



Bundian Way

INTERPRETIVE SIGNAGE
CONSULTATION INVITATION

Consultation Feedback

As part of the latest stage of the Bundian Way from the Jigamy precinct to Shadracks Creek, new interpretive signage will be added along the route in the Jigamy to Worang section.

Wayfinding will also be updated so that there is a clear, connected path from Jigamy through to Quarantine / Shadracks Creek.

The Eden Local Aboriginal Land Council is inviting the community to:

1. Provide feedback on the proposed interpretive design and storytelling
2. Express interest in contributing artwork for inclusion in the interpretation design

This document outlines the interpretive elements that will complete this section of the Bundian Way, noting that all new interpretation will be located on the trail currently called Giiyong Trail, except for one new sign to be installed on the existing Dreaming Trail.

To provide feedback or submit an expression of interest in contributing artwork:

Please email experiences@edenlalc.org.au.

Feedback closes on:

Monday December 18 , 2025.

We look forward to commencing installation of the new interpretive signage in the new year.

Yours sincerely,

Eden Local Aboriginal Land Council

Overarching Principles

Contemporary Representation

Interpretation will represent Aboriginal people as living, evolving and active participants in contemporary society, not solely as figures of the past.

Sovereignty and Reconciliation

Aboriginal people maintain their sovereignty and land rights. While the community does not hold current Australians personally responsible for historical injustices, it relies on their support in the shared journey towards reconciliation.

Recognition

Acknowledging Aboriginal contributions to society today is essential to addressing ongoing issues such as low self-esteem and social inequality.

Authenticity

All interpretation will prioritise truthfulness and cultural integrity, avoiding sensationalised or inaccurate narratives.

Participation

The project will engage a diverse range of community artists and participants.

Emotional Engagement

The interpretive approach will encourage visitors to connect on an emotional level, inspiring feeling-oriented responses rather than purely fact-driven interactions.

Custodianship and Ownership

Interpretation will highlight Aboriginal custodianship of the land, viewing Earth as Mother, in contrast to Western concepts of land ownership and resource use.

Economic Opportunity

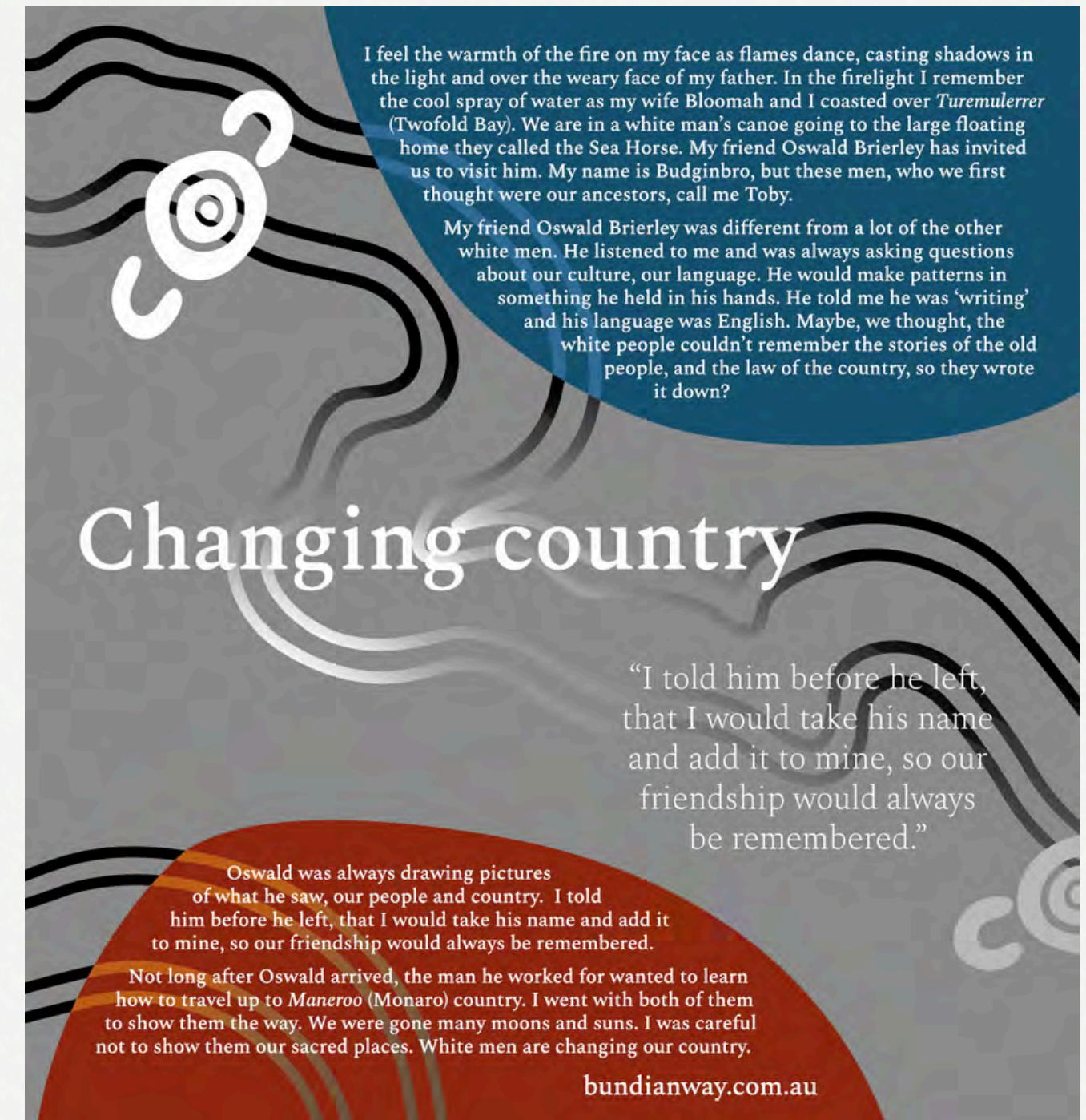
Public storytelling content will be selected with care, reserving some cultural knowledge for face-to-face guided experiences and other opportunities that create economic and cultural benefits for the community.

