



A view over Curiosity Rocks to the north of Jindabyne.

ABORIGINAL CULTURAL HERITAGE ASSESSMENT REPORT

SNOWY MOUNTAINS SPECIAL ACTIVATION PRECINCT

SNOWY MONARO REGIONAL COUNCIL LGA

FINAL REPORT

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Report prepared by
OzArk Environment & Heritage
for WSP Australia Pty Limited
on behalf of

Department of Planning, Industry and Environment

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Acknowledgement

OzArk acknowledge the Traditional Owners in whose Country this assessment took place and pay respect to their beliefs, cultural heritage, and continuing connection with the land. We also acknowledge and pay respect to the post-contact experiences of Aboriginal people with attachment to the area and to the elders, past and present, as the next generation of role models and vessels for memories, traditions, culture and hopes of local Aboriginal people.

GLOSSARY AND ABBREVIATIONS

ACH	Aboriginal cultural heritage
ACHAR	Aboriginal Cultural Heritage Assessment Report. A report prepared following the Code of Practice that is required in any instance where Aboriginal objects are likely to be harmed. The ACHAR documents the Aboriginal cultural heritage values of an area (including the social, scientific, aesthetic, and historic values) so that a proposed impact can be properly understood
ACHCRs	<i>Aboriginal cultural heritage consultation requirements for proponents.</i> Guidelines for the minimum level of Aboriginal community consultation required to support an AHIP
ACHMP	Aboriginal Cultural Heritage Management Plan
AHIMS	Aboriginal Heritage Information Management System
AHIP	Aboriginal Heritage Impact Permit
ASDST	Aboriginal Sites Decision Support Tool
asl	Above sea level
Code of Practice	<i>Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW</i> (DECCW 2010). Primary guidelines for archaeological investigations in NSW
DEM	Digital elevation model
DPIE	Department of Planning, Industry and Environment
DRNSW	Department of Regional NSW
HNSW	Heritage NSW. Government department tasked with ensuring compliance with the NPW Act
KNP	Kosciuszko National Park
LGA	Local Government Area
Ngarigo	Aboriginal linguistic group who traditionally occupied the eastern side of the Kosciuszko plateau and further north towards the Murrumbidgee River
NPW Act	<i>National Parks and Wildlife Act 1974.</i> Primary state legislation governing the protection of Aboriginal objects and places
OzArk	OzArk Environmental & Heritage
RAP	Registered Aboriginal Party
RGDC	Regional Growth NSW Development Corporation

SAP	Special Activation Precinct. SAPs bring together planning and investment to stimulate economic development and create jobs in line with the competitive advantages and economic strengths of a region
SEPP	State Environmental Planning Policy
The Guide	<i>Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW</i> (OEH 2011). Guidelines that provide detail on how the requirements set out in the Code of Practice can be achieved

EXECUTIVE SUMMARY

OzArk Environment & Heritage (OzArk) has been engaged by WSP Australia Pty Limited, on behalf of the Department of Planning, Industry and Environment (DPIE) (the proponent) to complete an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Snowy Mountains Special Activation Precinct (SAP).

The SAP Investigation Area & the survey areas

This report refers to two areas, the SAP Investigation Area and the survey areas. The SAP Investigation Area includes 72,211 hectares (ha) and will be studied at a desktop level only. Within the SAP Investigation Area are the survey areas (approximately 330 ha) including areas near Jindabyne and several locations in the Kosciuszko National Park (KNP). The survey areas were subject to greater research and survey to produce strategic mapping of these areas into zones of high, medium, and low Aboriginal cultural heritage (ACH) potential. The strategic mapping does not include the remainder of the SAP Investigation Area.

Since the time of the survey, additional areas, referred to as Sub-Precincts in the Jindabyne area, as well as areas within the Alpine Precinct, have been identified through the iterative design process in the structure and master plans. Not all areas within the now-defined Sub-Precincts or the Alpine Precinct are included in the survey areas. Prior to finalisation of the Snowy Mountains Special Activation Precinct Master Plan, further site investigations and surveys will be undertaken to include additional areas in the Special Activation Precinct.

Strategic mapping to inform the Snowy Mountains Special Activation Precinct Master Plan

The primary aim of the heritage study will be to identify opportunities to conserve significant Aboriginal cultural heritage values within the survey areas and to devise strategic mapping to allow planning options to be included in the master plan. In terms of Aboriginal cultural heritage, this level of assessment will allow the heritage values of the survey areas to be understood. The survey areas will be able to be mapped for their ACH potential for planning purposes and to identify opportunities for the promotion of Aboriginal cultural heritage values in the master plan. A central aim of the study will be to also identify areas that should be reserved for conservation.

Aboriginal people of the SAP Investigation Area

The SAP Investigation area was traditionally occupied by the Ngarigo group who are neighboured by the Wiradjuri (west), Walgalu (northwest), Ngun(n)awal (north), Djirringanj and Yuin (east), Jaitmatang (southwest), and the Bidhawal (southeast).

As noted in the *Kosciuszko National Park Plan of Management* (NPWS 2006: 83):

From an Aboriginal perspective land and people are inseparable. The mountains provided Aboriginal people with food, shelter, clothing, tools, utensils, and medicine.

Beyond this the messages underlying the stories of ancestral beings, who shaped the plant and animal communities and the landscapes themselves, governed all aspects of traditional Aboriginal society. These story lines link people and features of the mountains with those of other distant places to this day. Cultural heritage resides as much in intangible values, as it does in physical form. Just as people shape landscapes, landscapes also shape people. Places within the park have been the scenes of innumerable human experiences. Some of these have survived as legends or anecdotes, others are remembered within place names, songs, literature, art, traditional knowledge, customs, symbolism, or spiritual observance. More still reside in the memories of communities, families, and individuals. For many people, these human experiences, be they first hand or retold, real or imagined, are what give meaning to a place. All of them help shape community and personal perceptions, attitudes, values, and identities.

Identified cultural values

The cultural values assessment undertaken by Susan Donaldson (**Appendix 3**), based on a small sample set of interviews with Ngarigo men and women, notes that some in the community have a contemporary connection to the landscapes of the area and that there are known tangible places connected to ceremonial or historic values present in the SAP Investigation Area such as Curiosity Rocks near Jindabyne, Kalkite Mountain, Lubra Rocks, and Porcupine Rocks in the KNP, ceremonial grounds at the confluence of Wollondibby Creek and the Snowy River now submerged beneath Lake Jindabyne, archaeological features associated with Bullocks Flat and the Thredbo Valley in the KNP, and historic burials associated the former Cobbin Creek Station to the south of Jindabyne.

In addition, items of high cultural significance were identified such as the 7,000 year old kangaroo tooth necklace found near Cooma in 1991 and currently stored in Canberra at the Mitchell Archives.

Ms Donaldson's assessment shows that the following cultural values are expressed by some of the Aboriginal community:

- Ancestral connections to the cultural landscape
- Ongoing spiritual connections to country
- Past inter-tribal gatherings and communal / ritual use of country
- Cultural practices associated with the use of natural resources
- Acknowledging and maintaining the original names for places (Targangal, Giandara/Kiandra, Cobaragundra, Carangal, Yarrangobilly, Nangar/Nungar, Coolamine, Pulletop/Pullelop, Mullanjandry, Wereboldera Bogong, Cobbera/Cobborra and Orungal)

- Knowing, using, and acknowledging ancient pathways across the landscape
- Contemporary cultural connections to archaeological sites (stone artefacts, stone arrangements, bora grounds, burials, scarred trees, and axe grinding grooves)
- Caring for country including working and protecting archaeological sites
- Remembering and acknowledging past conflicts
- Remembering and acknowledging historical associations including those associated with work (brumby running, snagging logs, building cattle infrastructure, tracking, guiding, stock work, wattle bark collection, sheep shearing, station cooks, fruit picking, railway construction, track building, forestry, council gangs and domestics)
- Maintaining cultural connections to the landscape today and into the future.

Predictive model for Aboriginal site location

The predictive model notes 402 Aboriginal sites that have been previously recorded as a result of archaeological surveys within the SAP Investigation Area. Most of these sites are artefact sites; although a variety of sites including scarred trees, potential archaeological deposits, stone arrangements, and quarries have also been recorded in lesser numbers.

In terms of the survey areas, there is one valid site in the Jindabyne survey areas, and three sites in the KNP survey areas. The Aboriginal Place, Curiosity Rocks, is outside of any survey area.

An analysis of the landforms of the survey areas, and the observed distribution of sites, indicates that Aboriginal sites have potential be recorded in all landforms, however, they will be most common on elevated landforms within reasonable proximity to water. Recordings of sites immediately adjacent to waterways are known but they are in the minority when compared to locations out of areas where cool air pools. Artefact sites generally have a low artefact density, although sites with a greater artefact density have been recorded in the area.

Archaeological survey

On 1 October 2020, Ben Churcher (OzArk Principal Archaeologist) accompanied Aboriginal community members Iris White and Michelle Davidson on a site visit to most of the survey areas around Jindabyne, although not all these areas were included in the later survey.

Over six days in December 2020 all survey areas that were able to be accessed were assessed via full pedestrian survey. This survey was accompanied by Chris Hoskins representing the Bega Local Aboriginal Land Council (LALC), or by Iris White and Maria Walker. The survey included all survey areas around Jindabyne, as well as those in the KNP. All survey was by pedestrian transects and conformed to the requirements set out in the *Code of Practice for Archaeological Investigation of Aboriginal objects in NSW*.

On 15 February 2021, Ben Churcher assessed a number of locations within Jindabyne township that were not included in the survey areas in December 2020. As these areas were primarily in built-up areas, Ben Churcher completed this assessment alone.

At the request of the Eden LALC, a site visit was arranged for the traditional knowledge holder B.J. Cruse, as well as a LALC site officer Serina Maher, to visit the survey areas on 12 and 13 May 2021. They were accompanied by Ben Churcher.

Results of the survey

The survey recorded four previously unknown sites, one artefact scatter with a moderately dense artefact assemblage, two low-density artefact scatters consisting of two artefacts each, and one isolated find. All recorded artefacts are representative of other sites in the region and no significant features were recorded at any site.

As a consequence, no areas of conservation value have been identified to date in the survey areas; although it is noted that test excavation has not taken place, and if test excavation reveals significant sites not detected on the surface, then these areas could require conservation. It is also noted that features identified as being culturally important to the Aboriginal community are located outside of the survey areas and therefore there are no culturally significant features requiring conservation in the assessed areas.

The survey was able to test the predictive model, and based on the visible ground evidence, found that the ACH potential was less than was predicted. This lower potential is mostly due to the fact that slopes are steeper than envisioned, waterways are not in topographies that afforded convenient camping areas, landforms of low elevation adjacent to waterways are almost non-existent, and soils are thinner and more nutrient poor than was possible to know at a desktop level.

As a consequence, the survey allowed a refinement of the ACH potential mapping to be made with areas being designated either 'disturbed lands' (as defined by Section 58 of the *National Parks and Wildlife Regulation 2019*) or 'low ACH potential'. Some small areas of 'moderate' and 'high' ACH potential remain. It is noted that ACH potential refers to scientific values only and is used to provide an indication of the likely probability of an area containing Aboriginal objects. A determination of 'low ACH potential' does not mean that the area is devoid of Aboriginal objects, rather that Aboriginal objects will not be common and, if Aboriginal objects are present, they will likely have a low scientific significance. It is again noted that this assessment is based on surface survey and the ACH potential could change if test excavation revealed significant subsurface deposits at an area.

Recommendations

Based on the results of the survey and the updated ACH mapping, some general recommendations have been advanced. No specific impacts are known at this stage and it is not known how the *Alpine State Environmental Planning Policy (SEPP)*, that may be amended, will interact with the management of Aboriginal objects in the KNP survey areas, or how the delivery plans for the SAP Sub-Precincts at the Jindabyne survey areas will consider heritage impacts under current legislative regimes.

Archaeological test excavation may be desirable to confirm the presence or absence of subsurface deposits. In particular, if the area around Lees Creek OS-1 is impacted, test excavation should take place to better understand the nature of the archaeological resource.

Given the time delays embodied in the AHIP application process, it is recommended that an ACHMP be developed to manage Aboriginal cultural heritage in the SAP precincts. The ACHMP would be the primary instrument to conserve Aboriginal cultural heritage within the precincts, as well providing the statutory mechanism to manage Aboriginal cultural heritage should impacts to Aboriginal objects be unavoidable.

Development controls relating to heritage in the ACHMP should ideally follow the heritage conservation objectives set out in Section 26 of the Alpine SEPP. These objectives should include:

- If development is planned on land in which an Aboriginal object is located, a heritage impact assessment should be prepared that assesses the extent to which a proposed development would harm Aboriginal objects. If impact to an Aboriginal object is unavoidable, the procedures contained in the ACHMP would be followed. The ACHMP procedures would include further consultation with the Aboriginal community if Aboriginal objects were to be harmed.
- A proposed development in the survey areas should be assessed against the mapped zones of archaeological potential. Such provisions could be written into the ACHMP:
 - Works within areas defined in **Section 8** as ‘disturbed land’ (as defined by Section 58 of the *National Parks and Wildlife Regulation 2019*) can generally proceed without further Aboriginal cultural heritage investigation. However, the ‘disturbed lands’ would require a due diligence assessment to determine if the need to undertake test excavation has been completely removed by previous development. As Aboriginal objects are still possible in ‘disturbed lands’ any work in these areas should follow an unanticipated finds protocol to manage the unlikely event that Aboriginal objects are noted during work. This would include a ‘stop work’ provision and the requirement to assess the significance of the find with the Aboriginal community
 - Works within areas defined in **Section 8** as ‘low ACH potential’ should be assessed at a time when the impacts are known by following the appropriate assessment guidelines, currently the *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW*. This assessment may involve a visual

inspection of the impact area, test excavation if warranted, and the involvement of the Aboriginal community

- Works within areas defined in **Section 8** as ‘moderate ACH potential’ or ‘high ACH potential’ should have an impact assessment undertaken. This assessment would include a visual inspection, possibly test excavation if warranted, and participation from the Aboriginal community. At the two previously recorded PADs (61-3-0097 and 61-3-0112) test excavation would be required to determine the nature of the subsurface deposits.
- Any Aboriginal objects recorded because of further investigation would be managed through the ACHMP. ACHMP provisions would include an assessment of significance for any newly recorded Aboriginal objects and further consultation with the Aboriginal community about their management.

The cultural values assessment presented in **Appendix 3** includes both non-archaeological and archaeological recommendations and these should be referred to. The archaeological recommendations set out in **Appendix 3** (Section 5.8) state:

- Aboriginal consultation is a critical element in the protection of Aboriginal heritage. Although done with the best of intentions, LALC boundaries established under the *NSW Aboriginal Land Rights Act 1983* do not recognise the Ngarigo people. Although in Ngarigo country, much of the SAP area is within LALCs with offices on the coast, and with strong connections to the coast. Since it is unlikely that LALC boundaries will be changed, consideration should be given to either renaming the land councils that extend from the coast to the highlands to include Ngarigo or form a Ngarigo representative group
- After decades of investigations in the SAP Investigation Area, the archaeological heritage is well researched and well known; however, this is not reflected in any of the populist or academic literature. If areas of archaeological significance are to be identified and set aside for the future, a detailed synthesis of all the literature should be carried out, from which would emerge a new set of questions to guide future investigations. The collated information could also be useful for production of brochures and interpretive material about the Aboriginal heritage of the region
- The proposed new cultural centre at Jindabyne could be the repository for displays and interpretation of regional Aboriginal heritage, including some of the 5,000 artefacts excavated from Kunama Ridge estate. Furthermore, it may be feasible for the new cultural centre to house the valuable and highly significant kangaroo tooth necklace and other grave goods found near Cooma in 1991
- Avoid and protect all burial grounds (known and yet to be discovered)
- Ensure archaeological investigations are inclusive of Ngarigo people (who may not be a Registered Aboriginal Party [RAP] or members of a LALC)
- Complete the inventory of the artefact collections held in the old NPW office at Sawpit Creek and liaise with Ngarigo people regarding potential repatriation or use of the artefacts in displays in a potential cultural centre.

Based on the wishes of some RAPs, any artefacts that may be moved through activity associated with the SAP should be returned to Country in a timely manner. This could involve housing the artefacts at a suitable keeping place or reburial of the artefacts close to where they originated.

This assessment notes that site 62-1-0174 (Thredbo Terrace 1) plots to a highly modified landform in central Jindabyne and probably has the wrong coordinates in the Aboriginal Heritage Information Management System (AHIMS) register. OzArk undertakes to investigate this further and update the AHIMS register with the correct coordinates should this be possible from available information.

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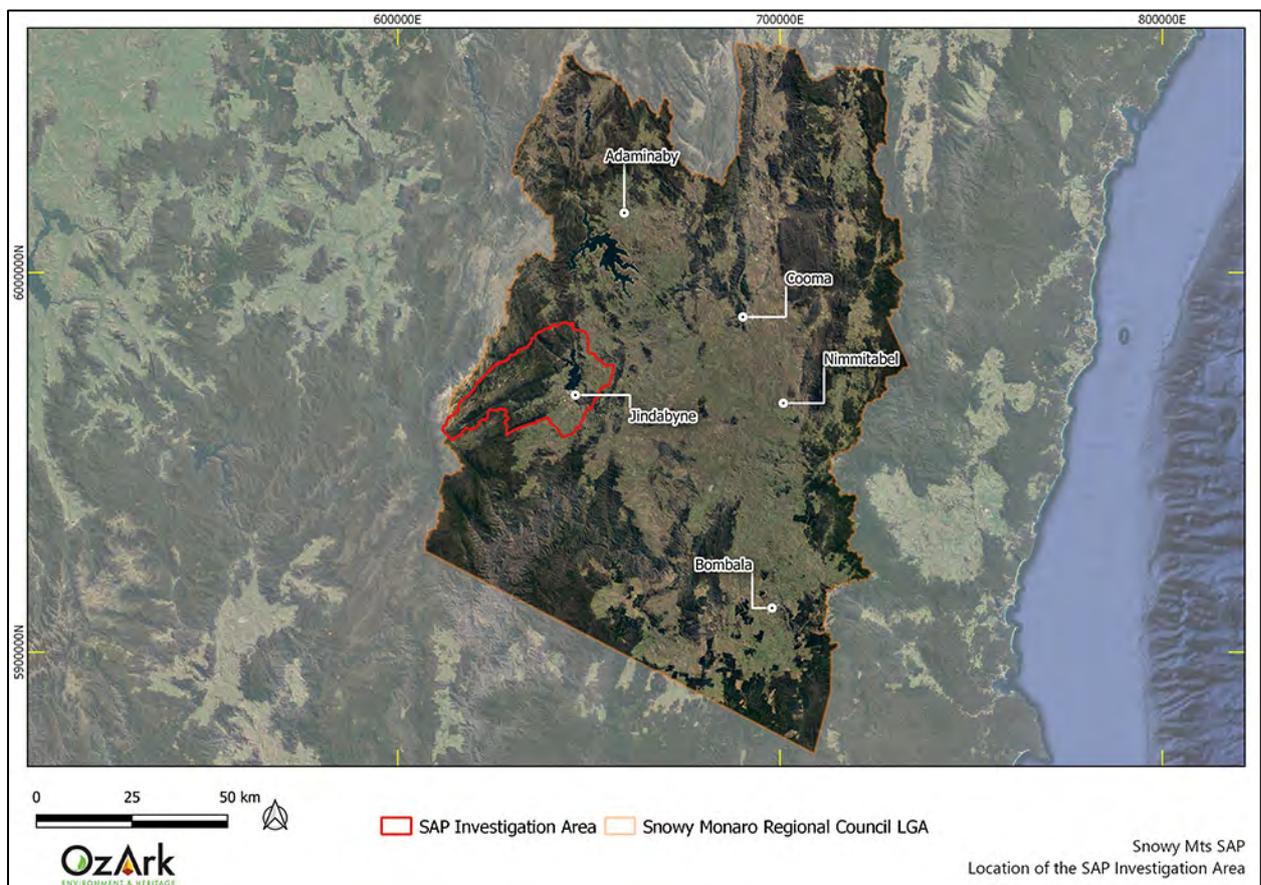
1 INTRODUCTION

1.1 PREAMBLE

OzArk Environment & Heritage (OzArk) has been engaged by WSP Australia Pty Limited, on behalf of the Department of Planning, Industry and Environment (DPIE) (the proponent) to complete an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Snowy Mountains Special Activation Precinct (SAP).

The Snowy Mountains SAP is in the Snowy Monaro Regional Council Local Government Area (LGA) (**Figure 1-1**).

Figure 1-1: Map showing the location of the SAP Investigation Area.



1.2 BACKGROUND

Special Activation Precincts (SAPs) are dedicated areas in regional NSW identified by the NSW Government to become thriving hubs. The SAP program facilitates job creation and economic development in these areas through infrastructure investment, streamlining planning approvals and investor attraction.

The SAP program adopts a collaborative and integrated whole-of-government approach, bringing together the local Council and a range of other relevant state and local agencies.

SAPs are unique to regional NSW. By focusing on planning and investment, their goal is to stimulate economic development and create jobs in line with the competitive advantages and economic strengths of a region.

On 15 November 2019, the NSW Government announced its commitment to investigating the Snowy Mountains SAP, to revitalise the Snowy Mountains into a year-round destination and Australia's Alpine Capital, with Jindabyne at its heart. The Snowy Mountains SAP is being delivered through the \$4.2-billion Snowy Hydro Legacy Fund.

Different components of each SAP are led by different teams within the NSW Government:

- The Department of Regional NSW assesses potential locations for inclusion in the program and considers government investment for essential infrastructure to service the SAPs
- DPIE is responsible for the planning of SAPs. DPIE leads the master planning process, including community and stakeholder engagement, the technical studies required to inform the preparation of a master plan and development of the simplified planning framework for each SAP
- The Regional Growth NSW Development Corporation (Regional Growth NSW) is responsible for delivering and implementing SAPs. This includes attracting investment, providing support to businesses, developing enabling infrastructure, and creating strategic partnerships to foster education, training, and collaboration opportunities.

1.3 THE SNOWY MOUNTAINS SAP

The Snowy Mountains region is one of Australia's most iconic natural environments. In addition to hosting some of Australia's premier alpine destinations, the Snowy Mountains is home to over 35,000 people and Australia's highest peak, Mount Kosciuszko. The traditional custodians of the Snowy Mountains are the Ngarigo people, in connection the Wiradjuri (west), Walgalu (northwest), Ngun(n)awal (north), Djirringanj and Yuin (east), Jaitmatang (southwest), and the Bidhawal (southeast).

The Snowy Mountains SAP is intended to promote the following key objectives:

- To stimulate year-round economic activity and employment by leveraging the region's strong visitor economy to grow a one-season destination into a four-season destination, investing in supporting industries, and improving connections to the region from major population centres
- To provide year-round ecotourism opportunities and support the Healthy Parks Healthy People movement by leveraging the region's natural beauty and unique climate while protecting Kosciuszko National Park (KNP)
- To enhance environmental resilience within the region by adopting a climate-positive and carbon-negative approach to growth and development and fostering a circular economy

- To compete with other alpine regions in Australia and around the world by addressing the stresses of a highly variable population and investing in the region's infrastructure and services to meet the growing needs of permanent residents, seasonal workers, and temporary visitors.

Priorities for the Snowy Mountains SAP are to capitalise on the unique cultural and environmental attributes which attract 1.4 million visitors annually to the region, revitalise the Snowy Mountains into a year-round destination, and reaffirm Australia's Alpine Capital. The revitalisation is to focus on year-round adventure and eco-tourism, improving regional transport connectivity, shifting towards a carbon neutral region, increasing the lifestyle and wellbeing activities on offer, and supporting Jindabyne's growth as Australia's national winter sports training base.

A key objective of the Snowy Mountains SAP is that the future of the Snowy Mountains must reflect its past and present with better recognition, integration, and celebration of Ngarigo culture, values, and heritage, as well as their ongoing connection to the high country and places of physical and spiritual significance.

1.4 THE SURVEY AREAS

The SAP Investigation Area encompasses a 72,211 hectare (ha). Within this area are several key areas that will be the focus of the heritage study termed 'survey areas'.

- Jindabyne Sub-Precincts: parcels of land located to the south and west of the existing Jindabyne township, as well as areas within the existing town of Jindabyne
- Alpine Precinct: areas within the KNP including the Thredbo Alpine Resort, Thredbo Rangers Station, Bullocks Flat Terminal, Island Bend, Guthega Alpine Resort, Charlotte Pass Alpine Resort, and Perisher Range Alpine Resort.

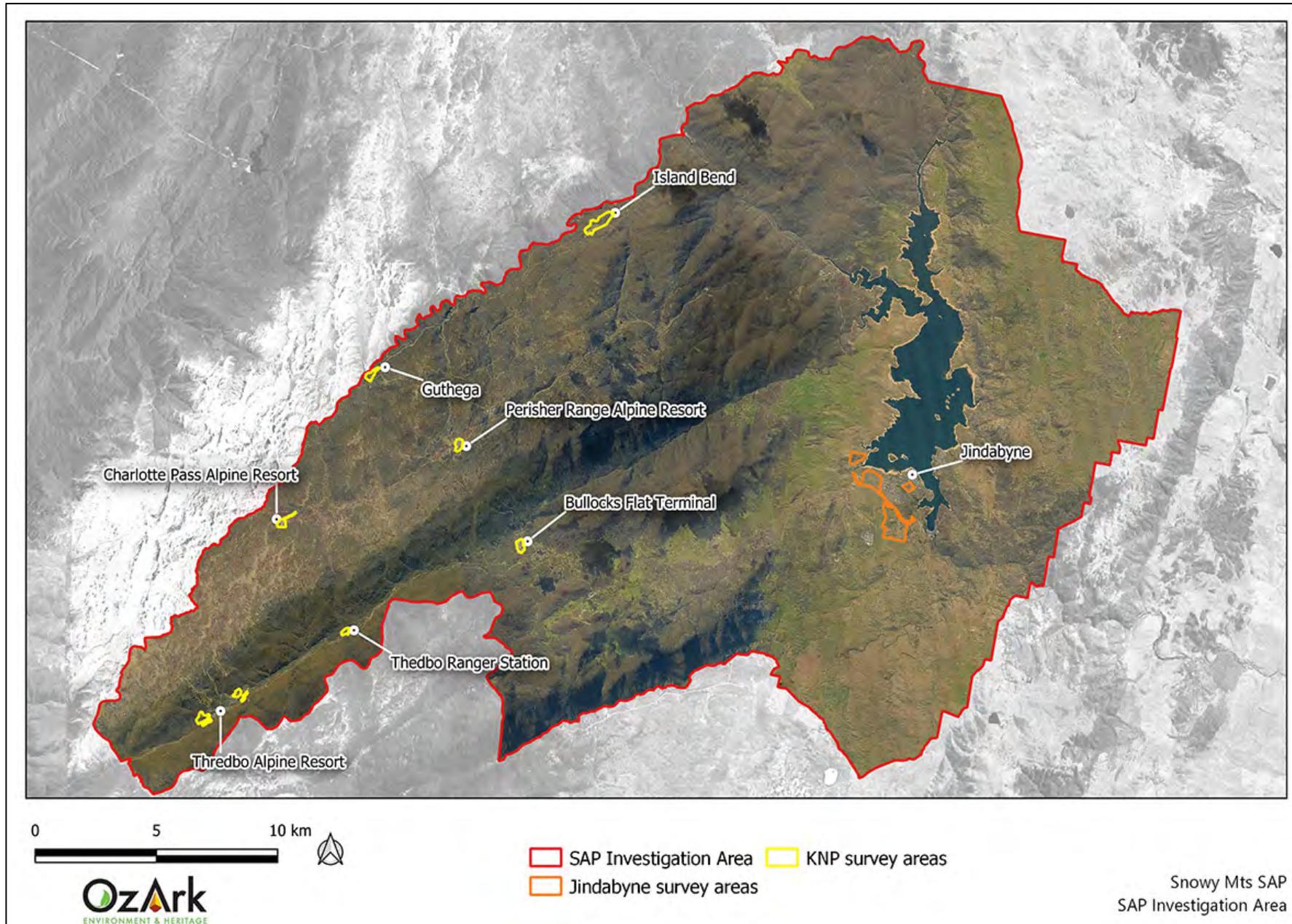
Together, the survey areas considered for this report occupy approximately 330 ha.

The heritage investigation of most of the SAP Investigation Area will be at a desktop level while the assessment of the survey areas will include survey and more focused research.

The survey areas within the SAP Investigation Area are shown on **Figure 1-2**.

The Selwyn Snow Resort was also included in the early stages of this investigation but is no longer part of the study.

Figure 1-2: Map showing the SAP Investigation Area.



2 ABORIGINAL CULTURAL HERITAGE

2.1 THE NGARIGO PEOPLE

The boundaries of the Ngarigo extended from the western slopes of the coastal ranges to the eastern side of the Kosciuszko plateau and further north, between the coastal ranges and the mountains on the banks of the Murrumbidgee River. The tribal boundaries also included the peaks of Mount Kosciuszko and the Snowy ranges.

These boundaries ebbed and flowed through contact with neighbours, the seasons and periods of drought and abundance. It is likely that the Ngarigo people would have interacted with the neighbouring groups including the Wiradjuri (west), Walgalu (northwest), Ngun(n)awal (north), Djirringanj and Yuin (east), Jaitmatang (southwest), and the Bidhawal (southeast).

2.2 CONSULTATION FOR THIS STUDY

Consultation for this study has followed the guidelines established in the *Aboriginal cultural heritage consultation requirements for proponents* (ACHCRs, DECCW 2010b). A full log of all consultation with the Aboriginal community is provided on **Appendix 1 Figure 1**.

2.2.1 Stage 1

Stage 1 of the ACHCRs seeks to identify stakeholders who have cultural knowledge of the region containing the SAP and who wish to be consulted about the Snowy Mountains SAP.

On Wednesday 22 July 2020, an advertisement was placed in the *Monaro Post* requesting expressions of interest in being consulted about the SAP (**Appendix 1 Figure 2**). In addition, the following agencies were contacted to identify potential stakeholders for the area: Eden Local Aboriginal Land Council (LALC); Bega LALC; Wagonga LALC; Merrimans LALC; Office of The Registrar, ALRA; National Native Title Tribunal (NTSCORP); Snowy Monaro Regional Council; Snowy Valleys Council; South East Local Land Services (LLS), Riverina LLS; and Heritage NSW (**Appendix 1 Figure 3**).

Letters were then written to all potential stakeholders asking if they wished to be consulted about the Snowy Mountains SAP (**Appendix 1 Figure 4**). As a result, the groups or individuals listed in **Table 2-1** registered to be consulted for the SAP. These groups or individuals constitute the Registered Aboriginal Parties (RAPs) for the Snowy Mountains SAP. Two of the RAPs requested anonymity and will be referred to as Stakeholder 1 and Stakeholder 2.

Table 2-1: Registered Aboriginal Parties.

Alice Williams	Bega Local Aboriginal Land Council
Stakeholder 1	Eden Local Aboriginal Land Council
Freeman & Marx Pty Ltd	Stakeholder 2
Merrigarn Indigenous Corporation	Merrimans Local Aboriginal Land Council

Muragadi Heritage Indigenous Corporation	Murri Bidgee Mullangari Aboriginal Corporation
Ngarigo and Djiringanj people	Ngarigo Elders
Ngarigo Nation Indigenous Corporation (NNIC)	PD Ngunawal Consultancy
Thoorga Nura	Wagonga Local Aboriginal Land Council
Wolgalu Umbe Traditional Custodians Cooperation	

2.2.2 Stage 2

The aim of Stage 2 is to provide information about the SAP to the RAPs. An Aboriginal cultural Heritage Assessment Methodology document containing project information was sent to all RAPs on 25 August 2020 (**Appendix 2**).

2.2.3 Stage 3

The aim of Stage 3 is to acquire information regarding Aboriginal cultural heritage values associated with the SAP Investigation Area either through consultation and/or field work. The proposed assessment methodology to achieve the aims of Stage 3 was issued to all RAPs for their consideration on 25 August 2020 (**Appendix 2**).

As archaeological fieldwork is part of this investigation, the assessment methodology also establishes the context and methods for the archaeological investigation.

Another important aspect of Stage 3 is to provide the opportunity for RAPs to present cultural information that could either inform the assessment methodology or will be useful in determining how impacts associated with the SAP are appropriately managed. The cultural values study undertaken by Susan Donaldson (see **Section 2.3.1** and **Appendix 3**) was part of this process.

The Stage2/3 assessment methodology (**Appendix 2**) had a closing date for comments of 22 September 2020 (**Appendix 2 Figure 1**) and at the close of the comment period (or shortly thereafter), the comments shown in **Table 2-2** were received.

As a result of these comments, no change to the assessment methodology was required.

Table 2-2: Comments arising from the draft assessment methodology.

Date	RAP	Comment
25.8.20	Thoorga Nura	Rebecca Hardman (RH, OzArk) received: <i>I have read through the documents and I support the methodology. Thank you for forwarding this information</i>
25.8.20	Ngarigo Nation Indigenous Corporation	Harrison Rochford (OzArk) took phone call from Michelle Francis suggesting inclusion of Ngarigo burial sites at subdivision site near Jindabyne
25.8.20	Ngarigo Nation Indigenous Corporation	Ben Churcher (BC, OzArk) received a call from Michelle Francis. Among other more general conversation, Michelle said that eastern side of Lake Jindabyne is important to her as this is where there were once burials and the landforms are part of a songline. Mentioned a scarred tree that once stood at the Kunama Gallery and that this linked to 'Oaks Estate' (need clarification if this is the Oaks Estate in Queanbeyan). Michelle is prepared to meet with BC and a date will be arranged
3.9.20	Murri Bidgee Mullangari Aboriginal Corporation	RH received: <i>I have read the project information and draft methodology for the above project, I endorse the recommendations made.</i>

Date	RAP	Comment
11.9.20	Ngarigo Nation Indigenous Corporation	BC called Michelle Francis to discuss cultural values. Michelle mentioned burials on Cobbin Creek and East Jindabyne that are linked in a 'circle' ('like a Bora Ring'). Michelle mentioned fish traps in Cobbin Creek and the historic burial at the back of the Leesville Hotel. Michelle also mentioned the importance of the 'gorge' at East Jindabyne (near the Jindabyne Kunama Gallery). This gorge is associated with water and therefore women's business. Michelle noted that people lived in the area all year round redacted redacted. Michelle mentioned the feasting on Bogong Moths: the oil was rubbed on to people's skin so that you could "see them in the dark" they shone so brightly. BC arranged to meet Michelle on Wednesday 23 September at the National Museum to look at maps etc.
21.9.20	Buru Ngunawal Aboriginal Corporation (BNAC)	RH received: <i>Thank you for providing this documentation. Our organisation will not be participating in this consultation work as it lies outside our Traditional Ancestral boundaries. BNAC only work within this boundary in respect to other groups and their culture. BNAC would like to offer all participants all the best for the consultation process.</i>
23.9.20	Ngarigo Nation Indigenous Corporation	BC meets with Michelle Francis at the National Museum. Michelle emphasises the importance of the High Country to her family (and to all Australians). In the Go Jindabyne area, Michelle has special concern for a number of burials, two of which are recorded on AHIMS on Cobbin Creek, and another two that Michelle says she will disclose the location of once she has checked with her family. Michelle also says that the Leesville Hotel site should be registered as an Aboriginal site because of the burial there. Michelle also has special concern for the gorge in East Jindabyne (Womens' place, resource area) and Cobbin Creek as a whole (fish traps/camping). Mentioned that the scarred tree at the airport site would have been linked 'like a ring' with sites at East Jindabyne and in the south at Cobbin Creek (the airport component is now removed from the study).
29.9.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received: <i>I'm just touching base to see if the project above has started or will start in the near future</i>
30.9.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received: <i>Thank you, Rebecca, for your response, look forward to being involved in the progression of the Project</i>
1.10.20	Ngarigo Elders	Iris White and Michelle Davidson accompany BC on a site visit of the survey areas at Jindabyne. Iris provided interesting context to her family's connection to the area, as well as the history of the Southern Kosciuszko Memorandum of Understanding group. Iris demonstrated the connection between Curiosity Rocks and another location in the Kosciuszko National Park while commenting that the landscape is/was marked with pathway signs (stone cairns in the north, kurrajong trees in the south). This stressed the fact that this landscape was for 'passing through' either within Country such as pathways along the Thredbo River, or by other groups (Bogong moth feasts). At Curiosity Rocks Iris mentioned that 'not all rock outcrops are important, but you need to look at each of them and see how they line up'. Otherwise there were no further landscape specific cultural values identified; apart from the more 'archaeological': "this would have been too exposed for camping", "they would have loved to be watching the kids down here playing in the water".

2.2.3.1 Survey

On 23 September 2020, Ben Churcher met with Michelle Francis (NNIC) to introduce the project and to begin consultation about Michelle's knowledge of the survey areas.

On 1 October 2020, Ben Churcher (OzArk Principal Archaeologist) accompanied Aboriginal community members Iris White and Michelle Davidson on a site visit to most of the survey areas around Jindabyne. This trip was a reconnaissance visit.

From Wednesday 9 December 2020 to Friday 11 December 2020, formal survey of the Jindabyne survey areas was undertaken with the assistance of Chris Hoskins representing the Bega LALC. Further survey took place on Saturday 12 December 2020 by Ben Churcher alone.

From Monday 14 December to Tuesday 15 December 2020, formal survey of the KNP survey areas took place with the assistance of Iris White and Maria Walker.

At the request of the Eden LALC, a site visit was arranged for the traditional knowledge holder B.J. Cruse, as well as a LALC site officer Serina Maher, to visit the survey areas on 12 and 13 May 2021. They were accompanied by Ben Churcher.

As a result of the survey, no specific cultural heritage values were identified within any of the survey areas by the RAP representatives accompanying the survey, although it is understood that the survey areas are within a landscape imbued with meaning for many in the Aboriginal community.

2.2.4 Stage 4

Stage 4 involves the production of a draft ACHAR that is issued to all RAPs for their consideration. The ACHAR will document the results of the assessment, outline opportunities for the conservation of Aboriginal cultural heritage values and suggest recommendations for the management of Aboriginal objects should impacts to these objects be unavoidable.

A draft of the ACHAR was sent to all RAPs on 7 April 2021 requesting comment and/or additions. The closing date for comment was originally 5 May 2021 but this was extended on 22 April 2021 with a new closing date of 21 May 2021.

By this date, OzArk received comment from the following groups:

- Bega Local Aboriginal Land Council
- B.J. Cruse
- Stakeholder 1
- Eden Local Aboriginal Land Council
- Stakeholder 2
- Ngarigo and Djiringanj people
- Ngarigo Nation Indigenous Corporation.

The comments received, as well as an OzArk response, are detailed in **Table 2-3**.

Table 2-3: RAP responses to the draft ACHAR.

Organisation	Comment	OzArk response
Bega Local Aboriginal Land Council	See Appendix 4 Figure 1 . Responded 21.5.21 The comments can be summarised as: <ol style="list-style-type: none"> 1. LALC is satisfied with the assessment process 2. LALC would like to see any artefacts from potential future activity associated with the Snowy Mountains SAP stay on Country 	OzArk thanks the Bega LALC for their participation in the field work and for their response to the ACHAR. A recommendation will be added stating that the final storage/reburial of any artefacts related to activities associated with the Snowy Mountains SAP should be on Country.

Organisation	Comment	OzArk response
	<ol style="list-style-type: none"> 3. Following consultation artefacts may be kept in a suitable keeping place 4. LALC supports recommendation for further consideration of 'disturbed lands' with regard to subsurface deposits 5. LALC supports recommendation for further archaeological investigations in 'low', 'moderate' and 'high' ACH potential areas. 	<p>OzArk also notes the Bega LALC's agreement that the potential for subsurface deposits be considered in areas defined as 'disturbed lands'.</p> <p>OzArk notes the Bega LALC's support of further assessment at the time when development is known.</p>
B.J. Cruse	<p>See Appendix 4 Figure 2. Responded 17.5.21.</p> <p>B.J. Cruse states that it is his understanding is the first stage of an overall master plan and that specific assessments will be made when actual developments are planned.</p> <p>Speaking about the tribal area of the Snowy Mountains SAP, B.J. Cruse states: "<i>The lands that form part of the Snowy Mountains Special Activations Precinct, is part of Everyone's land but Nobody's land.</i>" and that "<i>First Nation People retain full and unchanged; irrefutable sovereign rights as a matter of birth.</i>"</p> <p>The comments can be summarised as:</p> <ol style="list-style-type: none"> 1. B.J. Cruse supports the recommendation that further assessments take place when developments are known and that some sites possibly have a significance that means they should be conserved 2. B.J. Cruse would like to see any artefacts from potential future activity associated with the Snowy Mountains SAP stay on Country. Following consultation artefacts may be kept in a suitable keeping place 3. B.J. Cruse supports the repatriation of the Kangaroo tooth necklace 4. B.J. Cruse recommendations that use of the term "Connection to Country", be disallowed and replaced with the term "Continuing Connection to Country". 5. B.J. Cruse recommends test pitting should take place in the area near Lees Creek OS-1 should it be impacted. 	<p>OzArk thanks the B.J. Cruse for his participation in the investigation and for his response to the ACHAR.</p> <p>B.J. Cruse's support for the recommendation that further investigation take place at the time when specific developments are known is noted.</p> <p>A recommendation will be added stating that the final storage/reburial of any artefacts related to activities associated with the Snowy Mountains SAP should be on Country.</p> <p>B.J. Cruse's support for the return of the Kangaroo tooth necklace is noted.</p> <p>B.J. Cruse's preference, and the reasons behind it, to stop referring to 'Connection to Country' is noted.</p> <p>A recommendation will be added stating that test pitting should take place around Lees Creek OS-1 if the area is to be impacted by the activities associated with the Snowy Mountains SAP.</p>
Stakeholder 1	Responded on 20.4.21: <i>All good.</i>	OzArk thanks Stakeholder 1 for their time to review the ACHAR.
Eden Local Aboriginal Land Council	<p>See Appendix 4 Figure 3. Responded on 18.5.21</p> <p>Eden LALC state that it is their understanding is the first stage of an overall master plan and that specific assessments will be made when actual developments are planned.</p> <ol style="list-style-type: none"> 1. Eden LALC support the recommendation that further assessments take place when developments are known and that some sites possibly have a significance that means they should be conserved 2. Eden LALC would like to see any artefacts from potential future activity associated with the Snowy Mountains SAP stay on Country. Following consultation artefacts may be kept in a suitable keeping place 3. Eden LALC recommends test pitting should take place in the area near Lees Creek OS-1 should it be impacted. 	<p>OzArk thanks Eden LALC for their participation in the investigation and for their response to the ACHAR.</p> <p>Eden LALC's support for the recommendation that further investigation take place at the time when specific developments are known is noted.</p> <p>A recommendation will be added stating that the final storage/reburial of any artefacts related to activities associated with the Snowy Mountains SAP should be on Country.</p> <p>A recommendation will be added stating that test pitting should take place around Lees Creek OS-1 if the area is to be impacted by the activities associated with the Snowy Mountains SAP.</p>
Stakeholder 2	Responded on 20.4.21: <i>We agree with proposals.</i>	OzArk thanks Stakeholder 2 for their time to review the ACHAR.
Ngarigo and Djiringanj people	<p>Responded on 24.4.21</p> <p><i>I am writing to you in relation to the Snowy Mountains Special Activation Precinct ACHAR stage 4 report.</i></p>	<p>OzArk thanks the Ngarigo and Djiringanj people for their response to the ACHAR.</p> <p>OzArk notes the views of Mr Dixon in relation to the importance of Aboriginal</p>

Organisation	Comment	OzArk response
	<p><i>As a descendant of the Ngarigo people I am concerned about the impacts this will have on Ngarigo people both negative and positive in the outcomes.</i></p> <p><i>I want to stress to you that all Aboriginal heritage contained within our Tribal Language boundary is important and held in the highest regard as significant were it be in disturbed or un-disturbed land and is the Intellectual Cultural Property Rights of the Ngarigo people.</i></p> <p><u>Recommendations:</u></p> <p><i>I accept and agree with the recommendations of the ACHAR stage 4 report on pages 8 - 10 respectively within the report.</i></p> <p><u>Notes for your information:</u></p> <ol style="list-style-type: none"> <i>1. That sites that have been identified would almost certainly be left by the Ngarigo people who inhabited the Monaro and Snowy Mountains region in family clans and tribes.</i> <i>2. I note that in your report you identify "Yuin" to the east of the Ngarigo Tribal Language Boundaries to which in my opinion is wrong as a very important language boundary is being left out in the Djirringanj tribal language people who lived on the coast and had inter-marriage laws and customs with the Ngarigo people and are closely related to the Ngarigo. The tribal language boundaries of the Ngarigo Tribal Language people and the Djirringanj Tribal Language people met at the top of the Great Dividing Range.</i> <i>3. Nations. Our people lived in family clans within their Tribal Language boundaries, we did not live as nations.</i> <i>4. I want to see the work distributed evenly throughout the RAPS and the community and inclusive of Ngarigo people.</i> <i>5. I recommend that the land councils who I believe are acting outside of their core business to claim and develop lands for the benefit of the Aboriginal community must consult with descendants of the Ngarigo people within their boundaries and offer them the work ahead of none descendants.</i> <p><i>I would like to take this opportunity to thank OZARK for the opportunity to comment and have my say about my Ngarigo lands and waters.</i></p> <p><i>Thank You</i></p> <p><i>John Dixon</i></p> <p><i>Ngarigo/Djirringanj Elder</i></p>	<p>heritage to his group and that their cultural connection is to all land, both disturbed and undisturbed.</p> <p>OzArk notes that Mr Dixon agrees with the recommendations of the ACHAR.</p> <p>OzArk agrees that sites in the SAP Investigation Area were created by the Ngarigo people.</p> <p>OzArk has researched Mr Dixon's comment about omitting the <i>Djirringanj</i> language group from the introductory passages of the ACHAR. OzArk agrees with Mr Dixon's views and the <i>Djirringanj</i> have been added to the groups with a connection to the region of the SAP Investigation Area.</p> <p>OzArk notes Mr Dixon's view on the use of the word 'nations'. This term is not used in the ACHAR.</p> <p>OzArk will pass on Mr Dixon's desire to see the ACHAR distributed widely in the Ngarigo community to DPIE. The ACHAR will be on public exhibition along with the Snowy Mountains Special Activation Precinct Master Plan.</p> <p>OzArk notes Mr Dixon's views on the role of LALCs in cultural heritage fieldwork.</p>
Ngarigo Nation Indigenous Corporation	<p>See Appendix 4 Figure 4.</p> <p>Responded 21.5.21</p> <p>The NNIC make many pertinent comments about both the archaeological investigation, the consultation process, as well broader issues associated with Aboriginal community engagement in the Snowy Mountains region.</p> <p>In part, the NNIC make the following statement:</p> <p><i>The area which is the subject of the study is Ngarigo land, it has been for many millennia and will continue to be Ngarigo land. This is because the connection between Ngarigo people and the land has a physical, psychological, spiritual, community, family and cultural connection which cannot be extinguished. Like our Dreaming, our connection to country lives outside time, it is central to our stories and our identity. It is the basis of our core values of sharing, caring, compassion, connection, understanding, love, respect, self-control, self-reliance, community-based decision making, equality and fairness. It is the foundation of our resilience, our patience and determination.</i></p> <p>Further, the NNIC state:</p> <p><i>Ngarigo people are the people of the snow, this makes us unique in the Australian context. Our country sits at the ceiling of the continent, it is the definition of pristine wilderness. Together this makes compelling tourism if allowed to fully develop. Not only does tourism offer a showcase for culture and stories, it is also very good for</i></p>	<p>The NNIC have produced a comprehensive and thoughtful response to both the ACHAR and the cultural values study undertaken by Susan Donaldson (Appendix 3).</p> <p>The reader is encouraged to see the NNIC response with regard to broader issues associated with the Ngarigo community connection to the Snowy Mountains region including employment opportunities in the tourism sector.</p> <p>OzArk notes the NNIC view that they would prefer the more common descriptor of 'Ngarigo' rather than 'Monero Ngarigo'. OzArk has changed this descriptor to the more common term 'Ngarigo'.</p> <p>OzArk has changed all consultation records to Ngarigo Nation Indigenous Corporation rather than Michelle Francis.</p> <p>OzArk notes the NNIC's views on the investigation behind the Go Jindabyne Master Plan, as well as certain individuals and the LALCs in the Snowy Mountains SAP assessment process.</p>

Organisation	Comment	OzArk response
	<p><i>creating employment for both the Indigenous and non-Indigenous communities.</i></p> <p>The NNIC notes the strengths of the Ngarigo people being: <i>Traditional values; Knowledge of country; Connection to country; Library of stories; Cultural practices; and Contemporary skill sets.</i></p> <p>In contrast the NNIC sees the community's weaknesses being: <i>Divided into family groups; Geographic dispersion/division (northern, western, south-eastern, southern); Large number of unidentified Ngarigo people from stolen identity and stolen generation identities across the region, state and country; Loss of knowledge; Loss of language; Intergenerational trauma; Widespread denial of Ngarigo identity; Unwillingness to Ngarigo come of the table; Little education programs on leadership; Poor tribal (as opposed to family/clan) leadership; Poor sharing of knowledge and resources; Nepotism; Poor policies on dealing with identity; and Small numbers of Ngarigo currently on country.</i></p> <p>The NNIC see the major opportunities for the Ngarigo people being: <i>Protection country; Preservation of sacred sites; Presentation of the Ngarigo story; Cultural keeping place; Cultural Centre; Education and training Centre; Accommodation; Business hub; and Business and Employment opportunities e.g. tourism, arts and culture.</i></p>	<p>OzArk notes the aspects of the Tribal Revival framework that the NNIC feel are particularly applicable to this project including: <i>Developing Ngarigo Lore restoration and update program; Developing/reintroducing tribal song lines; Developing a language restoration program; Developing a language usage program for tribal members and Ngarigo Country residents; Developing dance, corroboree, story program; Developing art, artisan, artifact program; Developing a 'Caring for Ngarigo Country' framework; Identifying and developing protocols for all sacred sites; Developing tribal gathering places; and Establishing tribal keeping place/s.</i></p> <p>OzArk notes the NNIC's views on the history of the Ngarigo people and the need for more integrated consultation and identification of claims to Ngarigo identity.</p> <p>OzArk notes and appreciates the NNIC's views on the mechanisms that could help develop Ngarigo tourism ventures and Connection to Country initiatives.</p> <p>OzArk understands that the NNIC is committed to the name Kunama Nyamudy for Mt Kosciuszko.</p> <p>OzArk understands that the NNIC believes that the Kangaroo tooth necklace of extreme cultural significance to all Ngarigo people and should be returned to country as soon as a suitable keeping place/s is established. The NNIC believe that the concept of multiple Keeping places should be considered to reflect the structure of the Ngarigo tribe and the diversity of Ngarigo country.</p> <p>OzArk acknowledges that the NNIC generally agrees with the cultural heritage places, features and items identified in the cultural values study (Appendix 3) and encourages readers to see the additional comments on each in their response.</p> <p>OzArk encourages readers to see the NNIC's views on dispute resolution, employment, tourism, and the establishment of a Ngarigo base/residence in the Snowy Mountains Region.</p> <p>OzArk notes that the NNIC feel that the consultation process for the Snowy Mountains SAP has been scant, non-inclusive of the different Ngarigo communities and hard to defend from a financial point of view. OzArk appreciates the NNIC's suggestions on how to improve the consultation process in the future.</p>

2.3 IDENTIFIED SOCIAL VALUES

2.3.1 The Snowy Mountains SAP cultural values investigation

While OzArk is running the ACHCR consultation process, the identification of cultural values has been assisted by the engagement of Susan Dale Donaldson (BA MAAPD), a professional

anthropologist who has applied ethnographic and participatory methodologies to investigate the tangible and intangible Aboriginal and historic cultural heritage values across the SAP Investigation Area.

A full report of Ms Donaldson's assessment is included in **Appendix 3**.

This assessment into Aboriginal cultural values across the SAP Investigation Area involved a review of ethnographic materials and interviewing four Aboriginal knowledge holders associated with the area. The aims were to identify areas where future development should not occur due to cultural significance; where developments could take place while conserving cultural values; determine how cultural heritage can be incorporated into the 'visitor experience' of the region; and to provide policies to enhance the Aboriginal community's sense of belonging in the place.

The assessment focused on the non-material or intangible Aboriginal cultural heritage which is best understood as the value or meaning individuals, families or cultural groups give to elements across the landscape or the associations they have with them. These places or elements may or may not have physical traits, but the associated meaning and value is held within people's minds, and memories and is maintained through continued activities and transmission of knowledge.

Due to the intersection and inseparability of tangible and intangible Aboriginal cultural values, the research method also involved compiling a brief archaeological overview. This was used along with the ethnographic review, to develop an understanding of the previously recorded values across the SAP Investigation Area for the interview process and to inform the recommendations.

The intangible Aboriginal cultural values across the Snowy Mountain SAP identified during this assessment relate to a number of important places and themes associated with non-archaeological cultural values were identified during this brief assessment. These places are mainly within the KNP and relate to spiritual and ceremonial connections across the broader landscape that may encompass vast areas of culturally significant geographical features.

In relation to identifying areas where future activity could take place while conserving cultural values, the primary development constraint identified during this brief assessment relates to archaeological values which are managed through the existing statutory process under the *National Parks and Wildlife Act 1974* (NPW Act) and its 2010 and 2019 regulations. It was noted that the management of archaeological values should recognise that not all Ngarigo custodians are registered as stakeholders with Heritage NSW and to make efforts to include them in the consultation process.

In relation to the enhancement of the Aboriginal community's sense of belonging in the place, being on Country and being employed in development and nature conservation activities across all aspects (beyond and including archaeological site surveys) is a key way to improving Aboriginal people's social, cultural and economic status. An important element of this would be the establishment of a Ngarigo base / residence in the Snowy Mountains Region.

In relation to identifying how cultural heritage can be incorporated into the 'visitor experience', cultural signage, place naming and regular 'welcome to country' ceremonies are seen as ways to improve Aboriginal people's sense of belonging whilst sharing local culture with visitors. The establishment of Aboriginal operated tourism businesses and a cultural centre / keeping place is also supported, as is the formation of an annual Snowy Mountains Aboriginal cultural festival to acknowledge the unique and complex cultural landscape. The report also concluded that relevant authorities could also establish permanent positions for Aboriginal interpretive/community liaison/education officers.

2.3.2 Social values associated with the Go Jindabyne study

The Go Jindabyne Master Plan was announced in November 2018, to revitalise Jindabyne into Australia's premier alpine destination at the heart of the Snowy Mountains and grow the town into a great place to live, work and visit year-round.

Upon commencement of the project, DPIE commissioned a range of technical studies to develop an evidence base that would subsequently inform drafting of the Go Jindabyne Master Plan. The technical studies commissioned for the Go Jindabyne Master Plan were conducted between March and July 2019 by specialist consultants with expertise in a variety of different fields. The Environment and Heritage Study was undertaken by the consultant, NGH Environmental (NGH). NGH's Jindabyne study area includes all of the Jindabyne growth opportunity areas and the tourism opportunity areas near Jindabyne.

In May 2019 Aboriginal community workshops for Aboriginal heritage were undertaken over the course of a single day at Jindabyne for the Go Jindabyne Master Plan by NGH Environmental (NGH). Given the sensitivity of information that may be provided the three Aboriginal community groups (Bega LALC, Southern Kosciuszko Aboriginal Working Group and Ngarigo Nation Indigenous Corporation) were invited to attend individual meetings. The aim of the workshops was to provide an opportunity for local Aboriginal community members and organisations to provide NGH with information they believed to be important to the study and to discuss areas/places of heritage value and possible conservation and to capture important people and events that may not be as well-known.

The Southern Kosciuszko Aboriginal Working Group and Ngarigo Nation Indigenous Corporation both participated in the community workshops in Jindabyne, however, the Bega LALC were unable to attend. Although a phone conversation was held with Graham Moore who had been nominated to speak for the Bega LALC, the Bega LALC noted that the timeframe for consultation was inadequate.

The Ngarigo Nation Indigenous Corporation representative Michelle Francis met with NGH archaeologists prior to the workshop to discuss the Go Jindabyne project. Over the course of conversations held during the initial meeting and at the subsequent workshop, Michelle Francis

noted that the presence of an Aboriginal burial on Cobbin Creek was an important site that had conservation value. While the exact location of the site was not provided the burial was assumed by NGH to be the recorded AHIMS sites #62-1-0186 and #62-1-0149. Following recent archaeological assessments for subdivision projects¹, the East Jindabyne area was also noted to have conservation value. No additional cultural or intangible values were identified by the Ngarigo Nation Indigenous Corporation other than those already known within the Go Jindabyne study area.

The Southern Kosciuszko Aboriginal Working Group representatives Deanna Davison and Iris White participated in the workshop and noted their preference to be the sole Aboriginal group consulted with for the Go Jindabyne study. They noted that given the work that had previously gone into establishing the Southern Kosciuszko Aboriginal Working Group it was inappropriate to consult with other Aboriginal groups for a study over the Jindabyne area. During the workshop Deanna Davison and Iris White provided NGH with a number of public documents and stories regarding their family connection to the Jindabyne area post European settlement. The Cobbin property and Curiosity Rocks were noted to be important areas that had conservation value.

An overview of the key information obtained from the Aboriginal community during the Go Jindabyne workshops is outlined below:

- Curiosity Rocks is an important Aboriginal place to the Ngarigo people with both tangible and intangible values
- Ngarigo people have a right to be consulted in relation to their cultural heritage
- All Aboriginal objects and sites hold cultural importance to the Ngarigo people
- Ngarigo culture and heritage should be incorporated into the narrative of Jindabyne
- More research and recognition into key people and events in Aboriginal life of the district is required, including in more recent times and the association with early European settlers
- The Cobbin property, Curiosity Rocks, East Jindabyne, and an Aboriginal burial on Cobbin Creek (AHIMS sites #62-1-0186 and #62-1-0149) were noted to be important sites and areas that had high conservation value
- No additional intangible values were identified by the Aboriginal groups other than those already known within study area.

2.3.3 Social values identified with Kosciuszko National Park

Recent investigations in the Kosciuszko National Park for the Snowy 2.0 project have not added to our knowledge of the cultural values of the park except for the generic statement:

¹ For example, Past Traces (2018a, 2018b) and Biosis 2019.

It is noted that Aboriginal heritage sites often have high cultural value to the local Aboriginal community given that they provide direct physical and symbolic linkages to their ancestral past and to the landscape. The cultural values of the heritage will almost certainly differ to the archaeological significance values. (Dibden 2019: 492)

The 2006 *Kosciuszko National Park Plan of Management* (NPWS 2006) notes that the park is highly significant for descendants of Aboriginal people with traditional and historical links to the mountains. This is illustrated by their ongoing sense of belonging and identity, spiritual attachments, surviving traditional knowledge, and family stories and memories. Scientific evidence indicates a long history of Aboriginal use and occupation of the high country and demonstrates successful adaptations to extreme environmental conditions.

The cultural importance of the high country is expressed in the *Kosciuszko National Park Plan of Management*:

*Living by natural cycles, the land provides our people with life, ceremony, family lore/law, and resources, such as tools, plant medicine, plant food, waters, fish, animals and insects e.g. the Bogong moth, while the melting of the snow gives life to the many creeks and rivers that flow out of the mountains. There are places of spiritual and physical significance to our people, and we are committed to working in partnership with others to protect, maintain and manage these places. (Kosciuszko Aboriginal Working Group, *Kosciuszko National Park Plan of Management*: xi).*

Kosciuszko National Park Plan of Management (p. 84) highlights the high cultural significance to the descendants of the Aboriginal tribal groups that occupied and visited the high country. In particular:

- The spiritual attachments, surviving traditional knowledge, and family stories and memories illustrate the ongoing cultural connection that Aboriginal people have with the mountains
- The country—its resources, cultural places, and pathways—are of special social and historic significance to Aboriginal people, with some remembered in oral tradition, some documented in nineteenth century records, and others revealed by archaeological investigation
- Aboriginal words and place names provide markers of the presence of Aboriginal people across many of the landscapes of the park
- Aboriginal places within the park have social and historical significance to Aboriginal people. They provide a link to a past way of life, a cultural tradition, a spiritual connection, and a sense of social identity that is highly valued by many members of the Aboriginal community
- The significance of these places to Aboriginal people encompasses both material and non-material aspects

- The potential educational use of such places is a recognised component of their significance
- The annual Bogong moth gathering was one of the most important Aboriginal cultural and social events in south-eastern Australia. The ethnographic evidence, continuing Aboriginal knowledge about this event and the places, routes and physical remains of the activities associated with it, are of historic, social, and scientific value at a state and possibly a national level.

Waters (2004: 37) identifies a number of social values for the Aboriginal community associated with the high country such as that expressed by Ramsey Freeman:

'Cause up in the high country see you got all your native veg, which is them little red tomato things that grow in there, seeds and things like that. You got all your kangaroos and emus and possums and things like that. And you've got the Bogong moth in the spring, summer.

Ramsey Freeman (Waters 2004: 62) sums up the social value of the high country for many in the Aboriginal community:

Well I think the Park is very special to Aboriginal people, mainly because they used to do all their hunting through there and collect all their food and different other things through there. So I think the Park is very significant to the Aboriginal people. You know it means a great deal to 'em for some of 'em to be involved in helpin', help manage the place.

2.4 IDENTIFIED SCIENTIFIC VALUES

A major purpose of this document is to report the context, methods, and results of the archaeological survey and assessment of the scientific values of the SAP Investigation Area that are discussed further in **Sections 5 to 9**.

The *Kosciuszko National Park Plan of Management* (NPWS 2006: 85) notes that the surviving archaeological resource of the Australian Alps is historically and scientifically significant as it:

- Provides evidence of a long history of Aboriginal occupation in the high country
- Demonstrates successful adaptations to environments unique on the Australian mainland
- Offers opportunities to reveal important new information about the length and nature of Aboriginal occupation and use of the mountains
- Places associated with the European contact period and post-contact Aboriginal life and history, including those from the pastoral and mining eras, are of historic and social significance to local Aboriginal people.

Waters (2004: 61) records the views of Rod Mason regarding his interpretation of the scientific values of the high country:

So what I do I never separate anything. Everything cultural here is all interconnected. And that goes with sites. So down on the coast we've got all the big middens, down on the big giant livin' areas. We don't have middens up here, so that tells you it's not a livin' area, it's only a visitin' area, visitin' for huntin', gatherin', ceremonies, disputes, settle disputes. So it's a big meeting place. You come here, you settle your differences, introduce new members to your neighbouring clans, all the clans come together, settle disputes. Then after, when the snow comes back here, they all go back home along the rivers to their livin' areas where the giant middens are. It's not the other way around.

Vince Bulgar (Waters 2004: 62) also comments on the scientific values of the high country:

Oh yeah, there'd be all the surrounding areas. Like on our border line the Yorta Yorta people, they're down the other side of the Murray. And then here in the west and the north there's Wiradjuri. And then you have Ngunawal people come, and even people from the coast. They had pathways right up the Snowy. I went down the Snowy River and today the grindstones are still there. Stone axes and grindstones are still on the Snowy River where they camped, like at their campsites.

These, and other interview responses in Waters 2004, illustrate the importance of scientific values to the Aboriginal community and how the archaeological recordings of the area provide meaning and connection for the local community.

2.5 IDENTIFIED AESTHETIC VALUES

The *Kosciuszko National Park Plan of Management* notes that the aesthetic qualities of the park are exceptional, diverse, and seasonally changeable. The beauty of the place stems from a mix of topographic features including steep-sided river valleys, gently undulating hills, and flat-floored valleys. These landscapes are clothed in a visual mosaic of different vegetation communities including the pastel cloak of eucalypt forests, straw-coloured grasslands, and fields of alpine wildflowers. These same scenes take on a very different guise in winter when blanketed by snow. These aesthetic values related to the high country are undoubtedly of importance to Aboriginal and non-Aboriginal people alike.

The aesthetic values of the Jindabyne area as it relates to cultural significance is less precisely known. However the visual linkages between places such as Curiosity Rocks with places within the KNP indicate that the aesthetic values of the SAP Investigation Area are intertwined.

2.6 IDENTIFIED HISTORIC VALUES

Waters 2004 presents a comprehensive examination of the historic connections of the Aboriginal community to the region of the SAP Investigation Area.

In particular, Waters 2004 documents the removal of the Aboriginal community from their ancestral lands and the Connection to Country that remains through their historical ties to the SAP Investigation Area.

But like I said people should be more aware that there are Ngarigo people, Monaro Ngarigo people surviving. There's hundreds, thousands of us, not just a few. People say, 'oh there's no Ngarigo people left'. But there are. It's just that they were driven off that land and moved down to the coast and taken away by the ... stolen generations... But they're all coming back together now and they want to be, want that recognition. Deanna Walker Davison (Waters 2004: 18)

3 THE ARCHAEOLOGICAL ASSESSMENT

3.1 DATE OF ARCHAEOLOGICAL ASSESSMENT

The fieldwork component of this assessment was undertaken by OzArk between 9–15 December 2020. In addition, site visits and targeted survey also took place on 1 October 2020, 15 February 2021, and from 12 to 13 May 2021.

3.1.1 October 2020 site visit

On 1 October 2020, Ben Churcher (OzArk Principal Archaeologist) accompanied Aboriginal community members Iris White and Michelle Davidson on a site visit to most of the survey areas around Jindabyne. This allowed the landscape characteristics of the Jindabyne area to be discussed and served as a reconnaissance trip for the current survey.

3.1.2 December 2020 survey

From Wednesday 9 December 2020 to Friday 11 December 2020, formal survey of the Jindabyne survey areas was undertaken with the assistance of Chris Hoskins representing the Bega LALC. Further survey took place on Saturday 12 December 2020 by Ben Churcher alone.

From Monday 14 December to Tuesday 15 December 2020, formal survey of the KNP survey areas took place with the assistance of Iris White and Maria Walker.

3.1.3 February 2021 survey

The formal survey of areas within Jindabyne township that were not assessed during the December 2020 survey were assessed on 15 February 2021. This survey was undertaken by Ben Churcher alone.

3.1.4 May 2021 site visit

At the request of the Eden Local Aboriginal Land Council (LALC), a site visit was arranged for the traditional knowledge holder BJ Cruse, as well as a LALC site officer Serina Maher, to visit the survey areas on 12 and 13 May 2021. They were accompanied by Ben Churcher.

3.2 OZARK INVOLVEMENT

3.2.1 Field assessment

The fieldwork component of the heritage assessment was undertaken by:

- Fieldwork Director: Ben Churcher (OzArk Principal Archaeologist, BA(Hons) Dip Ed).

3.2.2 Reporting

The reporting component of the heritage assessment was undertaken by:

- Report author: Ben Churcher
- Contributor: Taylor Foster (OzArk Archaeologist)
- Reviewer: Dr Jodie Benton (OzArk Director).

3.3 RELEVANT LEGISLATION

Cultural heritage is managed by several state and national Acts. Baseline principles for the conservation of heritage places and relics can be found in the *Burra Charter* (Burra Charter 2013). The *Burra Charter* has become the standard of best practice in the conservation of heritage places in Australia, and heritage organisations and local government authorities have incorporated the inherent principles and logic into guidelines and other conservation planning documents. The *Burra Charter* generally advocates a cautious approach to changing places of heritage significance. This conservative notion embodies the basic premise behind legislation designed to protect our heritage, which operates primarily at a state level.

Several Acts of parliament provide for the protection of heritage at various levels of government.

3.3.1 State legislation

Environmental Planning and Assessment Act 1979 (EP&A Act)

The EP&A Act sets out the laws under which planning in NSW takes place. The main parts of the EP&A Act that relate to development assessment and approval are Part 4 (Development Assessment) and Part 5 (Environmental Assessment). The Minister responsible for the Act is the Minister for Planning and Public Spaces.

Environmental planning instruments are statutory plans made under Part 3 of the EP&A Act that guide development and land use. These plans include State Environmental Planning Policies (SEPPs) and Local Environmental Plans (LEPs).

SEPPs can specify planning controls for certain areas and/or types of development. SEPPs can also identify:

- The development assessment system that applies to developments (e.g. whether a development is state significant)
- The type of environmental assessment that is required (e.g. whether an environmental impact statement is required).

National Parks and Wildlife Act 1974 (NPW Act)

Amended during 2010 and 2019, the NPW Act provides for the protection of Aboriginal objects (sites, objects, and cultural material) and Aboriginal places. Under the Act (Part 6), an Aboriginal object is defined as: any deposit, object, or material evidence (not being a handicraft for sale) relating to indigenous and non-European habitation of the area that comprises NSW, being

habitation both prior to and concurrent with the occupation of that area by persons of European extraction and includes Aboriginal remains.

An Aboriginal place is defined under the NPW Act as an area which has been declared by the Minister administering the Act as a place of special significance for Aboriginal culture. It may or may not contain physical Aboriginal objects.

It is an offence under Section 86 of the NPW Act to 'harm or desecrate an object the person knows is an Aboriginal object'. It is also a strict liability offence to 'harm an Aboriginal object' or to 'harm or desecrate an Aboriginal place', whether knowingly or unknowingly. Section 87 of the Act provides a series of defences against the offences listed in Section 86, such as:

- The harm was authorised by and conducted in accordance with the requirements of an *Aboriginal Heritage Impact Permit* (AHIP) under Section 90 of the Act;
- The defendant exercised 'due diligence' to determine whether the action would harm an Aboriginal object; or
- The harm to the Aboriginal object occurred during the undertaking of a 'low impact activity' (as defined in the regulations).

Under Section 89A of the Act, it is a requirement to notify the Secretary of DPIE of the location of an Aboriginal object. Identified Aboriginal items and sites are registered on Aboriginal Heritage Information Management System (AHIMS) that is administered by Heritage NSW.

3.3.2 Commonwealth legislation

***Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act)**

The EPBC Act, administered by the Commonwealth Department of Agriculture, Water and the Environment, provides a framework to protect nationally significant flora, fauna, ecological communities, and heritage places. The EPBC Act establishes both a National Heritage List and Commonwealth Heritage List of protected places. These lists may include Aboriginal cultural sites or sites in which Aboriginal people have interests. The assessment and permitting processes of the EPBC Act are triggered when a proposed activity or development could potentially have an impact on one of the matters of national environment significance listed by the Act. Ministerial approval is required under the EPBC Act for proposals involving significant impacts to national/commonwealth heritage places.

Other

The *Aboriginal and Torres Strait Islander Heritage Protection Act 1984* is aimed at the protection from injury and desecration of areas and objects that are of significance to Aboriginal Australians. This legislation has usually been invoked in emergency and conflicted situations.

3.3.3 Legislative requirements applicable to the Snowy Mountains SAP

The Snowy Mountains SAP will be regulated by a SEPP that is currently being drafted. The SEPP will be established under Division 3.2 of the EP&A Act.

Any Aboriginal objects within the survey areas are afforded legislative protection under the NPW Act.

It is noted that the KNP survey areas fall the curtilage of the nationally listed Australian Alps National Parks and Reserves (ID 105891) and the nationally listed Snowy Mountains Scheme (ID 105919). However, there are no identified Aboriginal heritage places associated with these listings within the study areas, and as such, the heritage provisions of the EPBC Act and other Commonwealth Acts do not apply.

3.4 ASSESSMENT APPROACH

The current assessment follows the *Code of Practice for the Investigation of Aboriginal Objects in New South Wales* (Code of Practice; DECCW 2010)

Field assessment and reporting followed the *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH 2011)

Aboriginal community consultation has followed the ACHCRs (DEWCC 2010b).

3.5 PURPOSE AND OBJECTIVES

The purpose of the current study is to identify and assess heritage constraints relevant to the proposed works.

3.5.1 Aboriginal cultural heritage assessment objectives

The current assessment will apply the Code of Practice in the completion of an Aboriginal cultural heritage (ACH) assessment to meet the following objectives:

Objective One: Undertake background research on the study area to formulate a predicative model for site location within the SAP Investigation Area

Objective Two: Identify and record Aboriginal cultural heritage values within the survey areas. This includes intangible cultural values, Aboriginal objects, and any landforms likely to contain further archaeological deposits

Objective Three: Categorise the survey areas into zones of ACH potential to assist in the design of the master plan

Objective Four: Recommend generalised management measures for each zone of ACH potential as specific impacts are not yet known.

3.6 REPORT COMPLIANCE WITH THE CODE OF PRACTICE

The Code of Practice establishes requirements that should be followed by all archaeological investigations where harm to Aboriginal objects may be possible. **Table 3-1** tabulates the compliance of this report with the requirements established by the Code of Practice.

Table 3-1: Report compliance with the Code of Practice.

Code of Practice Requirement	Context of the Requirement	Concordance in this report
Requirement 1	Review previous archaeological work	<i>See subsections below</i>
Requirement 1a	Previous archaeological work	Section 5
Requirement 1b	AHIMS searches	Section 5.3.1. The AHIMS data was supplied as a spatial data by AHIMS on 10 June 2020.
Requirement 2	Review the landscape context	Section 4
Requirement 3	Summarise and discuss the local and regional character of Aboriginal land use and its material traces	Section 5.2
Requirement 4	Predict the nature and distribution of evidence	<i>See subsections below</i>
Requirement 4a	Predictive model	Section 6
Requirement 4b	Predictive model results	Section 6.8
Requirement 5	Archaeological survey	<i>See subsections below</i>
Requirement 5a	Survey sampling strategy	Section 7.1 and Appendix 2
Requirement 5b	Survey requirements	This Requirement was fulfilled during the undertaking of the survey
Requirement 5c	Survey units	Section 4.3 and Section 4.3.2
Requirement 6	Site definition	Section 6.7
Requirement 7	Site recording	<i>See subsections below</i>
Requirement 7a	Information to be recorded	Section 7.5
Requirement 7b	Scales for photography	All artefact photographs employed a centimetre scale bar.
Requirement 8	Location information and geographic reporting	<i>See subsections below</i>
Requirement 8a	Geospatial information	All artefact locations were logged using a non-differential handheld GPS.
Requirement 8b	Datum and grid coordinates	All coordinates are provided in GDA Zone 55.
Requirement 9	Record survey coverage data	Section 7.1
Requirement 10	Analyse survey coverage	Section 7.4
Requirement 11	Archaeological Report content and format	This report adheres to this Requirement.
Requirement 12	Records	OzArk undertakes to maintain all survey records for at least five years.
Requirement 13	Notifying OEH and reporting	<i>See subsections below</i>
Requirement 13a	Notification of breaches	Not applicable
Requirement 13b	Provision of information	Not applicable
Requirement 14	Test excavation which is not excluded from the definition of harm	Not applicable as test excavation was not part of the investigation
Requirement 15	Pre-conditions to carrying out test excavation	<i>See subsections below</i>
Requirement 15a	Consultation	Not applicable

Code of Practice Requirement	Context of the Requirement	Concordance in this report
Requirement 15b	Test excavation sampling strategy	Not applicable
Requirement 15c	Notification	Not applicable
Requirement 16	Test excavation that can be carried out in accordance with this Code	<i>See subsections below</i>
Requirement 16a	Test excavations	Not applicable
Requirement 16b	Objects recovered during test excavations	Not applicable
Requirement 17	When to stop test excavations	Not applicable

4 ENVIRONMENTAL CONTEXT

An understanding of the environmental contexts of a study area is requisite in any Aboriginal archaeological investigation (DECCW 2010). It is a particularly important consideration in the development and implementation of survey strategies for the detection of archaeological sites. In addition, natural geomorphic processes of erosion and/or deposition, as well as humanly activated landscape processes, influence the degree to which these material culture remains are retained in the landscape as archaeological sites; and the degree to which they are preserved, revealed and/or conserved in present environmental settings.

4.1 ALPINE AREAS

The Australian Alps encompass a wide range of ecosystems, from the 'snow country' to river valleys extending inland and to the coast as low as 200 metres (m). The variable altitude, terrain, soils, and climate result in a diverse but rich flora. There are hundreds of species, some found nowhere else in the world (Crabb 2003). The various types of forests—the open wet and dry forests, the mountain ash forests and the sub-alpine woodlands—are dominated by Eucalyptus species, notably the Alpine Ash (*E. delegatensis*) and Snow Gum (*E. pauciflora*). There are also shrublands, tussock grasslands, bogs, and herb fields.

The alpine resort areas are positioned over Mowamba Granodiorite, a Late Silurian granite derived from sedimentary deposits that dominates the alpine regions of the KNP. The generally northeast–southwest trending valleys of the region, such as the Thredbo River valley, the Snowy River valley and many of their tributaries are the result of faulting and uplift occurring over fault lines over the past 40 million years. Within the granite, quartz veins and inclusions are common and the quartz within the granite of the Snowy Mountains is largely of sufficient quality to be used to manufacture stone artefacts (Barber 2014: 5). Thus, the geology of the area would be conducive for supplying raw materials for stone tool manufacture.

Soils in the alpine areas are generally formed from the decomposing granite and are therefore gravelly. The montane environment has, however, produced an A-Horizon of rich humic soil that varies in depth. Colluvial lithosols are also present on the slopes. These soils are widespread within the montane and tableland zones of the Snowy Mountains region. On lower slopes, soil profiles are usually duplex, with two distinct horizons. On the steeper upper slopes, soils have a more gradational profile, with friable loam topsoil gradually merging into clay with depth. Rounded boulders of weathered rock are commonly present in the soil profile as 'floaters' and on the surface and range in size from 10–20 centimetres (cm) to 100 cm or more across.

Portions of the survey areas within the KNP are associated with the relatively flat valley of the Thredbo River (**Figure 4-1**). While the slopes would have been transited for ceremonial purposes

by traditional Aboriginal people, it was the flat valley floor that was most used in the past (Iris White pers. comm. 1.10.20).

Prior to historic disturbance of the landscape, the most common plant food that may have been eaten within the area would have been *Microseris scapigera* (Yam daisy). There are other edible plant foods within the montane, sub-alpine and alpine vegetation communities, although they are not well studied or recorded (Barber 2014: 6).

The alpine environment is subject to snowfalls and frequent frost during the cooler months, which would affect the habitability of the area. At Thredbo Village, located in the Thredbo River Valley, the coldest month is July with a mean maximum temperature of 5.5 degrees and a mean minimum of -3.6 degrees. The warmest month is January with a mean maximum of 21.6 degrees and a mean minimum of 7.4 degrees. The mean annual precipitation is 1,771 millimetres (mm), the bulk of which falls in September, with the driest month being February (Bureau of Meteorology). Rainfall arises from frontal activity and orographic uplift and the prevailing weather comes from the west.

The harsh winter conditions within the alpine region would most likely have prevented Aboriginal people from accessing the region during winter. The short summer months can also provide sudden changes in weather, but this would have been the most obvious period of the year to visit the alpine country. Shelter could be sought during a summer cold snap from the numerous granite rock tors that occur scattered throughout the region but there are no rock shelters of significant size to provide year-round habitation in extreme conditions. People would have also used refuge areas such as Lobs Hole Ravine during periods of cold weather or during winter (Julie Dibden pers comm 3.9.20).

Figure 4-1: Views of the alpine landscape within the KNP survey areas.



4.2 JINDABYNE AND SURROUNDS

Jindabyne is located at an elevation above sea level (asl) of approximately 860 m (below the dam) to 1260 m asl (west of Leesville). The landscape at Jindabyne consists of undulating low hills and gently to moderately inclined slopes on granites. The soils are susceptible to sheet and gully erosion and have poor drainage.

The geology of the Jindabyne area consists of Silurian I - type granites estimated to be between 419 to 443 million years old. Common minerals which occur within these granites are quartz, feldspar, and biotite. Quartz is a common raw material exploited by Aboriginal people in the creation of lithic artefacts and it is likely that this will be reflected in artefact assemblages within the area (Biosis 2017: 16).

Lake Jindabyne (the flooded Snowy River valley) is located immediately to the north of Jindabyne and receives flow from three primary tributaries, the Snowy River, the Thredbo River and Eucumbene River. The lake is artificial and is an important component of the Snowy Mountains Scheme as well as providing opportunities for water sports, general tourism, and leisure activities. There are no important wetlands mapped in the Jindabyne district and the nearest Ramsar wetland is Blue Lake in KNP, approximately 23 km to the west.

The Bureau of Meteorology does not have climate statistics for Jindabyne. Instead, the statistics for Cooma will be used as the two towns are at a similar altitude. At Cooma, the coldest month is July with a mean maximum temperature of 10.3 degrees and a mean minimum of -2 degrees. The warmest month is January with a mean maximum of 26.8 degrees and a mean minimum of 10.9 degrees. The mean annual precipitation is 528 mm, the bulk of which falls in November, with the driest month being May (Bureau of Meteorology).

It is possible that low temperatures and associated snowfall experienced at Jindabyne would have resulted in seasonal occupation of the area; although members of the Aboriginal community believe that the Jindabyne area was inhabited year-round (Iris White pers comm 1.10.20). This is corroborated by the fact that archaeological evidence shows that Aboriginal people were at least visiting the south-eastern highlands (Birrigai Shelter, Tidbinbilla Nature Reserve) at the height of the last glaciation when temperatures were seven degrees colder than today (when living in Canberra would have been like living at the top of Mount Kosciuszko today) (Flood 1996: 34–35).

The wider region of Jindabyne contains geology, flora and fauna that would have provided useful resources to the Aboriginal inhabitants. Quartz is present in large quantities throughout the region and would have provided the predominant rock resources for stone tool manufacture. Previous

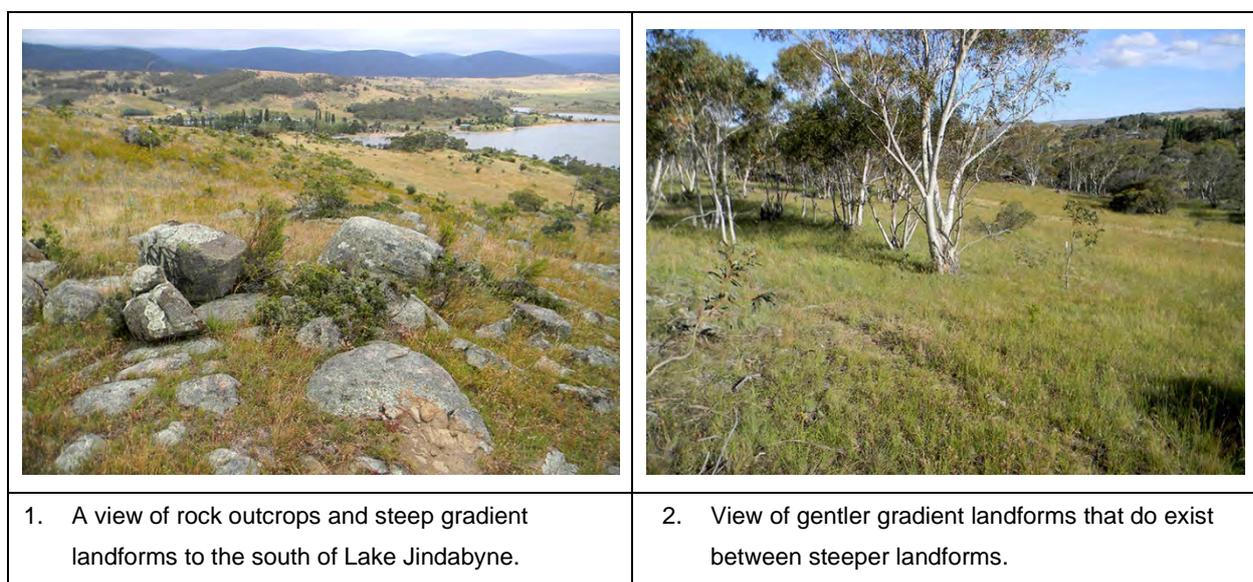
studies have identified quartz as a primary rock material in the Jindabyne region, with silcrete and river pebbles also found in archaeological assemblages (Biosis 2017: 17).

The wider region also includes distinct ecological zones, including snow gum and black sallee woodland, as well as yellow box and Blackely's red gum open forest. Each ecological zone hosts a different array of floral and faunal species, many of which would have been utilised according to seasonal availability. Aboriginal inhabitants of the region would have had access to a wide range of avian and terrestrial fauna in the forest and woodland zones. Animal resources would have included kangaroos, wallabies, emus, snakes, wombats, brush-tail possum, sugar gliders, frogs, bats, and various birds and lizards. Nearby water sources such as the Snowy River could have given access to fish, freshwater mussels, and yabbies.

Fauna identified in the areas would have provided important food sources, and additionally, would have provided products used for tool making and fashioning of a myriad of utilitarian and ceremonial items. For example, tail sinews are known to have been used to make fastening cord, while 'bone points', which would have functioned as awls or piercers, were once part of the material culture of the area. Animals such as Brush-tailed Possums were highly prized for their fur, with possum skin cloaks worn fastened over one shoulder and under the other in some areas of Australia. Kangaroo teeth were incorporated into decorative items, such as head bands.

Flora in the survey areas would have also provided a number of resources for use by Aboriginal inhabitants of the area. The bark from trees such as yellow box, red gum, and red stringybark would have been used to fashion tools and implements such as coolamons and canoes. They would also have been used in the construction of shelters, and in the case of red stringybark, could also be used to manufacture string and rope.

Figure 4-2: Views of the landscape within the Jindabyne survey areas.



4.3 LANDFORMS

The landforms discussed here are within the defined survey areas (**Section 1.4**). Prior to finalisation of the Snowy Mountains Special Activation Precinct Master Plan, further site investigations and surveys will be undertaken to include additional areas within the now-defined Sub-Precincts or the Alpine Precinct in the Special Activation Precinct.

4.3.1 KNP survey areas

The proposed survey areas in the KNP are more restricted in size when compared to those associated with the Jindabyne region. In general, although not exclusively, the survey areas cover landforms that have been previously modified by development, primarily car parks.

Landforms within each of the areas will be discussed below. The landform characteristics of the alpine areas are summarised in **Table 4-7**.

4.3.1.1 Thredbo Alpine Resort

The survey areas at the Thredbo Alpine resort consist of four non-contiguous areas termed here Areas A–D (**Figure 4-3**). The landform characteristics for each area are detailed in **Table 4-1**. The Thredbo survey areas are within a general landform of a V-shaped valley on either side of the Thredbo River. While there are small areas of flatter land adjacent to the river, these are very limited in their extent. The slopes to the south of the river are generally steeper than those immediately to the north (**Figure 4-4**).

Figure 4-3: Aerial showing the Thredbo survey areas.

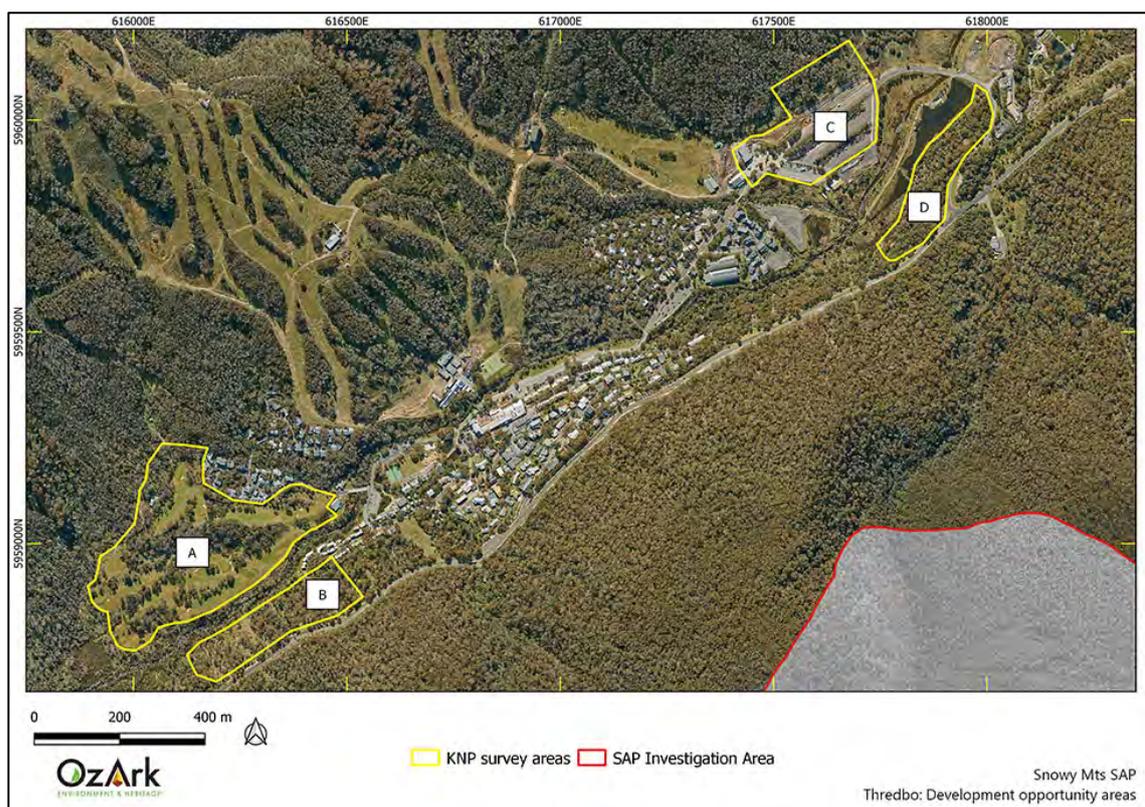
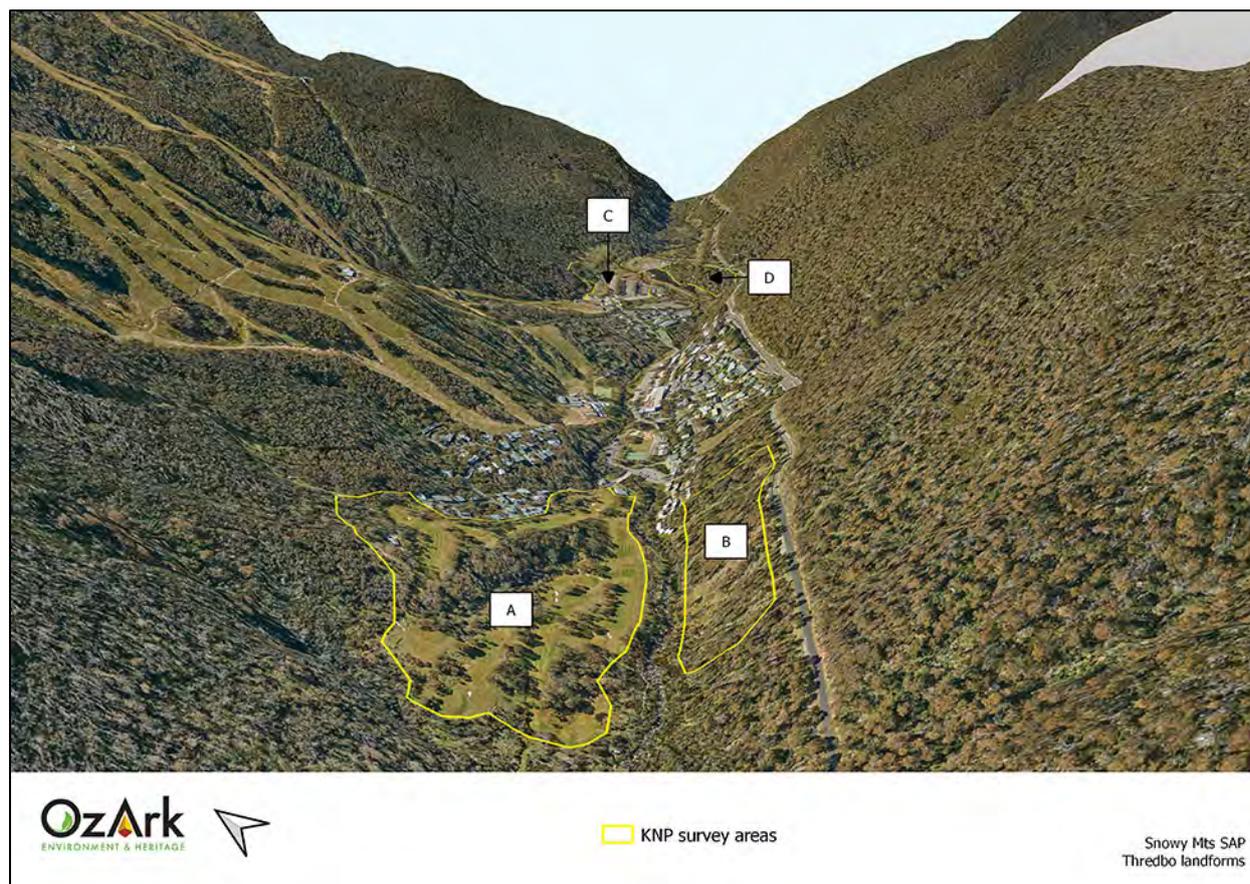
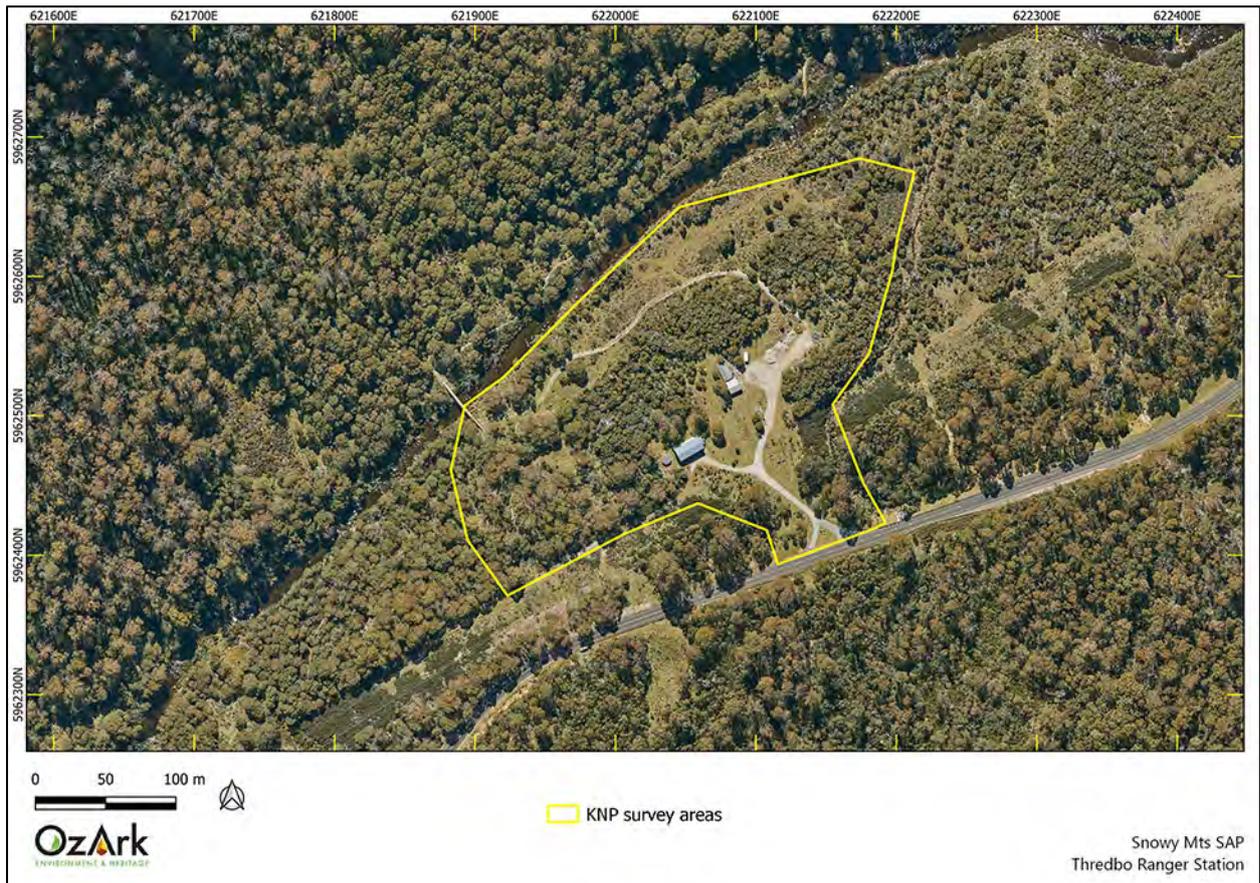


Figure 4-4: DEM showing the Thredbo survey areas.**Table 4-1: Landform characteristics at the Thredbo Alpine Resort.**

	Landform description	Survey Unit	Size (approximate) ha
Thredbo Alpine Resort			
Area A	Current golf course, modified landforms with remnant vegetation in a central gully	4 (elevated, undulating) 6 (modified)	2.6 11.4
Area B	Very steep slopes in its entirety	3 (slopes)	4
Area C	Mostly occupied by a car park. Remnant landforms have steep slopes	3 (slopes) 6 (modified)	2 4.6
Area D	Very steep slopes in its entirety	3 (slopes)	3.6

4.3.1.2 Thredbo Ranger Station

The survey area is located on the southern bank of the Thredbo River and includes the river flats immediately adjacent to the river and the lower and mid-slope landforms to the south. The slope gradient is generally moderate within the survey area, although the landforms become steeper further to the south beyond the Alpine Way (**Figure 4-5**). The landform characteristics for the survey areas are detailed in **Table 4-2**.

Figure 4-5: Aerial showing the Thredbo Ranger Station survey area.**Table 4-2: Landform characteristics at the Thredbo Ranger Station.**

	Landform description	Survey Unit	Size (approximate) ha
Thredbo Ranger Station			
	Survey area contains river flats and slope landforms to the south.	2 (creek flats)	1.4
		3 (slopes)	4.8

4.3.1.3 *Bullocks Flat*

As the name implies, the Bullocks Flat survey area was originally in a flatter area within the wider landscape.

However, the 13.3 ha survey area is now within a modified landform for use as a car park (**Figure 4-6**).

Figure 4-6: Aerial showing the Bullocks Flat survey area.

4.3.1.4 *Island Bend*

The Island Bend survey area is in a generally more level landscape overlooking the Snowy River that is located to the north but separated from the survey area by steep slopes. As the terrain at this location was flatter, the area was used during the construction phase of the Snowy Mountains Scheme as a workers' camp and as an airfield. The airfield remains extant, while the benching and cuts created for the workers' camp are manifest across much of the survey area (**Figure 4-7**). The landform characteristics for the survey area are detailed in **Table 4-3**.

