the conservation of places of cultural significance.

as were a set of interview questions to guide this process (Appendix 2). A community meeting notice was also produced aimed at encouraging participation in the assessment (Appendix 3).

The assessment took place between June 2022 and June 2023 with a slow start waiting six months for the AIATSIS materials to be provided, over which time intermittent contact with the community took place (see Appendix 4). A flexible consultation approach was undertaken to cater for Aboriginal participants availability, cultural safety and localised decision-making processes.

Qualitative ethnographic research methods were employed for this assessment involving:

- reviewing ethno-historical literature
- considering materials held by AIATSIS (in particular to determine if the oral account of Jack Campbell relate to shell middens within the study area);
- undertaking a gap analysis to formulate specific research questions;
- undertaking oral history recording, in-depth one on one interviews and small semi-structured, focus group sessions with Aboriginal people who hold cultural knowledge of Culburra;
- undertaking a physical inspection of the study area with the Aboriginal Custodians (where and when possible);
- visiting places beyond the study area if culturally or historically associated with the study area;
- reviewing historical and contemporary aerial images and maps to identify places where locations were known but not named or where places were inaccessible;
- analysing all the available evidence to identify cultural values associated with the study area;
- considering how the identified values may be impacted by the proposed work and how impacts might be avoided, reduced, mitigated or managed; and
- drafting an assessment report to be appended to Austral's Aboriginal Cultural Heritage Assessment Report (archaeological).

Important elements captured during consultation with the Aboriginal community was the location of important places, a physical description of them and the reasons why the identified places are important. Key principles within the Burra Charter Practise Note relevant to identifying and assessing the significance of intangible cultural heritage include (ICOMOS 2017: 3):

- Cultural practices at a place that relate to the place itself, to objects (and fixtures, contents, and elements), to people, and to its setting, and that may relate to other places, should be identified and investigated, and their contribution to the significance of the place documented and respected.

- A place, its location and setting may be integral to the existence, observation and practice of intangible cultural heritage.
- Knowledge and understanding of cultural practices come primarily from those engaged in the cultural practice. The participation of the communities or groups involved in or responsible for the cultural practices is essential to understanding intangible cultural heritage.
- The community or group is the primary source of information about its own intangible cultural heritage and is responsible for the safekeeping of knowledge, skills, objects and places involved in the cultural practices. There may be protocols about the sharing of information and intellectual property rights.
- Cultural practices at a place might be at risk if they are not recorded, or their contribution to the significance of the place or to the community or group, is not recognised.
- The loss of a cultural practice may diminish the cultural significance of a place. The conservation, maintenance and preservation of cultural practices may be integral to retaining the cultural significance of a place.

Sections 2 and 3 of this report combine background research with data collected during this assessment from Aboriginal people. Whilst section 2 highlights the cultural values identified as being in the study area, from an Aboriginal perspective the cultural places and values identified across the cultural landscape outside of the study area (section 3) interrelate with the values in the study area and can't be separated from them.

2.0 Cultural values in the study area

This section is based on information sourced from existing published and unpublished documents as well as interviews with Aboriginal knowledge holders undertaken as part of this assessment.

This assessment identified a number of cultural values associated with the study area relating to travelling through Country, the collection of natural resources and a possible post contact camp. The study area is also valued as a place where totemic species and supernatural cultural beings might favour as a forested environment in which to habituate.

Importantly the study area is part of a named 'Country' with Aboriginal Custodians who hold the traditional responsibilities to look after it. Custodial rights and responsibilities to care for country ensure the Country is healthy for future generations.

The few archaeological sites known to be located in the study area are understood by Aboriginal people to be connected to the archaeological story across the broader cultural landscape. Aboriginal people hold strong contemporary connections to these archaeological sites (shell middens and artefacts) primarily because these 'objects' are believed to have been deposited by their Ancestors and are thus a tangible reminder of the rich cultural life of the past.

2.1 Relating to Country

'Country' is a word Aboriginal people use to encompass land, sea, water, people and the Ancestral creation beings that live in the landscape. Country encompasses the kinship system – places are referred to as mother, father, brother and so on; Country and kin are inseparable, as is the past, present and future.¹¹

Aboriginal people in Culburra connect to Country in multiple and complex ways; through language, through kinship, through cultural practises, through historical experiences and through a traditional land ownership system¹². The complex Aboriginal land tenure system, which pre-dates the European

¹¹ Rose 1996.

¹² Peterson & Long 1986; Sutton 2003.

presence in the region, can be described by different types of groupings including tribal, sub-tribal, clan and linguistic¹³.

Places across the landscape are named and owned by particular groups; areas of Country at multilayered geographical scales are carefully managed by well-defined groups of people who pass on rights to land to their descendants. Whilst much of the tradition system has been lost, a lot remains and is highly valued by Aboriginal people today.

Tindale (1974) locates Culburra as being within Wandandian country which he found to extend from the Shoalhaven River south to Ulladulla. Both Howitt (1904) and Tindale (1974) identified the Shoalhaven River to the north of Culburra as a boundary between the Wodi Wodi people to the north and the Wandandian people to the south. Howitt (1904) also found that the Shoalhaven River marked the northern extent of a larger tribal grouping he called Yuin which extended south to Cape Howe. Whilst the term Yuin translates to mean man or person, Howitt found a northern subgroup of this broad Yuin category was called Kurial (kuru meaning north) within which was the Gurungatta clan associated with the Lower Shoalhaven River District.

In 1839 and 1840 separate blanket distributions at Jervis Bay were recorded by the Kinghornes, whose property Mount Jervis, lay between Jervis Bay and Lake Wollumboola to the north. Identified in these returns were members of the Wagamy tribe, described as resident at Jervis Bay North and the Conamy Tribe who were located at the Lagoon, a reference to Lake Wollumboola¹⁴. The name Coonemia Creek, which drains into the southern end of the lake, remains testament to that group and the place they lived.

Linguistically, Eades (1976) found Jervis Bay to be the boundary between Dharawal and Dhurga language groups. Whilst Culburra is situated within the Dharawal language area, Aboriginal people associated with the study area would have spoken both Dharawal and Dhurga.

Based on the oral knowledge shared by Aboriginal man Percy Mumbler, Aboriginal people asserted by 1978 that the Roseby Park (Crookhaven Park) area 'has long been known to Aboriginal people by the traditional name of "Jerringa" and the people living there as the "Jerringa people"' (Fox 1978: 10). It is possible that this group name is based on the place name 'Jerrijer' recorded in 1900 as the Aboriginal

¹³ Wesson 2000.

¹⁴ Organ 1990: 245.

name for Greenwell Point, directly west of Orient Point and immediately north of the study area.¹⁵ In my experience, clan or tribal group names correlating with place names is a common practise across Aboriginal Australia, as is the shifting over time of group names, their focal areas, their boundaries and their membership.

The contemporary geographical description of the 'Jerrinja' tribal area is that it stretches between the Crooked River in the north to the Clyde River in the south (and west to the mountain range).¹⁶ 'Jerrinja' has also been referred to as a 'Clan of the Wandj Wandian People' as well as the 'Jerrinja – Wandj Wandian nation'¹⁷. One participant described the Jerrinja clan as being within the Wandandian area¹⁸. The study area lies within the Jerrinja Local Aboriginal Land Council area.

2.2 Caring for country

Aboriginal people have responsibilities to look after the Country they inherit from their Ancestors. Exercising the right to look after one's Ancestral Country is a fundamental aspect of Aboriginal cultural identity, spirituality and well-being. The relationship is symbiotic – people and Country take care of each other, ecologically, socially and spiritually. Being on country is good for people's mental, physical and spiritual health and wellbeing.¹⁹

In accordance with traditional customs Aboriginal people are required to look after specific culturally significant fauna [totems, mythological characters and supernatural beings for instance] as part of their ongoing role to pass 'Country' on to the next generation intact. Most native fauna species are viewed as important in the cycle of life and are thus respected. This practice has been taking place since traditional times and continues where opportunities arise, including through this Project in the future.

As described by Aboriginal men Percy Mumbler, Ted Thomas and Jack Campbell (now deceased):

the Jerringa people were free to roam at their will. It was their land. They were part of the land and it was part of them. ...It was their sacred land. It was the responsibility of the Jerringa

¹⁵ Buthring ('a real black'; native of Coolangatta) 1900 in Organ 1990: 469; group name also stated as 'originally' being pronounced as Jaringarras (Gordan Wellington 5.6.2023).

¹⁶ <https://newbushtelegraph.org.au/the-jerrinja-tribe-and-the-shoalhaven/>

¹⁷ <https://www.loveculburra-beach.com.au/about> and https://www.facebook.com/JerrinjaCountry/about_details

¹⁸ Deliah Lowe 23.4.23

¹⁹ Donaldson 2011.

people to ensure that, through their religious ceremonies of increase, the land and waters would continue to bear abundantly... (Fox 1978: 10).

As evident during this assessment, 'Country' encompasses public and private land and extends well beyond the study area.

This is an important cultural area. We have been culturally strong to protect our country. We were born with cultural responsibilities to look after country including our two sacred places; Bundarwa and Cullunghutti. Bundarwa is our beginning place and Cullunghutti is our ending place. In between there is Orient Point with middens, burials and so many stories. Then there is Lake Wollumboola with 19,000 sites showing our people lived.

Deliah Lowe 23.4.2023

For us cultural heritage is more than archaeology – we value all species.

Alfred Wellington 19.1.2023

We have a spiritual connection to all of the land, the plants and animals too. We are part of it as Custodians of the environment to pass onto the next generation.

Deliah Lowe 23.4.2023

It would be good if we could co-manage the crown land along the foreshore; we could care, control and manage our bushland and waters as is our responsibility. We could access our midden sites so we can monitor them into the future.

Ron Carberry 19.1.23

I haven't been to this block, private property put me off. We have been locked out.

Deliah Lowe 23.4.2023

There is a history of Aboriginal community opposition to development across the region, an expression of looking after Country for future generations. In a 1988 short film produced by Jerrinja LALC and Wreck Bay Aboriginal Community Council was produced in response to the Australian Defence Force naval base at Beecroft. Cultural connections to the land were described in the following way²⁰:

²⁰ *We Come From The Land; Orient Point 1988* [film] Jerrinja LALAC and Wreck Bay Aboriginal Community Council.

We are self-responsible for caring for it, this is something that has been given to us, so it cannot be unbroken. We are not opposed to tourism development with strict guidelines. They must contain a sense of responsibility for protecting the natural environment.

2.3 Moving through Country

The Australian continent is laced by an interconnected network of pathways utilised by Aboriginal people for thousands of years. Travelling routes exist along the entire length of the southeast coastline, extending west to link up with inland ranges along creek lines and ridge tops. Movement across the landscape took place for a number of reasons including food gathering, acquisition of raw materials, ceremonial and religious occasions, trade and exchange, warfare and fighting, and communications (Kabaila 2005: 23).

