



**Coffs Harbour
Aboriginal
Cultural Heritage
Management Plan
2024**



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Executive summary.

The City of Coffs Harbour ('City') is committed to the process of positively and proactively managing the development and growth of Coffs Harbour in a sustainable manner. One important consideration when moving forward is Aboriginal cultural heritage. From a planning perspective, Aboriginal cultural heritage has traditionally been addressed at the state level under the *National Parks and Wildlife Act 1974*. A more effective process is required at the local level. Local decision making should aim to consider the broad goal of protecting Country.

The City in consultation with the local Aboriginal community has prepared this Aboriginal Cultural Heritage Management Plan (Management Plan) to promote awareness and protection of Aboriginal cultural heritage. This Management Plan and the accompanying mapping are the principle tools to provide meaningful and workable assessment processes for planning proposals, development applications and activity assessments as required under parts 3, 4 and 5 of the *Environmental Planning and Assessment Act 1979*.

Clear documented pathways are provided in this Management Plan to ensure that individuals have the right tools and information at their disposal to meet their obligations under the law and to enable cultural heritage to be properly managed. The documented pathways are informative and easy to understand, incorporating flow charts to convey requirements in a clear and concise method.

This Management Plan is an acknowledgement by non-Aboriginal Australians within the Coffs Harbour local government area of the value and importance of the Gumbaynggirr people's stories and culture and a demonstration of respect of these values. It is also a commitment by the City and the NSW Government, to recognise that Gumbaynggirr cultural heritage is unique and irreplaceable and in need of protection and management in consultation with the Aboriginal people of the Coffs Harbour region. It has been developed to achieve the aims of the project agreement between the NSW Government and the City.

This Management Plan builds on current heritage legislation by employing a clearer language, practices and rules to assist the wider community with an understanding of the occurrence of Aboriginal cultural heritage. The pathways in this Management Plan have been tailored to suit the level of assessment that may be required, based on whether Aboriginal cultural heritage is known or predicted as well as its sensitivity.

The City acknowledges the people of the Gumbaynggirr nation as being the Traditional Owners and Custodians of the land and water within the Coffs Harbour Local Government Area. The City respects the Coffs Harbour Aboriginal community's right to speak for Country and to care for traditional country in accordance with Aboriginal laws, customs and traditions. The City welcomes Aboriginal people's contribution to protecting, strengthening and enriching the understanding of Gumbaynggirr culture within the wider community.

Acknowledgement of Country

The City of Coffs Harbour acknowledges the traditional custodians of the land, the Gumbaynggirr people, who have cared for this land since time immemorial. We pay our respects to their elders, past, present and emerging, and commit ourselves to a future with reconciliation and renewal at its heart.

Coffs Harbour Aboriginal Cultural Heritage Management Plan August 2024 City of Coffs Harbour

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Statement from the Mayor.



Being the oldest surviving continuous culture in the world, it goes without saying that Aboriginal Cultural Heritage is of enormous national and international significance. As such, we all have a duty to protect this

amazing cultural asset now and into the future and the City of Coffs Harbour has a unique opportunity to assist, being at the 'coal face' of the planning and assessment industry.

The land on which Coffs Harbour is built is the homeland to the Gumbaynggirr people, who have occupied this region for thousands of years, forming one of the largest coastal Aboriginal Nations in New South Wales. Their history is a long and fascinating one; one that is remembered by the people and imprinted on the very land itself.

It is imperative that we show empathy and understanding as much Aboriginal cultural heritage has been destroyed. Even now, the modern day pressures of development often mean we struggle to preserve cultural heritage within the landscape, we must all fight for Aboriginal culture. This Aboriginal Cultural Heritage Management Plan is a major step forward and will help ensure that cultural heritage is valued and considered as early as possible in the planning process.

This management plan is also about looking forward to the future with the Aboriginal community. We have developed this plan collaboratively and it reflects the shared ambitions of Aboriginal people and the Coffs Harbour community. Thank you to everyone who participated in its development. The high level of engagement has made it clear that this is important work for us, its aims have strong support and there is recognition that it will benefit us all.

Warm regards
Councillor Paul Amos
Mayor



This Report (including any enclosures and attachments) has been prepared by Virtus Heritage and GHD (except Appendix C – Cultural Mapping) in collaboration with City of Coffs Harbour, NSW Department of Climate Change, Energy, the Environment and Water (Environment and Heritage) and Coffs Harbour and District Local Aboriginal Land Council. Unless prior written consent is obtained, no part of this report should be reproduced, distributed or communicated to any third party. Liability is not accepted if this report is used for an alternative purpose from which it is intended, nor to any third party in respect of this report. Information contained in the Report is current as at the date of the Report, and may not reflect any event or circumstances which occur after the date of the Report.

Land Council and Cultural Knowledge Holders statement of commitments.

We are the descendants from our Gumbaynggirr Ancestors and our cultural Mother and Father, the makers of our Culture Lore, the creators of water, land, all living species and intangible heritage. As Gumbaynggirr people we are custodians of the land and our cultural knowledge is taught and passed down over generations. Our role is to protect all native living species, our waters, land and all sites of Cultural importance. To ensure our spiritual cultural heritage lives forever.

Gumbaynggirr people are saltwater, freshwater people. We have a strong and powerful connection through spiritual belief, the sun, water and our land provides life.

Our land holds secrets and sacred cultural possession of storylines and pathways of an ancient culture. Our connection to dreamtime provides us with cultural knowledge, all cultural sites, tangible and intangible we regard as highly significant.

As traditional custodians, Elders and Knowledge holders of our Gumbaynggirr traditions we appreciate this opportunity to work with the City on the Coffs Harbour Aboriginal Cultural Heritage Management Plan and to create a cultural understanding of our Dreamtime Culture.

City of Coffs Harbour statement of commitments.

This Aboriginal Cultural Heritage Management Plan:

- Acknowledges Aboriginal people as the First Nations People of Australia and the traditional custodians of the land.
- Re-establishes and builds relationships and partnerships between the City and the Coffs Harbour and District Local Aboriginal Land Council and Gumbaynggirr Cultural Knowledge Holders.
- Improves the City's management practices for Aboriginal cultural heritage in planning, assessment and project delivery processes.
- Promotes the importance and significance of Aboriginal cultural heritage to all people within the Coffs Harbour LGA.
- Respects and acknowledges the role and importance of all Elders groups and Gumbaynggirr Cultural Knowledge Holders within the Coffs Harbour LGA.
- Respects the intellectual property of Cultural Knowledge Holders and establishes how this information will be used, updated and stored now and in the future.
- Provides a commitment to maintain and regularly update the Coffs Harbour Aboriginal Cultural Heritage Map, in consultation with the Coffs Harbour and District Local Aboriginal Land Council and Gumbaynggirr Cultural Knowledge Holders to include new sites as they are identified and registered.
- Delivers educative awareness for the Coffs Harbour community and the development industry on the management practices for Aboriginal cultural heritage in the City's planning and assessment processes.

Project team.

This Aboriginal Cultural Heritage Management Plan was prepared by Virtus Heritage and GHD in collaboration with the City, Coffs Harbour and District Local Aboriginal Land Council, and the NSW Department of Climate Change, Energy, the Environment and Water (Environment and Heritage).

The cultural mapping contains cultural information which Gumbayngirr Cultural

Knowledge Holders and the Coffs Harbour and District Local Aboriginal Land Council shared with the NSW Department of Climate Change, Energy, the Environment and Water (Environment and Heritage) and Ian Fox and Associates (including the methodology in Appendix B). The thematic history (Appendix A) was produced by Virtus Heritage.

Acknowledgements.

The City acknowledges the traditional custodians of the land, the Gumbayngirr people, who have cared for this land since time immemorial. We pay our respects to their elders, past, present and emerging, and commit ourselves to a future with reconciliation and renewal at its heart. We thank the significant contribution of the Aboriginal people of the Coffs Harbour region and Coffs Harbour and District Local Aboriginal Land Council and Gumbayngirr Cultural Knowledge Holders in sharing their history and cultural heritage with the broader community.

Key contributors to the project include:

- Current and former staff of the [Coffs Harbour and District Local Aboriginal Lands Council](#);
- Current and former members of the Garby Elders Aboriginal Corporation;
- Current and former members of the Garlambirla Guuyu-Girwaa Elders Aboriginal Corporation; and
- Members of Jagun Aged and Community Care.

The City also acknowledges the profound contribution to this project from the late Uncle Mark Flanders, who was a proud Gumbayngirr man, a much loved and respected elder, custodian and cultural knowledge holder. Uncle Mark was an

ambassador of the Gumbayngirr Nation and its people and he contributed much of his vast knowledge of Gumbayngirr country toward this project. Uncle Mark gave freely of himself to the community and opened many doors of understanding to the deeply spiritual nature of the Gumbayngirr culture. Uncle Mark's contribution to this project cannot be understated and the City will always be very grateful for his involvement.

Many other families and members of the broader Aboriginal community of Coffs Harbour region contributed to this Aboriginal Cultural Heritage Management Plan (see Appendix E) are also acknowledged and thanked for their contributions.

Key project team members are also acknowledged and organisations who contributed and assisted with historical research and for the completion of the Aboriginal Cultural Heritage Management Plan including:

- Staff from the NSW Department of Climate Change, Energy, the Environment and Water (Environment and Heritage);
- Staff from City of Coffs Harbour;
- Dr Peter Mitchell; and
- Coffs Harbour Family History Society.

Glossary and abbreviations.

Term/Abbreviation	Interpretation
Aboriginal	An Aboriginal person is a person of Aboriginal descent, and may or may not be a Traditional Custodian or an Aboriginal Party.
Aboriginal area	Lands dedicated as an Aboriginal area under the National Parks and Wildlife Act 1974 .
Aboriginal Cultural Heritage	Refer to Section 1.5 of this Management Plan.
Aboriginal Heritage Information Management System (AHIMS)	Aboriginal Heritage Information Management System is a database of registered Aboriginal objects and places managed by the NSW Department of Climate Change, Energy, the Environment and Water (Environment and Heritage)
Aboriginal Heritage Impact Permit (AHIP)	Aboriginal Heritage Impact Permit means a permit issued under Division 2 of Part 6 of the National Parks and Wildlife Act 1974 by Heritage NSW where harm to an Aboriginal object or Aboriginal place cannot be avoided.
Aboriginal object	Any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains under the National Parks and Wildlife Act 1974 .
Aboriginal place	Any place declared to be an Aboriginal place under section 84 of the National Parks and Wildlife Act 1974 .
Aboriginal place of heritage significance	<p>Means an area of land, the general location of which is identified in an Aboriginal heritage study adopted by the City after public exhibition and that may be shown on the Heritage Map, that is:</p> <ol style="list-style-type: none"> the site of one or more Aboriginal objects or a place that has the physical remains of pre-European occupation by, or is of contemporary significance to, the Aboriginal people. It may (but need not) include items and remnants of the occupation of the land by Aboriginal people, such as burial places, engraving sites, rock art, midden deposits, scarred and sacred trees and sharpening grooves, or a natural Aboriginal sacred site or other sacred feature. It includes natural features such as creeks or mountains of long-standing cultural significance, as well as initiation, ceremonial or story places or areas of more contemporary cultural significance. <p><i>Note: the term may include (but is not limited to) places that are declared under section 84 of the National Parks and Wildlife Act 1974 to be Aboriginal places for the purposes of that Act.</i></p> <p><i>Note: the Coffs Harbour Aboriginal Cultural Heritage Management Plan is an “Aboriginal Heritage Study” for the purposes of determining an Aboriginal Place of Heritage Significance pursuant to Clause 5.10 of Coffs Harbour Local Environmental Plan (LEP) 2013. An Aboriginal Place of Heritage Significance is considered to be the same as land identified as being of high Aboriginal cultural significance under State Environmental Planning Policy (Exempt and Complying Development Codes) 2008.</i></p>

Term/Abbreviation	Interpretation
Aboriginal Remains	The body or the remains of the body of a deceased Aboriginal person, but does not include: a) a body or the remains of a body buried in a cemetery in which non Aboriginal persons are also buried, or b) a body or the remains of a body dealt with or to be dealt with in accordance with a law of the State relating to medical treatment or the examination, for forensic or other purpose, of the bodies of deceased persons.
Australian Heritage Database (AHD)	<p>Australian Heritage Database contains information about natural, historic and Indigenous places. The database includes:</p> <ul style="list-style-type: none"> • places in the World Heritage List; • places in the National Heritage List; • places in the Commonwealth Heritage list; • places in the Register of the National Estate; • places in the List of Overseas Places of Historic Significance to Australia; and • places under consideration, or that may have been considered for, any one of these lists.
Activity	An activity is defined by clause 5.1 of the Environmental Planning and Assessment Act 1979 and means the use of land, and the subdivision of land, and the erection of a building, and the carrying out of a work, and the demolition of a building or work, and any other act, matter or thing referred to in section 3.14 of the Environmental Planning and Assessment Act 1979 that is prescribed by the regulations for the purposes of this definition, but does not include any act, matter or thing for which development consent under Part 4 of the Environmental Planning and Assessment Act 1979 is required or has been obtained, or any act matter or thing that is prohibited under an environmental planning instrument, or exempt development, or development carried out in compliance with a development control order, or any development of a class or description that is prescribed by the regulations for the purposes of this definition.
Coffs Harbour Aboriginal Cultural Heritage Management Plan	Coffs Harbour Aboriginal Cultural Heritage Management Plan means a management document prepared for the City that articulates how Aboriginal cultural heritage sites, landscapes and values will be managed and promoted within the local government area.
Coffs Harbour Aboriginal Cultural Heritage Map	The Coffs Harbour Aboriginal Cultural Heritage Map has been prepared in consultation with the local Aboriginal community. The data and site information gathered during the initial stages of the cultural mapping process was refined into two mapping layers: Known Aboriginal Cultural Heritage (i.e. Aboriginal places of heritage significance) and Predictive Aboriginal Cultural Heritage.

Term/Abbreviation	Interpretation
Development Control Plan (DCP)	Development control plan (DCP) means a development control plan made, or taken to have been made, under Division 3.6 of the Environmental Planning and Assessment Act 1979 and in force. A DCP, in most situations, is developed by a Council to support the planning controls contained within a Local Environmental Plan and contains detailed planning and design guidelines.
Environmental Planning Instrument (EPI)	Environmental Planning Instrument (EPI) means an environmental planning instrument (including a State Environmental Planning Policy or Local Environmental Plan but not including a DCP) made, or taken to have been made, under Part 3 of the Environmental Planning and Assessment Act 1979 and in force.
Gumbaynggirr Cultural Knowledge Holders	There are a number of recognised clan groups within the Gumbaynggirr Nation that share the same language. They are bordered in the North east by the Yaegl people who live around the mouth of the Clarence River and in the north by Bundjalung people and to the south the Dhungatti and Nambaa and to the west the Anaiwan people, who spoke languages connected to Gumbaynggirr. Throughout this document, this Gumbaynggirr spelling is used, which has been suggested as the preferred spelling from those Aboriginal stakeholders consulted as part of this project. Cultural Knowledge Holders include Gumbaynggirr Cultural Knowledge Holders who are members of the Garlambirla Guuyu-Girrwaa Elders Aboriginal Corporation and Garby Elders Aboriginal Corporation, and Gumbaynggirr Cultural Knowledge Holders who are employed by other Aboriginal organisations.
Known Aboriginal Cultural Heritage	For the purpose of the Coffs Harbour Aboriginal Cultural Heritage Management Plan, Known Aboriginal Cultural Heritage means land mapped as 'known' on the Coffs Harbour Aboriginal Cultural Heritage Map. Note: Known Aboriginal Cultural Heritage is considered to be an "Aboriginal place of heritage significance" pursuant to Clause 5.10 of Coffs Harbour LEP 2013.
Land Council	Land Council in this document refers to the Coffs Harbour and District Local Aboriginal Land Council.
Local Environmental Plan (LEP)	A Local Environmental Plan (LEP) is an Environmental Planning Instrument made under Part 3 of the Environmental Planning and Assessment Act 1979 . An LEP implements the strategic narrative and planning priorities described in local strategic planning statements by establishing land use zones and imposing standards to control development.
Local Government Area (LGA)	Local Government Area (LGA) is a gazette area defining boundaries between adjoining shires, municipalities and cities.
National Aboriginal and Islander Day of Celebration (NAIDOC)	NAIDOC originally stood for 'National Aborigines and Islanders Day Observance Committee' and now stands for 'National Aboriginal and Islander Day of Celebration', although both terms are still used. This committee was once responsible for organising national activities during NAIDOC Week and its acronym has since become the name of the week itself.

Term/Abbreviation	Interpretation
Native Title	Native title is the recognition by Australian law of Aboriginal and Torres Strait Islander people's traditional rights and interests in land and waters held under traditional law and custom. Native title is a property right to land, the tenure of which has not been extinguished by other forms of tenure, which reflects a relationship to land that is the foundation of a Traditional Custodian's religion, culture and wellbeing.
Precautionary Principle	The precautionary principle is a mandate to address uncertainty and to ensure that potential, though not well-defined or understood, hazards are taken into account in decision making. There is no universally accepted definition of the principle, or even agreement as to whether or not it is a principle.
Predictive Aboriginal Cultural Heritage	For the purpose of the Coffs Harbour Aboriginal Cultural Heritage Management Plan, Predictive Aboriginal Cultural Heritage means land mapped as 'predictive' on the Coffs Harbour Aboriginal Cultural Heritage Map.
Review of Environmental Factors (REF)	A Review of Environmental Factors (REF) is a type of environmental assessment required under Division 5.1 of the Environmental Planning and Assessment Act 1979 . An REF examines the potential environmental impacts of a proposed activity. The factors that must be assessed are defined in Section 228 of the Environmental Planning and Assessment Regulation.
State Environmental Planning Policy (SEPP)	A State Environmental Planning Policy (SEPP) is an Environmental Planning Instrument made under Part 3 of the Environmental Planning and Assessment Act 1979 that address planning issues at a statewide level. This is different to an LEP that addresses planning controls for a local government area.
State Heritage Register (SHR)	The State Heritage Register (SHR) is a heritage list of places in the state of New South Wales, Australia, that are protected by New South Wales legislation, generally covered by the Heritage Act 1977. The register is administered by the Heritage Council of NSW via NSW Department of Climate Change, Energy, the Environment and Water (Environment and Heritage).
State Heritage Inventory (SHI)	The State Heritage Inventory (SHI) is a requirement of the Heritage Act 1977 and is an online database containing more than 30,000 heritage items and places on statutory lists in NSW, including: <ul style="list-style-type: none"> • declared Aboriginal Places • items listed on the State Heritage Register • items listed in Interim Heritage Orders • items listed with local heritage significance on a local council's Local Environmental Plan.

Note: the components of the National Parks and Wildlife Act 1974 relating to Aboriginal cultural heritage are under review by the NSW government. New standalone Aboriginal cultural heritage legislation was exhibited (late 2017 and early 2018) with a view to coming into force progressively between 2019-2024. Definitions in the proposed NSW Aboriginal Cultural Heritage Act may change and replace the current definitions in the National Parks and Wildlife Act 1974.

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1.0 Introduction

Caring for country has for millennia and always will be, a critical cultural responsibility of Gumbaynggirr people within the Coffs Harbour region. This responsibility to protect and conserve cultural heritage within country, to renew attachments, and share cultural practice and knowledge within families and younger generations continues for Gumbaynggirr people today. This responsibility is also interconnected with attachments formed with historical Aboriginal Australians that also call the Coffs Harbour region home.

Gumbaynggirr people as a nation of First Australians retain links to some of the oldest spiritual belief systems in the world, dating back more than 65,000 years. Like many Aboriginal and Islander peoples, identity and culture are intertwined with 'Country', which is central to identity. Through experience, Gumbaynggirr people grew to understand the inter-relationships of the environment and worked within its constraints.

Everything in the landscape can have special meaning for Aboriginal people, from individual plants and animals to ecosystems. The land and waterways are associated with dreaming stories and cultural learning that link Aboriginal people with who they are and where they belong (Coffs Harbour City Council 2019).

Aboriginal cultural knowledge is not static, but responds to change through absorbing new information and adapting to its implications. This knowledge is bequeathed through oral tradition (song, story, art, language and dance) from generation to generation and embodies and preserves the relationship to the land. Cultural places and landscapes 'embed' these stories, therefore protection of such places and landscapes is key to the long-term survival of the stories in Aboriginal culture (Coffs Harbour City Council 2019).

Development of an Aboriginal Cultural Heritage Management Plan ('Management Plan') is one way to assist Gumbaynggirr people, through the Coffs Harbour and District Local Aboriginal Land Council ('Land Council') and Gumbaynggirr Cultural Knowledge Holders ('Cultural Knowledge Holders') to

continue cultural practice and law by caring for country. The Management Plan demonstrates how historical Aboriginal Australians within the Coffs Harbour region share their connections and history of significant cultural heritage and places of belonging and attachment.

As recognised by the Australian Heritage Commission
"Indigenous heritage is a unique, irreplaceable part of Australia's national cultural heritage that requires greater recognition and protection"
(2001:3).

The Management Plan is an acknowledgement by non-Aboriginal Australians within the Coffs Harbour Local Government Area (LGA) of the value and importance of Gumbaynggirr people's stories and culture and a demonstration of respect of these values. It is also a commitment by the City and NSW Department of Climate Change, Energy, the Environment and Water ('Environment and Heritage') to recognise that Gumbaynggirr cultural heritage is unique and irreplaceable and in need of protection and management in consultation with the Aboriginal people of the Coffs Harbour region.

1.1 Gumbaynggirr Country

The Gumbaynggirr Nation is one of the largest coastal Aboriginal nations in New South Wales. The Gumbaynggirr people believe that they have occupied the land and seas in this area since the Yuludarla or the Dreaming. Science has been able to date Aboriginal use of lands in this area of NSW to at least 6400 years ago during the mid-Holocene high-sea stand (McBryde 1966:286).

The geographical area of the Gumbaynggirr Nation stretches from the Nambucca River in the south, to around the Clarence River in the north, and up the Great Dividing Range in the west. The Gumbaynggirr Nation also includes



Photo credit: MJ Sutton

the sea and the islands off the coast, and stretches to the sky above (Arwarra Sharing Culture, 2009).

1.2 Background

Council has an important role, as a land use manager and a consent authority, in identifying, assessing and managing heritage objects and places within the Coffs Harbour LGA. The [National Parks and Wildlife Act 1974](#) provides specific protection for Aboriginal objects and declared places by making it an offense to ‘harm’ them. Harm includes ‘destroy, deface or damage of an Aboriginal object or Aboriginal Place, and in relation to an object, move the object from the land on which it has been situated’. This legislation is supported by guidelines and processes to manage any potential impact or harm. This is reinforced and guided through many levels of state legislation and local planning instruments.

The NSW Department of Local Government has prepared a guideline for all Councils in NSW outlining the scope of their responsibilities for engagement with Aboriginal people in their communities and strategies for the positive and effective engagement, titled ‘[Engaging with Local Aboriginal Communities](#)’ (2007). The guideline identifies the following four responsibilities, which apply across all Council functions and have been used, in part, to inform the development of this Management Plan:

- Consult and negotiate comprehensively with Aboriginal communities about their needs and aspirations;
- Ensure that development is culturally appropriate and considers Aboriginal cultural heritage;
- Promote a partnership approach with local Aboriginal communities; and
- Ensure that Council services are adequate and equitable in meeting the needs of Aboriginal people and their communities.

In 2016, the former NSW Office of Environment and Heritage in partnership with Council, entered into a Memorandum of Understanding relating to a Coffs Harbour Aboriginal Cultural

Heritage Planning and Assessment Toolkit project. The aim of this project was to:

- Increase the knowledge and awareness of Aboriginal cultural heritage issues within the City, and
- Improve the management practices for Aboriginal cultural heritage in the City's planning and assessment processes.

Specifically, the project's purpose was to:

- Identify relevant issues with the management of Aboriginal cultural heritage throughout the whole of the City;
- Sensitively consolidate information on significant Aboriginal cultural heritage to create an effective broad scale dataset or framework for access of information; and
- Develop tools based on the dataset/ framework to assist and improve planning and assessment processes undertaken by the City in accordance with the [Environmental Planning and Assessment Act 1979](#), with priority for the in-perpetuity protection of significant Aboriginal cultural heritage within the Coffs Harbour LGA.

1.3 Aims and objectives

The aims and objectives of the Management Plan are to:

- Promote and develop greater awareness, understanding and respect of the cultural heritage significance of Gumbaynggirr country within the City, including:
 - » Aboriginal history, culture and heritage;
 - » significant tangible and intangible heritage values;
 - » recognition that cultural heritage is living and dynamic, and that Gumbaynggirr present and future is interconnected to the past; and
 - » recognition that Gumbaynggirr people are the primary determinants of the significance of their cultural heritage and owners of their cultural knowledge.
- Re-establish and build relationships and partnerships between the City, the Land Council and Gumbaynggirr Cultural Knowledge Holders.

- Respect and acknowledge the role and importance of all Elders groups and cultural knowledge-holders within the Coffs Harbour LGA.
- Develop an effective framework for the protection, conservation and management of Aboriginal cultural heritage within the Coffs Harbour LGA.
- Improve the City's management practices for Aboriginal cultural heritage in planning, assessment and project delivery processes.
- Respect the intellectual property of Cultural Knowledge Holders and establish how this information will be used, updated and stored now and in the future.
- Deliver educative awareness for the Coffs Harbour community and the development industry on the management practices for Aboriginal cultural heritage in the City's planning and assessment processes.

We will achieve these aims by:

- Establishing a framework for the consideration of Aboriginal cultural heritage, as part of strategic planning processes, amendments to the City's local environmental plan, assessment of development applications, and the carrying out of activities and City works;
- Recognising, acknowledging and empowering the Land Council and cultural knowledge-holders in their role as a key conduit for engagement with Gumbaynggirr and historical Aboriginal families within the region;
- Preparing and maintaining local planning controls to facilitate best practice Aboriginal cultural heritage management in all aspects of the City's service delivery, considering both intangible and tangible cultural heritage values;
- Ensuring that the City's planning and assessment processes prioritise the in-perpetuity protection of significant Aboriginal cultural heritage in the Coffs Harbour LGA;
- Regularly updating and reviewing the City's Management Plan and associated Coffs Harbour Aboriginal Cultural Heritage Map to ensure long term protection and

management of Aboriginal cultural heritage within the Coffs Harbour LGA;

- Maintaining ongoing consultation with the Land Council and cultural knowledge-holders to ensure that the City's Management Plan aligns with the Aboriginal community's cultural heritage goals and aspirations, and reflects their cultural heritage values; and
- Empowering City staff through effective training to enable the provision of consistent and accurate advice to proponents in relation to Aboriginal cultural heritage.

1.4 Plan structure

The Management Plan and associated Coffs Harbour Aboriginal Cultural Heritage Map do not replace any legislative requirements for the assessment of Aboriginal cultural heritage values (i.e. [Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW](#) (DECCW 2010b). The Management Plan provides guidance and a framework for the City to proactively manage and protect cultural heritage values, as part of its planning and assessment processes, and in its delivery of on ground works, activities and services. The Management Plan also assists in providing a better understanding of Commonwealth, State and local legislation which require assessment and consideration of Aboriginal cultural heritage.

It is important to also acknowledge that within the context of the NSW planning legislation framework, the Management Plan is classified as an Aboriginal Heritage Study for the purpose of determining an Aboriginal place of heritage significance in accordance with clause 5.10(2) and clause 5.10(8) of [Coffs Harbour Local Environmental Plan 2013](#). In addition, Known Aboriginal Cultural Heritage mapped on the City's Aboriginal Cultural Heritage Map is considered to be an Aboriginal place of heritage significance in accordance with clause 5.10(2) and clause 5.10(8) of [Coffs Harbour Local Environmental Plan 2013](#).

The Coffs Harbour Aboriginal Cultural Heritage Map referred to within this Management Plan is dynamic and will require updating over

time. The Management Plan acknowledges gaps in the mapping underpinning the Cultural Heritage Map, which require action and integration. Similarly, this Management Plan document may require updating over time due to changes in legislation and where new information comes to hand.

The City is responsible for a range of decisions and on ground activities which have the potential to influence and impact on the Aboriginal cultural heritage within the Coffs Harbour LGA. Similarly, the Land Council has recognised statutory responsibility under the Aboriginal Land Rights Act 1983 to take action to protect Aboriginal cultural heritage and promote awareness within the Coffs Harbour LGA. The Management Plan is a tool

for forging stronger partnerships to protect, manage and promote Aboriginal cultural heritage and assist with better planning for future development to respect Aboriginal cultural heritage values.

The Management Plan also contains a number of recommended management actions to assist with the protection and management of Aboriginal cultural heritage within the Coffs Harbour LGA. Although many of these actions are unfunded, acknowledgement of such actions provides the City and other stakeholders with an opportunity to seek grant funding to complete them in due course. The structure of the Management Plan is provided in Table 1.

Section 1	This section of the plan provides context and background, outlines the aims and objectives of the plan, the significance of cultural heritage, values and place; and provides details of Aboriginal cultural heritage within the Coffs Harbour LGA.
Section 2	This section of the plan sets out consultation protocols and requirements.
Section 3	This section of the plan sets out a planning assessment framework for the City in relation to Aboriginal cultural heritage.
Section 4	This section of the plan provides management recommendations.
Section 5	This section of the plan summarises relevant legislation for the management and protection of Aboriginal cultural heritage in NSW.
Appendix A	This appendices provides a thematic history prepared by Virtus Heritage.
Appendix B	This appendices provides detail on the methodology for the mapping undertaken by Ian Fox and Associates (2018).
Appendix C	This appendices provides a summary of consultation requirements.
Appendix D	This appendices provides a summary of the process for avoiding or justifying harm
Appendix E	This appendices provides a summary of Known Aboriginal Cultural Heritage within the Coffs Harbour LGA
Appendix F	This appendices provides detailed information on site patterning.
Appendix G	This appendices provides a summary of stop work protocols and a site recording checklist.
Appendix H	This appendices provides a copy of Collaborate NSW’s policy frameworks that relate to Aboriginal cultural heritage management.

Table 1 Structure of this Management Plan

1.5 Significance of cultural heritage

Aboriginal cultural heritage is a living heritage, one of the most ancient living cultures around the world. There are several meanings given to cultural heritage which are reiterated here from Commonwealth and State documents and more personal perspectives locally.

At the Commonwealth level, Aboriginal cultural heritage means:

Indigenous cultural heritage exists throughout the lands and waters of Australia and all aspects of the landscape may be important to Indigenous people as part of their heritage. The rights and interests of Indigenous people in their heritage arise from their spirituality, customary law, original ownership, custodianship, developing Indigenous traditions and recent history.

The effective protection and conservation of this heritage is important in maintaining the identity, health and wellbeing of Indigenous people. Maintaining Indigenous heritage should also ensure a continuing role for these people in caring for country, something that benefits everyone. Indigenous heritage is a central element in Indigenous spirituality and customary law.

Its conservation ensures continued respect for Indigenous ancestors and ancestral beings who shaped the land and waterways. Many Indigenous groups have a relationship of mutual obligation with certain animals or plants. This spiritual relationship is an important aspect of Indigenous cultural heritage that should not be overlooked. Indigenous heritage places are also part of the story of Indigenous people including their recent history of resistance, survival and cultural revival (AHC 2003:5).

At the State level, Heritage NSW defines Aboriginal cultural heritage as:

Aboriginal people have lived in Australia for over 60,000 years (Clarkson et al 2017). The Australian Aboriginal culture is the oldest living culture in the world. Aboriginal cultural heritage consists of places, traditions, beliefs, customs, values and objects that represent the living history of past Aboriginal generations and are of important cultural and heritage significance to Aboriginal people.

Aboriginal cultural knowledge provides crucial links between the past and present and represents an essential part of the identities of Aboriginal people and all Australians.

Aboriginal cultural heritage includes tangible and intangible values, such as Song Lines, Dreaming stories and ceremonies passed from generation to generation, as well as physical objects and places. These important objects and places provide evidence of the diverse values, activities and knowledge of Aboriginal people who co-existed with the natural environment by living in harmony with the land they cherish and, which the Aboriginal communities now manage and protect for future generations ([Heritage NSW Website, About Aboriginal Cultural Heritage Webpage](#)).

Locally, within the Coffs Harbour LGA, one Elder describes Aboriginal cultural heritage and its meaning as:

Aboriginal people believe they have occupied their land since the Dreaming, and stories of the Dreaming show the link between land and people. As Uncle Tony Perkins explains, cultural property and places are the “middle of a spiritual connection to Aboriginal culture. For thousands of years, we have [had these] areas; on beaches, on headlands. [You may not necessarily] see them, but that’s why the word ‘spiritual’ is alive and well: ‘cause that’s part of our culture” (Arrawarra Sharing Culture, 2009: Fact Sheet 1).

1.6 Significance of values and place

The Burra Charter is the national heritage charter developed in Australia for providing guidance for the conservation and management of places of cultural significance (cultural heritage places) (ICOMOS 2013). The Charter is based on the knowledge and experience of [Australian International Council on Monuments and Sites](#) members. The [International Council on Monuments and Sites](#) is an international organisation established for the protection and conservation of world heritage after World War II and provides advice to the United Nations on world heritage.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility. The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

The Burra Charter provides a definition of cultural significance as “aesthetic, historic, scientific or social value for past, present or future generations” (ICOMOS 2013:2). Cultural significance is defined in the Burra Charter as being “embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects” (ICOMOS 2013:2). Cultural value is synonymous with social value, although fairly recently the [International Council on Monuments and Sites](#) has separated social and spiritual values. However, we recognise that for many First Nations People across the world, these values are intermeshed and intricately interconnected.

Aboriginal cultural heritage sites are therefore assessed in accordance with the following categories of significance developed under the Burra Charter:

- Social or cultural value (assessed only by Aboriginal people);
- Spiritual value;
- Historical value;
- Scientific/archaeological value (assessed mostly by archaeologists/heritage consultants); and
- Aesthetic value.

Cultural heritage includes both tangible and intangible heritage.

Tangible cultural heritage relates to the physical evidence, the places, objects, sites and material culture that can be touched, observed, quantified and physically recorded, such as monuments, architecture, stone artefacts, middens and rock shelters.

Intangible cultural heritage refers to the “practices, representations, expressions, knowledge and skills, as well as the instruments, objects, artefacts and cultural spaces associated therewith, that community, groups and in some cases, individuals recognise as part of their cultural heritage” ([UNESCO 2003](#)). Intangible heritage includes destroyed places that are remembered and valued. Intangible heritage values relate to the stories, knowledge, cultural practices and attachments evoked from this cultural place. Values which include the views and vistas to connected cultural features and aesthetics and sensory aspects of a place or cultural landscape.

1.7 Aboriginal Cultural Heritage in Coffs Harbour

1.7.1 Coffs Harbour Aboriginal Cultural Heritage Map

Preparation of the Aboriginal Cultural Heritage Map for the Coffs Harbour LGA involved the identification and recognition of Aboriginal cultural heritage through oral history research, landscape survey and landscape based mapping.

In recognising that Aboriginal people are responsible, under traditional law and culture, for a defined area of country, appropriate members of the local Aboriginal community were consulted to speak on behalf of those connected to country within the Coffs Harbour LGA.

The cultural heritage mapping was developed with extensive consultation and involvement with the local Aboriginal community based on the following process and methodology:

- Development of a Memorandum of Understanding with relevant parties to provide a clear framework for:
 - » The timeframe;
 - » Responsibilities and protocols;
 - » Nomination of Traditional Owners or Custodial representatives;
 - » Training;
 - » Restrictions on knowledge;
 - » Access parameters for culturally sensitive information;
 - » Keeping place for data; and
 - » Publications and promotion.
- Research of historic documents and advice from Cultural Knowledge Holders.
- Site visits to record information and utilise digital mapping data.
- Creation of landscape mapping criteria as layers within a GIS suite.
- Combining digitised layers as a composite map identifying both Aboriginal places of

heritage significance (known) and predictive Aboriginal cultural heritage.

- Linking the locations on a composite map with a data table.
- Finalisation of the identified mapping endorsed by the Aboriginal community.
- Integration of the mapping with the Management Plan and the planning framework.

In consultation with the local Aboriginal community, the data and site information gathered during the initial stages of the cultural mapping process was refined into two mapping layers: Known Aboriginal Cultural Heritage (i.e. Aboriginal places of heritage significance) and Predictive Aboriginal Cultural Heritage. Together, the two spatial layers' form the City's Aboriginal Cultural Heritage Map.

Appendix B of this Management Plan further outlines the cultural mapping methodology and consultation undertaken as part of the mapping process.

Note: the City acknowledges that the mapping is dynamic and over time the mapping will be updated progressively as required, as cultural values and knowledge change and new information becomes available.

1.7.2 Known Aboriginal Cultural Heritage

For the purposes of the Management Plan, Known Aboriginal Cultural Heritage (tangible) shown on the Cultural Heritage Map comprises:

- Known Sites identified by Ian Fox and Associates during the initial stages of the cultural mapping process (refer to Appendix B);
- Aboriginal Heritage Information Management System sites that include Aboriginal objects and Aboriginal places within the Coffs Harbour LGA;
- Indigenous Places within the Australian Heritage Database;
- Significant heritage items listed on the State Heritage Register including Aboriginal

places protected by the NSW Heritage Act 1977;

- Heritage sites listed on the State Heritage Inventory, including some Aboriginal places listed within Coffs Harbour Local Environmental Plan 2013;
- Aboriginal sites and places listed within Coffs Harbour Local Environmental Plan 2013 as significant heritage items;
- Aboriginal sites and places known to the City and/or the Land Council that are within restricted reports and are not within the Cultural Heritage Map, including Goulding Heritage (2001), Kayandel (2007) and numerous sites recorded by area in the files of the Land Council; and
- Additional known sites identified during consultation and research during preparation of the Heritage Management Plan and thematic history by Virtus Heritage.

This information is provided in greater detail in Appendix E of this Management Plan which summarises the sites within the Coffs Harbour LGA.

Note: the [Aboriginal Heritage Information Management System](#) database is an independent layer of Known Aboriginal Cultural Heritage that is not static. Proponents are therefore required to check the database (as outlined within the planning assessment frameworks contained in Section 3 of this Management Plan) during consideration of proposals to satisfy due diligence requirements.

Known Aboriginal cultural heritage may include historic, contemporary, tangible, intangible, aesthetic, spiritual, cultural and scientific values. For the purpose of this Management Plan, Known Aboriginal Cultural Heritage is considered to be an “Aboriginal Place of heritage significance” pursuant to clause 5.10(2) and clause 5.10(8) of [Coffs Harbour Local Environmental Plan 2013](#) and of “high Aboriginal cultural significance” for the purpose of relevant State Environmental Planning Policies.

For the Coffs Harbour LGA, a summary of key Aboriginal site types for tangible heritage (and objects within these places) is provided in Appendix F of this Management Plan, utilising regional information from James and Conyers (1995) study of sites across north eastern NSW, as well as the descriptive comments made by Ian Fox and Associates during the cultural mapping process.

1.7.3 Predictive Aboriginal Cultural Heritage

Predictive Aboriginal cultural heritage on the City's Cultural Heritage Map includes the following landscapes which are highly likely to contain Aboriginal cultural heritage:

- High probability coastal landform;
- Coastal lowland resources;
- High probability elevated hinterland landform;
- Upper catchment resources;
- High probability hinterland valley landform;
- High probability elevated hinterland landform;
- High probability dominant ridgeline pathway;
- High probability ridgeline pathway;
- Upland plateau resources; and
- Mid catchment resources.

Appendix B of this Management Plan provides an explanation of the mapping criteria and the methodology utilised by Ian Fox and Associates for the cultural mapping undertaken as part of the initial stages of the project. The Aboriginal Cultural Heritage Map can be viewed on the City's website. This Map is intended to be an evolving spatial dataset that will be further developed and updated over time by the City and Coffs Harbour and District Local Aboriginal Lands Council in consultation with Gumbaynggirr Cultural Knowledge Holders as new information comes to hand.

It is important to note that the absence of predictive landforms on this layer does not mean that an area is unlikely to contain Aboriginal cultural heritage values or objects. Since completion of the mapping by Ian Fox and Associates, more detailed disturbance and landform mapping has been undertaken as part of the reform process by Mal Ridges at Heritage NSW.

Further, Dr Peter Mitchell's (2019) review of the cultural heritage mapping developed by Fox and Associates has also identified opportunity to utilise the Coffs Harbour Fine-Scale Vegetation Map to inform a more detailed landscape base, given that this dataset has been drawn from imagery and produced at about 1:5,000. Dr Peter Mitchell's (2019) review has identified the need for further analysis of the predictive layers to provide a reliable predictive Aboriginal heritage model for the Coffs Harbour LGA.

The predictive layer provided by Ian Fox and Associates does not negate the sensitive landforms in Heritage NSW's [Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW](#) (DECCW 2010b) which trigger further consideration for impact assessment and the [National Parks and Wildlife Act 1974](#) in respect to knowing and unknowing harm of Aboriginal objects and places still apply. Landforms that are sensitive to Aboriginal occupation as identified in the Heritage NSW's [Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW](#) (DECCW 2010b) includes:

- within 200m of waters; or
- located on a sand dune system; or
- located on a ridgetop, ridgeline or headland; or
- located within 200m below or above a cliff face; or
- within 20m of, or in a cave, rock shelter or a cave mouth.

Development and/or activities that could harm Aboriginal objects within these landforms trigger further site inspection and consultation to demonstrate due diligence by an archaeologist and Aboriginal parties and knowledge holders.

1.7.4 Intangible and Tangible Aboriginal Cultural Heritage

Cultural heritage does not just relate to the physical objects that communities value. Cultural heritage is also about the interconnection of memories, stories and emotions (intangible heritage) to these physical places and objects (tangible heritage) and how they are valued for Gumbaynggirr people and historical Aboriginal families within the Coffs Harbour LGA.

As one Elder noted during consultation for the mapping "cultural heritage is more than just sites and objects, it is not only the landscape, but the animals, plants, geology and natural features which are interconnected to people and valued, that create country and connection to country". Examples of intangible heritage values within the Coffs Harbour LGA are outlined in Table 2.

Cultural stories and knowledge are associated with places within the Coffs Harbour LGA, including ceremonial grounds and historical places, such as: missions; camp and picnic sites; middens and reserves; and massacre sites at locations such as Red Rock. Stories and knowledge of country is not just about occupation and historical events, but also interconnect people to natural features, such as Look-At-Me-Now Headland; Coffs Creek; Boambee Creek; Muttonbird Island; Arrawarra and Corindi; as well as plants and animals.

These stories and knowledge are remembered in places following song lines. The mapping data collated during the initial mapping process by Ian Fox and Associates and Heritage NSW capture significant intangible sites as "known", and the less significant intangible sites as "predictive". This data attempts to address some of the limitations of the current protections for Aboriginal values, which are only linked to Aboriginal objects and/or gazetted Aboriginal Places, by mapping significant Aboriginal cultural values as 'known' so as to inform future land use considerations" (Rosalie Neve pers.comm. 4/1/2020).

Place and Source	Cultural Story/Narrative (Intangible Heritage)
Red Rock and Casson's Creek near Corindi	Red Rock Massacre of the 1880s
Arrawarra Headland and Fish traps	Significant men's only rainmaking site "Guluun gaamnga" (Arrawarra Sharing Culture Fact Sheet 2 Arrawarra Headland)
Arrawarra Midden	Teaching place for school children where Uncle Mark Flanders took children to visit and learn about culture.
Yarrowarra Cultural Centre	Teaching place and camp place/historical site – meeting place
Muttonbird Island (Giidany Miirlarl)	The island is regularly associated with the story of a Dreamtime being or giant who came from the moon and who guarded the island in order to protect the muttonbirds that lived there so that the Gumbaynggirr people could not hunt and feed upon them. The story goes that only Elders could go to the island at king high and low tides, and never alone. These rules were in place to prevent over-harvesting of the muttonbirds and if the rules were violated then the giant would use his supernatural powers to harness the moon to create floods, rip tides and tidal waves. The story is known as 'the moon falling into the sea', the island's name, Giidany Miirlarl means 'moon special place' and in some seasons the moon rises from behind the island when viewed from Beacon Hill.
Moonee Beach (Munim-Munim) and Look-At-Me-Now Headland	An important place to the Gumbaynggirr people, being central to the creation story of the northern Gumbaynggirr people, a mother place where all the clans began (Somerville and Perkins, 2010:207).
Saint Marys Waterhole (Mimiga Gaungan)	This Gumbaynggirr name means 'beautiful mother spirit'. This site is declared an Aboriginal Place and a significant women's site. The waterhole is considered a significant mythological site and is associated with spirit women (Lardner et al. n.d.). One of the most significant women's sites.
Yellow Waterholes	To be detailed following completion of Big Move No. One – Incorporate Women's Perspectives.
Coffs Harbour Airport	Women's place (Coffs Harbour Airport Site)
Junction of Orara River and Bucca Creek (Nana Glen)	This camp was apparently an important camping area for the Jita Jita clan group known to camp at Moonee Beach. It is unclear if this is the same camp known as Bagawa Meeting Place which was a place that the Jita Jita clan group from Moonee Beach would visit during the summer months. Story and knowledge associated with Bagawa people.
Happy Valley camp	Families from Bundjalung and Dunghutti language groups settled in and around these camps, which acted as gathering places that connected Aboriginal families to the area (Coffs Harbour City Council 2019:7-8).
Fergusons' cottage	Ferguson's cottage is critical to the story of reconciliation for the Coffs Harbour region and part of an important mid twentieth century history of social and political changes between Aboriginal and non-Aboriginal people. Fergusons' cottage was the home of Evelyn and Andrew Ferguson, both significant Elders in the history of Aboriginal rights and reconciliation in Northern NSW who championed rights of Aboriginal families.
Fitzroy Oval, Coffs Harbour 'Yaam Nguura Jalumgal'	Mid twentieth century camps for many Aboriginal families and recent stories for many families. A place that evokes emotional and familial attachments.
South Headland/ Corambirra Point (Boonyon Mirera)	Cultural story place
Wongala Estate and the Coffs Harbour and District Local Aboriginal Lands Council building	Story of where many contemporary families moved from 1956 and related to the story of Aunty Grace Roberts and to the later siting of the Coffs Harbour and District Local Aboriginal Lands Council building.
Sherwood Cliffs	To be detailed following completion of Big Move No. One – Incorporate Women's Perspectives.

CARING FOR INTANGIBLE HERITAGE

Management Principles for Intangible Cultural Heritage Places and Values

CULTURAL STORIES AND KNOWLEDGE

Protect and record key cultural stories and knowledge connected to cultural places and landscapes

Prioritise recording cultural stories from Knowledge Holders and connections to places including song-lines into cultural mapping. Protect key cultural places through the City's Local Environmental Plan, via Aboriginal Place and other heritage nominations where culturally appropriate. Capacity build Aboriginal organisations and assist with funding and resourcing where needed.

VIEWS AND VISTAS - CULTURAL LANDSCAPE

Protecting views and vistas and manage cumulative impacts

Protect the vistas and views of cultural sites as visual connections to place, which are a critical part of their cultural, historical, spiritual, natural and aesthetic values. The value of both archaeological sites and cultural places is enhanced when intact landscape context is present. Consider cumulative impacts of development on the natural environment and cultural landscape of the Coffs Harbour LGA. Plan for ample open spaces and parklands, and conservation of native flora and fauna which is integral to Aboriginal cultural landscapes and important cultural values.

CELEBRATE AND ACKNOWLEDGE - EVOKING ATTACHMENT

Celebrate and Acknowledge Cultural Knowledge and Values and Evoke Attachment

Celebrate and acknowledge values where culturally appropriate with Aboriginal place-naming and street-naming opportunities to acknowledge and interpret the Aboriginal history and heritage of certain areas and towns and geographic features. Develop materials to promote and celebrate Aboriginal cultural heritage values in landscapes, particularly interpretative signage at parks, coastal walkways and tourism and information centres, utilising Aboriginal language, artwork and cultural knowledge if culturally appropriate.

