



**NGARIGO NATION INDIGENOUS CORPORATION (NNIC) RESPONSE
TO THE
ABORIGINAL CULTURAL HERITAGE ASSESSMENT REPORT
SNOWY MOUNTAINS SPECIAL ACTIVATION PRECINCT
SNOWY MONARO REGIONAL COUNCIL LGA APRIL 2021**

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Executive Summary

Key points NNIC has highlighted in the review of the document include:

2.0 Aboriginal Cultural Heritage

- 2.1 The Monero Ngarigo People is wrong. The term Ngarigo People is correct.
- 2.2 Consultation for the study

2.2.1 stage 1

- Table 2-1 Registered Aboriginal Parties
- Ngarigo Nation Indigenous Corporation is not registered. This needs to be amended. Michelle Francis represents the whole corporation, not just Michelle Francis as an individual.

2.3.1 The Snowy Mountain SAP culture values

- Page 10 -NGH ignored the fact that these burials were registered with the Environment and Heritage office under a section 9-10 which is still ongoing today.
- Note in a Go Jindabyne workshop where Iris White stated a preference to be the SOLE Aboriginal group consulted with for Go Jindabyne study. This is inappropriate for Ngarigo people.
- NGH Environmental had a conflict of interest which NNIC emailed to Go Jindabyne and has not been responded to.

2.3.2 Social values associated with the Go Jindabyne study

- Ngarigo Nation Indigenous Corporation was acknowledged in November 2018, May 2019 Aboriginal community workshops and in 2020, 2021. NNIC has been an active participant from the beginning.

2.3.3 Social values identified with Kosciuszko National Park

- Some of the people consulted are not Ngarigo: Ramsey Freeman who is Wiradjuri, Rod Mason is Walgulu and Vince Bulgar who also is Wiradjuri. These are Aboriginal men from other tribes, not Ngarigo men.

10.2.3 Management of potential impact on Aboriginal cultural heritage values

- Aboriginal population concentration is a critical element in the protection of Aboriginal heritage and although done with the best of intentions, local Aboriginal Land Councils LALC Boundaries stabilised under the New South Wales Aboriginal land rights act 1983 do not recognise the Ngarigo people. As the Ngarigo traditional custodians with allodial title to our land we do not recognise New South Wales Aboriginal land councils as appropriate representatives of Ngarigo people. NNIC therefore does not believe that the cultural and heritage values presented throughout this documentation reflect Ngarigo people in an appropriate manner and therefore it need to be reviewed with a face-to-face meeting.
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Snowy Mountains Special Activation Precinct (SAP) Aboriginal Cultural Values Assessment -Final Draft Report -*prepared by Susan Dale Donaldson (anthropologist) prepared for WSP Australia Pty Ltd April 2021 not for distribution*

Sue Donaldson, failed to interview Michelle Francis and take the story's that have been handed down to her from her Ngarigo great grandfather, grandfather and father who still live on Ngarigo country today.

Susan would not travel to Canberra to meet with Michelle. would not accept her information agreement that she returned to Susan with amendments, and which was also forwarded on to Ben Churchers.

The research fails to meet the standards expected in conducting research with Aboriginal And Torres Strait Islander people as articulated in the AIATSIS Ethical Research Code of Ethics.

Therefore, Ngarigo Nation Indigenous Corporation cannot accept the final draft of her report dated April 2021 due to the inadequate consultation.

- The process used to date to consult with and include Ngarigo people in the planning process has prompted NNIC to make application for Native title over Kosciusko National Park.

A full discussion of the findings in the report are presented in the main document.

Introduction

In preparing the response to the report, NNIC would like to make the following statements:

The area which is the subject of the study is Ngarigo land, it has been for many millennia and will continue to be Ngarigo land. This is because the connection between Ngarigo people and the land has a physical, psychological, spiritual, community, family and cultural connection which cannot be extinguished. Like our Dreaming, our connection to country lives outside time, it is central to our stories and our identity. It is the basis of our core values of sharing, caring, compassion, connection, understanding, love, respect, self-control, self-reliance, community-based decision making, equality and fairness. It is the foundation of our resilience, our patience and determination.

All Aboriginal people have this relationship with their respective ancestral land. All Aboriginal people, through colonization have experienced a significant disconnect with their land and a full experience of their culture. This occurred from the moment of first contact and has increased through the generations. We describe it as the intergenerational trauma of our people and no family has escaped this.

The impact on tribal life has been a shift from proud continuity of custom and culture to a fight for survival and access to meagre offerings from people in power. For Ngarigo people, these were originally offerings of blankets and rations. There is an opportunity to do better than this through this planning process.

Taking a Broad View -SWOT Summary

For this to happen, a broad view of the opportunity is required. From a Ngarigo perspective, we need to identify the strengths and weaknesses that exist within ourselves as a group and we need to identify the external opportunities and threats which exist with this project for the WHOLE TRIBE. When completed, well informed decisions can be made. A brief Summary

SWOT (Strengths, Weaknesses, opportunities Threats) is presented below.

Strengths	Weaknesses
<ul style="list-style-type: none"> • Traditional values • Knowledge of country • Connection to country • Library of stories • Cultural practices • Contemporary skill sets 	<ul style="list-style-type: none"> • Divided into family groups • Geographic dispersion/division (northern, western, south-eastern, southern) • Large number of unidentified Ngarigo people from stolen identity and stolen generation identities across the region, state and country • Loss of knowledge • Loss of language • Intergenerational trauma • Widespread denial of Ngarigo identity • Unwillingness to allow Ngarigo to come of the table • Little education programs on leadership • Poor tribal (as opposed to family/clan) leadership • Poor sharing of knowledge and resources • Nepotism • Poor policies on dealing with identity • Small numbers of Ngarigo currently on country
Opportunities	Threats
<ul style="list-style-type: none"> • Protection country • Preservation of sacred sites • Presentation of the Ngarigo story • Cultural keeping place • Cultural Centre • Education and Training Centre • Accommodation • Business hub • Business and Employment opportunities e.g., tourism, arts and culture 	<ul style="list-style-type: none"> • Native title applications • Differences in understanding of sovereignty • Identity controlled by white people • No control of resources • Poor and/or unbalanced representation on government bodies • Government policies on conservation and land management • History of disregard for Ngarigo people • False believe about how Ngarigo land was acquired – the ‘happy handover’ • Little support for truth telling of the real history of settlement of Ngarigo

Having identified the key issues to be considered, we can then determine a planning framework which delivers the best outcomes.

Framework for Assessing the Report – Tribal Revival

When looking at what is achievable for Ngarigo people in the longer term, the movement towards Tribal Revival is a strong framework to consider. It is based on the National Aboriginal and Torres Strait Islander model for Mental Health and Social and Emotional Well-Being which directly addresses the issue of intergenerational trauma and its impact on personal and tribal identity. The model identifies the experience of disconnection as the primary cause of intergenerational trauma and reconnection as the primary pathway to a sustainable future of health and well-being. The model identifies seven core areas for reconnections:

<ul style="list-style-type: none"> • Family and Kin 	<ul style="list-style-type: none"> • Thinking and Emotions
<ul style="list-style-type: none"> • Community 	<ul style="list-style-type: none"> • Body

• Spirit	• Cultural Philosophy
• Country	

It also recognises different starting points of First Nations people in their connection journeys to a healthy life, from misplaced mob or totally disconnected individuals looking for a full First Nations connection to people who are enjoying a continuous connection to country and story.

The Tribal Revival Framework goes into more specific detail as to how this can be achieved as depicted in Figure 1

.

Aspects of the Tribal Revival framework particularly applicable to this project are:

1. Audit of Tribal members:
 - Seek contact with existing Ngarigo groups
 - Open invitation to all people who believe they have Ngarigo heritage
 - Process and welcome tribal members
 - A process for deepening tribal connection
 - A process for maintaining full tribal connection
2. Connection to Culture
 - Develop Ngarigo Lore restoration and update program
 - Develop/reintroduce tribal song lines
 - Develop a language restoration program
 - Develop a language usage program for tribal members and Ngarigo Country residents
 - Develop dance, corroboree, story program
 - Develop art, artisan, artifact program
3. Connection to Country
 - Develop a 'Caring for Ngarigo Country' framework
 - Identify and develop protocols for all sacred sites
 - Develop tribal gathering places
 - Establish tribal keeping place/s

A full discussion of the Tribal Revival process is an opportunity for Ngarigo stakeholders to participate concurrently with this project's process.

Audit of Tribal Members

Seek Contact with Ngarigo People

History

Ngarigo country was occupied by colonists very early in the peace from the 1820s onwards.

Disease, poisonings, massacres, reduction in hunting capacity and traditional survival practices resulted in the Ngarigo tribe being savagely reduced in numbers with the remnant tribal members being extremely fragmented from the 1840s onwards.

With the capacity for self-sufficiency removed, we became dependents on colonists for food and survival.

Tribal life disintegrated, we were initially fringe dwellers around colonial sheep and cattle stations and were then moved to Missions mainly off country.

Diaspora

The diaspora of Ngarigo people was widespread, with the largest population pockets moving south towards Victoria, north towards Canberra, east to the Yuin coast and West to Tumbarumba. Other Ngarigo people found themselves ending up in other parts of Australia, particularly the rest of NSW and Queensland. The result of these movements was Ngarigo people experiencing stolen identity in the 1800s and a continuation of stolen identity through the Stolen Generation policies in the 1900s.

The result of this today is roughly six groups of Ngarigo people:

- Those residing in Victoria who identify as Ngarigo and have maintained some family connections
 - Those residing in Yuin country who identify as Ngarigo and have maintained some family connections
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- Those residing in Tumbarumba who identify as Ngarigo and have maintained some family connections
- Those residing in Canberra who identify as Ngarigo and have maintained some family connections
- Those residing in other parts of Australia who identify as Ngarigo and have limited family connections
- Those residing anywhere in Australia who are Ngarigo but have lost their connection as a Ngarigo tribal member

The Number of Ngarigo people today.

The exact number of Ngarigo people today is not known. The 2016 census identified 421 people identified as Aboriginal in the Snowy Monaro Local Government Area, of these 216 were in Cooma, 107 were in Tumbarumba, 29 were in Jindabyne, 19 were in Delegate and 11 were in Bombala. What percentage of these people who identified as Aboriginal in the 2016 Census would also identify as Ngarigo is unclear at this stage.

Currently there are four Ngarigo organisations registered with ORIC with a combined membership of 202 people:

Ngarigo Aboriginal Corporation-21

Ngarigo Nation Indigenous Corporation -30

Nindi - Ngujarn Ngarigo Monero Aboriginal Corporation -38

Ngarigo Toomaroombah Kunama Namadgi Indigenous Corporation 113

There is no Ngarigo specific organization registered with ORIC from Yuin country. It would be expected there would be a significant number of Ngarigo people from that area. There is also no way currently of identifying people who identify as Ngarigo but are not connected to any obvious organization or group, but who may be connected to their local Aboriginal community but do not know of their Ngarigo connections.

The overall number of Ngarigo people is likely to be in the high hundreds and possibly in the thousands.

Open invitation to all people who believe they have Ngarigo heritage

If the consultation process for this project wants to be inclusive of all Ngarigo people, it has to cooperate with a process which actively seeks to get all Ngarigo people involved. This requires a strategy to actively seek out people with Ngarigo heritage and give them the choice to identify.

Ngarigo Confirmation of Tribal Identity

The way people of Ngarigo heritage are treated requires clarification. In some places, a type of hierarchy or caste system can develop. For example, families which still live on country and have maintained a large amount of their oral stories and traditions can be seen as more worthwhile than someone who does not have them, regardless of whether it is their fault or not (e.g. stolen generation members). To avoid this, principles on how to identify, process and welcome disconnected or lost tribal members need to be implemented.

Process and welcome tribal members

NNIC recommends the following principles on how to proceed.

- Recognition as a tribal member is a birthright
- Recognition that our ancestors support reunification of the tribe and actively assist us
- Recognition that re-establishing identity is a deeply personal and intense experience for

- the person going through it.
- Recognition that if a person is not verified as a Ngarigo person:
 - § a full justification of the reasons for the rejection must be given
 - § Suggested steps for further research are offered
 - § options for counselling to the person rejected are offered
 - § an information package on how to learn more about First Nations values and thinking is offered based on the 7Cs of Connection (National Aboriginal and Torres Strait Islander Mental Health and Social Well-being).
- Recognition that when a person is verified as a Ngarigo person, they actively participate in the life of the tribe

NNIC recommends the following Decision-Making Process on how to proceed:

- All decisions are ratified by Ngarigo Elders
- The decision-making process is proactively seeking Ngarigo tribespeople and has been constructed to help all individuals complete their Ngarigo story to the best of their ability.
- Guidance is offered on ways to get the best information available before a decision to reject the application is made.
- We use clearly defined benchmarks for determining levels of probability when documentary and other evidence does not exist because of the original circumstances of the disconnection
- These are presented so that applicants can respond to them
- Examples of difficulties include historical factors such as decimation of the tribal population, type and extent of dislocation to other areas (close and far away), falsification or destruction of records, lack of records, denial of First Nations status because of fear of consequences of family

Confirmation of Aboriginality and Confirmation of Ngarigo identity

Confirmation of Ngarigo identity will also act as confirmation of Aboriginality. However, confirmation of Aboriginality does not necessarily mean confirmation of Ngarigo identity.

Factors to be considered in the process of the Ngarigo Confirmation of Aboriginality include the current definition of First Nations identity which has three fundamental steps:

- identify your blood lines and this means to find your apical origins
- identify as a First Nations person and
- be accepted as a First Nations person by a First Nations community that you are in actual fact a First Nations person
- What is crucial is to establish a link or blood connection to an apical ancestor as the basis of your claim to Ngarigo identity.
- Guidance will be given to assist applicants to get better information from sources unknown by them at the time.

