



**REPORT ON THE ABORIGINAL HERITAGE
SURVEY OF ALBANY RING ROAD STAGES
2 TO 4 (ADDITIONAL AREAS), ALBANY,
WESTERN AUSTRALIA**

A report prepared for Main Roads Western Australia

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- Mr Dallas Coyne
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- Mrs Carol Pettersen
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- Mr Derek Loo

DISCLAIMER

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MAPPING

Datum Used: GDA 1994 MGA Zone 50. Handheld GPS Unit Garmin 64ST (+/- 10m)

GLOSSARY OF TERMS

The Proponent – Main Roads Western Australia
The Consultant – Brad Goode & Associates Pty Ltd
The Project – Albany Ring Road Stage 4
ACMC – Aboriginal Cultural Material Committee
AHA – Western Australian *Aboriginal Heritage Act 1972*
AHIS – Aboriginal Heritage Inquiry System
ARR – Albany Ring Road
BP – Before Present
CHMP – Cultural Heritage Management Plan
DIA – Department of Indigenous Affairs
DPLH – Department of Planning, Lands and Heritage
GDA – Geocentric Datum of Australia
Main Roads – Main Roads Western Australia
MGA – Map Grid of Australia
MRWA – Main Roads Western Australia
NSHA – Noongar Standard Heritage Agreement
NTC – Native Title Claim
SWALSC – South West Aboriginal Land and Sea Council
WGS – World Geodetic System
WK & SN – Wagyl Kaip and Single Noongar Native Title Claim groups

EXECUTIVE SUMMARY

Main Roads Western Australia is in the final planning stage of the Albany Ring Road which is located within the City of Albany Western Australia.

The project is required due to a lack of a dedicated fit for purpose road connecting the Albany Port with existing intrastate freight routes. Increased freight movements through Albany are a direct result of growth in agricultural production in Australia's South West. Additionally, planned mining investments in the South West are forecast to put further demand pressure on port capacity and freight routes.

To remain compliant with the Western Australian Aboriginal Heritage Act (1972), Main Roads has commissioned Brad Goode & Associates Pty Ltd to conduct a 'Site Identification' Aboriginal heritage survey to consider the project Albany Ring Road Stages 2-4 (Additional Areas), consisting of an additional 13 survey areas that will include upgrades, new access roads and possible roundabouts at major interactions such as:

- Albany Highway SLK 397.4 – 399
- South Coast Highway SLK 508.8 – 509.85
- Lower Denmark Road SLK 4.7 – 0.0
- Albany Port Road SLK 1.55 – 2.99
- Link Road – Parallel to entire length
- George Street – Parallel to entire length.

The Survey was carried out by Mr Paul Greenfeld (Brad Goode & Associates Archaeologist / Anthropologist) and six representatives of the Wagyl Kaip & Southern Noongar Native Title Claim group on 5th November 2019.

A search of the DPLH Aboriginal Sites and Places Register was conducted in order to determine if there were any previously recorded Aboriginal heritage sites and places that would be affected by the road upgrade project (see Appendix 1: Sites Register Search).

The search did not identify any registered sites but did identify two ethnographic other heritage places, Place ID 23288 Frenchman's Bay Road Camp and Place ID 30637 Point Melville Campsite that have DPLH extents that may impact upon the Albany Ring Road Stages 2-4 (Additional Areas).

During the survey the author was contacted by Main Roads with a concern that a place with heritage values may be disturbed as the DPLH boundary for Place ID 30637 Point Melville Campsite extends westward into Survey Area 2. After consultation with the Wagyl Kaip & Southern Noongar Native Title Claim representatives it was identified that the significant parts of Point Melville Campsite or Pelican Point are largely confined to the small wooded hill, the foreshore & small eastern facing bay therefore the significant area will not be affected by the work as it is currently planned

As long as no construction or disturbance occurs east of the Survey Area 2 boundary, the Wagyl Kaip & Southern Noongar Native Title Claim representatives are happy that the location with heritage values will be undisturbed by the proposed road works.

As a result of the archaeological inspection no Aboriginal Sites or significant cultural material as defined by sections 5(a) & 5(c) of the AHA was identified in the survey areas.

As a result of the ethnographic discussions no Aboriginal Sites or significant cultural places as defined by sections 5(b) & 5(c) of the AHA was identified in the survey areas.

As a result of the ethnographic survey, the following advice and recommendations in relation to the Western Australian *Aboriginal Heritage Act 1972* (AHA) are made:

It is recommended that Main Roads can proceed with the proposed activities without risk of a section 17 breach of the AHA in relation to ethnographic sites as defined by section 5(a), 5(b) & 5(c) and 39.2(a), (b) & (c) and 39.3 of the AHA.

It is recommended that Main Roads give due consideration to engaging monitors to supervise ground disturbing activities within the vicinity of Mt Melville (on the north and south sides of both Hanrahan Road, Princess Royal Drive and Carlisle Street).

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REPORT

Aboriginal Heritage Survey of Albany Ring Road Stages 2 to 4 (Additional Areas), Albany, Western Australia

INTRODUCTION

The Albany Ring Road project is a proposed staged development by Main Roads to support freight growth and long-term transport needs in the City of Albany in Western Australia.

Strategically, the ring road provides an alternative route for heavy vehicles accessing the port and removes the need for these vehicles to travel through built up urban areas of the city. The ARR will cater for travel demands associated with anticipated growth in the primary industry sector, continued population growth and increased tourist numbers.

Stage 1 (Menang Drive) has already been constructed, but Stages 2, 3 and 4 (central and southern sections) are due to be constructed in the next few years.

The project will include upgrades, new access roads and possible roundabouts at major interactions such as:

- Albany Highway SLK 397.4 – 399
- South Coast Highway SLK 508.8 – 509.85
- Lower Denmark Road SLK 4.7 – 0.0
- Albany Port Road SLK 1.55 – 2.99
- Link Road – Parallel to entire length
- George Street – Parallel to entire length.

Brad Goode & Associates Pty Ltd was commissioned by Main Roads to undertake a Site Identification Archaeological and Ethnographic Aboriginal Heritage Survey of the Albany Ring Road Stages 2-4 (Additional Areas) consisting of Survey Areas 1-13 (see Table 1 and Figures 1-2).

The Survey was carried out by Mr Paul Greenfeld (Brad Goode & Associates Archaeologist / Anthropologist) and six representatives of the Wagyl Kaip & Southern Noongar Native Title Claim group on 5th November 2019.

Table 1: Survey Area descriptions (see also figure 2).

Survey Area	Road	Area
Survey Area 1	Frenchman Bay Road Intersection	2.72 ha
Survey Area 2	Frenchman Bay Road Intersection	12.22 ha
Survey Area 3	Frenchman Bay Road Intersection	2.09 ha
Survey Area 4	Lower Denmark Road Intersection	1.23 ha
Survey Area 5	Roundhay Street Intersection	4.07 ha
Survey Area 6	Cuming Road Intersection	1.39 ha
Survey Area 7	Frederick Street Intersection	0.57 ha
Survey Area 8	Lowanna Drive Intersection	0.17 ha
Survey Area 9	South Coast Highway East Intersection	13.65 ha
Survey Area 10	Beaudon Road Intersection	6.56 ha
Survey Area 11	South Coast Highway West Intersection	19.75 ha
Survey Area 12	Albany Highway South Intersection	19.22 ha
Survey Area 13	Albany Highway North Intersection	11.21 ha

LOCATION



Figure 1: Location Map of the survey area.

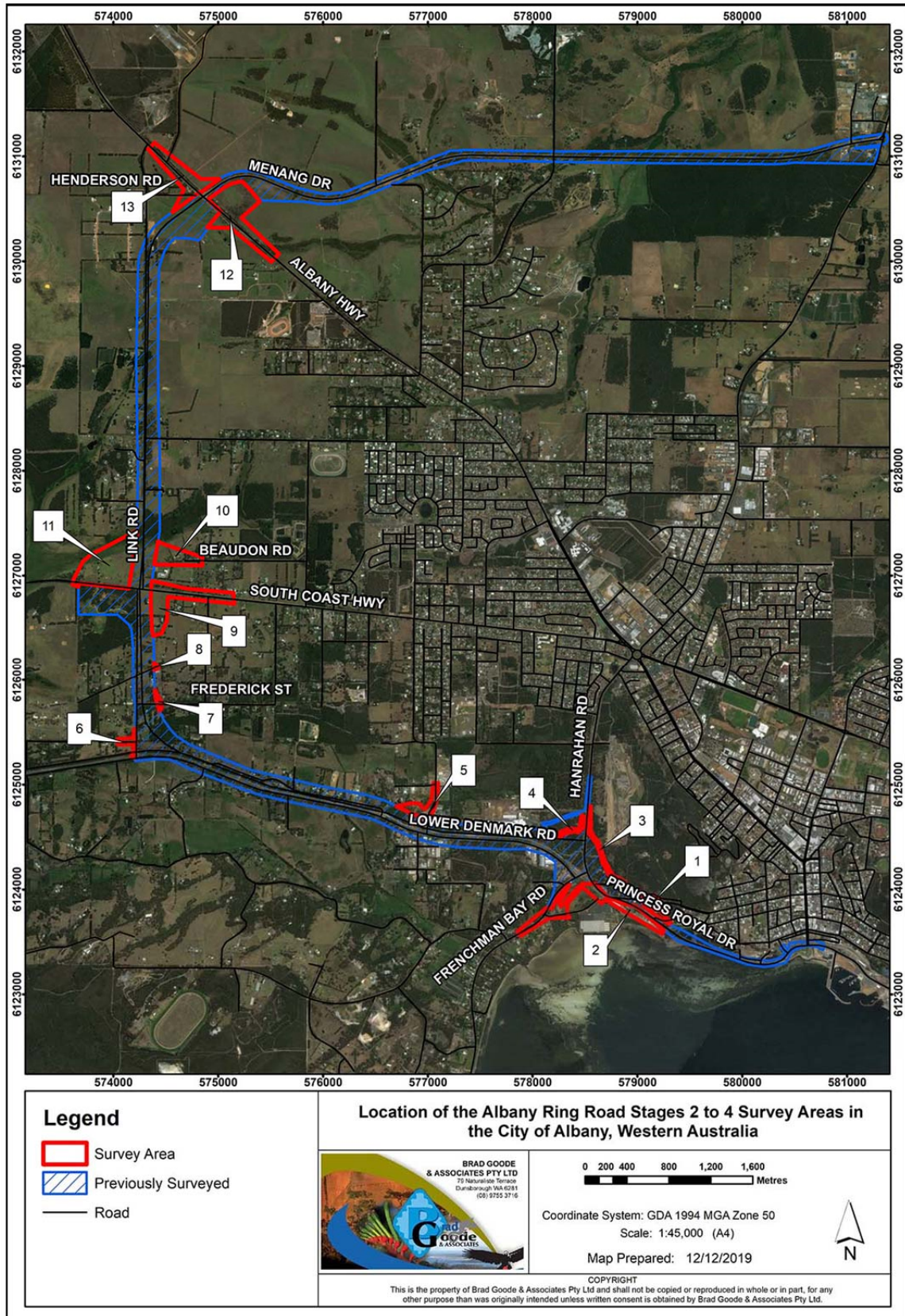


Figure 2: Location of Main Roads Albany Ring Road Stages 2 to 4 Additional Areas.

REGIONAL BACKGROUND & ANALYSIS

ARCHAEOLOGICAL RESEARCH IN THE REGION

A considerable amount of research has been conducted in the southwest corner of Western Australia and as a consequence there is a considerable amount of archaeological information on the region.

Ethnographic and archaeological surveys on the Swan Coastal Plain have confirmed the concentration of Aboriginal occupation around wetlands, swamps, rivers and estuaries (O'Connor et al. 1995). This pattern was originally proposed by Hallam (1986) on the coastal plain around Perth and further enforced by subsequent research. An anomaly to this archaeological patterning, however, was suggested by Veth & Moore (1989), after an extensive survey of Scott Coastal Plain which failed to locate any archaeological material, suggesting a very low occupation density for the low-lying swampy plain.

A variety of ethnohistorical sources describe the activities of Aboriginal people on the coastal plain, their subsistence techniques and semi-permanent camps about wetlands during summer. Several sources have noted that people dispersed in winter to hunt in the forested uplands, yet there is scant information pertaining to this part of the subsistence cycle. On the basis of ethnohistorical evidence, Hallam (1979) has proposed that the forest was little exploited, and the less dense woodland further inland was targeted by Aboriginal groups.

