



**AN ABORIGINAL HERITAGE SURVEY OF
THE PROPOSED BUNBURY OUTER RING
ROAD (STAGE 2) AT GELORUP, WESTERN
AUSTRALIA.**

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

By [REDACTED]
Consulting Anthropologist
79 Naturaliste Terrace
DUNSBOROUGH WA 6281
bradlee@westnet.com.au

[REDACTED]
Consulting Archaeologist
250 Barker Road
SUBIACO WA 6008
toreilly@arach.net.au

[REDACTED]
Consulting Archaeologist
12 Ford Street
WOODRIDGE WA 6056
discostu.j@hotmail.com

Report submitted April 2012 to:

[REDACTED]
Principle Environmental Consultant
GHD Pty Ltd
10 Victoria Street
BUNBURY WA 6230

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



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

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- [REDACTED] – Main Roads (SW Region Manager)
- [REDACTED] – Main Roads (Graduate Engineer)
- [REDACTED] – Gnaala Karla Booja Native Title Claim (Future Acts Officer)
- [REDACTED] – Gnaala Karla Booja Native Title Claim (Claim Lawyer)
- [REDACTED] – Ngalang Booja Council (Director)
- [REDACTED] – Brad Goode & Associates Pty Ltd (Ethnographer)
- [REDACTED] – Brad Goode & Associates Pty Ltd (Senior Archaeologist)
- [REDACTED] – Brad Goode & Associates Pty Ltd (Archaeologist)

Gnaala Karla Booja (WC98/58) Native Title Claim group representatives

Ethnographic survey informants:

- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]

DISCLAIMER

All of the information contained in this report is believed to be correct and accurate at the time it was recorded. The author does not take responsibility or accept any liability for errors or omissions contained in the report based upon information supplied by others.

*Note: This report, in terms of its assessment under section 5 of the Western Australian Aboriginal Heritage Act (1972), should be read in conjunction with the *Report on the Archaeological Survey of the Bunbury Outer Ring Road (Southern Section) Project Area Bunbury Western Australia*, by Mr Thomas O'Reilly, 2012.

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GLOSSARY OF TERMS

The Proponent – Main Roads Western Australia
The Consultant - Brad Goode & Associates Pty Ltd
AHA - Western Australian Aboriginal Heritage Act (1972)
DIA - Department of Indigenous Affairs
ACMC - Aboriginal Cultural Material Committee
SWALSC - South West Aboriginal Land and Sea Council
GKB - Gnaala Karla Booja native title claim group

EXECUTIVE SUMMARY

Main Roads Western Australia (Main Roads) is planning to construct stage 2 of the Bunbury Outer Ring Road (BORR). This road is required to reduce traffic congestion within the city and to complete a bypass link around Bunbury.

Stage 2 of the BORR will be built from where stage 1 of the BORR intersects the South Western Highway near Centenary Road. It will then run south west intersecting Bussell Highway between Woods Road and Calinup Road at Gelorup, a total of 9 km (see map-Appendix 3).

The survey corridor is irregular in shape and varies in width from 50m to 150m.

Several access roads to service the BORR stage 2 were also surveyed. These intersections are at Lillydale Road, at Hastie's Road, at Decan Road, at Jilly Road, Eucalyptus Road and at Woods Road (see map-Appendix 3).

Archival research conducted for this survey, which consisted of a search of the DIA Aboriginal Sites Register by GIS auto download in January 2012, and verified by a search of the DIA web based search engine on 12th April 2012) revealed that **no** previously recorded ethnographic sites or places are located within the survey corridor.

The search **did** however **identify** one previously recorded archaeological other heritage place ID 18884 Bunbury Bypass Archaeological Site 1 to be located within the survey corridor at the BORR intersection with Hastie Road. This site has a DIA polygon that predominately affects the ramp connection of the BORR with Hastie Road. The full detail regards the nature, extent and the scientific significance of this site will be detailed within the accompanying archaeological report by Mr Thomas O'Reilly (2012).

In terms of the sites cultural significance to contemporary Nyungar people it has been determined from consultations with 9 members of the GKB native title claim group that the past level of disturbance and the small quantity of material recorded at the place is of little contemporary cultural significance. Support for ministerial consent was given conditional to salvage and relocation to the offset repository used for material from BORR stage 1.

As a result of this survey the following recommendations are made;

As no new ethnographic sites of significance as defined by Section 5 of the Western Australian Aboriginal Heritage Act (1972) were identified to be located along the proposed corridor for Stage 2 of the Bunbury Outer Ring Road, **it is recommended** that the project should proceed as planned.

As a result of the survey it is likely **that** previously recorded archaeological other heritage place ID 18884 Bunbury Bypass Archaeological Site 1 will be affected by the construction of the ramp connection of the BORR with Hastie Road.

As such **it is recommended** that Main Roads make application under Section 18 the Western Australian Aboriginal Heritage Act (1972) for consent to use the land that may contain an Aboriginal site.

