



BULUWAI CULTURAL HERITAGE SURVEY
ARCHAEOLOGY

Gathering cultural artefacts on Buluwai tribal lands



ARCHAEOLOGY
 CULTURAL ARTEFACTS,
 DREAMTIME STORIES,
 MASSACRE STUDIES

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STUDY AREA A

Road reserve, Kuranda to National Park section south along train line to end of Weir Road.

This section is characterised by young secondary successional rainforest regrowth – a large portion of this section is shown to be cleared in the 1965 aerial – pictured right.

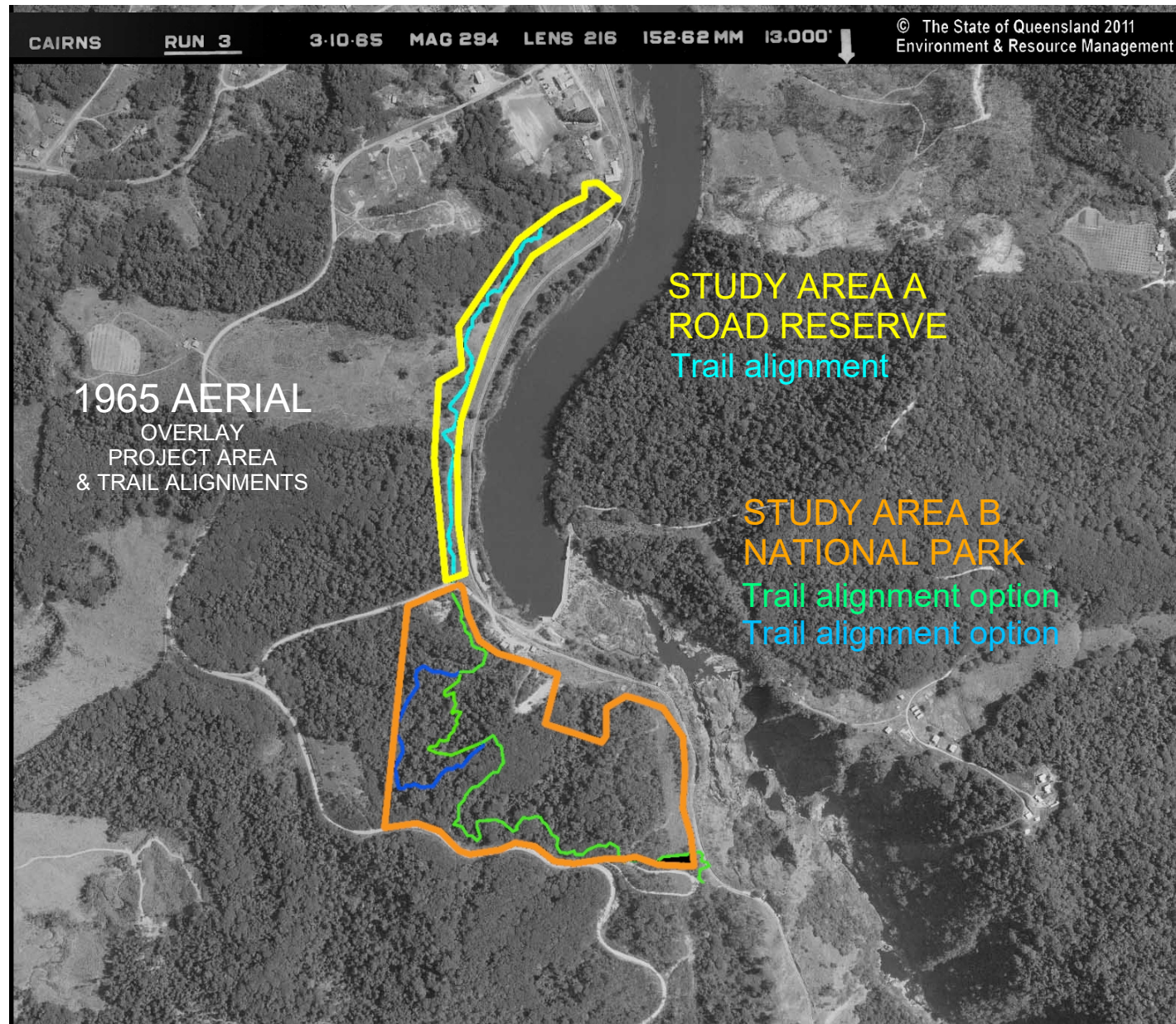
Tully Court, Kullaroo Close, Kuranda Crescent and Weir Road housing subdivisions adjoin this section on the western side of the trail.

STUDY AREA B

National Park from end of Weir Road to Barron Falls carpark.

Steep topography made this section unsuitable for pasture or subdivision saving it from long term deforestation.

Despite the old-growth timbers being historically removed (selectively logged) the forest is fruiting well and is essential habitat for cassowaries.



