



# Point Cartwright & La Balsa Park Master Plan

## Cultural Heritage Survey

Report for the Kabi Kabi First Nations Aboriginal  
Corporation and Sunshine Coast Council

June 2022

Project 22059 – Version 3

**This document has been redacted by Sunshine Coast Council  
on behalf of the Kabi Kabi First Nations Aboriginal Corporation  
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## DOCUMENT

<b>Project</b>	Point Cartwright Reserve ACH
<b>Project Number</b>	22059
<b>Document Title</b>	Point Cartwright Reserve and La Balsa Park Master Plan Cultural Heritage Survey
<b>File Location</b>	Projects/22059 SUNSHINE COAST COUNCIL Point Cartwright Reserve ACH/Reporting
<b>Client</b>	Kabi Kabi People and Sunshine Coast Regional Council

VERSION	AUTHOR	QUALITY REVIEW	DATE
1	CvdW; AH	SG	08/04/2022
2	CvdW; AH; SG	SG	09/05/2022

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# 1 INTRODUCTION

## 1.1 Background

The Sunshine Coast Council is undertaking a master planning process with the community and key stakeholders for the Point Cartwright Reserve and La Balsa Park areas. This is a significant and high value site on the Sunshine Coast, and Council wish to gain a deeper understanding of the sites cultural heritage values to help inform the master plan outcomes.

It is intended that the Point Cartwright Reserve and La Balsa Park Master Plan will guide the future use and management of this coastal area, balancing the needs of users and the environment, for the whole community to enjoy. The master plan seeks to consider the future of the project area up to 2041, with a focus on the next 10 years. It will include an analysis of the site, uses, opportunities and constraints, the community's values and vision, and associated actions, priorities, and costs for implementation consideration.

## 1.2 The Project Area

The project area includes four lots as well and the headland, beaches, and rivers edge. The relevant lots and study area details are:

- 713CG4027: Approximately 9.3 acres. Tenure – Reserve.
- 618CG812658: Approximately 9 acres. Tenure – Reserve.
- 711CG3122: Approximately 2 acres (excludes road reserve). Tenure – Reserve.
- 200CG814425: Approximately 5 acres. Tenure – Reserve.
- Beach, river & headland: Approximately 40 acres. = approximately 65 acres of study area in total.

The study as defined above is shown on the map provided by council at Figure 1. Several allotments of contiguous freehold land, shown on the map in blue, that coincides with an apartment complex is excluded.



Figure 1: The Point Cartwright & La Balsa Park Project Area. (Base image Google Earth Pro 2022)

### 1.3 Scope of the Study and Methodology

The scope of this study was to:

- Undertake a site survey and assessment of the study area.
- Determine the presence of any cultural heritage objects, significant Aboriginal areas and/or significant Aboriginal values within the study area.

- Identify management and mitigation options in consultation with the Kabi Kabi First Nation People.
- Identify opportunities for sharing of cultural knowledge.
- Outline recommended actions (approved by Kabi Kabi FNP).

To meet the provisions of the scope, Converge proposed the following methodology:

- Desktop Assessment:
  - Undertake a desktop assessment of available information for the study area to determine if any identified cultural heritage existed within or adjacent to the project footprint and the extent of historic disturbance and its potential impact on cultural heritage, including:
    - Readily available digital, published and 'grey literature' reports.
    - GIS data.
    - Historical aerial imagery.
    - Heritage registers and databases including the Department of Senior, Disability Services and Aboriginal and Torres Strait Islanders Partnerships (DSDSATSIP) cultural heritage database.
- Site survey and assessment:
  - Undertake a physical assessment of the project area in conjunction with Council representative/s and Kabi Kabi representatives.
  - Consult with Kabi Kabi to ensure that representatives of the Aboriginal Party (Traditional Owners) for the project area participate in the inspection and provide input into the subsequent report.
- Reporting:
  - Document any Aboriginal cultural heritage identified within the study area and immediate surrounds.
  - Determine the likelihood of harm to Aboriginal cultural heritage with reference to the *Qld Aboriginal Cultural Heritage Act 2003* and the results of consultation and site assessment with the Aboriginal Party.
  - Produce a draft cultural heritage report to include the outcomes of the assessment and consultation, inclusive of associated GIS data and mapping.
  - Provide recommendations for the management of any identified cultural heritage within the context of the project in consultation with representatives of the Kabi Kabi.
  - Identify opportunities for sharing of cultural knowledge.
  - Finalisation of the cultural heritage report, following review by Council.

#### 1.4 Dates and Duration of Work

The assessment was undertaken on the 16<sup>TH</sup> of February 2022. The Kabi Kabi were represented by [REDACTED] was the Converge technical representative, and the Sunshine Coast Council was represented by [REDACTED], Landscape Architect and [REDACTED], Project Officer.

[REDACTED]



## 2 Desktop Review

This Section provides the results of database searches, reviews of previous studies, an overview of the contextual background for the project area, and reviews of historic aerials.

### 2.1 Results of Aboriginal Cultural Heritage Searches

A search of the Aboriginal Cultural Heritage Register maintained by DSDSATSIP covering the project area and an additional 1000 m buffer was undertaken on the 9<sup>th</sup> of February 2022 (see Appendix A). The Cultural Heritage Party for the project area is listed in Table 1.

Table 1: Cultural heritage party for the project area.

QC Ref #	QUD Ref #	Party Name	Contact Details
QC2018/007	QUD20/2019	Kabi Kabi First Nation Traditional Owners Native Title Claim Group	Kabi Kabi First Nation Traditional Owners Native Title Claim Group Queensland South Native Title Services PO Box 10832 BRISBANE QLD 4000 Free Call: 1800 663 693 Phone (07) 3224 1200 Email: <a href="mailto:reception@qsnts.com.au">reception@qsnts.com.au</a>

The results revealed that seven sites are located within the project area, with an additional site lying within the 1000m buffer zone (see Table 2 and Figure 2). One of these comprises a registration from a 1939 historic record while the one within the buffer zone results from the 1987 destruction of a midden associated with dredging works on the original bank of the Mooloolah River. This is associated with construction of the marine precinct of the Sunshine Coast Water Police and a mooring facility. The lack of recorded sites is therefore considered to reflect the lack of previous investigations rather than suggesting that no items of Aboriginal cultural heritage are present in the area.

Note that registrations of an Aboriginal Intangible Place refer to locations that hold significant cultural heritage values related to the existence of traditional creation stories, song or story lines or places associated with restricted knowledge related to specific rites, customs or ceremony. They are places associated with traditional knowledge and cultural expressions, held collectively by Aboriginal people or a particular group of Aboriginal people, and passed down across generations with or without adaptations and evolutions in nature or practice as elements of a living culture.

Aboriginal Intangible Places are centres of such things as oral traditions, dance, stories, rituals, social practices, environmental or ecological knowledge that is not widely known to the public. These places may or may not be associated with physical (tangible) sites.

Table 2: Registered ACH sites within a 1km radius of the project area (DSDSATSIP).

Site ID	Latitude	Longitude	Record Date	Attribute	Party
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]

Site ID	Latitude	Longitude	Record Date	Attribute	Party
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]



Please note that all Aboriginal cultural heritage in Queensland is protected under the *Aboriginal Cultural Heritage Act 2003*, and penalty provisions apply for any unauthorized harm. Under the legislation a person carrying out an activity must take all reasonable and practical measures to ensure the activity does not harm Aboriginal cultural heritage. This applies whether or not such places are recorded in an official register and whether or not they are located in, on or under private land. Therefore, Aboriginal cultural heritage which may occur in the project area is protected under the terms of the *Aboriginal Cultural Heritage Act 2003* even if DSDSATSIP has no records relating to it.

## 2.2 Results of Environmental Searches

An understanding of geology and flora habitats provides important information about potential food and fibre resources available to Aboriginal people in the present and in the immediate 'historical' past. Examination of existing and former vegetation, its structure and condition can provide indicators of the integrity of the ground surface. By looking at aspects of the bush land and the presence or absence of certain plant and grass species susceptible to disturbance, it can be determined whether an environment has been modified, and to what degree. This is important for developing an objective idea of what the environment and ecosystem would have been like before the impacts of European settlement.

Regional ecosystems are broad scale vegetation communities in a bioregion that are consistently associated with a particular combination of geology, landform, and soil (Sattler and Williams (1999)), *Vegetation Management Act (1999)*. Descriptions presented in Sattler and Williams (1999) were derived from a broad range of existing information sources including land system, vegetation and geology mapping and reports. The use of bioregions can be used to "establish guidelines for obtaining informative archaeological survey results, and research and management objectives within the region" (Smith and Rowland (1991) see also, Rowland et al. (1994)). In part, the rationale for using such regions was that *"if the natural environment of each area is reflected in the range of material remains that are left at archaeological sites it is a logical step to use the boundaries of these areas as 'management zones' or areas in which the archaeology may be assessed in a regional context, rather than on a State- wide basis (Johnson and Rowland (1987:13))."*

Thus, if landforms are stable, it suggests there is a high potential for the survival of archaeological sites, conversely the potential for locating sites in unstable landforms may not be as high. Furthermore, landforms and regional ecosystems can be used as a foundation for predicting a particular landscape's archaeological sensitivity or identifying possible biases in the recording of sites or sample sizes. Similarly, estimations of the availability of potential resources available traditionally allow inferences to be made regarding what and where traditional activities may have occurred. Existing vegetation, its structure and condition also provide indicators of the integrity of the ground surface.

The Regional Ecosystem Description Database (REDD) supersedes the regional ecosystem descriptions in Sattler and Williams (1999) and provides updated descriptions to improve clarity and includes additional regional ecosystems and vegetation communities that have been recognised since 1999. The Queensland Herbarium has developed a methodology for mapping regional ecosystems across Queensland which is available as a searchable layer through Queensland Globe (<https://qldglobe.information.qld.gov.au>). Searches of the REDD database and associated mapping were undertaken identify the relevant regional ecosystem for the project area.

Under the 'Regional Ecosystem Framework', each regional ecosystem is given a three-part numerical code, e.g., '12.11.3' to describe the bioregion, land zone and vegetation. The table below provides the results of the environmental searches and explains the three aspects of the code:

1. The first part of the code refers to the bioregions and represents the primary level of biodiversity classification in Queensland. There are 13 recognised bioregions in Queensland.
2. The second part of the code refers to the land zone that the regional ecosystem occurs on. The land zone is a simplified geology/substrate-landform classification for Queensland.
3. The third part of the code is the ecosystem number and denotes different vegetation. Plant names follow the current Census of Queensland Flora.

Table 3: Results of REDD searches.

ASPECT	SEARCH RESULT
BIOREGION	The project area lies within Bioregion 12: Southeast Queensland Bioregion  From a biogeographic perspective, the project area lies within the Gympie Block province of the Southeast Queensland bioregion (Sattler and Williams 1999:12). This province comprises low, hilly landscapes on old sedimentary rocks, metamorphic's and intermediate and basic volcanics with scattered acid volcanic intrusions. The relatively fertile soils associated with the intermediate basic volcanics support extensive patches of Araucarian notophyll and

**ASPECT                      SEARCH RESULT**

	<p>microphyll rainforest and mixed eucalypt forests. Ironbark woodlands replace the mixed eucalypt forests in areas of low rainfall(Sattler and Williams 1999, p. 12/6).</p>
<p>LAND ZONE</p>	<p>The project area lies within the following Land Zones:</p> <ul style="list-style-type: none"> <li>• Land Zone 2: Short description: Coastal Dunes - Quaternary coastal dunes and beach ridges. Includes degraded dunes, sand plains and swales, lakes and swamps enclosed by dunes, as well as coral and sand cays. Soils are predominantly Rudosols and Tenosols (siliceous or calcareous sands), Podosols and Organosols.</li> <li>• Land Zone 12: Short description: General term: hills and lowlands on granitic rocks. Mesozoic to Proterozoic era igneous rocks, forming ranges, hills and lowlands. Acid, intermediate and basic intrusive and volcanic rocks such as granites, granodiorites, gabbros, dolerites, andesites and rhyolites, as well as minor areas of associated interbedded sediments.</li> </ul> <p>Excludes serpentinites (land zone 11) and younger igneous rocks (land zone 8). Soils are mainly Tenosols on steeper slopes with Chromosols and Sodosols on lower slopes and gently undulating areas. Soils are typically of low to moderate fertility.</p>
<p>GENERAL GEOLOGY</p>	<p>The general area is dominated by numerous Jurassic period igneous intrusions into older sedimentary sandstones resulting in their uplift to form scattered and isolated hills and mountains. Point Cartwright is an eroded remnant of one of these features.</p>
<p>VEGETATION</p>	<p>Figure 3 shows the extent of remnant vegetation as recorded on the RED Database among which two broad vegetation communities are identified. One of these (12.12.19) is listed as Of Concern and the distributions of both are shown at Figure 4. The REDD descriptions are shown below. Note however that the extent of the remnant suite at the western end of the Point (12.2.14) adjacent the Mooloolah River seawalls is however an overestimation since approximately 50% of this area is known to be reclaimed land associated construction of the walls.</p> <ul style="list-style-type: none"> <li>• 12.2.14 A strand and foredune complex of Least Concern comprising Spinifex sericeus grassland Casuarina equisetifolia subsp. incana low woodland/open forest and with Acacia leiocalyx, A. disparrima subsp. disparrima, Banksia integrifolia subsp. integrifolia, Pandanus tectorius, Corymbia tessellaris, Cupaniopsis anacardioides, Acronychia imperforata and Hibiscus tiliaceus. Occurs mostly on frontal dunes and beaches but can occur on exposed parts of dunes further inland. (BVGIM: 28a).</li> <li>• 12.12.19 Schedule 4 Grassland and coastal shrub community Of Concern Vegetation complex of exposed rocky headlands. Vegetation types include Themeda triandra grassland and wind-sheared shrubland and woodland. Occurs on Mesozoic to Proterozoic igneous headlands. (BVGIM: 29a)</li> </ul>



Figure 3: The extent of remaining remnant vegetation in the project area. (Queensland Globe 2022).



Figure 4: Distribution of the Of Concern vegetation community (orange) relative to its Least Concern counterpart (Queensland Globe 2022).

### 2.3 Ground Disturbance Assessment

Areas of remnant vegetation can retain evidence of traditional Aboriginal activities associated with the vegetation and resources that were present and do retain significant cultural heritage values as they reflect vegetation patterns present in the past. Historic aerial imagery of the project area was examined to determine the extent of European land use and associated disturbance/modification within and around the project area. The earliest imagery available dates from 1958 (Figure 6) while the most recent dates to 2021 (Figure 11).

The first plan of Point Cartwright (shown at Figure 5) was drawn in 1861 by Lt Heath, who is discussed more fully in Section 2.5, and shows the first available configuration of Point Cartwright and the Mooloolah River outlet including natural features that perhaps, unbeknown to him, were relevant to the Aboriginal inhabitants.

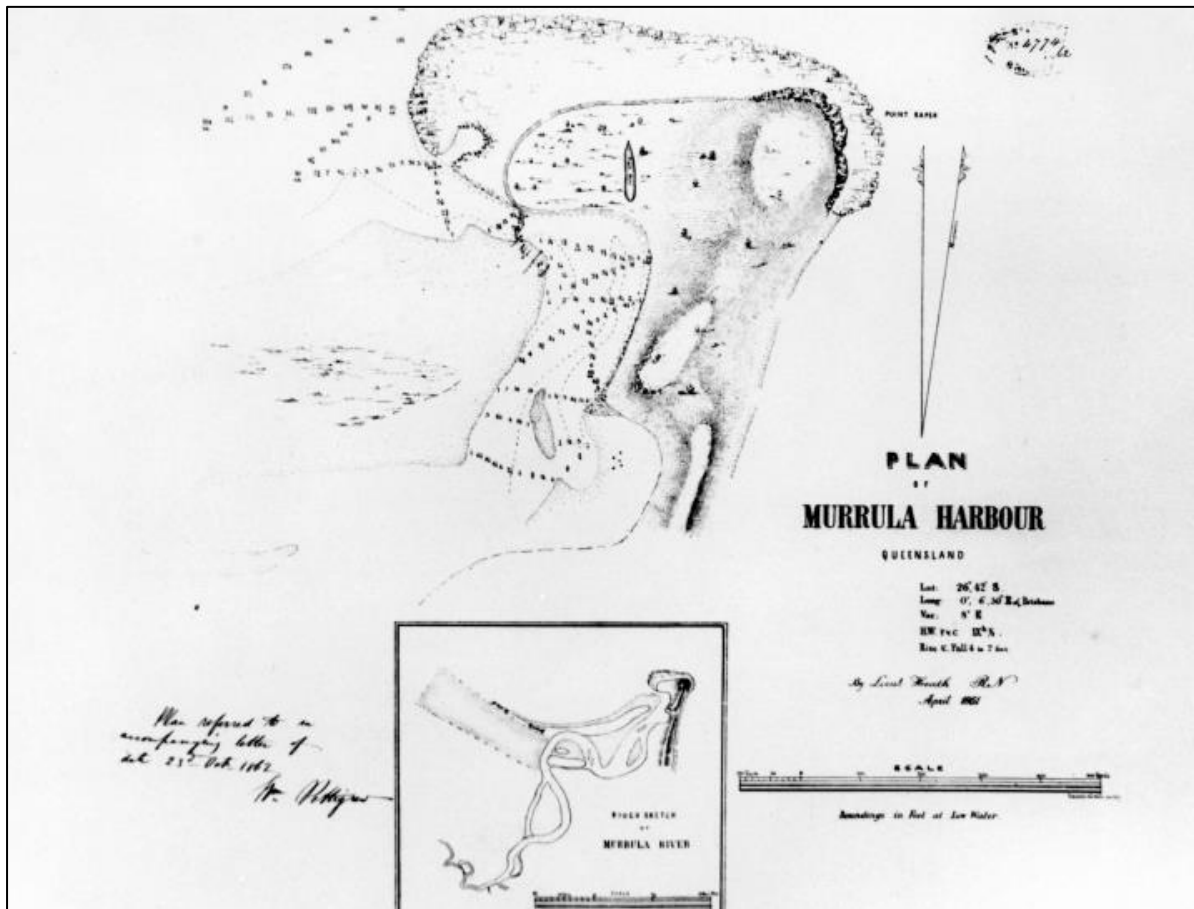


Figure 5: Lt Heath's 1861 plan of Point Cartwright (then known as Murrula Harbour).