Storytelling Approach

The interpretive text developed for this project has been written in a first-person narrative to maintain consistency with the Bundian Way Story Trail signage. The stories are based on historical and anecdotal source information. They are not drawn from any one individual, and any likeness is unintentional.

This approach has been chosen and is recommended for endorsement as it provides an engaging, emotive storytelling element to the tourism experiences, products and packages being developed. The stories offer a complementary narrative to that which may be shared by Aboriginal community tourism guides and enrich self-guided experiences.

The stories have been crafted by Les Kosez, who was involved in the development of the interpretive content for the Bundian Way Story Trail signage. Les is a proud and knowledgeable Dharawal/Yuin man with an intimate and authentic understanding of the culture and heritage associated with the Bundian Way and Jigamy. He has a long-standing and ongoing personal relationship with this Country and the Eden Aboriginal community.



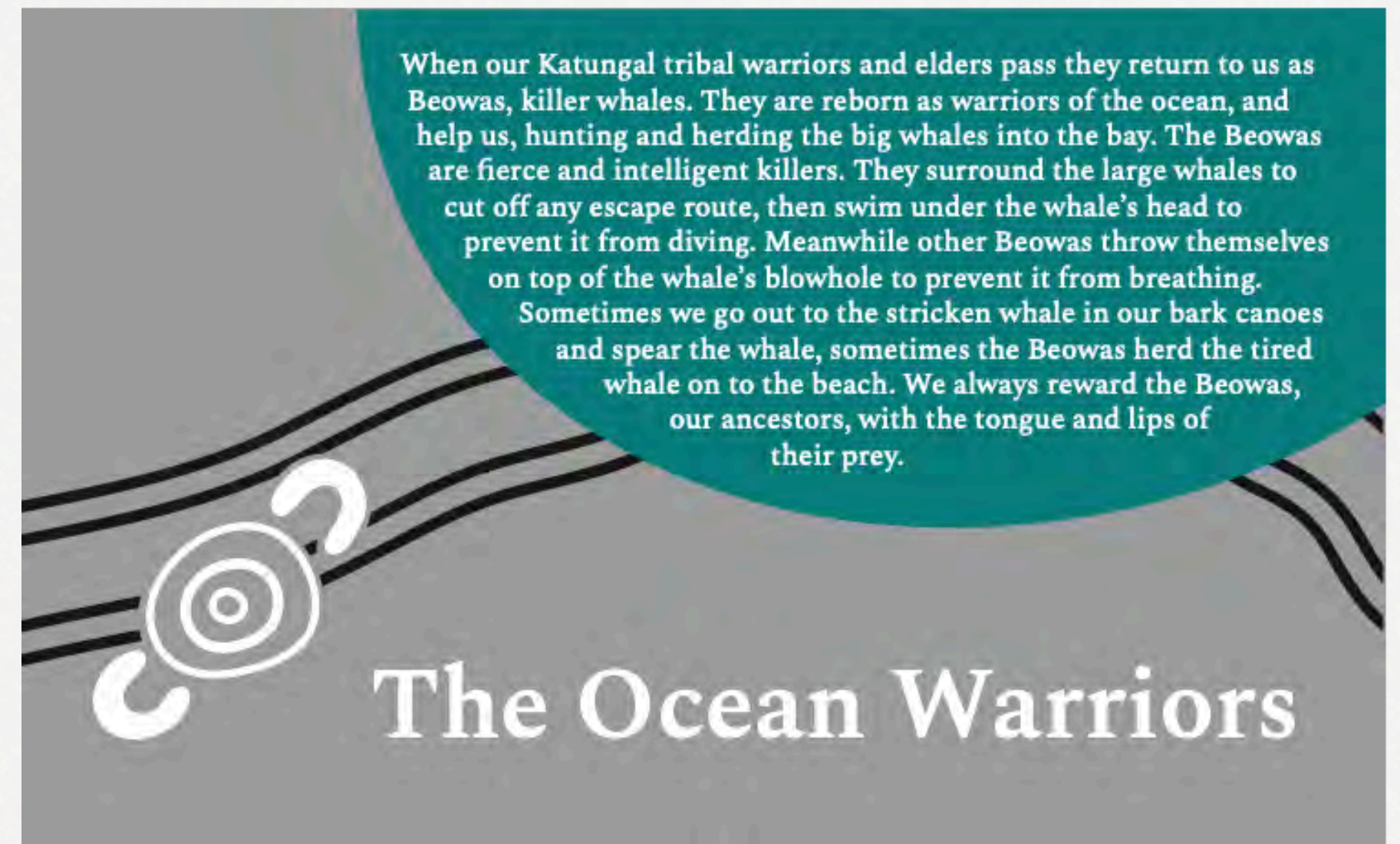
Current signage example for the STORY TRAIL

Storytelling & Design Approach

The main nodes will introduce visitors to the Bundian Way through big-picture storytelling and reflection. It will connect with visitors emotionally and intellectually, setting the scene for exploration and deeper understanding of the journey ahead.

The Gateway will communicate the overarching principles that guide the project and establish the interpretive tone for the entire experience.

Along the trails, interpretation will focus on being present on Country, sharing stories that respond to the changing landscape, the rhythm of nature and what is happening in the moment. These trail-based stories will build on the themes introduced at the main node, deepening visitors' connection to Country as they move through it.



Current signage example for the DREAMING TRAIL

Trail Naming

Giiyong Trail Naming Recommendation

As the Gateway to the Bundian Way, it is recommended that the new walk from Jigamy to Curalo be named the Giiyong Walk.

Giiyong is an Aboriginal word meaning “welcome” or “come to welcome”. It is a fitting and culturally appropriate name for this leg of the walk, aligning with the protocols of a Welcome to Country and smoking ceremony, where this word is often used.

