

Healthy Land

Mark

Aboriginal
Cultural Heritage

*A Landholder guide to Aboriginal Cultural Heritage
in the Burdekin Dry Tropics NRM region*

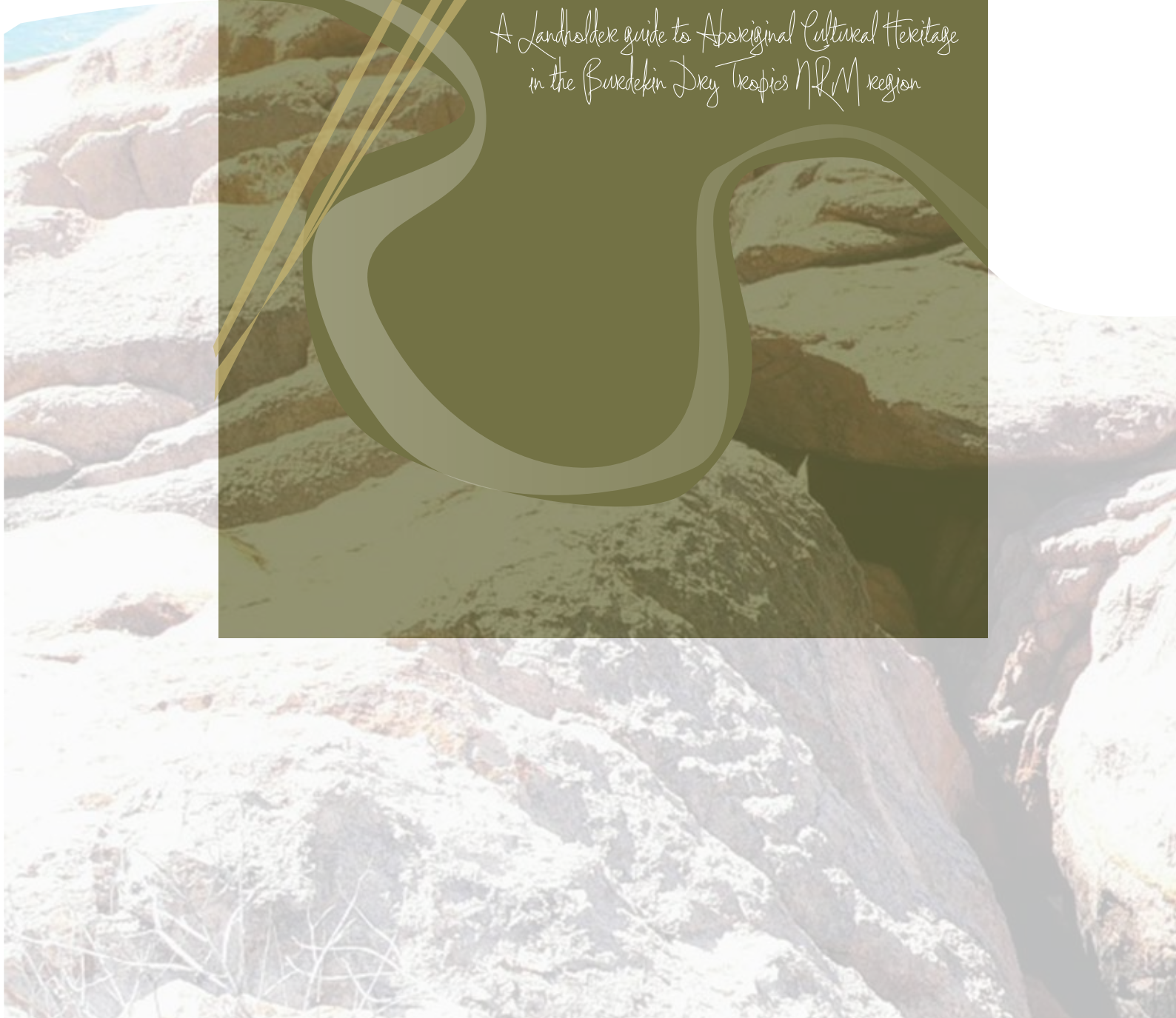


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Healthy Land Yarn

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NQ Dry Tropics
2 McIlwraith St
Townsville Qld 4810
PO Box 1466 Townsville Qld 4810
Ph: (07) 4724 3544
Fax: (07) 4724 3577
Email: info@nqdrytropics.com.au

Further copies may be obtained from
NQ Dry Tropics or from our website
www.nqdrytropics.com.au

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Kristy Day Graphic Design
Email: kdgraphicdesign@bigpond.com

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Background

The Burdekin Dry Tropics NRM region is located in north east Queensland. The region is defined by the Burdekin River catchment and adjacent coastal catchments from Crystal Creek in the north and the Don River in the south.

NQ Dry Tropics is a community based not-for-profit organisation. It was established in 2002 to deliver natural resource planning and management activities and to enhance the community's involvement in the management of its natural resources.

NQ Dry Tropics is led by a board of directors with a broad range of governance, community, land management, science and technical backgrounds. The directors represent Traditional Owner groups, local government and regional natural resource management organisations.

Through input from the community, stakeholders, government agencies, scientists and others, NQ Dry Tropics developed the *Burdekin Dry Tropics Natural Resource Management Plan (2005-2010)*. The Plan is endorsed by both the State and Australian Governments.

It identifies the region's natural resource assets and the short, medium and long term (up to 2050) actions and targets needed to minimise threats to them.

With input from Traditional Owners and the wider community, NQ Dry Tropics produced the *Traditional Custodian of Country in the Burdekin Dry Tropics Region – A Caring for Country Plan (2005)*. This plan captures Traditional Owner aspirations for management of land and sea country.

These two plans provide guidance for ongoing natural resource management priorities and activities across the region. Ongoing stakeholder engagement is used to review the actions and targets of these plans.

NQ Dry Tropics have partnerships with 16 identified Traditional Owner groups in the Burdekin Dry Tropics NRM region.



1. Nywaigi
2. Wulgurukaba
3. Bindal
4. Juru
5. Gia
6. Jangga
7. Birri
8. Wiri
9. Gudjal
10. Gugu Badhun
11. Warungnu
12. Manbarra
13. Iningai
14. Wangan/Janglingou
15. Bidjara
16. Yirendali

Twelve of the above 16 Traditional Owner groups have contributed significant stories for this booklet, *Healthy Land Yarn*. Cultural heritage is something all Queenslanders can rightly feel proud about. To reinforce and support our cultural heritage the Queensland Parliament passed the *Aboriginal Cultural Heritage Act 2003*, which is administered by the Department of Environment and Resource Management.

This map shows the Traditional Owner groups of the Burdekin Dry Tropics NRM region and their approximate areas of interest.

This *Healthy Land Yarn* information booklet contributes to the management of cultural resources as identified by the Traditional Owner *A Caring for Country Plan* (2005). It provides information about the different types of cultural heritage found in the Burdekin Dry Tropics NRM region. This booklet also outlines legislation, duty of care and contact information for Traditional Owners.

A major land management initiative significant to the Burdekin Dry Tropics NRM region with implications for the management of cultural heritage is the *Delbessie Agreement 2007*. The agreement provides a framework for the sustainable use and management of rural leasehold land. It has linked lease term length and the ability to

extend lease terms to Indigenous access and use agreements. It has also strengthened the requirement to manage Indigenous cultural heritage by including them in land management agreements. These are negotiated agreements between the leaseholder and the government for managing the leasehold land.

Acknowledgements

The development of the Healthy Land Yarn information booklet began with discussions between the Dalrymple Landcare Committee, Department of Environment and Resource Management, NQ Dry Tropics and Gudjal Traditional Owners.