The 1958 image shown at Figure 6 corresponds well with Lt Heath's map and shows the project area pre any development. Notably the deepest part of the Mooloolah River channel hugs the inner curve of Half Moon Bay before migrating westward under the influence of channel infilling from sand blow deposits at a point that approximately corresponds with the northern boundary of the present La Balsa Park.

Also prominently obvious is the location of the lagoon amidst the vegetation on the eastern upper slope of the connective saddle between the eastern promontory and lower western headland and a



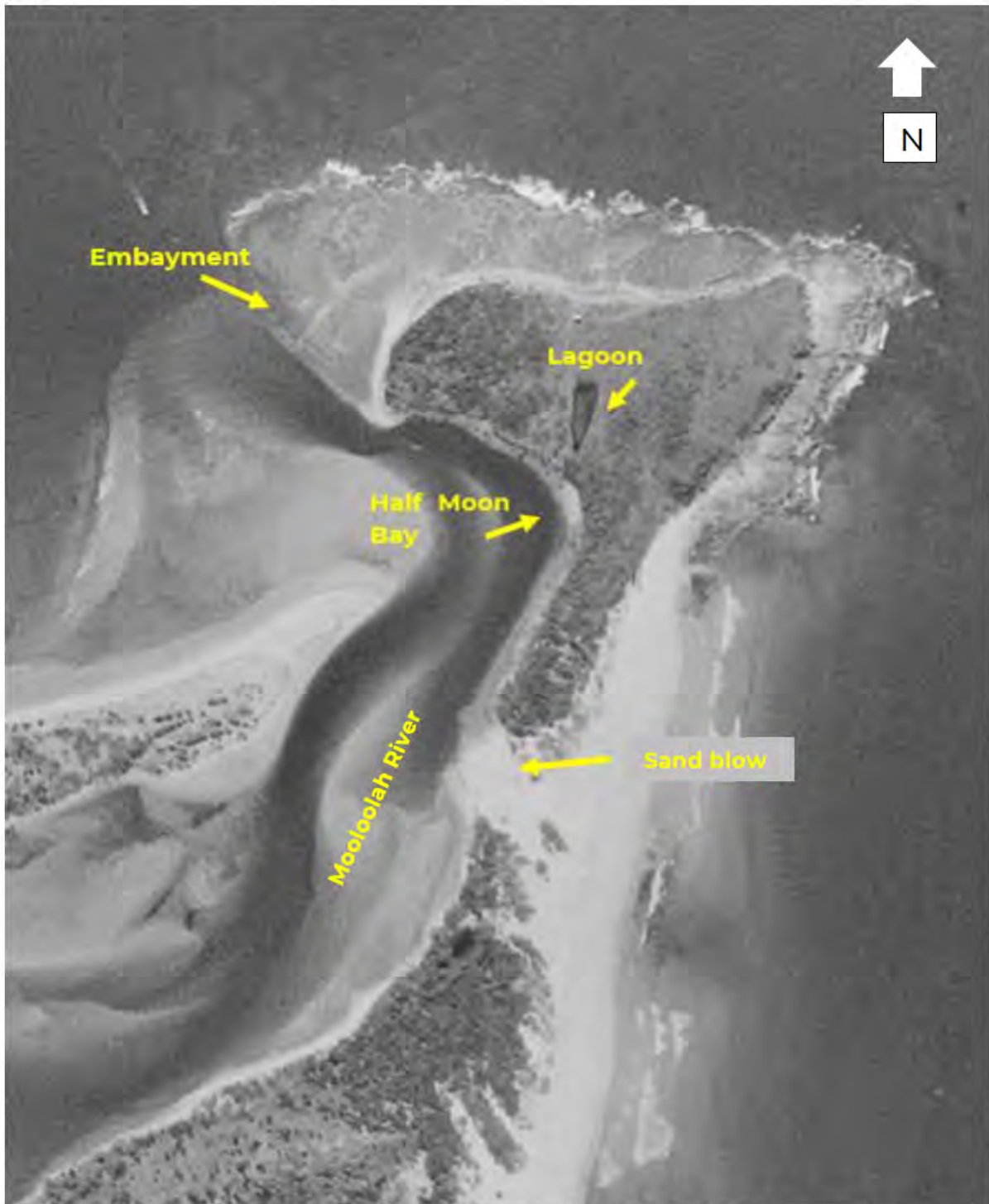


Figure 6: Aerial photo of the study area May 1<sup>st</sup>, 1958, QAP0747038 (QImagery 2022).

Just three years later infiltration from the sand blow that forced changes to channel morphology seems to be moderating. The first signs of urban development are evident at the southern end of the connective spit and with it a definite track has been established from the shores of Half Moon Bay up and over the saddle, skirting just west of a now diminished lagoon toward the rocky pools on the northern seaward side of the landform. The vegetation surrounding the lagoon also seems to have diminished (or been removed) while the river channel seems to have narrowed but has potentially deepened (see Figure 7).



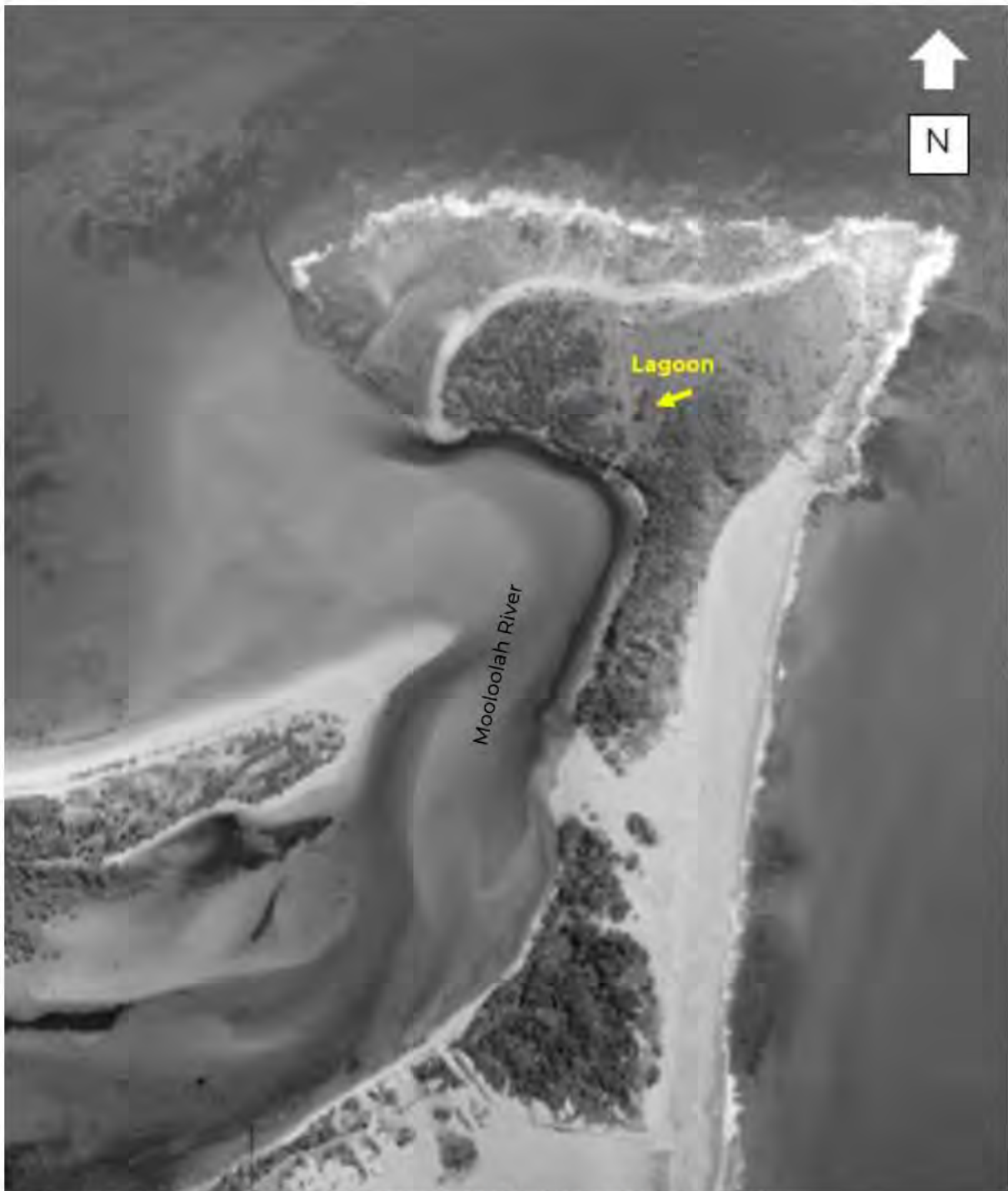


Figure 7: Aerial photo of the study area May 1st, 1961. QAP1131003. (QImagery 2022).

The pace of change to the area in the next ten years to 1971 as shown in Figure 8 is rapid. Rock groin seawalls extending out to the seaward edge of the point have been built at the river entrance. Large quantities of sand have been extracted from the saddle area with much of it placed behind the seaward rock groin to extend the landmass and reclaim the rocky shoreline, simultaneously infilling the natural embayment, clear felling large areas of the natural vegetation and impacting the lagoon.

To the south of the spit, canal estates are under active construction, filling and modifying natural wetlands and levelling sand dunes in the process. From this development a road has been pushed to the highest and furthestmost point of the headland and rock walls now line the eastern bank of the river from the southern part of the La Balsa Park around Half Moon Bay and connect to the rock

groin. A pathway at the edge of the rock walls is now evident. Still further impacts to the natural Point Cartwright environment have occurred as result of development on the western bank of the river where dredging of the original shallow profiles has occurred to create a marine precinct and widen and deepen the channel for easier navigation by larger vessels. Dredge material has completely infilled the prior channel and indeed the whole of Half Moon Bay and the emphasis is on the development of a navigable western alignment to the channel. This dumping of dredge material continues with Maritime Safety Queensland retaining a spoil placement permit for the area.



Figure 8: Aerial photo from May 27<sup>th</sup>, 1971, QAP2230009 (QImagery 2022).

These developments have consolidated over the next thirteen years as shown in the 1984 image at Figure 9, but development has continued with the construction of high-rise apartments at the base of Point Cartwright and head of the joining spit. A reservoir has also been constructed on the most elevated area of the headland and a myriad of additional pathways now emanate from the riverbank path into and through the remnant vegetation and along the eastern cliff top. The sand extraction area is now largely open space with highly fragmented vegetation that looks to be attempting to naturally regenerate down the western slope while pioneer species are attempting to colonise the reclaimed area against the eastern seawall while their extent is simultaneously being fragmented by invasive pathways. The present La Balsa Park is largely given over to open lawned space.



Figure 9: November 2, 1984, aerial photo QAP4407012 (QImagery 2022)



Figure 10: Aerial photo December 22, 2005, QAP6180009 (QImagery 2022)

The period between 1984-2005 is one where significant further development has ceased. Figure 10 indicates little structural change to the study area. Car Parking areas look to have been established in La Balsa Park, but it otherwise remains unchanged while most of the pathways at the seawall mentioned above have disappeared (or been closed), allowing continued growth of the colonising vegetation.

The largest changes have occurred on the western bank of the river with the creation of a new mooring area and extension of some of the pontoon moorings to define the main channel on the east then switching to the west before exiting the estuary.

The most recent image (Figure 11) from 2018 indicates completion of the parkland developments to La Balsa Park to its near current, barbeque areas, rotundas and shelters amid street plantings and open space areas. There has been little or no progression of the regeneration of the upper western slopes of the headland while the vegetation at the seawall seems to have reached a state of youthful maturation during the same period suggesting that the western slope vegetation is actively managed to retain an open space in the saddle area.

Additional dredge material appears to have been placed into Half Moon Bay with the inner channel at the shore margin evident in Figure 10 being infilled and the whole being quite shallow despite an evidently higher stage of tide in Figure 11 as indicated by the differences in water cover of the rocky shore.

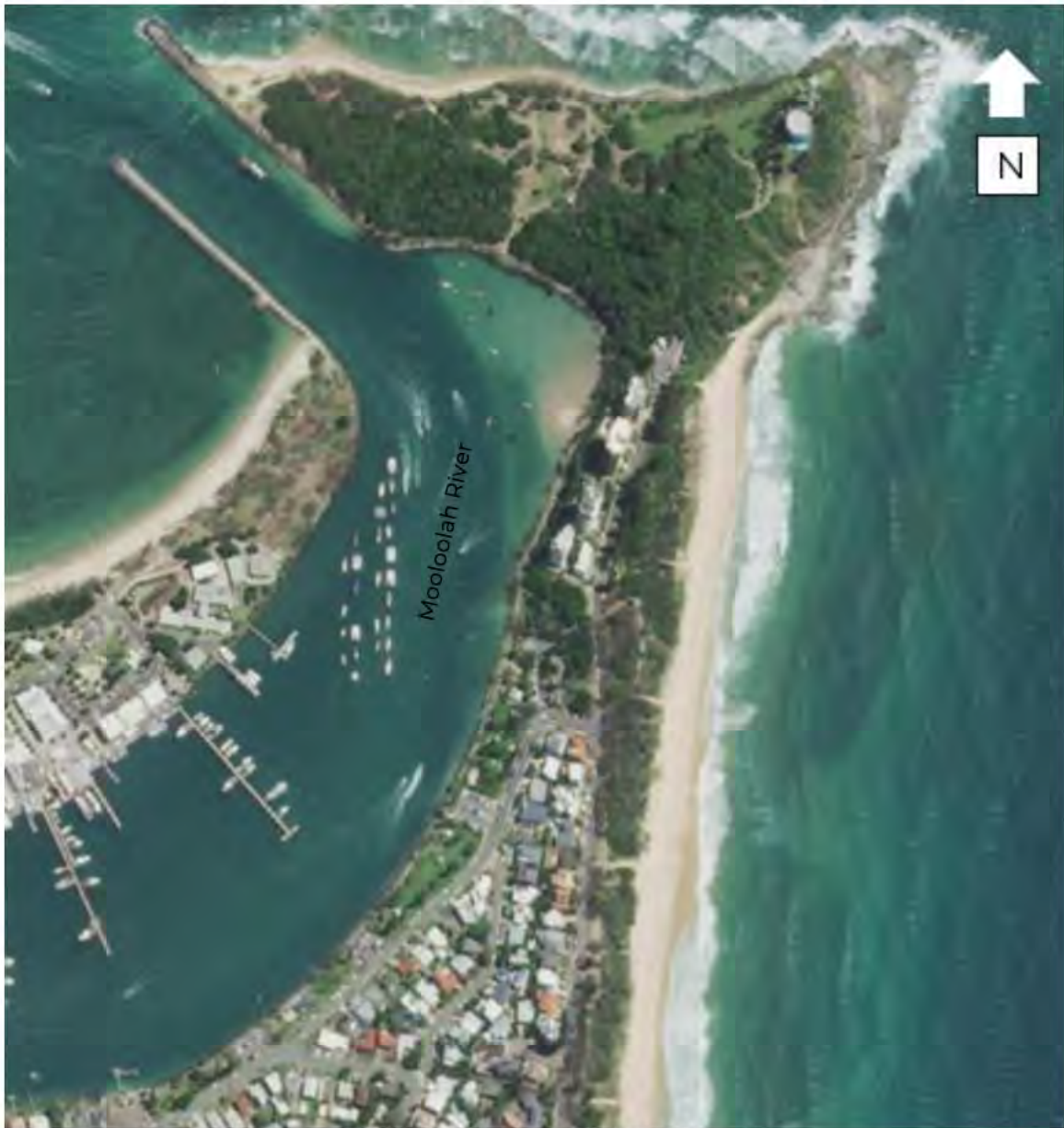


Figure 11: Modern satellite image 2018 (ESRI 2022)

## 2.4 Kabi Kabi Cultural and Archaeological Context

The following information is generally sourced from published and grey literature. It is however important to note that this information utilises cultural information that continues to be held by Kabi Kabi People today and was corroborated through discussions with Kabi Kabi representatives in the field and elsewhere.

