



Office of
Environment & Heritage
NSW National Parks & Wildlife Service



Plan of Management *Yuin Bangguri* (Mountain) Parks

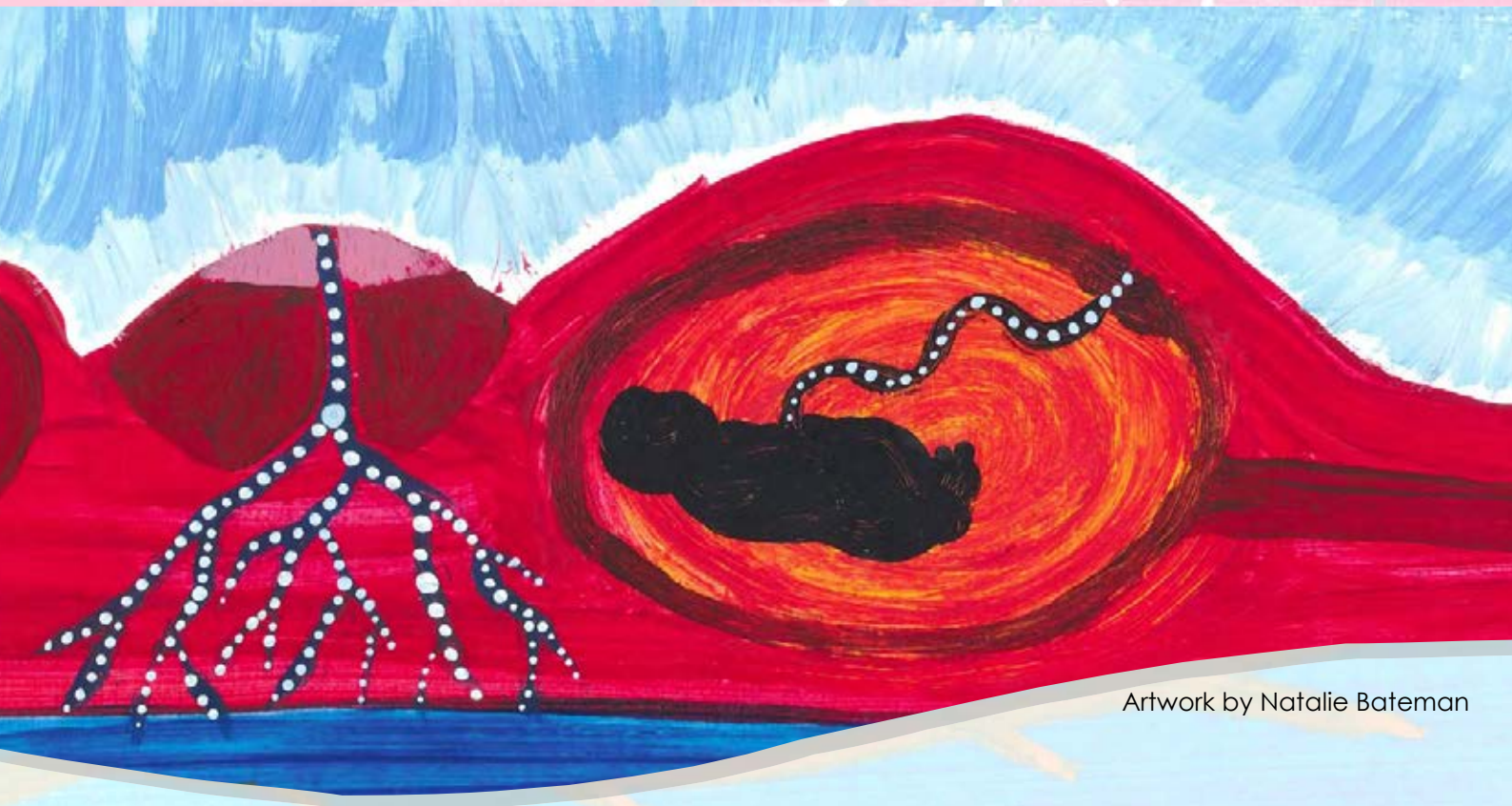
Incorporating **Gulaga National Park** and **Biamanga National Park**

October 2014

Plan of Management

Yuin *Bangguri* (Mountain) Parks

Incorporating **Gulaga National Park** and **Biamanga National Park**



Artwork by Natalie Bateman

NSW National Parks & Wildlife Service

Part of the **Office of Environment & Heritage**

October 2014

Plan of Management, Yuin Mountain Parks

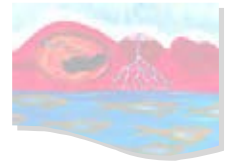


Gulaga Mountain, Photo by Geoff Kelly



Biamanga Mountain, OEH website

ACKNOWLEDGMENTS



This Plan of Management was adopted by the Minister for the Environment on 7 October 2014. It was prepared by the Boards of Management for Gulaga and Biamanga National Parks with staff of the Far South Coast Region of the NSW National Parks and Wildlife Service (NPWS), part of the Office of Environment and Heritage.

FRONT COVER: Artwork developed at art workshops held for Aboriginal owners, facilitated by Cheryl Davison and Carla Rogers.

For additional information or any enquiries about this park or this Plan of Management, contact the NPWS Narooma Office, PO Box 282, Narooma NSW 2546 or by telephone on (02) 4476 0800.

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WARNING: This Plan contains images or names of people who are now deceased. Some people may be distressed by seeing the name, or image of a community member who has passed away.

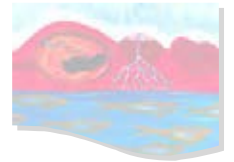


**Gulaga and Biamanga Boards of Management,
Final Plan of Management workshop,
July 2013**

L to R: Paul Stewart, Eric Naylor, Lionel Mongta, Graham Moore, John Manns, Preston Cope, Daniel Morgan, Michael Darcy, Cathy Thomas, Maureen Davis, Tim Shepherd, Lynne Thomas, Vivienne Mason, Carla Rogers, Kerry Parsons, Ros Field, Dean Turner, Lorraine Naylor, Nuala Trindall, Ruth Hampton, Bronte Somerset, Mike Thompson and Mal Dibden.

Absent from photo (Board Members): Richard Campbell, Keith Hughes, Kathy Jones, Fergus Thomson, Iris White

Photographer: Lynette Goodwin (Board Member)



Acknowledgment of Country

Walawaani njindiwan

Welcome everyone to our special Country.

Our Boards, as did our ancestors, try to care for our Country, our Culture and our Community. This Plan is a big part of our caring.

We are proud to share with you this Plan which lays down a pathway for how we can all work together to continue to care for and protect our sacred Mountains.

In sharing this Plan with you, we acknowledge the traditional lands of our Yuin People. We pay our respects to our Elders, past, present and future.

We look forward to making sure that our Mountains, Culture and Spirituality are protected and preserved for future generations.

Thank you for your support in this.

Paul Stewart

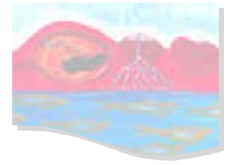
Chair, Biamanga Board of Management

Iris White

Chair, Gulaga Board of Management



Artwork by Natalie Bateman



A message about the style of this Plan

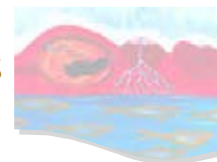
The words in this Plan are our words, the words of the Boards of Management and Yuin owners of the Mountains. This Plan has a wide and diverse audience. We have tried our best to write in a way to meet the needs of this audience, with the needs of registered owners and the Aboriginal community being most important. Sometimes we write from our heart and similar to how we speak. When we get into more technical things like legislation and science (for example geology) or our shared history, we write in a more technical, Government way. In both styles, we have done our best to convey what is most important to us; protecting these incredibly sacred Mountains.

The use of 'we', 'our' and 'us' in this Plan means the Boards of Management, registered owners and local Aboriginal community. It sometimes might include the National Parks and Wildlife Service (NPWS).

This version of the Plan we call the 'long yarn' and it is mostly focused on meeting legislative requirements. We also have a 'short yarn' to meet the needs of our community and registered owners, to tell our story and plan for protecting our Mountains in our way, so that our people are inspired and feel some connection to and ownership of the Plan – in the same way that they are connected to and inspired by our Mountains.



Artwork by Lionel & Mary Mongta



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bagan
earth, ground

yuwínj
man

wanggan
woman

guraamanj
yam, land

mínga
mother

bagaranj
sun

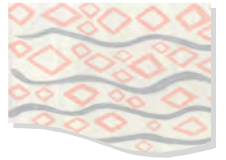


Artwork by John Mumbler

Chapter A – INTRODUCTION



“The Mountains call us back”,
painting by Eileen Hampton



A1. Owners' Message



“What calls me back

to the Mountains is our mother. Like most mothers, Mum would call you home when she needed you home when you were growing up. She is no different when you are an adult. She still needs you around her and she will always call you home no matter where you live.

Even in death, one's spirit needs to be home and if your spirit is not home it will wander forever in eternity. Our Mountains are very sacred to us and are places where a lot of our important ceremonies take place, and what people should know is that without one's ceremonies, which are the core of our culture, one cannot understand the importance of our land as they both make us whole.”

John Mumbler

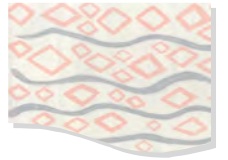
Chairperson, Biamanga Board of Management, June 2011

(Very sadly, Uncle John passed away in September 2011. Uncle John was at the heart of the Handback of the Mountains and to the development of this Plan.)



“We have
the stolen generations in our Mountains and Country.
That Nudganooga, Baranguba and sites on and
near both Gulaga and Biamanga
are either not protected or owned
by Aboriginal people,
they are our stolen generation.”

Paul Stewart
Chairperson, Biamanga Board of Management,
July 2013



“Gulaga means

so many things to so many different people. People’s experiences are unique and in being provided with the opportunity and responsibility of making a comment in my capacity as Chairperson for the Plan of Management, I am only too aware that I am not able to capture everyone’s sentiments and feelings for this magnificent Park that has been with me all through my life.

With this in mind, I will simply share some of my personal experience and hope that some of this resonates with others and apologise to those that feel I don’t do this justice.

Many of the registered Aboriginal owners will know some of my story or at least my family connection. But here is a little of my journey.

I spent my childhood living mostly with my Grandfather, Reg Walker. I was this little blond haired, blue eyed white skinned child who basically lived by his side. At the camp, on the lake, by his side labouring on surrounding farms, trudging to Tilba to get the weekly rations or simply sitting at his side while he made his hunting tools or mending nets or digging gardens.

All of this in the shadow of GULAGA.

Any thought that one day I would have the honour and responsibility of being involved in working with a whole range of people to care for this special place would never have crossed my mind.

Now that I indeed find myself in this position, I am in even more awe of Gulaga than when I was a child. I am also excited that we have some wonderful opportunities ahead of us. This Plan of Management has been developed with input from so many people who love this Mountain and its surrounds.

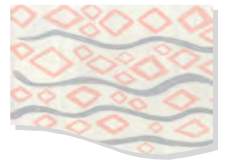
It is a tool that will guide how we care for Gulaga and Biamanga National Parks for at least the next twenty years and make us all accountable for how we care for our Country.

I am also reminded of the many people who have fulfilled this role throughout their lives. It is with sadness that I acknowledge the commitment and work of Aunty Mary Duroux and Uncle John Mumbler in their roles as Inaugural Chairpersons of both Gulaga & Biamanga Boards.

I encourage us all to step up and work together to ensure we do what we need to do to look out for Gulaga in the same way she has looked out for me and how she still looks out for her children to come home and to be safe.

What an awesome journey we have ahead of us."

Iris White
Chairperson, Gulaga Board of Management, June 2012



A2. Our Journey to Create this Plan

We travelled on an interesting journey to create this Plan. We yarned, we visited the Mountains, and we talked to many people and explored lots of ideas and possibilities. The two Boards established a small team with five representatives from each Board to prepare this Plan, bit by bit. Gradually, one step and one chapter at a time, this Plan was created. At big decision points, our Planning team would meet with members from both Boards.

We also held two art workshops, exploring with owners “Why the Mountains call us back.” This artwork has been used throughout this Plan.

A3. The Mountains, The Parks

The lands that are now Gulaga and Biamanga National Parks lay within the traditional Country of our Yuin (Djuwin) people. We, our people, have lived on and with Yuin Country since time immemorial. The Parks protect our sacred Mountains and Country from the Mountains down to the sea. While we mostly talk about the ‘Mountains’ in this Plan, we mean the surrounding lands down to the beach and sea that are included within the National Park boundaries.

In Biamanga National Park, Mumbulla Mountain is sacred. ‘Mumbulla’ is named after our respected elder Jack Mumbler whose ‘tribal’ name was Biamanga. Biamanga is a ceremonial meeting place for our men and women. In Gulaga National Park, Gulaga Mountain is our mother and our spiritual identity. There are many sacred places on land within and surrounding the Mountains. To us, the two Mountains are one.

We still honour and practice our Yuin Lore which sets down how we should act and respect our Mountains, our customs and traditions. This has been handed down through the generations from our ancestors. There are important teaching sites on both Mountains, which are so sacred that only certain people should go there at particular times.

Only in recent times has our strong connection to our sacred places been recognised by Government. In the 1970s, our sacred Mountains were being destroyed by extensive logging. In 1977, our respected Elder, Guboo Ted Thomas, led our people in protest against logging on Mumbulla Mountain. Gradually people were becoming more aware of how important the Mountains are to us.

On 15 July 1980, the New South Wales Cabinet approved the declaration of an ‘Aboriginal Place’ and a ‘Protected Archaeological Area’ under Sections 84 and 65 respectively of the *National Parks and Wildlife Act 1974* (NSW) over an area of lands, including part portions of the Mumbulla State Forest, of about 7,540 hectares. A preserved core of about 1,000 hectares was part of that declaration. Logging was only prohibited from the core area, including the Summit area and the slope running down to and including Mumbulla Creek. NPWS prepared a draft Management Plan for

Plan of Management, Yuin Mountain Parks

Biamanga Aboriginal Place in 1983, which required an archaeological survey and protection of sites before logging operations and associated works.

Biamanga National Park (13,617 hectares) was proclaimed in 1994 and extended in 1997 as part of the Eden Regional Forest Agreement.

In 2001, as part of the Southern Regional Forest Agreement and at the request of our people, Gulaga National Park (4,673 hectares) was created out of the existing Wallaga Lake National Park, Goura Nature Reserve, and Mount Dromedary Flora Reserve.

In December 1996, both Houses of the NSW Parliament unanimously passed the *National Parks and Wildlife Amendment (Aboriginal Ownership) Act 1996* providing for the return of traditional lands through leases between Aboriginal Land Councils and the Minister for the Environment. Biamanga National Park and Gulaga National Park were listed under Schedule 14 of the Act in 2006.

You will find our Mountains south of Sydney, near the towns of Bermagui and Tilba Tilba and Central Tilba (Gulaga National Park – 350 kilometres south of Sydney and 65 kilometres north of Bega, Biamanga National Park – 408 kilometres south of Sydney and 40 kilometres north of Bega). Surrounding the Mountains are mixed forests and farmlands, rugged Mountains to the west and to the east a coastline of beaches and rocky headlands. Rivers and creeks drain into resource-rich tidal lagoons and coastal lakes.



Artwork by Melanie Davison

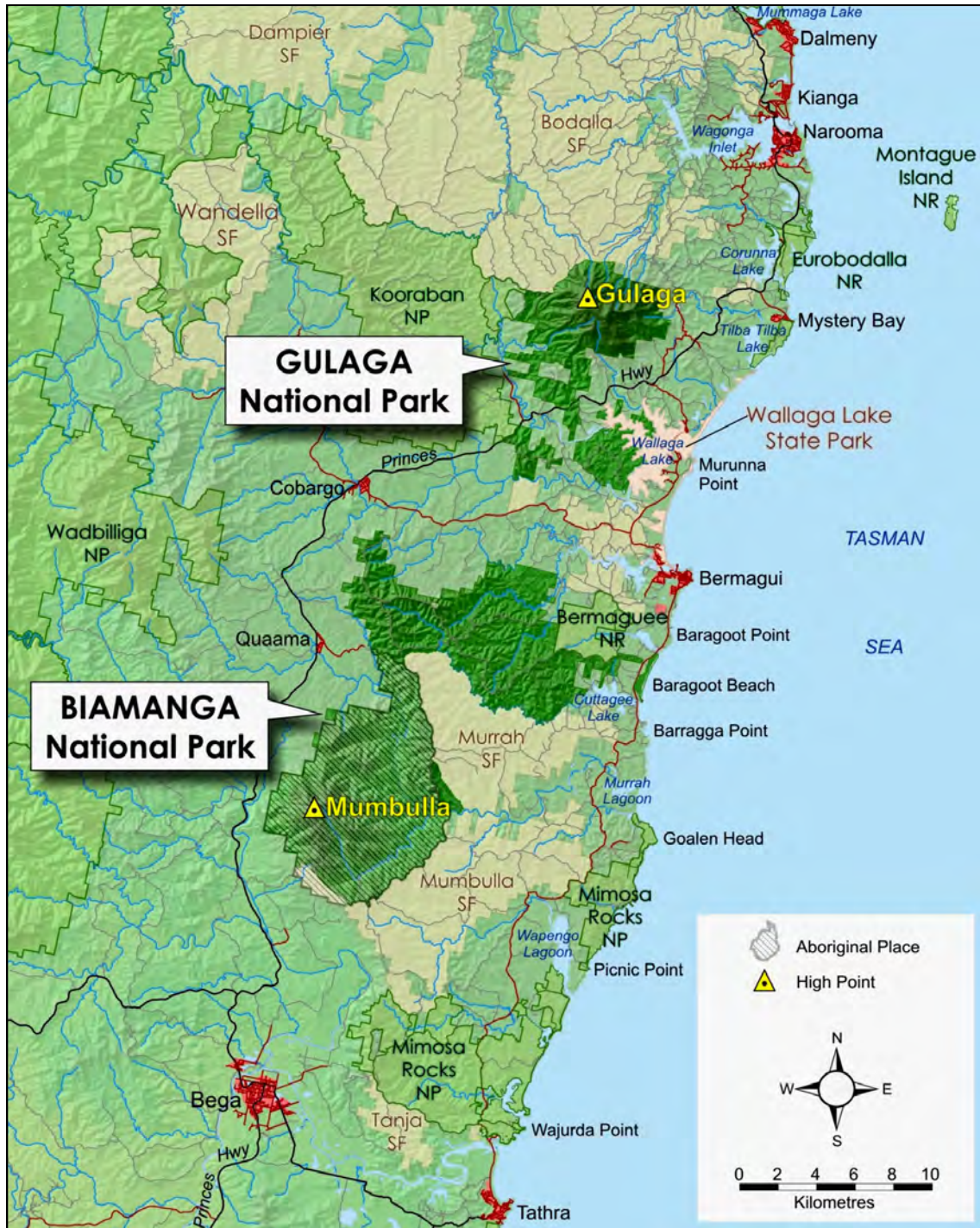


I have many faces
 I am sister to our Mother Earth
 A main player in the scheme of things
 The preservation of ^{the} species that
 inhabit my world is paramount
 Harm them and I can be like a
 Crow Mother with many faces.
 Respect me and my world and I
 will lull you to sleep sooth your
 fears, cleanse you and send
 you to bliss.
 Harm me and my family and I
 will be a terrible destructive
 force, menacing and cruel
 without me you will not survive.
 I am Guthoo Miribiwa Sea Thunder.

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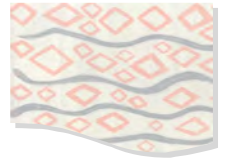
Author and artwork by Yirimah

Plan of Management, Yuin Mountain Parks



Location of Gulaga and Biamanga National Parks





A4. What we Value

The Mountains are part of us. They call us home. They protect us, they nurture us, and they are a part of our every living moment. With this connection, we feel peaceful, inspired, rejuvenated, in awe, fascinated and at one. We gain strength and comfort from our Mountains. They belong to us and we belong to them.

We value our blood connection with our ancestors through the Mountains, to follow in their footsteps, protecting and preserving the Mountains in the way of our ancestors, practising ceremonies and passing our knowledge on to our children.

We value the connectedness of everything. Everything connects, the Mountains and Baranguba (Montague Island), it is all one story. We value our connections to Country and the Mountains, the connections between people and the Mountains; we all have relationships with everything.

We value the natural world, the beauty of it all, and our deep spiritual connection to the Mountains. We value the bush, rainforest, plants, animals, rocks, water, trees and Mountains. They are sacred to us, they are part of us.



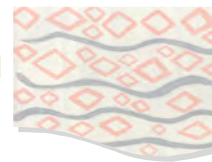
What we value about the Mountains

“The hand back of

Gulaga and Biamanga was lovely, we worked hard to sort out that Lease Agreement. I was on the negotiation team. We worked for two years on that agreement. The day the Minister handed over the title to Gulaga and Biamanga was wonderful, something lifted off my shoulders. I can sit at my window and think – you are ours, I say good morning to traditional country and I'm interested in what goes on there and I haven't missed any meetings. I like to go along and see what's happening, but I want to see jobs for our young people to come out of there, you know. They can identify with it, and a lot of the kids if they got jobs they know all about Gulaga, walked all over it, know about it, learn about it, and be responsible for it, you know. That's important. It's a community, really it's up to us traditional owners, to get in there and do what's got to be done. The maintenance of the mountain, you know.”

Deanna Davison 21.4.2010

NOTE: YOU CAN VIEW GULAGA NATIONAL PARK MAP (INSERTED HERE TO RIGHT)



“Mumbulla, Biamanga

is a men's law mountain - that's where the young men went and learnt laws on how to live their lives, how to live by them laws. We're still living by them laws and customs today.”

John Dixon 4.11.2009

NOTE: YOU CAN VIEW BIAMANGA NATIONAL PARK MAP (INSERTED HERE TO LEFT)

miribi
thunder

mungala
mungaru
cloud

biwaawa
east cold wind

baliya
north wind

bana
rain



Artwork by Vivienne Mason

Chapter B – MAKING IT ALL WORK

B1. Our Vision

Future generations should be proud

to stand where their ancestors stood, to drink from where their ancestors drank, and to take in the views, just as their ancestors did. Through cooperation we can achieve anything as these Mountains, lands and waters are our heart and soul.

B2. Our Priorities

We care for and manage the Mountains as is our responsibility to our people, the Mountains, lands and waters and the wider community. In doing this, our priorities are to:

- ④ **Establish a strong Aboriginal presence on and in connection with the Mountains, through employment and training of Aboriginal people and community development.**
- ④ **Value the Mountains and each other so we can learn, share and teach our culture and how special the Mountains are, to our children and the rest of the world.**
- ④ **Effectively manage the Mountains, with our partners NPWS, to look after them and protect what makes them special.**
- ④ **Manage the Mountains as a single landscape and increasing the connectivity and protection of land between them. This will include the strategic acquisition of priority lands.**
- ④ **We acknowledge that many other people share our reverence and feelings of connection to the Mountains.**

We have shaped this Plan around these Priorities with a chapter of explanation on what we want to do and how we will do it.



B3. Managing the Land – What the Law Says

This Plan is the main document in the Boards' management of the Mountains. The Plan governs all activities by all people in the National Park, including the Boards of Management and the National Parks and Wildlife Service (NPWS). The Boards' decisions must comply with this Plan of Management.

Joint Management

The return of traditional lands through Lease Agreements between Local Aboriginal Land Councils and the Minister for the Environment was made legally possible in 1996¹. Following this, in 2006, the land known as Biamanga National Park and Gulaga National Park was 'handed back' to us, as Aboriginal owners.

This law and the Lease Agreements gave us, as Board Members and/or registered Aboriginal owners under the *Aboriginal Land Rights Act 1983*, the main say in the running of the Parks, through the Boards of Management. The Wagonga, Merrimans and Bega Local Aboriginal Land Councils hold the title to Gulaga and Biamanga National Parks on behalf of the Aboriginal owners. The Mountains remain part of the conservation estate of New South Wales and are leased back to the Government to be used as a National Park. For each Mountain there is a Board of Management with most Board Members being Aboriginal owners. The Boards are responsible for the care, control and for management of the two National Parks including the Mountains.

The Lease

While there are differences between the Mountains, they are one. They are part of the one cultural landscape and are connected in mythology. For this reason, while there are two separate Lease Agreements and two Boards, they were negotiated together and this one Plan is for both Parks.

The Mountains are leased for an initial period of 30 years to the Minister for the Environment, commencing on 1 December 2005.

The law and Lease lay the foundation for how the National Parks and the Mountains are managed. The most important things to know from this law and the Lease Agreements, for this Plan of Management, are talked about below.

B4. The Boards – What do they do?

The Boards are responsible for the care, control and management of Gulaga and Biamanga National Parks². The Boards manage the Parks through the development of strategic documents and policies, including the development of this Plan of Management³, annual budgets, staffing strategies, operational plans such as fire plans and policies. The decisions of the Board are implemented by the NPWS Regional Manager who gives appropriate instruction to relevant NPWS officers. The Central Area of the NPWS Far South Coast Region carries out the day to day management of the Parks as directed by the Regional Manager⁴.



Boards of Management - Membership



Who is on the Board?

Each Board is made up of thirteen (13) Members⁵. Seven (7) are Aboriginal Owners, forming the majority. The remaining six (6) positions are for:

- i Two representatives of Local Aboriginal Land Councils. For the Gulaga Board, these are the Wagonga and Merrimans Local Aboriginal Land Councils; and for the Biamanga Board, these are the Merrimans, and Bega Local Aboriginal Land Councils;
- ii An elected Councillor of the Eurobodalla Shire Council (Gulaga Board) and Bega Council (Biamanga Board);
- iii The Regional Manager of NPWS;
- iv A person nominated by a group concerned in the conservation of the region; and
- v A person appointed on the nomination of a person who owns or leases land adjoining or in the vicinity of the Parks.

There are three (3) main principles that guide the work of the Boards. Through the Lease Agreements (Clause 4.2), the Boards have agreed:

- i To recognise Yuin peoples' cultural values and the special significance of the Lands to the Yuin people;
- ii That Gulaga and Biamanga National Parks form part of a single cultural landscape and that their management is coordinated to reflect this cultural link; and
- iii To consider nature conservation values and that these values form an integral part of the cultural values of the Lands to the Yuin people.



Original Planning Team, March 2008

Back row, L to R: John Mumbler, Eric Naylor, Vivienne Mason, Glenis Kelly, Jim Scott and Mal Dibden

Front row, L to R: Kathy Jones, John Hibberd, Mary Duroux and Lionel Mongta

Absent: Patricia Ellis

Photographer: Carla Rogers (NPWS Planner)



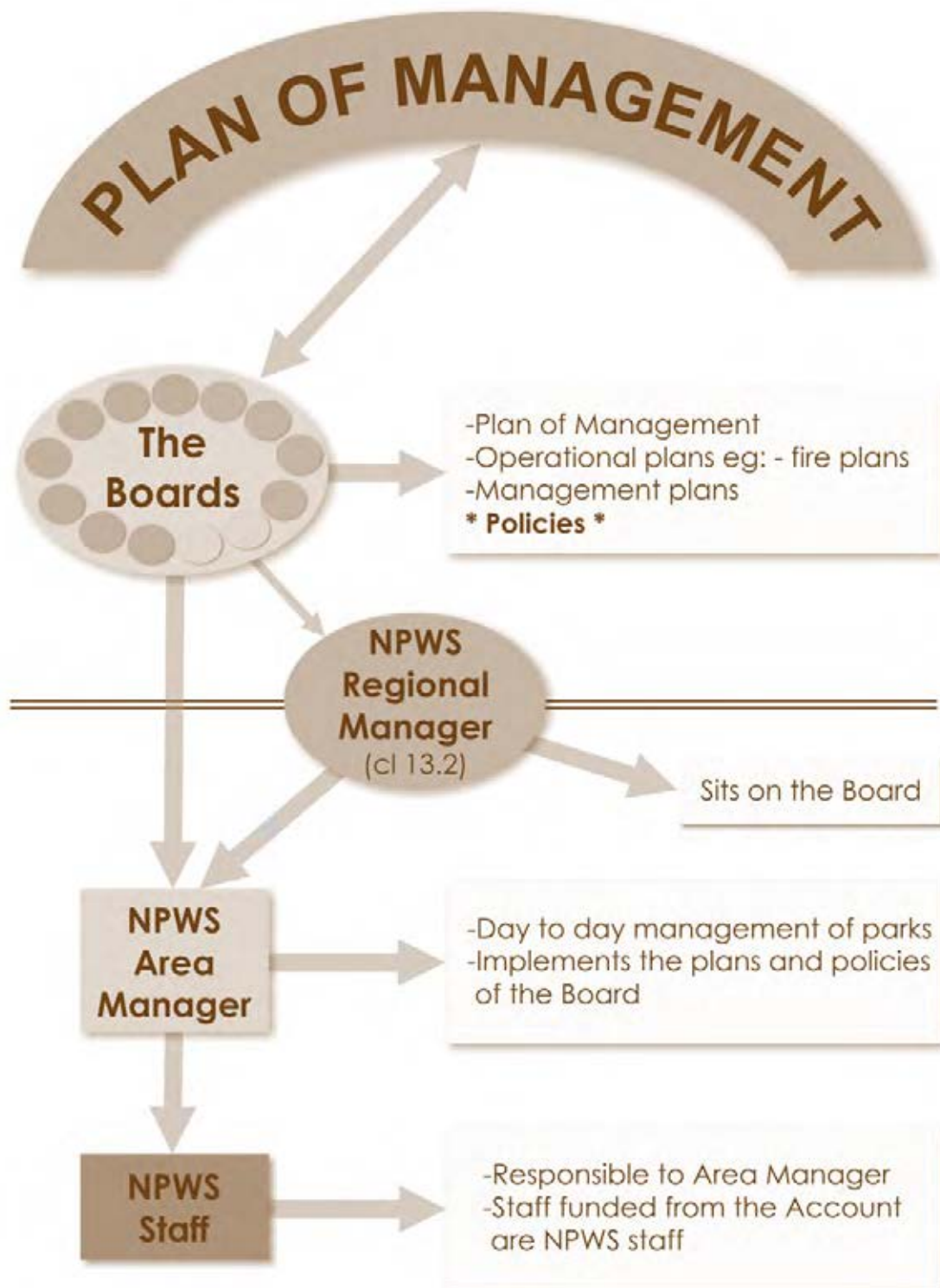
Present Planning Team, June 2012

Left to right: Paul Stewart, Iris White, Mal Dibden, Vivienne Mason, Carla Rogers, Lionel Mongta, Eric Naylor, Dane Winbush

Absent: Kathy Jones

How do the Boards do Business?

