



**REPORT OF AN ETHNOGRAPHIC  
ABORIGINAL HERITAGE SURVEY OF THE  
HAMERSLEY DRIVE UPGRADE AND  
MATERIALS EXTRACTION PITS WITHIN  
THE FITZGERALD RIVER NATIONAL PARK  
AND HOPETOUN, WESTERN AUSTRALIA**

*A report prepared for GHD Pty Ltd upon behalf of  
Main Roads Western Australia.*

**By Mr Brad Goode  
Consulting Anthropologist  
79 Naturaliste Terrace  
DUNSBOROUGH WA 6281  
bradnlee@westnet.com.au**

Report submitted February 2010 to:

**Mr Neil McCarthy  
GHD Pty Ltd,  
Principle Environmental Consultant  
10 Victoria Street  
BUNBURY, WA 6872**

**Ms Melissa O' Toole  
Environment Manger  
Main Roads Western Australia  
Great Southern Region  
ALBANY WA 6330**

**The Registrar  
Department of Indigenous Affairs  
PO Box 7770  
Cloisters Square  
PERTH WA 6000**



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79 Naturaliste Terrace  
Dunsborough WA 6281  
Email:- bradnlee@westnet.com.au  
Phone:- 97553716

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### **Wagyl Kaip (WC98/070) and Southern Noongar (WC96/109) Native Title Claim group representatives**

#### **Ethnographic survey informants:**

- Aden Eades
- Alwyn Coyne
- Sandra Woods (nee Inel)
- Bill Woods
- Lynette Knapp
- Graham Minter
- Errol Williams
- Geoff Wynne
- John Penny
- Johnno Woods
- Elaine Minter

## **DISCLAIMER**

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## EXECUTIVE SUMMARY

Main Roads Western Australia ('Main Roads') is proposing to upgrade a section of Hamersley Drive and extract gravel from adjacent materials pits within the Fitzgerald National Park and on private property near Hopetoun. Main Roads wish to determine whether any sites of significance to Aboriginal people will be affected by this proposed work thereby fulfilling their obligations under the Western Australian Aboriginal Heritage Act (1972).

Specifically the scope of the survey includes:

- A 20m wide survey corridor either side of Hamersley Drive where the road would be widened by up to 2m meters and then sealed, inclusive of the three beach access roads between the Culham and Hamersley Inlets within the Fitzgerald National Park (see fig 1, location page).
- Three gravel extraction pits, located along Hamersley Drive within the Fitzgerald National Park that have been previously used and partially rehabilitated (see fig 1, location page).
- A further three gravel pits and one sand extraction pit located outside of the national park on private property within Lot 6382 Steeredale Road and Lot 95 Hamersley Drive at Hopetoun (see fig 2 & 3, location page).

A search of the DIA Sites Register has revealed **no previously recorded ethnographic Aboriginal heritage sites** to be located within the survey areas.

It is the view of the authors of this report that the lack of previously recorded ethnographic sites in the survey area is due to two factors. Firstly the areas in question have not been subject to rigorous ethnographic enquiry as there has only been a small and limited number of commercially driven Aboriginal heritage surveys conducted in the region in recent years. Secondly, due to the events at Cocanarup late last century, there has been a considerable attenuation of traditional religious knowledge lost to the descendants of the areas traditional Aborigines (see ethnographic background).

What knowledge that does exist is generally associated with the importance of the coastal inlets to Noongar people's traditional economies for fishing, and for mythological associations with waterways in terms of the belief that the '*Marchant*', a mythic snake that is said to have created and is the guardian of water. Subsequently areas around the Culham and Hamersley Inlets are likely to be places of ethnographic importance.

**Two previously recorded archaeological sites** have been identified to be located within the survey area, Site ID 4934 West Beach and Site ID 19596 Location G Gnamma Hole (see Appendix: 1, for sites register searches).

Site ID 4934 West Beach's DIA coordinate locates the site 65m south east of the car park at West Beach. The site will be potentially affected by the proposed upgrade to the car park should the car park be widened.

Site ID 19596 Location G Gnamma Hole DIA coordinate locates the site 630m west of the south west corner of proposed gravel pit B and 560m southeast of the southeast corner of proposed gravel pit C and will not be affected by the materials extraction proposal at Lot 6382 Steeredale Road (see Appendix :3 for maps of archaeological sites).

As these sites are archaeological a full analysis of these sites nature and extent is contained in the separate archaeological report by Guilfoyle 2010.

As a result of consultations conducted with representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups **no new sites of ethnographic significance** as defined by Section 5 of the Western Australian Aboriginal Heritage Act (1972) were identified to be located within the Hamersley Drive designated survey area, or within the materials extraction pits located on Lot 6382 Steeredale Road and Lot 95 Hamersley Drive.

In regards to the archaeological site, '**Kurda Gorge Site**', identified and recorded by Applied Archaeology Australia, representatives of the above Native Title Claim groups have assigned this site as a place of high cultural significance and have recommended that the site should be **preserved in situ** and that a **heritage management plan** should be formulated to protect the site, should work to seal the existing road be conducted within the area.

At present there is **no support** within the group for Main Roads to implement a plan to widen the road to the west of West Beach Road turn off to the Hamersley Inlet. In the opinion of the Native Title Claim groups consulted this would likely affect the 'Kurda Gorge Site' to an unacceptable level.

In regards to the previously recorded archaeological site, **ID 4934 West Beach**, representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups could not determine a cultural significance assessment for the site as they were unable to relocate the site during the survey and did not have sufficient information regards the nature and extent of the site upon which to base a decision.

The group stated that at present the site was under no threat from simply sealing the existing road and were happy for this to take place. However should the car park at the beach require substantial modification to accommodate tour busses then the group would wish an archaeologist to determine the effect that these plans would have on the integrity of this site before being re-consulted with a request to support disturbance to the area under an application for ministerial consent. The group stated that if the site was small and not scientifically significant then the group would consider salvaging the site with Noongar participation as long as no artefacts are taken away from the area.

In regards to the materials extraction pits within the national park the Noongar community were **not supportive** of plans to extract gravel as the issue of the spreading dieback through an iconic national park was a paramount concern. It was also stated that the areas were likely to be problematic in terms of disturbance to sub surface archaeological material and the clearing of culturally significant plant species used for food and medicine.

The new material extraction pits located on private property on Lot 6382 Steeredale Road and Lot 95 Hamersley Drive were identified by the group to be clear of any heritage issues and environmental concerns.

As a result of the ethnographic survey the following recommendations area made:

As no sites of ethnographic significance as defined by Section 5 of the Western Australian Aboriginal Heritage Act (1972) were identified to be located within the survey areas, **it is recommended** that the work can proceed without any risk of affecting ethnographic sites of significance.

During the consultations representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups identified a number of issues of cultural concern within the general survey areas.

As a result of the issues raised, the following recommendations area made:

- **It is recommended** that Main Roads avoid extracting gravel from the proposed materials extraction pits located within the Fitzgerald River National Park along Hamersley Drive as the Noongar community are concerned about the spread of dieback fungus and disturbance to culturally significant archaeological material and flora.
- **It is recommended** that Main Roads give due consideration to the Noongar communities request to monitor all ground disturbing works at creek crossings, along the margins of water courses and areas where archaeologists have determined to have high potential for cultural material to be unearthed.
- **It is recommended** that Main Roads inform DEC of the need to conduct further consultations with regards to any future plans to expand car parks at the end of all three beach access roads and at the Hamersley Inlet as these plans were not known to the community and the consultants during this survey.

In regards to the archaeological site , **‘Kurda Gorge Site’**, representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups have identified this sites to be off high cultural significance and as such;

- **It is recommended** that Main Roads does not widen the road from the West Beach Turn off west to the Hamersley Inlet.
- **It is recommended** that the sites should be **preserved in situ** and that a **heritage management plan** should be formulated to protect the site should work to seal the existing road be conducted within the area.

If this is not be possible then Main Roads **will be required** to make application under the terms set out by Section 18 Western Australian Aboriginal Heritage Act (1972) for consent to use the land that may contain an Aboriginal site.

As representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups have clearly articulated that they are at present **not supportive** of such an application until further and more detailed archaeological assessments are conducted **it is further recommended** that Main Roads conduct further and detailed archaeological investigation of the road works potential for affects upon the integrity of this site followed by further consultations with the above representatives should this course of action become necessary.

In regards to the previously recorded archaeological site, **ID 4934 West Beach**, representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups could not determine a cultural significance assessment for the site as they were unable to relocate the site and did not have sufficient information regarding the nature and extent of the site upon which to base a decision during this initial survey.

Should Main Roads determine that the site is likely to be affected by any future plans to expand the car park at West Beach **it recommended** that once a full archaeological analysis of the site is completed and that Main Roads conduct further consultations with representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim group prior to lodging notice pursuant to an application under Section 18 Western Australian Aboriginal Heritage Act (1972) for consent to use the land that may contain an Aboriginal site.

Should consent be given as a result of this application **it is then recommended** that members of the above claim groups be engaged to assist archaeologists to fully record and salvage the site and then to redeposit the artefacts in a safe area in line with the wishes of the elders expressed during these consultations.

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## **REPORT**

### **Report of an Ethnographic Aboriginal Heritage Survey of the Hamersley Drive Upgrade and Materials Extraction Pits within the Fitzgerald River National Park and Hopetoun, Western Australia**

#### **ISSUE**

Main Roads Western Australia ('Main Roads') is proposing to upgrade a section of Hamersley Drive and extract gravel from adjacent materials pits within the Fitzgerald National Park and on private property near Hopetoun. Main Roads wish to determine whether any sites of significance to Aboriginal people will be affected by this proposed work thereby fulfilling their obligations under the Western Australian Aboriginal Heritage Act (1972) ['AHA'].

#### **REPORT OBJECTIVES**

To report on archival research in order to determine if any previously recorded ethnographic Aboriginal heritage sites as defined by Section 5 of the 'AHA' will be affected by the above project proposal.

To report on consultations held with representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups in order to determine if any new ethnographic Aboriginal heritage sites will be affected by this project proposal.

#### **BACKGROUND**

On the 9<sup>th</sup> of November Ms Melissa O'Toole, from the Great Southern Region of Main Roads Western Australia, made contact with Mr Brad Goode, anthropologist from Brad Goode & Associates Pty Ltd, and requested a fee proposal to conduct 'a site identification' Aboriginal Heritage Survey for the proposed Hamersley Road up grade and associated materials extraction pits.

The survey was required in order that the project could proceed with this work remaining compliant with the terms of the 'AHA'.

Further to this request Ms O'Toole advised that the fee proposal should be provided to Mr Neil McCarthy at GHD Pty Ltd in Bunbury who would manage the project upon behalf of Main Roads.

Mr McCarthy provided the consultants with a scope of service request which outlined that the survey should consider;

- A 20m wide survey corridor either side of Hamersley Drive where the road would be widened by up to 2m meters and then sealed, inclusive of the three beach access roads between the Culham and Hamersley Inlets within the Fitzgerald National Park (see fig 1, location page)
- Three gravel extraction pits, located along Hamersley Drive within the Fitzgerald National Park that have been previously used and partially rehabilitated (see fig 1, location page)
- A further three gravel and one sand extraction pits located outside of the national park on private property on Lot 6382 Steeredale Road and Lot 95 Hamersley Drive at Hopetoun (see fig 2 & 3, location page).



These extra gravel and sand pits were added to the brief following the initial survey which had identified that gravel extraction within the national park may be problematic due to 'Die Back' risks.

Resulting from the above brief Mr Brad Goode (Anthropologist), Mr Colin [Floyd] Irvine (Ethnographic Assistant) and Ms Vernice Gillies (Aboriginal Liaison Consultant) conducted the ethnographic consultations for the Hamersley Drive work on the 15<sup>th</sup> of November 2009 with 9 members representing Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups. Further consultations regards to materials extraction pits near Hopetoun were conducted on the 31<sup>th</sup> January 2010 by Mr Brad Goode and Ms Vernice Gillies.

David Guilfoyle from Applied Archaeology Australia conducted a separate archaeological assessment of the Hamersley Road project area between the 14 and the 16<sup>th</sup> of November 2009, and a site inspection of the Hopetoun materials extraction pits on the 29 & 30<sup>th</sup> January 2010. During the initial field work at Hamersley Road, Applied Archaeology was assisted by four members of the above Native Title Claim groups. The results of the Guilfoyle survey are reported separately.