This area would have been part of a travelling route connecting Nowra and Roseby Park ...there were people living at Roseby Park before the reserve was set up. At least 2 or 3 generations of people are documented as living there including Jack Campbell and James Bundle and their families. People used to travel from Roseby Park north to Crookhaven Heads, south to Currumbene and Jervis Bay, south to Bundarwa and east to Nowra.

Deliah Lowe 23.4.2023

The importance and nature of barter, including local barter in the southeast Australian region was investigated by McCarthy in 1939 who ascertained that Yuin ceremonies involved the movement of people from the Monaro and Shoalhaven, as well as from the upper waters of the Snowy River, Moruya, Twofold Bay and Bega (Figure 3). McCarthy notes,

...there was held a kind of market...at some clear place near the camp, and a man would say, 'I have brought such and such things', and some other man would bargain for them. At these 'markets' shields, boomerangs, opossum fur strings, bone nose pegs, grass tree spears, fighting clubs, opossum rugs, spear throwers, baskets, bags, digging sticks were exchanged... (1939: 408).

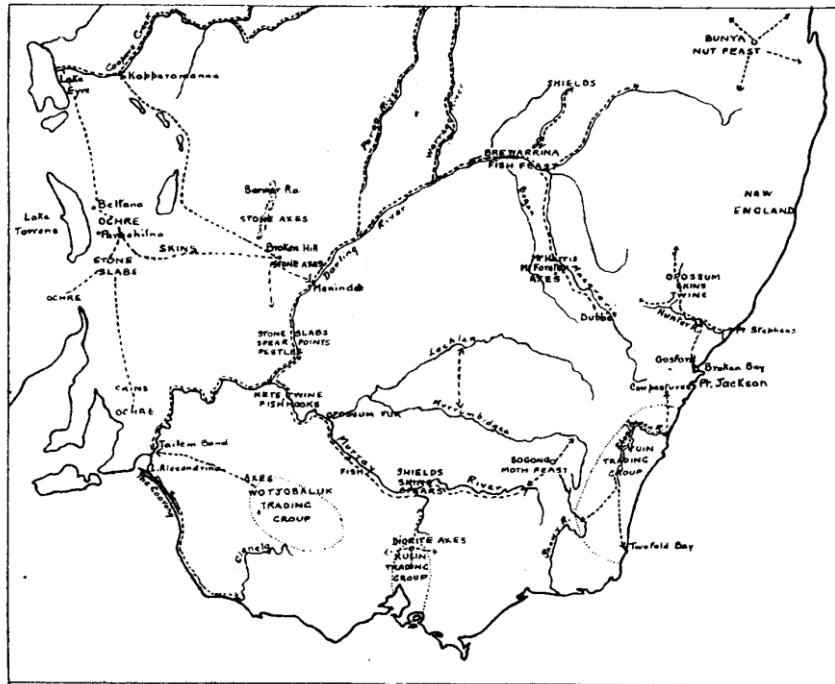


Figure 3 Map of barter and exchange in southeast Australia

Source: McCarthy 1939.

Trade relationships (and associated pathways) have also been documented between Aboriginal groups from the Shoalhaven, the Blue Mountains and Sydney (Attenbrow 2010). For many years, the Aboriginal residents at Roseby Park had almost free reign over nearly all of Orient Point, Crookhaven and Culburra, as explained by Terry Fox²¹:

The adjoining block of 133 acres, the Caffray estate, was in fact never purchased by the Board but the reserve residents used this and the adjoining Crookhaven park area for grazing and residential purposes into the early 1950s. Generations of Aboriginal people growing up at Roseby Park therefore regarded the entire area as theirs ...

My mum used to walk from Roseby Park to Beecroft; they had their tracks.

Deliah Lowe 23.4.2023

Over time the land was subdivided and developed. In 1957 the foreshore area of Roseby Park Aboriginal Reserve was revoked for the purpose of 'public recreation' and in 1965 a major road was

²¹ Fox 1978

constructed right through the middle of the 'mission'.²² Land to the south of the reserve was then excised from the Crookhaven Park to permit further residential development. Aboriginal people's movement was restricted.

Aboriginal people have fond memories of the time when their country was more accessible than today:

We walked or rode bikes around the edge of Curly Bay from Roseby Park to Currarong.

Ron Carberry 19.1.23

We would walk from Orient Point to Callala through private property and around Curley Bay; the whole area is rich in resources. We know how to catch what we want. This place (the study area) would have been a walkway for our people to Callala Bay. Development is ok if we don't get locked out.

Graham Connelly 20.4.23

We used walking tracks all through our country including along the foreshore near where the pumping station is (Curleys Bay)²³. There was an old track through here (study area) that we used to get to town (Nowra). We just passed through; I don't remember seeing any old camps. Gerald Carberry 21.4.23

Our grandfather William Wellington used the road through here; he had a bullock and cart and would take the Aboriginal workers from Roseby Park to work on the farms at Pyree, Brundee and Worrige. Each family was allocated a farm to work on.

Jenny Wellington 21.4.23

We used to come all the way up and followed the canals in tin canoes all the way along the Crookhaven River to the floodgates. Curleys Bay, it was a food source for us. And they used to camp. And of course there was nothing sort of put there, for a purpose. So everyone used to walk there, but it would be, if you go out, they wouldn't go for a day trip, they'd be going for weeks. We used to always get, all the oysters and that all around Curleys Bay. And the ones that had the canoes, used to come straight across there.

Gordan Wellington 5.6.2023

²² Fox 1984:31.3.

²³ Sewerage treatment plant

The 1968 parish map (Figure 4) shows the historical Culburra Road to be aligned with the current Culburra Road, situated to the south of the study area. Earlier maps (e.g. 1927 plan) don't show any roads at all near or through the study area.



Figure 4 1968 Plan Parish of Wollumboola

Gordan Wellington understands that the current Culburra Road aligns with the historical dirt track, as per Figure 4. The 'flood gates' are located where Culburra Road crosses over the Crookhaven River and the 'Arch Gates' were situated on the Culburra Road near the intersection with Coonemia Road, both west of the study area²⁴. Perhaps historical cattle tracks were present within the study area, and used by local people as 'short cuts' when travelling between Culburra and Pyree.

²⁴ Pers comm Gordan Wellington 5.6.23.



Figure 5 Vehicular track through study area (2022)

There is no doubt that the study area was transiently accessed by Aboriginal people in the pre and early contact period as they journeyed between the resource rich coast containing lakes, rivers and creeks, and the inland forested rangelands (Figure 5). Historically the study area was also likely used for the same purpose prior to the construction of fences demarcating private property boundaries.

2.4 Use of natural resources

Traditional knowledge about the ecosystem is the evolving body of knowledge, beliefs and practices, accumulated as it is handed down the generations through song, storytelling and other cultural practices.

The subsistence or economic value inherent in the study area is evident in the archaeological record. Cultural practices associated with the use of natural resources, today and in the past, form an important part of Aboriginal cultural values associated with the study area.

The study area contains a variety of habitat types all valuable to Aboriginal people for different reasons; a river, mangroves and forests (see figures 6, 7, 8 and 9). Aboriginal people developed a highly localised understanding of the interrelationships between species and the natural environment over time, assisting in the collection and consumption of natural resources.

Culture involves protection of flora and fauna as well as the cultural heritage.

Ron Carberry 19.1.23

This place has raspberries, sarsaparilla, bottle brush, lili pillies, honey suckle, quails, superb wrens and the night owl.

Graham Connelly 20.4.23

There'd be bush foods and medicines in there. The she-oaks protect the water because the black cockatoos eat the seeds and they bring the rain.

Grace Crosley 21.4.23



Figure 6 Forest in centre of study area



Figure 7 View into study area from the west



Figure 8 View into study area from the east



Figure 9 View into study area from the north

See Table 1 below for a list of culturally valued flora species found across the study area.

Table 1 Culturally valued flora species found across the study area

COMMON NAME	SCIENTIFIC NAME	CULTURAL VALUE
Bangalay	<i>Eucalyptus botryoides</i>	Shelter, water craft
Spotted gum	<i>Corymbia maculata</i>	Tools, weapons, bowls
Iron bark	<i>Eucalyptus paniculata</i>	Water craft, coolamons
Stringy bark	<i>Eucalyptus globoidea</i>	Shelter, water craft
Stringy bark	<i>Eucalyptus eugenioides</i>	Shelter, water craft
Mahogany	<i>Eucalyptus robusta</i>	Fire, tools
Scribbly gum	<i>Eucalyptus sclerophylla</i>	Bowls, coolamons
Paper bark or tea-tree	<i>Melaleuca ericifolia</i>	Bedding, roofing, medicinal
Paper bark or tea-tree	<i>Melaleuca styphelioides</i>	Bedding, roofing, medicinal
Wattle	<i>Acacia longifolia</i>	Tools, food source (gum)
Old man banksia	<i>Banksia serrata</i>	Drink sweetener, tanning, source of grubs
Hairpin banksia	<i>Banksia spinulosa</i>	Drink sweetener
She oak	<i>Allocasuarina littoralis</i>	Medicinal
Geebung	<i>Persoonia linearis</i>	Food source
Burrawang	<i>Macrozamia communis</i>	Food source

Salt bush	Atriplex australasica	Wind breaks, medicinal
Snake whistle	Dianella caerulea	Coloration, whistle
Sarsaparilla	Hardenbergia violacea	Drink source
Mat Rush	Lomandra longifolia	Food, weaving, medicinal
Bracken fern	Pteridium esculentum	Medicinal, food source
Apple berry	Billardiera scandens	Food source
Boobialla or juniper	Myoporum acuminatum	Food source
Kangaroo grass	Themeda australis	Food source
Mangrove	Avicennia marina	Food source, tools
Glasswort	Sarcocornia quinqueflora	Food source

Regardless of historical private property laws (restricted access), the Study Area is important as a place containing natural resources culturally valued by Aboriginal people.

2.5 Living on Country

Aboriginal knowledge holders participating in this assessment indicated a possible historical camping place in the study area, on the edges of Curleys Bay. Unfortunately, no specific locational details were recorded during this assessment (Figure 10).

There used to be old camps on higher ground around Curleys Bay

Jenny Wellington 21.4.23

My mother used to talk about camps along Curleys Bay, they had a good view to Cullunghutti from there.

Ron Carberry 21.4.23

Good fishing in Curleys Bay, mainly Mullett as it is a protected breeding area.

Gerald Carberry 21.4.23

Well, that's up from where the dock, we used to have access straight to the park there. And at the crossroads, we called that Curleys Ramp. Because they had cattle, all over the place here. The Caffreys used to have cattle, running there. Well that was a favourite spot of ours, there at Curley Bay. It would be up from where the dock is. Were all the Lonesborough's lived. They was allotted a 50 acre blocks along here. But they all fronted Curleys Bay. That was on the foreshores

of Curleys Bay. The 50 acre lots used to be going towards, where the floodgates is and you went on to Pyree. **Well, there was lots of little huts there. Oh, there was a lot of old people. There was a mix of people, white and black. You know? they were old fishermen.** And the same as Wreck Bay. They used to be, like the Butler families, used to come all the way up to Wreck Bay. They used to fish all those beaches. That was probably in the early '30s. They were all falling to pieces. They was anywhere up the river, they were. **And especially up around where the floodgates is.** There'd be always camps there. Bush camps. Yeah. Now the floodgates, they used to call it the Arch Gates. And then the ramp was there. But when the road would come around here, to where the big pond is back here. And then you've the Shoalhaven running up this way. The floodgates, they used to open it up, when that water built up there. But it's totally different now. Where are the Arch Gates? Now these Arch Gates should be here somewhere on Culburra Road.

