



WORKING TOGETHER ON COUNTRY







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We are indebted to the Department of Environment, Water, Heritage and the Arts for project funding and scope.

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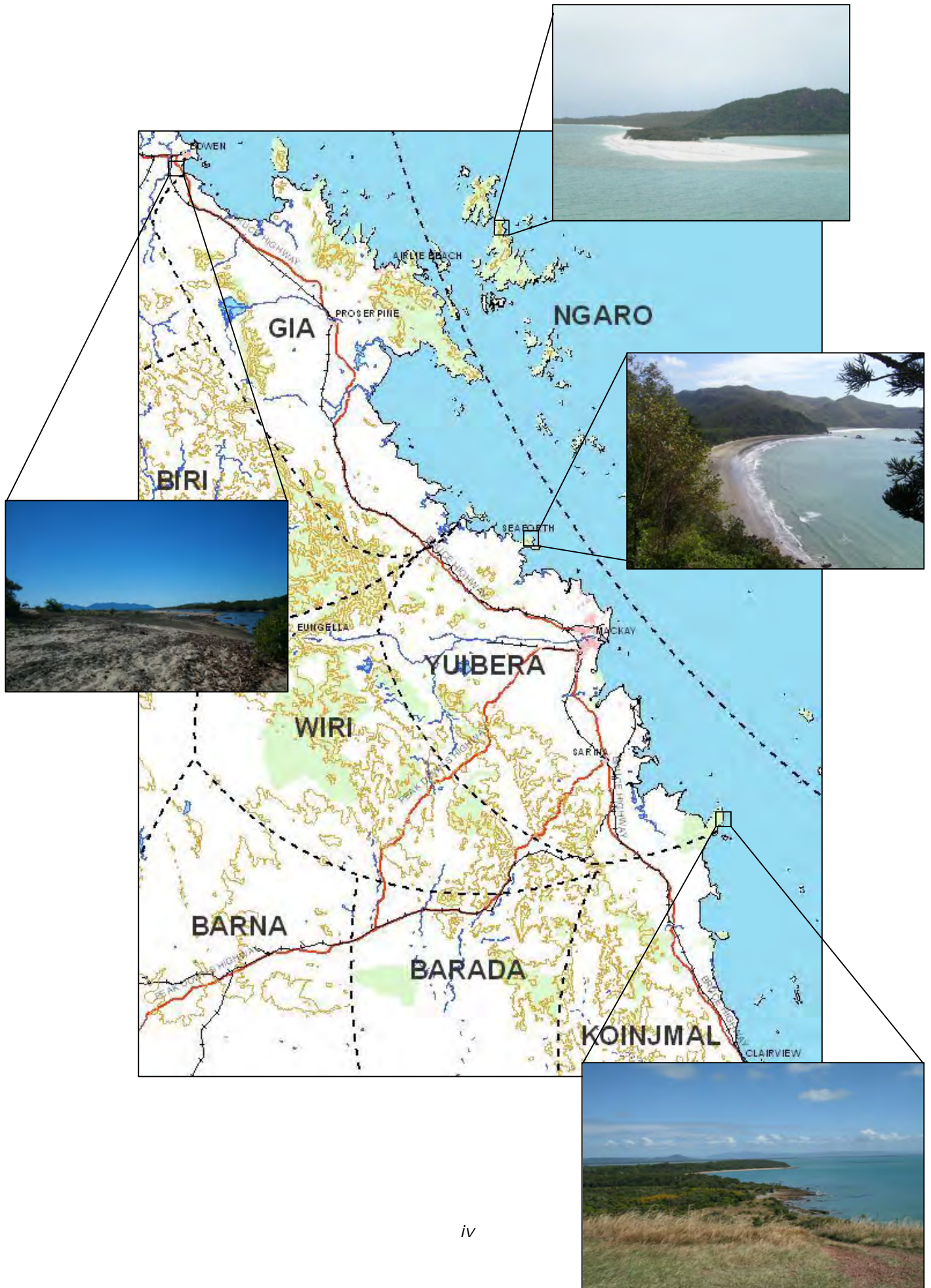
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WORKING ON COUNTRY TOGETHER

Working on Country Together is an initiative that has been brought about through the Mackay/Whitsunday Indigenous Protected Areas Co-Management Project.

Throughout 2008/2010 we have collected relevant information from the Reef Catchments Traditional Owner Reference Group (RCTORG), mainly the Yuibera and Koinjmal clans regarding their knowledge of the areas in which the project covers.

These are Cape Hillsborough NP, Cape Palmerston NP and Newry Island NP. This we hope will aid in the everyday management and future planning that will occur on National Parks. The National Parks hold a number of culturally significant sites and by working together by sharing knowledge of looking after Mother Earth the future outcomes and aspirations will benefit everyone.

This information should be seen as the beginning rather than the completed work. There are places and stories that are not defined in this project. It is hoped that as people come together to discuss, plan and work on country together, the trust and the relationships that will develop will allow for greater information sharing.





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CO-MANAGEMENT PROJECT

Indigenous Australians have managed their country for tens of thousands of years. An Indigenous Protected Area (IPA) is an area of Indigenous-owned land or sea where traditional owners have entered into an agreement with the Australian Government to promote biodiversity and cultural resource conservation.

The IPA initiative provides funding support for Indigenous organisations to develop cooperative management arrangements with State or Territory conservation agencies over National Parks or other protected areas. This assists Indigenous parties in identifying management issues and negotiating a decision-making framework to enable co-management arrangements.

These arrangements allow for:

- decision making and governance structures
- management issues requiring special attention
- a process for appropriately interpreting features of a protected area

öPeople Talk about Country, speak and sing to Country, visit and worry about Country, feel sorry for Country, long for Country. People say that Country knows best, hears, smells, takes notice, takes care, is sorry or happy. It has consciousness and a will towards life. Because of this richness, Country is love and peace, nourishment for Body, mind and spirit.ö
(Interpretation Australia 2003).





A detailed black and white illustration of a prehistoric scene. In the foreground, a large, bipedal dinosaur with a long neck and tail is shown in profile, facing right. It has a textured, scaly skin. To its left, a crocodile is partially visible, with its head and front legs emerging from the water. The background is filled with various birds, including a large pterosaur with long wings and a long beak, and several smaller birds. The scene is set in a swampy environment with reeds and water. The word "PROTOCOLS" is written in large, yellow, sans-serif capital letters across the center of the image.

PROTOCOLS



PROTOCOLS - GENERAL INTRODUCTION

The connection between Aboriginal spiritual beliefs and the land was generally misunderstood and overlooked by Europeans. They have not always understood the deep connection Aboriginal people have with the environment.

The relationship between people and the land comes from the time of -Creationø and it is the basis of every aspect of Aboriginal culture, influences family life, ceremonies and rituals, language, art, dance and the foods gathered, hunted and eaten.

The ancestral beings came down from the sky and up through the earth, they formed landscapes and life forms and passed on rules for living to the people. Traditional beliefs say that spirits remain in Aboriginal people and in the land, and some sites have particular spiritual significance because of their relationship to the -Creation Timeø

Laws were laid down upon Aboriginals and societies were formed. From the laws individuals learnt to co-operate and implement the rituals needed to maintain the land and rules for proper conduct. What evolved was a rich and complex culture with an ideological framework ø providing a spiritual bond between Aboriginal people and the land. These explain the world they live in and the origin of the Aboriginals in their culture.

The land, and all living things it supportø, is at the core of Aboriginal peopleø traditional beliefs and their lifestyles. For 1000ø of years Aboriginals had to survive as hunters and gatherers on the land, living with its seasonal changes and geographic wonders.

Aboriginals view the land as part of themselves. øMother Earthø the land of Aboriginal people provides everything they need from food, medicine, water and shelter to spiritual sustenance. They treat the land as part of themselves with respect and care.

Aboriginal people have territories which hold personal significance and live within those areas. They learnt to understand the land and recognise signs of changing seasons, how to find water, understand movements of wildlife and the significance of finding a flowering plant in a particular place or at a certain time.

HERITAGE

A dance ground, midden, fishtrap, burial site - are some of the places which can be important spiritually to Aboriginal people and therefore have great heritage significance.

This is because of the connection a place or object can have with Aboriginal peoples -Creationø stories and lore. Some places have special significance and in some cases the significance is obvious because there are signs of Aboriginal activity.

Aboriginal people have a unique and special relationship with the land and water; using these protocols, as a guide should ensure their beliefs and practices are respected. These protocols are based on recognition, consultation and respect.

PROTOCOLS

Indigenous peoples have a right to own and control their Indigenous cultural and intellectual property' in other words, they have a right to protect their Indigenous Heritage.

The protocols have been developed over generations. The people are taught these protocols from birth. Rules are not necessarily discussed yet are learnt and followed by whole communities to ensure appropriate and relevant behaviour and communication. Aboriginal people follow their own special set of protocols which compliments their culture and helps them understand each other.

Protocols are a code of conduct which the Aboriginal people have in place for their communities to abide by. These guide behaviour in particular situations when dealing with everyday issues.

Being the original inhabitants of this land it is respectful to acknowledge country and the Traditional Owners/custodians.

