

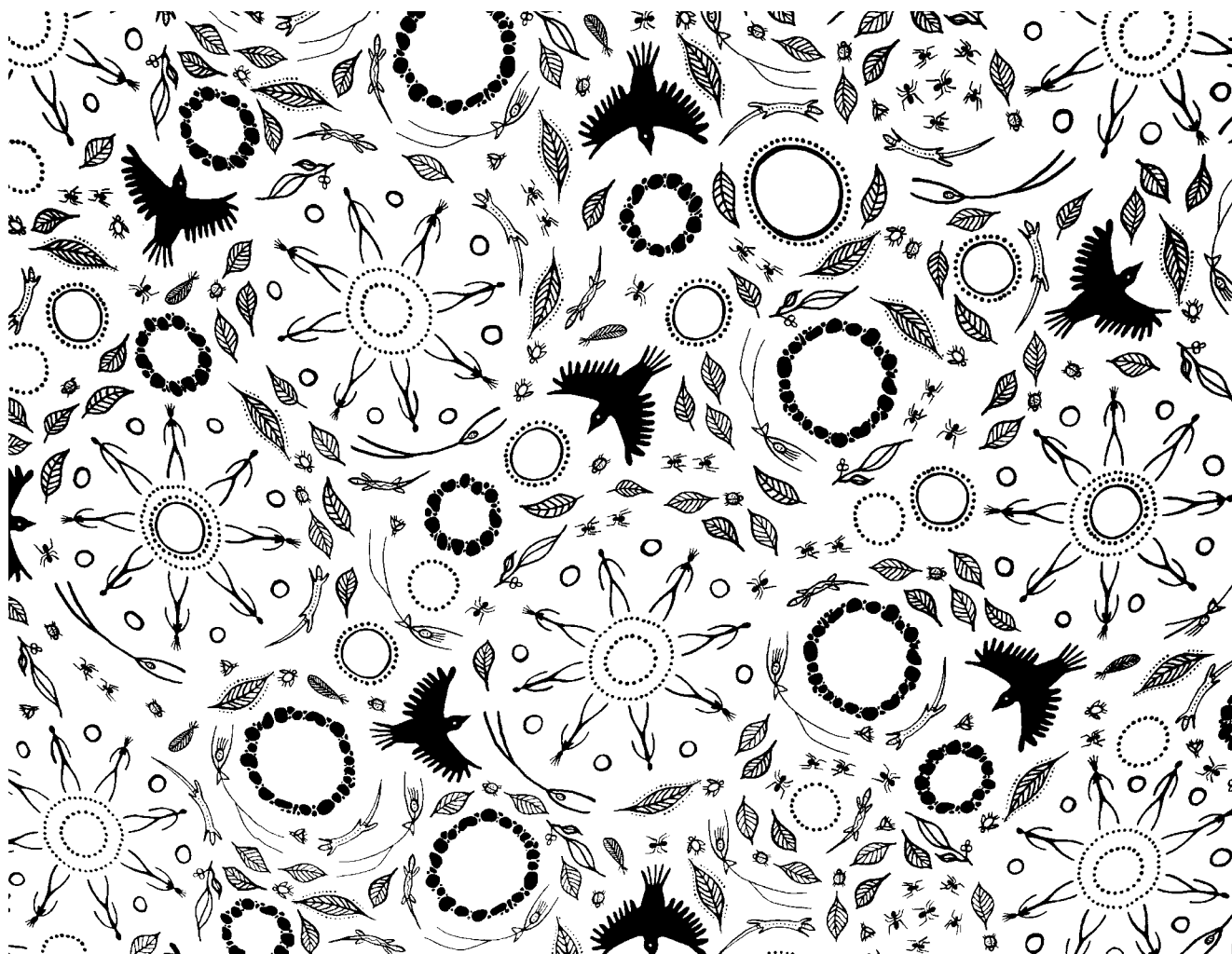
Bega Valley Region Old Path Ways And Trails Mapping Project

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For Bega Valley Regional Aboriginal Heritage Study

2005

Public Version



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BEGA VALLEY REGION OLD PATH WAYS AND TRAILS MAPPING PROJECT

SUMMARY

There were important path ways throughout the region. Some used mountain passes to go to the Monaro and High Country of the Australian Alps. These were used for thousands of years by the coast Aboriginal people to go to the Bogong ceremonies in the mountains, just as the inland people went to the coast for events like the whale ceremonies. Substantial parts of these ways still exist in wild country, in National Parks and State Forests.

It is of great significance that you can still walk from the highest part of the country to the coast through relatively natural surroundings following path ways used traditionally for millennia. The distance is generally less than 250 kilometres. Considerable parts of some east – west ways are today away from made roads, the remainder along trails and minor country roads that have essentially followed the routes of the old ways.

The main north – south ways are for the most part today followed by main roads.

A map of the Bega Valley Region Historic Path Ways and Trails has been compiled from old maps and journals and cultural sources to show the major ways.

The Koori people of this region recognise they have a remarkable history and believe this should be acknowledged along with the more recent shared history. They say many of their practices are remarkable and unique, even in a world context. Some stuff has to be kept private, but the general stories should be recognised through all levels of community. They can give the region a stronger focus and character, just as for example the unique character of the desert people gives central Australia its renowned world-wide reputation.

This area includes Yuin, Ngarigo and Bidawal country. Things were different here. The people had their own ways and designs. Their stories illuminate humanity's relationship with nature. Where else in the world were there gatherings like those for the Bogongs? Where else anything like the association with Orcas and whale hunting in Twofold Bay?

The old ways are symbolically important to Kooris of the region because they reinforce the connections that have always existed. Their official recognition would apparently help break down the sense of loss and isolation that comes where people have of necessity to live at some distance from their own country, and lend weight to cultural renewal.

In short, the more the historical sources are researched the more the ways become certain. Similarly, the more they are investigated on the ground, the more evidence is discovered. Therefore it is recommended a Koori-managed project extending from the coast to the Monaro and High Country be undertaken to investigate the connections more, both on the ground and in further research, especially in relation to sites and biodiversity. It is vital to conserve, preserve and manage what still remains, as some parts are regarded as sensitive to disturbance.

It is also recommended that parts of some ways be protected, while others could be appropriately developed for public use, education and enjoyment. The full potential of these ways in cultural and tourist terms is yet to be assessed, but in greater regional terms there are some corridors that could well deserve the highest heritage status.

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1 Introduction

The Bega Valley Shire Council region is as remarkable for its natural beauty and resources as it is for its stories about them.

The Shire conveniently splits into three areas that coincide roughly with the three Lands Council boundaries. To the north, very rugged mountains east of the Tuross about Wabilliga are extremely difficult to cross on foot. In the middle about the Bega River valley, the coastal range is granite and somewhat easier. To the south, dominated by the Towamba River valley, the coastal range peters out towards the border but the area is intersected by ranges roughly running east to west. The topography/geology very much influenced the way people used the country. The more lightly wooded granite-dominated valleys near Towamba, Bega and Cobargo were rich in natural resources and supported more substantial populations. They also roughly correspond with the traditional Thaua, Djiringanj and Walbanja country of the Yuin people, who had and retain strong affinities with the nearby Bidawal, Ngarigo and Jaimathang people of the greater region.

From the far north of the Shire there were two major ways, the way from the tablelands (Monaro via Badja or from Braidwood) via the Waoulee Pass over Euranbene Mountain and another from Bodalla and Eurobodalla via the ridges west of Gulaga (similar to Morts Folly Road), each essentially north to south routes. These joined to make a major way that passed southwards via the nodal points of Brogo Pass, Myrtle Mountain and Towamba.

But perhaps most important in the extremely rugged country of the north, in the wildest mountain country, there are many sites of special cultural significance. Further south, above the Bega and Towamba Valleys there are more ways that passed east to west, from the coast to the mountains.

The old Aboriginal people had a rich heritage of ceremony and special places. There are well-documented connections between people of the coastal districts and those from the mountains. Multifaceted connections between food resources on the coast and in the mountains are fundamental to the culture of the local Aboriginal people.

Very important ceremonies were held most years in the Snowies, with people drawn by the Bogongs, and on the coast with the attraction of whales in the south and burrawangs in the north. When sufficient food resources for large gatherings were available, the ceremonies went ahead.

A rich ceremonial life served the communities well and allowed, for example, marriages to be arranged and knowledge to be passed on, not to mention various forms of trade, sporting, social, familiar, spiritual and dispute resolution connections to be made, along with the much renowned displays of story-telling in music and dance.

Because the region is so wild and mountainous and relatively undisturbed, in certain places the old pathways used in their traffic to and fro are still evident and have been identified in this project, especially at the mountain passes. These have a very special significance. They deserve to be managed properly and preserved where appropriate.

Some of the information gathered during our identification process is culturally sensitive. This has therefore not been included in the public version of this report and will be specially kept private in the archives of LALCs and elders groups as appropriate.



Figure 1- Some of the wildest places in Bega Valley Shire have high cultural significance

2 Project concept and aim

The aim has been to identify and map all major ways of the Bega Valley Shire Region, find historical background, tap into Koori expertise and at the same time work with the communities and provide training.

Over many years I had found certain sections of path ways in the bush. They were also mentioned in oral history, historic journals and shown on old maps. The main aim was to find if there was evidence to establish the location of traditional ways and, if so, whether there is compelling reason to mount a more ambitious project to map them in more detail.

Within time limitations I have wanted to assemble information I have gathered over the years for the LALCs and their archives.

This project has not attempted to go round or impact in any way on Native Title Rights.

3 Background

In thirty odd years of bushwalking throughout the region I had found the signs of many trails and ways. I had consulted Aboriginal people and looked at the old maps. I believed that in the wilder places signs could still be detected of the ways described. It seemed to me also that checking a full range of the old maps and Parish Maps would reveal a lot more information. It appeared Aborigines guided the earliest explorers and settlers along the best ways. Whilst walking the SE Forests during the three years of intensive work documenting the region's history and natural history, I kept an eye out for these ways and consulted anyone who might have some expertise in the subject.

In essence, the information following is the result of this focus. At times the way is a gut instinct: you can walk this way but not that. But it is also a result of consulting the old maps as well as the old people who went along these ways before 4WDs and fast cars.

