



# Plan of Management



## Dubay Nurahm Aboriginal Area



**DUBAY NURHAM ABORIGINAL AREA**  
**PLAN OF MANAGEMENT**

**NSW National Parks and Wildlife Service**

**September 2011**

**This plan of management was adopted by the Minister for the Environment on 22<sup>nd</sup> September 2011.**

### **Acknowledgments**

The NSW National Parks and Wildlife Service (NPWS) respects and acknowledges the aspirations of the Nyangbal community of Bundjalung and acknowledges the traditional owners of this Country.

This plan of management is based on a draft prepared by Lynnda James, Southern Cross University undergraduate as part of a work placement with the NPWS. The plan builds on previous work undertaken by Tim Hill, of Tim Hill Heritage Management and Planning.

The plan was prepared in consultation with the Jali Local Aboriginal Land Council, Uncle Lewis Cook, Carol Roberts and the Ballina Womens Circle, Susan and Doug Anderson and Artie Ferguson of the Nyangbal Bundjalung community.

FRONT COVER: Remnant quarry scar from past mining and regenerating vegetation.  
Photo: Liz Dargin/NPWS

**Warning:** Aboriginal readers are warned that this plan may contain the names or images of some Aboriginal people who have since died.

For additional information or any inquiries about this Aboriginal area or this plan of management, contact the NPWS Richmond River Area Office, PO Box 856, Alstonville NSW 2477 or by telephone on (02) 6627 0200.

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## FOREWORD

Dubay Nurahm Aboriginal Area is located 12 kilometres southeast of Ballina and 700 metres west of Patches Beach in northern NSW. The area, which is 5.92 hectares in size, was purchased to protect its Aboriginal cultural heritage values.

Dubay Nurahm Aboriginal Area is located within the area of the Jali Local Aboriginal Land Council and is part of the broader lower Richmond coastal zone of Bundjalung country. Dubay Jarjum Nurahm means 'women-children asleep' in the Nyangbal dialect of the Bundjalung language. The naming of the Aboriginal area is in recognition of the number of female skeletal remains uncovered here during sand mining operations in 1995.

The New South Wales *National Parks and Wildlife Act 1974* requires that a plan of management be prepared for each Aboriginal area. A plan of management is a legal document that outlines how an area will be managed in the years ahead.

A draft plan of management for Dubay Nurahm Aboriginal Area was placed on exhibition from 13<sup>th</sup> February until 25<sup>th</sup> May 2009. Submissions on the draft plan were received from the Jali Local Aboriginal Land Council and the Ballina Womens Circle, and the points raised have been incorporated in this plan.

Dubay Nurahm Aboriginal Area will continue to be cooperatively managed with the Jali Local Aboriginal Land Council.

This plan of management establishes the scheme of operations for Dubay Nurahm Aboriginal Area. In accordance with section 73B of the *National Parks and Wildlife Act 1974*, this plan of management is hereby adopted.



**Robyn Parker**  
**Minister for the Environment**



# **1 DUBAY NURAHM ABORIGINAL AREA**

## **1.1 LOCATION**

Dubay Nurahm Aboriginal Area (referred to as the Aboriginal area) was reserved in 2007. It is 5.92 hectares in size and is located 12 kilometres southeast of Ballina and 700 metres west of Patches Beach in northern NSW (see Maps 1 and 2).

The Aboriginal area is located within the area of the Jali Local Aboriginal Land Council (LALC) and is part of the broader lower Richmond coastal zone of Bundjalung country. The Aboriginal area is within the Nyangbal Aboriginal dialect area.

The Aboriginal area is located within the local government area of Ballina Shire. Access is via Dugungully Road off Patches Beach Road (see Maps 1 and 2). The Aboriginal area is surrounded by agricultural lands predominately used for cane farming and cattle grazing.

## **1.2 PROTECTING AN IMPORTANT PLACE**

Dubay Jarjum Nurahm means 'women-children asleep' in the Nyangbal dialect of the Bundjalung language. The naming of the Aboriginal area is in recognition of the number of female skeletal remains uncovered here during sand mining operations in 1995.

The land was purchased by the NPWS in June 2002 to protect its Aboriginal cultural heritage values. Prior to purchase the Aboriginal area was known as Gibson's Quarry and after its purchase by NPWS as Patches Beach Aboriginal Area. The naming of the Aboriginal area as Dubay Nurahm was approved by the local Aboriginal community and Jali LALC in 2006. It was reserved as Dubay Nurahm Aboriginal Area in February 2007.

