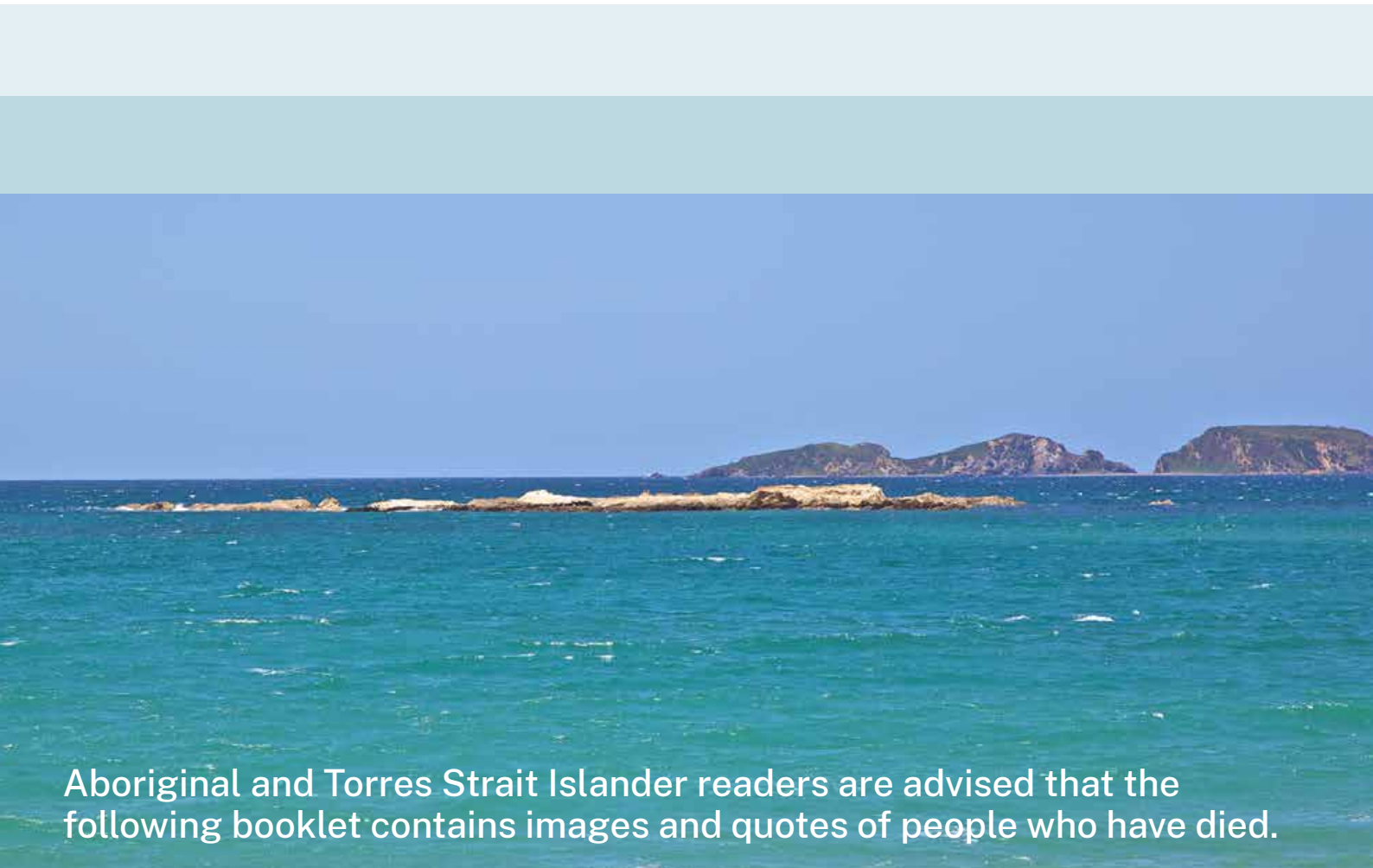

Yangary and Bhundoo

Aboriginal places and values around Batemans Bay



Aboriginal and Torres Strait Islander readers are advised that the following booklet contains images and quotes of people who have died.

Contents

Introduction	2
Yangary (Batemans Bay) and Bhundoo (Clyde River)	4
Yangary (Batemans Bay)	6
Bhundoo (Clyde River)	8
Captain Cook and Batemans Bay	10
John Harper visits the Bay, 1826	12
Blankets	14
Toll Gate Islands	16
King Dicky and Queen Janie	18
Jemmy Muggle and Thomas Tinboy	20
Mickey of Ulladulla	22
James Larmer and Language	24
Cullendulla Creek	26
Jimmy Friday	28
Currowan Reserve	30
Batemans Bay Reserve	32
Batemans Bay Public School	34
Eel Dreaming	36
Hanging Rock & Joe's Creek	38
Batemans Bay Before the Bridge	40
Batemans Bay Bridge Opening	42
Batemans Bay Bridge	44
Selected Sources	46

transport.nsw.gov.au
Tel: 13 22 13
20-44 Ennis Rd, Milsons Point NSW 2061
Locked Bag 928 North Sydney NSW 2059

Disclaimer
While all care is taken in producing this work, no responsibility is taken or warranty made with respect to the accuracy of any information, data or representation. The authors (including copyright owners) expressly disclaim all liability in respect of anything done or omitted to be done and the consequences upon reliance of the contents of this information.

© Transport for New South Wales
Users are welcome to copy, reproduce and distribute the information contained in this report for non-commercial purposes only, provided acknowledgement is given to Transport for NSW as the source.

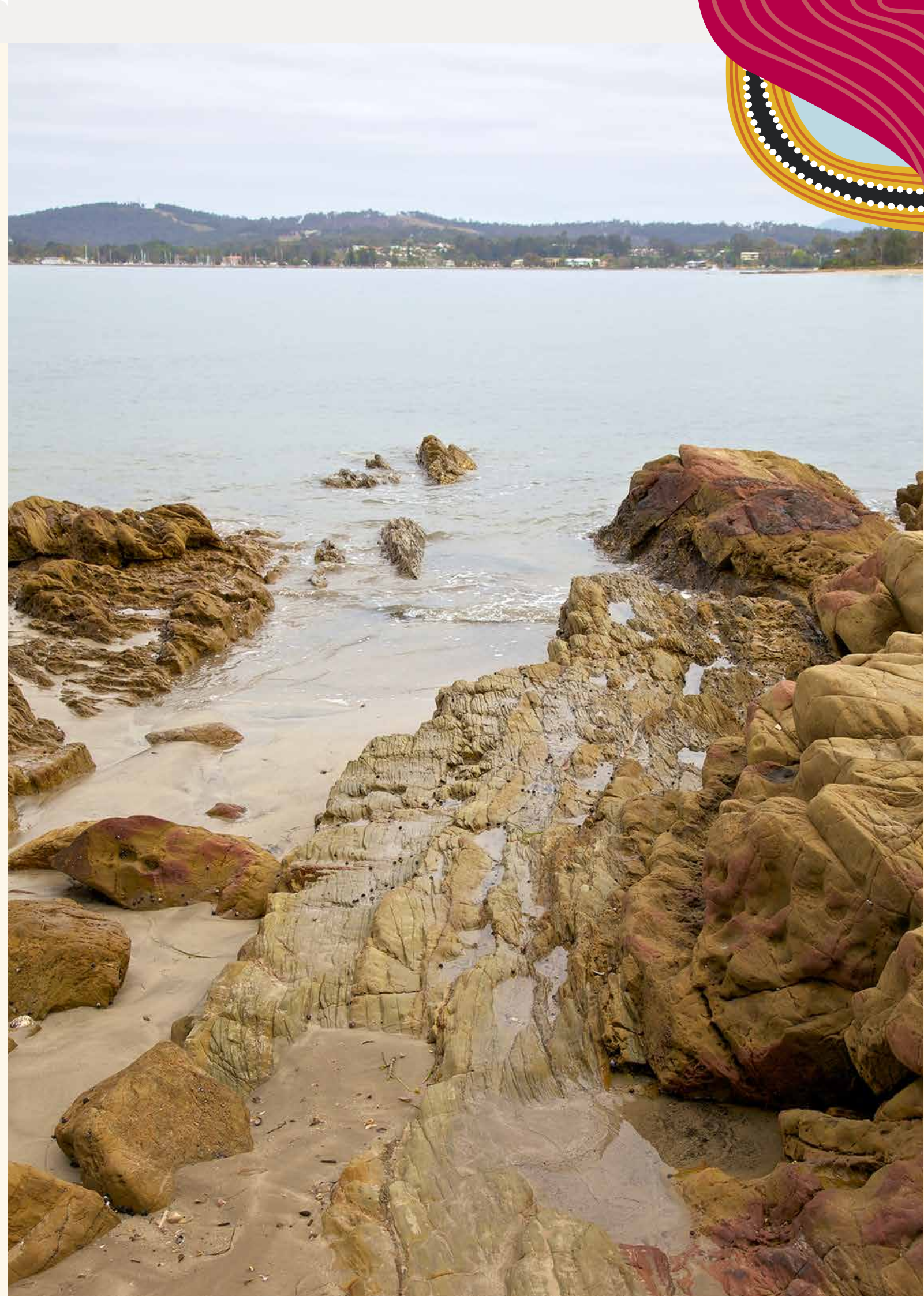
June 2022
ISBN: 978-1-922549-97-6
Pub No. 22.109

Introduction

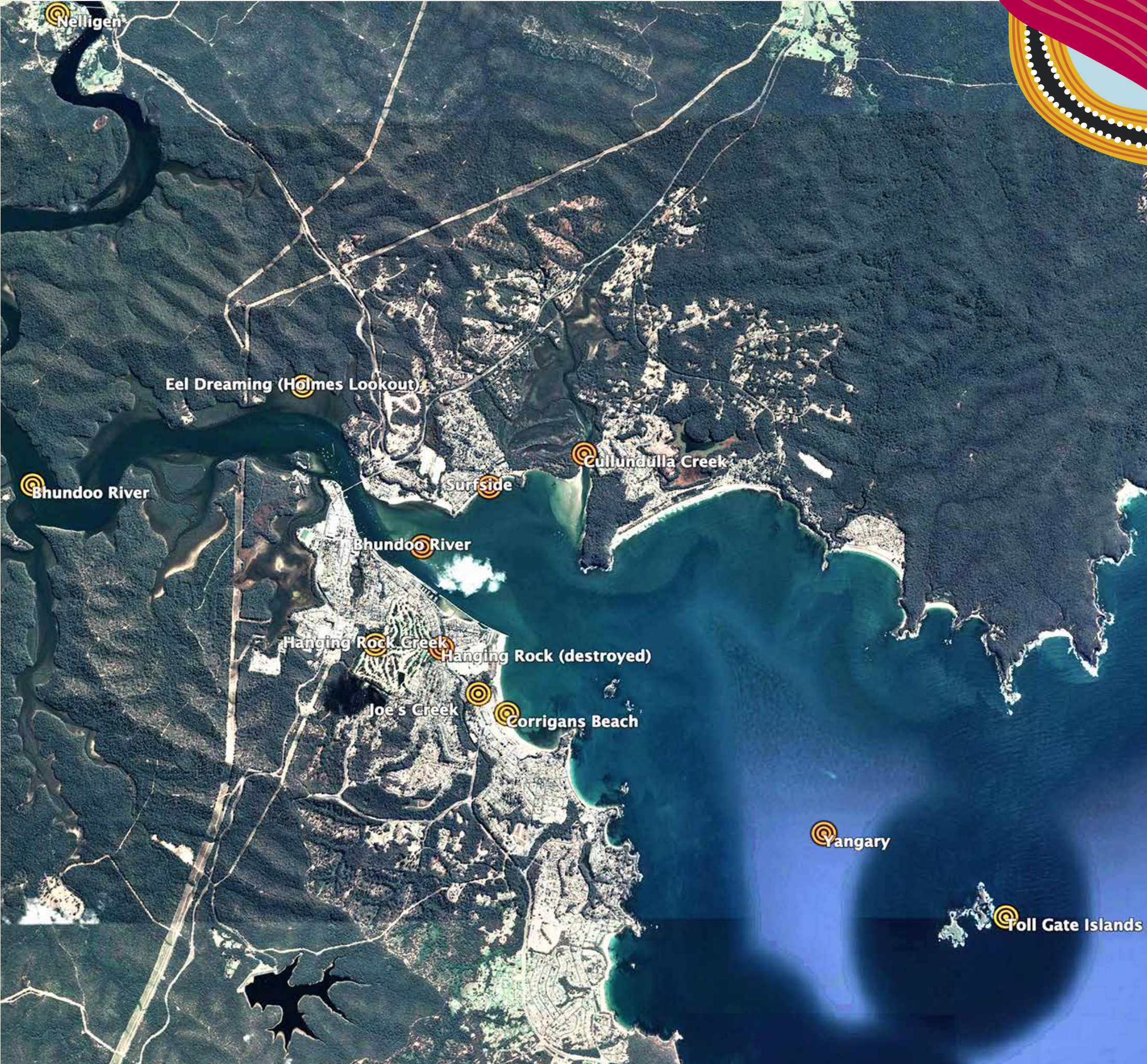
This booklet explores the history and connection of Aboriginal people to the Batemans Bay area. It was developed out of a cultural values assessment carried out on behalf of Transport for NSW for the Batemans Bay Bridge replacement project. The booklet has been produced based on a wide range of documentary sources and informed by discussions with cultural knowledge holders during the original project and more recently.