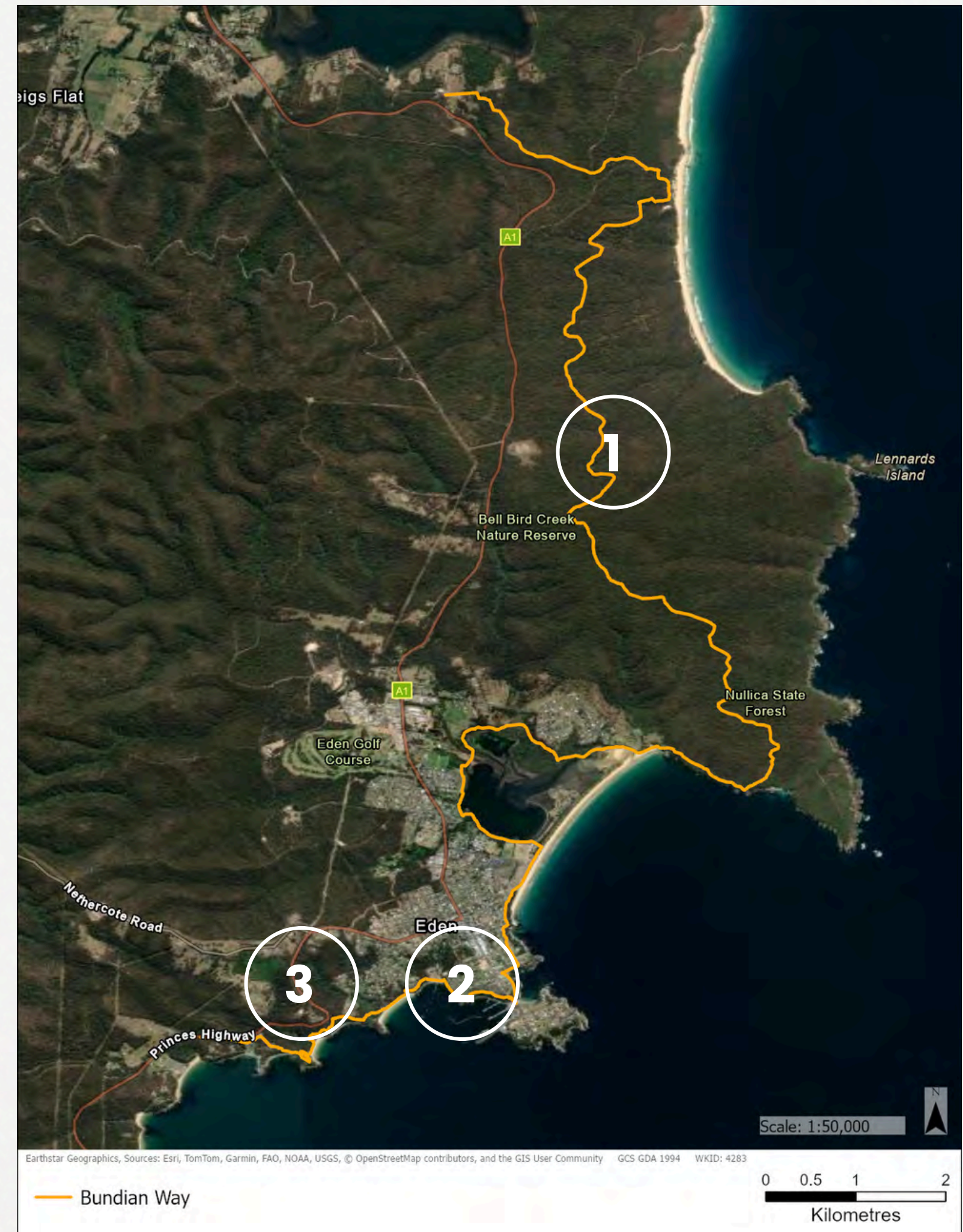
While there are clear and complementary co-branding opportunities with the Giiyong Festival, the Giiyong Trail will also stand alone as a distinct and meaningful tourism experience within the Bundian Way experience.



Current signage example for the STORY TRAIL

Connected Themes

- 1** GIIYONG TRAIL
Jigamy to Curalo
- 2** DREAMING TRAIL (EXISTING)
Snug Cove to Cocora
- 3** STORY TRAIL (EXISTING)
Cocora to Qaurantine



Interpretation

1

GIIYONG TRAIL
Jigamy to Curalo

2

DREAMING TRAIL
Additional story
Snug Cove to Cocora

Gateway precinct design – Jigamy



Gateway



Community Nodes. Future
Community Node* space for
future community art
project



Gateway Precinct Design

- Six story signs will be installed within a landscaped setting at the head of the path leading to the trail commencement.
- The installation will deliver a compelling visual experience that draws visitors into the Bundian Way.
- It will enable accessible visitors to enjoy an elevated Bundian Way snapshot experience.
- The Gateway will communicate the guiding principles at the commencement of the walk.
- The Gateway will provide Jigamy Camp visitors with the opportunity to experience a concise introduction or 'snapshot' of the Bundian Way.