A process for deepening tribal connection

The Story for confirming Ngarigo Identity

NNIC recommends that each person who seeks to have their identity as a member of the Ngarigo tribe needs to do the following:

1. Prepare a story of who you are as an individual:
 - what you do
 - where you live
 - where you have come from
 - who are your known family members
 - how you came to seek confirmation as a Ngarigo tribesperson
 - what evidence you have gathered already
-

- what your connection is with any First Nations community you may have
- If you do not have any connection as yet, what have been the barriers to making a connection

To assist, NNIC offers a Ngarigo Family Story template for use -

(https://drive.google.com/file/d/1vDNHqxFej0swbQvov3U5mF_3LCOig2pu/view?usp=sharing)

2. Do a personal presentation of your story to other tribal members. The purpose of this is to ensure you have an understanding of how you fit into the Ngarigo tribe

A process for maintaining full tribal connection

1. Make a personal undertaking to be involved in Tribal activities. The purpose of this is to encourage all tribal members to experience the full benefits of being a Ngarigo tribesperson

Principles underlying Consultation with Ngarigo People

The consultation process for this project has been scant, non-inclusive of the different Ngarigo communities and needs to change. It does not, in our view meet the standards required for ethical research as articulated in the AIATSIS Ethical Research Code of Ethics. This is discussed more fully in response to the Findings. Building on the points just discussed, the consultation process for this project should as a minimum:

- contact all the specifically identified Ngarigo organisations mentioned. No single organization has the confidence of all Ngarigo people.
- Help facilitate a process for identifying other Ngarigo people who as yet are not connected
- Assist the existing organizations to enter into a communication process which brings Ngarigo people from a battleground onto a common ground with the view to have us relating to each other on a shared tribal ground.

The discord experienced with us is repeated right around the country and needs to be addressed.

Recommendations

1. This planning process assist in the formation of a Ngarigo Advisory Group which is representative of the existing Ngarigo family groups including the Ngarigo ORIC organisations, encourage Ngarigo people living on Yuin country to register with ORIC to help clarify their identities, help facilitate an audit of Ngarigo people already on Ngarigo country, advertise Australia wide for people of Ngarigo heritage to self-identify for the purposes of completing a Tribal audit.
2. This planning process assist NNIC to work with the other groups to get a mutually acceptable consultation process going.
3. The Tribal Revival approach, because it is founded on healing principles is offered as a workable pathway forward.

Connection to Culture and the linking to Tourism

Culture and tourism have a very close connection worldwide. A highly sought aspect of the travel experience is the feeling of connection, particularly to local cultures. Research by Tourism Australia and other tourism bodies indicates strong interest in Aboriginal culture, particularly from overseas visitors and domestic markets with higher levels of education.

"The UN World Tourism Organisation estimates that 47% of tourists worldwide are motivated by

a desire to experience the cultures and heritage of a country and the most likely international visitors to participate in a First Nations tourism experience in Australia are from the UK, USA and Europe.

First Nations tourism experiences provide a point of differentiation for Australia and have been identified as an important value-add alongside Australia's core strengths of aquatic and coastal, food and wine and nature and wildlife activities.

Tourism Australia's Consumer Demand Project (CDP) showed a 30% increase from 2014-2015 in consumers' interest in Australia's First Nations tourism experiences and approximately 1.04 million visitors undertook some form of First Nations tourism activity during their holiday in Australia, representing 14% of total international visitors (IVS Jun 2016). In 2019, Australia's First Nations tourism had an estimated value of \$5.8 billion annually (Office for the Arts, 2020); and catered to 1.15 million international visitors and 674,000 overnight domestic trips in 2018 (Tourism Research Australia).

The research also highlights that following exposure to marketing stimulus, visitors' willingness to participate in First Nations cultural experiences realised an upward shift in demand.

This reiterates the potential for generating strong demand for tourism experiences provided by the First Nations tourism sector in Australia. Moreover, the CDP revealed several individual First Nations tourism experiences are not only highly appealing compared to non-Indigenous tourism experiences, but there are also several First Nations tourism experiences that have been deemed

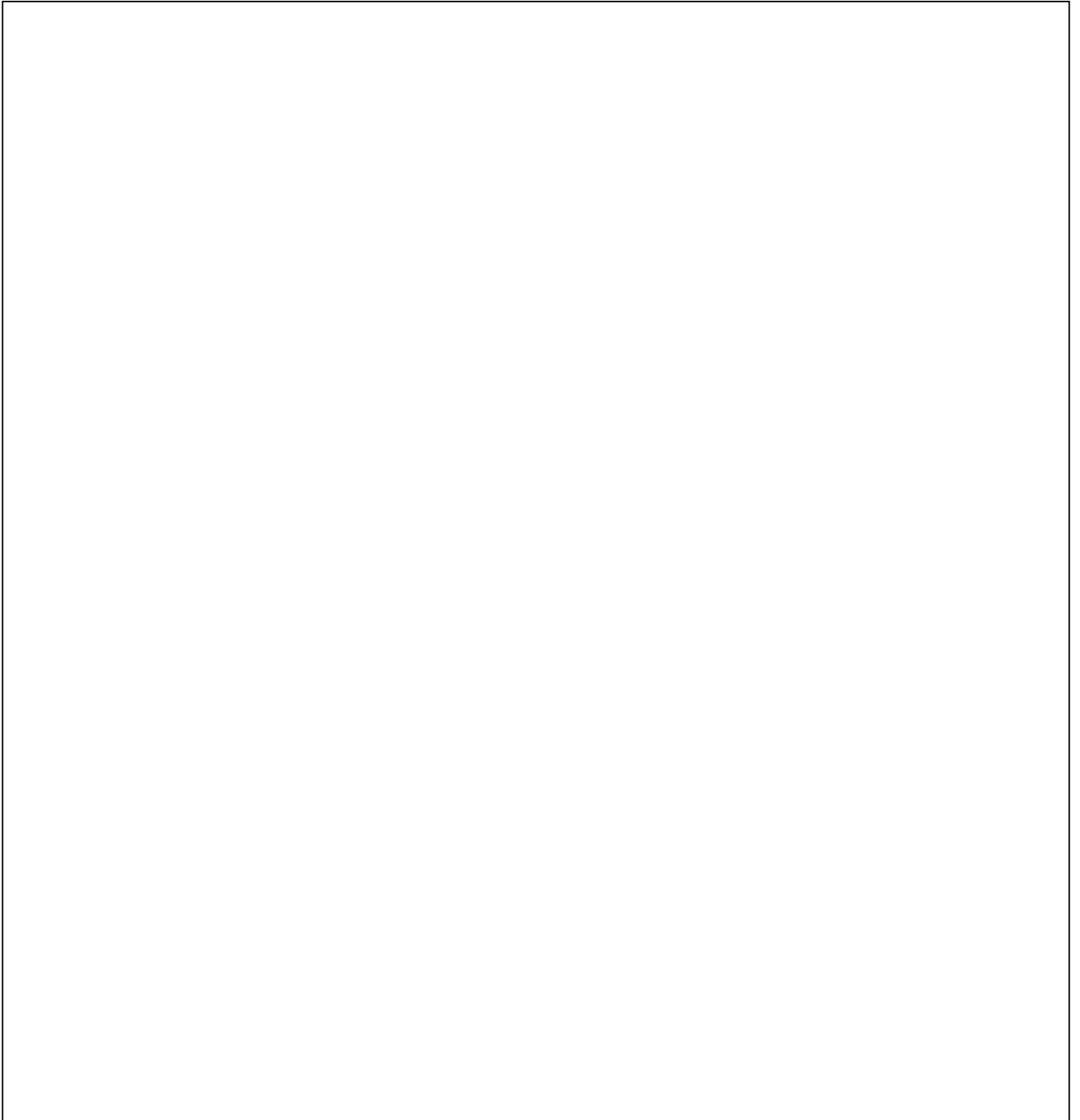
the most preferred tourism experiences in their regions. "*The establishment of a sustainable First Nations tourism peak body.*" Discussion paper. Queensland Tourism industry Council.

Ngarigo people are the people of the snow, this makes us unique in the Australian context. Our country sits at the ceiling of the continent, it is the definition of pristine wilderness. Together this makes compelling tourism if allowed to fully develop. Not only does tourism offer a showcase for culture and stories, but it is also very good for creating employment for both the Indigenous and non-Indigenous communities.

This is demonstrated in the Cultural Storytelling Framework presented below. It is a holistic approach to the creation, preservation and sharing of stories in a linked approach incorporating four components:

- Social and Emotional Well-being
 - Public Education and Truth Telling
 - Economic Well-being
 - A Shared future
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The model is captured in the following diagram and expanded upon in the Appendix A



Questions concerning the establishment of indigenous tourism in the precinct under review

Questions to consider in assessing the cooperative relationship between Ngarigo Indigenous culture and tourism for the precinct under review include:

- What does it look like when each tourism region has a minimum of 5 exceptional indigenous experiences?
- What is the mix of pre-contact, colonial, and contemporary stories.
- Who is telling them, what is included, what is excluded?
- Where are they located?
- Are they in partnership, if so, with whom?
- How are they positioned within the local tourism environment?
- Are they being packaged and promoted properly?
- Are they embraced by the local tourism community?
- Are they well supported by the local Visitor Information Centre?
- Who has been training/educating the local community on what the products are and how to leverage of them?
- How are the Aboriginal businesses themselves operating?
- Where are their strengths and where are the areas which need support?
- What is the indigenous tourism sustainability strategy within the local Regional Tourism Authority?

Existing Connection to Culture Initiatives and Issues

Existing Connection to Culture Initiatives are briefly alluded to below and represent expanding opportunities for cultural tourism in the precinct under study.

- Develop Ngarigo Lore restoration and update program
Ngarigo Nation is actively engaged in the reviewing of Ngarigo lore to meet the current requirements of the tribe. Key components of this relate to tribal identity and the clarification of protocols on how we meet the expectations of our own tribal members and the members of the wider community
- Develop/reintroduce tribal song lines
Tribal song lines are an integral part of the way we communicated with and traversed our lands. These are important for Ngarigo people and have values for others who come to know and understand them
- Develop a language restoration program
Develop a language usage program for tribal members and Ngarigo Country residents
Ngarigo has a Language Strategic plan and cooperates with other partners to reinvigorate our language
- Develop dance, corroboree, story program
- Develop art, artisan, artifact program

These activities are intrinsic to our identity and offer significant tourism value to the region

Existing Connection to Country Initiatives and Issues

1. Connection to Country

- Develop a 'Caring for Ngarigo Country' framework
 - Identify and develop protocols for all sacred sites
 - Develop tribal gathering places
 - Establish tribal keeping place/s
 - Return of Ngarigo belongings and objects (kangaroo necklace, canoes, possum skin rugs)
 - Ngarigo language to be researched for the original names for places for the future
-

- Return of our Healing Springs for the future of rituals used on country
- Ancestral connections to cultural landscapes
- CHMP (culture heritage management plan) on all archaeological sites (burials, bora ground, woman water areas, scarred trees) and working and caring for country now, and for the future
- Dual naming of the mountain
- Message sticks received to allow tribes who wish to pass through Ngarigo ancient pathways across the cultural landscape

Response to Specific Parts of the Report

4.0 Findings

4.1 Identified cultural values

The following Aboriginal cultural values have been identified within the Snowy SAP during this assessment:

- ancestral connections to the cultural landscape
- ongoing spiritual connections to country
- past inter-tribal gatherings and communal/ritual use of country
- cultural practices associated with the use of natural resources
- acknowledging and maintaining the original names for places (Targangal, Giandara/Kiandra, Cobaragundra, Carangal, Yarrangobilly, Nangar/Nungar, Coolamine, Pulletop/Pullelop, Mullanjandry, Wereboldera Bogong, Cobbera/Cobborra and Orungal)

The issue of original naming applies to the whole precinct/region (Snowy Mountains) as well as individual places. The controversy surrounding the dual naming of Mt Kosciusko/Kanama Namadji needs to be settled. It always has had multiple names, a process which is perceived to be the fairest and most accepted needs to be initiated with full involvement of all Ngarigo people.

- knowing, using and acknowledging ancient pathways across the landscape
- contemporary cultural connections to archaeological sites (stone artefacts, stone arrangements, bora grounds, burials, scarred trees and axe grinding grooves)
- caring for country including working and protecting archaeological sites
- remembering and acknowledging past conflicts
- remembering and acknowledging historical associations including those associated with work (brumby running, snagging logs, building cattle infrastructure, tracking, guiding, stock work, wattle bark collection, sheep shearing, station cooks, fruit picking, railway construction, track building, forestry, council gangs and domestics), and
- maintaining cultural connections to the landscape today and into the future.

NNIC agrees with these.

The following places within the Snowy SAP were identified during this assessment as associated with intangible Aboriginal cultural values (most are within KNP)¹⁷:

- Curiosity Rocks (Lake Jindabyne)
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- Kalkite Mountain
- Gungarlin
- Lubra Rocks
- Porcupine Rocks
- Snowy Plain
- Mount Guthrie
- Mount Carruthers
- Bullocks Flat
- Dicky Cooper Bogong
- Perisher Valley
- Rams Head Range
- Mount Kosciuszko
- Mount Jagungal
- Bogong Mountains
- Snowy River/Lake Jindabyne
- Mount Townsend
- Mount Twynam
- Wollondibby Creek/Valley and locality
- Eucumbene Creek
- The base of Mount Crackenback
- The Lower Snowy Valley.

NNIC agrees with these sites and would like further discussion

The following places within the Snowy SAP are associated with important archaeological heritage, as identified during this assessment:

- Waste Point
- Bullocks Flat
- Jindabyne
- Thredbo Valley
- Cobbin Creek (Station).