The Boards meet at least four times each financial year. Two of these meetings are joint meetings of both Boards. The Boards have developed protocols and procedures with a governance structure to guide how they go about their Board business⁶. Recognising that Gulaga and Biamanga National Parks form part of a single cultural landscape, the Boards seek to coordinate and work together.



Plan of Management



B5. What does the Lease say about this Plan and use of the National Parks?

Throughout this Plan, we talk about the Lease Agreements. The Lease Agreement is reviewed every five years, to ensure that it is operating most effectively. Some of the most relevant things to know from the current Lease Agreements for this Plan are:

Plan of Management

The Lease requires the development of plans of management for the Parks. Given that Gulaga and Biamanga National Parks form part of a single cultural landscape, the agreements indicate the desirability of preparing a single Plan for the two Parks⁷, which we have done.

A Plan was adopted in 1999 (Wallaga Lake National Park, Goura & Bermaguer Nature Reserves) that includes parts of what is now Gulaga National Park. This Plan replaces the part of that Plan that applied to land within Gulaga National Park.

Community Facilities

This Plan is to say where and how community development activities can occur in the Parks⁸.

'Community Development' means:

- i recreation facilities
- ii cultural facilities
- iii general park facilities
- iv activities that will improve the capacity of the Yuin people to participate in the management of the Mountains that are appropriate for a National Park.

Employment and Training

We (the Boards) have developed an Employment and Training Plan which outlines a range of initiatives to increase both employment and training opportunities in and related to both Mountains. A number of Aboriginal identified NPWS jobs have been or will be created to work within Gulaga and Biamanga National Parks - one Joint Management Coordinator, two Field Officers and two Rangers. These jobs will be maintained by NPWS. The Boards fund one full-time Administration position. Aboriginal Cultural Heritage Officers will be involved in Gulaga and Biamanga National Park if needed. The Minister for the Environment will promote Aboriginal training and employment within NPWS. The Boards can give preference to Aboriginal organisations in contracts for works on the Mountains where they are allowed by law to do so⁹.

Public Access

The Boards acknowledge that the public has a right of general access to the Mountains subject to the *National Parks and Wildlife Act 1974* (NPW Act) and this Plan. The principles applied by the Board to guide the management of public access to the Mountains are¹⁰:

- i the protection of Aboriginal cultural values;
- ii the promotion and enhancement of appropriate use, understanding and enjoyment of the Lands;
- iii the provision for sustainable visitor or tourist use and enjoyment that is compatible with the conservation of the Parks' natural and cultural values;
- iv ecological sustainability;
- v equity; and
- vi regional planning.

Traditional Use

The Lease Agreements acknowledge Yuin hunting and gathering rights of foods for domestic purposes and for ceremonial and cultural purposes. The Aboriginal Negotiating Panel decided that firearms were not to be used in the Parks for hunting by Traditional Owners. The Boards are to set the rules for Yuin hunting and gathering in the National Parks¹¹.

Other Legislation and Policy

The other main laws for the management of the Mountains are found in the *National Parks and Wildlife Act 1974* (NPW Act), the NPW Regulations, the *Threatened Species Conservation Act 1995* (TSC Act), the *Rural Fires Act 1997* (RFS Act) and the *Local Land Services Act 2013* (LLS Act). The NPW Act also outlines the things that we must consider and address in preparing a Management Plan (Section 72AA).

Other legislation, international agreements and charters may also affect management of the Parks. In particular, the *Environmental Planning and Assessment Act 1979* (EPA Act) may require the assessment and mitigation of the environmental impacts of works proposed in this Plan. The *NSW Heritage Act 1977* may apply to the excavation of known archaeological sites or sites with potential to contain historical archaeological relics.

NPWS also has policies relating to nature conservation, cultural heritage conservation, recreation, commercial use, research and communication. While the Boards are guided by these policies, they are not bound by them, provided that all actions of the Board are consistent with relevant legislation.



Management Principles

The Mountains must be managed in accordance with the management principles of the NPW Act.

National Parks are reserved under the NPW Act to protect and conserve areas containing outstanding or representative ecosystems, natural or cultural features, landscapes or phenomena that provide opportunities for public appreciation and inspiration, and sustainable visitor or tourist use.

Under the NPW Act, national parks are managed to:

- i conserve biodiversity, maintain ecosystem functions, protect geological and geomorphologic features and natural phenomena, and maintain natural landscapes;
- ii conserve places, objects, features and landscapes of cultural value;
- iii protect the ecological integrity of one or more ecosystems for present and future generations;
- iv promote public appreciation and understanding of the parks' natural and cultural values;
- v provide for sustainable visitor or tourist use and enjoyment that is compatible with conservation of natural and cultural values;
- vi provide for sustainable use (including adaptive reuse) of any buildings or structures or modified natural areas having regard to the conservation of natural and cultural values; and
- vii provide for appropriate research and monitoring.

The Boards have decided that where there is a conflict in values (for example between natural and cultural values), management actions will be based on an assessment of the relative significance of such values.

budjan
birds

bugaali
possum, ring tailed

**gunwanggal
gawanggal**
honey

wambaara
black duck

buran
cave

**gungara
wadjan
yiradjan**
possum



Artwork by Paul Stewart

Chapter C – PEOPLE AND THE MOUNTAINS

“Our landscape is sacred to all

Aboriginal people. To damage our Mountains is to physically damage us. The person is the Land and the Land is the person. Our connection with the Mountains, with this Earth, is alive and strong.”¹²

“...what I really love

about the Mountain is that when I was put through the ceremony it brought me closer to my father and grandfather and my families and also my people from the past....”

John Mumbler 2008

Our spiritual creator brought into being the local waterways, landforms, plants, birds and animals. He created us, our languages, our totems, and our boundaries; gave special powers to our clever people and designed the overarching lore describing how we relate to and care for each other and our surroundings¹³. We, as Custodians, give voice to these intangible spiritual values of the Mountains through storytelling, dancing, carving and painting. The well-being of the Mountains is intrinsically linked to the well-being of our people.



Artwork by Shirley Foster



The Law Comes from the Mountain

“Mumbulla Mountain is our sacred place.

It is the place of initiation. For thousands of years, ever since the Dreamtime, this is the place where we took our young men... The tribal Law is explained to them, they learn about Darama, the Creator Spirit, who gave the Law to the people. They are taught to meditate on the secrets of the Dreaming, and they learn wonderful powers. The Law tells us how to live together and treat one another with respect. It tells us about our links with the Land, our Mother, from whom we are born and to whom we return. It is the Law of our sacred places and of what happened in the Dreamtime. The Mountain (Biamanga) is our school where we teach our young men how to behave. They are taught respect for the Elders and other people. They are taught about foods and plants, about herbs and medicines. They learn about hunting and tracking, about what to eat on the walkabout and how to survive...The Elders guard the Lore, the Lore guards the people.”

Thomas and Stacey in Mumbulla – Spiritual Contact, 1980

There is a lot of evidence and many sites that show how we have been with the land of the Far South Coast for more than 20,000 years. Shell middens along the foreshores of, for example, Wallaga Lake, Dignams Creek, Cuttagee Lake, Corrunna Lake, and Murrah Lagoon show how important our waterways are to us as a plentiful resource for seafood; and many other reasons. In the hinterland, you will find our stone tools, middens, rock shelters, grinding grooves and scarred trees.

Forests along the coast were and are a rich resource to which we would travel from our camps, located up to three kilometres inland. The areas that we used depended very much on where water was and we often travelled along ridgelines or riverside flats. The forests were our supermarket where we would gather and hunt fruits, seeds, tubers and honey, kangaroos, possums, wombats, bandicoots, freshwater fish, eels, birds and lizards. They were also our hardware store, providing us the resources to make tools, weapons, utensils and shelters, for decoration, or for medicinal and ceremonial purposes.

While many languages were used in the area as people moved around, our main languages were Dhurga (Thoorga) and Jeringan (Djiringanj). The Mountains are within our Yuin (Murring) tribal area, which extended from just south of Sydney in the north, to Cape Howe in the south and west to the Great Dividing Range. More specifically, Mumbulla and Gulaga Mountains lie within the southern Yuin region known as Guyangal occupied by the Katungal – our coastal fishing people.

“The women would go

to a certain spot and if they wanted to fall pregnant, or were pregnant, they would eat the clay for zinc.”

Vivienne Mason, Gulaga Board

We travelled along a network of interlinked routes for lots of reasons including seasonal food and resource gathering and to meet kin to arrange marriages, settle disputes and to trade. We would use and or trade things such as barbed and unbarbed spears, spear throwers, shields and hatchets, possum and kangaroo-skin cloaks, woven nets, baskets, bags, digging sticks, wooden and bark containers, bark huts and canoes, as well as ritual objects. In summer, our *Katungal* people travelled inland to the Monaro plains to trade and to the Snowy Mountains Ranges for the men to feast on Bogong moths, whilst in winter *Monaro* people would come to the coast for specific resources including whales and fish herded in Twofold Bay¹⁴.



Gulaga is our spiritual mother and place of origin, our birthplace. Although identified as a Mountain for women, there are also areas of significance for our men. Mumbulla Mountain (Biamanga) is primarily significant to our men, while also having areas of importance for our women. Both Mountains are places for *Bunan*, initiation ceremonies. Both Mountains continue to be valued as sacred places where cultural practices are undertaken and on which cultural identities are based.

“...the Mountains always bring

you back, I've always felt that when I've been away from the coast. I always say 'the Mountains are calling me back' and I gotta go home and that's true and it's true for a lot of Koori people....”

Kathy Jones, Biamanga Board, 2008

Gulaga

The Mountains are spiritually and culturally one; they are all part of one story. Gulaga Mountain, Mumbulla (Biamanga) Mountain and Didthul (Pigeon House Mountain) are connected through *Bunan*, our initiation ceremonies. Nudganooga (Najanuka - Little Dromedary) and Baranguba (Montague Island) are Gulaga's sons. Gulaga, is also our Mother, our teacher, a home of spiritual beings, a source of natural resources and water for the area, and she is part of local history:

“...Gulaga is the sort of place

you can stand on the top...and look around and see where you been where you're coming from and where you're going and it's not only that it's the feeling of the calmness of it, it's beautiful....”

Mary Duroux, Gulaga Board, 2008

Gulaga is the focal point of our Yuin creation story. She is sacred and her spirit endures. Events which occur on and around the Mountain show her continuing force in the world, whilst the sustenance of life in the forests, creeks and rainfall are the continuing activity of Gulaga's spirit. Many Yuin people believe that the spirits of our ancestors inhabit Gulaga. As a home for ancestral spirits, Gulaga must be approached with caution. She is a source of power and a natural habitat for the *Dulagal* – a culturally specific supernatural being who lives in trees, rocks or caves in the Mountains. While we may fear the *Dulagal*, it also protects the Mountain.

“...you can feel how strong
the culture is when you walk the Mountain. I love that there's still stories around about it and that a lot of Aboriginal people know those stories. I love to drive past and look at the Mountains and know that that's a part of my culture and that's part of my heritage and it's ours now....”

Trisha Ellis 2008

Although Gulaga is a Mountain of primary importance to our women, it is also an important place for our men. The men's traditional access route is along the eastern ridge, whilst the western side is for women. There are cultural teaching places just for women and just for men. Some areas, like the rocky outcrop near the saddle known as 'The Tors', are shared between our men and women.

Huge granite boulders, which are Gulaga's caretakers or guardians, surround the Mountain. We need to look after the guardians as they look after Gulaga. If the guardians are damaged, people may also suffer and so too may the Mountain. Gulaga is mythologically linked to water, through rain, creeks and ground water sources. When the clouds come over the top of Gulaga, forming her possum fur skin cloak, the rain will come.



“...the Mountain is also

a sort of weather map, because the old people used to look at the Mountain and it use to tell them when it was going to rain....”

Georgina Parsons 2008

Gulaga had two sons who left her to travel east, Baranguba (Montague Island) and Nudganooga (Najanuka-Little Dromedary Mountain). When they got to the ocean, she called the younger one back. The elder son is forever in the form of Baranguba, whilst the younger son is Nudganooga (Najanuka). Baranguba and Nudganooga (Najanuka) are bird sanctuaries; traditional law/lore controls the collection of birds and eggs, to ensure a continual supply.

Umbarra (Merriman Island) lies within Wallaga Lake and can be seen from Gulaga. Merriman Island is the shape of a duck and associated with King Merriman, an original inhabitant of Wallaga Lake whose name was also Umbarra (meaning Pacific black duck - *Anas superciliosa*). The black duck is our, the Yuin people's, tribal totem. A totem indicates a special relationship between a person and species of animal, plant or other natural phenomena¹⁵. Many of our Yuin people, especially at Wallaga Lake, continue to identify as 'Black Duck people'.

We have many traditions that go back centuries for the identification, collection, preparation and consumption of natural resources, particularly sea foods¹⁶ which we still practice. Pam Flanders remembers day trips in a wooden rowboat with her sister, Harriett Walker, and her mother and father, across Wallaga Lake into Dignams Creek. The family would catch bream, flathead, mullet, black fish, oysters, bimbullas (Sydney cockles) and black mussels. Pam recalls collecting garlic off Snake 'garlic' Island, using it to flavour steamed fish caught in Dignams Creek¹⁷.

Whilst the landscape and society surrounding Gulaga has dramatically altered over the past two centuries, the Mountain itself remains strong, providing a reminder of the past and a clear direction for the future.

“...I’ve got a heap of grandkids,

I’d like to hope I’m still alive to do the same thing that I did with my sons, I took them out thereand I just want that preserved, so when I’m ready to take my grandkids and my great grand children. So I could say that this belongs to them. This is ours - the Koori’s, we all own this you know. And for them to sit down and think about it....”

Jim Scott 2008

Mumbulla

Mumbulla Mountain is sacred to us. It is a place for *Bunan*, our initiation ceremonies¹⁸. Mumbulla Creek is incredibly special to us, and there are many, many sites within this isolated creek valley. Within a five-kilometre radius of Mumbulla Creek picnic area, twenty-seven sites have been located consisting of open campsites, ceremonial sites, a stone arrangement, and a scarred tree¹⁹.

Mumbulla contains many important initiation sites linked by pathways associated with our ritual practices. During *Bunan* we retrace ancestral journeys, which link Mumbulla Mountain with the surrounding landscape including Gulaga. *Bunan* ceremonies in days past were large regional gatherings involving local south-east coastal tribes, as well as tribal people from the Shoalhaven, the Monaro, Twofold Bay, East Gippsland and Braidwood. Aboriginal people outside of our Yuin Nation today still have strong cultural links to the area.



“It is a sacred Mountain

and initiation ground,
and we look across at it from our settlement at
Wallaga Lake. It has the same name as one of our
last tribal Elders (Jack Mumbler ‘Biamanga’) who
initiated some of our tribal elders up there and his
dreaming place is also the Mountain....”

Ted Thomas, 1978, in correspondence to the Heritage
Council of NSW

Through initiation, a person's status is altered from child to young adult - both boys and girls were (separately) transformed into adults through an intensive education procedure involving men and women at various stages²⁰. A big ceremony, that is also well-documented, took place in 1883 ‘in the Mountains north and east of Bega’ either on Mumbulla Mountain or on Mumbulla's southern extension, Dr George Mountain. Another initiation ceremony was held on Mumbulla Mountain around 1918, as described by Percy Davis in 1964, one of the young men who were ‘put through the rules’ of traditional law/lore²¹. Information about the location and content of initiation ceremonies is sacred and not commonly discussed.

Early Contact Period

The early contact period in this region was marked by the 1770 passing of Lieutenant James Cook aboard the *Endeavour*, although Yuin people may have seen Portuguese ships passing in the sixteenth century²². As Cook sailed northwards on the 21st April 1770 he noted, “At 6 o'clock we were abreast of a pretty high Mountain laying near the shore which on account of its figure I named Mt Dromedary.” After Point Hicks in northern Victoria, Gulaga became the second landmark in Australia to be given a European name.

Twenty-seven years later, the survivors of the wrecked Sydney Cove walked for two months along the east coast from Ninety Mile Beach to Sydney. The travel journals belonging to William Clark (one of the survivors) describe traditional practices of our Yuin people.

On the 18th March 1797 Clark describes our Yuin people's first face-to-face encounter with a foreign civilisation, estimated by McKenna (2002) as being in the Twofold Bay area.

“...We this day fell in

with a party of Natives, about fourteen, all of them entirely naked. They were struck with astonishment at our appearance, and were very anxious to examine every part of our clothes and body, in which we readily indulged them. They viewed us most inventively. They opened our clothes, examined our feet, hands, nails, frequently expressing their surprise by laughing and shouting. The natives on this part of the coast appear strong and muscular. Their hair long and straight, they are daubed in blubber or shark oil, which is their principle article of food ...their ornaments consist chiefly of fish bones or kangaroo teeth fastened with gum or glue. A piece of reed or bone is worn through the septum, or cartilage of the nose....”

William Clark 18th March 1797

Along the coast in this area, our people assisted Clark and his crew to cross numerous rivers, providing them with fish and shellfish, a safe place to rest overnight and communicated with them through 'preliminary signs and gestures on both sides' to arrive at 'some understanding'. Negotiations to pass through our Country involved trading calico and being overshadowed by men with 'spears in throwing sticks, ready to discharge'. Travelling 'on guard, with one gun, two pistols, and two small swords and clubs', the crew were received by another tribe and exchanged calico for a kangaroo tail before moving further north²³. No violent accounts were recorded in this region.



Whilst our traditional cultural systems were practised at this time, the arrival of sealers, pastoralists and timber getters after 1800 had devastating effects on our traditional life. The number of our people on the Far South Coast of NSW is estimated at being 10,800 pre-contact, followed by a 95 per cent population loss over the sixty-year period to 1850 as a result of the smallpox epidemic and colonial conflict²⁴. Even with these incredible obstacles of colonisation, an unbroken chain of communication between generations has continued. For this reason, our traditional knowledge defines our social and cultural lives today.

Shared Histories

Aboriginal interpreters / guides were used by early settlers to gain access into the Far South Coast region. Many of the routes taken have ancient beginnings with our people and have developed over the centuries into well-known roads. For example, in 1829, three Aboriginal guides led Tarlinton, a squatter from the tablelands, from Braidwood to Cobargo along the Euranbene – Waoulie Pass via Big Badja saddle and Belowra.

Tarlinton was soon followed by other squatters from the Braidwood district establishing pastoralism in the Bega Valley. When Imlay, a landowner and speculator, acquired the rights to over 65,000 acres in the Bega Valley he based himself on the eastern side of the Bega River at Tarranganda, forcing the squatters to move on. In Tilba, Jauncey started dairying for butter production in 1843 and by 1870 the Read and Bate families maintained cattle for cheese²⁵. Descendants of the original settler families continue to reside in the local area, and have forged their own special links to the surrounding landscape, as described by local dairy farmer, Board Member and neighbour of Gulaga National Park, Malcolm Dibden.

yuwinj
man

mara
fish

ngadjung
fresh water

“...They were only small dairies.

It wasn't economically all that wonderful. It was a particularly close-knit community, particularly in a cheese-making district because you delivered milk to a factory every morning. So you met every farmer, practically every morning, you had community involvement because people met every day. But thinking since, when you think of all those farms around the Mountain, that steep country that should never have been cleared in the first place. When you think of the numbers of people it supported, just for a short period ...it was just crazy....”

Malcolm Dibden 1990²⁶

The character of the land, waterways and estuaries was dramatically altered with the passing of the *Crown Lands Alienation Act 1861* which increased the use and availability of land in and around what is now the Parks. This intense period of colonial occupation had devastating impacts on our peoples' movement and self-reliance. In response, the NSW Lands Department allocated portions of land across the state 'for the use of Aborigines'. In this region, in 1883, 100 acres was set aside between Bega and Tathra; in 1893, 55 acres at Cohen's Lake Reserve near the Bega River and in 1891, 330 acres at Wallaga Lake. Almost 100 years later, in 1984, title to a portion originally granted at Wallaga Lake was transferred to the Wallaga Lake community.

In 1852, Europeans began to work alluvial gold in the creeks flowing from Mount Dromedary. Mining works quickly followed, first taking place along Dignams Creek on the western side of Gulaga, extending along Dromedary, Little Dromedary, Tilba and Couria Creeks after 1860. In 1877 the Cowdroy brothers discovered reef gold near the Summit of Mt Dromedary precipitating a new era of gold mining on Gulaga. Mt Dromedary Gold Field was proclaimed in 1878, and extended in 1893. During this period, trigonometric reservations were established on both Gulaga and Mumbulla Mountains; firstly the 'Mt Dromedary (south) Summit' trig in 1894, followed by one on the Summit of Mumbulla Mountain in 1897. Some seventy years later, large communication towers were built on the trig reservation on Mumbulla. These towers were erected on and near our sacred sites. This action is having impacts on our Yuin people that extend far beyond the obvious.



Up to 1894, access to mining sites on the Summit of Gulaga was via three 'pack tracks': one from Central Tilba to Cowdroys Mine and the Mount Dromedary Mine treatment sites in the head of Tilba Creek; one from the south-east past the homestead 'Hilltop' and along the south-east spur to the head of Couria Creek; and one from the Dignams Creek area to Saunders Clearing. In 1894, John Williams and party were employed to widen Central Tilba track. The lower section was rerouted to end and start at Tilba Tilba rather than Central Tilba, becoming known as 'Williams Track' or the 'Tilba Tilba Track'. A bridle trail linked 'Half Way Rock' with Dromedary Saddle and another bridle trail descended to the north in the direction of Engine Road. During the 1950s, Pacific Enterprises Ltd constructed another track from Narooma water supply dam to the junction with the Tilba Tilba track at Dromedary Saddle. The company's open-cut mining operation did not last long.

In pursuit of gold, larger waterways flowing from Gulaga were subject to sluice mining, whilst smaller creeks were trenched out by hand and diverted. Vegetation was cleared for dwelling sites, treatment plants, and access tracks, for flume and flying-fox routes and for mine shaft entrances. Burning was carried out to clear undergrowth to make for easier access. Timber was used to fuel boilers at crushing plants, and for domestic cooking fires and dwellings. The dwellings were located wherever land was reasonably flat. Over 50 miners lived and worked on the Mountain between 1880 and 1900, peaking to 400 in 1902. A school was set up on the Mountain for a short period between 1903 and 1904. Mining operations contracted from 1910 onwards with the last of the miners, Julius Saunders, dying on Gulaga Mountain in 1928. Today the only remains are of stone fireplaces and glass and metal objects from rubbish piles.

During this period, gold mining operations had also begun on Mumbulla Mountain. By 1879 the Dromedary Gold Field South Extension covered part of what is now Biamanga National Park. Further gold fields across sections of Murrah State Forest were proclaimed in 1914, 1917, 1922 and 1956; and in Mumbulla State Forest (including Mumbulla Creek catchment) in 1917, 1938 and 1958. Although gold mining was a significant local industry, there is no evidence that our people were engaged in mining work on either Gulaga or Mumbulla Mountains, possibly because damage to the Mountains was regarded as a dangerous activity²⁶.

The forestry industry established itself in this region during the 1860s, initially in lowland forests and readily accessible coastal areas, with a move into steeper mountainous areas by the end of 19th century²⁷. In 1916, the Forestry Commission formed, and dedicated most of remaining forest in the Bega district as State Forest. The Murrah and Mumbulla State Forests were then opened up for selective logging for sawlogs and sleepers.

With the 1883 establishment of the Aborigines Protection Board, Aboriginal children across the continent were taken from their families and placed in training homes (now commonly referred to as *The Stolen Generations*). The practice of 'stealing' children lasted for over half a century. During the 1950s, children from this region were taken to Bomaderry Homes, Kinchella Boys Home in Kempsey and Cootamundra Girls Home. Oral histories reveal much sadness during this period and the use of Gulaga as a place to hide from government authorities attempting to 'kidnap' young family members.

**“...Gulaga was a place for them
to hide when the police used to go in looking for
them to take them away...”**

Georgina Parsons 2008

Our Yuin people were involved in a variety of economic activities. Many worked for European settlers picking beans, gathering maize and potatoes, herding cattle and sheep, stripping bark, shearing, as domestic labourers, police trackers or in the whaling industry, while a small number were self-employed as fishermen and farmers. By 1932, commercial pea and bean cultivation had begun along the south coast, including within sections of what is now Gulaga and Biamanga National Parks. Bega Valley and Tilba Tilba became a focus for agricultural activity, heavily relying on our people for labour. Our Yuin people followed seasonal farm work, fish stocks and the call for labor in the sawmill industry. Participating and contributing to the local economy was and remains important to our people.

Mumbulla Creek Falls, on Mumbulla Mountain, is one of the locations used during the Kuringal, a men's ceremony. There are also important women's places on the Mountain. Following the arrival of Europeans to the area in the early 1800s, Mumbulla Creek Falls became a popular location for picnics and swimming. Construction of a road in the early 1900s resulted in more locals and visitors having access to the site. Since the 1980s, visitation to the area has greatly increased. Recreational use of the area showed no regard or understanding of Aboriginal culture. The low key facilities constructed in the 1980s gave no indication of the significance of the area to Aboriginal people.

A New Era

The national 1967 Referendum granting the Commonwealth powers to legislate for Aboriginal people paved the way for the abolition of the Aboriginal Welfare Board. During this period, integrated logging for sawlogs and pulpwood increased throughout the region, further impacting upon the integrity of Mumbulla Mountain in particular. Further disturbance to Gulaga Mountain led a number of local groups including the Tilba District Progress Association and the Gulaga Protection Group to advocate for the protection of Gulaga's natural and cultural values. In the late 70s, Central Tilba Primary School developed a 'nature trail' from Half Way Rock to Mount Dromedary Gold Mine treatment site on Tilba Creek. This track is no longer maintained or promoted.



In 1977, the Advisory (Ashton) Committee on South Coast Wood Chipping recommended that the Forestry Commission identify areas containing Aboriginal sites. In 1978, the Yuin Tribal Council stated that Mumbulla Mountain was of significance to them and sought an Interim Conservation Order over the area. This public action was led by our Yuin Elders including Ted Thomas, Percy Mumbler, Max Harrison, Mervyn Penrith, Shirley Foster, Kevin Gilbert and Ronald McLeod and was an expression of continued concern for sacred places and maintenance of important heritage values²⁸. These actions played a big part in Mumbulla Mountain being gazetted an Aboriginal Place under the NPW Act, and ultimately the dedication of the Parks and the land titles to Gulaga and Biamanga National Parks being returned to Yuin people in 2006.

Today, the waterways draining from Gulaga are used to supply water to the local area; Tilba Tilba being totally dependent on Gulaga for water. An igneous rock quarry at the foot of Gulaga is used to supply rock for local public works. Scientists continue to value Gulaga and Biamanga's botanical and geological aspects in particular in relation to the southern limits of subtropical rainforest species. Research on flora regeneration after mining, bushfires, and logging operations is also undertaken, whilst bushwalkers from around the world continue to experience the beauty of the Mountains.



Artwork by Linno Thomas

Things that we **THINK ABOUT** to protect our Culture:

🍷 **In protecting and managing our sacred sites and places, we:**

- Continue to share and teach about the importance of our sites through interpretation material and guided tours (see also Chapter F);
- In the Aboriginal Place, ensure that no activities, other than routine works and emergencies, are undertaken without a survey and cultural assessment of the area and approval of the Boards (see list of routine works in Table 6 of Appendix);
- Seek advice from an appropriate Yuin person, for example a Sites Officer from the Local Aboriginal Land Councils or a NPWS Yuin staff member, before works are undertaken in culturally sensitive areas as proposed in the Cultural Heritage Study (see Action 1);

- Ensure that any works undertaken are consistent with the provisions for Aboriginal objects and Aboriginal places under the NPW Act; and
- Prevent the over-use of culturally sensitive areas by the public through appropriate signage and by monitoring visitor use and condition.