Gateway cluster of stories in landscaped environment

Gateway precinct story telling suite

We Are Still Here (1)

They call this great land the Country of Australia. We call this part of Australia Thuau Country, Yuin Country, Bilgalera or Weecon. Newer names include Eden, Pambula, Kiah and Boydtown. No matter the name, no matter the changes, my people have never given up our cultural connection to this Country. Our culture and heritage is a shared and living history. More than a memory, we are still here. I am of this Country; I am responsible to this land. My people have survived and thrived against changes and injustices, carried the hurt and trauma experienced by our ancestors. Today I stand on this land holding my culture high against a modern sky. We work every day to carve out our place in society, to be positive contributors in prosperity and reconciliation. Like the stories my ancestors etched in stone, we are everlasting. My people have never ceded our unbound rights and responsibilities to care for this Country. We are still here.

The Country Holds Us (2)

Let me welcome you to Country. First let me tell you what I mean by Country, I think it might be a little different from yours. When I say Country, I am not referring to borders and boundaries, not the land or water, not even the places and paths that connect them. Country includes all things. The land and sea, the lakes and rivers, the animals and plants, the mountains and valleys. They are my kin. Country is our cultural identity, our living memory, our resource and our responsibility. All these things, including the people and visitors, belong to this Country. We do not own it. We are all a part of this Country. We all belong to this Country. My people have called this place home for countless generations. Men and women had specific responsibilities to the people and Country. This extended to the care of Country and gathering of resources and the teaching of youth. The Country itself has specific areas that were only for men or women to visit. Trust was given to the other and one would not interfere in the other's business or sacred places.

Gateway precinct story telling suite

Time of Plenty. (3)

Let me share with you the story of the Bundian Way, a path that means so much to my people and to many others as well. It is a pathway known by many names, spoken in many languages, but for me, it is the living spirit of my culture. The Bundian Way does not belong to any one person; it is not owned, but it is held in the hearts of all who walk it. This single path carries countless stories, each one woven into the land itself. I remember walking from the coast, across the wide sweep of the Monaro Plains, all the way up into the snowy heights of the high Country. Long before our new neighbours arrived in their big ships, seeking answers from the land and yearning to learn its secrets, this ancient pathway was already here, bringing together people from many tribes and many Countries.

When the season of renewal came, folks from the north, south, east and west would journey along this trail, gathering at the feet of the great mountains. Those were times of plenty. I recall seeing bogong moths swarming in the cool, hidden caves and rocky crevices of the mountains. Their arrival signalled abundance, and this plentiful food drew people from far and wide. We would come together, celebrating with grand ceremonies, songs rising into the night, laughter echoing across valleys, and stories shared by firelight.

The Bundian Way was more than just a mountain path. When the wattle bloomed golden and the whales passed by our coastal waters, my people and our kin, the loyal killer whales, would hunt together. People from distant lands would travel to the coast, welcomed by us with ceremonies as spirited and joyful as those held high in the mountains. These moments of gathering shaped our connections, weaving new stories into the ancient tapestry of the Bundian Way.

One Path, Many Stories (4)

Our new neighbours have come from across the sea to call my Country home, but they do not know the Country as my people do. They do not know how to travel across its bounds or know its gifts and challenges. Some do not seem to want to learn, while others seem eager to learn.

They have much need of the land and have brought many animals that need much from the land too. We have shown them the Bundian Way from the coast to the open plains of the high Country. We have taught them the places where our Country offers safety, shelter and water along this journey. We have shown how we look after this pathway.

Our neighbours now thrive in my Country; they have taken this ancient pathway and changed it. They have laid down hard surfaces, cleared trees, put up fences and renamed them, but still, they look to my people's knowledge in times of need. Some are our friends, while others push away.