NQ Dry Tropics acknowledges the Traditional Owners and landholders who participated in this project:

- Bill Morganson and Charlie Morganson, Warungnu Traditional Owner group
- Jacob Cassady, Elliot Cassady, Phil Rist, Nywaigi Traditional Owner group
- Walter Palm Island, Malcolm Mabo, Nat Surha, Manbarra Traditional Owner group
- Arthur Johnson, Michael Johnson, Wulgurukaba Traditional Owner group
- Emmanuel Ross, Kevin Ross, Bindal Traditional Owner group
- Harry Gertz, Ailsa Snider, Gugu Badhun Traditional Owner group
- Vincent Reid, Gordon Santo, Val Alberts, Gudjal Traditional Owner group
- Renarta Prior and Edward Smallwood, Juru Traditional Owner group
- Sheryl Wake, Gia Traditional Owner group
- Norman Johnson, Wirri Traditional Owner group
- Colin McLennan and Dorothy Hustler, Jangga Traditional Owner group
- Jim Hill, Yirandali Traditional Owner group

This booklet was produced through the commitment of Jim Gaston and John Richter of the Department of Environment and Resource Management; staff at NQ Dry Tropics; Leah Saltner, who provided an innovative approach to sharing Cultural Heritage with the landholder community; Linda Hygate; and Juelisa Nash.

NQ Dry Tropics would also like to acknowledge the support of the Dalrymple Landcare Committee through the Clarke River & East Burdekin project.

Special Acknowledgement

We give a special acknowledgement to Ted Cunningham and his family. Sadly Ted passed away during the development of the booklet. We thank his partner for her approval in showcasing Ted's strong relationship with the Juru, Birri and Jangga Traditional Owners and his amazing insight to the benefits of preserving Aboriginal cultural heritage for all Australians.

Purpose of the *Healthy Land Yarn*

The purpose of the *Healthy Land Yarn* cultural heritage information booklet is to assist landholders to identify areas, places or objects on their property that are culturally significant to Traditional Owners. It provides contacts for those wanting to learn more about the cultural heritage of the land under their management.

The *Healthy Land Yarn* information booklet provides information about the *Aboriginal Cultural Heritage Act 2003* and explains landholder 'Duty of Care' requirements under the *Aboriginal Cultural Heritage Act 2003*.

This booklet contains contact details for Traditional Owner groups within the Burdekin Dry Tropics region and relevant 'Aboriginal parties' under the *Aboriginal Cultural Heritage Act 2003*. The *Healthy Land Yarn* also explains Indigenous access and use agreements - why, what, when and who can enter into them.

To address mandatory responsibilities under the *Aboriginal Cultural Heritage Act 2003*, especially the Duty of Care responsibilities, it is strongly advised that the land owners in the area associated with Gugu Badhun, Nywaigi and Warungnu Traditional Owners refer to:

Girringun Aboriginal Corporation
Girringun Cultural Heritage Unit
Rod Nielsen
GIS DATABASE OPERATOR
Ph: (07) 4066 8300

The Traditional Owner *Caring for Country Plan* identifies the desire of Traditional Owners to have access to country. Studies have indicated that Aboriginal people that have engaged with natural resource management activities are healthier. *Healthy Country, Healthy People* (June 2007).

Representatives from as many of the Traditional Owner groups as possible were involved in gathering their stories about areas and places of significance for this booklet. Where possible we have included photographs to show these aspects of our natural and cultural heritage.

"Aboriginal Parties" under the *Aboriginal Cultural Heritage Act 2003*

In the legislation, an Aboriginal Party is defined as a Registered Native Title Holder or Claimant. This includes cases where claim to native title fails or where native title is extinguished (unless someone else becomes registered as a Native Title Party).

In the absence of a Native Title Party, the Aboriginal Party is the Aboriginal person with particular knowledge about traditions, observances, customs or beliefs and who is recognised by Aboriginal tradition as having responsibility for the area or object.

Alternatively, if the Aboriginal parties agree, they can seek state recognition of an Aboriginal Cultural Heritage Body to identify the Aboriginal party for particular areas.

Contact details of "Aboriginal Parties" and Traditional Owners groups in the Burdekin Dry Tropics NRM Region

Bindal

Mr Manny Ross
c/- 57-59 Gordon Street Garbutt
P O Box 7534
Townsville, Qld 4814
Phone: (07) 47594024
Email: mross@taihs.net.au

Gia

Mr David Mailman
Queensland Cultural Heritage & Native
Title Management Services Pty Ltd
PO Box 462
Rockhampton QLD 4700
Phone: (07) 4922 2883
Fax: (07) 4922 2838
Email: admin@qchantms.com.au

Gudjal

Ms Valerie Alberts
Chief Executive Office
Gudjal Traditional Owners Aboriginal Corporation
51 Mary Street,
Charters Towers QLD 4820
Phone: (07) 4787 7922
Fax: (07) 4787 7911

Gugu Badhun

c/- Girringun Aboriginal Corporation
PO Box 303,
Cardwell QLD 4849
Phone: (07) 4066 8300
Fax: (07) 4066 8353
Contact: Harry Gertz
Email: admin@girringun.com.au

Jangga

Mr Colin McLennan
Jangga Operations Pty Ltd
PO Box 1102
Hyde Park QLD 4812
Phone: (07) 4755 2199
Mobile: 0408 750 325 | 0413 805 660
Fax: (07) 4728 5943
Email: jangga@bigpond.com.au

Juru/Bindal

Mr Edward Smallwood
Gudjuda Reference Group
PO Box 255
Plantation Park, Ayr QLD 4807
Phone: (07) 47837229
Fax: (07) 47837228
Email: gu41513@bigpond.com

Manbarra

Nathaniel Surha
Manbarra Nanggarra Wanggarra Aboriginal Corporation
Unit 31
184-188 Vickers Rd
North Condon QLD 4815
Phone: (07) 47238497
Email: manbarra@bigpond.com

Nywaigi

c/- Girringun Aboriginal Corporation
PO Box 303,
Cardwell QLD 4849
Phone: (07) 4066 8300
Fax: (07) 4066 8353
Contact: Jacob Cassady
Email: admin@girringun.com.au

Warungnu

c/- Girringun Aboriginal Corporation
PO Box 303,
Cardwell QLD 4849
Phone: (07) 4066 8300
Fax: (07) 4066 8353
Contact: Bill Morganson
Email: admin@girringun.com.au

Wiri

Mr Norman Johnson
Chairperson
Po Box 41
Walkerston QLD 4751
Phone: 0458 337 208

Wulgurukaba

Mr Michael Johnson
Chairperson
Wulgurukaba Aboriginal Corporation
30 Kelly Street
Nelly Bay
Magnetic Island QLD 4819
Phone: (07) 4758 1071
Fax: (07) 4758 1331
Email: wulgurukaba@bigpond.com

Yirendali

Mr James Hill
Yirendali Aboriginal Corporation
57 Crestridge Crescent
Morayfield QLD 4506
Mobile: 0416 166 749
Email: Jim.Hill2@bigpond.com

Contact information – Natural Resources and Water

Cultural Heritage Officers

North Regional Team

John Richter

Regional Cultural Heritage Officer
Department of Environment and
Resource Management
PO Box 5318
Townsville Q 4810
Ph: (07) 4799 7303; M: 0427 142 782

James Gaston

Senior Cultural Heritage Officer
Department of Environment and
Resource Management
PO Box 5318
Townsville Q 4810
Ph: (07) 4799 7506; M: 0427 142 781

Cultural Heritage Coordination Unit Brisbane:

Department of Environment and
Resource Management,
Locked Bag 40 Coorparoo DC Q 4151
Ph: (07) 3238 3838; Fax: (07) 3238 3842
www.derm.qld.gov.au

This link is to the Department of Environment and Resource Management Queensland website. It has all the facts and information on Legislation and the Duty of Care guidelines for Cultural Heritage information in Queensland.

http://www.nrw.qld.gov.au/cultural_heritage/legislation/duty_of_care.html

Bindal Traditional Owners



My Country:

Bindal country

The approximate area of interest for the Bindal Traditional Owners is north of Townsville from Black River, south to the Haughton River, east to the Barrier Reef (excluding Magnetic Island) and west to the Mingela Range.

My Culture:

Traditional Aboriginal Rock Art Site

Rock art sites are among the many physical traces of Aboriginal occupation to have survived in Australia for 50 000 years or more. They are located on rock surfaces, in shelters and open sites. Aboriginal rock art sites often tell dreaming stories and sometimes this provides pictorial evidence of past rituals central to the lives of Traditional Owner groups.