## LOCATION



Figure 1: Location of the Hamersley Drive upgrade and materials extraction pits.



Figure 2: Location of the Proposed Gravel Extraction Pits on Lot 6382, accessed via Steeredale Rd, Hopetoun

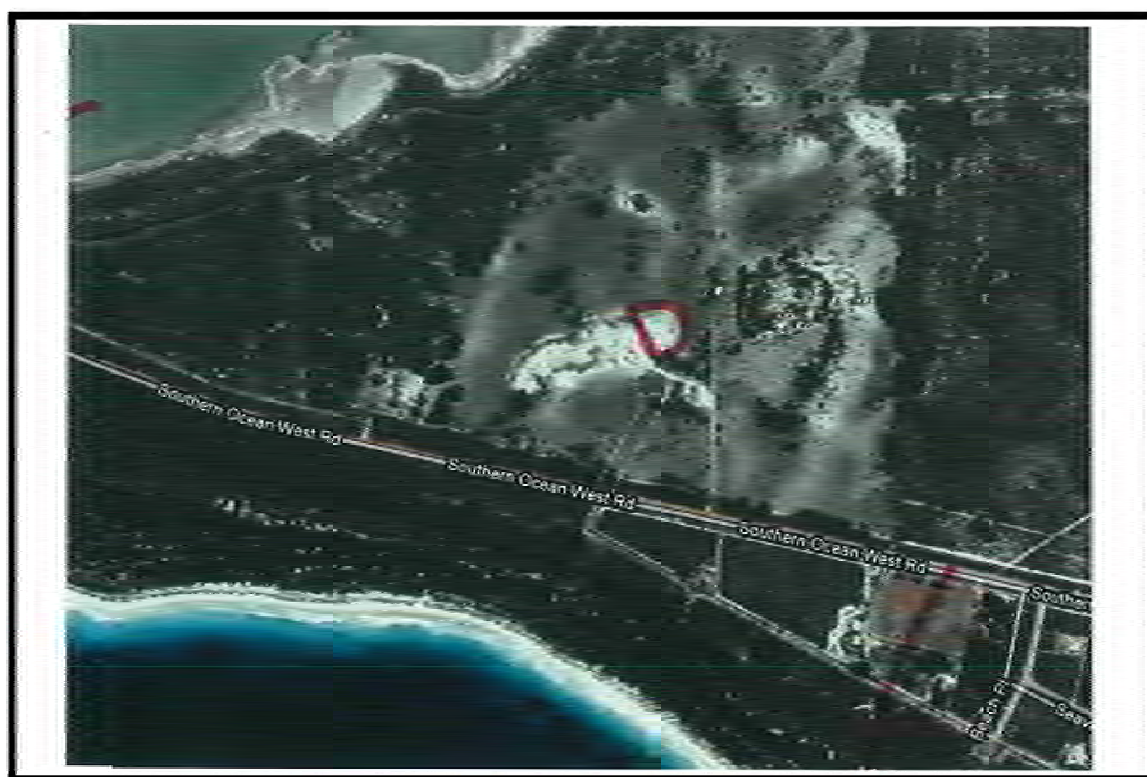


Figure 3: Location of the Culham Inlet Sandpit Lot 95 Hamersley Drive (also named Southern Ocean West Rd).

## ETHNOGRAPHIC & HISTORICAL BACKGROUND

The Southwest of Western Australia is considered to form a distinct cultural bloc defined by the distribution of the Noongar language groups. Before the term Noongar was used as a group name or linguistic term the southwest people recognized themselves, their language and culture, as 'Bibbulmun' (Bates 1985). Daisy Bates writes that the Bibbulmun people were the largest homogenous group in Aboriginal Australia. Their land took in everything to the west of a line drawn from Jurien Bay on the west coast to Esperance on the south coast (Bates 1966).

"The inland tribes were distinguished by the character of the country they occupied. They were either *Bilgur* (river people, beel or bil-river), *Darbalung* (estuary people), or *Buyun-gur* (hill people – buya-rock, stone, hill), but all were *Bibbulmun* [*Nyungar*]" (Bates 1985).

Tindale (1974) identified thirteen Noongar groups in the southwest cultural block and based their distribution on socio-linguistic boundaries and minor dialect differences. The Noongar or Bibbulmun people of the southwest were a distinct group in that their initiation practices varied markedly from their desert and semi-desert dwelling neighbours. Unlike the desert people, the Noongars did not practice circumcision or sub-incision, but rather practiced a ritual of nasal septum piercing and scarring of the upper body (Bates 1985, Tindale 1974). The people who followed these socio-religious practices have been described in Berndt and Berndt (1979) as being of the 'Old Australian tradition'.

Tindale's (1974) map of Noongar group's distribution has identified that the Ravensthorpe area was occupied by *Wudjari Noongar* with the *Koreng* bordering to the west and the *Njunga* to the east. Tindale (1974) identified that the *Njunga* people's, who did practice both circumcision and sub-incision, country extended to the Young River to the east of Ravensthorpe and suggests that the initiation rite of circumcision did diffuse into some groups in the Ravensthorpe area. Tindale (1974) also suggests that between Ravensthorpe and the Young River, the *Wudjari* and the *Njunga* groups overlapped and intermarried.

Bates (1985) recorded the Noongar group around the Albany area as belonging to the *Minung Bibbulmun* and that their country went east to Ravensthorpe. Bates identified the people around the Esperance region as the *Kurin* section of the *Minung Bibbulman* (Bates 1985). Their country was identified to be located between Cape Arid and the Lort River.

Dortch and Dortch (1993) state that very little has been recorded about the *Wudjari* group, although Ethel Hassel, the young wife of the first pastoralist to settle Jerramungup in 1849, recorded some aspects of their traditional life in the Jerramungup district during the late 1870's and early 1880's (Hassel 1975). Ethel Hassel recorded the Noongar group in Jerramungup to be the *Wheelman*. To the east of the *Wheelman*, she suggests that the *Kar-Kar* occupied the coastal lands from Hopetoun to Ravensthorpe. Inland of these areas, and east to Eucla was occupied by the *Barteck* (or *Bardocks*, *Pardooks*), some of whom were recorded to bear six fingers and toes on each hand (Hassel 1975; Gallant no date). Helms' account of the *Njunga* people describes the areas of the Young and the Lort Rivers emptying into the Stokes Inlet in the west, to the Thomas River in the east, as 'one country' and noted that there were four family groups or clans living in this region (Helms 1986).

Within the Bibbulmun, two primary moiety divisions existed, the *Manichmat* or 'fair people of the white cockatoo' and *Wordungmat* or 'dark people of the crow', which were the basis of marriage between a further four class subdivisions (Bates 1985). Bates describes the only lawful marriage between the groups to be "the cross-cousin marriage of paternal aunts' children to the maternal uncles' children", and states that the four clan groups and relationships, under different names, are "identical in every tribe in Western Australia, east, north, south and southwest..." (1966:24-25). The four subdivisions of the *Wudjari* people have been recorded to be: *Yonga* – the kangaroo; *Gnow* – the mallee fowl; *Waitch* – the emu; and *Couda* – the long-tailed goanna (Anon 1995).

The Noongar people along the west coast followed a matrilineal system of descent whereas those of the south coast 'below Augusta and the Donnelly River' observed patrilineal descent. All along the borderline where the two lines of descent met, the tribes were friendly with each other, intermarrying and adjusting their 'in-law' relationships to suit the form of descent obtaining. This did not prevent marriage or other interactions taking place between the two systems and it is also unclear as to the exact boundary (Bates 1985). Noongar people were observed to marry outside of their immediate vicinity, and it seems likely that this served to reinforce alliances with neighbouring groups. Inherent in the marriage relationship was a reciprocity, which transferred rights and privileges between groups (Le Souef 1993).

Ethel Hassel recorded that the Jerramungup area was a borderline between several local groups, and noted that many Noongars came and camped at her Jerramungup pastoral property for various social events including the important *Yardies* when marriage arrangements between the neighbouring groups were made (Hassel 1975). In marriage, the tribal elders, the old men, were given preference (Hassel 1975). The young men, when initiated into manhood had to be content with old wives, so that as a man grew older, his wives became younger. Most of the female babies were promised at birth to elders, so when the girl reached puberty at 12 or 14 years of age, she would marry an elderly man.

Each socio-linguistic group consisted of a number of smaller groups. Each of these smaller groups was made up of around 12 to 30 persons, related men, their wives and children and at times visiting relatives from other groups. These subgroups could be described as a family, a band or a horde. For every subgroup there was a tract of land with which they most closely identified them-selves with. An individual or a group's land was called their *Kalla* or fireplace (Moore 1884). This referred to an area of land which was used by the group and over which the members of the group exercised the greatest rights to its resources. It was also the area for which the group would act as custodians of. Other groups would also have some rights of access and use gained through marriage.

"Ownership rights to land were held by groups of people linked through common descent; there was definite ownership of land in both social and personal ways. As well as belonging to a local descent group by birth each individual simultaneously belonged to an economic or food gathering group" (Le Souef 1993)

There are two forms of socially organised relationships to the land, a spiritual association and an economic one. Stanner (1965) uses the terms 'estate' and 'range' to distinguish these two different associations. He writes that the 'range' was that land in which the group 'ordinarily hunted and foraged to maintain life'. The 'estate' refers to the spiritual country which may be 'owned' by either an individual, group, or part of a group. The relationship to 'estate' is mostly religious; however there is also an economic benefit. The estate can be considered the country or home of a group. It is sometimes referred to as the 'Dreaming place' and as such includes all religious sites, myths and rituals that occur on or about that land. In this way 'estate' forms part of the Aboriginal ties to Dreaming and place (Stanner 1965).

"There is a clear relationship between the individual and the land, which is expressed in a number of ways. There is a direct link between the mythic heroes and spirits of the dreaming and the land. Relationships with these beings, which are transmitted through birth, descent and marriage (to a lesser extent), are a reciprocal arrangement of rights and obligations and they are vital for claiming rights to the land" (Silberbauer 1994).

The link between the individual and the land comes from the conception site, where the animating spirit enters the mother and thus there is a direct connection between the land, spirit and the identity of the individual (Machin 1996). The spiritual ties with the land strengthened economic rights and land usage involved both ritual and social connections (McDonald et al. 1994).



Land use or ownership in traditional Aboriginal Australia is based on a religious view of the world and the position of people in it. This religious view is most often referred to as the Dreaming. The Dreaming is an ideological and philosophical basis for a close emotional connection between Aboriginals and their land (Machin 1996). The Dreaming refers to a distant past when the world had yet to be fully created. Dreamtime stories refer to mythic beings that roamed the earth creating plant and animal species. During the struggles of these mythic beings many landforms such as hills and rivers were created. *Njunga* Noongars today relate such a story with regards to the creation of the rivers, hill and wetlands of the region,

“Long ago the Norrun (tiger snake) awoke from its sleep up north and began his journey towards the coast. The land was bare and desolate. As it moved along, its body pushed up the hills/dunes and went under the ground and back up again all the way along the coast. When the rains came it started to fill up the gullies and the flat areas that then became our creeks/rivers and lakes/swamp areas that today make up ‘kepwari’ (Doc Reynolds per com 2005).

The landscape bears testimony to the struggles of creation and is studded with sacred sites recalling the Dreamtime. These sites are owned by or belong to either one or more groups, and so such sites have a shared significance amongst the local population. The shared spiritual significance of these sites had a function of bringing together different groups. Another function of these shared sites is that knowledge of the local myths created rights of use to the land.

“Rights are recognised through active social relations, a process symbolized through the possession of knowledge. That is, knowledge is only gained through participation in social relations and rights to the land are reliant on the possession of relevant religious knowledge” (Machin 1996:11).

Traditional subsistence practices of Noongar people in the Ravensthorpe and Esperance regions consisted of a pattern of seasonal migration. In summer the coastal inlets were utilised for fishing, and then in winter inland regions were used by groups who dispersed to hunt game and fish along the pools in the rivers. The major river valleys of the Jerdacuttup, Oldfield, Lort and Young Rivers also served as protection and solace from the more extreme weather of the coastal regions in winter and offered and provided the focal points of traditional subsistence activities. Numerous archaeological sites which are recorded upon the Department of Indigenous affairs Aboriginal sites register attest to the importance of these valleys as places of prehistoric occupation.

