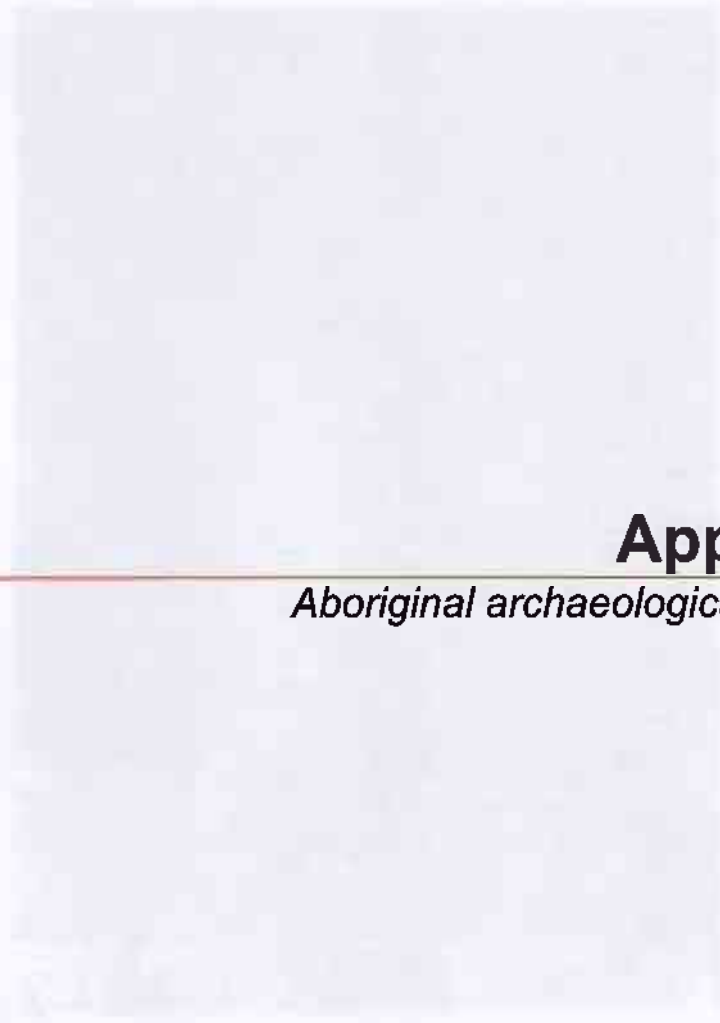


Quebec's Aboriginal Heritage Council  
Conseil québécois du patrimoine autochtone



## **Appendix B**

### *Aboriginal archaeological assessment*

Aboriginal archaeological assessment  
Assessment archéologique autochtone

Form 1000 (01/01/2010) - 1000-1000-1000

**Purfleet-Taree Local Aboriginal Land Council  
Culture & Heritage Section**



SOME EARLY LOCALS

Aboriginal Sites Investigation  
of Old Bar Precinct 2A.  
8<sup>th</sup> May 2003

Report produced by Vienna Maslin and Mick Leon

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Cover page,  
Aboriginal Children Nabic area circa, 1920's.

## Summary

- The survey area is located approximately 1km north west of Old Bar Post Office and 12km from Taree CBD, Mid North Coast NSW.
- 6 (six) identified Aboriginal sites<sup>1</sup> were recorded within the study area.
- Purfleet-Taree Local Aboriginal Land Council representative Aboriginal Sites Officer Vienna Maslin, Gillian Donavon and Mick Leon, performed the field survey.
- The Aboriginal community at Taree/ Purfleet have been consulted on their prior knowledge of any Aboriginal sites existing within the subject land.

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<sup>1</sup> Six individual artefacts were recorded during the survey and are recorded individually.  
2 locations on the subject land contained these 6 artefacts.

## Introduction

This report deals with the Aboriginal Heritage assessment of **Lot 111 DP 815853 Precinct 2A development at Old Bar.**

The report was commissioned by Mr Brett Campbell of Terra Consulting Environmental Consultants (Ph: 02 65553577), and is the Aboriginal Heritage component of environmental studies for the proposed subdivision.

The Assessment aims to provide identification of Aboriginal Sites and relics within the properties. It also aims to assess the significance of sites to Aboriginal people and what if any impact to these sites occurs. Recommendations can and will be sought from the Aboriginal community concerned.