Gateway precinct story telling suite

Jigamy Farm. My Story. Our Story (5)

This is Aboriginal Land. It gets its name from the Lomandra plant found in abundance here. In my language it is called Jigama. It has seen many changes. This land has significance to my people. The Country is scattered with the signs of ancestors calling this land home. During early settlement in the 1800s, the land was claimed by our new neighbours and given as settler allocation for farming. It stayed this way through to the middle of the 1900s, being used as a working farm and for other horticultural activities. It was through the tireless efforts of our Elders and leaders that we see the land returned to us.

Early in the 1980s our people came together to form Twofold Aboriginal Corporation so that we could manage the land on behalf of the community. It has been our safe space in a changing world. Elders of our community tell of the first time they were able to access Jigamy Farm. It was overgrown; the Country had reclaimed it, but our people worked hard together and over a ten-year period they cleared fields, built roads and buildings. We worked with this land to improve the lives of our people by providing training, employment and community support programs. Through these programs we built The Keeping Place, a multi-purpose community building. We ran childcare, women's outreach programs and a successful strawberry farm.

The land has hosted ceremonies, marriages, deaths and celebrations. It is a demonstration of my people's commitment to reconciliation and as a positive contributor to the region. We have run many enterprises that provide support for our people.

Our Safe Haven (6)

Today Jigamy stands on the strong foundations and cornerstones built and put in place by our Elders and leaders. New generations are stepping forward to take the message stick forward, to maintain the gifts given to them and make them better for the next generations. Jigamy Farm is the social fabric of the local Aboriginal community. It creates intergenerational pathways of learning and work.

We value the place as a space where we as Aboriginal people can maintain cultural practice. We invite the broader public to learn, respect and support our culture and Country through public-facing programs and events. Here you will find the Twofold Aboriginal Corporation, Eden Local Aboriginal Land Council, The Keeping Place, The Youth Lands and R and N Oysters. Jigamy Farm is a living place of care, culture and connection, where Country, community and practical work meet to build prosperity for my people.

We work closely with others to provide public benefits, for my people to be active contributors to the Aboriginal and non-Aboriginal community. Our people are working hard every day to support the region. We host the Giiyong Festival, and provide cultural education and tourism experiences. Jigamy is a base for Elders and community leaders to hold space, to pass on language, song, stories and traditional knowledge to younger generations.

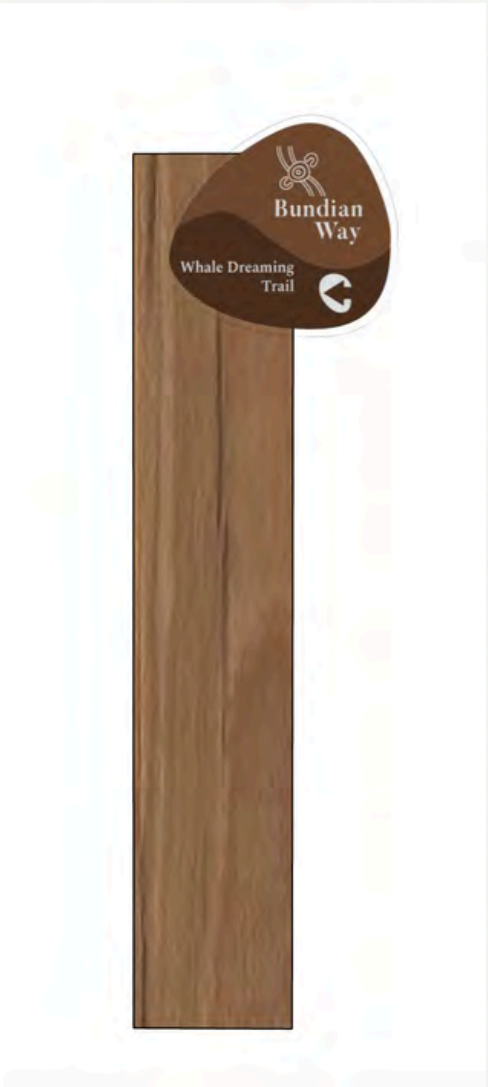
We support our families and Elders, providing aged care, housing and community health and wellbeing services that help to reduce disadvantage. Today, we respect and remember the old ways as we seek to provide and receive the rewards from this new society.

