

# Report on a Survey of The Bundian Way 2010 - 2011

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[Front Picture: View from the high country along the Bundian Way: the Bundian Way to the coast leads north of The Pilot, north of Tingaringy and Delegate Hill, then south of Nalbaugh (White Rock), the last three peaks visible on the horizon. Bobby Marr, Ossie Cruse and BJ Cruse have been part of ongoing researches by ELALC.



The Bundian Way



Figure 1. Bundian Way Touring and Heritage Route



Figure 2. Bundian Way Heritage Route. (marked blue)

## 1. Executive Summary

The Bundian Way is a shared history pathway between Targangal (Kosciuszko) and Bilgalera (Fisheries Beach) that connects the highest part of the continent and the coast via an ancient Aboriginal route that brought together the people of the greater region, most notably for ceremonies associated with whaling in springtime at Twofold Bay and moth hunting in the high country during summer. The Eden Local Aboriginal Land Council proposes the route be recognised with heritage protection and used for educational/tourism purposes.

In 2010 the Eden Local Aboriginal Land Council was successful in gaining funding from the national Indigenous Heritage Programme to survey the Bundian Way on foot, and identify the route and its Aboriginal landscapes. The survey took into account historical, natural and Indigenous values, and gathered information that will be maintained at the Monaroo-Bobberer-Gudu Keeping Place and used for management purposes and as an educational resource.

After very considerable consultations and historical research, the survey team of up to five Koori personnel walked the 335km length of the Bundian Way in legs of up to 8 days starting on 11th October 2010. Many parts, especially those in the wilderness areas, had to be visited again and again to clarify details and establish the old pathway route.

Due to the regularity and quantity of evidence (including artefacts) along the way, it became clear that the Bundian Way should be regarded as a single site. Artefacts appeared less frequently in places where roads had been engineered and least frequently near sealed roads. Nonetheless, artefacts were not the only indicators of the route. Other matters considered included historical writings and maps, as well as stories, oral history and surveyors' scarred trees and journals.

On its way to the coast the Bundian Way crosses the Snowy River and passes through some of the wildest, most rugged and yet beautiful country in Australia. In many parts the influence of the old land management is still obvious in its Aboriginal landscapes.

Survey personnel have consulted interested parties regularly. In the Aboriginal community of the south eastern region numerous individuals and groups were consulted. Public meetings were also held in Eden, Towamba, Bombala and Delegate and channels opened for further consultation. The survey brings together information gathered with a view to appropriate management and NSW State Heritage listing. Of all the routes in the network of old ways that lead from the coast to the high country, the Bundian Way is the best preserved and least highwayised or trammelled by recent activities. Along with some other pathways, it is listed in the Bega Valley Aboriginal Cultural Heritage Study (2005), and passes a multitude of localities highly significant to the Aboriginal community.

There is no apparent obstacle to nomination of the Bundian Way for NSW heritage recognition based upon historical, natural and Aboriginal values. Some parts might be more suited to Aboriginal Place recognition.

However, while there are no difficulties with the heritage route generally being used by walkers, road conditions between Beermuna (Boydton) and Towamba appear too dangerous for pedestrians because the track is so narrow and extremely dusty, therefore an educational / walking / touring route that splits from the heritage route is proposed to pass south of Balawan (Mt Imlay) and via forest trails to Bilgalera (Fisheries Beach). The Touring Route then continues round Tulemulerer (Twofold Bay), and through Eden to the Monaroo-Bobberer-Gudu Keeping Place at Jigamy on the shores of Pambula Lake.

Total length of the Touring Route is 335km while the Heritage Route from Targangal (Kosciuszko) to Bilgalera (Fisheries Beach) is 265km.



Figure 3. Springtime at Mt Kosciuszko. Looking back towards the highest peak from further along the Bundian Way and Great Divide. The route presents spectacular mountain landscapes and Alpine scenery that change throughout the year. The peaks were visited respectfully by the Aboriginal people round the beginning of summer, when the Bogong moths arrived in the granite peaks.

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Figure 4. Survey crew at Bilgalera (Fisheries Beach) on Twofold Bay today. The area is Aboriginal land, currently used as a primitive camping area and proposed as major cultural education centre. Edrom Lodge (centre) is where Ben Boyd’s manager, the artist Oswald Brierley, built his home in the 1840s. Today Edrom Lodge has replaced it and the chipmill and new naval wharf loom nearby.



Figure 5. Oswald Brierley's 1847 watercolour of life at Bilgalera (Fisheries Beach or 'East Boyd'). Note the Aboriginal family on rocks known as Toanho which had traditionally been used for gathering shellfish and fishing. The cottage Brierley built is on the first headland. Land about the bay at that time was 'parklike' due to Aboriginal management and use of fire. Brierley developed close ties to the local Aboriginal people, often illustrating them and their places and lifestyle. He also kept illustrated journals of some of his adventures in the region. At other times he managed Ben Boyd's whaling operations. Guided by Budginbro, his journey to the Monaro became the basis for the first European 'road' to the Monaro, built to further Boyd's pastoral empire.