RESPECT AND COMMEMORATION

Show respect, acknowledge and commemorate past places and traumatic history

Assist with negotiating and creating access to cultural sites for Aboriginal Elders and families. Elders can continue to teach young people about cultural traditions and values, when they are located in places that have good access. Commemorate past places and cultural sites, the narratives of Elders past and cultural stories, where culturally appropriate and where commemoration is respectful and can contribute meaningfully to reconciliation.

Name of Place
Bundagen Headland
Bonville Headland
Boambee Headland
Macauleys Headland West
Macauleys Headland
Diggers Headland
Sealeys Lookout Ridge
Waihou Lookout
Ararwarra Headland
Mullaway Headland
Dammerels Headland
Look-At-Me-Now Headland
Sandy Beach Headland
Ocean View Headland
Woolgoolga Headland
Corindi Beach Headland (Caravan Park)
Red Rock (Caravan Park)
Anderson's Mountain
Cabbage Tree Mountain
Muttonbird Island
Green Hills
Cabbage Tree Creek Hill
Roberts Hill
Moonee Beach
Solitary Islands
Coffs Harbour Jetty and Park Beach

Table 3 Significant Cultural Places with Views and Vistas within the Coffs Harbour LGA

Views and vistas include the aesthetic beauty of the Coffs coast, including lagoons and saltwater features, and surrounds, to the ocean, the rivers of Bellingen and Nambucca, to the headlands at Look-At-Me-Now, Ararwarra, Corindi, Red Rock and to the ranges and valleys. Views and vistas are culturally and spiritually significant.

Within the cultural mapping developed by Ian Fox and Associates, it is noted that there are numerous headlands and high points in the landscape that contain ceremonial grounds, dreaming sites and story places. Much of the Predictive Cultural Heritage focusses on the high points of the landscape, on ridgelines and ridge crests, headlands and spur crests, as areas of high potential for Aboriginal occupation. Table 3 provides a summary of these places. The views and vistas of such places are also part of the cultural, aesthetic and spiritual values of the place, therefore the management of such values is an important consideration within the Management Plan.

Aesthetic and sensory features of the Coffs Harbour region are culturally significant and include: the access to water and sea breezes, location of freshwater creeks flowing into the ocean (fresh water to salt water/ecotone), rivers, freshwater holes and springs. The beaches, lagoons, waterholes, wetlands, swamps and rivers of the Coffs Harbour region are focal points for large traditional Aboriginal occupation sites and fishing and important landscape features of high cultural significance to Gumbaynggirr and historical Aboriginal people today. These natural environments support vital sources of food, medicine, water, fish and other resources, integral not only to diet but also to recreational, cultural and spiritual lifeways.

The natural beauty of the region is and always has been favourable for Aboriginal occupation (just as it is for current tourism and residential development since the incursion of European settlement) and is interconnected from the mountains to the sea. These aesthetic and sensory values are culturally significant and part of the intangible values interconnected to the tangible, physical aspects of place and landscape within the Coffs Harbour LGA.

Water is connected to aesthetic, cultural, spiritual, social, historical and scientific values. The protection of water rights and waterways and access to water is a significant Aboriginal cultural heritage issue. Water is life, and interconnected. Aboriginal people see all things from a holistic approach where everything is connected, land, water and sky.

Gumbaynggirr people have a profound spiritual connection to the land and all that she holds. For Aboriginal peoples, country is much more than a place. It is their belief that rocks, trees, rivers, hills, animals and humans were all formed from the same substance by the Ancestors who continue to live in land, water and sky. Country is filled with relations speaking language and following law, no matter whether the shape of that relation is human, rock, crow or wattle. Country is loved, needed and cared for, whilst country loves, needs and cares for her peoples in return. Country is to Aboriginal peoples, family, culture, identity and self. (www.creativespirits.info).

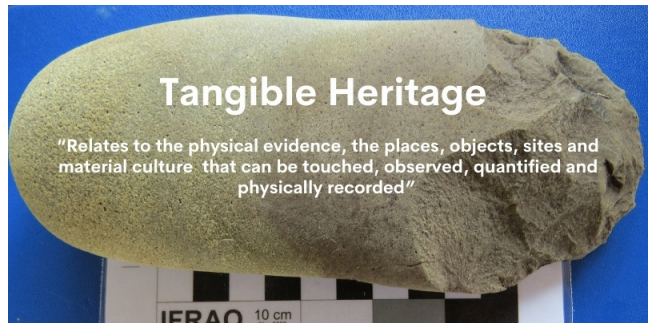
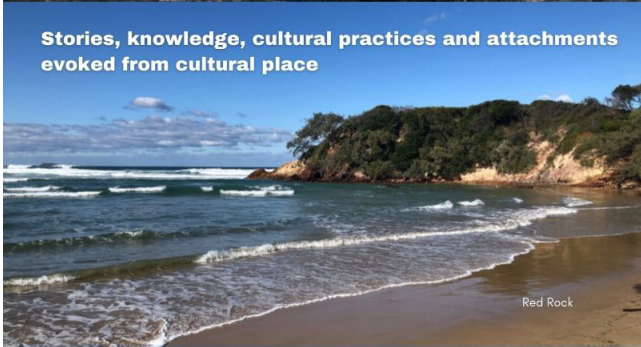
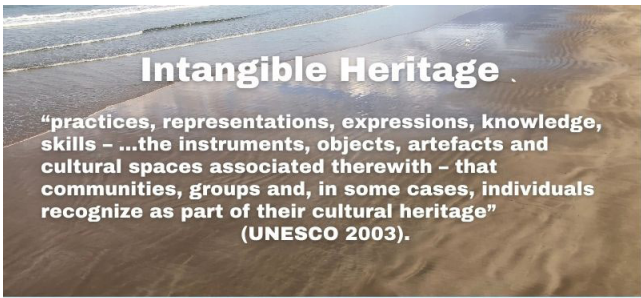




Photo credit: MJ Sutton

2.0 Consultation

This section of the Management Plan outlines consultation requirements for the management of Aboriginal cultural heritage, including a sensitivity protocol.

2.1 Sensitivity protocol

It is important to note that Aboriginal sites are often instilled with spiritual significance or are fragile and are sometimes subject to deliberate destruction. Therefore, revealing the location and/or details of some Aboriginal sites can be subject to cultural sensitivity and/or may cause distress to Aboriginal people. It is for this reason that information will only be released subject to the authorisation of the local Aboriginal community, through the Land Council and Cultural Knowledge Holders.

Heritage NSW is required to be notified of any discovery of Aboriginal cultural sites, objects or places, as soon as practicable and within a reasonable timeframe (30 days); and such sites, objects and places are to be registered to the [Aboriginal Heritage Information Management System](#) under section 89A of the [National Parks and Wildlife Act 1974](#).

Numerous additional Aboriginal sites, objects and places have been identified as part of the development of this Management Plan, increasing the knowledge and reflecting the significance of the Aboriginal people, past and present, of the Coffs Harbour region.

Any documentation illustrating or describing the location(s) of Aboriginal cultural sites, objects or places should not be published where the Aboriginal people request non-disclosure of the site information. With [Aboriginal Heritage Information Management System](#) site records, Aboriginal people can restrict access of this cultural information during the site recording process.

In these instances, (and when advised) it is sufficient to acknowledge the presence of an Aboriginal cultural site, object or place without including further detail of the nature of the cultural site, object or place. In this scenario, the Cultural Knowledge Holders for a site should be documented and the Land Council should act as the conduit to contact Cultural Knowledge Holders on behalf of a proponent (if they did not want to be contacted directly).

A Cultural Knowledge Holder should not be a non-Aboriginal person. If non-Aboriginal people are provided knowledge of Aboriginal cultural information, this information is not to be kept or withheld from local Aboriginal communities. Withholding such information is unethical (refer to [Australian Heritage Commission 2001](#) and [Australian Institute of Aboriginal and Torres Strait Islander Services](#) charters and codes) and illegal in the case of not documenting Aboriginal sites on the [Aboriginal Heritage Information Management System](#), as it breaches the [National Parks and Wildlife Act 1974](#). Cultural Knowledge Holders are the primary determinants of their cultural heritage and holders of cultural knowledge within the Coffs Harbour LGA.

This sensitivity protocol is to apply to all forms of planning, assessment and project delivery processes, and respects traditional Aboriginal beliefs that certain sites and locations may need to remain culturally confidential.

2.2 Aboriginal community consultation

Consultation with the Aboriginal community should aim to understand the type and scale of the proposal (i.e. strategic planning, development assessment or project delivery process), as well as understanding the Aboriginal cultural knowledge relevant to the project area. Effective consultation with the Aboriginal community should:

- Occur in the early stages of project or development planning;
- Involve a shared understanding of how the Aboriginal knowledge may be accurately reflected to inform the project/development design or decision making processes and timeframes;
- Show how the information provided by the Aboriginal people contributed to the final outcome; and
- Adhere to strict cultural restrictions (i.e. men's business should only be discussed with men, and women's business with women and avoid significant cultural calendar events, such as NAIDOC).

This Management Plan requires consultation with the local Aboriginal community when considering and assessing any potential impact of a proposal within mapped Known Aboriginal Cultural Heritage. Proposals located within mapped Predictive Aboriginal Cultural Heritage may also require consultation depending on the nature of the proposal.

The first point of contact for the Gumbaynggirr people is through the Land Council, who will in turn consult with Cultural Knowledge Holders. This wider consultation with Cultural Knowledge Holders is subject to a Memorandum of Agreement between the Land Council and the City to ensure that the most appropriate knowledge holders speak for country.

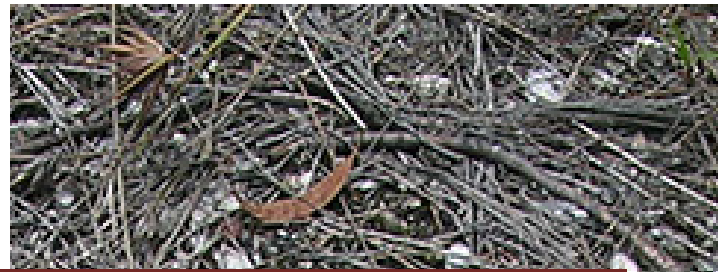
The Land Council has the responsibility under the [Aboriginal Land Rights Act 1983](#) to take action to protect Aboriginal cultural heritage and promote the awareness within the Coffs Harbour LGA and will represent and liaise with the wider Aboriginal community. The Land Council is also recognised within [Heritage NSW](#)'s consultation requirements, as an organisation that must be consulted as part of the notification process of the [Aboriginal Cultural Heritage Consultation Requirements for Proponents](#) (DECCW 2010a) to provide guidance to proponents on Cultural Knowledge Holders within their area. The Land Council and the Cultural Knowledge Holders provide the appropriate course of action and contact details for any relevant community groups or representatives.

Note: The Aboriginal community (specifically relevant Gumbaynggirr Cultural Knowledge Holders) are required to provide cultural information that is relevant to country. Any specific planning or legislative advice or information should be sought from the City and/or a planning/heritage consultant.

2.3 Consultation requirements

The level of consultation required is dependent upon the cultural assessment that is required to avoid or to justify harm. Engaging with the local Aboriginal community early in the planning process for any proposal ensures good heritage and project outcomes and often can lead to the avoidance of harm and project cost reductions/efficiencies.

A useful guide is the former Australian [Heritage Commission's](#) (2001) Ask First: A Guide to respecting Indigenous heritage places and values. Where harm cannot be avoided, statutory consultation requirements apply, specifically the [Aboriginal Cultural Heritage Consultation Requirements for Proponents](#) (DECCW 2010a) and must be met. A summary of consultation requirements can be viewed in Appendix C of this Management Plan.



Aboriginal Cultural Heritage database searches

A search of the Aboriginal Heritage Information Management System is undertaken online through the Heritage NSW website. As a minimum, a basic search is required. An extensive search is required if Aboriginal objects and/or places are identified in the basic search. Additional searches should also be undertaken of the other existing heritage databases (as recommended in the Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW (DECCW 2010b), such as the Australian Heritage Database, State Heritage Register; State Heritage Inventory or Schedule 5 of Coffs Harbour Local Environmental Plan 2013).

All searches should be current and no older than twelve months. Searches older than twelve months are not considered valid to demonstrate due diligence to Heritage NSW's requirements for a defence to harm. A new search must be undertaken for any proposal to ensure the currency of the registered site information and to comply with the Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW (DECCW 2010b)'s defence to harm.

An Aboriginal Heritage Information Management System search should be undertaken considering the landscape context. A minimum buffer of 200 metres is to be applied to the search request to capture the entire property and the surrounding landscape context. Larger proposals should apply a minimum one kilometre buffer from the project boundary.

Aboriginal Heritage Information Management System sites are Aboriginal sites (objects, places and in some instances landscapes) which are registered on the database under section 90 of the National Parks and Wildlife Act 1974.

Assessment of any potential impact or harm is required under Part 6 of the National Parks and Wildlife Act 1974. An Aboriginal cultural heritage assessment is required under Clause 5.10(8) of Coffs Harbour Local Environmental Plan 2013.

Known Aboriginal cultural heritage mapped on the City's Aboriginal Cultural Heritage Map will generally include one or more registered sites (as all Aboriginal places of heritage significance must be registered on Aboriginal Heritage Information Management System to comply with Section 90 of the National Parks and Wildlife Act 1974). Any development or works proposed on land mapped as containing Known Aboriginal Cultural Heritage on the City's Aboriginal Cultural Heritage Map is required to undertake a basic and extensive search on the Aboriginal Heritage Information Management System database (refer to Figure 3 of this management plan).

Note: The City/ certifiers/consultants are strongly advised to check the Aboriginal Heritage Information Management System for any site listings in the vicinity of the proposal. A minimum 200m radius search area centred on the subject property is required and a minimum 1km search is required from the project boundary for larger proposals.





Photo credit: MJ Sutton

3.0 Planning assessment framework

3.1 Planning assessment overview

This section provides guidance for the City and proponents of development on the consideration of Aboriginal cultural heritage, as part of planning and development processes.

Some types of development under the NSW planning framework are considered to be low impact and therefore have much more streamlined and simplified assessment processes.

This section of the Management Plan provides an overview of the types of low impact proposals and guidance for proponents on how Aboriginal Cultural Heritage is considered as part of such processes.

Low impact development is generally considered to be:

- Proposals that do not require approval under Parts 4 and 5 of the [Environmental Planning and Assessment Act 1979](#); and
- Exempt and Complying Development.

This section of the Management Plan also outlines the requirements for both the City and proponents of development on the consideration of Aboriginal cultural heritage that are not considered to be low impact, as part of the following planning processes:

- Amendments to Coffs Harbour Local Environmental Plan 2013 and Coffs Harbour Development Control Plan under Part 3 of the [Environmental Planning and Assessment Act 1979](#);
- Development of strategic plans (i.e. Local Strategic Planning Statements, Local Growth Management Strategies and Local Character Statements); and
- Proposals that require approval and/or assessment under Parts 4 and 5 of the [Environmental Planning and Assessment Act 1979](#).

Note: Compliance with Sections 3 of this Management Plan does not negate the need for the City and/or proponents of development to follow the due diligence process under the [National Parks and Wildlife Act 1974](#).

The Environmental Planning and Assessment Act 1979

The NSW planning framework guides planning and development decision making in NSW. The Environmental Planning and Assessment Act 1979 is the overarching legislation which controls planning and development in NSW.

There are three main parts of the Act that are relevant to this Management Plan:

- » Part 3 of the Act addresses strategic land use planning matters that set out long term plans for communities (e.g. rezoning land).
- » Part 4 of the Act addresses development application assessment and associated approvals (e.g. development and/or subdivision of land).
- » Part 5 of the Act addresses the environmental assessment of activities and works (i.e. City works such as flood mitigation, roadworks and provision of community infrastructure).

3.2 Proposals that do not require approval

3.2.1 Exempt development

Exempt development is very low impact development that does not need any planning or building approval, provided that certain development standards are met. Examples of exempt development are decks, garden sheds, carports and fences. The majority of exempt development (and their associated development standards) are found in a state policy called [State Environmental Planning Policy \(Exempt and Complying Codes\) 2008](#). The City's principle planning tool, [Coffs Harbour Local Environmental Plan 2013](#) also contains exempt development.

Most types of exempt development do not require consideration of Aboriginal Cultural Heritage, except for the consideration of heritage items, draft heritage items and heritage conservation areas for some types of exempt development.

Additionally, if the development is proposed to be carried out on land that is (or on which there is), an item that is listed on the State Heritage Register under the Heritage Act 1977, the development is not considered to be exempt development and Section 3.3 of this Management Plan applies.

3.2.2 Exempt development procedure

- Check the provisions of relevant Environmental Planning Instruments, (i.e. State Environmental Planning Policies and Schedule 2 of [Coffs Harbour Local Environmental Plan 2013](#)) to determine if the proposed development is exempt development.
- If the development is confirmed as not being exempt development, refer to Section 3.3 of this Management Plan.
- If the development is confirmed to be exempt development, proponents are advised to proceed with caution after exercising due diligence and consideration of the legislative requirements of the National Parks and Wildlife Act in relation to 'harm' of an Aboriginal object.
- Aboriginal cultural heritage assessment is not required where the proposed development meets the exempt development standards.

Note: should human remains or objects be discovered at any stage during works, the proponent is required to enact a stop work procedure and follow the protocols set out in Appendix G of this Management Plan. There is a legal requirement for any new objects or places to be registered to the Aboriginal Heritage Information Management System database. Information must also be provided to the City so that it can be captured within its Cultural Heritage Map.

3.2.3 Complying development

Complying development generally applies to straightforward development that is more significant than low impact 'exempt' development and is a combined planning and construction approval that can be determined through a fast-track assessment process by the City or an accredited certifier.

[State Environmental Planning Policy \(Exempt and Complying Codes\) 2008](#) ('Code SEPP') contains a number of different 'codes' that specify what constitutes complying development. Such codes generally apply to homes, businesses and industry and allow for the construction of new buildings, alterations, additions, demolition and changes to business use.

To be complying development under the Code SEPP, the development must not be carried out on land:

- that comprises an item that is listed on the State Heritage Register under the Heritage Act 1977,
- that is subject to an interim heritage order under the Heritage Act 1977,
- on land that is identified as an item of environmental heritage or a heritage item by an environmental planning instrument, or
- that is within an environmentally sensitive area.

There are also situations within some of the codes, where complying development cannot be undertaken on land within a heritage conservation area, draft heritage conservation area or on environmentally sensitive land.

Note: environmentally sensitive area includes land identified in an environmental planning instrument as being of high Aboriginal cultural significance. In this regard, development is not considered to be complying development if the subject land is mapped as Known Aboriginal Cultural Heritage on the City's Cultural Heritage Map.

Note: the definition of environmentally sensitive area includes land identified in the Code SEPP or any other environmental planning instrument (i.e. LEP) as being of high Aboriginal cultural significance. There is some misalignment with terminology across these instruments. For the purpose of this Management Plan "being of high Aboriginal cultural significance" has the same meaning as "Aboriginal place of heritage significance".

Note: the Coffs Harbour Aboriginal Cultural Heritage Management Plan is an "Aboriginal Heritage Study" for the purposes of determining an Aboriginal Place of Heritage Significance pursuant to Clause 5.10 of Coffs Harbour LEP 2013.

3.2.4 Complying development procedure

- Check the provisions [State Environmental Planning Policy \(Exempt and Complying Development Codes\) 2018](#) to determine if the proposed development is complying development.
- If the development is not complying development, refer to Section 3.3 of this document.
- If the development is complying development, proponents are advised to proceed with caution after exercising due diligence and consideration of the legislative requirements of the [National Parks and Wildlife Act 1974](#) in relation to ‘harm’ of an Aboriginal object.
- Aboriginal cultural heritage assessment is not required where the proposed development meets the complying development requirements.

Note: should human remains or objects be discovered at any stage during works, the proponent is required to enact a stop work procedure and follow the protocols set out in Appendix I of this Management Plan. There is a legal requirement for any new objects or places to be registered to the Aboriginal Heritage Information Management System database. Information must also be provided to the City so that it can be captured within its Cultural Heritage Map.

Note: proponents and private certifiers are to be aware of the conditions applying to complying development, particularly with regard to archaeology or objects discovered during excavation.

Note: a range of State Environmental Planning Policies make provision for Complying development. Whilst many of the other SEPPs relate to development by or on behalf of a public authority, applicants are advised to familiarise themselves with these provisions where relevant.

3.2.5 Development permitted without consent under Part 4 of the Environmental Planning and Assessment Act 1979

Not all development requires the consent or approval from the City or other statutory body, such as certain types of home businesses in a residential zone or environmental protection works on land within an environmental conservation zone.

Such low impact or routine activities are defined as ‘permitted without consent’. However, some development that is permitted without consent may still need a licence, permit or other approval from a public authority and may need to undergo an environmental assessment before such approval can be given (i.e. a license under S68 of the [Local Government Act 1993](#)).

Coffs Harbour Local Environmental Plan 2013 and relevant State Environmental Planning Policies list all development that is ‘permitted without consent’. Consideration of Aboriginal Cultural Heritage is only required for development permitted without consent under Part 4 of the [Environmental Planning and Assessment Act 1979](#) where a licence, permit or other approval is required from a public authority that necessitates an environmental assessment (i.e. Review of Environmental Factors).

Section 3.3 of this Management Plan only provides guidance in relation to the consideration of Aboriginal Cultural Heritage where an environmental assessment is required.

3.2.6 Development permitted without consent under Part 5 of the Environmental Planning and Assessment Act 1979

Development permitted without consent can also apply to activities undertaken by (or on behalf of) public authorities, as part of their everyday responsibilities (i.e. water supply infrastructure or the provision of community facilities such as footpaths). Many of these activities are permitted under State Environmental Planning Policy (Transport and Infrastructure) 2007.

Environmental assessment of such activities is undertaken under Part 5 of the [Environmental Planning and Assessment Act 1979](#). This part outlines the required environmental assessments to be undertaken for such activities. The purpose of the environmental assessment process is to ensure public authorities fully consider environmental issues before they undertake or approve activities that do not require approval. If an

activity is considered by the public authority to 'significantly affect the environment', then an environmental impact statement is required to be prepared and considered by the public authority (i.e. the City).

Clause 5.5(1) of the [Environmental Planning and Assessment Act 1979](#) requires:

For the purpose of attaining the objects of this Act relating to the protection and enhancement of the environment, a determining authority in its consideration of an activity shall, notwithstanding any other provisions of this Act or the provisions of any other Act or of any instrument made under this or any other Act, examine and take into account to the fullest extent possible all matters affecting or likely to affect the environment by reason of that activity.

Aboriginal objects in NSW are protected under the [National Parks and Wildlife Act 1974](#) and cannot be harmed without the necessary defences, exemptions or permits in place. Intangible Aboriginal cultural

Exemptions under Part 5 of the Environmental Planning and Assessment Act 1979

Development excluded under Part 5 (clause 5.4) of the Environmental Planning and Assessment Act 1979 include:

- » A modification of an activity, whose environmental impact has already been considered, that will reduce its overall environmental impact,
- » A routine activity (such as the maintenance of infrastructure) that the Minister determines has a low environmental impact and that is carried out in accordance with a code approved by the Minister,
- » An activity (or part of an activity) that has been approved, or is to be carried out, by another determining authority after environmental assessment in accordance with this Part.

Note: An activity, works or development identified as "low risk" in the Risk Matrix contained in Section 3.4.2 of this Management Plan will be used to inform what may be considered as low environmental impact.

heritage may also be present in features such as songlines, vistas and views, sensory and aesthetic values, destroyed places, and story and dreaming places. Whilst this is not explicitly provided for under the [National Parks and Wildlife Act 1974](#) unless as a declared Aboriginal place, the Aboriginal community will be able to assist proponents in understanding any potential consideration with regard to intangible Aboriginal cultural heritage values. Assessment and management of intangible Aboriginal cultural heritage is a requirement of Heritage NSW's assessment and consultation process.

Note: land mapped as Known Aboriginal Cultural Heritage may also include 'declared places' and sites registered on the Aboriginal

Heritage Information Management System. Intangible cultural heritage is provided for in greater specificity in the State Government's draft Aboriginal cultural heritage legislation reforms.

Consideration of Aboriginal Cultural Heritage is required for development that is permitted 'without consent' under Part 5 of the [Environmental Planning and Assessment Act 1979](#), as part of the environmental assessment (i.e. Review of Environmental Factors).

Section 3.3 of this Management Plan provides guidance in relation to the consideration of Aboriginal Cultural Heritage as part of such environmental assessment.

Exemptions under the *National Parks And Wildlife Act 1979*

Exemptions for certain activities exist under section 87A of the *National Parks and Wildlife Act 1974*. These activities will not be subject to the requirements outlined in Section 3.3 of this Management Plan and these include:

- » **Work for the conservation or protection of an Aboriginal object or place that is carried out by an officer of the (National Parks and Wildlife Service) or a person under the direction of such an officer,**
- » **Any emergency firefighting act or bush fire hazard reduction work within the meaning of the Rural Fires Act 1997 that is authorised or required to be carried out under that Act,**
- » **Anything authorised by or under the State Emergency and Rescue Management Act 1989 in relation to an emergency (within the meaning of that Act) and that was reasonably necessary in order to avoid an actual or imminent threat to life or property,**
- » **Anything specifically required or permitted under the express terms of a conservation agreement entered into under Division 12 of Part 4 of this Act (being an agreement that was entered into or modified after the commencement of this section).**

Exemptions also exist under section 87B of the *National Parks and Wildlife Act 1974* for Aboriginal cultural activities. These exist to exempt Aboriginal people from the provisions of section 86 that prohibit the harming of an Aboriginal object or place. Aboriginal people are exempt from the provisions of section 86 (1), (2) and (4) to the extent to which those provisions would prohibit Aboriginal people from carrying out traditional cultural activities (except commercial activities).

Section 87B of the *National Parks and Wildlife Act 1974* applies to and in respect of any dependants (whether Aboriginal or not) of Aboriginal people in the same way as it applies to and in respect of Aboriginal people.

Exercising due diligence

The National Parks and Wildlife Act 1974 provides that a person who exercises due diligence in determining their actions will not harm Aboriginal objects, has a defence against prosecution (for the strict liability offence) if they later unknowingly harm an object without an Aboriginal Heritage Impact Permit. It is important to note that due diligence is not an Aboriginal cultural heritage assessment, rather it is a defence against prosecution of harm.

The Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW (DECCW 2010b) provides a framework to assist proponents in understanding what exercising due diligence means when carrying out development or activities. This code identifies landforms that are sensitive to Aboriginal occupation including:

- » within 200m of waters; or
- » located on a sand dune system; or
- » located on a ridgetop, ridgeline or headland; or
- » located within 200m below or above a cliff face; or
- » within 20m of, or in, a cave, rock shelter or a cave mouth.

A proponent that is proposing to undertake a development or activity that may harm Aboriginal objects that are present within these landforms (most likely ground disturbing works), is required to exercise due diligence. The proponent may choose to have a site inspection with an Aboriginal sites officer from the Land Council and a qualified archaeologist to demonstrate due diligence. A qualified archaeologist must be a practitioner with a Bachelor of Arts degree in Archaeology or equivalent discipline with experience identifying Aboriginal stone tools and middens, as these are the main Aboriginal objects/sites recorded in the LGA. The Australian Association of Consulting Archaeologists Inc as a professional listing for archaeologists that can be consulted. The Land Council and Knowledge Holders may also assist with their preferred archaeologist to assist with this process.

The City's Aboriginal Cultural Heritage Map identifies areas of known and predictive Aboriginal cultural heritage. Development on land within these mapped areas require Aboriginal cultural heritage assessment. Exercising due diligence is however recommended for all development proposals, especially those that do not otherwise require an Aboriginal cultural heritage assessment as part of the approvals process.

Consultation with the Land Council and Cultural Knowledge Holders is an important requirement, as well as written documentation of all the steps undertaken in considering Aboriginal cultural heritage and its relationship to the proposed development (refer to Figure 10 for a summary of the due diligence process).



3.3 Proposals that require approval

This section of the Management Plan outlines the requirements for both the City and proponents of development on the consideration of Aboriginal Cultural Heritage as part of the following planning processes:

- Amendments to Coffs Harbour Local Environmental Plan 2013 and Coffs Harbour Development Control Plan under Part 3 of the [Environmental Planning and Assessment Act 1979](#);
- Development of strategic plans (i.e. Local Growth Management Strategies, Place Manuals and Local Character Statements); and
- Proposals that require approval and/or assessment under Parts 4 and 5 of the [Environmental Planning and Assessment Act 1979](#).

Figure 1 provides an overview of key steps in the planning process.

Land declared a place or in the vicinity of a declared place

Places of special significance with respect to Aboriginal culture may be declared under Section 84 of the National Parks and Wildlife Act 1974. Generally, a 'declared place' is within the ownership of, and managed by, an Aboriginal community.

Any Aboriginal object or Aboriginal place on any land reserved under the National Parks and Wildlife Act 1974 is protected from harm or desecration without the prior approval of an Aboriginal Heritage Impact Permit. Such places require proper care, preservation and protection; and/or proper restoration if the land has been disturbed or excavated in accordance with the Aboriginal Heritage Impact Permit.

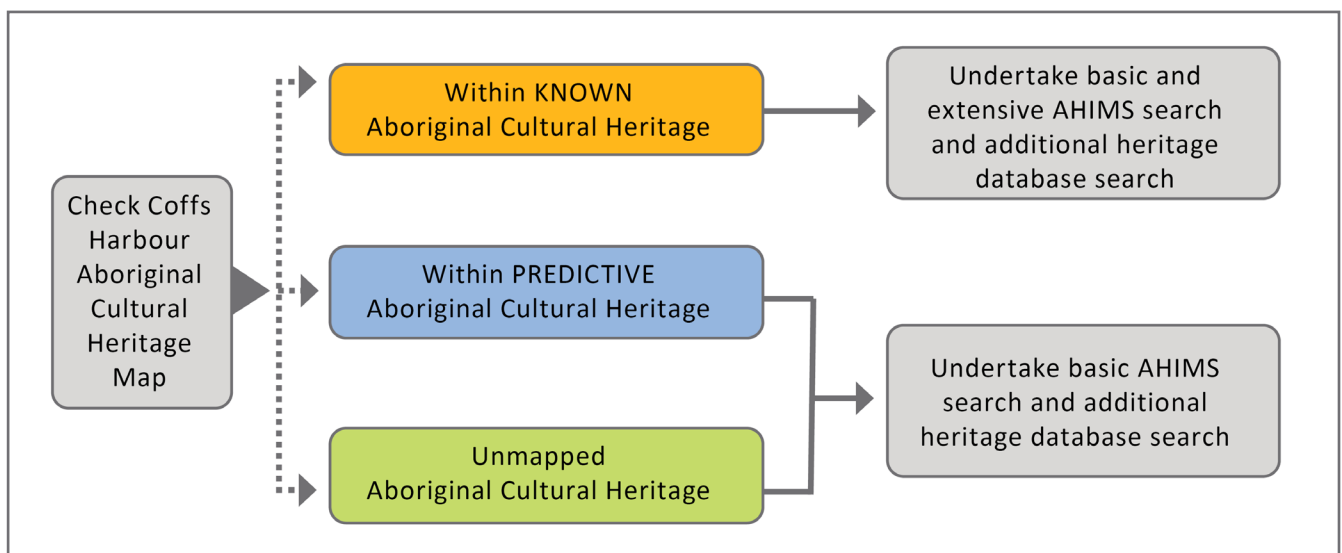
A curtilage of 100m may be applied around a declared place and is considered to be "in the vicinity of a Declared Place". Land which is a 'Declared Place' under the National Parks and Wildlife Act 1974 will in most instances be captured within the Known Aboriginal Cultural Heritage mapping layer on the City's Aboriginal Cultural Heritage Management Plan. However, in some circumstances, a 'declared place' may not be found on this mapping layer, if it has recently been declared and the map has not been updated.

3.3.1 Initial steps in the planning and assessment process

1. Check the City's Aboriginal Cultural Heritage Map to ascertain if the subject land is mapped as containing any 'known' or 'predictive' Aboriginal cultural heritage.
2. Undertake a basic search of the Aboriginal Heritage Information Management System database; as well as a search of the other existing heritage databases such as:
 - » State Heritage Register;
 - » State Heritage Inventory;
 - » Australian Heritage Database; and
 - » Schedule 5 of Coffs Harbour Local Environmental Plan 2013.
3. Where the land is mapped as containing 'known' Aboriginal cultural heritage or where Aboriginal objects and places are identified in a basic search of the Aboriginal Heritage Information Management System database, proponents are also required to undertake an extensive search of the Aboriginal Heritage Information Management System database.

Figure 1 provides an overview of key steps in the planning process.

Figure 1. Overview of Key Steps in Planning Processes



3.3.2 Land mapped as known Aboriginal cultural heritage

Land mapped as 'Known Aboriginal Cultural Heritage' on the City's Aboriginal Cultural Heritage Map identifies and acknowledges areas of known Aboriginal cultural heritage. The [National Parks and Wildlife Act 1974](#) requires development and activities to avoid harm to Aboriginal objects and declared Aboriginal places. There are also provisions under this Act that trigger further assessment and investigation for landforms of sensitivity and investigation of areas of potential archaeological deposits, where no Aboriginal objects or tangible heritage may be visible.

An appropriate level of assessment and consultation in relation to Aboriginal Cultural Heritage is required to be undertaken by an Archaeologist or Aboriginal cultural heritage expert. If harm to Aboriginal objects and declared Aboriginal places cannot be determined or avoided, Heritage NSW's guidelines are required to be followed. If a proposed development or activity will result in harm to an Aboriginal object or declared Aboriginal Place, an Aboriginal Heritage Impact Permit is required to be obtained from Heritage NSW.

It is best practice to undertake assessment and consultation with the Aboriginal community early in the planning process (i.e. during the preparation of a development application or review of environmental factors). Pre-lodgement advice provided by the Land Council and Gumbaynggirr Cultural Knowledge Holders' should be lodged with any related development application.

3.3.3 Known Aboriginal cultural heritage procedure

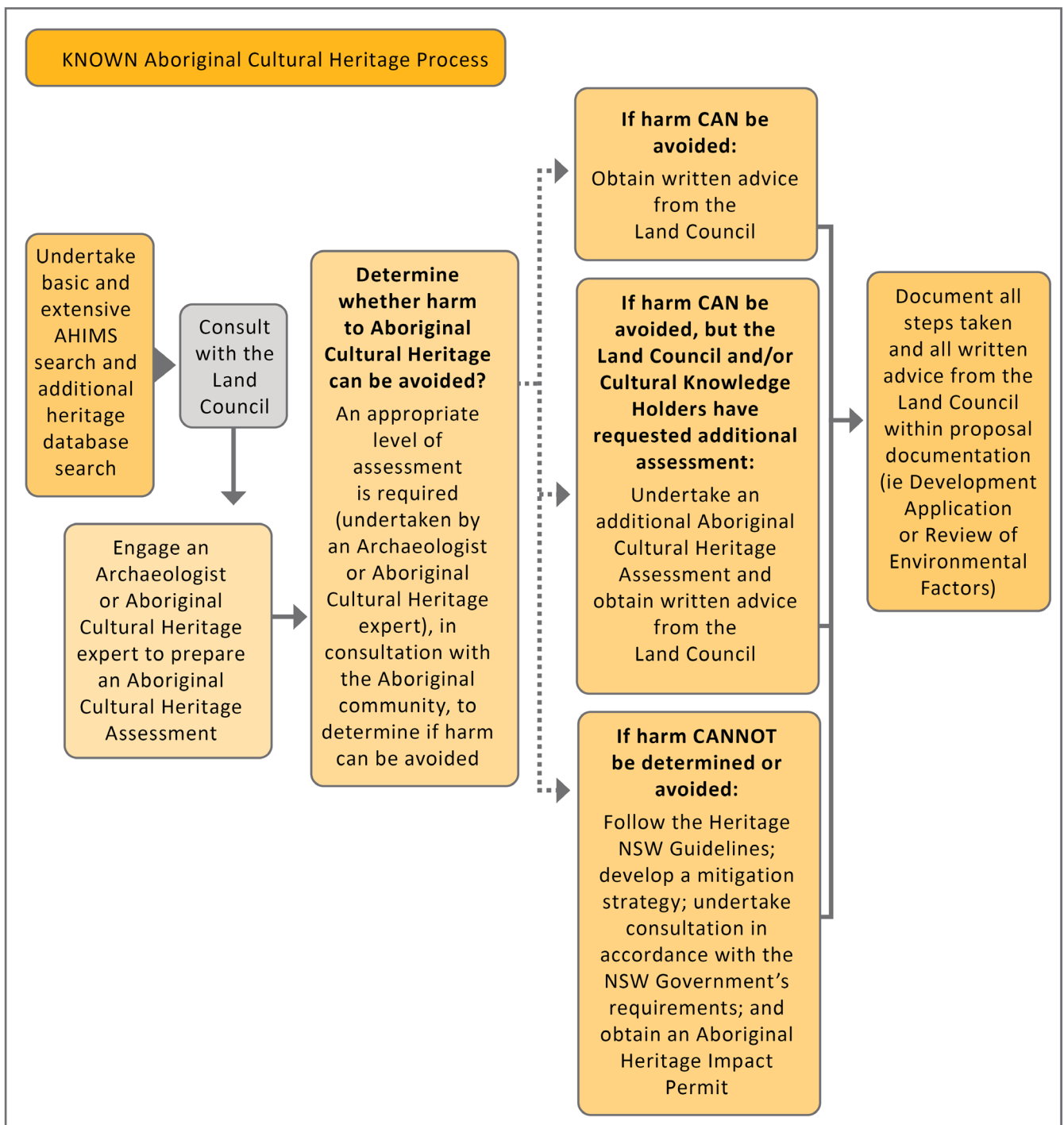
Figure 2 identifies the key steps for a proposal on land that is mapped as Known Aboriginal Cultural Heritage on the City's Aboriginal Cultural Heritage Map.

- Undertake a basic and extensive search of the [Aboriginal Heritage Information Management System](#), as well as a search of the other existing heritage databases such as the: [Australian Heritage Database](#), [State Heritage Register](#); and [State Heritage Inventory](#), as well as a search of Schedule 5 of [Coffs Harbour Local Environmental Plan 2013](#) (as recommended in [Heritage NSW's](#) due diligence code) to determine the presence and location of any additional registered objects or places.
- Consult with the Land Council about the proposal.
Note: the Land Council will then consult with any relevant Cultural Knowledge Holders to determine if harm to objects, places or intangible Aboriginal cultural heritage can be avoided.
- Prepare an Aboriginal Cultural Heritage Assessment in accordance with the requirements for Avoiding or Justifying Harm to Aboriginal Cultural Heritage in Appendix D of this Management Plan and the consultation requirements in Appendix C of this Management Plan.
Note: the Aboriginal cultural heritage assessment is to be undertaken by an Archaeologist or Aboriginal cultural heritage expert as outlined in Section 3.3 of this Management Plan in order to document Avoiding or Justifying Harm to Aboriginal Cultural Heritage. It is recommended at this early planning stage of the process, that potential harm to Aboriginal cultural heritage be avoided through redesign of the proposal.
- Determine whether harm to Aboriginal cultural heritage can be avoided. Harm is not just limited to ground disturbing works, and can also relate to activities that indirectly harm Aboriginal cultural heritage. For example, vibration from blasting or

machinery movements that can disturb rock shelters or drilling in sandstone platforms that contain engravings or axe grinding grooves which can split platforms and destroy sites.

Note: this should be examined during the preparation of the Aboriginal Cultural Heritage Assessment described in the point above.

Figure 2. Key Steps for Known Aboriginal Cultural Heritage



- If harm can be avoided, demonstrate and document appropriate strategies within the Aboriginal Cultural Heritage Assessment (including written advice from the Land Council).
- If the initial assessment demonstrates that harm can be avoided, however the Land Council and/or Cultural Knowledge Holders have requested additional assessment, undertake the additional assessment and document the outcomes within the Aboriginal cultural heritage assessment (including written advice from the Land Council).
- If harm cannot be determined or avoided, proponents must follow Heritage NSW's [Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW](#) (OEH 2011) and define an appropriate mitigation strategy in consultation with relevant Aboriginal parties including the Land Council and Gumbaynggirr Cultural Knowledge Holders. Consultation is also required to be undertaken in accordance with the NSW Department of Climate Change, Energy, the Environment and Water (Environment and Heritage) [Aboriginal Cultural Heritage Consultation Requirements for Proponents](#) (DECCW 2010a) and an [Aboriginal Heritage Impact Permit](#) is required to be obtained from Heritage NSW.
- Document all steps taken and include in proposal documentation.

Note: An Aboriginal Heritage Impact Permit application must include the results of Aboriginal Community Consultation undertaken in accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents (DECCW 2010)."

Note: proponents can choose to obtain an [Aboriginal Heritage Impact Permit](#) directly from Heritage NSW prior to lodgment of a development application or they can choose to lodge the development application as 'integrated development' and seek to obtain an Aboriginal Heritage Impact Permit as part of the development assessment process.

Exceptions:

- Development that is permitted without consent, exempt development and some types of complying development (refer to section 3.2 of this Plan); and
- Development under Clause 5.10(3) of Coffs Harbour LEP 2013.

*Note: Clause 5.10(3) of Coffs Harbour LEP 2013 makes provision for works of a minor nature or maintenance without development consent, subject to the **written** authorisation of Council **prior** to commencement of works. In this regard, the City must be satisfied that the proposed development is of a minor nature or is for maintenance; that the proposed development will not adversely affect the heritage significance of the object, place or site; and that the development will not cause disturbance to human remains, relics, Aboriginal objects in the form of grave goods, or to an Aboriginal place of heritage significance. In determining the minor works and maintenance provisions of Clause 5.10(3), the City will be guided by the Risk Matrix – Low Risk (Figure 8 in Section 3.3.6 of this Plan).*

Integrated development

Integrated Development is development that, in order for it to be carried out, requires development consent from the City and one or more approvals from a NSW State Government agency. The aim of Integrated Development is to promote a unified, whole of government approach to the assessment of development in New South Wales.



Avoiding or justifying harm to Aboriginal cultural heritage

Aboriginal cultural heritage assessment will be required in circumstances where the proposed development is likely to affect known or predictive Aboriginal cultural heritage. An Aboriginal cultural heritage assessment is used to describe the processes undertaken to assess the potential for harm to Aboriginal cultural heritage values and to identify impacts that are avoidable and those that are not.

The process comprises of a sliding scale of investigation and assessment to determine:

- » The potential of Aboriginal cultural heritage value;
- » The location and extent of any cultural heritage objects or place and their significance;
- » Potential for harm to those values;
- » Whether potential harm can be avoided; and
- » Where impacts cannot be avoided, to provide context and justification for why the harm is acceptable and developing appropriate mitigation.

The process for avoiding or justifying harm to Aboriginal cultural heritage is outlined in Appendix D of this Management Plan.

3.3.4 The City's assessment process for known Aboriginal cultural heritage

This section of the Management Plan identifies the planning processes relating to the preparation of strategic plans, local environmental plan amendments, environmental assessments (review of environmental factors) and the assessment of development applications.

3.3.4.1 Development applications - consideration of Aboriginal cultural heritage

Figure 3 identifies the key steps for the City's internal assessment process for development applications on land comprising Known Aboriginal Cultural Heritage.

- Development application lodged with the City.
- Assessment Officer checks Coffs Harbour Aboriginal Cultural Heritage Map and the information submitted with the development application relating to Aboriginal cultural heritage (i.e. searches of heritage databases).
- Proposal is confirmed to be on land comprising Known Aboriginal Cultural Heritage.
- Development application is checked to ensure that it is accompanied by the required information as specified in Section 3.3.3 of this Management Plan.
- If the required information has not been submitted, the City is to request additional information from the applicant.
- The City is to refer the development application to the Land Council (if the required information has been received).
- Upon receiving the development application, the Land Council is to refer

a copy to Cultural Knowledge Holders in accordance with the timeframes and process within the established memorandum of agreement and undertake a review of the development application.

- Cultural Knowledge Holders are to provide feedback on the development application to the Land Council in accordance with the timeframes and process within the established memorandum of agreement.
- The Land Council is to provide a consolidated response to the City on the development application (comprising feedback from Cultural Knowledge Holders) in accordance with the timeframes and process within the established memorandum of agreement.

Note: if additional assessment is requested in the consolidated advice, the City is to request additional information from the applicant and provide a copy to the Land Council. The Land Council is to then refer a copy of the additional assessment to Cultural Knowledge Holders and provide an updated consolidated response to the City.

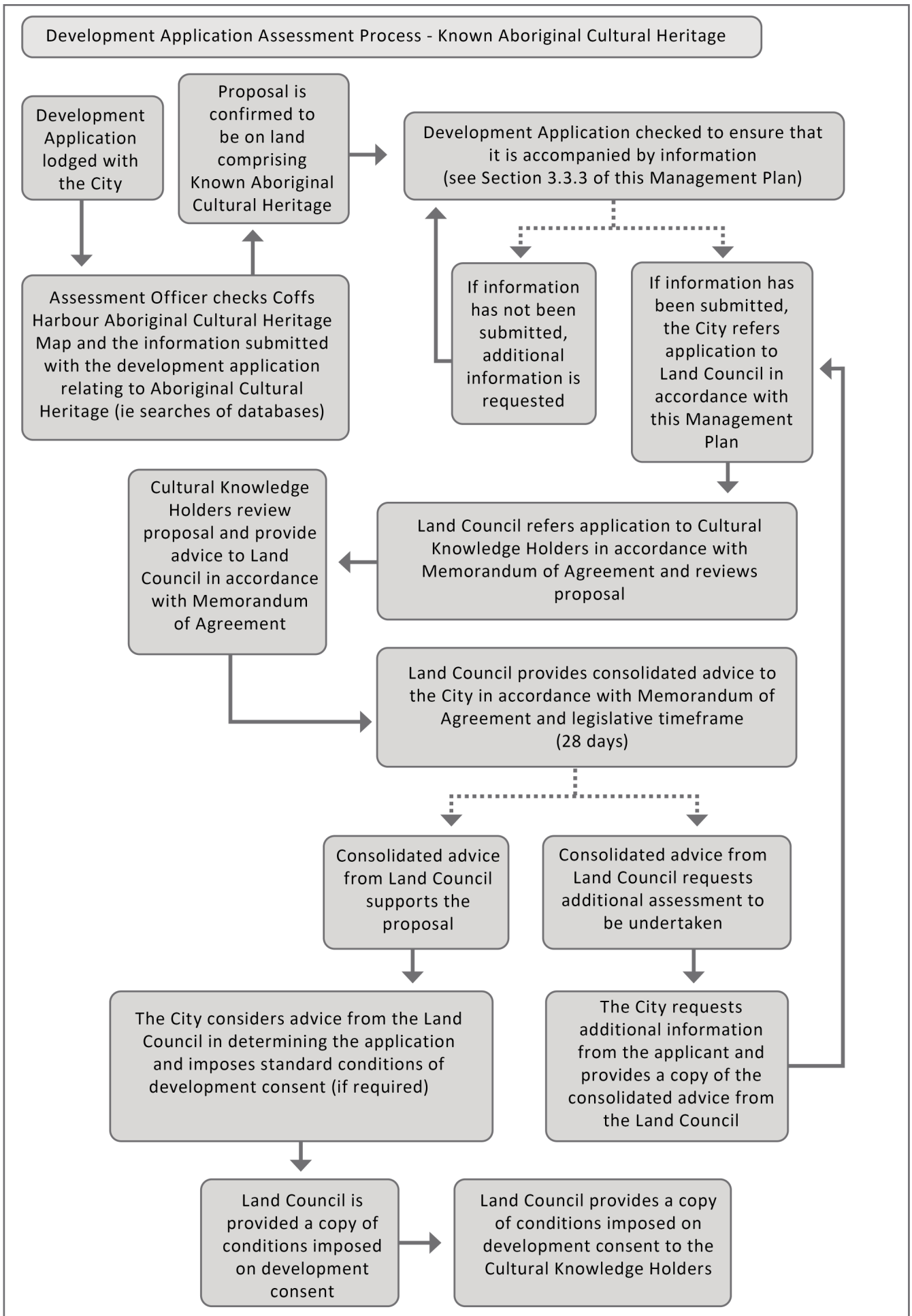
- The City's assessment of the development application is to take into consideration the consolidated advice provided by the Land Council.
- Should the application be approved by the City, standard conditions of development consent are to be applied to the approval and the Land Council is to be notified of such conditions.

