

Shire of Gingin And the Yued Nyoongar People
Cultural Heritage Management Plan
2016 - 2019

Walking, Talking, Together



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Above: This plaque is on a stone situated on the right hand side of Guilderton Road on approach to the township.

Acronyms

AHA	<i>Aboriginal Heritage Act 1972 (WA)</i>
AHIS	Aboriginal Heritage Inquiry System
AHR	<i>Aboriginal Heritage Regulations 1974 (WA)</i>
A/S	Artefacts /Scatter
CHMP	Cultural Heritage Management Plan
DAA	Department of Aboriginal Affairs
DPC	Department of Premier and Cabinet
HAA	Heritage Advice Australia Pty Ltd
ILUA	Indigenous Land Use Agreement
LGA	Local Government Areas
NSHA	Nyoongar Standard Heritage Agreement
NTA	<i>Native Title Act 1993 (C'th)</i>
OHP	Other Heritage Place
OHS	Occupational Health and Safety
RAP	Reconciliation Action Plan
SWALSC	South West Aboriginal Land and Sea Council
The Working Party	The Shire of Gingin and Yued Nyoongar Working Party

Forewards

Mr Ben Taylor:

“Wandjoo nidja Yued boodjar- ngala boodjar, ngala Ngaangk. Nidja boodjar barang doordakan- iny wirn waangki-ny nidja Koora-koora. Yued Nyoongar Koort karnya nidja Wagyl karlip – nidja Yued koora- koora djooroot. Noona koort karnya nidja Nyoongar boodjar Nyoongar kep yere benang boordahwan”.

“Welcome to Yued country – our Land, our mother. Our country holds our spirit and dreaming stories from long ago. Yued Nyoongar respect the Wagyl home country here – it is part our Dreaming Track. Have respect for this land and water today, tomorrow and in the future”.

Mr Charlie Shaw:

“Koora-koora, nidja boodjar indjar, nidja boodjar baan. Boordawan, Wagyl yira-yaakiny — Waggly yoowal koorliny. Baal Yued boodjar koorliny. Boorda, Wakal yoowal-barang Nyoongara boola nidja! Mila, Wagyl wort koorl— bokadja! Nidjabaal Wagyl wort koorl. Baal yira koorliny— Yabara. Wagyl boodjara koorang-kooranginy. Baal Jurien Bay yaakiny-nyininy... Ali, Wagyl kwongkan baaminy, bilya baaminy. Boorda, baal ngarda-koorliny Guilderton. Ali, Wagyl bilya birniny. Baal Bwoora koombir birniny. Yeyi, Yued Nyoongara djinanginy Wagyl nidja. Wordel, Wagyl bwoora-nyininy. Yued kadidjiny nidja. Kaya, Wagyl nidja nyininy. Yeyi, nidja boodjar Wagyl boodjar. Nidja bilya Yued bilya!”

“In the beginning of the Dreaming, this land was dry, this land was sparse. Soon, Wagyl rose up— Wagyl came here. He came to Yued country. Soon, Wagyl brought many Nyoongar people here. Then, Wagyl went away—far away! He went away. He went up North. Wagyl twisted and turned through the country. He camped at Jurien Bay. There, Wagyl made sandplain, he made rivers. Soon, he went down to Guilderton. There he made rivers; he made big pools. Now, Yued people see Wagyl here. Always, Wagyl lives in the river pool (Yued People believe this.) Yes, Wagyl lives here. Now, this country is Wagyl country. This river is the Yued River.”

Mrs May McGuire:

“Nidja Yued boodjar- ngala kabarli, baal kabarli boodjar. Ngala yorga djena koorl-iny koonda nidja boodjar barang-iny marany nidja boolya nidja koora. Ngalak nidja mara barang-Iny nidja waangki- ny ngala kabarli. Nidja waangki-ny baaminy Nyoongar yorgas koort wirn moorditj yeyi benang boordahwan. Noona koort karnya yorga koonda karla nidja boodjar nidja kep yeye nidja boordahwan”.

“This is Yued land – our grandmother, and her grandmother’s country. Our women walked and camped on this land to gather food and medicine for a long time. We are the keepers of our stories, passed down from our grandmothers. These stories make Nyoongar women’s heart and spirit strong today and strong for the future. Show respect for women’s places on our land and waters today and in the future”.

Acknowledgements

The Shire of Gingin would like to acknowledge the input of all those who contributed to this document, in particular the Shire of Gingin and Yued Nyoongar Working Party (“The Working Party”) and all community members past and present, who have also led to the drafting and launching of the Reconciliation Action Plan, including:

Charlie Shaw	Linda Fidge
Ben Taylor	Cher Groves
Bev Port Louis	Jane Pemberton
June Headland	Dennis Jetta
Margaret Drayton	Mary Nannup
Diane Yappo	Evelyn Dawson
Jeremy Edwards	Alf Taylor
May McGuire	

Introduction and Executive Summary

This Cultural Heritage Management Plan (“CHMP”) has been initiated and drafted to exist as a living document and to strengthen the continuing partnership between the Shire of Gingin and the Yued Nyoongar People, whose traditional country includes the Shire Area. More specifically, this CHMP endeavours to recognise and undertake the following:

- To acknowledge Yued Nyoongar Cultural Heritage in the protection of Aboriginal sites of significance;
- To educate and promote Yued Nyoongar Cultural Heritage both within the Shire of Gingin’s organisation (through responsibilities regarding Cultural Heritage for all levels of staff and contractors) and to the wider community, including tourists, local businesses and industry and neighbouring Local Government Areas (LGAs);
- That the Shire of Gingin formally recognises the Yued Nyoongar People as Traditional Owners and as important stakeholders in the development and progression of the Shire;
- That relationships between the Shire of Gingin and the Yued Nyoongar People are recognised in a more formal capacity and to encourage wider understanding of this relationship;
- That the Shire of Gingin continues to aspire to be a leading regional example of ‘Good Faith’ community relationships with local Aboriginal people, namely the Yued Nyoongar People;
- That the Shire of Gingin recognises that there is much to be gained by a formal framework, including through the Reconciliation Action Plan (RAP) which was launched in 2014, and this CHMP, which will include Yued Nyoongar People in future Shire planning - including community and cultural events, employment and training, small business growth, Aboriginal Heritage protection and built environment development, for example.

The Yued Nyoongar Vision



Ben Taylor and Margaret Drayton viewing the interpretive sign at the new staircase "Gabba-Daar" (meaning mouthful of water-relating to the Moore River Estuary)

The vision we have for our people is one where:

- We are recognised by the non-Aboriginal community as the traditional owners of the land, and our strong cultural and spiritual links to the land and water are fully acknowledged and respected;
- Our culture, history, language and heritage are acknowledged and respected by all of society;
- Our lore, customs and beliefs are embedded in the structures of the Yued region;
- Inspirational Nyoongar leaders are identified through the development of ongoing Leadership training;
- Collaborative partnerships are built that represent our shared visions and outcomes;
- Agreements with governments and industry are developed to improve employment and training opportunities; and
- Nyoongar businesses are developed and grown.

Our vision is supported through collaborative relationships and partnerships between us and key organisations (such as the Shire of Gingin), in order to improve the social, emotional and economic wellbeing of all Nyoongar People that are part of the Yued claim area.

“Nidja boodjar ngany deman gaa maarm gaa moort baalup nitchja boodjar, gaa yey ngany kurlingas boodjar gnaala moort Jenna biddi kura- kura gnalla gnamma gnaala bilya wer warden naarluk nyinning kalla mia yey karditj nidja winditj boodjar”

(Translated as)

“This country my grandmother’s and grandfather’s all them this their country and now my children’s country, our family walked the tracks for thousands of years our rock holes, our rivers and ocean we sat around campfires now understand this is sacred country for Nyoongars”- spoken by a Yued Elder.¹

Meeting of the
Shire of Gingin-
Yued Nyoongar
Working Party
Group, 1 July
2015



¹ Shire of Gingin and the Yued Noongar People Reconciliation Action Plan 2014-2023; p.1.

Extent of Area Covered by this CHMP

This CHMP covers the entirety of the Shire of Gingin, of which the Yued Nyoongar People's traditional country is within (though Yued Country extends out into adjoining LGAs). A map of the Shire of Gingin and a map of the Yued Nyoongar (ILUA) Agreement Area are **contained as Appendices Three and Four** respectively.

Who is this CHMP for?

This CHMP has been designed as a 'live' document, intended for distribution throughout the Shire of Gingin, including the allocation of responsibilities for the protection and promotion of Aboriginal cultural heritage within the Shire of Gingin's organisation structure. It is also intended to be distributed for discussion to local schools, contractors to the Shire of Gingin, available online via the Shire of Gingin's website and in hard copy of the Shire offices for residents, local businesses and at key tourist destinations, such as the Guilderton Caravan Park/ Tourist bureau. Upon endorsement and ratification of this CHMP, the CHMP will be publically launched indicating at the highest level the Shire's commitment to an ongoing and growing relationship with the local Yued Nyoongar People through the Shire's commitment to educate and promote their Aboriginal cultural heritage.

Why Protect Aboriginal Cultural Heritage?

Aboriginal sites are an important and intrinsic part of the heritage of the whole community. They are of immense cultural, scientific, educational and historic importance and interest.

Aboriginal heritage sites provide Aboriginal people today with an important link to their present and past culture.

Many Aboriginal sites are fragile and can easily be damaged. When they are destroyed or damaged, information about past cultural and environmental changes may be lost forever. Information about the people who lived here for the last 45,000 years can only be obtained through the archaeological investigation of these sites.²

It must also be acknowledged that there are potentially many Aboriginal sites within the Shire of Gingin that have not as yet been identified and/ or reported, as well as Aboriginal sites which Yued Nyoongar People believe are sites remnant of their ancestral homes and people, which have been removed from the Register of Aboriginal Sites. Aboriginal history is passed from generation to generation orally, by way of songs, stories and in Yued language. It is imperative that these stories are captured, especially from the elderly Yued Nyoongar People for preservation for future generations of Yued Nyoongar People and non-Aboriginal society.

² <http://www.daa.wa.gov.au/heritage/aboriginal-heritage/>

About the Aboriginal Heritage Act 1972 (WA)

The *Aboriginal Heritage Act 1972* (AHA) makes provision for the preservation on behalf of the community of places and objects customarily used by Aboriginal people in the distant past, to the present time. The AHA should be read in conjunction with the *Aboriginal Heritage Regulations 1974* (AHR).

Preservation of Aboriginal Sites and objects is afforded by Section 17 of the AHA and Regulations 6 to 10 of the AHR which create offences.

An offence against the Act by an individual is, depending on the circumstances, punishable by monetary penalties and imprisonment. An offence against the Regulations is punishable by a monetary penalty. An offence by a body corporate is punishable by a monetary fine and company officers may, in defined circumstances, also be charged.³

The AHA is an important piece of legislation and was designed initially, over three decades ago, to protect WA's unique Aboriginal heritage. However CHMPs, as per this one, increase the publicity and importance of Aboriginal sites which are on the Register, and those which have not been identified.

This CHMP contains the Aboriginal Heritage Inquiry System (AHIS) generated details of all of the 16 Registered Aboriginal Heritage Sites and 37 Other Heritage Places within the Shire of Gingin (**contained as Appendix Five**). It is imperative that this CHMP highlights amongst the wider community, the need to protect these sites as reasonably as possible for future generations of both Aboriginal and non-Aboriginal people.

Native Title - About the South West Settlement

The South West Settlement ("the Settlement") is a landmark native title settlement for Western Australia and will be the most wide-ranging native title proposal in Australia to date.

The WA Government and Nyoongar representatives have been negotiating since 2009 and the WA Government's offer, which has now been considered and accepted by all six Nyoongar claim groups (including the Yued Nyoongar People), and will provide the Nyoongar People with long term benefits.⁴

The Settlement package will provide an opportunity for the WA Government to work in partnership with the Nyoongar People to improve economic, social and cultural development of the Nyoongar community. In addition the Settlement will deliver long term cost benefits to the WA Government and land users through the surrender of native title rights and interests and the removal of all 'future act' obligations.⁵

³ <http://www.daa.wa.gov.au/heritage/aha-review/about-the-review/>

⁴ It must be noted that not all Yued Nyoongar People were in favour of the Settlement as thus voted against it.

⁵ <https://www.dpc.wa.gov.au/lantu/Claims/Pages/SouthWestSettlement.aspx>

The full details of the South West Settlement is recorded in six Indigenous Land Use Agreements (ILUAs) made in compliance with the Commonwealth *Native Title Act 1993*. Upon the execution of the ILUAs in June 2015, the the Nyoongar Standard Heritage Agreement comes into operation.

From the date of execution, WA Government parties (including ‘the State’ which encompasses all WA Government Departments and certain WA Government agencies) must enter into a Nyoongar Standard Heritage Agreement (NSHA) with SWALSC on behalf of the Yued Nyoongar People, or once established, a Yued Nyoongar Corporation, when conducting Aboriginal Heritage Surveys in the ILUA areas, unless they have an existing Agreement. The Working Party moved a motion on 1 July 2015 to execute a Heritage Protection Agreement outside of the realm of the Settlement terms.

It is anticipated that the ‘Agreement for Heritage Protection’ will be executed on the occasion that this CHMP is formally launched. Again, this will remove the requirement to enter into a NSHA.

Consultation of Yued Nyoongar Working Party

The Minutes and Meeting Notes below have been included in this CHMP (**contained as Appendix Two**) to demonstrate the interaction, quality and importance of the Shire of Gingin and Yued Nyoongar People Working Party. To date, meetings have been held on:

- 22 April 2015
- 1 July 2015
- 11 December 2015.

Aboriginal Cultural Heritage Assessment within the Shire of Gingin

There are currently 16 Registered Aboriginal Sites and 37 Other Heritage Places listed on the Register of Aboriginal Sites Database, which is administered by DAA. The *Aboriginal Heritage Act 1972* preserves all Aboriginal sites in Western Australia whether or not they are registered. Aboriginal sites exist that are not recorded on the Register of Aboriginal Sites, and some registered sites may no longer exist.