Traditional Aboriginal art can include the use of various coloured pigments for paintings, hand stencils and drawings on rock surfaces. The pigments are mostly red and yellow ochres, white pipe clay and charcoal.



Bindal Traditional Owners approximate area of interest

Another form of rock art involved engraving by pecking, grinding and abrading rock surfaces.

My Story:

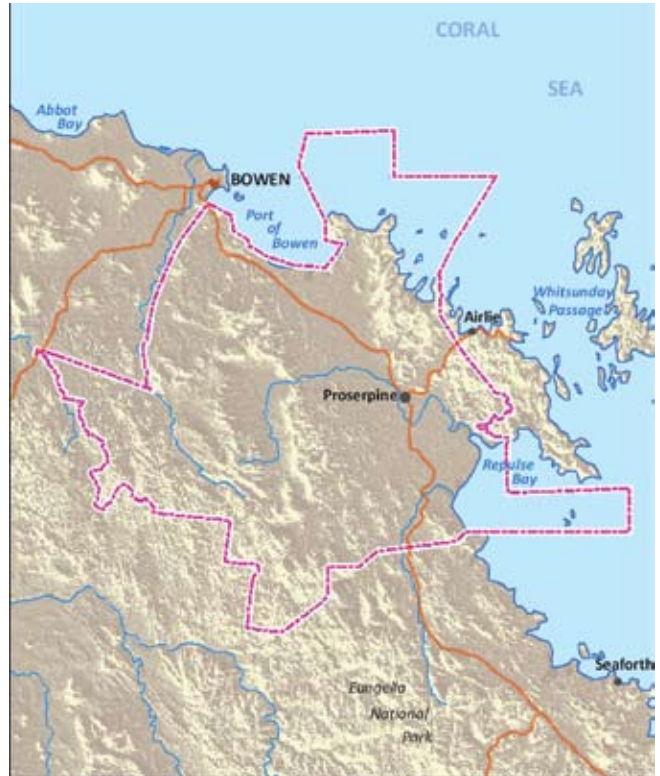
Elder Emmanuel Ross, Bindal Traditional Owner group

“This painting here at AIMS, I’ve been to it many times and on the rock here it shows animals that you would get in this area: turtle, wallaby and possum.

On the rock art painting there are circles. I believe these circles represent shields and also represent bora rings and initiation. I believe this area was used for traditional men’s initiation. Over on the main highway there is another rock art site and it also has painting of a lot of circles.”

Above: Traditional Rock Art Sites: represents Bora rings and initiation sites.

Gia Traditional Owners



Gia Traditional Owners approximate area of interest

My Country:

Gia country

The approximate area of interest for the Gia Traditional Owners is from Mt Gordon south of Bowen to Midge Point south of Proserpine, west to Clark Range and along the coast east at Shute Harbour.

My Culture:

Traditional Aboriginal Native Wells

Traditional Aboriginal native wells are small depressions or cavities in rock outcrops that collect water after rain. They are normally located in the areas where natural water accumulates. While usually making use of natural depressions in the rock, many Aboriginal native wells were made deeper by percussion pounding of the depression. To stop evaporation of the water, a stone 'lid' was placed over the well.

Native wells were very important for providing water for travelers when waterholes dried up during the dry season.

My Story:

Sheryl Wake, Gia Traditional Owner group

"When we were children we would go to the beach fishing. We didn't take any fresh water as the native wells would always have fresh water in them.

These wells were replenished by the water leaking out from the nearby hills and being collected in the holes and cracks in the rock. We would eat oysters, fish, crab and mud mussels cooked in the coals and use water from the wells."

Above: Traditional Aboriginal Native Wells: These wells were replenished by the water leaking out from the nearby hills collecting in the holes and cracks in the rock.

Gudjal Traditional Owners



My Country:

Gudjal

The Gudjal approximate area of interest in general terms extends north to Big Bend on the Burdekin River and Fletcher Creek, north west around Basalt Walls, south west around Pentland. The Gudjal Traditional Owner group is part of the Gudjal Traditional Land Owners Corporation. This is the primary Traditional Owner land and sea management organisation supporting the Gudjal Traditional Owner people.

My Culture:

Traditional Aboriginal Stone Quarry

Traditional Aboriginal stone quarries are places from where Aboriginal people extracted raw materials for stone tools.

While boulders and rocks on the surface were used in the manufacture of stone tools, the best stone was usually dug out of the ground. One method of extracting the stone was to heat up the rock then pour cool water over it to make it crack into useable sizes.

"Pajingo Quarry is a significant Traditional Aboriginal stone quarry shared by both the Birri people and Gudjal people."

Above: Traditional Aboriginal Stone Quarry: traditional weapons were prepared from the stone quarry. Spears and stone axes were some of the tools made for hunting.



Gudjal Traditional Owners approximate area of interest

Aboriginal stone tools have survived for centuries and are found in areas called artefact scatters. Stone cores from which flakes and blades have been struck are also found in these locations.

Aboriginal people used stone for everyday tasks such as butchering and skinning animals, grinding seeds and nuts, and carving wooden artefacts.

Flakes of stone such as quartz, chert, silcrete and chalcedony were used as knives, tula adzes (broad flakes attached to handles with resin and used as woodworking tools), points and blades.

My Story:

Val Alberts, Gudjal Traditional Owner group

"The traditional stone quarry is a significant site for the Gudjal people. Historically our people used the stone quarry to prepare traditional weapons, such as spears and stone axes for hunting."

Gugu Badhun Traditional Owners

My Country:

Gugu Badhun country

The Gugu Badhun approximate area of interest extends in general terms from the George and Seaview ranges area to the Lava Plains and Emu Creek and from the Kinrara Crater area to the Clarke River and Mount Fullstop Range.

The Gugu Badhun people hold interest in land and waters located in the Burdekin Rangelands and Einasleigh; centred on the township of Greenvale.

The Gugu Badhun Traditional Owner group is part of the Girringun Aboriginal Corporation which has been operating since 1996. This corporation is the primary Traditional Owner land and sea management organisation that supports Gugu Badhun people.

My Culture:

Traditional Aboriginal story places include modified sites or natural features of the landscape that possess special significance because of their role in Aboriginal or Torres Strait Islander beliefs.

Traditional Aboriginal story places are part of a creation story or associated with mythological beings and legends, and important life events and ceremonies.

Some sites are known only by the Traditional Owners who have been told the relevant stories through generations by Elders of their group. Traditional birthplaces also hold special significance to Aboriginal people and are important means of demonstrating blood association with country.



Gugu Badhun Traditional Owners approximate area of interest

My Story:

Harry Gertz, Elder, Gugubadhun Traditional Owner group

Traditional Aboriginal Story Place (Unbunbara),

"The story is about a hill in Gugubadhun country. The name of this hill is Unbunbara. Unbunbara is located on the southern side of the Burdekin River.

The story was passed down to me by my Elders. The story begins with an old Aboriginal fella that sat on the bank of the river making a woomera (Aboriginal weapon) and a boomerang. While he was making the weapons he heard a noise behind him and then something startled him. The old fella was so anxious that he dropped the woomera he was making and it slid down the bank and dropped into the river.

And this hill is called Unbunbara after the woomera the old fella was making."

Above: Traditional Aboriginal Story Place-Unbunbara: "After the woomera the old fella was making" Location: Reedy Brook Upper Burdekin

Jangga Traditional Owners



My Country:

Jangga country

The approximate area of interest for the Jangga Traditional Owners is the eastern headwaters of the Suttor River along the Leichardt Range, south to Glenavon station north to the Burdekin River and west to the Belyando River approximately 10,900 km².

Jangga Traditional Owners formed the Jangga Aboriginal Corporation in 2004 under the *Aboriginal Councils and Associations Act 1976*. This organisation

is the primary organisation for cultural heritage management on Jangga country.