Note: this Management Plan is classified as an Aboriginal Heritage Study for the purpose of determining an Aboriginal place of heritage significance in accordance with clause 5.10(2) and clause 5.10(8) of Coffs Harbour Local Environmental Plan 2013. Known Aboriginal Cultural Heritage mapped on the City's Aboriginal Cultural Heritage Map is considered to be an Aboriginal place of heritage significance in accordance with clause 5.10(2) and clause 5.10(8) of Coffs Harbour Local Environmental Plan 2013.

Adequate information

Where a development application has been referred to the Land Council pursuant to Clause 5.10(8) of Coffs Harbour Local Environmental Plan 2013 and that application is found not to be accompanied by sufficient information that describes the expected impacts to Aboriginal cultural heritage, the applicant will be requested to provide this information to enable the proper consideration of the application. The assessment process will be stopped until such information is provided.

Figure 3. Assessment Process for Development Applications - Known Aboriginal Cultural Heritage



Note: where a comprehensive Aboriginal Cultural Heritage Assessment has been prepared in consultation with the Aboriginal community and which relates to the subject site, it can be used to inform future development proposals under the following circumstances:

- 1) the works proposed are within the scope of works previously assessed and;*
- 2) the assessment being relied upon remains consistent with current legislative requirements.*

It is essential that any future Aboriginal cultural heritage assessment that is intended to be relied upon at a later stage is fit for purpose and includes sufficient assessment and recommendations that can be relied upon at a later stage (i.e. assessment for future housing including inground pools on new residential allotments is considered in the cultural heritage assessment for the subdivision proposal).

3.3.4.2 Part 5 Environmental assessments – consideration of Aboriginal cultural heritage

Figure 4 identifies the key steps for the City's internal process for undertaking an environmental assessment (review of environmental factors) for an activity on land comprising Known Aboriginal Cultural Heritage.

- Proposal is on land confirmed as comprising Known Aboriginal Cultural Heritage.
- In undertaking an environmental assessment and preparing a review of environmental factors for an activity on land comprising Known Aboriginal Cultural Heritage, Section 3.3.3 of this Management Plan is to be checked to ensure that such review follows the required process and captures the required information.
- In considering the effects of a proposed activity on Aboriginal cultural heritage, a copy of the proposal is to be referred to the Land Council.
- Upon receiving the proposal, the Land Council is to refer a copy to Cultural

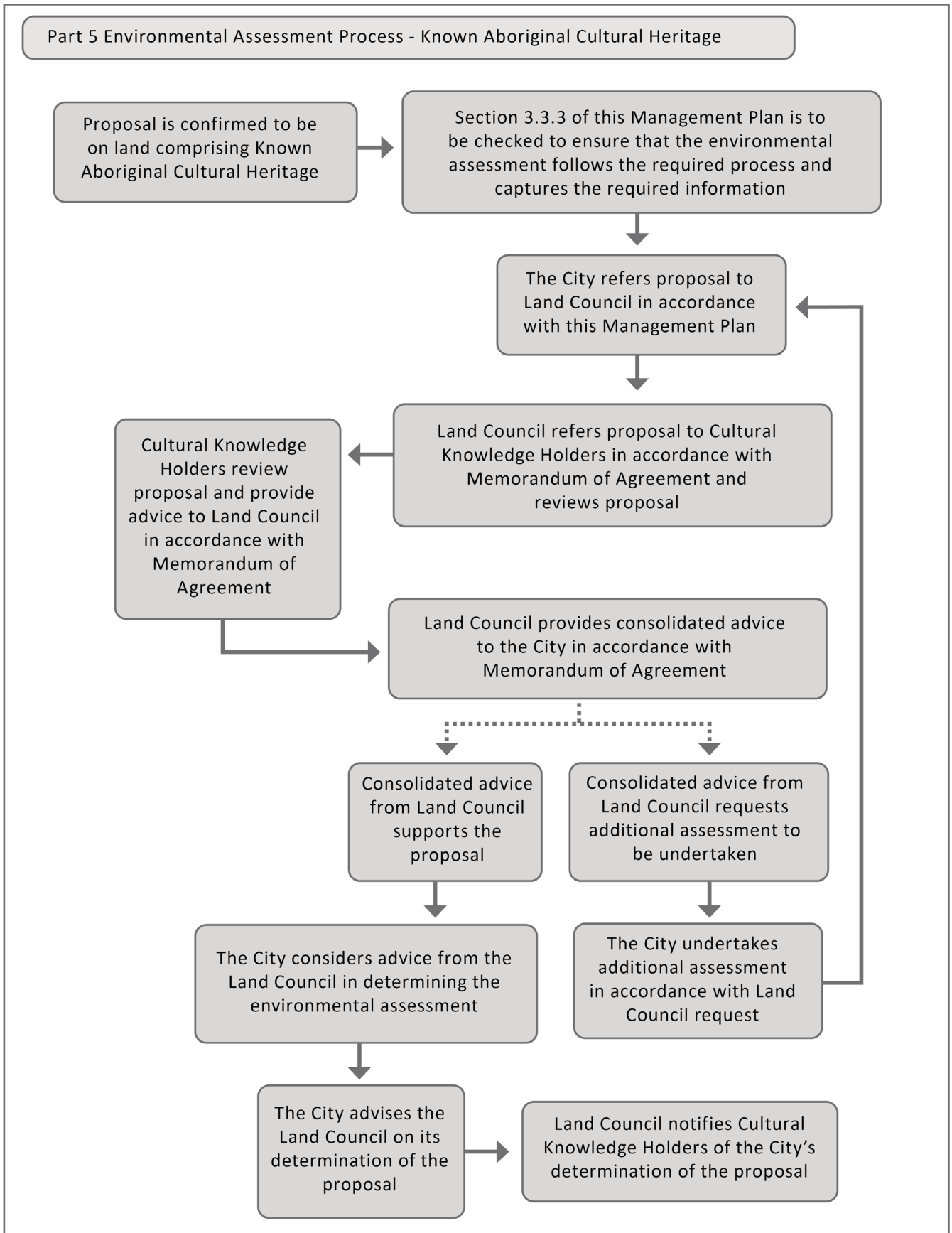
Knowledge Holders in accordance with the timeframes and process within the established memorandum of agreement.

- Cultural Knowledge Holders are to review the proposal and provide feedback to the Land Council in accordance with the timeframes and process within the established memorandum of agreement.
- The Land Council is to provide a consolidated response to the City on the proposal in accordance with the timeframes and process within the established memorandum of agreement.
- The City's review of environmental factors is to take into consideration the consolidated advice provided by the Land Council.
- The City is to advise the Land Council on its determination of the proposal.
- The Land Council is to notify Cultural Knowledge Holders of the City's determination of the proposal.

Exceptions

- Any development excluded under Part 5 cl.5.4 of the Environmental Planning and Assessment Act 1979.
- An activity, works or development identified as "low risk" in the Risk Matrix provided in Figure 8 - Section 3.3.6 of this Plan will be used in to inform what may be considered as low environmental impact.
- Any Exempt Development which may be provided by another Environmental Planning Instrument.

Figure 4. Assessment Process for Environmental Assessments - Known Aboriginal Cultural Heritage



3.3.4.3 Local Environmental Plan amendments – consideration of Aboriginal cultural heritage

Figure 5 identifies the key steps for the City's internal process for amending Coffs Harbour Local Environmental Plan 2013 on land comprising Known Aboriginal Cultural Heritage. This process includes both proponent initiated amendments and City initiated amendments.

- Application to amend Coffs Harbour LEP 2013 is lodged with the City or the City initiates a local environmental plan amendment.
- Planning Officer checks Coffs Harbour Aboriginal Cultural Heritage Map and Aboriginal cultural heritage database searches (which have been undertaken in accordance with Section 3.3.3 of this Management Plan).
- Proposal is confirmed as being located on land comprising Known Aboriginal Cultural Heritage.
- For a City initiated amendment, Section 3.3.3 of this Management Plan is to be checked to ensure that the planning proposal captures the required information.
- For a proponent-initiated application, Section 3.3.3 of this Management Plan is to be checked to ensure that the application is accompanied by sufficient information.

Note: where documentation is insufficient for a proponent-initiated application, the City is to request additional information to be provided by the applicant.

- If the proposal is considered to have merit, the City resolves to seek Gateway Determination from the NSW Government.
- The City refers proposal to the Land Council in accordance with Gateway Determination and this Management Plan.
- Upon receiving the proposal, the Land Council is to refer a copy to Cultural Knowledge Holders in accordance with the timeframes and process within the established memorandum of agreement.

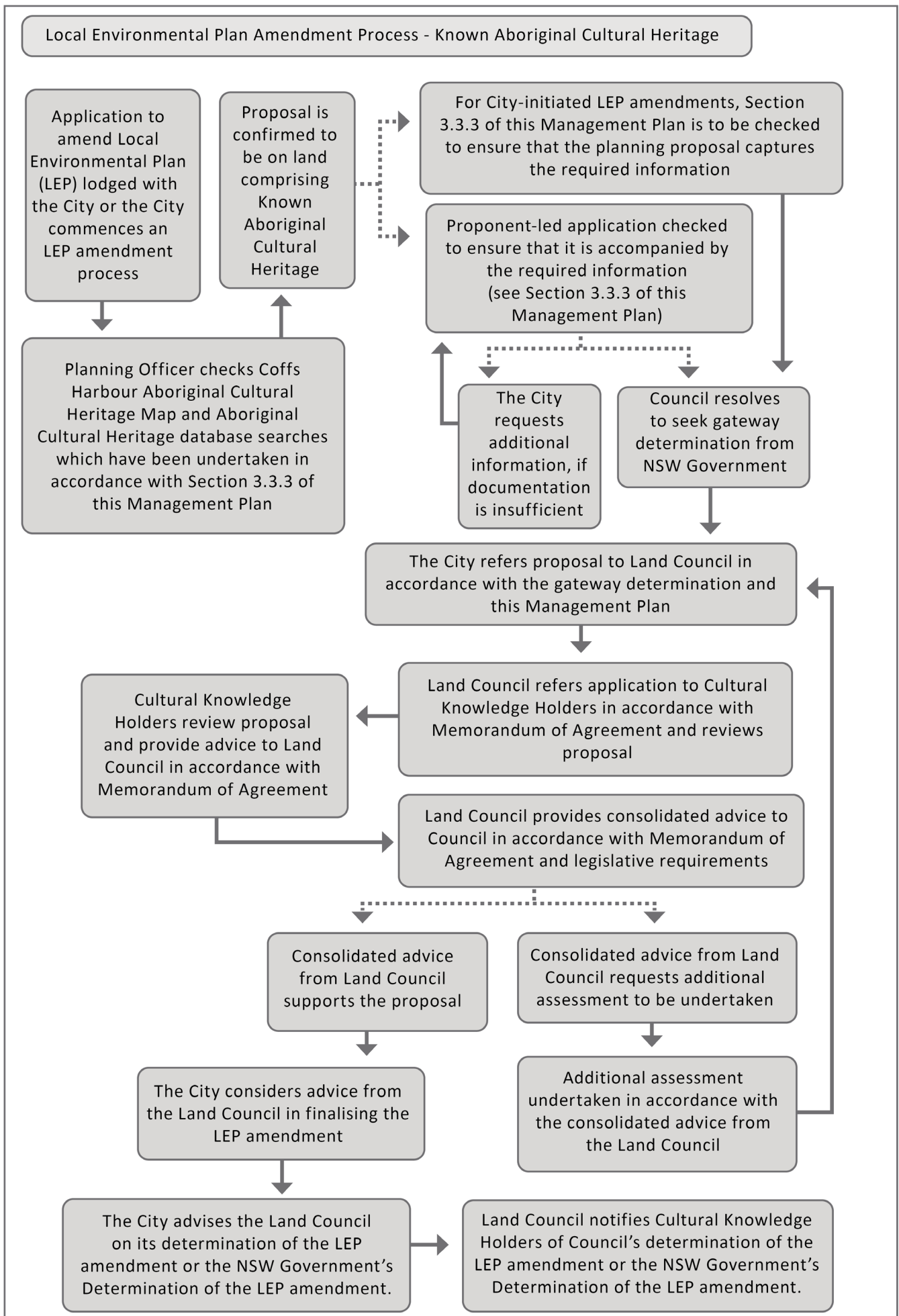
- Cultural Knowledge Holders are to review the proposal and provide feedback to the Land Council in accordance with the timeframes and process within the established memorandum of agreement.
- The Land Council is to provide a consolidated response to the City on the proposal in accordance with the timeframes and process within the established memorandum of agreement, and legislative requirements.

- Where the consolidated advice supports the proposal, the City is to take the advice into consideration in finalising the local environmental plan amendment.

Note: where the consolidated advice from the Land Council requests additional assessment to be undertaken, The City is required to undertake the additional assessment and refer the outcomes of such assessment to the Land Council. The Land Council is required to refer the additional assessment to Cultural Knowledge Holders. The Land Council is to provide updated consolidated advice to the City for its consideration.

- The City is to advise the Land Council on its determination (or the NSW Government's determination) of the proposal.
- The Land Council is to notify Cultural Knowledge Holders of the determination of the proposal.

Figure 5. Assessment Process for Amending Coffs Harbour LEP 2013 - Known Aboriginal Cultural Heritage



3.3.4.4 Strategic planning – consideration of Aboriginal cultural heritage

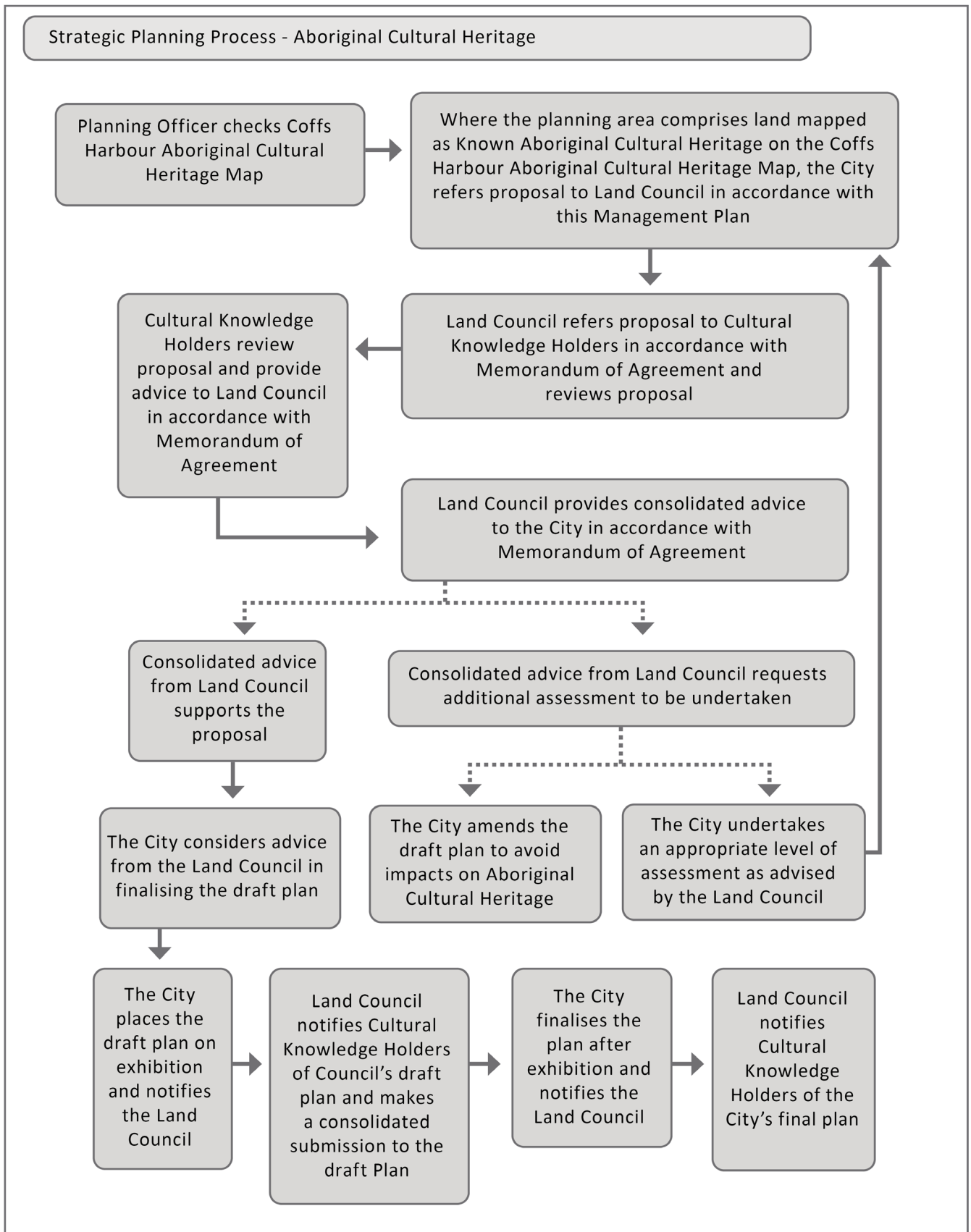
Figure 6 identifies the key steps for the City's internal process for the consideration of Known Aboriginal Cultural Heritage as part of the development of strategic plans.

- Planning Officer checks the Coffs Harbour Aboriginal Cultural Heritage Map.
- Where the planning area comprises land mapped as Known or Predictive Aboriginal Cultural Heritage on the Coffs Harbour Aboriginal Cultural Heritage Map, the proposal is to be referred to the Land Council.
- Upon receiving the proposal, the Land Council is to refer a copy to Cultural Knowledge Holders in accordance with the timeframes and process within the established memorandum of agreement.
- Cultural Knowledge Holders are to review the proposal and provide feedback to the Land Council in accordance with the timeframes and process within the established memorandum of agreement.
- The Land Council is to provide a consolidated response to the City on the draft plan in accordance with the timeframes and process within the established memorandum of agreement.
- Where the consolidated advice from the Land Council supports the proposal, the City is to take the advice into consideration in finalising the draft plan.

Note: where the consolidated advice from the Land Council requests additional assessment to be undertaken, the City is required to either amend the draft plan to avoid impacts on Aboriginal cultural heritage or is required to undertake the additional assessment and refer the outcomes of such assessment to the Land Council (and Cultural Knowledge Holders).

- Where additional assessment has been undertaken, the draft plan is to be referred back to the Land Council (and Cultural Knowledge Holders for updated advice).
- When the City places the draft plan on public exhibition, the City is to notify the Land Council.
- The Land Council is to notify Cultural Knowledge Holders of the public exhibition process and request feedback to include in a consolidated submission.
- If required, the Land Council is to make a consolidated submission to the City for its consideration in finalising the plan.
- The City is to notify the Land Council when the final plan has been endorsed.
- The Land Council is to subsequently notify Cultural Knowledge Holders of endorsement of the final plan.

Figure 6. The City's Process for Developing Strategic Plans - Known Aboriginal Cultural Heritage



3.3.4.5 Post approval requirements

If human remains or objects are revealed as a result of any on-site works, enact 'Stop Work Procedures' and follow the protocols set out in Appendix G. There is a legal requirement for new Aboriginal objects or places to be registered on the Aboriginal Heritage Information Management System database. Information must also be provided to the City to update the Coffs Harbour Aboriginal Cultural Heritage Map, as well as the Land Council and Cultural Knowledge Holders.

3.3.5 Land mapped as predictive Aboriginal cultural heritage

Land mapped as Predictive Aboriginal Cultural Heritage on the City's Aboriginal Cultural Heritage Map provides a guide to the high probability for the presence of Aboriginal cultural heritage due to a number of qualifying criteria (refer to Appendix B for further information).

The [National Parks and Wildlife Act 1974](#) requires development and activities to avoid harm to Aboriginal objects and declared Aboriginal places. There are also provisions under this Act that trigger further assessment and investigation for landforms of sensitivity and investigation of areas of potential archaeological deposits, where no Aboriginal objects or tangible heritage may be visible.

Development on land mapped as predictive on the City's Aboriginal Cultural Heritage Map requires prior consultation with the Land Council and Cultural Knowledge Holders. If Aboriginal objects and/or declared Aboriginal places are identified as a result of this consultation, then an appropriate level of assessment and further consultation in relation to Aboriginal Cultural Heritage is required to be undertaken by an Archaeologist or Aboriginal cultural heritage expert. If harm to Aboriginal objects and declared Aboriginal places cannot be determined or avoided, Heritage NSW's requirements as set out in the [Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW](#) (DECCW 2010:24-15) must be followed.

If a proposed development or activity will result in harm to an Aboriginal object or declared Aboriginal Place, an Aboriginal Heritage Impact Permit is required to be obtained from Heritage NSW.

It is best practice to undertake assessment and consultation with the Aboriginal community early in the planning process (i.e. during the preparation of a development application or review of environmental factors). Pre-lodgement advice provided by the Land Council and Gumbaynggirr Cultural Knowledge Holders' should be lodged with any related development application.

3.3.6 Predictive Aboriginal cultural heritage procedure

Figure 7 identifies the key steps for a proposal on land that is mapped as Predictive Aboriginal Cultural Heritage on the City's Aboriginal Cultural Heritage Map.

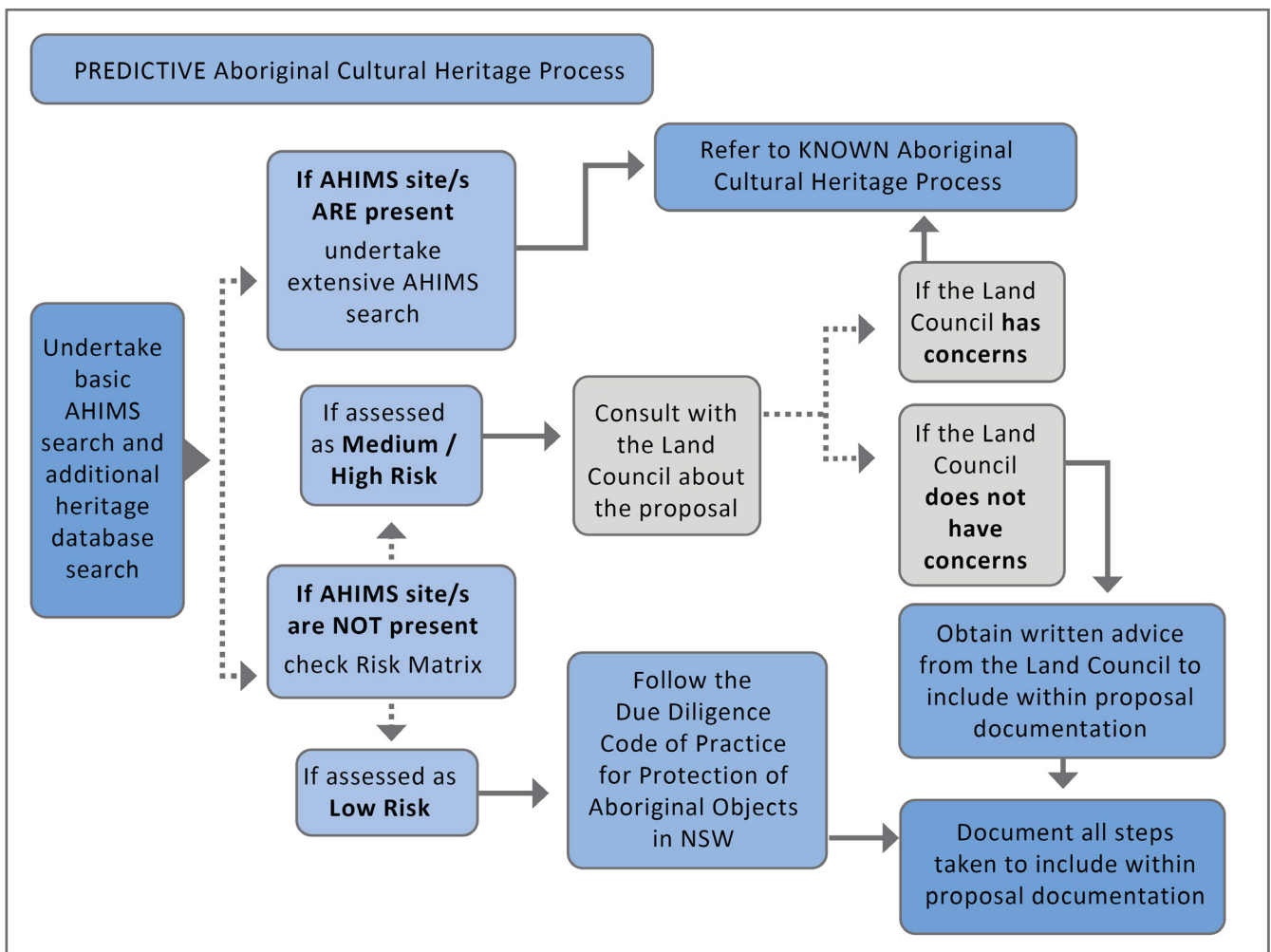
- Undertake a basic search of the [Aboriginal Heritage Information Management System](#), as well as a search of the other existing heritage databases such as the: [Australian Heritage Database](#), [State Heritage Register](#); and [State Heritage Inventory](#), as well as a search of Schedule 5 of [Coffs Harbour Local Environmental Plan 2013](#) (as recommended in [Heritage NSW's](#) due diligence code) to

determine the presence and location of any registered objects or places.

Note: if a basic Aboriginal Heritage Information Management System search reveals the presence and location of any registered objects or places, an extensive Aboriginal Heritage Information Management System search is also to be undertaken.

- If the heritage database searches reveal the presence and location of registered objects or places, the procedure outlined in Section 3.3.3 of this Management Plan for Known Aboriginal Cultural Heritage is required to be followed for the remaining steps.

Figure 7. Key Steps for Predictive Aboriginal Cultural Heritage



- If the heritage database searches do not reveal the presence and location of registered objects or places, the Risk Matrix provided in Figure 8 is to be assessed to determine the level of risk of the proposal.
- If the proposal is assessed as a medium/high risk by the Risk Matrix provided in Figure 8, proponents are required to consult with the Land Council.

Note: the Land Council will then consult with any relevant Cultural Knowledge Holders to determine if harm to potential objects, places or intangible Aboriginal cultural heritage can be avoided.

- If the Land Council and/or Gumbaynggirr Cultural Knowledge Holders raise any issues with the proposal in relation to Aboriginal cultural heritage, the process outlined in Section 3.3.3 of this Management Plan for Known Aboriginal Cultural Heritage is required to be followed for the remaining steps.
- If the Land Council and/or Gumbaynggirr Cultural Knowledge Holders do not raise any issues with the proposal in relation to Aboriginal cultural heritage, the proponent is to include written advice from the Land Council (including any advice from Gumbaynggirr Cultural Knowledge Holders) with the proposal documentation (i.e. development application and/or review of environmental factors) and demonstrate that

Heritage NSW's assessment requirements for assessing potential for Aboriginal objects and values to be harmed by the proposal are met.

- If the proposal is assessed as a low risk by the Risk Matrix provided in Figure 8, proponents are required to ensure that the [Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW](#) (DECCW 2010b) has been followed and the process undertaken for the consideration of Aboriginal cultural heritage is to be included within the proposal documentation (i.e. development application and/or review of environmental factors).

Note: assessment of impacts on Aboriginal cultural heritage for a proposal may need to include a wider landscape beyond the physical property boundary of the subject site (i.e. vibration from construction access points or impacts on views and vistas). Consultation with the Aboriginal community and compliance with Heritage NSW's requirements will enable a determination to be made about whether further Aboriginal cultural heritage assessment is or is not required for the proposal.

- Table 4 provides indicative examples of typical Part 4 and Part 5 development, activities or works. This to be read in conjunction with the potential Aboriginal Cultural Heritage risk of disturbance categories within Figure 8 Risk Matrix

Interpretation for Risk Matrix Table

Excavation or ground disturbance in this table means excavation, filling of land, changes to hydrological regime, and/ or clearing of native vegetation in a manner which disturbs the ground surface. Excavation or ground disturbance may have varying potential for risk depending on the locality, proximity to known Aboriginal cultural heritage, soil structure and type, landscape category etc.

In sandy coastal areas and dune systems Aboriginal cultural heritage may be found on the surface and up to a depth of 2 metres and greater, disturbance of the soil has a higher potential risk. These factors must also be considered within the following level of excavation or ground disturbance and may be used as a guide:

- » Negligible disturbance refers to activities which do not disturb the ground surface or they may do so in a negligible way, for example manual weeding of gardens, cutting trees to the base (no removal of root balls), pruning, mowing and slashing (as long as blades are set high above ground).
- » Minimal excavation or ground disturbance may include cut and fill of less than 200mm; however, this may be deeper over a small area, such as small holes for fencing, signage, landscaping etc. and is generally associated with fencing, minor works, maintenance

Figure 8. Risk Matrix for Predictive Aboriginal Cultural Heritage

Development Risk Matrix for Predictive Aboriginal Cultural Heritage					
Existing site environment	Negligible disturbance	Minimal disturbance	Moderate disturbance	Significant disturbance	Major disturbance
Existing built environment i.e. existing urban and developed environments, towns, villages	Low	Low	Low	Medium/High	Medium/High
Significantly altered environment i.e. Agricultural, cultivated and cleared farmland	Low	Low	Medium/High	Medium/High	Medium/High
Moderately altered environments i.e. partially cleared land, revegetated landscapes	Low	Low	Medium/High	Medium/High	Medium/High
Minimally altered environments i.e. urban bushland, greenfield sites, regrowth areas	Low	Medium/High	Medium/High	Medium/High	Medium/High
Unaltered environments i.e. protected areas, environmental areas, pristine environments	Low	Medium/High	Medium/High	Medium/High	Medium/High
<p>Low risk assessment (exemptions) recommendations Clause 5.10(3) of Coffs Harbour Local Environmental Plan 2013 may be relevant and thus an exemption may apply. Any conditions included within the formal written authorisation from the City under Clause 5.10(3) must be complied with and proponents are advised to proceed using the precautionary principle. There is no requirement for an Aboriginal cultural heritage assessment to be undertaken for the proposal, however, proponents are advised to exercise due diligence under the National Parks and Wildlife Act 1974 to avoid “harm” and to provide this documentation to the City when seeking an exemption. Works of a minor nature or maintenance likely to be considered by the City includes strata subdivision of existing development and/or the use of existing development that does not involve any ground disturbance.</p>					
<p>Medium / High risk assessment (exemptions) recommendations An exemption pursuant to Clause 5.10(3) of Coffs Harbour LEP 2013 is unlikely to be supported by the City. Applicants are advised to refer to Section 3.3.6 and 3.3.7 of this Management Plan to ascertain the planning requirements.</p>					

or repairs, internal works, minor patio extensions, constructing granny flats or garden sheds.

- » Moderate excavation or ground disturbance may include cut and fill of greater than 200mm and is generally associated with new development, structures or infrastructure but could also involve footings, trenching, manholes, patio extensions and subdivision of green field sites.
- » Significant excavation or ground disturbance may include cut and fill of greater than 200mm and is generally associated with development of significant impact either environmentally or the level of ground disturbance, such as pools, basements, underground water tanks, service stations, dams and the like.
- » Major excavation or ground disturbance may include cut and fill of greater than 200mm and is generally associated with development of major impact either environmentally or the level of ground disturbance, such as extractive industries, mines, changes to hydrological regimes, major excavation within greenfield areas, port facilities, airports and the like.

Risk of Disturbance	Part 4 Development	Part 5 Development
Negligible Disturbance	<p>Activities or works which are non-invasive or cause negligible disturbance to the ground surface and may include for example:</p> <ul style="list-style-type: none"> • Installing a letterbox, clothesline, aerials, skylights or similar. • Garden beds and vegetable gardens which do not involve ground excavation. • Small scale landscaping, gardens or paving without the need for any excavation work, retaining walls, footing or other ground disturbance. • Internal renovations to a dwelling or building or second storey additions which do not involve extension of the site coverage or any excavation work or ground disturbance. • Change of use of premises which does not involve extension of the site coverage or any excavation work or ground disturbance. • Home industries which do not involve extension of the site coverage or any excavation work or ground disturbance. • Signage installed on a building. 	<p>Activities or works which are non-invasive or cause negligible disturbance to the ground surface and may include for example:</p> <ul style="list-style-type: none"> • Ground surveys which do not alter the ground surface, such as geo-technical investigations. • Water and soil sampling. • Mowing, maintenance of established parks, gardens, road reserves and the like. • Environmental monitoring. • Maintenance and repair of existing roads and bridges without alteration to alignment or requiring any excavation. • Repairs to revetment walls without increasing their size or depth. • Above ground infrastructure with minimal ground disturbance such as installing BBQ, play equipment etc.
Minimal Disturbance	<p>Development or works which may cause minimal disturbance to the land and may include:</p> <ul style="list-style-type: none"> • Cultivating or grazing of land currently or previously (within 5 years) used for cultivating or grazing. • Maintenance, repair or replacement of existing landscape gardens, retaining walls, pathways, footings, garden sheds, pools etc. • Renovations to a dwelling or building which do not involve extension of the site coverage or any excavation work or ground disturbance, such as internal renovations. • Pet compounds, aviaries etc which do not involve ground disturbance or excavation. • Bushfire hazard reduction, flood mitigation works. • New residential fencing in existing residential areas. • Repairs to existing fencing in rural areas. • Demolition. 	<p>Development or works which may cause minimal disturbance to the land and may include:</p> <ul style="list-style-type: none"> • Forestry in accordance with a Forest Agreement under the Forestry Act 2012 • Feral animal eradication, weed, vermin or pest control. • Maintenance and minor repair of existing water, sewer and road infrastructure not involving expansion or realignment. • Maintenance, repair or replacement of existing landscape gardens, retaining walls, pathways, footings, sheds, pools etc not involving expansion or realignment. • Renovations or repairs to a building which do not involve extension of the site coverage or any excavation work or ground disturbance. • Bushfire hazard reduction, flood mitigation works (emergency or maintenance and repairs). • Demolition.
Moderate Disturbance	<p>Development or works which may cause moderate disturbance to the land and may include:</p> <ul style="list-style-type: none"> • Farm buildings. • Agriculture. • Animal boarding or training activities. • New retaining walls, driveways. • New single dwellings or secondary dwellings, alterations or additions to dwellings in established urban areas which increase the site coverage and/or involve moderate excavation or ground disturbance. • New dual occupancy, multi dwelling housing, bed and breakfast or buildings in established residential areas which involve moderate excavation or ground disturbance. 	<p>Development or works which may cause moderate disturbance to the land and may include:</p> <ul style="list-style-type: none"> • New fire breaks. • New retaining walls, driveways, fencing. • Operations of camping grounds and caravan / tourist parks infrastructure involving moderate excavation or ground disturbance. • Animal boarding or training. • Temporary gravel stockpile. • Erosion management. • New subsurface infrastructure involving moderate excavation or ground disturbance.

Table 4 Explanatory Examples to be Read in Conjunction With Figure 8 Risk Matrix

Risk of Disturbance	Part 4 Development	Part 5 Development
Moderate Disturbance continued	<ul style="list-style-type: none"> • New commercial or industrial forms of development within established urban areas which involve moderate excavation or ground disturbance. • Camping grounds. • New fencing in rural areas. • Filming activities which involve moderate excavation or ground disturbance and no clearing of vegetation. 	
Significant Disturbance	<p>Development or works which may cause significant disturbance to the land and may include:</p> <ul style="list-style-type: none"> • Earthworks and major excavation or ground disturbance. • Clearing of native vegetation (excluding regrowth). • New swimming pools. • Underground water tanks. • Sewerage systems. • Development which includes excavation and/or basements or below ground works within established urban areas. • Hospitals, educational establishments. • New single dwellings or secondary dwellings in rural areas. • New dual occupancy, multi dwelling housing or buildings in rural areas. • New bed and breakfast in rural areas. • Filming activities which involve major excavation or ground disturbance, involve clearing and construction or installation of structures. • Boat ramps, jetties, boat sheds involving earthworks and major excavation or ground disturbance. • Intensive agriculture. • Service stations. 	<p>Development or works which may cause significant disturbance to the land and may include:</p> <ul style="list-style-type: none"> • Earthworks and major excavation or ground disturbance. • Clearing of native vegetation. • New swimming pools. • Underground water tanks. • Development which includes excavation and/or basements or below ground works within established urban areas. • Boat ramps, jetties, boat sheds involving earthworks and major excavation or ground disturbance. • New road, water, sewer, bridge infrastructure including extensions or alterations to alignment. • New flood management, flood gates. • Major landscaping or land contouring. • Intensive soil core sampling. • Land reclamation works. • New waterway revetment walls and major changes to waterways. • New sporting fields and facilities. • New footpaths.
Major Disturbance	<p>Development or works which may cause major disturbance to the land and may include:</p> <ul style="list-style-type: none"> • Extractive industries. • Any impact on culturally modified trees and/or land disturbance or removal of native vegetation in a way that disturbs the land. • Port facilities, airports, service stations and the like. • Development which includes major excavation or ground disturbance, basements or below ground works within new or greenfield areas. • Any change to hydrological regimes. • Mining 	<p>Development or works which may cause major disturbance to the land and may include:</p> <ul style="list-style-type: none"> • Extractive industries. • Major construction works ie new parks, car parks, community facilities and the like. • New construction or works within camping grounds and caravan / tourist parks. • Port facilities, airports, service stations, depots and the like. • Sewerage treatment plants, new or expanded water or sewer infrastructure. • Dams or water storage facility. • Any change to hydrological regimes. • Development which includes major excavation or ground disturbance, basements or below ground works within new or greenfield areas.

Table 4 continued

3.3.7 Unmapped Aboriginal cultural heritage

Land not mapped as known or predicative Aboriginal Cultural Heritage ('unmapped') on the Coffs Harbour Aboriginal Cultural Heritage Map may still contain material culture such as buried Aboriginal occupation deposits with Aboriginal objects. In this regard, the provisions of the [National Parks and Wildlife Act 1974](#) to exercise due diligence and avoid harm of Aboriginal places and objects apply, including penalties.

Note: The City acknowledges that the mapping is dynamic and over time the mapping will be updated progressively as cultural values and knowledge change.

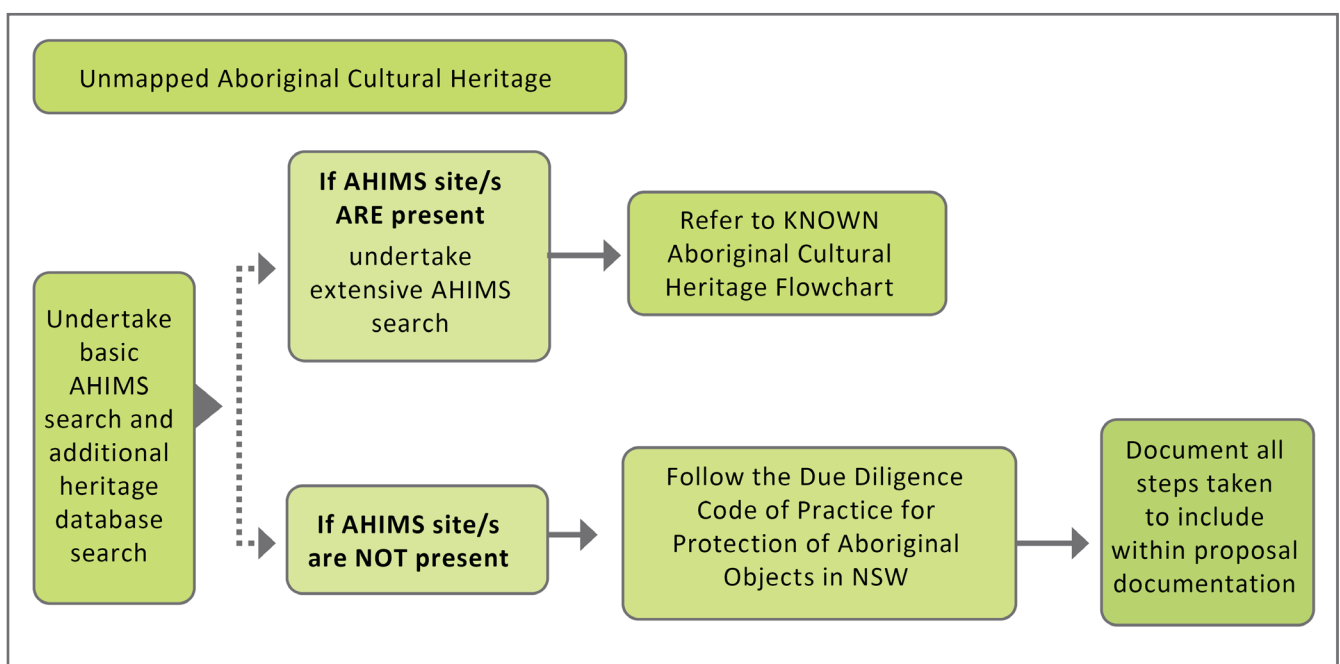
3.3.8 Unmapped Aboriginal cultural heritage procedure

Figure 9 identifies the key steps for a proposal on land that is not mapped as known or predicative Aboriginal Cultural Heritage on the Coffs Harbour Aboriginal Cultural Heritage Map (i.e. unmapped land).

- Undertake a basic search of the [Aboriginal Heritage Information Management System](#), as well as a search of the other existing heritage databases such as the: [Australian Heritage Database](#), [State Heritage Register](#); and [State Heritage Inventory](#), as well as a search of Schedule 5 of [Coffs Harbour Local Environmental Plan 2013](#) (as recommended in [Heritage NSW's](#) due diligence code) to determine the presence and location of any registered objects or places.

Note: if a basic Aboriginal Heritage Information Management System search reveals the presence and location of any registered objects or places, an extensive Aboriginal Heritage Information Management System search is also to be undertaken.

Figure 9. Key Steps for Unmapped Aboriginal Cultural Heritage



- If the heritage database searches reveal the presence and location of registered objects or places, the process outlined in Section 3.3.3 of this Management Plan for Known Aboriginal Cultural Heritage is required to be followed for the remaining steps.
- If the heritage database searches do not reveal the presence and location of registered objects or places, proponent are required to ensure that the [Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW](#) (DECCW 2010b) has been followed.
- The process undertaken for the consideration of Aboriginal cultural heritage is to be included within the proposal documentation (i.e. development application and/or review of environmental effects).

Note: assessment of Aboriginal cultural heritage is not required for unmapped land unless:

- » *any of the required searches identify the presence of registered objects or places;*
- » *an additional source of information identifies an Aboriginal site within the*

planning area (i.e. Cultural Knowledge Holders, Land Council or another historical source); or

- » *in following the [Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW](#) (DECCW 2010b) , harm to Aboriginal cultural heritage values, objects or places is identified.*

Should any of the above occur, the process outlined in Section 3.3.3 of this Management Plan for Known Aboriginal Cultural Heritage is required to be followed.

Note: assessment of impacts on Aboriginal cultural heritage from a proposal may need to include a wider landscape beyond the physical property boundary of the subject site (i.e. vibration from construction access points or impacts on views and vistas). Consultation with the Aboriginal community and compliance with Heritage NSW's requirements will enable a determination to be made about whether further Aboriginal cultural heritage assessment is or is not required for the proposal.

Aboriginal Heritage Impact permit

Where an Aboriginal cultural heritage assessment finds that harm to Aboriginal cultural heritage, either directly or indirectly (i.e. an object or place or in some cases an area of potential archaeological deposit) cannot be avoided, an Aboriginal Heritage Impact Permit must be applied for and approval granted prior to commencement of works.

This permit is issued by Heritage NSW under s90 of the National Parks and Wildlife Act 1974. The Guide to Aboriginal Heritage Impact Permit Processes and Decision making (2011) provides further information on this process. Preparation of a permit application will require input from a suitably qualified and experienced archaeologist, with expertise in Aboriginal cultural heritage (as per the Code of Practice of Archaeological Investigation of Aboriginal Objects in NSW (DECCW 2010c)).

Where the proposal includes the lodgement of a development application under Part 4 of the Environmental Planning and Assessment Act 1979, the permit process may be undertaken as part of the development application process as "Integrated Development". The Integrated Development pathway can provide greater certainty to the joint approval and may reduce the need for duplication of assessment and reports.



Photo credit: MJ Sutton

4.0 Big moves for City of Coffs Harbour

ONE

Incorporate Women's Perspectives

Work with the Land Council, Cultural Knowledge Holders and Heritage NSW to obtain grant funding to undertake additional consultation with Aboriginal women in the Coffs Harbour LGA to ensure that women's perspectives and cultural heritage are included on the Coffs Harbour Aboriginal Cultural Heritage Map.

TWO

Improve the City's Aboriginal Cultural Heritage Map

Register additional cultural sites identified as part of the preparation of this Management Plan and include these sites on the Coffs Harbour Aboriginal Cultural Heritage Map.

In consultation with Cultural Knowledge Holders, update the predictive layer on the Coffs Harbour Aboriginal Cultural Heritage Map to include additional data developed as part of Heritage NSW's reform process by Mal Ridges and to include an up to date landscape base source for the Coffs Harbour LGA (i.e. Coffs Harbour Fine-Scale Vegetation Mapping).

THREE

Provide Support and Training

Provide in-kind support to the Land Council and Cultural Knowledge Holders to build capacity in relation to the implementation of this Management Plan.

FOUR

Re-establish and Build Relationships

Re-establish and build relationships between the City and the Land Council, Garlambirla Guuyu-Girrwa Elders, the Garby Elders and the Jagun Aged and Community Care organisation by developing a memorandum of understanding to address intellectual property and cultural copyright for Cultural Knowledge Holder's cultural knowledge in a binding legal agreement (i.e. how this information will be used, updated and stored now and in the future).

FIVE

Improve Planning Processes for Aboriginal Cultural Heritage

Consider Aboriginal cultural heritage identified on the Coffs Harbour Aboriginal Cultural Heritage Map, as part of the City's planning and assessment functions by implementing Section 3 of this Management Plan.



Photo credit: MJ Sutton

5.0 Management recommendations

This section of the document provides a number of recommendations to address issues associated with Aboriginal cultural heritage planning within the Coffs Harbour LGA, that were identified during the preparation of the Plan.

Implementation of the recommendations will ensure that Aboriginal cultural heritage within the Coffs Harbour LGA is adequately considered as part of the City's planning and assessment processes.

Table 5 provides a list of the recommendations in order of priority and identifies the Agency/Stakeholder responsible for taking on board (and ultimately achieving) each recommendation.