- They have a right to own and control their Cultural Heritage, and rights and interests in how they are portrayed (text, image etc) must be respected and protected at all times.
- Aboriginal culture is diverse and changing and they have the right to be represented in a manner they approve.
- To avoid mistrust and conflict, consult at the beginning stages of your proposed planning.
- It is important to seek and listen to the opinions and information from the Aboriginal people with experience and knowledge regarding Cultural Heritage and Natural Resource Management concerns when and if it is offered.
- What applies to one community may not be the same for another and even if there are some common interests, each community is different.
- An Aboriginal person cannot generally speak about and/or on behalf of another's country unless given permission by the Traditional Owners/custodians and this must be understood and respected.
- Traditional Owners/Custodians have the right to choose when and where a meeting should take place i.e. it may be more appropriate to have a meeting on country or where the works are to occur.
- Be open, honest and transparent when you are presenting your project or plan and explain what it is about and disclose all information relevant to the group involved in the planning process.
- Do not use jargon when presenting your plan, if so define the terms, particularly if the language used is of a technical or complex nature.

- Face to face meetings can help to overcome the lack of misunderstanding and misinformation about Aboriginal ways of life, this will help in creating trust for future Natural Resource Management projects.
- Follow up with letters or phone calls, as the request to consult may need to be put to the other communities or members regarding works.
- Give on the spot feedback and follow up reports at consultations or meetings.
- Agree to feedback or follow up process at the meeting or consultation and confirm decisions in writing.
- Allow time for discussions or feedback. DO NOT FORCE OUTCOMES.
- As Cultural issues are very sensitive don't expect an immediate answer to questions and don't be disappointed or trivializing if they don't meet your expectations of the meeting or consultation.
- Stay with the agreement made at the meeting as if this does not happen it could jeopardise future involvement in planning between both parties.
- Make sure you confirm beforehand whether the meeting is expected to proceed as planned.
- Visitors should only go where invited or given permission.
- Any management decisions should include the consultation and/or input from the Traditional Owners/Custodians so as to protect and preserve the Cultural and spiritual values where appropriate.
- Respect confidentiality about issues relating to Aboriginal groups and/or communities.
- Seek Cultural clearance in regard to the reproduction, display or publication of Aboriginal photographic images and other Cultural materials.

MANAGEMENT PLANS

- Consent can be declined or be conditional allowing some development while protecting parts of the site; it may require a study of the site e.g walks before development or require modification of development/management plans
- Any management decisions should include the consultation and/or input from the Traditional Owners/Custodians so as to protect and preserve the Cultural and spiritual values where appropriate.
- Must recognise, evaluate and promote Aboriginal Cultural values of vegetation, habitat, sites etc and ensure that Aboriginal knowledge of the above mentioned is respected, protected and valued.
- The plan needs a management strategy for identifying vulnerable fauna and flora and their threats, reducing the threat and decreasing vulnerability.
- All development sites must be checked for Indigenous Heritage, including places and objects, to recognise Aboriginal people's strong relationship to the land.

- It should be an offence for anyone to excavate, damage, destroy, intentionally attack, conceal or in any way alter an Aboriginal site, materials or objects without the consent of Traditional Owners/Custodians and relevant Government agencies.

There may be occasions such as when a community member dies or when other Cultural business is taking place that the whole community is shut down for external business. Community business takes precedence, regardless of what meetings have been previously arranged.

Although personal and Cultural protocols seem complex and in some cases obscure, be confident that by treating the people with respect and sensitivity you will not go far wrong (and if you do you will be corrected).

SENSITIVE SUBJECTS

Protocols have spiritual, legal, political and social relevance in Indigenous culture. This means non-indigenous people must understand protocols if they are to have harmonious and successful dealings with Indigenous people.

Some subjects should always be treated sensitively around Indigenous people ó these include discussions between the sexes, talking about deceased people and repeating conversations out of context. It may be very shameful to embarrass Indigenous people by asking a question about their culture they can't answer in front of friends, family or workmates.

These following protocols are about interacting with Aboriginal people. They may not be correct in every situation, so it is wise to observe and learn and not make Cultural assumptions when communicating with people from different Cultural groups.

- Indigenous people are very courteous and rarely use the word -noø -Yesø may not be an agreement but used as an acknowledgement.
- Initially it is courteous for men to communicate with men and women with women.
- Some Aboriginal people are uncomfortable with direct and extended eye contact.
- Direct and particularly personal questions are inappropriate.
- Conversation is not to be rushed or complex ó there are often lengthy pauses to consider what may seem a simple topic.
- Scant or inappropriate clothing when around the opposite sex may cause embarrassment.

SACRED AND SECRET SITES AND MATERIALS

The *Aboriginal Cultural Heritage Act 2003 (Qld)* and the *Torres Strait Islander Cultural Heritage Act 2003 (Qld)* define 'secret' as being secret according to Aboriginal tradition and/or Island custom and 'sacred' as being sacred according to Aboriginal tradition and/or Island custom. Secret sites and/or materials are generally understood to be, under customary law, made available only to the initiated; or sites or information that can only be seen by men or women or particular people within the Cultural group. Sacred sites and/or materials are generally understood to relate to the spiritual, religious and/or ancestral beliefs and practices.







CULTURAL ZONING MAPPING





CULTURAL ZONING MAP

The cultural zoning maps have been generated to assist the Queensland Parks and Wildlife Service in accommodating for cultural history. This has allowed for both Cape Hillsborough (Figure 1) and Cape Palmerston (Figure 2) National Parks to be divided into four different zones, each representing a level of cultural significance.

The blue zones represent areas that hold little cultural significance. It is generally recommended that at least one month's notice is given to the relative Indigenous spokesperson before any significant construction work is undertaken. This will allow for confirmation that the status of the area has not been recently changed.

For example; if the toilets at Windmill Bay which sits in the blue zone required cleaning, notice may be given at a six month agenda meeting, and this would suffice. However if upon cleaning the toilet it was found to be full and a new long drop was required to be dug, further notification would need to be provided before excavation work began.

Yellow zones are likely to contain areas of significant cultural natural resources. They are known to contain environmentally sensitive areas such as mangroves. A minimum of two months notice is required before considerable work is begun.

For instance; feral pigs have been spotted in the yellow zones of Cape Palmerston and baiting and trapping is to be undertaken. If the control of the feral pigs was to be contained within the yellow zone, two months notice would be required. If however baiting and trapping was undertaken across the whole park, three months notice would provide ample time for Traditional Owners to approve the work.

Green zones are representative of where Indigenous clans camped and used regularly. They are most likely to contain cultural resources and significant native flora and fauna as they were locations of camp grounds and meeting areas. Artefacts are very common in these zones as they were subject to high density use. These zones will require surveying, thus notification provided at least three months before large works would be required.

An example of this is if there is a planned fire for the park that will only occur in a green zone. It is recognised that this fire may have an impact on cultural heritage, thus four months notice would be required before the burn.

The pink zones contain known sacred sites such as ceremonial and burial grounds, and Indigenous Australians have very strong spiritual and valuable connections with these areas. While no major works and activities should be undertaken in these zones, any essential activities require lengthy planning and consultation periods. A minimum of six months notice is required before any form of work is undertaken.

For example; you are approached by the rural fire brigade to construct a fire break that will pass through a pink zone. This would need a minimum of six months notice to allow for Traditional Owners to survey the land. It is also recommended that a Traditional Owner be present during the construction of the break in order to identify any objects that may be unearthed. It is acknowledged that during a wildfire event a break may need to be constructed through a pink zone in order to protect life. In this instance, as much notification as possible would suffice.

The matrix below gives a more in depth indication of the amount of notice required for each activity in each of the four zones. Activities which involve great impact on the environment works require more notice, where simple activities such as cleaning require minimal notice.

The legend is as follows:

- A - 6 months notice
- B - 4 months notice
- C - 3 months notice
- D - 2 months notice (* if maintenance requires excavation or similar work, more notice is required)
- E - 1 months notice (* if maintenance requires excavation or similar work, more notice is required)

Activity Zone	Construction of Infrastructure	Fire	Research	Feral Animal Control	Weed Control	Maintenance of Infrastructure	Cleaning & Inspecting
<i>Pink</i>	<i>A</i>	<i>A</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>D*</i>	<i>E</i>
<i>Green</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>D*</i>	<i>E</i>
<i>Yellow</i>	<i>B</i>	<i>B</i>	<i>D</i>	<i>D</i>	<i>D</i>	<i>E*</i>	<i>E</i>
<i>Blue</i>	<i>C</i>	<i>C</i>	<i>D</i>	<i>D</i>	<i>D</i>	<i>E*</i>	<i>E</i>