④ **Any sensitive information held by the Boards is only available to people approved by the Boards. This will include the documentation and availability of gender-specific information.**



Things that we **DO** to protect our Culture:

1. Undertake a Cultural Heritage Study of the Parks and prepare and implement a Cultural Heritage Management Plan. The NPWS and Boards will involve traditional cultural and spiritual knowledge holders, Custodians and Elders in the preparation of this Study and Plan. Considerations in this Study and recommendations in this Plan (WHO, WHAT, HOW, WHERE, WHEN) will include:
 - Requirements for traditional ceremony or for Aboriginal community gatherings within the Parks, and any need to close areas of the Parks temporarily to the public;
 - Desire for occasional community days for the broader community to celebrate and acknowledge their cultural links to Mumbulla and Gulaga Mountains;
 - Protective measures for significant cultural sites within and outside the Parks, when they are threatened by human induced disturbances;



- The primary breeding grounds, including boundaries and migratory patterns, of the Umbarra (Pacific black duck / *Anas superciliosa*), a Yuin traditional totem and protective measures for the breeding grounds;
 - Koori names for places, plants and animals that can be used in appropriate interpretive material and for roads and trails;
 - How to provide for the comfort of our Elders when visiting the Parks, with the desire to encourage and make it possible for our Elders to spend time on the Mountains;
 - The establishment and maintenance of a record of recognised and accepted Yuin knowledge holders;
 - Protocols for Board Members and staff to consult with recognised and accepted Yuin knowledge holders regarding Yuin sensitive information and its management;
 - Consideration of whether Aboriginal Owners of Gulaga and Biamanga feel it appropriate to establish a memory place within either Park for Aboriginal owners or Yuin people. If so, to further investigate the suitability and what needs to be done to provide such a place;
 - The desire and protocols for the involvement of a Yuin Aboriginal Owner for activities in the Parks;
 - Opportunities to reintroduce traditional cultural practices such as women's and men's camps and activities on the Mountains. For example, story sharing picnics; and
 - Record previous mining history within the Parks.
2. We seek to have the Aboriginal names of key places recognised officially, with priority to Gulaga Mountain.

dadha
clothes

njirinj
grass, cutting

gagurr
hole

bimbaya
shield for spears

birriwa
spear, hunting

biraya
spear, war



Artwork by Daryl Mason

Chapter D – EMPLOYMENT AND TRAINING

Our priority is

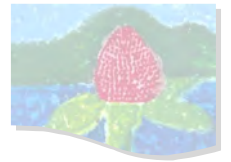
to establish a strong Aboriginal presence on and in connection with the Mountains, through the employment and training of Aboriginal people and community development.

Our Vision for the Gulaga and Biamanga National Parks Employment and Training Plan is that the investment by the Gulaga and Biamanga Boards of Management in employment and training will:

Deliver sustainable, ongoing

and continuous employment for a growing number of Yuin people by building Yuin peoples' knowledge, skills and confidence to participate in the management of the Biamanga and Gulaga National Parks, and thereby greatly enhance the protection of, respect for and connection with Gulaga and Biamanga National Parks, our people and our culture.

Training and employment of our people, so that we are part of the core management team for the Mountains, is one of the most important things to us. Caring for the Mountains by our people brings many benefits. Through continued close contact with the Mountains we build and express our pride in the Mountains, apply and share our traditional knowledge, develop the economic base and security of our families, and grow personal confidence and abilities. It is important that visitors, our neighbours, other NPWS staff, and the broader community can see us caring for and managing our Mountains. For many visitors, speaking with an Aboriginal person about a place, or seeing them involved in caring for an area, can improve their experience and appreciation of a Park and its cultural importance. We also want to demonstrate our skill as land managers, using both our traditional knowledge as well as conventional or scientific techniques, to our neighbours and other National Park managers.



The Leases²⁹ lay the ground work for how we can go about employing and training our people, and much of this is now in place. In some cases, the Board might support through funding for example, employment of Aboriginal people who might work in other organisations or government agencies. Here is a summary of the important things in the Lease:

- Five *Aboriginal Identified* NPWS jobs have been created to work within Gulaga and Biamanga National Parks - one Joint Management Coordinator, two Field Officers and two Rangers. These jobs are funded by NPWS;
- Two existing Aboriginal Cultural Heritage Officers are involved in Gulaga and Biamanga National Park if needed;
- The Minister will consider making any other jobs in the area *Aboriginal Identified* and will ensure that employment criteria includes local knowledge and cultural association with the area and local community;
- The Boards are entitled to nominate the majority of persons of any selection committee convened to consider applicants for appointment to a position within the NPWS where the position is funded from the Boards' Account and/or for the Joint Management Coordinator;
- The Boards are entitled to nominate one person as a member on any selection committee convened to consider applicants for appointment to a position with the Service where the duties and functions of the position shall require the officer to be responsible for and substantially involved in, the day to day care, control or management of the Mountains;
- The Boards can give preference to Aboriginal organisations in contracts for works on the Mountains where they are allowed by law to do so;
- The Minister will promote Aboriginal training and employment within NPWS, including at the Mountains; and
- The Boards may establish an Aboriginal Employment and Training program for the employment, education and skills training of Aboriginal persons in skills necessary for the management of the Mountains using funds controlled by the Boards. NPWS agrees to seek, promote and build upon

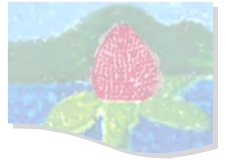
training established by the Boards. NPWS will fund training for employees funded by the Boards.

The Boards have created and fund a permanent Co-Management Administration Officer position to assist in their work. We wish to continue to recognise traditional skills and knowledge in employment in these and/or newly created positions, which is as important as formal qualifications and skills.

The Boards have also developed an Employment and Training Plan (2010) which identifies high priority programs and projects over the next five years.

The Employment and Training Plan outlines a suite of principles that will guide the Boards' employment and training investments. These are, in summary:

- **Leverage the Boards' investments:** Wherever possible seek opportunities to increase the funds available for investment through internal NPWS funds, other State or Australian Government grants and programs, philanthropic programs or in-kind support.
- **Develop partnerships:** By building relationships and partnerships with organisations, we build the opportunity to leverage the Boards' investments.
- **Use existing training infrastructure** and link to existing employment.
- **Ensure clear training pathways** to truly sustainable, ongoing and continuous employment.
- **Recognise competencies,** ensure transfer of skills to new and better jobs, and ensure rigour and consistency in assessment of competencies.
- **Lead to career development:** Investments should wherever possible have clearly defined career development opportunities.
- **Communicate achievements:** Our communities are vitally interested in our progress in job creation and training opportunities. We communicate our achievements regularly with our communities.
- **Ensure that positions are *Aboriginal Identified*** wherever possible and appointees have a strong cultural association with Gulaga and Biamanga National Parks.



- **Evaluate progress:** The Boards are accountable for the outcomes of the Employment and Training Plan and decisions will be made transparently on agreed criteria.
- **Improve understanding and relationship** between the Boards and employees.

bura

rock

djaadjurna
throwing stick

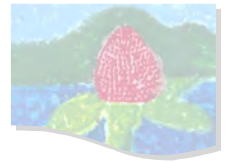
madbu
string bag



Things that we **THINK ABOUT** for Employment and Training:

④ **In implementing an Employment and Training Plan we think about:**

- Reviewing the way we go about employing people, including the way in which job advertisements are written, the selection criteria and the interview process, to help attract and encourage Yuin and other Aboriginal people into the NPWS workforce;
- How to get more Aboriginal people, especially young Aboriginal people, involved in managing the Parks, through either direct employment and/or contract work, through hands-on experience under instruction and mentoring from Traditional Elders;
- Determining extra training needs for Aboriginal people and the importance of training assistance, volunteer experience and mentoring or other opportunities such as School Holiday Programs and programs within schools;
- Encouraging opportunities for training and employment in field research techniques for field-based staff, Board Members and the Aboriginal community to facilitate their participation in research and monitoring in the Parks and the transfer of skills and knowledge;
- Pursuing employment and training practices that ensure skills gained are recognised and transferable;
- Ensuring equality and fairness in providing employment and training opportunities to all Aboriginal people and gender equity;
- Recognising the potential for job sharing and part-time employment, and flexibility around cultural and social commitments;



- Continuing to build stronger working relationships with other service providers to help us increase the number of Aboriginal People training or working on the Mountains. Communicating with Local Aboriginal Land Councils about employment and training opportunities. Continue working with South East Local Land Services (South East LLS) on partnerships for Aboriginal training and employment;
- Creating mentoring programs between NPWS and Yuiin people; and
- Encouraging any existing or future cultural education and/or visitor centres to employ Aboriginal people, to increase understanding, awareness and appreciation of the Mountains.



Things that we **DO** for Employment and Training:

3. Continue to implement the Employment and Training Plan (2010) and apply the principles within this Plan. Annually review and update this Plan.
4. Develop a cultural awareness training program that is specific to the Parks and the Mountains. This training will be compulsory for all staff at NPWS involved in the management of the Mountains.

gurawari
swan

bangawu
lizards

guraban
gambaawa
koola

nguga
water

gagurr
hole

baday
bada
waterhole, creek



Artwork by Paul Stewart

Chapter E – CONNECTING THE MOUNTAINS

“We have the stolen generation

in our Mountains and Country. That Nudganooga (Najanuka), Baranguba and sites on and near both Gulaga and Biamanga are either not protected or owned by Aboriginal people, they are our stolen generation.”

Paul Stewart, Biamanga Board of Management

The Mountains are spiritually and culturally one; they are all part of one story. Gulaga Mountain, Mumbulla (Biamanga) Mountain and Didthul (Pigeon House Mountain) are connected through *Bunan*, our initiation ceremonies and through ceremonial pathways. Nudganooga (Najanuka–Little Dromedary) and Baranguba (Montague Island) are Gulaga's sons. The Dulagal, a local cultural being, ranges between the two Mountains along a particular pathway. The Mountains are also important teaching places where our law/lore and culture is transmitted. We continue to teach about the connection between the Mountains, and connections between us and the Mountains as custodians, and between the Mountains and surrounding land and waterways.

The Mountains are one story, and the importance of acknowledging this story and linking the two has been recognised through the Lease Agreements and otherwise. Leases for Gulaga and Biamanga National Parks contain clauses enabling opportunities to negotiate '*bringing our Mountains together*', which include:

- **INTENT:** While Gulaga and Biamanga National Parks have separate leases, they were negotiated together to reflect that the lands form a single cultural landscape³⁰.
- **ADDITIONS:** Other land can be added to Gulaga and Biamanga National Parks if the Boards, the Land Councils and the Minister agree³¹.
- **PRINCIPLES:** Acknowledgement that Gulaga and Biamanga National Parks form part of a single cultural landscape and that the management of the Parks shall be coordinated to reflect this cultural link. Acknowledgement that, to Yuin people, the nature conservation values form an integral part of the cultural values of the Lands³².



The Boards formed a Steering Committee in 2010 specifically to focus on creating this connection, and the impact of surrounding and neighbouring land uses, such as forestry operations, on the Mountains. Both Boards are concerned about the ongoing impacts of surrounding land uses on the integrity of natural and cultural heritage values of the Mountains. With appropriate land acquisition and the linking of the two Mountains through suitable protection arrangements there could be enormous social, cultural, natural and spiritual gains for our people and all of the community.

In 2010, Wallaga State Park was created. State Parks are reserved for camping, water sports and recreational uses, maintained by the Crown Lands Division of NSW Trade & Investment and managed by community trust boards.

Connections to the coast

For much of the year our people would live along the shores of the coastal lakes and estuaries where food and game were plentiful. This is clearly evidenced from the many extensive shell middens that line the waterways and estuaries. Our people would then have frequently travelled through the lower altitude coastal forests to reach special hunting and ceremonial areas. These linkages through the coastal forests all form part of the same cultural landscape associated with Mumbulla and Gulaga Mountains and are important to us.

Ritual places connected by ceremonial pathways

Gulaga and Mumbulla Mountains are our initiation (*Bunan*) ceremonial centres; and both contain many sacred sites associated with this initiation ceremony. There are also ceremonial places around and between Gulaga and Mumbulla Mountains. Places of ceremonial significance include and are at Wallaga Lake, Quaama, Murrah Lagoon, Wapengo Lake, Dr George Mountain and locations within the Bega Valley, immediately south of Mumbulla Mountain³³. The sites of initiation are sacred to us as are the pathways between them. The 'Mumbulla pathway', links Gulaga to Mumbulla Mountain by the most direct line following ridges west of the Murrah and east of the Mountain. A second pathway, the 'special cultural way' extends between Bunga Head, Mumbulla Mountain, Murrabrine and onto Gulaga. These pathways are used by those participating in the *Bunan* ceremony³⁴.

The track linking Bunga Head to Mumbulla Mountain is also used by the Dulagal, when travelling between Gulaga and Mumbulla Mountains, and between the inland range and the coast³⁵.

Use of travelling routes for non-ceremonial purposes

Well-worn pathways run along the major river corridors and ridgelines of the hinterland linking the coastal fringe with the Monaro tablelands. These long-distance paths were not only used by our people to attend ceremonies, they were also used to maintain political, trade and social links between different tribal / language groups. A route

linking Wallaga Lake to Bega was used in the early contact period³⁶. The route extended between the southern side of Wallaga Lake heading west of the Bermagui River, to the northern spur of Mumbulla Mountain, following the ridgeline south along Dr George Mountain and into the Bega Valley.

Umbarra – the Pacific black duck – connecting people and places across the broader cultural landscape

We, as Yuin people, are responsible for the wellbeing of several species. Our totems can stand for or represent aspects of the natural world as well as providing kinship links³⁷; and teaching about the connection between human beings and the natural world, and specific connections between individuals and their totems is part of our Yuin Law.



Artwork by Lyle Davis



“...They are taught to respect life.

All things are bound together. All are part of the Dreaming. The unity and harmony must be respected. They learn about their totems, especially their special totem, which is Umbarra the black duck. They learn about the Yuin people to whom they belong. There are Dreamtime stories about these things. Many are secret and sacred....”

Thomas and Stacey
(1980 Mumbulla - Spiritual Contact)

Many of our totems are birds, or ‘family birds’. The Umbarra (Pacific black duck / *Anas superciliosa*) is considered a totem on a number of levels; a personal totem, a community totem for Wallaga Lake and also a tribal totem for all of our Yuin people. The Pacific black duck resides in wetlands across the region. Although the species is not presently listed as vulnerable or threatened, the care of Umbarra is of great concern to our people. Local leader ‘King Merriman’ (Dec 1904) was a black duck man whose tribal name was Umbarra. Merriman Island, which we also call Umbarra, in Wallaga Lake is shaped like a duck as seen from Gulaga. We look after our totems and their habitat, to ensure that they are cared for and will be around forever.

Other

There are a range of opportunities in the carbon market, and it might be possible for the Boards to investigate forest carbon credits and grants to help protect areas connecting the Mountains.

Gulaga and Mumbulla Mountains stand strong and powerful. We maintain our spiritual and cultural connection to these Mountains through our stories, mythology, ritual, travelling, teaching and totems. This connects us to spirit, our Mountains and to each other.

We would also like to see Nudganooga (Najanuka), one of Gulaga's sons, gazetted as a place of Aboriginal significance. They belong together and should be managed together.



Artwork by Shirley Foster



Things that we **THINK ABOUT** to connect the Mountains:

- ④ **Think of innovative ways to protect all sensitive and culturally significant lands connecting and surrounding both Parks. This could be through cooperative agreements and management approaches such as acquisition and Voluntary Conservation Agreements. This will maintain the connectedness of the two Mountains and recognise the spiritual and cultural connectivity and significance of Gulaga, Biamanga, Nudganooga (Najanuka) and Baranguba. Consider traditional pathways to the coast and Monaro in doing this and also the relationship with Marine Protected Areas.**



Things that we **DO** to connect the Mountains:

5. Consider cooperative arrangements to protect cultural values outside the Parks within the cultural landscape, including the mythological linkages between Merriman Island, Baranguba (Montague Island) and Nudganooga (Najanuka, Little Dromedary Mountain) and Gulaga (Mount Dromedary). This could be through for example, heritage listing, land acquisition, partnership agreements and Aboriginal Place Declarations.
6. The Boards will seek to include Baranguba (Montague Island Nature Reserve) onto Schedule 14 of NPW Act due to its cultural and spiritual significance and connection to Gulaga and Biamanga. In the interim, the Boards will enter a partnership agreement with NPWS and the Wagonga Local Aboriginal Land

Plan of Management, Yuin Mountain Parks

Council for the management of Baranguba (Montague Island Nature Reserve).

7. Liaise with Bega Valley Shire Council and relevant state authorities regarding the inclusion of Cuttagee Point into Biamanga National Park.
8. Seek the inclusion of the intertidal zone on Baragoot Beach into Biamanga National Park.
9. The Boards will liaise and negotiate with Eurobodalla and Bega Shire Councils, and all relevant authorities. The Boards will advocate for the protection of culturally significant species and their habitat.
10. The Boards will support activities, programs and agencies that increase the connectivity between the Mountains.



“I am comforted

by the fact that Mumbulla Mountain is there.

I remembered it all the time I was away,
when I was taken away. I always thought about
Mumbulla, Gulaga and Browns Mountain,
Bega and the bean paddocks.”

Cecil ‘Junga’ Hoskins 10.2.2010



Gulaga Mountain, Photo by Geoff Kelly

ganbí
fire

garídja
madjárí
canoe

banjgíra
hut

muriyíra
whales

baambvli
camp, windbreak

badhal
dhugan
camp



Artwork by Paul Stewart

Chapter F – A STRONG PRESENCE AND SHARING OUR CULTURE AND MOUNTAINS

We are happy to share

our Mountains with visitors, if done in a way that deepens understanding and respect of the cultural importance of the Mountains and the surrounding areas, including the foreshores of Wallaga Lake.

F1. Sharing Mountains with Visitors

We wish to share our Mountains with visitors in a way that ensures that we:

- ④ **Are all looking after the Mountains while respecting our Lore, including protecting our sacred sites, totems and cultural places;**
- ④ **Make business and create jobs from sharing our culture with visitors;**
- ④ **Encourage understanding and respect of our flora and fauna; and**
- ④ **Have and use the cultural knowledge of our Elders and pass this onto future generations.**

There are many people interested in visiting our Mountains for both cultural and nature tourism experiences and opportunities and to learn about Aboriginal culture. There are some great partners who we can work with to find out what visitors want and provide opportunities that work in with this and what is already provided in the region. This includes Sapphire Coast and Eurobodalla Tourism and both Bega Valley and Eurobodalla Shire Councils.

The main visitor attractions within Gulaga are walking (to the Summit) and boat accessed activities on the Wallaga Lake foreshore (picnicking), and within Biamanga, walking and fishing on Baragoot beach, and walking and picnicking at Mumbulla Creek Falls. Opportunities for Aboriginal cultural awareness, understanding and tours are available at both Mountains.



Sharing the Mountains – Gulaga

Our Vision for Gulaga,

Our Story

“Eagerly some kids went up the Mountains, eager cos their Nans had told them about it. They travelled on tracks that were well kept and the bush was not destroyed. They saw birds, animals and lots of koalas. They came to a signboard with pictures of their Nan and other people. They met other people there; red, white and black and they listened to each others’ storytelling, including some old people and some Rangers who got there on easy walking tracks that were not too steep. When they came back down they went to a shelter with tables and chairs. It was a very good day...”

Gulaga and Biamanga Boards, 2010

The main visitor attraction promoted within Gulaga is the walk to the Summit. There are two main ways for visitors to access the Mountain:

- The Tilba Tilba Walking Track from the east (from Pam’s Store at Tilba Tilba); and
- The Mount Dromedary Trail from the gate at the parking area on the northern side of the Mountain.

Visitors are advised to allow up to five hours for the return walk to the Summit from Tilba Tilba. From the saddle, the track soon enters the rainforest, and then spirals upwards to the Summit.

In current promotional material, visitors are requested to show respect by staying on the track: *“There are places on Gulaga that should not be visited without a Yuin custodian.”*

Themes interpreted on this walk include:

- The geological story – Gulaga as an ancient volcano
- The Dreamtime stories – including Najanuka and Baranguba
- Goldmining on Gulaga
- The interconnectedness and importance of Gulaga, including rainforests and water.

Representatives of our Yuin Nation (including the former Umbarra Cultural Tours) have taken tours up Gulaga, to the Tors, rainforest and Summit.

The other main recreational use of Gulaga National Park is largely confined to the shores of Wallaga Lake. Most of the western and south-western shores of Wallaga Lake are within Gulaga National Park. While there are several fire management trails that lead to the foreshore of the lake, there are no recreational facilities as such. Most visitors access this part of the park by boat. The lake shore consists of a system of headlands and bays falling fairly steeply to the water, with a narrow rocky shoreline. Between the headlands, the bays provide shelter and privacy for boat users and the lake shores provide landing and picnicking areas. Some walking and overnight camping occurs (even though camping has been prohibited since establishment of the park).

In 2013, the two Boards purchased a property (110 hectares) called Bellbrook Farm comprising lands between Corkhill Drive within the Tilba Valley and Gulaga National Park. This land is highly significant to us and we can now work to protect its values. The property is ideally located to be a base for cultural tourism enterprises and experiences and as a place where visitors can be introduced to the Mountains. We, the Gulaga Board, need to work out how the land is to be managed and for what purposes. At present the land is held by the Minister for the Environment and in future will be formally added to the lands managed by the Board. This may be an addition to Gulaga National Park or as a different type of reserve such as an Aboriginal Area.

Sharing the Mountains - Biamanga

Our Vision for Biamanga,

Our Story

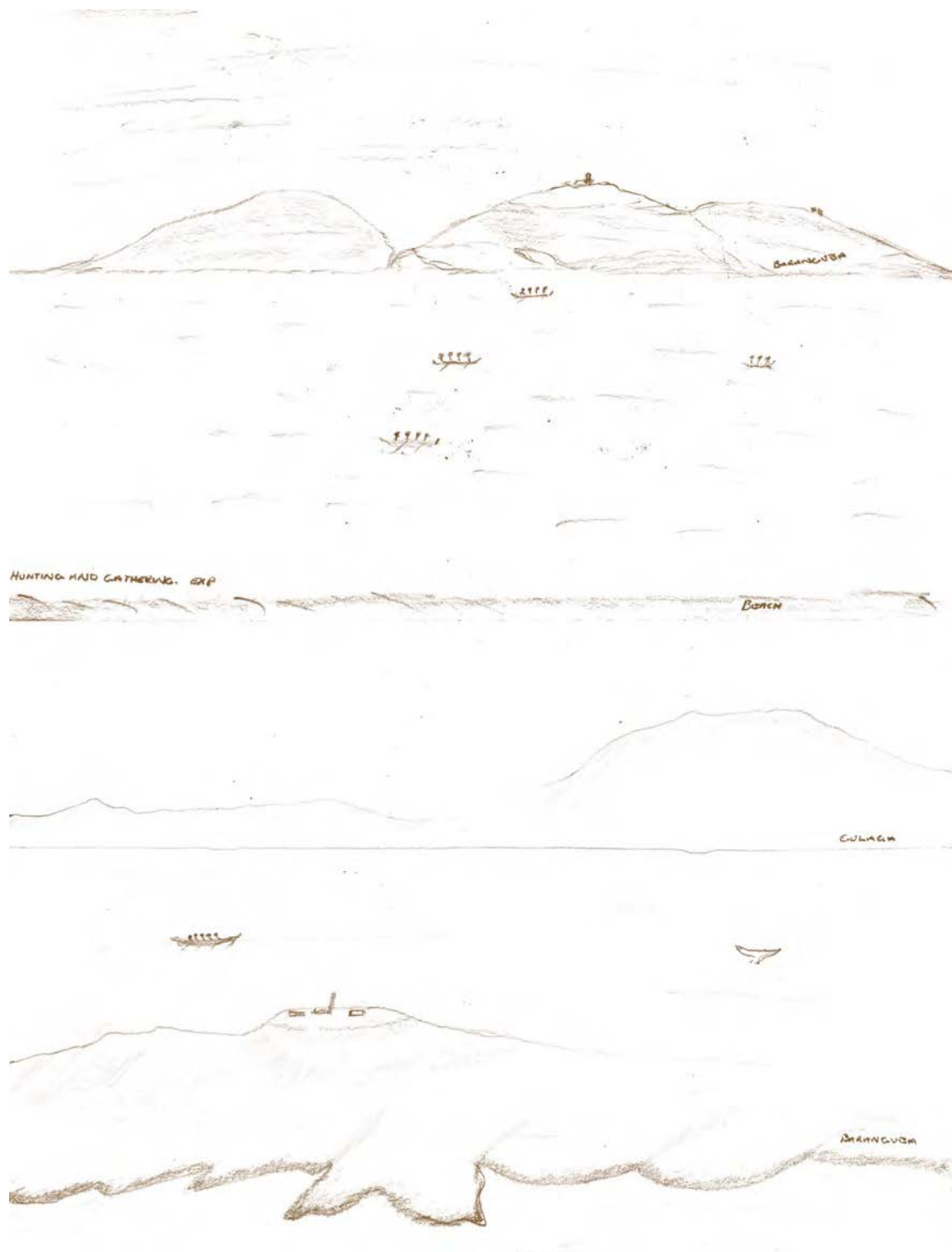
“I see great respect for the waterhole - out of respect for its significance for initiated men. People are at the falls, but are not in the falls and there is no rubbish. An Aboriginal Ranger is there to tell people about the place. People are happy to pay the fees as the fees help look after the Mountains.”

Gulaga and Biamanga Boards, 2010

A STRONG PRESENCE AND SHARING



The main visitor attraction in Biamanga National Park is Mumbulla Creek Falls and Picnic Area. Mumbulla Creek Falls is one of the locations used during the *Kuringal*, a men's ceremony. A location adjacent to the picnic area, downstream of the falls, is an important women's site.



Artwork by Bill Davis



Plan of Management, Yuin Mountain Parks

Recreational use of the area in the past showed little understanding of Aboriginal culture and the low key facilities constructed in the 1980s gave no indication of the significance of the area to Aboriginal people.

In the 1990s, the Elders approved the decision to upgrade the visitor facilities at Mumbulla Creek in order to:

- Protect an area of cultural and spiritual significance to Aboriginal people;
- Encourage an appreciation and understanding of the significance of the area to Aboriginal people;
- Encourage appropriate use of the area; and
- Provide opportunities for local Aboriginal tourism groups.

In keeping with the primary objectives of the upgrade project, interpretation was:

- Designed to encourage an appreciation of the significance of the site to Aboriginal people; and
- To focus on the spiritual significance of the Mumbulla Creek Falls area and the importance of Mumbulla Mountain.

Interpretive elements were incorporated in the design of all the facilities, including the paved picnic area, toilets, walking track, boardwalk and viewing platform. In addition, teaching facilities and prompts are incorporated into the site so that local Aboriginal cultural tour guides can use them to provide a deeper story at the site. Design features also aim to change expectations of visitors to Mumbulla from a bush swimming spot to an important Aboriginal site.



The table below shows the Boards of Management identified ‘**Concerns and Opportunities**’ as they relate to visitors and the Parks. These concerns have been considered in our thinking and ideas for how we wish the Parks to be managed:

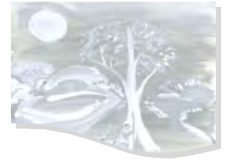
Gulaga	Biamanga
Special Places for Extra Protection:	
<ul style="list-style-type: none"> • Tors (The Teaching Rocks) • Summit • Rainforest • Rare plants • Koalas and long-nosed potoroos and their habitats • Rocks and rock caves 	<ul style="list-style-type: none"> • Summit • Sacred sites • Initiation Trail • Waterfalls • Mumbulla Creek
Concerns (as they relate to visitors):	
<ul style="list-style-type: none"> • 4WD access on Gulaga (to the Tors) • Visitor walking track – impact and management • Facilities (toilet and shelter) • Visitor use of the Summit (conflict between cultural heritage values and potential scenic viewing area) • Tors (too many people and inappropriate access) 	<ul style="list-style-type: none"> • 4WD access • Fire • Lack of respect for cultural site • Swimming – causing damage • People illegally camping
Opportunities (as they relate to the Mountains/Parks and visitors):	
<ul style="list-style-type: none"> • Walking tracks • Information at the start of the walking tracks • The lakeshore of Wallaga Lake – potential for picnicking and walking facilities • Cultural opportunities 	<ul style="list-style-type: none"> • Important to tell children about cultural significance (as well as recreational) • Providing information, increasing understanding about culture and importance • Employment to teach visitors • Culture Camp
Outside the Mountains:	
<ul style="list-style-type: none"> • Visitors Information Centre • Management and protection of Najanuka • Murruna Point (Wintles) - link to Gulaga and Bega Valley link to Mumbulla • Connecting the Mountains - Nudganooga (Najanuka) 	



Our Vision for Sharing the Mountains (A Story)

As a visitor to this amazing place that is owned by
Aboriginal people, we see and experience;

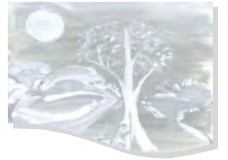
- ☪ A visitors' centre;
- ☪ Lots of signage;
- ☪ Yuin people telling their stories;
- ☪ Information about bush tucker;
- ☪ Walking trails;
- ☪ Ecotourism village to stay in;
- ☪ Women making traditional art and artefacts;
and
- ☪ A keeping place for ancient items.



Things that we **THINK ABOUT** in sharing our Mountains with visitors and the community:

- ④ **We welcome visitors, activities and facilities, where done in a way that deepens understanding and respect of the cultural importance of the Mountains and the surrounding areas to Aboriginal people, and where we can:**
 - All look after the Mountains while respecting our Lore, including protecting our sacred sites, totems and cultural places;
 - Create employment and business opportunities from sharing our culture with visitors;
 - Encourage understanding and respect of our flora and fauna; and
 - Use the cultural knowledge of our Elders and to pass this onto future generations.
- ④ **We support activities that involve other Aboriginal people and also the general community in the management of the Parks.**
- ④ **We allow camping for research or for Aboriginal cultural activities, subject to authorisation by the Boards. We also allow camping that is consistent with the proposed cultural tourism and community education masterplan, prepared in accordance with the Plan.**
- ④ **We support appropriate commercial cultural tours and local Aboriginal tourism adhering to local protocols, to help keep the stories alive. We ensure the involvement of traditional cultural and spiritual knowledge holders, Custodians and Elders in the development and running of tours.**

- ④ **We allow registered vehicles on the public access road network shown on the map. Horse riding may only be permitted by prior consent by the Boards.**
- ④ **We permit non-motorised cycling only on public access roads and management tracks but not on walking tracks. Management tracks may be temporarily or permanently closed to cycling if unacceptable impacts occur.**
- ④ **We encourage NPWS to ensure that the Mountains continue to be involved in the NPWS Discovery Program, with the involvement of a trained Yuin person, and that the Mountains are part of the wider NPWS visitor information system.**
- ④ **We continue to support and assist educational use of the Mountains by local and visiting schools, educational, special interest and community groups, subject to cultural sensitivities. We encourage that these tours be with a qualified Yuin guide who is approved by the Boards.**
- ④ **We request that visitors, through respect, do not swim in the Mumbulla Creek Falls Area, a sacred site. Things to think about in emphasising the sacredness of this area include:**
 - Renaming the site from 'Mumbulla Falls Picnic Area' to 'Biamanga Cultural and Picnic Area'; to remove the emphasis on the falls, water and emphasise its associations to the cultural significance of place; and
 - We support this renaming and changes to site management with a comprehensive and targeted awareness campaign, to encourage understanding amongst community, visitors and any organisations who have an interest in the site.