NNIC agrees with these sites and would like further discussion

The following places across the broader cultural landscape (beyond the Snowy SAP) are associated with important intangible Aboriginal cultural values, as identified during this assessment:

- Yallowin Run
 - Yarrangobilly Caves
 - Tantangara
 - The upper Goodradigbee River Valley
 - Brindabella Ranges,
 - Bogong Peaks,
 - Big Bugong (Toolong Range)
 - Talbingo
 - Summit north of Mount Jagungal
 - Murrumbidgee River headwater
 - Brassy Mountains
 - Currawong Creek and locality
 - Nungatta Station
 - Delegate Reserve
-

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- Delegate Hill/Mountain
 - Buckley's Crossing
 - Brungle Reserve
 - Snowy River Valley
 - Craigie Ranges
 - Paupong
 - Dalgety
 - Bombala
 - Blowering
 - Yellowin Bay
 - Micalong Swamp
 - Coolamatong (Lambie Gorge).

NNIC agrees with these sites and would like to add

This assessment has identified several culturally significant species within and beyond the SAP area, including¹⁸

- crow
- eagle hawk
- lyrebird
- bat
- flying squirrel
- black snake
- mopoke
- black opossum
- red wallaby
- a small hawk
- rabbit-rat
- kangaroo
- emu
- lace-lizard
- spiny anteater
- brown snake
- long-necked turtle
- bogong moths
- yams.

NNIC agrees with these

This assessment identified following item of high Aboriginal cultural significance:

- the 7000-year-old Kangaroo tooth necklace found near Cooma in 1991 (currently stored in Canberra at Mitchell Archives).

NNIC believes this is an artifact of extreme cultural significance to all Ngarigo people and should be returned to country as soon as a suitable keeping place/s is established. The concept of multiple Keeping places should be considered to reflect the structure of the Ngarigo tribe and the diversity of Ngarigo country.

4.1.1 Cultural heritage management options

The following cultural heritage management options have arisen from this assessment.

- form a Ngarigo Cultural Heritage Advisory Group to work in partnership with multiple agencies to manage cultural heritage across Ngarigo country in a more holistic manner

NNIC agrees with this and as stated previously, an investment of time and energy is required to:

- Develop Terms of Reference which are respectful to Ngarigo people and based on genuine shared decision making
- Get the right mix of people to attain genuine representation of all Ngarigo people by the NCHAG
- Have a mix of skills which reflect traditional and contemporary skills that gives Ngarigo people genuine authority to manage cultural heritage issues in a holistic, creative and inclusive way
- avoid and protect all burial grounds (known and yet to be discovered)

This must be achieved under any circumstances. Burial sites are deeply spiritual for Ngarigo people and cannot be compromised. They are also an important part of the history of all Australians and education programs are needed to allow non Ngarigo people to appreciate their significance.

- avoid and protect all ceremonial grounds (known and yet to be discovered)

This must be achieved under any circumstances. Burial sites are deeply spiritual for Ngarigo people and cannot be compromised. They are also an important part of the history of all Australians and education programs are needed to allow non Ngarigo people to appreciate their significance.

- sensitively manage all spiritual areas

This must include ongoing participation of Ngarigo people, it should also include an ongoing education program designed, delivered and managed by Ngarigo people to help the general public understand and possibly experience the dynamic nature of Ngarigo spirituality

- reinvigorate discussions about the future of the kangaroo tooth necklace with Ngarigo people in a very sensitive and empowering manner (e.g., establish a keeping place employing Ngarigo people as cultural guides)

The concept of multiple Ngarigo keeping places, totally managed by Ngarigo people, reflecting the tribal structure of Ngarigo people needs to be considered when talking about precious but limited artifacts which all Ngarigo people identify with. E.g., travelling exhibitions across Ngarigo keeping places situated in different parts of our country.

- improve and update the existing display about the kangaroo tooth necklace in the NPWS Visitors Centre at Jindabyne

To be done in consultation with the NCHAG

- ensure archaeological investigations are inclusive of Ngarigo people (who may not be RAPS or members of a land council)

NNIC believes all Ngarigo groups should be represented and if appropriate, each group can nominate their own representative to ensure their interests are considered respectfully

- check if Cobbin Creek Station burial is on AHIMS

NNIC agrees

- acknowledge the ancient heritage of Australia's First People (timeline perhaps)

Ngarigo are expert storytellers, this should be designed, managed by Ngarigo people and funded to a standard which would meet the expectations of an Australian tourism Award (refer Appendix A, B)

- enable connection to country for Ngarigo people

Connection to country is such a fundamental experience for all Ngarigo people that a suite of access opportunities needs to be organized reflecting the age, geographical location and other logistical challenges. The minimum acceptable benchmark for access to country is annual.

- investigate the purchase and development of a Ngarigo base/residence in
-

[the Snowy Mountain Region \(ILSC purchase perhaps\)](#)

One location is progress, but it does not reflect the make-up and dispersion of the tribe. Multiple locations should be considered. Alternative offerings should be presented for the NCHAG to consider.

- [form a multi-agency cooperation, across all tenure types, to support social and economic opportunities for Ngarigo people in the Snowy Mountains Region, across Ngarigo country](#)

Ngarigo country is pristine and arguably the best country in Australia. To maximise the benefit of our country for all stakeholders, the benchmark for success in developing social and economic opportunities for our people needs to reflect this. This will entail full participation of a Ngarigo selected representative /s to participate in all stage and all aspects of the multi-agency initiative. An investment in the foundation stages will ensure longevity in desired outcomes.

- [undertake an Aboriginal cultural mapping project across the region to better identify and understand cultural places associated with intangible values](#)

NNIC supports this

- [facilitate the identification of Aboriginal traditional owners/custodians for the region in collaboration with NSW Native Title Services \(NTSCorp\).](#)

Ngarigo people are a sovereign people who have always decided who, what, when and where Ngarigo interests are best served. Native Title and the perceived opportunities it may present have been very divisive for Aboriginal people. Whilst some tribes have gained substantially, many have not. NNIC does not support non /Aboriginal processes being the final authority of determining who is Ngarigo. The intention to facilitate the identification of traditional owners/custodians is supported, but the final determination must lie with Ngarigo people. Processes to achieve this are considered mandatory to achieve any lasting success.

4.2 Improving Aboriginal community well-being and belonging

The following ideas for improving the Aboriginal community's cultural identity and sense of belonging to the Snowy SAP have arisen from this assessment.

- ensure Ngarigo people are part of decision making about proposed developments/land use changes from the beginning

NNIC believes the NCHAG could be a suitable body to ensure this if it is established correctly.

- ensure there are long term social, cultural and economic benefits for Ngarigo people

The Tribal Revival framework is proposed as the most effective way of doing this as it incorporates the process of healing in all aspects of social, cultural and economic development for all Ngarigo people

- enable a return to and or a connection to country

As previously stated, a connection to country is such a fundamental experience for all Ngarigo people that a suite of access opportunities needs to be organized reflecting the age, geographical location and other logistical challenges. The minimum acceptable benchmark for access to country is annual.

- facilitate dispute resolution/identification of Traditional Ownership

It is a very common occurrence throughout Aboriginal Australia, particularly since the introduction of Native Title and the linking of identity to possible material benefits that discord and denial of identity has arisen.

Knowing your identity and your country is a core value for all Aboriginal people and a process for helping each individual do this is essential. It has been difficult for many Ngarigo people because of the early onset of loss of identity from the mid 1800s, the severity of the dislocation for all Ngarigo families, the breadth of the diaspora of Ngarigo families, the challenges of identifying disconnected families from the onset of colonization to the present because of poor record keeping and deliberate government policies to break our spirit.

Given the current high level of dispute about Ngarigo identity amongst existing groups where a very common occurrence is to denigrate, deny or undermine the authenticity of each other's Ngarigo identity, a mediation process is required which has an independent mediator (Aboriginal) with the capacity to get each party to the table:

- to participate in a mediation process
 - to be prepared to shift from their respective positions (battle trenches)
 - to be able to move onto common ground as a way of moving forward
 - to eventually share tribal ground respectfully
 - to focus on the commonalities rather than the differences
 - to recognize that Ngarigo people are a spiritual people and work closely with our ancestors
 - to recognize that Ngarigo people are a sovereign entity and collectively make decisions
 - to recognize that traditional Ngarigo decision making has different levels starting from family who elect representatives to make clan decisions and clans to elect representatives to make tribal decisions
 - to recognize that our traditional family and clan structures have been severely disrupted, that we have incomplete knowledge at present to fully reconstruct them and that we have to decide on a decision-making structure that suits the entire Ngarigo tribe under our current circumstances to move forward
 - to recognize that as a sovereign entity, the Ngarigo tribe can collectively change lore to accommodate our current circumstances and that this process is done in conjunction with our ancestors
 - to recognize that this process is based on our traditional values of sharing and caring, compassion, respect, patience, tolerance, equality of decision making and acceptance of the traditional tribal decision-making decisions
 - to recognize that the source of our disconnection is colonization, not each other
 - to recognize and/or assume all parties are genuine in their efforts to improve the opportunities for their families and the Ngarigo tribe overall
-

- to recognize that all parties are working with imperfect information and are having to make decisions without full knowledge
- to recognize that there will not be a definitive version of the 'truth' and that we work with the intention of accommodating different life experiences and perspectives as best we can
- to recognize that by sharing our information, sharing our stories and helping each other, the tribe and our future generations will be much, much better off
 - [support Ngarigo employment across the Snowy Mountains Region](#)

NNIC supports a holistic approach to the identification of employment opportunities, the development of culturally safe and culturally appropriate programs in the preparation of Ngarigo people to be work ready, to be trained and skilled a range of industries where employment is likely to be, work with businesses with Reconciliation Action Plans (RAPS) and assist them in creating sustainable jobs, assist other employers to develop RAPS and establish a monitoring process to ensure the employment initiatives are working for the benefit of Ngarigo people over the long term.

- [support the establishment of Aboriginal operated tourism businesses, and](#)

NNIC supports the concept of a holistic approach to the establishment and support of Aboriginal tourism activities on site (Ngarigo and other regional tribes) which is inclusive of training in cultural storytelling, hospitality, tourism, small business, industry networking, shared branding and marketing. This should have a predominant emphasis on getting Ngarigo businesses up and running but should have a regional context to reflect the nature of the tourism industry.

- [investigate the purchase and development of a Ngarigo base/residence in the Snowy Mountains Region \(ILSC purchase perhaps\).](#)

NNIC supports this concept but as previously stated, one location is progress, but it does not reflect the make-up and dispersion of the tribe or the size and diversity of the entire Ngarigo country. A model with multiple locations including sites outside the area of this study should be considered. Alternative offerings should be presented for the NCHAG to consider e.g., Multi-Purpose Centre's with a central hub, satellite sites. Activities could include keeping places and movable displays, special events, cultural activities, short term accommodation across the country, training facilities, business support hubs, online training, business support, telehealth, and community welfare access points across all sites

4.3 Ideas for visitors/tourists

The following ideas for visitors/tourists have arisen from this assessment.

These ideas can be considered within broader planning frameworks which ensure maximum benefits are received for all stakeholders. NNIC has developed a Cultural Storytelling Framework which links storytelling squarely into a social, cultural, economic and reconciliation framework which (Appendix A).

- [develop and install welcome to country signage](#)

This is an important part of the rebranding of the Snowy Mountains Region to capture its full history (refer to Back in the Black discussion Paper). Other complementary initiatives phased in over time and having a regional purview could include:

- A minimum of one Indigenous person in every Visitor Information Centre in the New South Wales/Victoria high country region who can give the general and Indigenous versions of what the local region has to offer.
- Cultural displays and retail points of sale for Indigenous goods in all Visitor Information Centres and other key sites throughout the New South Wales/Victoria high country region
- A minimum of one traditional story in every Indigenous country in the New South Wales/Victoria high country region
- Indigenous Welcome at each major entry point into the New South Wales/Victoria high country region (live, static, audio-visual)
- Signage throughout the state showing the Indigenous layout of the land (i.e., Welcome to Ngarigo Country)
- Implementation of the New South Wales 'Caring for Country' program in each Local Government in the New South Wales/Victoria high country region and across the State.
- Implementation of the 'Shop Window Display' strategy in each Local Government across the New South Wales/Victoria high country region and across the State.
- Implementation of the 'Community Streetscape' strategy in each Local Government in the New South Wales/Victoria high country region and across the State.
- Implementation of a Statewide Sponsorship strategy across the New South Wales/Victoria high country region and the State.
- [promote a broader range of Ngarigo cultural heritage values \(beyond and including moths\)](#)

This also is an important part of the rebranding of the Snowy Mountains Region to capture its full history (refer to Back in the Black discussion Paper)

- [acknowledge the Snowy Mountains Region as a unique cultural landscape, representing occupation and use of the highest altitudes in Australia](#)

This also is an important part of the rebranding of the Snowy Mountains Region to capture its full history (refer to Back in the Black discussion Paper)

- [initiate a regular Snowy Mountains Aboriginal cultural festival to foster a return to country, the maintenance of cultural connections and a means to promote Ngarigo values to broader society, and](#)

NNIC supports this initiative

- [promote shared history between Ngarigo and the regions non-indigenous population.](#)

Refer to the NNIN Cultural Storytelling Model

5.0 Recommendations/research gaps

The following recommendations have arisen from this assessment and are to be considered and implemented in consultation with Ngarigo people.

It is acknowledged that some recommendations are of a general nature and require further refinement before they can be effectively implemented. Undertaking a detailed cultural mapping exercise will assist in developing these recommendations.

