

Western Australia Regional Forest Agreement
ABORIGINAL CONSULTATION PROJECT

Report, Volume 1

prepared for

The Regional Forest Agreement Steering Committee

November 1997

Centre for Social Research
Edith Cowan University

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The two volumes of this report arose from a consultative process undertaken by a team assembled by the Centre for Social Research, Edith Cowan University, Perth, Western Australia. Responsibility for the contents of the report rests with that team, details of which are given in the body of the report. Information on the Aboriginal heritage places documented in this report remains the intellectual property of the Noongar communities that contributed it. The views and opinions expressed by the Noongar communities or by the authors of this report do not necessarily reflect the views of Edith Cowan University, the Commonwealth of Australia or the State of Western Australia. The Western Australian and Commonwealth governments do not accept responsibility for any advice or information in relation to this material.

This project was neither designed, nor intended, to support clearance applications under Section 18 of the *Aboriginal Heritage Act 1972*- (WA).

EXECUTIVE SUMMARY, VOLUME 1

This is the first of two volumes reporting on a consultative program with Noongar communities within or associated with the South-West Forest Region of Western Australia. In summary, consultative workshops were held at seven locations within, or adjacent to, the region in order to:

- inform Noongar communities about the processes involved in the development of a Regional Forest Agreement (RFA) for the South-West Forest Region;
- identify aspects of the RFA in which Noongar community members wish to participate and to facilitate their involvement in RFA processes;
- identify places of potential national estate Aboriginal heritage value, and identify Noongar community wishes in relation to the possible listing of these places in the Register of the National Estate;
- collect information sufficient for the listing of places of significance to Noongar communities in the Register of the National Estate (where this is endorsed by communities) and develop a means of thresholding those places which have been indicated by the community as suitable for listing;
- document Noongar community views on the management of Aboriginal heritage places and their consideration in the CRA/RFA process, and develop appropriate related recommendations for consideration by the RFA Steering Committee.

Noongar participants in the workshops identified the following as outcomes that they wish to be achieved through the Regional Forest Agreement:

- **Noongar joint-management with CALM in the South-West Forest Region**
Noongar people consider that their traditional knowledge of the natural environment has much to contribute to appropriate forest management; and that it is their right to do so under either Native Title legislation or the principles of natural justice.
- **Noongar participation in developing and reviewing the RFA**
Noongar people see it as essential that they be directly involved in drawing up the Regional Forest Agreement and in reviewing its on-going operation. Appropriate mechanisms are needed for this purpose.

-
- **Unrestricted access by Noongar people to all areas of the forest including national parks and nature reserves for a full range of spiritual, cultural and recreational purposes**

Workshop participants emphasised their ties to *areas* of the forest, indeed to the forest as a whole, rather than simply to discrete ‘sites’.
- **Unrestricted Noongar hunting rights in South-West Forest Region**

Noongar people have retained their hunting and gathering traditions and wish to continue these practices and pass them on to their children.
- **Receipt of benefits from forest-based industries**

Because of the traditional Noongar association with the land, many hold the view that industries based on the extraction of forest products or minerals from the area covered by the RFA should be required to allocate to the Noongar community an agreed percentage of the value of these resources. These payments could be used to support programs in such areas as education, health, housing and employment.
- **Employment of more Noongar people by CALM**
- **Initiation of programs of cross-cultural training for all CALM personnel in order to increase their awareness of issues of Noongar identity and culture**
- **Noongar access to places of Aboriginal heritage value as a matter of cultural survival through the maintenance of traditional connections, rights and interests in land**
- **Provision for promoting, funding and disseminating Noongar interpretations of places of Aboriginal heritage value**
- **Incorporation in the RFA of a plan for the management of Noongar heritage places**

Noongar communities want the RFA to provide for adequate consultation with them on all issues related to the management, protection, conservation and rehabilitation of Noongar heritage places.
- **Protection of Noongar heritage places from destruction or damage caused by clearing, logging, development, mining and any other activity in the South-West Forest Region**

The detailed results of the national estate component of the project are contained in Volume 2.

**MAP OF THE SOUTH-WEST FOREST REGION
AND THE WORKSHOP LOCATIONS**

ACKNOWLEDGEMENTS

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Ron Cross and Joseph Northover (Collie)
Mark Davis (Northam)
Les Eades (Narrogin)
Theo Kearing (Pinjarra)
Mathew Khan and Kelvin Quartermaine (Busselton)
Rebecca Khan (Mount Barker)
Marilyn Morgan (Manjimup)

We appreciate the willingness of the Noongar participants in these workshops to give freely of their time, knowledge and experience. We trust that this report presents their views accurately, comprehensively and effectively.

We also gratefully acknowledge the advice and assistance given by the following members of the Environment Forest Taskforce in the course of the project:

Brian Prince	(Director, Western Australian Section)
Philippa Watt	(Assistant Director, Western Australian Section)
Gail Barry	(Indigenous Liaison Officer)
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1 INTRODUCTION

This is the first of two volumes reporting on a consultative program with Noongar communities within or associated with the South-West Forest Region of Western Australia (see map on page iv). The project was undertaken as part of the Comprehensive Regional Assessment process leading to the development of a Regional Forest Agreement for the Region.

1.1 BACKGROUND

Under the National Forest Policy Statement, the Commonwealth, State and Territory Governments agreed to develop Regional Forest Agreements (RFAs) that would provide the framework for the future management of Australia's forests (Commonwealth of Australia 1992).

The main objectives of the RFAs are to ensure:

- the protection of biodiversity, old growth forest, wilderness and other environmental and heritage values through an adequate, comprehensive and representative system of secure and dedicated reserves;
- ecologically sustainable management of forests;
- development of an internationally competitive and ecologically sustainable forest industry.

To collect information necessary to develop RFAs, Comprehensive Regional Assessments (CRAs) are being carried out. These CRAs are wide-ranging surveys designed to examine the economic, social, environmental and heritage values associated with forests.

A Scoping Agreement, signed by the Prime Minister and the Premier of Western Australia, sets out the process for the CRA and RFA for the South-West Forest Region. Under the terms of the Scoping Agreement, governments are required to consult with Indigenous people about the RFA process. Another requirement for the CRA is the identification and assessment of national estate values under the *Australian Heritage Commission Act 1975*, addressing the criteria for the listing of places in the Register of the National Estate. The project reported here is relevant to both these requirements.

Prior to the commencement of this project, some initial consultation had already occurred with the establishment of a Western Australian RFA Aboriginal Reference Group (the Aboriginal Action Group - AAG), the conduct of preliminary workshops in Perth, and liaison between staff of Environment Australia and staff of the Noongar Land Council, the Aboriginal Legal Service of Western Australia and the Aboriginal Affairs Department.

1.2 PROJECT OBJECTIVES

The objectives of the Aboriginal Consultation Project were:

- (a) To conduct an effective consultation process with Noongar communities in or associated with the WA South-West Forest RFA region which informs communities about:
 - the CRA/RFA process and expected outcomes;
 - opportunities for Noongar participation and contribution to RFA process and outcomes; and
 - the national estate identification process.
- (b) To facilitate the flow of information from Noongar communities to the AAG and RFA Steering Committee for consideration in the development of a Western Australian Regional Forest Agreement.
- (c) To identify aspects of the RFA in which Noongar community members wish to participate and to facilitate their involvement in RFA processes.
- (d) To identify places of potential national estate Aboriginal heritage value, and to identify community wishes in relation to the possible listing of these places in the Register of the National Estate.
- (e) To collect information sufficient for the listing of places of significance to Noongar communities in the Register of the National Estate (where this is endorsed by communities) and develop a means of thresholding those places which have been indicated by the community as suitable for listing.
- (f) To document Noongar community views on the management of Aboriginal heritage places and their consideration in the CRA/RFA process, and to develop appropriate related recommendations to be submitted for consideration to the RFA Steering Committee.

1.3 THE CONSULTANCY TEAM

The project has been undertaken by a team of consultants assembled by the Centre for Social Research at Edith Cowan University. Responsibilities were divided among team members as follows:

Professor Alan Black	Project Co-ordinator
Ms Dawn Wallam	Workshop Facilitator and Aboriginal Liaison Officer
Mr Mike Hill	Aboriginal Liaison Officer
Dr Shirley Gollagher	Research Officer
Mr Simon Choo	Cultural Heritage Professional
Mr Don Gollagher	Administrative Assistant

2 METHODOLOGY

This project was designed to be completed within a limited timeframe of nine weeks. Whilst it was acknowledged that within such a frame aspects of the project may not be able to be fully achieved – such as fulsome documentation of identified places through field work and other follow-up techniques – it was considered that meaningful outcomes could be achieved, most especially the collection and documentation of forest related issues of concern to Noongar communities.

A methodological approach to achieving the project objectives had been presented in the Terms of Reference (see Appendix A). This approach was further developed and refined through consultation with officers of Environment Australia and the members of the Aboriginal Action Group in the early stages of the project.

2.1 THE CONSULTATIVE PROCESS

A key element of the project method was the running of a series of consultative workshops with Noongar people associated with the South-West Forest Region. This strategy was adopted because it enabled several objectives to be achieved:

- It provided an opportunity to inform participants about the CRA/RFA processes in general and about the opportunities for Noongar participation in these processes.

- It enabled members of the Noongar community to ask any questions, to identify issues of concern to them and to put forward any proposals or suggestions they might have.
- It allowed participants to discuss these issues, to weigh up various possibilities, and, wherever possible, to reach a consensus on what they wished to be done.
- It was the most efficient way within the very limited time available to identify places of potential national estate Aboriginal heritage value and to elicit Noongar community wishes in relation to the possible listing of these places in the Register of the National Estate, as well as to identify Noongar community views on the management of Aboriginal heritage places within the South-West Forest Region.

Several procedures were adopted to maximise the effectiveness of the consultative process:

- Within the Consultancy Team, two Noongars undertook the roles of Workshop Facilitator and Aboriginal Liaison Officer.
- For each workshop, a Local Community Liaison Officer (LCLO) was appointed (see Appendix B for an outline of the duties of the LCLOs).
- The LCLOs were each given a list of Aboriginal associations in the vicinity of their workshop and were asked to publicise the workshop as widely as possible within the Noongar communities.
- To assist in publicising the workshops, the LCLOs were provided with leaflets entitled *Noongar People Have Your Say in the Regional Forest Agreement* (see Appendix C) and with flyers giving brief details of the Aboriginal Consultation Program, together with space for the date, time and place of the consultative workshop, as well as the name and phone number of the LCLO for the particular locality.
- Provision was made to reimburse travel expenses incurred by Noongars coming to the workshops from distant locations.
- The Environment Forest Taskforce Indigenous Liaison Officer was present at each workshop.
- The draft report of each workshop was sent to participants for checking before being finalised.

2.2 ARRANGEMENT OF THE WORKSHOPS

The following locations had been selected by the Aboriginal Action Group as the most appropriate and locationally convenient places in which to consult with Noongar community groups:

Busselton

CollieNarroginNortham

ManjimupMt Barker

Pinjarra

The LCLOs were selected on the basis of recommendations from community elders or identified through discussions with the main Aboriginal associations in each of the designated workshop locations.

To lay the groundwork for each workshop, the Aboriginal Liaison Officers held discussions with leaders of local Aboriginal associations as follows:

- 18.9.97 Meeting held at Mogumber with executive members of Wheatbelt Aboriginal Corporation, who are representative of organisations in the region.
Mark Davis was identified as LCLO for the Northam region.
- 21.9.97 Meeting held in Busselton with the Gnuraren Aboriginal Association and members of that association who were considered representative of Aboriginal families in that region.
Kelvin Quartermaine and Matthew Khan were nominated to share the role of LCLO for the Busselton region.
- 23.9.97 Consultations held with Bunbury TAFE students in Bunbury and Kala Aboriginal Corporation representatives in Collie.
Subsequently, Ron Cross and Joseph Northover were identified as LCLOs for the Collie region.
- 23.9.97 Meeting with Narrogin Aboriginal Corporation members.
Les Eades was identified as LCLO for the Narrogin region.
- 24.9.97 Discussions held with Mark Ugle, Chairman of the Mount Barker Aboriginal Corporation.
Rebecca Khan was identified as the LCLO for the Mount Barker region.
- 25.9.97 Meeting with Murray Districts Aboriginal Corporation members in Pinjarra.
Theo Kearing was identified as LCLO for the Pinjarra region.
- 25.9.97 Meeting with Manjimup Aboriginal Corporation members in Manjimup.
Marilyn Morgan was nominated as LCLO for the Manjimup region.

Following the preliminary consultation process, the dates for the consultative workshops were set as follows:

Busselton	6 October
Pinjarra	7 October
Northam	8 October
Narrogin	9 October
Mt Barker	10 October
Collie	11 October
Manjimup	13 October

2.2 WORKSHOP FORMAT

An outline of the workshop format is contained in Appendix D. Whilst the same general format was used in each workshop, adaptations were made where necessary to suit local circumstances.

Attending each workshop were:

- Noongar participants (see Appendix E).
- Representatives from the Environment Forest Taskforce, who presented information about the CRA/RFA processes.
- Representatives from the Western Australian Department of Conservation and Land Management (CALM), who were available to answer questions about CALM's policies and practices.
- The Consultants, who served as facilitators and recorders.

The workshop meetings began informally, over morning tea, when participants introduced themselves to one another, conversed and generally established the rapport needed to help everyone feel at ease in the workshop situation.

The formal part of each day's business began with the Workshop Facilitator welcoming the local participants and explaining her family ties to the South-West Forest Region on each parent's side. This was important in establishing her credibility with Noongar participants who may not have known her personally. She then gave a brief overview of the workshop program, after which an outline of the CRA and RFA process was given by a member of the Environment Forest Taskforce using an overhead projector.

Discussion of issues of concern began as a large-group activity. Using butcher's paper fixed to a wall, issues and concerns raised by Noongar participants about the management and use of forests in the RFA region and about the CRA/RFA process, together with people's recommendations for ways in which those issues should be addressed, were recorded. Detailed notes on the discussions were made by two non-Noongar members of the Consultancy Team. Participants in the workshops commented that it was good to see that *wedjelas* (white people) were listening to, and writing down the things that they were saying. This, they said, gave them some hope that 'something would come out of this.'

For the next part of the workshop, the Register of the National Estate was explained and the role that it plays within the RFA process was described. Workshop participants were told of the wide range of places that could be identified as being of social or cultural value and were given examples of the types of places that could be included in the Register. They were then asked to think about places within the South-West Forest Region that are important to them and of social value to the Noongar community.

In order to identify these places, people moved into a number of small groups based usually on kinship or locality. Using sheets of butcher's paper, each group listed places of social value to their community that they would like included on the Register of the National Estate. These sheets were divided into columns that recorded the name of the place, details of its location, reasons for its significance and the level of significance. Also listed on the sheets were issues, concerns and suggestions that the participants had with regard to the management of these heritage places and how they would like these considered in the CRA/RFA process.

Once these lists were compiled, where possible, the places were plotted on to 1:100,000 scale maps of areas within the South-West Forest Region.

At the Collie workshop there was an extensive discussion of forestry issues and of other issues and concerns regarding the CRA/RFA process. By the time this discussion was finished, there was insufficient time for the heritage component to be completed. To resolve this problem the Heritage Consultant returned the next day to undertake the heritage identification exercise. Because there was a full day to document heritage places, the Heritage Consultant was able to make a field visit to a number of the places identified.

Participants at the Manjimup workshop did not identify places for potential listing on the Register of the National Estate, as they thought it inappropriate to do so. Their reasons are outlined in the Manjimup workshop report.

2.4 WORKSHOP REPORTS

To ensure that the workshop reports accurately reflected the views held by Noongar participants, copies of the draft report for each workshop were sent to the relevant LCLO. The LCLO was asked to distribute these draft reports to workshop participants, who were invited to check the report and to advise of any changes they wished made. Where participants did not live in the same locality as the LCLO, their reports were posted directly to them, together with a reply-paid envelope.

The reports sent to local communities each contained:

- (a) a brief summary of what is involved in the development of the RFA and the place of the Aboriginal Consultation Program in this process;
- (b) the names of persons attending the workshop;
- (c) general issues raised by Noongar participants at the workshop;
- (d) the names of places identified by Noongar participants for possible listing in the National Estate Register;

- (e) issues raised about the management of Aboriginal heritage places.

As information on item (a) has already been given in the present report, and as lists of Noongar participants are given in Appendix E, the workshop reports which come next in this volume deal only with items (c), (d) and (e).

3 BUSSELTON WORKSHOP REPORT

3.1 GENERAL ISSUES RAISED AT THE BUSSELTON WORKSHOP

The issues reported here reflect opinions expressed by members of the Noongar community in the course of the workshop. As far as possible, they are reported in the words used at the time.

1. **Busselton Noongars claim the right to have input into management policies and practices of the Department of Conservation and Land Management (CALM) that affect the forest in their region.**

Points made during discussion:

Under Native Title Legislation, Noongars have rights and are entitled to participate in making decisions about the management of the South-West Forest Region of Western Australia. At present, when CALM makes policy statements within loosely framed legislation, Aboriginal people are not consulted. Noongars have the right to be involved.

Noongars have traditional knowledge of forest management which is not being used. The forest is suffering as a result. For example, large areas of the forest are burned at the wrong time of the year. Species are lost because of this.

There are areas that CALM does not burn. The tuart forest is an important example. Noongars regularly burned in young forests. This should have been done all the time as tuart forests need to be burned. Now this cannot be done, because the old growth would be burnt out. The forest is now a museum piece, as when those old growth trees die, there will not be any young tuart trees to replace them.

In earlier times, Noongars burned only about a hundred acres at a time. They burned back to the river. The new growth fattened the kangaroos. Later, the people would burn another portion. Now CALM burns much larger areas from the boundaries to the centre. This results in animals being trapped in the centre.

We need areas undisturbed. Since British colonisation many species have been lost. We need to increase habitats and promote biodiversity. It's not just about trees; it's about increasing biodiversity and maintaining ecosystems.

2. **Busselton Noongars want unrestricted access to forests in order to camp, to hunt, and to teach their children their traditional culture.**

Points made during discussion:

Without land, Noongars have got nothing. CALM has told us that the Blackwood River is out of bounds. It is part of a national park, a big reserve. There are tracks running through it. Noongars have travelled along these tracks in the past,

following routes marked by scar trees. These scars may show travel patterns and relations between groups. CALM know about them. It is necessary to distinguish between scars made by CALM and scars made by Aboriginal people.

We have to teach our children respect for our elders and we need access to land to do this. We should be able to camp in the bush and teach our kids the traditional ways. CALM distinguishes between national parks and forests, but Noongars do not. Park rangers and police give Noongars a fine on the spot for camping in national parks. If you don't pay the fine you lose your driver's licence. One elder cannot even take his dog for a walk in the bush.

There are white people living as squatters in the bush. CALM turns a blind eye to them. There's a law for non-Aboriginal people and another for Noongars.

We want to camp and go marroning out of season for food. We want to hunt for kangaroo for food as well. Noongar people were brought up on kangaroo. Certain parts of the kangaroo are also used for medicine. When we are not allowed to hunt we can't teach our kids their culture. We want to show them how to hunt, how to drive kangaroos into one spot and select one. We tell them that you don't catch a boomer, because it's a breeder.

CALM once asked a couple of Noongars in the area to show their traditional hunting sites. This was supposed to be to give Noongars the right to hunt in these places. Next time they went, CALM was waiting for them.

Even picnic sites in the National Park don't meet Noongar needs and take Noongar values into account. Non-Aboriginal people are interested in privacy and will sit at picnic tables in small units. Noongars camp together – all around one table is the usual pattern. Existing camp/picnic sites are not suitable. Yet it's easy to remedy.

3. Busselton Noongars want legislation for the protection of places of significance to them.

Points made during discussion:

There are International, National and State agreements for the protection of places of significance, but the legislation for protection of such places is extremely poor. The Commonwealth is devolving heritage protection to the States. At State level the emphasis is on development rather than protection.

For example, Lake Jasper is the largest freshwater lake in Western Australia. It has international registration as one of two archaeological dives in the world. This wetland is supposed to be protected under Ramsar – the International Wetlands Convention. It is supposed to receive the highest protection, but a Japanese company allows one of their subsidiaries to mine there, in spite of the legislation. National and State agreements have been breached.

3.2 PLACES IDENTIFIED AT THE BUSSELTON WORKSHOP AS SIGNIFICANT TO THE NOONGAR COMMUNITY

3.2.1 Places within the South West Forest region

Binningup
Black Point
Blackwood River
Burnside
Canal Rocks
Chapman Hill
Cosy Corner
Cowaramup Bay
Devil's Lair
Ellensbrook
Gracetown
Hithergreen Farm
Jalbarragup Rd
Kilcarnup
Kudardup Caves
Margaret River
Moses Rock
Nannup Scarred Trees
Naturalist Leeuwin Ridge
Pioneer Graves
Quinninup
Rainbow Cave/ Ng'lgardup
Scott River Engravings /Dunnet's Farm
Siesta Park
Skippy Rock/Boranup Forest
Sues Bridge
Walcliffe cave, cliffs and burials
Yalingup Siding

3.2.2 Places outside the South West Forest region

Bunkers Bay /Rocky Point
Butter factory
Campbell's Farm, reburial site
Capel Massacre site
Curtis Bay/Castle Rock
Peppermint Grove
Strelley St Campsite

Toby's Inlet
Wally's Well
Wonnerup Scarred/Shield trees, Massacre, corroboree site

3.3 ISSUES RAISED AT THE BUSSELTON WORKSHOP SPECIFIC TO THE MANAGEMENT OF ABORIGINAL HERITAGE PLACES

3.3.1 *General issues and concerns about the management of Aboriginal heritage places*

1. The protection of all Noongar heritage places.

Because of the social, cultural, spiritual and historical value placed upon Noongar heritage places by the Busselton Noongar community, the importance of protecting Noongar heritage places was strongly emphasised.

2. The establishment of a management plan in relation to the management of Aboriginal heritage places.

The point was raised that there was no management plan in place to manage, preserve, look after and protect places of heritage value to Noongar people.

This plan should be regional in outlook, as well as incorporating a process for the management of specific places

3. The inclusion of Noongar people in the management, conservation and protection of Aboriginal heritage places.

It was repeatedly emphasised in the course of the workshop that it is essential that Noongar people be included in the management, conservation and protection of Aboriginal heritage places.

The RFA process was seen as a way in which Noongar involvement in the management of Aboriginal heritage places could be established and guaranteed.

Involvement in the management of Noongar heritage places was envisaged as including consultation, negotiation, and involvement in the decisions that affect Noongar heritage places, as well involvement in the implementation of any specific management strategies adopted.

4. Concerns about damage being done to some Aboriginal heritage places.

Concerns were raised about damage being done to some Aboriginal heritage places; for example, damage by abseilers to the cliffs at ‘Walcliffe cave, cliffs and burials’.

The Busselton Noongars would like mechanisms to be put into place to prevent such damage taking place in the future, and in the event of such damage taking place, involvement in the process of having the damage rectified.

5. Ensuring Aboriginal heritage places are protected from development.

The Busselton Noongar community would like Aboriginal heritage places protected from development; for example, Nannup scarred trees.

Such protection could take the form of fencing the area off in order to prevent access.

6. Recognition of some places for the Aboriginal heritage values that they exhibit.

The Busselton Noongar community would like some places recognised for the Aboriginal heritage value that they exhibit. This recognition could take the form of a plaque (e.g. at the Strelley St Campsite) recognising the Aboriginal values of and associations with the place, or through a Noongar interpretation (eg Wonnerup Scarred/Shield trees, Massacre site, Corroboree ground).

7. The Noongar interpretation of Aboriginal heritage places.

A Noongar interpretation of the heritage values of some places (eg Wonnerup Scarred/Shield trees, Massacre site, corroboree ground) is needed.

Such an interpretation would be valuable because of the large degree of divergence frequently encountered between the history of events and places written by pioneers and white historians and Noongar accounts of such events and places passed down through the tradition of oral history. For example, there are very different accounts of the circumstances leading up to the massacre of Wonnerup (see Shann 1978, Jennings 1983, Hallam and Tilbrook 1990, and compare these accounts with those in Busselton Noongar oral history).

8. The construction of a Noongar heritage trail.

A Noongar heritage trail could be constructed in order to demonstrate a range of Aboriginal heritage values. A suggested location for this was from Cosy Corner, through the Nannup scarred trees area to Boyup Brook.

9. Access to places of Aboriginal heritage value.

The point was repeatedly made that the Noongar community would like to have access to places of Aboriginal heritage value in order to utilise and maintain the values that these places represent; for example, access to traditional ceremonial and hunting areas; also to ensure that the places are being properly protected and looked after.

3.3.2 Management concerns and suggestions about specific Aboriginal heritage places within the South West forest region identified during the workshop

Campbell's Farm, reburial site: Would like to help look after it and ensure that other people do not disturb it.

Devil's Lair: Want access in order to check it.

Hithergreen Farm: Would like the place sign-posted or to have a plaque erected to acknowledge the Aboriginal associations with, and heritage values of, the place.

Nannup scarred trees: Want to ensure that these scarred trees are protected and are not logged. It was also suggested that a heritage trail be mapped out and constructed between the Nannup scarred trees area and Cosy Corner in order to illustrate a range of heritage values and traditional Noongar travel patterns in the region.

Naturalist Leeuwin Ridge: Want joint management of the ridge.

Quinninup: Needs to be protected from development and disturbance, and Busselton Noongar elders should be consulted about decisions that are likely to adversely affect it. It was also suggested that some form of sign or plaque be erected there. This could be developed in conjunction with local Noongar elders.

Rainbow Cave -Ng'lgardup: Want to fence the cave off in order to protect the place from damage.

Walcliffe house, caves, cliffs and burials: Want Noongar involvement in the joint management of the property. The caves and cliffs in the vicinity of the house should be protected from disturbance. It was suggested that this protection could be achieved by preventing people from accessing the caves and cliffs, and preventing the continued use of the cliff by abseilers.

Yalingup Siding: Would like a fence put around the graves in order to protect them.

4 PINJARRA WORKSHOP REPORT

4.1 GENERAL ISSUES RAISED BY PINJARRA NOONGARS

The issues reported here reflect opinions expressed by members of the Noongar community in the course of the workshop. As far as possible, they are reported in the words used at the time.

1 Pinjarra Noongars wish to claim the site in Pinjarra where Governor Stirling's militia massacred Noongar people on 28 October 1834.

Points made during discussion:

‘The Massacre site is the icon of Noongars. It is like our national shrine.’

This site is on private property.

2. Pinjarra Noongars wish to erect a Monument commemorating the people who died in the Massacre. They wish to maintain and control the management of the reserve where they plan to build the Monument.

Points made during discussion:

The Department of Land Administration, WA, (DOLA) was going to give the proposed Monument site to Aboriginal people, but CALM and the local Shire Council intervened to stop the process.