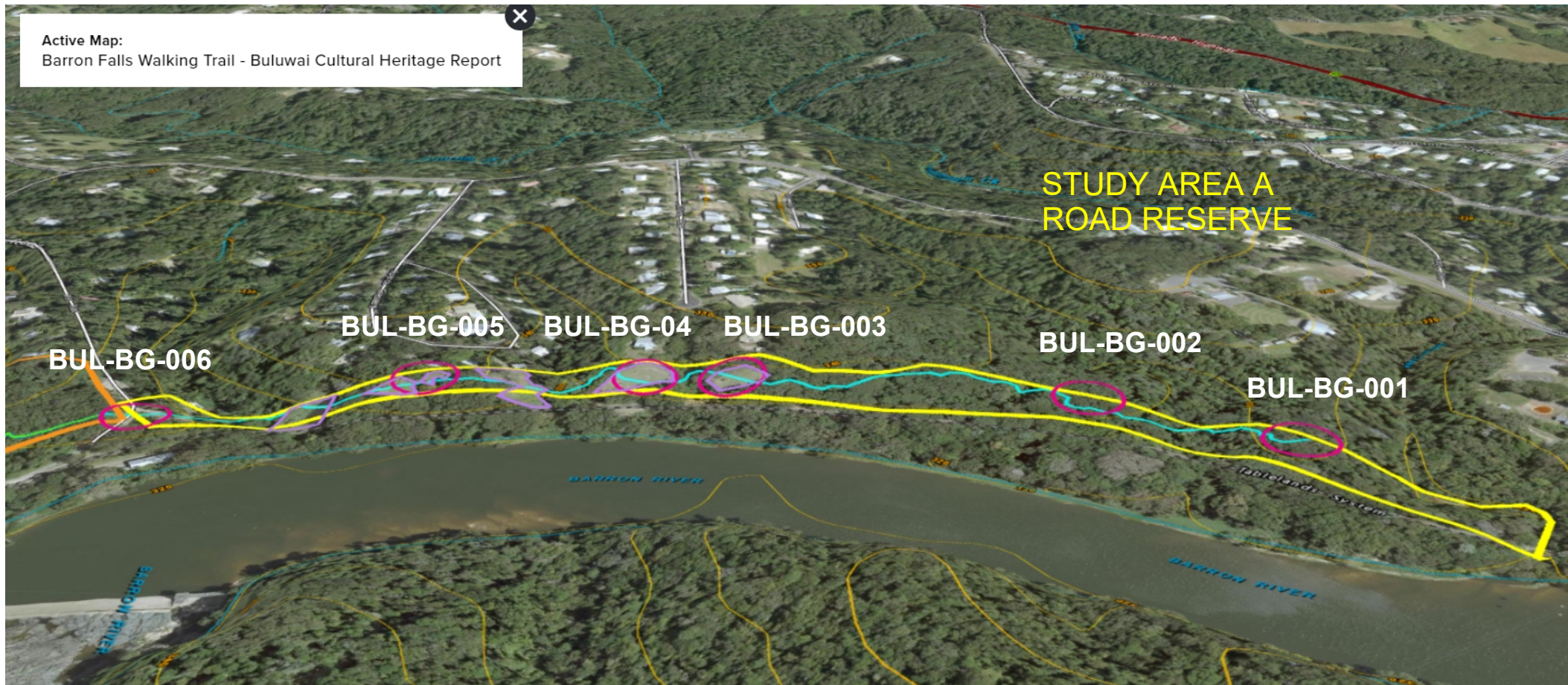
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Rainforest Aboriginal People campsites along south side Barron River

STUDY AREA A - The location of this section adjacent to, and within a short distance to the Barron River (60-80m along the route) makes the entire route ideal for campsites in pre-massacre Buluwandji times.

There are **six (6) locations of interest on STUDY AREA A** denoted below with pink circles. These sites sit on higher topography with rainforest creeks on both sides and easy access to the Barron River.