For a long time the LALCs had been looking for this kind of information and envisioned the development of east-west cultural corridors. This project is a foundation stone for that vision.



Figure 2- Picturesque grassy forest and easy grades along a traditional way now called the Cattlemans Track

4 The path ways

4.1 What are Ways?

The ways described here, generally speaking, might also be known as pathways, migration routes, trade routes, cultural routes, song lines, dreaming or dreamtime tracks, kadja-wallung, pathways, trails, roads, tracks, mountain passes, transmigration corridors and so forth.

We use **way** because it is inclusive, and best describes the way to go from one place to another. We use **path** where the way, perhaps now upgraded to trail or road, was first followed on foot. Many of the path ways have now become roads of one sort or another. They were such a good way to go, everybody else has followed along.

4.3 Background to the Old Path Ways and Trails Map

In general, for example, the fastest way to go from north to south would have been via the inland route rather than the coast. You would go west of Wagonga and Gulaga from Eurobodalla to Wandella or Dignams, say, and all the ways would funnel through the Brogo Pass just as on the way to Burrigate and Towamba they would funnel after Candelo for the Myrtle Mountain pass. After Towamba there would be the long ridge that leads to near the junction of the Wallagaraugh and Imlay Creek. Alternatively, in the south, they would funnel by the Yellow Pinch and over Bimmil.

In general, the ways from the tablelands and the Monaro to the coast were more important. If you were going to Omeo or Gippsland, the way was not along the coast but more directly across the mountains of the SE corner via Byadbo and the 9 Mile Pinch or, later, the Deddick and Gelantipy. Localities like Bega, Towamba, Bombala, Cathcart and Delegate are places where many ways crossed. The general local and coastal ways are regarded as self-evident.

The ways also changed rapidly with the coming of horses, then bullock teams and with each more modern means of transportation. The newer roads sometimes followed the old ways but by the time of the bulldozer the old ways could only too easily be obliterated. Fortunately, in this region, many haven't been.

Figure 3-
the old
bullockies'
crossing on
Sheepstation
Ck follows a
traditional
way that
leads to the
Bundian Pass



4.4 Notes on the Ways mapped

The following are the major ways / mountain passes I have been able to map, the routes compiled from old maps including Parish and Town Maps, listed from south to north, and numbered as follows:

1. Genoa Way through Wangarabel / Nungatta - from Mallacoota along Genoa River through Nungatta and then across Bundian Pass or via Pericoe Creek to Towamba and Twofold Bay. NOTES: this is a much documented way, see Ryrie, Weatherhead, Linguard, Robinson, maps etc.

2. Nullica / Nadgee – Generally follows coast and walking tracks maintained by NPWS to Cape Howe. NOTES: G.A. Robinson on 18th July 1844 recorded “Came to Pertangabee... crossed over three miles of thickly wooded sand stone ranges by native track...” On 19th July he further reports from south of the ‘Murerka, small river’: “Kalbinder walked before me with carabine and tommyhawk, Pender and Polligerry walked, native guides a great advantage. Cut off points led us to water and camping places where was boat came to river and lake...” Then on 20 July: “Cross heath by native track...”

3. Bundian or Bondi Pass, between Calkin and the head of the Jenoa. - South of Nalbaugh (or White Rock) or Calkin staying above the Genoa valley or gulf and rising to a gap from Sheep Station Swamp, following above the Bondi Ck to pass onto the tablelands by the easiest route. NOTES: This would have been the easiest and quickest way to the tablelands from Twofold Bay and Towamba via Pericoe Ck. Ryrie passed the low way through our Rockton first on July 3rd 1840 but came back via an easier way, the pass above Bondi Ck as per 4. See Ryrie’s 2nd map 1840. See Clarke 1851 pp136-141, 177-179.

4. Wog Wog Pass, between Kitterooma and Yarramgun. - As per 3. but passing east of Wog Wog and up the river, jumping up a ridge beside what we now call Pheasants Peak and then down the ridges to Maharatta Creek. NOTES: See Clarke 1851.

5. Burrimboco or The Devils Hole head of Maharatta Creek. - Probably via Cowbail or from Rocky Hall running beside Coolagubra and Devils Hole more directly towards Bombala. NOTES: See Clarke 1851, esp. pp177-179. See 1st Edn. Towamba Pmap.

6. Towamba Way – passes across mountains from Twofold Bay to Towamba and then follows the river generally to head of river where it splits into several ways round the wall (see Brierly sketch 1842 ML at p118 McKenna 2002) that ends the river before proceeding onto the Monaro to Talequong (Cathcart). These ways are shown on the 1st edn. 1:25000 topo maps: **i) Wambamgarragun or Hell Hole.** –Cowbail way used later by bullock teams, but this is earlier bullock team route beside the river head and then zigzagging SW towards the old Woolingubra Inn (also known as Hibbert’s), first upgraded for Ben Boyd’s enterprises. **ii) Combloblumblo or Coal Hole.** - As per i. but more directly from the head of the river cutting SW in zigzags. **iii) Tummamah or Great and Little Purgatory.** - As per ii. but more on a side cuts closer the present Big Jack Mountain Road. NOTES: Refer also to 7. & 8. Well known way: Boyd’s teams went one route then another. G.A. Robinson on 13 July 1844 says “ ascended over hills to Hibbert’s Inn, Dollyko by natives, the tribe is called Pundeang mittong, Bungunggarley alias John Gow is a native of this place at Pundang;” (Note similarity between *Pundeang* and *Bundian, Talequong*

and *Dollyko*. Robinson had a way with words and spelled them phonetically.) See Clarke 1851, esp. pp177-179.

7. *Pambula River – Honeysuckle Flat – Mataganah Way* – passes up the Pambula River past Honeysuckle and then down the Mataganah to the Towamba River where it joins the Towamba Way. Notes: Ryrie on about 29th June 1840 describes a track between Maniero and Pamboola west of Honeysuckle flat. This was a longer but better dry weather route than going directly across the mountains from Twofold Bay

8. *Myrtle Mountain Pass* – From Candelo to Towamba through Burragate and further south. NOTES: This was part of the fastest way to go N/S or S/N and extended past Bega and the Brogo Pass on to Eurobodalla etc. See Weatherhead. Well-known and documented. Much more used in the earliest times and before roads were made and motor vehicles arrived. Has special cultural significance.

9. *Postmans Track*– Alternative lower routes shown but generally Candelo to Tantawangalo Station and then up a ridge to the north, then diverging SW along long ridges to cross the creek and then towards Badgerys Swamp and Cathcart or Talequong, especially servicing the southern Monaro. NOTES: *Bega Gazette*, 23 April 1874, reports on the death of William Poohan, 'The Pioneer Mailman', 'the first to carry the mails overland from Monaro to Twofold Bay, procuring the service of the blacks to mark the trees along his route for his guidance'. *Bega Gazette*, 12 December 1872: John Campbell first came to Bega in 1832 'accompanied by black guides'. He had heard of the area from blacks to the north. Rixon brought drays down this way. A Ryrie route, see Ryrie's 2nd map 1840.G.A. Robinson on 2nd September 1844 records arriving at Tantawangalo, 'Mr Imlay's head station': "No person at head station could not find Native road..."

10. *Cattlemans Track*–As per 8 up the ridge West of Kameruka, directly up the range and following the present route across Nunnock Swamp, along the New Line Road ridge towards the northern Monaro: Nimmitabel and on to Rock Flat and Cooma and beyond. NOTES: as per 9 to which it is connected. A major access to the Monaro, especially to Nimmitabel and Cooma from the coast.

11. *Wolumla – Pambula Way* – From Monaro as per 9. but branching along Brittens Fire Trail to head directly towards Wolumla and the Merimbula Ck gap beside Yellow Pinch, across Millingandi west of the Lake to Pambula and then across the top of Bimmil to Twofold Bay. NOTES: This well-known route from Bega Valley to Merimbula and further south was a popular dray route in the early days of white settlement. Roughly has been followed by the main roads. A Ryrie route, see Ryrie's 2nd map 1840.

12. *WerriBerri Pass*– To the head of the Bemboka, thence up the Werrinook ridge, cutting below Bega Swamp and then past Jumping Creek and on through Greenland directly to Nimmitabel. NOTES: A Ryrie route, see Ryrie's 2nd map 1840. G.A. Robinson on 4th September 1844 records how at Bemboka Pallerder and Kare.lo consented to guide him to Nimmitabel by this route: steep, swampy marshy flats and across Jumping Creek.

13. *Bega R. – Tanja* – To Bega Mountain (Dr George) and along ridgetop to Tanja. Notes: provided best access to the Tanja coast from Mogareeka through Nelson, Middle and Wapengo northwards.

14. *Bega South to Coast* – through or around Jellat Jellat. Notes: provided access to Tathra area, Wallagoot and Bournda, and even on to Merimbula.

15. Wadbilliga - From Yowrie up the New England to a ridge north of the present Razorback Fire Trail, then joining the Trail on top. A less-used alternative went over Murrabrine. NOTES: This was a favoured way to the Upper Tuross and Kybean region but not so much to go further or on to the Snowies. It is the only E-W way through the coastal ranges for a very long distance but has hair-raising grades on the eastern pinch. The way through the heath depends on fire regimes. Probably had cultural importance.

16. Mumbulla Pathway – From Bermagui district to Bega district by the most direct line following ridges west of the Murrah and east of the Mountain. NOTES: Blay Oral History 1973. Egloff 1979, map p35. This way makes the important cultural connection between Gulaga and Mumbulla.

17. Cobargo – Bermagui – Essentially follows ridgetops after crossing Narira Ck. NOTES: route adopted for the old Cobargo Road.

18. Euranbene-Waoulie Pass - This was the favoured access in the early days from the Monaro via the Big Badja saddle and Braidwood area via Krawarree and Jinden, going down beside Big Badja to Belowra, across Barren Jumbo and on to Yowrie and Cobargo. NOTES: This was the way, for example, W.D. Tarlinton used in 1828 when first coming to explore before settling near Cobargo. He was shown the way by three Aboriginal guides. A Ryrie route, see Ryrie's 2nd map 1840. It was much used and recorded in the early days, even surveyed (see Pmap Currumbene/Uranbene, Jilligo, Badja), but now almost forgotten.