Table 4-3: Landform characteristics at Island Bend.

	Landform description	Survey Unit	Size (approximate) ha
Island Bend			
	Survey area contains modified landforms associated with a former workers' camp and an airstrip. An ephemeral/swampy waterway is located at the centre of the survey area and there are slope landforms to northeast.	1 (drainage) 3 (slopes) 6 (modified)	3.6 6.9 32.1

Figure 4-7: Aerial showing the Island Bend survey area.

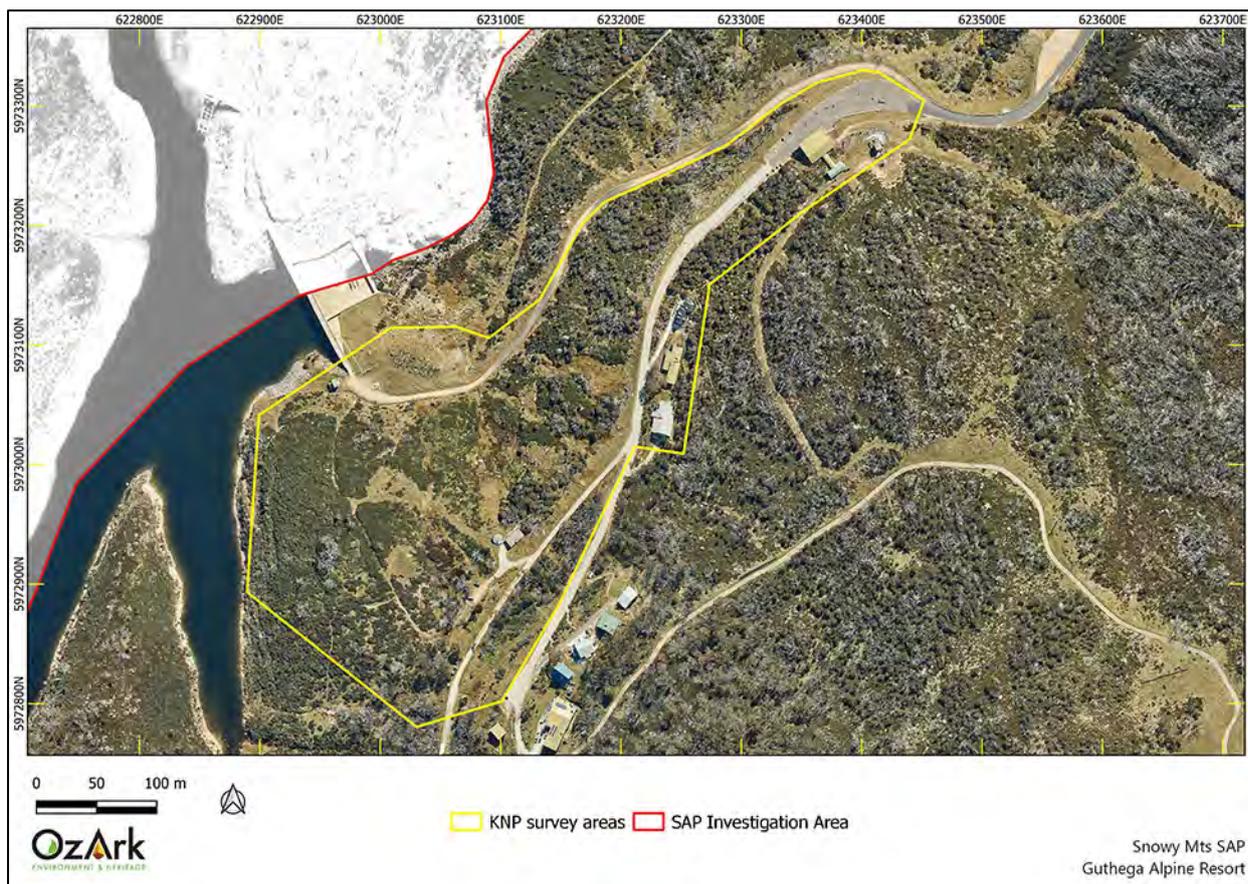


4.3.1.5 Guthega Alpine Resort

The Guthega survey area is in a generally sloping landscape overlooking the Snowy River that is located to the north. Some areas of landform modification are present, primarily benching into the sloping landform to allow the construction of roads and buildings associated with the small resort. (Figure 4-8). The landform characteristics for the survey area are detailed in Table 4-4.

Table 4-4: Landform characteristics at Guthega.

	Landform description	Survey Unit	Size (approximate) ha
Guthega			
	Survey area a sloping landform of moderate gradient with small areas of modified landforms associated with the small alpine resort.	3 (slopes) 6 (modified)	9.1 2.4

Figure 4-8: Aerial showing the Guthega survey area.

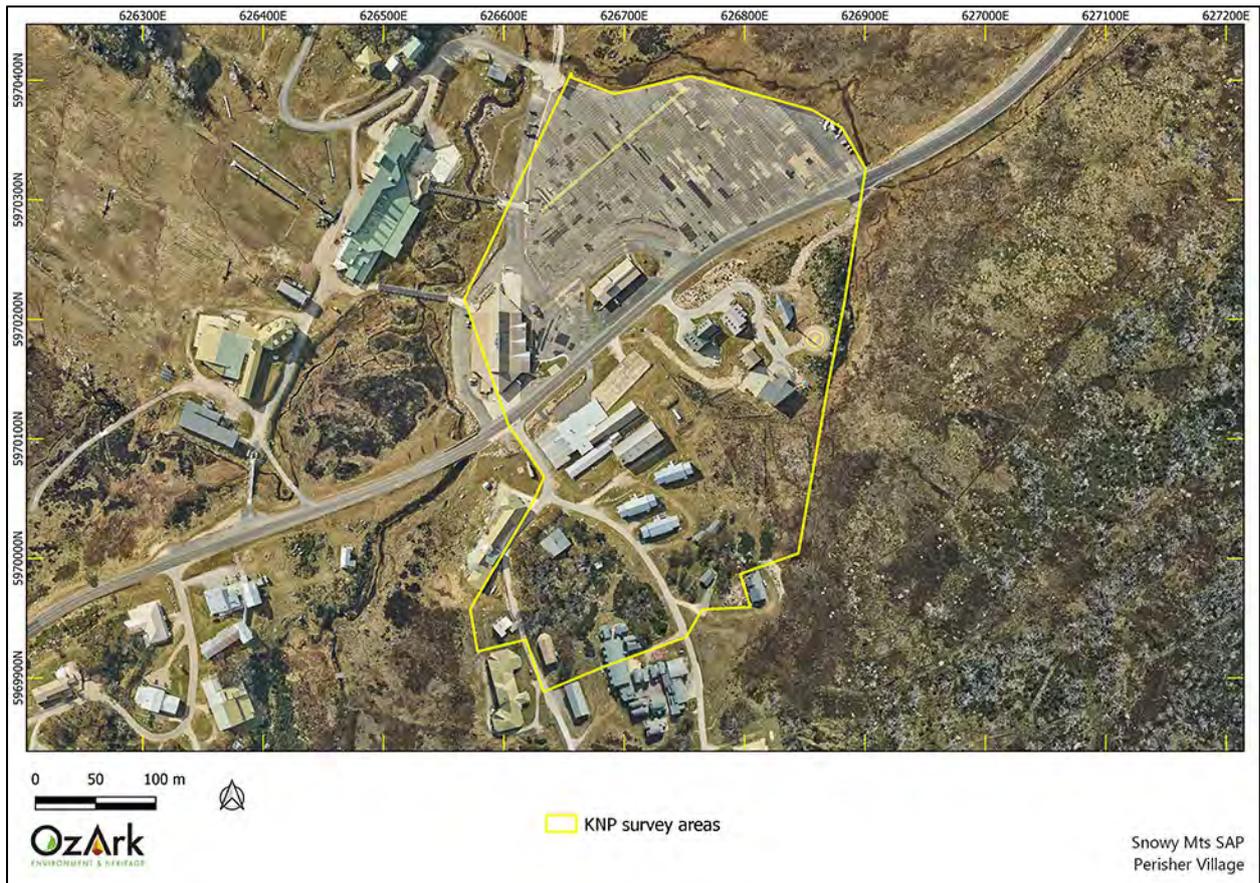
4.3.1.6 *Perisher Village*

The Perisher survey area is in a generally more level landscape that has been utilised for the alpine resort lodges, central facilities, and car parking. Only small portions of unmodified, sloping landforms are present in the survey area (**Figure 4-7**). The landform characteristics for the survey area are detailed in **Table 4-5**.

Table 4-5: Landform characteristics at Perisher.

	Landform description	Survey Unit	Size (approximate) ha
Perisher Village			
	Survey area contains modified landforms associated with the alpine resort and small areas of unmodified landforms.	3 (slopes) 6 (modified)	1.4 10.9

Figure 4-9: Aerial showing the Perisher survey area.



4.3.1.7 Charlotte Pass Alpine Resort

The survey area at the Charlotte Pass Alpine Resort includes the small resort and a buffer around the existing buildings. Generally, the survey area consists of base slopes, although a small amount of flat land is located to the northeast of the resort area (Figure 4-10). The landform characteristics for the survey area are detailed in Table 4-6.

Table 4-6: Landform characteristics at Charlotte Pass.

	Landform description	Survey Unit	Size (approximate) ha
Charlotte Pass			
	Survey area contains modified landforms associated with the alpine resort and small areas of unmodified landforms. The survey area also includes the access road that is entirely within sloping landforms.	2 (creek flats) 3 (slopes) 6 (modified)	0.8 5.6 4.9

Figure 4-10: Aerial showing the Charlotte Pass survey area.

4.3.1.8 Summary

In total, the survey areas in the KNP comprise 125.4 ha with most (63.5%) being 'disturbed land' due to building, car park, and other infrastructure constructions. Of the non-disturbed land, slopes constitute the largest landform unit (29.8%) with other landform types at very low proportions (Table 4-7).

Table 4-7: Survey Units at the KNP survey areas.

	Landform description	Size (approximate) ha	%
KNP survey areas			
Survey Unit 1 (Drainage)	Includes the drainage channel and its immediate banks. Limited areas within the survey area apart from the Thredbo River.	3.6	2.9
Survey Unit 2 (Creek flats)	Includes the flat landforms between creeks and slopes. Very limited areas within the survey area and all associated either with the Thredbo River or a small area at Charlotte Pass.	2.2	1.8
Survey Unit 3 (Slopes)	Dominant landform type among the non-modified landform types. All slopes are over 10 degrees and many much steeper.	37.4	29.8
Survey Unit 4 (Elevated, undulating)	Very limited areas within the survey area that does not include elevated landforms.	2.6	2.1
Survey Unit 5 (Crests)	As the survey areas are mostly confined to valley landforms, crest landforms are not represented in the KNP survey areas.	Nil	0

	Landform description	Size (approximate) ha	%
Survey Unit 6 (Modified)	Landforms that have been modified by development to the point where they satisfy the criteria for 'disturbed lands' in the <i>Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW</i> guidelines. As the survey areas are within the alpine resorts or other areas of previous disturbance, this Survey Unit is the largest in the KNP survey areas.	79.6	63.5
Total		125.4	100 (rounded)

4.3.2 Jindabyne survey areas

The landforms surrounding Jindabyne can generally be characterised as sloping and distant to water. The elevated landforms today provide expansive views over Lake Jindabyne and give the impression that water was closer than it was prior to the 1960s. The primary source of water in the past was the Snowy River that once flowed in the valley now submerged beneath Lake Jindabyne. Several major tributaries flowed into the Snowy River from the west such as Wollondibby Creek, Widows Creek, Lees Creek, and Cobbin Creek (**Figure 4-11**). In very general terms, the current shoreline of Lake Jindabyne is further from the former course of the Snowy River to the west than it is to the east. Additionally, the gradient of slopes to the west of Lake Jindabyne are generally gentler when compared to the east. As the survey areas are concentrated to the west of Lake Jindabyne, no survey area is closer than 700 m to the former course of the Snowy River. Additionally, although Lees Creek is within the survey area, there are no other named creeks within the area surveyed. Importantly, drainage lines with greater cultural significance, such as Wollondibby Creek that is associated with ceremonies at its confluence with the Snowy River (**Appendix 3**) and with Curiosity Rocks (**Section 2.3**), are not near any of the survey areas. In conclusion, while the region is generally well watered, the survey areas do not contain extensive areas within proximity to permanent water sources.

Figure 4-11: Major drainage in the Jindabyne survey area.



The Jindabyne survey areas are generally cleared and sloping with frequent rock outcrops. **Figure 4-12** shows a digital elevation model (DEM) of the terrain in the west of the survey areas at Jindabyne. These survey areas consist of very few flat areas, no waterways apart from a small portion of Widows Creek, steep to moderate slopes, and landforms almost entirely cleared of mature vegetation although patches of regrowth are now present. Before the flooding of Lake Jindabyne, the survey areas would have been mid-slope landforms between the higher crests to the west and the lower slopes adjacent to the Snowy River to the east.

Figure 4-13 shows the terrain eastern portion of the Jindabyne survey areas. This area is elevated and undulating with incised valleys for Lees Creek and its tributaries. Generally, the landforms in this area are cleared of standing timber, distant to water, and with frequent rock outcrops.

Figure 4-12: DEM of the western portion of the Jindabyne survey areas.

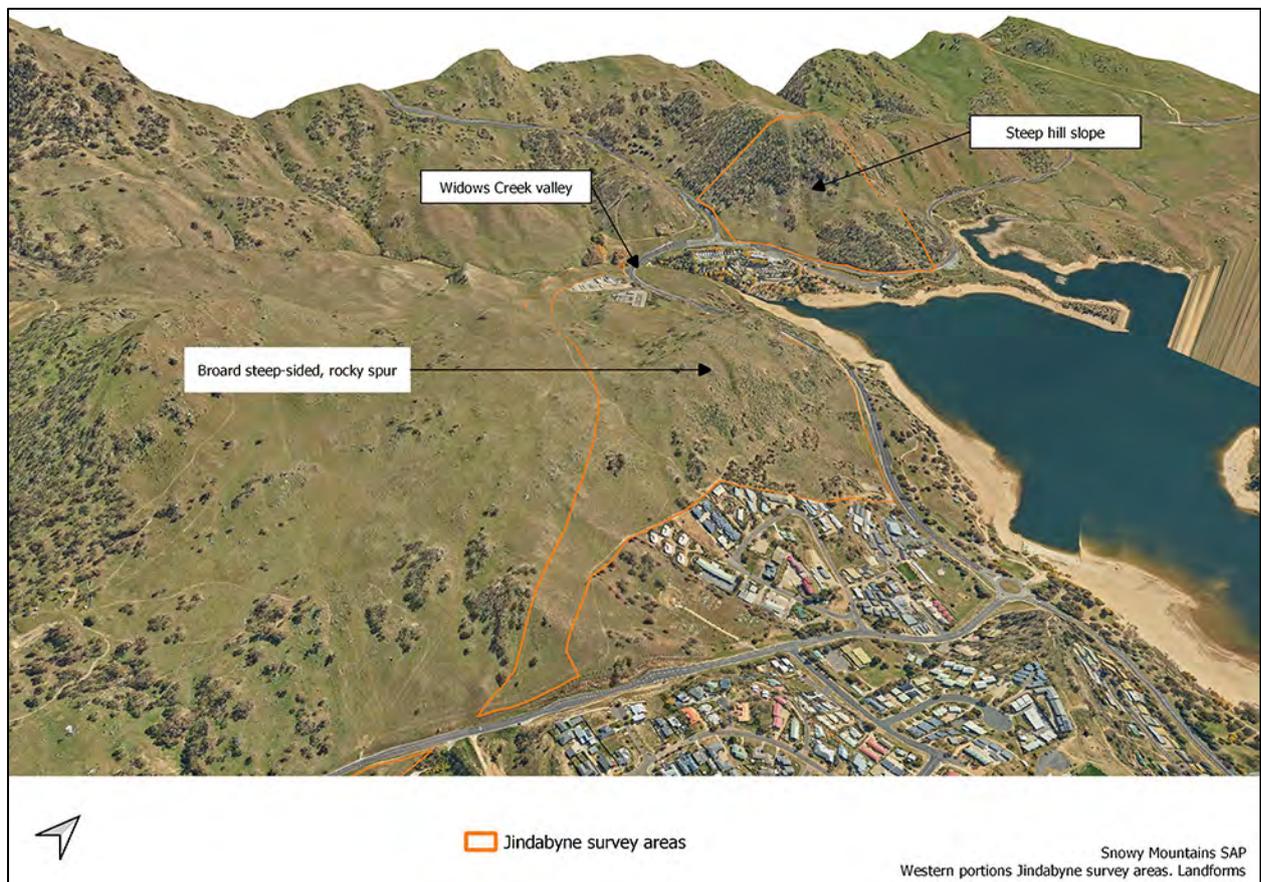


Figure 4-13: DEM of the eastern portion of the Jindabyne survey areas.

An investigation of the landform types allows the survey area to be divided into six Survey Units. These Survey Units are described in Table 4-8 and shown on **Figure 4-14**. These landform-based Survey Units are dominated by slopes (45.3%) and elevated, undulating landforms (24.8%). A large portion of the survey area has been defined as 'disturbed land' (14.7%) (**Table 4-8**). The remaining portions are crests (9.8%) and small areas of drainage and creek flats (5.4% combined).

Table 4-8: Survey Units at the Jindabyne survey areas.

	Landform description	Size (approximate) ha	%
Jindabyne survey areas			
Survey Unit 1 (Drainage)	Includes the drainage channel and its immediate banks. Limited areas within the survey area apart from Lees Creek and its tributaries.	6.3	3.1
Survey Unit 2 (Creek flats)	Includes the flat landforms between creeks and slopes. Limited areas within the survey area apart from some areas associated with Lees Creek and its tributaries.	4.2	2.1
Survey Unit 3 (Slopes)	Dominant landform type. All slopes are over 10 degrees and many much steeper.	88	43.8
Survey Unit 4 (Elevated, undulating)	Substantial portions of the survey area are elevated undulating landforms that are essentially a mid-slope bench in the larger topographic system that slopes from west to east.	48.1	23.9

	Landform description	Size (approximate) ha	%
Survey Unit 5 (Crests)	Limited areas within the survey area. Tend to be rocky and contain the few remaining examples of older growth vegetation (in places).	19	9.5
Survey Unit 6 (Modified)	Landforms that have been modified by development to the point where they satisfy the criteria for 'disturbed lands' in the <i>Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW</i> guidelines.	35.2	17.5
Total		200.8	100 (rounded)

Figure 4-14: DEM of the Jindabyne area showing the Survey Units.



4.4 HISTORIC LAND USE

4.4.1 Alpine areas

The Kosciusko State Park Trust was formed under the *Kosciusko State Park Act of 1944* (now repealed). The Act vested the Trust with the care, control, and management of the Kosciusko (now Kosciuszko) State Park; an area of 526,000 hectares (ha). Prior to this in 1906 the Snowy Mountain National Chase had been established as a recreational reserve. This area was subsequently extended in the 1920s.

The main thrust of the Trust's policy was initially the maintenance of the park's natural environment. However, following an amendment of the *Kosciusko State Park Act* in 1952, the

Trust was permitted to grant leases of land within the park for the purpose of "creation thereon of accommodation hostels or accommodation houses". The amendment in its removal of prohibition on private holdings on leasehold properties within the park opened the way for the development of ski accommodation which characterised the period of the mid-1950s to 1960s.

The Perisher Valley area was the first of the ski resorts to take advantage of the 1952 amendment of the *Kosciusko State Park Act*. The first lodge (Snow Revellers' Ski Club) being built in that year. Subsequent development was principally in the form of ski club lodges and by the mid-1950s Perisher was considered the main centre for these clubs.

The impetus for the development push into the Thredbo Valley was the Snowy Mountains Hydro-Electric Authority's (SMHEA) construction in 1954 of a road along the valley floor to provide the Authority's principal route to the western side of the mountain range.

Individuals such as Tony Sponar (a SMHEA hydrographer) and later Geoffrey Hughes were skiing in the area in the early 1950s and aware of SMHEA's activities and potential of the valley. It was their view that an area west of Friday Flat offered development potential, providing descents of 760 vertical metres, sheltered south facing slopes, and parking and access areas to the slopes.

As a result, the areas of flat land at both Thredbo (Friday Flat) and at Perisher were utilised for buildings, parking, amenities and, at Thredbo, a golf course. The steep slopes have had ski runs cleared and have been impacted by the construction of chair lifts, amenities, and infrastructure.

The result is that this land use has resulted in high localised impacts in an environment that is largely unmodified due to it being in the KNP. However, even those areas within the KNP have suffered from frequent bush fires that have removed mature trees (possibly containing cultural scarring) and have allowed an increased erosional regime to occur which may have dispersed or removed artefact sites. It is also likely in the survey areas within the alpine resorts that sites such as stone arrangements, had they existed, have also become disturbed.

4.4.2 Jindabyne

Much of the Jindabyne area has been cleared and grazed in the past with the area containing tracks, houses, sheds and other buildings, fences, dams, plantings, and infrastructure such as transmission lines. Impact from burrowing rabbits is also evident and would have been more so in the past.

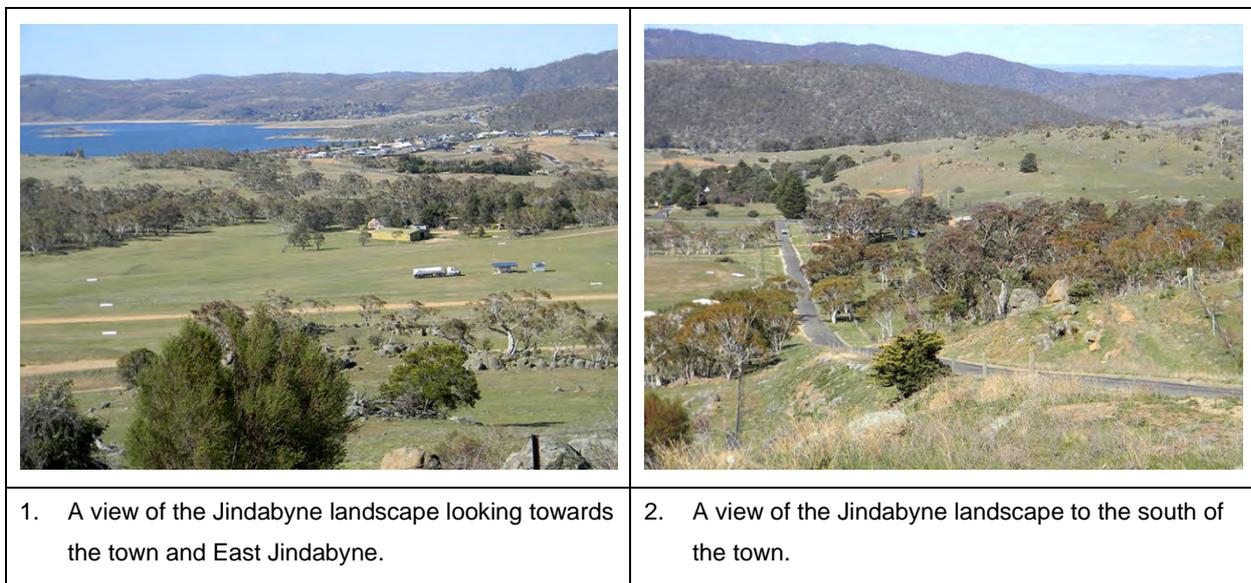
In 1949 the Snowy Mountains Scheme commenced which resulted in an influx of European workers to the Jindabyne area. Following completion of the Snowy Mountains Scheme the people of Jindabyne were moved to the current location of Jindabyne township and Jindabyne valley, with the original town of Jindabyne, was flooded in 1967.

The current town of Jindabyne has been occupied since the 1960s. In recent years urban expansion has been occurring, primarily to the south and east of the original town centre. The

new housing areas are a mixture of estates and larger rural residential blocks that generally impact the ground surface significantly.

The cumulative impact of historic land use at Jindabyne has resulted in a modified landscape that has been cleared and impacted by British farming techniques leading to soil loss and the introduction of pest animals such as rabbits (**Figure 4-15**). Together, these impacts have the ability to disperse or remove archaeological sites. For example, sites such as scarred trees and stone arrangements are often destroyed by agricultural activities, while the soil loss resulting from vegetation clearing and soil compaction by hard hooved animals may disperse or remove entirely sites such as artefact scatters (or at least move artefacts to a secondary location; often a local waterway).

Figure 4-15: Views of Jindabyne showing the modified landscape.



5 ARCHAEOLOGICAL CONTEXT

5.1 PREAMBLE

The Snowy Mountains region is home to the Ngarigo people, the tribal homeland stretches from the western slopes of the coastal ranges to the eastern side of the Kosciusko plateau and further north. Included in the Ngarigo land is the peak of Mount Kosciusko and the Snowy Ranges.

Colonial settlers accessed the region in 1823, and between the late 1830s to 1957 the Monaro highland region was grazing by cattle and sheep. The original town of Jindabyne was settled in the 1840s on the banks of the Snowy River where the main river crossing took place. A bridge was constructed over the river in 1893, contributing to the success of the town.

In 1949 the Snowy Mountains Scheme was introduced which consisted of plans to dam and divert water from the Snowy River. By 1964 the dam had created Lake Jindabyne and the township relocated to where it is today. The old town disappeared under Lake Jindabyne in 1967. Although losing much of its built heritage, Jindabyne, as we know it today, was rebuilt and has continued to steadily grow leveraging its tourist and agricultural offerings.

5.2 REGIONAL ARCHAEOLOGICAL CONTEXT

5.2.1 Introduction

The Aboriginal occupation of Australia begins prior to 40,000 BP (years before present) and possibly earlier than 50,000 BP. Dates exceeding 20,000 years occur in almost all parts of Australia resulting in the expectation that most areas should have a Pleistocene (>12,000 BP) occupational signature. However, such dates remain relatively rare due to a range of factors, both behavioural and post-depositional. These factors include a possible low density of occupation in the Pleistocene period, poor preservation of archaeological materials (particularly dateable organic materials) and significant coastline change over the past 18,000 years.

Many archaeological investigations have taken place in the SAP Investigation Area over previous years. The area has been identified as one rich in archaeological sites, some of which will be discussed in the coming section to establish a background context in forming a predictive model for the likelihood of locating Aboriginal objects, and the likely places of such objects may be located within the survey areas.

5.2.2 Previous assessments within or near the SAP Investigation Area

5.2.2.1 *Jindabyne and surrounds*

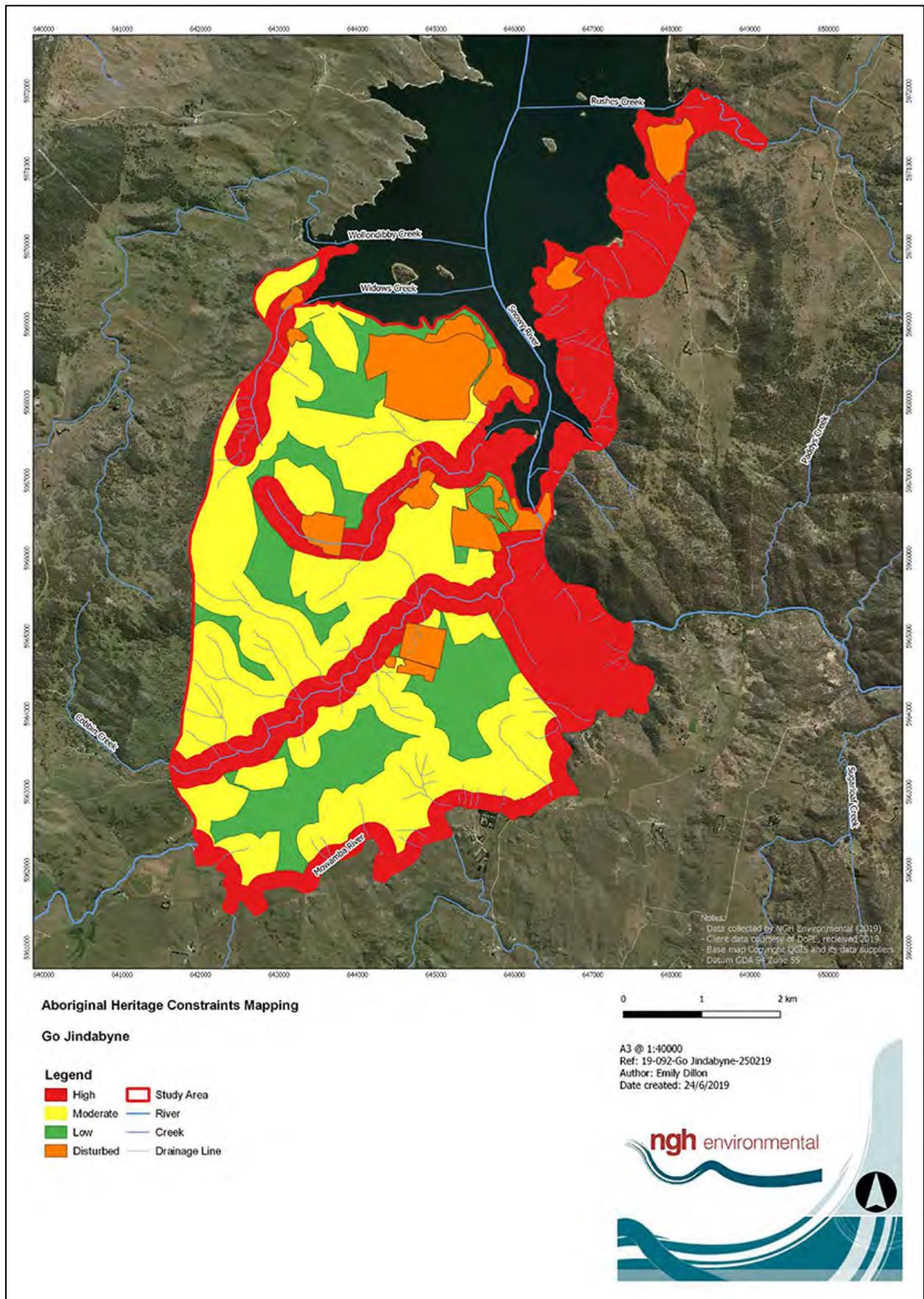
Go Jindabyne Master Plan

Using landform and hydrological variables, NGH mapped the archaeological sensitivity for the Go Jindabyne study area. The results of the NGH predictive mapping are reproduced on **Figure 5-1**.

NGH (2019) acknowledged that there are other variables, unable to be mapped, that relate to social, religious, and other intangible cultural behaviours. Societal taboos, attitudes, and inhibitors as well as an individual's comfort and familiarity with certain places and landscapes can also influence people's actions and the way in which they move and use space, consequently influencing the archaeological record. While the NGH model can be used to confirm the presence and sometime absence of human activity, it may not be able to explain what other features of a landscape may have been important.

NGH (2019) also note that in a region where cold air drainage is a significant environmental factor during winter there should, theoretically, be a patterning of winter occupation sites within the past tree lines rather than in the lower and colder valley floors. However, due to extensive clearing of trees in the Jindabyne area, NGH found it difficult to determine using satellite imagery where the tree line would have been prior to British settlement. In summer, however, it is expected that occupation would not have been limited to higher ground within the tree line and occupation sites would have expanded into the valley flats associated with creek lines. Thus, the archaeological evidence of the area is therefore likely to occur in a variety of ecotones and landscapes.

Figure 5-1: Mapping of archaeological sensitivity for the Go Jindabyne Plan (NGH Environmental 2019 Figure 6-2).



Highview Subdivision, Jindabyne

An Aboriginal cultural heritage assessment was undertaken for Lot 23 DP 1227047, Jindabyne regarding the proposed development of a subdivision, inclusive of infrastructure such as the installation of water, power and sewerage and the construction of roads (CHMA 2018). The investigation resulted in the identification of three new sites and two previously recorded sites. Upon further test excavation, 436 stone artefacts were recovered with maximum of 263 artefacts recovered from a single pit. The landforms where artefacts were located comprised a small shoulder along a ridge, the basal slopes of the ridgeline and terrace above Lees Creek, a broad spur crest adjacent to Lees Creek and two flat shoulders of open spur crests. Most artefacts recovered were flakes, followed by flaked pieces. Quartz made up most of the artefacts recorded. However, silcrete, quartzite, basalt and chert artefacts were also recorded.

Alpine Sands, East Jindabyne

An Aboriginal cultural heritage assessment was undertaken at Alpine Sands, East Jindabyne in relation to a proposed residential development located at Lot 32 DP1215502 Kunama Drive, East Jindabyne (Past Traces 2018a). Two sites were previously recorded within the study area, and a further three were identified. A survey and subsurface testing concluded that the study area contained two low density Aboriginal sites and a large surface scatter of artefacts holding regional significance, on the lower slopes and near Lake Jindabyne. A total of three artefacts were recovered from two of the nine excavated test pits. The artefacts consisted of two silcrete and one quartz flake. There are an additional 39 sites within a one kilometre (km) radius of the project area. The surrounding sites consist of one scarred tree, ten isolated finds, one area of potential archaeological deposit and twenty-six small artefact scatters. The report identifies that the artefacts are located on a variety of landforms concentrated on ridge crests and creek contexts.

Stage 2, Kunama Ridge

Archaeological survey and testing were conducted in relation to the proposed Stage 2 of Kunama Ridge, East Jindabyne NSW (Biosis 2019). Artefact deposits were found confined to the flat crest landform unit, with a total of 165 recorded. Artefacts did not extend down to the mid and lower slopes. It is believed that this is due to the site not being used for long term occupation, but rather a temporary camp site used while traversing the landscape between for permanent locations. Quartz and silcrete materials were recorded, the majority of which were angular fragments (>50%), followed by flakes. Two quartzite and one silcrete knapping floors were also located. All the raw materials located can be locally sourced within the Snowy Mountains but were believed to have been obtained away from the identified sites.

Following the testing a salvage excavation was conducted. During this time 4,925 Aboriginal artefacts were recovered from ~102 square metres. Most artefacts were angular fragments (43%)

and complete flakes (23%). While quartz was the prominent raw material during the testing, silcrete made up most of the artefact materials during the salvage excavation (80%).

Lower Thredbo Valley Shared Path

An Aboriginal cultural heritage assessment was undertaken for the proposed Lower Thredbo Valley Shared Path from Bullocks Flat to Curiosity Rocks in the Snowy Mountains, NSW (Fuller & Lance 1988, Feary and Niemoeller 2015). The project plan proposed extending and modifying the pre-existing shared path on the western shore of Lake Jindabyne.

In the preliminary 1988 assessment, a total of 26 Aboriginal sites were recorded, all comprising of stone artefacts. Of the 26 sites, 19 were isolated finds, six were artefact scatters and one was a possible quarry site. The majority of artefacts were flakes, and the dominant raw material was quartz, present at 22 of the 26 sites. Silcrete, porphyry and chert were also recorded. The artefacts were located on side slopes and lower to mid foot slopes, except for four sites identified along the shores of Lake Jindabyne.

In the subsequent 2015 assessment, 10 isolated finds or small artefact scatters were recorded on gentle spurs or flat areas above the river, where bare ground was exposed. Numerous artefacts were recorded along the Pallaibo Track (from the Sawpit Creek picnic area to the Thredbo River picnic area) and one artefact was recorded in the vicinity of the proposed bridge at the Gaden Hatchery grounds. The section along the Pallaibo Track was noted as 'interesting'. Although most of these sites (91%) are isolated artefacts and almost entirely comprised of quartz flaked artefacts, the density of sites per kilometre (7.8) calculated through this section is almost 10 times higher than further up the Thredbo Valley where, on average only 0.7 sites were recorded per kilometre. It was noted that several additional factors may have also influenced these calculations including the proposed route of the track and the levels of visibility and exposure. The visibility and exposure were noted as being considerably lower further up the Thredbo Valley than along the Pallaibo Track.

5.2.2.2 Thredbo Alpine Resort

Thredbo to Bullocks Flat Multi-Use Track

An Aboriginal cultural heritage assessment was conducted on the proposed development of the multi-use trail between Thredbo and Bullocks Flat within the KNP (Heritage Solutions 2008). The proposed trail covered 16 km. During assessment 21 Aboriginal artefact sites were identified. This included 11 flaked stone artefact scatters, an isolated find and one grinding groove. Two potential archaeological deposits (PADs) were also identified. Most of the artefacts were made of quartz and were recorded on gentle slopes. Chert and silcrete artefacts were also recorded. The grinding groove was located on a large flat outcrop of granite within a pebble bed on the banks of the Thredbo River.

5.2.2.3 Perisher Range Alpine Resort

Smiggin Holes, Kosciuszko National Park

An Aboriginal Cultural Heritage Assessment was undertaken at Smiggin Holes in the KNP, regarding the proposed upgrading and installation of snowmaking infrastructure (Barber 2015). Subsurface testing was required at the level ridge crest of Mount Piper, which had been previously recognised as significant. From 25 test pits, 13 contained stone artefacts. A total of 51 artefacts were recovered as a result. All artefacts were made of quartz except for one, which was made from silcrete. Most artefacts were flakes or portions of flakes. The report concluded that evidence is indicative less of long-term site occupation and rather that the area was utilized in passing. The artefacts are present along the entire ridge, mainly on an exposed bench on the northern side of the ridge.

Perisher Range Resorts Area

An Aboriginal cultural heritage assessment was conducted for the Perisher Range Resorts Area (NPWS 2000). 33 artefacts were recorded from testing which occurred across seven pit locations. Only one artefact was located from pits located along treeless valley floor contexts. This particular artefact was located on a partially elevated spur line crest, within a partially sheltered context. Artefacts were nearly always found in locally sheltered contexts, close to and often in the lee side of boulders. Artefacts were more likely to be in woodland or scattered woodland characterised by a grassland or herb field understory. Distance from water does not appear to be a significant site location determinant. Most of the artefacts recorded were quartz (93.9%) and two black volcanic flakes are the only non-quartz artefacts in the assemblage. Flakes dominated the artefact assemblage.

5.2.2.4 Recent work outside of the SAP Investigation Area

Snowy 2.0 Exploratory Works

An Aboriginal cultural heritage assessment was conducted for the Snowy 2.0 Exploratory Works, located at the Lobs Holes Ravine site, NSW (Dibden 2018). During the testing, 2,306 lithic artefacts were retrieved from 180 test squares. Artefacts were primarily flaking debitage made from a range of raw materials dominated by locally acquired tuff and quartz. Survey units 3, 5, 8, 11 and 12 were river flats. Survey units 6 and 10 are crest landforms. Survey units 6, 10 and 12 recorded moderate- to high-artefact density, suggesting relatively high intensity levels of occupation. Survey units 3, 8 and 11, all flat landforms, had relatively low artefact densities.

Snowy 2.0 Main Works

An Aboriginal cultural heritage assessment was conducted for the Snowy 2.0 Main Works located in the KNP (Dibden 2019). 29 Aboriginal object sites were already known to be present in the survey area and an additional 306 sites were recorded during the field survey. From 654 test

squares, 3,394 stone artefacts were retrieved, the majority of which were quartz, though a notable range of chert was also present. The highest density of artefact scatters is apparent in lower altitude, broad river valleys. Artefacts were also recorded along crests in moderate quantities, while very little were recorded on slopes.

5.3 LOCAL ARCHAEOLOGICAL CONTEXT

5.3.1 Aboriginal Heritage Information Management System

AHIMS register records 403 sites within the SAP Investigation Area (**Figure 5-2**). Of these, nine sites have been destroyed under permit, 10 have been partially destroyed under permit, and one site has been declared 'not a site'. The remaining 383 sites remain intact within the landscape.

Not including the one location determined to be 'not a site', the remaining 402 sites have a variety of site types, but most sites (87 per cent) are artefact sites, with the remaining 13 per cent of sites being split among nine different site types (**Table 5-1**).

Figure 5-3 to Figure 5-5 provide detail of the AHIMS recordings in relation to the survey areas within the SAP Investigation Area.

Table 5-1: AHIMS sites in the SAP Investigation Area by site type.

Site type	Number in SAP Investigation Area
Artefact site (scatter/isolated find)	351
Modified tree	16
Potential archaeological deposit (PAD)	15
Burial	8
Stone arrangement	4
Quarry	3
Grinding groove	2
Resource and Gathering	1
Ceremonial ring	1
Shell	1

In terms of the survey areas, there are two valid sites in the various Jindabyne survey areas, and two located very close to the survey areas. All sites are artefact sites. However, one site (62-1-0174) plots to a highly modified landform in central Jindabyne. Given its site name, Thredbo Terrace 1, the AHIMS coordinates are clearly wrong, and this site is actually located closer to Thredbo. This site will not be discussed further. The Aboriginal Place, Curiosity Rocks, is outside of any survey area. In the KNP there are three sites in the survey areas, at the Thredbo, Guthega, and Perisher Alpine Resorts. One site at the Thredbo Alpine Resort is an artefact site, while the other two at the Guthega and Perisher Alpine Resorts are PADs.

The distribution of AHIMS sites indicates that many sites have been recorded associated with development proposals, particularly around Jindabyne, but also to a lesser extent associated with

the village areas within KNP, such as at the Thredbo and Perisher Alpine Resorts. There is also a notable cluster of sites along the Thredbo River at junction of the steep escarpment to the north and the lower gradient landforms to the south.

Generally, the distribution of previously recorded sites within the SAP Investigation Area is not closely associated with waterways. If a buffer of 200 m is made around named rivers and 100 m for named creeks, only 86 sites (or 21 per cent of the total site number) fall within these buffers.

Therefore, the most likely explanation for the observed distribution of sites is that occupation near waterways was not preferred in these alpine regions and that occupation on elevated landforms such as crests, within reach of water, was more common.

In addition, there is a clear bias of site recordings to areas where developments (and archaeological surveys) have taken place.

Figure 5-2: Aerial showing all AHIMS sites within the SAP Investigation Area.

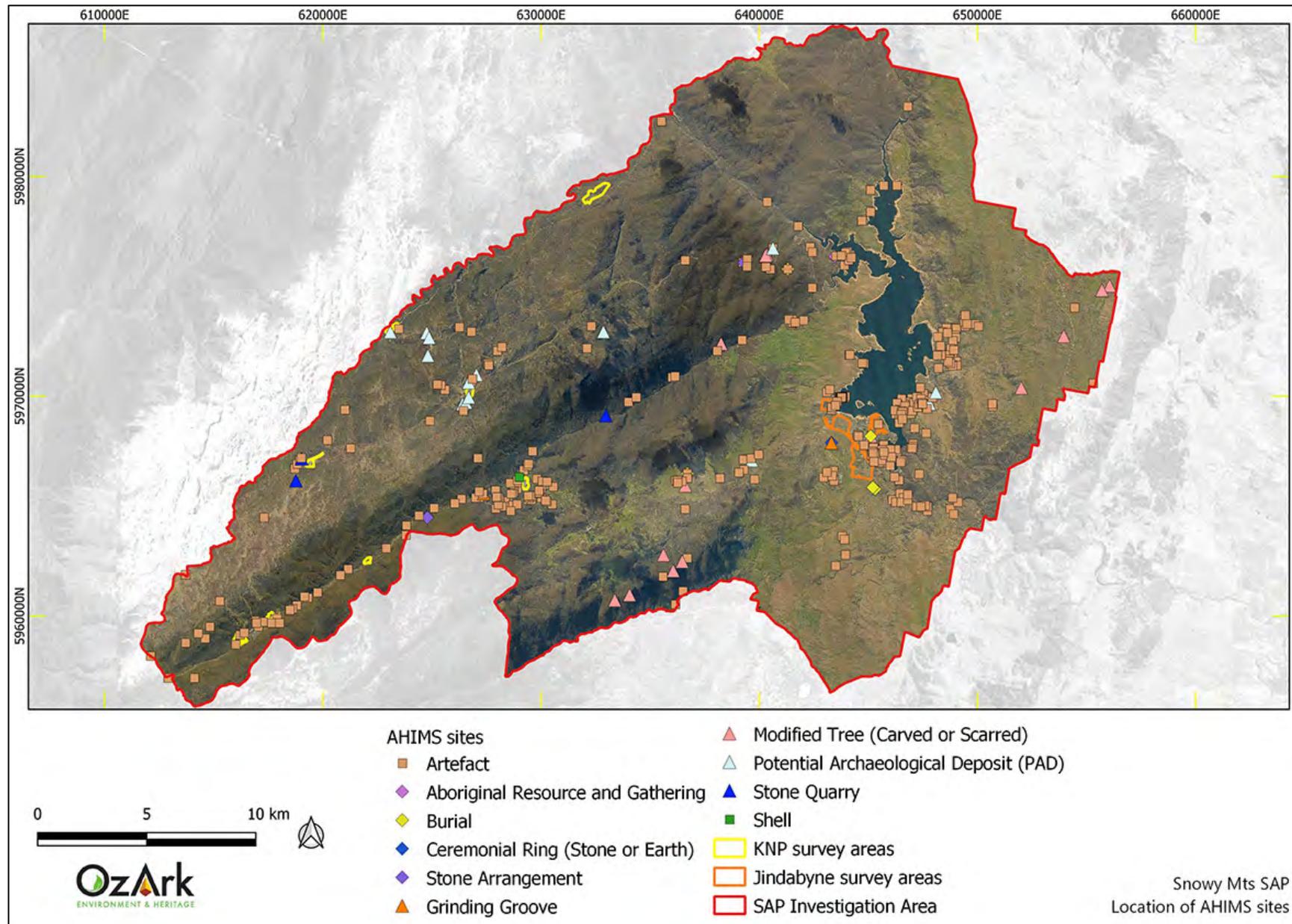


Figure 5-3: Aerial showing AHIMS sites associated with the alpine resort areas (west).

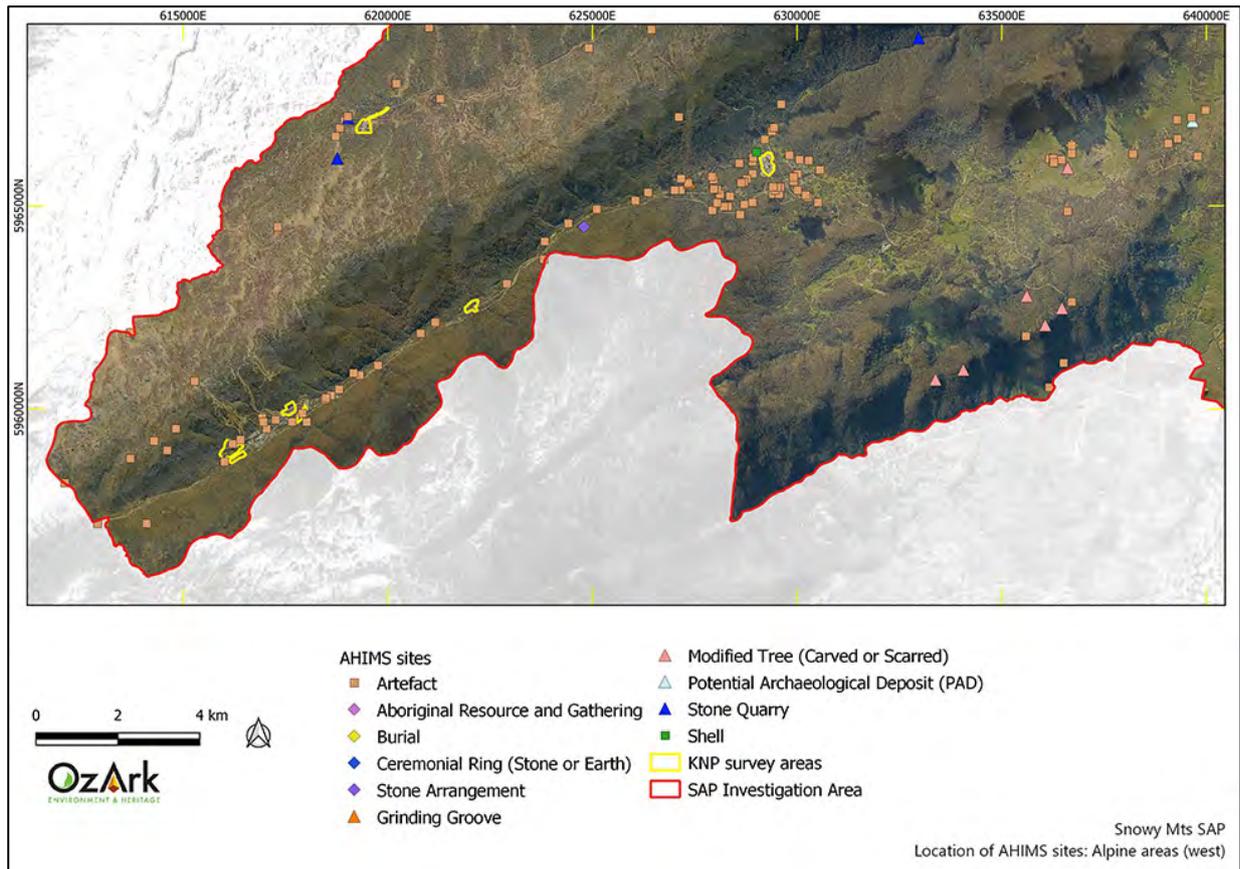


Figure 5-4: Aerial showing AHIMS sites associated with the alpine resorts (east).

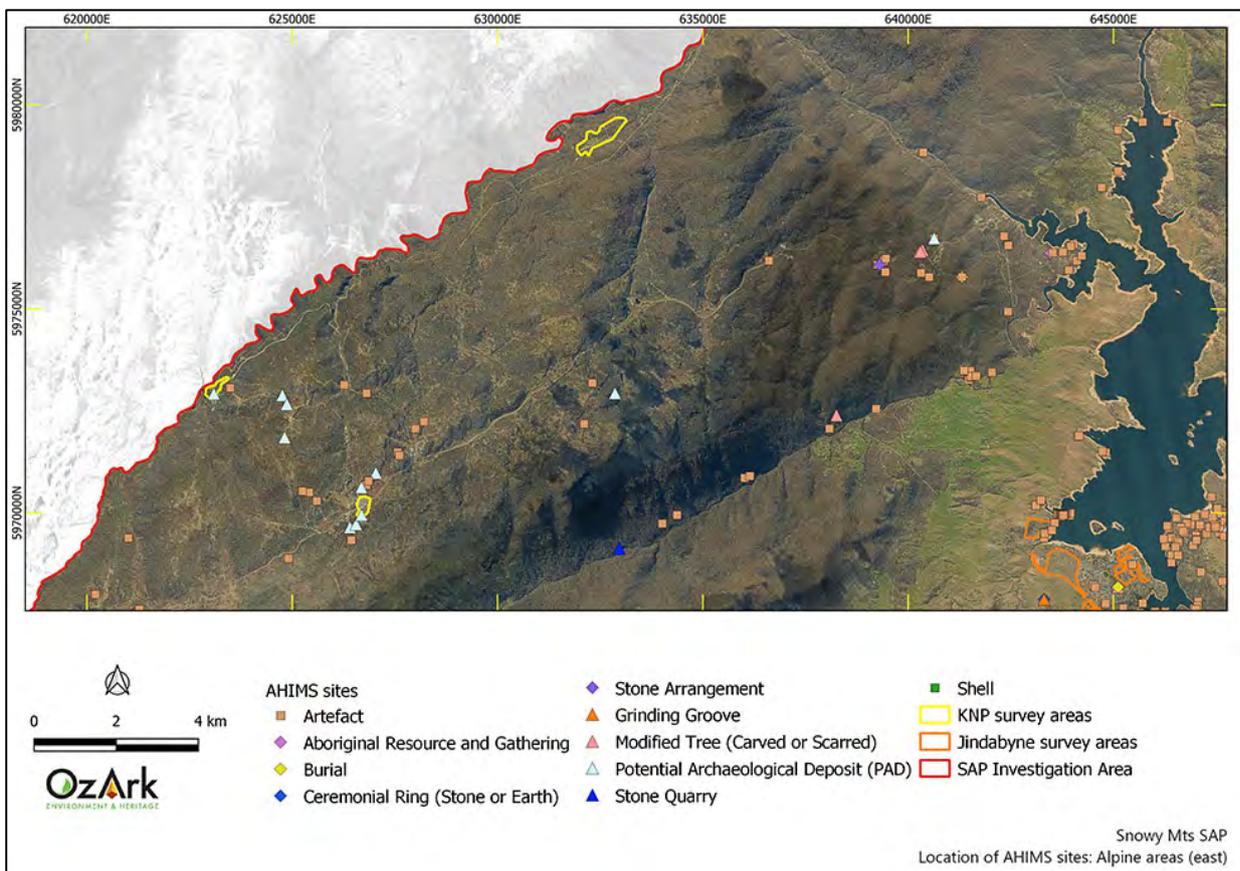
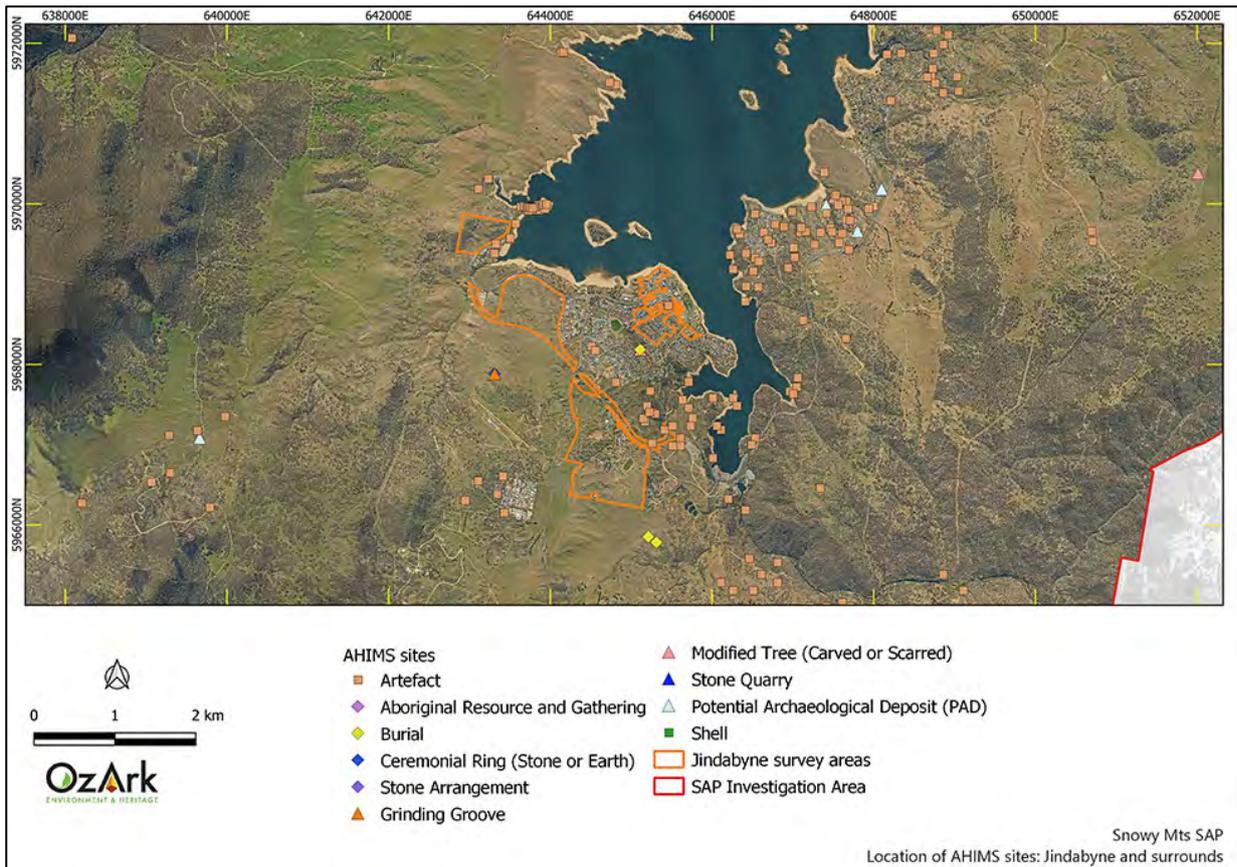


Figure 5-5: Aerial showing AHIMS sites associated with Jindabyne and surrounds.

5.3.2 Go Jindabyne field survey

NGH ground-truthed the AHIMS location of several sites of potential cultural significance that plotted within the Go Jindabyne study area. These sites were a Bora Ground and axe grinding groove complex, a carved tree, and a scarred tree (#62-1-0018, #62-1-0023, #62-1-0067 respectively). Following fieldwork by NGH, it was confirmed that the features do not occur at the registered GPS location or are not Aboriginal cultural heritage items.

In addition, the fieldwork also intended to assess the reliability of the heritage constraints map developed by NGH. Targeted fieldwork where access to public land was possible confirmed the high archaeological potential of East Jindabyne, and Curiosity Rocks and the associated foreshore. Survey along the lake foreshore between the boat ramp and Curiosity Rocks confirmed an extensive and continuous scatter of artefacts, often eroding from in situ archaeological deposits. At East Jindabyne, four previously unrecorded sites were located all along spur lines leading down to the now submerged Snowy River, confirming the site modelling developed by NGH for the Go Jindabyne study.

Additional survey along the foreshore from Widows Creek to approximately 400 meters east of the Jindabyne Sailing club determined that the area previously mapped by NGH as having a high heritage constraint was amended to moderate because of the steep slopes and lack of suitable camping locations. It was noted that Sue Feary (2018) had recorded artefact sites where Widows

Creek joins the current shore of Lake Jindabyne and this suggested moderate potential, rather than low.

A site inspection by NGH to the west of the current Leesville Industrial estate identified a single quartz artefact within an area of heavily disturbed earth stockpiling. The location of the stockpile adjacent to Lees Creek was, however, considered to have heritage constraints. Visibility was very restricted due to vegetation and NGH concluded that further investigation was warranted.

5.3.3 Statutory listings

Curiosity Rocks was gazetted in 2016 as an Aboriginal Place and is protected by the NPW Act. Its significance is derived from, but is not limited to, it being in sight of Kalkite Mountain and adjacent to a camping area and ceremonial grounds situated along the traditional travel pathways up the Snowy River to the Mt Twynam area. The place is rich in stone resources and sites providing widespread evidence of long occupation and use of area by Ngarigo ancestors. The area holds a deep spiritual connection for these ancestors to the Ngarigo lands and waters, the knowledge of which continues to be passed down across generations through the stories of the elders to the community of today.

5.4 ARCHAEOLOGICAL CONTEXT: CONCLUSION

The extensive and long-running archaeological investigations surrounding the survey area as summarised in **Section 2.2** and **2.3** indicate that:

- Stone artefact sites (isolated finds and artefact scatters) are the most recorded site types in the area and that other site types, such as grinding grooves and burials, are rarer, however, it is important to note they have been located
- The predominant raw materials used for stone artefact manufacture are locally sourced quartz, silcrete and chert
- Sites tend to be associated with gentle sloping landforms, flatter valley areas, crest landforms, or close to water
- Sites tend to be associated with naturally occurring shelter such as rock outcrops.

6 PREDICTIVE MODEL FOR ABORIGINAL SITE LOCATION

Across Australia, numerous archaeological studies in widely varying environmental zones and contexts have demonstrated a high correlation between the permanence of a water source and the permanence and/or complexity of Aboriginal occupation. Site location is also affected by the availability of and/or accessibility to a range of other natural resources including: plant and animal foods; stone and ochre resources and rockshelters; as well as by their general proximity to other sites/places of cultural/mythological significance. Consequently, sites tend to be found along permanent and ephemeral water sources, along access or trade routes or in areas that have good flora/fauna resources and appropriate shelter.

In formulating a predictive model for Aboriginal archaeological site location within any landscape it is also necessary to consider post-depositional influences on Aboriginal material culture. In all but the best preservation conditions very little of the organic material culture remains of ancestral Aboriginal communities survives to the present. Generally, it is the more durable materials such as stone artefacts, stone hearths, shells, and some bones that remain preserved in the current landscape. Even these, however, may not be found in their original depositional context since these may be subject to either (a) the effects of wind and water erosion/transport—both over short- and long-time scales—or (b) the historical impacts associated with the introduction of European farming practices including grazing and cropping, land degradation, and farm related infrastructure. Scarred trees, due to their nature, may survive for up to several hundred years but rarely beyond.

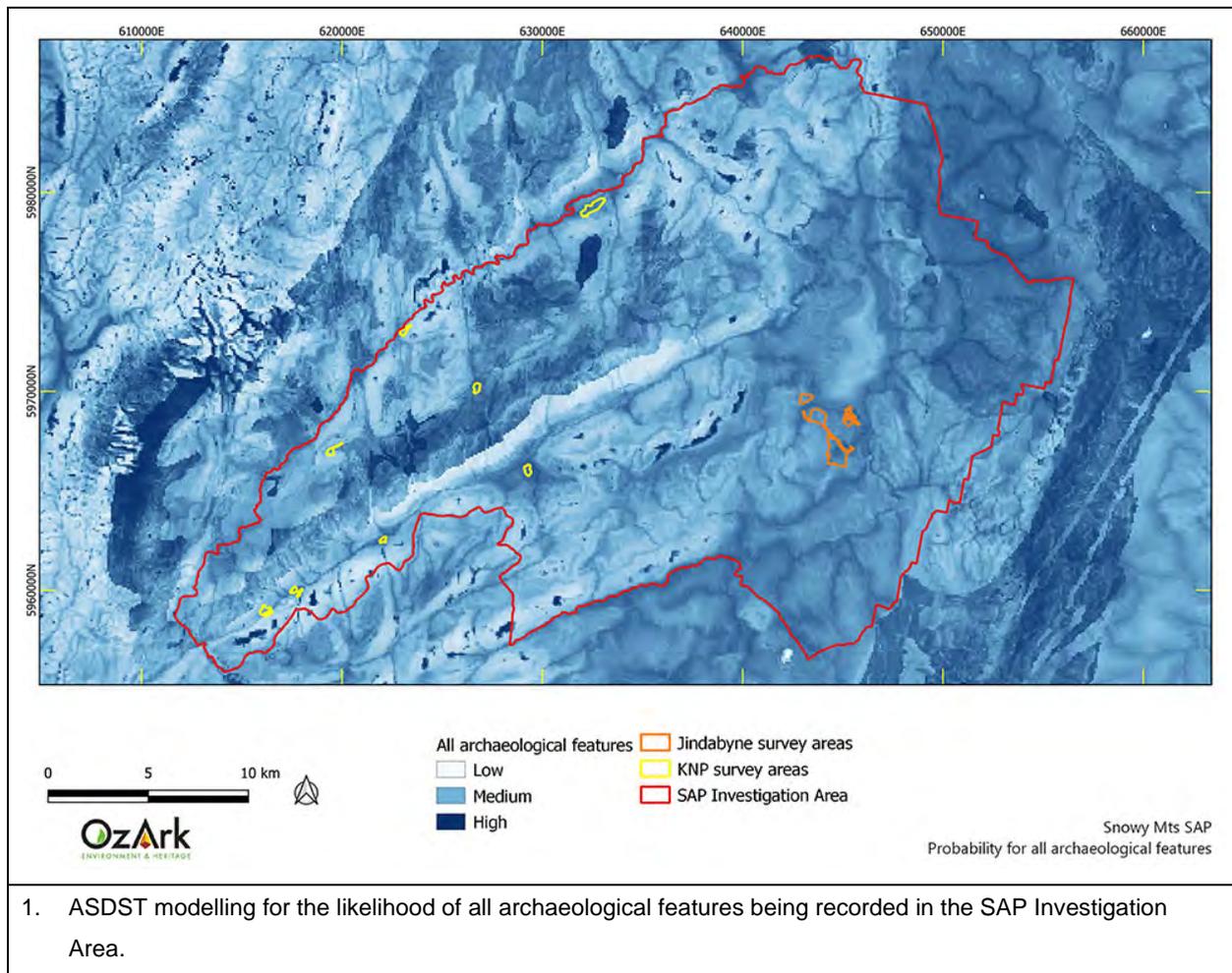
6.1 ASDST MAPPING

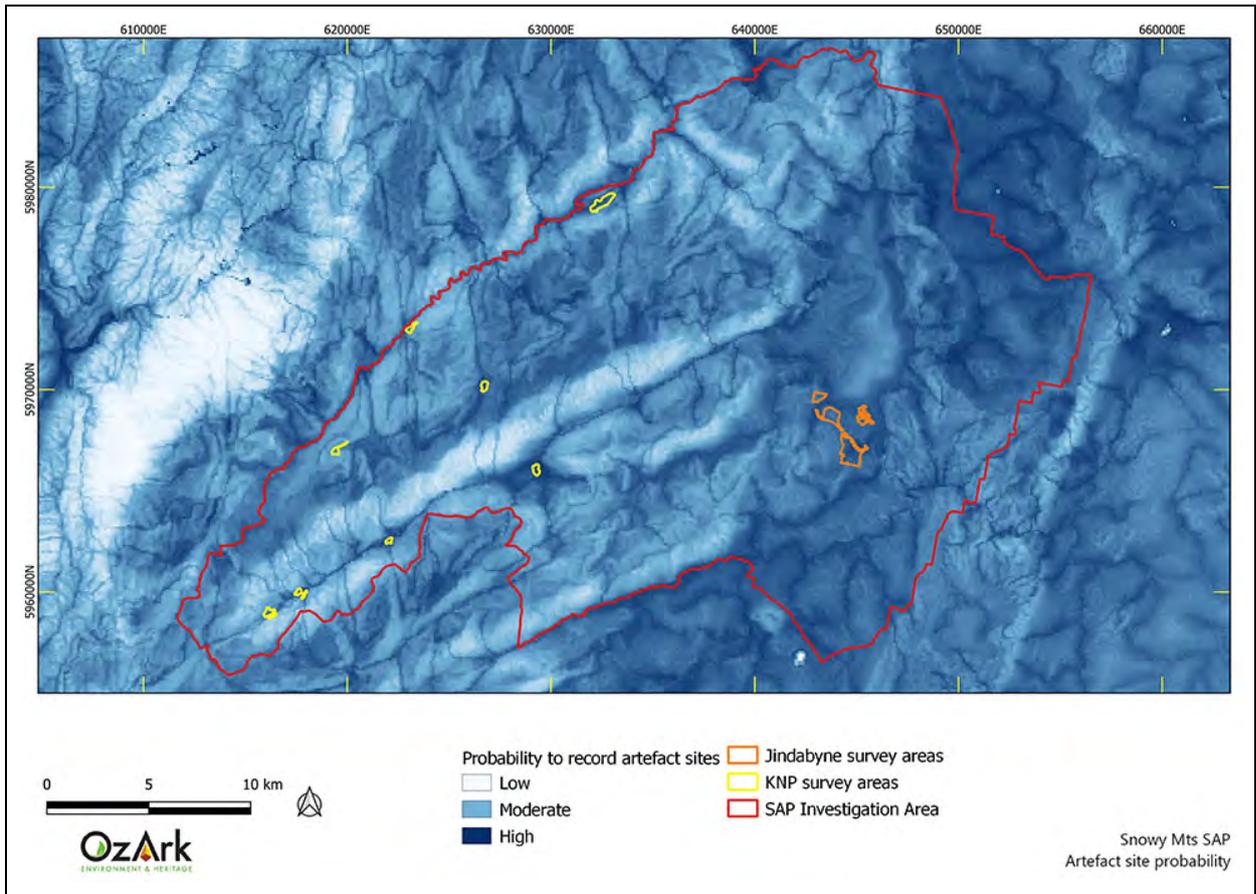
Heritage NSW (DECCW 2010c) have produced a series of 'pre-1750' predictive models termed the *Aboriginal Sites Decision Support Tool* (ASDST) which combines data derived from AHIMS with a series of spatial variables that describe the landscape such as elevation, geology, and proximity to water. The ASDST outputs GIS raster layers composed of one hectare cells that predict the likelihood of Aboriginal sites (e.g. mounds, artefacts, modified trees, grinding grooves, burials, and hearths) occurring in the landscape prior to British settlement. These models do not account for land use disturbance in the intervening period, or local conditions leading to differential preservation of features. However, the ASDST includes an 'accumulated impacts' model that indicates impacts of post-colonial settlement land-use and its impact upon Aboriginal site features in the landscape. In combination, these models are used to predict the likelihood of encountering different Aboriginal site types prior to British settlement, and how the distribution of Aboriginal sites are likely to have been affected since this time.

According to the pre-1750 models shown on **Figure 6-1**:

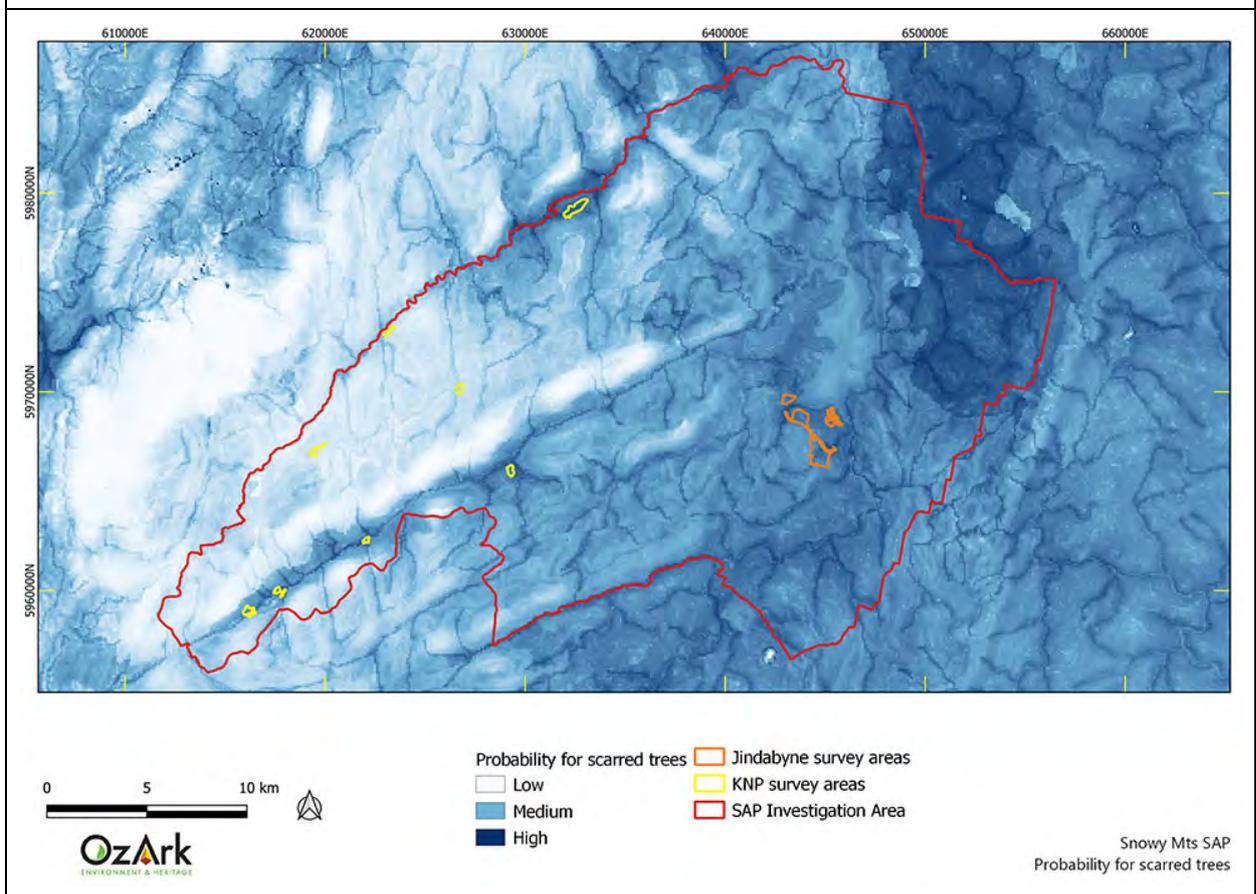
- There is a moderate–high potential for Aboriginal sites to be located across the SAP Investigation Area. There is a marginally increased likelihood of recording Aboriginal sites in the lower elevation areas to the northeast of Jindabyne
- Artefact sites are likely to be recorded across the SAP Investigation Area, except in landforms with steep gradients. More level plateau landforms, or lower elevation landforms have an increased likelihood of recording artefact sites
- Due to both the environmental conditions, as well as past logging activity, there is a generally low likelihood of recording scarred trees in the SAP Investigation Area apart from the lower elevation landforms to the northeast of Jindabyne
- The ASDST accumulated impacts model indicates low levels of disturbance in those areas equating to the KNP (apart from isolated disturbances in the park village areas). The lower elevation landforms around Jindabyne have increased disturbances due to agricultural activity.

Figure 6-1: ASDST modelling for the SAP Investigation Area.

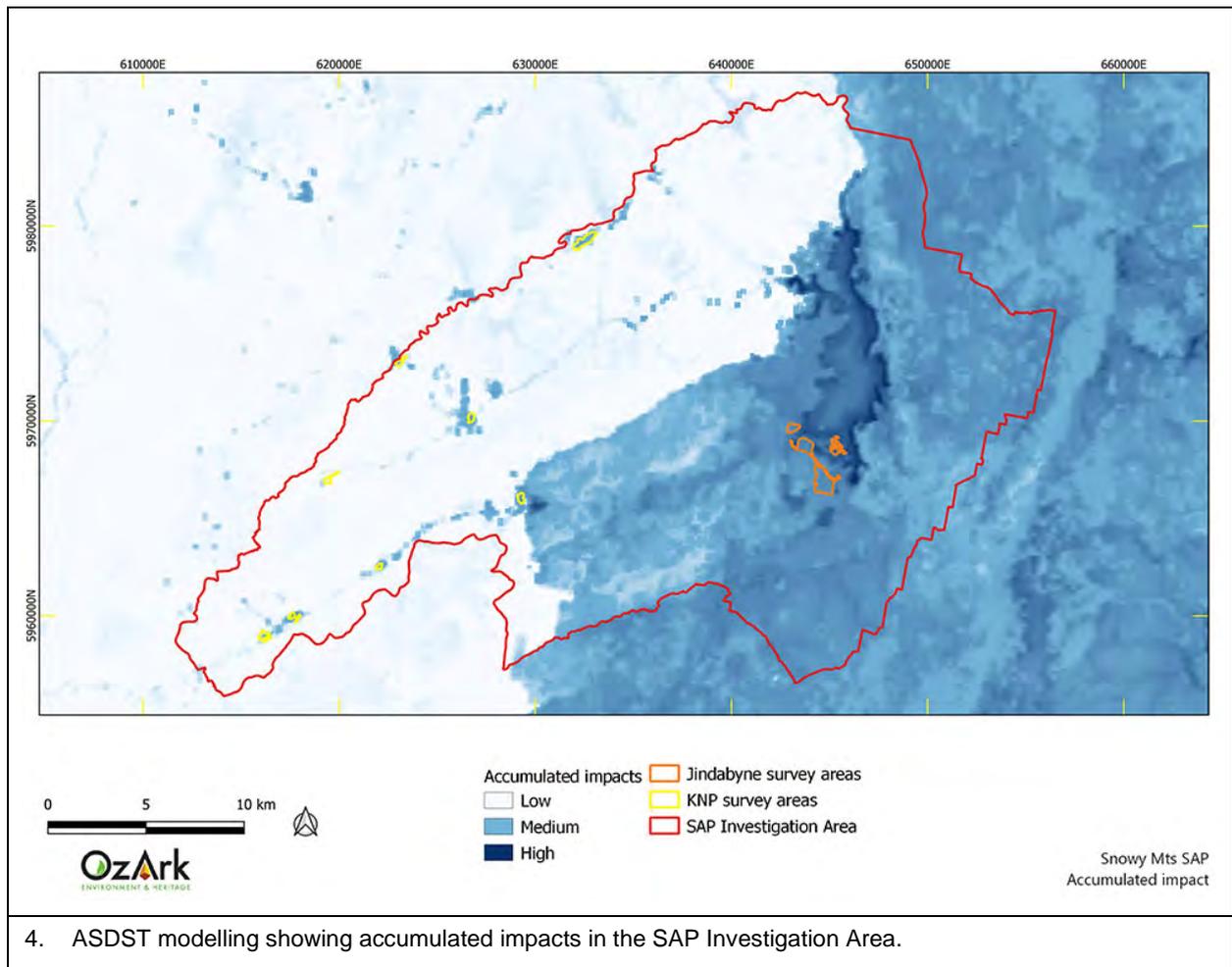




2. ASDST modelling for the likelihood of artefact sites being recorded in the SAP Investigation Area.



3. ASDST modelling for the likelihood of scarred trees being recorded in the SAP Investigation Area.



6.2 SETTLEMENT STRATEGIES

Results of previous archaeological surveys in the SAP Investigation Area indicate that the area contains a widespread distribution of archaeological material, the majority of which are stone artefacts. It is, however, expected that stone artefact density (and possibly the nature of the material) will vary significantly across the area.

There are not enough sites currently identified in Alpine regions to assist in understanding patterns of Pleistocene highland usage, but it is suggested that the drivers of highland occupation in south-eastern Australia were very different between the Pleistocene and Holocene (NGH Environmental 2019: 98). In the Holocene, occupation of these areas has been strongly associated with ethnographic evidence of Bogong moth hunting as part of feasts and ceremonies; although Bogong moths could not have been a highland resource prior to the present climatic conditions of the Holocene making the Pleistocene resources that attracted occupation elusive.

Flood's 1973 work for her PhD thesis, culminating in the book *The Moth Hunters* (Flood 1980), proposed five archaeological site types for this region:

- Large lowland base camps – open artefact scatters containing over 1,500 artefacts that may extend over several kilometres

- Medium sized lowland camps
- Valley camps at altitudes between 745–1,160 m asl
- High summer camps at elevations of 1,160–1,525 m asl
- Camp sites above 1,525 m asl (the snow line).

This model revolved around both seasonal resource availability (e.g. Bogong moths) and seasonal movement through the landscape, with lowland areas occupied during the winter months and the alpine areas occupied during summer (Flood 1980).

More recent research has found evidence of high-altitude human occupation that does not fit well within Flood's original model. Significant numbers of stone artefact scatters have been recorded at intermediate altitudes between 300 and 2000 m asl that had not previously been included in archaeological research. This research proposes a broad-spectrum model of highland occupation based on seasonally scheduled movement throughout a range of economically exploitable environments (NGH Environmental 2019: 99).

For example, the small collection of stone artefacts and archaeological faunal remains from Unit III of the Y259 deposit on the Yarrangobilly Plateau, dating to the period 9700-9120 cal. BP, provides a snapshot of occupation above 1000 m asl in the southeast Australian Alps (Alpin et al. 2010). The small archaeological assemblage recovered to date provides only scant clues as to what might have drawn people on to the Yarrangobilly Plateau during the early Holocene. The component of the faunal assemblage that can be attributed to human activity suggests fairly opportunistic hunting activity, without the strong focus seen in the ice age assemblages from southwest Tasmania. While the assemblage does include the remains of red-necked wallabies, the preferred prey species of late-Pleistocene Tasmanians, there are approximately equal numbers of other prey taxa, including rock wallabies, possums, and a bandicoot. This broader range of prey items is probably due in part to the more diverse local fauna compared with that available to the Tasmanian hunters. Nevertheless, some prey selectivity is also apparent in the Y259 assemblage, with a clear preference for medium-sized to large mammals over the numerous small vertebrates that occurred locally around the site.

Recent work on the Snowy 2.0 Exploratory Works identified that Lobs Holes Ravine (approximately 581 m asl) was utilised for relatively intensive Aboriginal occupation (Dibden 2018, NGH Environmental 2019: 99). The valley would have provided protection from poor weather conditions and supplied resources such as firewood, water, and lithic material. Artefacts recovered from the subsurface testing program indicated that area has a continuous distributions of stone artefacts rather than individual site locales, although considerable differences in artefact densities were noted across landforms. The highest density of artefacts was located on elevated crest landforms with lower densities on flats. The lower densities on flats were noted to likely be due to the flats retaining water and being boggy prior to modern modification of the landscape.

In the alpine areas, investigations for developments for the snow sport and tourist industry have recorded sites in highland areas, but not at the density that sites have been recorded at lower altitudes around Jindabyne. The implication suggests that areas around Jindabyne probably supported settlement year-round, with more short-term occupation at higher altitudes.

6.3 PAST LAND USE

Past land use can remove or disperse Aboriginal sites, although given that the environment of the SAP Investigation Area does not encourage intensive agriculture such as cropping and that large areas are within the KNP, the level of disturbance is generally lower than many parts of NSW.

However, in the areas where developments are planned, disturbances have been higher than surrounding areas. The resort areas, for example, have been heavily modified by construction of buildings, roads, and ski facilities while the Jindabyne area has been modified by urban development and the creation of Lake Jindabyne that has submerged large portions of the Snowy River.

Therefore, within urban areas, either at Jindabyne or at the ski resorts, sites are expected to have been disturbed, if not removed altogether. Areas around Jindabyne, although impacted by agriculture, primarily vegetation clearance and long-term grazing, have a greater potential to contain more intact archaeological sites.

6.4 PREVIOUSLY RECORDED SITES

The results of past archaeological investigations near the survey area indicates that the most common site type will be artefact scatters, followed by scarred trees and PADs (**Table 5-1**).

Previous investigations indicate that the most common artefact to be recorded will be an unmodified silcrete or quartz flake, with other raw materials and formal tool types being rare or non-existent at most sites.

Sites will generally have a low artefact density, and based on the chronological dating undertaken, will probably date to within the past 5,000 years.

The gazettal of Curiosity Rocks as an Aboriginal Place highlights the significance of that area and the SAP Investigation Area in particular.

6.5 LANDFORM MODELLING

The landforms which were predicted to contain relatively high artefact densities are flats and gentle slopes situated above the flood zone although close proximity (i.e. within 200 m) to major permanent or semi-permanent streams and rivers does not seem so important as the well-watered nature of the landscape allowed settlement near smaller waterways. Flats and elevated ground near the confluence of major streams are of high sensitivity, while ridge crests which

possess flat or gentle gradients also possess high archaeological sensitivity. Slopes with higher gradients (<10 degrees) are considered to have lower archaeological sensitivity. Therefore, archaeologically sensitive landforms within the SAP Investigation Area are likely to include:

- Elevated land situated within 200 m of major streams or reliable water sources. This '200 m to waters model' will be tested during fieldwork. Recent excavations at Kunama Ridge, containing relatively intact knapping events, showed the site appears to be just over 200 m from any waterway and is located nearer smaller waterways (Biosis 2019)
- Elevated land situated near the confluence of major streams
- Any elevated and reasonably flat landforms located in valley contexts
- Ridge and spur crests which possess flat or gentle gradients situated within reasonable proximity (within 500 m) to sources of reliable water
- Small scale micro-topographic features of low gradient or benches on otherwise steep landforms
- Relatively flat or low gradient landforms
- Relatively flat, well-drained ground within alpine woodland and scattered open woodland
- Land which contains large boulders or rock outcrops providing shelter
- Land which contains outcrops of stone suitable for artefact manufacture.

The examination of the local archaeological context indicates that the greatest determinant of site location in the alpine region is that sites are in flat or gentle gradients commonly in crest landforms, but also on flat valley floors near waterways.

To summarise the effect of landform modelling on the survey areas, the following observations are made:

- Jindabyne area. Has extensive areas of lower gradient landforms, although as these are often within private property, not many AHIMS sites are recorded in these landforms. Conversely, there is a concentration of AHIMS sites around the township of Jindabyne and the new development areas at East Jindabyne. Another notable concentration of sites has been recorded around Curiosity Rocks to the northwest of Jindabyne township. Therefore, the distribution of sites around Jindabyne is largely the result of development driven studies and is not a true reflection of site distribution in the area. Most of these sites, with some notable exceptions, have a very low artefact density. There is little evidence of an association between the drainage buffers and site location but as these landforms are largely in private property this association has never been tested. It is also noted that the archaeology of the Jindabyne area has been under-assessed previously based on old predictive modelling and is only now being properly assessed. Therefore, the lack of previous survey effort and test excavations may also be a factor in skewing the observed distribution of sites in the Jindabyne area.
- Thredbo Alpine Resort. Despite a large amount of assessment related to the installation of snow industry infrastructure, recorded sites are almost exclusively associated with

the flatter landforms in the south of the Thredbo area (which is also associated with the Thredbo River). Almost no sites have been recorded in the steep slopes that characterise this area.

- Thredbo Rangers Station. Although no sites have been recorded in the survey area, nearby sites are associated with the river flats adjacent to the Thredbo River.
- Bullocks Flat Terminal. Most of this area is lower gradient terrain and a number of sites have been recorded in association with this landform type. There is a weak association between site recordings and the drainage buffer at the north of the area.
- Island Bend. No sites have been previously recorded in the vicinity of Island Bend. This may be due to the historic disturbances that have taken place in this area, or due to the lack of survey effort.
- Guthega. One site, a PAD, has been recorded in the sloping landforms. As the area has been previously assessed, this indicates that these sloping landforms are poor preservers of archaeological evidence.
- Perisher Range Alpine Resort. The recorded site locations are strongly associated with the flatter landforms within an area containing mostly steep slopes. There is a weak association between site recordings and the drainage buffers in the centre and west of the area.
- Charlotte Pass Alpine Resort. Steep slopes dominate this area and the few sites that have been recorded are associated with the small areas of lower gradient landforms. Interestingly no sites have been recorded to date in the level landforms in the centre-east of the area where the Charlotte Pass resort buildings are located.

6.6 CONCLUSION

The review of factors associated with predicting the location, type and density of occupation sites has made the following observations:

- While the ASDST modelling (**Section 6.1**) indicates that there has only been low–moderate accumulated impacts within the SAP Investigation Area, those portions of the SAP Investigation Area that have been cleared and subjected to long-term grazing, such as landforms around Jindabyne, are likely to have been disturbed to the extent that certain site types, such as artefact scatters, may have become dispersed, if not removed from the landscape as a result of soil loss and/or waterway bank degradation. However, it is also the case that grazing has been at a low intensity in the area and there remains the possibility for some integrity to artefact sites should they be recorded
- The more elevated landforms in the SAP Investigation Area are less disturbed. However, the portions of these landforms that are included in alpine resort areas are limited when compared to the broader SAP Investigation Area and have been subjected to a higher degree of modification from development. This lowers the opportunity for the survey of the areas within the KNP to record intact archaeological sites
- Artefact sites, including both scatters and isolated finds, will be the most common site type recorded in the survey areas. Observed distribution of this site type indicates that artefact sites can be recorded in all landforms but that they will be most frequent in lower gradient

landforms. It is also noted that the extent of a surface manifestation does not necessarily correlate to the nature and extent of the subsurface component at the site

- Should artefacts be recorded, they will likely be made from silcrete with lesser numbers of quartz, basalt, crystal quartz, quartzite, rhyolite, and chert. Artefact types will likely be unmodified flakes at a low artefact density although some high-density sites may sometimes be recorded
- Other site types such as stone arrangements and scarred trees will only be rarely recorded based on the findings within the SAP Investigation Area. However, should areas of mature vegetation remain in the specific areas, scarred trees may be recorded
- Although burials have been recorded in the SAP Investigation Area, it is predicted that the recording of burials will be very rare as it is generally a rare site type (comprising eight per cent of site recordings in the SAP Investigation Area). In addition, disturbances from agriculture and development in the area will make this a rare site type.

Regarding the areas at a higher elevation, Navin Officer (2000: 27) offer the following predictive model for the Perisher Range area:

- Surface site recordings are likely to be small in area, low in artefact density, with less than 30 recorded artefacts
- Artefact assemblages are typically dominated by quartz with a minimal percentage of silcrete and other materials. This probably reflects predominantly local procurement and working of stone materials
- Artefacts typically include small flakes with a small percentage displaying backing and other forms of retouch. Various modified alluvial pebbles also occur
- Sites can occur at any elevation, though most previous work has suggested that higher site densities and larger sites will occur below the tree-line
- Sites are likely to occur close to exploitable food resources, notably moth aestivation localities and/or grassland and herbfield communities which supported tuber producing plants
- Sites are most likely to occur on relatively flat, well drained ground or on ridge and spurline crests
- Sites are most likely to occur within micro-topographic contexts which afford shelter from prevailing winds and bad weather, in some cases utilising the down-slope side of granite tors, or woodland cover
- Sites are likely to occur along topographic features (such as major ridgelines, saddles, and valleys) which afforded through-access or travel routes along relatively moderate gradients and terrain
- Sites are unlikely to occur within cold air drainage basins, notably within the treeless zone of valley floor topographies
- Sites are unlikely to occur within terrain characterised by a dense heathy understorey.

Navin Officer (2000) also found that small scale features were more likely to influence site location than broad scale features and concluded that small sites of less than 15 artefacts per square metre would be the most common site type and would be found across the landscape including above the alpine zone (>1850 m asl).

The larger sites (<15 artefacts/m²) would be found in optimal topographic locations such as crests of ridges and major spurlines. They represent more major campsites and are to be found on the basal valley slopes with an increase in artefact density correlated to decreasing altitude (Navin Officer 2000: 41).

Julie Dibden (2019: 75–79) in formulating a predictive model for the Snowy 2.0 project within the KNP makes the following observations:

- Stone artefacts will be widely distributed across the landscape in a virtual continuum, with significant variations in density in relation to different environmental factors. Artefact density and site complexity is expected to be greater near reliable water and the confluence of a number of different resource zones. Actual stone tools such as deliberately formed artefacts (such as scrapers, backed blades or adzes) or pieces which possess evidence of use, generally occur in low frequencies. The detection of artefact scatters depends on ground surface factors and whether the potential archaeological bearing soil profile is visible. Prior ground disturbance, vegetation cover and sediment/gravel deposition can act to obscure artefact scatter presence.
- Grinding grooves are mostly located on sandstone exposures and are the result of the manufacture and maintenance of ground edge tools. Such tools were generally made of stone; however, bone and shell were also ground to fine points. The location of sites with grinding grooves is dependent on the presence of a suitable rock surface; generally a fine-grained homogeneous sandstone and a water source. Grinding groove sites may have provided a physical and conceptual reference to the ancestral past and activities of previous generations. Given the general absence of sandstone exposures in the Snowy 2.0 activity areas, this site type is unlikely to be present. However, given the requirement to maintain ground edged implements, portable whetstones which satisfy this need may well be found.
- Burial/interment sites have been recorded within the wider region. On the Monaro and in the Snowy Mountains, human remains have been found buried in excavated ground contexts, in limestone caves and deposited in standing hollow trees. Aboriginal burials are rarely encountered during field survey. They were not expected to be found in the Snowy 2.0 project area, but the potential was not discounted.
- Rock shelter sites consist of any form of rock overhang that contains artefacts, archaeological deposit and/or art. Common archaeological features of rock shelter sites are: surface artefacts, archaeological deposit including stone artefacts, shell, bone and charcoal, rock drawings, paintings and stencils, engraved imagery and grinding grooves. Rock shelters may form where boulders are arranged in such a way as to provide shelter or protection, such as a rock shelter recorded at Tantangara Dam (AHIMS 57-7-0276).

- Scarred and carved trees result from the removal of bark from trees by Aboriginal people for either domestic or ceremonial purposes. These site types can occur anywhere that trees of sufficient age are present, however, in an Aboriginal land use context would most likely have been situated on flat or low gradient landforms in areas suitable for either habitation and/or ceremonial purposes. Bark removal by European people through the entire historic period and by natural processes such as fire blistering and branch fall, make the identification of scarring from a causal point of view very difficult. Accordingly, given the propensity for trees to bear scarring from natural causes their positive identification is impossible unless culturally specific variables such as stone hatchet cut marks or incised designs are evident and rigorous criteria in regard to tree species/age/size and its specific characteristics in regard to regrowth is adopted. The likelihood of trees bearing cultural scarring remaining extant and in situ in the Snowy 2.0 study area was predicted to be low given events such as land clearance and bushfires and that the potential for scarred trees to be present in the Snowy 2.0 project area was considered possible but unlikely.
- A lithic quarry is the location of an exploited stone source. Sites will only be located where exposures of a stone type suitable for use in artefact manufacture occur. These sites will commonly have evidence of exploitation including extraction and preliminary flaking preparation. The presence of these site types is dependent on the surface exposure of suitable stone. Quarries are a rare site type in this region; however, numerous quartz quarries have been recorded on the Monaro.
- Burbung and ceremonial sites are places which were used for ritual and ceremonial purposes. Possibly the most significant ceremonial practices were those concerned with initiation and other rites of passage such as those associated with death. Sites associated with these ceremonies are burbung grounds and burial sites. Additionally, secret rituals were undertaken by individuals such as clever men. These rituals were commonly undertaken in 'natural' locations such as water holes. In addition to site specific types and locales, Aboriginal people invested the landscape with meaning and significance; this is commonly referred to as a sacred geography. Natural features are those physical places which are intimately associated with spirits or the dwelling/activity places of certain mythical beings. While many places in the high country are known in respect of their sacredness, none were reported for the Snowy 2.0 project area.

6.7 PREDICTIVE MODEL FOR THE SURVEY AREA

The archaeological studies undertaken in the vicinity of survey area provide an insight into the nature and distribution of archaeological sites within the area. However, the location of sites can only reflect what has been identified, usually because of infrastructure/development-driven projects, thus presenting the site data as clustered or on linear alignments. Generally, sites have been recorded in proximity to a recognised water source, in locations that have been subject to reduced landform disturbance, and on gentle, elevated landforms. However, landform disturbance may also explain why Aboriginal objects become revealed on the ground surface, such as within modified and disturbed landforms.

Based on knowledge of the environmental contexts of the survey area and a desktop review of the known local and regional archaeological record, the following predictions are made concerning the probability of those site types being recorded:

Isolated finds may be indicative of the random loss or deliberate discard of a single artefact, the remnant of a now dispersed and disturbed artefact scatter, or an otherwise obscured or sub-surface artefact scatter. They may occur anywhere within the landscape but are more likely to occur in topographies where open artefact scatters typically occur.

- As isolated finds can occur anywhere, particularly within disturbed contexts, it is predicted that this site type is likely to be recorded within the survey areas. It is noted in **Section 5.3** that isolated finds are commonly recorded within the SAP Investigation Area.

Open artefact scatters are here defined as two or more artefacts, not located within a rock shelter, and located no more than 50 m away from any other constituent artefact. This site type may occur almost anywhere that Aboriginal people have travelled and may be associated with hunting and gathering activities, short- or long-term camps, and the manufacture and maintenance of stone tools. Artefact scatters typically consist of surface scatters or sub-surface distributions of flaked stone discarded during the manufacture of tools but may also include other artefactual rock types such as hearth and anvil stones. Less commonly, artefact scatters may include archaeological stratigraphic features such as hearths and artefact concentrations which relate to activity areas. Artefact density can vary considerably between and across individual sites. Small ground exposures revealing low-density scatters may be indicative of background scatter rather than a spatially or temporally distinct artefact assemblage. These sites are classed as 'open', that is, occurring on the land surface unprotected by rock overhangs, and are sometimes referred to as 'open camp sites'.

Artefact scatters are most likely to occur on level or low gradient contexts, along the crests of ridgelines and spurs, and elevated areas fringing watercourses or wetlands. Larger sites may be expected in loose association with permanent water sources.

Topographies which afford effective through-access across, and relative to, the surrounding landscape, such as the open basal valley slopes and the valleys of creeks, will tend to contain more and larger sites, mostly camp sites evidenced by open artefact scatters.

- Stone artefact distributions of variable artefact densities are of the most common Aboriginal site recorded within the region (see **Section 5.2**). Across the SAP Investigation Area, a widespread distribution of artefacts in variable density is expected across virtually all landform units with gradients less than 10 degrees, apart from in areas which have been substantially impacted by recent land use.

Aboriginal scarred trees contain evidence of the removal of bark (and sometimes wood) in the past by Aboriginal people, in the form of a scar. Bark was removed from trees for a wide range of reasons. It was a raw material used in the manufacture of various tools, vessels, and commodities

such as string, water containers, roofing for shelters, shields and canoes. Bark was also removed as a consequence of gathering food, such as collecting wood boring grubs or creating footholds to climb a tree for possum hunting. Due to the multiplicity of uses and the continuous process of occlusion (or healing) following removal, it is difficult to accurately determine the intended purpose for any particular example of bark removal. Scarred trees may occur anywhere old growth trees survive. The identification of scars as Aboriginal cultural heritage items can be problematical because some forms of natural trauma and European bark extraction create similar scars. Many remaining scarred trees probably date to the historic period when bark was removed by Aboriginal people for both their own purposes and for roofing on early European houses. Consequently, the distinction between European and Aboriginal scarred trees may not be clear.

- 16 scarred trees have been identified within the SAP Investigation Area, confirming the prediction of a low potential to record this site type where mature native vegetation remains. It is noted that this is a relatively rare site type in the region given previous disturbances, principally vegetation clearance and the lack of suitable trees above a certain altitude.

Quarry sites and stone procurement sites typically consist of exposures of stone material where evidence for human collection, extraction and/or preliminary processing has survived. Typically, these involve the extraction of siliceous or fine grained igneous and meta-sedimentary rock types for the manufacture of artefacts. The presence of quarry/extraction sites is dependent on the availability of suitable rock formations.

- There is a low to moderate potential for stone arrangements to occur within the SAP Investigation Area. However, the areas where the heritage investigation will take place have generally higher levels of disturbance and a lowered ability for the survival of stone arrangements.

Grinding grooves are most likely to occur on flat outcrops of coarse-grained sandstone in the vicinity of water sources, however, grinding grooves have been recorded on fine-grained granite outcrops.

- This site type is less commonly occurring within the survey area; however, two grinding grooves have been previously recorded (**Table 5-1**). In the scenario that suitable rock exposures are present in the survey areas, this site type may be present.

Rock shelters were utilised in the past for both habitation and ceremonial purposes. The term 'rock shelter site' refers to rock shelters/rock overhangs that contain evidence such as stone artefacts and/or bones and/or plant remains (from meals eaten at the site) and/or hearths (fireplaces). Most rock shelter sites are secular in nature, however, those that also contain rock art or engravings are often believed to be non-secular in nature. The term 'rock art site' generally refers to Aboriginal ochre paintings or ochre or charcoal drawings located on a rock slab (generally in a sheltered place like the floor of a cave or rock shelter), boulder, cliff-face, cave or rock shelter wall or roof, or wall of a rock overhang. Most rock art sites are found in positions that

are sheltered from the elements. This observation, however, is probably biased to some extent, as rock art would not preserve well in open positions. Rock art sites are generally believed to be non-secular in nature.