DAA AHIS Terminology Relating to Registered Sites / Other Heritage Places

- **Registered Site:** The place has been assessed as meeting Section 5 of the *Aboriginal Heritage Act 1972*;
- **Other Heritage Place which includes:**
 - **Stored Data / Not a Site:** The place has been assessed as not meeting Section 5 of the *Aboriginal Heritage Act 1972*
 - **Lodged:** Information has been received in relation to the place, but an assessment has not been completed at this stage to determine if it meets Section 5 of the *Aboriginal Heritage Act 1972*.
- **Access and Restrictions:**
 - **File Restricted = No:** Availability of information (other than boundary) that the Department of Aboriginal Affairs holds in relation to the place is not restricted in any way.
 - **File Restricted = Yes:** Some of the information that the Department of Aboriginal Affairs holds in relation to the place is restricted if it is considered culturally sensitive. This information will only be made available if the Department of Aboriginal Affairs receives written approval from the informants who provided the information. **Boundary Restricted = No:** place location is shown as accurately as the information lodged with the Registrar allows.
- **Boundary Restricted = Yes:** To preserve confidentiality the exact location and extent of the place is not displayed on the map. However, the shaded region (generally with an area of at least 4km²) provides a general indication of where the place is located.
- **Restrictions:**
 - **No Restrictions:** Anyone can view the information.
 - **Male Access Only:** Only males can view restricted information.
 - **Female Access Only:** Only females can view restricted information.⁶

⁶ Information taken from www.daa.wa.gov.au

Registered Aboriginal Sites within the Shire of Gingin

Site ID	Site Name	Site Type
3355	Karakin Lakes 1	A/S
3356	Quins Castle	A/S
3359	Millbank North	A/S
3472	Mogumber Burial	A/S, Ceremonial, Skeletal Material/ Burial
3482	Karakin Lakes 2	A/S
3484	Karakin Lakes 4	A/S
3548	Moore River Burial	Man-Made Structure, Skeletal Material/ Burial
3653	Moore River	A/S
3929	Lennard Brook	Man-Made Structure, Skeletal Material/ Burial
4407	Mogumber Cemetery	Ceremonial/ Skeletal Material/ Burial
16036	Honeycomb Road, Gingin	Historical/ Mythological
18077	Pipeline Corridor 89 (PC-88)	A/S
20008	Gingin Brook Waggy Site	Historical/ Mythological
20749	Moore River Waugal	Mythological
21620	Chandala Brook	Mythological

Other Heritage Places within the Shire of Gingin

3357	Guilderton South	A/S
3358	Moore River South 1-5	A/S
3360	Moore River Levels	A/S
3361	Millbank Homestead	A/S
3362	Cowalla Bridge	A/S
3363	Guilderton Bridge	A/S
3364	Guilderton Bridge	A/S
3365	Gingin Brook	A/S, Historical
3185	Lancelin	A/S
3187	Gingin	A/S
3193	Ledge Point Well	No information
3237	Ledge Point	No information

3320	Yarrimie A	A/S
3321	Werribie	A/S
3322	Poison Hill	A/S
3354	Ledge Point	A/S
3409	Mogumber/ Moore River Native Settlement	No information
3483	Karakin Lakes 3	A/S
3928	Moonda Brook	No information
4096	NATGAS 129	A/S
4097	NATGAS 130	A/S
4098	NATGAS 131	A/S
4100	Moore River	A/S
4403	Nabaroo	A/S
5213	NATGAS 132	A/S
18076	Pipeline Corridor 87 (PC-87)	A/S
18083	Moore River Pools (PCE-06)	No information
18883	Moore River, Isolated Artefact	A/S
19138	Wetlands & Watercourses Moore River to Bullsbrook	Mythological
19183	Red Gully Creek	Mythological
20650	Lennard Brook	Mythological
20651	Moonda Brook	Mythological

Full extracts of Registered Sites and Other Heritage Places within the Shire of Gingin, including maps identifying the sites, are **contained as Appendix Five**.

Identifying Aboriginal Culture and Heritage as an Asset

Aboriginal culture and heritage can be divided into three types of assets and values which illustrate sustainable development - Environmental, Economic and Social, as demonstrated in the table below:

Environmental	Economic	Social
Biodiversity	Spiritual (knowledge)	Spiritual
Health	Tourism	Sense of identity
Respect	Biodiversity	Sustainable Management
Education	Flora and Fauna	Education
Sense of belonging	Bush medicines	Respect (people, place, spirit)
Tourism	Stories	Sense of belonging
Stories	Traditional Knowledge	Stories
Traditional Knowledge		Traditional knowledge and responsibilities

The Working Party have previously discussed how these categories can be developed into ideas, across environmental, economic and social areas. The Shire of Gingin has recently been awarded a grant for the development of an Aboriginal Employment Strategy (specifically for the Shire) which is currently being developed. This is a great example of how a live document, such as this CHMP and the Shire's RAP, can motivate, initiate and progress meaningful projects to the benefit of both the Yued Nyoongar People and the wider Shire of Gingin community. Further funding, at Federal and State level, has also been applied for, for projects and workshops which will involve Aboriginal and non-Aboriginal people (such as traditional craft skills, dance workshops, the recording of oral histories and traditional language and Aboriginal heritage surveys, for example).

Identifying Threats to Aboriginal Culture and Heritage

The following examples of threats to Aboriginal cultural heritage may include (but are not limited to):

- Development (including vegetation clearing, construction of infrastructure, topsoil relocation)
- Negligence (unwitting and knowingly damaging an Aboriginal site)
- Ignorance
- Unmetered access to Aboriginal sites - thus a lack of physical protection of Aboriginal sites, for example, semi- permanent fencing and signage
- Lack of acknowledgement of cultural values and Aboriginal culture in general
- Pests and diseases (to flora and fauna intrinsic to the continuing relationship to the land by Aboriginal people)
- Funding and resources to support the protection of Aboriginal sites and education to inform people of their legal obligations under the AHA.

Prior to any ground disturbance of previously unsurveyed land (land owned or leased by the Shire of Gingin) a desktop research study should be undertaken to investigate whether any previous heritage surveys have been conducted on the land the subject of the investigation, and to identify any currently registered Aboriginal sites or OHPs. If not, it is possible that an Aboriginal heritage survey will be required to identify any Aboriginal sites and record them. This process and legal framework is set out in the Heritage Protection Agreement. As always, the Yued Nyoongar People's intellectual property and cultural knowledge is to remain their property. However the Shire of Gingin, through the Heritage Agreement, will have licence to use this information for all lawful purposes in connection with any project area within the Shire boundaries, including for any related approvals.

The Shire of Gingin will ensure that the appropriate permits and or approvals are in place before the commencement of any construction. This could include, but is not limited to, Section 16 permits and Section 18 Ministerial Approvals (both under the AHA).

General Principles and Procedures for Cultural Heritage Management

The Shire of Gingin expects that all employees, contractors and sub-contractors will meet their obligations contained within this CHMP.

Roles and Responsibilities

Shire of Gingin (Executive Management & Coordinator Community Services)

- Ensure compliance with this CHMP.
- Compliance with all heritage management conditions set by the WA Government through the Government approvals process.
- Implement where practicable, recommendations and requirements from Aboriginal heritage survey reports
- Minimise impacts on Aboriginal heritage sites as far as practicable.
- Ensure ongoing consultation with the Yued Nyoongar People, both through the Working Party and to the wider Yued community.
- Maintain an accessible and latest revision of this CHMP.
- Ensure timely review of this CHMP.
- Have overall accountability for auditing and assessment of compliance with this CHMP.
- Provide advice to all key parties to ensure compliance with legal requirements, achievement of heritage objectives.

- Obtain relevant approvals for site disturbance, if required.
- Ensure that all Shire employees, and preferably all contractors and sub-contractors, undergo Cross Cultural Awareness Training within a year of this CHMP being ratified and endorsed by the Shire of Gingin and the Yued Nyoongar People Working Party.
- Ensure that the Shire of Gingin is free of racism and is an inclusive and welcoming workplace for Aboriginal People.
- Ensure appropriate resources and personnel are made available to meet the requirements of this CHMP; and
- Report as required to the regulating authorities.

Yued Nyoongar People (Working Party Members)

- Ensure ongoing, open discussions with the Shire of Gingin as to the management of Aboriginal heritage matters.
- Provide to the Shire of Gingin, Yued Nyoongar representatives for Aboriginal heritage surveys and/or monitoring work who have been selected by the Yued Nyoongar people as being able to speak for the country on which they survey is to take place.
- Provide timely advice in the event that cultural materials are discovered on Shire land.
- Abide by all Shire of Gingin's work requirements when undertaking an Aboriginal heritage survey, particularly those pertaining to OHS.

Shire of Gingin Staff, Contractors and Sub-Contractors

- Respect is acknowledged for Aboriginal culture with an understanding that it is fundamental to both effective cultural heritage management and the Shire of Gingin's progressive and inclusive relationship with the Yued Nyoongar People.
- All reasonable precautions will be taken to protect cultural places from damage caused by construction or associated activities.
- Report any findings, thought to be that of, or associated with Aboriginal cultural heritage (i.e. an Aboriginal site, including skeletal remains) to the Shire of Gingin Coordinator Community Services immediately, by phone or in person.
- Undergo Cross Cultural Awareness Training as required by the Shire of Gingin Management.

CHMP Timeframe

This CHMP was formally endorsed and ratified by the Shire of Gingin and the Yued Nyoongar People Working Party on 11 December 2015. A formal launch will follow in 2016 whereby the wider community will be invited to celebrate the launch of this CHMP.

Recommendations

As this document is a living document (as is the RAP), these recommendations are by no means exhaustive, but suggestions to be built on through the Shire of Gingin , Yued People Working Party, and wider community interactions and suggestions:

- Significant Aboriginal heritage sites are to be included in the Shire's Heritage Inventory which is currently being collated.
- To provide further acknowledgement of the Yued Nyoongar People through signage or the naming of streets, parks , buildings and other landmarks in the area.
- To incorporate a greater Yued Nyoongar involvement/ element into public arts projects in the Shire.
- To consider incorporating significant Yued Nyoongar influence into the naming and identification of visibility sites in the redevelopment of Gingin and smaller townships within the Shire boundary.
- Walk trails recognising Yued Nyoongar history and stories.
- Apply to appropriate funding authorities to increase the number of Oral Histories and stories from Yued Nyoongar People.
- A Yued Nyoongar website to be developed; and
- To work with other stakeholders in the area such as property owners to bring together a statement of commitment for Yued Nyoongars to access, care and protect sites of significance.”⁷

⁷ Gingin Brook Aboriginal Heritage Study- Kulbardi Productions (undated), p.35

Appendices

Appendix One: Case Study (Historical, Archaeological and Ethnographic) of the Importance of Moore River, Karakin Lakes, Gingin Brook and all Creeks, Waterways and Waterholes within Yued Nyoongar Traditional Country

Appendix Two: Example Documentation of Consultation with the Yued Nyoongar Working Party

Appendix Three: Shire of Gingin Map

Appendix Four: Map of Yued Nyoongar Country

Appendix Five: AHIS generated report of Registered Sites and Other Heritage Places within the Shire of Gingin boundary

Appendix Six: AHIS generated report of survey reports related to the land within the Shire of Gingin boundary

Appendix One

Case Study (Historical, Archaeological and Ethnographic) of the Importance of Moore River, Karakin Lakes, Gingin Brook and all Creeks, Waterways and Waterholes within Yued Nyoongar Traditional Country



*“The Moore River is the most sacred significant spiritual site in Yued country because it has lots of little feeder creeks that leads off the Moore River which starts just north of Moora comes all the way down through Gingin and goes out through the mouth of the Moore River at Guilderton. So lots of these little creeks that we are talking about (Gingin Brook, Moondah Brook and Lennard Brook) they all come off of these feeder creeks of the Moore River”.*⁸

⁸ *Transcription of Yued Nyungar Bev Port Louis*, in *Gingin Brook Aboriginal Heritage Study* - Kulbardi Productions (undated), p.20

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Introduction

The Shire of Gingin and the Yued Nyoongar People Working Party (known herein as “Working Party”) discussed a number of important Aboriginal sites to the Yued People within their traditional country which lies within the boundaries of the Shire of Gingin at the Working Party meeting held at Guilderton on 1 July, 2015. The Aboriginal sites discussed within this case study are not exhaustive; currently (as of October 2015) there are 16 Registered Sites and 37 ‘Other Heritage Places’ on the Aboriginal Heritage Inquiry System (known herein as “AHIS”) which is administered by the Department for Aboriginal Affairs (known herein as “DAA”).⁹ Whilst these are Aboriginal Sites or Places that have been reported, there are countless others within the Yued Country that have not been. Further, the importance of Aboriginal sites and Places is not contained to what has been reported in Aboriginal heritage surveys (archaeological and/or ethnographic) since Contact but should be considered rather as the perpetual omniscience of the Yued Nyoongar People, for which history, stories and ceremonial activity, for example, is passed down through generations orally, as such is all Aboriginal history. 85 available Aboriginal survey reports currently held by DAA have been researched and analysed in order to provide an accurate as possible historical and present-time case study of the importance of waterways, lakes and creeks to the Yued Nyoongar People (including Moore River and Karakin Lakes).¹⁰

The traditional Yued Nyoongar country, as described by the Western Australia’s Department of Premier and Cabinet (known herein as “DPC”) includes the towns of Leeman, Jurien Bay, Cervantes, Two Rocks, Toodyay, Gingin, Calingiri, Dalwallinu, Coorow and Moora. The approximate size of the Yued region is 29,253.825 km.¹¹ It also includes the Township of Guilderton; the mouth of the Moore River.

For the sake of understanding, it must be noted that there are various Yued Nyoongar spellings that are interchangeable and accepted by Yued Nyoongar People. For example, ‘Nyoongar’ is also spelt as ‘Nyungar’ and ‘Wargul’ is interchangeable with ‘Waugal’, ‘Wargle’, amongst others. As much of this information has come from oral transcripts from Yued Nyoongar Elders, they will have said their preferred word in Yued Nyoongar language, but all are interchangeable. Some Nyoongar words are listed as examples below:

⁹ <http://maps.dia.wa.gov.au/AHIS2/>. ‘Other Heritage Places’ are considered places that: are either- Stored Data / Not a Site: The place has been assessed as not meeting Section 5 of the *Aboriginal Heritage Act 1972*; or Lodged: Information has been received in relation to the place, but an assessment has not been completed at this stage to determine if it meets Section 5 of the *Aboriginal Heritage Act 1972*. The complete list of Registered Sites and OHPs, together with maps, can be found in the appendices.

¹⁰ Any inaccuracies within this document are not intended by the author and if apparent, will be corrected as part of the overall living document that is the CHMP.

¹¹ <http://www.Nyoongarculture.org.au/moora/#>

- 'Kiep- water
- Kierpa- water
- Bilya- rivers
- Pinjar- swamps
- Ngamar- Waterholes¹²

As will be discussed and emphasised throughout this case study, the significance of watercourses, in any natural design, are the basis for much of the most important Yued ethnography and spiritual history. This will be discussed later in this case study.

¹² Gingin Brook Aboriginal Heritage Study- Kulbardi Productions (undated), p.2

Section 1: Historical Background to Yued Nyoongar Country and its People

Pre-contact- from circa 6000BC: Mooro

In order to understand the importance of Yued Nyoongar country to the Traditional Owners, an appraisal of the history of the land (in this Case Study) is vital. As such, this Case Study introduces the documented history of the Yued Nyoongar People, including Contact, to present day.