INTERPRETATION DESIGN

JIGAMY – CURALO



Interpretive sign design



Trail marker design

Jigamy to Curalo story telling suite

Come stand with me (Entrance)

Come stand with me in the footprints of my ancestors, here on this land we call Jigamy, the entrance to a journey known as the Bundian Way. Feel the warmth of being greeted by the Country. We are all here to receive you, to share our knowledge and stories, to give you an experience that feeds your appetite for understanding and connection. Join us in this ceremony and become a new note in the endless story of this place. Let the Country remember you well. Stand quietly and be present with us here and now. Turn off your phone, let the thoughts and pressures of everyday life drift away on the wind. Hear my ancestors whisper their stories through the leaves that dance in the breeze and listen to the birds singing their songs. Hear our animal kin rustling in the bushes, our silent audience and record keepers. This ceremony is essential to your experience; it is our responsibility to maintain it. We do this for us, and for you.

Walk with Me (Beginning of Rainforest Section)

This is a changing landscape; sometimes we change it and at other times it changes us. My people, after countless generations since our creation story, have learnt that the Country has a rhythm. It has cycles; its connections are more than we can count. It is only our Elders and Knowledge Holders that know its truth. My culture teaches me that I am a living part of this Country. I survive and thrive by understanding and respecting the dynamic and delicate balance of the Country. Each tree, each plant, animal and insect, no matter how big or small, are all essential to maintaining this balance.

Even though my world has changed, the knowledge from the old people still exists. It is still needed. As you walk, you will notice the environment transform quickly. We will walk from the modified Country of Jigamy, dip into a cooler rainforest environment, then enter an open woodland to find ourselves surrounded by a coastal heathland looking over the ocean. The residents of these environments hold my people's story and yours. They are the Bloodwood trees, the Grass trees, the termite mounds, the wattle trees, the ants and many more. They can give us so much, but we must look after them and only take what we need. The gifts they give us must not be taken for granted.

Jigamy to Curalo story telling suite

Gifts from Country (Transition from Jigamy to NP)

As you walk gently through the changing environment, see if you can find some of my kin. Maybe you will see the Bloodwood tree (*Corymbia gummifera*), with its darkened, thick, rough bark that has a tile-like pattern. His sap, deep red and sticky, will help with constipation and the pain of a toothache. The stringybark, both white (*Eucalyptus globoidea*) and yellow (*Eucalyptus muelleriana*), is sure to be quietly watching. You cannot miss them with their stringy bark that can be greyish in colour through to a reddish brown. We have been allowed to use its tough, fibrous bark to make rope or bark canoes. All things have a purpose. Look with humble intent; you will be surprised what is right beside you. We were taught by our Elders, and they by theirs, taught about the gifts the environment offers and about the respect it should be given.

The Country speaks to me. It will speak to you. You only need to learn its language and listen carefully. When my people look to the Country, we hear its wordless messages. The ants that build the walls higher around their nest tell us that rain is coming. The Yellow Wattle (*Acacia leptocarpa*) blooms with its distinctive and beautiful dense cylinder of yellow flowers. When we see this, my people know the humpback whales are migrating and other species of fish will be abundant. My Country provides so much for us. It is my supermarket, my pharmacist and my library. It is my family. We are not the oldest or wisest, but we have an important role to play in caring for the Country.

Jigamy to Curalo story telling suite

We Share this Country

What we take from the environment has always given my people what we need to be happy and healthy. Times have changed. My people have adapted to the changes over generations, but we have maintained the knowledge of the old ways. We cannot forget these because they are a part of who we are. Our culture is Country. We still go to the Country for our needs, whether it is for a boomerang, finding the right tree, the right branch that we can fashion into a boomerang, or collecting Jigama (Lomandra) or Native Iris (Patersonia occidentalis) to make fishing nets and traps, baskets and string.

What I need from the Country, what I use, other kin use. We share the Country; my needs are not more important than others'. Did you notice the termite mounds sitting softly amongst the bush audience? The pale mounds of dirt are architectural marvels, created by tiny insects from the ground up. As we have learnt to use our Country, so too have others. Goanna has learnt that these mounds are a perfect incubator for their eggs, laying between six to fourteen eggs at the bottom of the mound. They are safe and warm, and when the babies hatch, they have a ready supply of food.

If you sit still and pay attention, you will see the Country as not just a pretty picture. It is a dynamic, ever-changing engineering masterpiece.