Dubay Nurahm is an important cultural area to the local Aboriginal community, in particular to the Ballina Womens Circle. Aboriginal community members have advised that the burials relate to massacres that occurred in the area during the 1850-60s. Aboriginal community members have also indicated that the Aboriginal area may have been referred to as 'Dugungully'.

The connection that Aboriginal people have to sacred places where their ancestors perished is strongly felt and is reinforced by the presence of the spirits of the deceased at these places. Aboriginal people consider these spirits to be particularly sensitive to disturbance and improper behaviour, and the spirits often seek to communicate their pain and sorrow to those who visit. Protecting these sacred places is important as they provide a way in which victims can be remembered, and the events recorded and acknowledged (Weiner 2003).

## **1.3 THE PURPOSE OF ABORIGINAL AREAS AND THE RULES GUIDING THEIR MANAGEMENT**

The management of Aboriginal areas in NSW is in accordance with the *National Parks and Wildlife Act 1974* (NPW Act) and Regulations, the

*Threatened Species Conservation Act 1995* (TSC Act) and the policies of the NPWS.

Under the NPW Act, the purpose of an Aboriginal area is to protect areas of natural and cultural significance to Aboriginal people. Under this Act, there are a number of rules that guide how Aboriginal areas are to be managed. These management principles can be described as follows:

- Conservation of places, objects, features, and landscapes of cultural value to the Aboriginal people that they belong to;
- Conservation of natural or other cultural values;
- Allowing cultural use of an area by Aboriginal people;
- Promoting public understanding and appreciation of the Aboriginal area's natural and cultural values and significance where appropriate;
- Providing for appropriate research and monitoring, in accordance with the cultural values of Aboriginal people.

Other legislation may also apply to managing the area, in particular the *Environmental Planning and Assessment Act 1979* may require the assessment and mitigation of the environmental impacts of works proposed in this plan.

A plan of management is a statutory document under the NPW Act. Once the Minister has adopted a plan, no operations may be undertaken within Dubai Nurahm Aboriginal Area except in accordance with this plan. This plan will also apply to any future additions to Dubai Nurahm Aboriginal Area. Should management strategies or works be proposed for the Aboriginal area or any additions that are not consistent with the plan, an amendment to the plan will be required.

## **2 IMPORTANCE OF DUBAY NURAHM ABORIGINAL AREA**

Land and biodiversity values within the Aboriginal area are significant and central to Aboriginal spirituality and identity. Aboriginal communities associate natural resources with the use and enjoyment of foods and medicines, caring for country, passing on cultural knowledge and strengthening social bonds. Aboriginal heritage and nature are inseparable from each other and need to be managed in an integrated manner across the landscape.

Aboriginal areas and places all provide an association and connectedness. These links arise from a holistic belief system where Aboriginal people and the land are inseparable. The relationship between Aboriginal people and their land form a strong binding kinship. Cultural sites and narratives associated with the Aboriginal area portray the broad expanse and connection of the cultural landscape and the necessity of integrated management approaches.

Prior to European settlement, Bundjalung country was highly utilised for several hundred years for hunting and gathering, camping, teaching and



passing on traditional knowledge, socialising, and ceremonial/initiation purposes. The lower Richmond cultural landscape was utilised for generations by the Nyangbal community and surrounding Aboriginal groups. These areas are still accessed and are of contemporary importance to the Nyangbal community and the wider Aboriginal community (James 2007).

Operations were ceased within the sand quarry when skeletal remains were discovered. Anthropological studies undertaken following the initial discovery of the skeletal material identified the remains of seven young Aboriginal females aged between six and 26 and dating back to approximately 150 years ago (Edwards-Booth 1998). Following initial removal from the site, the remains were taken back to country (repatriated) in 1998 by the Aboriginal community and NPWS. Consistent with the wishes of the Aboriginal community the graves sites are unmarked.

Further investigations and cultural surveys were conducted within the sand mining site and, although no additional burials were located within the area, other cultural material was identified and recorded including shell material and stone artefacts (Heron and Faulkner 1998). It is likely other Aboriginal remains and artefacts within the area were destroyed during sand mining operations. The area was then recommended for reservation as an Aboriginal area in 2000 and gazetted in 2007.

### **3 EUROPEAN LAND USE HISTORY**

European settlement of the lower Richmond coastal area began in 1828 following initial exploration of the area. In the early 1840s European settlement spread rapidly within the region, primarily due to the abundance of cedar for “timber getting”. In the 1860s the sugar industry became established along the Richmond River and much of the South Ballina area was cleared and drained for sugar cane production.

