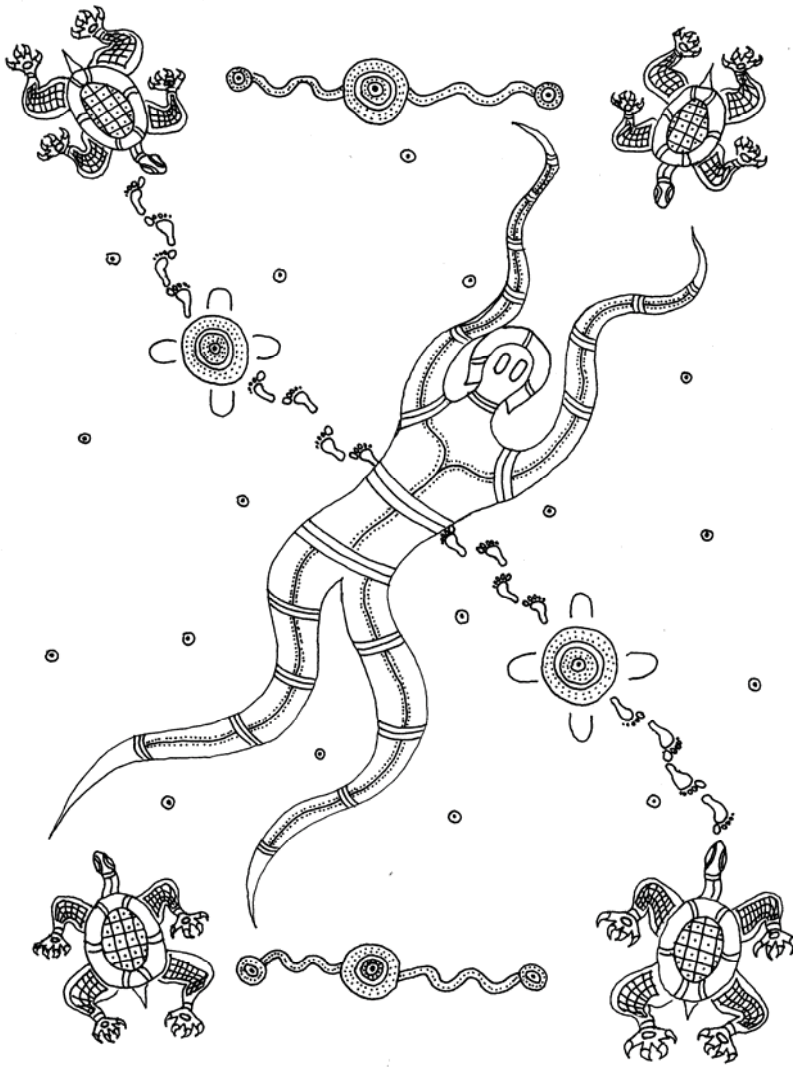
Environment, Climate Change & Water
National Parks & Wildlife Service

Jubullum Flat Camp

Aboriginal Area

Plan of Management

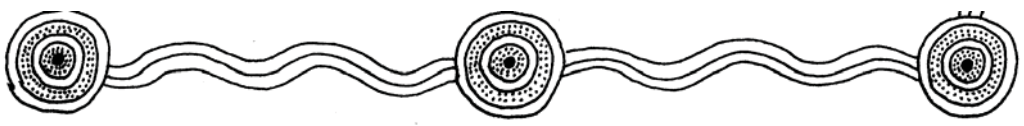


JUBULLUM FLAT CAMP ABORIGINAL AREA
PLAN OF MANAGEMENT

NSW National Parks and Wildlife Service

Part of the Department of Environment, Climate Change and Water

March 2010



This plan of management was adopted by the Minister for Climate Change and the Environment on 3rd March 2010.

Acknowledgements:

This plan of management was prepared by David Edwards of 'Eco-Connections' in close consultation with Uncle Eric Walker (dec.), Uncle Harry Walker, Joanie Hippi and Frank Walker of the Bundjalung people of Jubullum. Inge Riebe of 'Collaborative Solutions' undertook the cultural assessment work used to assist in the development of this plan. David Major of 'Major Perspectives' provided input to the plan.

Adrian Torrens, a Bundjalung person who has close family links to the Tabulam Aboriginal community, created all the artwork and gave permission for its use in this plan. Much of the artwork depicts hunting and gathering and traditional foods. Photographs in the plan were taken by David Edwards and Ashley Moran unless otherwise credited.

Ashley Moran, Aboriginal Heritage Conservation Officer (DECC) project managed the plan including oral history collection. Other DECC representatives involved were Mark Johnston (Regional Manager – Northern Rivers), Amanda Bryant (Area Manager – Kyogle), Steve King (Ranger), Peter Robinson (Senior Field Officer) and Claude McDermott (Aboriginal Heritage Planning Officer).

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

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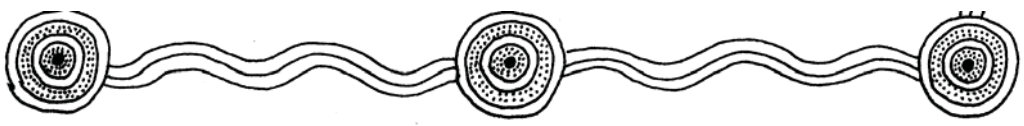


FOREWORD

Jubullum Flat Camp Aboriginal Area is located within Country of the Bundjalung people of Jubullum. The reserve covers 7 hectares and is located near the village of Tabulam some 45 kilometres west of Casino in northern NSW.

Jubullum Flat Camp Aboriginal Area is an important area to the Bundjalung people of Jubullum. It is the site of burials and a place of return of their ancestors to Country. The reserve symbolises a period of independence of the Bundjalung people of Jubullum and is a place that realises their hopes of reconciliation with the wider community as well as regaining control over traditional lands.

The Jubullum Flat Camp is a cultural teaching place and an important place for the Bundjalung people of Jubullum to maintain connection with Country where they can hand down knowledge and skills to their younger generations.

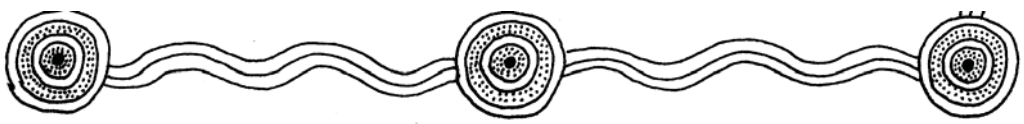
The native plant and animal values of Jubullum Flat Camp are intrinsic to its cultural values and provide opportunities for cultural teaching and for further regeneration.

A draft plan of management for Jubullum Flat Camp Aboriginal Area was placed on exhibition from 20th March to 23rd June 2008. The submissions received were carefully considered before adopting this plan.

This plan contains a number of actions to achieve "Improved health, education and social outcomes for Aboriginal people" (Priority F1 in the State Plan), including development of a cooperative management arrangement with Aboriginal people about looking after and use of the Flat Camp, provision for cultural activities, support for cultural teaching programs, arrangements for future burials within the cemetery and support for the involvement of Aboriginal people in projects working alongside NPWS staff. The plan also seeks to achieve "Better environmental outcomes for native vegetation, biodiversity, land, rivers, and coastal waterways" (Priority E4 in the State Plan) through weed control programs, revegetation of cleared lands and maintenance of the boundary fences to exclude stock from the area.

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

Frank Sartor MP
Minister for Climate Change and the Environment

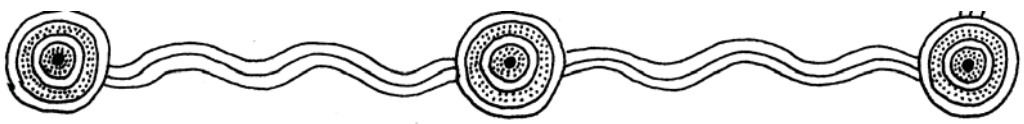


IN MEMORY OF UNCLE ERIC WALKER

The New South Wales National Parks and Wildlife Service (NPWS) would like to acknowledge and pay respects to the memory of Uncle Eric Walker who passed away in September 2007. Uncle Eric, a prominent Elder of the Bundjalung Nation, was a man of great wisdom, compassion and vision.

It was Uncle Eric's hope and vision that the Flat Camp be managed to protect its intrinsic cultural values including the Aboriginal cemetery. He hoped the area would be used to strengthen Aboriginal culture and appreciation for generations to come.

Uncle Eric worked generously and patiently with NPWS and many others to acquire, protect and manage appropriately the Jubullum Flat Camp Aboriginal Area. Staff of NPWS Kyogle Area and Northern Aboriginal Heritage Region of the Culture and Heritage Division in particular, have been very privileged to experience his friendship and leadership.



WELCOME TO JUBULLUM FLAT CAMP ABORIGINAL AREA

Photo 1 Uncle Eric Walker (dec.), Elder of the Bundjalung people of Jubullum.

"*My name is Eric Walker. It is my second name Eric, Eric France, but they called me Frank. Goodjingjarng, my grandfather, Harry Mundine, he was a tribal man of this place here, Bundjalung Country. His totem was goodjing, red ochre. I took his name, they gave me his name, they called me Goodjingjarng. But my second name is Eric France. I come from the Bundjalung tribe. My totem is a gweeyarnj* [white possum] *and the yurdaginje* [dingo]."

Uncle Eric Walker (dec.) 2 December 2004

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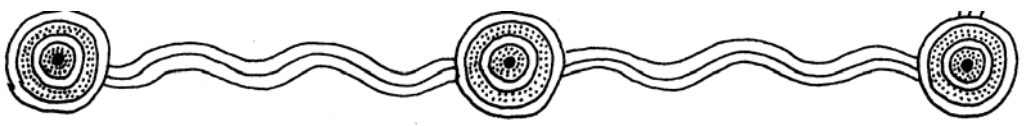

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Photo 2 Meeting between Bundjalung people of Jubullum and NPWS during the preparation of this plan. From right to left, Uncle Eric Walker (dec.) (Jubullum Elder), Mark Johnston (Northern Rivers Regional Manager – NPWS), Uncle Harry Walker (Jubullum Elder) and Peter Robinson (Jubullum representative and Senior Field Officer – NPWS).

1. THE PATHWAY FORWARD – VISION STATEMENT

"What I had in mind…Have a place of culture there where you could teach people. Where they could come in and talk about culture. Teach young people about culture or whoever. That's what we had intention of doing. It went on (culture), *you know what I mean. When I'm far gone you'd still have it. Someone would take it on. That's what I had in mind so this could go on from here. What we're doing here, something's happening."*

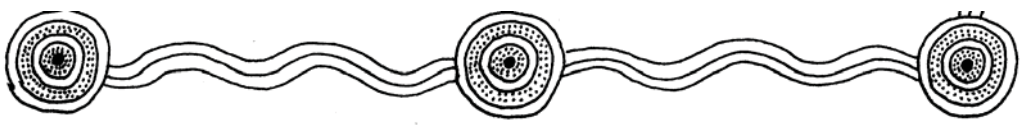
Uncle Eric Walker (dec.)
Jubullum Bundjalung Elder
2 December 2004

"It's my hearts desire too is like the old fella has got. I'd like to see that we can look after this place, do something with it, clean it up and maybe place something around the cemetery, like a fence. Fix this track up a bit here to have a good place where we can drive in. And the likes of where we are sitting, have a BBQ place and a shed for teachings".

Uncle Harry Walker
Jubullum Bundjalung Elder
2 September 2005

"Cooperative management of the Jubullum Flat Camp Aboriginal Area is about working together. It gives back to the Bundjalung people of Jubullum the right to manage their cemetery and provides opportunities to renew their links with culture."