An alternative model has been proposed by Anderson (1984) and Pearce (1982) based on studies carried out in jarrah forests where they propose that the resources of the forest were widely exploited by highly mobile hunting groups, but these groups did not establish large camp sites. Both recorded numerous small artefact scatters, comprised predominantly of quartz tools and debitage. In the South Canning Forest Anderson estimated a density of 1.7 sites per square kilometre while Pearce found a density of 1 site per square kilometre in Collie. Anderson also noted the particular problems concerning low visibility and poor access inherent in the survey of forests.

Excavations were undertaken in jarrah forests by Pearce (1982) and Anderson (1984) where datable organic material was recovered. A sandy site on the edge of a swamp at Collie established occupation at 5810 ± 330 BP in the deepest part of the forest; a cave at Boddington yielded a date of 3230 ± 170 BP (Pearce 1982); while Anderson recovered a date of 1280 ± 80 BP at North Dandalup.

The numbers of prehistoric occupation sites in the South-West of Australia continues to increase over time. Recent research around the Margaret River region has yielded very old Pleistocene dates. The length of occupation at the limestone cave at Devil's Lair ranges from 47,000 years B.P. to 6,500 years B.P. while Helena River yields an early date of 29,000 B.P. years from the basal level as well as a mid-Holocene date of 4,000 B.P. closer to the surface (Dortch 1977, 2002, Schwede 1990). In addition, Dortch (1975) located a silcrete quarry and manufacturing site on the Darling Plateau at Northcliffe. His excavations revealed extensive use of geometric microliths from prior to 6,000 B.P. until 3,000 B.P.

Lilley (1993) surveyed the coastal plain and forest uplands around Margaret River but failed to find any archaeological material in the forest and few sites on the coastal plain. He concludes that the faint archaeological signature of the region is the result of low population densities caused by a relatively impoverished resource base, particularly in jarrah forests. He considers that the technical problems inherent in the region of low site survival rates, poor access and low surface visibility, while contributing factors in site surveys, nevertheless do not affect the outcome of an actual scarcity of archaeological sites in the area.

Again, north of the project area Ferguson (1985) produced an occupation model for the far southwest predicting extensive use of uplands during earlier times of cooler, drier climate and less dense forest. With increased rainfall and subsequent increase in forest density during the early Holocene, Ferguson proposed sparser occupation in the forest uplands and increased occupation of the coastal plain and interior woodlands.

Research into occupation patterns on the coastal plain, woodland and jarrah forest of the Perth region can be transposed in the lower south-west because of the similar environmental and geomorphic features. A large data base on site locations and assemblages exists as a result of a systematic study of the Swan Coastal Plain undertaken by Hallam (1986) in the 1970s and early 1980s. Hallam's objective was to explain the changing occupation patterns of prehistoric Aboriginal populations. Using numbers and types of sites within ecological zones as a means of comparison, Hallam describes the patterning and nature of archaeological assemblages from the littoral zone, through the coastal sand plain to the foothills and Darling Scarp.

Hallam concludes that Aboriginal occupation was focused around lakes and swamps of the Bassendean Sands and Pinjarra Plains and these occupation sites double numerically in the last few hundred years before European contact. A broad chronology was developed based on the presence of certain indicators within the assemblage. The presence of fossiliferous chert indicates the Early Phase, backed pieces and flat adzes the Middle Phase, quartz chips the Late Phase and glass or ceramic, the Final Phase. Schwede (1990), in a more recent analysis of quartz debitage, finds these chronological markers problematic, in particular, the Late Phase and concludes that all phases were rich in quartz assemblages.

From previous research, a predictive model of site type and location is projected for the southwest. There is a high probability that any sites located will be scatters of less than 10 artefacts and manufactured from quartz. These sites will occur adjacent to a water source and be situated on or near tracks or cleared areas. It is necessary, however, to take into account the high level of disturbance caused by intensive farming by European colonists in the C19th and C20th which may have largely obliterated or camouflaged archaeological sites.

REGIONAL STUDY (ARCHAEOLOGY)

The most comprehensive archaeological work in the Albany region was undertaken by Ferguson in a PhD thesis. A précis of relevant points to this study have been extracted.

Ferguson, W. 1985, *A Mid-Holocene Depopulation of the Australian Southwest*, Unpublished PhD thesis, Australian National University, Canberra.

Ferguson's regional area takes in the majority of the Albany Shire and more up to Stirling Ranges but omitting the far eastern sector of the City of Albany. His objective was to elaborate on Hallam's (1975) ethno-historic model of Aboriginal foraging in the southwest and their effect on the environment and Wyrwoll's (1979) model of changes in the environment. His hypothesis is that during the terminal Pleistocene and early Holocene the extreme southwest corner was progressively abandoned and that from 6,000 to 4,000BP the entire region was depopulated. This was as a result of a dramatic increase in rainfall which caused the spreading of forested areas and decline in open woodland habitats.

He argued that the movements of Minang People while random were centred on a focal point in circumscribed areas and along established routes. Over time these routes became well-worn tracks. These tracks followed corridors of easy movement along riverbanks or through mountain passes which connected camp sites, resource areas and fresh water sources. Camps were moved after several days for social and hygiene reasons. The pattern of constant movement, short durations and dispersed camps suggests the archaeological signature will be sparse and widely scattered. It is most likely that prime campsites where tracks dissect, or a focal resource point will have experienced disturbance from frequent usage in the general area. If the campsite

coincides with a quarry and reduction area a dense artefact scatter would have collected over time.

The distribution of forest has not been stable over time. Changes in climate have caused expansion and contraction of forest boundaries. This suggests that in the late Pleistocene arid phase large sites containing numbers of artefacts as a result of camping may be situated within the forest area. While during the Mid Holocene wet phase areas frequented at contact may not have been utilised.

Using the ethno-history of Albany region Ferguson produced a model of the estate and range of an Aboriginal family in 1826. He called it *Mokare's Domain Model*. From this model, a survey methodology using systematic and purposive transects was adopted to sample diverse vegetation zones within topographic transport nodes of Mokare's domain. A major hindrance in the survey was the lack of archaeological visibility. The area concerns either forest with thick leaf litter or farmland with matted grasses. Thus 80% - 90% of the total land surface is obscured. In the systematic survey, some 1693kms x 100m width was traversed by vehicle and pedestrian transects along roadways because of increased visibility.

The predictive survey concentrated on fords in the rivers and passes in the hills, in particular where ethno-historic tracks intersected. The result was that some 186 sites were located using both methodologies. Test excavations were undertaken at seven ethno-historic track sites with extensive excavation at Kalgan Hall and Moorilup Pool.

Three of five sites excavated, Kalgan Hall, Moorilup Pool and Waychinicup River show drops in artefact numbers during the mid-Holocene suggesting a decline of human activity in Mokare's Domain. At Kalgan Hall, Moorilup Pool and Waychinicup River, the artefacts exhibit a sequence from late Pleistocene and over the entire Holocene. Kambellup Pool was frequented from 4000BP onwards and Moingup Spring was restricted to the last millennium.

Kalgan Hall is an example from a forest zone and Moorilup Pool and Waychinicup River are located in present day open woodland. Thus, the timing of depopulation occurred before 10,000BP in the current forest around Kalgan Hall dated to 19,000BP and later at around 7,000 – 8,000BP in current woodland at Moorilup Pool and Waychinicup River. At all site's depopulation ended at 3,000 – 4,000BP. This was a rapid repopulation movement that coincided with a change in stone tool technology.

Ferguson's model of Minang society is a highly mobile one using diverse and scattered resources resulting in a land use pattern of weak archaeological signals. He supports Hallam's model that the ethnographic Minang frequented the forested areas of the region far less than open woodland areas and that this is not a recent adaptation. Site density was found to be 1 1/2 times higher in open vegetation systems than forests.

Dortch, J, Dortch, C., Reynolds, R. 2006, Test Excavation at the Oyster Harbour Stone Fish Traps, King George Sound, Western Australia, *Australian Archaeology*, 62, 38-43.

In January 2002, J. & C. Dortch, & R. Reynolds carried out a test excavation at one of eight stone structures on the Oyster Harbour foreshore (Figure 5). The main aim of the archaeological project, carried out with members of the Albany-based Minang community (including Avril Dean, Dennis Colbung, Bobby Colbung and Rebecca Kahn as principal field assistants), was to determine how the structure(s) had been constructed. It was also hoped to recover datable materials in incontestable primary position whose radiocarbon age would show when the structure had been built.

The earliest European descriptions of the stone structures at Oyster Harbour refer to them as tidal weirs, though apparently, the observers did not see them in use (Baker n.d. [11 October

1791]; Menzies n.d. [2 October 1791]; Vancouver 1798:38). Two other accounts, written nearly 40 years later, are equally explicit about the use of these weirs through tidal action, particularly the following convincing, yet still not eyewitness, diary entry recording this use of one of the Oyster Harbour weirs:

Tulicatwalè [a Minang man] was to watch the weir all night to prevent the fish from escaping when the tide ran out & at a certain period to stop up the entrance with bushes Natives an abundance of fish last night [sic], or rather this morning. Tatanine had watched as well as the other one [Tulicatwalè], not being able to keep control of the whole weir (Mulvaney and Green 1992:376; cf. King 1827:16).

None of the Oyster Harbour stone structures could retain fish unless they had had higher walls than they have presently. It is reasonably clear then that barriers of brush or wood once surmounted the emplaced stones, as Vancouver (1798) noted in 1791, and as described in more detail in that year by the naval surgeon and botanist Archibald Menzies:

[each weir] consisted of a row of small boughs of Trees stuck close together in the sand about two or three foot & kept close at the top by cross sticks along both sides fastened [sic] together with small withies & along their bottom some stones sand & gravel was raised up behind to prevent the fish escaping (Menzies n.d. [2 October 1791]).

Archaeological remains of composite weirs like the above would seem to resemble the existing stone structures at Oyster Harbour and elsewhere along this coast. Moreover, it is hard to imagine a utilitarian function for the existing shoreline stone structures if they are not the remnants of composite constructions partly consisting of wood and brush.

The stone structures labelled 'Traps 1-7' (Figure 5), are semicircular or roughly rectilinear in plan. They mainly consist of one or two courses of closely placed, mainly cobble-sized, stones (maximum dimension 6.4-25.6cm in the Wentworth scale of size classification of sediment particles). Stones stacked in three or more courses make up part of the walls of several structures; the wall of one structure is in part about 40cm high (Dix and Meagher 1976:174). In some instances, the emplaced stones of concretionary ferruginous sandstone, as occur in abundance at this northern end of the Oyster Harbour foreshore, have been linked with naturally outcropping ridges of this rock.

General observations and rock removals from Test Trench 1 showed that the wall of the Trap 7 structure consists of cobbles and some larger rocks (boulder-grade, maximum dimension >25.6cm) of ferruginous sandstone. These rocks rest on or are embedded in estuarine sediments containing many pebble sized concretionary stones.

At the same time, given Archibald Menzies's 2 October 1791 description of the Oyster Harbour structures (Menzies n.d.; see above) it is probable that the builders of the original construction placed numerous pebble-sized stones around the larger rocks. Thus, emplaced concentrations of pebble-sized stones ('stones sand & gravel raised up' in Menzies's above quoted phrase), either among or beneath the large rocks, very likely helped stabilise timber and brushwood inserted into the gaps between the cobble-sized rocks.

No remains of wooden superstructures, as described for the Oyster Harbour stone structures by Vancouver and Menzies in 1791, appear to be preserved anywhere at the site complex.

The probability of sediment mixing as a result of bioturbation caused by bivalves and other burrowing animals or other processes in the Oyster Harbour tidal flat hindered if not prevented the reliable radiocarbon dating of Trap 7.

Absolute ages post-dating mid-Holocene formation of regional estuaries are as yet lacking for the Oyster Harbour fish traps or for the other stone structures or alignment complexes that may be fish traps located on estuary foreshores on the Southern Ocean coast. Dortch (1997, 1999) argues that late Holocene physical changes in most of these estuaries (notably, seasonal blockage of drainage due to sandbar formation in their narrow entrance channels) along this coast causing marked shifts in their water salinities from near fresh to hypersaline, and greatly affecting fish populations (e.g. Hodgkin and Lenanton 1981:307), must have had significant though not necessarily adverse consequences for Indigenous fishing strategies.

In any case, the above problem does not apply to Oyster Harbour, which has a rocky, permanently unbarred entrance, and presumably has had free exchange with the sea since its formation during the mid-Holocene (Hodgkin and Clarke 1990:14, 16). As yet, the earliest absolute age for estuarine fishing on either the Southern or Indian Ocean coasts of the southwest is indicated by the c.1500–2000 BP radiocarbon dates for fish and molluscan remains excavated from Layer 2, Katelysia Rock Shelter, situated at the mouth of Wilson Inlet (Dortch 1999).