This booklet provides some snapshots of the many stories that can be told of the history and cultural values of Yangary (Batemans Bay) and Bhundoo (Clyde River). We hope that this booklet provides readers with a glimpse into the richness and complexity of these stories.

“We acknowledge with respect, care and gratitude the Elders and broader Aboriginal community of this Country.”



Yangary (Batemans Bay) and Bhundoo (Clyde River)

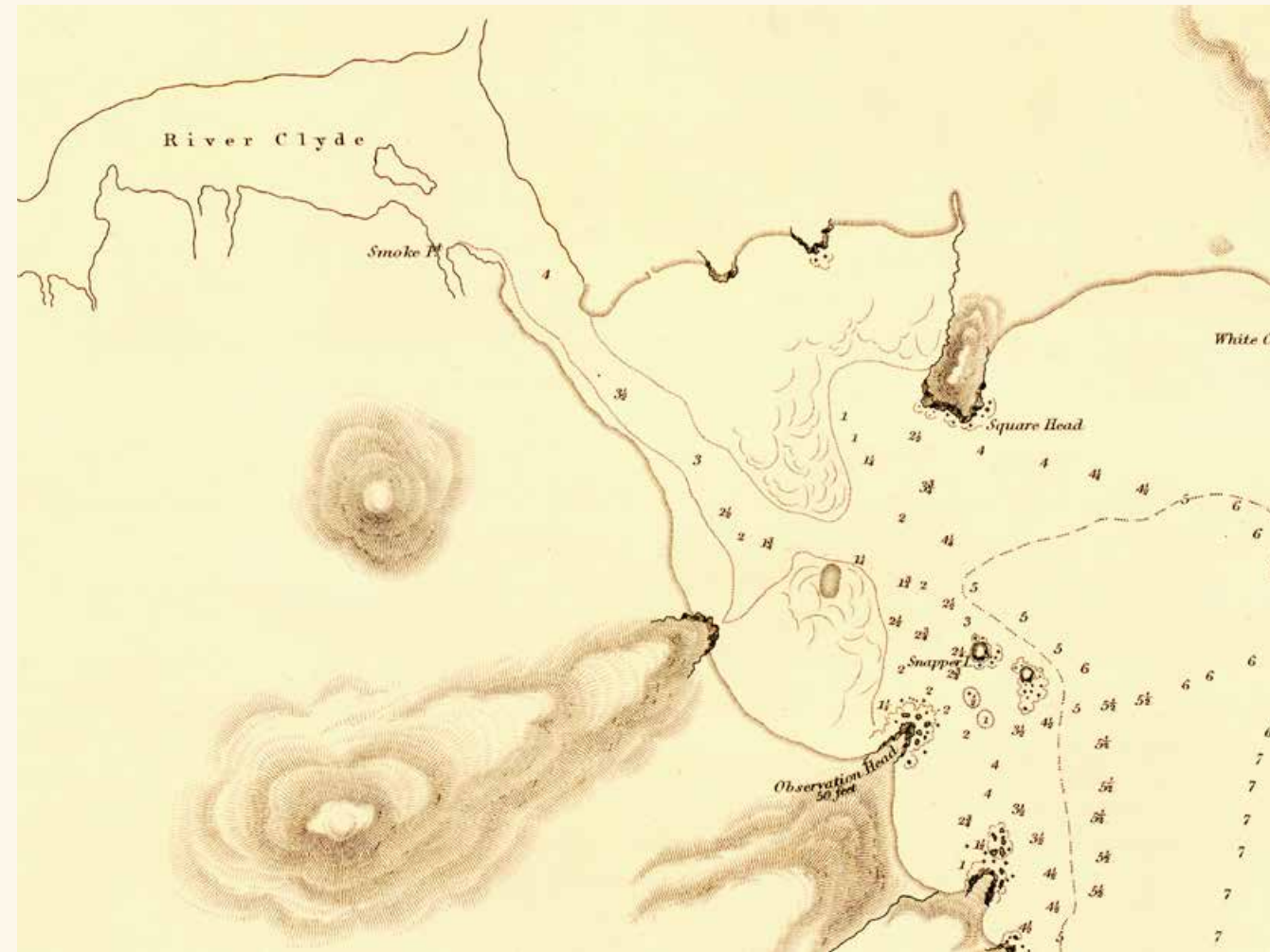


A map representing some of the key locations that hold cultural significance for the area's Aboriginal community.

Yangary (Batemans Bay)

Aboriginal people have lived for thousands of years around Yangary (Batemans Bay) and continue to live there today. The way people live in the area has changed, but Aboriginal people have kept their connection to Country and continue to respect and care for it.

In 1828, Thomas Florance surveyed the coastal area from Sydney to Moruya. He recorded that the area of the Bay itself was known as *Yangary*. He also recorded *Bundoo* (*Bhundoo*) as the name of the (Clyde River). Upriver he recorded the name of what is known now as Waterfall Creek as *Gobah*. Two similar words have been recorded for the South Coast languages, Gubaa meaning stringybark and Gubar meaning red ochre. It was Florance who first called one of the islands at the mouth of the Bay the Tollhouse, leading to them now being known as the Toll House Islands.



On an 1851 map of the area, the name Gobah Creek was recorded, Yangary and Bhundoo were referred to only by their English names.



Batemans Bay, c.1940s-'50s



Bhundoo (Clyde River)

Sitting on the north side of Bhundoo near the bridge, respected community Elder Uncle Les Simon told a story from his childhood.

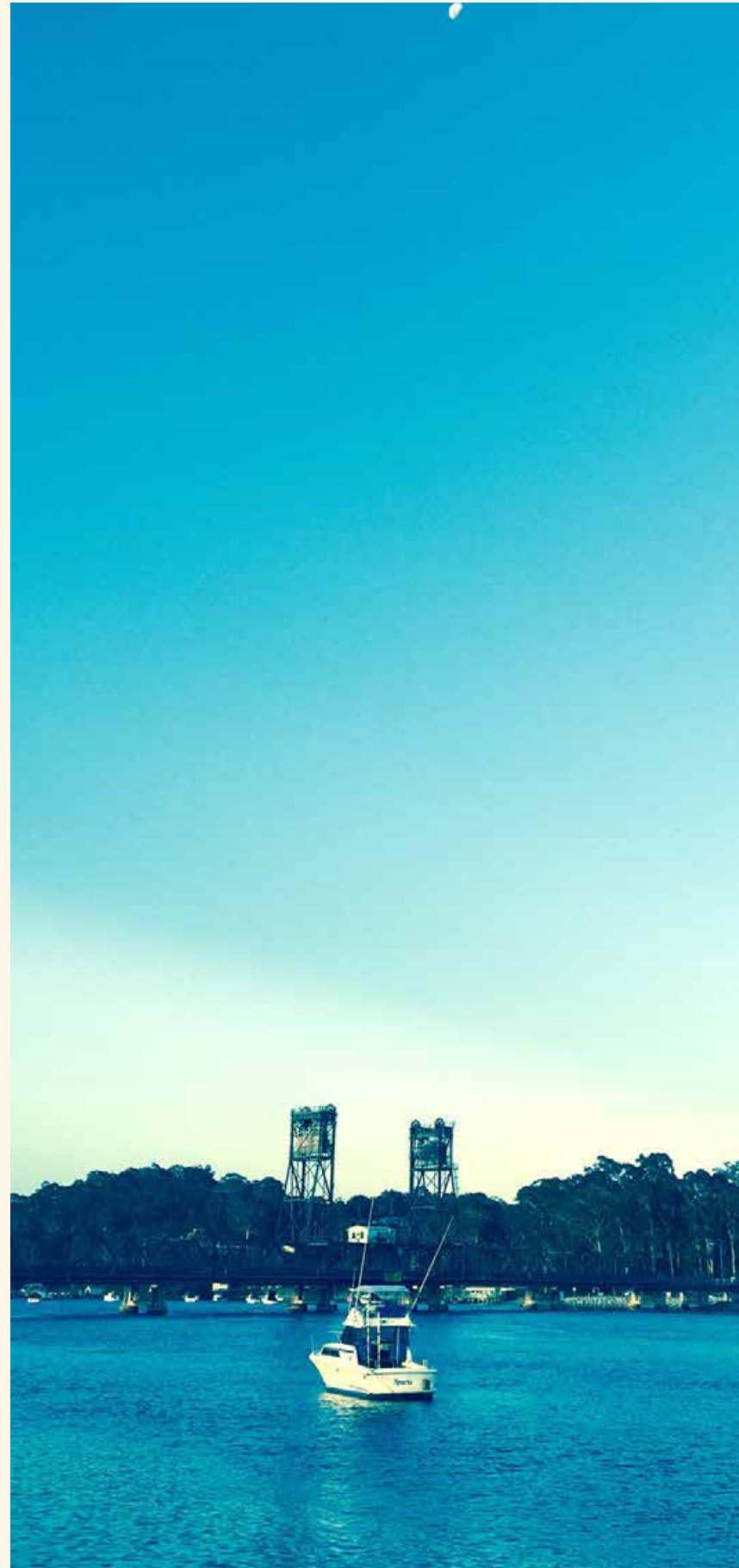
“We’d row across the river here with a little tin canoe, we’d plug the holes up with the little mangrove sticks we’d break up. With Jack, Danny.... Jack’s canoe sunk over there (on the south side of the river near the bridge) in front of a whole lot of tourists and then he came up junggaa in the canoe. Junggaa that’s language for octopus. Used to call the police that too because they have eight arms and they grab you everywhere!”

Speaking of Bhundoo, respected community Elder Uncle Owen Carriage described it as a place of great value and importance for many reasons, one being the richness of the river’s resources,

“Bhundoo was a food source, shells, oysters, fish, it was all along that Bhundoo itself. The respect for it is there, our mob appreciate and understand that our mob survived off it.”

“We’d row across the river here with a little tin canoe, we’d plug the holes up with the little mangrove sticks.”

Aboriginal Elder Uncle Les Simon.



Bhundoo runs from the high country behind Didthul (Pigeon House Mountain), travelling south then turning to the east and flowing into the ocean at Yangary (Batemans Bay).



Bhundoo is valued for its connection to Dreaming Stories and Ceremony, as a travelling route and for the abundance of food that it provides.