As most representatives from Gnaala Karla Booja WC 98/058 Native Title Claim Group who were consulted advised that the sites had little contemporary cultural significance **it is further recommended** that ministerial consent should be given.

Should ministerial consent be given, **it is recommended** that prior to any work commencing that Main Roads in consultation with the above claim group **develop a cultural heritage**

management plan whereby the salvage and relocation of the material can occur prior to construction.

In terms of all salvaged archaeological material **it is recommended** that Main Roads provide suitable land as a repository site. Ideally this site would be close by to where the artefacts have come from. However Nyungar community monitors should be able to determine where to place material during the salvage operation. The repository should then be registered and protected under the AHA.

It is recommended that Main Roads give due recognition of the Nyungar community as prior owners of the land and as a community willing to accommodate development that affects cultural values. This could be achieved by the naming of roads and bridges with Nyungar names.

It is finally recommended that Main Roads give due consideration to the use of local native species for rehabilitation and the creation of employment opportunities are considered

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REPORT

An Aboriginal Heritage Survey of the Proposed Bunbury Outer Ring Road (Stage 2) at Gelorup, Western Australia

ISSUE

Main Roads Western Australia (Main Roads) is planning to construct stage 2 of the Bunbury Outer Ring Road (BORR). This road is required to reduce traffic congestion within the city and to complete a bypass link around Bunbury.

Main Roads wish to ensure that no sites/places of significance as defined by section 5 of the Western Australian Aboriginal Heritage Act (1972). -AHA is affected by this proposal, thereby fulfilling their obligations under the AHA.

REPORT OBJECTIVES

To report on archival research in order to identify any previously recorded Aboriginal Heritage sites/places located within the proposed survey corridor (see Appendix 3 map).

To determine if any of these previously recorded Aboriginal Heritage sites/places will be impacted upon by the actual road route as it is currently planned.

To report on consultations held with representatives of the Gnaala Karla Booja (WC98/058) Native Title Claim group in order to determine if any new Aboriginal heritage sites/places will be affected by this proposal.

To provide significance assessments for the sites/places determined to be impacted upon by the actual road route and to document the views of the Gnaala Karla Booja (WC98/058) Native Title Claim group in regard to the proposed disturbance of these sites.

To provide management recommendations for any Aboriginal heritage sites/places that may be located within the project area, should the proposal proceed.

BACKGROUND

On the 15th December 2011, [REDACTED] Environmental Manager for GHD Pty Ltd acting upon behalf of Main Roads, commissioned Brad Goode & Associates Pty Ltd, to conduct a 'Site Identification Aboriginal Heritage survey' to Section 18 standards, of stage 2 of the BORR.

Previously heritage assessments have been commissioned along various stages of the project as planning has evolved over time in response to constraints (see McDonald 1995 & 1997, Goode 2002a).

In November 2009 Brad & Associates Pty Ltd was commissioned to conduct a desktop study of the road planning corridor in order to consolidate all heritage information into one report to assist in planning a road design (see Goode 2009b).

From this study, and in consideration of other issues, Main Roads have now determined a final route selection for stage 2 of the BORR.

Stage 2 of the BORR will be built from where stage 1 of the BORR intersects the South Western Highway near Centenary Road and will run south west to Bussell Highway between Woods Road and Calinup Road at Gelorup, a total of 9 km (see map-Appendix 3).

The survey corridor is irregular in shape and varies in width from 50m to 150m.

Several access roads to service the BORR stage 2 were also surveyed. These intersections are at Lillydale Road, at Hastie's Road, at Decan Road, at Jilly Road, Eucalyptus Road and at Woods Road (see map-Appendix 3).

As a result of the above brief an archaeological survey of the road corridor and access roads was conducted in January 2011 by [REDACTED] (Senior Archaeologist) and [REDACTED] (Archaeologist) with two GKB assistants.

Ethnographic consultations focused were conducted on the 21st of February 2012 by [REDACTED] (Anthropologist), [REDACTED] (Ethnographer), and nine representatives of the Gnaala Karla Booja WC 98/58 Native Title Claim Group.

[REDACTED] (Senior Environmental Scientist from GHD Pty Ltd) and [REDACTED] (Project Manager from Main Roads) were also present to provide technical information.

The findings of the archaeological and ethnographic surveys are detailed in the following report.