Recommendation	Responsibility/ Delivery Partners	Priority
Work with the Land Council, Cultural Knowledge Holders and Heritage NSW in seeking grant funding to undertake additional consultation with Aboriginal women in the Coffs Harbour LGA to ensure that women's perspectives and cultural heritage are included on the Coffs Harbour Aboriginal Cultural Heritage Map.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	High
Ensure that the Goulding (2001), Kayandel (2007) and the sites identified by the Land Council as part of the development of this Management Plan are registered on Aboriginal Heritage Information Management System and included on the Coffs Harbour Aboriginal Cultural Heritage Map.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	High
Update the Coffs Harbour Aboriginal Cultural Heritage Map to include new sites as they are identified and recorded. Ensure that such sites are registered on the Aboriginal Heritage Information Management System.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	High
In consultation with Cultural Knowledge Holders, update the predictive layer on the Coffs Harbour Aboriginal Cultural Heritage Map to include additional data developed as part of Heritage NSW's reform process by Mal Ridges and to include an up to date landscape base source for the Coffs Harbour LGA (i.e. Coffs Harbour Fine-Scale Vegetation Mapping).	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	High
The City to provide the Land Council and Cultural Knowledge Holders in-kind support such as training and capacity building in relation to the implementation of this Management Plan.	City of Coffs Harbour	High
Develop a memorandum of understanding to address intellectual property and cultural copyright for Knowledge Holder's cultural knowledge in a binding legal agreement with the City. This memorandum of understanding is to establish how this information will be used, updated and stored now and in the future.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	High
Prepare a City procedure for record keeping of Aboriginal cultural heritage assessment reports as a resources and develop standard conditions of development consent.	City of Coffs Harbour	High

Table 5 Management Recommendations

Recommendation	Responsibility/ Delivery Partners	Priority
Update Coffs Harbour Development Control Plan 2015 to require the submission of information relating to Aboriginal cultural heritage as part of development applications in accordance with Section 3.3 of this management document.	City of Coffs Harbour	High
Integrate the Coffs Harbour Aboriginal Cultural Heritage Map with the City's e-Planning framework (i.e. spatial mapping processes and planning certificates).	City of Coffs Harbour	High
Incorporate Cultural awareness training by representatives of Cultural Knowledge Holders and the Land Council into the City's induction training for new Councillors.	Land Council, Gumbaynggirr Cultural Knowledge Holders, City of Coffs Harbour	High
Support the Land Council and Cultural Knowledge Holders in delivering training to relevant City employees on planning procedures within this Management Plan and relevant legislative requirements.	Land Council, Gumbaynggirr Cultural Knowledge Holders, City of Coffs Harbour	High
Support the Land Council and Cultural Knowledge Holders in applying for grant funding to assist in the implementation of this Management Plan, which aims to improve the long term protection and management of Aboriginal cultural heritage.	Land Council, Gumbaynggirr Cultural Knowledge Holders, City of Coffs Harbour	High
Work with the Land Council and Cultural Knowledge Holders in delivering educative awareness for the Coffs Harbour community and the development industry on planning processes within this Management Plan.	Land Council, Gumbaynggirr Cultural Knowledge Holders, City of Coffs Harbour	High
Encourage the use of the thematic history provided in this Management Plan as part of City projects (i.e. Coastal Scenic Walk Interpretation Project and Museum displays).	Land Council, Gumbaynggirr Cultural Knowledge Holders, City of Coffs Harbour	High
Utilise the Coffs Harbour Aboriginal Cultural Heritage Map in consultation with Cultural Knowledge Holders to inform the City's Public Realm Strategy, so that significant Aboriginal cultural heritage landscapes are protected on public land.	Land Council, Gumbaynggirr Cultural Knowledge Holders, City of Coffs Harbour	High
In recognition that visual connections to place are a critical part of cultural, historical, spiritual, social, natural and aesthetic values, amend Coffs Harbour Development Control Plan 2015 to include requirements to protect the vistas and views of cultural sites identified in this Management Plan.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	High
Consider Aboriginal place-naming and street naming to pay homage to the Aboriginal heritage of certain areas and towns in consultation with Cultural Knowledge Holders.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	High
Ensure that appropriate access is provided to cultural sites on public land to ensure that Cultural Knowledge Holders and families can continue to teach young people about cultural traditions and values.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	High
Advocate the NSW Government to seek standardisation of definitions relating to Aboriginal cultural heritage across the suite of state policies and other relevant planning legislation.	City of Coffs Harbour, Heritage NSW	Moderate

Table 5 continued

Recommendation	Responsibility/ Delivery Partners	Priority
Consider the inclusion of key Aboriginal sites within Coffs Harbour Local Environmental Plan 2013 to afford greater protection and maintenance for future generations (i.e. Arrawarra Fish Traps, including the Headland, Moonee Beach Reserve, Yellow Water Hole and Marys Water Hole).	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour, NSW Planning Industry and Environment	Moderate
Consider listing large clusters of Aboriginal sites (which were foci for Aboriginal occupation) as Heritage Conservation Areas within Schedule 5 of Coffs Harbour Local Environmental Plan 2013 (i.e. Coffs Creek, Fitzroy Oval, Happy Valley, Corindi Headland, Sawtell Headland, Moonee Beach and Coramba Sporting Field, including bora ground, and other highly sensitive cultural site complexes).	Land Council, Gumbaynggirr Cultural Knowledge Holders, City of Coffs Harbour, Heritage NSW	Moderate
In consultation with the Land Council and Cultural Knowledge Holders, consider additional heritage protection (i.e. registration on the State Heritage Register) of key Aboriginal sites identified on the Coffs Harbour Aboriginal Cultural Heritage Map but which are not subject to any local or state heritage protection (i.e. Fitzroy Oval, Red Rock Massacre Site, Look-At-Me-Now Headland; other Headlands in the Coffs Harbour LGA; and other highly sensitive sites).	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour, NSW Planning Industry and Environment	Moderate
Support Heritage NSW, the Land Council and Cultural Knowledge Holders in the development of an educational tool kit for School children based on this Management Plan to raise their awareness of Aboriginal cultural heritage within the Coffs Harbour LGA.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	Moderate
Support Heritage NSW, the Land Council and Cultural Knowledge Holders in developing culturally appropriate stories told by Elders and the development of promotional material for the management of cultural heritage within the Coffs Harbour LGA to be used during National Archaeology Week, NAIDOC week and National Reconciliation Week.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	Moderate
Consider the adoption of Aboriginal dual names for geographic features on City owned/managed land that is not able to be given an Aboriginal place-name.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	Moderate
Work with Heritage NSW, the Land Council and Cultural Knowledge Holders to celebrate and promote Aboriginal cultural heritage values in landscapes (i.e. interpretative signage) utilising Gumbaynggirr language, artwork and cultural knowledge where culturally appropriate.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	Moderate
Work with the Land Council and Cultural Knowledge Holders to identify appropriate cultural sites and places that have been destroyed (i.e. Red Rock massacre) which can be commemorated.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	Moderate
Support the Land Council and Cultural Knowledge Holders in celebrating achievements in Aboriginal cultural heritage management.	Land Council, Gumbaynggirr Cultural Knowledge Holders Heritage NSW, City of Coffs Harbour	Moderate
Support Heritage NSW in applying for grant funding to undertake necessary amendments to this Aboriginal Cultural Heritage Management Plan to ensure that the Plan aligns with State and Federal policy changes.	Heritage NSW, City of Coffs Harbour	Moderate

Table 5 continued



Photo credit: MJ Sutton

6.0 Legislation

Aboriginal cultural heritage is protected by federal and state legislation. This section of the Management Plan provides an overview of the legislative framework relating to Aboriginal cultural heritage, which was current at the time of drafting the plan. This Section is not intended to be a substitute for legislative requirements and has been developed to assist proponents of development in understanding the overarching planning framework in relation to Aboriginal cultural heritage.

Legislation that is directly relevant to the management and regulation of Aboriginal cultural heritage includes:

- [Environmental Planning and Assessment Act 1979](#);
- [National Parks and Wildlife Act 1974](#);
- [Aboriginal Land Rights Act 1983](#); and
- [Heritage Act 1977](#).

Other relevant legislation includes:

- [Local Government Act 1993](#);
- [Environmental Planning and Assessment Regulation 2021](#);
- [State Environmental Planning Policy \(Exempt and Complying Development Codes\) 2008](#); and
- [Coffs Harbour Local Environmental Plan 2013](#).

6.1 Environmental Planning and Assessment Act 1979

The [Environmental Planning and Assessment Act 1979](#) establishes the planning and development system for NSW. It enables the creation of environmental planning instruments, primarily State Environmental Planning Policies and Local Environmental Plans.

The objects of the Act in Clause 1.3 include:

f) to promote the sustainable management of built and cultural heritage (including Aboriginal cultural heritage).

Section 4.15 of this Act specifies the matters that must be considered in the determination of development applications. Matters of relevance to Aboriginal cultural heritage assessment arise from the need to consider:

- a. The provisions of:
 - i) Any environmental planning instruments,
 - ii) Any proposed instrument that has been the subject of public consultation,
 - iii) Any development control plans,
 - iii) Any planning agreements,
 - iv) The regulations
- b) the likely impacts of that development, including environmental impacts on both the natural and built environment, and social and economic impacts on the locality,
- c) the suitability of the site for development,
- d) any submissions made in accordance with the Act and Regulations,
- e) The public interest.

Section 4.46 of this Act relates to integrated development. Integrated development is development that requires development consent and an approval under one or more of the Acts specified in this section. The National Parks and Wildlife Act 1974 is specified and references s90, granting of an [Aboriginal Heritage Impact Permit](#) as integrated development.

Note: proponents can choose to obtain an Aboriginal Heritage Impact Permit directly from Heritage NSW prior to lodgement of a development application or they can choose to lodge the development application as 'integrated development' and seek to obtain an Aboriginal Heritage Impact Permit as part of the development assessment process

Section 9.1(2) of this Act enables the Minister to direct a public authority (i.e. the City) to consider planning directions when preparing a Local Environmental Plan. Direction 3.2 - Heritage Conservation requires that:

A planning proposal must contain provisions that facilitate the conservation of:

- a. items, places, buildings, works, relics, moveable objects or precincts of environmental heritage significance to an area, in relation to the historical, scientific, cultural, social, archaeological, architectural, natural or aesthetic value of the item, area, object or place, identified in a study of the environmental heritage of the area,*
- b. Aboriginal objects or Aboriginal places that are protected under the NPW Act, and*
- c. Aboriginal areas, Aboriginal objects, Aboriginal places or landscapes identified by an Aboriginal heritage survey prepared by or on behalf of an Aboriginal Land Council, Aboriginal body or public authority and provided to the relevant planning authority, which identifies the area, object, place or landscape as being of heritage significance to Aboriginal culture and people.*

6.2 National Parks and Wildlife Act 1974

The [National Parks and Wildlife Act 1974](#) is the principal legislation in NSW that provides protection for Aboriginal cultural heritage. The Act defines Aboriginal cultural heritage as an 'object', 'place' or 'area'. Part 6 of the Act provides specific protection for Aboriginal objects and places by making it an offence to 'harm' them.

Harm includes 'destroy, deface or damage of an Aboriginal object or Aboriginal Place, and in relation to an object, move the object from the land on which it has been situated'. It is an offence to harm an Aboriginal object or place under s86 of the National Parks and Wildlife Act 1974.

Individuals and organisations are required to practice due diligence to determine whether an action may cause harm to an Aboriginal object or place. Whilst to 'desecrate' is excluded from the definition of harm, it implies an intent of irreverent disrespect and subject also to prosecution. The definition of harm is intended to capture the act of harm, be that through ignorance or action without wilful intent. The act of desecration falls outside these actions and the National Parks and Wildlife Act 1974 makes it a more significant offence to "desecrate" Aboriginal cultural heritage.

6.2.1 Due diligence code of practice

The [Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW](#) (DECCW 2010b) aims to:

- identify whether Aboriginal objects are, or are likely to be, present in an area;
- if objects are present or likely to be present, determine whether the proposed actions are likely to harm Aboriginal objects; and
- determine whether further assessment or an [Aboriginal Heritage Impact Permit](#) is required (refer to Figure 10).

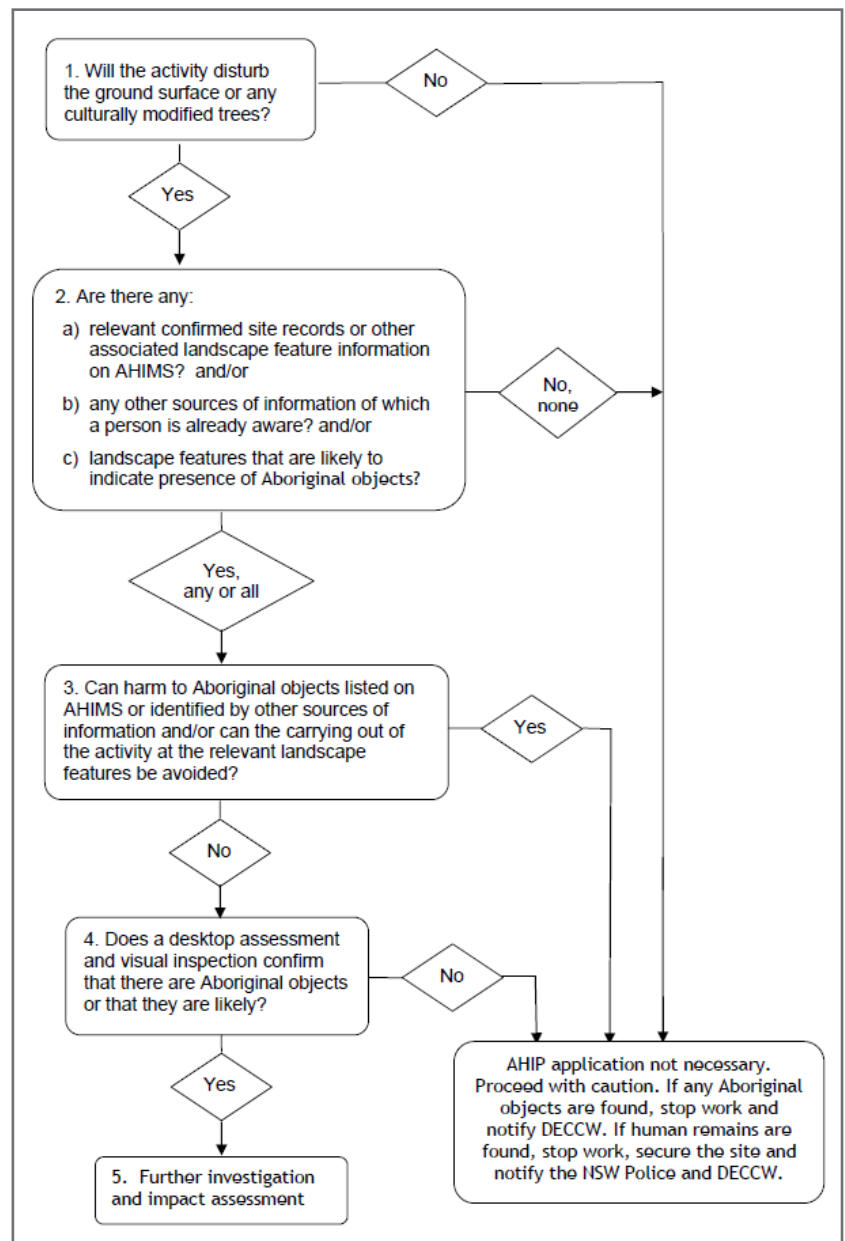
Aboriginal people are the primary determinants of their culture and heritage, and cultural values can only be assessed and advised by the relevant Aboriginal parties for the locality. It should be noted that Aboriginal heritage refers both to Aboriginal archaeological sites and sites/places of cultural value to Aboriginal people, protected under the National Parks and Wildlife Act 1974 as “Aboriginal Objects” and “Aboriginal Places”.

The focus of the Act is heavily on objects (physically observable sites) known as tangible heritage. Sites and places of Aboriginal cultural significance can only be identified by the relevant local Aboriginal people and are likely in many cases (for example, song lines and story places) to not contain any archaeological evidence, so they are referred to as intangible heritage.

The Due Diligence Code of Practice for Protection of Aboriginal Objects in NSW (DECCW 2010b) now administered by Heritage NSW, affords a defence against “strict liability” prosecution if an object is harmed (s87 [2]). However, a higher penalty exists for individuals or organisations that knowingly harm an object or who cannot demonstrate an adequate due diligence defence to harm.

Note: strict liability means that an object is harmed and the person who harmed was unaware of the object prior to the action that caused the harm.

Figure 10. Due Diligence Process (DECCW 2010a)



6.2.2 Aboriginal heritage impact permit

During the due diligence process or while undertaking an Aboriginal cultural heritage assessment, it may be determined that an [Aboriginal Heritage Impact Permit](#) is required. An Aboriginal Heritage Impact Permit (also known as an AHIP) under s90 of the National Parks and Wildlife Act 1974 is applied for if harm cannot be avoided, although there are specific exemptions which may apply. An Aboriginal Heritage Impact Permit application is lodged with, and assessed by, Heritage NSW.

The National Parks and Wildlife Act 1974 manages Declared Aboriginal Places under s84. These areas are declared by the Minister as being of special significance with respect to Aboriginal culture. This Act also makes provision for stop work orders, emergency site protection and interim protection orders.

Note: The National Parks and Wildlife Act 1974 is currently under a reform process with a draft stand-alone legislation still being considered by Parliament.

6.3 Aboriginal Land Rights Act 1983

The [Aboriginal Land Rights Act 1983](#) enabled the creation of the NSW Aboriginal Land Council and the network of local Aboriginal Councils throughout NSW. The relevant Land Council in the Coffs Harbour LGA is the Coffs Harbour and District Local Aboriginal Land Council.

The Act provides a mandate to the NSW Aboriginal Land Council to develop land acquired through a claim or by purchase, to set up businesses and community benefit schemes for Aboriginal communities and to maintain and promote Aboriginal culture, including the management of significant places and objects.

Part 5 Division 1A – Functions of Aboriginal Land Councils under this Act, states:

Section 52(4) Aboriginal culture and heritage

A Local Aboriginal Land Council has the following functions in relation to Aboriginal culture and heritage:

a) to take action to protect the culture and heritage of Aboriginal persons in the Council's area, subject to any other law;

b) to promote awareness in the community of the culture and heritage of Aboriginal persons in the Council's area.

These requirements recognise and acknowledge the statutory role and responsibilities of NSW Aboriginal land councils. This legislative context supports the requirements of this Management Plan, which nominate the Coffs Harbour and District Local Aboriginal Land Council as one of the key points of contact for Aboriginal cultural heritage information and referrals.

To ensure that local Aboriginal Cultural Knowledge Holders are also consulted as part of the City's planning and assessment processes, a recommendation has been included within Section 5 of this Management Plan to develop a formal memorandum of agreement between the Land Council and the City that sets out an agreement for the Land Council to provide a copy of all referrals to Cultural Knowledge Holders and include their advice in a consolidated response to the City.

6.4 Heritage Act 1977

Significant Aboriginal heritage may be listed on the [State Heritage Register](#) if it is recognised by the community as important to the cultural and heritage values of Aboriginal people in NSW. At the time of making this Plan, over twenty places were on the register that are significant to Aboriginal people in NSW, including missions, reserves and massacre sites. Ferguson's cottage within Coffs Harbour LGA is a significant Aboriginal place on the register (refer to Appendix E).

Any development proposed on land captured on this register requires the approval of Environment and Heritage as part of the NSW Department of Climate Change, Energy, the Environment and Water. The [Heritage Act 1977](#) requires a different application and assessment process to the National Parks and Wildlife Act 1974.

6.5 Local Government Act 1993 and ecologically sustainable development

The City has a statutory responsibility, under the [Local Government Act 1993](#) and is committed to plan and implement actions that put the principles of ecologically sustainable development into practice. The City is required to work towards the conservation of natural, social, cultural and economic values, in its decisions.

Aboriginal cultural heritage values, including tangible and intangible cultural heritage values have been damaged since European settlement. Many sites are already destroyed and heavily impacted, and continue to be threatened by other societal values and ignorance.

The principles of ecologically sustainable development, the Precautionary Principle and Principle of Intergenerational Equity are critical to the sustainable management of Aboriginal cultural heritage resources and there is urgency to protect the City's remaining cultural heritage and Aboriginal cultural heritage values. Protecting and supporting Aboriginal cultural heritage values can be considered to contribute to each of the main aspects of sustainability.

The recommendations provided in Section 5 of this Management Plan, recognise feedback from the Land Council and Cultural Knowledge Holders during consultation to protect and support cultural heritage values through ecologically sustainable development and intergenerational equity, and consider the cumulative impact of development on Coffs Harbour's Aboriginal heritage.

6.6 Other legislation

There is a range of other legislation at a State and Federal level that relates to the management of Aboriginal heritage:

- [Environment Protection and Biodiversity Conservation Act 1999](#), which protects places entered on the National and Commonwealth Heritage Lists, and places entered on the World Heritage List within the jurisdiction of Australia.
- [Aboriginal and Torres Strait Islander Heritage Protection Act 1984](#), which enables the federal government to extend protection to Aboriginal areas or objects that are under threat and not adequately protected by state laws.
- [Native Title \(New South Wales\) Act 1994](#) and [Commonwealth Native Title Act 1993](#) confer on an Aboriginal people a grant of title to land. Native title is an important aspect of legislation for Aboriginal people in Australia and NSW.
- [Aboriginal Languages Act 2017](#), which seeks to foster the protection of Aboriginal languages at a local, regional and state level.

Note: Native Title is different to the management of cultural heritage. This Management Plan has been developed to assist in the recognition and protection of Aboriginal cultural heritage in the Coffs Harbour LGA. It does not relate to Native Title nor do its outcomes and/or recommendations affect ownership or title of land.

6.7 State Environmental Planning Policy (Exempt and Complying Development Codes) 2008

[State Environmental Planning Policy \(Exempt and Complying Development Codes\) 2008](#), identifies the types of low impact development that can be undertaken as exempt development (no approval) or complying development (streamlined approval) in NSW.

Aboriginal cultural heritage is not separately defined within this Policy, however, land identified in this policy (or any other environmental planning instrument) as being of “high Aboriginal cultural significance” is defined as an “Environmentally sensitive area” pursuant to Section 1.5 of the Policy. Clause 1.17A(1)(e) of the Policy prevents complying development from being undertaken on land that is within an environmentally sensitive area.

Note: Known Aboriginal Cultural Heritage under this Management Plan is identified as an “Aboriginal place of heritage significance” pursuant to clause 5.10 Heritage Conservation of Coffs Harbour Local Environmental Plan 2013. For the purpose of interpretation within this document “Aboriginal place of heritage significance” is also to be interpreted as “high Aboriginal Cultural significance” for the purpose of the State Environmental Planning Policy (Exempt and Complying Development Codes) 2008 and other relevant Environmental Planning Instruments.

Applicants are advised to check the provisions of the State Environmental Planning Policy (Exempt and Complying Development Codes) 2008 carefully before proceeding with any development works.

6.8 North Coast Regional Plan 2041

The [North Coast Regional Plan 2041](#) provides the NSW Government’s strategic planning framework for the North Coast, encompassing twelve LGAs from Port Macquarie to Coffs Harbour, and is enacted by Section 9.1 Ministerial Planning Directions. The Plan provides significant guidance via a number of goals, objectives, strategies and actions for the protection of Aboriginal cultural heritage and the requirement to undertake engagement with the local Aboriginal community, particularly in planning and development processes:

Goal 1 – Liveable, sustainable and resilient

Objective 4: Understand, celebrate and integrate Aboriginal culture

Strategy 4.1: Councils prepare cultural heritage mapping with an accompanying Aboriginal cultural management plan in collaboration with Aboriginal communities to protect culturally important sites.

Goal 2 – Productive and connected

Objective 13: Champion Aboriginal self-determination

Strategy 13.1: Provide opportunities for the region’s Local Aboriginal Land Councils, Native Title holders and community recognised Aboriginal organisations to utilise the NSW planning system to achieve development aspirations, maximising the flow of benefits generated by land rights to Aboriginal communities through strategic led planning.

Strategy 13.2: Prioritise the resolution of unresolved Aboriginal land claims on Crown land.

Strategy 13.3: Partner with community recognised Aboriginal organisations to align strategic planning and community aspirations including enhanced Aboriginal economic participation, enterprise and land, sea and water management.

Strategy 13.4: Councils consider engaging Aboriginal identified staff within their planning teams to facilitate strong relationship building between councils, Aboriginal communities and key stakeholders such as Local Aboriginal Land Councils and local Native Title holders.

Strategy 13.5: Councils should establish a formal and transparent relationship with local recognised Aboriginal organisations and community, such as an advisory committee.

Action 5:

The Department of Planning and Environment will work with Local Aboriginal Land Councils, Native Title holders and councils by:

- meaningfully engaging with LALCs and Native Title holders in the development and review of strategic plans to ensure aspirations are reflected in plans;
- building capacity for Aboriginal communities, LALCs and Native Title holders to utilise the planning system; and
- incorporating Aboriginal knowledge of the region into planning considerations and decisions.

6.9 Coffs Harbour Local Environmental Plan 2013

Local Environment Plans are the main planning tool to shape the future of communities and also ensure local development is done appropriately. They do this through zoning and development controls, which provides a framework for the way land can be used.

[Coffs Harbour Local Environmental Plan 2013](#) currently applies to land in the Coffs Harbour LGA. Prior to granting approval for development, the City must be satisfied that the proposed development satisfies the relevant provisions of Coffs Harbour Local Environmental Plan 2013.

Clause 5.10 of Coffs Harbour Local Environmental Plan 2013 is relevant to the consideration of Aboriginal cultural heritage and seeks to conserve archaeological sites and Aboriginal objects and Aboriginal places of heritage significance. This clause provides requirements for:

- When development consent is required (Clause 5.10(2));
- When consent may not be required (Clause 5.10(3));
- Requirements for the consideration of archaeological sites (Clause 5.10(7));
- Consideration of the impact/effect of proposed development on an Aboriginal place or object either known or reasonably likely to be located at the place by means of adequate investigation and assessment and consultation with the local Aboriginal communities (Clause 5.10(8)); and
- Conservation incentives (Clause 5.10(10)).

Aboriginal place of heritage significance means an area of land, the general location of which is identified in an Aboriginal heritage study adopted by the Council after public exhibition and that may be shown on the Heritage Map, that is—

(a) the site of one or more Aboriginal objects or a place that has the physical remains of pre-European occupation by, or is of contemporary significance to, the Aboriginal people. It may (but need not) include items and remnants of the occupation of the land

by Aboriginal people, such as burial places, engraving sites, rock art, midden deposits, scarred and sacred trees and sharpening grooves, or

(b) a natural Aboriginal sacred site or other sacred feature. It includes natural features such as creeks or mountains of long-standing cultural significance, as well as initiation, ceremonial or story places or areas of more contemporary cultural significance.

Note-

The term may include (but is not limited to) places that are declared under section 84 of the National Parks and Wildlife Act 1974 to be Aboriginal places for the purposes of that Act.

For the purpose of determining an Aboriginal Place of Heritage Significance in accordance with cl.5.10(2) and 5.10(8) of Coffs Harbour Local Environmental Plan 2013, this Management Plan is classified as an “Aboriginal Heritage Study”. For the purpose of this Management Plan, Known Aboriginal Cultural Heritage on the Coffs Harbour Aboriginal Cultural Heritage Map

is considered to be an “Aboriginal Place of heritage significance” pursuant to clause 5.10(2) and clause 5.10(8) of Coffs Harbour Local Environmental Plan 2013 and of “high Aboriginal cultural significance” for the purpose of relevant State Environmental Planning Policies.

Schedule 5 (Environmental Heritage) of Coffs Harbour Local Environmental Plan 2013 identifies five sites as heritage items that have Aboriginal cultural heritage significance and historical significance: Arrawarra Fish Traps, Ferguson’s Cottage, Bartlett Park, former Corindi Cemetery and Look-At-Me-Now Headland). Coffs Harbour Local Environmental Plan 2013 requires an assessment of likely impacts on these listed environmental heritage items as part of any development proposal for the land on which they are sited. Additional approvals may also be required from Heritage NSW as part of such development proposals (i.e. [Aboriginal Heritage Impact Permit](#) or Section 140 of the [Heritage Act 1977](#)) depending on the item and the values being impacted.

6.10 Collaborate NSW

[Collaborate NSW Local government and Aboriginal communities working together: A resource kit for local government](#) (Collaborate NSW) aims to encourage the inclusion of Aboriginal communities in council decision making, service development and delivery. Policies and principles from Collaborate NSW are available to assist the City in the management of Aboriginal cultural heritage (refer to Appendix H).

6.11 Understanding land use and definitions

It is important to understand the range of terminology and definitions used with respect to Aboriginal cultural heritage and how they impact and have guided the management of Aboriginal cultural heritage within this Management Plan. The key definitions of the [National Parks and Wildlife Act 1974](#) are 'harm', 'Aboriginal place' and 'Aboriginal object'. Notwithstanding, it is the definitions contained within [Coffs Harbour Local Environmental Plan 2013](#) and relevant state environmental planning policies that largely provide the planning framework for Aboriginal cultural heritage assessment at the local level. Terminology and definitions within this Management Plan were current at the time of its development and should be verified as part of any development proposal.



Photo credit: MJ Sutton

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Appendices



Appendix A

Aboriginal Thematic History

Introduction

Histories are the narratives we share and pass down to future generations about the people, places and events which shape identity, who we are and how we want to be remembered and underlie how places are valued and remembered. Histories are therefore, interconnected to place. Place can evoke memories of narratives of the past. Place can evoke, inspire and memorialise attachment due to the histories and memories associated with them from the past. Attachments to place can be renewed and recreated in the present and continue to be renewed in the future. Destroyed places, places that have little to no tangible remains are mourned and remembered and can still be highly significant in histories and attachment.

Narratives (histories) we value and cherish are passed onto younger generations and they impact on what cultural sites, objects and places survive and how we interact with each other and the environment. Values are therefore shaped by our political, social, religious/spiritual and cultural factors and are dynamic over time. Remembering histories and the histories we choose to share changes within these factors that shape values. Therefore, the stories of our past may not be valued in the same way in the future.

Gumbaynggirr people have been speaking and sharing their histories, their stories, teaching and passing them down to their children and children's children for millennia. Narratives about place, beliefs, spirits, culture, ancestors and law. Gumbaynggirr histories are also written in many contemporary sources by Gumbaynggirr people including books such (and not limited to) as *Singing the Coast* (Somerville and Perkins, 2011), *Gumbaynggirr Dictionary and Learner's Grammar* (Morelli, Muurrbay Aboriginal Language & Culture Co-operative, 2015) and *Gumbaynggirr Yuludarla Jandaygam* (Morelli et al, 2016) and many documents by the Yarrawarra Aboriginal Corporation (Brown and YAC 2000). Gumbaynggirr people actively share their cultural histories on country, which are interconnected to cultural places and landscapes today. Wherever, possible we have drawn on these written Gumbaynggirr histories and the historical Aboriginal families' knowledge of their local history throughout this narrative.

Purpose

The purpose of this section of the Aboriginal Cultural Heritage Management Plan (ACHMP) is to provide a detailed Aboriginal Thematic History which supports and enhances places already mapped by Gumbaynggirr people with Ian Fox and Associates and the Department of Planning and Environment for earlier stages of the ACHMP (Stages 2 and 3). The research for this history aims to also assist with identifying any gaps in existing records of cultural sites within the Coffs Harbour Local Government Area and assist with the development of management recommendations of the ACHMP. The thematic history presents opportunities as well for future interpretation and education opportunities, by defining the key themes to Aboriginal histories and cultural heritage within the LGA.

Study Area

The Coffs Harbour Local Government Area encompasses the many beachside and inland localities, villages, towns and suburbs (refer to **Figure 1**). These areas include Arrawarra, Arrawarra Headland, Barcoongere, Boambee, Boambee, East Bonville, Brooklana, Bucca, Bundagen, Coffs Harbour, Coramba, Corindi Beach, Dirty Creek, Emerald Beach, Halfway Creek, Karangi, Korora, Lowanna, Moonee Beach, Mullaway, Nana Glen, North Boambee Valley, Red Rock, Safety Beach, Sandy Beach, Sapphire Beach, Sawtell, Sherwood, Toormina, Ulong, Upper Corindi, Upper Orara and Woolgoolga (Coffs Harbour website, Local Government Area page, Accessed 22 January 2020).

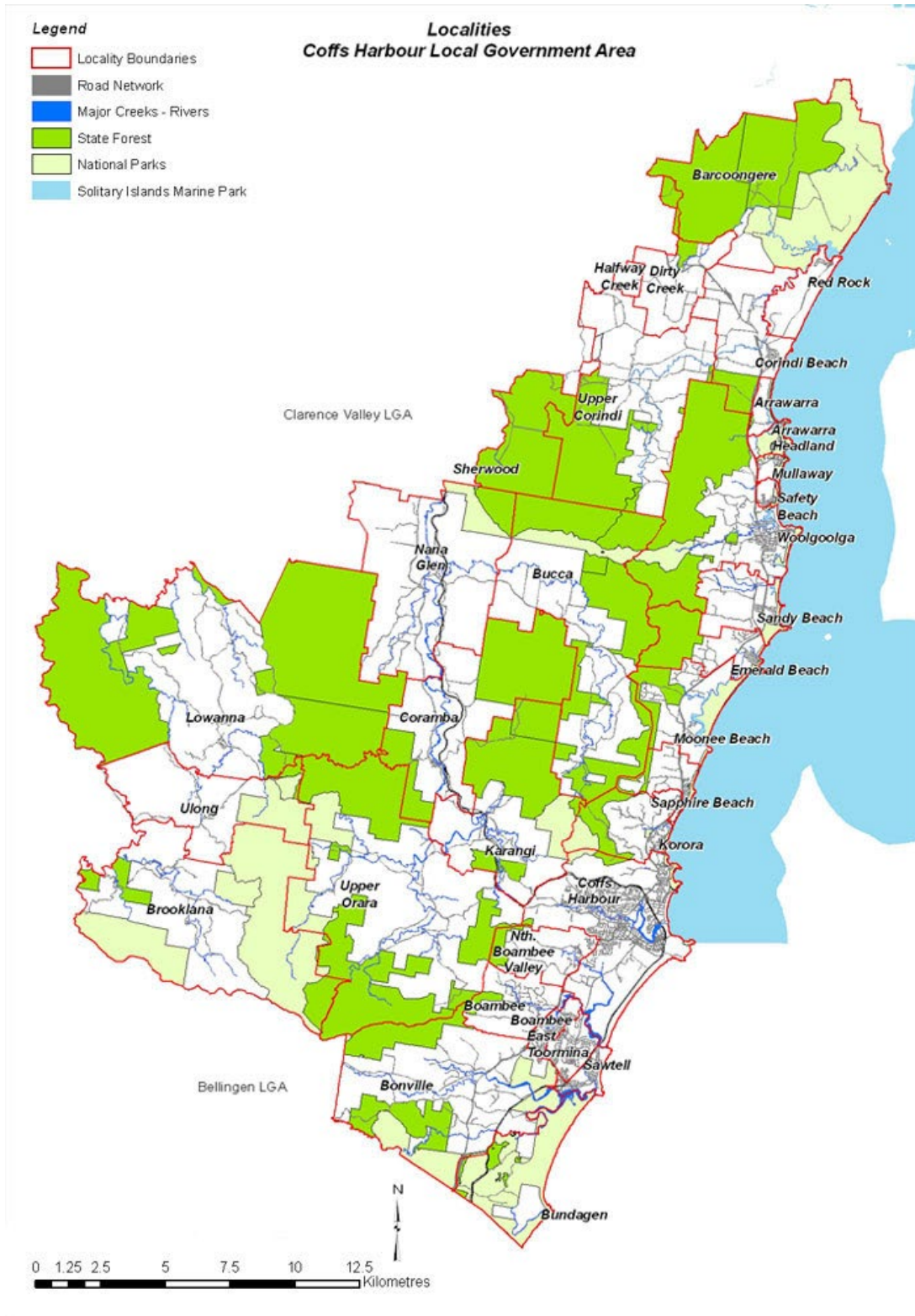


Figure 1. Plan of the City of Coffs Harbour Local Government Area
(The City of Coffs Harbour, website)

Limitations

Historical records (i.e. written histories) commenced with the arrival of Europeans in 1788, and therefore early written records and ethno historical accounts are biased as they are seen through the eyes of non-Aboriginal people of that time. Aboriginal people are therefore, viewed through the lens of the historical, social and political biases of the time and in many cases, through legitimising non-Aboriginal people's role in the dispossession of Aboriginal people and incursion of country. There are 'gaps and silences' (Byrne and Nugent 2005) in the historical record when attempting to understand the post contact history of Australia, and this applies as well to the Coffs LGA. For example, massacres of Indigenous people are often not documented and silent from histories. As these biases influence predominantly how non-Aboriginal people perceived Aboriginal people, and what non-Aboriginal people were interested in recording at the time and what Indigenous people were willing also for Europeans to see and document (for example, most early historical written records by Europeans are by males and Indigenous women's cultural practices and business were less well documented due to gender biases). The limitations and biases of these records when integrated in this history is acknowledged.

Methodology and Sources

Detailed oral history with the Gumbaynggirr community was not within the scope of this stage of the study. However, consultation through workshops with Gumbaynggirr Elders and knowledge holders as facilitated by the Coffs Harbour and District Local Aboriginal Land Council (CHDLALC) was undertaken and oral history was integrated wherever possible. Additional consultation will be undertaken during future consultation on the draft ACHMP.

The thematic history was developed reviewing the following archives and libraries will be consulted and researched including Coffs Harbour District Family History Society Inc, The City's local studies collections in the library, NSW State Library and NSW State Records online material, and the Royal Australian Historical Society archives, AIATSIS records online and CHDLALC's files. This research includes review of pertinent local and online historical resources including the Heritage Division library, Trove and review of the DPIE's AHIMS library. We also reviewed relevant statutory search listings for heritage items within the State Heritage Register and Inventory, the Heritage NSW Aboriginal Heritage Information Management System (AHIMS) and the Australian Heritage Database, as well as the National Trust's non statutory listings and some documents associated with these files were included.

Attempts were made to also access records from State Forestry, but these files were not available. Similarly, attempts were made to access records from NSW National Parks and Wildlife Service and could not be located other than records held at the CHDLALC's office or within AHIMS. Similarly, we note that the archives at Arrawarra Cultural Centre were also not accessible during the development of the thematic history.

Project Team and Acknowledgements

The thematic history was prepared by Dr Mary-Jean Sutton (Principal Archaeologist, Virtus Heritage) and Dr Emma St Pierre (Senior Archaeologist, Virtus Heritage). Assistance with research and referencing was provided by Kelly Kent (Consultation Co-ordinator, Virtus Heritage) and Rosanna (Xan) Jeffreys (Creative and Design Co-ordinator, Virtus Heritage).

The City of Coffs Harbour acknowledges the traditional custodians of the land, the Gumbaynggirr people,

who have cared for this land since time immemorial. We pay our respects to their elders, past, present and emerging, and commit ourselves to a future with reconciliation and renewal at its heart. We thank the significant contribution of the Aboriginal people of the Coffs Harbour region and [Coffs Harbour and District Aboriginal Lands Council](#) in sharing their history and cultural heritage with the broader community. We acknowledge the assistance with research and history from:

- Current and former staff of the [Coffs Harbour and District Aboriginal Lands Council](#);
- Current and former members of the Garby Elders Aboriginal Corporation;
- Current and former members of the Garlambirla Guuyu-Girrwa Elders Aboriginal Corporation; and
- Members of Jagun Aged and Community Care.
- Any many other families and members of the [Coffs Harbour and District Aboriginal Lands Council](#) and broader Aboriginal community of Coffs Harbour region who contributed to this ACHMP throughout the stages of this project.

Many other families and members of the broader Aboriginal community of Coffs Harbour region contributed to this Aboriginal Cultural Heritage Management Plan are also acknowledged and thanked for their contributions.

Key project team members are also acknowledged and organisations who contributed and assisted with historical research and for the completion of the Aboriginal Cultural Heritage Management Plan including:

- Staff from the City of Coffs Harbour (CoCH);
- Staff from the NSW Department of Climate Change, Energy, the Environment and Water (Environment and Heritage);
- Dr Peter Mitchell; and
- Coffs Harbour Family History Society.

What are Historical Themes and Structure of this Thematic History

A historical theme:

- a) is defined as a way of describing a major force or process which has contributed to our history;
- b) provide a context within which the heritage significance of an item can be understood, assessed and compared;
- c) can help to explain why an item exists, how it was changed and how it relates to other items linked by the theme; and
- d) can unite a variety of actions, events, functions, people and dates, it helps to prevent any concentration on a particular type of item, period or event of history during the investigation process of a local or regional heritage study (NSW Heritage Manual, 2001: History and Heritage publication).

Historical themes are critical to understanding the values and significance of heritage items, places, sites and objects. In relation to the ACHMP, the thematic history should assist with supporting the cultural mapping

and provide a supplementary understanding of the historical values and significance of mapped cultural sites. The source information undertaken as part of cultural mapping provided by Knowledge Holders was not available to include in this thematic history by Ian Fox and Associates. Key word searches of known sites and other key areas within the Ian Fox and Associates cultural mapping was researched as part of the thematic history.

For this thematic history to be an engaging narrative that tells a story that is meaningful and to provide a context to the cultural landscapes of the Coffs Harbour LGA, it is not structured by State and National themes, but instead chronologically. Relevant local themes derived from these State and National themes and themes overlapping different time periods guide the structural content of these three chapters. We note that as this part of an ACHMP, the Heritage Council of NSW states:

Aboriginal histories can be analysed using any theme(s) relevant to the place or object being considered – it is not necessary to restrict analysis to the theme of ‘Aboriginal cultures and interactions with other cultures’ only

Therefore, we have drawn on other local histories and cultural heritage studies written for COCH and CHDLALC including Goulding Heritage (2001a, 2001b, 2002) and within the study area locally to inform relevant historical themes. As the stories of people are interrelated and interconnected to country and place, we have drawn on the stories of key Gumbaynggirr and Aboriginal people with historical connections to the Coffs Harbour region within this history.

The thematic history is structured chronologically in three chapters as:

- The Beginning - Before Time;
- Contact and Invasion to Pre-1973; and
- 1970s Self-determination to 2019.

These three periods of time are critical periods which shape and transform Gumbanyggirr and historical Aboriginal families’ history within the Coffs Harbour region. Drawing on these three periods, local themes are sometimes reiterated but these narratives change over time and the attachments of people and place. We also note that Western concepts of time are linear and Indigenous concepts of time are often much different, and circular, where everything is interconnected within a continuum, rather than a linear chain of events.

National, State and locally derived themes that are discussed in this thematic history are summarised below in **Table 1**.

Table 1. State, national and local themes

National	State	Local
Theme 2 Peopling Australia	Theme 1 Aboriginal cultures and interactions with other cultures	Theme 1 Traditional/Cultural Places
		Theme 2 Contact Places
		Theme 6 Resources
		Theme 2 Migration
Theme 3 Developing local, regional and national economies	Theme 3 Exploration	Theme 7 Travelling Routes
	Theme 3 Exploration	Theme 7 Travelling Routes
	Theme 4 Pastoralism	Theme 5 Work
	Theme 5 Agriculture	Theme 5 Work
	Theme 8 Fishing	Theme 5 Work
		Theme 1 Traditional/Cultural Places
		Theme 6 Resources
Theme 4 Building settlements, towns and cities	Theme 6 Land Tenure	Theme 16 Land
	Theme 10 Townships	Theme 4 Living Places
		Theme 14 Recreation
Theme 6 Educating	Theme 32 Education	Theme 11 Education
Theme 7 Governing	Theme 23 Defence	Theme 3 Conflict
	Theme 29 Health	Theme 12 Health
	Theme 30 Welfare	Theme 10 Government
		Theme 15 Self Determination
Theme 8 Developing Australia's Cultural Life	Theme 25 Social Institutions	
	Theme 26 Creative Endeavours	Theme 14 Recreation
	Theme 31 Religion	Theme 9 Religion
Theme 9 Marking the Phases of Life	Theme 32 Birth and Death	Theme 8 Burials
		Theme 13 Life Events
	Theme 35 Persons	

THE BEGINNING – BEFORE TIME

This section of the thematic history brings together historical and ethno-historical accounts and archaeological evidence of the pre-contact life ways of the Gumbaynggirr people the Coffs Harbour region. Many Gumbaynggirr traditions and connections to place survived and continue today, however in this chapter we review how Gumbaynggirr people lived prior to the devastating effects of European invasion. This section is based on numerous sources and draws on other summaries of Aboriginal history and cultural heritage in the Coffs Harbour region including ‘Aboriginal History of the Coffs Harbour Region’ (Thomas 2012), ‘NPWS Northeast NSW Aboriginal Archaeological Sites Project’ (James and Conyers 1994), Cultural Places, Contested Spaces: A study of Aboriginal Peoples’ historical attachments to landscape’ (Goulding 2001a) and Arrawarra Sharing Culture: Project Fact Sheets (2009), among others, as well as drawing on primary historical sources.

At the time of European contact, the Gumbaynggirr people were part of a cultural landscape that was complex, multidimensional and characterised by spatial (e.g. where people moved and travelled), temporal (e.g. seasonal, ceremonial and rites of passage), practical (e.g. source of food and materials for subsistence, resources had to be managed), social (e.g. communal links/uses, shared links landscape, negotiated rights of access for other clan groups, recreation), spiritual (e.g. belief systems, gods), mythical (e.g. stories linked to landscape creation) and totemic (e.g. links between people and animals) attachments (Goulding 2001a:59).

The history of the Gumbaynggirr Nation is not only recorded in historical accounts but is remembered through oral history, passed from generation to generation, and demonstrated by the significant sites and places of land and sea. There is some dispute as to the exact location of the nation borders (see Eades 1979; Heron 1991:9-10; Hoddiott 1978:53; Macdonald 1999:43; Smythe 1948-49; Tindale 1974:195), however it is generally accepted that the Gumbaynggirr Nation extends from the Clarence River to the North, the Great Dividing Range to the West and the Nambucca River to the South, and includes offshore islands, such as Muttonbird and the Solitary Islands. The Gumbaynggirr Nation forms one of the largest and most resource rich coastal Aboriginal nations in NSW, covering approximately 6,000km² (Tindale 1974). This chapter is not a definitive history, and we note that more than the other sections of the history, it is also edited to discuss information which Gumbaynggirr people feel is safe and culturally appropriate to share as a public document.

Exploration and Migration

The Gumbaynggirr people have occupied the Coffs Harbour region for many thousands of years and believe they have been there since the Dreaming (Yuludarla) (Thomas 2012). Archaeological evidence indicates that the Northern NSW coast was occupied by at least 6,400 years ago during the mid-Holocene high-sea stand, with radiocarbon dating of Seelands Rockshelter near Grafton (McBryde 1966:286).

The Gumbaynggirr Nation was comprised of several groups with different dialects and ties to different parts of their country (McDougall 1900: 116) but who interacted with one another, shared creation stories, traded goods and shared resources, organised and participated in shared ceremonies and marriages and fought together against other tribes or between themselves (Goulding 2001a:44). The associations certain groups of people have to different parts of the land continue today. These groups would travel within their lands seasonally and groups would join at certain locations and times of the year to share in abundant resources these places provided. For example, groups apparently congregated during the winter months at Moonee Beach to take advantage of the ‘bountiful supply of fish’ (England n.d.) and it is told that ‘inland tribes came over the mountains and were given access to the local foods, in particular the fleshy

dicotyledonous seeds of the mangrove and the large shoals of sea mullet passing along the beaches’ (North 1964:641-42). Red Rock has also been identified as an important place for large gatherings of groups from other areas where ochre was exchanged and significant rituals, such as initiations, took place, and that groups as far away as Grafton would attend (Cane 1988:14). Due to the richness of their land and sea, the Gumbaynggirr people were known as the ‘sharing people’ given their propensity for sharing their resources with neighbouring nations (Arrawarra Sharing Culture 2009: Factsheet 1).



Figure 2. AIATSIS map of Indigenous Australia

(Source: David R Horton (creator), Aboriginal Studies Press, AIATSIS, and Auslig/Sinclair, Knight, Merz, 1996, accessed online 9 April 2020 from AIATSIS website)

Language

Gumbaynggirr (alternatively spelled Kumbainggiri, Kumbainggeri, Kumbaingir, Kumbaingeri, Kumbangerai, Koombanggary, Koombainga, Coombangree, Coombyngura, Gumbaingar, Gunbaingar, Gumbainggir) is not only the name of the people but the language they speak (Thomas 2012). The Gumbaynggirr nation is formed by several clan groups that share the same language and the Yaygirr people who live to the north near the Clarence River, spoke a language similar to Gumbaynggirr.

Language is integral to Aboriginal culture. “Language is the expression of our culture and our land. We cannot have one without the others. We cannot describe our culture and our land if we do not have language” (QLD Indigenous Languages Advisory Committee 2006). COCH (2019:14) states that “Aboriginal cultural knowledge is not static but responds to change through absorbing new information and adapting to its implications. Aboriginal cultural knowledge is bequeathed through oral tradition (song, story, art, language and dance) from generation to generation, and embodies and preserves the relationship to the land. Cultural places and landscapes ‘embed’ these stories and protection of these places and landscapes is key to the long-term survival of these stories in Aboriginal culture”. Thus, language and communication in all its forms, art, dance, storytelling, is core to Aboriginal culture and identity.