19. Eurobodalla-Bega via Brogo Pass – west of Gulaga probably via Morts Folly Rd, then beside Dignams Ck, through Cobargo to the Pass, and by Bega and eventually through Candelo to the pass at Myrtle Mountain and on to Burragate. NOTES: This was the quickest way to go parallel to the coast. It is much documented and basically was followed by the settlers' main roads.

20. Special Culture Way – from Bunga, by Mumbulla, across Murrabrine to Gulaga. NOTES: a track of high traditional significance.

21. Special Culture Way – from Tuross River south along crest of range. NOTES: a track of high traditional significance.



Figure 4. Pre-1890 detail from (Towamba) Sturt Parish Map, 1st Edn.

4.5 *Limitations and qualifications to mapped ways*

Ways mapped can only be considered accurate to approximately 100 metres on either side.

The maps are more accurate in regard to the most difficult of the mountain country and less accurate for the flatter, rolling, open grassland country. Where the going became obvious and easier particular path ways were less necessary.

Many sacred or secret ways were not shown to the early explorers. Certain culturally specific ways are known to exist. These have not necessarily been mapped in the public version of this report.

As time went by the white settlers, explorers and surveyors tended to record more and more the ways to the stations, settlements and towns. These did not always coincide with the ways followed by the old Kooris.

I have not attempted to map the smaller local ways and trails, preferring the through routes and the major ways that have many points of reference, especially those evident on the ground today (at least in part).

Nor have I attempted to map the ways within town and village areas. These should be regarded as generally used in toto. European settlement so often sprang up in the best places to live, which just so happened to often be the places most heavily used or settled in earlier times.

All the ways mapped continue beyond the place where they end on the map. The ways currently mapped East-West continue to places and beyond like Delegate, Dalgety, Jindabyne, Rock Flat, Bunyan and so forth. Places further into the high country are known to have been special gathering places.

None of the ways are absolute. There have always been alternatives. If you could not follow this section for one reason or another, you went by another.

It should also be noted that it is well beyond the scope of this study to include all the old path ways and trails of the region or references to them.

A preponderance of material recorded during the 1800s related to men's business. It was recorded by men like Howitt and Matthews who apparently only sought and gained access to men's stuff. But women's business was every bit as strong and important, and is still part of the culture. Some ways recorded relate to women's business but there are others.

Much information has been passed down in the oral tradition and so many people have different parts of the stories. I believe enough knowledge can be put together to round out the story of most pathways without divulging anything sensitive.

Throughout the region there are a great many places and ways that have special cultural or spiritual significance. Most of these have not been included in the public version of this report.

It is generally agreed that the elders should speak on and have responsibility for such matters.

There are countless more minor ways that I didn't have time or space to map for this project, especially many where there was not the desired level of verification. There were ways along the coast that are strikingly obvious, and others for example that went inland around Nelson Lake and Wapengo through the open country near Tanja, across the ridges to Merimbula from Wallagoot, to the Genoa River through Yambulla, to the coast in Nadgee from Wog Wog and through the Brogo from below Indian Head. To list all would, it is believed, unnecessarily clutter the map of major ways which deserve the closer focus.



Figure 5- Detail from 1865 1st Edition Wyndham Parish Map

4.6 Some background history: gatherings and celebrations

As often as not the ways mapped led to places that were used for ceremonial purposes. Whilst the region is as remarkable for its natural resources as it is for its stories about those natural resources. The story of the Davidson family's whaling activity and its relationship with the killer whales has in many senses distinguished Twofold Bay. And yet even more amazing is the tale of what the early whalers learned from the old Aboriginal people of the area.

Over millennia it seems the Twofold Bay Kooris developed a strong relationship with the killer whales that frequented the area during the whaling seasons. In essence, the killer whale pack hunted big whales into the shallows where the Kooris could disable them and allow the Orcas their most prized share of the whale. The Kooris got the rest, a substantial amount of food that enabled their legendary whale celebrations where people from regions as far away as Omeo would participate. Reports from times of first contact in the region by

William Clark (His 1797 journal in Historic Records of NSW 1904 at p763) and Flinders (His Journal 1798 in Flannery 2000) record the old Aborigines offering dried whale flesh to the European visitors. Matthews (Matthews 1904 at pp252-3) records a whale-hunting story that corresponds with information from people like Guboo Ted Thomas and Percy Mumbler.

G.A. Robinson records on 14th August 1844: "This evening went on shore in South Twofold Bay and witnessed a very interesting Corrobory by the Maneroo natives, they were on a visit to their coast friends to introduce it, was composed and arranged by Al.mil.gong, an Omeo Black from Tongio-mungie. There were 60 or 70 Blacks present including the Twofold Bay. Number of whales were on shore..."

At other times of the year the Twofold Bay people would walk up to the Snowy Mountains for their Bogong celebrations. Flood 1980 reports, "From Eden, Bega, Braidwood, Tumut, the Upper Murray, and Gippsland the tribes wended their way to the tablelands and thence to the foot of the main range. Here a halt was made to observe certain formalities before commencing the feast of several months' duration, usually November, December and January. For these three months the aborigines feasted on the moth, to them a great delicacy and a food which was both plentiful and easily acquired. The excursions of these tribes and groups were contrary to the usual fixed tribal boundaries and knowing the ways of the Aboriginal we would expect that such a migration would be carried out under proper rules and procedures (Payten 1949:1). That the social aspects of moth hunting were of prime importance is indicated by the fact that, although the highland tribes could have feasted independently on moths within their own tribal territories, yet they gathered together for moth feasts within one tribal territory. This inter-tribal contact and shared ceremonial life would appear to have been the *raison d'etre* of moth feasts. Such social gatherings have been characterised by Peterson as inter-band interactions and exchanges that 'do not involve nutrition but usually visiting, marriage, ceremonies and trade. Gifts of food when made are never basic to subsistence of the recipient group' (1976: 66). Food was rarely exchanged, but since a large quantity of food was the pre-requisite for such large gatherings, the offering of hospitality was in itself an exchange, as Mulvaney has pointed out (1976:80). Large seasonal gatherings were common throughout Aboriginal Australia. Evidence for such seasonal congregations has been usefully synthesised by Mulvaney (*ibid.*: Table 3), and the moth feasts seem to fit well into this category."

The celebrations served many functions and allowed, for example, marriages to be arranged and knowledge to be passed on, not to mention various forms of trading, sporting, social, familiar, spiritual and dispute resolution connections to be made along with the much renowned displays of story-telling in music and dance.

4.7 Finding The Roads: some historic sources

Dr. John Lhotsky, the Polish born naturalist, explored parts of the region in 1834 visiting unsettled country before any European system of settlement and roads had been established that decreed how traffic should go from and to. In a letter to the Sydney Gazette on 15th April 1834, he refers to a mysterious Pass: 'The discovery of Pass Britannia will before long become of a great importance to the colony, this being the place where a road connecting Twofold Bay with the Murrumbidgee and the SW parts of the colony may be executed.' On another journey towards Deadhorse Gap he refers to a 'Black Path' that

would most likely indicate an Aboriginal way (discussion at p. 71-77 of Wakefield in *Dr John Lhotsky*, 1977).

Alexander Weatherhead 1809-1904 first came to Nangutta (later Nungatta) in 1834. He arrived in Eden and noted in his autobiography, *Leaves of My Life*: 'The three brothers Imlay were owners of all about the bay, and all the Bega country, Towamba, and other places at that time. Well, after a day looking about I started for Nangutta, I got a blackfellow to go with me, we walked up to Towamba that day, the next day to Nangutta. When I got there I found two men putting up cow bails and other work, and one man as stock- man, there ought to have been another as pack-bullock man and hutkeeper, but he had left. Everything had to be carried on pack bullocks in those days, so after a day the stockman and I started for the bay with two horses and three bullocks. When we got there we packed up what we thought would be first wanted. Now there was Mrs. Weatherhead, three small children, and a young girl we brought from Sydney, so we got on very slowly, and had to camp half way to Towamba, we managed to get to Towamba next day; the late Thos. Doyle and two boys were there, the boys tailed a lot of heifers on foot. The next day we got to Pericoe, there were three men there with two flocks of sheep belonging to the Imlays. The next day eighteen miles to Nangutta, we managed with a hard tussle. What would some of the people in London think of our next door neighbour being twelve miles off, I suppose they would think we had more room than they had.'

Some of the very first ways to be mapped were compiled after Land Commissioner John Lambie's travels and most importantly Stewart Ryrie's survey explorations in 1840. His 1840 journals are invaluable, noting, for example of the Waoulie Pass, '...this being the principal road leading to the stations near the coast to the southward.' (15th Oct 1840)

McKenna 2002 cites Oswald Brierly at Twofold Bay on 13 August 1843: 'Messrs Brown and Browning started [last Tuesday] to find a road to Monero [sic] ... they found a road'. (Brierly Journal 13 Aug 1843)

A great amount of time was spent searching the Mitchell Library papers of the Revd. W.B. Clarke, a meticulously scientific geologist who kept detailed diaries of his explorations of the region to identify goldfields during 1851. His 1860 book on the Southern Goldfields has been an invaluable reference. He travelled with local Aborigines and identified the ways and names wherever he went. Unfortunately, his field note books for his time in the region appear to have been lost in the great Garden Palace fire of 1882, although some fragments have survived. His published works and maps of course survive and have been most helpful. It should be noted that Clarke bases his maps on a tracing of the Monaro Squatting District 1851 by TS Townsend (Clarke 1860 at p162)(and discussion at p. 71-77 of Wakefield in *Dr John Lhotsky*, 1977).

Flood 1980 at p116 records a traditional route from Beechworth to Omeo via the Bogong High Plains and the one followed by the present Omeo Highway to Bruthen and Sth Gippsland. As well as the Omeo Gap, another major route took the Kiandra Gap, as followed by the Alpine Way.

Wesson 2002 describes south coast pre-contact routes and maps some, restricting her mapping to journeys that were known to have occurred or were observed. These appear to agree in general with the ways here mapped but lack on ground research and verification.

5 Descriptive overview of procedures and significance

5.1 *Methods of finding old Path Ways and Trails*

We have built on my field work over many years and extended the work done with ELALC (Blay & Cruse 2004).