Greenfeld, P. 2008, *Report on the excavation of Windermere Road Artefact Scatter, Albany, 2007-2008*

The results of the excavations in 2007 & 2008 place the Windermere Road Artefact Scatter as one of the oldest excavated sites on the South Coast of Western Australia. It would appear that the site was used over a considerable time frame.

Given the fact that the site is very exposed and has been severely disturbed in places it was unusual to identify a largely undisturbed sequence from the late Pleistocene to late Holocene, approximately 12,500-2700 years ago.

The site was initially colonised over 12,000 years ago, five thousand years before the formation of Oyster Harbour. Research by (Dortch 1999: 30) has timed the formation of the harbours and bays of the South Coast to the mid-Holocene, roughly 7000BP.

The late Pleistocene date would suggest that the Windermere Artefact Scatter would have been in use at the same time as Ferguson's Kalgan Hall site (1985). Given their proximity, it is likely both sites were frequented by the same group of people.

The location and age of the Windermere Road Artefact Scatter agrees with Ferguson's depopulation hypothesis to the extent that he predicted that at times of environmental and/or climatic stress groups would move to areas of high productivity that also allowed easy access onto established foraging and transport paths.

Windermere Road Artefact Scatter is situated very close to the Oyster Harbour Fish Traps. According to Dortch (2007; 41), there are problems with the material making up the fish traps and it may be impossible to arrive at a date for their age. The ethnographic literature provides us with details of the traps being in use at the time of European contact.

It will be impossible, given the disturbance to the upper layers of the Windermere Road Artefact Scatter, to know whether the site was continuously occupied or ever abandoned. Therefore, we will never know whether the fish traps and this site were in use at the same time. If they were, it is certain that the same group would have used both sites.

The earliest date from both excavations came from a Test Pit 6 situated on the exposed area at the southern end of the scatter. This would suggest that the highest part of the original dune would have been where Windermere Road is now located.

Test Pit 6 was the shallowest pit and is unlikely to contain any older material than that dated. It is possible that Test Pit 8 could contain older dates, but no dates have been obtained from it yet.

A large amount of red ochre was recorded from the site, both from the surface and excavation. It is well known that red ochre was used for body adornment during times of religious ceremonies.

In total, roughly 200 stone artefacts were recorded from the site, the majority from the surface. An examination of the stone artefacts recovered from the excavation shows a reliance on local materials such as quartz and quartzite but a marked lack of grinding material and formal tools.

Little shell was identified during the excavation the majority being confined to the upper spits of the test pits. The shell present in the upper layers has most probably been blown in or transported from Oyster Harbour.

If the site were used primarily for camping one would expect to find some organic remains, as well as, grinding material and possibly formal tools such as blades for cutting and adzes for woodworking.

The presence of large amounts of red ochre, unusual for a stone artefact assemblage and the lack of fish or faunal remains may indicate that the site was used mainly for ceremonial purposes.

ETHNOGRAPHIC & HISTORICAL BACKGROUND

TRADITIONAL NOONGAR CULTURE

The south-west of Western Australia is considered to form a distinct cultural bloc defined by the distribution of the Noongar language. Before Noongar was used as a group or linguistic name the south-west people recognized themselves, their language and culture, as 'Bibbulmun' (Bates 1985). Daisy Bates recorded that the Bibbulmun people were the largest homogenous group in Australia. Their land took in everything to the west of a line drawn from Jurien Bay on the west coast to Esperance on the south coast (Bates 1966). Bates also recorded that, within the Bibbulmun nation, there were more than seventy groups that shared a common language with some local variations. Tindale (1974) identified thirteen 'tribal groups' in the south-west based on socio-linguistic boundaries and minor dialect differences. The Albany group was referred as the *Minang*. Browne (1856, cited in Le Souef 1993: 39) recorded that four tribes occupied the land around the Albany region. These were the Murray, the Weal, the Cockatoo and the Kincannup. Bates (1985) recorded the Aboriginal tribe around Albany/Mt Barker were part of the Minang Bibbulmun and called them *Bid-kal* or *Kal-ip-gur*. Tindale (1974) reported the *Minang* as occupying:

“King George Sound north to the Stirling Ranges, Tenterden, Lake Muir, Cowerup and the Shannon River. On coast from West Cliff Pont to Boat Harbor; at Pallinup (Salt) River; at Mount Barker, Nornalup, Wilson Inlet, and Porongurup Range” (Tindale 1974: 248).

The Noongar or Bibbulmun people of the south-west were a distinct group in that their initiation practices varied markedly from their desert and semi-desert dwelling neighbours. Unlike the desert people, the Noongars did not practice circumcision or sub-incision, but rather practiced a ritual of nasal septum piercing and scarring of the upper body (Bates 1985: 151-162). It is interesting to note that the cultural boundary between the Noongar people and their neighbours follows the botanical boundary between the South West Province and the arid inland provinces.

The change from the dense forests of the south west to the low bush of the desert is a gradual one, but botanists use a line that follows the extent of the 175-millimeter winter (May to October) rainfall as a boundary dividing what they call 'the southwest botanical province' from the arid regions to the east and north. Significantly the major cultural boundary that marks the extent of the Noongar religious and ritual practices follows this winter rainfall boundary for over 1200 kilometres (Ferguson cited in Mulvaney & White 1987: 124).

Within the Bibbulmun Noongar's, two primary moiety divisions existed, the *Manichmat* or 'fair people of the white cockatoo' and *Wordungmat* or 'dark people of the crow', which were the basis of marriage between a further four class subdivision (Bates 1985: 74-77). Bates describes the only lawful marriage between the groups to be "the cross-cousin marriage of paternal aunts' children to the maternal uncles' children", and states that the four clan groups and relationships, under different names, are "identical in every tribe in Western Australia, east, north, south and southwest..." (Bates 1966: 24-25) The Aboriginal people of the west coast followed a matrilineal system of descent whereas those of the south coast "below Augusta and the Donnelly River" observed patrilineal descent (Bates 1985: 77). Noongar people were often observed to marry outside of their immediate vicinity, and it seems likely that this served to reinforce alliances with neighbouring tribes. Inherent in the marriage relationship was a reciprocity, which transferred rights and privileges between groups (Le Souef 1993: 30).

Each socio-linguistic group, sometimes referred to as the 'tribe', consisted of a number of smaller groups, which were made up of around 12 to 30 persons, related men, their wives and children, and at times, visiting relatives from other groups. These subgroups could be described

as a family, a band or a horde (Green 1984: 9). For every subgroup there was a tract of land with which they most closely identified themselves with. An individual or a group's land was called their *Kalla* or fireplace (Moore 1884: 39). This referred to an area of land which was used by the group and over which the members of the group exercised the greatest rights to its resources. It was also the area for which the group would act as custodians. Other groups would also have some rights of access and use gained through marriage (Le Souef 1993: 30-43).

Noongar's recognize two forms of socially organized relationships to the land, a spiritual association and an economic one. Stanner (1965) used the terms 'estate' and 'range' to distinguish these two different associations. He wrote that the 'range' was that land in which the group "ordinarily hunted and foraged to maintain life" whereas the 'estate' refers to the spiritual country and which may be 'owned' by an individual, the group, or part of the group (Stanner 1965: 2). The relationship to 'estate' is mostly religious; however there is also an economic benefit. The estate can be considered the country or home of a group. It is sometimes referred to as the 'Dreaming place' and as such includes all religious sites, myths and rituals that occur on or about that land. In this way 'estate' forms part of the Aboriginal ties to Dreaming and place (Stanner 1965: 13).

The link between the individual and the land comes from the conception site, where the animating spirit enters the mother and thus there is a direct connection between the land, spirit and the identity of the individual (Machin 1996: 14). The spiritual ties with the land strengthened economic rights and land usage involved both ritual and social connections (McDonald *et al.* 1994: 35).

Land use or ownership in traditional Aboriginal Australia is based on a religious view of the world and the position of people in it. This religious view is most often referred to as the Dreaming. The Dreaming is an ideological and philosophical basis for a close emotional connection between Aboriginals and their land. The Dreaming refers to a distant past when the world had yet to be fully created. Dreamtime stories refer to mythic beings that roamed the earth creating plant and animal species. During the struggles of these mythic beings many landforms such as hills and rivers were also created (Machin 1996: 10).

In Collet Barker's journal a traditional myth explaining the creation of Oyster Harbour was related to Barker by Mokare, a traditional owner of King George Sound.

A man & his wife a 'very long time ago' living there, the woman goes into the bush after food and sings out to the husband, who remains sitting at the fire, what she finds. He replies in the negative in recitative, varying the expression from time to time to a great number of things she mentions. At last she says '*Quoyht*', a sort of snake said to exist in those days & to be still in the Eastern parts, the size of a man's body & esteemed a great delicacy. However, it appears she likes it as much as himself & eats it all up. He then becomes 'sulky', '*tabour*', & striking her with the '*Pommerum*' breaks her leg & then leaves her. She becomes sick & dragging herself along in the line where the King's River now runs, reaches Green Island, where she dies. ... Her body becomes putrid & an easterly wind setting in is smelt by a dog at Whatami (a pretty good nose to scent 40 miles, but things then were on the grand scale). He follows her track & arrived at the place, commenced scratching, which continues so long that he digs a great hollow & the sea comes in & forms Oyster Harbour. Meantime the woman's son, 'a little boy' goes in search after her death, of his father, & meeting him near a mountain, spears him, hence the name of the Mount Youngermere – 'man spear'. '*Mere*' being the name of the stick from which the spear is thrown (Barker, 25 Nov. 1830; also in Green 1979:41)

The landscape bears testimony to the struggles of creation and is studded with sacred sites recalling the Dreamtime. These sites are owned by or belong to either one or more groups, and so such sites have a shared significance amongst the local population. The shared spiritual

significance of these sites had a function of bringing together different groups. Another function of these shared sites is that knowledge of the local myths created rights of use to the land. Custodianship of land through knowledge of dreamtime sites and their associated myths is “transmitted through birth, descent and marriage (to a lesser extent),” and this knowledge is “vital for claiming rights to the land” (Silberbauer 1994: 124).

The Noongar people recognized six seasons or times of year: *Maggoro*, the winter months of June and July; *Jilba*, early spring from August through September; *Kambarang*, late spring from October to November; *Birok*, the summer months of December and January; *Burnuru*, the late summer season during February and March; and the annum is completed by *Wangarang*, the autumn months of April and May (Berndt 1979: 84).

Each of these periods coincided with a seasonal abundance of particular foods. The seasonal abundance of foods also determined the patterns of movement of the Noongar people. River mouths, estuaries, swamps and lakes would have provided a range of foods. Both Bates (1985) and Meagher (1974) have described the traditional foods of the Noongar people, and also their methods of procurement.

The Noongar people of the south-west had to cover themselves against the cold winters and for this they wore a cloak, or *buka*, constructed of three or more female kangaroo skins sewn together with sinew or rush and worn with the fur on the inside of the garment (Berndt 1979: 84). Two types of kangaroo skin bags were used by the women: the *goto* was for general purposes, and another, the *gundir*, was used for carrying babies. The men often carried a type of hammer or axe called a *kadjo* which consisted of a stone head blunt on one end and sharpened at the other fixed to a short stout stick (Berndt 1979: 84, Bates 1985: 278). The *kadjo* was carried in a belt of spun possum fur (Tilbrook 1983: 12). String headbands made from spun possum fur were worn by the men and decorated with emus or cockatoo feathers. The digging stick used by the women in this area was called a *wonna*; the *wonna* was made from the peppermint tree *Agonis flexuosa*, a coastal native that is found only in the south-west, and was a common trade item of the Noongar people. The men carried two types of spear and a throwing board (Tilbrook 1983: 12, 13; Bates 1985: 280). The *gidji-garbel* was a light spear made from the swamp wattle *mungurn* with a point made by scraping and then firing to create a hard tip. The *gidji-garbel* was commonly used for spearing fish (Moore 1884: 12, 28; Grey 1840, cited in Berndt 1979). The *gidji-borryl* was also made of swamp wattle *mungurn* but was much larger, being up to ten foot long and one inch in diameter. It was originally set with quartz in the tip and which shortly after settlement was often tipped with glass (Bates 1985: 275-279) This type of spear was better suited as a “fighting spear” as it would cause the most damage with its “razor sharp quartz flakes embedded in hardened grass tree gum” (Green 1984: 16).