5.1 Non-archaeological

Overall

1. Enable Ngarigo people to be part of decision making on matters that relate to the future use of Ngarigo country (across all tenure types) in an inclusive and transparent manner to ensure ongoing Aboriginal involvement. This may include the formation of a Ngarigo representative group.

See previous comments

2. Seek assistance from NTSCorp, Heritage NSW or another organisation to facilitate the determination of traditional ownership and intertribal disputation (who talks for country) and to identify those with secondary (neighboring) interests across the SAP area. Other organisations across the region such as the Snowy Monaro Regional Council, who also need to engage with Aboriginal people in the region more generally, may also be interested in participating.

See previous comments

3. It is recommended that an additional and complementary engagement process with the Aboriginal community be undertaken as part of the SAP planning process, for instance a community workshop seeking further input and advice regarding proposed actions under SAP.

See previous comments

Cultural heritage management

4. Aboriginal people hold important cultural associations with key geographical features across the Snowy Mountains SAP and broader landscape. The extent, interconnectivity and cultural significance of the following places should be further investigated through a cultural mapping project so that appropriate management tools can be developed where required:¹⁹

NNIC supports this.

Curiosity Rocks, Kalkite Mountain, Gungarlin, Lubra Rocks²⁰, Porcupine Rocks, Snowy Plain, Mount Guthrie, Mount Carruthers, Bullocks Flat, Dicky Cooper Bogong, Perisher Valley, Rams Head Range, Mount Kosciuszko, Jagungal, Bogong Mountains, Snowy River/Lake Jindabyne, Jindabyne, Mount Townsend, Mount Twynam, Thredbo Valley, Cobbin Creek (Station), Wollondibby Creek/Valley and locality, Eucumbene Creek, the base of Mount Crackenback, Waste Point and Bullocks Flat. A cultural mapping project could also include the collation of existing place based oral histories and ethnographic materials.²¹

NNIC supports this

5. Reinvigorate discussions about the future of the Kangaroo tooth necklace with Ngarigo people in a very sensitive and empowering manner. Improve the interpretation of the current display about discovery of the Kangaroo tooth necklace in the NPWS Jindabyne Visitors Centre.

Refer to previous comments. NNIC supports this

6. Review the recommendations from the Kosciuszko National Park Aboriginal Cultural Heritage Study and Kosciuszko National Park Plan of Management to determine which recommendations have been completed and if the outstanding recommendations remain relevant.²²

NNIC supports this

Ngarigo sense of belonging

7. Respect Aboriginal people's cultural responsibility to care for their own country and transmit cultural knowledge and practices onto future generations by providing employment opportunities across all tenure types. Supporting the development of long term social and economic benefits for Ngarigo people in the Snowy Mountains Region should involve multi- agency cooperation and targeted outcomes linked to state and commonwealth policies.

Refer to previous comments. NNIC supports this

8. Promote and safeguard Aboriginal people's traditional and contemporary use of the natural resources with reference to the 2014 Local Land Services publication *Ngarigo Plant Use in the Snowy River Catchment* and a further investigation into culturally relevant fauna.

NNIC supports this

9. Enable connection to country/return to country for Ngarigo people through the purchase of a Ngarigo base/residence in the Snowy Mountain Region (ILSC purchase perhaps).

Refer to previous comments. NNIC supports this

Sharing Ngarigo country with visitors

10. Support the formation of Aboriginal operated tourism businesses

Refer to previous comments. NNIC supports this

11. Support the development of a cultural centre/keeping place (museum standards) and training Ngarigo people to manage and share aspects of Ngarigo culture with visitors (see also section 5.2).

Refer to previous comments. NNIC supports this

12. Initiate a regular Snowy Mountains Aboriginal cultural festival to foster a return to country, the maintenance of cultural connections, and a means to promote Ngarigo values to broader society. The festival could celebrate a broad range of Ngarigo cultural values for visitor experience (beyond and including moths) and acknowledge the Snowy Mountains region as a unique cultural landscape.

Refer to previous comments. NNIC supports this

13. Develop and install welcome to country signage.

Refer to previous comments. NNIC supports this

14. Acknowledge the ancient heritage of Australia's First People (timeline perhaps).

Refer to previous comments. NNIC supports this

15. Promote shared history between Ngarigo and Snowy Mountains non-indigenous population.

Refer to previous comments. NNIC supports this

16. Acknowledge Aboriginal people's historical association with past eras and events in the region and past Aboriginal use of the landscape for travel (a publication perhaps).

Refer to previous comments on Ngarigo storytelling ability. These aspects of Ngarigo history can be best presented in a site of products developed within Cultural Storytelling Framework

5.2 Archaeological

Much archaeological heritage in the SAP area has been lost or damaged as a result of development over many decades. This loss is likely to continue until or unless a more holistic approach to protecting Aboriginal heritage is adopted. Such an approach would enable a representative/significant complex of sites or a cultural landscape to be identified and actively protected for future generations. Aboriginal people generally do not want their heritage to be taken off country, hence mechanisms for repatriation on country and ongoing acknowledgement and protection are the most desirable. For example, previous work by the NSW Office of Environment and Heritage (OEH), now Heritage NSW, in stabilising the large artefact scatter on the Curiosity Rocks Peninsula and its incorporation into an Aboriginal Place is a potential way forward (Boot 1999). Similarly, the 4000-year-old archaeological site within the Lake Crackenback Resort was recognised by setting aside an area of land from development for repatriation of the artefacts.

NNIC supports this

The following recommendations are made in relation to the management of archaeological heritage across Ngarigo country:

1. Aboriginal consultation is a critical element in the protection of Aboriginal heritage. Although done with the best of intentions, LALC boundaries established under the
-

NSW *Aboriginal Land Rights Act 1983* do not recognize the Ngarigo people. Although in Ngarigo country, much of the SAP area is within LALCs with offices on the coast, and with strong connections to the coast. Since it is unlikely that LALC boundaries will be changed, consideration should be given to either renaming the land councils that extend from the coast to the highlands to include Ngarigo or form a Ngarigo representative group.

NNIC strongly supports the formation of Ngarigo representative group. LALCs already own land on Ngarigo country and no process is in place to ensure Ngarigo people have a say or get any benefit on how these resources are used. Because of the outstanding nature and value of Ngarigo land from a cultural, tourism and broader heritage point of view, it attracts strong interest from a range of stakeholders and Ngarigo must be in a position to advocate for Ngarigo interest and values which it cannot do at present.

2. After decades of investigations in the SAP area, the archaeological heritage is well researched and well known; however, this is not reflected in any of the populist or academic literature. If areas of archaeological significance are to be identified and set aside for the future, a detailed synthesis of all the literature should be carried out, from which would emerge a new set of questions to guide future investigations. The collated information could also be useful for production of brochures and interpretive material about the Aboriginal heritage of the region.

NNIC strongly supports this and would like active involvement in all stages of this initiative.

3. The proposed new cultural centre at Jindabyne could be the repository for displays and interpretation of regional Aboriginal heritage, including some of the 5000 artefacts excavated from Kunama Ridge estate. Furthermore, it may be feasible for the new cultural centre to house the valuable and highly significant kangaroo tooth necklace and other grave goods found near Cooma in 1991.

Refer to previous comments. NNIC supports this

4. Avoid and protect all burial grounds (known and yet to be discovered).

Refer to previous comments. NNIC supports this

5. Ensure archaeological investigations are inclusive of Ngarigo people (who may not be a Registered Aboriginal Party or members of a land council).

Refer to previous comments. NNIC supports this

6. Determine if Cobbin Creek Station burial is included on AHIMS.

Refer to previous comments. NNIC supports this

7. Complete the inventory of the artefact collections held in the old NPWS office at Sawpit Creek and liaise with Ngarigo people regarding potential repatriation or use of the artefacts in displays in a potential cultural centre.

Refer to previous comments. NNIC supports this

3.0 Input from the Aboriginal community 2020

Funding allowed for four Aboriginal people to be interviewed for this assessment; two participants were female and two were male. All participants identified as Ngarigo. Two interviews were face-to-face and two were via the telephone. Each interview took about one hour (see Figure 9).

INTERVIEWEE	DATE/LOCATION	CULTURAL AFFILIATION
John Dixon	02/10/2020 Telephone	Ngarigo
Chris Griffiths	03/10/2020 Narooma	Ngarigo
Iris White	06/10/2020 Moruya	Ngarigo
Doris Patton	02 /11/ 2020 Telephone	Ngarigo

Figure 11 Aboriginal participants in this assessment 02/10/2020 – 02/11/2020

Each participant holds cultural and historical connections to KNP, Jindabyne and the surrounding landscape. All of the interview transcriptions have been reviewed and approved by the participants. Direct quotes from these transcriptions have been included in sections 3.1–3.3. The information has been arranged according to key heritage themes.

The Consultation Process

The consultation process for this project has been scant, non-inclusive of the different Ngarigo communities and hard to defend from a financial point of view.

It does not meet the standards expected for research being conducted with Aboriginal and Torres Strait Islander communities as outline in the AIATSIS Code of Ethics.

(<https://aiatsis.gov.au/sites/default/files/2020-10/aiatsis-code-ethics.pdf>).

“Aboriginal and Torres Strait Islander research includes all research that impacts or is of particular significance to Aboriginal and Torres Strait Islander peoples, including the planning, collection, analysis and dissemination of information or knowledge, in any format or medium, which is about or may affect Indigenous peoples, either collectively or individually.

The AIATSIS Code applies to all Aboriginal and Torres Strait Islander research, regardless of whether the research intends to directly involve human participants, and specifically extends to the use of collections such as archives, datasets, collections of information or biospecimens that may not otherwise be categorised as human research.

For the purposes of this Code, Aboriginal and Torres Strait Islander research should be understood as research that concerns or impacts Aboriginal and Torres Strait Islander peoples in any of the following ways:

- *the research is about Aboriginal and Torres Strait Islander peoples, societies, culture and/or knowledge,*
- *Aboriginal and Torres Strait Islander policies or experience.*

- *the target population is Aboriginal and Torres Strait Islander individuals, groups, communities or societies.*
- *the target population is not explicitly Aboriginal and Torres Strait Islander individuals or communities but the research population includes a significant number of Aboriginal and Torres Strait Islander people.*
- *Aboriginal and/or Torres Strait Islander people have been incidentally recruited and researchers wish to do separate analysis of Indigenous-specific data.*
- *there are Aboriginal and Torres Strait Islander individuals or communities contributing to the research.*
- *there is new or pre-existing data related to Aboriginal and Torres Strait Islander peoples being used in the research.*
- *the research concerns Aboriginal and Torres Strait Islander peoples' lands or waters.*

Who should use the AIATSIS Code?

The AIATSIS Code of Ethics is intended for use by:

- *any person conducting Aboriginal and Torres Strait Islander research*
- *any member of an ethical review body or other body reviewing Aboriginal and Torres Strait Islander research, including human research ethics committees (HRECs), grant assessment panels and data governance committees*
- *sponsors or commissioners of Aboriginal and Torres Strait Islander research, which includes any person or public or private organisation that is providing financial or other support to the project*
- *those involved in research governance and policy relating to research or management of collections, including the development of standards*
- *Aboriginal and Torres Strait Islander peoples, communities and organisations engaged in or with research.”*

The project team was given the opportunity to consult with the CEO of NNIC but chose not to come on country to have an interview or to conduct an interview over the telephone as was done with the participating interviewees.

Aboriginal people are very sensitive about being included, respected, consulted adequately and being taken seriously. An inadequate consultation process can do more harm than good in projects involving any First Nations people. Having a limited sample of interviewees who do not represent the whole tribe (regardless of their personal qualities and knowledges) and excluding an active and willing participant from another part of the tribe is a serious flaw in this study.

The limited nature of the consultation process has been acknowledged in the discussion paper. The breaking down of topics for people to comment on is supported, but the in-balance of input across so many topics by four individuals places an inherent bias in the report that does not reflect the views of the entire tribe.

To fix this, either the comments are taken out or drastically reduced, or the report is not released until there is much more involvement and included comments from a genuine cross section of Ngarigo people. Three out of the four Ngarigo organisations registered with ORIC have had no say at all in this consultation process.

Guidance on how to apply the AIATSIS Code of Ethics to this project can be found at (<https://aiatsis.gov.au/sites/default/files/2021-03/aiatsis-guide-applying-code-ethics-guide-revised-march21.pdf>)

Alternatively, NNIC would be willing to give a free training workshop to the authors of this report if it is a lack of knowledge of how to consult with Aboriginal people, why it is important to consult with Aboriginal people, what the short and long term consequences are if you do not adequately consult with Aboriginal

people, if you have not put in a fair effort to contact, investigate, follow up who could and should be consulted for the project.

Some fundamental steps for consulting can include:

identifying stakeholder groups through

- organisations such as ORIC, AIATSIS, ILC, LALCS, AMSs, regional Aboriginal organisations
- regional non-Aboriginal organisations such as Regional Tourism Authorities, Arts Organisations
- regional local, state and federal government departments
- social media such as Facebook, LinkedIn

communicating with individuals, families and groups through

- public meetings, private meetings,
- on-line mediums such as Skype, Zoom, Microsoft Teams, smart phones

using consulting tools such as

- questionnaires, open and closed questions,
- scenarios

using appropriate language

- Aboriginal people have widely varying literacy and numeracy skills resulting from ongoing colonial education practices
- Have limited knowledge of technical language in many areas
- Are strong visual communicators
- Often agree when we do not understand the nature of the question

Using a culturally appropriate framework applicable to the particular area under study

- Local topics and places of sensitivity requiring special treatment
- Topics of general interest
- Topics pertaining to men's business and women's business only

Applying the AIATSIS code of Ethics to all aspects of the project in a collegial manner

Native Title Application for Kosciusko National Park

The process used to date to consult with and include Ngarigo people in the planning process has prompted NNIC to make application for Native title over Kosciusko National Park.