The traditional lands of the Kabi Kabi covered an area of approximately 9,600 square kilometres. According to Tindale (1974) this extended from about the Isis River north of Childers south to about modern-day Pine Rivers and was roughly centred around the Mary River valley. Its east west extent was from the coast west to an area approximately midway between Kilkivan and Murgon excepting for an area around the Wide Bay and Fraser Island and just west of Maryborough controlled by the Butchulla people.

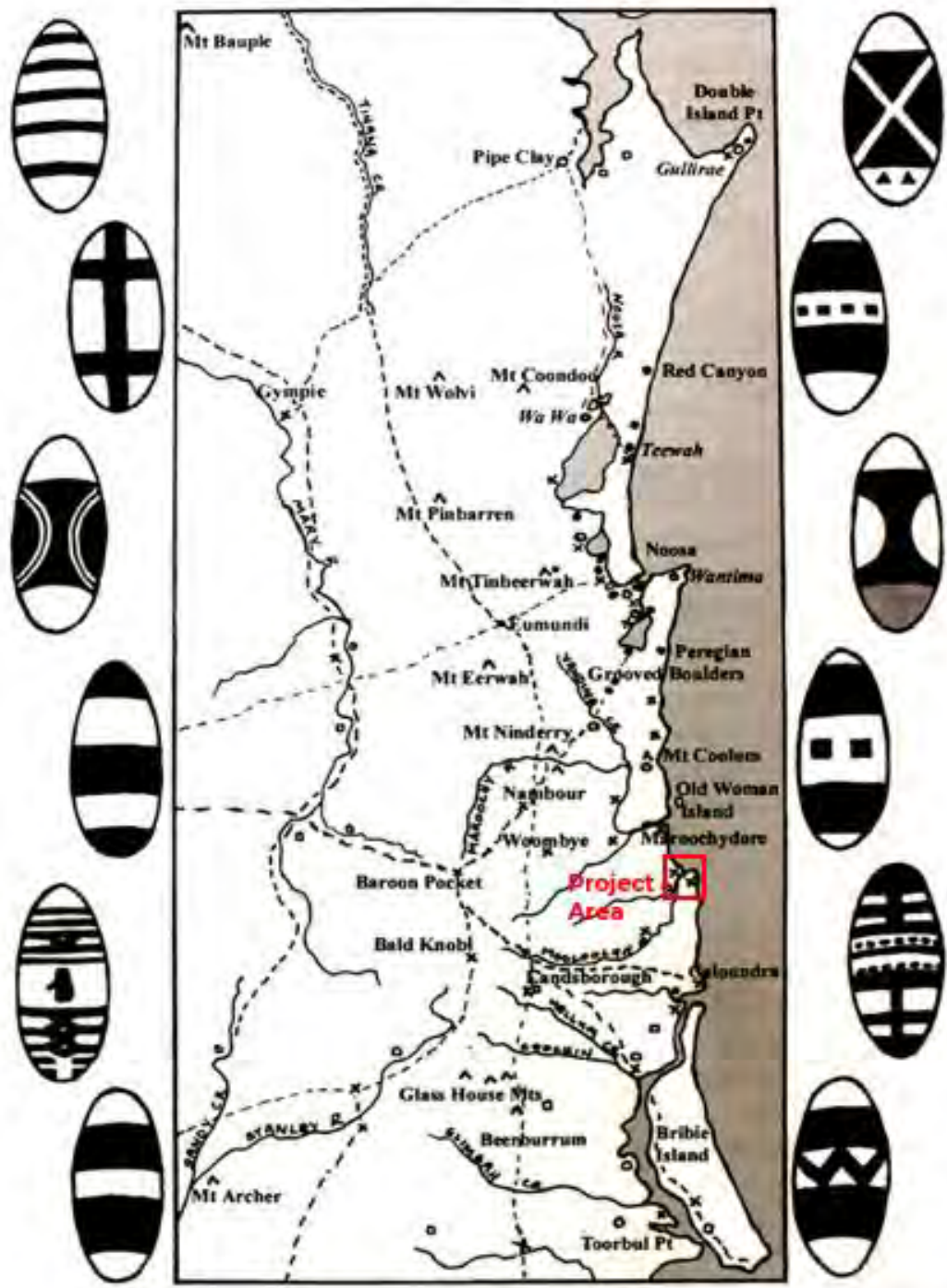
The Kabi Kabi area contained a wide range of ecosystems ranging from coastal systems, riverine valleys and floodplains and montane regions and with this diversity came a corresponding range of resources and environmental challenges which they were well adapted to deal with.

Nevertheless, the people seemed to maintain internal affiliations as either an eastern group (the Undanbi) or western group (the Nalbo) dividing themselves around a north/south pathway that subsequently became the Old Gympie Road and North Coast Railway. Thus, the Undanbi were broadly a people of the coastal plains while the Nalbo inhabited the forest areas of the Blackall range. The name Nalbo meaning gum from pine trees, an association that makes sense in a region where both the Bunya and Hoop pines were numerous throughout the Ranges (Steele; 1984: 162).

Steele (1984) and Wells (2003) outline the cultural landscape of the Sunshine Coast, including the locations of Bora rings and ceremonial locations, traditional pathways, important landscape features, camps, and other sites. The Project area is part of this extensive cultural landscape. There is an earthen arrangement (Bora ring) and an artefact scatter located at the junction of Sippy Creek and the Mooloolah River and another is located a further 8 river kilometres upstream on the southern bank of the Mooloolah River near present day Mooloolabah (Wells 2003). There was a network of traditional pathways across the Sunshine Coast. A coastal pathway extended from the Maroochy River through the study area to Caloundra (K Jones pers comm, Kerkhove 2016) and there were many more connected to favoured campsites, Bora and ceremonial grounds as shown by Wells 2003, (Figure 12). It is likely that both Sippy Creek and the Mooloolah River were traditional pathways.

More broadly but still within a regional context, numerous landscape features in Kabi Kabi country have stories and cultural significance attached to them (see Steele 1984). For example, Mount Ninderry, Mount Coolum, the Maroochy River, and Mudjimba Island variously 5-20 km to the north and north-west are all important places and landforms associated with Creation ancestors and all are inextricably linked to the Mooloolah River and its Creation ancestor, Mooloolah. Other links exist to the south- west, most notably with the culturally significant, Mount Beerwah, home to a malevolent spirit.

In the wider region, radiometric dating of archaeological deposits from Wallen Wallen Creek on North Stradbroke Island demonstrates that people were living in the region at least 20,000 years ago at the height of the last glacial maximum (LGM) (Neal and Stock 1986). Closer to the Study Area an artefact scatter excavated at Teewah Beach indicates that the area was initially inhabited some 5500 years ago and appears to have been used until the arrival of Europeans and beyond (McNiven 1990). At another site on Bribie Island there is evidence of a marine economy being in existence around 3500 years ago (Smith 1992). Smith (2016, 223) following McNiven (1990) notes that along the coast of southeast Queensland the establishment of sites “reflected the localised adaptation of an existing marine terrestrial subsistence system that had been gradually moving westward with the transgressing coastline.”



- △ Mountain
- x Major Campsite
- Bora Ring / Corroboree Ground
- - - Aboriginal Pathway

Map drawn by Robin Wells

The twelve shield designs on the border of this map are from the Sunshine Coast and Moreton Bay area.

Figure 12: Aboriginal Pathways and other sites across the Sunshine Coast (Wells 2003). Study area shown in red for reference.

Following Hiscock and Hall (1988, 4) the major habitats of the project area can be described on the basis of the food resource potential. Traditionally the project area would have been in the coastal and sub coastal zones along waterways and their associated ecotones onwards to eucalypt open forests/woodlands on the lower slopes and in the valleys of the hinterland. These contain a considerable variety of potential faunal food resources. In addition, these areas would have provided a large range of floral resources utilised for both food and the construction of housing and items of material culture.

Sites recorded in these areas include both extensive, high density and smaller low-density artefact scatters and isolates, stone resource areas, ceremonial grounds, rock shelters, and artwork.

Earliest assessments of the project area relate to Jackson, (1939) who investigated a series of middens in the sandhills behind the beach immediately south of Point Cartwright extending to the north of Caloundra. These were described as being in excellent condition in the years 1932-34 but suffering from the effects of heavy seas that had intruded into the sandhills by 1939.

Faunal remains in the sites were dominated by 'Eugarie' also known as Pipi (*Donax deltoides*) indicating exploitation of the ocean beach environment and contained substantial stone artefact assemblages comprised of grinding and pounding implements and a flaked tool component. The grinding and pounding component was universally made of good quality sandstones that were visually consistent with raw materials found at Point Cartwright and Moffats Head in the south. Significant numbers of a tool type known as a bevelled edge pounder were observed at the sites with their use attributed to the processing of Bungwall Fern (*Blechnum indicum*) rhizomes. In contrast to the grinding/pounding implements, Jackson (1939:292) identified 9 different materials among the flaked tool component.

In addition to these middens Jackson was also shown another series of extensive middens on the banks of the Mooloolah River, 'sometimes rising in the bank to a height of 7 ft above the river' (Jackson 1939:291 and composed entirely of oyster shells.

Other extensive oyster midden complexes, some stretching for 180m along the river have been recorded on both eastern and western banks of the Mooloolah River during more contemporary cultural heritage consultancy work (Crosby 1993, Wallin 1994, 1999). Stone artefacts were variously noted either within or associated with these middens as separate artefact scatters in nearby localities.

Also noted during Jackson's inspections of Point Cartwright was the presence of extensive rock engravings on the sandstone terraces of the shoreline at the base of the cliff. These, along with others at Moffat and Wickham Heads, were in the process of active erosion at the time and are now sadly absent. ██████████ mentioned locating an emu print at the site in the late 1970's (pers comm 2022) and this may well have been the last visual sighting of the gallery.

Specifically noted were emu, kangaroo and dingo footprints amidst many smaller bird prints, at least one human footprint and "other markings of an indefinite character" (Jackson, 1939:293). While now gone, this record is extremely noteworthy since rock art and in particular rock engravings are depauperate in southeast Queensland with less than ten known sites being recorded. The content of painted sites is diverse and they share very few commonalities, while that of the engraved sites appears more unified (Converge Dec 2021).

Two other small rock engraving sites occur nearby, one at Coolum that has been secondarily transported there from an unknown location (Archaeo, 2004) and the other at Doonan Creek (Archaeo 2017). Both contain figurative designs depicting (among others) cross hatchings and diamond shapes which have been interpreted as nets and the scales of the diamond scaled mullet. It is suggested that motifs such as these characterise the 'other markings of an indefinite character' described by Jackson. Thus, both a terrestrial and marine component was likely represented in the engravings.



McNiven (1989) excavated middens at the mouth of Maroochy River just 5 kilometres north of Point Cartwright. Dating revealed that site usage occurred within the last 500 years and while the sites were from similar contexts to those described by Jackson the fauna contents reflected a different subsistence pattern based on exploitation of estuarine habitats rather than ocean beach contexts. McNiven suggests that that “in coastal Southeast Queensland during the late Holocene, estuarine habitats exerted greater subsistence ‘pull’ on shellfish gathering than ocean habitats.” This he contends is due to greater diversity and reliability of the estuaries and tidal mudflats.

Stone tool assemblages however showed a remarkable degree of inter site consistency. Bevelled edge pounders were the only formal tool type recovered and these comprised over 50% by weight of the assemblage. Based on studies of similar implements from nearby locations and the presence of the Bungwall fern in the surrounding area McNiven, like Jackson attributed their use to the processing of Bungwall fern rhizomes (McNiven 1989:48).

The flaked tool components of the Maroochy sites, like those of Point Cartwright, showed similar wide variability in material types, with McNiven identifying 10 different raw material types (Jackson had 9). These were however dominated by “Arkose, a very fine-grained sandstone with fair to good flaking qualities” (McNiven 1989:47), [REDACTED]

McNiven combined these results with others obtained from the Moreton Bay and Cooloola regions arguing that the emphasis on major shell fishing activity is a very late Holocene phenomenon. He also identified two major phases of occupation.: An early phase dating from ca. 5500 to 3000 BP are devoid of faunal remains and generally comprised stone artefact scatters dominated by imported raw materials and included a greater variety of implement types (McNiven 1990, ii). A later phase dating from ca. 1000 to 100 BP and comprising mostly middens indicating a “highly specialised exploitation of marine shellfish and fish species, with lithic artefact assemblages dominated by local raw materials and bevel-edged tools (McNiven 1990, ii)

More recently, Kabi Kabi representatives in conjunction with Converge undertook a series of excavations at Bokarina, approximately 6 kilometres to the south (Converge 2015a; 2015b). The first round was exploratory only and resulted in the identification of stone artefacts occurring to a depth of at least 20cm, with one being recorded some 60cm below the ground surface. Subsequently, four hand excavated test pits resulted in cultural material being recovered including stone artefacts, shell, and ochre. Unlike the Maroochy River sites, the shellfish remains comprised Eugarie or common pipi (*Donax deltoides*). Several small pieces of ochre traditionally used as a pigment were also recovered.

Silcrete was the most common material utilised for the manufacture of stone artefacts, followed by chert and quartz. A large stone pounder for processing roots (most likely bungwall-*Blechnum indicum*) was recovered along with a top stone, which was used in conjunction with a grindstone to process seed. Three samples of the shellfish remains from the assemblage were submitted for radiocarbon dating, which indicated the site dated to ca. 550 - 500 BP

## 2.5 Brief Historic Background

European expansion into the Mooloolah/ Maroochy River district began with Andrew Petrie, who visited the Maroochy area in 1838 and 1840 in his role of Foreman of Works at the Moreton Bay penal settlement during which he noted the wealth of timber.

Timber was the most viable and easily accessible natural resource for the new settlers. Queensland had a seemingly unlimited supply of some of the finest cabinet timbers in the world including Cedar, Maple, Mahogany, Walnut and Silky Oak, together with excellent general utility pine including Hoop, Bunya and Kauri. In addition to soft woods, the colony possessed a great range of hardwoods (Blake 2007).

In the absence of roads, rivers were a key determinant of initial development. Timber getters were often the first non-indigenous people to enter a region with exploration frequently prompted by a desire to find timber. Consequently, they entered areas where there were no roads beyond Aboriginal pathways or primitive tracks. Rivers were the most efficient means of transporting timber from the logging areas. Hence, timber cutting started in coastal areas near rivers with cutters only moving inland as reserves of timber became depleted.

The Maroochy area had the reputation of having the finest timber in the colony and was a particularly valuable source of timber from the middle of the decade and so became a focal point for initial activity. But the Maroochy River that provided first access also had a treacherous, shifting bar and the process of floating logs down the river to the open sea for gathering into rafts and towage to the Port of Brisbane for milling was fraught with danger to workers and resulted in heavy losses of product (Heap, 1965).

The problem persisted and in 1861, Naval Lieutenant, George Heath was commissioned by the Government to report on the state of the Maroochy River and investigate prospects for the establishment of a safe harbour complete with soundings. Heath had considerable difficulty attempting to enter the Marruche Juar (Maroochy) River and was in the end unsuccessful as the bar was too dangerous to cross. On one occasion he forcibly removed a crew employed by Brisbane merchant Thomas Warry intent on entering the river in dangerous conditions.

His assessment was that the new harbour should only be entered by boats intending to load timber upstream in windless conditions. To its south however, Heath found “a very snug, perfectly land locked little harbour just inside Point Raper” inside the Murrula River (Heath 1861). Point Raper then being the name for Point Cartwright. The map he produced is shown below at Figure 15 and enlarged at Figure 13.