The Noongar people also constructed huts (*mia mia*) made of various plant materials, which included bark, rushes and leaves, particularly the fronds of the grass tree, *Xanthorrhoea preissii*. A typical construction consisted of a series of poles placed in a semi-circle with a further frame of light branches woven or crisscrossed to form a base upon which a variety of materials could be added to form the roof and walls (Tilbrook 1983: 14). Few archaeological records of Noongar material culture remain, with the exception of bone and stone artefacts, as the Noongar relied largely on implements that were derived from non-durable natural materials such as bark, wood and skins (O'Connor *et al.* 1995: 11).

CONTACT HISTORY

Prior to settlement in Western Australia, the Dutch and the French, as well as sealers and whalers of mixed nationalities were the first European's to chart the Western Australian coast and to make contact with Noongar people. During the early part of the 16th century, the Dutch had navigated north along the Western Australian coast en route to the Dutch East Indies, and ships were often forced close to the coast by the prevailing south-westerly winds (Cresswell 1989: 24, 33). Many came to realise their precarious proximity to the coast only after becoming

shipwrecked. The early reports by the Dutch described the coast as a bleak and desolate place. Apart from a few expeditions to try and rescue shipwrecked sailors, the Dutch showed little interest in Australia and made few recordings of the local Noongar (McDonald *et al.* 1994: 26).

Evidence gleaned from the first settlement journals suggest that whalers and sealers made first contact with Noongar people when they visited the coast to collect water, however these contacts proved to be less than cordial for Noongar people. In 1827, Major Lockyer of the Albany garrison reported incidents of Noongar women being found on Michaelmas Island who had been kidnapped and then abandoned by sealers, which caused the “local Aborigines to become hostile and suspicious of strangers” (Le Souef 1993: 3).

The first French and British expeditions of the late 17th and early 18th centuries upon arrival made contact with the local Noongar people; they reported that while the men were approachable and friendly, they kept their women and children hidden or some distance away (Colwell 1970: 79).

In 1791, Captain George Vancouver visited King George Sound in the vessels *Discovery* and *Chatham*. The ships stayed in the sound for two weeks and although they found fish traps and huts around the harbour area, they did not make contact with the Noongar people (Vancouver 1801: 143-147). In 1801, Matthew Flinders visited King George Sound where he also stayed for one month. During this period Flinders reported that relations with the Aborigines were relaxed and his sailors found it possible to trade with them. Flinders relates an anecdote that does much to describe relations between the local people and the visiting sailors:

Our friends the natives, continued to visit us; and the old man, with several others being at the tents this morning, I ordered the party of Marines on shore, to be exercised in their presence. The red coats and white crossed belts were greatly admired, having some resemblance to their own manner of ornamenting themselves; and the drum, but particularly the fife, excited their astonishment; but when they saw these beautiful red and white men with their bright muskets, drawn up in a line, they absolutely screamed with delight... Before firing the Indians were made acquainted with what was going to take place; so that the volleys did not excite much terror.... The women were, however, kept out of sight with seeming jealousy; and the men appeared to suspect the same conduct in us, after they had satisfied themselves that the most beardless of those they saw at the tents were of the same sex with the rest. The belief that there must be women in the ship, induced two of them to comply with our persuasion of getting into the boat, one morning, to go on board, but their courage failing, they desired to be re-landed; and made signs that the ship must go on shore to them (Colwell 1970: 79).

In 1803, Nicolas Baudin stayed at the sound with the ships *Le Geographe* and *Le Naturaliste*. Baudin, along with the naturalist Francois Peron, discovered fish traps, kangaroo traps, huts and other evidence of occupation but failed to meet with any Noongar people (Baudin in Collard 1994: 35-36, 46). Other ships stopped in King George Sound over the next two decades and most had some contact with the Noongar people.

The first ‘settlement’ in Western Australia was the establishment of a garrison of soldiers at King George Sound on Christmas day in 1826, by Major Edmond Lockyer (Le Souef 1993: 3). The surgeon Isaac Scott Nind was attached to the garrison and it is largely through his records of life in and around the outpost that knowledge about Albany’s Noongar people have been preserved (Nind 1831: 15; see also Stephens 1962). Originally known as Fredericktown, Albany was the centre of the Western Australian colony until 1831, when the running of the settlement was transferred to the Swan River colony and the name officially changed to Albany (Le Souef 1993: 4). The Swan River colony was founded in 1829.

Initially, relations between the Noongar and the settlers were friendly; the Noongar people showed the settlers to water sources and the Europeans shared game shot while being guided by the Noongar men (Shann 1926: 99). Berndt (1979) interestingly suggests that the Noongar mistakenly believed that the first European settlers, because of their light skin colour, were souls of the dead (*djanga*) returned from *Karnup*, the home of the Bibbulmun dead located beyond the western sea. Berndt describes:

“...the *kanya* (soul of the newly dead) going first to the tabooed *moojarr* or *moodurt* tree (*Nuytsia floribunda* or Christmas tree), where it rested on its way to *Karnup*...here, and their old skins were discarded and they appeared ‘white’” (Berndt 1979: 86).

The early settlers used many of the tracks created by the Noongar people to explore the land and eventually, many of the tracks became roads, some of which still follow similar alignments. Not only do the original paths used by the Noongar people often coincide with existing road alignments, but they often link areas of traditional importance which are now the locations of town sites (Collard 1994: 23, 85). The first settlers and members of the Albany garrison used Noongar guides to explore the region and find suitable grazing and agricultural land (Le Souef 1993: 5-6). The guide Mokare and his brother Nakina were Noongars of the King George Sound area who were well known to early European visitors and assisted several of the early explorers in their travels through the hinterland (Mulvaney & White 1987: 123).

The first settler into the area was Sir Richard Spencer, the Government Resident in Albany. In 1835 he bought 1,940 acres from Captain James Stirling who had been granted 100 000 acres in the area. This farm was an immediate success and although Spencer died in 1839 his wife continued to operate the farm until her death in 1855 (Stephens 1967).

Historical records demonstrate the sometimes-strained relationship between Noongars and early settlers in the region. In 1838 it was reported that a bull, two oxen and possibly three cows were speared on the upper Hay River (Glover 1979: 23). There are also records of Aboriginal people working on farms and assisting the early settlers in many ways (Glover 1979: 23-24, 42).

ARCHIVAL RESEARCH

Archival research involved an examination of the DPLH Aboriginal Sites and Places Register, a review of any relevant site files and a review of any unpublished ethnographic reports that relate to the survey areas.

SITES AND PLACES REGISTER SEARCH

The DPLH Aboriginal Sites and Places Register categorises places reported to be of importance and significance to Aboriginal people into two separate categories.

The first category contains sites classified as **'Registered.'** Registered sites have been assessed by the ACMC as meeting the definition of section 5 of the AHA and are fully protected under the law. Disturbance to land that contains such sites requires a section 18 application for ministerial consent should proponents wish to use the land that contain these sites.

'Other Heritage Places' is the second category of places contained upon the Aboriginal Sites Register. These types of places include reported places **'Lodged'** and awaiting ACMC assessment, and places where the information has been assessed but there is **'Insufficient information'** to make a final determination under section 5 of the AHA but there is enough information to warrant these places temporary protection in Law. Disturbance to land that contains such places requires a section 18 application for ministerial consent should proponents wish to use the land that contain these places.

Within the category of 'Other Heritage Places' the final category is **'Stored Data.'** Such places have been assessed by the ACMC but fail to meet the definition of section 5 of the AHA. Places in this category are not sites under the AHA and are not protected in Law. Proponents have no further legal requirements for such places should they wish to use the land unless further information is reported which would lead to such a place being reassessed as a site in terms of the definition of section 5 of the AHA.

In relation to this survey a search of the DPLH Aboriginal Sites and Places Register was conducted in order to determine if there were any previously recorded Aboriginal heritage sites and places that would be affected by the road upgrade project (see Appendix 1: Sites Register Search).

As a result, the search did not identify any sites but did identify two ethnographic other heritage places, Place ID 23288 Frenchman's Bay Road Camp and Place ID 30637 Point Melville Campsite that have DPLH extents that may impact upon the ARR Stages 2-4 (Additional Areas)

Table 2: A Summary of Aboriginal heritage sites and places located with DPLH extents that intrude into the survey areas 1-13

ID	Name	Status	Access	Restriction	Location (GDA94 Z50)		Type
					mE	mN	
Other Heritage Places							
23288	Frenchman Bay Road Camp	S	O	N	578329	6124128	Camp, Myth & Natural Feature
30637	Point Melville Campsite	L	O	N	579284	6123554	Hist, Myth, Camp, Natural Feature & Water Source

* Please note: Coordinates are indicative locations that represent the centre of sites as shown on maps produced by the DPLH – they may not necessarily represent the true centre of all sites. **LEGEND:**

R – Registered Site, **I** - Insufficient Information, **S** - Stored Data/Not a Site, **L** - Lodged awaiting assessment, **O** – Access Open, **C** - Closed Access, **N** – File Not Restricted.

REVIEW OF RELEVANT HERITAGE PLACE FILES

Place ID 23288 Frenchman Bay Road Camp

This Heritage Place was reported to DPLH by Mr Brad Goode in a survey for Main Roads for Stage 2 & 3 of the Albany Ring Road from information supplied by Ms Lynette Knapp on the 10th June 2006. In this survey Ms Knapp reported the area as a traditional/historical camp and a natural feature that also had mythological values.

The place was reported to be located at coordinate 578 303mE & 612 4208mN. Ms Lynette Knapp said that a camp area was located on the south west side of the Lower Denmark Road. The camping area is bordered by Frenchman Bay Road to the south and by a hill and Peppermint tree woodland to the west. The site extent is described as the triangle of land formed by the intersection of the Lower Denmark Road and Frenchman Bay Road, the triangle is completed by creating a right angle from the Lower Denmark Road which encloses the triangle between that point and Frenchman Bay Road. A large peppermint tree adjacent to Frenchman Bay Road delineates the southern extent of the site.

Mrs Knapp said that her grandfather Mr Johnny Knapp had told her about the place as a camping area used by traditional people. He had told her that Aboriginal people camped there in mias in traditional times and had continued to camp there until the late 1890's. Jack Burn, Nail Can and Dicky Bumblefoot were occupants of the camp she could name. The camp was associated with the Lake Weelara camps and was known to be a part of a regional songline; however, this myth was not specified (Goode 2006: 23-4). In the report the other informants declared that they had no knowledge of this reported camp and recommended that the place should not be a site under the AHA (Goode 2006: 25).

Subsequently the reported camp was **assessed by the APMC as 'stored data'** and not a place to which the Act applies. Unless further information is provided regards the significance of this place which would lead to a re-assessment then Main Roads has no legal obligations in regard to this place under the AHA. No approvals are therefore required to impact the area. However, despite this Main Roads should be mindful of the sentiment attached to the place by Ms Knapp and may wish to consider avoiding the area and placing some interpretation at this location.

Place ID 30637 Point Melville Campsite

This Heritage Place was reported to DPLH on a site recording form on the 20th October 2011 by Mr Brad Goode. The information was supplied from consultation with Ms Lynette Knapp, Mrs Treasy Woods and Mr Woods (Deceased) from data documented in Goode, et al 2005 in 'An Aboriginal Heritage Survey for Grange Resources, Southdown Magnetite Project, Great Southern Region, Western Australia' (Goode & Greenfeld 2005b).

Here Ms Lynette Knapp said that the Point Melville was a significant site that was a historical camp area used for fishing and hunting by her family. Mrs Knapp said she had previously reported the site to Mrs Vernice Gillies when she was a regional officer with the Albany DIA. Ms Knapp called the place 'Bilybanup' [Knapp - meaning Pelican], she believed the place would have been a traditional camping place associated with the spring and swamp to the immediate north. Mrs Knapp said the camps water source at Point Melville was the small pool of water with a rock in the middle of it on the south east side of the point. Mrs Knapp said that when she had lived on the Mt Melville Reserve, she used to gather turtle eggs in the swamp and then take them to the point to cook them. She advised she was a child when she used to visit this place. She also believed the rocks in the water had been a fish trap that had been disturbed. She also said there was a small Gnamma hole on the Point, but she was unable to locate it describing it as a small cup in the rocks. A WGS 84 Coordinate was recorded with Mrs Knapp on the south west side of the point 579 252mE & 612 3561mN as the centre of the camp area. Mrs Knapp requested the site be recorded with the DIA as she had described it.