An agreement with the Shire is needed.

Theo Kearing has a drawing of a possible design for a Monument.

American Indians asked architecture students to design a suitable monument at Wounded Knee. A similar monument is needed here.

3. Pinjarra Noongars wish to obtain more funds for the erection of the Monument.

They are seeking funding from Aboriginal and non-Aboriginal organisations.

4. Pinjarra Noongars want to be joint managers, with CALM, of their local environment.

Points made during discussion:

Noongars have knowledge about the forest and how it should be managed, where native animals can be found and how they can be preserved, and how the river should be managed.

For example, with respect to knowledge of where native animals can be found, local Noongars know that there are bandicoots in places where CALM says there are none.

The river is being fouled by cattle and horses grazing at the river's edge. The floodline needs to be pushed back to where it used to be, and there should be nothing encroaching beyond this.

Last year there was an epidemic of conjunctivitis among local children who had been swimming in the river. There was a time when the water was clear and you could look into it and see the fish swimming; now this is not possible.

Pinjarra Noongars told builders working on a new development in Mandurah about a potential problem with mosquitoes if bird habitats were destroyed. Their warning was ignored. The budget for the development blew out because the mosquito problem had to be put right.

5. **Pinjarra Noongars request CALM, and other organisations like the Peel Inlet Management Authority, to employ local Aboriginal people.**
6. **Pinjarra Noongars want hunting rights on former Native Reserves. There are four of these in Pinjarra.**

Points made during discussion:

There is a site of a former Aboriginal reserve in Roe Street.

'There are cattle and sheep there. We are making nothing out of cattle and sheep. We can't go where cattle and sheep are. Are we lower than animals?'

One person present was fined \$68 for hunting kangaroos on land in Coronation Road.

7. **Pinjarra Noongars want the Murray District Shire to consult with them about local issues. An Agreement with the Shire is needed.**

Points made during discussion:

As an example to show why this should be, there are no streets in Pinjarra named after Aboriginal people. There was a street called Walley Street, named after an Aboriginal family, but this was changed.

Another example of an issue on which the Shire should have consulted Noongars relates to a walkway which Pinjarra Noongars wish to have built *above the ground*, around the trees on the Monument site.

The Shire has planned a walkway *on* the ground. 'They just went ahead and did it' [without consultation]. The Shire does not include Noongars in decisions about local issues.

4.2 PLACES IDENTIFIED AT THE PINJARRA WORKSHOP AS SIGNIFICANT TO THE NOOGAR COMMUNITY

4.2.1 Places within the South West Forest region

Scarp Pool

4.2.2 Places outside the South West Forest region

Black Waters

Danger Swamp

Dawesville

‘Freshwater’

Massacre of Pinjarra Camp-site

Murray Districts Aboriginal Association Land

Murray Bend

Old Noongar Reserve

Peel Estuary

Pinjarra Massacre Site

Potential monument for the Massacre of Pinjarra site

‘The Lane’

‘The Log’

Willies Lake

Wilson’s Rock

4.3 ISSUES RAISED AT THE PINJARRA WORKSHOP SPECIFIC TO THE MANAGEMENT OF ABORIGINAL HERITAGE PLACES

4.3.1 General issues and concerns about the management of Aboriginal heritage places

1. The need for consultations and negotiations with Noongar communities before decisions affecting Aboriginal heritage places are made.

Concerns were raised about the lack of communication between the various state and local government agencies (eg CALM and Murray Districts Shire) with the Murray Districts Noongar community.

This concern was heightened because decisions made by these bodies have the potential to impact upon, or even destroy, places of Aboriginal heritage value.

The Murray Districts Noongar community would like the RFA to incorporate mechanisms and procedures which guarantee full consultation and negotiation with Noongar communities.

2. The vital importance of Noongar involvement in the management, conservation and protection of Aboriginal heritage places.

Pinjarra Noongars have been excluded from the management of places of heritage value to them.

The Murray Districts Noongar people have a great deal of knowledge that they could contribute to the management, conservation and protection of such places. They see themselves as being able to play an important role in the conservation and management of Aboriginal heritage places.

It is essential that the RFA guarantees the protection of Aboriginal heritage places and ensures Noongar involvement in the ongoing management and conservation of these places.

3. The need for Noongar input into the management of places of natural heritage value.

The places of heritage value identified during the workshop included a large number of places of natural heritage value as well as of specifically Aboriginal heritage value.

The Murray Districts Noongar people would like to be able to contribute their traditional knowledge of the bush to the management of heritage places in the natural environment.

4. The need to protect Aboriginal heritage places from development, or from the adverse effects of development.

A great deal of concern was raised about the impact of development upon places of heritage value to Murray Districts Noongars.

As an illustration of such concern, attention was drawn to the effect of the Dawesville Cut upon a number of places of heritage value.

This development had direct adverse repercussions on a number of Aboriginal heritage places; however, the concerns of the Murray Districts Noongar community were not acted upon.

5. Adverse effects on Noongar people of failure to manage Aboriginal heritage places properly.

Given the importance of land and heritage places to Noongar people, damage to such places and to the natural environment in general can have detrimental effects on the health and spiritual wellbeing of Noongar people.

This increases the necessity of having Noongar people involved in the management of heritage places.

6. Noongar access to places of Aboriginal heritage value.

Concern was expressed about the lack of access by Noongars to some places of Aboriginal heritage value.

If Noongar people are to have a role in the management of Aboriginal heritage places, they will need access to them.

Furthermore, if the heritage values of the place are to be utilised, for example as a traditional gathering or hunting place, then access to the place is required.

7. The need for cross-cultural awareness in the management of places of Aboriginal heritage places.

People with the obligation to manage the forests and the heritage places therein (eg CALM) need to be made aware of cross-cultural issues pertaining to the identification and management of Aboriginal heritage places.

8. Noongar involvement in caring for places of Aboriginal heritage value.

Murray Districts Noongars would like to be involved in these processes.

9. Noongar interpretation of places of Aboriginal heritage value.

A Noongar interpretation of Aboriginal heritage places would help facilitate wider community understanding of Aboriginal heritage values.

The Murray Districts Noongar community see themselves as being able to play a large role in the development of a Noongar interpretation of places of Noongar value.

Of pressing concern to the community is the need for a Noongar interpretation of the Massacre of Pinjarra site. This need is made even more urgent given the inadequacies and inaccuracies in the written historical accounts, which tend to present a white colonialist perspective. The Murray Districts Aboriginal Association has gone some way itself to the development of a Noongar interpretation of the site.

4.3.2 Management concerns and suggestions about specific Aboriginal heritage places within the South West forest region identified during the workshop

Scarp Pool: Joint management of the place should be put in place and development of the place should be prevented.

5 NORTHAM WORKSHOP REPORT

5.1 GENERAL ISSUES RAISED AT THE NORTHAM WORKSHOP

The issues reported here reflect opinions expressed by members of the Noongar community in the course of the workshop. As far as possible, they are reported in the words used at the time.

- 1. The Noongar community claims the right to have joint management, with CALM, of the South-West forest areas that are their country.**

Points made during discussion:

When we see the overheads used in the presentation at the workshop, we may not understand all the words but when we break it down we've been doing it (looking after the land properly) all along.

Under Native Title Legislation, Noongars have rights and are entitled to participate in making decisions about the management of their area of the South-West Forest.

Management strategies are needed to allow Noongars to use the forest for cultural purposes, including initiations, teaching their children hunting, and recreation.

The Karijini and Purnululu Joint Land Management Agreements can be used as models for Noongar communities to work out their own agreements with CALM.

- 2. The Noongar community wants unrestricted access to forest areas for hunting.**

Points made during discussion:

According to Wildlife Conservation Act, you can't hunt in a nature reserve or wildlife sanctuary. Our hunting practices are ecologically sustainable and we would not harm these areas.

- 3. The Noongar community wants CALM to employ Noongars. There would be an important role for them as Community Aboriginal Liaison Officers.**

Points made during discussion:

One person spoke of the recent shutting down of CEPANCRIM (Contract Employment Programs for Aboriginal People in Natural and Cultural Resource Management). \$3 million was available under CEPANCRIM, administered by the Australian Nature Conservation Agency. There was a great team, sensitive to Aboriginal issues. They had projects going everywhere. They were shut down recently and the money went elsewhere.

4. **The Noongar community is concerned at the very short time available in the RFA process to identify places of heritage or social value to Noongar people.**

‘We need to talk to some of the elders. It’s not up to us young fellas. The workshop has not included everyone.’

5. **The Noongar community wants a say on the RFA Steering Committee and on any committee that will review the operation of the RFA. They want a man and a woman for each district on the review panel.**

Points made during discussion:

We need a Noongar, someone we know, so we can ring them. We want a man and a woman for each district on the review panel to deal with men’s and women’s business.

There are State and Commonwealth representatives on the Review Committee. They are independent experts, but we should monitor them.

The Review is supposed to be every five years, but a continuing process is necessary.

We want to know who the members of the Aboriginal Action Group are. They could also monitor the review.

5.2 PLACES IDENTIFIED AT THE NORTHAM WORKSHOP AS SIGNIFICANT TO THE NOONGAR COMMUNITY

5.2.1 Places within the South West Forest region

Avon River

Helena Hill State Forest

5.2.2 Places outside the South West Forest region

Beverly Aboriginal Reserve

Calingiri

Cave Hill

Dyott Range/Mt Bakewell

Goomarin Rock Area

Kellerberrin Aboriginal Reserve

Korrelocking Reserve

Mt Brown

Mt Noddy

Mt Ommanney

Northam Aboriginal Reserve

Spencer’s Brook

Wogamine Forest

York Aboriginal Reserve

Yorkrakine Rock

5.3 ISSUES RAISED AT THE NORTHAM WORKSHOP SPECIFIC TO THE MANAGEMENT OF ABORIGINAL HERITAGE PLACES

5.3.1 General issues and concerns about the management of Aboriginal heritage places

1. The need for places of Aboriginal heritage value to be adequately protected.

The participants to the workshop were concerned to ensure that places of Aboriginal heritage value were protected from damage.

2. The need for consultation with the Noongar community in respect of management decisions concerning places of Aboriginal heritage places.

The workshop participants stressed that that in the past there has been inadequate consultation with the Noongar community with regard to the decisions made about the management, protection and conservation of Aboriginal heritage places.

The workshop participants felt strongly that they should be consulted in respect of the management of places of Aboriginal heritage value.

3. Noongar involvement in the management and maintenance of places of Aboriginal heritage value.

The Noongar community would like to be involved in the management of places of Aboriginal heritage value.

4. Access to places of heritage value.

The workshop participants were concerned to ensure continued access to places of Aboriginal heritage value in order to enjoy the places for the value that they represent.

5. Unwanted development in or near places of Aboriginal heritage value.

The strength of attachment to places of heritage was made very apparent during the workshop and this was manifested in the deep concern about unwanted development in or near places of Aboriginal heritage value.

5.3.2 Management concerns and suggestions about specific Aboriginal heritage places within the South West Forest region identified during the workshop

Avon River: Noongar people should be consulted in regard to management decisions which affect the Avon River. The local Noongar community would like to have continued access to the place and for the river to be protected from development and the negative effects of development.

Helena Hill State Forest: The local Noongar community would like to see this area protected because of the heritage value of the place. They would also like to be able to have access to the place in order to hunt, camp and gather firewood.

6 NARROGIN WORKSHOP REPORT

6.1 GENERAL ISSUES RAISED AT THE NARROGIN WORKSHOP

The issues reported here reflect opinions expressed by members of the Noongar community in the course of the workshop. As far as possible, they are reported in the words used at the time.

In the course of the meeting, some very powerful statements were made by Noongar people. Two of these were as follows:

‘You can never turn back the hand of time and what has been done cannot be undone. They can take all the land from our people but they will never take our people from the land. We all have something to be proud of, each and every one of us, we all represent the world’s oldest race of people.’

‘I live Noongar way. That lifestyle is still going.
How tragic it feels not to be able to go into the bush.’

1. The Noongar community wants feedback from this meeting.

One elder said:

‘We never get any feedback from meetings.
I’ve been going to these meetings for 35 years – nothing back.
Maybe this time.
We’re on the bottom floor.
Will we ever leave the bottom floor?
We’re getting nowhere fast.’

2. The Noongar community wants the bosses of CALM to come and talk with them.

‘We had two local officers from CALM. This always happens. We never see the bosses.’

3. The Noongar community wants joint management of the forest with CALM.

Points made during discussion:

‘We have the knowledge to do this, but CALM doesn’t recognise it. We had one of the best sciences going.’

A speaker asked the officers from CALM about the qualifications needed to work in CALM and was told that some officers have university degrees.

Then the following conversation took place between that speaker and a local elder:

‘Angus, can you read and write?’

‘No.’

‘Can you look after the forest?’

‘Yes. All that I know I got from my father and grandfather.’

‘What to do, what’s right and what’s wrong, Angus knows.’

4. **The Noongar community wants proper representation on Committees that oversee management within the forests.**
5. **The Noongar community wants a reference group to oversee the management process.**

The following names were suggested:

Trevor Penny

Les Eades

Angus Wallam

Charlie Williams

Don Collard

‘There should be a couple of representatives from each district to go on the body making decisions about what should be happening in any particular district.’

6. **The Noongar community wants proper representation on the Committees that review the 20 year Agreement.**
7. **The Noongar community wants CALM to train and employ local Noongars. CALM should use the knowledge of our older Noongars in training Noongar officers and other people.**
8. **The Noongar community wants to go into the forest and get wood for woodcraft and firewood. We should not have to pay for picking up from the forest floor.**

Points made during discussion:

‘If we don’t pick it up the white ants will get it. Are white ants better than us? We used to pay \$9.00 a ton for craftwood. Now it’s \$240.00 a ton for burls. We can’t even cut wood for a didgeridoo or a boomerang.’

9. **The Noongar community wants hunting rights.**

Points made during discussion:

‘Noongars need their own diets.’

‘If we tell CALM where we go hunting, the next thing we know, there’s a Wildlife Reserve sign. Such restrictions should not apply to Noongars.’

‘A Noongar takes a kangaroo because he wants it for his family. At the present time, a person feels guilty if he takes a roo in a reserve.’

6.2 PLACES IDENTIFIED AT THE NARROGIN WORKSHOP AS SIGNIFICANT TO THE NOONGAR COMMUNITY

6.2.1 *Places within the South West Forest region*

Cobbler Pool
Measle Bridge
Towerrinning Lake and Moodiarup
Yeriminup Hill, camping area, ceremonial ground, burial ground
Yeriminup/Frankland hunting and camping area

6.2.2 *Places outside the South West Forest region*

All the reserves in the area
Avon Down Farm
Bendring Reserve
Carrolup Mission
Coucher’s Farm
‘Dead Man’s Swamp’
Dryandra Forest
Hippo’s Yawn
Jilikan Rock
Kalgarin Hills
King Rocks
Lake Cronin
‘Martup’/Devils Hill
Meradalup Flat
Mulkak Cave
Shipley Reserve
Terry Davis Farm/‘One Blackboy’
Twines Reserve
Wave Rock
York-Williams Rd

6.3 ISSUES RAISED AT THE NARROGIN WORKSHOP SPECIFIC TO THE MANAGEMENT OF ABORIGINAL HERITAGE PLACES

6.3.1 *General issues and concerns about the management of Aboriginal heritage places*

1. Joint management of Aboriginal heritage places.

The workshop participants stressed the need for the Noongar community to be involved in the management, conservation and protection of places of Aboriginal heritage value.

Noongar involvement would enable the contribution of indigenous land management techniques to the current land management practices.

2. Consultation with Noongar elders when decisions are being made that are likely to affect places of Aboriginal heritage value.

Extreme concern was expressed that the Noongar community is very rarely consulted about, or even notified of, any changes which might affect places of Aboriginal heritage value.

They want to be told of any proposed changes and to have their opinion heard with regard to these changes.

3. Access by Noongars to places of heritage value in order to utilise these places for the values that they exhibit.

For example, Noongars want to be able to hunt and camp at traditional hunting and camping areas.

4. Better communication between Noongar people and government or private agencies whose activities affect Aboriginal heritage places.

Better communication would facilitate better understanding between the Noongars and the government agencies which deal with the forests and would facilitate the protection of places of Aboriginal heritage value.

5. The conservation and rehabilitation of places of Aboriginal heritage value.

6. Prevention of mining in places of Aboriginal heritage value.

7. Noongar involvement in management, conservation, protection and decision-making in respect of Aboriginal heritage places.

The workshop participants strongly stressed the need for there to be Noongar involvement in the management, conservation, protection and decision-making in respect of Aboriginal heritage places.

In order to be able to manage Aboriginal heritage places properly, there needs to be a comprehensive survey and documentation of these places. This needs to involve and be directed by the Noongar community, with the cultural heritage information remaining the property of the Noongar community.

8. Noongar interpretation of Aboriginal heritage values and places.

Provision should be made for Noongar interpretation of places of Aboriginal heritage significance.

9. Plaques to be erected at some places to recognise the Aboriginal associations and heritage value of the places.

There should be appropriately designed plaques at some places should be the Noongar heritage value of various places that Noongar communities wish to have.

10. The protection of places of Aboriginal heritage value.

This protection is required so that children, tourists and non-Aboriginal Australians can visit these places and learn about Noongar culture.

This would facilitate the education of Aboriginal heritage values and culture and make an important contribution to the process of reconciliation.

11. Places whose exact dimensions are indeterminate or whose location must remain secret.

Mention was made of one place of immense spiritual importance, but the informant stressed that it would be dangerous if the location of this place is made known. Indeed, the same person was reluctant to visit the place himself because of the danger involved.

Nonetheless, such places are of immense spiritual value and need to be protected, as there may be negative consequences to both these places and the relevant Noongar people should these places be impacted upon.

Problems such as this could be resolved through community consultation. Noongar elders or community members could specify broad areas that contain places of significance without specifying the exact location of the places. Alternatively, if the area of a proposed activity is identified, then the elders or Noongar community in general could advise as to whether or not Aboriginal heritage places are located within the area.

6.3.2 *Management concerns and suggestions about specific Aboriginal heritage places within the South West forest region identified during the workshop*

Yeriminup Hill area, Towerrining/Moodiarup, Cobbler Pool, Measle Bridge: Noongar people should be involved in management decisions affecting these places and there should be consultation with Noongar elders if these places are likely to be impacted upon.

7 MOUNT BARKER WORKSHOP REPORT

7.1 PLACES IDENTIFIED AT THE MT BARKER WORKSHOP AS SIGNIFICANT TO SOUTH-WEST NOONGARS

7.1.1 Places within the South West Forest region:

Frankland River

Tone River

Yeriminup/Frankland hunting and camping area

Yeriminup Hill, camping area, ceremonial ground, burial ground

7.1.2 Places outside the South West Forest region:

Albany Highway Road Reserves

Gordon River

7.2 ISSUES RAISED AT THE MT BARKER WORKSHOP SPECIFIC TO THE MANAGEMENT OF ABORIGINAL HERITAGE PLACES

1. Consultation with regard to decisions which affect Noongar heritage places.

Noongar people in and around Mount Barker want to be consulted on all issues that affect Noongar heritage places.

2. Involvement of Noongar people in the management and conservation of places of heritage value.

Noongar people in this area want to be involved in making and implementing decisions on all aspects of management and conservation of places that are of heritage value to them.

3. Protection of Aboriginal heritage places from development, mining and logging.

Because of the value of Aboriginal heritage places for Noongar people, it is of fundamental importance that these places are protected from development, mining or logging.

8 COLLIE WORKSHOP REPORT

8.1 GENERAL ISSUES RAISED BY COLLIE NOONGARS

The issues reported here reflect opinions expressed by members of the Noongar community in the course of the workshop. As far as possible, they are reported in the words used at the time.

- 1. We are getting tired of making recommendations and nothing happening. We need backing from the government. How far can we go, getting nowhere? We want results.**

Points made during discussion:

It was stated that the proposed Regional Forest Agreement will be in place for twenty years with reviews every five years. We cannot be sure that governments will abide by the Agreement. They may not put appropriate legislation in place. Twenty years is a long time. We have BHP and other miners in the forestry areas. There are three Acts: the Native Title Act, the CALM Act and the Mining Act. Especially if the Native Title Act is amended, none of these sufficiently safeguards rights of Indigenous people.

- 2. Collie Noongars are very concerned about the detrimental impact of mining activities in their region.**

Points made during discussion:

‘They are turning our land into mines. Mining companies are too close to some of our sacred sites.’

Another speaker:

‘Before mining licenses are granted you can register your claim according to the Native Title Act. Then you have the right to negotiate.’

Another speaker:

‘Outsiders are talking for Collie Noongars. They are claiming our areas.’

Another speaker:

‘People say, “you Aboriginal people are sitting on a gold mine. You can seek compensation for your land.” Collie Noongars are not like that. We have good relations with CALM, the Water Authority and the Shire.’

3. **Collie Noongars have knowledge of the forest and want to use this knowledge and to be involved with CALM in the management and conservation of forest regions.**

Points made during discussion:

There is a set of cultural checks and balances, in which knowledge and forest management are traditionally related. For example, one person told how he seeks permission to hunt a kangaroo if he's on other Noongar people's territory. This prevents uncontrolled hunting.

Another person spoke about destructive burning practices:

'Spring and summer are the wrong times of the year for fire burning. Possums, kangaroos, robin redbreasts.

Give them time to mature and fly away.

Ah shame! Look at that. No animals.

My heart is crying because there are no animals.'

4. **Collie Noongars care deeply about damage to the forest when it is not managed appropriately.**

Points made during discussion:

'It breaks my heart to see what happens in the bush. There's rubbish, old cars... That's karnya (shame). There are holes in the ground where people have dug up boronia. It breaks my heart. It's all been taken.'

'CALM needs Noongar consultants.'

5. **Collie Noongars want access to forest areas for spiritual reasons, for teaching young people, for hunting and for camping.**

Points made during discussion:

Noongar speaker:

'We've got no access to our land here. Might as well go to the city, get gaoled, die.

If more Noongars were going out to the bush more often, they would be better off.

It's to go out and reminisce...to be a Noongar again...But where am I going to camp?'

Another speaker:

'You've got to test it. Go camping.'

First speaker:

'People are frightened that they might get arrested.'

CALM Officer:

‘Any person can go for a walk. We have to be careful about fire. There are other things. If you go camping where it’s forbidden, people will look at you jealously.’

Various speakers:

‘We have become dependent on change -- clothes, cars etc. Our culture is going. We don’t want to lose the land.’

‘Children need to be taken back to the bush. People should be role models. These kids need our help.’

‘We are trying to work for young people [All present agree]

We need tents. I still take kids out.

They can’t afford skinning knives, bullets.

We need resources.’

‘Get young people out to the bush. When they respect the land, they respect the elders, and they respect themselves.’

‘The biggest problem is drinking. Although they’re good people, some people drink a lot because they should be in the bush.’

6. Collie Noongars want hunting rights.

Points made during discussion:

‘CALM draws up the rules for Nature Reserves without reference to Noongars.’

‘We have to skirt around the Nature Reserves when we’re hunting.’

‘Two fellas shot a roo in (place name not clear). A Noongar ranger took their names.

They were fined \$1,000.’

7. Collie Noongars want a big area of bush to be put aside where they can make a camp.

‘We could have bough sheds, stumps to sit on where we can yarn.’

8. Collie Noongars want employment opportunities in CALM.

Points made during discussion:

There’s not one Noongar working for CALM in Collie.

There should be a position of Aboriginal Liaison Officer in CALM.

Education, Health, Law and Police have Aboriginal Liaison Officers. Now it’s time for Conservation and Land Management.

There could be a three year traineeship for a Noongar.

Two Aboriginal staff in CALM (Maxine Chi and Noel Nannup) are spread very thinly over a very large area.

Funding will be an issue. Perhaps DEETYA or ATSIC could fund it.

The majority of money for the Aboriginal Liaison Officers in the Police comes from the Commonwealth.

9. Very few Noongars are employed in Collie industries such as Worsley Refinery, APB power station, and Western Collieries.

‘Who should open those doors? Noongars must define their community. Who can legally represent them?’

8.2 PLACES IDENTIFIED AT THE COLLIE WORKSHOP AS SIGNIFICANT TO THE NOONGAR COMMUNITY

8.2.1 Places within the South West Forest region

Allenson Reserve
Batalling Lizard trap
Bolton Pools
Boronia gully burial and camping area
Bowelling
Capercup
Collie burial
Collie Burials & Scarred Tree
Collie River and Harris River
Collie Spring
Cordering
Duranillin
Eight Mile Pool
Gibraltar Rock
Harris River Road Camps
Lily Pool Camp
Minninup Pool
Nalyerin Lake burial
Spring
Telfer Pool
Towerrinning Lake and Moodiarup
Varis Rd Scarred Tree
‘White City’
Wuridjong Pool

8.3 ISSUES AND CONCERNS RAISED ABOUT THE MANAGEMENT OF ABORIGINAL HERITAGE PLACES

1. Detrimental effects that mining activities in the Collie region are having on places of Aboriginal heritage value.

Strong concern was expressed about the extremely detrimental effect that mining was having upon places of Aboriginal heritage value in the Collie region.

The Heritage Consultant was taken on a field visit to view the extent of the devastation. There was obvious distress about the damage being done to the country around Collie and the failure of present forest policy to prevent such destruction from taking place.

2. Prevention of mining at or near places of Aboriginal heritage value.

Steps need to be taken to prevent mining at or near places of Aboriginal heritage value.

3. The need for consultation with the Collie Noongar community.

The Collie Noongar community was greatly concerned at the lack of consultation with them prior to the commencement and the expansion of mining operations in the region. Little account appeared to have been taken of the likely impact of such operations on places of heritage value.

4. The need for mechanisms to be put in place in order to identify places of Aboriginal heritage value.

To prevent a repetition of past mistakes, appropriate procedures need to be put in place to identify places of Aboriginal heritage value. Such procedures require extensive consultation with Noongar people.

5. The need for better communication between agencies involved in activities in the forest area around Collie and the Collie Noongar community.

6. Involvement of Collie Noongars in the management, conservation and rehabilitation of Aboriginal heritage places.

The Collie Noongar community would like to be involved in the conservation and rehabilitation of places of natural and Aboriginal heritage value.

The possibility of an arrangement between CALM and the Collie Noongar community for traineeships for young Noongars was discussed. Such interaction between CALM and the Noongar community would facilitate the involvement of Noongar people in the conservation, protection and management of places of Aboriginal heritage value.

7. Great importance of access to places of Aboriginal heritage value.

Noongars require access to Aboriginal heritage places in order to enjoy that heritage. For example, areas valued as traditional hunting areas cannot be utilised as hunting areas if Noongars do not have access to them. Consequently, the heritage value of these places cannot be enjoyed.