The European invasion of Australia saw the loss of many Aboriginal languages and decimation of many more, however in recent times there has been revival of Aboriginal language through the guidance and knowledge of Elders. The Gumbaynggirr people are leading the revival of Aboriginal language in northern

NSW and have established the Muurrbay Aboriginal Language and Culture Co-operative, to record, translate and develop teaching aids and classes in not only the Gumbaynggirr language but others as well (COCH 2019).

Yuludarla and Gumbaynggirr Language

Yuludarla is the first man in Gumbaynggirr dreamtime stories. The story goes that a group of men from one of the tribes chased Yuludarla because he looked like the sun. As Yuludarla was escaping capture he laid down rivers behind him so that every time the men crossed one of these rivers their language would change and they would be confused. At each river crossing, some men were left behind, those left in the north spoke Bundjalung, those left at the Clarence spoke Yaegel, those left south of the Nambucca spoke Dhanggati, but those left behind between the Clarence and the Nambucca Rivers spoke Gumbaynggirr.

Subsistence

'Resource use is at the core of people's sense of connection with the land' (English 2002:4). The types of resources people targeted and how these were managed, accessed, distributed and used in the past is a fundamental element of the relationship Gumbaynggirr people had to land and sea and illustrates how important this connection is to communities in the present. The pre-invasion landscape of the Coffs Harbour region included open grasslands, forests and rainforests, swamps, estuaries, rocky headlands and beaches (COCH 2019: 6). Gumbaynggirr people took advantage of resource availability through seasonal movement between the coast and ranges travelling established routes, that likely followed low-gradient ridgelines (COCH 2019: 6-7). These habitats, combined with a mild climate, provided a resource rich home for the Gumbaynggirr people, which is seen in the abundance and variety of archaeological evidence for Aboriginal occupation of the area.



Figure 3. Portrait of two unidentified Gumbainggir women in studio setting, 1875 by J.W. Lindt

(Source: Picture Coffs Harbour, Original Source: Lindt Collection)

Middens are ubiquitous along the coast of the Coffs Harbour Region, and indeed coastal regions throughout Australia, and provide not only tangible connections to the ancestors who created these sites but provide invaluable information on the way Gumbaynggirr people lived in the past. Middens frequently occur within proximity to fresh and saltwater sources and are the accumulation of debris from fish, crustaceans and shellfish (shells, fish bones) consumed as part of Aboriginal people's diet. Middens also often contain charcoal, stone artefacts, bone and other types of material used by Aboriginal people and coastal middens in sand dunes and sandy environments are also known to have been used as burial places. Widespread sand mining on the coastal margin of the Coffs Harbour LGA has destroyed what would have once been abundant cultural features in the landscape. Therefore, the current density and distribution of middens is not a true reflection of the scale in which the features would have occurred in the landscape.



Figure 4. Midden and stone artefacts in profile on the banks of Moonee Beach
(Source: M. Sutton)

The **Arrawarra midden**, located north of Arrawarra Headland at the mouth of Arrawarra Creek, was destroyed by the effects of erosion in the late 1990s. Prior to its final destruction the midden was excavated and radiocarbon dating of charcoal from the midden indicates the site accumulated between 930 to 1342

years BP (Arrawarra Sharing Culture 2009: Fact sheet 8). The midden was dominated by several shell species including turban shells, mud whelks and oysters (Arrawarra Sharing Culture 2009: Fact sheet 8). Fish remains were generally of medium sized individuals, with the most common species bream and tarwhine, and smaller numbers of snapper, whiting, blackfish, mullet, flathead, tailor and trevally (Arrawarra Sharing Culture 2009: Fact sheet 8). Evidence for fish species, size and processing methods, suggests their method of capture is not inconsistent with what you would see from trap caught fish (NSW Marine Parks Authority 2006:4). It is reported that evidence for fish head remains were nearly absent, and oral history suggests this is because they were probably used as bait in fish traps (Arrawarra Sharing Culture 2009: Fact sheet 3). The remains of terrestrial fauna within the midden included snake, echidna, wallaby, marsupial mouse, goanna bush and marsupial rat. It is believed that animals should only hunt when necessary, so that there is no waste of life and resources (Arrawarra Sharing Culture 2009: Fact sheet 7). Stone artefacts were also present within the midden comprised mainly of locally sourced beach cobbles (Thomas 2012).

Fishing

A principal feature of Gumbaynggirr life is the traditional use of fishing as a subsistence strategy and its ongoing importance in Aboriginal culture. Fishing includes activities associated with gathering, producing, distributing, and consuming resources from aquatic environments useful to humans and sites such as whaling stations, marine reserves, fishing camps, Aboriginal fish traps are relevant here.

Given the importance of the sea to the Gumbaynggirr people and their dependence on marine resources, it is unsurprising that there are a multitude of significant coastal places associated with fishing in the Coffs Harbour region. Arrawarra Headland, Boambee, Coffs Creek, Safety Beach, Corindi Beach, Moonee Beach and Look-at-me-Now Headland are just a few of the important centres for marine subsistence. Traditional fishing knowledge, such as how to catch different fish species (e.g. what bait to use), when to catch them and what prey to avoid, has been passed down through generations and is still in use today (Arrawarra Sharing Culture 2009: Factsheet 3). Gumbaynggirr people used several different methods to fish including line fishing with shell hooks from appropriate places including beaches and rock platforms, gathering shellfish from rock platforms and diving for shellfish, corralling fish in stone fish traps (e.g. those at Arrawarra Headland), nets and woven traps, spear fishing both from land and canoes, and in the case of freshwater fishing using poison (Arrawarra Sharing Culture 2009: Factsheet 3; Thomas 2012). The Bumbil weed was used by rubbing the weed together by a diver under the water to poison the fish which would then float to the surface and be collected (Yeates 1987:8).

The **Corindi Beach rock platform** was the main place to gather shellfish and dive to catch abalone, in the Corindi area and continued to be used post contact (English 2002). Garby Elders have memories of people singing to dolphins and whales from here, (English 2002). The stories go that by singing to the dolphins they would round up the fish into stone traps where “the women, they’d go out into the water, wade out to their waists and sing, to sing in the dolphins, and these dolphins would bring in the fish into the traps, and then the men did the fishing using the traps” (Uncle Milton Duroux in Factsheet 3).



Figure 5. Corindi Beach taken from Corindi Headland
(Source: M. Sutton)

Arrawarra Headland, located within the Solitary Islands Marine Park, is an immensely important site to Gumbaynggirr people as a social, ceremonial and resource gathering place. The rock platforms at the headland are places for collecting important food and medicinal resources, particularly shellfish such as Turban shell (gogoombull) (NSW Marine Parks Authority 2006:4; Thomas 2012). However, the main focus of fishing in this area are the stone **fish traps**. Photographs of fish traps at Arrawarra and other locations in Coffs Harbour were taken by George England (1973) and held in AIATSIS. The Headland is comprised of metamorphosed sedimentary rocks, which were used to create the main fish trap which is approximately 12 metres wide and 1 metre deep. A less distinct fish trap is located adjacent to the north of the main one (NSW Marine Parks Authority 2006:4; Thomas 2012). It is unknown how old the fish traps are, however, reports of their use date back to 1908 and Gumbaynggirr Elders have memory and stories of their people using the fish traps which were built before they were born (NSW Marine Parks Authority 2006: 4; Thomas 2012). It is likely that the fish traps are of some antiquity as fish remains from the nearby Arrawarra midden, which dates back as far as 1300 years BP, indicates they were potentially caught using a trapping method (NSW Marine Parks Authority 2006:4).

The fish traps were used by throwing fish or shellfish scraps as burley to lure fish through an entrance in the seaward wall of the trap at high tide. As soon as enough fish had entered the opening was blocked and at low tide the fish were gathered with nets and sticks (Yeates 1987: 9). Uncle Milton Duroux states that ‘in our culture only men use the fish traps. We bait up the traps with cunji, or we go fishing and put fish heads in there too, and we put the bait bags in when the first high tide runs out, so all the bait smells go out to the fish and the fish come in for a feed’ (Arrawarra Sharing Culture, 2009: Fact sheet 3). Contemporary use of the traps is restricted to special occasions such as Easter, Christmas and blue moons and targeted species include mullet, luderick, bream, flathead and whiting (Arrawarra Sharing Culture, 2009: Fact sheet 3).



Figure 6. “Natives spearing fish in the Bellengen [i.e. Bellinger] River”
(Source: Clement Hodgkinson). 1843c/National Library of Australia)

Technology

Much of what we know about the technology of Gumbaynggirr people prior to European invasion comes from stone tools (and to a lesser extent stone structures such as the fish traps above), due to the survival of stone in the archaeological record. Stone tools were used for numerous functions from cutting, scraping, chopping, planing, piercing and grinding. They were used for the preparation of plants, animals and minerals (e.g. ochre) for consumption, medicine and for ceremonial purposes. Stone tools could be used for cutting meat, scraping fibres and skins, chopping wood for construction, obtaining bark to create containers and canoes, preparing fibres for twine, grinding seeds for meal, ochre for ceremonies, and the edge of stone axes for sharpening, as hunting implements, and countless other varied and important tasks undertaken by Gumbaynggirr people within their rich and complex culture.

Stone tools were generally made through a process called knapping, which involves shaping a stone by striking it with another stone (hammerstone), between two stones (i.e. with a hammerstone and anvil) or occasionally with pressure from fine hard implements such as bone (pressure flaking) to create sharp usable edges. In reference to the Sandys Beach site, Rogers notes that ‘pressure flaking was accomplished with a sharpened leg bone to create very fine cutting edges’ (1975:13). Not all stone is useful for knapping, and generally fine-grained and or siliceous rocks are most commonly used because they fracture (flake) in a way that creates sharp edges and are able to be shaped into useful forms. Archaeological evidence from the Coffs Harbour regions shows that Gumbaynggirr were accomplished and skilful craftspeople and used stone materials including silcrete, quartz, quartzite, gneiss, diorite, chert, greywake, sandstone and mudstone (Rogers 1975, 1976, 1977, 1978a, 1978b) to create many different forms of stone tools. These included ground-edge axes (wagaarr), blades, points, adzes and scrapers among others. The wagaarr (axes) were commonly used to cut wood but could also be used as weapons (Arrawarra Sharing Culture 2009: Fact sheet 9).

In the Coffs Harbour region, major stone-working sites have been described as ‘axe factories’, including sites

at **Sandy's Beach, Moonee Beach, Station Creek, Sawtell and Diggers Beach**. A number of these stone-working sites are located along the coast and took advantage of local raw material such as beach cobbles. One such 'axe factory' was located at a midden on the south side of **Look-At-Me Now Headland** at the north end of Moonee Beach and has since been destroyed (Rogers 1977; Rogers 1976 Thomas 2012). The site contained over a thousand artefacts including points, adzes, choppers, unifacial axes and ground-edge bifacial axes and were predominantly made from local beach cobbles of greywacke and mudstone (Rogers 1977). The description of these sites as 'axe factories' is somewhat misleading as ground-edge axes generally make up a small percentage of curated tool types. The stone-working sites indicate that the people living on the coastal margins were master stone workers who were able to manipulate a variety of local stone materials to manufacture a large array of stone tool types for the wide range of tasks they had to undertake on a daily basis.



Figure 7. Diggers Beach, a location of a major stone working site and important cultural place.

(Source: M. Sutton)

It is unfortunate that organic materials such as wood and grasses, rarely survive in the archaeological record, however the Gumbaynggirr people utilised many different plant materials to create functional and non-utilitarian items. Traditional knowledge and ethnohistorical accounts provide some insight into that technology. Wood from the cottonwood hibiscus (*Hibiscus tiliaceus*), grass trees (*xanthorrhoea* species), brown kurrajong (all lightweight wood used to make fishing spears that float) and wattle and eucalyptus trees (hard woods used for stronger spears) were used to create spears used for hunting and fishing by cutting useful branches with stone axes, stripping the outer bark and using only the straight, hard inner wood (Arrawarra Sharing Culture 2009: Fact Sheet 9).



Figure 8. A stone poulder with flake scars from Moonee Beach
(Source: M. Sutton)

Tree bark was used to create string by separating the inner and outer fibres and bark panels taken from trees such as the swamp mahogany (*bulurrga*) to build huts (*nguura*) (Thomas 2012: 7). Cottonwood hibiscus was also used to create strong fishing line by tightly twisting the inner bark of the tree and running postman vines (*Kennedia rubicunda*) were used to weave traps (Arrawarra Sharing Culture 2009: Fact Sheet 3). The inner bark fibres from cottonwood hibiscus and kurrajong were also used to make nets for fishing by cleaning the plant fibres, splitting and spinning them into two-ply string which was knotted and looped to form the net with more string added as required (Sommerville et al. 1999: 21). Honeysuckle and banksia trees were used to create canoes by carving the wood with stone tools. The canoes were built for catching offshore fish in large quantities for ceremonial or other special gatherings (Arrawarra Sharing Culture 2009: Fact Sheet 3).

Better preserved than plant materials, shells and bones are known to have been used by Aboriginal people to create implements for a range of functions, and these types of tools have been found in archaeological deposits at midden and rock shelter sites. Shell species including turban snails (*gugumbal*), abalone and other molluscs were used to create fishhooks, and shells were also sharpened and used as scrapers and knives for gutting and cleaning fish (Thomas 2012).

Cultural Landscape

Over millennia Aboriginal people gained the knowledge and experience to understand the complexity of their environment and live sustainably within its limits. For this reason, every element of the natural environment can have significance and special places are associated with dreaming stories and cultural learning (COCH 2019). English notes that “people interact with their landscape through continued use and by passing on memories and knowledge” (2002: xiv).

The Gumbaynggirr cultural landscape is rich with many different types of sites, both tangible (archaeological) and nontangible (natural), including middens, campsites (evident through artefacts scatters and other markers), stone quarries, fish traps, scarred and carved trees, stone arrangements, rock shelters, sites of historical importance, burials and sacred, mythological, dreaming and ceremonial sites, among others. Sites are connected within the broader landscape and can be linked to sacred space, for example resource procurement sites may also be places significant to the Dreaming such as a creation story or song line (a dreaming track or path across the land or sky) (COCH 2019). For this reason, it is difficult to disentangle sites based on themes due to the overlapping of the sacred and mundane in Aboriginal culture whereby all elements within the landscape can have special meaning. It is also difficult to define site boundaries in the physical realm. Many significant sites within this region have already been mentioned as they relate to the subsistence patterns and technology of the Gumbaynggirr people. Here, we discuss some of the many places with sacred significance.

Dreamtime and Sacred Sites

Several different stories exist about **Muttonbird Island (Giidany Miirlarl)** which is considered an important Dreamtime place. The island is regularly associated with the story of a dreamtime being or giant who came from the moon and who guarded the island to protect the muttonbirds that lived there so that the Gumbaynggirr people could not hunt and feed upon them. The story goes that only Elders could go to the island at king high and low tides, and never alone. These rules were in place to prevent over-harvesting of the muttonbirds and if they were violated then the giant would use his supernatural powers to harness the moon to create floods, rip tides and tidal waves. The story is known as ‘the moon falling into the sea’, the island’s name, Giidany Miirlarl means ‘moon special place’ and in some seasons the moon rises from behind the island when viewed from Beacon Hill. (Visitors guide: Muttonbird Island Nature Reserve, 2000). Mutton Bird Island has alternatively been known as **Gittain Meera** meaning ‘Moon Island’ (Survey of Aboriginal sites in Coffs Harbour). The island has been associated with ‘clever men’ (Ngulloonggurra) who were men with exceptional/magical abilities (Holmer 1971).

In 1975, a recording of Elder George England tells:

“The present named Mutton Bird Island was called by the Aborigines TOUK ISLAND which means yam island. Aboriginal legend is that the moon is buried on the island, under a large slab of stone. At the south easterly tip of the island lies a moon-shaped rock about 30 feet long to be seen at low tide. When the full moon (GIDDEN MIRRAH) was observed from a point on the mainland beach just south of the island now near the sailing club, the rays struck the water at quarter tide near some particular rocks and gave the illusion that the moon was rising from the sea.

Women and young boys were barred from the island. The men visited the island in November to eat a limited number of mutton bird eggs and returned in March to eat a limited number of young birds before they flew away. Those boys in their initiation year were taken on the March trip and the grease of the birds ceremoniously rubbed across their lips by the elders.” (in the Survey of Aboriginal Sites in Coffs Harbour – no author).



Figure 9. Muttonbird Island
(Source: Coffs Harbour Regional Museum)

Moonee Beach (Munim-Munim) and **Look At Me Now Headland** is an important place to the Gumbaynggirr people, being central to the creation story of the northern Gumbaynggirr people, a mother place where all the clans began (Somerville and Perkins, 2010:207). Oral history and a numerous archaeological and historical studies (see Somerville and Perkins 2010, Holder 1984, McBryde 1967, North 1964, Rogers 1977), document cultural stories and knowledge of these places and indicates the area has cultural, social and spiritual significance to Gumbaynggirr people.

Some of this cultural knowledge is described by Somerville and Perkins (2010):

Tony said the Old People always began with the mother place, the place where Gumbaynggirr nation began. The father, our creator, he came by water down to - they call it Look at Me Now Headland. We landed there, and he met his wife and so he could see his wife, he put her at Mount Coramba, the reason why Mount Coramba was a safe place he built, they put Mount Coramba there so that it was the highest peak, so from one, he could be there, and she could be there, that's the mother and the father of the clan. And we came like children from the mother and father, we're like all brother and sister, but we're all in different clans, different clan areas, coming from that mother and father. Yeah, but we're brother and sister belong to the mother and father. (Tony Perkins)

When I asked Tony about where the mother place was, he didn't answer me directly. He told me the story of how 'one time ago, Coffs Harbour City Council wanted to put a pipe through Look At Me Now Headland and out to the sea. 'I told them it would be like putting a pipe through the mother's head'. Like Birrugan's knee, the physical place of the headland is the body of the mother. The mother place is where they all came from and spread out as brothers and sisters to their different clan areas. Tony from the north, Ken and Gary from the south, and me from the western edge of Gumbaynggirr country, coming together at this motel at Moonee Beach. In this meeting of different knowledges about country we work at the very edge of living memory to connect storylines and fill in some of the missing pieces (2010:207).

And so, I return to the mother place, the place of the beginning.

It is a rainy grey day at Moonee Beach when I go back there in search of the place. The whole flat of the sandy estuary where

women and children were playing two days earlier is covered with water from high tide. A strong wind buffets my ears and cold rain blows against my face. All is grey, soft light.

This time I crossed the little bridge over swirls of clear green water in the mangrove-lined creek. The other side is still and quiet and along the shoreline a thick mass of shells crumbles white from the dark, overhanging bank. Long, elegant spiral shells drop from their densely packed layer and lie scattered along the narrow sandy edge of the lapping tide. 'Junka', Ken calls them, 'we used to eat them in the old days'. I crawl gently over the crumbling bank and into bushes and ferns under the dense shelter of rainforest trees, now out of the buffeting wind. Through the undergrowth a path opens out, crunchy underfoot with densely packed midden shells all the way through tall lichen trunked casuarinas to the grassy flat of the headland. How many people feasted here at this place, I wonder, and what did they gather here for? I ask him about the mother place, and I am given great gifts of knowledge. It is as if, in coming with the gift of the text of our book, I am given equal gifts in return. I have been there too and looked at all the intimate details of the place, so I know what questions to ask. I ask him about the green dome headland on the southern end of Moonee Beach that I walked to on the crunchy pathway of midden shells. Tony says, 'We went there with Uncle Groper, he wouldn't go over the bridge, it's that women's place'. I asked about all the different headlands trying to work out which is the one where they landed from the sea, and he explains that they were all part of Moonee Beach at one time. When I ask about Look At Me Now Headland, he tells me the same story 'One time ago', he said, 'they wanted to put a pipe through Look At Me Now Headland so we told them that it would be like putting a pipe through the head of the mother'.

We get out the map and look over the expanse of country - beaches, headlands, estuaries - that make up these Gumbaynggirr coastal landscapes. We move between our intimate knowledge of these places, the infinite detail of the prints in the sand, the crunch of shells in the midden and the vast lines and shapes of connection. Tony draws the shape of a triangle with his finger. There is one triangle, he says, between the southern headland at Moonee Beach, the mother place, at Look At Me Now Headland, and the Yellow Waterholes. Then he makes another larger triangle between the southern headland, the mother place headland, and Mary's Waterhole, Miimiga Gawnggan, shaping with his body the linking trails that crisscross Gumbaynggirr country. He says that the creator landed at Look At Me Now Headland, the women were always there, they were there first. He tells me that the Yellow Waterholes is the place where the two sisters banged their digging sticks to make sand and water, then one went north and the other south, making the coastline of our island continent. I ask again about the grassy dome of the southern headland with the midden along the bank of the estuary and up the path to the headland. Tony nods. 'That is the one, because when we went there with Groper, he wouldn't go over the bridge, he told the men not to cross it'.

I emerge from the shelter of the midden track out onto the headland and just then, right on the edge of the green dome, another split island comes into view. I recognise it immediately as the one where the women left their ganay, their digging sticks, when they had finished their work. From there they went up into the heavens to become part of the Pleiades. I look to the north towards the mother place headland where the creator landed and 'the women were always there'. I look to the west towards Miimiga Gawnggan, the waterhole where the women came to the water of that special place. I follow the line of my vision along a silver creek that flows into the estuary towards the sea. I know it now as Ganaygal Creek where the women made their digging sticks from the grey myrtle, the ganayga tree. I can cross my digging sticks, for my work is done (2010:223).

These stories and many similar ones recount the cultural and spiritual significance of Moonee Beach and the associated Look at Me Now Headland and Ganaygal Creek to Gumbaynggirr people and the interconnection of this cultural landscape to the broader Coffs Harbour locality.



Figure 10. Moonee Beach where the freshwater meets the sea.

(Source: M. Sutton)

An early ethnohistorical account by Eugene F. Rudder also documents **Coramba** as the site where he witnessed traditional ceremonies and initiation of ‘Coperin’, the initiation of youth into men. Rudder’s account is detailed and occurred by happenstance when hunting for lost cattle with a friend (Rudder, 1899). Rudder’s accounts a gathering of Elders and family members in a detailed initiation ritual and ceremony that involved dance, ceremonial painting and costume and songs. These stories indicate that Aboriginal occupation occurred over millennia, and countless generations who have passed down cultural knowledge from Elders, demonstrating the cultural significance of these places.

Gatherings and Ceremonies

Arrawarra Headland is steeped in cultural, historical and spiritual significance and has been used for millennia as a place for storytelling and gatherings, indeed, ‘Arrawarra’ mean ‘meeting place’ (Thomas 2012). The headland is also an important men’s rainmaking site. **Guluun gaamnga** or ‘increase-the-rain ceremonies’ are known to have taken place on the Arrawarra Headland, however knowledge relating to these ceremonies are confidential (Arrawarra Sharing Culture: Fact Sheet 2). Rain increase ceremonies are also known to have occurred at the cave sites at **Look At Me Now Headland** (NSW DECC 2009: 6).

Increase sites are places special to the welfare of certain species and places where ceremonies were performed in order to stimulate the spirits, often by inserting a stick into the site and communing with the spirits or totem animals (Creamer 1980). ‘Totems are animals and natural elements that have special meaning and purpose to Aboriginal people’ (COCH 2019). Totems can represent an individual, family, clan or nation and are generally inherited. The purpose of the totem system is to provide identity, connection and

responsibility to other people and to the natural world to maintain a sustainable lifeway (COCH 2019). The sea is considered a shared totem of the Gumbaynggirr Nation, and sea animals are common totems in the Coffs Harbour region (COCH 2019). **South Coffs Island (Booyoonmeera)** was an important increase site for the red-browed finch (Survey of Aboriginal Sites in Coffs Harbour: 4). The story told by Elder Tony Buchanan was that there is a special rock hole on the island where the increase ceremonies would take place, by inserting a stick, and that the island was also a place of healing where the sick were sometimes taken (Survey of Aboriginal Sites in Coffs Harbour: 5).

Mary's Waterhole (Mimiga Gaungan), whose Gumbaynggirr name means 'beautiful mother spirit' is a significant women's site which was traditionally used for maternal (birthing) and healing purposes (Larder *et al.* n.d.). Inland of Woolgoolga, the site is an uncommon feature of the landscape being a waterhole on the peak of a ridge. The site was used for maternal and healing purposes and drinking from the waterhole is strictly forbidden as is the presence of men at the site. The waterhole is considered a significant mythological site and is associated with spirit women (Lardner *et al.* n.d.).

Yellow Water Holes (culturally restricted site)

To be detailed following completion of Big Move No. One – Incorporate Women's Perspectives of the Coffs Harbour Aboriginal Cultural Heritage Management Plan.

Mortuary Practices

There is comparatively little information about the mortuary rites of the Gumbaynggirr people prior to European invasion, however archaeological evidence and ethno-historical accounts from the Coffs harbour area and the broader NSW North coast region provide some insight into burial practices. Contracted inhumations were common whereby bodies were generally wrapped in bark, sometimes with limbs tightly tied, in a sitting or crouched position and placed upright (NSW Department of Planning. 1989:16). Limb breaking or tying was used to discourage the spirit of the person returning to the body, and evidence for this practice was found historically in the case of three burials at Tabulum west of Lismore (Byrne 1996). Two-stage burials, which involved initial de-fleshing of bodies through exposure and/or temporary burial, followed by 'bundle burial' where the bones were collected, wrapped and buried or placed in caves is also known to have occurred in the greater northern NSW coastal region (NSW Department of Planning. 1989:16). However, there is little evidence for this practice in the Coffs Harbour area and cave burials are not known to have occurred at the time of European invasion (NSW Department of Planning. 1989:16). Cave burial sites have been found in the Richmond-Clarence area north of Coffs Harbour, and this suggests that burial practices underwent change through time, even prior to the European invasion (NSW Department of Planning. 1989:16).

Burials are sometimes placed in middens and in coastal environments such as sand dunes, as sand is soft and easy to dig (Collins 1993:3). According to Uncle Milton Duroux "nine times out of ten you have a burial [in the midden] so you pay your respect" (Arrawarra Sharing Culture: Fact sheet 7). Burials within middens, as well as sand dunes, may be of individuals, small groups or larger burial grounds which belonged to clan groups (e.g. Haglund 1986, McBryde 1977). There are many countless examples of burials in sandy environments across the study area, including Moonee Beach, Corindi and Red Rock. It is suggested that people of power or importance were buried alone to protect the spirits of other bodies from the danger of the spirits of these 'clever men' (Thomas 2012).

Graves were often marked, sometimes by carved trees, stones or earth mounds (NSW Department of Planning 1989:16). Dendroglyphs are designs carved into trees and it was noted during the time of European invasion that Aboriginal people in many areas of NSW marked graves in this way to identify or commemorate the dead (Thomas 2012). Tree carving for this purpose continued into the late 1800s, but these traditional practices changed as Aboriginal people became increasingly marginalised due to the European invasion and replaced with other customs including using symbolic or decorative seashells as markers in coastal areas (Byrne 1998: 11). Thus, belief systems evolved with European invasion, and traditional rites, such as smoking ceremonies and bundle burials, and Christian rituals, were used concomitantly (Thomas 2012). An example of the emergence of new mortuary practices after European contact is the placement of grave goods introduced by Europeans alongside traditional items, including flaked glass, coins, crockery and clay pipes (Byrne 1998: 11). As time passed Christian burial practices increased and Aboriginal people would begin using designated cemeteries with extended burials, coffins and headstones. The children's cemetery at **Stuart's Island**, a historic Gumbaynggirr farming reserve on the lower Nambucca River, was destroyed by the construction of the golf course in the 1960s (Byrne 1998:11). The disturbance of both traditional burial sites and graves and historic cemeteries has caused unimagined distress to Aboriginal communities throughout Australia.

CONTACT AND INVASION TO PRE-1973

Contact and Dispossession

The first point of contact between Aboriginal people and Europeans in the Coffs Harbour region is unknown, however interactions between Gumbaynggirr and the invading Europeans likely began in the early 1840s in the Corindi area (relatively late in the timeline of European colonisation of Australia) and even later in the surrounding areas (Goulding 2001a:41). This was mainly due to the relatively inaccessible terrain of the region, with very few easy sea to land access points, no navigable rivers between the Bellinger and the Clarence and swampy creek crossings and estuaries in the coastal lowlands and beaches, as well as the Great Dividing Range supressing access from the west (Goulding 2001a:41). District Surveyor Clement Hodgkinson noted the deficiency of open grazing country (an important drawcard for early settlers) due to the “rich luxuriance of the vegetation” (Hodgkinson 1844). Additionally, Gumbaynggirr coastal groups initially had access to sufficient resources without relying on European interaction (Goulding 2001a:61-62; Massie 1843:651-52).

Cedar-getters and several squatters had begun to settle the Bellinger River valley by 1841 and the first pastoral outstation in the Coffs Harbour region was built at Corindi in 1848. As European invasion of the region gained momentum and freehold land was made available to settlers, it precipitated the construction of fences, farms and houses which impacted the ability of Gumbaynggirr people to travel customary routes, move from camp to camp and access traditional resources (Arrawarra Sharing Culture 2009: Factsheet 1). As a result, the lives of the Gumbaynggirr people were permanently transformed as “their culture and intimate attachments to landscape that had evolved over thousands of years would be undermined by pressures of space and inter-racial tensions, the legacy of which can still be felt today” (Goulding 2001a:43).

Conflict

Interactions between Gumbaynggirr and Europeans ranged from mutually beneficial to openly hostile. Massie notes that Gumbaynggirr people avoided early settlers, and in the Bellinger and Nambucca Rivers area and that this avoidance stemmed from violence that had previously been shown to them (1843). It is unclear when the first violent encounter between Europeans and Gumbaynggirr people occurred. It is possible Gumbaynggirr people were involved in an 1840 attack of a shepherd/hutkeeper at Glenugie Station, south of Grafton by some Aboriginal men (from the Macleay region) and the subsequent retaliation by white settlers led by Crown Lands Commissioner Major Oakes (Goulding 2001a:41). The retaliatory group supposedly overtook the Aboriginal party ‘somewhere about **Corindi**’ and were ‘severely punished for their deed’ (Clarence River Historical Society 1997:47; Goulding 2001a:41). Although unable to be verified, given the location of the attack ‘somewhere about Corindi’, it is possible that innocent Gumbaynggirr people from the Corindi area may have been scapegoated (Clarence River Historical Society 1997:143; Goulding 2001a:41).

During the 1850s to 1870s violence between Aboriginal groups and Europeans increased as settlement of the Coffs Harbour region intensified, and pressure was placed on access to traditional land and resources. Tensions between cedar-getters and the Gumbaynggirr increased over this time particularly in the Grafton area to the north and the **Bellinger River** area where cedar-getters were forced to withdraw to the Macleay River area to the south (Yeates 1990:15). These attacks and encounters led to retaliation by settlers and the vengeance was severe (Yeates 1990:15). Colonisation of Australia was defined by the violence wrecked upon Aboriginal people and massacres were used by European invaders

as a means to ‘rid the land of its indigenous inhabitants’ (Goulding 2001a:62). It is likely that many massacres and attacks on Gumbaynggirr people have gone unrecorded because of the simple fact that no one survived these events to remember them (Goulding 2001a:62).

A massacre that occurred in the late 1800s in the vicinity of Corindi and Red Rock, known as the **Red Rock massacre**, has left an indelible mark on the descendants of the survivors of this horrific event. The massacre is said to have taken place at a camp on **Casson’s Creek near Corindi** where men described as “troopers” attacked the people, including women and children. From that location men were driven to Red Rock and forced from the cliff edge or shot. The story of the massacre has been passed down the generations by the survivors (Goulding 2001a:61).

Elder Tony Perkins remembers the following story about the massacre:

Somewhere between Blackadders Creek and Casson’s Creek all the creek beds were full of those reeds and stuff and these policemen came along on horses. And she said all the men were there and the women, they were washin’ a’ that sort of thing. And she reckons that’s where, she said they shot that man, men there. She reckoned that when they chased them, they went down through to Red Rock and she said the men was goin’ across, swimming across the river there. And she said up here where they started and down there, she reckons, she’s told me, she said the water it was red, just red, where they used to shoot ‘em when they were in the water tryin’ to get to the other side. She said they shot them in the water, and she said that water was just red, it was blood in there. She grabbed the baby, and the women they hid in these rushes on the creek banks. But she reckons it was the worst thing she ever seen in her time, and that they just came along and started shooting. It was red in the river, where they tried to get across the river and the only reason why they survived was because under Red Rock headland is a cave that comes back out and the cave actually did go all the way back under Red Rock to Jewfish point, it came back out and the men actually got around into there, went under and came back up and that’s the only way most survived. (Smith et al. 1993:5)

The murder of most of these families was devastating and their ability to continue to live on country was dramatically further devastated. Descendants of the survivors acknowledge this was a turning point for their people and their ancestors did not return to Red Rock and Corindi area until the early 1900s (Goulding 2001a: 62). In addition to Red Rock having been an important meeting and ceremonial place, Red Rock or ‘Blood Rock’ is considered a sacred site and Garby Elders regularly pay their respects to those who died at the Red Rock Massacre. A memorial at Red Rock Headland was erected to remember the massacre and pay respect to the victims and survivors, the memorial reads thus:

In memory of the victims and survivors of the Blood Rock massacres. Understanding their sacrifice will make us stronger.

We as Gumbaingirr people have survived many conflicts over ownership of our traditional lands, including a massacre where many were driven off the headland at Red Rock (Blood Rock).

Gumbaingirr descendants, especially women, still avoid this headland. The significance of this place and the rebirthing of our culture will never be forgotten.

The pressure on access to traditional lands and resources as well as declining populations, particularly of marriageable women, due to disease and violence may also have seen an increase in conflict among Aboriginal groups as social structures broke down (Campbell 1978; Goulding 2001a:50). Walter Harvie was the first white settler in the Sawtell area and had a camp at **Bonville Creek** (Bonville Reserve) between 1863-65 before moving to **Coffs Creek** in 1865 (Goulding 2001a:48). Whilst camped at Bonville Creek in 1863 Harvie witnessed an Aboriginal inter-tribal fight, one of the earliest recorded sightings of such an event in the area, at what is now **Bartlett Park**, Sawtell (State Heritage Register Website, Park – Bartlett Webpage).

The park is situated on one of the highest points in the landscape and historically would have provided an excellent outlook (State Heritage Register Website, Park – Bartlett Webpage). The site was clearly of importance to the Gumbaynggirr people, to have been used for traditional fights, however there is little information about the full significance of the site. Other inter-tribal fights and preparations were also witnessed at North Beach in the 1880s involving approximately 1,700 people, **Bucca Creek** in 1883, and a **Poundyard Creek, Woolgoolga** in the late 1800s, among others (Goulding 2001a:50).

Economies

Despite the often violent and fraught nature of relations between Gumbaynggirr people and settlers, Aboriginal people were also known to work with these people. Interactions characterised by exchange of goods and labour were evident in the early settlement period and the Gumbaynggirr people were involved in the labour market and contributed to the local economy from early on (Goulding 2001a:69). The first of these interactions were Gumbaynggirr working with cedar-getters from as early as the 1860s. The cedar-getter Walter Harvie who had camps at **Bonville Creek** and **Coffs Creek** from the early-mid 1860s, recalls employing Aboriginal people to watch his bollocks, clear tracks for cedar-getting and act as lookouts (Goulding 2001:48). One such camp at Coffs Creek was formerly at 24 Orlando St, Coffs Harbour (Figure xx).



Figure 11. “Possibly Aboriginal camps at the south side of Coffs Creek, Coffs Harbour, 1920s” believed to be 24 Orlando St, Coffs Harbour, taken very close to the beach.

(Source: Coffs Harbour Regional Museum)

As coastal regions began to be settled in the 1860s and 1870s, European land-use practices intensified, and sugar cane and banana farms were established in the region. Aboriginal people were employed on sugarcane farms at Korora, established by James Small (established 1872) and Hermann Rieck (established 1874), who also introduced bananas to the region in 1881 (England n.d.; Goulding 2001:62). The Daily Examiner, Grafton, 22 September 1954 records the use of Aboriginal people from **Burnt Bridge settlement**, Coffs Harbour camps and Ulugandhi Island to assist labour shortages in the cane fields of the Clarence region and due to them working “exceptionally well getting out their quotas” to assist with the CSR Harwood sugar mill maintaining operations, additional Aboriginal labour was being sought. Other farms that were known to have employed Aboriginal people included the **England property** at **Deep Creek**, **Eugene Rudder's**

property at **Coramba**, and the **Skinner's property** at **Moonee Beach** (England n.d.; Goulding 2001a:69; Walter 1927). At the Skinner's property at Moonee Beach in the 1880s “the only times they (Aboriginal people) came near was when they came to ask for flour, tobacco or tea” but later “about a dozen or so used to help out occasionally on the farm” (Holder 1984:20). Similar cooperative interactions occurred at the England property at Sawtell, where Gumbaynggirr provided fish to the England family, who employed people to clear scrub with payments in “fishing lines and hooks” (England n.d.; Goulding 2001a:62).

The story of Leo Appo, Champion Wood Chopper

World champion wood chopper Leo Appo was born in Tweed Heads, NSW, in 1890 and passed away in 1969 and is buried in the Coffs Harbour Cemetery. Leo was a world-famous axeman in a time of severe discrimination. In 1922 he was advised to enter the Royal Easter Show Championships as a New Zealander in the belief that he would face less prejudice that way. Leo Appo won numerous events at Royal Easter Shows in Sydney between 1920 and 1930, including the 1928, 1929 and 1930 Commonwealth championships for the 15-inch diameter log. His graceful style, coupled with his all-round ability, made him an attraction wherever he appeared. Appo held the world record for tree-felling and for the 15-inch underhand event. He was an active axeman until 1948 (IDIDJ Australia, Facebook page, Fairfax media photographs 1930s circa and Picture Coffs Harbour photographs, Sunday Times, 7 April 1929 and The Telegraph, 20 April, 1929).



Figure 12. World champion wood chopper Leo Appo chopping wood while standing on a man lying on a bed of nails, New South Wales, 1933.

(Source Fairfax Media, National Library of Australia)

General farm work included collecting fresh food, clearing tracks and paddocks, shepherding, milking and planting crops (Goulding 2001a:69). Historically Gumbaynggirr people also engaged in work as domestic

labourers and cleaners and ward assistants in hospitals, banana and sugar cane farm labourers, pea pickers, millworkers, railway fitters and gate controllers and labourers on the goldfields (in the Orara Valley) (Goulding 2001a:69). Aboriginal people were regularly poorly remunerated and worked in low paying, laborious jobs due to the lack of educational opportunities and inherent inequity of the European social and economic system (Goulding 2001a:70). Government rations were known to have been distributed to marginalised Gumbaynggirr people living in shanties during the late 1800s to early 1900s (Goulding 2001:51; Yeates 1975:196).

Traditional hunting, fishing and collection of wild food resources was nearly essential to supplement diets based on government rations and what could be bought with meagre wages and continued from the time of contact. These food resources included plants such as pigface and lillypillies and animal species such as fish, turtles, parrots, echidnas, rabbits, snakes, oysters, crayfish, crabs, pipis (Goulding 2001a:71). The importance of access to traditional food resources is evident in the vast number of remembered resource sites and the continued emphasis on fishing as both a recreational and subsistence practice (English 2002).

Missions and Reserves

Historical population numbers are frequently difficult to determine, however, it appears that by the late 1800s the number of Gumbaynggirr people in the Coffs Harbour region had significantly declined (Goulding 2001:48). By the late 1890s, the Skinners at **Emerald Beach** noted that the 50 strong group of Aboriginal people who regularly camped on the property disappeared, and only small family groups or individuals passed through (Holder 1984:20). This apparent decline in population may have been related to the violence and disease inflicted upon the Gumbaynggirr with European invasion but could also be related to the government forcing Aboriginal people onto reserves established in the area from the 1880s (Goulding 2001:48).

In early 1850, 35 Aboriginal reserves were established across New South Wales pastoral districts by Governor Fitzroy for Aboriginal people displaced from their land by growing conflicts with encroaching European settlers (Goulding 2001a:46). After the increase of selectors encroaching on traditional lands with the introduction of the *Robertson Land Act* in 1861, wetlands, coastal and river frontages and headland areas and valleys became increasingly encroached upon and restricted access to Aboriginal people to access and live on country (Goulding 2001a: 50). In 1861, the town reserve at the future Coffs Harbour was surveyed and 960 acres set aside. In 1863, a permanent settlement was established at **Bellingen** and the **Orara Valley** started to open as settlers moved in from the north during this decade (Goulding 2001a: 50). With increasing violence, conflict and diseases impacting Aboriginal communities within the encroaching settlements, in 1883 the NSW Government established the Aborigines Protection Board to control Aboriginal people and their movements. Reserves were established at Grafton (10 reserves were established in the 1880s and 1890s) and **Yellow Rock** near Urunga (which is south of the Coffs Harbour LGA). Other reserves established nearby outside of the LGA included Baryulgil, Kempsey, Bellbird and Nambucca (Stuart's Island). **Bellbrook** reserve was gazetted in 1883, **Burnt Bridge** in 1898 and **Nymboida** in 1910 which were also within proximity to the Coffs Harbour region. These reserves and institutions provided food, shelter and other types of resources which were vital with the lack of land access from encroaching settlers to country (Goulding 2001a: 50). Impacts from settlement increased over the early 1900s transforming parts of the landscape and continuing to impact access to traditional hunting grounds, resources and ceremonial places.

In 1883, **Stuart Island** within the Nambucca Shire Council area, was declared an Aboriginal reserve and southern Gumbaynggirr people were moved from **Cow Creek** to Stuart Island (Girr Girr) within

Nambucca Shire Council area (Somerville and Perkins 2011:168). In 1952, the Lands Department declared Stuart Island, a recreational reserve and it was later turned into a golf course, forcing people to move again into Bellwood Reserve or as it was referred to as “the Mish” (Somerville and Perkins 2011:168). Stuart Island was an important cultural place with known burial and ceremonial grounds as well as a meeting place for Elders to gather from Armidale, Kempsey to the north and the Bundjalung people, to “come here, sit down under that there, smoke their pipes, talkin’ the lingo” (Somerville and Perkins 2011:169). Many families are interconnected to Girr, and their families had lived, grown up, camped and were buried on the island, even when they were moved to the mission in 1952 frequent visits and stories continued connecting people to Girr (Somerville and Perkins, 2011:170). A detailed women’s oral history and heritage study completed by NSW NPWS includes memories of life on Stuart Island and is called *Nambucca, Aboriginal Women’s Heritage* (2003). This study (although outside the project area) includes the memories of female Elders from the Buchanan, Flanders, Perkins, Jarrett, Williams, Moylan, Davis, Cohen and Walker families who are connected to the project area. Auntie Valerie Smith Cohen tells of how women that grew up on Stuart Island mission had connections to women’s places within the Coffs region and after leaving the mission continued to reconnect to these places as they are important to them not only culturally but spiritually:

*There’s a birthing place here at **Yarranapini**. And there’s one out at **Thora** out the other side of **Bellingen**, going up to the **Dorrigan** Mountains. And up at **Mary’s Watering Hole (Wedding Bells Forest, Coffs Harbour)**. That’s a very special place for us. It’s a healing place for women. Young and old. Auntie Jesse and I and a couple of elders from Armidale wanted to go to be initiated and Auntie Jesse and May, they can do that, and I can help. Auntie Jesse still does it. It’s just a natural way of life. You know the smoking and the water and the earth and all that. This Sunday I’ll be sixty-six and I’m still learning about my Aboriginal background in my old age (NSW NPWS, 2003:2-3).*

Goulding’s historical analysis only found “minimal information... on the lives of Aboriginal people from the turn of the century until the 1930s” (2001a:51), although analysis today of online digital archives such as Trove shed light through primary sources about life from that time. There is documentation between 1880 and 1911 Aboriginal people were receiving rations from G. W Marles in Coffs Harbour. According to Yeates, these people: “... camped in little shanties on the hill where the Catholic Presbytery is now. There was a burial on the hill” (2001:51). Similarly, an additional historical source with information from the archives of the North Coast Times provided by Nathan Brennan, CEO of CHDLALC also supports this source, and a burial of an Aboriginal man named, Simon, who was buried on the hill and lived in this camp. Simon died after a fight at **Kangaroo Creek** between the Bellinger and Clarence Aboriginal clans. Coffs Harbour Coast Advocate, January 19, 1956, also provides a firsthand account of this burial on the hill near the Catholic Presbytery and accounts the names of several witnesses to the burial. This location may be **12 Gordon Street, Coffs Harbour**, which matches this account as a hill where the current Catholic Presbytery is located.

There is still evidence that Gumbaynggirr people returned to country despite governmental attempts at control, such as near **Corindi**, Garby Elders recount returning to their lands in the early 1900s, including the Skinner and McDougall families (Goulding 2001a:51, Somerville and Perkins, 2011:170, Beck and Smith, 2003). Aboriginal families who remained on the Aborigines Protection Board stations, lived in constant fear of their children being forcibly removed by the State, as Goodall discusses the concerns of Aboriginal parents at the Grafton and Nymboida stations in 1915 about the Board’s kidnapping of their children (Goulding 2001a:51-53). Resistance to this practice was demonstrated by Aboriginal families leaving these stations (leading to the eventual closure of Grafton and Yellow Rock mission station due to population loss) and in voicing their concerns in local newspapers such as the Grafton Argus (cited from Goulding 2001a:53), Daily Examiner, Grafton and Coffs Harbour Advocate.

Despite this resistance, in 1939, the Aborigines Welfare Board replaced the Aborigines Protection Board and in 1940 new legislation called the Aborigines Protection (Amendment) Act 1940, translated powers to managers of reserves and the police to pursue “a policy of assimilation that would interfere at every level of Aboriginal peoples’ lives” (Goulding 2001a:53). According to Goodall, the Aborigines Protection Board “had been happy if adult Aboriginal people could demonstrate economic independence, and until 1936, refused to have anything to do with Aboriginal people who were not living on reserves”.

The Aborigines Welfare Board, however, was a greater force of government intervention and interference which included constant surveillance by local police and welfare committees. Interference which was demonstrated through the issuing of Exemption Certificates that enabled the recipient to stay off a reserve. Goodall argues that “Exemption Certificates” were allocated by the Aborigines Welfare Board on the condition that the Aboriginal recipients could convince the Board that “they had cut themselves off, It seems, then, that for those people who had negotiated, in one way or another to stay off government reserves” (Goulding 2001a:53).

On 2 June 1950, The Daily Examiner, Grafton documents attempts by Coffs Harbour Town Planning Committee to establish a reserve to again move Aboriginal people off country and control their lives and movements:

The Coffs Harbour Town Planning Committee has adopted a suggestion that an area of land east of the Pacific Highway between Paik Beach road and Macauley's Headland road, should be set aside for development as a reserve for Aborigines. The Town Planning Officer, Mr. G. R. McRae said that no other location would serve as well. The proposal would be placed before the Aborigine Protection Board for approval. The proposed deviation of the Pacific Highway would mean that the reserve would not be fronting a highway. It was close enough to the town to permit the occupants to live normally but was sufficiently remote to obviate the problems ' which the existing camp area in Gordon Street were causing. The committee also endorsed the reservation of an area of about 20 acres at the intersection of the Pacific Highway and Macauley's Headland road as a park. _

This account and similar accounts in the Coffs Harbour Advocate, Tuesday 22 May 1951, Friday 25 April 1947 and Friday, 22 October, 1948 demonstrates the local implementation of the State’s policies and the forms of control and surveillance of Aboriginal people that existed during that time. These accounts also demonstrate the continued resistance of Aboriginal people to move into these reserves and be under the gaze of State control. As noted in the Coffs Harbour Advocate, Friday 22 October 1948; despite the Aborigines Protection Board and local State and police attempts, to move Aboriginal people off country in camps in Coffs Harbour, “additional camps are being erected each week. They have encroached onto **Coff Street** and are within a few feet of dwellings on the southern side of the street”. As relayed in this account, Aboriginal people continued to brazenly stand up for themselves and their rights to land by placing camps immediately adjacent to non-Aboriginal housing encroaching on their traditional land despite State and local opposition.