Mr Ivor Woods and Mrs Treasy Woods also reported that they believed the point was probably the site of a massacre. Mr Woods said he knew of the massacre story through Treasy Woods grandfather Womber Williams. Mr Woods also referred to Eddie Womber's mother as a source, and he had been told the massacre had taken place 'on the north bank of the harbour opposite the 'sticks' of a wreck'. He said he could not pinpoint the exact site but believed that it was in this area. Mr & Mrs Woods said that they had been told that sealers had been in the harbour had approached the point. There is a freshwater spring on the hill behind the point that was a permanent water source; the sealers had probably been approaching to get water. Aboriginal people on the point had held their hands over their eyes, to shield their eyes from the sun. The Aboriginal people thought the sealers were *Djanga* (White man or believed to be the returned spirits of the dead) and were glad to see them. The sealers thought the Aborigines holding their hands above their eyes were threatening them and opened fire on them. The Aborigines who were shot were dragged away by their companions leaving their blood on the rocks. The Woods believed the massacre had occurred prior to the establishment of a garrison at Albany. The rest of the group were interviewed regarding the story of a massacre at this site, none of the other members of the group knew of the events as described by Mr Woods and Mrs Treasy Woods.

Mr Woods and Mrs Treasy Woods also reported the Point Melville had been used as a water source and camp by Mrs Rene Williams who lived on the Mt Melville Reserve about 30 years ago and used to fish from the Point. An interview with Mrs Vernice Gillies, with regards to this report who had worked for the Department of Community Welfare in 1973 as a Welfare Officer and had been a regular visitor to the Mt Melville Reserve, revealed that Rene Williams did not live on the reserve at this time. Other members of the group interviewed also had no knowledge of Rene Williams living upon the Reserve. Mrs Gillies said Rene Williams moved a lot between Albany, Esperance and the Goldfields and sometimes camped near the rubbish tip to the north of the reserve when she was in Albany; Mrs Gillies stated that she had no knowledge of Rene Williams using Point Melville as a camp.

With regards to Point Melville's historical use by Aboriginal people, Mrs Gillies said that when she was a girl about thirteen years old, she used to visit the Reserve with her mother who played cards with the other women on the Reserve. She recalls her uncle Paddy Coyne used to grumble about the women playing cards and not doing enough work. He would take a Kerosene tin down to the spring located on the south east side of Point Melville to fill with water. At that time there was only one tap on the reserve and Paddy Coyne used the water from the spring for washing. Mrs Gillies said that in 1974 Paddy Coyne was living in the bush beside the reserve in a large tent and was still using the spring as a water source.

She did not directly know of other people from the Reserve using the spring but thought that it was likely. She knew Mrs Knapp and her family had been living on the Reserve and was the last Aboriginal family to move from the Reserve into government housing so she said it was likely that her family was using the area but had no direct knowledge of such use.

With regards to Point Melville's traditional use Mrs Gillies believes the spring would have been a traditional water source but had no direct knowledge of such use. Her belief in the place as a traditional water source is based on 'reading the country'. Mrs Gillies also recalled being shown the site by Mrs Knapp who reported the area as significant because of the amount of wildlife and abundant bush resources located there.

Following the report of the Aboriginal significance of Point Melville by some of the Aboriginal community particularly with regards to the report of a massacre occurring at this location Mr Bob Howard a local European historian knowledgeable about Albany's Aboriginal history was asked if he knew about an Aboriginal massacre at this site. He knew the area as Point Melville and the dam on the hill behind the Point as the Fish Ponds. The Fish Ponds was built in 1870 by Governor Weld in an attempt to acclimatize trout. The Fish Ponds was built using convict labour. Mr Howard did not know of a massacre of Aborigines at Point Melville but knew of an

incident that occurred at the Point in December 1829. A sailor named Dennis Dineen was attacked by Aborigines there while collecting firewood. He was speared in three places by the Aborigines but survived the wounds he sustained. The story is contained in the Historical Records of Australia Vol 3 in Major Lockyer's Journal. Mr Howard said that the spearing was in retaliation for the Abduction of Aboriginal women by sealers but that he knew of no killing of Aborigines at the Point (Goode & Greenfeld 2005b: 36-38).

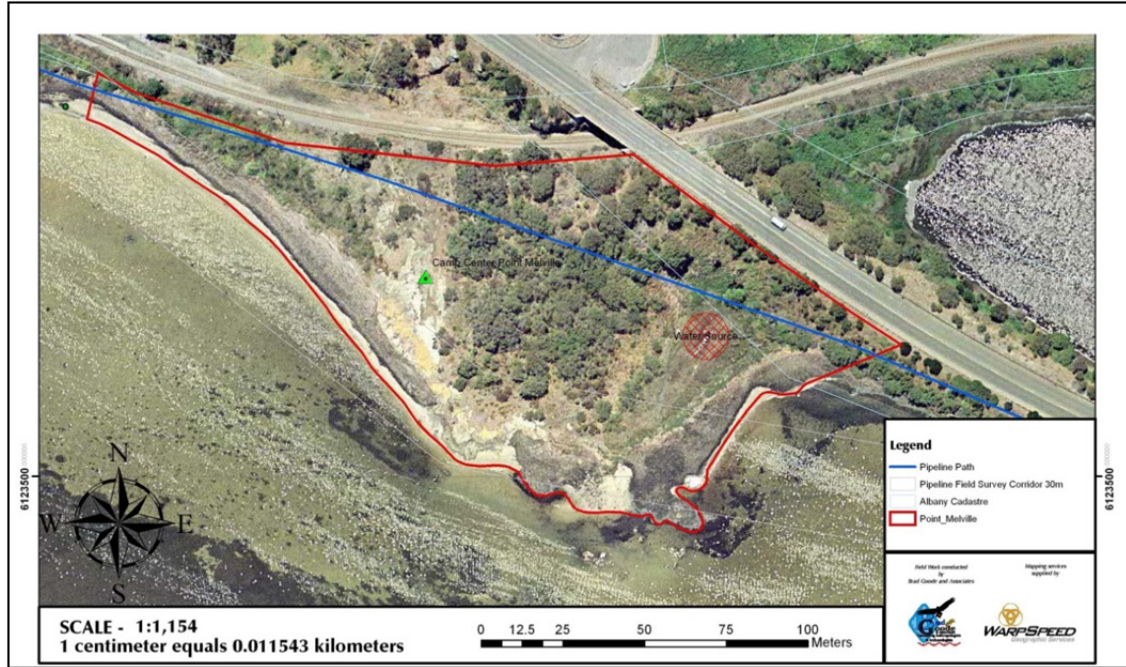


Figure 3: The location and extent of Place ID 30637 Point Melville Campsite as reported to the consultants in 2005.

On the basis of the above ethnographic reports in 2005 the consultants advised on the site recording form that it was their view that as this place provides no material evidence of Aboriginal former occupation nor does it mark any important period in the history of the Albany community and that the place is not associated with any known sacred, ritual or ceremonial events that Point Melville Campsite would unlikely meet the definition of section 5 of the AHA as a site. Subsequently it was recommended that the camp be assessed as 'Stored Data'.

However, at present no such assessment has been made by the ACMC, and currently Place ID 30637 Point Melville Campsite's status is a Lodged Heritage Place.

Should Main Roads wish to affect the area where heritage values are reported they would be required to make application under section 18 of the AHA for consent to use the land that may contain an Aboriginal site; this will then necessitate the ACMC making an assessment of the reported values against the definition of section 5 of the AHA.

During the survey the author was contacted by Main Roads with a concern that a place with heritage values may be disturbed as the DPLH boundary for Place ID 30637 Point Melville Campsite extends westward into Survey Area 2. After consultation with the Wagyl Kaip & Southern Noongar Native Title Claim representatives it was identified that the significant parts of Point Melville Campsite or Pelican Point are largely confined to the small wooded hill, the foreshore & small eastern facing bay, therefore the significant area will not be affected by the work as it is currently planned.

REVIEW OF RELEVANT ETHNOGRAPHIC REPORTS

O'Connor, R, 1998, *Report on an Ethnographic Study of the Proposed Albany Ring Road Routes*, Prepared for Halpern Glick Maunsell

This ethnographic survey was conducted in 1998 by O'Connor to consider early plans for the Albany Ring Road. As a result it was identified that there were concerns over disturbance to the Wilyung Creek where the proposed roadwork cross this watercourse near Elizabeth Street. As a result of these concerns the Noongar people requested that the above creek identified was not interfered with and that Main Roads build a bridge for the crossing and that where clearing was done, a monitor was present.

Halpern Glick Maunsell Pty Ltd 1998, *Albany Ring Road Planning Study, Stage 1 Route Selection Report*, Prepared for Main Roads Western Australia by Halpern Glick Maunsell.

Main Roads Western Australia commissioned the Albany Ring Road Planning Study to identify and investigate alternative routes for heavy vehicles going to and from the port of Albany. An ethnographic survey of the proposed route options in October 1998 was conducted by R. O'Connor and T. Hart. A search of the ethnographic database revealed no previous records of Aboriginal sites within the project area. Consultation with Aboriginal Elders revealed that the project area is clear of significant Aboriginal sites. An archaeological survey of the Albany Ring Road Proposed Routes was also prepared by Quartermaine Consultants in October 1998. No previously recorded sites were located within the project area. A field survey also concluded there was no evidence of archaeological sites in the project area.

Halpern Glick Maunsell 2000, *Albany Ring Road Study Five Mile Creek Option, Stage 2 Investigation*, Prepared for Main Roads Western Australia by Halpern Glick Maunsell.

R. O'Connor and T. Hart also conducted an ethnographic survey of the Five Mile Creek Option in February 2000 and did not locate any significant sites within the alignment corridor. The report contains little data of relevance to the current survey.

Goode, B. and Greenfeld, P. 2005a, *Ethnographic Survey of the Albany Ring Road (Stage 1), Chester Pass Road to Albany Highway, Western Australia*, Prepared for Gutteridge Haskins & Davey (GHD) upon behalf of Main Roads Department, Albany

This survey was conducted in 2005 by Brad Goode and Associates Pty Ltd regarding the Albany Ring Road (Stage 1). During this report for Main Roads and for work being conducted for the City of Albany concurrently, the Wilyung Hill, Wilyung Creek, Parker Brook and Warrenup Brook (which is a tributary of the King River) inclusive of the King River were identified as places of mythological significance to the local Minang people. It was recommended that Main Roads seek ministerial under section 18 under of the AHA to bridge these water courses. It was further recommended that monitors be present during any disturbance carried out to the Creeks 1-3 and the southern end of Wilyung Hill.

Goode, B. Irvine, C. and Greenfeld, P. 2006, *An Aboriginal Heritage Survey of the Albany Ring Road (Stage 2 & 3) Western Australia*, Prepared for Gutteridge Haskins & Davey (GHD) upon behalf of Main Roads Department, Albany.

This survey was undertaken with 9 members of the Wagyl Kaip NTC group to provide data in relation to sites and places as defined by section 5 of the AHA for Main Roads to be able to undertake detailed planning for the preferred alignment of the Albany Ring Road Stages 2 & 3.

The data was required in order to prepare land protection plans suitable for inclusion of the road in the City of Albany Town Planning Scheme. As a result of this survey Place ID 23288 was

reported by the Noongar community as a historical camp site located south of the Lower Denmark Road where the Lower Denmark Road intersects with Frenchman Bay Road. Little detailed data regards the areas importance and significance in relation to the AHA was provided by the informants and as such it was recommended by the consultants that the camp would unlikely be a site within the meaning of section 5 of the AHA. However Main Roads were advised that should they be required to impact the area that they would need to seek ministerial under section 18 under of the AHA to determine the reported camps status by triggering an assessment by the APMC. Main Roads sought such consent and the camp was assessed as stored data.

Goode, B. and Greenfeld, P. 2005b, *An Aboriginal Heritage survey for Grange Resources Ltd, & Albany Port Authorities, Southdown Magnetite Project, Great Southern Region, Western Australia*, A report prepared for Grange Resources Ltd

This survey was commissioned in 2005 in order to consider Aboriginal heritage issues that may exist at the mine site located at Wellstead, along the concentrate slurry pipeline path to Albany, and within the area designated for the expansion of the Albany Port.

During the archaeological component of the survey 9 artefact scatters recorded as Southdown 1-9 were located on land within the mine area. These sites were found in blown out dunes and at the time were thought to represent significant stratified deposits.

During the ethnographic survey a historical camp was reported at Point Melville. The camp site did not have wide currency amongst the group with only one family reporting its periodic use as an overflow camp associated with the Mt Melville Reserve.

During the survey the river systems and the wetlands where the pipelines cross were the main concern. Directional drilling and minimum disturbance was recommended. Monitoring the mine areas hydrology was considered paramount as all the lakes and wetlands in the area were believed to be maintained by ground water.

In terms of the archaeological sites salvage and test excavations were requested.

Employment and business opportunities for the Noongar community were requested as a trade for loss of heritage sites.