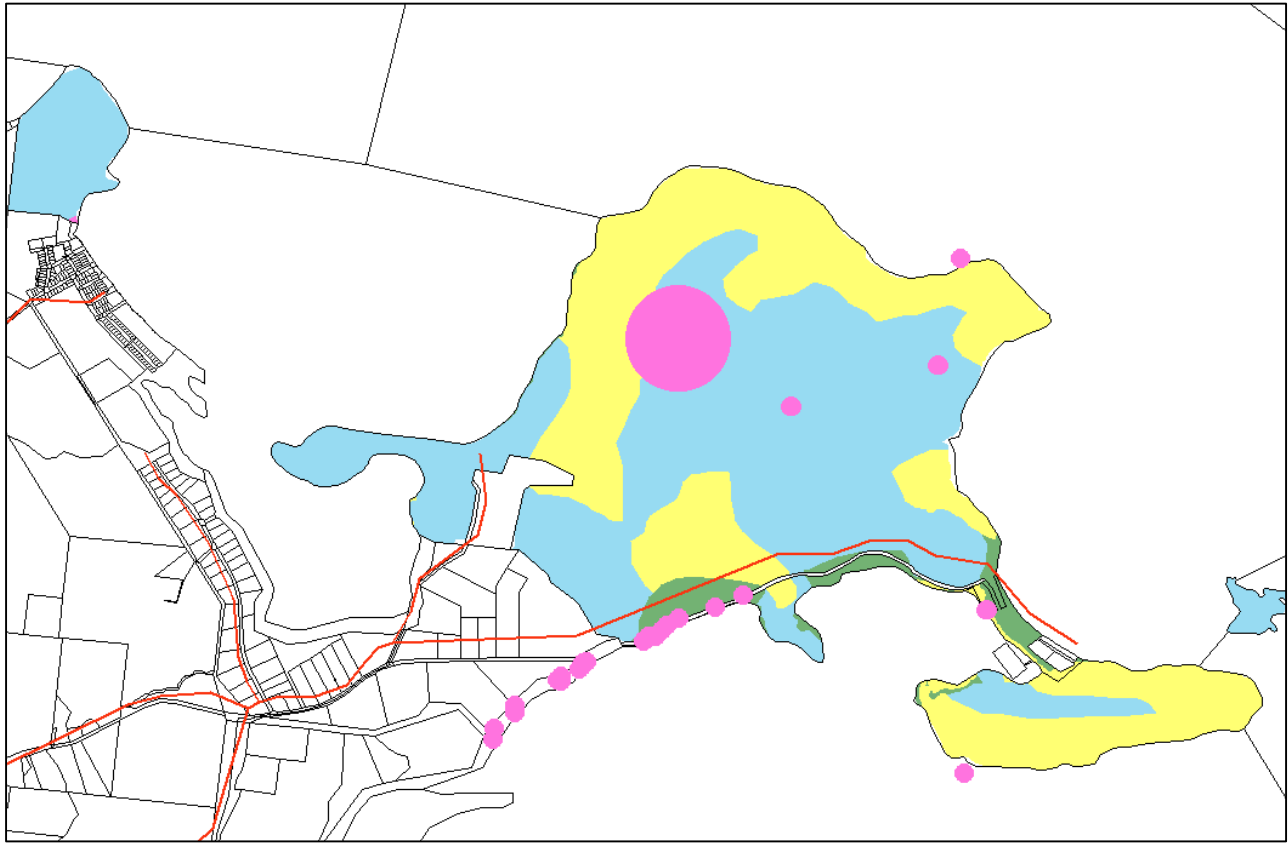


Figure 1: Cultural Zoning Map – Cape Hillsborough National Park



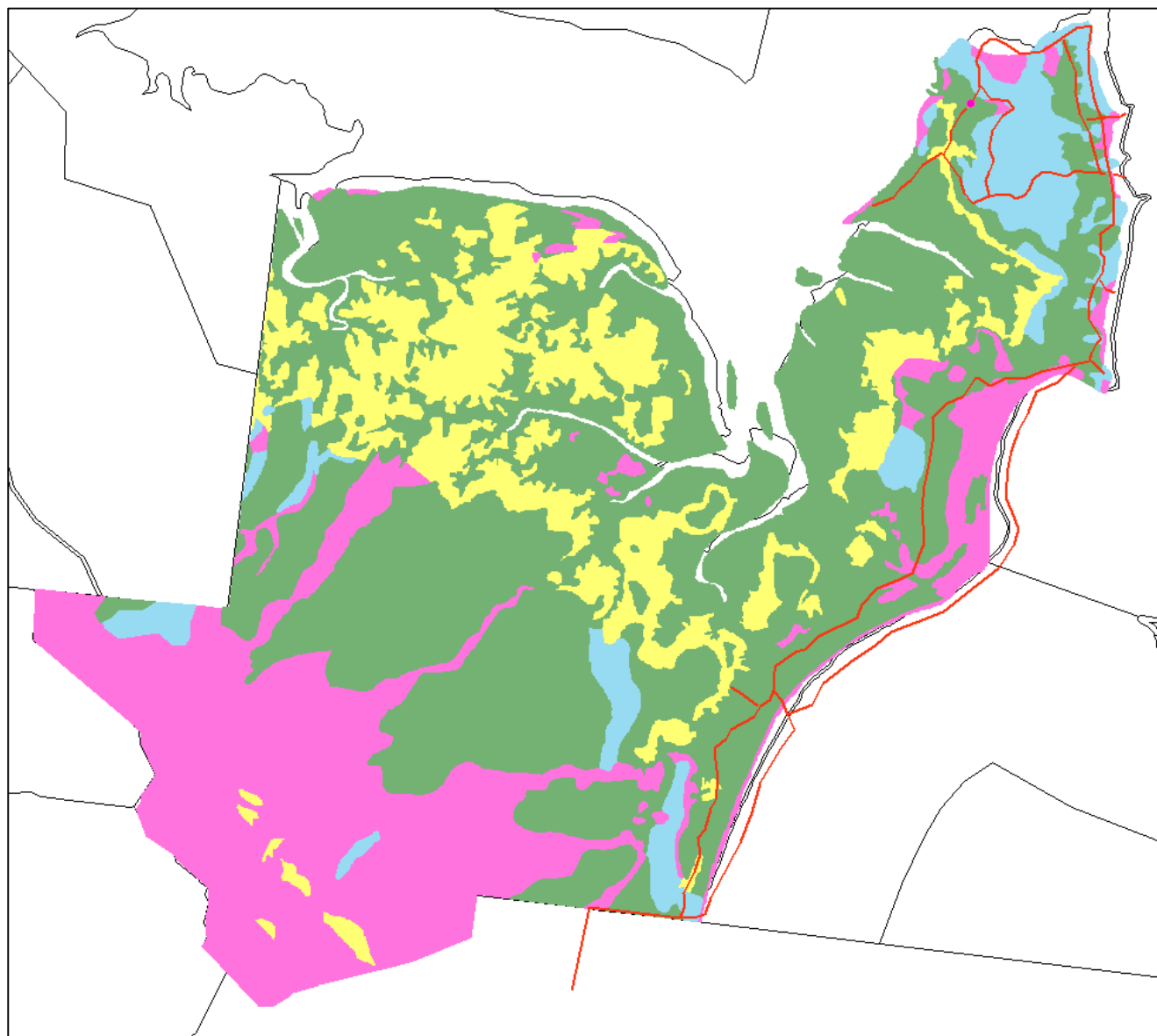


Figure 2: Cultural Zoning Map – Cape Palmerston National Park





INDIGENOUS PROTECTED AREAS



A large, rugged rock formation with a tree growing on top and a grassy mound in the foreground. The rock is dark and textured, with a tree growing on top. The foreground is a grassy mound with some debris. The background is a clear blue sky.

Cape Hillsborough & Pioneer Peaks National Parks Caring For Country Plan

Reef Catchments Mackay Whitsunday Inc.

Samarla Deshong

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DISCLAIMER

All material in the management plan that has been sourced by Queensland Parks and Wildlife remains the property of the agency. All data, reports, maps, photographs, and concepts in the preparation from the Traditional Owners of the Yuibera clan remain as their property. They shall have unrestricted rights to the use of all or part of the plan for its own purposes at any time. Prior consent to use materials, documents, and/or concepts can not be used. This also applies to consultants who have provided materials, studies, and documents for this Management Plan.

1 INTRODUCTION

Cape Hillsborough National Park protects one of the ruggedly beautiful parts of the central Queensland coast, and Indigenous Australians have a strong connection to numerous places within the park. Pioneer Parks National Park is located close to Cape Hillsborough and thus has been included in the same Caring for Country plan. Reef Catchments Mackay Whitsunday Inc has formed a partnership with Queensland Parks and Wildlife to create Caring for Country Plans under the Indigenous Protected Areas Program along the central Queensland coast. This will facilitate involvement of Traditional Owners in promotion and management of biodiversity and in conservation of cultural resources through a combination of Indigenous knowledge and modern science.

This Caring for Country Plan outlines the history of Cape Palmerston National Park, lists the findings of the Indigenous Site surveys, and provides recommendations for the management of culturally significant locations within the park.

2 BACKGROUND

Cape Hillsborough is located approximately 30 kilometres north-west of Mackay on the central Queensland coast. It is located within the Mackay and can be found at 20°54'45"S, 149°02'04"E (Figure 1). It was named by Captain James Cook aboard the Endeavour in June, 1770 as he sailed along the Queensland coast. 1,012 hectares of the cape was gazetted as a National Park in 1985 and is currently protected under the Nature Conservation Act 1992. Cape Hillsborough National Park consists of lowland rainforest and vine forests which grow along creeks, valleys and hillside gullies. Open eucalypt forests with a grassy understory are supported by rocky headlands and hills. The western shores of the park contain large mangrove communities which provide an important breeding habitat for marine animals. Various species of kangaroos and wallabies rely on natural areas in the park as habitat due to surrounding areas being cleared. The marine habitats located adjacent to the National Park are part of the Great Barrier Reef Marine Park World Heritage Area and support threatened marine species such as Dugong, and Nationally important roosting areas for migratory shorebirds.