Historical records show that Esperance was settled by European’s in the mid 1860’s by the Dempsters family (Rintoul 1986) and that from this time onward there was a noticeable decline in the Aboriginal population due to the infectious diseases brought with white settlement which typhoid, diphtheria, influenza, cholera and other diseases that had a detrimental effect on the traditional Aboriginal way of life.

As a result of disruption to the traditional Aboriginal way of life, the Esperance population of Aboriginal people became increasingly inter-mixed with other South West Aboriginal populations. Records show that the early pioneers such as the Dempsters and the Moirs received numbers of Aboriginal people that were sent to the area as prisoners or brought in as shepherds to work on these early stations. Aboriginal shepherds were used until the 1940’s in the region as the local economy consisted of wool production and relied on the cheap labour that had been used in the past.

The Ravensthorpe area was first surveyed by the Western Australia Surveyor General John Septimus Roe in 1848. It was Roe who named many of the features in the area. From the summit of Mount Madden Roe named Mount Short after the Bishop of South and Western Australia and Ravensthorpe after the bishop's old parish in England. He also named the Phillips and Young Rivers and Mount Desmond.

The Ravensthorpe area was first explored by John Hassel who used Noongar guides to find good grazing country 100 miles east in Jerramungup, where he took up another 20,000 acres of land. In 1850 he extended his lease to 44,000 acres. The site of the Hassel's Jerramungup homestead is the exact place that his Noongar guides had told him was an important corroboree ground, alongside a fresh water creek (Eades & Roberts 1984).

In 1861, the Hassel's shepherd Storey was fatally speared by natives when tending his flock near Jerramungup (Forrest and Crowe 1996). Apparently, Storey was a ticket-of leave man who could not bear arms. Thus he was easily overpowered by the Noongars who claimed to have rights to the sheep being grazed on their traditional lands.

At this time, in the south coastal areas, the pattern of settlement was reminiscent of the large pastoral holdings of the northwest, rather than the south western agricultural districts. In 1864, the colonial administration instituted land regulations which explicitly applied to all Crown Lands within a defined area, south of the Murchison and west of line drawn between Hopetoun and Esperance, which effectively denied the traditional relationships of Noongars to the land in the area (Forrest and Crowe 1996). Outside of this area, the regulations '...recognised the Noongars' right to enter, at all times, the unenclosed or enclosed but otherwise unimproved parts of the pastoral lease, for the purpose of seeking sustenance in their traditional manner' (Biskup cited in Forrest and Crowe 1996:37).

In 1868, John Dunn took up a lease of 28,000 acres in the hills to the northwest of the current Ravensthorpe town site (Archer 1979). John Dunn selected a block about 20 miles up the stream 'Cocanarup' where the Noongars said that the water was always fresh (Eliza Dunn, John's sister in a letter written in 1882 or 1883, reproduced in Archer 1979:185). With the help of Noongar shepherds, John Dunn and his brothers cleared their land, and three years later, they brought the first flocks to 'Cocanarup' (Archer 1979). Their wagon track from Jerramungup (the Hassel's station) to Cocanarup became the road, and with a few alterations, is still the main road to Albany and Broomehill (Archer 1979). The Dunn brothers had their goods and stores brought by boat to a place called Mary Anne Haven and Mary Anne Point, which is the area now known as Hopetoun (Archer 1979). Around 1875, after the previous year's attempts to cart the wool by tracks to Albany had failed, the Dunn brothers built a stone hut and shearing shed about 2 miles from the harbour so that the wool could be sent to Albany by boat (Archer 1979).

In 1872, at the same time that Dunn's settled 'Cocanarup', John Moir settled Fanny's Cove to the east of Hopetoun. It was not long before Moir was experiencing difficulties with the Noongars who were stealing his sheep and robbing his camps, and in 1876 he was fatally stabbed with half a hand blade shear after disputes over his sheep (Archer 1979, Eades and Roberts 1984).

In February 1880, John Dunn was fatally speared by Aboriginals on his property 'Cocanarup'. Various news reports of the time, together with information relayed by his sister some two or three years later, suggests that Dunn was speared through the neck by a small party of Noongars alone in the bush not far from his homestead (Archer, 1979; Eades and Roberts, 1984). Oral histories of the event held by the Noongar community suggest that the spearing was necessary according to tribal law, as John Dunn had been having inappropriate sexual relations with young Noongar women when the men were away droving (Eades and Roberts 1984, Forrest and

Crowe 1996). Other accounts from settlers say that the spearing was due to trouble with sheep stealing (Archer 1979, Anon 1995).

Some two or three years later, John Dunn's brother James was speared, although not fatally, when relations between the Noongars and the settlers had deteriorated, again due to the continued appropriation of sheep (Eliza Dunn, cited in Archer 1979:187). In retaliation for one or possibly both of these attacks, it appears that the remaining Dunn brothers, together with other settlers from the district and possibly police also, led a reprisal attack on the local Noongar population, killing many men, women and children (Eades and Roberts 1984, Forrest and Crowe 1996, Anon, 1995). The site of this massacre was on the Phillips River not far from the Cocanarup Homestead. Locals such as Mr Rodney Daw say that when the Phillips River is in flood skeletal remains are often uncovered from this event (R Daw per com 2001).

Despite the virtual absence of published historical accounts of the reprisal attack known as the Cocanarup Massacre, there is a substantial body of oral tradition held by descendants of the survivors of the massacre that supports the actual existence of the massacre (Eades and Roberts 1984).

One account of the massacre that reportedly comes directly from James Dunn says that the massacre did not occur until 1883, following James' spearing by Noongars. According to this version:

"His brother, Walter was enraged by this, packed two horses and rode around the property shooting men, women and children, anything that was black and moved. Altogether he shot at least 17 people on the property itself. The local Nyungars took to the hills. They moved eastward towards the Bremer Range or the Dundas Lakes, which is very dry country. Walter Dunn pursued them and went as far as he could before his water supply ran low. On the way back, he poisoned with strychnine all the water holes. The Nyungars on returning died agonising deaths after drinking the water, and made signs on the ground so that the others would not drink the water. According to this version of the story, half of the Aboriginal population of the area was wiped out by this one event. Thence the area became taboo and the Nyungars moved out, never to return" (Eades and Roberts 1984:5).

Another version of the massacre provided by Eades and Roberts (1984:5) suggests that:

"...following the murder of John Dunn, a police officer was sent out from Albany. He was empowered, or took upon himself the power to declare what was known in the region as an 'open season'. The settlers had discussed the situation and decided to teach the blacks a lesson. For a month or so, the police would agree to turn a blind eye to any violence. Dunn's, Hassel's and Moir's were all involved and were more or less free to shoot or punish any Aboriginal in any way they chose...many Nyungars are said to have been killed, men, women and children. A vigilante group consisting of members and white employees of the three families is said to have pursued the remnants of the 'trouble-makers' out to the Dundas Lakes, north of Esperance, and killed them there."

According to Eades and Roberts (1984), the Dunn's were known to have spoken out about 'solving the native problem at the local level'. A third account of the massacre is probably the most common. This account says that the massacre occurred following the death of John Dunn, when many of the local Noongars were returning from station work on the coast or on other properties:

“...when the men and boys were returning from their labours to the south and south-west of Cocanarup they were ambushed by a group of settlers who included members of all three families (the Dunn, Moir and Hassel families). They were slaughtered at a place just south of the creek and their bodies thrown into a mass grave about 100m from (John) Dunn’s resting place. Other dead may have been dumped in a laterite cave south of the creek.” (Eades and Roberts 1984:6)

Although the accounts of the massacre differ in some aspects, it is clear that the massacre did occur, with some killings occurring on the property ‘Cocanarup’, and some killings occurring further east. Following the massacre, all of the remaining Aboriginals are said to have fled from the district to surrounding areas and pastoral properties, never to return to the Ravensthorpe area (Eades and Roberts 1984, Forrest and Crowe 1996, Gallant, Gray 1992). The Ravensthorpe area has been regarded as a ‘*Wara*’ area by Noongar’s ever since.

According to Eades and Roberts (1984:7):

“Many Nyungars today speak with deep feeling about this wild, windswept country. They tell stories of the old folk that they lost in the massacre and recall how their mothers warned them to stay out of that area. ...The whole region has bad associations and an unwelcoming aura for them.”



## ARCHIVAL RESEARCH

Archival research involved an examination of the Department of Indigenous Affairs (DIA) Sites Register, a review of any relevant site files, and a review of any unpublished ethnographic reports that relate to the Hopetoun area.

### SITES REGISTER SEARCH

A search of the DIA Sites Register was conducted, prior to the field survey taking place in November 2009, by auto download onto a cadastral base by Arch GIS from the Department of Indigenous Affairs (DIA) FPT site.

A further sites register search was conducted at the online division at the Heritage and Culture section of the DIA prior to finalising the survey report to ensure no new sites had been recorded within the designated survey areas (See Appendix: 1).

The above searches revealed **no previously recorded ethnographic Aboriginal heritage** sites to be located within the Hamersley Drive and materials pits survey area within the Fitzgerald National Park.

The above searches revealed **no previously recorded ethnographic Aboriginal heritage** sites to be located within the proposed gravel extraction pits on Lot 6382, accessed via Steeredale Road.

The above searches revealed **no previously recorded ethnographic Aboriginal heritage** sites on the Culham Inlet sandpit Lot 95 Hamersley Drive.

The nearest previously recorded Aboriginal Heritage Sites are sites ID 4934 West Beach and site ID 19596 Location G Gnamma Hole.

Site ID 4934 West Beach's DIA coordinate locates the site 65m south east of the car park at West Beach. The site will be potentially affected by the proposed upgrade to the car park should the car park be widened.

Site ID 19596 Location G Gnamma Hole DIA coordinate locates the site 630m west of the south west corner of proposed gravel pit B and 560 southeast of the southeast corner of proposed gravel pit C and will not be affected by the materials extraction proposal at Lot 6382 Steeredale Road (see Appendix :3 for maps of archaeological sites).

As these sites are archaeological a full analysis of these sites nature and extent is contained in the separate archaeological report by Guilfoyle 2010.

### REVIEW OF RELEVANT SITE FILES

As there are **no previously recorded ethnographic sites** located within the study area, there are not any site files to review.

For a full summary of the location, nature and extent of DIA sites ID 4934 West Beach and site ID 19596 Location G Gnamma Hole see Guilfoyle 2010 in the accompanying report.

## REVIEW OF RELEVANT ETHNOGRAPHIC REPORTS

**Gallant, H,** No date, *Research of Aboriginal History along the South Coast Region of Western Australia*. Unpublished report prepared for Greenstone Resources.

This report compiles many different historical sources relating to the Aboriginal history of the south coast region, including the Jerramungup and Hopetoun areas. The report includes reproductions of explorer's journals, station ledger books, police records, Native Welfare Department records, Mission records, letters to magistrates, and newspaper articles. The report documents information relating to the 'Cocanarup Massacre'. In support of suggestions that Aboriginals have avoided the Ravensthorpe area since the massacre occurred in the 1880's, a 1902 report on the Aboriginals of Ravensthorpe by the Native Welfare Department's travelling Inspector G.S. Olivey states 'There were no natives at town when Olivey arrived. They had all gone to the coast. Police here informed Olivey that there were never many Aboriginals around Ravensthorpe'.

**Eades, A, and Roberts, P, 1984,** *Report on Documentation of Research into Aboriginal Involvement in the Land in the Southwest Region of Western Australia*, An unpublished report on community consultations for the Seaman Land Inquiry.

This report, undertaken as part of the 1984 Seaman Land Inquiry, discusses the reasons for the apparent absence of Noongar people in the areas between Jerramungup and Ravensthorpe. In particular, the report provides a historical profile from a Noongar perspective, of Noongar involvement in the establishment of pastoralists in the area from the 1850's to the 1880's. The report provides several accounts of the little documented 'Cocanarup Massacre', which is thought to have occurred as a reprisal for the spearing of John Dunn, one of the area's white pioneers, by a local Aboriginal in 1880. There are no published historical accounts of the massacre, and this report provides various versions of the massacre which have been maintained by oral tradition passed down by the survivors of the massacre, which may number as few as three. The report presents three commonly known versions of how the massacre occurred, and although the accounts differ slightly in details and location, it is suggested that there is a baseline of information which indicates that the massacre actually occurred. The report suggests that although the exact location and extent of the massacre is unknown, it is clear that some killings occurred on the property 'Cocanarup' whereas other killings took place further east, possibly as far as the Dundas Lakes, to the south of Norseman. The report suggests that several discoveries, over the years, of human skeletons near Ravensthorpe on the Phillips River, have been acknowledged to be remnants of the massacre. The report concluded that Noongar people still avoid the Ravensthorpe area because of the Cocanarup Massacre.