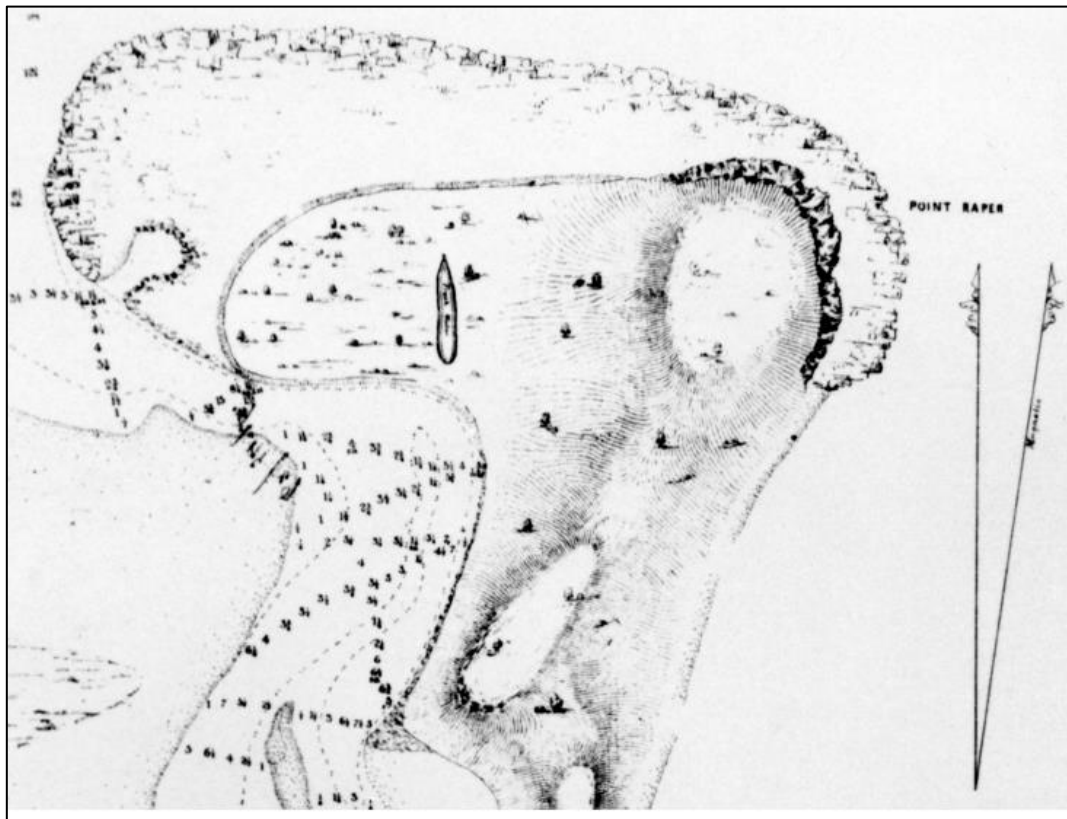


Figure 13: Enlarged view of the Heath's plan of 1861. The close correspondence with the 1961 aerial image at Figure 6 has already been discussed.

Prominent Brisbane saw miller, William Pettigrew, a dominant player in the industry, hearing this news and recognising the potential, established a permanent base in the Maroochy region with depots located near the mouth of the Mooloolah and Maroochy Rivers.

According to Wood (1988 in Kerkhove 2018) a network of tracks provided access from the logging areas to these depots. Powell (1998 in Kerkhove 2018) notes that the first and main timber-team were Kabi men and their families, headed by Kerwalli (King Sandy) and later Captain Piper under Petrie and William Pettigrew. It was they who cut and dragged the logs down what had been their old pathways – to the creeks, to the Mooloolah River and eventually on their way around the world. It was also they who created the roadways to transport the timber. Many present Kabi Kabi families have recollections of active participation in the timber getting industry in the mid-19<sup>th</sup> century (K Jones and C Combo, Pers comm).

But Pettigrew faced a problem. The timber was in the Maroochy Catchment, but the Mooloolah was a safer and more reliable harbour. A map in his diary (Figure 14) records his solution. He established a base on the Mulooloo River and marked in red, a proposed tramline along the coast for transporting logs from the south bank of the Maroochy to the harbour at Mulooloo (Brown:2005). It is probable that this tramline route followed the traditional Aboriginal pathway mentioned earlier by Jones and Kerkhove.

Pettigrew moved quickly taking up selection after selection and by 1883 he had acquired all the lands between the two rivers except for two Timber Reserves (Figure 15). But by the 1870s, most of the valuable timbers of the Maroochy region, including Red Cedar, Beech and Bunyas were gone. Depletion of resources and improving transport networks encouraged timber cutters to move further inland.

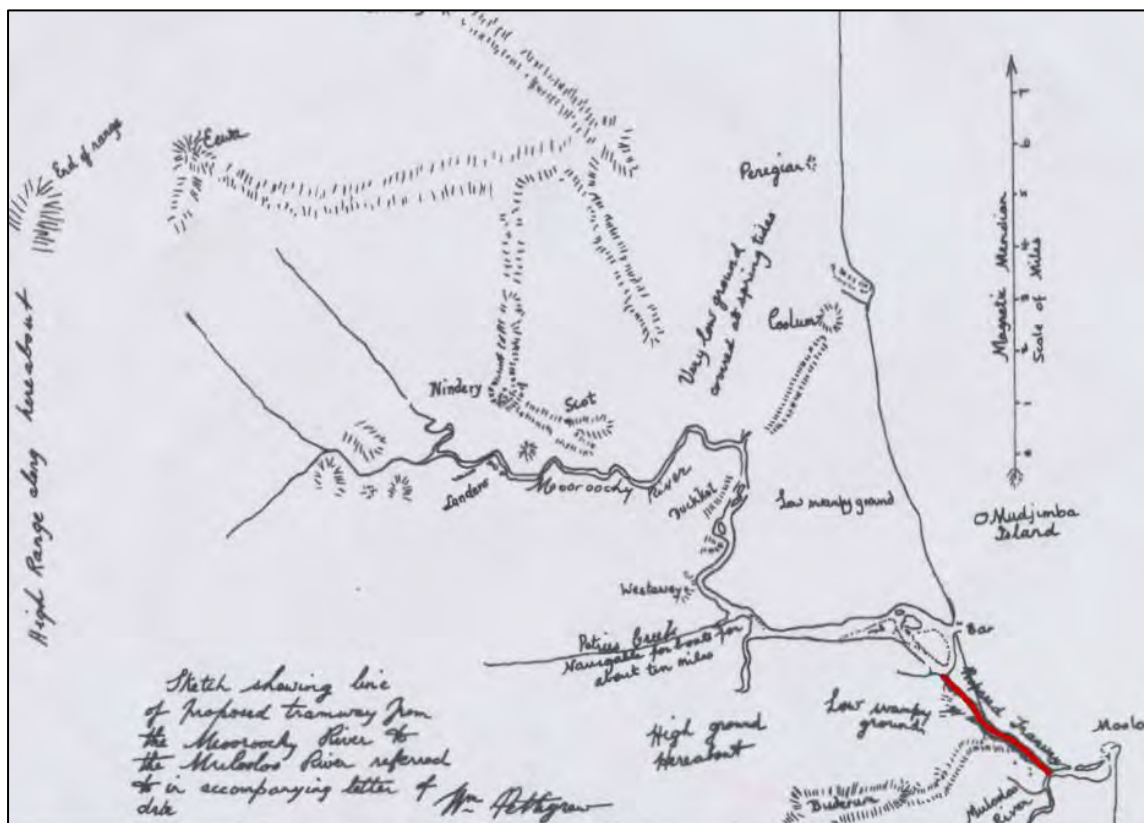


Figure 14: William Pettigrew's 1862 map of Mulooloo to Maroochy (William Pettigrew Diary 1862).

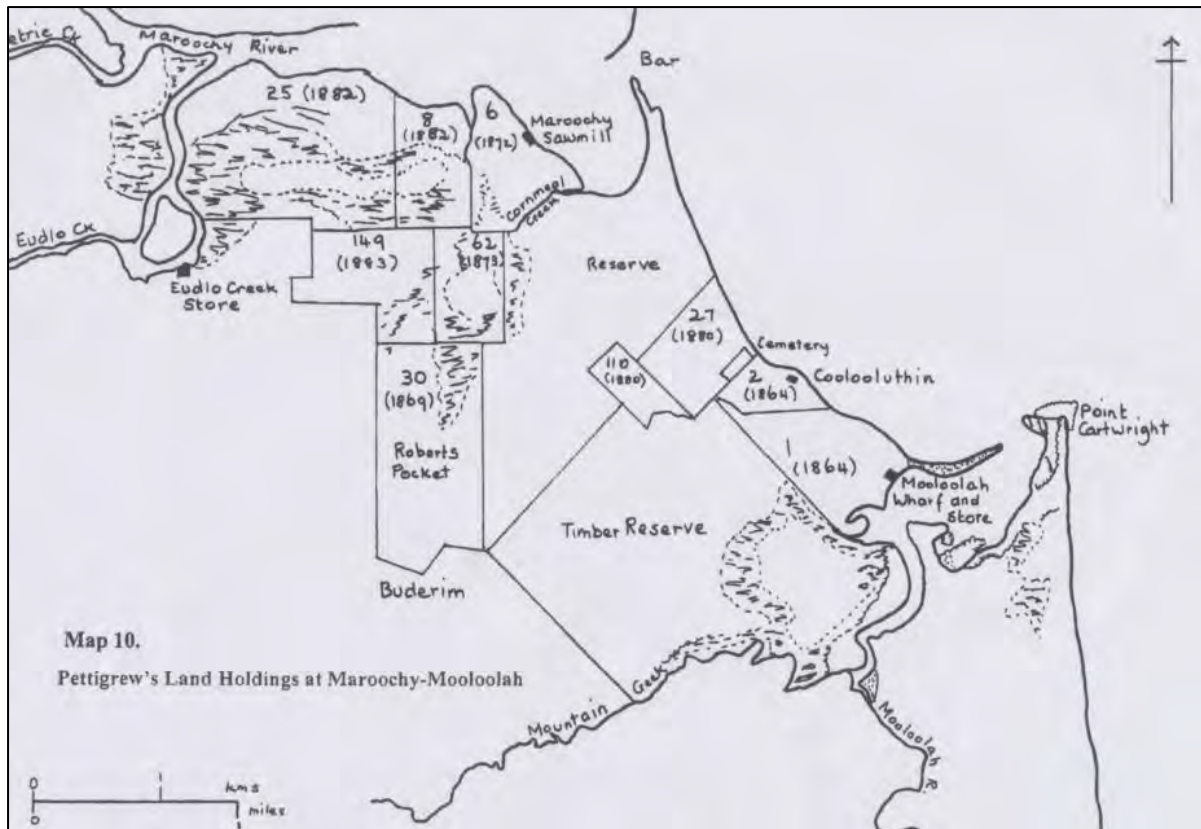


Figure 15: William Pettigrew's holdings 1883 (after Brown 2005)

As road and rail networks improved and the timber was depleted, the land increasingly became taken up for pastoral purposes, but Pettigrew continued to exploit the region through his sawmills and a shipping business out of his Mooloolah wharf. By 1898 however, much improved transport networks and exhausted timber supplies rendered his businesses unprofitable, and he became bankrupt, eventually selling all his Maroochy/Mooloolah land holdings in 1903 (Brown, 2005).

From about 1900-1950 agricultural pursuits began to dominate the coastal areas and the region became a fruit bowl as the land became intensively cleared and given over to arable pasture. Pineapples, bananas, oranges and strawberries, coffee, sugar cane, pumpkins, potatoes and ginger, all have seen viable industries established around them.

Industry and development aside, there was a growing appreciation that native forests offered something more than saleable timber from at least the early 1930's. Beauty spots, picnic areas and scenic drives began to be established. Part of this groundswell saw ten acres of largely intact land set aside to form the Point Cartwright Reserve, after successful campaigning by the Mooloolah Progress Association in 1933. The principal purpose of its reservation being recreation including picnicking, and sightseeing (Moreton Mail, Friday 26 May 1933, pg.4). With no road to the Point at that time, entry was limited to boat access only.

However, the pace of development changed dramatically in the first half of the twentieth century, particularly due to increasing car ownership and interest in holidays at surf beaches. From the 1960s, this movement began to gain momentum and with it the demand for housing by people no longer content to travel but interested in living the holiday lifestyle increased.

With Point Cartwright offering a coastal rainforest environment set upon a wild and rocky cliff line juxtaposed between beach and idealic estuary and with scenic views over world class surf breaks both north and south, it was inevitable that it would become a focus for surrounding residential development. And with the development comes the passive conflict between conservation,

recreation, developing urban environments and commercial and economic interests that ensue today.

## 2.6 Discussion

There are many elements of relevance in the ground disturbance, ethnographic, archaeological and historical syntheses presented above.

Large social gatherings involving people from southeast Queensland and northern New South Wales revolving around the triennial Bunya Nut harvest have been well documented and were an important feature of Aboriginal life in southeast Queensland. Such is the importance of the Bunya Pine (*Araucaria bidwillii*) that it is regarded as a sacred tree for Aboriginal people from southern Queensland and northern New South Wales.

The Bunya Nut festival has however overshadowed the importance of a similar festival known to have functioned around the annual runs of mullet and tailor in coastal areas (Kerkhove 2014:19). The mullet and tailor runs were a coastal equivalent to the Bunya Nut festival based on the annual predictability of a generally glut supply of spawning fish, but which seems to have been exclusively restricted to Kabi Kabi People.

Petrie recorded several first-hand and anecdotal accounts of communal fishing on the Sunshine Coast, outlining the calling in and use of dolphins as an aid to push the fish into shallow waters or creeks for netting or spearing. He noted that the dolphins were held in high esteem and some Aboriginal men claimed ownership of particular dolphins. Regardless, Petrie could not deny that a special affinity existed between the dolphins and people and the dolphins were rewarded in kind with fish for their help (Petrie 1904).

Point Cartwright with its commanding coastal views both north and south was an ideal lookout for observing the arrival and location of shoals of the fish. With good supplies of fresh water (noted on Heath's map) and its close proximity to estuarine, beach and boronia heathland resource zones Point Cartwright was well positioned to meet the needs of many while awaiting the arrival of the fish.

The Kabi Kabi representatives noted that rocky shores provide excellent opportunities for the construction of traditional fish traps, [REDACTED] and safe pools for children to swim. [REDACTED]

The site retains its ancestral links with the more generally known creation ancestors Ninderry, Coolum, Maroochy and Mudjimba but the ritual life of Aboriginal women has remained culturally impoverished against a background of records from patriarchal investigators of their histories. Yet the mouths of rivers have been demonstrated to have a unique place in Aboriginal women's lore and rites (Bourke 1997). There is probably an untold layer of cultural significance vested in Point Cartwright particularly given the prominence of the female creation ancestor Maroochy.

That Lieutenant Heath had a basic understanding of the importance of the place to Aboriginal society is indicated by his acknowledgement of the harbour as Murrula (Mooloolah), but this respect was not generally shared by the colonial occupiers. Where the sacred Bunya once flourished alongside the Kauri and Cedar they quickly fell to the axeman's will, often utilising traditional Aboriginal pathways for access, the Mooloolah River for transport and Aboriginal people for labour.

The presence of oyster shell middens on the banks of the Mooloolah River once 7 ft thick (Jackson 1939) and 180m long (Wallin 1994) suggests intensive exploitation of a zone of good resource reliability that potentially even enabled sedentary occupation by a group of people. While clearly some survived until at least 1932 the removal of vast quantities of shell midden material for the production of taffy (an early cement) in colonial times is well documented (Converge 2019).

Current discussions relating to the oyster middens however seem to ignore the seasonality of the shellfish, these being poor in the dead of winter at a time when the mullet and tailor runs were at their peak, so their depth points to accumulation over significant time frames. Their destruction presumably around the 1970 when the construction of the revetment wall lining the Mooloolah River commenced has prevented archaeological quantification. As an aside Aboriginal tradition notes that when the wild hop (*Dodonaea viscosa* ssp *angustifolia*) is flowering the oysters are at their fattest and most succulent (██████ pers comm 2021).

Ulm (2004:20) has suggested that sedimentation has resulted in a prograding coastline, and that current erosion patterns are relatively recent and tend to be associated with exposed coastlines and estuary mouths. Earlier sites are more likely to be further inland and late Holocene sites on the coast are endangered by these erosional processes. The cluster of known dates around 500 years ago suggest that sites in the area are a recent phenomena. While this may be so they are also an artefact of the above erosional processes and share preservational characteristics because of their presence in similar environmental settings.

The presence of pipi dominated fauna in Jacksons middens and those at Bokarina which has a like chronology to the Maroochy River sites provides contrary evidence to McNiven's' contention that "estuarine habitats exerted greater subsistence 'pull' on shellfish gathering than ocean habitats during the late Holocene."

Geographically the two pipi dominated sites lie within the sand dune systems behind the beach zone while those at the Maroochy River, while also being in the dunes, lie almost equidistant between the estuary and the beach.

This emerging evidence suggests that the hypothesis should perhaps be modified to suggest that given equal access to both resource zones the tidal estuaries, mudflats and mangrove forests are preferred resource zones given their greater diversity. The faunal resources of the rocky littoral zone comprise only a minor fraction of both assemblages.