- This site type has not been recorded previously within the survey areas and the potential of this site type being identified is considered low as suitable geological formations are absent.

Burials are generally found in soft sediments such as aeolian sand, alluvial silts and rock shelter deposits. In valley floor and plains contexts, burials may occur in locally elevated topographies rather than poorly drained sedimentary contexts. Burials are also known to have occurred on rocky hilltops in some limited areas. Burials are generally only visible where there has been some disturbance of sub-surface sediments or where some erosional process has exposed them.

- While not previously identified within the survey areas, burial sites have been identified within the vicinity. The potential for burial sites to occur within the SAP Investigation Area is assessed as low but cannot not be discounted. However, within areas where more recent disturbances are higher, the probability of recording burials will be very low.

Bora/Ceremonial sites are places which have ceremonial or spiritual connections. Ceremonial sites may comprise of natural landscapes or have archaeological material. Bora sites are ceremonial sites which consist of a cleared area and earthen rings.

- This site type does not necessarily follow landform predictability and are more likely to be identified by local Aboriginal people, rather than through archaeological evidence. These sites are generally identified through consultation with the Aboriginal community. Aboriginal stakeholders are likely to disclose a number of associations with the SAP Investigation Area of contemporary historical significance. Sites of traditional significance that are not already known are not anticipated to be widespread; but this determination will have to be elaborated during community consultation (see **Appendix 3**).

6.8 PREDICTIVE MAPPING

Based on the predictive modelling set out in the preceding sections the survey areas can be mapped into areas of high, moderate, and low archaeological potential. Based on aerial imagery, 'disturbed lands' can also be identified. Disturbed lands, as defined by Section 58 of the *National Parks and Wildlife Regulation 2019*, have clear and obvious modification to the ground surface and further archaeological investigation is not required at these areas (see *Due Diligence Code of Practice for the Protection of Aboriginal Objects in New South Wales* [p. 12]). This exemption of 'disturbed land' only applies if there are no previously recorded sites at an area or reason to believe that Aboriginal objects may be present. It also does not negate the possibility that Aboriginal objects may be present and chance finds need to be managed under an unanticipated finds protocol.

The mapping presented here has not been informed by survey and is based on predictive modelling. This modelling was tested during the survey and the areas of archaeological potential were refined (**Section 8**).

Additionally, these maps are at a large resolution, and because an area is mapped as having 'low archaeological potential', it does not mean that no sites will be recorded there. There could be a high-density site in such landforms if a suitable rock outcrop that provided shelter is present, for example, however, such sites are expected to be rare. Instead, the predictive modelling indicates that if sites are recorded in low potential areas that they are likely to have a low artefact density or be isolated sites (i.e. a scarred tree, or an isolated artefact). They are also unlikely to have significant subsurface deposits.

Conversely, landforms with a high archaeological potential may not record sites at all. Waterways, for example, may indicate high archaeological potential at a desktop level, but when seen in the field the waterway may be V-shaped with no flat areas suitable for camping (note how NGH modified their predictive mapping based on field survey for the Go Jindabyne project; **Section 5.3.2**). Additionally, as waterways were also an attraction for British settlers, these areas also tend to have the greatest accumulated impacts that may have dispersed or removed archaeological deposits.

Therefore, the maps should be seen as a guide only and it must be understood that there is no substitute for survey in being able to accurately understand the archaeological potential of an area.

With these limitations in mind, the following descriptors of the categorisations can be made.

- **High potential areas:** includes areas near waterways or prominent topographical features such as flat topped crests
- **Moderate potential areas:** includes landforms with less than a 10 degree slope located at a distance to water and without distinguishing topographical features
- **Low potential areas:** includes slopes greater than 10 degrees where the retention of archaeological deposits is unlikely
- **Disturbed lands:** includes areas where buildings, dams or roads have removed any possibility of recording archaeological deposits. No further archaeological investigation is required in these areas.

The preliminary predictive mapping for all survey areas is shown on

Figure 6-2 to Figure 6-9. The model of archaeological potential shown in these figures was tested during the survey (**Section 7**).

The maps of archaeological sensitivity should be compared to maps produced by NGH Environmental for the Go Jindabyne Master Plan (**Figure 5-1**). The NGH Environmental map

contains larger areas of 'high archaeological potential' and fewer areas of 'low archaeological potential'. Apart from the fact that the NGH Environmental map encompasses a larger area and includes the foreshore of Lake Jindabyne and a greater number of creeks (which have been mapped as 'high archaeological potential' on **Figure 5-1**), the smaller survey areas mapped on **Figure 6-9** allowed a more nuanced categorisation of the landforms of the Jindabyne area, in particular classifying all slopes with a gradient of greater than 10 degrees as 'low archaeological potential'. In general, however, the models agree that greater archaeological sensitivity exists in landforms closer to water sources and that steeply sloping landforms distant to water are likely to have a low archaeological potential.

Note: the maps that follow were generated at a desktop level to form a predictive model.

Please see **Section 8** for the revised archaeological potential mapping following survey.

Figure 6-2: Archaeological potential mapping: Thredbo Alpine Resort.

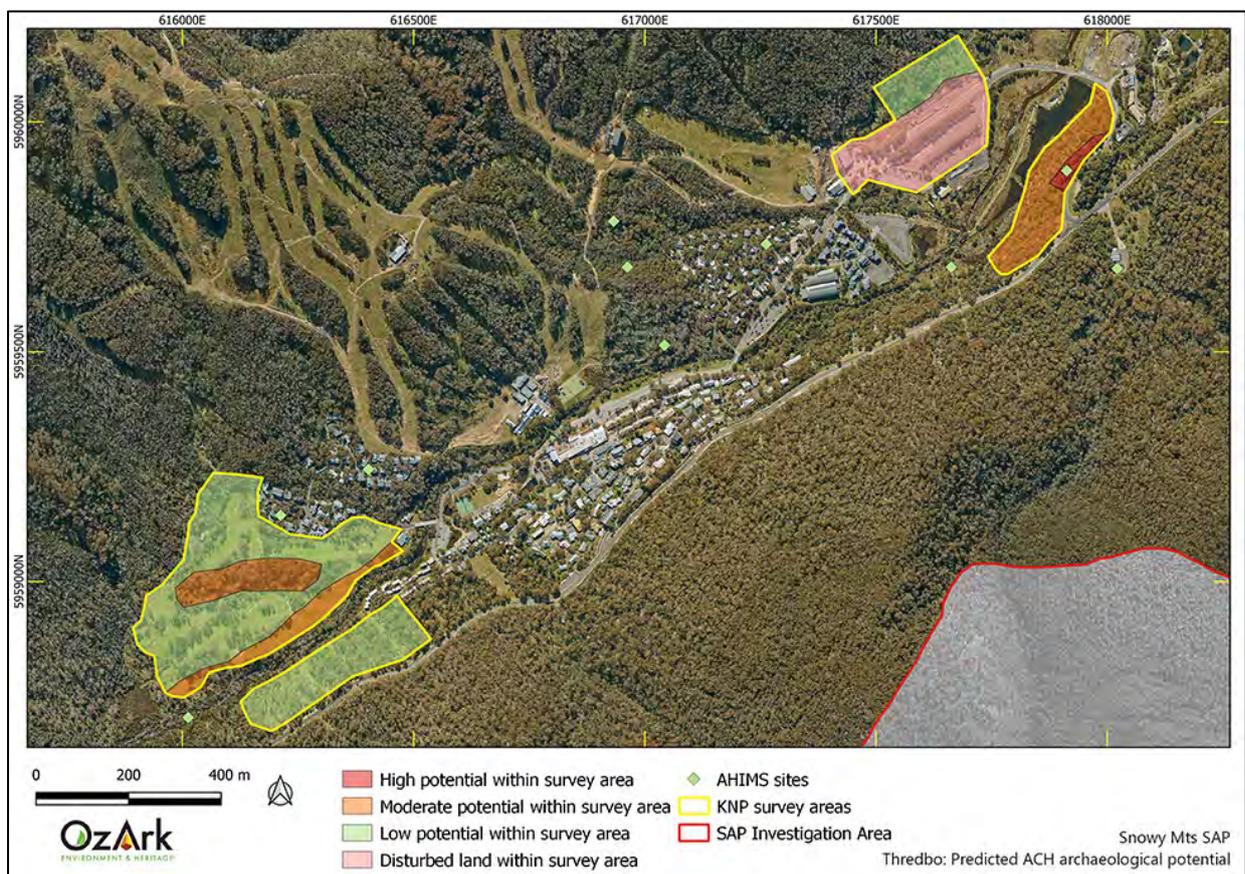


Figure 6-3: Archaeological potential mapping: Thredbo Ranger Station.

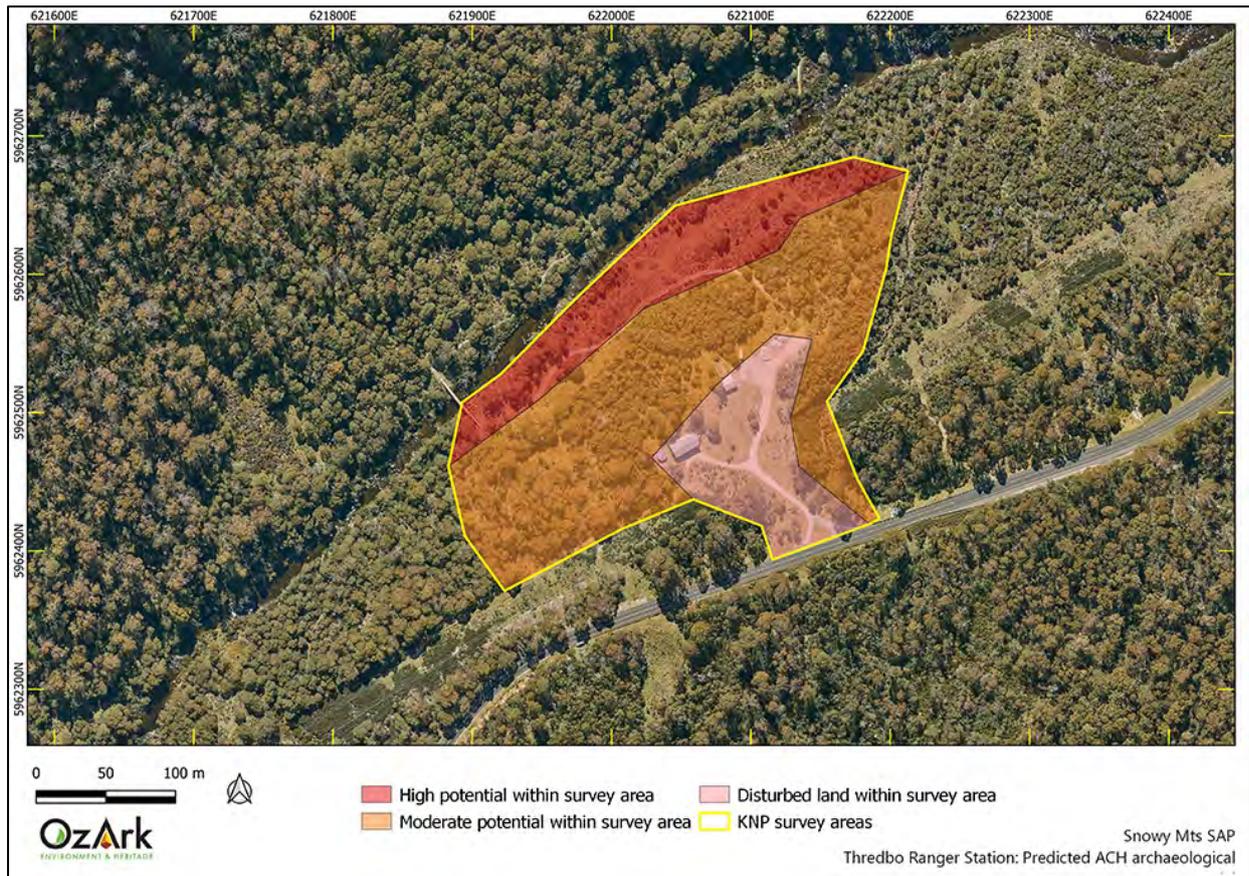


Figure 6-4: Archaeological potential mapping: Bullocks Flat.

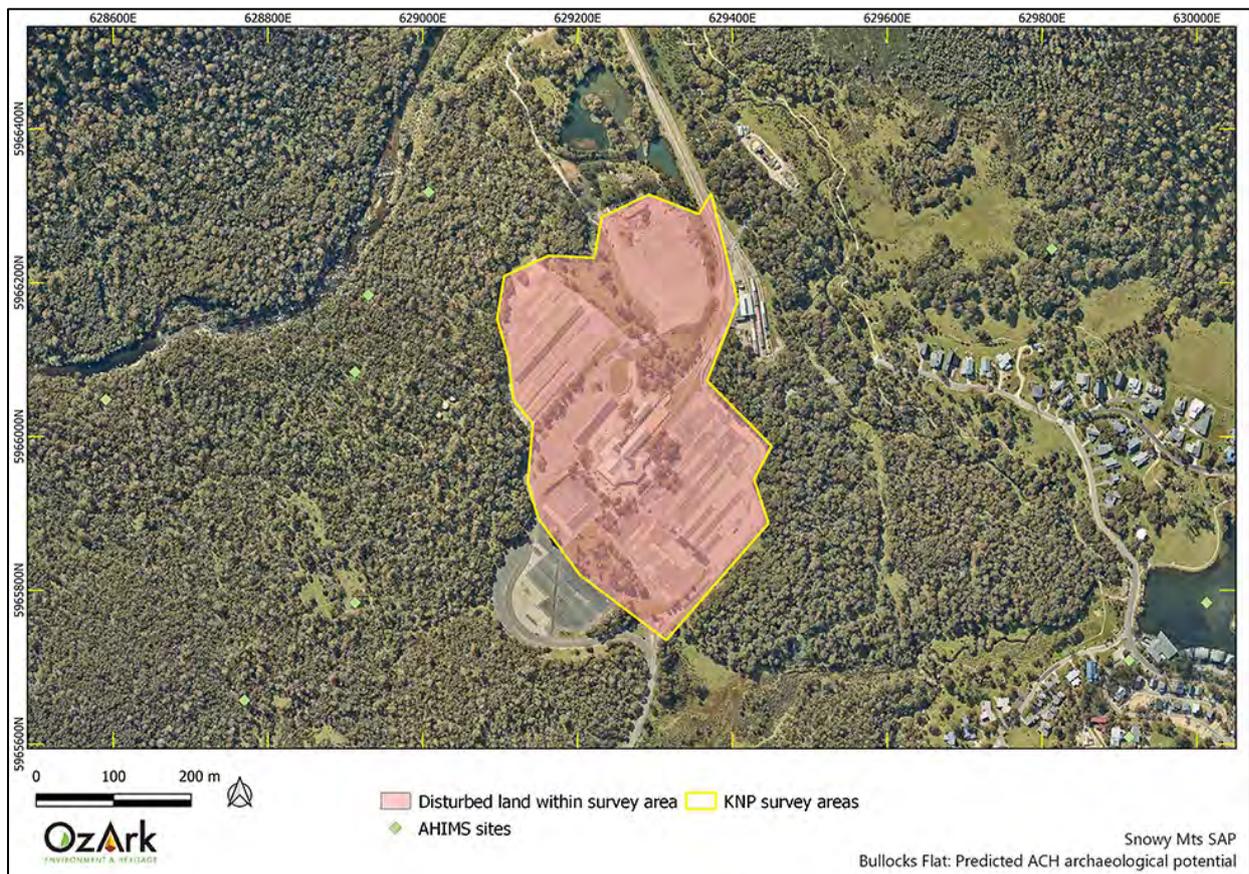


Figure 6-5: ACH archaeological potential mapping: Island Bend.

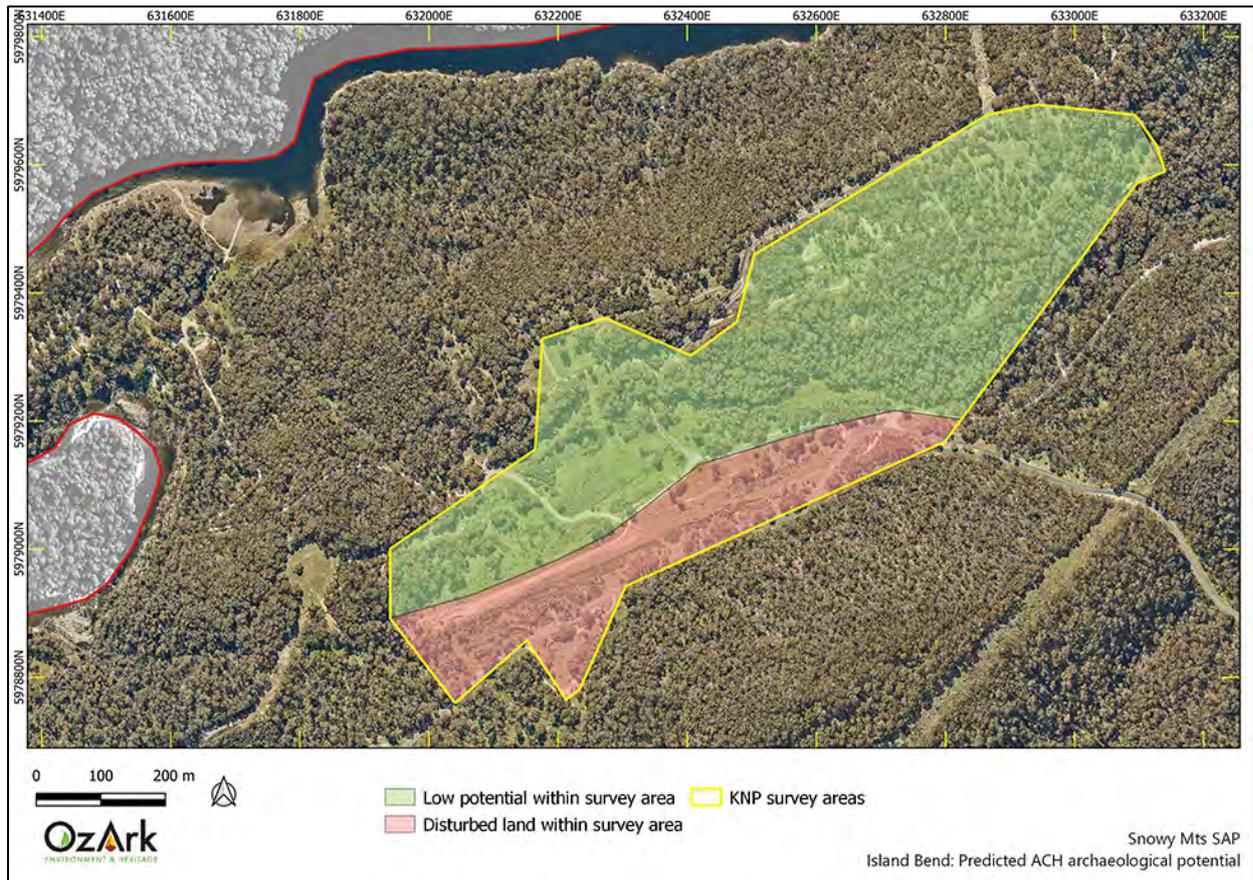


Figure 6-6: Archaeological potential mapping: Guthega Alpine Resort.

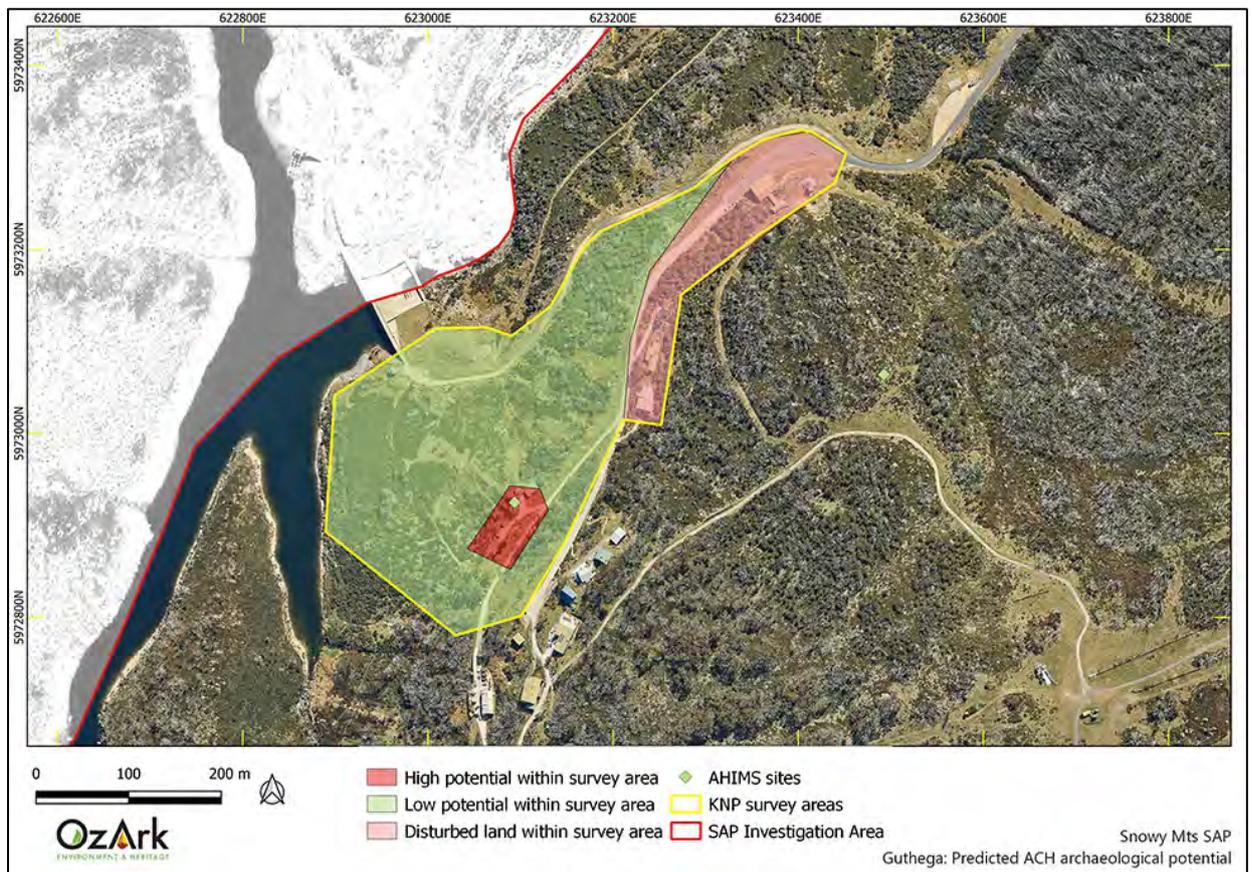


Figure 6-7: Archaeological potential mapping: Charlotte Pass Alpine Resort.

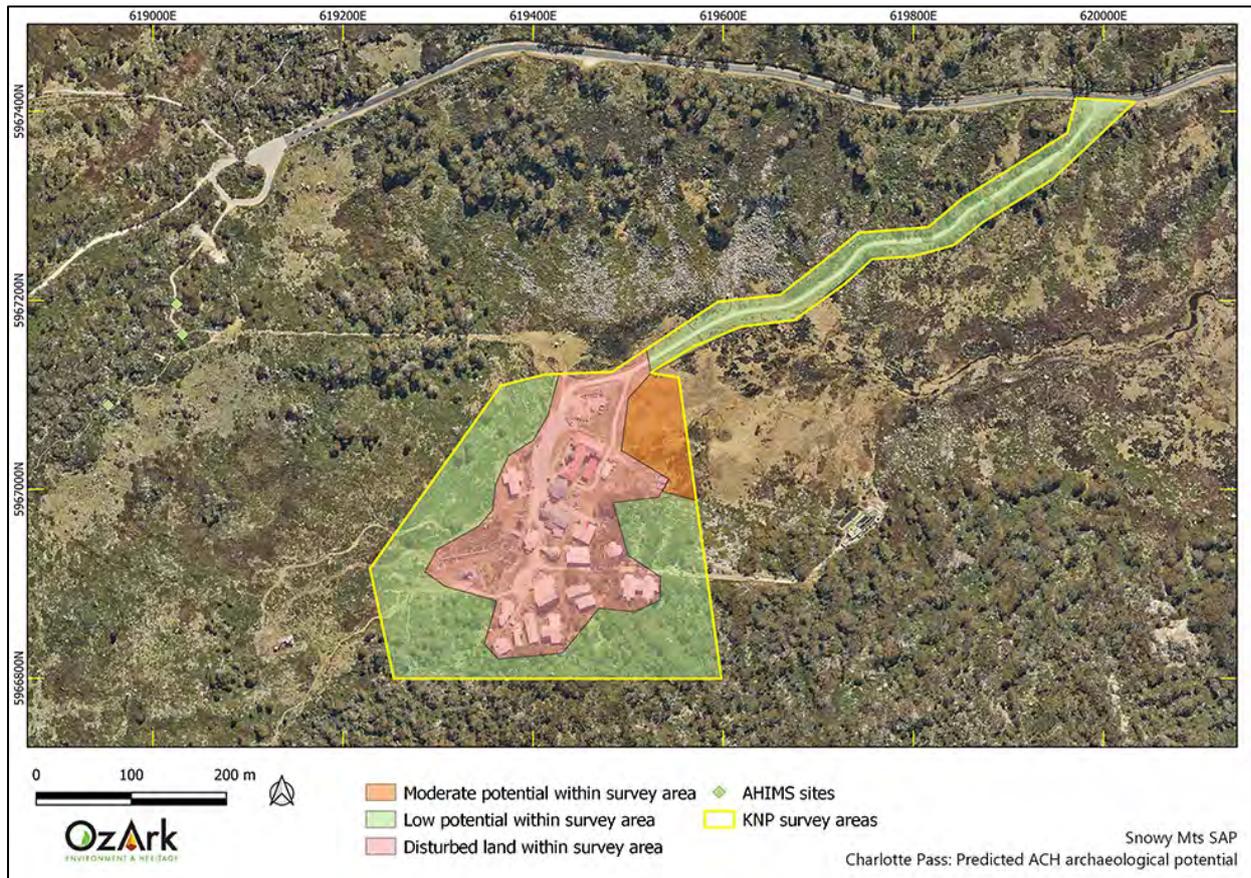


Figure 6-8: Archaeological potential mapping: Perisher Village.

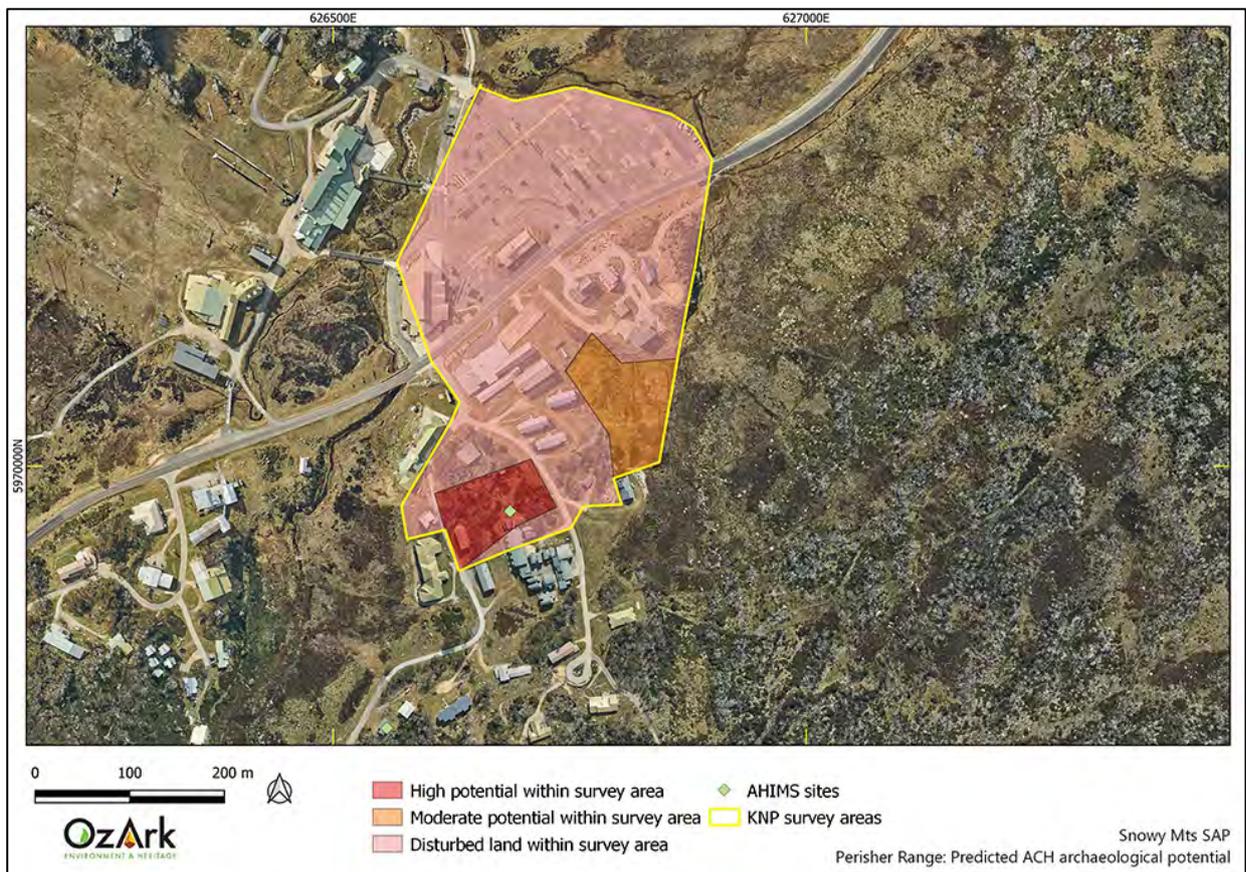
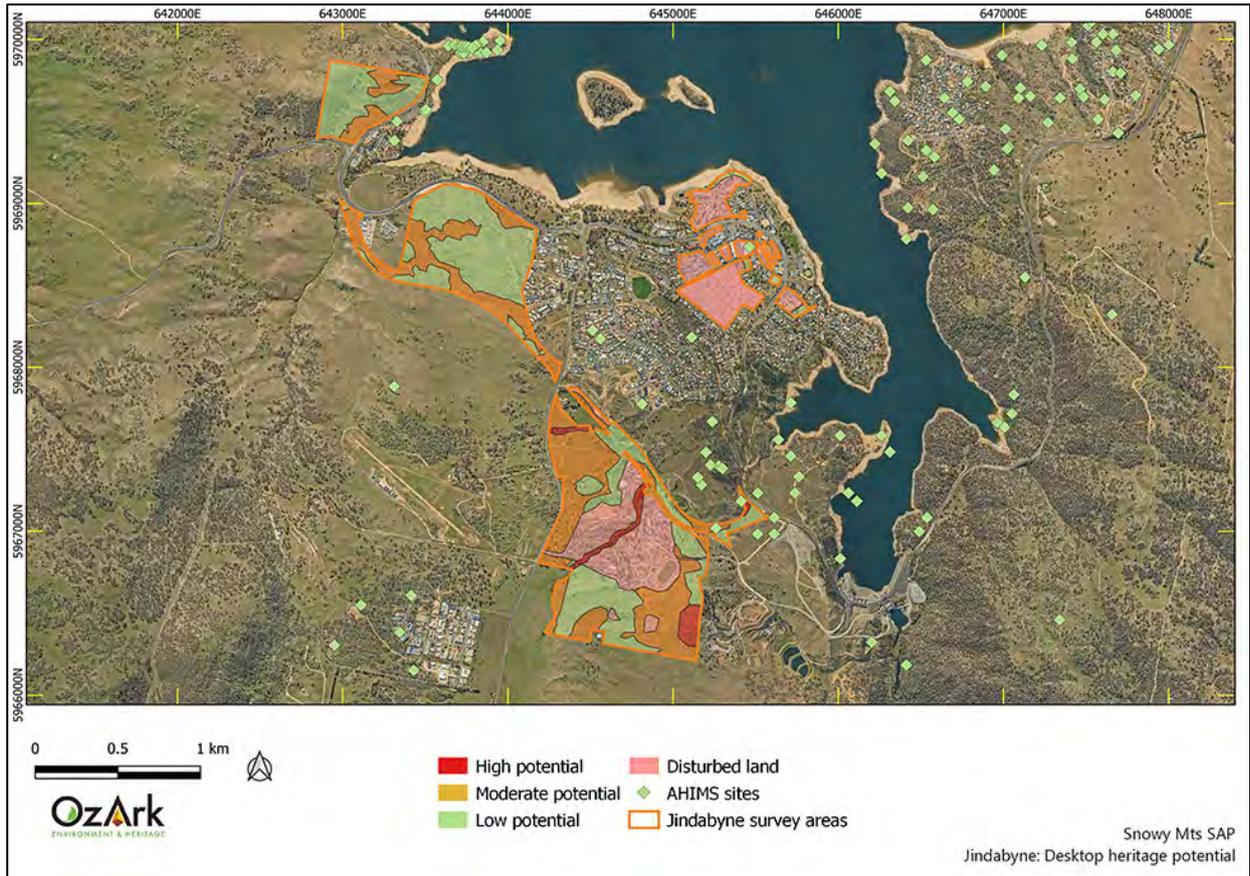


Figure 6-9: Archaeological potential mapping: Jindabyne.



7 SURVEY RESULTS

7.1 SAMPLING STRATEGY AND FIELD METHODS

Standard archaeological field survey and recording methods were employed in this study (Burke & Smith 2004).

The field survey constituted full compliance with the Code of Practice in that all landform types were assessed, and their archaeological potential was ascertained.

Survey consisted of pedestrian transects undertaken by Ben Churcher (OzArk Principal Archaeologist) and up to two RAP representatives at all times except on 15 February 2021 when Ben Churcher conducted the survey alone. The February 2021 survey was confined to the built-up area of Jindabyne town. The survey transects within the Jindabyne survey areas are shown on **Figure 7-1**. This figure does not show the transects within the individual survey areas within Jindabyne town and while all areas were assessed their small size does not allow meaningful mapping at the scale presented on **Figure 7-1**. Due to their restricted size, the survey effort within the KNP survey areas is not mapped as all portions of the survey areas were included in the survey.

The survey aimed to sample all landforms in the survey areas according to the designated Survey Units (**Table 4-7** and **Table 4-8**).

7.1.1 Dates of the survey

The fieldwork component of this assessment was undertaken by OzArk between 9–15 December 2020. In addition, site visits and targeted survey also took place on 1 October 2020, 15 February 2021, and from 12 to 13 May 2021.

See **Section 3.1** for further details.

7.2 PROJECT CONSTRAINTS

As noted in **Section 7.1**, the survey consisted of pedestrian transects undertaken by the OzArk archaeologist with one or two RAP representatives. There were no impediments to the survey apart from low ground surface visibility away from cleared area in the KNP survey areas. In the Jindabyne survey areas, ground surface visibility was greater and was not such a constraint.

Figure 7-1: Survey effort in the Jindabyne survey areas.



7.3 SURVEY UNITS

Prior to the survey, six Survey Units were designated based on landform (**Section 4.3**). In turn, the Survey Units were used to model archaeological potential within the survey areas (**Section 6.8**). At the time of survey, the model of archaeological potential presented in the predictive model was tested by a systematic assessment of each Survey Unit to determine its actual archaeological potential.

The Survey Units used in this investigation are shown on **Table 7-1**. This tabulation shows that an extensive landform with the survey areas is modified landforms (35.2%) as the survey areas contain a large area within the Jindabyne township, the Sports and Recreation Centre, and areas within the alpine resort areas. Outside of the modified landforms, the most frequently represented landform is slopes (38.1%). As they are well-represented in the Jindabyne survey areas, elevated, undulating landforms constitute 15.5% of all landforms. Other landforms, such as drainage, creek flats, and crests are present although not extensively.

Figure 7-2 shows views of the Survey Units in the Jindabyne survey areas and **Figure 7-3** shows views of the Survey Units at the KNP survey areas.

Table 7-1: Survey Units across all survey areas.

Survey Unit	Landform description	Size (approximate) ha	%
Survey Unit 1 (Drainage)	Includes drainage channels and their immediate banks. Limited areas within the survey areas.	9.9	3
Survey Unit 2 (Creek flats)	Includes the flat landforms between creeks and slopes. Very limited areas within the survey areas.	6.4	2
Survey Unit 3 (Slopes)	Dominant landform type among the non-modified landform types. All slopes are over 10 degrees and many much steeper.	125.4	38.1
Survey Unit 4 (Elevated, undulating)	More common in the Jindabyne survey areas than the KNP survey areas, this landform is elevated and generally distant to water.	50.7	15.5
Survey Unit 5 (Crests)	Not present in the KNP survey areas, this landform type has a limited extent in the Jindabyne survey areas.	19	5.8
Survey Unit 6 (Modified)	Landforms that have been modified by development to the point where they satisfy the criteria for 'disturbed lands' in the <i>Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW</i> guidelines. Better represented in the KNP survey areas, this landform type is also present to a lesser extent in the Jindabyne survey areas.	114.8	35.2
Total		326.2	100 (rounded)

Figure 7-2: Views of the Survey Units within the Jindabyne survey areas.

	
<p>1. Survey Unit 1: Drainage. Lees Creek within the Sports and Recreation Centre.</p>	<p>2. Survey Unit 1: Drainage. View of a minor tributary to Lees Creek.</p>
	
<p>3. Survey Unit 2: Creek Flats. Creek flats associated with Lees Creek.</p>	<p>4. Survey Unit 2: Creek Flats. Creek flats associated with Lees Creek.</p>
	
<p>5. Survey Unit 3: Slopes. Steep slopes at 'Rabbits Corner'.</p>	<p>6. Survey Unit 3: Slopes. Steep slopes overlooking the Snowy Mountains Grammar School.</p>



7. Survey Unit 4: Elevated, undulating. Landform to the northwest of the Sports and Recreation Centre.



8. Survey Unit 4: Elevated, undulating. Landform to the south of the Sports and Recreation Centre.



9. Survey Unit 5: Crests. View of an isolated crest to the south of Lake Jindabyne.



10. Survey Unit 5: Crests. View of a broader crest to the southeast of the Sports and Recreation Centre.



11. Survey Unit 6: Modified. View of modified landforms at the Sports and Recreation Centre.



12. Survey Unit 6: Modified. View of modified landforms at Jindabyne township.

Figure 7-3: Views of the Survey Units within the KNP survey areas.

	
<p>1. Survey Unit 1: Drainage. The Thredbo River at the Thredbo Rangers Station.</p>	<p>2. Survey Unit 1: Drainage. Minor waterway at the Charlotte Pass Alpine Resort.</p>
	
<p>3. Survey Unit 2: Creek Flats. Creek flats associated the Thredbo River at the Thredbo Rangers Station.</p>	<p>4. Survey Unit 2: Creek Flats. Creek flats at Charlotte Pass Alpine Resort.</p>
	
<p>5. Survey Unit 3: Slopes. Slopes at the Guthega Alpine Resort.</p>	<p>6. Survey Unit 3: Slopes. Steep slopes on the eastern bank of the Thredbo River at the Thredbo Alpine Resort.</p>



7. Survey Unit 4: Elevated, undulating. Landform at the Perisher Range Alpine Resort.



8. Survey Unit 4: Elevated, undulating. Landform at Island Bend.



9. Survey Unit 6: Modified. View of modified landforms at Bullocks Flat Terminal.



10. Survey Unit 6: Modified. View of modified landforms at the Perisher village.

7.4 EFFECTIVE SURVEY COVERAGE

Two of the key factors influencing the effectiveness of archaeological survey are ground surface visibility (GSV) and ground surface exposure (GSE). These factors are quantified to ensure that the survey data provides adequate evidence for the evaluation of the archaeological materials across the landscape. For the purposes of the current assessment, these terms are used in accordance with the definitions provided in the Code of Practice.

GSV is defined as:

... the amount of bare ground (or visibility) on the exposures which might reveal artefacts or other archaeological materials. It is important to note that visibility, on its own, is not a reliable indicator of the detectability of buried archaeological material. Things like vegetation, plant or leaf litter, loose sand, stone ground or introduced materials will affect the visibility. Put another way, visibility refers to 'what conceals' (DECCW 2010: 39).

GSE is defined as:

... different to visibility because it estimates the area with a likelihood of revealing buried artefacts or deposits rather than just being an observation of the amount of bare ground. It is the percentage of land for which erosion and exposure was sufficient to reveal archaeological evidence on the surface of the ground. Put another way, exposure refers to 'what reveals' (DECCW 2010: 37).

Table 7-2 calculates the effective survey coverage within the survey areas. While it is a requirement in the Code of Practice to represent effective survey coverage in this manner, the resulting figures are often misleading, particularly for large study areas where there is considerable variation in GSE/GSV within the same Survey Unit. For example, on slope landforms (Survey Unit 3) in the KNP survey areas, there was generally no GSE or GSV. However, on slope landforms in the Jindabyne survey areas there was greater visibility afforded by animal tracks and small bare patches in the grass.

Additionally, the accurate determination of the percentage of GSE and GSV when in the field is very subjective and often over-estimated. Conversely, the figures presented here are a conservative estimation of GSE and GSV percentages.

Therefore, while not too much can be read into the figures presented in **Table 7-2**, the resulting figures do show that generally GSV and GSE were low across the survey areas equating to a low effective survey coverage. These figures are lowered by the extremely low visibility in the KNP survey areas, but even at the Jindabyne survey areas, seasonally wet conditions meant that there was an abundance of ground cover across most landforms.

The issue of the lack of GSE/GSV in the field is commonly faced by surveyors. While surveyors will always bias their inspection to areas affording GSE such as along tracks and around gates etc., the archaeological potential of a landform is also determined by the landform type (is it sloping, degrading, distant to water?) and by likely soil depths (is bedrock outcropping, are soil profiles afforded in creek banks/road cuttings?). Therefore, to confine 'survey efficacy' to the frequency of GSE and the amount of GSV alone is not a true reflection of the range of determinations that are made in the field when assessing an area's archaeological potential.

Table 7-2: Effective survey coverage within the study area.

Survey Unit	Landform	Survey Unit Area (m ²)	Visibility %	Exposure %	Effective Coverage Area (m ²) (= Survey Unit Area x Visibility % x Exposure %)	Effective Coverage % (= Effective Coverage Area / Survey Unit Area x 100)
Survey Unit 1	Drainage	99000	10	10	990	1
Survey Unit 2	Creek flats	64000	30	20	3840	6
Survey Unit 3	Slopes	1254000	5	15	9405	0.75

Survey Unit	Landform	Survey Unit Area (m ²)	Visibility %	Exposure %	Effective Coverage Area (m ²) (= Survey Unit Area x Visibility % x Exposure %)	Effective Coverage % (= Effective Coverage Area / Survey Unit Area x 100)
Survey Unit 4	Elevated, undulating	507000	5	10	2535	0.5
Survey Unit 5	Crests	190000	20	10	6335	3.3
Survey Unit 6	Modified	1148000	N/A	N/A	Sample surveyed	N/A

Table 7-3 demonstrates that although the survey efficacy within Survey Unit 3 was low at 0.75%, this did not hamper the recording of sites; generally, because the available exposures were in the most archaeologically sensitive areas (i.e. basal slopes near waterways). Although Survey Unit 3 recorded three sites, the artefact density is low suggesting that these 'sites' are in a secondary context. Survey Unit 2 had more frequent exposures and the higher artefact density suggests that the site recorded is in situ. Therefore, as noted above, the low 'survey efficacy' shown in **Table 7-2** did not hamper the recording of Aboriginal objects due to areas of exposure being targeted and more intensive survey effort being expended on landforms likely to have archaeological potential.

Table 7-3: Effective survey coverage and incidences of site recording.

Landform	Landform area (m ²)	Area Effectively Surveyed (sq m) (= Effective Coverage Area)	% of Landform Effectively Surveyed (= Area Effectively Surveyed / Landform x 100)	Number of Sites	Number of Artefacts or Features
Survey Unit 1	99000	990	1	0	0
Survey Unit 2	64000	3840	6	1	20+
Survey Unit 3	1254000	9405	0.75	3	5
Survey Unit 4	507000	2535	0.5	0	0
Survey Unit 5	190000	6335	3.3	0	0
Survey Unit 6	1148000	Sample surveyed	Sample surveyed	0	0

In summary, the surveyors felt that sufficient GSE and GSV existed to not only characterise the archaeological potential of each Survey Unit but also to have confidence that should any significant site (i.e. stone arrangements, high density artefact scatters) exist within the survey areas that it would have been noted. While the low GSV may have obscured single artefacts or low-density artefact scatters, the survey was able to conclude that the landforms within the survey areas, apart from some small portions, are unlikely to contain significant sites. This was confirmed by small, but frequent, views of the ground surface, but also because of the nature of the landforms (sloping or elevated and distant to water), past land use (vegetation clearing and long-term grazing outside the KNP), and the types of soil (generally nutrient poor and thin granite derived soils). Taken together, the landforms of the survey areas were able to be adequately assessed at a landform level while it is accepted that at a micro level that some isolated incidences of Aboriginal objects may not have been recorded.

7.5 ABORIGINAL SITES RECORDED

Table 7-4 summarises the Aboriginal cultural heritage sites recorded during the survey of the survey areas. The location of the newly recorded sites is shown on **Figure 7-4** and further details on each site follows. No previously unrecorded sites were recorded in the KNP survey areas.

Table 7-4: Aboriginal cultural heritage sites recorded during the survey.

AHIMS Id	Site name	GDA Zone 55 East	GDA Zone 55 North	Site type	Survey Unit	Landform
62-1-0381	Lees Creek OS-1	645324	5966977	Artefact scatter	2	Creek flat
62-1-0382	Lees Creek OS-2	645048	5966850	Artefact scatter	3	Slopes
62-1-0384	Lees Creek OS-3	645422	5967036	Artefact scatter	3	Slopes
62-1-0383	Lees Creek IF-1	645420	5967066	Isolated find	3	Slopes

Figure 7-4: Location of sites recorded during the survey.



Lees Creek OS-1

Site Type: Artefact scatter

GPS Coordinates: GDA Zone 55: 645324E, 5966977N (centroid)

Location of Site: Located within Lot 14 DP239506 and Lot 26 DP1253407. The site is 130 m south of Lees Creek and 150 m southwest of Kosciusko Road.

Description of Site: The site is located on the junction between the creek flats and the basal slopes south of Lees Creek with a northern aspect. The site is within an extensive exposure created by sheet wash erosion. Soils consist of decomposed granite and the area has been previously cleared and grazed. Some regenerating trees are in the vicinity. The northern portions of the site are within a graded contour bank. While the site is in situ, its integrity has been impacted by erosion. There is a low likelihood of there being subsurface deposits due to the demonstrably thin soils. **Figure 7-5** shows the extent of the site and **Figure 7-6** shows photographs of the site and a selection of artefacts.

Table 7-5 records a sample of 10 artefacts from Lees Creek OS-1, although there were in excess of 30 artefacts at the site. The artefacts recorded were generally small, complete and at a tertiary stage of reduction. The implication is that while the artefacts have been displaced by erosion, they have not been impacted by post-depositional disturbances that would break artefacts. As the artefacts are generally small and do not retain any cortex, the implication is that they were manufactured elsewhere and that only artefact curation and/or production of artefacts from small, previously worked cores that had been transported into the site was taking place (i.e. **Figure 7-6**, photo 3). The dominant raw materials were a grey chert and milk quartz. Some volcanics, in particular a large flake, were also recorded (**Figure 7-6**, photo 4).

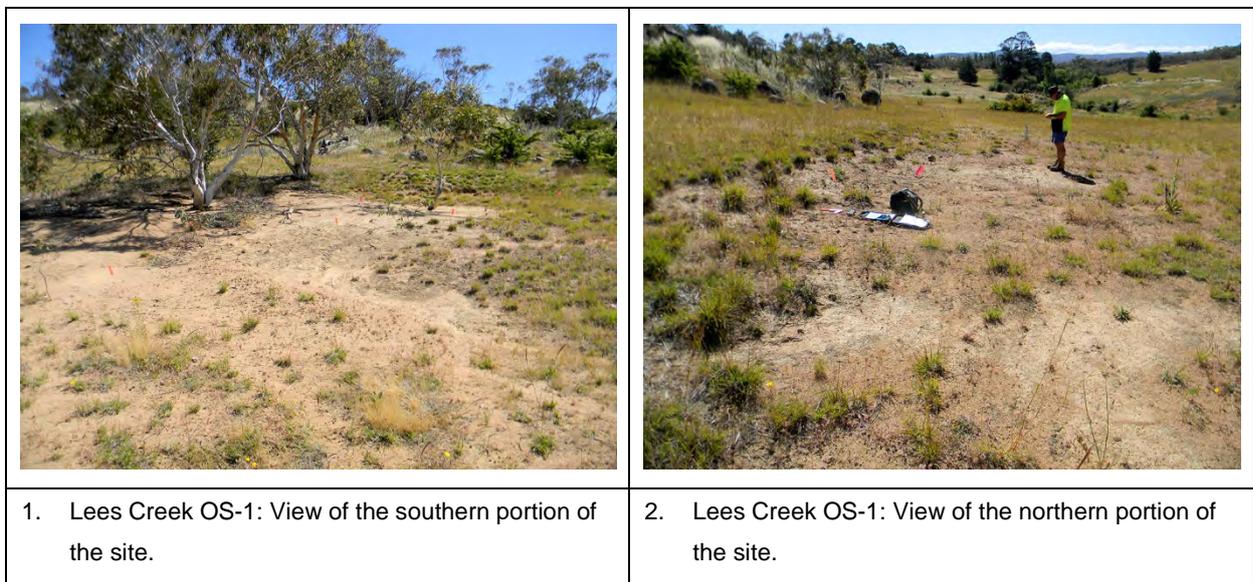
Table 7-5: Lees Creek OS-1. Artefact attributes.

Id	Artefact type	Raw material	Integrity	Stage of reduction	Size (mm)
1	Flake	Chert	Complete	Tertiary	39 x 32 x 7
2	Flake	Quartz	Complete	Tertiary	17 x 15 x 4
3	Flake	Chert	Complete	Tertiary	29 x 24 x 9
4	Flake	Chert	Complete	Tertiary	28 x 30 x 10
5	Flake	Quartz	Proximal fragment	Tertiary	21 x 22 x 7
6	Core	Chert	Complete	Globular, multidirectional	27 maximum
7	Flake	Chert	Distal fragment	Tertiary	24 x 16 x 5
8	Flake	Quartz	Complete	Tertiary	24 x 13 x 7
9	Flake	Quartz	Complete	Tertiary	28 x 23 x 9
10	Flake	Volcanic	Complete	Tertiary	87 x 42 x 15

Figure 7-5: Aerial showing the extent of Lees Creek OS-1.



Figure 7-6: Views of Lees Creek OS-1 and a selection of artefacts.



	
3. Lees Creek OS-1: Chert core.	4. Lees Creek OS-1: Large volcanic flake.
	
5. Lees Creek OS-1: Selection of artefacts.	6. Lees Creek OS-1: Selection of artefacts.

Lees Creek OS-2

Site Type: Artefact scatter

GPS Coordinates: GDA Zone 55: 645048E, 5966850N

Location of Site: Located within Lot 101 DP1019527 just to the north of the athletic track at the Jindabyne Sports and Recreation Centre (**Figure 7-7**). Lees Creek is 350 m north of the site.

Description of Site: Lees Creek OS-2 is a low-density artefact scatter consisting of two artefacts. The site extent is on both sides of an agricultural fence, although both artefacts were recorded to the east of the fence where there is an exposure created by animals moving along the fence (**Figure 7-8**). The site is in a sloping landform that is descending towards the Lees Creek in the north. The site is assessed to be in a secondary context where the artefacts have been moved from their original deposition location. As such, the artefacts are not assessed to be associated with subsurface deposits.

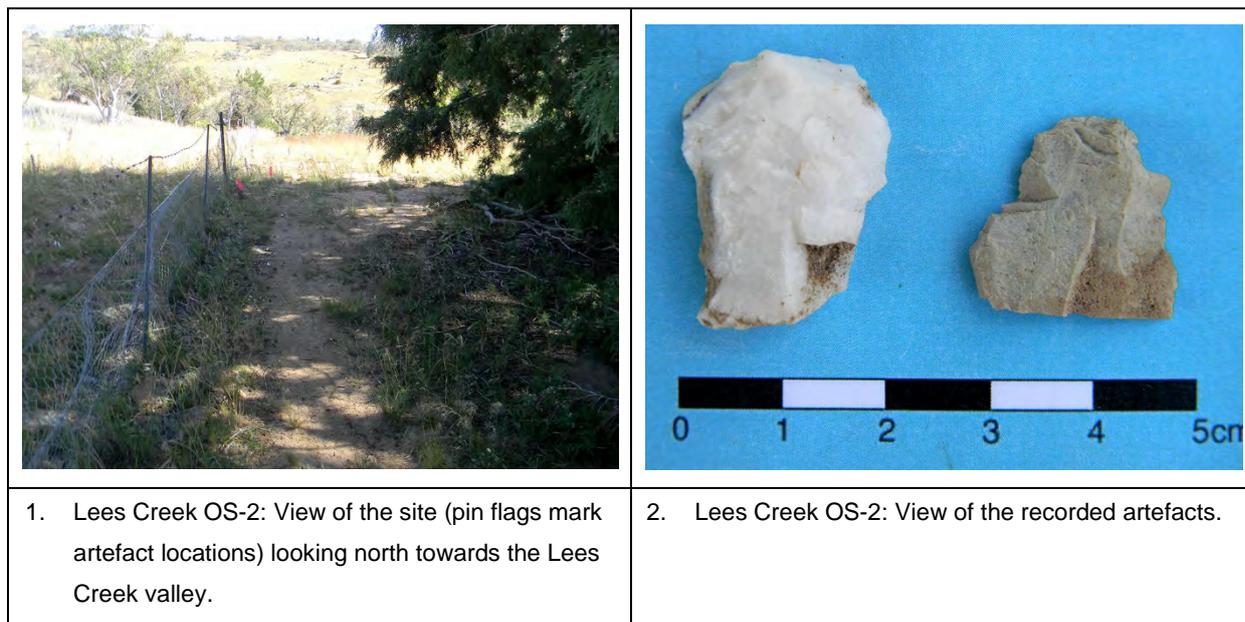
Table 7-6 records the attributes of the two artefacts from Lees Creek OS-2. The artefacts recorded were small, fragmentary and at a tertiary stage of reduction. The fact that both artefacts have been broken possibly indicates that the artefacts are in a secondary context and have been impacted by post-depositional disturbances. The raw materials are representative of other sites in the area and the fact that the artefacts do not contain cortex indicates that they were either manufactured elsewhere and have been transported into the area, or that they have been manufactured from cores without cortex that have been brought into the area. Under either scenario, the artefacts do not indicate that primary tool manufacture was occurring at the area.

Table 7-6: Lees Creek OS-2. Artefact attributes.

Id	Artefact type	Raw material	Integrity	Stage of reduction	Size (mm)
1	Flake	Volcanic	Proximal fragment	Tertiary	20 x 20 x 3
2	Flake	Quartz	Proximal fragment	Tertiary	28 x 21 x 9

Figure 7-7: Aerial showing the extent of Lees Creek OS-2.



Figure 7-8: Lees Creek OS-2. View of site and the recorded artefacts.

Lees Creek OS-3

Site Type: Artefact scatter

GPS Coordinates: GDA Zone 55: 645422E, 5967036N

Location of Site: Located within Lot 26 DP1253407. The site is located 70 m south of Lees Creek and 150 m southwest of Kosciusko Road (**Figure 7-9**).

Description of Site: Lees Creek OS-3 is a low-density artefact scatter consisting of two artefacts. The site is within a moderately sloping landform descending towards the Lees Creek in the north. The area that has been generally impacted by sheetwash and gully erosion (**Figure 7-10**). While the artefacts were located near a small portion of in situ landform, it is likely that they have been moved from their primary depositional location. However, as both artefacts are manufactured from the same material, it is likely that they probably have not been moved a great distance. Given the widespread local erosion, the artefacts are not assessed to be associated with subsurface deposits.

Table 7-7 records the attributes of the two artefacts from Lees Creek OS-3. The artefacts recorded include a good example of a volcanic, multidirectional core with at least eight flake removals. The globular nature of the core indicates that it has been curated to minimise waste in the production of flakes. However, the core has not been reduced to a point of being exhausted before it was discarded/lost. The implication of the careful curation is that the raw material was valued and probably not local as the reduction of the core had been managed to minimise waste.

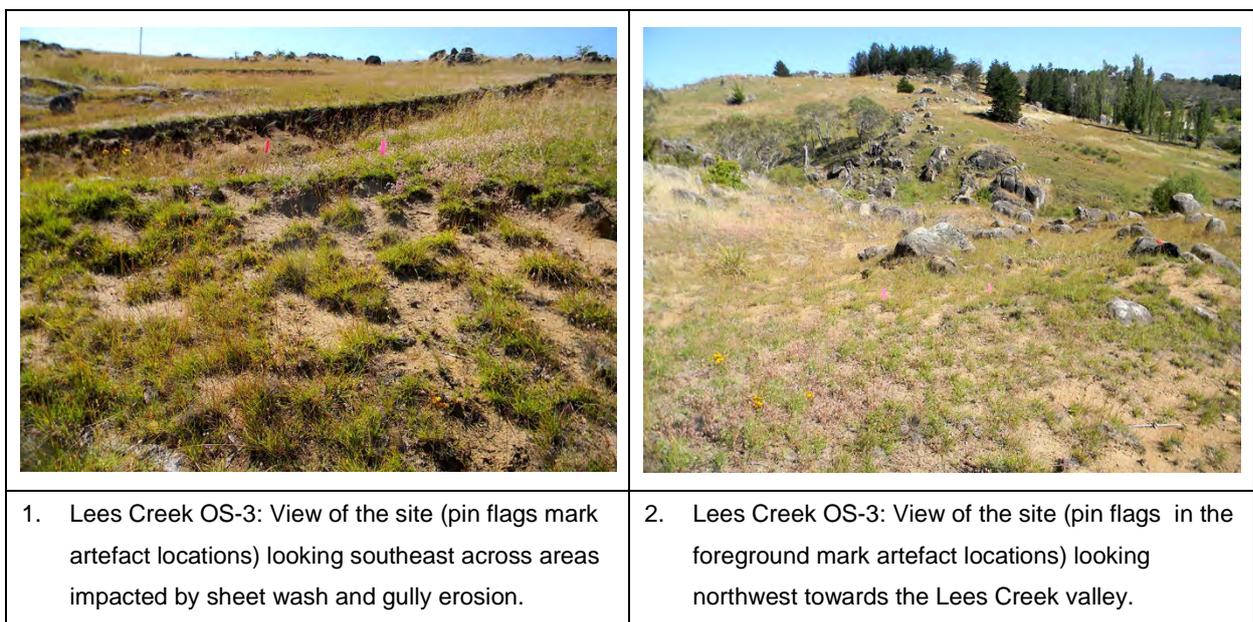
Table 7-7: Lees Creek OS-3. Artefact attributes.

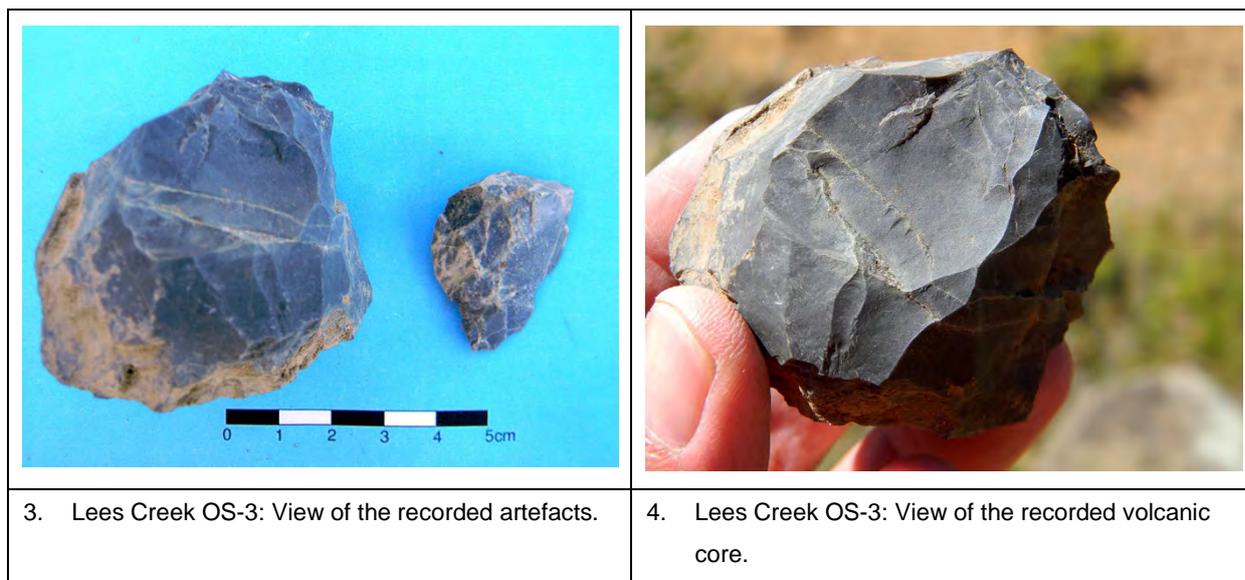
Id	Artefact type	Raw material	Integrity	Stage of reduction	Size (mm)
1	Core	Volcanic	Complete	Globular, multidirectional	58 maximum
2	Flake	Volcanic	Complete	Tertiary	34 x 26 x 7

Figure 7-9: Aerial showing the extent of Lees Creek OS-3.



Figure 7-10: Lees Creek OS-3. View of site and the recorded artefacts.





Lees Creek IF-1

Site Type: Isolated find

GPS Coordinates: GDA Zone 55: 645420E, 5967066N

Location of Site: Located within Lot 26 DP1253407. The site is located 40 m south of Lees Creek and 135 m southwest of Kosciusko Road (**Figure 7-11**).

Description of Site: Lees Creek IF-1 is a single quartz artefact. The site is within a moderately sloping landform descending towards the Lees Creek in the north. The area that has been generally impacted by sheetwash erosion between and around the outcropping granite boulders (**Figure 7-10**). The artefact is located in the same general landform as Lees Creek OS-3. It is likely that the artefact has been moved from its primary depositional location. Given the widespread local erosion and the gradient of the slope in which the artefact was recorded, the artefact is not assessed to be associated with subsurface deposits.

Table 7-8 records the attributes of the artefact from Lees Creek IF-1. The artefact is representative of other artefacts recorded in the area as milk quartz is a common material utilised in stone tool manufacture. The artefacts, like many quartz artefacts, has a wide platform indicating that it was detached from its core by hard hammer percussion.

Table 7-8: Lees Creek IF-1. Artefact attributes.

Id	Artefact type	Raw material	Integrity	Stage of reduction	Size (mm)
1	Flake	Quartz	Complete	Tertiary	25 x 34 x 8

Figure 7-11: Aerial showing the location of Lees Creek IF-1.

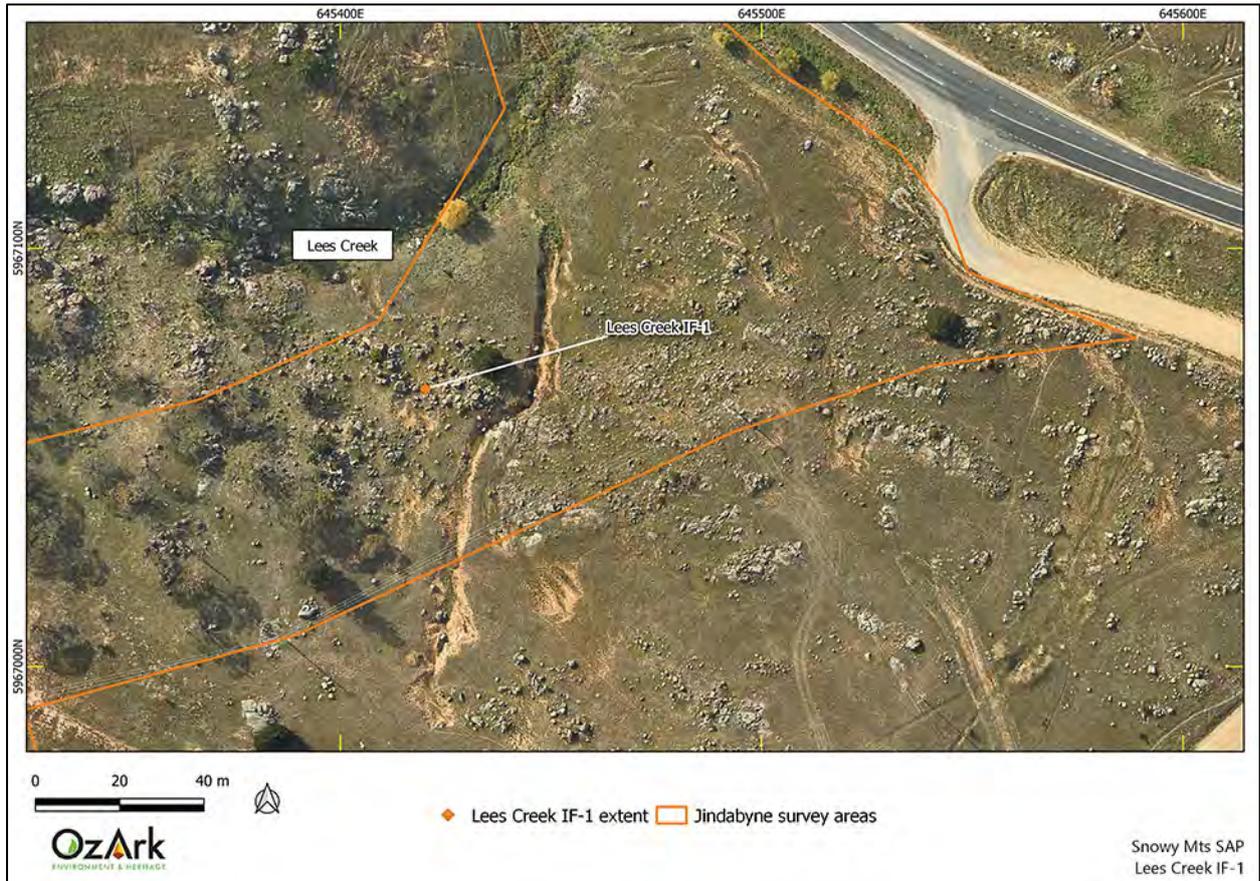
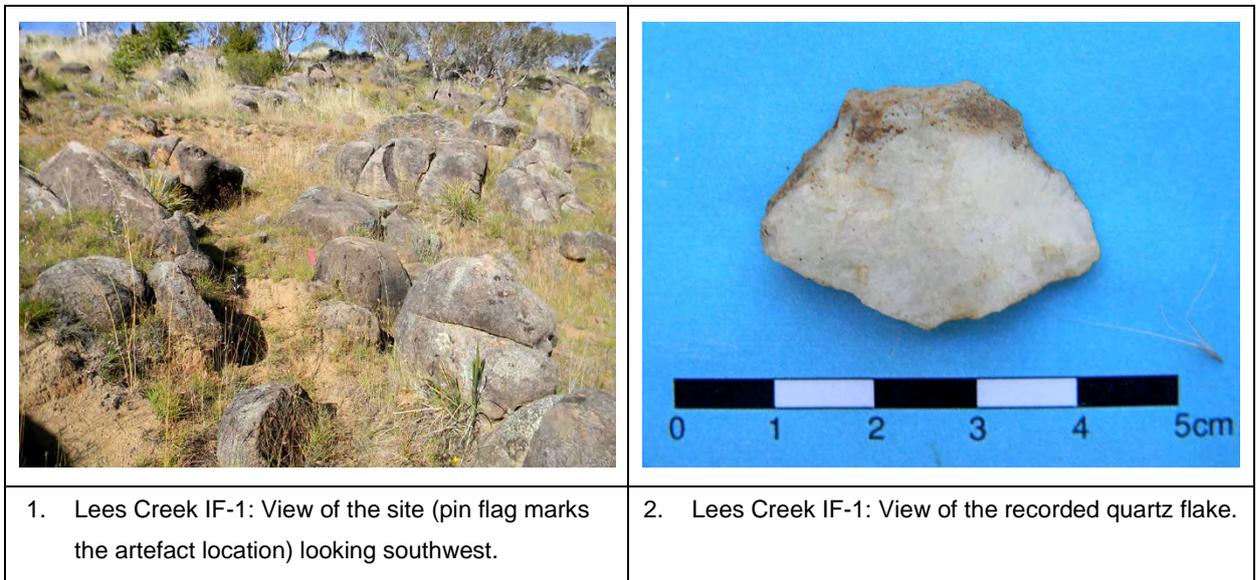


Figure 7-12: Lees Creek IF-1. View of site and the recorded artefact.



7.6 PREVIOUSLY RECORDED ABORIGINAL SITES LOCATED

7.6.1 KNP survey areas

Three sites have been previously recorded in the KNP survey areas, one artefact scatter and two PADs. These sites are detailed in **Table 7-9** and their location is shown on **Figure 7-13** to **Figure 7-15**.

All locations were inspected during the survey and details of each inspection is detailed in **Section 7.6.1.1**.

Table 7-9: KNP survey areas. Previously recorded sites.

AHIMS Id	Site name	Site type	GDA Zone 55 East	GDA Zone 55 North
61-3-0097	PRTL8 - Guthega Dam	Potential Archaeological Deposit (PAD)	623225	5972766
61-6-0104	Friday Flat 2	Artefact	618071	5959796
61-3-0112	Perisher View PAD 1	Potential Archaeological Deposit (PAD)	626801	5969863

Figure 7-13: Aerial showing the location of 61-6-0097 at the Guthega Alpine Resort.

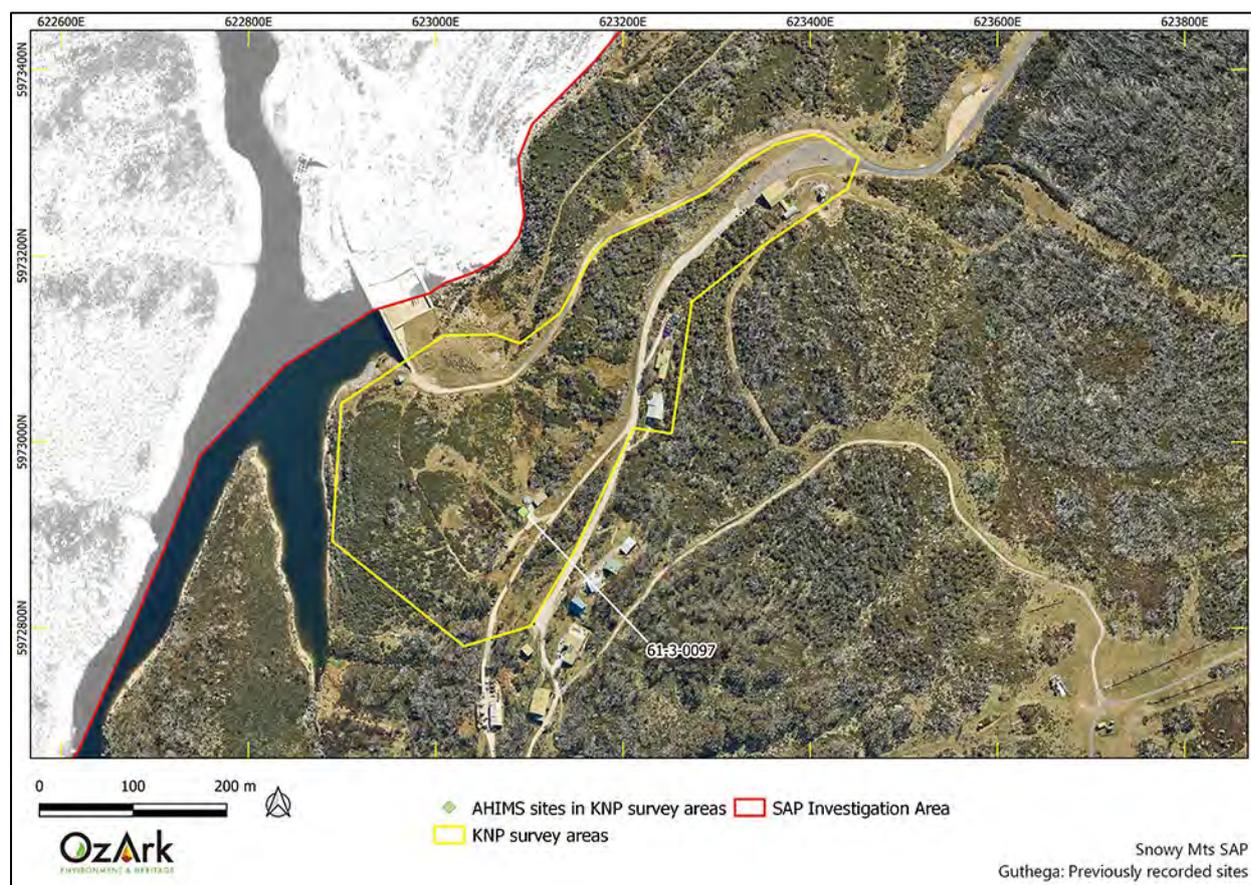


Figure 7-14: Aerial showing the location of 61-6-0104 at the Thredbo Alpine Resort.

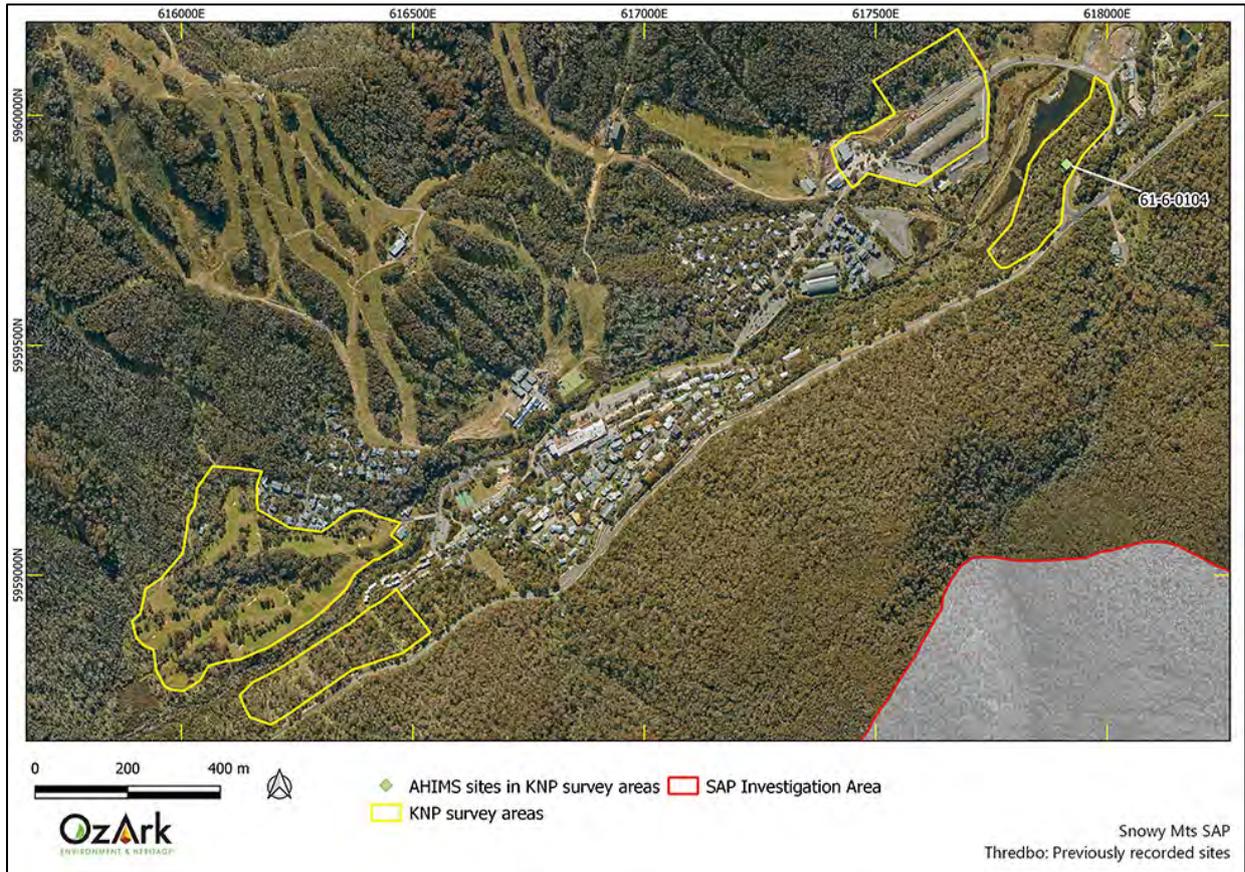
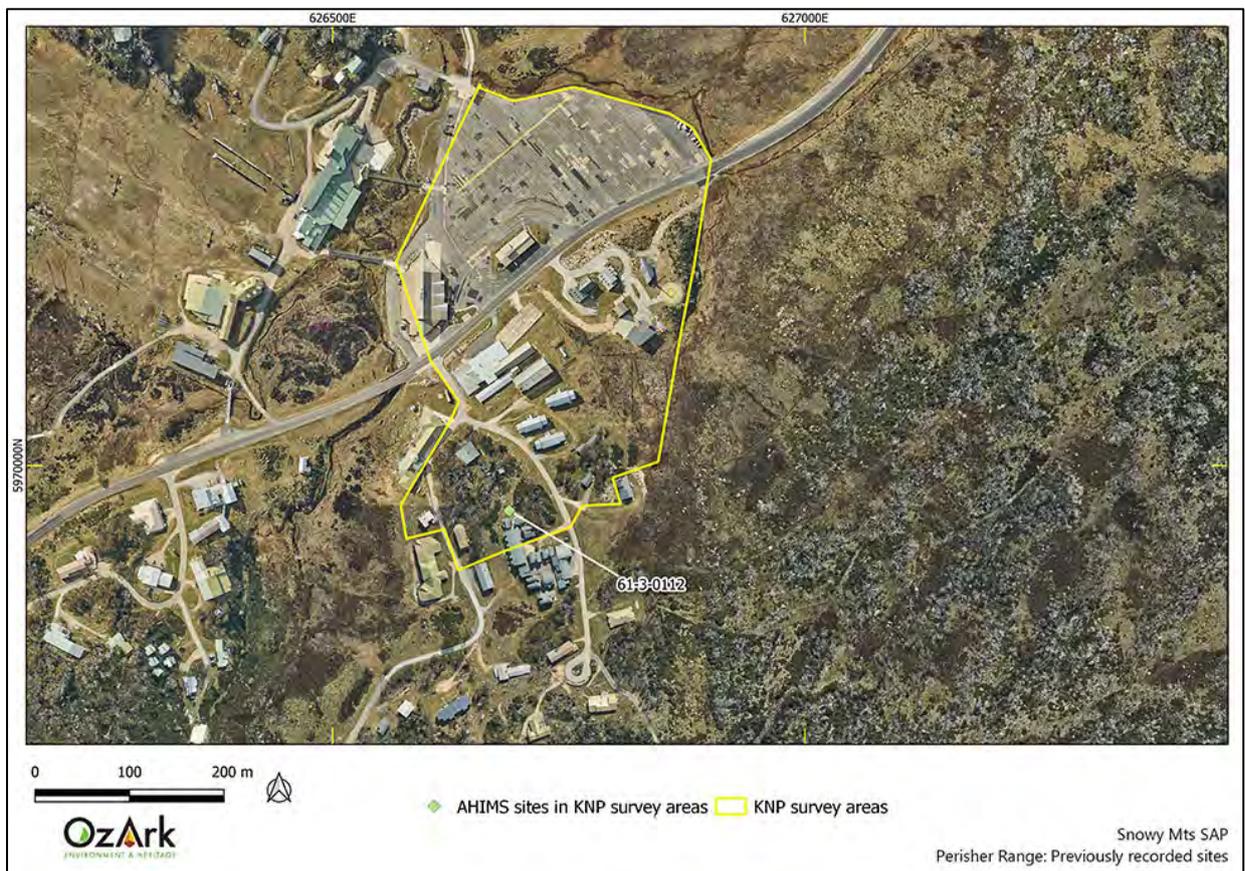


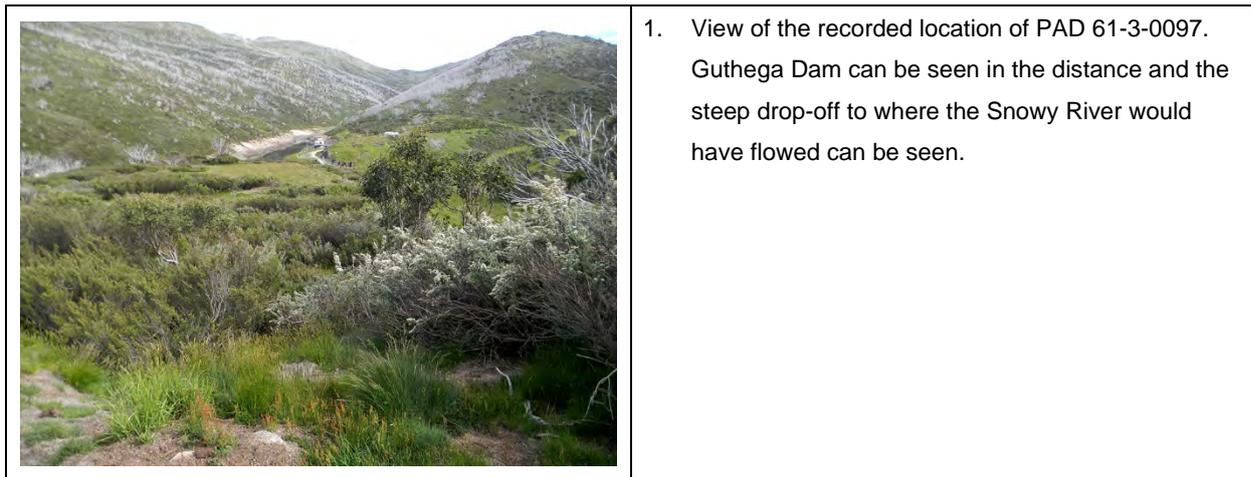
Figure 7-15: Aerial showing the location of 61-3-0112 at the Perisher Range Alpine Resort.



7.6.1.1 Results of the site inspection

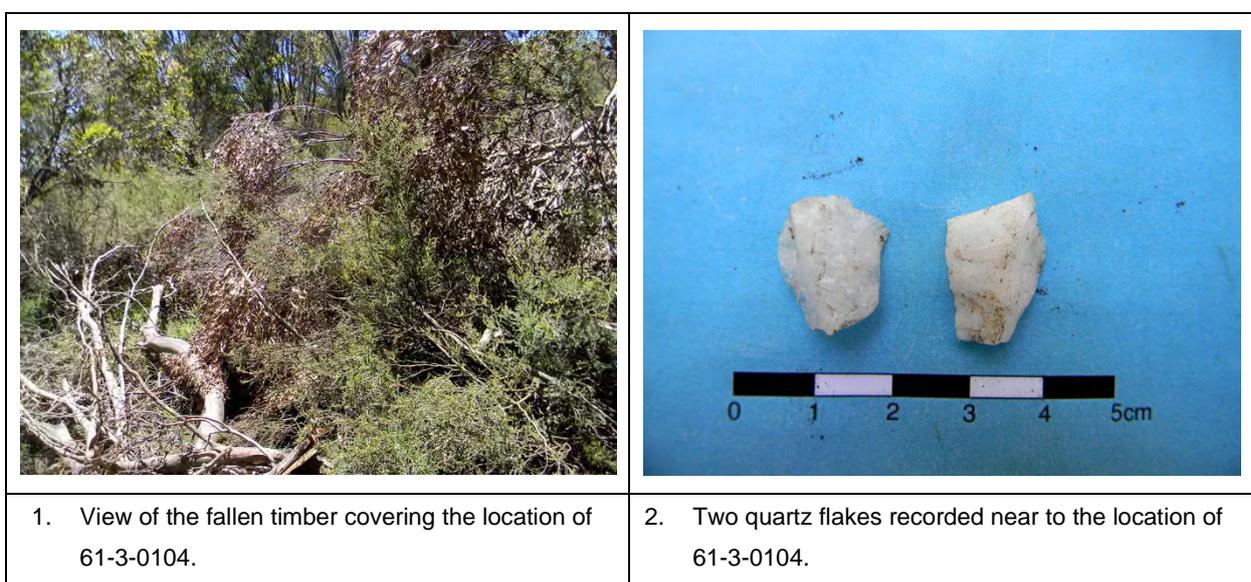
61-3-0097 (PRTL8 - Guthega Dam). The PAD has been recorded in a sloping landform in an area with very low GSV. No surface artefacts were visible and the reasons why the area should be regarded as a PAD were not immediately obvious to the surveyors. Importantly, the slope between where the PAD has been recorded to the Snowy River is very steep and there would have been far more accessible locations nearby (**Figure 7-16**).

Figure 7-16: View of 61-3-0097.



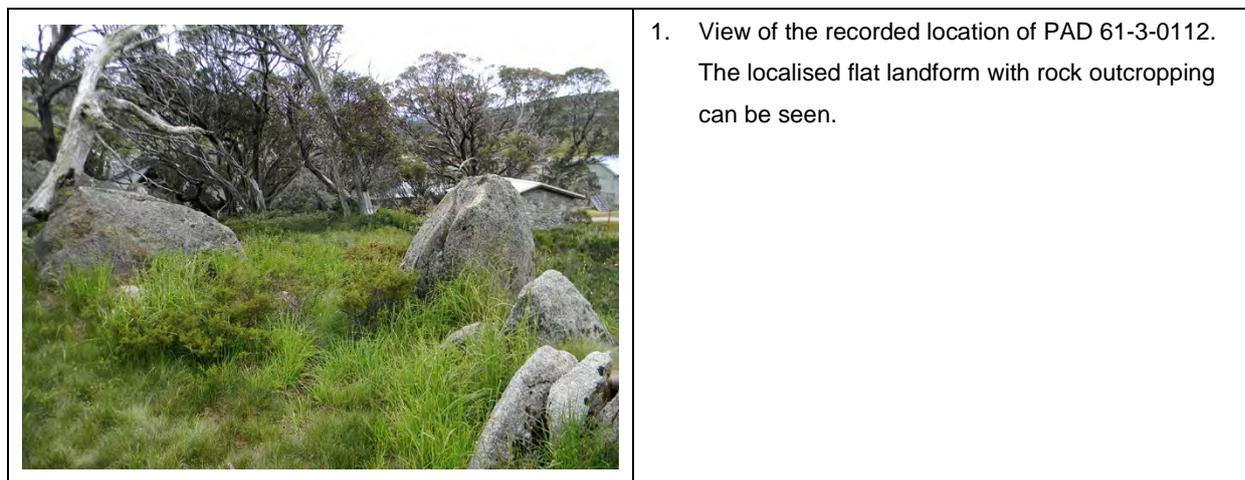
61-6-0104 (Friday Flat 2). This site is located on a bench in a steep slope overlooking the Thredbo River (now a small dam used for snow making storage). The slope is thickly vegetated making movement through the landform difficult. The exact location of the site was not accessible as it was covered with debris from a recent tree fall. However, nearby, some quartz artefacts were noted, and this supports the view that this bench, at some time in the past, must have attracted low density occupation (**Figure 7-17**).

Figure 7-17: View of 61-3-0104.



61-3-0112 (Perisher View PAD 1). The PAD has been recorded in a small, flat area between existing lodges. Rock outcrops dominate the area. No surface artefacts were visible and the reasons why the area should be regarded as a PAD were not immediately obvious to the surveyors. Apart from being an isolated, flat landform above the larger, flat valley floor, there was little to suggest that the area contains archaeological deposits (**Figure 7-18**).

Figure 7-18: View of 61-3-0112.



7.6.2 Jindabyne survey areas

One site is within the Jindabyne survey areas and two sites are in close proximity (other sites are in proximity to the survey areas, but unlike the sites investigated here, they are separated from the survey areas by a road or other obvious barrier).

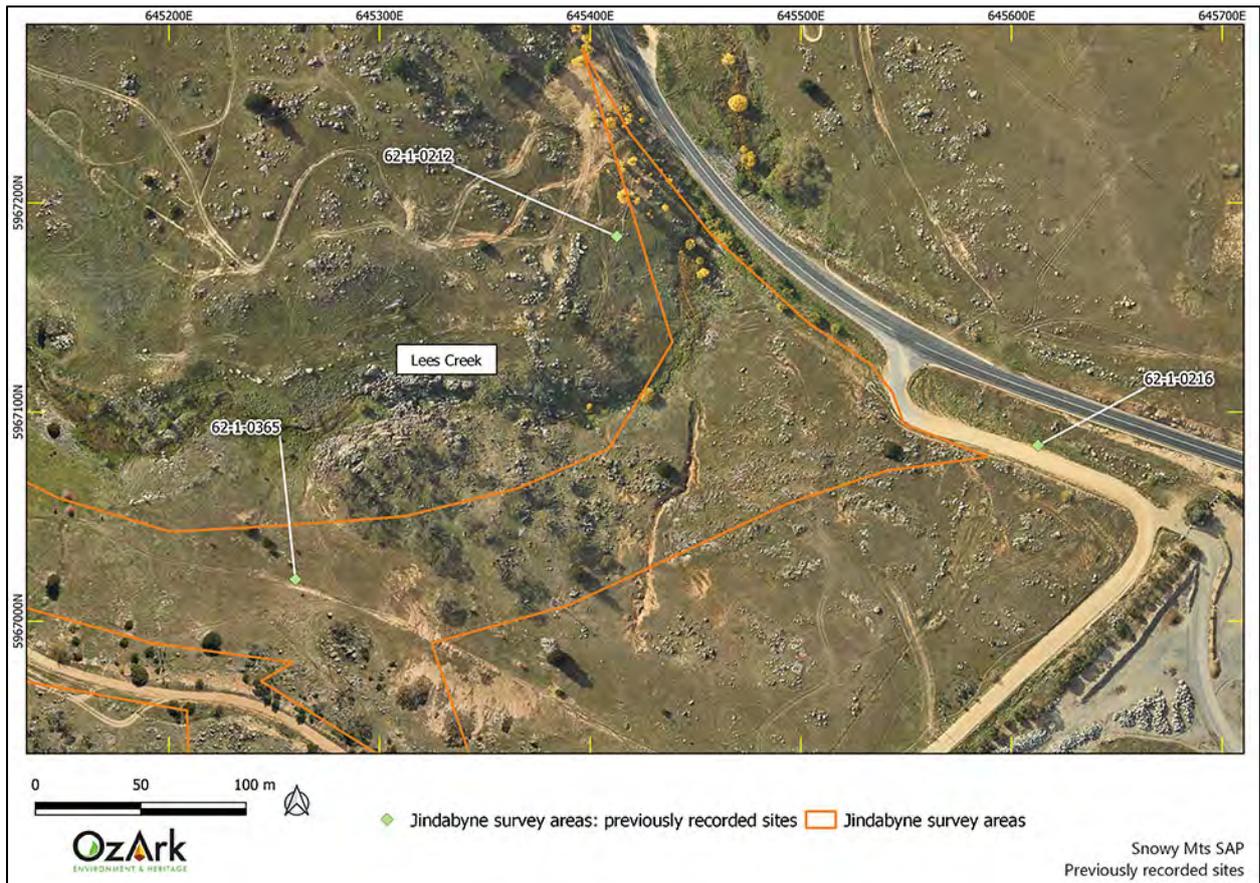
It was noted in **Section 5.3.1** that one site in the Jindabyne survey areas has the wrong coordinates in AHIMS and should be located closer to Thredbo. This site is not discussed further.

These sites are detailed in **Table 7-10** and their location is shown on **Figure 7-19**.

All locations were inspected during the survey and details of each inspection is detailed in **Section 7.6.2.1**.

Table 7-10: Jindabyne survey areas. Previously recorded sites.

AHIMS Id	Site name	Site type	GDA Zone 55 East	GDA Zone 55 North	Within survey area?
62-1-0212	CT C	Artefact	645302	5967218	No
62-1-0216	CT G	Artefact	645663	5967111	No
62-1-0365	HOA1	Artefact	645220	5967088	Yes

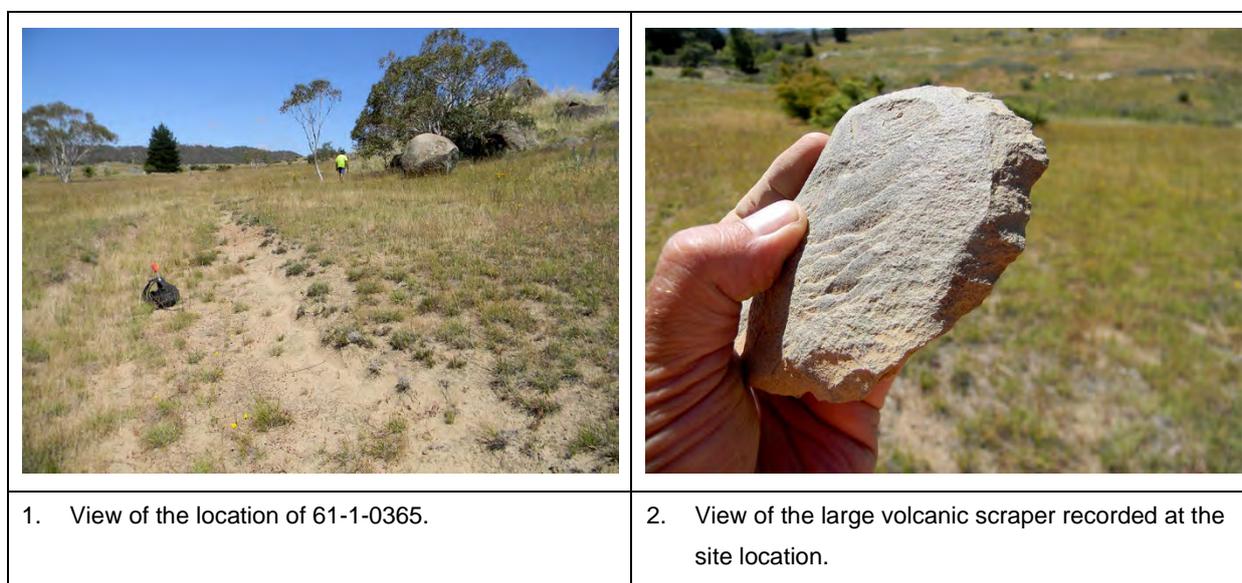
Figure 7-19: Location of previously recorded sites in or near the Jindabyne survey areas.

7.6.2.1 Results of the site inspection

62-1-0212 (CT C) and 62-1-0216 (CT G). Both sites are located just outside of the survey areas and could be harmed by the proposed works unless managed appropriately. Therefore, both locations were inspected to determine the current condition of the sites. In both cases, the sites are located in areas of disturbance, 62-1-0212 from recent contour banking (old sediment control fencing remains in place) and 62-1-0216 from the construction of Kosciusko Road and the road to the Jindabyne waste management centre. 62-1-0212 is located on a moderately steep slope while 62-1-0216 would have been on a spur now cut by Kosciusko Road. No artefacts were observed at either site. It is regarded as unlikely that the artefact recorded at 62-1-0212 remains in place given the steepness of the slope and thick ground cover obscured the ground surface at 62-1-0216. Both sites are in proximity to Lees Creek and in the same general landforms as Lees Creek OS-3 and Lees Creek IF-1. Views of the site locations are shown on **Figure 7-20**.

Figure 7-20: Views of 62-1-0212 and 62-1-0216.**62-1-0365 (HOA1).**

62-1-0365 is the only previously recorded site within the Jindabyne survey areas. The site location is on a farm track that crosses the creek flats associated with Lees Creek. During the site inspection, a large volcanic scraper was recorded. This object measures 128 x 91 x 15 mm and has steep, invasive, unidirectional retouch to the proximal margin (**Figure 7-21**). 62-1-0365 is in the same general landform as Lees Creek OS-1 that was recorded a little further to the east.

Figure 7-21: View of 62-1-0365.**7.7 DISCUSSION OF SURVEY RESULTS**

The predictive model in **Section 6.7** suggested that artefact scatters and isolated finds would be the most common site type recorded, while sites such as scarred trees, grinding grooves and burials could be recorded, but would be rare.

The survey therefore confirms the predictive model in terms of site type as only artefact sites were recorded. Additionally, as predicted, most sites recorded had a low artefact density. While Lees Creek OS-1 recorded a slightly higher artefact density, the site still represents a regionally low artefact density of 0.03 artefacts per square metre (30 artefacts within a 920 m² site).

Within the survey areas, including in the KNP, mature trees suitable to contain cultural scarring were largely absent. At the Jindabyne survey areas, mature trees were non-existent, and all trees were regrowth of various ages. In the KNP, some older trees existed, such as at the Charlotte Pass Alpine Resort, but they were in a distinct minority and none contained evidence of cultural modification.

Other site types such as grinding grooves were not recorded as there were limited areas of drainage landforms in the survey areas. Stone arrangements and burials, had they existed, are likely to have been dispersed during the vegetation clearance and long-term grazing in the Jindabyne survey areas.

Only Lees Creek OS-1 can be used to examine the relationship between site location and landform as all other sites were assessed to be in secondary contexts. In the predictive model, it was suggested that sites would generally not be recorded adjacent to waterways but rather would be located on spurs and crests within reach of water. In this, Lees Creek OS-1 does not agree with the predictive model as it is located on the junction between the basal slopes and creek flats associated with Lees Creek. While slightly elevated above the drainage line, the site is more associated with drainage landforms than neighbouring crest landforms.