Figure 1: Aerial image of Cape Hillsborough National Park (image courtesy of Google).

Pioneer Peaks National Park consists of three mountains approximately 10 kilometres south-west of Cape Hillsborough. These three peaks are Mount Jukes (547m), Mount Blackwood (590m), and Mount Mandurana (309m) (Figure 2). These peaks combined, total an area of 1,857 hectares. These mountains were named in 1862 by George Elphinstone Dalrymple. Mount Blackwood was named in honour of Captain Blackwood, who charted the H.M.S Fly past the Queensland Coast in 1843.

Captain Matthew Flinders explored the region in 1802 and recorded evidence of Indigenous Australians occupying the area. What he saw would have been areas and sites used by the Yuibera clan, the Traditional Owners of the region. The surrounding area of these two National Parks both contain Indigenous Australian sites that are culturally and historically significant to the Yuibera clan and surrounding clans that were used for trading and ceremonies. It is the history of this Indigenous clan within

Cape Hillsborough and the Pioneer Peaks that has led to the creation of this Caring for Country Plan.



Figure 2: 3D image of Pioneer Peaks National Park, in relation to Cape Hillsborough (image courtesy of Google).

Shell Midden sites record that Indigenous Australians were once present and that they utilised that particular area for a variety of reasons. Shell Middens are a collection of shells and various animal bones (billoo) that have been left from clans' campsites, and accumulate over time through repeated usage. The size and amount of debris and fragments give an indication of how often the local clans utilised the land and surrounding sea.

3 INDIGENOUS SITE SURVEY

This study of Cape Hillsborough and Pioneer Peaks National Parks was undertaken as part of a project funded under the 'Caring for our Country' 2008-2010 in as part of the Indigenous Protected Areas Co-Management project between Reef Catchments Mackay Whitsunday Inc. and Queensland Parks and Wildlife, covering Cape Hillsborough National Park, Cape Palmerston National Park and Newry Island National Park.

Fieldwork within Cape Hillsborough and the Pioneer Peaks was undertaken between June 2008 and June 2010. Fieldwork involved walking throughout both parks under the guidance of Gary Mooney, a Yuibera elder. Walking throughout the National Parks allowed for the recording of shell midden sites, fishtraps, Indigenous art, and other culturally significant sites. This was most successful in mid-2008, following large flooding of the area. This exposed many sites and allowed for easy detection.

3.1 Findings

The floods in the region in 2008 exposed many shell midden sites, with some being found along roadsides. These sites were found to have shells dated as old as 500 years, much more than other sites in the area, and it is therefore believed that some roads may have been built on past culturally historical middens.

Pests and weeds discovered within Cape Hillsborough and Pioneer Peaks National Parks included:

- feral pigs,
- feral dogs,
- cane toads.
- lantana (*lantana camara*),
- Mossman river grass (*Cenchrus echinatus*),
- guinea grass (*Panicum maximum*),
- giant rats tail grass (*Sporobolus pyramidalis*).

3.2 Cultural History

Cape Hillsborough National Park is known for containing burial grounds of the Yuibera clan, and therefore is a very sacred place for Indigenous spirits. Ceremonial sites are located throughout the park, and the land adjacent to Cape Hillsborough Resort is a burial ground for the Yuibera, and was also utilised by the South Sea Island community. Areas along the mangrove boardwalk are still used for men's ceremonies in the early wet season (November and December).

Located further west, the current Smalleyø Beach campground is in the same location as an Indigenous campsite. The eastern area of the beach contains fishtraps that can only be seen during a very low tide. This area was used for initiating and training boys to become men. They were taught to hunt, camp, and use the fishtraps all within this area. Offshore is known for healthy seagrass beds, and these were utilised for hunting turtle and dugong.

Other areas around Cape Hillsborough were used for permanent shelter, as the area provided suitable habitats for hunting fish, mud crabs, goannas, snakes, wallabies, brush turkeys, as well as an abundance of bush tucker and medicine.

The Pioneer Peaks National Park was also widely used by the Yuibera clan. They inhabited Mount Blackwood, using sites that faced the ocean for special ceremonies. This also provided an advantage point to spot when Native Police were approaching. The mountain is also known to contain a large diversity of fauna for hunting.

Mount Jukes was home to a sacred menø ceremonial site, however this is not easily accessible. Yuibera elders still visit the site each year, and often speak of a large eungie (spirit) walking around campgrounds.

Mount Mandurana was known prominently for the South Sea Islander church on the corner of the Bruce Highway and Mandurana Road. This church was used for marriages between South Sea Islanders and Indigenous Australians. There is also a cemetery for Indigenous burials where the church was situated.

A story from the clans is that a Ngaro (Whitsunday Islands Traditional Owners) man by the name of Billy Moogerah used to canoe from the Whitsunday Islands to Cape Palmerston, stopping on his way at Cape Hillsborough and Freshwater Point to trade and do business with other clans. This supports the fact that some stone artefacts found are made from stone belonging to islands such as South Molle Island. Billy

Moogerah was the last known Ngaro Traditional Owner that was removed from the Whitsunday Islands when Bowen township was first settled.

4 DISCUSSION

4.1 Flora & Fauna

This plan details the fauna and flora species recorded during field surveys conducted by Queensland Park & Wildlife Services and Reef Catchments at Cape Hillsborough and Pioneer Peaks National Parks. Much of the landscape in Cape Hillsborough is dominated by tall closed forests, littoral rainforest, woodlands and mangroves. Over 500 species of vascular plants are identified in Cape Hillsborough, a very high diversity for an area so small.

The most significant plants for Indigenous Australians that are found in Cape Hillsborough National Park are located along the Yuibera Plant Trail. These are:

- Broad Leaved Tea Tree (*Melaleuca viridiflora*) ó Bark was used for huts, while the leaves were bruised in water and the mixture was drank for medicinal purposes.
- Hickory Wattle (*Acacia aulacocarpa*) ó Wood utilised for digging sticks, handles, music, and spears. Seeds were ground for flour.
- Grass Tree (*Xanthorrhoea* spp) ó Flower shafts were used for spear shafts and starting fires. Flowers were used for making sweet drinks, while the soft crown was eaten.
- Ghost Gum (*Corymbia dallachiana*) ó As the wood burns well in wet conditions, this species was often used for firewood. All *Eucalyptus* species were used for wooded implements. The sap from this tree was used for medicinal purposes.
- Native Cherry (*Exocarpos latifolius*) ó The fruit yielded from this plant was eaten, while the wood and bark was burnt as a mosquito repellent.
- Silver Ash (*Flindersia schottiana*) ó Wood was used for the manufacturing of tools.
- Native Gardenia (*Randia fitzalanii*) ó Ripe fruit was eaten.

- Blue Quandong (*Elaeocarpus grandis*) ó Fruits were eaten, and then the seeds were used for decoration. The buttress roots were used to make flat tools such as shields and paddles.
- Milky Pine (*Alstonia scholaris*) ó Powdered bark was used as a glue to attach feathers to skin for ceremonies.
- Cheese Fruit (*Morinda citrifolia*) ó Fruits were used for medicinal purposes, while the roots were suitable for weaving or string. The leaves were used to wrap food while cooking.
- Damson (*Terminalia sericocarpa*) ó While the fruit was edible, other parts of the plant was used as a fish poison.
- Tanjong Tree (*Mimusops elengi*) ó Fruit was eaten.
- Cluster Fig (*Ficus racemosa*) ó Fruit was eaten, and sap was used to relieve diarrhoea.
- Supple Jack (*Flagellaria indica*) ó Stems were split and used for sewing and fibre. Other parts of the plant was used for medicinal purposes.

Several significant species of native fauna were also recorded within the park, with a wide range of birds (140 species), mammals (22 species), reptiles (25 species), amphibians (eight species) and aquatic species residing among the native flora, waterways and beaches.

There are six species of kangaroos and wallabies present within Cape Hillsborough. Although not of a high abundance, the area is considered a vital habitat for them as other habitats in the region have been cleared.

The large variety of bird life made it easy for the clans to hunt and gather eggs from the finches, lorikeets and pigeons. These helped the clans determine which season it was, as well as where to find seeds and a large abundance of fish. Many tropical birds reach their southern limit in the Cape Hillsborough area, thus making the park an important tropical habitat. Birds that were prominently utilised by Indigenous Australians were:

- Orange-Footed Scrubfowl (*Megapodius reinwardt*) ó These were hunted and eggs were taken from nests for food. Feathers were used for cultural ceremonies.
- Magpie Goose (*Anseranas semipalmata*) ó Utilised for the same resources as the Orange-Footed Scrubfowl.
- Beach Stone-Curlew (*Esacus neglectus*) ó These were also utilised as a food source. Eggs were also used as this species lays eggs above the ground.

Both sea turtles and fresh water turtles played a large part with Indigenous clans hunting and sourcing of food. Flat-Back, Loggerhead, Green, and Hawksbill Turtles were all actively hunted by the male clan members. Freshwater turtles were hunted by women in the wetlands and swamps within the park, and were roasted by placing the animal on its back on hot coals. Eggs also provided a food source rich with numerous nutrients and vitamins. Another sea animal actively hunted was the dugong, as they were good sources of food and their fat was mixed with wax to be used as glue for weapons.