That the study area is a culturally significant place is undeniable but less well considered is the layered complexity of that significance. At a very base level there are two layers of occupation. One relating to seasonal (perhaps even semi-permanent) occupation based on the lagoon water resource, and resources such as bungwall fern, pandanus, fish trap catches, shellfish and seed collection by a core group of people. The other relating to the aggregation of large groups of people based on the predictability of the annual mullet and tailor runs.

Overlapping and intertwined is the prominence of the place as the home of creation ancestors and their role in creating and shaping the landscape. Within this are multiple levels of knowledge and ritual obligation, some related to gender and others to specific groups of people and central to this is the cultural obligation to "Care for Country".

The ground disturbance analysis indicates that the natural environment of study area has undergone extreme change. Nevertheless, the Kabi Kabi People have primary lore, customary and cultural rights, and obligations to their "Country", the management of "Country" and significant cultural values within it. Caring for Country is a traditional responsibility for them. Likewise, maintaining connection to spiritually significant places continues, to be important for the Kabi Kabi People, and the study area is part of a culturally significant landscape despite the fact that historical circumstances have conspired to prohibit them from maintaining these rites.

### 3 Fieldwork

This section details the methodological approach, constraints impacting on and results of the assessment.

The assessment was designed to assess the presence of, and potential for, Indigenous cultural heritage and to identify both tangible and intangible cultural heritage constraints within the Project area. Typically, in assessments of this type a systematic pedestrian survey of the entire area is undertaken employing transects.

While the project area as defined by Sunshine Coast Council is shown as one complete area for the Master Planning purposes, it is far from homogenous. The narrow southern zone that essentially encompasses La Balsa Park along the banks of the Mooloolah River is a highly developed public space and given over to lawns, walking paths, barbeque areas and shelters, rotundas and public amenities. The whole is an artificial construct and, while not unpleasant, it bears little or no natural context. From a cultural heritage perspective, poor ground surface visibility and significant ground surface disturbance have severely compromised any archaeological potential in this area. While this does not diminish any inherent Aboriginal cultural heritage values, the Kabi Kabi People realise there is no prospect of recovery or remediation for sites that once existed here. Midden sites, for example, up to 7 ft thick (2.1 mts) that once existed on this portion of riverbank (Jackson 1939) have been irretrievably lost.

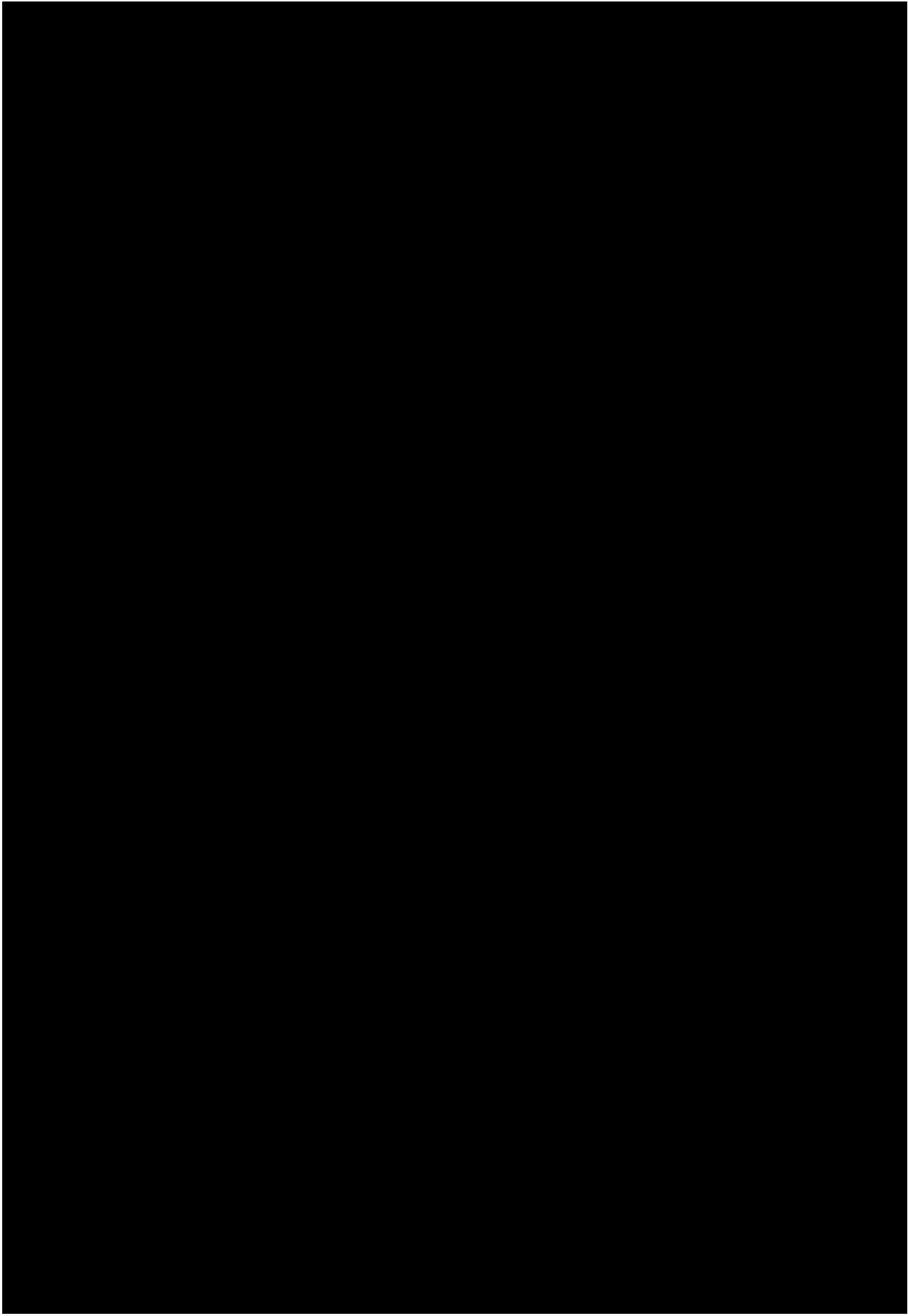
However, Point Cartwright Reserve itself is deeply significant and a place of major importance in the Kabi Kabi cultural landscape. While having been subjected to many impacts that seem inconsistent with its 1933 status as a Recreation Reserve (i.e., sand extraction, reservoir construction) it nevertheless retains physical sites, spiritual sites that are embedded with religious and ceremonial significance and complimentary natural heritage and scenic values.

In view of this dichotomy, the Kabi Kabi chose to implement a targeted sample strategy of Point Cartwright that focused on known areas of significance and those areas where the potential for identifying items of cultural heritage was considered moderate to high. The major area of physical investigation is therefore redefined as the hatched area in the north of the project area as shown on Figure 16.



This information was conveyed to Council post fieldwork, and they acknowledged the need for broader consultation. The agreed next steps were:

- Completion of this report.
- Submission of the report to the Kabi Kabi Native Title Applicant Group for endorsement.
- Commencement of broader consultation.
- Agreement on next steps.





This report also acknowledges that all artefacts are manifestations of Aboriginal cultural heritage and are therefore of cultural significance, as such all finds should be recorded. For the purposes of this report the following definitions apply:

- Site refers to all physical traces of Aboriginal occupation, including isolated artefacts.
- Isolate refers to a find-spot of a single artefact separated by more than 5m from other artefacts and/or associated archaeological features.
- Culturally modified (scarred) tree is a tree which has had bark removed by for the creation of bark canoes, shelters, weapons such as shields, tools, traps, containers or other implements.
- Artefact scatter refers to a group of 2 or more artefacts (especially stone tools) located on the ground surface, with a distance of no greater than 5m between each. Low density artefact scatters have  $\leq 5$  artefacts/m<sup>2</sup>, medium density artefact scatters have between 5-10 artefacts/m<sup>2</sup>, high density artefact scatters have  $\geq 10$  artefacts/m<sup>2</sup>.
- Shell midden/Shell Scatter refers to an accumulation of shellfish remains occurring as sparse scatters or substantial accumulations either mounded above the ground surface and/or present as sub-surface deposits resulting from the preparation and /or consumption of shellfish. Shell middens/scatters often contain stone artefacts, faunal remains, and charcoal and ash. While a sparse scatter may represent a single meal, more extensive middens are the result of a locations repeated use often spanning thousands of years.

Ground Surface Integrity (GI) and Ground Surface Visibility (GSV) were both recorded across the project area in order to provide insight into the levels to which the landscape had been modified, and how much of the ground surface could actually be seen during the site inspection.

GI and GSV levels were both determined using a percentage range between 0-100%, as follows:

<ul style="list-style-type: none"> <li>• Zero – 0%</li> <li>• Poor – 1-25%</li> <li>• Moderate – 26-50%</li> <li>• Fair – 51-75%</li> <li>• Good – 76-85%</li> <li>• Excellent – 86-100%</li> </ul>	<p>For instance, a <i>GI of 0% indicates that the landscape has been totally modified, while 100% indicates no disturbance.</i></p> <p><i>A GSV of 0% indicates that the ground surface is completely covered, while 100% indicates that the ground surface is completely bare.</i></p>
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### 3.1 Constraints

In most surveys of this nature, constraints placed on the assessment relate to the physical characteristics of the landscape which are often associated with the historical use of the landscape and thus reflected in the ground surface integrity and visibility. This was certainly the case for the Project area.

GSV ranged from zero to poor with areas of moderate or higher GSV being sparse. The primary limiting factors were thick cover of vegetation of the wooded areas, thick grass cover in the open lawned areas and sand sheets on some rocky platforms. Those areas where GSV was higher were generally located on depressions within the lawned area (thought to be caused by scrub turkeys) or where previous disturbance had exposed the ground disturbance. One such example being the location of adventitious paths down the steep hillside to the beach below the reservoir.

GI was also considered to be zero to poor across much of the project area due to activities associated with vegetation clearing, sand mining, terraforming of pathways, reclamation of rocky shorelines and placement of materials for construction of the channel revetement walls and rock groynes on the harbour seawalls. The only areas where GI was fair or higher was two areas of remnant vegetation, one just south-west of the reservoir and one on the lower slopes of the point leading to the seaway as identified in Figure 15.

Despite the significant ground disturbance, the likelihood for items of cultural heritage to be present does exist and there are precedents for this. Research undertaken in pine plantations has demonstrated that despite the significant disturbance the potential exists for items of material culture to be present. For example, a large-scale survey of the Bribie Island interior recorded 69 sites comprising shell middens and artefact scatters in and around the pine plantations. This was despite the significant plantation related disturbance that had occurred (Smith 2006, p. 155) including the chain clearing of the original vegetation by D7 bulldozers (Smith 2006, p.151). Moreover, in some areas the subsurface material was substantially intact (Hall et al. 1991, Smith 1992). Excavations undertaken at one site (BI9) resulted in two samples of charcoal taken from levels containing cultural shellfish remains, returning dates of 200±80 BP at a depth of 20cm and 3280±80 BP at a depth of 70cm (Smith 1992).

Recent research by Converge (2021) on the Bells Creek Arterial Road, (which was also a former Pine Forest) has revealed the presence of isolated utilised stone resources variously at a depths of 50-100 cm. Despite the disturbance associated with road construction, portions of the sites, like Bribie Island remain remarkably intact.

It was also noted that while any items of cultural material identified on the surface were likely to be disturbed given the long and intense history of disturbance on Point Cartwright it does not diminish the cultural significance of these items or any that may be present below the ground surface, and this cannot be ignored.

### 3.2 Results

Three shell midden sites (one containing associated stone artefacts) were identified during the survey and have been given the identifying codes of PCM (Point Cartwright Midden).



PCM1 is approximately 9 metres long and contained oyster and turban shell and five artefacts made on four different materials, namely quartz, rhyolite, trachyte and arkose. Of these, the arkose (which is also the largest artefact) was likely to have been sourced from the base of the cliff, while the remainder have probably derived from nearby hinterland sources. The very rounded cortical surface of the quartz indicates that it has been sourced from a water worn source, almost certainly the bed load of a creek. Figures 19 and 20 show the dorsal and ventral views of the artefacts.

PCM2 is separated from PCM1 by approximately 20 metres but is then visible for an additional 15 metres. Like PCM1, oyster shell is dominant but smaller quantities of periwinkle, mud whelk and mud ark shell were also noted. While considered separately, it is possible that they were once one extensive, contiguous midden complex.

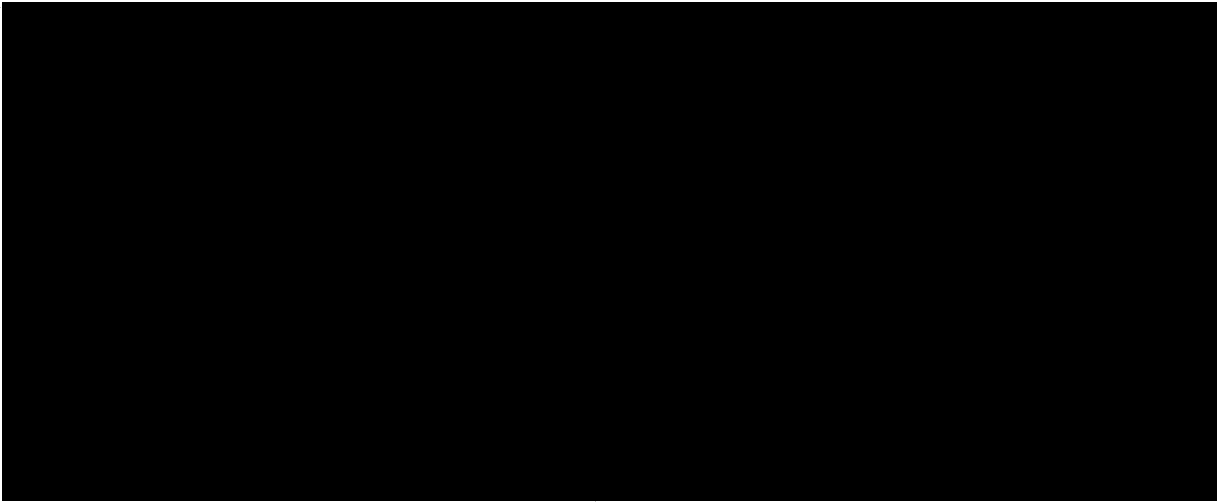


Figure 19: Dorsal Face of PCM1 artefacts (Converge 2022).



Figure 20: Ventral surface of PCM1 artefacts (Converge 2022).

PCM3 [REDACTED] is a disturbed, isolated midden [REDACTED]. The full extent of the midden is indeterminate, but its location places it on what would have been a low natural headland on the north-western point of the landform with expansive views over the fringing rockpools and the sea beyond. Shellfish components are made up of approximately equal quantities of oyster and cockle with minor fractions of periwinkle and cowrie.



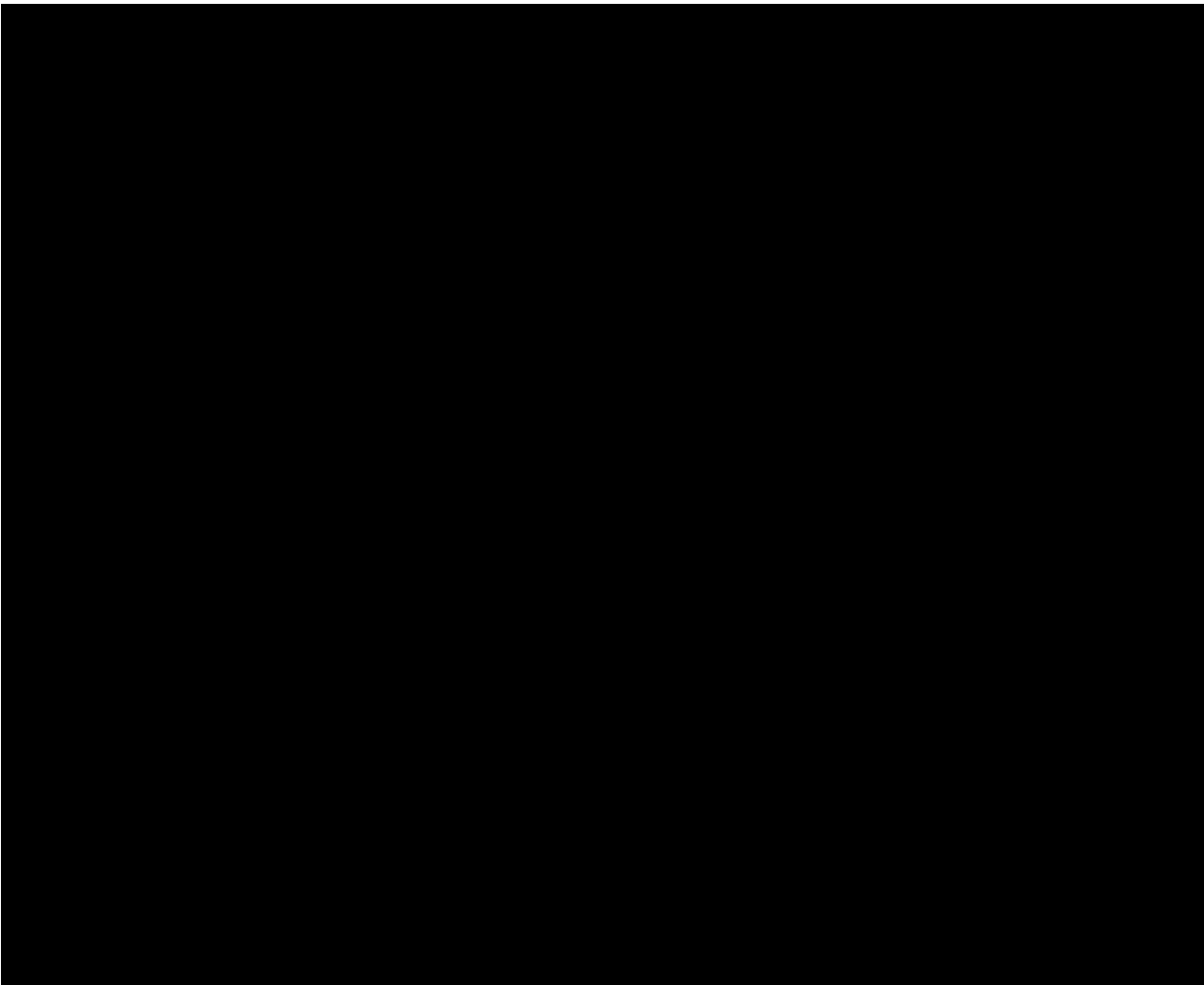
Figure 21: The disturbed contents of midden material at PCM3 (converge 2022).