Captain Cook and Batemans Bay

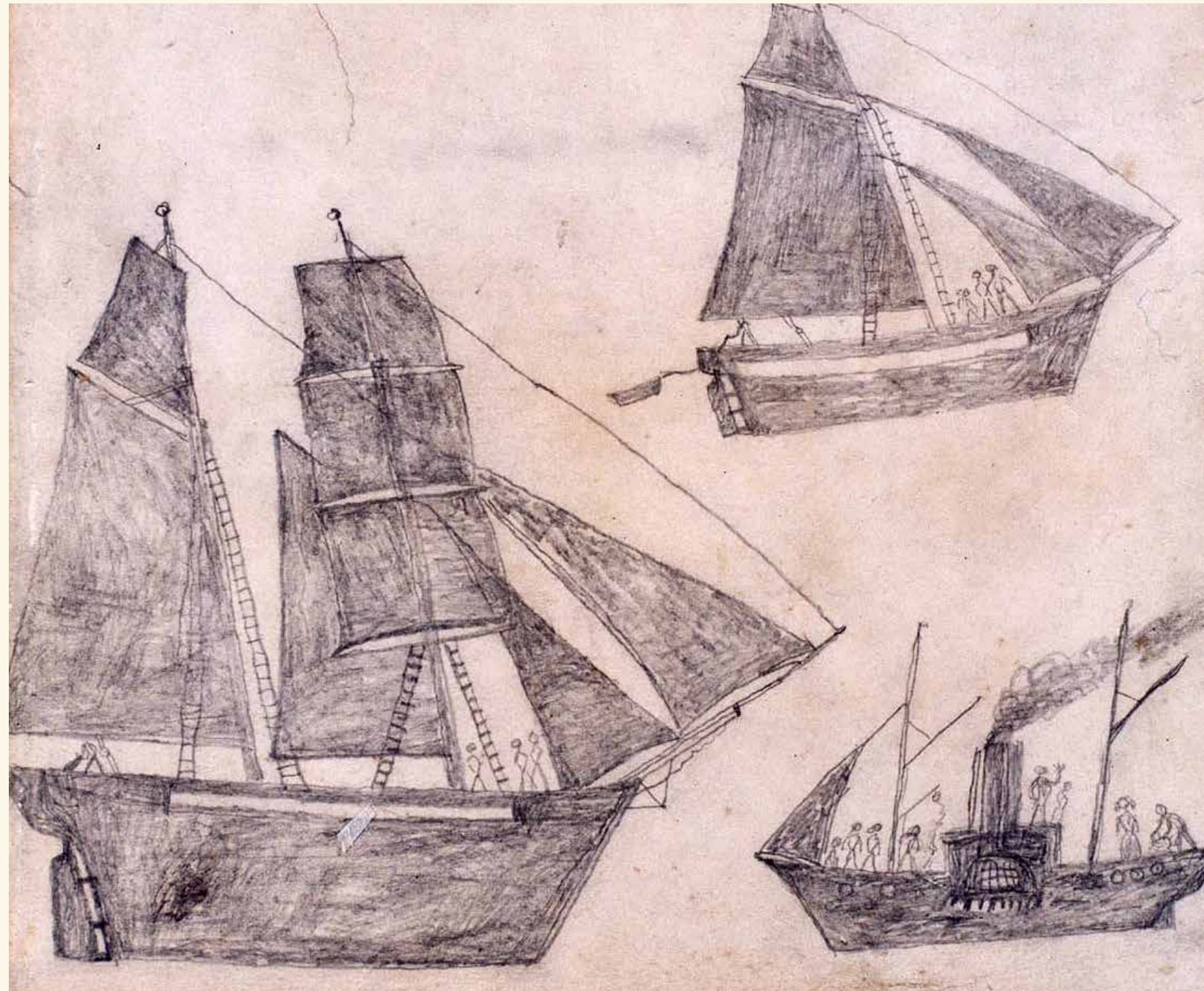
Uncle Percy Mumbler (Mumbulla) was a senior South Coast Elder and activist for the rights of Aboriginal people and the protection of Country. He was born at Wallaga Lake and spent his childhood between there and Nowra and has connections throughout the South Coast. In the 1950s, he worked with the poet Roland Robinson who recorded and published many stories from Uncle Percy that told of the history, culture and people of the South Coast. One of his stories was based around the visit of Captain Cook on the Endeavour to Batemans Bay. Uncle Percy used this event to highlight Aboriginal people's rejection of colonial intruders.

As Captain Cook sailed the east coast in 1770, the crew saw the smoke from the fires of Aboriginal people, fires that were lit to let neighbouring groups know that a strange ship was coming. At Batemans Bay, the Endeavour's master's mate noted,

"...as we stood along shore we saw four or five of the Indians sitting near the fire ; they appeared to be naked and very black, which was all we could discern at that distance."

Uncle Percy Mumbler told this story to the poet Roland Robinson, who wrote that,

"Percy was a natural storyteller. He had the expressions and everything. He told me about the time that Captain Cook put in at Batemans Bay, and he said, 'Tungeei, that was her native name. She was a terrible tall woman...' That's just a little story called 'Captain Cook'. It's terrific, I think, because it established the fact that, from the first time they met, the white man tried to give the early Aborigines clothes or biscuits or possessions. But the Aborigines took this to mean that he might be trying to buy their country from them, so they throw them back. 'We don't want your clothes, we don't want your biscuits. We've got our own animal skins and our own food.'"



Artwork depicting ships by the Aboriginal artist Mickey of Ulladulla circa 1875. Mickey was also associated with Nelligen on the Clyde River.

Captain Cook at Batemans Bay
As told by Percy Mumbler to Roland Robinson

"Tungeei, that was her native name. She was a terrible tall woman who lived at Ulladulla. She had six husbands, an' buried the lot.

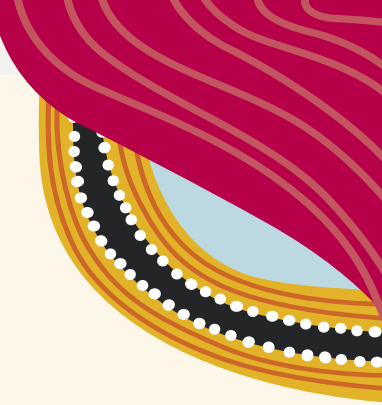
She was over a hundred, easy, when she died. She was tellin' my father, they were sittin' on the point that was all wild scrub.

The big ship came and anchored out at Snapper Island. He put down a boat an' rowed up the river into Bateman's Bay.

He landed on the shore of the river, the other side from where the church is now. When he landed he gave the Kurris clothes, an' those big sea-biscuits. Terrible hard biscuits they was.

When they were pullin' away to go back to the ships, these wild Kurris were runnin' out of the scrub.

They'd stripped right off again. They were throwin' the clothes an' biscuits back at Captain Cook as his men were pullin' away in the boat."



John Harper visits the Bay, 1826

In 1826 John Harper, a member of the Wesleyan Missionary Society, travelled by boat down the South Coast searching for somewhere to set up a mission. He arrived at Batemans Bay in the middle of October and stayed for two weeks. On Harper's recommendation the Wesleyan Missionary Society applied for a grant of land at Batemans Bay but were refused by the colonial government on the grounds that it would be, "... prejudicial to the interests of the Settlers."

Harper's journal gives us glimpses into the large vibrant community at the Bay,

"Oct 17th. I took an excursion with the blacks, whom I saw and conversed with (in the best manner I could) the day before. As we had to pass through a thick Scrub, the blacks went before me and broke down the sticks that were in my way. They seemed to be highly amused at every trifling thing which I did. No man of pure motives need be afraid of travelling with the blacks, even in the most obscure place. Alltho' this assertion is not credited in the Colony by some people, yet I know from experience more than thousands who would object to it. For my part I never was afraid of meeting blacks who had never seen a white man before : neither will I ever be. Let the whites reform their conduct and they need never be afraid."

"Let the whites reform their conduct and they need never be afraid."

John Harper.

Harper described a large group of Aboriginal men and women arriving at the Bay after he had been there for about a week.

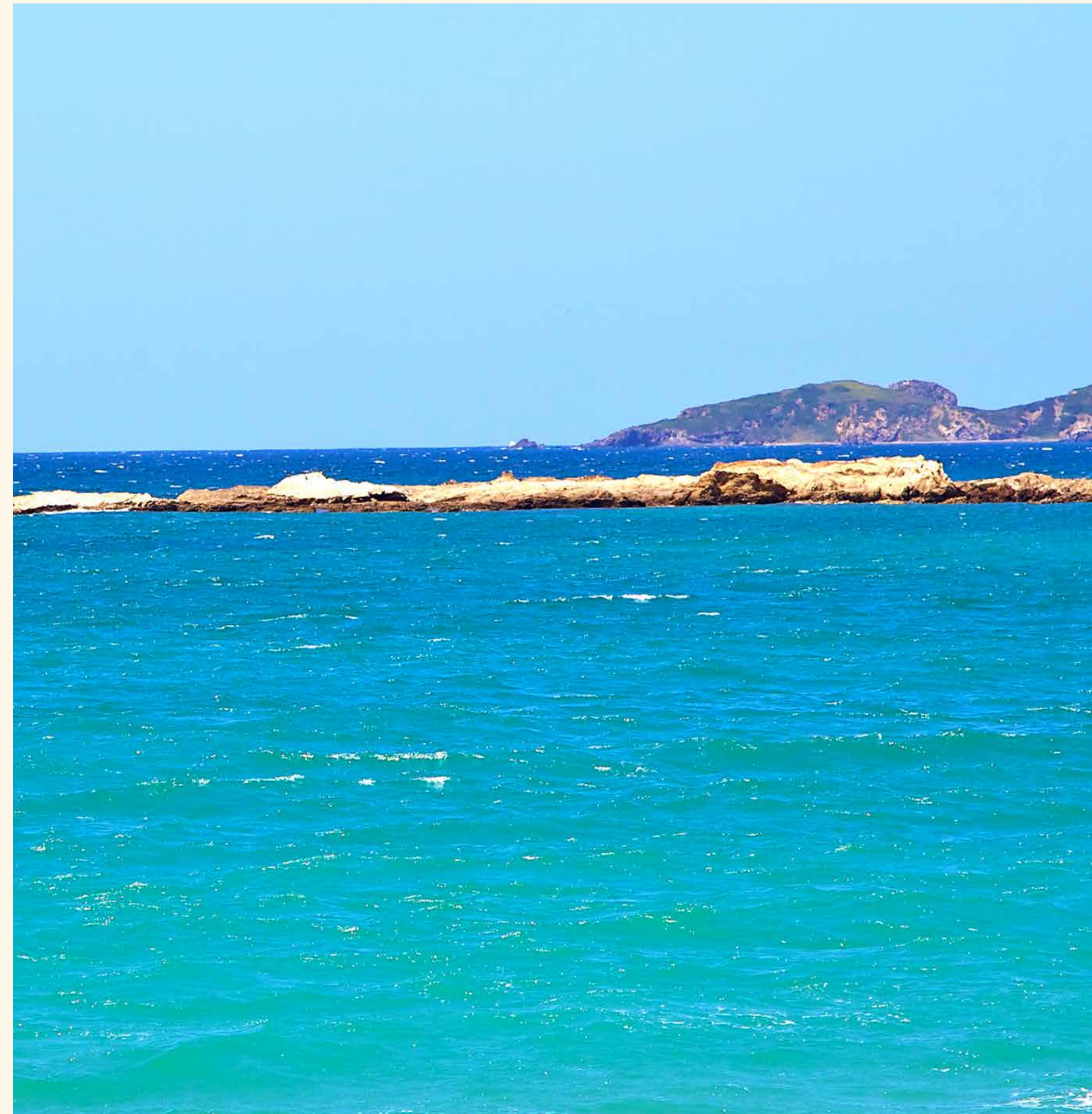
"The women made me several presents which consisted of kangaroo teeth, shells, and red ocre (sic), The kangaroo teeth are fastened to a string, made from the hair of the Opossum, with gum which answers the purpose of wat (sic) or glue. They then began to enclose me round, each endeavouring to lay a hand upon me. They were completely in a state of nudity."

"They are very kind to their women and children; the blankets which I gave to the men they gave to their wives and children. On my first approach to this new tribe I was not a little surprised to see an aged man and woman, walking arm in arm, towards me at the same time the man was pointing his finger at me their hair was nearly white. They were a very venerable pair."

"They have temporary huts, ornamented with a tuft of grass fastened to a stick..."

John Harper.

"Their principal manner of living is in catching fish, and marine animals (seals) and in procuring the fruits that grow wild in the woods on which they chiefly subsist. They generally repose at about half a mile from the sea coast. They have temporary huts, ornamented with a tuft of grass fastened to a stick, and projecting from the front part of the top."



Blankets

In 1834 the colonial government sent blankets to four white station holders around Batemans Bay to be distributed to local Aboriginal people. Three station holders, Walter Thompson, Mr Hunt and Mr Flanagan, were each sent thirty blankets, while a Mr Morris was sent 20. The only records that survive are from Walter Thompson at Bookenbour, who listed the names of 23 Aboriginal people that he distributed blankets to.

“The number of Blankets I received from the Government, were 30, & you will observe by the list enclosed, that there is only the Names of 23 of the Blacks given, but among these were several old people, with families, who suffer much more from the inclemency of the weather, than those single men who are not so much advanced in years – I thought it expedient therefore, to give the very old people double Blankets each...”

In the 1840s, blankets were only distributed at the Court House at Broulee. The surviving 1842 and 1843 returns show people from Broulee, Coorowan [Currowan], Batemans Bay, Dooja [Deua], Moroyoo [Moruya] River, Murramarang, Mullendaree, Mokondoor [Mogendoura], Gundaree [Gundary], Bungalee, Bromin, Kiora, Tewpe, Wokoonga [Wagonga], Boat Allee [Bodalla], Jarvis [Jervis] Bay. In 1842, 24 people were listed from Currowan & Bromin and 22 people from Batemans Bay. In 1843, there were 13 people from Currowan and only four from Batemans Bay, suggesting that people were elsewhere at the time the return was taken.

At Batemans Bay there is one surviving return from 1834. In 1842 and 1843, there are surviving returns from the distribution of blankets at Broulee that include people from Batemans Bay and up Bhundoo (Clyde River).