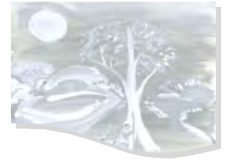


Things that we **DO** in sharing our Mountains with visitors and the community:

11. Regularly check the condition of existing visitor facilities and maintain and upgrade facilities, to ensure they are attractive and pleasant for visitors to use, easier to manage and last longer.
12. The Boards will develop a cultural tourism and community education masterplan in parallel with the Aboriginal Cultural Heritage Study, that:
 - Presents the Mountains to visitors as great Yuin-owned and jointly managed National Parks and ensures that Yuin culture flows through all aspects of the Mountains' presentation and the experience offered for visitors;
 - Increases visitors' awareness, understanding and appreciation of the cultural significance and nature conservation values of the Mountains;
 - Continues to capture the spirit and essence of the importance and interconnectedness of Aboriginal culture;
 - Addresses business feasibility for any proposed visitor infrastructure or experience;
 - Acknowledges the intangible cultural link between the black duck species, the black duck people and the area occupied by the black duck and promotes and raises awareness throughout the whole community of the importance to the Yuin people of tribal totems, the ancient songlines connecting both Mountains and significance of the cultural landscape within which the two Mountains sit;
 - Recognises the traditional trade routes connecting Aboriginal people from the coast, Monaro and Victoria, and

values and documents the diversity of stories belonging to all Traditional Owners;

- Makes recommendations for appropriate access and visitation to the Tors (Teaching Rocks) and Summit on Gulaga so that it is respectful, protects the site and deepens understanding of the cultural significance of this area. For the Summit, we prioritise respecting and interpreting the natural and cultural significance over managing trees for view corridors;
- Makes recommendations for appropriate access, visitation and site design to Mumbulla Creek Falls to emphasise the spiritual significance and sacredness to Aboriginal people and to discourage swimming at Mumbulla Creek Falls;
- Sets out what and how information is given at different places in or about the Mountains. These include visitor centres, cultural centres, guided tours, and directional signs, other information signs at visitor use sites, brochures, NPWS guides, NPWS website, and other NPWS visitor information sources and other tourist information centres;
- Makes recommendations for recreational facilities (e.g. picnic tables, interpretive shelters, and toilets) suitable to the intended use and visitor management of key visitor areas such as the Tors and Summit of Gulaga and Wallaga Lake Foreshore; as consistent with findings of the Cultural Heritage Management Study and Plan;
- Recognises and provides opportunities for visitors seeking cultural and nature tourism experiences and opportunities and to learn about Aboriginal culture. To provide such opportunities in a regional context and work with our partners, Sapphire Coast and Eurobodalla Tourism and both Bega Valley and Eurobodalla Shire Councils;
- Ensures that risks associated with mining sites and mines are identified and that visitors are appropriately notified of these risks, including recommendations to stay on the tracks; and
- Provides information to the community on pest species and programs and encourages Aboriginal community,

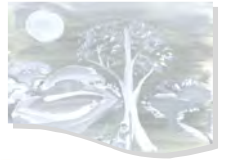


neighbour and community involvement in pest species control projects.

13. Within five years, to review impact of visitation in the Mumbulla Creek Falls Area and if visitors are respecting our request to not swim in the Falls. If there are unacceptable impacts we will investigate ways of improving the effectiveness of our community education and awareness campaign.
14. Investigate other opportunities, locations and ways to present aspects of Yuin culture and the Mountains' significant values and features to visitors. This will include opportunities for people with mobility difficulties to access or experience some of the Mountains' sites and features and may involve the establishment of a larger (car accessed) interpretation shelter (this could be located outside the Parks or within another National Park).
15. Allow recreational horse riding by consent, according to criteria developed by the Boards.
16. When developing the cultural education and tourism master plan, also consider and make recommendations for:
 - Yuin people playing a central role to commercially guided tours. Deciding which operators are allowed to take tours into the Mountains, and how to manage them during their licence agreement. Keeping the local stories alive and ensuring the involvement of traditional cultural and spiritual knowledge holders, Custodians and Elders in the development and running of tours;
 - Opportunities for high quality self-guided interpretation at both Mountains, like that provided at Biamanga Cultural and Picnic Area (Mumbulla Creek Falls); which can also provide prompts and complement licensed commercially guided tours;
 - Different tour and guide training requirements depending on the cultural significance or sensitivity of certain areas or other factors. Tours and tour locations may be differentiated or segregated by gender or age, where this is culturally appropriate;

Plan of Management, Yuin Mountain Parks

- Requirements to ensure tours are conducted respectfully and that information about Yuin culture and the joint management arrangements are correct. All local operators to encourage the services of Yuin guides who have undertaken Board-approved training for tours on the Mountains. How the Boards will be involved in ongoing involvement in commercial operations and procedural guidelines for NPWS staff; and
 - A park permit and fee system “Ecopass program” on the Mountains where practicable and where consistent with the objective of making business and creating jobs from sharing our culture with visitors.
17. Keep track of how many visitors are coming to the Mountains and which areas they are going to through ongoing input to the Region's Visitor Management System. Every few years NPWS will conduct objective visitor surveys to collect data about where visitors have come from and their opinion about their visit to the Mountains. This information will help us to better manage the Mountains and visitors to them.
 18. Develop a Walking Track Plan for both Parks that identifies and grades walking experiences against the Australian Standard. This Plan will identify new opportunities in Biamanga and retain the Gulaga Walking Tracks (as shown on the attached map). Review the siting and condition of existing walking tracks to ensure they are in the best place to minimise environmental impacts and to identify any repair works that may be needed. This will include a review of whether to re-establish the former direct walking track from the saddle of Gulaga to the Summit and the former 'nature trail' to the Mount Dromedary Gold Mine treatment site on Tilba Creek.
 19. The Gulaga Board will develop a Vision and Management Plan for the Bellbrook property and will implement the Plan as funding permits. The Property will be added to the lands managed by the Board under a reserve category recommended by the Board. Any proposed significant developments within the Parks will be addressed through a future amendment to the Plan of Management.



“Possum skin drum” artwork by Bill Davis

F2. Mountains, practising and respecting our Culture

Learning more about the Mountains, understanding what makes them so important and what may affect this, is critical to ongoing management. We have prioritised what we wish to most learn about as follows:

- Identify and use the proper Koori names for plants, animals and areas and for interpretation signs so that we have a Koori focus;
- Identify the origin of information and stories used in this Plan and otherwise so we get it right;
- Learn and do research in ways that also increases the understanding and knowledge of Board Members and Aboriginal Owners;
- Increase our understanding of the natural systems of the Parks and the impact of key threatening processes such as climate change and fire; and
- Build on and work in with opportunities to promote the Mountains.

We also wish for a special camp and meeting place for Aboriginal Owners and Yuin people to meet, learn, share stories and practice our Culture; for our young people to spend time with our Elders.

The management of culturally sensitive information according to gender, age, law/lore, or other cultural factors remains an important aspect of Yuin culture. Yuin information about plant foods and medicines can also be economically valuable. It is important that the rights to, and any benefits from this knowledge are retained by Yuin and benefit Yuin and are protected by intellectual property laws.



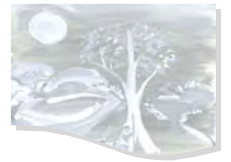
Things that we **THINK ABOUT** to increase our understanding, and respect Culture:

④ **Our top priorities for research and activities on the Mountains are those that support the proposed Cultural Heritage Study and Plan and also:**

- Increase our understanding of the natural systems of the Parks and the impact of key threatening processes such as climate change and fire;
- Increase the understanding and knowledge of Board Members, Aboriginal Owners and the community about contemporary issues that may affect the Mountains and enable us to improve our management programs;
- Build on and work in with opportunities to promote the Mountains; and
- Increase the understanding and knowledge of our Yuin people of their culture.

④ **Any research conducted on or in relation to the Mountains requires the approval of the appropriate Board and as a condition of approval, the Boards will have the option to review resulting information or papers before being submitted for publication or being made available to the public.**

④ **Researchers are to seek our input into the design and implementation of all research and in the use of the information derived from this research. Ensure that key research findings and the results of ongoing research programs in the Parks are**



communicated to us, NPWS staff, the community and other significant stakeholders on a regular basis, with the submission of a full final research report to us; and ensure that park management activities are informed by these findings.

- ④ We require contractors and researchers working on the Mountains to undertake cultural education/briefings as specified by us, when considered necessary to protect Yuin culture.
- ④ We are guided by recognised and accepted Yuin knowledge holders in the management of sensitive information or any research conducted on or in relation to the Mountains.



Things that we **DO** to increase our understanding, and respect Culture:

20. Investigate the development of a Culture Camp for Yuin people including potential sites and undertake a site feasibility assessment of identified sites. This camp is a place where Aboriginal Owners and Yuin people can gather on Country, to celebrate our connections to the Mountains and sharing culture. The development of any culture camp will be subject to, and consider the findings of an environmental impact assessment of the proposal. Candidate sites for the proposed culture camp will:
 - Not include endangered ecological communities or significant plants or animal species habitat;
 - Previously have been cleared or significantly modified and require little, if any, disturbance of native vegetation;
 - Not be visible from the coastal edge of the Park; and
 - Afford a high degree of privacy, and be separated and screened from areas frequented by other visitors.



“I was drawn back

to Wallaga Lake; the mountains
drew me back.

You can't leave the place for too long,
you get home sick. Gulaga and Mumbulla.

When Biamanga sat there on the rocks, on
Mumbulla, that's Biamanga really; he would watch
the clans coming in from Mallacoota in Victoria, Mt
Coolangatta at the Shoalhaven River there,
Braidwood, Queanbeyan, Mt Keira....
from all around, including Mt Kosciusko.”

Harold Harrison 15.9.2009



Artwork by Lionel Mongta

Chapter G – LOOKING AFTER THE MOUNTAINS

G1. The Landscape

The scientific story of how the Mountains were formed spans millions of years. Biamanga National Park is centred on a mass of granite rock that solidified under the earth's surface from magma, hot material, over 360 million years ago. This granite crops out as large boulders and rounded tors on the slopes of the Mountain. The Park rises from the hilly coastal terrain at an elevation of 100 metres to the peak of Mumbulla at 774 metres. The soils of Mumbulla are highly erodible and because of the steep slopes, there can be mass movement such as rock falls³⁸.

Gulaga was born through a volcanic eruption which occurred about 100 million years ago. Back then she rose two kilometres above surrounding countryside, with her lava-clad slopes reaching beyond Bermagui to the south and possibly Tuross in the north. As the cooling occurred, vapours seeping upwards gradually deposited as gold, quartz and other minerals. A long period of erosion since then has stripped away most of the lava and all the ash leaving Gulaga, the slowly cooled core of the main volcanic vent with its gleaming feldspar crystals, standing alone. This core has an altitude of 797 metres, and a spur running for about 1 kilometre from the Summit to the north-west leads to a slightly higher western Summit of 806 metres. Much of the remainder of the Park is at low elevations of generally 0 to 100 metres. The area west of Gulaga has shallow rocky soils of low fertility, while Gulaga itself has generally fertile soils with good water retention capacity. Bare rock exists on some ridges and gully heads, and in places it has weathered into rounded tors and Sentinel rocks on creeks, ridges and gullies.

Water pathways including creeks, rivers, lakes, the ocean, and groundwater systems are important to us, both spiritually and culturally and for practical reasons as a source of food and a habitat for animals. As Aboriginal people, we have a responsibility to protect habitats for our totems. Pathways are part of Dreaming tracks and contain sites of very high ceremonial and spiritual significance to Yuin people.

Our Mountains and Parks are important in the rest of the landscape and the health of these areas affects the health of the surrounding catchments and downstream waters. Gulaga Mountain and National Park falls within the catchments of Tuross River, Dignams Creek, Wagonga Lake, Tilba Lake and Corunna Lake. Mumbulla Mountain and Biamanga National Park are within the catchments of Brogo River, Bega River, Murrah River, Wapengo Lake and Bermagui River; extending to the coastal zone and Baragoot Beach.

We enjoy working in partnership with South East Local Land Services to promote the health of these catchments and working together on the ground to help protect and restore natural resources across the landscape. This includes contributing to and helping action the relevant parts of the Southern Rivers Catchment Action Plan. In partnership with the South East LLS, we are working together currently to or towards:

- An employment and training program for Aboriginal work crews to work on natural resource management programs across the Gulaga - Biamanga landscape



- Coordinated learning program with a role for Elders to train, mentor and support Koori work crews to build their role as sharers and interpreters of local cultural and heritage knowledge
- Supporting the Aboriginal Discovery Ranger position including work on the Wanggaali (Potoroo) Conservation and Cultural Connections project.



Artwork by Shirley Foster



Things that we **THINK ABOUT** to protect the Landscape:

- ☞ **We take great care in the location, design and management of developments within the Parks to keep most of the area in a natural or undeveloped condition.**
- ☞ **We only permit access for vehicles as indicated on the maps, except by authorised persons and during emergencies.**

- ④ **We carefully consider the possible impacts of construction of all new facilities and infrastructure within the Parks on soils and erosion, biodiversity, water flows, landscape values and appearance, and other environmental effects.**
- ④ **We undertake erosion control, rehabilitation and revegetation works as needed where serious soil erosion and land degradation is threatening the Parks' values and resources (especially culturally significant locations), visitor safety, infrastructure and assets or is detracting from the Parks' appearance.**



Things that we **DO** to protect the Landscape:

21. Continue to work with our important partners, South East Local Land Services, on resource management programs across the Gulaga – Biamanga landscape including employment and training programs for Aboriginal work crews, coordinated learning programs with a role for Elders, and programs like the Wanggaali (Potoroo) Conservation and Cultural Connections project.

G2. The Plants of Gulaga and Biamanga

The plants of Gulaga and Biamanga are very special to us, as part of creation, as our medicine and as our food.

Plants used for medicines include rib grass, inkweed, eucalypt leaves, tea tree oil, native sarsaparilla, and whiteclay. Food in the bush is abundant. Plants used for food include pigface, geebung, native cherry, native raspberry, wattle gum, snotgollions, superjack, lillypilly, bullrush and bracken (scientific names are shown in Table 1 in the Appendix) .

The bush of the Mountains is mainly eucalypt forest with important patches of rainforest. There are also small pockets of casuarina forest, wetland and sea grass in both Parks. Biamanga also has a small area of coastal dunes and beach. Gulaga has a small area of estuarine scrub and saltmarsh. The areas mapped for each of these is shown in the following table.



Vegetation Types and areas in Gulaga and Biamanga National Parks

Vegetation Formation	Biamanga National Park	Gulaga National Park
	hectares	hectares
Rainforest	289.5	415
Eucalypt Forest total	13129	4249
Tall Dry Eucalypt Forest	9110	1976
Tall Wet Eucalypt Forest	3880	2216
Rock Scrub	66	0
Casuarina Forest	3	5
Wetland	10	24
Coastal Dunes & Beach	11	0
Seagrass	1	6
Estuarine Scrub	0	21
Saltmarsh	0	5
Total	13509.5	4731

Note: Small areas have not been mapped and water has been excluded. The total area therefore does not equal the area of the Park.

Eucalypt forests cover most of both Mountains (Biamanga 97%, Gulaga 90%). In Biamanga, Tall Dry Eucalypt Forest makes up 67% of the Park and Gulaga has 42%. This forest is found mostly on the steep ridges and dry slopes between 50 and 250 metres with generally infertile and shallow soils. The dominant trees are blue-leaved stringybark (*Eucalyptus agglomerata*), silvertop ash (*E. sieberi*) and rough-barked apple (*Angophora floribunda*), up to 23 metres in height. Underneath these taller trees you will often find black she-oak (*Allocasuarina littoralis*), and a ground cover of tussock grasses, sedges and rushes.

For Gulaga, Tall Wet Eucalypt Forest covers 47% of the area, whereas Biamanga has just 29%. These wetter forests are found in pockets in the steeper areas where the gullies and sheltered slopes increase the soil moisture. They are dominated by straight-trunked eucalypts 30-50 metres tall with an understorey of shrubs, vines and herbaceous ground cover that includes a wide variety of fern species. The main tree of this forest is the monkey gum or mountain grey gum (*Eucalyptus cypellocarpa*) whose understorey can include blanket leaf (*Bedfordia arborescens*).

Plan of Management, Yuin Mountain Parks

There are small pockets of Warm Temperate Rainforest in deep, moist, sheltered gullies on both Gulaga (9%) and Biamanga (2%) with the main trees being lillypilly (*Acmena smithii*) and sweet pittosporum (*Pittosporum undulatum*).

On the South Coast, Gulaga rainforest habitat is unique because of its transition on the one mountain from Warm Temperate to Cool Temperate Rainforest with increasing altitude. Cool Temperate Rainforest dominated by trees of pinkwood (*Eucryphia moorei*) is found in small patches in sheltered gullies and on the high saddle between the peaks. Attractive fern-leafed foliage and, from February to March, showy white flowers with four petals, identify this species. The pinkwood and soft tree fern (*Dicksonia antarctica*) are closely related to plants found as fossils in Antarctica.

The rainforest stands at Gulaga and Biamanga are of high conservation significance with several species at their southern limit of distribution. Species whose known distributional limits remain at Gulaga are:

- the trees, red ash (*Alphitonia excelsa*) and brush bloodwood (*Baloghia inophylla*);
- the orchid *Bulbophyllum exiguum*; and
- burny vine (*Malaisia scandens*) and pepper vine (*Piper novae-hollandiae*).

Species whose southern limit is also at or near the Parks are the tree jackwood (*Cryptocarya glaucescens*), small-leaved fig (*Ficus obliqua*), bauera (*Sarcomelicope simplicifolia*), and the herbaceous plants violet nightshade (*Solanum brownii*) and devil's needles (*Solanum stelligerum*).

There are over 417 recorded plant species in Biamanga, and over 491 in Gulaga. Plant species lists are included in the Appendix.

Apart from the various rainforests, the other highly significant vegetation type on Gulaga is the Rock Tops Dry Shrub Forest which occurs on large granite outcrops. These areas provide the habitat for the rare shrub warty zieria (*Zieria tuberculata*), which is listed as vulnerable under the Threatened Species Conservation Act. Warty zieria is a shrub to 3.5 metres tall with warty branches. It grows in heath amongst rocky outcrops, on rainforest edges and in tall forest and shrub land and is known to be found only in Gulaga and the Tilba area.

Three other threatened flora species found in Gulaga National Park and two in Biamanga National Park are listed in the Appendix. The main threats to vegetation are inappropriate fire regimes, especially for the rainforest, trampling and construction of roads and facilities, and weed invasion of habitat.



Things that we **THINK ABOUT** to manage native plants:

- ☞ **We give special attention to looking after all native plants, particularly those plants that are threatened. We look after plants by doing things like:**

 - undertaking fire management strategies
 - controlling pest plant and animal species
 - confining the use of vehicles to formed roads and trails
 - locating and designing recreation facilities to minimise vegetation disturbance
 - erecting fencing (to exclude introduced animals and visitors, as or where needed)
 - installing signage and information
 - undertaking rehabilitation and revegetation.
- ☞ **We do what we can to help the National Parks and Wildlife Service implement recovery plans for plant species and communities listed under the Threatened Species Conservation Act.**
- ☞ **Where possible and when appropriately funded, we encourage and do research into the impact and management of threatening processes (e.g. fire and invasion by exotic species, and logging in surrounding areas) and, where possible, encourage research into the response of plants to climate change.**
- ☞ **We promote the understanding and protection of native plants by sharing our knowledge with visitors. We encourage the recording of Aboriginal knowledge and use of the Lands' native and introduced plants and animals to serve as a cultural, land**

management and interpretive resource; with the exception of sensitive information.

- ④ Culturally important plant species may be collected on the Mountains (as seeds, cuttings or other propagation materials) for use in replanting, revegetation programs, and other cultural use with our approval.

“The hand back

of Gulaga and Biamanga was lovely. We worked hard to sort out that Lease Agreement. I was on the negotiation team. We worked for two years on that agreement. The day the Minister handed over the title to Gulaga and Biamanga was wonderful, something lifted off me shoulders. I can sit at my window and think – you are ours, I say good morning to Gulaga each day, that makes me happy.”

Pam Flanders 8.9.2009



G3. The Animals of Gulaga and Biamanga

The Mountains are the home for many animals that are important to us for many reasons. There are 258 species of birds, 29 mammals, 10 reptiles and 8 amphibians found in both Gulaga and Biamanga National Parks. An additional 10 species of birds, 5 mammals and 3 amphibians have been found in Gulaga and 7 species of birds, 20 mammals, 13 reptiles and 3 amphibians in Biamanga. Of the recorded species, 11 are classified as endangered and 43 as vulnerable under the Threatened Species Conservation Act (a list of these threatened fauna species is included in the Appendix).

On both Mountains you will find platypus, echidna, antechinus, wombat, possums, gliders, potoroo, kangaroos, wallabies, bush rats and over 15 species of bats. Of these mammals, 14 are listed as vulnerable including the koala (*Phascolarctos cinereus*), spotted tail quoll (*Dasyurus maculatus*), long-nosed potoroo (*Potorus tridactylus*) and five different types of bats. Mammals found in Biamanga additional to these include the endangered southern brown bandicoot (*Isoodon obesulus obesulus*) and vulnerable white-footed dunnart (*Sminthopsis leucopus*), brush-tailed phascogale (*Phascogale tapoatafa*) and in Gulaga, the squirrel glider (*Petaurus norfolcensis*).

The Yuin Mountain Parks and the landscape between are important for koalas. However, koala numbers have dwindled in this country because of impacts on their habitat. They were also hunted. What happened to koala habitat in these lands was one reason why in 2012 the Australian Government took the significant decision to list the koala as Vulnerable across much of its range.

Small clusters of resident koalas occur in the coastal forest between the Bermagui River in the north and Tanja State Forest in the south, including in Biamanga National Park³⁹ and in Kooraban National Park, approximately 10-15 kilometres to the north of the River⁴⁰. Koalas have also been seen in Gulaga National Park, to the west of Wallaga Lake. These may be dispersing koalas travelling from areas where koalas are resident, or possibly from a small group still persisting in this area. Koalas may also be persisting on the western side of Gulaga Mountain.

Koalas in this country are important. They are the only ones we know that feed on the woollybutt, monkey gum, coastal grey box, stringybark and silvertop ash group of eucalypts. These animals also belong to the original native genotype of southern Australian coastal koalas. Only two of these populations are known to survive. The other one is in West Gippsland⁴¹. The Biamanga koalas are part of the last remaining viable population known to be persisting on the South Coast.

Stories, songs and ceremony for south-eastern Australia indicate the koala has an important role as a creation ancestor, director of migration for ancestors and wise counsellor. The koala is also connected to women's knowledge and responsibilities for Gulaga, Wadbilliga and Dignams Creek areas through spirit entities that inhabit these areas and have connections to the koala⁴².

Through its Biodiversity Fund the Australian Government is supporting some big projects to help conserve koalas and their habitat in this land.

Plan of Management, Yuin Mountain Parks

More than two hundred species of birds have been sighted in the Parks. Of these, the hooded plover (*Thinornis rubricollis*) is critically endangered and six are considered endangered including the eastern bristlebird (*Dasyornis brachypterus*), little tern (*Sterna albifrons*), regent honeyeater (*Anthochaera phrygia*), southern giant petrel (*Macronectes giganteus*), swift parrot (*Lathamus discolor*) and wandering albatross (*Diomedea exulans*). Three vulnerable bird species have been sighted in Biamanga only, these being the black bittern (*Ixobrychus flavicollis*), black-breasted buzzard (*Hamirostra melanosternon*) and pink robin (*Petroica rodinogaster*). The vulnerable hooded robin (*Melanodryas cucullata*) is found in Gulaga. The Parks are recognised as having a diverse population of birds of prey, including several species of owl. Vulnerable owl species include the barking owl (*Ninox connivens*), powerful owl (*Ninox strenua*) and masked owl (*Tyto novaehollandiae*). The caves in the Parks are known to be a habitat for the sooty owl (*Tyto tenebricosa*), along with bats.

Reptiles in the Parks include a range of snakes, skinks, water dragons, turtles such as the eastern snake-necked turtle (*Chelodina longicollis*), eastern water dragon (*Physignathus lesueurii*), yellow-bellied water-skink (*Eulamprus heatwolei*), rainforest cool-skink (*Cautula spilota*), eastern blue-tongue (*Tiliqua scincoides*), carpet and diamond pythons (*Morelia spilota spilota*), common death adder (*Acanthopis antarcticus*), white-lipped snake (*Drysdalia coronoides*), mustard-bellied snake (*Drysdalia rhodogaster*) and tiger snake (*Notechis scutatus*).

A number of threatened amphibians are found in the Parks including the endangered green and golden bell frog (*Litoria aurea*), stuttering frog (*Mixophyes balbus*) and the vulnerable giant burrowing frog (*Heleioporus australiacus*) and Littlejohn's tree frog (*Litoria littlejohni*).

Animals found in the Parks have been a rich food source for our people including echidnas, possums, kangaroos, wallabies, snakes, goannas, turtles, birds, Bogong moths and grubs. Echidna quills were used to make jewellery or as sewing needles, possum and wallaby skin for clothing and the wallaby tail sinew for string and rope. Bird feathers are used for jewellery and decorative purposes.



Things that we **THINK ABOUT** to manage native animals:

- ☪ **We ensure that our knowledge of and commitment to priorities related to native animals are incorporated into management programs.**
- ☪ **We encourage and support our Yuin people to:**



- be involved in research and surveys of native plants and animals; especially research for the long nosed potoroo in Gulaga and koala in Gulaga and Biamanga.
 - carry out land management work e.g. fire, weed and feral animal management, and record Yuin knowledge of native plants and animals and their habitats.
- ④ **We assist NPWS as much as possible to implement recovery plans for animal species and communities listed under the Threatened Species Conservation Act, with the involvement of the Aboriginal community. We encourage the community, neighbours and visitors to report sightings of threatened species.**
- ④ **We give priority to monitoring and/or research into the impact and management of threatening processes (for example, invasion of exotic species, climate change) on native plants and animals.**
- ④ **We give priority to protecting and managing the black duck's habitat in the Parks to acknowledge the intangible cultural link between the black duck species, the black duck people and the area occupied by the black duck.**



Things that we **DO** to manage native animals:

22. Within the Parks, survey the distribution and abundance of culturally important animal species to increase knowledge of the recovery of local populations.
23. The Boards will support efforts to improve knowledge about where koalas are and what Country is important for them. They will support monitoring programs that assess how they are going. The Boards will also support koala habitat rehabilitation in areas near to and between the Mountains so that koalas have more Country to expand into.

“The mountains are important;

the mountains tell me a story, plenty of stories, there are different stories coming through that place. You got to believe in what you see around you. The mountains speak to me. I can tell the story of what the mountain is saying. You can see a man and a woman in that mountain, Gulaga. The woman is lying across the south side of the mountain, and the man is lying along the north side. They meet at the top. You can see all that from Wallaga Lake. It's all connected. We connect everything together. It wouldn't be a story; we wouldn't talk about it if it weren't connected.”

Mervyn Penrith 17.11.2009

G4. Managing Fire

The Boards are keenly interested in traditional fire management practices and adapting and applying these practices as appropriate in the Parks. Members of the Boards have visited other Aboriginal communities to share knowledge and learn about their application of traditional fire management, and explore how these ideas could be applied in the Parks.

Fire was an integral part of 'cleaning up Country' over the thousands of years of Aboriginal land management⁴³. Fires were lit for many reasons: to make travelling easier; to protect sacred areas; to protect food resources from later fires; to clear around camp sites; to signal to others; and to fulfil spiritual and cultural obligations. These burning practices had the effect of promoting suitable habitats for a range of different plants and animals, and have shaped ecosystems including the dry sclerophyll forests of south eastern Australia⁴⁴. There were also areas which were not burnt, including areas around sacred sites and rainforest⁴⁵.



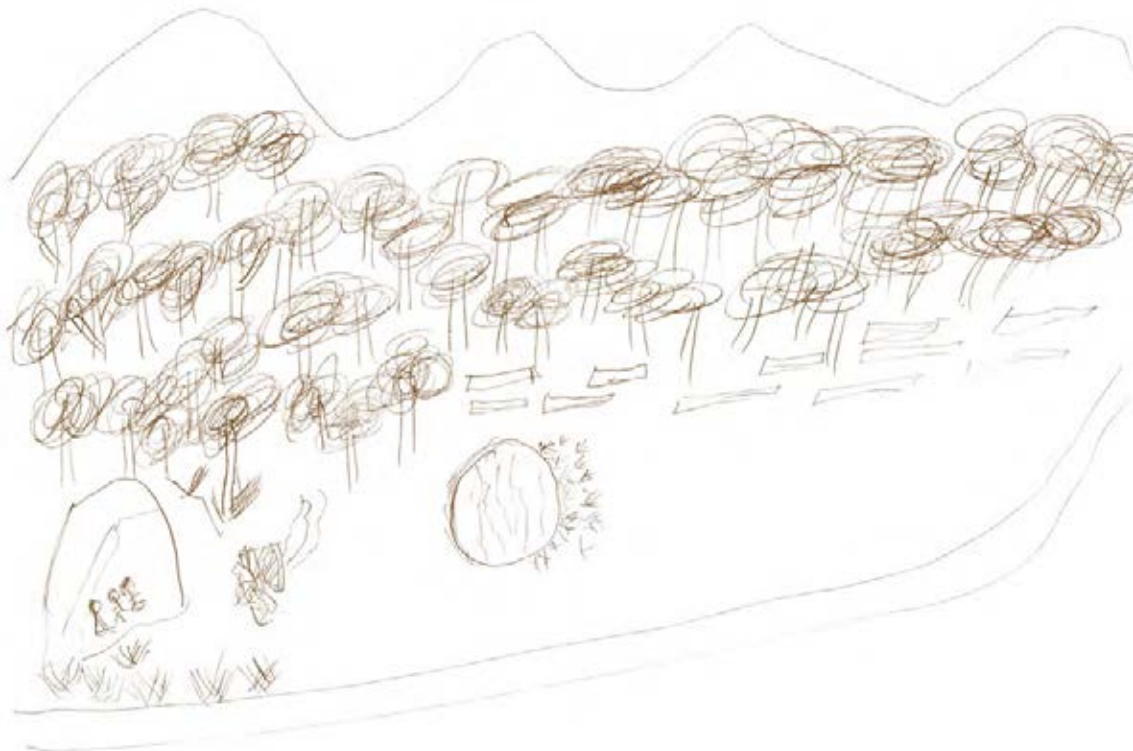
“Traditional people all over

Australia base their burning on the same principles.