Gordan Wellington 5.6.2023

My Aunty Betty Carpenter told me how her mother and father lived in an old tin shack, she **pointed to the place across the river from Orient Point.** She lived at Curleys Bay with her parents Minnie Carpenter and Dave Coomie Carpenter above the high tide mark, near where the Lonesborough's had their oyster leases.

Noel Wellington 2.6.23

So what about that area east and west of the pumping station²⁵, was there any huts, or camps? Not in my days. I don't remember huts there. I've never even known anyone in my, from '49, '47, '49... that lived there.

Gordan Wellington 5.6.23

²⁵ Sewerage pumping station



Figure 10 View to the southern bank of Curley Bay

They might find scattered stuff in there. Because I mean to say, the area is there, it was a food source, and anywhere there's a food source, our people inhabited. I don't think there's any fresh water in there, that's why there was no permanent camps here. They carried their water or whatever, in there. It all depends on what time of the year it was. I know, we had fresh water springs on the Mission (Orient Point). There was an old creek, that run to the foreshores of Shoalhaven there.

Gordan Wellington 5.6.23

After inspecting a shell fragment on the track in the eastern portion of the proposed development, initially interpreted by a participant to be evidence of a 'camp site', the participant formed the view that the shell was more likely to be an isolated find linked to a water wash out which was evident along the track²⁶.

Given the unavailability of freshwater in the study area, permanent occupation in the distant and recent past seems unlikely. It is more likely that the study area was valued as a place to collect natural resources and as a safe place to travel through, as outlined above.

²⁶ Ron Carberry 21.4.23.

2.6 Beliefs associated with Country

Local cosmological beliefs underpin life, explain how things are connected, and give principles regulating human-animal relations which influence land management practices and the use of natural resources. Below is a description of how the southeast coast of NSW, including the study area, was created.

This place [Beecroft] is important because it relates to all other places in our country here. It's like a web which branches out and all things are related. From hunting to ceremony, to religion. For a long time, for thousands of years, our people have lived on this land. Our very existence is our relationship to this land. And if we can't have that something will die within us.

Mirigal created the earth, and sent his spirits to live on the earth. Today this is the people, the trees and the animals. Of these spirits there was Bundoola and his 13 wives which became the 13 tribes of the south coast, that's how the south coast Aboriginal people began...

I want to tell you a story. It is about the powerful spirit called Bundoola. Bundoola was given a wife by our tribe. But Bundoola wasn't happy, he wanted to take another fancy one. He tried to kill his wife by giving her poisoned fish. He was punished by the elders for doing the wrong thing. Bundoola went a long way down the south coast. The spirit bird men were sent after him to bring him back, but he got away. He travelled back up the coast to Tianjara Falls. The bird men caught him there and tied him up with vines. They lowered him down the falls but Bundoola was strong and powerful and clever and he was able to get away. This is where he came back to down here at Beecroft. The two bird men caught up with him again, he was standing on his boat spearing fish. They saw him and turned Bundoola into stone and sank him beneath the water, that what the story is about here on Beecroft. Bundoola is the powerful rain spirit. Now when the great storms come up, you'll see Bundoola throw his spears at the lightening across the sky. You can hear the thunder of his feet, and sounds of battle as Bundoola and the bird spirits fight again in the sky...'.²⁷

Another important way Aboriginal people connect to Country is through totemism; the complex inter-relationship between people and the natural world where the two provide mutual benefits to each other through a spiritual, yet tangible inter-dependency.²⁸ There are a number of different forms or

²⁷ *We Come From The Land; Orient Point 1988* [film] Jerrinja LALC and Wreck Bay Aboriginal Community Council.

²⁸ Elkin 1974; Rose et al. 2003.

categories of totems including personal totems, gender totems, family or clan totems, tribal totems and totems relating to the specialised powers of 'clever people'.²⁹ According to Rose, the relationship developed between a person or group and a totemic species allows for mutual protection and assistance through ongoing environmental interactions.³⁰

Totemic species in this region recorded by Howitt include the kangaroo, bush rat, eagle hawk, lace lizard, brown snake, black duck, echidna, bream, waterhen, white-breasted cormorant, pelican and bandicoot.³¹ Participants also mentioned the totemic importance of the koala (Figure 11). A specific type of totemism called '*budjan*' was documented in this region by Howitt; one's *budjan* provides kinship links between the people or group who identify with a particular totem, as well as kinship links to the natural world.³² *Budjan* species become part of a person's extended family and in this region are often birds.



Figure 11 Koala (Shutterstock 2023)

The strong connections Aboriginal people hold with the natural environment have been retained despite the impacts of colonial history, including through totems.

The Jerrinja totem is the koala.

Alfred Wellington 19.1.23

²⁹ Rose et al. 2003: 3.

³⁰ Rose et al. 2003: 40–50.

³¹ Howitt 1904: 133, 262.

³² Howitt 1904: 133 ; Rose et al. 2003: 3.

There are plants and animals on the block that are important to us; all plant and animals are important to us but mainly the koala, magpie and swans. The koala is our logo. The koala lives on the west side of Lake Woollumboola so it could move into this area too. Gambewarr means koala.

Graham Connelly 20.4.23

Our special totem was the bandicoot. Now, the bandicoot, there's two types. There's the poisonous type, you can't eat. And there's one you could eat. Both are important.

Gordan Wellington 5.6.23

One of the Jerrinja tribal totems is the black swan, the gunyu. They are protected but we eat the eggs from Curleys Bay and Lake Wollumboola. We need to look after the reeds for the swans to enjoy.

Grace Crosley 21.4.23

Another important element of Aboriginal religion across the region is a belief in a human-like creature called the *dulagaal*, first recorded by Horatio Hale in 1846:

*... the devil is called Tulugal. He was described to us, by a native, as a black man of great stature, grizzled with age, who has very long legs, so that he soon overtakes a man, but very short arms, which brings the contest nearest an equity. This goblin has a wife who is much like himself, but still more feared, being of a cruel disposition, with a cannibal apatite, especially for young children....*³³

In 1904 Howitt found that *tulugal* deriving from the terms *tulu* meaning a hole or grave and *gal* meaning belonging to and that it was being used to refer to human ghosts and to beings who lived in trees, rocks, or caves in the mountains, and who were credited with stealing and eating children³⁴. The *dulagaal* story later appeared in Roland Robinson's 1958 collection of stories, as described to him by Percy Mumbler.

³³ Hale (1846) in Organ 1990: lxx.

³⁴ Howitt 1904: 462–63.

...A doolagarl is a man like a gorilla, he has long spindly legs. He has a big chest and long swinging arms. His forehead goes back from his eyebrows. His head goes into his shoulders. He has no neck. A doolagarl makes you weak and tired. You can't walk. Your mate gets weak. You have to bustle about, make a fire, you don't want to let that fire go out. If the fire goes out, you go to sleep and the doolagarl comes. He lifts up your blanket. He tickles you. If you laugh and wake up he grabs you, puts you under his arm and walks off with you. He tears off your arms, tears you to pieces. He bashes you against a tree and eats you....³⁵

Aboriginal people's spiritual associations with the broader cultural landscape continues to inform how families use and access Country. Each family has stories about *dulagaal* sightings and frightening experiences. Similarly, each family knows of places associated with *guwinj* (=ghost or spirit of the dead) that they avoid.

That fear was there, the Dooligal. And the other word was the goonge. They're called the goonge. The only ghostly place was up here at the floodgates. A forested landscape is seen as a haven for the Dooligal or a pretty hiding place for them.... It's in the spirit world, I suppose, when you think.
Gordan Wellington 5.6.23

We believe in life after death, and the guwinj is in all the bush in our country, not just here, all around. We like the bush where our ancestor's spirits are resting in peace there.
Grace Crosley 21.4.23

Enabling Aboriginal Custodians to undertake their customary responsibilities to care for and protect their Country is an important way to sustain these cultural beliefs and practices and, in doing so, maintain ecological biodiversity.

2.7 Connections to the past: Archaeological sites

Today Aboriginal people hold strong cultural connections to the archaeological sites in the study area primarily because these 'objects' were deposited by their Ancestors and are a tangible and visual reminder of the rich cultural life they lived.

³⁵ Robinson 1958: 121–123.

As evidenced by the oral history record, the few archaeological sites known to be located in the study area are understood by Aboriginal people to be connected to the extensive archaeological record across the broader cultural landscape, particularly at nearby Crookhaven Heads, Orient Point and the northern shores of Wollumboola Lake.

I fear about other sections of the lake such as Curleys Bay and Crookhaven River. We don't know the significance of these places until development has been approved. We might find another Wollumboola.

Alfred Wellington 15.9.22

Picking up a fragment of a shell midden or an artefact has meaning to Aboriginal people.

It means that it was handled by one of our people. It means a lot. Because it means our people – there's truth behind all the stories, that they tell.

Gordan Wellington 5.6.23

We used to find middens in the mangroves around the edges of Curleys Bay.

Graham Connolly 20.4.23

There was an old track through here [study area] that we used to get to town [Nowra]. There was less vegetation here then; I remember seeing snakes and middens in the clear areas. It is all grown over now.

Gerald Carberry 21.4.23

Burials are often found in midden. Given there are middens on this block [ie the study area], there should be monitors present when the ground is disturbed.

Gerald Carberry 21.4.23

There is a 'camp site' on the eastern block where the midden is. It isn't an historical camp; it would have been one used by the 'old people' before our time; they left the midden there.

Ron Carberry 21.4.23

There is a strong sense within the Aboriginal community, regardless of scientific archaeological modelling, that further archaeological investigations across the study area will reveal a rich and extensive archaeological footprint.

3.0 Cultural values and places across the landscape (beyond the study area)

The study area is situated in a highly significant cultural landscape containing traditional spiritual and archaeological values. The cornerstone features of the cultural landscape surrounding the study area are Cullunghutti (Coolangatta Mountain) and Bundarwa (Beecroft Peninsula); two sacred places to the north and south of the study area associated with the spiritual life and death of Aboriginal people and the basis for their cultural identity today and in the past.

Whilst each of the places described below are beyond the study area, they are culturally connected to the study area and to each other.

3.1 Archaeological sites (including a review of AIATSIS records)

One of the key recommendations of the original ACHA was (Kuskie 2012: 5):

As a condition of any further heritage investigations associated with an application for the development approval under Part 4 for the investigation area, the oral account recorded in the late 1970s by Jerrinja Elder Jack Campbell, and lodged with AIATSIS, of the middens adjacent to the investigation area and their importance to the Jerrinja community, should be researched.