Access is also very important in order to maintain and conserve the places.

9 MANJIMUP WORKSHOP REPORT

9.1 GENERAL ISSUES RAISED BY MANJIMUP NOONGARS

The issues reported here reflect opinions expressed by members of the Noongar community in the course of the workshop. As far as possible, they are reported in the words used at the time.

1. **Manjimup Noongars noted that the wording of the brochure and slide presentations at the workshop was difficult for some people to understand. They particularly mentioned the scientific terms used.**

These terms included:

biodiversity
ecosystems
optimise
ecologically sustainable forest management

Participants stressed the importance of ensuring that Noongar community members are kept informed in terms that they can understand.

2. **Manjimup Noongars asked non-Aboriginal Commonwealth and State government personnel to leave the meeting a short while after it started.**

‘If people from government departments are here, Noongars won't talk. People from government departments cut people off, put them down.’

Philippa Watt, Bernard Huchet and Brian Moss courteously left.

3. **Manjimup Noongars have many interests in the forest and want these interests to be recognised by CALM and in any RFA Agreement.**

Points made during discussion:

The first issue is the spiritual aspect, before material and economic issues. The land is important for spiritual healing. Noongar people are part of the bush. They want unrestricted access to the bush for spiritual reasons, camping, recreation, livelihood, hunting, fishing, collecting wood and so on.

4. **Manjimup Noongars consider that they should not need to ask for permission to use forests, national parks or nature reserves in their own traditional ways.**

Points made during discussion:

CALM policies are too restrictive. They say ‘This is the process that we follow.’ This means that CALM does not allow Noongars to use the forest in their own ways.

‘We want the right to go into the forest and teach our kids.
Our future lies with our culture and our kids.’

5. Manjimup Noongars want to speak to the senior people in CALM.

Points made during discussion:

‘Talking to people from CALM at the local level is not effective.

Material gets lost in the system.’

‘We want to take top people out into the bush.’

‘We want CALM people who can give us a response here and now. We want people from the top of the organisation.’

6. Manjimup Noongars consider that CALM should have a legal responsibility to consult with the local Noongars.

Points made during discussion:

CALM should not be the only ones to come up with the plans, policies, practices and outcomes. Before an area is logged, local Noongars should be funded to carry out site surveys.

The Karijini National Park in the Pilbara is jointly managed by the local Aboriginal Community and CALM. This could be a model for joint management in Noongar people’s country.

7. Manjimup Noongars want CALM to seek advice from Noongar communities when they carry out Environmental Impact Studies.

Points made during discussion:

Noongar people in Manjimup have not been consulted when CALM made decisions affecting people in this area.

8. Manjimup Noongars believe that they should receive benefits from any profit-making in the forest and should share in the resources. A percentage of profits should be given to Noongars for health, education, housing and similar purposes.

Points made during discussion:

It has been said that a drug company pays a royalty of 5% to CALM for access to South-West forest vegetation. If this is so, Noongars should share in this royalty payment. This is only one example of the many ways in which Noongars, the traditional occupants of this land, should share in any profits derived from the use of forest products.

9. **Manjimup Noongars want CALM to provide employment opportunities, traineeships and scholarships for Noongar people.**
10. **Manjimup Noongars want every person working with CALM to do a full program of cross-cultural awareness training.**

Points made during discussion:

This training should provide specific information about local issues as well as dealing with more general principles.

Understanding Noongar identity should be an important part of such cross-cultural training. 'We are sometimes seen as not being Aboriginal because we are not dark enough.'

11. **Manjimup Noongars want to be involved in forest management and contribute their knowledge to managing the forests better.**

Points made during discussion:

CALM practices can be wrong practices.

One example: 'Burning at the hottest time of the year is not conservation. It's destruction.'

Too often, CALM seems to work in an *ad hoc* way.

CALM seems not to respond to Noongar concerns and makes little use of Noongar expertise.

12. **Entrance fees to National Parks should be scrapped for Noongars.**

Points made during discussion:

CALM's practice of requiring Noongars to pay entrance fees to National Parks is contrary to Recommendation 315, Section G or H, of the Black Deaths in Custody Report. As individual Noongars we have to pay \$35 a year to visit our countries. We have to pay \$100 for the right to have a license to take tourists in. It then costs \$3.00 per tourist taken in.'

13. **Manjimup Noongars believe that they are not always given a fair go in tendering processes.**

Points made during discussion:

One person present has tendered for projects, but has not been successful. He was told that contracts are not necessarily given to the lowest tenderer.. He feels that Noongars are not always given a fair go in tendering processes but that it is difficult to appeal against decisions because government departments and large corporations have access to financial and legal resources far greater than those available to Noongar individuals or Noongar organisations.

14. Manjimup Noongars perceive some problems with Native Title legislation that need to be resolved.

Points made during discussion:

It was pointed out that Manjimup people have the right to negotiate with government if their claim to an area is registered. Other speakers noted that, under Native Title legislation, people must have a continuous association with an area.

Because Noongars were forcibly removed from their land, this is a difficult issue. Where do Noongar people stand if they come from elsewhere, but have been associated with an area for a long time?

Various speakers commented that the question of native title is a big issue that is not resolved yet.

After lunch, the non-Aboriginal Commonwealth and State representatives were invited to return to the meeting, when the following points were made.

15. Manjimup Noongars want to be involved in drawing up the RFA document.

Points made during discussion:

People from this area need to be involved. If someone from this area is not involved in making decisions affecting our community, it is unlikely that our interests will be protected. It is essential for us to have strong representation on the RFA Steering Committee.

16. Manjimup Noongars propose that the following people represent them on the RFA Steering Committee.

Marilyn Morgan
Wayne Herdigan
Glen Kelly
Sue Kelly
Terry Cornwall

17. Manjimup Noongars want a Noongar representative on the Five Year Review body.

18. Manjimup Noongars want information as to who is on the Australian Heritage Commission.

19. Manjimup Noongars want to obtain funds from the Natural Heritage Trust to carry out work on areas in this region.

20. Manjimup Noongars do not see it as appropriate at this time to identify discrete places for listing on the Register of the National Estate.

Points made during discussion:

‘There are so many factors. You can’t just pick out a place here and a place there. All places are interlinked. A lot of places of significance to Noongars have been desecrated.’

In answer to a question as to whether it would be better to identify larger areas in which significant places are located, it was commented that a large sum of money and sufficient time would be needed to do a thorough survey.

A speaker pointed out that the State government can sometimes override or ignore decisions made by the Commonwealth. The National Estate Register is only a recognition by the Commonwealth; it is not something that the State necessarily recognises.

Lake Jasper was mentioned as an example. It is the largest freshwater lake in Western Australia. It is an important archaeological site, and is important for recreational purposes. With the approval of the State government, a mining company has gone to within five metres of the edge. They say, ‘This will allow you to get to the lake.’ The miners now want to drain the lake.

Mention was also made of problems with regard to intellectual property rights and control of the information relating to the location and significance of Aboriginal heritage places once these places are put on the Register of the National Estate.

9.2 ISSUES AND CONCERNS ABOUT THE MANAGEMENT OF ABORIGINAL HERITAGE PLACES:

1. The need for access by the Noongar community to places of Aboriginal heritage value.

Workshop participants stressed the need for the Noongar community to be able to access places of Aboriginal heritage value.

Access to such places was seen as a right that should be respected.

The strong spiritual connection of Noongar people to the land requires that the physical connection to country is maintained. If Noongar people cannot maintain this connection, then there are detrimental effects on the wellbeing of the Noongar community.

Access to places of Aboriginal heritage value is not simply a matter of physical connection; it is a matter of cultural survival.

Access to places of Aboriginal heritage value is essential in order to be able to maintain, conserve and manage the places, and to enjoy the heritage values that the places hold.

The imposition of fees in order to access Aboriginal heritage places was criticised as unjust and inappropriate.

2. The need for adequate protection of Aboriginal heritage places.

The present legislative schemes were seen as failing to protect places of Aboriginal heritage value.

As an example, Lake Jasper, mentioned above, was discussed. Despite its immense importance, its listing on the National Estate and its registration as an Aboriginal site under the *Aboriginal Heritage Act* (WA), mining operations are under way at the place and these operations will have a direct negative impact upon the lake.

3. The need for consultation with the Noongar community and the present lack of consultation.

CALM was criticised as having inadequate heritage assessment.

Inadequacies in the Aboriginal Affairs Register of Aboriginal Sites were raised.

Adequate heritage assessment needs more than 'desktop research'; it requires extensive community consultation at a local level.

4. Developing a plan for the management, protection and conservation of Aboriginal heritage places.

A plan for the management, protection and conservation of Aboriginal heritage places needs to be developed in conjunction with the Noongar community. Such a plan should facilitate Noongar involvement at all levels, from the development of policies and procedures, through to the implementation of these policies and procedures on the ground.

5. The need for Noongar involvement in the decision-making process concerning the management of places of Aboriginal heritage value.

It was emphasised that only Noongars can truly represent the interests of the Noongar community and therefore the decision-making process with regard to the management of places of Aboriginal heritage value should involve Noongar people themselves.

6. The need for heritage assessments before any given area is logged or developed.

Before a decision is made about the possible logging or development of an area, an assessment of the full range of heritage values should be taken into account.

Any assessment of Noongar heritage values needs to be undertaken by the local Noongar community itself, who will then employ independent consultants. Adequate funding for this purpose must come from the proponents of the logging or development.

Noongar involvement in and control over the heritage assessment is the only way to ensure that the intellectual property rights over the information supplied remain with the community.

7. Difficulties in managing places of Aboriginal heritage value.

Given the interconnectedness of country and the very nature of places of Aboriginal heritage value, it is often difficult to clearly delineate discrete places.

This raises problems for the management and protection of these places, because present management practices rely on the clear delineation of boundaries.

Heritage management practices need to take into account these difficulties and find ways in which to protect of heritage value that cannot be clearly defined or delineated.

10 OVERVIEW OF ISSUES

Noongar people in the South-West Forest Region of Western Australia expressed the hope that this Aboriginal Consultation Program will deliver results that resolve the issues they have raised at the workshops in the ways that they have advocated. Participants in the workshops spoke of their experiences of discussing their needs over many years with different instrumentalities without receiving any feedback or positive results. They expressed their hope that on this occasion their experience will be different.

This chapter provides an overview of the issues that Noongar communities wish to draw to the attention of the relevant government agencies and to be taken into account in the development and operation of the Regional Forest Agreement.

10.1 GENERAL ISSUES FOR CONSIDERATION IN THE RFA

10.1.1 Noongar joint management with CALM in the South-West Forest Region

Noongar elders spoke of the way in which traditional knowledge of appropriate forest practices has been passed down from generation to generation in Noongar communities. Noongar participants consider that their elders still have relevant knowledge to contribute to forest management practice but that the Department of Conservation and Land Management does not recognise this knowledge. As a result, CALM is seen by Aboriginal people to be erring in particular forest management practices. Inappropriate burning practices were cited as one example of this.

Noongar people believe that under Native Title legislation Noongars have rights and are entitled to participate in decisions about the management of the South-West Forest.

Noongar people consider that significantly large areas of the forest should be set aside from harvesting or development. Care for the plant and animal life of their country has been vital to both spiritual and economic aspects of Noongar culture for many thousands of years. The Aboriginal Consultation Program provided evidence that these cultural values remain strong, particularly among people who are recognised as elders and among the generation below them. The practical management strategies that Noongars advocate are based upon these values.

Workshop participants did not specify fully how a joint management process should be achieved. However, the theme of consultation with Noongar communities was common to most workshop discussions. Some participants emphasised that CALM should have a legal responsibility to consult with Noongar people. Participants also strongly expressed the view that talking with CALM at the local level is not sufficient. They want to speak to people at the top of the organisation.

At one workshop it was suggested that the Karijini and Purnululu Joint Land Management Agreements could be used as models for Noongar communities to work out their own agreements with CALM.

Noongar communities consider that the terms under which joint management could be arranged need to be negotiated and that provision should be made for this within the Regional Forest Agreement.

10.1.2 Noongar participation in developing and reviewing the RFA

Workshop participants stressed that it is essential that Noongar people be directly involved in drawing up the Regional Forest Agreement and in reviewing its on-going operation. The South-West Forest Region, from Noongar perspectives, consists of a number of countries, and representatives from each of these areas are needed. At two of the seven workshops (Manjimup and Narrogin) names of potential members from that area were recorded at the request of participants. Participants at the Northam Workshop advocated that there be a man and a woman from each area to represent their different interests on the Steering Committee.

People at the Northam Workshop were also of the opinion that the Aboriginal Action Group should continue its involvement with the Aboriginal Consultation Program, and take on a continuing monitoring role throughout the period covered by the Regional Forest Agreement.

10.1.3 Unrestricted access by Noongar people to all areas of the forest

Unrestricted access by Noongar people to all areas of the forest was considered by most participants to be an essential condition of the proposed Regional Forest Agreement. Workshops participants emphasised that they should have the right to go to all parts of the forest, including national parks and nature reserves, for spiritual reasons, camping, recreation, hunting, fishing and collecting wood. People at one workshop strongly expressed the view that entrance fees to national parks should be abolished for Noongars.

Noongar people pointed out that the South-West Forest Region encompasses the 'countries' of several different Noongar groups. Each group belongs to its own country and recognises the right of other Noongar groups to belong to theirs. Some Noongar people who identify with particular areas are descendants of the Noongars who always lived in those places. Others, possibly a majority, forcibly removed from their homelands have settled in particular areas and have a strong sense of affiliation with those areas. Their perception is that natural justice gives once displaced Aboriginal people, together with their descendants, rights in the areas which, as the result of government policies, became their homelands.

Groups emphasised their spiritual ties to *areas* of the forest, indeed to the forest as a whole, rather than simply to discrete 'sites'. They expressed as a major concern the

necessity to take their children into the forest and teach them their Noongar culture. Workshop participants said that CALM's distinction between national parks, nature reserves and other forest areas and the regulations supporting this distinction prohibit Noongar people's legitimate use of those places for their traditional pursuits.

10.1.4 The right to hunt

Noongar people's strong desire to maintain their hunting tradition was a theme common to all workshops. Their wish to teach their children to hunt, fish and catch marron in the forest was related to their traditional life as hunting and gathering people. Noongar speakers made it clear that this aspect of Noongar culture is still highly important to them. People are looking to the Regional Forest Agreement to include provision for them to be able to hunt and fish in the forest. At present some Aboriginal people break the (non-Aboriginal) law by hunting in national parks and nature reserves, and incur substantial fines. Most participants in the workshops expressed the view that they should have unrestricted hunting rights. A few identified particular areas, such as former Native Reserves, where they want the right to hunt.

10.1.5 Benefiting from forest-based industries

Many Noongar participants in the workshops expressed the view that industries based on the extraction of forest products or minerals from the area covered by the RFA should be required to allocate to the Noongar community an agreed percentage of the value of these resources. These payments could be used to support programs in such areas as education, health, housing and employment.

10.1.6 Employment of more Noongar people by CALM

Workshop participants strongly expressed their view that CALM should develop a policy for employing Aboriginal people. They noted that there are currently very few Aboriginal people employed at CALM. The Noongar communities consider that this circumstance should be changed, not only for the benefit of Aboriginal people, but also for the good of the organisation itself. One community observed that there are Aboriginal Liaison Officers associated with Education, Health, Justice and Police Departments, and that it is now time for the Department of Conservation and Land Management to follow suit.

One recommendation emerging from the workshops is that traineeships and scholarships should be available to Aboriginal people to allow them access to a full range of positions within CALM.

10.1.7 Cross-cultural awareness training for CALM personnel

Participants to the Manjimup Workshop strongly recommend that every person working with CALM should do a training program in cross-cultural awareness.

10.2 ISSUES RELATING TO THE MANAGEMENT OF ABORIGINAL HERITAGE PLACES

10.2.1 Noongar access to places of Aboriginal heritage value

According to Noongar communities, the Regional Forest Agreement should recognise that the strong spiritual connection of Noongar people to the land requires that their physical connection to country is maintained. Noongar people spoke of physical access to places of Aboriginal heritage value as being important not only in its own right but also for the maintenance of Aboriginal culture and the well-being of Aboriginal communities. They considered that it is essential that they have access to their heritage places to protect, care for, and manage them. For this reason they claimed that it is inappropriate and unjust for them to be charged fees for accessing Aboriginal heritage places.

Noongar people see it as essential that the Regional Forest Agreement should acknowledge that their ties are to *areas*, rather than simply sites. Access to their traditional ceremonial and hunting areas is perceived by them as a high priority for inclusion in the Regional Forest Agreement.

10.2.2 Noongar interpretations of places of Aboriginal heritage value

Participants stated their belief that Noongar interpretations of places of Aboriginal heritage value would facilitate wider community understandings of such places and of the richness of the Aboriginal cultural heritage. They would like the Regional Forest Agreement to make provision for promoting, funding and disseminating Noongar interpretations of places of Aboriginal heritage value in the South-West Forest region.

10.2.3 Management of Noongar heritage places

Noongar communities want the Regional Forest Agreement to provide for adequate consultation with them on all issues related to the management, protection, conservation and rehabilitation of Noongar heritage places. They recommend that the Regional Forest Agreement should incorporate a management plan that, while being regional in scope, includes a process for the management of specific heritage places. Before a decision is made about the possible logging or development of an area, an assessment of the full range of heritage values should be made and taken into account. Noongar people look to the Regional Forest Agreement to provide for them to be involved in consultation, negotiation and decision making with respect to Aboriginal heritage places and then in implementing appropriate management strategies.

The role of Noongar elders in management processes is seen by Noongar communities as an essential element for inclusion in the Regional Forest Agreement.

10.2.4 Protecting Noongar heritage places

10.2.4.1 *The effects of development*

Protecting places of Aboriginal heritage value from the adverse effects of development is a very high priority for Noongar people. Participants stated that heritage places are important for their spiritual, emotional and physical well-being.

Some participants pointed out that protected heritage places would allow other Australians, including children, as well as overseas visitors, to learn about and appreciate Noongar culture.

10.2.4.2. *The effects of mining*

Noongar people are extremely concerned about the devastating effects of mining in forest areas. Collie people in particular are distressed that their land is being turned into mines, and that sacred sites and places of heritage value are being destroyed. Proper consultation with Noongar people in Collie is seen as an urgent priority if heritage areas are to be saved.

The community expressed deep feeling at the damage being done to the country around Collie and at the failure of present policy to prevent such destruction taking place.

People at the Busselton and Manjimup workshops cited mining activities at Lake Jasper. It was stated that this lake, the largest fresh water lake in Western Australia, is listed on the Register of the National Estate and is also registered under the terms of the Aboriginal Heritage Act (WA). According to a Busselton participant, the lake has international registration as one of two archaeological dives in the world and is supposed to be protected under Ramsar, the International Wetlands Convention. Mining is occurring very close to the lake's edge and it is feared that there is a proposal to drain the lake to allow mining activities in the lake bed itself.

Noongar people look to the Regional Forest Agreement to incorporate measures to prevent mining at or near places of Aboriginal heritage value.

10.2.4.3 *The effects of other damage done by individuals and groups*

Participants at the Busselton Workshop referred to damage being done to caves and cliffs near Walcliffe House by abseilers and other visitors. They want the caves and cliffs near the house to be protected by preventing people from accessing them and by forbidding the use of the cliff by abseilers.

Dumping of rubbish and removal of wildflower plants were cited as other kinds of damage that occur in forest areas.

10.2.4.4 *Strategies for protecting Aboriginal heritage places*

Workshop participants stated that they want the Regional Forest Agreement to provide for Aboriginal people to be involved in consultation, negotiation and decision making with respect to their heritage places and in implementing appropriate management strategies.

Noongar communities offered both their expertise and their commitment to devise appropriate strategies for the protection of different kinds of heritage places.

In the cases of places whose exact locations are indeterminate, or where the whole location must remain secret, workshop participants recommended that elders or other community members could specify broad areas that contain places of significance without specifying the exact location of the places. Alternatively if the area of a proposed activity is identified then the elders or Noongar community in general could advise as to whether or not Aboriginal heritage places are located within the area.

11 CONCLUSION

This volume has reported on the conduct of a consultative program with Noongar communities within, or adjacent to, the South-West Forest Region of Western Australia. How far has the consultative program achieved the aims set for it?

The first aim was to inform Noongar communities about the processes involved in the development of a Regional Forest Agreement. This aim was achieved as far as could reasonably have been expected within the limited timeframe set for the project. In the period prior to the conduct of workshops in each of seven locations, general information about the CRA and RFA processes was disseminated in Noongar communities with the help of Local Community Liaison Officers. This information was designed to encourage participation in the workshops, which were the main venue through which more detailed information was conveyed.

A total of 112 Noongar participants attended these workshops. Whilst this was only a small fraction of the total Noongar population in the region, those who attended had an opportunity both to learn more about the CRA/RFA processes and to convey this information to the various family groups they represented.

A second aim was to identify aspects of the RFA in which Noongar community members wish to participate and to facilitate their involvement in RFA processes. The considerable degree of similarity discovered in the issues raised at the various workshops give reasonable confidence that the consultative process has been successful in identifying the main general concerns of Noongar communities in relation to the development of the Regional Forest Agreement. These issues have been summarised in Chapter 10. Members of the Noongar community wish to ensure that their traditional ties with the land in this region are recognised and their interests are properly safeguarded in the Regional Forest Agreement. These interests include, but are not limited to, places of Aboriginal heritage value.

A third aim was to identify places of potential national estate Aboriginal heritage value and to identify Noongar community wishes in relation to the possible listing of these places in the Register of the National Estate. A total of 123 places were identified, 59 within the RFA region and 64 outside it. It should not be assumed that this list is exhaustive. Despite the efforts made to publicise the workshops, it is likely that some persons with knowledge of Aboriginal heritage places were unable to be present. For reasons outlined in the report, participants in the Manjimup workshop chose not to identify specific places for listing. This should not be taken to imply that they were unconcerned about the protection of Aboriginal heritage places. Like participants in other workshops, they called for on-going consultation and involvement in forest management in general and the protection of Aboriginal heritage places in particular.

A detailed report on the national estate component of the project is contained in Volume 2

APPENDIX A

TERMS OF REFERENCE FOR THE PROJECT

1. BACKGROUND

Under the National Forest Policy Statement (NFPS), the Commonwealth and State and Territory Governments agreed to develop Regional Forest Agreements (RFAs) which would provide the framework for the future management of Australia's forest regions. In order to develop RFAs, Governments have agreed to complete Comprehensive Regional Assessments (CRAs) of the economic, social, environmental and heritage values of forest regions. CRAs will provide governments with the information required to make long-term decisions about forest use and management.

A Scoping Agreement, signed by the Prime Minister and the Premier of Western Australia, sets out the process for the CRA and RFA for the South West Forest Region of WA. One of the undertakings of the WA RFA Scoping Agreement is that Governments will consult with Indigenous people about the RFA process. Another important component of the CRA is the identification and assessment of national estate values under the Australian Heritage Commission Act 1975, addressing the criteria for the listing of places in the Register of the National Estate. A number of projects investigating the cultural heritage values of the South West Forest Region will be undertaken during the CRA, focussing on places within forests or places related to forest activity.

The aim of this project is to consult with Noongar communities about the CRA/RFA, to identify Indigenous interests and values in forest regions and work towards developing consultative processes and protective mechanisms for Indigenous values for inclusion in the RFA. Some initial consultation has already occurred through the establishment of a WA RFA Aboriginal Reference Group (the Aboriginal Action Group - AAG), preliminary workshops in Perth and liaison with the Noongar Land Council, the Aboriginal Legal Service of Western Australia and the Aboriginal Affairs Department (AAD). An Aboriginal Heritage Data Audit project has already been completed, which has identified the places of Aboriginal heritage significance recorded in the AAD site register.

2. STUDY AREA

The study area comprises land of all tenures within the South-West Forest Region of Western Australia. The primary focus of the study, however is public lands. A map of the RFA region is attached.

3. PROJECT OBJECTIVES

- (a) To conduct an effective consultation process with Noongar communities in or associated with the WA South-West Forest RFA region which informs communities about:
- the CRA/RFA process and expected outcomes;
 - opportunities for Noongar participation and contribution to RFA process and outcomes; and
 - the national estate identification process.
- (b) To facilitate the flow of information from Noongar communities to the AAG and RFA Steering Committee for consideration in the development of a Western Australian Regional Forest Agreement.
- (c) To identify aspects of the RFA in which Noongar community members wish to participate and to facilitate their involvement in RFA processes.
- (d) To identify places of potential national estate Aboriginal heritage value, and to identify community wishes in relation to the possible listing of these places in the Register of the National Estate.
- (e) To collect information sufficient for the listing of places of significance to Noongar communities in the Register of the National Estate (where this is endorsed by communities) and develop a means of thresholding those places which have been indicated by the community as suitable for listing.
- (f) To document Noongar community views on the management of Aboriginal heritage places and their consideration in the CRA/RFA process, and to develop appropriate related recommendations to be submitted for consideration to the RFA Steering Committee.

4. PROJECT STRATEGY

The project is to be undertaken in three stages:

Stage 1: The development of a project consultation and work plan. This plan should clearly delineate the timing of the project and the methodologies to be employed. It should also identify peak Aboriginal bodies and individuals who

may be interested in participating in the project. This stage is one of planning and preparation for the later consultative stages of the project.

Stage 2: Preliminary consultation with Noongar communities through a series of meetings/workshops to inform them about the CRA/RFA process, the options available for their participation, and the national estate identification and listing process.

Stage 3: Follow-up consultation with Noongar communities through a series of meetings/workshops to:

- identify Noongar interests and aspirations for the RFA;
- identify places of potential national estate Aboriginal heritage value, and to identify community wishes in relation to the possible listing of these places in the Register of the National Estate;
- collect information sufficient for the listing of places of significance to Noongar communities in the Register of the National Estate (where this is endorsed by communities) and develop of means of thresholding those places which have been indicated by the community as suitable for listing; and
- document Noongar community views on the management of Aboriginal heritage places and consideration of these views in the RFA.

5. KNOWLEDGE & SKILLS, TASKS & RESPONSIBILITIES

In general, consultants should have highly developed communication and liaison skills, experience in consultation with Aboriginal communities, superior organisational skills, knowledge of cultural heritage management practices, and a familiarity with the South-West Forest Region of WA. All consultants will be expected to develop a sound knowledge of the aims and objectives of the RFA process. The Cultural Heritage Professional will be required to have a firm understanding of the criteria used in assessing places for listing in the Register of the National Estate.

Relevant information will be available from the Environment Forest Taskforce, and Environment Forest Taskforce staff will be available to participate in consultation meetings/workshops.

In addition to the Project Coordinator, Aboriginal Liaison Officer and the Cultural Heritage Professional, Local Community Liaison Officers for each consultation region will be appointed to assist in the project.