If we can get these principles to work in our Country, we can start to get back to our traditional ways. If we all come together to learn from each other, we can start doing our burning in better ways.”

Kathy Jones, Biamanga Board

Accurate fire history records are available for Gulaga National Park from 1962 and for Biamanga from 1979. The risk of wildfire in the Parks has been greatest between November and February. Lightning is the main cause of wildfire, followed by escapes from burning-off practices on surrounding lands. Before 1968, great fires swept across Gulaga from the west with fires burning the Mountain completely in 1942 and the western and southern side in 1952 and over part of the Mountain in 1968⁴⁶. In September 2009, wildfire was caused by an escaped legal burn near Reedy Creek Road in the adjacent State Forest to the west of Gulaga Mountain. A total of 3,480 hectares were burnt, with the majority of the burn being on Gulaga Mountain (lesser extent on State Forest and some on private property).



Artwork by Deanna Davison

Plan of Management, Yuin Mountain Parks

The NPWS is represented on all of the Bush Fire Management Committees (established under the *Rural Fires Act 1997*) that cover the Parks and is involved in preparing and implementing fire management strategies for its parks and reserves. The Board signed off on the Biamanga Fire Management Strategy in 2011⁴⁷. The adopted Fire Management Strategy for Gulaga National Park⁴⁸ needs to be revised to take into account the 2009 fires. These strategies identify bushfire threats, requirements for the conservation of native plants and animals, including koalas, and cultural heritage and community protection measures in areas where it is identified that fire is a threat to property. The Fire Management Strategy can identify sites and sacred places for protection from fire and outline design works and strategies to achieve this. The Biamanga Fire Management Strategy, adopted by the Board, outlines protocols and guidelines to preserve, protect and maintain areas of Aboriginal cultural significance.

Fire is a major threat to koalas. We will help protect them from fire by applying low-intensity burns in small patches in appropriate locations surrounding identified areas of koala activity to provide low-fuel buffers against wildfire. Our traditional burning practices will help us achieve this. We will also carefully consider the location of koala activity areas when planning responses to wildfire and try to minimise the impacts of wildfire and back-burning in these areas.



Things that we **THINK ABOUT** in managing fire:

- ④ **Our knowledge will be combined with scientific information to ensure fire is managed in the best possible way, that cultural matters are considered, and that knowledge is transferred and respected.**

Things that we **DO** in managing fire:



24. We continue to develop and update fire management strategies and manage fire according to the adopted strategies.
25. We protect our sites and sacred places from damage by fire.
26. We consult with appropriate Yuin Aboriginal knowledge holders (preferably with both genders represented), for training and understanding of our culture and important sites, during large fire incidents and hazard reductions.
27. We encourage research into and documentation of the ecological effects of fire in the Park, particularly the fire response of significant plant species, the fire requirements of plant communities and also fire requirements of food resource species (plants and animals) and also impact on animal species.
28. We encourage continued research into the development and use of Indigenous fire regimes and traditional fire practices in the Parks and opportunities to incorporate traditional fire practice into current planning and fire management, and to work with other agencies in doing this.
29. We ensure that all cultural heritage issues related to fire management are addressed in consultation with local communities with historic interest/links to the Parks; especially local Aboriginal communities.
30. We protect koalas from fire by carefully applying low to moderate intensity burns in appropriate areas surrounding identified areas of koala activity. In our responses to wildfire events, including and especially that of back-burning, we minimise impacts in identified koala areas.

“You can see Gulaga

from Camel Rock. The mountain's very sacred to us.
Important.

We all feel happy when we are under the shade of it. You've only got to see the mountain. You don't have to be on it. Not for us. Only got to look at it, it's a piece of heaven. Other people want to be on the mountain, and wondering and thinking why the blackfellas go off about this mountain, but they don't understand. I'm on the Board of Management, but everyone's got different views. The main thing is that Traditional Owners manage culture and heritage, that's the law.”

Lionel Mongta 2.2.2010

G5. Managing Pests

Pests are animals (including invertebrates) and plants that have negative environmental, economic and social impacts. Pests can seriously affect native plants and animals by modifying the richness and abundance of species, and influencing how a whole ecosystem functions. They can also have significant effects on the economic and social values of neighbouring areas.

Management of pest species within the Parks is undertaken in accordance with the NPWS Far South Coast Regional Pest Management Strategy⁴⁹. This strategy aims to maximise the effectiveness of pest control programs in cooperation with other agencies and park neighbours. It identifies the major pest species within the region, establishes criteria for prioritising control programs and, for each species, outlines distribution, impacts, control methods and management strategies. The following pest species are of high priority for action within the Parks:

Pest Animals

Wild dogs have been reported in both Gulaga and Biamanga. Strategic mound baiting (with 1080 poison) and trapping programs are undertaken in Gulaga using best practice techniques. Intensive fox control works are undertaken in and around Gulaga to protect the long-nosed potoroo.

There are established widespread populations of foxes in Biamanga and scattered populations through Gulaga. Predation by red foxes (*Vulpes vulpes*) is considered a



major threat to native animal populations (especially those middle-weight range species which have the highest incidence of extinction for mammals in Australia). As a result, predation by the European red fox was declared a Key Threatening Process in NSW and a Threat Abatement Plan has been developed.

There are scattered populations of feral cats throughout Biamanga and a 2008 survey revealed a large feral cat population in Gulaga. There are isolated populations of rabbits in Biamanga. Limited and opportunistic feral cat control work has been undertaken in the Far South Coast Region. Rabbit control is generally undertaken in the vicinity of visitor areas, when rabbit numbers reach a point where control is warranted and cost-effective.

Weeds

There are isolated infestations of blackberry in Gulaga and Biamanga, lantana and bridal creeper in Gulaga and sea spurge in Biamanga. All of these weeds with the exception of sea spurge are declared noxious in NSW and all but sea spurge are listed as a Weed of National Significance. They are very invasive species, reducing biodiversity and providing harbour for pest animals such as foxes, rabbits and feral pigs. Current lantana control programs in Gulaga are a priority.



Things that we **THINK ABOUT** to manage pests:

- ④ **We manage pests with our partners like the South East Local Land Services and within the context of a coordinated landscape approach. We give priority to pest species control to pests which are impacting on the cultural values in the Parks.**



Things that we **DO** to manage pests:

31. Undertake pest species management and control in accordance with the priorities defined in the NPWS Far South Coast Regional Pest Management Strategy.

G6. Management and Other Uses of the Mountains

Management Operations

The NPWS's management operations relate primarily to the provision of visitor facilities, fire management, introduced plant and animal control, rehabilitation and restoration works and ongoing functions associated with the protection and enhancement of the Parks' natural and cultural values. Infrastructure supporting management operations includes management tracks and storage areas.

Commercial Beekeeping

There are twenty apiary sites in Biamanga National Park (Northern Section) linked to three licensed apiarists. A number of roads and trails in the north of the Park are used to access the sites.

Beekeepers will continue to be able to access sites in Biamanga National Park. However, after thorough assessment, it may be necessary to relocate existing bee sites if apiary activities result in unacceptable environmental or cultural impacts, conflict between park users or are inconsistent with the aims of park management. Access to apiary sites requires the use of roads or management trails, some of which may potentially at times be closed because they could be hazardous to users or a threat to the environment.



Artwork by Deanna Davison



Public Utility Infrastructure

There are three known trigonometric stations on the Mountains:

- TS3264 Mumbulla 775 metres (access is via existing Mumbulla Trig Trail).
- TS1877 Dromedary 780 metres (access is via existing Mount Dromedary Trail to the information shelter and then foot access).
- There is a 13 hectare parcel of Crown land (parcel 108372022) to the north of Biamanga National Park off Cajgengarry Road for Trig Station TS1343 Cajgengarry 364 metres (access is through the Park via existing Nutleys Creek Road and Cajgengarry Road).

The maintenance regime for these stations is unknown, however, they were constructed prior to the gazettal of the Parks and have a low impact on park values.

There are a number of power and telephone line easements throughout the Parks. On Mumbulla Mountain in Biamanga National Park there are power line easements and access tracks. There are additional power lines across the Park to private properties that require further investigation.

There are four telecommunication sites on Mumbulla Mountain within Biamanga National Park linked to four primary licensees and an additional 10 sub-licensees. They comprise towers and associated infrastructure that were in place prior to the gazettal of the area as a National Park. The towers are used for the purposes of operating a telecommunications service and network. NPWS is currently negotiating licences for the continued use of these.

Access to Inholdings

Ministerial roads exist within Biamanga National Park for Forestry Corporation of NSW to access coupes and the forest for their operations. There are also a number of private properties within and adjacent to Biamanga National Park that require access through the Park. These access roads require further investigation and possibly formalisation through access agreements.

Tilba Water Supply

In the early 1900s a water supply was built and operated by the Bate family of Tilba. The Tilba Tilba Township has been drawing water from the Tilba Tilba Creek through this supply for over 100 years. This is now on land within Gulaga National Park. In 1986, the Tilba Tilba Water Users Association Incorporated was formed to operate and upgrade the supply. An Occupation Permit for water supply was granted to the Tilba Tilba Water Users Association on 25th January 2005, and signed by the Minister for the Environment.



Things that we **THINK ABOUT** in managing other uses:

- ④ **We ensure all infrastructure within the Parks is documented on the NPWS geographic information system.**
- ④ **We maintain good communication with park neighbours about park management issues and other matters of mutual concern.**
- ④ **We maintain the management of the trail network as indicated in the attached maps.**
- ④ **We limit the construction of additional management trails to the following situations:**
 - the minor realignment of an existing route to a more environmentally acceptable location, combined with rehabilitation of the original route;
 - temporary trails in emergency situations such as wildfire control are to be immediately rehabilitated unless made part of the permanent trail system.
- ④ **We close and rehabilitate management trails no longer required for management purposes.**



Things that we **DO** in managing other uses:

32. Prepare a Site Management Plan for the telecommunications facilities and other infrastructure on Mumbulla Mountain. This Plan will include an examination of whether to consolidate existing users into 'one hut', the extent to which the existing huts can be upgraded, and the cultural and heritage impacts of existing huts and possible/potential future impacts.



33. Undertake an audit of park facilities and infrastructure and determine the status of infrastructure within the Parks. If it is no longer operational and of no historic value, remove these facilities and rehabilitate the sites. Continue to licence operational facilities under the provisions of the NPW Act.
34. Develop agreements and protocols for the maintenance of easements with other authorities and formalise agreements for powerlines through the Parks.
35. Manage beekeeping in accordance with the NPWS Beekeeping Policy which includes no new or additional sites, apiarists' consent conditions and the following guidelines:
 - The maintenance of sites will be by mowing or slashing only; normal site maintenance will not disturb mineral earth or top soil; regular maintenance of sites by the above means will be encouraged;
 - Tree clearing (a tree is defined as having a trunk greater than 20 cm in diameter), clearing of heavier regrowth or widening of an existing site is not permitted without written consent of the Biamanga Board and/or preparation of a Review of Environmental Factors; and
 - Identify existing set-down sites for all existing apiarist licences. Where set-down sites cannot be identified or are unacceptable because of access, safety, or cultural and environmental reasons the site may be relocated subject to the approval of the Board.
36. Close public vehicular access along Mumbulla Trig Road from the intersection of Clarkes Road to protect culturally significant areas on Mumbulla Mountain.

“Mumbulla, Biamanga

is a men's law mountain - that's where the young men went and learnt laws on how to live their lives, how to live by them laws. We're still living by them laws and customs today.”

John Dixon 4.11.2009

“I always pay respects

to Merv Penrith, Jacko Campbell, Ted Thomas and Percy Mumbler for their efforts in fighting for our mountains and our culture and heritage. It feels good to have the title to Gulaga and Mumbulla Mountains, we feel proud, when we come past Wollongong, we feel like we are heading home and when we see these mountains, we know we are home. I respect my mother’s area and I respect my father’s area. So I am happy in both places. We are proud to have our mountains handed back to us; we can look after them for generations to come.”

Ken Campbell 8.9.2009



Artwork by Melanie Davison

Chapter H – GETTING THINGS DONE AND LEARNING FROM WHAT WE DO

Plan of Management, Yuin Mountain Parks

We think that reviewing what we have done each year is a good way forward to reflect on the Plan and how well it is or isn't helping us to achieve our Vision. With representatives of the Board and Park Management we would like to sit down together and think about monitoring:

- What do we need to know?
- Why do we need to know it and how urgent is it?
- Who needs to know?
- Is someone already finding out this information, or could easily do it?
- How can we get the information?



Artwork by Deanna Davison



We then wish to look more closely at this Plan and the work that we have done. Simply, in looking at the previous year, we might explore and ask each other something like:

- What actions and work did we do?
- What things did we do that you are most happy with?
- What/where would you like to do more, or see more done?
- Did we do the monitoring (that we said we would) and what does this tell us?
- What things (from the Management Plan) could we do in the next year that could make us happier with the way we are caring for the Mountains?

In the next Chapter we have provided a summary of the actions listed in this Plan. Each year the Boards will review these actions and update the assigned priority to help us with annual programming and budgeting. Relative priorities are allocated against each activity as follows:

- **HIGH priority activities** are those that must be undertaken in the near future (1 to 2 years) to achieve our Vision and avoid significant deterioration in natural, cultural or management resources.
- **MEDIUM priority activities** are those that are necessary to achieving our vision, though not urgent.
- **LOW priority activities** are desirable to achieve our Vision, though can wait until resources become available.
- **ONGOING** is for activities that are undertaken on an annual basis.





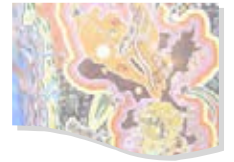
Artwork by Linno Thomas

Chapter I – A SUMMARY OF ACTIONS

A Summary of Actions

The following actions (things that we will do) will be done primarily by the NPWS under guidance of the Boards. Priorities are shown.

1. **HIGH** - Undertake a Cultural Heritage Study of the Parks and prepare and implement a Cultural Heritage Management Plan. The NPWS and Boards will involve traditional cultural and spiritual knowledge holders, Custodians and Elders in the preparation of this Study and Plan. Considerations in this Study and recommendations in this Plan (WHO, WHAT, HOW, WHERE, WHEN) will include:
 - Requirements for traditional ceremony or for Aboriginal community gatherings within the Parks, and any need to close areas of the Parks temporarily to the public;
 - Desire for occasional community days for the broader community to celebrate and acknowledge their cultural links to Mumbulla and Gulaga Mountains;
 - Protective measures for significant cultural sites within and outside the Parks, when they are threatened by human induced disturbances;
 - The primary breeding grounds, including boundaries and migratory patterns, of the Umbarra (Pacific black duck / *Anas superciliosa*), a Yuin traditional totem and protective measures for the breeding grounds;
 - Koori names for places, plants and animals that can be used in appropriate interpretive material and for roads and trails;
 - How to provide for the comfort of our Elders when visiting the Parks, with the desire to encourage and make it possible for our Elders to spend time on the Mountains;
 - The establishment and maintenance of a record of recognised and accepted Yuin knowledge holders;
 - Protocols for Board Members and staff to consult with recognised and accepted Yuin knowledge holders regarding Yuin sensitive information and its management;
 - Consideration of whether Aboriginal Owners of Gulaga and Biamanga feel it appropriate to establish a memory place within either Park for Aboriginal owners or Yuin people. If so, to



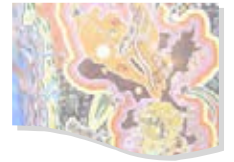
further investigate the suitability and what needs to be done to provide such a place;

- The desire and protocols for the involvement of a Yuin Aboriginal Owner for activities in the Parks;
 - Opportunities to reintroduce traditional cultural practices such as women's and men's camps and activities on the Mountains. For example, story sharing picnics; and
 - Record previous mining history within the Parks.
2. **HIGH** - We seek to have the Aboriginal names of key places recognised officially, with priority to Gulaga Mountain.
 3. **HIGH** - Continue to implement the Employment and Training Plan (2010) and apply the principles within this Plan. Annually review and update this Plan.
 4. **MEDIUM** - Develop a cultural awareness training program that is specific to the Parks and the Mountains. This training will be compulsory for all staff at NPWS involved in the management of the Mountains.
 5. **HIGH** - Consider cooperative arrangements to protect cultural values outside the Parks within the cultural landscape, including the mythological linkages between Merriman Island, Baranguba (Montague Island), Nudganooga (Najanuka, Little Dromedary Mountain) and Gulaga (Mount Dromedary). This could be through, for example, heritage listing, land acquisition, partnership agreements and Aboriginal Place Declarations.
 6. **HIGH** - The Boards will seek to include Baranguba (Montague Island Nature Reserve) onto Schedule 14 of NPW Act due to its cultural and spiritual significance and connection to Gulaga and Biamanga. In the interim, the Boards will enter a partnership agreement with NPWS and the Wagonga Local Aboriginal Land Council for the management of Baranguba (Montague Island Nature Reserve).
 7. **HIGH** - Liaise with Bega Valley Shire Council and relevant state authorities regarding the inclusion of Cuttagee Point into Biamanga National Park.
 8. **HIGH** - Seek the inclusion of the intertidal zone on Baragoot Beach into Biamanga National Park.
 9. **ONGOING** - The Boards will liaise and negotiate with Eurobodalla and Bega Valley Shire Councils, and all relevant authorities. The

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Boards will advocate for the protection of culturally significant species and their habitat.

10. **ONGOING** - The Boards will support activities, programs and agencies that increase the connectivity between the Mountains.
11. **ONGOING** - Regularly check the condition of existing visitor facilities and maintain and upgrade facilities, to ensure they are attractive and pleasant for visitors to use, easier to manage and last longer.
12. **HIGH** - The Boards will develop a cultural tourism and community education masterplan in parallel with the Aboriginal Cultural Heritage Study, that:
 - Presents the Mountains to visitors as great Yuin-owned and jointly managed National Parks and ensures that Yuin culture flows through all aspects of the Mountains' presentation and the experience offered for visitors;
 - Increases visitors' awareness, understanding and appreciation of the cultural significance and nature conservation values of the Mountains;
 - Continues to capture the spirit and essence of the importance and interconnectedness of Aboriginal culture;
 - Addresses business feasibility for any proposed visitor infrastructure or experience;
 - Acknowledges the intangible cultural link between the black duck species, the black duck people and the area occupied by the black duck and promotes and raises awareness throughout the whole community of the importance to the Yuin people of tribal totems, the ancient songlines connecting both Mountains and significance of the cultural landscape within which the two Mountains sit;
 - Recognises the traditional trade routes connecting Aboriginal people from the coast, Monaro and Victoria, and values and documents the diversity of stories belonging to all Traditional Owners;
 - Makes recommendations for appropriate access and visitation to the Tors (Teaching Rocks) and Summit on Gulaga so that it is respectful, protects the site and deepens understanding of the cultural significance of this area. For the Summit, we prioritise respecting and interpreting the natural



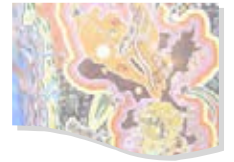
and cultural significance over managing trees for view corridors;

- Makes recommendations for appropriate access, visitation and site design to Mumbulla Creek Falls to emphasise the spiritual significance and sacredness to Aboriginal people and to discourage swimming at Mumbulla Creek Falls;
 - Sets out what and how information is given at different places in or about the Mountains. These include visitor centres, cultural centres, guided tours, and directional signs, other information signs at visitor use sites, brochures, NPWS guides, NPWS website, and other NPWS visitor information sources and other tourist information centres;
 - Makes recommendations for recreational facilities (e.g picnic tables, interpretive shelters, and toilets) suitable to the intended use and visitor management of key visitor areas such as the Tors and Summit of Gulaga and Wallaga Lake Foreshore; as consistent with findings of the Cultural Heritage Management Study and Plan;
 - Recognises and provides opportunities for visitors seeking cultural and nature tourism experiences and opportunities and to learn about Aboriginal culture. To provide such opportunities in a regional context and work with our partners, Sapphire Coast and Eurobodalla Tourism and both Bega Valley and Eurobodalla Shire Councils;
 - Ensures that risks associated with mining sites and mines are identified and that visitors are appropriately notified of these risks, including recommendations to stay on the tracks; and
 - Provides information to the community on pest species and programs and encourages Aboriginal community, neighbour and community involvement in pest species control projects.
13. **ONGOING** - Within five years, to review impact of visitation in the Mumbulla Creek Falls Area and if visitors are respecting our request to not swim in the Falls. If there are unacceptable impacts we will investigate ways of improving the effectiveness of our community education and awareness campaign.
14. **LOW** - Investigate other opportunities, locations and ways to present aspects of Yuin culture and the Mountains' significant values and features to visitors. This will include opportunities for people with mobility difficulties to access or experience some of the Mountains' sites and features and may involve the

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establishment of a larger (car accessed) interpretation shelter (this could be located outside the Parks or within another National Park).

15. **MEDIUM** - Allow recreational horse riding by consent, according to criteria developed by the Boards.
16. **MEDIUM** - When developing the Cultural Education and Tourism Master Plan, also consider and make recommendations for:
 - Yuin people playing a central role to commercially guided tours. Deciding which operators are allowed to take tours into the Mountains, and how to manage them during their licence agreement. Keeping the local stories alive and ensuring the involvement of traditional cultural and spiritual knowledge holders, Custodians and Elders in the development and running of tours;
 - Opportunities for high quality self-guided interpretation at both Mountains, like that provided at Biamanga Cultural and Picnic Area (Mumbulla Creek Falls); which can also provide prompts and complement licensed commercially guided tours;
 - Different tour and guide training requirements depending on the cultural significance or sensitivity of certain areas or other factors. Tours and tour locations may be differentiated or segregated by gender or age, where this is culturally appropriate;
 - Requirements to ensure tours are conducted respectfully and that information about Yuin culture and the joint management arrangements are correct. All local operators to encourage the services of Yuin guides who have undertaken Board-approved training for tours on the Mountains. How the Boards will be involved in ongoing involvement in commercial operations and procedural guidelines for NPWS staff; and
 - A park permit and fee system "Ecopass program" on the Mountains where practicable and where consistent with the objective of making business and creating jobs from sharing our culture with visitors.
17. **ONGOING** - Keep track of how many visitors are coming to the Mountains and which areas they are going to through ongoing input to the Region's Visitor Management System. Every few years NPWS will conduct objective visitor surveys to collect data about where visitors have come from and their opinion about their visit to



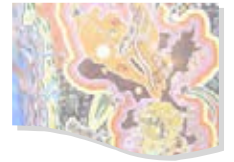
the Mountains. This information will help us to better manage the Mountains and visitors to them.

18. **MEDIUM** - Develop a walking track Plan for both Parks that identifies and grades walking experiences against the Australian Standard. This Plan will identify new opportunities in Biamanga and retain the Gulaga Walking Tracks (as shown on the attached map). Review the siting and condition of existing walking tracks to ensure they are in the best place to minimise environmental impacts and to identify any repair works that may be needed. This will include a review of whether to re-establish the former direct walking track from the saddle of Gulaga to the Summit and the former 'nature trail' to the Mount Dromedary Gold Mine treatment site on Tilba Creek.
19. **ONGOING** - The Gulaga Board will develop a Vision and Management Plan for the Bellbrook property and will implement the Plan as funding permits. The Property will be added to the lands managed by the Board under a reserve category recommended by the Board. Any proposed significant developments within the Parks will be addressed through a future amendment to the Plan of Management.
20. **HIGH** - Investigate the development of a Culture Camp for Yuin people including potential sites and undertake a site feasibility assessment of identified sites. This camp is a place where Aboriginal Owners and Yuin people can gather on Country, to celebrate our connections to the Mountains and sharing culture. The development of any culture camp will be subject to, and consider the findings of an environmental impact assessment of the proposal. Candidate sites for the proposed culture camp will:
 - Not include endangered ecological communities or significant plants or animal species habitat;
 - Previously have been cleared or significantly modified and require little, if any, disturbance of native vegetation;
 - Not be visible from the coastal edge of the Park;
 - Afford a high degree of privacy, and be separated and screened from areas frequented by other visitors.
21. **ONGOING** - Continue to work with our important partners, the South East Local Land Services, on resource management programs across the Gulaga–Biamanga landscape including employment and training programs for Aboriginal work crews, coordinated learning programs with a role for Elders, and

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programs like the Wanggaali (Potoroo) Conservation and Cultural Connections project.

22. **LOW** - Within the Parks, survey the distribution and abundance of culturally important animal species to increase knowledge on the recovery of local populations.
23. **ONGOING** - The Boards will support efforts to improve knowledge about where koalas are and what Country is important for them. They will support monitoring programs that assess how they are going. The Boards will also support koala habitat rehabilitation in areas near to and between the Mountains so that koalas have more Country to expand into.
24. **ONGOING** - We continue to develop and update fire management strategies and manage fire according to the adopted strategies.
25. **HIGH** - We protect our sites and sacred places from damage by fire.
26. **ONGOING** - We consult with appropriate Yuin Aboriginal knowledge holders (preferably with both genders represented), for training and understanding of our culture and important sites, during large fire incidents and hazard reductions.
27. **ONGOING** - We encourage research into and documentation of the ecological effects of fire in the Park, particularly the fire response of significant plant species, the fire requirements of plant communities and also fire requirements of food resource species (plants and animals) and also impact on animal species.
28. **ONGOING** - We encourage continued research into the development and use of Indigenous fire regimes and traditional fire practices in the Parks and opportunities to incorporate traditional fire practice into current planning and fire management, and to work with other agencies in doing this.
29. **ONGOING** - We ensure that all cultural heritage issues related to fire management are addressed in consultation with local communities with historic interest/links to the Parks; especially local Aboriginal communities.
30. **ONGOING** - We protect koalas from fire by carefully applying low to moderate intensity burns in appropriate areas surrounding identified areas of koala activity. In our responses to wildfire events, including and especially that of back-burning, we minimise impacts in identified koala areas.

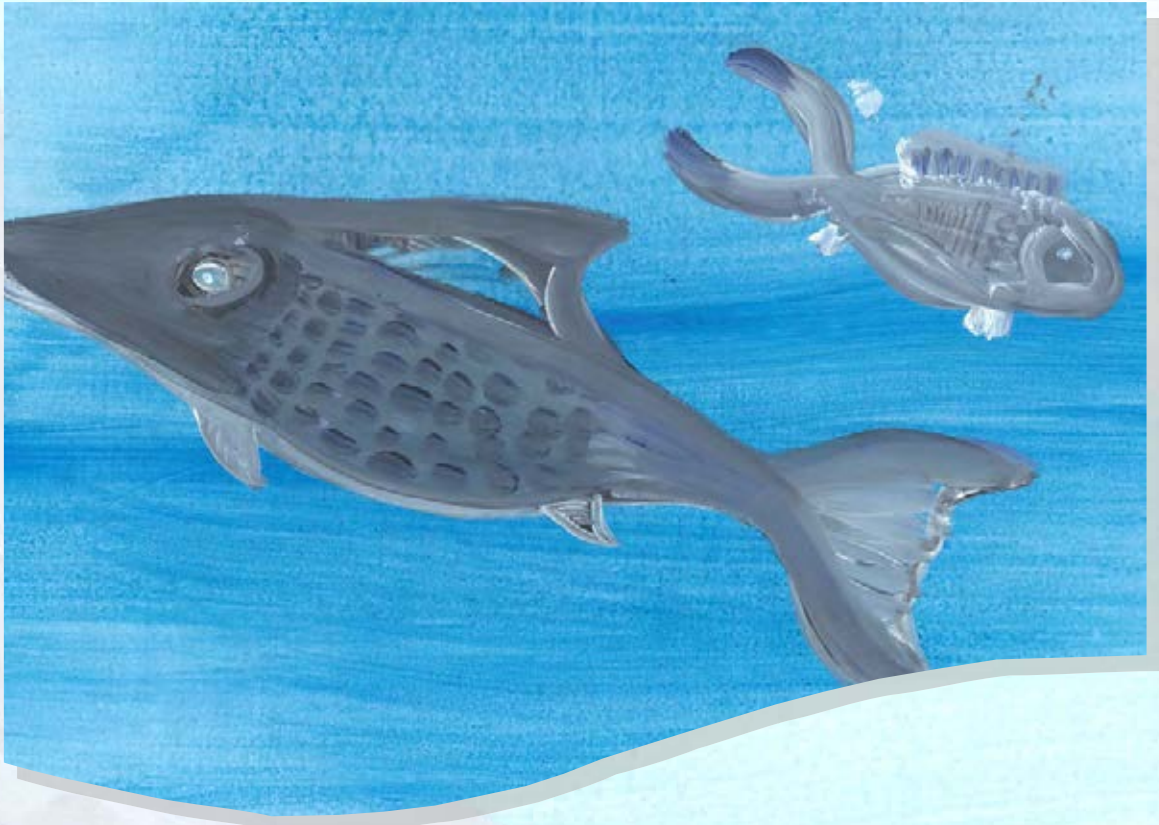


31. **ONGOING** - Undertake pest species management and control in accordance with the priorities defined in the NPWS Far South Coast Regional Pest Management Strategy.
32. **HIGH** - Prepare a Site Management Plan for the telecommunications facilities and other infrastructure on Mumbulla Mountain. This Plan will include an examination of whether to consolidate existing users into 'one hut', the extent to which the existing huts can be upgraded, and the cultural and heritage impacts of existing huts and possible/potential future impacts.
33. **HIGH** - Undertake an audit of park facilities and infrastructure and determine the status of infrastructure within the Parks. If it is no longer operational and of no historic value, remove these facilities and rehabilitate the sites. Continue to licence operational facilities under the provisions of the NPW Act.
34. **MEDIUM** - Develop agreements and protocols for the maintenance of easements with other authorities and formalise agreements for powerlines through the Parks.
35. **MEDIUM** - Manage beekeeping in accordance with the NPWS Beekeeping Policy which includes no new or additional sites, apiarists' consent conditions and the following guidelines:
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 - Tree clearing (a tree is defined as having a trunk greater than 20 cm in diameter), clearing of heavier regrowth or widening of an existing site is not permitted without written consent of the Biamanga Board and/or preparation of a Review of Environmental Factors; and
 - Identify existing set-down sites for all existing apiarist licences. Where set-down sites cannot be identified or are unacceptable because of access, safety, or cultural and environmental reasons the site may be relocated subject to the approval of the Board.
36. **HIGH** - Close public vehicular access along Mumbulla Trig Road from the intersection of Clarkes Road to protect culturally significant areas on Mumbulla Mountain.