A review of AIATSIS oral history interviews and historical photos associated with Jack Campbell and Culburra was undertaken, as directed by Heritage NSW, as a way to determine if the cultural information related to the study area. In particular it was thought that the interview with Jack Campbell might contain references to shell middens located in the study area. The following materials were accessed and reviewed:

CONNOLLY_G01 (A007610) AUDIO

Creator: Connolly, Graham, 1936-

Title: Discussion of sacred sites in Jervis Bay area

Publication Information: 1979

I can confirm that the 46-minute audio recording of Jack Campbell was undertaken by Graham Connolly Snr in 1979 and provides generalised references to midden material (no specific locational details provided)³⁶. The recording provides other good information about cultural values generally (natural resource use, connections to country, the significance of country etc). There is no reference to burials.

The photographs taken at the time of the audio recording (as listed below) give a good indication of the places being referred to in the audio recordings. The 140 images have been received without captions; AIATSIS does not have a captions list for these photos. There are some images of middens and ground in general (bush and beach/coastal).

CONNOLLY.G01.BW (N01223-N01225) PHOTO

Creator: Connolly, Graham, 1936-

Title: Shell midden on the South Coast region of New South Wales

Added Author: Connolly, Graham, 1936- (photographer)

Publication Information: 1979

CONNOLLY.G03.BW (N00919) PHOTO

Creator: Connolly, Graham, 1936-

Title: Bushland, rock pools, rock shelters, and midden sites in the Nowra region.

Publication Information: Between 1980 and 1989

CONNOLLY.G01.BW JPG\CONNOLLY.G01.BW-N01223_01 > 36 PHOTOS

CONNOLLY.G01.BW JPG\CONNOLLY.G01.BW-N01224_02A > 35A PHOTOS

CONNOLLY.G01.BW JPG\CONNOLLY.G01.BW-N01225_02 > 37 PHOTOS

A review of the photos with Graham Connolly (the original photographer) was a critical part of this assessment and enabled the identification of the locations documented. The following highly significant places feature on the audio and visual materials assessed.³⁷

³⁶ CONNOLLY_G01 (A007610) AUDIO

³⁷ Graham Connolly and Regina Reid 20.4.23.

Bansen's Well:

There was a water well at Orient Point. Bansen lived there. People carried washing to well.

Devil's Hole:

Important sacred site at Beecroft Peninsula.

Worrigee:

There was a sacred bunan ring (ceremonial site) at Worrigee.

Boggy Hole:

Boggy Hole is at Currarong; a sacred site.

Kings Chair:

What we call the Kings Chair is at Crookhaven Park. It is a fishing place where children were taught how to swim. You can see Culburra Point from Kings Chair. There are midden shells in a heap, behind the chair in the coastal dunes. They aren't scattered, that stops the mutton fish from scattering. Law set down by Dharama.

Crookhaven Park:

There is an important bora ground and women's area at Crookhaven Park near Culburra Oval. Where the sports ground, amenities block and road were built. The area also contains important natural resources (honey suckle, yams, geebung, cherry, lilli pilli, cabbage tree grapes). There is a freshwater waterhole there too which was used for drinking and washing.

Long beach:

Jervis Bay; middens and former Aboriginal reserve.

Honeymoon Bay:

Jervis Bay; middens and historical camping area.

During this assessment, there were no cultural places or values identified in the 1979 AIATSIS photographic collection directly associated with the study area. It appears that the 1979 documentation focused on highly significant cultural sites, both tangible and intangible, across the region (to the north, south, east and west of the study area).

The rich archaeological record at nearby Crookhaven Heads, Orient Point and Lake Wollumboola strongly influences how the study area is culturally valued by Aboriginal people today.³⁸ The few archaeological sites known to be located in the study area are understood by Aboriginal people to be connected to the archaeological story across the broader cultural landscape. Aboriginal people hold strong contemporary connections to the archaeological sites located in the study area (shell middens and artefacts) primarily because these 'objects' are believed to have been deposited by their Ancestors and are thus a tangible reminder of the rich cultural life of the past.

We need to look at the landscape, and how these places link. With the passage of time and change and fences, it's not until we revisit these places old stories are triggered. We might find another Wollumboola. I fear for other sections of the lake and around Curleys Bay and Crookhaven River. We don't know the significance until development has been approved.

Alfred Wellington 15.9.2022

As apparent during this assessment, there is a strong sense in the Aboriginal community, regardless of scientific archaeological modelling or the results from the AIATSIS research, that further archaeological investigations across the study area will reveal a rich and extensive archaeological footprint.

3.2 Places of mythological and ritual significance

As outlined by Cane, the rapid disintegration of Aboriginal life in the Jervis Bay region combined with the tendency of Aboriginal people to keep their religious knowledge secret from the disinterested public, has led to a lack of documentation relating to mythological beliefs and ritual practises associated with the study area and surrounds (Cane 1987: 45).

Moreover, as is the case across the continent in the post contact era,

minor myths and place names are most easily filtered out of the oral traditions. Over a period of time, only the more significant mythological events are passed on from generation to generation. Thus, the stories which survive over a period of time are usually the most significant of all the stories once known and celebrated by the ancestors of the current Aboriginal descendants (Cane 1987: 45).

³⁸ Fox 1978: 10 -11.

A few highly significant places associated with myth and ritual have been recorded over the past few centuries across the cultural landscape within which the study area is located, as outlined below.

Cullunghutti (Coolangatta Mountain)

Cullunghutti is located to the north of the study area and is connected with a mythology first recorded by Matthews in 1898. The story describes the 'post death journey' for Aboriginal people in association with special rocks located on the eastern side of the mountain.³⁹

*...It was from a rock on the eastern slope of Coolangatta that the dead, after burial in the midden sand, arose in spirit and departed from the world...*⁴⁰

Aboriginal people also hold strong historical connections to the mountain in relation to Aboriginal employment on the estate of Alexander Berry.⁴¹

Cullunghutti and Bundarwa are the most sacred places for Jerrinja.

Gerald Carberry 21.4.23

The spirits go up from there, from Cullunghutti...

Jenny Wellington 21.4.23

Cullunghutti dominates the skyline north of Orient Point and Crookhaven Heads, and continues to be revered by Aboriginal people today.

³⁹ Waters 2013: 25.

⁴⁰ Egloff in Cane 1987: 46.

⁴¹ Waters 2013.



Figure 12 Cullunghutti (view to north from Orient Point)

Bundarwa (Beecroft Peninsula)

Bundarwa is located south of the study area and defines the eastern extent of Jervis Bay. The peninsula contains a complex of mythological and ritual sites associated with Bundoola a man like mythological figure who controls the sea and the local marine resources. Bundoola is believed to reside at Devils Hole (Cane 1987: 47). As a prominent sacred place in the region, Aboriginal people continue to revere Bundarwa (Beecroft Peninsula).

When I hear lightening, I get scared of Bundoola every time and I shut my curtains

Jenny Wellington 21.4.23

Another mythological character known as Spundula lives at places known as Duckhole and Drum and Drumstick. Spundula is believed to controls the weather (Cane 1987: 52).

A bunan (ceremonial ring site) was recorded at Hammerhead Point and another at Green Point marked by three scarred trees (Cane 1987: 52). A key feature of Aboriginal ritual practices in this region is the use of *bora* or *bunan* – being circles of foot-hardened earth surrounded by raised embankments formed as a result of many years of people dancing in a circular formation, over the same ground. Body oils would act to harden the earth and hinder the growth of vegetation.⁴²

⁴² Howitt 1904; Roth 1909; Mathews 1904.

Berndt's 1974 analysis of Aboriginal religion across Australia identified this region as being associated with the 'Magico-religious Bora Complex' (Figure 13), which is, according to Berndt,

the degree to which magical elements intrude on basic ritual, as expressed through the active participation of native doctors (or 'clever men') and the appearance of super-natural beings who are conceived of as set apart from man. Within the context of both, a special relationship exists between man and the Sky World.⁴³

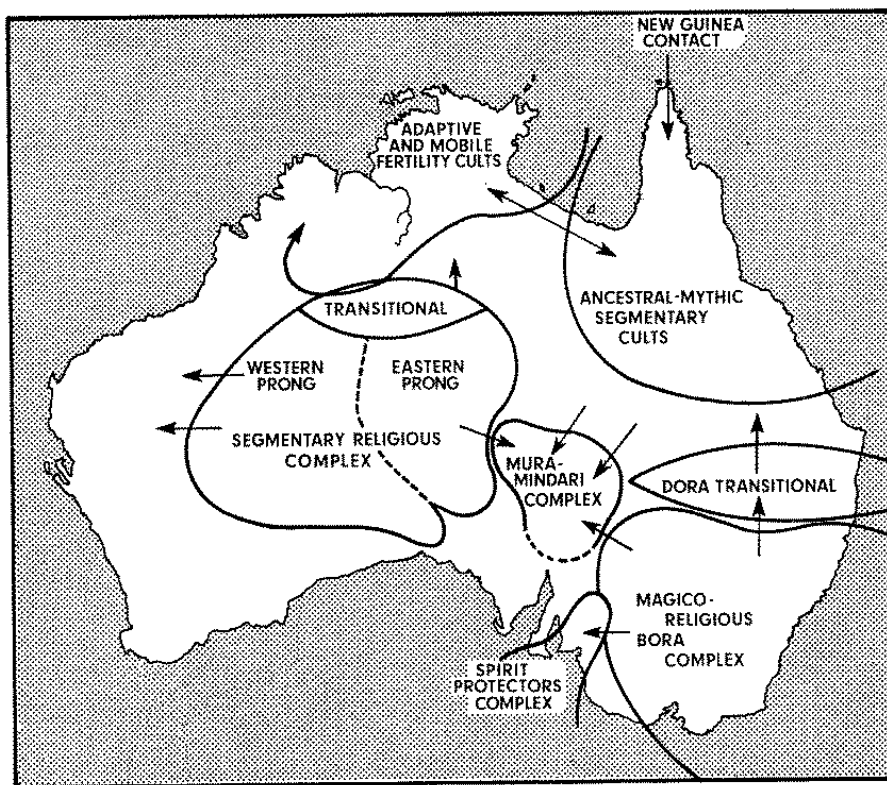


Figure 13 Australian Aboriginal religious patterns (Berndt 1974: 23)

Today, knowledge about ritual places including bora rings is held by senior Aboriginal people, but generally the main threat to bora ground sites come from a loss of knowledge on their exact locations. Other bunan sites have been recorded at Crookhaven Park near Culburra Oval, but none within the study area.

⁴³ Berndt 1974: 23.