5.1 Project Coordinator/workshop facilitator

The Project Coordinator is responsible for project implementation and the coordination of the activities of the Aboriginal Liaison Officer, the Local Community Liaison Officers and the Cultural Heritage Professional. These duties will include:

- development of a project strategy and work plan to meet the objectives, strategies and tasks outlined in Sections 3, 4 and 6 of this document

- consultation with peak Aboriginal bodies to ensure endorsement of proposed consultation strategy and work plan
- coordination and management of the activities of the Aboriginal Liaison Officer, Cultural Heritage Professional and any other consultants working on the project
- planning, coordination and facilitation of workshops at regional locations to be determined in consultation with the Environment Forest Taskforce Project Manager
- Documentation of the proceedings and outcomes of the consultative workshops
- preparation of the final project report and the Aboriginal Community reports

5.2 Aboriginal Liaison Officer

The Aboriginal Liaison Officer's (ALO) role is central to the effective and successful conduct of the project. The ALO's responsibilities will include:

- contribution to the development of a project strategy and work plan to meet the objectives, strategies and tasks outlined in Sections 3, 4 and 6 of this document
- consultation with peak Aboriginal bodies to ensure endorsement of proposed consultation strategy and work plan
- assistance with planning, coordination and facilitation of workshops at regional locations to be determined in consultation with the Environment Forest Taskforce Project Manager
- direct liaison with Community Liaison Officers and Noongar communities throughout the region, to facilitate Aboriginal participation in the process
- participation in, and facilitation of the workshops for Noongar communities
- assistance with the preparation of both the project report and the Aboriginal Community reports

5.3 Cultural Heritage Professional

The Cultural Heritage Professional is responsible for the identification, assessment and documentation of places of potential national estate value, where this is the community's wish. Responsibilities will include:

- development of a sound understanding of the CRA/RFA process, and the criteria and processes for the identification of national estate values and places, and the documentation required for listing in the Register of the National Estate;
- reviewing the report of the CRA Aboriginal Heritage Data Audit project and other relevant material to ensure a sound understanding of the known Aboriginal cultural heritage places in the RFA region;
- participation in consultation workshops with Noongar communities to identify, assess and document places of potential national estate Aboriginal heritage value, and to identify community wishes in relation to these places, as outlined in Section 3, parts (d) to (f) above;
- preparation of the report on the national estate component of the project, and contribution of information/text to the Aboriginal Community reports
- completing metadata documentation

6. TIMELINES AND REPORTING REQUIREMENTS

Four project reports are to be produced, the responsibility for which is divided between consultants. The requirements for these final reports are described below. (Please note, specific reporting and data specifications apply.)

1. A report on the preliminary planning of the project following the completion of stage one detailing:
 - project strategy and methodology
 - project timetable/schedule
 - lists of groups contacted in preliminary consultations and invited to participate in consultative workshops
 - any emergent issues or difficulties
2. A project report detailing the following:
 - the methodology employed throughout the project
 - details of the consultation process including the organisations, communities and individuals involved and all records of meetings
 - the outcomes of the consultation process including reporting of general and RFA-specific issues raised by community members
 - Noongar community views on the management of Aboriginal heritage places and their consideration in the RFA.
3. A report on the national estate component of the project detailing the following:
 - community feedback on the national estate identification and assessment component of the project, including issues of confidentiality and mapping
 - where communities have endorsed the identification of potential national estate Aboriginal heritage places, information sufficient for the listing of places in the Register of the National Estate and methodologies used
4. Aboriginal Community reports which detail the project and its outcomes for return to community groups. One report for each consultation area will be required. The structure and form of these reports is yet to be determined, however the material required should be able to be extracted readily from reports 2 and 3 described above.

The consultant must maintain regular contact with the Environment Forest Taskforce project manager throughout the course of the project at intervals to be agreed upon following signing of the contract.

The project is to be completed by 14 November 1997. Full draft reports detailing the results of all tasks are required by 31 October 1997. These drafts and any additional materials will be reviewed by the EFT within one week of receipt. Final reports must be submitted by 14 November 1997 in both hard copy and on two 3.5" disks in Microsoft Word.

Four copies in A4 format are required of all draft and final reports. Three copies of the final reports are to be submitted in a bound form.

APPENDIX B

DUTIES OF LOCAL COMMUNITY LIAISON OFFICERS

1. Ensure that all arrangements are made for the main consultative workshop, including:
 - Venue
 - Refreshments
 - Travel arrangements for people from other places.
 - Childcare arrangements, if necessary
 - Any other matters
2. Ensure that information about the main consultation workshop is widely distributed among all Noongar people in the local and relevant nearby communities, and encourage them to attend.
3. Provide estimates of attendance numbers to those organising refreshments.
4. Ensure that travel arrangements are appropriately co-ordinated.
5. Ensure that organisational arrangements run smoothly at the main consultative workshop.
6. Receive and check travel claims from drivers of vehicles coming from distant locations.
7. Meet with the workshop facilitators at the conclusion of the workshop in order to document the outcomes.
8. Assist in distributing to participants the draft report of the workshop.
9. Assist with any other aspects of local liaison needed to ensure the success of the consultative program.

APPENDIX C

LEAFLET:

**NOONGAR PEOPLE HAVE YOUR SAY IN THE REGIONAL FOREST
AGREEMENT**

APPENDIX D

WORKSHOP STRUCTURE

9.30am	Welcome	Introductions/Registration/Tea/Coffee
---------------	---------	---------------------------------------

10.00am

- | | | |
|----|---|--|
| 1. | OVERVIEW OF THE WORKSHOP
(How the workshop will offer Noongar people the chance to have their say in the Regional Forest Agreement for the South-West Region of WA) | Dawn Wallam
Mike Hill |
| | Comment/Clarify/Issues | |
| 2. | REGIONAL FOREST AGREEMENT PROCESS
COMPREHENSIVE REGIONAL ASSESSMENTS | Gail Barry |
| | Comment/Clarify/Issues | |
| 3. | FOREST MANAGEMENT PRACTICES | CALM Rep |
| | Comment/Clarify/Issues | |
| 4. | NATIONAL ESTATE REGISTER | Philippa Watt |
| | Comment/Clarify/Issues | |
| 5. | NATIONAL ESTATE IDENTIFICATION PROCESS | Simon Choo |
| | Comment/Clarify/Issues | |
| 6. | POTENTIAL OUTCOMES/RECOMMENDATIONS | Mike Hill
Dawn Wallam |
| 7. | CONCLUSION | |
| | Options Report
Future Consultations – Social and Economic Issues
Dates of Non-Indigenous Heritage Workshops
Feedback Processes | |

APPENDIX E**NOONGAR PARTICIPANTS IN THE WORKSHOPS****BUSSELTON, 6 OCTOBER 1997**

Mark Blurton	Busselton
Noeline Counciller	Busselton
Frances Gillespie	Busselton
Delano Harris	Busselton
Norman Harris	Busselton
Ellen Hill	Busselton
Judy Johnston	Busselton
Mathew Khan	Busselton
Laurie Krakouer	Siesta Park
Kelvin Quartermaine	Busselton
Barbara Stamner	Karawara
Vilma Webb	Busselton

PINJARRA, 7 OCTOBER 1997

Robert M. Burney	Mandurah
Rebecca Collard	Pinjarra
Verna Eyre	Pinjarra
Graham Hart	Pinjarra
Eric Herbert	Pinjarra
Tania Herbert	Greenfield
Gloria Kearing	Pinjarra
Karrie Kearing	Pinjarra
Ranford Kearing	Pinjarra
Sharree Kearing	Pinjarra
Theo Kearing	Pinjarra
Baron Kelly	Pinjarra
Phyllis Kelly	Pinjarra
Ronald Kelly	Pinjarra
Joanne Khan	Pinjarra
John-Paul Morrison	Pinjarra
Lesley Morrison	Pinjarra
Paul Morrison	Pinjarra
Franklin Nannup	Pinjarra

Darryl Pickett	Pinjarra
Lesley Pickett	Pinjarra
Faye Roberts	Gosnells
Brian Ugle	Pinjarra
Colleen Ugle	Pinjarra
Elsie P. Ugle	Pinjarra
Graham Ugle	Pinjarra
Ricky Ugle	Pinjarra

NORTHAM, 8 OCTOBER 1997

Paul Bateman	York
Stephen Batty	Merredin
Delphine Davis	Northam
Doreen Davis	Wyalkatchem
Jermaine Davis	Northam
Jodi Davis	Wyalkatchem
Marcia Davis	Northam
Mark Davis	Northam
Marlene Davis	Innaloo
Rose Davis	Wyalkatchem
Tanya Harvey	Northam
Bevan Hayden	Northam
Claude Hayden	Merredin
Peter Hayden	York
Janet Kickett	Northam
Robert Kickett	Northam
Ronald Kickett	Northam
Stanley Kickett	Merredin
Nansy Macale	Northam
Ricky Nelson	Merredin
Valarie Pickett	Northam
Pat Ryder	Northam
Margaret Slater	Northam
Elaine Stack	Northam

NARROGIN, 9 OCTOBER 1997

F. Bolton	Narrogin
K. Bolton	Narrogin
Vernon Bolton	Narrogin
Don Collard	Kondinin
Silvia Collard	Kondinin
Les Eades	Narrogin
A. Kickett	Narrogin
Keith Kickett	Narrogin
Rex Kickett	Narrogin
Trevor Penny	Narrogin
Murray Riley	Narrogin
Wayne Turvey	Narrogin
C. Ugle	Narrogin
R. Ugle	Narrogin
Angus Wallam	Wagin
Charles Williams	Wagin

MT BARKER, 10 OCTOBER 1997

Julie Daley	Kojonup
Rebecca Khan	Mt Barker
Eric Krakouer	Mt Barker
Trista Taylor	Kojonup
Ruby Williams	Mt Barker

There were difficulties that had prevented more people from attending the workshop at Mt Barker. The attendance of the people who managed to come was appreciated. At approximately 11.15am, the Noongar participants decided that there were too few people present to conduct a full-scale workshop. A suggestion was made that it might be possible for people from this region to travel to the workshop at Manjimup on 13 October. However, this did not eventuate.

It is well known in the South-West that the Noongar community in the Mt Barker and Albany region is a very complex one, containing views and interests that sometimes diverge from one another. Despite initial indications that previous differences were in the process of being overcome, it was found that circumstances were such that it was not possible to bring people together for the common purpose of the workshop.

COLLIE, 11 OCTOBER 1997

Linda Cross	Collie
Ron Cross	Collie
Michael Hart	Collie
Rosalind Hart	Collie
Gloria (Sima) Khan	Collie
Joe Northover	Collie

MANJIMUP, 13 OCTOBER 1997

Charmaine Blee	Dean Mill
Darren Cornwall	Manjimup
Jerome Cornwall	Manjimup
Michelle Cornwall	Manjimup
Simone Cornwall	Manjimup
Terry Cornwall	Manjimup
Larry Cornwell	Manjimup
Desiree Herdigan	Manjimup
Wayne Herrigan	Manjimup
Alan Kelly	Manjimup
Glen Kelly	Manjimup
Sue Kelly	Manjimup
Marian Kemp	Manjimup
Patsy Khan	Manjimup
Susan Khan-Cornwall	Manjimup
Kareena Leigh	Manjimup
Patrick McCreanor	Manjimup
Robyn McCreanor	Manjimup
Irene McNamara	Manjimup
Pat Miles	Manjimup
Israel Mippy	Manjimup
Marilyn Morgan	Pemberton

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**Western Australia Regional Forest Agreement
ABORIGINAL CONSULTATION PROJECT**

Report, Volume 2

prepared for

The Regional Forest Agreement Steering Committee

November 1997

**Centre for Social Research
Edith Cowan University
and
McDonald, Hales & Associates**

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The two volumes of this report arose from a consultative process undertaken by a team assembled by the Centre for Social Research, Edith Cowan University, Perth, Western Australia. Responsibility for the contents of the report rests with that team, details of which are given in the body of the report. Information on the Aboriginal heritage places documented in this report remains the intellectual property of the Noongar communities that contributed it. The views and opinions expressed by the Noongar communities or by the authors of this report do not necessarily reflect the views of Edith Cowan University, the Commonwealth of Australia or the State of Western Australia. The Western Australian and Commonwealth governments do not accept responsibility for any advice or information in relation to this material.

This project was neither designed, nor intended, to support clearance applications under Section 18 of the *Aboriginal Heritage Act 1972*- (WA).

Executive Summary, Volume 2

This is the second of two volumes reporting on a consultative project with Noongar communities within or associated with the South-West Forest region of Western Australia. To provide the framework for the future management of Australia's forest regions the Commonwealth and State and Territory Governments have agreed to develop Regional Forest Agreements (RFAs). In order to develop RFAs, Governments have agreed to undertake Comprehensive Regional Assessments (CRAs) of the economic, social, environmental and heritage values of forest regions. Part of the project's objectives were to:

- identify places of potential National Estate Aboriginal heritage value, and to identify community wishes in relation to the possible listing of these places in the Register of the National Estate;
- collect information sufficient for the listing of places of significance to Noongar communities in the Register of the National Estate (where this is endorsed by communities) and develop a means of thresholding those places which have been indicated by the community as suitable for listing;
- document Noongar community views on the management of Aboriginal heritage places and their consideration in the CRA/RFA process, and to develop appropriate related recommendations to be submitted for consideration to the RFA Steering Committee.

This report documents the results of the Noongar heritage values and places assessment project, and the potential for these places to be listed in the Register of the National Estate. This report also documents Noongar community views on the management of the forests in the South-West Forest region and develops appropriate related recommendations for consideration by the RFA Steering Committee.

As a result of the heritage identification process:

The Noongar participants to the workshops identified 123 places, 59 of these places were located within the South-West Forest region and 64 were located outside of the South-West Forest region.

Of those places identified within the South-West Forest region, 15 were documented to the level required for possible listing in the Register of the National Estate. One place, Devil's Lair, was already listed in the Register of the National Estate.

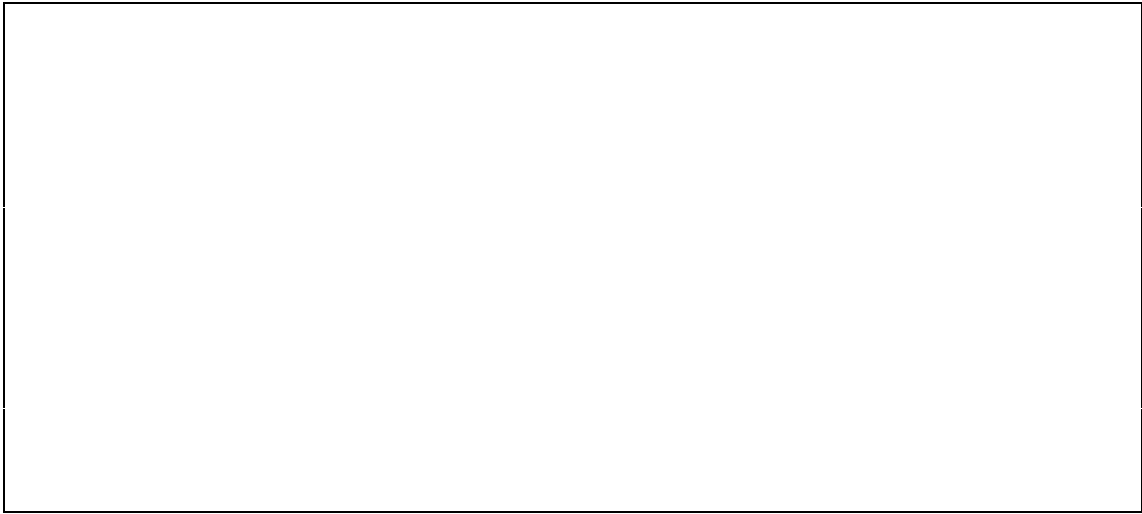
Noongar communities attributed immense importance and value to all of the places identified during the project, which was expressed through a sincere desire to have these places protected under the RFA. Within the limited time frame available for this project, documentation to the level required for listing in the Register of the National Estate was not possible for the majority of places. However, this project has served to highlight the value that Noongar people place on particular places, as well as the study area in general, and the need for the implementation of strategies consistent with the recommendations below through the RFA process.

The following recommendations are made in light of the views expressed by Noongar participants to the workshops concerning Noongar heritage places and their management in the CRA and RFA process.

1. It is recommended that the RFA provide for mechanisms for the protection of Noongar heritage places and values from clearing, mining, logging and other forms of development in forests. This protection should extend to places whose exact dimensions are indeterminate or whose location and significance are inappropriate to disclose to the public.

2. It is recommended that the RFA provide Noongar people with certainty of access to places of heritage value.
3. It is recommended that the RFA include a management plan to co-ordinate and outline the process to manage Aboriginal heritage places covered by the RFA. This should be developed in consultation with and involve the Noongar community.
4. It is recommended that the RFA provide for the involvement of Noongar people in the identification, management, conservation, protection and rehabilitation of Aboriginal heritage places and values in the South-West Forest region. This involvement should take place on all levels, from the planning of strategies for the identification, management, conservation, protection and rehabilitation of Aboriginal heritage places, to the implementation of any specific management strategies employed. Provision should be made for appropriately skilled persons to assist as appropriate.
5. It is recommended that the RFA include processes to provide for continuing and meaningful communication and consultation between the agencies whose actions affect Noongar heritage places and values and the affected Noongar communities.
6. It is recommended that the RFA provide a means by which projects involving the Noongar interpretation of Aboriginal heritage places and values in the South-West Forest region can be funded or otherwise undertaken.
7. It is recommended that the RFA incorporates mechanisms for training in cross-cultural awareness for those people working under the RFA in order to facilitate an appreciation for Noongar culture, heritage places and values.
8. It is recommended that the RFA requires that Government agencies, mining interests, developers or any other parties whose actions may affect Noongar heritage values and places within the South-West Forest region, conduct heritage surveys and assessments as part of their planned routine activities. These heritage surveys and assessments should take place in order to ensure that their obligations under the *Aboriginal Heritage Act 1972*- (WA) are met. Any such assessments need to include the involvement of the local Noongar community and be funded by the party proposing to utilise the area. The level of heritage assessment may differ in accordance with the level of impact on or disturbance to a particular area. The need for a heritage survey and the form that this should take, should be determined through consultation with the Aboriginal Affairs Department (AAD) and the local Noongar community.
9. It is recommended that all the places identified, documented and mapped through the Aboriginal consultation project, irrespective of whether the standard required for listing in the Register of the National Estate has been met, be considered during the RFA process and in subsequent planning decisions.
10. It is recommended that further work be undertaken in order to upgrade and assess the information obtained on places of significance identified during the course of this project, which could not be assessed because of a lack of further information.
11. It is recommended that a regional heritage assessment of the Aboriginal heritage values and places of the South-West Forest region be undertaken. This should build on the information gathered through this Aboriginal consultation project and that available from other sources, for example the AAD Register of Aboriginal Sites and other ethnographic and archaeological sources.

12. It is recommended that heritage assessment work undertaken once the RFA has been implemented recognises Indigenous intellectual property rights over the material gathered.
13. It is recommended that heritage assessment work undertaken once the RFA has been implemented, be planned, implemented and undertaken in consultation with the relevant Noongar communities that will be involved or affected.
- 1.



Map of the South-West Forest Region and the Workshop Locations

Acknowledgements

The Consultancy Team gratefully acknowledges the input made to the consultative process by Noongar community members in or associated with the South-West Forest Region of Western Australia. We thank the following Local Community Liaison Officers, who played a vital role in the organisation of the consultative workshops:

Ron Cross and Joseph Northover (Collie)
Mark Davis (Northam)
Les Eades (Narrogin)
Theo Kearing (Pinjarra)
Mathew Khan and Kelvin Quartermaine (Busselton)
Rebecca Khan (Mount Barker)
Marilyn Morgan (Manjimup)

We appreciate the willingness of the Noongar participants in these workshops to give freely of their time, knowledge and experience. We trust that this report presents their views accurately, comprehensively and effectively.

We also gratefully acknowledge the advice and assistance given by the following members of the Environment Forest Taskforce in the course of the project:

Brian Prince	(Director, Western Australian Section)
Philippa Watt	(Assistant Director, Western Australian Section)
Gail Barry	(Indigenous Liaison Officer)
Bernard Huchet	(Project Officer)

Alan Black
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Site Gazetteer

Places within the study area identified during the project that are already listed in the Register of the National Estate

Place name	Place code	Workshop where the place was identified	Map number	Page number
Devil's Lair	Bu.A.19	Busselton		100

Places within the study area documented to the level required for possible listing in the Register of the National Estate

Place name	Place code	Workshops where the place was identified	Map number	Page numbers
Avon River	No.A.1	Northam	Figure 6	105
Boronia gully burial and camping area	Co.A.1	Collie	Figure 8	108
Bowelling camping area	Co.A.9	Collie	Figure 8	110
Burnside	Bu.A.3	Busselton	Figure 1	112
Duranillin camping area	Co.A.8	Collie	Figure 9	114
Ellensbrook	Bu.A.2	Busselton	Figure 1	117
Harris River Road Camps	Co.A.2	Collie	Figure 8	120
Kudardup Caves	Bu.B.17	Busselton	Figure 2	122
Quininup brook, site complex and lizard traps	Bu.A.9	Busselton	Figure 1	125
Rainbow Cave (Ng'lgardup)	Bu.B.3	Busselton	Figure 1	128
Scott River Engravings/ Dunnet's Farm	Bu.A.21	Busselton	Figure 2	131
Towerrinning Lake and Moodiarup	Co/Na.A.7	Collie Narrogin	Figure 9	134
Walcliffe cave, cliffs and burials	Bu.A.15	Busselton	Figure 1	136
'White City' camping area	Co.A.3	Collie		138

Yeriminup Hill, camping area, ceremonial ground, burial ground	Mt/Na.A.1	Mt Barker Narrogin	Figure 7	140
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Places within the study area that could not be documented to the level required for possible listing in the Register of the National Estate

Place name	Place code	Workshops where the place was identified	Map number	Page numbers
Allenson Reserve	Co.A.4	Collie	Figure 8	145
Batalling Lizard trap	Co.A.18	Collie	Figure 8	147
Black Point	Bu.B.16	Busselton	Figure 4	149
Blackwood River	Bu.B.12	Busselton	Figure 2	151
Bolton Pools	Co.A.15	Collie	Figure 8	153
Canal Rocks	Bu.A.7	Busselton	Figure 1	155
Capercup	Co.A.10	Collie	Figure 9	157
Chapman Hill	Bu.B.18	Busselton		159
Cobbler Pool	Na.A.7	Narrogin		161
Collie burial	Co.A.19	Collie	Figure 8	163
Collie Burials & Scarred Tree	Co.A.12	Collie	Figure 8	165
Collie River and Harris River	Co.A.6	Collie	Figure 8	167
Collie Spring	Co.A.20	Collie		169
Cordering	Co.A.11	Collie		171
Cosy Corner	Bu.B.10	Busselton	Figure 2	173
Cowaramup Bay	Bu.A.8	Busselton	Figure 1	175
Eight Mile Pool	Co.A.22	Collie	Figure 8	177
Frankland River	Mt.A.6	Mt Barker	Figure 7	179
Gibraltar Rock	Co.A.13	Collie	Figure 8	181
Gracetown burial, midden and massacre site	Bu.A.20	Busselton	Figure 1	183
Helena Hill State Forest	No.C.3	Northam	Figure 6	185
Hithergreen Farm	Bu.B.4	Busselton	Figure 3	188

Jalbarragup Rd	Bu.B.6	Busselton		190
Kilcarnup	Bu.B.15	Busselton	Figure 1	192
Lily Pool Camp	Co.A.16	Collie		194
Margaret River	Bu.A.10	Busselton	Figure 1	196
Measle Bridge	Na.A.4	Narrogin		198
Minninup Pool	Co.A.5	Collie	Figure 8	200
Moses Rock	Bu.B.1	Busselton		202
Nalyerin Lake burial	Co.A.14	Collie	Figure 8	204
Nannup Scarred Trees	Bu.A.11	Busselton	Figure 3	206
Naturaliste - Leeuwin Ridge	Bu.B.9	Busselton	Figures 1 and 2	208
Pioneer Graves	Bu.A.5	Busselton	Figure 1	210
Scarp Pool	Pi.A.2	Pinjarra	Figure 5	212
Skippy Rock/Boranup Forest	Bu.B.14	Busselton	Figure 2	215
Spring	Co.A.24	Collie	Figure 8	217
Sues Bridge	Bu.B.13	Busselton	Figure 2	219
Telfer Pool	Co.A.21	Collie	Figure 8	221
Tone River	Mt.A.4	Mt Barker	Figure 7	223
Varis Rd Scarred Tree	Co.A.17	Collie	Figure 8	225
Wuridjong Pool	Co.A.23	Collie	Figure 8	227
Yalingup Siding	Bu.B.8	Busselton	Figure 1	229
Yeriminup/ Frankland hunting and camping area	Mt/Na.A.2	Mt Barker Narrogin	Figure 7	231

1. Introduction

This is the second of two volumes reporting on a consultative project with Noongar communities within or associated with the South-West Forest Region of Western Australia. The aim of the heritage component of this project was to consult with Noongar communities and identify Indigenous interests and values in the South-West Forest region. This consultation was designed to:

- identify places of potential national estate Aboriginal heritage value, and to identify community wishes in relation to the possible listing of these places in the Register of the National Estate;
- collect information sufficient to list places of significance to Noongar communities in the Register of the National Estate (where this is endorsed by communities) and develop a means of thresholding those places which have been indicated by the community as suitable for listing;
- document Noongar community views on the management of Aboriginal heritage places and their consideration in the CRA/RFA process, and to develop appropriate related recommendations to be submitted for consideration to the RFA Steering Committee.

This report documents the project outcomes in respect of these aims. It should be read in conjunction with Volume One, which contains details of methodology and individual workshop reports, for a complete understanding.

2. Methodology

2.1 The criteria for National Estate listing

The aim of the national estate component of the consultation was to document places of potential national estate Aboriginal heritage value and to identify community wishes in relation to the possible listing of these places in the Register of the National Estate. The methodology employed during this project was developed to ensure best utilisation of the limited time that was available for the consultation process.

The primary focus of the heritage component was to identify and assess places of social value to the Noongar communities; that is, places that are important to, significant to and valued by the Noongar community. The places of potential national estate Aboriginal heritage value identified in this report are those places identified by the Noongar communities themselves. Social value was used as a guiding concept in order to identify places of potential national estate significance on the grounds of Criteria G and E.

Criterion E

Its importance in exhibiting particular aesthetic characteristics valued by a community or cultural group.

E.1 Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community.

Criterion G

Its strong or special associations with a particular community or cultural group for social, cultural or spiritual reasons.

G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational or social associations.