Goode, B. et al. 2005, *'Kinjarling' The Place of Rain, the City of Albany and Department of Indigenous Affairs Aboriginal Heritage Survey*, A report prepared for the City of Albany and the Department of Indigenous Affairs

This regional study was jointly commissioned by the City of Albany and the DPLH (then DIA) with the objective of Aboriginal heritage site identification to assist future planning within the Albany region. A total of 50 previously recorded sites were identified, comprising 40 archaeological and 10 ethnographic sites. Details regarding the nature and extent of these heritage sites were reported on during this survey.

Consultations were held with Aboriginal representatives between June and October 2004 resulted in 42 new Aboriginal heritage sites being recorded, comprising 15 archaeological and 32 ethnographic sites. The most frequently recorded site types were historical camps on farms, camps on fringes of urban areas and gazetted town reserves. A number of mythological sites were also reported in association with the rivers in the region, specifically the King and the Kalgan Rivers. The Minang legend of two *Waugal's* who lived on Michaelmas and Breaksea Islands was detailed in this report that highlighted the traditional pathway that these rivers represent (Goode, et al. 2005: 161). These rivers are recognised as areas of high cultural value and further consultations with the Aboriginal community were recommended should development proposals impact upon these areas.

OUTCOMES OF ARCHIVAL RESEARCH

As a result of archival research, it has been determined that there is no previously recorded Aboriginal heritage sites as defined by section 5 of the AHA located within the survey area. However archival research did identify two ethnographic other heritage places, Place ID 23288 Frenchman Bay Road Camp and Place ID 30637 Point Melville Camp that have DPLH extents that are intersected by the road planning corridor.

Place ID 23288 Frenchman Bay Road Camp is located on the south west side of the Lower Denmark Road and Frenchman Bay Road intersection. The site extent is described as the triangle of land formed by the intersection of the Lower Denmark Road and Frenchman Bay Road and measures 140m bordering the lower Denmark Road, 130m border the Frenchman Bay Road and 170m on the west. The front portion of the heritage place is within the road planning corridor and could be affected if a large roundabout is built.

Place ID 23288 Frenchman Bay Road Camp was previously assessed by the ACMC as a place to which the AHA does **not apply** so there are no legal constraints on Main Roads should they be required to affect the area; however Main Roads should be mindful of the obvious sentiment attached to this place by the Noongar community and make every effort to avoid the area.

Place ID 30637 Point Melville Campsite extent is located on the southern edge of Princess Royal Drive. The reported camping area takes in all the lands known as Point Melville.

During the survey the author was contacted by Main Roads with a concern that a place with heritage values may be disturbed as the DPLH boundary for Place ID 30637 Point Melville Campsite extends westward into Survey Area 2.

After consultation with the Wagyl Kaip & Southern Noongar Native Title Claim representatives it was identified that the significant parts of Point Melville Campsite or Pelican Point are largely confined to the small wooded hill, the foreshore & small eastern facing bay, therefore the significant area will not be affected by the work as it is currently planned

IDENTIFICATION OF SPOKESPEOPLE

THE RIGHT TO SPEAK ON HERITAGE ISSUES

Various authors have discussed the contemporary problem of who in the Indigenous community has the authority to speak on heritage issues within an area. O'Connor et al (1989: 51) suggests that when this question is posed to people in Indigenous Australia, answers are usually framed by such terms as 'the Traditional Owners', i.e., those people who are defined by place of birth, or descent. Myers (1986) presents a broader and more contemporary view of 'ownership' based upon descent and association,

An estate, commonly a sacred site, has a number of individuals who may identify with and control it. They constitute a group solely in relationship to this estate... Identification refers to a whole set of relationships a person can claim or assert between him/herself and a place. Because of this multiplicity of claims, land holding groups take essentially the form of bilateral, descending kindred. Membership as a recognised owner is widely extended and therefore groups are not a given (Myers 1986: 128).

Myers (1986) further clarifies the current perception of 'ownership' when he states,

....such rights exist only when they are accepted by others. The movement of the political process follows a graduated series of links or claims of increasing substantiality, from mere identification and residual interest in a place to actual control of its sacred association. The possession of such rights as recognised by others, called 'holding' (*kanyininpa*) a country, is the product of negotiation (Myers 1986: 128-129).

While the notion of descent is clearly an important criterion within Myers analysis, it must be seen in terms of the contemporary Nyungar situation. Nyungar tradition in the South West has been seriously eroded since colonisation as lines of descent have been broken and previously forbidden and mixed marriages have interconnected many Nyungar groups who would not have traditionally had a close association (Machin 1993: 20). Consequently, in contemporary times the criteria of historical 'association' may in some cases also be regarded as a 'right to speak' on heritage issues within an area. Machin (1995) elaborates,

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

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

NATIVE TITLE CLAIMS OVER THE SURVEY AREA

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

- **Wagyl Kaip WC1998/070 WAD6286/1998 (Registered)**
Applicants: Glen Colbung, Hazel Brown, Mingli Wunjurri Nungala
- **Southern Noongar WC1996/109 WAD6134/1998 (Registered)**
Applicants: Dallas Coyne, Aden Eades, Glen Colbung, Jerry Narkle, Justin Minitier

The Wagyl Kaip & Southern Noongar Native Title Claim group representatives were:

- Mr Dallas Coyne
- Mr Derek Loo
- Mr Jason Minitier
- Mr John Penny
- Ms Carol Pettersen
- Ms Lee Anne Woods

RESULTS OF THE SURVEY

An archaeological & ethnographic survey was carried out by Mr Paul Greenfeld (Brad Goode & Associates Archaeologist / Anthropologist) and six representatives of the Wagyl Kaip & Southern Noongar Native Title Claim group on 5th November 2019.

The Survey strategy consisted of the entire survey team walking evenly spaced pedestrian transects of the several discrete areas identified as being necessary for the planned Albany Ring Road. The ARR is the combination of Link Road and George Street providing access from Albany Highway to the Lower Denmark Road, allowing heavy vehicles a route around Albany to Albany Port.

Given their shape and location it is most likely that the areas surveyed will be part of the planned access and egress for the ARR where it intersects with the Albany Highway, South Coast Highway, Lower Denmark Road, as well as several areas east, west and north of the intersection of Hanrahan Road and Frenchman Bay Road.

During the survey the team also discussed the ethnographic values of each area where works were proposed.

In terms of the landscape inspected most areas had been previously disturbed. Very few of the areas contained much native vegetation. Where native vegetation did exist, visibility was quite poor due to the heavy build-up of grasses, shrubs and leaf litter. These factors limited the discovery of an archaeological material that may have been present.



Figure 4: The Wagyl Kaip/Southern Noongar Native Title Claim group representatives at the survey area; from left: Mr Jason Minitier, Mr John Penny, Mr Dallas Coyne, Mr Derek Loo, Ms Carol Pettersen and Ms Lee Anne Woods.

POINT MELVILLE CAMPSITE (PELICAN POINT – SURVEY AREA 2)

From Figure 5 (below), it can be seen that eastern end of Survey Area 2 is very close to *Point Melville Campsite* (Place ID - 30637), of significance to local Menang People and known locally as Pelican Point.

The author was contacted by Main Roads with a concern that the Site may be disturbed as the DPLH boundary for the site (Point Melville Campsite) extends westward into Survey Area 2 (Figure 5). After consultation with the WK & SN representatives it was identified that the significant parts of the site are largely confined to the small wooded hill, the foreshore & small eastern facing bay therefore the significant area will not be affected by the work as it is currently planned



Figure 5: Plan of Pelican Point, Albany and Survey Area 2, Albany Ring Road, November 2019

As long as no construction or disturbance occurs east of the Survey Area 2 boundary the WK & SN representatives are happy that the site will be undisturbed by the proposed works.

As a result of the archaeological inspection no Aboriginal Sites or significant cultural material as defined by sections 5(a) & 5(c) of the AHA was identified in the survey areas

As a result of the ethnographic discussions no Aboriginal Sites or significant cultural places as defined by sections 5(b) & 5(c) of the AHA was identified in the survey areas

HERITAGE CONSIDERATIONS

No registered or known Aboriginal heritage Sites as defined by section 5 of the AHA will be impacted upon by the proposed works for the Albany Ring Rd Stages 2-4 (Additional Areas).

It must be noted that apart from Mt Melville Campsite there are several significant Aboriginal Sites located nearby to the areas surveyed.

Mt Melville and Mt Elphinstone (both sides of Hanrahan Road and Frenchman Bay Road) are significant ethnographic sites and are linked by a well-known local Dreamtime story.

Mt Melville contains a number of discrete archaeological (gnamma holes, stone artefacts, grinding material, bush tucker, medicinal plants) & ethnographic (Wagyl Trap, Campsites) sites.

Mt Melville was the site of one of Albany's Aboriginal Reserves and contains visible evidence of how the residents of the Reserve interacted with the surrounding bush and the sites of significance located nearby.

The creation story for Albany Harbour also involves the areas around Mt Melville and Mt Elphinstone.

CULTURAL CONSIDERATIONS

The Wagyl Kaip/Southern Noongar representatives are in support of the proposed Albany Ring Road as they feel that the project will divert heavy vehicles travelling to Albany Port and will improve road and traffic safety within the denser parts of Albany.

The Wagyl Kaip/Southern Noongar representatives have concerns over some of the proposed works close to Mt Melville (on the north and south sides of both Hanrahan Road, Princess Royal Drive and Carlisle Street). They have requested that monitors be engaged to monitor ground disturbing activities within this area.

RECOMMENDATIONS

As a result of the ethnographic survey, the following advice and recommendations in relation to the Western Australian *Aboriginal Heritage Act 1972* (AHA) are made:

It is recommended that Main Roads can proceed with the proposed activities without risk of a section 17 breach of the AHA in relation to ethnographic sites as defined by section 5(a), 5(b) & 5(c) and 39.2(a), (b) & (c) and 39.3 of the AHA.

It is recommended that Main Roads give due consideration to engaging monitors to supervise ground disturbing activities within the vicinity of Mt Melville (on the north and south sides of both Hanrahan Road, Princess Royal Drive and Carlisle Street).

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APPENDIX 1: DPLH ABORIGINAL HERITAGE SITES AND PLACES REGISTER SEARCH

List of Registered Aboriginal Sites

Search Criteria

No Registered Aboriginal Sites in Shapefile - Albany_Ring_Rd_Arch_Ethno_SurveyArea_Sept_2019_FINAL

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 predominately based on the information provided to the Department of Planning, Lands and Heritage 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@dplh.wa.gov.au and we will make every effort to rectify it as soon as possible.

South West Settlement ILUA Disclaimer

Your heritage enquiry is on land **within or adjacent to** the following Indigenous Land Use Agreement(s): Wagyl Kaip Southern Noongar People ILUA.

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, Gnaala Karla Booja, Ballardong People, South West Boojarah #2 and Wagyl Kaip & Southern Noongar groups, and the South West Aboriginal 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 on how to assess the potential risk to Aboriginal heritage.

Likewise, from 8 June 2015 the Department of Mines, Industry Regulation and Safety (DMIRS) in granting Mineral, 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 you are a State Government Department, Agency or Instrumentality, or have a heritage condition placed on your mineral or petroleum title by DMIRS, 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.dpc.wa.gov.au/swnts/South-West-Native-Title-Settlement/Pages/default.aspx>.

Further advice can also be sought from the Department of Planning, Lands and Heritage at heritageenquiries@dplh.wa.gov.au.

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Coordinate Accuracy

Coordinates (Easting/Northing metres) are based on the GDA 94 Datum. Accuracy is shown as a code in brackets following the coordinates.



Aboriginal Heritage Inquiry System

List of Registered Aboriginal Sites

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Aboriginal Heritage Inquiry System

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Map of Registered Aboriginal Sites



Legend

- Registered Aboriginal Site
- Search Area
- Town
- Road
- River
- Local Government Authority

4.02 kilometres

 Map Scale 1 : 122,000 
 MGA Zone 50 (GDA94)

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List of Other Heritage Places

Search Criteria

1 Other Heritage Places in Shapefile - Albany_Ring_Rd_Arch_Ethno_SurveyArea_Sept_2019_FINAL

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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, Gnaala Karla Booja, Ballardong People, South West Boojarah #2 and Wagyl Kaip & Southern Noongar groups, and the South West Aboriginal 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 on how to assess the potential risk to Aboriginal heritage.

Likewise, from 8 June 2015 the Department of Mines, Industry Regulation and Safety (DMIRS) in granting Mineral, 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 you are a State Government Department, Agency or Instrumentality, or have a heritage condition placed on your mineral or petroleum title by DMIRS, 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.dpc.wa.gov.au/swnts/South-West-Native-Title-Settlement/Pages/default.aspx>.