3.1 Aboriginal cultural values across the cultural

landscape Ancestral connections to Ngarigo country

They talk about it being harsh country and hostile country. It was their ability I believe. They knew country, they knew the pathways, they knew how to navigate the country most easily. And I think that combined with their horsemanship. Well I know it features a lot in all of those early writings. Alec Brindle was a police tracker based in Cooma, Jindabyne, Delegate, Dalgety, Bombala. *Iris White 2020*

Black Harry is listed as the father of Christina Solomon on her Victorian death certificate and blanket returns in whatever in Cooma and it lists Harry Bradshaw and Lizzy Bradshaw. So Elizabeth Bradshaw, she was born in Glenroy. That's that arm of the family that go from down Glenroy Station. Recorded in the handwritten history

of Mrs Sofia Williams of Cobbin Station as the gin of Black Harry Bradshaw and later wife of Billy Rutherford half case of Jimenbuen. So, James Brindle and Emily Ellis Peters. Now Emily Ellis Peters was bought across from Western Australia. Now they're the parents of Alex Brindle. And Alec Brindle is listed as being born in Jindabyne. And he marries Daisy Bradshaw the daughter of Black Harry and Elizabeth. And they have my grandmother Iris Brindle. So that's the connection. Leesville is the original village out there. *Iris White 2020*

There's a place called Currawong. That should be an Aboriginal Place, on the river there, because that's where my family stayed, and they didn't need to go to the coast because they could survive the harsh winters there. Well, it's privately owned land and we can only surmise that it's been looked after. Anything that's there hopefully it's not been impacted. But there's a lot of history with the Ngarigo people and my family in that particular place. *John Dixon 2020*

There's the Delegate Reserve. There's a cemetery across the road, up the road, which has very important ancestors buried in it. You know the Buckley's Crossing there. Yeah, that was a place where initiations took place. What's the name of that little place, Dalgety, is it? Yeah, that's not far from Jindabyne. That's on the Snowy yeah. So, the Snowy River is a very important river to our people. *John Dixon 2020*

Through my mother and grandmother. I'm Monaro Ngarigo. And that is part of Monaro Ngarigo country. *Doris Patton 2020*

The Craigie Ranges. Mount Delegate that's a very important mountain. My grandfather was born and grew up in the Craigie Ranges. And they used to go hunting and he told me he said that they had plenty to eat out there. It's out from Delegate. Towards the Victorian border. *John Dixon 2020*

There's a big campsite at a place called Paupong. And there was a campsite out there where people actually lived. *John Dixon 2020*

Monaro people. I am original pioneer stockmen, Irish too. There were black fellas and white fella grew up in Jindabyne, Cooma and the Snowy Mountains in general. I grew up in old Jindabyne before the lake filled up. I was there when they were building what they now call Jindabyne new Jindabyne. *Chris Griffiths 2020*

Spiritual connections to the landscape

Ngarigo country I would describe it as a very spiritual place. We have strong connections through the storyline, through the song lines, and the great spirit who I can't name I won't give that name. But my grandfather he spoke it because he was an initiated man of the Monaro and he was well within his rights to speak that name. And anyhow it is very special lands and waters for me and my family. And that's just part of our heritage the Monaro...that's a part of my family's heritage. *John Dixon 2020*

That's hard to explain because it's actually a spiritual connection. And I learnt a long time ago, I found like growing up as a saltwater on the coast I identified very strongly with that. But once I was sort of introduced to that country up there, and the plains as well as the mountains, I know very clearly when I travel when I'm coming onto Monaro Ngarigo country and I can tell you where that is, and then when I'm coming back onto, I guess Yuin country. And it is the mountain range. It is the Great Dividing Range. So, I know as I descend that Clyde Mountain, I'm leaving the Monaro Plains behind me. I feel I'm often welcomed by a wedgetail eagle and farewelled. So, I guess that connection is very much a spiritual connection, but it goes deeper than that. And I guess in terms of talking about that on that deeper level, I probably have only and am only just reconciling myself to what that means in terms of that society if you like, the Monaro Ngarigo society, and that matriarchal role. And you know I'm about to step – well I think I've already stepped into that role and that space. But that's part of why we need to go up there and do ceremony. And we have to do it up there. And that will be up at that head water of the Snowy up past Charlotte's Pass.
Iris White 2020

Lubra Rocks at Diggings, Thredbo Diggings. But Sue it's connected back, there's a connection to Curiosity Rocks. And if you look at the rock formations you can see there's a connection...but it would be interesting to see what other rock formations are along the ridgeline connecting back to Curiosity Rocks [from the air]. Someone told me the story of Lubra Rocks in terms of its significance including how the men got the women up there. I can't remember the story, but I know I've heard the story and I've been told the story. *Iris White 2020*

The place here with the unfortunate name of Lubra Rocks. Somewhere around there. And Porcupine. They are important. *Chris Griffiths 2020*

They blew the bridge up in 1966 I think it was. I was 15. Until then where Curiosity Rocks was, it was way up. It wasn't in the bush, but it was up in a paddock from memory up Wollondibby River. And my Granny just said, we used to go trapping rabbits all around here when we were kids for money, and that's one place I remember she said. And you don't remember everything you get told when you're fifteen. She said 'be careful up there' or something like that. I knew there was something up there...it wasn't next to the lake. It was way up the top of the, you were in a deep valley, and it was way up there. And that road wasn't there. There's the Thredbo turnoff. That wasn't there. There was a church down here somewhere. I remember that. On a little hill. It wasn't in the bush from memory, it was like cleared paddocks. It was rocks on someone's property. And it didn't look like it does now. That's the other thing. You were looking up at it and there was no lake. *Chris Griffiths 2020*

The Curiosity Rocks is another important place. I mean a lot of people know that now and they all say that. But there's a lot of special places. The women claim that the Curiosity Rocks was a birthing place. And I wouldn't doubt that at all because you know those landmarks

were used for that type of thing. Well, that's a place. That's a landmark for a special place where women were birthing. *John Dixon 2020*

Inter-tribal/ceremonial gatherings of the past

I know that Jindabyne was the centre of big gatherings up until the 1800s at least of people from the coast, from down in what's now Victoria, would gather in Jindabyne for ceremonial reasons and for trade and organising things you know organising ceremonies in the future. So, it was a big gathering place I know that. So, the Jindabyne Valley was important. *Chris Griffiths 2020*

Ramsey Freeman, he still speaks of the Mundys and the Freemans back in the early days the old fellas all meeting in the mountains to have the men's business. They used to call it the Koorinal. They had ceremonies up there that's the Koorinal. *John Dixon 2020*

Where old Jindabyne was, where there's a river, on the western side. Oh, it won't be there [on the map] because it's under the lake. If you crossed the old Jindabyne Bridge. Just across there on the south-western side. East Jindabyne. The road went down here. And where's Waste Point? Creel Bay. The road went across through...and the town was there right and there's the bridge. There was a ceremonial ground right there. More or less in town and now under the water. And most people were pretty well aware that it was there. It was just in a paddock. That was a big circle. A big circle from my memory. And don't forget I'm talking about sixty years ago. But I seem to remember there was a ring there. But I never got told don't walk on it or don't go there. I don't think it was putting people through law that sort of ceremony. I think it was an exhibition ground. Maybe. *Chris Griffiths 2020*

They were around places like where Jindabyne is and back around on the Walgalu side. They were around on the head waters of the Murrumbidgee. I can't give you the exact locations but there were large numbers of Aboriginal people waiting to go into the mountains. *John Dixon 2020*

Kalkite. Kalkite Mountain, which is just here, which is outside the study area, but that's one place. Kalkite Mountain there. See the top of that mountain. There are ceremonial grounds up there. Men's. They're still there. Stone ring. And remember last time I was telling you about that whole area is important as men's ceremony places. It's not just the rings on top of the mountain. It's that general area. Gungarlin, Snowy Plain. Yeah, and that then that's the boys that went through ceremony. The girls, from what I got told and I don't like saying it. So, it's Bullocks Flat. *Chris Griffiths 2020*

Cultural use of natural resources

All on the high peaks [people collected moths], right up on the high peaks [in crevices]. And they'd go up and there was a big ceremony for how you get them and there's all stories connected to that which go to some of the vegetation's connected. There are stories about the snow gums. The archaeology that has already been done and all the oral history that sort of points to the fact that groups of men would go up there with the boys, after they'd been up here probably, and get the moths. The big word is you don't hang around up in the main range above the snowline. You only go there if you have to. And you do what you've got to do and then come back. So, you don't hang around. *Chris Griffiths 2020*

And the moths they used to pack. I wouldn't touch them now they're riddled with pesticides. But they used to make moth cakes. And they'd smoke them which apparently would preserve. It's just fat really. And that's the other reason you wouldn't have been sitting up there with balls of fat. And they weren't depending on them for food. It was an extra, an added extra sort of thing. When you cook the moths up. And like I said there's a big ceremony all about how you do that. Each one is about as big as a peanut and it's just fat. It was the fat yeah that they would store up so they could sleep up the mountains all summer. So yeah, it would have been prized. *Chris Griffiths 2020*

But they weren't going up there saying we're going to have these big ceremonies and we're depending on the moths for food to keep everyone going. It was an added thing. You know like the bunya nut festivals. It wasn't a bogong festival either. But it was just an added extra. They went all over. So Jugungal, all the old people I grew up with and I worked with they called it Big Bogong, that's the big. And I also got told that bogong is the rocks where the moths go to and sit. I think last time we were talking about it Dicky Cooper's bogong which is over on sort of the Valentine side of the river. They're all through those rocks. Rams Head themselves. They were all moth sites. Jugungal's a mountain, but white fellas that I grew up with call it the Big Bogong, not all a lot of them. All the old stockmen call it the Big Bogong. And I got told [the word] bogong was the rocks where the moths went to not the actual moths. *Chris Griffiths 2020*

When I was growing up, and I've got to be really honest with you, trout fishing. I loved trout fishing. Still do. You used to, I don't remember actually in town or in the Jindabyne Valley, but I can remember down Dalgety or down below the gorge here of getting river black fish, native fish. And I seem to remember getting, I don't know if they were, I can't think of the word, we used to call them bream, but they might have been perch, native fish. So, there was native fish of quite good size, edible. But we went trout fishing. They're introduced. My grandmother was right into fishing. *Chris Griffiths 2020*

Oh there was all the river plants that you could eat, heaps of them. I'm not a big food person. But there was. I can remember Granny and other people since then. Uncle Percy Mumbulla he knew some of the freshwater plants. Reeds and the ones that grow under the water like

seaweed but freshwater seaweed. I don't know the names of them. You'd have to talk to someone. But there was tonnes of food. *Chris Griffiths 2020*

And don't forget all the yams are out up here in the summer. So that was far more dependable and a better food source than the moths. There are big yams all through there. I don't know about down the valley. To be honest I've never gone looking for yams. But it's up below the snow. Waste Point that's where they are too. For sure there's yams up there. So, there would have been yams all through there. And the other thing is the climate would have been different. I've noticed the climate change in my lifetime I really have. The snowline has just changed unbelievable from when I was working up there whenever it was. Yeah, that's all changed. So, I mean it's like anywhere you can live like a king down here in summertime or anytime if you knew what you were doing for sure. Plus, all the other stuff, the kangaroos and emus, echidnas, all of it. *Chris Griffiths 2020*

Named places

I don't know if you're aware someone came up with their version of the name for Mount Kosciuszko which was for a start back to front. English was back to front to our languages. So, they come up with these two words which they got off a word list and they just got it wrong. Goonama is supposedly the word for snow. Goonama means faeces. And I reckon it's hilarious. Somewhere someone said to some black fella, probably one of my relations, what do you call snow and he's said I call it shit mate. But someone came up with their version of what the name for Mount Kosciuszko should be and it was just totally a joke. *Chris Griffiths 2020*

Targangal. That's Mount Townsend. I won't get into why that changed. Spencer, James Spencer, I mean Waste Point was part of his Excelsior run, and he was the first one to graze cattle on that up at Mount Kosciuszko. And back then Strzelecki had already been up to this highest mountain. If you've ever been up there, if you're standing on Kosciuszko and look across at Townsend, you'd say hmm I think that's bigger, taller. And vice versa. If you're standing on Townsend and you look across you go hmm, they're about the same. And I think it's thirty-five metres higher or something like that. Anyway Spencer, who was I think he was Irish or English, he could hardly write English anyway, and he had a heap of black fellas working for him and he said they called Mount Kosciusko Targangal. So, he thought, Townsend, it's all big and rocky, beautiful, looks like a mountain. Kosciusko doesn't. So, he said that's, and the mob said yeah that's Targangal that nice rocky one, that's where we go to get moths and whatever. Kosciusko there's nothing there. It looks like that doesn't it. He said he pointed at a little mound. And so, for a long time and there were people still in the 1970's old Nell departed now from Jindabyne who used to say new Kosciusko old Kosciusko. Because all the New South Wales maps got the names right, Kosciusko, Townsend. But all the Victorian maps had them the wrong way around. And so, people were calling Mount Kosciusko Targangal. And then 1940's they made it official which one was which. And a bloke, I forget his name, he was a researcher and a surveyor for the Lands Department, he wrote a big thing saying yeah for sure Targangal is Townsend for the reasons I just sort of explained. What started us on that, the names of places. *Chris Griffiths 2020*

The mountain. They called that mountain up there the Old Fella. Mount Kosciuszko.
Doris Patton 2020