Mark Johnston
Regional Manager – Northern Rivers
Parks and Wildlife Division
Department of Environment and Climate Change



2. ABOUT JUBULLUM FLAT CAMP ABORIGINAL AREA

Jubullum – "We're from here, we belong to here"

> *"I come from the Bundjalung tribe. When the European came, this was all rainforest here and there, you know what I mean, right to the river. When they seen the young people in the camps when they came over the hill they said to them, "where do you come from?" Jubullum – that's as much to say, 'we're from here, we belong here…We are from Jubullum, we are from here, but our tribe is Bundjalung, we are Bundjalung people."*
>
> Uncle Eric Walker (dec.), 2 December 2004

> *"And about this place, this, this flat here, as you can see now and I'm sure you can feel it because I can feel it. There's something about this place. The quietness here, there's sort of a good reflection about the place. The peace."*
>
> Uncle Harry Walker, 2 September 2005

2.1 Location

Jubullum Flat Camp Aboriginal Area (referred to as 'the Flat Camp') is situated within Country of the Bundjalung people of Jubullum.

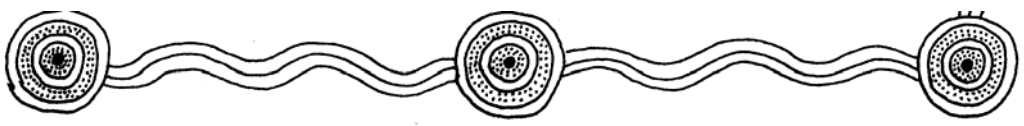
The Flat Camp is located 0.5 kilometres north of the village of Tabulam some 45 kilometres west of the township of Casino in northern NSW. The Flat Camp is fronted by the Deep Creek (Tabulam Rivulet) to the north and west. It adjoins leased Crown Land that includes a golf course to the south and rural land to the east (see Figure 1).

2.2 Protecting an important place

In 1998 Uncle Eric Walker (dec.), a respected elder of the Bundjalung Nation of Aboriginal people, sought protection of the area known as 'flat camp' through the National Parks and Wildlife Service (NPWS). In response, the NPWS undertook an assessment of the cultural importance of this area. This included commissioning a report on the Aboriginal heritage values associated with the area (Riebe, 2002) and a ground penetrating radar survey to locate an Aboriginal cemetery located on the above lands (refer *5.2 Respecting the Cemetery*).

The return of traditional lands

> *"Growing up around here, running around here I always thought, this is my land, my whatsaname. I didn't think that I'd now be sitting here after the white man had taken it away."*
>
> Uncle Harry Walker, 2 September 2005
> Talking about the Flat Camp being purchased and protected for its cultural values



In September 2003, an area of 7 hectares of former freehold land containing part of the former 'flat camp' was purchased by the NPWS in order to protect its Aboriginal cultural and heritage values. This land was gazetted in 2006 as 'Jubullum Flat Camp Aboriginal Area' under the *National Parks and Wildlife Act 1974*. Uncle Eric Walker (dec.) wanted to enter into a cooperative management agreement with the NPWS (see *5.1 Think together, talk together – cooperative arrangements for management*) to ensure his peoples on going ability to look after this land and their associated culture.

Prior to his death Uncle Eric Walker was widely acknowledged by the Bundjalung people of Jubullum as being able to speak on their behalf about the Flat Camp (Riebe, 2002). Uncle Eric Walker (dec.) also nominated Uncle Harry Walker of Tabulam, in addition to Joanie Hippi and Peter Robinson of Casino among others to help ensure the protection of the Flat Camp (personal communications, 18 April 2005). Uncle Eric Walker (dec.) and Uncle Harry Walker (referred to as 'the Elders') want the Flat Camp to be used to help pass down cultural knowledge and practices to the future generations of Bundjalung people of Jubullum.

Whilst the purchase and gazettal of the Flat Camp did not include adjoining lands that are important and associated with the Flat Camp, the cultural significance of these areas to the Bundjalung people of Jubullum has been well documented (Riebe, 2002). Figure 1 shows the Flat Camp and surrounding cultural landscape.

Photo 3 Gathering at the Flat Camp. From left to right: Uncle Eric Walker (dec.), Muriel Exton, Uncle Harry Walker, Carmel McGrady, Peter Robinson, Sandy Hickling, Joanie Hippi and Micah Williams.

Photo 4 Opening celebrations July 2007 (*photo Lawrence Orel, NPWS*).

Photo 5 Uncle Eric Walker (dec.) at the opening celebrations and unveiling of memorial plaque (July 2007) (*photo Lawrence Orel, NPWS*).

Figure 1. The Flat Camp and surrounding cultural landscape (source: Department of Lands - Land and Property Information, 2000)

1, Top Camp
2, Morgue
3, Camp
4, Cemetery
5, Big House
6, 'Black Camp'
7, Birthplace
8, 'America'
9, Granny Suzy's house
10, Turtle Point mission
11, Ochre site

2.3 The purpose of Aboriginal Areas and the rules guiding their management

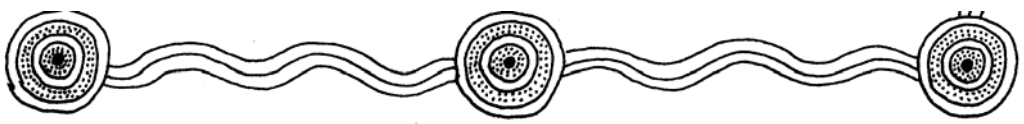
The management of Aboriginal Areas in NSW is in accordance with the *National Parks and Wildlife Act 1974* (NPW Act) and Regulations, the *Threatened Species Conservation Act 1995* and the policies of the NPWS.

Under the NPW Act, the purpose of Aboriginal Areas is to protect areas of natural or cultural significance to Aboriginal people. The Act also lists a number of 'principles' that guide how Aboriginal Areas are to be managed. These management principles can be described as follows:

- conservation of places, objects, features and landscapes of cultural value to the Aboriginal people that they belong to;
- conservation of natural or other cultural values;
- allowing cultural use of an area by Aboriginal people;
- promoting public understanding and appreciation of the Aboriginal Area's natural and cultural values and significance where appropriate;
- providing for such research and monitoring of the cultural values of the Aboriginal people as they consider appropriate.

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

Once this plan has been adopted by the Minister, no works may be undertaken in Jubullum Flat Camp Aboriginal Area except in accordance with the plan. If works are proposed for the Flat Camp that are not consistent with this plan, an amendment to the plan will be required.



3. THE IMPORTANCE OF THE FLAT CAMP - A SACRED AREA

3.1 Former camp sites around Tabulam

> *"This place would mean as much to me as it does to the old fella (Eric Walker). I was born over there, it was a beautiful place, saying that because it was back in the humpy days."*
>
> Uncle Harry Walker 2 September 2005
>
> Talking about how he was born nearby to the Flat Camp in the 'big house,' Tabulam village

The Flat Camp and surrounds is an important area to the Bundjalung people of Jubullum. Prior to the 1930s, the Bundjalung people of Jubullum lived in several camp sites around the area now occupied by the Tabulam village. They were forced to live in a nearby Aboriginal Reserve and later mission (see *4.2 Missions around Tabulam)*.

One former camp site is located some 500m to the south of the Flat Camp. Whilst this site is not located on the Flat Camp, these two areas have strong cultural associations and are together part of the area known to the Bundjalung people of Jubullum as 'flat camp' (see *3.5 The Flat Camp as part of Country*).

3.2 The cemetery

During early European settlement of NSW, Aboriginal people continued to cremate or place the dead in a tree or in a cave or rock shelter. As people were forced onto Aboriginal Reserves, fringe camps and pastoral stations, burial in European-style graves became more common although Aboriginal features of the burials were often maintained. These graves were often unmarked, or where grave markers were used, they often decayed or were removed or destroyed (Long and von Strokirch, 2003). Despite this disturbance, these areas remain sacred places to Aboriginal people.

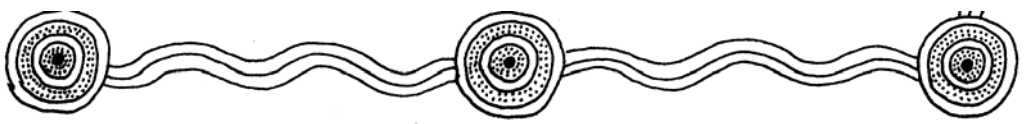


Photo 6 Uncle Eric Walker (dec.) at the Flat Camp cemetery after construction of the new fence.

> *"Now you are looking straight out the cemetery. You see where the big gum tree there that one, mungudar ('blue gum,' also known as Forest Red Gum). We had rails around there where all that cemetery was there. Right. Look at it now, yeah that's our cemetery."*
>
> Recorded interview with Uncle Eric Walker (dec.) on 12 February 2002 (Reibe, 2002)

Several generations of the Bundjalung people of Jubullum and other Aboriginal people were buried in the cemetery area located in the northern part of the Flat Camp (personal communication with Uncle Eric Walker (dec.), 18 April 2005). Whilst it was common that Aboriginal deaths were not recorded by the government prior to 1945, oral evidence from the Elders indicate burials occurred at the Flat Camp from at least the early 1890s to around 1948 (Riebe, 2002).

This is an important area to the Bundjalung people of Jubullum as it is a place of return of their ancestors to Country. It is an important place for them to visit and commemorate those who have passed on.

3.3 The morgue area

Photo 7 Uncle Eric Walker (dec.) at the former morgue site that contained a bark shelter with hard earth flooring made from termite mound material.

> *"The woman's rights, the old ladies would take the woman's part, and the old men would look after the men's part. But the main act was always there…They would come to where they were laying in the morgue, before everyone had there viewing. They'd speak to the spirit….They'd come along and speak to the spirit, say his name, don't frighten him … Let him go along the river….You left us…. You going home…They had that belief that that spirit, that blood never dies. That's what they believe. Very powerful."*
>
> Uncle Eric Walker 9 (dec.), 2 December 2004

Associated with the cemetery is the site of a morgue area on adjoining land approximately 700m to the south of the Flat Camp. The morgue consisted of a one room bark shelter. The body would be temporarily stored in the morgue whilst grieving relatives visited and funeral preparations began, the entire process overseen by nominated Elders. Both the cemetery and morgue were entirely run by the Aboriginal community (Riebe, 2002).

Today, the morgue area is part of freehold land used for grazing. However, its links with former camp sites and the Flat Camp are important to the Bundjalung people of Jubullum to this day.

3.4 Funerals

> *"But one of the things that this old place here, the cemetery, is here because of the old camp there see. A lot of those times in those days they wouldn't carry them like they do these days in motor vehicles, the hearse. In those days they carried them wrapped up in the old ways."*
>
> Uncle Harry Walker, 2 September 2005
> Talking about the funeral procession at the Flat Camp cemetery

As with Bundjalung funerals today, the funeral procession from the morgue area to the Flat Camp cemetery was a large ceremony attended by many people. The entire funeral process was organised and overseen by the Elders without interference from government authorities (Riebe, 2002).

> *"Time would come and everybody would arrive. Everybody there. Everybody take their place. Two or three Elders might be four Elders in the front. Might be more, walk along in front of the whatsaname and the rest of them around the side …No one walking out of turn, you just walked along."*
>
> Uncle Eric Walker (dec.)
> Recorded interview with Eric Walker 19 February 2002 (Riebe, 2002)

3.5 The Flat Camp as a part of Country

It is important that these three associated areas; the 'flat camp' site, morgue area and cemetery, are considered together when looking at the Goori cultural values associated with the area. Together, they make up part of a cultural landscape where the Bundjalung people of Jubullum lived and carried out mortuary rights, the funeral procession, burial and mourning of their deceased up until 1948. Figure 1 shows their location.