Bid Bid (Callala) Creek

Information about mythological women known as 'Bipbip' was recorded by Cane in 1987:

there is a remnant knowledge amongst the Aboriginal community of a myth about 'Bipbip Women'. These women were something like classical mythological sirens. They looked like normal women, except they had pointed toes. They used to come down from the mountains and lure Aboriginal men from their families, onto Beecroft Peninsula. The activities of these women and the location of their sites have largely been forgotten, although one 'Bipbip womens' site is known at Orient Point....it is interesting to note that the name Bid Bid Creek has been given to a small creek running through the Armament Depot. Aboriginal people do not recall sacred stories about this creek, but one may assume its name has some historical connection with the original myth; possibly even being part of the original 'dreamtime' path or track the women travelled along... (Cane 1987: 47-48).

In 2018 the NSW Independent Planning Commission (IPC) conducted a review of ACHA reports associated with a development proposal at West Culburra. As part of the review, the Jerrinja LALC met with the IPC and recorded some information about the significance of Bid Bid Creek located at Callala in Jervis Bay south of the Study Area.

Mrs Lowe explained there is an important women's Dreamtime track near Kinghorn Point. The area covers from the upper Bid Bid Creek across to Callala Creek down to where it enters Lake Wollumboola:⁴⁴

I have heard stories about Bid Bid Creek growing up, but haven't been there.

Alfred Wellington 15.9.2022

No further mythological associations were documented during this assessment in relation to the Bipbip Women, Bid Bid Creek or Kinghorn Point. The closest of these localities in relation to the study area is Bid Bid Creek, approximately 9 kilometres (km) southwest of the study area.

Goodnight Island (Curleys Bay)

⁴⁴ Bid Bid Creek flows southeast from Forest Road to join Callala Creek which flows into Jervis Bay at Callala Beach. Neither Callala Creek or Bid Bid Creek enter Lake Wollumboola.

Some details were collected during this assessment about the importance of Goodnight Island located in Curleys Bay to the northeast of the study area.

People use to camp on the north side but the south side of the island was a special place; a ceremonial site. Kids could play on the north side of the island but not the south side.

Gerald Carberry 21.4.23

We weren't allowed to go to Goodnight Island.

Grace Crosley

Goodnight Island was very sacred to our people. Because I remember Dad, back in the mission manager's days, the watchdog used to come around, the Government sent these cars around after kids that was being neglected. And every Christmastime, this would be happening. And my dad used to get the kids, put them... Because they always had access to boats. They used to have boats tied up, in front of the Mission. And he used to row them all around to Goodnight Island. And on Goodnight Island, we had a big old shed there. And they used to take the kids there, to hide them.

Because the Commonwealth was coming – To get these kids. They were never stolen. Well they had them out there, until these cars went. Only a day, or overnight, and they'd be back home again. And it always happened on school holidays.

Gordan Wellington 5.6.23

Currambene Creek

Currambene Creek near Huskisson is thought to be the location where a ceremonial gathering was documented in 1801 (Grant in Cane 1987: 32-34). Whilst no shelters were evident, an abundance of food, fires and flattened ground was observed.

No further details were documented in relation to this place.

3.3 Places associated with natural resource collection

Lake Wollumboola

Lake Wollumboola is located 1.5 km southeast of the study area and is valued as a place to camp, to collect natural resources and to undertake cultural teachings given its location between two highly significant sacred sites. The lake is also a highly significant archaeological site.

As part of the 2018 IPC review of ACHA reports associated with a development proposal at West Culburra, the Jerrinja LALC met with the IPC and recorded some information about the significance of Lake Wollumboola:

- Lake Wollumboola is a sensitive ecosystem, opening to the sea intermittently and therefore does not get flushed often. The lake is an important breeding ground for birds and fish. Mr Carberry and Mr Connolly Jnr explained that the lake catchment contains an important fish trap site.
- Lake Wollumboola has always been used for its cultural resources up until today. The lake is geographically situated between the Bundarwa, the Jerrinja birth place and the Cullunghutti, on the eastern ridge of Mount Cullunghutti is the departure site when Jerrinja people pass on and go into the spiritual world.
- The Jerrinja strongly believe in educating young Aboriginal and non-Aboriginal people about the importance of midden sites and significance of Lake Wollumboola. Information can be provided at sites through interpretation signage, which has been done in areas throughout the Shoalhaven.



Figure 14 Welcome signage at Lake Wollumboola (2023)



Figure 15 Lake Wollumboola view to the southeast (2023)

Participants in this assessment also described the importance of the lake in relation to the cultural landscape containing the study area.

And that lake, wasn't Wollumboola Lake when I was there, it was Guunyu Lake. Guunyu Lake, because Guunyu is the swan. And that lake fed us for many, many years. We used to catch a bird, we used to call the snipes. They're out on the mud flats, picking. And they'd have a really long beak.

Gordan Wellington 5.6.2023



Figure 16 Cultural interpretive signage at Lake Wollumboola

Comerong Island

One participant described the cultural and historical values associated with Comerong Island located approximately 3 km northeast of the study area.

One of my uncles, he was a boat builder. Old Uncle Joe Bung. Well, his right name was Norman Wellington. And being fishermen, they used to get all their stuff off of Comerong Island, that gave them the vines for making pots, and it gave them the trees. Because the corkwood tree, they used to make the rowing oars out of. And I know as a kid we'd be sitting down with broken glass trimming them.

Gordan Wellington 5.6.2023

Billy Island

I heard to old people talk about Billy Island, from the uncles. Mum's brother used to go fishing around Billy Island and the creek there.

Deliah Lowe 23.4.2023

3.4 Places where people lived

Cane describes informal ('unmanaged') Aboriginal camping places in the region during the early 1900s, including one on the eastern shores of Currumbene Creek (Callala) and another 'adjacent to the beach to the north of Green Point' (Jervis Bay) (Cane 1987: 38), but none within the Study Area. According to

Cane, most Aboriginal people in the region were living in more formal arrangements at Long Beach (Jervis Bay), Roseby Park (Orient Point) and Wreck Bay (Jervis Bay) (Cane 1987: 40).

Currambene Creek

In the 1890s Aboriginal people were forced off the formal reserve at Long Beach following the leasing of Beecroft Peninsula as a bombing range and established an unofficial camp on the northern bank of Currambene Creek (Cane 1987: 43). The 'camp' contained more than 10 timber cottages with bark roofs and the residents would row to Huskisson for rations. The last known person to live there was Mrs Carpenter who died in the 1920s (Cane 1987: 43). It seems that the residents of the Currambene Creek camp gradually shifted to another unofficial camp at Green Point, just north of the Long Beach Reserve, on the eastern side of Jervis Bay (Cane 1987: 43).

Coonemia Creek

According to one participant in this assessment Aboriginal people used to camp at Coonemia Creek, approximately 8km south west of the study area.

A lot of sacred ground was up in here, where they used to come and camp. Coonemia Creek. On Coonemia Creek, they used to be camping up. And now, when the parks bought it from Halloran.
Gordan Wellington 5.6.2023

Kinghorn Point

During the 1900s Aboriginal people from Roseby Park would set up camps at Kinghorn Point, walking between Orient Point and Kinghorn Point as well as Carama Inlet (Cane 1987: 44). According to Cane, continued movement from reserves to traditional homelands is a common feature of post contact Aboriginal settlement where Aboriginal groups attempt to maintain links with their land and traditions (1987: 45). According to participants in this assessment, seasonal farm work was also undertaken by Aboriginal people from Roseby Park at a private property at Kinghorn.⁴⁵ The route between Orient Point and Kinghorn does not pass through the study area.

⁴⁵ Graham Connelly 20.4.23.

Aboriginal Reserves

In 1840 the Land and Emigration commissioners concluded that ‘moderate reserves’ should be set aside for Aboriginal people to ‘enable them to live, not as hunter-gatherers, in which case no good would be done, but as cultivators of the soil’. The Land Act of 1842 enshrined these views and allowed Crown land to be reserved from sale for the use of Aboriginal people (Goodall 2008: 52). This Act reflects a protectionist legacy of the NSW state government towards Aboriginal people from the 1840s until around the 1940s. The protectionist policies of this time were ostensibly aimed at improving the lives of Aboriginal people but it also served as a way for the government to exert control over Aboriginal people’s day to day lives.

In proximity to the study area, the first portion of land reserved for the use of Aboriginal people was at Long Beach located on the western side of Beecroft Peninsula, Jervis Bay (1881–1916). The Roseby Park Reserve (gazetted in 1900 with additions in 1907) is located at Orient Point and is the closest reserve to the study area (Fox 1978).

The Caffreys used to have cattle, running there. I think the Caffreys donated the ground, to the Reserve. And through the Reserve, the council, they cut it in half.

Gordan Wellington 5.6.2023

Aboriginal reserves were also established at Wreck Bay on the southern side of Jervis Bay (1954) and at the northern end of Seven Mile Beach (1899–1953), as well as others across the state of NSW.⁴⁶

The reserves at Seven Mile Beach and Long Beach were revoked by the government over time. Aboriginal people however continue to reside at both Roseby Park and Wreck Bay which enables continued connection to Country across the region.

Whilst the former Aboriginal reserve system across NSW was initially a reaction to changes following settler selection of land, sometimes in response to requests for land made by Aboriginal people or by settler farmers advocated on behalf of dispossessed locals, the places reserved were often occupied by Aboriginal people for thousands of years prior to the gazettals and continue to be valued as places for Aboriginal people to reside.

⁴⁶ Waters (2013: 212-213).

3.5 Named places

There are a few historical references to Aboriginal place names across the region surrounding the study area: Currumbene Creek (= Currambun); Sussex Inlet (= Berrewerry); Coolangatta MT (=Cullingatty); Berry (=Bongaree); Shoalhaven River (= Burray); and Bundarwa (= Beecroft Peninsula).⁴⁷

Billy's Island, close to the study area, is thought to be named after Aboriginal man King Billy / Billy Bung, but this has not been historically verified.⁴⁸

Billy's spirit is resting on Billy Island. It is a men's place so you need to be an initiated man to go there. They used to say 'Pop will get you'; they meant Billy.

Jenny Wellington 21.4.23

Curley's Bay, adjacent to the study area, is apparently named after an Aboriginal shepherd by the name of Curley who worked under Patrick Caffery for Berry at what is now Orient Point in the mid-1830s (Wallis 1988: 117). This naming association has not been further examined.

⁴⁷ Waters (2013) and Organ (1990).

⁴⁸ King Billy, different to King Billy buried at Huskinson Church (Gerald Carberry 21.4.23) / Billy Bung (Gordan Wellington 5.6.23).

4.0 Cultural significance of the identified values and places

Knowledge and understanding of Aboriginal people's connection with the Study Area (Lots 2 and 3 DP 1279350, Culburra Road, Culburra Beach, NSW) has come from a range of sources, including oral traditions, historical records, the archaeological record and consultation with Aboriginal people.

This assessment has identified a number of cultural values directly associated with the study area including travelling through Country and the collection of natural resources. Importantly the study area is part of a named 'Country' with Aboriginal Custodians who hold the traditional responsibilities to look after it. The study area is also valued as a place where totemic species and supernatural cultural beings might favour as a forested environment in which to habituate. The study area may also be associated with an historical camping area used by Aboriginal and non-Aboriginal people, but this has not been confirmed.