As will be discussed further in **Section 8**, the predictive mapping in **Section 6.8** over-estimated the archaeological potential of the survey areas. As this predictive mapping was completed at a desktop level using degree of slope and proximity to water as the major variables, the survey was able to demonstrate that the waterways within the survey areas were largely unsuitable for occupation (being in steep V-shaped valleys) and that gentler gradient landforms mapped in **Section 6.8** as having 'moderate potential' were assessed as 'low potential' landforms following the survey as their inaccessibility to water and thin soils became obvious.

While low GSV has been noted as a major constraint to the survey, there is confidence that any significant site within the survey areas would have been recorded. While GSV in the KNP survey areas was often non-existent, for example, the lowest GSV was on slopes where sites would not be expected. In the Jindabyne survey areas, while GSV was hindered by ground covers, there were also frequent views of the ground surface to enable an adequate assessment to be undertaken. Therefore, in conclusion, the lack of GSV was not seen as a major inhibitor to the efficacy of the survey.

8 MAPPING ABORIGINAL CULTURAL HERITAGE POTENTIAL

A major aim of this investigation was to map the ACH potential of the survey areas.

Prior to the survey, predictive modelling was developed that mapped the archaeological potential survey areas (**Section 6.8**) and this was tested during the survey. The mapping that follows supersedes that presented in **Section 6.8** as it has been informed by pedestrian survey.

It is noted that there are no identified intangible heritage values relating to specific areas within the survey areas (**Appendix 3**), however, the entire landscape is of spiritual, aesthetic, and historic value to the Aboriginal community. While the overarching cultural values are recognised, the following mapping is reliant on the scientific values assessment informed by the survey.

The landforms discussed here are within the defined survey areas (**Section 1.4**). Prior to finalisation of the Snowy Mountains Special Activation Precinct Master Plan, further site investigations and surveys will be undertaken to include additional areas within the now-defined Sub-Precincts or the Alpine Precinct in the Special Activation Precinct.

8.1 UNDERSTANDING THE CATEGORISATIONS

The following mapping uses four categories to express the archaeological potential of the survey areas. These are:

- **High potential.** Following the survey, it was determined that the only landforms designated as having 'high potential' are either those where sites have been previously recorded or landforms that are flat, close to water, and close to known sites. There are limited areas of 'high potential' within the survey areas although this categorisation suggests that further Aboriginal objects are likely
- **Moderate potential.** Landforms with a gentle gradient either close to a waterway or along an elevated landform such as a spur overlooking a waterway. There are generally limited areas of 'moderate potential' within the survey areas although this categorisation suggests that further Aboriginal objects are possible
- **Low potential.** Generally, consist of sloping landforms or elevated landforms distant to water. As a result of the survey, it was determined that these landforms are unlikely to contain significant sites, although there is a low potential for low-density artefact scatters or isolated finds to be present
- **Disturbed land.** This includes landforms that have been modified in a clear and observable manner either through earthworks or through building/car park construction. As per the *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW*, areas classified as 'disturbed land' do not require further assessment. Aboriginal objects, however, may still be present in 'disturbed lands' and any chance finds should be managed by an unanticipated finds protocol.

It is noted that no subsurface testing was undertaken to inform these categorisations and these categories may change if test excavation at any area reveals significant subsurface archaeological deposits.

A single example will suffice to illustrate the dangers of interpreting the results from surface manifestations alone. Site 62-1-0286 (Kunama Ridge 2) at East Jindabyne (and outside of the survey areas) was originally recorded in 2005 by Patricia Saunders as an artefact scatter consisting of two areas of exposure with eight, and two artefacts respectively. Saunders determined that the area between the two exposures was likely to contain PAD. The later survey conducted by Biosis (2017) could not relocate the artefacts recorded by Saunders in 2005. The Biosis survey did, however, identify that the crest landform located immediately to the south of the PAD area was likely to contain PAD. Subsequent test excavations at site 62-1-0286 and the adjacent crest area undertaken by Biosis, identified a moderate to high density subsurface archaeological deposit within the crest landform unit. A total 23 test excavation units were excavated with 165 artefacts identified within 17 of the test excavation units. The presence of three relatively intact knapping floors identified in three different test excavation units also indicated to Biosis that the deposit has been subject to minimal ground disturbance.

Later in 2018, salvage excavation took place at site 62-1-0286 across four open areas and 12 mechanical excavation areas (Biosis 2019). A total of 4,925 Aboriginal artefacts were recorded from approximately 102 square metres across site 62-1-0286 as part of the salvage excavations with a resulting average artefact density across the site 62-1-0286 of 43.97 artefacts per square metre.

This one example emphasises that the low-density surface scatter initially recorded did not suggest the results gained from the subsurface investigations and illustrates that the ACH potential presented here could be drastically altered if test excavation were to take place.

8.2 KNP SURVEY AREAS

The KNP survey areas generally have low archaeological potential as they are located within landforms with moderate to steep slopes. Those areas that are flatter have generally been previously disturbed by development. Some small areas, particularly adjacent to the Thredbo River have moderate archaeological potential, and small areas at the Thredbo Alpine Resort, Perisher Range Alpine Resort and the Guthega Alpine Resort have high potential due to the previous recording of a site. Although GSV was very low in the KNP survey areas (often 0% in areas away from tracks and paths), the landform potential could be determined by its topographical features and its association with water.

When compared to the predictive mapping presented in **Section 6.8**, the archaeological potential of the survey areas has been lowered following survey. In particular this is due to the fact that the slopes were steeper than predicted and areas suitable for camping were more infrequent. Where

flat land does exist, such as the creek flats adjacent to the Thredbo River at the Thredbo Rangers Station, the potential was lowered from 'high' to 'moderate' as the survey demonstrated that this landform is flood prone and a poor preserver of archaeological deposits.

No areas were upgraded following the survey as no additional sites were recorded and no landforms were identified as having archaeological potential that could not be identified at a desktop level.

The maps showing the determined archaeological potential at each of the KNP survey areas are shown on **Figure 8-1** to **Figure 8-7**.

Figure 8-1: Thredbo Alpine Resort. ACH potential.

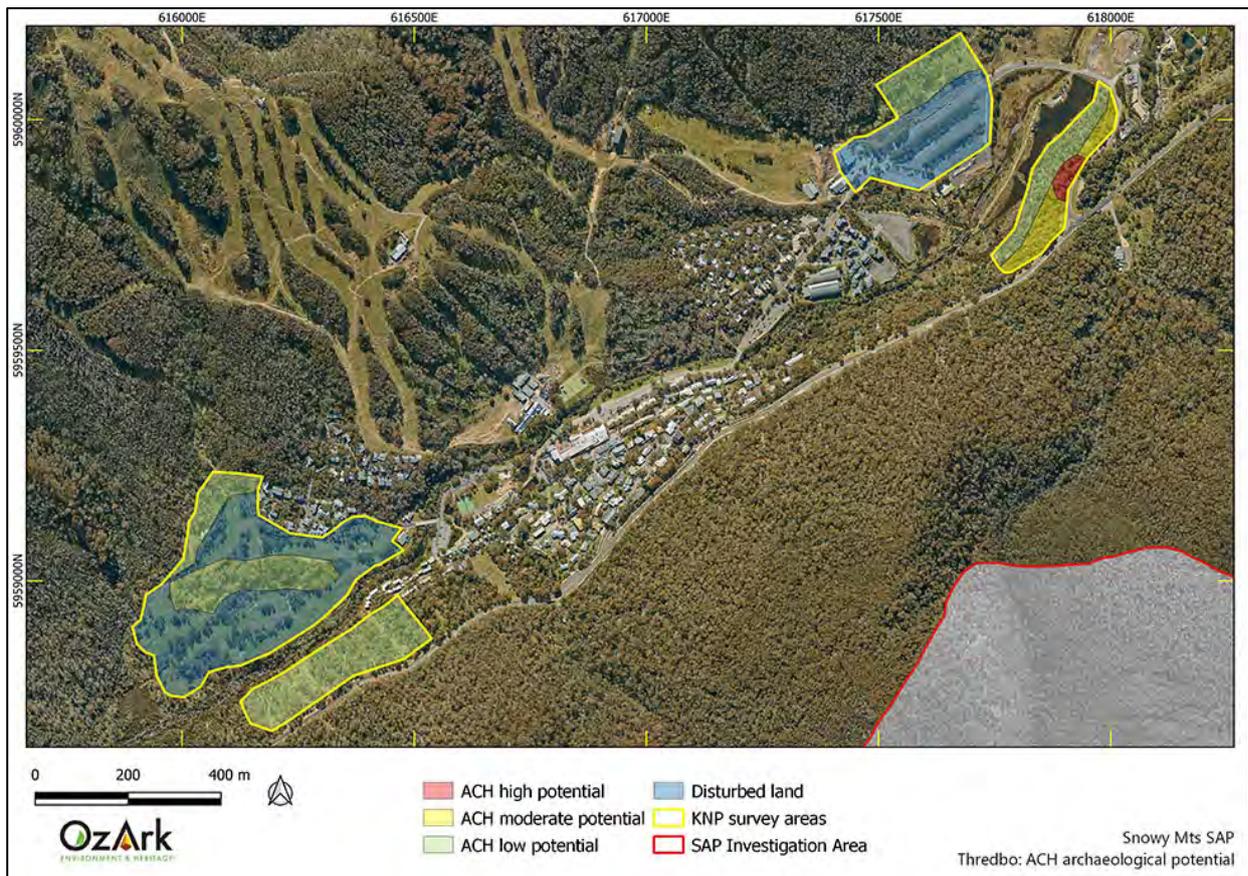


Figure 8-2: Thredbo Rangers Station. ACH potential.

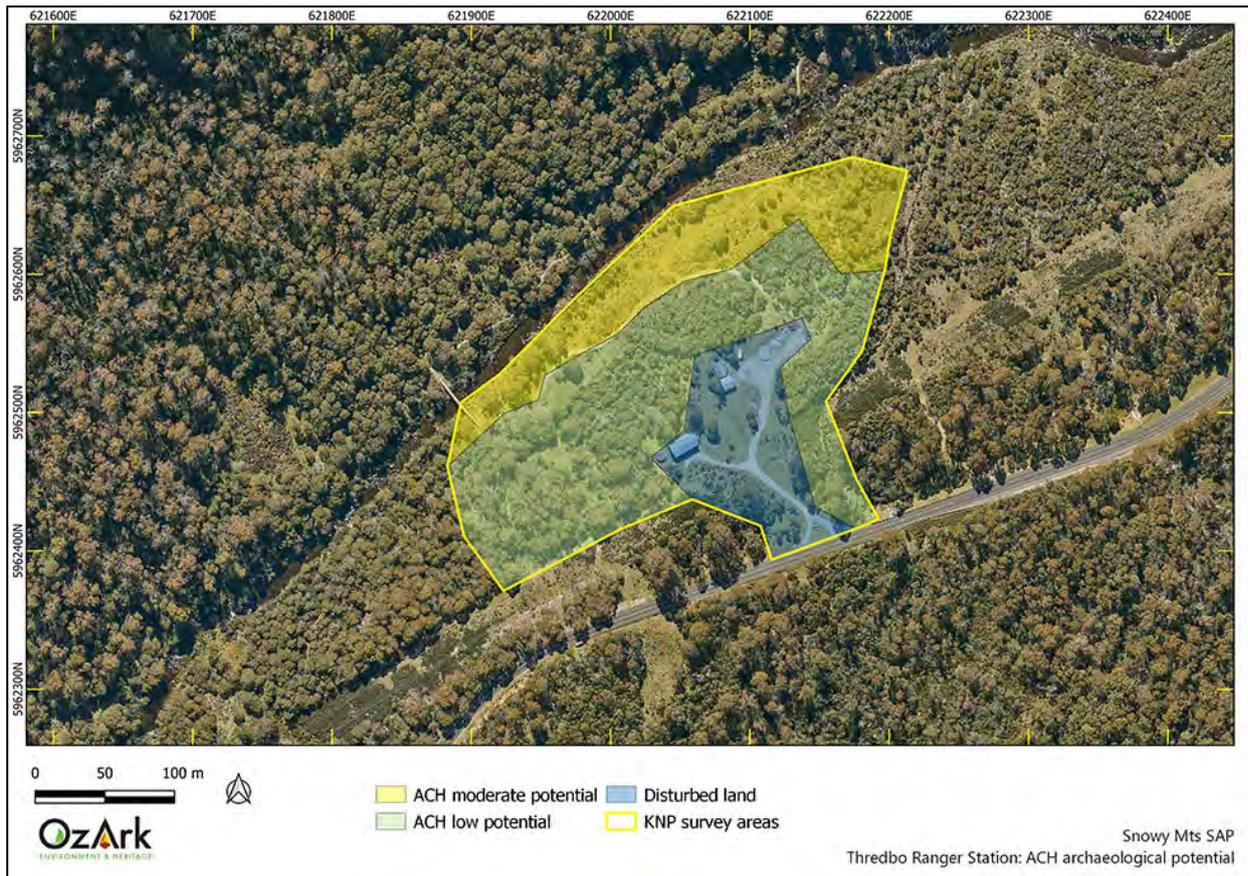


Figure 8-3: Bullocks Flat. ACH potential.



Figure 8-4: Island Bend. ACH potential.

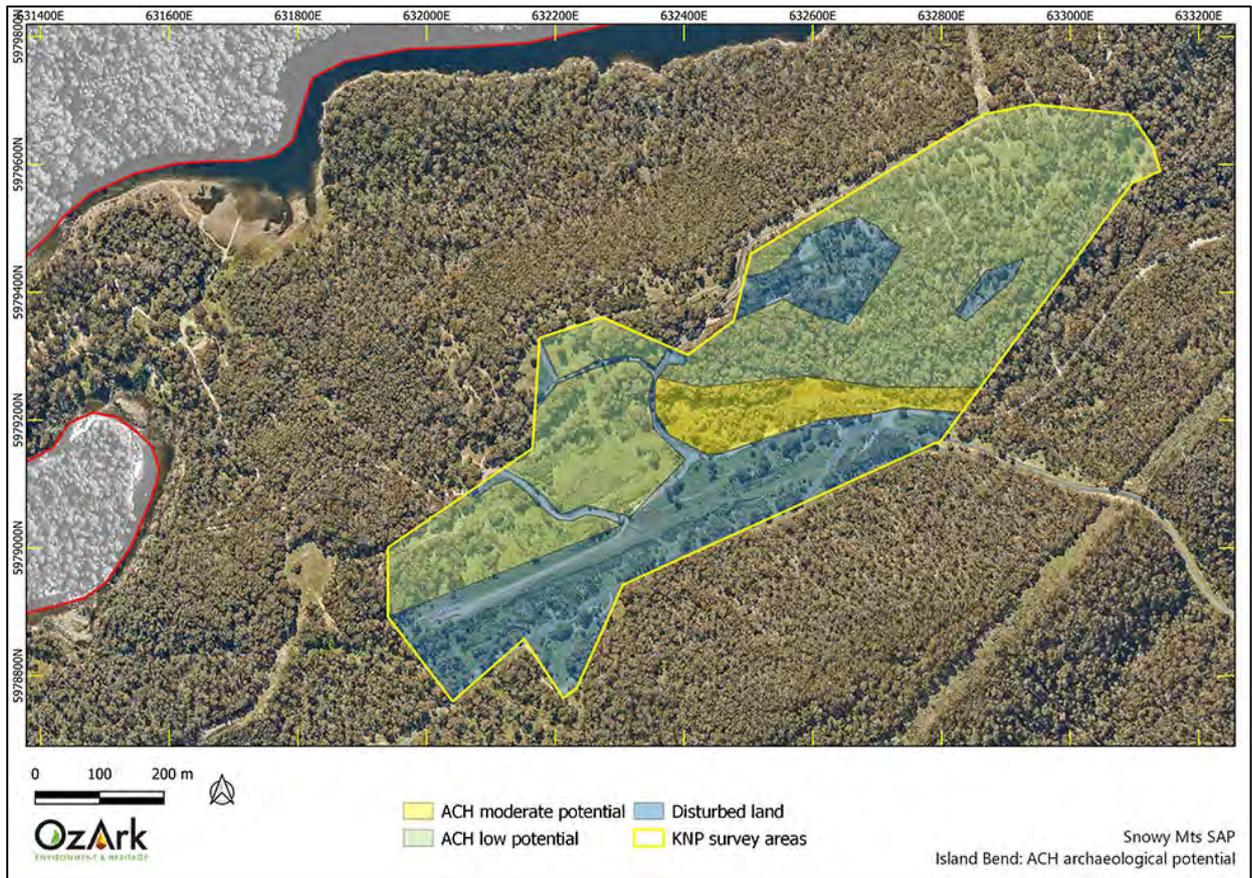


Figure 8-5: Guthega Alpine Resort. ACH potential.

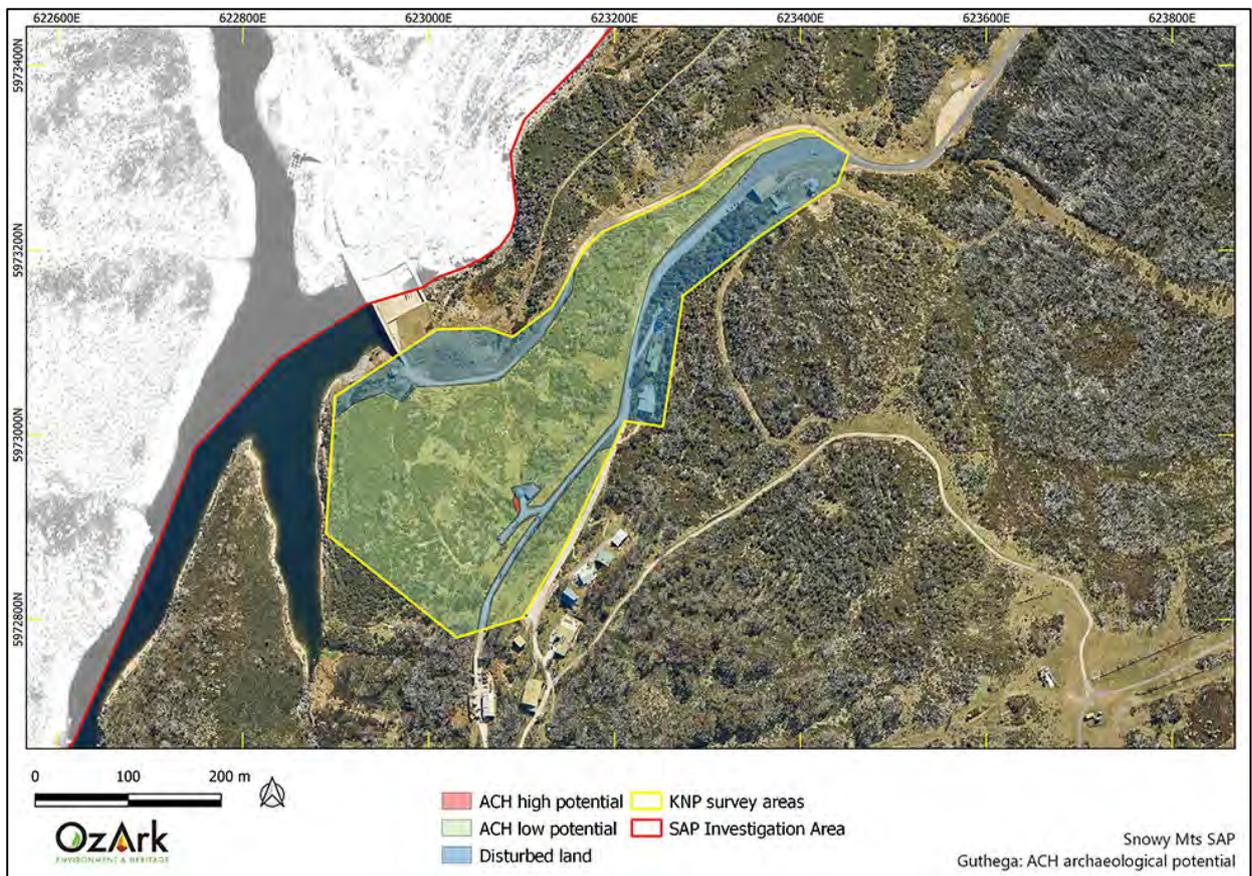


Figure 8-6: Charlotte Pass Alpine Resort. ACH potential.

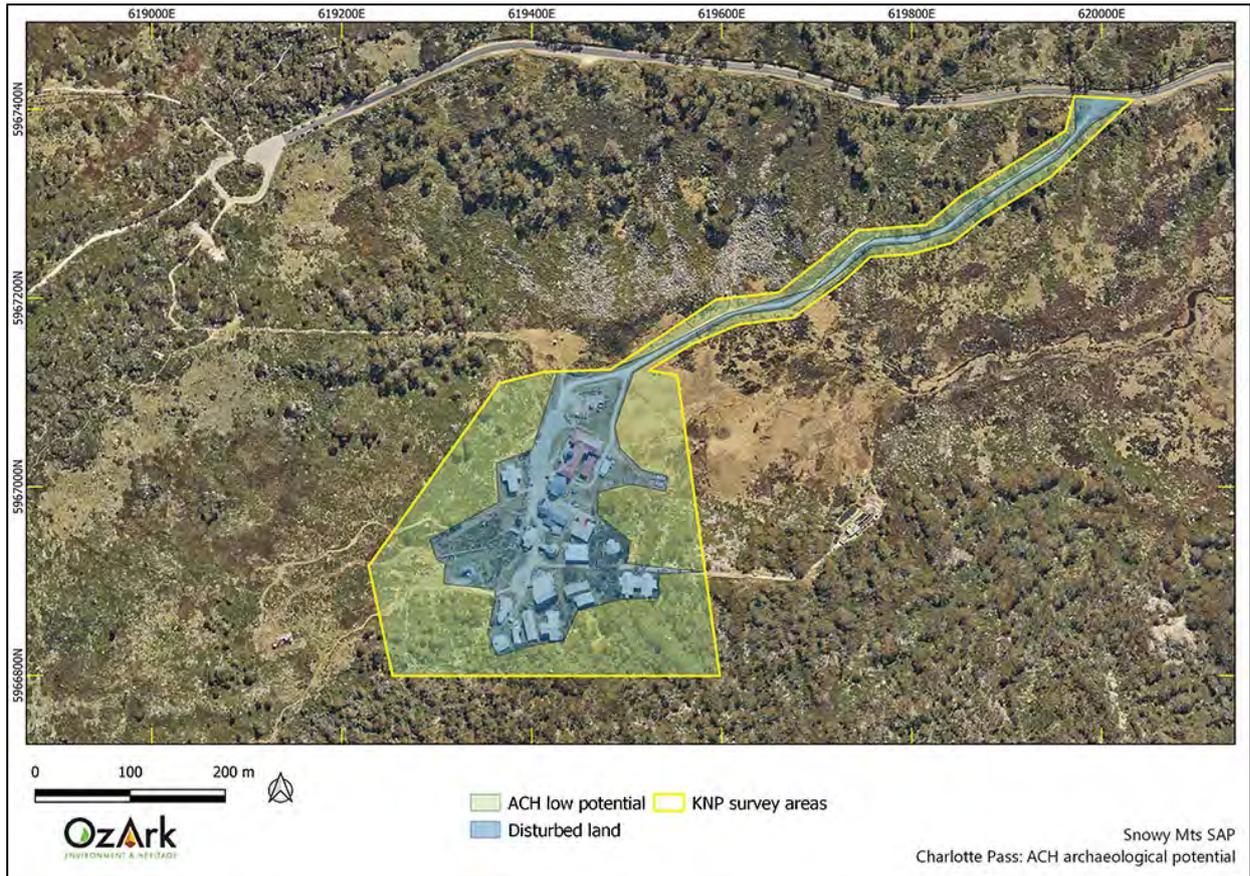
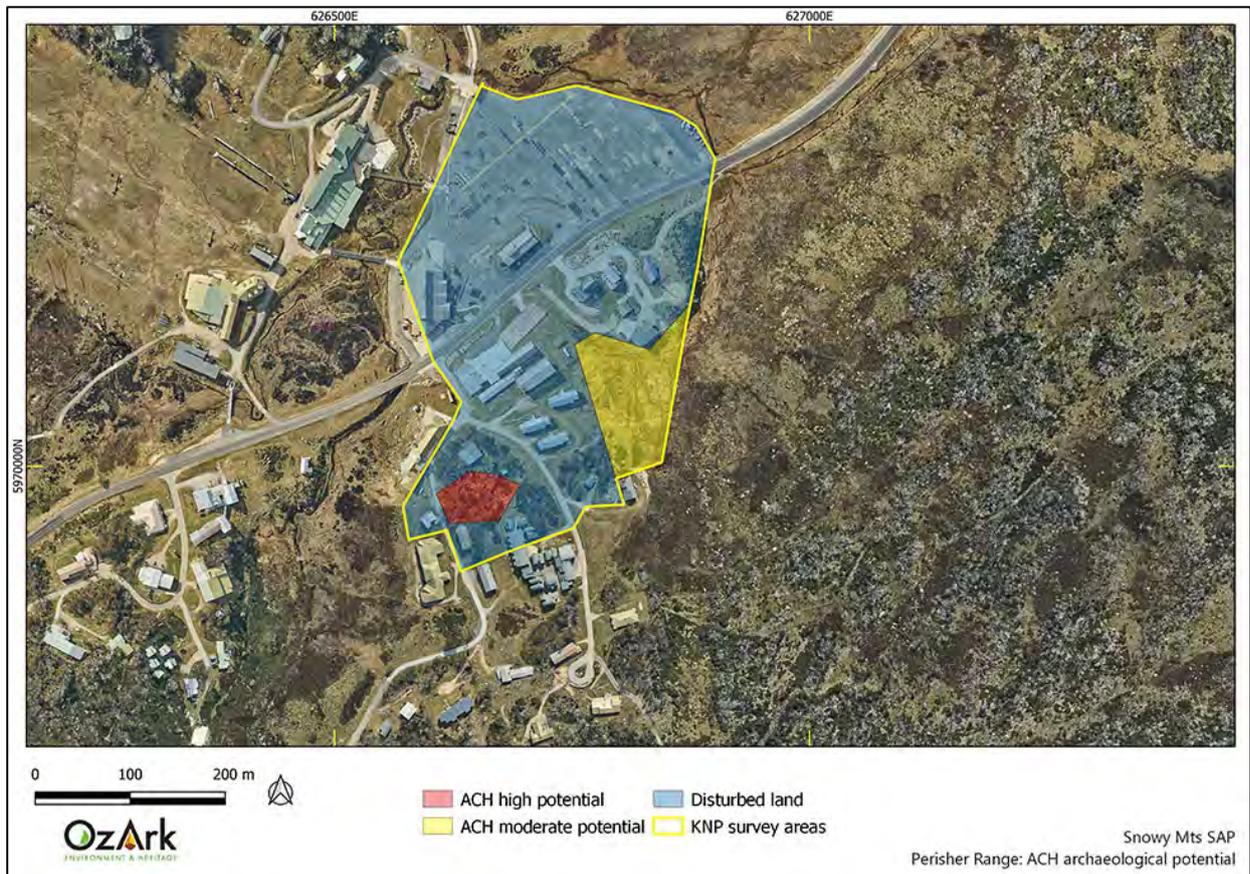


Figure 8-7: Perisher Range Alpine Resort. ACH potential.



8.3 JINDABYNE SURVEY AREAS

As was noted with regard to the KNP survey areas, the effect of undertaking survey caused a general lowering of the archaeological potential at the Jindabyne survey areas.

When compared to the predictive mapping presented in **Section 6.8**, there are fewer areas of 'high potential' as survey demonstrated that much of Lees Creek is either disturbed, or in a narrow V-shaped valley without suitable camping areas. The only exception to this trend was the area around Lees Creek in the east of the Jindabyne survey area (**Figure 8-8** and **Figure 8-9**) where the area of 'high potential' has been expanded due to the recording of additional sites during the survey.

Elsewhere, however, the steep slopes, thin soils and distance to water meant that areas mapped at the predictive stage as having 'moderate potential' have been lowered to 'low potential' following survey.

The precautionary principle has been applied to those areas mapped as having 'moderate potential' in **Figure 8-8** to **Figure 8-10** as many of these areas display only marginally better characteristics (normally flatter land) when compared to 'low potential' landforms.

The survey areas within the town of Jindabyne display high levels of modification and most were classed as 'disturbed land'. However, at a few locations, there are unused blocks of land included in the survey areas. While there were no recordings of Aboriginal objects in these areas during the survey, they have been classed as having low potential as they display less landform modification when compared to neighbouring areas.

In summary, the Jindabyne survey areas contain sizeable areas 'low potential' landforms due to the steep topography and lack of water sources.

Figure 8-8: Jindabyne. ACH potential.

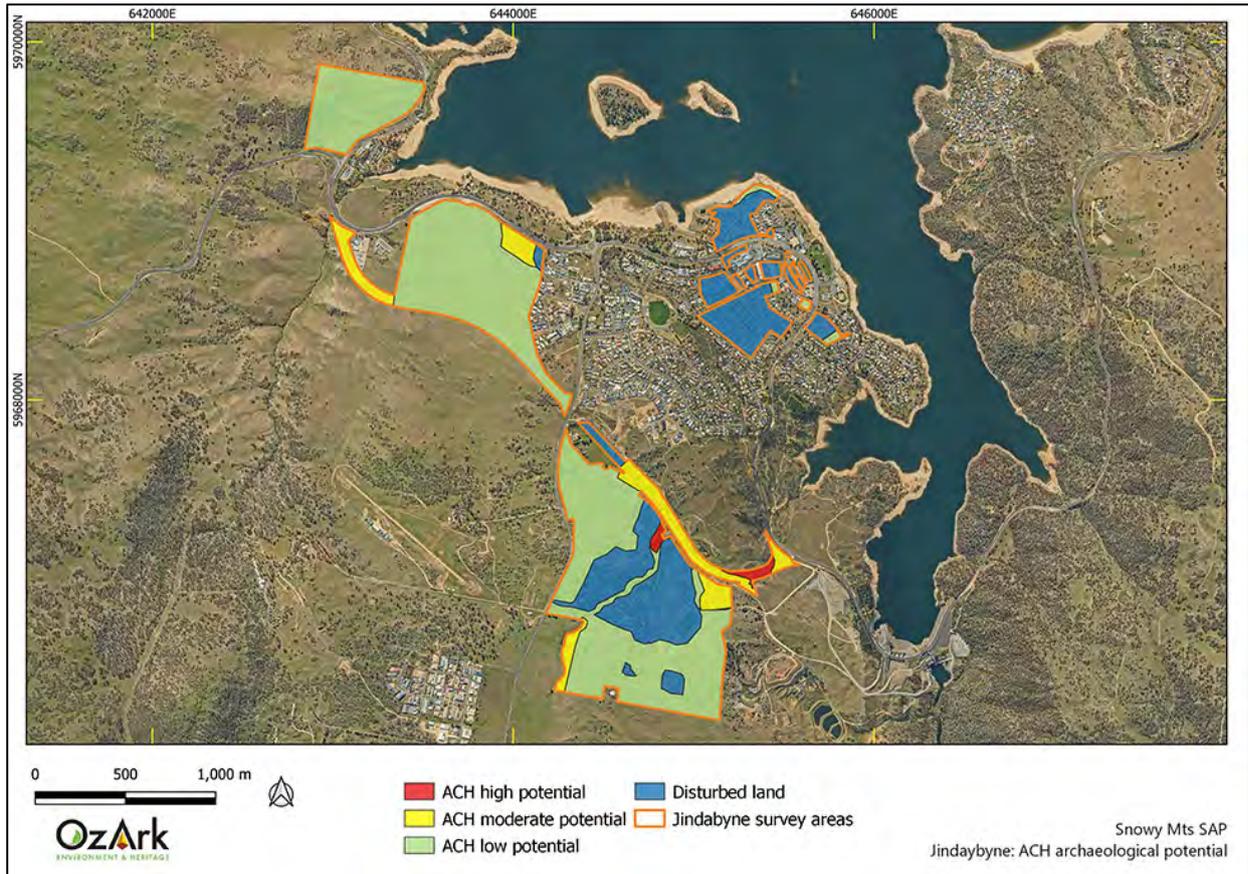


Figure 8-9: Jindabyne (eastern portions). ACH potential.

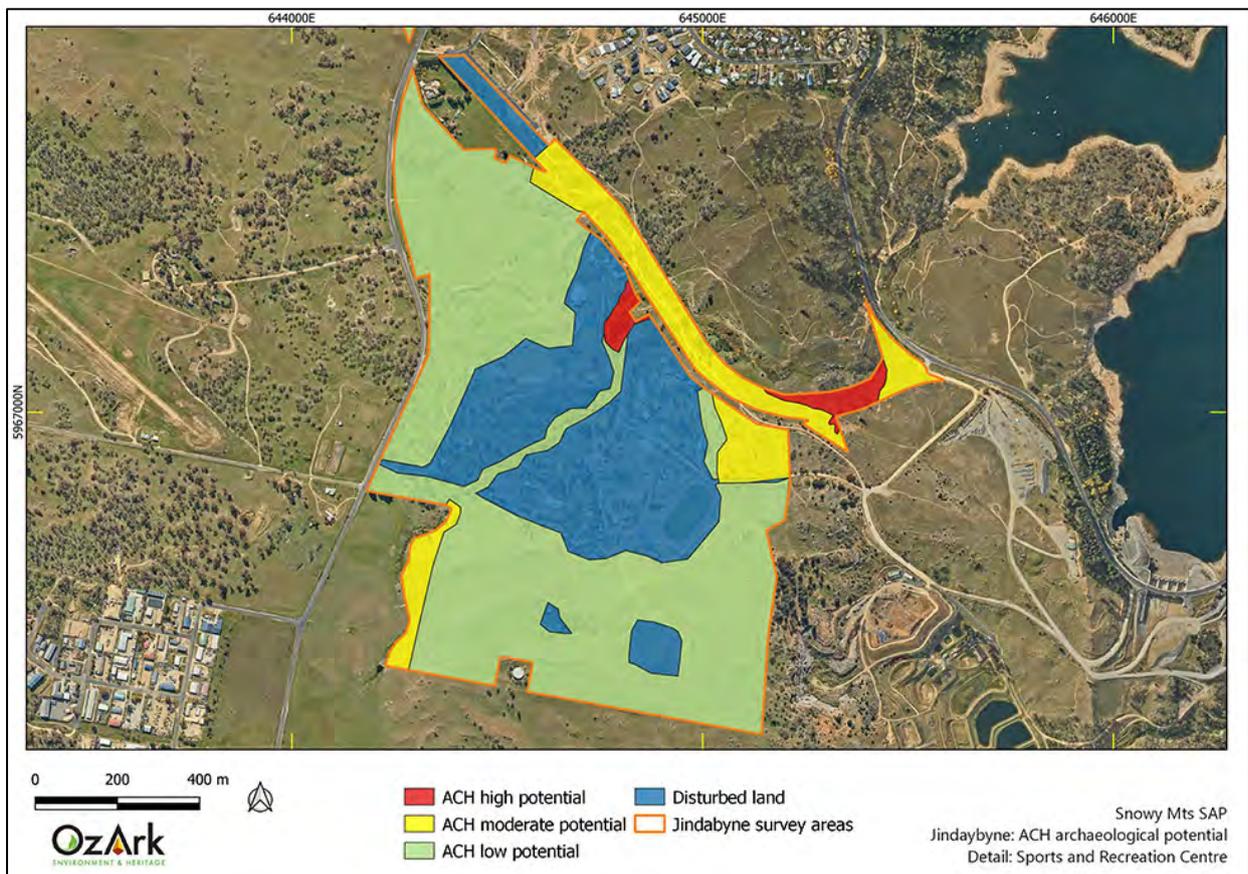


Figure 8-10: Jindabyne (western portions). ACH potential.



9 SIGNIFICANCE AND IMPACT ASSESSMENT

9.1 IDENTIFYING CULTURAL SIGNIFICANCE

The concept of cultural significance is used in Australian heritage practice and legislation to encompass all of the cultural values and meanings that might be recognised in a place. The *Burra Charter's* definition of cultural significance is broad and encompasses places that are significant to Indigenous cultures (Burra Charter 2013).

The *Burra Charter* definition of 'place' is also broad and encompasses Indigenous places of cultural significance. 'Place' includes locations that embody spiritual value (such as Dreaming places, sacred landscapes, and stone arrangements), social and historical value (such as massacre sites), as well as scientific value (such as archaeological sites). In fact, one place may be all of these things or may embody all of these values at the same time.

In some cases, the find-spot of a single artefact may constitute a 'place'. Equally, a suite of related locations may together comprise a single 'place', such as the many individual elements that make up a Songline. These more complex places are sometimes called a cultural landscape or cultural route.

The Guide (OEH 2011: 8–9) notes that cultural significance is comprised of an assessment of social values, scientific values, aesthetic values, and historic values. These values are described as:

Social or cultural value

Social or cultural value refers to the spiritual, traditional, historical, or contemporary associations and attachments the place or area has for Aboriginal people. Social or cultural value is how people express their connection with a place and the meaning that place has for them.

Places of social or cultural value have associations with contemporary community identity. These places can have associations with tragic or warmly remembered experiences, periods, or events. Communities can experience a sense of loss should a place of social or cultural value be damaged or destroyed.

There is not always consensus about a place's social or cultural value. Because people experience places and events differently, expressions of social or cultural value do vary and, in some instances, will be in direct conflict. When identifying values, it is not necessary to agree with or acknowledge the validity of each other's values, but it is necessary to document the range of values identified.

Social or cultural value can only be identified through consultation with Aboriginal people. This could involve a range of methodologies, such as cultural mapping, oral histories, archival

documentation, and specific information provided by Aboriginal people specifically for the investigation.

Scientific (archaeological) value

This refers to the importance of a landscape, area, place or object because of its rarity, representativeness, and the extent to which it may contribute to further understanding and information (Burra Charter 2013).

Information about scientific values will be gathered through any archaeological investigation undertaken. Archaeological investigations must be carried out according to Heritage NSW's Code of Practice (DECCW 2010).

Often scientific values are informed by social values that allow a contemporary understanding of the archaeological data to be understood.

Aesthetic value

This refers to the sensory, scenic, architectural, and creative aspects of the place. It is often closely linked with the social values. It may consider form, scale, colour, texture and material of the fabric or landscape, and the smell and sounds associated with the place and its use (Burra Charter 2013).

Historic value

Historic value refers to the associations of a place with a historically important person, event, phase, or activity in an Aboriginal community. Historic places do not always have physical evidence of their historical importance (such as structures, planted vegetation or landscape modifications). They may have 'shared' historic values with other (non-Aboriginal) communities.

9.2 STATEMENT OF HERITAGE SIGNIFICANCE

The intangible Aboriginal cultural values across the wider Snowy Mountain SAP identified during the cultural values assessment (**Appendix 3**) relate to a number of important places and themes associated with non-archaeological cultural values. These places are mainly within the KNP and relate to spiritual and ceremonial connections across the broader landscape that may encompass vast areas of culturally significant geographical features.

There may be places with intangible cultural significance within the survey areas, although no specific locations have so far been identified by the Aboriginal community.

The scientific value of the SAP investigation Area is high, although much of this area remains unassessed. The SAP Investigation Area, including high country as well as lower elevations around Jindabyne, has considerable potential to provide further information on the traditional Aboriginal use of Australian alpine regions.

Within the survey areas, the scientific values are lower as the survey areas are primarily confined either to areas previously developed, or areas away from optimal occupation locations such as along the region's major waterways. In relation to identifying areas where future activity could take place while conserving cultural values, the primary development constraint identified during the cultural values assessment relates to archaeological values which are managed through the existing statutory process under the NPW Act.

Apart from the general understanding of the aesthetic qualities of the SAP Investigation Area, particularly in the KNP, there are no known places with identified aesthetic values within the survey areas. The only exception to this was the Thredbo River and adjacent creek flats at the Thredbo Ranger Station. At this location, the Aboriginal representatives accompanying the survey noted the aesthetic qualities of the area including the sound of the running water.

There is considerable historic value in the SAP Investigation Area, both pre- and post-contact (for example, Young 2020). This includes the routes and camps used by Aboriginal people before their movements to and from the mountains ceased in 1880, as well as historic events such the shooting and burial of the Aboriginal shearer Boney Jack who was unarmed when shot dead from his horse in 1875 by a Mr Larkin from Cooma outside the Leesville Hotel (built 1860 and located just outside of the survey area). This shared history is important in the context to the SAP aspirations.

9.3 ASSESSED SIGNIFICANCE OF THE RECORDED SITES

Social or cultural value: The four recorded sites are assessed as having high cultural values as the Aboriginal objects at these sites are a tangible link to the ancestors of the Aboriginal community and their past occupation and use of this Country.

Scientific (archaeological) value: During the survey two low-density artefact scatters, one medium-density artefact scatter and one isolated find were recorded. All sites contained artefacts that are representative of other sites that have been investigated in the region and most have been disturbed by erosion. This lessens their ability to enhance their research potential and inform the wider community about the type and distribution of Aboriginal sites in the district. As such Lees Creek OS-2, Lees Creek OS-3, and Lees Creek IF-1 have been assessed as having low scientific values. While it was assessed that it is unlikely that Lees Creek OS-1 will contain subsurface deposits, the slightly higher artefact density indicates that this site could contribute a little more to our knowledge concerning past Aboriginal use of this area. Therefore, this site has been assessed as having low–moderate scientific values.

Aesthetic value: With regard to the recorded sites, none are obvious in the landscape and all are difficult for the layperson to appreciate. Therefore, all sites are assessed as having low aesthetic values.

Historic value: None of the sites have with identified historic values.

In summary, the recorded sites are important to the Aboriginal community but have a limited ability to add further information to our understanding of past Aboriginal use of the area or to be used to demonstrate to the layperson the nature of archaeological sites in the area. **Table 9-1** summarises the Aboriginal cultural heritage values of the recorded sites.

Table 9-1: Aboriginal cultural heritage values of sites recorded during the survey.

AHIMS Id	Site name	Cultural value	Scientific value	Aesthetic value	Historic value
62-1-0381	Lees Creek OS-1	High	Low–moderate	Low	None
62-1-0382	Lees Creek OS-2	High	Low	Low	None
62-1-0384	Lees Creek OS-3	High	Low	Low	None
62-1-0383	Lees Creek IF-1	High	Low	Low	None

9.4 LIKELY IMPACTS TO ABORIGINAL HERITAGE FROM THE SNOWY MOUNTAINS SAP

At this stage of the process, no precise impacts are known. Therefore, it is not possible to assess the likely harm that will arise from future developments in the survey areas.

9.5 AVOIDING AND MINIMISING HARM

9.5.1 Conserving significant Aboriginal cultural heritage

An object of the NPW Act is the '*conservation of objects places and features... of cultural value within the landscape, including... places, objects and features of significance to Aboriginal people*' (s.2A(1(b)(i)).

As heritage professionals, OzArk, strives for good conservation outcomes. In particular, OzArk is primarily concerned with the conservation and protection of Aboriginal cultural heritage that is of significance to Aboriginal people.

Two primary objectives when managing harm to an Aboriginal object are:

- Impacts to significant Aboriginal objects and places should always be avoided wherever possible
- Where impacts to Aboriginal objects and places cannot be avoided, proposals should be amended so as to reduce the extent and severity of impacts to significant Aboriginal objects and places through the use of reasonable and feasible measures.

9.5.2 Opportunities to conserve Aboriginal cultural heritage values

9.5.2.1 *Ecologically sustainable development principles*

Ecologically sustainable development principles (ESD) (defined in s.6 of the *Protection of the Environment Administration Act 1991*) requires the integration of economic and environmental considerations (including cultural heritage) in the decision-making process. In regard to Aboriginal

cultural heritage, ESD can be achieved by applying the principle of intergenerational equity and the precautionary principle.

9.5.2.2 Intergenerational equity

Intergenerational equity is the principle whereby the present generation should ensure the health, diversity, and productivity of the environment for the benefit of future generations.

In terms of Aboriginal heritage, intergenerational equity can be considered in terms of the cumulative impacts to Aboriginal objects and places in a region. If few Aboriginal objects and places remain in a region (for example, because of impacts under previous permits), fewer opportunities remain for future generations of Aboriginal people to enjoy the cultural benefits of those Aboriginal objects and places.

Information about the integrity, rarity or representativeness of the Aboriginal objects and places proposed to be impacted, and how they illustrate the occupation and use of land by Aboriginal people across the region, will be relevant to the consideration of intergenerational equity and the understanding of the cumulative impacts of the proposal.

Where there is uncertainty, the precautionary principle should also be followed.

9.5.2.3 The precautionary principle

The precautionary principle states that if there are threats of serious or irreversible environmental damage, lack of full scientific certainty should not be used as a reason for postponing cost-effective measures to prevent environmental degradation.

In relation to Aboriginal cultural heritage values, the precautionary principle should be guided by:

- The proposal involves a risk of serious or irreversible damage to Aboriginal objects or places or to the value of those objects or places
- There is uncertainty about the Aboriginal cultural heritage values or scientific or archaeological values, including in relation to the integrity, rarity or representativeness of the Aboriginal objects or places proposed to be impacted.

9.5.2.4 Principle of Integration

The Plan of Implementation of the World Summit on Sustainable Development held in Johannesburg, 2002, noted the need to “*promote the integration of the three components of sustainable development- economic development, social development and environmental protection- as interdependent and mutually reinforcing pillars*”.

The principle of integration ensures mutual respect and reciprocity between economic and environmental considerations:

- Environmental considerations are to be integrated into economic and other development plans, programs, and projects

- Development needs are to be taken into account in applying environmental objectives.

9.5.2.5 *Applicability to the Snowy Mountains SAP*

For a proposal of this scale, there is a very low impact to Aboriginal cultural heritage values as very few Aboriginal sites were recorded, and no intangible heritage values have been identified within the survey areas. As has been previously noted, this statement is based on surface survey only and the undertaking of test excavation may alter the potential impact to Aboriginal cultural heritage values. However, at this stage of the investigation, the results of the surface survey indicate that significant Aboriginal cultural heritage values will not be harmed within the survey areas.

Table 9-2 examines the application of ESD principles to the Snowy Mountains SAP.

Table 9-2: Application of ESD principles to the Snowy Mountains SAP.

ESD principle	Response
Avoiding and minimising harm	Section 10.2 sets out mechanisms by which to avoid and minimise harm. Very few Aboriginal sites were recorded during the survey, so site avoidance may be possible.
The integration principle	The Snowy Mountains SAP Master Plan presents a strong case for the broader environmental benefits arising from environmentally responsible development. The environmental consequences of future development will be further assessed when those impacts are known.
The precautionary principle	The Snowy Mountains SAP heritage investigation has followed the precautionary principle through undertaking a robust Aboriginal cultural heritage assessment to ensure that harm to Aboriginal objects and values is minimised. The survey adopted a precautionary principle when it came to describing and assessing landforms within the survey areas.
The intergenerational equity principle	It is assessed at this stage, and without undertaking test excavation, that the Snowy Mountains SAP will not harm significant Aboriginal cultural heritage values and that there will be a manageable diminution of intergenerational equity should the sites recorded here be harmed.

10 MANAGEMENT OF ABORIGINAL CULTURAL HERITAGE VALUES

10.1 GENERAL MANAGEMENT PRINCIPLES

Appropriate management of Aboriginal cultural heritage values is primarily determined based on their assessed significance, as well as the likely impacts of the proposed development. As precise impacts are not known at this stage, the following management options are general principles, in terms of best practice and desired outcomes, rather than mitigation measures against individual site disturbance.

- Avoid impact by altering the development proposal or in this case by avoiding impact to a recorded Aboriginal site. If this can be done, then a suitable curtilage around the site must be provided to ensure its protection both during the short-term construction phase of development and in the long-term use of the area. If plans are altered, care must be taken to ensure that impacts do not occur to areas not previously assessed.
- If impact is unavoidable then approval to disturb sites under the authority of an approved permit must be sought. Should the current process be retained in the Alpine SEPP and the Jindabyne delivery plans, an AHIP application would require a specific impact assessment, possibly including additional survey and/or test excavation, and further specific consultation with the Aboriginal community following the ACHCRs when impacts are known. Alternatively, as is recommended in this report, Aboriginal cultural heritage should be managed through an *Aboriginal Cultural Heritage Management Plan* (ACHMP) that would become the statutory instrument to manage Aboriginal cultural heritage in the SAP precincts.

10.2 MANAGEMENT OF RECORDED ABORIGINAL CULTURAL HERITAGE VALUES

10.2.1 Known Aboriginal sites in the survey areas

There are eight known Aboriginal sites in the survey areas. Three are in the KNP survey areas and five are in the Jindabyne survey areas; four in the proposed route of the southern connector and one at the Sports and Recreation Centre (**Table 10-1**). The known Aboriginal sites in the survey areas are shown on **Figure 10-1** and **Figure 10-2**.

Table 10-1: Known Aboriginal sites in the survey areas.

Survey area	AHIMS ID	Site name	Site type
Thredbo Alpine Resort	61-6-0104	Friday Flat 2	Artefact scatter
Guthega Alpine Resort	61-3-0097	PRTL8 - Guthega Dam	PAD
Perisher Alpine Resort	61-3-0112	Perisher View PAD 1	PAD
Jindabyne (Southern connector)	62-1-0365	HOA1	Isolated find
Jindabyne (Southern connector)	62-3-0381	Lees Creek OS-1	Artefact scatter
Jindabyne (Southern connector)	62-3-0384	Lees Creek OS-3	Artefact scatter

Survey area	AHIMS ID	Site name	Site type
Jindabyne (Southern connector)	62-3-0383	Lees Creek IF-1	Isolated find
Jindabyne (Sports and Recreation Centre)	62-3-0382	Lees Creek OS-2	Artefact scatter

Figure 10-1: Location of known sites in the KNP survey areas.

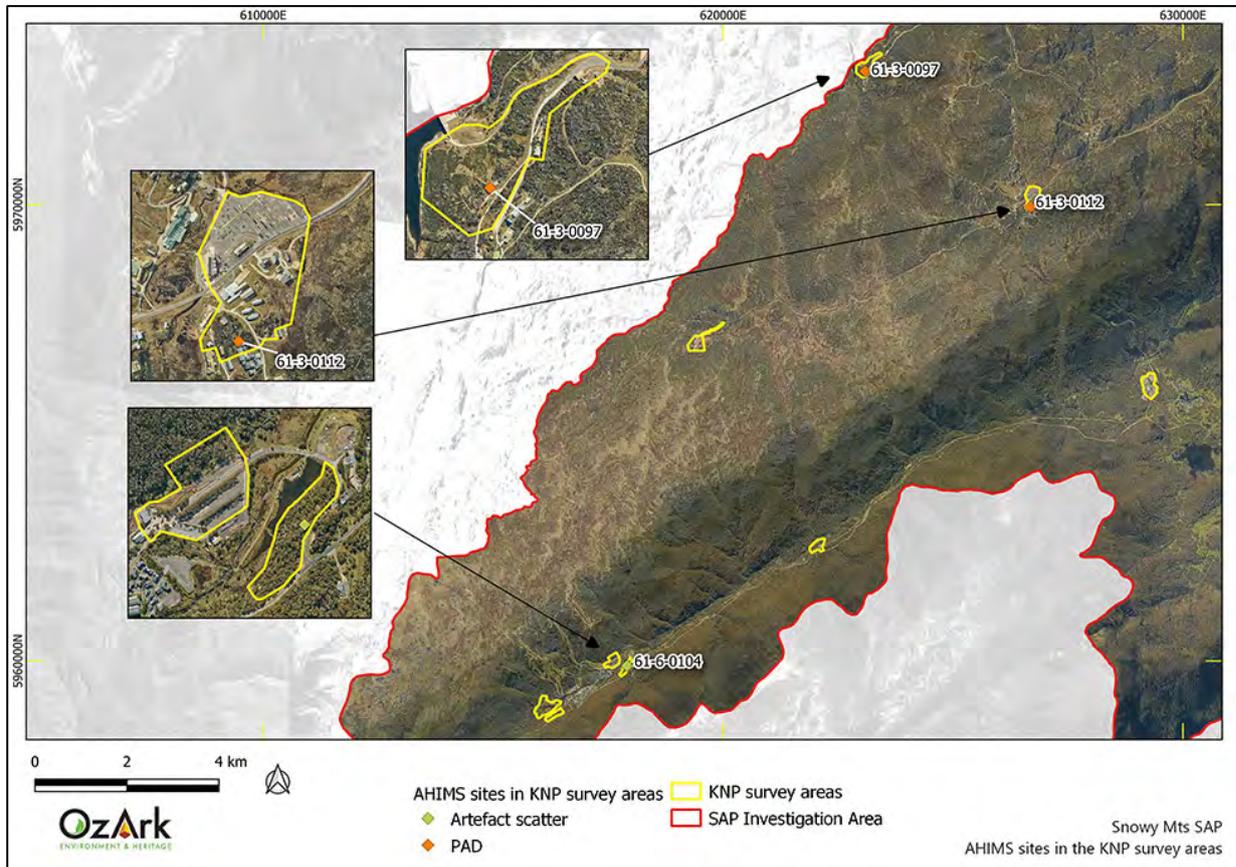


Figure 10-2: Location of known sites in the Jindabyne survey areas.

10.2.2 Opportunities to conserve Aboriginal cultural heritage values

Regarding the survey areas, the Aboriginal cultural heritage assessment has concluded:

- Large areas are classified as ‘disturbed land’ where cultural heritage values probably longer exist and impacts in these areas are unlikely to harm Aboriginal cultural heritage values. However, Aboriginal objects are still possible to exist in ‘disturbed lands’ particularly in subsurface deposits
- Despite extensive consultation, there are no identified intangible cultural values in the survey areas that may be harmed
- Based on the surface survey, there are very few known Aboriginal objects in the survey areas. At this stage of the investigation, this suggests that Aboriginal objects will not be harmed if impacts can be designed to avoid known Aboriginal objects. Where appropriate this would need to be confirmed through targeted test excavation
- Large areas of the survey area have been assessed as having low archaeological potential. While this does not preclude the presence of isolated artefacts in these areas, it is highly unlikely that significant sites will be recorded in these landforms. Therefore, any future work in these areas is unlikely to impact significant Aboriginal cultural heritage values.

While targeted survey and/or test excavation would be required to confirm the findings of this study, it would seem, *prima facie*, that there are ample opportunities to conserve Aboriginal cultural heritage values in the design phase of the Snowy Mountains SAP.

10.2.3 Management of potentially impacted Aboriginal cultural heritage values

It was noted in **Section 8.1** that while the survey was comprehensive that there is still the possibility for Aboriginal objects to be present in all landforms of the survey areas. Therefore, following the precautionary principle, it is recommended that some form of further investigation take place at the time when specific impacts are known. This recommendation is made due to:

- Test excavation has not been undertaken to inform these conclusions
- No survey can ever hope to record all instances of Aboriginal objects
- There was generally low GSV due to abundant ground cover at the time of the survey. This low GSV may have obscured surface artefacts
- Artefacts can move in the landscape – either known artefacts can wash downslope or new artefacts may emerge from fresh erosion
- When specific impacts are known, the assessment can concentrate on a smaller area and ensure that Aboriginal cultural heritage values are conserved as much as is possible by suggesting design changes and or other management measures
- To ensure that new sites have not been recorded after this assessment (any registered individual may register objects on AHIMS and there is no way of knowing if someone has registered a site without undertaking a current AHIMS search).

Archaeological test excavation may be desirable to confirm the presence or absence of subsurface deposits. In particular, if the area around Lees Creek OS-1 is impacted, test excavation should take place to better understand the nature of the archaeological resource.

10.2.3.1 Development controls

At this stage of the investigation and based on the results of the survey and the updated ACH mapping, some general recommendations are advanced. No specific impacts are known at this stage and it is not known how the Alpine SEPP, that may be amended, will manage harm to Aboriginal objects in the KNP survey areas, or how the delivery plans for the SAP precincts at Jindabyne will consider heritage impacts under the current statutory framework.

Given the time delays embodied in the AHIP application process, it is recommended that an ACHMP be developed to manage Aboriginal cultural heritage in the SAP precincts. The ACHMP would be the primary instrument to conserve Aboriginal cultural heritage within the precincts, as well providing the statutory mechanism to manage Aboriginal cultural heritage should impacts to Aboriginal objects be unavoidable.

Development controls relating to heritage in the ACHMP should ideally follow the heritage conservation objectives set out in Section 26 of the Alpine SEPP. These objectives should include:

- If development is planned on land in which an Aboriginal object is located, a heritage impact assessment should be prepared that assesses the extent to which a proposed development would harm Aboriginal objects. If impact to an Aboriginal object is unavoidable, the procedures contained in the ACHMP would be followed. The ACHMP procedures would include further consultation with the Aboriginal community if Aboriginal objects were to be harmed.
- A proposed development in the survey areas should be assessed against the mapped zones of archaeological potential. Such provisions could be written into the ACHMP:
 - Works within areas defined in **Section 8** as ‘disturbed land’ (as defined by Section 58 of the *National Parks and Wildlife Regulation 2019*) can generally proceed without further Aboriginal cultural heritage investigation. However, the ‘disturbed lands’ would require a due diligence assessment to determine if the need to undertake test excavation has been completely removed by previous development. As Aboriginal objects are still possible in ‘disturbed lands’ any work in these areas should follow an unanticipated finds protocol to manage the unlikely event that Aboriginal objects are noted during work. This would include a ‘stop work’ provision and the requirement to assess the significance of the find with the Aboriginal community
 - Works within areas defined in **Section 8** as ‘low ACH potential’ should be assessed at a time when the impacts are known by following the appropriate assessment guidelines, currently the *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW*. This assessment may involve a visual inspection of the impact area, test excavation if warranted, and the involvement of the Aboriginal community
 - Works within areas defined in **Section 8** as ‘moderate ACH potential’ or ‘high ACH potential’ should have an impact assessment undertaken. This assessment would include a visual inspection, possibly test excavation if warranted, and participation from the Aboriginal community. At the two previously recorded PADs (61-3-0097 and 61-3-0112) test excavation would be required to determine the nature of the subsurface deposits.

Any Aboriginal objects recorded because of further investigation would be managed through the ACHMP. ACHMP provisions would include an assessment of significance for any newly recorded Aboriginal objects and further consultation with the Aboriginal community about their management.

10.2.3.2 Broader archaeological recommendations

The cultural values assessment presented in **Appendix 3** includes both non-archaeological and archaeological recommendations and these should be referred to. The archaeological recommendations set out in **Appendix 3** (Section 5.8) state:

- Aboriginal consultation is a critical element in the protection of Aboriginal heritage. Although done with the best of intentions, LALC boundaries established under the *NSW Aboriginal Land Rights Act 1983* do not recognise the Ngarigo people. Although in Ngarigo country, much of the SAP area is within LALCs with offices on the coast, and with strong connections to the coast. Since it is unlikely that LALC boundaries will be changed, consideration should be given to either renaming the land councils that extend from the coast to the highlands to include Ngarigo or form a Ngarigo representative group.
- After decades of investigations in the SAP Investigation Area, the archaeological heritage is well researched and well known; however, this is not reflected in any of the populist or academic literature. If areas of archaeological significance are to be identified and set aside for the future, a detailed synthesis of all the literature should be carried out, from which would emerge a new set of questions to guide future investigations. The collated information could also be useful for production of brochures and interpretive material about the Aboriginal heritage of the region.
- The proposed new cultural centre at Jindabyne could be the repository for displays and interpretation of regional Aboriginal heritage, including some of the 5,000 artefacts excavated from Kunama Ridge estate. Furthermore, it may be feasible for the new cultural centre to house the valuable and highly significant kangaroo tooth necklace and other grave goods found near Cooma in 1991.
- Avoid and protect all burial grounds [known and yet to be discovered].
- Ensure archaeological investigations are inclusive of Ngarigo people [who may not be a RAP or members of a LALC].
- Complete the inventory of the artefact collections held in the old NPW office at Sawpit Creek and liaise with Ngarigo people regarding potential repatriation or use of the artefacts in displays in a potential cultural centre.

10.2.4 Fate of artefacts

Based on the wishes of some RAPs, any artefacts that may be moved through activity associated with the SAP should be returned to Country in a timely manner. This could involve housing the artefacts at a suitable keeping place or reburying the artefacts close to where they originated.

10.2.5 AHIMS corrections

This assessment notes that site 62-1-0174 (Thredbo Terrace 1) plots to a highly modified landform in central Jindabyne and probably has the wrong coordinates in the Aboriginal Heritage Information Management System (AHIMS) register. OzArk undertakes to investigate this further and update the AHIMS register with the correct coordinates should this be possible from available information.

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APPENDIX 1: ABORIGINAL COMMUNITY CONSULTATION

Appendix 1 Figure 1: Consultation Log.

Date	Organisation	Comment	Method
15.7.20	Monaro Post	Rebecca Hardman (RH) phoned and left msg asking for call back	phone
15.7.20	Monaro Post	RH phoned - N/A	phone
15.7.20	Monaro Post	RH phoned - N/A	phone
15.7.20	Monaro Post	RH rang - newspaper is printed on a Wednesday. The cut off is by 9am Tuesday before	phone
15.7.20	Monaro Post	RH sent ad off to the newspaper	email
15.7.20	Heritage NSW	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Eden Local Aboriginal Land Council	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Bega Local Aboriginal Land Council	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Wagonga Local Aboriginal Land Council	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Merrimans Local Aboriginal Land Council	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Office of The Registrar, ALRA	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	National Native Title Tribunal	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	NTSCORP	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Snowy Monaro Regional Council	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Snowy Valleys Council	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	South East Local Land Services	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Riverina Local Land Services	RH sent stage1 agency letter requesting potential stakeholders. Closing date 29.7.20	email
15.7.20	Monaro Post	RH received proof	email
16.7.20	Monaro Post	RH sent back edits	email
16.7.20	Monaro Post	RH received proof	email
16.7.20	Monaro Post	RH phoned, approved advert, paid and requested receipt and tear sheet	email
17.7.20	Monaro Post	RH received receipt	email
20.7.20	National Native Title Tribunal	RH received notification <i>Based on the records held by the National Native Title Tribunal as at 20 July 2020 it would appear that there are no Native Title Determination Applications, Determinations of Native Title, or Indigenous Land Use Agreements over the identified area.</i>	email
20.7.20	Eden Local Aboriginal Land Council	<i>RH received email: Thank you for email. Please note the statutory interest of the Eden Local Aboriginal Land Council (LALC) which encompasses this Precinct. Bega LALC Would also have a statutory interest in this Precinct looking quickly at the map which is a bit small most likely crosses both of our LALC boundaries. Glenn will email you formally as well. Look forward to your consultation and requests for the required LALC Cultural and Heritage Surveys.</i>	email

Date	Organisation	Comment	Method
21.7.20	Graham Moore	RH received email: <i>could you please send me relevant paperwork (information) regarding this proposal of the Jindabyne area.</i>	email
23.7.20	Monaro Post	RH requested tear sheet	email
23.7.20	Ngarigo Nation Indigenous Corporation	RH received phone call registering as saw advert in the paper. Discussed there is an Aboriginal group in the Jindabyne area that may be interested in registering. Asked about remuneration for knowledge. RH explained following ACHCR process, Michelle asked for copy and will talk to the group to see if they would like to be involved.	phone
23.7.20	Ngarigo Nation Indigenous Corporation	RH received sent copy of the ACHCRs and pointed to stages section and employment as discussed	email
24.7.20	Bega Local Aboriginal Land Council	RH received email: <i>I hope all is well. The Bega LALC seeks to participate in this process via representation on the consultation group for the project. I am consulting with relevant Bega LALC representatives regarding identifying other parties that should be considered to participate in this group and will provide details of any other parties if required.</i>	email
24.7.20	Bega Local Aboriginal Land Council	RH thanked Glenn	email
27.7.20	Ngarigo Nation Indigenous Corporation	RH received thanks for the information	email
27.7.20	Monaro Post	RH requested tear sheet	email
27.7.20	Monaro Post	RH received tear sheet	email
29.7.20	Graham Moore	RH thanked Graham and let know will be sending more information soon	email
29.7.20	Snowy Monaro Regional Council	RH received list of stakeholders	email
29.7.20	Heritage NSW	RH received list of stakeholders	email
6.8.20	Graham Moore	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Southern Kosciuszko Aboriginal Working Group	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Nindi - Ngujarn Ngarigo Monero Aboriginal Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ngarigo Nation Indigenous Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ngarigo Toomaroombah Kunama Namadgi Indigenous Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ngarigo Aboriginal Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Alpine River Adventures	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ngunnawal Elders Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ngunawal Heritage Aboriginal Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ngarigo Elders	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Alice Williams	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Buru Ngunawal Aboriginal Corporation (BNAC)	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Konanggo Aboriginal Cultural Heritage Services	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	King Brown Tribal Group	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Colleen Dixon	RH sent Stage 1 EOI. RSVP 20.8.20	Post
6.8.20	Gunjeewong Cultural Heritage Aboriginal Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email

Date	Organisation	Comment	Method
6.8.20	Snowy Mountains Indigenous Elders Group	RH sent Stage 1 EOI. RSVP 20.8.20	Post
6.8.20	Matilda House (on behalf of Williams, Freeman and Simpson-Wedge families)	RH sent Stage 1 EOI. RSVP 20.8.20	Post
6.8.20	Yukkumbruk	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Gulgunya Ngunawal Heritage Aboriginal Consultancy (GNHAC)	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Corroboree Aboriginal Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Murri Bidgee Mullangari Aboriginal Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Nundagurri Aboriginal Corporation. Contact: Newton Carriage	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Walbunja	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Goobah Developments	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Gunyuu	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Wullung	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Badu	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Yerramurra	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Jerringong	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Merrigarn Indigenous Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Wingikara	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Bilinga	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Munyunga	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Pemulwuy	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Karrial	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Didge Ngunawal Clan	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ginninderra Aboriginal Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Muragadi Heritage Indigenous Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	THAUAIRA	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	WALGALU	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Gadhu Dreaming	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Thunderstone Aboriginal Cultural and Land Management Services Aboriginal Corporation	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Members of the Southern Snowy Mountains Aboriginal Community MoU Working group	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Thoorga Nura	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Janine Thompson	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ngurambang	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	PD Ngunawal Consultancy	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ngarigo and Djiringanj people	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Ellen Mundy	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Oak Hill Enterprises	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Freeman & Marx Pty Ltd	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Wagonga Local Aboriginal Land Council	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Merrimans Local Aboriginal Land Council	RH sent Stage 1 EOI. RSVP 20.8.20	email
6.8.20	Rhonda Casey	RH sent Stage 1 EOI. RSVP 20.8.20	email

Date	Organisation	Comment	Method
6.8.20	PD Ngunawal Consultancy	Registered as a RAP	email
7.8.20	Wagonga Local Aboriginal Land Council (Ron Mason)	RM phoned Harrison Rochford (HR) to register for the LALC project.	email
7.8.20	Ngarigo and Djiringanj people	Registered as a RAP	email
7.8.20	Freeman & Marx Pty Ltd	Registered as a RAP	email
7.8.20	Thunderstone Aboriginal Cultural and Land Management Services Aboriginal Corporation	RH received email: <i>Thank you for the email, the survey area is not in Ngunawal Country so therefore Thunderstone will not register an expression of interest for the project</i>	email
7.8.20	Alice Williams	Registered as a RAP	email
8.8.20	Corroboree Aboriginal Corporation	Registered as a RAP	email
8.8.20	Gunjeewong Cultural Heritage Aboriginal Corporation	Registered as a RAP	email
10.8.20	Freeman & Marx Pty Ltd	RH thanked Clive	email
10.8.20	Thunderstone Aboriginal Cultural and Land Management Services Aboriginal Corporation	Rh thanked Tyrone	email
10.8.20	Thoorga Nura	RH received email noting received EOI	email
10.8.20	Thoorga Nura	RH thanked and asked to let know if would like to register	email
12.8.20	Thoorga Nura	Registered as a RAP	email
13.8.20	Muragadi Heritage Indigenous Corporation	Registered as a RAP	email
13.8.20	Merrigarn Indigenous Corporation	Registered as a RAP	email
13.8.20	Murri Bidgee Mullangari Aboriginal Corporation	Registered as a RAP	email
17.8.20	Wolgalu Umbe Traditional Custodians Cooperation	Registered as a RAP	email
17.8.20	Wolgalu Umbe Traditional Custodians Cooperation	RH thanked	email
20.8.20	Merrimans Local Aboriginal Land Council	Registered as a RAP	email
20.8.20	Merrimans Local Aboriginal Land Council	RH thanked Terry	email
20.8.20	Ngarigo Elders	Registered as a RAP	email
21.8.20	Ellen Mundy	Registered as a RAP	email
21.8.20	Yurwang Gundana Consultancy Cultural Heritage Services	Registered as a RAP	email
22.8.20	Ginninderra Aboriginal Corporation	Registered as a RAP	email
25.8.20	Northern Kosciuszko Aboriginal Working Group	RH phoned Sue to see if she would like to register as a RAP as details passed on after stage 1 EOI ended	Phone
25.8.20	Eden Local Aboriginal Land Council	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Bega Local Aboriginal Land Council	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Wagonga Local Aboriginal Land Council	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Merrimans Local Aboriginal Land Council	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Ngarigo Nation Indigenous Corporation	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Corroboree Aboriginal Corporation	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Gunjeewong Cultural Heritage Aboriginal Corporation	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Ngarigo and Djiringanj people	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Freeman & Marx Pty Ltd	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Alice Williams	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	PD Ngunawal Consultancy	RH sent stage 2. Feedback ends 22.9.20	email

Date	Organisation	Comment	Method
25.8.20	Thoorga Nura	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Muragadi Heritage Indigenous Corporation	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Merrigarn Indigenous Corporation	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Murri Bidgee Mullangari Aboriginal Corporation	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Wolgalu Umbe Traditional Custodians Cooperation	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Ngarigo Elders	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Ginninderra Aboriginal Corporation	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Ellen Mundy	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Northern Kosciuszko Aboriginal Working Group	RH sent stage 2. Feedback ends 22.9.20	email
25.8.20	Thoorga Nura	RH received feedback: <i>I have read through the documents and I support the methodology. Thank you for forwarding this information</i>	email
25.8.20	Thoorga Nura	RH thanked John	email
25.8.20	Ngarigo Nation Indigenous Corporation	HR took phone from Michelle Francis suggesting inclusion of Ngarigo burial sites at subdivision site near Jindabyne	Phone
25.8.20	Ngarigo Nation Indigenous Corporation	Ben Churcher (BC) received a call from Michelle Francis. Among other more general conversation Michelle said that eastern side of Lake Jindabyne is important to her as this is where there were once burials and the landforms are part of a songline. Mentioned a scarred tree that once stood at the Kunama Gallery and that this linked to 'Oaks Estate' (need clarification if this is the Oaks Estate in Queanbeyan). Michelle is prepared to meet with BC and a date will be arranged	Phone
26.8.20	Gulgunya Ngunawal Heritage Aboriginal Consultancy (GNHAC)	Registered as a RAP	email
27.8.20	Gulgunya Ngunawal Heritage Aboriginal Consultancy (GNHAC)	RH sent stage 2. Feedback ends 22.9.20	email
3.9.20	Murri Bidgee Mullangari Aboriginal Corporation	RH received feedback: <i>I have read the project information and draft methodology for the above project; I endorse the recommendations made.</i>	email
10.9.20	Ngarigo Elders	BC sent email inviting for a site visit	email
10.9.20	Heritage NSW	RH sent notification of RAPs	email
10.9.20	Eden Local Aboriginal Land Council	RH sent notification of RAPs	email
10.9.20	Bega Local Aboriginal Land Council	RH sent notification of RAPs	email
10.9.20	Wagonga Local Aboriginal Land Council	RH sent notification of RAPs	email
10.9.20	Merrimans Local Aboriginal Land Council	RH sent notification of RAPs	email
11.9.20	Ngarigo Nation Indigenous Corporation	BC called Michelle Francis to discuss cultural values. Michelle mentioned burials on Cobbin Creek and East Jindabyne that are linked in a 'circle' ('like a Bora Ring'). Michelle mentioned fish traps in Cobbin Creek and the historic burial at the back of the Leesville Hotel. Michelle also mentioned the importance of the 'gorge' at East Jindabyne (near the Jindabyne Kunama Gallery). This gorge is associated with water and therefore women's business. Michelle noted that people lived in the area all year round [redacted] [redacted] [redacted] Michelle mentioned the	Phone

Date	Organisation	Comment	Method
		feasting on Bogong Moths: the oil was rubbed on to people's skin so that you could "see them in the dark" they shone so brightly. BC arranged to meet Michelle on Wednesday 23 September at the National Museum to look at maps etc.	
21.9.20	Buru Ngunawal Aboriginal Corporation (BNAC)	RH received email: <i>Thank you for providing this documentation. Our organisation will not be participating in this consultation work as it lies outside our Traditional Ancestral boundaries. BNAC only work within this boundary in respect to other groups and their culture. BNAC would like to offer all participants all the best for the consultation process.</i>	email
23.9.20	Buru Ngunawal Aboriginal Corporation (BNAC)	RH thanked Wally	email
23.9.20	Ngarigo Elders	After several emails, Iris White agrees to a Jindabyne site visit on 1 October 2020. BC asks Iris to send her contact details so that a letter of offer can be sent to her.	email
23.9.20	Ngarigo Nation Indigenous Corporation	BC meets with Michelle Francis at the National Museum. Michelle emphasises the importance of the High Country to her family (and to all Australians). In the Go Jindabyne area, Michelle has special concern for a number of burials, two of which are recorded on AHIMS on Cobbin Creek, and another two that Michelle says she will disclose the location of once she has checked with her family. Michelle also says that the Leesville Hotel site should be registered as an Aboriginal site because of the burial there. Michelle also has special concern for the gorge in East Jindabyne (Womens' place, resource area) and Cobbin Creek as a whole (fish traps/camping). Mentioned that the scarred tree at the airport site would have been linked 'like a ring' with sites at East Jindabyne and in the south at Cobbin Creek.	Face to Face
24.9.20	Ngarigo Elders	BC sent formal inviting for a site visit	email
29.9.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received email: <i>I'm just touching base to see if the project above has started or will start in the near future</i>	email
29.9.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH responded notifying in stage 2 and will keep updated	email
30.9.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received email: <i>Thank you, Rebecca, for your response, look forward to being involved in the progression of the Project</i>	email
19.10.20	Ngarigo Nation Indigenous Corporation	RH received phone call from Michelle requesting payment for elders to review stage 2 methodology as well as extension of timeframe and hard copy to be posted. Requested managers email address	Phone
19.10.20	Ngarigo Nation Indigenous Corporation	RH emailed managers email address and confirmed will send hard copy	email
19.10.20	Ngarigo Nation Indigenous Corporation	RH posted hard copy of stage 2 methodology	post
19.10.20	Ngarigo Nation Indigenous Corporation	SB received email: <i>I would like to know how you are supporting myself and the Aboriginal peoples with the time they are corresponding in detail with information of our country in this process. Please.</i>	email
19.10.20	Ngarigo Nation Indigenous Corporation	BC responded <i>We really want to hear about the things you know about your country – in particular the location of any burials you may be aware of – and I appreciate that people need to be paid for the time they spend responding to our requests and offered a fee</i>	email
21.10.20	Ngarigo Nation Indigenous Corporation	BC sent follow up email for fee offered	email
3.11.20	Konanggo Aboriginal Cultural Heritage Services	Registered as a RAP	email

Date	Organisation	Comment	Method
4.11.20	Konanggo Aboriginal Cultural Heritage Services	RH sent copy of stage 2 for Roberts records	email
4.11.20	Konanggo Aboriginal Cultural Heritage Services	RH received thanks for the information	email
9.11.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received email: <i>Is there any new information about the project and will it happen this year? Or next year?</i>	email
9.11.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH responded: <i>Thanks for getting in touch. At this stage we are planning to conduct fieldwork in December, we are just waiting on a few things from the client. Once we have this confirmed, we will let you know.</i>	email
9.11.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received email: <i>thank you for getting back to me, that great to here, if any information in the next few weeks comes up, please let us know. In the mean time do we need to do anything. .</i>	email
9.11.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH responded: <i>Thanks Merekai, will do. No nothing at this stage but thanks for offering</i>	email
9.11.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received email: <i>Is the project still happening?</i>	email
9.11.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH responded: <i>Yes, as per the previous email but you don't need to do anything at the moment like you offered</i>	email
10.11.20	Bega Local Aboriginal Land Council	Brendan Fisher (BF) sent updated notification of RAPs letter	email
10.11.20	Eden Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
10.11.20	Heritage NSW	BF sent updated notification of RAPs letter	email
10.11.20	Merrimans Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
10.11.20	Wagonga Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
17.11.20	TMS Consulting	RH received email to register as a RAP	email
20.11.20	TMS Consulting	RH thanked Tim and sent a copy of the stage 2 methodology for his records	email
23.11.20	TMS Consulting	RH received email: <i>Thanks Rebecca I look forward to going through the methodology</i>	email
23.11.20	Southern Kosciuszko Aboriginal Working Group	BC called Chris (Snappy) Griffiths to see if he was available for fieldwork. No answer, left message	Phone
23.11.20	Southern Kosciuszko Aboriginal Working Group	BC spoke to Chris Griffiths, he is unable to do fieldwork for medical reasons	Phone
26.11.20	Bega Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
26.11.20	Eden Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
26.11.20	Heritage NSW	BF sent updated notification of RAPs letter	email
26.11.20	Merrimans Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
26.11.20	Wagonga Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
26.11.20	Bega Local Aboriginal Land Council	RH phoned to see if available for FW, no answer, could not leave message	Phone
27.11.20	Bega Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
27.11.20	Eden Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
27.11.20	Heritage NSW	BF sent updated notification of RAPs letter	email
27.11.20	Merrimans Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email
27.11.20	Wagonga Local Aboriginal Land Council	BF sent updated notification of RAPs letter	email

Date	Organisation	Comment	Method
27.11.20	Merrimans Local Aboriginal Land Council	Email bounceback from: ceo@merrimanslalc.org.au (ceo wasn't found at merrimanslalc.org.au)	email
30.11.20	Bega Local Aboriginal Land Council	RH phoned to see if available for FW, no answer, could not leave message	Phone
30.11.20	Bega Local Aboriginal Land Council	RH sent email asking if have RAP available for FW	email
1.12.20	Bega Local Aboriginal Land Council	RH phoned to see if available for FW, no answer, seems phone is now diverted to mobile, left voice to txt message	Phone
1.12.20	Bega Local Aboriginal Land Council	RH received call back, updated contact details. Should have a RAP available, will call around and then confirm	Phone
2.12.20	Bega Local Aboriginal Land Council	RH sent invite to FW	email
2.12.20	Bega Local Aboriginal Land Council	RH received thanks and request for more info	email
3.12.20	Bega Local Aboriginal Land Council	RH received workers comp and site officer details	email
3.12.20	Bega Local Aboriginal Land Council	BC thanked and passed on details about the fieldwork	email
4.12.20	Bega Local Aboriginal Land Council	BC received response: <i>Thank you for providing this information. I will discuss with Chris either later today or early next week.</i>	email
8.12.20	Ngarigo Elders	BC invites Iris White to supply a fieldworker for Monday-Tuesday (14-15 December)	email
9.12.20	Ngarigo Elders	Iris emails BC that she will undertake the work so long as it is not physically difficult. BC assures her that it isn't and engages Iris.	email
15.12.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received email asking if fieldwork is going ahead	email
16.12.20	Bega Local Aboriginal Land Council	RH received invoice for FW	email
16.12.20	Bega Local Aboriginal Land Council	RH thanked Glenn	email
3.2.21	Yurwang Gundana Consultancy Cultural Heritage Services	RH received call wanting to know where project up to and confirm they are registered	email
7.4.21	Eden Local Aboriginal Land Council	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Bega Local Aboriginal Land Council	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Wagonga Local Aboriginal Land Council	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Merrimans Local Aboriginal Land Council	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Ngarigo Nation Indigenous Corporation	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Corroboree Aboriginal Corporation	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Gunjeewong Cultural Heritage Aboriginal Corporation	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Ngarigo and Djiringanj people	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Freeman & Marx Pty Ltd	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Alice Williams	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	PD Ngunawal Consultancy	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Thoorga Nura	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Muragadi Heritage Indigenous Corporation	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Merrigam Indigenous Corporation	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Murri Bidgee Mullangari Aboriginal Corporation	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Wolgalu Umbe Traditional Custodians Cooperation	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Ngarigo Elders	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Ginninderra Aboriginal Corporation	RH sent stage 4, feedback ends 5/5/21	email

Date	Organisation	Comment	Method
7.4.21	Yurwang Gundana Consultancy Cultural Heritage Services	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Ellen Mundy	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Northern Kosciuszko Aboriginal Working Group	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Gulgunya Ngunawal Heritage Aboriginal Consultancy (GNHAC)	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Konanggo Aboriginal Cultural Heritage Services	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	TMS Consulting	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Southern Kosciuszko Aboriginal Working Group	RH sent stage 4, feedback ends 5/5/21	email
7.4.21	Ngarigo Nation Indigenous Corporation	RH received phone call noting Michelle was waiting to hear back from Susan regarding an information agreement. Will call BC next week to discuss	email
8.4.21	Ngarigo Nation Indigenous Corporation	HR received call from Michelle offering initial comment on draft. Hard copy requested for distribution to Elders. Requested reasoning behind redacted sections, her meeting with BC to be documented in exec summary, details of an information agreement to be included. No response necessary at this stage, Michelle will follow up with written comments and will discuss with BC when available next week.	email
8.4.21	Ngarigo Nation Indigenous Corporation	BC texted Michelle Francis saying that he was in the field and would phone next week. Also emphasised that the ACHHAR is a draft at this stage and that any comments Michelle has can be incorporated into the final version.	Phone
9.4.21	Corroboree Aboriginal Corporation	RH received email asking for Stage 4 to be resent	email
12.4.21	Corroboree Aboriginal Corporation	RH resent stage 4	email
12.4.21	Ngarigo Nation Indigenous Corporation	Michelle Francis texted BC <i>"Look forward in adding or making changes once the Elders of NNIC have finished looking over the document"</i>	Phone
14.4.21	Eden Local Aboriginal Land Council	HR received call from Mark Bateman (Eden LALC CEO) requesting further information regarding survey areas and their responsibilities regarding the project: <ol style="list-style-type: none"> 1. a glossary for the RAPs/site officers to indicate the organisation they were representing for communications 2. which survey areas had site officers (or did not) and the organisational jurisdiction of the area (LALC, NT etc.) 3. who attended surveys within these areas 4. what is the responsibility of Eden LALC toward the document. 	phone
14.4.21	Eden Local Aboriginal Land Council	BC responded to enquiries with the following email: Thanks for your call this morning and I believe that Harrison was able to help out on some of your queries. However, I thought I'd get in touch to open the lines of communication and to answer some of the questions that you had (hope I'm not repeating what you've already discussed with Harrison!). Your main questions (as they've been passed on to me) are below, with my responses in red: <ol style="list-style-type: none"> 1. A glossary for the RAPs/site officers to indicate the organisation they were representing for communications (or themselves). <ol style="list-style-type: none"> a. I've attached the Snowy SAP RAP list. Two of the RAPs asked that their names not be passed on to the LALCs. 	email

Date	Organisation	Comment	Method
		<p>2. Which survey areas had site officers (or did not) and the organisational jurisdiction of the area (LALC, NT etc.)</p> <p>a. All survey areas were accompanied by a RAP representative(s). The exception to this was areas within Jindabyne township which was mostly for the historic heritage assessment. The areas around Jindabyne township were assisted by a representative from the Bega LALC. The areas within the Kosciuszko National Park (KNP) were assisted by representatives from the Ngarigo Elders group.</p> <p>b. The Jindabyne survey areas, and some of the KNP survey areas (Perisher, Guthega, Island Bend), are within the Bega LALC area. The western KNP survey areas (Thredbo, Bullocks Flat and Charlotte Pass) are within the Eden LALC area.</p> <p>3. Who attended surveys within these areas</p> <p>a. Chris Hoskins from the Bega LALC assisted with the survey of the Jindabyne survey areas. Iris White and Maria Walker representing the Ngarigo Elders group assisted with the assessment of the KNP survey areas.</p> <p>4. What is the responsibility of Eden LALC toward the document.</p> <p>a. As a RAP, OzArk invites Eden LALC to make any comment they may have on the draft document so that these comments can be incorporated into the final document. As it is not possible to have all RAPs on survey, we appreciate that RAPs may have cultural knowledge or other information that OzArk is not aware of. Therefore, the review of the draft document provides the opportunity for this information to come forward. We can treat any information received confidentially if that is required. Please do not hesitate to contact me should you require further information or wish to discuss things further.</p>	
14.4.21	Ngarigo Nation Indigenous Corporation	BC phones Michelle Francis. No answer. Left message inviting Michelle to call him if she wants to talk about the ACHAR	Phone
14.4.21	Ngarigo Nation Indigenous Corporation	BC took a call from Michelle Francis. Michelle discussed many concerns relating to community issues in the general Snowy Mountains area and particularly that those people often consulted do not have Ngarigo heritage. Says that many of the stories told by these people were 'pinched' while they worked for the NPWS and that many originated from her family. She had many comments on the Snowy 2.0 project which is not directly related to the SAP. Michelle stressed her credentials through her grandfather William Joseph Kiley as a true Ngarigo descendant. Michelle was very wary of the engagement of Murawin to conduct consultation on the Snowy SAP and wants to know their connections	Phone

Date	Organisation	Comment	Method
		to the area etc. Michelle finished by saying she would have comments on the draft ACHAR within a fortnight. Michelle said that she doesn't want to include details "as others with distort them" but will provide some main points.	
14.4.21	Eden Local Aboriginal Land Council	BC took an redacted call from Ben (BJ) Cruse from Eden Local Aboriginal Land Council (LALC). He was upset that Eden LALC was not invited to participate in the field work for the survey. BC explained that the Eden LALC boundary only includes a small portion of the survey areas (Thredbo, Charlotte Pass and Bullocks Flat only). BJ was under the impression that the LALC had to be involved in fieldwork within their area and did not agree with BC when he stated that there is no such requirement. BJ said he was going to contact the Heritage Commission (sic) and DPIE and BC said that was his right. In a subsequent phone call, BJ asked if Iris White had told OzArk not to include the LALC and BC (truthfully) said that she hadn't. BC stated again that OzArk determined the work roster and that employment is not part of consultation. BC also mentioned that the areas that were assessed in the LALC boundary were all highly disturbed (Thredbo Golf Course, Bullocks Flat, Charlotte Pass) and that OzArk determined that the LALC was, in this instance, not engaged. The conversation then drifted to work with BJ asking BC how much OzArk paid people (BC declined to answer) and why OzArk did not work with LALCs. BC corrected him and reminded BJ that OzArk engaged the Bega LALC to assist with the survey of the Jindabyne district and that OzArk was not biased against LALCs.	phone
14.4.21	Eden Local Aboriginal Land Council	BC received email: <i>Ben & Harrison, Thank you for your time and reply. Would you please clarify A. Who was paid to do the "survey's" a. in your email below you use the term "assisted" – is each reference to assisted mean Paid to survey? B. What paid survey areas are within the Eden LALC boundary set out by the NSW Aboriginal Land Council which NSWALC Aboriginal Land Rights Act 1983 No 42 C. If there were paid survey's conducted in the Eden LALC boundaries, would you kindly inform us why we were not engaged? D. Have you included comments in your report and if so where from point 1 below "Two of the RAPs asked that their names not be passed on to the LALCs"? E. The proponent is DPIE – would you be able to specify which department of DPIE e.g. NPWS, Crown Land and if we need to, who should we contact in that department F. Is or will the Eden LALC be required to endorse or sign off on the final report provided</i>	phone
14.4.21	Eden Local Aboriginal Land Council	<i>BC responded: Up front, may I say that there is often confusion about 'consultation' and 'employment'. The document we conduct consultation under (Aboriginal cultural heritage consultation requirements for proponents DECCW 2010) clearly states in Section 3.4 that states: The consultation process involves getting the views of, and information from, Aboriginal people and reporting on these. It is not to be confused with other field assessment processes involved in preparing a proposal and an application. Consultation does not include the employment of Aboriginal people to assist in field assessment and/or site monitoring. Aboriginal people may provide services to proponents through a contractual arrangement; however, this is separate from consultation. While the role of land councils is recognised in</i>	phone

Date	Organisation	Comment	Method
		<p><i>Section 3.3.2, this role is related to consultation and advice, not fieldwork.</i></p> <p><i>In answer to your questions, all representatives who 'assisted' in the field work were paid. As I have previously said, only a small portion of the survey areas fall into the Eden LALC boundary – principally those around Thredbo, Charlotte Pass and Bullocks Flat. All these survey areas, with a small exception at Thredbo, were in disturbed lands where previous development of a golf course or the alpine villages has modified the land's surface to the extent that Aboriginal objects are not expected to be recorded. As previously stated, OzArk determined who the representatives in the field work would be (as we do with every job across the state). We did not actively exclude the Eden LALC but made the decision that others would participate in the survey as the survey areas within the Eden LALC area were relatively minor. Yesterday BJ suggested that OzArk did not engage with LALCs but this is incorrect as we engaged the Bega LALC to participate in the survey of areas around Jindabyne which is wholly within their LALC boundary.</i></p> <p><i>With regard to the RAP list, two groups who registered asked that their details not be passed on to the LALCs and we have respected their wishes. These are the entries in the list I sent yesterday saying 'name withheld'.</i></p> <p><i>The proponent is DPIE but I will need to find out who the best contact is. I will do this today and pass it on to you.</i></p> <p><i>With regard to the ACHAR, the Eden LALC is not required to endorse or support the document. It has been sent to you to allow comment on any aspect of the document. Should you choose not to make any comment, that is your right. However, if you have comment regarding anything that is in the report (including not being involved with the fieldwork), we encourage you to submit a comment and this will be responded to in the final document.</i></p>	
16.4.21	Ngarigo and Djiringanj people	Taylor Foster (TF) received call from John Dixon requesting if there was someone he could speak to about issues with the project. TF referred to BC.	phone
16.4.21	Ngarigo and Djiringanj people	<p>BC called John Dixon after he'd called the office. John agreed with the overall report but had a couple of comments:</p> <ul style="list-style-type: none"> • <i>Traces his ancestry to Old Mundy and this gives him traditional knowledge of the area (unlike some others)</i> • <i>Agrees with the report's recommendation that further assessment take place when impacts are known</i> • <i>Disagrees with the report saying that the Yuin occupy the coastal areas to the east of the mountains. Would prefer this group to be called the Djiringanj</i> • <i>Would like to see more 'balance' in the fieldworkers should further work happen in the future.</i> 	phone
20.4.21	Gunjeewong Cultural Heritage Aboriginal Corporation	RH received email: <i>We agree with proposals</i>	email
20.4.21	Corroboree Aboriginal Corporation	RH received email: <i>All good</i>	email
21.4.21	Ngarigo Nation Indigenous Corporation	Michelle phoned BC to say that she had not received the hard copy of the ACHAR as she had asked for. BC apologised and said he's follow it up. BC mentioned that the statutory 28 days is a minimum period and if Michelle wanted to request an extension to this time that she should send OzArk an email requesting an extension.	Phone
21.4.21	Ngarigo Nation Indigenous Corporation	BC emailed Michelle: <i>Thanks Michelle, I've checked with Bec and there was confusion about when to send out the report and she has confirmed that we will print out a copy today and get it to you. Sorry about the mix-up.</i>	email

Date	Organisation	Comment	Method
		<i>Can you give me an indication of how much longer you may require? One week? Two weeks? Then we can send out a new date for responses.</i>	
21.4.21	Ngarigo Nation Indigenous Corporation	BC emailed Michelle: <i>I've passed this on to the project Michelle – will let you know what comes back! (forwarded email chain sent to client requesting extension)</i>	email
21.4.21	Ngarigo Nation Indigenous Corporation	RH emailed Michelle: <i>I'm so sorry for the mix up, I have just posted you a hard copy with the original cover letter and dates express post. Please let me know when you receive and how much longer you will need.</i>	email
21.4.21	Ngarigo Nation Indigenous Corporation	Michelle responded: <i>That's great, thank you.</i>	email
22.4.21	Eden Local Aboriginal Land Council	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Bega Local Aboriginal Land Council	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Wagonga Local Aboriginal Land Council	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Merrimans Local Aboriginal Land Council	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Ngarigo Nation Indigenous Corporation	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Corroboree Aboriginal Corporation	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Gunjeewong Cultural Heritage Aboriginal Corporation	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Ngarigo and Djiringanj people	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Freeman & Marx Pty Ltd	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Alice Williams	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	PD Ngunawal Consultancy	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Thoorga Nura	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Muragadi Heritage Indigenous Corporation	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Merrigarn Indigenous Corporation	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Murri Bidgee Mullangari Aboriginal Corporation	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Wolgalu Umbe Traditional Custodians Cooperation	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Ngarigo Elders	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Ginninderra Aboriginal Corporation	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Yurwang Gundana Consultancy Cultural Heritage Services	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Ellen Mundy	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Northern Kosciuszko Aboriginal Working Group	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Gulgunya Ngunawal Heritage Aboriginal Consultancy (GNHAC)	RH sent email notifying stage 4 extended until the 21.5.21	email

Date	Organisation	Comment	Method
22.4.21	Konanggo Aboriginal Cultural Heritage Services	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	TMS Consulting	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Southern Kosciuszko Aboriginal Working Group	RH sent email notifying stage 4 extended until the 21.5.21	email
22.4.21	Eden Local Aboriginal Land Council	RH received thanks	email
23.4.21	Bega Local Aboriginal Land Council	RH received reply: <i>I hope all is well. This is welcome news. I was intending to contact your office today to request an extension as I am going on leave today until May 6th and we are having a few challenges finalising our response. We will be in touch after I return to discuss a few matters related to the project.</i>	email
23.4.21	Bega Local Aboriginal Land Council	BC replied: <i>Thanks Glenn, We'd really appreciate your comments so I'm glad the timing works better for you.</i>	email
26.4.21	Ngarigo and Djiringanj people	RH received feedback: <i>I am writing to you in relation to the Snowy Mountains Special Activation Precinct ACHAR stage 4 report. As a descendant of the Ngarigo people I am concerned about the impacts this will have on Ngarigo people both negative and positive in the outcomes. I want to stress to you that all Aboriginal heritage contained within our Tribal Language boundary is important and held in the highest regard as significant were it be in disturbed or un-disturbed land and is the Intellectual Cultural Property Rights of the Ngarigo people. Recommendations: I accept and agree with the recommendations of the ACHAR stage 4 report on pages 8 - 10 respectively within the report. Notes for your information: 1. That sites that have been identified would almost certainly be left by the Ngarigo people who inhabited the Monaro and Snowy Mountains region in family clans and tribes. 2. I note that in your report you identify "Yuin" to the east of the Ngarigo Tribal Language Boundaries to which in my opinion is wrong as a very important language boundary is being left out in the Djiringanj tribal language people who lived on the coast and had inter-marriage laws and customs with the Ngarigo people and are closely related to the Ngarigo. The tribal language boundaries of the Ngarigo Tribal Language people and the Djiringanj Tribal Language people met at the top of the Great Dividing Range. 3. Nations. Our people lived in family clans within their Tribal Language boundaries, we did not live as nations. 4. I want to see the work distributed evenly throughout the RAPS and the community and inclusive of Ngarigo people. 5. I recommend that the land councils who I believe are acting outside of their core business to claim and develop lands for the benefit of the Aboriginal community must consult with descendants of the Ngarigo people within their boundaries and offer them the work ahead of none descendants. I would like to take this opportunity to thank OZARK for the opportunity to comment and have my say about my Ngarigo lands and waters.</i>	email
26.4.21	Ngarigo and Djiringanj people	RH thanked John	email
26.4.21	Ngarigo Nation Indigenous Corporation	RH received feedback: <i>That's great, thank you.</i>	email

Date	Organisation	Comment	Method
26.4.21	Ngarigo and Djiringanj people	BC responded: <i>Thank you for your considered comments on the ACHAR. They are really appreciated and will definitely be incorporated into the next draft.</i> <i>Thanks for taking the time to do this.</i>	email
29.4.21	Eden Local Aboriginal Land Council	RH emailed BJ to ask when available for fieldwork and for rates	email
3.5.21	Eden Local Aboriginal Land Council	RH phoned Mark's Mobile re FW - left message	Phone
3.5.21	Eden Local Aboriginal Land Council	RH phoned landline re FW - left message	phone
3.5.21	Eden Local Aboriginal Land Council	RH forwarded email following up	email
3.5.21	Eden Local Aboriginal Land Council	RH phoned landline re FW - left message	phone
3.5.21	Eden Local Aboriginal Land Council	RH phoned Mark's Mobile re FW - spoke to Mark, he is in meeting all day and unable to organise atm. Asked RH to call tomorrow morning to discuss.	Phone
3.5.21	Eden Local Aboriginal Land Council	RH received call from BJ, he had not seen previous emails from RH but was following up on requests he made direct to DPIE. BJ would like a representative for Eden LALC to attend areas in the Eden LALC boundary and would like to be consulted (attend fieldwork) for whole area as a Nagario Traditional Owner. Does not want Iris White to have any say over his family. If does not happen BJ will reject report and write to the minister said this is what's happening. RH advised will talk to client and come back to BJ with outcome	Phone
3.5.21	Eden Local Aboriginal Land Council	RH spoke to BC and phoned back BJ to advise BC will discuss with DPIE and RH will advise of outcome as soon as hears	Phone
4.5.21	Eden Local Aboriginal Land Council	BJ phoned back and spoke to RH following up on requests he made yesterday. BJ would like a representative for Eden LALC to attend areas in the Eden LALC boundary and would like to be consulted (attend fieldwork) for whole area as a Nagario Traditional Owner. Does not want Iris White to have any say over his family. If does not happen BJ will reject report and write to the minister said this is what's happening. RH advised will talk to client and come back to BJ with outcome. RH asked does BJ have workers comp should his request be approved this will be a requirement. BJ noted he does not, RH mentioned to discuss with LALC if he can come under their workers comp or RH can provide details for a 3rd party employer	Phone
5.5.21	Eden Local Aboriginal Land Council	RH received call from Mark, Mark wanted an update if work is going ahead next week for LALC and BJ. RH said likely the LALC but waiting on confirmation of BJ. RH requested Mark provide costing so ready to go if confirmation comes through. Mark gave history and group background noting why BJ needs to be engaged. Discussed workers comp, said BJ cannot be covered under LALC as he is a director. RH noted there is a 3rd party employer that he can go through if needed. Mark said he will talk to 2 fold first and see if they will cover him	Phone
5.5.21	Eden Local Aboriginal Land Council	RH received call from BJ, redacted redacted asked what's happening. RH explained have spoken to client, just waiting for confirmation and will let him know. BJ said well here is my response, I will be writing to the minister and getting the report rejected. BJ then hung up on RH	Phone
10.5.21	Eden Local Aboriginal Land Council	RH sent invite to fieldwork for the LALC	email
11.5.21	Eden Local Aboriginal Land Council	RH received email asking worker to fill in COVID form or will some be provided on the day. Also received workers comp	email
11.5.21	Eden Local Aboriginal Land Council	RH thanked and noted a hard copy of the form will be provided on the day	email

Date	Organisation	Comment	Method
12.5.21	Eden Local Aboriginal Land Council	RH received Invoice from accounts for LALC	email
12.5.21	Eden Local Aboriginal Land Council	RH received email from Mark with Invoice for LALC	email
12.5.21	Eden Local Aboriginal Land Council	RH received invoice from Twofold Aboriginal Corporation for BJ	email
13.5.21	Eden Local Aboriginal Land Council	RH thanked	email
13.5.21	Eden Local Aboriginal Land Council	RH thanked	email
17.5.21	Eden Local Aboriginal Land Council	BC received report and feedback from BJ following site visit.	email
18.5.21	Eden Local Aboriginal Land Council	BC received report and feedback from Eden LALC following site visit.	email
21.5.21	Ngarigo Nation Indigenous Corporation	BC received feedback response questioning why not invited to fieldwork and notes re report	email
21.5.21	Bega Local Aboriginal Land Council	BC received Bega LALC's response to the Snowy SAP ACHAR report.	email
21.5.21	Ngarigo Nation Indigenous Corporation	BC received NNIC's response to the Snowy SAP ACHAR report.	email

Appendix 1 Figure 2: Stage 1 advertisement

Classifieds

Wednesday July 22, 2020

Deadlines for Classified Ads are **Tuesday at 9:30am**
For more information call 6452 0313

PUBLIC NOTICE

ANGLICAN PARISH OF THE SOUTHERN MONARO - ANNUAL GENERAL MEETING

The Annual General Meeting of the Anglican Parish of the Southern Monaro will take place in St Matthias' Parish Hall, Bombala at 11:30AM on Sunday 2 August 2020. It will follow the 10AM Morning Service. All parishioners are invited to attend. Covid - 19 restrictions will be in place.