There's plenty of them. Like the mountain, the Kosciusko Mountain. That should be an Aboriginal Place.... our people used to go up there and they found artefacts up there. When Strzelecki was looking for the highest peak and he thought he was on it. When he was on what he named Townsend, our people were telling him what the name of the highest one was and telling him, but he wouldn't listen. He wanted to name it after his mob. Well, he named Mount Townsend but then when he realised that the other one was the highest, he went over there. He had Aboriginal people guiding him. They told him the name of the river that runs through there, through Crackenback, and everywhere there. And they told him the name of Kosciusko too, but he wouldn't listen. It demonstrates the arrogance of people who came here with an agenda just to take things that didn't belong to them. *John Dixon 2020*

Pathways

Well, there's no particular route or pathway or track, unless it's in a place where it's just the geography that restricts you to following on a particular ridge line or something, but in general. You've got to think this is family groups travelling up there to do ceremony and trading and so on so you've got old people, old women, old men, and young people going through ceremony, so it's the whole range of ages. So obviously it was a slow trip to get there for wherever you came from. So, the people from, so there are people recorded from the coast, Yuin people from the Bega Valley, they would have gone up onto the escarpment and that actual escarpment between the Bega Valley and the Eastern Monaro you are restricted to say Tantawangalo Mountain and places like that. But after that it would depend. It would depend on how good the season had been for a start and which time of year it was, whether they were travelling up or travelling back a couple of months later, what food resources were available and how many people, who they were, what they were for. So, you can't really say there was one travel route used by a particular group. And then there's the people coming up from what's now Victoria up through Pilot and then down the Thredbo Valley. Same thing. They would have used several different routes to get there. It wasn't restricted to one pathway. But in some places, it would have been. Some places you had to follow. If you wanted to get from where Thredbo is now to Jindabyne you'd nearly have to follow the river, the Thredbo River, or get up onto, there'd you be restricted. There was no one pathway. I think that's a very white fella way of looking at it. *Chris Griffiths 2020*

My mother knows the ancestral pathway down to the coast into Victoria and that that includes the Snowy River. So, the story of that pathway she has shared. So, the places along there, the camping sites along there, places that she knows, are part of that pathway.
Doris Patton 2020

The Snowy River Valley is very important. Then you go down from Jindabyne down towards Victoria, Buchan and that's all very important because that was a migration route. *John Dixon 2020*

Cultural connections to archaeological site

Down in the gorge below the dam, I think someone told me, it was a quarry but whether it was a quarry or a source of stones for making axes and hatchets I don't know. That's just below the wall. Somewhere in that little gorge there. The rest I don't know. *Chris Griffiths 2020*

Eucumbene River, that was called the Snowy River. And this was called the West Snowy River. And that was called, down here where they joined up, or it might have even been, that would've been, the Thredbo River comes down through here right, that was called West Point. I got told when I was a kid it was called West Point and they changed it to Waste Point. And once again there's all artefacts scattered all around there. That's almost one archaeological site. *Chris Griffiths 2020*

So, Ben's going take a closer look at a couple of areas of places we went the other day. All the artefacts that were salvaged here are over at Sawpit Creek in our artefact collection. *Iris White 2020*

[Archaeology] can identify places and sites that may have been lost in people not being on country anymore. *Doris Patton 2020*

I would explain my connection to that flake that my ancestors had those things in their hands. And that's my connection to my land right there. That's also my title deed to my land. They made them and then they left those sites there and those sites are thousands and thousands of years old. So, I always say give me your title deed that you made up on your computer and I'll put it in the ground there with my artefact and we'll see whose title deed's still there in a year's time. *John Dixon 2020*

They're culturally important up the top of East Jindabyne there. They obviously sank a lot of the sites in the valley when they sank the old town. The dam wall as you go across into Jindabyne on your left there's just an abundance of sites in there.... archaeological sites. *John Dixon 2020*

So, see this development here. So that's what they call the East Jindabyne Alpine something or other. So, I worked with the archaeologist out there, along with two people from Bega Land Council and two people from Brungle. So, this is now all subdivided and the road's gone in now since we were out there. But that foreshore there is an incredibly, incredibly rich artefact site all the way around there. *Iris White 2020*

I know there's the burials out around Cobbin. Cobbin was a huge property when I was a kid. And then they subdivided it and as far as I remember where the station resort. The station resort I think that was on Cobbin. Yeah, and they're special, they're not open to the public thing in AHIMS. I'm pretty sure Cobbin burials are restricted. I know where they are. They're protected under the legislation and a lot of things I'm going to tell you are probably already protected. And the Thredbo Valley while I'm at it was always known as a burial place. There's burials all through Thredbo Valley especially between the ranger's station and the ski tube area. *Chris Griffiths 2020*

We have ancestral connection there and ancestors who are buried in that area, in the immediate town area from information that's been shared in the family. No, they're in a paddock out near the sporting centre going out of town. Barry Way, out there. Out near the sport and rec centre in a paddock. Michael Young actually pointed them out to us. He took us to show us because some old people who lived up there had shown him when he was

writing his book. All I know is that they're buried in that country. There were horse things in the paddock. And I don't know whether they are registered sites. And there's no buildings there so without development sites are not necessarily known or registered. I think he took my mother and old Aunties there because they're the ancestors on the Solomon side. Make sure that information is in a protected environment. So, with development happening up there it might become an issue. But it is knowledge that has been passed on. *Doris Patton 2020*

There's a burial ground there. That probably should be protected around Jindabyne there. It's at Cobbin Creek. I was told about it. I haven't actually been there because I didn't want to go there. I was a bit frightened of the Ngarigo spirits. *John Dixon 2020*

That Kangaroo tooth necklace should be back on country. It should be either housed in a keeping place in Cooma or if the Ngarigo people want to set it up in a keeping place somewhere else. Maybe they try and make Jindabyne the gateway. It just depends. But it can be housed and create a lot of jobs. It can be housed, and it will draw a lot of people. That's one of the most significant Aboriginal artefacts in this country if not on this earth. It's a special piece. It's very significant. It was made for a special person. It's a very, very significant artefact which should be back on country not in a museum on the northern or western side of Canberra. Jindabyne is not where that necklace was found but Cooma is. That's all Ngarigo country; Jindabyne, Cooma, south of the Molongolo River, Queanbeyan, Tuggeranong, the head waters of the Murrumbidgee right back down to the Great Dividing Range, Bombala, Cathcart, Mount Delegate, Bendoc, that's all Ngarigo land. If that's the only one, it's unique. How important is that necklace now. And why are Ngarigo kids suffering when that artefact belongs to our people. Well why are our kids in that South East suffering when that particular artefact could bring a lot of prosperity to our people? Why is it still sitting in a warehouse in Canberra? It's got to come home. It's got to go home to the Monaro. And it's got to be housed properly. And you know their showcasing all the Snowy Hydro Discovery Centre there. You know what I'm saying. They've got busloads and busloads of visitors coming there to have a look at pictures of how they put big holes through the mountains and whatnot, and all the immigrants who were there they and brought in new life and pissed our people off with a gun. And yet you know the most significant piece is sitting in a warehouse in Canberra. If it was in Cooma where it's come from, that area, Bunyan there which is just out of Cooma, obviously it'll draw people from all around the globe. I've been right there and seen it. [The future of the necklace] can't be discussed with anyone who's not a Ngarigo descendant. Well, I think if you look across the board Susan there's so much unfinished business between governments and the Aboriginal people. To me the government should hang their heads in shame. They're not hanging their heads in shame because they came from desperate ruthless people who stop at nothing to steal another person's land. *John Dixon 2020*

Historical conflict

I had an invitation again to Nungatta from the current owners. I've been to Nungatta before by previous owners. But that's a known massacre site by like as I said the local community

the old families. And I would actually, with this project that's being done, I would hope that that's something that could be captured, and an outcome might be to have that site declared an Aboriginal place and the story told about that massacre. *Iris White 2020*

Dalgety where the initiation places where there on the river there they've been impacted. The reserve. Well, my family was asked, not asked, we were forced to leave that reserve in the 1920s and it was by the police who were more or less telling them if you don't leave, we can't guarantee your safety because they were heaps of men out there running around with guns taking over the land. Yeah, it's recorded. And the police suggested, they said the police just suggested, but my grandfather told me that they were told get out of here otherwise you won't be around. And the old people like grand Uncle Bill Mundy they weren't stupid they had to protect the women and the kids and the elders from that type of threat. It was threats. They wouldn't put up with that type of threat in any other community. It's impacted very heavily on my family because it's been weighing on me. I wasn't there but it's been weighing on me because my grandfather used to cry about having to leave his homelands on the Monaro. And it's impacted on me because I knew, and the way Mum used to talk and that, I knew that it was really hurting Mum that it had hurt her father. So, it's hurt me and it's hurt other people in the family to think that we had people in them times who were so desperate and ruthless that they didn't care, that they could destroy people and steal land and think that it was okay to do it and basically kill people as well and think well that's my right. And it's still hurting. *John Dixon 2020*

And I'm told that Grandfather Brindle, both Grandfather Brindle and Rutherford were stationed at one time at Leesville. And there's a famous sort of murder that occurred. I could go back and look through some historical documents. So, if you google maybe murder at Leesville, and Aboriginal maybe if you throw that word in there I think you'll find it an interesting story. And those stories that just got handed down, and that movement. And to be able to evidence that movement I think it's only part of the story. Traditional and historic. *Iris White 2020*

Cultural connections today

I feel a strong connection to that area because culturally the family have maintained its connection to the country and speaks the language for the country and knows the stories from up that area and has passed on that knowledge. So, my connection is strong because of my mother, and I continue to travel up there. And it's not just Jindabyne it's the journey up there and back that I have that connection to. So, it's about that connection to that part of the country but being part of the family connection to that land. *Doris Patton 2020*

It's in people's stories. What do you call it, oral history, which probably hasn't been recorded properly. And to be really honest I don't think many people care anymore

that that was a big meeting place for people from all over. And I mean it's recorded in Howitt and people like that...they were going to the Jindabyne valley from all over. *Chris Griffiths 2020*

If we go on surveys and we find artefacts and that and if we want to return them then we'll do the Koorungal ceremony and do the smoking and reburial. And we'll always do what we're supposed to do pay respect to the elders in our land. And we tell the young people about our stories to make sure that they know and let them know that, although it's not widely practiced now the initiations, but that's where we come from. We involve ourselves in things when they're on, ceremonies, welcome to countries, smoking. So, we tell the stories within our family and keep that stuff alive. So yeah, there's different ways we maintain the Ngarigo connection to land. *John Dixon 2020*

We'd go up there and just camp in the Snowy River Valley, camp in other places around Jindabyne, down around Bombala, and basically just try to enjoy our land and the waters and teach the young people. And I want to go back there. Well, I want to go back and take some young people up there, some Ngarigo people. But I'm also open to other young people coming with us to run cultural camps with them and talk to them about where they're from and about the laws and the customs and about the language because I think that's the sort of thing, they need to go forward...to be proud of who they are and the stuff that belongs to them. *John Dixon 2020*

Conservation and safeguarding methods

Intangible cultural values

Kalkite, Gungarlin, Lubra Rocks and Porcupine Rocks – I would call them precincts. They need a further, not archaeological, anthropological investigation into them. And it's not just those rocks. And it's not just Kalkite Mountain. It's what's around it. So, someone needs to do some proper research and talk to some people who know what they're talking about. Including some of the descendants of the original settlers who need to start speaking up a bit more of what they got passed down through their family, the oral history, and they can remember things. *Chris Griffiths 2020*

Any burial grounds or ceremonial grounds I wouldn't like to see those destroyed. But you know the thing is with a lot of it now we don't get to know where they are until they actually do the research, until we actually go out and find stuff. You know they found that kangaroo necklace at Bunyan near Cooma. And there could be other stuff there in the Jindabyne area that we don't even know about yet. There'd be women's places there where there's other birthing places. You never know what you'll find where tribes were waiting to get up into the mountains to eat the moths. Well, we know that all of the places up there, all the land up there around those Snowys and in the Snowys we know our people were over those lands there for tens of thousands of years and anything could be still there. I don't think the land councils

should be involved in those processes. I think only people who are traditional people.
John Dixon 2020

Lubra Rocks...and that area, and I won't say anymore, is a women's ceremonial area. So, where the gondola goes, they want to be careful. *Chris Griffiths 2020*

Archaeological sites/moveable items

That Kangaroo tooth necklace should be back on country. It should be either housed in a keeping place in Cooma or if the Ngarigo people want to set it up in a keeping place somewhere else. Maybe they try and make Jindabyne the gateway. It just depends. But it can be housed and create a lot of jobs. It can be housed, and it will draw a lot of people. That's one of the most significant Aboriginal artefacts in this country if not on this earth. It's a special piece. It's very significant. It was made for a special person. It's a very, very significant artefact which should be back on country not in a museum on the northern or western side of Canberra. Jindabyne is not where that necklace was found but Cooma is. That's all Ngarigo country; Jindabyne, Cooma, south of the Molongolo River, Queanbeyan, Tuggeranong, the head waters of the Murrumbidgee right back down to the Great Dividing Range, Bombala, Cathcart, Mount Delegate, Bendoc, that's all Ngarigo land. If that's the only one, it's unique. How important is that necklace now. And why are Ngarigo kids suffering when that artefact belongs to our people. Well why are our kids in that South East suffering when that particular artefact could bring a lot of prosperity to our people? Why is it still sitting in a warehouse in Canberra? It's got to come home. It's got to go home to the Monaro. And it's got to be housed properly. And you know their showcasing all the Snowy Hydro Discovery Centre there. You know what I'm saying. They've got busloads and busloads of visitors coming there to have a look at pictures of how they put big holes through the mountains and whatnot, and all the immigrants who were there they and brought in new life and pissed our people off with a gun. And yet you know the most significant piece is sitting in a warehouse in Canberra. If it was in Cooma where it's come from, that area, Bunyan there which is just out of Cooma, obviously it'll draw people from all around the globe. I've been right there and seen it. [The future of the necklace] can't be discussed with anyone who's not a Ngarigo descendant. Well, I think if you look across the board Susan there's so much unfinished business between governments and the Aboriginal people. To me the government should hang their heads in shame. They're not hanging their heads in shame because they came from desperate ruthless people who stop at nothing to steal another person's land. *John Dixon 2020*