4.2 Fire (Wee) Management

Indigenous fire management was used for a variety of reasons, and were proven to be successful over the generations that they occupied the land. Fire was used for the regeneration of native species which provided bush tucker, medicines and a safe guard against wildfires. Fires were an annual occurrence, and the use of them usually began in March as the dry season began. A small patch at a time was burnt and once it was burnt out, the next patch would be lit. When clans went on 'walkabout' they burnt country as they were walking to utilise their time and dispersal throughout the country. The maintenance of the biodiversity within Cape Hillsborough and Pioneer Peaks Nation Parks will need to include appropriate fire regimes. Monitoring sites should be established to assess fire impact on beach scrubs, feral animals and weed infestations.

Beach scrubs were utilised for their source of bush tucker and natural medicines, and also as a form of shelter. Burning of the adjoining country was used to reduce the impact of wildfires and to encourage natural regeneration, while it also flushed out animals such as kangaroos, allowing them to be easily hunted.

5 RECOMMENDATIONS

5.1 Cape Hillsborough

Cape Hillsborough National Park is a very spiritual place for the Yuibera clan, and many spirits still remain in the area due to the number of burial grounds, located in and around the Cape Hillsborough Resort. Great care should be taken to ensure that no further developments disturb these sacred grounds. Any damage already made to burial grounds should be monitored to ensure they are not further degraded, and if possible, rehabilitated to their original state. Sacred areas are also throughout the park, and visitors must be encouraged to not leave designated walking paths such as the Mangrove Boardwalk.

The surrounding areas contain an array of native fauna that has been used for bush tucker (eg. black goanna, snakes, wallaby). The Brush Turkey is the totem for the Yuibera clan, and therefore must be protected. Tourists have also been known to be encouraged to feed the native fauna, creating health issues for various species and affecting their behaviour. This activity should be discouraged.

5.2 Smalley's Beach

This area contains many habitats that allow for the hunting of bush tucker, which was used for the initiation ceremonies of men. The fishtrap located on the eastern side needs to be researched and further assessed. The surrounding areas need to be maintained as there are multiple seagrass beds adjacent to the beach, which were used for hunting turtle and dugongs. There is also an abundance of oyster beds which are represented in the local shell middens. Bush tucker and native trees in the area need to be protected to enable Indigenous use in the future.

5.3 Mount Blackwood

This area has not received a high level of management in the recent past. The base of this site must be included in a fire management plan, and once an initial burn is completed, a comprehensive assessment of the site can be undertaken.

5.4 Mount Jukes

This site needs to be retained in its current condition. This would allow for Yuibera Elders to still visit the site and perform cultural ceremonies. Public access to the site does not need to be encouraged.

5.5 Mount Mandurana

The site of the old church is now an Indigenous cemetery. This site must be protected to ensure the spirits are not disturbed.

6 GLOSSARY

BUSH TUCKER ó Is a range of animals, birds, fruit, vegetables and reptiles that Indigenous Australians have sourced from nature and are safe to eat. They are commonly unknown to visitors as a safe source of food.

CULTURAL HERITAGE ó A way of life created by Indigenous Australians in which it is passed down from generation to generation.

FISHTRAPS ó Walls of stone built along the coastline and within rivers and creeks that work using the tidal flow. When the tide recedes it allows the capture of fish, turtle, stingray, crabs etc.

SHELL MIDDEN- A collection of shells and bones from fish, dugongs, turtles, birds, reptiles etc. They occur where Indigenous Australians camped and ate, and have accumulated over time.

TRADITIONAL LANDS ó A clans own territory defined by geographic boundaries like mountains, ranges, and rivers.

WALKABOUT ó A nomadic excursion Indigenous people took when entering the bush for an indefinite amount of time.





INDIGENOUS PROTECTED AREAS





Cape Palmerston National Park Caring For Country Plan

Reef Catchments Mackay Whitsunday Inc.

Samarla Deshong

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DISCLAIMER

All material in the management plan that has been sourced by Queensland Parks and Wildlife remains the property of the agency. All data, reports, maps, photographs, and concepts in the preparation from the Traditional Owners of the Yuibera or Koinjmal clans remain as their property. They shall have unrestricted rights to the use of all or part of the plan for its own purposes at any time. Prior consent to use materials, documents, and/or concepts can not be used. This also applies to consultants who have provided materials, studies, and documents for this Management Plan.

1 INTRODUCTION

Cape Palmerston National Park protects one of the few remaining natural coastlines in the Mackay Region, and Indigenous Australians have a strong connection to numerous places within the park. Reef Catchments Mackay Whitsunday Inc has formed a partnership with Queensland Parks and Wildlife to create Caring for Country Plans under the Indigenous Protected Areas Program along the central Queensland coast. This will facilitate involvement of Traditional Owners in promotion and management of biodiversity and in conservation of cultural resources through a combination of Indigenous knowledge and modern science.

This Caring for Country Plan outlines the history of Cape Palmerston National Park, lists the findings of the Indigenous Site surveys, and provides recommendations for the management of culturally significant locations within the park.

2 BACKGROUND

Cape Palmerston is located approximately 115 kilometres south-east of Mackay on the central Queensland coast. It is located on the boundary of the Mackay and Isaac Regional Councils and can be found at 21°35'11"S, 149°25'53"E (Figure 1). It was named by Captain James Cook aboard the Endeavour in 1770 as he sailed along the Queensland coast. On the 16th December 1994, 7,200 hectares of the cape was gazetted as a National Park under the Nature Conservation Act 1992. Cape Palmerston National Park consists of rocky headlands, mangroves, swamps, rainforests and open eucalypt woodlands dominated by ironbark and poplar gums, and is overlooked by Mount Funnel, standing 344 metres above sea level. The mangrove mouse, estuarine crocodile, marine turtles (bungaroo) and beach stone-curlews are threatened species found within the park. The marine habitats located adjacent to the National Park are part of the Great Barrier Reef Marine Park World Heritage Area and support threatened marine species such as Dugong, and Nationally important roosting areas for migratory shorebirds.

The Endeavour's botanist Sir Joseph Banks briefly recorded seeing Indigenous Australians, however it wasn't until Captain Matthew Flinders explored the region in 1802 that he saw evidence of Indigenous Australians occupying the area. What he saw would have been one of

the two clans whose Traditional Lands were in the region. The Yuibera clan utilised land on the northern side of Cape Palmerston, while the Koinjmal clan utilised land on the southern side. It is the history of these two Indigenous clans within Cape Palmerston that has led to the creation of this Caring for Country Plan.



Figure 1: Aerial image of Cape Palmerston National Park (image courtesy of Google).

Shell Midden sites record that Indigenous Australians were once present and that they utilised that particular area for a variety of reasons. Shell Middens are a collection of shells and various animal bones (billoo) that have been left from clans' campsites, and accumulate over time through repeated usage. The size and amount of debris and fragments give an indication of how often the local clans utilised the land and surrounding sea.

3 INDIGENOUS SITE SURVEY

This study of Cape Palmerston National Park was undertaken as part of a project funded under the 'Caring for our Country' 2008-2010 in as part of the Indigenous Protected Areas

Co-Management project between Reef Catchments Mackay Whitsunday Inc. and Queensland Parks and Wildlife, covering Cape Hillsborough National Park, Cape Palmerston National Park and Newry Island National Park.

Fieldwork within Cape Palmerston was undertaken between June 2008 and June 2010. Fieldwork involved walking throughout the eastern side of the park, and through other well known areas of Cape Palmerston. This allowed for an updated understanding of cultural sites that were known to Queensland Parks and Wildlife and Traditional Owners. Jeanette Kirby (Great Barrier Reef Marine Park Authority) was also present during one field survey, enabling the Authority to better understand what management was being undertaken within a catchment relevant to the Great Barrier Reef.

3.1 Findings

Many findings were consistent with the management plans produced by the Environmental Protection Agency in both 1992 and 2007.

Cape Creek, which runs for over seven kilometres through Cape Palmerston National Park, was found to sustain a number of Cultural Heritage items within its surrounding areas. There is a large shell midden which included spear tips and various stone tools for cutting (Figure 2). This reinforces that Cape Palmerston was used as a popular gathering site for the local and neighbouring Indigenous Clans for traditional ceremonies and trading.

Surrounding the creek beds are a large abundance of native trees, animals and fruits which can be utilised for bush tucker, and these were also used for medicinal purposes. Naturally, within the creek itself is a wealth of food. Marine areas adjacent to Cape Creek contain sea grass beds which acts as a food source for various turtle and dugong populations. Captain Cook and Captain Flinders both recorded an abundance of turtle and fish along the shoreline of Cape Palmerston. These species are utilised for certain Indigenous ceremonies and activities. These activities are defined by the local clans laws and customs.



Figure 2: Shell Midden at Cape Creek which is approximately 100m x 30m. It extends behind the tree in the top right of the photograph.