For each way or trail marked on the map there has been verification from more than two and usually four of the following sources:

1. Old Parish Maps and/or early maps.
2. Old journals, logs and early colonial writings
3. Memory of old residents
4. Memory of traditional owners, elders and Aboriginal people
5. Locating traces and evidence on ground

The first step and most important element was to identify the Pass, the way to get through the most difficult country. Usually these were mountain passes or gaps, but sometimes the rivers were followed through the most difficult localities, as with the Brogo Pass.

In the Eden area earlier, I focussed on a single major way, the Bundian Way, from the high country to Twofold Bay. In general, the ways were checked on the oldest maps available, then the many hundreds of Parish Maps, and finally confirmed on topographic maps. They have been noted from the journals of men like Robinson, Lambie, Ryrie, Lingard, Lhotsky, W.B. Clarke and others and followed in part on foot and partially GPSed. I have undertaken this work over a period of many years. In some instances, in wilderness areas, I came upon what appeared to be old ways and they were later found to correspond with ways shown on the old maps. Signs along the way include artefact scatters, scarred trees and so forth. The ways have also been checked from oral history wherever possible.

Many of the old ways are marked on the old Parish Maps as dotted lines that progress from map to map, marked "From ... To ...". These are clearly the oldest ways. They would mostly have been taken from the oldest maps available. Before the 1860s surveyors moved through the region, mostly using Aboriginal guides, mapping all the way. The pastoral maps came first, then the Parish Maps. But each surveyor built on what had been recorded before. Details were retained through many editions of the old Parish Maps, which are of course compilations that date from the beginning of mapping and survey, not to mention the local sketches that appear on some maps, which put the locality in context of the region and show the ways to and from before formal roads were laid out.

In many places, eg Myrtle Mountain, numerous vintages of roadway can be found, each following a different alignment, and telling a story that goes back to evidence of the old Koori use. Some of the most modern roads, the ones that required extensive side cuts like the Brown Mountain Road and Mt Darragh, are comparatively recent. Only now do we have the technology to maintain roads in such relatively difficult locations. They follow routes nobody would voluntarily walk without the made road.

Some of the very earliest major ways to be noted are shown on the first maps of the region compiled after Land Commissioner John Lambie's travels and then Stewart Ryrie's survey explorations in 1840 (discussed in Andrews 1998). At this time the Bega Valley region was within the Monaro Land District. When more than one old account exist and signs on the ground are evident, we assumed it to be a way. All old path ways noted deserve further

research and on ground confirmation as the timing and scope of this stage of the project was limited. The distances involved in researching the ways are very considerable, especially when the work has to be done on foot. Allow, for example, that the current alignment of the road through the Brogo Pass was cut by hand during the Great Depression. It is likely that older alignments, even parts of the old path ways, would be found there given sufficient time surveying on the ground.

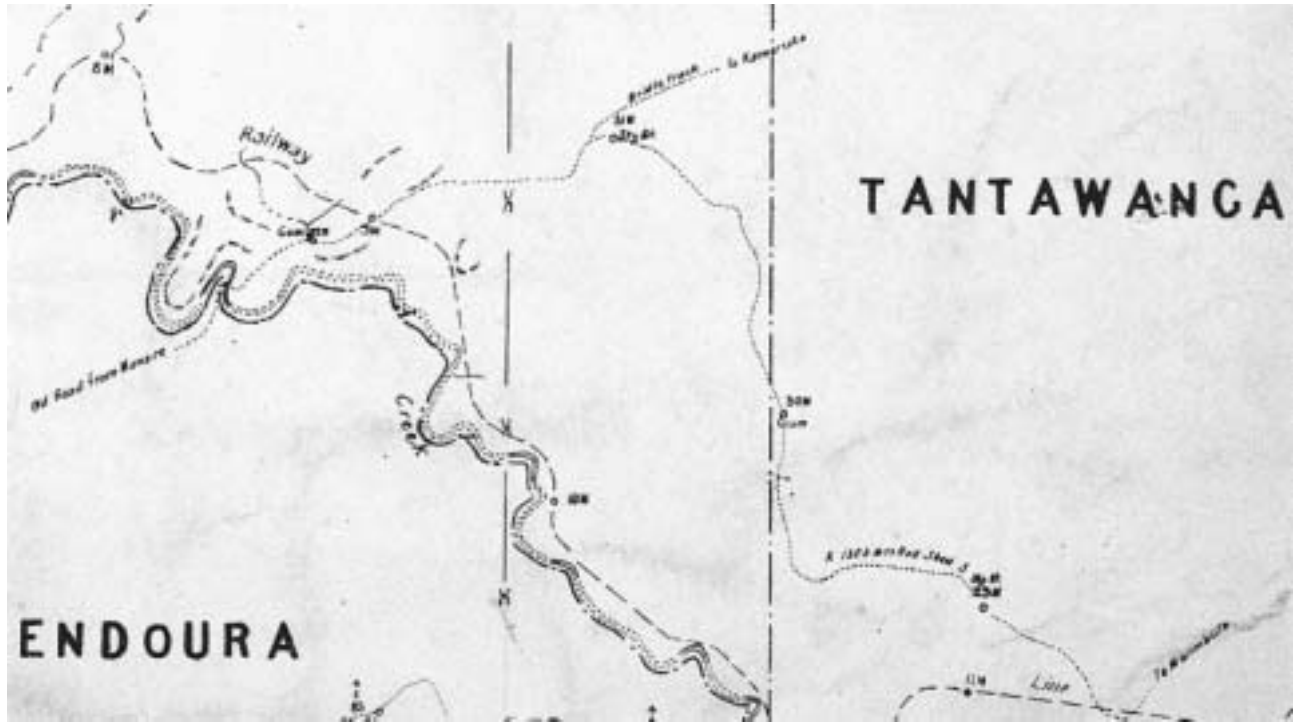


Figure 6- Postmans Track detail from Mogila Parish Map compiled 1898 from older sources

5.2 Past and Present Significance to Local Aboriginal communities

‘These ways are the footsteps of our ancestors,’ states Ellen Mundy.

The old ways are important because they aren’t just a road going from here to there, they represent also the whole way of life, a spiritual, economic and social fabric represented for example in the moth and whale connection, and also in countless other day to day purposes (Flood, 1980, pp61-77).

It is interesting to note that many of the ways described here would appear to follow traditional territorial boundaries. This could have had implications in the way people used the way and the sort of permissions necessary to pass along it. Some also follow lines where the flora and fauna change relatively rapidly and markedly.

Certain through ways also connect with other ways that go to sites of great spiritual or cultural importance in the mountains and on the coast.

The ways cut across the boundaries of tribe and clan as well as spheres of influence and formal LALC boundaries. It seems to be generally agreed that the ways are so important that future researches and their care, control and management should not only vest in the

LALCs, but especially in the elders. In these days where competition seems to be encouraged, it can be helpful and most productive to emphasise the connections between people rather than the divisions.

The ways represent not only physical paths but also a more spiritual connection. They are the connectedness between the people and their places

It isn't possible to distinguish between the past significance and the present. Like any other community, the Koori culture develops, changes and evolves. The ways continue to have special significance, spiritually as well as culturally. They are a link to the past as much as to the future. They represent a connection between people and the land that goes back further than anyone can now remember. This is the way it always was. They represent also the connection with people from other districts and regions and give the Aboriginal community identity, spiritual enrichment and self-esteem. The people still remember and have stories of these old ways. They have great symbolic value. In one sense they connect people today and their newer ways with the old traditions. They are what connects the people, wherever they live.

'These are the things that make us who we are today. They promote better understanding and relationships,' says Ben J. Cruse of Eden LALC. 'If these ways are properly maintained it will keep open the potential to enrich our lives as well as the national heritage.'

5.3 *Dreaming Stories and Places*

The most rugged places are where many of the most important spiritual places can be found today. Perhaps it is the wildness of their locations that has ensured they are preserved. An example can be found in what must be the most rugged locality of the Shire, at its northernmost reach near Jillicambra Mountain and the Tuross River Gorge.

One version of the story of Jillicambra, the rainmaker, is related by R.H. Matthews (Matthews 1904 at pp350-1): "...a mystic personage named Dyillagamberra once lived among them. When he went away from them he travelled up the valley of the Tuross River, and at short intervals he dug holes or springs, some on the sides of hills and others on the tops. This was to secure a supply of water for his people, and the waterholes still remain. He made these lagoons and springs all the way till he got to a mountain the natives call Barrity-burra at the head of the Tuross River. There is a deep lagoon or large waterhole at the foot of the mountain, said to contain all kinds of fish which frequent either the sea or the fresh water..."

This is important lore, and there is a lot more to it of course. It has to do with maintaining well-being and plenty across the country. Part of his way runs from the river to the mountain top, and it should be maintained for the spiritual and practical welfare of the people. It continues to the Monaro and beyond. People still have this story in far more detail than was provided to Matthews.

Jillicambra springs can be found in the most extraordinary places and deserve preservation on their own account. One such spring-fed pool lies on an otherwise extremely dry stony but spectacular country not far from the Jillicambra Fire Trail on steep mountainside well above 700 metres in elevation. Lying in such a wild place, it would only be threatened by feral pigs, clearing for fire control or insensitive maintenance of the Fire

Trail. For example, it would soon be filled up if a drain were placed from the trail in its direction, given that the soil there is highly erodible.

Throughout the region there are a great many places and ways that have special cultural or spiritual significance. Most of these have not been included in the public version of this report. This example is cited because it dramatises the importance of not simply recognising some “sacred sites”. (It should be noted that many sacred sites are not registered and when they are, it is inconsistent.) Natural features, special cultural places, camping places, wells, markers and such are connected by ways that are represented in the old stories/ceremonies.

Figure 7: Spring and pool mountainside near Jillicambra



5.4 Level of Aboriginal Consultation and Involvement

Training and digitisation have been a priority during the period of the project, for example, keeping a digital record of Aboriginal sites including the path ways of the region. The main thrust at this stage has been to build potential for the future.

We have built on the work and consultations undertaken for the Eden Report (Blay & Cruise 2004), which involved extensive consultation with ELALC and elders.