Figure 13. Photograph of Burnt Bridge and Yellow Rock Mission Station 1916
(Source: CHDLALC Files)

Yellow Rock (which is within Bellingen Shire Council area) was an Aboriginal Reserve, near Urunga, and one of the main foci of government influence on Aboriginal people of the Coffs Harbour LGA in the nineteenth century. Very little research has been conducted into the history of this locality. There are many people still living in the area who have strong attachments to this landscape. (Goulding 2001a:68). Oral histories of Aboriginal families who lived at Yellow Rock are at AIATSIS and were transcribed by David Hopkins in 1980. A map of the Yellow Rock Reserve is included in the South Bellingen and Raleigh charting maps of 1933 (Department of lands 1933).

Early records do exist indicating some insight into mission life, one newspaper article feature “Real Australian” in *The Coffs Harbour Advocate*, 30 June 1933, documents a wedding:

*Real Australian music, in the form of a gum leaf band, played the Wedding March for an aboriginal wedding at **Yellow Rock Reserve, near Urunga**, a few days ago. Robert Silva and Mildred Bartholomew were the contracting parties, and Rev. O. N. Manny (Church of England) performed the ceremony. Two bridesmaids and two train bearers attended the bride. More than 50 guests attended the breakfast, and for the festivities that followed an aboriginal jazz band supplied the music on violins, banjos, guitars and gum leaves, the instruments being mostly constructed by the aboriginals (sic) themselves.*

Spiritual life and belief in traditional customs continued on the reserve as demonstrated in a feature in the *Coffs Harbour Advocate*, 2 July 1937, where due to a medicine man stating eight deaths were due to a curse and were so influenced moved out of the mission and camped at Burnt Bridge, deserting the station. The same feature describes the reserve at that time at Yellow Rock as:

“a mission station under the Aborigines Protection Board for many years, with an officer in charge and a special school for the aboriginal (sic) children. On any Sunday they could be seen either walking or boating up the creek to North Beach for fishing and bathing.

Another article in *The Sun*, 11 October 1927 documents Aboriginal people coming from Yellow Rock Reserve into Urunga to vote Labour in the elections, despite not being on the electoral roll and still voting and demonstrating an active political voice.

Photographs of this period and Aboriginal people at Yellow Rock and Burnt Bridge School are featured in *The Ronald Rose Collection: community scenes from New South Wales and Queensland*. (1963) which are held at AIATSIS. The Coffs Harbour Regional Museum and Coffs Harbour City Library’s *Picture Coffs Harbour Collection* contains photographs as well of Friday’s Creek, named after a Yellow Rock Aboriginal man, Friday, presumably who may have worked in cedar cutting, as the location appears to be used for logging.



Figure 14. Aboriginal housing at Happy Valley
(Source: CHDLALC Files)

Camps – Resisting the State

Goulding studied significant Aboriginal Historical sites in the Coffs Harbour region and determined that camps and living places were the dominant type of site (with over 132 places recorded), with the majority of the camps dating between the 1940s to the 1960s, however some camps were remembered from earlier periods with the earliest in the 1890s (2001a:63). Goulding notes that “camps appear to represent natural reference points that enabled [Aboriginal people] to orientate their historical, cultural and familial ties with the landscape” (Goulding 2001a:63). The links between camps and other sites such as resource procurement sites and workplaces, likely extended to other traditional associations including ceremonial. The continued use of camps also allowed families to resist government control through forced removal to reserves and missions as noted earlier.

Goulding (2001a:64) made the following observations about camps:

- there tends to be clusters of discrete living areas, usually shacks;
- this communal approach is reflected by the presence of at least several families who are usually related in some way;
- single men predominantly occupied those camps recorded as a single living area;
- the majority of camps appear to have been located on crown land;
- permissive occupancies were only recorded in the Corindi area;
- some camps were occupied seasonally, as a response to availability of food resources but also for recreation purposes (as with the Red Rock summer camps);
- most camps recorded were situated within 1-2 kilometres of the coastline and near a supply of fresh water;
- camps further inland tend to be on public land in or near towns where there were water supplies (creeks, spring or tap); and
- a significant proportion of camps were situated either at a place of work (for example on a banana plantation or in a forest) or in walking distance.

The tribal group (Garby Elders) who occupied the lands and seas from Moonee in the south, past Wooli in the north to the eastern bank of the Orara River in the west largely avoided forced removals until the 1930s by staying in ‘no-man’s-land’ (Arrawarra Sharing Culture 2009: Factsheet 1). From at least the early 1900s different locations around **Corindi Lake** were used as camping places and the lake is considered a significant cultural landscape by the Garby Elders (Goulding 2001a:64). By the 1930s the Garby Elders were forced south from their camp on **Red Rock River** to camp at **Threepenny Gate** near Corindi (adjacent to where the present-day Yarrawarra Aboriginal Cultural Centre is located) (Arrawarra Sharing Culture 2009: Factsheet 1, Brown and Yarrawarra Aboriginal Corporation 2000). After ten years camping in this area, they were forcibly moved to the banks of **Pipe Clay Lake** (also known as **Corindi Lake**) at Corindi Beach. This likely refers to **Fig Tree Camp**, situated on the west side of Corindi Lake. This camp was used by The Flanders, McDougalls and Taylors from the 1930s to the 1950s (Murphy *et al.* 2000: 33). The Flanders moved there from Halfway Creek camp and lived in a tent and bark houses (Goulding 2001b inventory number 124). South of here a camp located inland from **Arrawarra** used from the late 1890s to the early 1900s. Tony Perkins suggested that they were related to gold mining which was first discovered at Nana Glen in 1881 and was being mined from shafts north of Emerald Beach by one Frederick Fiddaman (Goulding 2001a:65; Holder 1984:23).

Other important camp sites from the earlier contact period include a camp at the **Junction of Orara River** and **Bucca Bucca Creek (Nana Glen)**. This camp was an apparently an important camping area for the clan group known to camp at Moonee Beach. It is unclear if this is the same camp known as **Bagawa Meeting Place** which was a place that the group from Moonee Beach would visit during the summer months. Holder states ‘in the Bagawa area they would hunt along the streams and up into the mountains and forests where food was plentiful’ (1984:20). According to England (1976: 46), Bagawa was the largest camp for Aboriginal people in the Coffs Harbour district during the years after settlement. **Billy of Bagawa** was remembered by the Skinners from Emerald Beach as a senior tribesman who wore a brass ring from a ship (Holder 1984: 21). These observations would have been made in the late 1800s. A photograph of **Bagawa George** is also held in the Coffs Harbour Regional Museum dating c1890s.

Goulding (2001b inventory number 215) also recorded the **Nana Glen Bush Camps** of which Berzins notes ‘in the early 1900s some Aboriginal people in Nana Glen lived in bush camps’ (1996:43). These may refer to the camp/s above or be part of a cluster of important inland camps in the Nana Glen area. An article in the Grafton Argus and Clarence River General Advertiser, Friday, 22 August 1919 records at least forty Aboriginal people camping at Nana Glen, who had survived epidemics of introduced diseases. Goulding notes that ‘it is unclear at this stage whether the twentieth century camps in the area had links with these earlier attachments’ (2001a:65). There is obvious historical records as well between Aboriginal people living in camps also playing sport or participating in celebrations and events in the early twentieth century. For example, records of Aboriginal runners participating in the Bellingen and Urunga Boxing Day celebrations and annual races is documented in the Clarence and Richmond Examiner, Saturday 11 January 1913 and welcoming dignitaries from England such as the Duke of Essex.

Another important camping place was the **Happy Valley camp**. This camp was occupied by at least the 1930s was formed along the railway line near the Coffs Harbour Jetty, south of the Coffs Creek estuary. The settlement spread across approximately a kilometre and was comprised of numerous shacks or tin huts occupied by 6-12 people (Goulding 2001a:65; Goulding 2001b inventory number 130). Families from Bundjalung and Dunghutti language groups settled in and around these camps, which acted as gathering places that connected Aboriginal families to the area (COCH 2019:7-8).

Table 2 provides a summary of numerous locations from the 1890s to 1950s which were family camps

including **Charlesworth Bay, Diggers Head, Valla, Bundagen Headland and Korora** but not limited to. Many camps are also interconnected to traditional camping areas, resources areas/fishing and hunting grounds or to areas of work and industry during this period.

The story of Evelyn and Andrew Ferguson and Ferguson's Cottage

Ferguson's Cottage is an ageing weatherboard and corrugated iron house with ocean views and is regarded as the site where reconciliation began in Coffs Harbour due to the recognition to save this house from removal and handover of ownership and its subsequent heritage listing on the City of Coffs Harbour's Local Environmental Plan and State Heritage Register for conservation. The cottage belonged to Elder and matriarch **Evelyn 'Granny' Ferguson** and **Andrew Ferguson**. For many years, Granny Ferguson acted as advocate for Aboriginal people, dealing with police and Aboriginal welfare and education issue, caring for children and fighting racism and Aboriginal people in the 1950s to 1960s. Granny Ferguson's particular strengths were noted as her "ability to solve problems within the community before they got out of hand" and was known to be "brimming with love and care" (Coffs Coast Advocate, 2005, State Heritage Register Listing Sheet).

Ferguson's Cottage was seen as "a safe haven for many Aboriginal people either from the community or on those passing through Coffs Harbour while travelling up and down the coast" (State Heritage Register Listing Sheet). Generations of the Ferguson's continue to reside in the cottage, and today the legacy is still carried on by members of the Ferguson family who advocate for Aboriginal people's rights and welfare within the region (State Heritage Inventory Listing Sheet). Built during the early 1900s as a Public Works office, the cottage was used by workmen building the southern harbour break wall. During the 1950s, **Andrew Ferguson**, a ganger and works supervisor for the department, gained permission to occupy the 'office' as a family home for over five generations. In the submission to the State Heritage Trust, it was stated: Generations of the Ferguson family continue to live in the cottage, "because they don't want to leave their traditional homeland" and are deeply connected to this home (Source: Deans, 2009). The CHDLALC propose to put in a bush tucker walk that would start at Happy Valley and end at Corambirra Point. The area where the cottage is located is also a traditional ceremonial site with archaeological and cultural potential (SHR Listing Sheet).



Figure 15. Ferguson's Cottage (Source: SHR Listing Sheet)

Major camps were located at **Fitzroy Oval** on **Coffs Creek** in central Coffs Harbour, **Coffs Harbour Cemetery**, the **Old Camp**, **Yaam Nguura Jalumgal** close to the centre of Coffs Harbour, the **Coffs Harbour** showground, and on the other side of the creek past the cemetery, around the botanical gardens and across the industrial area (COCH 2019 7-8, Coffs Harbour Advocate, Friday, 20 January 1950). These camps came about in the mid twentieth century as young Aboriginal men came to Coffs Harbour searching for work on the banana plantations and later brought with them their families and built 'humpies' (shelters made from waste timber, sugar bags and old tin sheds) in these areas (COCH 2019:7-8). The economic hardships caused by the 1930s depression also saw the proliferation of shanty towns in Coffs Harbour, housing both Aboriginal and white working-class people (Goulding 2001a:54).

Despite attempts by the State through the Aborigines Welfare Board to move them away from these places, families resisted this control. In 1956, the Board completed eight cottages at **Wongala Estate** on the Pacific Highway, several kilometres north of town and some families moved into this accommodation as it became available. Some Aboriginal families from the Coffs Creek and Happy Valley camps were forced to relocate into public housing at Wongala Estate or Housing Commission homes later that same decade despite resistance (COCH 2019 7-8).



Figure 16. Railway line and Happy Valley Camp c.1916. (Source: CHDLALC)

Fitzroy Oval camp was the site in the 1940s where large numbers of Aboriginal people started to congregate on the southern side of Coffs Creek at the end of Gordon Street (present day Fitzroy Oval). According to Becker (nd.:17), the increase in numbers of people in Coffs Harbour was a response to the labour shortage owing to the war. Aboriginal men were required on banana plantations as a result of this labour shortage. Families living at the camp in the 1940s and 1950s included: Fred and Una Bugg, Roger Illes, The Gundy's, Marie and John Beckenridge, Richard (Dicky) Button, The Cromlen's, The Ferguson's, Liz Laurie, The Hoskin's, Frank Morton, Aunty Sharlett and Ernie Hinton, The Hart's, Fred and Aldry Buggs, Adelaide Carberry, Venice Long, The McDougalls, The Gomes, Judy and Elwin Kelly, Minnie Smith, Rosie Craig and Uncle Lou, The Ritchie's Daisy Quinlan Fred Cavanah Burnace Nixon The Ferguson's, George and Thelma Cowan, Jack Flanders Snr, and Thomas Flanders Snr (Goulding 2001b).

According to Nan Marie Edwards, “the camp at “the swimmin’ pool” housed about 200 Aboriginal people. Of the people living there she says “they never fought...they just played cards all day long, I don’t know how they sit there, I don’t know. You couldn’t believe it to see them sitting there, daylight till dark then daylight again. So, I suppose they enjoyed all that.” (Int.No.CH2 in Goulding 2001b)”.

Terry Carberry’s father planted a bush lemon at Fitzroy Park when living there (Goulding 2001). The tree is still there. Amos Harvey camped near the lemon tree. He lived at the camp for many years before being moved with the other camp residents (Goulding 2001b). The camps had at least 200 people and were at this location for at least two decades demonstrating the attachment and significance of this place for the families living there.

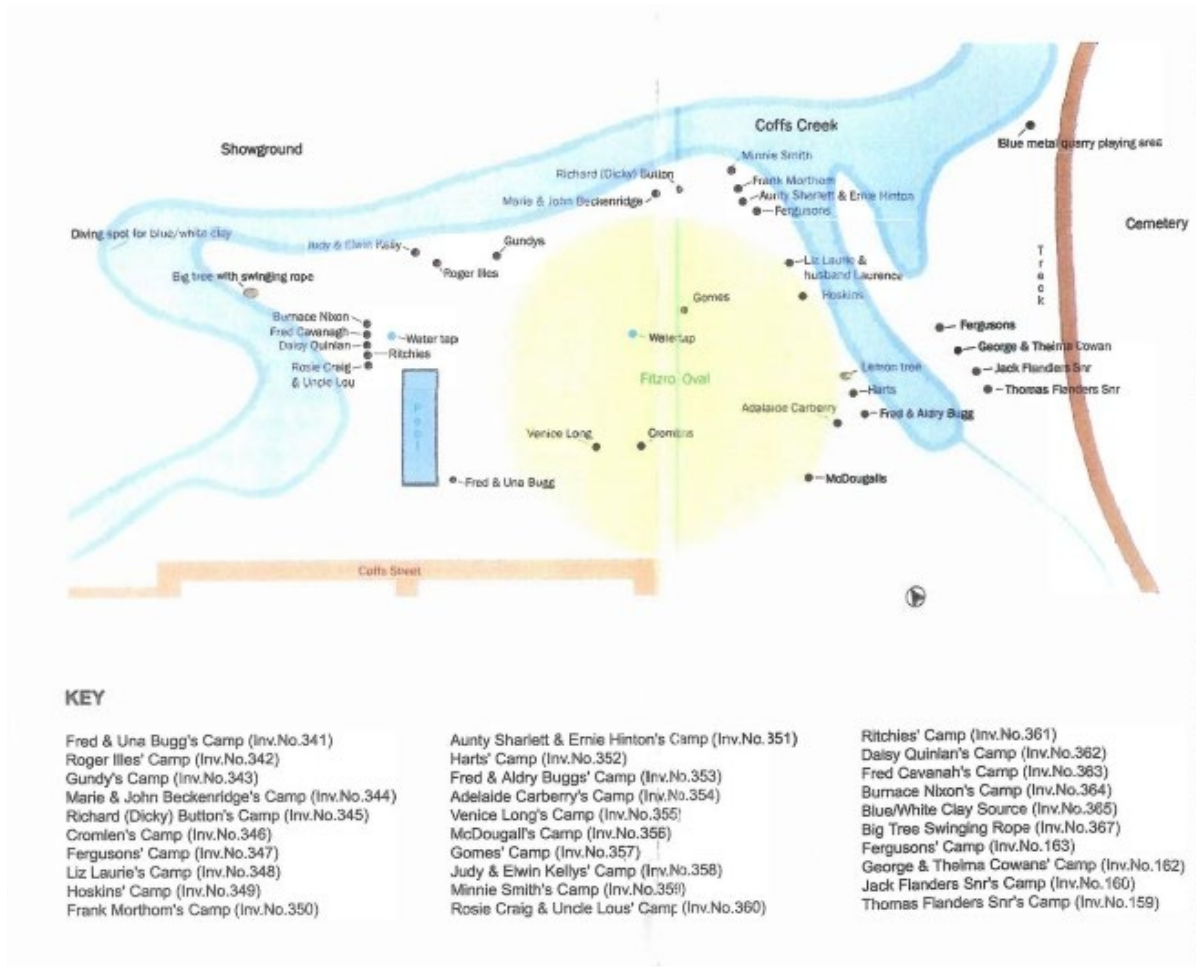


Figure 17. Map of Fitzroy Oval Camps. (Source Goulding Heritage 2001b)

Aunty Grace Roberts was an Aboriginal woman who fought passionately for housing, sanitation and other basic rights for the Aboriginal community of Coffs Harbour during the 1950s during this intrusive period of State interference and control. In honour of Aunty Grace, the City of Coffs Harbour and Yandaarra have a community award named in her honour to remember her contribution to her families and future generations in the region (COCH 2019:7-8). Photographs of Mrs Roberts are also held within the Picture Coffs Harbour collection.

A summary of key historical sites from this period is also provided in **Table 2**, but the patterns of connection for sites from this period are interwoven with 'traditional' connections to country and then shape the future generations valuing of place.



Figure 18. Grace Roberts (Source: CHDLALC Files)



**Figure 19. A home at the Old Camp, Corindi Beach taken in 1997
(Source: Goulding 2001a)**

Table 2. Aboriginal Historical Sites identified by previous studies (Goulding, 2001, 2002 and Kayandel 2007)

Location of Site (for example, suburb, site name, landscape feature)	Specific sites or IDs from heritage report	Source (i.e. Goulding 2001, Goulding 2002 and Kayandel 2007)	Relevant Historical Themes	Description of why significant to Aboriginal people and Coffs Harbour LGA
Halfway Creek/Station Creek/ Newfoundland	Inventory No 118 – Flanders Camp, Halfway Creek 119 – Timber Work, Newfoundland State Forest 120 – Halfway Creek School 121 – Gray’s Store, Halfway Creek 122 – Station Creek Fishing 206 – Halfway Creek Cafeteria Work 207 – McPhillips Travelling Route, Halfway Creek 209 – O’Driscolls Place, Halfway Creek 211 - O’Driscolls Farm, Halfway Creek 212 – Harrington Property, Halfway Creek	Goulding Heritage Consulting (2001 Appendix 4) Cultural places, contested spaces, A study of Aboriginal peoples' historical attachments to landscape, Coffs Harbour Region Cultural Heritage Study (June 2001)	State Themes: 4.0 Living Places 5.0 Work 11.0 Education 14.0 Recreation	Thomas Flanders and Auntie Kate (Kelly) Gardiner had a camp on Halfway Creek in the late 1950s. They used to get supplies of sugar, tea and bully beef etc. from Old Mrs Gray at the small store attached to her home. Tommy Flanders would take his kids to Station Creek to go fishing (Int.No.CH6). Tommy used to cut railway sleepers in the Newfoundland State Forest. He collected timber for poles for a timber agent in Grafton. In 1952 Gloria Phillips used to work in the Halfway Creek Cafeteria ironing, washing, carrying toilet cans and burying goonan (Int.No.CH9). Ruby O'Driscoll bought a cattle farm in the 1950s and lived on a property at Halfway Creek. Catfish were caught here (Int.No.CH9). Her brother Doug Harrington (wife Winny) owned property just north of Halfway Creek (Int.No.CH9) Children from the Halfway Creek camps used to go to the Halfway Creek School (Int.No.CHS & CH9).
Red Rock/ Corindi Beach	Inventory No 124 - Fig Tree Camp, Corindi Beach 174 – Corindi Beach Worming 178 – Corindi School (temporary) 179 - Corindi Beach Whale 177 – Old Farm Resource Collection AHIMS Site Codes from Kayandel Archaeological Services Report on Red Rock/Corindi (2007) 124-0018, 134-0032- 134-0038, 134-0075-134-0076, 134-0081, 134-0085-	Goulding Heritage Consulting (2001) Scott Cane 1988. The Red Rock Mob: Aboriginal Relationships with the Red Rock - Corindi Area, NSW. A report to the Grafton Lands Office, p.14 Bawdin states: "Glenugie was taken up by Paul and Scott in 1840" (Clarence River Historical Society 1997. The Bawden Lectures, June 1886,	State Themes: Themes identified in Goulding (2001): 1.0 Traditional/ Cultural 2.0 Contact Places 3.0 Conflict 4.0 Living Places 6.0 Resources 7.0 Travelling Routes 10.0 Government	Corindi Families – Flanders, McDougalls and Taylors Groups from the area would have large gatherings at Red Rock which they liken to a trading centre. They report that ochre found at Red Rock was exchanged at these gatherings and that significant rituals such as initiations were organised or performed. In 1952 or 53 a whale washed up on the Corindi Beach. Thomas Flanders remembers using the whale for graffiti by cutting the skin to expose the yellow flesh. Jimmy Runner took the jawbone to the camp.

Location of Site (for example, suburb, site name, landscape feature)	Specific sites or IDs from heritage report	Source (i.e. Goulding 2001, Goulding 2002 and Kayandel 2007)	Relevant Historical Themes	Description of why significant to Aboriginal people and Coffs Harbour LGA
	<p>134-0087, 134-0090, 134-0092-1340093, 134-0095-134-0096, 134-0099-134-0100, 134-0103-134-0119, 134-0121-134-0126, 221-0021, 221-0023-221-0024, 221-0032-221-0034, 221-0038, 221-0057, 221-0059-221-0062, 221-0076-221-0077, 221-0079, 221-0081-221-0082, 221-0087, 221-0097-221-0102, 221-0104, 221-0114-221-0116, 221-0120-221-0121, 221-0123, 221-0145-221-0146, 221-0149, 221-0153-221-0158, 221-0161-221-0164, 221-0171-221-0172-221-0191, 221-0206-221-0207, 134-0131-134-0147, 221-0229-221-0230, 221-0244-221-0251, 221-0253-221-0291, 221-0293</p>	<p>July 1886, August 1888: The First Fifty Years of Settlement. Clarence River Historical Society, Grafton, p. 143).</p> <p>Ibid, p.47. Ibid, p.143</p> <p>See Cane 1988, pp.11, 18-19</p> <p>Cultural places, contested spaces, A study of Aboriginal peoples' historical attachments to landscape, Coffs Harbour Region Cultural Heritage Study (June 2001)</p> <p>Kayandel Archaeological Services (2007)</p> <p>(Bawden 1979:60)</p>	<p>11.0 Education</p>	<p>Jimmy's nickname was Nyugu (Int.No.CH9)</p> <p>Timeline Early 1840s - Violent intrusion "somewhere about Corindi"</p> <p>1841 – Earliest written record of non-aboriginal association with Red Rock, establishment of a public house by Major Oakes (Bawden 1979:60). This was the official centre of the district and comprised the Commissioner's quarters, the police station, the Courts, and the punishment area.</p> <p>1848 - An outstation was established at Corindi.</p> <p>1883 - The first written record for settlement of Corindi, when John Franklin moved his family from the flood prone area of the Coldstream to portion 63 (100 acres) in the Parish of Corindi.</p> <p>Mid-late 1880s - Corindi-Red Rock people were reportedly dispersed following a horrendous massacre. The effects of massacres can be felt very deeply by later generations, particularly where lines of descent can be traced back to people who were attacked.</p> <p>Early 1900s - Return to clan lands. Working for local landholders and supplementing their diet by hunting and collecting foods locally.</p> <p>Corindi Lake is a highly significant cultural landscape. Since the early 1900s, many Aboriginal people have camped at different locations around Corindi Lake.</p>
<p>Glenreagh</p>	<p>Inventory No 205 – Glenreagh Mission</p>	<p>Goulding Heritage Consulting (2001 Appendix 4)</p>	<p>State Themes:</p>	<p>According to Gloria Flanders, there was an Aboriginal Mission at Glenreagh, possible that this is the same</p>

Location of Site (for example, suburb, site name, landscape feature)	Specific sites or IDs from heritage report	Source (i.e. Goulding 2001, Goulding 2002 and Kayandel 2007)	Relevant Historical Themes	Description of why significant to Aboriginal people and Coffs Harbour LGA
	254 – Glenreagh Reserve 393 – Glenreagh House		4.0 Living Places	place as the Glenreagh reserve (Inv.No.254). Abby Page, Pauline (wife) and family lived here near the railway house. The Herrin family, the Linwoods and the Wilsons also lived here in the 1940s and 50s (Int.No.CH15).
Woolgoolga/Nana Glen Orara River and Bucca Creek	Woolgoolga Inventory No 216 – Dunes Camp 227 – Willis Lake 231 – Poundyard Creek Corroborees 233 – Seaview Hotel Meeting Place 234 – Aboriginal Police Tracker's Hut 235 – Woolgoolga (Wei-gul-gas, Wiigulga) Place Name 244 – Bucca Creek Battle 276 – Poundyard Creek Tribal Battles 277 – Cunnurigin, Mythological Place 281 – Woolgoolga Police Station 286 – Nana Gate Living Place, Inland from Woolgoolga 102 – Pacific Highway Construction Work 103 – Poundyard Creek Roads Construction Camp Nana Glen Inventory No 64 - unnamed 85 – Alan Biggin's Mill Work 199 – Nana Glen School 200 – Auntie Rose Flander's Birthplace 201 – Slaughterhouse Work 214 – Nana Glen Houses 215 – Nana Glen Bush Camps 247 – Orara Reserve, Nana Glen	Goulding Heritage Consulting (2001) Interview with Tony Perkins (CH Int.No.4, 2 May 2001). England, George, n.d. Aborigines and Settlers. Unpublished manuscript held by the Coffs Harbour Historical Museum England n.d., Local Aborigines -- Notes. Unpublished manuscript held by the Coffs Harbour Historical Museum, p.1. Ibid. England also discusses the presence of a group at Bonville. Holder, Ben 1984 The History of the Coastal Strip Known as 'Look-At-Me-Now': Moonee Creek Settlement (100 years) - the Skinner Family and Descendants. Advocate/Opinion, Coffs Harbour, p.20. Ben Holder 1984, pp.23 North, W.I. 1964. Aboriginal Factory Sites at Moonee Beach, New South	State Themes: Themes identified in Goulding (2001): 3.0 Conflict 4.0 Living Places 5.0 Work 7.0 Travelling Routes 10.0 Government	Jita Jita or Yita Yita (different dialects may account for the different recordings). One such group or clan described in historical sources was situated in the Woolgoolga area with lands extending inland to the Orara River. This clan had an important meeting place at the junction of the Bucca Bucca Creek and the Orara River. The group at Moonee would travel inland to Bagawa (on the Bucca Bucca Creek near the Orara River) in the summer. England refers to this group as the Jita." In his article North observes that from local information it was learnt that the Jita-Jita people occupied this general area. They were a branch of the Kumbainggiri tribe. It is believed also that at certain times of the year inland tribes came over the mountains and were given access to the local foods, to the fleshy dicotyledonous seeds of the mangrove and the large shoals of sea mullet passing along the beaches. The junction of the Orara River and Bucca Bucca Creek near Nana Glen was apparently an important camping area for the clan group known to camp at Moonee Beach. It is unclear at this stage whether the twentieth century camps in the area had links with these earlier attachments. Resources 1880s-1900 Gold mining was underway in the Orara Valley. Inland, towns such as Coramba and Nana Glen grew around local farming communities and goldfields.

Location of Site (for example, suburb, site name, landscape feature)	Specific sites or IDs from heritage report	Source (i.e. Goulding 2001, Goulding 2002 and Kayandel 2007)	Relevant Historical Themes	Description of why significant to Aboriginal people and Coffs Harbour LGA
	<p>308 – Nana Glen Place Name 224 – Bagawa Meeting Place</p> <p>Coramba/Orara/Bucca/Karangi Inventory No 147 – Warngie Meeleura (Dingo Increase Site), Mt Coramba 176 – Coramba House 203 – Coramba Railway Station Work 239 – Rudder Property, Coramba 271 – Coramba (Caramba) Increase Site 279 – Karangi Place Name 282 – Mount Coramba (Bellira Mira) Mythological Place 288 – Karangi Property 289 – O’Grady Property, Karangi 391 – Cochrans’ Pool, Friday’s Creek Orara River 392 – Cochrans’ Pool, Karangi</p>	<p>Wales. Records of the South Australian Museum, Vol.14, folio 4, pp. 641-42.</p> <p>Cultural places, contested spaces, A study of Aboriginal peoples’ historical attachments to landscape, Coffs Harbour Region Cultural Heritage Study (June 2001)</p>		<p>Gold was first discovered in the Orara valley in 1881 at Nana Creek and by 1882 Frederick Fiddaman was mining gold from shafts just north of Emerald Beach.</p> <p>By 1872 a run had been established at Woolgoolga for sugar cane and bananas</p> <p>Work Marie Edwards recalls her mother walking the 10 kilometres from Corindi Beach to Woolgoolga daily to work in the laundry at the Seaview Hotel.</p> <p>Eugene Rudder Aboriginal people were employed at Eugene Rudder’s at Coramba. Work included collecting fresh food, clearing tracks and felling cedar trees, planting crops and acting as lookouts.</p> <p>In the late 1880s 600 Aboriginal people attended a sports day on Eugene Rudder’s property near Coramba</p> <p>Conflict Late 1880s - The numbers of Aboriginal people in the study area had greatly diminished. This decrease in numbers seems to have followed several impressive shows of strength at inter-tribal fights and a sport gathering in the study area. It is possible that these fights were symptomatic of the stress experienced by Aboriginal people in the study area because of loss of land and breakdown of social structures.</p> <p>The local Aboriginal people had battles with people from the north and south in the Poundyard Creek area. Mrs Hofmeier observed a fight between the</p>

Location of Site (for example, suburb, site name, landscape feature)	Specific sites or IDs from heritage report	Source (i.e. Goulding 2001, Goulding 2002 and Kayandel 2007)	Relevant Historical Themes	Description of why significant to Aboriginal people and Coffs Harbour LGA
				<p>local tribe and the Bellingen people when she was a girl. King Billy was selected as a King after one of these fights (Richards and Comisari 1976).</p> <p>1883 - preparations for a fight on Bucca Creek Late 1800s – large inter-tribal fight at Poundyard Creek Late 1880s - 600 Aboriginal people attended a sports day on Eugene Rudder's property near Coramba</p>
Emerald Beach	<p>Inventory No 226 – Skinner Property Work, Emerald Beach 228 – Look-At-Me-Now Headland 229 – Boonyoongoody (South Solitary Island) 230 – Atoonda (North Solitary Island)</p>	<p>Goulding Heritage Consulting (2001)</p> <p>Neil Yeates 1990. Coffs Harbour, Volume 1: Pre-1880 to 1945. Banana coast Printers, Coffs Harbour, NSW, p.1.</p> <p>Holder 1984, p.20</p>	<p>State Themes:</p> <p>Themes identified in Goulding (2001): 2.0 Contact Places 4.0 Living Places 5.0 Work 6.0 Resources</p>	<p>The earliest documented European presence in the vicinity of the study area is Captain James Cook's naming of the "Solitary Isles" as he passed by the coast in 1770. When Mathew Flinders sailed past nine years later, he added five more islands to the group but like Cook, made no attempt to disembark.</p> <p>Gold was first discovered in the Orara valley in 1881 at Nana Creek and by 1882 Frederick Fiddaman was mining gold from shafts just north of Emerald Beach.</p> <p>By the late 1800s there is evidence to suggest that the numbers of Aboriginal people in the study area had greatly diminished. The Skinners at Emerald Beach noted that by the late 1890s, the Aboriginal group of about 50 people that regularly camped on their property never returned. Instead, only small family groups and individuals would pass through</p>
Moonee Beach	<p>Inventory No 150 – Signal Hill Yam Stick Site, Moonee Beach 198 – Skinners' House, Moonee Beach 225 – Moonee (Munee) Place Name 328 – Moonee Bora Ring #2</p>	<p>Goulding Heritage Consulting (2001)</p> <p>Holder 1984, p.20.</p> <p>England, George, n.d. Aborigines and Settlers. Unpublished manuscript held by the Coffs Harbour Historical Museum</p>	<p>State Themes:</p> <p>Themes identified in Goulding (2001): 2.0 Contact Places 4.0 Living Places 5.0 Work 7.0 Travelling Routes</p>	<p>At the Skinner's property at Moonee Beach in the 1880s, the early contact phase was also characterised by both parties maintaining some distance from each other, though in this instance, was punctuated by requests for food: "The only times they came near was when they came to ask for flour, tobacco or tea". This was to change as "later, about a dozen or so used to help out occasionally on the farm".</p>

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				The junction of the Orara River and Bucca Bucca Creek near Nana Glen was apparently an important camping area for the clan group known to camp at Moonee Beach. It is unclear at this stage whether the twentieth century camps in the area had links with these earlier attachments.
Korora	Inventory No 67 - unnamed 84 - Alan Biggin's Mill Work 166 - Flanders House 167 - Bunny Banana Plantation Work 168 - Korora Cliff Stairway Construction 169 - Borringer Banana Plantation Work 170 - Hensby Banana Plantation Work 171 - Sawmill Work 172 – Sawmill & Banana Plantation Work 173 – West Korora Road Supplies 245 – Smalls Sugar Mill Work 278 – Korora Place Name 382 – Korora Camp 386 – Coffs Harbour Jetty Area Camp 327 – Crayfish Increase Site	Goulding Heritage Consulting (2001)	State Themes: Themes identified in Goulding (2001): 4.0 Living Places 5.0 Work	The opening up of coastal lands in the 1860s led to more intensive land-use practices in the 1870s. By 1872, the Small family had settled at Korora where they grew sugar cane followed closely by the Riecks in 1874, who in 1881 introduced the first bananas to this of the coast. Aboriginal people were employed as labourers on both properties. A significant proportion of camps were situated either at a place of work (for example on a banana plantation or in a forest) or in walking distance of work Gordon Pepper worked for Alan Biggin for 28 years, starting with this mill (Alan Biggin's first mill) at Korora. The Korora Mill had to be moved to Glennifer because of the problems with smoke and nearby residences and school (Inv.No.86). This move was also encouraged by government decentralisation at the time (Int.No.CHS).
Charlesworth Bay & Diggers Head	Inventory No 5 - 81 – Wally Kefton's Mill Work 377 – Diggers Beach Ochre Source 385 – Charlesworth Bay & Diggers Beach Camp 388 – Craig's Camp, Bunnies Beach, Charlesworth Bay 389 – Cave at Bunnies Beach,	Goulding Heritage Consulting (2001), Appendix 4 Cultural places, contested spaces, A study of Aboriginal peoples' historical attachments to landscape, Coffs Harbour Region Cultural Heritage Study (June 2001)	State Themes: 5.0 Work 5.1 Work – Manual 6.0 Resources 4.0 Living Places 7.0 Travelling Routes 14.0 Recreation	Ochre Source Tony Flanders and Ken Craig used to get ochre for this location on Diggers Beach to use for ceremonies (In.No.14). Work Gordon Pepper worked at Wally Kefton's mill in the late 1940s (Int.No.CH5).

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	Charlesworth Bay 390 – Fergusons’ Camp, Bunnies Beach, Charlesworth Bay			<p>Living Places/Recreation The Craig family would travel to Bunnies Beach in the 1940s and 50s to camp and fish, they would go there on holidays and most weekends (Int.No.15).</p> <p>Uncle Ken Craig used to travel to Charlesworth Bay and Diggers Beach by horse and sulky in the 1950s to camp and fish (Int.No.14).</p> <p>The Fergusons used to live here at Bunnies Beach, Charlesworth Bay. Jordon's Creek was an important resource area (Int.No.15)</p> <p>According to Maree Tarplee, there used to be a cave at low tide at Bunnies Beach, Charlesworth Bay that was accessed by Koori people (Int.No.15).</p>
Bruxner Park	Inventory No 380 – Bruxner Park /Sealy’s Lookout Burials 381 - Bruxner Park/Sealy’s Banana Plantation Work 387 – Bruxner Park Banana Plantation	Goulding Heritage Consulting (2001) Cultural places, contested spaces, A study of Aboriginal peoples' historical attachments to landscape, Coffs Harbour Region Cultural Heritage Study (June 2001)	State Themes: 5.0 Work 4.0 Living Places 8.0 Burials 14.0 Recreation	<p>According to Tony Flanders and Ken Craig, there are old burials at Bruxner Park/Sealy’s Lookout. They face north south (Int.No.14).</p> <p>Thomas Flanders Snr used to make banana cases for Hillary Slaverio at Bruxner Park/Sealy's Lookout banana plantation and drink vino (wine) here (Int.No.14).</p> <p>Maree Tarplee's father Percy Craig managed a banana plantation here on West Korora Road in the 1940s. He also managed cattle here. Ken and Anita Craig first lived here when they married (Int.No.15).</p>
Happy Valley, Coffs Harbour	Inventory No 130 – Happy Valley Camps, Coffs Harbour 194 – Happy Valley House 195 – Jarone’s Place, Happy Valley 196 – French’s Place, Happy Valley House 161 – Jack Flander’s Death, Happy	Goulding Heritage Consulting (2001)	State Themes: Themes identified in Goulding (2001): 1.0 Traditional/Cultural 4.0 Living Places	<p>From the 1940s and possibly during the depression years in the 1930s, Aboriginal people camped at "Happy Valley" on the beach just south of the Coffs Creek estuary. This settlement comprised numerous shacks spread across approximately 1 kilometre. People were living at the southern end of the beach until recently.</p>

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	Valley 191 – Coffs Jetty, Happy Valley 192 – Cathy Flander’s Home, Happy Valley 193 – Flanders’ Place Happy Valley			
Coffs Harbour Aboriginal Reserves	Inventory No 250- Coffs Harbour Reserve 1959 251 – Coffs Harbour Reserve 1961 252 – Coffs Harbour Reserve 1968	Goulding Heritage Consulting (2001)	State Themes: Themes identified in Goulding (2001): 16.0 Land	The issue of land ownership has been at the heart of black-white relations in the study area since colonisation. Land ownership is one mechanism by which Aboriginal people in the study area have taken some control over their local environment. Having the opportunity to say what should happen on land where cultural attachments exist is yet another way of addressing the loss of land during the past 160 years. Several Aboriginal Reserves established in the study area have been recorded.
Coffs Harbour Recreation/Living Places	Inventory No 394 – Liz Laurie’s Camp, Coffs Mission 202 – Track from Flanders House to the Ranch, Coffs Harbour 246 – Toole Household, Coffs Harbour 401 – Marie Edwards’ Camp, Coffs Harbour Cemetery 160 – Jack Flander’s Camp, Coffs Harbour 162 – Cowans’ Camp, Coffs Harbour 163 – Fergusons’ Camp, Coffs Harbour 164 – Coffs Camp Playing Area, Coffs Harbour 158 – Thomas Flanders Jnr’s Camp, Coffs Harbour 159 – Thomas Flanders Snr & Buck Buchanans’ Camp, Coffs Harbour 241 – South Side Harbour Camp, Coffs Harbour 128 – Ferguson’s House, Coffs	Goulding Heritage Consulting (2001) 1bid, p.268	State Themes: Themes identified in Goulding (2001): 4.0 Living Places 14.0 Recreation	Most of the camps recorded date between the 1940s and 1960s. The earliest was in the 1890s. most camps recorded were situated within 1-2 kilometres of the coastline and near a supply of fresh water camps further inland tend to be on public land in or near towns where there were water supplies (creeks, spring or tap) a significant proportion of camps were situated either at a place of work (for example on a banana plantation or in a forest) or in walking distance of work The most common forms of places linked with a recreation theme were places where people went fishing. Sometimes, this was linked to overnight camps at favourite fishing spots on inland waterways

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	Harbour 386 – Coffs Harbour Jetty Area Camp 89 – Tom & Sara Flander’s Home (“The Ranch”) 90 – Track from Tom & Carole Flander’s Home to the Ranch 91 – Tom & Carole Flander’s House 222 – Catholic Presbytery Hill Camp, Coffs Harbour 112 – Tucker’s Rock Fishing 114 – Tucker’s Rock Camp 127 – Abbie Page & Dawn Carberry’s House, Coffs Harbour 223 – Bent Street Cottage 126 – Lynwood’s House, Coffs Harbour 129 – Uncle Abbey’s Camp, Coffs Harbour 165 – Amos Harvey’s Camp, Coffs Harbour 93 – Red Bank Fishing Spot, Coffs Creek 151 – Park Beach Housing Commission Estate, Coffs Harbour 152 – Bray Street Housing Commission Estate, Coffs Harbour 153 - Western Coffs Housing Commission Estate, Coffs Harbour 220 – Proposed Aboriginal Settlement, Coffs Harbour 197 – Combine Street, Coffs Harbour 190 – Watsonia Avenue, Coffs Harbour 92 – Boat Ramp, Coffs Creek 188 – Coffs Jetty South House #1 189 – Coffs Jetty South House #2 400 – Old Coffs Harbour Swamp			and along the coastline.