## The Bundian Way Heritage

The 265km Bundian Way follows an ancient Aboriginal walking route from the high country to the coast, by way of the easiest path from the Monaro to the coastal plains.

Its recognition is inspired by G.A. Robinson's story of Al.mil.gong, who walked all the way from Omeo to present his new corroboree to his kin at Bilgalera on 14<sup>th</sup> August, 1844. When renowned geologist W.B. Clarke followed a similar route in 1852, he recorded how Aboriginal people who lived nearby told of the Bundian Pass.

And so the Bundian Way illustrates how in the early days of European settlement the old Aboriginal people showed settlers the best places for their stations as well as routes through the wild country following pathways that had been used for thousands of years. 'Why it was the blacks and nobody else who opened up the country...' said Bernard O'Rourke, one of the first Europeans to settle the region in 1843. 'They led him, and you, and everyone else here and there.'

While the Bundian Way is only part of the wider network of old Aboriginal pathways across the region and the continent, it is the best preserved of the old east-west routes of south-eastern Australia. It connects Targangal (Kosciuszko) and Bilgalera (Fisheries Beach) on Tullemullerer (Twofold Bay) following the route that brought together the people of the greater region, most notably for gatherings associated with whales in springtime at the bay and Bogong moths in the high country during summer. A succession of Aboriginal landscapes including lower parts of Nurudj Djurung (the Snowy River) and some of the wildest, most rugged, culturally rich and beautiful country in Australia feature along the way.



Figure 6. 'Mur-rowra Esquire - Bundyang' was drawn by OW Brierley in 1843. Looking very relaxed in his possum-skin cloak, he apparently moved readily between Twofold Bay and his country at Bundyang (also spelt Bundian, Boondiang, Bondi etc) about the upper headwaters of the Genoa River where many species of possums and small marsupials were plentiful. Of several passes in the district, the Bundian Pass led most directly and easily to the coastal districts.

## 2. Introduction to the Bundian Way

The Bundian Way is a pathway named in honour of the Koori people. The pathway connects two landscapes the Kooris named Targangal (Kosciuszko) and Bilgalera (Fisheries Beach) on Tullemullerer (Twofold Bay). It follows an ancient Aboriginal route that historically brought together the people of the greater region, most notably for gatherings associated with whales in springtime at the bay and Bogong moths in the high country during summer via lower parts of Nurudj Djurung (the Snowy River).

The Bundian Way follows what must be the easiest route from the south-eastern corner of the Monaro through the rugged coastal ranges by using the historic Bundian Pass. History shows Kooris and European settlers shared the pathway

Many aspects of this long distance place have already been recognised for their high heritage values whilst others are less-known. The project surveyed the entire route on foot to identify and connect as many of these as possible, noting sensitivities and special Aboriginal landscapes. Historical, natural and Indigenous values have been considered.

This project of Eden Local Aboriginal Land Council acknowledges the Traditional Custodians, Elders past and present, other custodians and the many other people who have an association with country along the Bundian Way. It is the Land Council's expressed aim that the Bundian Way be an inclusive project, a shared history route.

The Bundian Way is an acknowledgement of kinship in the Aboriginal community, the connectedness, and a sense of family that goes beyond Land Council boundaries, state boundaries and tribal Country.

The Bundian Way is only part of the wider network of old Aboriginal pathways across the region and the continent.

Primarily, the Bundian Way is a teaching place. Its educational values have considerable regional, national and international potential. The survey project has also revealed its capacity for healing.

The Bundian Way illustrates how in the early days of settlement the old Aboriginal people showed settlers the best places for their stations as well as routes through this wild country following pathways that had been used for thousands of years.

The Bundian Way passes through or skirts Country that has been given many names over the years. At the time of settlement the people were known by their name for their region, the Monaroo. Other names came to be used over the years, including A.W. Howitt's Ngarigo, Yuin, Biduelli, and Yaitmathang; Norman Tindale's tribal boundaries give the most widely accepted Ngarigo, Thaua, Bidawal and Jaitmathang, although others are in common use.

Much as the Bundian Way is inspired by the epic walk of Al.mil.gong from Omeo to Bilgalera in 1844, it also celebrates the culture of walking and the close connections to Country that come as a result.

The Bundian Way connects places through time and place and so perhaps its greatest significance is that it will maintain values for the future.

The gateway to the Bundian Way is the Monaroo-Bobberer-Gudu Keeping Place at Jigamy beside Pambula Lake. The pathway connects through Eden and around the bay to Bilgalera. A central hub of the Bundian Way will be located in Delegate, about halfway along the route.

Conditions along the Bundian Way will differ from year to year, from season to season, from day to day, as ever. In the recent drought most streams ran dry. The floods then brought big changes. There will be fires, heatwaves and snowstorms, and many dangers for the ill-prepared. One thing is certain, from the experience of the survey as much as from history: things change.