- The report will contain Aboriginal community consultation and their recommendations.
- It will also have topographical description of the area(s) focused upon.
- Provide geological information.
- Describe traditional Aboriginal material located.
- Consultative work carried out with the Project Archaeologist, RTA personnel and National Parks & Wildlife staff.



Purfleet-Taree Local Aboriginal Land Council  
Boundary.



## Land Use

The survey area comprises an estuarine river delta system. Alluvial sand deposits predominate.

- Old Bar township lies to the south with some residential & commercial buildings.
- Mud Bishops camping reserve and the south branch of the Manning River and old river entrance are directly to the north.
- Manning Point Road (southern end) is 2.2km to the west.

Most of the area has been extensively cleared and redeveloped with residential/ commercial subdivision. If *in-situ* traditional sites existed in these locations most would have been disturbed through changes made by developments.

## Historical Reference

Tribal days on the Manning: The "Kattang speaking People" the "Biripi" were on the Manning thousands of years before European settlement began. Their traditional boundaries extended well to the north of the Manning River, west to the Gloucester River and South to Forster. Beyond the western section of their boundary lay the tribal territory of the "ngaku" which includes the modern town of Kempsey. Ngamba or Namba tribal territory lay to the north East and included Port Macquarie to the west was the "Gringhai" and "Dain-gutti" tribal territory and to the south the "worimi" people

The "biripi" way of life was ideal they used the natural foods To great advantage There was an abundance of fish along with a Summer harvest of rock and mud oysters with a available Shell food. The forests of the lower manning abounded with Koala, possum, Emu , kangaroo, pademelons and wallabies while the men hunted and spear-fished the women gathered fruit and a large variety of roots and plants

### EUROPEAN SETTLEMENT AND CONFLICT

An English company called the Australian agricultural company was Allotted a land grant of 1000,000 acres which extended from port Stevens to the manning river settlement commenced during 1834 to 1827.

On the 1 January 1831 the colonial secretary informed William Wynter

A naval men that he had been granted 2560 acres of land on the Northern bank of the manning river a part of this grant is today The city of Taree, settlement advanced up the river from this point.

With settlement, clearing and fencing of large tracts of land soon led to a rapidly diminishing food supplies for the Aboriginal people. By 1840 the natural food supplies of the "Biripai" were almost totally exhausted and they were suffering starvation due to being dispossessed. Indiscriminate spearing of domesticated animals soon led to open hostility and warfare between Europeans and Aboriginals.

Warfare and diseases such as Smallpox, influenza, measles, diarrhoea, the common cold, dysentery, tuberculosis, diabetes, venereal disease, previously unknown to Aborigines decimated the local tribes.

By 1865 resistance was diminishing rapidly and only tribal remnants of several different tribes remained in the Manning, these being relegated to becoming fringe dwellers.

The first Aboriginal Reserve in New South Wales was set aside in 1884. The reserves at Karuah, Forster and Purfleet were officially gazetted on 6 July 1894, 14 September 1895 and 6 August 1900 respectively.

**Development of the Manning:** The coastal shipping was the development of the Manning River area because the overland journey was arduous and it was not until 1913 that the railway arrived in Taree.

Relocation of the Pacific Highway in later years, along the coast, through Taree also had a profound affect in making the area more accessible to visitors and more attractive to people wishing to re-settle.

#### **Pre 1900:**

A council of Elders enforced the rules of the Biripai Tribal people, which were handed down from generation to generation.

Boys and girls were separated from the age of ten and would not be re-united unless through marriage. The initiation process began form about 13-14 years of age for both boys and girls.

Women were forbidden to attend latter stages of mens initiation ceremony while men were forbidden to approach womens sites of initiation.

## **An Essay on The Manners and Customs Of The Australian Blacks**

I must tell you I went to Australia at the age of 4 and lived there six years, on the Manning River about 150 miles from Sydney and seventy miles from any township and having lived there so long you will allow me to add I know a little about the Blacks. The first thing I remember about them is, that they used to come in and out the kitchen as they liked and sit in the chimney corner for there we have no stoves but large fir-places made of brick and it is surprising that although it is such a hot climate they are as fond of the fire as we are in a cold winter.