There is no doubt that Aboriginal People, as the First People of Australia, have existed on this continent for at least 60,000 years, possibly arriving by boat from South-East Asia.¹³ Archaeological surveying, including the scientific archaeological analysis of Aboriginal sites, has made it possible to date activity and the remains of some Aboriginal occupation. However with increasing activity in Yued Nyoongar Country since Contact, and particularly in the last century, countless Aboriginal sites have, and are, being damaged or destroyed. As Bavin states,

*“Certainly, the Guilderton area is known to have been occupied by Aboriginal people, particularly beside the river and the coast as confirmed by neighbouring archaeological sites. Holiday makers now frequent the Moore River area. It is likely that some sites have been disturbed by and artefacts collected by these visitors. It is also possible that Aboriginal sites may have been covered or scattered by wind erosion, and others obscured by dense vegetation. In the eastern and central areas, where less disturbance has occurred, a ridge overlooking Diamond Island was suggested by an informant as another location of Aboriginal sites”.*¹⁴

The physical presence of Aboriginal activity in Yued Nyoongar Country however can be identified as being undertaken from a more specific period than the general occupation date stated above;

*“Most evidence from the occupation of the area appears to have taken place during the Holocene period from 5000 years ago to the recent past. Indeed Hallan... describes artefacts as belonging to the middle, late and final periods. Other artefacts, she suggests, are from an “early phase” of occupation. In the archaeological record the results is [sic] a series of archaeological sites comprising more than one occupation layer but without substantial depths of deposit due to their relative [sic] recent nature. These sites are usually located near water sources and mainly consist of stone artefacts”.*¹⁵

There is much evidence (which continues today) that Nyoongar People were split into tribal and sub-tribal groups, who inhabited the south-west of Western Australia from Albany in the south to the north of Jurien Bay (and out to Esperance in the south east). As Robert Lyon observed in 1833:

¹³ http://austhrutime.com/aboriginal_history_in_australia.htm

¹⁴ Report ID 103915: Proposed Land Developments at South Guilderton: An Aboriginal archaeological survey, Prepared for the Moore River Company, by Louise J Bavin, December 1993, p.13

¹⁵ Report ID 103915: Proposed Land Developments at South Guilderton: An Aboriginal archaeological survey, Prepared for the Moore River Company, by Louise J Bavin, December 1993, p.10

The Tribal Districts (numbered) split the coastal plain Nyoongars into sub-tribal groups- Number 2- Moore River- was known with the Tribal Name of “Mooro” with the “important Man” as “Yellagonga”, taken from “Tribal Districts and Leaders”.¹⁶

Mooro

For the Yued Nyoongar People, the area of land they inhabited (and still do) was traditionally known as “Mooro”, with:

“Its people [called] the Oor-dal-kalla, the family group of the leader Yallagonga, of whom it was said, “Of all the chiefs here mentioned Yellowgonga [sic] is the most distinguished for a humane, peaceable disposition. And yet he is a man of the most distinguished martial courage. When he is fully roused no warrior not even Yagan dare stand before him” (Lyon in Green, 1979, 177).¹⁷

More specifically,

“The extent of land to which Yellagonga and his family and their relatives were attached appears to be bounded by the sea and rivers. LYON gives the Moore River or Gin Gin Brook [sic] as the north extremity (Gyngoorda)....

“The name of the portion of The Land to which the family of Yellagonga, the Oordalkalla belonged. It extended from the Derbal Yaragan (the Swan River) to Gyngoorda (the Moore River, Gingin Brook) and from the Derbal (the Indian Ocean) to Gynning. (Ellens Brook).¹⁸

Further, R.K. Brittain states that:

There were some places of special significance to the people in their trading routes and bartering centres with other groups, in their initiation routes where young boys were sent for a time to relatives, and in the ceremonial and social dances associated with the mythology of The Dreaming.”¹⁹

Contact - “The Djanga”

“Contact” with Europeans came to the Mooro in the first half 19th Century, firstly through expeditions and then through the settlement of the Swan River Colony in 1829 and its subsequent expansion north.

Sir George Grey, writing in his “*Journals of Two Expeditions of Discovery in North West and Western Australia...*” gives a detailed insight into his first contact with the Yued Nyoongar People, especially relating the impression of white men to them. He describes the encounter as such;

¹⁶ As described by Robert Lyon, Perth Gazette, 20/2/1833, in Report ID 104620: Yellagonga Regional Park, City of Wanneroo- Ethnography Position Paper, R.K. Brittain, 31 July 1990, p.23

¹⁷ Report ID 104620: Yellagonga Regional Park, City of Wanneroo- Ethnography Position Paper, R.K. Brittain, 31 July 1990, p.22

¹⁸ Report ID 104620: Yellagonga Regional Park, City of Wanneroo- Ethnography Position Paper, R.K. Brittain, 31 July 1990, p.87

¹⁹ Ibid, p.34

“When the Nyungar encountered people from beyond Australia, he rationalised them as his people whom he called The Djanga, returned, albeit somewhat changed, from the Dreaming, Yellagonga’s son, Joobaitch, many years later, told Daisy Bates, “The dead all go over the sea to the same place” said Joobaitch and Balbuk, the two last Swan Natives, bad people and good, all must go the same track....sometimes the dead natives come back to their own country and then they were janga, and haunted cased and shady places, hills and valley, or some part of their own country...” “Janga was the name given to the spirit of a long dead native who, instead of taking his final journey through the sea, returned for some reason to his own country and haunted certain places therein being generally evil-disposed [sic].” (Bates in White, 222)²⁰

“The belief was so common amongst the Nyungar that the regular work for the white European became Djanga. So natural and profound was this belief, so numinous, and so important to an understanding of the awe and friendliness shown towards the white invaders that it is worth including Grey’s impression when he first travelled through Mooro around the Moore River. Though this trip was 50 years after the contact at Albany, the Nyungar here had never before seen a white man.

“First one of the advance, trembling from head to foot, and when I went forward to meet him, and shook hands with him, it re-assured the others, and they also joined our party, yet still not without evident signs of fear. An old man now came up, who could not be induced to allow me to approach him, appearing to regard me with a sort of stupid amazement; neither horses or any other of those things, which powerfully excited the curiosity of the others, had the least charm for him, but his eye were always fixed on me, with a look of eagerness and anxiety which I was unable to account for.

“I was, however, wholly unprepared for the scene that was about to take place. A sort of procession came up, heading by two women, down whose cheeks tears were streaming. The eldest of these came up to me, and looking for a moment at me, said:- Gwa, gwa, budno bal,”- yes, yes, the truth it is him;” and then throwing her arms round me, cried bitterly, her head resting on my breast; and although I was totally ignorant of what their meaning was, from mere motives of compassion, I offered no resistance to her caresses, however disagreeable they might be, for she was old, ugly and filthily dirty; and the younger one knelt by my feet, also crying. At last the old lady, emboldened by my submission, deliberately kissed me on each cheek, just in the manner a French woman would have done; she the cried a little more, and at length relieving me, assured me that I was the ghost of her son, who had some time before been killed by a spear wound in his breast.

“This belief, that white people are the souls of the departed blacks, is by no means an uncommon superstition amongst them; they themselves never having an idea of quitting their own land, cannot imagine others doing it;- and thus, when they see white people suddenly appear in their country, and settling themselves down in particular spots, they imagine that they must have formed an attachment for this land in some other state of existence; and hence conclude the settlers were at one period black men, and their own relations. Likednesses [sic], either real or imagined, complete the delusion; and from the

²⁰ Ibid, p.34

manner of the old woman I have just alluded to, from her many tears, and from her warm caresses, I feel firmly convinced that she really believed I was her son, whose first thought, upon his return to earth, had been to re-visit his old mother, and bring her a present. I will go still farther, and say, that although I did not encourage this illusion, I had not the heart to try to undeceive the old creature, and to dispel her dream of happiness. Could I have remained long enough to have replaced this vain impression by a consoling faith, I would gladly have done it; but I did not like to destroy this belief, and leave her no other in the place of it.” (GREY 1841, Vol 1, 299-303)²¹

“This soul shattering experience, so full of meaning for the Nyungar, and so quaint to the white man, is at the root of the destruction of one society by another, belief by cynicism, spirituality by rationalism, naturalness by sophistication.

The dichotomy could be maintained but only for a limited time. And that was 5 years, 1829-1834, by which time, disillusionment had replaced a closed system of thought and behaviour in the Aborigine which had lasted 10,000 times as long, a culture shock which no one on earth could endure.

*“Contact with Europeans came to be an almost fatal blow to the Nyungar people. It will be seen, that they have survived and recovered by this blow”.*²²

There is no doubt as to the tribal leadership of the Yued Nyoongar People at the time that the Swan River Colony was founded;

*“At the time of the establishment of Perth in 1829, the leader of the people on Mooro was Yellagonga. His brother was Midgegooroo the leader of the people on Beeliar immediately south of the Swan River. Midgegooroo’s son Yagan was Yellagonga’s nephew”.*²³

*“To the northward they encountered groups centred on a zone running west from Lennard’s Brook and Gingin Brook to the mouth of the Moore River. They could use resources of the coast, the chain of lakes, and the fish and fowl of the estuary. They knew the whole district in detail- its animals, plants, waters, camping places and soils.”*²⁴

...”It was the impact of European which in four short years reduced a people proud and secure in its knowledge of its own country, to a group regarded as unproductive vagrants, at once fascinated and repelled by the strange ways of the newcomers and their disruptions of ancient patterns, of estuarine fishing, coastal plain hunting and use of lake and swamp products. Yellowgonga [sic] begged for European bread where he and his people had commanded the focus of Aboriginal movement and

²¹ Ibid, p.35

²² Ibid, p.36

²³ Report ID 103915: Proposed Land Developments at South Guilderton: An Aboriginal archaeological survey, Prepared for the Moore River Company, by Louise J Bavin, December 1993, p.31

²⁴ Report ID 104620: Yellagonga Regional Park, City of Wanneroo- Ethnography Position Paper, R.K. Brittain, 31 July 1990, p.22

resources, and drawn from an abundant livelihood from a sand coast plain which the ignorant Europeans despised as useless- "You might run it through an hourglass in a day", said Stokes"²⁵

Yued Nyoongar Country in the 20th Century

It appears that Yued country remained largely "untouched" by European expansion until the early 20th Century. As Bavin states,

*"Infertile soils were of no use for agriculture. Instead, it was not until the 1940s and 1950s that pastoral farms and fishing settlements were established (Education and Lands and Survey Departments 1979:46). Pastoral farming of sheep and cattle have continued in recent years resulting in severe ground disturbance. Prior to European settlement, the Aboriginal people who occupied the area hunted birds, fish, reptiles and mammals including kangaroos and emus, collected shellfish, gathered edible roots and harvested seeds from various grasses."*²⁶

R.K. Brittain, in an Ethnographic Position Paper in 1990, noted that:

*"Aboriginal Consultants on survey team 5 ([Yued] recalled as children, they travelled all around the general areas of the survey in horse and carts with their families, camping, hunting and fishing. Consultants stated that their families often camped near the junction of the Moore River and Gingin Brook (where the picnic area is now). This area, which was a camp favoured by Aboriginal people, is on a 'run (a travelling route recognised by the Aboriginal communities of a region, usually frequently used by Aboriginal people travelling for their own purposes) from Mogumber to Guilderton".*²⁷

Mr. Malcolm Ryder, a Yued Elder, describes in an oral history extract, that;

*From here [Gingin Brook] down towards Guilderton they camped at Neergabby, I don't know how far they went along there but they camped along there.... Just out of Guilderton when the shipwrecked people came in, they met Aboriginal people there just outside Guilderton on a little island there. [Yued Nyungars] They just helped them out you know, gave them food and things like that, and there is a story going around there that those ancestors, the people who were shipwrecked there, are looking for the Aboriginal people who have connections with them, they still looking for the today. When they [shipwreck survivors] came to Guilderton and met the Aboriginal people there. I don't know that happened to them there, but the Yued Nyungar people there anyway gave them tucker and things like that. [Gingin Brook] Yeah it joins in there with the Moore River. Yeah just this side of the Guilderton bridge, where it meets up with the Moore River".*²⁸

²⁵ S. Hallam 1980, p.61

²⁶ Report ID 103915: Proposed Land Developments at South Guilderton: An Aboriginal archaeological survey, Prepared for the Moore River Company, by Louise J Bavin, December 1993, p.7

²⁷ Report ID 104620: Yellagonga Regional Park, City of Wanneroo- Ethnography Position Paper, R.K. Brittain, 31 July 1990, p.19

²⁸ Gingin Brook Aboriginal Heritage Study- Kulbardi Productions (undated), p.32

Today, Yued Nyoongar country is widely populated, and swells in numbers during holiday periods, due to the attraction of the Moore River, beach and camping grounds at Guilderton and the holiday town of Lancelin, for example. Due to the continuing expansion of these areas, and others such as Gingin, Moora and Karakin Lakes, it is essential that not only physical Aboriginal sites be preserved and that those not currently on the Register of Aboriginal Sites be properly recorded for posterity, but that culture and knowledge, that goes hand in hand, is celebrated and promoted.

Section 2: Integral Cultural Importance of Water to the Yued Nyoongar People

*“Nyungar families always lived where there was an abundance of water, because water is one your main sources and they would have been living where there would have been a lot of fresh water as well. So, the Moore River is the most sacred significant spiritual site that we’ve got in Yued country and its got a lot of little feeder creeks that lead off of the Moore River, cause it starts just north of Moora, comes all the way down and comes through this town and go out to the mouth of the Moore River at Guilderton. So lots of these little creeks we are talking about coming off here....The Moore River which runs north of Moora all the way through Yued country down past Gingin and out to Guilderton, which is the mouth of the Moore, that’s the most significant site we have in Yued country... (p.37)...So wherever you see water in a creek it is very significant and even in many of the dryer creeks now because of mining in this area you don’t have water freely running, but there are still water holes and water pools in those creeks. So the Wargle dreamtime story, you know the Wargle, its spiritual beliefs, is that it is still alive today”.*²⁹

The preservation of Aboriginal culture is therefore not limited to physical, static objects, as Mrs Port- Louis has outlined above. Ground disturbance such as mining, land development for housing and underground infrastructure, for example, can all potentially lead to impacting (often without realising through lack of Aboriginal cultural awareness) waterways, lakes and creeks which have intrinsic ethnographic and spiritual importance to the Yued Nyoongar People and the wider Aboriginal community. As was stated in the National Water Conference in Sydney in November 2004, Aboriginal People do not regard water as;

*“...,[a] mere resource or an inert commodity”. Rather, water supports life and is itself a sacred source of life. Water gives Indigenous communities throughout Australia a sense of identity, and brings with it particular rights and responsibilities under Indigenous law. Most importantly, water and waterscapes are inseparable {sic} from the land on which people live” (McFarlane 2004).*³⁰

Of primary importance are the ground-water related spiritual values of the Yued Nyoongar People which centre on the Wargle or Nyoongar Rainbow Serpent from the Dreaming. According to the written sources and from recordings of Nyoongar oral histories the Nyoongar Rainbow Serpent (known as the Wargle or

²⁹ Mrs. B. Port-Louis, quoted in Gingin Brook Aboriginal Heritage Study- Kulbardi Productions (undated), p.36

³⁰ Ibid, p.14

Waugal) made the *bilya* (river/s), *pinjar* (swamps) and *ngamar* (the waterhole/s). At certain locations, it is believed that these are his resting places where there are certain laws that Nyoongar People must abide by. It is also believed that the spirit of the Wargle still inhabits deep water and that its life force is present in flowing water. The health and wellbeing of the Wargle is directly connected to the vitality of the groundwater features, and as such, both are intertwined with the health of the Nyoongar identity.