At BLALC I worked with Ellen Mundy and Kathy Jones, who had knowledge and experience in the area, as well as Co-ordinator, David Dixon, and elders. Digital mapping was practised and used by all involved and extensive consultation and comparison of old maps and old Parish Maps. Considerable discussion was undertaken and elders consulted. A field inspection of the Cattlemans and Postmans Tracks and surrounding areas was carried out.

At MLALC I worked with Warren Foster and Randall Mumbler, who had knowledge and experience in the area, as well as the Sites Officer, Michael Darcy, Chairman, Edward Foster and Co-ordinator, Noelene Leha. Digital mapping was practised and used along with extensive consultation and comparison of old maps and old Parish Maps. Considerable discussion was undertaken and elders consulted. A field trip was made through Wadbilliga to places of significance including the Razorback Trail.



Figure 8- At a crossing on Tantawanglo Creek (from L to R: Ellen Mundy, John Blay, David Dixon and Kathy Jones)

5.5 Future Potential to Local Aboriginal communities

If the Future Path Ways and Trails Project can be established, it would hopefully operate over a period of years and enable new levels of understanding the connection between the coast and the mountain people. It would also provide training and employment for the Aboriginal community in fields like biodiversity, recreation, cultural and intellectual cultural property, and, in future, once the ways have been fully documented and established, they might bring about solid employment opportunities and full time work. The work could include management, interpretation and organising and catering for walking tours.

The potential of the ways would be enhanced if nominations proceed towards the area being recognised for its national and world significance. When coupled with its biodiversity, which runs in one generally natural sweep from the coast to the highlands and that it is dominated by eucalypts, a single genus that reveals remarkable variation along the way, it could well deserve to be ranked as world heritage (Mosley and Costin 1992; Personal communication with Leaver, Costin, Mosley, Muir and others). 'It displays the open forests and woodlands with a striking array of understorey communities that, elsewhere in the world, can only support low, shrubby vegetation or grassland. Most of the 25,000 Australian species of vascular plants are associated with eucalypts and, in addition, much of the distinctive character of the Australian fauna reflects coevolution with and within these eucalypt communities.' (Report to World Heritage Branch, Environment

Australia 2000). The presence of the Long Footed Potoroo (*Potorous longipes*) along the Bundian way is noted.

But there are the many other ways from the coast to the high mountains and there are many other important stories to be told as yet. What went on some 10,000 years ago when the high country was under ice and the coast was a long way eastwards of its present location? This is hinted at in the lore. The old Kooris ranged from the coast to the high country and this is in the culture of the people today. Their stature is reduced while they do not have access to their traditional places.

There is enormous potential for cultural renewal that would come from recognition of the ways and their proper management. It is important for young people to be introduced to the bush. Some parts could be made available for promotion and cultural and eco tourism. There is also considerable potential for this in the region. Guided tours and touring/walking support could be offered from the culture centres in the region like Umbarra and the Keeping Place at Jigamy Farm or from the Monaro or Kosciuszko National Park. For example, four areas could well benefit from formal recognition for tourism purposes:

5.5 Greater regional significance

The greater Koori region would include Yuin, Ngarigo and Jaitmathang country. These people shared ceremonies and travelled through each other's country. Today, many Aboriginal people live in other country but maintain strong ties and connection with their country. This greater region runs from the coast and includes most of the Snowy River and the high peaks of Kosciuszko National Park. It would take in at least three NSW Shire Councils. The major part of the country is in public ownership as National Park or State Forest.

The vegetation is nothing short of remarkable, as beautiful as it is distinctive from the coastal heaths to the Alpine complex of the Bogong country. It is all the more remarkable because the country in between is dominated by a single genus, the eucalypt, but also includes the extensive grasslands of the Monaro. The Koori stewardship over many thousands of years helped shape the flora and fauna and brought about the biodiversity we are only again coming to recognize today.

The Koori people of this region know they have a remarkable history and believe this should be recognised publicly, along with the more recent shared history. They say many of their practices are extraordinary and unique, even in a world context. Even though some stuff has to be kept private, the general stories must be told and recognized by all levels of government. The ways symbolise many parts of the traditional culture. They can give the region a stronger focus and character, just as for example, the unique character of the desert people gives central Australia its renowned world-wide reputation.

Things were different here. The people had their own ways and designs. The stories illuminate humanity's relationship with nature. The growing quality of Koori arts and crafts inspired by local traditions is exemplified by the design by Cheryl Davison on the front cover of this report.

The people here were justly renowned for their stories and songs and dances, so much so that their gum leaf band led the festivities on the opening of Sydney Harbour Bridge.

Where else in the world were there gatherings like those for the Bogongs? Where else anything like the association with Orcas and whale hunting in Twofold Bay? These will deservedly come to rank amongst the great stories of Australian culture, as cornerstones of what and who Australians are. The stories exemplify sharing of abundance. The identity of the region should be one that shares these remarkable and unique stories.

It appears certain that perceptions of Australian-ness will come to change as we recognise such things clearly. Some represent a shared history, things like, for example as persistently claimed to me, that the Man from Snowy River was a Koori. (I know this is difficult to prove or disprove, as it is generally understood the Man of the poem was an amalgam of various people from various places. Anyway, it is stated with conviction by Kooris with knowledge that one of those claimed to be the model for the Man, Riley, had an Aboriginal mother. I think that the idea of a Koori Man from Snowy River only enhances and gives depth to the myth. It would also explain why the Man was so much better at home in the wild country. He knew the best way to go.)

The story of the ways that connect so many elements deserves the very highest recognition: national if not world heritage.



Figure 9- Joe Stewart inspects scar tree near the Bundian Pass

6 Recommendations

6.1 Further Research

All old path ways noted deserve further research and on ground confirmation as the timing and scope of this stage of the project was limited.

Further researches might be undertaken along the lines of the Program outlined in Appendix A and it would also be of value to find more about how these old ways were used. They mark such a remarkable connection with the past their preservation, conservation and management deserves to be given the highest priority.

To these ends various experts who have worked in the region before should be asked to participate during parts of the project.

There are still many old people with whom we must yet speak to further detail the stories of the old ways. These are the people, black and white, who knew the country before 4WDs and the modern road systems. Many of these people are now very old and it is urgent their accounts be obtained as soon as possible.

6.2 Threats To Existing Undisturbed Sections Of Path Ways And Trails

Very few sections of the old path ways and trails still exist in undisturbed condition. Most of these are now protected in National Parks and Wilderness Areas and it is desirable they be kept as is and free from trail widening/realignment until such time as adequate surveys and investigations are carried out to permit appropriate management procedures.

Numerous historic sections of trail have been bulldozed in recent years without beforehand checking on their cultural sensitivity and this is the major threat for the future. Some examples are:

- i) Clearing beside Wangarabel-Nungatta section of Genoa way by State Forests
- ii) Closing one section and heavy roadworks on Cattleman's Track by NPWS
- iii) Heavy duty roadworks along Razorback Fire Trail
- iv) Clear felling along the WerriBerri Way in vicinity of Bega Swamp and Jumping Creek by State Forests
- v) Random bulldozing along ridgetops during fire emergencies in general and clearing for helicopter pads.

Prior consultation with LALCs might have seen less damage to cultural and historic values.

6.3 Preservation, conservation and management: firebreaks

It is understood that some sections of old ways were bulldozed during the 2002-3 fire season in Byadbo. It is hoped that management strategies might be established so that in

future bushfire emergencies alternatives might be sought to ensure areas of high cultural sensitivity are not bulldozed.

Consideration should be given to the establishment of a management corridor to protect the undisturbed parts of major ways.

In the short term before management of the ways has been planned properly, a corridor of, say, a hundred metres either side should be assumed. Where works within that corridor are planned, the LALC experts should be consulted.

Certain parts of the ways should be considered highly sensitive. These have been marked in red on the attached map.

6.4 *Preservation, conservation and management: access*

Certain ways like Postmans and Cattlemans do not have adequate access from the eastern side due to private property and locked gates. Consideration will have to be given on how to restore access.

6.5.1 *Pericoe Road*

The historic old Pericoe Road could be maintained as an historic way, and be signposted with appropriate interpretations of the old way.

Because it is relatively closer, at least closer than other mountain passes, and accessible to coastal population centres, the Pericoe Road (the part above the pine plantations) could be an example of what might be done, firstly, in research and then in management.

In regard to researches, it is likely that many interesting facets of the way of life of traditional Aboriginals and early settlers can be found along this small section of the old path way. Various routes, bridges and fords are evident.

It is likely the Pericoe Stone, with its axe grinding grooves, was removed from this area for display at the Killer Whale Museum, Eden.

Note that the path way and the road do not completely coincide.

On the simplest level there is potential here to see what might be done along other sections of path way. For example, if the natural parts of the old Pericoe Road above the pine plantations were conserved as a tourist drive or self-guided walk, with appropriate interpretations of the old ways, this might raise public awareness and interest to the level of creating other options for more detailed, guided cultural tours.

Other interpretations of the way there can be shown to the general public at the Keeping Place (although certain information will be kept exclusively in the Archives).

The fascinating story of the path ways should be told well and properly, on many levels. It is a remarkable part of the cultural and shared heritage of the region. The Pericoe Road is one of the most accessible public sections of the Bundian Way.

6.5.2 Bimmil Track

The old way across Bimmil would make a fascinating walking track. It could go all the way to Jigamy.

6.5.3 Postmans / Cattlemans Tracks

These are very significant ways. Certainly the story of their cultural and shared history should be indicated along the way. They would also make ideal guided/assisted walking routes. Care should be taken with any future upgrades and track maintenance.

6.5.4 Mumbulla Pathway

The old pathway generally follows ridges and tracks all the way from Wallaga Lake to Bermagui and then east of the mountain to Bega. This could well make an exciting cultural pathway, with good signage and information, and become a tourist attraction. Camping might be allowed at appropriate places. It should be managed by Kooris and initial details should be worked out in lease-back negotiations.