Now you must not suppose that the blacks are the same all over Australia, for they are different in different parts. I think if we begin with the dress of those that used to come to our farm; they used to wear a band made of skins around their waists and from this band a couple of tassels made from the skins of animals, one in front the other behind about a quarter of a yard in length and all the rest of the body is naked. That is all the clothing they wore unless anybody gave them a shirt or a pair of trousers which they considered a great prize.

They wear their hair tied up with grass in a peak in shape like the caps the ladies used to wear in the 15th. century.

They tattoo their backs and arms when they are young with red hot glass or stones. They often have a large bone sticking through the partition of the nose, about as thick as a rushlight.

In their habits they are lazy and exceedingly dirty thus to save themselves the trouble of stooping to pick up anything they will rather pick it up with their toes and seldom drop it. They sleep a good deal in the day with their toes so near the fire that they often get burnt.

They live principally on kangaroos, wallabies, paddymelons and kangaroos rats, they will also eat snakes when they will themselves try guineas, hornets when they are in the chrysalis roasted and large grubs roasted which they get out of a tree. I can tell you by experience that these grubs are not disagreeable for I have eaten them myself and when roasted taste something like marrow indeed some of the settlers have brought them on table.

Everything is half roasted and they eat their food with their fingers they never boil or bake any food.

they make bread out of the roots of a tree. This is the way they make it. First they roast it in the fire and then they pound it between two stones and so they go on for a long time for if they did not do this, it would sting their tongues and the root being of the stinging tree.

They are fond of honey which they call sugar bag, the bees are very small and have no sting. They make their nests in the hollow branch of a tree. The blacks cut nooks in the tree just large enough to place their toe all the way up and he ascends the tree when he gets to the branch that contains the honey he cuts it down and calls some of his brethren to come and have some with him. They get some skins and dip them in the honey and then they all have a suck. The honey is inferior to ours. they would sometimes bring me a pannikin full and we used to strain it but they would eat bees wax and all.

They would do anything for you, if you give them a little tobacco or flour, they will go a good many miles. They have no coin in circulation so you can never pay them in money. They do not use knives, forks or plates.

In their manners they are gentle and inoffensive seldom injuring anybody but in more unexplored parts they are salvage and warlike. They are great thieves often breaking into the Indian corn and pumpkin fields. They carry their booty off, roast and eat it. It is seldom they stop at a place more than a week at once.

They live in huts which they call camps. They are made of three sheets of bark upon a pole, one of the sides is open where they make a fire.

They seldom become sufficiently attached to stay with you the reason they give is that they like the bush better.

They speak half English and half their gibberish thus when they would say - give me some food, they would say - give me patta patta, meaning food.

The women are clothed either in a cloak made of skins or they have a blanket that some whites have given them. They generally carry their children on their backs in a knitted bag for they are good hands at knitting. They spin the bark of a tree into a kind of cord. They are the

slaves of the men for they make them perform the hardest work such as making bread and lighting the fire which they themselves are too lazy to do. The old women are called gins or mammys.

They keep balls which they call crobaries the trees are set on fire around them then they paint themselves with red and white chalk or pipeclay in stripes all down their legs and then about six of them stand in a row and shake their legs about so quick that you can see nothing but red and white they dance to the music of a shield being beat by a piece of wood the musician and one of the women make a burring noise which they call singing. The women never take a part in the dance but content themselves with looking on they begin about ten and finish at daylight and they make such a noise that it keeps you awake nearly all night. It looks queer to see the trees blazing up and the fantastic figures of the blacks in fire-light.

## WEAPONS

Their weapons consist of a large club like a life preserver with a long handle and a kind of instrument they told me they used in war to cut one another's heads off the boomerang and the spear with a piece of wood they throw it with they use the spear principally in hunting and are very dexterous in using it. One part of it is made out of the grass tree is a kind of reed growing straight out of the top the other part is made out of a heavier piece of wood and is fixed in the end of the other part they make it exceedingly sharp by scraping it with a piece of glass or flint and they fix it on tighter with wax which they obtain from the honey they take.