“For many Nyungar the Waakal is the giver of life because of its role in maintaining fresh water sources. Belief in the Waakal and its control over the freshwater is as relevant today as it has been for millennia. In our Nyungar Cosmology, then, the Waakal is the Creator, the keeper of the fresh water sources...”³¹

As McDonald, Coldrick and Villiers state in their 2005 report,

“It has been argued extensively that all lakes, swamps, springs and wetlands are of cultural value to Aboriginal People. For some Aboriginal cultural associations with all such features are based on a spiritual connection, for others it is a basic heritage connection arising from the knowledge that their ancestors used and lived in these places in the past...since these places play such a central role in Aboriginal cultural life and identity, and since their degradation constitutes a direct impact to that culture, all reasonable steps should be taken to alleviate their decline.”³²

It is further highlighted by Kulbardi Production’s report, that;

“The historical, ethnographic and archaeological evidence collected over recent decades, mainly during heritage led surveys, highlights the intensity of Aboriginal activity around such places. They were the focus of camping, birthing places, burial places, hunting, tool-making, collecting plant resources, holding gatherings and ceremonies and all other forms of human activity. It is little wonder that the Yued Nyungar feel such a close cultural attachment to groundwater features as almost everything their ancestors did took place in these locations.³³...All watercourses and wetlands, between Moore River and Bullsbrook, are culturally significant as it is believed that the Waugal created them”.³⁴

Mrs Bev Port-Louis explains further that;

“...Yued Nyungar call him Wargle “in our spiritual belief we know that this (Gingin Brook) is the living proof of the Wargle who is the Creator of our life from the Dreaming Times. Wherever you see water in the creek you know that Spirit is still alive because a lot of times when you go to an area that you are new to, you respect the fact the you don’t have significance to that area and you have to throw sand over your shoulder as you walk away because you don’t want the spirits following you home and things like that...”Gingin Brook, Moondah Brook and Lennard Brook are situated within Yued Nyungar boodjar. Yued

³¹ Ibid, p.4

³² Report ID 21909: Study of Groundwater-Related Aboriginal Cultural Values on the Gngangara Mound, Western Australia, October 2005, McDonald, Coldrick & Villiers,p.79

³³ Gingin Brook Aboriginal Heritage Study- Kulbardi Productions (undated), p.3

³⁴ Report ID: 19023: Report on Aboriginal Heritage Investigations- Proposed DBNGP Pipeline Corridor Widening Project, February 2001, MH&A, p.viii

*Nyungar descendants might say- nitcha Yued Nyungar boodja wer wangka or in wedjela- this is Yued Nyungar ground and stories”.*³⁵

Yued Nyoongar Elder Malcolm Ryder explains the importance of water, and the ceremonial importance of it:

*“...There are sites all along the Gingin Brook, well all the brooks, creeks are sacred because of the Wargul. Aboriginal people think that all creeks and rivers are sacred because they survived off the creeks, with food fish and stuff, camped near the creeks...” The Wargul is the mystical serpent that created it all, he created all creeks and rivers, that why we talk about the Wargul... when you go to the river you supposed to chuck sand in so that the Wargul know or he can see you something like that, that your coming to visit him and thinks [sic] like that...otherwise you get sick, you become very sick... you could die I suppose, that’s the story that old people used to tell us. I don’t know whether that’s still carried out nowadays with the younger people, most of the stories you know we are kind of a generation too late because of the stolen generation and we grew up in homes, they say we lost the culture but we didn’t lose the culture we just wasn’t taught the culture because of assimilation policies, but the culture is still as strong today as it was ever. Some of the ceremonies are still carried out in areas very strongly”.*³⁶

It is imperative thus, that the Yued Nyoongar People be consulted on any works that will impact groundwater, the Moore River, Karakin Lakes, creeks, wetlands and waterways, such is the intrinsic importance of the spiritual belief and well-being of the Traditional Owners.

³⁵ Ibid, p.9

³⁶ Ibid, p15

Section 3: Identified Aboriginal Sites of Importance and Recorded Aboriginal Sites

Moore River – known as ‘Gaabah Daar’



The Moore River (currently registered on the Register of Aboriginal Sites as Site ID 20749), along with the Karakin Lakes complex, have intrinsic spiritual and ceremonial importance and are considered to form the basis (like all natural water features) of the underlying well-being of the Yued Nyoongar People. It has been noted during an Aboriginal heritage survey that;

*“The six elders in attendance verified that they consider the Moore River Aboriginal Site to be a place of special significance and importance to them because of its association with a Waugal creative being”.*³⁷

It is not difficult to non-Aboriginal people to realise the natural and hydrogeological importance of Moore River and its estuary to the surrounding areas and the inner parts of Yued Nyoongar country. As J Anderson explains;

“Estuaries are an important part of communities throughout the world given their environmental, social and economic wealth. They are the meeting point for coastal waters and inland drainage from catchments. This point of interaction is particularly vulnerable to changes to coasts and catchments, creating very fragile ecosystems. Many estuaries in the south west of Australia have undergone

³⁷ Report ID 22312: Ethnographic Survey of Bridge Number 660, October 2006, p.9

eutrophication to the detriment of the ecosystem and the surrounding population. Moore River Estuary is one of the last estuaries in the region without major visible signs of eutrophication. The future health of the estuary is therefore important to the ecosystem and the community. Moore River Estuary is unique, as it is intermittently open to the ocean. This means that riverine input is able to interact with seawater in the estuary at irregular stages and of varying duration throughout the year. The water quality of the estuary is linked to this distinctive pattern of opening and closing of the sand bar at the mouth.³⁸

Archae-Aus also emphasises the importance of Moore River, stating that;

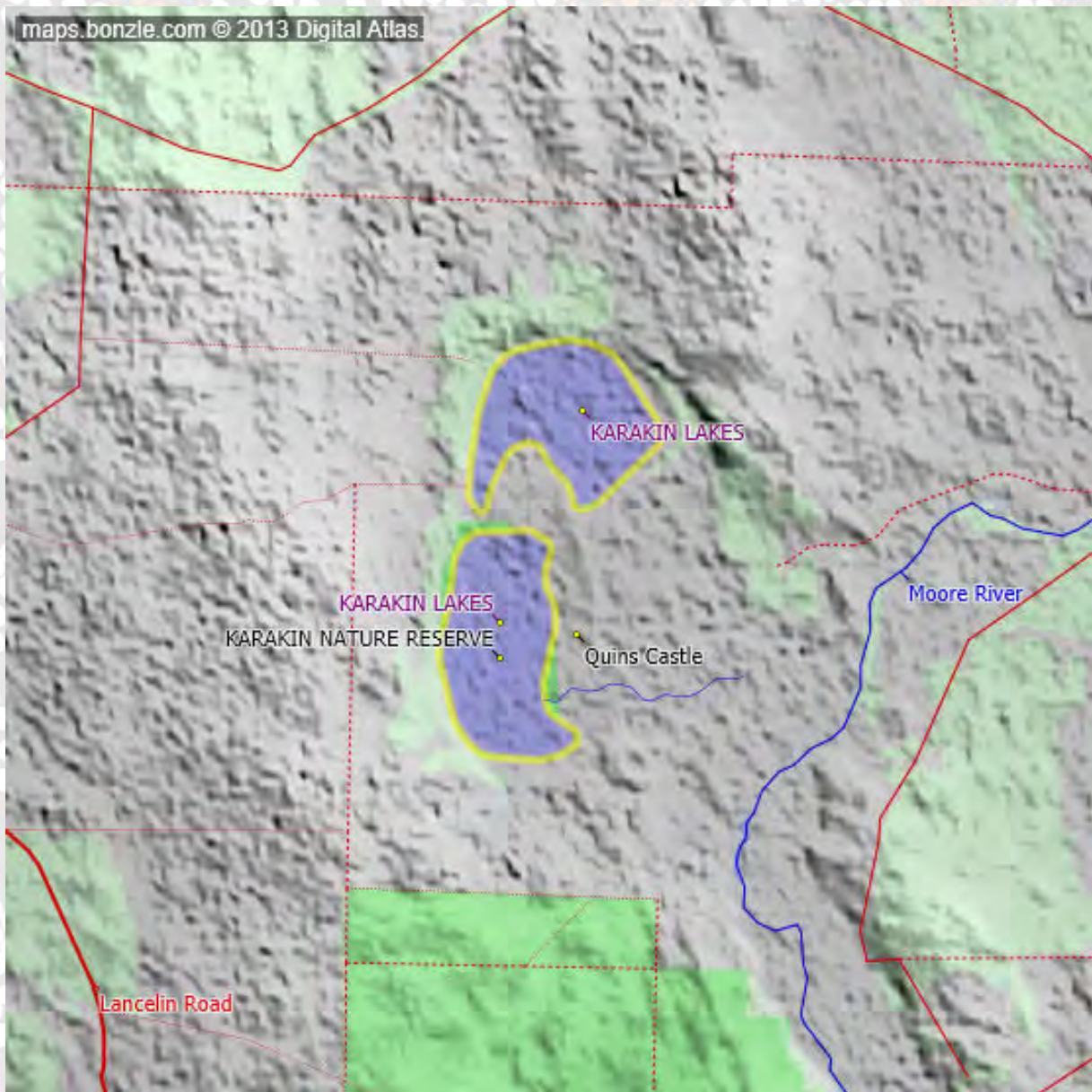
“The Moore River is the major drainage feature of this part of the Swan Coastal Plain, The Moore River originates in a series of lakes near Three Springs and heads south to Mogumber then west to Nabaroo where it is joined by Gingin Brook and heads to the sea at Guilderton..... The Moore River and the Karakin Lakes would have retained water for longer periods than smaller water sources such as the Mullering and Minyulo Brooks. Consequently, the Moore River and Karrakin Lakes may have provided Aboriginal people with reliable water sources, and a range of other resources such as water birds, eggs and food plants into the drier summer months.”³⁹

The preservation of Moore River includes demarcating identified sites for protection; ensuring that the sand bank is not physically impacted or altered by any other force other than the ocean, recording oral histories and undertaking Aboriginal heritage surveys where required to identify further Aboriginal sites which as yet are not recorded.

³⁸ The Role of Sand Bar Dynamics in the Water Quality of Moore River Estuary, J. Anderson, 2004

³⁹ Report ID: 106036: The Report of an Aboriginal Archaeological Assessment of the Proposed Pinjar to Cataby Transmission Line, Western Australia, November 2001, Archae-Aus Pty Ltd

Karakin Lakes - known as 'Karak-nyinning'



Whilst there is little within the survey reports held at DAA that contain information regarding Karakin Lakes, there are four registered artefact scatters located in and around the complex. These are:

- Site ID 3355- Karakin Lakes 1- Artefact Scatter
- Site ID 3482- Karakin Lakes 2- Artefact Scatter
- Site ID 3483- Karakin Lakes 3- A/S
- Site ID 3484- Karakin Lakes 4- A/S

However, there is little doubt, through the oral histories passed down by Yued women, of the importance of the site. As Margaret Drayton explains (with the information being passed down to her by her Mother, Mary Drayton, the Karakin Lakes complex is a Women's gathering site:

"Karakin as in karak-in or karak – nyin or nyinning karrak – nyin means the home/place of the KARAK – the black cockatoo (with the red tail). The area was named Karakin because of the high number of black cockatoos with red tails nesting and breeding in the area.

This area is a Women's gathering site, it is here where the women practised their lore through sharing of protocols and practises which included the gathering of food and medicines for their families. They travelled to the area at certain times during Birok season, and sometimes that stayed for a period of time.

The Lakes are linked to some very significant pools and waterholes of the Moore River or (Maur/Mur River) as it is referred to by Yued Nyoongars. The pools include -

Women camped at Gungawah Pool. The Karrak considered to have a close association with Yued Women, and is protected by the women.

There is a Legend/storyline associated with the lakes and pools. This story is told by the Cuimara/Taylor/Warrell women, and passed on to them from their Elders". ©⁴⁰

As previously noted, further investigation (through the further recording of oral histories and Aboriginal heritage surveys) are recommended to be undertaken in order to preserve the physical and cultural knowledge relating to the Karakin Lakes Complex.

Identified Archaeological Sites in Relation to Moore River and Subsequent Waterways, Karakin Lakes and Other Sites of Archaeological Significance

This section looks briefly at the recorded Aboriginal sites within or near Moore River and the Karakin Lakes complex. As previously noted, it is by no means exhaustive, but provides a foundation for knowledge and ongoing preservation.

- *"The Moore River Burial Site (3548) was a large cemetery with Indigenous burials from the post-contact period together with associated headstones and markers. It was located near the former "Riverbrook" homestead. According to the site file, most, it not all of this site was destroyed by the Shire Roads Board. The Moore River site (4100) ...consists of an artefact scatter of flakes and cores from the Middle-Late period....⁴¹*

⁴⁰ Statement of M. Drayton, dated 9 October, 2015

⁴¹ Report ID 106034: "Report on an ethnographic survey of the proposed Pinjar to Cataby overhead power transmission corridor", Report prepared for Western Power Corporation by Stuart Fisher and Mana White, March 2002, p1; 10

- *Moore River, Site 3653: artefacts in dunes at Guilderton; Moore River Pools site 180183, a plant and water source near the Brand Highway*.⁴²
- *“Site #3409 “Moore River/ Palm Flats” is an Aboriginal reserve declared in 1917. It comprises 2 discreet land parcel north of Mogumber road. The nearest parcel is situated approximately 3.5 northeast of the project area.”*⁴³
- *“In South Guilderton sites S00150 and S00149 were documented by Hallam in 1974. The names of these sites are Moore River South and Guilderton South, respectively. Both were recording as being occupation sites containing stone artefacts. According to files in the Department of Aboriginal Sites [sic], the sites lie 700 metres south of the Moore River within the defined survey area. Site S100150 is situated beside the beach while site S00149 is located about 800 metres further east. ...Nearly site SO2269 has been registered on the south west bank of the Moore River about 800 metres from the sea. This site, named Moore River, is a stone artefact scatter....”*⁴⁴
- *“It is not surprising that archaeological sites have been found at Guilderton. Several other sites, for instance, have been located along the Moore River relatively near to the coast. Aboriginal occupation of the region appears to have been concentrating along the Moore River where people exploited the water sources, hunted mammals and gathered plant foods. Furthermore, deposits eroding from different soil profiles....indicate that people returned to particular camping and tool manufacturing sites over thousands of years.*⁴⁵
- *”Two of these sites (#3365 Gingin Brook and #3548 Moore River Burial) are recorded in the survey area, but the DIA site files note that the recorded position of the sites are considered to be unreliable. Site #3365 is an artefact scatter, situated within a 1km² block described in the site file as being located on Gingin Brook near the junction of the Moore River. Site #3548 is an Aboriginal burial site described in the site file as being 30 chains (approximately 600m) south of the hotel located near the junction of Moore River and Gingin Brook. The last known burial at the site occurred circa 1872 (W.J. de Burgh, 1975: 56-57, cited from an extract in the DIA site file #3548) the site file notes that the burial was originally ‘denoted by indurated limestone arranged in a scattered line formation 12 foot long’. The site file further notes that by 1987 the stone arrangement had been destroyed during construction works”.*⁴⁶

⁴² Report ID 22411: Native Title and Aboriginal Heritage Study of Ten Proposed Water Monitoring Bore Locations in the Vicinity of Cowalla Road, Gingin, January 2006, Nyaarla Projects Ltd, p.12

⁴³ Report ID 23107: Aboriginal Heritage Study for 33kV Transmission Line Upgrade Pinjar Substation to Eneabba Substation, Prepared for Western Power, by Artifaxion Pty Ltd, April 2008, p.7

⁴⁴ Report ID 103915: Proposed Land Developments at South Guilderton: An Aboriginal archaeological survey, Prepared for the Moore River Company, by Louise J Bavin, December 1993, p.9

⁴⁵ Report ID 103915: Proposed Land Developments at South Guilderton: An Aboriginal archaeological survey, Prepared for the Moore River Company, by Louise J Bavin, December 1993, p.10

⁴⁶ Report ID 106034: “Report on an ethnographic survey of the proposed Pinjar to Cataby overhead power transmission corridor”, Report prepared for Western Power Corporation by Stuart Fisher and Mana White, March 2002, p.ii

The list of Registered Sites and Other Heritage Places, current in October 2015, is appended to the general Cultural Heritage Management Plan.