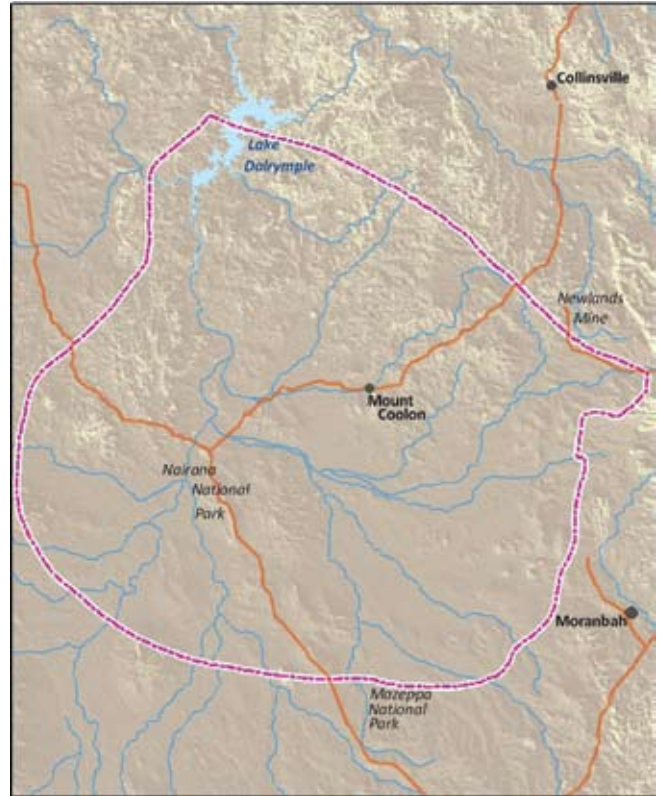
My Culture:

Traditional Aboriginal Scarred Trees

Scarred trees or carved trees can be identified by the removal of bark from the tree trunk. The bark was used primarily for shelters and ceremonial purposes.

Traditionally Aboriginal people removed the bark from trees to make shelters, medicines, coolamons (wooden dishes), shields, canoes and twine.

Scars on trees vary in size, from 0.5 m for shield or coolamons to over 2 m for canoes and shelters.



Jangga Traditional Owners approximate area of interest

The outer bark was also removed and designs carved into the inner wood to mark burial or initiation sites. The designs are sometimes similar to rock art and body scarring.

My Story:

Colin McLennan, Elder Jangga Traditional Owner group

"Our people would cut canoes from particular trees on our country, such as box trees, gum trees and coolabah trees and paddle out on the Suttor lakes. Also our old people would cut the bark from the trees, straighten them out and sleep on them or use them to make up the walls on their 'gunya' (shelter). Tea-tree bark was used to cover the top of the gunya to keep the warmth in and clay or mud was used to seal the shelter."

Juru (Birri-gubba) Traditional Owners



My Country:

Juru (Birri-gubba) country

The approximate area of interest for the Juru Traditional Owners is north from the Haughton River to Mt Gordon south of Bowen, east to the outer Barrier Reef and west to the Leichardt Range.

The Juru Traditional Owner group became part of the Gudjuda Reference Group Aboriginal Corporation which was incorporated in 1999 under the *Aboriginal Councils and Associations Act 1976*. This organisation is the primary organisation for cultural heritage management on Juru country.



Juru Traditional Owners approximate area of interest

Marine or fresh water shells are a major component of middens as Aboriginal people ate shellfish at the sites. Bone, stone, and other items are also found on middens. Shell middens are found along coastlines, estuaries, coastal and inland river floodplains and lakes. They vary considerably in size.

My Culture:

Traditional Aboriginal Midden sites

Aboriginal midden sites are places where Aboriginal people camped. Midden sites are usually on a level, sheltered surface close to fresh water or on coastal dunes.

My Culture:

Traditional Aboriginal Fish Traps

Aboriginal people created arrangements of stones, ranging from simple cairns or piles of stones to elaborate circles and pathways covering large areas. These Aboriginal stone arrangements are the visible remains of areas where important and often sacred rituals were performed seasonally. Some ceremonies involved small numbers of people, some were restricted to a particular gender and some involved large gatherings of people.

Above: Traditional Aboriginal Midden Sites: are places where Aboriginal people camped

Opposite page: Fish Trap on Juru Country



Ceremonial sites are part of a larger network of ritually significant places that together form a larger ritual landscape. They are highly sensitive areas and management of them must meet the requirements of Aboriginal people.

My Story:

Elder Renarta Prior, Juru Traditional Owner group

"Wadda moolie thulgarrie. I am Renarta Prior Or, in the Birri Gubba language, Gootha Thulga, which means "sister to many". I was born on Palm Island and am a descendent of the Birri Gubba people on my father's side. I maintain my Aboriginality and tradition from my father's Birri Gubba side and raised up to know about our clan group, our language, our country and our murri lore.

There is a place in Cape Upstart called Worrungu Bay. This is a significant midden area for the Juru people. Worrungu Bay is a women's meeting area and the swamp is separated from the sand dunes. Our Juru women would collect shell fish from the swamp and walk to the sand dune area and cook the shell fish on the fire."

Manbarra Traditional Owners

My Country:

Manbarra country (approximate area of interest)

The Manbarra people are the Traditional Owners of Palm Island and its outer islands.

Historically Palm Island was established as an Aboriginal Mission in 1918 under the *Aboriginals Protection and Restriction of the Sale of Opium Act 1897*. Many Aboriginal people were forcibly removed from communities across Queensland and placed on Palm Island.

The Manbarra Traditional Owners are eight family groups that have been managing land and sea country of Palm Island for generations.

Manbarra Traditional Owners formed the Manbarra Nanggarra Wanggarra Aboriginal Corporation in 2002 under the *Aboriginal Councils and Associations Act 1976*. This organisation is the primary organisation for cultural heritage management on Palm Island.

My Culture:

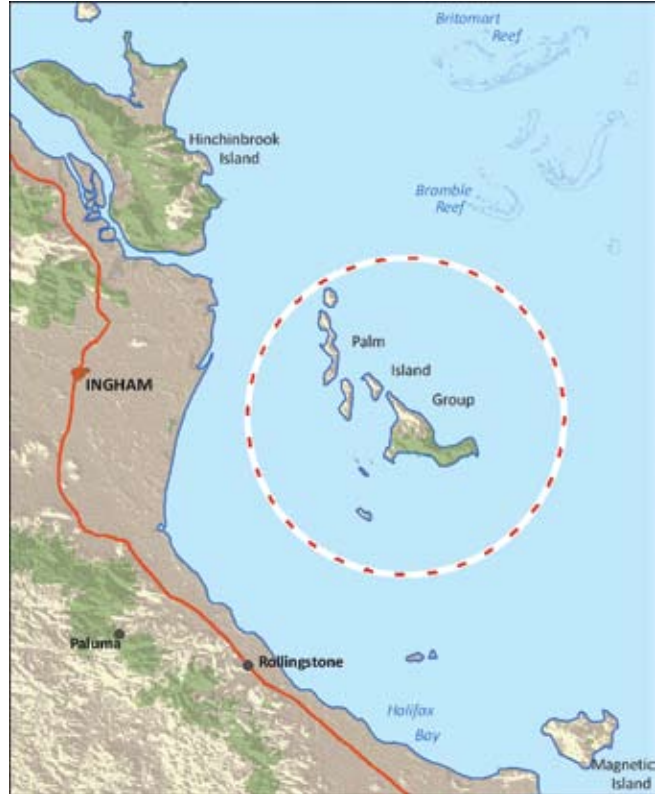
Traditional Aboriginal Burial Sites

Traditional burial sites are places of great significance for Aboriginal people. Burial sites are found in various landscapes and locations, including coastal, inland or desert sand dunes, amongst midden areas, rock shelters and clay lunettes on lake margins.



Some traditional Aboriginal burial sites have ancestral remains wrapped in bark coffins. Bark coffins were made typically from 'bugeroo' bark. The bark was decorated with different colour ochres and bound with string.

The repatriation of Traditional Owner ancestral remains has seen the return of remains to both old burial places and new locations. Traditional and contemporary practices are often used at these burials. Ceremonial activity involves people gathering from across the region to return 'the old people' to their homes.



Manbarra Traditional Owners approximate area of interest

My Story:

Walter Palm Island, Elder, Manbarra Traditional Owner group

"Francis Creek located on the north side of Palm Island is a culturally significant place for Manbarra people. This is because Francis Creek is a Traditional Burial Site.