An ochre pit was also found in the vicinity of Cape Creek. Ochre is a form of earth pigment that comes from soft varieties of iron oxide minerals and rocks containing ferric oxide and other compounds. Included in this is haematite, a fine grained iron ore which produces a deep red colour. Ochre is used for body paint, rituals, painting of artefacts and painting message sticks. Pieces of ochre is one of the toughest forms of debris found in shell middens and can often indicate the travels of the clan through tracing of its origin. Analysis of ochre deposits found on the floors of shelters, rock art sites and caves can be used to date the occupation of these sites by the local clans.

Little Daintree Creek is home to a waterhole which has cultural significance to the surrounding clans of the region.

Pests discovered within Cape Palmerston National Park included:

- feral pigs,

- feral dogs & dingos,
- foxes,
- brumbies,
- deer,
- cane toads.

Weeds occurring in the park include:

- para grass (*Brachiaria mutica*),
- lantana (*lantana camara*),
- goats head burr (*Tribulus terrestris*),
- Mossman river grass (*Cenchrus echinatus*),
- guinea grass (*Panicum maximum*),
- prickly pear (*Opuntia* spp.),
- Harrisia cactus (*Harrisia martini*),
- wild cotton (*Asclepias fruiticosa*),
- thatch grass (*Hyparrhenia rufa*),
- giant rats tail grass (*Sporobolus pyramidalis*),
- snake weed (*Stachytarpheta* spp),
- hymenachne (*Hymenachne amplexicaulis*).

3.2 Cultural History

It is known that what Indigenous colonisation occurred in Cape Palmerston, involved the Yuibera and Koinjmal clans using the area as shared country. They resided mainly south of the cape at Notch Point.

It is important to note that islands off shore from West Hill and Cape Palmerston were connected via isthmuses and allowed local clans to walk over to them, even during high tide. This area was also utilised for the hunting and sourcing of food, and cultural sites may exist on adjacent islands.

West Hill and Cape Palmerston both provided advantage points as lookouts and enabled easy viewing for ships, hunting for sea food such as turtles, and sighting other clans coming from the ocean and land.

Members of the Yuibera clan group went to do an archaeological assessment with Andrew Border (formerly an archaeologist with the Queensland Parks and Wildlife Service) in 1992 at Cape Palmerston National Park. This led to the creation of the Cape Palmerston Management Plan which was developed in 1992, and identified many of the shell middens which are still in existence today.

A story from the clans is that a Ngaro (Whitsunday Islands Traditional Owners) man by the name of Billy Moogerah used to canoe from the Whitsunday Islands to Cape Palmerston, stopping on his way at Cape Hillsborough and Freshwater Point to trade and do business with other clans. This supports the fact that some stone artefacts found are made from stone belonging to islands such as South Molle Island. Billy Moogerah was the last known Ngaro Traditional Owner that was removed from the Whitsunday Islands when Bowen township was first settled.

4 DISCUSSION

4.1 Flora & Fauna

This plan details the fauna and flora species recorded during field surveys conducted by Queensland Park & Wildlife Services and Reef Catchments at Cape Palmerston National Park. Much of the landscape in Cape Palmerston is a mosaic of vegetation partially degraded in the understory by weeds (such as lantana camara), changing climatic conditions and human impacts. The large area on the western side of Cape Palmerston is one of the few areas of largely intact native vegetation remaining in the park, and is critical for the long-term viability of native fauna.

For practical purposes, the sites selected were along the eastern coastline where there has been a larger human impact. The impact on native vegetation is predominantly clearing, compaction, weed species, and the formation of illegal vehicle tracks which often impact on both vegetation and cultural sites (middens). There is a possibility that within ten years with appropriate management strategies, degraded areas may recover adequately to function as remnant native vegetation.

The most significant plants for Indigenous Australians that are found in Cape Palmerston National Park are:

- Cycad (*Cycas media*) ó Indigenous Australians utilised the head of the plant as a vegetable when ripe. They are also known to grow around freshwater sources, and when an appropriate fire regime has been applied.
- Goat's Foot/Beach Morning Glory (*Ipomea pes-caprae*) ó This plant was used to cure aches and pains by heating the leaves and rubbing them onto the sore area. The vine of the plant was also used to make twine and ropes.
- Great Morinda (*Morinda citrifolia*) ó Locally known as Cheese Fruit, the fruit of this plant was eaten due to its high levels of Vitamin C, acting as a medicine for colds and flues. The roots were utilised for yellow dye.

Mangroves and saltwater wetlands are a prominent community within the park. These areas were utilised to harvest long bums (*Telescopium telescopium*) and mud mussels (*Polymesoda coxans*) for food (Figure 3). Commonly found in these communities was the blind-your-eye mangrove (*Excoecaria agallocha*), named due to the damaging effect the sap can have on human eyes. This species was used by Indigenous Clans as a fish poison. Lastly, the Australian samphire or beaded glasswort (*Sarcocornia quinqueflora*) was used in cooking to create a salty taste.

Several species of native fauna were also recorded within the park, with a wide range of birds, marsupials and aquatic species residing among the native flora, waterways and beaches.



Figure 3: Long bums and mud mussels found in Cape Palmerston National Park.

A large variety of bird life allowed for the clans to easily hunt and gather eggs from the finches, lorikeets and pigeons. These helped the clans determine which season it was, as well as where to find seeds and a large abundance of fish. Birds that were prominently utilised by Indigenous Australians were:

- Squatter Pigeon (*Geophaps scripta*) ó These near threatened species were easy targets to catch as a food source and eggs were easy to harvest as they laid their eggs on the ground.
- Orange-Footed Scrubfowl (*Megapodius reinwardt*) ó These were hunted and eggs were taken from nests for food. Feathers were used for cultural ceremonies.
- Australian Brush-Turkey (*Alectura lathami*) ó Utilised for the same resources as the Orange-Footed Scrubfowl.
- Beach Stone-Curlew (*Esacus neglectus*) ó These were also utilised as a food source. Eggs were also used as this species lays eggs above the ground, allowing for easy consumption.

Both sea turtles and fresh water turtles played a large part with Indigenous clans hunting and sourcing of food. Flat-Back, Loggerhead, Green, and Hawksbill Turtles were all actively hunted by the male clan members. Freshwater turtles were hunted by women in the wetlands and swamps within the park, and were roasted by placing the animal on its back on hot coals.

Eggs also provided a food source rich with numerous nutrients and vitamins. Another sea animal actively hunted was the dugong, for both meat, and because their fat (balga) was mixed with wax to be used as glue for weapons.

The position of Clarke Bay and Cape Creek played a vital role in the sustainability of many of the aquatic species around Cape Palmerston. Maintaining the water quality and the sea grass beds within these areas will allow the area to provide suitable habitats and food sources for the species that were hunted by Indigenous Australians. Low tide also exposed many long bums (*Telescopium telescopium*) which were utilised as bush tucker.

4.2 Fire (wee) Management

Indigenous fire (wee) management was used for a variety of reasons, and Traditional Owners were highly accomplished fire managers over the generations that they occupied the land. Fire was used for the regeneration of native species which provided bush tucker, medicines and as a safe guard against wildfires. Fires were an annual occurrence, and the use of them usually began in March as the dry season began. A small patch at a time was burnt and once it was burnt out, the next patch would be lit. When clans went on ōwalkaboutö they burnt country as they were walking to assist their movement through Country. The maintenance of the biodiversity within Cape Palmerston Nation Park will need to include appropriate fire regimes. Monitoring sites should be established to assess fire impact on beach scrubs, feral animals and weed infestations.

Swamps within Cape Palmerston were burnt to expel snakes away from the area to remove danger while collecting food, and providing a safe place for children to swim. As animals left the long grasses found in the swamps, they often exposed themselves in open land or in the water, thus making them easier to be caught.

Beach scrubs were utilised for their source of bush tucker and natural medicines, and also as a form of shelter. Burning of the adjoining country was used to reduce the impact of wildfires

and to encourage natural regeneration, while it also flushed out animals such as kangaroos, allowing them to be easily hunted.

5 RECOMMENDATIONS

5.1 Beach Scrubs

An appropriate fire management plan should be created to ensure that the health of the native flora and fauna within the beach scrubs is maintained. This plan should include consultation with the Traditional Owners and Queensland Parks and Wildlife, thus ensuring that the fire management includes all the key stakeholders.

5.2 Fore Dunes

Infestations of *Lantana camara* and *Harrisia martini* are present in the dune systems of Cape Palmerston. It is therefore recommended the infestations be fully removed and that revegetation is done in the understory of the fore dunes as soon as possible afterwards.

5.3 Windmill Bay

It is important not to expand the area reserved for campsites, as this will impede regeneration of remnant vegetation. Removing the *Lantana camara* is imperative, and must be followed up with revegetation of the understory.

5.4 Cape Creek

Due to the large number of culturally significant sites found in the vicinity of Cape Creek, it is strongly recommended that no further construction is undertaken in the area and that protection measures are undertaken to ensure minimal disturbance to shell middens. *Lantana camara* is also present, and removal is imperative before it encroaches into cultural sites.

5.5 North Windmill Bay

The vehicle use of this site has caused extensive erosion. It is therefore recommended that campers be no longer permitted in the area to allow for stabilisation of the dunes.

5.6 Clarke Bay

A fire management plan should be implemented for Clarke Bay to ensure the longevity of the native flora and fauna. Located within Clarke Bay is an artefact site, so monitoring of the effects fire has in this region is imperative to future implementation of fire regimes.