Yued Nyoongar People's Opinions Regarding Development In and Around Watercourses

Through Aboriginal heritage surveys, Yued Nyoongar People have been able to pass valuable information onto developers, particularly with regards the impacts on watercourses, in order to avoid impacting hydrogeological locations of cultural significance. Some examples of Yued Nyoongar representative's recommendations and conditions, upon conclusion of various Aboriginal heritage surveys, are given below:

- *"New ethnographic site reported (PCE-06)- 'Moore River Pools'. Informants wanted pipeline to be built over rather than under the River."⁴⁷*
- *"Projects involving water, especially wetlands, lakes and rivers must be sensitively handled as these possess substantial spiritual importance to Indigenous people. Indeed, these are the key elements of the Aboriginal world view which mediates their relationship to land. The involvement of the traditional owners, native title claimants groups and those Aboriginal people with the right to 'speak for country' at the inception of projects (i.e. at their design stage) can minimise problems which may arise further down the track."⁴⁸*
- *"4 waterways which are ethnographic sites [including] "Moore River Waugal" 20748...All of Aboriginal representatives requested that all pylons be located as far as practical from the rivers, creek and drainage lines, and a minimum of 30m from the (winter) high-water level."... The only Aboriginal heritage issues that need to be taken into account concern the crossing of 4 rivers and creeks which are ethnographic sites; namely, Mullering Brook, Gingin Brook, Moore River and Wallering Brook. Provided there is no disturbance of the land within 30m of the high water levels of these creeks and river, the Aboriginal informants had no objections to the new 330kV transmission line crossing above these sites."⁴⁹*
- *"Aboriginal consultants on the survey have stipulated that a 50 metre buffer zone be established around Gingin Brook and Moore River where these waterways intersect the survey area. The buffer zone extends from the normal winter fill levels of the Moore River and Gingin Brook. NO ground disturbing activity is to occur within this buffer zone."⁵⁰*

⁴⁷ Report ID: 19023: Report on Aboriginal Heritage Investigations- Proposed DBNGP Pipeline Corridor Widening Project, February 2001, MH&A, p.viii

⁴⁸ Report ID 22411: Native Title and Aboriginal Heritage Study of Ten Proposed Water Monitoring Bore Locations in the Vicinity of Cowalla Road, Gingin, January 2006, Nyaarla Projects Ltd, p.22

⁴⁹ Report ID 23107: Aboriginal Heritage Study for 33kV Transmission Line Upgrade Pinjar Substation to Eneabba Substation, Prepared for Western Power, by Artifax Pty Ltd, April 2008. p.i

⁵⁰ Ibid, p.v

- “[O’Connor and O’Connor undertook a survey for the repair of a bridge spanning Moore River in 2006, detailing that] Site #20749 “Moore River Waugal” was identified as highly significant to Aboriginal people. The informants approved the project on the grounds the work would have minimum impact of the site....” Fisher and Waite (2002) undertook an ethnographic survey.... The informants stipulated that a 50m buffer zone of zero ground disturbance be established around Moore River and Gingin Brook... the buffer extends from the normal winter flow level.”⁵¹
- “Survey Group Four 12th and 13th November 2007- Fred Mogridge, Frank Narrier, Jason Shaw, Colin Headland...” At the transmission lines crossing of...Moore River, ...the spokespersons had no objections, provided that pylons are located more than 30m from the high water levels on both banks of these watercourses and there I no disturbance of their banks...”⁵²

“The Yued NTC Group requested that all monitoring undertaken in Yued country i.e. from Moore River (norther side) to the Eneabba Zone Substation, be done by claimants from the Yued Group.”⁵³

p.20:“The impact of the works upon the Aboriginal site [Moore River Waugal] will be direct, in that there will be disturbance to the bed of the river. However, the impact will only be partial, in that the flow of water will not be totally impeded; it will also be temporary, rather than permanent, in that the river will return to its normal flow after the works are completed. The Yued representatives took these matters into consideration, along with issues of public safety, when arrive at the decision to support the proposed works....Finally, the Yued representatives have requested that monitors should be on site when works are taking place at creek crossing...”⁵⁴

- “Consultants on all survey teams have stated that the area around the junction of Moore River and Gingin Brook, where the proposed transmission line would cross Gingin Brook, was particularly sensitive in heritage terms...Consultants on all survey teams have stipulated that no ground disturbance should occur in the survey area within 50 m of the winter fill level in Gingin Brook Moore River. WPC have given an undertaking that no ground disturbance will occur within 50 metres of the winter fill level in Gingin Brook Moore River in the survey area”.⁵⁵
- “Consultants recalled that, in the 1960s, the river bank under the road bridge was pure white sand, and commented negatively on the polluted state of the river bank at the time of the survey.” [Survey team 5] approved the proposed development subject to: No ground disturbing activity in

⁵¹ Ibid, p.8

⁵² Ibid, p.19

⁵³ Ibid, p.25

⁵⁴ Report ID 28510: Report on an Ethnographic Survey of Proposed Great Northern Highway Roadworks, SLK 86 to SLK 118, Including Repairs to Bridge 681, R & E O’Connor Pty Ltd May 2007-October 2010

⁵⁵ Report ID 106034: “Report on an ethnographic survey of the proposed Pinjar to Cataby overhead power transmission corridor”, Report prepared for Western Power Corporation by Stuart Fisher and Mana White, March 2002, p.14

- *the survey area taking place within 50 meters of the normal winter fill level of Gingin Brook and the Moore River (et al.....)*⁵⁶
- *“Site ID 18083- PCE-06 Moore River Pools- Fishing*

*One Aboriginal consultant (#56) reported a series of permanent pools on the Moore River, which he said were used for fishing and collecting fresh water crustaceans during his childhood at the Mogumber Native Settlement. The Moore River could not be accessed at this point because of very dense vegetation. However an examination of satellite imagery for the DBNGP corridor confirmed the Aboriginal consultant’s report of the pools presence (McDonald, Hales & Associates 2001: Figure 78). No additional cultural information is available regarding this site....[However] Aboriginal Consultant #56 thought that the pipeline ought to be constructed over rather than under all waterways, as it was considered that this action would minimise the impact of the development both during construction and in the future”.*⁵⁷

The monitoring of ground disturbance activities by Yued Nyoongar People is essential in order that Aboriginal sites (identified or as yet, undiscovered) remain protected. This includes not only works by the Shire of Gingin, but other stakeholders such as mining companies, land developers, state government infrastructure entities, for example. There is a mechanism through the *Aboriginal Heritage Act 1972 (WA)* (known herein as the “AHA”) that should a proponent not be able to avoid an identified Aboriginal site in its design phase, the proponent may lodge a Notice under Section 18 of the AHA in order to impact it. However, consultation must always be undertaken with the Yued Nyoongar People prior to lodging a Section 18, and their recommendation and consideration be seen as a valuable assessment tool as to whether or not a Section 18 Notice may, or should be, lodged.

Yued Nyoongar Pride and Recognition for their Traditional Country

The Shire of Gingin are committed to continually working with the Yued Nyoongar People through the Working Party not only in relation to proposed ground disturbance activities for development, but also in the preservation and promotion of the Yued Nyoongar culture. Those of us on the Working Party who are non-Aboriginal, continually gain knowledge regarding the Yued Nyoongar People, their culture, traditions, rituals and history and as such, have set a path for Federal and State funding applications in order to undertake activities within schools, the wider community through workshops (traditional craft workshops, for example), and interactive signage throughout the Shire at places of significance and importance to the Yued Nyoongar People. We aim to also provide a broader understanding and education to the community and to the thousands of visitors (Australian and international) that flood the Shire holiday areas (in particular) throughout the year.

⁵⁶ Report ID 104620: Yellagonga Regional Park, City of Wanneroo- Ethnography Position Paper, R.K. Brittain, 31 July 1990, p.19

⁵⁷ Report ID: 106134: Addendum to “Report on Aboriginal Investigations Proposed DBNGP Corridor Widening Project” (February 2001), McDonald, Hales and Associates, October 2001

McDonald, Coldrick and Villiers adds to this sentiment;

“Non-indigenous people and government agencies must be willing to recognise historical responsibility where it exists and to acknowledge Indigenous values and perspectives on the environment generally and on water resources in particular. This is the basis for reconciliation and a partnership based on mutual respect (McFarlane 2004; Morgan, Strelein and Weir 2004).”⁵⁸

As Mr Malcolm Ryder explained;

“...A core of distinct Nyungar families [sic] values, languages, beliefs and knowledge is still respected. Many of these values, languages, beliefs and knowledge continue to be practiced in the Yued Nyungar boodjar. Elders among Nyungars continue to be acknowledged as custodians of the area. There is a growing body of evidence to suggest that Yued Nyungar have not only survived and maintained distinctly Nyungar cultural forms but have also influenced and shaped the country called the southwest of Western Australia.”⁵⁹

“...Recognition is one of the main things, you know, Aboriginal people being the first people here. We need the culture to recognise who we are where we from and that has to keep going, for future generations anyhow.... (p.42)... Something like this is beneficial to Aboriginal people, to know what happened to Aboriginal people, because a lot of people don't know what really happened here in Gingin. It needs to come out in the open to show what really happened here to Aboriginal people.”⁶⁰

Recommendations

Recommendations for the preservation and promotion of Yued Nyongar culture are discussed in more detail in the general Cultural Heritage Management Plan. However, below are some recommendation, gleaned from Aboriginal heritage survey reports:

- *“The erection of a plaque to acknowledge Aboriginal occupation in the region would be commemorative gesture for Aboriginal people and informative to future visitors to Guilderton...It should be noted that a plaque would draw attention to possible sites in the area which could result in the removal of artefacts by uninformed visitors.”⁶¹*

⁵⁸ Report ID 21909: Study of Groundwater-Related Aboriginal Cultural Values on the Gngangara Mound, Western Australia, October 2005, McDonald, Coldrick & Villiers

⁵⁹ Mr Malcolm Ryder, Oral History Transcription, in Gingin Brook Aboriginal Heritage Study- Kulbardi Productions (undated), p.34

⁶⁰ Ibid, pp40-41

⁶¹ Report ID 103915: Proposed Land Developments at South Guilderton: An Aboriginal archaeological survey, Prepared for the Moore River Company, by Louise J Bavin, December 1993, p14. This recommendation has already been undertaken by the Shire of Gingin, circa 1998, with the plaque situated on a limestone rock, just outside of the Guilderton Township.

- *“Acknowledgement of Aboriginal people’s prior ownership and cultural connection to the survey area in any information and promotional materials produced relating to the proposed development. Such material should also acknowledge the constructive role played by Aboriginal Elders in approving the proposed development”.*⁶²

Further Recommendations that have recently been discussed and put forward include:

- Walk trails recognising Yued Nyoongar history and stories
- Apply to appropriate funding authorities to increase the number of Oral Histories and stories from Yued Nyoongar People
- A Yued Nyoongar website to be developed
- To work with other stakeholders in the area such as property owners to bring together a statement of commitment for Yued Nyoongars to access, care and protect sites of significance.⁶³

Conclusion

This case study was written as part of the general Cultural Heritage Management Plan for the Shire of Gingin, in order to provide an insight into Yued Nyoongar history, spiritual beliefs and culture. Through the Working Party, the non Aboriginal members continue to learn and be immersed in new information and insights, which provides us with a greater capacity to undertake protection and preservation of Aboriginal sites and culture, and to take it through to our future generations. As intended, it is hoped and anticipated that a wide-range of subsequent people will read the CHMP, including this Case Study, and equally gain a richer appreciation and understanding of Yued Nyoongar culture and heritage.

⁶² Report ID 104620: Yellagonga Regional Park, City of Wanneroo- Ethnography Position Paper, R.K. Brittain, 31 July 1990, p.20

⁶³ Gingin Brook Aboriginal Heritage Study- Kulbardi Productions (undated), p.35

**Appendix Two:
Example Documentation of Consultation with
Yued Nyoongar Working Party**

The Minutes and Meeting Notes below have been included in this CHMP to demonstrate the interaction, quality and importance of the Shire of Gingin and Yued Nyoongar People Working Party. Currently meetings are held approximately three to four times a year.

- “Meeting held on 22 April, 2015 at Guilderton of the Yued Nyoongar People/ Shire of Gingin Working Party, the nominated members (through SWALSC) are:
 - Charlie Shaw
 - Ben Taylor
 - Bev Port-Louis
 - June Headland
 - Margaret Drayton
 - Jeremy Edwards, CEO, Shire of Gingin
 - Linda Fidge, Coordinator of Community Services
 - Jane Pemberton, Director, Government Liaison and Approvals, Heritage Advice Australia Pty Ltd.

Extract of Meeting Minutes

“The meeting commenced at 0945 hrs, with Ben Taylor giving a Welcome to Country.

Agenda Item 2: Cultural Heritage Management Plan (“CHMP”)

- JP spoke to the attendees about the Shire’s intention to undertake a CHMP in the near future. The exact timing is to be determined by the Shire shortly.
- MD suggested that the Shire could consider the possibility of “dual-naming” of certain places (i.e. with a Yued Nyoongar translation alongside current anglicized names).
- JP suggested that as the Shire endeavour to formulate a CHMP in a similar format and length as the Reconciliation Action Plan, two Aboriginal sites of significance be identified by the Yued Nyoongar Elders as “focus” points within the CHMP. It was suggested by the YNWP that Mogumber and the Moore River (“Gabba-Daar”) would be preferred examples.
- JE suggested that storytelling by Yued Nyoongar People may attract some local grants (in order for funding). Other ideas for possible inclusion in the CHMP included weaving sessions on the foreshore, formulation of a ‘Cultural Calendar’ of events and for the Department of Aboriginal Affairs to provide some Aboriginal heritage training to the Shire’s employees and contractors. However, Cross Cultural Awareness Training should be provided by local Yued Nyoongar People, and the Shire committed (JE) to including this in the CHMP as a measurable.

- CS suggested that he would hold a ‘Men’s Meeting’ at Wedge Island which may lead to other suggestions for inclusions in the CHMP, with particular regards to sites.
- JP stressed the importance of including a clear policy for the Shire’s employees and contractors of how to manage existing and identified Aboriginal heritage, as well as the procedures to be undertaken if previously unidentified Aboriginal sites or objects are discovered.
- HAA (JP) will progress the drafting of the CHMP after direction from the Shire (as to timeframes) and with the YNWP individuals.

The meeting formally closed at 1200hrs. JP circulated a copy of the meeting minutes to all attendees.⁶⁴

A second Working Party meeting was held on 1 July 2015 at Guilderton. Those who attended this meeting were:

- Charlie Shaw
- Ben Taylor
- Bev Port-Louis
- Diane Yappo (in place of June Headland)
- Margaret Drayton
- Jeremy Edwards, CEO, Shire of Gingin
- Linda Fidge, Coordinator of Community Services, Shire of Gingin
- Jane Pemberton, Director, Government Liaison and Approvals, Heritage Advice Australia Pty Ltd
- Fiona Hook, Managing Director, Archae-Aus Pty Ltd
- Kate Edwards, Research Manager, Archae-Aus Pty Ltd

The draft CHMP was extensively discussed in this meeting, with amendments made as per suggestions of the group by Jane Pemberton. The case study of important water sources was discussed and the decision ratified to include the case study as part of the CHMP. Two representatives from Archae-Aus Pty Ltd (Fiona Hook and Kate Edwards) also attended the meeting to introduce to the working party ideas and projects that can be undertaken to preserve the Yued Nyoongar culture. The recording of oral histories, the potential production of a Yued Nyoongar history educational book was discussed along with potential heritage surveys (archaeological and/ or ethnographic). It was also discussed and ratified that a Heritage Protection Agreement between the Shire of Gingin and the Yued Nyoongar People be drawn up and executed as part of the CHMP.⁶⁵

⁶⁴ Minutes and Meeting Notes taken by J. Pemberton, Meeting of the Shire of Gingin and Yued Nyoongar People Working Party, 22 April 2015 at Guilderton, WA.