Between the months of October 1998 and July 1999 a number of our ancestors were uncovered. Up to fifteen individuals in all were disturbed when sand which was required for a new dam project was extracted from Francis Creek area. Archaeological analysis of the remains by the Environmental Protection Agency Cultural Heritage Section identified the burials as traditional 'bundle' and 'flexed' (foetal type burials).

Our ancestors now rest in a location close to the original site and this area is called the Francis Creek Reburial Site. Francis Creek is a key cultural heritage site for Manbarra people and it is our obligation, for us the Traditional Owners, to preserve and protect all of our culturally significant sites."

Above: Francis Creek Burial Site on Manbarra country Palm Island

Nywaigi Traditional Owners



My Country:

Nywaigi country

The approximate area of interest for the Nywaigi Traditional Owners is from the mouth of the Herbert River south to the north bank of Rollingstone creek and west around Mt Spec area.

The Nywaigi Traditional Owner group is part of the Giringun Aboriginal Corporation which has been operating since 1996. Giringun Aboriginal Corporation is the primary Traditional Owner land and sea management organisation supporting the Nywaigi Traditional Owner people.

My Culture:

Traditional Aboriginal Grinding Stone

Traditional Aboriginal grinding stones were mainly used for processing food or, in some instances, grinding ochre for ceremonial purposes. Two stones, usually made from sandstone, were used with a top stone (or pestle) and a larger bottom stone (or mortar). Grain would be placed in the mortar and then ground to flour with the pestle.

Continued use would result in a shallow disc shaped depression on the surface of the bottom stone while both stones would show smoothness due to the repeated rubbing of the

Nywaigi Traditional Owners approximate area of interest

stones together. Often a silica polish from trace elements in the grain would coat the surfaces of both stones.

Seed or root grinding was generally done by women. While small grinding stones could be carried around as people travelled across the country, larger ones would remain at camps.

My Story:

Jacob Cassady, Nywaigi Traditional Owner group

"On the property we get to tell the visitors about the culture and history and our people who are the Nywaigi people. Some of the things we show them are the artefacts on the country. This country is not rocky country and we are finding a lot of stone axes and grinding stones that people have left here and been using for thousands of years. These stones were traded with neighbouring tribes from the mountains where the stones come from. We are finding a lot of cutting stones, spear stones, sharpening stones, stone axes and grinding stones."

Above: Traditional Aboriginal Grinding Stone: This Nywaigi portable grinder appears to be stained with ochre and may have been used for ceremonial purposes.

Refer to "The Giringun Way" 2007.

Warungnu Traditional Owners



My Country:

Warungnu country

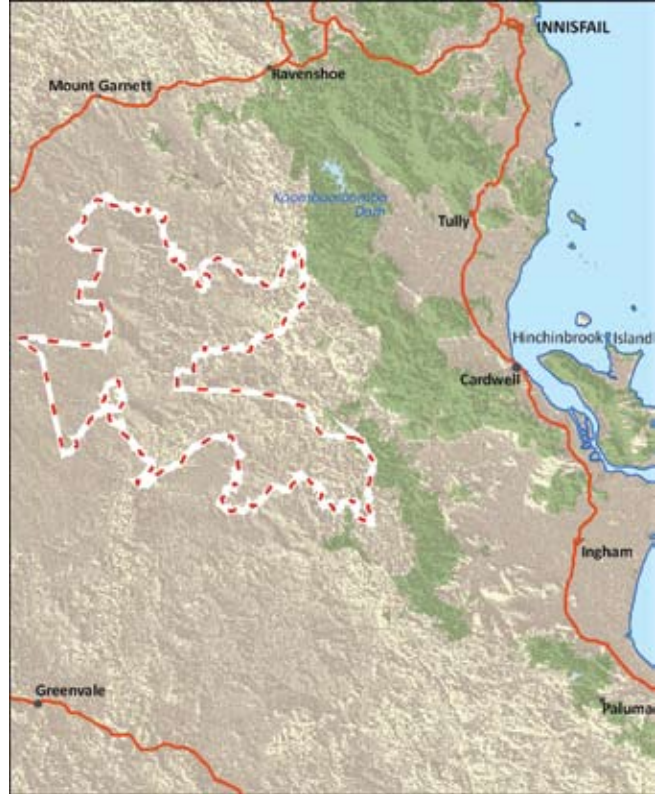
The approximate area of interest for the Warungnu Traditional Owners is from Blencoe Falls Gorge to Herbert River, inland runs down to the head of the Burdekin River and down to the Valley Lagoons.

The Warungnu Traditional Owner group is part of the Giringun Aboriginal Corporation which has been operating since 1996. It is the primary Traditional Owner land and sea management organisation supporting the Warungnu Traditional Owner people.

My Culture:

Aboriginal Massacre sites

Aboriginal massacre sites are areas or places where groups of Aboriginal people were violently killed in the early settlement period. In regard to Aboriginal massacre sites, there needs to be a collection and collation of information about the massacres that occurred. This information should be collected both from archival sources, and from oral histories of past and present Aboriginal and non-Aboriginal communities.



Warungnu Traditional Owners approximate area of interest

My Story:

Bill Morganson, Elder, Warungnu Traditional Owner group

"Across the gorge the mounted Police would herd them (Warungnu people) like cattle to the edge of the gorge. The mounted police then began shooting them, one by one, and they would fall to the bottom of the gorge, but one old girl landed in the tree tops and she lived to tell the story. This was told to me when I was a young man."

Wiri Traditional Owners

My Country:

Wiri country

The Wiri people's approximate area of interest is described as being in central Queensland, including the offshore islands. This country includes all the land on the coast, the Pioneer Valley, the coast plains and much of the Central Highlands, in particular the Denham Range. Their country commences around the mouth of the O'Connell River, it takes in all of the upper O'Connell River. The lower part of O'Connell River is a shared area with the Birria Tribe. The boundary then goes through the dip in the Clarke Range, just south of Mt Hector. Once through the Clarke Range the boundary is south of the Normanby Range and takes in all of Urannah Downs Station. Then across to the junction of the Broken and Upper Bowen rivers. The boundary goes between Redcliff Tableland and Mt Lesley across to about Glenden and continues on the northern and western side of the Denham Range to its junction with the Peak Downs Range, taking in Logan Downs Station. The Peak Downs Range is in Kangoulu Country. Wiri people's country then goes from the north eastern boundary of Peak Range National Park about Cumberland Downs on the southern side of the Denham Range, north and east taking in Olive Downs Station, south of Broadley, south of Coppabella, south of Oxford Downs, then across to Yarrayonga Point. Wiri country includes all of Cape Palmerston and all offshore islands north of Cape Palmerston and south of the mouth of the O'Connell River.

My Culture:

Traditional Aboriginal Hearths

Aboriginal hearths are recognised by the circular concentration of heat-retainer stones. These are fist sized stones, often with charcoal discoloration on the surface. Where the surrounding topsoil has eroded away, the stones are usually lying free on the surface or cemented into underlying dark sediments.

Traditional Aboriginal hearths were used by Aboriginal people for cooking and for the heat-treatment of stones to make stone tools.

Right: Traditional Aboriginal Hearths: for cooking purposes and used for the heat-treatment of stones for making stone tools



Wiri Traditional Owners approximate area of interest

Traditional Aboriginal hearth features contain ash and charcoal remains of ancient campfires and earth ovens.

Traditional Aboriginal hearths are often found near fresh water on the plains of western Queensland.



My Story:

Norman Johnson, Elder Wiri Traditional Owner group

Goonyella Creek is a significant place for the Wiri people. Along the creek in a certain place there are strong memories within my family of a massacre that occurred. There are also burials there.

Goonyella creek was traditionally an important camping place for Wiri people and we camped along the bank. As this was a large camping area there are a lot of hearths around the area. Our people used to place hot stones in the belly of a gutted kangaroo for cooking.

Wulgurukaba Traditional Owners



My Country:

Wulgurukaba country

The approximate area of interest for the Wulgurukaba Traditional Owners is all lands on Magnetic Island and west to Reid River to the south to the Haughton River and north up to Rollingstone.