Importantly, this mourning and burial process was carried out under their sole control without any interference by the new settlers or government at the time. They were able to maintain their cultural independence, adapting traditions to the situation at a time of increasing restrictions and displacement bought about by closer settlement in the Tabulam township (see below: *4. European Settlement of the Tabulam area*) (Riebe, 2002).

The Flat Camp and surrounding area also need to be considered as part of a broader cultural landscape that includes other camp sites around Tabulam, the Clarence River, the former Aboriginal Reserve at Turtle Point, and the Mission outside of Tabulam that today is the Rio community (see Figure 1).

Photo 8 Uncle Harry Walker and Uncle Eric Walker (dec.) at the Flat Camp.

"I can remember him [Eric Walker] *then bringing me around this place here, teaching me how to catch rabbits and that, to hunt. He'd have a bunch of rabbit traps over his shoulder and I'd be running beside him, a little boy, showing me all that*."

Uncle Harry Walker, 2 September 2005
Talking about his cousin teaching him how to hunt around the Flat Camp

As well as symbolising a period of independence of the Bundjalung people of Jubullum, the Flat Camp is a place that realises their hopes for reconciliation with the wider community, in addition to regaining control over traditional lands (personal communications with Stephen Walker and Uncle Eric Walker (dec.), 15 December 2004). This has been realised through the gazettal of these lands as an Aboriginal Area and in the preparation of this plan.

This plan provides an opportunity for the Bundjalung people of Jubullum to once again be able to speak for Country, under a cooperative management arrangement with the NPWS (see *5.1.1 Things to do for cooperative management*). Furthermore, the Flat Camp is an important place for them to maintain connection with Country and where they can hand down knowledge and skills to their younger generations.

4. EUROPEAN SETTLEMENT OF THE TABULAM AREA

4.1 Early settlement

European settlement of the area was first recorded in the early 1840s, when pastoral squatters took up the 'Tabulam Station' over traditional lands that included the Flat Camp and adjoining lands around the township of Tabulam. The Tabulam area is known to the local Aboriginal people as 'Jubullum.' The name Tabulam was thought to have been assigned to the area following the misinterpretation of this Aboriginal word by white settlers.

The Tabulam township developed relatively fast and by the early 1850s included a Court House, Police Station, Post Office and accommodation house as it was located on the main transport route between the Tablelands, Grafton and the coast (Riebe, 2002).

Between the 1840s and 1880s, working relations were established between the local Aboriginal people and European station owners and a period of 'dual occupation' ensued. Aboriginal camps remained on the newly formed pastoral stations, allowing traditional ties and customs to be maintained whilst providing much needed labour resources for the station owners (Riebe, 2002).

Harry Mundine (dec.) and his wife Agnes Ponjam Mundine (dec.) (nee Derri), Uncle Eric Walker's (dec.) grandparents, lived and worked on the Tabulam Station from at least the 1870s. They lived in a camp and later had a two-roomed hut on the eastern bank of the Clarence River to the north of what is now the Clarence River bridge at the Tabulam township (Riebe, 2002).

Along with other large pastoral holdings in NSW at the time, the Tabulam Station was gradually 'sub-divided' in the 1920s and 1930s. This period of closer settlement led to the demise of the 'station camps' and period of 'dual occupation' between Aboriginal people and pastoral families. Aboriginal people were increasingly removed from their traditional lands and onto Aboriginal reserves and camps on the fringe of towns.

4.2 Missions around Tabulam

> *"Growing up around here we weren't allowed to be around the town. We had to stay down there at the river or get out of here before the sun goes down over there. But in my time I was here in the town, being born here, roamed around the place here a bit, I didn't move down to there to the old Turtle Point until I was 7 or 8 years old because in all my time I was around here, up and down this creek and river there."*
>
> Uncle Harry Walker, 2 September 2005
> Talking about being moved onto the Aboriginal Reserve known as 'Turtle Point'

In 1929, an 'Aboriginal reserve' that became known to local people as 'Turtle Point' was established south of the Tabulam township and many Aboriginal

people in the area were forced to move to the site. Historical accounts note the unsuitability of the site for habitation including cold and damp conditions. Stumps from the cottages remain on the site today (Riebe, 2002).

Despite this period of increasing dispossession of the local Aboriginal people, they maintained and adapted their culture within the constraints imposed by the new settlers (Riebe, 2002). In some instances, parts of their culture were shared with Europeans of the township:

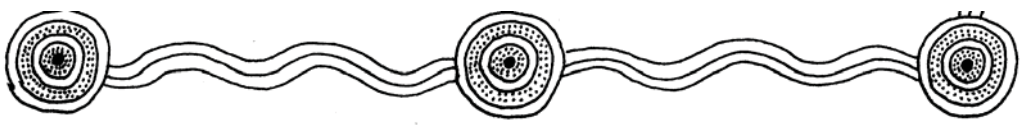
> *Mr Ken Imeson, whose father had the butcher's shop at Tabulam after Ned Jorden, remembers distinctly that the Tabulam blacks gathered for a big corroboree celebrations as late as 1932. Everybody went – black or white – to the big gathering held on the eastern side of Tabulam bridge…Old Harry Mundine was the leader, master of ceremonies, for he was chief and bore the full tribal markings…the whole affair was very noisy and impressive* (Hall, 1977).

In 1948, new lands were acquired for an 'Aboriginal reserve' adjacent to Plumbago Creek located 3 - 4 km outside of the Tabulam township (Riebe, 2002). This is the site of the existing Rio community.

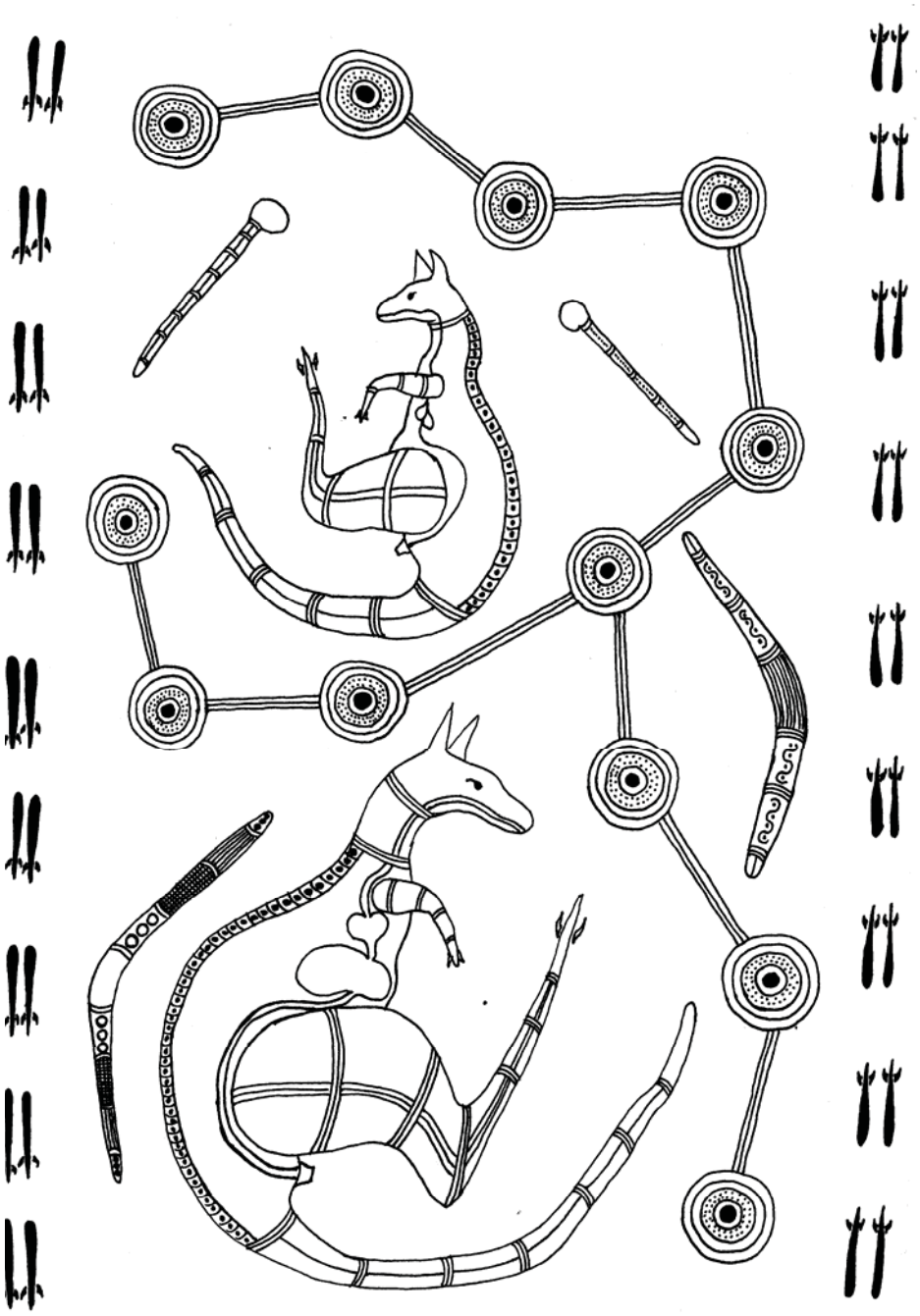
> *"What I can remember most would be, it was the time on the rivers. Looking around getting birds, ducks….We had a real time of freedom. We never thought about anything else. We never had any time to think anything bad about anybody. That was our lifestyle. Your mind was filled with doing good things. Just swimming around, diving for turtles. Even though some time we go up the river, up the mountain looking for booninje* [Echidna]."
>
> Uncle Eric Walker (dec.), 2 December 2004
> Talking about growing up in the Tabulam area

4.3 Land use history of the Flat Camp Area

The first record of any change in the tenure of the Flat Camp area was in 1907, at least 10 years after oral recollection of first use of the cemetery. Approximately 37 acres were withdrawn from an annual lease held by RR Barnes, the manager of Tabulam Station at the time, and dedicated as a 'Reserve for Police Purposes.' In 1928, this reservation was revoked and the land was used as a grazing leasehold until being purchased as freehold land in 1969 (Riebe, 2002).



5. CARING FOR THE FLAT CAMP



5.1 Think together, talk together - Cooperative arrangements for management

Photo 9 Meeting at the Flat Camp: From left to right, Muriel Exton, Andy Moy, Joanie Hippi, Peter Robinson *(obscured)*, **Carmel McGrady, Mark Johnston, Uncle Harry Walker and Bernie Walker** *(obscured)*.

> *"You've got to bring them in. We're in a time of working together, you know what I mean? How are we going to allow things to happen…if we don't work together. Think together, talk together. This is the start of something."*
>
> Uncle Eric Walker 9 (dec.), 15 December 2004
> Talking about NPWS staff working with Bundjalung people of Jubullum

The Bundjalung people of Jubullum want to work with NPWS to look after Country that is part of the Flat Camp. They also want to use the Flat Camp for cultural activities and passing on knowledge and skills to their young people (see *6.1 Cultural use of the Flat Camp*). Uncle Eric Walker (dec.) felt this would be achieved best by working together with the NPWS under a cooperative management arrangement (personal communications 18 April 2004).

The NPWS respects the aspirations of the Bundjalung people of Jubullum and acknowledges the traditional owners of this Country. Like the Bundjalung people of Jubullum, NPWS wants to protect and care for the Flat Camp. The NPWS has legal obligations to protect natural and cultural values and understands that these are inseparable to Aboriginal people. Cooperative management allows the NPWS to protect the environment in a way that respects cultural values and incorporates Goori knowledge into landscape management.