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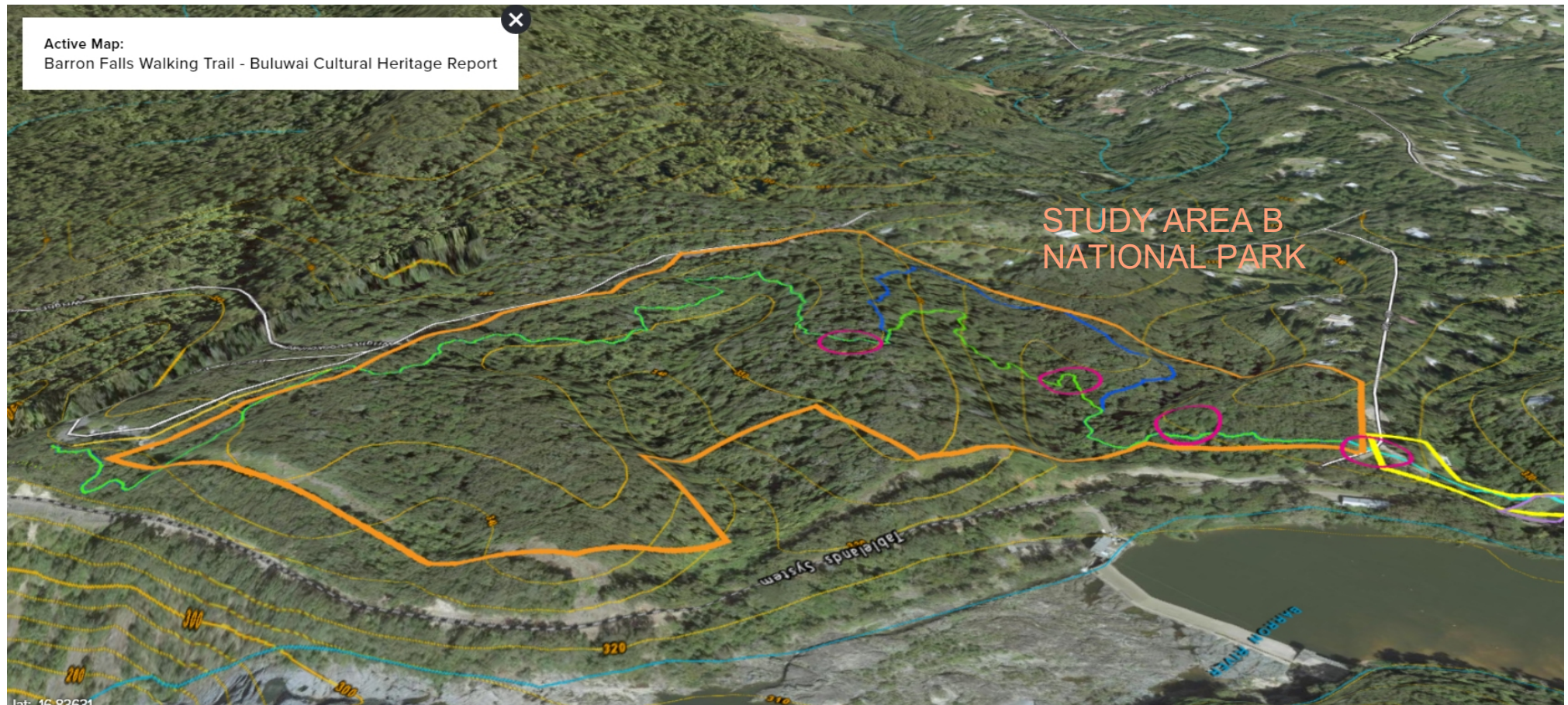
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Rainforest Aboriginal People campsites along south side Barron River

STUDY AREA B - The location of this section adjacent to, and within a short distance to the Barron River (60-260m along the route) makes selected sites ideal for campsites in pre-massacre Buluwandji times.

There are **three (3) locations of interest on STUDY AREA B** denoted below with pink circles. These sites sit on higher topography with flat areas, near rainforest creeks and easy access to the Barron River. Further sites may be found at the top of CREEK 5.



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Cultural Features in STUDY AREAS

The Bama way as *River People* meant that rivers and creeks were central to their lifestyle. Inland water food resources were staple foods and much of the daily activity occurred on waterways. These waterways were kept culturally “clean” (free of debris) to keep water flowing and allow easier transit on these footpaths.

1. GROUND DISTURBANCES Rainforest Aboriginal People’s cultural artefacts can be found up to two (2) metres underground in the archaeological record. Bora grounds are campsites usually sited on higher topography close to waterways. Cultural artefacts such as stone tools and fire places may be found in these locations. There are (at least) **9 sites of interest** on the STUDY AREAS.

- Where the trail disturbs the ground Cultural Heritage consultant to be present.
- Machine drivers to notify compaction of soils on or around these sites, ie. continual human use, campsite, footpaths
- Machine drivers to notify soil veins that have different characteristics anywhere on the trail, eg. fire places

2. PERMANENT CREEKS Rainforest Aboriginal People drank directly from creeks and rivers; their campsites never far from permanent water supplies including underground springs.

Next to creeks were worksites; busy with tool maintenance, basket weaving, food preparations, childcare, music, singing and various other daily tasks.

The proximity of Bama activities to waterways often means that artefacts can be found in these locations. On the STUDY AREAS there are five (**5**) **creeks of interest** where any crossing infrastructure that requires drilling into the earth, eg. pylon foundations, Cultural Heritage consultant to process the spoil on site.

3. HUMAN MADE DISTURBANCES Walking surveys in STUDY AREA B turned up an assortment of rocks stacked in various ways. While we acknowledge these may be ‘hippy’ artefacts we ask for a Cultural Heritage consultant be present when dismantling **any stones or stone structures of interest** on top of the ground – example picture right.