⁶⁵ The Heritage Protection Agreement will not be contained in the publically available version of the CHMP, due to commercial in-confidence.

A third Working Party meeting was held at Guilderton on 11 December 2015. Those who attended this meeting were:

- Charlie Shaw
- Alf Taylor
- Bev Port-Louis
- Diane Yappo (in place of June Headland)
- Margaret Drayton
- Jeremy Edwards, CEO, Shire of Gingin
- Linda Fidge, Coordinator of Community Services, Shire of Gingin
- Jane Pemberton, Director, Government Liaison and Approvals, Heritage Advice Australia Pty Ltd
- Fiona Hook, Managing Director, Archae-Aus Pty Ltd

The working group went through the CHMP page by page and made changes where appropriate - Jane has documented comments and changes on her hard copy. She will update these whilst preparing the document for printing early next year.

The WG endorsed the CHMP and individually signed off the document with changes that Jane will make to the document.

The Shire will get back the WG through Jane with a date for the launch of the CHMP and a signing ceremony - possibly March next year. The group asked if it could be done on a Tuesday to allow June Hedland to attend.

Fiona spoke to the group about the grant application that was submitted - but unfortunately it was unsuccessful. She will resubmit the grant application for the next round which is in March next year. Fiona offered her team to spend a day with the community - doing whatever the community wants to do at whatever location they want to do it at....she suggested that the community might want to record stories, do activities, etc. that her team could assist with.....a suggestion was to have a day at Guilderton - it is a very significant place, and it's an opportunity for the next generation to come and make their own memories there.

It was suggested that the event could be held during the school holidays, but before Australia Day that way there may be an opportunity for accommodation to be available at the park or within the town. A suggestion was made to have the shire talk with the shire of Moora to use their community bus to bring people down for a day trip. Fiona will discuss with the shire and contact people about best dates etc.

These meeting Minutes were kindly taken by Margaret Drayton.

Appendix Three:

Shire of Gingin Map

Shire of Gingin District Map

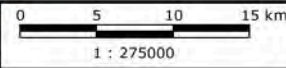


- Rural Estates**
- (1) Ocean Farm
 - (2) Seaview Park
 - (3) Redfield Park
 - (4) Sovereign Hill
 - (5) Woodridge

	Bindoon	Gingin	Guilderton	Jurien Bay	Lancelin	Ledge Point	Midland	Seabird	Wanneroo
Bindoon		28	74	201	107	100	62	81	64
Gingin	28		46	173	79	71	66	53	63
Guilderton	74	46		139	45	38	105	19	67
Jurien Bay	201	173	139		107	110	232	132	194
Lancelin	107	79	45	107		17	139	38	101
Ledge Point	100	71	38	110	17		131	30	93
Midland	62	66	105	232	139	131		117	34
Seabird	81	53	19	132	38	30	117		74
Wanneroo	64	63	67	194	101	93	34	74	



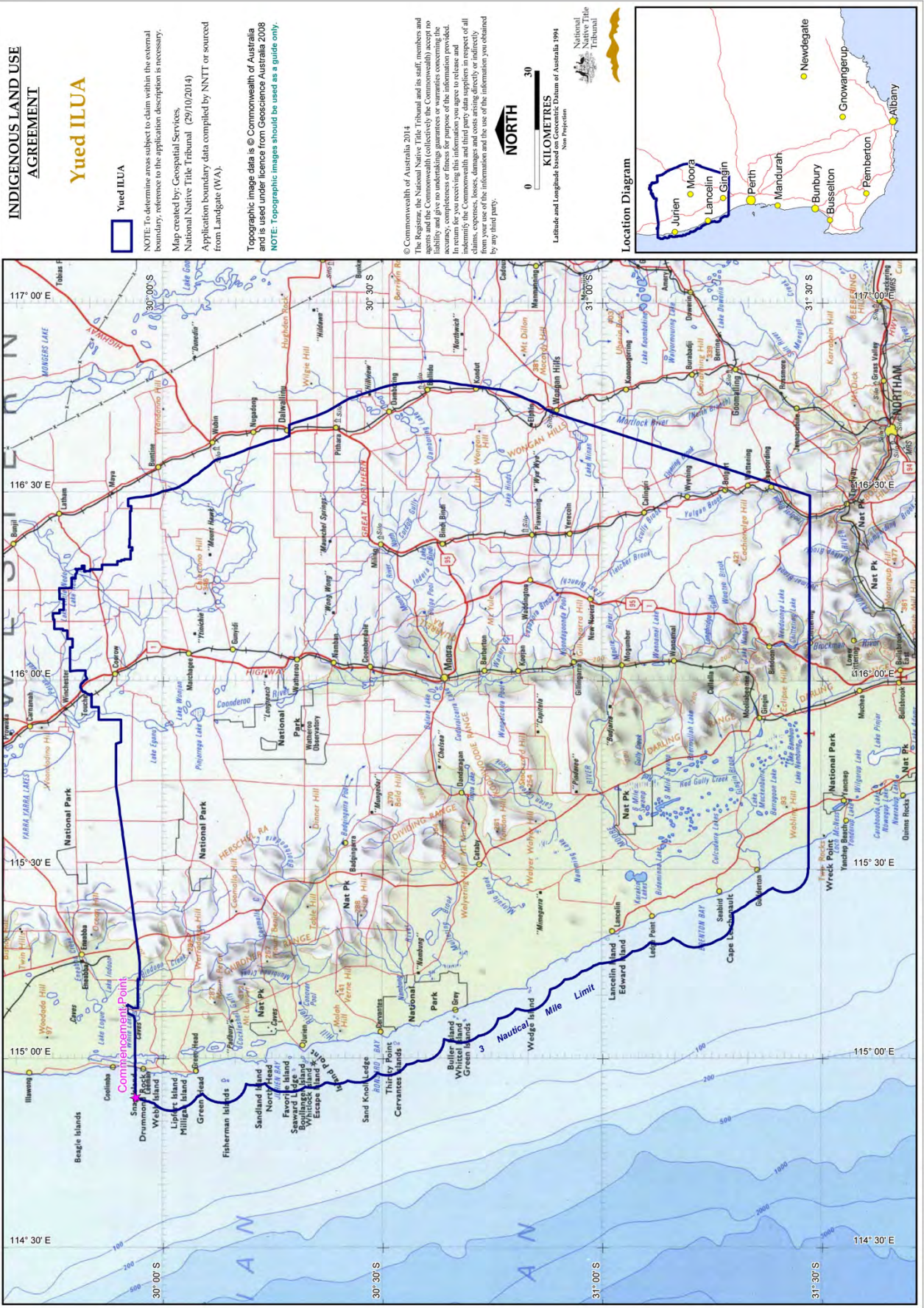
■ Gingin Shire Boundary
■ Localities
■ Townsites
■ Reserves
— Major Roads
— Minor Roads



Produced for Shire of Gingin

 By Digital Mapping Solutions

Appendix Four:
Map of Yued Nyoongar Country



Appendix Five:
AHIS generated report of Registered Sites and Other Heritage
Places within the Shire of Gingin boundary

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Government of Western Australia
Department of Aboriginal Affairs

Search Criteria

16 Registered Aboriginal Sites in LGA - Shire of Gingin

Disclaimer

The Aboriginal Heritage Act 1972 preserves all Aboriginal sites in Western Australia whether or not they are registered. Aboriginal sites exist that are not recorded on the Register of Aboriginal Sites, and some registered sites may no longer exist.

The information provided is made available in good faith and is predominantly based on the information provided to the Department of Aboriginal Affairs by third parties. The information is provided solely on the basis that readers will be responsible for making their own assessment as to the accuracy of the information. If you find any errors or omissions in our records, including our maps, it would be appreciated if you email the details to the Department at heritageenquiries@dal.nsw.gov.au and we will make every effort to rectify it as soon as possible.

South West Settlement ILUA Disclaimer

If your heritage enquiry is on land within the South West of Western Australia, then you need to be aware of the following information:

On 6 June 2015, six Identical Indigenous Land Use Agreements (I LUAs) were executed across the South West by the Western Australian Government and, respectively, the Yued, Whadjuk People, Gnisala Karla Bochi, Ballardong People, South West Bojjarab #2 and Wajyl Kap & Southern Noongar groups, and the South West Land and Sea Council (SWALSC).

The I LUAs bind two parties (including the State), which encompasses all State Government Departments and certain State Government agencies) to enter into a Noongar Standard Heritage Agreement (NSHA) when conducting Aboriginal Heritage Surveys in the ILUA areas, unless they have an existing heritage agreement. It is also intended that other State agencies and instrumentalities enter into the NSHA when conducting Aboriginal Heritage Surveys in the ILUA areas. It is recommended a NSHA is entered into, and an 'Activity Notice' issued under the NSHA, if there is a risk that an activity will 'impact' (i.e. by excavating, damaging, destroying or altering in any way) an Aboriginal heritage site. The Aboriginal Heritage Due Diligence Guidelines, which are referenced by the NSHA, provide guidance in how to assess this risk.

Likewise, from 6 June 2015 the Department of Mines and Petroleum (DMP) in granting Mining, Petroleum and related Access Authority tenures within the South West Settlement ILUA areas, will place a condition on these tenures requiring a heritage agreement or a NSHA before any rights can be exercised.

If your heritage enquiry is on land within the South West Settlement Indigenous Land Use Agreement Areas and you are a State Government Department, Agency or Instrumentality, or have a condition placed on your mining or petroleum title by DMP, you should seek advice as to the requirement to use the NSHA for your proposed activity. The full ILUA documents, maps of the ILUA areas and the NSHA template can be found at <https://www.dmp.wa.gov.au/area/Culture/SouthWestSettlements.asp>.

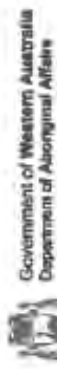
Further advice can also be sought from the Department of Aboriginal Affairs (DAA) at heritageenquiries@dal.nsw.gov.au.

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Coordinate Accuracy

Accuracy is shown as a code in brackets following the coordinates. Map coordinates (Latitude/Longitude and Easting/Northing) are based on the GDA 84 Datum. The Easting/Northing map grid can be across one or more zones. The zone is indicated for each Easting on the map, i.e. '500000E'/'250 means Easting=500000, Zone=50.



Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Terminology (NB that some terminology has varied over the life of the legislation)
Place ID/ Site ID: This is a unique ID assigned by the Department of Aboriginal Affairs to the place

- Registered Site: This place has been assessed as meeting Section 5 of the Aboriginal Heritage Act 1972
- Other Heritage Place which includes:
 - Stored Data / Not a Site: This place has been assessed as not meeting Section 5 of the Aboriginal Heritage Act 1972
 - Lodged: Information has been received in relation to the place, but an assessment has not been completed at this stage to determine if it meets Section 5 of the Aboriginal Heritage Act 1972

Access and Restrictions:

- File Restricted = No: Availability of information (other than boundary) that the Department of Aboriginal Affairs holds in relation to the place is not restricted in any way
- File Restricted = Yes: Some of the information that the Department of Aboriginal Affairs holds in relation to the place is restricted if it is considered culturally sensitive. This information will only be made available if the Department of Aboriginal Affairs receives written approval from the informants who provided the information. Download the Request to Access Restricted Information letter and form.
- Boundary Restricted = No: place location is shown as accurately as the information lodged with the Registrar allows
- Boundary Restricted = Yes: To preserve confidentiality the exact location and extent of the place is not displayed on the map. However, the checked region (generally with an area of at least 4km²) provides a general indication of where the place is located. If you are a landowner and wish to find out more about the exact location of the place, please contact DAA.
- Restrictions:
 - No Restrictions: Anyone can view the information.
 - Male Access Only: Only males can view restricted information.
 - Female Access Only: Only females can view restricted information.

Legacy ID: This is the former unique number that the former Department of Aboriginal Sites assigned to the place. This has been replaced by the Place ID / Site ID.

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Government of Western Australia
Department of Aboriginal Affairs



List of Registered Aboriginal Sites with Map

Site ID	Site Name	File Restricted	Boundary Restricted	Restrictions	Status	Site Type	Knowledge Holders	Coordinates	Legacy ID
3355	KARAKIN LAKES 1	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	353639mE 6560650mN Zone 50 [Unreliable]	S00147
3356	QUINS CASTLE	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	355639mE 6561650mN Zone 50 [Unreliable]	S00148
3359	MILLBANK NORTH	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	356639mE 655650mN Zone 50 [Unreliable]	S00151
3472	MOGUMBER BURIAL	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter, Ceremonial, Skeletal Material / Burial	*Registered Knowledge Holder names available from DAA	395517mE 6568657mN Zone 50 [Reliable]	S02641
3482	KARAKIN LAKES 2	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	353639mE 6561650mN Zone 50 [Unreliable]	S02651
3484	KARAKIN LAKES 4	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	354639mE 6562650mN Zone 50 [Unreliable]	S02653
3546	MOORE RIVER BURIAL	No	No	No Gender Restrictions	Registered Site	Man-Made Structure, Skeletal Material / Burial	*Registered Knowledge Holder names available from DAA	367594mE 6535752mN Zone 50 [Unreliable]	S02430
3653	MOORE RIVER	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	359639mE 6530649mN Zone 50 [Unreliable]	S02269
3929	LENNARD BROOK	No	No	No Gender Restrictions	Registered Site	Man-Made Structure, Skeletal Material / Burial	*Registered Knowledge Holder names available from DAA	397519mE 6527931mN Zone 50 [Reliable]	S01788