To ensure the goals of both the Bundjalung people of Jubullum and NPWS are met, it is important that a formal cooperative management arrangement is in place. This arrangement needs to outline who is to be involved, how to make decisions and what needs to be done to look after and use the Flat

Camp. Working together will be a learning experience for all people involved and as such, details of the arrangement can change as long as the principles outlined in this plan are maintained.

Uncle Harry Walker is a respected local elder seen as having the right to speak for Country that includes the Flat Camp on the behalf of the Bundjalung people of Jubullum. Uncle Eric Walker (dec.) also nominated his daughter, Joanie Hippi, and his nephew, Peter Robinson, among others to work with the NPWS in looking after the Flat Camp. He stated that he would like to see local Goori NPWS staff involved in cooperative management of the Flat Camp (personal communications, 5 August 2004).

> *"One thing we've got to have all the time. Someone to take care of it. A couple of lads all the time, pottering around. Like the young fellas here, they're dedicated to it."*
>
> Uncle Eric Walker 9 (dec.), 15 December 2005
> Talking about Bundjalung people looking after the Flat Camp

5.1.1 Things to do to for cooperative management

- ***The co-operative management arrangement.*** A cooperative management arrangement is to be developed between the Bundjalung people of Jubullum and NPWS about looking after and use of the Flat Camp in accordance with this plan. This arrangement needs to outline who is to be involved, how to make decisions and what needs to be done to look after and use the Flat Camp. Details of the agreement can change as long as the principles and actions outlined in this plan are maintained.
- ***NPWS staff.*** The Kyogle Area Manager of NPWS will introduce all staff that will be working on the Flat Camp to the Jubullum Bundjalung Elders. Where possible, Goori NPWS staff from the area will be involved in working at the Flat Camp.
- ***Rubbing shoulders – CDEP and NPWS workers.*** Projects that can involve Jubullum CDEP or other Bundjalung Aboriginal groups working alongside of NPWS staff will be encouraged to share knowledge and skills.

Photo 10 At the Flat Camp: Steve King (Ranger – NPWS) and Uncle Eric Walker (dec.).

5.2 Respecting the cemetery

> *"This is where all have gone to rest here. There was a big cemetery here. A lot of our people buried here. Some of them even buried here in the old tradition. But look at it now, its just as if you are looking at nothing…."*
>
> Uncle Eric Walker (dec.) During a visit to the cemetery in December 1999 (Reibe, 2002)

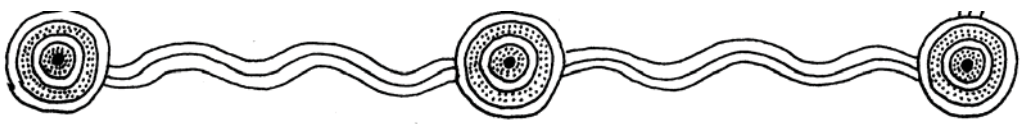
There is one burial at the cemetery that is known to have been recorded (Death Certificate 002360). However, it was common practice by the government not to record Aboriginal deaths, births and marriages in the area prior to 1945 (Riebe, 2002).

There is oral evidence from both Aboriginal and non-Aboriginal people from Tabulam of at least 12 people being buried at the Flat Camp cemetery (Riebe, 2002). This has been confirmed using ground penetrating radar (Georadar Research Ltd 2002). This technology sends radio waves through the ground to detect differences between the naturally layered soil and the 'mixed' soil in the grave. It may need to be used again to help locate the grave sites during re-marking.

Bundjalung Elders would like to have the option that Bundjalung people of Jubullum could be buried in the Flat Camp cemetery alongside some of their family members who have been buried there in the past (personal communications with Uncle Eric Walker (dec.), 14 December 2004). In this regard, it is important that the cemetery is registered under government land management obligations and in acknowledgement of the people who are buried here.

Burials are governed by the Public Health (Disposal of Bodies) Regulation 2002, which deals with the health requirements for burials. There are also legal requirements under the *National Parks and Wildlife Act 1974* (NPW Act) and approvals required under the Public Health Regulation and *Public Health Act 1991*. The NPWS is currently preparing a policy on future burials on lands that under its management.

It is important to the Bundjalung people of Jubullum that the cemetery on the Flat Camp is looked after. Uncles Eric (dec.) and Harry Walker remember how the graves were marked with stones. These stones were dislodged by former land uses such as grazing (Riebe, 2002). The Elders would like to see the cemetery managed appropriately now it has been protected under reservation as an Aboriginal Area. A split timber post and rail fence has been constructed around the perimeter to designate the cemetery. In 2007 a memorial plaque with the names of those people buried at the Flat Camp was installed. Uncle Eric Walker (dec.) requested that the grave sites be re-marked. It is also proposed to erect a plaque in memory of Uncle Eric Walker who died shortly after the opening celebrations in July 2007 in recognition of his efforts in achieving gazettal of the Flat Camp as an Aboriginal Area and his vision for the future as a place of learning, and passing on culture.



> *"I'd like it open so people could see it. Railings. Could have railings…Plaques. Get a plaque up with all their names on it."*
>
> Uncle Eric Walker (dec.), 14 December 2004
>
> Talking about how he would like to see the cemetery managed in the future

5.2.1 Things to do to look after the cemetery

- ***Grave Sites.*** Locate and record the individual grave sites with the Elders and their representatives using ground penetrating radar information and previous survey work and outline individual grave sites with local rock.
- Maintain the hardwood split post and rail fence and the memorial plaque at the cemetery.
- Install a plaque at the Flat Camp in memory of Uncle Eric Walker.
- ***Future Burials.*** Arrangements for future burials will be subject to the approval of NPWS and the Elders or their nominated representatives (as named in the proposed co-operative management arrangement) and consistent with the Public Health (Disposal of Bodies) Regulation 2002.

5.3 Growing back the bush

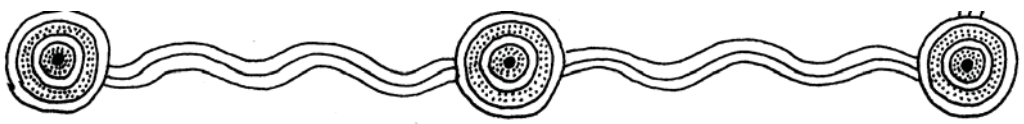
> *"We'd eat Leatherheads, Parrots. We could kill them because there were thousands, you know what I mean. Now we don't have them now because there's not many around. We put these things around here, you'll see them coming back. There could be a big change."*
>
> Uncle Eric Walker 9 (dec.), 2 December 2004
>
> Explaining how his family would hunt birds to eat and how revegetation work would help encourage their return

Before European settlement of the Tabulam area in the 1840s, the Flat Camp contained 'gubal gubal' (rainforest scrub). 'Gubal gubal' is rich in foods, medicines and materials for the Bundjalung people of Jubullum, and it is important to them that it grows back on parts of the Flat Camp (see *6.2 Bush tucker, materials and medicines*).

Gubal gubal was known as 'scrub' by the new settlers and was mostly cleared for the pastoral use of the land which continued until the land was purchased by NPWS (see *4. European Settlement of the Tabulam area*). Today, the Flat Camp contains a tree-lined creek bank and lower creek flat, and scattered trees on the upper flat area that makes up most of the Flat Camp (see Figure 1).

The creek bank and lower flat area

Prior to European settlement, the creek bank and lower flat area would have contained 'gubal gubal', and in botanical terms would be described as 'gallery rainforest.'



'Goonggoyyudda' (Red Bottlebrush) is the main tree that lines the creek bank. Other trees in this area include Water Gum, Sandpaper Fig, Creek Lilly Pilly, Three-veined Laurel, Whalebone tree, the native vine Cockspur Thorn and groundcovers including Mat Rush and native grasses. The slopes leading down to the creek also contain 'biggungar' (Green Wattle), and the shrub Blackthorn.

Other trees that would have occurred along the creek include Black Bean, Native Elm, Silky Oak, Scrub Cherry, Moreton Bay Fig and Plum Pine. These trees will be replanted as part of bushland regeneration work (see below). There is a range of other plants that are likely to have grown in this area that can be re-introduced as part of staged regeneration of the Flat Camp (see *Other Information – Suggested Planting list for the Flat Camp*).

The upper flat area

The upper flat area is likely to have contained a mixture of dry rainforest and tall eucalypt forest before it was largely cleared for grazing over the past 150 years. Whilst today it mainly supports grassland due to this more recent disturbance, there are a number of large 'mungudar' (Red Gum) scattered throughout this larger part of the Flat Camp.

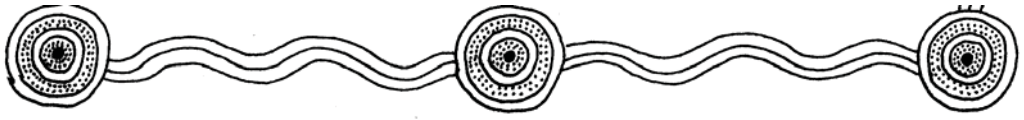
There are also many 'mungudar' seedlings that are naturally re-establishing in this former paddock area. These are a combination of root suckers and seedlings that, if protected, will help re-establish a canopy in the future. Some revegetation work has been undertaken in this area by NPWS staff and the Rio CDEP workers working together.

Weed removal

A number of weeds have been identified at the Flat Camp including Lantana and common pasture weeds. These weeds will be controlled as part of regeneration works.

The native vine Cockspur Thorn has the potential to be a pest in some areas, smothering native trees that may lead to their decline. These vines will need to be cut back at the base to control their growth and relieve the native trees. The dead vine can be left to die on the tree and will deteriorate in time allowing the host tree to grow back.

The introduction of vine weeds along the creek bank area such as Moth Vine, Cats Claw Creeper and Madeira Vine is likely given their presence upstream. These weeds are most important to control before becoming established due to their rapid ability to smother native vegetation. The upper flat area contains a mixture of native and introduced grasses and some pasture weeds. The noxious weed Giant Parramatta Grass may spread to the property as it occurs along the vehicle tracks leading to the Flat Camp. An isolated clump of the noxious weed, Broad-leaved Pepper Tree, occurs in the western part of this upper flat area. This weed is being controlled and the area replanted with native trees.



The Flat Camp contains some introduced plant species that the Bundjalung people of Jubullum have adapted to using over the past 150 years. This includes the pasture weed Paddy's Lucerne that is a medicine plant (personal communications with Uncle Eric Walker (dec.), 18 April 2005 and Uncle Harry Walker, 2 September 2005).

Planning the revegetation work

Returning the bush on the Flat Camp needs to be carefully planned to ensure it is successful. A Regeneration Plan will divide the area up into work zones and specify planting and other regeneration work to be undertaken in stages based on available resources and seasonal conditions. Revegetation is to include locally occurring plant species that are culturally important (see *6.2 Bush Tucker, Materials and Medicines*). The southern and eastern boundaries will remain as mown grass as a perimeter fire trail (see *5.5 Fire*).

"Trees like that see. The wattles, the gums. Grow them around here, get them back."

Uncle Harry Walker, 2 September 2004
Talking about getting the bush to grow back at the Flat Camp

5.3.1 Things to do to grow back the bush

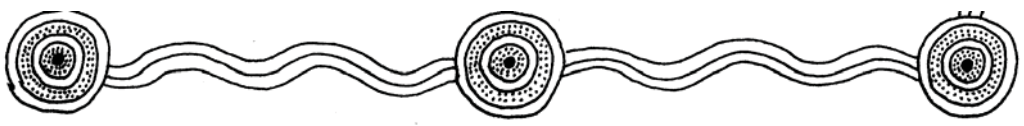
- ***Bush Regeneration*.** Prepare a Regeneration Plan to be implemented in stages. This plan will identify: mowing areas; planting areas; planting preparation, techniques and seasonal timing; the type, quantity and spacing of plantings; maintenance work; controlling the spread of introduced plants; weed control and the use of other regeneration techniques such as spraying out grasses to assist native seedling recruitment.
- ***Removing weeds.*** Control weeds such as Broad-leaved Pepper Tree, Lantana and pasture weeds as described in the Regeneration Plan. Maintain a watch for the introduction of vine weeds along the creek bank and control any weed outbreaks as soon as possible.