**Dortch, C, 1987,** *Search for Aboriginal sites in proposed gravel reserves, Ravensthorpe District*. Unpublished report prepared for the Shire of Ravensthorpe Department, Albany.

This survey examines six gravel reserves (borrow pits) in upland areas of the Ravensthorpe Shire. The survey failed to find any Aboriginal heritage sites, but suggested that the lack of sites does not mean that the district was not used by Aboriginals during the traditional or historic period. Rather, the report noted that stone artefacts are present on disturbed ground in the vicinity of Cordinup Soak (2 km ESE of the Ravensthorpe town site), and suggested that numerous other open-air sites, mostly the remains of camping places, are present likely to be in the wooded sandy valleys in the district along creeks. The report concluded that the river valleys were most probably the focal points of Aboriginal occupation and movement throughout the district, and suggested that the most important sites are probably open-air campsites in the alluvium along the Jerdacuttup River, 8 – 12 km east of the town site.

**Gray, R, 1992,** *Ethnographic study of portions of the Shire of Jerramungup including the Fitzgerald National Park.* Unpublished report prepared by the Department of Aboriginal Sites.

This report documents Aboriginal heritage sites in parts of the Shires of Jerramungup and Ravensthorpe, including parts of the Fitzgerald National Park. The report does not record any Aboriginal heritage sites in the vicinity of the Ravensthorpe town site and discusses oral tradition relating to the Cocanarup Massacre. The report suggests that Aboriginal people have generally avoided the Ravensthorpe area since the massacre in 1880.

**Dortch, C, and Dortch, J, 1993,** *Search for Aboriginal Sites in Proposed Dam Catchment Extension and Gravel Source, Ravensthorpe Shire, Western Australia.* Unpublished report prepared for the Water Authority of Western Australia.

This survey searched for Aboriginal heritage sites within the Water Authority's proposed 2ha dam extension and 4 ha gravel pit located 6-8 km south of Ravensthorpe, on the upper reaches of the Manyutup Creek, a tributary of the Phillips River. The survey discovered one archaeological site, a partially destroyed diorite artefact quarry-flaking floor, within the area of the proposed dam extension. The report highlighted the paucity of ethnographic information about the Ravensthorpe area, and suggested that the more barren and upland habitats around Ravensthorpe 'have an exceptionally low priority in terms of their cultural significance to present-day Noongar communities'. The report concluded that the archaeological value of the upland divides (as opposed to the river valleys) appears to be equally low, although 'finds of stone arrangements are a real possibility in future investigations'.

**Chown, B, 1997,** *An Ethnographic Survey of the Rav 8 Nickel Mine.* Unpublished report prepared by Tamora Consultants upon behalf of Tectonic Resources NL Ravensthorpe.

This survey was conducted in an area identified for the Rav 8 Nickel Mine Leases. These leases are located on the north side of the South Coast Highway approximately 25km east of Ravensthorpe, with the eastern extremity of the leases adjacent to Bandalup Creek. During this survey a number of potential burial sites were identified in this eastern portion of the leases, on the west side of Bandalup Creek at GPS coordinates 250351mE 6278751mN. The Aboriginal informants requested that the mining company conduct archaeological investigations of these potential burial mounds to establish if they were in fact a burial ground and if so, for the mining operations to avoid impacting upon the area. No other issues were identified during this survey.

**Parker, R, 1998,** *Ethnographic Report: Comet Resources NL Ravensthorpe Nickel Project.* Unpublished report for Kaiser Engineers prepared on behalf of Australian Interaction Consultants.

This ethnographic survey examined five tenements proposed for nickel mining to the south and east of Ravensthorpe and Hopetoun. On-site consultations were held with representatives of several, but not all, groups with current Native Title Claims over the project area. No ethnographic sites were reported within the area of the tenements, and the report provided no ethnographic information relating to the Ravensthorpe area.

**Parker, R, and Corsini, S, 1998,** *Work Clearance Survey of the Ravensthorpe Nickel Project for Kaiser Engineers PTY LTD and Comet Resources NL,* an unpublished report prepared for Kaiser Engineers PTY LTD on behalf of Australian Interaction Consultants.

This survey for archaeological sites was conducted within three areas proposed for nickel mining, Bandalup North, Bandalup Central and Bandalup South project areas, located to the south and east of Ravensthorpe and Hopetoun. During this survey the archaeological site Jerdacuttup 1 & 2 Site ID 2032 was located. The site is an artefact scatter. No ethnographic sites were located at the time of this survey.

**Goode, B, 1999,** *Desktop Aboriginal Heritage Survey for an Optic Fibre Cable Route between Hopetoun and the South Coast Highway, Shire of Ravensthorpe, Western Australia.* Unpublished report prepared for Telstra Corporation, Stirling Street Perth WA.

This report was prepared by Mr Brad Goode, Consulting Anthropologist, for proposed Optic Fibre cable that was to be installed by Telstra that transverse the Hopetoun Ravensthorpe area beginning at the intersect at the Hopetoun Ravensthorpe Road and Lee Road travelling north-east along North Jerdacuttup Road and finishing within a pit on the South Coast Highway opposite Rockhole Road east of Ravensthorpe. The purpose of the study was to identify any known and previously recorded Aboriginal heritage sites that may be impacted by the installation of the Optic Fibre cable. The study identified Site ID 2032 'North Jerdacuttup River 1 & 2', Site ID 1780 'Jerdacuttup River', Site ID 15148 'Bandalup Rock Pool', Site ID 15150 'Bandalup Rockhole' and Site ID 18950 'Gnamma Hole' was located within the vicinity of the Optic Fibre path. None of these sites would be impacted upon by the Telstra proposal.

**Goode, B, 2004a,** *A report of an Aboriginal Heritage Survey, for a Road Upgrade Project in the Ravensthorpe Shire of Western Australia.* An unpublished report prepared for the Shire of Ravensthorpe.

This survey was commissioned by the Ravensthorpe Shire who planned to upgrade three roads in anticipation of the BHP Ravensthorpe Nickel Mine proceeding. It was necessary to upgrade Lee Road between the Hopetoun Ravensthorpe Road and Jerdacuttup North Road, Jerdacuttup Road between Lee Road and the mine and Tamarin Road from Jerdacuttup Road to Middle Road, from Middle Road along Jerdacuttup Road to the South Coast Highway. Most of the road works involved the adding of gravel to the existing road and then sealing the road. Several areas involved more significant road works. These road works included improving two curves on Lee Road, lowering of a crest on Jerdacuttup Road and the realignment of the intersection of Lee Road and Jerdacuttup Road near the Jerdacuttup River crossing. During this survey the Jerdacuttup River was identified to be a site of mythological significance in association with Waugal beliefs (Marchant beliefs). The upgrade of the river crossing on the Jerdacuttup River could proceed with community support under a Section 18 clearance of the Western Australian Aboriginal Heritage Act (1972). No other issues were identified during this survey.

**Goode, B, 2004b,** *An Aboriginal Heritage Survey, Kundip Haul Road, Shire of Ravensthorpe, Western Australia.* Unpublished report prepared for Tectonic Resources NL.

This survey was conducted as a result of Tectonic Resources NL need to build a mine haul road between their mine at Kundip and their proposed processing plant located on the South Coast Highway. The route of the proposed haul road follows Hatfield Road and then an unnamed road easement that has been gazetted since 1930. The proposed haul road was to be 17.125 kilometres long with gravel surface and was to be 6 to 10 meters wide including the shoulders and drainage. The width of the gazetted road easement is between 20 and 40 meters. Hatfield Road was an existing gravel road that was to be upgraded. The survey identified that the road would impact upon Site ID 2032 'Jerdacuttup River' a mythological site in association with Waugal beliefs (Marchant beliefs) and would require clearance under Section 18 of the Aboriginal Heritage Act (1972). The survey also discussed the fact that archaeological sites were most likely to be found along the riverine valleys that were used as the focal points and highways for traditional Aboriginal people in the area. The survey discussed the lack of historical association with the Ravensthorpe area by Aboriginal people due to the 'Cocanarup Massacre'. The survey also identified an ochre site adjacent to the road easement on a south facing slope in the vicinity of the Jerdacuttup river crossing. This site was recorded and reported in Greenfeld (2004).

No other issues were identified.

**Goode, B. & Harris, J, 2005, *An Aboriginal Heritage Survey for Road Upgrades South Coast Highway SLK 290-415 And Hopetoun Ravensthorpe Road SLK 0-15, Western Australia*. A report prepared for GHD Consultants on behalf of Main Roads Western Australia.**

This survey was conducted on behalf of Main Roads who were proposing to upgrade sections of the South Coast Highway and the Hopetoun Ravensthorpe Road over a five year period. The works proposed were to enhance safety concerns and allow a continual flow of traffic due to heavy haulage vehicles by widening the road and creating overtaking lanes. It was identified that the Jerdacuttup River (Site ID 21378) a site of mythological significance bisects the South Coast Highway, however the proposed works would not impact upon the site. Numerous other previously recorded sites were also located within the project area, however were all determined to not be affected by the proposed works (Site ID 15151 Bandalup Burials, Site ID 18950 Gnamma Hole, Site ID 1414 Young River Bridge Camp, Site ID 1415 Young River Burials, Site ID 1416 Lort River Burials and Site ID 17798 Coomalbidgup Swamp).

During the survey the three main river systems that ran through the project area, including the Jerdacuttup River, Oldfield River and the Young/Lort River systems were identified as sites of mythological and domestic significance. Specific stories were reported with regards to the Young/Lort River system:

“*Walitj benerwenerup*” – The Young River

The Noongar people camped along the banks of the Young River, because the Eagle chased them all away from the fresh water. He wanted to keep it for all himself and not share with anyone. One day all the fresh water dried up. The eye of the Crows which were the people had all turned white because they were forced to drink salty water. The Crow and the Eagle then had a big fight and the Crow speared the Eagle and killed him. The Eagles wife, the Mallee hen dragged his body way down to the estuary of the river and buried his body on the east side. Because of the Mallee hens scratching up of all the sand to bury her husband, her foot markings can still be seen today. The hill on the east side looks like a Mallee hen’s nest, where the Walitj is buried.”(pg 32)

The river systems were also reported to be associated with the mythological snake called the ‘*Marchant*’ in the Ravensthorpe area. The Aboriginal consultants advised that it is the general belief of Aboriginal people that water courses are of significance due to their association with serpent creators. Mr Reynolds stated that the Jerdacuttup River was significant in relation to a dream time story about its creation that involved a bird, possibly an eagle. Mr Reynolds said that ‘*Jerda*’ meant bird and ‘*cuttup*’ means head, therefore ‘*Jerdacuttup*’ translates birds head.

During this survey Ms Lynette Knapp also reported a Ceremonial site reported to be located east of the Ravensthorpe town site south of the South Coast Highway 500 metres east of Elston Street at 226945mE 6280706mN .Ms Knapp reported that whilst travelling through the area her parents and larger extended family would often stop and camp north of the highway while her uncle, Mr Albert Knapp would attend the ceremonies. Ms Knapp stated that her father told her about these events which she believed occurred around 1914.

It was recommended to Main Roads that if any sites of significance as identified during the survey were to be impacted upon by the proposed works, that approval under Section 18 of the Western Australian Aboriginal Heritage Act (1972) would be required prior to work commencing. As a condition of a Section 18 being applied for it was also recommended that any disturbance works would need to be monitored by the Aboriginal community.

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**Cue K, Goode B, Greenfeld P, & Irvine C, 2008, *An Aboriginal Heritage Survey of the Mt Cattlin Project area, Ravensthorpe, South Western Australia*, Prepared for Galaxy Resources Limited.**

In November 2008 Galaxy Resources commissioned Deep Woods Survey's Pty Ltd to conduct a 'site identification' Aboriginal Heritage Survey of mining leases M74-197, M74-196, M74-155, M74-182, M74-012 and M74-159 at Mt Cattlin in Ravensthorpe. During the survey 4 artefact sites were recorded along the margins of a creek line that ran centrally through the survey area. Noongar consultants advised that should development proceed that the material should be fully recorded, salvaged and stored in a repository on site until the material can be reinstated as a part of the environmental rehabilitation post mining.