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

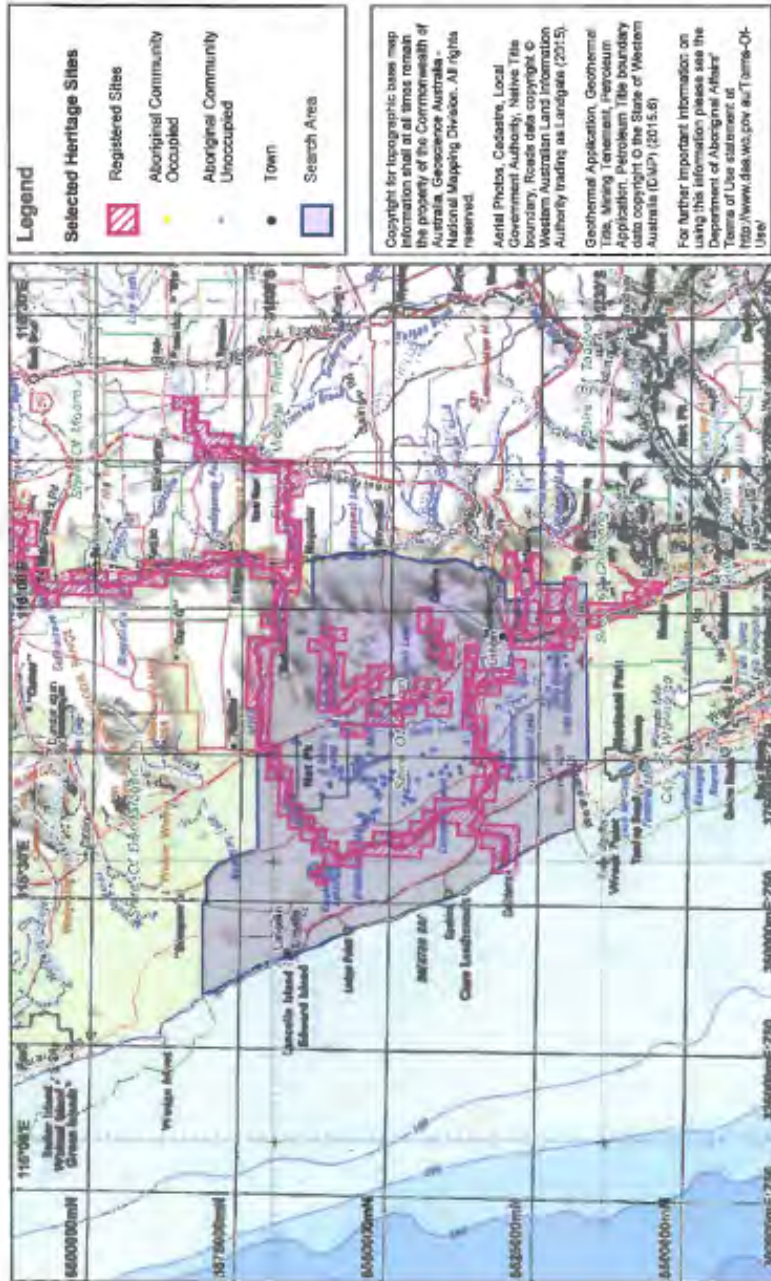
Government of Western Australia
Department of Aboriginal Affairs

Site ID	Site Name	File Restricted	Boundary Restricted	Restrictions	Status	Site Type	Knowledge Holders	Coordinates	Legacy ID
4407	MOGLUMBER CEMETERY	No	No	No Gender Restrictions	Registered Site	Ceremonial, Skeletal Material / Burial	*Registered Knowledge Holder (names available from DAA)	337720mE 8668235mN Zone 50 [Reliable]	S00054
15036	HONEYCOMB ROAD, GINGIN	No	No	No Gender Restrictions	Registered Site	Historical, Mythological	*Registered Knowledge Holder (names available from DAA)	38980mE 6530300mN Zone 50 [Unreliable]	
18077	Pipeline Corridor 88 (PC-88)	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter	*Registered Knowledge Holder (names available from DAA)	398057mE 6519542mN Zone 50 [Reliable]	
18078	Pipeline Corridor 89 (PC-89)	No	No	No Gender Restrictions	Registered Site	Artefacts / Scatter	*Registered Knowledge Holder (names available from DAA)	397706mE 6518915mN Zone 50 [Reliable]	
20008	Gingin Brook Waggyi Site	Yes	Yes	No Gender Restrictions	Registered Site	Historical, Mythological	*Registered Knowledge Holder (names available from DAA)	Not available when location is restricted	
20749	MOORE RIVER WAUGAL	No	No	No Gender Restrictions	Registered Site	Mythological	*Registered Knowledge Holder (names available from DAA)	389882mE 6549648mN Zone 50 [Reliable]	
21620	Charalasa Brook	No	No	No Gender Restrictions	Registered Site	Mythological	*Registered Knowledge Holder (names available from DAA)	389628mE 6549540mN Zone 50 [Reliable]	

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Department of Aboriginal Affairs



Aboriginal Heritage Inquiry System

Aboriginal Sites Database



Search Criteria

37 Other Heritage Places in LGA - Shire Of Gingin

Disclaimer

The *Aboriginal Heritage Act 1972* preserves all Aboriginal sites in Western Australia whether or not they are registered. Aboriginal sites that are not recorded on the Register of Aboriginal Sites, and some registered sites may no longer exist.

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South West Settlement ILUA Disclaimer

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If your heritage enquiry is on land within the South West Settlement Indigenous Land Use Agreement Areas and you are a State Government Department, Agency or instrumentality, or have a condition placed on your mining or petroleum title by DMP, you should seek advice as to the requirement to use the NSHA for your proposed activity. The full ILUA documents, maps of the ILUA areas and the NSHA template can be found at:

<http://www.das.wa.gov.au/indigenous/People/SouthWestSettlementILUA>

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Coordinate Accuracy

Accuracy is shown as a code in brackets following the coordinates. Map coordinates (Latitude/Longitude and Easting/Northing) are based on the GDA 94 Datum. The Easting/Northing map grid can be across one or more zones. The zone is indicated for each Easting on the map, i.e. 960000mE:Z50 means Easting=600000, Zone=50.



Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Terminology (NB that some terminology has varied over the life of this legislation)

- Place ID/Site ID: This a unique ID assigned by the Department of Aboriginal Affairs to the place
- Status:
 - Registered Site: The place has been assessed as meeting Section 5 of the *Aboriginal Heritage Act 1972*
 - Other Heritage Place which includes:
 - Stored Data / Not a Site: The place has been assessed as not meeting Section 5 of the *Aboriginal Heritage Act 1972*
 - Lodged: Information has been received in relation to the place, but an assessment has not been completed at this stage so determine if it meets Section 5 of the *Aboriginal Heritage Act 1972*

- Access and Restrictions:**
 - File Restricted = No: Availability of information (other than boundary) that the Department of Aboriginal Affairs holds in relation to the place is not restricted in any way
 - File Restricted = Yes: Some of the information that the Department of Aboriginal Affairs holds in relation to the place is restricted if it is considered culturally sensitive. This information will only be made available if the Department of Aboriginal Affairs receives written approval from the informant who provided the information. Download the [Access Restricted Information](#) letter and form.
 - Boundary Restricted = No: place location is shown as accurately as the information lodged with the Registrar allows.
 - Boundary Restricted = Yes: To preserve confidentiality the exact location and extent of the place is not displayed on the map. However, the shaded region (generally with an area of at least 4km²) provides a general indication of where the place is located. If you are a landowner and wish to find out more about the exact location of the place, please contact DAA.
 - Restrictions:
 - No Restrictions: Anyone can view the information.
 - Male Access Only: Only males can view restricted information.
 - Female Access Only: Only females can view restricted information.

Legacy ID: This is the former unique number that the former Department of Aboriginal Sites assigned to the place. This has been replaced by the Place ID / Site ID.

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Government of Western Australia
Department of Aboriginal Affairs

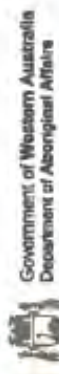


List of Other Heritage Places with Map

ID	Place Name	File Restricted	Boundary Restricted	Restrictions	Status	Type	Knowledge Holders	Coordinates	Legacy ID
3185	LANCELIN	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	341538mE 6559350mN Zone 50 [Unreliable]	S00543
3187	GINGIN	No	No	No Gender Restrictions	Stored Data / Not a Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	396639mE 6533649mN Zone 50 [Unreliable]	S00545
3193	LEDGE POINT WELL	No	No	No Gender Restrictions	Lodged		*Registered Knowledge Holder names available from DAA	344297mE 6559168mN Zone 50 [Reliable]	S00600
3237	LEDGE POINT	No	No	No Gender Restrictions	Stored Data / Not a Site		*Registered Knowledge Holder names available from DAA	345136mE 6565151mN Zone 50 [Unreliable]	S00542
3320	YARRIMIE A	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	393639mE 6534849mN Zone 50 [Unreliable]	S00154
3321	WERRIBIE	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	393639mE 6533649mN Zone 50 [Unreliable]	S00185
3322	POISON HILL	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	394889mE 6533693mN Zone 50 [Unreliable]	S00166
3364	LEDGE POINT	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	344638mE 6558650mN Zone 50 [Unreliable]	S00146

Aboriginal Heritage Inquiry System

Aboriginal Sites Database



ID	Place Name	File Restricted	Boundary Restricted	Restrictions	Status	Type	Knowledge Holders	Coordinates	Legacy ID
3357	GUILDERTON SOUTH	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	359639mE 6529649mN Zone 50 [Unreliable]	S00149
3358	MOORE RIVER SOUTH 1 - 5	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	357639mE 6529649mN Zone 50 [Unreliable]	S00150
3360	MOORE RIVER LEVELS	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	359639mE 6529649mN Zone 50 [Unreliable]	S00152
3361	MILLBANK HOMESTEAD	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	359639mE 6529649mN Zone 50 [Unreliable]	S00153
3362	COWALLA BRIDGE	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	362639mE 6529649mN Zone 50 [Unreliable]	S00154
3363	GUILDERTON BRIDGE	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	363639mE 6527549mN Zone 50 [Unreliable]	S00155
3364	GUILDERTON BRIDGE	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	363639mE 6536649mN Zone 50 [Unreliable]	S00156
3365	GINGIN BROOK	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter Historical	*Registered Knowledge Holder names available from DAA	366639mE 6536649mN Zone 50 [Unreliable]	S00157

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Government of Western Australia
Department of Aboriginal Affairs

ID	Place Name	File Restricted	Boundary Restricted	Restrictions	Status	Type	Knowledge Holders	Coordinates	Legacy ID
3409	Mogumber/Moora River Native Settlement	No	No	No Gender Restrictions	Lodged		*Registered Knowledge Holder names available from DAA	388349mE 6570876mN Zone 50 [Reliable]	S02794
3483	KARAKIN LAKES 3	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	353639mE 6662650mN Zone 50 [Unreliable]	S02652
3928	MOONDA BROOK	No	No	No Gender Restrictions	Stored Data / Not a Site		*Registered Knowledge Holder names available from DAA	400139mE 6530149mN Zone 50 [Unreliable]	S01787
4096	NATGAS 129	No	No	No Gender Restrictions	Stored Data / Not a Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	386939mE 6543798mN Zone 50 [Unreliable]	S01288
4097	NATGAS 130	No	No	No Gender Restrictions	Stored Data / Not a Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	386089mE 6544483mN Zone 50 [Unreliable]	S01269
4098	NATGAS 131	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	385589mE 6551350mN Zone 50 [Reliable]	S01270
4100	MOORE RIVER	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	362838mE 6533649mN Zone 50 [Unreliable]	S01286
4403	NABAROO	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	344838mE 6659650mN Zone 50 [Unreliable]	S00049

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Government of Western Australia
Department of Aboriginal Affairs

ID	Place Name	File Restricted	Boundary Restricted	Restrictions	Status	Type	Knowledge Holders	Coordinates	Legacy ID
5213	NAT GAS 132	No	No	No Gender Restrictions / Not a Site	Stored Data / Not a Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	375589mE 8571050mN Zone 50 [Reliable]	S01271
18076	Pipeline Corridor 87 (PC-87)	No	No	No Gender Restrictions	Stored Data / Not a Site	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	387781mE 8520356mN Zone 50 [Reliable]	
18083	Moore River Pools (PCE 05)	No	No	No Gender Restrictions	Stored Data / Not a Site		*Registered Knowledge Holder names available from DAA	377338mE 8571389mN Zone 50 [Unreliable]	
18883	Moore River, Isolated Artefact	No	No	No Gender Restrictions	Lodged	Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	365850mE 8537216mN Zone 90 [Reliable]	
18135	Wularan & Walercurraiss Mobile River to Bullstruck	No	No	No Gender Restrictions	Stored Data / Not a Site	Mythological	*Registered Knowledge Holder names available from DAA	395128mE 8561778mN Zone 50 [Reliable]	
18183	Red Gully Creek	No	No	No Gender Restrictions / Not a Site	Stored Data / Not a Site	Mythological	*Registered Knowledge Holder names available from DAA	386128mE 8561779mN Zone 50 [Reliable]	
20650	Lennard Brook	No	No	No Gender Restrictions	Lodged	Mythological	*Registered Knowledge Holder names available from DAA	388682mE 854840mN Zone 50 [Reliable]	
20951	Moonda Brook	No	No	No Gender Restrictions	Lodged	Mythological	*Registered Knowledge Holder names available from DAA	400682mE 8533095mN Zone 50 [Reliable]	

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Government of Western Australia
Department of Aboriginal Affairs

ID	Place Name	File Restricted	Boundary Restricted	Restrictions	Status	Type	Knowledge Holders	Coordinates	Legacy ID
21614	Airfield Road Wetlands	No	No	No Gender Restrictions	Lodged	Mythological	*Registered Knowledge Holder names available from DAA	397012mE 8519389mN Zone 50 [Reliable]	
21616	Boonaming Brook	No	No	No Gender Restrictions	Lodged	Mythological	*Registered Knowledge Holder names available from DAA	396128mE 8561778mN Zone 50 [Reliable]	
21617	Watering Brook	No	No	No Gender Restrictions	Lodged	Mythological	*Registered Knowledge Holder names available from DAA	396128mE 8561778mN Zone 50 [Reliable]	
21618	Nullilla Brook	No	No	No Gender Restrictions	Lodged	Mythological	*Registered Knowledge Holder names available from DAA	396128mE 8561778mN Zone 50 [Reliable]	
21619	Braera Brook	No	No	No Gender Restrictions	Lodged	Mythological	*Registered Knowledge Holder names available from DAA	396128mE 8561778mN Zone 50 [Reliable]	

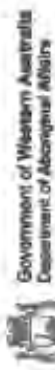
Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Government of Western Australia
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Appendix Six:
AHIS generated report of survey reports related to the land
within the Shire of Gingin boundary



Aboriginal Heritage Inquiry System

Survey Report Catalogue

Search Criteria

41 Survey Reports with information on the 16 Registered Aboriginal Sites in LGA - Shire Of Gingin

Disclaimer

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Access

Some reports are restricted.