“It is very important

to tell the kids a bit about the places. Wallaga and Gulaga, they're old Aboriginal names. Gulaga and Mumbulla, they are the only two mountains I recognise, they are important to me...We own them two mountains now, Mumbulla and Gulaga and that's a good thing.”

Mervyn Penrith 17.11.2009



Artwork by Paul Stewart

APPENDICES

Table 1 – Plant Species List – Gulaga and Biamanga National Parks

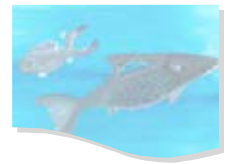
Genus & Species	Common name	Gulaga	Biamanga
<i>Abutilon oxycarpum</i>	lantern bush	Yes	Yes
<i>Acacia cognata</i>	bower wattle	Yes	
<i>Acacia falcata</i>	sickle wattle	Yes	
<i>Acacia falciformis</i>	broad-leaved hickory	Yes	Yes
<i>Acacia floribunda</i>	white sally	Yes	Yes
<i>Acacia georgensis</i>	Dr George wattle		Yes
<i>Acacia implexa</i>	lightwood	Yes	Yes
<i>Acacia irrorata ssp. irrorata</i>	green wattle	Yes	Yes
<i>Acacia longifolia ssp. longifolia</i>	sallow wattle	Yes	Yes
<i>Acacia longissima</i>	long-leaved wattle	Yes	Yes
<i>Acacia maidenii</i>	maiden's wattle	Yes	Yes
<i>Acacia mearnsii</i>	black wattle	Yes	Yes
<i>Acacia melanoxylon</i>	blackwood	Yes	Yes
<i>Acacia myrtifolia</i>	red-stemmed wattle		Yes
<i>Acacia obtusifolia</i>	blunt-leaved wattle	Yes	Yes
<i>Acacia penninervis</i>	mountain hickory		Yes
<i>Acacia rubida</i>	red-leaved wattle		Yes
<i>Acacia longifolia ssp. sophorae</i>	coastal wattle		Yes
<i>Acacia stricta</i>	hop wattle		Yes
<i>Acacia suaveolens</i>	sweet wattle	Yes	Yes
<i>Acacia subporosa</i>	bower wattle		Yes
<i>Acacia terminalis ssp. Angustifolia</i>	sunshine wattle	Yes	Yes
<i>Acacia ulicifolia</i>	prickly moses		Yes
<i>Acaena echinata</i>	sheep's burr		Yes
<i>Acaena novae-zelandiae</i>	bidgee-widgee	Yes	
<i>Acetosa sagittata*</i>	rambling dock	Yes	
<i>Acmena smithii</i>	lilly pilly	Yes	Yes
<i>Acronychia oblongifolia</i>	common acronychia	Yes	Yes
<i>Actites megalocarpa</i>	dune thistle		Yes
<i>Adiantum aethiopicum</i>	common maidenhair	Yes	Yes
<i>Adiantum formosum</i>	giant maidenhair fern	Yes	Yes
<i>Adiantum hispidulum</i>	rough maidenhair	Yes	Yes
<i>Alectryon subcinereus</i>	native quince	Yes	Yes
<i>Allocasuarina littoralis</i>	black she-oak	Yes	Yes
<i>Alphitonia excelsa</i>	red ash	Yes	
<i>Alternanthera denticulata</i>	lesser joyweed	Yes	



Genus & Species Common name		Gulaga	Biamanga
<i>Alyxia buxifolia</i>	sea box		Yes
<i>Ammophila arenaria</i> *	marram grass		Yes
<i>Amperea xiphoclada</i> var. <i>xiphoclada</i>	broom spurge		Yes
<i>Amyema congener</i>	erect mistletoe	Yes	
<i>Amyema pendulum</i>	drooping mistletoe	Yes	Yes
<i>Anagallis arvensis</i> *	blue pimpernel	Yes	Yes
<i>Aneilema biflorum</i>	aneilema	Yes	
<i>Anisopogon avenaceus</i>	oat speargrass		Yes
<i>Angophora floribunda</i>	rough-barked apple	Yes	Yes
<i>Aotus ericoides</i>	common aotus		Yes
<i>Aphanopetalum resinosum</i>	gum vine	Yes	Yes
<i>Apium prostratum</i>	sea celery	Yes	
<i>Apium prostratum</i> var. <i>filiforme</i>	sea celery	Yes	
<i>Araujia sericifera</i> *	moth plant	Yes	
<i>Aristida vagans</i>	threeawn speargrass	Yes	Yes
<i>Arrhenechthites mixta</i>	purple fireweed		Yes
<i>Arthropodium milleflorum</i>	vanilla lily	Yes	Yes
<i>Arthropodium</i> sp. B	vanilla lily	Yes	
<i>Arthropteris tenella</i>	climbing fishbone fern	Yes	Yes
<i>Asparagus asparagoides</i> *	bridal creeper	Yes	Yes
<i>Asplenium australasicum</i>	bird's nest fern	Yes	
<i>Asplenium bulbiferum</i>	mother spleenwort	Yes	
<i>Asplenium flabellifolium</i>	necklace fern	Yes	Yes
<i>Asplenium flaccidum</i>	weeping spleenwort	Yes	
<i>Asplenium polyodon</i>	sickle spleenwort	Yes	
<i>Astrotricha latifolia</i>	broad-leaved starhair	Yes	
<i>Atriplex</i> sp.	saltbush	Yes	
<i>Australina muelleri</i>	shade nettle	Yes	
<i>Australina pusilla</i>	shade nettle	Yes	
<i>Austrocynoglossum latifolium</i>	forest hound's tongue	Yes	
<i>Austrodanthonia racemosa</i> var. <i>racemosa</i>	slender wallaby-grass	Yes	Yes
<i>Austrofestuca littoralis</i>	coastal fescue		Yes
<i>Austrostipa pubescens</i>			Yes
<i>Austrostipa ramosissima</i>	stout bamboo grass	Yes	
<i>Austrostipa rudis</i> ssp. <i>nervosa</i>	veined spear-grass	Yes	Yes
<i>Sannantha plurifolia</i>	tall baeckea	Yes	Yes
<i>Backhousia myrtifolia</i>	grey myrtle	Yes	Yes

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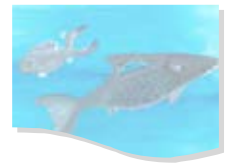
Genus & Species	Common name	Gulaga	Biamanga
<i>Baloghia inophylla</i>	brush bloodwood	Yes	
<i>Banksia integrifolia</i> ssp. <i>integrifolia</i>	coast banksia		Yes
<i>Banksia serrata</i>	saw banksia		Yes
<i>Banksia spinulosa</i> var. <i>spinulosa</i>	hairpin banksia		Yes
<i>Bedfordia arborescens</i>	blanket leaf	Yes	Yes
<i>Beyeria lasiocarpa</i>	wallaby bush	Yes	Yes
<i>Billardiera scandens</i> var. <i>scandens</i>	common apple-berry	Yes	Yes
<i>Blechnum cartilagineum</i>	gristle fern	Yes	Yes
<i>Blechnum nudum</i>	fishbone fern	Yes	Yes
<i>Blechnum patersonii</i>	strap fern	Yes	
<i>Blechnum wattsi</i>	hard water-fern	Yes	Yes
<i>Bolboschoenus</i> sp.		Yes	
<i>Bossiaea buxifolia</i>	matted bossiaea	Yes	Yes
<i>Bossiaea obcordata</i>	spiny bossiaea	Yes	Yes
<i>Brachychiton populneus</i>	kurrajong	Yes	Yes
<i>Brachyscome angustifolia</i> var. <i>heterophylla</i>	grassland daisy		Yes
<i>Bracteantha bracteata</i>	golden everlasting	Yes	Yes
<i>Breynia oblongifolia</i>	dwarf's apples	Yes	Yes
<i>Bromus catharticus</i> *	prairie grass	Yes	
<i>Bulbine semibarbata</i>	wild onion	Yes	
<i>Bulbophyllum exiguum</i>	autumn bulbophyllum	Yes	
<i>Bursaria spinosa</i>	sweet bursaria	Yes	Yes
<i>Cakile edentula</i> *	American sea rocket		Yes
<i>Cakile maritima</i> *	sea rocket		Yes
<i>Callistemon citrinus</i>	crimson bottlebrush		Yes
<i>Callitris muelleri</i>	Mueller's pine	Yes	
<i>Callitris rhomboidea</i>	Port jackson pine	Yes	
<i>Caladenia carnea</i>	pink fingers		Yes
<i>Calochlaena dubia</i>	common ground fern	Yes	Yes
<i>Calomeria amaranthoides</i>	incense plant		Yes
<i>Calystegia marginata</i>	forest birdweed		Yes
<i>Calystegia soldanella</i>	sea birdweed		Yes
<i>Carex appressa</i>	tall sedge	Yes	
<i>Carex breviculmis</i>	short-stem sedge		Yes
<i>Carex brownii</i>	stream sedge	Yes	
<i>Carex incomitata</i>	hillside sedge	Yes	
<i>Carex inversa</i>	knob sedge	Yes	Yes
<i>Carex longebrachiata</i>	bergalia tussock	Yes	Yes
<i>Carex polyantha</i>	creek sedge		Yes
<i>Carpobrotus glaucescens</i>	pigface		Yes



Genus & Species	Common name	Gulaga	Biamanga
<i>Cassinia aculeata</i>	common cassinia	Yes	Yes
<i>Cassinia longifolia</i>	shiny cassinia		Yes
<i>Cassinia trinerva</i>	three-veined cassinia	Yes	Yes
<i>Cassytha glabella</i>	devil's twine, snotgollions	Yes	Yes
<i>Cassytha pubescens</i>	common devil's twine	Yes	Yes
<i>Casuarina cunninghamiana</i> ssp. <i>cunninghamiana</i>			
	river oak	Yes	Yes
<i>Casuarina glauca</i>	swamp oak	Yes	
<i>Celastrus australis</i>	staff climber	Yes	Yes
<i>Cenchrus caliculatus</i>	hillside burrgrass	Yes	Yes
<i>Centella asiatica</i>	pennywort	Yes	
<i>Cephalomanes caudatum</i>	jungle bristle-fern	Yes	
<i>Cestichus reflexa</i>	yellow rock-orchid		Yes
<i>Cheilanthes austrotenuifolia</i>	rock fern		Yes
<i>Cheilanthes sieberi</i> ssp. <i>seiberi</i>	mulga fern	Yes	Yes
<i>Chiloglottis reflexa</i>	autumn bird orchid		Yes
<i>Chloris gayana</i> *	Rhodes grass		Yes
<i>Cirsium vulgare</i> *	spear thistle	Yes	Yes
<i>Cissus antarctica</i>	simple water-vine	Yes	Yes
<i>Cissus hypoglauca</i>	native grape	Yes	Yes
<i>Citriobatus pauciflorus</i>	orange thorn	Yes	Yes
<i>Claoxylon australe</i>	brittlewood	Yes	Yes
<i>Clematis aristata</i>	old man's beard	Yes	Yes
<i>Clematis glycinoides</i> var. <i>glycinoides</i>			
	headache vine	Yes	Yes
<i>Clematis microphylla</i>	small-leaved clematis	Yes	
<i>Comesperma ericinum</i>	heath milkwort	Yes	
<i>Comesperma volubile</i>	love vine	Yes	Yes
<i>Commelina cyanea</i>	scurvy weed	Yes	
<i>Commersonia fraseri</i>	brush kurrajong	Yes	Yes
<i>Conium maculatum</i> *	hemlock	Yes	
<i>Convolvulus arvensis</i> *	bindweed	Yes	
<i>Conyza albida</i> *	tall fleabane	Yes	Yes
<i>Cooperhooikia barbata</i>	cooperhooikia		Yes
<i>Coprosma quadrifida</i>	prickly currantbush	Yes	Yes
<i>Correa baeuerlenii</i>	chef's hat correa		Yes
<i>Correa lawrenciana</i> var. <i>cordifolia</i>	mountain correa	Yes	
<i>Correa reflexa</i>	common correa	Yes	Yes
<i>Corymbia maculata</i>	spotted gum	Yes	Yes
<i>Corymbia gummifera</i>	red bloodwood	Yes	Yes
<i>Crassula sieberiana</i>	Australian stonecrop	Yes	

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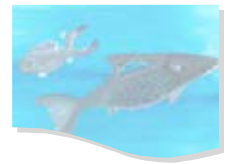
Genus & Species	Common name	Gulaga	Biamanga
<i>Crepidomanes venosum</i>	veined bristle-fern	Yes	
<i>Crepis capillaris</i> *	smooth hawk's beard	Yes	
<i>Cryptocarya glaucescens</i>	jackwood	Yes	
<i>Cryptostylis erecta</i>	tartan tongue orchid		Yes
<i>Cryptostylis subulata</i>	large tongue orchid	Yes	
<i>Cyathea australis</i>	rough tree fern	Yes	Yes
<i>Cyathea leichhardtiana</i>	prickly tree fern	Yes	
<i>Cymbidium suave</i>	snake orchid	Yes	Yes
<i>Cymbopogon refractus</i>	barbed wire grass	Yes	Yes
<i>Cynodon dactylon</i>	Bermuda grass	Yes	
<i>Cynoglossum australe</i>	Australian hound's tongue		Yes
<i>Cynoglossum suaveolens</i>	sweet hound's tongue		Yes
<i>Cyperus imbecillis</i>	flat-sedge	Yes	
<i>Cyperus laevigatus</i>	smooth flat-sedge	Yes	
<i>Cyperus lucidus</i>	leaf flat-sedge		Yes
<i>Dampiera stricta</i>	blue dampiera		Yes
<i>Daucus glochidiatus</i>	native celery		Yes
<i>Davallia solida</i> var. <i>pyxidata</i>	hares-foot fern	Yes	
<i>Daviesia mimosoides</i> ssp. <i>mimosoides</i>	narrow-leaved bitter-pea		Yes
<i>Daviesia ulicifolia</i>	gorse bitter-pea		Yes
<i>Deeringia amaranthoides</i>	deeringia	Yes	
<i>Delairea odorata</i> *	cape ivy	Yes	
<i>Dendrobium pugioniforme</i>	dagger orchid	Yes	
<i>Dendrobium speciosum</i>	rock orchid	Yes	Yes
<i>Dendrobium striolatum</i>	streaked rock orchid	Yes	
<i>Dendrocide excelsa</i>	giant stinging tree	Yes	Yes
<i>Dennstaedtia davallioides</i>	lacy ground-fern	Yes	Yes
<i>Deparia petersenii</i> ssp. <i>congrua</i>	Japanese lady-fern	Yes	
<i>Desmodium brachypodum</i>	large tick-trefoil	Yes	
<i>Desmodium gunnii</i>	slender tick-trefoil	Yes	Yes
<i>Desmodium rhytidophyllum</i>	rusty tick-trefoil		Yes
<i>Dianella caerulea</i> var. <i>caerulea</i>	paroo lily	Yes	Yes
<i>Dianella congesta</i>	coast flax lily		Yes
<i>Dianella longifolia</i> var. <i>longifolia</i>	smooth flax lily		Yes
<i>Dianella revoluta</i> var. <i>revoluta</i>	black-anther flax lily	Yes	Yes
<i>Dianella tasmanica</i>	Tasman flax lily		Yes
<i>Dichelachne inaequiglumis</i>			Yes
<i>Dichelachne parva</i>	plume grass	Yes	
<i>Dichelachne rara</i>	plume grass	Yes	Yes



Genus & Species	Common name	Gulaga	Biamanga
<i>Dichondra repens</i>	kidney weed	Yes	Yes
<i>Dicksonia antarctica</i>	soft tree fern	Yes	
<i>Digitaria parviflora</i>	small-flower finger-grass		Yes
<i>Digitaria ramularis</i>			Yes
<i>Diplazium australe</i>	austral lady fern	Yes	
<i>Dipodium punctatum</i>	hyacinth orchid	Yes	Yes
<i>Dodonaea triquetra</i>	large-leaf hop-bush	Yes	Yes
<i>Dodonaea viscosa ssp. angustifolia</i>	sticky hop-bush	Yes	Yes
<i>Dodonaea viscosa ssp. spatulata</i>	sticky hop-bush	Yes	
<i>Doodia aspera</i>	rasp fern	Yes	Yes
<i>Doodia caudata</i>	small rasp fern	Yes	
<i>Doryphora sassafras</i>	sassafras	Yes	
<i>Echinopogon caespitosa</i>	hedgehog grass	Yes	Yes
<i>Echinopogon ovatus</i>	forest hedgehog grass	Yes	Yes
<i>Ehretia acuminata</i>	koda	Yes	Yes
<i>Einadia hastata</i>	berry saltbush		Yes
<i>Einadia trigonos</i>	fishweed		Yes
<i>Elaeocarpus reticulatus</i>	blueberry ash	Yes	Yes
<i>Entolasia marginata</i>	bordered panic	Yes	Yes
<i>Entolasia stricta</i>	wiry panic grass	Yes	Yes
<i>Epacris impressa</i>	common heath	Yes	Yes
<i>Epacris paludosa</i>	swamp heath		Yes
<i>Epilobium billardierianum</i>	robust willow-herb	Yes	Yes
<i>Eragrostis leptostachya</i>	Australian lovegrass		Yes
<i>Eucalyptus agglomerata</i>	blue-leaved stringybark	Yes	Yes
<i>Eucalyptus amplifolia ssp. amplifolia</i>	cabbage gum		Yes
<i>Eucalyptus baueriana</i>	blue box		Yes
<i>Eucalyptus bosistoana</i>	coastal grey box	Yes	Yes
<i>Eucalyptus botrioides</i>	bangalay	Yes	Yes
<i>Eucalyptus consideniana</i>	yertchuk		Yes
<i>Eucalyptus cypellocarpa</i>	mountain grey gum	Yes	Yes
<i>Eucalyptus elata</i>	river peppermint	Yes	Yes
<i>Eucalyptus eugenioides</i>	white stringybark		Yes
<i>Eucalyptus fastigata</i>	brown barrel	Yes	Yes
<i>Eucalyptus fraxinoides</i>	white ash	Yes	
<i>Eucalyptus globoidea</i>	white stringybark	Yes	Yes
<i>Eucalyptus longifolia</i>	woollybutt	Yes	Yes
<i>Eucalyptus maidenii</i>	maiden's gum	Yes	Yes

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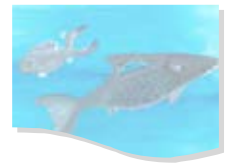
Genus & Species	Common name	Gulaga	Biamanga
<i>Eucalyptus muelleriana</i>	yellow stringybark	Yes	Yes
<i>Eucalyptus obliqua</i>	messmate	Yes	Yes
<i>Eucalyptus paniculata</i> ssp. <i>paniculata</i>	grey ironbark	Yes	
<i>Eucalyptus parvula</i>	small-leaved gum	Yes	
<i>Eucalyptus pilularis</i>	blackbutt	Yes	
<i>Eucalyptus radiata</i> ssp. <i>radiata</i>	narrow-leaved peppermint		Yes
<i>Eucalyptus saligna</i>	Sydney bluegum	Yes	
<i>Eucalyptus sieberi</i>	silvertop ash	Yes	Yes
<i>Eucalyptus smithii</i>	gully gum	Yes	Yes
<i>Eucalyptus tereticornis</i>	forest redgum		Yes
<i>Eucalyptus tricarpa</i>	red ironbark	Yes	Yes
<i>Euchiton gymnocephalus</i>	creeping cudweed		Yes
<i>Euchiton sphaericus</i>	common cudweed		Yes
<i>Euchiton involucratus</i>	star cudweed		Yes
<i>Eucryphia moorei</i>	pinkwood	Yes	Yes
<i>Euphorbia paralias</i> *	sea spurge		Yes
<i>Eupomatia laurina</i>	bolwarra	Yes	Yes
<i>Eustrephus latifolius</i>	wombat berry	Yes	Yes
<i>Exocarpos cupressiformis</i>	native cherry	Yes	Yes
<i>Exocarpos strictus</i>	pale-fruited cherry	Yes	Yes
<i>Ficus coronata</i>	sandpaper fig	Yes	Yes
<i>Ficus obliqua</i>	small-leaved fig	Yes	
<i>Ficus rubiginosa</i>	rusty fig	Yes	Yes
<i>Fieldia australis</i>	fieldia	Yes	
<i>Gahnia aspera</i>	rough saw-sedge	Yes	Yes
<i>Gahnia clarkei</i>	tall saw-sedge	Yes	Yes
<i>Gahnia melanocarpa</i>	black-fruited saw-sedge	Yes	Yes
<i>Gahnia radula</i>	thatch saw-sedge		Yes
<i>Gahnia sieberiana</i>	red-fruited saw-sedge	Yes	Yes
<i>Galium binifolium</i>	reflexed bedstraw	Yes	Yes
<i>Galium liratum</i>	furrowed bedstraw		Yes
<i>Galium migrans</i>	Maori bedstraw	Yes	Yes
<i>Galium propinquum</i>	Maori bedstraw	Yes	Yes
<i>Geitonoplesium cymosum</i>	scrambling lily	Yes	Yes
<i>Geranium homeanum</i>	crane's-bill	Yes	Yes
<i>Geranium potentilloides</i> var. <i>potentilloides</i>	cinquefoil	Yes	
<i>Geranium solanderi</i>	native geranium	Yes	Yes
<i>Gleichenia microphylla</i>	scrambling coral-fern	Yes	



Genus & Species	Common name	Gulaga	Biamanga
<i>Glycine clandestina</i>	twining glycine	Yes	Yes
<i>Glycine tabacina</i>	variable glycine	Yes	
<i>Gompholobium latifolium</i>	golden glory-pea		Yes
<i>Gonocarpus tetragynus</i>	common raspwort	Yes	Yes
<i>Gonocarpus teucroides</i>	raspwort	Yes	Yes
<i>Goodenia hederacea</i> ssp. <i>hederacea</i>	goodenia		Yes
<i>Goodenia heterophylla</i> ssp. <i>eglandulosa</i>	variable-leaved goodenia		Yes
<i>Goodenia ovata</i>	hop goodenia	Yes	Yes
<i>Goodia lotifolia</i>	golden tips	Yes	Yes
<i>Grammitis billardieri</i>	finger fern	Yes	
<i>Gynatrix pulchella</i>	hempbush	Yes	
<i>Hakea eriantha</i>	tree hakea	Yes	Yes
<i>Hakea macraeana</i>	Macrae's hakea	Yes	Yes
<i>Halophila ovalis</i>	frog's bit	Yes	
<i>Haloragis exalata</i> ssp. <i>exalata</i>	wingless raspwort	Yes	
<i>Hardenbergia violacea</i>	false sarsaparilla	Yes	Yes
<i>Hedycarya angustifolia</i>	Australian mulberry	Yes	Yes
<i>Coronidium oxylepis</i>	woolly pointed everlasting		Yes
<i>Coronidium elatum</i>	tall everlasting	Yes	Yes
<i>Coronidium scorpioides</i>	button everlasting		Yes
<i>Hibbertia acicularis</i>	prickly guinea-flower		Yes
<i>Hibbertia aspera</i> ssp. <i>aspera</i>	rough guinea-flower	Yes	Yes
<i>Hibbertia dentata</i>	twining guinea-flower	Yes	Yes
<i>Hibbertia empetrifolia</i> ssp. <i>empetrifolia</i>	trailing guinea-flower	Yes	Yes
<i>Hibbertia diffusa</i>	wedge guinea-flower		Yes
<i>Hibbertia linearis</i>	showy guinea-flower	Yes	Yes
<i>Hibbertia obtusifolia</i>	grey guinea-flower	Yes	Yes
<i>Hibbertia riparia</i>	erect guinea-flower		Yes
<i>Hibbertia scandens</i>	climbing guinea-flower	Yes	
<i>Hibiscus tiliaceus</i>	cottonwood hibiscus	Yes	
<i>Hierochloe rariflora</i>	scented holy grass	Yes	Yes
<i>Histiopteris incisa</i>	bats-wing fern	Yes	
<i>Holcus lanatus</i> *	Yorkshire fog	Yes	
<i>Hovea longifolia</i>	long-leaf hovea	Yes	
<i>Hovea purpurea</i>	velvet hovea		Yes
<i>Howittia trilocularis</i>	howittia	Yes	
<i>Hybanthus monopetalus</i>	slender violet-bush	Yes	
<i>Hydrocotyle acutiloba</i>	pennywort	Yes	Yes

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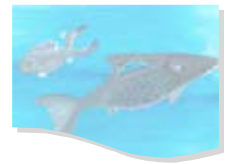
Genus & Species	Common name	Gulaga	Biamanga
<i>Hydrocotyle geraniifolia</i>	forest pennywort	Yes	Yes
<i>Hydrocotyle laxiflora</i>	stinking pennywort	Yes	Yes
<i>Hydrocotyle sibthorpioides</i>	lawn marsh pennywort	Yes	
<i>Hydrocotyle tripartita</i>	pennywort	Yes	
<i>Melicytus dentatus</i>	tree violet	Yes	Yes
<i>Hymenophyllum australe</i>	austral filmy fern	Yes	
<i>Hymenophyllum cupressiforme</i>	filmy fern	Yes	
<i>Hymenophyllum flabellatum</i>	shiny filmy-fern	Yes	
<i>Hypericum gramineum</i>	small St John's wort	Yes	Yes
<i>Hypochoeris radicata</i> *	cat's ear	Yes	Yes
<i>Hypolepis glandulifera</i>	downy ground-fern	Yes	Yes
<i>Hypolepis muelleri</i>	harsh ground-fern	Yes	Yes
<i>Hypolepis punctata</i>	dotted beadfern	Yes	
<i>Imperata cylindrica</i>	blady grass	Yes	Yes
<i>Indigofera australis</i>	austral indigo	Yes	Yes
<i>Isolepis cernua</i>	nodding club-rush	Yes	
<i>Fininia nodosa</i>	knobby club-rush	Yes	Yes
<i>Isotoma axillaris</i>	showy isotome	Yes	Yes
<i>Joycea pallida</i>	redanther wallaby-grass	Yes	Yes
<i>Juncus kraussii</i> ssp. <i>australiensis</i>	sea rush	Yes	
<i>Juncus pauciflorus</i>	loose flower-rush	Yes	
<i>Juncus planifolius</i>	broadleaf rush		Yes
<i>Kennedia rubicunda</i>	dusky coral-pea	Yes	Yes
<i>Kunzea ambigua</i>	tick bush	Yes	Yes
<i>Lagenophora gracilis</i>	slender lagenophora		Yes
<i>Lagenophora stipitata</i>	common lagenophora	Yes	Yes
<i>Lantana camara</i> *	lantana	Yes	
<i>Lasiopetalum ferrugineum</i>	rusty petals		Yes
<i>Lastreopsis acuminata</i>	shiny shield-fern	Yes	
<i>Lastreopsis decomposita</i>	trim shield-fern	Yes	
<i>Lastreopsis microsora</i>	creeping shield-fern	Yes	Yes
<i>Lastreopsis microsora</i>	creeping shield-fern	Yes	
<i>Leionema carruthersii</i>	Carruther's leionema		Yes
<i>Leontodon taraxacoides</i> ssp. <i>taraxacoides</i>	lesser hawkbit	Yes	Yes
<i>Lepidium africanum</i>	common peppercress	Yes	
<i>Lepidosperma concavum</i>	sandhill sword-sedge		Yes
<i>Lepidosperma elatius</i>	tall sword-sedge	Yes	
<i>Lepidosperma filiforme</i>	common rapier-sedge		Yes
<i>Lepidosperma gunnii</i>	slender sword-sedge	Yes	Yes