During the survey one Noongar consultant reported the existence of a ceremonial area located adjacent to the South Coast highway just to the east of the town. From the information given and research conducted the veracity of the report could not be substantiated and as such the consultants recommended that this report site be accessioned as stored data. While no ethnographic sites were identified during the survey members of the Noongar community determined that the creek lines that ran through the area were likely to have been traditional migration paths where people migrated to the coast from the ranges to the north via the Jerdacuttup River valley to the south east of the survey area.

## OUTCOMES OF ARCHIVAL RESEARCH

As a result of research conducted for this project **no** previously recorded DIA ethnographic Aboriginal Heritage sites were identified to be located within the three designated survey areas.

It is the view of the authors of this report that this is due to two factors. Firstly the areas in question have not been subject to rigorous ethnographic enquiry as there has only been a small and limited number of commercial heritage surveys conducted in the region in recent years. Secondly, due to the events at Cocanarup late last century, there has been a considerable attenuation of traditional religious knowledge lost to the descendants of the areas traditional Aborigines.

What knowledge that does exist is generally associated with the importance of the coastal inlets to Noongar people's traditional economies for fishing, and for mythological associations with waterways in terms of the belief that the '*Marchant*', a local variant of the Rainbow Serpent, a mythic snake that is said to have created and is the guardian of water.

While it is unlikely that contemporary Noongar consultants will have specific traditional stories about these waterways per se it is likely that they will hold contemporary values in regards to their importance as defined above.

As such **it is recommended** that Main Roads makes all efforts to minimize any affects to waterways during this project. '

## IDENTIFICATION OF SPOKESPEOPLE

### THE RIGHT TO SPEAK ON HERITAGE ISSUES

Various authors have discussed the contemporary problem of who in the Aboriginal Community has the authority to speak on heritage issues within an area. O'Connor et al. (1989:51) suggest that when this question is posed to people in Aboriginal Australia, answers are usually framed by such terms as 'the traditional owners', i.e., those people who are defined by place of birth i.e. descent. Meyers presents a broader and more contemporary view of 'ownership' based upon descent and association:

"An estate, commonly a sacred site, has a number of individuals who may identify with it and control it. They constitute a group solely in relationship to this estate. Identification refers to a whole set of relationships a person can claim or assert between himself or herself and a place. Because of this multiplicity of claims, land holding groups take essentially the form of bilateral, descending kindred. Membership as a recognised owner is widely extended" (cited in Machin 1993:22).

Meyers then goes on to further clarify the current perception of 'ownership' when he states:

"....such rights exist only when they are accepted by others. The movement of the political process follows a graduated series of links or claims of increasing substantiality, from mere identification and residual interest in a place to actual control of its sacred association. The possession of such rights as recognised by others, called 'holding' (kanyininpa) a country, is the product of negotiation" (Ibid.).

While the notion of descent is clearly an important criterion within Meyer's analysis, it must be seen in terms of the contemporary Nyungar situation. Nyungar tradition in the south west has been seriously eroded since colonisation, lines of descent have been broken and previously forbidden and mixed marriages have interconnected many Nyungar groups who would not have traditionally had a close association (Ibid.). Consequently, in contemporary times the criteria of historical 'association' seem to be important in regards to the 'right to speak' on heritage issues within an area.

"Traditional subsistence no longer sufficed to support Aboriginals so they combined this with menial work on farms and over time new relationships to land developed. As a consequence, the more recent history associated with their involvement with European agriculture and labour patterns is often more relevant than the pre-contact mode of attachment to an old way of life and the roots of the identity as original owners of the land. Biographical associations are often tied to post-settlement labour patterns and identification. These can predominate. This is part of a dynamic process of ethnicity, identity and tradition" (Machin 1995:11)

O'Connor, et al. (1989) identified several criteria for determining contemporary community spokes people. A spokesperson must have a long-term association with an area, usually as a young person, and had extensive contact with a member or members of the 'pivotal generation of the culture transmitters'; those people whom, as children themselves, had contact with people who could pass on their traditional knowledge. A spokesperson must also demonstrate knowledge of the region's natural resources, its hunting, fishing and camping grounds, its local water sources, and the flora. This is important because a person without this knowledge is unlikely to be seen by their fellow Nyungars as truly being from that country, despite having been born or lived in that area. In some cases, people from outside a specific region have established themselves by political activism. They are accepted by their fellow Nyungar because they may have participated in mainstream white pursuits, such as advanced education, or legal and political careers, that have empowered them within the broader community. As such, these people are a valuable resource to the local Aboriginal Community. The people consulted in this survey fulfil at least one of these criteria.

## NATIVE TITLE CLAIMS OVER THE SURVEY AREA

Currently, there are two registered Native Title applications and one unregistered application that overlays the project area, lodged with the Register of Native Title Claims and the Schedule of Applications held by the Commonwealth Native Title Tribunal. The Schedule of Applications includes registered applications, unregistered applications, and applications still undergoing the registration test.

- **Southern Noongar WC96/109**

Applicants:

Mr. Aden Eades, Mr. Allan Bolton, Mr. Cedric Roberts, Mr. Dallas Coyne, Mr. Glen Colbung, Ms. Joyce Winsley and Ms. Rita Dempster.

- **Wagyl Kaip WC 98/070**

Applicants: Mr. Allan Bolton, Mr. Cedric Roberts, Mr. Glen Colbung, Mr. Ken Colbung, Mr. Kevin Miller, Mr. Mark Smith, Mr. Sam Miller, Ms. Hazel Brown, Ms. Marlene Ware, Ms. Mingli Wanjurri-Nungala, Ms. Rita Dempster and Ms. Rose Pickett.

- **Single Noongar Claim (Area 1) WC03/006 (unregistered)**

Applicants:

Anthony Bennell, Alan Blurton, Alan Bolton, Martha Borinelli, Robert Bropho, Glen Colbung, Donald Collard, Clarrie Collard-Ugle, Albert Corunna, Shawn Councillor, Dallas Coyne, Dianna Coyne, Margaret Colbung, Edith De Giambattista, Rita Dempster, Aden Eades, Trevor Eades, Doolan-Leisha Eates, Essard Flowers, Greg Garlett, John Garlett, Ted Hart, George Hayden, Reg Hayden, John Hayden, Val Headland, Eric Hayward, Jack Hill, Oswald Humphries, Robert Isaacs, Allan Jones, James Khan, Justin Kickett, Eric Krakouer, Barry McGuire, Wally McGuire, Winnie McHenry, Peter Michael, Theodore Michael, Samuel Miller, Diane Mippy, Fred Mogridge, Harry Narkle, Doug Nelson, Joe Northover, Clive Parfitt, John Pell, Kathleen Penny, Carol Petterson, Fred Pickett, Rosemary Pickett, Phillip Prosser, Bill Reidy, Robert Riley, Lomas Roberts, Mal Ryder, Ruby Ryder, Charlie Shaw, Iris Slater, Barbara Stamner-Corbett, Harry Thorne, Angus Wallam, Charmaine Walley, Joseph Walley, Richard Walley, Trevor Walley, William Webb, Beryl Weston, Bertram Williams, Gerald Williams, Richard Wilkes, Andrew Woodley, Humphrey Woods, Dianne Yappo, Reg Yarran, Saul Yarran, Myrtle Yarran, Ken Colbung.

## SELECTION OF SPOKESPEOPLE FOR THIS SURVEY

The selection of spokespeople for this survey was based on advice given by the South West Aboriginal Land and Sea Council (SWALSC), the Albany Office of the DIA and a number of prominent Noongar working party members of the Southern Noongar WC96/109 and Wagyl Kaip WC 98/070 Native Title Claim groups in the region.

In terms of organizing the survey Mr Vernice Gillies (nee Coyne), a prominent working party member at SWALSC and former DIA officer, was tasked with making contact with the Noongar community and arranging the participation of those who the above organizations had advised were appropriate to speak for the region. Ms Gillies in consultation with the above agencies provided the consultants with a list of people to be consulted for the survey. This list was verified by research from previous reports in the area and by reference to the consultants own knowledge of the areas Noongar associations gained by in excess of 10 years working in the region.

As a result of this pre-consultation process, the following Noongar people were selected to participate in the survey:



**Mr Bill Woods** was born in Borden to parents Mr Jack Woods (born in Jerramungup) and Sara Clara James or 'Yettung' (born in Kendenup). Mr Bill Wood's grandmother on his mother's side was *Kitty Nordy* or 'Yirabirnan' who was born in Ravensthorpe and married a man of Chinese decent. Mr Bill Wood's grandmother on his father's side was Rachel Brotheridge-Toovey (Jerramungup) who married Peter Royal Woods an Englishman. Mr Bill Woods Noongar ancestry on his father's side can be traced back a number of generations to European settlement on his father's mothers side with his great grandfather being 'Ngurabirding' (Jerramungup) and great grandmother being 'Waiaman' (Yauangup near Kattaning), and even further to *Ngurabirding's* parents, who were *Yajan* (of Balerongin) and *Gebaritch* (of Jerramungup). Mr Woods attended school in Mt Barker and has since worked as a contractor for farmers in Ravensthorpe and the Great Southern as a shearer. Mr Bill Woods was selected to participate in the survey by nomination from Mr Dallas Coyne, Mr Aden Eades, and the Albany DIA in recognition of his family's descent and association with the Ravensthorpe/Jerramungup area.

**Ms Lynette Knapp** was born in Perth but has lived most of her life in Albany. Ms Knapp's Minang bloodline comes through her great grandmother on her father's, father's wife's side. Ms Knapp's father was Alfred Knapp who was born in Albany; her grandfather was Johnny Knapp who was born at the Thomas River at Cape Arid but who spent many years travelling the South Coast region doing farm work. Johnny Knapp helped with the construction of the Palace Hotel in Ravensthorpe. Ms Knapp's great grandfather was *Wural* who was from the *Bibul* moiety; his parents were *Djinidjanan* and *Midan* from the Warren River. *Wural's* wife, and Ms Knapp's great grandmother was *Jacburn* daughter of *Melagan* or *Nilgin* and *Barnangain*, who were from the Minang Moiety and was born at *Kurabilup*. Ms Knapp's mother's lineage is from the Frazer Range near Balladonia. Ms Knapp is a member of the Wagyl Kaip Native Title claim group. Ms Knapp's was nominated by other working party members to participate in this survey in recognition of her family's descent and association with the Ravensthorpe/Esperance area.

**Mr Graeme Minitier** was born at the Gnowangerup Mission to parents Mr Roy Minitier (Borden) and Ms Elaine Minitier nee Brown (Borden). Mr Minitier's grandparents on his father's side are Roy Minitier an Irishman and Esther Woods from Ongerup. Mr Minitier's grandparents on his mother's side are Hazel Brown (nee Roberts) and Harry Brown. Mr Minitier is connected to the apical ancestors Bob 'Peerup' Roberts and 'Monkey' on the Wagyl Kaip and Southern Noongar Native Title claims. The Roberts families' grandmother Emilie Dab was one of the few surviving witnesses of the Cocanarup Massacre which occurred near Ravensthorpe in the 1880's. Mr Minitier attended primary school in Borden, Mt Lockyer and Spencer Park and high school in Albany. Upon leaving school Mr Minitier has worked for the Education Department as an Aboriginal Liaison Officer, Department of Indigenous Affairs and the Southern Aboriginal Corporation as a program manager. Mr Minitier is the Chairperson of the Executive Board at SWALSC and a working party member of the Wagyl Kaip Native Title Claim group. Mr Minitier was nominated by other working party members to participate in this survey in recognition of his family's descent and association with the Ravensthorpe area.