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	399 – Mother Nature’s Camp			
Work, Coffs Harbour	Inventory No 208 – Hogbin Drive Slaughterhouse, Coffs Harbour 210 – Goslings Slaughterhouse, Coffs Harbour 175 – Coffs Harbour Railway Work 110 – Railway Valla to Coffs Harbour 154 – Coffs Bowling Club Construction 156 – Airport Bunkers Construction 82 - Scobsmith’s Mill Work 83 – Bob Mackay’s Mill Work 155 – Coffs Harbour Racecourse Construction 253 – North Coast Railway Line Work	Goulding Heritage Consulting (2001)	State Themes: Themes identified in Goulding (2001): 5.0 Work	Historical records reveal that Aboriginal people have contributed their labour to the local economy since the earliest days of white settlement. Work included collecting fresh food, clearing tracks and felling cedar trees, planting crops and acting as lookouts. This research has recorded Aboriginal people working as the following: labourers on banana farms pea-pickers, labour on sugar cane farms workers in mills, tree-fellers, labourers clearing paddocks, labourers clearing tracks for logging, railway fettlers and gate controllers, shepherds, milking, domestic labour, cleaners and ward assistants in hospitals, labourers on the DMR, labourers for the shire, labourers on goldfields. With little or no educational opportunities, Aboriginal people have commonly worked at the lowliest paid end of the working spectrum. Often the work was hard and the pay meagre.
Resources, Coffs Harbour	Inventory No 111- Valla to Wenonah Head Pipi Collection Area 365 – Blue/White Clay Source, Coffs Creek 146 – Stingray Bay, Coffs Creek 366 – Freshwater Eels, Coffs Creek 368 – Oyster Source, Coffs Creek	Goulding Heritage Consulting (2001)	State Themes: Themes identified in Goulding (2001): 6.0 Resources	Places where people have collected resources such as wild foods, raw materials and in some instance’s government rations. Fresh foods an important supplement to peoples’ diets and were relied upon in the historic period when money was short. Foods collected included fish, turtles, parrots, echidnas, rabbits, snakes, kangaroos, oysters, crayfish, crabs, pippis, cobra and plants such as pigface and lillipillies.
Education, Coffs Harbour	Inventory No 295 – Coffs Harbour Primary School 296 – Coffs Harbour High School 395 – Coffs Mission Pre-School	Goulding Heritage Consulting (2001)	State Themes: Themes identified in Goulding (2001): 11.0 Education	From the late 1800s as towns became established across the study area, schools started to spring up in response to local demand. From early in the twentieth century Aboriginal children attended local primary schools. Children from "the mission" at Coffs Harbour

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				(Wongala Estate) were taken by Elders to learn about Gumbaingirr lore and use of natural resources.
Government/Conflict, Coffs Harbour	Inventory No 157 – Old Coffs Harbour Police Station 275 – Coffs Harbour Police Court 379 – Coffs Harbour Tribal Fight 123 – Tommy Twohead’s Grave	Goulding Heritage Consulting (2001) Interview with Nan Marie Edwards (CH. Int.No.2, 5 April 2001) Cultural places, contested spaces, A study of Aboriginal peoples’ historical attachments to landscape, Coffs Harbour Region Cultural Heritage Study (June 2001)	State Themes: Themes identified in Goulding (2001): 3.0 Conflict 10.0 Government	Conflict 1880s - The numbers of Aboriginal people in the study area had greatly diminished. This decrease in numbers seems to have followed several impressive shows of strength at inter-tribal fights in the study area. It is possible that these fights were symptomatic of the stress experienced by Aboriginal people in the study area because of loss of land and breakdown of social structures. 1885/1886 - large fight at Coffs Harbour Gun Club camp According to the Skinner family who settled at Emerald Beach in 1881, a tribal feud in 1885/6 led to a conflict just north of the present-day Coffs Harbour Gun Club (Holder 1984: 21) (Inv. No. 63). One man, who they later learnt was called Tommy Twohead was injured and left behind. The Skinners looked after him for two days before he died and buried him on the south side of Moonee Creek. Government The policies of the Aborigines Protection Board (1883-1938) and the Aborigines Welfare Board (1939-1968) directly impacted on Aboriginal people in the study area during the historic period. The police, for example, had a very active role in monitoring the movements and living conditions of people at Corindi Beach in the 1940s and 50s. Nan Marie Edwards also recalls going to the Coffs Harbour Police Station in the 1940s to obtain food vouchers and blankets

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				<p>The Aboriginal Land Rights Act 1983 brought with it a change in direction in Aboriginal Affairs in NSW. Most specifically, this Act set up a three-tiered system of local Land Councils and Regional Councils, the aim of which was to allow for decision-making concerning Aboriginal issues at a local level rather than through a centralised body.</p>
Health/Hospitals, Coffs Harbour	<p>Inventory No 398 – Sunnyside Hospital 221 – Coffs Harbour District Hospital</p>	<p>Goulding Heritage Consulting (2001) 25 May 1948. 'Maternity Cases at District Hospital'. Coffs Harbour Advocate, pp. 3. 90 Goodall, 1996. p.268. Ibid, page 268</p>	<p>State Themes: Themes identified in Goulding (2001): 12.0 Health</p>	<p>Two hospitals - Coffs Harbour District Hospital and Bellingen Hospital -- were listed under the main health theme. Sunnyside Hospital was listed as a sub theme. Each of these listings refers to maternity cases.</p> <p>An article in the Coffs Harbour Advocate in 1948 reports on a call from the matron of the Coffs Harbour District Hospital for Aboriginal girls to be trained as nurses. However, the article goes on to discuss the "problem of Aboriginal maternity cases receiving treatment in the public wards" of the hospital. It appears that the issue here relates to a desire to segregate Aboriginal patients from white patients.</p> <p>The Advocate article also alludes to a similar policy in place at Sunnyside Hospital, the local maternity hospital that was apparently prevented from treating Aboriginal people by the conditions of its lease. The article implies that Aboriginal women expecting babies were thus forced to seek medical attention at the Coffs Harbour District Hospital that constituted an unacceptable infection risk for other patients.</p> <p>According to Mark Flanders, lots of Aboriginal kids were born at Sunnyside Hospital, some of whom would have been born in the 1930s and 40s when segregation was supposed to prevent Aboriginal</p>

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Cultural Places, Coffs Harbour	Inventory No 249 – Coffs Harbour Airport Women’s Site 378 – Coffs Harbour Meeting Place 274 – Coffs Harbour (Wombynerahlah, Corambara Galambila) Place Name 283 – Coffs Creek (Bullungel) Place Name 284 – Ocean (gargil) Named Place 306 – Coffs Harbour Showground Christmas Parties 310 – Coffs Harbour 1961 Centenary Parade Float 307 – Coffs Harbour School of Arts Centre Community Balls 237 – South Headland/Corambirra Point (Boonyon Mirera) 236 – Muttonbird Island (Gittain Mirera, Touic, Yam Island) Named Place	Goulding Heritage Consulting (2001)	State Themes: Themes identified in Goulding (2001): 1.0 Traditional/Cultural	womens’ use of this facility. Ethnographic, historic and oral information from the study area reveals that the pre-contact landscape was invested with complex layers of meaning by its Gumbaingirr inhabitants. At the time of white settlement, the relationship between the Gumbaingirr people and the world around them had many dimensions that can be characterised in the following ways: Spatially, temporally, spiritually, mythically, totemically, practically, socially.
Fitzroy Oval, Coffs Harbour	Inventory No 88 – Fitzroy Oval Camp, Coffs Creek 341 – 364 – Family camp sites 367 – Big Tree Swinging Rope 396 – Craig Camp, Fitzroy Park NPWS AHIMS 22-1-39	Goulding Heritage Consulting (2001) Becker, Alice n.d “Grace Roberts: Her Life, Her Mystery, Her Dreaming”, Northern Rivers College, Press Lismore	State Themes: Townships Land tenure Housing Themes identified in Goulding (2001): 4.0 Living Places Sub Themes: 6.0: Resource Use 6.2: Resource-Use – Use of Animals 10.0 Law 10.1 Law-Police	Family camp sites belonging large numbers of Aboriginal families from 1940s to 1950s in relation to labour shortage owing to World War II. Families that lived at these camps included the Bugg’s, Illes’ Gundy’s, Beckenridge’s Cromlen’s, Button’s, Ferguson’s, Laurie’s, Hoskin’s, Morthorn’s, Hinton’s, Sharlett’s, Hart’s, Carberry’s, Long’s, McDougall’s, Gomes’, Kellys’, Smith’s, Ritchie’s, Quinlan’s, Cavanah’s, Nixon’s and other families (Goulding 2001:and registered on NSW NPWS AHIMS as 22-1-39). Camps were on either side of Coffs Creek at the eastern end of the present-day Fitzroy Oval and extended onto land near the cemetery and present-day Botanic Gardens (once the tip and tannin works). Fitzroy Oval is important to the community as an

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				historic place as most people in the community have a family association with the camp (Goulding 2001).
Wongala Estate, Coffs Harbour	Inventory No 87 – Wongala Estate (“the Mission”) Housing Settlement	Goulding Heritage Consulting (2001) Becker, Alice n.d. Grace Roberts: Her Life, Her Mystery, Her Dreaming. Northern Rivers College Press, Lismore.	State Themes: Themes identified in Goulding (2001): 4.0 Living Places 10.0 Law 11.0 Education	In 1956, families were moved off the Fitzroy Oval camp to Wongala Estate, a housing settlement established by the Aborigines Welfare Board on the Pacific Highway several kilometres north of town. The Coffs Harbour LALC office operates from the estate. Some of the history of this settlement can be found in the biography of Grace Roberts. However, further documentation of the role that this settlement has played in the lives of local Aboriginal people and in the process of self-determination are yet to be explored. Children from "the mission" at Coffs Harbour (Wongala Estate) were taken by Elders to learn' about Gumbaingirr lore and use of natural resources.
Boambee	Inventory No 232 – Boambee Primary School 272 – Boambee (bowamb) Place Name 285 – Boambee Headland Fight 383 – Jewfish Point, Boambee Creek 384 – Boambee Creek Railway Bridge Mussel Collection	Goulding Heritage Consulting (2001) Harvie, Walter 1927 Tribal Fight at Bongo/. Unpublished manuscript held by the Coffs Harbour Historical Museum Cultural places, contested spaces, A study of Aboriginal peoples' historical attachments to landscape, Coffs Harbour Region Cultural Heritage Study (June 2001)	State Themes: Themes identified in Goulding (2001): 5.0 Work	Historical records reveal that Aboriginal people have contributed their labour to the local economy since the earliest days of white settlement. As early as the 1860s, Aboriginal people were helping Walter Harvie with his cedar-getting activities at Boambee Creek and later at the future Coffs Harbour Coffs Harbour resident (in 1984), David Basley states that his uncle "once watched a battle between men of the Clarence River tribe and men of the Bungil Bungil tribe on Boambee Headland. It lasted for a week. All the warriors stopped fighting and went home at sunset and started again next morning' (Coffs Harbour Advocate 23-6-1984)
Bonville Creek, Sawtell	Inventory No 270 – Bonville Waters Bora Ground 273 – Bonville (Bongil Bongil) Place Name 369 – Bonville Creek Oyster Collection	Goulding Heritage Consulting (2001) England, 1976.	State Themes: Themes identified in Goulding (2001): 2.0 Contact Places	As was a frequent occurrence on the north coast during the frontier years, the earliest contact was made between local Aboriginal people and cedar-getters. One such person was Walter Harvie who camped at Bonville Creek south of Coffs Harbour in 1863-65

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	374 – Bonville Creek Resources		3.0 Conflict	after making his way there from the Bellinger River. By 1865, Harvie had moved to Gaffs Creek in Coffs Harbour where he set up camp in the vicinity of the present-day Showgrounds. In a newspaper article he wrote about 1927, Harvie recalls employing Aboriginal people to watch his bullocks, to act as lookouts for passing boats and to clear tracks to cedar. He also witnessed a large fight at Sawtell in 1865
Bundagen Headland (Bundageree Headland)	Inventory No 113 – Bundagen Headland Fishing 238 – Bundageree Headland Ghost Site	Goulding Heritage Consulting (2001) Cultural places, contested spaces, A study of Aboriginal peoples' historical attachments to landscape, Coffs Harbour Region Cultural Heritage Study (June 2001)	State Themes: 6.0 Resources 1.0 Traditional/ Cultural	According to Tony Flanders, Bundagen Headland is a good fishing area. According to Flanders, there is a big hole here which is a good natural fish trap (Int.No.CH6). They also collected shellfish here (Int.No.CH6). Tony Flanders and Ken Craig used to drive there and then go to the fish trap to catch blackfish and all sorts of fish (Int.No. CH). There were lots of big pippis there and worms (slirnies and stumpies). They would also collect Kauri from here and sell them. According to England (1976: 49), 'Bundagen' evolved from 'Berridagen' 'an area where there is a fair camping place' According to Gumbaingirr mythology, Bundageree Headland is associated with a story of ghost stealing fish (Yeates 1990: 15).
North Beach	Inventory No 309 – North Beach Fight	Goulding Heritage Consulting (2001)	State Themes: Themes identified in Goulding (2001): 3.0 Conflict	In the 1880s the numbers of Aboriginal people in the study area had greatly diminished. This decrease in numbers seems to have followed several impressive shows of strength at inter-tribal fights in the study area. One of these was a fight of 1,700 people at North Beach. It is possible that these fights were symptomatic of the stress experienced by Aboriginal people in the study area because of loss of land and breakdown of

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Bellingen and surrounding suburbs	Inventory No 86 – Big Mill Work, Glennifer 101 – Bellingen Hospital 115 – Tucker’s Island Resources 116 – Bellingen River Fishing 149 – Booraga Meeleura (Stingray) Increase Site, Bellingen River 185 – Brieffield Timber Getting, South Bellingen 248 – Raleigh Bora Ground 293 – Bellingen River Bora 298 – Glennifer Family Site 299 – Thora Bora Site 300 – Raleigh Mirrah Site 304 – Glennifer Plain Conflict 370 – Bellingen River Oyster Collection #1 371 – Bellingen River Fishing Spot 372 - Bellingen River Oyster Collection #2 373 – Perry’s Hill Slaughterhouse 301 – Wahgay (McGrath’s Hump) Fire Site	Goulding Heritage Consulting (2001) Denis Byrne 1986. Aboriginal Sites in Ulmarra Shire: A Background for Site Management. Report to National Parks and Wildlife Service NSW for Ulmarra Shire Council. 64 Massie, R.G. 1843 ‘Report on Aborigines in McLeay River District, 9th January 1843’. Historical Records of Australia. Series 1: 1842-1843 Vol. 22:651-2 25 May 1948. ‘Maternity Cases at District Hospital’. Coffs Harbour Advocate, pp. 3. Hodgkinson, Clement 1844. Australia from Port Macquarie to Moreton Bay. T. and W. Boone, London.	State Themes: Themes identified in Goulding (2001): 10.0 Government 12.0 Health 16.0 Land	social structures. Timeline 1841 - cedar-getters and several squatters had begun to settle the Bellinger River valley. 1842 - Macleay District Surveyor Clement Hodgkinson, travelled through the mid-north coast landscape, recording information on Gumbaingirr peoples he encountered. Upon reaching the Bellinger River he noted the complete absence of open grazing country owing to the "rich luxuriance of the vegetation" 1843 - Massie observes that Aboriginal people from the Bellingen and Nambucca rivers avoided settlers in the area and that the reason for this was partly the violence that had been shown to them previously by settlers. 1861 - The town reserve at the future Coffs Harbour was surveyed and 960 acres set aside. 1864 – Introduction of the Robertson Land Act in which settlers could purchase blocks of land between 40 and 320 acres which virtually signed away any hope of Aboriginal people maintaining some sort of freedom to move through country. 1863 - A permanent settlement was established at Bellingen and the Orara Valley started to open as settlers moved in from the north during this decade. Early Contact Health Bellingen Hospital - issues here and at Coffs Hospital

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				relating to a desire to segregate Aboriginal patients from white patients.
Urunga/Yellow Rock/Hungry Head	Inventory No 107 – Yellow Rock Land 117 – Roadworks at Kalang River Bridge 148 – Urunga Bora Ground 184 – Martells Road Travelling Route, South Urunga 240 – The Island Camp, Urunga 242 – Yellow Rock Reserve 243 – Duncan Property Work, Urunga 255 – Yellow Rock Burials Reserve 287 – Urunga Place Name 294 – Hungry Head Bat Increase Site 305 – Urunga Public School 204 – Sara Flander’s Birthplace, Tarkeith	Goulding Heritage Consulting (2001) For information on the reserves established by the Aborigines Protection Board, see McGuigan, A. 1984, Aboriginal Reserves in N.S.W.: A Land Rights Research Aid. Ministry of Aboriginal Affairs, Sydney	State Themes: Themes identified in Goulding (2001): 10.0 Government 16.0 Land	The decline in Aboriginal population numbers may also have had something to do with people moving to government reserves that had been set up in the district from the early 1880s. In 1883 the NSW Government established the Aborigines Protection Board to oversee management of Aboriginal people and the Board swiftly set up reserves at Grafton (10 reserves were established in the 1880s and 1890s) and Yellow Rock near Urunga, the latter falling within the study area. There remains the possibility that Aboriginal people who had been displaced by settlement and with the added burden of struggling through the depression of the 1890s, were attracted by the prospect of food and shelter offered by these institutions now. Although the Aboriginal Reserve at Yellow Rock, near Urunga, was the focus of government influence on Aboriginal people in the study area last century, very little research has been conducted into the history of this locality. There are many people still living in the area who have strong attachments to this landscape.
Valla/ Deep Creek	Inventory No 94 – Neaves Timber Mill Work, Valla 95 – Valla House #1 96 – Valla Public School 97 – Track from Valla to Deep Creek 98 – 99 Deep Creek Fishing Spot #1-#2 100 - Deep Creek Fishing Camp 104 – Dalhousie Creek Resources 105 – McGrath’s Creek Road Construction 106 - McGrath’s Creek Hunting	Goulding Heritage Consulting (2001) 1bid, p.268 Townsend, N. 1993 Valley of the Crooked River: European Settlement on the Nambucca. NSW University Press, Kensington, p.76. England, George n.d. Aborigines and Settlers. Unpublished manuscript held by the Coffs Harbour	State Themes: Themes identified in Goulding (2001): 2.0 Contact Places 5.0 Work 6.0 Resources 14.0 Recreation	Recreation The most common forms of places linked with a recreation theme were places where people went fishing. Sometimes, this was linked to overnight camps at favourite fishing spots on inland waterways and along the coastline. Tony Flanders describes several different locations near Valla that he would go to with friends on a Friday night in the 1950s as a way of winding down after the working week. Contact Places In the 1880s, Aboriginal people were employed on

Location of Site (for example, suburb, site name, landscape feature)	Specific sites or IDs from heritage report	Source (i.e. Goulding 2001, Goulding 2002 and Kayandel 2007)	Relevant Historical Themes	Description of why significant to Aboriginal people and Coffs Harbour LGA
	Ground 108 – Oyster Creek Fishing 109 – Wenonah Headland Resources 110 – Railway from Valla to Coffs Harbour 111 – Valla to Wenonah Head Pipi Collection Area 125 – Seventh Day Adventist Mission, Valla 180- Valla School 181 – Flanders Home, Valla 182 – Neaves Sawmill, Valla 183 – Viewmont, Valla 186- Deep Creek Boating, Valla 187 – Deep Creek Resources, Valla 213 – England Property, Deep Creek 291- Clever Men Mythological Site, Valla 292 – Birrugan and Gawnggan’s Camp, Valla 337-340 – Valla House #2-#5 375 – Uncle Abbey’s Camp, Valla Beach 376 – Deep Creek Fishing & Camping Spot	Historical Museum.		the England property at Deep Creek, Aboriginal people provided fish for the family and Marmaduke England eventually employed Aboriginal men and women to clear scrub, paying wages to Paddy, Simon and Billy (Inv.No.213). George England states that "Grandfather England paid them with fishing lines and hooks

1970S SELF-DETERMINATION TO 2020

Self-determination refers “to the right of Aboriginal and Torres Strait Islander peoples to determine their own political status and pursue their own economic, social and cultural interests. Self-determination asserts that Aboriginal and Torres Strait Islander peoples should direct and implement Aboriginal and Torres Strait Islander policy formulation and provision of services” (Kowal 2008). Self-determination was articulated by Prime Minister Gough Whitlam in his 1972 election campaign speech which was clear on the need to accord Aboriginal and Torres Strait Islander peoples the rights, justice and opportunities that had been denied to them for so long”, where he articulated a commitment to “legislate to give Aborigines land rights – not just because their case is beyond argument, but because all of us as Australians are diminished while the Aborigines are denied their rightful place in this nation’ (Whitlam Institute website, accessed 5 March 2020).

Under the Whitlam Government, a policy of ‘self-determination’ was adopted, whereby the Commonwealth would support decision-making by Aboriginal and Torres Strait Islander peoples themselves and relinquish the paternalistic control of previous governments. The Whitlam Government “sought to empower Aboriginal and Torres Strait Islander peoples to claim back the land to which they were entitled, to allow them more input into policymaking, and to abolish discriminatory practices that limited their freedoms and opportunities”. Many of these reforms initiated by the Whitlam Government were continued by the Fraser Government. It is at this time that many co-operatives, corporations and community-based organisations flourished and grew with the start of these policies.

Some of the key organisations in the Coffs Harbour LGA and the history of these organisations is discussed in this section, and the places and people associated with these places which demonstrate resilience and continued survival and cultural protection despite the history of invasion, as well as continued cultural renewal and connection:

Yarrawarra Aboriginal Corporation was formed by Uncle Tony Perkins in 1987. Named Yarrawarra after yirrawarra meaning ‘meeting place’ and like the Arrawarra, which was the Old People’s meeting place. **Yarrawarra** is a contemporary meeting place for bringing “outsiders into country” (Somerville and Perkins 2011:19; Yarrawarra website, Accessed 5 March 2020). YAC’s purpose was to “show the real value of Aboriginal culture and history...on the coastline of NSW” and by telling their story on their terms, Gumbaynggirr people “getting their message out “as another way of caring for country” (Somerville and Perkins 2011:11). During this time, Elders moved on from the Old Camp at Corindi Lake to lands Elders accommodation to lands given back under the Lands Right Act, 1983 (Goulding 2001a:53). The Yarrawarra Aboriginal Cultural Centre is the YAC’s contemporary meeting place for this transmission of knowledge and cultural renewal for outsiders. In 2002, YAC were involved in memorialisation and marking of a massacre and the creation story at Red Rock (Somerville and Perkins 2012:50). YAC also established a bush tucker walk to teach visitors about local bush foods, and they educational activities, around yuural, local food knowledge (Somerville and Perkins 2011:88). Sharing food and telling stories is part of continued cultural practices to share cultural knowledge in place (Somerville and Perkins 2011:88). Former and some still current members of YAC include: Uncle Tony Perkins (Garby Elder and Yarrawarra Aboriginal Corporation), the late Uncle Michael McDougall (Garby Elder and Yarrawarra Aboriginal Corporation), the late Uncle Bing Laurie (Garby Elder and Yarrawarra Aboriginal Corporation) Milton Duroux (Junior Garby Elder and Yarrawarra Aboriginal Corporation) Ricky Cain (Junior Garby Elder and Yarrawarra Aboriginal Corporation) Cheryl Perkins (Junior Garby Elder and Yarrawarra Aboriginal Corporation) Dee Murphy (Yarrawarra Aboriginal Corporation) Sue Tompkins (formerly Yarrawarra Aboriginal Corporation) Ian

Brown (formerly Yarrawarra Aboriginal Corporation) (NSW Marine Parks Authority and Yarrawarra Aboriginal Corporation, 2006:3).

The **Yarrawarra Cultural Centre** was an Aboriginal cultural, conference and accommodation centre open to the public. The centre is owned and operated on a not-for-profit basis by Aboriginal people, predominantly from the Gumbaynggirr language group, and focuses on Aboriginal and Islander descendants maintaining their cultural Heritage and integrity (COCH 2019:24). 69 Red Rock Road was purchased from the CH&DLALC to establish a Cultural Centre and leased another portion of land to grow vegetables and establish a workshop. During the 1990s, Yarrawarra Aboriginal Corporation purchased Lot 4, adjacent to 69 Red Rock Rd, and constructed many buildings in the area. Here Nuralamee Accommodation and Conferencing Centre was opened in 1999. *Nuralamee* is the Gumbaynggirr word meaning “home camp” (Yarrawarra website, accessed 5 March 2020).

The **Jalumbo Keeping Place** within the YAC is a repository for a “cultural collection representing over 4,000 years of Aboriginal life on the mid-north coast of New South Wales, created through the Jalumbo Cultural Heritage Research Unit (JCHRU). JCHRU which was established by the Yarrawarra Aboriginal Corporation and the Garby Elders in 2001 to conduct cultural research and training, providing advice to local land managers on both Public and private land, and Marine Parks (Yarrawarra website, accessed 5 March 2020). Jalumbo also conducted cultural heritage surveys, oral history recordings, archive research and produced public interpretations such as books, reports and signage.

Uncle Tony Perkins is a cultural knowledge holder and member of the Garby Elder and the former Chair of the Board of Directors of Yarrawarra Aboriginal Corporation, and CEO of an Aboriginal employment agency in Coffs Harbour. Uncle Tony championed and was a key founder of community projects to educate and promote cultural values and protect cultural heritage, including not only the Toolkit project and cultural mapping for the ACHMP of which this thematic history is a component, but also for the *Arararra: Sharing Culture*, educational project and cultural histories such as *Singing the Coast* (written with Margaret Somerville, 2011). Uncle Tony is motivated by the desire to reconnect young Aboriginal people to their culture to build a proud and strong Aboriginal future (Somerville 2011).

The **Garby Elders Group** was formed “to make decisions about sharing their knowledge of country”, named after gaabi, the swamp wallaby who lived with them in the swampy wetlands of the Lake” (Somerville and Perkins 2011 11-12). Both the Garby Elders Group and YCC were part of renewing and continuing cultural practice and protecting country “in a different way” changing from “transmitting cultural knowledge about country through initiation to passing on selected aspects of knowledge to particular individuals, to recording oral stories and places using modern technological equipment” (Somerville and Perkins 2011:11-12). The Garby Elders believe that the brolga was taught to dance at their corroborees and Garby Elders continue today to perform the brolga dance, so they never forget the steps Coffs Harbour Library website, accessed, 4 December 2019). The Garby Elders “recognise the lands and seas from Moonee northward along the coast past Wooli and inland to the east bank of the Orara River. This group was established in 1997 to empower the local Aboriginal Traditional Custodians” (COCH 2019:25). The Garby Elders have been extremely active with NPWS and other cultural land management agencies ensuring that cultural places and landscapes are protected and cared for (Yarrawarra website, Accessed 5 March 2020 and Coffs Harbour Library website, accessed, 4 December 2019). Members of the Garby Elders group include Uncle Mark Dootson, Tony Dootson, Uncle Tony Perkins, Milton Duroux, Ricky Cain, Cheryl Perkins and the late Uncle Bing Laurie.

Jagun Elders Groups is part of Jagun Aged and Community Care which “delivers aged care services that meet the needs of Aboriginal and Torres Strait Islanders communities, living between the Clarence and Nambucca Heads area” (COCH 2019:25).

Bularri Muurlay Nyanggan Aboriginal Corporation (Bularri Muurlay Nyanggan meaning two paths strong) in the Gumbaynggirr language. The goal of the corporation is to ensure that the Aboriginal community, and in particular youth are “two path strong” – strong in culture and strong in education. (COCH 2019:25). The BMNAC received a Gold Award in the Excellence in Aboriginal and Torres Strait Islander Tourism Category at the NSW Tourism Awards, which included dancers and Elders who are part of the “Giingan Experience” at Sealy Lookout (CHDLALC website, accessed 8 March 2020).

Muurrbay Aboriginal Language and Cultural Co-operative published Gumbaynggirr Dreaming stories from hand written stories of Phillip Shannon and audio recordings of Harry Buchanan and contributions from written accounts of Gerhardt Laves, W.E Smythe and field tapes of Diana Eades and other researchers which spans decades of research and recordings (Morrelli et al 2016: viii). The Co—operative rekindled efforts made by Elders within the Gumbaynggirr Language and Culture Group formed in 1986, which included Pop Pacey, Nan Brown, Aunty Maggie Morris, Ivy Rose Long (Smith), Joyce Knox, Jeanie Drew Emily Walker and Shaa Smith and Ken Walker and his family (COCH 2019:24-25; Morrelli et al 2016: viii). Language revival was begun by a southern group of Gumbaynggirr families from Muurrbay, at the old church building at Nambucca Heads (Morelli 2008: x) and therefore, can have a southern bias in sentence structure and grammar. There are three Gumbaynggirr dialects called the Nymboidan, Northern Lowlands and Southern, borders are approximate and cannot be exactly known which survived from invasion (Morelli et al 2016:4). A language dictionary was developed by linguist Morelli and MALCC for Gumbaynggirr dialects with a learner’s grammar in 2008 and is a substantial testament to the work of many Elders and families involved in the revival of language. The Cooperative continues to work closely with Elders, local language, culture and educational organisations to conduct research, publish accessible grammar-dictionaries and develop engaging education courses and resources (COCH 2019:24-25). Gumbaynggirr language classes began from MALCC’s work in 1997 and “many graduates have gone on to teach Gumbaynggirr in schools and community groups” (COCH 2019:24-25).

The **Coffs Harbour and District Local Aboriginal Land Council (CH&D LALC)** was established under the *Aboriginal Land Rights Act 1983* as the elected representative for Aboriginal people in the Coffs Harbour area (Coffs Harbour and District LALC website, accessed 5 March 2020). The CH&D LALC not only administer and manage housing and health programs, they also co-ordinate cultural heritage and environmental management on country (Goulding2001a:53). The CHDLALC boundaries extend from Red Rock (Dirty Creek Range) in the north to south of Urunga (Oyster Creek) and encompass Glenreagh, Nana Glen, Ulong and Fernmount east of Bellingen (Coffs Harbour and District LALC website, accessed 5 March 2020). The LALC has many programs for the community of Coffs Harbour LGA engaging Elders and younger generations. The CHDLALC is based in **Wongala Estate, Coffs Harbour** (see earlier sections for the history of Wongala Estate).

The **Darrunda Waiarr Rangers** (‘Darrunda Wajaarr’ means ‘to fix Country’) are the only Aboriginal owned and operated environmental management team within the Coffs Harbour Local Government Area and were formed to look after our Gumbaynggirr country. The Rangers have been operating since 2006, when the CH&D LALC obtained a small amount of funding which enabled a group of young Aboriginal Trainees to be employed on New South Wales National Parks and Wildlife (NPWS) and trained bush regenerators. The team gained more momentum in 2007, when a multi-agency

project called ‘Repair to Country’ was established. Through this project, the team worked within various land tenures and were supported further by NPWS through on-ground supervision and training. Working closely with NPWS, Local Land Services, Coffs Harbour and District Local Aboriginal Land Council and the Environmental Trust, Darrunda Wajaarr is dedicated to maintaining an active role in land management activities participating in cultural site identification, bush regeneration and cultural burning. Rangers which include, acting supervisor, Arlita Carberry works with Jendaya Stewart, Narina Ferguson, Daniel Flanders and Deon Quinlan. The Ranger team assisted the Rural Fire Service in protecting Coffs Harbour LGA from recent bushfires and continue to assist in the bushfire recovery and management efforts.

Galambila Aboriginal Health Service is an Aboriginal Medical Service that provides culturally appropriate service to the local Aboriginal community. They have a range of clinics and services aiming to close the gap and ensure the Aboriginal community keep healthy and living longer (COCH 2019:24-25).

Coffs Harbour Aboriginal Community Care Centre (Abcare) and Elders Group are community organisations that “provides foster care and social support services in Coffs Harbour and surrounding towns, south to Nambucca, west to Ebor and north to South Grafton, encompassing 4 local government areas – the City of Coffs Harbour, Clarence Valley Council, Bellingen Shire Council and Nambucca Shire Council” (COCH 2019:25). The philosophy of the organisation is to provide a quality service to Aboriginal people that enhances cultural values and empowers the Aboriginal Community. Abcare also host an Elders Group at their premises (COCH 2019:25).

Ngurrala Aboriginal Corporation formed in 1994 and is a Not-For-Profit, Charitable, Community owned and Managed Aboriginal organisation. It has been successfully operating in the Nambucca Valley region providing vital community support services to Aboriginal and non-Aboriginal people. The board of management is made up of ten Aboriginal community representatives from the townships of Bowraville, Macksville, Nambucca Heads and Scott’s Heads. Ngurrala Aboriginal Corporation’s vision is to broker program solutions that will improve the physical, emotional, mental, cultural and spiritual wellbeing of Aboriginal people. Their mission statement is to improve support services to ensure the capacity of Aboriginal communities and individuals are being met.

Garlambirla Guuyu Girrwa Elders Aboriginal Corporation are the traditional custodians of the areas of Gumbaynggirr country that covers, Moonee beach to bundadgen creek and across to the mountains in the west, they are bordered by the Gumbaynggirr clans, groups of the Garby in the north, Bagawa in the north west and Yurruunga in the south. The corporation aims to provide an advisory and support role to the Elders of the Gumbaynggirr people and be involved in all issues affecting Gumbaynggirr people and the other Indigenous people within Australia. The corporation also aims to preserve, maintain and encourage teaching of Gumbaynggirr languages; preserve and maintain Gumbaynggirr awareness and history in Coffs Harbour and the surrounding districts; and be involved in the development and formulation of any strategies under Federal, State and Territory land acquisitions programs as pertinent to the Native Title Act for Aboriginal and Torres Strait Islander people within the Gumbaynggirr area.

The **Yandaarra Aboriginal Advisory Committee** was established by the City of Coffs Harbour originally as an Aboriginal Consultative Committee in late 1998 (changing its name to Yandaara in 2003) under section 355 of the Local Government Act 1993 which states: *A function of Council may,*

subject to this Chapter, be exercised: (b) by a committee of the Council (COCH, 2019:5). Yandaarra means “Go as a group, travelling together, shifting camp together”. (Source – Muurrbay Aboriginal Language and Culture Co-operative cited in COCH 2019:5). Yandaarra AAC has important role in promoting cultural understanding both within the City and the general community and advisory role to the City and voice for community issues (COCH, 2019:5).

Saltwater Freshwater Arts Alliance is a 100% Aboriginal-owned and run organisation. Incorporated in June 2010, it is a not-for-profit organisation governed by a board representing ten Local Aboriginal Land Councils on the Mid North Coast of NSW. They include Karuah, Forster, Purfleet Taree, Bunyah (Wauchope), Birpai (Port Macquarie), Kempsey, Thungutti (Bellbrook), Unkya (Macksville), Bowraville and Coffs Harbour. The communities in our region cover the four language areas of the Worimi, Biripi, Dunghutti and Gumbaynggirr. Saltwater Freshwater hosts the Aboriginal Design Agency, various arts sector development programs as well as the Saltwater Freshwater Festival (COCH 2019:25).

National Aboriginal Design Agency is based in Coffs Harbour and is a leading champion in the field of Aboriginal art, design and best practice licensing services. NADA has a total of 25 artists on its fast-growing nationwide portfolio and has facilitated major public works both for government and corporate organisations (COCH 2019:25).

Kulai Preschool Aboriginal Corporation offers a preschool and a playgroup for Aboriginal children. The focus is on Aboriginal children in Garlimbirla (Coffs Harbour) area, with children encouraged to become independent, culturally strong and academically successful. The preschool has been caring for and educating Coffs Harbour Aboriginal children since 1961. In fact, some of the previous management committee members are former students of Kulai (COCH 2019:25). The preschool was the first Save the Children Fund program for Aboriginal children in New South Wales. It was originally situated at Wongala Estate (the Aboriginal mission) and later relocated to its current premises at Myuna Place. In 1989 the school became self-managing, with a management committee comprising parents and family members (COCH 2019:25).

NSW National Parks and Wildlife Service and the Department of Premier and Cabinet

NSW National Parks and Wildlife Service has had a physical presence in the Coffs Harbour LGA since 1970s circa. In 2016, the NSW Office of Environment and Heritage (OEH) (now part of Department of Premier and Cabinet) in partnership with the City of Coffs Harbour, entered into a Memorandum of Understanding to undertake an overall *Coffs Harbour Aboriginal Cultural Heritage Planning and Assessment (ACHMP) Toolkit* (the Toolkit) project, which this history is part of the management document for this project. Gumbaynggirr people, work within the NSW NPWS and DPC included much cherished Uncle Mark Flanders (a former Discovery Ranger / Elder) and Rosalie Neve (former Aboriginal Heritage Planning Officer) and were leading champions of the project and for the protection and conservation of cultural heritage within their country.

Rosalie Neve is an Aboriginal woman and archaeologist, who has championed cultural heritage in her country for over the last twenty years. Rosalie is one of the founding members of the Australian Indigenous Archaeologist’s Association and works tirelessly to protect cultural heritage and assist Aboriginal and Torres Strait Islander cultural values throughout Australia. Rosalie worked as an Aboriginal Heritage Planning Officer within the Department of Premier and Cabinet (formerly OEH) in Coffs Harbour and was a key project partner as well as part of the committee that

developed the Coffs Harbour Aboriginal Cultural Heritage Planning and Assessment Toolkit project.

Uncle Mark Flanders was born & bred on Gumbaynggirr Wajaarr (Country) in the Coffs Harbour region (Uncle Mark Flanders website, accessed 10 October 2019). Uncle Mark Flanders is a traditional owner and highly respected Elder with a broad range of cultural knowledge (Traditional & Contemporary). Uncle Mark is a member of the Garby Elders of Red Rock/Corindi and a member of the Garlambirla Guuyu-Girrwaaw Elders group in Coffs Harbour (Uncle Mark Flanders website, accessed 10 October 2019). Uncle Mark Flanders is an accomplished yidaki (didgeridoo) player and well respected for his educational tours with children (Uncle Mark Flanders website, accessed 10 October 2019). A highly respected local of the Coffs Coast Uncle Mark features in many North Coast tourism publications, hosts radio broadcasts, and appears in television programs both here and abroad (Uncle Mark Flanders website, accessed 10 October 2019). Uncle Mark recently passed away and was a cherished Elder, respected and a key knowledge holder and survey team member for the cultural mapping for the ACHMP. Uncle Mark made an outstanding contribution to this project, and his legacy in cultural heritage and protecting country and educating younger generations will continue.

Gumbaynggirr nation maintains strong connections to country and Aboriginal families with historical connections to Coffs Harbour region and are part of the local history. Attachment to many places identified in the thematic history have continued for Gumbaynggirr people for millennia to today, many which are part of a broader cultural landscape, of saltwater and freshwater country, valleys and mountains that are interrelated as significant due to cultural, spiritual, aesthetic, historical and scientific values. Places such as mission, reserves, camps, settlements, work places as well as the more recent places such as the CHDLALC building, and Yarrawarra Cultural Centre are also key to historical connections of Aboriginal families that are not traditionally connected to the Coffs Harbour region and have now also forged a strong attachment to Gumbaynggirr country. This thematic history identifies some of the key narratives that underlie the significance of Aboriginal cultural heritage within the region. Future narratives will renew attachments to traditional places as they continue to be significant and lead to new places being identified as places of attachment for future generations.

Table 3. Summary of Key Historical Events within the Coffs Harbour LGA

Date	Event/detail	Source
6,400 BP	Earliest date for Aboriginal occupation of the broader Northern NSW area from Seelands Rockshelter near Grafton	McBryde 1966
4,000-3,800 BP	Earliest date for a midden in the Coffs Harbour area from Jewfish Point on Corindi River	Arrawarra Sharing Culture Factsheet, 2009: Factsheet 8
1,340 BP	Earliest archaeological date for Aboriginal occupation from Arrawarra Midden	Arrawarra Sharing Culture Factsheet, 2009: Factsheet 8
1770	Captain Cook sails past the area and names the 'Solitary Isles'	Goulding 2001a: 39
1840s	Violent Intrusion "somewhere about Corindi"	Goulding 2001a: 41
1840	Glenugie Run homestead established south of Grafton	Goulding 2001a: 41
1841	Cedar-getters and several squatters had begun to settle the Bellinger River Valley	Goulding 2001a: 43
1841	Earliest written record of non-aboriginal association with Red Rock, establishment of a public house by Major Oakes	Kayandel: 6
1842	Macleay District Surveyor Clement Hodgkinson travelled through the mid-north coast landscape, recording information on Gumbaingirr peoples he encountered. Upon reaching the Bellinger River he noted the complete absence of open grazing country owing to the "rich luxuriance of the vegetation".	Goulding 2001a: 43
1843	Massie observed that Aboriginal people from the Bellingen and Nambucca rivers avoided settlers in the area, partly because of the violence that had been shown to them previously by settlers.	Goulding 2001a: 61
1848	Outstation of the Glenugie Run established at Corindi	Goulding 2001a: 41
Early 1850s	Governor Fitzroy establishes 35 Aboriginal Reserves across NSW, one of these on the Clarence River near Grafton	Goulding 2001a:46
1860s	Aboriginal people were helping Walter Harvie with his cedar-getting activities at Boambee Creek	Goulding 2001a: 69
1861	Town reserve at future Coffs Harbour was surveyed	Goulding 2001a:46
1863	Permanent settlement established at Bellingen	Goulding 2001a:46
1864	Introduction of the Robertson Land Act in which settlers could purchase blocks of land between 40 and 320 acres which virtually signed away any hope of Aboriginal people maintaining some sort of freedom to move through country.	Goulding 2001a: 46
1865	Harvie recalls witnessing a large fight at Sawtell in 1865	Goulding 2001a: 48
1872	Sugar cane farm established at Korora and a Run established at Woolgoolga	Goulding 2001a:48

1880s (?)	1,700 people at a fight at North Beach and 600 Aboriginal people attend a sports day on the Eugene Rudder's property near Coramba	Goulding 2001a: 50
1880s (?)	Red Rock Massacre	
1880s (?)	Early contact phase was characterised by both parties maintaining some distance from each other although was punctuated by requests for food due to Europeans encroaching on traditional lands and resources	Goulding 2001a: 62
1881	Banana farming introduced to the area	Goulding 2001a:48
1881	Gold was first discovered in the Orara Valley	Goulding 2001a: 65
1882	Frederick Fiddaman was mining gold from shafts just north of Emerald Beach	Goulding 2001a: 65
1883	NSW Government established the Aborigines Protection Board to oversee management of Aboriginal people	Goulding 2001a: 50
1883	First written record for settlement of Corindi when John Franklin moved his family from the flood prone area of the Coldstream to portion 53 in the Parish of Corindi	Kayandel: 7
1883	Preparations for a fight on Bucca Creek	Goulding 2001a: 50
1883	Bellbrook reserve was gazetted	
1885/86	Large fight at Coffs Harbour Gun Club Camp - Tommy Twohead was injured and left behind, the Skinners looked after him for two days before he died and buried him on the south side of Moonee Creek	Goulding 2001a: 50
Mid-late 1880s	Corindi-Red-Rock people were reportedly murdered following a horrendous massacre	Goulding 2001a: 48
late 1880s	Large fight at Poundyard Creek	Goulding 2001a: 50
late 1800s	The number of Aboriginal people in the study area had greatly impacted by European invasion, disease and violence.	Goulding 2001a: 48
1890s to 1950s	Camps in different locations of Coffs LGA as mentioned above in different locations with families setting up small homes with local materials.	
1898	Burnt Bridge reserve was gazetted in 1898.	
1910	Nymboida reserve was gazetted in 1910.	
1939-1940	In 1939, the Aborigines Welfare Board replaced the Aborigines Protection Board and in 1940 new legislation called the Aborigines Protection (Amendment) Act 1940, translated powers to managers of reserves and the police to pursue “a policy of assimilation that would interfere at every level of Aboriginal peoples’ lives”.	Goulding 2001a:5.
1947-1956	Push by Welfare Board to move Aboriginal people into housing and State controlled reserves intensifies.	
1956	In 1956, the Board completed eight cottages at Wongala Estate on the Pacific Highway, several kilometres north of town and some families moved into this accommodation as it became available. Some Aboriginal	COCH 2019 7-8

	families from the Coffs Creek and Happy Valley camps were forced to relocate into public housing at Wongala Estate or Housing Commission homes later that same decade despite resistance.	
1983	Establishment of Yarrawarra Aboriginal Corporation and the Coffs Harbour and District Local Aboriginal Land Council.	
1998	Establishment of the now named Yandaarra Aboriginal Advisory Committee by COCH.	
2006	Darrunda Waiarr Rangers are formed.	

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Appendix B

Cultural Mapping Methodology and Consultation

Ian Fox & Associates and
NSW Department of Climate Change, Energy, the Environment and Water

Coffs Harbour Aboriginal Cultural Heritage Landscape Mapping Methodology

The project included an oral history collection, site surveys and landscape mapping, were completed by the City of Coffs Harbour, Land Council, Cultural Knowledge Holders, NSW Department of Climate Change, Energy, the Environment and Water staff and consultants Ian Fox and Associates.

The methodology underpinning the Coffs Harbour Aboriginal Cultural Heritage Map is based on criteria that aim to capture both oral and recorded Aboriginal knowledge of sites and of country connections, as well as incorporating biophysical aspects of the landscape.

Preparation of the mapping has included the review, assessment and ground truthing of sites currently registered to the Aboriginal Heritage Information Management System and other documented resources, community held knowledge, assessment of landscape characteristics within the context of traditional Aboriginal settlement, resources, pathway, cultural and spiritual practices. Mapping has been developed through extensive consultation with Coffs Harbour's Aboriginal communities and has taken a landscape approach based on identified key criteria outlined below.

It is important to recognise and understand that Aboriginal objects do not occur in isolation across a landscape; they are tangible connecting evidence of how Aboriginal people settled, lived and used the land's resources over vast periods of time. Aboriginal objects are significant to Aboriginal people because they provide scientific evidence to support their cultural knowledge.

Landscape characteristics greatly influence how Aboriginal people interacted (and continue to interact) with their surroundings. Therefore, interpreting the geology, type of terrain and its natural resources is essential to understanding the nature and complexity of a cultural landscape. The Aboriginal people involved in the cultural mapping project welcomed the opportunity to provide the cultural lens to interpret their unique local landscape.

Traditional Aboriginal people living and moving within their country maintained a preference for certain types of landforms and resource locations which can still be identified in contemporary landscapes. Mapping has been developed based on this understanding.

The mapping assessment evaluated ten key criteria, including:

1. Indigenous oral sources and community knowledge - Information provided by Elders and knowledge holders that identifies sites and places.
2. Documented sources - Including historic records and references of a cultural place and/or practice at an identified location.
3. Resource hotspot - the presence of biological and/or geological resources, including stone resources for artefacts or grinding; areas where particular plants grow, or were present in paleo periods; within 200m of waters, including any river, stream, spring, lagoon, lake, swamp, wetland, natural watercourse, or tidal waters.
4. Elevated point for observation - Identified high points in the landscape that are suitable for observation of surrounding land and may provide a point of alignment between known cultural sites and places, such locations are situated on a ridge top, ridge line or headland.
5. Suitability for open campsite - Important considerations for open campsites include aspect, level terrain, ridgeline plateaus or saddles, proximity to a source of fresh water (especially springs), and proximity to a particular food resource including in paleo periods.
6. Nomination of traditional preferred access route - Identification of a preferred pathway for movement, often along a ridge top, ridge line, or adjacent to watercourses.

7. Location for specific cultural practice - Locations with a higher probability for a specific cultural practice (e.g. ceremony, visitation etc.) due to relationships with particular topographic or landscape features.
8. Proximity to a known cultural site - Strategic proximity to known cultural sites, for example, the nearby presence of recorded sites from the Aboriginal Heritage Information Management System.
9. Presence of unique landforms - Features such as an escarpment, cave, rock shelter, waterhole, waterfall, water source, or geologic outcrop; for a distance of up to 200m, above, below, or around the feature.
10. Cultural exploitation of ancient landscapes - Different climatic conditions in the past formed paleo-landscapes which can be identified as old stream channels, oxbow lakes, lagoons, swamps, or ancient sand dune systems resulting from sea level changes and coastal realignment.

Mapping has been further defined into two layers: Known and Predictive Aboriginal cultural heritage. A known Aboriginal cultural heritage landscape polygon (*Aboriginal place of heritage Significance*), denotes Aboriginal cultural heritage landscapes of known Aboriginal cultural heritage and may comprise tangible and intangible Aboriginal cultural heritage as well as damaged and destroyed sites. The inclusion of damaged and destroyed sites is in recognition of their significance to the Aboriginal people and recognition that they may also form part of a wider cultural landscape.

The predictive Aboriginal cultural heritage landscape polygon (*Predictive Aboriginal cultural heritage*) is developed on the high probability of Aboriginal cultural heritage being present based on meeting a minimum of three of the ten landscape mapping criteria described above. This also reflects the landscape context. It is important to note that an unmapped area does not automatically mean there is no presence of Aboriginal cultural heritage as the potential for Aboriginal cultural heritage remains and the legislated provisions of a cultural assessment may still apply.

Fieldwork

All fieldwork was undertaken with a site officer and knowledge holder appointed by the Coffs Harbour and District Local Aboriginal Land Council. They were appointed based on recognised cultural connection, knowledge, responsibilities and obligations to the area of the LGA being mapped and provided cultural guidance during the mapping procedure.

During the fieldwork procedure, discussions were held on the nature of the biophysical and cultural aspects of the landscape at each survey point or transect route. Using cultural knowledge and available biophysical Geographical Information System (GIS) mapping layers such as geology, vegetation, soil landscapes, topographical, water and drainage features and aerial imagery, areas of 'known' or 'predictive' cultural landscape types were identified and illustrated for each locality, and subregion on each topographical map sheet.

Fieldwork was performed by assessing and mapping Aboriginal cultural heritage landscapes for each 1:25,000 scale map sheet within the Coffs Harbour LGA. During the fieldwork and the digitising of the Aboriginal cultural heritage landscape polygons, each cultural landscape polygon identified was assessed against each of the ten criteria and recorded within a corresponding database table. For a cultural landscape polygon to be mapped (either known or predictive), it had to meet a minimum of three out of the ten criteria. Known polygons encompassed either singularly or in combination, existing Aboriginal Heritage Information Management System sites and immediate adjacent surrounds of similar characteristics, areas based on cultural knowledge or newly identified sites and immediate surrounds. Predictive landscape polygons encompassed those areas within the landscape having met at least three of the ten criteria and were evaluated as having a suitable likelihood to contain Aboriginal cultural heritage values or material.

Project Limitations

The mapping layer developed for the Coffs Harbour this Management Plan provides an initial and extensive record of Aboriginal cultural heritage landscapes within the Coffs Harbour LGA. It provided a foundational step in the compilation, evaluation and spatial mapping of Aboriginal cultural heritage values and landscapes across the entire Coffs Harbour LGA. It should be emphasised that it does not represent an exhaustive and complete record of all Aboriginal cultural heritage landscapes (either known or predictive) or values within the Coffs Harbour LGA.

Cultural mapping from Stages 1 to 3 was limited by grant funding. The mapping methodology at that time was also influenced by gender due to the limits of funding and available site officers. For example, additional women's sites (which are often associated with water, coastal and estuarine/riverine landscapes) require further consultation and investigation as noted by many women during workshops for the Aboriginal Cultural Heritage Management Plan and the male Elders and Knowledge Holders who participated in the original cultural mapping. The gaps in women's sites in the cultural mapping will be addressed by the City and the Land Council in consultation with Gumbaynggirr Cultural Knowledge Holders in the future.

The Coffs Harbour LGA exceeds 1000km² and covers a wide variety of landforms, terrain, and tenure. For these reasons, not all areas were accessible because of private property status or difficult and inaccessible terrain within public land areas such as National Parks and State Forests. Where possible however, subregions of each map sheet were visited and assessed.

Aboriginal cultural heritage landscapes were mapped across all tenure types (public and private) though no private properties were entered, instead the ancillary mapping layers, cultural knowledge and the ten criteria were applied across private property areas to identify and infer cultural landscape status.

At the time of the fieldwork mapping process, approximately 550 Aboriginal Heritage Information Management System sites existed within the Coffs Harbour LGA. Each of these sites were captured within a 'known' Aboriginal cultural heritage landscape polygon. However, the landscape mapping procedure was not intended as a validation exercise to assess the veracity of each of these sites owing to the considerable and extensive resources that would be required to undertake this procedure. Where new sites were identified during the course of fieldwork, these sites were noted, recorded and submitted into the Aboriginal Heritage Information Management System database.

Searches for Aboriginal heritage within the Coffs Harbour LGA were undertaken in October 2019 within the State Heritage Register (SHR), Australian Heritage Database (AHD), State Heritage Inventory (SHI) and Coffs Harbour Local Environmental Plan 2013 and are only valid from twelve months of the date of the search if being used for due diligence or assessment purposes. These searches would need to be undertaken annually to ensure that the cultural heritage mapping remains up to date. Aboriginal Heritage Information Management System data was reviewed by Heritage NSW as part of the earlier stages of developing cultural mapping for the project (Rosalie Neve, pers. comm. July 2020).

Additionally, it should be noted that as part of the reform process for the NPW Act (which has provided specific protection for Aboriginal objects and declared Aboriginal places) the NSW Government has proposed a new system for managing and conserving Aboriginal cultural heritage, which will be supported by a new legal framework that respects and conserves Aboriginal cultural heritage in NSW. In February 2018, the NSW Government released the draft Aboriginal Cultural Heritage Bill 2018 for public comment. While the feedback showed there is much support for the reforms, some submissions, including from Aboriginal communities, raised issues that would benefit from further development. To that end, the NSW Office of Environment and Heritage (now Heritage NSW) and Aboriginal Affairs intend to carry out additional targeted consultations to gain feedback to refine the draft Bill. The NSW Government will consider the draft Bill following those consultations. When the reforms process is complete and legislative changes made, this

Aboriginal Cultural Heritage Management Plan will require a review and update to take these changes into account.