Further advice can also be sought from the Department of Planning, Lands and Heritage at heritageenquiries@dplh.wa.gov.au.

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Coordinate Accuracy

Coordinates (Easting/Northing metres) are based on the GDA 94 Datum. Accuracy is shown as a code in brackets following the coordinates.

List of Other Heritage Places

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

Place ID/Site ID: This a unique ID assigned by the Department of Planning, Lands and Heritage 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 to determine if it meets Section 5 of the Aboriginal Heritage Act 1972.

Access and Restrictions:

- File Restricted = No: Availability of information that the Department of Planning, Lands and Heritage holds in relation to the place is not restricted in any way.
- File Restricted = Yes: Some of the information that the Department of Planning, Lands and Heritage 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 Planning, Lands and Heritage receives written approval from the informants who provided the information. To request access please contact heritageenquiries@dplh.wa.gov.au.
- 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 the Department of Planning, Lands and Heritage.
- 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.

Basemap Copyright

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Satellite, Hybrid, Road basemap sources: Esri, DigitalGlobe, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, AeroGRID, IGN, HERE, DeLorme, Intermap, INCREMENT P, NRCan, Esri Japan, METI, Esri China (Hong Kong), Esri Korea, Esri (Thailand), MapmyIndia, NGCC, © OpenStreetMap contributors, and the GIS User Community.

Topographic basemap sources: Esri, HERE, DeLorme, Intermap, increment P Corp., GEBCO, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), swisstopo, MapmyIndia, © OpenStreetMap contributors, and the GIS User Community.



Aboriginal Heritage Inquiry System

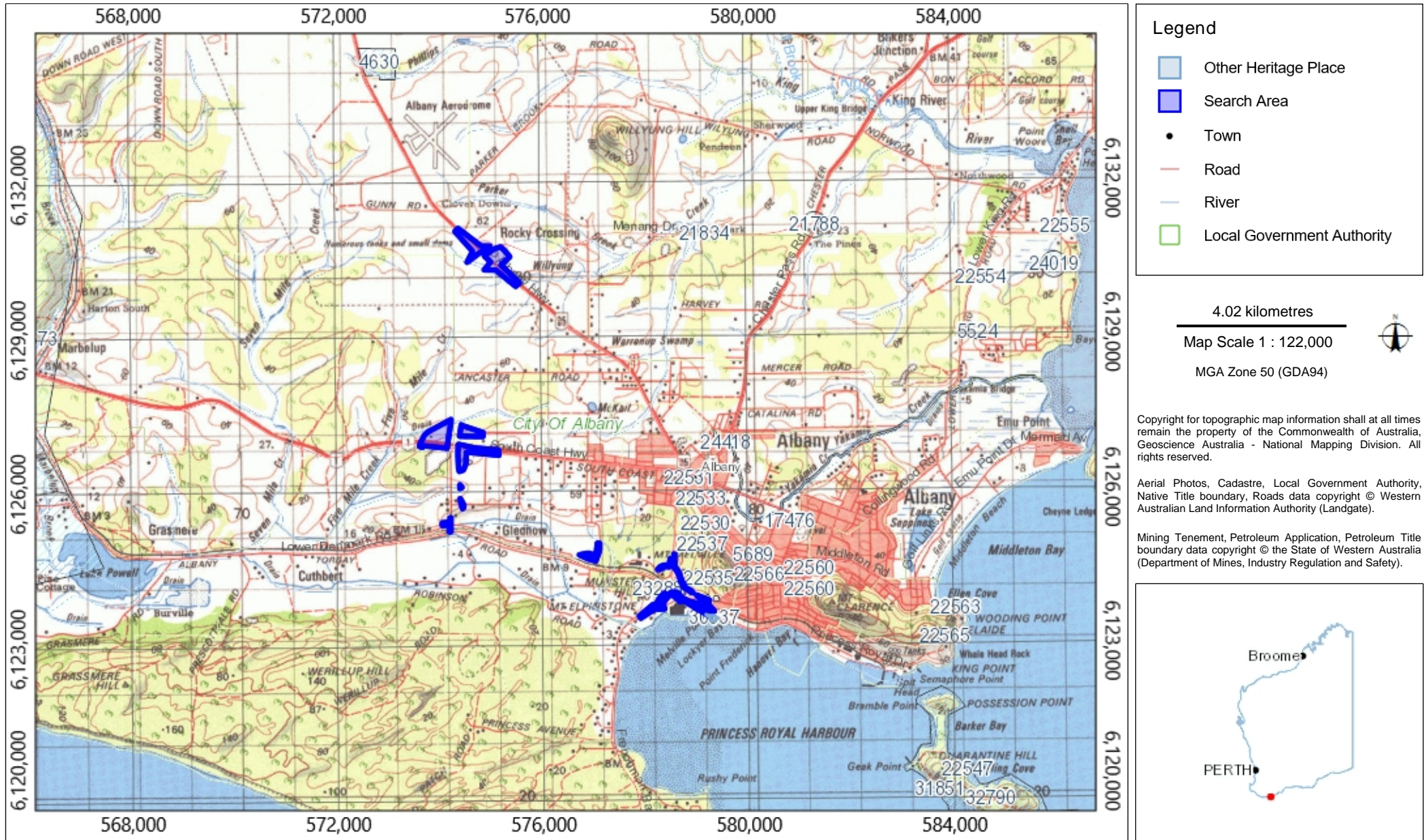
List of Other Heritage Places

ID	Name	File Restricted	Boundary Restricted	Restrictions	Status	Type	Knowledge Holders	Coordinate	Legacy ID
30637	Point Melville Campsite	No	No	No Gender Restrictions	Lodged	Historical, Mythological, Camp, Natural Feature, Water Source	*Registered Knowledge Holder names available from DAA	579284mE 6123554mN Zone 50 [Reliable]	

Aboriginal Heritage Inquiry System

Map of Other Heritage Places

For further important information on using this information please see the Department of Planning, Lands and Heritage's Disclaimer statement at <https://www.dph.wa.gov.au/about-this-website>



APPENDIX 2: SWALSC SURVEY TEAM LIST



HER.0187 MRWA Albany Ring Road

Page 1
Date 8/08/2018
Time 10:45:02 AM
Login Name Donovan, Tahn

Name Coyne, Dallas John (Mr) Sr.
Mobile Phone 0407 748 352
Street Address 15 Stoddart Crn McKail WA 6330

Name Eades, Eugene Christopher (Mr)
Mobile Phone 0487 711 718
Mailing Address PO BOX 151 Katanning WA 6317
Street Address 9 Spearwood Street Albany WA 6330

Name Krakouer, Frank (Mr) Sr.
Mobile Phone 0439 622 217
Street Address 25 Seville Way Albany WA 6330

Name Loo, Derek
Mobile Phone 0448 639 163
Street Address 7 Lindfield Cr Spencer Park WA 6330

Name Minitier, Jason Wayde
Mobile Phone 0484 232 758
Street Address 8 Mueller Albany WA

Name Penny, John (Mr)
Mobile Phone 0450 482 860
Email Address pennyjohn90@gmail.com
Street Address 11 Nathan Square Swan View WA 6056

Name Pettersen, Carol
Mobile Phone 0408 937 813
Home Phone 9842-5410
Email Address carolpettersen@westnet.com.au
Street Address PO Box 7016 Lower King River WA

Name Woods, Lee Anne (Ms)
Mobile Phone 0447 087 121
Email Address lwoods@sacorp.com.au
Street Address 1 Meananger Crescent Albany WA 6330

End of Report

South West Aboriginal Land and Sea Council

Dataset TRIM Product

APPENDIX 3: LETTER OF ADVICE

Brad Goode & Associates Pty Ltd
 Consulting Anthropologist
 Heritage Assessments

79 Naturaliste Terrace
 DUNSBOROUGH WA 6281
 (08) 9755 3716
 bradlee@westnet.com.au
 ABN: 41 134 732 040



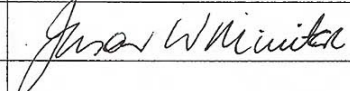
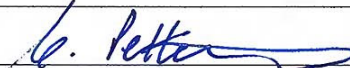
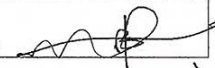
5th November 2019

We the undersigned have been consulted by Main Roads Western Australia in regards to the proposed Albany Ring Road Project Stages 2, 3 and 4 in Albany, Western Australia. We would like to make the following recommendations in relation to the Western Australian *Aboriginal Heritage Act 1972*:

The survey areas along Link Rd + George St are clear of any ~~survey~~ cultural + heritage concerns.

We have concerns over the proposed work areas close to Mt Melville + Mt Elphinstone.

We ~~we~~ request that (local) Menang monitors be engaged to supervise the ground disturbing activities in these areas.

Wagyl Kaip WC1998/070 and Southern Noongar WC1996/109 Native Title Claim		
Dallas Coyne	05.11.2019	
Eugene Eades	05.11.2019	Did not attend
Frank Krakouer	05.11.2019	Did not attend.
Derek Loo	05.11.2019	
Jason Minitier	05.11.2019	
John Penny	05.11.2019	
Carol Pettersen	05.11.2019	
Lee Anne Woods	05.11.2019	Brayden Dean  (son on behalf of Lee-Anne Woods)

PRELIMINARY ADVICE ON THE ABORIGINAL HERITAGE SURVEY OF ALBANY RING ROAD STAGES 2 TO 4 (ADDITIONAL AREAS), ALBANY, WESTERN AUSTRALIA

It must be noted that there are several significant Aboriginal Sites located nearby to the areas surveyed.

Mt Melville and Mt Elphinstone (both sides of Hanrahan Road and Frenchman Bay Road) are significant ethnographic sites and are linked by a well-known local Dreamtime story.

Mt Melville contains a number of discrete archaeological (gnamma holes, stone artefacts, grinding material, bush tucker, medicinal plants) & ethnographic (Wagyl Trap, Campsites) sites.

Mt Melville was the site of one of Albany's Aboriginal Reserves and contains visible evidence of how the residents of the Reserve interacted with the surrounding bush and the sites of significance located nearby.

The creation story for Albany Harbour also involves the areas around Mt Melville and Mt Elphinstone.

HERITAGE CONSIDERATIONS

No registered or known Aboriginal heritage Sites as defined by section 5 of the AHA will be impacted upon by the proposed works for the Albany Ring Rd Stages 2-4 (Additional Areas).

The Wagyl Kaip/Southern Noongar representatives are in support of the project.

CULTURAL CONSIDERATIONS

The Wagyl Kaip/Southern Noongar representatives are in support of the proposed Albany Ring Road as they feel that the project will divert heavy vehicles travelling to Albany Port and will improve road and traffic safety within the denser parts of Albany.

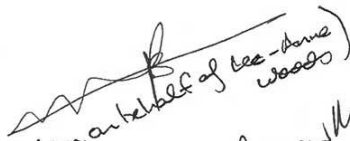
The Wagyl Kaip/Southern Noongar representatives have concerns over some of the proposed works close to Mt Melville (on the north and south sides of both Hanrahan Road and Carlisle Street). They have requested that monitors be engaged to monitor ground disturbing activities within this area.

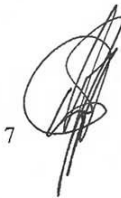
RECOMMENDATIONS

As a result of the ethnographic survey, the following advice and recommendations in relation to the Western Australian *Aboriginal Heritage Act 1972* (AHA) are made:

It is recommended that Main Roads can proceed with the proposed activities without risk of a section 17 breach of the AHA in relation to ethnographic sites as defined by section 5(a), 5(b) & 5(c) and 39.2(a), (b) & (c) and 39.3 of the AHA.