I was up there [Curiosity Rock] last week, and the water levels are significantly low. And apparently the Snowy Hydro are quite deliberately lowering it to do maintenance work is what I understand is happening there. But I've been out to Curiosity Rocks when they've been completely exposed and it's a pretty amazing place to walk through. So, it was never, it was never surrounded by water before. It was close to the natural lie of the river. And one of the things that I've asked Ben to do is to do an overlay of what is now Jindabyne Dam with the original. So, there's a diorama in the

Visitor Centre of the original flow of the river and that's what we need to be looking at. Not just walk- yes, we're going to find stuff walking what's now at the foreshore, but remember the foreshore wasn't always the foreshore. If you go back to Curiosity Rocks, there's some really good quality quartz artefacts. *Iris White 2020*

All the archaeological sites should be protected. *Chris Griffiths 2020*

There is a collection of artefacts that have been found over the years and collected, so for safekeeping all those things have been stored at Sawpit for a very long time, certainly as long as I've been going up there, in a closed collection which is what we want. But we feel that that's a safe place for them to be stored. But we're hoping through this planning process you know there are plans for a world-class heritage centre to be built up there. But there's already a committee established and operations. That's mostly made up of locals up there and that's, the people mad about brumbies are a part of that and they'll be telling that story Man from Snowy River and all that stuff. But they've actually offered us our own part in that. The problem Sue is how can you participate if you're not resourced to do it. None of us are resourced. And I guess the only thing that I can say is that while Parks don't ever pay us for what we do they do facilitate our getting there and our accommodation. *Iris White 2020*

I'd like to see that they do it [protect archaeological sites] with the rightful people and the rightful people have the say over the long-term management of sites in there. *John Dixon 2020*

If you talk about Jindabyne, that's Jindabyne the town, that's the new town, that's the Snowy Mountains Authority town. I was there when they built it. If you go and have a look you can look at it and see the 1960's architecture. Actually, just down on the edge of the lake you can see stuff from thousands of years ago. Then you can see 1960s and on and on to what it is now. *Chris Griffiths 2020*

Depending on what the land tenure is I don't know but maybe there should be a Cultural Area or an Aboriginal Place designated so no-one can ever destroy anything in there. Maybe a conservation area or something like that. There would be a zillion people interested in that. You know obviously the Ngarigo people would want to be involved in that. There is a site number of it within the AHIM system. They know where it is. There's other places too to be found yet. Obviously because of the Snowy River there there'd be other significant places there. *John Dixon 2020*

I can't remember if it's actually recorded, but there is grinding grooves in Wollondibby Creek very close to where the gin distillery is. Someone needs to check AHIMS for that one. But it's the only grinding grooves I know of in the Western Monaro. That's an archaeology one. *Chris Griffiths 2020*

Well [the burial] in that paddock is one. There are sites like the burials in the paddock that haven't been necessarily identified through archaeology. I would like to think that respect for the country and the traditional owners of that country means that those areas will not be disturbed. *Doris Patton 2020*

Acknowledging the ancient heritage of Australia's First People

[All of the alpine range is] important to me because of the fact that our people roamed those mountains and had meetings up there. So, we don't want people just developing for the sake of developing. We've got to do investigations into it. Check the records for anything there, people's memories and that. You know they try to preserve the huts and all that of the old early settlers. I think they put more emphasis on that than they do the Aboriginal heritage which is obviously we don't know how old it is up there it could be tens of thousands of years old, and yet these huts are getting protected, and I know they want to protect their own heritage I know that, but our heritage is I believe in my view a lot more important. We're the First People in this country. *John Dixon 2020*

Maintaining of cultural practices/enabling access to country

We travel back and forwards. We travel up there to events. We travel up there through participating in activities that enable us to be on country. And we maintain that travel and story but in the journey of coming and going from there. So, the stories of that country are shared. We're able when we go up there to visit those places and know their story and know our connection to that place because they're still there. And there are recorded places. But there is story that is oral that has been shared through the family and through the generations that isn't recorded because it's been kept within the family. *Doris Patton 2020*

It's that protection of cultural connection. It should be enabling for Monaro Ngarigo people in connection, in employment opportunities, and it should be a place that recognises and respects the traditional owners of country. [It isn't] just a mountain to make money out of. *Doris Patton 2020*

A place, a base where people can come back and just be on country. We've got three and four generations of people who've never been back up on that country. How do they get to meet up on country with family? And you know people when

you've had a conversation on Facebook for example people say we really can't afford it but we'd love to do that. So there's that whole social element to it. And that's probably the biggest challenge that we have. *Iris White 2020*

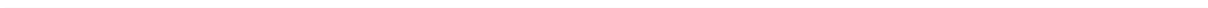
A Native Title claim. You know involvement in surveys. We probably need to do cultural awareness with them. I'd also like to see Aboriginal names. The naming of buildings or places, whatever, your bridges, you know Aboriginal names. Throughout our lands on the Monaro and Snowy Mountains. Yeah, we've got all the words. We've got everything. And also, I want to see some land come back to the traditional people, not the Lands Council. I want to see some land come back to the Ngarigo people. [Culture camps] absolutely. Also, we could look at maybe working a farm with horses and that's appropriate for our people because our people were great stock handlers. And they were very good with horses and when they bought the stock and that in, they were very good with the stock because our people lived with animals. Very good animal husbandry. *John Dixon 2020*

Multi agency mechanisms to enable participation and connection

We've never had a very positive relationship with the Shire, and for two reasons, individuals, and the other reason is that they amalgamated shires up there and so it got lost somewhere and ended up being a no relationship shire where they might send us an email every now and again about something and expect us to respond. So there hasn't been any real plan to connect. So, they haven't stepped into that space and they're a bit wary of stepping into that space. And I think they see us as stakeholders and not country. From their point of view, they're dealing with stakeholders and competing interests in that. But they really need to establish a strong relationship and find a way to work through. Shires deal with disputing people all the time, and it's their way of managing or not managing their relationship. And so, we end up in conflict with them all the time over things that they do. They're required under legislation to do certain things, planning in particular. I think the Shire actually needs to, like Parks, have a clear stand about whose country it is and how they work with people from that country and then consult with the land councils as a cursory thing they need to do, not as decision makers. The mechanism for us to date, because our ability to be there because, we all live off country, is a cost factor. And we've never been able to work through that other than with Parks to enable us to be there to give us support and advice and whatever. So, we have had to rely on that support from Parks to enable us to be on country to be able to give advice and to be there to be included in discussion. And it's generally through the committee that we've been contacted. So, there is no mechanism in place for that contact, but we are working towards that to have a different, because we've relied on Parks, we need another mechanism that enables us to be present on country and to enable us to have more of a presence on country. So, it's something that we're working on. I think the only thing to do is to be there at the planning. We want a representative at the table. *Doris Patton 2020*

What's going to happen and how it's going to happen and how they're going to engage. It needs to be a meaningful process that has positive relationship outcomes.

Doris Patton 2020



Maintaining cultural values by sharing and acknowledging stories

I was only talking to Mum yesterday about the mountain and she said she was so glad that that story about how the old fellas contributed to that finding of the people who were lost up there in work and that that story was being shared and told. *Doris Patton 2020*

Cultural mapping > traditional ownership > naming country

Something I would really like to see, and I'm sure others would like to see, is that we have a cultural mapping exercise of the land so we can map where those places are, why they exist where they exist, and what the significance is of those places in terms of Monaro Ngarigo connection to that place. Because in all the time we've been going up there, there is no obvious acknowledgment of that place, the land, belonging to the traditional owners of that country. It's been totally left out of anybody's remit about whose country Jindabyne sits on. [A map] would do two things. It would provide those of us that are still around and the generations to come the knowledge about what exists in that country to create a stronger relationship and connection to that country for generations. Because of that moving off country and away from country people have not been able to, because of development, reconnect in a spiritual and cultural way with country. And I don't think you can deny the archaeology in what the site is, what it represents. But people through family oral history may have a different story about a place or a family connection to a place. So, each story is relevant and important for that reason. Capturing those stories for that reason will be important for the families and for the future generations of those families who have that connection to Monaro Ngarigo country. There's got to be some consensus, collective decision making around the cultural mapping based on having the information, based on developing it over time not all at once, and based on what knowledge people bring to that cultural mapping, because people have had different relationships with the country, and we know that our story is written on the land and in the land and that that's what we need to be able to share. And at the moment none of that knowledge is being shared up there. Whilst it's known by a lot of people that Michael Young spoke to who he collected information from, it's known by some of our elders who have kept that relationship through the family knowledge, but it is not something that has been tapped into I guess from the wider community and from the people coming up with this plan. It's all based on economics. It's not based on a respectful way of understanding the country they're wanting to develop. *Doris Patton 2020*

I think that there needs to be some if you like mapping of the story and the connection and the pathways. It should come out in this study, I think. A recommendation to map and recognise what those pathways are. Mick Pettitt said wouldn't it be good if we renamed the Great Iconic Walk, which is that big walk through to the alps, oh wouldn't it be good if we could give it a Ngarigo name. And it

would be. But let's give it a name that attaches meaning to its original use. And let's make sure it's a Ngarigo name reflecting the traditional name of that route. *Iris White 2020*

Potential development impacts to Aboriginal cultural heritage

Kalkite is in the National Park. But if they ever went along with saying that we're looking for new ski resorts, which some of this seems to be about, if they ever decide to go and build an airport there and make the road out through Nimmo. So Eucumbene Dam's here. In between the top of Jindabyne and Eucumbene there's a place called Nimmo. There's still quite a good road. It brings you up here onto Gungarlin area. I don't know, that would be a place they would think oh we could have a ski resort there in the National Park. And then next to it is private property and they might say oh we'll buy that and build another Thredbo. That would put pressure on or that would bring more people, pressure on the Kalkite and Gungarlin area is what I'm saying. *Chris Griffiths 2020*

Unless, well, I don't know the actual plan. If they build a big golf course and a golf club like this right there on that point there, no, it's over development of a place. This is my opinion. As long as, there's Aboriginal cultural heritage and the non-Aboriginal cultural heritage. The good thing about the mountains I mean it was always year-round. Like I told you last time my parents both worked at the old Hotel Kosciusko and that was a summer and winter resort. It was owned by the government. And people went in the summer and went riding horses and went fishing. No different. But it's not my area of expertise. But I think if you increase the number of people visiting a place it gets to a point where it makes it not worth visiting. *Chris Griffiths 2020*

You look at where these potential subdivisions are proposed for. The whole community is going to change, and it's really about how do you manage impact and infrastructure. *Iris White 2020*

Enhancing the Aboriginal community's sense of belonging

Being part of the decision-making process from the beginning

Talk to people right from the start or talk to the developers and say this is what we think. Not just the archaeology. It's not just rocks. Right from the start...sharing stories. And being given the opportunity to comment on any plans of what's going to be built. But if they do go ahead and build the golf course here and sure they'll look at all the archaeology and protect that hopefully, but I think Aboriginal people should be involved right from the start. In the planning, in the design of it. Not the actual golf course but any buildings. All of it really. And that's each one of them. And if they do build a gondola. The whole thing. The whole right from the word go. The aesthetics of it all. Fitting it in and naming things. *Chris Griffiths 2020*

Acknowledgement is one thing. Second is that they need to be inclusive in decision making around development. They need to not just consider Monaro Ngarigo people as stakeholders. They need to have a definite relationship in any planning because it's not just the legislative requirement it's about respecting the traditional owners of the country. So, they need to have stronger and more consultative processes that is inclusive in a way that gives voice and some power to the decision making from traditional owners. It needs to be empowering processes rather than dismissive consultative stakeholder processes. But being able to sit at the table and talk these things through, give Monaro Ngarigo people an opportunity to say

- a) whether they want to be in the discussions about whatever it is,
- b) what cultural heritage in what they're doing is important to us, and I think mostly importantly a genuine consultative process. *Doris Patton 2020*

But myself like other Ngarigo elders and Ngarigo people we want to have the say. We have to have a say over our lands and waters. We want to be talking to everyone who wants to do stuff on our lands. Like the government agencies and stuff they're planning all these things like fast trains, all this, power, more power lines and so forth. They should be talking to the traditional people about all that and we should be at the planning table so that we can see if there's an opportunity there for us. Start paying respect to us. We've got a lot of connection to our land and waters and as far as I'm concerned, we should have a lot of say over them. Pay respect and then start embracing Aboriginal people the traditional owners instead of trying to crush us all the time. And listen to what we're saying so we can be a part of it. *John Dixon 2020*

Long term benefits for Ngarigo people

Not just giving the information and everything else so that the non-indigenous people benefit from it. There's plenty of Ngarigo people. There's other young people who can be trained up and involved in that. But as anything, we've got to get them trained up first. It's not just trained up in how to present in tourism it's trained up in the knowledge...that to me would be acceptable if we had a long-term benefit for our people into the future. That's what they're on about in the SAP. You know that's the future. The people who they're going to draw to those Snowy Mountains area. Well, they've got to let us do our job. That's to deal with our young people so they've got a future and incorporate that into how they're going to come up with the planning and involve us in that. I don't want a six months or a twelve month thing where we give them involvement while we're building it all and now that's it see you later. That's not it. I mean we've got to have something for the future for our kids. We're just watching everyone else getting all the future. Not just because they haven't got a future already, they're just taking more and more and more. Be positive if we can be involved and get some things out of it for a long-term solution not just involved and then nothing going nowhere. It's got to be something that we can continue with, in another five years we're still working with it, in another ten years we're still working with it. *John Dixon 2020*

Returning or connecting with country?