They use the boomerang to kill birds or knock down any animal which they wish to kill out of a tree such as the flying fox a curious animal something like a bat having 4 legs and a tremendous tail it is covered with thick fur and it is very courageous defending itself to the last and when dying makes a most suffocating smell. I have often caught them I remember killing 2 large ones with the help of my dog. But to go on with my narrative they can throw the boomerang in the air to a great height and make it come back again and tell exactly the place where it will come down for I saw a black throw one day he pushed me away from where I was standing because it was coming down in that place. I could throw it very well but could never make it return.

## RELIGION

I never saw them worship any image but they always wore a little bag by their side stuffed with straw but I never saw the contents of one and when ever I asked them anything about it they always turned the subject off once I found one but it only contained some rock salt and it is a curious fact worth noticing that the men only possess one never the women or boys the men keep them in their girdle by their side and sleep with it and never take any notice about it to anybody perhaps afraid of exciting their curiosity.

I fancy they believe in an evil spirit for whenever they were in the dark they used to call out debbil debbil and run away and this I can prove for one night I asked one of the blacks to help me carry my goat into a shed and it being rather dark he left the goat go and ran away calling out debbil debbil it seems to be a very hard task to teach them anything and it would take a good deal of patience for they seem to have no intellect and you may literary say they have no God what a shocking state to be in and I was told that when they think themselves dying they go away into the bush and die by themselves and then the native dogs eat their dead bodies and I certainly never saw one buried and therefore we should make greater efforts to send the Bible to them and now having tried to do my best telling you about the blacks I hope you will excuse any blunders I have had the misfortune to make but I can confidently affirm that what I have said is true having seen it with my own eyes but you of course know that they are different in different parts because where the whites have made settlements they are more civilised than those who live at a distance from any settlements for in some parts they are courageous and savage while where we lived they were effeminate and unwarlike.

Traditional people used mountain ridges to traverse either to coastal areas or to the inland. These ridges contain evidence of this activity. Also where the ridges meet estuarine systems shell middens can be located. In some places shellfish has been seen on some of these ridges. This indicates people carrying seafood with them while moving from place to place.

Many settlers whose descendants still live in these areas have in their possession artefacts which were recovered from the ground when clearing land.

Some areas can and will contain conflict places where Aboriginal people encountered confrontations with Non- Aboriginal people. These places may be massacre sites, and records show massacres were widespread in this region (if not all regions of NSW).

**Site types occurring in this area include:**

- Open Campsites - these sites occur where people have travelled and may be a short stop over place or a location to construct stone tools.
- Middens - these sites are deposits of shell left after consuming the mollusc. They can also serve as a signpost or boundary marker. Some other contents of middens include stone tools, animal bones and in some instances burials.
- Scarred Trees - are the result of bark being removed from trees to make a shield , canoe or carrying container. They may also be foot holes cut for climbing trees.
- Carved Trees - These sites are specific design work carved into trees for ceremonial purposes.
- Shelters with midden material - are sites where people sheltered from the elements and also ate seafood and animals, which can be seen from the debris remaining.

**Sites in area**

There are 13<sup>2</sup> known sites in the nearby area.  
All these sites are recorded with either P-TLALC or AHIMS database NSW NPWS.

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<sup>2</sup> As at 1<sup>st</sup> January 2003 NPWS AHIMS database. \*See Appendices.

## Methodology

P\T LALC Representatives were informed by Mr Brett Campbell of Terra Consulting Environmental Consultants, to attend a field survey. The field work was carried out by Purfleet-Taree Local Aboriginal Land Council Aboriginal Sites Officer Trina Ridgeway. Areas surveyed by walking included those highlighted by Mr Campbell and any locations thought to be sensitive.

### Resource Material used:

- Purfleet-Taree Local Aboriginal Land Council Aboriginal Sites Computer Database.
- NSW NPWS Aboriginal Heritage Information Management System.
- Various archive sources held by Purfleet-Taree Local Aboriginal Land Council.
- Archaeological reports.
- Local knowledge from residents.

### Maps used for survey work:

§ 1:25,000 Cundletown 9434-3-S

§ Wingham\_mosaic.sid image, courtesy NSW NPWS Hurstville Sydney.

### Fieldwork:

Survey was conducted on 8<sup>th</sup> May 2003 over the subject land.