Sand mining commenced in the area during the 1870s, upon the discovery of large portions of gold in the beach sand of Shaws Bay (10.7 kilometres north of the Aboriginal area). The gold mining rush led to another significant increase in European settlement and population growth along the previously undeveloped low-land coastal area (Helman 2002). By the late 1890s the majority of rich mineral accumulations in the beach area were severely depleted but some sand mining continued in sandy areas up to 2 kilometres inland of the coast (Helman 2002). By the 1960s sand mining activities had severely modified the vegetation and landforms in the area including in the Aboriginal area.

Sand extraction for building sand commenced within the Aboriginal area during the late 1980s at a permitted extraction rate of 10,000m<sup>3</sup> per annum (Mackney, B.J. & Associates 1999) and continued until 1995 when cultural material was uncovered (refer Section 1.2 Protecting an Important Place). A remnant quarry scar is the only evidence of past mining activities and is slowly revegetating (refer Section 4.4 Managing Threats – Introduced Pest Animals and Weeds).

## 4 LOOKING AFTER THE ABORIGINAL AREA

### 4.1 WORKING TOGETHER

NPWS respects the aspirations of the Nyangbal community of Bundjalung and acknowledges the traditional owners of this Country. Like the Nyangbal Bundjalung people, NPWS wants to protect and care for the Aboriginal area. NPWS have legal obligations to protect the cultural and natural values and understands that these are inseparable to Aboriginal people. Co-operative management allows NPWS to protect these values in a way that respects cultural values and incorporates Koori knowledge into landscape management.

Jali LALC is a respected local group, who are seen as having the right to speak for Country that includes the Aboriginal area on behalf of the Nyangbal Bundjalung people. The protection of the Aboriginal area is of particular interest to the Ballina Womens Circle who consider it a culturally sensitive site for women and have indicated that access should be restricted to women only.

In 2006, NPWS and Jali LALC worked together to construct a new fence around the Aboriginal area to exclude livestock and to help identify the area. NPWS will pursue other opportunities for joint projects with the local Aboriginal community that can further enhance their skills and knowledge.



Dedication Day June 2010  
Aunty Bertha Kapeen and Aunty Nancy Walker  
(Photos Liz Dargin, NPWS)

## Guideline

- 4.1.1 NPWS will discuss with the Jali LALC any proposals relating to the protection and management of the Aboriginal area.

## Action

- 4.1.2 NPWS will pursue opportunities for projects that involve Jali women working with NPWS on the Aboriginal area. Such activities may include rehabilitation and revegetation works, protection/maintenance works, development of interpretive signage and the shelter and further research or surveys into cultural heritage values (refer Sections 4.4, 5.1 and 5.3).



Tree planting – Dedication Day 2010  
Delta Kay, Aunty Julia Paden and Ranger Liz Dargin (Photo Kerrie Metzler, NPWS)

## 4.2 PROTECTION OF CULTURAL MATERIAL

The skeletal remains of the young Aboriginal women were initially removed from site for dating but were later taken back to country (repatriated) and re-buried within the Aboriginal area in September 1998. Repatriation of the remains was undertaken by NPWS and the Aboriginal community consistent with NPWS *Repatriation of Aboriginal Cultural Material Policy* (2002). The location of the remains are not marked but have been recorded. It is the expressed wishes of the community that the location of the graves sites not be marked. The disclosure of information regarding the Aboriginal area is at the discretion and concurrence of Jali LALC.

Following the discovery of the skeletal remains an archaeological survey was conducted in the Aboriginal area which located other cultural material including a shell midden covering approximately 1.5m<sup>2</sup>, which contains animal bone fragments and scatters of pipi shell. The midden indicates the Aboriginal area was intermittently used (Heron and Faulkner 1998).

Cultural material in the Aboriginal area is sensitive to disturbance of vegetation or soil cover. The burial sites are unmarked so there is a risk that they could inadvertently be disturbed through visitor use, activities involving heavy machinery (such as during fire management) and natural processes (such as tree fall or root invasion).

### **Guidelines**

- 4.2.1 Repatriation and reburial of other Aboriginal women's cultural material and objects may occur within the Aboriginal area at the request of the local Aboriginal community.
- 4.2.2 Consistent with the wishes of the Aboriginal community, the burial sites will not be marked and the location of significant cultural sites and material will not be disclosed unless agreed to by Jali LALC.
- 4.2.3 Cultural material in the Aboriginal area will, as far as possible be protected from damage or disturbance from introduced species, erosion, fire (and fire management activities) and inappropriate visitor use (refer Sections 4.4, 4.5 and 5.1).
- 4.2.4 An assessment for cultural material will be undertaken prior to any ground disturbance work in the Aboriginal area.
- 4.2.5 Further research into the Aboriginal heritage values of the Aboriginal area will be encouraged in consultation with Jali LALC (refer Section 5.3).