DALGETY SHOW SOCIETY INC AGM

Thursday 3rd September 2020 6:30 pm at Buckleys Crossing Hotel
All positions will be declared vacant.
Any written nominations should be forwarded to the Secretary, Natalie Reid email:nreid@dalgetyshow.com.au or phone 0412391852.
Due to COVID can you please email if you are attending to the above email

GARAGE SALE

Saturday July 25 at 9am - 12noon
70 West Barron St, Cooma
Dressing table, tools, crystal, and so much more.

EXPRESSION OF INTEREST

EXPRESSIONS OF INTEREST
SIR WILLIAM HUDSON MEMORIAL CENTRE - BOARD OF DIRECTORS

Sir William Hudson Memorial Centre is a leading 72 bed residential aged care provider in Cooma NSW with a substantial turnover and a large asset base. As a not-for-profit organisation that adheres to a strict constitution and being a leading provider of quality residential and respite care in our region we are continually looking to improve the governance and management of the facility to enable continuing quality care to be available in our local community.

The current Board of Directors is working hard to ensure the on-going development of the facility and now urgently seeks expressions of interest from individuals that have any of the core competencies:

- Medical professional experience;
- Strong financial acumen with qualifications in accounting and relevant experience in strong financial literacy;
- Legal professional experience;
- Management in an aged care setting;
- Major project management experience;
- Senior business management/governance experience.

This is a volunteer position, with Board meetings held monthly (limited to 2 hours) and Committee meetings as nominated and agreed with Committee members. An expectation of approximately 5-10 hours per month to prepare for and attend meetings.

In accordance with the organisation rules/nominations for the position of Director are subject to the endorsement and approval to the Company Membership and other election protocols. Casual vacancies may be available immediately to successful candidates.

Please email your applications including a covering letter addressing the competencies above and a resume to:

The Board of Directors
boardofdirectors@svhmc.com.au
Applications close 5pm Friday 31st July 2020.

Expression of Interest
Cultural Heritage Management

On behalf of Department of Planning, Industry and Environment (DPIE), OzArk Environment & Heritage (OzArk) has been engaged to seek registration of Aboriginal groups or individuals who are interested in being consulted with regard to an Aboriginal cultural heritage assessment for the proposed Snowy Mountains Special Activation Precinct (SAP) that aims to stimulate economic development and investment and increase year-round jobs in supporting industries. The precinct is located largely in the Snowy Monaro Regional Council with a small portion in the Snowy Valleys Council Local Government Areas and includes the Jindabyne region, as well as the ski resort areas in the Mt Kosciuszko National Park. This consultation is to assist OzArk and DPIE in the identification of Aboriginal cultural heritage values in the precinct for the purpose of ensuring sympathetic future planning.

If you hold cultural knowledge relevant to determining the cultural significance of Aboriginal objects or places in the precinct, please register your interest.

Registrations can be made by post: OzArk EHM PO Box 2059 Dubbo NSW 2830; email: rebeca@ozarkelms.com.au; or by phoning OzArk on 02 6882 0118. All submissions should be received no later than **Wednesday 5th August 2020**.

FUNERAL & DEATH NOTICES, RETURN THANKS & IN MEMORIAMs

DOOLEY, NORMA JOYCE

Passed away peacefully on Sunday, July 12th 2020 at Sir William Hudson Memorial Centre Cooma. Aged 89 years.

Dear loved wife of Mr (dec), mother of SALLY-ANNE, MICHAEL, STEPHEN, DEBORAH AND ALISON, Adored Nan to Peter, Jessica, Emma, Rebecca, Adam, Matthew, David and Amy. Great Nan to Miranda, Lucas, Summa, Mia, Cameron, Abbey, Jason and Lachlan. Mother-in-law to John, Richard and Scott.

Allens Funerals Cooma
Alan Dodd Director
Family Owned & Operated
FOA 02-64522094

In Loving Memory of
Gloria Evelyn Aida BALMER ADAMS

16.7.1917 - 15.5.2020
You were the 'Tall'our woman
Proverbs 31:10-31
*Generous, Generous & Good Natured in every way
Living in every way to Family & Friends, a love of Life
Original - they broke the mould when they made you
Real & sincere - what you saw was what you got
Aspirational, Intelligent, Educated & Honest
Always young at heart, always there for everyone*
You loved and inspired your family with your strength of character, unforgettable personality and those beautiful blue eyes still watching over us.
A reflective day for the Adams, Wallace, Nelson Families and Friends

In loving memory
Thomas Regent

19/06/1998 - 22/07/2019
You are gone but you will never be forgotten.
You will live on in our hearts forever.
Not a day goes by that you are not thought of and missed dearly.
We will always love you,
Lee, Hannah, Peter, Caitlin, William and Emma

HAY/GRAIN FOR SALE

CONNEN HILL LUCERNE

Silage - wrapped round bales 4 x 5 1350 bale + GST
Lucerne, Lucerne/chicory, Lucerne Rye
Feed tests available, very good quality, can deliver.
Located 55km SW of Goulburn.
PH: Austin 0407460 505

Hay & Straw

Oaten hay from \$175, Vetch hay \$300, Vetch Oaten mix \$220, Straw from \$60, Grass round bales from \$50 each. Most hay shredded. Price per ton + GST.
Single and double only
For a delivered quote and prompt delivery call Ben 0438 458 221.

POSITION VACANT

THE MONARO POST - ADVERTISING REP

Be a part of the award winning, locally owned newspaper. The Monaro Post is seeking an energetic advertising rep with great people skills. **Job responsibilities include:**

- Developing relationships with business owners and managers
- Selling ads for print, online and special editions
- Working with advertisers to help market their business
- Strong communication skills along with newspaper and computer experience
- Working to meet deadlines
- Working within a team in the Cooma office
- Current drivers license is essential

Position is 21-30 hours per week.
To apply - send CV to sales@monaropost.com.au or post to PO Box 1227, Cooma. Applications close August 7, 2020.

MONAROPost

CASUAL WAITRESS/KITCHEN-HAND

For weekend work, mostly daytime. Experience preferred. Miss Heidi's Teahouse. Please call 02 6452 1768, between 11am -4pm.

JOIN THE TEAM, WE'RE HIRING!

Stables Hair & Beauty Cooma is looking for a casual senior hairdresser. Apply within or phone 0452 2735. 17 Benbulbin St, Cooma NSW 2620.

WANTED

WANTED
Hereford cattle.
Agistment is available on fattening feed.
Phone Des on 0427 202 435 or 6366 7209

MONAROPost

We are **PROUD TO SUPPORT & SPONSOR**

- Adaminaby Races
- All local Country Shows & Rodeos
- Australian National Bussing Championships
- Bombala Blue Heelers
- Bombala High Heelers
- Bombala Races
- Cooma Basketball
- Cooma Fillies
- Cooma Little Athletics
- Cooma Netball
- Cooma Races
- Cooma Red Devils
- Cooma Stallions
- Cooma Swim Club
- Cooma Tigers
- Jindabyne Bush Pigs
- Lake Light Sculpture
- Monaro Community Radio
 - Motofest
 - Relay for Life
 - Snowy Ride
 - Snowy River Bears

COOMA (INDABINE) BOMBALA
EQH (DORR) | 6452 0313
SILES: 6452 0313

Aboriginal Cultural Heritage Assessment Report: Snowy Mountains Special Activation Precinct

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Appendix 1 Figure 3. Stage 1 sample letter to agencies.



OzArk Environment & Heritage

<p>Dubbo</p> <p>Queanbeyan</p> <p>Newcastle</p>	<p>T: 02 6882 0118</p> <p>enquiry@ozarkehm.com.au</p> <p>www.ozarkehm.com.au</p>	<p>ABN 59 104 582 354</p> <p>145 Wingewarra St</p> <p>PO Box 2069</p> <p>DUBBO NSW 2830</p>
----------------------------------------------------------------------	----------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------

15 July 2020

Members
 Bega Local Aboriginal Land Council
 PO Box 11
 BEGA NSW 2550
 ceo_begalalc@commander.net.au

**ABORIGINAL CULTURAL HERITAGE ASSESSMENT
 THE SNOWY MOUNTAINS SPECIAL ACTIVATION PRECINCT**

Dear Members,

OzArk Environment & Heritage (OzArk) has been engaged by WSP Australia Pty Limited on behalf of the proponent, the Department of Planning, Industry and Environment (DPIE) to provide specialist heritage services for the Snowy Mountains Special Activation Precinct (SAP).

DPIE are currently developing the plans for the Snowy Mountains SAP that aims to stimulate economic development and investment to increase year-round jobs in supporting industries. The Snowy Mountains SAP investigation area is located largely in the Snowy Monaro Regional Council with a small portion in the Snowy Valleys Council Local Government Areas and includes the Jindabyne region, as well as the ski resort areas in the Mt Kosciuszko National Park (**Figure 1**).

To investigate the Aboriginal cultural values of the SAP Investigation Area, OzArk will be undertaking Aboriginal community consultation as per the *Aboriginal cultural heritage consultation requirements for proponents 2010* (ACHCR), on behalf of DPIE.

Accordingly, we are seeking Expressions of Interest from relevant Aboriginal groups and individuals in the area, to form a consultation group. This consultation is to assist OzArk and DPIE in the identification of Aboriginal cultural heritage values in the SAP Investigation Area for the purpose of ensuring sympathetic future planning.

If your organisation can recommend and provide contact details for any known Aboriginal groups or individuals with a cultural interest in this area, we can then include them in the consultation process with regards to the proposed heritage management for this project.

We would appreciate it if you could provide any feedback to the contact details provided above, regarding these Aboriginal stakeholder groups within **Wednesday 29th July 2020**, or sooner if possible.

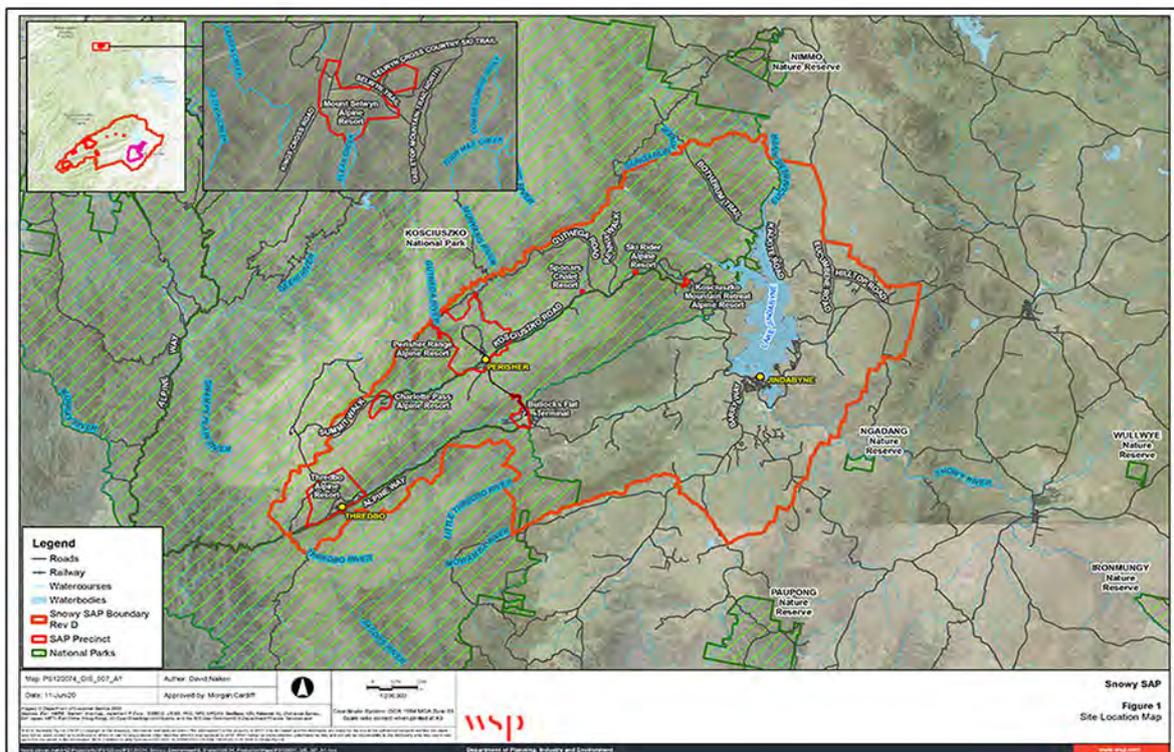
Once relevant groups and individuals have been identified, they will form part of the formal consultation process for the Project.

Kind regards,



Rebecca Hardman
Community Liaison & Administration

Figure 1. Map showing the extent of the Snowy Mountains SAP.



Appendix 1 Figure 4: Sample RAP registration letter.

	OzArk Environment & Heritage		ABN 59 104 582 354
	Dubbo	T: 02 6882 0118	145 Wingewarra St
	Queanbeyan	enquiry@ozarkehm.com.au	PO Box 2069
	Newcastle	www.ozarkehm.com.au	DUBBO NSW 2830

6 August 2020

[REDACTED]
 [REDACTED]
 [REDACTED]
 [REDACTED]
 [REDACTED]
 [REDACTED]

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Accordingly, we are seeking Expressions of Interest from relevant Aboriginal groups and individuals in the area, to form a consultation group. This consultation is to assist OzArk and DPIE in the identification of Aboriginal cultural heritage values in the SAP Investigation Area for the purpose of ensuring sympathetic future planning.

If you hold cultural knowledge relevant to determining the impacts to the cultural significance of this project area, please register your interest by contacting our office. The closing date for expressions of interest is **COB Thursday 20th August 2020**.

If you wish to register interest, the Heritage NSW guidelines require OzArk to provide your details to Heritage NSW unless OzArk is advised that you do not wish your details to be released.

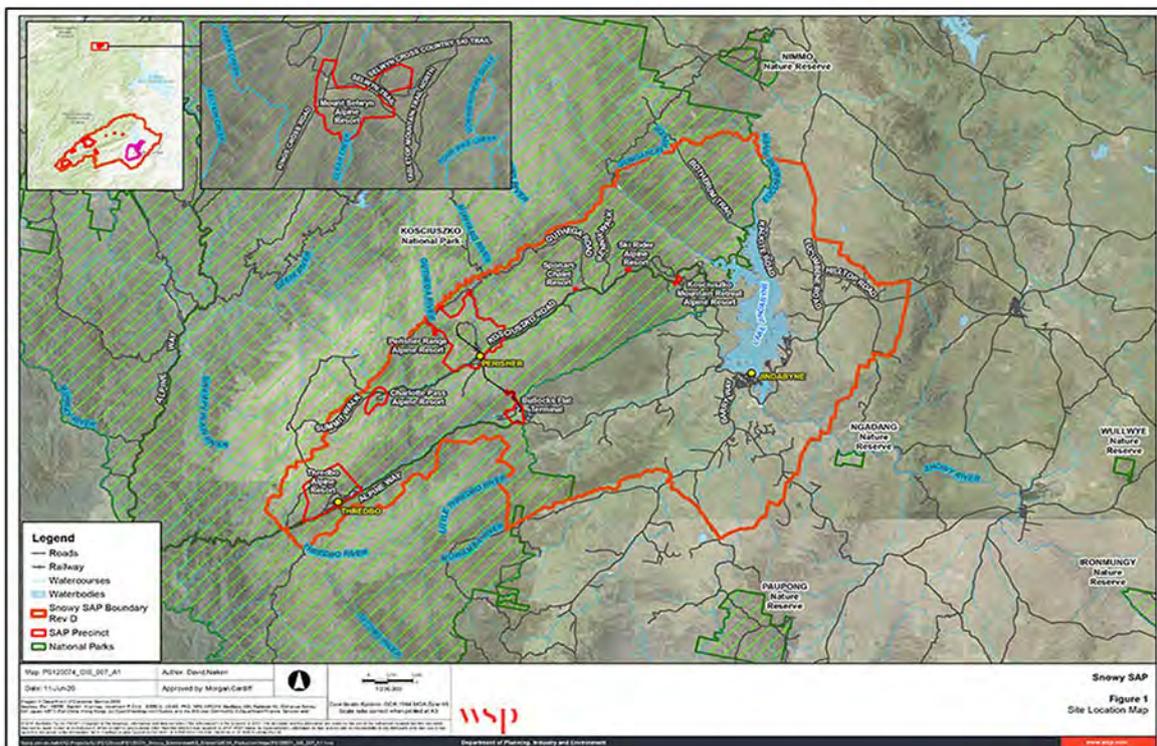
Once relevant groups and individuals have been identified, they will form part of the formal consultation process for the project.

Kind regards,



Rebecca Hardman
Consultation Officer

Figure 1: Map showing the extent of the Snowy Mountains SAP.



APPENDIX 2: ASSESSMENT METHODOLOGY

Appendix 2 Figure 1: Sample letter to RAPs sent with the assessment methodology.





Curiosity Rocks, Lake Jindabyne (<https://www.pinterest.com.au/pin/527554543820360955>).

ABORIGINAL CULTURAL HERITAGE INVESTIGATION METHODS

SNOWY MTS SPECIAL ACTIVATION PRECINCT

SNOWY MONARO REGIONAL COUNCIL LGA

OCTOBER 2020

Report prepared by
OzArk Environment & Heritage
for WSP Australia Pty Limited

on behalf of Department of Planning, Industry and Environment

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Acknowledgement

OzArk acknowledge Traditional Owners on which this assessment will take place and pay respect to their beliefs, cultural heritage and continuing connection with the land. We also acknowledge and pay respect to the post-contact experiences of Aboriginal people with attachment to the area and to the elders, past and present, as the next generation of role models and vessels for memories, traditions, culture and hopes of local Aboriginal people.

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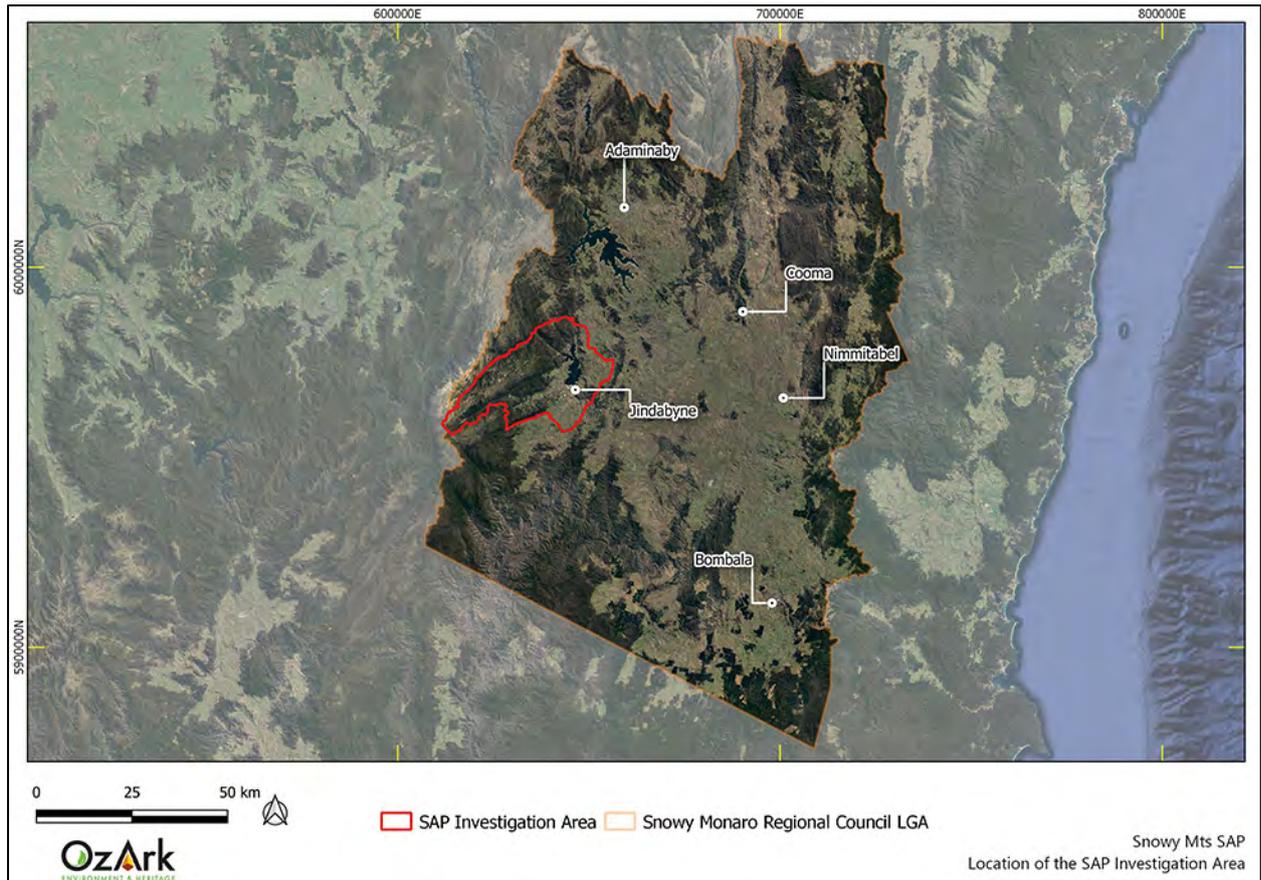
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1 INTRODUCTION

OzArk Environment & Heritage (OzArk) has been engaged by WSP Australia Pty Limited, on behalf of the Department of Planning, Industry and Environment (DPIE) (the proponent) to complete historic heritage assessment report for the Snowy Mountains Special Activation Precinct (SAP). The Snowy Mts SAP is in the Snowy Monaro Regional Council Local Government Area (LGA). The location of the SAP Investigation Area is shown on **Figure 1-1**.

Figure 1-1: Map showing the location of the SAP Investigation Area.



This methodology is in accordance with Stage 3 of the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (ACHCRs). The Project information provided here also complies with Stage 2 of the ACHCRs.

1.1 PROJECT OVERVIEW

SAPs are unique to regional NSW and bring together planning and investment to stimulate economic development and create jobs in line with the competitive advantages and economic strengths of a region. SAPs adopt a place-based solution to economic development and are being delivered through the \$4.2 billion Snowy Hydro Legacy Fund. SAPs are a “whole-of-government” approach to regional economic development and planning, bringing together the local Council and relevant agencies across the NSW Government. Different components of the SAP are led by different teams within the NSW Government:

- Business cases for each SAP are led by the Department of Regional NSW (DRNSW)
- Master planning for each SAP is led by DPIE
- Infrastructure delivery for each SAP is led by Regional Growth NSW Development Corporation (RGDC).

The NSW Government announced the Snowy Mountains SAP on 15 November 2019, which evolved from the former Go Jindabyne Masterplan. The new Activation Precinct State Environmental Planning Policy (SEPP) sets the planning framework through which SAPs will be delivered. The key objectives of SAPs are:

- To have government led environmental studies completed early in the planning process
- To have fast-tracked planning pathways
- To facilitate government led development
- To encourage infrastructure investment and business concierge.

1.2 THE SNOWY MTS SAP

The Snowy Mts SAP is intended to promote the following key objectives:

- To stimulate year-round economic activity and employment by leveraging the region's strong visitor economy to grow a one-season destination into a four-season destination, investing in supporting industries, and improving connections to the region from major population centres
- To provide year-round ecotourism opportunities and support the Healthy Parks Healthy People movement by leveraging the region's natural beauty and unique climate while protecting Kosciuszko National Park
- To enhance environmental resilience within the region by adopting a climate-positive and carbon-negative approach to growth and development and fostering a circular economy
- To compete with other alpine regions in Australia and around the world by addressing the stresses of a highly variable population and investing in the region's infrastructure and services to meet the growing needs of permanent residents, seasonal workers, and temporary visitors.

A key objective of the Snowy Mts SAP is that the future of the Snowy Mts must reflect its past and present with better recognition, integration, and celebration of Monaro Ngarigo culture, values and heritage, as well as their ongoing connection to the high country and places of physical and spiritual significance. The rich history of the region created by colonial explorers is also part of our collective story, as a new frontier for farmers and stockmen, one of Australia's largest engineering feats, a town submerged beneath the surface of Lake Jindabyne, and a long-established snow sport industry.

1.3 STUDY AREA

The study area equates to the SAP Investigation Area that encompasses a 72,211 hectare (ha) area. However, within the SAP Investigation Area are several key areas that will be the focus of the heritage study:

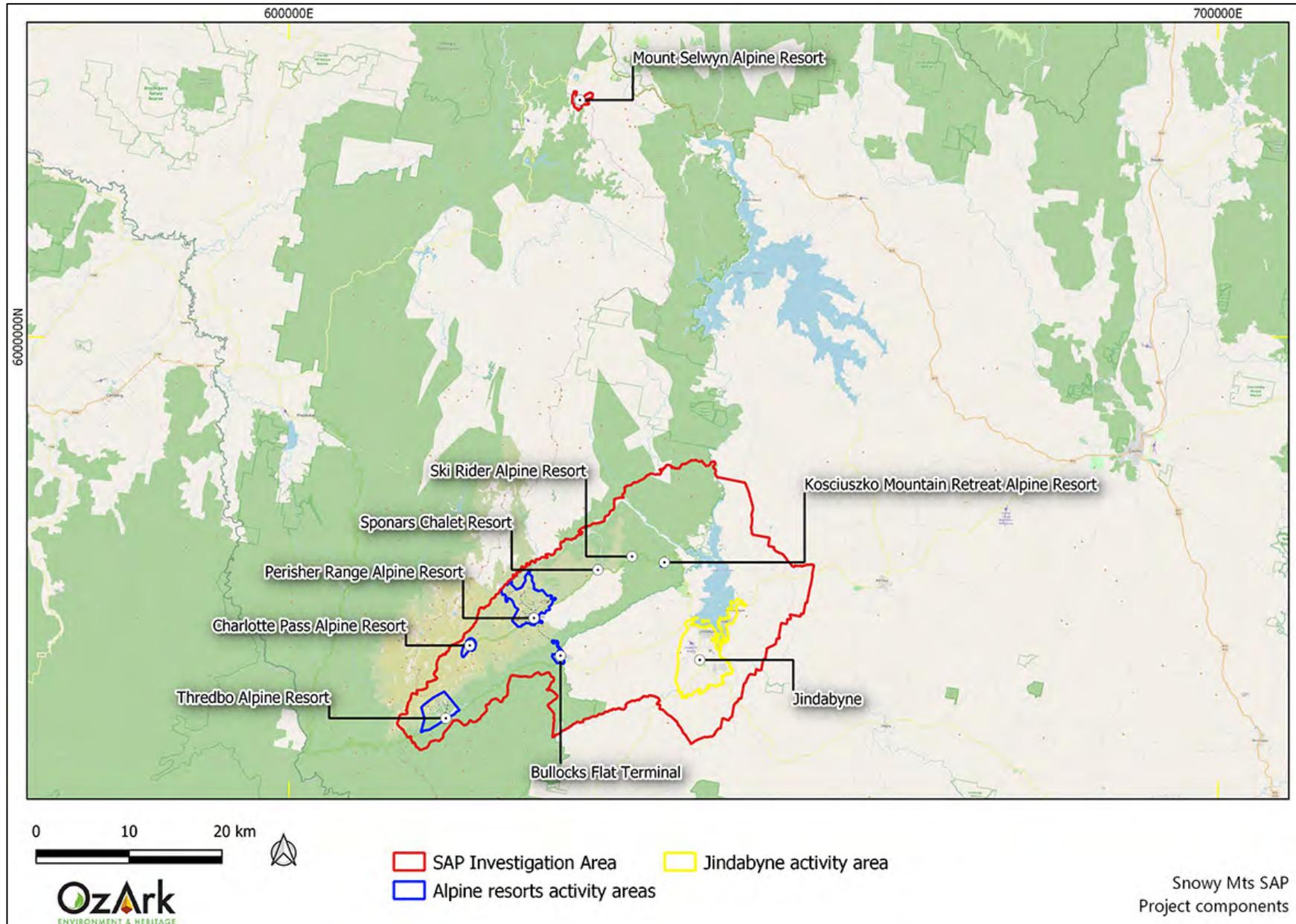
- Alpine resorts' activity areas (also called the 'high visitation areas') including the Thredbo and Perisher villages, as well some other key sites where development already exists in order that new developments associated with the SAP do not unnecessarily impact further on the important natural heritage values of Kosciuszko National Park (3,100 ha)
- The Jindabyne activity area (also called the Go Jindabyne Study Area) so that the cultural heritage values of the place can be incorporated into the Snowy Mts SAP Masterplan a part of the vision to see Jindabyne develop as the gateway to the Snowy Mountains (3,578 ha)
- A proposed site for a new Jindabyne airport (150 ha)
- Potential new tourism areas that are still to be defined. Most of these areas are likely to be outside of the Kosciuszko National Park.

A further component located at the Selwyn Snow Resort is included as part of the alpine resorts' activity areas. This component is located four kilometres (km) north of the main SAP Investigation Area.

The various components of the Snowy Mts SAP are mapped on **Figure 1-2**.

It should be noted that the SAP Investigation Area will be investigated at a desktop level only. Archaeological survey will only take place within the various activity areas.

Figure 1-2. Location of the SAP activity areas.



1.4 CONSULTATION ON THIS METHODOLOGY

Consultation for this proposal has followed the guidelines established in the *Aboriginal cultural heritage consultation requirements for proponents* (ACHCRs, DECCW 2010).

1.4.1 Stage 1

Stage 1 of the ACHCRs seeks to identify stakeholders who have cultural knowledge of the region containing the SAP and who wish to be consulted about the Snowy Mts SAP.

On Wednesday 22 July 2020, an advertisement was placed in the *Monaro Post* requesting expressions of interest in being consulted about the SAP. In addition, the following agencies were contacted to identify potential stakeholders for the area: Eden Local Aboriginal Land Council (LALC); Bega LALC; Wagonga LALC; Merrimans LALC; Office of The Registrar, ALRA; National Native Title Tribunal (NTSCORP); Snowy Monaro Regional Council; Snowy Valleys Council; South East Local Land Services (LLS), Riverina LLS; and Heritage NSW. As a result, the groups or individuals listed in **Table 1-1** registered to be consulted for the SAP. These groups or individuals constitute the Registered Aboriginal Parties (RAPs) for the Snowy Mts SAP. Two of the RAPs requested anonymity and will be referred to as Stakeholder 1 and Stakeholder 2.

Table 1-1: Registered Aboriginal Parties.

Alice Williams	Bega Local Aboriginal Land Council
Stakeholder 1	Eden Local Aboriginal Land Council
Freeman & Marx Pty Ltd	Stakeholder 2
Merrigam Indigenous Corporation	Merrimans Local Aboriginal Land Council
Michelle Francis	Muragadi Heritage Indigenous Corporation
Murri Bidgee Mullangari Aboriginal Corporation	Ngarigo and Djiringanj people
Ngarigo Elders	PD Ngunawal Consultancy
Thoorga Nura	Wagonga Local Aboriginal Land Council
Wolgalu Umbe Traditional Custodians Cooperation	

1.4.2 Stage 2

The aim of Stage 2 is to provide information about the SAP to the RAPs. This document satisfies Stage 2 of the ACHCRs.

1.4.3 Stage 3

The aim of Stage 3 is to acquire information regarding Aboriginal cultural values associated with the SAP Investigation Area either through consultation and/or field work. These investigation methods are issued to all RAPs for their consideration as part of Stage 3.

As archaeological fieldwork will be part of this investigation, this document also establishes the context and methods for the archaeological investigation.

Another important aspect of Stage 3 is to provide the opportunity for RAPs to present cultural information that could either inform these methods or will be useful in determining how impacts associated with the SAP are appropriately managed.

A draft version of this document was sent to all RAPs on 25 August 2020 with a closing date for comments of 22 September 2020. At the close of the comment period (or shortly thereafter), the comments shown in **Table 1-2** were received.

As a result of these comments, no changes to the assessment methodology was required.

Table 1-2: Comments arising from the draft assessment methodology.

Date	RAP	Comment
25.8.20	Thoorga Nura	Rebecca Hardman (RH, OzArk) received: <i>I have read through the documents and I support the methodology. Thank you for forwarding this information</i>
25.8.20	Michelle Francis	Harrison Rochford (OzArk) took phone suggesting inclusion of Ngarigo burial sites at subdivision site near Jindabyne
25.8.20	Michelle Francis	Ben Churcher (BC, OzArk) received a call from Michelle Francis. Among other more general conversation, Michelle said that eastern side of Lake Jindabyne is important to her as this is where there were once burials and the landforms are part of a songline. Mentioned a scarred tree that once stood at the Kunama Gallery and that this linked to 'Oaks Estate' (need clarification if this is the Oaks Estate in Queanbeyan). Michelle is prepared to meet with BC and a date will be arranged
3.9.20	Murri Bidgee Mullangari Aboriginal Corporation	RH received: <i>I have read the project information and draft methodology for the above project, I endorse the recommendations made.</i>
11.9.20	Michelle Francis	BC called Michelle Francis to discuss cultural values. Michelle mentioned burials on Cobbin Creek and East Jindabyne that are linked in a 'circle' ('like a Bora Ring'). Michelle mentioned fish traps in Cobbin Creek and the historic burial at the back of the Leesville Hotel. Michelle also mentioned the importance of the 'gorge' at East Jindabyne (near the Jindabyne Kunama Gallery). This gorge is associated with water and therefore women's business. Michelle noted that people lived in the area all year round redacted redacted. Michelle mentioned the feasting on Bogong Moths: the oil was rubbed on to people's skin so that you could "see them in the dark" they shone so brightly. BC arranged to meet Michelle on Wednesday 23 September at the National Museum to look at maps etc.
21.9.20	Buru Ngunawal Aboriginal Corporation (BNAC)	RH received: <i>Thank you for providing this documentation. Our organisation will not be participating in this consultation work as it lies outside our Traditional Ancestral boundaries. BNAC only work within this boundary in respect to other groups and their culture. BNAC would like to offer all participants all the best for the consultation process.</i>
23.9.20	Michelle Francis	BC meets with Michelle Francis at the National Museum. Michelle emphasises the importance of the High Country to her family (and to all Australians). In the Go Jindabyne area, Michelle has special concern for a number of burials, two of which are recorded on AHIMS on Cobbin Creek, and another two that Michelle says she will disclose the location of once

		she has checked with her family. Michelle also says that the Leesville Hotel site should be registered as an Aboriginal site because of the burial there. Michelle also has special concern for the gorge in East Jindabyne (Womens' place, resource area) and Cobbin Creek as a whole (fish traps/camping). Mentioned that the scarred tree at the airport site would have been linked 'like a ring' with sites at East Jindabyne and in the south at Cobbin Creek.
29.9.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received: <i>I'm just touching base to see if the project above has started or will start in the near future</i>
30.9.20	Yurwang Gundana Consultancy Cultural Heritage Services	RH received: <i>Thank you, Rebecca, for your response, look forward to being involved in the progression of the Project</i>
1.10.20	Ngarigo Elders	Iris White and Michelle Davidson accompany BC on a site visit of the development opportunity areas at Jindabyne. Iris provided interesting context to her family's connection to the area, as well as the history of the Southern Kosciuszko Memorandum of Understanding group. Iris demonstrated the connection between Curiosity Rocks and another location in the Kosciuszko National Park while commenting that the landscape is/was marked with pathway signs (stone cairns in the north, kurrajong trees in the south). This stressed the fact that this landscape was for 'passing through' either within Country such as pathways along the Thredbo River, or by other groups (Bogong moth feasts). At Curiosity Rocks Iris mentioned that 'not all rock outcrops are important, but you need to look at each of them and see how they line up'. ". Otherwise there were no further landscape specific cultural values identified; apart from the more 'archaeological': "this would have been too exposed for camping", "they would have loved to be watching the kids down here playing in the water".

2 IDENTIFYING CULTURAL SIGNIFICANCE

The concept of cultural significance is used in Australian heritage practice and legislation to encompass all of the cultural values and meanings that might be recognised in a place. The *Burra Charter's* (Australian ICOMOS 2013) definition of cultural significance is broad and encompasses places that are significant to Indigenous cultures.

The *Burra Charter* definition of 'place' is also broad and encompasses Indigenous places of cultural significance. 'Place' includes locations that embody spiritual value (such as Dreaming places, sacred landscapes, and stone arrangements), social and historical value (such as massacre sites), as well as scientific value (such as archaeological sites). In fact, one place may be all of these things or may embody all of these values at the same time.

In some cases, the find-spot of a single artefact may constitute a 'place'. Equally, a suite of related locations may together comprise a single 'place', such as the many individual elements that make up a Songline. These more complex places are sometimes called a cultural landscape or cultural route.

The *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH 2011: 8–9) notes that cultural significance is comprised of an assessment of social values, scientific values, aesthetic values, and historic values. These values are described as:

Social or cultural value

Social or cultural value refers to the spiritual, traditional, historical or contemporary associations and attachments the place or area has for Aboriginal people. Social or cultural value is how people express their connection with a place and the meaning that place has for them.

Places of social or cultural value have associations with contemporary community identity. These places can have associations with tragic or warmly remembered experiences, periods or events. Communities can experience a sense of loss should a place of social or cultural value be damaged or destroyed.

There is not always consensus about a place's social or cultural value. Because people experience places and events differently, expressions of social or cultural value do vary and, in some instances, will be in direct conflict. When identifying values, it is not necessary to agree with or acknowledge the validity of each other's values, but it is necessary to document the range of values identified.

Social or cultural value can only be identified through consultation with Aboriginal people. This could involve a range of methodologies, such as cultural mapping, oral histories, archival documentation and specific information provided by Aboriginal people specifically for the investigation.

Scientific (archaeological) value

This refers to the importance of a landscape, area, place or object because of its rarity, representativeness and the extent to which it may contribute to further understanding and information (Australia ICOMOS 2013).

Information about scientific values will be gathered through any archaeological investigation undertaken. Archaeological investigations must be carried out according to Heritage NSW's *Code of practice for archaeological investigation of Aboriginal objects in NSW*.

Often scientific values are informed by social values that allow a contemporary understanding of the archaeological data to be understood.

Aesthetic value

This refers to the sensory, scenic, architectural and creative aspects of the place. It is often closely linked with the social values. It may consider form, scale, colour, texture and material of the fabric or landscape, and the smell and sounds associated with the place and its use (Australia ICOMOS 2013).

Historic value

Historic value refers to the associations of a place with a historically important person, event, phase or activity in an Aboriginal community. Historic places do not always have physical evidence of their historical importance (such as structures, planted vegetation or landscape modifications). They may have 'shared' historic values with other (non-Aboriginal) communities.

2.1 IDENTIFIED SOCIAL VALUES

2.1.1 Social values associated with the Go Jindabyne study

The Go Jindabyne Masterplan was announced in November 2018, to revitalise Jindabyne into Australia's premier alpine destination at the heart of the Snowy Mountains and grow the town into a great place to live, work and visit year-round.

Upon commencement of the project, DPIE commissioned a range of technical studies to develop an evidence base that would subsequently inform drafting of the Go Jindabyne Masterplan. The technical studies commissioned for the Go Jindabyne Masterplan were conducted between March and July 2019 by specialist consultants with expertise in a variety of different fields. The Environment and Heritage Study was undertaken by the consultant, NGH Environmental (NGH). NGH's Jindabyne study area is the same as the Jindabyne activity area for the Snowy Mts SAP.

In May 2019 Aboriginal community workshops for Aboriginal heritage were undertaken over the course of a single day at Jindabyne for the Go Jindabyne Masterplan by NGH Environmental (NGH). Given the sensitivity of information that may be provided the three Aboriginal community groups (Bega Local Aboriginal Land Council, Southern Kosciuszko Aboriginal Working Group

and Ngarigo Nation Indigenous Corporation) were invited to attend individual meetings. The aim of the workshops were to provide an opportunity for local Aboriginal community members and organisations to provide NGH with information they believed to be important to the study and to discuss areas/places of heritage value and possible conservation and to capture important people and events that may not be as well-known.

The Southern Kosciuszko Aboriginal Working Group and Ngarigo Nation Indigenous Corporation both participated in the community workshops in Jindabyne, however, the Bega Local Aboriginal Land Council (LALC) were unable to attend. Although a phone conversation was held with Graham Moore who had been nominated to speak for the Bega LALC, the Bega LALC noted that the timeframe for consultation was inadequate.

The Ngarigo Nation Indigenous Corporation representative Michelle Francis met with NGH archaeologists prior to the workshop to discuss the Go Jindabyne project. Over the course of conversations held during the initial meeting and at the subsequent workshop, Michelle Francis noted that the presence of an Aboriginal burial on Cobbin Creek was an important site that had conservation value. While the exact location of the site was not provided the burial was assumed by NGH to be the recorded AHIMS sites #62-1-0186 and #62-1-0149. Following recent archaeological assessments for subdivision projects¹, the East Jindabyne area was also noted to have conservation value. No additional cultural or intangible values were identified by the Ngarigo Nation Indigenous Corporation other than those already known within the Go Jindabyne study area.

The Southern Kosciuszko Aboriginal Working Group representatives Deanna Davison and Iris White participated in the workshop and noted their preference to be the sole Aboriginal group consulted with for the Go Jindabyne study. They noted that given the work that had previously gone into establishing the Southern Kosciuszko Aboriginal Working Group it was inappropriate to consult with other Aboriginal groups for a study over the Jindabyne area. During the workshop Deanna Davison and Iris White provided NGH with a number of public documents and stories regarding their family connection to the Jindabyne area post European settlement. The Cobbin property and Curiosity Rocks were noted to be important areas that had conservation value.

An overview of the key information obtained from the Aboriginal community during the Go Jindabyne workshops is outlined below:

- Curiosity Rocks is an important Aboriginal place to the Ngarigo people with both tangible and intangible values
- Ngarigo people have a right to be consulted in relation to their cultural heritage

¹ For example, Past Traces (2018a, 2018b) and Biosis 2019.

- All Aboriginal objects and sites hold cultural importance to the Ngarigo people
- Ngarigo culture and heritage should be incorporated into the narrative of Jindabyne
- More research and recognition into key people and events in Aboriginal life of the district is required, including in more recent times and the association with early European settlers
- The Cobbin property, Curiosity Rocks, East Jindabyne and an Aboriginal burial on Cobbin Creek (AHIMS sites #62-1-0186 and #62-1-0149) were noted to be important sites and areas that had high conservation value
- No additional intangible values were identified by the Aboriginal groups other than those already known within study area.

2.1.2 Social values identified with Kosciusko National Park

Recent investigations in the Kosciusko National Park for the Snowy 2.0 project have not added to our knowledge of the cultural values of the park except for the generic statement:

It is noted that Aboriginal heritage sites often have high cultural value to the local Aboriginal community given that they provide direct physical and symbolic linkages to their ancestral past and to the landscape. The cultural values of the heritage will almost certainly differ to the archaeological significance values. (Dibden 2019: 492)

The 2006 *Kosciusko National Park Plan of Management* notes that the park is highly significant for descendants of Aboriginal people with traditional and historical links to the mountains. This is illustrated by their ongoing sense of belonging and identity, spiritual attachments, surviving traditional knowledge, and family stories and memories. Scientific evidence indicates a long history of Aboriginal use and occupation of the high country and demonstrates successful adaptations to extreme environmental conditions.

The cultural importance of the high country is expressed in the *Kosciusko National Park Plan of Management*:

Living by natural cycles, the land provides our people with life, ceremony, family lore/law, and resources, such as tools, plant medicine, plant food, waters, fish, animals and insects e.g. the Bogong moth, while the melting of the snow gives life to the many creeks and rivers that flow out of the mountains. There are places of spiritual and physical significance to our people, and we are committed to working in partnership with others to protect, maintain and manage these places. (Kosciuszko Aboriginal Working Group, Kosciusko National Park Plan of Management: xi).

Kosciusko National Park Plan of Management (p. 84) highlights the high cultural significance to the descendants of the Aboriginal tribal groups that occupied and visited the high country. In particular:

- The spiritual attachments, surviving traditional knowledge, and family stories and memories illustrate the ongoing cultural connection that Aboriginal people have with the mountains
- The country—its resources, cultural places and pathways—are of special social and historic significance to Aboriginal people, with some remembered in oral tradition, some documented in nineteenth century records, and others revealed by archaeological investigation
- Aboriginal words and place names provide markers of the presence of Aboriginal people across many of the landscapes of the park
- Aboriginal places within the park have social and historical significance to Aboriginal people. They provide a link to a past way of life, a cultural tradition, a spiritual connection and a sense of social identity that is highly valued by many members of the Aboriginal community
- The significance of these places to Aboriginal people encompasses both material and non-material aspects
- The potential educational use of such places is a recognised component of their significance
- The annual Bogong moth gathering was one of the most important Aboriginal cultural and social events in south-eastern Australia. The ethnographic evidence, continuing Aboriginal knowledge about this event and the places, routes and physical remains of the activities associated with it, are of historic, social and scientific value at a state and possibly a national level.

Waters (2004: 37) identifies a number of social values for the Aboriginal community associated with the high country such as that expressed by Ramsey Freeman:

'Cause up in the high country see you got all your native veg, which is them little red tomato things that grow in there, seeds and things like that. You got all your kangaroos and emus and possums and things like that. And you've got the Bogong moth in the spring, summer.

Ramsey Freeman (Waters 2004: 62) sums up the social value of the high country for many in the Aboriginal community:

Well I think the Park is very special to Aboriginal people, mainly because they used to do all their hunting through there and collect all their food and different other things through there. So I think the Park is very significant to the Aboriginal people. You know it means a great deal to 'em for some of 'em to be involved in helpin', help manage the place.

2.2 IDENTIFIED SCIENTIFIC VALUES

A major purpose of this document is to establish the context and methods for the archaeological survey and the scientific values of the SAP Investigation Area are discussed further in **Sections 3 and 4**.

The *Kosciusko National Park Plan of Management* (p. 85) notes that the surviving archaeological resource of the Australian Alps is historically and scientifically significant as it:

- Provides evidence of a long history of Aboriginal occupation in the high country
- Demonstrates successful adaptations to environments unique on the Australian mainland
- Offers opportunities to reveal important new information about the length and nature of Aboriginal occupation and use of the mountains.
- Places associated with the European contact period and post-contact Aboriginal life and history, including those from the pastoral and mining eras, are of historic and social significance to local Aboriginal people.

Waters (2004: 61) records the views of Rod Mason regarding his interpretation of the scientific values of the high country:

So what I do I never separate anything. Everything cultural here is all interconnected. And that goes with sites. So down on the coast we've got all the big middens, down on the big giant livin' areas. We don't have middens up here, so that tells you it's not a livin' area, it's only a visitin' area, visitin' for huntin', gatherin', ceremonies, disputes, settle disputes. So it's a big meeting place. You come here, you settle your differences, introduce new members to your neighbouring clans, all the clans come together, settle disputes. Then after, when the snow comes back here, they all go back home along the rivers to their livin' areas where the giant middens are. It's not the other way around.

Vince Bulgar (Waters 2004: 62) also comments on the scientific values of the high country:

Oh yeah, there'd be all the surrounding areas. Like on our border line the Yorta Yorta people, they're down the other side of the Murray. And then here in the west and the north there's Wiradjuri. And then you have Ngunawal people come, and even people from the coast. They had pathways right up the Snowy. I went down the Snowy River and today the grindstones are still there. Stone axes and grindstones are still on the Snowy River where they camped, like at their campsites.

These, and other interview responses in Waters 2004, illustrate the importance of scientific values to the Aboriginal community and how the archaeological recordings of the area provide meaning and connection for the local community.

2.3 IDENTIFIED AESTHETIC VALUES

The *Kosciusko National Park Plan of Management* notes that the aesthetic qualities of the park are exceptional, diverse and seasonally changeable. The beauty of the place stems from a mix of topographic features including steep-sided river valleys, gently undulating hills and flat-floored valleys. These landscapes are clothed in a visual mosaic of different vegetation communities including the pastel cloak of eucalypt forests, straw-coloured grasslands and fields of alpine wildflowers. These same scenes take on a very different guise in winter when blanketed by snow. These aesthetic values related to the high country are undoubtedly of importance to Aboriginal and non-Aboriginal people alike.

The aesthetic values of the Jindabyne area as it relates to cultural significance is not yet known and will be determined from upcoming consultation with the Aboriginal community.

2.4 IDENTIFIED HISTORIC VALUES

Waters 2004 presents a comprehensive examination of the historic connections of the Aboriginal community to the region of the SAP Investigation Area.

In particular, Waters 2004 documents the removal of the Aboriginal community from their ancestral lands and the Connection to Country that remains through their historical ties to the SAP Investigation Area.

But like I said people should be more aware that there are Ngarigo people, Monaro Ngarigo people surviving. There's hundreds, thousands of us, not just a few. People say, 'oh there's no Ngarigo people left'. But there are. It's just that they were driven off that land and moved down to the coast and taken away by the ... stolen generations... But they're all coming back together now and they want to be, want that recognition. Deanna Walker Davison (Waters 2004: 18)

2.5 SOCIAL VALUES INVESTIGATION

While OzArk will be running the consultation process, this will be assisted by the engagement of Susan Dale Donaldson (BA MAAPD), a professional anthropologist who applies ethnographic and participatory methodologies to investigate tangible and intangible Aboriginal and historic cultural heritage values across land and seascapes. Susan holds a Bachelor of Arts Degree majoring in Anthropology and Resource Management from Macquarie University and a Master of Applied Anthropology and Participatory Development from the Australian National University.

Susan has over 20 years' experience engaging effectively with Indigenous groups and government and non-government agencies across southeast NSW and has been involved in anthropological research under the *Aboriginal Land Rights [NSW] Act 1983*, the *National Parks and Wildlife [NSW] Act 1974*, the *Aboriginal Land Rights [NT] Act 1976*, the *Marine Parks [NSW] Act 2007*, the *Fisheries Management [NSW] Act 1994*, the *Environmental, Planning and*

Assessment Act 1979, the Marine Estate Management Act [NSW] 2014, the Northern Territory Sacred Sites Act 1989, the West Australian Aboriginal Heritage Act 1972, the Corporations (Aboriginal and Torres Strait Islander) Act 2006 and the Commonwealth Native Title Act 1996.

Please contact Susan if you'd like to contribute to our knowledge of the social values of the SAP Investigation Area in general and the activity areas in particular.

2.5.1 Who to contact?

- If you have a question about the forthcoming survey or if there is information about which OzArk should be aware before the survey commences, please contact:
 - Rebecca Hardman
Consultation Officer
OzArk Environment & Heritage
rebecca@ozarkehm.com.au
02 6882 0118

- If you would like to provide information about your cultural/social values as they apply to the SAP Investigation Area, please contact
 - Susan Donaldson
Anthropologist
Environmental and Cultural Services
susandaledonaldson@bigpond.com
0405 183 751

3 ARCHAEOLOGICAL CONTEXT

3.1 ETHNOGRAPHIC ABORIGINAL CONTEXT

The boundaries of the Monaro Ngarigo extended from the western slopes of the coastal ranges to the eastern side of the Kosciuszko plateau and further north, between the coastal ranges and the mountains on the banks of the Murrumbidgee River. The tribal boundaries also included the peaks of Mount Kosciuszko and the Snowy ranges. These boundaries ebbed and flowed through contact with neighbours, the seasons and periods of drought and abundance. It is likely that the Ngarigo people would have interacted with the neighbouring groups including the Ngun(n)awal, Djilamatang, Jamathang, Wolgal and the Yuin people.

3.2 REGIONAL ARCHAEOLOGICAL CONTEXT

3.2.1 Introduction

The Aboriginal occupation of Australia begins prior to 40,000 BP (years before present) and possibly earlier than 50,000 BP. Dates exceeding 20,000 years occur in almost all parts of Australia resulting in the expectation that most areas should have a Pleistocene (>12,000 BP) occupational signature. However, such dates remain relatively rare due to a range of factors, both behavioural and post-depositional. These factors include a possible low density of occupation in the Pleistocene period, poor preservation of archaeological materials (particularly dateable organic materials) and significant coastline change over the past 18,000 years.

A large number of archaeological investigations have taken place in the SAP Investigation Area over previous years. The area has been identified as one rich in archaeological sites, some of which will be discussed in the coming section in order to help establish background context in forming a predictive model for the likelihood of locating Aboriginal objects, and the likely places of such objects may be located within the activity areas.

3.2.2 Previous assessments within or near the SAP Investigation Area

3.2.2.1 *Jindabyne activity area*

Go Jindabyne Masterplan

As part of their study of Aboriginal cultural values in the Go Jindabyne study area, NGH ground-truthed the AHIMS location of several sites of potential cultural significance that plotted within the Go Jindabyne study area. These sites were a Bora Ground and axe grinding groove complex, a carved tree and a scarred tree (#62-1-0018, #62-1-0023, #62-1-0067 respectively). Following fieldwork by NGH, it was confirmed that the features do not occur at the registered GPS location or are not Aboriginal cultural heritage items.

In addition, the fieldwork also intended to assess the reliability of the heritage constraints map developed by NGH. Targeted fieldwork where access to public land was possible confirmed the high archaeological potential of East Jindabyne, Curiosity Rocks and the associated foreshore. Survey along the lake foreshore between the boat ramp and Curiosity Rocks confirmed an extensive and fairly continuous scatter of artefacts, often eroding from in situ archaeological deposits. At East Jindabyne, four previously unrecorded sites were located all along spur lines leading down to the now submerged Snowy River, confirming the site modelling developed by NGH for the Go Jindabyne study.

Additional survey along the foreshore from Widows Creek to approximately 400 meters (m) east of the Jindabyne Sailing club determined that the area previously mapped by NGH as having a high heritage constraint was amended to moderate as a result of the steep slopes and lack of suitable camping locations.

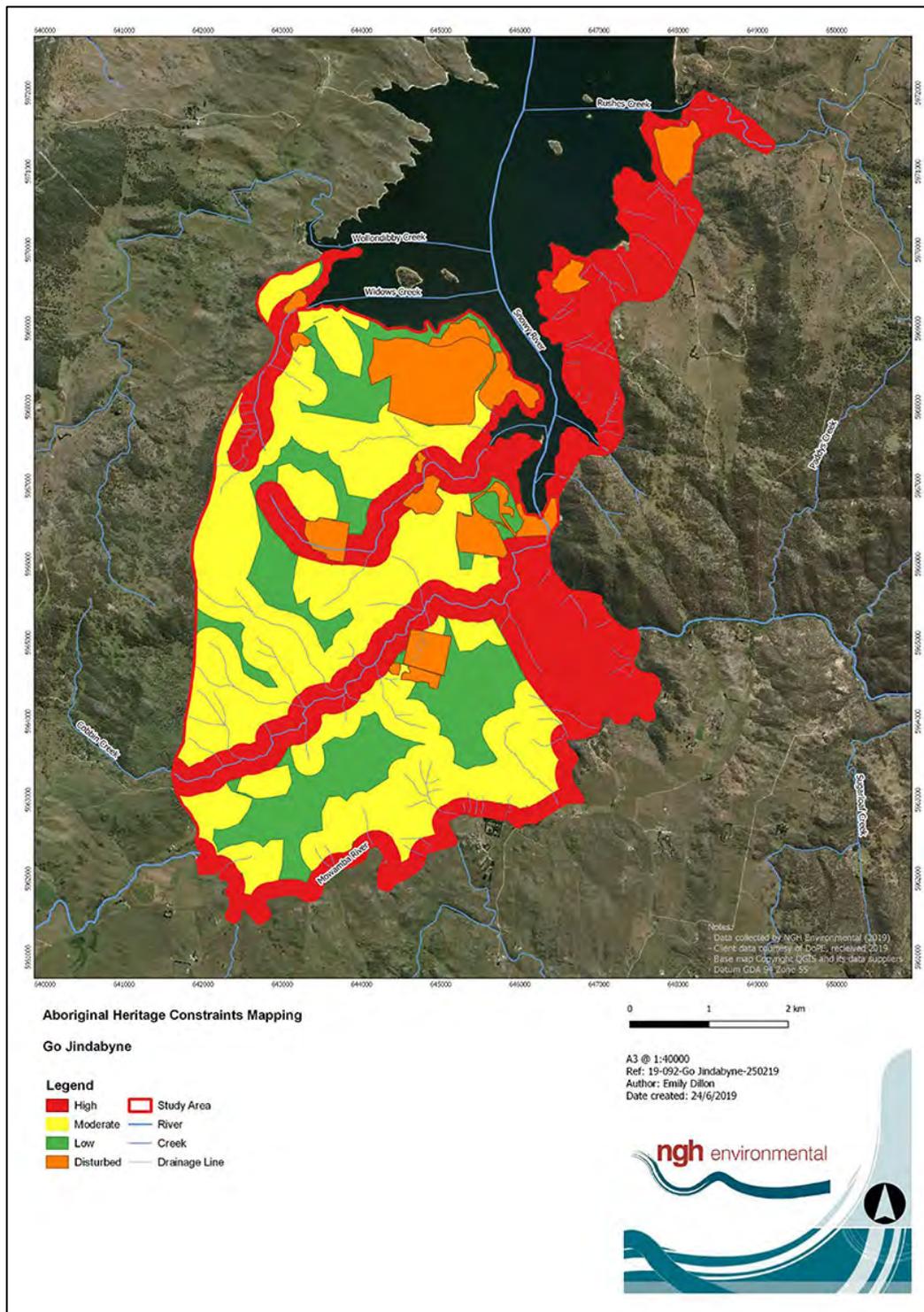
A site inspection by NGH to the west of the current Leesville Industrial estate identified a single quartz artefact within an area of heavily disturbed earth stockpiling. The location of the stockpile adjacent to Lees Creek was, however, considered to have heritage constraints. Visibility was very restricted due to vegetation and NGH concluded that further investigation was warranted.

Using landform and hydrological variables, NGH mapped the archaeological sensitivity for the Go Jindabyne study area. The results of the NGH predictive mapping is reproduced on **Figure 3-1**.

NGH (2019) acknowledged that there are other variables, unable to be mapped, that relate to social, religious and other intangible cultural behaviours. Societal taboos, attitudes and inhibitors as well as an individual's comfort and familiarity with certain places and landscapes can also influence people's actions and the way in which they move and use space, consequently influencing the archaeological record. While the NGH model is able to be used to confirm the presence and sometime absence of human activity, it may not be able to explain what other features of a landscape may have been important.

NGH (2019) also note that in a region where cold air drainage is a significant environmental factor during winter there should, theoretically, be a patterning of winter occupation sites within the past tree lines rather than in the lower and colder valley floors. However, due to extensive clearing of trees in the Jindabyne area, NGH found it difficult to determine using satellite imagery where the tree line would have been prior to British settlement. In summer, however, it is expected that occupation would not have been limited to higher ground within the tree line and occupation sites would have expanded into the valley flats associated with creek lines. Thus, the archaeological evidence of the area is therefore likely to occur in a variety of ecotones and landscapes.

Figure 3-1: Mapping of archaeological sensitivity for the Go Jindabyne Plan (NGH Environmental 2019 Figure 6-2).



Curiosity Rocks

Curiosity Rocks was gazetted in 2016 as an Aboriginal Place and it protected by the *National Parks and Wildlife Act 1974*. Its significance is derived from, but is not limited to, it being in sight of Kalkite Mountain and adjacent to a camping area and ceremonial grounds situated along the traditional travel pathways up the Snowy River to the Mt Twynam area. The place is rich in

stone resources and sites providing widespread evidence of long occupation and use of area by Ngarigo ancestors. The area holds a deep spiritual connection for these ancestors to the Ngarigo lands and waters, the knowledge of which continues to be passed down across generations through the stories of the elders to the community of today.

Highview Subdivision, Jindabyne

An Aboriginal cultural heritage assessment was undertaken for Lot 23 DP 1227047, Jindabyne regarding the proposed development of a subdivision, inclusive of infrastructure such as the installation of water, power and sewerage and the construction of roads (CHMA 2018). The investigation resulted in the identification of three new sites and two previously recorded sites. Upon further test excavation, 436 stone artefacts were recovered with maximum of 263 artefacts recovered from a single pit. The landforms where artefacts were located comprised a small shoulder along a ridge, the basal slopes of the ridgeline and terrace above Lees Creek, a broad spur crest adjacent to Lees Creek and two flat shoulders of open spur crests. The majority of artefacts recovered were flakes, followed by flaked pieces. Quartz made up most of the artefacts recorded. However, silcrete, quartzite, basalt and chert artefacts were also recorded.

Alpine Sands, East Jindabyne

An Aboriginal cultural heritage assessment was undertaken at Alpine Sands, East Jindabyne in relation to a proposed residential development located at Lot 32 DP1215502 Kunama Drive, East Jindabyne (Past Traces 2018a). Two sites were previously recorded within the study area, and a further three were identified. A survey and subsurface testing concluded that the study area contained two low density Aboriginal sites and a large surface scatter of artefacts holding regional significance, on the lower slopes and near Lake Jindabyne. A total of three artefacts were recovered from two of the nine excavated test pits. The artefacts consisted of two silcrete and one quartz flake. There are an additional 39 sites within a 1 km radius of the project area. The surrounding sites consist of one scarred tree, ten isolated finds, one area of potential archaeological deposit and twenty-six small artefact scatters. The report identifies that the artefacts are located on a variety of landforms concentrated on ridge crests and creek contexts.

Stage 2, Kunama Ridge

Archaeological survey and testing were conducted in relation to the proposed Stage 2 of Kunama Ridge, East Jindabyne NSW (Gooley et al 2017). Artefact deposits were found confined to the flat crest landform unit, with a total of 165 recorded. Artefacts did not extend down to the mid and lower slopes. It is believed that this is due to the site not being used for long term occupation, but rather a temporary camp site used while traversing the landscape between for permanent locations. Quartz and silcrete materials were recorded, the majority of which were angular fragments (>50%), followed by flakes. Two quartzite and one silcrete knapping floors were also

located. All the raw materials located can be locally sourced within the Snowy Mountains but were believed to have been obtained away from the identified sites.

Following the testing a salvage excavation was conducted. During this time 4,925 Aboriginal artefacts were recovered from ~102 square metres. The majority of artefacts were angular fragments (43%) and complete flakes (23%). While quartz was the prominent raw material during the testing, silcrete made up most of the artefact materials during the salvage excavation (80%).

Lower Thredbo Valley Shared Path

An Aboriginal cultural heritage assessment was undertaken for the proposed Lower Thredbo Valley Shared Path from Bullocks Flat to Curiosity Rocks in the Snowy Mountains, NSW (Fuller & Lance 1988). The project plan proposed extending and modifying the pre-existing shared path on the western shore of Lake Jindabyne. A total of 26 Aboriginal sites were recorded, all comprising of stone artefacts. Of the 26 sites, 19 were isolated finds, six were artefact scatters and one was a possible quarry site. The majority of artefacts were flakes, and the dominant raw material was quartz, present at 22 of the 26 sites. Silcrete, porphyry and chert were also recorded. The artefacts were located on side slopes and lower to mid foot slopes, with the exception of four sites identified along the shores of Lake Jindabyne.

3.2.2.2 Thredbo Alpine Resort

Thredbo to Bullocks Flat Multi-Use Track

An Aboriginal cultural heritage assessment was conducted on the proposed development of the multi-use trail between Thredbo and Bullocks Flat within the Kosciuszko National Park, NSW (Fuller & Lance 1988). The proposed trail covered 16 km. During assessment 21 Aboriginal artefact sites were identified. This included 11 flaked stone artefact scatters, an isolated find and one grinding groove. Two potential archaeological deposits (PADs) were also identified. Most of the artefacts were made of quartz and were recorded on gentle slopes. Chert and silcrete artefacts were also recorded. The grinding groove was located on a large flat outcrop of granite within a pebble bed on the banks of the Thredbo River.

3.2.2.3 Perisher Range Alpine Resort

Smiggin Holes, Kosciuszko National Park

An Aboriginal Cultural Heritage Assessment was undertaken at Smiggin Holes, Kosciuszko National Park, NSW, regarding the proposed upgrading and installation of snowmaking infrastructure (Barber 2015). Subsurface testing was required at the level ridge crest of Mount Piper, which had been previously recognised as significant. From 25 test pits, 13 contained stone artefacts. A total of 51 artefacts were recovered as a result. All artefacts were made of quartz with the exception of one, which was made from silcrete. The majority of artefacts were flakes or

portions of flakes. The report concluded that evidence is indicative less of long-term site occupation and rather that the area was utilized in passing. The artefacts are present along the entire ridge, mainly on an exposed bench on the northern side of the ridge.

Perisher Range Resorts Area

An Aboriginal cultural heritage assessment was conducted for the Perisher Range Resorts Area (NPWS 2000). 33 artefacts were recorded from testing which occurred across seven pit locations. Only one artefact was located from pits located along treeless valley floor contexts. This particular artefact was located on a partially elevated spur line crest, within a partially sheltered context. Artefacts were nearly always found in locally sheltered contexts, close to and often in the lee side of boulders. Artefacts were more likely to be located in woodland or scattered woodland characterised by a grassland or herb field understory. Distance from water does not appear to be a significant site location determinant. Most of the artefacts recorded were quartz (93.9%) and two black volcanic flakes are the only non-quartz artefacts in the assemblage. Flakes dominated the artefact assemblage.

3.2.2.4 Recent work outside of the SAP Investigation Area

Snowy 2.0 Exploratory Works

An Aboriginal cultural heritage assessment was conducted for the Snowy 2.0 Exploratory Works, located at the Lobs Holes Ravine site, NSW (Dibden 2018). During the testing, 2,306 lithic artefacts were retrieved from 180 test squares. Artefacts were primarily flaking debitage made from a range of raw materials dominated by locally acquired tuff and quartz. Survey units 3, 5, 8, 11 and 12 were river flats. Survey units 6 and 10 are crest landforms. Survey units 6, 10 and 12 were seen to have moderate to high artefact density, suggesting relatively high intensity levels of occupation. Survey units 3, 8 and 11, all flat landforms, had relatively low artefact densities.

Snowy 2.0 Main Works

An Aboriginal cultural heritage assessment was conducted for the Snowy 2.0 Main Works located in the Kosciuszko National Park, NSW (Dibden 2019). 29 Aboriginal object sites were already known to be present in the survey area and an additional 306 sites were recorded during the field survey. From 654 test squares 3,394 stone artefacts were retrieved, the majority of which were quartz, though a notable range of chert was also present. The highest density of artefact scatters is apparent in lower altitude, broad river valleys. Artefacts were also found along crests in moderate quantities while very little were found on slopes.

3.3 LOCAL ARCHAEOLOGICAL CONTEXT

The Aboriginal Heritage Information Management System (AHIMS) register records 403 sites within the SAP Investigation Area (**Figure 3-2**). Of these, nine sites have been destroyed under

permit, 10 have been partially destroyed under permit, and one site has been declared 'not a site'. The remaining 383 sites remain intact within the landscape. Not including the one location determined to be 'not a site', the remaining 402 sites have a variety of site types but most sites (87 per cent) are artefact sites, with the remaining 13 per cent of sites being split among nine different site types. **Table 2-2** displays the AHIMS site types and frequencies mentioned above.

Table 3-1: AHIMS site types and frequencies.

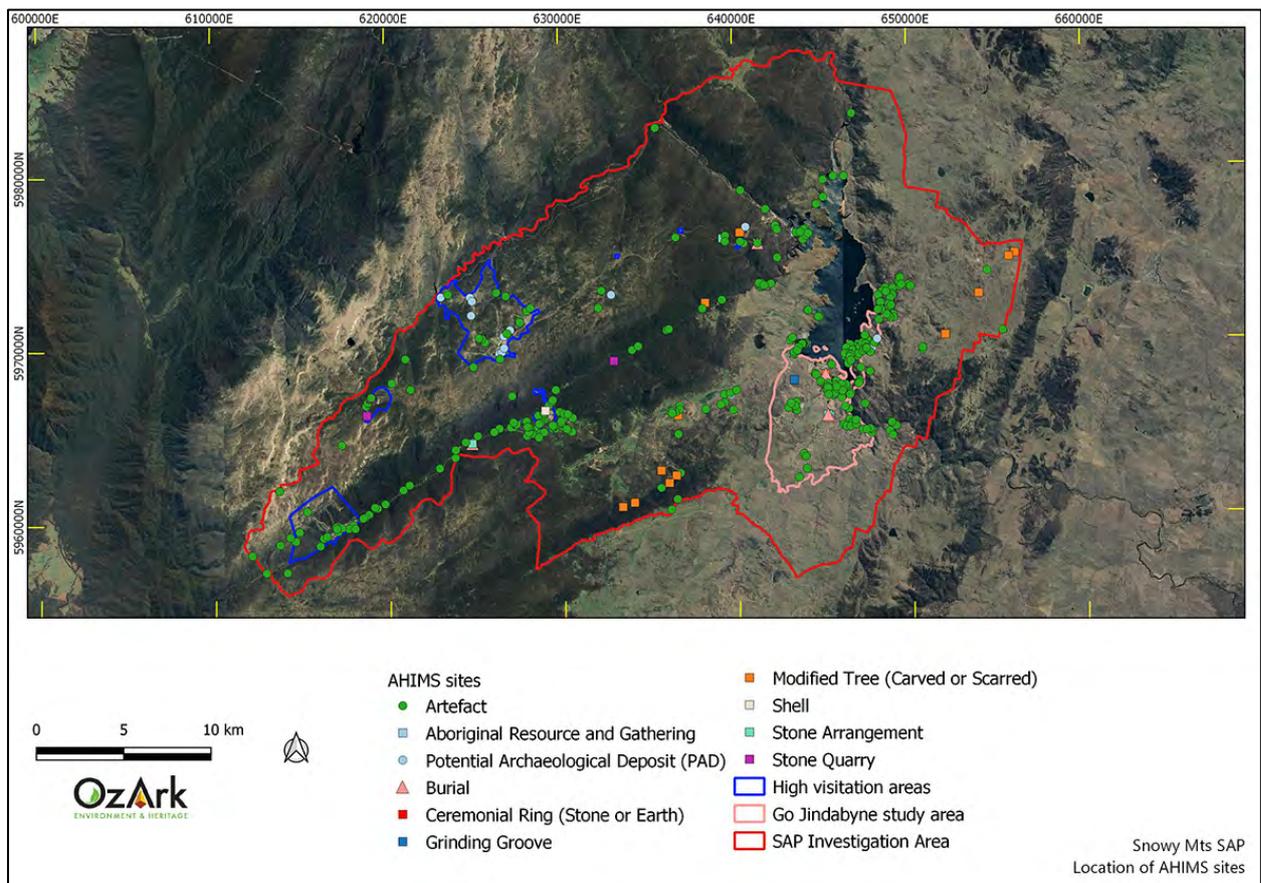
Site Type	Number	% Frequency
Artefact site (scatter/isolated find)	351	87.31
Modified tree	16	3.98
Potential archaeological deposit (PAD)	15	3.73
Burial	8	1.99
Stone arrangement	4	1
Quarry	3	0.75
Grinding groove	2	0.5
Resource and gathering	1	0.25
Ceremonial ring	1	0.25
Shell	1	0.25
Total	402	100%

The distribution of AHIMS sites indicates that many sites have been recorded associated with development proposals, particularly around Jindabyne, but also to a lesser extent associated with the village areas within Kosciuszko National Park, such as Thredbo and Perisher.

There is also a notable cluster of sites along the Thredbo River at junction of the steep escarpment to the north and the lower gradient landforms to the south. Generally, the distribution of previously recorded sites within the SAP Investigation Area is not closely associated with waterways. If a buffer of 200 m is made around named rivers and 100 m for named creeks, only 86 sites (or 21 per cent of the total site number) fall within these buffers.

Therefore, the most likely explanation for the observed distribution of sites is that occupation near waterways was not preferred in these alpine regions and that occupation on elevated landforms such as crests was more common. In addition, there is a clear bias of site recordings to areas where developments (and archaeological surveys) have taken place.

Figure 3-2. AHIMS sites in relation to the study Area.



3.4 ARCHAEOLOGICAL CONTEXT: CONCLUSION

The extensive and long-running archaeological investigations surrounding the study area as summarised in **Section 2.2** and **2.3** indicate that:

- Stone artefact sites (isolated finds and artefact scatters) are the most commonly recorded site types in the area and that other site types, such as grinding grooves and burials, are rarer, however, it is important to note they have been located
- The predominant raw materials used for stone artefact manufacture are locally sourced quartz, silcrete and chert
- Sites tend to be associated with gentle sloping landforms, flatter valley areas, crest landforms, or close to water
- Sites tend to be associated with naturally occurring shelter such as rock outcrops.

4 PREDICTIVE MODEL FOR ABORIGINAL SITE LOCATION

4.1 ASDST MAPPING

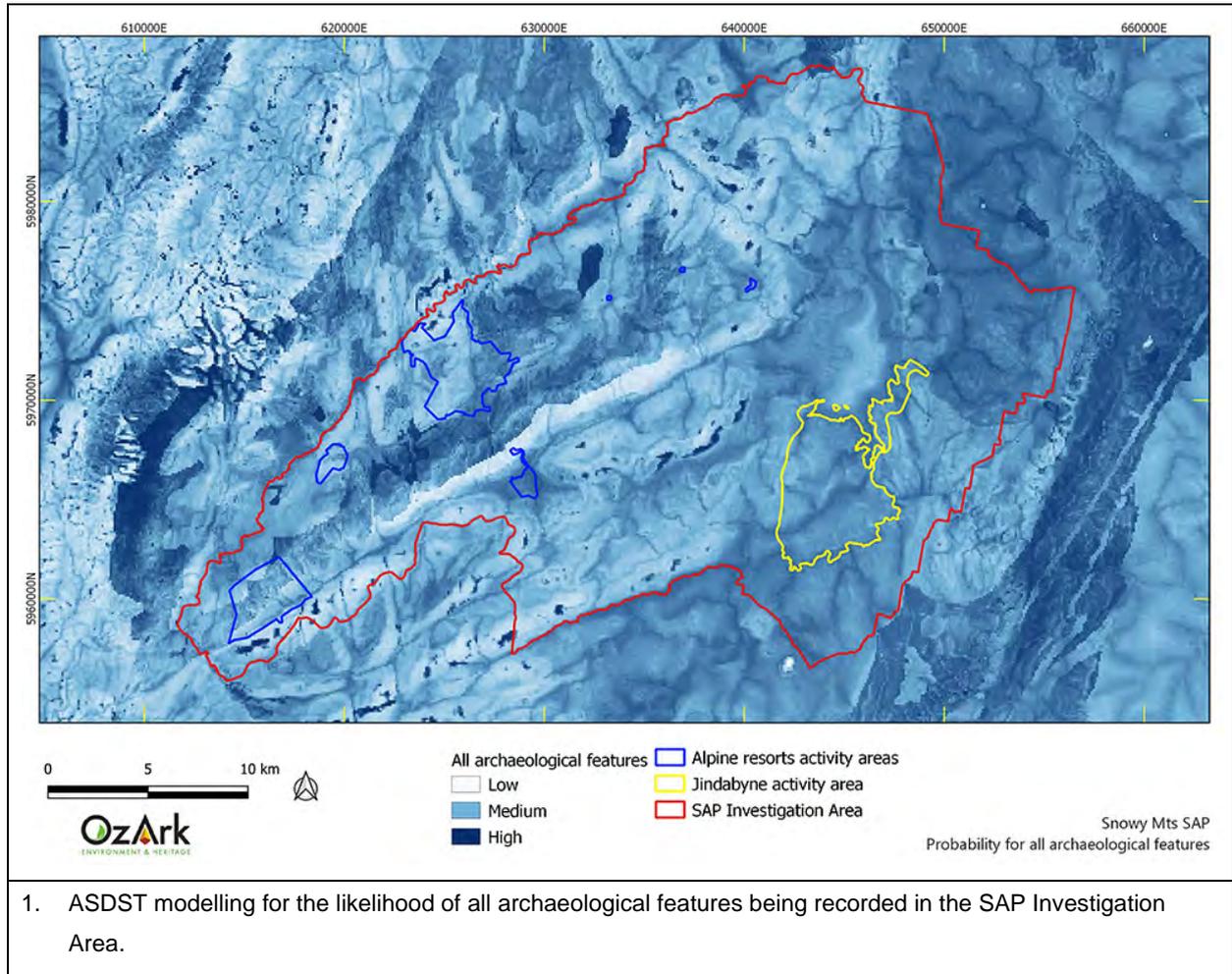
Heritage NSW (DECCW 2010) have produced a series of 'pre-1750' predictive models termed the *Aboriginal Sites Decision Support Tool* (ASDST) which combines data derived from AHIMS with a series of spatial variables that describe the landscape such as elevation, geology and proximity to water. The ASDST outputs GIS raster layers composed of one hectare cells that predict the likelihood of Aboriginal sites (e.g. mounds, artefacts, modified trees, grinding grooves, burials and hearths) occurring in the landscape prior to British settlement. These models do not account for land use disturbance in the intervening period, or local conditions leading to differential preservation of features. However, the ASDST includes an 'accumulated impacts' model that indicates impacts of post-colonial settlement land-use and its impact upon Aboriginal site features in the landscape. In combination, these models are used to predict the likelihood of encountering different Aboriginal site types prior to British settlement, and how the distribution of Aboriginal sites are likely to have been affected since this time.

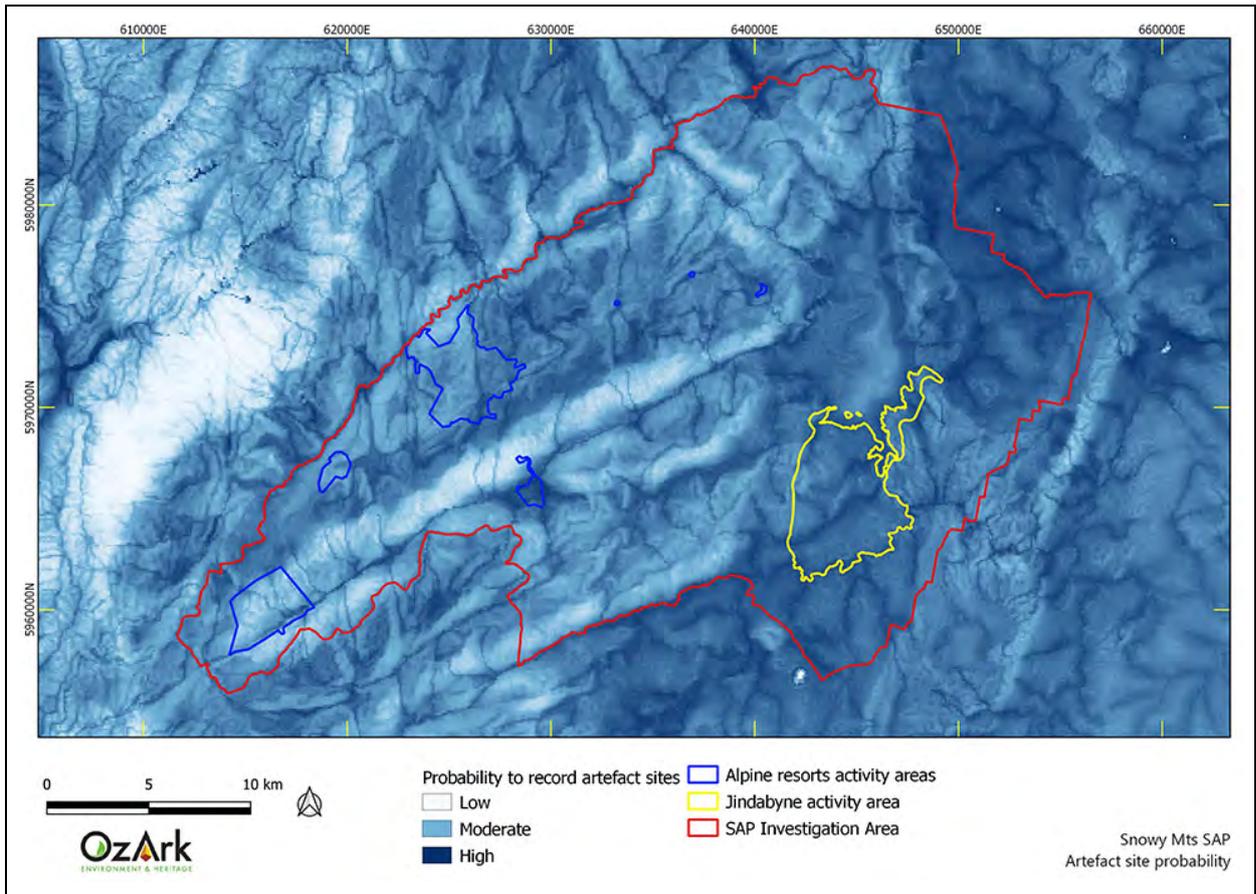
According to the pre-1750 models shown on **Figure 4-1**:

- There is a moderate–high potential for Aboriginal sites to be located across the SAP Investigation Area. There is a marginally increased likelihood of recording Aboriginal sites in the lower elevation areas to the northeast of Jindabyne
- Artefact sites are likely to be recorded across the SAP Investigation Area, except in landforms with steep gradients. More level plateau landforms, or lower elevation landforms have an increased likelihood of recording artefact sites
- Due to both the environmental conditions, as well as past logging activity, there is a generally low likelihood of recording scarred tree sites in the SAP Investigation Area apart from the lower elevation landforms to the northeast of Jindabyne
- The ASDST accumulated impacts model indicates low levels of disturbance in those areas equating to the Kosciuszko National Park (apart from isolated disturbances in the park village areas). The lower elevation landforms around Jindabyne have increased disturbances due to agricultural activity.

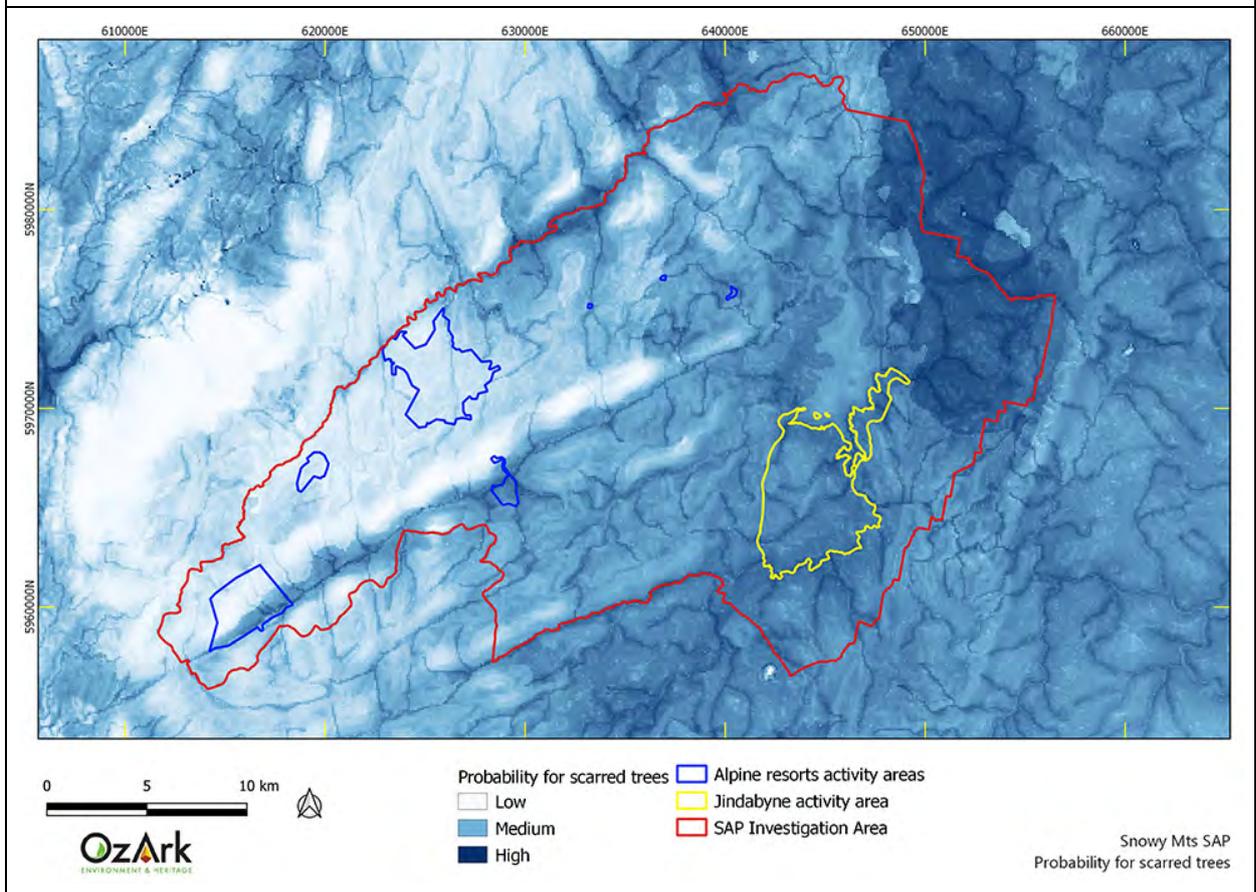
Figure 4-1 concentrates on the main SAP Investigation area. The ASDST modelling for the Mount Selwyn Alpine Resort activity area shows a moderate potential to record sites including artefact and scarred tree sites; although high accumulated impact is noted around the location of resort buildings.

Figure 4-1: ASDST modelling for the SAP Investigation Area.

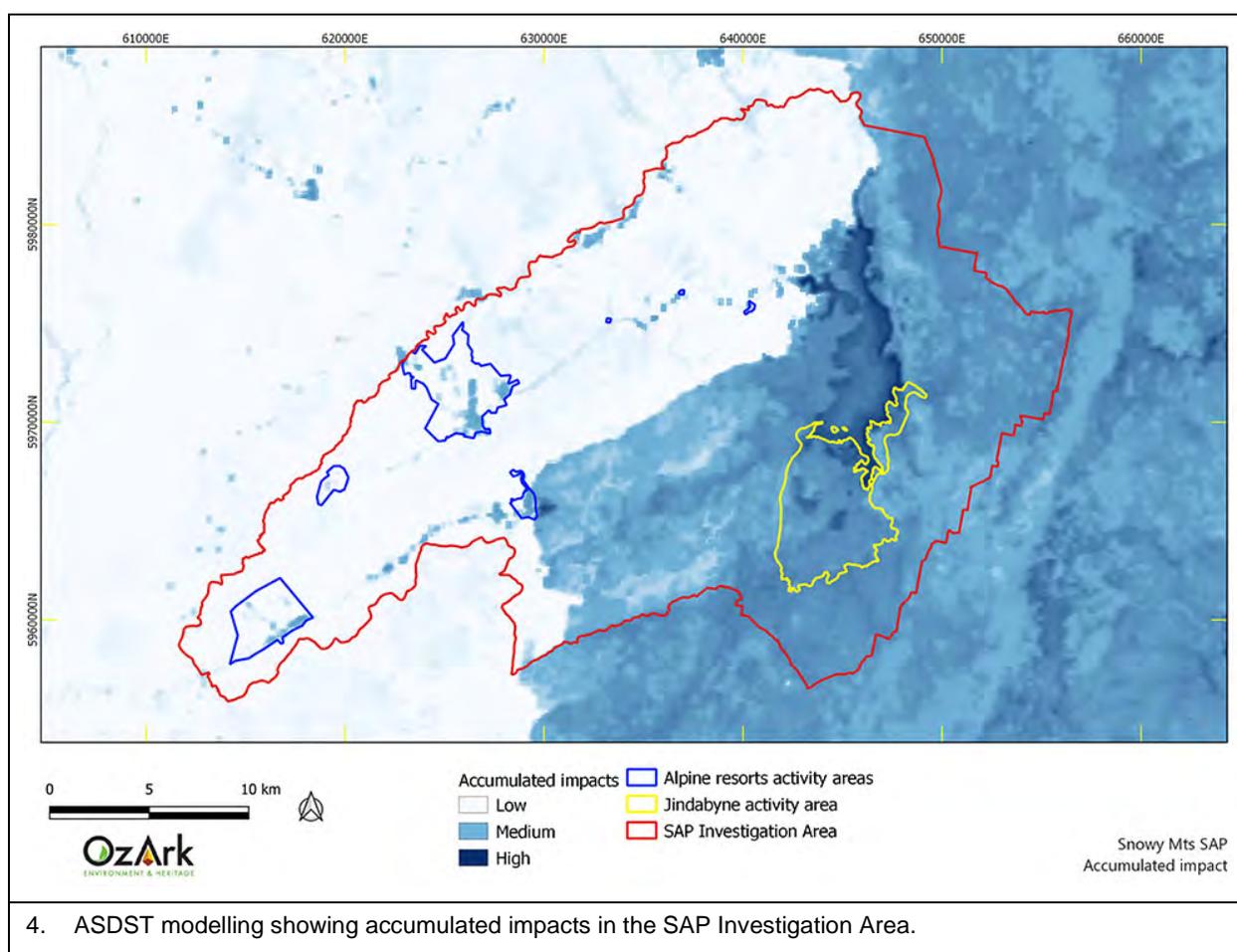




2. ASDST modelling for the likelihood of artefact sites being recorded in the SAP Investigation Area.



3. ASDST modelling for the likelihood of scarred trees being recorded in the SAP Investigation Area.



4.2 SETTLEMENT STRATEGIES

Results of previous archaeological surveys in the SAP Investigation Area indicate that the area contains a widespread distribution of archaeological material, the majority of which are stone artefacts. It is, however, expected that stone artefact density (and possibly the nature of the material) will vary significantly across the area.

There are not enough sites currently identified in Alpine regions to assist in understanding patterns of Pleistocene highland usage, but it is suggested that the drivers of highland occupation in south-eastern Australia were very different between the Pleistocene and Holocene (NGH Environmental 2019: 98). In the Holocene, occupation of these areas has been strongly associated with ethnographic evidence of Bogong moth hunting as part of feasts and ceremonies; although Bogong moths could not have been a highland resource prior to the present climatic conditions of the Holocene making the Pleistocene resources that attracted occupation elusive.

Flood's 1973 work for her PhD thesis, culminating in the book *The Moth Hunters* (Flood 1980) proposed five archaeological sites types for this region:

- Large lowland base camps – open artefact scatters containing over 1,500 artefacts that may extend over several kilometres
- Medium sized lowland camps

- Valley camps at altitudes between 745–1,160 m
- High summer camps at elevations of 1,160–1,525 m
- Camp sites above 1,525 m (the snow line).

This model revolved around both seasonal resource availability (e.g. Bogong moths) and seasonal movement through the landscape, with lowland areas occupied during the winter months and the alpine areas occupied during summer (Flood 1980).

More recent research has found evidence of high-altitude human occupation that does not fit well within Flood's original model. Significant numbers of stone artefact scatters have been recorded at intermediate altitudes between 300 and 2000 m that had not previously been included in archaeological research. This research proposes a broad-spectrum model of highland occupation based on seasonally scheduled movement throughout a range of economically exploitable environments (NGH Environmental 2019: 99).

Recent work on the Snowy 2.0 Exploratory Works identified that Lobs Holes Ravine was utilised for relatively intensive Aboriginal occupation (Dibden 2018, NGH Environmental 2019: 99). The valley would have provided protection from poor weather conditions and supplied resources such as firewood, water and lithic material. Artefacts recovered from the subsurface testing program indicated that area has a continuous distributions of stone artefacts rather than individual site locales, although considerable differences in artefact densities were noted across landforms. The highest density of artefacts was located on elevated crest landforms with lower densities on flats. The lower densities on flats was noted to likely be due to the flats retaining water and being boggy prior to modern modification of the landscape.

In the activity areas, investigations for developments for the snow sport and tourist industry have recorded sites in highland areas, but not at the density that sites have been recorded at lower altitudes around Jindabyne. The implication suggests that areas around Jindabyne probably supported settlement year-round, with more short-term occupation at higher altitudes.

4.3 PAST LAND USE

Past land use has the ability to remove or disperse Aboriginal sites, although given that the environment of the activity areas does not encourage intensive agriculture such as cropping and that large areas are within the Kosciuszko National Park, the level of disturbance is generally lower than many parts of NSW.

However, in the activity areas disturbances have been higher than surrounding areas. The resort activity areas, for example, have been heavily modified by construction of buildings, roads, and ski facilities. The Jindabyne activity area has been modified by urban development and the creation of Lake Jindabyne that has submerged large portions of the Snowy River.

As a consequence, within urban areas, either at Jindabyne or at the ski resorts, sites are expected to have been disturbed, if not removed altogether. Areas around Jindabyne, although impacted by agriculture, primarily vegetation clearance and long-term grazing, have a greater potential to contain more intact archaeological sites.

4.4 PREVIOUSLY RECORDED SITES

The results of past archaeological investigations near the study area indicates that the most common site type will be artefact scatters, followed by scarred trees and PADs (**Table 3-1**).

Previous investigations indicate that the most common artefact to be recorded will be an unmodified silcrete or quartz flake, with other raw materials and formal tool types being rare or non-existent at most sites.

Sites will generally have a low artefact density, and based on the chronological dating undertaken, will probably date to within the past 5,000 years.

The gazettal of Curiosity Rocks as an Aboriginal Place highlights the significance of that area and the SAP Investigation Area in particular.

4.5 LANDFORM MODELLING

The landforms which were predicted to contain relatively high artefact densities are flats and gentle slopes situated above the flood zone although close proximity (i.e. within 200 m) to major permanent or semi-permanent streams and rivers does not seem so important as the well-watered nature of the landscape allowed settlement near smaller waterways. Flats and elevated ground near the confluence of major streams are of high sensitivity, while ridge crests which possess flat or gentle gradients also possess high archaeological sensitivity. Slopes with higher gradients (<10 degrees) are considered to have lower archaeological sensitivity. Therefore, archaeologically sensitive landforms within the SAP Investigation Area are likely to include:

- Elevated land situated within 200 m of major streams or reliable water sources (this '200 m to waters model' will be tested during fieldwork. Recent excavations at Kunama Ridge, containing relatively intact knapping events, showed the site appears to be just over 200 m from any waterway and is located nearer smaller waterways (Biosis 2019)
- Elevated land situated near the confluence of major streams
- Any elevated and reasonably flat landforms located in valley contexts
- Ridge and spur crests which possess flat or gentle gradients situated within reasonable proximity (within 500 m) to sources of reliable water
- Small scale micro-topographic features of low gradient or benches on otherwise steep landforms
- Relatively flat or low gradient landforms

- Relatively flat, well-drained ground within alpine woodland and scattered open woodland
- Land which contains large boulders or rock outcrops providing shelter
- Land which contains outcrops of stone suitable for artefact manufacture.

The examination of the local archaeological context indicates that the greatest determinant of site location in the alpine region is that sites are located in flat or gentle gradients commonly in crest landforms, but also on flat valley floors in proximity to waterways. Therefore it is useful to examine the topography of each activity area to determine where areas of higher archaeological potential may be located. While this does not preclude the possibility that there could be sites located on benches within sloping landforms, the majority of sites will be located in landforms with sizeable areas with slopes less than 10 degrees. While proximity to water has been noted as not being a strong determinate for site location in alpine areas as it may be in drier areas of the state, there is, nevertheless, an association between site location and the proximity of water that should also be examined.

Therefore in the following figures showing the different activity areas (**Figure 4-2 to Figure 4-10**), the following attributes are shown:

- Areas with slopes less than 10 degrees (pale blue shading)
- Areas within 100 m of a permanent water source (dark grey shading)
- AHIMS site locations (if present).

The following observations can be made on each of the activity areas.

- Jindabyne activity area (**Figure 4-2**). Has extensive areas of lower gradient landforms, although as these are often within private property, not many AHIMS sites are recorded in these landforms. Conversely, there is a concentration of AHIMS sites around the township of Jindabyne and the new development areas at East Jindabyne. Another notable concentration of sites has been recorded around Curiosity Rocks to the northwest of Jindabyne township. Therefore, the distribution of sites around Jindabyne is largely the result of development driven studies and is not a true reflection of site distribution in the area. Although at the scale shown on **Figure 4-2** it appears that sites at East Jindabyne have been recorded in topography with slopes greater than 10 degrees, in fact most have been recorded in more level areas along crests. In addition, most of these sites, with some notable exceptions, have a very low artefact density. There is little evidence of an association between the drainage buffers and site location but as these landforms are largely in private property this association has never been tested.
- Thredbo Alpine Resort (**Figure 4-3**). Despite a large amount of assessment related to the installation of snow industry infrastructure, recorded sites are almost exclusively associated with the flatter landforms in the south of the activity area (which is also associated with the Thredbo River). Almost no sites have been recorded in the steep slopes that characterise this activity area.