Genus & Species	Common name	Gulaga	Biamanga
<i>Lepidosperma laterale</i>	variable sword-sedge	Yes	Yes
<i>Lepidosperma neesii</i>	stiff rapier-sedge		Yes
<i>Lepidosperma urophorum</i>	tailed rapier-sedge	Yes	Yes
<i>Leptinella longipes</i>	coast buttons	Yes	
<i>Leptospermum emarginatum</i>	twin-flower teatree		Yes
<i>Leptospermum trinervium</i>	paperbark teatree		Yes
<i>Leucopogon juniperinus</i>	prickly beard-heath	Yes	Yes
<i>Leucopogon lanceolatus</i> var. <i>lanceolatus</i>	lance beard-heath	Yes	Yes
<i>Leucopogon parviflorus</i>	coastal beard-heath		Yes
<i>Libertia paniculata</i>	branching grass-flag	Yes	Yes
<i>Ligustrum sinense</i> *	small-leaved privet	Yes	
<i>Lindsaea microphylla</i>	lacy wedge-fern	Yes	Yes
<i>Livistona australis</i>	cabbage palm	Yes	Yes
<i>Lobelia elata</i>	angled lobelia	Yes	
<i>Lobelia gibbosa</i>	tall lobelia		Yes
<i>Logania albiflora</i>	narrow-leaved logania		Yes
<i>Logania pusilla</i>	logania	Yes	Yes
<i>Lomandra confertifolia</i> ssp. <i>leptostachya</i>	mat-rush		Yes
<i>Lomandra confertifolia</i> ssp. <i>rubiginosa</i>	mat-rush	Yes	Yes
<i>Lomandra confertifolia</i> ssp. <i>similis</i>	slender mat-rush	Yes	Yes
<i>Lomandra cylindrica</i>	needle mat-rush		Yes
<i>Lomandra filiformis</i> ssp. <i>coriacea</i>	wattle mat-rush		Yes
<i>Lomandra filiformis</i> ssp. <i>filiformis</i>	wattle mat-rush	Yes	Yes
<i>Lomandra glauca</i>	pale mat-rush		Yes
<i>Lomandra longifolia</i>	spiny-headed mat-rush	Yes	Yes
<i>Lomandra multiflora</i> ssp. <i>multiflora</i>	many-flower mat-rush	Yes	Yes
<i>Lomatia fraseri</i>	silky lomatia	Yes	
<i>Lomatia ilicifolia</i>	holly lomatia	Yes	Yes
<i>Lomatia myricoides</i>	river lomatia	Yes	Yes
<i>Lomatia silaifolia</i>	crinkle bush	Yes	
<i>Macrozamia communis</i>	burrawang	Yes	Yes
<i>Malaisia scandens</i>	burny vine	Yes	
<i>Marsdenia flavescens</i>	yellow doubah	Yes	Yes
<i>Marsdenia rostrata</i>	common milk-vine	Yes	Yes
<i>Marsdenia suaveolens</i>	scented marsdenia	Yes	Yes
<i>Melaleuca armillaris</i> ssp. <i>armillaris</i>	giant honey-myrtle	Yes	
<i>Melaleuca ericifolia</i>	swamp paperbark	Yes	

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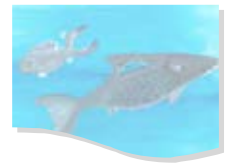
Genus & Species	Common name	Gulaga	Biamanga
<i>Melaleuca hypericifolia</i>	hillock bush	Yes	Yes
<i>Mentha pulegium*</i>	pennyroyal	Yes	
<i>Microlaena stipoides</i> var. <i>stipoides</i>	weeping grass	Yes	Yes
<i>Microsorium pustulatum</i> ssp. <i>pustulatum</i>	kangaroo fern	Yes	
<i>Microsorium scandens</i>	fragrant fern	Yes	Yes
<i>Modiola caroliniana*</i>	red-flowered mallow	Yes	
<i>Monotoca scoparia</i>	prickly broom-heath		Yes
<i>Morinda jasminoides</i>	jasmine morinda	Yes	Yes
<i>Muellerina eucalyptoides</i>	creeping mistletoe	Yes	
<i>Myoporum acuminatum</i>	pointed boobialla	Yes	
<i>Myoporum bateae</i>	narrow-leaved myoporum	Yes	Yes
<i>Myrsiphyllum asparagoides*</i>	florist's smilax	Yes	
<i>Notelaea longifolia</i> forma <i>longifolia</i>	large mock-olive	Yes	
<i>Notelaea venosa</i>	veined mock-olive	Yes	Yes
<i>Notodanthonia longifolia</i>	long-leaf wallaby-grass	Yes	Yes
<i>Notothixos subaureus</i>	golden mistletoe	Yes	
<i>Olearia argophylla</i>	musk daisy-bush	Yes	Yes
<i>Olearia erubescens</i>	silky daisy-bush		Yes
<i>Olearia lirata</i>	snow daisy-bush	Yes	
<i>Olearia megalophylla</i>	large-leaved daisy-bush		Yes
<i>Olearia myrsinoides</i>	silky daisy-bush	Yes	
<i>Olearia ramulosa</i>	twiggy daisy-bush		Yes
<i>Olearia stellulata</i>	snowy daisy-bush	Yes	
<i>Olearia tomentosa</i>	toothed daisy-bush	Yes	Yes
<i>Omalanthus populifolius</i>	native poplar	Yes	
<i>Onopordum acanthium</i> ssp. <i>acanthium*</i>	Scottish thistle	Yes	
<i>Opercularia aspera</i>	coarse stinkweed	Yes	Yes
<i>Opercularia diphylla</i>	stinkweed	Yes	Yes
<i>Opercularia hispida</i>	hairy stinkweed	Yes	Yes
<i>Opercularia varia</i>	variable stinkweed		Yes
<i>Oplismenus aemulus</i>	basket-grass	Yes	
<i>Oplismenus imbecillus</i>	basket-grass	Yes	Yes
<i>Oxalis chnoodes</i>	wood sorrel	Yes	Yes
<i>Oxalis corniculata*</i>	yellow wood-sorrel	Yes	Yes
<i>Oxalis exilis</i>	slender oxalis	Yes	Yes
<i>Oxalis perennans</i>	creeping oxalis	Yes	Yes
<i>Ozothamnus argophyllus</i>	spicy everlasting	Yes	Yes



Genus & Species	Common name	Gulaga	Biamanga
<i>Ozothamnus cuneifolia</i>	wedge everlasting		Yes
<i>Ozothamnus diosmifolius</i>	white dogwood	Yes	Yes
<i>Ozothamnus ferruginea</i>	tree everlasting		Yes
<i>Ozothamnus obcordatus</i> ssp. <i>major</i>	grey everlasting	Yes	Yes
<i>Pandorea pandorana</i>	wonga vine	Yes	Yes
<i>Panicum simile</i>	two-colour panic	Yes	
<i>Parsonsia brownii</i>	mountain silkpod	Yes	Yes
<i>Parsonsia straminea</i>	ivy silkpod	Yes	
<i>Paspalum dilatatum</i>	paspalum	Yes	Yes
<i>Passiflora edulis</i>	common passionfruit	Yes	
<i>Passiflora cinnabarina</i>	red passion flower	Yes	Yes
<i>Patersonia fragilis</i>	short purple-flag	Yes	
<i>Patersonia glabrata</i>	leafy purple-flag	Yes	Yes
<i>Patersonia sericea</i>	silky purple-flag	Yes	Yes
<i>Pelargonium australe</i>	native storksbill		Yes
<i>Pelargonium rodneyanum</i>	magenta storksbill	Yes	
<i>Pelargonium</i> sp.	storksbill	Yes	
<i>Pellaea falcata</i>	sickle fern	Yes	Yes
<i>Pellaea nana</i>	dwarf sickle-fern	Yes	Yes
<i>Pennisetum clandestinum</i> *	kikuyu grass	Yes	
<i>Persicaria praetermissa</i>	few-flowered knotweed	Yes	
<i>Personia linearis</i>	narrowleaf geebung	Yes	Yes
<i>Phalaris aquatica</i> *	phalaris	Yes	
<i>Philothea myoporoides</i> ssp. <i>myoporoides</i>	long-leaved wax-flower		Yes
<i>Philothea trachyphylla</i>	rock waxflower	Yes	Yes
<i>Phragmites australis</i>	common reed	Yes	
<i>Phyllanthus gunnii</i>	shrubby spurge	Yes	Yes
<i>Phyllanthus hirtellus</i>	thyme spurge	Yes	Yes
<i>Physalis peruviana</i> *	cape gooseberry	Yes	
<i>Phytolacca octandra</i> *	inkweed	Yes	
<i>Pimelea axiflora</i>	bootlace bush	Yes	Yes
<i>Pimelea glauca</i>	smooth rice-flower	Yes	
<i>Pimelea ligustrina</i>	tall rice-flower	Yes	
<i>Pimelea linifolia</i> ssp. <i>linifolia</i>	slender rice-flower	Yes	Yes
<i>Piper novae-hollandiae</i>	pepper vine	Yes	
<i>Pittosporum revolutum</i>	yellow pittosporum	Yes	Yes
<i>Pittosporum undulatum</i>	sweet pittosporum	Yes	Yes
<i>Plantago debilis</i>	shade plantain	Yes	Yes
<i>Plantago lanceolata</i> *	plantain	Yes	Yes

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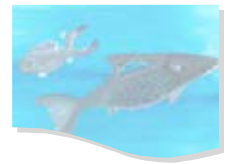
Genus & Species	Common name	Gulaga	Biamanga
<i>Platylobium formosum</i> ssp. <i>parviflorum</i>	handsome flat-pea		Yes
<i>Platynerium bifurcatum</i> ssp. <i>bifurcatum</i>	elkhorn fern	Yes	
<i>Platysace lanceolata</i>	shrubby platysace	Yes	Yes
<i>Plectorrhiza tridentata</i>	tangle orchid	Yes	Yes
<i>Plectranthus graveolens</i>	netted cockspear flower	Yes	Yes
<i>Plectranthus parviflorus</i>	cockspear flower	Yes	Yes
<i>Poa cheelii</i>		Yes	
<i>Poa ensiformis</i>	purple sheath tussock-grass	Yes	Yes
<i>Poa labillardieri</i> var. <i>labillardieri</i>	common tussock-grass	Yes	Yes
<i>Poa meionectes</i>	fine leaved tussock-grass	Yes	Yes
<i>Poa sieberiana</i> var. <i>sieberiana</i>	grey tussock-grass		Yes
<i>Podolobium ilicifolium</i>	prickly shaggy-pea	Yes	Yes
<i>Polycarpon tetraphyllum</i> *	four-leaved allseed		Yes
<i>Polyphlebium venosum</i>	veined bristle-fern	Yes	
<i>Polyscias murrayi</i>	pencil cedar	Yes	
<i>Polyscias sambucifolia</i> ssp. C	elderberry panax	Yes	Yes
<i>Polyscias sambucifolia</i> ssp. A	fern panax	Yes	Yes
<i>Polystichum proliferum</i>	mother shield-fern	Yes	Yes
<i>Pomaderris aspera</i>	hazel pomaderris	Yes	Yes
<i>Pomaderris brogoensis</i>	Brogo pomaderris	Yes	
<i>Pomaderris cinerea</i>	grey hazel	Yes	Yes
<i>Pomaderris elliptica</i>	smooth pomaderris	Yes	
<i>Pomaderris ferruginea</i>	rusty pomaderris	Yes	Yes
<i>Pomaderris intermedia</i>	golden pomaderris		Yes
<i>Pomaderris lanigera</i>	woolly pomaderris	Yes	Yes
<i>Pomaderris ligustrina</i>	privet pomaderris	Yes	Yes
<i>Pomaderris prunifolia</i> var. <i>prunifolia</i>	prune-leaved pomaderris		Yes
<i>Pomax umbellata</i>	pomax	Yes	Yes
<i>Poranthera microphylla</i>	small poranthera	Yes	Yes
<i>Pratia purpurascens</i>	whiteroot	Yes	Yes
<i>Prostanthera incana</i>	velvet mint-bush	Yes	Yes
<i>Prostanthera incisa</i>	cut-leaf mint-bush	Yes	Yes
<i>Prostanthera lasianthos</i>	Victorian christmas bush	Yes	Yes
<i>Prostanthera nivea</i>	snowy mint-bush	Yes	
<i>Prostanthera violacea</i>	violet mint-bush	Yes	
<i>Prunella vulgaris</i> *	self-heal	Yes	
<i>Pseuderanthemum variabile</i>	pastel flower	Yes	Yes
<i>Pseudognaphalium luteoalbum</i>	jersey cudweed	Yes	



Genus & Species	Common name	Gulaga	Biamanga
<i>Psychotria loniceroides</i>	hairy psychotria	Yes	Yes
<i>Pteridium esculentum</i>	bracken fern	Yes	Yes
<i>Pteris comans</i>	netted brake	Yes	
<i>Pteris tremula</i>	tender brake	Yes	
<i>Pteris umbrosa</i>	jungle brake	Yes	Yes
<i>Pterostylis longifolia</i>	tall greenhood		Yes
<i>Pterostylis pedunculata</i>	maroonhood	Yes	
<i>Puccinellia stricta</i>	marsh grass	Yes	
<i>Pultenaea daphnoides</i>	large-leaved bush-pea	Yes	Yes
<i>Pultenaea linophylla</i>	halo bush-pea		Yes
<i>Pultenaea retusa</i>	blunt bush-pea	Yes	Yes
<i>Pyrrhosia rupestris</i>	rock felt fern	Yes	Yes
<i>Ranunculus inundatus</i>	river buttercup	Yes	
<i>Rapanea howittiana</i>	muttonwood	Yes	Yes
<i>Rhagodia candolleana ssp. candolleana</i>	seaberry saltbush	Yes	Yes
<i>Rhytidosporum procumbens</i>	white rhytidosporum		Yes
<i>Ricinocarpos pinifolius</i>	wedding bush		Yes
<i>Ripogonum album</i>	white supplejack	Yes	Yes
<i>Rostraria cristata</i>	annual cat's tail		Yes
<i>Rubus hillei</i>	Queensland bramble	Yes	
<i>Rubus moluccanus var. trilobus</i>	molucca raspberry	Yes	Yes
<i>Rubus parvifolius</i>	small-leaf bramble	Yes	Yes
<i>Rubus rosifolius</i>	rose-leaf bramble	Yes	Yes
<i>Rubus ulmifolius*</i>	blackberry	Yes	
<i>Rumex brownii</i>	swamp dock	Yes	
<i>Rumohra adiantiformis</i>	leathery shield-fern	Yes	Yes
<i>Sambucus australasica</i>	yellow elderberry	Yes	Yes
<i>Samolus repens</i>	creeping brookweed	Yes	
<i>Sannantha pluriflora</i>	twiggy heath-myrtle	Yes	
<i>Santalum obtusifolium</i>	sandalwood	Yes	Yes
<i>Sarcochilus australis</i>	butterfly orchid		Yes
<i>Sarcochilus falcatus</i>	orange blossom orchid	Yes	
<i>Sarcochilus hillii</i>	cockleshell orchid		Yes
<i>Sarcochilus olivaceus</i>	lawyer orchid	Yes	Yes
<i>Sarcocornia quinqueflora ssp. quinqueflora</i>	glasswort	Yes	
<i>Sarcomelicope simplicifolia ssp. simplicifolia</i>	bauerella	Yes	Yes
<i>Sarcopetalum harveyanum</i>	big-leaf vine	Yes	Yes
<i>Scaevola aemula</i>	fairly fan-flower		Yes

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Genus & Species	Common name	Gulaga	Biamanga
<i>Scaevola calendulacea</i>	beach fan flower	Yes	Yes
<i>Scaevola ramosissima</i>	purple fan flower	Yes	Yes
<i>Schelhammera undulata</i>	lilac lily	Yes	Yes
<i>Schizomeria ovata</i>	crabapple	Yes	
<i>Schoenus maschalinus</i>	leafy bog-rush		Yes
<i>Schoenus melanostachys</i>	black bog-rush		Yes
<i>Selliera radicans</i>	swamp weed	Yes	
<i>Senecio bipinnatisectus</i>	commonwealth weed		Yes
<i>Senecio lautus</i>	variable groundsel	Yes	
<i>Senecio linearifolius</i>	fireweed groundsel	Yes	Yes
<i>Senecio madagascariensis*</i>	fireweed	Yes	Yes
<i>Senecio minimus</i>	saw groundsel	Yes	Yes
<i>Senecio pinnatifolius var. pinnatifolius</i>	variable groundsel		Yes
<i>Senecio prenanthoides</i>	beaked fireweed		Yes
<i>Senecio quadridentatus</i>	cotton fireweed	Yes	
<i>Senecio velleoides</i>	forest groundsel	Yes	Yes
<i>Sicyos australis</i>	star cucumber	Yes	
<i>Sida rhombifolia*</i>	paddy's lucerne	Yes	
<i>Sigesbeckia orientalis ssp. orientalis</i>	indian weed	Yes	Yes
<i>Smilax australis</i>	prickly supplejack	Yes	Yes
<i>Solanum americanum*</i>	glossy nightshade	Yes	
<i>Solanum aviculare</i>	kangaroo apple	Yes	
<i>Solanum chenopodium</i>	nightshade	Yes	
<i>Solanum chenopodioides*</i>	whitelip nightshade	Yes	
<i>Solanum cinereum</i>	narrawa burr		Yes
<i>Solanum nigrum*</i>	black nightshade	Yes	
<i>Solanum opacum</i>	greenberry nightshade		Yes
<i>Solanum prinophyllum</i>	forest nightshade	Yes	Yes
<i>Solanum pseudocapsicum*</i>	madiera cherry	Yes	Yes
<i>Solanum pungetium</i>	prickly nightshade	Yes	Yes
<i>Solanum stelligerum</i>	star-hair nightshade	Yes	Yes
<i>Sonchus oleraceus*</i>	common sowthistle	Yes	Yes
<i>Spinifex sericeus</i>	sand spinifex		Yes
<i>Sporobolus virginicus</i>	seashore dropseed	Yes	
<i>Spyridium cinereum</i>	tiny spyridium	Yes	
<i>Stackhousia monogyna</i>	creamy candles		Yes
<i>Stellaria flaccida</i>	forest starwort	Yes	Yes
<i>Stenotaphrum secundatum*</i>	St. Augustine grass	Yes	



Genus & Species	Common name	Gulaga	Biamanga
<i>Stephania japonica</i> var. <i>discolor</i>	snake vine	Yes	Yes
<i>Sticherus lobatus</i>	spreading fan-fern	Yes	Yes
<i>Stipa ramosissima</i>	stout bamboo-grass	Yes	
<i>Stypandra glauca</i>	nodding blue lily	Yes	Yes
<i>Suaeda australis</i>	austral seablite	Yes	
<i>Symplocos thwaitesii</i>	buff hazelwood	Yes	
<i>Synoum glandulosum</i> ssp. <i>glandulosum</i>	scentless rosewood	Yes	Yes
<i>Taraxacum officinale</i> *	dandelion	Yes	
<i>Tetragonia teragonoides</i>	New Zealand spinach	Yes	
<i>Tetrarrhena juncea</i>	forest wire-grass	Yes	Yes
<i>Tetratheca pilosa</i> ssp. <i>latifolia</i>	hairy pink-bells		Yes
<i>Tetratheca thymifolia</i>	black-eyed susan	Yes	Yes
<i>Teucrium corymbosum</i>	forest germander	Yes	
<i>Thelionema caespitosum</i>	tufted blue lily	Yes	
<i>Themeda triandra</i>	kangaroo grass	Yes	Yes
<i>Tmesipteris obliqua</i>	long fork fern	Yes	
<i>Tmesipteris parva</i>	small fork fern	Yes	
<i>Tmesipteris truncata</i>	fork fern	Yes	
<i>Todea barbara</i>	king fern	Yes	
<i>Tradescantia fluminensis</i> *	wandering jew	Yes	
<i>Trema tomentosa</i> var. <i>aspera</i>	peach leaf poison-bush	Yes	Yes
<i>Tricoryne elatior</i>	yellow autumn-lily		Yes
<i>Trifolium repens</i> *	white clover	Yes	
<i>Triglochin striatum</i>	streaked arrowgrass	Yes	
<i>Tristaniopsis laurina</i>	water gum	Yes	Yes
<i>Tylophora barbata</i>	bearded wart-flower	Yes	Yes
<i>Urtica incisa</i>	scrub nettle	Yes	
<i>Verbena bonariensis</i> *	purpletop	Yes	
<i>Verbena rigida</i> *	veined verbena	Yes	
<i>Vernonia cinerea</i> var. <i>cinerea</i>	vernonia	Yes	Yes
<i>Veronica calycina</i>	hairy speedwell	Yes	Yes
<i>Veronica notabilis</i>	forest speedwell	Yes	
<i>Veronica plebeia</i>	trailing speedwell	Yes	Yes
<i>Vinca major</i> *	periwinkle	Yes	
<i>Viola hederacea</i>	ivy-leaf violet	Yes	Yes
<i>Wahlenbergia communis</i>	tufted bluebell		Yes
<i>Wahlenbergia gracilis</i>	Australian bluebell		Yes
<i>Wahlenbergia littoricola</i>	coastal bluebell	Yes	Yes
<i>Wahlenbergia stricta</i> ssp. <i>stricta</i>	tall bluebell		Yes

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Genus & Species	Common name	Gulaga	Biamanga
<i>Wilkiea huegeliana</i>	veiny wilkiea	Yes	
<i>Xanthorrhoea concava</i>	marshy grass tree	Yes	Yes
<i>Xanthorrhoea resinifera</i>	spear grass tree	Yes	Yes
<i>Xanthosia atkinsoniana</i>	Atkinson's xanthosia	Yes	Yes
<i>Xanthosia pilosa</i>	woolly xanthosia		Yes
<i>Xanthosia tridentata</i>	rock xanthosia		Yes
<i>Zieria cytisoides</i>	downy zieria	Yes	
<i>Zieria smithii</i>	sandfly zieria	Yes	Yes
<i>Zieria tuberculata</i>	Gulaga zieria	Yes	
<i>Zostera capricorni</i>	eelgrass	Yes	
<i>Zoysia macrantha</i>	prickly couch	Yes	

Note: * = Weeds

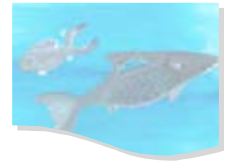


Table 2 – Gulaga Plants listed under the Threatened Species Conservation Act

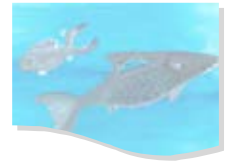
Scientific Name	Common name	Legal Status
<i>Haloragis exalata</i> subsp. <i>exalata</i>	square raspwort	Vulnerable
<i>Haloragis exalata</i> subsp. <i>exalata</i> var. <i>exalata</i>		Vulnerable
<i>Persicaria elatior</i>	tall knotweed	Vulnerable
<i>Pomaderris bodalla</i>	Bodalla pomaderris	Vulnerable
<i>Zieria tuberculata</i>	warty zieria	Vulnerable

Table 3 – Biamanga Plants listed under the Threatened Species Conservation Act

Scientific Name	Common name	Legal Status
<i>Acacia georgensis</i>	Bega wattle	Vulnerable
<i>Haloragis exalata</i> subsp. <i>exalata</i> var. <i>exalata</i>		Vulnerable
<i>Correa baeuerlenii</i>	chef's cap correa	Vulnerable
<i>Zieria tuberculata</i>	warty zieria	Vulnerable

Table 4 – Gulaga Fauna listed under the Threatened Species Conservation Act

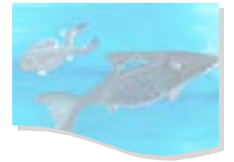
Class Name	Scientific Name	Common Name	Legal Status
Amphibia	<i>Mixophyes balbus</i>	stuttering frog	Endangered
Amphibia	<i>Litoria aurea</i>	green and golden bell frog	Endangered
Amphibia	<i>Litoria littlejohni</i>	Littlejohn's tree frog	Vulnerable
Aves	<i>Anseranas semipalmata</i>	magpie goose	Vulnerable
Aves	<i>Oxyura australis</i>	blue-billed duck	Vulnerable
Aves	<i>Macronectes giganteus</i>	southern giant petrel	Endangered
Aves	<i>Macronectes halli</i>	northern giant-petrel	Vulnerable
Aves	<i>Pterodroma solandri</i>	providence petrel	Vulnerable
Aves	<i>Puffinus carneipes</i>	flesh-footed shearwater	Vulnerable
Aves	<i>Diomedea exulans</i>	wandering albatross	Endangered
Aves	<i>Thalassarche cauta</i>	shy albatross	Vulnerable
Aves	<i>Thalassarche melanophris</i>	black-browed albatross	Vulnerable
Aves	<i>Botaurus poiciloptilus</i>	Australasian bittern	Vulnerable
Aves	<i>Lophoictinia isura</i>	square-tailed kite	Vulnerable
Aves	<i>Pandion haliaetus</i>	osprey	Vulnerable
Aves	<i>Haematopus fuliginosus</i>	sooty oystercatcher	Vulnerable
Aves	<i>Haematopus longirostris</i>	pieb oystercatcher	Endangered
Aves	<i>Charadrius mongolus</i>	lesser sand-plover	Vulnerable
Aves	<i>Thinornis rubricollis</i>	hooded plover	Endangered
Aves	<i>Sterna albifrons</i>	little tern	Endangered
Aves	<i>Callocephalon fimbriatum</i>	gang-gang cockatoo	Vulnerable
Aves	<i>Calyptorhynchus lathami</i>	glossy black-cockatoo	Vulnerable
Aves	<i>Lathamus discolor</i>	swift parrot	Endangered
Aves	<i>Pezoporus wallicus wallicus</i>	eastern ground parrot	Vulnerable
Aves	<i>Ninox connivens</i>	barking owl	Vulnerable
Aves	<i>Ninox strenua</i>	powerful owl	Vulnerable
Aves	<i>Tyto novaehollandiae</i>	masked owl	Vulnerable
Aves	<i>Tyto tenebricosa</i>	sooty owl	Vulnerable
Aves	<i>Climacteris picumnus</i>	brown treecreeper	Vulnerable
Aves	<i>Calamanthus fuliginosus</i>	striated fieldwren	Vulnerable
Aves	<i>Dasyornis brachypterus</i>	eastern bristlebird	Endangered
Aves	<i>Xanthomyza phrygia</i>	regent honeyeater	Endangered
Aves	<i>Melanodryas cucullata</i>	hooded robin	Vulnerable
Aves	<i>Pachycephala olivacea</i>	olive whistler	Vulnerable



Class Name	Scientific Name	Common Name	Legal Status
Aves	<i>Stagonopleura guttata</i>	diamond firetail	Vulnerable
Mammalia	<i>Dasyurus maculatus</i>	spotted-tailed quoll	Vulnerable
Mammalia	<i>Phascolarctos cinereus</i>	koala	Vulnerable
Mammalia	<i>Petaurus australis</i>	yellow-bellied glider	Vulnerable
Mammalia	<i>Petaurus norfolcensis</i>	squirrel glider	Vulnerable
Mammalia	<i>Petauroides volans</i>	greater glider - <i>Petauroides volans</i> (Kerr, 1792) in the Eurobodalla LGA	Endangered
Mammalia	<i>Potorous tridactylus</i>	long-nosed potoroo	Vulnerable
Mammalia	<i>Falsistrellus tasmaniensis</i>	eastern false pipistrelle	Vulnerable
Mammalia	<i>Miniopterus schreibersii oceanensis</i>	eastern bentwing-bat	Vulnerable

Table 5 – Biamanga Fauna listed under the Threatened Species Conservation Act

Class Name	Scientific Name	Common Name	Legal Status
Amphibia	<i>Heleioporus australiacus</i>	giant burrowing frog	Vulnerable
Amphibia	<i>Litoria aurea</i>	green and golden bell frog	Endangered
Aves	<i>Anseranas semipalmata</i>	magpie goose	Vulnerable
Aves	<i>Oxyura australis</i>	blue-billed duck	Vulnerable
Aves	<i>Macronectes giganteus</i>	southern giant petrel	Endangered
Aves	<i>Macronectes halli</i>	northern giant-petrel	Vulnerable
Aves	<i>Pterodroma solandri</i>	providence petrel	Vulnerable
Aves	<i>Puffinus carneipes</i>	flesh-footed shearwater	Vulnerable
Aves	<i>Diomedea exulans</i>	wandering albatross	Endangered
Aves	<i>Thalassarche cauta</i>	shy albatross	Vulnerable
Aves	<i>Thalassarche melanophris</i>	black-browed albatross	Vulnerable
Aves	<i>Botaurus poiciloptilus</i>	Australasian bittern	Vulnerable
Aves	<i>Ixobrychus flavicollis</i>	black bittern	Vulnerable
Aves	<i>Hamirostra melanosternon</i>	black-breasted buzzard	Vulnerable
Aves	<i>Lophoictinia isura</i>	square-tailed kite	Vulnerable
Aves	<i>Pandion haliaetus</i>	osprey	Vulnerable
Aves	<i>Haematopus fuliginosus</i>	sooty oystercatcher	Vulnerable
Aves	<i>Haematopus longirostris</i>	pieb oystercatcher	Endangered
Aves	<i>Charadrius mongolus</i>	lesser sand-plover	Vulnerable
Aves	<i>Thinornis rubricollis</i>	hooded plover	Endangered
Aves	<i>Sterna albifrons</i>	little tern	Endangered
Aves	<i>Callocephalon fimbriatum</i>	gang-gang cockatoo	Vulnerable
Aves	<i>Calyptorhynchus lathamii</i>	glossy black-cockatoo	Vulnerable
Aves	<i>Lathamus discolor</i>	swift parrot	Endangered
Aves	<i>Pezoporus wallicus wallicus</i>	eastern ground parrot	Vulnerable
Aves	<i>Ninox connivens</i>	barking owl	Vulnerable
Aves	<i>Ninox strenua</i>	powerful owl	Vulnerable
Aves	<i>Tyto novaehollandiae</i>	masked owl	Vulnerable
Aves	<i>Tyto tenebricosa</i>	sooty owl	Vulnerable



Class Name	Scientific Name	Common Name	Legal Status
Aves	<i>Climacteris picumnus</i>	brown treecreeper	Vulnerable
Aves	<i>Calamanthus fuliginosus</i>	striated fieldwren	Vulnerable
Aves	<i>Dasyornis brachypterus</i>	eastern bristlebird	Endangered
Aves	<i>Xanthomyza phrygia</i>	regent honeyeater	Endangered
Aves	<i>Petroica rodinogaster</i>	pink robin	Vulnerable
Aves	<i>Pachycephala olivacea</i>	olive whistler	Vulnerable
Aves	<i>Stagonopleura guttata</i>	diamond firetail	Vulnerable
Mammalia	<i>Dasyurus maculatus</i>	spotted-tailed quoll	Vulnerable
Mammalia	<i>Phascogale tapoatafa</i>	brush-tailed phascogale	Vulnerable
Mammalia	<i>Sminthopsis leucopus</i>	White-footed dunnart	Vulnerable
Mammalia	<i>Isodon obesulus obesulus</i>	southern brown bandicoot (eastern)	Endangered
Mammalia	<i>Phascolarctos cinereus</i>	koala	Vulnerable
Mammalia	<i>Petaurus australis</i>	yellow-bellied glider	Vulnerable
Mammalia	<i>Potorous tridactylus</i>	long-nosed potoroo	Vulnerable
Mammalia	<i>Pteropus poliocephalus</i>	grey-headed flying-fox	Vulnerable
Mammalia	<i>Mormopterus norfolkensis</i>	eastern freetail-bat	Vulnerable
Mammalia	<i>Falsistrellus tasmaniensis</i>	eastern false pipistrelle	Vulnerable
Mammalia	<i>Kerivoula papuensis</i>	golden-tipped bat	Vulnerable
Mammalia	<i>Miniopterus schreibersii oceanensis</i>	eastern bentwing-bat	Vulnerable
Mammalia	<i>Scoteanax rueppellii</i>	greater broad-nosed bat	Vulnerable
Amphibia	<i>Mixophyes balbus</i>	stuttering frog	Endangered

Table 6 – List of Routine Works for an Aboriginal Place

- Maintenance of existing infrastructure
- Installation of signs
- Grading roads – Part 11 roads – repairs
- Fire trail/Management trail maintenance
- Closure of trails (as per plan of management)
- Vegetation management – roads/trails/walking tracks
- Removal/replacement of infrastructure
- Replace culvert – picnic area access
- Boundary fencing
- Weed spraying/management
- Feral animal controls
- Additional infrastructure on communications towers
- Fire management works as per the Fire Management Strategy

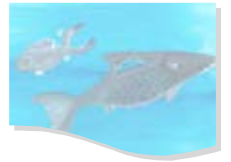


Table 7 – Dhurga and Djirringanj Words

Compiled by Jutta Besold for NSW NPWS, 2012

1. Note that these words are presented without any claims in regards to community approval.
2. The standardised spelling is that used in various language reclamation and teaching programs and projects on the South Coast, after approval of local community members. A spelling key/pronunciation key is below.
3. All words are taken from language material collected by various other collectors between the 1830s and 1970s.