Figure 7. Warren Foster with an old scarred tree near the Snowy River. These are valuable for the evidence they present of earlier land uses. They are not unusual along the route but a great many are dead and in danger of being lost to bushfire.



Figure 8. Near Merambego - Darren and Warren inspect an old quarry along the route

### 3. Survey Methods

The objectives of the Bundian Way survey were to identify the route between Targangal (Kosciuszko) and Bilgalera (Fisheries Beach) on Twofold Bay, and correlate the route with historical and natural details.

Survey personnel, usually in a party of four, camped on location along the route for eight days at a time every fortnight from September 2010 breaking only during the height of summer when conditions along the roads were too gruelling. The camping meant a closeness to the route to could develop and allowed teaching and cultural exchange between all involved. The personnel have walked thousands of kilometres in the course of identifying the entire 330 km route of the Bundian Way, consulting interested parties regularly and noting cultural, scientific and historical details along the way. Difficulties identifying the route on ground were usually resolved by consulting old maps—various editions of Parish and County Maps, as well as the surveyors' maps and journals and so forth—and people with local knowledge. This report brings together some of the information gathered.

The survey has been undertaken in consultation with and the cooperation and assistance of Department of the Sustainability, Water, Environment, Population and Communities (formerly Department of Environment, Water, Heritage and the Arts), NPWS, DECCW, SRCMA, LHPA, LPMA, Bega Valley Shire Council, Bombala Council, Towamba Progress Association, Delegate Progress Association, Bombala Historical Society and many other groups and individuals.

Close to half the route passes through very rugged, wild country, much of that proclaimed Wilderness. Along some sections, for example in areas heavily burnt in Byadbo, the path is not clear.

The whole length of the proposed route has now been recorded by GPS. The GPS tracks can be made available in GIS shape file format where necessary.

The survey personnel have included John Blay as coordinator with Warren Foster, Darren Mongta, Quentin Aldridge, Derek Davison, David Dixon, Dennis Cruse, Colin Davison, Garry Mongta, BJ Cruse, Brian Mongta, Matthew Mongta, Dennis Arvidson, Lee Cruse, Jolene Brindle, Teneille Stewart, Markita Manton, Brooke Mongta and Muriel May.

Extensive consultations were undertaken during the survey process, including public meetings at Eden, Towamba and Delegate, lengthy discussion with families with knowledge and connections to the route.

The regularity and number of artefacts found along most parts of the route influenced an early decision to treat the whole route as one site. Some places and unusual artefacts were photographed and/or waypointed by GPS. The entire track has been recorded as a GPS track and as shape files for GIS.

Plots were surveyed on a one km grid along and to either side of the route. The survey took account of artefact distribution in each plot of thirty trees as well as signs of koala and other wildlife, tree size and species, scats and such. Although laborious, it has given worthwhile insights into the countryside about the route. For example, few plots (even those in the most unlikely places) revealed no artefacts while others were surprisingly rich: about half the plots had artefacts within a metre of at least five out of thirty trees.

More specifically, the survey method used is known as the Regularised Grid-Based Spot Assessment Technique (RGSAT), developed by Dr Stephen Phillips of Biolink Pty Ltd, with the assistance of Chris Allen of DECCW. The survey team conducted searches in a pre-determined grid pattern at grid intersections that were generally 1km apart. At each of these sites the litter under the closest 30 live trees over 150mm diameter at breast height (dbh) were searched for faecal pellets out to a meter of the trunks. The radius of the survey site varied according to distance between the trees sampled in the plot. The species and diameter at breast height of each of the 30 trees was recorded, as were the identified pellets, digs, nests and calls from all species located on the site. The presence/absence of koala and greater glider pellets were recorded at each tree and the remaining faunal information recorded at a site level. At the same time the presence/absence of artefacts was recorded for each tree and whole of site.

The survey also checked overall track conditions along the heritage route to ensure it would be safe for walking, and, if not, whether there is a safer alternative. One dangerous leg was identified along an unsealed section of Towamba Road on the Heritage Route therefore a safer alternative walking route was surveyed as well.

Figure 9. Survey personnel check a thirty-tree plot as part of the scientific investigations of the survey. Of over fifty thirty-tree plots along the route, more than half were found to contain artefacts. Tree species were noted, as well as size, animal activity and such. Unfortunately, no certain sign of Koala was found.



#### 4. Discussion

There are many reasons for seeking heritage recognition for an old pathway. On the most general level, while that the Bundian Way is only part of a network of old routes across the region, it is the easiest way to the coast and it is in a more natural condition for most of its route than any other, and more of it lies on public land. That is to say: it has not been made freehold and highwayised; it is a long distance route that can still be followed.



Figure 10. At the Bondi Springs yamfields Aunty May, Teneille Stewart, Brooke Mongta, Markita Manton, and Jolene Brindle prepare for survey of a place that has remarkably rich values.