- Charlotte Pass Alpine Resort (Figure 4-4). Steep slopes dominate this activity area and the few sites that have been recorded are associated with the small areas of lower gradient landforms. Interestingly no sites have been recorded to date in the level landforms in the centre-east of the activity area where the Charlotte Pass resort buildings are located.
- Perisher Range Alpine Resort (Figure 4-5). The recorded site locations are strongly associated with the flatter landforms within an area containing mostly steep slopes. There is a weak association between site recordings and the drainage buffers in the centre and west of the activity area.
- Bullocks Flat Terminal (Figure 4-6). Most of this activity area is lower gradient terrain and a number of sites have been recorded in association with this landform type. There is a weak association between site recordings and the drainage buffer at the north of the activity area.
- Sponars Chalet Resort (Figure 4-7). No sites have been recorded in this small activity area that nevertheless contains some flatter topography.
- Ski Riders Resort (Figure 4-8). No sites have been recorded in this small activity area that nevertheless contains some flatter topography. Most of the activity area is within a drainage buffer that also contains some level topography.
- Kosciuszko Mountain Retreat Resort (Figure 4-9). This activity area is mostly flatter topography and a site has been previously recorded associated with this landform.
- Mount Selwyn Alpine Resort (Figure 4-10). Although no sites have been previously recorded in this activity area, there are substantial areas with lower gradient landforms. Drainage buffers, particularly in the east, are associated with flatter landforms where sites could be expected to be recorded.

Figure 4-2. Jindabyne activity area showing terrain and drainage with recorded sites.

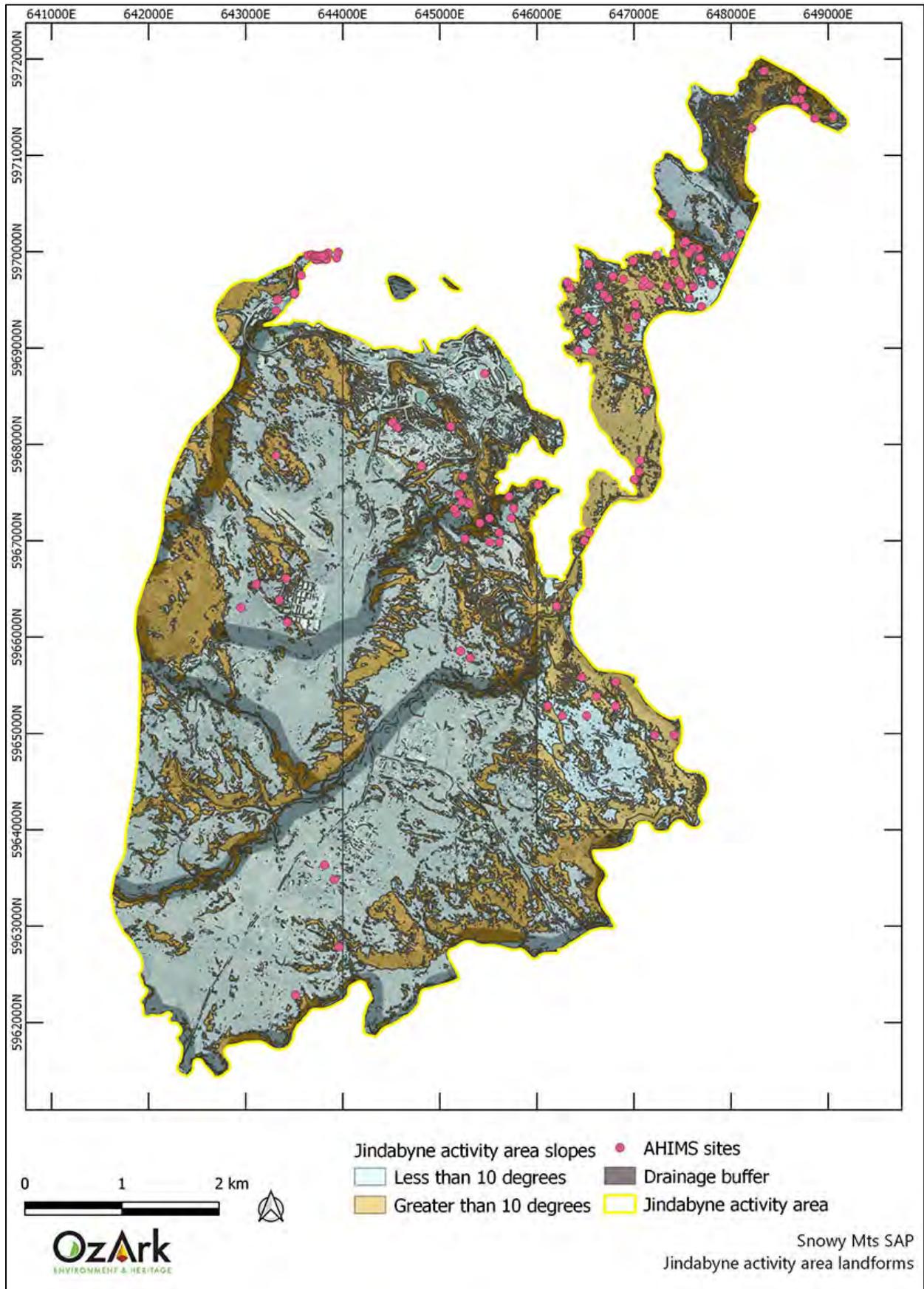


Figure 4-3. Thredbo Alpine Resort activity area showing terrain and drainage with recorded sites.

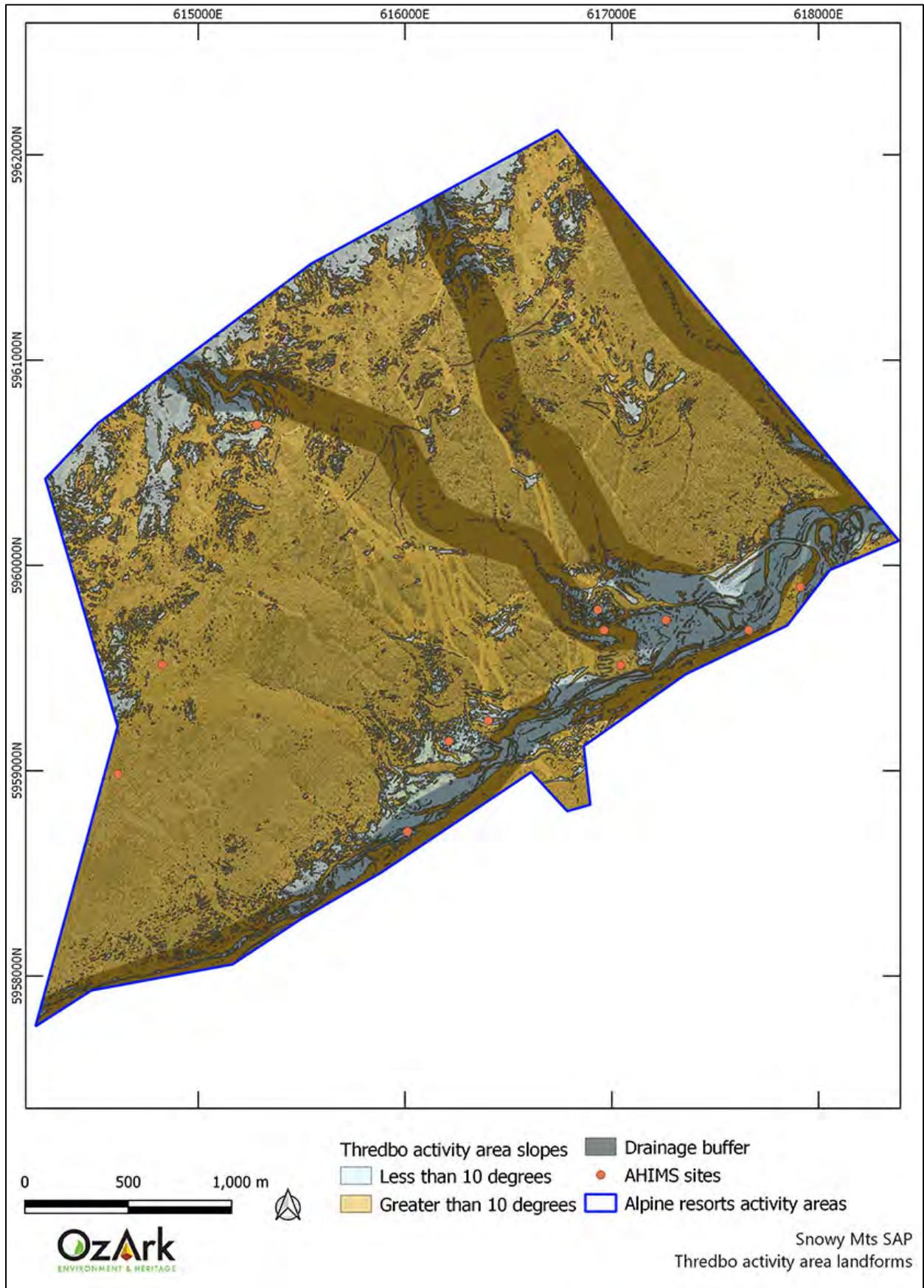


Figure 4-4. Charlotte Pass Alpine Resort activity area showing terrain and drainage with recorded sites.

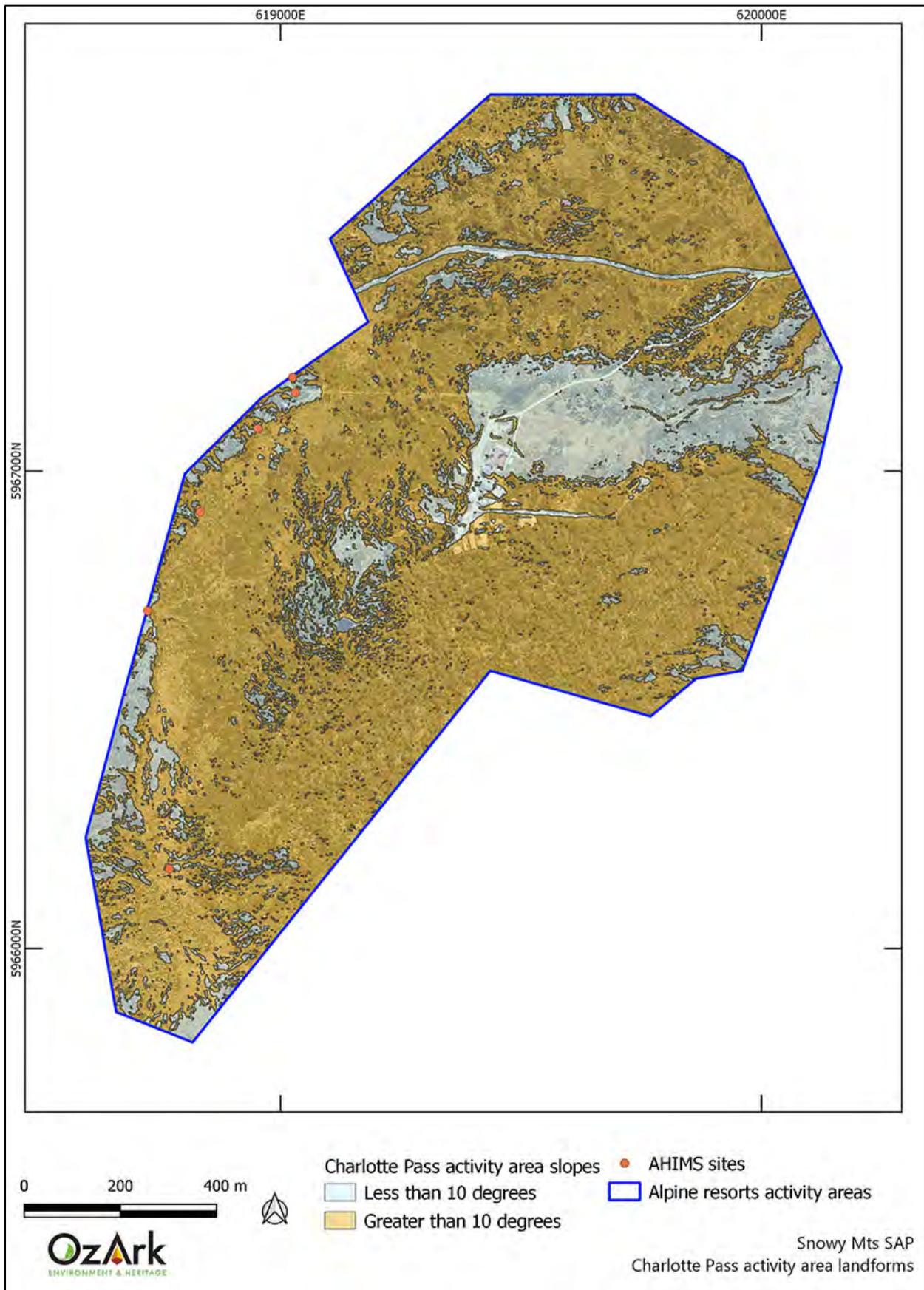


Figure 4-5. Perisher Range Alpine Resort activity area showing terrain and drainage with recorded sites.

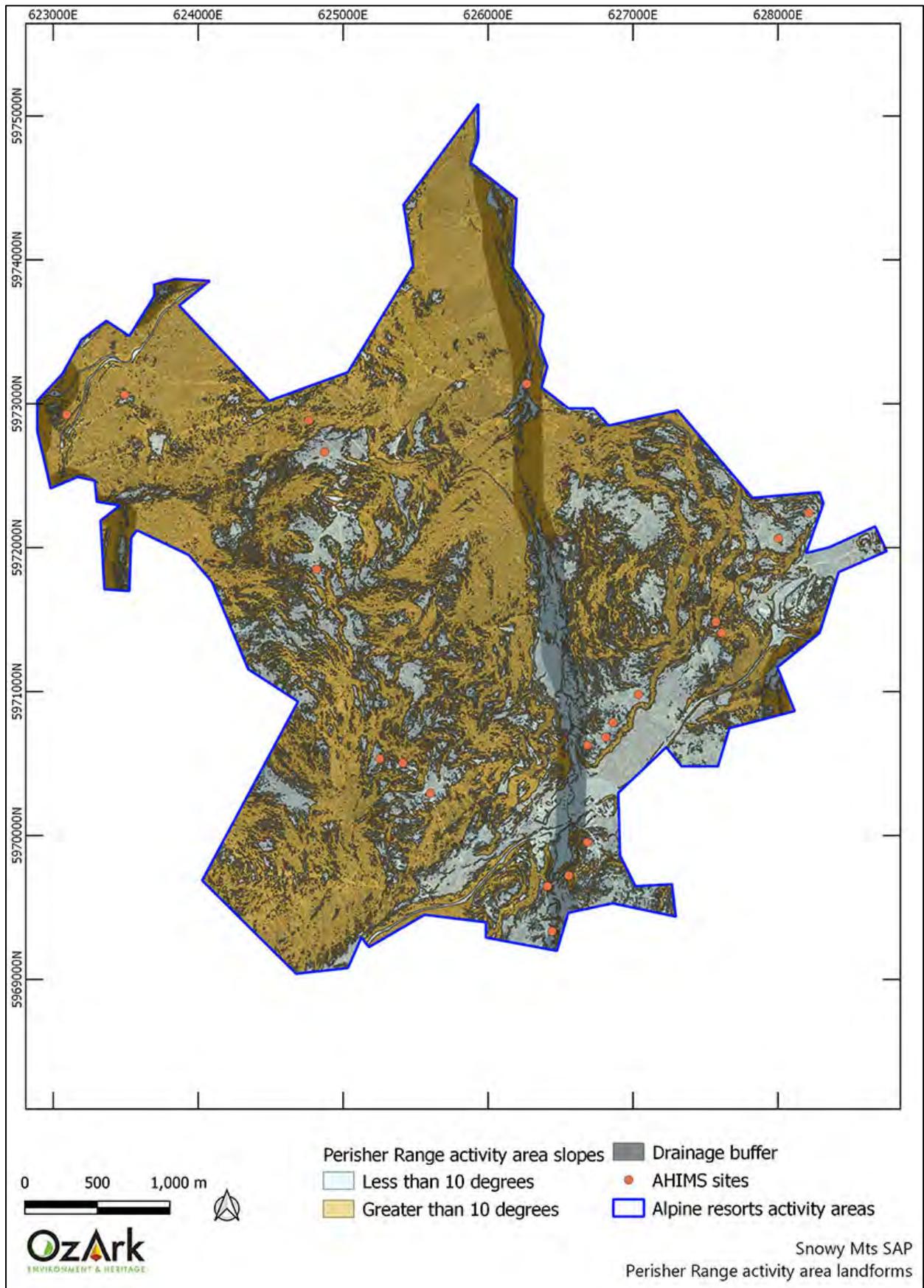


Figure 4-6. Bullocks Flat Terminal activity area showing terrain and drainage with recorded sites.

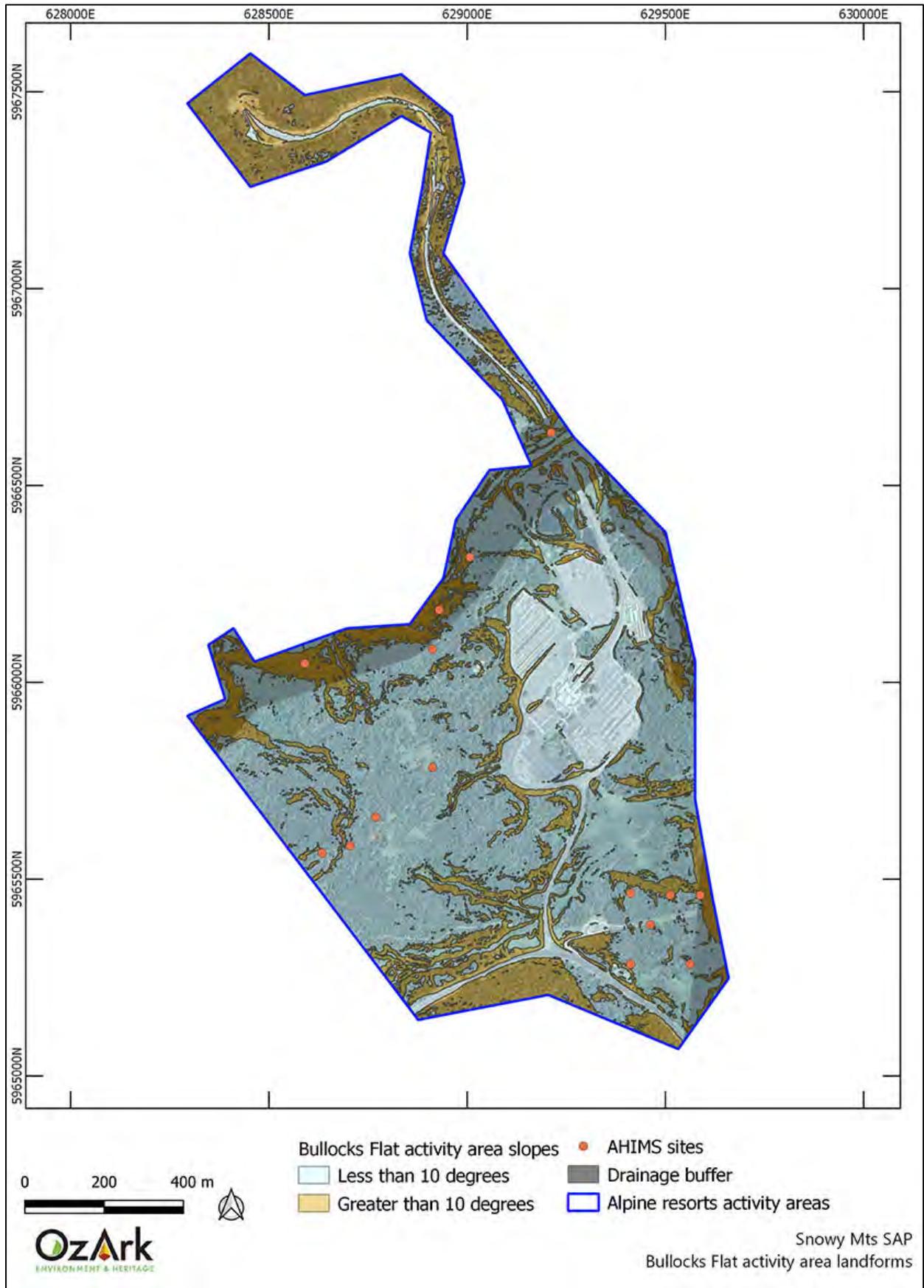


Figure 4-7. Sponars Chalet Resort activity area showing terrain and drainage.

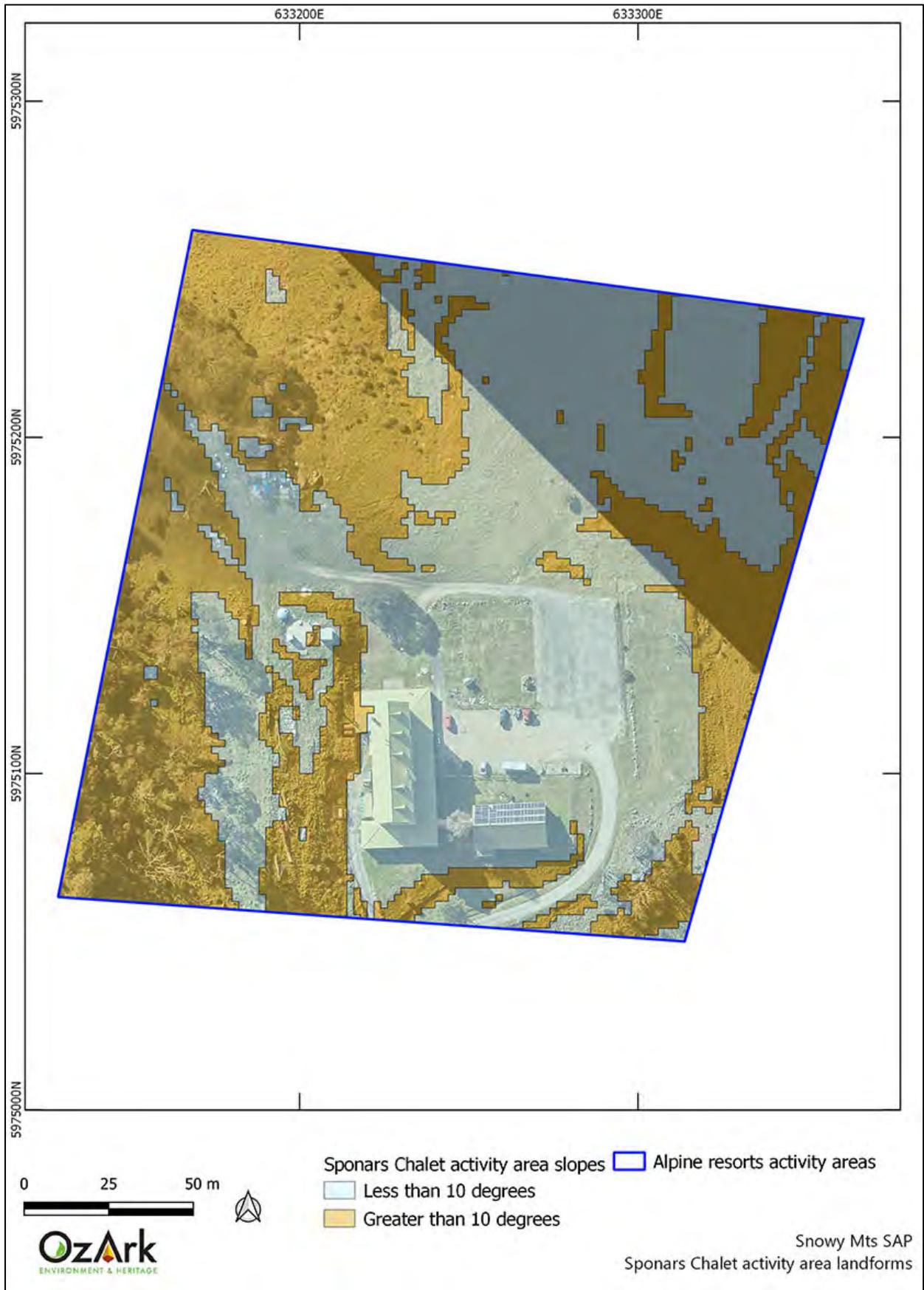


Figure 4-8. Ski Riders Resort activity area showing terrain and drainage.

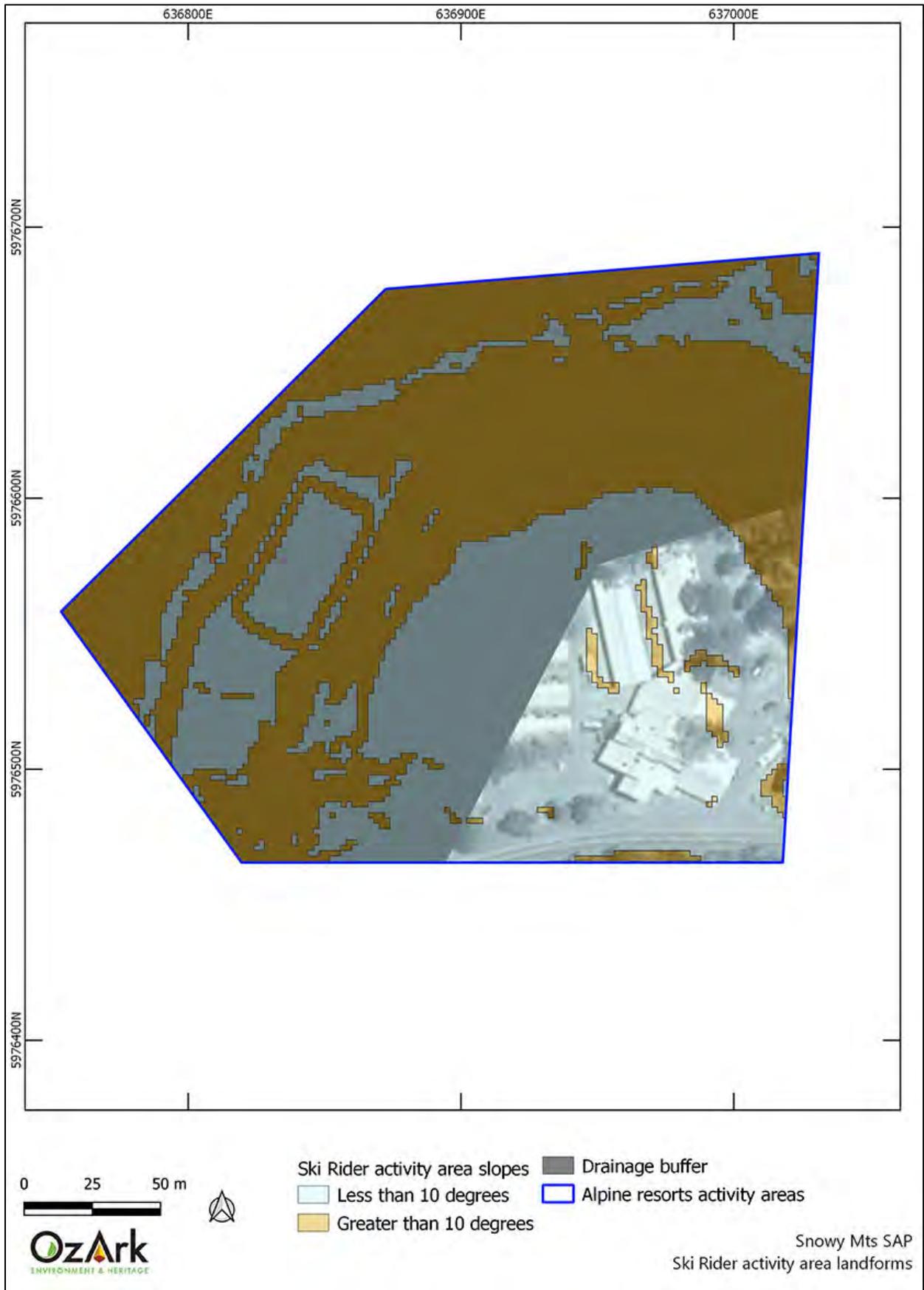


Figure 4-9. Kosciuszko Mountain Retreat Resort activity area showing terrain and drainage with recorded sites.

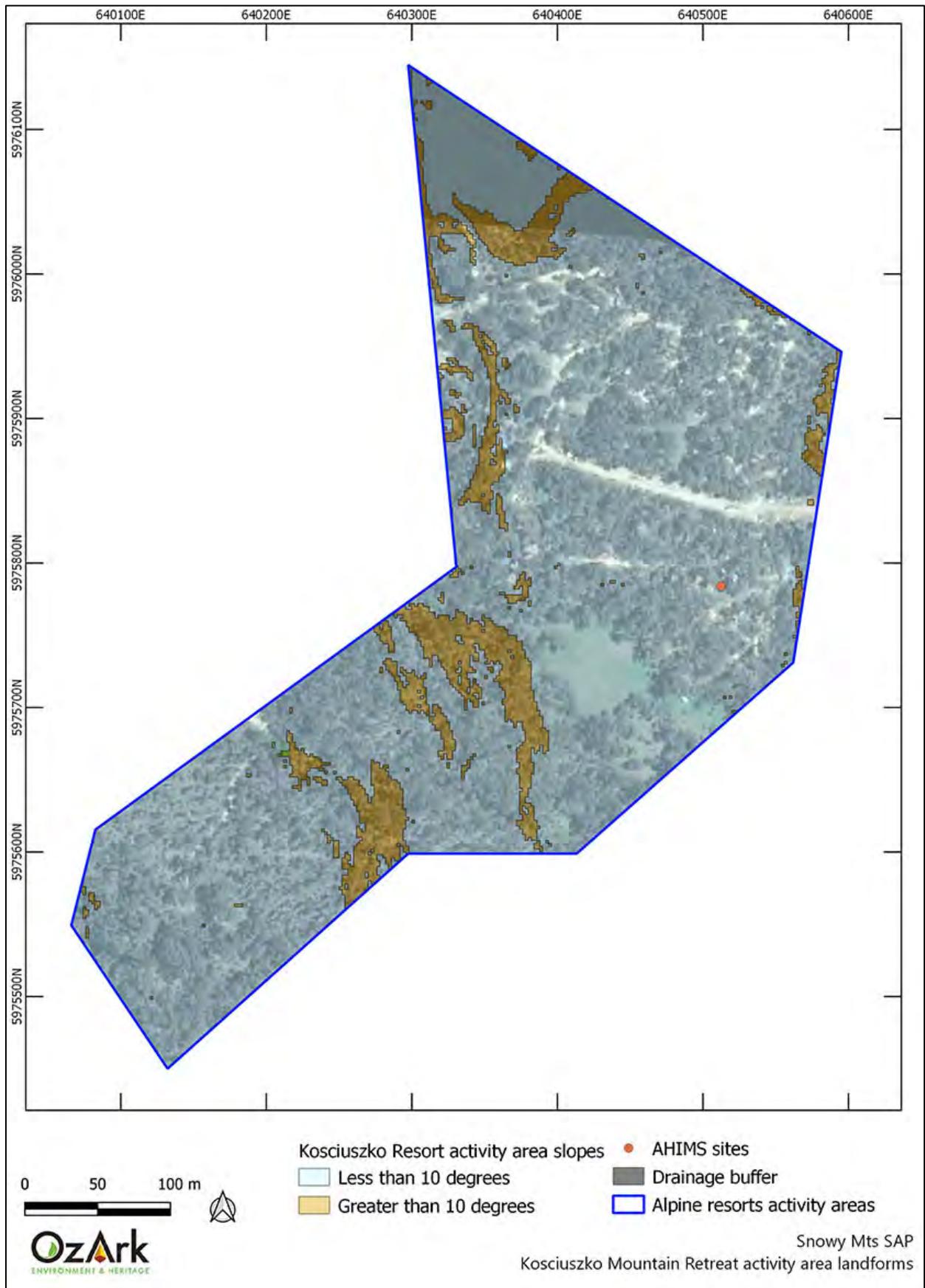
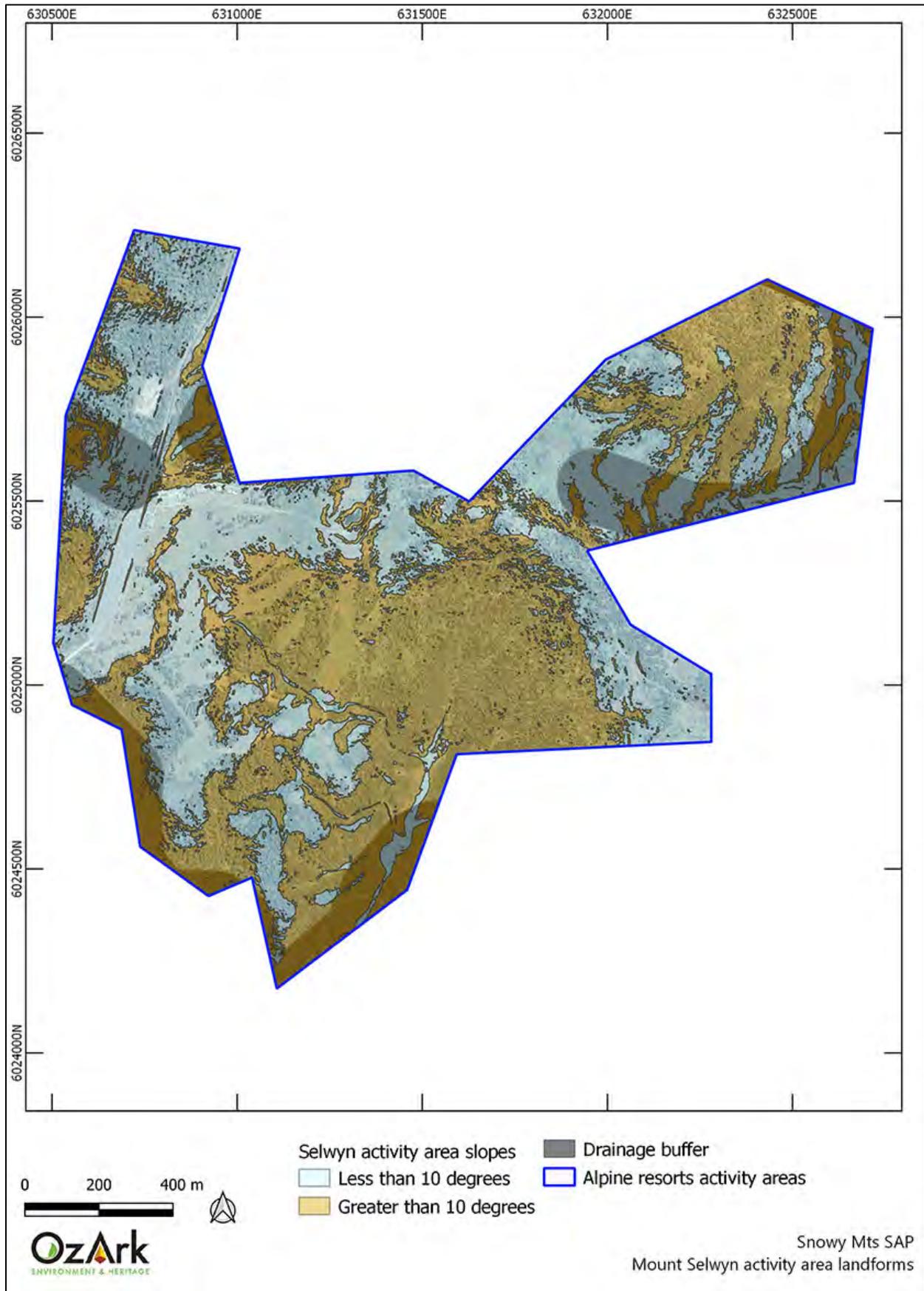


Figure 4-10. Mount Selwyn Alpine Resort activity area showing terrain and drainage.



4.6 CONCLUSION

The review of factors associated with predicting the location, type and density of occupation sites has made the following observations:

- While the ASDST modelling (**Section 4.1**) indicates that there has only been low–moderate accumulated impacts within the SAP Investigation Area, those portions of the SAP Investigation Area that have been cleared and subjected to long-term grazing, such as landforms around Jindabyne, are likely to have been disturbed to the extent that certain site types, such as artefact scatters, may have become dispersed, if not removed from the landscape as a result of soil loss and/or waterway bank degradation. However, it is also the case that grazing has been at a low intensity in the area and there remains the possibility for some integrity to artefact sites should they be recorded
- The more elevated landforms in the SAP Investigation Area are less disturbed. However, the portions of these landforms that are included in activity areas are limited when compared to the broader SAP Investigation Area and have been subjected to a higher degree of modification from development. This lowers the opportunity for the survey of the high visitation areas to record intact archaeological sites
- Artefact sites, including both scatters and isolated finds, will be the most common site type recorded in the activity areas. Observed distribution of this site type indicates that artefact sites can be recorded in all landforms but that they will be most frequent in lower gradient landforms. It is also noted that the extent of a surface manifestation does not necessarily correlate to the nature and extent of the subsurface component at the site
- Should artefacts be recorded, they will likely be made from silcrete with lesser numbers of quartz, basalt, crystal quartz, quartzite, rhyolite and chert. Artefact types will likely be unmodified flakes at a low artefact density although some high-density sites may sometimes be recorded
- Other site types such as stone arrangements and scarred trees will only be rarely recorded based on the findings within the SAP Investigation Area. However, should areas of mature vegetation remain in the activity areas, scarred trees may be recorded
- Although burials have been recorded in the SAP Investigation Area, it is predicted that the recording of burials will be very rare as it is generally a rare site type (comprising eight per cent of site recordings in the SAP Investigation Area). In addition, disturbances from agriculture and development in the activity areas will make this a rare site type.

Regarding the activity areas at a higher elevation, Navin Officer (2000: 27) offer the following predictive model for the Perisher Range area:

- Surface site recordings are likely to be small in area, low in artefact density, with less than 30 recorded artefacts
- Artefact assemblages are typically dominated by quartz with a minimal percentage of silcrete and other materials. This probably reflects predominantly local procurement and working of stone materials
- Artefacts typically include small flakes with a small percentage displaying backing and other forms of retouch. Various modified alluvial pebbles also occur

- Sites can occur at any elevation, though most previous work has suggested that higher site densities and larger sites will occur below the tree-line
- Sites are likely to occur close to exploitable food resources, notably moth aestivation localities and/or grassland and herbfield communities which supported tuber producing plants
- Sites are most likely to occur on relatively flat, well drained ground or on ridge and spurline crests
- Sites are most likely to occur within micro-topographic contexts which afford shelter from prevailing winds and bad weather, in some cases utilising the down-slope side of granite tors, or woodland cover
- Sites are likely to occur along topographic features (such as major ridgelines, saddles, and valleys) which afforded through-access or travel routes along relatively moderate gradients and terrain
- Sites are unlikely to occur within cold air drainage basins, notably within the treeless zone of valley floor topographies
- Sites are unlikely to occur within terrain characterised by a dense heathy understorey.

Julie Dibden (2019: 75–79) in formulating a predictive model for the Snowy 2.0 project within the Kosciusko National Park makes the following observations:

- Stone artefacts will be widely distributed across the landscape in a virtual continuum, with significant variations in density in relation to different environmental factors. Artefact density and site complexity is expected to be greater near reliable water and the confluence of a number of different resource zones. Actual stone tools such as deliberately formed artefacts (such as scrapers, backed blades or adzes) or pieces which possess evidence of use, generally occur in low frequencies. The detection of artefact scatters depends on ground surface factors and whether the potential archaeological bearing soil profile is visible. Prior ground disturbance, vegetation cover and sediment/gravel deposition can act to obscure artefact scatter presence.
- Grinding grooves are mostly located on sandstone exposures and are the result of the manufacture and maintenance of ground edge tools. Such tools were generally made of stone; however, bone and shell were also ground to fine points. The location of sites with grinding grooves is dependent on the presence of a suitable rock surface; generally a fine-grained homogeneous sandstone and a water source. Grinding groove sites may have provided a physical and conceptual reference to the ancestral past and activities of previous generations. Given the general absence of sandstone exposures in the Snowy 2.0 activity areas, this site type is unlikely to be present. However, given the requirement to maintain ground edged implements, portable whetstones which satisfy this need may well be found.
- Burial/interment sites have been recorded within the wider region. On the Monaro and in the Snowy Mountains, human remains have been found buried in excavated ground contexts, in limestone caves and deposited in standing hollow trees. Aboriginal burials are rarely encountered during field survey. They were not expected to be found in the Snowy 2.0 project area, but the potential was not discounted.

- Rock shelter sites consist of any form of rock overhang that contains artefacts, archaeological deposit and/or art. Common archaeological features of rock shelter sites are: surface artefacts, archaeological deposit including stone artefacts, shell, bone and charcoal, rock drawings, paintings and stencils, engraved imagery and grinding grooves. Rock shelters may form where boulders are arranged in such a way as to provide shelter or protection, such as a rock shelter recorded at Tantangara Dam (AHIMS 57-7-0276).
- Scarred and carved trees result from the removal of bark from trees by Aboriginal people for either domestic or ceremonial purposes. These site types can occur anywhere that trees of sufficient age are present, however, in an Aboriginal land use context would most likely have been situated on flat or low gradient landforms in areas suitable for either habitation and/or ceremonial purposes. Bark removal by European people through the entire historic period and by natural processes such as fire blistering and branch fall, make the identification of scarring from a causal point of view very difficult. Accordingly, given the propensity for trees to bear scarring from natural causes their positive identification is impossible unless culturally specific variables such as stone hatchet cut marks or incised designs are evident and rigorous criteria in regard to tree species/age/size and its specific characteristics in regard to regrowth is adopted. The likelihood of trees bearing cultural scarring remaining extant and in situ in the Snowy 2.0 study area was predicted to be low given events such as land clearance and bushfires and that the potential for scarred trees to be present in the Snowy 2.0 project area was considered possible but unlikely.
- A lithic quarry is the location of an exploited stone source. Sites will only be located where exposures of a stone type suitable for use in artefact manufacture occur. These sites will commonly have evidence of exploitation including extraction and preliminary flaking preparation. The presence of these site types is dependent on the surface exposure of suitable stone. Quarries are a rare site type in this region; however, numerous quartz quarries have been recorded on the Monaro.
- Burbung and ceremonial sites are places which were used for ritual and ceremonial purposes. Possibly the most significant ceremonial practices were those concerned with initiation and other rites of passage such as those associated with death. Sites associated with these ceremonies are burbung grounds and burial sites. Additionally, secret rituals were undertaken by individuals such as clever men. These rituals were commonly undertaken in 'natural' locations such as water holes. In addition to site specific types and locales, Aboriginal people invested the landscape with meaning and significance; this is commonly referred to as a sacred geography. Natural features are those physical places which are intimately associated with spirits or the dwelling/activity places of certain mythical beings. While many places in the high country are known in respect of their sacredness, none were reported for the Snowy 2.0 project area.

4.7 PREDICTIVE MODEL FOR THE STUDY AREA

Across Australia, numerous archaeological studies in widely varying environmental zones and contexts have demonstrated a high correlation between the permanence of a water source and the permanence and/or complexity of Aboriginal occupation. Site location is also affected by the availability of and/or accessibility to a range of other natural resources including: plant and animal

foods; stone and ochre resources and rock shelters; as well as by their general proximity to other sites/places of cultural/mythological significance. Consequently, sites tend to be found along permanent and ephemeral water sources, along access or trade routes or in areas that have good flora/fauna resources and appropriate shelter.

In formulating a predictive model for Aboriginal archaeological site location within any landscape it is also necessary to consider post-depositional influences on Aboriginal material culture. In all but the best preservation conditions very little of the organic material culture remains of ancestral Aboriginal communities survives to the present. Generally, it is the more durable materials such as stone artefacts, stone hearths, shell, and some bones that remain preserved in the current landscape. Even these however may not be found in their original depositional context since these may be subject to either (a) the effects of wind and water erosion/transport—both over short- and long-time scales—or (b) the historical impacts associated with the introduction of colonial farming practices. Scarred trees, by their nature, may survive for up to several hundred years but rarely beyond.

The archaeological studies undertaken in the vicinity of study area provide an insight into the nature and distribution of archaeological sites within the area. However, the location of sites can only reflect what has been identified, usually as a result of infrastructure/development-driven projects, thus presenting the site data as clustered or on linear alignments. Generally, sites have been recorded in proximity to a recognised water source, in locations that have been subject to reduced landform disturbance, and on gentle, elevated landforms. However, landform disturbance may also explain why Aboriginal objects become revealed on the ground surface, such as within modified and disturbed landforms.

Based on knowledge of the environmental contexts of the study area and a desktop review of the known local and regional archaeological record, the following predictions are made concerning the probability of those site types being recorded:

- Isolated finds may be indicative of the random loss or deliberate discard of a single artefact, the remnant of a now dispersed and disturbed artefact scatter, or an otherwise obscured or sub-surface artefact scatter. They may occur anywhere within the landscape but are more likely to occur in topographies where open artefact scatters typically occur.
 - As isolated finds can occur anywhere, particularly within disturbed contexts, it is predicted that this site type is likely to be recorded within the study area. It is noted in **Section 3** that isolated finds are commonly recorded within the SAP Investigation Area.
- Open artefact scatters are here defined as two or more artefacts, not located within a rock shelter, and located no more than 50 m away from any other constituent artefact. This site type may occur almost anywhere that Aboriginal people have travelled and may be associated with hunting and gathering activities, short- or long-term camps, and the manufacture and maintenance of stone tools. Artefact scatters typically consist of surface

scatters or sub-surface distributions of flaked stone discarded during the manufacture of tools but may also include other artefactual rock types such as hearth and anvil stones. Less commonly, artefact scatters may include archaeological stratigraphic features such as hearths and artefact concentrations which relate to activity areas. Artefact density can vary considerably between and across individual sites. Small ground exposures revealing low density scatters may be indicative of background scatter rather than a spatially or temporally distinct artefact assemblage. These sites are classed as 'open', that is, occurring on the land surface unprotected by rock overhangs, and are sometimes referred to as 'open camp sites'.

Artefact scatters are most likely to occur on level or low gradient contexts, along the crests of ridgelines and spurs, and elevated areas fringing watercourses or wetlands. Larger sites may be expected in loose association with permanent water sources.

Topographies which afford effective through-access across, and relative to, the surrounding landscape, such as the open basal valley slopes and the valleys of creeks, will tend to contain more and larger sites, mostly camp sites evidenced by open artefact scatters.

- Stone artefact distributions of variable artefact densities are of the most common Aboriginal site recorded within the region (see **Section 3.2**). Across the SAP Investigation Area, a widespread distribution of artefacts in variable density is expected across virtually all landform units with gradients less than 10 degrees, apart from in areas which have been substantially impacted by recent land use.
- Aboriginal scarred trees contain evidence of the removal of bark (and sometimes wood) in the past by Aboriginal people, in the form of a scar. Bark was removed from trees for a wide range of reasons. It was a raw material used in the manufacture of various tools, vessels and commodities such as string, water containers, roofing for shelters, shields and canoes. Bark was also removed as a consequence of gathering food, such as collecting wood boring grubs or creating footholds to climb a tree for possum hunting. Due to the multiplicity of uses and the continuous process of occlusion (or healing) following removal, it is difficult to accurately determine the intended purpose for any particular example of bark removal. Scarred trees may occur anywhere old growth trees survive. The identification of scars as Aboriginal cultural heritage items can be problematical because some forms of natural trauma and European bark extraction create similar scars. Many remaining scarred trees probably date to the historic period when bark was removed by Aboriginal people for both their own purposes and for roofing on early European houses. Consequently, the distinction between European and Aboriginal scarred trees may not be clear.
 - 16 scarred trees have been identified within the SAP Investigation Area, confirming the prediction of a low potential to record this site type where mature native vegetation remains. It is noted that this is a relatively rare site type in the region given previous disturbances, principally vegetation clearance and the lack of suitable trees above a certain altitude.
- Quarry sites and stone procurement sites typically consist of exposures of stone material where evidence for human collection, extraction and/or preliminary processing has survived. Typically, these involve the extraction of siliceous or fine grained igneous

and meta-sedimentary rock types for the manufacture of artefacts. The presence of quarry/extraction sites is dependent on the availability of suitable rock formations.

- There is a low to moderate potential for stone arrangements to occur within the SAP Investigation Area. However, the areas where the heritage investigation will take place have generally higher levels of disturbance and a lowered ability for the survival of stone arrangements.
- Grinding grooves are most likely to occur on flat outcrops of coarse-grained sandstone in the vicinity of water sources, however, grinding grooves have been recorded on fine-grained granite outcrops.
 - This site type is less commonly occurring within the study area; however two grinding grooves have been previously recorded (**Table 3-1**). In the scenario that suitable rock exposures are present in the study area, this site type may be present.
- Rock shelters were utilised in the past for both habitation and ceremonial purposes. The term 'rock shelter site' refers to rock shelters/rock overhangs that contain evidence such as stone artefacts and/or bones and/or plant remains (from meals eaten at the site) and/or hearths (fireplaces). Most rock shelter sites are secular in nature, however, those that also contain rock art or engravings are often believed to be non-secular in nature. The term 'rock art site' generally refers to Aboriginal ochre paintings or ochre or charcoal drawings located on a rock slab (generally in a sheltered place like the floor of a cave or rock shelter), boulder, cliff-face, cave or rock shelter wall or roof, or wall of a rock overhang. The majority of rock art sites are found in positions that are sheltered from the elements. This observation, however, is probably biased to some extent, as rock art would not preserve well in open positions. Rock art sites are generally believed to be non-secular in nature.
 - This site type has not been recorded previously within the study area and the potential of this site type being identified is considered low as suitable geological formations are absent.
- Burials are generally found in soft sediments such as aeolian sand, alluvial silts and rock shelter deposits. In valley floor and plains contexts, burials may occur in locally elevated topographies rather than poorly drained sedimentary contexts. Burials are also known to have occurred on rocky hilltops in some limited areas. Burials are generally only visible where there has been some disturbance of sub-surface sediments or where some erosional process has exposed them.
 - While not commonly identified within the study area, burial sites have been identified within the vicinity. The potential for burial sites to occur within the SAP Investigation Area is assessed as low but cannot not be discounted. However, within the activity areas where more recent disturbances are higher, the probability of recording burials will be very low.
- Bora/Ceremonial sites are places which have ceremonial or spiritual connections. Ceremonial sites may comprise of natural landscapes or have archaeological material. Bora sites are ceremonial sites which consist of a cleared area and earthen rings.

- This site type does not necessarily follow landform predictability and are more likely to be identified by local Aboriginal people, rather than through archaeological evidence. These sites are generally identified through consultation with the Aboriginal community. Aboriginal stakeholders are likely to disclose a number of associations with the SAP Investigation Area of contemporary historical significance. Sites of traditional significance that are not already known are not anticipated to be widespread; but this determination will have to be elaborated by further community consultation.

4.8 RESEARCH QUESTIONS

A number of research questions can meaningfully be applied to the investigation of the activity areas. These research questions include:

- What resources were available to the Aboriginal people using the activity areas (food, stone and water) and what resources were transported to the area?
- How do the artefact assemblages from the sites along the slopes and ridge crests in the activity areas differ from sites that are located along creek flats?
- What tasks were Aboriginal people undertaking at the sites?
- Did the Aboriginal people use the activity areas at any particular time of the year?
- If there are hearths present, do they contain remains (animal/plant) that may indicate what people were cooking/eating?
- Is there potential for burials to be present in the landscape?
- Are the outcropping rock materials present suitable for stone tool procurement and manufacture?
- Can dates be obtained for the Aboriginal use of the area to suggest that Aboriginal people were using the area earlier than the mid to late Holocene?
- Establish how the findings within the activity areas (if any) accord with the regional archaeological context examined in **Section 3.2**.

The survey methodology set out in **Section 5** will be framed to help answer these questions; should sites of sufficient significance be encountered.

5 ARCHAEOLOGICAL SURVEY METHODOLOGY

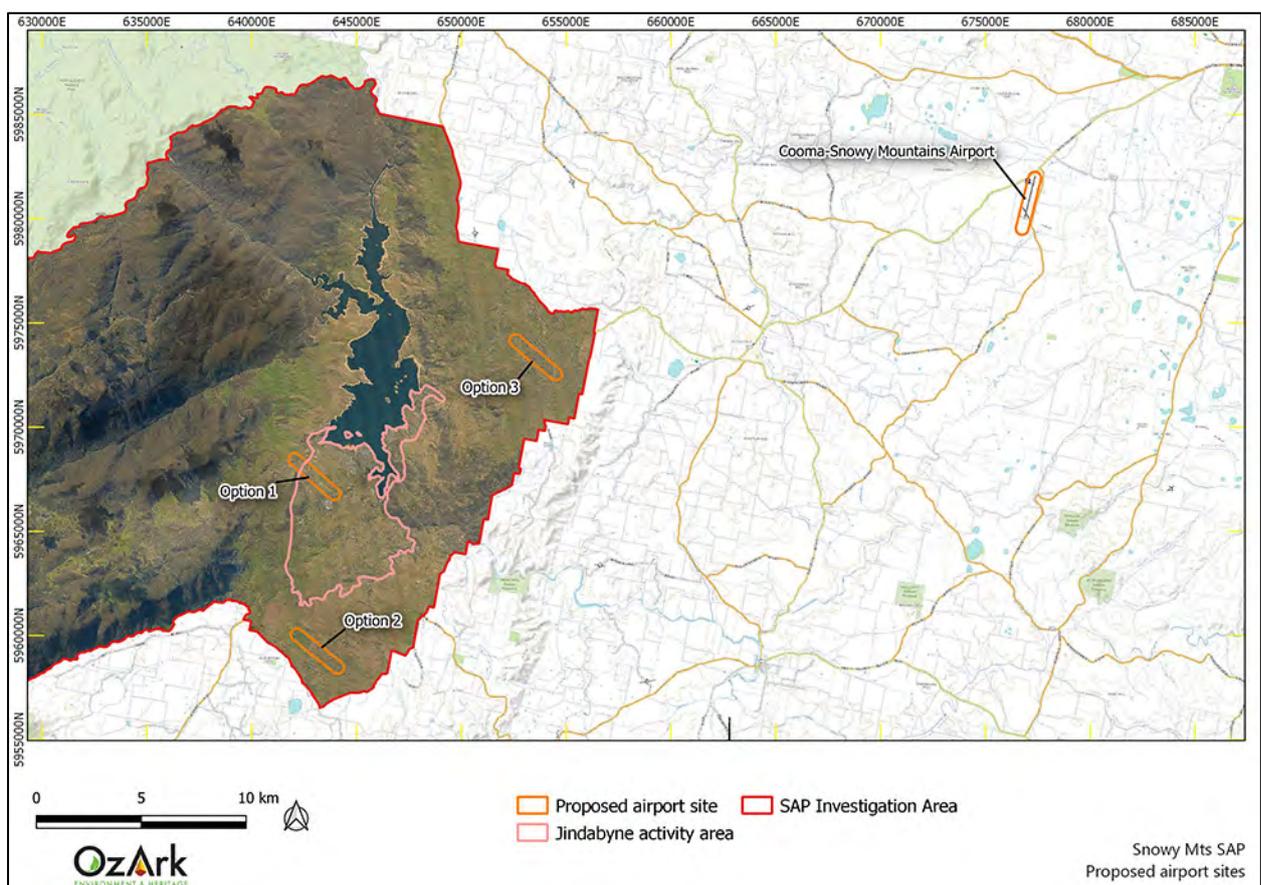
5.1 ASSESSMENT APPROACH

The Aboriginal cultural heritage assessment of the study area will follow the *Code of Practice for the Investigation of Aboriginal Objects in New South Wales* (Code of Practice; DECCW 2010b). The field inspection will follow the *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in New South Wales* (OEH 2011).

The assessment will be undertaken in two stages:

- **Stage 1:** September 2020. Lower elevation activity areas including the Jindabyne activity area and the selected airport option. At present there are three options for a new Jindabyne airport being considered, as well as an upgrade to the existing Cooma Snowy Mountains Airport (**Figure 5-1**). Only one of the three options (Options 1–3) will be surveyed. In addition, should they be defined at the time, potential new tourism areas will form part of this assessment.
- **Stage 2:** October 2020. Higher elevation activity areas including all of the resort areas.

Figure 5-1: Location of the proposed airport options.



5.2 SURVEY AIMS

The survey will aim to record cultural and landscape values that are significant to Aboriginal people if this information is made available from the Aboriginal community participants who will assist with the survey.

The aim of any archaeological survey is not to locate each artefact in a landscape but to undertake investigations so that the archaeological potential and archaeological characteristics of all landforms within a study area are known. Therefore, the aims of the survey will be to:

- Conduct pedestrian transects across as many landforms in the activity areas as is possible (given access issues) so that their archaeological potential can be determined
- Evaluate whether the predictive model set out in **Section 4.7** is valid
- Determine if the research questions set out in **Section 4.8** can be answered
- Determine if any landforms within the activity areas require test excavation to understand the archaeological potential at a particular location
- Undertake sufficient assessment in order to satisfy Sections 2.2, 2.4, 2.5, 2.6, and 2.7 in the *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in New South Wales* (OEH 2011)
- Collecting sufficient data so that the results can be presented in an ACHAR as set out in Section 3 in the *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in New South Wales* (OEH 2011)
- Undertaking survey and record keeping satisfying Requirements 1–13 of the Code of Practice.

5.3 SURVEY METHODOLOGY

It is noted that the newly released (June 2020) *State Environmental Planning Policy (Activation Precincts) 2020* (Activation Precincts SEPP) does not exempt the need for an Aboriginal Heritage Impact Permit (AHIP) should it be likely that Aboriginal objects will be harmed within SAP precincts. Therefore, further investigation will be required at the time when specific impacts associated with the Snowy Mts SAP are planned. As such, this survey is not strictly an impact assessment, but as noted below, it will concentrate on areas where impacts are planned. Instead, the overarching aim of the survey is not to evaluate a particular impact but to allow cultural heritage mapping to be undertaken that will allow for development to be placed in areas with lower cultural heritage constraints.

Standard archaeological field survey and recording methods will be employed in this assessment (Burke & Smith 2004) and will follow the Code of Practice.

As highlighted in **Section 4**, greater Aboriginal archaeological potential tends to exist on landforms within 200 m of permanent and ephemeral water sources, on landforms with a gradient

of less than 10 degrees, along access or trade routes, and areas with suitable flora/fauna and shelter. Archaeological potential is generally reduced on steep landforms unsuitable for camping, and landforms disturbed by erosion and historical impacts (e.g. farming and infrastructure installation). As such, during the field assessment, greater survey effort will be expended on landforms deemed to have greater Aboriginal archaeological potential; although all representative landforms will be sampled.

Further, the survey, particularly in the Jindabyne activity area, will focus on areas where proposed impacts are planned. For example, where a new connector road is proposed, survey will focus on the landforms within this impact footprint rather than attempting to survey the entire activity area. While the location of these impacts is not known at this stage, they will need to be determined prior to the survey commencing. However, most impacts will be within the defined activity areas; although some could be located in the greater SAP Investigation Area.

In relation to the Jindabyne activity area, the NGH risk model presented on **Figure 3-1** will be tested and areas of varying archaeological potential will be surveyed to test the veracity of this model.

As the aim of the survey is to contribute to the SAP Masterplan so that future impacts can be planned to avoid areas of high cultural values, the survey will be a 'targeted pedestrian survey' where areas will be walked by surveyors spaced approximately 10 m apart but not in a manner that covers the entire landform or area.

As such, the field assessment will include:

- Targeted pedestrian survey will occur in areas where impacts are proposed where there is minimal disturbance and good ground surface visibility within landforms possessing Aboriginal archaeological potential, i.e. areas within 200 m of water and along crests
- Sample survey will occur in landforms with low archaeological potential, i.e. steep slopes
- All trees within proposed impact areas deemed to be of sufficient maturity to contain cultural modification will be inspected, as will any areas with outcropping rock
- Some areas may not be physically surveyed if RAPs and OzArk staff agree they are too disturbed or possess a very low likelihood of sites.

In the field, OzArk staff will identify, record and evaluate physical (i.e. archaeological) evidence. Site recording will capture all the information required to complete current AHIMS site recording forms (e.g. site location, site boundary, site plan, representative photographs, artefact recording and feature recording).

All survey will be undertaken with the assistance of RAP representatives. Apart from their valuable experience in recognising and recording archaeological sites, the RAP representatives

will be able to acquaint themselves with the activity areas in order to inform the cultural value assessment.

5.4 TEST EXCAVATION

It is possible that the survey may identify landforms where test excavation under the Code of Practice (Requirements 14–17) is required. Should such landforms be identified during the survey, the test excavation methodology will be prepared as a separate document that will be circulated to all RAPs for review and comment.

5.5 CULTURAL VALUES

Any cultural values relating to the activity areas will be captured by the OzArk archaeologists (if such information is provided by RAPs during the survey) and included in the ACHAR.

In addition, should any RAPs/ have knowledge of cultural values regarding the activity areas that they wish to share or that may affect this survey methodology, OzArk invites them to contact us so that these values can be recorded and/or responded to in this methodology.

As noted in **Section 2.5**, Susan Donaldson will also be undertaking the identification of social/cultural values of the SAP Investigation Area in general and the activity areas in particular. Should you wish to communicate with Susan, her contact details are in **Section 2.5.1**.

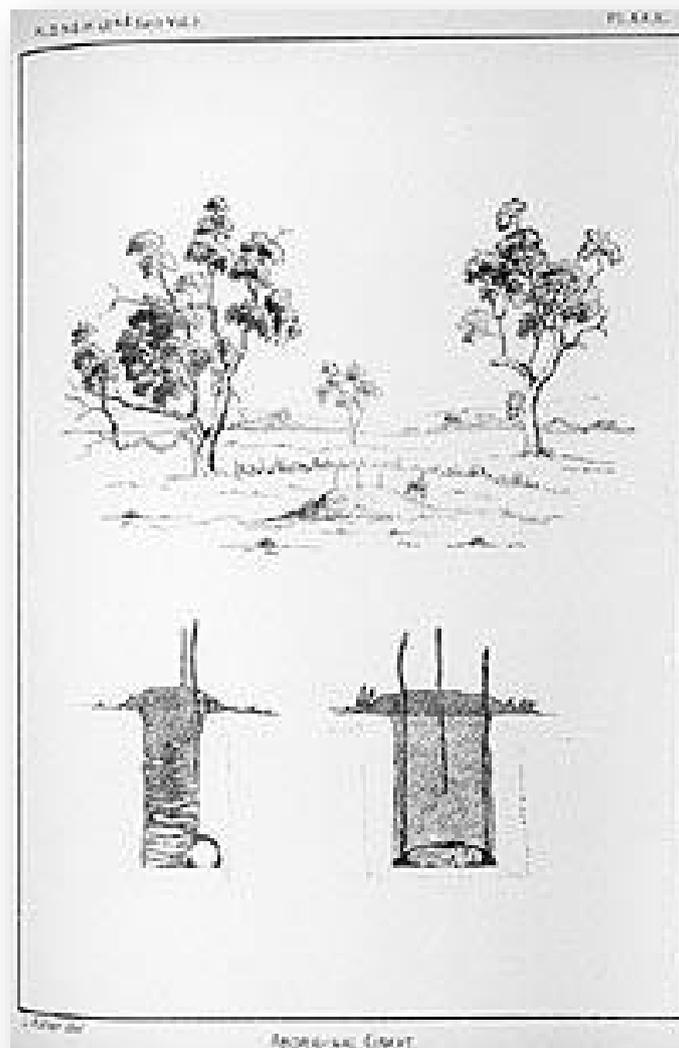
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APPENDIX 3: ABORIGINAL CULTURAL VALUES ASSESSMENT

Snowy Mountains
Special Activation Precinct (SAP)
Preliminary Aboriginal Cultural Values Assessment



PREPARED BY Susan Dale Donaldson [Anthropologist]
PREPARED FOR WSP Australia Pty Limited
June 2021

WARNING THIS REPORT CONTAINS REFERENCES TO DECEASED ABORIGINAL PEOPLE

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Frontispiece: Historical Aboriginal grave near Jindabyne [Helms 1895]

<http://www.powerhousemuseum.com/hsc/snowy/impact.htm>

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Executive summary

This brief assessment into Aboriginal cultural values across the Snowy Mountains Special Activation Precinct [SAP] area involved a review of ethnographic materials and interviewing four Aboriginal knowledge holders associated with the SAP study area. The aims were to identify areas where future development should not occur due to cultural significance; where developments could take place while conserving cultural values; determine how cultural heritage can be incorporated into the 'visitor experience' of the region; and to provide policies to enhance the Aboriginal community's sense of belonging in the place.

This assessment focused on the non-material or intangible Aboriginal cultural heritage which is best understood as the value or meaning individuals, families or cultural groups give to elements across the landscape or the associations they have with them. These places or elements may or may not have physical traits, but the associated meaning and value is held within people's minds, and memories and is maintained through continued activities and transmission of knowledge.

Due to the intersection and inseparability of tangible and intangible Aboriginal cultural values, the research method also involved compiling a brief archaeological overview. This was used along with the ethnographic review, to develop an understanding of the previously recorded values across the SAP area for the interview process and to inform the recommendations. A more comprehensive archaeological assessment is concurrently being undertaken by OzArch, as part of the SAP process.

The intangible Aboriginal cultural values across the Snowy Mountain SAP identified during this preliminary assessment relate to Ancestral connections to the cultural landscape; ongoing spiritual connections to country; past inter-tribal gatherings and communal / ritual use of country; cultural practices associated with the use of natural resources; acknowledging and maintaining the original names for places; knowing, using and acknowledging ancient pathways across the landscape; contemporary cultural connections to archaeological sites; caring for country including working and protecting archaeological sites; remembering and acknowledging past conflicts; remembering and acknowledging historical associations including those associated with work; and maintaining cultural connections to the landscape into the future.

These values require a combination of management approaches, as guided by Ngarigo people, including recognition of, for example, historical associations, past Aboriginal use of the landscape for travel and use of the area as an important ritual gathering place; the formal enabling of participation [caring for country, making decisions about country, contemporary use of natural resources and cultural knowledge transmission]; and protection [cultural association with key geographical features]. The formation of a Ngarigo representative group associated with all tenure types has been recommended as is the establishment of partnerships between Ngarigo people and relevant agencies. In order to achieve this a dispute resolution process may be required.

A number of important places and themes associated with non archaeological cultural values were identified during this brief assessment. These places are mainly within Kosciuszko National Park (KNP)

and relate to spiritual and ceremonial connections across the broader landscape that may encompass vast areas of culturally significant geographical features. Due to limited funding allocated to this assessment, the significance, extent and interconnectedness of the identified places was not examined in detail. It is thus recommended that the identified places are documented through a cultural mapping project so that cultural significance can be properly assessed and the places considered during any proposed development process and cooperatively managed with Ngarigo people.

In relation to identifying areas where future activity could take place while conserving cultural values, the primary development constraint identified during this brief assessment relates to archaeological values which are managed through the existing statutory process under the national parks and Wildlife Act 1974 and its 2010 regulation. The management of archaeological values should recognise that not all i Ngarigo custodians are registered as interested parties with Heritage NSW and make efforts to include them in the consultation process.

In relation to the enhancement of the Aboriginal community's sense of belonging in the place, being on country and being employed in development and nature conservation activities across all aspects [beyond and including archaeological site surveys] is a key way to improving Aboriginal people's social, cultural and economic disposition in the region following periods of diaspora. Supporting Ngarigo people to care for their country and maintain their continued connection to Ngarigo country, would be enhanced by the establishment of a Ngarigo base / residence in the Snowy Mountain Region.

In relation to identifying how cultural heritage can be incorporated into the 'visitor experience', cultural signage, place naming and regular 'welcome to country' are seen as ways to improve Aboriginal people's sense of belonging whilst sharing local culture with visitors. The establishment of Aboriginal operated tourism businesses and a cultural centre / keeping place is also supported, as is the formation of an annual Snowy Mountains Aboriginal cultural festival to acknowledge the unique and complex cultural landscape. Relevant authorities could also establish permanent positions for Aboriginal interpretive/community liaison/education officers.

This assessment should be considered 'preliminary' given Aboriginal input into the assessment was inadequate due to limited funding allocation. OzArk archaeologists are concurrently undertaking the Aboriginal Cultural Heritage Assessment [ACHA] across the SAP area which also involves engagement with Aboriginal people. It is recommended that an additional and complementary engagement process with Ngarigo people be undertaken as part of the cultural values assessment for the SAP planning process, for instance a community workshop and additional one-on-one interviews.

1.0 Background to Snowy SAP

The NSW Government has established a Special Activation Precinct (SAP) in the Snowy Mountains region which aims to bring together planning and investment to stimulate economic development and create jobs. Special Activation Precincts are unique to regional New South Wales, their aims reflect the competitive advantages and economic strengths of a region. Through fast-track planning, government-led studies and development, infrastructure investment and business concierge, Special Activation Precincts ensure that regions are resilient and well-placed to grow.

The Snowy Mountains SAP will focus on ways to increase year-round tourism and employment opportunities, and attract more visitors to the region. Improved transport access options into Jindabyne and to KNP are being investigated, as are tourism opportunities to the west of Jindabyne, Lake Jindabyne and in Kosciuszko National Park

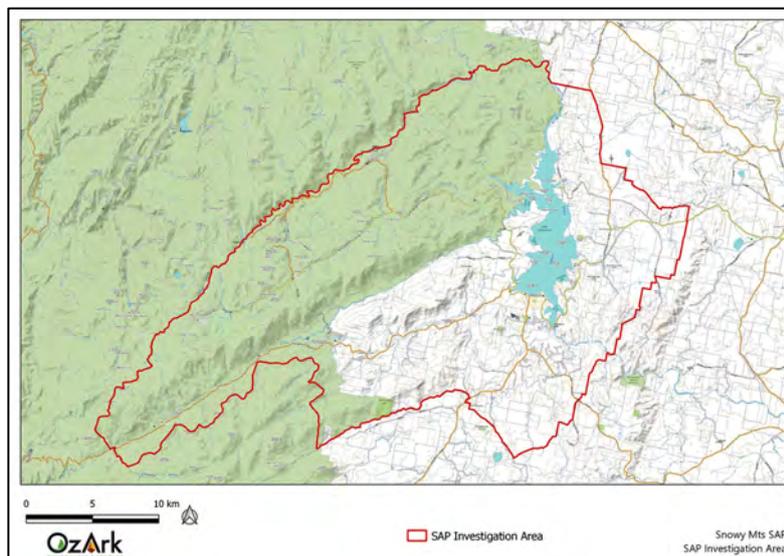


Figure 1. Snowy Mountains SAP area [OzArk 2020]

Snowy Mountains SAP area focuses on Jindabyne, as well as alpine resorts in Kosciuszko National Park and the major transport corridors of Alpine Way and Kosciuszko Road. The southern extent of the Snowy Mountains SAP area includes Dead Horse Gap, the Thredbo River, the Mowamba River, Steels Creek and Moonbah; the western extent follows the Snowy River extending just east of Mt Kosciuszko; the northern extent encompasses the southern part of the Eucumbene River, south of and excluding Darcey's Hut; and the eastern extent follows Eucumbene Road and includes Ironpot Creek and the JE Resort.

Master planning will bring together insights from community members, as well as findings from a range of technical studies. WSP Australia Pty Limited has been engaged to produce the environmental report, which includes Aboriginal heritage. OzArk EHM are undertaking the Aboriginal Cultural Heritage Assessment [ACHA] [archaeological] and have been advised by Heritage NSW to seek anthropological input.

Anthropologist Susan Dale Donaldson has been engaged by WSP to document Aboriginal cultural values and associated conservation methods across the SAP area. In consultation with Aboriginal people, cultural values will be documented and where possible areas where future activity could take place identified. Ways of incorporating Aboriginal cultural heritage into the 'visitor experience' and enhancing the Aboriginal community's sense of belonging will also be investigated.

1.1 Research tasks

This brief investigation into Aboriginal cultural values across the Snowy Mountains SAP area involved the following tasks [WSP assessment brief 2/8/2020]:

- Review relevant ethnographic materials associated with the SAP study area to produce a brief history of the Aboriginal experience post-contact across the cultural landscape;
- Draft project information agreement and interview questions to capture Aboriginal cultural values and connections to the SAP study area / cultural landscape and ways to conserve identified values. Liaise with Ozark / WS / DPIE to finalise information agreement;
- Engage with Aboriginal knowledge holders associated with the SAP study area via the telephone / computer to develop an interview / fieldwork schedule for four participants. Inform potential Aboriginal participants about project objectives, methodology, the reporting process and future use of information as per project information agreement, to ensure Free, Prior and Informed Consent [FPIC];
- Interview four Aboriginal knowledge holders to document Aboriginal cultural values and associated conservation methods across the study area / cultural landscape [abiding by Covid restrictions];
- Transcribe and approve interviews accompanied by Information Agreement;
- Map Aboriginal cultural values where appropriate and possible;
- Address the broader aims of the SAP (with regards to Aboriginal heritage), where possible, by:
 - identifying areas where future activity could take place while conserving cultural values;
 - identifying how cultural heritage can be incorporated into the 'visitor experience' when visiting the region; and
 - providing policies to enhance the Aboriginal community's sense of belonging in the place.
- Produce a brief report and submit to WS / Ozark. The report is to include a brief history of the Aboriginal experience post-contact across the cultural landscape; a description of the cultural landscape and the community's connections/feelings towards this landscape (including mapping of important areas where appropriate); and the identification of any cultural values including a brief statement of significance and recommendations regarding the conservation of those values. Identified research gaps will also be noted / recommended for further action.

1.2 Methodology

Ethnography is a research method used in anthropology requiring field assessment and direct engagement with a group of people to develop an understanding of the society and culture to which they belong. The research was undertaken through qualitative methods involving a brief ethnographic literature review and one-on-one semi structured interviews. In-depth interviews combined with background ethno- historical research are effective ways to collect data about an individual's personal histories, perspectives, and experiences, particularly when sensitive topics are being explored. For this investigation the interview sessions aimed to record the views of four Aboriginal participants on the cultural values associated with the Snowy Mountains SAP area and ways to conserve identified values¹.

Ethnographic research associated with Aboriginal cultural heritage would normally draw on participant observation to collect data on people's behaviours. This approach usually involves the physical inspection of sites with the Aboriginal custodians of the sites. Country visits with Aboriginal groups were not possible at this time due to the project time frame, the season's snow coverage and current Covid-19 safety constraints. Aerial mapping was also utilised to identify locations in cases where participants are familiar with locations but not the place name. The SAP master planning map was also utilised to prompt discussion about future cultural heritage management options.

Due to the intersection and inseparability of tangible and intangible Aboriginal cultural values, the research method also involved the development of a brief archaeological overview, which was used along with the ethnographic review, to develop an understanding of the previously recorded values across the SAP area for the interview process and to inform the recommendations. A more comprehensive archaeological assessment is concurrently being undertaken by OzArch, as part of the SAP process.

As a way to ensure Free, Prior and Informed Consent [FPIC] potential participants were made aware of the purpose of the project and how their information is to be used; an information agreement outlining these details was developed for this project [appendix one]. A set of interview questions was developed to guide this process [appendix two] and interviewees reviewed a draft transcription of their interviews prior to final approval and reporting.

The Aboriginal people with cultural connections to the Snowy Mountains SAP area reside across south eastern Australia and not necessarily close to the study area. The selection of Aboriginal participants took place collaboratively between the researcher, DPIE, OZArk, existing Aboriginal organisations/groups and Aboriginal families with cultural and historical associations to the study area. Gender equity and a balance in tribal affiliation will also be achieved.

There are two Local Aboriginal Land Councils (LALC) whose regions include parts of the Snowy Mountains SAP area; Eden LALC and Bega LALC. The relevant LALCs have been involved in this process

¹ It is my opinion that four participants do not constitute a representative sample for this methodology.

in accordance with the Heritage NSW Aboriginal Cultural Heritage Consultation Requirements for Proponents [2010].

Data collected during the literature review and interviews will be collated into a report and mapped where possible. Specific sites recorded as being significant to Aboriginal people for spiritual, social, aesthetic or historical reasons will be identified, where possible.

1.3 A note on intangible Aboriginal cultural heritage

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

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

Whilst the term 'intangible cultural heritage' is not directly defined in the Burra Charter, the cultural practices to which it refers are encompassed by the Charter, Explanatory Notes and Practice Notes, including the ICOMOS Practise Note on *Intangible cultural heritage and place* [October 2017], which covers all Australian cultural groups. In the 2017 ICOMOS Practise Note for Intangible cultural heritage is defined as:

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

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

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

UNESCO also acknowledge the concept of 'associative cultural landscapes' of relevance to assessing and understanding Australian Indigenous concepts of land, connectedness and the concept of 'country' as described by the late anthropologist Deborah Bird Rose:

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

The 'associative cultural landscape' encompasses the non-material values across a landscape and highlights the inseparability of cultural and natural values. Associative cultural landscapes may be defined as large or small contiguous or non-contiguous areas and itineraries, routes, or other linear landscapes - these may be physical entities or mental images embedded in a people's spirituality, cultural tradition and practice.

The attributes of associative cultural landscapes include the intangible, such as the acoustic, the kinetic and the olfactory, as well as the visual. The range of natural features associated with cosmological, symbolic, sacred, and culturally significant landscapes may be very broad: mountains, caves, outcrops, coastal waters, rivers, lakes, pools, hillsides, uplands, plains, woods, groves, trees². Truscott [2000] points out that often 'intangible heritage' can be seen, or heard, or tasted or smelt or felt emotionally³.

Importantly, associative cultural landscapes may be valued by multiple groups, who attach different values resulting in a concurrence of cultures and uses, all of which are recognised to have validity.⁴ By considering Aboriginal cultural heritage values on a landscape scale, the inseparability of people and

² International Council on Monuments and Sites (ICOMOS) International Symposium 2004.

³ Truscott (2000: 23).

⁴ US/ICOMOS, 1996.

place, culture and nature, the past and the present, material and non-material values, the Aboriginal world view becomes more apparent. Seemingly isolated locations and events are understood as being interconnected.

Researchers Leader-Elliott, Maltby and Burke [2004] found that ‘a cultural landscape is more than just the sum of its physical places; it is equally concerned with the spaces between places and how these are given meaning, as well as the documentary and oral history stories that are woven around both. The deeply social nature of relationships to place has always mediated people's understandings of their environment and their movements within it, and is a process which continues to inform the construction of people' s social identity today.’⁵ Accordingly, from a spatial perspective, the relationship between human activity and the natural environment may not always relate to isolated locations.

The most relevant understanding of cultural landscapes and intangible cultural heritage values for this assessment is approach developed by Brown [2010]. Brown’s framework is based around the context of National Parks in NSW where ‘the cultural landscape concept emphasises the landscape scale of history and the connectivity between people, places, and heritage items. It recognises the present landscape is the product of long term and complex relationships between people and the environment....’⁶ Brown highlights how the integration of people’s stories, memories and aspirations into management processes gives recognition to the link between the landscape and people’s experiences, without this, ‘an impression is created that the landscape is devoid of human history’. Moreover, he found that respecting and acknowledging people’s attachments supports community identity and wellbeing⁷.

Whilst theoretical understandings specific to Aboriginal concepts of cultural landscapes and intangible cultural heritage continue to develop in Australia, it is acknowledged that Aboriginal cultural landscapes are places valued by an Aboriginal group (or groups) because of their long and complex religious and economic relationship with that land, and importantly, material evidence of the cultural association will often be minimal or absent⁸.

⁵ Leader-Elliott, Maltby and Burke 2004; see also Byrne 2004.

⁶ Brown (2010: 4).

⁷ Brown (2012: 108).

⁸ Bugey (1999: 30); see also the Commonwealth Government’s definition of Aboriginal and Torres Strait Islander heritage, [Australian Heritage Commission, 1997] and the broad definition of ‘sacred site’ in the Aboriginal Land Rights (Northern Territory) Act 1976 and the Northern Territory Aboriginal Sacred Sites Act 1989, ‘a site that is sacred to Aboriginals or is otherwise of significance according to Aboriginal tradition’.

2.0 Ethnographic context Snowy SAP

2.1 Early ethnographies

Based on the work of Howitt [1904], Mathews [1904] and others, anthropologist Tindale found that the Snowy Mountains region was within the Walgalu, Djilamatung and Ngarigo tribal areas [Tindale 1974]. Tribal group names and boundaries change over time and the boundaries recorded in the early 1900s may or may not reflect present day cultural associations.



Figure 2. Excerpt from Tribes of Australia [Tindale 1974]

Tindale found that the Ngarigo people occupied the Monaro tableland north to Queanbeyan; Bombala River from near Delegate to Nimmitabel; west to divide of the Australian Alps [Tindale 1974]. He also found that because Ngarigo country also included the Monaro tablelands they were often referred to as the Monaro tribe. Earlier Mathews [1904] described the 'Ngarrugu' territory as being '.....the area from Queanbeyan, via Cooma and Bombala, to Delegate. Adjoining the Ngarrugu on the north from Queanbeyan to Yass, Boorowa and Goulburn, was the Ngunawal tribe. Adjoining the Ngarrugu on part of the west was the Walgalu and westerly again of the latter was the Dhudhuroa...on part of the south, the Ngarrugu was bounded by the Birdhawal tribe. '

Tindale describes the Walgalu tribal area as including the headwaters of the Murrumbidgee and Tumut Rivers, Kiandra, south to Tintaldra and north-east towards Queanbeyan. Walgalu people are also

believed to have utilised lands to the south including Mt Kosciuszko, Cobberas and The Pilot for ceremonial and social purposes (Howitt 1904: 78). Howitt (1904) found there to be a functional name distinguishing the Aboriginal people of the Kiandra area; they were known as Bemeringal or mountaineers, who lived on the high mountains Bemeringal, meaning from Bemering [=mountain].

Tindale describes the Djilamatung tribal area as being located west of Mount Kosciuszko and on the upper headwaters of the Murray River. He also noted that the neighbouring tribes, Jaitmathang, Walgalu and Ngarigo, united to exterminate the Djilamatang people [1974].

Interestingly, Howitt found that Walgalu territory included Mt Kosciuszko, an area Mathews identified as Ngarigo. Howitt's findings in relation to Mt Kosciuszko are not reflected in Tindale's map.

The Ngarigo are thus neighboured by the Ngunnawal to the north east, the Walgalu to the northwest, the Bidwell to the south east and the coastal groups to the east, Djirringanj and Walbanga. The Walgalu are neighboured by the Wiradjuri to the west, the Ngarigo to the south, and the Ngunnawal to the north east. Tindale noted that the Wiradjuri considered the Ngarigo and Walgalu as one people using the name 'Guramal', meaning 'hostile people.'

A more recent tribal mapping project undertaken by AIATSIS in 1996 also found that the Snowy Mountains SAP area was occupied by the Ngarigo group who are neighboured by the Ngunnawal to the north, the Wiradjuri to the north west, the Jaitmatang to the south west, the Kurnai to the south west, the Bidwell to the south east and the Yuin to the east. Walgalu is not depicted on the AIATSIS map and the coastal groups are depicted as Yuin which does not reflect the contemporary Aboriginal view of the cultural landscape [see figure 3 below].



Figure 3. Excerpt from tribal map [AIATSIS 1996]

Historical records reveal that each of these groups would have frequented the Snowy Mountains for a variety of reasons on a seasonal basis, including to collect and consume bogong moths. Large-scale gatherings took place between the Aboriginal custodians of the Snowy Mountains and their neighbours. Wilkinson documented a gathering on the Yallowin run in the Tumut River valley in 1840 (Wilkinson 1970 cited in Knight 2010):

The blacks used to come in from Yass, Wallaregang, Omeo and Mitta Mitta and hold corroborees at Yallowin. I have seen 300 there at one time ... On a hill in front of Yallowin there still remains the mark of a ring made by a blackfellows' corroboree. The corroboree made men of the youths after they had attained a certain age.

The 'man-making' ceremonies at Yallowin involved a subsequent phase of movement to the Bogong Mountains where other sites were incorporated into the ritual activity (Knight 2010). In a study of the Aboriginal cultural heritage of Kiandra, archaeologist Tom Knight suggests that Kiandra lies roughly mid-way between the significant places of the Bogong Mountains and Jagungal and may well have existed as an Aboriginal access route between them and other known ceremonial sites in and around Wolgalu country such as those near Yarrangobilly, Tantangara and the upper Goodradigbee River valley (Knight 2010).

Helms recorded 'a favourite camping place of the natives', 'not far below Jindabyne, where the valley of the Snowy River somewhat narrows between rather rugged hills' [1895: 403]. Helms states that the site was used by 'natives who assembled here in considerable numbers, mainly for the purpose of making stone implements' [1895: 403]. Helms also recorded a 19th Century Aboriginal grave near Jindabyne (Figure 15).

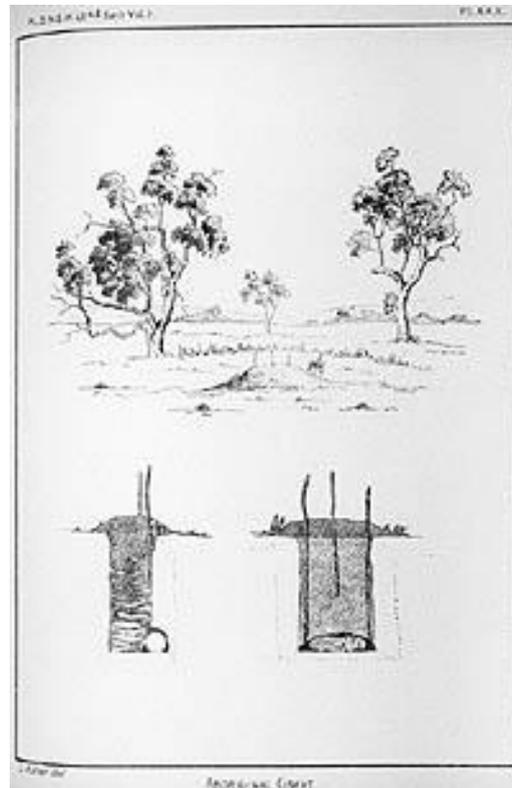


Figure 4. Historical Aboriginal grave near Jindabyne [Helms 1895]9

Helms recorded information from early settlers describing Aboriginal people's annual summer migration to the Snowy Mountains to collect and consume bogong moths. Unfortunately, he does not provide a description of specific meeting places, but he does detail the associated practises, as noted below:

'... early as October, as the snow had melted on the lower ranges, small parties of natives would start during fine weather for some of the frost-riven rocks and procure "Bugongs" for food. A great gathering usually took place about Christmas on the highest ranges, when sometimes from 500 to 700 aborigines belonging to different friendly tribes would assemble almost solely for the purpose of feasting upon roasted moths. Sometimes these native had to come great distances to enjoy this food, which was not only much appreciated by them but must have been very nutritious, because their condition was generally improved by it and when they returned from the mountains their skins looked glossy and most of them were quite fat. ...' [Helms 1895].

⁹ Source: <http://www.powerhousemuseum.com/hsc/snowy/impact.htm>

MacInnis describes the practises associated with moth consumption continuing into the 20th century, including the mass migration to and from the Snowy Mountains:

‘These people were not wont to move in a body, but rather in a manner which reminded me at the time of the Exodus – silently, on a broad front, and overlooking nothing edible when the flight of the Bogongs ended, the rovers retraced their steps, in the same formation and manner – down from the mountains, across the rivers in scorn of the bridge, and so back to northern Monaro or perhaps down to the coast...’ [MacInnis nd].

More detailed records show that the Ngarigo, the Ngunawal, the Gunai-Kurnai, the Yuin and the Walgalu all harvested moths in the Snowy Mountain region. Payten (1949) described these gatherings based on accounts of settlers on the Monaro in the following way:

‘...From Eden, Bega, Braidwood, Tumut, the Upper Murray and Gippsland the tribes wended their way to the tablelands and thence to the foot of the main range. Here a halt was made to observe certain formalities before commencing the feast of several months’ duration, usually November, December and January. For these three months the aborigines feasted on the moth, to them a great delicacy and a food which was both plentiful and easily acquired. The excursions of these tribes and groups were contrary to the usual fixed tribal boundaries and knowing the ways of the Aboriginal we would expect that such a migration would be carried out under proper rules and procedures....’ [Payten 1949].

Flood [1980] synthesised ethnographic information associated with Aboriginal people collecting bogong moths from rock crevices in the highest peaks of the Snowy Mountains during the summer months, and grinding them into a paste in the Perisher Valley, amongst other places. She recorded possible ‘moth pestles’ near moth aestivation sites on the Main Range, at 2,000 metres asl. Subsequent research has suggested that Flood may have overemphasised the reliance on moth consumption, and that the tubers of the daisy yam [*Microseris scapigera*], would have been a more reliable staple food, with bogong moth harvesting restricted to special and infrequent ceremonial occasions. However, bogong moth ceremonies are prevalent in Aboriginal oral traditions.

Kammaing has suggested that the Ngarigo occupied a year-round camp at Wollondibby during the early years of European settlement. He refers to the ethnographic record of a ceremonial ground being ‘a low circle of stone located near the junction of the Snowy River and Wollondibby Creek..... now submerged under a modern reservoir, Lake Jindabyne’ [Kammaing 1992: 108-113]. Interestingly, Payten [1949] recorded stories in the late 1940s about how ‘Wollondibby was a corroboree ground where NSW and Victorian blacks met on the migration onto the tops for the annual festival of the Bogong Moth’¹⁰.

¹⁰ See also Val Chapman's work around Jindabyne

Gatherings of people, in large or small numbers require travel, movement from one's base to the meeting place. Historical descriptions of 'footpaths' reinforce the fact that a complex network of Aboriginal tracks existed in the area prior to European incursion¹¹.

Howitt explored the high country, heading to Mount Kosciusko from Tom Goggin via a ridge overlooking Leather Barrell Creek. He observed an existing track, as described below:

... a very old mark made by the blacks who used this very track in going to Maneroo; it was a piece of bark taken off a tree. A little beyond was a new mark... and then found ourselves on the old black's trail – a dim half obliterated track through the grass and bushes such as would be made by bare feet [Howitt 1866 quoted in Young 2005: 227].

Flood later found that the Snowy River valley was a route for Aboriginal people travelling from coastal Victoria to the Snowy Mountains for the bogong season and identified a number of river crossings including at Dalgety and Currowang Creek [Flood 1980: 116]. The Snowy River valley is rich in archaeological sites (see Section 2). Kabaila, found that it is probable that Aboriginal men travelled up the Snowy River valley from Kalkite to harvest the bogong moth at Dicky Cooper Bogong and Mount Twynam [Kabaila 2005: 29]. Other moth gathering sites noted by Kabaila include Brindabella Ranges, Bogong Peaks, Talbingo, Mt Jagungal, Mt Kosciusko, Thredbo Valley and Brassy Mountains [2005: 138]. Wesson's research identified Kalkite as an important meeting place and Big Bugong [Toolong Range] as a ritual site associated with accessing higher alpine regions for moth collection [Payten in Wesson 2000: 123].

The knowledge held by Aboriginal people themselves has also been used to determine site specific cultural significance. A Yuin – Ngarigo man recalls his ancestor was a great horseman involved in the brumby trade. He made the annual expedition to eat Bogong moths and to perform the Bogong moth ceremonies. These Bogong moth routes went from Delegate, onto the Snowy River and up into the mountains, using the small creeks as pathways [Kabaila 2005: 31].

The ethnographic record contains minimal data about the mythological significance of the Snowy Mountain region¹². Robinson recorded a story about the origin of a water course; the precise river was not named:

The Moon made the rivers, took a large quantity of sea water to the mountains beyond Maneroo on its journey among the mountains it was scented by the Water Mole which smelt the water when the Mole rested. The Moon went a long long way and the Water Mole still tracked on and finding the Moon asleep struck a yam stick into the water, where it gushed out and formed the river, and the Moon was thus 'kubba bid sulky' [Robinson in Clark 2000: 156].

¹¹ See Blay & Cruse (2004) and Blay (2005).

¹² Young recorded the mythological significance of the Snowy Mountains [see 3.2 below]

More specifically, the Snowy River was found by Howitt to be integral in Ngarigo burial and mourning customs. The family of the deceased would ensure they crossed the river, to the bank opposite that of any recent burials to ensure the spirit of the deceased did not follow them [Howitt 1904:461]. Howitt also recorded a number of important Walgalu and Ngarigo tribal totems, integral in organising Ngarigo and Walgalu society in relation to kin and country, as detailed below in figures 16 and 17]:

<i>NGARIGO TRIBE TOTEMS AS RECORDED BY HOWITT 1904</i>	
<i>MOIETY</i>	<i>TOTEM SPECIES</i>
<i>Merung – Eagle Hawk</i>	Bellet-bellet – lyre-bird
	Nadjatajan – bat
	Bulemba – flying squirrel
	Mundarung – tuan
	Mumung – black snake
	Mulan or Munja – a fish
	But-the-wark – the mopoke
	Kauunga – black opossum
	Waat – red wallaby
<i>Yukembruk – Crow</i>	Bra-ar-gar – a small hawk
	Tchuteba – rabbit-rat
	Baua – flying-squirrel
	Burru – kangaroo
	Berribong – emu
	Budaluk – lace-lizard
	Kuriur – native companion
	Kauar – spiny ant-eater
	Ulunbau – sleeping lizard

Figure 5. Ngarigo tribal totems [Howitt 1904]

<i>WOLGALU TRIBE TOTEMS AS RECORDED BY HOWITT 1904</i>	
<i>MOIETY</i>	<i>TOTEM SPECIES</i>
<i>Malian – Eagle Hawk</i>	Ebai - hawk
	Mari - Dingo
	Wutherin – flying squirrel
	Bellit-bellit – lyre-bird
	Nadjatajan – bat
	<i>Banda – kangaroo</i>
<i>Umbe – Crow</i>	<i>Nuron – emu</i>
	Megindang – wombat
	Maralang – brown snake
	Biringal – a star
	Maniyuk – bandicoot
	Wandeli – spiny ant eater
	Tchuteba – rabbit - rat

Figure 6. Walgalu tribal totems [Howitt 1904]

2.2 Kosciuszko Aboriginal Heritage Study & Kosciuszko National Park Plan of Management

As part of the 2001 review of the Kosciuszko National Park Plan of Management the Department of Environment and Conservation NPWS initiated the Kosciuszko National Park Aboriginal Heritage Study [KNPAHS] as a way to better understand ‘the diverse range of attachments contemporary Aboriginal communities have with the park’ [Sale 2004]. Both the Kosciuszko National Park Aboriginal Heritage Study and the development of the Kosciuszko National Park Plan of Management in 2006 [see section 2.3] provide useful insights into contemporary Aboriginal cultural values.

The KNPAHS study was undertaken between 2002 and 2004 and involved broad Aboriginal consultation and involvement, a plan of management review process, oral history collection and landscape mapping, historical research, building relationships and other initiatives [Sale 2004]. A project steering committee was established as was an Aboriginal Working Group to represent a range of tribal interests including Ngunnawal, Wiradjuri, Ngyimpaa, Monaro Ngarigo and Walgalu [see section 3.3 below]. An Aboriginal contact data base was established for the first time and a newsletter known as ‘Mountain Messages’ was developed and regularly distributed.

The cultural landscape mapping component of the KNPAHS had minimal community input which Sale surmises could be a reflection of people’s broad rather than specific place-based knowledge, combined

with people's unwillingness to share important cultural knowledge with a government agency [Sale 2004: 22].

Challenges associated with the Kosciuszko National Park Aboriginal Heritage Study included the large geographical area where custodians resided, lack of time and funding limitations, differing levels of knowledge about the mountain, community division, and the concurrent native title process.

Relevant Kosciuszko National Park Aboriginal Heritage Study recommendations include:

- Employment of an Aboriginal liaison officer for KNP
- Keep any registered Native Title Applicants informed
- Maintain an Aboriginal contact data base
- Continue to produce 'Mountain Messages' [newsletter]
- Consult with Aboriginal communities to the west of the park
- Develop an implementation program for Aboriginal Heritage Strategies
- Ensure Aboriginal people have an ongoing role in implementing the PoM
- Undertake a larger scale oral history project park wide
- Undertake cultural mapping
- Integrate documentary and oral history records for the park
- Develop and deliver cross cultural training to parks staff
- Progress Welcome to Country project
- Progress name restoration project

Many, but not all of these recommendations have been implemented by NPWS.

Kate Waters undertook the oral history component of the KNPAHS which was completed in 2004. The oral history report was intended to be transformed into a publication similar to other NPWS publications being done at the time, but further oral history recordings were required, as was funding [Sale 2004: 21]. Waters interviewed Ngarigo, Walgalu and Wiradjuri people from the Bulger, Davison – Walker, Mundy – Dixon, Murphy, Freeman, Mason, Stewart – Solomon and Williams families, all of whom were connected with the landscape incorporated into Kosciusko State Park in 1944 [2004].

The oral history collection is rich in describing cultural connections and historical associations across the Snowy Mountains and the surrounding landscape. People were based at the Delegate Reserve to the south east of the Snowy Mountains, at Brungle Reserve to the north west and other small towns surrounding the range. A Ngarigo ancestor was born on the banks of the Snowy River in the 1930s [Waters 2004: 34]. A common theme in the stories collected was the intergenerational pain caused by

being forcibly removed from homelands, from country and the desire felt by those interviewed to return. It is not known whether any families were re-located from the land that became KNP.

Waters found that Aboriginal people were involved in a wide range of work in and around the mountains including 'brumby running' on horseback from Brungle to Dalgety via Red Hut. The brumbies would be captured in the mountains, broken in and sold; the process took about one month [Waters 2004: 53]. Horses were a big part of the Brungle community life in particular, seeing most people didn't have a vehicle. Some of the horses at Brungle were captured in the mountains, broken in overtime and used on a daily basis, even as 'kids ponies' [Waters 2004: 54]. Aboriginal people based at Corrowong to the south east of the mountains were also involved in breaking in brumbies for future use as stock horses [Waters 2004: 54].