### **Action**

- 4.2.6 Records of the location of burial sites and other cultural material in the Aboriginal area will be maintained.

## **4.3 PROTECTION OF NATIVE PLANTS AND ANIMALS**

The remnant native vegetation in the Aboriginal area is mainly lowland coastal forest. Dominant species include coastal wattle (*Acacia longifolia* subsp *sophorae*), paperbark (*Melaleuca quinqueneria*) and swamp oak (*Casuarina glauca*) species. Understorey species include sedge and blue flax-lily (*dianella caerulea*) species.

The Aboriginal area has value as a habitat and refuge for native fauna. Evidence of kangaroos/wallabies, bandicoots, birds and lizards have been identified from tracks across the exposed sand quarry scar. A soakage area remaining from past mining activities provides a source of water for native animals.

The natural values of the Aboriginal area are limited by its small size and isolation from other areas of remnant vegetation. Although largely surrounded by cane and other farm lands, adjoining private property to the north supports remnant native vegetation. The land also contains remnant rainforest species including walking stick palms (*Linospadix monostachya*), birds nest ferns (*Asplenium australasicum*) and stinging trees (*Dendrocnide photinophylla*).

There are currently a number of undeveloped land parcels along the coastal strip from South Ballina to Evans Head that may be subject to future development. It is possible that future urban expansion may result in low-medium density residential developments in the nearby Empire Vale and Patches Beach areas. Potential pressures from increased development on the Aboriginal area may include an increase in visitor use, potential for introduced plant and animals to spread into the reserve and habitat loss. Coastal development also places restrictions on 1080 baiting for fox control activities by limiting sites where pest animal control can be undertaken. Provision of a buffer of native vegetation or a rehabilitation zone within the boundary of any future development on adjoining lands would be desirable to protect and enhance the values of the reserve.



Goanna track on sand scar



Wallaby track on sand scar

(Photos Liz Dargin, NPWS)

## Guidelines

- 4.3.1 Liaise with Ballina Shire Council to encourage the provision of vegetation buffers in planning controls for lands surrounding the Aboriginal area.
- 4.3.2 Maintain a water supply for wildlife by ensuring that no earthworks or other activities disturb the soakage.

## Action

- 4.3.3 Enhance habitat values for native plants and animals through control of introduced pest and weed species (refer Section 4.4) and fire management (refer Section 4.5).

## 4.4 MANAGING THREATS – INTRODUCED PEST ANIMALS AND WEEDS

A number of introduced pest plant and animal species have been recorded in the Aboriginal area. Pest animals, predominately foxes and roaming dogs, use the Aboriginal area for food and as habitat. Predation by the red fox (*Vulpes vulpes*) is listed as a key threatening process under the TSC Act. Fox control (1080 baiting and den fumigation) has been conducted in the Aboriginal area to remove foxes and to reduce predation pressure of foxes on pied oystercatchers on the adjoining beaches from South Ballina to Evans Head. The Fox Threat Abatement Plan outlines the priority sites and species

where control should be undertaken for biodiversity conservation purposes. Cats (*Felis catus*) and cane toads (*Bufo marinus*), both listed as a key threatening process, are also known to occur in the Aboriginal area.

There are a number of weed species recorded in the Aboriginal area including bitou bush (*Chrysanthemoides monilifera* subsp. *rotundata*) and lantana (*Lantana camara*). The invasion of these species on native plant communities are listed as key threatening processes under the TSC Act. Coastal exotic vine species such as coastal morning glory (*Ipomea cairica*) are also known to occur. Coastal morning glory and other vines are also listed as a key threatening process under the TSC Act.

The Northern Rivers Region Pest Management Strategy (DECC NSW 2007b) identifies priorities and guidelines to control pest species in the Region.

The Aboriginal area is located on an isolated coastal sand dune surrounded by an intensively disturbed coastal plain. During past mining activities all vegetation was removed from the dune. The remnant quarry scar is a prominent feature in the Aboriginal area. The western part of the scar has a steep but stable wall but the eastern side has a very steep wall with evidence of erosion and requires stabilisation to prevent further deterioration. Despite such extensive clearing, the quarry scar area is slowly naturally revegetating.

### **Guidelines**

- 4.4.1 Pest plants and animals will be managed in accordance with the Northern Rivers Region Pest Management Strategy.
- 4.4.2 Best practice techniques and suitably trained staff will be employed when undertaking weed control. Staff involved in introduced weed and pest control works will be briefed to ensure that the cultural heritage values are not adversely affected.
- 4.4.3 Jali women will be encouraged to assist with bush regeneration projects.
- 4.4.4 Revegetation and stabilisation works, including management trail maintenance, will be undertaken in a manner that minimises potential risk to cultural material.