Although the route itself is generally clearly evident, post-fire scrubs complicate passage here and there. Where the going is steep and difficult, the route usually follows a clear course along the crest of a ridge. However there are places where the track braids and alternatives present themselves: here we opt for the most historic, which is usually also the easiest option. In some parts such as the easy flats and rounded hills of the Monaro, there would not have been a precise footpath in favour of the general route. You could stay on track by aiming for a general landscape feature like the white rocks of Nalbaugh. Erosion and floods change the way across watercourses and riverbanks. The touring route will undoubtedly be modified slightly from time to time as it comes into use.

Beyond the scope of this project, there is still a very great amount of cultural information on country covered by the Bundian Way held by the Koori community and not incorporated in this report. Some, for example, might be specific to one family or another and some held by knowledgeable individuals. The scientific part of the survey has provided insights on how the country was used before European settlement in the 1820s, and the nature of that landscape.

Artefacts were found very frequently along the old sections in the wilder places, often at intervals of less than 10m, even along the graded tracks. Where the tracks became simple unsealed country roads, signs were still there but less



Figure 11. Brierly drew 'Natives- Twofold Bay' soon after his arrival on Twofold Bay

frequent. Beside the sealed roads, for example between Corrowong and Delegate there was little in the way of artefacts to be found, perhaps due to luxuriant grass, although they were present in less modified places near the road such as the TSRs.

In an interesting historical twist dating from the era before motor and horse-drawn vehicles began using 'roads', at several localities the pathway passes through private land following public road reserves drawn by surveyors at a time

when most people walked the route. And in such places ‘the public’s rights to use these roads notwithstanding they not be a formed and trafficable access’ are still guaranteed by legislation.

Although the Davidson Whaling Station Historic Site was formally recognised in 1986 for its connections with the whaling industry, George Davidson and early C20th garden values, it is a place that, along with its surrounds and the East Boyd district displays the very highest of Aboriginal heritage values. These pre-date the Davidson era by thousands of years. Eden Local Aboriginal Land Council seeks for these values to be acknowledged. It is not the only place along the Bundian Way to display such values, but the Koori connection with whales is fundamental. Such places would best be managed with consideration for and acknowledgement of their Aboriginal heritage. Eden Local Aboriginal Land Council is giving close consideration to their nomination as Aboriginal Places.

## 5. Special Values

Of the many values found along the Way, probably the most significant spring from the natural condition of the surrounding countryside over such a considerable distance. Some examples of the values to be found include:



Figure 12. Old hatchets are not uncommon. Some are beautifully worked. All are artifacts should be left where they are found.

### 5.1. Shared History

The shared history is of significant value, as old journals establish that the first Europeans, often surveyors or graziers, to visit the region were guided by the old Aboriginal people, many of whom can still be named. For example, after Oswald Brierly arrived in Twofold Bay with Ben Boyd in 1842 he soon struck up a strong friendship with Budginbro who would lead him along an Aboriginal pathway to the Monaro. ‘Wednesday 7th June... Upon leaving the Bay we struck at once into the forest keeping a general north-westerly direction and began to ascend the mountain ranges that overlook the Bay. The country for miles had been swept by bush fires, and for some hours after starting we rode through a most dreary looking forest of blackened gum trees...’ This route was soon surveyed by Francis MacCabe. The documentation provided by old journals and artworks are invaluable references. Guides for the Old Surveyors Sections of the Bundian Way still have signs, such as old survey scars, that date from first settlement. Routes used by the old cattlemen are still well known today and often follow the route. One section used by Aboriginal guides leading Surveyor Thomas Townsend on their way from Omeo in 1841/2 [to the crest of the Suggan Buggan range and on to the Nine Mile Pinch and the Moyangul (Pinch River) near its junction with the Snowy] is still evident as a clear footpath and is part of the Bundian Way.

### 5.2. Aboriginal Land Management

Natural history values are exceptional, especially insofar as the changes in vegetation from the alpine tracts of the highest part of the continent along the way to the coast are most dramatic, most particularly in the speciesisation of the eucalypts and their adaptation to such a wide range of locations. But also, the route passes through the southern extremities of the treeless plains. In so many places such as at Merambego, on the eastern edge of Kosciuszko National Park, fire and the results of Aboriginal burning are evident. Here grasslands and woodlands meet forest edges that have only in some places been pushed back since settlement.

### 5.3. Bondi Springs

The loss of diversity since settlement is nowhere more evident than on the Monaro. Although the survey found numerous examples of the old yamfields that were once in plenty, the yam daisy (Murnong or Nyamin) appeared to have become virtually extinct in recent years. During the survey a population of many hundreds was discovered at the TSR known originally known as *Bondi Springs*. Also many other species of yam and foodplants proliferate there, along with artefacts and carved trees. This will be an important place for teaching conservation values and Aboriginal land use.