The Wulgurukaba Traditional Owner group is part of the Nhawalkaba Wulgurukaba Aboriginal Corporation which has been operating since 1998. It is the primary Traditional Owner land and sea management organisation supporting the Wulgurukaba Traditional Owner people.

My Culture:

Traditional Aboriginal Axe Grinding Grooves

Aboriginal axe-grinding grooves are oval-shaped indentations usually in sandstone. Aboriginal people made the grooves when they shaped and sharpened stone axes by grinding them against the sandstone.

Flat fine-grained sandstone was used to give the stone axe heads a sharp cutting edge. Sometimes Aboriginal people also carried small pieces of sandstone for sharpening axes.

Aboriginal people used axe-grinding grooves to finish partly made axes (known as 'axe blanks') or sharpen axes that were worn or chipped.

Axe blanks are pieces of stone that Aboriginal people chipped into a basic axe shape at stone quarries and sharpened by rubbing the edges over sandstone. This rubbing action left grooves in the surface. Aboriginal people often sprinkled water on the sandstone as a lubricant for the grinding process.

Above: Traditional Aboriginal Axe Grinding Groove: Flat fine-grained sandstone was used to give the stone axe heads a sharp cutting edge.



Wulgurukaba Traditional Owners approximate area of interest

Axe-grinding grooves are almost always found along the edges of rivers, creeks, lakes and swamps, or near dry or drained water bodies.

My Story:

Arthur Jonson, Elder, Wulgurukaba Traditional Owner group

"This story about Wulgurukaba was told to me by my uncle Alex White when I was a lad about 14 or 15 years old.

Wulgurukaba means canoe people. The canoes were made from the corkwood tree as the bark was thick and light.

I was born on the 9 May 1928 in Ayr; I am not a Traditional Owner from there as I am Wulgurukaba and Gurang Gurang.

My mother and father were sent away when I was 3 years old to Palm Island and then onto Wooribinda, then to Cherbourg. Now I live on Magnetic Island. I have done the full circle."

Yirendali Traditional Owners

My Country:

Yirendali country

The approximate area of interest for the Yirendali Traditional Owners is from Cape River down south to Muttuburra, west to Richmond and the northern ranges in and around Hughenden.

My Culture:

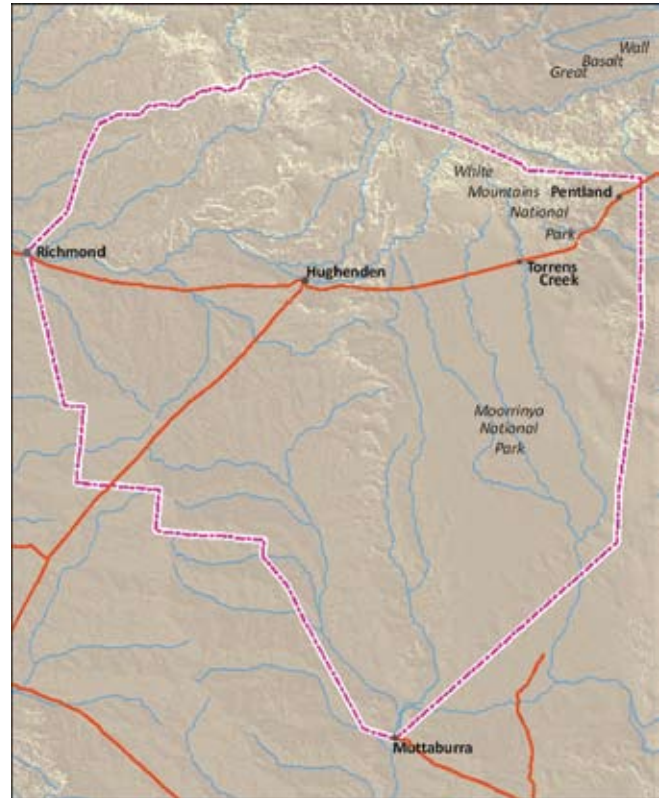
Traditional Aboriginal Landscapes

Traditional Aboriginal landscapes are natural features on country such as a wetlands or billabongs. Many Aboriginal landscapes are important for food sources, and hold significant meaning or story places for Traditional Owners.

My Story:

Jim Hill Yirendali Traditional Owner group

"The Ngawun/Mbara cultural landscape is significant to the Yirendali people. The Ngawun/Mbara cultural landscape holds cultural and social values to our people. The landscape has important meaning for our people, it is the intergenerational connection for our people. The landscape empowers us and it's a place where we can tie our emotional bond and respect. The Ngawun/Mbara cultural landscape gives us inner peace and a sense of belonging to country."



Yirendali Traditional Owners approximate area of interest

Strathmore Station – Ted Cunningham

This interview with Ted Cunningham was taken on 18th of June 2008 by Jim Gaston, Senior Cultural Heritage Officer, Department of Natural Resources and Water at the Townsville hospital where Ted was hospitalised for an illness. His partner was also at the interview. Sadly, a month later, Ted passed away.

Ted was a real gentleman and his relationship with the Juru, Birri and Jangga Traditional Owners is a testament to his understanding of Aboriginal culture. We, the authors of *Healthy Land Yarn* sincerely thank him and his family for supporting the Juru, Birri and Jangga Traditional Owners to look after cultural heritage on his property.



My Place:

Strathmore Station, Collinsville, North Queensland

Strathmore Station is situated just north of Collinsville and covers an area of some 41,000 hectares.

Strathmore Station was selected in 1862 as part of the pastoral expansion in the Burdekin using Bowen as port of access. The Cunninghams purchased Strathmore in 1902 and it has remained in the family up to the present time. The station is also known for the historic Bowen River Hotel which was built in 1865, the Strathmore Museum and the Bowen River Rodeo.

Strathmore Station has had a long relationship with Traditional Owners of the area: from the use of Aboriginal stockman in the early days of the station to the recent repatriation of skeletal remains to a cemetery by the Birri Traditional Owners and the Department of Natural Resources and Water in 2008.

My Story:

Ted Cunningham (1950-2008)

"The property has been in the Cunningham family for four generations and in the early days the property carried vast numbers of cattle, approximately 1.2 million head of cattle till 1902 when drought hit Queensland and only 6 inches fell that year, now we only have 10,500 head of cattle on the property.

At Strathmore Station there was originally a saw mill, butcher shop, school and post office which are in need of major repairs. The only new thing on the place is a museum holding records and Aboriginal artefacts.

My family connections with the local murries started from day dot to this day, as a young boy I was reared by the murries. They taught me how to track and be a bush man. The murries had a camp on the north side of the creek and the China men's camp on this side.

*We support the murries in their native title and cultural heritage business as they are quite welcome to monitor and record their sites on Strathmore Station. We respect one another's culture and beliefs and work together real well. I support the murries in the protection of their cultural heritage sites, only this year that an Aboriginal remain was returned back to country.**



Above: Strathmore Station Homestead: on Birri country north west of Collinsville.

Right: Strathmore Station Museum: hammer stones and grinding stones are some of the many artefacts held on station.

**This dialogue is a direct transcription of Ted's Story as told to the authors in May 2008. The original settlement of Strathmore Station covered an area far larger than the current boundaries of this property. Early reports of agricultural settlement in this region indicate that sheep were introduced prior to cattle and that large numbers of both sheep and cattle were part of this settlement.*

Queensland's Aboriginal Cultural Heritage Act 2003

Following a review of previous legislation, the Queensland State Government introduced the *Aboriginal Cultural Heritage Act 2003* and the *Torres Strait Islander Cultural Heritage Act 2003* into Parliament in October 2003. The Acts focused on protecting areas of significance to Indigenous culture, lore, tradition and custom and provided processes for assessing and managing cultural heritage. Both Acts came into force on 16 April 2004.

In the Burdekin Dry Tropics NRM region, a prime concern is Aboriginal cultural heritage. Consequently this document deals with the *Aboriginal Cultural Heritage Act 2003* (the Act).