5.4 Boundary fencing

The Flat Camp is fenced along the southern and eastern boundaries that adjoin a golf course and grazing paddock respectively. This fencing is in variable condition and needs to be able to exclude stock, particularly to protect regenerating bushland including new plantings. New plantings have previously been damaged by stray stock.

5.4.1 Things to do to exclude livestock

- ***Fencing.*** Maintain fencing along the southern and eastern boundary to a stock-proof condition that requires replacement of parts of the eastern boundary fence. Liaise with adjoining landowners regarding shared responsibility to exclude stock.



5.5 Fire

The Flat Camp is bordered by the Tabulam Rivulet to the north and west, a Golf Course to the south and grazing paddock and recently planted hardwood plantation to the east. It is likely that the land was burnt when it was used for grazing but there have been no fires since 2002. Whilst bushland on the Flat Camp is currently sparse, the existing high grass and future revegetated areas could support a bushfire. Fire is an important part of the traditional Jubullum links to management of the area.

There are no buildings within the vicinity of the Flat Camp that need special protection measures from bushfires. However, revegetation work and proposed outdoor furniture could be damaged by bushfire. Bushfires could also damage adjoining property. The cemetery could also be damaged if the earth is disturbed by earth moving equipment. Therefore, fire needs to be carefully managed at the Flat Camp.

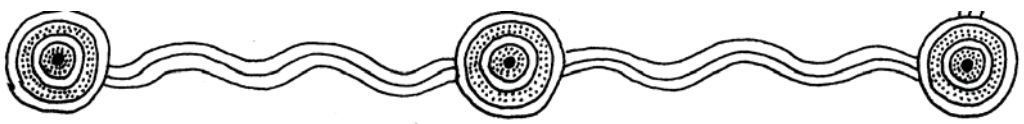
Having a camp fire is a usual part of a gathering for the Bundjalung people of Jubullum. The installation of fire pits is proposed to help accommodate cultural activities and keep fire safely contained.

It is standard practice for land that NPWS manage to have a fire management strategy to ensure that life and property are protected from bushfires. It is also important to look after natural and cultural values, including traditional use. NPWS also works with the local Northern Rivers Bushfire Management Committee and neighbours.

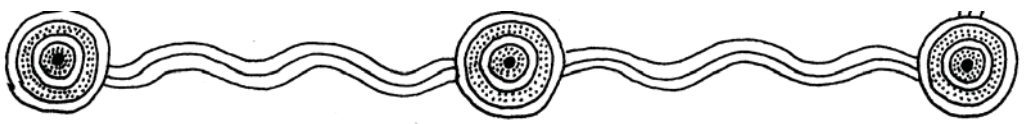
NPWS use a system of bushfire management zones for managing fire in NPWS reserves. This zoning system is consistent with that developed by the District Bush Fire Coordinating Committee (DBFMC) for use in DBFMC bushfire risk management plans. The NPWS have prepared a fire management strategy for the Flat Camp and have zoned the Flat Camp as a Land Management Zone (LMZ). The LMZ has been declared to prevent the extinction of all species that are known to occur naturally; to protect significant sites, particularly the cemetery; and to assist with regeneration of native vegetation within the Flat Camp.

5.5.1 Things to do to manage fire

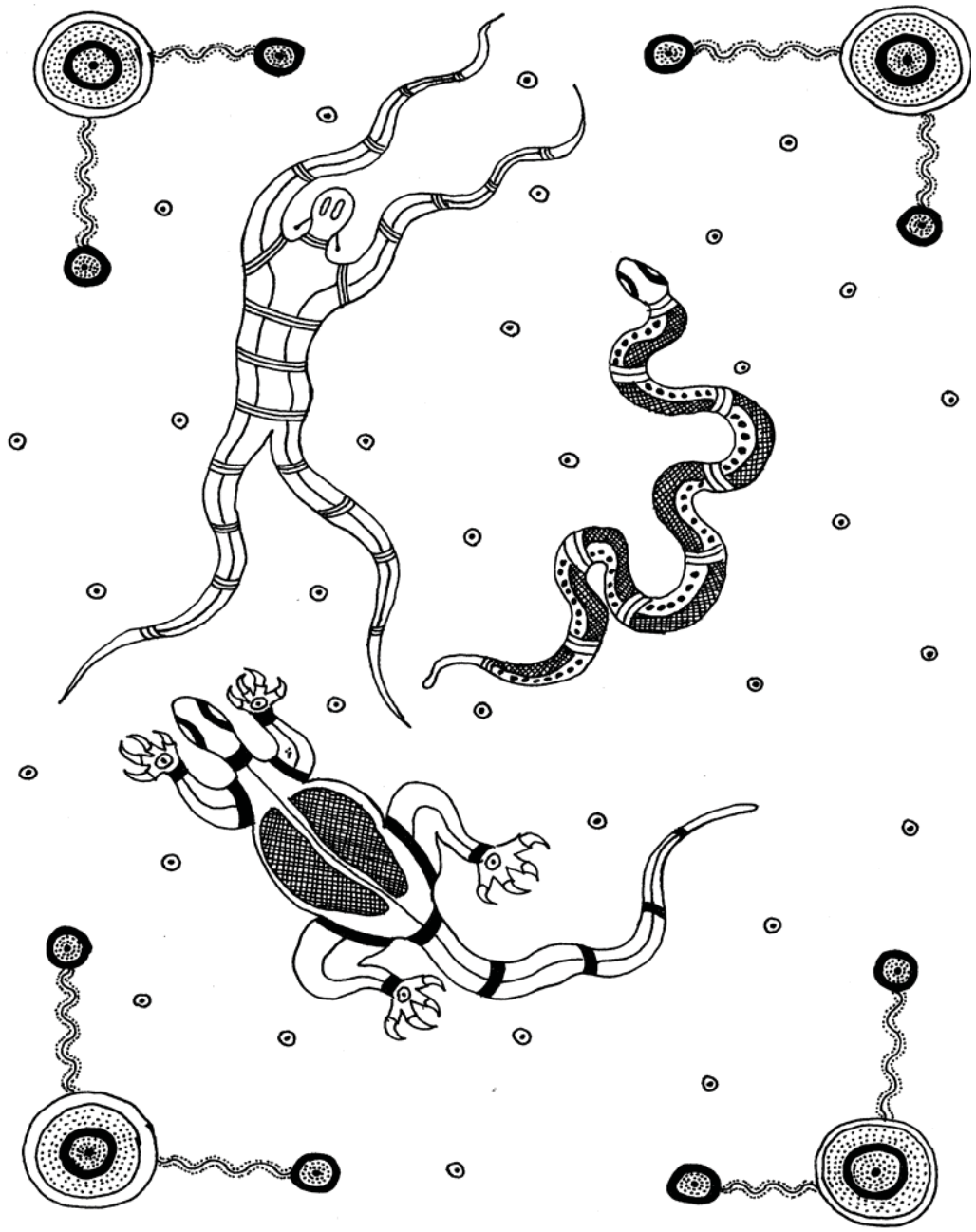
- ***Fire management strategy.*** The NPWS Fire Management Strategy will be implemented for the Flat Camp. All works will be in accordance with the Fire Management Strategy.
- To protect the graves no earth moving equipment will be allowed in the cemetery. This is in accordance with the Fire Management Strategy.
- Fire will be as far as possible kept out of the riparian vegetation.
- Fire, based on traditional knowledge, may be used to manage vegetation in accordance with the NPWS Fire Management Strategy.



- NPWS will participate in the DBFMC and maintain cooperative arrangements with RFS brigades and neighbours of the Flat Camp.
- A slashed fire trail will be established and maintained along the southern and eastern boundaries of the Flat Camp to provide an opportunity for fire fighting crews to stop a bushfire leaving or entering the area.
- The grass will be kept mown around outdoor furniture, the teaching and gathering place, the access road, planting areas, signage and the cemetery to reduce potential damage from bushfire.
- ***Fire pit.*** A fire pit will be installed at the gathering space. Fire is to be supervised at all times and carefully put out before leaving the site. Days with declared fire bans will be observed. Firewood is not to be collected from the Flat Camp but visitors can bring their own. On special occasions the NPWS may supply fire wood.



6. USING THE FLAT CAMP



6.1 Cultural use of the Flat Camp

> *"They were strong people. They were brave people, they were honest people…We used to sit around those Elders…Why? That is for respect. You had to listen to them. They'd tell us early about different whatsaname, Dreamtime stories."*
>
> Uncle Eric Walker (dec.), 2 December 2004
> Talking of the Elders when he was younger

The Bundjalung people of Jubullum have a deep connection to the Flat Camp, particularly the cemetery. An important part of the Elders' vision for the Flat Camp is to be able to use it for cultural purposes. It is important for them to undertake various cultural activities as part of renewing their culture in the spiritual presence of their ancestors.

It is important to the Elders that any activities held at the Flat Camp are respectful that it is a sacred place. To ensure this, the Elders have rules about the use of the Flat Camp. The main uses the Elders consider appropriate are for cultural activities including passing on traditional knowledge, skills, and practices; conducting ceremonies and burial of the Elders (see *5.2 Respecting the cemetery*); having family gatherings; learning about, using and replenishing bush tucker, materials and medicines; and undertaking cultural awareness activities for visitors and the wider community, both on a commercial and non-commercial basis.

Photo 11 Gathering at Flat Camp: From left to right, Uncle Eric Walker (dec.), Muriel Exton, Uncle Harry Walker, Carmel McGrady, Sandy Hickling and Joanie Hippi.

> *"That's what we've got to do. Don't play with time…I don't want to go until I've passed on what I've got otherwise they're going to miss out."*
>
> Uncle Eric Walker 9 (dec.), 2 December 2004

> *I learnt it all from the Elders, first hand. They didn't speak to their teachers but they got it direct. And they'd tell us first hand, hot off the press. Not coming through second hand."*
>
> Uncle Eric Walker (dec.), 2 December 2004

The Elders wish to have an area that they can come and talk to their young people and pass on cultural knowledge, skills and practices. This is their way of teaching in the tradition of their strong oral culture. The Elders want to provide a teaching area for their young people to look, listen and learn about their culture.

An area on the upper flat of the Flat Camp has been set aside for use as an outdoor cultural teaching area. It comprises outdoor furniture including timber bench seats centred around a teaching space. Nearby a barbecue and shelter has also been installed and a separate place for a toilet, water tank and a 'wibudah' (fire) is also proposed (see also *5.5 Fire*). Other outdoor furniture and improvements may be required at a later stage subject to consultation between the DECC and the Jubullum elders representatives.

> *"Especially the young ones now. There are a heck of a lot of little fellas that are getting into trouble. Not only the little fellas, but even for those too who want to learn the language and learn the ways. No doubt we got a lot of good painters and drawers, they can do these Aboriginal things. But what is the meaning? Does it mean anything to them? Is there a story to it? Is there a language attached to it? Do they know the culture and the language? That's the sort of thing I want to see get taught here. The real Bundjalung tribe and people."*
>
> Uncle Harry Walker, 2 September 2005
> Talking about his vision for cultural teaching at the Flat Camp

6.1.1 Rules for using the Flat Camp

- ***Permission of the Elders.*** The Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) must first approve any special events or activities proposed for the Flat Camp before NPWS gives any consent.
- ***Cultural use.*** The Flat Camp may be used by the Jubullum Bundjalung and their invited guests for cultural activities in accordance with the permission of the Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) and NPWS.
- ***Overnight camps.*** Overnight staying is permitted for cultural purposes providing permission is first obtained from the Elders or their nominated

representative/s (as named in the proposed co-operative management arrangement) and NPWS.