### 5.4. The Old Camping Places

History suggests the country beside the old pathways was burned more frequently, in part for reasons of keeping the track clear but also to keep firesticks alight. On the more difficult or steep sections, a pad is reasonably clear from the long-time passage of human feet and from the animals that have also continued to use it. Across the Monaro watered campsites about twelve km apart were used by the old Aboriginal people. The bullockies and travellers also found they made excellent campsites and from the 1870s many were made Crown Land reserves, now known as Travelling Stock Reserves (TSRs). Artefacts and other indications demonstrate the earlier occupation. These places form an important part of the Bundian Way.

### 5.5. Aboriginal Guides

Sections of the Bundian Way still have signs, such as old survey scars, that date from European settlement. Routes used by the old cattlemen are still well known today and often follow the route. One section used by Aboriginal guides leading Surveyor Thomas Townsend on their way from Omeo in 1841/2 [to the crest of the Suggan Buggan range and



Figure 13. In Byadbo an old settler fence still stands beside the Bundian Way. Its survival is probably due to the dry, rain-shadow conditions and termite-proof resins of the cypress logs.

through the forest. An old campsite at its foot overlooking the grassland of Sheepstation Swamp was on 10th Feb 1987, described in the Sydney Morning Herald as 'the most important Aboriginal artefact site on the far South Coast of NSW'.

on to the Nine Mile Pinch and the Moyangul (Pinch River) near its junction with the Snowy] is still evident as a clear footpath and is part of the Bundian Way.

### 5.6. Old Fencing

In the Byadbo section, an old fence made without wire or nails is still standing. The old cattlemen believe it was constructed during the Boyd era of the 1850s. It runs beside the old pathway. The arrival of wire fences during the late 1800s effectively locked the Aboriginal people out of lands they had occupied for countless generations.

### 5.7. Bundian Pass

Being able to read the passage of feet over a very long time is one of the more exciting prospects for those undertaking the walk. No motor vehicle has ever used the Bundian Pass, but vestiges of the path are still discernable

## 6. The Route Summaries

This section contains summaries of the various stages along the route. Fuller details are considered in the appendices, which may not be made public until management issues are resolved. Many of the issues, recommendations and detailed historical research also appear there.

### 6.1. Stage 1 Summary: Targangal (Kosciuszko) to Moyangul (Pinch)

The route leads from the summit along the crest of the Great Divide to South Ramshead, down to Deadhorse Gap and generally then along the Cascade Trail past Cascade and Tin Mine huts. It deviates from this trail before Freebody's to follow the old route from Omeo followed by Surveyor Townsend in 1841/2, and then follows the track down the Nine Mile Pinch to Moyangul (Pinch River) near its junction with the Snowy.

#### 6.1.1. Significant features of this stage

Artefacts were plentiful all along the trail. Large open sites were found at various places along the route, most notably above the Cascade Hut and the Tin Mine Hut, suggesting the settlers followed the old Aboriginal people in where they chose to stopover and build.

#### 6.1.2. Themes relevant to this stage

High Country, Bogongs

#### 6.1.3. Local project implementation Issues

Arrange an information point at Jindabyne, perhaps at NPWS Visitor Centre, and further info at Thredbo. Perhaps also some interpretations at Dead Horse Gap and more substantial ones along the Snowy near the Pinch. After DHG the route follows the Australian Alps Walking Track as far as Tin Mine.

### 6.2. Stage 2 Summary: Moyangul (Pinch) to Merambego

The route follows the old trail beside the Snowy to the Sandy Creek Trail crossing, then follows the trail to the crest of the ridge, where it follows an old track down to Sheepstation Creek. It proceeds beside the creek to the junction with Joe Davis Creek, thence proceeds to the top of the ridge that divides the creeks, continuing along the crest of the divide to the gap and up the ridge to the crest of the range at hill 1092m that overlooks Edbo Flat. Thence along the old cattlemen's trail past the Stockyard to Byadbo Gap, following the Merambego track past the old homestead site to the Darrewarra campsite.

#### 6.2.1. Themes relevant to this stage:

Before and after the coming of the shepherds and cattlemen.

### 6.3. Significant features of this stage:

It appears one of Townsend's trees marked in 1841 still stands at the point where he crossed the river, near the Sandy Ck crossing. Subject to

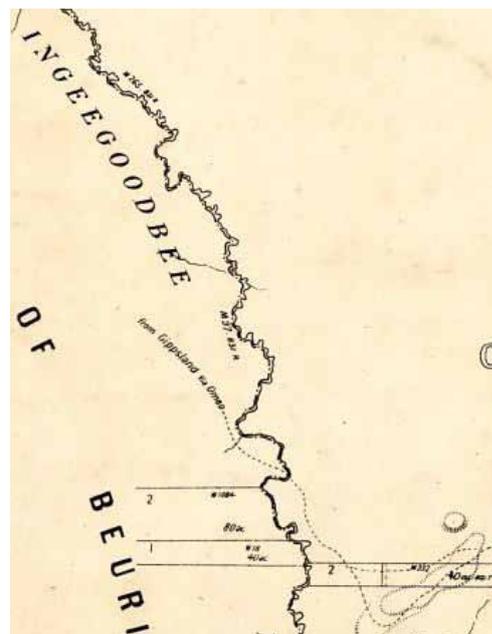


Figure 14. Ingegoodbee Parish Map compiles details of the route surveyed by Townsend through the Suggan Buggan Range to the Pinch in 1841/2. The route of the Bundian Way follows the same pathway, here marked as the dotted line 'From Gippsland via Omeo'.