Visually, the species contents of PCM 1 and 2 suggest exploitation of the estuary and intertidal zone with a minor fraction deriving from the littoral zone. While spatially not far from PCM1 and PCM2, the contents of PCM3 are more variable, indicating approximately equal utilisation of both estuary and coastal beach zones but again, minor exploitation of the rocky pools and foreshore. An examination of the relative proportions of 'meat' weight for each of the components, while beyond the scope of this study, would be interesting.

Co-ordinates for the sites are given in Table 4 and their locations are shown on the map at Figure 22.

Table 4: GPS co-ordinates defining the visible extent for the midden sites identified during the survey.

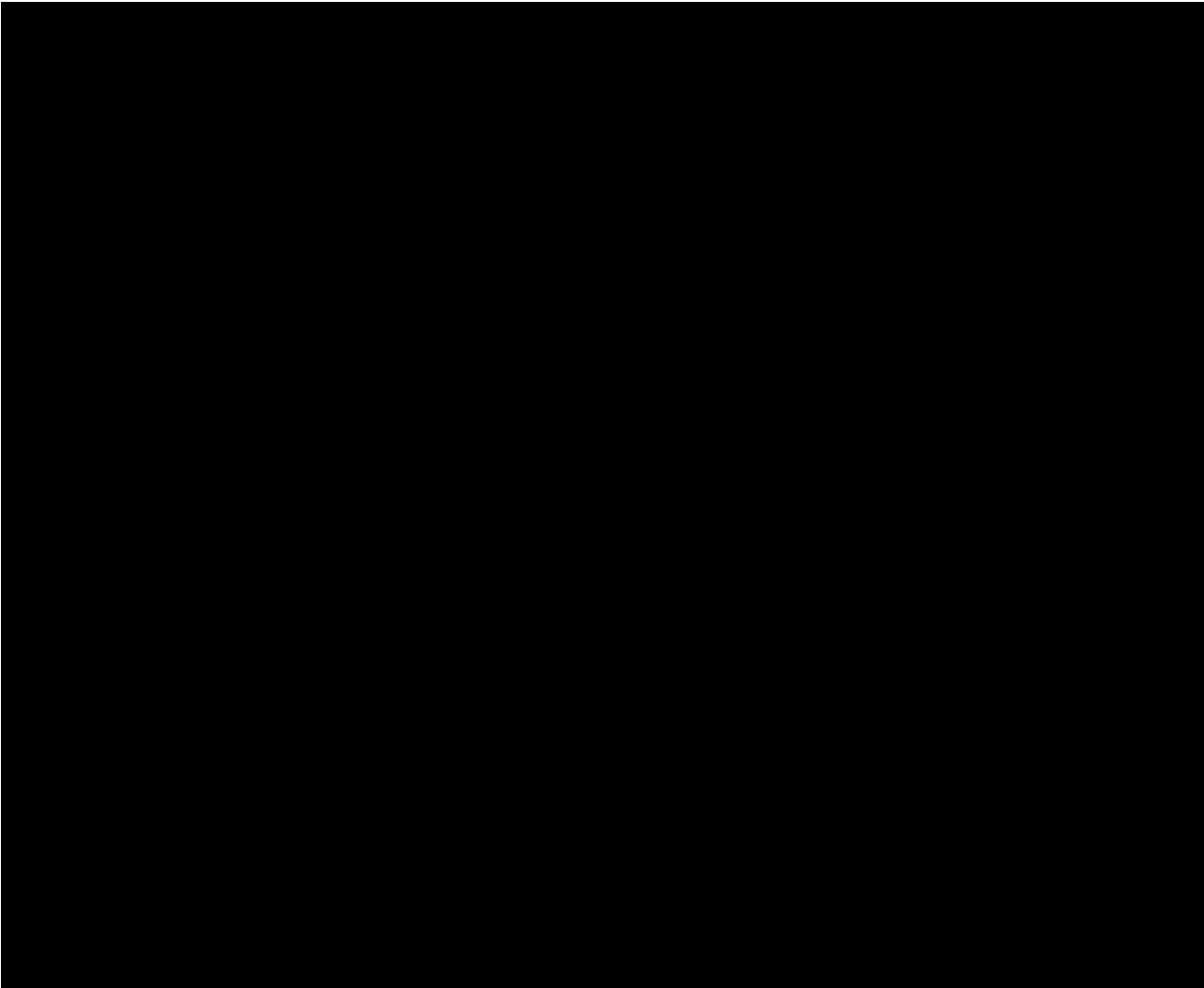
Name	GPS Point (GDA20 from)	GPS Point (GDA20 to)
[REDACTED]	[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]	[REDACTED]



[REDACTED]

[REDACTED] indicates that the area would have been an ideal source location for the ready procurement of suitable materials for a range of grinding implements and, to a lesser extent, flaked tools.

Both men noted the visual consistency of these raw materials with grinding stones encountered elsewhere on Kabi Kabi lands and the presence of the one flake in PCM1 can clearly be demonstrated to have derived from this source.



While these sites constitute the only previously unmentioned physical sites noted during the survey, many other issues were identified.

### 3.3 Issues

As mentioned in Section 2.5, the Point Cartwright Reserve was originally established in 1933 as a recreational reserve for activities including picnicking, and sightseeing (Moreton Mail, Friday 26 May 1933, pg.4). At that time there was no road access and no Kabi Kabi voice. With increasing development, activity completely inconsistent with the stated recreation concept has been allowed i.e. (sand extraction, reservoir installation etc) and the definition of recreation has altered drastically.

In 1933, the stated activities would have been episodic and revolved around appreciation of the oceanic setting and natural environment. In 2022, the natural environment is highly fragmented and, while that which remains is still a draw card, the present recreational use is more about continued daily visitation for a range of activities that offer a quick change of landscape for urban users with little recognition of the prior role of Kabi Kabi People or the diminishing natural environment. The Kabi Kabi intent is about preservation and rehabilitation of the natural environment and with it, protection of the areas of extreme cultural significance in satisfaction of their obligations to Care for Country. With respect to this the following issues were identified:

#### 1. Refugia

Point Cartwright is increasingly ecologically isolated by urban sprawl and development, inclusive of the waterways around it and challenged by the removal of mature trees (i.e., Kauri and Bunya Pines) that were once known to have existed here as part of the Bunya

Bunya Reserve proclaimed by Governor Gipps in 1843 (Heap, 1965) a portion of which remained in 1883 along the Mooloolah River and Mountain Creek as shown in Figure 15.

Some avian fauna for example, have no doubt abandoned the area as it has become unsuited to their needs. Others that may have once used the area as prime habitat (most notably the Osprey and White Bellied Sea Eagle) now visit the area for fishing but breed on distant shores. Terrestrially oriented aves, like the Scrub or Brush Turkey now range into suburban back yards and have become regarded as a pest species, yet they have no -where else to go and exist perilously within the confines of a diminishing vegetation suite that is lacking in the ecological diversity required to sustain them. A resident population seems to exist by virtue of their extended range into neighbouring properties.

Located to the north of the Moreton Bay RAMSAR listed area, the rocky shoreline of Point Cartwright is situated on the East Asian-Australasian Flyway and known as an important rest zone for migratory sea birds. Simple acts have profound effects and the infilling of rockpools with sand during the mining/reclamation phase have altered the characteristics of the littoral zone. Bird watching groups have noted a gradual, but steady decline in both the numbers and diversity of species commensurate with this change, inclusive of the ongoing disturbance of the rocky foreshores by people and their dogs (pers com K Cross, Birdlife Sth Qld, 2022).

The status of mammalian and reptilian fauna is unknown. While not actively sought it was visibly absent on the day of inspection. While the area may never regain its former diversity, attention to revegetation as suggested above and the establishment of linked ecological communities may go a long way to redressing this imbalance.

## **2. Revegetation and uncontrolled access paths.**

Point Cartwright contains two isolated vegetation communities separated by the former sand extraction area that is presently but incorrectly described as a natural auditorium.

A link of sorts has been established across the ridge of the saddle with what looks like an avenue planting of Pandanus. While the Pandanus itself is of cultural significance to Kabi Kabi as a fibre plant, it is but one component of the coastal rainforest community and should not exist in isolation to the exclusion of other species of the rainforest community.

Once a continually vegetated expanse, that has previously shown that it is capable of natural regeneration, the two communities are actively managed to maintain the open area. Both communities have sufficient stock to provide seed material for propagation and replanting of seedling stock would enhance and expedite the natural regeneration process. However, the open area is a point from which many adventitious paths, some of which are clearly evident in Figure 22, originate, further fragmenting the vegetation suites. Disturbingly, the creation of these adventitious paths is sanctioned and encouraged by the Council in the public domain. The Adventure Sunshine Coast website hosted by the Sunshine Coast Council says, "*After checking the surf follow the wide paved pathway, and as soon as possible cut through the greenery to get to the water and views*" (<https://adventure.sunshinecoast.qld.gov.au> accessed March 2022.)

People movement on the site is not well managed. There is no containment to designated paths and there is a distinct lack of instructional signage. Key vantage points are similarly suffering erosional degradation for want of restraining infrastructure such as viewing platforms and hard stand areas.

While the scenic charm is one of the hallmarks of the area, the use of established and controlled access paths should be encouraged to limit additional environmental and erosional impacts upon a fragile ecosystem. Such measures would not diminish visitor enjoyment of the natural scenic vistas on offer in any way. Similarly, surfer access to the

beach could (and should be) restricted to a common point at the junction of the western seawall by following either the path from the Pacific Boulevard carpark or the riverside path from La Balsa Park. Rather than use the full length of the existing paths some surfers were observed using the short paths through the vegetation to access the beach preferring to walk along it until reaching an entry point to the water (Pers obs 2022).

Closure of the unauthorised adventitious paths and a commitment to revegetation would significantly improve the refugia characteristics mentioned above, provide additional enhancement to the vegetation found on the Point and reduce erosional impacts.

The Kabi Kabi also expressly questioned, if in undertaking revegetation, the original freshwater lagoon might also be provided an opportunity to naturally regenerate. Answering this is beyond the scope and technical ability of Converge, however the Kabi Kabi have indicated that they would like to see the lagoon reinstated if possible.

### **3. Norfolk Island Pines**

Streetscapes in the precinct are dominated by the presence of Norfolk Island Pines that are aliens in the natural landscape. While they have acknowledged structural characteristics, the Kabi Kabi People question their use when the native Bunya and Kauri Pines were once common in the area (as explained above at point 1), are naturally adapted, more suited to the native fauna and are equally as impressive in a streetscape setting.

### **4. Dogs and Point Cartwright.**

The area is currently heavily used by the dog owning public and there appear to be many layers of regulation pertaining to use and permitted activity in the La Balsa/Point Cartwright precinct, with some areas being exclusively off leash and some zones being either off or on leash depending on time of day. The only notification observed was a small billboard type map outlining the zones and prescribed usage, which was located adjacent the carpark at the end of Harbour Parade (see Figure 24). This sign appears to relate to Point Cartwright only, indicating that the riverside walks and parkland areas of La Balsa Park are completely unregulated.

We have since learned that the whole of La Balsa Park is an on-leash area at all times, but this information is absent from the sign (Figure 24).



# La Balsa Park

## Harbour Parade, Buddina

This area is part of the traditional country of the Kabi Kabi First Nation People who are the recognised Traditional Custodians in this region.

This park is provided for your enjoyment by Sunshine Coast Council.



Figure 24: The signage advising of dog usage and on/off leash areas. (Converge 2022).

The presence of a temporary electronic notice board on the Mooloolah River walk to Point Cartwright with rolling instructions and warnings (see Figures 25-27) pointed directly at dog owners suggests that unacceptable dog activity has been an ongoing issue for Council. In particular, it was noted that there appear to be no areas where dogs are specifically excluded and, in relation to Point Cartwright in particular, this was considered an issue for the Kabi Kabi representatives. Within the space of an hour and a half the team observed several occurrences linked to dogs, including:

- A small dog off leash (in an area and time slot that specifically required it to be on leash) that attacked a Bush Turkey, which only made its escape up a tree after the loss of a number of tail feathers.
- A large dog was allowed to run through and around groups of people, several with small children, and into the bush while the owner observed. While the dog was in an off-leash at all times area, its actions and size were clearly of concern to the people and at least two children were intimidated.
- While the survey team were standing at the base of the sandstone cliff, a couple came along with their two dogs off leash, again in a time slot that required them to be on leash. One dog defecated on a rock immediately in front of the team and the owners continued on, ignoring the excrement and their responsibility to clean up after their pet.



Figure 25: 1 of 3 notices relating to dog use.



Figure 26: 2 of 3 notices relating to dog use.



Figure 27: Final notice relating to dog use on the silent police board (all images Converge 2022).

The presence of dogs on Point Cartwright in its current form, whether authorised or not, was considered by the Kabi Kabi representatives as being detrimental to the natural environment and associated local wildlife. Particular attention was brought to the foraging and resting activity of both resident and migratory birds on the intertidal zone of the rocky foreshores that is currently being directly disrupted by free roaming dogs when off-leash times coincide with low tide. Subsequently, the position of the Kabi Kabi representatives is that dogs should not be permitted in the Point Cartwright Reserve.

## 5. Zoning

The Kabi Kabi have an overarching view of the precinct that is heavily weighted towards the preservation and enhancement of the natural heritage values of the place, because this is at the heart of their culture. To have healthy country is to have healthy people and, given the extremely long-lived success of their culture, this is a premise that is difficult to argue against.

Indeed, the declaration of Point Cartwright as a Recreation and Scenic Reserve was initially made for the enjoyment and appreciation of its natural environment. Yet historic activity (e.g., the sand extraction) and current patterns of usage (e.g., maintaining the open space at the expense of the native vegetation community, issues associated with dog use and creation of casual access tracks) seem inconsistent with the preservation and management of the very values that underpin its creation.

Recreation and preservation of the natural environment can co-exist, but recreational activity and management regimes must be well considered. Kabi Kabi representatives were concerned that if the natural heritage (and concomitant Kabi Kabi cultural heritage values) is ignored at the expense of a recreation focus, then there would be limited obstacle to the further development of the remaining natural areas and the loss of associated values all to facilitate additional recreational activities seemingly demanded by an increasing population. While conservation and protection of natural areas is not inconsistent with recreation and scenic function no regulatory policy or framework that specifically acknowledges these measures appear to have been developed to incorporate this.

If the current designated recreational and scenic function is unsuitable for the of preservation of the natural values and their associated Kabi Kabi cultural heritage values, then it was recommended that consideration be given to the designation of a new status for the reserve. For example, perhaps reclassification as a Conservation Park or Natural Reserve will bring a greater level of protection and even attract additional sources of funding.

## **6. La Balsa Park and Kabi Kabi Recognition.**

The map outlining the regulated dog use areas at Figure 24 is again referred to as an explanatory aid in this discussion.

Firstly, the signage pictorially suggests that whole of the area inclusive of Point Cartwright is designated as La Balsa Park, which is incorrect. While the southern riverside parkland and amenity area is culturally important, it does not retain the important significance values of Point Cartwright as described in 2.3. This is a point that the Kabi Kabi are keen to see rectified and are insistent that the two areas are independently recognised, acknowledged, and treated separately consistent with the retained cultural importance of each area.