The Phoneme Inventory and Pronunciation key

Important points to remember

The letter 'u' ALWAYS represents the sound as in 'put'. NEVER does it represent the sound /ah/ as in 'hut'!

The sound 'ng' is always pronounced like the 'ng' in 'singer'. NOT like the 'ng + g' as in the word 'finger'. Notice the difference!

The sound 'dj' is like the 'dy' sound in 'dew', not like the sound in 'jew'! Same for 'nj', it's NOT pronounced like in 'munch', but like the middle sound 'ny' in 'onion'!

The 'dh' sound is NOT like the English 'th'. Just say 'd' with the tip of the tongue against the back of your LOWER teeth, it's a duller sound than the normal 'd'.

Vowels

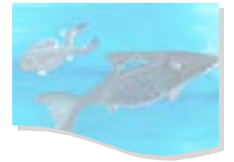
	front		back
high	i/ii		u/uu
low		a/aa	

Consonants

Manner/type of sound	Place of articulation				
	bilabial	dental	alveolar	laminal/ palatal	velar
stop	b	dh	d	dj	g
nasal	m	a/nh	n	nj	ng
lateral			l		
rhotic			rr		
glides	w		r	y	

Pronunciation of Sounds in Dhurga Words

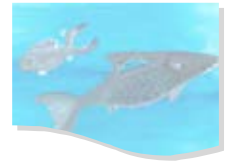
a	as in	but , muffin (short vowel)	bana	rain
aa	as in	f ather, ma rk (long vowel)	gabaanu	head
b	as in	bee	bilima	turtle
d	as in	dive	duruwa	smoke
dh	as in	d with top of tongue between teeth or tip of tongue against back of lower teeth	dhadha	elder brother
dj	as in	dew (not as in jew)	djiraali	blood
g	as in	good	gaagur	hole
l	as in	hit (short vowel)	wiling	lips
ii	as in	heat , bee (long vowel)	dhurliing	elbow
l	as in	louse	djagula	lyrebird
m	as in	mouse	minga	mother
n	as in	nut	bana	rain
ng	as in	sing , singer	ngadjung	water
nh	as in	n with tip of tongue between teeth or tip of tongue against back of lower teeth	nhuruubabaa	mud
nj	as in	onion, canyon	njurgun	bulrush
rr	as in	trill, like a cat's purr	nugurr	nose
r	as in	parrot , right	gari	snake
u	as in	put , foot (short vowel)	gugu	shoulder
uu	as in	pool , shoe (long vowel)	dhuula	fishhook
w	as in	water	waadhu	skin
y	as in	young	yandabal	girl



English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
adder, death	bubugurning	Dhurga	boo'-boo-goor'-ning U-M.1.1
bandicoot, long-nosed	miridjiga	Dhurga Wallaga Lake	mir'-ree-jug-ga (M 1.1); merrijigga AH/JH); mireej'ig-gaa M.2.2-15; miridjaga T.75
bandicoot, short-nosed	guragur (Mathews) gurugarr	Dhurga Wallaga Lake	koor'-a-goor (M 1.1); 'guruga:r T.75
bark vessel for carrying water	wandaya	Dhurga	wondia U-RD-421
birds	budjan	Dhurga	bujan A-M.1.3-277; boo'-jan U-M.1.1; buddyanda A-M.2.6-23-PoS1; Buddyanbuloala A-M.2.6-17
black duck	wambaara	Dhurga Batemans Bay Wallaga Lake	wombarra U-RD-422; wombara U-AH/JH; wom-bâ'-ra U-M 1.1; Woom.barra BB-JL.BB-266; 'wamba:ru WL-T.75
bloodwood	gurgul	Dhurga	goor'-gool (M 1.1)
blow fly	murun	Dhurga	mooroon RD-421
boomerang, fighting hook	badhalwal	Dhurga	bud'dha-wul U-M.2.2-39; bud'-dha-wul U-M 1.1
box, white	gurabarr	Dhurga	koor'-a-bar U-M 1.1
bull ant	garrurr	Dhurga	kur'-roor U-M.1.1
bullrush	njurgun	Dhurga	nyoor'-goon U-M 1.1
burrawang	banggawu	Dhurga	bung-gou' U-M.1.1
burrawang nut	yiburr	Dhurga	ib'-bur U-M.1.1
cabbage tree	dharawa	Dhurga	dhur-rou'-a (M 1.1)
camp windbreak	baambVli	Dhurga	
camp	badhal	Djirringanj	badhal DJ-M.2.3-1; badyal DJ-M.1.5-163

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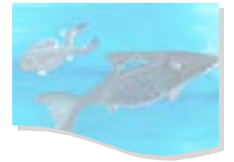
English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
camp	dhugan	Dhurga Wallaga Lake Batemans Bay	thoo'-gan (M 1.1); doogan RD-423; Tookun JL.UJL-266; Tugon. JL.BB-226; 'd,ugan T.75
canoe	garidja	Dhurga	kurridja RD-423; kur'-ree-ja (M 1.1)
	madjari	Dhurga Wallaga Lake Bega Dharumba	mudyeri A-WR-419; Nadjara U-JL.BB-266; mujeri DM-AM-Bi-256-B# 1; Mu.ja.ree U-JL.BB-225; 'badjari WL-T.75; mudjerre B-R.B
cave	buran	Dhurga	booran U-M.2.2-148
cherry tree	mamaadja	Dhurga	ma-mâ'-ja (M 1.1) (<i>not sure whether this is a native cherry or introduced</i>)
clothes	dadha	Dhurga	dadha U/A-E
cloud	mungala	Dhurga	mong'-a-la U-M.1.1
	mungaru	Dhurga Batemans Bay	moongooroo RD-421; Mungaroo JL.BB-225
cockatoo, black	ngaral	Dhurga	ngerral U-RD-421
cold east wind	biwaawa	Dhurga	bee-wâ'-wa U-M.1.1; browa 'east wind' U-RD-421
cold, winter	dhagarr	Dhurga Batemans Bay	dhug'-gar (M 1.1); dhuggarwa 'winter' M.2.2-147, M.2.2-150; Tugga JL.BB-225
crane	galu	Dhurga	kaloo RD-421
crow	waagura	Dhurga Wallaga Lake	wagoora U-RD-422; wâ'goor-a U-M.U.2.2-36; wâ'-goo-ra U-M 1.1; wa-go-ra U-AH/JH; 'wa:gura WL-T.75
earth, ground	bagan	Dhurga	bukun DM-AM.1-255; bukkun U-RD-423; bukkunda DM-AM-TUT
echidna	ganagubadh djanunggubadj	Dhurga Wallaga Lake	kan'-na-go-badh' (U-M 1.1 djanunggu'ba:dj WL-T.75
	djinug	Dhurga	
eel, freshwater and saltwater	barra	Dhurga Wallaga Lake	burra A-M.1.3-278; bur'-ra U-M.1.1; 'bar:a WL-T.75; ('b(rl)a WL-T.75; purrah ILL-MM-1899



English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
egg	gabaanu	Dhurga Moruya Wallaga Lake Bega	gou'-â-na U-M.1.1; koarno C.1-15; gAbaanung (E), kab'-bân U-M.1.1; kabomo (C.1-21); kapan MY-HH; koarno RD-422; ga'barnu WL-T.75; kabon DM-AM.1- 255; ka'barn B-AH1.3; kubbarnu B-R
emu	birribanj	Dhurga Batemans Bay Wallaga Lake	biribain DM-AM.1-254; birriban U -M.2.2-45; Birree.bine BB-JL-225; 'biriba:nj WL-T.75; birribain A-WR- 418; birribañ A-V; biribain A-AM.1.254
fern	mangga	Dhurga	mung'-ga (M 1.1); munga RD-421
fire	ganbi		
firestick	dundhun	Dhurga	dundhun E
fish	galgunda	Djirringanj	Kalgoonda (M.2.3-12)
fish, general	mara	Djirringanj Bega Batemans Bay Dhurga Jervis Bay	murra (M.DJ.2.3-1); marer R.B; ma'- ra (M 1.1); mara PG-12; Mar.rah. JL.UL-266; Mar.rah. JL.BB-266
flying-fox (bat)	garamunda	Dhurga	kar-a-mon'-da (M 1.1)
fresh water	ngadjung	Jervis Bay Batemans Bay Moruya Wallaga Lake Bega	ngadjung (G); nadju U-C.1-7/RD -423; ngadju (river) U-RD-420; atchoun JB-PG-12; ng&adyu U-HH- 481; nad.jung BB-JL.BB-225; 'ngadju WL-T.75; ngadyung A-M.1.3-276; nijong ILL-SoM.JB.ILL; ngaityung A- WR-419; ngadjunu A-AC.A.1.-25; adjoo B-R.B; nijong ILL-QR-1890, ILL- MM-1899
frog, big	gurgard	Dhurga Wallaga Lake	koor'-gaty U-M.1.1; 'kur'gart WL-T.75 (not sure which frog this is)
goanna, black	djundula	Wallaga Lake	'djun'dula T.75
goanna, tree?		Dhurga Wallaga Lake	bur-nâ'-ga U-M 1.1; 'bana:ga WL- T.75; burnâga U- M.2.2-36 'tree goanna'

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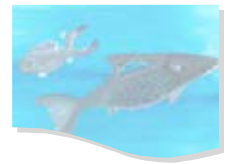
English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
goanna, water		Dhurga	jer'-ra-burt (M 1.1)
grass, cutting	njirinj	Dhurga	nyee'-reen U-M 1.1
grasstree	miingga	Dhurga	meeng'-go U-M 1.1
grasstree	gurarr gururr	Wallaga Lake	guru/ar T.75
gum, spotted	dharraani	Dhurga	dhur-ra'-nee U-M.1.1; derani U-RD-421
hole	gagurr	Dhurga Batemans Bay	Cog.goo BB-JL-266; ka'-goor U-M 1.1; ga'-goor U-M.1.1
honey	guwanggal gawanggal	Dhurga	gou-ang'-gal U-M.1.1
hot coals	nugu	Dhurga	
hut	banjgira	Bega	pinegeerer B-R
ironbark	gurndiira	Dhurga	goorn-dee'-ra U-M 1.1
kangaroo	buru	Dhurga Dharumba Djirringanj Batemans Bay	booroo A-WR-418, A-M.1.2.105; buru A-M.1.3-277; A-M.1.4-134, A-M.1.7-1, p.r. A-AM1.254; burru DM-M.2.6-30; p.r. DM-AM.1-254; boo'-roo U-M.1.1; booroo U-C.1-9; booroo U-RD-422; booroo U-AH/JH; Burroo. UL-JL-266; Boo.roo BB-JL-225; b.ruu DJ-M.1.5-161; burroo ILL-QR-1980
kangaroo rat or potaroo	wanggaali	Dhurga	wang-ga'-lee U-M.1.1
koala	guraban	Dhurga	koor-a-ban (M 1.1)
koala	gambaawa	Dhurga Wallaga Lake	gumbawur (M 1.1); 'gamba:wa T.75
kurrajong	guraaman	Dhurga	koor-a'-man (M 1.1)
lillypilly	galungara	Dhurga	kul-lung'-ur-ra U-M 1.1
lizard, jew	dhandu djaraagar	Wallaga Lake Dhurga	'd,andu T.75 jar-ra'-gar (M 1.1)



English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
lizard, sleeping shingleback	birrin	Dhurga	bir'-reen U-M.1.1
lizard, small	djulugun	Wallaga Lake	djulugun T.75
lizards	bangawu		bungaoo U-RD-421
lyrebird	djagula	Dhurga Batemans Bay	ja'-goo-la (M 1.1); chakola RD-421; Tagula JL.BB-225; Jag.goola. JL.BB-266
maggot	manduga	Dhurga	mundoooga RD-421
mahogany	madhawarn	Dhurga	muthawan U-RD-421; mud-dhou'-urn U-M.1.1
man	yuwinj	Dhurga Bega Batemans Bay Wallaga Lake Moruya	yuin A-M.1.4-130; yuin A-M.1.3-275 A-M.1.2.105; yooin A-M.1.7-1; Youhen ILL-SoM.JB.ILL; ,Yowin ILL-SoM.JB.ILL; juwinj A-AC.A.1.-25; yuin DM-M.2.6-29; y.in DM-AM.1-254; yoo'-i-bur'-ra-ga U-M 1.1; yoo'-in U-M 1.1, U-M.1.2-102; You.een BB-JL.BB-226; 'juinj WL-T.75; uin JB-C.1-9; yuen MY-HH-480; hewin B-R
Note, This is what the collective term 'Yuin' comes from. There are many words like there are for 'woman'. For example for initiated men, young men, old men etc.			
mother	minga	Dhurga	meeng'-a (M 1.1)
mountain	bangguri	Dhurga, Djirringanj	bunggooree DJ-M.2.3-12, DJ-M.2.3-11, ; bungguri DJ-M.1.5-166; bun'-gur-ree 'hill' U-M 1.1; bung'gooree DJ-M.2.3-11; bungoree'jee U-M.2.2-16; bunggoreejee U-M.2.2-148;
mountain	bidhu	Dhurga Batemans Bay	bittoo DM-AM.1-248; bid-dhoo, biddoo U-M.2.2-48; Bid.doo.'high range' BB-JL-266
mountain ash	ngandhawar	Dhurga	ngan-dhou'-ur U-M 1.1
mullet	warigala	Dhurga	war'-re-gul-la U-M.1.1; worregulla U-RD-420; warigila U-AH/JH
musk duck	nanilu	Dhurga	nunneloo U-RD-421
myrtle	yuwiya	Dhurga	you'-ee-a U-M.1.1

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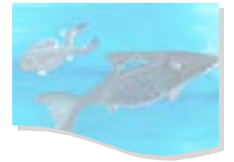
English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
north wind	baliya	Dhurga	bulleanga ngurree ngurra wai A-M.2.4-53; bull.'-ar.ng A-M.2.4-53; bullya U-RD-421; pal'-ya 'north wind' U-M.1.1
peppermint	barrumbarra	Dhurga	bur'-rum-bur-ra (U-M 1.1)
platypus	yanarbul yarinbul	Dhurga	yarrenbool U-RD-421
plover	bindjaringaring	Dhurga	bin'-ja-ring'-a-ring U-M.1.1
possum	gungara	Wallaga Lake Batemans Bay Dhurga Jervis Bay	gumara (E), koong'-ar-a (M 1.1), goongara (M.2.2), koongera (C.1-11); koongera RD-422; Koong.a.ra JL.BB-266; 'gungara T.75; koengerrer R.TB; koongara (M.DJ.2.3-1); googarungga (M.2.3-12)
possum	wadjan	Djirringanj	wud-yen (M.DJ.2.3-1)
possum	yiradjan	Bega	yeerowjun B-R
possum, ringtail	buguri	Dhurga	boogoori U-RD-421
possum, ringtail	bugaali	Dhurga	boo-ga'-lee U-M.1.1
quail	burrburran	Dhurga	boor'-boor-an U-M 1.1
quoll	midhagani	Dhurga	mid'-dha-gon'-ee U-M.1.1 (Translated as □native cat□)
rain	bana	Dhurga Batemans Bay Moruya Wallaga Lake	bun'-na U-M 1.1; bunna U-C-17/U-RD-423; bana MY-HH-481 (water); Bunna BB-JL.BB-225; 'ban:a WL-T.75; bunna A-M.1.3-276; bunna A-SoM.JB.ILL; bana A-AC.1.-25; punner B-R; punner TB-R.TB; bunna DM-AM-TUT; bunnaiana A-M.2.6-17-PoS
redgum	yaala	Dhurga	ya'-la U-M 1.1
river oak	wumbalwarra	Dhurga	oom'-bal-wur-ra U-M 1.1
rock	bura	Batemans Bay Wallaga Lake	Boora BB-JL-225; 'bu'ra WL-T.75



English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
rug cover	baraang	Dhurga	baraang U/A-E
sea	gadhu	Dhurga, Dharumba	kuth-thoo U-RD-421; kat.ng Y-AH; kat'-thoo U-M 1.1
shag	birawara	Dhurga	bir-ro'-a-ra U-M.1.1
shark	wulimbura	Dhurga	woolemboora RD-421; wal'-lim- boor-a U-M.1.1
shield for spears	bimbaya	Dhurga	bim-by'-a U-M.1.1; bimbia U-C.1-35; bimbia U-RD-423; bimbuya U-M.2.2 -40
skin	waadhu	Dhurga Moruya	wardhu, waadhunganjan U-M 1.1; wardoo JB-C.1-33; wa-dhoon-gan'- yan U-M 1.1; wardo U-RD-423; wardu MY-HH-480
snake	gari		<i>(commonly known along the South Coast)</i>
snake, black	gaamara	Wallaga Lake Dhurga	'go:mara WL-T.75
	mundha	Dhurga	moontha RD-421
snake, brown	marumbal	Wallaga Lake	'ma(r)umbal T.75 mooroomba RD- 421
snake, carpet	wagurr	Dhurga Wallaga Lake	wagoor U-RD-421; 'wa:gur WL-T.75
spear thrower	wumurr wamurr	Dhurga Wallaga Lake	womur, wumur, wom'-ur (M 1.1); wommer (C.1-35); wommera RD- 423; (a?)'wamar T.75
spear, fish	garawad	Dhurga	ga-rou'-at U-M.1.1
spear, hunting	birriwa	Dhurga Wallaga Lake Djirringanj	bir-ree'-wa U-M.1.1; biriwa WL-T.75; birreewa DJ-M.2.3-1
spear, jagged	gama	Dhurga	kam'-ma (M 1.1); kama V
spear, plain	djarambadhi	Dhurga	jar'-ram-ba-dhee U-M.1.1
spear, reed	biryula	Dhurga	biryoola U-RD-423
spear, reed	gumbiira	Dhurga	kum-bee'-ra U-M.1.1

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English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
spear, war	biraya	Dhurga	birruya U-RD-423
spider	marrarr	Dhurga	mur'-rar U-M.1.1; marara U-RD-421
stick, for killing people stick, throwing	bangadjan djaadjurna	Dhurga Dhurga	bangadyan U/A-E ja-jur'-na (M 1.1)
string bag	madbu	Dhurga	mud'-boo (M 1.1); mud-poo (M.U.2.2-44)
stringybark	gubaa	Dhurga	'ko'-ba (M 1.1)
sugar glider	banggu	Dhurga Batemans Bay	bunggoo A-M.1.2.105; pong'-goo U-M 1.1; Bun-goo. BB-JL.BB-266 (translated as 'flying squirrel')
sun	bagaranj	Dhurga Batemans Bay Moruya Wallaga Lake	bug'garan U-M.2.2-46; bu# + gu# rin -MY-HH-481; bag'goran 'moon' U-M 1.1; bukkeran 'heat' JB-C.1-27/U-RD-423; Bug.green BB-JL.BB-225; bukurung A-WR-419; bukuring A-WR-419; bagarang; wooreebucaring A-ILL-HL 'ba,garinj WL-T.75; puker. A-AM.1-255; bukara DM-AM-GW; pukerin-mya DM-AM-GW; bug'ga-rin U-M.2.2-40; bug-goo-r.n U-M.2.2-43;
swamp mahogany	madhawarn	Dhurga	mud-dhou'-urn U-M.1.1; muthawan U-RD-421
swan, colour not specified	gurawari	Dhurga	koorawarri RD-422
thunder	miribi	Dhurga Wallaga Lake	mer'-ree-bee U-M 1.1; 'miri:bi, 'mari:bi WL-T.75
tree waddy stick wood	bunbal	Dhurga Wallaga Lake	boon'-bal U-M 1.1; bunbal U-M.2.2; Boonbal. UL-JL-266; 'bunbal WL-T.75; 'bunba:l WL-T.75
tree bark	bunbun	Dhurga	boon'-boon U-M.1.1
tree fern	djirangara	Dhurga	jer-rung'-a-ra U-M 1.1
tree, cherry	mamaadja	Dhurga	ma-ma'-ja (M 1.1)

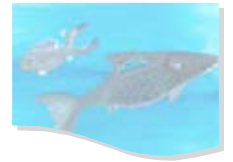


English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
turtle	bilima	Dhurga Wallaga Lake	bil'-le-ma U-M.1.1; 'bilima WL-T.75
wallaby or pademelon	badhalima badhalama	Dhurga Wallaga Lake	bud-dha'-lee-ma U-M 1.1; English potelemon U-RD-421; ba'd,alama WL-T.75
wallaby, rock	baraal	Batemans Bay Wallaga Lake	Burral BB-JL.BB-266; 'ba'ra:l WL-T.75; burrah 'wallaby' A-M.1.3-277
war spear	biraya	Dhurga	birruya U-RD-423
water	nguga	Djirringanj Bega Dhaawa	ngugangga DJ-M.1.5-166; ngo'ka B-AH1.3; ngok'o DW-M.2.2-27
waterhole 'also creek'	baday bada	Dhurga Djirringanj Dhurga Batemans Bay	buddi A-M.1.2-106; buddieen A-M.1.2-106; budda U-M.2.2-139; budd. U-M.2.2-146 'creek', A-M.2.2-150; buddangga DJ-M.2.3-12; buddaiin A-M.1.4-133 bad-da U-M.2.2-44; bud'-da U-M 1.1; Bud.da BB-JL.BB-266; budda U-M.2.2-139; budd. U-M.2.2-146
whales	muriyirra	Dhurga	moo'-ree-ir-ra U-M.1.1
whiting	warrabugan	Dhurga	war'-ra-boo-gan U-M 1.1; waraboun JB-PG-13 'silver fish'
wild dog	warrigal	Dhurga	war'-re-gal U-M 1.1; warrigal U-AH/JH 'native dog'; 'wari:gal 'dingo' WL-T.75
woman	wanggan	Dhurga Moruya Batemans Bay Wallaga Lake Bega	wangan JB-C.1-7; wang&en MY-HH-480; wang'-gan U-M 1.1, wenkin DM-AM1; wangan U-RD-422; Win.gun BB-JL.BB-266; wainggan/'wenggan WL-T.75; wenkin DM-AM.1-254, DM-AM-Bi-256-B# 1, DM-AM-GW, DM-AM-Th-269-Ee; wenkino_ji DM-AM-B# 1; wenkink.lino DM-AM-B# 2; wangganguli DM-M.2.6-30; wang'-gan gool'-lee U-M.2.2-17; wang-gan U-M.2.2-43; wangganda U-M.2.2-44, U-M.2.2-48, U-M.1.1-53; wangun ILL-QR-1980; winkin R.B

(Note that there are many words for women. i.e. woman who has had children, mother, old woman, young women etc. Wanggan seems to be used commonly throughout the historical sources)

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English	Standardised Spelling	Language or Place of Collection	Original Spelling in historical sources
wombat	banggada	Dhurga	bung-ga'-ta U-M.1.1; bunkata U-RD-421
yam, land	guraamanj	Dhurga	goor-am'-an U-M 1.1
yamstick	gaaga	Dhurga	ga'-ga U-M.1.1; kaka U-M.2.2-39

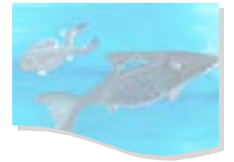


ENDNOTES

1. The National Parks and Wildlife Amendment Aboriginal Ownership Act 1996
2. Gulaga and Biamanga National Parks, Lease Documents, Clause 10.1, p. 29
3. Gulaga and Biamanga National Parks, Lease Documents, Clause 14.1, 14.2, p. 52.
4. Gulaga and Biamanga National Parks, Lease Documents, Clause 13.2, p. 46.
5. Gulaga and Biamanga National Parks, Lease Documents, Clause 10.4 – 10.7, pp. 31-32.
6. Gulaga and Biamanga National Parks, Lease Documents, Clauses 10.9, 10.11, pp. 32-33.
7. Gulaga and Biamanga National Parks, Lease Documents, Clauses 14.1, p. 52.
8. Gulaga and Biamanga National Parks, Lease Documents, Clause 14.4, p. 53.
9. Gulaga and Biamanga National Parks, Lease Documents, Clauses 11.1, 11.3, 11.9, pp. 42, 44.
10. Gulaga and Biamanga National Parks, Lease Documents, Clause 13.7, p. 48.
11. Gulaga and Biamanga National Parks, Lease Documents, Clauses 13.8, p. 49
12. Rose 1990, p. 55.
13. Rose et al 2003, pp. 21-22
14. McKenna 2002, p. 20
15. Rose et al 2003, p. 3
16. Cruse, Stewart and Norman 2005
17. Pam Flanders and Harriett Walker in Donaldson 2006
18. Egloff 1979, p. 22
19. Oakley 1998
20. Rose 1990, p. 21
21. Egloff 1979, p.13, 20
22. McKenna 2002, p. 26
23. Clark 1797, cited in McKenna 2002
24. Rose 1990, p. 34
25. Pacey and Hoyer 1995
26. Rose 1990, p. 39
27. Scott 1999
28. Rose 1990, p. 50

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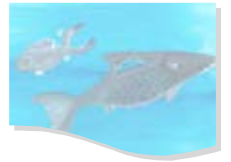
29. Gulaga and Biamanga National Parks, Lease Documents, Clauses 11.1, 11.3, 11.9, p. 42, 44.
30. Gulaga and Biamanga National Parks, Lease Documents, p. 9
31. Gulaga and Biamanga National Parks, Lease Documents, Clause 2.1-2.4, p. 11.
32. Gulaga and Biamanga National Parks, Lease Documents, Clause 4.1-4.2, p. 11
33. Egloff, 1979, p. 25
34. Blay, 2005, p.11
35. Egloff, 1979, p. 35
36. Egloff 1979
37. Rose, James and Watson 2003, p. 3, 21
38. Tulau, 1997
39. DECCW 2010
40. OEH 2011
41. Dr David Phalen pers comm
42. Wesson 2003
43. Rose, 1996, p. 65
44. Gott, 2005
45. Rose, 1996, p. 68
46. Forestry Commission, 1987, p. 12
47. NPWS, 2011
48. NPWS, 2008
49. OEH, 2012



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Some useful terms used in this Plan

Aboriginal Place: Aboriginal Places are a way of legally recognising and protecting Aboriginal cultural heritage on public and private lands. Under section 84 of the NPW Act, the Minister for the Environment may declare land as an Aboriginal Place when it is or was of special significance to Aboriginal culture. An area can have spiritual, historical, social, educational or other significance or could have been used for its natural resources.

The Mountains: In this Plan, when we say 'the Mountains' we mean Gulaga and Biamanga National Parks, including Gulaga and Mumbulla Mountains and surrounding lands down to the beach and sea that are included within the National Park boundaries.

Cultural Landscape: The landscape between and around Gulaga and Biamanga whose meaning and significance derives from associations with cultural beliefs and which reflect cultural processes and beliefs which are still active.

Aboriginal Negotiating Panel: A panel appointed in accordance with the NPW Act, to determine, amongst other things, provisions of the Lease Agreement for the Parks.

Gulaga: Is pronounced as 'Gool-a-gar' not 'Gull-a-gar'.