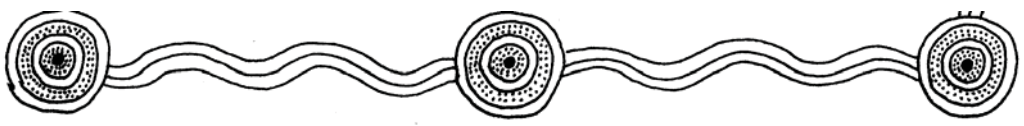
- ***Facilities.*** Outdoor furniture such as the seating, tables, shelter and the barbecue will be maintained and a fire pit, toilet and water tank will be installed in general accordance with the map within the gathering area to cater for cultural and other approved activities (*see map at Figure 2*).
- Temporary equipment and facilities such as portable toilets and rubbish bins can be used for cultural activities providing permission is first obtained from the Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) and NPWS.
- ***Renewing culture.*** Wherever possible, the NPWS will support the Bundjalung people of Jubullum in developing a cultural teaching program for them to deliver at the Flat Camp.
- Cultural learning opportunities are to be provided where possible as part of any management programs such as revegetation work, plant and animal surveys, pest plant or animal control and reinstating the cemetery.
- ***Collecting information.*** Any proposals for research or information collection relating to the Flat Camp require the prior approval of the Elders or their nominated representatives (as named in the proposed co-operative management arrangement) for their consent to ensure they are culturally appropriate and meet NPWS licensing requirements. Information agreements are to be put in place for any proposals that involve the collection of cultural information.

6.2 Bush tucker, materials and medicines

> *"Dumdarm is a yam that grows in the ground. Munderarm is…raspberry, bit like strawberry. Grow in the scrub. They should be in here... Around here, there's a lot of things that should be grown."*
>
> Uncle Eric Walker (dec.), 2 December 2004

An important part of returning the bush on the Flat Camp is to enable the Elders and other knowledge holders to hand down their cultural knowledge about plants and animals to their young people. This will be an important part of cultural teaching (see above), and some work is required to see the return of the bush and its animals as resources for their outdoor classroom (see above: *5.5 Growing back the bush*).

Whilst it will take time for the revegetation of the Flat Camp to occur, there are a number of plants already present that have associated cultural values. This includes trees such as 'goonggoyyudda' (Red Bottle Brush) along the creek and 'mungudar' (Blue Gum) and 'biggundar' (Wattle) on the upper creek bank and flat. Other plants found that are not native but are used by the Bundjalung people of Jubullum include bush chillies, bush lemon and Paddy's Lucerne.



It is important to the Elders that many other plants that have traditional uses are encouraged to regenerate or are planted at the Flat Camp. This revegetation work is to be done in a way that mimics how these plants would naturally occur in bushland (see *5.5 Growing back the bush*). As revegetation done in this way advances, the Flat Camp will be returned to a bushland setting where cultural renewal can take place through knowledge holders walking through the bush with their young people.

Revegetation work is already underway at the Flat Camp through planting undertaken by the Rio CDEP workers and NPWS staff together. By undertaking this work with the involvement of the Bundjalung people of Jubullum including their knowledge holders, cultural learning opportunities are provided as their people become familiar with different plants and their uses. Other management activities can also be undertaken with a cultural learning component for the Bundjalung people of Jubullum such as the Rio CDEP workers or other local work teams.

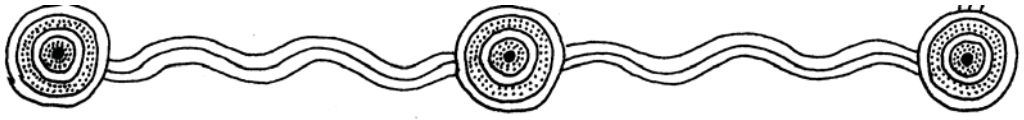
> *"Apples, not the apples you normally eat, native apples. They are found down near the creek. Much smaller than lily pillies, like tiny beads. They were red, yellow and when it's not ripe to eat, they are green. But you wouldn't get many around here now."*
>
> Uncle Harry Walker, 2 September 2005
> Talking about bush tucker found at the Flat Camp

The return of many native animals to the Flat Camp is likely to occur over time as revegetation of the property continues. In particular, maintaining native grasses will attract kangaroos and wallabies such as 'bullwin' (Red Necked Wallaby), 'munee' (Kangaroo), 'goodaman/ goodarngun' ('Flattie;' Male/ Female Red Kangaroo). Understorey vegetation and other cover such as hollow logs provides habitat for 'booninje' (echidnas). Trees such as eucalypts will also attract 'boodabee' (Koala) and a range of birds.

> *"When these trees get up, they'll have a lot of Jugal in them."*
>
> Uncle Harry Walker, 2 December 2004
> Explaining how recent plantings of eucalypts and wattles would in the future be used to harvest witchetty grubs

6.2.1 Things to do to renew the bush and culture

- Bushland rehabilitation work is to include planting and regeneration of locally occurring plants and the provision of habitat for animals that are culturally important to the Bundjalung people of Jubullum. Where possible the plants used to rehabilitate the site will have in situ provenance to maintain genetic integrity.
- ***Using wild resources***. Bush tucker, materials and medicines can be sustainably used as part of cultural activities subject to the Elders or their nominated representative/s approval (as named in the proposed co-operative management arrangement) and NPWS policies and licensing.



- The use of wild resources will be monitored by the Elders or their nominated representative(s) (as named in the proposed co-operative management arrangement) to ensure it is sustainable and socially and culturally acceptable.

Photo 12 Ashley Moran at the Deep Creek (Tabulam Rivulet) frontage of the Flat Camp where freshwater mussels are located.

7. SHARING CULTURE

7.1 Informing visitors and the wider community

> *"That's what we're trying to do, tell the people what's happened out here, you know, why this place is so important"*
>
> Uncle Eric Walker (dec.)
> Talking about Aboriginal cultural awareness for the wider community

The Elders want to be able to make the wider community aware of the importance of the Flat Camp Area so everyone can share their respect for its cultural values. They have also expressed that in the future, the Bundjalung people of Jubullum may wish to bring non-Aboriginal people to the Flat Camp Area to experience parts of their culture and move towards reconciliation with Goori people. This may provide opportunities for their young people to stay in touch with their culture and obtain experience in cultural education and tourism.

7.2 Cultural tours and educational activities

The Elders would like the opportunity for their people to give cultural talks for visitors and education groups such as school excursions. Educational themes

include the Flat Camp's links with former camp sites around Tabulam, the Turtle Point Aboriginal Reserve and today's community living at Rio, as well as the cemetery, mortuary and funeral process associated with the Flat Camp itself.

The location of Tabulam and the Flat Camp off the Bruxner Highway between the main townships of Casino and Tenterfield provides reasonably good access for these groups.

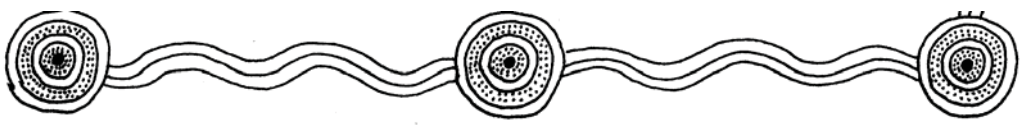
> *"Put a place up there* [near the Bruxner Highway] *for an information centre or something for everybody. Get a big place built there where you can make enquiries."*
>
> Uncle Eric Walker (dec.), 2 December 2004
>
> Talking about his vision to have a cultural centre on community land on the Bruxner Highway

The Elders and Jubullum Local Aboriginal Land Council also have future plans to develop a cultural centre somewhere around Tabulam that provides a gathering place for their people, a keeping place for their artefacts and an information point and display for visitors to the area. Whilst this proposal is not part of this plan, the Elders want it recognised that any future facility would be used in conjunction with the Flat Camp to conduct cultural teaching of their people and cultural awareness for the wider community. Until a cultural centre is built, the Bundjalung people of Jubullum could promote and organise their education and tourism programs from other venues.

In addition to conducting cultural talks for visitors, the Bundjalung people of Jubullum want to build on relationships they have with the wider community of the area including Tabulam, Drake, Mallanganee and Casino. They want to explain why the Flat Camp Area and surrounds is an important place

7.2.1 Things to increase awareness of Aboriginal Culture

- ***Visitor information.*** Signage at the entrance to the Flat Camp is to be installed with information on the name, values and rules of the Flat Camp. Other information and publications on the Flat Camp and the cooperative management arrangement may be provided as necessary subject to the approval of the Elders or their nominated representative/s (as named in the proposed co-operative management arrangement).
- ***Cultural talks.*** Aboriginal cultural awareness and community activities may be delivered at the Flat Camp Area by the Bundjalung people of Jubullum under the prior approval of the Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) and NPWS.
- ***Commercial activities.*** Any activity where money is paid to participate in is a commercial activity and requires the prior approval of the Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) and NPWS consent or licence.



Any commercial use is to be primarily of an interpretive and educational nature and acknowledge Country and the traditional owners.

8 ACCESSING THE FLAT CAMP

The Flat Camp is accessed via Tabulam Road and Charles Street at the village of Tabulam. From this location, vehicle access to the Flat Camp is through crown road reserves. It is noted however, that part of the current informal road alignment is not within the Charles Street road reserve and traverses private property.

An internal access road and turning area has been established within the Flat Camp. Car parking can be accommodated in this turn around or adjoining area.

It is proposed to upgrade the internal access road and crown road reserve access to a two wheel drive all weather standard. Any access works outside of the Aboriginal Area should be within the identified road reserve and be subject to the obtainment of any relevant access permits from the Crown.

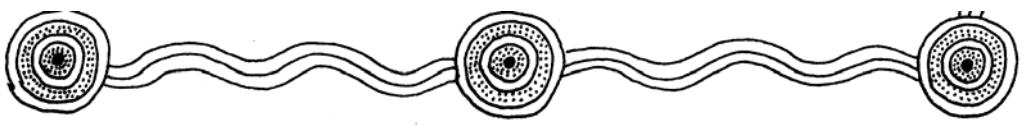
Minimising vehicle movements within the property will assist natural regeneration and reduce weed dispersal, particularly the noxious Giant Parramatta Grass that occurs along tracks leading to the Flat Camp.

Walking access within the Flat Camp is provided along mowed pathways. Development of more formal hardened walking tracks may be considered in the future subject to use.