Figure 15. The most difficult leg of the Bundian Way is through Byadbo. Steep and hard-going, this Snowy River country is remarkably beautiful.

necessary. Byadbo Wilderness suffers extremes of hot and cold. No water should be expected after the Snowy, and in dry times none might be available until Corrowong Creek, at least four day's walk away. It is a very, very long way from the nearest shops. Any water, creek or dam water, is likely to be of poor quality and might need to be treated.

#### 6.4. Stage 3 Summary: Merambego to Delegate

The route follows the main track and road through Wallendibby and Corrowong to Delegate

##### 6.4.1. Significant features of this stage

Extraordinary views back along the route from McGuigans Gap.  
Southernmost reach of the Treeless Plains at Corrowong.  
Aboriginal landscapes.

##### 6.4.2. Themes relevant to this stage

The changing land, Richness of the old Monaro

##### 6.4.3. TSRs

After Merambego, camping should be available along the road at Sandy Ck and Union TSR, each about 12km apart.

##### 6.4.4. Local Project Implementation Issues

Get permission for management and regular camping at the TSRs.

#### 6.5. Stage 4 Summary: Delegate to Bondi Springs (Mountaintop)

The route follows the Craigie and Mila roads, then the Mila Shortcut Road to the Monaro Highway, thence about 1.5km beside the highway to the old Bondi Springs (Mountaintop TSR) across road from Southern Access Rd

##### 6.5.1. Significant features of this stage:

Mountaintop (Bondi Springs) has special values as Aboriginal landscape and educational values as a family and women's place.

##### 6.5.2. Themes relevant to this stage

Settlement and the coming of the settlers

##### 6.5.3. TSRs

Camping might be available along the road at Craigie, Mila TSR and Mountaintop TSR, each about 12km apart.

##### 6.5.4. Local Project Implementation Issues

Get permission for management and regular camping at the TSRs. Bondi Springs has such special qualities it deserves urgent priority for Aboriginal management



Figure 16. Bobby Marr, Joe Stewart and Marcus Sandford at the foot of the Bundian Pass inspect the old crossing made by bullockies from Nungatta.

#### 6.6. Stage 5 Summary: Bundian Pass to Towamba

The route follows Southern Access Rd eastwards, then Pines Rd to near the Nalbaugh Falls picnic area, thence down to the White Rock

River and along the old road reserve until entering SE Forests NP, thence through bush across the White Rock, across the gap in the range and across Sheepstation Ck, thence up the hill beside Surveyors Gully and across Imlay Rd, thence following the old route of the old Rockton Rd, which joins Laings Rd, Nungatta Rd, Poole Rd to beside Imlay Rd for a km, and then along the old Pericoe Rd to Towamba Hall.

#### 6.6.1. Significant features of this stage

Major campsites along White Rock, Sheepstation and Nungatta streams.

Scar trees

#### 6.6.2. Themes relevant to this stage

The old Bundian Pass; stages of dispossession; shadows of the Imlays, Ben Boyd, Robinson, Brierly and Weatherhead

#### 6.6.3. Local Project Implementation Issues

Along the Southern Access Road and after the pine forest on the White Rock River the route passes through private property via an old road reserve which dates from the earliest days when it was the main connection between Bombala, Nungatta, Genoa and Mallacoota.

About halfway between The Monaro and Towamba there will be need of a better campsite. The ideal place would lie on Nungatta Creek, which is one of the more reliable water resources of the district

The old section of Pericoe Road between Falkner Rd and Imlay Rd has not been maintained and is now untrafficable by vehicle and barely trafficable on foot.

On Pericoe Ck, a bush camp and parking area. Some educational walking tracks would be developed. This would serve visiting school groups as well as through walkers. Could also serve as a Culture Camp.

#### 6.6.4. Local Recommendations

When passing along the old Road Reserves, walkers will have to be told to stay on the unfenced but obvious reserved road.

Old section of Pericoe Road be drained and maintained to a level of fire trail so 4WD vehicles might use it, and to make walking less dangerous than at present.

The section of Pericoe Rd between Falkner Rd and Pericoe Station be maintained to a basic level to maintain its old configuration and roadside vegetation as a demonstration of the historic roadways. At least two interpretation points be provided, one to indicate walk along the old section.