These are the only criteria that require an assessment of community opinion/value in order to determine their inclusion in the Register of the National Estate.

Community consultation is the most appropriate process to gauge the social value of places and provides important information required for the assessment of places of social significance. Other national estate criteria do not require an assessment of community value or opinion but rely on assessment of attributes unrelated to community interests. This is not to say that potential national estate places significance whose significance relates to other criteria, for example historical value (C.2), were not identified during this project. Rather, community consultation was used to identify places valued by the community and once identified a further assessment could be made against other national estate criteria upon completion of the consultation.

2.2 Social value

The focus upon social value provides an extremely broad scope for the identification of places of potential national estate significance. 'Social value is about collective attachment to places that embody meanings important to a community' (Johnston 1991:8). The value and meanings derived from places varies between different people and communities. Indeed, cultural differences affect our understanding and assessment of social significance (Johnston 1991:13):

As social value derives from popular usage and meanings, it is essential that the **assessment** and management of such places must closely involve, if not be led by, the community who use them, live close by them, or regularly visit them [Johnston (1991:16) emphasis added].

During the workshop process the Noongar participants were explicitly asked to identify places, if they wished, that are valued by and important to the community. Thus, the very fact that these places were identified was indicative of their social value. The passion with which Noongar people spoke of these places and the concerns they had regarding the protection of these places are evidence of the high level of social value attributed to the places identified.

Places of social value are not limited by place 'type', the only limiting factor is that the places must be valued by the community. The places identified during the project encompassed an extremely wide range of places and values, from places of mythological or ceremonial significance to those of historical or contemporary significance such as camping and hunting places; from discrete sites to broad areas and even extensive tracks.

The focus of the project upon places of social value to Noongar people had a number of distinct advantages:

1. The consultation process identified places that the Noongar communities themselves valued, as opposed to places interpreted as being of Aboriginal heritage value by people from outside the local Noongar community. This approach maximised Noongar input into the CRA and RFA process within the scope of the project.
2. The extremely limited time frame within which the Aboriginal consultation project took place made it not possible to assess all of the Aboriginal heritage values and places within the South-West Forest region of Western Australia. Focusing upon places valued by the Noongar community enabled Noongar input to be prioritised over heritage assessments on other grounds.
3. The social value (G.1 and E.1) criteria can be used in a broad and flexible manner by community groups. Places identified as having social value to the Noongar community were often also of heritage value on a number of other grounds, for example historical value. By focusing on social value the consultants were able to identify an extremely broad range of Aboriginal heritage places within the limited time available.
4. The social and aesthetic value criteria take into account (and indeed rely upon) the subjectivity of Noongar opinion and values. Noongar participants in the workshops repeatedly reported being tired of having non-indigenous opinions, interpretations and values imposed upon them. The focus upon places of social value empowers Noongar people in the identification of Aboriginal heritage places and relies on the value Noongar people put upon these places as the basis of assessment. This has the effect of acknowledging and facilitating the contribution of Noongar people to the identification of heritage values and places within the South-West Forest region of WA.

2.3 Assessment of the heritage places after the workshop process

After the workshop process was completed the data was sorted, interpreted, analyzed and assessed against the national estate criteria. This took place in a number of stages.

2.3.1 The allocation of place codes.

Each place was given a place code consisting of the first two letters of the workshop(s), followed by a letter standing for the small group within which it was identified and then by a number allocated by the small group. For example, the place code of the first place identified by small group A at the Busselton workshop would be Bu.A.1. If a place was identified at a number of workshops, then it was prefixed with the first two letters of each of the workshops at which it was identified.

2.3.2 Identification of places located within the South-West Forest region.

Places that were located outside of the South-West Forest region were sifted out of the process and not considered further, as this was beyond the project brief. This was done through an examination of the information available on each place in order to locate it in respect of the study area boundaries.

2.3.3 Cross-reference with registered Aboriginal sites

Where possible, the places identified from the workshops were annotated with their known AAD Register - Aboriginal site number. Some problems were encountered in carrying out this step due to difficulties in accessing site information in an electronic form.

2.3.4 Compilation of data templates/place identification forms.

For those places within the South-West Forest region, the data available from the workshops was transcribed onto the national estate place documentation forms. The workshop information was used to fill in as many fields of the templates as possible. However, at most workshops, a large number of sites was identified, with limited time within which to document these places and no time available for field visits or other forms of validation. As a result, the amount of information on each of the specific places identified was restricted. From what information was available however, data such as map sheet location, Australian Metric Grid (AMG) co-ordinates, corresponding AAD site numbers, national estate group and category codes, and known bibliographic references were incorporated into the place identification sheets.

2.3.5 Application of heritage values and significance indicators.

On the basis of the information available from the workshops, a preliminary assessment was made against any relevant national estate criteria. The reasons significance was attributed to each place were examined and the corresponding national estate criteria were noted on the place identification forms with the relevance of each corresponding criterion being explained. In many instances assessment of the significance, condition and integrity of the place could not be undertaken owing to the fact that site visitation was not possible within the timeframe.

2.3.6 Additional research.

Research was also undertaken in order to supplement the information gained from the workshops and assist in making an assessment of the national estate significance of the identified place. A number of additional sources were examined to assess the potential national estate significance of identified heritage places. These sources included published works, information on the places available from McDonald, Hales and Associates in-house sources such as past consultancy reports and its database.

An examination of site files and unpublished project reports held at the Register of Aboriginal Sites, Public Policy Division, AAD was also undertaken. The heritage consultant examined all of the publicly accessible site files for places identified within the study area during the workshop process that had a known corresponding AAD site

listing. In total, 27 site files were examined and the information was used to upgrade the information derived from the workshops. A number of unpublished reports relevant to heritage places identified during the workshop were also viewed. Another nine site files were restricted from access because of the nature of the information contained therein. These files were not available to be viewed without the consent of the Aboriginal informants who had identified the site. No attempt was made to access these files because permission to view these files could not be obtained within the project timeframe and the very nature of the information contained within the files likely rendered it inappropriate for inclusion in a public document, such as this project report.

2.3.7 Mapping of places.

Utilising the maps annotated at the workshops, other information obtained from the workshops and from place location, derived from the Register of Aboriginal Sites (Public Policy Division, AAD), places were mapped in electronic format, using the *MapInfo* program. This was done in order to include mapping information into the report.

2.3.8 Application of the thresholds.

The final stage of the assessment process was the application of thresholds to determine the potential for the place to be listed in the Register of the National Estate. The threshold was largely based on the level of information available on the place. In determining whether there was sufficient information available to document the place to the level required for possible listing in the Register of the National Estate a number of factors were taken into account:

- The reliability of the data.
- The amount of information available to determine the nature and extent of the place's significance.
- Whether there was sufficient information to accurately determine the place's location.
- Whether there was sufficient information to identify a boundary within which the place was located.

If there was enough information to enable documentation and assessment of the place's potential national estate significance, then the place fell above the threshold. If there was insufficient information to document the place to the level required for possible listing in the Register of the National Estate, then the place fell below the threshold.

3. Limitations to the Heritage Assessment Process

There were a number of limitations to the national estate Aboriginal heritage assessment process. These limitations include the location of the workshops, absence of a fieldwork component, time restraints, Noongar community mistrust of government and the nature of the significance of mythological, spiritual or sacred places.

3.1 Location of the workshops

Four of the workshop locations were outside of the study area. The workshop locations were determined by the WA RFA Aboriginal Reference Group (the Aboriginal Action Group – AAG). These locations were chosen in order to consult with, and gain input from, the Noongar communities who may be affected by the RFA and have links to forest regions but are not necessarily located within the study area. This had advantages in terms of gaining a wide range of Noongar views on the RFA process and the consideration of heritage issues within RFA. However, in terms of national estate identification, a high proportion of the places identified at these workshops was located outside of the South-West Forest region.

3.2 Absence of a fieldwork component

In the absence of a field inspection component to the process, it was often not possible to accurately document specific information about place location, boundaries and present condition. Difficulties were also encountered in accurately plotting many of the places identified on a map. In most cases, workshop participants had a clear mental map of the place in their head; however, this lucidity often could not be transferred onto a sheet of paper or onto maps. Landmarks, bush tracks, natural features and other navigational tools could not be relied upon when identifying places on a map. In many cases, an actual field visit to these places would be the only way to accurately determine the location and boundaries of these places. Information concerning the existence, condition and location of places identified during the workshops was assumed to be correct, even though this type of information collected during the workshops was rather limited. A field inspection would have enabled location, size, condition, integrity and basis of significance to be assessed and verified for such places.

3.3 Time constraints

General discussion on the CRA and RFA process and other issues of concern to Noongar people took up a considerable amount of time. As a consequence, there was limited time available to document places in much detail and compromises had to be made in order to get information on as many places as possible at the expense of discussing a smaller number of places in greater depth. In addition, the time available during the workshop was not sufficient to document all of the places identified in the required detail for national estate listing.

3.4 Mistrust of Government

The heritage assessment took place in conjunction with a consideration of RFA specific issues that are associated with government instrumentalities. The mistrust the Noongar community has of government was apparent very early in the workshop process. This had negative effects upon the workshop in terms of the numbers of people who participated in the process and in the level of information about heritage places that the people were willing to give. This mistrust of government is deep seated within the Noongar community and is based on the historical experience of the (mis)treatment of the Noongar people by government. It has been noted that the basis

of this mistrust is not limited to past actions of government but is also predicated on the current policies of the Federal and WA Governments with regard to native title and other issues of Aboriginal concern. Examples were given at the workshops of Noongar participants being invited by CALM officers to identify places of social value to them, which included favoured hunting areas. The CALM officers were told of many hunting locales and to the dismay of the Noongar informants, the next time they went to these places they discovered that they now sported no hunting signs and were being patrolled by CALM officers. Ironically, at the workshops the same people were once again being asked to identify the same types of places that have social value. At the Manjimup workshop, CALM and Commonwealth Government representatives were asked to leave the room so that the group could more comfortably discuss RFA issues. Government officials were happy to comply with this request.

3.5 Places of mythological, spiritual or sacred significance

The workshop participants were sometimes reluctant to disclose information or location details of places of mythological significance, because of concerns about making the location and significance of these places known to the public. These concerns were respected, though communities were informed of the opportunity for such information to be kept confidential. Given the nature of the significance of this material it is often inappropriate for this information to be disclosed.

4. Results - Places and Values Identified at the Workshops

The workshop process collected a large amount of data on places of Aboriginal heritage value in the South-West of Western Australia. The results of this project should not be seen as an assessment of all of the Aboriginal heritage places and values in the South-West Forest region of WA. The results are, however, an accurate reflection of the places and the range of values identified by the participants to the workshops as being important to Noongar people.

In total:

123 places were identified by the Noongar participants to the workshops.

59 of these places were located within the South-West Forest region.

64 of these places were located outside of the South-West Forest region.

15 places could be documented to the level required for possible listing in the Register of the National Estate.

One place, Devil's Lair, was already listed in the Register of the National Estate.

The remaining 43 heritage places identified within the study area did not have sufficient information available for an assessment to be made of the potential for these places to be listed in the Register of the National Estate.

4.1 Places within the study area identified during the project that are already listed in the Register of the National Estate

Devil's Lair

4.2 Places within the study area documented to the level required for possible listing in the Register of the National Estate

Avon River	Boronia gully burial and camping area
Bowelling camping area	Burnside
Duranillin camping area	Ellensbrook
Harris River Road Camps	Kudardup Caves
Quininup brook, site complex and lizard traps	
Rainbow Cave (Ng'lgardup)	Scott River Engravings/Dunnet's Farm
Towerrinning Lake and Moodiarup	Walcliffe cave, cliffs and burials
'White City' camping area	
Yeriminup Hill, camping area, ceremonial ground, burial ground	

4.3 Places within the study area that could not be documented to the level required for possible listing in the Register of the National Estate

Allenson Reserve	Batalling Lizard trap
Black Point	Blackwood River
Bolton Pools	Canal Rocks
Capercup	Chapman Hill
Cobbler Pool	Collie burial
Collie Burials & Scarred Tree	Collie River and Harris River
Collie Spring	Cordering
Cosy Corner	Cowaramup Bay
Eight Mile Pool	Frankland River

Results

Gibraltar Rock	Gracetown burial, midden and massacre site
Helena Hill State Forest	Hithergreen Farm
Jalbarragup Rd	Kilcarnup
Lily Pool Camp	Margaret River
Measle Bridge	Minninup Pool
Moses Rock	Nalyerin Lake burial
Nannup Scarred Trees	Naturaliste-Leeuwin Ridge
Pioneer Graves	Scarp Pool
Skippy Rock/Boranup Forest	Spring
Sues Bridge	Telfer Pool
Tone River	Varis Rd Scarred Tree
Wuridjong Pool	Yalingup Siding
Yeriminup/Frankland hunting and camping area	

4.4 Places identified that are located outside of the study area

Albany Highway Road Reserves	All the reserves in the (Narrogin) area
Avon Down Farm	Bendring Reserve
Beverly Aboriginal Reserve	Binningup
Black Waters	Bunkers Bay/Rocky Point
Butter factory	Calingiri
Campbell's Farm, reburial site	Capel Massacre site
Carrolup Mission	Cave Hill
Coucher's Farm	Curtis Bay/Castle Rock
Danger Swamp	Dawesville
'Dead Man's Swamp	Devils Hill/'Martup'
Dryandra Forest	Dyott Range/Mt Bakewell
'Freshwater'	Goomarin Rock Area
Gordon River	Hippo's Yawn
Jilikan Rock	Kalgarin Hills
Kellerberrin Aboriginal Reserve	King Rocks
Korrelocking Reserve	Lake Cronin
Massacre of Pinjarra Camp-site	Meradalup Flat
Mt Brown	Mt Noddy
Mt Ommanney	Mulkak (sic - Mulka's) Cave
Murray Bend	Murray Districts Aboriginal Association Land
Northam Aboriginal Reserve	Old Noongar Reserve -Pinjarra Massacre Site
Peel Estuary	Peppermint Grove
Potential monument for the Massacre of Pinjarra site	
Shipley Reserve	Siesta Park
Spencer's Brook	Strelley St Campsite

Results

Terry Davis Farm/‘One Blackboy’	‘The Lane’
‘The Log’	Toby’s Inlet
Twines Reserve	Wally’s Well
Wave Rock	Willies Lake
Wilson’s Rock	Wogamine Forest
Wonnerup Scarred/Shield trees, massacre, corroboree site	
York Aboriginal Reserve	Yorkrarine Rock
York-Williams Rd	

Figure 1: Aboriginal heritage places identified in the Margaret River/Busselton area.

Figure 2: Aboriginal heritage places identified in the Augusta area.

Figure 3: Aboriginal heritage places identified in the Nannup/Jarrahwood area.

Figure 4: Aboriginal heritage places identified in the D’Entrecasteaux National Park area.

Figure 5: Aboriginal heritage places identified in the Pinjarra area.

Figure 6: Aboriginal heritage places identified in the Northam area.

Figure 7: Aboriginal heritage places identified in the Yeriminup Hill/Lake Muir Area.

Figure 8: Aboriginal heritage places identified in the Collie area.

Figure 9: Aboriginal heritage places identified in the West Arthur area.

4.5 Aboriginal heritage values within the South-West Forest region

The high value that Noongar people place upon the South-West Forest region of Western Australia was made clear from the community consultation process. Although a large proportion of the places identified during the workshops are located outside of the South-West Forest region, this was a result of the location of the workshops as opposed to a disinterest in the forest region. Four of the seven workshops were located outside of the South-West Forest region, at each of these workshops most of the places identified were also located outside the study region. The participants in these workshops generally came from towns outside of the study area. This contrasted with the results of the workshops held at locations within the South-West Forest region. At all of the workshops within the study area, where national estate documentation took place, the majority of the places recorded were located within the South-West Forest region.

The types of places identified at all of the workshops were similar and reflected a consistency of Aboriginal values throughout the South-West of Western Australia. Places of importance ranged from previous habitation places, areas of mythological or ceremonial importance, places where historical events such as massacres took place, to areas containing cultural (archaeological) material. The places of heritage value that were identified were not restricted to places used in the past, rather, a large number of these places are of contemporary significance and value. Many of the places identified are still being used today, for example, as hunting and camping places. They provide a means of maintaining and continuing traditional practices, Noongar culture and identity whilst at the same time providing a connection back to the past and a sense of place. Therein lies the potency of these places' importance. The protection of Noongar heritage places and values is more than just the protection of places, but it is a matter of protecting the survival of Noongar cultural identity.

Whilst some places were singled out as being of greater importance than others, the value that the landscape had in general was made apparent at every workshop. This point was borne out by the fact that at every workshop one of the primary concerns of the Noongar participants was access to country. Noongar people speak passionately of their need to access the forest generally and specific heritage places within it.

Noongar communities place great value upon the South-West Forest region in its entirety, they speak of the importance of the country as a whole and of the interconnectedness between various places. Actions that directly affect one specific place may have indirect effects upon other related, but spatially distant, places. This contrasts with the national estate assessment process, which requires delineation of places through specific boundaries, AMG co-ordinates and value-fields. In this sense, the national estate assessment process is not the most appropriate mechanism to document and assess Noongar heritage values and places in the South-West Forest.

The South-West Forest region as a whole is valued highly by Noongar communities for a number of reasons, including but not limited to:

1. The land as a living manifestation and physical evidence of the events of the Dreaming, this is illustrated in the inter-relatedness between land and the Noongar mythology. The Dreaming and the physical environment are inextricably entwined.
2. The central role that the South-West Forest region has in the construction, and as a signifier, of identity. For Noongar people, the place that an individual comes from is an important part of their identity.

3. The traditional connection to the land and the importance of maintaining that connection to the land as a means of maintaining Noongar identity. This connection is maintained through continued access to land, for example, in order to hunt and camp. One of the Noongar elders made the point at the Manjimup workshop that continued access to country was a matter of cultural survival.
4. The interconnectedness between country and self. Country cannot be considered in isolation from the Noongar community. The point was raised at a number of workshops that the health and wellbeing of the Noongar community is connected to country. Actions that affect the landscape also affect the Noongar community.
5. The historical connection with country provides a strong sense of place and a connection back to the past.
6. Noongar people at all of the workshops spoke of the strong spiritual associations with the land.
7. For Noongar people, there is a strong sense of place that inheres in the South-West Forest region; this is a result of shared values, experiences, connections to and associations with the land.

The heritage value of the South-West Forest region needs to be examined from a holistic perspective rather than by dividing it up into numerous discrete places of heritage value. Whilst it is true that certain places have Aboriginal heritage value, it must be kept in mind that the South-West Forest region in its entirety is valued by the Noongar community. The focus upon certain places of heritage value should not occur at the expense of an understanding of the Aboriginal heritage value of the landscape as a whole.

5. Consideration of Aboriginal Heritage Places in the CRA and RFA Process and Subsequent Recommendations for Consideration by the RFA Steering Committee

The following recommendations are made in light of the views expressed by Noongar participants to the workshops concerning Noongar heritage places in the CRA and RFA process and their management.

1. It is recommended that the RFA provide for mechanisms for the protection of Noongar heritage places and values from clearing, mining, logging and other forms of development in forests. This protection should extend to places whose exact dimensions are indeterminate or whose location and significance are inappropriate to disclose to the public.
2. It is recommended that the RFA provide Noongar people with certainty of access to places of heritage value.
3. It is recommended that the RFA include a management plan to coordinate and outline the process to manage Aboriginal heritage places covered by the RFA. This should be developed in consultation with and involve the Noongar community.
4. It is recommended that the RFA provide for the involvement of Noongar people in the identification, management, conservation, protection and rehabilitation of Aboriginal heritage places and values in the South-West Forest region. This involvement should take place on all levels, from the planning of strategies for the identification, management, conservation, protection and rehabilitation of Aboriginal heritage places, to the implementation of any specific management strategies employed. Provision should be made for appropriately skilled persons to assist as appropriate.
5. It is recommended that the RFA include processes to provide for continuing and meaningful communication and consultation between the agencies whose actions affect Noongar heritage places and values and the affected Noongar communities.
6. It is recommended that the RFA provide a means by which projects involving the Noongar interpretation of Aboriginal heritage places and values in the South-West Forest region can be funded or otherwise undertaken.
7. It is recommended that the RFA incorporate mechanisms for training in cross-cultural awareness for those people working under the RFA in order to facilitate an appreciation for Noongar culture, heritage places and values.
8. It is recommended that the RFA requires that Government agencies, mining interests, developers or any other parties whose actions may affect Noongar heritage values and places within the South-West Forest region, conduct heritage surveys and assessments as part of their planned routine activities. These heritage surveys and assessments should take place in order to ensure that their obligations under the *Aboriginal Heritage Act 1972-* (WA) are met. Any such assessments need to include the involvement of the local Noongar community and be funded by the party proposing to utilise the area. The level of heritage assessment may differ in relation to the level of impact on or disturbance to a particular area. The need for a heritage survey and the form that this should take should be determined through consultation with the AAD and the local Noongar community.
9. It is recommended that all the places identified, documented and mapped through the Aboriginal consultation project, irrespective of whether the standard required

for listing in the Register of the National Estate has been met, be considered during the RFA process and in subsequent planning decisions.

10. It is recommended that further work be undertaken in order to upgrade and assess the information obtained on places of significance identified during the course of this project, which could not be assessed because of a lack of further information.
11. It is recommended that a regional heritage assessment of the Aboriginal heritage values and places of the South-West Forest region be undertaken. This should build on the information gathered through this Aboriginal consultation project and that available from other sources, for example the AAD, Register of Aboriginal Sites and other ethnographic and archaeological sources.
12. It is recommended that heritage assessment work undertaken once the RFA has been implemented recognises Indigenous intellectual property rights over the material gathered.
13. It is recommended that heritage assessment work undertaken once the RFA has been implemented, be planned, implemented and undertaken in consultation with the relevant Noongar communities that will be involved or affected.

1.

6. Conclusions

The strength of Noongar attachments to the South-West Forest region of WA, and the heritage values and places within it, was made clear through the Aboriginal consultation project. The passion with which the Noongar participants in the workshops spoke of the heritage values and places of the South-West Forest region was testimony to the strength of their attachments to the land. The wide range of places identified during the workshops reflected the diversity of heritage values and places that Noongar people hold to be important in the region. These places ranged from areas of mythological significance, to historical camping areas, meeting places, ceremonial sites, through to important hunting areas or contemporary recreational and camping places. What connects these places, however, is the strong and pervasive sense of place that inheres in them and the deep concern that Noongars have about the protection of, and access to, them.

The strength of Noongar attachments to land cannot be understated. The relationship to land is not simply a physical connection; rather, the spiritual component of this connection with place was borne out strongly at all of the workshops. Protection of, and access to, places of heritage value to Noongar people is of utmost importance. This is not merely because of the strength of attachment to these places, but because of the important role that these places have in the maintenance of Noongar identity and culture. The importance placed upon these values and places manifests itself in the continued calls for Noongar involvement in the protection, management and rehabilitation of these places.

Throughout the workshop process, Noongar people continually spoke of the need to have their voices heard and to have a meaningful input into the identification, care and management of Aboriginal heritage values and places. This concern extended beyond having input into the identification, management and protection of *specific* places. Rather, the heritage value of the land as a *whole* was emphasised and the need to access it for traditional purposes was stressed at every workshop. The Indigenous heritage value of the South-West Forest region as a whole needs to be recognised. The RFA should facilitate the involvement of Noongar people in the conservation, protection and management of heritage values and places throughout the South-West Forest region of WA, for they have a valuable contribution to make and a wealth of traditional knowledge from which to draw.

What is clear from the project is the wide range and type of Noongar heritage values and places located within the South-West Forest region and the desire of the Noongar communities to have these places protected under the RFA. It is also clear that there remains a large number of heritage places within the South-West Forest that were not documented through this project. What is required, then, is an ongoing commitment to the identification, assessment and management of Noongar heritage values and places within the South-West Forest region. The RFA provides the best opportunity and platform through which to effect this.

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Appendix A: National Estate Criteria.

Without limiting the generality of subsection (1) of the Australian Heritage Commission Act 1975, a place that is a component of the natural or cultural environment of Australia is to be taken to be a place included in the national estate if it has significance or other special value for future generations as well as for the present community because of:

Criterion A

Its importance in the course, or pattern, of Australia's natural or cultural history.

- A.1 Importance in the evolution of Australian flora, fauna, landscapes or climate.
- A.2 Importance in maintaining existing processes or natural systems at the regional or national scale.
- A.3 Importance in exhibiting unusual richness or diversity of flora, fauna, landscapes or cultural features.
- A.4 Importance for association with events, developments or cultural phases which have had a significant role in the human occupation and evolution of the nation, State, region or community.

Criterion B

Its possession of uncommon, rare or endangered aspects of Australia's natural or cultural history.

- B.1 Importance for rare, endangered or uncommon flora, fauna, communities, ecosystems, natural landscapes or phenomena, or as a wilderness.
- B.2 Importance in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practised, in danger of being lost, or of exceptional interest.

Criterion C

Its potential to yield information that will contribute to an understanding of Australia's natural or cultural history.

- C.1 Importance for information contributing to a wider understanding of Australian natural history, by virtue of its use as a research site, teaching site, type locality, reference or benchmark site.
- C.2 Importance for information contributing to a wider understanding of the history of the human occupation of Australia.

Criterion D

Its importance in demonstrating the principle characteristics of:

- (i) **a class of Australia's natural or cultural places; or**
- (ii) **a class of Australia's natural or cultural environments**
- D.1 Importance in demonstrating the principal characteristics of the range of landscapes, environments or ecosystems, the attributes of which identify them as being characteristic of their class.
- D.2 Importance in demonstrating the principal characteristics of the range of human activities in the Australian environment (including way of life, custom, process, land-use, function, design or technique).

Criterion E

Its importance in exhibiting particular aesthetic characteristics valued by a community or cultural group.

- E.1 Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community.

Criterion F

Its importance in demonstrating a high degree of creative or technical achievement at a particular period.

- F.1 Importance for its technical, creative, design or artistic excellence, innovation or achievement.

Criterion G

Its strong or special associations with a particular community or cultural group for social, cultural or spiritual reasons.

- G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.

Criterion H

Its special association with the life or works of a person, or group of persons, of importance in Australia's natural or cultural history.

- H.1 Importance for close associations with individuals whose activities have been significant within the history of the nation, State or region.

**ABORIGINAL HERITAGE PLACES IDENTIFIED WITHIN THE STUDY AREA THAT ARE
ALREADY LISTED IN THE REGISTER OF THE NATIONAL ESTATE.**

**ABORIGINAL HERITAGE PLACES IDENTIFIED WITHIN THE STUDY AREA
DOCUMENTED TO THE LEVEL REQUIRED FOR POSSIBLE LISTING IN THE REGISTER
OF THE NATIONAL ESTATE.**

Aboriginal heritage places identified within the study area that are already listed in the Register of the National Estate.