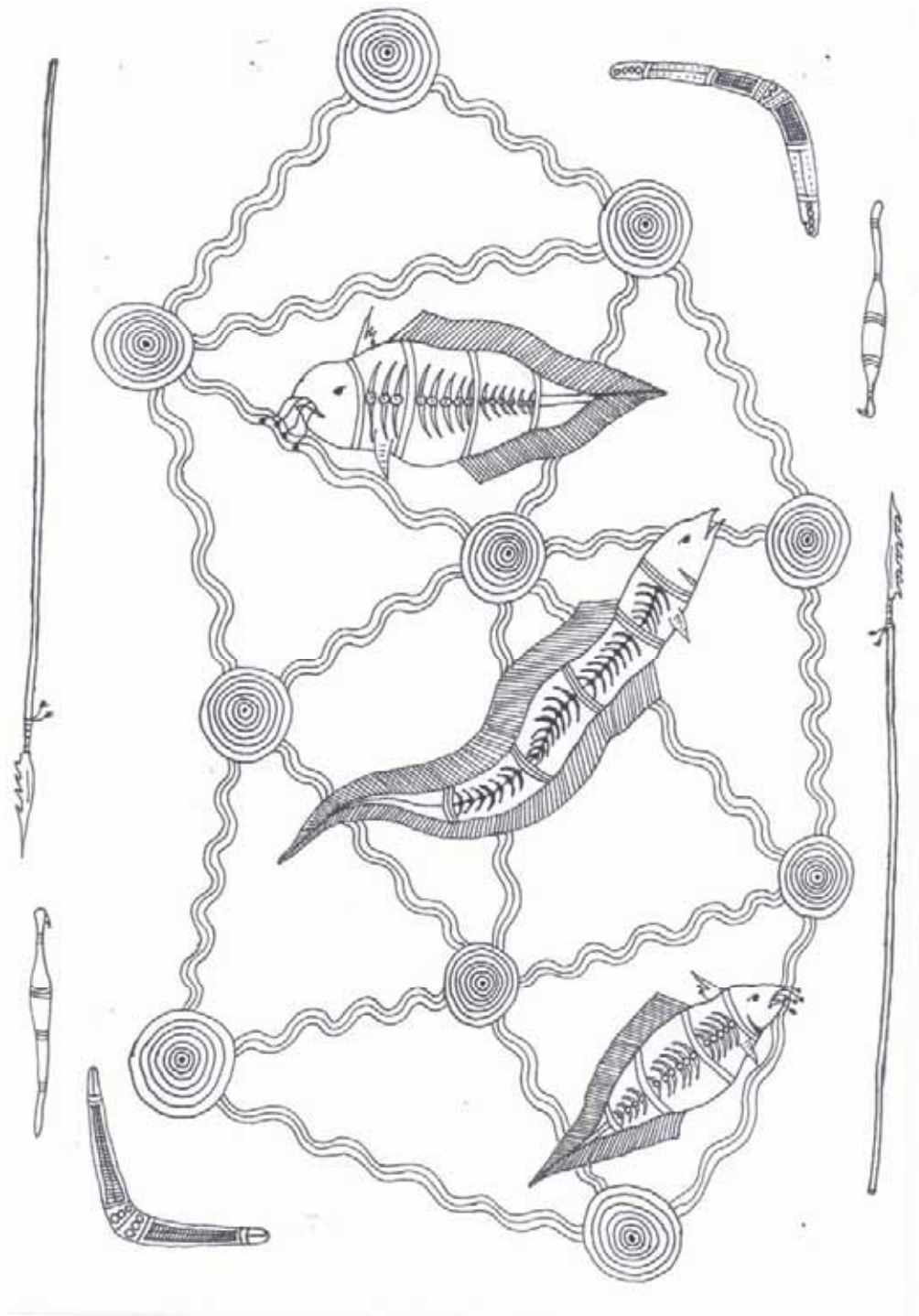
Whilst access to the Flat Camp can be obtained by small boat from the Tabulam Rivulet via the Clarence River, it is not envisaged that this potential use currently warrants any special consideration.

8.1 Things to do to improve access

- ***Road access.*** Upgrade existing vehicle access to a two wheel drive all weather standard. Vehicle access to the Flat Camp by the general public will generally not be promoted. Any access works outside the Aboriginal Area should be within the identified road reserve and be subject to the obtainment of any relevant access permits from the Crown.
- ***Car parking.*** Cars are to be parked at the vehicle turn around area at the end of the internal road access (see Figure 2).
- ***Walking.*** Walking access between the car parking, teaching and gathering place, the cemetery and Deep Creek (Tabulam Rivulet) will be maintained along existing mowed pathways (Australian Standard Class 2) rather than constructing formal walking tracks (see Figure 2). Development of more formal hardened walking tracks may be considered in the future subject to use.



9. OTHER AREAS ASSOCIATED WITH THE FLAT CAMP



> *"I'd like to see all this land together. This is it, all in one. I'd like to see that land, because it is our land."*
>
> Uncle Eric Walker (dec.), 2 December 2004
>
> Talking about his vision to have other land associated with the Flat Camp returned to the Bundjalung people of Jubullum

The Bundjalung people of Jubullum have a deep spiritual attachment to their Country that is made up of earth, water and the plants, animals and spirits of their ancestors that inhabit it. These aspects of their culture are inter-woven and are inseparable.

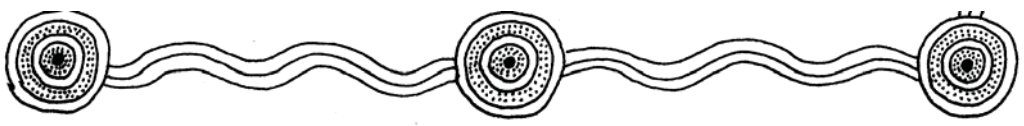
Their cultural values associated with Country are still strong despite being denied access and being 'dispossessed' of their traditional lands and waters (see *4. European settlement of the Tabulam area*). The Elders want to ensure their people maintain this cultural connection irrespective of current ownership or management control of lands within their Country.

As part of this, it is important to the Elders that the Aboriginal heritage values associated with lands and waters adjoining the Flat Camp are recognised and protected. This includes adjoining waters such as Deep Creek (Tabulam Rivulet), the Clarence River immediately downstream and nearby spring to the south-east. Lands such as the adjoining area of Crown Land that is currently used as a golf course has also important associations with the former 'flat camp' site.

Whilst this plan has no authority over adjoining areas, it is important to the Elders that their cultural connection to other places associated with the Flat Camp Area is acknowledged. This includes for them to be able to pass on knowledge and traditions to their people through their stories, ceremonies and other forms of cultural renewal at the Flat Camp Area and other special places (see also *6.1 Cultural use of the Flat Camp*).

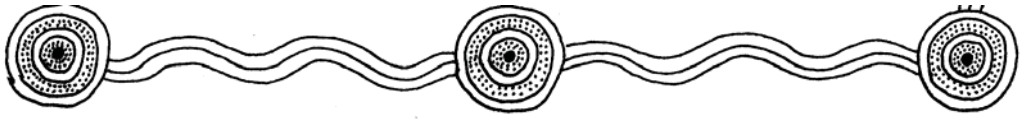
9.1 Things to do to protect other cultural sites

- ❖ Encourage protection of cultural values on adjoining areas associated with the Flat Camp, including adjoining crown land on Deep Creek (Tabulam Rivulet) and the former mortuary site near the Bruxner Highway.



10. GETTING THINGS DONE (IMPLEMENTING THE PLAN)

Summary of actions (refer to text for full details)	***Page***	***Priority***
5. CARING FOR THE FLAT CAMP		
5.1.1 Things to do for cooperative management	*Pg 16*	
❖ A cooperative management arrangement is to be developed between the Bundjalung people of Jubullum and NPWS about looking after and use of the Flat Camp in accordance with this plan.		***High***
❖ The Kyogle Area Manager of NPWS will introduce staff that will be working on the Flat Camp to the Jubullum Bundjalung Elders. Where possible, Goori and NPWS staff from the area will be involved in working at the Flat Camp.		***High***
❖ Projects that can involve Jubullum CDEP or other Bundjalung Aboriginal groups working alongside of NPWS staff will be encouraged to share knowledge and skills.		***High***
5.2.1 Things to do to look after the cemetery	*Pg 19*	
❖ Locate and record grave sites and outline individual grave sites with local rock.		***High***
❖ Maintain the hardwood post and rail fence around the cemetery.		***High***
❖ Maintain the memorial plaque at the entrance to the cemetery.		***Medium***
❖ Install a plaque in memory of Uncle Eric Walker.		***High***
❖ Arrangements for future burials will be subject to the approval of the Elders or their nominated representatives (as named in the proposed co-operative management arrangement) and NPWS.		***High***
5.3.1 Things to do to grow back the bush	*Pg 21*	
❖ Prepare a Regeneration Plan to be implemented in stages.		***Medium***
❖ Control weeds as described in the Regeneration Plan. Maintain a watch for the introduction of vine weeds along the creek bank and control any weed outbreaks as soon as possible.		***Medium***
5.4.1 Things to do to exclude livestock	*Pg 22*	
❖ Maintain fencing along the southern and eastern boundary to a stock-proof condition. Liaise with adjoining landowners regarding shared responsibility to exclude stock.		***High***
5.5.1 Things to do to manage fire	*Pg 23*	
❖ All works will be in accordance with the Fire Management Strategy.		***High***
❖ No earth moving equipment will be allowed in the cemetery.		***High***
❖ Fire will be as far as possible kept out of the riparian vegetation.		***Medium***
❖ Fire based on traditional knowledge may be used to manage vegetation in accordance with the Fire Management Strategy.		***Low***
❖ NPWS will participate in the DBFMC and maintain cooperative arrangements with RFS brigades and		***High***



neighbours.		
❖ Maintain a slashed fire trail along the southern and eastern boundaries.		***High***
❖ Keep the grass mown around outdoor furniture, teaching and gathering place, the access road, planting areas, signage and the cemetery.		***High***
❖ Install fire pits at the teaching place and gathering space. NPWS may supply firewood for special occasions. Rules will apply to fires including adherence to total fire bans. Firewood is not to be collected from the Flat Camp.		***Medium***
6. USING THE FLAT CAMP		
6.1.1 Rules for using the Flat Camp	*Pg 26*	
❖ The Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) must first approve any events or activities proposed for the Flat Camp before NPWS can consent.		***High***
❖ The Flat Camp may be used by the Jubullum Bundjalung and their invited guests for cultural activities in accordance with the permission of the Elders or their nominated representatives (as named in the proposed co-operative management arrangement) and NPWS.		***High***
❖ Overnight staying is permitted for cultural purposes providing permission is obtained from the Elders or their nominated representatives (as named in the proposed co-operative management arrangement) and NPWS.		***High***
❖ Outdoor furniture, the shelter and barbecue will be maintained and a fire pit, toilet, and water tank will be installed in the gathering area to cater for cultural and other approved activities.		***Medium***
❖ Temporary equipment and facilities can be used for cultural activities.		***Low***
❖ Wherever possible, the NPWS will support the Bundjalung people of Jubullum in developing a cultural teaching program.		***Medium***
❖ Cultural learning opportunities are to be provided where possible as part of management programs.		***High***
❖ Proposals for research or information collection will require the prior approval of the Elders or their nominated representatives (as named in the proposed co-operative management arrangement) and meet NPWS licensing requirements. Information agreements are to be put in place for any proposals that involve the collection of cultural information.		***High***
6.2.1 Things to do to renew the bush and culture	*Pg 28*	
❖ Bushland rehabilitation work will use locally occurring plants and the provision of habitat for animals that are culturally important to the Bundjalung people of Jubullum.		***High***
❖ Bush tucker, materials and medicines can be sustainably used as part of cultural activities subject to the Elders or their nominated representative/s approval (as named in the		***High***

proposed co-operative management arrangement) and NPWS policies and licensing.		
❖ The use of wild resources will be monitored by the Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) to ensure it is sustainable and socially and culturally acceptable.		***High***
7 SHARING CULTURE		
7.2.1 Things to increase awareness of Aboriginal	*Pg 30*	
❖ Signage at the entrance to the Flat Camp is to be installed promoting the cultural values and appropriate visitor behaviour. Other information and publications may be provided as necessary subject to approval of the Elders or their nominated representative/s.		***High***
❖ Aboriginal cultural awareness and community activities may be delivered at the Flat Camp Area by the Bundjalung people of Jubullum under the prior approval of the Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) and NPWS.		***High***
❖ Any activity where money is paid to participate requires the prior approval of the Elders or their nominated representative/s (as named in the proposed co-operative management arrangement) and NPWS consent.		***Medium***
8 ACCESSING THE FLAT CAMP		
8.1 Things to do to improve access	*Pg 31*	
❖ Maintain vehicle access to a 2 wheel drive all weather access. Vehicle access to the Flat Camp by the general public will generally not be promoted.		***High***
❖ Cars to be parked at the vehicle turn around area.		***High***
❖ Maintain walking access as mowed pathways to Australian Standards Class 2. Development of more formal hardened walking tracks may be considered in the future subject to use.		***High***
9 OTHER AREAS ASSOCIATED WITH THE FLAT CAMP		
9.1 Things to do protecting other cultural sites	*Pg 33*	
❖ Encourage protection of cultural values on adjoining areas associated with the Flat Camp including adjoining crown land on Deep Creek (Tabulam Rivulet) and the former mortuary site near the Bruxner Highway.		***Medium***

High priority actions are those imperative to achievement of the vision for the Flat Camp and protection of cultural values. They must be undertaken in the near future to avoid significant deterioration in cultural values.