### 6.7. Stage 6 Summary: Towamba to Bilgalera (Fisheries Beach)

The touring route leaves Towamba via the main ridge to go south of Balawan (Mount Imlay) via forest trails called Yambulla / Rodwell Rd, Beasley Rd, Link Rd, Nowie Rd, Black Range Rd, Harry's Tow FT, Bungan Rd, Falkner Rd, Imlay Ck FT, Anteater Rd, Goanna Rd, Burrawang Rd, Mustering Ground Rd, Upper Kiah Rd, Shelleys Rd, Cochranes Ck FT, and Boyd Rd.



Figure 17. Inspection of a scarred tree by BJ Cruse and Paul Carriage. Plans are being made to protect these trees in the event of fire.



Figure 18. Survey personnel in camp Derek Davison, Warren Foster, Quentin Aldridge with Koala expert Chris Allen and John Blay

The heritage route crosses the Towamba River and generally follows the Towamba Road to Mitchells Ck, where it goes directly over the crest of the hills and along the ridgetops. No side-cuts were part of the earliest alignment. Rather than go down to Yugluma, it follows the short-cut Rd to Nullica flats and to Beermuna (Boydton).

#### 6.7.1. Significant features of this stage

Forests. Mount Imlay. Imlay Creek campsite.

#### 6.7.2. Themes relevant to this stage

The old Bundian Pass; stages of dispossession; shadows of the Imlays, Ben Boyd, Robinson, Brierly and Weatherhead

#### 6.7.3. Local Project Implementation Issues

The old Towamba Road between the Princes Highway and the village is currently unsealed and follows some sections of the road that date from the time of Ben Boyd. It is too narrow



Figure 19. Near Balawan, John, BJ, Cruse, Col Davison, Darren Mongta and Garry Mongta on track shortly after their encounter with a large Brown Snake.

the Imlay Fire Trail would have to be cleared. When the camping place, which could also serve as a Culture Camp, is established near the creek it would be better not to have through vehicle access, and a locked gate somewhere near the Creek and 'No through Rd' signs at either end.

As to the Heritage Route, the oldest way passed over the crests of the mountains that tower above the present roadway. The distance across the mountains between the river at Towamba and Nullica was historically covered in a single, very challenging day. Tracks over the crests are still evident in places. Perhaps when the road is completely sealed, walkers might be offered the option of walking either route.

Along the Touring Route, at creek crossings with more permanent water (eg on Harrys Tow at Imlay Ck, Goanna Rd at Old Hut Ck, Shelleys Rd at Shelleys Ck) it would be good to have a levelled place where people could sit off the road or even put up a tent to stop overnight.

#### 6.7.5. Stage 7 Summary: Bilgalera to Eden and on to M-B-Gudu Culture Centre at Jigamy

The walking route follows an old track to Davidson Whaling Station, then follows the shoreline around the inlet passing massive middens of the old Kiah (East Boyd). It snakes round above mangroves and the sand flats westwards to the old crossing of the Towamba River. Across the river it rejoins the old public access road reserve across the ridge to Beermuna (Boydton), where just before the lagoon it follows a track to the beach. Thence it proceeds round the beach of Nullica Bay to the inlet, which might be waded but the bridge is easier. The way around Mungora (Northcote Point) might only be accessible at low tide and therefore following the ridge above the rocks and Currawalla Beach is easiest. From the nor eastern corner of Bungo Beach a delightful track leads to Cocora Beach, after which it follows a route through Eden and along Aslings Beach to Ben Boyd NP and through State Forest to Jigamy. A loop route from Jigamy passes through Ben Boyd National Park to Quondolo Beach and Pinnacles Beach and National Park tracks back to Aslings Beach and Eden. This route would need to be marked.

#### 6.7.6. Significant features of this Stage

This is a leg where there are frequent and very large middens and artefact scatters. While these are valuable reminders of the area's Aboriginal past, visitors should be asked not to walk on middens and to leave artefacts where they lie. Fencing is not required.

#### 6.7.7. Themes relevant to this stage

Bilgalera and Kiah: land and sea country a long time occupied; first contacts

#### 6.7.8. Local Project Implementation Issues

The walk around Twofold Bay is remarkably beautiful, but much easier going west to east due to tilting of the rock formations. You can walk almost all the way along the rocks and sand but on full tide some parts are extremely difficult. Between Nullica and Brandy Beach a cliff-top walkway would help, just as the track between Bungo Beach and Cocora makes a most pleasant alternative to the water's edge.

This leg connects with other walking routes including the old pathway followed by the Light to Light Walk and the Coast Walk. This provides opportunities for cross-promotion and fills gaps in connectivity.

#### 6.7.9. Local Recommendations

A common form of marker to show the way will be necessary to help walkers stay on track along some legs.