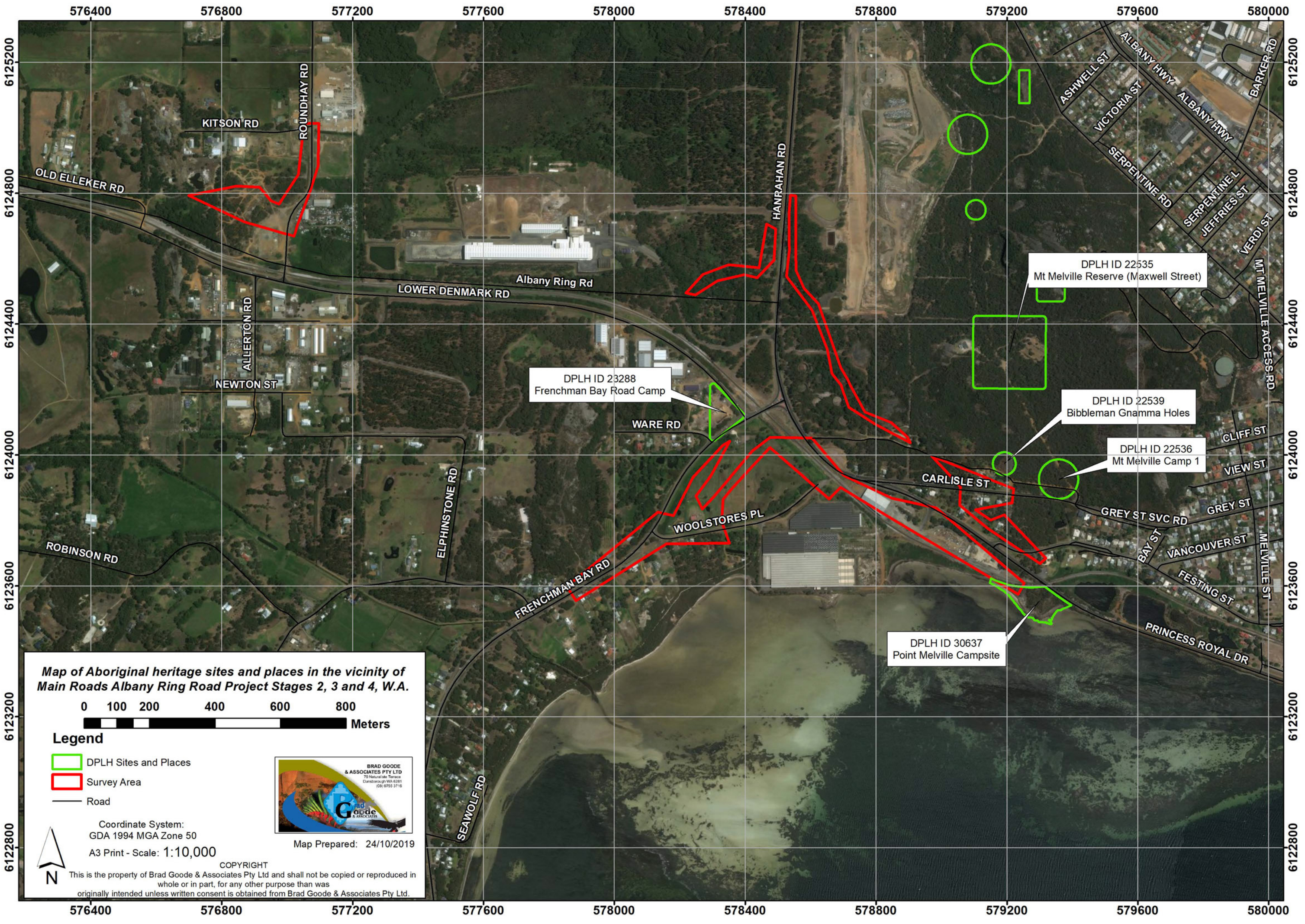
It is recommended that Main Roads give due consideration to engaged monitors to supervise ground disturbing activities within the vicinity of Mt Melville (on the north and south sides of both Hanrahan Road and Carlisle Street).


(son on behalf of the Noongar people)
Janna Minter

7 

APPENDIX 4: MAP OF THE PROJECT AREA IN RELATION TO ABORIGINAL HERITAGE SITES



Map of Aboriginal heritage sites and places in the vicinity of Main Roads Albany Ring Road Project Stages 2, 3 and 4, W.A.

0 100 200 400 600 800 Meters

Legend

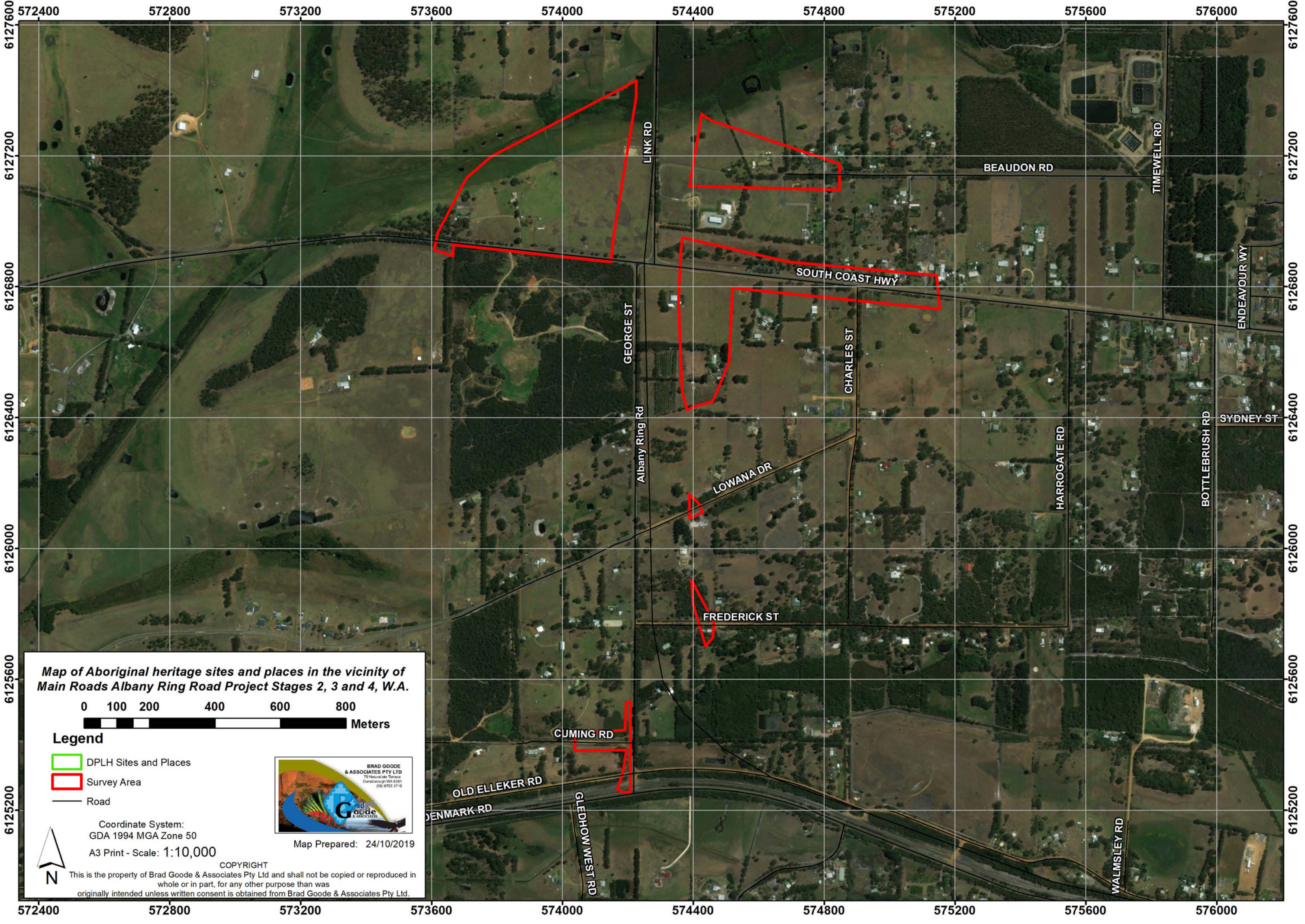
- DPLH Sites and Places
- Survey Area
- Road

Coordinate System:
GDA 1994 MGA Zone 50
A3 Print - Scale: 1:10,000

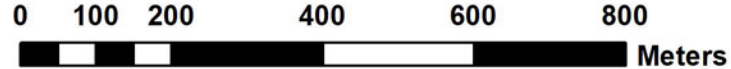
Map Prepared: 24/10/2019

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Map of Aboriginal heritage sites and places in the vicinity of Main Roads Albany Ring Road Project Stages 2, 3 and 4, W.A.



Legend

- DPLH Sites and Places
- Survey Area
- Road



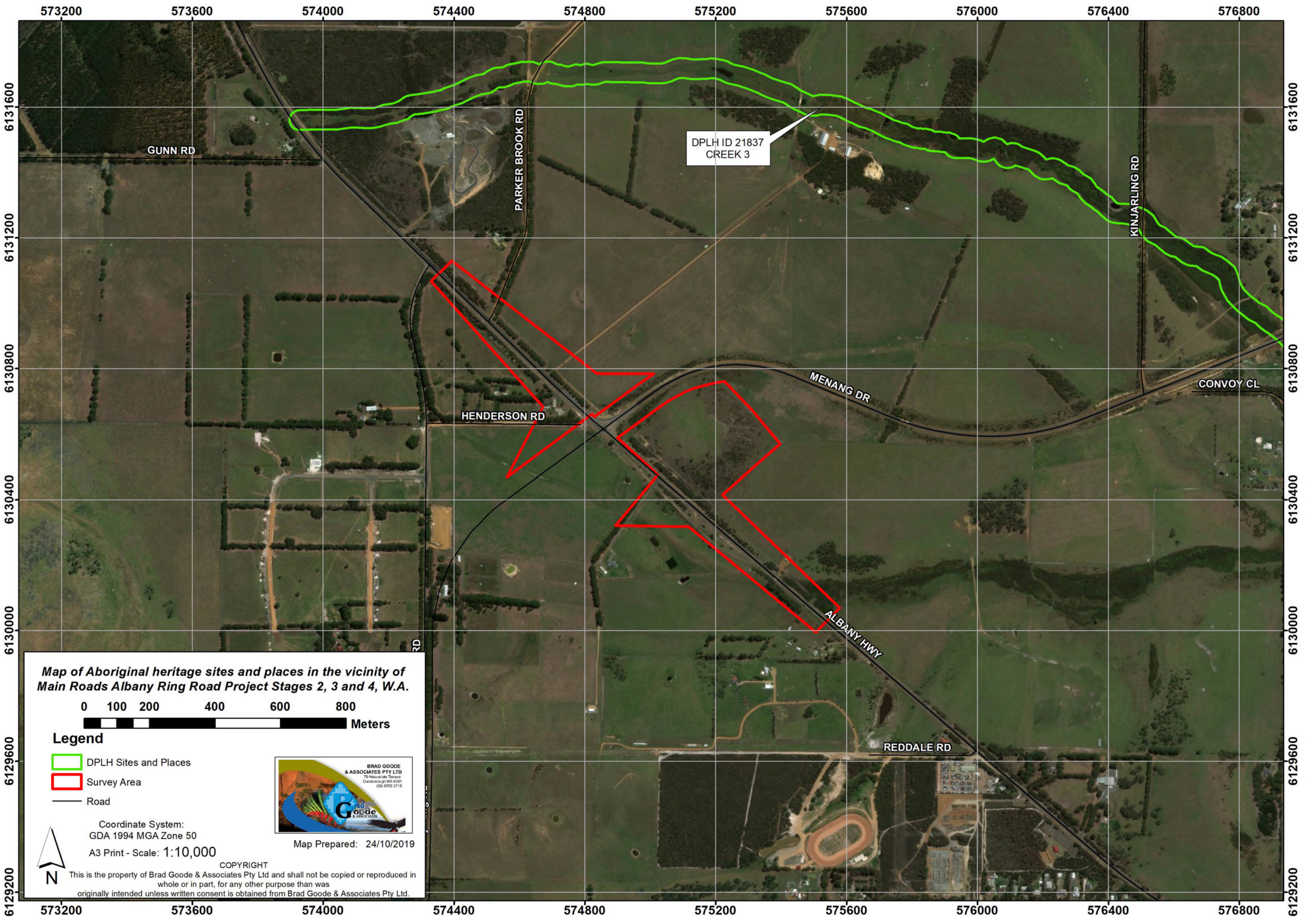
BRAD GOODE & ASSOCIATES PTY LTD
79 Naturaliste Terrace
Dunstanburgh WA 6281
(08) 9755 3718

Map Prepared: 24/10/2019

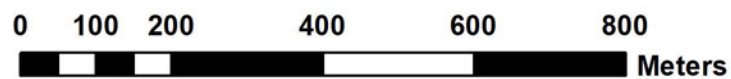
Coordinate System:
GDA 1994 MGA Zone 50
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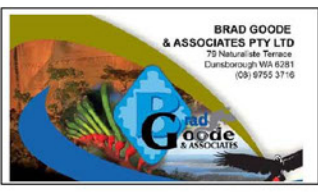


Map of Aboriginal heritage sites and places in the vicinity of Main Roads Albany Ring Road Project Stages 2, 3 and 4, W.A.



Legend

- ▭ DPLH Sites and Places
- ▭ Survey Area
- Road



Map Prepared: 24/10/2019

Coordinate System:
GDA 1994 MGA Zone 50
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