### **Actions**

- 4.4.5 Prepare a Pest Management and Bush Regeneration Plan that includes pest control strategies and identifies opportunities for the local Aboriginal community to be involved in bush regeneration. Consider planting locally occurring bush tucker plants so as to increase opportunities for cultural activities (refer Section 5.2).
- 4.4.6 Monitor and treat existing and any new infestations of introduced pest/weed species, particularly along the boundaries of the Aboriginal area, including continuing the fox den fumigation work as required.
- 4.4.7 Maintain the boundary fencing and gates to the Aboriginal area.

## **4.5 MANAGING FIRE**

Fire is a natural feature of many environments and is essential for the survival of some plant communities. However, inappropriate fire regimes can lead to loss of particular plant and animal species and communities, and high frequency fires have been listed as a key threatening process under the TSC Act.

The primary management objectives of the NPWS are to protect life and property and community assets from the adverse impacts of fire, whilst managing fire regimes to maintain and protect biodiversity and cultural heritage (NPWS 2006).

There are no records of any wild fires occurring within the Aboriginal area and there is a low to moderate fire risk to the Aboriginal area from fire entering the reserve from the surrounding area. An existing fire trail is located along the northern boundary which should be maintained to minimise the fire risk and to provide access for fire management purposes. Due to the sensitivity of the Aboriginal area, other than for the maintenance of existing management trails, earth moving equipment will be excluded from all areas.

A recent review of fire management throughout the NPWS has resulted in a modified approach to fire management based on the level of complexity involved. In regard to the Aboriginal area, it is appropriate to prepare a separate Fire Management Strategy for the Aboriginal area.

Requirements for most plant species can be summarised on the basis of vegetation communities and there is a threshold in fire regime variability, which marks a critical change from a high species diversity to low species diversity. The fire history of the Aboriginal area and the vegetation communities has determined that vegetation in the reserve is currently within a suitable fire threshold range.

### **Guidelines**

- 4.5.1 As far as possible fire will be kept out of the Aboriginal area unless research indicates it would be appropriate to burn to protect biodiversity values.
- 4.5.2 Earthmoving equipment will only be allowed within the Aboriginal area on the identified management trails (see Map 1).

### **Action**

- 4.5.3 Prepare a Fire Management Strategy for the Aboriginal area.

## **4.6 MANAGING THREATS – CLIMATE CHANGE/SEA LEVEL RISE**

Sea-level rise is one of the projected outcomes of climate change documented over the last decade by the Inter-governmental Panel on Climate Change (IPCC). The IPCC predicts a rise in sea levels of between 18 centimetres and 59 centimetres by 2100 (IPCC 2007). The rate and magnitude of sea-level change is likely to vary from region to region and to date there is little agreement as to the pattern of sea-level rise. Changes in sea level will be felt through: increases and intensity and frequency of storm

surges; increased erosion; loss of important wetlands and mangroves; impact on coastal ecosystems and impact on human settlements (CSIRO 2005).

On the Australian coast, impacts of sea-level rise and storm surges could be expected along the full length of the tropical coast. On the NSW coast, where narrow continental shelf limits the size of storm surges, large wind driven waves can have significant impacts (CSIRO 2005).

Climate change may significantly affect biodiversity by changing population size and distribution of species, modifying species composition, and altering the geographical extent of habitats and ecosystems. The potential impact of climate change is difficult to assess since it depends on the compounding effects of other pressures, particularly barriers to migration. Species most at risk are those unable to migrate or adapt, particularly those with small population sizes or with slow growth rates (DEC NSW 2006). For the Aboriginal area the most direct impact would be on the extent of the coastal wetlands, which are already under threat from a range of pressures.

Anthropogenic climate change has been listed as a key threatening process under the TSC Act. Loss of climatic habitat caused by anthropogenic emissions of greenhouse gases is listed as a key threatening process under the *Environmental Protection and Biodiversity Conservation Act 1999* (EPBC Act).

There is evidence suggesting that the rate of climate change will be faster than the rate at which many species can adapt, either by migration or by changing their behaviour, physiology or form. Hence, one short-term goal for management is to ensure the survival of species in spite of additional threats from climate change. Some existing programs designed to manage threatening processes may also enhance species adaptability or resilience to impacts from climate change, such as management programs for pest animals and weeds (Department of Environment and Heritage 2007).