1834 Blanket Return	
Language name	English name
Janauagh	Jackey
Bunnarga	Hughy
Tooidgal	Beauty
Rauanna	Jackey
Aiagga	Bold Rodney
Wandra	
Kullariaga	Tom Ugly
Billiora	Milking Dicky
Moondia	Tom
Kordaroo	Dickey
Mobbaring	Tom
Kulgra	Tom Brier
Roadooluga	Mr Daly
Kegara	Bobby
Yuanbla	Nerang Billy
Bunnen	Jamie
Uoolelly	Nerang Billy
Buggarl	Jerry
Moora	Stupid Jamie
Pindleama	Timothy
Mullulla	
Umbuggla	
Kooroobali	Blind Mary

Government blankets were issued annually on a sporadic basis to Aboriginal people throughout the colony from the 1820s through to the early 1900s. Unfortunately, many of these records have not survived.

“I thought it expedient therefore, to give the very old people double Blankets.”

Walter Thompson.

1834							
RETURN of ABORIGINAL NATIVES, taken at Bookenbour on 12 July 1834							
No.	ENGLISH NAMES.	NATIVE NAMES.	Probable Age.	Number of Wives.	CHILDREN.		Place or District of usual Resort.
					Male.	Female.	
1	Jackey	Janauagh					
2	Hughy	Bunnarga					
3	Beauty	Tooidgal					
4	Jackey	Rauanna					
5	Bold Rodney	Aiagga					
6	Wandra	Wandra					
7	Tom Ugly	Kullariaga					
8	Milking Dicky	Billiora					
9	Tom	Moondia					
10	Dickey	Kordaroo					
11	Tom	Mobbaring					
12	Tom Brier	Kulgra					
13	Mr Daly	Roadooluga					
14	Bobby	Kegara					
15	Nerang Billy	Yuanbla					
16	Jamie	Bunnen					
17	Nerang Billy	Uoolelly					
18	Jerry	Buggarl					
19	Stupid Jamie	Moora					
20	Timothy	Pindleama					
21		Mullulla					
22		Umbuggla					
23	Blind Mary	Kooroobali					
Walter Thompson							

A record of blanket returns.

Toll Gate Islands

In January 1822, Alexander Berry and W.L. Edwardson travelled down the South Coast on the government boat the Snapper. They anchored for one night near the Toll Gate Islands and early the next morning, Berry took a small boat and landed on the Islands,

“[the rocks] still have the appearance of having been vertical before they were overturned. Some good soil on the top of the rocks arising partly from their decomposition and partly from decayed vegetable matter.... The natives occasionally visit the Island we saw several of their huts & the remains of their repasts the skins of Birds – no oysters however on the rocks – may however be good fishing.”

The surveyor, John Mann, described seeing people fishing from canoes at Batemans Bay in the 1840s or '50s and how they would,

“ ... go out as far as the Tollgate Islands. They are often pursued by sharks, when they paddle away for the nearest shore, throwing over as they go along any fish they may happen to have.”

“In canoes they go out as far as the Tollgate Islands.”

John Mann.



Toll Gate Islands

King Dicky and Queen Janie

In 1910, Senior Constable M. Keating of Batemans Bay Police Station wrote,

“Dickey was King of the Clyde River, over 50 years ago, and ruled the country embracing Moruya, Batemans Bay Clyde River to Braidwood.... He was of a very peaceful disposition, given mostly to hunting and fishing, and was generally known to the tribe as ‘Pretty Dickey’... He died over 50 years ago, and is buried on the banks of the Clyde River, near Nelligen, and was somewhere about 90 years of age when he died. Dickeys old Queen, Janie, died here on the 6th of December 1908, and was buried in the Catholic Cemetery at Batemans Bay.”

“‘King plates’, also called ‘breast plates’ or ‘gorgets’ were based on the design of British military gorgets of the 19th Century. Government officials and settlers presented them to Aboriginal people who distinguished themselves in the eyes of the non-Aboriginal population.”

However, calling people ‘King’ or ‘Queen’ was a British practice and it did not reflect traditional Aboriginal social structures and roles.

King Dicky and his wife Janie lived in the Batemans Bay area and were both born before the arrival of European settlers. King Dicky died around 1860 and Janie died in 1908.

The Batemans Bay (Old) Catholic Cemetery in Bent Street is the town’s oldest cemetery. In the 1980s, when the church considered selling the site for development, Pastor Ossie Cruse objected saying “The bones of my forefathers and that of other tribal Aborigines are buried in this cemetery.”

The cemetery is reported to include the graves of 22 Aboriginal people and 74 non-Indigenous people and is important to the many descendants of those families.



Example of a type of breast plate that was sometimes presented to Aboriginal people by white settlers.



Jemmy Muggle and Thomas Tinboy

Edmund Milne grew up at Ulladulla and worked as a railway inspector traveling around NSW. He also became a keen collector of artefacts; his collection is now held by the National Museum of Australia. Gorgets or 'king plates' were one of the many objects that he collected. He obtained two 'king plates' from a William McCarthy of Nelligen, probably around 1890-1910.

Edward Milne recorded what he was told about Jemmy Muggle,

"... Jemmy Muggle an Aborigine King... Mr William McCarthy states that he ploughed this plate out from one of the paddocks which is said was a camping place, near the fresh water on the Nelligen Creek... None of the old hands remembers anything about this black. No such place as Wiggley is known in this district."

According to the National Museum, Jemmy Muggle's king plate may have been made in the 1820s. The style with the coronet (crown) and the leaves is very similar to the British military gorgets of that time.

In 1842, Thomas was recorded with the name Tinboy Tommy when he collected a government blanket at Broulee. He was estimated to be 28 years old, had one wife, and was from Currowan. Tinboy was recorded as his language or "native" name.

In 1884, Thomas Tinboy and his wife were living at Tomakin, along with another couple, Tommy Bollard and his wife Rosie. The area they were living on was gazetted as an Aboriginal reserve of forty acres in 1884. By 1890, Thomas Tinboy and his wife had moved away, possibly back to Nelligen.

Edward Milne recorded what he was told about Thomas Tinboy,

"This plate was worn by Aborigine King Tommy Tinboy... He was a full-blood black and King of this district for many years. Mr McCarthy states that this black was well known to him for about 35 years... He used to bring fish and wild honey to his house. In return for this he got tea, sugar, flour, and tobacco... This plate was found by Mr W McCarthy buried in an ant hill, in the ranges near Nelligen Creek, Where the King placed it no doubt before he died."

"This plate was worn by Aborigine King Tommy Tinboy... He was a full-blood black and King of this district for many years."

Edward Milne.



A plate worn by Aboriginal man, Jemmy Muggle.

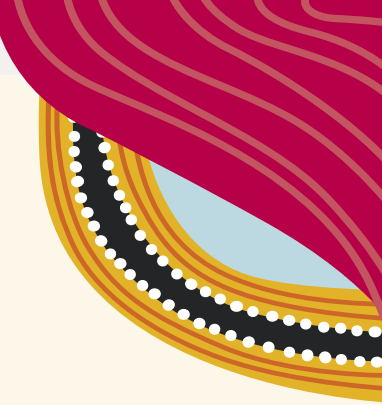
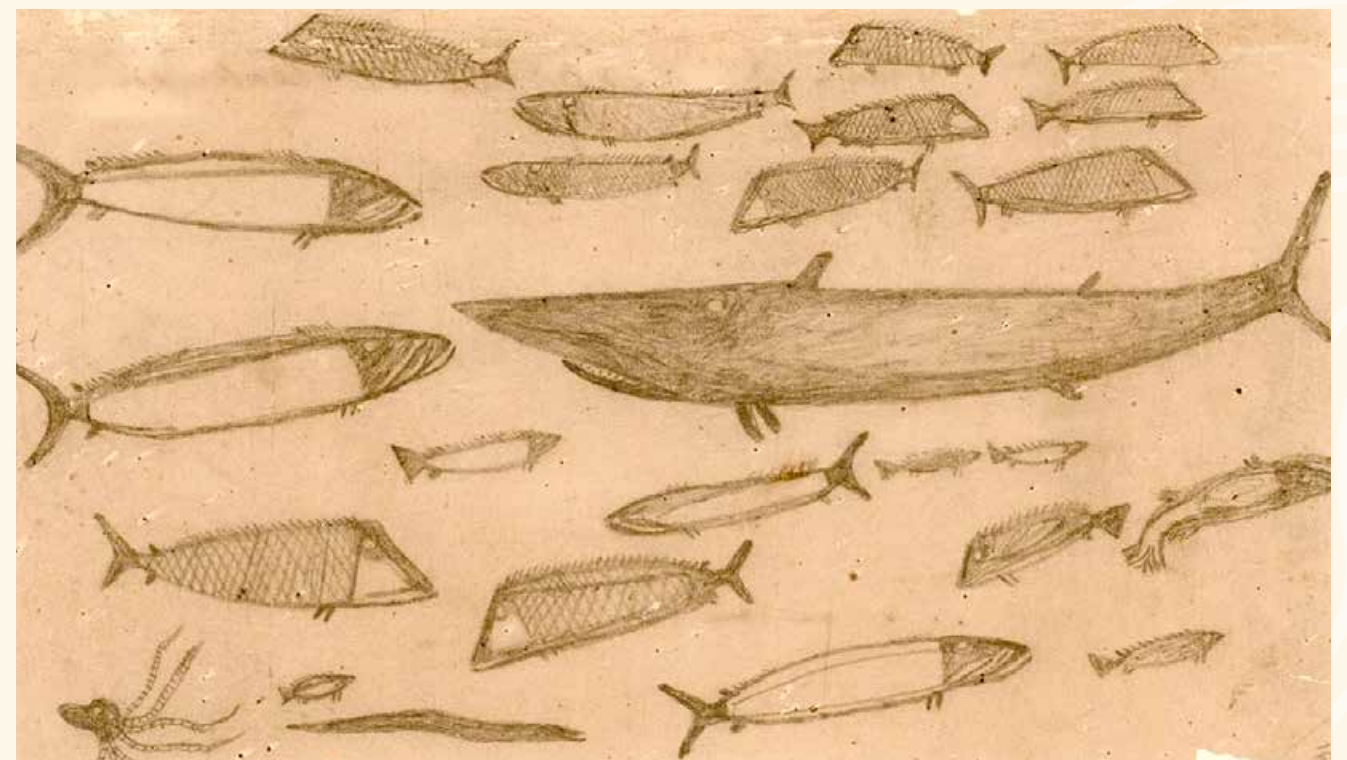
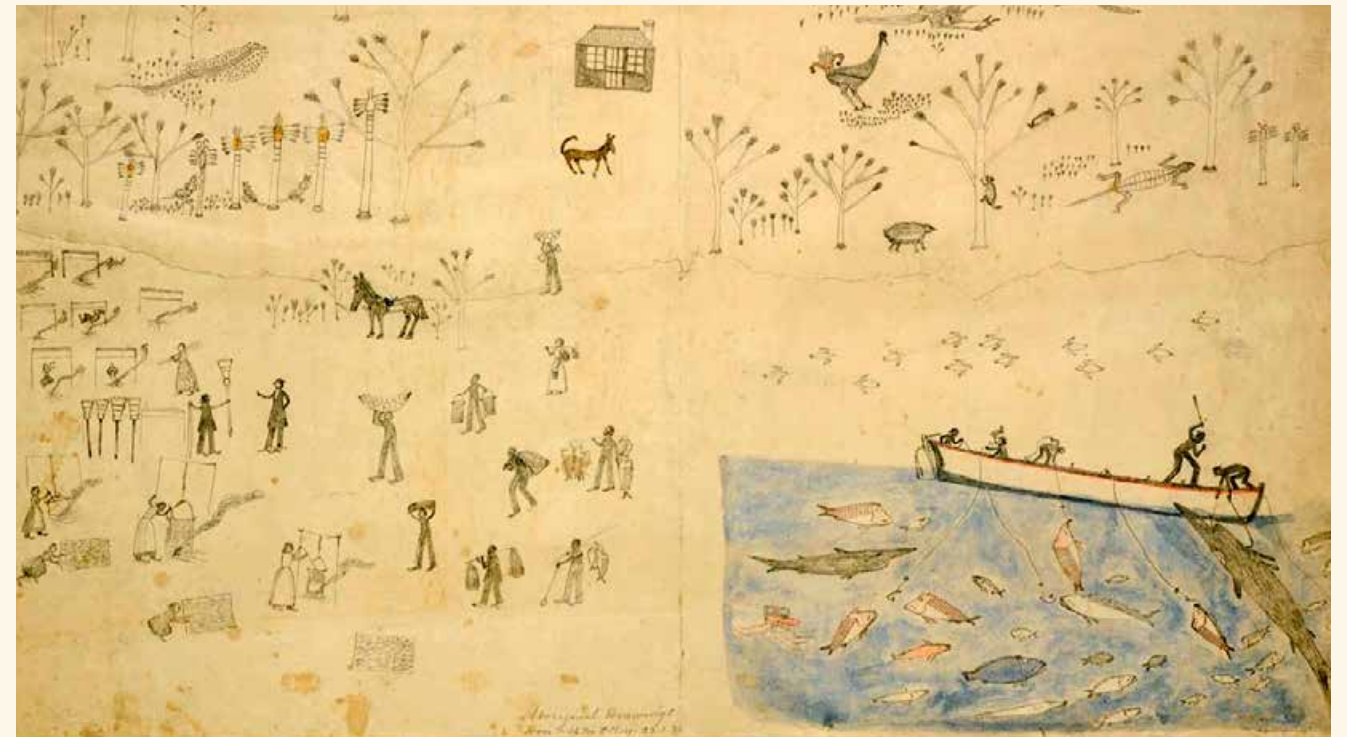
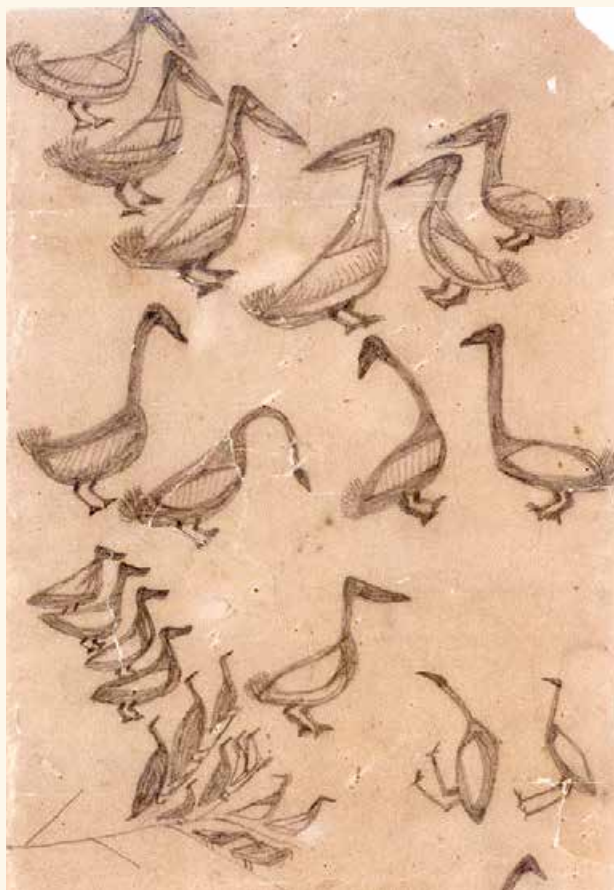