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In the course of thirty years including the past three years of intensive investigations in the region I have consulted a great number of people who have made helpful contributions on the question of the old ways. In no particular order, I particularly mention the following: Mike Young, Danny Corcoran, Janice Cawthorne, Ken Green, Chris Griffiths, Rob McKinnon, Franz Peters, Steve Dovey, Marcus Sandford, Tim Shepherd, Liz Wren, Roger Good, Robin Doorman, Gary Curry, Dane Wimbush, Alec Costin, Allan Fox, Kate Sullivan, John Clegg, Paul McPherson, Craig Allen, Allan Walker, John Ford, Neville Gare, Lee Chittick, Leonie Gale, Bombala Historical Society, Keith and Barbara Brownlie, Harold Farrell, Leo Farrell, Mark McKenna, Ben Cruse, Graeme Worboys, Sue Wesson, Neil Platts, Bobby Maher, Joe Stewart, Beryl Cruse, Shirley Aldridge, Lyddie Stewart, Alec Harrison, Ossie Cruse, Sue Norman, Jacqueline Medvecka, State Forests, National Parks & Wildlife Service, David Dixon, Cathy Jones, Ellen Mundy, Margaret Dixon, Preston Cope, Edward Foster, Noelene Leha, Shirley Foster, Merv Penrith, John Mumbler, Randall Mumbler, Warren Foster, Cheryl Davison and the late Gubboo Ted Thomas who first sparked my interest in such things.

Figure 10:
Near the
present bridge
on Pericoe
Creek there is
evidence of
older bridges
and fords



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Mosley, Geoff and Costin, Alec, *World Heritage Values and their Protection in Far South East NSW*, Earth Foundation Australia, 1992 ;

Young, Michael, with Ellen & Debbie Mundy: *The Aboriginal People of the Monaro*, NSW NPWS 2000;

APPENDICES

APPENDIX A:

i. Future Path Ways & Trails Program

Extensive consultations suggest high cultural, ecological, historical and social values of the old path ways and trails between the coast and the high country deserve keen attention and long term planning. A 5-10 year time frame seems reasonable.

Further work will be necessary to establish methods to conserve, preserve and manage what still remains. It will also be vital to consider the potential of the path ways in cultural and tourism terms. These recommendations are likely to translate into many new projects, over time, all linked to each other.

One overall aim might be to make certain sections of some east-west traditional path ways culture / biodiversity corridors. Before this happens the overall corridors to the Snowies would have to be identified, established, further researched and surveyed. For that to happen it is suggested the program would have to be managed by and give employment to Aboriginal people and to the end it would be crucial to have the cooperation of the three LALCs as well as a group that speaks for the elders of the region. It is generally agreed that the elders should speak on and have responsibility for such matters.

ii. Vision and overall objective

One vision for this project is of culture / biodiversity corridors along some east-west and north-south path ways used by the Aboriginal people of the region. The LALCs are committed to care for both the cultural and ecological value of the corridors.

Specific ways of importance deserving high priority would be at Pericoe Rd, Cattlemans and Postmans Tracks and the old way from Bermagui to Bega, the Mumbulla Pathway.

The LALCs will have to identify, preserve, develop and share these corridors.

In 5-10 years from now, the LALCs and the community would hope to see culture / biodiversity corridors established, amply documented and sensitively managed. Some could be developed for sustainable cultural, educational, tourist, recreational and other activities valued, and used by all.

iii. Approach

The LALCs would approach such a program in a spirit of reconciliation and partnership. They recognise the project would have no influence on Native Title matters. The path ways hold historical value for the periods before settlement and during settlement, and are significant for both Aboriginal and non-Aboriginal people. It is in many ways our common heritage.

This Program would be a contribution to the story, a way to compare and appreciate the old technologies and the new technologies.

It would allow LALCs and the community to develop an increased sensitivity to Koori culture, to showcase appropriate interpretations and to be a contributor to the local community at large. Issues of high cultural sensitivity would be dealt with appropriately.

The program would aim to provide education for all, and increased potential in areas like employment, tourism and recognition of regional cultural identity.

iv. Potential for employment

The Path Ways & Trails Program could provide training and employment for the Aboriginal community in fields like biodiversity, recreation, cultural and intellectual cultural property, and, in future, once the ways have been fully documented and established, they might bring about solid employment opportunities and full time work. The work could include management, interpretation and organising and catering for walking tours but would certainly sharpen the regional style and sensibility.

It is well understood that work in the early stages will be poorly paid and a dedication will be required that rises far and above working a set number of hours each week.

v. Management

It would seem most appropriate for a meeting of elders, with the support of the three LALCs to elect a steering committee and executive officer / coordinator to develop the project initially and make applications for funding. The steering committee might include elders and representatives of NPWS and SF as well as, say, the mayors of Shire Councils involved. It appears that many notable people with special expertise would happily give weight to the project by lending their names and expertise as patrons / consultants / advisers.

vi. Funding

It seems funding would be available from a number of different bodies and for different stages of the project. It is possible, for example, that seed money for the first stages would be available from the Mumbulla Foundation.

APPENDIX B:

Main priorities for future

Train people, young and old. Train managers and storytellers. Train at all levels so the community knows the story of the old path ways.

Oral history with old people who still have knowledge

Liaise with Monaro/tablelands Councils and residents as well as the relevant Victorian people

Survey the various ways from coast to Bogong places

Where did people stop the night?

Are there special places?

Where did the coast people go?

Survey alternatives and side tracks, eg to Nadgee and along Snowy

Check distribution of plants along the way, especially at major camping places, eg, are they any different?

Better identify ways to enable preservation

Make links through the old people

Further research

Correlate the ways with sites and site clusters

Manage information training and support

Upgrade information systems and co-ordinate with SF & NPWS

Properly archive information gathered

Tell public stories

Whether, about 10,000 years ago when the Snowies were under ice and the coastline was further east, the Bogongs came to the coastal range? Were places like the granite

Pheasant's Peak important moth sites then? Were the ways any different then?

Investigate other scientific / cultural questions

Involve experts

Prepare interp info photos and maps for general public and culture displays for each LALC

Appropriately map the local and lesser-known ways and places of Dreaming significance.

APPENDIX C:

An historian's view of path ways.

In his book, *Looking for Blackfellas Point*, Mark McKenna, 2002, puts some of the issues most eloquently:

"'Why, it was the blacks, and nobody else, who opened up the country,' he said. 'Who else would have opened it up? ... They led you and me and everyone else here and there' ... 'The blacks ... would yabber about a big fellow station out there and the settlers, desirous of

increasing their territorial possessions, would ... go after them'. (District of Monaro Newspaper cuttings, Mitchell Library Q991/N vol. 44 (most probably 1890s);)

"There is a shared history because the history of each group contains the history of others. (SMH, 29 May 1851. On the history of Aboriginal cooperation with settlers see Robinson, journal, 25 August 1844, P. 176; *Moruya Examiner*, 26 September 1942. WK Hancock, *Discovering Monaro: A Study of Man's Impact on his Environment*, CUP, 1972, pp. 69-70, recognises the contribution of Aboriginal people to settlement, especially as guides. P Bateman, *The Story of the Heffernans from Clonbonane, Aranda*, Canberra, 1990, p. 100, mentions that Catherine Tarlinton was saved from bushrangers by Aboriginal people armed with guns. There is a similar story in Hetty Laws, *Thalia's Way*, Boolarong Publications, Brisbane, 1987 P. 5. *Bega Gazette*, 23 April 1874, reports on the death of William Poohan, 'The Pioneer Mailman', 'the first to carry the mails overland from Monaro to Twofold Bay, procuring the service of the blacks to mark the trees along his route for his guidance'. *Bega Gazette*, 12 December 1872: John Campbell first came to Bega in 1832 'accompanied by black guides'. He had heard of the area from blacks to the north. *Sydney Gazette*, 16 February 1806: an open boat party from the *Contest* (left for repairs at Twofold Bay) travelled up the coast and was probably saved by Jervis Bay Aboriginal people who gave them six eels in exchange for clothing. See Celia Ann Pose, 'Recollections of the early days of Moruya', JRAHS, 7, 1923, journal and Proceedings Supplement, P. 375; at the age of 4 Rose came to Broulee (near Bateman's Bay) when her father was appointed overseer. 'Aboriginals saved the settlement several times from starvation by supplying fish and oysters'.

On the Chinese see W Bayley, *Notes on the History of Bega and Moruya 1770-1943*, collected 1942-43, NLA. *Bega Budget*, 23 November 1910: the last of the Chinese stores closes down in Bega. *Bega District News*, 26 August 1929, speaks of 'quite a colony of Chinese gardeners' in Bega 'years ago'. See Marian Hutcheson, *A Little Piece of History*, self-published, Eden, 1989, pp. 25-7. In the 1880s, her grandfather came to Twofold Bay, purchasing land adjoining the Boydtown estate and employed fifty Chinese men to clear the land. See also *Candelo and Eden Union*, 14 June 1883; Eileen Morgan, *The Calling of the Spirit*, Aboriginal Studies Press, Canberra, 1994. *Bega Gazette*, 1 August 1885, reports on the honesty of Chinese labour in bushwork such as 'clearing and burning off'. See also the unpublished work of Sue Norman at Kiah, who has written on the relationship between Aboriginal people and the Chinese, especially in the abalone trade. For German settlers at Twofold Bay in 1855, see Vicky Small, *Kameruka*, P. 15; typed notes by Norman Ubrihien held at Bega Museum; BDN, 10 December 1931 (death of Andrew Koeller). Barbara Dawson, in *Sheep and Shepherds, Sheepwashers and Shearers on Bibbenluke*)

The history of 'roads' in south-eastern New South Wales is another example of this phenomenon.

"In my research, I came across many examples of settlers acknowledging, often unconsciously, that the pioneers didn't only build roads, they also found roads and *widened* them. Long before the pioneers 'discovered' the south coast, Aboriginal people travelled along an extensive network of 'roads' connecting their ceremonial and camping sites. These roads were approximately 4 feet wide and were maintained by regular firing. (Sue Wesson PHD Thesis p.175) When I looked closely at some of the early journals and records, I found comments such as the one entered by Oswald Brierly at Twofold Bay on 13 August 1843: 'Messrs Brown and Browning started [last Tuesday] to find a road to Monero [*sic*] ... they found a road' (my italics). (Brierly Journal 13 Aug 1843)

"There were also other discoveries. In the National Library, I was surprised to find a letter that described how corroborees had taken place on the river flats close to Blackfellas'

Point. In the papers of the local historian Harry Wellings, I found a letter addressed to Wellings from JG Stephensen at Manly, dated 18 October 1958. The letter contained yet another parable of the first white child':

"My mother was the first white child born at Towamba ... on December 5 1850 ... Our grandfather was in charge of Towamba for Ben Boyd, head- stockman. We believe it was the only house there then. The remains of their old cottage was across the river ... old fruit trees there in our time at Towamba. Granny often told us of the wild blacks from the tablelands meeting the coastal tribes and holding corroborees on the flats where Bollman's farm was in our time. Granny sat up all night and watched them while grandfather was away with cattle to Boydtown, all the company she had was a tame black gin. (Wellings Papers NLA)

...