5.7 Lookout

Continue with the plans from Queensland Parks and Wildlife to stop access to the lookout via North Road, and only allow access via Clarke Bay Road. This will prevent any further erosion occurring along the road edges on the way to the lookout. There are multiple weeds present in this area, so extensive weed management will need to be undertaken.

5.8 Oysterhut

Once Queensland Parks and Wildlife have finished restricting access to the site, it is recommended that a fire management plan is implemented to protect the beach scrub.

5.9 Little Daintree Creek

While this site was not extensively studied, it is known that it does contain an Indigenous waterhole and shell midden. This site must be included in the fire management plan, and once the initial burn is completed, a comprehensive set of assessments can be undertaken of the sites. No developments or construction of tracks or roads should be done until site assessments have been completed.

5.10 Roads

Current roads throughout Cape Palmerston National Park are already located on top of shell middens and artefact sites (Figure 4). To stop further degradation of these sites it is recommended that current imperfections on the roads such as holes and cracks be repaired to preserve the cultural sites underneath. Further assessment needs to be done on the Inland Road.

5.11 Mangroves, Swamps & Saltwater Wetlands

The current *Hymenachne amplexicaulis* infestation is a concern due to its ability to spread quickly and choke native wetland species. It is recommended that best practice weed management take place to control and eradicate the weed.

The major problem within these areas of the park is the continual erosion caused by four-wheel-drives and motorbikes illegally creating their own tracks. One of the impacts of this activity is further damage to shell middens and degradation to exposed artefact sites.

These illegal activities are extremely difficult to police as there are currently numerous entry tracks to the park. Ideally to help protect these fragile communities and to increase management strategies of the park, an enforced permit system for camping and recreational driving could be implemented. This would require all but one entrance to the park to be closed, and for a minimum of two full time rangers to be employed for the park and trained in compliance activities.

5.12 West Side

No assessment has been done on the western side of the park. It is recommended that a controlled fire is to be lit, allowing for a walk to assess if there are any culturally significant sites existing. Until this survey has been conducted, no developments should be undertaken.



Figure 4: Exposed shell midden adjacent to road due to weather conditions and human impact within the park.

6 GLOSSARY

BUSH TUCKER ó Is a range of animals, birds, fruit, vegetables and reptiles that Indigenous Australians have sourced from nature and are safe to eat. They are commonly unknown to visitors as a safe source of food.

CULTURAL HERITAGE ó A way of life created by Indigenous Australians in which it is passed down from generation to generation.

FISHTRAPS ó Walls of stone built along the coastline and within rivers and creeks that work using the tidal flow (Figure 5). When the tide recedes it allows the capture of fish, turtle, stingray, crabs etc.

SHELL MIDDEN- A collection of shells and bones from fish, dugongs, turtles, birds, reptiles etc (Figure 6). They occur where Indigenous Australians camped and ate, and have accumulated over time.

TRADITIONAL LANDS ó A clans own territory defined by geographic boundaries like mountains, ranges, and rivers.

WALKABOUT ó A nomadic excursion Indigenous people took when entering the bush for an indefinite amount of time.



Figure 5: Indigenous Stone Fishtrap located in Cape Palmerston National Park



Figure 6: Indigenous Shell Midden located in Cape Palmerston National Park



LANGUAGE



	YUIBERA	DARAMBALIC	KOINJMAL
Native bee			<i>gubba</i>
Kangaroo	<i>woora</i>	<i>woora</i>	<i>wooroo</i>
Koala			<i>walmul</i>
Opussum	<i>kolijo</i>	<i>naring</i>	<i>dungaroo</i>
Bandicoot			<i>widjula</i>
Porcupine			<i>moringe or bulburra</i>
Tame dog	<i>wandy, mirree</i>	<i>merri</i>	<i>wondi</i>
Wild dog	<i>moura</i>		<i>Wondi</i>
Emu	<i>goondooloo</i>	<i>Koondaloo</i>	<i>goondaloo</i>
Black duck	<i>barran</i>	<i>bauon</i>	<i>murraba</i>
Wood duck	<i>goobirry</i>		<i>gooberry</i>
Pelican	<i>gootaburra</i>	<i>kooyabula</i>	
Laughing jackass	<i>kowur, cowurburra</i>	<i>kocaburra</i>	
Native companion	<i>kooroora</i>	<i>gowar</i>	
White cockatoo	<i>tingeri</i>	<i>willoo</i>	
Crow	<i>wotigana</i>	<i>wathan</i>	
Swan	<i>booroobirry</i>	<i>guron</i>	
Egg	<i>kato</i>	<i>koolpoor</i>	<i>kundoo</i>
Fish	<i>winna</i>	<i>gooyar</i>	<i>weena</i>
Turtle			<i>bungaroo</i>
Lobster		<i>goowarra</i>	
Crayfish	<i>nguchul</i>	<i>elin</i>	
Mosquito	<i>goongera, bakina</i>	<i>moowyn</i>	
Meat ant			<i>wondoo</i>
Fly	<i>nungina</i>	<i>kooroo</i>	
Frog			<i>buttaroo</i>
Snake			<i>moonda</i>

Sand goanna			<i>dugine</i>
Black goanna			<i>egullie</i>
Plain turkey (bustard)			<i>barcombie</i>
Wild turkey	<i>berkum</i>		
Eaglehawk	<i>coreedulla</i>	<i>goodieldalla</i>	<i>goodiedalla</i>
Bull			<i>huri yabina</i> or <i>kyloonba</i>
Wild bull			<i>huri goolyrungina</i>
Calf			<i>huri goondoo</i>
Tree			<i>doolah</i>
Scrub			<i>mongerra</i>
Thunder	<i>tickeroo</i>	<i>tekoroo</i>	<i>younger</i>
Lightning			<i>bimera</i>
Day	<i>kurreebirry</i>	<i>katte</i>	
Night	<i>goonda</i>	<i>bandaman</i>	
Wind	<i>kaipa</i>	<i>kaipa</i>	
Rain	<i>kommo</i>	<i>yammal</i>	
Sun	<i>kurree</i>	<i>kaue</i> or <i>karre</i>	
Moon	<i>kockurra</i>	<i>nillan</i>	
Star	<i>wirrigee</i>	<i>kandalle</i>	
Light	<i>curree-birry</i> (with sun)		
Dark	<i>meta</i>		
Cold	<i>bootarry</i>	<i>puttail</i>	<i>bullgubbie</i>
Heat	<i>burngabirry</i> (with sweat)	<i>karremal</i>	
Fire	<i>boree</i>	<i>oui</i> or <i>wee</i>	<i>burri</i>
Ground	<i>nanny</i>	<i>kappa</i>	
Grass	<i>kaigera</i> , <i>wockera</i>	<i>kalla</i>	<i>wockera</i>
Hill	<i>toolkoon</i> , <i>paree</i>		
Bark	<i>bitty</i> , <i>gooka</i>	<i>koka</i>	

Wood	<i>bunga, dullo</i>	<i>bulla</i>	
Boomerang	<i>wongala</i>		
War-spear	<i>koombo</i>	<i>kanai</i>	
Reed-spear			
Wommera or throwing-stick	<i>meero</i>	<i>woomeea</i>	
Shield	<i>goolmurry</i>	<i>koolmare</i>	
Tomahawk	<i>beeramo</i>	<i>wagar</i>	
Canoe	<i>winda</i>	<i>wynda</i>	
Stone	<i>paree</i>	<i>baue or balle</i>	
Camp	<i>yamba</i>	<i>yaampa</i>	<i>yumba</i>
Hole			<i>una</i>
Water	<i>kommo</i>	<i>kalle</i>	<i>karmoo</i>
Walk	<i>toera</i>	<i>yanna</i>	
Big	<i>woorwaya, tulkurry</i>		<i>mae</i>
Little	<i>batchary</i>	<i>kooraing</i>	
Good	<i>boongana, binbe</i>	<i>garabalki</i>	<i>bimbee, bimbee-jarra (real good)</i>
Bad	<i>guea</i>	<i>walko</i>	
Yes	<i>yo, yoi</i>	<i>eh-eh</i>	<i>yenja</i>
No	<i>kurra</i>	<i>yamma</i>	<i>curran</i>
Ghosts	<i>meegolo</i>		<i>mithadder or Eungie</i>
A white man	<i>meegolo</i>	<i>taboon</i>	<i>mickaloo</i>





FLORA & FAUNA CULTURALLY IMPORTANT SPECIES





GHANIA ASPERA

Saw-leaf Hedge

Seeds pounded to make flour.



FICUS RACEMOSA

Cluster Fig

Inner bark liquid prepared
to treat diarrhoea.

Fruit is edible.



PLEIOGYNIUM TIMORENSE

Burdekin Plum

Fruit buried to ripen.



CHIONANTHUS RAMIFLORA

Native Olive

Wood used for making shields,
implements etc.



IPOMOEA PES-CAPRAE

Goat's Foot Convolvulu

Leaves heated to ease bites, sores etc.

Decoction flowers used for jelly fish stings.

Eaten cooked.



GREWIA LATIFOLIA

Dysentery Plant, Dog's Balls

Leaves chewed to treat dysentery.