A plate that was believed to belong to Aboriginal man 'King Tommy Tinboy'.

Mickey of Ulladulla

Mickey was born on the South Coast around 1820. He was a skilled artist. A number of his artworks, produced in a combination of pencil, water colours and crayon, have survived. Mickey passed away in 1891. He is often called 'Mickey of Ulladulla' as he lived at Ulladulla in the 1880s when he produced most of his surviving artworks. However, the earliest known artwork by Mickey is from 1875 and he is identified on that drawing as being "Mickie... of Nelligen, Clyde River."

Mickey's artworks (shown below and right) are held in the National Gallery of Australia, the National Library of Australia, the State Library of New South Wales and the Australian Institute of Aboriginal and Torres Strait Islander Studies. In 1893, five of his artworks were exhibited at the World's Columbian Exposition in Chicago, USA.



James Larmer and Language

James Larmer arrived in NSW in 1829 and worked for the Surveyor General's Department as a draftsman and then as an assistant surveyor. During his work around NSW, he collected lists of language words from 11 different locations, Batemans Bay being one of them. He almost certainly learnt these words from Aboriginal people at the Bay, though sadly he did not record their names.

The language data was recorded by Larmer somewhere between 1832 and 1853. In his manuscript, he recorded 70 words at Batemans Bay, 19 at Ulladulla and 23 at Braidwood.

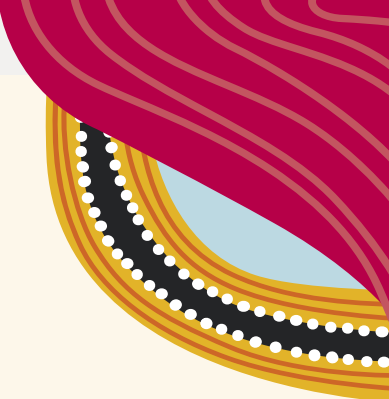


Language name	English name
Goen or Cobboba	The Devil
Bug.green	The Sun
Towara	The Moon
Gin.gee	Stars
Mungaroo	Clouds
Boomoah	Thunder
Thundala	Lightning
Kooroogawa	Wind
Bunna	Rain
Tuckite	Frost
Wadthung	Grass
Boora	Rock
Kunawa	Snow
Burleen	Saltwater
Nadjung	Freshwater
Mudjaree	Canoe

Bateman's	
Goen or Cobboba	The Devil
Bug green	The Sun
Towara	The Moon
Gin gee	Stars
Mungaroo	Clouds
Boomoah	Thunder
Thundala	Lightning
Kooroogawa	Wind
Bunna	Rain
Tuckite	Frost
Wadthung	Grass
Boora	Rock
Kunawa	Snow
Burleen	Saltwater
Nadjung	Freshwater
Mudjaree	Canoe

Language name	English name
Tugga	Cold
Kulla	Warm
Mangara	Bark
Tugga.elee	No
Nai	Yes
Tajowaroo	Hair
Koondoo	Head
Era	Tooth
Ta or Tha	Mouth
Wil.lee	Lip
Binjee	Belly
Munna	Hand
Kooree	Ear
Thunna	Foot
Mubbara	Eyes
Narree	Leg
Boo.roo	Kangaroo
Birre.bine	Emu

Bay	
Tugga	Cold
Kulla	Warm
Mangara	Bark
Tugga.elee	No
Nai	Yes
Tajowaroo	Hair
Koondoo	Head
Era	Tooth
Ta or Tha	Mouth
Wil.lee	Lip
Binjee	Belly
Munna	Hand
Kooree	Ear
Thunna	Foot
Mubbara	Eyes
Narree	Leg
Boo.roo	Kangaroo
Birre.bine	Emu



Cullendulla Creek

The Cullendulla Creek is an important resource place where people camped, swam, fished and collected oysters and other foods well into the second half of the 20th Century. The combination of estuaries, coastal woodlands, mangroves, swamps, sandy beaches and rock platforms creates a rich and varied environment

Aunty Violet Parsons & Uncle Les Simon mentioned some of the bush foods and medicines they recall from when they were young, growing up around the Bay,

Aunty Violet: “Wild sarsperella, that’s a medicine, grew all over the place.”

Uncle Les: “[Wild Cherry Trees] they was like our lollies when we were kids.”

Aunty Violet: “Little tiny cherries they were, really tiny.”

Uncle Les: “Bloodwood, that’s another medicine. Grandma use to boil it up, get the sap out of the trees.”

Aunty Violet: “I didn’t like the taste of it.”

Uncle Les: “There was another little plant called Oram that was used for cleaning blood, you’d drink it. Looks like coca cola but it don’t taste like it.”

Aunty Violet: “Wandarma, we called them Darma bush, grew just back from the water, you don’t see them now.”

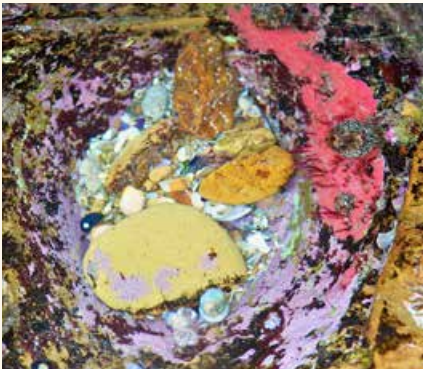
“The north side of the river was mainly food gathering traditionally, around here [Batemans Bay Bridge] and up around into the Cullendulla estuary and all the way out to Yellow Rock at the ocean.”

Aboriginal Elder Uncle Les Simon.



“[Cullendulla Creek is]... a teaching place, camping place, natural resource collection place, and meeting place.”

Eurobodalla Cultural Heritage Study



Jimmy Friday

In 1909, when there were flickering lights in the night skies on the South Coast, Jimmy Friday told of how the lights were the sparks from the fire that his grandfather's spirit was lighting to cook a wallaby.

A local newspaper recorded it without understanding the religious nature of the story,

“Jimmy Friday, of Bateman’s Bay was very much alarmed at the strange lights appearing in the sky of late, and believes it is caused by his grandfather who died at Cullendulla Creek in 1830, preparing a fire to roast a wallaby.”

In June 1909 the South Coast newspapers were writing about what seems to be the planned presentation of a ‘king plate’ to Jimmy Friday,

“Jimmy Friday, the oldest aboriginal of the Clyde River, is shortly to be decorated and made king. We often read of silver wedding, also diamond, when sometimes even of the fourth generation take part in the celebrations, but on this occasion we understand the fifth generation will be present to participate in the festivities. Mr Smith has the order to make shield (which will not be gold) to adorn his breast. Jimmy says he is 10 years older than Harry Davis, and is therefore entitled to be crowned.”

In the late 1890s, Jimmy Friday repeatedly requested that the Aborigines Protection Board provide him with a boat capable of fishing outside the heads at Batemans Bay. Eventually in April 1900, the Board approved a boat to be brought from Lake George to Nelligen where Jimmy could collect it.

KING OF THE CLYDE.

A Bateman's Bay correspondent writes to the Moruya "Times" :— Jimmy Friday, the oldest aboriginal of the Clyde River, is shortly to be decorated and made king. We often read of silver wedding, also diamond, when sometimes even of the fourth generation take part in the celebrations, but on this occasion we understand the fifth generation will be present to participate in the festivities. Mr Smith has the order to make the shield (which will not be gold) to adorn his breast. Jimmy says he is 10 year older than Harry Davis, and is therefore entitled to be crowned.



Jimmy Friday (sitting in car) with other family members and the local Member of Parliament. Nelligen, c.1910-1920.

Currowan Reserve

Bark, from stringybark, melaleuca and other trees, was traditionally used by Aboriginal people to build houses and construct canoes. In the early 1800s, Europeans adopted the use of bark for their houses and learnt the techniques of bark stripping from Aboriginal people.

Wattle bark was an important source of tannin for the leather tanning industry into the early 1900s. In fact the black wattle (mountain hickory) from the South Coast was prized for its high tannin levels. Often, Aboriginal people worked stripping bark and selling it.

In 1882, the Aborigines Protection Board recorded that there were 16 people living at Nelligen who were employed in getting timber and wattle bark. Some of them, with their families, lived principally by fishing and bark-stripping, with occasional odd jobs from settlers.

In 1893, the Aborigines Protection Board reported that on the Currowan Reserve,

“A fair quantity of timber has been felled to fence in the land, and three acres have been enclosed for the cultivation of maize... The Aborigines are cultivating wattle, and also propose growing maize, potatoes, &c. They have built themselves good, substantial dwellings, and it is probable they will soon be independent of Government aid.”