The oral histories also revealed how Ngarigo ancestors were involved in 'snaggin' where logs were hauled out of the Snowy River and used for fencing and building cattle corrals; often this work was unpaid, the workers being provided with rations such as clothes and food [Waters 2004: 46]. Ngarigo and Wiradjuri ancestors worked as police trackers often searching for lost cattle, lost people or criminals in the alpine region [Waters 2004: 14, 47]. Wattle bark was collected by Aboriginal people across the region and sold to tanneries. The method for treating leather was based on Aboriginal people's preparation of possum skins for clothing [Waters 2004: 45]. A Walgalu ancestor was assistant manager at Kileys Run, which provided a means to live on his traditional lands as well as participate in the new local economy [Waters 2004: 49]. A Ngarigo family lived at Little Popong working as sheep shearers and station cook, again being able to maintain connection to traditional lands [Waters 2004: 49]. Other forms of employment taken up by Aboriginal people in the region include ring barking, shed work, fruit picking, railway construction, fencing, track building, forestry, council gangs and domestic duties [Waters 2004: 56].

Confirming the many ethnographic references to these places, Waters documented how Blowering and Yellowin Bay are considered important ceremonial sites [Waters 2004: 67 – 68] whilst goannas and echidna remain important totemic species for the Wiradjuri – Walgalu [Waters 2004: 42], the Milky Way embodies the smoke of ancestral fires and smoking ceremonies continue to be undertaken to connect people to their ancestral past [Waters 2002: 74]. There are places where ancient human remains have been returned [Waters 2002: 75] as well as other key places of cultural and or historical value including Delegate Reserve, Brungle Reserve, Corrowong, Popong, Yellowin Bay, Micalong Swamp, The Snowy River, Blowering, Yarrangobilly Caves and Bogong Peaks. Some of these places are within KNP.

Participants in Water's oral history program also spoke about the future and management of KNP. A few key points include:

The need for male and female Aboriginal sites officers;

- The need for a cultural heritage management plan which enables sites to be protected as well as intellectual property rights;
- The ongoing involvement of Aboriginal custodians in park management;
- The formation of a community structure inclusive of all interests;
- The inclusion of Aboriginal place names; and
- The need for Aboriginal tour guides.

Another component of the Kosciuszko National Park Aboriginal Heritage Study was Boot's review of historical documents relating to Aboriginal occupation of the region that now includes the northern and western parts of Kosciuszko National Park (KNP) [2004]. Boot thoroughly investigated documents in three groups:

1. Ethnographic information compiled by G. A. Robinson in the 1840s and by anthropologists during the late 19th century.
2. Records of casual encounters with Aboriginals during the 19th century produced by travellers, missionaries, explorers, government surveyors and landowners; and
3. Formal government records from the 19th century such as censuses and blanket issue distribution lists and from the 20th century such as APB and Education Department records.

In doing so Boot identified ten key themes:

1. Early contact - This theme relates to records of initial contacts between Europeans and Aboriginals within the Kosciuszko National Park region, generally between the 1820s to the 1840s. It includes general observations of Aboriginal life shortly after first contact was made (where this is not captured by another theme).
2. Country & people – This theme includes records that broadly describe the country occupied by different Aboriginal groups.
3. Mobs – This theme incorporates details of individual Aboriginal people and their various affiliations to country and to places.
4. Language – This theme incorporates all documents that provide information on Aboriginal languages spoken in the northern and western regions of Kosciuszko National Park, including those that provide English translations of Aboriginal words.

5. Ceremony – Records that describe ceremonies or aspects of ceremonial and religious life are included in this theme.

6. Place names – All records that provide place names derived from Aboriginal languages and meanings of Aboriginal place names are included in this theme.

7. Reserves & stations – This theme incorporates all documents that were found relating to the Brungle Aboriginal Station and the Delegate Aboriginal Reserve.

8. Health – Documents covered by this theme are related mainly to the health of Aboriginal people in the northern and western regions of Kosciuszko National Park

9. Education – This theme relates to documents that provide information on Aboriginal education within the northern and western regions of Kosciuszko National Park. Most of the documents are concerned with schools at Brungle.

10. Legal system – This theme explores Aboriginal interaction with the legal system.

Documents within this theme all date to the 19th century

Boot found that the earliest record of Aboriginal and non-Aboriginal contact in the northern and western Kosciuszko National Park region was in 1824, described by Hovell; smoke of Aboriginal camp fires, burnt areas of landscape, and trees scarred by stone and steel hatchets [Boot 2004: 8]. The presence of steel indicates there was contact in the region prior to 1824.

The records Boot reviewed from the 1840s describe the consumption of Bogong Moths at ceremonies attended by Wiradjuri, Wolgalu, Ngarago and other groups. These ceremonies occurred near Mount Kosciuszko, in the Bogong Mountains and elsewhere at high altitude locations within the Snowy Mountains [Boot 2004: 8].

For Boot the most important post-1850 record found during his research is that of A.W. Howitt's ascent of Mount Kosciuszko accompanied by the Chief Justice of Victoria in January 1866, as described above. That record indicates that a route up the mountain had been communicated to Howitt by the manager of Tom Groggin Station on the Murray River who in turn had been taken there by an Aboriginal man. When Howitt followed the route, he found it had been marked in the past by tree scars and that a more recent, fresh scar had been made just prior to Howitt's journey. The trail was evident on the ground as a foot pad and marked by scarred trees at the summit of the ridge and followed a spur adjacent to Leatherjacket Creek for much of the ascent from the Murray River [Boot 2004: 9].

The archival records examined by Boot suggest that three groups occupied parts of Kosciuszko National Park; the Wiradjuri, Walgalu and Ngarigo. While the Wiradjuri is the largest of the three groups, they appear to have occupied the relatively smallest area of Kosciuszko National Park, principally the western edge of the park between Tumut and the Murray River [Boot 2004: 9].

The documents relating to Aboriginal cultural beliefs in the Snowy Mountains suggest that the Wiradjuri and the Walgalu belief systems centred on a single Supreme Spiritual Being or All Father culture hero who was variously known as Baiame, Nourelle or Thuramulan [Boot 2004: 12].

Boot also collated Aboriginal place names within Kosciuszko National Park which he categorised as follows¹³:

- names associated with resources available at the place, such as Giandara/Kiandra (place of sharp stones for knives) and Cobaragundra (camp above flood mark where eggs are available);
- names of places where particular activities were conducted, such as Carangal (initiation ground), Yarrangobilly (creek where tooth was removed) and Nangar/Nungar (place to sleep);
- place names that indicate whose country it was, such as Coolamine (angry men) and Pulletop/Pullelop (place of Puller an Mitter); and
- names of sacred places, such as Mullanjandry (home of the eagle-hawk), Wereboldera Bogong (no sit-down mountain), Cobbera/Cobborra (head) and Orungal (tomorrow/sunrise).

Boot found there to be one Aboriginal Reserve and one Aboriginal Station established close to the current park boundary; Brungle Aboriginal Station on the western edge of the park and the Delegate Aboriginal Reserve to the southeast. Delegate Reserve was established in 1892 and revoked in 1957. The reserve was leased to non-Aboriginal people indefinitely from 1927. The former reserve is now leased crown land. Brungle Aboriginal Station, was established between 1889 and 1900. Parts of the Aboriginal Station were leased to individual Aboriginal people in the 1920s and a large proportion of it was revoked in 1955. The remnants of the Brungle Aboriginal Station are now run as a self-determining Aboriginal community [Boot 2004: 17].

Kosciuszko National Park Aboriginal Heritage Study also involved research for what became 'The Aboriginal people of the Monaro: a documentary history' (Young & Mundy 2000; Young 2005). This extensive documented history contains short oral histories of 'some Monaro families', and some of

¹³ Other place names outside the park were also identified by Boot.

these stories describe people's historical association with wild horses and cultural affiliations with the Snowy Mountains (Young 2005).

Rae Solomon, who was born on the Snowy River in the early 1930s, described how her grandfather worked on sheep stations and farms around Jindabyne and Little Paupong. They travelled around with a horse and cart [Young 2005: 409]. Carl Mundy's grandfather's brother 'had a special gift – he was well known for his ability to break in the wild brumbies up in the Snowy Mountains'. [Young 2005: 415]. Margarete Dixon described how her great Uncle Billy worked at Corrowong and broke in the brumbies; 'they had a lot to do with the brumbies' [Young 2005: 420]. Rod Mason explained the spiritual connection Aboriginal people have with the high country; 'Tidbilliga is one of the many indigenous names for the mountains. It's a very spiritual place, like a church. Ancient storylines from different parts of Australia intersect here, so it's important to many Aboriginal groups. The storylines came with the ancestral beings.....one of the many stories for the Great Dividing Range is one concerning the brown snake and the long-necked turtle. The story runs from this part of the Snowy Mountains right up to Queensland.....The rivers have their stories too, and sections of the river from its source to its mouth are the responsibility of family groups in their country....Aboriginal tradition says that Dylligamberra, the powerful local rain maker, fills all the river, lakes, streams and waterhole' [Mason in Young 2005: 53 – 54].

The Kosciuszko Aboriginal Working Group was formed in 2002 as part of the Kosciuszko National Park Aboriginal Heritage Study which aimed to enable Aboriginal people's input into the development of the Kosciuszko National Park Plan of Management. Kosciuszko Aboriginal Working Group consisted of 15 Aboriginal elders from Monaro Ngarigo, Wiradjuri, Walgalu and Ngunnawal countries. There was also representation from the Ngyimpa group for Mungabareena Aboriginal Corporation, Albury, to the west. The group met nine times during the period of plan preparation to discuss and resolve Aboriginal heritage issues pertinent to the plan [KNPPM 2006: xiv].

Because development of the Kosciuszko National Park Plan of Management was well resourced and entailed broad and inclusive consultation with the Aboriginal community, it has become a document that encapsulates the contemporary Aboriginal view of an ancient landscape. For instance, the use of the bogong moth graphic to represent an important seasonal food source; a statement of the KNPAWG; a statement of significance describing Aboriginal people's connection to the landscape and a range of aims and objectives associated with Aboriginal cultural heritage management and Aboriginal participation in park management.

Relevant excerpts from the Kosciuszko National Park Plan of Management include [frontispiece: 2006]:

"The Bogong moths are a significant feature of the high country, migrating every summer to congregate in their millions amongst the boulders. This annual migration attracted Aboriginal people to the mountains from near and distant places, where they roasted and feasted on the rich, nutty-flavoured moths. These gatherings were also important for conducting ceremonies, and maintaining political, trade and social links between different language groups. The moths

remain an important seasonal food source for many animal species, including the diminutive mountain pygmy-possum”

The statement of the KNPAWG: Yerribie [= moving in Ngarigo]/Dhirrayn [= mountain in Wiradjuri]

“Our Mother binds us to our laws/lores. This country is our Mother. We - the Aboriginal People of the Mountains - belong to this country. She is our beginning, giving us our identity and culture. She brings us together, and takes us away.

The Mountains are very old and an ongoing life force that strengthens the ancestral link of our people. We have a living, spiritual connection with the mountains. We retain family stories and memories of the mountains, which makes them spiritually and culturally significant to us. Our traditional knowledge and cultural practices still exist and need to be maintained.

We recognise the diversity of Aboriginal clans and People of the Mountains - Wiradjuri, Wolgalu, Ngunnawal, Monaro Ngarigo. We recognise that Wiradjuri, Wolgalu and Ngunnawal are known by their totem, and acknowledge the matrilineal (mother’s) bloodline of the Monaro Ngarigo people. We also acknowledge that many other clans have associations with the mountains. The mountains recognise the language names given by our people and naming of places strengthens our living culture.

Our people travelled from many directions over long distances to gather peacefully on the mountains for trade, ceremony, marriages, social events and to settle differences.

The cycle of life and many seasons influence the movement of our people through the mountains to the sea and the desert. The stars, clouds, sun and the moon guided people to and from places of importance. These travel routes continue to be used and spoken about today.

Living by natural cycles, the land provides our people with life, ceremony, family lore/law, and resources, such as tools, plant medicine, plant food, waters, fish, animals and insects e.g. the Bogong moth, while the melting of the snow gives life to the many creeks and rivers that flow out of the mountains. There are places of spiritual and physical significance to our people, and we are committed to working in partnership with others to protect, maintain and manage these places.

Forced separation from our land had a profound impact on our family life. European governance disrupted and destroyed our traditional ways. We were moved away from our country, and many people were herded onto missions. Aboriginal family lives were torn apart

with the removal of children, and people were threatened with death in some instances if they tried to practice their traditional ways, especially lore, language and culture.

Let us not forget the past while we look forward to the future. Past and present practices make us strong and we are committed to making this a better country for all.

It is our vision for the future to cooperatively and collaboratively work with the National Parks and Wildlife Service to manage the park and maintain its spiritual, natural and cultural values. This will build a strong cultural and economic base for future generations of our people. The development and provision of employment, training and economic opportunities will deliver benefits to our people and communities. Our culture will be strengthened by access to our traditional lands and the development and participation of our people in cultural camps and cultural maintenance programs. By passing on knowledge to future generations of Aboriginal children, our culture will stay alive and strong”.

The Aboriginal statement of significance in the Kosciuszko National Park Plan of Management [2006: 84-85]

“The Snowy Mountains are of high cultural significance to the descendants of the Aboriginal tribal groups that occupied and visited them. In particular:

- The spiritual attachments, surviving traditional knowledge, and family stories and memories illustrate the ongoing cultural connection that Aboriginal people have with the mountains;
- The country - its resources, cultural places and pathways - are of special social and historic significance to Aboriginal people, with some remembered in oral tradition, some documented in nineteenth century records, and others revealed by archaeological investigation;
- Aboriginal words and place names provide markers of the presence of Aboriginal people across many of the landscapes of the park;
- Aboriginal places within the park have social and historical significance to Aboriginal people. They provide a link to a past way of life, a cultural tradition, a spiritual connection and a sense of social identity that is highly valued by many members of the Aboriginal community;
- The significance of these places to Aboriginal people encompasses both material and non-material aspects; and
- The potential educational use of such places is a recognised component of their significance.

The annual Bogong moth gathering was one of the most important Aboriginal cultural and social events in south eastern Australia. The ethnographic evidence, continuing Aboriginal knowledge about this event and the places, routes and physical remains of the activities associated with it, are of historic, social and scientific value at a state and possibly a national level.

The surviving archaeological resource of the Australian Alps is historically and scientifically significant as it:

- Provides evidence of a long history of Aboriginal occupation in the high country;
- Demonstrates successful adaptations to environments unique on the Australian mainland; and
- Offers opportunities to reveal important new information about the length and nature of Aboriginal occupation and use of the mountains.

Places associated with the European contact period and post-contact Aboriginal life and history, including those from the pastoral and mining eras, are of historic and social significance to local Aboriginal people. Beyond their significance to Aboriginal people, the broader community values the collection of Aboriginal places found within the park”.

Expert from people and landscapes chapter of the Kosciuszko National Park Plan of Management [2006: 83]:

“Entire landscapes also hold significant cultural values. From an Aboriginal perspective land and people are inseparable. The mountains provided Aboriginal people with food, shelter, clothing, tools, utensils and medicine. Beyond this the messages underlying the stories of ancestral beings, who shaped the plant and animal communities and the landscapes themselves, governed all aspects of traditional Aboriginal society. These story lines link people and features of the mountains with those of other distant places to this day.... Cultural heritage resides as much in intangible values, as it does in physical form. Just as people shape landscapes, landscapes also shape people. Places within the park have been the scenes of innumerable human experiences. Some of these have survived as legends or anecdotes, others are remembered within place names, songs, literature, art, traditional knowledge, customs, symbolism or spiritual observance. More still reside in the memories of communities, families and individuals. For many people, these human experiences, be they first hand or retold, real or imagined, are what give meaning to a place. All of them help shape community and personal perceptions, attitudes, values and identities”.

The Kosciuszko National Park Plan of Management also contains many important Aboriginal cultural heritage actions, many of which have been implemented over the past 15 years since the plan was adopted.

2.3 Other Aboriginal oral histories

A number of Aboriginal oral history projects have occurred across the region that are very relevant to this study, including the Australian Alps Oral History Project [Wesson 1994]; Aboriginal women’s

heritage: Brungle and Tumut [DEC 2007]; Stories of the Ngunnawal [JoH 2007]; the oral history component of the Kosciuszko National Park Aboriginal Heritage Study [KNPAHS] undertaken by Kate Waters [2004] and Koori Heritage Stories Bega Valley Shire [Donaldson 2012].

The Australian Alps Oral History Project [Wesson 1994] involved interviewing ten Aboriginal people with associations with the Alpine region. The informants identified travelling routes that followed food and seasons along the Snowy River up to the Alpine region; massacre sites at Candelo and Delegate; and Delegate Hill was identified as being sacred [Wesson 1994:57].

Aboriginal women's heritage: Brungle and Tumut [DEC 2007] describes Aboriginal women's experiences across the Tumut – Brungle region and use of the cultural landscape. Community members owned horses at Brungle and used them for transport [2007: 28]. Stories of the Ngunnawal [JoH 2007] describes families living, camping and fishing on the Murrumbidgee River [2007: 28 – 30].

The Koori Heritage Stories Bega Valley Shire publication is a collection of oral histories involving some Ngarigo people who reside on the south coast of NSW, including Deanna Davison, Valmai Tungai, Margaret Dixon and Jo Mundy [Donaldson 2012]. Deanna explained how her mother 'was Iris Brindle, she was a Ngarigo woman. Her father, Alec Brindle, was born at Jindabyne and he was a black tracker who worked for the police in Bombala, Cooma and Dalgety..' [Deanna Davison in Donaldson 2012]. Margaret Dixon recalled how her father was born at the Delegate Reserve [Margarete Dixon in Donaldson 2012].

Ngarigo people also had input into the Local Land Service's publication Ngarigo Plant Use in the Snowy River Catchment [2014]. This publication also contains useful information about Ngarigo people's cultural connection to Ngarigo land and waters.

2.4 Heritage listings

2.4.1 AHIMS and the archaeological context¹⁴

In NSW, the official register of Aboriginal sites is the Aboriginal Heritage Management System (AHIMS), currently administered by Heritage NSW. ¹⁵ The map at Figure 6 shows all recorded sites within the SAP area. Concentrations of sites on the eastern side of the Snowy River valley and along the Thredbo Valley strongly suggests these were places favoured for camping by pre-contact Aboriginal people. They may also be a function of where archaeological investigations have taken place, usually in response to proposed developments.

¹⁴ This section [2.4.1] was authored by Dr Sue Feary.

¹⁵ Formerly known as Office of Environment and Heritage, Department of Environment Climate Change and Water, Department of Environment and Climate Change and, National Parks and Wildlife Service.

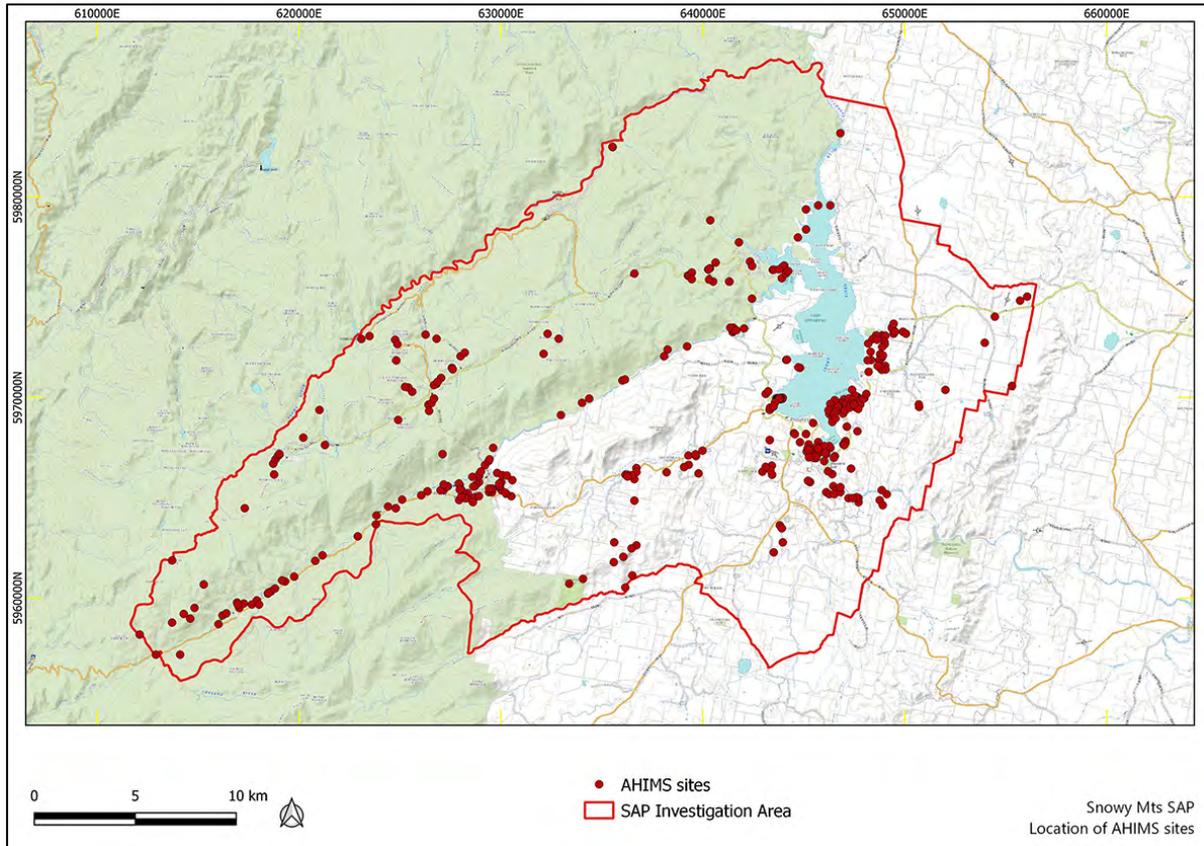


Figure 7. AHIMS sites in the Snowy SAP area [OzArk 2020]

This is of course not the totality of Aboriginal sites within the SAP area; it is just those sites that have been identified, recorded and entered onto AHIMS since its inception in the early 1980s. Numerous Aboriginal archaeological sites are likely to be known about but have not been entered onto AHIMS for whatever reason.

The *National Parks and Wildlife Act 1974* provides blanket protections for all Aboriginal ‘objects’ in NSW. The Act establishes assessment processes for determining whether or not Aboriginal objects are likely to be harmed by an activity. Hence, most sites are recorded in the process of undertaking assessments associated with developments, creating a distinct bias in the pattern of recorded sites.

The pattern of recorded sites as shown on a map may not, therefore, be an accurate reflection of traditional patterns of Aboriginal occupation or use. Nevertheless, when used in conjunction with other sources of data, archaeological sites make an invaluable and irreplaceable contribution to understanding pre-contact Aboriginal culture and society.

Archaeological sites make a critical contribution to the overall Aboriginal values within the SAP area. Apart from their social value as direct, tangible evidence of a past Aboriginal presence, the information derived from archaeological sites is important for understanding the long Aboriginal history of

occupation and use of the southern tablelands and mountains. In many situations, archaeological sites are geographically connected to non-archaeological sites, as part of the cultural landscape.

Most of the recorded sites in the SAP area and broader region are stone artefacts, ranging from a single quartz flake, to extensive artefact scatters (Figure 7). Other site types are stone arrangements, bora grounds, burials, scarred trees and axe grinding grooves. All archaeological sites are vulnerable to the effects of the natural environment such as erosion and fires. Increasingly post-contact human activities are also a threat to Aboriginal archaeological heritage.



Figure 8. Artefact scatter East Jindabyne [Feary 2020]

Loss of and damage to archaeological sites is seen by Aboriginal people as disrespectful and reflecting a lack of responsibility on the part of the relevant land managers and regulators. While there are numerous activities occurring in the region leading to damage to archaeological sites it is important that planning authorities are seen to be doing the best they can to minimise and avoid damage from activities over which they have some control.

Archaeological excavations have shown that Aboriginal people have occupied the area for at least 4,000 years. Excavations at what is now Lake Crackenback resort on the Wollondilly River produced radiocarbon dates demonstrating Aboriginal occupation from 4,000 years BP (Kamminga, 1992). Recently, salvage of a previously recorded artefact assemblage on Kunama Ridge on the eastern side of Jindabyne valley, also gave a C14 date of c. 4,000 years BP (Biosis 2017a, b, 2019). Around 60 kms to the north but still in Ngarigo country, a double burial with rare grave goods, including a kangaroo tooth necklace, was dated at 7,000 years BP (Feary, 1996) (Figure 8).

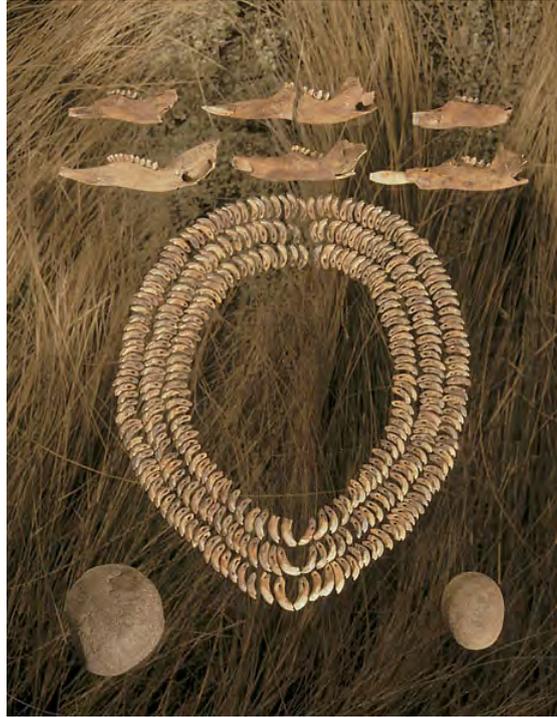


Figure 9. 7,000-year-old Kangaroo tooth necklace from a site near Cooma [Feary 1996]

Prior to construction of Jindabyne Dam in 1967, the valley of the mighty Snowy River and its tributaries would have been a wide-open plain of swamps, wetlands, and open woodland, offering an abundance of food and plant resources for Aboriginal people. In 1976 Val Chapman recorded sites in Jindabyne valley for her MA thesis, when lake levels were historically low. She recorded 34 artefact scatters, with three being >100 artefacts, including many made from local river pebbles (Chapman, 1977). Chapman refers to an old Australian Museum record of a bora ground and axe grooves located at the junction of Wollondibby Creek and the Snowy River, now submerged (AHIMS # 62-1-0017).

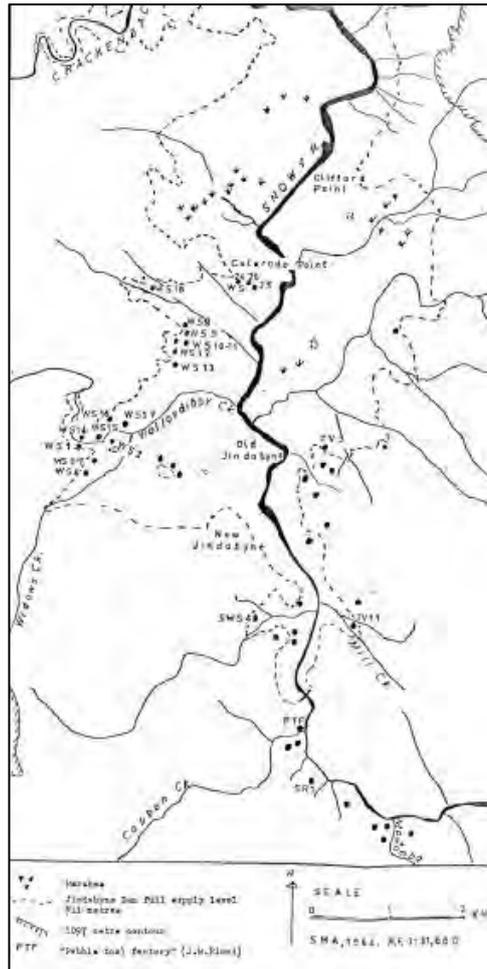


Figure 10. Sites recorded in 1977 when dam levels were low [Chapman 1977]

Jo Flood's pioneering PhD research in the early 1970s aimed to explain the nature and extent of Aboriginal occupation and use of the Southern Uplands. She set up a model using ethnographic and ethnohistoric records, which emphasised bogong moths as the driving force behind Aboriginal presence in the high country (Flood, 1973). As well as recording sites in Kosciuszko National Park, Flood recorded a number of artefact scatters around Lake Jindabyne. However, the very first recordings in the SAP area were done by NPWS Rangers Kalev Margus and John Gallard, some of which were re-recorded by Chapman and again decades later by consultant archaeologists.

Since the early 1980s, numerous archaeological surveys have been carried out on the eastern and southern shores of Lake Jindabyne, mostly for proposed subdivisions, most of which have since been built. Many artefact scatters were recorded, tending to be located on ridge crests and gentle lower slopes, mostly comprising low densities of stone artefacts. A few large sites have also been recorded, notably at Alpine Sands, Tyrolean and some 5,000 artefacts salvaged on Kunama Ridge where a new subdivision has been approved. Fewer sites have been recorded on the western side of the valley, due in part to less development. A notable exception is the very large artefact scatter recorded on the Curiosity Rocks peninsula.

Within Kosciuszko National Park, Jo Flood found no archaeological sites in the Thredbo Valley during her doctoral research and concluded that it was not used or occupied by Aboriginal people (Flood,

1973). However, numerous sites have been reported from there since 1973 and Kamminga has postulated that the valley was a major thoroughfare for Aboriginal people moving into the higher mountain peaks from ceremonial grounds at Kalkite and the Wollondibby Valley and the base of Mount Crackenback and those sites can be expected to occur all the way up the valley (Kamminga 1993). Most of the sites along the Thredbo valley are small scatters of stone artefacts, made mostly from locally available quartz. Scarred trees and a possible axe grinding groove site have also been recorded.

In 1974 Ranger John Gallard recorded 'Lubra Rocks/The Porcupine', in the Thredbo Valley [AHIMS 61-3-0014] so named because 'lubras' gathered there to collect bogong moths in spring. Apparently, he got the information from a historical report (not known whether written or oral).

During Aboriginal consultation for the Snowy Iconic walks project, Lubra Rocks and Porcupine Rocks were said to be women's sites. While it is fairly clear that Lubra Rocks has cultural significance (although the rocks seem too low to attract bogong moths), there is confusion about whether Porcupine Rocks on Rams Head Range also has cultural significance as a separate geographical feature. According to the site card 'The Porcupine' is an alternative name for Lubra Rocks and they may have once had this name and it may be confused with Porcupine Rocks. Alternatively, Porcupine Rocks may have acquired significance by association because it is mentioned on the site card.

Test excavations for several bridges over the river on the Lower Thredbo valley track revealed no subsurface material, suggesting that Aboriginal occupation would have been of a temporary nature, although there is also the possibility that deposits may have been washed away by major floods in the past (Niemoeller, 2011). Large artefact scatters are now under the carpark servicing the ski tube at Bullocks Flat. Rather than an even distribution of archaeological material along the valley, traditional use may have been concentrated at the lower end of the valley around Bullocks Flat and the Little Thredbo River, where people gathered and/or lived.

2.4.2 Aboriginal Place Declarations

Two Aboriginal Places have been declared in the broader landscape under section 84 of the National Parks and Wildlife Act 1974; Curiosity Rocks in Lake Jindabyne and Coolamatong (Lambie Gorge).

Curiosity Rocks Aboriginal Place

On the 7th April 2016 The Minister for the Environment declared Curiosity Rocks an Aboriginal Place under section 84 of the National Parks and Wildlife Act 1974. The original gazettal included only the granite tors within the lake itself, but was later expanded to include the adjacent foreshore and peninsula which contains numerous stone artefacts.

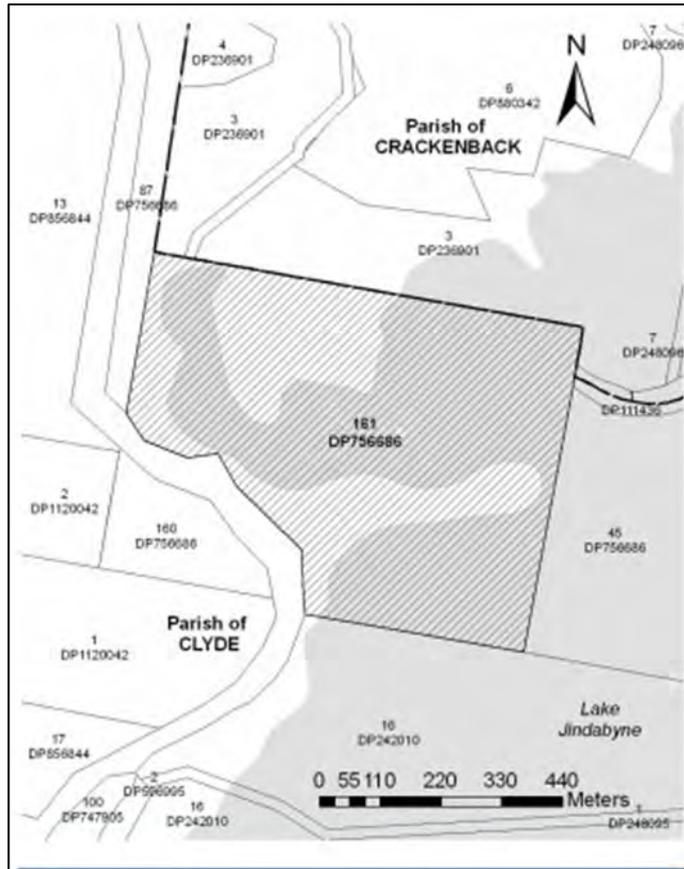


Figure 11. Curiosity Rocks Aboriginal Place

The place was described in the NSW Government Gazette [No. 44] as follows:

Curiosity Rocks is significant to Aboriginal culture because it is in sight of Kalkite Mountain and adjacent to a camping area and ceremonial grounds situated along the traditional travel pathways up the Snowy River to the Mt Twynam area.

The place is rich in stone resources and sites providing widespread evidence of long occupation and use of the area by Ngarigo ancestors. The area holds a deep spiritual connection for these ancestors to the Ngarigo lands and waters, the knowledge of which continues to be passed down across generations through the stories of the elders to the community of today. The Ngarigo people continue to acknowledge the cultural integrity of this place and the importance of protecting its cultural values for future generations.

The use of Curiosity Rocks Aboriginal Place for water storage by Snowy Hydro Limited and any lawful activities associated with such use, including activities which cause the rise and fall of water within the Aboriginal Place, do not constitute harm or desecration of the Aboriginal Place.

Coolamatong (Lambie Gorge) Aboriginal Place

According to Heritage NSW, Coolamatong (Lambie Gorge) is a Dreaming place for the Ngarigo Aboriginal people, and was a traditional campsite. Coolamatong is the name given to a Dreaming story about the snake, frog and turtle, which is associated with the local rainmaker spirit ancestor named Dyillagamberra. The place is important because of its spiritual link to this Dreaming story, and is named after it. The specific details of the sacred Dreaming story are secret and known only by a privileged few. However, it is widely known that Aboriginal people value Coolamatong Aboriginal Place as the site of the 'birthing' of a Dreaming story.

Coolamatong was a traditional campsite for Ngarigo Aboriginal people well before the arrival of Europeans in the area. The site's spiritual nature made it an important meeting and ceremonial place. Aboriginal people gathered here for ceremonies, to tell stories, and to teach younger generations about the Dreaming stories and spiritual value of the place. Evidence of the old campsite can be found in the many artefacts on the site.

Today Coolamatong Aboriginal Place is visited by local Aboriginal people to maintain their connection to the area, and to pass on knowledge of its significance to younger generations. Coolamatong is used as a place to share knowledge: a place where children are taught about Aboriginal culture and Coolamatong's cultural significance [2009].

3.0 Input from the Aboriginal community 2020

This assessment should be considered ‘preliminary’ given Aboriginal input into the assessment was inadequate due to limited funding allocation. Funding for this assessment allowed for four Aboriginal people to be interviewed; two participants were female and two were male [see figure 9]. Whilst all participants identify as Ngarigo, this section should be considered a snap shot of Ngarigo views and is not representative of all Ngarigo views. As detailed in section 5, it is recommended that an additional and complementary engagement process with the Aboriginal community be undertaken as part of the cultural values assessment for the SAP planning process, for instance a community workshop seeking further input and advice regarding proposed actions under SAP. Additional one-one-one interviews are also recommended.

INTERVIEWEE	DATE / LOCATION	CULTURAL AFFILIATION
John Dixon	02/10/2020 Telephone	Ngarigo
Chris Griffiths	03/10/2020 Narooma	Ngarigo
Iris White	06/10/2020 Moruya	Ngarigo
Doris Patton	02 /11/ 2020 Telephone	Ngarigo

Figure 12. Aboriginal participants in this assessment 02/10/2020 – 02/11/2020

Each participant holds cultural and historical connections to Kosciuszko National Park, Jindabyne and the surrounding landscape. All of the interview transcriptions have been reviewed and approved by the participants. Direct quotes from these transcriptions have been included in sections 3.1 – 3.3 below.

3.1 Aboriginal cultural values across the cultural landscape

Ancestral connections to Ngarigo country

They talk about it being harsh country and hostile country. It was their ability I believe. They knew country, they knew the pathways, they knew how to navigate the country most easily. And I think that combined with their horsemanship. Well I know it features a lot in all of those early writings. Alec Brindle was a police tracker based in Cooma, Jindabyne, Delegate, Dalgety, Bombala. Iris White 2020

Black Harry is listed as the father of Christina Solomon on her Victorian death certificate and blanket returns in whatever in Cooma and it lists Harry Bradshaw and Lizzy Bradshaw. So Elizabeth Bradshaw, she was born in Glenroy. That’s that arm of the family that go from down Glenroy Station. Recorded in the handwritten history of Mrs Sofia Williams of Cobbin Station as the gin of Black Harry Bradshaw and later wife of Billy Rutherford half case of Jimenbuen. So, James Brindle and Emily Ellis Peters. And Alec Brindle is listed as being born in Jindabyne. And he marries Daisy Bradshaw the daughter of Black

Harry and Elizabeth. And they have my grandmother Iris Brindle. So that's the connection. Leesville is the original village out there. Iris White 2020

There's a place called Currawong. That's should be an Aboriginal Place, on the river there, because that's where my family stayed and they didn't need to go to the coast because they could survive the harsh winters there. Well it's privately owned land and we can only surmise that it's been looked after. Anything that's there hopefully it's not been impacted. But there's a lot of history with the Ngarigo people and my family in that particular place. John Dixon 2020

There's the Delegate Reserve. There's a cemetery across the road, up the road, which has very important ancestors buried in it. You know the Buckley's Crossing there. Yeah that was a place where initiations took place. What's the name of that little place, Dalgety is it? Yeah that's not far from Jindabyne. That's on the Snowy yeah. So the Snowy River is a very important river to our people. John Dixon 2020

Through my mother and grandmother. I'm Monaro Ngarigo. And that is part of Monaro Ngarigo country. Doris Patton 2020

The Craigie Ranges. Mount Delegate that's a very important mountain. My grandfather was born and grew up in the Craigie Ranges. And they used to go hunting and he told me he said that they had plenty to eat out there. It's out from Delegate. Towards the Victorian border. John Dixon 2020

There's a big campsite at a place called Paupong. And there was a campsite out there where people actually lived. John Dixon 2020

Monaro people. I am original pioneer stockmen, Irish too. There were black fellas and white fella grew up in Jindabyne, Cooma and the Snowy Mountains in general. I grew up in old Jindabyne before the lake filled up. I was there when they were building what they now call Jindabyne new Jindabyne. Chris Griffiths 2020

Spiritual connections to the landscape

Ngarigo country I would describe it as a very spiritual place. We have strong connections through the storyline, through the song lines, and the great spirit who I can't name I won't give that name. But my grandfather he spoke it because he was an initiated man of the Monaro and he was well within his rights to speak that name. And anyhow it is very special lands and waters for me and my family. And that's just part of our heritage the Monaro that's a part of my family's heritage. John Dixon 2020

That's hard to explain because it's actually a spiritual connection. And I learnt a long time ago, I found like growing up as a saltwater on the coast I identified very strongly with that. But once I was sort of

introduced to that country up there, and the plains as well as the mountains, I know very clearly when I travel when I'm coming onto Monaro Ngarigo country and I can tell you where that is, and then when I'm coming back onto I guess Yuin country. And it is the mountain range. It is the Great Dividing Range. So I know as I descend that Clyde Mountain I'm leaving the Monaro Plains behind me. I feel I'm often welcomed by a wedgetail eagle and farewelled. So I guess that connection is very much a spiritual connection but it goes deeper than that. And I guess in terms of talking about that on that deeper level, I probably have only and am only just reconciling myself to what that means in terms of that society if you like, the Monaro Ngarigo society, and that matriarchal role. And you know I'm about to step- well I think I've already stepped into that role and that space. But that's part of why we need to go up there and do ceremony. And we have to do it up there. And that will be up at that head water of the Snowy up past Charlotte's Pass.. Iris White 2020

Lubra Rocks at Thredbo Diggings. But Sue it's connected back, there's a connection to Curiosity Rocks. And if you look at the rock formations you can see there's a connection. but it would be interesting to see what other rock formations are along the ridgeline connecting back to Curiosity Rocks [from the air]. Someone told me the story of Lubra Rocks in terms of its significance including how the men got the women up there. I know I've heard the story and I've been told the story. Iris White 2020

The place here with name of Lubra Rocks. Somewhere around there. And Porcupine. They are important. Chris Griffiths 2020

They blew the bridge up in 1966 I think it was. I was fifteen. Until then where Curiosity Rocks was, it was way up. It wasn't in the bush but it was up in a paddock from memory up Wollondibby River. And my Granny just said, we used to go trapping rabbits all around here when we were kids for money, and that's one place I remember she said. And you don't remember everything you get told when you're fifteen. She said 'be careful up there' or something like that. I knew there was something up there. it wasn't next to the lake. It was way up the top of the, you were in a deep valley, and it was way up there. And that road wasn't there. There's the Thredbo turnoff. That wasn't there. There was a church down here somewhere. I remember that. On a little hill. It wasn't in the bush from memory, it was like cleared paddocks. It was rocks on someone's property. And it didn't look like it does now. That's the other thing. You were looking up at it and there was no lake. Chris Griffiths 2020

The Curiosity Rocks is another important place. I mean a lot of people know that now and they all say that. But there's a lot of special places. The women claim that the Curiosity Rocks was a birthing place. And I wouldn't doubt that at all because you know those landmarks were used for that type of thing. Well that's a place. That's a landmark for a special place where women were birthing. John Dixon 2020

Inter-tribal / ceremonial gatherings of the past

I know that Jindabyne was the centre of big gatherings up until the 1800's at least of people from the coast, from down in what's now Victoria, would gather in Jindabyne for ceremonial reasons and for trade and organising things you know organising ceremonies in the future. So, it was a big gathering place I know that. So, the Jindabyne Valley was important. Chris Griffiths 2020

Ramsey Freeman, he still speaks of the Mundys and the Freemans back in the early days the old fellas all meeting in the mountains to have the men's business. They used to call it the Kooringal. They had ceremonies up there that's the Kooringal. John Dixon 2020

Where old Jindabyne was, where there's a river, on the western side. Oh it won't be there [on the map] because it's under the lake. If you crossed the old Jindabyne Bridge. Just across there on the south-western side. East Jindabyne. The road went down here. And where's Waste Point? Creel Bay. The road went across throughand the town was there right and there's the bridge. There was a ceremonial ground right there. More or less in town and now under the water. And most people were pretty well aware that it was there. It was just in a paddock. That was a big circle. A big circle from my memory. And don't forget I'm talking about sixty years ago. But I seem to remember there was a ring there. But I never got told don't walk on it or don't go there. I don't think it was putting people through law that sort of ceremony. I think it was an exhibition ground. Maybe. Chris Griffiths 2020

They were around places like where Jindabyne is and back around on the Walgalu side. They were around on the head waters of the Murrumbidgee. I can't give you the exact locations but there were large numbers of Aboriginal people waiting to go into the mountains. John Dixon 2020

Kalkite. Kalkite Mountain which is just here, which is outside the study area, but that's one place that's important. And remember last time I was telling you about that whole area is important as men's ceremony places. It's not just on top of the mountain. It's that general area. Gungarlin, Snowy Plain. Yeah and that then that's the boys that went through ceremony. Chris Griffiths 2020

Cultural use of natural resources

All on the high peaks [people collected moths], right up on the high peaks [in crevices]. And they'd go up and there was a big ceremony for how you get them and there's all stories connected to that which go to some of the vegetation's connected. There's stories about the snow gums. The archaeology that has already been done and all the oral history that sort of points to the fact that groups of men would go up there with the boys, after they'd been up here probably, and get the moths. The big war is you don't hang around up in the main range above the snowline. You only go there if you have to. And you do what you've got to do and then come back. So you don't hang around. Chris Griffiths 2020

And the moths they used to pack. I wouldn't touch them now they're riddled with pesticides. But they used to make moth cakes. And they'd smoke them which apparently would preserve. It's just fat really. And that's the other reason you wouldn't have been sitting up there with balls of fat. And they weren't depending on them for food. It was an extra, an added extra sort of thing. When you cook the moths up. And like I said there's a big ceremony all about how you do that. Each one is about as big as a peanut and it's just fat. It was the fat yeah that they would store up so they could sleep up the mountains all summer. So yeah it would have been prized. Chris Griffiths 2020

But they weren't going up there saying we're going to have these big ceremonies and we're depending on the moths for food to keep everyone going. It was an added thing. You know like the bunya nut festivals. It wasn't a bogong festival either. But it was just an added extra. They went all over. So Jugungal, all the old people I grew up with and I worked with they called it Big Bogong, that's the big. And I also got told that bogong is the rocks where the moths go to and sit. I think last time we were

talking about it Dicky Cooper's bogong which is over on sort of the Valentine side of the river. They're all through those rocks. Rams Head themselves. They were all moth sites. Jugungal's a mountain, but white fellas that I grew up with call it the Big Bogong, not all a lot of them. All the old stockmen call it the Big Bogong. And I got told [the word] bogong was the rocks where the moths went to not the actual moths. Chris Griffiths 2020

When I was growing up, and I've got to be really honest with you, trout fishing. I loved trout fishing. Still do. You used to, I don't remember actually in town or in the Jindabyne Valley, but I can remember down Dalgetty or down below the gorge here of getting river black fish, native fish. And I seem to remember getting, I don't know if they were, I can't think of the word, we used to call them bream but they might have been perch, native fish. So there was native fish of quite good size, edible. But we went trout fishing. They're introduced. My grandmother was right into fishing. Chris Griffiths 2020

Oh there was all the river plants that you could eat, heaps of them. I'm not a big food person. But there was. I can remember Granny and other people since then. Uncle Percy Mumbulla he knew some of the freshwater plants. Reeds and the ones that grow under the water like seaweed but freshwater seaweed. I don't know the names of them. You'd have to talk to someone. But there was tonnes of food. Chris Griffiths 2020

And don't forget all the yams are out up here in the summer. So that was far more dependable and a better food source than the moths. There's big yams all through there. I don't know about down the valley. To be honest I've never gone looking for yams. But it's up below the snow. Waste Point that's where they are too. For sure there's yams up there. So there would have been yams all through there. And the other thing is the climate would have been different. I've noticed the climate change in my lifetime I really have. The snowline has just changed unbelievable from when I was working up there whenever it was. Yeah that's all changed. So I mean it's like anywhere you can live like a king down here in summer time or anytime if you knew what you were doing for sure. Plus all the other stuff, the kangaroos and emus, echidnas, all of it. Chris Griffiths 2020

Named places

I don't know if you're aware someone came up with their version of the name for Mount Kosciuszko which was for a start back to front. English was back to front to our languages. So they come up with these two words which they got off a word list and they just got it wrong. Goonama is supposedly the word for snow. Goonama means faeces. And I reckon it's hilarious. Somewhere someone said to some black fella, probably one of my relations, what do you call snow and he's said I call it shit mate. But someone came up with their version of what the name for Mount Kosciuszko should be and it was just totally a joke. Chris Griffiths 2020

Targangal. That's Mount Townsend. I won't get into why that changed. Spencer, James Spencer, I mean Waste Point was part of his Excelsior run, and he was the first one to graze cattle on that up at Mount Kosciuszko. And back then Strzelecki had already been up to this highest mountain. If you've ever been up there, if you're standing on Kosciuszko and look across at Townsend you'd say hmm I think that's bigger, taller. And vice versa. If you're standing on Townsend and you look across you go hmm they're about the same. And I think it's thirty-five metres higher or something like that. Anyway Spencer, who was I think he was Irish or English, he could hardly write English anyway, and he had a heap of black fellas working for him and he said they called Mount Kosciusko Targangal. So he thought, Townsend, it's all big and rocky, beautiful, looks like a mountain. Kosciusko doesn't. So he said that's,

and the mob said yeah that's Targangal that nice rocky one, that's where we go to get moths and whatever. Kosciusko there's nothing there. It looks like that doesn't it. He said he pointed at a little mound. And so for a long time and there were people still in the 1970's old Nell departed now from Jindabyne who used to say new Kosciusko old Kosciusko. Because all the New South Wales maps got the names right, Kosciusko, Townsend. But all the Victorian maps had them the wrong way around. And so people were calling Mount Kosciusko Targangal. And then 1940's they made it official which one was which. And a bloke, I forget his name, he was a researcher and a surveyor for the Lands Department, he wrote a big thing saying yeah for sure Targangal is Townsend for the reasons I just sort of explained. What started us on that, the names of places. Chris Griffiths 2020

The mountain. They called that mountain up there the Old Fella. Mount Kosciuszko. Doris Patton 2020

There's plenty of them. Like the mountain, the Kosciusko Mountain. That should be an Aboriginal Place.... our people used to go up there and they found artefacts up there. When Strzelecki was looking for the highest peak and he thought he was on it. When he was on what he named Townsend, our people were telling him what the name of the highest one was and telling him but he wouldn't listen. He wanted to name it after his mob. Well he named Mount Townsend but then when he realised that the other one was the highest, he went over there. He had Aboriginal people guiding him. They told him the name of the river that runs through there, through Crackenback, and everywhere there. And they told him the name of Kosciusko too but he wouldn't listen. It demonstrates the arrogance of people who came here with an agenda just to take things that didn't belong to them. John Dixon 2020

Pathways

Well there's no particular route or pathway or track, unless it's in a place where it's just the geography that restricts you to following on a particular ridge line or something, but in general. You've got to think this is family groups travelling up there to do ceremony and trading and so on so you've got old people, old women, old men, and young people going through ceremony, so it's the whole range of ages. So obviously it was a slow trip to get there for wherever you came from. So the people from, so there are people recorded from the coast, Yuin people from the Bega Valley, they would have gone up onto the escarpment and that actual escarpment between the Bega Valley and the Eastern Monaro you are restricted to say Tantawangalo Mountain and places like that. But after that it would depend. It would depend on how good the season had been for a start and which time of year it was, whether they were travelling up or travelling back a couple of months later, what food resources were available and how many people, who they were, what they were for. So you can't really say there was one travel route used by a particular group. And then there's the people coming up from what's now Victoria up through Pilot and then down the Thredbo Valley. Same thing. They would have used several different routes to get there. It wasn't restricted to one pathway. But in some places it would have been. Some places you had to follow. If you wanted to get from where Thredbo is now to Jindabyne you'd nearly have to follow the river, the Thredbo River, or get up onto, there'd you be restricted. There was no one pathway. I think that's a very white fella way of looking at it. Chris Griffiths 2020

My mother knows the ancestral pathway down to the coast into Victoria and that that includes the Snowy River. So the story of that pathway she has shared. So the places along there, the camping sites along there, places that she knows, are part of that pathway. Doris Patton 2020

The Snowy River Valley is very important. Then you go down from Jindabyne down towards Victoria, Buchan and that's all very important because that was a migration route. John Dixon 2020

Cultural connections to archaeological sites

Down in the gorge below the dam, I think someone told me, it was a quarry but whether it was a quarry or a source of stones for making axes and hatchets I don't know. That's just below the wall. Somewhere in that little gorge there. The rest I don't know. Chris Griffiths 2020

Eucumbene River, that was called the Snowy River. And this was called the West Snowy River. And that was called, down here where they joined up, or it might have even been, that would've been, the Thredbo River comes down through here right, that was called West Point. I got told when I was a kid it was called West Point and they changed it to Waste Point. And once again there's all artefacts scattered all around there. That's almost one archaeological site. Chris Griffiths 2020

So Ben's going take a closer look at a couple of areas of places we went the other day. All the artefacts that were salvaged here are over at Sawpit Creek in our artefact collection. Iris White 2020

[Archaeology] can identify places and sites that may have been lost in people not being on country anymore. Doris Patton 2020

I would explain my connection to that flake that my ancestors had those things in their hands. And that's my connection to my land right there. That's also my title deed to my land. They made them and then they left those sites there and those sites are thousands and thousands of years old. So I always say give me your title deed that you made up on your computer and I'll put it in the ground there with my artefact and we'll see whose title deed's still there in a year's time. John Dixon 2020

They're culturally important up the top of East Jindabyne there. They obviously sank a lot of the sites in the valley when they sank the old town. The dam wall as you go across into Jindabyne on your left there's just an abundance of sites in there.... archaeological sites. John Dixon 2020

So see this development here. So that's what they call the East Jindabyne Alpine something or other. So I worked with the archaeologist out there, along with two people from Bega Land Council and two people from Brungle. So this is now all subdivided and the road's gone in now since we were out there. But that foreshore there is an incredibly, incredibly rich artefact site all the way around there. Iris White 2020

I know there's the burials out around Cobbin. Cobbin was a huge property when I was a kid. And then they subdivided it and as far as I remember where the station resort. The station resort I think that was on Cobbin. Yeah and they're special, they're not open to the public thing in AHIMS. I'm pretty sure Cobbin burials are restricted. I know where they are. They're protected under the legislation and a lot of things I'm going to tell you are probably already protected. And the Thredbo Valley while I'm at it was always known as a burial place. There's burials all through Thredbo Valley especially between the ranger's station and the ski tube area. Chris Griffiths 2020

We have ancestral connection there and ancestors who are buried in that area, in the immediate town area from information that's been shared in the family. No they're in a paddock out near the sporting

centre going out of town. Barry Way, out there. Out near the sport and rec centre in a paddock. Michael Young actually pointed them out to us. He took us to show us because some old people who lived up there had shown him when he was writing his book. All I know is that they're buried in that country. There were horse things in the paddock. And I don't know whether they are registered sites.

And there's no buildings there so without development red sites are not necessarily known or registered. I think he took my mother and old Aunties there because they're the ancestors on the Solomon side. Make sure that information is in a protected environment. So with development happening up there it might become an issue. But it is knowledge that has been passed on. Doris Patton 2020

There's a burial ground there. That probably should be protected around Jindabyne there. It's at Cobbin Creek. I was told about it. I haven't actually been there because I didn't want to go there. I was a bit frightened of the Ngarigo spirits. John Dixon 2020

That Kangaroo tooth necklace should be back on country. It should be either housed in a keeping place in Cooma or if the Ngarigo people want to set it up in a keeping place somewhere else. Maybe they try and make Jindabyne the gateway. It just depends. But it can be housed and create a lot of jobs. It can be housed and it will draw a lot of people. That's one of the most significant Aboriginal artefacts in this country if not on this earth. It's a special piece. It's very significant. It was made for a special person. It's a very, very significant artefact which should be back on country not in a museum on the northern or western side of Canberra. Jindabyne is not where that necklace was found but Cooma is. That's all Ngarigo country; Jindabyne, Cooma, south of the Molongolo River, Queanbeyan, Tuggeranong, the head waters of the Murrumbidgee right back down to the Great Dividing Range, Bombala, Cathcart, Mount Delegate, Bendoc, that's all Ngarigo land. If that's the only one it's unique. How important is that necklace now. And why are Ngarigo kids suffering when that artefact belongs to our people. Well why are our kids in that South East suffering when that particular artefact could bring a lot of prosperity to our people? Why is it still sitting in a warehouse in Canberra? It's got to come home. It's got to go home to the Monaro. And it's got to be housed properly. And you know their showcasing all the Snowy Hydro Discovery Centre there. You know what I'm saying. They've got busloads and busloads of visitors coming there to have a look at pictures of how they put big holes through the mountains and whatnot, and all the immigrants who were there they and brought in new life and pissed our people off with a gun. And yet you know the most significant piece is sitting in a warehouse in Canberra. If it was in Cooma where it's come from, that area, Bunyan there which is just out of Cooma, obviously it'll draw people from all around the globe. I've been right there and seen it. [The future of the necklace] can't be discussed with anyone who's not a Ngarigo descendant. Well I think if you look across the board Susan there's so much unfinished business between governments and the Aboriginal people. To me the government should hang their heads in shame. They're not hanging their heads in shame because they came from desperate ruthless people who stop at nothing to steal another person's land. John Dixon 2020

Historical conflict

I had an invitation again to Nungatta from the current owners. I've been to Nungatta before by previous owners. But that's a known massacre site by like as I said the local community the old families. And I would actually, with this project that's being done, I would hope that that's something that could be captured and an outcome might be to have that site declared an Aboriginal place and the story told about that massacre. Iris White 2020

Dalgety where the initiation places where there on the river there they've been impacted. The reserve. Well my family was asked, not asked, we were forced to leave that reserve in the 1920s and it was by the police who were more or less telling them if you don't leave we can't guarantee your safety because they were heaps of men out there running around with guns taking over the land. Yeah it is recorded. And the police suggested, they said the police just suggested, but my grandfather told me that they were told get out of here otherwise you won't be around. And the old people like grand Uncle Bill Mundy they weren't stupid they had to protect the women and the kids and the elders from that type of threat. It was threats. They wouldn't put up with that type of threat in any other community. It's impacted very heavily on my family because it's been weighing on me. I wasn't there but it's been weighing on me because my grandfather used to cry about having to leave his homelands on the Monaro. And it's impacted on me because I knew, and the way Mum used to talk and that, I knew that it was really hurting Mum that it had hurt her father. So it's hurt me and it's hurt other people in the family to think that we had people in them times who were so desperate and ruthless that they didn't care, that they could destroy people and steal land and think that it was okay to do it and basically kill people as well and think well that's my right. And it's still hurting. John Dixon 2020

And I'm told that Grandfather Brindle, both Grandfather Brindles and Rutherford were stationed at one time at Leesville. And there's a famous sort of murder that occurred. I could go back and look through some historical documents. So if you google maybe murder at Leesville, and Aboriginal maybe if you throw that word in there I think you'll find it an interesting story. And those stories that just got handed down, and that movement. And to be able to evidence that movement I think it's only part of the story. Traditional and historic. Iris White 2020

Cultural connections today

I feel a strong connection to that area because culturally the family have maintained its connection to the country and speaks the language for the country and knows the stories from up that area and has passed on that knowledge. So my connection is strong because of my mother and I continue to travel up there. And it's not just Jindabyne it's the journey up there and back that I have that connection to. So it's about that connection to that part of the country, but being part of the family connection to that land. Doris Patton 2020

It's in people's stories. What do you call it, oral history, which probably hasn't been recorded properly. And to be really honest I don't think many people care anymore that that was a big meeting place for people from all over. And I mean it's recorded in Howitt and people like that.....they were going to the Jindabyne Valley from all over. Chris Griffiths 2020

If we go on surveys and we find artefacts and that and if we want to return them then we'll do the Koorringal ceremony and do the smoking and reburial. And we'll always do what we're supposed to do pay respect to the elders in our land. And we tell the young people about our stories to make sure that they know and let them know that, although it's not widely practiced now the initiations, but that's where we come from. We involve ourselves in things when they're on, ceremonies, welcome to countries, smoking. So we tell the stories within our family and keep that stuff alive. So yeah there's different ways we maintain the Ngarigo connection to land. John Dixon 2020

We'd go up there and just camp in the Snowy River Valley, camp in other places around Jindabyne, down around Bombala, and basically just try to enjoy our land and the waters and teach the young people. And I want to go back there. Well I want to go back and take some young people up there, some Ngarigo people. But I'm also open to other young people coming with us to run cultural camps with them and talk to them about where they're from and about the laws and the customs and about the language because I think that's the sort of thing they need to go forward..... to be proud of who they are and the stuff that belongs to them. John Dixon 2020

3.1.1 Conservation and safeguarding methods

Intangible cultural values

Kalkite, Gungarlin, Lubra Rocks and Porcupine Rocks - I would call them precincts. They need a further, not archaeological, anthropological investigation into them. And It's not just those rocks. And it's not just Kalkite Mountain. It's what's around it. So someone needs to do some proper research and talk to some people who know what they're talking about. Including some of the descendants of the original settlers who need to start speaking up a bit more of what they got passed down through their family, the oral history, and they can remember things. Chris Griffiths 2020

Any burial grounds or ceremonial grounds I wouldn't like to see those destroyed. But you know the thing is with a lot of it now we don't get to know where they are until they actually do the research, until we actually go out and find stuff. You know they found that kangaroo necklace at Bunyan near Cooma. And there could be other stuff there in the Jindabyne area that we don't even know about yet. There'd be women's places there where there's other birthing places. You never know what you'll find where tribes were waiting to get up into the mountains to eat the moths. Well we know that all of the places up there, all the land up there around those Snowys and in the Snowys we know our people were over those lands there for tens of thousands of years and anything could be still there. I don't think the Lands Council should be involved in those processes. I think only people who are traditional people. John Dixon 2020

Lubra Rocks ...and that area, and I won't say anymore, is a women's ceremonial area. So where the gondola goes they want to be careful. Chris Griffiths 2020

Archaeological sites

I was up there [Curiosity Rock] last week, and the water levels are significantly low. And apparently the Snowy Hydro are quite deliberately lowering it to do maintenance work is what I understand is happening there. But I've been out to Curiosity Rocks when they've been completely exposed and

it's a pretty amazing place to walk through. So it was never, it was never surrounded by water before. It was close to the natural lie of the river. And one of the things that I've asked Ben to do is to do an overlay of what is now Jindabyne Dam with the original. So there's a diorama in the Visitor Centre of the original flow of the river and that's what we need to be looking at. Not just walk- yes we're going to find stuff walking what's now at the foreshore, but remember the foreshore wasn't always the foreshore. If you go back to Curiosity Rocks, there's some really good quality quartz artefacts. Iris White 2020

All the archaeological sites should be protected. Chris Griffiths 2020

There is a collection of artefacts that have been found over the years and collected, so for safekeeping all those things have been stored at Sawpit for a very long time, certainly as long as I've been going up there, in a closed collection which is what we want. But we feel that that's a safe place for them to be stored. But we're hoping through this planning process you know there are plans for a world-class heritage centre to be built up there. But there's already a committee established and operations. That's mostly made up of locals up there and that's, the people mad about brumbies are a part of that and they'll be telling that story Man from Snowy River and all that stuff. But they've actually offered us our own part in that. The problem Sue is how can you participate if you're not resourced to do it. None of us are resourced. And I guess the only thing that I can say is that while Parks don't ever pay us for what we do they do facilitate our getting there and our accommodation. Iris White 2020

I'd like to see that they do it [protect archaeological sites] with the rightful people and the rightful people have the say over the long-term management of sites in there. John Dixon 2020

If you talk about Jindabyne, that's Jindabyne the town, that's the new town, that's the Snowy Mountains Authority town. I was there when they built it. If you go and have a look you can look at it and see the 1960's architecture. Actually, just down on the edge of the lake you can see stuff from thousands of years ago. Then you can see 1960's and on and on to what it is now. Chris Griffiths 2020

Depending on what the land tenure is I don't know but maybe there should be a Cultural Area or an Aboriginal Place designated so no-one can ever destroy anything in there. Maybe a conservation area or something like that. There would be a zillion people interested in that. You know obviously the Ngarigo people would want to be involved in that. There is a site number of it within the AHIM system. They know where it is. There's other places too to be found yet. Obviously because of the Snowy River there there'd be other significant places there. John Dixon 2020

I can't remember if it's actually recorded, but there is grinding grooves in Wollondibby Creek very close to where the gin distillery is. Someone needs to check AHIMS for that one. But it's the only grinding grooves I know of in the Western Monaro. That's an archaeology one. Chris Griffiths 2020

Well [the burial] in that paddock is one. There are sites like the burials in the paddock that haven't been necessarily identified through archaeology. I would like to think that respect for the country and the traditional owners of that country means that those areas will not be disturbed. Doris Patton 2020

Acknowledging the ancient heritage of Australia's First People

[All of the alpine range is] important to me because of the fact that our people roamed those mountains and had meetings up there. So we don't want people just developing for the sake of developing. We've got to do investigations into it. Check the records for anything there, people's memories and that. You know they try to preserve the huts and all that of the old early settlers. I think they put more emphasis on that than they do the Aboriginal heritage which is obviously we don't know how old it is up there it could be tens of thousands of years old, and yet these huts are getting protected and I know they want to protect their own heritage I know that but our heritage is I believe in my view a lot more important. We're the First People in this country. John Dixon 2020

Maintaining of cultural practises / enabling access to country

We travel back and forwards. We travel up there to events. We travel up there through participating in activities that enable us to be on country. And we maintain that travel and story but in the journey of coming and going from there. So the stories of that country are shared. We're able when we go up there to visit those places and know their story and know our connection to that place because they're still there. And there are recorded places. But there is story that is oral that has been shared through the family and through the generations that isn't recorded because it's been kept within the family. Doris Patton 2020

It's that protection of cultural connection. It should be enabling for Monaro Ngarigo people in connection, in employment opportunities, and it should be a place that recognises and respects the traditional owners of country. [It isn't] just a mountain to make money out of. Doris Patton 2020

A place, a base where people can come back and just be on country. We've got three and four generations of people who've never been back up on that country. How do they get to meet up on country with family? And you know people when you've had a conversation on Facebook for example people say we really can't afford it but we'd love to do that. So there's that whole social element to it. And that's probably the biggest challenge that we have. Iris White 2020

A Native Title claim. You know involvement in surveys. We probably need to do cultural awareness with them. I'd also like to see Aboriginal names. The naming of buildings or places, whatever, your bridges, you know Aboriginal names. Throughout our lands on the Monaro and Snowy Mountains. Yeah we've got all the words. We've got everything. And also I want to see some land come back to the traditional people, not the Lands Council. I want to see some land come back to the Ngarigo people. [Culture camps] absolutely. Also we could look at maybe working a farm with horses and that's appropriate for our people because our people were great stock handlers. And they were very good with horses and when they bought the stock and that in they were very good with the stock because our people lived with animals. Very good animal husbandry. John Dixon 2020

Multi agency mechanisms to enable participation and connection

We've never had a very positive relationship with the Shire, and for two reasons, individuals, and the other reason is that they amalgamated shires up there and so it got lost somewhere and ended up being a no relationship shire where they might send us an email every now and again about something and expect us to respond. So there hasn't been any real plan to connect. So they haven't stepped into that space and they're a bit wary of stepping into that space. And I think they see us as stakeholders and not country. From their point of view they're dealing with stakeholders and competing interests in that. But they really need to establish a strong relationship and find a way to work through. Shires

deal with disputing people all the time, and it's their way of managing or not managing their relationship. And so we end up in conflict with them all the time over things that they do. They're required under legislation to do certain things, planning in particular. I think the Shire actually needs to, like Parks, have a clear stand about whose country it is and how they work with people from that country and then consult with the land councils as a cursory thing they need to do, not as decision makers. The mechanism for us to date, because our ability to be there because, we all live off country, is a cost factor. And we've never been able to work through that other than with Parks to enable us to be there to give us support and advice and whatever. So we have had to rely on that support from Parks to enable us to be on country to be able to give advice and to be there to be included in discussion. And it's generally through the committee that we've been contacted. So there is no mechanism in place for that contact but we are working towards that to have a different, because we've relied on Parks, we need another mechanism that enables us to be present on country and to enable us to have more of a presence on country. So it's something that we're working on. I think the only thing to do is to be there at the planning. We want a representative at the table. Doris Patton 2020

What's going to happen and how it's going to happen and how they're going to engage. It needs to be a meaningful process that has positive relationship outcomes. Doris Patton 2020

Maintaining cultural values by sharing and acknowledging stories

I was only talking to Mum yesterday about the mountain and she said she was so glad that that story about how the old fellas contributed to that finding of the people who were lost up there in work and that that story was being shared and told. Doris Patton 2020

Cultural mapping > traditional ownership > naming country

Something I would really like to see, and I'm sure others would like to see, is that we have a cultural mapping exercise of the land so we can map where those places are, why they exist where they exist, and what the significance is of those places in terms of Monaro Ngarigo connection to that place. Because in all the time we've been going up there, there is no obvious acknowledgment of that place, the land, belonging to the traditional owners of that country. It's been totally left out of anybody's remit about whose country Jindabyne sits on. [A map] would do two things. It would provide those of us that are still around and the generations to come the knowledge about what exists in that country to create a stronger relationship and connection to that country for generations. Because of that moving off country and away from country people have not been able to, because of development, reconnect in a spiritual and cultural way with country. And I don't think you can deny the archaeology in what the site is, what it represents. But people through family oral history may have a different story about a place or a family connection to a place. So each story is relevant and important for that reason. Capturing those stories for that reason will be important for the families and for the future generations of those families who have that connection to Monaro Ngarigo country. There's got to be some consensus, collective decision making around the cultural mapping based on having the information, based on developing it over time not all at once, and based on what knowledge people bring to that cultural mapping, because people have had different relationships with the country, and we know that our story is written on the land and in the land and that that's what we need to be able to share. And at the moment none of that knowledge is being shared up there. Whilst it's known by a lot of people that Michael Young spoke to who he collected information from, it's known by some of our elders who have kept that relationship through the family knowledge, but it is not something that has been tapped into I guess from the wider community and from the people coming up with this plan.

It's all based on economics. It's not based on a respectful way of understanding the country they're wanting to develop.

Doris Patton 2020

I think that there needs to be some if you like mapping of the story and the connection and the pathways. It should come out in this study I think. A recommendation to map and recognise what those pathways are. Mick Pettitt said wouldn't it be good if we renamed the Great Iconic Walk, which is that big walk through to the alps, oh wouldn't it be good if we could give it a Ngarigo name. And it would be. But let's give it a name that attaches meaning to its original use. And let's make sure it's a Ngarigo name reflecting the traditional name of that route. Iris White 2020

Potential development impacts to Aboriginal cultural heritage

Kalkite is in the National Park. But if they ever went along with saying that we're looking for new ski resorts, which some of this seems to be about, if they ever decide to go and build an airport there and make the road out through Nimmo. So Eucumbene Dam's here. In between the top of Jindabyne and Eucumbene there's a place called Nimmo. There's still quite a good road. It brings you up here onto Gungarlin area. I don't know, that would be a place they would think oh we could have a ski resort there in the National Park. And then next to it is private property and they might say oh we'll buy that and build another Thredbo. That would put pressure on or that would bring more people, pressure on the Kalkite and Gungarlin area is what I'm saying. These places are important. Chris Griffiths 2020

Unless, well, I don't know the actual plan. If they build a big golf course and a golf club like this right there on that point there, no, it's over development of a place. This is my opinion. As long as, there's Aboriginal cultural heritage and the non-Aboriginal cultural heritage. The good thing about the mountains I mean it was always year-round. Like I told you last time my parents both worked at the old Hotel Kosciusko and that was a summer and winter resort. It was owned by the government. And people went in the summer and went riding horses and went fishing. No different. But it's not my area of expertise. But I think if you increase the number of people visiting a place it gets to a point where it makes it not worth visiting. Chris Griffiths 2020

You look at where these potential subdivisions are proposed for. The whole community is going to change and it's really about how do you manage impact and infrastructure. Iris White 2020

3.2 Enhancing the Aboriginal community's sense of belonging

Being part of the decision-making process from the beginning

Talk to people right from the start or talk to the developers and say this is what we think. Not just the archaeology. It's not just rocks. Right from the start. sharing stories. And being given the opportunity to comment on any plans of what's going to be built. But if they do go ahead and build the golf course here and sure they'll look at all the archaeology and protect that hopefully but I think

Aboriginal people should be involved right from the start. In the planning, in the design of it. Not the actual golf course but any buildings. All of it really. And that's each one of them. And if they do build a gondola. The whole thing. The whole right from the word go. The aesthetics of it all. Fitting it in and naming things. Chris Griffiths 2020

Acknowledgement is one thing. Second is that they need to be inclusive in decision making around development. They need to not just consider Monaro Ngarigo people as stakeholders. They need to have a definite relationship in any planning because it's not just the legislative requirement it's about respecting the traditional owners of the country. So they need to have stronger and more consultative processes that is inclusive in a way that gives voice and some power to the decision making from traditional owners. It needs to be empowering processes rather than dismissive consultative stakeholder processes. But being able to sit at the table and talk these things through, give Monaro Ngarigo people an opportunity to say A whether they want to be in the discussions about whatever it is, B what cultural heritage in what they're doing is important to us, and I think mostly importantly a genuine consultative process. Doris Patton 2020

But myself like other Ngarigo elders and Ngarigo people we want to have the say. We have to have a say over our lands and waters. We want to be talking to everyone who wants to do stuff on our lands. Like the government agencies and stuff they're planning all these things like fast trains, all this, power, more power lines and so forth. They should be talking to the traditional people about all that and we should be at the planning table so that we can see if there's an opportunity there for us. Start paying respect to us. We've got a lot of connection to our land and waters and as far as I'm concerned, we should have a lot of say over them. Pay respect and then start embracing Aboriginal people the traditional owners instead of trying to crush us all the time. And listen to what we're saying so we can be a part of it. John Dixon 2020

Long term benefits for Ngarigo people

Not just giving the information and everything else so that the non-indigenous people benefit from it. There's plenty of Ngarigo people. There's other young people who can be trained up and involved in that. But as anything, we've got to get them trained up first. It's not just trained up in how to present in tourism it's trained up in the knowledge.....that to me would be acceptable if we had a long-term benefit for our people into the future. That's what they're on about in the SAP. You know that's the future. The people who they're going to draw to those Snowy Mountains area. Well they've got to let us do our job. That's to deal with our young people so they've got a future and incorporate that into how they're going to come up with the planning and involve us in that. I don't want a six months or a twelve month thing where we give them involvement while we're building it all and now that's it see you later. That's not it. I mean we've got to have something for the future for our kids. We're just watching everyone else getting all the future. Not just because they haven't got a future already they're just taking more and more and more. Be positive if we can be involved and get some things out of it for a long term solution not just involved and then nothing going nowhere. It's got to be something that we can continue with, in another five years we're still working with it, in another ten years we're still working with it. John Dixon 2020

Returning or continuing to connect with country?

I've spent all my time up there just about. I think it's wonderful and fantastic for people who have never really had close connection and have learnt or only learnt about it recently or have only heard it through their family to come back and be interested and want to learn, fantastic, that's great. But I don't have much time for people who stand up and say oh my great great grandfather came from here somewhere and so I'm a traditional owner. That's not how I see it at all. They should learn. They should learn. They should learn before they... I mean it's good to see a family connection. I was in Ireland last year. I didn't walk around where my great great grandfather come from and say I owned this hole. You know what I mean. That won't get friends. Step into it and learn. And it's great. And then I also think, someday some researcher's going to say no that wasn't right, but it got handed down by my family that's the story. And if anyone wants to go up there and say yeah and I can remember my you know grandmother told me that her grandmother or grandpa said this or that great that adds to the story. And then someone else says gee I heard that, I heard that next bit of that story or whatever. Chris Griffiths 2020

One of the things that we've able to keep intact, even though we weren't on country, is the stories, the story of movement across the Monaro and down to the coast. And some of those I guess spiritual cultural stories of connection we've known those. Those have been handed on. But primarily we were disconnected from that community up there and there was no means or vehicle to connect until Parks somehow connected with Ricky Mullet actually. Dave Darlington connected with Ricky Mullet. Iris White 2020

Jindabyne's always been important to our family. We have ancestral connection there and ancestors who are buried in that area, in the immediate town area from information that's been shared in the family. And my old Aunties when they travelled to New South Wales they would always go up and see what they called the Old Fella, the mountain, the mountain area. So they maintained that connection. And then when they passed on my mother continued that connection through being involved in activities up there. Over the last fifteen years I've regularly gone to the area. I've never lived there but through my connection I've been involved on country in activities up there and in going back and forwards up there with my mother. Doris Patton 2020

The gap for me is in after our mob walked off country. So the gap for me is a historic gap. And that appears to be in the maybe mid-Fifties through to the early nineteen sixties. At some point in that history that relationship changed and you then hear of people and the phrase was those who weren't shot walked off country. I'm yet to connect where those places are if that occurred. Because I also think it's quite unusual that Grandfather Brindle married if you look at the pioneers of the Monaro this white woman. Iris White 2020

You know for the last eighteen twenty years we had the opportunity if you like and Parks facilitated a return to country. And that was driven by a lot of things I think that were happening politically at the time, that co-management. The plan of management was happening. There was this big conference happening out there for international year of the mountains. And there was some interesting people that were around that were involved in that that brought together the international scientific community and they had this big big cultural event down on the lake. And it was a planned event. And Rhoda Roberts did that. So it was a big ceremony called Kadju ceremony. It was awesome. Let me tell you people danced that weekend. Ceremony's been happening up there. But it's really being given

the opportunity, because our interests weren't heard for so long, and because we weren't visible on the landscape. Iris White 2020

Traditional Ownership: getting people together who don't get on, being respectful of the intellectual and cultural property rights of the story tellers and dealing with the situation when there is two different stories for the one place

My position is this. We were handed those stories from our grandfather. I have always accepted that some stories there will be variation in the story but essentially the variation is in the telling of the story not the guts of the story. We are only telling what our grandfather taught us and told us. I think if you get people that have different stories that's a hard one. I think if there's variation in the story I don't have an issue with it. I do have an issue when people create a story. How you discern whether a story is created or not I really don't know anymore. It's the same as how can you identify, I'm very sympathetic as you know to stolen generation and people who were disconnected, but people who suddenly find they have someone who was potentially of Aboriginal blood way back in their ancestry does that make them Aboriginal? And I don't think it does and that's what I would say about stories. Iris White 2020

It's very hard in this modern world and there's, unfortunately, there's other people who just see dollar signs when they take it up. I get all philosophical about it but no. I've noticed this in other things in other places, in the end if you let time go on you find that it's only the fair dinkum ones that are left standing anyway. Hopefully. Chris Griffiths 2020

They're going to have to once and for all they're going to have to do the genealogies and determine the apical ancestry. That's the job of governments, that's the job of anthropologists, that's the job of people with information. Anthropologists researching the old records and talking to the community. People who are claiming that they're descendants they're going to have to talk to people and determine whether they can connect them to the ancestry. That's been done before. The government should be trying to determine who the ancestry is so the rightful people can make the claims. Once we identify the traditional owners then only engage the traditional owners. John Dixon 2020

You've got that whole issue about Entry fees. Again it's a bit complex because I know that for a long time any black fella could go up there and say this is my country I'll come in. But they've really screwed that down and they interrogate you now if you want to go through. Native Title have got to get in and do the research. That's the only way forward. And then use some mechanism to validate that whole process about who speaks for country. Iris White 2020

Employment on country

There has been no real engagement about the opportunities that Monaro Ngarigo people can avail themselves of that is coming or is there. It's never been real. Even Parks employ people from other areas. Like there's no engagement in offering opportunity. It's just so disappointing all the time. [There needs to be] a position that enables Monaro Ngarigo people to take up opportunities through employment or ongoing work. And it might be too much work for one person. It might be a small unit

that works with the shire, that works with Parks, that works with the SAP master plan, because one person can't do everything. And one person will get burnt out, they'll never achieve the ongoing future relationships for any plan. And in the scheme of things Susan it's not a lot of money for a few years. Doris Patton 2020

Well they've got the education centre. There could be seasonal discovery programmes that could be run up there. But you know what they've got to be Aboriginal people working in those resorts, you know the lift operators. And what are the opportunities for employment? Not just within Parks but across again across the resorts. And when we did that welcome to country last year at Thredbo you know what there was an Aboriginal woman who was in the crowd, and this was relayed to me from one of the women from the Thredbo resort, she cried at that welcome to country. She was so far away from home and she was so moved to receive a welcome to country on country that she had no knowledge of but had come down to work for the ski season. So you see you've got international visitors, you've got local, you've got national, state. But you've got Aboriginal people. They should have Monaro Ngarigo people welcome the Aboriginal people onto country. Iris White 2020

My nephew Craig Dixon, he's my sister boy, he lives in Jindabyne. And he's the fellow I'm referring to when the NPWS manager in Jindabyne said I've got a job there for your nephew. I'm proud of him. It makes me feel, I would feel so much better if we could get our rightful say over our lands and waters and be involved in the everyday management of them like Craig is, it makes me so proud. Imagine how much more prouder I'd be. And that's why I'm fighting hard for my family and the Ngarigo people. He's working on his own lands..... that's where we should have been rather than be run off by ruthless mongrels with guns. We all should have still been there. It makes him feel good about it because people know that he's a descendent and he gets paid respect to that end and it makes him proud and he knows his heritage. He knows that's his lands and waters and it makes him a much, much better young person. Inside. Yeah he's mental and physical health is much better for it. He knows where he's from. He knows where he's going. We are spiritual people. Our beliefs are spiritual and that's another way we maintain our connection to country and look after the Ngarigo laws and customs because of our beliefs. John Dixon 2020

I wanted the indigenous land use agreement or some sort of legal agreement if I could get it is so that we could have indigenous rangers, not just working for National Parks but actually indigenous rangers under the laws and the customs. In Jindabyne, the lake, looking after the reserves. There's thirteen reserves up there you know that. Looking after the old cemetery there. Looking after the stuff in the mountains. Running tourism. Running culture camps for the young people with the laws and the customs. See my argument with them has always been if we can get back to our roots and we get the help rather than always getting kicked in the guts about things if we can get the help we can have the young people come through that there with the law and the customs and live their lives like that. And you've got much better young people in the future. You haven't got a young person going out, because they're so stuffed up in their head from western society, that they're able to function as a proper human being and go out and want to do positive things instead of go out and drink alcohol and take drugs. It'd be much better for their wellbeing working on country, much better, yes absolutely. I've seen the results of it. National Parks, Snowy Hydro, Transgrid, there's a whole heap of them up there

who could all work together. Local government. Department of Planning. They're all government agencies, federal government, all of them, they can all make that possible. John Dixon 2020

A place to go home to

All the infrastructure sits on the traditional lands of the Monaro Ngarigo people, and from my perspective our exclusion is a social justice issue now. 'Playground of the privileged' David Dixon has termed this place up here. I think Monaro Ngarigo people need a place that they can go home to. We need to be able to provide accommodation for people who want to be able to go and work on country. At least as a temporary sort of pathway to perhaps employment. But we need to have meaningful conversations instead of just tick a box we've consulted the Monaro Ngarigo people. ... plan for our needs in this process. Having a place up there and having a presence on country you can start to develop relationships with the resorts. See they need I think a presence an Aboriginal presence up there. And I think something like a lodge and with cottages where people can come and stay, temporary accommodation for people seeking employment, seasonal employment. There's opportunity there for cultural tourism Sue. And both winter and summer. So imagine the presence that you could have to do that if you had somewhere to live. And you had the place also to conduct those activities. Iris White 2020

3.3 Incorporating cultural heritage into the 'visitor experience'

Welcome signage

So there is signage going in by Parks and some of the resorts. At the resorts is where they're going. So one's going on Kosciusko Road. One's going on Alpine Way. And the resorts up there will be putting up signage. And my mother's artwork is being used on the signs. And it says welcome to Monaro Ngarigo Country. So that in itself for me is a significant achievement for all the work we've put in. It becomes obvious then that that country belongs to Monaro Ngarigo people. Doris Patton 2020

Well I hope they do it properly and get it off the traditional custodians who have got a memorandum of understanding with National Parks and who are the people they should be dealing with. Yeah no-one else. And double check the sign. Chris Griffiths 2020

More than moths

I think it's quite an opportunity for not just Aboriginal cultural heritage tourism; don't forget that Aboriginal people were also involved in the grazing or pastoral industry up there right from the start so that's part of it. An historical connection. And I would hope that they can start developing some tourism that steers away and just doesn't concentrate on eating moths. You know I still get people saying it, how did you live up there if you didn't have any clothes, we didn't live up there in the winter you idiot. Who would? And I can't remember how it goes exactly but the climate of Jindabyne is the same as London or something. So, I say well how did your mob survive in London? Chris Griffiths 2020

A unique place within Ngarigo country

I think the plan really offers opportunities that the Monaro Ngarigo people and different families and generations can benefit to their family and to the Monaro Ngarigo as a whole. So I think the opportunity is, it's not just about looking after the country, because it is my country, right, it is my mother's country, it is the other families it's their country too, and sharing their cultural connection up there, but I think more importantly it's about creating an understanding that it is Monaro Ngarigo country. First and foremost. And that the respect that comes with that needs to be shared and understood in any development of any plan in the area on the country. And because it's quite a discreet part of the country and unique it reminds me a lot of how Uluru is with the traditional owners up there, their say on country about how things are developed, what level of economic benefit the community derives from being involved in tourism, in hospitality, in having their own business on country. It has a similar context to me as a place like Uluru. Because the place and the masterplan to me is based around the mountain. It's based around the uniqueness of the place. And it deserves that recognition. Doris Patton 2020

Cultural festival

They could help us run a festival. That's another thing I wouldn't mind running a Bogon Moth Festival in Jindabyne and have all the indigenous stuff. Now if we could get to that point we could have the storytelling and stuff like that. And people could really, really get their teeth into that and start feeling the spirit as well you know. Yeah that'd be one thing that I would really love. And the only way we could do it is to work with the people who are getting all the funding. National Parks. The Snowy Regional Monaro Regional Council. People like that. John Dixon 2020

Shared history

[There is shared history between Aboriginal and Europeans] with the stock and stuff like that. Our people used to be really good with horses and they were working with the white fellas in relation to that animal husbandry. That's the one thing today our young people don't have access to anymore, working with animals, because all the non-indigenous peoples got all that, keeping it all to themselves. We've got people up there still trying to push the lies to say that the Ngarigo people all died out. John Dixon 2020

Seaman's Hut. You see it tells a story of Laurie Seaman and Evan Hayes. There's information inside the hut that tells the story about how they perished. There's also a story about back in the 90's of I think three or four young men who perished after a snowboarding adventure. They built an igloo for themselves, a snow cave, but they perished. Not very far from where those other two men perished. So there's a story about them in there. But the day we went there I said wouldn't it be lovely to also read a story about the Aboriginal side to the story about William Rutherford and Alec Brindle, who actually led the search parties out here. When you read Rutherford's biography that Peter Rutherford's done Peter tells that story quite nicely in there as well. Iris White 2020

Acknowledging country and traditional owners

I would love for visitors to the resorts to be able to see an acknowledgement of country. I'd love to see you know all those handouts, the brochures, who the traditional owners and some stories that go with that in those brochures. Historical, cultural stories that connects to that place. Like Thredbo or up at Perisher or out at Crackenback. Iris White 2020

They've always got to do the welcome to country stuff. Acknowledge the owners. What tourism are you expecting to get out of it if you don't have the cultural knowledge. I'm sure they'll still run tourism because they're doing pretty well with the Snowy Hydro Precinct there where they're getting the busloads every day. There's no information in there about indigenous people. There's always an opportunity but what my fear is, is that our involvement will only benefit others who should not be getting benefits from our information and our beliefs and our stories and our ownership of our lands and waters. With the tourism side of it they need to work with us with the culture and the heritage and the laws and the customs and they need to let us do our job and that means we get the young people ready by giving them what they need to go on with their lives. John Dixon 2020

4.0 Findings

The following findings are based on:

- The key investigation themes;
- A small sample set of interviews with Ngarigo men and women;
- Contextual understanding of the ethnographic and archaeological context;
- A correlation of archaeological, ethnographic and oral history / interview data; and
- An understanding of the legal and social context of the study area.

4.1 Identified cultural values

The following Aboriginal cultural values have been identified within the Snowy SAP during this assessment:

- Ancestral connections to the cultural landscape;
- Ongoing spiritual connections to country;
- Past inter-tribal gatherings and communal / ritual use of country;
- Cultural practices associated with the use of natural resources;
- Acknowledging and maintaining the original names for places [Targangal, Giandara/Kiandra, Cobaragundra, Carangal, Yarrangobilly, Nangar/Nungar, Coolamine, Pulletop/Pullelop, Mullanjandry, Wereboldera Bogong, Cobbera/Cobborra and Orungal];
- Knowing, using and acknowledging ancient pathways across the landscape;
- Contemporary cultural connections to archaeological sites [stone artefacts, stone arrangements, bora grounds, burials, scarred trees and axe grinding grooves];
- Caring for country including working and protecting archaeological sites;
- Remembering and acknowledging past conflicts;
- Remembering and acknowledging historical associations including those associated with work [brumby running, snagging logs, building cattle infrastructure, tracking, guiding, stock work, wattle bark collection, sheep shearing, station cooks, fruit picking, railway construction, track building, forestry, council gangs and domestics]; and
- Maintaining cultural connections to the landscape today and into the future.

The following places within the Snowy SAP were identified during this assessment as associated with intangible Aboriginal cultural values [most are within KNP]¹⁶:

- Curiosity Rocks [Lake Jindabyne]
- Kalkite Mountain
- Gungarlin

¹⁶ This brief assessment did not include a thorough significance assessment.

- Lubra Rocks
- Porcupine Rocks
- Snowy Plain
- Mount Guthrie
- Mount Carruthers
- Bullocks Flat
- Dicky Cooper Bogong
- Perisher Valley
- Rams Head Range
- Mount Kosciuszko
- Mount Jagungal
- Bogong Mountains
- Snowy River / Lake Jindabyne
- Mount Townsend
- Mount Twynam
- Wollondibby Creek / Valley and locality
- Eucumbene Creek
- The base of Mount Crackenback
- The Lower Snowy Valley

The following places within the Snowy SAP are associated with important archaeological heritage, as identified during this assessment:

- Waste Point
- Bullocks Flat
- Jindabyne
- Thredbo Valley
- Cobbin Creek [Station]

The following places across the broader cultural landscape [beyond the Snowy SAP] are associated with important intangible Aboriginal cultural values, as identified during this assessment:

- Yallowin Run
- Yarrangobilly Caves
- Tantangara
- The upper Goodradigbee River Valley
- Brindabella Ranges,
- Bogong Peaks,
- Big Bugong [Toolong Range]
- Talbingo,
- Summit north of Mt Jagungal
- Murrumbidgee River headwater

- Brassy Mountains
- Currawong Creek and locality
- Nungatta Station
- Delegate Reserve
- Delegate Hill/Mountain
- Buckley's Crossing
- Brungle Reserve
- Snowy River Valley
- Craigie Ranges
- Paupong
- Dalgety
- Bombala
- Blowering
- Yellowin Bay
- Micalong Swamp,
- Coolamatong (Lambie Gorge).

This assessment has identified a number of culturally significant species [and potentially significant species] within and beyond the SAP area, including¹⁷:

- Crow
- Eagle Hawk
- Lyre-bird
- Bat
- Flying squirrel
- Black snake
- Mopoke
- Black opossum
- Red wallaby
- A small hawk
- Rabbit-rat
- Kangaroo
- Emu
- Lace-lizard
- Spiny ant-eater
- brown snake
- long-necked turtle
- Bogong moths
- Yams
- Corroboree frog,

¹⁷ Particular species unknown at this stage. To be further investigated.

- Black cockatoo

This assessment identified following item of high Aboriginal cultural significance:

- The 7,000 year old Kangaroo tooth necklace found near Cooma in 1991 [currently stored in Canberra at Mitchell Archives].

4.1.1 Cultural heritage management options

The following cultural heritage management options have arisen from this assessment.

- Form a Ngarigo Cultural Heritage Advisory Group to work in partnership with multiple agencies to manage cultural heritage across Ngarigo country in a more holistic manner;
- Avoid and protect all burial grounds [known and yet to be discovered];
- Avoid and protect all ceremonial grounds [known and yet to be discovered];
- Sensitively manage all spiritual areas;
- Reinvigorate discussions about the future of the kangaroo tooth necklace with Ngarigo people in a very sensitive and empowering manner [eg establish a keeping place employing Ngarigo people as cultural guides];
- Improve and update the existing display about the kangaroo tooth necklace in the NPWS Visitors Centre at Jindabyne;
- Ensure archaeological investigations are inclusive of Ngarigo people [who may not be RAPS or members of a land council];
- Check if Cobbin Creek Station burial is on AHIMS;
- Acknowledge the ancient heritage of Australia's First People [time line perhaps];
- Enable connection to country for Ngarigo people;
- Investigate the purchase and development of a Ngarigo base / residence in the Snowy Mountain Region [ILSC purchase perhaps];
- Form a multi- agency cooperation, across all tenure types, to support social and economic opportunities for Ngarigo people in the Snowy Mountains Region, across Ngarigo country;
- Undertake an Aboriginal cultural mapping project across the region to better identify and understand cultural places associated with intangible values;
- Facilitate the identification of Aboriginal Traditional Owners / custodians for the region in collaboration with NSW Native Title Services [NTSCorp] and or engage an independent mediator to bring disputing parties together to resolve concerns.

4.2 Improving Aboriginal community well-being and belonging

The following ideas for improving the Aboriginal community's cultural identity and sense of belonging to the Snowy SAP have arisen from this assessment.

- Ensure Ngarigo people are part of decision making about proposed developments/land use changes from the beginning;
- Ensure there are long term social, cultural and economic benefits for Ngarigo people;
- Enable a return to country / foster a continued connection to country;
- Facilitate dispute resolution / identification of Traditional Ownership;
- Support Ngarigo employment across the Snowy Mountains Region;
- Support the establishment of Aboriginal operated tourism businesses; and
- Investigate the purchase and development of a Ngarigo base / residence in the Snowy Mountain Region [ILSC purchase perhaps].

4.3 Ideas for visitors / tourists

The following ideas for visitors / tourists have arisen from this assessment.

- Develop and install welcome to country signage;
- Promote a broader range of Ngarigo cultural heritage values [beyond and including moths];
- Acknowledge the Snowy Mountains Region as a unique cultural landscape, representing occupation and use of the highest altitudes in Australia;
- Initiate a regular Snowy Mountains Aboriginal cultural festival to foster the maintenance of cultural connections and a means to promote Ngarigo values to broader society; and
- Promote shared history between Ngarigo and the regions non indigenous population.

5.0 Recommendations / research gaps

This assessment should be considered 'preliminary' given Aboriginal input into the assessment was inadequate due to limited funding allocation. It is acknowledged that some recommendations are of a general nature and require further refinement before they can be effectively implemented.

These recommendations have also given consideration to the submissions by Bega LALC [19.5.2021], John Dixon [26.4.2021], BJ Cruse [17.5.2021], Ngarigo Nation Indigenous Corporation (NNIC) [5.2021] and Eden LALC [18.5.2021].

The following recommendations are to be considered and implemented in consultation with Ngarigo people.

5.1 Non – archaeological

Overall

1. Enable Ngarigo people to be part of decision making on matters that relate to the future use of Ngarigo country [across all tenure types] in an inclusive and transparent manner to ensure ongoing Aboriginal involvement. This may include the formation of a Ngarigo representative group.
2. Seek assistance from NTSCorp, Heritage NSW or another organisation to facilitate the determination of traditional ownership and intertribal disputation [who talks for country] and to identify those with secondary [neighbouring] interests across the SAP area. Alternatively engage an independent mediator to bring disputing parties together to resolve concerns. Other organisations across the region such as the Snowy Monaro Regional Council, who also need to engage with Aboriginal people in the region more generally, may also be interested in participating.
3. Given only four Ngarigo people were interviewed for this preliminary assessment, due to limited funding allocation, it is recommended that an additional and complementary engagement process with the Aboriginal community be undertaken as part of the cultural values assessment for the SAP planning process, for instance a community workshop seeking further input and advice regarding proposed actions under SAP. Additional one-one-one interviews are also recommended.

Cultural heritage management

4. Aboriginal people hold important cultural associations with key geographical features across the Snowy SAP and broader landscape. The extent, interconnectivity and cultural significance of the following places should be further investigated through a cultural mapping project so that appropriate management tools can be developed where required:¹⁸ Curiosity Rocks, Kalkite Mountain, Gungarlin, Lubra Rocks¹⁹, Porcupine Rocks, Snowy Plain, Mount Guthrie, Mount Carruthers, Bullocks Flat, Dicky Cooper Bogong, Perisher Valley, Rams Head Range, Mount Kosciuszko, Jagungal, Bogong Mountains, Snowy River / Lake Jindabyne, Jindabyne, Mount Townsend, Mount Twynam, Thredbo Valley, Cobbin Creek [Station], Wollondibby Creek / Valley and locality, Eucumbene Creek, the base of Mount Crackenback, Waste Point and Bullocks Flat. A cultural mapping project could also include the collation of existing place based oral histories and ethnographic materials²⁰.
5. Reinvigorate discussions about the future of the Kangaroo tooth necklace with Ngarigo people and the Merrimans LALC in a very sensitive and empowering manner. Improve the interpretation of the current display about discovery of the Kangaroo tooth necklace in the NPWS Jindabyne Visitors Centre.
6. Review the recommendations from the Kosciuszko National Park Aboriginal Cultural Heritage Study and Kosciuszko National Park Plan of Management to determine which recommendations have been completed and if the outstanding recommendations remain relevant.²¹

Ngarigo sense of belonging

7. Respect Aboriginal people's cultural responsibility to care for their own country and transmit cultural knowledge and practises onto future generations by providing employment opportunities across all tenure types. Supporting the development of long term social and economic benefits for Ngarigo people in the Snowy Mountains Region should involve multi-agency cooperation and targeted outcomes linked to state and commonwealth policies.
8. Promote and safeguard Aboriginal people's traditional and contemporary use of the natural resources with reference to the 2014 LLS publication Ngarigo Plant Use in the Snowy River Catchment and a further investigation into culturally relevant fauna.
9. Enable a continued connection to country / return to country for Ngarigo people through the purchase of a Ngarigo base / residence in the Snowy Mountain Region [ILSC purchase perhaps].