Jigamy to Curalo story telling suite

Story Telling, Truth Telling (Worang/North Head)

Cast your eyes out to the horizon where the ocean meets the sky. My people once lived on the land beneath the sea. Thousands of years ago the coastline sat some 20 kilometres out to sea. We watched the seas rise and fall eventually settling where they are today. You are now standing on a coastal cliff but at one time you would have been looking down into a coastal valley and plateau. Out there under the water my people's Country remains, our sacred sites, our memories of ancestors. This coastline still holds the scars of great change. Memories of great tsunamis, of glacial shifts, and places where we gathered.

This landscape has been touched by different cultures over time. All trying to understand and carve out a good life. All bringing their history, all leaving behind a story. You will find subtle evidence of my people who were here before. A stone unlike the others around it, an artefact. A scatter of shells that on closer inspection is a shell midden. Evidence of my ancestors' connection to this Country thousands of years ago. The Country is the greatest storyteller and teacher.

The Country holds stories of friendship and that of heartache. My ancestors have passed these stories down through generations. Stories of meetings with new and strange people coming from the sea. Some of these people were friendly and kind, while others were dangerous and vicious. There is a story told by my people. Men came ashore with a friendly approach, we exchanged food, we spent time together while they explored our Country. We parted as friends and they travelled further south across the sea. Their names were Bass and Flinders. Other men came, not with kindness, they attacked us, they stole our women. We tried to fight back, to protect our people, but their weapons were too powerful. They hung our dead from the trees to warn us; we learnt that not all are friends. These men were called Sealers.

These times of change are remembered in our stories of the Dreamtime passed through generations. Remembering this reminds us that our culture is constant, and so too is this Country. By visiting and interacting with Country we keep this alive. So, take a walk through Country, enjoy a view, feel the breeze, listen to what this Country has to say. Walk gently, leave not a scar but a positive note in an ongoing story.

Dreaming Trail

Additional sign to be fixed to the lookout structure at Thompsons Point

Curerwai (The Watcher)

I am Curerwai. I am the watcher. My totem is the owl, and it speaks to me, sharing its knowledge and warnings. It is my duty to pass that knowledge on to my people. I come from down south, near the Genoa River. I fell in love with a man I was not permitted to marry under our law. As punishment, we were exiled until the birth of my first child. Afterward, we travelled to his Country at Twofold Bay. When he passed, I stayed with his people, who became my kin. Some respect me, some fear me a little, because of my connection with the spirits. I speak with the birds and with the creatures of the sea.

I have watched new people come to this Country, people like us, yet different. I have seen our ways begin to change, though some things never do. The owl still speaks, warning me when to wait and when to watch, when the killers are near. My task is to observe and to tell others when the killers come. The owl tells me they are hunting the humpbacks at Twofold Bay, and so I watch for them. The owl passes this message to the bat, who passes it to the headmen of our tribe.

It is a strange thing I see now. The killers have always worked with my people, but now they also work with the white men who hunt the whales. I wonder if those white men know it is not luck that brings the killers to them, but our connection, the bond between our people and our sea kin. Long before these new neighbours came, we shared the hunt with the killers and celebrated the feast together. The killers always took their share, and we invited other tribes to join us in ceremony and song.

Yesterday, as I sat waiting for the killers, a new neighbour came by and asked what I was doing. I tried to explain, but he laughed and said it sounded fanciful. He told me I would have better luck elsewhere and asked how I knew a hunt was coming. He wanted to learn, but he would not stop talking. How can anyone learn if they do not listen? I smiled and said only, "By and by, they will come."

Community artwork INVITATION

Invitation to local artists

Local Aboriginal artists are invited to contribute to the Bundian Way Interpretation Project. The Eden Local Aboriginal Land Council is seeking locally designed graphic elements that support the storytelling and cultural content featured on the new signage.

Selected designs will be adapted into suitable formats for use across the interpretive signage suite. The Eden Local Aboriginal Land Council will provide payment for all artworks chosen for inclusion, in line with agreements made with the artists.

If you are interested in contributing to this project, please contact Claire Mudaliar at the Eden Local Aboriginal Land Council via email at experiences@edenlalc.org.au.