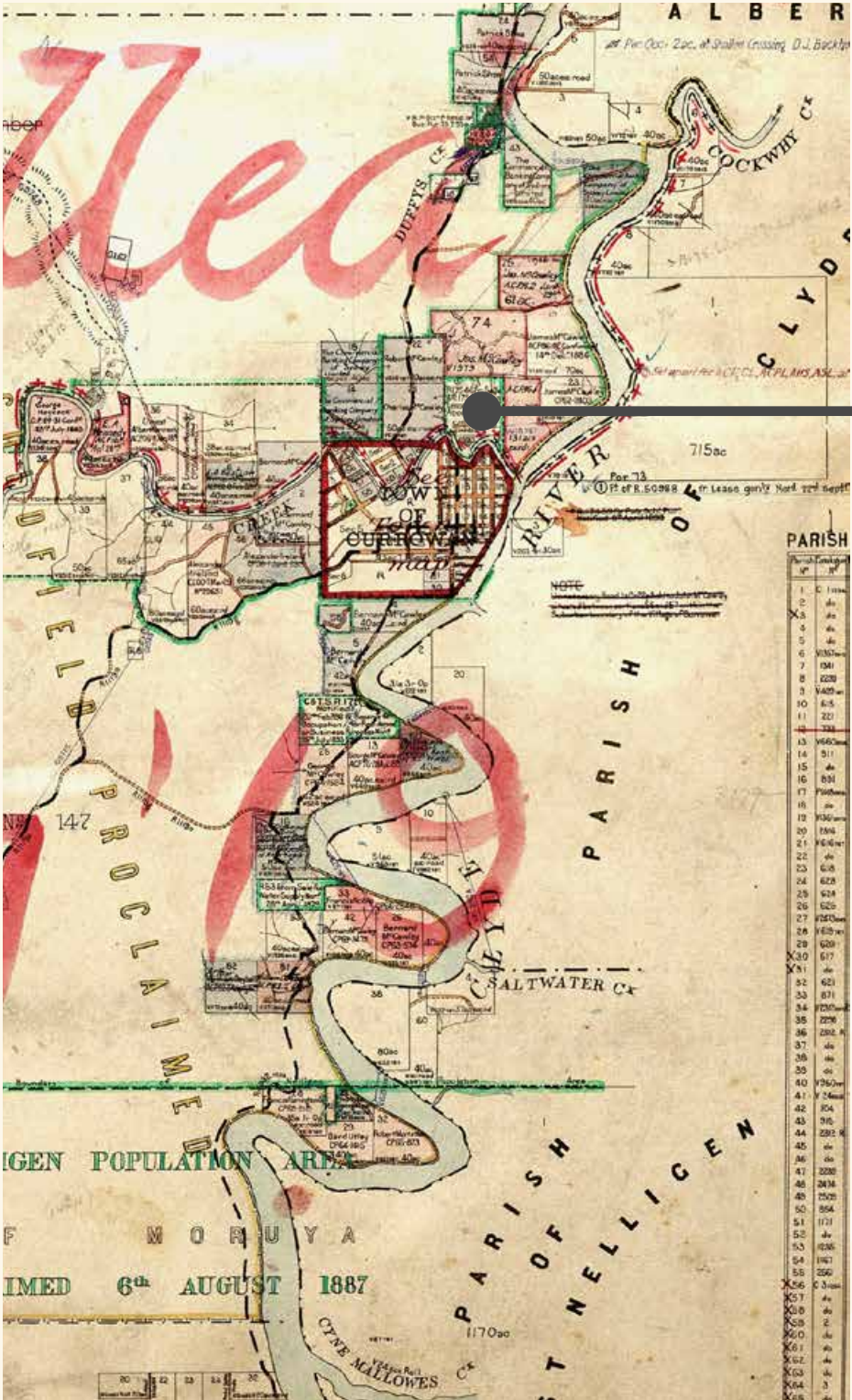
Stripping wattle bark continued to be a source of income for the families living at Currowan well into the 1900s.

On 15 April 1893, an area of 60 acres was reserved “for the use of Aborigines” at Currowan on the Bhundoo (Clyde) River. As the crow flies, it lies about 8 kilometres upriver from Nelligen. The Currowan Reserve was revoked on 9 May 1956.



“There was a 40 acre reserve, Stewart’s reserve it was. They used to live there, a lot of the Stewarts lived there, back when they were doing the tanning. They had the big tannin trade here, strip the bark off the wattle trees and they’d bring them down by horse and cart and drop them at the wharf at Nelligen or down here at the coal bunker, they lived there then.”

Aboriginal Elder Uncle Les Simon.



Currowan Reserve

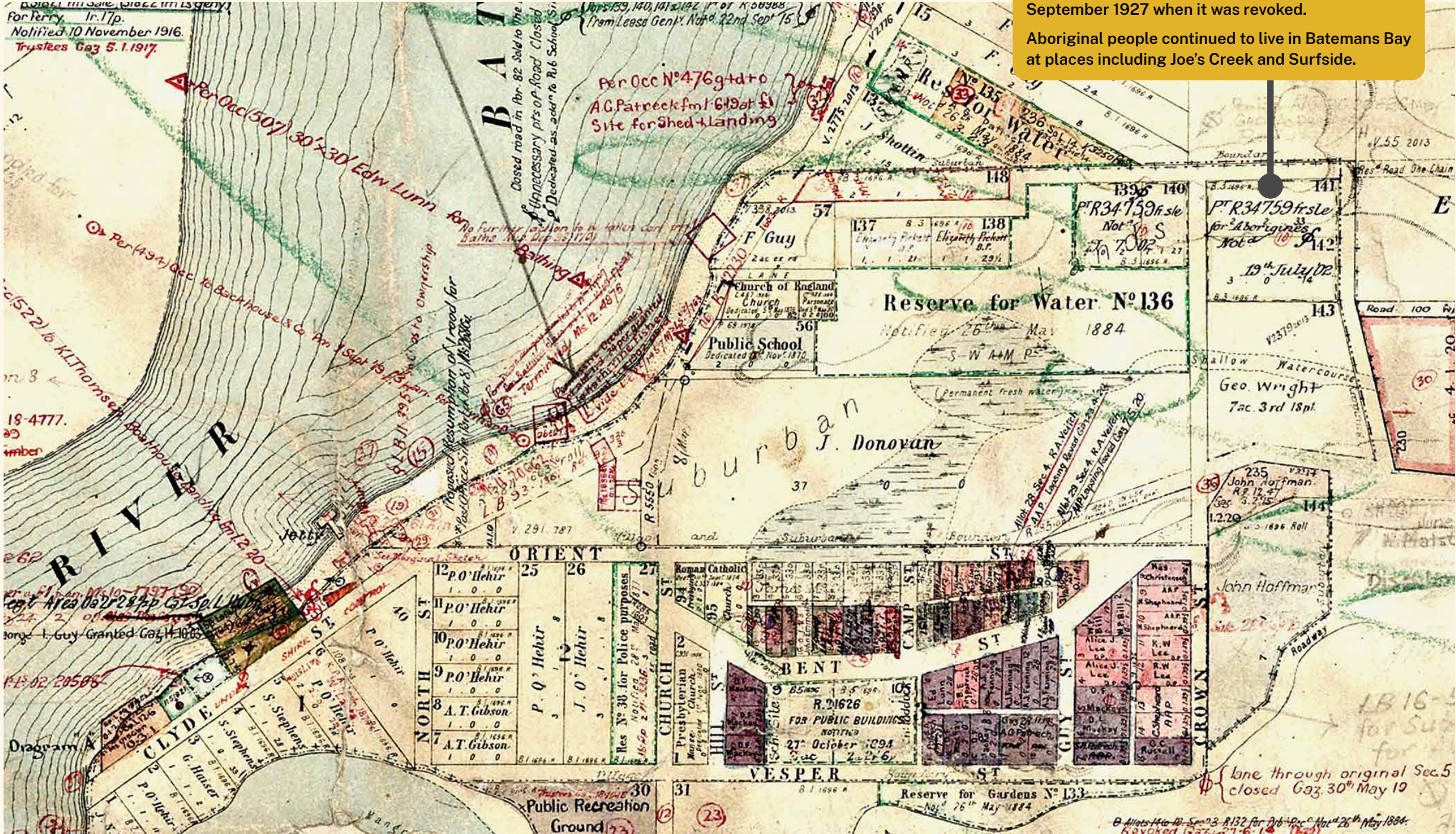


Batemans Bay Reserve

In the early 1900s at Batemans Bay, as in many other places, some European residents tried to push Aboriginal people out of town,

“As early as 1918... the Bateman’s Bay Progress Association had informed the Protection Board that the reserve near that town was standing in the way of white residential development and requested its revocation and the removal of its inhabitants....”

There was also a push to exclude Aboriginal children from the Batemans Bay Public School at the same time.



On 19 July 1902 an area of nine acres was reserved “for the use of Aborigines” in the Batemans Bay township. The reserve was only in existence until September 1927 when it was revoked.

Aboriginal people continued to live in Batemans Bay at places including Joe’s Creek and Surfside.

Batemans Bay Public School

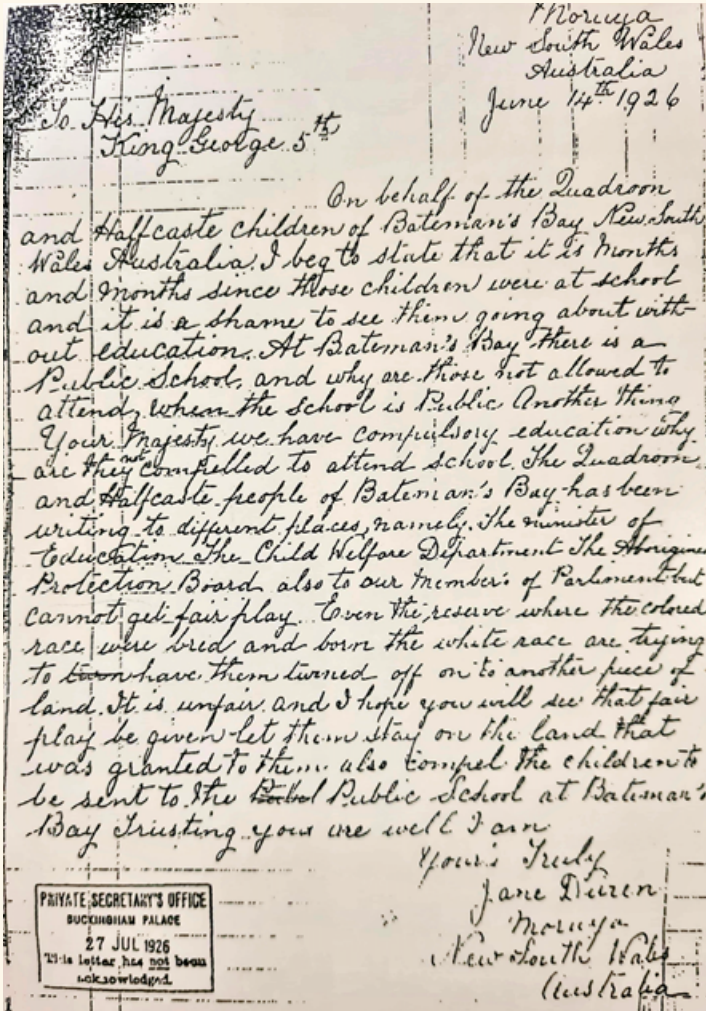
The push by some European residents to exclude Aboriginal children from the local public school in the 1920s would have forced their families to move away to settlements managed by the Aborigines Protection Board, in order to provide them with continued access to schooling. Providing their children with an education was important to Aboriginal families, and was also seen as a way of preventing their children from being removed as part of the stolen generation.

Aboriginal families in the area protested strongly against their children's exclusion from the Batemans Bay Public School. Amongst them was Mrs Jane Duren, nee Piety, a community leader and member of the Batemans Bay branch of the Australian Aborigines Progress Association (AAPA). The AAPA was founded in 1924 to fight for the rights of Aboriginal people and was an early and important united Aboriginal activist group. In November 1927, members of the AAPA, including Mrs Jane Duren, met with representatives of the Anglican Church.

“Mrs. Duren said she had complained to the Minister for Education of the exclusion of black children from the State school at Bateman’s Bay. The Aborigines Protection Board was a nice name, she had told officials of that office, but when this kind of thing occurred where did the protection come in?”

After a two-year battle by the Aboriginal families, supported by some European residents including the president of the local parents and citizens association, the fight to end the exclusion of Aboriginal children was won and they returned to the school.

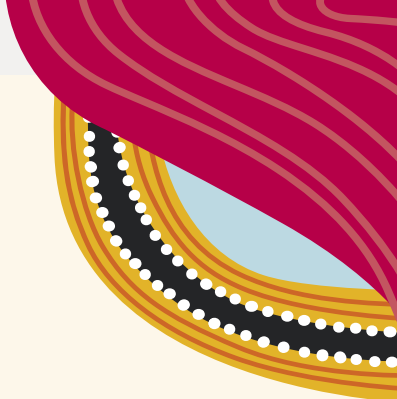
Mrs Jane Duren passed away in 1947. She was survived by 10 children, 27 grandchildren and 20 great-grandchildren. There are many families on the South Coast and beyond who are her descendants.



Mrs Jane Duren nee Piety wrote to His Majesty King George V in 1926 to protest the exclusion of Aboriginal children from the Batemans Bay Public School.



Batemans Bay Public School



Eel Dreaming

Uncle Les Simon spoke of the importance of the Eel Dreaming site at Holmes Lookout.

“There’s an Eel Dreaming site not far along the river - on the mountain there - eight trees with the Eel carved in and the Eel’s marked out on the ground, its skeleton. The Eel site is in line with Didthul (Pigeon House Mountain) and Dulaga (Gulaga Mountain). Straight down from the mountain on the river is where the families camped, cause the men are doing business up on the hill, there’s a monstrous big midden there

where they camped. They put a big water tank on top of the Eel but I got them to get rid of it. The last Eel tree was cut down last year [2016].”