Purpose and principles of the Act

The main purpose of the Act is to provide effective recognition, protection and conservation of Aboriginal culture in Queensland. The Act recognises that Aboriginal cultural heritage should be based on respect for Aboriginal knowledge, culture and customary practices. Aboriginal cultural heritage is anything that is:

- a significant Aboriginal area in Queensland;
- a significant Aboriginal object; or
- evidence, which is of archaeological or historic significance, of Aboriginal occupation of an area of Queensland.

For an area to be a significant Aboriginal area, it is not necessary for it to contain markings or other physical evidence indicating Aboriginal occupation. For example, the area might be a ceremonial place, a birthing place or a burial place.

Under the *Aboriginal Cultural Heritage Act 2003* there is legislative recognition that:

- Aboriginal people are the primary guardians, keepers and knowledge holders of their cultural heritage;
- existing rights of ownership of cultural heritage by Aboriginal people and native title are not affected.
- there is Aboriginal ownership of:
 - human remains wherever held;
 - secret and sacred material currently held in state collections (such as the Queensland Museum);
 - cultural heritage removed from land.
- residual ownership (custodianship) of any other cultural heritage resides in the state (e.g. to ensure protection of heritage on freehold land).

The *Aboriginal Cultural Heritage Act 2003* places considerable additional responsibilities on individuals and corporations undertaking projects or development in Queensland. To assist development and effectively recognise, protect and conserve Aboriginal cultural heritage, the Act provides for:

- establishing a duty of care for activities that may harm Aboriginal cultural heritage;
- establishing powers of protection, investigation and enforcement;
- establishing a database and a register for recording Aboriginal cultural heritage;
- ensuring Aboriginal people are involved in processes for managing the recognition, protection and conservation of Aboriginal cultural heritage;
- establishing a process for the comprehensive study of Aboriginal cultural heritage;
- establishing processes for the timely and efficient management of activities to avoid or minimise harm to Aboriginal cultural heritage.

It is critical that those undertaking projects in Queensland focus on cultural heritage issues from the commencement of a project and ensure they are aware of their obligations under the Act.

Blanket protection under the *Aboriginal Cultural Heritage Act 2003*

The legislation:

- recognises that a significant area does not necessarily have markings or other physical evidence indicating occupation or denoting its significance;
- ensures protection of areas and objects of significance to Aboriginal people in accordance with their tradition or history; and
- ensures protection of areas in Queensland where there is culturally, historically, or archaeologically significant evidence of occupation.

Duty of Care under the Aboriginal Cultural Heritage Act 2003

Underpinning the *Aboriginal Cultural Heritage Act 2003* is the *Cultural Heritage Duty of Care*, which requires that a person who carries out an activity must take all reasonable and practicable measures to ensure the activity does not harm Aboriginal cultural heritage.

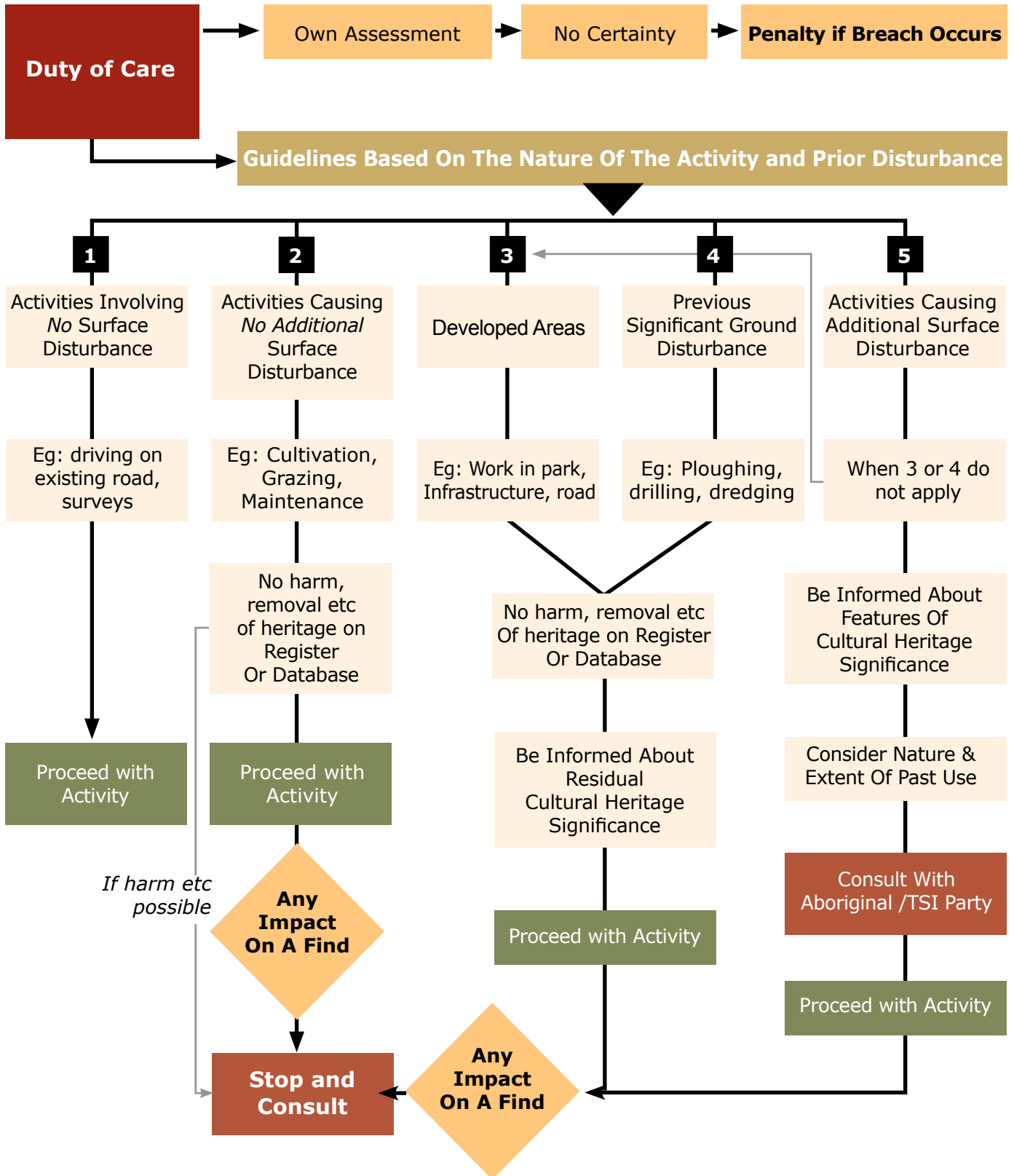
The *Cultural Heritage Duty of Care* is intended to identify reasonable and practicable measures for ensuring activities are managed in order to avoid or minimise harm to Aboriginal cultural heritage. To date the Queensland State government has only issued duty of care guidelines in relation to the *Aboriginal Cultural Heritage Act 2003*.

Offences under the *Aboriginal Cultural Heritage Act 2003* include:

- excavating Aboriginal cultural heritage;
- relocating or taking away Aboriginal cultural heritage;
- failing to advise the Department of Natural Resources and Water about any Aboriginal cultural heritage that is revealed because of an activity carried out under a cultural heritage management plan, and including information that the person knows is of a secret and sacred nature in a report without the agreement of the relevant Aboriginal People.

The Aboriginal Cultural Heritage Act 2003 carries monetary penalties if the Act is breached. The maximum penalty under the *Aboriginal Cultural Heritage Act 2003* is two years imprisonment. The Minister of the Department of Environment and Resource Management can also issue stop orders requiring a person to stop a specific activity. A breach of a stop order can result in a maximum penalty of \$1,275,000.

Duty of Care Guidelines



What it means to landholders

The Aboriginal Cultural Heritage Act 2003 protects all Aboriginal cultural heritage in Queensland. This protection applies whether or not the Aboriginal cultural heritage has been identified or entered onto a database.

The Act requires anyone who carries out a land use activity to exercise a duty of care, that is, they must take all reasonable and practicable measures to ensure their activity does not harm Aboriginal cultural heritage. The duty of care applies to any activity where Aboriginal cultural heritage is located, including freehold land.