Whilst it is understood that the entire landscape is culturally significant to Aboriginal people, this assessment did not identify any specific places within the study area of high cultural significance such as places of ritual or spiritual importance (for instance, bora rings, birthing sites, mythological story places, dreamtime pathways / song lines, or places where ritual teachings were undertaken).

An important finding of this assessment is that Aboriginal people's connections with the study area cannot be separated from the broader cultural landscape within which the proposed works are situated. The study area is situated in a highly significant cultural landscape containing traditional spiritual and archaeological values.

The cornerstone features of the cultural landscape surrounding the study area are Bundarwa (Beecroft Peninsula and Cullunghutti (Coolangatta Mountain); two sacred places associated with the spiritual life and death of Aboriginal people and the basis for Aboriginal people's cultural identity today and in the past. The rich archaeological record at nearby Crookhaven Heads, Orient Point and Lake Wollumboola strongly influence how the study area is culturally valued by Aboriginal people today.

The archaeological sites identified in the study area are understood by Aboriginal people to be connected to the archaeological story across the broader cultural landscape. Aboriginal people hold strong contemporary connections to these shell middens and artefacts primarily because these 'objects' are believed to have been deposited by their Ancestors and are thus a tangible reminder of the rich cultural life of the past.

Following a detailed review of AIATSIS materials relating to Aboriginal man Jack Campbell and possible references to shell middens located in the study area, as requested by Heritage NSW, it has been established that the cultural information contained in the AIATSIS audio and visual files do not directly relate to the study area. The AIATSIS records do however provide important details about the cultural significance of places in the landscape surrounding the study area including at Crookhaven Heads, Orient Point, Beecroft Peninsula Jervis Bay and Currarong.

5.0 Potential impacts and mitigation measures

The Aboriginal people who participated in this assessment expressed the following concerns in relation to how the proposed activities might impact the cultural values identified in the study area.

The impact on tribal lands needs to be contextualized in a broader sense relating to other developments on Jerrinja country. There is massive development pressure across Jerrinja land council area being an entirely coastal jurisdiction. I'm not anti-development, I just want to see a cultural landscape map so that development can occur around important places, not on them.

Alfred Wellington 15.9.22

We like the bush where our ancestors spirit rest in peace. Can't they build on land that is cleared already?

Grace Crosley 21.4.23

As long as whatever they find, they've got to divulge it, and tell the people. And you've got to put it, in a safe place. Where they'll never be disturbed. Do not remove them from their natural area. Well, on my side of it, I think there shouldn't be any restrictions there. I mean, if they do discover something, it's got to be divulged. You don't put shells and everything in this Memorial Park (Gerroa), you'd put them in the reserve section [in the study area]. The only other thing too, is if they find any scarred trees, a scarred tree can't be touched. So the only thing they can't touch, is them. Because some of them, are thousands of years old. Go around them, or preserve them in some way that they can. But that sort of thing, would have to be okayed from the local land council.

Gordan Wellington 5.6.23

We need to be clear about process especially when managing unknown archaeological sites. Is it possible for development not to be approved if high archaeological values are identified? In case we find another Wollumboola.

Alfred Wellington 15.9.22

... It is important to protect the foreshore; we can't have jetties. As a senior custodian I don't want to see the bush built into an urban environment. I don't look favourably at all this land disappearing. They have to stay away from the waterways.

Deliah Lowe 23.4.2023

...if the community ask for access, plan tracks that stay away from sites.

Gerald Carberry 21.4.23

...design tracks that have the least impact and direct the public to places we want them to go.

Construct a viewing platform to the bay where there aren't any middens.

Ron Carberry 21.4.23

They have put themselves at a disadvantage by not working with us, we could have been in a better position now. Under Aboriginal Law we are the Aboriginal custodians of the land. We can't buy or sell like European law...it would be good if they gave us some land that we could care for as Custodians. Good development is done by consulting properly and by embedding our cultural group into their plans. We are viewed as one of many stakeholders, we should be in a different category as traditional custodians of the land. There is a lot of ignorance. They could offer support to Jerrinja people in other ways too, in sport, education, or help setting up a fish hatchery to improve local fish stock. They could build housing for poor people, black and white...

Deliah Lowe 23.4.2023

...include a statement on people's land title about respecting Country especially the sensitive foreshore.

Gerald Carberry 21.4.23

...during construction, keep any artefacts and soil on site, don't displace them. They belong here. Any trees that have to be cut down should be given to the community to use to make totem poles, slabs for seats, posts for signs, firewood and other things.

Gerald Carberry 21.4.23

...when the trees get knocked down the critters will need somewhere to go. The bush to the west (of the study area) should be made into a flora and fauna reserve like a wildlife corridor. We could also use it to undertake cultural practises.

Ron Carberry 21.4.23

I'd like a name in this development, part of our tribal names (you've got a reserve, you've got street names, you've got park names). To recognise our people. And I'd like for something like this to go to our community 'cause that gives you a bit of pride in the area you lived in. Well you

give the oval an Aboriginal name and it's just out of respect. And that respect takes you a long way. I think all these streets should be a meaning behind it, all the names. And I've seen a lot of this stuff happening in places where they disrespect and it doesn't go down well. But I think it'd be respectful if you used the full name, Jaringarras, to recognise our older people.

Gordan Wellington 5.6.23

They can't bring in weeds and the wrong plants. Jerrinja people can collect seeds from the block and propagate plants and sell them to the people building their homes or to plant in the new park.

Deliah Lowe 23.4.2023

We need to consider impacts to sites adjacent to the study area caused by environmental runoff and loosening of sediments through tree removal.

Ron Carberry 19.1.23

We should make sure Aboriginal sites get inspected after minor vegetation clearance when the ground surface is more visible

Ron Carberry 19.1.23

We should have access tracks to the Aboriginal sites so that Aboriginal community people can go to the sites for educational purposes as well as to monitor and preserve the sites. The rules around where the access tracks should be and who can use them and how the sites will be looked after needs to be in a management plan.

Ron Carberry 19.1.23

We will lose a corridor, a bush corridor, a traditional pathway to Crookhaven.

Deliah Lowe 23.4.2023

There should be interpretative signage and incorporate local place/flora/fauna names into street signs.

Ron Carberry 19.1.23

The foreshore is ecologically significant as it facilitates growth of aquatic species and plants.

Ron Carberry 19.1.23

This assessment has identified how the proposed activities may threaten the cultural values identified in the study area in the following ways:

- ground disturbance can damage or disturb archaeological sites;
- access restrictions hinder Aboriginal people's ability to exercise their customary rights and responsibilities;
- increased public activity in the culturally sensitive foreshore zone;
- lack of public recognition can lead to disrespecting Aboriginal associations to Country;
- invasion of pest species undermines culturally valued species;
- run-off into waterways can cause pollution and impact aquatic life;
- loss of habitat will contribute to the cumulative impact of reduced biodiversity across the region which in turn diminishes a range of cultural practises and beliefs.

This assessment has identified the following cultural heritage management actions (some beyond the responsibility of Sealark) aimed at safeguarding the identified cultural values:

1. develop a regional cultural heritage management strategy (including a cultural landscape map and possible rezonings) to enable better decision making aimed at safeguarding Aboriginal values and practises across the cultural landscape (SL, SCC and HNSW);
2. favour impact to land that is already disturbed (SL and other developers);
3. continue to foster good relationships with the local Aboriginal community (SL);
4. ensure development plans protect nearby waters and minimise the likelihood of damage to midden sites around the foreshore of the Crookhaven River through increased public access (SL);
5. consider ways to ensure Aboriginal people can continue to access foreshore middens to enable site monitoring and cultural teaching (SL);
6. involve Aboriginal people in the development of the Management Plan for Crown Land (in foreshore buffer zone) (SL);
7. support Aboriginal people to revisit the middens across the local area, recorded by AIATSIS (1979), to check their condition (SL and HNSW);
8. develop and install cultural interpretive signage in public spaces within the development footprint to foster respect between residents and local Aboriginal people (SL);
9. ensure built infrastructure (streets / footpaths / parks / pathways / seats etc) are allocated names reflecting local Aboriginal cultural concepts (SL);

10. employ the local Aboriginal community members with experience in land management to assist in the management of Sealark properties across the region (including at Culburra West and any Biodiversity Stewardship Sites) (SL);
11. as part of the Cultural Heritage Management Plan, understand and follow local Aboriginal cultural protocols in relation to any unexpected finds (the community wish to discuss options and return items / remains as close as possible to where they were found) (SL);
12. enable local Aboriginal community members to collect and propagate seeds as part of a broader long-term environmental program to rehabilitate cleared blocks with local flora species of cultural relevance (SL); and
13. as part of 1 above, consider rezoning the bushland to the west of the study area as a reserve for public enjoyment and use (which would also enable Aboriginal people to undertake cultural practises) (SCC and HNSW).

Potential further areas for research:

- further investigate the origins of the naming of Billy Island and Curley Bay
- locate the land and adjoining oyster leases in Curley Bay held by the Lonesborough family to determine where historical camp sites were.

6.0 Conclusion

Whilst it is understood that the entire landscape is culturally significant to Aboriginal people, this assessment did not identify any specific places within the study area of high cultural significance such as places of ritual or spiritual importance (for instance, bora rings, birthing sites, mythological story places, dreamtime pathways / song lines, or places where ritual teachings are or were undertaken).

This assessment did however identify a number of cultural values directly associated with the study area that relate to travel and the collection of natural resources. The study area is also valued as a place where totemic species (koalas) and supernatural cultural beings (dulagaal) might favour as a forested environment in which to habituate. Importantly the study area is part of a named 'Country' (Jerrinja) with Aboriginal custodians (Jerrinja people) who hold the traditional responsibilities to look after it. The study area may also be associated with a historical camping area used by Aboriginal and non-Aboriginal people on the banks of the Crookhaven River / Curley's Bay, but this has not been confirmed.

The assessment also found that the study area is situated in a highly significant cultural landscape containing traditional spiritual and archaeological values. The cornerstone features of the cultural landscape surrounding the study area are Bundarwa (Beecroft Peninsula) and Cullunghutti (Coolangatta Mountain); two sacred places associated with the spiritual life and death of Aboriginal people and the basis for Aboriginal people's cultural identity today and in the past. Situated between these two sacred places is Lake Wollumboola, a highly significant cultural area.

As recommended by Kuskie (2012) and subsequently requested by Heritage NSW a review of AIATSIS oral history materials relating to Aboriginal man Jack Campbell has been undertaken as part of this assessment. It has been established that the cultural information contained in the AIATSIS audio and visual files, and in particular information relating to shell middens, do not relate to the study area. The AIATSIS records do however provide important details about the cultural significance of places in the landscape surrounding the study area including at Crookhaven Heads, Orient Point, Beecroft Peninsula, Jervis Bay and Currarong.