## Results

The Aboriginal heritage assessment through Precinct 1 Old Bar was carried out on 8<sup>th</sup> May 2003 with Terra Consulting representative Mr Brett Campbell.

The actual fieldwork duration was 6 hours with the majority of the subject land being investigated.

The subject land was walked and in locations where it was in traversable by this method, vehicles were used. The transects covered in the property averaged 10-15meters. These transects are highlighted in **RED arrows** on the overview map on page 6. Lower swampy areas that are evident in the subject area would have proven to be a more frequented location for conducting traditional Aboriginal activities.

6 individual isolated artefacts were recorded during the survey. These were recorded using NSW NPWS AHIMS site recording forms. Artefacts were also recorded using analytical methods practiced by archaeologists. All recorded artefacts were termed to be *flakes* with the exception of one which was determined to be a remnant *'core'*.

Aboriginal Sites Officer Gillian Donavon stated that the location of the artefacts recorded during this survey would have had to be consistent with seasonal patterning movements of traditional Aboriginal persons. The spur that extends from the south and gradually tapers down to the sites is in fact one of the traditional pathways which was used before European settlement of the area. Sites that have been recorded have oral knowledge (still existing today) of them that allude to and support via physical evidence, the cultural links through 'old tracks'. Ridgelines in the surrounding (if not on a broader scale) area have roads and 4WD tracks on them. Early European settlers were shown these 'old routes' for easier access to sustainable resources which were abundant at the time.

## Recommendations

**Purfleet-Taree Local Aboriginal Land Council** are satisfied with the investigation of Old Bar Precinct 1.

It is recommended that:

- ✚ Traditional Aboriginal material was sighted during the surface investigation for the subject land.
- ✚ Further consultative work may be required in the area if any additional material suspected of being of traditional Aboriginal manufacture or origin is unearthed and that all work operations in that area cease.
- ✚ Material suspected of being constructed by traditional Aboriginal methods is confirmed through Purfleet-Taree Local Aboriginal Land Council and NSW National Parks & Wildlife Service Aboriginal Heritage Unit.
- ✚ Protective buffers are placed around recorded sites. That these buffers are 5-10<sup>2</sup> meters in entirety.
- ✚ If the Land Owner is willing, a plan of future management for the 2 (two) identified sites can be implemented.
- ✚ That any skeletal material unearthed is reported immediately to the NSW Police Service.
- ✚ Any act or legislation pertaining to Aboriginal heritage management is reviewed for future management regimes.
- ✚ Copies of this report be sent to:  
**Brett Campbell of Terra Consulting Environmental Consultants**  
**Mrs Jill Ruig Directorate Archaeologist - NPWS Northern Zone**  
**Environmental Services Division Taree City Council**

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## Appendices

### Photographs of property and recorded sites.



Photo 1. Vienna Maslin and Gillian Donavon investigating high points, southern sectors of property.



Photo 2. Brett Campbell (Terra Consulting) southern end of property.

## Appendices

### Photographs of property and recorded sites.



Photo 1. Vienna Maslin and Gillian Donavon investigating high points, southern sectors of property.



Photo 2. Brett Campbell (Terra Consulting) southern end of property.



Photo 3. View of sheds southern end.



Photo 4. Oyster shell fragment,  
top of rise southern end of property.



Photo 5. View west central portion of property.



Photo 6. View south west towards sheds.



Photo 7. View of P20A-3 core, northern end of property.



Photo 8. P20A-2 flake.

## NPWS AHIMS RECORDED SITES

Approximately 5KM radius of study area.

<b>AHIMS Database Number</b>	<b>Site Type</b>	<b>Locality</b>
1. 30-6-0078	SHL	Farquar
2. 30-6-0079	SHL	Farquar
3. 30-6-0043	SHL	Oxley Is
4. 30-6-0040	SHL	Bohnock
5. 30-6-0042	SHL	Bohnock
6. 30-6-0051	SHL	Old Bar
7. 30-6-0135	CER	Old Bar
8. 38-3-0222	AFT	Saltwater
9. 38-3-0031	BUR	Saltwater
10. 38-3-0228	AFT	Saltwater
11. 38-4-0107	AFT	Saltwater
12. 38-3-0229	SHL	Saltwater
13. 38-3-0259	CER	Saltwater