## **Guidelines**

- 4.6.1 Management of the Aboriginal area will aim to improve the ecological resilience of native plants and animals by restoration of disturbed areas (refer to Actions in Section 4.3, 4.4 and 4.5).
- 4.6.2 NPWS, in conjunction with other agencies and the local community will investigate ways to increase habitat connectivity, and to improve the ecological resilience of species.

## **Action**

- 4.6.3 Implement fire and pest management to improve the ecological resilience of species in the Aboriginal area (Sections 4.3, 4.4 and 4.5).



## 5 USING DUBAY NURAHM

### 5.1 CULTURAL AWARENESS/ACTIVITIES AND VISITOR USE

Aboriginal involvement with cultural heritage places and the continuity of cultural practices helps all communities maintain and develop a sense of identity. The Aboriginal area provides a place for the Aboriginal women in the community to get back to country, maintain traditional learning opportunities, facilitate cultural awareness and uphold cultural pride. In accordance with the *Cultural Heritage Strategic Policy* (DEC NSW 2006), NPWS supports cultural appreciation, understanding and enjoyment of the Aboriginal area. The Jali LALC are seen as having the right to speak for Country on behalf of the Nyangbal Bundjalung people (refer Section 4.1).

Public use of the Aboriginal area is very low and there are currently no visitor facilities. It is appropriate that visitor use be restricted and be consistent with the protection of cultural values and significance of the site to the Aboriginal community as the Aboriginal area is part of a broader cultural landscape and has cultural associations with other Aboriginal areas, sites and places within the region.

Public vehicular access is prohibited beyond the entrance gate into the Aboriginal area to minimise any disturbance to cultural values, the fragile dune and native vegetation. Beyond the entrance gate to the Aboriginal area, the existing gravel vehicle access and turnaround area is proposed to be used for management vehicle access and for vehicles associated with authorised cultural activities only. A small women's healing shelter may be provided in the future. It would be appropriate for interpretative signage to recognise the cultural significance and sensitivity of the Aboriginal area. A small plaque highlighting the significance of the site was installed in 2010 at a Dedication Day with the Ballina Womens Circle and other local Aboriginal women.

Prior to the declaration of the Aboriginal area, there has been a history of unauthorised activities in the Aboriginal area including recreational four wheel driving, quad bike and motor bike riding, horse-riding and rubbish dumping. The four wheel driving and motor bike riding activities have left visible tracks on the sand mine scar and have destabilised its sandy slopes. These activities threaten cultural values by crushing or dislocating cultural material and also hamper revegetation of disturbed areas. Activities such as horse riding and cycling are also not considered appropriate activities because of the potential impact on cultural values, the fragile soils and vegetation. Prior to the boundary fence being constructed, dumping of garden waste, building materials and farm equipment occurred within the Aboriginal area. The removal of rubbish and preventing further incidences of rubbish dumping is considered important to eliminate spread and dispersal of weeds and to protect cultural material.



Arakwal Dubay Dancers, Ranger Liz Dargin and Aunty Bertha Kapeen  
(Photo Kerrie Metzler, NPWS)

## Guidelines

- 5.1.1 Maintain access to the Aboriginal area for Aboriginal cultural women's business. Recreation activities will not be permitted.
- 5.1.2 Public vehicle access will not be permitted beyond the entrance other than for authorised cultural activities/events and management purposes.

## Actions

- 5.1.3 Maintain appropriate reserve identification and interpretative signage and the memorial plaque in the turn around area.
- 5.1.4 Maintain the existing gravel vehicle access and turnaround area within the Aboriginal area and the locked gate at the entrance to the Aboriginal area.
- 5.1.5 A small women's healing shelter may be developed.



Memorial plaque  
(Photo Liz Dargin, NPWS)

## 5.2 RESEARCH AND CULTURAL SENSITIVITY

Research undertaken following the uncovering of the skeletal remains has provided some information on the cultural values of the Aboriginal area (refer Section 2). Knowledge of the cultural heritage values of the Aboriginal area could be enhanced by further research such as local oral history and research into associations with other surrounding Aboriginal areas and places in the broader Bundjalung cultural landscape (refer Section 6). Because of the cultural sensitivity of the Aboriginal area it is important that any site research proposals and disclosure of information occurs only with the approval of the Jali LALC.

Flora and fauna surveys would also provide useful information relevant management of the Aboriginal area. Currently there is only limited knowledge of the species that occur in the Aboriginal area (refer Section 4.3).

## **Guidelines**

- 5.2.3 Proposals for research in the Aboriginal area will require the support of the Jali LALC to ensure they are culturally appropriate and will be subject to NPWS licensing/consent requirements.
- 5.2.4 Consistent with the wishes of the Aboriginal community the location of significant sites and material will not be disclosed unless agreed to by the Jali LALC.