The Eel Dreaming site is part of a Dreaming Story that brings together places all along the South Coast.

In 1872, an Ulladulla man named Thooritgal told Andrew McKenzie, an amateur linguist, part of the Dreaming Story of the Eel and the Lyrebird telling of the creation of Country along the South Coast.



Looking south east to the Bay from the Eel Dreaming site

Hanging Rock & Joe's Creek

Hanging Rock and Joe's Creek is a place where people lived, met and gathered food. The area was used traditionally and continued to be an important living and meeting place through to the 1970s. It was a place that people would come from all along the coast, to meet up with family and take their boats along the creek. The boats would be tied up at Hanging Rock – a pillar of ironstone on the banks of Hanging Rock Creek with she oaks growing around it.

“It used to be our favourite swimming hole there, up on the elbow of that Hanging Rock Creek.”

Aunty Violet Parsons

The area was a great camping place, with the ocean and fresh water nearby, good swimming spots, and bushland all along the creek line. There was plenty of food like mud crabs, wonga [pigeons], rabbits, wallabies, eels, prawns, mullet and bream.

“On that rock there was an old Koori man’s face and when we walked past it we’d say “How you goin’ Unc” cause it looked like his eyes was following you. That’s been destroyed now.”

Aboriginal Elder Uncle Les Simon.

Uncle Les Simon described how the area had changed over time.

“Those creeks used to come further down and around at Birdland [Animal Park], there’s a little one lane bridge, they used to go round there, there was a creek from Hanging Rock Creek down to Joe’s Creek.”

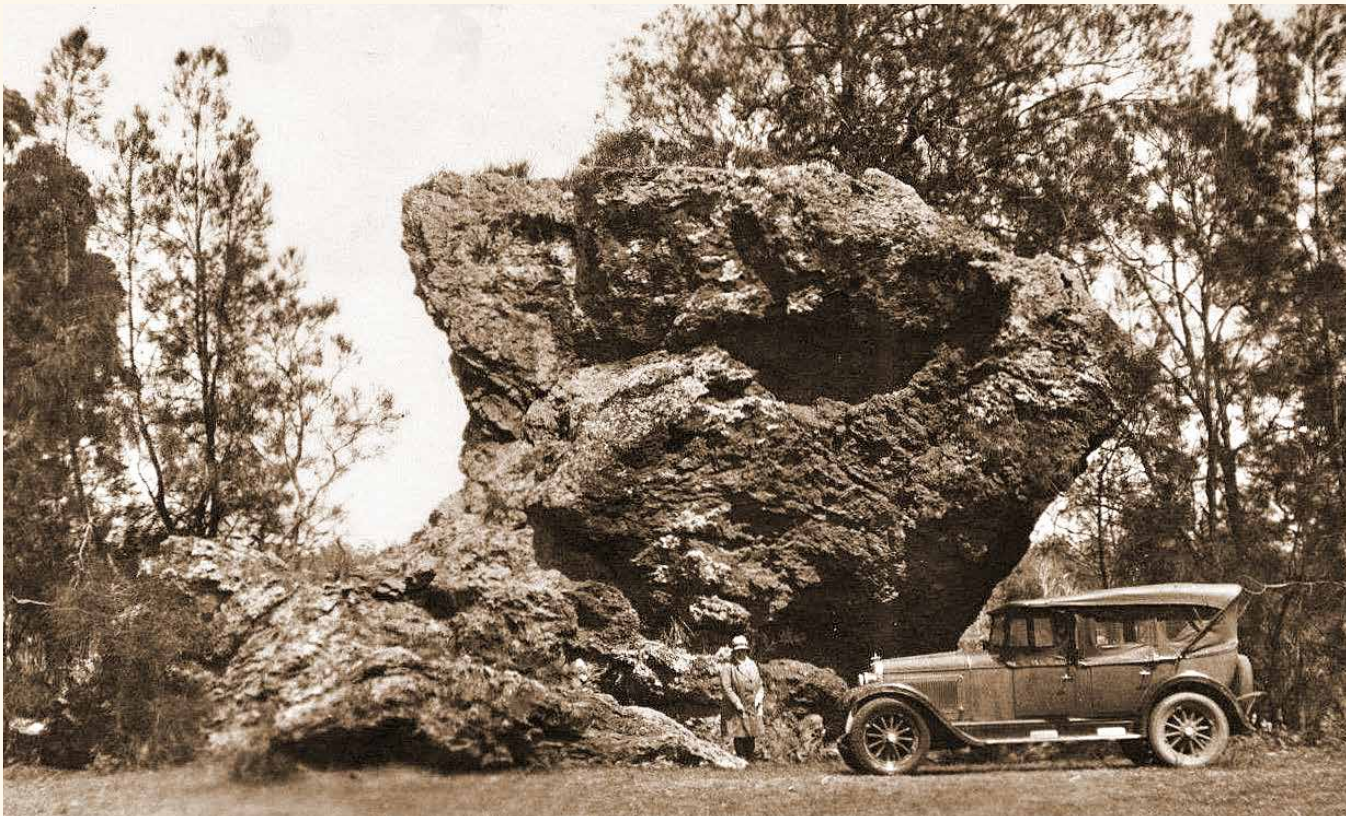
“Where the golf course is now that is where they lived, right beside the river at Joe’s Creek.”

“Corrigans Beach [near Joe’s Creek], that was a big birthing area, there are still two men alive who were born there, where the she oaks and that all were, they’ve gone now.”

In 1994 the Council knocked down Hanging Rock. Its loss is still mourned.



A historic map indicates the location of some important local Aboriginal sites.



The Hanging Rock.

Batemans Bay Before the Bridge

This photograph was taken in 1937. The sheds that can be seen along the south bank of the river include sawmills with their wharfs for loading up the timber. The timber industry was an important source of employment in the region in the 19th and 20th Century. Many Aboriginal people worked as timber getters, sleeper cutters and mill hands.

Uncle Tom Davis recalled his long working life in the sawmills at Batemans Bay along with members of the Parsons, Simon, and Chapman families:

“Mitchell Brothers they used to have a sawmill down here, along the riverbank with the wharf out the front, steamers used to come then and take the timber away back in the early days, a little bit before my time but I did see the steamers come over to the old co-op across the road here.

I worked for Mitchell Brothers down here, I started there at 14... then a bloke by the name of Toby Davis from up Huskisson way bought the Mitchell Brothers sawmills out, there was one in Ulladulla, one in the Bay and one in Narooma and he bought ‘em all out and he moved the mill up to the top of the hill... I worked for 50 years in the sawmills..”

“In the early days too for Koori fellas there wasn’t a real lot of work that you could get, a lot of us worked in sawmills, some of the old uncles they used to work on the garbage runs, a lot of the other people who were unemployed they used to go and pick beans and peas, that was the only sort of jobs that were available. But things changed as things went along...”



Batemans Bay looking north, 1937



Batemans Bay Bridge Opening

The photos on this page were taken at the official opening of the Batemans Bay Bridge in November 1956. Uncle Tom Davis remembers that:

“When they built this bridge we were at school when they built it, we were all marched down here, the catholic school and the public school kids when they opened it up.”



The school children in the photograph above have been identified by Uncle Tom Davis as himself, Uncle Kenny Thomas, Noely Carberry, Ray Sebbens, Pudding Sebbens and Richard Robinson.



Up until the construction of the bridge in 1956 a ferry punt transported people, produce and vehicles across Bhundoo (Clyde River).

Batemans Bay Bridge

Construction began on the new Batemans Bay Bridge in 2019 and will be completed in 2022. A number of local Aboriginal people were employed as trainees to work on the bridge project as part of the NSW Government's Infrastructure Skills Legacy Program (ISLP). A mentoring program was also established in collaboration with local Aboriginal Elders, including Uncle Owen Carriage, to provide the trainees with support.

Uncle Owen spoke with pride of the young Aboriginal people he has mentored since the start of the program.

"The bridge will be a symbol for the kids that worked on it. They'll be able to look at the bridge and say, "that's where I started, that's where I started my training." It gives an incentive to other young people. The girls they stood out, they were so good, I'm so proud of them. Their willingness to try things and their foremen, they couldn't get over it, they actually got the girls to do some of the really hard projects instead of the men they had on there. That gives you an idea of the strength of their ability to get where they want to go."



A barge arrives to assist with work on the Batemans Bay Bridge replacement project.

Selected Sources

Yangary (Batemans Bay)

R.H. Cambage, ‘Captain Cook’s Pigeon House, and Early South Coast Exploration’, *Ulladulla and Milton Times*, 26 August & 2 September 1916, p.8.

Frank Johnson, *Where Highways Meet: A History of Bateman’s Bay and the Valleys of the Clyde and Tomakin River Valleys*, Clyde River & Batemans Bay Historical Society, 1980, pp.24-25.

J. & C. Walker, *Australia, East Coast, Bateman Bay*, surveyed by Captn J.L. Stokes & R. Beecroft, 1851, Hydrographic Office of the Admiralty, London, UK, 1853, Object No: 233813049, National Library of Australia.

Image: *Bateman’s Bay, Princes Highway*, Victorian Railways collection, Acc No: H91.50/234, State Library of Victoria.

Bhundoo (Clyde River)

Kate Waters, *Summary of Batemans Bay Bridge Cultural Values Assessment*, report for Transport for NSW, Waters Consultancy Pty Ltd, October 2017.

Uncle Owen Carriage, Interview with Kate Waters, Batemans Bay Project (Transport for NSW), Waters Consultancy Pty Ltd, Batemans Bay, 3 August 2020.

Uncle Les Simon, Interview with Kate Waters & Korey Moon, Batemans Bay Bridge Project (Transport for NSW), Waters Consultancy Pty Ltd, Batemans Bay, 14 & 15 September 2017.

Image (black & white): *Clyde River, Batemans Bay*, Photographs used in NSW Trains, NRS-12932-X2455-5, State Records of New South Wales.

Image (colour): Kate Waters, *Batemans Bay Bridge & Bhundoo River*, Waters Consultancy Pty Ltd, 2017.

Captain Cook and Batemans Bay

Lee Chittick & Terry Fox. *Travelling with Percy: A South Coast Journey*, Canberra, Aboriginal Studies Press, 1997, pp.94-98.

Roland Robinson, *The Nearest the White Man gets: Aboriginal narratives and poems of New South Wales collected by Roland Robinson*, Sydney, Hale & Iremonger, 1989, p.43.

Jodie Stewart, *Mumbler, Percy (1907-1991)*, Australian Dictionary of Biography, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/mumbler-percy-16228/text28165>.

Richard Pickersgill, A Journal of the Proceedings of His Majesty’s Bark Endeavour (Lieutenant James Cook, Commander), entry for 22nd April, 1770, *Historical Records of New South Wales*, Vol. 1, Part 1. – Cook: 1762-1780, Government Printer, Sydney, 1893, p.213.

Captain Cook and Batemans Bay

Image: Mickey of Ulladulla, Ships, No.17, n.d. , PXA 364, State Library of New South Wales.

John Harper visits the Bay, 1826

‘Mr. Harper’s Journal [October 1826]’, transcription, Wesleyan Mission House Despatches, Bonwick Transcripts Missionary, 1824-1829, B.T.53, CY1529, Mitchell Library, State Library of New South Wales.

Governor Darling to Earl Bathurst, Despatch No.32, 24th February 1827, *Historic Records of Australia*, Series 1, Vol.XIII, p.128.

Blankets

List of Stations to which Blankets are to be forwarded for distribution in 1834, Colonial Secretary Special Bundles: Aborigines 1833-35, 4/6666B.3, State Records of New South Wales.

Walter Thompson to Colonial Secretary, 25th November, 1834, Batemans Bay, Colonial Secretary Special Bundles: Aborigines 1833-35, 4/6666B.3, State Records of New South Wales.

Return of Aboriginal Natives, taken at Bookenbaur on 12 July 1834, Colonial Secretary Special Bundles: Aborigines 1833-35, 4/6666B.3, State Records of New South Wales.

Return of Aboriginal natives taken at Broulee on the 7th day of May 1843, Reel 3706, State Records of New South Wales.

Return of Aboriginal natives taken at Broulee on the 6th day of May 1842, Reel 3706, State Records of New South Wales.

Toll Gate Islands

Phil Boot, *Didthul, Bhundoo, Gulaga and Wadbilliga: An archaeological study of the Aboriginals of the New South Wales coast hinterland*, PhD Thesis, Australian National University, 2002, p.442.