"In 1842, Ben Boyd, Oswald Brierly and Toby rode past the same river flats on their way up to the Monaro. Brierly drew many of his sketches nearby. The road that lies only 70 metres from where my house now stands follows the line of one of the many Aboriginal roads from the Monaro plains to the south coast. In 1882, a visitor to the area remarked that the road, 'for a greater portion of the way goes up and down the hills, just in the old track originally formed by the blacks'. (*Bega Gazette*, 22 November 1882. See also W Bayley, *The Story of the Settlement and Development of Bega*, Brooks, Sydney, 1942, p. 91 on James Manning: 'it was he who found the road from Merimbula to the top of Tantawangalo'. *Sydney Gazette*, 16 November 1839 reports on a road being 'discovered' in the county of St Vincent leading to Batemans Bay. *Mallacoota Memories*, Merimbula and District Historical Society, 1980, p. 23: Aboriginal people followed 'Genore' River on their trek up to Monaro for moths. 'Much the same route was used by the white settlers'.) This was the road that was 'found' by Benjamin Boyd's men in 1843 and quickly became Boyd's stock route. Boyd's teamsters came past carrying produce that eventually found its way to London. In 1848 Boyd's Melanesian slave labourers passed by, looking for the first opportunity to bolt into the bush. The free selectors who came in search of their plot in the 1860s walked on these roads as well."

(Used with permission)



Figure 11- Detail from Narooma Parish Map C1886

APPENDIX D:

The Way from Omeo to Twofold Bay via the Bundian Pass

I have in recent years walked all through the SE Forests region and along the way consulted everybody I could find who had something to say about the old path ways. I had noted, for example, the early Parish Map for Beurina shows a way from Omeo and Gippsland running from Victoria and cutting up the Berrima Ridge east of The Pilot and crossing Omeo Flat on its way to the Ingegoodbee River and the Nine Mile Pinch... I talked to the NPWS Ranger for the area, Danny Corcoran, and Mike Young from Jindabyne. I also consulted Craig Allen from Ingebyrah who has made a special study of the old maps in the district. Given the possibility that the way might have split around the Cobberas en route to The Playgrounds, one part going past the rugged east side, the other across Cowombat Flat and the less rugged western side, Allen stated that without any doubt in his mind it went east. The Robinson journal of 1834, although parts here are missing with water damage, supported Allen's contention. According to the map of Alan Andrews 1974, in *Dr John Lhotsky*, this is the way followed by McMillan with his Aboriginal guide on his way to Omeo and Gippsland in 1839 (See also Watson's *Caledonia Australis*) and along which McKillop had passed even earlier, in 1835. Revd.W. B. Clarke puts the question beyond doubt; he wrote about it in detail several times and travelled that way in 1851 (*Researches in the Southern Goldfields of NSW*, 1860, at pp 118-122, 136-143, 174-185). All of these early explorers had black guides. I have not walked the Victorian section beyond the Cobberas, but followed the NSW section in Feb-March 2002 and found substantial signs of the way. In general, sometimes there are signs resembling wheel tracks, perhaps from bullock teams, and sometimes a reasonably well-defined groove on the ground that is often still used by animals today. Many good campsites, often with artefacts, abound. The sections in the Pilot Wilderness area below The Pilot appear never to have seen 4WD vehicles and yet they are in places better defined than many fire trails.

Studies (Cited in Young et al, 2000) suggest hunter-gatherer occupation in this area is '... far more complex than one of annual transhumance based on the availability of Bogong moths or the performance of ritual activities...' People stayed there, they came and they went. On the Ingegoodbee the ways converged, one from Omeo, the other from Bogong places of the high country along the Great Divide. There were certainly Aboriginal camps at Dead Horse Gap. There were Bogong sites on the granite outcrops of the area with some major places on the South Ramshead and along the Range.

From Pinch Mountain the way goes down the 9 Mile to the Snowy as per the Parish Maps and early descriptions and from there one branch headed north towards Ingebyrah and the other south. The early maps show a crossing near Sandy Creek...to pass through Byadbo. Taped oral history between Pat Ryan, Barrie Reid and the Ingram family appear to confirm this and it approximates with explorations of trails for NPWS by John Trudgeon in earlier years and then with Graeme Worboys in 1973 (as per map of 1973 and personal communication).

Delegate was of course a very important gathering place where various ways converged. After Delegate the main two options to go to Twofold Bay would have been via Bombala, Cathcart and the Towamba River or via the shorter, quicker and easier Bundian Pass. This way meant going through the open peppermint and mountain gum forests through Craigie and Mila roughly along the way of the present roads.

Near the junction with Monaro Highway, close to Mountain Top, there is an old resting place. There was an option from here to go via the old Bondi Station and Rockton but the main way easterly, according to the old maps and oral history (John Blay's tapes with Neil Platts and Harold Farrell 2002, 2003), was easier. Harold Farrell explained to me precisely where the pass and crossings lay. He said the bullockies from Nungatta followed the old trail ... and laid stones in the Creek ... From there, he said, they went up the ridge to the pass and there is another stone corduroy at the White Rock crossing. Both are still evident today. Keith Brownlie, born at Rockton and landowner adjacent to Wog Wog, confirms this route and the old way to the Pericoe Road from here. He says 'It basically wound here and there along the ridge following a similar way to the present Imlay Road.' It appears the main way after the Wog turn off was south of the foot of Letts Mountain and then along the Pericoe Road.

Towamba was another important old gathering place with its open forest and grasslands. The quick way to the Bay from here followed the main ridge roughly as per the current road without any side-cuts. The way along the River would have taken much longer but would have been a more pleasant walk before the country was settled for farming and siltation of the river.

APPENDIX E:

Background of the historic Parish Maps

PARISH MAP PRESERVATION PROJECT

THE USE OF DIGITAL PHOTOGRAPHY, CDs AND COMPUTERS TO COPY, VIEW (AND PRESERVE) OLD MAPS

by JOHN READ

(Part of an interesting article available at the NSW LPI website at:
<http://www.lands.nsw.gov.au/MapsAndPhotos/default.htm>)

Administration of the "waste lands" or Crown land of New South Wales was undertaken by the Surveyor General's Office from the first settlement (1788) to self Government (1856), then, by the Department of Lands until recently when Crown land administration became a function of the Department of Land and Water Conservation. The administrative function is the orderly management, conservation and disposition of Crown lands.

An administrative map is useful in providing reference to land dealings. However in the first 50 years of settlement, exploration, building roads and bridges, and trying to survey lands already granted took precedence over cadastral mapping by the small staff of surveyors.

Following the 1819-1821 Bigge Inquiry, instructions were given to Governor Brisbane in 1825 to divide the colony into: -

- Counties being "about forty miles square" ; and,
- Hundreds, being an area of about 100 square miles (which were never implemented);
 - Parishes being "about twenty-five" square miles.

Where possible, regard was to be given to natural boundaries such as rivers, stream, highlands, etc. in determining the administrative boundaries, initially Land titles (old-system written descriptions up until the 1863 Real Property Act) and associated survey plans referred to the administrative areas without the necessity for a cadastral map. In 1828, on instructions from Governor Darling, Major Thomas Mitchell commenced the first purpose-intended cadastral map, using “topographical triangulation” of an area from Moruya River in the south then westwards to Yass, Cowra, Orange, Wellington and Liverpool Ranges then east to the Manning River in the north. In three sheets, and at a scale of 8 3/4 miles to an inch (i.e., about 1:554,000), the Nineteen Counties Map was completed in 1833 and etched on copper. At the same time Mitchell and his staff did more surveys in 6 1/2 years than their predecessors did in 40 years.

Pastoral Holdings

Attempts to retain settlement within Mitchell’s Nineteen Counties failed as squatters spread out beyond its boundaries in the 1820’s and 30’s. This was to affect land administration for the next 50 years. In 1835 grazing licences to manage “squattling” were introduced at a fee of ten pounds each but were difficult to enforce. In response to demands by “squatters” for more secure tenure, the 1847 Orders in Council allowed a Holder a pre-emptive right to purchase a homestead area with a pastoral licence of adjoining land in the settled districts (i.e. the Nineteen Counties) and pastoral leases with terms up to 8 years in intermediate districts and 14 years in unsettled districts. There were 1277 Pastoral Holdings in the Eastern Division of the State, 907 in the Central Division and 357 in the Western Division, 2541 Runs in all. Maps of the State’s 141 counties were prepared, as required.

After the 1850’s Gold Rush there was a demand for land that was already taken up mainly by the “squatters”. As a result, the 1861 “Free selection before survey” Act allowed selection over leased areas. It also allowed Conditional purchase and pastoral leases for one year in settled districts and five years in second-class settled districts or unsettled districts.

On 22nd September, 1882 the Garden Palace Exhibition Building in the Botanic Gardens burnt down and with it nearly all the Crown land lease documents, plans and maps stored there while the Lands Department’s Bridge Street building was being built. In a concentrated effort, Departmental staff reconstituted records from secondary information with maps showing the runs divided into leased and unleased areas pursuant to the 1883 Morris and Rankine Royal Commission and the subsequent 1884 Crown Lands Act. Only one copy of these fragile maps on paper and linen exist, and these are being photographed as part of the Project.

County Maps

County Maps usually cover an area of about 40 miles square at a scale of 4 miles to an inch (i.e. about 1:250,000). At such a small scale, they are only useful as a cadastral map for showing major physical features and large portions with their numbers. Because surveys preceded most Parish Maps, the survey plan reference commenced with the first letter of the county name and ended with the county small number. There are 141 counties. Parish and Town Maps.