**Mr Aden Eades** was born at the Gnowangerup Mission to parents Mr Fred Eades (Woodanilling) and Ms Ayplin Penny (Borden). Mr Eades grandparents on his mother's side are Agnes Woods (Jerramungup) and Chris Penny (Kojonup). Mr Eades grandparents on his father's side are Ethel Cornwall (Arthur River) and Alfred Eades. Mr Eades great great grandmother on his father's side was Alice Williams or 'Ilung' (nee Davidson born at Bremer Bay) sister to Margaret Davidson from Ravensthorpe. Mr Aden Eades is connected to the apical ancestors Johnny Penny and Maggie Pickett/ Piggot/Starlight on the Wagyl Kaip and Southern Noongar Native Title Claims. Mr Eades grew up and went to school at the Gnowangerup Mission. Mr Eades has lived and worked in the Jerramungup region as a contractor for farmers shearing sheep and clearing farmland throughout his life and currently resides in Albany. Mr Eades also has held positions at the Southern Aboriginal Corporation as a project officer. Mr Eades is a working party member and an applicant to the Southern Noongar Native Title Claim.

Mr Aden Eades was nominated by the DIA and other working party members to participate in this survey in recognition of his family's descent and association with the Ravensthorpe area.

**Mr Errol Williams** was born in Albany. Mr Errol William's mother is Ms Jane Williams from Gnowangerup. Mr Williams grandparents on his mother's side are Jack *Wibbin* (Jerramungup) and Fanny Williams or '*Nainyan*' (Chillinup). Mr William's great grandparents on his mother's side are Jimmy Williams or '*Kagaritch*' from Ravensthorpe and Rose Williams or '*Mungoe*'. Mr Williams attended primary and high school in Katanning and is currently working as an ALO for Great Southern GP network. Mr Errol Williams was nominated by the DIA and other working party members to participate in this survey in recognition of his family's descent and association with the Ravensthorpe area.

**Mr Alwyn Coyne** was born in Albany to parents *Jessie Wandagee* (Carnarvon) and Sydney Coyne from Borden. Mr Alwyn Coyne's grandparents on his father's side were Edward James Coyne and Mary Anne Woods from Bremer Bay. Mr Alwyn Coyne traces his descent to apical ancestors on the Wagyl Kaip and Southern Noongar claims to Margaret Davidson (born Ravensthorpe died and buried in Ravensthorpe) and Fred Coyne. Margaret Davidson was the daughter of a Noongar woman named '*Jinny*' (Esperance) and an Englishman named Davidson. Mr Alwyn Coyne went to school in Albany before embarking on a career with the public service as a councillor. Mr Coyne was nominated by the Coyne family to participate in this survey in recognition of his family's descent and association with the Ravensthorpe/Hopetoun area.

**Ms Sandra Woods** (nee Inel) was born in Albany to parents Mr John Woods and Alma Inel born in Borden. Ms Woods's grandfather was on her mother's side was Charles Inel born east of Gnowangerup at a place known as 'Little Jerramungup'. His father Jimmy Inel was born at Fanny's Cove on the Young River near Ravensthorpe. Ms Woods currently lives in Albany and was selected to represent the Inel family by her uncle Mr Stan Loo who at the last minute had to attend a family emergency and could not participate in the survey. Other members of the group supported Ms Woods's late inclusion in the survey team.

**Mr Geoff Wynne** was born in Albany to parents Keith Wynne (senior) and Mary Narrier. Mr Wynne's grandfather on his father's side was Fred Wynne, born in Jerramungup. Fred's parents were Jimmy Wynne and Kitty Nightly. Mr Wynne's grandmother on his father's side was Eileen Penny, born in Katanning. Eileen's parents were John Penny and Maggie Pickett. Mr Wynne's grandparents on his mother's side came from north east Goldfields. Mr Wynne completed his schooling to year ten in Albany in which time he was a very keen sports person. Mr Wynne was nominated by the Albany DIA to participate in the survey.

**Mr John Penny** was born in Narrogin and also attended schools there. His parents are Kelvin Penny and Elizabeth Penny. Mr Penny's grandmother on his mother's side is Marjory Woods, born at Borden. Marjory's parents were Jim Woods and Florae Colbung. Mr Penny's grandfather on his mother's side is Humphrey Smith, born in Kojonup. Humphrey's parents were Tommy Smith and Lilly Hough. On his father's side Mr Penny's grandparents are Laura Woods, from Gnowangerup, and Walter Penny, from Katanning. Mr Penny was nominated by the Albany DIA to participate in the survey.

**Mrs Elaine Minitier (nee Brown)** was born in Borden, the daughter of Mr Harry Brown and Ms Hazel Roberts. Mrs Elaine Minitier went to school in Borden and then later at Roelands Mission near Bunbury. Upon leaving school Ms Elaine Minitier worked in domestic services prior to being married and becoming a preschool teacher. Ms Minitier worked for 38 years in preschools in Albany and is a member of the Wagyl Kaip Native Title Claim group. Ms Elaine Minitier was selected to represent the Roberts family and invited to participate in the survey in place of her mother Ms Hazel Brown (named applicant) whose health precluded her from participation.

**Mr Johno Woods** was born in Albany to parents John Woods Senior and Alma Inel. Mr Johno Woods uncle is Bill Woods Senior a participant in this survey, Mr Woods traces his ancestors on the Woods side as the same bloodlines as described for Bill Woods. Mr Johno Woods's grandfather on his mother's side was Charles (Bullfrog) Inel born east of Gnowangerup at a place known as 'Little Jerramungup'. His father Jimmy Inel was born at Fanny's Cove on the Young River near Ravensthorpe. Mr Johno Woods's went to school in Gnowangerup and Borden and currently works in Horticulture in Albany. Mr Johno Woods's was nominated by the Albany DIA to participate in the survey.

## COMMUNITY CONSULTATION

### AIMS

- To establish contact with Aboriginal people who retain traditional or current knowledge pertaining to the region.
- To determine if there are any sites of significance as defined by Section 5 of the Western Australian Aboriginal Heritage Act (1972) within the project area.
- To record any ethnographic information provided about identified sites.
- To generate consensual recommendations from the Aboriginal community representatives in regards to any Section 18 requests and to record management strategies for identified ethnographic and archaeological sites.

### METHOD

Those selected to participate in the survey were contacted by phone, briefed as to the requirements for the survey and arrangements were made for the informants to be driven to the survey area with the consultants.

The survey began with a detailed briefing in Hopetoun aided by viewing the project plans on a large scale air photo map in relation to any previously recorded Aboriginal heritage sites. The survey participants were then driven along Hamersley Drive stopping at locations of interest such as beach access sites and creek crossings.

During the survey the group also meet the team from Applied Archaeology Australia and were then shown the artefact sites that they had recorded. The group made a through pedestrian inspection of these areas before giving the consultants there advice which was recorded in a note book, by voice recording and by photograph.

The survey teams also made a through pedestrian inspection of the materials extraction pits along Hamersley Drive, keeping out of Dia Back affected areas and then on a second site visit inspected all the materials extraction pits located at Lot 6382 Steeredale Road and lot 95 Hamersley Drive

### COMMUNITY CONSULTATION PROCESS

On Friday the 15<sup>th</sup> of November 2009 the consultants; Mr Brad Goode (Anthropologist), Mr Colin Floyd Irvine (Assistant) and Mrs Vernice Gillies (ALO) met with representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups; Mr Bill Woods, Mr Aden Eades, Mr John Penny, Mr Alwyn Coyne, Ms Lynette Knapp, Mrs Sandra Woods (representing the Inel side of her family), Mr Geoff Wynne, Mr Errol Williams and Mr Graham Minter in Albany and then drove to Hopetoun.

At Hopetoun Mr Brad Goode explained the details of the Main Roads development proposal. Mr Goode explained that as a result of funding for the 'Royalties for Regions' program, an initiative by the state government to provide funding for infrastructure in regional areas, it had been identified that a road upgrade to Hamersley Drive would be necessary to assist in the development of tourism in the area. The injection of funds was seen as necessary as the recent closure of the BHP Nickel Mine at Ravensthorpe had caused considerable economic hardship in the area and such a project was now necessary to stimulate the local economy providing much needed employment opportunities.

Mr Goode stated that the road upgrade would involve a 20m wide survey corridor either side of Hamersley Drive where the road would be widened by up to 2m meters and then sealed,

inclusive of the three beach access roads between the Culham and Hamersley Inlets within the Fitzgerald National Park (see fig 1, location page).

In order to source the materials to upgrade this road three gravel extraction pits, located along Hamersley Drive within the Fitzgerald National Park that have been previously used and partially rehabilitated, were required. With regards to the sites Mr Goode advised that these gravel extraction pits did have some areas where Die Back fungus was present however Main Roads would manage this issue in regards to compliance with environmental laws and would avoid these portions of the pits with the fungus to extract gravel.



Figure 4: Mr Colin (Floyd) Irvine, Mr Graham Minitier, Mrs Vernice Gillies and Mr Errol Williams viewing the project plans for the Hamersley Road upgrade. Location near the materials extraction pits

After this briefing the survey team drove to the Ranger's house on Hamersley Drive where the vehicles were washed down for contamination. The group then decided that a slow drive along the road corridor would be conducted and that the group would stop at each beach access road car park and inspect the area. The group also wished to walk the material extraction pit areas and stop at creek crossings to inspect any culvert locations.

The group then drove west along Hamersley Drive to the turn off to East Myilies Beach and then to Myilies Beach. Each of these spur roads were checked and the area around the car parks that would possibly be enlarged to cater for tourist busses were inspected on foot.

**No heritage issues** were identified during these inspections.

The group then continued west to the West Beach turn off and drove to the beach car park. Some of the group attempted to walk to the location of a previously recorded archaeological site (Sites ID 4934 West Beach) that lies adjacent to the car park but were unable to re-locate the site due to the thick scrub.

In regards to this site the group **recommended** that if the car park and turning area at West Beach needed to be enlarged and that if work proposed would affect the site then once the detailed plans were known then the group should be re-consulted regards the proposal.



In the interim the group requested that the archaeologists report detailing the nature, extent and significance of the site should be provided to the group so that they could make an informed decision if ministerial consent to disturb the area was required. If consent is sought, and approved the group said that Noongar monitors should be on site to assist the archaeologists with salvage and recording. At this stage the group could not determine a significance assessment of the site as they had little information upon which to base their views.

The group then stopped at the location of the first gravel extraction pit located to the west of the intersection with West Beach Road and Hamersley Drive. The group inspected the area and did not identify any ethnographic Aboriginal heritage issues; however they all stated that gravel should be sourced from an already cleared area and that they did not think it sensible to clear an area for gravel. The group pointed out that the area contained bush foods important to Noongar people and that the archaeologist had found some cultural material in the area.

In regards to the presents of isolated artefacts the group said that they provided evidence that their ancestors had used the area for hunting and camping and as such suggested that more material would be found if the area was cleared. The group stated that despite their objection if Main Roads continued with the proposal that Noongar people would need to assist archaeologists to monitor the clearing. The Noongar people present would then be able to provide a cultural interpretation of the material as opposed to a purely scientific analysis. Once the recording was complete the Noongar monitors could then advise the archaeologist where to redeposit the material in line with cultural beliefs. Artefacts are seen by Noongar people to be imbued with spirits and removal of such material from the area in which it is found is considered dangerous; 'things can follow you' being a common comment made by Noongar people in this regard.



**Figure 5: The survey team with Archaeologist Mr David Guilfoyle inspecting the second planned gravel extraction pit adjacent to Hamersley Drive to the west of the West Beach turn off; view west.**

The group then continued a short distance (270m) west along Hamersley Drive to the second gravel extraction site. Here the group meet the team from Applied Archaeology Australia who were surveying the proposed gravel extraction area. The group assisted with this inspection being careful to keep away from the area marked upon the plan to contain dieback.

The group questioned why Main Roads would propose to take gravel from an area so close to a place already known to contain dieback. The group were not convinced that Main Roads could maintain an adequate quarantine during extraction operations and were concerned that dieback could be spread throughout the park. The group said they objected to any plan which would risk spreading of dieback in the park. The group explained that Noongar people rely upon a healthy ecology to maintain their cultural practices such as the collection of bush foods and that if the environment is harmed then so is Noongar culture.

The group then examined the third proposed gravel extraction pit. Here the same concerns were expressed. The group resolved that Main Roads should seek another solution to source gravel from an already cleared and clean area outside of the park. The group said that the vegetation in this park is internationally iconic and as such any risk should not be considered.

The group then drove to the Hamersley Inlet where they had lunch and discussed their knowledge of the area and potential heritage issues.