Medium priority actions are those that are necessary to achieve protection of cultural values but are not urgent.

Low priority actions are desirable to achieve but can wait until resources become available.

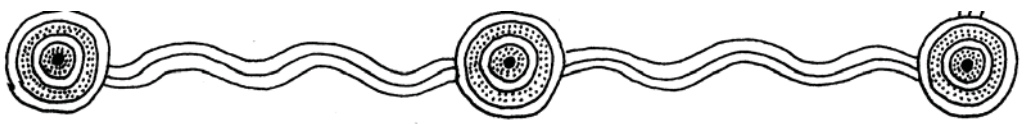
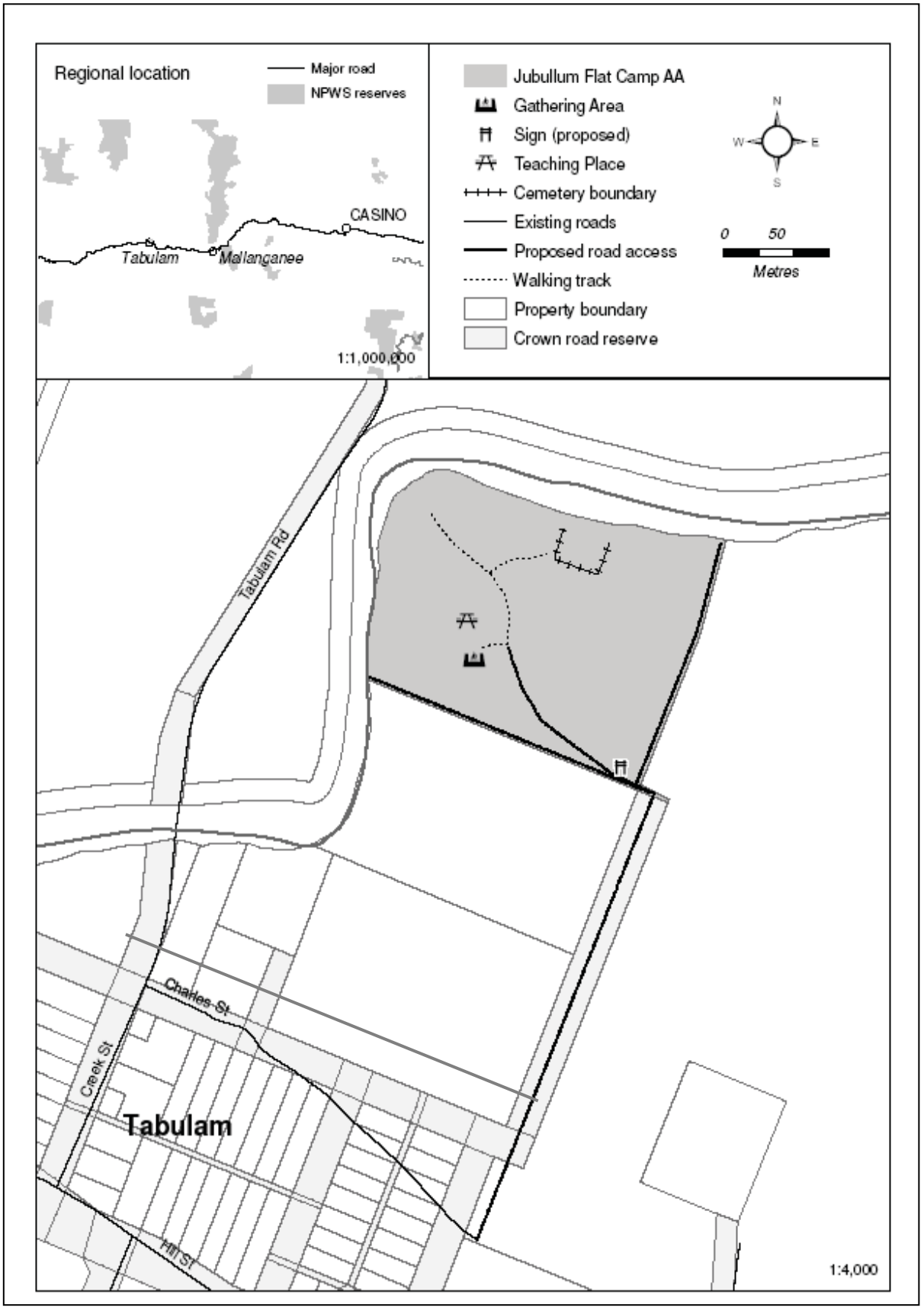


Figure 2. Map showing proposals for the Flat Camp.



EXPLAINING IMPORTANT WORDS - GLOSSARY

Bundjalung people of Jubullum

Refers to Aboriginal people recognised as being from the Bundjalung Nation with cultural and heritage links to the Tabulam area. These include the Walker, Mundine, Young, Hickling, Torrens, Avery, Donnelly, Gordon and Robinson families, among others (Riebe, 2002).

Burials — Whilst often used to refer to traditional methods of Aboriginal burials, it is used in this document to describe the modern day method of burying a corpse in a casket as required by the Public Health (Disposal of Bodies) Regulation 2002 (see below).

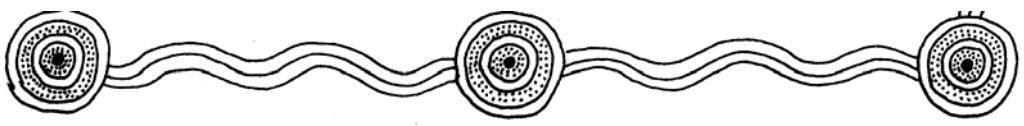
CDEP — An abbreviation for 'Commonwealth Development and Employment Program' that is currently available for Aboriginal people to register and work with a registered delivery organisation. This program requires two days a week work for an individual to receive a welfare payment. These programs provide learning and development opportunities for unemployed people as a 'springboard' to obtain other paid work.

The Cemetery — Refers to the site on the Jubullum Flat Camp Aboriginal Area used for both traditional burials and as a cemetery for Aboriginal people living around Tabulam from at least the late 1890s to the late 1940s.

Cultural activities — These are activities that are considered as part of Aboriginal culture including passing on traditional knowledge, skills, and practices; conducting ceremonies including burials; having family gatherings; using and replenishing bush tucker, materials and medicines; and undertaking cultural awareness activities for visitors and the wider community, both on a commercial and non-commercial basis

Cultural renewal — A term used to summarise cultural learning opportunities and outcomes achieved by Aboriginal people renewing their knowledge, understanding and connection with their culture and heritage.

Country — A term used to describe a landscape and its associated values that a particular group of Aboriginal people have spiritual links with through their culture and heritage. This notion of Country is more than just with the physical land attributes (i.e. plants, animals, earth, water). It includes history, people, ceremonial sites, stories, song, dance and other cultural practices associated with that landscape.



The Elders	Refers to Uncle Eric Walker (dec.) and Uncle (Pastor) Harry Walker, Elders of the Bundjalung people of Jubullum and recognised spokespersons for Country that includes the Flat Camp.
Flat Camp	The Jubullum Flat Camp Aboriginal Area as different from the former camp site also known as 'the flat camp' located on the banks of the Clarence River to the north of the Clarence River bridge at Tabulam village.
Goori	A term generally used by Aboriginal people from the region between northern NSW and south-east Queensland (along with the term Koori) to differentiate themselves from other Aboriginal and Torres Strait Islander peoples.
National Parks and Wildlife Act 1974	State (NSW) government legislation that deals with the gazettal of Aboriginal Areas and the care, control and management of lands managed by the NPWS (part of the Department of Environment and Climate Change).
Public Health (Disposal of Bodies) Regulation 2002	State (NSW) government legislation that deals with the legal requirements for burial and cremation of human bodies.

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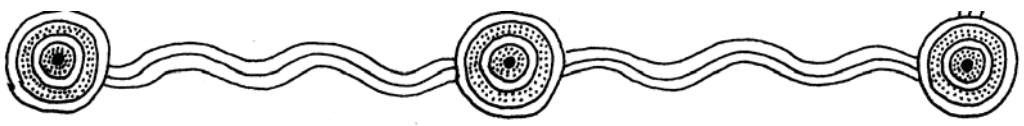
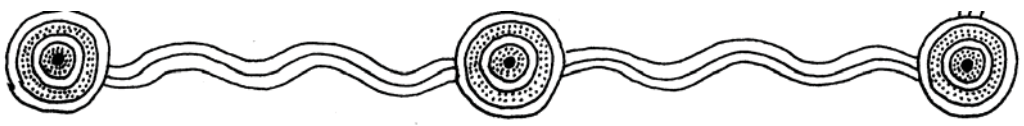


Table 1

Suggested Planting list for the Flat Camp

Bundjalung name	Common Name	Botanical Name
Mungudar	Forest Red Gum	*Eucalyptus tereticornis*
		Eucalyptus seanna
		Eucalyptus amplifolia
	Swamp Box	*Lophostemon suaveolens*
	Grey Box	*Eucalyptus moluccana*
	Grey Ironbark	*Eucalyptus siderophloia*
	Pink Bloodwood	*Corymbia intermedia*
	Rough Barked Apple	*Angophora floribunda*
	Forest Oak	*Allocasuarina torulosa*
	River Oak	*Casuarina cunninghamiana*
	Black Bean	*Castanospermum australe*
	Giant Stinging Tree	*Dendrocnide excelsa*
Biggundar	Green Wattle	*Acacia irrorata*
	Wattle	*Acacia fimbriata*
	Wattle	*Acacia maidenii*
goonggoyyudda	Weeping Bottle Brush	*Callistemon viminalis*
munderarm	Native Raspberry	*Rubus parvifolius*
dumdarm	Native Yam	*Dioscorea transversa*
	Banksia	*Banksia integrifolia*
	Kurrajong	*Brachychiton populneus*
	Creek Lilly Pilly	*Acmena smithii*
	Native Frangipani	*Hymenosporum flavum*
	Silky Oak	*Grevillea robusta*
	Water Gum	*Tristaniopsis laurina*
	Native Elm	*Aphananthes philippinensis*
	Scrub Cherry	*Syzygium australe*
	Moreton Bay Fig	*Ficus macrophylla*
	Sandpaper Fig	*Ficus coronata*
	Plum Pine	*Podocarpus elatus*
	Whalebone Tree	*Streblus brunonianus*
	Three-veined Laurel	*Cryptocarya triplinervis*
	Native Elm	*Aphananthes philippinensis*
	Bursaria	*Bursaria spinosa*
	Mat Rush	*Lomandra longifolia*

Source of Bundjalung names: Uncle Eric Walker (dec.)and Joanie Hippi, 18 April 2005