Appendix C

Summary of Consultation Requirements

Action	Scale of Assessment	Who may undertake the assessment	Aboriginal community consultation requirements	Statutory requirements and reference material
Due diligence	Desktop review of information	A person with sufficient knowledge and understanding of the legislative requirements. Preferably a qualified archaeologist (if a determination for an AHIP is required at a later date), or a Gumbaynggirr Cultural Knowledge Holder or a Sites Officer from the Land Council.	Recommended to inform any tangible and intangible cultural values	May be considered a defence against prosecution for harm under the ancillary provisions of 2010 of the NSW National Parks and Wildlife Act 1974 .
Avoiding or justifying harm to Aboriginal cultural heritage	Investigation, assessment and documentation to demonstrate that harm can be avoided	Preferably a suitably qualified or experienced archaeologist (if a determination for an AHIP is required at a later date).	Required to inform any intangible and tangible cultural values and to assist with site survey and knowledge. <ul style="list-style-type: none"> - May include a request for a sites officer from the Land Council / cultural knowledge-holders / Elders; and/or - May include a request for cultural information. 	May be considered a defence against prosecution for harm under the ancillary provisions of 2010 of the NSW National Parks and Wildlife Act 1974 .
	If test excavation is required that can be undertaken in accordance with the <i>Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW (DECCW 2010c)</i> (and is not for a midden, post contact or burial site, or other site types stated within the code, which cannot be	Suitably qualified or experienced archaeologist, with expertise in Aboriginal cultural heritage as per the <i>Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW (DECCW 2010c)</i> .	Statutory consultation is required for: <ul style="list-style-type: none"> - Sampling strategy (to be included in the final report) – minimum of 28 days review; - Notification (minimum 14 days prior to commencement of test excavations). 	Section 80C(6) of the <i>NSW National Parks and Wildlife Regulation 2009</i> and as permitted under the <i>Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW (DECCW 2010c)</i> (Requirement 16). <i>Consultation with the Aboriginal community should be undertaken in accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents (DECCW 2010).</i>

Action	Scale of Assessment	Who may undertake the assessment	Aboriginal community consultation requirements	Statutory requirements and reference material
	test excavated without an AHIP).			
	Investigation, assessment and documentation where harm cannot be avoided.	Suitably qualified or experienced archaeologist, with expertise in Aboriginal cultural heritage as per the <i>Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW (DECCW 2010c)</i> .	Statutory consultation is required for: <ul style="list-style-type: none"> - Notification of proposal and call for interested (registered) parties (minimum 14 days); and - Review of methodology and presentation of information (minimum 28 days); - Gathering information and site visits; - Review of draft Aboriginal cultural heritage assessment report (minimum 28 days); and - Final report and AHIP (minimum 14 days). 	<ul style="list-style-type: none"> - Section 80C of the NPW Regulation. - <i>Aboriginal Cultural Heritage Consultation Requirements for Proponents (DECCW 2010a)</i>.
AHIP	Permit to harm	Suitably qualified or experienced archaeologist, with expertise in Aboriginal cultural heritage as per the <i>Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW (DECCW 2010c)</i>	Statutory consultation is required for: <ul style="list-style-type: none"> - Notification of proposal and call for interested (registered) parties (minimum 14 days); - Review of methodology and presentation of information (minimum 28 days); - Gathering information and site visits; - Review of draft Aboriginal heritage assessment report (minimum 28 days); and - Final report and AHIP (minimum 14 days). 	<ul style="list-style-type: none"> - Section 80C of the NPW Regulation. - <i>Aboriginal Cultural Heritage Consultation Requirements for Proponents (DECCW 2010a)</i>.

Appendix D

Avoiding or Justifying Harm to Aboriginal Cultural Heritage

Step	Aboriginal cultural heritage Pathway	Actions and documentation
1	Initial consultation	1) Undertake consultation with the Aboriginal community through the Coffs Harbour and District Aboriginal Lands Council including any Cultural Knowledge Holders such as the Garby Elders Group or Garlambiria Guuyu-Girrwaai Elders to determine the nature of Aboriginal cultural heritage (intangible cultural heritage or Aboriginal objects).
2	If the consultation and/or Coffs Harbour Aboriginal Cultural Heritage Map identifies that the land subject to the proposed development contains intangible Aboriginal cultural heritage values	<p>2a) document the intangible Aboriginal cultural heritage values as derived from consultation and/or other sources</p> <p>2b) if all harm to intangible Aboriginal cultural heritage can be avoided:</p> <ul style="list-style-type: none"> i) design the proposal to respond to those values and avoid harm to all intangible Aboriginal cultural heritage values, ii) undertake and document consultation to determine the views of the relevant Aboriginal cultural knowledge holders about the intangible Aboriginal cultural heritage and the proposal, and iii) provide documentation to the planning consent or determining authority outlining the consultation undertaken, its outcomes, and how the proposal has responded to avoid harm to intangible Aboriginal cultural heritage values. <p>2c) if all harm to intangible Aboriginal cultural heritage values cannot be avoided:</p> <ul style="list-style-type: none"> i) justify why the proposal cannot be designed to avoid harm to the intangible Aboriginal cultural heritage values based on planning, design, environmental, social and/or economic grounds, ii) design the proposal to minimise harm to intangible Aboriginal cultural heritage values and where necessary, develop an appropriate mitigation strategy for any values still being harmed, iii) demonstrate how, where possible, the proposal has been designed to minimise harm to intangible Aboriginal cultural heritage values, iv) identify the areas where the proposal will harm Aboriginal cultural heritage values, v) provide a literature review / contextual information to understand the Aboriginal cultural heritage values proposed to be harmed and whether, or not, this heritage is protected elsewhere, vi) provide evidence of the consultation with, and the views of, the relevant Aboriginal cultural knowledge holders about the intangible Aboriginal cultural heritage proposed to be harmed and the proposal,

Step	Aboriginal cultural heritage Pathway	Actions and documentation
		<ul style="list-style-type: none"> vii) characterise the scientific and cultural importance of the intangible Aboriginal cultural heritage proposed to be harmed, and viii) provide a case to the determining authority for the harm proposed to intangible Aboriginal cultural heritage by documenting actions 1, 2a) and 2c) i - vii above.
3	If the consultation and/or Coffs Harbour Aboriginal Cultural Heritage Map identifies that the land subject to the proposed development contains Aboriginal objects	3a) undertake a site analysis and field survey to identify the locations of Aboriginal objects and the nature and extent of Aboriginal objects (this may involve test and salvage investigations or excavation that must be undertaken in accordance with the Heritage NSW's <i>Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW (DECCW 2010c)</i> .
		<p>3b) if all harm to Aboriginal cultural heritage objects can be avoided:</p> <ul style="list-style-type: none"> i) design the proposal to avoid harm to Aboriginal cultural heritage objects, and ii) provide documentation to the planning consent or determining authority outlining the consultation undertaken, its outcomes, the fieldwork undertaken, a map showing the locations of Aboriginal objects and their extent and how the proposal has responded to avoid harm to Aboriginal objects. <p>3c) if harm to Aboriginal cultural heritage objects cannot be avoided:</p> <ul style="list-style-type: none"> i) justify why the proposal cannot be designed to completely avoid harm to Aboriginal objects based on planning, design, environmental, social and;/or economic grounds, i) design the proposal to minimise harm to Aboriginal objects, ii) demonstrate how, where possible, the proposal has been designed to minimise harm to Aboriginal objects and where necessary, develop an appropriate mitigation strategy for any values still being harmed, iii) identify the areas where the proposal will harm Aboriginal objects, iv) provide a literature review / contextual information to understand the Aboriginal objects proposed to be harmed and whether, or not, this heritage is protected elsewhere, v) provide evidence of the consultation with, and the views of, the relevant Aboriginal cultural knowledge holders about the Aboriginal objects proposed to be harmed and the proposal,

Step	Aboriginal cultural heritage Pathway	Actions and documentation
		<p>vi) characterise the scientific and cultural importance of the Aboriginal objects proposed to be harmed, and</p> <p>vii) provide a case to the planning consent or determining authority for the harm proposed to Aboriginal objects by documenting 1, 3a) and 3c) i - vii above</p> <p><i>Consultation with the Aboriginal community should be undertaken in accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents (DECCW 2010)</i></p> <p><i>Note: the assessment and consultation requirements for when harm cannot be avoided is determined by Heritage NSW. Such requirements must be met for an AHIP to be determined successfully.</i></p>

Appendix E

Summary of Known Aboriginal Culutral Heritage Within Coffs Harbour LGA

Source of Known Tangible Heritage within the Coffs Harbour LGA – Aboriginal places of heritage significance	Description of number of sites within the Coffs Harbour LGA	Details
Known Sites (Yellow site layer mapped by Ian Fox and Associates)	267 Known Sites by Ian Fox and Associates (refer to Appendix B).	This category of mapping by Ian Fox and Associates includes sites identified during vehicle survey, through discussion with community and location of some Aboriginal Heritage Information Management System sites
AHIMS sites	There are 762 number of Aboriginal Heritage Information Management System sites within the Coffs Harbour LGA up to 28 September 2020. 29 sites were recorded as being destroyed within the Coffs Harbour LGA up to 28 September 2020.	The Aboriginal Heritage Information Management System database is a dynamic register that is constantly updated and contains records dating back from decades of Aboriginal site recordings. The database is administered by Heritage NSW and is the State's main database for Aboriginal objects and places.
Indigenous Places within the Australian Heritage Database	There are two Indigenous Places listed on the AHD, including Arrawarra Fish Traps and the Sandys Beach Area (which is notated as destroyed).	<p>The Australian Heritage Database is a Commonwealth administered heritage database that includes entries from the former Register of the National Estate and the current Commonwealth and National Heritage Lists.</p> <p>The Arrawarra Fish Traps are recorded on the Australian Heritage Database internal listing as significant as they are “originally Aboriginal in construction which would make them one of the few documented Aboriginal fish traps along the New South Wales coastline. Evidence of extensive European rebuilding of the traps early this century also gives the site European historical significance, in that it demonstrates adoption of Aboriginal food gathering techniques by Europeans” (Register of the National Estate/ Australian Heritage Database Internal Place Report). The Arrawarra Fish Traps are listed as having national significance on the former Register of the National Estate.</p> <p>Sandys Beach Area is also listed on the Australian Heritage Database as an Indigenous Place registered on the Register of the National Estate as a destroyed place. The area was recognised as being significant as an Indigenous place because it was “a unique Aboriginal industry site (midden) of coastal historical significance, which, because of its location could be lost” (Register of the National Estate / Australian Heritage Database Internal Place Report).</p>
State Heritage Register	There is one Aboriginal site on the State Heritage Register: Ferguson's Cottage.	The State Heritage Register is a database of State significant heritage items including Aboriginal places protected by the <i>NSW Heritage Act 1977</i> and administered by Heritage NSW. Ferguson's Cottage is recognised as significant because:

		<p>“the home of Nanny Ferguson and the heart of her community work, is of historic, social and cultural significance for the local Coffs Harbour Aboriginal community and also for many Aboriginal people in the North coast region and beyond as it symbolises a legacy of reconciliation and the deepening of Aboriginal European understanding that was brought about by the tireless efforts of Evelyn "Nanny" and Andrew Ferguson during the 1950s and the 1960s” (State Heritage Register listing Website, Ferguson’s Cottage Webpage).</p>
<p>Coffs Harbour Local Environmental Plan 2013 and State Heritage Inventory</p>	<p>There are five Aboriginal sites listed within the State Heritage Inventory and Coffs Harbour Local Environmental Plan 2013. These five sites include: Arrawarra Fish Traps, Ferguson’s Cottage, Bartlett Park, Corindi Cemetery (former) and Look-At-Me-Now Headland.</p>	<p>Coffs Harbour Local Environmental Plan 2013 is a planning instrument administered by the City, which contains provisions and listings of items of environmental heritage including heritage, conservation areas and archaeological sites within Schedule 5. The State Heritage Inventory is managed by Heritage NSW as part of the NSW Department of Climate Change, Energy, the Environment and Water and includes heritage items listed on Local Environmental Plans, section 170 databases of government agencies with land that may contain heritage items and other types of local government databases. Coffs Harbour Local Environmental Plan 2013 and State Heritage Inventory list Arrawarra Fish Traps and Ferguson’s Cottage for similar reasons to the statement of significance summarised earlier for other heritage registrations. Bartlett's Park, Corindi Cemetery (former) and Look-At-Me-Now-Headland are listed for historical heritage and note their significance to Aboriginal cultural heritage as well.</p> <p>Corindi Cemetery (former) is noted as containing graves of families “highly regarded by local Aboriginal elders and the Corindi Aboriginal community” (State Heritage Inventory Listing Website, Corindi Cemetery (former) Webpage; Kayandel 2007).</p> <p>Look-At-Me-Now Headland has “strong Aboriginal heritage with authenticated middens, evidence of an axe factory and many scattered implements” (State Heritage Inventory Listing Website, Look-At-Me-Now-Headland Webpage).</p> <p>Bartlett Park “is a known early Aboriginal/European contact site (1863) and an original feature of Osie Sawtell’s town subdivision (1924)” (State Heritage Inventory Listing Website, Bartlett Park Webpage).</p>
<p>Aboriginal sites and places known to the City and/or Coffs Harbour and District Aboriginal Lands Council that are within restricted reports and are not within the cultural mapping</p>	<p>There are between 900 to 1,200 known sites which are mostly not on Aboriginal Heritage Information Management System within these records which will need to be added to the existing cultural mapping.</p>	<p>These sites include Aboriginal historical sites recorded by Goulding Heritage (2001) summarised in the Thematic History (Appendix A), Kayandel (2007) and numerous sites recorded by area in the files of the Coffs Harbour and District Aboriginal Lands Council which are restricted access files documenting decades of site work and oral history.</p>

<p>Additional known sites that may be identified during consultation and research for Stages 4 and 5 of this project</p>	<p>These additional 25 sites are currently being reviewed by Elders before they are finalised for inclusion on the Cultural Heritage Map.</p>	<p>An additional 25 Aboriginal heritage sites (including additional site features and areas for earlier mapped sites) have been identified by Elders during review of the Aboriginal Cultural Heritage Management Plan and preparation of the Thematic History (Appendix A) by Virtus Heritage.</p> <p>Over 40 potentially extant Aboriginal heritage sites and locations with potential were also identified by historical research within the Thematic History for this project.</p>
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Appendix F

Site Patterning

Site Patterning

Site Types, Definition, Presence and Potential within the broader north eastern NSW region (including the majority of the Coffs Harbour Local Government Area) (James and Conyers 1995) and input from Ian Fox and Associates Cultural Mapping (2018) is also annotated within this model.

Site Type (Tangible Heritage)	Definition	Presence and Potential within the Coffs Harbour LGA
<i>Burials</i>	<p>Treatment of the dead varied across NSW. Simple burial was the most common method, but there were other practices, for example, cremation, or lodging the corpse in hollow trees or rock crevices in rock shelters. At the time of early European settlement of the study area, bodies were generally buried upright in a tightly contracted crouching or sitting position. They were often wrapped in bark and there are references to limbs being tied together. In archaeological literature, this is called a one-stage burial (McBryde 1974:146-148). In a two-stage burial, the flesh was removed from the bones by exposure or temporary burial and the bones were then wrapped in a bundle and buried or deposited in rock crevasses in caves (McBryde 1974:143).</p>	<p>Twenty-six burials have been recorded in the north east NSW study area by James and Conyers (1995). Only two records refer to what type of mortuary practice was used during burial and both suggest that they were one-stage burials placed in an upright or sitting position. One of the burials was excavated in 1964 and the remains of nine individuals wrapped in bark and leaves were found. The burials had been packed in with sandstone blocks and had been interred over at least a century. Of the remaining 24 burial records, eight contain no information other than general locations, except one which noted that several bones were removed in 1963. The other 16 burials have varying amounts of information recorded, but there are too few records and they are too poorly documented to allow any meaningful generalisations or comparisons. Only very limited information is available on the condition of the burials. Twenty-four percent (6) are recorded as having been disturbed or destroyed and Twenty percent (5) as having no disturbance (no information was recorded for the remainder).</p> <p>Ian Fox and Associates cultural mapping for Stage 1 to 3 of this project recorded nine burial locations within the Coffs Harbour Local Government Area. These locations include Eastern Peninsula Trail, Eastern Peninsula Trail (West), Kangaroo Trail Road North, Byrne Street South, Wilson's Park, Station Creek Mouth, Knobys Lookout Road, Pacific Highway Emerald Beach.</p> <p>During the course of preparing the Thematic History and consultation, additional burial sites were identified within the Coffs Harbour Local Government Area on the hill at the site of the Catholic Presbytery, Gordon Street, Coffs Harbour and at Moonee Beach Caravan Park (near the children's playground) and a reburial site at Moonee Beach Headland and burials at Corindi Headland.</p> <p>There is potential for traditional burials within any sandy or alluvial landscape as these areas were easy to dig by hand and burials are often identified in modified coastal environments, including underneath existing housing, carparks and eroding out of sand dunes. Middens and rock shelters/caves are also places where</p>

Site Type (Tangible Heritage)	Definition	Presence and Potential within the Coffs Harbour LGA
		<p>traditional burials may be found including cremations. Post contact burials within the Coffs Harbour Local Government Area are also possible in locations of known cemeteries and other ceremonial and remote locations used for post contact camp sites.</p>
<i>Carved Trees</i>	<p>These are trees with designs carved into the bark or with bark removed and designs carved into the exposed heartwood (bole). Usually more than one tree at a location was carved. Carved trees, also called dendroglyphs, are generally confined to central and northern NSW and south-eastern Queensland. The carving of trees was associated with ceremonial sites, bora grounds or burials (Etheridge 1918, McCarthy 1940b: 161-165).</p>	<p>According to James and Conyers (1995), of the three carved trees recorded within the north eastern NSW study area, one has not been located in the field, being known only from historical references, and has probably been destroyed. The other two trees have carvings or marks that are probably not Aboriginal in origin. One, on a Moreton Bay fig, shows a stick figure of a girl in a dress. The other, on a Kurrajong, may be a natural scar (James and Conyers 1995).</p> <p>Ian Fox and Associates cultural mapping for Stage 1 to 3 of this project recorded at least nine locations of modified trees and do not stipulate if modified refers to carved or culturally scarred (likely to be culturally scarred only, as carved trees are very rare) within the Coffs Harbour Local Government Area. The locations recorded for modified trees by Ian Fox and Associates include Burma Road, Ellems Quarry Road East, Range Road I, Gentle Annie Road, Nashs Road West, Arrawarra Beach Road South, Moonee Creek I, Old Coffs Harbour Zoo and a recording of “numerous modified trees” at a site named “Red Rock Swamp Mahoganies”.</p>
<i>Engravings</i>	<p>Engravings are marks made by removing part of the rock surface by pecking, pounding, abrading or scratching. Pecking was a hammer and chisel technique which involved indirect percussion (i.e. using a sharp pointed stone or bone tool with a hammerstone) and resulted in deep nicks in the rock face. Pounding involved direct percussion (i.e. the rock surface was bruised by pounding it with a stone hammer) and produced a diffuse mark on the rock surface. Abrasion used repeated friction with a stone, bone or wooden tool to make a continuous linear or rounded groove in the rock surface.</p>	<p>Engravings are less common than paintings in the study area as a whole, although they tend to be more homogenous, that is, there is less variation in motifs and techniques (James and Conyers 1995). Eleven engravings have been recorded in the north eastern NSW study area: 6 are in the open and 5 are associated with rock shelters (James and Conyers 1995). The technique used is not given in 7 of the records: 2 are pecked, 1 is abraded and 1 is both pecked and abraded. The associated rock type is not indicated in one of the records, 6 are on sandstone, 3 on granite and 1 on basalt (James and Conyers 1995).</p> <p>It is unknown if any engravings are recorded by Ian Fox and Associates as it is not indicated in the cultural mapping comments provided to date.</p>
<i>Fish Traps</i>	<p>Fish traps are structures which, because of their association with waterways, are believed to have been used to catch fish, eels or turtles. Fish traps were constructed in coastal locations such as mudflats, rock shelves and beaches, and along inland creeks and rivers. They occur below high</p>	<p>The Arrawarra Fish Trap is the only one recorded within the study area by James and Conyers (1995). It is variously described as consisting of a series of walls, intersecting at right angles, forming a box-like structure enclosing an area of 400 m² (Godwin 1988: 50) or 25 m² (Creamer 1978 file note possibly referring to a different feature). These fish traps are also recorded within Ian Fox and Associates cultural mapping as well</p>

Site Type (Tangible Heritage)	Definition	Presence and Potential within the Coffs Harbour LGA
	<p>water mark, either as a single feature, in groups or as a series of complexes. They consist of barriers formed by dry stone walls, often surmounted by wood or reed fences (although the organic parts are unlikely to have survived), forming enclosures or pens within a tidal area. They take advantage of either rising or receding waters to trap fish which can then be easily caught by hand, nets or spears.</p>	<p>as another fish traps site at Bonville Headland Rocks within the Coffs Harbour Local Government Area. Although, there are only two fish traps recorded by these studies, it is highly likely that other fish traps would have existed in the past at locations such as Moonee Creek, Boambee Creek and other locations where lagoons and estuaries meet the saltwater to trap fish for Aboriginal people.</p>
<i>Grinding Grooves</i>	<p>Grinding grooves are depressions in rock surfaces where axes, spears or other implements, ochre, or seeds or other foodstuffs were ground. Water was often used to create a slurry to assist the grinding process, so grooves tend to be found near water, usually in creek beds, around rock pools or on rock surfaces which catch water.</p>	<p>There are records of 7 grinding groove sites within north eastern NSW study area, but 5 of them contain little information other than general location (James and Conyers 1995). Two are located in rock shelters, one is on a sandstone ledge that is part of a creek bed, and location was not specified on the other four records. Two are on sandstone and, although the rock type is not given in the remainder of the records, sandstone is the most likely.</p> <p>Ian Fox and Associates cultural mapping for Stage 1 to 3 of this project recorded one location for grinding grooves at Bella Spur Road North, it is unclear if this is in addition or one of the 7 originally recorded by James and Conyers (1995).</p>
<i>Historic Sites</i>	<p>These are locations associated with early contact between Aboriginal people and non-Aboriginal people or historical sites which have special significance for Aboriginal people. They are often referred to by archaeologists as "contact sites" and include sites of massacres, murders or deaths; open sites used as post-contact camps, with objects such as glass artefacts, pipe stems or steel axes; mission buildings and fringe camps; isolated historic graves or cemeteries; and ration points.</p>	<p>Contact burials include historic cemeteries with the graves of Aboriginal people, often associated with reserves or missions. Two contact period burials have been recorded within the north eastern NSW study area (James and Conyers 1995). Numerous historical Aboriginal heritage sites and places (over 480) were recorded by Megan Goulding (2001) as part of a regional Aboriginal historical heritage study for Coffs Harbour LGA for the City. Ian Fox and Associates cultural map for Stages 1 to 3 of this project includes two sites Coffs Jetty North and Georges Gold Mine, mapped as being historical Aboriginal sites within the comments criteria. Numerous other historical Aboriginal sites are identified within the research and consultation for the thematic history, including massacre sites, camp sites, cemeteries, mission and reserve sites throughout the Coffs Harbour Local Government Area.</p>
<i>Middens</i>	<p>Middens are essentially the cumulative remains of numerous Aboriginal meals and meal preparation, that is, refuse heaps. Although middens usually consist mainly of shellfish remains, many also contain other features, such as artefacts of stone, bone or shell; human burials; fish, bird, reptile and mammal bones; hearths and fireplaces;</p>	<p>One hundred and seventy-three middens have been recorded by James and Conyers (1995) within the north eastern NSW study area. James and Conyers (1995) argue that this is a site type which is under recorded due to a "lack of systematic survey" and "because they are often subsurface deposits (covered by sand or vegetation) and are therefore undetected". Middens are a predominant site type within the Coffs Harbour Local Government Area often found in</p>

Site Type (Tangible Heritage)	Definition	Presence and Potential within the Coffs Harbour LGA
	and in rare cases where conditions of preservation are exceptionally good, plant remains such as seeds and bark (Buchanan 1971b: 1).	modified contexts. Ian Fox and Associates cultural mapping for the Aboriginal Cultural Heritage Management Plan identified that 11 sites contained shell with artefacts at Corindi, Arrawarra, Ellem Close, Garby Nature Reserve, Mullaway Headland, Lakes Road, Woolgoolga Creek, Waterloo Street, Look-At-Me-Now Headland, Sandy Beach Headland and Green Bluff. There are no doubt many more middens within Coffs Harbour Local Government Area and these are most likely associated with artefact scatters, one of the most predominant recorded site types within the Aboriginal Heritage Information Management System database.
<i>Quarry</i>	These are places where raw materials, such as stone or ochre, have been obtained.	In the study area, one ochre and seven stone quarries have been recorded within the north eastern NSW study area reviewed by James and Conyers (1995). East Bank Forest Road 1 is a potential mudstone quarry and Rock Point is a potential ochre quarry recorded by Ian Fox and Associates within the Coffs Harbour Local Government Area. Additional axe quarry sites are identified within the Coffs Harbour Local Government Area as part of the thematic history and in earlier research by Rogers (1978).
<i>Earth mounds</i>	Raised earth arrangements are areas enclosed by raised earth mounds used for different types of ceremonies. They are sometimes referred to as bora grounds or rings which are ceremonial grounds in central northern NSW used during initiation ceremonies (McBryde 1974:52).	Ninety-four raised earth arrangements have been recorded in the north-east of the State; most comprise single rings and only twelve have two earth rings (Byrne 1989a:52). Twenty-seven of them fall within the Conyers and James (1995) study area. Ian Fox and Associates record no earth mounds but did record several bora grounds and ceremonial rings which may be earth rings at Caperground Road, Hopes Road, Green Hills and Arrawarra Headland within the Coffs Harbour Local Government Area.
<i>Rock Art in Shelters</i>	These include paintings, prints, drawings and stencils made by applying pigments of ochre, charcoal, pipe clay and the like to the rock surface. Pigmented paintings are sometimes called pictographs and there may be combinations of the above techniques within the one site.	Within the broader north eastern NSW study area, 28 rock painting sites have been recorded in the review by James and Conyers (1995). Ian Fox and Associates do not have a specific rock shelter with art category but there is mention of a site with artefacts and “art” at Pacific Highway Moonee Beach.
<i>Rockshelters with occupation evidence</i>	These sites are rock overhangs or caves that contain evidence of Aboriginal use such as artefacts, shells, hearths or charcoal, paintings on the walls or roof, grinding grooves, engravings, stone arrangements and burials. They are most often referred to as rockshelter sites by archaeologists. They also include shelters or caves which are places with symbolic meaning.	In the north-eastern region of the state, there are 76 rockshelter sites with stone artefacts and 88 with paintings or drawings (Byrne 1989a:37, 48). Only 43 of these sites fall within the James and Conyers (1995) study area (Map 4.2) and the majority of these are associated either with stone artefacts and/or paintings. Sixty-five percent (28) of the shelters contain paintings and 35% (15) contain stone artefacts: 18.6% (8) of the shelters contain both. Other features which are found in rockshelters in the study area include engravings (5), grinding grooves (2), midden (1), burials (1), symbolic

Site Type (Tangible Heritage)	Definition	Presence and Potential within the Coffs Harbour LGA
		<p>meaning places (1), historic period sites (1) and potential archaeological deposits (4). Within the Ian Fox and Associates cultural mapping there are three instances of rockshelters with a Potential Archaeological Deposit recorded at Waihou Lookout, Dicks Knob and Andersons' Mountain.</p>
<i>Scarred Trees</i>	<p>These are trees with one or more scars resulting from removal of bark by Aboriginal people for various purposes. Scars occur on the trunks and limbs of a restricted range of tree species and may be found on both living and dead trees. Ethnographic observations suggest that scars result from one of three activities: removal of large sheets of bark for roofing material and for manufacturing canoes; the acquisition of smaller pieces of bark to fashion artefacts, such as shields and containers; or notching footholds into trees to catch possums or obtain honey (Rhoads 1992:200).</p>	<p>Thirty-nine scarred trees have been recorded in the north-east of NSW. Of the scarred trees in the study area 35% have an uncertain origin (might be natural, might be non-Aboriginal, might be Aboriginal) and 3 are definitely considered to be of Aboriginal origin. 75% of the trees (15) had only one scar present, one tree had two scars, two had three scars and one had nine scars (toeholds), so that, overall there are 34 scars on the 20 scarred trees.</p> <p>As already noted in the carved trees category, Ian Fox and Associates cultural mapping for Stage 1 to 3 of this project recorded at least nine locations of modified trees and do not stipulate if modified refers to carved or culturally scarred (likely to be only culturally scarred as carved trees are very rare) within the Coffs Harbour Local Government Area. The locations recorded for modified trees by Ian Fox and Associates include Burma Road, Ellems Quarry Road East, Range Road I, Gentle Annie Road, Nashs Road West, Arrawarra Beach Road South, Moonee Creek I, Old Coffs Harbour Zoo and a recording for an unarticulated number of “numerous modified trees” at site name “Red Rock Swamp Mahoganies”.</p>
<i>Stone arrangements</i>	<p>Stone arrangements are found throughout Australia. They vary widely in form, ranging from simple cairns (piles of stones) to complex groupings of stone circles, single lines, corridors, cairns, animals or other designs which stretch over large areas and incorporate hundreds of stones. They are sometimes found close to water or ochre sources, in remote and relatively inaccessible places. Sometimes, the areas within and surrounding the stone patterns are cleared of all loose pieces of rock. Occasionally, stone arrangements have been uncovered during excavation.</p>	<p>Eleven stone arrangements have been recorded in the James and Conyers (1995) study area for north eastern NSW, though there is no information about two of the places. Eight are located on mountain tops and one on a rocky outcrop. The kind of arrangement is not known or not recorded in three of the cases and the records are generally patchy when it comes to details such as size, area, orientation and so on.</p> <p>No stone arrangements are recorded as a site feature within the Ian Fox and Associates cultural mapping from notes provided to date. However, several ceremonial sites are noted in the Ian Fox and Associates cultural map, and stone arrangements may be present within these locations.</p>
<i>Artefact Scatters, Open camp sites and isolated finds</i>	<p>Stone artefact scatters are the most frequent type of archaeological evidence found in the study area, as elsewhere in the country. They are places where artefacts made from stone are found, usually also the waste produced from their manufacture, or pieces of stone are too small or flawed</p>	<p>Fifty-seven percent of the sites (323) in the study area feature stone artefacts scatters: 15 are in rock shelters, 75 are associated with middens and the remaining 233 are associated with other types of open sites within north eastern NSW as reviewed by Conyers and James (1995). This is by far the most common site type recorded by Ian Fox and Associates (2018) although no distinction</p>

Site Type (Tangible Heritage)	Definition	Presence and Potential within the Coffs Harbour LGA
	<p>in some other way which prevents the removal of more flakes. Often stone artefact scatters have been buried by sediment or covered by vegetation, and those which are visible on the surface, through erosion or another form of disturbance are only a very small proportion of the artefacts that occur across the landscape.</p>	<p>is made between camp site, isolated find or artefact scatter. Over 189 instances of sites were recorded containing the notation “artefacts present” and no commentary is made about whether artefacts were observed on site, identified on site or told by another person who saw them on site in the past. There is commentary in the site notes which indicate this category includes a combination of any or more of the above.</p> <p>As identified across most of NSW, artefact scatters in open contexts are the highest frequency site type. Artefact scatters are often recorded within landforms that are within 200 metres of a water course or permanent water source, swamps, lagoons, perched lagoons, and within spurs, spur crests, ridge crests and ridge lines, as well as isolated artefacts and lower density artefacts on slopes and other types of landforms. As Collins (2001) notes open camp sites are “Likely to be present on well-drained, elevated and gently sloping or flat ground. Typically, these sites have a good visual scope of the surrounding landscape and are within reasonable distance to a water source. Other favourable attributes include shelter from prevailing winds and exposure to the warmth of the sun”. Collins (2001) provides a good working definition of artefact scatters “range from as few as two stone artefacts to an extensive scatter containing a variety of tools and flaking debris, sometimes with associated materials such as bone, shell, ochre, charcoal and hearth stones. The scatter may not necessarily mark the place where actual camping was carried out, but may instead be the product of specialised and/or short term activities involving some level of stone knapping (either the manufacture or rejuvenation of a tool). Artefact scatters may occur as surface concentrations or as stratified deposits”. Isolated finds are as Collins (2001) notes “located anywhere in the landscape and represent a remnant of a dispersed artefact scatter (open campsite) or the simple loss or random discard of artefacts”. As noted by Collins (2001) the presence of artefacts can show three very different descriptions of sites at minimum (noting also artefacts are within other site types such as middens and shelter deposits) and Fox and Associates (2001) mapping needs further analysis and documentation to ascertain which of these three site types were recorded and what was observed or not observed during fieldwork on site.</p>
<i>Watetholes</i>	<p>Natural wells in a rock surface, rock wells that have been manufactured by chipping away depressions or deepening and/or enlarging natural hollows, and earth wells, which contain water for at least some of the year or</p>	<p>Two waterholes have been recorded by James and Conyers 1995 in the north eastern study area, both located in national parks. There is no information for one of the waterholes; the other is associated with a soak and has been modified through excavation of a depression.</p>

Site Type (Tangible Heritage)	Definition	Presence and Potential within the Coffs Harbour LGA
	<p>known to have contained water in the past, and which are suspected of having been used or modified by Aboriginal people are recorded as waterhole sites.</p>	<p>Marys Water Hole within the Coffs Harbour Local Government Area is identified as a significant water hole and women's site by Ian Fox and Associates cultural mapping notes. This site type is likely underrepresented in the existing cultural mapping (Ian Fox and Associates 2018) as women's sites are associated with water and water holes and women's heritage is a gap in the existing cultural mapping.</p>
<i>Symbolic Meaning Places</i>	<p>Many of these places are very important to Aboriginal people and they may not wish to discuss them or reveal their significance. They are only recorded with Aboriginal co-operation and without unduly impinging upon cultural beliefs and practises which may be secret or otherwise sensitive.</p>	<p>Forty-nine symbolic meaning places have been recorded in the James and Conyers (1995) north eastern NSW study area. Of these places, at least twenty percent (10) of the symbolic meaning places are increase sites where rituals were held (sometimes in the Dreamtime) to ensure the abundance of animals and other necessities and three of the increase sites also have other associated meanings. Within the Coffs Harbour Local Government Area, Ian Fox and Associates identify 29 ceremonial or ceremonial dreaming sites which range from Headlands to near water courses to mountain areas.</p>

Appendix G

Stop Work Procedures For Aboriginal Objects Or Places

Standard Stop Work Procedures

ACTIONS	Detail of Actions
STOP WORK	<p>Immediately. All work should cease at the location and if necessary, an appropriately qualified Aboriginal Sites Officer or experienced archaeologist, with expertise in Aboriginal cultural heritage is to be notified, if not already present at the location.</p> <p>The area is to be cordoned off to prevent access and to protect the object. Construction workers and operational personnel will comply with the instructions of the qualified Aboriginal Sites Officer from Coffs Harbour and District Aboriginal Land Council and Gumbaynggirr Cultural Knowledge Holders and/or experienced cultural professional (archaeologist).</p> <p>Construction may be able to continue at an agreed distance away from the site where no harm can occur to identified or potential Aboriginal objects.</p> <p><i>Note: no Aboriginal objects can be moved without an Aboriginal Heritage Impact Permit in place as this constitutes harm under the NPW Act, 1974 and potential prosecution to any party including the Aboriginal Sites Officer.</i></p>
CONTACT AND NOTIFY	<p>Heritage NSW Cultural Heritage Unit and/or Coffs Harbour and District Aboriginal Land Council Cultural Heritage Unit and/or Gumbaynggirr Cultural Knowledge Holders.</p>
ASSESS	<p>Heritage NSW will advise on a course of action based on the significance of the resource, which Heritage NSW 's officers will follow:</p> <ul style="list-style-type: none"> ▪ Protect and avoid; or ▪ Record and protect; or ▪ Investigate, excavate, record and preserve <p>An Aboriginal cultural heritage assessment of the object and surrounding locality is to be undertaken.</p> <p>A written report of the archaeologist's findings and recommendations is to be provided to registered Aboriginal parties and the Heritage NSW for their consideration.</p>
APPLY	<p>To Heritage NSW for an Aboriginal Heritage Impact Permit if necessary</p>

RECOMMENCE	<p>When Heritage NSW has approved a course of action in writing, works can recommence.</p> <p>No further works or development may be undertaken at the location until the required investigations have been completed and Aboriginal Heritage Impact Permits or approvals obtained as required by the NPW Act and receipt of written authorisation by the Heritage NSW North East Region Planning Unit. Upon further advice, construction may be able to continue at an agreed distance away from the site.</p>
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Note: in the case of the discovery of human remains or suspected human remains, the following actions must also be undertaken.

Standard Stop Work Procedure for the Discovery of Human Remains or Suspected Human Remains

ACTIONS	Detail of Actions
STOP WORK	<p>Immediately stop work.</p> <p>The Police must be notified, and all personnel and contractors on site should be advised that it is an offence under the Coroners Act to interfere with the material/remains.</p> <p>If necessary, an appropriately qualified Aboriginal or experienced archaeologist, with expertise in Aboriginal cultural heritage is to be notified, if not already present at the location.</p> <p>The area is to be cordoned off to access and to protect the remains. Construction workers and operational personnel will comply with the instructions of the qualified Aboriginal sites officer from Coffs Harbour and District Aboriginal Lands Council and Gumbaynggirr Cultural Knowledge Holders or archaeologist.</p>
CONTACT AND NOTIFY	<p>Heritage NSW Cultural Heritage and/or or Coffs Harbour and District Aboriginal Land Council Cultural Heritage Unit and/or Gumbaynggirr Cultural Knowledge Holders</p>

ASSESS	<p>Heritage NSW will advise on a course of action based on the significance of the resource, which Heritage NSW 's officers will follow:</p> <ul style="list-style-type: none"> ▪ Protect and avoid; or ▪ Record and protect; or ▪ Investigate, excavate, record and preserve.
APPLY	To Heritage NSW for an Aboriginal Heritage Impact Permit if necessary
RECOMMENCE	<p>When Heritage NSW, NSW Police and Coroner (if required) has approved a course of action in writing, works can recommence.</p> <p>No further works or development may be undertaken until the required investigations have been completed by NSW Police, Coroner (if required) and Heritage Swan permits or approvals obtained where required in accordance with the NPW Act. Upon further advice, construction may be able to continue at an agreed distance away from the site in consultation with the Land Council.</p>

Note: registration of any new Aboriginal objects (including human remains if deemed an Aboriginal burial) is required under Section 91 of the [NSW National Parks and Wildlife Act 1974](#). and to comply with this Aboriginal Cultural Heritage Management Plan. The procedure for artefact recording is described as follows.

Recording Procedure for Aboriginal Objects

Procedure for Aboriginal Objects Recording and Site Registration

If any new artefacts/objects (Aboriginal or historical associated with Aboriginal cultural use) are identified within the LGA, this procedure should be followed to comply with Heritage NSW's Aboriginal Heritage Information Management System site recording procedures using an Aboriginal Heritage Information Management System site card (accessible see link and/or via the recording the digital recording app - <https://www.environment.nsw.gov.au/licences/DECCAHiMSSiteRecordingForm.htm>):

- a) A photograph of the overview of the location of the artefacts is provided with a flag or object used as a marker.
- b) A photograph of a close up of the artefact (if a stone artefact front and back surface [ventral and dorsal] in its location with a scale [International Federation of Rock Art Organisations (IFRAO) scale or measured scale - if not on hand, coin, key or pen].
- c) GPS recording of the artefact and site (Latitude and Longitude or grid system Map Grid of Australia (MGA) or Australian Map Grid (AMG) and grid coordinates - easting and northing taken).
- d) A description made including the following information:
 - Locational information (closest landmarks, distance from nearby road and how to get to location, where the artefacts are found)
 - Number of artefacts,
 - Type of material artefacts are made of,
 - Possible age of artefacts,
 - Any information known by community and Elders about the artefacts, and
 - If found in eroded area the approximate extent (length/width) of erosion scour or of the possible, site.
- e) Notify the Land Council's Cultural Heritage Unit if artefacts are found to undertake the recording for the find. The Land Council will contact Gumbayngirr Cultural Knowledge Holders and will also log the artefacts on its cultural sites and mapping database. The Land Council should also note if there is any restricted cultural information on the artefacts/site and ensure this information is protected/restricted for access in consultation with Gumbayngirr Cultural Knowledge Holders.

To comply with Section 90 of the [National Parks and Wildlife Act 1974](#), the information recorded in steps a) to e) above must be sent to Heritage NSW for registration on the Aboriginal Heritage Information Management Systems database. Knowledge that is culturally restricted can be noted on the Aboriginal Heritage Information Management System site card as restricted so that it is only accessible to the public once the Cultural Knowledge Holder of the site card have provided permission.

Appendix H

Collaborate NSW Policy Frameworks

1. Australian Government

1.1 Closing the Gap

In 2008, the Council of Australian Governments (COAG) set targets in health, education and employment to measure improvements in the health and wellbeing of Aboriginal and Torres Strait Islander peoples. The [Closing the Gap](#) agenda was developed in response to concerns raised with governments by Aboriginal peoples and non-Aboriginal people, including the Close the Gap Campaign and a series of National Indigenous Health Equity Summits.

The targets are:

- close the gap in life expectancy within a generation (by 2031)
- halve the gap in mortality rates for Indigenous children under five (by 2018)
- 95 per cent of all Indigenous four-year-olds enrolled in early childhood education (by 2025)
- close the gap between Indigenous and non-Indigenous school attendance (by 2018)
- halve the gap in reading, writing and numeracy achievements for children (by 2018)
- halve the gap for Indigenous students in Year 12 (or equivalent) attainment rates by 2020 and
- halve the gap in employment outcomes between Indigenous and other Australians by 2018.

A [progress report](#) on these targets is released by the Australian Prime Minister on an annual basis. The latest copy of the report can be found [here](#).

1.2 Indigenous Advancement Strategy

On 1 July 2014 the Commonwealth Government replaced more than 150 funded programs and activities with five program areas under the [Indigenous Advancement Strategy](#). These areas are:

- [Jobs, land and economy](#) – focused on gaining employment, fostering businesses and supporting the generation of economic and social benefits via effective use of land assets.
- [Children and schooling](#) – school attendance, improving education outcomes and supporting families.
- [Safety and wellbeing](#) – ensuring Aboriginal peoples enjoy similar levels of physical, emotional and social wellbeing as other Australians.
- [Culture and capability](#) – supporting Aboriginal peoples to maintain their culture, participate equally in economic and social life while building the capacity of Aboriginal service delivery organisations.
- [Remote Australia strategies](#) – strategic investments in local, flexible solutions based on community and Government priorities. Support for remote housing strategies focused on achieving results in Government priority areas.

More information can be found [here](#).

2. NSW Government

2.1 OCHRE: NSW Government's community-focused plan for Aboriginal affairs

A copy of *UCHRE* can be found [here](#).

In 2012 and 2013 some 2,700 Aboriginal peoples in NSW stated that Aboriginal language and cultures, education and employment and capability were important priorities for Aboriginal peoples. The NSW Government responded with *UCHRE* (Opportunity, Choice, Healing, Responsibility, Empowerment).

UCHRE acknowledges that past government policies and practices impacted on Aboriginal peoples in ways that disconnected people from their culture and traumatised individuals, families and communities. As such all *UCHRE* initiatives are underpinned by a commitment to healing.

Councils have the potential to contribute to this process by working with Aboriginal Affairs and local Aboriginal peoples in this area. For example, councils may seek to participate in *OCHRE* Healing Forums being delivered in 2016 and 2017 by Aboriginal Affairs, the Healing Foundation and interested Aboriginal peoples. These one-day events bring local communities together with government and non-government agencies to identify local/regional issues and opportunities to improve the way they work together.

Key *OCHRE* initiatives include:

- Connected Communities – where schools work in partnership with Aboriginal leaders in the local community to improve education outcomes for young Aboriginal peoples.
- Opportunity Hubs – which provide young Aboriginal peoples with clear pathways and incentives to stay at school and transition into employment, training or further education.
- Industry-Based Agreements – partnerships with peak industry bodies to support Aboriginal employment and enterprise.
- Language and Culture Nests – to revitalise and maintain languages as an integral part of culture and identity.
- Local Decision Making – where Aboriginal peoples are given a progressively bigger say in what services are delivered in their communities, and how they are delivered.
- An Aboriginal Economic Prosperity Framework – that drives the long-term and sustainable economic prosperity of Aboriginal peoples and their communities across NSW.
- A Deputy Ombudsman (Aboriginal Programs) – to provide independent oversight over Aboriginal programs

OCHRE initiatives of relevance to local government include Solution Brokerage and Local Decision Making.

Solution Brokerage is a key accountability arrangement under *OCHRE* and a creative approach to solving complex and long-standing cross government issues that impact on Aboriginal peoples in NSW.

Premier's Memorandum 2015-02-Solution Brokerage gives administrative power to the Head of Aboriginal Affairs to “declare” an issue for solution brokerage where it is deemed to: “fall between the cracks” with no agency having a clear mandate to resolve it; have whole-of- government implications; and are otherwise identified by the Secretaries Board.

Once an issue for solution brokerage has been declared, an “Officer In Charge” is appointed to manage the development and implementation of a Response Plan within a 6 month period.

Solution brokerage incorporates a three tiered approach that enables Response Plans to be individually tailored to the complexity and scale of a particular issue. Tier One is activated for local or community-specific issues, Tier Two for more complex local or regional issues and Tier 3 for major policy reform, including state-wide issues.

Councils may have a contributory role to play a role in Solution Brokerage. They may identify a problem and submit it to Aboriginal Affairs for consideration. They can serve on cross- agency project teams led by Aboriginal Affairs, or contribute resources to deliver the project.

Local Decision Making (LDM) sets out a pathway for Aboriginal peoples to have more control in the delivery and coordination of government services. Regional Aboriginal decision-making bodies known as Regional Alliances negotiate Accords with State Government agencies which not only set out how community and government will work together to address community priorities, but include actions, timeframes, resources, responsibilities and ways to measure success.

It is a phased process through which Aboriginal peoples will gain more control of government services in their communities, moving along a pathway of self-governance and building management skills, decision making power and authority.

As LDM continues to develop, councils will need to ensure they work closely with Regional Alliances to

play a constructive and supportive role in this important initiative.

LDM is being implemented across six locations in NSW:

- Far Western NSW - Murdi Paaki Regional Assembly.
- Illawarra South East - Illawarra and Wingecarribee Local Decision Making Advisory Committee.
- North Coast - Regional Aboriginal Development Authority.
- Central West - Three Rivers Regional Assembly.
- Central Coast - Barang Central Coast Aboriginal Community Organisations Network.
- New England North West - Northern Region Aboriginal Alliance.

LDM is underpinned by negotiated Accords, which formally define the relationship between Government and communities and identify the ways community and government must work together to address community priorities. They include agreed priorities, actions, timeframes, resources and responsibilities.

If regional alliances or Local Decision Making alliances identify priorities that require the participation of local councils or other organisations they may request their participation. This includes, councils being invited to participate in Accord negotiations.

It is worth noting though that the accountability arrangements, as specified in the Policy and directions contained in the Premier's Memorandum, extend to NSW Government departments and agencies only, so the participation of local councils is dependent upon their good will, and any commitments negotiated would not be subject to the accountability arrangements/or directions set out in the Premier's Memorandum.

For further background, please refer to the Aboriginal Affairs website [here](#). The website also has a number of relevant research documents relevant to local councils, including [community portraits](#) which provide a range of information about the Aboriginal peoples of NSW. Each portrait presents a statistical picture of the Aboriginal population, including its households, income, and education. It also summarises changes in key areas between recent Australian Censuses of Population and Housing.

OCHRE also includes the **NSW Aboriginal Economic Development Framework** (AEDF), which will co-ordinate activities across government to ensure stakeholders work together effectively to achieve genuine improvements in Aboriginal economic development in NSW. As part of the AEDF, the NSW Government and industry partners are working together through Industry-Based Agreements (IBAs) to identify and develop more jobs and business opportunities for Aboriginal peoples. While this work is still in the early stages, local government can play a role in supporting Aboriginal peoples' greater participation in the NSW economy. More information on economic initiatives can be found in the Economic Development section under Part B.



CITY OF COFFS HARBOUR
Locked Bag 155
COFFS HARBOUR NSW 2450
Ph 02 6648 4000
www.coffsharbour.nsw.gov.au