The rich archaeological record at nearby Crookhaven Heads, Orient Point and Lake Wollumboola strongly influences how the study area is culturally valued by Aboriginal people today. The few archaeological sites known to be located in the study area are understood by Aboriginal people to be connected to the archaeological story across the broader cultural landscape. Aboriginal people hold

strong contemporary connections to these archaeological sites (shell middens and artefacts) primarily because these 'objects' are believed to have been deposited by their Ancestors and are thus a tangible reminder of the rich cultural life of the past.

There is a strong sense in the Aboriginal community, regardless of the archaeological evidence or the results from the AIATSIS search, that the study area is culturally significant by virtue of its association with the surrounding cultural landscape.

This assessment has identified how the proposed activities may threaten the cultural values identified in the study area including ground disturbance; access restrictions; increased public activity in the culturally sensitive foreshore zone; lack of public recognition; invasion of pest species; run-off into waterways; and loss of habitat.

This assessment has identified a number of cultural heritage management actions aimed at safeguarding the identified cultural values including the development a regional cultural heritage management strategy (including a cultural landscape map and possible rezonings) to enable better decision making aimed at safeguarding Aboriginal values and practises across the cultural landscape; favouring impact to land that is already disturbed; involving Aboriginal people in the development of the Management Plan for Crown Land (in foreshore buffer zone); support Aboriginal people to revisit the middens across the local area, recorded by AIATSIS (1979), to check their condition; develop and install cultural interpretive signage in public spaces within the development footprint to foster respect between residents and local Aboriginal people; ensuring built infrastructure (streets / footpaths / parks / pathways / seats etc) are allocated names reflecting local Aboriginal cultural concepts; and employing local Aboriginal community members to assist in the management of Sealark properties across the region (weed eradication and seed collection / propagation as part of a broader long-term environmental program to rehabilitate cleared blocks with local flora species of cultural relevance)

These cultural heritage management actions, if implemented in partnership with Jerrinja people, should minimise impact to the identified cultural values caused as a result of the proposed development.

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Appendix 1 Project FPIC / consent agreement

ASSESSMENT INFORMATION / CONSENT AGREEMENT

Consultations for Aboriginal Cultural Values

WEST CULBURRA

BACKGROUND INFORMATION: In April 2010, John Toon Pty Ltd (on behalf of Sealark Pty Ltd) lodged a request to Director General Environmental Assessment Requirements (DGEARs) subdivide **Lots 5 and 6 DP 1065111, Culburra Road, Culburra Beach, NSW** and construct a variety of dwellings, tourist development, industrial development, foreshore reserves, parks and associated infrastructure. The land is located on the southern side of Crookhaven River and Curleys Bay, and west of Culburra.

DGEARs were subsequently issued and included the following requirements in relation to heritage:

8. Heritage and Archaeology	
8.1	Identify whether the site has significance to Aboriginal cultural heritage and identify appropriate measures to preserve any significance. The assessment must address the information and consultation requirements of the draft <i>Guidelines for Aboriginal Cultural Heritage Assessment and Community Consultation</i> (DEC 2005).
8.2	Identify any items of non-indigenous heritage significance and, where relevant, provide measures for the conservation of such items.

In 2012, in order to satisfy Point 8.1 of the DGEARs in relation to Aboriginal Heritage, archaeologist Peter Kuskie completed an Aboriginal Cultural Heritage Assessment for the site including consultation and site inspections with Registered Aboriginal Parties including the Jerrinja Local Aboriginal Land Council.

The Concept Proposal Development Application (the Application) was subsequently lodged with Department of Planning (Major Project 09-0088) for determination by the Minister for Planning under Part 3A of the Environmental Planning and Assessment Act 1979 (EP&A Act). **The Application covered an area of approximately 92Ha.** In 2015, during the assessment period, the Application was transitioned from Part 3A to State Significant Development (SSD) under Part 4 Division 4.7 of the EP&A Act, where it remained an application for a Concept Proposal.

In June 2018, after the assessment period, the Department of Planning & Environment recommended refusal of the Application to the NSW Independent Planning Commission. Following its review, the NSW Independent Planning Commission refused the Application in October 2018.

In March 2019, the applicant lodged an appeal against the Application's refusal with the NSW Land & Environment Court (LEC) (Case Number 2019/00078149). As a part of this appeal process, the applicant's details were transferred from John Toon Pty Ltd to Sealark Pty Ltd. Sealark Pty Ltd is the owner of the Concept Plan site.

A Section 34 Conciliation Conference was held in accordance with the Land and Environment Court Act 1979 (LEC Act), which commenced on 14 November 2019. **The s34 Conciliation Conference resulted in a significantly reduced development footprint, additional Aboriginal heritage discussions and refined water quality controls, amongst other things.**

In December 2021, the NSW Land and Environment Court issued its determination on the appeal and granted Development Consent to the Concept Plan, with conditions (LEC No: 2019/78149). **The footprint of the approved development is approximately 46Ha**, half of the original development footprint; the western extent of the original plan has been removed.

The Development Consent contains a number of conditions and in relation to Aboriginal Heritage. Prior to development being undertaken on the site, new Development Applications will need to be lodged with Shoalhaven City Council under Part 4 of the *Environmental Planning and Assessment Act 1979* (EP&A Act). The new DAs need to be consistent with the approved Concept Proposal and supported by an ACHA and ACHMP, amongst other things.

The approved Concept Plan conditions require Sealark Pty Limited to conduct formal consultation with the Aboriginal Community in accordance with the *National Parks and Wildlife Regulation 2019* and produce an Aboriginal Cultural Heritage Assessment (ACHA) report and Aboriginal Cultural Heritage Management Plan (ACHMP). The ACHA and ACHMP are currently being undertaken by Austral Archaeology.

PURPOSE FOR COLLECTING THE INFORMATION: In March 2021, Heritage NSW advised the NSW Department of Planning, Industry and Environment that they supported the need for a better understanding of the Aboriginal cultural significance for the 46Ha proposed subdivision and development west of Culburra including further research into oral history records held by AIATSIS.

In May 2022, Sealark Pty Limited engaged Austral Archaeology to complete the required ACHA and ACHMP along with anthropologist Susan Dale Donaldson to prepare an anthropological assessment to support the ACHA and ACHMP.

Donaldson is currently undertaking consultations with Aboriginal people associated with the West Culburra area to identify a broad range of intangible and tangible cultural values and to develop safeguards to avoid, minimise, mitigate or manage impacts to the identified values. Your contribution will inform this assessment and you are not being asked to provide restricted information however, it will assist with the planning process if restricted areas are known and avoided.

USE OF INFORMATION COLLECTED: An anthropological report will be prepared by Susan Dale Donaldson and will be attached to Austral Archaeology's ACHA report. The report will be provided to Heritage NSW and Sealark Pty Limited. The report will also be publicly available including being distributed to the Registered Aboriginal Parties (RAPs), the relevant Local Aboriginal Land Councils (LALCs), and lodged with the Aboriginal Heritage Information System (AHIMS). These documents will also be included in subsequent Development Applications when they are lodged with Shoalhaven City Council.

PUBLIC / CONFIDENTIAL INFORMATION: Information will be treated in accordance with instructions received by Aboriginal informants. Whilst detailed culturally sensitive information will be redacted in publicly available reports, general locational details will be provided to Heritage NSW.

COPYRIGHT: The Aboriginal informant will retain exclusive copyright over information they provide. Heritage NSW will hold a non-exclusive right to use the material in current and future planning.

ABORIGINAL INFORMANT

INFORMATION COLLECTOR:

Name:

Name:

Contact:

Contact:

I agree to the use of information I provide and confirm the following:

- I understand the nature and purpose of the research/interview project.
- I consent to give Austral Archaeology and their associates [Susan Donaldson] the right to record and photograph me for this project.
- I realise that what I say during interviews is not confidential and may be used by Heritage NSW for planning purposes.
- I will inform the researcher of any confidential information which I don't want included in the report to Heritage NSW
- I may ask to examine a draft transcript to make sure it is accurate.
- I will retain the exclusive copyright over my information and Heritage NSW will hold a non-exclusive right to use the material in current and future planning.
- I understand that a transcription of my interview will be included in the Austral Archaeology report and may also be sent to LALCs, RAPs, AHIMS, Heritage NSW, AIATSIS, etc.
- Additional instructions / clause:

SIGNATURES

Signature of information collector:

Date:

Signature of Aboriginal informant:

Date:

NAME AND CONTACT OF NEXT OF KIN: Who should be contacted regarding your information if you are no longer able/living?

Appendix 2 Project interview questions/topics guide

NAME OF INTERVIEWEE:

CONTACT DETAILS:

INTERVIEW TIME & DATE:

INTERVIEW LOCATION:

CULTURAL VALUES

What is your ancestral / tribal / family connection to the Culburra area and in particular West Culburra?
Where did you grow up?

Have you ever visited Culburra? What places? When?

Is Culburra important to you and your family? Why? Has the importance of the place changed for you over time?

How would you describe your cultural connection to Culburra to a stranger?

Think about how you use area, any story places, pathways, ceremonial grounds, fishing places, places where ancestral spirits reside, archaeological sites, tribal boundaries, shared country / meeting places, recreation places, old camping places, food, medicine, water and other natural resources, totem species, places associated with life and death, connections across the landscape, teaching places, and places associated with historical events.

Are there places in this area or nearby that are spiritually important to you and your family?

How do you describe the Traditional Ownership of the area? Tribal boundaries

Do you have an Aboriginal name for the area?

Do you connect to different parts of the area at different times of the year? All year around? Cultural practises change with seasons?

Whose job is it, from a custodial perspective, to care for this area? The water, the plants, the animals, the fish? Discuss tribal boundaries / custodianship.

Do you maintain these connections / values? If yes, what things do you do? Where?

How does this block relate to the surrounding land? Connection between land and waters? Between other parts of the landscape? Your definition of country?

How do you feel when you visit the area? How do you feel when you don't get a chance to visit? Where do you usually go?

Did you hear about middens in this area from the Old People? How would you describe a midden? Is it important to you? Why? Have you ever seen middens here?

Do you have a connection to other things left behind by the Old People? flakes, blades, knives, grinding stones? What do they mean to you? How do you look after these objects?

How would you define healthy country? Does it matter to you if the river banks are forested or cleared? The visuals? Does it matter to you if the water is clean or polluted? Running or dry? Weeds on the land and in water?

How would you describe traditional practices of the movements following seasonal travel routes and the availability of food and resources? What about today?

Can you explain the difference, if any, between Aboriginal people's connection with Culburra compared with non-Indigenous connections?

What other neighbouring Aboriginal groups do you think have a cultural interest in this area?

What about Aboriginal people with contemporary and historical connections to the area, not necessarily traditional owners?

Do you know of any European families who would know about Aboriginal people's historical association with the Culburra area?

VIEWS ON CURRENT PROPOSAL / IMPACTS

What do you know about the current proposal?

Do you think the work will impact on the cultural values you have been talking about? Which ones? How?

How do you think your values could be protected / safeguarded in relation to the proposed work?