Decoction from roots made to relieve diarrhoea.



ALPHITONIA EXCELSA

Soap Tree, Red Ash

Fish Poison.

Crush leaves for soap.

Decoction of wood and bark used for toothache.

Young leaves chewed for sore belly.



TELISCOPIUM TELESCOPIUM

Longbum, Mud Welk

Meat cooked and eaten.



MORINDA CITRIFOLIA

Rotten Cheese Fruit

Fruit eaten when ripe.

Roots used for making dye.

Roots wood used for implements.



PORTULACA BICOLOR

Pigweed

Eaten raw.

Used in cooking for flavour.



ELAEOCARPUS

ANGUSTIFOLIUS

Blue Quandong

Wood used for shields, boomerang, implements etc.



STERCULIA QUADRIFIDA

Peanut Tree

Fibre in the bark used for making rope. Seeds are edible.

Leaves used for cooking and medical reasons.





ARTEFACTS & SITES





BOOMERANGS



ENGRAVERS



NULLA NULLA



ROPE & FISH HOOK



STONE IMPLEMENT/TOOL



SPEAR HEAD



SHELL MIDDEN



STONE FISH TRAP



SCARRED TREE



LOCATIONS OF KEY CULTURAL VALUES



STONE FISH TRAPS

LOCATION	ATTRIBUTE	SOUTH DEC	EAST DEC
SLADE POINT	<i>WEIR</i>	<i>21.07549</i>	<i>149.2016</i>
WEST HILL ISLAND	<i>WEIR</i>	<i>21.82345</i>	<i>149.47698</i>
GREEN ISLAND	<i>WEIR</i>	<i>20.97987</i>	<i>149.14902</i>
MIDGE PT/LAGUNA	<i>WEIR historic</i>	<i>20.58896</i>	<i>148.66695</i>
COVERING BEACH	<i>WEIR</i>	<i>20.59137</i>	<i>148.66909</i>
RELIANCE CREEK	<i>WEIR</i>	<i>21.01663</i>	<i>149.13022</i>
BALL BAY	<i>WEIR</i>	<i>20.90349</i>	<i>149.04413</i>
FINLAYSON POINT	<i>WEIR</i>	<i>20.87772</i>	<i>148.95396</i>
CAPE HILLSBOROUGH	<i>WEIR</i>	<i>20.93197</i>	<i>149.04433</i>
RABBIT ISLAND	<i>WEIR</i>	<i>20.85579</i>	<i>148.89803</i>
EARLANDO BAY STH	<i>WEIR</i>	<i>20.16867</i>	<i>148.56946</i>
WOODWARK BAY	<i>WEIR</i>	<i>20.21313</i>	<i>148.64283</i>
Sth REPULSE ISLAND	<i>WEIR</i>	<i>20.6165</i>	<i>148.86567</i>
ADELAIDE POINT	<i>WEIR</i>	<i>20.07346</i>	<i>148.27688</i>
HAY POINT	<i>WEIR</i>	<i>21.278357</i>	<i>149.284964</i>
FRESHWATER POINT 1	<i>WEIR</i>	<i>21.41508</i>	<i>149.32369</i>
FRESHWATER POINT 2	<i>WEIR</i>		
LLEWELLYN BAY	<i>WEIR</i>	<i>21.41502</i>	<i>149.32498</i>
SARINA INLET	<i>WEIR</i>	<i>21.41027</i>	<i>149.30476</i>
FIG TREE POINT	<i>WEIR</i>	<i>21.4703947</i>	<i>149.298572</i>
DUCK CREEK	<i>WEIR</i>	<i>20.06992</i>	<i>148.26963</i>
DINGO BEACH	<i>WEIR</i>	<i>20.08948</i>	<i>148.50459</i>

MIDDENS

SITE	FEATURE	SOUTH DEC	EAST DEC
Seaforth Creek	<i>midden</i>	<i>20.9015</i>	<i>148.9807</i>
	<i>midden</i>	<i>20.9014</i>	<i>148.981</i>
	<i>midden</i>	<i>20.9015</i>	<i>148.981</i>
	<i>midden</i>	<i>20.9013</i>	<i>148.9812</i>
	<i>midden</i>	<i>20.9012</i>	<i>148.9813</i>
	<i>midden</i>	<i>20.9013</i>	<i>148.9814</i>
	<i>midden</i>	<i>20.9013</i>	<i>148.9815</i>
	<i>midden</i>	<i>20.9016</i>	<i>148.9814</i>
	<i>midden</i>	<i>20.9016</i>	<i>148.9811</i>
	<i>midden</i>	<i>20.9018</i>	<i>148.9809</i>
	<i>midden</i>	<i>20.9023</i>	<i>148.9787</i>
	<i>midden</i>	<i>20.9016</i>	<i>148.9807</i>
Finlayson Point	<i>scattered midden</i>	<i>20.8765</i>	<i>148.9509</i>
Cape Hillsborough Road	<i>midden - left side going out of Cape Hillsborough on each side of the road. Road built over it.</i>	<i>20.9221</i>	<i>149.0321</i>
	<i>midden - left side</i>	<i>20.9228</i>	<i>149.0306</i>
Debris After Rain	<i>midden -right side next to stream</i>	<i>20.9234</i>	<i>149.0286</i>
	<i>midden - right side</i>	<i>20.9238</i>	<i>149.0279</i>
	<i>midden - left side</i>	<i>20.9241</i>	<i>149.0276</i>
	<i>midden - left side</i>	<i>20.9244</i>	<i>149.0273</i>
	<i>midden - right side about 6m in diameter</i>	<i>20.9244</i>	<i>149.0269</i>
	<i>midden - right side and next point exactly opposite</i>	<i>20.9246</i>	<i>149.0267</i>
	<i>midden - left side and exactly opposite to point above and continues down road to next point</i>	<i>20.9247</i>	<i>149.0266</i>
	<i>midden - left side</i>	<i>20.9747</i>	<i>149.0262</i>

Along Coastline	<i>midden - beach</i>	20.9258	149.0235
	<i>midden - littoral zone - photo 508</i>	20.9259	149.0233
	<i>midden - beach - photo 510</i>	20.9259	149.0233
	<i>midden</i>	20.9261	149.0232
	<i>midden - photo 512 & 513</i>	20.9262	149.0231
German Charlie	<i>midden - walking in from beach on track - photo 521</i>	20.9269	149.0221
	<i>midden - approx. 100m in beach scrub and a campfire site there</i>	20.9266	149.0221
	<i>midden - main track into camp ground</i>	20.9268	149.0219
	<i>midden - end of midden along the beachline at the creek</i>	20.9286	149.0195
	<i>midden - littoral zone</i>	20.9301	149.0183
	<i>midden - photo 557,558,559</i>	20.9282	149.0195
Old St Helens Rd	<i>Ceremon. Mens</i>	20.8408	148.8182
St Helens	<i>scattered midden</i>	20.8313	148.8394
St Helens Esplde.	<i>scattered midden</i>	20.8282	148.8382
	<i>scattered midden</i>	20.8283	148.8381
	<i>scattered midden</i>	20.8282	148.8381
	<i>scattered midden</i>	20.8282	148.8381
	<i>scattered midden</i>	20.8281	148.838
	<i>scattered midden</i>	20.8281	148.838
	<i>central midden</i>	20.8281	148.8381
	<i>midden</i>	20.828	148.8381
	<i>midden</i>	20.828	148.8381
	<i>midden - beach</i>	20.828	148.8382
	<i>midden - beach</i>	20.8281	148.8383
Beachline - St.Helens	<i>midden joined</i>	20.8279	148.8382
	<i>midden joined</i>	20.8279	148.8382

	<i>dug up midden</i>	<i>20.8274</i>	<i>148.8381</i>
	<i>midden</i>	<i>20.827</i>	<i>148.8381</i>
	<i>midden</i>	<i>20.8265</i>	<i>148.8381</i>
	<i>midden exposed rain</i>	<i>20.8255</i>	<i>148.8383</i>
1st Boat Ramp St.Helens	<i>scattered midden</i>	<i>20.8234</i>	<i>148.8362</i>
	<i>scattered midden</i>	<i>20.8234</i>	<i>148.8362</i>
2nd Boat Ramp St. Helens	<i>midden exposed rain</i>	<i>20.8234</i>	<i>148.8356</i>
	<i>midden exposed rain</i>	<i>20.8235</i>	<i>148.8352</i>
	<i>midden 1st left turn</i>	<i>20.8235</i>	<i>148.8349</i>
	<i>midden</i>	<i>20.8235</i>	<i>148.8349</i>
	<i>midden</i>	<i>20.8235</i>	<i>148.8349</i>
Top Ramp Dirt Track	<i>midden</i>	<i>20.8239</i>	<i>148.8349</i>
North Boat Ramp	<i>midden 10m radius</i>	<i>20.8223</i>	<i>148.831</i>
	<i>midden to beach</i>	<i>20.8222</i>	<i>148.831</i>
Shoal Point	<i>midden</i>	<i>21.0003</i>	<i>149.1563</i>
Dolphin Heads	<i>midden covered road</i>	<i>21.0365</i>	<i>149.1856</i>
Illawong - Muddies	<i>midden</i>	<i>21.1794</i>	<i>149.1912</i>



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