Secondly, this signage was the only acknowledgement noted anywhere that users of the area are on Kabi Kabi country and does little to explain the cultural significance of the area. While that significance may have been previously unknown to Council and the broader community, the Kabi Kabi wish to explore ways that this might be conveyed through the Master Planning Process on the condition that they are meaningfully engaged and retain control over their intellectual property.

## **7. The Point Cartwright and La Balsa Park name.**

Originally noted as Point Raper on Heath's 1861 map the Mooloolah River headland was renamed Point Cartwright sometime after this period along with Point Arkwright to the north (formerly Petrie Heads). Both Edmund Cartwright and Sir Richard Arkwright were associated with the textile weaving and milling industries during the Industrial revolution in England ca (1750- 1830). Just how their names came to be linked to the Australian landforms and who changed them is unknown ([https://en.wikipedia.org/wiki/Point\\_Cartwright](https://en.wikipedia.org/wiki/Point_Cartwright)) but the association seems a strange one.

La Balsa Park derives its name from the exploits of Spanish trans-global explorer, Alvarado who sailed a Balsawood raft 13,800 kilometres from Ecuador to Mooloolaba in 1970.

The aim of the journey was to prove that ancient civilisations could navigate fleets of balsa rafts to trade and migrate across the Pacific and settle in Polynesia. Being true to this aim the raft was built on designs used by the indigenous South Americans before the 15<sup>th</sup> century arrival of Spanish explorers and utilised traditional indigenous construction methodologies (Tao 2020, <https://www.sea.museum/2020/07/16/las-balsas-the-worlds-longest-raft-journey>).

The voyage took 160 days, but sailing is not the correct word. In truth, the raft had little or no steerage and the journey was actually a drift and, rather than make unassisted landfall, the raft was

actively searched for by air and sea and towed to Mooloolah River by the Capri after being located off Double Island Point (<https://heritage.sunshinecoast.qld.gov.au>).

A subsequent voyage in 1973, this time of 3 rafts with rudimentary steering apparatus, was undertaken to demonstrate that the first journey was not a fluke. One of the new rafts was named Mooloolaba and after 178 days and 14,000 kilometres, two of the complement arrived at Ballina in New South Wales. The third raft was struck by a storm and the crew were rescued by the Royal Australian Navy leaving the raft to drift. It eventually ended up in Newcastle (Toa 2020, <https://www.sea.museum/2020/07/16/las-balsas-the-worlds-longest-raft-journey>). Ballina maintains a museum dedicated to the voyage.

The peculiar naming of Point Cartwright has been briefly discussed above but the myriad of sites it contains is ample evidence of its traditional importance and highly significant Aboriginal cultural heritage value. While the La Balsa voyage is acknowledged by the Kabi Kabi, they are quick to point out that their occupation of Australia has been archaeologically demonstrated to have occurred by sea at least 60,000 years earlier. Furthermore, they have a continuing tradition since that time of building watercraft for coastal and riverine navigation. The Kabi Kabi representatives have therefore suggested that perhaps both Point Cartwright and La Balsa Park could be renamed to reflect the ongoing Kabi Kabi connection to this part of their country just as Fraser Island is now referred to by its traditional name of K'gari.

## 4 CULTURAL SIGNIFICANCE AND RECOMMENDATIONS.

Kabi Kabi cultural lore mandates they maintain a traditional obligation and responsibility of 'caring for their country' and this is critical to preserving cultural values for past, present, and future generations. The Project area has traditional significance for the Kabi Kabi People, and it continues to hold high cultural values for them as part of a culturally significant landscape related to their traditional beliefs and activities as outlined in Section 2.4.

### 4.1 Statement of Cultural Significance

During the assessment, the Kabi Kabi representatives offered the following as a statement of the Cultural Significance of the Project Area:

*The project area has complex and multiple layers of cultural significance related to both residential and special use functions. Both the Mooloolah River and Point Cartwright are saturated with the essence of Kabi Kabi creation stories and the creation ancestors.*

*The Point Cartwright landform is of prime cultural importance in terms of ceremonial significance, being a place that could sponsor special festivities like the annual mullet and tailor runs and Pandanus festivals. Rare rock art in the form of engravings on the rock shelves of the headland, while now gone, are additional testimony to the extreme significance of the place and are a marker of participation in ceremonial and religious activity.*

*The project area is an environmental setting that provides ready access to a wide and rich range of resources, and the size, density and distribution of archaeological sites is tangible proof of the scale and intensity of these activities. This same resource diversity also supported a more mundane but no less important, daily lifestyle. Fish traps, middens, rock art, stone artefacts and quarry sites exist side by side with sites of intangible value and the whole is connected to other areas of Kabi Kabi country by traditional pathways, some of which aided and abetted the destruction of the traditional lifeway of Kabi Kabi People.*

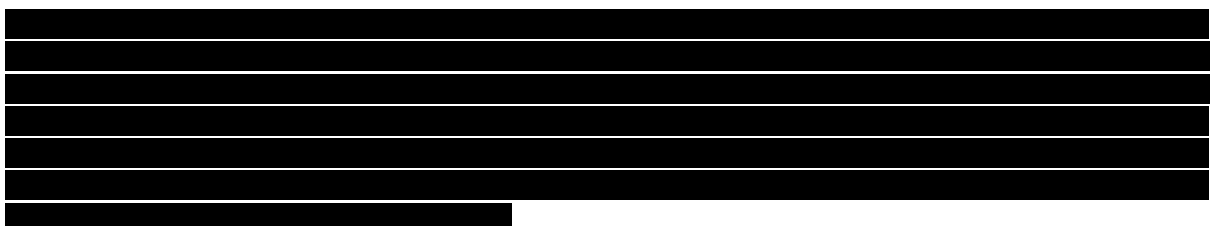
*For too long we have been disconnected and we look forward to again having a deterministic voice as the Point Cartwright area continues to evolve.*

### 4.2 Recommendations

This report relates to an investigation of tangible items of Kabi Kabi cultural heritage, and the identification of issues regarded as having an impact on cultural heritage values. It makes no assessment of any intangible or inherent cultural values of the area other than the expressing the comments offered by the field representatives.

#### **Recommendation One:** Protection and Management of Archaeological Sites

The trace scatters of midden material identified as PCM1 and PCM2 are the remnants of a suite of once extensive middens that have been destroyed by ongoing development of the Mooloolah River and Point Cartwright Reserve. As such they are increasingly rare and represent the last vestige of a disappearing cultural and archaeological resource that cannot be replaced. Nevertheless, they still retain cultural and scientific significance.



### **Recommendation Two:** Broader Consultation

At the outset, the Kabi Kabi representatives felt they were expected to act as the authorities for all things pertaining to the cultural significance of the project area and expressed the cultural impropriety of this. They are very mindful of the various levels of information that are held by other members of their community and did not wish to be seen to transgress on the rights of knowledge holders with more substantial links to the area. They expressed the view that this process should be seen only as a start and not an end means to the project.

In consequence of this, it is recommended that Sunshine Coast Council undertake a process of expanded Kabi Kabi community consultation that might reveal additional layers of significance or identify unidentified issues of cultural concern. Such consultation should be undertaken through the Kabi Kabi First Nation Traditional Owners Native Title Claim Group.

### **Recommendation Three:** Cultural Interpretation and Revitalisation Opportunities

Considerable opportunity exists for the Kabi Kabi People to outline the traditional use and significance values of the precinct. This could be accomplished through the strategic placement of interpretative signage and public art installations at key points on the landscape that, in many cases, are currently key points of interest but for different reasons. It would be possible to represent both on the same signage, giving primacy to the Traditional owner's story and explanation as a prerequisite to the modern story. A Kabi Kabi cultural landscape map of the Project area is presented at Figures 30 and 31.

These could exist in isolation but could also collectively be markers of a broader, more complete Kabi Kabi cultural heritage trail. This might be told at one level by the signage but might also be enhanced by an occasional program for the public to engage with a Kabi Kabi Guide who could potentially expand on and enrich the experience. Even vegetation regeneration activities (should they be undertaken) could be explained by outlining Kabi Kabi perspectives and with their direct involvement.

With appropriate planning and goodwill there is even potential for cultural revitalisation through the reinstatement of rock carvings on the same rock shelves that once carried the images of their ancestors.

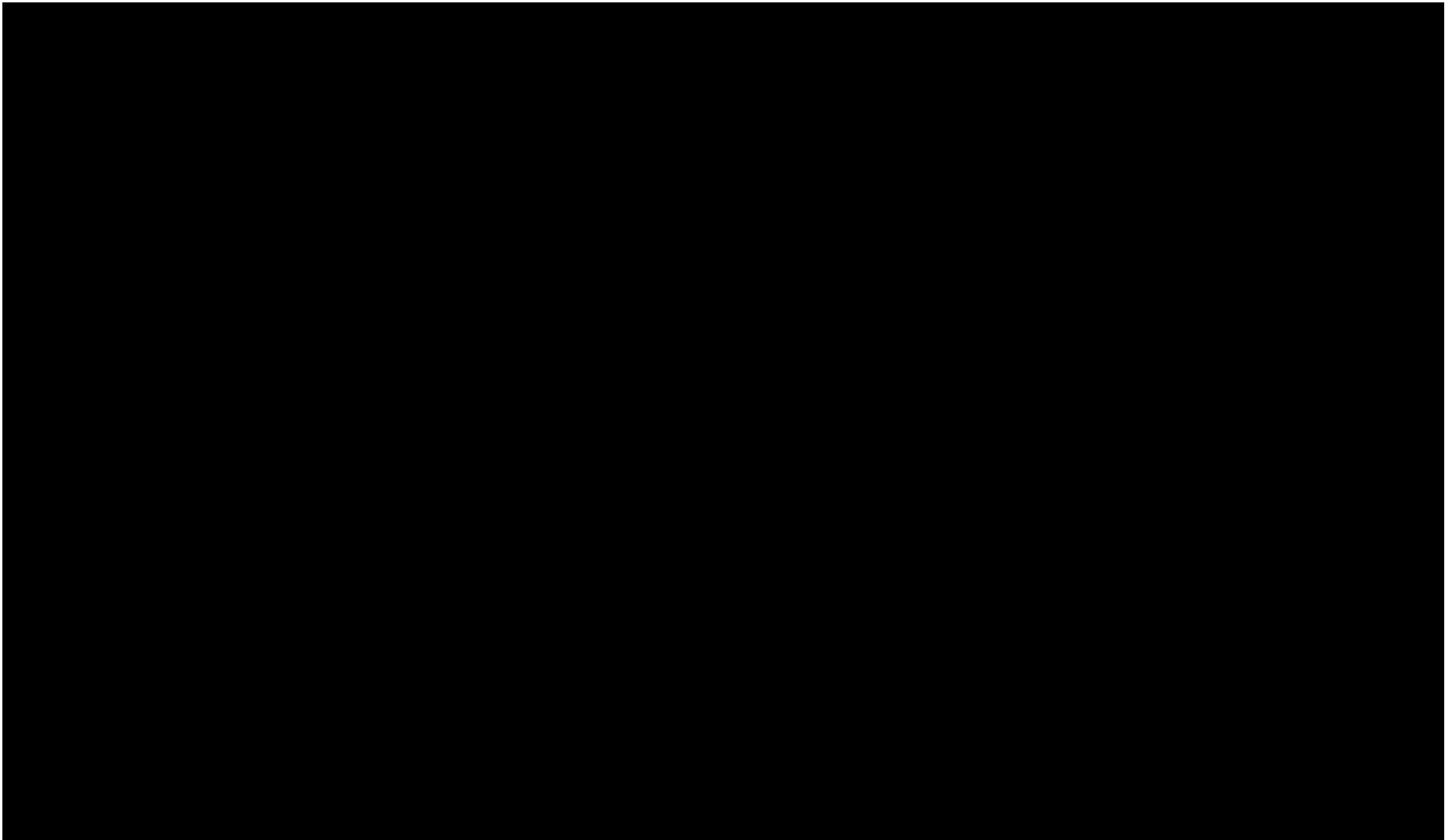
There are many things that could be developed depending upon commitment and funding levels all of which could go a long way towards improving the enjoyment factor, education and cultural awareness and even self-determination. The key thing to remember is that stories are the property of the Kabi Kabi and are therefore theirs to control.

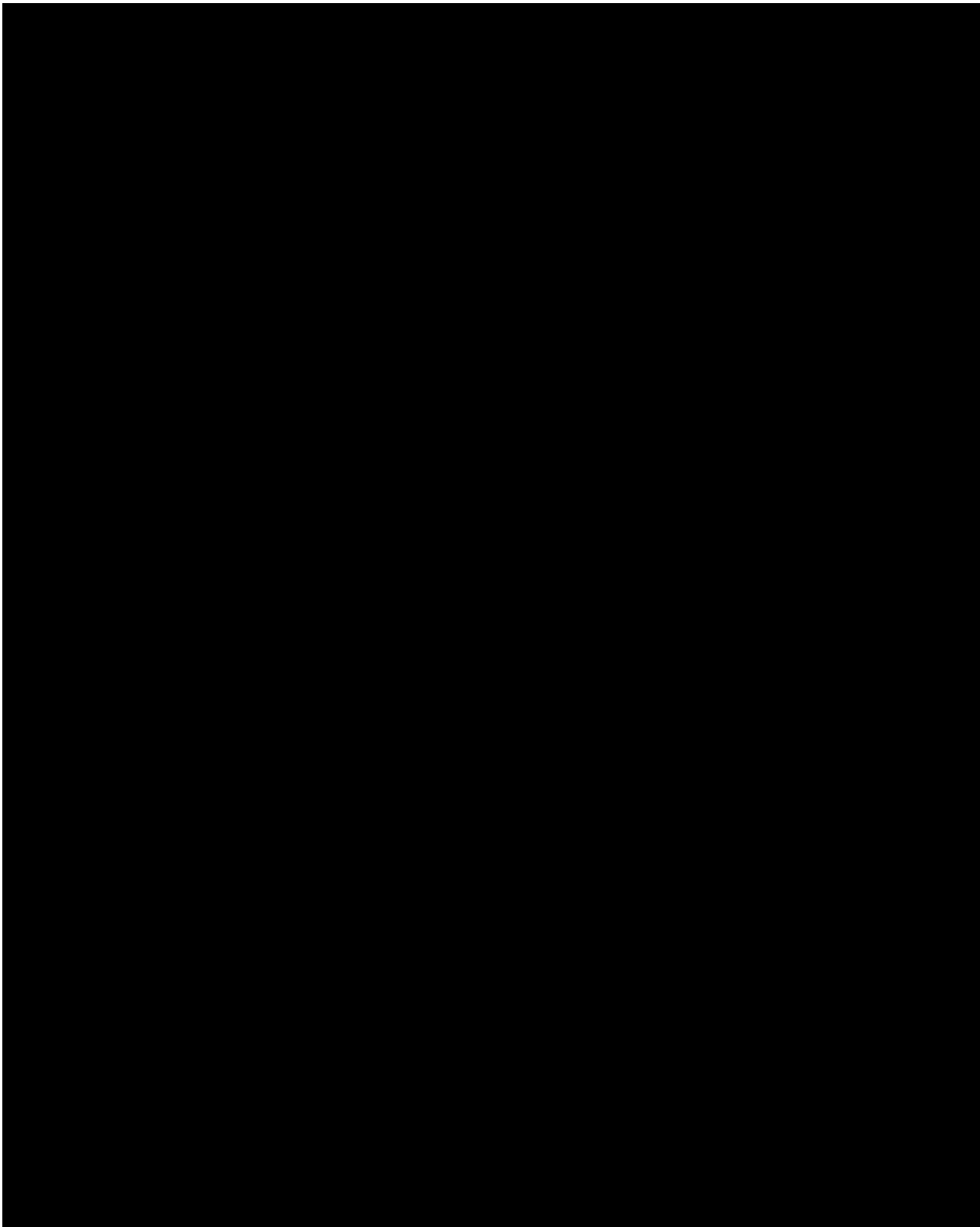
It is recommended that collaborative talks be undertaken to explore the full range of initiatives and further develop those that the Kabi Kabi People feel are appropriate.

### **Recommendation Four:** Development of a Joint/Co-Management Agreement

Even in the absence of broader consultation, the range of issues identified has highlighted the need for direct involvement and engagement of the Kabi Kabi People with the Sunshine Coast Council. This agreement could include matters such as the rehabilitation and reinstatement of significant vegetation and important landscape features such as the rockpools and lagoon.

Given the extreme and complex levels of Kabi Kabi cultural heritage significance and their role as Traditional Owners and Custodians of the Reserve, it is recommended that the parties develop a joint/co-management agreement for future activity on the Project Area.