Appendix 3 Community meeting notice

ANTHROPOLOGICAL ASSESSMENT WEST CULBURRA

Lots 5 and 6 DP 1065111, Culburra Road, Culburra Beach, NSW

WHAT? Susan Donaldson (anthropologist) is currently undertaking consultations with Aboriginal people associated with the Culburra area to identify cultural values across Lots 5 and 6 DP 1065111, Culburra Road, Culburra and to develop safeguards to avoid, minimise, mitigate or manage potential impacts to the identified values.

WHY? Heritage NSW requested a better understanding of the Aboriginal cultural significance for the 46Ha proposed subdivision and development west of Culburra. Sealark Pty Limited, the developer, engaged Austral Archaeology to complete an archaeological report and management plan. Austral engaged anthropologist Susan Donaldson to prepare an anthropological assessment over the same area.

WHERE? Banksia Hall Community Centre, 988 Culburra Rd, Culburra

WHEN? 11am Friday 21st April 2023

HOW? Meet at the hall to learn more about the assessment.

For those interested, we can visit the proposed development area and document the cultural values.

MORE INFORMATION / RSVP: Susan Donaldson 0405 183 751

Appendix 4 Community engagement record

DATE	NAME	DETAILS
27.06.2022	Alfred Wellington CEO Jerrinja LALC (JLALC)	Message left with Alfred asking him to contact me about West Culburra cultural values assessment.
27.06.2022	AIATSIS collection manager	Emailed access request to AIATSIS; no reply.
05.08.2022	Sarajini AIATSIS collection	AIATSIS confirmed receipt of my request.
05.08.2022	Alfred Wellington CEO JLALC	Message left with Alfred asking him to contact me about West Culburra cultural values assessment.
10.08.2022	Rod Lucas Anthropologist	On my behalf my colleague Rod Lucas visited AIATSIS requesting access to the materials I requested. None were available.
29.08.2022	Alfred Wellington	Email from asking to discuss West Culburra.
29.08.2022	Alfred Wellington	Phone call with AW about how to proceed. AW requested consults take place the week of the 12 th September to give him time to notify elders to participate. We agreed on the dates 15 th and 16 th September to undertake consultations on site. I sent through FPIC materials, meeting / assessment notices and consent forms for him to distribute. He said he would inform me of payment rate and LALC IP requirements. AW also expressed concern that the broader landscape wasn't being considered (too much focus on the individual lots). I informed AW that my approach will include a landscape perspective.
30.08.2022	Alfred Wellington CEO JLALC	Text and email to AW planning consultations.
31.08.2022	Alfred Wellington	Left message with AW. Text from AW saying 'I can't talk right now'.
31.08.2022	Alfred Wellington	Email to request a copy of the JLALC IP form as noted by AW.
1.9.22	Alfred Wellington	Emailed draft consent form for JLALC consideration, as requested. Also emailed community information sheet for distribution.
02.09.2022	Alfred Wellington	Text to AW asking him to contact me.
12.09.2022	Alfred Wellington	Text to AW asking him to contact me given the consults were planned for the 15 th and 16 th . Text to SD from AW stating 'I doubt anyone available. I haven't been able to get notification out..'
13.09.2022	Alfred Wellington	Left message with AW. Emailed requesting to meet AW and community members.
14.09.2022	Alfred Wellington CEO J LALC	Phone call – AW indicated that he 'could be' available to meet me tomorrow at JLALC office. He agreed to call me back to confirm. Text – SD to AW – SD was available to meet AW from 11am tomorrow. Requested confirmation.

DATE	NAME	DETAILS
15.09.2022	Alfred Wellington CEO JLALC	Various calls and text messages throughout the day. 7am text from AW – he is unable to meet today and doesn't think elders are either. He agreed to locate Delilah Lowe and Rod Wellington and ascertain their availability for me to consult them later today, or tomorrow. 9am phone call from AW – concerned that their cultural information (intellectual property) will be misconstrued and the communities desired outcome not realized (e.g instead of building 800 houses, 200 will be built). Discussed and documented cultural values. NEXT STEP – AW to ask Rod Wellington, Delilah Lowe, Pam Wellington about Susan attending a land council board meeting. AW asked that I 'work with us to find ways to protect and manage places of cultural value and still get to do development'. I agreed. AW also mentioned Grace and Gordan. 1pm text from AW – he has been unable to locate DL or RW.
15.09.2022	AIATSIS	Phone call to enquire how request is proceeding. Contact officer has changed jobs, asked that I email instead. Emailed collection office requesting urgent action of request. Reiterated that my key request was for Jack Campbell recording from 1970 in relation to Culburra middens.
20.09.2022	Alfred Wellington	SD call and text Alfred. Left message about Susan attending LALC meeting in the coming weeks so that community can be briefed on my assessment project.
20.9.2022	JLALC Office	Phone message and email sent to JLALC Office requesting to be placed on agenda at next LALC meeting. Offered to drop into the JLALC office the next day (21.9.22).
21.9.2022	Alfred Wellington	Follow up 20.9.22 message. Emailed to request to be added to the agenda of next JLALC meeting.
21.9.2022	JLALC Office	Follow up 20.9.22 message
30.9.2022	Rose, Matt, Alex,	Phone link up to discussion progression of assessment. It was suggested that Susan make contact with RAPs and NTSCorp. Ron and Gerald Carberry names were mentioned as potential participants. Susan noted that she had hoped for more guidance from JLALC board prior to contacting others. Susan agreed to make contact with other potential participants. Matt requested that Susan investigate a larger area, as per community request. Alex reiterated that the AHIP was required for the test pit near the midden. Susan informed team that her current approach (given no firm participants from JLALC) was to present at a LALC meeting so knowledge holders could make an informed decision about participating in the anthropological assessment.
10.10.2022	Alfred Wellington	Emailed to request to be added to the agenda of next JLALC meeting.
21.10.2022	Alfred Wellington	Voice message left – asking for a date to attend board meeting.
21.10.2022	JLALC Office	Voice message left – asking for a date to attend board meeting.
24.10.2022	JLALC Office	Voice message left – asking for a date to attend board meeting.

DATE	NAME	DETAILS
26.10.2022	Reuben Ingall AIATSIS	Email response from AIATSIS that my request for materials (27.06.2022) has been allocated an access officer and was being processed. Susan completed and returned the required access forms.
26.10.2022	Taylor at JLALC Office	Phone conversation with Taylor – she said AW is ‘busy’, and that she will ask the board about me attending a meeting.
31.10.2022	JLALC Office	Voice message left – asking for a date to attend board meeting.
15.11.2022	Alfred Wellington	Phone call with AW. He indicated that it would be good to ‘catch up’, before the end of the year but that end of Jan was more likely. He again agreed that I needed to attend a LALC board meeting.
8.12.2022	Alfred Wellington	Emailed to request to be added to the agenda of next JLALC meeting as previously discussed.
19.1.2023	RAPS Alfred Wellington, Ron Carberry, John Carriage; Justice Story and Aaron Taylor	Community meeting / RAP walkover site. Documented cultural values.
19.1.2023	Graham Connolly and Regina Reid	Met at the Nowra Showgrounds to inform of assessment and complete AIATSIS order forms. Both are keen to participate once AIATSIS order arrives. Documented cultural values.
23.1.2023	Reuben Ingall AIATSIS	Confirmation email from AIATSIS that the requested oral history material will be provided shortly.
23.1.2023	NTSCorp Isobel Brinin and Sandy Chalmers	Emailed NTSCorp to notify of assessment and seek participants.
23.1.2023	Ron Carberry	Phone message to arrange an interview / community meeting.
25.1.2023	Reuben Ingall AIATSIS	Materials received from AIATSIS
25.1.2023	Graham Connolly	Phone message left with GC in regards to AIATSIS materials.
6.2.2023	Graham Connolly	Phone message left with GC in regards to AIATSIS materials.
6.2.2023	Ron Carberry	Phone message left with RC in regards to setting up a community meeting.
20.2.23	Ron Carberry	Phone discussion about setting up a community meeting in Culburra. We agreed that the 10 th March would suit. RC suggested the ‘old school house’ at Rosby Park. I agreed to follow-up / organise.
20.2.23	Alfred Wellington	Emailed about community meeting planned for the 10 th March.
20.2.23	Graham Connolly	Text message to Graham in regards to his availability on the 9 th March to review AIATSIS material
6.3.23	Alfred Wellington	Phone call and email about upcoming community / assessment session.
6.3.23	Ron Carberry	Notified of sorry business in community. Sd still not spoken to Alfred re school house. Agreed to postpone to April.
20.3.23	Ron Carberry	Ron informed that ‘things were a bit messy’. SD to try contact AW.
20.3.23	Graham Connolly	Discussion about assessment, payment for his time and availability. Agreed to meet on the 20 th April at Nowra Library / Art Centre.

DATE	NAME	DETAILS
21.3.23	Alfred Wellington	Phone discussion about community meeting and site visit; agreed there needs to be site visitation. AW to 'check with his bosses' who wants to be involved. AW said there were maintenance issues with the School House and that the Banksia Hall in Culburra was a better location for a community meeting.
21.3.23	Ron Carberry	RC provided his email so that I can provide him with the community meeting notice for distribution.
21.3.23	John from AIATSIS	Discussion about captions and permissions.
27.3.23	Alfred Wellington and JLALC admin	Emailed revised meeting notice (for 21 st April).
27.3.23	Ron Carberry	Emailed revised meeting notice (for 21 st April).
11.4.23	Graham Connolly	Confirmed meeting 10am 20 th April at Shoalhaven Art Centre. GC not wanting to attend on the 21 st
11.4.23	Ron Carberry	Message and text re 21 st at Banksia Hall. Phone call – RC confirmed attendance of Grace and others on the 21 st . Cultural values discussed.
11.4.23	Alfred Wellington and JLALC admin	Emailed revised meeting notice (for 21 st April) again given no response. Phone call / text - AW notified of a potential funeral (for a family death that occurred in October).
18.4.23	Ron Carberry	Text message and voice message about meeting planning and attendance.
18.4.23	Alfred Wellington	Text message and voice message about meeting planning and attendance.
18.4.23	JLALC admin	Voice message about meeting planning and attendance.
19.4.23	NTSCorp Isobel Brinin and Sandy Chalmers	Follow-up email (from 23.1.2023) to NTSCorp regarding assessment and seeking advice on participants. Return email from Sandy suggested I consult with Delia Lowe and Noel Wellington.
20.4.23	Graham Connolly and Regina Reid	Review of AIATSIS materials and cultural values documentation.
21. 4 23	Delia Lowe, Gerald Carberry, Grace Crosley, Jenny Wellington, Ron Carberry,	Workshop cultural values / cultural values documentation
22.4.23	Grace Crosley and Jenny Wellington	Cultural values documentation / site assessment
23.4.23	Delia Lowe	Cultural values documentation / site assessment
2.6.23	Noel Wellington	Seek advice on values / participants.
5.6.23	Gordan Wellington	Cultural values documentation