¹⁸ Further investigation into the geographical extent and level of significance for these places was not possible during this brief assessment.

¹⁹ This mapping process will clarify the cultural significance of Porcupine Rocks on the Rams Head Range in relation to Lubra Rocks in the Thredbo Valley, the latter recorded on the AHIMS site card as also being named The Porcupine.

²⁰ This could include for instance, a place-based review of Wesson's 1994 Alpine Aboriginal oral history collection, which unfortunately was not done during this research.

²¹ It is noted that a cultural mapping exercise, as per recommendation #4, was recommended in the 2004 KNP Aboriginal cultural heritage study [Sale 2004].

Sharing Ngarigo country with visitors

10. Support the formation of Aboriginal operated tourism businesses, led by Ngarigo ways of storytelling and sharing.
11. Support the development of a cultural centre / keeping place [museum standards] and training Ngarigo people to manage and share aspects of Ngarigo culture with visitors [see 5.2 also].
12. Initiate a regular Snowy Mountains Aboriginal cultural festival to foster the maintenance of cultural connections, and a means to promote Ngarigo values to broader society. The festival could celebrate a broad range of Ngarigo cultural values for visitor experience [beyond and including moths] and acknowledge the Snowy Mountains region as a unique cultural landscape.
13. Develop and install welcome to country signage
14. Acknowledge the ancient heritage of Australia's First People [time line perhaps].
15. Promote shared history between Ngarigo and Snowy Mountains non indigenous population.
16. Acknowledge Aboriginal people's historical association with past eras and events in the region and past Aboriginal use of the landscape for travel [a publication perhaps].

5.2 Archaeological

Much archaeological heritage in the SAP area has been lost or damaged as a result of development over many decades. This loss is likely to continue until or unless a more holistic approach to protecting Aboriginal heritage is adopted. Such an approach would enable a representative/significant complex of sites or a cultural landscape to be identified and actively protected for future generations. Aboriginal people generally do not want their heritage to be taken off country, hence mechanisms for repatriation on country and ongoing acknowledgement and protection are the most desirable. For example, previous work by OEH in stabilising the large artefact scatter on the Curiosity Rocks Peninsula and its incorporation into an Aboriginal Place is a potential way forward (Boot, 1999). Similarly, the 4,000 year old archaeological site within the Crackenback Resort was recognised by setting aside an area of land from development for repatriation of the artefacts.

The following recommendations are made in relation to the management of archaeological heritage across Ngarigo country;

1. Aboriginal consultation is a critical element in the protection of Aboriginal heritage. Although done with the best of intentions, local Aboriginal land council boundaries established under the *NSW Aboriginal Land Rights Act 1983* do not recognise the Ngarigo people. Although in Ngarigo country, much of the SAP area is within LALCs with offices on the coast, and with strong connections to the coast. Since it is unlikely that LALC boundaries will be changed, consideration should be given to either renaming the land councils that extend from the coast to the highlands to include Ngarigo or form a Ngarigo representative group.
2. After decades of investigations in the SAP area, the archaeological heritage is well researched and well known; however, this is not reflected in any of the populist or academic literature. If areas of archaeological significance are to be identified and set aside for the future, a detailed

synthesis of all the literature should be carried out, from which would emerge a new set of questions to guide future investigations. The collated information could also be useful for production of brochures and interpretive material about the Aboriginal heritage of the region.

3. The proposed new cultural centre at Jindabyne could be the repository for displays and interpretation of regional Aboriginal heritage, including some of the 5000 artefacts excavated from Kunama Ridge estate. Furthermore, it may be feasible for the new cultural centre to house the valuable and highly significant kangaroo tooth necklace and other grave goods found near Cooma in 1991.
4. Avoid and protect all burial grounds [known and yet to be discovered]
5. Ensure archaeological investigations are inclusive of Ngarigo people [who may not be a Registered Aboriginal Party or members of a land council]
6. Determine if Cobbin Creek Station burial is on AHIMS
7. Complete the inventory of the artefact collections held in the old NPW office at Sawpit Creek and liaise with Ngarigo people regarding potential repatriation or use of the artefacts in displays in a potential cultural centre.

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Appendix 1 – Project information agreement

INFORMATION AGREEMENT

Consultations for Aboriginal Cultural Values Report
Snowy Mountains Special Activation Precinct (SAP)

PURPOSE FOR COLLECTING THE INFORMATION: The NSW Government has established a Special Activation Precinct (SAP) in the Snowy Mountains which aims to bring together planning and investment to stimulate economic development and create jobs. The Snowy Mountains SAP will focus on ways to increase year-round tourism and employment opportunities, and attract more visitors to the region.

Snowy Mountains SAP focuses on Jindabyne (including East Jindabyne and Tyrolean Village), as well as Kosciuszko National Park and alpine resorts (Thredbo, Perisher Charlotte Pass and Mount Selwyn) and the major transport corridors of Alpine Way and Kosciuszko Road. Improved transport access options into Jindabyne and to KNP are being investigated, as are tourism opportunities to the west of Jindabyne, Lake Jindabyne and in the KNP.

Master planning will bring together insights from community members, as well as findings from a range of technical studies. WSP Australia Pty Limited have been engaged to produce the environmental report, which includes heritage. OzArk archaeologists are undertaking the Aboriginal Cultural Heritage Assessment [ACHA] and have been advised by Heritage NSW to seek anthropological input.

Anthropologist Susan Dale Donaldson has been engaged by WSP to document Aboriginal cultural values and associated conservation methods across the SAP area. In consultation with Aboriginal people, cultural values will be mapped and areas where future activity could take place identified, where possible. Ways of incorporating Aboriginal cultural heritage into the ‘visitor experience’ and enhancing the Aboriginal community’s sense of belonging will also be investigated.

USE OF INFORMATION COLLECTED: A report will be prepared for the Department of Planning, Industry and Environment (DPIE) which articulates Aboriginal cultural values and associated conservation methods across the SAP area, as identified during the consultations. The report will be attached to the ACHA prepared by OzArk and circulated to all Registered Aboriginal Parties for comment. The ACHA will be considered by DPIE and other government departments when drafting the Snowy SAP Master Plan. The report will be publicly available.

PUBLIC / CONFIDENTIAL INFORMATION: Information will be treated in accordance with instructions received by Aboriginal informants. Information described as confidential [culturally sensitive] will not be included in the report to the RAPs or in the public report. Any restricted information will be made available to DPIE and treated confidentially.

COPYRIGHT: Information collected for this assessment remains the property of the Aboriginal informants and the author. Without written permission from individual informants and the author information may not be used for purposes other than those outlined above.

ABORIGINAL INFORMANT

INFORMATION COLLECTOR:

Name:

Name:

Contact:

Contact:

INFORMANT INSTRUCTIONS

THE INFORMATION WILL BE RECORDED USING [circle]:

Audio

camera

video

written

APPROVAL FOR FUTURE USES OF THE INFORMATION [circle]:

A report to Department of Planning, Industry and Environment YES / NO

A publicly available report [WWW] YES / NO

Provided to relevant Aboriginal LALCS / RAPS YES / NO

RESTRICTIONS ON ACCESS TO THE INFORMATION [describe]:

Any restrictions on the AHIMS in regards to access to site details?

SIGNATURES

Signature of information collector:

Date:

Signature of Aboriginal informant:

Date:

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

Name:

Contact:

Appendix 2 – Project interview questions / topics

INTERVIEW QUESTION GUIDE
Snowy Mountains Special Activation Precinct (SAP)
Consultations for Aboriginal Cultural Values Report

NAME OF INTERVIEWEE:

CONTACT DETAILS:

INTERVIEW TIME & DATE:

INTERVIEW LOCATION:

BACKGROUND

What is your ancestral / tribal connection to the Snowy mountains area?

Where did you grow up?

Have you spent much time in Jindabyne / alpine region?

IDENTIFYING INTANGIBLE ABORIGINAL CULTURAL HERITAGE

Is the Jindabyne area important to you / your family / your ancestors? For what reasons?

How would you describe your connection to the area?

Are there things that you do to maintain your cultural connection to the area?

Have you got any cultural / historical stories about the area?

Are there any places nearby that are culturally significant to you and or family / ancestors?

Can you locate on the map any of these places?

VALUES THAT HAVE ALREADY BEEN IMPACTED

Of these values, what remains?

What impacts have you seen to these values as the town / reports expanded?

Can you still do these things / maintain these connections?

IDENTIFYING FUTURE IMPACTS TO INTANGIBLE ABORIGINAL CULTURAL HERITAGE

What do you think about the expansion of Jindabyne / reports and your cultural heritage?

Are there places where you would like to see no development as a way to protect cultural heritage values?

Do you think its ok for development to happen in other places? NB CHA will still need to occur.

FUTURE MANAGEMENT OPTIONS OF INTANGIBLE ABORIGINAL CULTURAL HERITAGE

Are there particular ways you or your family look after your country?

Do you think these ways could be applied to the management of this area, generally and in relation to important cultural sites?

Do you have any thoughts on how Aboriginal people could become involved in caring for their own country?

Is there anything government / non-government agencies could be doing in relation to conservation? Managing? Acknowledging? Enhancing Aboriginal cultural association with the Jindabyne / alpine area?

How would you like to see your cultural heritage presented to / experienced by visitors / tourists?

APPENDIX 4: RESPONSES TO THE DRAFT ACHAR

Appendix 4 Figure 1: Response from the Bega LALC.



Bega Local Aboriginal Land Council

Ben Churcher 19th May 2021
Principal Archaeologist.
OzArk Environment & Heritage

Dear Ben,

Thank you for providing the Aboriginal Cultural Heritage Assessment – Snowy Mountains Special Activation Precinct document for review and comment.

A Bega LALC cultural advisor has reviewed the document and we make the following comments:

- The Bega LALC is satisfied with the assessment process undertaken to date.
- The Bega LALC's initial position when considering the management of cultural material identified during heritage assessment activities is for the artefacts to be returned to Country in a safe place as close as possible to their original location and for the location be registered on the relevant heritage databases, including AHIMS.
- In some circumstances the Bega LALC may support a proposal for cultural material being held in a keeping place, however such a process should include further consultation with registered parties.
- The Bega LALC support the recommendation that 'Disturbed Lands' will require assessment as to whether the need for subsurface investigation has been removed. The 'Disturbed Lands' criteria as defined in the relevant legislation has proven to be too broad in some circumstances.
- The Bega LALC support the proposed further assessment approaches for 'Low', 'Moderate' and 'High' ACH potential areas.

The Bega LALC await further information regarding the next steps in the Aboriginal heritage assessment process for the project, so we can continue to perform our mandated functions under the *NSW Aboriginal Land Rights Act* to protect and promote Aboriginal culture and heritage values in the Bega LALC area.

Regards



Glenn Willcox
CEO - Bega LALC

Email ceo_begalalc@commander.net.au ABN 60 937 578 961	Phone 02 6492 3950 Fax 02 6492 4087	Mail PO Box 11 Bega NSW 2550	Location Level 1, 187 Carp St, Bega (Enter from Church St)
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Appendix 4 Figure 2: Response from B.J. Cruse.

BJ Cruse
 Full Treaty status Ngarigo blood line descendant
 1 Wellings Court
 Eden NSW 2551
 Mobile 0481 219 650
 Email bjcruse@gmail.com
 17 May 2021

Ben Churcher
 Principal Archaeologist
 OzArk Environment & Heritage

Dear Ben

Re: Snowy Mountain Activation Precinct report by Ben Churcher principal archaeologist for OzArk Environment & Heritage

As a descendant of the Ngarigo people, I make known my family's blood line unbroken continuing connection, over the areas that are the subject of the aforementioned assessment. Be hereby advised that having regards for my family's first nations inherent rights, I hereby make known that nobody speaks for my family, but myself, my father Ossie Cruse, my bother Dennis, sister Rhonda, and all our descendants.

The following is my report on the Aboriginal Cultural Heritage Assessment, relating to the Aboriginal Cultural Heritage Assessment Report, for the Snowy Mountain Special Activation Precinct, for the Department of Planning Industry and Environment, by Ben Churcher Principal Archaeologist for OzArk Environment & Heritage.

My understanding is that the mentioned Heritage Report, is the first stage of the development of an overall master plan. This planning process has begun with a preliminary on-site, Aboriginal Cultural Heritage Assessment, which is to be followed by a Connection to Country report, and if things go according to plan, the assessment is to be continued by development applications. Once the development applications are approved, it will be made known the planned extent, nature, and site-specific location for actual development works occurrences.

Once the Archaeologist have received details regarding the development application, then a more concentrated on the grand Aboriginal Archaeological Sites Assessment, will be carried out at the respective locations. Given the mostly zero surface visibility it is agreed that test pitting is to be undertaken to determine Aboriginal Cultural Heritage extent before any earth modifying and or associated construction works take place.

I would like to have my following, recommendations (a) (b) (c) (d) (e) & (f) to be expressed in your report, and my sovereignty statement included in your above-named report. Note my sovereignty statement, is to be included as it is written. Please place my statement as written, on everyone's land but nobodies' land on page 13 of your above-named report.

Everyone's land but Nobody's land.

Within each tribal boundary there were more than one clan, and language group, tribes and clans were known by different names, because of the different language groups, Tribal lands were separated by a bordering, strip of what is known as 'Everyone's land but Nobody's land'. Everyone's land but Nobody's land, were owned by all neighbouring tribes and tribes from beyond. Every one's lands but nobodies' lands, hosted a shared use by many tribes and clans since time in memorial, and were used for ongoing periodic short-term stays, for such things as: hunting and gathering; trade; weddings; site visits and subsequent ceremonies, and so on. There were many pathways leading to these places, catering to the movements, of

the many different groups and Tribes. These subject places were put in places to allow animals to breed up, with minimal disruption and spill over into neighbouring tribal boundaries. Such places also served as migrate routs that enabled the free movements of groups, from one tribal boundary to another without the need to meet other tribes, in instances when there may exist sensitive issues between them. Those that were ostracized from tribes, would also take up residence within Everyone's land but Nobody's land. The lands that form part of the Snowy Mountains Special Activations Precent, is part of Everyone's land but Nobody's land.

Sovereignty statement

Having regards for the Snowy Mountains Special Activation precent and beyond, First Nation People give nothing up, governments take nothing away, therefore nothing has changed, First Nation People retain: full and unchanged; irrefutable sovereign rights as a matter of birth.

Recommendation/position (a)

Any approval given for areas that are the subject of the proposed, management changes and developments occurrences, impacting the natural environment, the nature resource, and Aboriginal Archaeological/Cultural Sites/Places, be in line with recommendations, contained within the OzArk Cultural Heritage Assessment Report by Ben Churcher Principal Archaeologist. Please be advised that it is my position, that the processes of colonisation, have not extinguished First Nation People's rights but that such rights continue to exist, and therefore these approvals are given under the understanding, that First Nation People's sovereign rights over the Snowy Mountains Special Activation Precent, are not relinquished rather retained, despite said approval, and that the respective First Nation People retain the right to a future proper, and just settlement with relevant governments and/or courts, over all areas and matters that are the subject of these approvals.

Please be aware that there are some Aboriginal sites, that are non-negotiable and must not be disturb, and in this instance my approvals are not given for disturbance, destruction, or modification. In situation of this nature a special full consultation involving all Aboriginal Stake holder are to take place for determination. Aboriginal sites, objects, and places needing complete Aboriginal consultation relate to burials, ceremonial grounds, stone arrangements, carving, drawings and axe grinding grooves etc.

Recommendation (b)

Any artifacts likely to be disturb during works, (stemming from the cultural heritage assessments for the Snowy Mountain Activation Precent) should be subject to in situ provinces and relocated back to the land at a place nearest to where they originally were found. Artifacts that are relocated should undergo re-provinces, and that the relocation site be registered, as a protected Aboriginal place. Should the case be that it is impossible to relocate artifacts mentioned, owing to vulnerabilities, then it may be that these artifacts would be best served, if they are placed in an Aboriginal keeping place which is proposed for established within the vicinity.

Recommendation (c)

My approvals for the relocation of the kangaroo tooth necklace, to the Snowy Mountains/Jindabyne areas', is subject to the agreeance of the Wallaga Lake/Merrimans LALC.

Recommendation (d)

Note recommendation (d) is not intended to be included in your report but is intended as a guide for you to consider.

The statement needs to be changed in the latter half of paragraph (2) On page (9) for the report in question. This current statement states i.e., "is a keyway to improving Aboriginal people's, social, cultural and economic disposition in the region following their historical diaspora. The enabling of return and connection to country for Ngarigo people may be enhanced".

This statement in its current form implies, that Aboriginal people have been dispossessed. If Aboriginal people endorse your report with this statement as it is, then this means that we agree that Aboriginal people have been in fact legally dispossessed, and thereby Aboriginal people have no rights to a treaty. This statement needs to express that Aboriginal rights have and will continue to exist unbroken.

Maybe an idea could be that we do not talk about the past in recommendation (d), rather we just talk about what Aboriginal/Ngarigo people want to do now and into the future.

Recommendations (e)

The recommendations here is that use of the term "Connection to Country ", be disallowed and replaced with the term "Continuing Connection to Country". For First Nation People to agree with the term Connection to Country, can be seen as a relinquishment of sovereign rights.

Recommendation (f)

It is hereby agreed to support the recommendations made by Ben Churcher, for test pitting to take place, in the areas where Aboriginal Cultural sites have been found, along the planned bypass road skirting the southern side of the town of Jindabyne.

Please be advised that my recommendation in this report, only applies to Aboriginal: Sites; places; artifacts; and objects etc, and that I reserve my right to make my further recommendations, under the so-called connection to country assessment. Future recommendations, under what is called connection to country, will focus on future Aboriginal: employment; uses; benefits; involvements; sharing; and Aboriginal building infrastructure, within the study area.

BJ Cruse



First Nation Descendant

Appendix 4 Figure 3: Response from the Eden LALC.



PO Box 199 EDEN NSW 2551 ABN: 89 197 685 342 ceo@edenlalc.org.au Ph: 02 6495 7177

Snowy Mountain Special Activation Precinct Report

To: Ben Churcher principal archaeologist for OzArk Environment & Heritage
 Eden LALC Cultural Heritage Officer: S. Maher
 Date of Survey: Wednesday 12/05/21 – Thursday 13/05/21

The following is Eden Local Aboriginal Land Council's (LALC) report on the Aboriginal Cultural Heritage Assessment, relating to the Aboriginal Cultural Heritage Assessment Report, for the Snowy Mountain Special Activation Precinct, for the Department of Planning Industry and Environment, by Ben Churcher Principal Archaeologist for OzArk Environment & Heritage.

Eden LALC's understanding is that the mentioned Heritage Report, is the first stage of the development of an overall master plan. This planning process has begun with a preliminary on-site, Aboriginal Cultural Heritage Assessment, which is to be followed by a Connection to Country report, and if things go according to plan, the assessment is to be continued by development applications. Once the development applications are approved, it will be made known the planned extent, nature, and site-specific location for actual development works occurrences.

Once the Archaeologist have received details regarding the development application, then a more concentrated on the ground Aboriginal Archaeological Sites Assessment, will be carried out at the respective locations. Given the mostly zero surface visibility it is agreed that test pitting is to be undertaken to determine Aboriginal Cultural Heritage extent before any earth modifying and or associated construction works take place.

Recommendation 1

Any approval given for areas that are the subject of the proposed, management changes and developments occurrences, impacting the natural environment, the nature resource, and Aboriginal Archaeological/Cultural Sites/Places, be in line with recommendations, contained within the OzArk Cultural Heritage Assessment Report by Ben Churcher Principal Archaeologist.

Please be aware that there are some Aboriginal sites, are non-negotiable and must not be disturbed, and in this instance our approvals are not given for disturbance, destruction, or modification. In situations of this nature a special full consultation involving all Aboriginal Stakeholders is to take place for determination. Aboriginal sites, objects, and places need Aboriginal consultation relate to burials, ceremonial grounds, stone arrangements, carving, drawings, and axe grinding grooves etc.

Recommendation 2

Any artifacts likely to be disturbed during works, (stemming from the cultural heritage assessments for the Snowy Mountain Special Activation Precinct) should be subject to in situ provinces and relocated back to the land at a place nearest to where they originally were found. Artifacts that are relocated should undergo re-provinces, and that the relocation site be registered, as a protected Aboriginal place. Should the case be that it is impossible to relocate artifacts mentioned, owing to vulnerabilities, then it may be that these artifacts would be best served, if they are placed in an Aboriginal Keeping Place which is proposed for established within the vicinity.

"Eden LALC is committed to the social and economic independence of itself and all its members."

Recommendation 3

It is hereby agreed to support the recommendations made by Ben Churcher, for test pitting to take place, in the areas where Aboriginal Cultural sites have been found, along the planned bypass road skirting the southern side of the town of Jindabyne.

Please be advised that Eden LALC's recommendation in this report, only applies to Aboriginal: Sites; places; artifacts; and objects etc, and that Eden LALC reserve the right to make my further recommendations, under the so-called connection to country assessment. Future recommendations, under what is called connection to country, will focus on future Aboriginal: employment; uses; benefits; involvements; sharing; and Aboriginal building infrastructure, within the study area.

Yours sincerely



Mark Bateman FCPA, CEO
Tuesday, 18 May 2021

Appendix 4 Figure 4: Response from the Ngarigo Nation Indigenous Corporation.

**NGARIGO NATIONS INDIGENOUS CORPORATION
ABN: 90686129629**



Date 21st May, 2021

Dear Melinda,

NNIC is a bona fide, not for profit indigenous organisation registered with ORIC in 2017. Our goal is to preserve the identity, country and culture of our Ngarigo people.

The report you have received from us cannot be seen as a "token gesture".

We are the traditional custodians of the lands in question. Only Ngarigo people know Ngarigo lands.

The previous SAP report was orchestrated without any consultation from us and subsequently is littered with discrepancies and missing information.

Why should NNIC not be on the consultative committee?

To ignore us in this regard would only serve to ring "alarm bells" in the community of a system that may only serve the needs and aspirations of a select few and not the Ngarigo people as a whole.

Yours Sincerely,

Therese Webster

Chairperson

Phone no: 0400 795 981
Email: Ngarigation@gmail.com
Address: PO Box 28, Cooma NSW 2630
Website: www.Ngarigo.com



We acknowledge all Aboriginal and Torres Strait Islander tribes of this nation and pay our respects to all Elders past and present.

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**NGARIGO NATION INDIGENOUS CORPORATION (NNIC) RESPONSE
TO THE
ABORIGINAL CULTURAL HERITAGE ASSESSMENT REPORT
SNOWY MOUNTAINS SPECIAL ACTIVATION PRECINCT
SNOWY MONARO REGIONAL COUNCIL LGA APRIL 2021**

(Report prepared by OzArk Environment & Heritage for WSP Australia Pty Limited on behalf of
Department of Planning, Industry and Environment)

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- Questions concerning the establishment of indigenous tourism in the precinct under review
- Existing Connection to Culture Initiatives and issues
- Existing Connection to Country Initiatives and issues

Response to Specific Parts of the Report

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Executive Summary

Key points NNIC has highlighted in the review of the document include:

2 A Aboriginal Cultural Heritage

- 2.1 The Monero Ngarigo People is wrong. The term Ngarigo People is correct.
- 2.2 Consultation for the study

2.2.1 stage 1

- Table 2-1 Registered Aboriginal Parties
- Ngarigo Nation Indigenous Corporation is not registered. This needs to be amended. Michelle Francis represents the whole corporation, not just Michelle Francis as an individual.

2.3.1 The Snowy Mountain SAP culture values

- Page 10 -NGH ignored the fact that these burials were registered with the Environment and Heritage office under a section 9-10 which is still ongoing today.
- Note in a Go Jindabyne workshop where Iris White stated a preference to be the SOLE Aboriginal group consulted with for Go Jindabyne study. This is inappropriate for Ngarigo people.
- NGH Environmental had a conflict of interest which NNIC emailed to Go Jindabyne and has not been responded to.

2.3.2 Social values associated with the Go Jindabyne study

- Ngarigo Nation Indigenous Corporation was acknowledged in November 2018, May 2019 Aboriginal community workshops and in 2020, 2021. NNIC has been an active participant from the beginning.

2.3.3 Social values identified with Kosciuszko National Park

- Some of the people consulted are not Ngarigo: Ramsey Freeman who is Wiradjuri, Rod Mason is Walgulu and Vince Bulgar who also is Wiraduri. These are Aboriginal men from other tribes, not Ngarigo men.

10.2.3 Management of potential impact on Aboriginal cultural heritage values

- Aboriginal population concentration is a critical element in the protection of Aboriginal heritage and although done with the best of intentions, local Aboriginal Land Councils LALC Boundaries stabilised under the New South Wales Aboriginal land rights act 1983 do not recognise the Ngarigo people. As the Ngarigo traditional custodians with allodial title to our land we do not recognise New South Wales Aboriginal land councils as appropriate representatives of Ngarigo people. NNIC therefore does not believe that the cultural and heritage values presented throughout this documentation reflect Ngarigo people in an appropriate manner and therefore it need to be reviewed with a face to face meeting.

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Snowy Mountains Special Activation Precinct (SAP) Aboriginal Cultural Values Assessment -Final Draft Report -prepared by Susan Dale Donaldson (anthropologist) prepared for WSP Australia Pty Ltd April 2021 not for distribution

Sue Donaldson, failed to interview Michelle Francis and take the story's that have been handed down to her from her Ngarigo great grandfather, grandfather and father who still live on Ngarigo country today.

Susan would not travel to Canberra to meet with Michelle. would not accept her information agreement that she returned to Susan with amendments and which was also forwarded on to Ben Churchers.

Therefore Ngarigo Nation Indigenous Corporation cannot accept the final draft of her report dated April 2021 due to the inadequate consultation.

A full discussion of the findings in the report are presented in the main document.

Introduction

In preparing the response to the report, NNIC would like to make the following statements:

The area which is the subject of the study is Ngarigo land, it has been for many millennia and will continue to be Ngarigo land. This is because the connection between Ngarigo people and the land has a physical, psychological, spiritual, community, family and cultural connection which cannot be extinguished. Like our Dreaming, our connection to country lives outside time, it is central to our stories and our identity. It is the basis of our core values of sharing, caring, compassion, connection, understanding, love, respect, self-control, self-reliance, community-based decision making, equality and fairness. It is the foundation of our resilience, our patience and determination.

All Aboriginal people have this relationship with their respective ancestral land. All Aboriginal people, through colonization have experienced a significant disconnect with their land and a full experience of their culture. This occurred from the moment of first contact and has increased through the generations. We describe it as the intergenerational trauma of our people and no family has escaped this.

The impact on tribal life has been a shift from proud continuity of custom and culture to a fight for survival and access to meagre offerings from people in power. For Ngarigo people, these were originally offerings of blankets and rations. There is an opportunity to do better than this through this planning process.

Taking a Broad View -SWOT Summary

For this to happen, a broad view of the opportunity is required. From a Ngarigo perspective, we need to identify the strengths and weaknesses that exist within ourselves as a group and we need to identify the external opportunities and threats which exist with this project for the WHOLE TRIBE. When completed, well informed decisions can be made. A brief Summary SWOT (Strengths, Weaknesses, opportunities Threats) is presented below.

Strengths	Weaknesses
<ul style="list-style-type: none"> • Traditional values • Knowledge of country • Connection to country 	<ul style="list-style-type: none"> • Divided into family groups • Geographic dispersion/division (northern, western, south-eastern, southern)

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<ul style="list-style-type: none"> • Library of stories • Cultural practices • Contemporary skill sets 	<ul style="list-style-type: none"> • Large number of unidentified Ngarigo people from stolen identity and stolen generation identities across the region, state and country • Loss of knowledge • Loss of language • Intergenerational trauma • Widespread denial of Ngarigo identity • Unwillingness to Ngarigo come of the table • Little education programs on leadership • Poor tribal (as opposed to family/clan) leadership • Poor sharing of knowledge and resources • Nepotism • Poor policies on dealing with identity • Small numbers of Ngarigo currently on country
Opportunities	Threats
<ul style="list-style-type: none"> • Protection country • Preservation of sacred sites • Presentation of the Ngarigo story • Cultural keeping place • Cultural Centre • Education and training Centre • Accommodation • Business hub • Business and Employment opportunities e.g. tourism, arts and culture 	<ul style="list-style-type: none"> • Native title applications • Differences in understanding of sovereignty • Identify controlled by white people • No control of resources • Poor and/or unbalanced representation on government bodies • Government policies on conservation and land management • History of disregard for Ngarigo people • False believe about how Ngarigo take was acquired – the 'happy handover' • Little support for truth telling of the real history of settlement of Ngarigo

Having identified the key issues to be considered, we can then determine a planning framework which delivers the best outcomes.

Framework for Assessing the Report – Tribal Revival

When looking at what is achievable for Ngarigo people in the longer term, the movement towards Tribal Revival is a strong framework to consider. It is based on the on the National Aboriginal and Torres Strait Islander model for Mental Health and Social and Emotional Well-Being Indigenous Mental Health which directly addresses the issue of intergenerational trauma and its impact on personal and tribal identity. The model identifies the experience of disconnection as the primary cause of intergenerational trauma and reconnection as the primary pathway to a sustainable future of health and well-being. The model identifies seven core areas for reconnections:

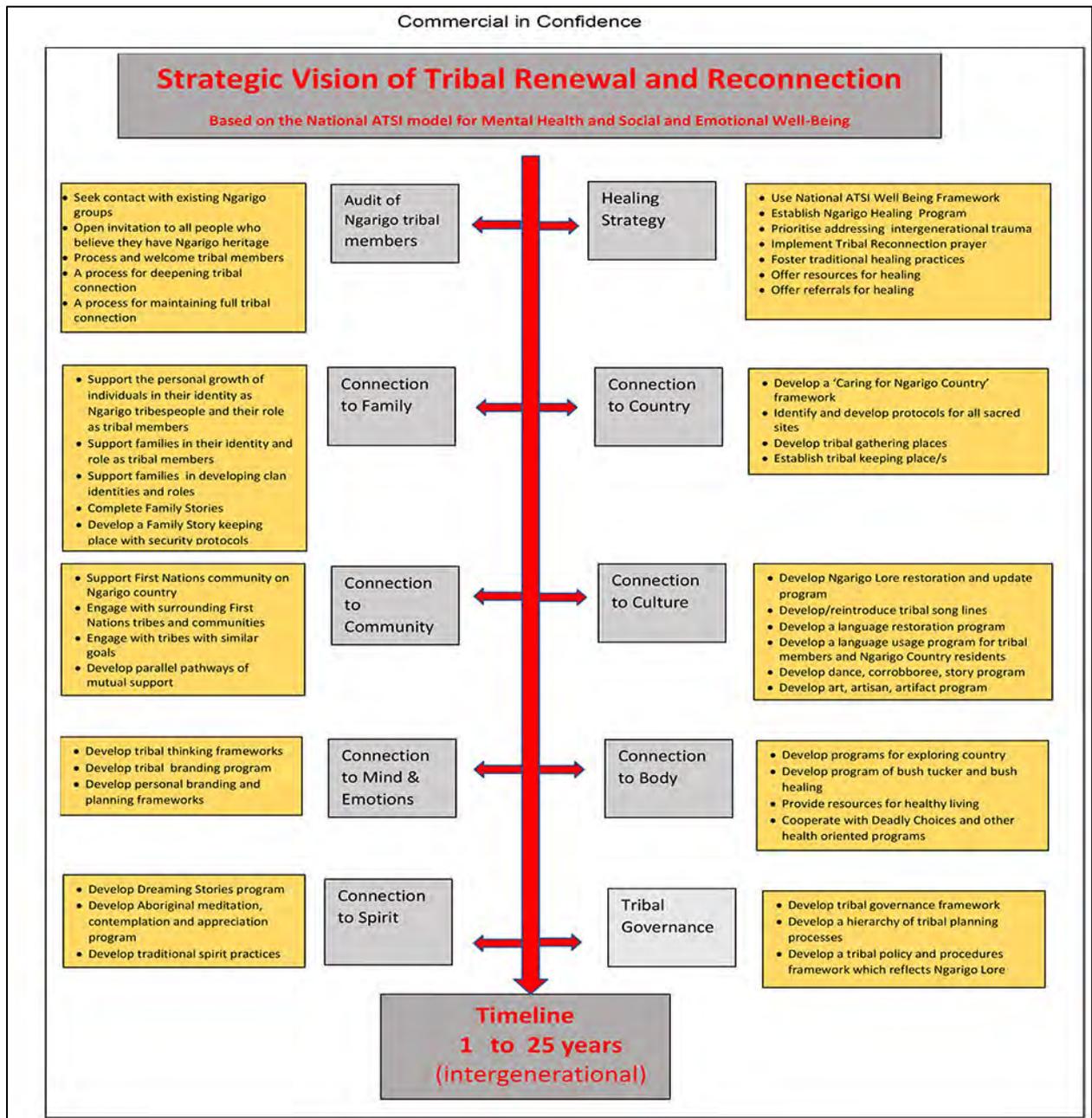
<ul style="list-style-type: none"> • Family and Kin 	<ul style="list-style-type: none"> • Thinking and Emotions
<ul style="list-style-type: none"> • Community 	<ul style="list-style-type: none"> • Body
<ul style="list-style-type: none"> • Spirit 	<ul style="list-style-type: none"> • Cultural Philosophy
<ul style="list-style-type: none"> • Country 	

It also recognises different starting points of First Nations people in their connection

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journeys to a healthy life, from misplaced mob or totally disconnected individuals looking for a full First Nations connection to people who are enjoying a continuous connection to country and story.

The Tribal Revival Framework goes into more specific detail as to how this can be achieved as depicted in Figure 1



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Aspects of the Tribal Revival framework particularly applicable to this project are:

1. Audit of Tribal members:
 - Seek contact with existing Ngarigo groups
 - Open invitation to all people who believe they have Ngarigo heritage
 - Process and welcome tribal members
 - A process for deepening tribal connection
 - A process for maintaining full tribal connection
2. Connection to Culture
 - Develop Ngarigo Lore restoration and update program
 - Develop/reintroduce tribal song lines
 - Develop a language restoration program
 - Develop a language usage program for tribal members and Ngarigo Country residents
 - Develop dance, corroboree, story program
 - Develop art, artisan, artifact program
3. Connection to Country
 - Develop a 'Caring for Ngarigo Country' framework
 - Identify and develop protocols for all sacred sites
 - Develop tribal gathering places
 - Establish tribal keeping place/s

A full discussion of the Tribal Revival process is an opportunity for Ngarigo stakeholders to participate concurrently with this project's process.

Audit of Tribal Members

Seek Contact with Ngarigo People

History

Ngarigo country was occupied by colonists very early in the peace from the 1820s onwards.

Disease, poisonings, massacres, reduction in hunting capacity and traditional survival practices resulted in the Ngarigo tribe being savagely reduced in numbers with the remnant tribal members being extremely fragmented from the 1840s onwards.

With the capacity for self sufficiency removed, we became dependents on colonists for food and survival.

Tribal life disintegrated, we were initially fringe dwellers around colonial sheep and cattle stations and were then moved to Missions mainly off country.

Diaspora

The diaspora of Ngarigo people was widespread, with the largest population pockets moving south towards Victoria, north towards Canberra, east to the Yuin coast and West to Tumbarumba. Other Ngarigo people found themselves ending up in other parts of Australia, particularly the rest of NSW and Queensland. The result of these movements were Ngarigo people experiencing stolen identity in the 1800s and a continuation of stolen identity through the Stolen Generation policies in the 1900s.

The result of this today is roughly six groups of Ngarigo people:

- Those residing in Victoria who identify as Ngarigo and have maintained some family connections
- Those residing in Yuin country who identify as Ngarigo and have maintained some family

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- connections
- Those residing in Tumbarumba who identify as Ngarigo and have maintained some family connections
 - Those residing in Canberra who identify as Ngarigo and have maintained some family connections
 - Those residing in other parts of Australia who identify as Ngarigo and have limited family connections
 - Those residing anywhere in Australia who are Ngarigo but have lost their connection as a Ngarigo tribal member

The Number of Ngarigo people today.

The exact number of Ngarigo people today is not known. The 2016 census identified 421 people identified as Aboriginal in the Snowy Monaro Local Government Area, of these 216 were in Cooma, 107 were in Tumbarumba, 29 were in Jindabyne, 19 were in Delegate and 11 were in Bombala. What percentage of these people who identified as Aboriginal in the 2016 Census would also identify as Ngarigo is unclear at this stage.

Currently there are four Ngarigo organisations registered with ORIC with a combined membership of 202 people:

Ngarigo Aboriginal Corporation-21

Ngarigo Nation Indigenous Corporation -30

Nindi - Ngujarn Ngarigo Monero Aboriginal Corporation -38

Ngarigo Toomaroombah Kunama Namadgi Indigenous Corporation 113

There is no Ngarigo specific organization registered with ORIC from Yuin country. It would be expected there would be a significant number of Ngarigo people from that area. There is also no way currently of identifying people who identify as Ngarigo but are not connected to any obvious organization or group but who may be connected to their local Aboriginal community but do not know of their Ngarigo connections.

The overall number of Ngarigo people is likely to be in the high hundreds and possibly in the thousands.

Open invitation to all people who believe they have Ngarigo heritage

If the consultation process for this project wants to be inclusive of all Ngarigo people, it has to cooperate with a process which actively seeks to get all Ngarigo people involved. This requires a strategy to actively seek out people with Ngarigo heritage and give them the choice to identify.

Ngarigo Confirmation of Tribal Identity

The way people of Ngarigo heritage are treated requires clarification. In some places, a type of hierarchy or caste system can develop. For example families which still live on country and have maintained a large amount of their oral stories and traditions can be seen as more worthwhile than someone who does not have them, regardless of whether it is their fault or not (e.g. stolen generation members). To avoid this, principles on how to identify, process and welcome disconnected or lost tribal members need to be implemented.

Process and welcome tribal members

NNIC recommends the following principles on how to proceed.

- Recognition as a tribal member is a birthright
- Recognition that our ancestors support reunification of the tribe and actively assist us
- Recognition that re-establishing identity is a deeply personal and intense experience for the

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- person going through it.
- Recognition that if a person is not verified as a Ngarigo person:
 - a full justification of the reasons for the rejection must be given
 - Suggested steps for further research are offered
 - options for counselling to the person rejected are offered
 - an information package on how to learn more about First Nations values and thinking is offered based on the 7Cs of Connection (National Aboriginal and Torres Strait Islander Mental Health and Social Well-being).
- Recognition that when a person is verified as a Ngarigo person, they actively participate in the life of the tribe

NNIC recommends the following Decision Making Process on how to proceed:

- All decisions are ratified by Ngarigo Elders
- The decision making process is proactively seeking Ngarigo tribespeople and has been constructed to help all individuals complete their Ngarigo story to the best of their ability.
- Guidance is offered on ways to get the best information available before a decision to reject the application is made.
- We use clearly defined benchmarks for determining levels of probability when documentary and other evidence does not exist because of the original circumstances of the disconnection
- These are presented so that applicants can respond to them
- Examples of difficulties include historical factors such as decimation of the tribal population, type and extent of dislocation to other areas (close and far away), falsification or destruction of records, lack of records, denial of First Nations status because of fear of consequences of family

Confirmation of Aboriginality and Confirmation of Ngarigo identity

Confirmation of Ngarigo identity will also act as confirmation of Aboriginality. However, confirmation of Aboriginality does not necessarily mean confirmation of Ngarigo identity.

Factors to be considered in the process of the Ngarigo Confirmation of Aboriginality include the current definition of First Nations identity which has three fundamental steps:

- identify your blood lines and this means to find your apical origins
- identify as a First Nations person and
- be accepted as a First Nations person by a First Nations community that you are in actual fact a First Nations person
- What is crucial is to establish a link or blood connection to an apical ancestor as the basis of your claim to Ngarigo identity.
- Guidance will be given to assist applicants to get better information from sources unknown by them at the time.

A process for deepening tribal connection

The Story for confirming Ngarigo Identity

NNIC recommends that each person who seeks to have their identity as a member of the Ngarigo tribe needs to do the following:

1. Prepare a story of who you are as an individual:
 - what you do
 - where you live
 - where you have come from
 - who are your known family members
 - how you came to seek confirmation as a Ngarigo tribesperson
 - what evidence you have gathered already

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- what your connection is with any First Nations community you may have
- If you do not have any connection as yet, what have been the barriers to making a connection

To assist, NNIC offers a Ngarigo Family Story template for use -

(https://drive.google.com/file/d/1vDNHqxFej0swbQvov3U5mF_3LC0ig2pu/view?usp=sharing)

2. Do a personal presentation of your story to other tribal members. The purpose of this is to ensure you have an understanding of how you fit into the Ngarigo tribe

A process for maintaining full tribal connection

1. Make a personal undertaking to be involved in Tribal activities. The purpose of this is to encourage all tribal members to experience the full benefits of being a Ngarigo tribesperson

Principles underlying Consultation with Ngarigo People

The consultation process for this project has been scant, non-inclusive of the different Ngarigo communities and needs to change. This is discussed more fully in response to the Findings. Building on the points just discussed, the consultation process for this project should as a minimum:

- contact all the specifically identified Ngarigo organisations mentioned. No single organization has the confidence of all Ngarigo people.
- Help facilitate a process for identifying other Ngarigo people who as yet are not connected
- Assist the existing organizations to enter into a communication process which brings Ngarigo people from a battleground onto a common ground with the view to have us relating to each other on a shared tribal ground.

The discord experienced with us is repeated right around the country and needs to be addressed.

Recommendations

1. This planning process assist in the formation of a Ngarigo Advisory Group which is representative of the existing Ngarigo family groups including the Ngarigo ORIC organisations, encourage Ngarigo people living on Yuin country to register with ORIC to help clarify their identities, help facilitate an audit of Ngarigo people already on Ngarigo country, advertise Australia wide for people of Ngarigo heritage to self identify for the purposes of completing a Tribal audit.
2. This planning process assist NNIC to work with the other groups to get a mutually acceptable consultation process going.
3. The Tribal Revival approach, because it is founded on healing principles it offered as a workable pathway forward.

Connection to Culture and the linking to Tourism

Culture and tourism have a very close connection worldwide. A highly sought aspect of the travel experience is the feeling of connection, particularly to local cultures. Research by Tourism Australia and other tourism bodies indicates strong interest in Aboriginal culture, particularly from overseas visitors and domestic markets with higher levels of education.

"The UN World Tourism Organisation estimates that 47% of tourists worldwide are motivated by a desire to experience the cultures and heritage of a country and the most likely international visitors to participate in a First Nations tourism experience in Australia are from the UK, USA and

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Europe.

First Nations tourism experiences provide a point of differentiation for Australia and have been identified as an important value-add alongside Australia's core strengths of aquatic and coastal, food and wine and nature and wildlife activities.

Tourism Australia's Consumer Demand Project (CDP) showed a 30% increase from 2014-2015 in consumers' interest in Australia's First Nations tourism experiences and approximately 1.04 million visitors undertook some form of First Nations tourism activity during their holiday in Australia, representing 14% of total international visitors (IVS Jun 2016). In 2019, Australia's First Nations tourism had an estimated value of \$5.8 billion annually (Office for the Arts, 2020); and catered to 1.15 million international visitors and 674,000 overnight domestic trips in 2018 (Tourism Research Australia).

The research also highlights that following exposure to marketing stimulus, visitors' willingness to participate in First Nations cultural experiences realised an upward shift in demand.

This reiterates the potential for generating strong demand for tourism experiences provided by the First Nations tourism sector in Australia. Moreover, the CDP revealed several individual First Nations tourism experiences are not only highly appealing compared to non-Indigenous tourism experiences, but there are also several First Nations tourism experiences that have been deemed the most preferred tourism experiences in their regions. " *The establishment of a sustainable First Nations tourism peak body. Discussion paper. Queensland Tourism industry Council.*

Ngarigo people are the people of the snow, this makes us unique in the Australian context. Our country sits at the ceiling of the continent, it is the definition of pristine wilderness. Together this makes compelling tourism if allowed to fully develop. Not only does tourism offer a showcase for culture and stories, it is also very good for creating employment for both the Indigenous and non-Indigenous communities.

This is demonstrated in the Cultural Storytelling Framework presented below. It is a holistic approach to the creation, preservation and sharing of stories in a linked approach incorporating four components:

- Social and Emotional Well-being
- Public Education and Truth Telling
- Economic Well-being
- A Shared future

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The model is captured in the following diagram and expanded upon in the Appendix A



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Questions concerning the establishment of indigenous tourism in the precinct under review

Questions to consider in assessing the cooperative relationship between Ngarigo Indigenous culture and tourism for the precinct under review include:

- What does it look like when each tourism region has a minimum of 5 exceptional indigenous experiences?
- What is the mix of pre-contact, colonial and contemporary stories;
- Who is telling them, what is included, what is excluded?
- Where are they located?
- Are they in partnership, if so, with whom?
- How are they positioned within the local tourism environment?
- Are they being packaged and promoted properly?
- Are they embraced by the local tourism community?
- Are they well supported by the local Visitor Information Centre?
- Who has been training/educating the local community on what the products are and how to leverage of them?
- How are the Aboriginal businesses themselves operating?
- Where are their strengths and where are the areas which need support?
- What is the indigenous tourism sustainability strategy within the local Regional Tourism Authority?

Existing Connection to Culture Initiatives and Issues

Existing Connection to Culture Initiatives are briefly alluded to below and represent expanding opportunities for cultural tourism in the precinct under study.

- Develop Ngarigo Lore restoration and update program
Ngarigo Nation is actively engaged in the reviewing of Ngarigo lore to met the current requirements of the tribe .Key components of this relate to tribal identity and the clarification of protocols on how we meet the expectations of our own tribal members and the members of the wider community
- Develop/reintroduce tribal song lines
Tribal song lines are an integral part of the way we communicated with and traversed our lands. These are important for Ngarigo people and have values for others who come to know and understand them
- Develop a language restoration program
- Develop a language usage program for tribal members and Ngarigo Country residents
Ngarigo has a Language Strategic plan and cooperates with other partners to reinvigorate our language
- Develop dance, corroboree, story program
- Develop art, artisan, artifact program

These activities are intrinsic to our identity and offer significant tourism value to the region

Existing Connection to Country Initiatives and Issues

1. Connection to Country
 - Develop a 'Caring for Ngarigo Country' framework
 - Identify and develop protocols for all sacred sites
 - Develop tribal gathering places
 - Establish tribal keeping place/s
 - Return of Ngarigo belongings and objects (kangaroo necklace, canoes, possum skin rugs)
 - Ngarigo language to be researched for the original names for places for the future

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- Return of our Healing Springs for the future of rituals used on country
- Ancestral connections to cultural landscapes
- CHMP (culture heritage management plan) on all archaeological sites (burials, bora ground, woman water areas, scarred trees) and working and caring for country now, and for the future
- Dual naming of the mountain
- Message sticks received to allow tribes who wish to pass through Ngarigo ancient pathways across the cultural landscape

Response to Specific Parts of the Report

4.0 Findings

4.1 Identified cultural values

The following Aboriginal cultural values have been identified within the Snowy SAP during this assessment:

- ancestral connections to the cultural landscape
- ongoing spiritual connections to country
- past inter-tribal gatherings and communal/ritual use of country
- cultural practices associated with the use of natural resources
- acknowledging and maintaining the original names for places (Targangal, Giandara/Kiandra, Cobaragundra, Carangal, Yarrangobilly, Nangar/Nungar, Coolamine, Pulletop/Pullelop, Mullanjandry, Wereboldera Bogong, Cobbera/Cobborra and Orungal)

The issue of original naming applies to the whole precinct/region (Snowy Mountains) as well as individual places. The controversy surrounding the dual naming of Mt Kosciusko/Kunama Nyamudy needs to be settled. It always has had multiple names, a process which is perceived to be the fairest and most accepted needs to be initiated with full involvement of all Ngarigo people. NNIC is committed to the name Kunama Nyamudy.

- knowing, using and acknowledging ancient pathways across the landscape
- contemporary cultural connections to archaeological sites (stone artefacts, stone arrangements, bora grounds, burials, scarred trees and axe grinding grooves)
- caring for country including working and protecting archaeological sites
- remembering and acknowledging past conflicts
- remembering and acknowledging historical associations including those associated with work (brumby running, snagging logs, building cattle infrastructure, tracking, guiding, stock work, wattle bark collection, sheep shearing, station cooks, fruit picking, railway construction, track building, forestry, council gangs and domestics), and
- maintaining cultural connections to the landscape today and into the future.

NNIC generally agrees with these sites, further discussion is required.

The following places within the Snowy SAP were identified during this assessment as associated with intangible Aboriginal cultural values (most are within KNP)¹⁷:

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- Curiosity Rocks (Lake Jindabyne)
- Kalkite Mountain
- Gungarlin
- Lubra Rocks
- Porcupine Rocks
- Snowy Plain
- Mount Guthrie
- Mount Carruthers
- Bullocks Flat
- Dicky Cooper Bogong
- Perisher Valley
- Rams Head Range
- Mount Kosciuszko
- Mount Jagungal
- Bogong Mountains
- Snowy River/Lake Jindabyne
- Mount Townsend
- Mount Twynam
- Wollondibby Creek/Valley and locality
- Eucumbene Creek
- The base of Mount Crackenback
- The Lower Snowy Valley.

NNIC generally agrees with these sites, further discussion is required.

The following places within the Snowy SAP are associated with important archaeological heritage, as identified during this assessment:

- Waste Point
- Bullocks Flat
- Jindabyne
- Thredbo Valley
- Cobbin Creek (Station).

NNIC generally agrees with these sites, further discussion is required on how further research could be conducted as different sites are recognized differently through the eyes of different Ngarigo groups.

The following places across the broader cultural landscape (beyond the Snowy SAP) are associated with important intangible Aboriginal cultural values, as identified during this assessment:

- Yallowin Run
- Yarrangobilly Caves
- Tantangara
- The upper Goodradigbee River Valley
- Brindabella Ranges,
- Bogong Peaks,
- Big Bugong (Toolong Range)
- Talbingo
- Summit north of Mount Jagungal
- Murrumbidgee River headwater
- Brassy Mountains
- Currawong Creek and locality
- Nungatta Station

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- Delegate Reserve
- Delegate Hill/Mountain
- Buckley's Crossing
- Brungle Reserve
- Snowy River Valley
- Craigie Ranges
- Paupong
- Dalgety
- Bombala
- Blowering
- Yellowin Bay
- Micalong Swamp
- Coolamatong (Lambie Gorge).

NNIC and other Ngarigo groups generally agree with these sites, further discussion is required.

This assessment has identified a number of culturally significant species within and beyond the SAP area, including:¹⁸

- crow
- eagle hawk
- lyre-bird
- bat
- flying squirrel
- black snake
- mopoke
- black opossum
- red wallaby
- a small hawk
- rabbit-rat
- kangaroo
- emu
- lace-lizard
- spiny ant-eater
- brown snake
- long-necked turtle
- bogong moths
- yams.

NNIC agrees with these but would like to discuss further species e.g. corroboree frog, black cockatoo

This assessment identified following item of high Aboriginal cultural significance:

- the 7000 year old Kangaroo tooth necklace found near Cooma in 1991 (currently stored in Canberra at Mitchell Archives).

NNIC believes this is an artifact of extreme cultural significance to all Ngarigo people and should be returned to country as soon as a suitable keeping place/s is established. The concept of multiple Keeping palces should be considered to reflect the structure of the Ngarigo tribe and the diversity of Ngarigo country.

We would like to also discuss other significant items such as the location of the mother and child that have

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been repatriated by a non Ngarigo man and the giant wombat fossil that was found on country near Cooma.

4.1.1 Cultural heritage management options

The following cultural heritage management options have arisen from this assessment.

- form a Ngarigo Cultural Heritage Advisory Group to work in partnership with multiple agencies to manage cultural heritage across Ngarigo country in a more holistic manner

NNIC agrees with this and as stated previously, an investment of time and energy is required to :

- Develop Terms of Reference which are respectful to Ngarigo people and based on genuine shared decision making
- Get the right mix of people to attain genuine representation of all Ngarigo people by the NCHAG
- Have a mix of skills which reflect traditional and contemporary skills that gives Ngarigo people genuine authority to manage cultural heritage issues in a holistic, creative and inclusive way
- avoid and protect all burial grounds (known and yet to be discovered)

This must be achieved under any circumstances. Burial sites are deeply spiritual for Ngarigo people and cannot be compromised. They are also an important part of the history of all Australians and education programs are needed to allow non Ngarigo people to appreciate their significance.

- avoid and protect all ceremonial grounds (known and yet to be discovered)

This must be achieved under any circumstances. Burial sites are deeply spiritual for Ngarigo people and cannot be compromised. They are also an important part of the history of all Australians and education programs are needed to allow non Ngarigo people to appreciate their significance.

- sensitively manage all spiritual areas

This must include ongoing participation of Ngarigo people, it should also include an ongoing education program designed, delivered and managed by Ngarigo people to help the general public understand and possibly experience the dynamic nature of Ngarigo spirituality

- reinvigorate discussions about the future of the kangaroo tooth necklace with Ngarigo people in a very sensitive and empowering manner (e.g. establish a keeping place employing Ngarigo people as cultural guides)

The concept of multiple Ngarigo keeping places, totally managed by Ngarigo people, reflecting the tribal structure of Ngarigo people needs to be considered when talking about precious but limited artifacts which all Ngarigo people identify with. E.g. travelling exhibitions across Ngarigo keeping places situated in different parts of our country.

- improve and update the existing display about the kangaroo tooth necklace in the NPWS Visitors Centre at Jindabyne

To be done in consultation with the NCHAG

- ensure archaeological investigations are inclusive of Ngarigo people (who may not be RAPS or members of a land council)

NNIC believes all Ngarigo groups should be represented and if appropriate, each group can nominate their own representative to ensure their interests are considered respectfully

- check if Cobbin Creek Station burial is on AHIMS

NNIC agrees

- acknowledge the ancient heritage of Australia's First People (time line perhaps)

Ngarigo are expert storytellers, this should be designed, managed by Ngarigo people and funded to a

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standard which would meet the expectations of an Australian tourism Award (refer Appendix A, B)

- enable connection to country for Ngarigo people

Connection to country is such a fundamental experience for all Ngarigo people that a suite of access opportunities needs to be organized reflecting the age, geographical location and other logistical challenges. The minimum acceptable benchmark for access to country is annual.

- investigate the purchase and development of a Ngarigo base/residence in the Snowy Mountain Region (ILSC purchase perhaps)

One location is progress, but it does not reflect the make up and dispersion of the tribe.

Multiple locations should be considered. Alternative offerings should be presented for the NCHAG to consider.

- form a multi-agency cooperation, across all tenure types, to support social and economic opportunities for Ngarigo people in the Snowy Mountains Region, across Ngarigo country

Ngarigo country is pristine and arguably the best country in Australia. To maximise the benefit of our country for all stakeholders, the benchmark for success in developing social and economic opportunities for our people needs to reflect this. This will entail full participation of a Ngarigo selected representative /s to participate in all stage and all aspects of the multi-agency initiative.

An investment in the foundation stages will ensure longevity in desired outcomes.

- undertake an Aboriginal cultural mapping project across the region to better identify and understand cultural places associated with intangible values

NNIC supports this

- facilitate the identification of Aboriginal traditional owners/custodians for the region in collaboration with NSW Native Title Services (NTSCorp).

Ngarigo people are a sovereign people who have always decided who, what, when and where Ngarigo interests are best served. Native Title and the perceived opportunities it may present have been very divisive for Aboriginal people. Whilst some tribes have gained substantially, many have not. NNIC does not support non /Aboriginal processes being the final authority of determining who is Ngarigo. The intention to facilitate the identification of traditional owners/custodians is supported, but the final determination must lie with Ngarigo people. Processes to achieve this are considered mandatory to achieve any lasting success.

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4.2 Improving Aboriginal community well-being and belonging

The following ideas for improving the Aboriginal community's cultural identity and sense of belonging to the Snowy SAP have arisen from this assessment.

- ensure Ngarigo people are part of decision making about proposed developments/land use changes from the beginning

NNIC believes the NCHAG could be a suitable body to ensure this if it is established correctly.

- ensure there are long term social, cultural and economic benefits for Ngarigo people

The Tribal Revival framework is proposed as the most effective way of doing this as it incorporates the process of healing in all aspects of social, cultural and economic development for all Ngarigo people

- enable a return to and or a connection to country

As previously stated, a connection to country is such a fundamental experience for all Ngarigo people that a suite of access opportunities needs to be organized reflecting the age, geographical location and other logistical challenges. The minimum acceptable benchmark for access to country is annual.

- facilitate dispute resolution/identification of Traditional Ownership

It is a very common occurrence throughout Aboriginal Australia, particularly since the introduction of Native Title and the linking of identity to possible material benefits that discord and denial of identity has arisen.

Knowing your identity and your country is a core value for all Aboriginal people and a process for helping each individual do this is essential. It has been difficult for many Ngarigo people because of the early onset of loss of identity from the mid 1800s, the severity of the dislocation for all Ngarigo families, the breadth of the diaspora of Ngarigo families, the challenges of identifying disconnected families from the onset of colonization to the present because of poor record keeping and deliberate government policies to break our spirit.

Given the current high level of dispute about Ngarigo identity amongst existing groups where a very common occurrence is to denigrate, deny or undermine the authenticity of each others Ngarigo identity, a mediation process is required which has an independent mediator (Aboriginal) with the capacity to get each party to the table:

- to participate in a mediation process
- to be prepared to shift from their respective positions (battle trenches)
- to be able to move onto common ground as a way of moving forward
- to eventually share tribal ground respectfully
- to focus on the commonalities rather than the differences
- to recognize that Ngarigo people are a spiritual people and work closely with our ancestors
- to recognize that Ngarigo people are a sovereign entity and collectively make decisions
- to recognize that traditional Ngarigo decision making has different levels starting from family who elect representatives to make clan decisions and clans to elect representatives to make tribal decisions
- to recognize that our traditional family and clan structures have been severely disrupted, that we have incomplete knowledge at present to fully reconstruct them and that we have to decide on a decision making structure that suits the entire Ngarigo tribe under our current circumstances to move forward
- to recognize that as a sovereign entity, the Ngarigo tribe can collectively change lore to accommodate our current circumstances and that this process is done in conjunction with our ancestors
- to recognize that this process is based on our traditional values of sharing and caring, compassion, respect, patience, tolerance, equality of decision making and acceptance of the traditional tribal decision making decisions
- to recognize that the source of our disconnection is colonization, not each other
- to recognize and/or assume all parties are genuine in their efforts to improve the opportunities for their families and the Ngarigo tribe overall

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- to recognize that all parties are working with imperfect information and are having to make decisions without full knowledge
- to recognize that there will not be a definitive version of the 'truth' and that we work with the intention of accommodating different live experiences and perspectives as best we can
- to recognize that by sharing our information, sharing our stories and helping each other, the tribe and our future generations will be much, much better off
 - support Ngarigo employment across the Snowy Mountains Region

NNIC supports a holistic approach to the identification of employment opportunities, the development of culturally safe and culturally appropriate programs in the preparation of Ngarigo people to be work ready, to be trained and skilled a range of industries where employment is likely to be, work with businesses with Reconciliation Action Plans (RAPS) and assist them in creating sustainable jobs, assist other employers to develop RAPS and establish a monitoring process to ensure the employment initiatives are working for the benefit of Ngarigo people over the long term.

- support the establishment of Aboriginal operated tourism businesses, and

NNIC supports the concept of a holistic approach to the establishment and support of Aboriginal tourism activities on site (Ngarigo and other regional tribes) which is inclusive of training in cultural storytelling, hospitality, tourism, small business, industry networking, shared branding and marketing. This should have a predominant emphasis on getting Ngarigo businesses up and running, but should have a regional context to reflect the nature of the tourism industry.

- investigate the purchase and development of a Ngarigo base/residence in the Snowy Mountains Region (ILSC purchase perhaps).

NNIC supports this concept but as previously stated, one location is progress, but it does not reflect the make up and dispersion of the tribe or the size and diversity of the entire Ngarigo country. A model with multiple locations including sites outside the area of this study should be considered. Alternative offerings should be presented for the NCHAG to consider e.g. Multi Purpose Centres with a central hub, satellite sites. Activities could include keeping places and movable displays, special events, cultural activities, short term accommodation across the country, training facilities, business support hubs, online training, business support, telehealth and community welfare access points across all sites

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4.3 Ideas for visitors/tourists

The following ideas for visitors/tourists have arisen from this assessment.

These ideas can be considered within broader planning frameworks which ensure maximum benefits are received for all stakeholders. NNIC has developed a Cultural Storytelling Framework which links storytelling squarely into a social, cultural, economic and reconciliation framework which (Appendix A).

- develop and install welcome to country signage

This is an important part of the rebranding of the Snowy Mountains Region to capture its full history (refer to Back in the Black discussion Paper). Other complementary initiatives phased in over time and having a regional purview could include:

- A minimum of one Indigenous person in every Visitor Information Centre in the New South Wales/Victoria high country region who can give the general and Indigenous versions of what the local region has to offer.
- Cultural displays and retail points of sale for Indigenous goods in all Visitor Information Centres and other key sites throughout the New South Wales/Victoria high country region
- A minimum of one traditional story in every Indigenous country in the New South Wales/Victoria high country region
- Indigenous Welcome at each major entry point into the New South Wales/Victoria high country region (live, static, audio-visual)
- Signage throughout the state showing the Indigenous layout of the land (i.e. Welcome to Ngarigo Country)
- Implementation of the New South Wales 'Caring for Country' program in each Local Government in the New South Wales/Victoria high country region and across the State.
- Implementation of the 'Shop Window Display' strategy in each Local Government across the New South Wales/Victoria high country region and across the State.
- Implementation of the 'Community Streetscape ' strategy in each Local Government in the New South Wales/Victoria high country region and across the State.
- Implementation of a Statewide Sponsorship strategy across the New South Wales/Victoria high country region and the State.
- promote a broader range of Ngarigo cultural heritage values (beyond and including moths)

This also is an important part of the rebranding of the Snowy Mountains Region to capture its full history (refer to Back in the Black discussion Paper)

- acknowledge the Snowy Mountains Region as a unique cultural landscape, representing occupation and use of the highest altitudes in Australia

This also is an important part of the rebranding of the Snowy Mountains Region to capture its full history (refer to Back in the Black discussion Paper)

- initiate a regular Snowy Mountains Aboriginal cultural festival to foster a return to country, the maintenance of cultural connections and a means to promote Ngarigo values to broader society, and

NNIC supports this initiative

- promote shared history between Ngarigo and the regions non-indigenous population.

Refer to the NNIN Cultural Storytelling Model

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5 Recommendations/research gaps

The following recommendations have arisen from this assessment and are to be considered and implemented in consultation with Ngarigo people.

It is acknowledged that some recommendations are of a general nature and require further refinement before they can be effectively implemented. Undertaking a detailed cultural mapping exercise will assist in developing these recommendations.

5.0 Non-archaeological

Overall

- Enable Ngarigo people to be part of decision making on matters that relate to the future use of Ngarigo country (across all tenure types) in an inclusive and transparent manner to ensure ongoing Aboriginal involvement. This may include the formation of a Ngarigo representative group.

See previous comments

- Seek assistance from NTSCorp, Heritage NSW or another organisation to facilitate the determination of traditional ownership and intertribal disputation (who talks for country) and to identify those with secondary (neighboring) interests across the SAP area. Other organisations across the region such as the Snowy Monaro Regional Council, who also need to engage with Aboriginal people in the region more generally, may also be interested in participating.

See previous comments

- It is recommended that an additional and complementary engagement process with the Aboriginal community be undertaken as part of the SAP planning process, for instance a community workshop seeking further input and advice regarding proposed actions under SAP.

See previous comments

Cultural heritage management

- Aboriginal people hold important cultural associations with key geographical features across the Snowy Mountains SAP and broader landscape. The extent, interconnectivity and cultural significance of the following places should be further investigated through a cultural mapping project so that appropriate management tools can be developed where required:¹⁹

NNIC supports this.

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Curiosity Rocks, Kalkite Mountain, Gungarlin, Lubra Rocks²⁰, Porcupine Rocks, Snowy Plain, Mount Guthrie, Mount Carruthers, Bullocks Flat, Dicky Cooper Bogong, Perisher Valley, Rams Head Range, Mount Kosciuszko, Jagungal, Bogong Mountains, Snowy River/Lake Jindabyne, Jindabyne, Mount Townsend, Mount Twynam, Thredbo Valley, Cobbin Creek (Station), Wollondibby Creek/Valley and locality, Eucumbene Creek, the base of Mount Crackenback, Waste Point and Bullocks Flat. A cultural mapping project could also include the collation of existing place based oral histories and ethnographic materials.²¹

NNIC supports this

- Reinvigorate discussions about the future of the Kangaroo tooth necklace with Ngarigo people in a very sensitive and empowering manner. Improve the interpretation of the current display about discovery of the Kangaroo tooth necklace in the NPWS Jindabyne Visitors Centre.

Refer to previous comments. NNIC supports this

- Review the recommendations from the Kosciuszko National Park Aboriginal Cultural Heritage Study and Kosciuszko National Park Plan of Management to determine which recommendations have been completed and if the outstanding recommendations remain relevant.²²

NNIC supports this

Ngarigo sense of belonging

- Respect Aboriginal people's cultural responsibility to care for their own country and transmit cultural knowledge and practices onto future generations by providing employment opportunities across all tenure types. Supporting the development of long term social and economic benefits for Ngarigo people in the Snowy Mountains Region should involve multi- agency cooperation and targeted outcomes linked to state and commonwealth policies.

Refer to previous comments. NNIC supports this

- Promote and safeguard Aboriginal people's traditional and contemporary use of the natural resources with reference to the 2014 Local Land Services publication *Ngarigo Plant Use in the Snowy River Catchment* and a further investigation into culturally relevant fauna.

NNIC supports this

- Enable connection to country/return to country for Ngarigo people through the purchase of a Ngarigo base/residence in the Snowy Mountain Region (ILSC purchase perhaps).

Refer to previous comments. NNIC supports this

Sharing Ngarigo country with visitors

- Support the formation of Aboriginal operated tourism businesses

Refer to previous comments. NNIC supports this

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- Support the development of a cultural centre/keeping place (museum standards) and training Ngarigo people to manage and share aspects of Ngarigo culture with visitors (see also section 5.2).

Refer to previous comments. NNIC supports this

- Initiate a regular Snowy Mountains Aboriginal cultural festival to foster a return to country, the maintenance of cultural connections, and a means to promote Ngarigo values to broader society. The festival could celebrate a broad range of Ngarigo cultural values for visitor experience (beyond and including moths) and acknowledge the Snowy Mountains region as a unique cultural landscape.

Refer to previous comments. NNIC supports this

- Develop and install welcome to country signage.

Refer to previous comments. NNIC supports this

- Acknowledge the ancient heritage of Australia's First People (time line perhaps).

Refer to previous comments. NNIC supports this

- Promote shared history between Ngarigo and Snowy Mountains non-indigenous population.

Refer to previous comments. NNIC supports this

- Acknowledge Aboriginal people's historical association with past eras and events in the region and past Aboriginal use of the landscape for travel (a publication perhaps).

Refer to previous comments on Ngarigo storytelling ability. These aspects of Ngarigo history can be best presented in a site of products developed within Cultural Storytelling Framework

5.1 Archaeological

Much archaeological heritage in the SAP area has been lost or damaged as a result of development over many decades. This loss is likely to continue until or unless a more holistic approach to protecting Aboriginal heritage is adopted. Such an approach would enable a representative/significant complex of sites or a cultural landscape to be identified and actively protected for future generations. Aboriginal people generally do not want their heritage to be taken off country, hence mechanisms for repatriation on country and ongoing acknowledgement and protection are the most desirable. For example, previous work by the NSW Office of Environment and Heritage (OEH), now Heritage NSW, in stabilising the large artefact scatter on the Curiosity Rocks Peninsula and its incorporation into an Aboriginal Place is a potential way forward (Boot 1999). Similarly, the 4000-year-old archaeological site within the Lake Crackenback Resort was recognised by setting aside an area of land from development for repatriation of the artefacts.

NNIC supports this

The following recommendations are made in relation to the management of archaeological heritage across Ngarigo country:

- Aboriginal consultation is a critical element in the protection of Aboriginal heritage. Although done with the best of intentions, LALC boundaries established under the

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NSW *Aboriginal Land Rights Act 1983* do not recognize the Ngarigo people. Although in Ngarigo country, much of the SAP area is within LALCs with offices on the coast, and with strong connections to the coast. Since it is unlikely that LALC boundaries will be changed, consideration should be given to either renaming the land councils that extend from the coast to the highlands to include Ngarigo or form a Ngarigo representative group.

NNIC strongly supports the formation of Ngarigo representative group. LALCs already own land on Ngarigo country and no process is in place to ensure Ngarigo people have a say or get any benefit on how these resources are used. Because of the outstanding nature and value of Ngarigo land from a cultural, tourism and broader heritage point of view, it attracts strong interest from a range of stakeholders and Ngarigo must be in a position to advocate for Ngarigo interest and values which it cannot do at present.

- After decades of investigations in the SAP area, the archaeological heritage is well researched and well known; however, this is not reflected in any of the populist or academic literature. If areas of archaeological significance are to be identified and set aside for the future, a detailed synthesis of all the literature should be carried out, from which would emerge a new set of questions to guide future investigations. The collated information could also be useful for production of brochures and interpretive material about the Aboriginal heritage of the region.

NNIC strongly supports this and would like active involvement in all stages of this initiative.

- The proposed new cultural centre at Jindabyne could be the repository for displays and interpretation of regional Aboriginal heritage, including some of the 5000 artefacts excavated from Kunama Ridge estate. Furthermore, it may be feasible for the new cultural centre to house the valuable and highly significant kangaroo tooth necklace and other grave goods found near Cooma in 1991.

Refer to previous comments. NNIC supports this

- Avoid and protect all burial grounds (known and yet to be discovered).

Refer to previous comments. NNIC supports this

- Ensure archaeological investigations are inclusive of Ngarigo people (who may not be a Registered Aboriginal Party or members of a land council).

Refer to previous comments. NNIC supports this

- Determine if Cobbin Creek Station burial is included on AHIMS.

Refer to previous comments. NNIC supports this

- Complete the inventory of the artefact collections held in the old NPWS office at Sawpit Creek and liaise with Ngarigo people regarding potential repatriation or use of the artefacts in displays in a potential cultural centre.

Refer to previous comments. NNIC supports this

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3.0 Input from the Aboriginal community 2020

Funding allowed for four Aboriginal people to be interviewed for this assessment; two participants were female and two were male. All participants identified as Ngarigo. Two interviews were face-to-face and two were via the telephone. Each interview took about one hour (see Figure 9).

INTERVIEWEE	DATE/LOCATION	CULTURAL AFFILIATION
John Dixon	02/10/2020 Telephone	Ngarigo
Chris Griffiths	03/10/2020 Narooma	Ngarigo
Iris White	06/10/2020 Moruya	Ngarigo
Doris Patton	02 /11/ 2020 Telephone	Ngarigo

Figure 11 Aboriginal participants in this assessment 02/10/2020 – 02/11/2020

Each participant holds cultural and historical connections to KNP, Jindabyne and the surrounding landscape. All of the interview transcriptions have been reviewed and approved by the participants. Direct quotes from these transcriptions have been included in sections 3.1–3.3. The information has been arranged according to key heritage themes.

The Consultation Process

The consultation process for this project has been scant, non-inclusive of the different Ngarigo communities and hard to defend from a financial point of view.

The project team was given the opportunity to consult with the CEO of NNIC but chose not to come on country to have an interview or to conduct an interview over the telephone as was done with the participating interviewees.

Aboriginal people are very sensitive about being included, respected, consulted adequately and being taken seriously. An inadequate consultation process can do more harm than good in projects involving any First Nations people. Having a limited sample of interviewees who do not represent the whole tribe (regardless of their personal qualities and knowledges) and excluding an active and willing participant from another part of the tribe is a serious flaw in this study.

The limited nature of the consultation process has been acknowledged in the discussion paper. The breaking down of topics for people to comment on is supported, but the in-balance of input across so many topics by four individuals places an inherent bias in the report that does not reflect the views of the entire tribe.

To fix this, either the comments are taken out or drastically reduced, or the report is not released until there is much more involvement and included comments from a genuine cross section of Ngarigo people. Three out of the four Ngarigo organisations registered with ORIC have had no say at all in this consultation process.

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NNIC would be willing to give a free training workshop to the authors of this report if it is a lack of knowledge of how to consult with Aboriginal people, why it is important to consult with Aboriginal people, what the short and long term consequences are if you do not adequately consult with Aboriginal people, if you have not put in a fair effort to contact, investigate, follow up who could and should be consulted for the project.

Some fundamental steps for consulting can include:

identifying stakeholder groups through

- organisations such as ORIC, AIATSIS, ILC, LALCS, AMSs, regional Aboriginal organisations
- regional non-Aboriginal organisations such as Regional Tourism Authorities, Arts Organisations
- regional local, state and federal government departments
- social media such as Facebook, LinkedIn

communicating with individuals, families and groups through

- public meetings, private meetings,
- on-line mediums such as Skype, Zoom, Microsoft Teams, smart phones

using consulting tools such as

- questionnaires, open and closed questions,
- scenarios

using appropriate language

- Aboriginal people have widely varying literacy and numeracy skills resulting from ongoing colonial education practices
- Have limited knowledge of technical language in many areas
- Are strong visual communicators
- Often agree when we do not understand the nature of the question

Using a culturally appropriate framework applicable to the particular area under study

- Local topics and places of sensitivity requiring special treatment
- Topics of general interest
- Topics pertaining to men's business and women's business only

3.1 [Aboriginal cultural values across the cultural](#)

[landscape Ancestral connections to Ngarigo country](#)

They talk about it being harsh country and hostile country. It was their ability I believe. They knew country, they knew the pathways, they knew how to navigate the country most easily. And I think that combined with their horsemanship. Well I know it features a lot in all of those early writings. Alec Brindle was a police tracker based in Cooma, Jindabyne, Delegate, Dalgety, Bombala. *Iris White 2020*

Black Harry is listed as the father of Christina Solomon on her Victorian death certificate and blanket returns in whatever in Cooma and it lists Harry Bradshaw and Lizzy Bradshaw. So Elizabeth Bradshaw, she was born in Glenroy. That's that arm of the family that go from down Glenroy Station. Recorded in the handwritten history of Mrs Sofia Williams of Cobbin Station as the gin of Black Harry Bradshaw and later wife of Billy Rutherford half case of Jimenbuen. So, James Brindle and Emily Ellis Peters. Now Emily Ellis Peters was bought across from Western Australia. Now they're the parents of Alex Brindle. And Alec Brindle is listed as being born in Jindabyne. And he marries Daisy Bradshaw the daughter of Black Harry and Elizabeth. And they have

Pages 29–58 of the NNIC response has been omitted as it reproduces the oral accounts captured in Ms Donaldson's cultural heritage assessment (**Appendix 3**).

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APPENDIX A

CULTURAL STORYTELLING

Introduction

Ngarigo Nation seeks to raise the profile and stimulate discussion about the role that cultural storytelling can play in Tribal Revival. Feedback is encouraged to help us all move forward in this important area for us.

Background

We have tens of thousands of stories, we have tens of thousands of artefacts, art works, dances and we have hundreds of thousands of people across the country, but we are not well organised to take full advantage of them.

We need to take charge and make it happen

We need to get organised

We need to take the whole mob with us

We need systems and protocols in place to manage and protect stories

We need frameworks within which we share the stories

We need a hierarchy of cultural story products from elite to emerging

We need a foundation upon which we build knowledge skills and identity

We need to brand Ngarigo as the heart of the Snowy-Monaro story, everyone's story

We need to take mainstream tourism with us

We need to link story to our overall story of a renascent people moving forward into a bright future

WE NEED CHAMPIONS TO HELP US

WE NEED TO ACT IMMEDIATELY TO CAPTURE AND PRESERVE AS MANY STORIES AS WE CAN

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The Framework

The Ngarigo Storytelling Framework is a holistic approach to the creation, preservation and sharing of stories in a linked approach incorporating four components:

- Social and Emotional Well-being
- Public Education and Truth Telling
- Economic Well-being
- A Shared future

Social and Emotional Well-being

This domain has a number of components which is based on the National Indigenous Mental Health and Social and Emotional Well-Being model for a healthy life which includes the seven connections to:

- Family and Kin
- Community
- Spirit
- Country
- Thinking and Emotions
- Body
- Cultural Philosophy

It also recognises the different starting points of our people in their connection journeys to a healthy life, from misplaced mob or totally disconnected individuals looking for a full Aboriginal connection to people who are

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enjoying a continuous connection to country and story.

Given the widespread disconnection that has occurred for most First Nations people across the whole of Australia and for Ngarigo people in particular from a very early start in the colonisation process, this is the foundation stone and main purpose of Cultural Storytelling. It naturally leads into the other components of the model, the next of which is Truth Telling or Public Education.

Public Education

The poor levels of knowledge amongst non-First Nations people about the true history of this country from its beginnings in the Dreamtime, through to first contact with the British, the subsequent policies, circumstances and events which have taken place since colonisation needs to be addressed in a way that raises awareness rather than defensiveness. The primary target groups for this are Government at all levels, the general community and new arrivals into this country. It should also be noted that many First Nations people are not aware of the detail of many events that have occurred, but all have felt their impacts to varying degrees.

Shared Future

Well-constructed storytelling pitched in the right way to suit the right audiences is a significant pathway forward for this country to have a shared and respectful future based on mutual appreciation.

This includes First Nations people taking control of the storytelling process covering the scope, content, styles, ownerships and privacy protocols. This can be a powerful way for reconciling differences between ourselves on the types of strategies currently in place and reconciling differences with the large uninformed majority of the population.

First Nations wisdom could and should be an integral part of the future evolution of this country in a genuinely

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shared future.

Economic Well-Being

The implementation of cultural storytelling can take many forms. A powerful way to do this is to link it to other storytelling mediums such as the arts and tourism. The development of First Nations peak bodies nationally, in each state and regionally to manage the direction of cultural storytelling in the tourism industry, the creation of multiple First Nations businesses to create stories as sellable products, the training of First Nations people in the telling of ripper yarns and the cooperative linking of First Nations people and tourism to the tourism industry infrastructure, use of contemporary business tools and social media will mean economic well-being to complement the social and emotional well-being.

Community Based Cultural Storytelling

Identified First Nations communities are rich in story and culture. There is much information, but a lot of that information is not organised in a way that it can easily be used to bring social, emotional and economic well-being to community members. It requires a starting point to get the processes going.

Partnering with Healing Services

The drafting of stories and truth telling runs a risk of igniting traumatic memories which need to be processed. This risk needs to be managed. Cultural storytelling requires support strategies to minimise the onset of trauma in the process of telling the stories in the first place and when or if trauma does arise, healing strategies need to be available to contain and remove it.

Storytellers

Because we have different purposes, different audiences and different mediums for storytelling, we need to

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attract competent storytellers with different backgrounds to provide support/mentoring strategies to ensure the stories end up being 'ripper yarns' that move people rather than tomes that put people to sleep.

A list of willing and suitable people needs to be compiled.

NGOs, Government Agencies and Repositories of Resources

There are a number of sources of good quality information on First Nations culture, history, families and Indigenous management policies such as AIATSIS, DATSIP, Link-Up, Trove, Ancestry data bases, Land Councils, Museums and professionals (archaeologists, genealogists, anthropologists etc) which can be approached for assistance.

Funding

Funding needs to be pursued in areas of Health, Tourism, Education, Philanthropy and Sponsors. Other sources also need to be identified.

Coordination and Management

A small group is required to coordinate the process. Membership of the group which provides the best mix to support successful outcomes is open to suggestions.

Additional Issues

Other issues previously raised and still requiring consideration are listed below. This list will be added to and change over time.

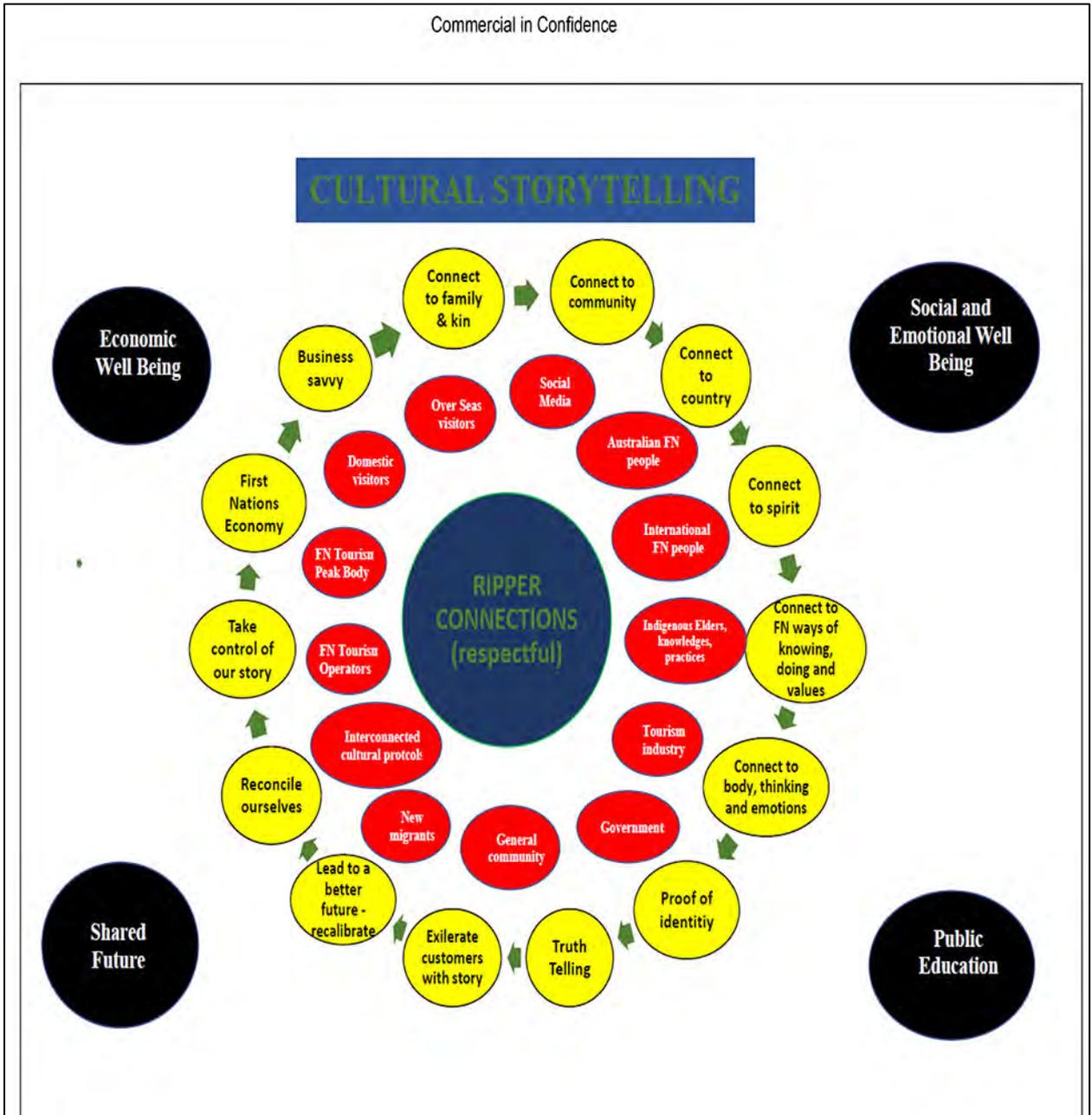
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- the level of story - for public consumption and different levels of private access
- IP security and ownership and secure storage
- confidentiality levels
- financial aspects e.g. remuneration, if any and how much
- type of story - individual, family, clan, tribe, country/nation/pan First Nations
- style of story -many views of same event – all legitimate
- themes of stories
- mediums for story delivery - e.g. video, PowerPoint, written, painted, danced, etc
- time-frames of stories - pre contact, contact, projected future
- authenticity of stories -Integrity checks on information
- managing politics
- setting targets e.g. 100 black stories by January 2021
- capturing the diversity of story which reflects the diversity of experience of tribal members, regional tribes and First Nations people generally across Australia pre4-contact and since colonisation
- Kinship carer stories
- High interest target groups for stories:
 - All kids in care
 - All kids in schools
 - Child safety cultural liaison officers
 - School indigenous school liaison officers
 - Police liaison officers
 - Indigenous Community education counsellors
 - Reconnecting elders to family groups
 - Adopt an elder
 - Knowledge centres –
 - Dreamtime Cultural Centre –
- Stories in situ with tourism industry:
 - 'Indigifying' Tourism Experiences through story

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- Working with Wisdom (Tribal Elders)
- Entry points 'welcome'
- Indigenous themed entry/exit signage
- Traditional 'story telling'
- Indigenous presence in Visitor Information Centres (VIC's)
- Indigenous 'Care for Country'
- Shop window displays
- Setting targets e.g. creation of a minimum of 20 Indigenous businesses

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APPENDIX B

The Future of Indigenous Tourism in Southern NSW**Background**

The question needs to be asked and others may know, who is telling the story of what tourism in Southern NSW should be like over the next thirty years. Who are the storytellers, who is determining the mix of stories, who is managing the process, who is analysing and forecasting the best mix of product and product delivery, and who is anticipating and managing the impact that this story will/is having on the identity of everyone who lives in this state?

This paper proposes that Southern NSW, as an emerging tourism destination, could be elevated to a special place as a sustainable world class and iconic tourism experience when indigenous tourism becomes its centrepiece.

The conceptualisation of a vibrant indigenous tourism industry occurs in a context that needs to be understood and managed. There is a black history that has largely been untold in this country and the most exciting black history has been here in NSW because colonialism came first.

This untold story is an enormous opportunity for at least two reasons:

- There are ripper yams everywhere which can be product 'gold' for the industry
- If told properly, the entire state and national identity can be raised to a new level of pride because 'who we are' and 'why we are who we are' becomes clearer.

There is a need to let everyone know the true extent of the hardships experienced by our Aboriginal ancestors for they are truly devastating in their impact, their pervasiveness and their intrusion into the present through intergenerational trauma. There are also struggles and trauma with non-indigenous new arrivals during the colonial period which need to be aired. They are not anywhere near the scale of devastation that Aboriginal people experienced, but they are just as intense for the people who experienced them. There is also the special case of "blackbirding" which relates to the importation of South Sea Islanders into Australia as indentured labour and in many cases slaves. The very first of these were imported into Southern NSW to work on Ngarigo country.

These are massive stories which we are telling very poorly. They are opportunities, catalysts for true reconciliation, appreciation and mutual respect. Colonialism is a storyline which many international travellers will identify with because of their own colonial past. The storytellers who tell the stories are on a world-wide winner if they do their job properly. We are talking about themed storylines through this period designed to describe the dramas of the day and elicit a better understanding, a deeper compassion and a hopeful future in the listeners.

The effective retelling of our black history in Southern NSW will also clean up many misconceptions of our white history. It will help kill off a substantial underlying sentiment of guilt, defensiveness, shame and helplessness concerning what happened to Aboriginal Australia which exists now. The sentiment needs to be shifted to one of understanding, identification with the hardships suffered and compassion. White Australia must be "let off the hook" if we are to remove stereotypic beliefs like "get over it and the past is in the past".

These roadblocks can be removed by good storytelling. The collective guilt has always been misplaced. It has never been the colonial immigrants that have been the problem, even though they have often unwittingly been the instrument of suffering for Aboriginal people as well as themselves. It has been the decisionmakers in Britain and their colonial administrators that created the policies that lead to the devastation of Aboriginal people, the theft of land the decimation of dignity.

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These storylines underpin contemporary indigenous stories which should also be at the heart of an invigorated indigenous and generic tourism industry in Southern NSW.

The Pitch

Tourism as an industry is like an orchestra, it requires the right players, the right instruments, the right music and the right conducting to create a vibration where lead performers can perform with excellence. There can be solo performances, ensembles, section performances and full orchestras. Cooperation and focus can create phenomenal music.

Tours, events and places to visit are dependent on accommodation, food, transport and other infrastructure to thrive. If these are not in place, the brilliance of the music will not be heard.

Indigenous tourism is akin to the solo, ensemble and section performances, it needs the backing of the full orchestra to thrive and the orchestra needs the qualities that indigenous participation brings to make the music truly phenomenal and ensure Southern NSW becomes an iconic destination in Australia.

Indigenous tourism is a star performer yet to be truly discovered. It has unique properties which make its presence compelling. It is ancient, the oldest continuous culture on the planet. With this comes experience which is not available anywhere else on the planet. It has a unique worldview which is sophisticated in its wisdom and mesmerising in its presentation. It is different and 'point of difference' is crucial for successful tourism.

How indigenous tourism is positioned within the broader Southern NSW tourism industry needs to consider several issues:

1 We are one people

Everyone in this country has access to the beauty of our land, its vastness and its diversity. We have unique landscapes, seascapes, flora and fauna which the general population identifies with and shares in. What the general population does not fully appreciate, does not fully share in and does not fully benefit from is our Aboriginal people.

We have the oldest human story on the planet. It is still here, it is a living and evolving story. All newcomers to this continent, whether they realise it or not, are part of the same human story. From a tourism point of view, it is the best story to tell. It is a far better story to tell than a purely contemporary story of Southern NSW with a little bit of colonialism and pre-contact remnant rituals thrown in.

To utilise the full human story will require a conscious shift from an "Us and Them" mentality to an "Our" mentality. It is a question of redefining our national identity to be inclusive of our true roots which go back 60000+ years.

The feeling of We or Our is much better than the feeling of "Us and Them" and tourism is a feel-good industry.

If the canvas is an inclusive 60000+-year story, then we must all be equal players in the story telling business, we must all own it, it is ours and then we will thrive.

2 The Story-tellers

The question then becomes who are the best story tellers to present the stories in their most powerful form. What protocols need to be in place to ensure the integrity of stories, respect for the people and places the stories are about. This becomes clearer when we start to theme and dream of the stories we want to tell.

Key questions are:

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- What does it look like when Southern NSW is at its most story telling peak?
- What do we want to present to the world, to the market, to ourselves about who WE, not Us and Them, are?

From a storytelling point of view, we have three broad time frames to work with:

- the first 60000+ years (pre-contact)
- the colonial period 1788 - 1970
- contemporary Australia and the next 40000 years

The first 60000+ years are the domain of Aboriginal Australia. There needs to be an active engagement of the Traditional Owners, Elders, historical Aboriginal people and communities in each indigenous country in Southern NSW. It is crucial for authenticity, the quality of the stories and the ownership of the process that all communities are involved in the three timeframes.

The second timeframe is full of black and white fella stories, some are well known, most are not. It is a huge growth opportunity for story-telling, particularly from an indigenous perspective. The frontier wars for example were a time of tragedy and trauma and they were also a time of heroes on both sides. The stories can be told in a way that informs everyone of our true history but are ultimately uplifting.

The emotion of compassion is far superior to empathy or sympathy when we tell stories. Stories of woe and hardship can leave us depleted, shamed, sad, even broken if told badly, but they can leave us passionate and motivated to uplift the human spirit if told with compassion and a clear direction on how we can all be a part of a better future. This is storytelling at its best.

The blackbirding story is worth a special mention because of its uniqueness, its strong link with Aboriginal people on the mainland and in the Torres Straits, its strong association with Southern NSW (as the very first port of call) and its high ripper yarn value.

The third timeframe needs to consider how contemporary Aboriginal people are presenting themselves and what they are saying about themselves. This applies to indigenous specific tourism and the placement of Aboriginal people in generic tourism ventures. Each Aboriginal individual is a potentially powerful drawcard for any tourism business and this is something to invest in.

What contemporary indigenous products look like, who is working with them, who is doing the talking, who is in the lead role, who if any are the partners and who are the beneficiaries all need consideration. The current situation with Aboriginal art is a valuable reminder that all indigenous products need to be managed and protected for the benefit of Aboriginal people.

The Southern NSW tourism industry can play the role of an influencer, a patron of good and uplifting stories which bring the WE together and let the "Us and Them" fade into the background.

This is a twenty-year Vision which needs to start immediately.

3 *Indigenous tourism by sector*

Key sectors for a strong presence of Aboriginal people to differentiate us and makes Southern NSW special include:

- Accommodation
- Tours
- Food
- Events

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- Shows
- Culture
- Transport

Specific targets and specific strategies on the how and when need to be formulated. For example, what does it look like when the accommodation industry has 10% Aboriginal people in the workforce; what does it look like for 1 to 5-star levels of accommodation and what does it look like for large and small operations?

Specific targets and strategies also apply to food, restaurants, catering, tours, shows and events with benchmarks being set for each industry component.

4 *Indigenous Tours, Events, Shows, Food, Culture*

Tourism experiences with a significant cultural component raise a series of questions:

- What does it look like when each tourism region has a minimum of 5 exceptional indigenous experiences?
- What is the mix of pre-contact, colonial and contemporary stories;
- Who is telling them, what is included, what is excluded?
- Where are they located?
- Are they in partnership, if so, with whom?
- How are they positioned within the local tourism environment?
- Are they being packaged and promoted properly?
- Are they embraced by the local tourism community?
- Are they well supported by the local Visitor Information Centre?
- Who has been training/educating the local community on what the products are and how to leverage of them?
- How are the Aboriginal businesses themselves operating?
- Where are their strengths and where are the areas which need support?
- What is the indigenous tourism sustainability strategy within the local Regional Tourism Authority?

5 *Indigifying of the environment*

What is the current environment in Southern NSW saying about the way we respect, appreciate and believe in Aboriginal tourism? This is an important part of the overall strategy to place indigenous tourism on the centre stage.

It is completely clear that when you rebrand the environment you get a shift in perception. Coca Cola brands itself as young and healthy fun-loving, yet it rots your teeth.

If you go somewhere where they have created a much more respectful environment, what are they doing? What can we learn from them? We

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only must go to New Zealand to get some good ideas on this.

Ideas that have been thrown around in the past include:

- Road signage which identifies the indigenous country you are entering
- Use of indigenous language on media, signage, product and branding materials
- Caring for Country and local council clean ups which have a linkage between traditional Aboriginal values and a clean environment.
- Awareness raising of the concept 'respect the environment' be branded and lead by Aboriginal people
- VICs are educated about local Aboriginal culture, combined with other colonial and contemporary stories – the ripper yarn concept
- Static displays of Aboriginal culture in empty shop front windows, welcome to country signage, static audio displays, static voice overs of photo art
- Feel good stories of the WE, how we have transformed ourselves from the "Us and Them" to the WE

6 *The special case of Australian South Sea Islander tourism.*

There needs to be a clarity of thinking on how indigenous tourism addresses the issue of blackbirding and its legacy. Australian South Sea Islander descendants are closely aligned with Aboriginal people through marriage, mutual interests and by being categorised by colonial administrators into a general blackfella pool along with indigenous Australians.

Nevertheless, many Australian South Sea Islander descendants also identify as a separate people with a separate story who have experienced a similar level of trauma to Aboriginal people and want to be recognised as such. Separate recognition has been and continues to be a struggle. From a Southern NSW indigenous tourism point of view, are Australian South Sea Islanders in or are they out? If they are included, is the blackbirding story given equal status with the Aboriginal stories or a lesser status? If they are not included and are viewed as part of the general history of Southern NSW, how should it be treated by the indigenous tourism movement.

7 *Practicalities*

Managing Body

The practicality of implementing this Vision requires ongoing discussion and development. It is a vision which pertains to the tourism industry itself and across government portfolios. It requires a 'think tank' to be established in Southern NSW where the Vision is nurtured, championed and its implementation overseen. The purview of the think tank requires clarification along with the position of Australian South Sea Islander tourism. Membership could consist of both indigenous and non-indigenous people because it is a WE vision. People of vision, good connections with the tourism industry and patience are required. It should be chaired by an Aboriginal person and owned by Aboriginal people. It could also have some of the responsibilities of a Southern NSW Indigenous Tourist Operators Council along the lines of WAITOC.

Language

Aboriginal language draws us into the story of our own county and our own unique regionality.

We have started with welcome to country, we need to let everyone know what being on country means. This is done by stories, by behaviours and protocols. Language will deepen the experience.

Speaking or partially speaking in another language, being aware of the concepts and thinking contained within feels good. It is good for tourism and is certainly useful for cultural understanding and appreciation. More indigenous languages should be taught in school. They should be situational and reflect Aboriginal countries, history, customs and philosophies throughout the State.

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Storytelling Training

Every worker in the tourism industry is a story teller, whether they are aware of it nor not, a story can be told by saying nothing, by body language, by service and by attitude and friendliness. People in successful businesses tell fantastic stories about who they are, what they are doing and how they are doing it. Every person in the industry needs to be assisted to maximise their story. This applies to Aboriginal people as well.

Personal stories relate to identity, personal pride, knowing who you really are and confidence as a worker, a person and an ambassador for Southern NSW. This could be packaged into a program for TAFE's and other VET sector trainers, larger businesses like Accor and could incorporate Aboriginal people as the facilitators for all tourism workers. It could also have a train the train component to it.

Conclusion*Maintaining the WHY*

The key element to generate the momentum and energy to get the Vision over the line is maintaining a public Awareness of why we are doing it.

The Why is- Southern NSW tourism will be better, it will lead to more jobs for everyone, more feel goods across the whole community, better understanding and appreciation of who all Australians are when we see ourselves as a people with a 60000+ year history, not just a 230-year history.

The Why is the benchmark from which we measure success. It needs to be there for the long haul, across elected governments, across bureaucratic rotations and across charismatic individuals. It must be driven by Aboriginal people, joined by non-Aboriginal people of good will who are consciously working for a We vision in Southern NSW tourism. This puts Aboriginal tourism into the heart of the overall industry, recognised as the unique opportunity that it is to raise the entire industry to a new and extremely competitive level. When this vision gains momentum, the rest will follow. Without this vision, we will end up with a series of uncoordinated initiatives with little sustained impact.

Building the Brand

Building a brand with indigenous people and culture penetrating and permeating all aspects of our industry as an "of course we are embracing our Aboriginal brothers and sisters, they are a central part of who we are as Southern New South Welshpersons, the way we live our lives, tell our stories and welcome other people to our fabulous State"