**Figure 6: Members of the ethnographic survey team at the Hamersley Inlet. View to the northwest near the entrance to the sea.**

Mr Alwyn Coyne said that it was his opinion that most Noongar people did not know of any specific traditional creation stories relating to this part of the coast as many of the traditional people had been massacred at Cocanarup and that this knowledge had not been passed on. Mr Alwyn Coyne said some of the survivors of the Cocanarup massacre were believed to have followed the Phillips River to the coast and dispersed into the Fitzgerald National Park and were then killed along the shores of the Culham Inlet.

Subsequently for many years following the Cocanarup massacre the entire area had been avoided by Noongar people and became '*Warra*; an avoidance area'.

Mrs Lynette Knapp reported that it was her belief that the location of Hamersley Drive followed the approximate location of the *bidi* or footpath used by the traditional Noongar people on their travels to places as far to the west as Ongerup.

Ms Knapp said that her family had told her that the traditional name for the hills near the Hamersley inlet was *Djuckarah*, Ms Knapp could not detail the meaning of the name or could not define the actual peak that the name referred to.

Mrs Knapp also reported a creation story that relates to the Hamersley inlet area:

The *Younger* people from the Stirling Ranges organised a marriage with a young man from the *Waitch* people near Balladonia. When the young man travelled to the Stirling Ranges he found that he did not want to marry the girl as she was already pregnant. The *Waitch* man tried to run away to return to Balladonia but was chased by the *Younger* people for breaking the arranged marriage. Clay pans along the Pallinup River are places where blood fell from him as the *Younger* people threw spears at him as he ran away. The people from Balladonia heard what was happening to the young man and they came to the area of the Fitzgerald River. There is a place where the *Waitch* people and the *Younger* people met and the *Younger* people threw their spears and the *Waitch* people crouched down and were turned to stone and are represented as stones at this place, this location is called *Nolla Waitch* (Emu Back). The spears thrown by the *Younger* people are also represented by the trees that grow alongside the road at Sculpture Hill. These trees are a strange spindly tree that grows in this area and is reminiscent of a spear. The young man was killed by the spears and can be seen in the hills to the north west of the Hamersley Inlet (*Whoogarup* Range).

The others in the group had no knowledge of these names or this myth. Ms Knapp could not determine any specific places within the survey area that relate to this myth.

In regards to issues with the road construction the group said that the creeks that are crossed over by the road were believed to have been used as access ways to the coast and the group believed there would be archaeology in those locations and that culvert installation would require monitors.

The group also said that the areas within the national park were still regularly used by Noongar people as places to camp and fish with their family groups. The group were concerned that increased visitation in the area may have adverse affects upon the cultural resources in the area and as such suggested that DEC should also consult with Noongar people regards management of this impact if the road upgrade goes ahead.

In regards to the road upgrade the group stated that they had no knowledge of any ethnographic sites in the area that would be affected by the work and were happy for the road to be widened and sealed as proposed, provided that any significant archaeological sites were avoided and that isolated the archaeological material was recorded and managed appropriately during construction.

During lunch and after this discussion the archaeologists joined the group and advised that they had now located a large archaeological site that contained numerous artefacts with a diverse array of lithologies and tool types. The archaeologists reported that the site had been located just to the west, of the turn off to West Beach, and extended to the west past the third gravel pit for an undetermined distance. The site followed an east west running canyon and river draining into the Hamersley Inlet (Guilfoyle 2010; 19).



The concentrations of archaeological material at the site, while generally some distance from the road, extended to the road on both sides and as such any plans to widen the road along this section would directly affect the site.

The archaeologists requested that the ethnographic survey team inspect the area in order to give a significance assessment and to provide cultural advice regards the affect that this discovery would have upon the development proposal.



Figure 7: Ms Vernice Gillie (nee Coyne) and Archaeologist Mr David Guilfoyle in the fore ground with the other members of the survey team in the background inspecting archaeological site 'Kurda Gorge Site'. View to the east

The group identified the site as being of **high cultural significance** and requested the site be recorded as a closed site with the group listed as the custodians of the site. Closing the site file was seen as necessary in order to disguise the location of the area so that the public will not be able to locate the site from the DIA web site and then souvenir artefacts. The group stated that they **did not wish the area to be disturbed by Main Roads** as the material at the site is extensive with many of the artefact clusters looking to be where it was left by the traditional people thousands of years ago. The group said that it is not often you see sites where there is so much archaeological material and formal tools just laying there as they were left by our ancestors. The group suggested that the site was of elevated importance due to the undisturbed context in which it is located and its proximity to a large inlet.

In terms of the sites cultural associations the group stated that the site was believed to represented a strong link with their traditional past and the nature of the artefacts suggested that some of the stones had been carried for great distances to be made into tools at this location. This indicates that this ridge was a major path or *bidi* of the type that Mrs Knapp had earlier reported to run through the area. The site indicated to the group that the Hamersley Inlet to the west was an important gathering place for large groups of Noongar to exploit the abundance of foods available in the area and as such may have been associated with ceremonies and ritual exchange between groups who were known to congregate in this area.

The group made these statements from reading the country as opposed to having any first hand ethnographic knowledge of this usage; however all stated that archaeological sites such as this confirm these types of conclusions.

The group said that if the road is to be upgraded (sealed) near the site then the area would need to be managed appropriately so as to avoid the site being accidentally disturbed.

The group **recommended** that the area should be subject to a **compressive heritage management** plan. In this plan it should be made known to the supervisors of the road works and all workers are to be kept out of the bush where the site is located. The group also suggested that there should be cultural awareness training for the workers involved in the road works to ensure they were aware of the value of the site and the landscape to Noongar people.

In regard to the road work proposed that will affect the 'Kurda Gorge Site' the group were not prepared to support a Section 18 application to disturb the area to widen the road. The group **recommended** that any road works to the west of the West Beach turnoff is restricted to only sealing the existing road. The group stated that this would include the DEC car parks at the Hamersley Inlet.

Should this not be possible then the group **recommended** that once a full archaeological analysis of the site and the area around the Hamersley Inlet car park is conducted then the Noongar community should be re-consulted with the findings so as to be able to make an informed decision regards any levels of acceptable disturbance that may be considered.



Figure 8: Mr Errol Williams showing a large chert flake fragment found at 'Kurda Gorge Site'. View to the north east.



On Friday the 30<sup>th</sup> of January 2010, Ms Melissa O'Toole and Mrs Vernice Gillies (ALO) met with representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups; Mr Bill Woods, Mr Aden Eades, Mr John Penny, Mr Alwyn Coyne, Ms Lynette Knapp, Mr Johnno Woods (representing the Inel side of her family), Mr Geoff Wynne, and Mr Elaine Minter in Albany and then drove to Hopetoun where they met the consultant.

A briefing was conducted in the park at Hopetoun with the aid of an air photo map showing the location of the three gravel pits and one sand extraction pit on private property on Lot 6382 Steeredale Road and Lot 95 Hamersley Drive respectively. As a result of the previous site inspection and the issues that related to the materials extraction pits in the national park Main Roads have decided to source materials elsewhere for road works proposed for Hamersley Drive.

During the briefing the consultant advised the Noongar community that no previously recorded Aboriginal heritage sites were identified at the actual pit sites, but that a Gnamma Hole (Site ID 19596) had been recorded in the vicinity of pit B on Lot 6382 Steeredale Road.

In terms of the archaeological inspection Applied Archaeology Australia had also located one isolated quartz flake at this pit site and another quartz flake at the sand pit site on Lot 95 Hamersley Drive. The archaeologists recommended that the area has archaeological potential in particular pit B due to its proximity to the Culham Inlet and resulting from this and low visibility **recommended** that the clearing should be monitored.

Following this briefing the group proceeded to Lot 6382 Steeredale Road to inspect the material pit areas A and C. This site was accessed via a track through private property of the Ravensthorpe/Hopetoun Road. The group made a vehicle reconnaissance of pits A and C and then walked each pit site.



Figure 9: Ms Vernice Gillies (nee Coyne) and Mr Aden Eades inspecting a marsupial skeleton found at pit site A on Lot 6382 Steeredale Road. View to the north east with an existing quarry in the background.

During this inspection no ethnographic issues were recorded and the group had no issue with the proposal.

The group then proceeded to pit B. The area was viewed from an adjoining track. No one identified any ethnographic issues. Mr Johnno Woods asked if the area would be rehabilitated when the quarrying was completed. Ms O'Toole stated that as the land was privately owned and as the land owner had development plans after the quarry was finished that she did not believe that this would be considered.



**Figure 10: Ms Melissa O'Toole from Main Roads and members of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim survey team at proposed gravel extraction pit B. View looking to the north west towards the Culham Inlet.**

The group accepted this explanation and stated that there were no issues with the proposal. Following this the group drove to the sand pit site on Lot 95 Hamersley Drive. Here people had lunch and then inspected the area which was currently being farmed.

No issues were identified with this location for sand extraction. Everybody in the survey team stated that by moving the extraction pits away from the national park that the issues that they had raised during the previous consultation had been addressed and as such **recommended** that Main Roads proceed as now planned.

## COMMUNITY CONSULTATION OUTCOMES

As a result of the above consultations **no sites of ethnographic significance** as defined by Section 5 of the Western Australian Aboriginal Heritage Act (1972) were identified to be located within the survey areas along Hamersley Drive or within material extraction pit sites on Lot 6382 Steeredale Road and Lot 95 Hamersley Drive.

In regards to the **identified archaeological site denoted as 'Kurda Gorge Site'** recorded by Applied Archaeology Australia, representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups assigned this sites as a place of high cultural

significance stating that the site represented a long term migration path where permanent camps would have existed that were likely to be associated with seasonal gatherings that would have traditionally occurred at the nearby Hamersley Inlet.

In terms of the management of this site it was the preference of the Noongar representatives that the sites should be **preserved in situ** and that a **heritage management plan** is formulated to protect the site should work to **seal the existing road** be conducted within the area.

At present there is **no support** within the group for Main Roads to implement a plan to widen the road to the west of West Beach Road to the Hamersley Inlet. In the opinion of the group this would likely affect the **'Kurda Gorge Site** to an unacceptable level.

In regards to the **previously recorded archaeological site denoted as Sites ID 4934 West Beach** representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups could not determine a cultural significance assessment for the site as they were unable to relocate the site and did not have sufficient information regards the nature of the site upon which to base a decision.

The group stated that at present the site was under no threat from simply sealing the existing road and were happy for this to take place. However should the car park at the beach require substantial modification to accommodate tour busses then the group would wish an archaeologist to determine the effect that these plans would have on the integrity of this site before being re-consulted with a request to support disturbance under ministerial consent.

The group stated that if the site was small and not scientifically significant then the group would consider salvaging the site with Noongar participation. All salvaged material once recorded would be redeposited at the site after the work was completed. Archaeological material taken from an area where it is originally located is believed to cause spiritual problems for contemporary Noongar custodians and as such material should always remain where or near to where it was found.

In regards to the **materials extraction pits** the Noongar community were not supportive of plans to extract gravel from the old pits along Hamersley Road. The issue of the spreading of dieback through an iconic national park was a paramount concern. However it was also stated that the areas were likely to be problematic in terms of disturbance to sub surface archaeological material and the clearing of culturally significant plant species used for food and medicine.

As Main Roads have now determined alternative arrangements to source this material the issue raised above will now not affect the project as now proposed.

The new material extraction pits located on private property on Lot 6382 Steeredale Road and Lot 95 Hamersley Drive were identified by the group to **be clear of any heritage issues**.

During the survey the Noongar representatives requested that Noongar people should be engaged to assist archaeologists to monitor all areas where archaeological material and or potential exists, inclusive of all water course crossings

## RECOMMENDATIONS

As no sites of ethnographic significance as defined by Section 5 of the Western Australian Aboriginal Heritage Act (1972) were identified to be located within the survey areas, **it is recommended** that the work can proceed without any risk of affecting ethnographic sites of significance.

During the consultations representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups identified a number of issues of cultural concern within the general survey areas.

As a result of the issues raised the following recommendations area made:

- **It is recommended** that Main Roads avoid extracting gravel from the proposed materials extraction pits located within the Fitzgerald River National Park along Hamersley Drive as the Noongar community are concerned about the spread of dieback fungus and disturbance to culturally significant archaeological material and flora.
- **It is recommended** that Main Roads give due consideration to the Noongar communities request to monitor all ground disturbing works at creek crossings, along the margins of water courses and areas where archaeologists have determined to have high potential for cultural material to be unearthed.
- **It is recommended** that Main Roads inform DEC of the need to conduct further consultations with regards to any future plans to expand car parks at the end of all three beach access roads and at the Hamersley Inlet as these plans were not known to the community and the consultants during this survey.