Aboriginal Heritage Inquiry System

Survey Report Catalogue

Government of Western Australia
Department of Aboriginal Affairs

Report ID	Title	Authors
16028	A Report on the Aboriginal Site Documentation Project Carried out by the Department of Aboriginal Sites under the National Estate Grants Program - 1975-1991. Restricted Version Oct 1991. (NOT a Heritage Survey Report)	Kalotas, Anpod
18203	Ethnographic Reports Natural Gas Laterals Perth Metropolitan Area. (South and East.)	Baines, P.
18809	Site Documentation Officer. Report to the W.A. Heritage Committee and the Australian Heritage Commission for the Quarter Ending March 31 1985	Reynolds, R.
19019	Summary report on Aboriginal heritage investigations proposed Dampier to Bunbury natural gas pipeline corridor widening project : prepared to assist the Aboriginal Cultural Material Committee	McDonald, Hales and Associates.
19023	Report on Aboriginal heritage investigations : proposed DBNGP pipeline corridor widening project.	McDonald, Hales and Associates
20942	Report on Aboriginal Heritage investigations proposed Gingin Mineral Sands Mine Shire of Gingin, Western Australia	Edwards, K.
21207	Stage 1 Desktop preliminary review relating to proposed road works along the Great Northern Highway between 49.96SLK and 62.0SLK, South of Bindoon in Western Australia	Australian Interaction Consultants
21534	Perth - Darwin National Highway - alignment definition study : indigenous Heritage issues report filed survey and consultation : Northern section - MRS Boundary to Calligini Road	GHD
21809	Study of groundwater - related Aboriginal Cultural Values on the Gnaragara Mound, Western Australia	McDonald Edward
21910	Study of groundwater - related Aboriginal Cultural Values on the Gnaragara Mound, Western Australia : Volume 1 restricted report	McDonald Edward
21911	Study of groundwater - related Aboriginal Cultural Values on the Gnaragara Mound, Western Australia : Volume 2 inventory of registered sites restricted report for Department of Environment	McDonald Edward
21948	Report on an ethnographic survey of proposed road widening and passing lane areas between SLK 37.20 and SLK 146 Great Northern Highway	R & E O'Connor Pty Ltd
21949	Report on further archaeological investigations for Aboriginal Sites Great Northern Highway H0006 Muchea to Walebing Road widening programme	Quartermains, Gary
22143	Report on an archaeological and ethnographic survey under the Aboriginal Heritage Act 1972 of a proposed Optic Fibre Cable Route of New Norcia, Western Australia	Australian Interaction Consultants
22246	Aboriginal heritage study of MEC's clay extraction site Wandersa Road, Muchea	O'Reilly, Tom
22248	Aboriginal Heritage study of Wernia State Livestock Sale Centre Muchea	O'Reilly, Tom
22304	Working document to identify Aboriginal Heritage issues to facilitate risk management strategies for stage 5 of the Dampier to Bunbury Natural Gas Pipeline Duplication Project	Australian Interaction Consultants

Aboriginal Heritage Inquiry System

Survey Report Catalogue

Government of Western Australia
Department of Aboriginal Affairs



Report ID	Title	Authors
22312	Report on an Aboriginal Heritage Survey of a proposed works area at bridge number 660 in the Shire of Gingin	O'Connor, R & E Pty Ltd.
22411	Native Title and Aboriginal Heritage Study of ten proposed water monitoring bore locations in the vicinity of Corwalla Road, Gingin	Viblers, Linda E
22739	Report on an Aboriginal Heritage Survey of Bridges Numbers 4035 and 4036 in the Shire of Gingin	R & E O'Connor Pty Ltd
22786	Report on an Ethnographic and Archaeological Heritage Assessment of The Ellen Brook Project Area (Swan Location 12391/Plan 13686/Crown Reserve 44070) in Muchea, Shire of Chitling, Western Australia	De Gand, Daniel
22789	Aboriginal Heritage Surveys & Section 18 consultation proposed road upgrade works near Muchea	Matthner, Joe
23017	Aboriginal Heritage study for 330KV Transmission Line upgrade Pinjar Substation to Enesabba Substation	Matthner, Joe
23230	Gingin Brook Aboriginal Heritage Study	Port-Louis, Bev
23313	Heritage Monitoring Report of sites within Loop 9 of DBNGP (Stage 5A) Western Australia	Australian Interaction Consultants
23329	Heritage Monitoring Report of sites within Loop 8 of DBNGP (Stage 5A) Western Australia	Australian Interaction Consultants
23372	Report on Preliminary Archaeological Assessment of Stage 6A DBNGP Route, Loop 9	Australian Interaction Consultants
26510	Report on Ethnographic Survey of Proposed Great Northern Highway Roadworks SLK86 to SLK116, including Repairs to Bridge 661	R & E O'Connor Pty Ltd
102082	Work clearance survey under the Aboriginal Heritage Act of the proposed heavy haulage connection Brand Highway to Moolabeenie Road, Gingin	Parker, Ronald T
103915	Proposed Land Developments at South Guilderton an Aboriginal Archaeological Site Survey, Dec. 1993.	Bawn, L.
103975	Report to the Western Australian Heritage Committee and the Australian Heritage Commission for the Quarter Ending 31 January 1988	Bradshaw, E
103982	Report to the W.A. Heritage Committee & The Australian Heritage Commission for the Quarter Ending 22 October 1987.	Bradshaw, E
104082	Monitoring and Conservation Work on Sites in the South West	Peck, C
104379	Australian Research Grants Scheme: Final Report on the Project the Swan Coastal Plain, Western Australia.	Hallam, S.
105304	Section 18 consultation under the Aboriginal Heritage Act (1872) of the proposed heavy haulage by-pass Brand Highway to Moolabeenie Road Gingin, WA	Parker, Ronald T
105669	Aboriginal Heritage issues and cable crossings : upper Canning River downstream from Nicholson Road traffic bridge adjacent downstream from Canning Bridge and Narrows bridge utilising internal bridge structure Swan River adjacent upstream to Causeway	Machin, Barrie

Aboriginal Heritage Inquiry System

Survey Report Catalogue

Government of Western Australia
Department of Aboriginal Affairs

Report ID	Title	Authors
106026	Site avoidance survey under the Aboriginal Heritage Act (1972) of proposed deviations to the extended Dampier to Bunbury Natural Gas Pipelines Corridor	Sauman, Donald V
106034	Report on an ethnographic survey of the proposed Pinjar to Cataby overhead power transmission corridor	Fisher, Stuart
106036	The report of an Aboriginal archaeological assessment of the proposed Pinjar to Cataby Transmission Line, Western Australia	Hook, Fiona
106324	Proposed deviations to the extended Dampier to Bunbury Natural Gas Pipelines Gingin Brook to (MLV 117) Bullsbrook	Parker, R.
106342	S18 consultation under the Aboriginal Heritage Act (1972) of Dampier to Bunbury Natural Gas pipeline deviation at Gingin, Western Australia with representatives of the Swan Valley Nyungah Community and the Garlett Family	Parker, Ronald T

Aboriginal Heritage Inquiry System

Survey Report Catalogue



Search Criteria

44 Survey Reports with information on the 37 Other Heritage Places in LGA - Shire Of Gingin

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Access

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Aboriginal Heritage Inquiry System

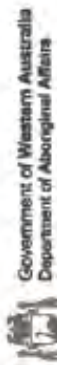
Survey Report Catalogue

Government of Western Australia
Department of Aboriginal Affairs

Report ID	Title	Authors
18203	Ethnographic Reports Natural Gas Laterals Path Metropolitan Area (South and East)	Baines, P
18019	Summary report on Aboriginal heritage investigations proposed Dampler to Bunbury natural gas pipeline corridor widening project ; prepared to assist the Aboriginal Cultural Material Committee	McDonald, Hailes and Associates.
18023	Report on Aboriginal heritage investigations proposed DBNGP pipeline corridor widening project	McDonald, Hailes and Associates.
20942	Report on Aboriginal Heritage investigations proposed GinGin Mineral Sands Mine Shire of GinGin, Western Australia	Edwards, K
21634	Perth - Darwin National Highway - alignment definition study : Indigenous Heritage Issues report filed survey and consultation : Northern section - MRS Boundary to Galangin Road	GHD
21817	Balianuk (traditional owners) Aboriginal site recording project	Machin, Barrie
21808	Study of groundwater - related Aboriginal Cultural Values on the Gnaragara Mound, Western Australia	McDonald Edward
21910	Study of groundwater - related Aboriginal Cultural Values on the Gnaragara Mound, Western Australia : Volume 1 restricted report	McDonald Edward
21911	Study of groundwater - related Aboriginal Cultural Values on the Gnaragara Mound, Western Australia : Volume 2 inventory of registered allies restricted report for Department of Environment	McDonald Edward
21848	Report on an ethnographic survey of proposed road widening and passing lanes areas between SLK 37.20 and SLK 146 Great Northern Highway	R & E O'Connor Pty Ltd
22143	Report on an archaeological and ethnographic survey under the Aboriginal Heritage Act 1972 of a proposed Optic Fibre Cable Route of New Norcia, Western Australia	Report of Australian Interaction Consultants
22245	Aboriginal heritage study of MBC's clay extraction site Wendens Road, Muchea	O'Reilly, Tom
22248	Aboriginal Heritage study of Warris State Livestock Sale Centre Muchea	O'Reilly, Tom
22304	Working document to identify Aboriginal Heritage Issues to facilitate risk management strategies for stage 5 of the Dampler to Bunbury Natural Gas Pipeline Duplication Project	Australian Interaction Consultants
22315	Report on an archaeological investigation of Aboriginal sites MRIWA bridge no. 660, Qualderton	Quartermaine, Gary
22411	Native Title and Aboriginal Heritage Study of ten proposed water monitoring bore locations in the vicinity of Cowalla Road, Gingin	Villiers, Linda E.
22739	Report on an Aboriginal Heritage Survey of Bridges Numbers 4035 and 4036 in the Shire of Gingin	R & E O'Connor Pty Ltd
22788	Report on an Ethnographic and Archaeological Heritage Assessment of The Ellen Brook Project Area (Swan Location 12391/Plan 13866/Crown Reserve 44970) in Muchea, Shire of Chittering, Western Australia.	De Gand, Daniel

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Report ID	Title	Authors
23017	Aboriginal Heritage study for 330kV Transmission Line upgrade Pinjar Substation to Eneabba Substation	Mather, Joe
23230	Gingin Brook Aboriginal Heritage Study	Port-Louis, Bev
23265	Ethnographic survey for Aboriginal Heritage at proposed Nilgiri Wind Farm Lancelin	Chown, Robert
23311	Report on preliminary archaeological assessment of Stage 5A DBNGP Route, Loop 8	Australian Interaction Consultants
23313	Heritage Monitoring Report of sites within Loop 3 of DBNGP (Stage 5A) Western Australia	Australian Interaction Consultants
23329	Heritage Monitoring Report of sites within Loop 8 of DBNGP (Stage 5A) Western Australia	Australian Interaction Consultants
23372	Report on Preliminary Archaeological Assessment of Stage 5A DBNGP Route, Loop 9	Australian Interaction Consultants
28510	Report on Ethnographic Survey of Proposed Great Northern Highway Roadworks SLK86 to SLK115, Including Repairs to Bridge 681	R & E O'Connor Pty Ltd
101919	Report on an archaeological survey for Aboriginal sites in the Tangitoe Project Area, Gingin	McCann, Sally
101923	Report on an archaeological survey for Aboriginal sites in the Red Gully project area, Gingin	McCann, Sally
103900	Brand Highway rehabilitation archaeological survey for Aboriginal sites 39 3 SLK to 51 2 SLK Gingin	Bavin, Louise J
103915	Proposed Land Developments at South Guilderton an Aboriginal Archaeological Site Survey, Dec. 1993.	Bavin, L.
104086	An archaeological survey of the Dampier to Perth natural gas pipeline route section 5 Irwin River to Muchea	Pickering, Michael
104620	Yellagonga Regional Park: City of Wanneroo position paper	Brittain, Robert K
104879	Report on an archaeological survey for Aboriginal sites proposed substation site at Regan's Ford	Quartermaine, Gary
105189	Report to the W.A. Heritage Committee & The Australian Heritage Commission for the Quarter Ending 30 September 1986. (NOT a Heritage Survey Report)	Reynolds, R.
105239	Report on an archaeological survey of a proposed road between Cervantes and Lancelin	Harris, Jacqueline
105240	Report on an archaeological survey at Grey and Wedge, North of Lancelin	Harris, Jacqueline
105332	Second addendum to a report on an archaeological survey of a proposed road between Cervantes and Lancelin	Harris, Jacqueline
105689	Aboriginal Heritage issues and cable crossings: upper Canning River downstream from Nicholson Road traffic bridge adjacent downstream from Canning Bridge and Narrows bridge utilizing internal bridge structure Swan River adjacent upstream to Causeway	Machin, Barrie
106028	Site avoidance survey under the Aboriginal Heritage Act (1972) of proposed deviations to the extended Dampier to Bunbury Natural Gas Pipeline Corridor	Saunian, Donald V

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Report ID	Title	Authors
106034	Report on an ethnographic survey of the proposed Pinjar to Cataby overhead power transmission corridor	Fisher, Stuart
106036	The report of an Aboriginal archaeological assessment of the proposed Pinjar to Cataby Transmission Line, Western Australia	Hook, Fiona
106134	Addendum to "Report on Aboriginal Heritage Investigations Proposed DBNGP Corridor Widening Project" (February 2001)	McDonald, Helos and Associates.
106324	Proposed deviations to the extended Dampier to Bunbury Natural Gas Pipeline Gingin Brook to (MLV 117) Bullisbrook	Parker, Ronald T.
106342	S18 consultation under the Aboriginal Heritage Act (1972) of Dampier to Bunbury Natural Gas pipeline deviation at Gingin, Western Australia with representatives of the Swan Valley Nyungar Community and the Garnett Family	Parker, Ronald T.



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Search Criteria

44 Survey Reports with information on the 37 Other Heritage Places in LGA - Shire Of Gingin

Disclaimer

Reports shown may not be held at DAA. Please consult report holder for more information. Refer to www.das.wa.gov.au/heritage for information on requesting reports held by DAA.

The information provided is made available in good faith and is predominantly based on the information provided to the Department of Aboriginal Affairs by third parties. The information is provided solely on the basis that readers will be responsible for making their own assessment as to the accuracy of the information. If you find any errors or omissions in our records, including our maps, it would be appreciated if you email the details to the Department at heritageenquiries@das.wa.gov.au and we will make every effort to rectify it as soon as possible.

South West Settlement ILUA Disclaimer

If your heritage enquiry is on land within the South West of Western Australia, then you need to be aware of the following information:

On 8 June 2015, six identical Indigenous Land Use Agreements (ILUAs) were executed across the South West by the Western Australian Government and, respectively, the Yued, Whadjuk People, Gnsala Karla Bojja, Ballarong People, South West Boorath #2 and Wagyl Kaap & Southern Mooring groups, and the South West Land and Sea Council (SWALSC).

The ILUAs bind the parties (including 'the State', which encompasses all State Government Departments and certain State Government agencies) to enter into a Noongar Standard Heritage Agreement (NSHA) when conducting Aboriginal Heritage Surveys in the ILUA areas, unless they have an existing heritage agreement. It is also intended that other State agencies and instrumentalities enter into the NSHA when conducting Aboriginal Heritage Surveys in the ILUA areas. It is recommended a NSHA is entered into, and an Activity Notice issued under the NSHA, if there is a risk that an activity will 'impact' (i.e. by excavating, damaging, destroying or altering in any way) an Aboriginal heritage site. The Aboriginal Heritage Due Diligence Guidelines, which are referenced by the NSHA, provide guidance in how to assess this risk.

Likewise, from 8 June 2015 the Department of Mines and Petroleum (DMP) in granting Mining, Petroleum and related Access Authority tenures within the South West Settlement ILUA areas, will place a condition on these tenures requiring a heritage agreement or a NSHA before any rights can be exercised.

If your heritage enquiry is on land within the South West Settlement Indigenous Land Use Agreement Areas and you are a State Government Department, Agency or Instrumentality or have a condition placed on your mining or petroleum title by DMP, you should seek advice as to the requirement to use the NSHA for your proposed activity. The full ILUA documents, most of the ILUA areas and the NSHA template can be found at <http://www.das.wa.gov.au/indigenous/Culture/Pages/SouthWestSettlement.aspx>.

Further advice can also be sought from the Department of Aboriginal Affairs (DAA) at heritageenquiries@das.wa.gov.au.

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20942	Report on Aboriginal Heritage investigations proposed GinGin Mineral Sands Mine Shire of GinGin, Western Australia	Edwards, K
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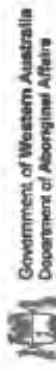
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