This is a leg where there are frequent and very large middens and artefact scatters. While these are valuable reminders of the area's Aboriginal past, visitors should be asked not to walk on middens and to leave artefacts where they lie.

and winding and dusty for walkers to follow in safety. Therefore it was adjudged necessary to find an alternative route for touring purposes, the best of which passes south of Mount Imlay. This would permit better camping facilities for walkers, and the establishment of a primitive camp ground on the flats above Imlay Ck near where it is crossed by the Fire Trail.

#### 6.7.4. Local Recommendations

Markers to show the way along the touring route will be necessary to help walkers stay on track.

As to the Touring Route south of Balawan, a number of trees blocking

Fencing is not required. Uniformity in signage will be of value. Interps should be focused in a few localities, and follow themes for relevant stages.

A primitive track between Nullica Inlet and Brandy Ck Beach would complete the walk around the bay.

## 7. Conclusions

### 7.1. Survey Conclusions

The Bundian Way, as a shared history pathway between Targangal (Kosciuszko) and Bilgalera (Fisheries Beach), should be proposed for NSW heritage recognition based upon historical, natural and Aboriginal values. Some parts, after further discussion, might also be nominated as Aboriginal Places.

Road conditions between Beermuna (Boydton) and Towamba would be too dangerous for a tourist walking route due to its narrowness and extreme dustiness and therefore an educational / touring route that splits from the heritage route and passes south of Balawan (Mt Imlay) via a significant camping place on Imlay Creek should be established. No other obstacles to initiating a tourist walk were found.

Management of the Bundian Way should be undertaken to the greatest extent possible by Aboriginal people, it is in every regard an ongoing project.



Figure 20. Whale Beach and Kiah Inlet with Balawan (Mt Imlay) at sunset. There are many places of great cultural importance in this scene. The Bundian Way passes through the middle ground and crosses the stream where it is usually at its shallowest. It continues to Beermuna (Boydton) via a very old public road reserve and then generally heads north westerly to the Monaro.

## 8. Acknowledgements

The Bundian Way project only came about through the dogged insistence of Ben BJ Cruse that one of the old east to west routes his people travelled regularly should be recognised.

This report has only been made possible by the generous assistance provided by a great many Aboriginal Elders, most especially the untiring if not constant attentions given by Uncle Ossie Cruse.

Most of the historical information in this report had been adapted from a soon to be published book, *On Track*, by John Blay. The survey crew (including Warren Foster, Darren Mongta, Quentin Aldridge, Derek Davison, David Dixon, Dennis Cruse, Colin Davison, Garry Mongta, BJ Cruse, Brian Mongta, Matthew Mongta, Dennis Arvidson, Lee Cruse, Jolene Brindle, Teneille Stewart, Markita Manton, Brooke Mongta and Muriel May) has been unflagging in its attentions to detail along the way. Alice Williams and Graham Moore have made important contributions. The process has been extremely demanding, physically, culturally and intellectually. The survey might never have got on the road without Franz Peters, Rob McKinnon and Pam O'Brien of NPWS who have assisted at every juncture and the continuing attentions of Penny Stewart, Karen Cash, Paul Carriage, Marty Linehan and Brett Miners. Education has always been a major factor and so the encouragement and support of Eden Marine High, Towamba Primary and Eden Primary Schools and their Principals, Paul Morris, Kathryn Davis and Carol Sellars has been significant. Acknowledgement and thanks are due also to Dane Wimbush, Rae Solomon-Stewart, Paul McPherson, Alec Costin, Rainer Rehwinke, David Eddy, Shirley Foster, Budda Mongta, and all those along the way who've given assistance in so many forms.



Figure 21. *Budginbro Chief Twofold Bay Tribe*- Painted by Oswald Brierly Twofold Bay 1843. Mutual respect and friendship between the two men has meant a lot of information was passed down for the benefit of future generations, including place-names and the old way from the bay to the Towamba valley through the rugged coastal range.

## 9. Appendices

### Note

Where old Aboriginal names for places along the route are known, they are used in preference to more recent names. Many words are spelt differently in the various historic documents. These are not corrected. Where co-names are used, the most recent is in brackets after the Aboriginal name.

Originally, in the written record the old Aboriginal people were described by where they came from, as in the Maneroo tribe and the Omeo tribe. Then later there was a more subtle differentiation, as with A. W. Howitt's description of the region's people as Ngarigo (of the Monaro), the Yaitmathang (of Omeo), Yuin (of the coast between Shoalhaven and Cape Howe) and Biduelli (south of the Monaro) tribes. Each spoke different languages that were mutually understood and many names and different spellings can apply to the one place. These historical notes keep the name most commonly in use at the relevant stage of the written history.

The following appendices deal with historic data and land values at some far greater length than the summaries. But they are not complete or final, and there will always be more information that can be added. Further natural history and scientific data will increase the value of the Bundian Way. All background survey information and researches as well as a photographic and map collection are held at the Monaroo-Bobberer-Gudu Keeping Place.

**It has been resolved not to make details of the route as detailed in the appendices publicly available until appropriate management has been organised for the Bundian Way. They are therefore not included in this public version of the report.**

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