The 1884 Act established Land Districts, Land Boards and Land Board Offices for decentralised administration. As a result there was a concerted effort to prepare Parish Maps over the Central and Eastern Divisions of the State with a set kept at the local Lands Office and a duplicate copy at Head Office in Bridge Street. Prints were used by Crown

Land Agents, Councils and other Government Departments. The Parish Maps were reproduced by lithography using flat bed printing on limestone slabs imported from Bavaria. Lithographic printing was believed to have commenced on a press imported into the Colony in 1821 and allotted to the Surveyor General's Office in 1828. The process continued in use in the Department of Lands until probably after 1947 when it was reported that the Department held about 1100 lithographic stones.

As a testament to the value of the Parish Map, they have continued in production for over 110 years and will continue to be charted until replaced by the Crown Land Information DataBase (CLID). Over this time old editions were superseded as it became difficult to chart or note further information and were cancelled when new editions replaced them. It is these past editions and the current editions that will be recorded in the Parish Map Preservation Project.

There are 7459 parishes and 1143 towns. In general, Town Maps preceded Parish Maps in many counties. Parish Maps cover an area ranging from 15 to 25 square miles at a scale of 4 inches to a mile (i.e. about 1:16,000) to fit a manageable map size of about 1000 mm by 700 mm.

The Parish Map has title, scale, north point, place names, notes and boundaries by legend and line coding. Spatially, it shows physical features, roads, etc., and also, by colour tint and notation, reserves, National Parks, State Forests, freehold, incomplete purchases, acquired lands, etc., or, by edging and notation, many of the 50 land tenures of the past. It shows portions (numbered with a sequential parish number) with area and original grantee or tenure by abbreviation and the survey plan reference. It also has the following schedules : "Reference to portions" being Portion No., survey plan reference, location and CT reference and, in later editions, also, the grantee or tenure details. The Survey Plans referred to on the maps usually recorded dealings as notation plans as well as survey dimensions and property details.

APPENDIX F:

Historic Map of W.B. Clarke showing Parish Boundaries with Ways

This 1902 compilation based on Clarke's 1851 map of the southern goldfields shows the country divided in Parishes. Note that the ways superimposed continue elsewhere.

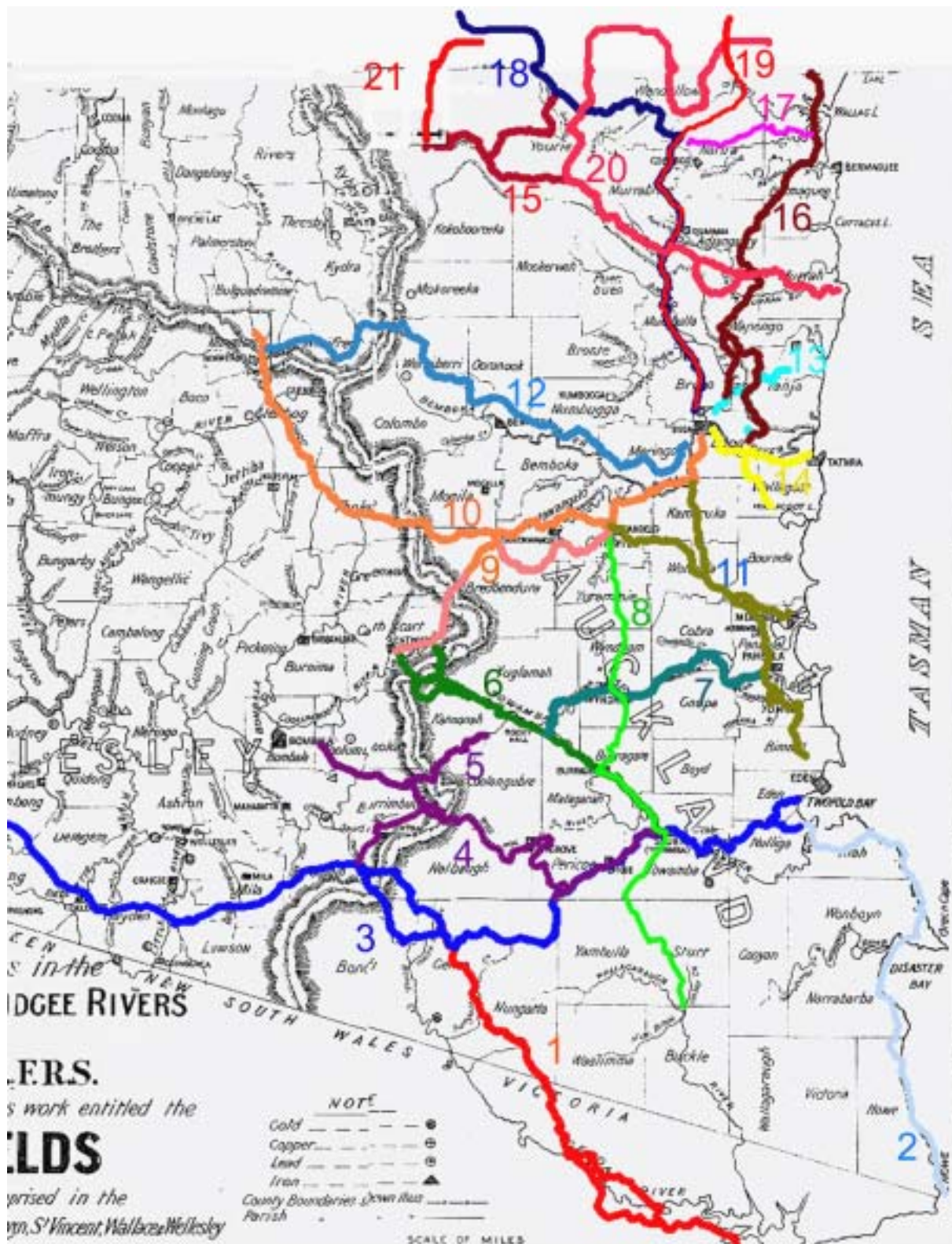


Figure 12: Historic Map of W.B. Clarke showing Parish Boundaries and numbered ways

APPENDIX G:**General modern touring map showing historic ways and trails****Figure 13:** General modern touring map showing historic ways and trails

APPENDIX H: Most sensitive areas

Map showing most sensitive localities. Areas marked red should be regarded as highly sensitive and should be protected from any disturbance until they have appropriate management controls implemented. The localities are also outlined in red on the big map.

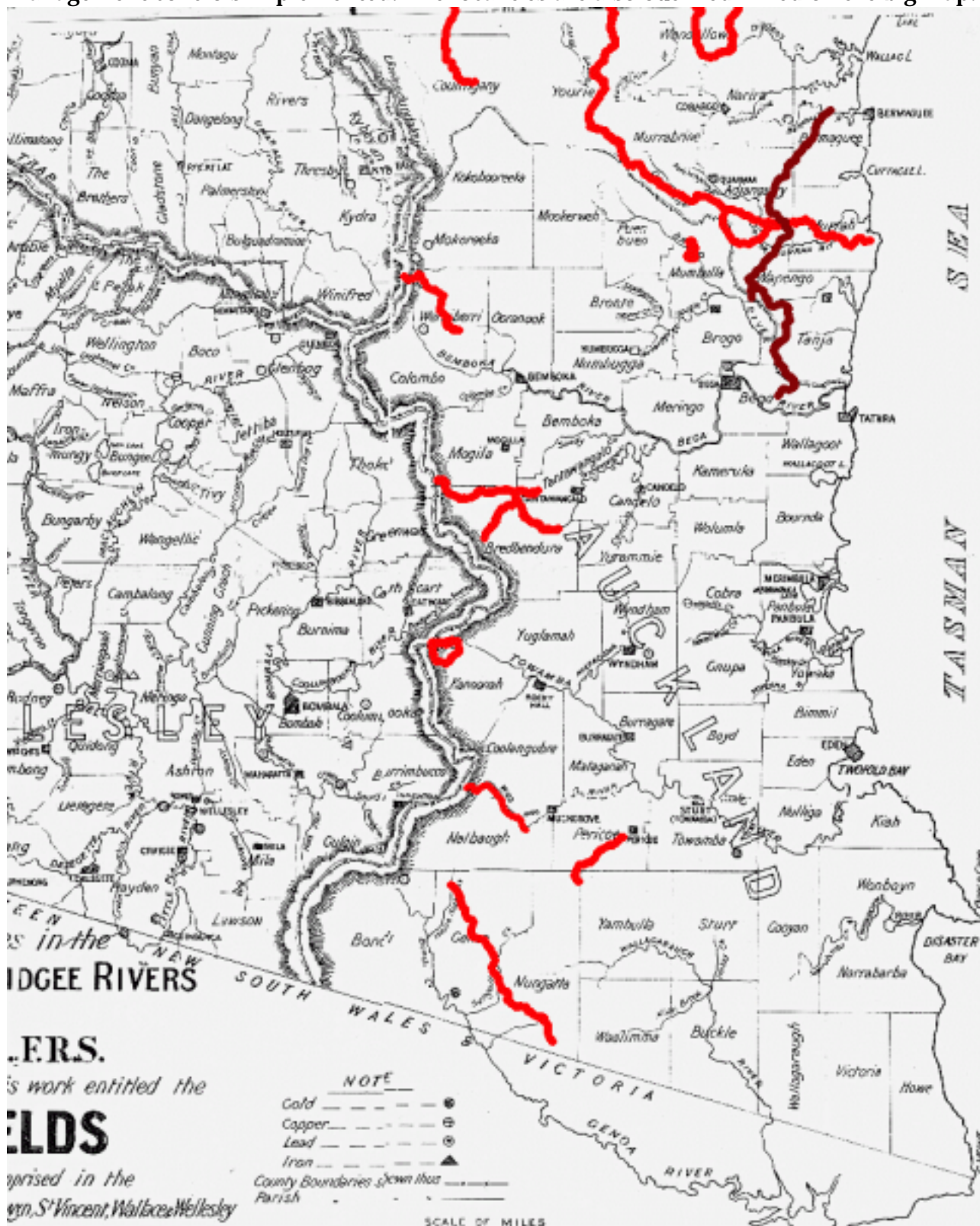


Figure 14: Most sensitive areas