## **Action**

- 5.2.5 Encourage research into the cultural and natural heritage values of the Aboriginal area.

## **6 OTHER AREAS ASSOCIATED WITH DUBAY NURAHM**

Dubay Nurahm Aboriginal Area is part of a broader cultural landscape encompassing other Aboriginal sites, places and areas within Bundjalung country. It forms part of a large cultural landscape in the lower Richmond coastal zone of Bundjalung extending from Evans Head, through Patches Beach, to Ballina and Broken Head and several kilometres inland to the Main Coast Range.

Aboriginal areas and places, tangible and non-tangible, are all linked and related forming an expansive culturally significant landscape. Within the lower Richmond area, some of the culturally significant sites and dreaming narratives include: Cabbage Tree Island; Cooks Hill ceremonial site; Goanna Headland; Gauggan Lady; Chickiba Creek midden; and Gumma Garra scarred tree (Nayutah & Finlay 1998).

Boundary Creek, 6.7 kilometres south of the Aboriginal area, has been used for generations by many Aboriginal people and provides a strong cultural link for the communities of Cabbage Tree Island, Ballina, Lismore, Wardell and extending further to Aboriginal communities such as Tabulam and Tenterfield.

The association between the Aboriginal area and surrounding culturally significant sites provides an insight into the rich cultural history of the area and reinforces the value of an integrated management approach across the cultural landscape.

These sites and their spatial position confirm a widespread Aboriginal history and support the rich interconnected cultural heritage of this region. Researching the associations with other Aboriginal areas and places would assist in building awareness and understanding of the broader Bundjalung cultural landscape.

It is important that these associated areas are considered together when looking at Bundjalung cultural values. Together they make up part of a cultural landscape where Bundjalung people lived. Aboriginal areas need to be considered as a part of a cultural landscape that is inclusive of other sites, areas and places.

Liaison with adjoining land owners is also important to improve the protection of the cultural values of the Aboriginal area.

**Guideline**

- 6.1.3 Wherever possible and appropriate, there will be an integrated approach to management of the Aboriginal area with other reserves with cultural associations.



Dedication Day 2010 – Blessing Progression (*Photo Kerrie Metzler, NPWS*)

## 7 IMPLEMENTING ACTIONS IN THE PLAN

(Note: the background and guidelines for management are provided in the relevant sections of the plan)

<b>Looking After the Aboriginal Area</b>	<b>Page</b>	<b>Priority</b>
<b>4.1 Working Together</b>		
4.1.2 NPWS will pursue opportunities for projects that involve Jali women working with NPWS on the Aboriginal area. Such activities may include rehabilitation and revegetation works, protection/maintenance works, development of interpretive signage and the shelter and further research or surveys into cultural heritage values (refer Sections 4.4, 5.1 and 5.3).	5	Medium
<b>4.2 Protection of Cultural Material</b>		
4.2.6 Records of the location of burial sites and other cultural material in the Aboriginal area will be maintained.	7	High
<b>4.3 Protection of Native Plants and Animals</b>		
4.3.3 Enhance habitat values for native plants and animals through control of introduced pest and weed species (refer Section 4.4) and fire management (refer Section 4.5).	8	High
<b>4.4 Managing Threats – Introduced Pest Animals and Weeds</b>		
4.4.5 Prepare a Pest Management and Bush Regeneration Plan that includes pest control strategies and identifies opportunities for the local Aboriginal community to be involved in bush regeneration. Consider planting locally occurring bush tucker plants so as to increase opportunities for cultural activities (refer Section 5.2).	10	High
4.4.6 Monitor and treat existing and any new infestations of introduced pest/weed species, particularly along the boundaries of the Aboriginal area, including continuing the fox den fumigation work as required.	10	High
4.4.7 Maintain the boundary fencing and gates to the Aboriginal area.	10	Medium
<b>4.5 Fire Management</b>		
4.5.3 Prepare a Fire Management Strategy for the Aboriginal area.	11	High

<b>4.6 Managing Threats - Climate Change/Sea Level Rise</b>		
4.6.3 Implement fire and pest management to improve the ecological resilience of species in the Aboriginal Area (refer Sections 4.3, 4.4 and 4.5).	12	High
<b>5. Using Dubai Nurahm</b>		
<b>5.1 Cultural Awareness/Activities and Visitor Use</b>		
5.1.3 Maintain appropriate reserve identification and interpretive signage and the memorial plaque in the turn around area.	13	Medium
5.1.4 Maintain the existing gravel vehicle access within the Aboriginal area and turn around area and the locked gate at the entrance to the Aboriginal area.	13	High
5.1.5 A small women's healing shelter may be developed.	13	Low
<b>5.3 Research and Cultural Sensitivity</b>		
5.3.3 Encourage research into the cultural heritage values of the Aboriginal area	15	Low

**High** priority activities are those imperative to achievement of the objectives and desired outcomes. They must be undertaken in the near future to avoid significant deterioration in natural, cultural or management resources.