The Act, together with gazetted duty of care guidelines, provides guidance on how to proceed. It includes information about identifying features likely to contain or constitute cultural heritage. If you follow the duty of care guidelines, you can be sure that your land use activity is proceeding lawfully in relation to Aboriginal cultural heritage.

Duty-of-care guidelines

The duty of care guidelines recognise that some activities (such as driving along existing roads and tracks or cultivating areas already under cultivation) are unlikely to harm Aboriginal cultural heritage.

They also recognise that the nature and extent of past land uses in an area (such as development) may mean that any further activity in that area is unlikely to harm Aboriginal cultural heritage. Unfortunately, harm is likely to have already been caused to the Aboriginal cultural heritage by past activities.

Despite this, it is recognised that Aboriginal cultural heritage may continue to lie below the surface or that the area may be secret or sacred where cultural heritage values are incorporated into the landscape.

For this reason, the guidelines provide that if at any time during your activity you excavate, relocate, remove or harm a cultural heritage find, you must notify the relevant Aboriginal party immediately and seek their advice on how best to proceed.

Where the nature and extent of the past land use of an area could support the continued presence of Aboriginal cultural heritage, you should exercise greater caution before proceeding.

Simplifying outcomes

The Aboriginal cultural heritage legislation recognises existing agreements landholders may have with traditional owners. Under this legislation a Cultural Heritage Register (open to the public) and a Cultural Heritage Database have been established. Both can help you make preliminary assessments when planning a development, or other activity, over an area of land.

If a land user negotiated a cultural heritage agreement with traditional owners before 16 April 2004 (when the legislation commenced), that agreement would stand. Land users in this situation are exempt from having to develop a new Cultural Heritage Management Plan. A land user is also exempt if they have entered into a native title agreement.

Native title agreements include:

- *Registered Indigenous Land Use Agreement*
- *Right-to-negotiate agreement under the Native Title Act 1993 (Cth)*
- Native title protection conditions.

Management plans

A Cultural Heritage Management Plan (CHMP) is mandatory for some high level activities, for example when an environmental impact statement is required by legislation for a certain development. In this instance, a CHMP is required to be developed and approved under Part 7 of the legislation. These plans ensure people carry out their duty of care towards any cultural heritage values the land may have.

Looking forward

When an environmental impact statement is not required for a project, four options are available for meeting your duty of care:

- comply with gazetted duty-of-care guidelines;
- negotiate a voluntary CHMP (statutory process);
- negotiate other cultural heritage arrangements with the Aboriginal or Torres Strait Islander party; and
- proceed in compliance with native title protection conditions.

Be safe

Before undertaking a land use activity, it is advisable to check the duty of care guidelines and decide what, if any, precautions you need to take. When in doubt talk to the Aboriginal Party for your area. This will not only ensure you avoid the risk of a substantial fine under the Act, but also that you are doing your bit to preserve our history and Queensland's Aboriginal cultural heritage.

GLOSSARY OF TERMS

Bindal:	One of the 16 Traditional Owner groups in the Burdekin Dry Tropics Region. See Bindal "My Country, My Culture, My Story" for approximate area of interest.
Bora Rings:	Bora is the name given to an initiation ceremony of Indigenous Australians.
Cairn:	Heap of stones set up as a monument, landmark, tombstone etc.
Clay Lunettes:	Crescent shaped beach and dune complex found on the eastern sides of lakes in arid Australia. Usually composed of quartz sand but can also be partly or wholly composed of sand sized clay pellets and occasionally gypsum sand.
Cultural heritage:	The continuity, from one generation to another, of culture, values and attitudes, including knowledge, language, arts, rituals, performances, sites and objects.
Gia:	One of the 16 Traditional Owner groups in the Burdekin Dry Tropics NRM Region. See Gia "My Country, My Culture, My Story" for approximate area of interest.
Girringun Aboriginal Corporation:	Girringun supports several Traditional Owner Groups, however Nywaigi, Warungnu and Gugu Badhun are the only groups in the region.
Gudjal:	One of the 16 Traditional Owner groups in the Burdekin Dry Tropics NRM Region. See Gudjal "My Country, My Culture, My Story" for approximate area of interest.
Gudjuda Reference Group:	Gudjuda supports four Traditional Owner groups, however Juru and Gia are the only groups located in Burdekin Dry Tropics NRM region.
Gugu Badhun:	One of the 16 Traditional Owner groups in the Burdekin Dry Tropics NRM Region. See Gugu Badhun "My Country, My Culture, My Story" for approximate area of interest.
Hearth:	Usually a sub-surface feature found eroding out of a river or creek bank or in a sand dune. It indicates a place where Aboriginal people cooked food. The remains of a hearth are usually identifiable by the presence of charcoal and sometimes clay balls (like brick fragments) and hearth stones. Remains of burnt bone or shell are sometimes preserved within a hearth.
Jangga:	One of the 16 Traditional Owner groups within the Burdekin Dry Tropics NRM Region. See Jangga "My Country, My Culture, My Story" for approximate area of interest.
Juru (Birri-gubba):	One of the 16 Traditional Owner groups within the Burdekin Dry Tropics NRM Region. See Juru "My Country, My Culture, My Story" for approximate area of interest.
Manbarra:	One of the 16 Traditional Owner groups within the Burdekin Dry Tropics NRM Region. See Manbarra "My Country, My Culture, My Story" for approximate area of interest.
Nywaigi:	One of the 16 Traditional Owner groups within the Burdekin Dry Tropics NRM Region. See Nywaigi "My Country, My Culture, My Story" for approximate area of interest.

Massacres:	Indiscriminate killing of Aboriginal people by government forces, private killing parties and individuals.
Midden areas:	'Midden' is a term borrowed from Denmark. It originally applied to the accumulations of shell and other food remains left by Mesolithic man in that country. Australian midden sites are an accumulation of hearth and food debris built up over a length of time. Middens are generally comprised of charcoal and either freshwater or coastal shell species, depending on the location. Midden sites may also contain stone artefacts and the food refuse of native animals. Their thick deposit of burnt shells and dark grey/black stains can distinguish midden sites within the landscape. Coastal shell middens are often found in close association with rock platforms. Freshwater shell middens are found in close proximity to areas that provided freshwater mussels.
Native title:	Form of land title which recognises Aboriginal people as rightful owners of that land.
Ochre:	A yellow, red or brownish mineral consisting of clay and iron oxide, used as a pigment.
Rock shelters/caves:	These are sites that are located within a rock shelter/overhang or caves.
Scarred tree:	Scars on trees may be from removal of bark strips by Aboriginal people for manufacturing utensils, canoes, or shelter. Scars also result from small notches chopped into the bark to provide toe and hand holds for climbing after possums, koalas and/or views of the surrounding area. A scar made by humans, as opposed to naturally made by branches falling off, is distinguished by: symmetry and rounded ends; scar does not extend to the ground; some regrowth around the edges of the scar; and no holes or knots present in the heartwood.
Traditional Owner:	an Aboriginal person who is a member of a local group having certain rights in an area of land.
Unbunbara:	Traditional Story Place; See Gugu Badhun "My Story" for meaning.
Warungnu:	One of the 16 Traditional Owner groups within the Burdekin Dry Tropics NRM Region. See Warungnu "My Country, My Culture, My Story" for approximate area of interest.
Weir:	A fence made of brush, stones or sticks set in a stream or channel for catching fish.
Wiri:	One of the 16 Traditional Owner groups within the Burdekin Dry Tropics NRM Region. See Wiri "My Country, My Culture, My Story" for approximate area of interest.
Woomera:	An Aboriginal implement used for propelling a spear more forcibly.
Wulgurukaba:	One of the 16 Traditional Owner groups within the Burdekin Dry Tropics NRM Region. See Wulgurukaba "My Country, My Culture, My Story" for approximate area of interest.
Yirendali:	One of the 16 Traditional Owner groups within the Burdekin Dry Tropics NRM Region. See Yirendali "My Country, My Culture, My Story" for approximate area of interest.



NQ Dry Tropics

2 McIlwraith St, Townsville Qld 4810

PO Box 1466 Townsville Qld 4810

Ph: (07) 4724 3544

Fax: (07) 4724 3577

Email: info@nqdrytropics.com.au