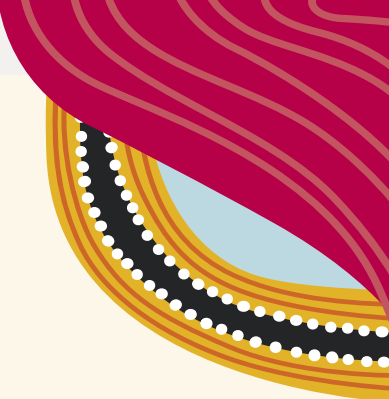
P. Ballard, *W.L. Edwardson in H.M. Cutter ‘Snapper’: The South Coast of New South Wales voyage 1822*, Occasional Paper No.37, Department of Geography, University of New South Wales, Royal Military College, Duntroon, A.C.T., n.d.

Entry for January 26th 1822, Berry Family Papers, MSS315/53, CY2626, Mitchell Library, State Library of New South Wales.

John F. Mann, *Notes on the Aborigines of Australia*, Royal Geographical Society of Australasia, 1884, Sydney, Thomas Richards Government Printer, pp.1-37.

N.W. Thomas, ‘Australian Canoes and Rafts’, *The Journal of the Anthropological Institute of Great Britain*, Vol.35, 1905, p.65.

Image: *Toll Gate Islands, Batemans Bay* , ‘Original Prints of Photographs used in NSW Trains’, NRS 12932-1-[X2445]-5, State Records of New South Wales.



Selected Sources

King Dicky & Queen Janie

Letter from M Keating, Police Station, Bateman's Bay, 2 December 1910 to E Milne Esq, EO Milne Collection file no 85/310, 1910, National Museum of Australia.

Batemans Bay Old Catholic Cemetery, <https://austcemindex.com/cemetery?cemid=1009>.

Howard Conkey, 'Row brews over cemetery', *The Canberra Times*, 23 Dec 1985, p.23.

Jakelin Troy, *King Plates: A History of Aboriginal Gorgets*, for the National Museum of Australia, Canberra, Aboriginal Studies Press, 1993, p.1.

Image: Herbert H. Fishwick, 'Rowboat on the Clyde River at Nelligen', c.1920s, Bib ID: 630449, National Library of Australia.

Image: 'Dicky, King of Clyde Road', National Museum of Australia, <https://www.nma.gov.au/explore/features/aboriginal-breastplates/list>.

Thomas Tinboy & Jemmy Muggle

Jakelin Troy, *King Plates: A History of Aboriginal Gorgets*, Aboriginal Studies Press, Canberra, 1993, p.88.

A. McGuigan, *Aboriginal Reserves in N.S.W.: A Land Rights Research Aid*, Occasional Paper No.4, N.S.W. Ministry of Aboriginal Affairs, n.d., p.14.

Aborigines Protection Board, Register of Reserves, Reel 2847, File 2/8349, State Records of New South Wales.

'Report of the Board for Protection of the Aborigines, 1890', *Votes & Proceedings of the Legislative Assembly of New South Wales*, 1891-2, Vol.7.

Anon, *The Milne Anthropological Collection*, manuscript, EO Milne Collection file no. 85/310 folio 159, National Museum of Australia.

Image: 'Thomas Tinboy', National Museum of Australia, <https://www.nma.gov.au/explore/features/aboriginal-breastplates/list>.

Image: 'Jemmy Muggle', National Museum of Australia, <https://www.nma.gov.au/explore/features/aboriginal-breastplates/list>.

Mickey of Ulladulla

Andrew Sayers, *Mickey of Ulladulla (1820-1891)*, Australian Dictionary of Biography, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/mickey-of-ulladulla-13098>.

At Home: Mickey of Ulladulla, Museums & Galleries of NSW, 18 March 2015, <https://mgns.org.au/articles/home-mickey-ulladulla>

Image: Mickey of Ulladulla, *Pelicans and Swans*, No.15, 1875, PXA 364, State Library of New South Wales.

Image: Mickey of Ulladulla, *Fish and Sharks*, No.16, 1875, PXA 364, State Library of New South Wales.

Image: Mickey of Ulladulla, *European and Aboriginal figures*, No.13, 1875, PXA 364, State Library of New South Wales.

Image: Mickey of Ulladulla, *Scenes of Aboriginal life*, c.1880s, XV/68, State Library of New South Wales..

James Larmer & Language

'James Larmer, *Notebook of Australian Aboriginal vocabularies, 1832-1853*, MLMSS7213, Mitchell Library, State Library of New South Wales.

Val Attenbrow, 'Aboriginal placenames around Port Jackson and Botany Bay, New South Wales, Australia: Sources and uncertainties', in Harold Koch & Luise Hercus (eds.), *Aboriginal Placenames: Naming and Re-Naming the Australian Landscape*, Aboriginal History Monograph 19, ANU E-Press & Aboriginal History Incorporated, 2009, pp.17-18.

Cullendulla Creek

Uncle Les Simon, Interview with Kate Waters & Korey Moon, Batemans Bay Bridge Project (Transport for NSW), Waters Consultancy Pty Ltd, Batemans Bay, 14 & 15 September 2017.

Aunty Violet Parsons, Interview with Kate Waters & Korey Moon, Batemans Bay Bridge Project (Transport for NSW), Waters Consultancy Pty Ltd, Batemans Bay, 14 & 15 September 2017.

Susan Dale Donaldson, *Eurobodalla Aboriginal Heritage Study Stage Four: Managing and Protecting Aboriginal Cultural Heritage in the Eurobodalla*, Eurobodalla Shire Council, Department of Environment & Climate Change, November 2008, pp.100-101.

Images: Korey Moon, *Cullundulla Creek Estuary*, Waters Consultancy Pty Ltd, 2017.

Jimmy Friday

'King of the Clyde', *Shoalhaven News and South Coast Districts Advertiser*, 12 June 1909, p.8.

'Bateman's Bay', *Ulladulla and Milton Times*, 12 June 1909, p.5.

Various, *Twofold Bay Magnet: and South Coast and Southern Monaro Advertiser*, 4 October 1909, p.5.

Aborigines Protection Board Minute Books, 1898-1900, State Records of New South Wales.

Image: Jimmy Friday, Photograph No.26A, Moruya & District Historical Society.

Selected Sources

Currowan Reserve

Aborigines Protection Board, *Register of Reserves*, Reel 2847, File 2/8349, State Records of New South Wales.

A. McGuigan, *Aboriginal Reserves in N.S.W.: A Land Rights Research Aid*, Occasional Paper No.4, N.S.W. Ministry of Aboriginal Affairs, n.d.

‘Report of the Board for Protection of the Aborigines, 1893’, *Votes & Proceedings of the Legislative Assembly of New South Wales*, 1894, Vol.3.

‘Report of the Protector of the Aborigines, to 31 December 1882’, *Votes & Proceedings of the Legislative Assembly of New South Wales*, 1883, Vol.3.

Miles Lewis (Professor), *Australian Building: a cultural investigation*, n.d., electronic resource, <http://www.mileslewis.net/australian-building/>, section 2.01.02.

Joseph Henry Maiden, *Wattles and Wattlebarks of New South Wales*, Sydney, Charles Potter Government Printer, 1890.

Map: *Parish of Currowan, County of St Vincent*, Edition 2, Land & Property Information (NSW).

Image: Plate 19 from Joseph Henry Maiden, *The Flowering Plants and Ferns of New South Wales*, Department of Mines & Agriculture (NSW), Sydney, Charles Potter Government Printer, 1895.

Batemans Bay Reserve

Aborigines Protection Board, *Register of Reserves*, Reel 2847, File 2/8349, State Records of New South Wales.

A. McGuigan, *Aboriginal Reserves in N.S.W.: A Land Rights Research Aid*, Occasional Paper No.4, N.S.W. Ministry of Aboriginal Affairs, n.d.

Map: *Plan of the Village of Bateman, Parish of Bateman, County of St Vincent*, 1884, File: Land & Property Information (NSW).

Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972*, Sydney, Allen & Unwin in association with Black Books, 1996, pp.147-148.

Batemans Bay Public School

Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972*, Sydney, Allen & Unwin in association with Black Books, 1996, pp.147-148.

J.J. Fletcher, *Clean, Clad and Courteous: A History of Aboriginal Education in New South Wales*, Sydney, Southwood Press, 1989, pp.121-124.

Letter from Mrs Jane Duren nee Piety to His Majesty King George, 14 July 1926, Batemans Bay Public School File, copy kindly provided by Mrs Duren’s descendant Vikki Parsley.

Eel Dreaming

Uncle Les Simon, Interview with Kate Waters & Korey Moon, Batemans Bay Bridge Project (Transport for NSW), Waters Consultancy Pty Ltd, Batemans Bay, 14 & 15 September 2017.

Plan of Management Yuin Bangguri (Mountain) Parks: Incorporating Gulaga National Park and Biamanga National Park, Office of Environment & Heritage, NSW National Parks & Wildlife Service, October 2014.

Image: Korey Moon, *Batemans Bay from Holmes Lookout*, Waters Consultancy Pty Ltd, 2017.

A. Mackenzie, ‘Specimens of Native Australian Languages’, *Journal of the Anthropological Institute of Great Britain and Ireland*, Vol.3, No.2, 1874, pp.248-261.

Hanging Rock & Joe’s Creek

Uncle Les Simon, Interview with Kate Waters & Korey Moon, Batemans Bay Bridge Project (Transport for NSW), Waters Consultancy Pty Ltd, Batemans Bay, 14 & 15 September 2017.

Aunty Violet Parsons, Interview with Kate Waters & Korey Moon, Batemans Bay Bridge Project (Transport for NSW), Waters Consultancy Pty Ltd, Batemans Bay, 14 & 15 September 2017.

Susan Dale Donaldson, *Eurobodalla Aboriginal Heritage Study Stage Three: Understanding and Managing Aboriginal Cultural Heritage*, Eurobodalla Shire Council, Department of Environment & Climate Change, September 2007.

Susan Dale Donaldson, *Eurobodalla Aboriginal Heritage Study Stage Four: Managing and Protecting Aboriginal Cultural Heritage in the Eurobodalla*, Eurobodalla Shire Council, Department of Environment & Climate Change, November 2008, pp.100-101.

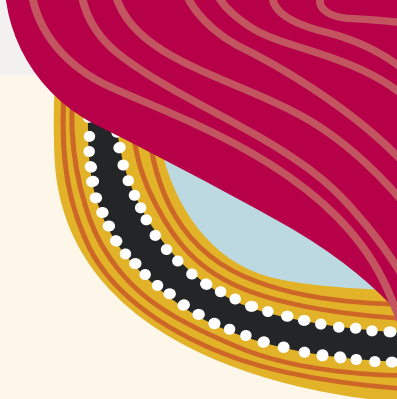
Kate Waters, *Summary of Batemans Bay Bridge Cultural Values Assessment*, report for Transport for NSW, Waters Consultancy Pty Ltd, October 2017.

Batemans Bay Before the Bridge

Uncle Tom Davis, Interview with Kate Waters, Batemans Bay Booklet Project (Transport for NSW), Waters Consultancy Pty Ltd, Online Zoom, July 2021.

Megan Goulding & Kate Waters, *Eurobodalla Aboriginal Cultural Heritage Study South Coast New South Wales (Draft)*, report prepared for Eurobodalla Shire Council, October 2004.

Image: *[Batemans Bay]*, Adastra Aerial Survey 1937, Royal Australian Historical Society.



Selected Sources

Batemans Bay Bridge Opening

Uncle Tom Davis, Interview with Kate Waters, Batemans Bay Booklet Project (Transport for NSW), Waters Consultancy Pty Ltd, Online Zoom, July 2021.

Megan Goulding & Kate Waters, *Eurobodalla Aboriginal Cultural Heritage Study South Coast New South Wales (Draft)*, report prepared for Eurobodalla Shire Council, October 2004.

Image: ‘The Ferry Crossing, Bateman’s Bay’, ca.1930-1950, State Library of Victoria.

Image: ‘View of Batemans Bay’, n.d., State Archives and Records of New South Wales.

Image: ‘Bridge Opening: photo of official and children’, November 1956, copy kindly provided by Uncle Tom Davis.

Image: ‘Batemans Bay Bridge Opening’, November 1956, Batemans Bay Historical Society.

Batemans Bay Bridge

Uncle Owen Carriage, Interview with Kate Waters, Batemans Bay Project (Transport for NSW), Waters Consultancy Pty Ltd, Batemans Bay, 3 August 2020.

Batemans Bay Bridge Replacement Project, Transport for New South Wales, <https://www.rms.nsw.gov.au/projects/batemans-bay-bridge/index.html>.

Image: *Batemans Bay Bridge Construction Photos*, Transport for New South Wales, October 2019.
Images on cover, inside front cover and inside back cover: Korey Moon, Waters Consultancy Pty Ltd, 2017