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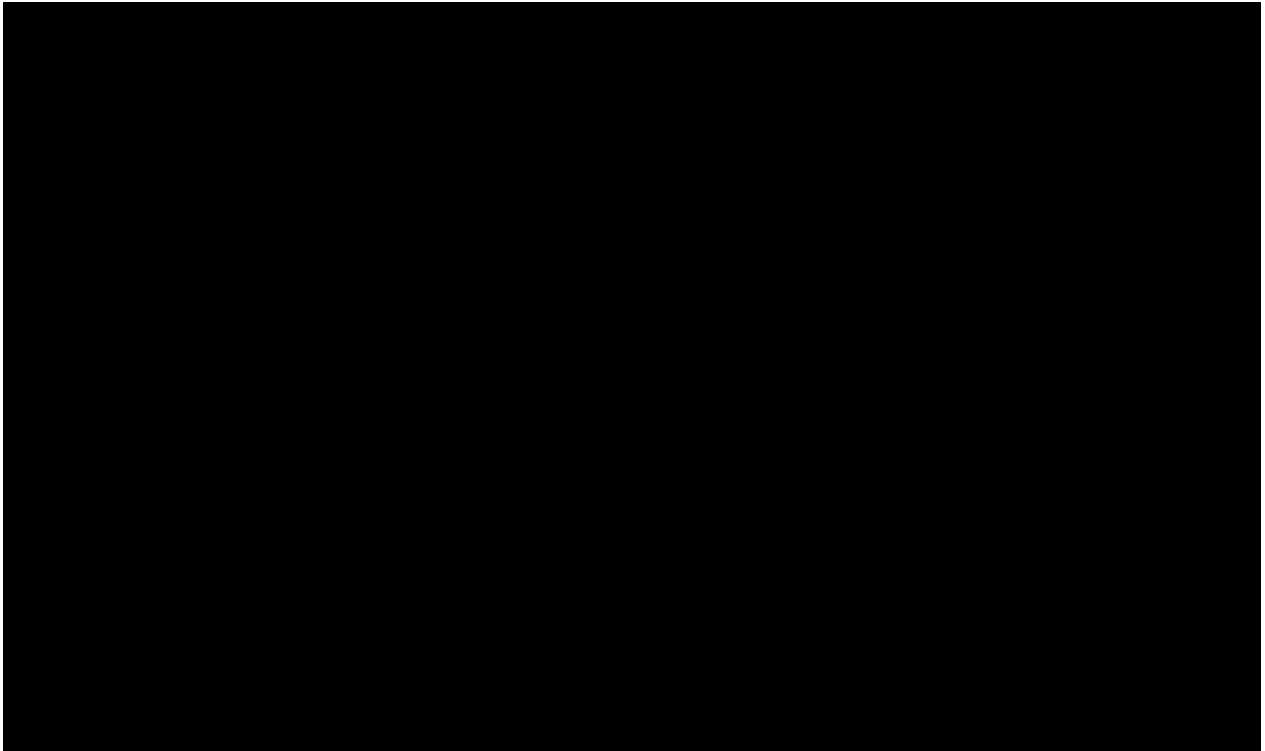
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## Appendix A

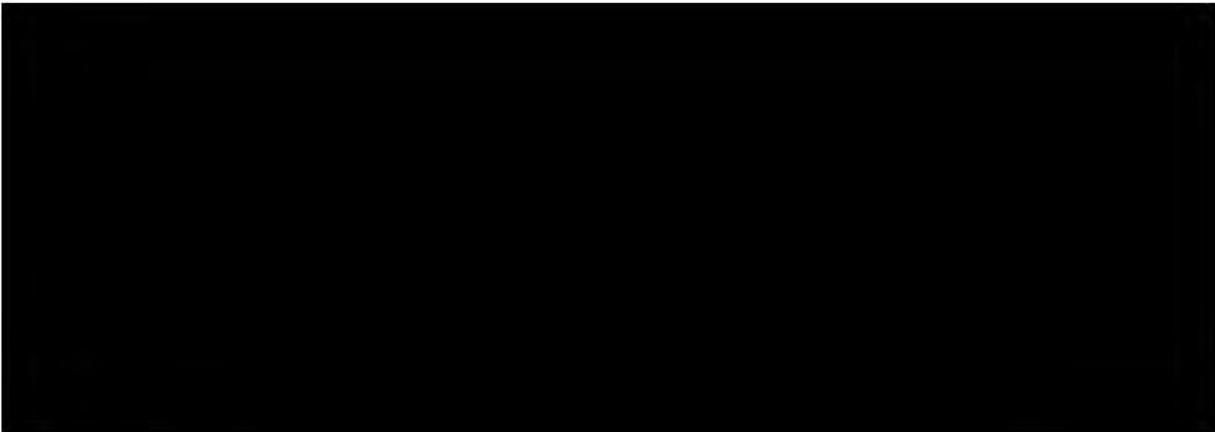
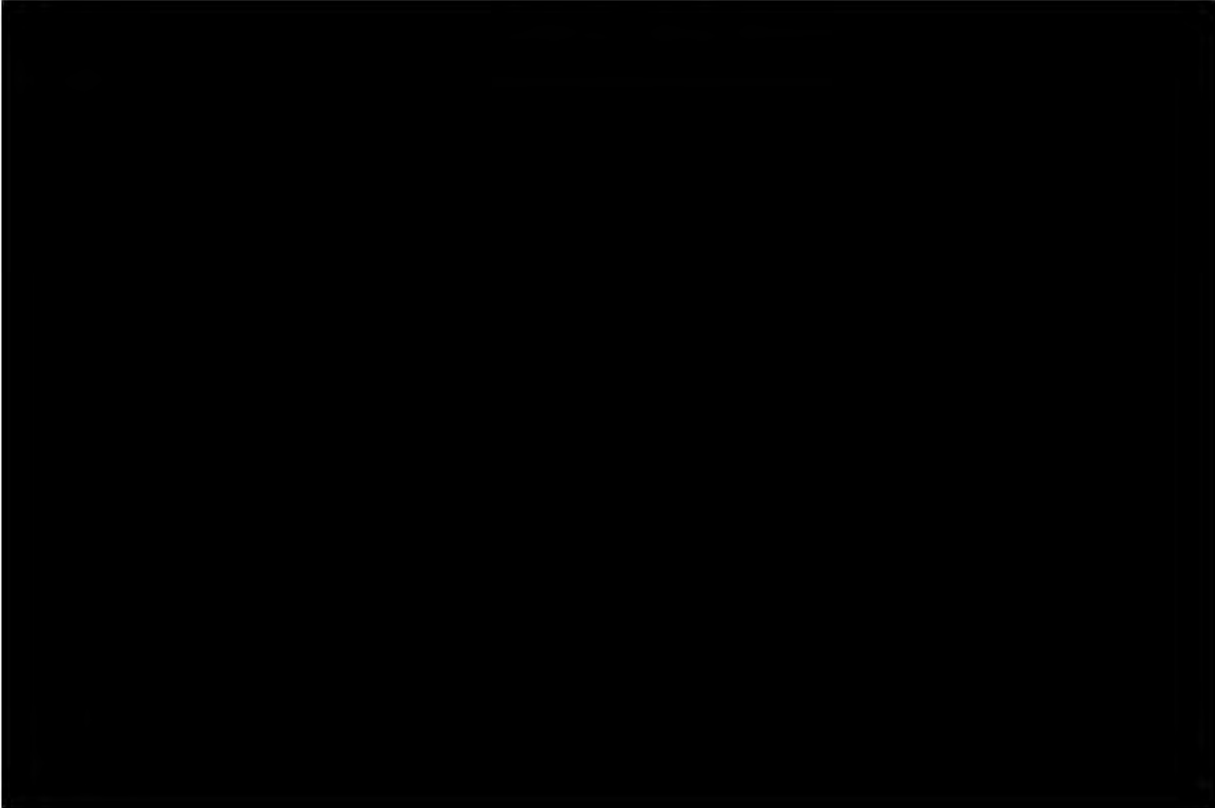




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## Digital Data Search

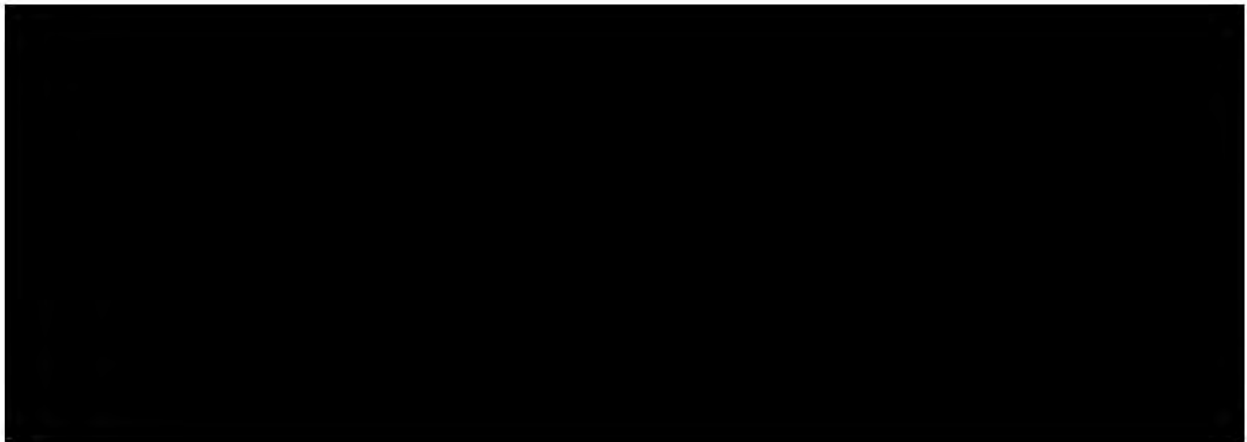
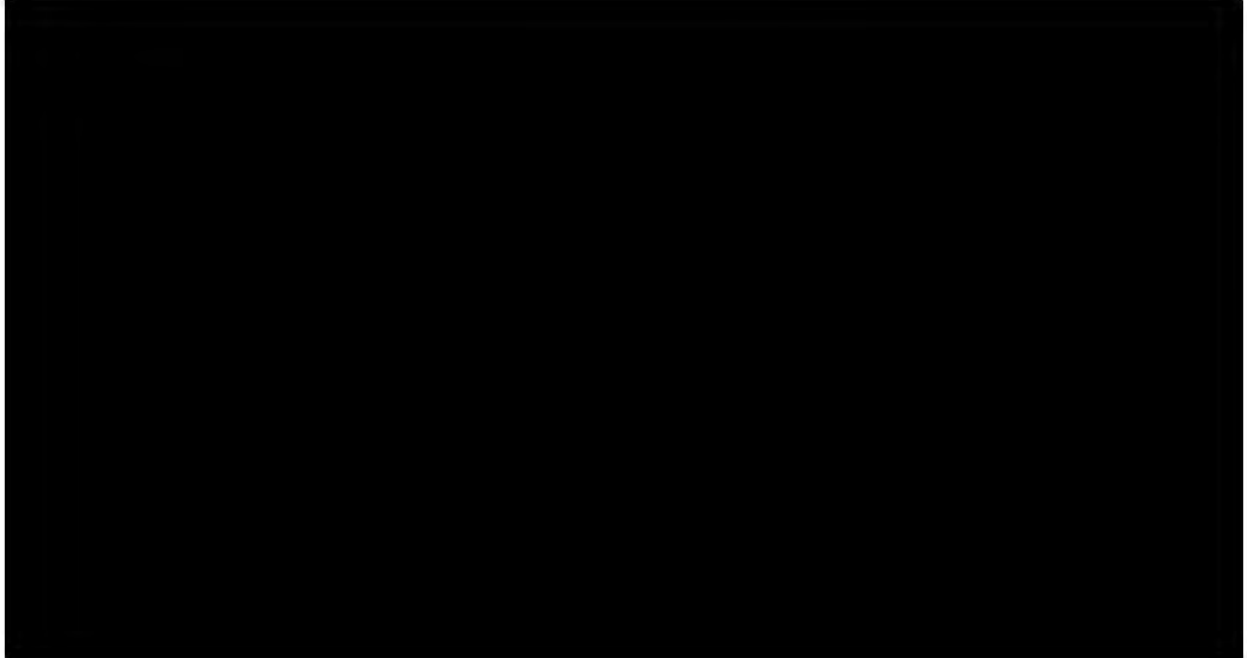


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## Digital Data Search




9 Feb 2022 13:10





## Digital Data Search

### Cultural heritage body for the area is:

Name	Contact Details
Kabi Kabi People Aboriginal Corporation	Kabi Kabi Peoples Aboriginal Corporation PO Box 713 CALOUNDRA QLD 4551 

There are no cultural heritage management plans recorded in your specific search area.

There are no Designated Landscape Areas (DLA) recorded in your specific search area.

There are no Registered Cultural Heritage Study Areas recorded in your specific search area.

### Regional Coordinator:

Name	Position	Phone	Mobile	Email
Andrew Rutch	Cultural Heritage Coordinator Southern Region	07 3003 6446	0459 840 294	Andrew.Rutch@dsdsatsip.qld.gov.au

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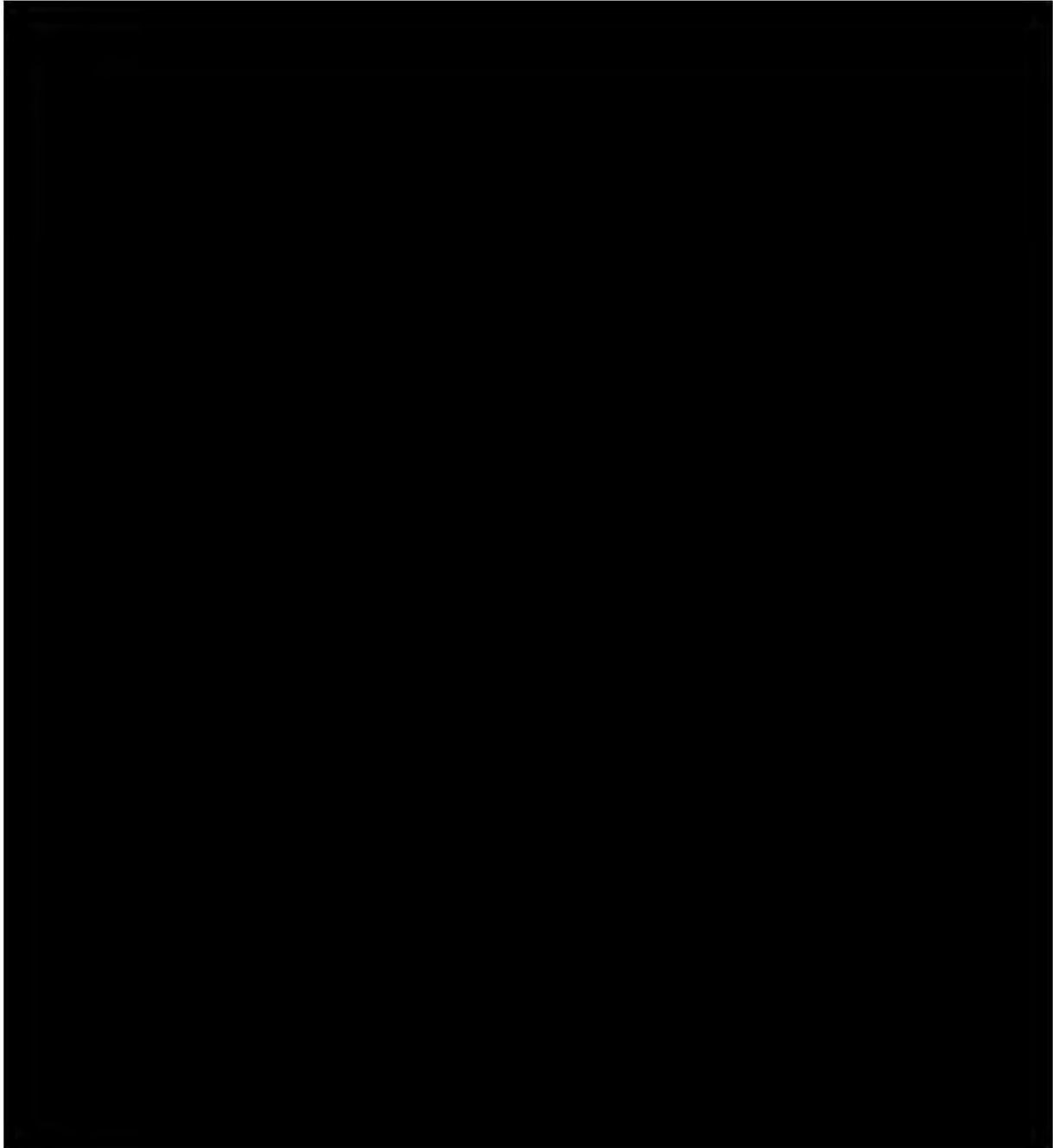
**Map Datum:** Geographic Latitude & Longitude (GDA2020)



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