ABORIGINAL HERITAGE PLACES IDENTIFIED WITHIN THE STUDY AREA THAT COULD NOT BE DOCUMENTED TO THE LEVEL REQUIRED FOR POSSIBLE LISTING IN THE REGISTER OF THE NATIONAL ESTATE.

**ABORIGINAL HERITAGE PLACES IDENTIFIED
WITHIN THE STUDY AREA THAT ARE ALREADY
LISTED IN THE REGISTER OF THE NATIONAL
ESTATE**

Aboriginal heritage places identified within the study area that are already listed in the Register of the National Estate.

Identification

Place Name	Devil's Lair
Place Identification	Bu.A.19
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	Is already listed on the National Estate – 009406 AAD site number S00363

Location

Non-urban address

Nearest town	Margaret River
Distance	
Direction	

All Places

LGA	Augusta-Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	The cave itself.
Easting (AMG)	
Northing (AMG)	

Aboriginal heritage places identified within the study area that are already listed in the Register of the National Estate.

Description	
History	Archaeological investigations in the cave reveal that Aboriginal people lived in the cave sporadically from about 30,000 years ago until some 6,000 –12, 000 years ago.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	Significant because of its social and cultural (G.1) value. Devil's Lair is highly spiritually, culturally and socially valued. The cave is imbued with spiritual significance and culturally it is valued because of the artefactual material located there and because it was a previous habitation place. It provides invaluable information about and contributes to a greater understanding of Aboriginal occupation and lifestyle habits 6,000 – 30,000 years ago.
Documentation	
Bibliographic references	Busselton RFA workshop Dortch, Charles (1984) <u>Devil's Lair, a study in prehistory</u> . Perth: Western Australian Museum.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Devil's Lair is highly spiritually, culturally and socially valued. The cave is imbued with spiritual significance and culturally it is valued because of the artefactual material located there.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map	
Source & Date	

Aboriginal heritage places identified within the study area that are already listed in the Register of the National Estate.

**ABORIGINAL HERITAGE PLACES IDENTIFIED
WITHIN THE STUDY AREA DOCUMENTED TO THE
LEVEL REQUIRED FOR POSSIBLE LISTING IN THE
REGISTER OF THE NATIONAL ESTATE.**

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Avon River
Place Identifier	No.A.1
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	
Site Number	

Location

Non-urban address

Nearest town	Northam, Toodyay
Distance	
Direction	

All Places

LGA	Northam
State	WA
Area	
Map No & Name	2134 Wooroloo, 2234 Northam
Title information	
Boundary of Place	The Avon River in its entirety including its banks and a nominal 100 metres to either side of the river.
Easting (AMG)	
Northing (AMG)	

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	<p>The Avon River is mythologically important because the <i>Waugal</i> (a creative mythical serpent) resides in the river and looks after the Noongar people of the region. There is a range of sacred sites that are located along the river.</p> <p>The river is used for swimming, camping and fishing. These associations are traditionally based, and have been continued up until the present and there are many memories associated with the place.</p> <p>There are a number of important places (an Ochre Hill, ceremonial area and birthing place) located on the Avon just west of Northam, however, these places are located outside the South-West Forest region.</p>
Physical Description	The Avon River described here includes the river in its entirety, its banks and immediate surrounds.
Condition and Integrity	
Significance	
Statement of Significance	<p>Culturally it is extremely important because of the strong mythological associations with the <i>Waugal</i> (G.1).</p> <p>Socially it is valued as a camping, swimming and fishing location, especially in Summer, and because the historical associations with and the memories attached to the river there is a strong sense of place derived from the river (G.1).</p> <p>It is also valued for its beauty (E.1).</p> <p>The special significance of the Avon river to women was noted at the workshop.</p>
Documentation	
Bibliographic references	Northam RFA workshop
Values	

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Subcriterion	E.1 <i>Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community.</i>
Value text	The Avon River is highly regarded by the local Noongar community for its beauty and aesthetic value.
Categories & Themes	
Unofficial code(s)	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The Avon River is extremely culturally and spiritually significant because of the strong associations with the Waugal and with Noongar mythology. Socially it is highly valued as a traditional swimming, camping and fishing place and is still being used for those purposes. Because of the lasting associations with the place the Avon River has a strong sense of place for the local Noongar people.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	9 October 1997
Name of Recorder	Simon Choo
Workshop	
General Locality Map Source & Date	See Figure 6

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Boronia Gully burial and camping area
Place Identification	Co.A.1
Other Names	
Primary Class	Aboriginal
Other Class	Historic
Group code	HC.CB
Related Places	
Other Listings	AAD site number S02103

Location

Non-urban address

Nearest town	Collie
Distance	1.5 km out of Collie on the Collie-Williams road.
Direction	North east

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	The camp boundaries extend for approximately 500 metres to either side of the road along the lower base of the hill, although the <u>exact</u> boundaries are indeterminate because the whole area was a major camping place and the boundaries changed with time.
Easting (AMG)	Approx. 4 23 500 – 4 24 500
Northing (AMG)	Approx. 63 10 200 – 63 10 600

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	The Boronia Gully camping was a favoured camping area for the Collie Aboriginal population in the first half of this century. There were a large number of squats and humpies located at the place.
Physical Description	It is located along the lower slopes of a hill and extends for approximately 500 metres to either side of the Collie-Williams road. This area was a main camping place in the Collie region for Noongar families for the first half of the century. There is a fenced off area which contains the graves of two of the previous inhabitants of the camp.
Condition and Integrity	The area is currently minimally disturbed.
Significance	
Statement of Significance	The Boronia Gully camping area is an extremely important place for the Collie Noongar people. It is of historic value (C.2) because it was a major camping area in the Collie district for the best part of this century. It is valued socially and culturally (G.1) because of the associations that many Collie Noongars have with the place as a place of past residence for themselves or their families. There is also a strong spiritual connection (G.1) to the place because of the many memories of the place and of the people that lived and died at the place (of which two are now buried there).
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interviews with Sima Khan and Joseph Northover (12-10-97) O'Connor, R (1984) <u>Report on the Anthropological Survey of the Proposed Power Station Site, Collie South-Western Australia</u> , Prepared for Dames and Moore.
Values	
Subcritierion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	The Boronia Gully camping area provides valuable information towards the nature of Noongar habitation of the Collie area.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcritierion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The Boronia Gully area is extremely important and highly valued by the Collie Noongar community because of the strong associations and links to the area. There is a strong spiritual connection with the area based on the many happy memories of the place and the large Aboriginal presence that was once there, and also because the graves of two people are located at the place. The area provides an important sense of place for the local community based on the strong and sustained associations with the area.
Categories & Themes	HT.09.07 Disposing of dead bodies
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

General Locality Map Source & Date	See Figure 8
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Identification

Place Name	Bowelling camping area
Place Identification	Co.A.9
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	Duranillin camping area
Other Listings	S02486

Location

Non-urban address

Nearest town	Darkan
Distance	26 km
Direction	West

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	The place is bounded by a nominal 500 metres surrounding the old Bowelling railway depot.
Easting (AMG)	4 52 000
Northing (AMG)	63 01 800

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	After the Duranillin railway depot, which was a major camping area in the region, was closed many of the families that were camped there moved to the Bowelling depot. Bowelling became a major camping/gathering place for Noongars in the area. Once the railway depot at Bowelling closed the Noongars staying at Bowelling moved to Collie and Darkan. The Bowelling area, and the area along the Bowelling Rd to Collie is valued as a hunting and camping area.
Physical Description	Located along the Brunswick Junction Collie Narrogin Railway. There was some artefactual material uncovered at Bowelling consisting of a grinding and hammerstone.
Condition and Integrity	
Significance	
Statement of Significance	As one of the major camping areas in the Collie area for its time, Bowelling is important for its contribution to a greater understanding of Noongar habitation patterns in the Collie region, and the interrelationship between these patterns and the railway system (Criterion C.2). As a major camping area, Bowelling is important to the local Noongar population because of the many connections to the place. It is also valued as an excellent spot for hunting, fishing and camping (Criterion G.1).
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interview with Joseph Northover (12-10-1997) Interview with Sima Khan (12-10-1997)
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	As one of the major camping areas for Noongars in the region for its time, Bowelling contributes to a greater understanding of Noongar habitation patterns in the region and especially of Noongar habitation patterns in the region before many of the Noongar population moved to Collie.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Bowelling is highly valued because of the connections many people and families have with the place. It is also valued because it is an excellent place for hunting, fishing and camping.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map	See Figure 8

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Burnside
Place Identification	Bu.A.3
Other Names	
Primary Class	Aboriginal
Other Class	Historic
Group code	
Related Places	
Other Listings	AAD site number S00937

Location

Non-urban address

Nearest town	Margaret River
Distance	4km
Direction	North-west

All Places

LGA	Augusta-Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	Sussex Location 121.
Easting (AMG)	Approx. 3 18 000
Northing (AMG)	Approx. 63 43 000

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	Burnside was a welfare mission; however, relatives of those staying there would also camp in the vicinity. The place was associated with a large number of prominent Noongar people including King Bundaitch and Queen Jinny. It is reported that there are probably a number of graves there as well, because a number of Noongars are known to have died there. One such burial is listed as Aboriginal site number S00937.
Physical Description	Located near Cowaramup, there are still some buildings there and in some of the trees are carved people's names.
Condition and Integrity	There are still some buildings there.
Significance	
Statement of Significance	Significant for historical (C.2) and social (G.1) value. Burnside is extremely important because of the historical associations of the local Noongar population and their relatives with the place and because of the strong sense of place and identity derived from that place. It contributes to an understanding of Aboriginal habitation patterns in the Margaret River region, and the way in which these habitation patterns adapted to contact with the influences of colonisation and welfare.
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Busselton RFA workshop
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	Burnside contributes to an understanding of Aboriginal habitation patterns in the Margaret River region, and the way in which these habitation patterns adapted to contact with the influences of colonisation and welfare.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Burnside is extremely important to the local Noongar community because of the historical, social and cultural associations of Aboriginal people with the place and also because of the family connections that many of the local Noongar population with the place.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Aboriginal Heritage Places Identified Within The Study Area DocumentedTo
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Duranillin camping area
Place Identification	Co.A.8
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	Bowellling
Other Listings	

Location

Non-urban address

Nearest town	Darkan
Distance	24 km
Direction	South

All Places

LGA	West Arthur
State	WA
Area	
Map No & Name	2230 Dinninup
Title information	
Boundary of Place	The place is bounded by a nominal 500 metres surrounding the old Duranillin railway siding.
Easting (AMG)	4 81 300
Northing (AMG)	62 91 200

**Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.**

Description	
History	Duranillin is located along the Wagin-Bowelling railway. The railway siding area was a large Noongar camping area with around fifty Noongar families camping there. It was the largest camping area for Noongars at the time. When it closed as a railway depot, the people moved to Bowelling and it was from here that people then moved finally to Darkan and Collie. Because of the large Aboriginal presence at Duranillin, singing, dancing and corroborees took place there.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	Duranillin is extremely important because of the strong associations many Noongar families have with the area (Criterion G.1). This importance is heightened because of the extremely large number of Noongar people residing there and the singing, dancing, corroborees and other cultural activities that took place there. It also contributes to greater understanding of the pattern of Noongar occupation of the region and the interrelationship between this pattern and the railway system (Criterion C.2).
Documentation	
Bibliographic references	Interview with Joseph Northover (12-10-1997) Interview with Sima Khan (12-10-1997)
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	At its height Duranillin was the largest congregation of Noongar families in the area and there were far more Noongars living there than in Collie or Darkan. When it closed as a railway depot, the people moved to Bowelling and it was from here that people then moved finally to Darkan and Collie. Because of the large Aboriginal presence at Duranillin, singing, dancing and corroborees took place there. It contributes to an understanding of Noongar habitation in the region and how the Noongar population gradually moved into the town areas.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is extremely important because at the time of its existence it was the largest camping area for Noongars in the area. Many of the 'old people' resided at the camp and ceremonies, singing, dancing and corroborees took place there. It is of social significance because of the connection it forms with the past and of the 'old people', and conveys a sense of place and history.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

General Locality Map Source & Date	See Figure 9
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Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Ellensbrook
Place Identifier	Bu.A.2
Other Names	
Primary Class	Aboriginal
Other Class	Historic
Group code	
Related Places	
Other Listings	AAD site numbers S00242, S00244, S00768, S01005, S02249, and S02598; it is a WA National Trust Property, and possibly listed Heritage Council of Western Australia permanent register of heritage places.

Location

Non-urban address

Nearest town	Gracetown
Distance	5km
Direction	South-south-east

All Places

LGA	August-Margaret River
State	WA
Area	
Map No & Name	SI 50-5, 1930 Busselton
Title information	
Boundary of Place	Lot R-22673, within the Leeuwin-Naturaliste National Park, 4697.
Easting (AMG)	Approx. 3 15 000
Northing (AMG)	Approx. 62 45 500

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	<p>The Ellensbrook property is the site where an old homestead built in the mid 19th century is located, around the property was situated a large Aboriginal fringe camp. Ellen Bussel owned the property and used Aboriginal people, who would camp around the property, as a source of labour. In 1879 Ellensbrook was established as a 'Homefarm' by the Church of England and received some financial assistance from the Aborigines Department. Ellensbrook homefarm was run by Miss Edith Bussel, the daughter of Alfred and Ellen Bussel. The farm was used as an Aboriginal mission where Aboriginal children were educated. Together with the New Norcia Benedictine Mission, the Anglican Swan Native and Half-caste Home, Ellensbrook was one of the three homes in Western Australia to be operated under the <i>Industrial Schools Act 1874</i>, and therefore outside the control of the Aborigines Department. Consequently the Aborigines Department had no power to send children to the missions and most children were sent here by their parents in the same way that children were sent to boarding schools. It was run as an orphanage, although many of the children still had living parents. It was a relatively small institution with, at the most, ten children at any one time; however, adults sometimes spent time there. At the Ellensbrook homefarm, the children were schooled and trained in western ways. Most of the girls entered domestic service, or married into settler families in the district and a number even set up their own farms. Much to the distress of Miss Edith Bussel, Ellensbrook was closed as a homefarm in 1917.</p>
Physical Description	<p>Set in a valley close to the sea with Ellen Brook running close by. There is a waterfall that flows down the hillside near a cave (Meekardarbee Cave) that is associated with a Dreaming story. There is an abundance of archaeological material throughout the Ellensbrook property. This archaeological material contains stone artefacts of many different compositions and tool types, including worked glass, fossiliferous chert and quartz pieces.</p>
Condition and Integrity	<p>The building is in good condition, there is Aboriginal cultural (archaeological) material situated in eroding coastal dunes behind the homestead and also immediately north-east of the homestead..</p>
Significance	
Statement of Significance	<p>Significant for historical (C.2) and social (G.1) value.</p> <p>The place is extremely significant to the local Noongar population, because of the historical importance of the place as a habitation site and also because of the close connections of many of the local population whose relatives were raised, had camped or stayed there at some stage. This contributes to a strong sense of place and identity being derived from that place and is of high sentimental value. It contributes to an understanding of Noongar habitation patterns in the Busselton region, and the interaction between Noongar people with the local pioneering colonial families.</p>
Documentation	

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Bibliographic references	<p>Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division.</p> <p>Bunbury, Eve (1985) 'Aboriginal myth associated with Ellen Brook', (unpublished) reproduced from local Busselton newspaper no date or name available.</p> <p>Busselton RFA workshop</p> <p>Cresswell, G.J (1989) <u>The Light of Leeuwin: The Augusta-Margaret River Shire History</u>, The Augusta-Margaret River Shire History Group</p> <p>Haebich, Anna (1988) <u>For Their Own Good: Aborigines and Government in the Southwest of Western Australia, 1900-1940</u>. Nedlands: University of Western Australia Press.</p> <p>McDonald, Hales and Associates (1995a) <u>Aboriginal Sites in the Lower Southwest Heritage Study</u>. Unpublished report to the Gnuraren Aboriginal Corporation, National Estates Grants Program.</p> <p>Tilbrook, L (1983) <u>Nyungar Tradition: glimpses of Aborigines of South-Western Australia 1829-1914</u>. Nedlands: University of Western Australia Press.</p> <p>Water Authority of Western Australia (1987) <u>Gracetown water Supply from Ellen Brook, Public Environmental Report</u>, March 1987, unpublished report.</p>
Values	
Subcritierion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	Contributes to an understanding of Noongar habitation patterns in the Busselton region, and the interaction between Noongar people with the local pioneering colonial families.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcritierion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Extremely important to the local Noongar community because of the historical, social and cultural associations of Aboriginal people with the place and also because of the family connections that many of the local Noongar population have with the place.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Harris River Road Camps
Place Identification	Co.A.2
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S02456

Location

Urban address

Street No	
Street Name	On either side of the Harris River Rd/Mornington Mills Rd, it begins on the east after Hodgson Terrace and on west after Collins St. The northern boundary is approximately Hull Rd.
Suburb/Town	Collie
Postcode	

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	The portion of the area west of the Harris River/Mornington Mills Rd is bounded, approximately, by Collins Rd on the south, Patstone Rd on the west, and its northern extremity is approximately in line with Hull Rd. The eastern portion extends eastward for the length of Hodgson Terrace and northwards until Hull Rd is reached.
Easting (AMG)	Approx. 4 19 500 – 4 20 400
Northing (AMG)	Approx. 63 10 500 – 63 10 900

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	In 1953 land was set aside for a reserve to be established which would provide housing for the Collie Noongars in response to the influx of Aboriginal people moving into the area seeking employment. In 1957 the site was declared Reserve number 24848. An extra area was also incorporated into Reserve 24848 to be set aside for native camping. A large number of Noongar families lived at the reserve between 1953 and the late sixties.
Physical Description	
Condition and Integrity	Some portions of the area are now part of the Collie industrial area and have been built over.
Significance	
Statement of Significance	The place is of social significance to the Collie Noongar population because of the connections many people have with the place and the sense of place that is derived from the area (G.1). It is also significant because it contributes to an understanding of Noongar occupation patterns in the region, especially from 1953 to the late sixties (C.2).
Documentation	
Bibliographic references	Interview with Sima Khan (12-10-1997) Interview with Joseph Northover (12-10-1997)
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	Contributes to a better understanding of Noongar occupation of the Collie area from 1953 until the late sixties.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The Harris River Road reserve is extremely important to the Collie Noongar people because of the many associations with the area as a previous home, it provides an important focal point of Collie Noongar identity and confers a strong sense of place.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map	See Figure 8
Source & Date	

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification	
Place Name	Kudardup Caves
Place Identification	Bu.B.17
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	
Other Listings	AAD site number S01942

Location

<i>Non-urban address</i>	6 km north of Augusta along the Bussel Highway at the Kudardup Rd turnoff.
Nearest town	Augusta
Distance	6 km
Direction	North-north west

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	1929 Leeuwin
Title information	
Boundary of Place	The caves in their entirety.
Easting (AMG)	3 27 200
Northing (AMG)	62 06 900

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	
Physical Description	Caves with two left hand stencils on the wall. These are made with a reddish-brown ochreous paint and are approximately 70 metres apart and two metres above the ground level. There is also stone artefactual material present.
Condition and Integrity	The stencils are difficult to see because of the pitted/channelled, eroded limestone surface.
Significance	
Statement of Significance	The caves are valued aesthetically valued because of the example of traditional rock art that is located there (E.1). The caves are also valued for social and cultural reasons because of the cultural significance of the place arising from the location of the hand stencils and archaeological material in the cave (G.1).
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Busselton RFA workshop McDonald, Hales and Associates (1995) <u>Aboriginal Sites in the Lower Southwest Heritage Study</u> . Unpublished report to the Gnuraren Aboriginal Corporation, National Estates Grants Program.
Values	

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Subcriterion	E.1 <i>Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community.</i>
Value text	The hand stencils are highly valued by the Busselton Noongar community.
Categories & Themes	
Unofficial code(s)	

Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The caves are important for the cultural and spiritual value they have to the local Noongar community.
Categories & Themes	
Unofficial code(s)	

Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 2

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Quininup brook, site complex and lizard traps.
Place Identification	Bu.A.9
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	HC.RE
Related Places	
Other Listings	AAD site numbers S00663, S00664, and S00665.

Location

Non-urban address

Nearest town	Quininup
Distance	4.5 km
Direction	West

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	The area is bounded by a nominal distance of one hundred metres from the coast-line, extending for 500 metres northward; along Quininup Brook in its entirety, including the coastal dune blowout extending approximately 300 metres north of the brook; the billabong is located at the eastern end of the coastal blowout and south of the brook; the southern boundary extends a further 200 metres south of the brook. The Lizard traps are located approximately one kilometre inland.
Easting (AMG)	3 13 500
Northing (AMG)	62 64 000 – 62 65 000

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	This is a traditional Noongar camping place and the Busselton Noongar community is still using it as a camping and fishing area. This continued connection and historical connection to the place has been documented in previous studies (see McDonald, Hales and Associates 1995c). The freshwater billabong located there makes it an ideal camping spot. There is artefactual material located here. Excavations at Quininup Brook revealed a stratified sequence of stone artefacts which began well below the level containing the oldest date of 18 500 ± 1 700 years BP but which terminated at about 6 000 years BP.
Physical Description	The area includes the strip of coastline north of where the creek enters the water, extending for some 500 metres. There is a freshwater spring near the beach with 'red spots' around it. There is also an outcrop of granite rocks and there are three lizard traps located further inland. The artefactual material consists mainly of fossiliferous chert and quartz. There is a stone arrangement consisting of a number of circular clusters of granite pebbles. These may be the remains of hearths, although they are conceivably ritual stone arrangements. The three lizard traps consist of granite slabs being supported on granite blocks to form an artificial shelter/habitat for lizards.
Condition and Integrity	
Significance	
Statement of Significance	The lizard traps are extremely important as an example of Noongar technical innovation (F.1) and of traditional practice (B.2). Archaeologically it is a very significant place, it is one of the few non-cave sites in the southwest to have yielded dateable, stratified deposits. The place is significant because of the social, cultural and spiritual value it has for the local Noongar population (G.1).
Documentation	
Bibliographic references	<p>Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division.</p> <p>Busselton RFA Workshop</p> <p>Ferguson, W (1981) 'Archaeological investigations at the Quininup Brook site complex, Western Australia', <u>Records of the Western Australian Museum</u>, 9:609-37.</p> <p>McDonald, Hales and Associates (1995a) <u>Aboriginal Sites in the Lower Southwest Heritage Study</u>. Unpublished report to the Gnuraren Aboriginal Corporation, National Estates Grants Program.</p> <p>McDonald, Hales and Associates (1995c) <u>Report of an Aboriginal Heritage Study of the proposed Quininup Subdivision Southwest Western Australia</u>, Prepared for Mitchell Goff and Associates, March 1995.</p>
Values	
Subcriterion	<i>B.2 Importance in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practised, in danger of being lost, or of exceptional interest.</i>
Value text	The lizard traps demonstrate a distinctive traditional practice, which is no longer practised, is of exceptional interest and is in danger of being lost. Other artefactual material there provides information about past Aboriginal practises.
Categories & Themes	
Unofficial code(s)	
Subcriterion	<i>F.1 Importance for its technical, creative, design or artistic excellence, innovation or achievement.</i>

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Value text	The lizard traps show a high degree of technical and creative innovation and design in terms of practicality and simplicity.
Categories & Themes	
Unofficial code(s)	

Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Valued by the community as a place to engage in social and cultural activities, and also as a traditional camping place.
Categories & Themes	HT.08.01.04 Recreating in the outdoors
Unofficial code(s)	

Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Aboriginal Heritage Places Identified Within The Study Area DocumentedTo
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Rainbow Cave
Place Identification	Bu.B.3
Other Names	Ng'Igardup
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	

Location

Non-urban address

Nearest town	Margaret River
Distance	8 km
Direction	South-west-west

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	The cave itself and a nominal 100 metres surrounding the entrance.
Easting (AMG)	3 15 150
Northing (AMG)	62 37 850

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	The evidence from the archaeological investigations suggests that the place was used between 400-800 years ago by people who used quartz tools and consumed a variety of small to medium sized mammals, small quantities of fish and perhaps some shellfish. The oldest evidence of habitation at the place has been dated at between 4000-4500 years BP. Daisy Bates (nd) wrote that the Rainbow Cave was the site of an initiation camp that initiates were taken during the initiation period.
Physical Description	The site is located about 1 km inland and 1.5 km south of the mouth of the Margaret River and overlooks the sea from the side of a dune. It is in actual fact a collapsed cave measuring 30m deep and 15 m wide with a large shelter (15m x 12m) on the eastern side and a smaller one (3m x 3m) on the northern wall. Cultural remains include moderate amounts of flaked quartz, animal bone and charcoal. There are remains of mammals ranging in size from mice to grey kangaroos and there are also fish, bird, reptile and amphibian remains.
Condition and Integrity	Has been partially excavated.
Significance	
Statement of Significance	It is important because of it contains physical evidence of the traditional practices of the inhabitants of the cave and provides an insight into the way of life and habits of its occupants. The cultural material present at the site provides invaluable evidence of the lifestyle, diet and land-use of the Noongar inhabitants of the area in the past (B.2). It is highly valued by the local Noongar community because of the connection it provides with the past and is important socially and culturally for the people (G.1).
Documentation	
Bibliographic references	<p>Busselton RFA Workshop</p> <p>Lilley, I (1993) 'Recent Research in Southwestern Western Australia: A Summary of initial Findings'. <i>Australian Archaeology</i> Number 36, June 1993.</p> <p>Bates, D (nd) 'Unpublished notes on the camps to which initiates were taken at initiation period' Daisy Bates Collection, State Archives, Section II (Geographical), ACC 1212A.</p> <p>McDonald, Hales and Associates (1995) <u>Aboriginal Sites in the Lower Southwest Heritage Study</u>. Unpublished report to the Gnuraren Aboriginal Corporation, National Estates Grants Program.</p>
Values	
Subcriterion	<i>B.2 Importance in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practised, in danger of being lost, or of exceptional interest.</i>
Value text	The cultural material present at the site provides invaluable evidence of the lifestyle, diet and land-use of the Noongar inhabitants of the area in the past.
Categories & Themes	
Unofficial code(s)	
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is highly valued by the local Noongar population because of the cultural material present there.
Categories & Themes	
Unofficial code(s)	

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1.

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Scott River Engravings – Dunnet’s Farm
Place Identification	Bu.A.21
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S01786

Location

Non-urban address

From Alexandra Bridge, travel east along the Brockman highway, south via Courtney Rd, east via a section of Payne Rd, then south along a section of Scott River Rd, crossing the Scott River Ford and onwards to Roberts Rd, to Dunnet Homestead on location 3081(?), thence east via two miles of sand track to location 680 which is through a gate in the north boundary via a steep downward slope. It is located three kms from the Southern Ocean and several hundred metres south of the Scott River.