I've spent all my time up there just about. I think it's wonderful and fantastic for people who have never really had close connection and have learnt or only learnt about it recently or have only heard it through their family to come back and be interested and want to learn, fantastic, that's great. But I don't have much time for people who stand up and say oh my great great grandfather came from here somewhere and so I'm a traditional owner. That's not how I see it at all. They should learn. They should learn. They should learn before they...I mean it's good to see a family connection. I was in Ireland last year. I didn't walk around where my great great grandfather come from and say I owned this hole. You know what I mean. That won't get friends. Step into it and learn. And it's great. And then I also think, someday some researcher's going to say no that wasn't right, but it got handed down by my family that's the story. And if anyone wants to go up there and say yeah and I can remember my you know grandmother told me that her grandmother or grandpa said this or that great that adds to the story. And then someone else says gee I heard that, I heard that next bit of that story or whatever. *Chris Griffiths 2020*

One of the things that we've able to keep intact, even though we weren't on country, is the stories, the story of movement across the Monaro and down to the coast. And some of those I guess spiritual cultural stories of connection we've known those. Those have been handed on. But primarily we were disconnected from that community up there and there was no means or vehicle to connect until Parks somehow connected with Ricky Mullet actually. Dave Darlington connected with Ricky Mullet. *Iris White 2020*

Jindabyne's always been important to our family. We have ancestral connection there and ancestors who are buried in that area, in the immediate town area from information that's been shared in the family. And my old Aunties when they travelled to New South Wales they would always go up and see what they called the Old Fella, the mountain, the mountain area. So they maintained that connection. And then when they passed on my mother continued that connection through being involved in activities up there. Over the last fifteen years I've regularly gone to the area. I've never lived there but through my connection I've been involved on country in activities up there and in going back and forwards up there with my mother. *Doris Patton 2020*

The gap for me is in after our mob walked off country. So the gap for me is a historic gap. And that appears to be in the maybe mid-1950s through to the early 1960s. At some point in that history that relationship changed, and you then hear of people and the phrase was those who weren't shot walked off country. I'm yet to connect where those places are if that occurred. Because I also think it's quite unusual that Grandfather Brindle married if you look at the pioneers of the Monaro this white woman. *Iris White 2020*

You know for the last eighteen twenty years we had the opportunity if you like, and Parks facilitated a return to country. And that was driven by a lot of things I think that were happening politically at the time, that co-management. The plan of management was happening. There was this big conference happening out there for international year of the mountains. And there was some interesting people that were around that were involved in that that brought together the international scientific community and they had this big big cultural event down on the lake. And it was a planned event. And Rhoda Roberts did that. So it was a big ceremony called Kadju ceremony. It was awesome. Let me tell you people danced that weekend. Ceremony's been happening up there. But it's really being given the opportunity, because our interests weren't heard for so long, and because we weren't visible on the landscape. *Iris White 2020*

Traditional Ownership: getting people together who don't get on, being respectful of the intellectual and cultural property rights of the story tellers and dealing with the situation when there is two different stories for the one place

My position is this. We were handed those stories from our grandfather. I have always accepted that some stories there will be variation in the story but essentially the variation is in the telling of the story not the guts of the story. We are only telling what our grandfather taught us and told us. I think if you get people that have different stories that's a hard one. I think if there's variation in the story, I don't have an issue with it. I do have an issue when people create a story. How you discern whether a story is created or not I really don't know anymore. It's the same as how can you identify, I'm very sympathetic as you know to stolen generation and people who were disconnected, but people who suddenly find they have someone who was potentially of Aboriginal blood way back in their ancestry does that make them Aboriginal? And I don't think it does and that's what I would say about stories. *Iris White 2020*

It's very hard in this modern world and there's, unfortunately, there's other people who just see dollar signs when they take it up. I get all philosophical about it but no. I've noticed this in other things in other places, in the end if you let time go on you find that it's only the fair dinkum ones that are left standing anyway. Hopefully. *Chris Griffiths 2020*

They're going to have to once and for all they're going to have to do the genealogies and determine the apical ancestry. That's the job of governments, that's the job of anthropologists, that's the job of people with information. Anthropologists researching the old records and talking to the community. People who are claiming that they're descendants they're going to have to talk to people and determine whether they can connect them to the ancestry. That's been done before. The government should be trying to determine who the ancestry is so the rightful people can make the claims. Once we identify the traditional owners then only engage the traditional owners. *John Dixon 2020*

You've got that whole issue about Entry fees. Again, it's a bit complex because I know that for a long time any black fella could go up there and say this is my country, I'll come in. But they've really screwed that down and they interrogate you now if you want to go through. Native Title have got to get in and do the research. That's the only way forward. And then use some mechanism to validate that whole process about who speaks for country. *Iris White 2020*

Employment on country

There has been no real engagement about the opportunities that Monaro Ngarigo people can avail themselves of that is coming or is there. It's never been real. Even Parks employ people from other areas. Like there's no engagement in offering opportunity. It's just so disappointing all the time. [There needs to be] a position that enables Monaro Ngarigo people to take up opportunities through employment or ongoing work. And it might be too much work for one person. It might be a small unit that works with the shire, that works with Parks, that works with the SAP master plan, because one person can't do everything. And one person will get burnt out, they'll never achieve the ongoing future relationships for any plan. And in the scheme of things Susan it's not a lot of money for a few years. *Doris Patton 2020*

Well, they've got the education centre. There could be seasonal discovery programs that could be run up there. But you know what they've got to be Aboriginal people working in those resorts, you know the lift operators. And what are the opportunities for employment? Not just within Parks but across again across the resorts. And when we did that welcome to country last year at Thredbo you know what there was an Aboriginal woman who was in the crowd, and this was relayed to me from one of the women from the Thredbo resort, she cried at that welcome to country. She was so far away from home and she was so moved to receive a welcome to country on country that she had no knowledge of but had come down to work for the ski season. So you see you've got international visitors, you've got local, you've got national, state. But you've got Aboriginal people. They should have Monaro Ngarigo people welcome the Aboriginal people onto country. *Iris White 2020*

My nephew Craig Dixon, he's my sister's boy, he lives in Jindabyne. And he's the fellow I'm referring to when the NPWS manager in Jindabyne said I've got a job there for your nephew. I'm proud of him. It makes me feel, I would feel so much better if we could get our rightful say over our lands and waters and be involved in the everyday management of them like Craig is, it makes me so proud. Imagine how much more prouder I'd be. And that's why I'm fighting hard for my family and the Ngarigo people. He's working on his own lands...that's where we should have been rather than be run off by ruthless mongrels with guns. We all should have still been there. It makes him feel good about it because people know that he's a descendent and he gets paid respect to that end and it makes him proud and he knows his heritage. He knows that's his lands and waters and it makes him a much, much better young person. Inside. Yeah, he's mental and physical health is much better for it. He knows where

he's from. He knows where he's going. We are spiritual people. Our beliefs are spiritual and that's another way we maintain our connection to country and look after the Ngarigo laws and customs because of our beliefs. *John Dixon 2020*

I wanted the indigenous land use agreement or some sort of legal agreement if I could get it is so that we could have indigenous rangers, not just working for National Parks but actually indigenous rangers under the laws and the customs. In Jindabyne, the lake, looking after the reserves. There's thirteen reserves up there you know that. Looking after the old cemetery there. Looking after the stuff in the mountains. Running tourism. Running culture camps for the young people with the laws and the customs. See my argument with them has always been if we can get back to our roots and we get the help rather than always getting kicked in the guts about things if we can get the help we can have the young people come through that there with the law and the customs and live their lives like that. And you've got much better young people in the future. You haven't got a young person going out, because they're so stuffed up in their head from western society, that they're able to function as a proper human being and go out and want to do positive things instead of go out and drink alcohol and take drugs. It'd be much better for their wellbeing working on country, much better, yes absolutely. I've seen the results of it. National Parks, Snowy Hydro, Transgrid, there's a whole heap of them up there who could all work together. Local government. Department of Planning. They're all government agencies, federal government, all of them, they can all make that possible. *John Dixon 2020*

A place to go home to

All the infrastructure sits on the traditional lands of the Monaro Ngarigo people, and from my perspective our exclusion is a social justice issue now. 'Playground of the privileged' David Dixon has termed this place up here. I think Monaro Ngarigo people need a place that they can go home to. We need to be able to provide accommodation for people who want to be able to go and work on country. At least as a temporary sort of pathway to perhaps employment. But we need to have meaningful conversations instead of just tick a box we've consulted the Monaro Ngarigo people...plan for our needs in this process. Having a place up there and having a presence on country you can start to develop relationships with the resorts. See they need I think a presence an Aboriginal presence up there. And I think something like a lodge and with cottages where people can come and stay, temporary accommodation for people seeking employment, seasonal employment. There's opportunity there for cultural tourism Sue. And both winter and summer. So imagine the presence that you could have...to do that if you had somewhere to live. And you had the place also to conduct those activities. *Iris White 2020*

3.2 Incorporating cultural heritage into the 'visitor experience'

Welcome signage

So there is signage going in by Parks and some of the resorts. At the resorts is where they're going. So one's going on Kosciusko Road. One's going on Alpine Way. And the resorts up there will be putting up signage. And my mother's artwork is being used on the signs. And it says welcome to Monaro Ngarigo Country. So that in itself for me is a significant achievement for all the work we've put in. It becomes obvious then that that country belongs to Monaro Ngarigo people. *Doris Patton 2020*

Well I hope they do it properly and get it off the traditional custodians who have got a memorandum of understanding with National Parks and who are the people they should be dealing with. Yeah no-one else. And double check the sign. *Chris Griffiths 2020*

More than moths

I think it's quite an opportunity for not just Aboriginal cultural heritage tourism; don't forget that Aboriginal people were also involved in the grazing or pastoral industry up there right from the start so that's part of it. An historical connection. And I would hope that they can start developing some tourism that steers away and just doesn't concentrate on eating moths. You know I still get people saying it, how did you live up there if you didn't have any clothes, we didn't live up there in the winter you idiot. Who would? And I can't remember how it goes exactly but the climate of Jindabyne is the same as London or something. So, I say well how did your mob survive in London? *Chris Griffiths 2020*

A unique place within Ngarigo country

I think the plan really offers opportunities that the Monaro Ngarigo people and different families and generations can benefit to their family and to the Monaro Ngarigo as a whole. So I think the opportunity is, it's not just about looking after the country, because it is my country, right, it is my mother's country, it is the other families it's their country too, and sharing their cultural connection up there, but I think more importantly it's about creating an understanding that it is Monaro Ngarigo country. First and foremost. And that the respect that comes with that needs to be shared and understood in any development of any plan in the area on the country. And because it's quite a discreet part of the country and unique it reminds me a lot of how Uluru is with the traditional owners up there, their say on country about how things are developed, what level of economic benefit the community derives from being involved in tourism, in hospitality, in having their own business on country. It has a similar context to me as a place like Uluru. Because the place and the masterplan to me is based around the mountain. It's based around the uniqueness of the place. And it deserves that recognition. *Doris Patton 2020*

Cultural festival

They could help us run a festival. That's another thing I wouldn't mind running a Bogong Moth Festival in Jindabyne and have all the indigenous stuff. Now if we could get to that point, we could have the storytelling and stuff like that. And people could really, really get their teeth into that and start feeling the spirit as well you know. Yeah that'd be one thing that I would really love. And the only way we could do it is to work with the people who are getting all the funding. National Parks. The Snowy Regional Monaro Regional Council. People like that. *John Dixon 2020*

Shared history

[There is shared history between Aboriginal and Europeans] with the stock and stuff like that. Our people used to be really good with horses and they were working with the white fellas in relation to that animal husbandry. That's the one thing today our young people don't have access to anymore, working with animals, because all the non-indigenous peoples got all that, keeping it all to themselves. We've got people up there still trying to push the lies to say that the Ngarigo people all died out. *John Dixon 2020*

Seaman's Hut. You see it tells a story of Laurie Seaman and Evan Hayes. There's information inside the hut that tells the story about how they perished. There's also a story about back in the 1990s of I think three or four young men who perished after a snowboarding adventure. They built an igloo for themselves, a snow cave, but they perished. Not very far from where those other two men perished. So there's a story about them in there. But the day we went there I said wouldn't it be lovely to also read a story about the Aboriginal side to the story about William Rutherford and Alec Brindle, who actually led the search parties out here. When you read Rutherford's biography that Peter Rutherford's done Peter tells that story quite nicely in there as well. *Iris White 2020*

Acknowledging country and traditional owners

I would love for visitors to the resorts to be able to see an acknowledgement of country. I'd love to see you know all those handouts, the brochures, who the traditional owners and some stories that go with that in those brochures. Historical, cultural stories that connects to that place. Like Thredbo or up at Perisher or out at Crackenback. *Iris White 2020*

They've always got to do the welcome to country stuff. Acknowledge the owners. What tourism are you expecting to get out of it if you don't have the cultural knowledge. I'm sure they'll still run tourism because they're doing pretty well with the Snowy Hydro Precinct there where they're getting the busloads every day. There's no information in there about indigenous people. There's always an opportunity but what my fear is, is that our involvement will only benefit others who should not be getting benefits from our information and our beliefs and our stories and our ownership of our lands and waters. With the tourism side of it they need to work with us with the culture and the heritage and the laws and the customs and they need to

let us do our job and that means we get the young people ready by giving them what they need to go on with their lives. *John Dixon 2020*