In regards to the archaeological site , '**Kurda Gorge Site**', representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups have identified this sites to be off high cultural significance and as such;

- **It is recommended** that Main Roads does not widen the road from the West Beach Turn off west to the Hamersley Inlet.
- **It is recommended** that the sites should be **preserved in situ** and that a **heritage management plan** should be formulated to protect the site should work to seal the existing road be conducted within the area.

If this is not be possible then Main Roads **will be required** to make application under the terms set out by Section 18 Western Australian Aboriginal Heritage Act (1972) for consent to use the land that may contain an Aboriginal site.

As representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups have clearly articulated that they are at present **not supportive** of such an application until further and more detailed archaeological assessments are conducted **it is further recommended** that Main Roads conduct further and detailed archaeological investigation of the road works potential for affects upon the integrity of this site followed by further consultations with the above representatives should this course of action become necessary.

In regards to the previously recorded archaeological site, **ID 4934 West Beach**, representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim groups could not determine a cultural significance assessment for the site as they were unable to relocate the site and did not have sufficient information regarding the nature and extent of the site upon which to base a decision during this initial survey.

Should Main Roads determine that the site is likely to be affected by any future plans to expand the car park at West Beach **it recommended** that once a full archaeological analysis of the site is completed and that Main Roads conduct further consultations with representatives of the Wagyl Kaip WC98/070 and Southern Noongar WC96/109 Native Title Claim group prior to lodging notice pursuant to an application under Section 18 Western Australian Aboriginal Heritage Act (1972) for consent to use the land that may contain an Aboriginal site.

Should consent be given as a result of this application **it is then recommended** that members of the above claim groups be engaged to assist archaeologists to fully record and salvage the site and then to redeposit the artefacts in a safe area in line with the wishes of the elders expressed during consultations.



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## **APPENDIX 1: SITES REGISTER SEARCHES**

As the PDA exists across two geographic zones (GDA 50 and GDA 51) it was necessary to conduct separate site register searches, as the current DIA database does not allow one search over two geographic zones.



## Search Criteria

1 sites in a search polygon. The polygon is formed by these points (in order):

MGA Zone 51	
Northing	Easting
6246528	231635
6244742	235997
6241116	234476
6242171	229090



## Disclaimer

Aboriginal sites exist that are not recorded on the Register of Aboriginal Sites, and some registered sites may no longer exist. Consultation with Aboriginal communities is on-going to identify additional sites. The AHA protects all Aboriginal sites in Western Australia whether or not they are registered.

## Copyright

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## Legend

Restriction	Access	Coordinate Accuracy
N No restriction	C Closed	Accuracy is shown as a code in brackets following the site coordinates.
M Male access only	O Open	[Reliable] The spatial information recorded in the site file is deemed to be reliable, due to methods of capture.
F Female access	V Vulnerable	[Unreliable] The spatial information recorded in the site file is deemed to be unreliable due to errors of spatial data capture and/or quality of spatial information reported.

## Status

L Lodged	IR	Insufficient Information (as assessed by Site Assessment Group)	Site Assessment Group (SAG)
I Insufficient Information	PR	Permanent register (as assessed by Site Assessment Group)	Sites lodged with the Department are assessed under the direction of the Registrar of Aboriginal Sites. These are not to be considered the final assessment.
P Permanent register	SR	Stored data (as assessed by Site Assessment Group)	
S Stored data			Final assessment will be determined by the Aboriginal Cultural Material Committee (ACMC).

## Spatial Accuracy

Index coordinates are indicative locations and may not necessarily represent the centre of sites, especially for sites with an access code "closed" or "vulnerable". Map coordinates (Lat/Long) and (Easting/Northing) are based on the GDA 94 datum. The Easting / Northing map grid can be across one or more zones. The zone is indicated for each Easting on the map, i.e. '5000000:Z50' means Easting=5000000, Zone=50.



## Aboriginal Heritage Inquiry System

Register of Aboriginal Sites

Site ID	Status	Access	Restriction	Site Name	Site Type	Additional Info	Informants	Coordinates	Site No.
19596	L	O	N	Location G Gnamma Hole		Water Source	*Registered Informant names available from DIA.	232672mE 6244015mN Zone 51 [Reliable]	



## Legend

- Highlighted Area
- Town
- Map Area
- Search Area

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## Search Criteria

0 sites in a search polygon. The polygon is formed by these points (in order):

MGA Zone 51	
Northing	Easting
6240283	222797
6243055	222731
6243415	226876
6240933	226950





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## Legend

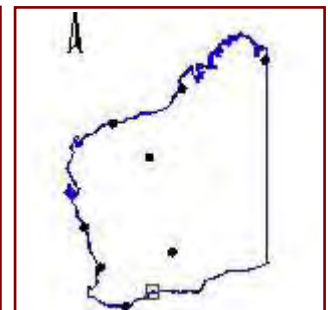
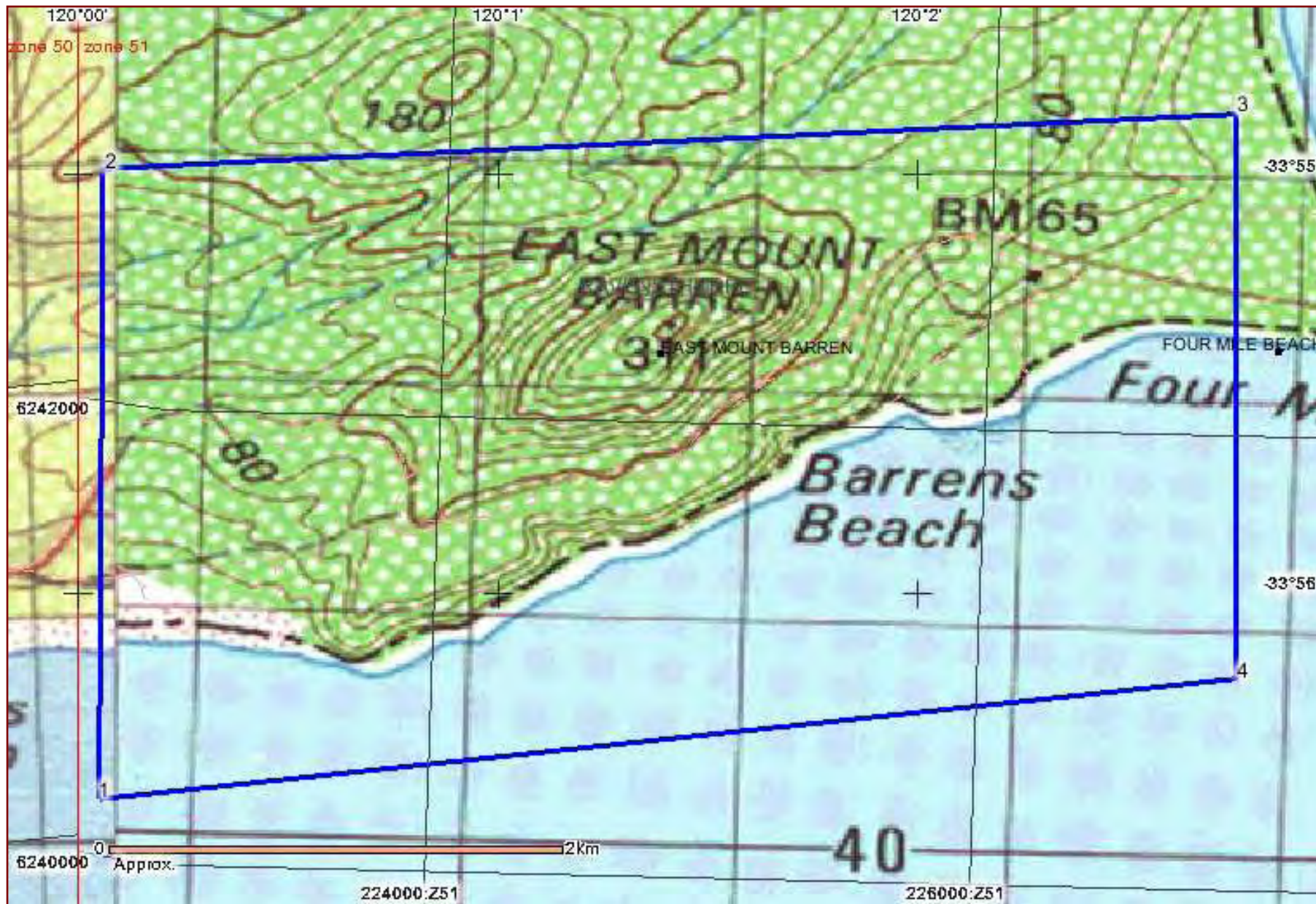
Restriction	Access	Coordinate Accuracy
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## Search Criteria

1 sites in a search polygon. The polygon is formed by these points (in order):

MGA Zone 50	
Northing	Easting
6241112	777300
6235186	770588
6241132	766561
6243050	777285



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## Aboriginal Heritage Inquiry System

Register of Aboriginal Sites

Site ID	Status	Access	Restriction	Site Name	Site Type	Additional Info	Informants	Coordinates	Site No.
4934	P	O	N	West Beach	Artefacts / Scatter			775142mE 6239148mN Zone 50 [Reliable]	S01708





# Aboriginal Heritage Inquiry System

Register of Aboriginal Sites



## Legend

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## Search Criteria

0 sites in a search polygon. The polygon is formed by these points (in order):

MGA Zone 51	
Northing	Easting
6242060	229549
6242887	229549
6242831	231365
6241745	231402



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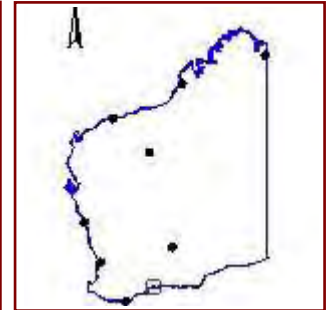
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# Aboriginal Heritage Inquiry System

Register of Aboriginal Sites



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## **APPENDIX 2: LETTERS OF ADVICE**

15<sup>th</sup> November 2009

We the undersigned have been consulted by Bradley Goode on behalf of GHD Pty Ltd (for Main Roads) in regard to the Hamersley Road upgrade in Ravensthorpe. We would like to make the following recommendations in relation to the Western Australian Aboriginal Heritage Act (1972).

*Recommendations:*

x Archaeological sites avoid/monitor

x Ground Pits ① Approved ② Not approved

③ not approved / Die books / cultural material

x More design information / consultation  
regarding car parks / creek crossings

Wagyl Kaip Native Title Claim Group WC98/70

Name	Date	Signature
Lyn Knapp	15.11.2009	Lyn Knapp
Alwyn Coyne	15.11.2009	Alwyn Coyne
Aden Eades	15.11.2009	Aden Eades
Bill Woods	15.11.2009	x William Woods
Geoff Wynne	15.11.2009	G. W. W.
Errol Williams	15.11.2009	Errol Williams
Sandra Woods	15.11.2009	Sandra Woods
Graham Minitier	15.11.2009	
John Penny	15.11.2009	John Penny
	15.11.2009	

30<sup>th</sup> January 2010

We the undersigned have been consulted by Bradley Goode on behalf of GHD Pty Ltd (for Main Roads) in regard to the Gravel Extraction Pits (Loc 6382) for the Hamersley Road upgrade in Ravensthorpe. We would like to make the following recommendations in relation to the Western Australian Aboriginal Heritage Act (1972).

x No issues all clear

**Wagyl Kaip Native Title Claim Group WC98/70**

Name	Date	Signature
Lynette Knapp	30.01.2010	L. Knapp
Alwyn Coyne	30.01.2010	Alwyn Coyne
Aden Eades	30.01.2010	Aden Eades
William Woods	30.01.2010	William Woods
Geoffrey Wynne	30.01.2010	G. W. Y.
Errol Williams	30.01.2010	N/A
Sandra Woods	30.01.2010	S. Woods
Graeme Minter	30.01.2010	G. Minter
Vernon John Penny	30.01.2010	V. Penny
	30.01.2010	



## **APPENDIX 3: MAPS OF THE PROJECT AREA**