Nearest town	Augusta
Distance	Approximately 18 kms
Direction	East

All Places

LGA	Nannup
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	The area within which the limestone surfaces are located (approximately 75 metres north to south and 25 metres wide), in location 680.
Easting (AMG)	Approx. 3 49 000
Northing (AMG)	Approx. 62 04 000

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	
Physical Description	There are over 100 motifs engraved into a series of limestone tablets located on privately owned land east of Augusta, three kms from the Southern Ocean and several hundred metres south of the Scott River. The place consists of a series of flat tabular limestone slabs occupying an area of approximately 75m x 25m. The engravings are predominantly animal tracks ranging from emu tracks (the majority) to those of smaller birds, which could be bustards or other unidentified wading types. There are also tracks of a number of macropods, some with both the hind and fore prints engraved. A number of other symbols are also engraved into the rocks, including a star motif which is made up of three lines crossing at a central point, and single wandering lines, which could perhaps represent snake or lizard tracks.
Condition and Integrity	They are in good condition; however, as the engravings are in located in limestone they are susceptible to erosion.
Significance	
Statement of Significance	The engravings are valued for their aesthetic significance (E.1) and because of the social and cultural significance they have for Noongar people of the lower South-West (G.1).
Documentation	
Bibliographic references	<p>Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division.</p> <p>Busselton RFA workshop</p> <p>Clarke, J (1983) 'An Aboriginal Engraving Site in the South-West of Western Australia'. <u>Records of the Western Australian Museum</u>. 11(1):63-67.</p> <p>Cresswell, G.J (1989) <u>The Light of Leeuwin: the Augusta – Margaret River shire history</u>. Margaret River: The Augusta – Margaret River Shire History Group</p>
Values	

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Subcriterion	E.1 <i>Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community.</i>
Value text	The engravings are highly valued by local Noongars for their aesthetic attributes, and as one of the rare examples of such art in the South-West of WA.
Categories & Themes	
Unofficial code(s)	

Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The engravings are highly valued because of the cultural significance of the place.
Categories & Themes	
Unofficial code(s)	

Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
Slide Reference	
General Locality Map Source & Date	Figure 2
Site Plan Source & Date	

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Towerrinning Lake and Moodiarup
Place Identification	Co/Na.A.7
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	
Other Listings	

Location

Non-urban address

Nearest town	Darkan
Distance	30 km
Direction	South

All Places

LGA	West Arthur
State	WA
Area	
Map No & Name	2230 Dinninup
Title information	
Boundary of Place	The place is made up of the lake and a nominal buffer of 100 metres which extends down to Moodiarup.
Easting (AMG)	Approx. 4 79 200 – 4 83 000
Northing (AMG)	Approx. 62 80 000 – 63 84 850

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	The lake used to be freshwater and full of wildlife and was an important corroboree ground for Noongars in the Collie region. The bush surrounding Towerrinning Lake was an important hunting and camping area and meeting place.
Physical Description	
Condition and Integrity	Salinity problems have changed the Towerrinning Lake from a freshwater lake into a salt-water lake.
Significance	
Statement of Significance	Towerrinning Lake and Moodiarup are culturally significant to Noongar people as a corroboree ground and camping and meeting place and because the area surrounding it was used as a hunting and camping area (G.1).
Documentation	
Bibliographic references	Interviews with Joseph Northover and Sima Khan (12-10-1997). Narrogin RFA workshop (9-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Towerrinning Lake is valued by Noongars in the region as a place of spiritual and cultural importance because of the associations with it as a past corroboree place, hunting area, camping and meeting place.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	9 and 12 October 1997
Name of Recorder	Simon Choo
Workshop	Narrogin and Collie
General Locality Map	See Figure 9
Source & Date	

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Walcliffe house, cave, cliffs and burials
Place Identification	Bu.A.15
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	HC.CB
Related Places	
Other Listings	

Location

Non-urban address

Nearest town	Margaret River
Distance	7km
Direction	West

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	The place extends from 3 15 000E, 62 39 000N northward and westward until it reaches Margaret River.
Easting (AMG)	3 14 000 – 3 15 000
Northing (AMG)	62 38 000 – 62 39 000

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	Busselton Noongar people have strong connections with Walcliffe House and the area was used in the past as a camping place. Daisy Bates (nd) reports that the place was used as a camp to which initiates were taken during their initiation period.
Physical Description	Located near Walcliffe House, there are cliffs, caves and burials the whole place is of spiritual significance to the local Noongar people.
Condition and Integrity	The cliffs are currently being used by absailers, which is eroding the cliff face and is a cause of great concern to the local Noongar elders.
Significance	
Statement of Significance	The place is extremely significant as it is a very spiritual place for the local Noongar community (G.1).
Documentation	
Bibliographic references	Busselton RFA workshop Bates, D (nd) 'Unpublished notes on the camps to which initiates were taken at initiation period' Daisy Bates Collection, State Archives, Section II (Geographical), ACC 1212A.
Values	
Subcritierion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The area is a very spiritual place and is highly valued by the Busselton Noongar community because of its social and spiritual associations. The value placed upon it was borne out by the level of concern raised about damage being done to the area by absailers.
Categories & Themes	HT.09.07 Disposing of dead bodies
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	'White City' camping area
Place Identification	Co.A.3
Other Names	Hockey Grounds
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	

Location

Urban address

Street No	
Street Name	Preston Rd
Suburb/Town	Collie
Postcode	

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	The camping area is enclosed on the west and north by the Collie River and on the east by Preston Rd. A hockey field and golf course now cover the area.
Easting (AMG)	Approx. 4 20 800 – 4 21 150
Northing (AMG)	Approx. 63 07 000 – 63 07 600

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	'White city' was the location of a camping area for a large number of Noongars
Physical Description	
Condition and Integrity	There is a golf course and hockey grounds located on the former camping grounds.
Significance	
Statement of Significance	'White City' contributes to an understanding of the location of Noongar habitation places in and around the Collie township (C.2). The place is highly valued because of its social significance as a previous Noongar camping area, the associations that many have with the area and the sense of place derived from it (G.1).
Documentation	
Bibliographic references	Interview with Sima Khan (12-10-1997) Interview Joseph Northover (12-10-1997)
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	Contributes to an understanding of Noongar occupation in and around the Collie township.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	'White City' is highly valued because of the social associations with the area as a previous home for the Collie Noongar population and their forbears.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Identification

Place Name	Yeriminup Hill camping area/ceremonial ground/burial ground.
Place Identifier	Mt/Na.A.1
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	Yeriminup/Frankland hunting and camping area, Albany Highway Rd Reserves, Gordon River, Tone River, Frankland River.
Site Number	AAD site number S01683

Location

Non-urban address

Nearest town	Frankland
Distance	Approx. 20 km
Direction	North

All Places

LGA	Cranbrook
State	WA
Area	
Map No & Name	2329 Frankland, 2229 Tonebridge
Title information	
Boundary of Place	The place is bordered on the west by the Frankland - Kojinup Road, the north by the Boyup Brook – Cranbrook Road, the south by the Haynesdale Road and the east by an approximate easting of 5 03 000
Easting (AMG)	4 96 000 - 5 03 000
Northing (AMG)	62 09 000 – 62 16 000

Aboriginal Heritage Places Identified Within The Study Area Documented To The Level Required For Possible Listing In The Register of the National Estate.

Description	
History	All around Yeriminup Hill was a large traditional camping ground that remained in use until around fifty years ago. Yeriminup Hill was used as a camping area before contact and its importance as a major camping, gathering and ceremonial place continued for the first half of this century. It was a large gathering place/meeting area and a focal camping place for the region. For the first part of this century the local Noongar population was heavily involved in the clearing of the farmland situated along the Boyup Brook –Cranbrook Road. This work was seasonal and involved large numbers of Noongars camping on the farms that they were clearing. When the work was completed on the farms the Noongars would return to Yeriminup Hill to camp. People would come from all over the region to take part in the ceremonies that took place there. As the work was seasonal and sporadic, the Noongar people residing at Yeriminup Hill would supplement their income and diet by hunting kangaroos and selling their skins. In order to do this they hunted and camped all through the area. There was also a large Aboriginal presence at Kojinup and people would traverse along the Gordon River and up the Albany Highway to get there, hunting and camping along the way. There was a school located approximately six kilometres south east of Yeriminup Hill along the Haynesdale Rd that some of the Noongar children would attend. Yeriminup Hill was part of a ‘run’ that included Frankland, Manjimup and Kojinup.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	Yeriminup Hill is extremely significant and important to Noongar people throughout the lower South-West of WA and most of the major families in the region have connections to the area. These connections and associations with the place convey a strong sense of place (G.1). The hill contributes to a greater understanding of the history and nature of Noongar occupation in the area and the interrelationship between this and the farming industry (C.2).
Documentation	
Bibliographic references	Mt Barker RFA workshop Narrogin RFA workshop
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	Yeriminup Hill enhances an understanding of Noongar habitation patterns in the region and the interrelationship between these patterns and the nature of seasonal work in the area.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Because of the many associations of many people with the area it is of immense social significance to Noongar people throughout the south west of WA. The presence of burials there and the previous use of the place as a corroboree ground the Hill is of immense spiritual and cultural value.
Categories & Themes	
Unofficial code(s)	Habitation place

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

Data Recording	
Date of Recording	9 and 10 October 1997
Name of Recorder	Simon Choo
Workshop	Mt Barker and Narrogin
General Locality Map Source & Date	See Figure 7

Aboriginal Heritage Places Identified Within The Study Area Documented To
The Level Required For Possible Listing In The Register of the National Estate.

**ABORIGINAL HERITAGE PLACES IDENTIFIED
WITHIN THE STUDY AREA THAT COULD NOT BE
DOCUMENTED TO THE LEVEL REQUIRED FOR
POSSIBLE LISTING IN THE REGISTER OF THE
NATIONAL ESTATE.**

Identification	
Place Name	Allenson Reserve
Place Identification	Co.A.4
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	

Location

Urban address

Street No	
Street Name	
Suburb/Town	Allenson
Postcode	

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 16 850
Northing (AMG)	Approx. 63 10 800

Description	
History	In order to cope with the influx of Aboriginal people to Collie in the 1930's the government established an Aboriginal camping reserve at Allenson in July 1937. It was closed in 1952, because it was not used frequently, as people preferred to camp at Boronia Gully or at other locations closer to Collie.
Physical Description	The area was Reserve 7136
Condition and Integrity	
Significance	
Statement of Significance	The Allenson reserve is important in contributing towards a greater understanding of Noongar habitation in the Collie region and government policy in respect of the placement of Aboriginal reserves (C.2). The associations that families in the Collie area have with the Allenson Reserve contribute to its social significance (G.1)
Documentation	
Bibliographic references	Interview with Sima Khan (12-10-97).
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	Contributes to an understanding of Noongar occupation of the Collie region between 1937 and 1952, and of Government policy with respect to its distribution of reserves in the area.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The Allenson reserve is valued because of the past associations of Collie Noongars with the place.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Batalling Lizard trap
Place Identification	Co.A.18
Other Names	
Primary Class	
Other Class	
Group code	
Related Places	Varis Road Scarred Tree.
Other Listings	AAD site number S02483

Location

Non-urban address

Nearest town	Collie
Distance	
Direction	

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 52 000 as per AAD Site Register
Northing (AMG)	Approx. 63 13 000 as per AAD Site Register

Description	
History	
Physical Description	Situated on a granite outcrop surrounded by Jarrah and Redgum in Jarrah dieback forest are two lizard traps. The lizard traps are two square shaped granite structures, these consist of two rectangular upright slabs with four sides and a flat slab for the lid. At the time that these traps were recorded as Aboriginal sites (January 1983) one of the traps was being occupied by a goanna.
Condition and Integrity	
Significance	
Statement of Significance	It is important for cultural reasons (G.1)
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is important for its cultural value as a traditional structure for trapping lizards.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map	Figure 8
Source & Date	

Identification	
Place Name	Black Point
Place Identification	Bu.B.16
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	AAD site number S02626
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Augusta
Distance	40 km
Direction	East

<i>All Places</i>	
LGA	Nannup
State	WA
Area	
Map No & Name	2029 Donnelly
Title information	D'Entrecasteaux National Park
Boundary of Place	
Easting (AMG)	3 65 800 – 3 66 700
Northing (AMG)	61 89 700 – 61 90 500

Description	
History	
Physical Description	A waterhole is located on the point, also located here is plentiful artefactual material consisting of chert and quartz pieces. There is a quarry located on the point that is the source of the artefactual material
Condition and Integrity	
Significance	
Statement of Significance	The place is of spiritual and social importance to the Busselton Noongar community (G.1).
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Black Point is a culturally and spiritually important place for the Busselton Noongar community.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 4

Identification	
Place Name	Blackwood River
Place Identification	Bu.B.12
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Augusta
Distance	The river enters the ocean at Augusta and continues north-west
Direction	North-west of Augusta

<i>All Places</i>	
LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	1929 Leeuwin
Title information	
Boundary of Place	Along the Blackwood River in its entirety, including its banks and immediate surrounds.
Easting (AMG)	
Northing (AMG)	

Description	
History	The Blackwood river is socially and culturally significant as a source of subsistence, for hunting, fishing, marroning and camping.
Physical Description	The Blackwood river in its entirety including its banks and the immediate surrounds
Condition and Integrity	
Significance	
Statement of Significance	It is socially and culturally significant as a place for hunting, fishing, marroning and camping (G.1).
Documentation	
Bibliographic references	Busselton RFA workshop.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is of high social value to the Busselton Noongar community because it was and is used as a place for hunting, fishing, marroning and camping. Culturally it is also significant because there are various sites located along the river.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	Figure 2

Identification	
Place Name	Bolton Pools
Place Identification	Co.A.15
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S02108
Location	
<i>Non-urban address</i>	Located on the Bingham River, 15 kilometres upstream from the junction of the Bingham River and the Collie River East Branch.
Nearest town	Collie
Distance	20 km
Direction	North east
<i>All Places</i>	
LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 36 000 as per AAD site register
Northing (AMG)	Approx. 63 20 000 as per AAD site register

Description	
History	The place was avoided as it was believed that any persons straying too close to it would fall ill.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is valued because of the mythological/Dreaming associations with the place (G.1)
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division Interview with Joseph Northover and Sima Khan (12-10-1997) O'Connor (1984) Report on the Anthropological Survey of the Proposed power Station Site, Collie, South Western Australia, unpublished report prepared for Dames and Moore.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Bolton Pools are important for cultural, spiritual and religious reasons because of the mythological associations with the place.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8.

Identification	
Place Name	Canal Rocks
Place Identification	Bu.A.7
Other Names	
Primary Class	Aboriginal
Other Class	Historic
Group code	HC.RE
Related Places	
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Yalingup
Distance	3 km
Direction	South-west

<i>All Places</i>	
LGA	Busselton
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	
Easting (AMG)	Approx. 3 16 000
Northing (AMG)	Approx. 62 73 600

Description	
History	A camping and fishing place. Local Noongars used to camp at the place for months at a time
Physical Description	Located at Smiths Beach
Condition and Integrity	In good condition.
Significance	
Statement of Significance	The place is important because of its social value (G.1). It is extremely important and was and is an important camping and fishing place
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Important because of the social and cultural associations of the local Noongar community with the place.
Categories & Themes	HT.08.01.04 Recreating in the outdoors
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Identification	
Place Name	Capercup
Place Identification	Co.A.10
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	
Other Listings	

Location

Non-urban address

Nearest town	Darkan
Distance	23km
Direction	South

All Places

LGA	West Arthur
State	WA
Area	
Map No & Name	2230 Dinninup
Title information	
Boundary of Place	The area is bounded by the railway on the south, the two eastings below are the eastern and western extremities and 62 91 300 is its northern boundary.
Easting (AMG)	4 74 700 – 4 77 000
Northing (AMG)	62 90 000 – 62 91 300

Description	
History	
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is important as a hunting ground (Criterion G1)
Documentation	
Bibliographic references	Interview with Joseph Northover (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is highly valued as a hunting area.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 9

Identification	
Place Name	Chapman Hill
Place Identification	Bu.B.18
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	HC.RE
Related Places	
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Busselton
Distance	20km
Direction	East

<i>All Places</i>	
LGA	Busselton
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	
Easting (AMG)	
Northing (AMG)	

Description	
History	It is a very important camping and hunting place where local Noongar people visit to continue their traditional practices and to teach there kids these practices
Physical Description	Approximately 20 km east of Busselton along the Strelley Rd, there is a freshwater pool containing marron and trout.
Condition and Integrity	
Significance	
Statement of Significance	The place is socially important because it is valued as a hunting and camping place and is culturally valued as an area where Noongar traditional practices can be continued and taught to the children (G.1).
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It has a high social value as a hunting and camping place, and is culturally important as an area where traditional practices can be continued, maintained and taught to Noongar children.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality	
Map Source & Date	

Identification

Place Name	Cobbler Pool
Place Identification	Na.A.7
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	Measle Bridge
Other Listings	

Location*Non-urban address*

	Down the river from Measle Bridge
Nearest town	
Distance	
Direction	

All Places

LGA	
State	WA
Area	
Map No & Name	
Title information	
Boundary of Place	
Easting (AMG)	
Northing (AMG)	

Description	
History	Used as a hunting and camping place and as a place to take the children to teach them bush skills and other important cultural information.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	Cobbler Pool is extremely important because of the social associations with the place as a hunting and camping place (G.1).
Documentation	
Bibliographic references	Narrogin RFA workshop.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is important because of the associations of Noongar people with the place for hunting and camping. Culturally it is valued as a place where children can be taken to be taught bush skills and learn about Noongar culture
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	9 October 1997
Name of Recorder	Simon Choo
Workshop	Narrogin
General Locality	
Map Source & Date	

Identification	
Place Name	Collie Burial
Place Identification	Co.A.19
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S02488

Location

Non-urban address

Nearest town	Collie
Distance	2 km
Direction	West

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 18 000 as per AAD Site Register
Northing (AMG)	Approx. 63 09 000 as per AAD Site Register

Description	
History	
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is important for spiritual and cultural reasons (G.1)
Documentation	
Bibliographic references	Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The burial is important for spiritual and cultural reasons, because of the human remains there.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Collie Burials and Scarred Tree
Place Identification	Co.A.12
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	
Other Listings	

Location

Non-urban address

11 kilometres east along the Collie-Darkan Rd, then turn left for 2.8 kilometres, left again for 300 metres and then left again for another 800 metres following the powerline road. The burials are located in a clearing of trees approximately 100 metres north of the road.

Nearest town	Collie
Distance	11km
Direction	East

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	The boundary of the place is determined by the trees, which grow around the perimeter of the burial ground. The burial ground is located within a square clearing of approximately 70m x 70m area.
Easting (AMG)	4 32 605 (and thirty five metres east and west of this point).
Northing (AMG)	63 08 873 (and seventy metres north of this point).

Description	
History	It has been reported that there are approximately fifteen people buried at the place and that this is the reason why no trees will grow back again there. The place is located along the run that was used by Noongars who would follow the gnamma holes when traversing between Williams and Collie.
Physical Description	There is a 70m x 70 m clearing which is located immediately to the north of a tree which has been scarred by an axe and has considerable bark regrowth.
Condition and Integrity	The place is being encroached upon by a number of mining tenements.
Significance	
Statement of Significance	The place is of social and spiritual significance because of the graves that are located there (G.1).
Documentation	
Bibliographic references	Interviews and field survey with Joseph Northover, Sima Khan and Ron Cross (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The scarred tree and burials are of great significance to Collie Noongars because of the social, cultural and spiritual significance of the scarred tree and burials.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Collie River and Harris River
Place Identification	Co.A.6
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	Minninup Pool, Nalyerin Lake burial, Wuridjong Pool, Eight Mile Pool, Telfer Pool
Other Listings	

Location

Non-urban address

Nearest town	Collie/Bunbury
Distance	
Direction	

All Places

LGA	Collie, Dardanup and Bunbury
State	WA
Area	
Map No & Name	2131 Collie; 2031 Bunbury
Title information	
Boundary of Place	Follows the course of the river from the Harris River into the Collie River to Bunbury to include the estuary.
Easting (AMG)	From approx. 3 78 000, to approx. 4 39 000
Northing (AMG)	From approx. 63 14 000, to approx. 63 30 000

Description	
History	The river system follows the path of a Dreaming character as it made its way to the coast and then returned to Minninup Pool (it is inappropriate for the specifics of this to be included in this document).
Physical Description	The watercourse from the Harris River, through the Collie River to the coast and the estuary are all part of the journey of the Dreaming character. According to local mythology the estuary was formed as the Dreaming being turned around to return back inland.
Condition and Integrity	
Significance	
Statement of Significance	The river system is of immense spiritual and cultural importance to the Collie Noongar community because it traces the path of the journey of a Dreaming character (G.1).
Documentation	
Bibliographic references	Interview with Joseph Northover (12-10-1997) O'Connor, R (1984b) Report of the Survey for Aboriginal Sites in the Vicinity of the Harris River, Collie, Western Australia, unpublished report.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The river system is of immense spiritual and cultural importance because of its intimate connection with the journey of a Dreaming being.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Collie Spring
Place Identification	Co.A.20
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S02112

Location

Non-urban address

Nearest town	Collie
Distance	
Direction	

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 22 000 as per AAD Site Register
Northing (AMG)	Approx. 63 08 000 as per AAD Site Register

Description	
History	
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is important because of the mythological associations with the spring (G.1)
Documentation	
Bibliographic references	Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The Collie Spring is culturally and spiritually valued because of the mythological associations with it.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	

Identification	
Place Name	Cordering
Place Identification	Co.A.11
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	
Other Listings	

Location

Non-urban address

Nearest town	Darkan
Distance	23 km
Direction	South west

All Places

LGA	West Arthur
State	WA
Area	
Map No & Name	2231 Darkan
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 67 200
Northing (AMG)	Approx. 62 94 200

Description	
History	The bush around Cordering is a valued hunting place.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	The Cordering area is an important place valued as a good hunting ground and a place where traditional practices can be continued (Criterion G.1).
Documentation	
Bibliographic references	Interview with Joseph Northover (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Cordering is valued as a good hunting ground and a place where the traditional hunting practices of Noongars can be continued.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality	
Map Source & Date	

Identification	
Place Name	Cosy Corner
Place Identification	Bu.B.10
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	
Other Listings	

Location

Non-urban address

Nearest town	Augusta
Distance	17 km
Direction	North west

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	1929 Leeuwin
Title information	
Boundary of Place	
Easting (AMG)	3 18 000 – 3 19 000
Northing (AMG)	62 07 000 – 62 08 000

Description	
History	
Physical Description	Gnamma holes and limestone outcrops. The gnamma holes provide a source of water.
Condition and Integrity	
Significance	
Statement of Significance	The place was identified as an area of social and cultural importance because of the connections that it provides with the past (G.1).
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is valued as a source of water (from the gnamma holes) and it is socially and culturally important as providing a connection with the past. Throughout traditional Aboriginal Australia, gnamma holes were culturally significant places because they were a source of fresh water, as a consequence these gnamma holes were frequently a locus of habitation.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 2

Identification	
Place Name	Cowaramup Bay
Place Identification	Bu.A.8
Other Names	
Primary Class	Aboriginal
Other Class	Historic
Group code	HC.RE
Related Places	Gracetown burial, midden and massacre site
Other Listings	

Location

Non-urban address

Nearest town	Gracetown
Distance	
Direction	

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	Along the entire Cowaramup Bay
Easting (AMG)	3 12 800 – 3 14 000
Northing (AMG)	62 51 000 – 62 51 500

Description	
History	Was and is a camping and fishing place
Physical Description	Located along the entire bay
Condition and Integrity	In good condition
Significance	
Statement of Significance	Significant because of its social value (G.1). It is important for the local community because it is the location for social and cultural activities.
Documentation	
Bibliographic references	Busselton RFA workshop.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Valued by the community as a place to engage in social and cultural activities
Categories & Themes	HT.08.01.04 Recreating in the outdoors
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Identification	
Place Name	Eight Mile Pool
Place Identification	Co.A.22
Other Names	Woggary Pool
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	Harris River and Collie River
Other Listings	AAD site number S02102
Location	
<i>Non-urban address</i>	Where the Collie River flows over Linnot Rd
Nearest town	Collie
Distance	2 km
Direction	North
<i>All Places</i>	
LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 23 000 as per AAD Site Register
Northing (AMG)	Approx. 63 12 000 as per AAD Site Register

Description	
History	The place was once a ceremonial site and an area where Aborigines would camp before contact with white people took place. The corroborees took places on the high ground to the north-east of the pool. Other Aboriginal groups that moved into the area continued this pattern of habitation and ritual in later years. In more recent years the area was used as a picnic and recreation ground.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is important for spiritual and mythological associations (G.1)
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interview with Joseph Northover and Sima Khan (12-10-1997) O'Connor, R (1984b) Report of the Survey for Aboriginal Sites in the Vicinity of the Harris River, Collie, Western Australia, unpublished report.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is valued culturally and spiritually because of its associations with the Dreaming and as a ceremonial site.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Frankland River
Place Identification	Mt.A.6
Other Names	
Primary Class	Aboriginal
Other Class	natural
Group code	
Related Places	
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Frankland
Distance	
Direction	

<i>All Places</i>	
LGA	Cranbrook
State	WA
Area	
Map No & Name	2329 Frankland, 2229 Tonebridge, 2228 Deep River
Title information	
Boundary of Place	
Easting (AMG)	
Northing (AMG)	

Description	
History	The Frankland River was used as a route of travel and as a fishing and camping locale.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	The Frankland River is valued by the lower south west Noongar community because of the associations with it as a fishing and camping area, and as a route of travel (C.2 and G.1)
Documentation	
Bibliographic references	Mt Barker RFA workshop
Values	
Subcriterion	C.2 <i>Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	The nature of camping and fishing activities along the Frankland River contributes to a better understanding of the history and nature of Noongar occupation of the area and the way in which this was related to the watercourses and the pattern of movement between places.
Categories & Themes	
Unofficial code(s)	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The Frankland River is valued by the Noongar community in the lower south west of WA because of the associations that people and families have with it as a former camping and fishing place.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	10 October 1997
Name of Recorder	Simon Choo
Workshop	Mt Barker
General Locality Map Source & Date	See Figure 7

Identification	
Place Name	Gibraltar Rock
Place Identification	Co.A.13
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	AAD site numbers S00465, S00466, S0468
Other Listings	

Location

Non-urban address

Nearest town	Collie
Distance	15 km
Direction	South east

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 31 000 as per AAD site register
Northing (AMG)	Approx. 62 94 000 – 62 95 000 as per AAD site register