**Medium** priority activities are those that are necessary to achieve the objectives and desired outcomes but are not urgent.

**Low** priority activities are desirable to achieve management objectives and desired outcomes but can wait until resources become available.

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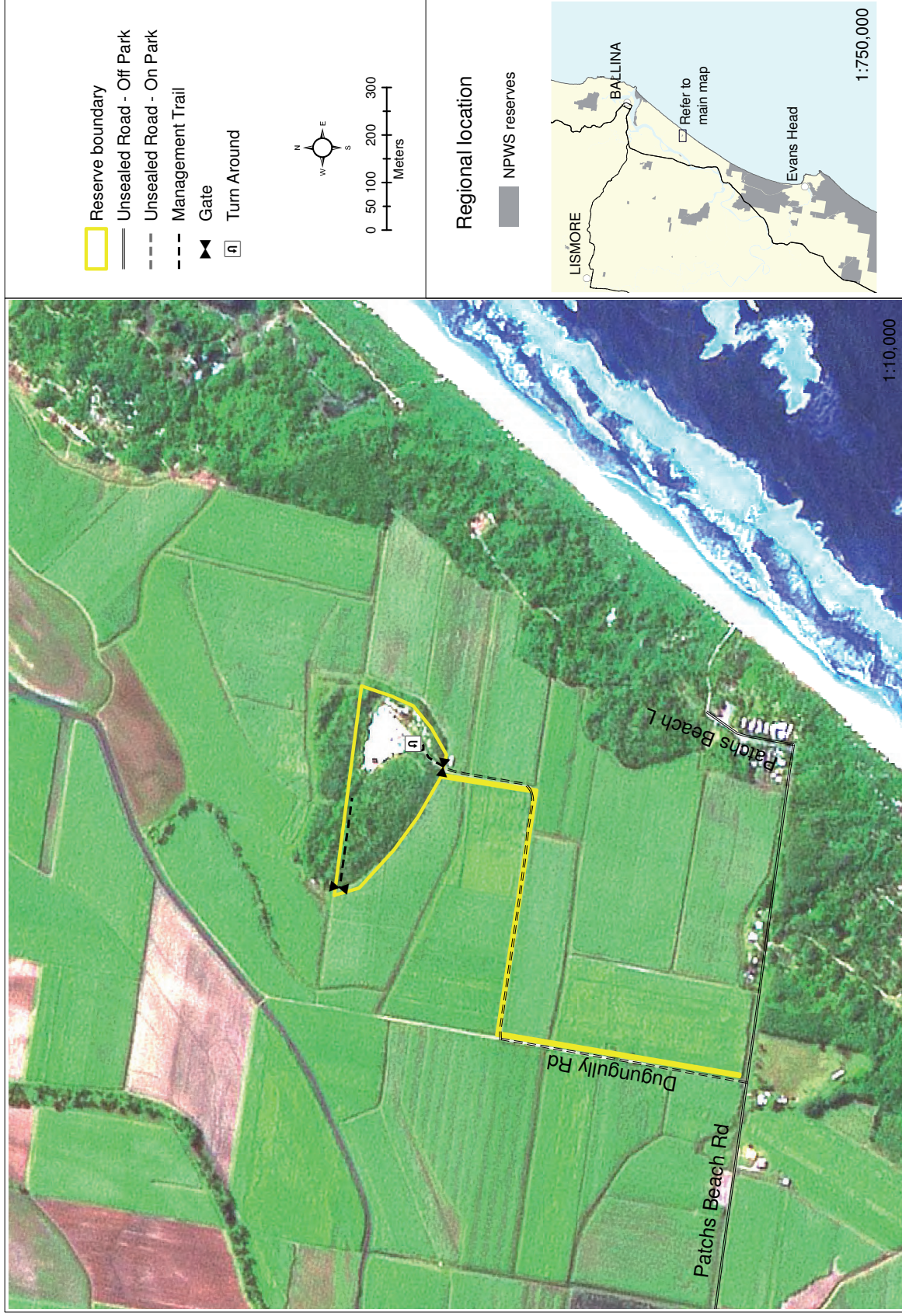
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**Map 1. Aerial Map showing reserve boundary and access.**



**Map 2. Survey Map of Aboriginal Area.**