Description	
History	Was used as a water source
Physical Description	There is artefactual material located here as well as a stone arrangement/gnamma hole and a scarred tree.
Condition and Integrity	
Significance	
Statement of Significance	Significant for cultural reasons (G.1)
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is valued because of the cultural associations with the place.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Gracetown burial, midden and massacre site
Place Identification	Bu.A.20
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	Cowaramup Bay
Other Listings	AAD site number S00238

Location

Non-urban address

Nearest town	Gracetown
Distance	1 km
Direction	West

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	
Easting (AMG)	3 14 000
Northing (AMG)	62 50 000 – 62 51 000

Description	
History	It was reported that there was a massacre at this place.
Physical Description	There are shell middens on the beach and further back from the beach is a massacre site and graves.
Condition and Integrity	
Significance	
Statement of Significance	The place is important for social and spiritual reasons (G.1)
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is important for social, cultural and spiritual reasons because of physical and cultural remains located there and of the massacre that is reported to have taken place there.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Identification	
Place Name	Helena Hill State Forest
Place Identification	No.C.3
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Northam
Distance	
Direction	

<i>All Places</i>	
LGA	Northam
State	WA
Area	
Map No & Name	2133 Jarrahdale, 2134 Wooroloo, 2234 Northam
Title information	
Boundary of Place	The forested area all along the Helena River.
Easting (AMG)	
Northing (AMG)	

Description	
History	The place is used as a hunting ground and recreational area.
Physical Description	Within the forest are located scarred trees
Condition and Integrity	
Significance	
Statement of Significance	Important for social and cultural reasons, as a hunting ground and because of the shield/scarred trees that are located there (G.1). It is also valued as a place of beauty (E.1)
Documentation	
Bibliographic references	Northam RFA workshop.
Values	

Subcriterion	E.1 <i>Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community.</i>
Value text	It is valued as a beautiful place where there is abundant wildlife.
Categories & Themes	
Unofficial code(s)	

Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is valued because of the social associations with the place, and culturally because of the location of scarred/shield.
Categories & Themes	
Unofficial code(s)	

Data Recording	
Date of Recording	9 October 1997
Name of Recorder	Simon Choo
Workshop	Northam
General Locality Map Source & Date	See Figure 6

Identification	
Place Name	Hithergreen Farm
Place Identification	Bu.B.4
Other Names	
Primary Class	Aboriginal
Other Class	Historic
Group code	
Related Places	
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Busselton
Distance	Approx. 16 km
Direction	East

<i>All Places</i>	
LGA	Busselton
State	WA
Area	
Map No & Name	SI 50-5 2030 Donnybrook
Title information	
Boundary of Place	
Easting (AMG)	3 63 400
Northing (AMG)	62 66 400

Description	
History	It is an old Noongar campsite of spiritual significance.
Physical Description	Located along the Abbey River 1-2 km north of the Vasse Highway, partially in state forest and partially on private property
Condition and Integrity	
Significance	
Statement of Significance	It is spiritually and socially significant because it was an old Noongar campsite and because of the connection of the local Noongar community with the place (G.1). It also contributes to a greater understanding of Noongar habitation patterns in the lower south west region of WA (C.2)
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	The location of the camp contributes to a greater understanding of the history and nature of Noongar occupation of the region between Nannup and Busselton.
Categories & Themes	
Unofficial code(s)	
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is highly valued by the Busselton Noongar community because of the associations with the place.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	Figure 3

Identification

Place Name	Jalbarragup Rd
Place Identification	Bu.B.6
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	

Location*Non-urban address*

Nearest town	
Distance	
Direction	

All Places

LGA	
State	WA
Area	
Map No & Name	
Title information	
Boundary of Place	
Easting (AMG)	
Northing (AMG)	

Description	
History	It is an old forest area, which is an important hunting area for the Busselton Noongar community.
Physical Description	Old growth forest area near Sues Bridge. There is good hunting there and wildflowers grow plentifully there.
Condition and Integrity	
Significance	
Statement of Significance	It is of social importance as a hunting and camping area (G.1)
Documentation	
Bibliographic references	Busselton RFA Workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is of high social value for Noongar people as an area in which to hunt. Culturally it is important as an area within which traditional Noongar activities take place.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality	
Map Source & Date	

Identification	
Place Name	Kilcarnup
Place Identification	Bu.B.15
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	HC.CB
Related Places	
Other Listings	AAD site number S02541 and S02578

Location

Non-urban address

Nearest town	Margaret River
Distance	10 km
Direction	West

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	1930 Busselton
Title information	
Boundary of Place	
Easting (AMG)	Approx. 3 14 500
Northing (AMG)	Approx. 62 42 200

Description	
History	'King' Bundaitch was a well known elderly Noongar person who died at the turn of the century, the grave of King Bundaitch is located near the mouth of the Margaret River. It has also been reported that there was a camp there that initiates would stay during their initiation period (Bates nd).
Physical Description	Its precise location is now not remembered by elderly Noongars because various landmarks have disappeared. There is archaeological/artefactual material located here.
Condition and Integrity	
Significance	
Statement of Significance	King Bundaitch is an important individual for the Noongar people of the Busselton region. His burial place has immense social and cultural people value for the local Noongar community (G.1)
Documentation	
Bibliographic references	<p>Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division.</p> <p>Busselton RFA workshop</p> <p>Bates, D (nd) 'Unpublished notes on the camps to which initiates were taken at initiation period' Daisy Bates Collection, State Archives, Section II (Geographical), ACC 1212A.</p> <p>McDonald, Hales and Associates (1995a) Aboriginal Sites in the Lower Southwest Heritage Study. Unpublished report to the Gnuraren Aboriginal Corporation, National Estates Grants Program.</p>
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Because of the associations of this place with King Bundaitch the place is of immense social value
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality	
Map Source & Date	

Identification	
Place Name	Lily Pool Camp
Place Identification	Co.A.16
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site numbers S02487

Location	
<i>Non-urban address</i>	
Nearest town	
Distance	
Direction	

<i>All Places</i>	
LGA	Collie
State	WA
Area	
Map No & Name	
Title information	
Boundary of Place	
Easting (AMG)	
Northing (AMG)	

Description	
History	The area used to be a camp-site
Physical Description	It is located on an ironstone ridge 600 yards south of the Collie Darkan Railway line, across swampy land. The ridge has white and red gum trees and low shrubs
Condition and Integrity	
Significance	
Statement of Significance	The lily pool camp is important for cultural and social reasons (G.1)
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is valued because of the social and cultural associations with the place as a camp-site.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	
Slide Reference	
General Locality Map	
Source & Date	

Identification	
Place Name	Margaret River
Place Identification	Bu.A.10
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S02614

Location

Non-urban address

Nearest town	Margaret River
Distance	
Direction	

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	Over 50 km inland from where the river enters the sea
Easting (AMG)	3 14 000 – 3 58 000
Northing (AMG)	62 39 000 – 62 50 000

Description	
History	The river is an important part of the landscape and various sections of it are associated with numerous Dreaming stories or cultural activities. The river has been used extensively by Noongar people both in the past and this continued use carries on up until the present. Daisy Bates (nd) reports that Margaret River was the location of a camp to which initiates were taken during their initiation period.
Physical Description	The river system in its entirety including its banks and immediate surrounds.
Condition and Integrity	
Significance	
Statement of Significance	The river is extremely important to the local Noongar community because of the social and cultural value (G.1) that is placed upon it.
Documentation	
Bibliographic references	<p>Aboriginal Affairs Department, Register of Aboriginal Sites, public Policy Division.</p> <p>Busselton RFA workshop</p> <p>Bates, D (nd) 'Unpublished notes on the camps to which initiates were taken at initiation period' Daisy Bates Collection, State Archives, Section II (Geographical), ACC 1212A.</p> <p>McDonald, Hales and Associates (1995a) <u>Aboriginal Sites in the Lower Southwest Heritage Study</u>. Unpublished report to the Gnuraren Aboriginal Corporation, National Estates Grants Program.</p>
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The river is highly valued by Noongar people for cultural and spiritual reasons because of its sacredness stemming from the numerous Dreaming stories and other social and cultural associations with the river.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Identification	
Place Name	Measle Bridge
Place Identification	Na.A.5
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	

Location

Non-urban address

	On the Beaufort River
Nearest town	Wagin
Distance	60 km
Direction	

All Places

LGA	
State	WA
Area	
Map No & Name	
Title information	
Boundary of Place	
Easting (AMG)	
Northing (AMG)	

Description	
History	There was a camp for people with measles at the bridge.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is of immense social, spiritual and historical significance to the local Noongar population (C.2 and G.1)
Documentation	
Bibliographic references	Narrogin RFA workshop.
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	It contributes to an understanding of how the patterns of Noongar habitation were affected by the introduction of European diseases.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is extremely important to the Noongar community because of the spiritual and social associations with the place and those people that lived and died there.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	9 October 1997
Name of Recorder	Simon Choo
Workshop	Narrogin
Slide Reference	
General Locality Map	
Source & Date	
Site Plan Source & Date	

Identification	
Place Name	Minninup Pool
Place Identification	Co.A.5
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	Collie and Harris Rivers
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Collie
Distance	
Direction	South

<i>All Places</i>	
LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 19 700
Northing (AMG)	Approx. 63 06 150

Description	
History	Minninup Pool is the resting place of a Dreaming ancestor (the details of this are not appropriate to include here).
Physical Description	
Condition and Integrity	It is of fundamental importance that this place is protected because of the potential adverse affects that could take place should a disruption to the pool take place.
Significance	
Statement of Significance	Minninup Pool is of immense spiritual and cultural significance because it is the resting place of a Dreaming being (G.1).
Documentation	
Bibliographic references	Interview with Joseph Northover (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Minninup Pool is of immense spiritual and cultural importance to the Collie Noongar community because it is the final resting place of a Dreaming character.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Moses Rock
Place Identification	Bu.B.1
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	HC.RE
Related Places	Moses Cave (S00243)
Other Listings	AAD site number S00666.

Location

Non-urban address

Nearest town	Yalingup
Distance	
Direction	South

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	
Easting (AMG)	
Northing (AMG)	

Description	
History	It is named after a horse called Moses
Physical Description	An outcrop of rocks near Margaret River on the coast, there is a coastal occupation site at this place, which includes pieces of quartz, two very fine calcite choppers and granite fragments presumably used as anvils, hammers or touchstones.
Condition and Integrity	
Significance	
Statement of Significance	It is of social and spiritual value (G.1) as an important place of spiritual significance.
Documentation	
Bibliographic references	Busselton RFA Workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	It is of spiritual and cultural value as an important place of spiritual significance and is socially valued as a fishing spot.
Categories & Themes	HT.08.01.04
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality	
Map Source & Date	

Identification	
Place Name	Nalyerin Lake burial
Place Identification	Co.A.14
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S01352

Location

Non-urban address

Nearest town	Collie
Distance	30 km
Direction	North east

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 41 000 as per AAD site register
Northing (AMG)	Approx. 63 32 000 as per AAD site register

Description	
History	There is a burial located here
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is important for spiritual and cultural reasons (G.1).
Documentation	
Bibliographic references	Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The lake is important because of the spiritual and cultural associations with the burial.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification

Place Name	Nannup Scarred Trees
Place Identification	Bu.A.11
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	

Location*Non-urban address*

Nearest town	Nannup
Distance	10 km
Direction	North-north west

All Places

LGA	Nannup
State	WA
Area	
Map No & Name	SI 50-5 2030 Donnybrook
Title information	
Boundary of Place	On either side of the Vasse Highway for approximately one kilometre, although the area may extend beyond these limits. Indeed, there are scarred trees throughout the South-West Forest region. There appears to be a concentration of the trees in the forest between Nannup and Jarrahwood
Easting (AMG)	Approx. 3 79 000 – 3 83 000
Northing (AMG)	Approx. 62 48 000 – 62 55 000

Description	
History	The forest to either side of the Vasse Highway contains scarred trees which have been scarred by the stripping of bark from them in order to make shields and so that the trees could be used as markers. The area was used in the past as a place in where the traditional practice of making shields took place, and the trees that remain there are physical evidence of the traditional activities that took place there in the past. The scarred trees were also used as markers to guide people.
Physical Description	The trees are located in the forested area on either side of the Vasse Highway, and show scars where the bark was stripped away. The pattern of the scarred trees shows the patterns of travel and the relationships between the different tribes in the area.
Condition and Integrity	
Significance	
Statement of Significance	The area is extremely important as a demonstration of a distinctive cultural practice (B.2) and for social and cultural reasons (G.1). It is highly valued by the local Noongar community because of its representativeness of the traditional Noongar practice of shield making and provides a connection with the past. It is a visible and tangible aspect of Noongar cultural heritage.
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	<i>B.2 Importance in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practised, in danger of being lost, or of exceptional interest.</i>
Value text	Importance in demonstrating the distinctive traditional Noongar practice of making shields from the bark of trees. This practice is no longer practised as part of daily life and the evidence of shield making is in danger of being lost if these trees are logged or otherwise destroyed. The trees can also provide information about the travel patterns in the past and of the relationship between different tribes in the area
Categories & Themes	
Unofficial code(s)	
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is of high social and cultural value because of the connection it forms with the traditional practices of the ancestors of the local Noongar population.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo

REFERENCES

Workshop	Busselton
General Locality Map Source & Date	See Figure 3

Identification	
Place Name	Naturaliste-Leeuwin Ridge
Place Identification	Bu.B.9
Other Names	
Primary Class	Aboriginal
Other Class	Historic
Group code	
Related Places	
Other Listings	

Location

All Places

LGA	Busselton, Augusta – Margaret River
State	WA
Area	
Map No & Name	1930 Busselton
Title information	
Boundary of Place	The entire ridge west of Caves Road
Easting (AMG)	
Northing (AMG)	61 94 000 – 62 88 000

Description	
History	The entire ridge is significant because of the large number of sites that are located along it. Daisy Bates (nd) writes that there was a camp at Cape Naturaliste and also at Cape Leeuwin where young initiates would camp during their initiation period.
Physical Description	The coastal strip west of Caves Road.
Condition and Integrity	
Significance	
Statement of Significance	The entire ridge is highly socially significant because of the high frequency of Aboriginal sites in the area. The Busselton Noongar community are extremely concerned to be able to protect these sites because they form a part of their cultural heritage (G.1)
Documentation	
Bibliographic references	Busselton RFA workshop Bates, D (nd) 'Unpublished notes on the camps to which initiates were taken at initiation period' Daisy Bates Collection, State Archives, Section II (Geographical), ACC 1212A. McDonald, Hales and Associates (1995) <u>Aboriginal Sites in the Lower Southwest Heritage Study</u> . Unpublished report to the Gnuraren Aboriginal Corporation, National Estates Grants Program.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The entire Naturaliste/Leeuwin ridge is highly socially significant because of the high frequency of Aboriginal sites that are located in the area. These sites range from artefact scatters, ancient habitation sites, gnamma holes, graves, hunting, camping and fishing areas, old reserves and Dreaming places.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
Slide Reference	
General Locality Map Source & Date	See Figures 1 and 2.
Site Plan Source & Date	

Identification

Place Name	Pioneer Graves
Place Identification	Bu.A.5
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	HC.CB
Related Places	
Other Listings	

Location*Non-urban address*

Nearest town	Yelverton, in the township
Distance	
Direction	

All Places

LGA	Busselton
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	
Easting (AMG)	Approx. 3 25 500
Northing (AMG)	Approx. 62 63 800

Description	
History	Family burial
Physical Description	A number of people are buried at this place
Condition and Integrity	
Significance	
Statement of Significance	Significant because of the social value (G.1) it has for the local Noongar community. Burials are valued extremely highly by Noongar people because of the strong spiritual associations with the place
Documentation	
Bibliographic references	Busselton RFA workshop.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is of spiritual and social value to the local Noongar community because of the people buried here and of the strong spiritual associations with the place
Categories & Themes	HT.09.07
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 1

Identification	
Place Name	Scarp Pool
Place Identification	Pi.A.2
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	HC.RE
Related Places	
Other Listings	

Location

Non-urban address

	Along the Scarp Rd where it intersects with the Murray River
Nearest town	Dwellingup
Distance	Approx. 9 km west
Direction	

All Places

LGA	It is located on the boundary of Murray and Waroona Shires (Murray River)
State	WA
Area	
Map No & Name	2032 Pinjarra
Title information	
Boundary of Place	
Easting (AMG)	4 06 000
Northing (AMG)	63 70 100

Description	
History	The pool is used as a swimming and marroning place
Physical Description	It is a pool located on the Murray river
Condition and Integrity	
Significance	
Statement of Significance	<p>The place is valued for its social and cultural significance as a fishing, swimming and recreational place (G.1)</p> <p>It is also highly valued for its aesthetic attributes (E.1)</p>
Documentation	
Bibliographic references	Pinjarra RFA workshop
Values	

Subcriterion	E.1 <i>Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community.</i>
Value text	It is highly valued as a peaceful place of beauty, which is important as place of reflection, contemplation and thinking.
Categories & Themes	
Unofficial code(s)	

Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is of social and cultural value because it is used and valued as a place where members of the community meet, fish, swim and socialise.
Categories & Themes	HT.08.01.04
Unofficial code(s)	

Data Recording	
Date of Recording	7 October 1997
Name of Recorder	Simon Choo
Workshop	Pinjarra
General Locality Map Source & Date	See Figure 5

Identification	
Place Name	Skippy Rock – Boranup Forest
Place Identification	Bu.B.14
Other Names	
Primary Class	Natural
Other Class	
Group code	HC.RE
Related Places	
Other Listings	

Location

Non-urban address

Nearest town	Augusta
Distance	7 km
Direction	South west

All Places

LGA	Augusta – Margaret River
State	WA
Area	
Map No & Name	1929 Leeuwin
Title information	
Boundary of Place	
Easting (AMG)	3 27 400
Northing (AMG)	61 96 700

Description	
History	The area is used as a camping and fishing spot.
Physical Description	The place consists of a rock on the coast and the immediate surrounds inland
Condition and Integrity	
Significance	
Statement of Significance	Skippy rock is a socially important place because of its association with the social activities of fishing and camping (G.1)
Documentation	
Bibliographic references	Busselton RFA workshop.
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is valued as an important fishing and camping spot.
Categories & Themes	HT.08.01.04
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 2

Identification	
Place Name	Spring
Place Identification	Co.A.24
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S02106

Location	
<i>Non-urban address</i>	2.8 km upstream from where the old Williams-Collie Rd crosses the Collie River-East Branch.
Nearest town	Collie
Distance	10 km
Direction	North-east

<i>All Places</i>	LGA	Collie
	State	WA
	Area	
Map No & Name	2131 Collie	
Title information		
Boundary of Place		
Easting (AMG)	Approx. 4 29 000 as per AAD Site Register	
Northing (AMG)	Approx. 63 13 000 as per AAD Site Register	

Description	
History	The place used to be a camp.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	The spring is important because of the cultural and social associations with the place as a camp.
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The spring is valued because of the social and cultural associations with the camp.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Sues Bridge
Place Identification	Bu.B.13
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	HC.RE
Related Places	
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	Witchcliffe
Distance	36 km
Direction	East

<i>All Places</i>	
LGA	Nannup
State	WA
Area	
Map No & Name	1929 Leeuwin
Title information	
Boundary of Place	
Easting (AMG)	3 51 500
Northing (AMG)	63 28 000

Description	
History	Has been an important hunting, camping and meeting place for the local Noongar community.
Physical Description	Located where Sues Rd crosses the Blackwood River.
Condition and Integrity	
Significance	
Statement of Significance	It is socially and culturally significant as a hunting, camping and meeting place (G.1)
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	Sues Bridge is used as a hunting, camping and meeting place and is highly valued by the local Noongar community for these reasons
Categories & Themes	HT.08.01.04
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	See Figure 2

Identification	
Place Name	Telfer Pool
Place Identification	Co.A.21
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	
Other Listings	AAD site number S02489

Location	
<i>Non-urban address</i>	Along Derby Rd
Nearest town	Collie
Distance	East
Direction	<1 km

<i>All Places</i>	
LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 23 000 as per AAD Site Register
Northing (AMG)	Approx. 63 09 000 as per AAD Site Register

Description	
History	The place was used as a ceremonial ground.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is important for cultural reasons (G.1)
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The pool is reported to have been a ceremonial place and is valued for cultural reasons.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Tone River
Place Identification	Mt.A.4
Other Names	
Primary Class	Aboriginal
Other Class	Natural
Group code	
Related Places	Yeriminup Hill, Gordon River
Other Listings	

Location	
<i>Non-urban address</i>	
Nearest town	
Distance	
Direction	

<i>All Places</i>	
LGA	Cranbrook
State	WA
Area	
Map No & Name	2229 Tonebridge
Title information	
Boundary of Place	Along the length of the Tone River including its banks and immediate surrounds.
Easting (AMG)	
Northing (AMG)	

Description	
History	The Tone River was used as a fishing, hunting and camping place as Noongar people travelled on their 'runs'. When moving between places Noongar people would often follow the river camping near its banks.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	The Tone River is significant because of the associations Noongar people have with it as a camping and fishing place (C.2 and G.1)
Documentation	
Bibliographic references	Mt Barker RFA workshop
Values	
Subcriterion	C.2 <i>Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	The nature of camping and fishing activities along the Tone River contributes to a better understanding of the history and nature of Noongar occupation of the area and the way in which this was related to the water courses and the pattern of movement between places.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The Tone River is valued by the Noongar community in the lower southwest because of the past and present associations people and families have with it as a camping and fishing place.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	10 October 1997
Name of Recorder	Simon Choo
Workshop	Mt Barker
General Locality Map Source & Date	See Figure 7

Identification	
Place Name	Varis Rd Scarred Tree
Place Identification	Co.A.17
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	Batalling Lizard trap
Other Listings	AAD site number S02484

Location

Non-urban address Due north from Bowelling, follow a well defined road for approximately nine kilometres until you come across a road heading North-West called Varis Rd, follow this road for approximately one km, the scarred tree is on the west side of the road, 15 metres in.

Nearest town	Collie
Distance	30 km
Direction	East

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 51 000 as per AAD site register
Northing (AMG)	Approx. 63 09 000 as per AAD site register

Description	
History	
Physical Description	It is a tall jarrah tree
Condition and Integrity	The tree has been damaged by fire.
Significance	
Statement of Significance	The tree is important for cultural reasons (G.1)
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The Varis Rd scarred tree is important for cultural reasons.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Wuridjong Pool
Place Identification	Co.A.23
Other Names	
Primary Class	
Other Class	
Group code	
Related Places	Harris River and Collie River.
Other Listings	AAD site number S02104

Location	
<i>Non-urban address</i>	100 metres east of the old wooden bridge crossing the swamp (which stretches from the junction of Mistley and Old Sandalwood Road to Treesville) is located the pool, which is a claypan that forms a deep pool during the winter season.
Nearest town	Collie
Distance	25 km
Direction	North

All Places

LGA	Collie
State	WA
Area	
Map No & Name	2131 Collie
Title information	
Boundary of Place	
Easting (AMG)	Approx. 4 24 000 as per AAD Site Register
Northing (AMG)	Approx. 63 31 000 as per AAD Site Register

Description	
History	The area is very significant and was tabu for children to go near.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	Wuridjong pool is culturally and spiritually significant (G.1)
Documentation	
Bibliographic references	Aboriginal Affairs Department, Register of Aboriginal Sites, Public Policy Division. Interview with Joseph Northover and Sima Khan (12-10-1997)
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The pool is highly valued because of its associations with the Dreaming stories associated with the Harris and Collie Rivers.
Categories & Themes	
Unofficial code(s)	
Data Recording	
Date of Recording	12 October 1997
Name of Recorder	Simon Choo
Workshop	Collie
General Locality Map Source & Date	See Figure 8

Identification	
Place Name	Yalingup Siding
Place Identification	Bu.B.8
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	HC.CB
Related Places	
Other Listings	

Location

Urban address

Street No	
Street Name	
Suburb/Town	Yalingup
Postcode	

All Places

LGA	Busselton
State	WA
Area	
Map No & Name	SI 50-5 1930 Busselton
Title information	
Boundary of Place	
Easting (AMG)	3 17 200
Northing (AMG)	62 75 200

Description	
History	There are a number of graves there.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is socially and spiritually important because it is the burial place of the ancestors of Busselton people (G.1).
Documentation	
Bibliographic references	Busselton RFA workshop
Values	
Subcriterion	G.1 <i>Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is extremely spiritually and socially important because of the burials there.
Categories & Themes	HT.09.07
Unofficial code(s)	
Data Recording	
Date of Recording	6 October 1997
Name of Recorder	Simon Choo
Workshop	Busselton
General Locality Map Source & Date	Figure 1

Identification	
Place Name	Yeriminup/Frankland hunting and camping area
Place Identification	Mt/Na.A.2
Other Names	
Primary Class	Aboriginal
Other Class	
Group code	
Related Places	Yeriminup Hill, Tone River, Gordon River, Albany Highway Road Reserves.
Other Listings	

Location

Non-urban address

Nearest town	Frankland
Distance	
Direction	North and west

All Places

LGA	Cranbrook
State	WA
Area	
Map No & Name	2329 Frankland and 2229 Tonebridge
Title information	
Boundary of Place	The area is an extensive area bordered on its north by the Boyup Brook – Cranbrook Rd, on the south by Muirs Highway, Lake Muir and the Rocky Gully – Frankland Road, on the east by Rock Gully – Frankland Road and the Gordon River – Frankland Road, and on the west by the Tone River.
Easting (AMG)	Approx. 4 62 000 – 5 17 000
Northing (AMG)	Approx. 61 78 000 – 62 15 000

Description	
History	The whole of the area was part of a run, which included Yeriminup, Frankland, Manjimup and Kojinup. The area was used as a camping and hunting region where people would hunt for kangaroos for food and to sell the skins to supplement their income when they were not employed on the farms.
Physical Description	
Condition and Integrity	
Significance	
Statement of Significance	It is an important area because of the connections of a large number of people to the area, the memories associated with the place and the sense of place that derived from the area (G.1). The area contributes to a greater understanding of the nature of Noongar habitation in the region and the relationship between this pattern of habitation and the nature of seasonal employment in the region (C.2).
Documentation	
Bibliographic references	Mt Barker RFA workshop Narrogin RFA workshop
Values	
Subcriterion	<i>C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia.</i>
Value text	It contributes to a greater understanding of the history and nature of Noongar hunting and camping patterns in the region and the interrelationship between these patterns and the nature of the farming industry and seasonal employment in the region.
Categories & Themes	
Unofficial code(s)	Habitation place
Subcriterion	<i>G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.</i>
Value text	The place is important because of the many associations that Noongars in the lower-south west have with the area and because of the traditional and cultural activities that took place there.
Categories & Themes	
Unofficial code(s)	Habitation place
Data Recording	
Date of Recording	9 and 10 October 1997
Name of Recorder	Simon Choo
Workshop	Mt Barker RFA workshop Narrogin RFA workshop
General Locality Map Source & Date	See Figures 7