LOCATION

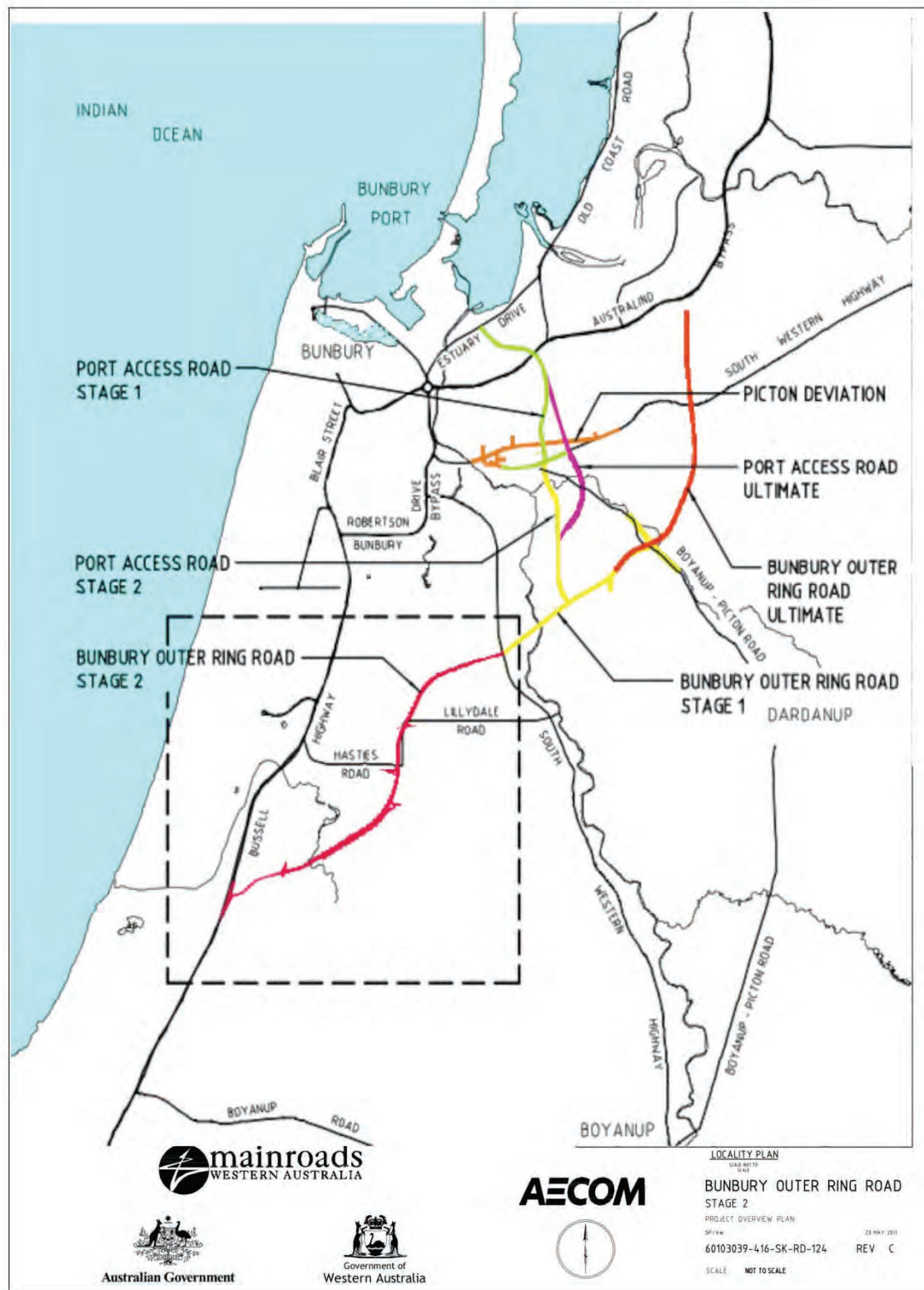


Figure 1: Location of the project area.

ETHNOGRAPHIC & HISTORICAL BACKGROUND

TRADITIONAL NYUNGAR CULTURE

Prior to European settlement Western Australia's southwest was home to thirteen socio-dialectal groups who shared traditions and a common language with local variations. These groups, known collectively as *Nyungar* encompassed a triangle from Jurien Bay in the north to Esperance in the southeast (Berndt 1979, Tindale 1974, Tilbrook 1983). Before linguistic boundaries were formed these people were known as *Bibbulmun* and were said to be 'the finest group in all West Australia' (Bates 1938: 59-61). The word *Bibbulmun* means many breasts, a name derived, perhaps, from the fertility of the region or the great number of women and children among the seventy subgroups.

Bates records the *Kunniung* (west) *Bibbulmun* people as having occupied the Bunbury/Donnybrook area prior to colonization. She records the dialect of the Bunbury region as *Burrong Wongi* (Bates 1985: 54). Tindale (1974: 244, 260) and Berndt (1979) both record this region as home to the *Kaneang*. Unlike their inland neighbours who employed the 'Old Australian tradition' of circumcision (Berndt & Berndt 1979) Nyungars restricted the physical marks of initiation to nasal septum piercing and cicatrization. A boy at age nine or ten would be removed from his home camp to live with his maternal uncles for several years. During this time upper body cicatrization and nasal septum piercing would take place and he would learn the lore of the country before returning to live with his immediate family, having passed into manhood (Bates 1985: 151-158).

The two primary social moieties of the Nyungar, the *Manitchmat* (white cockatoo) and *Wordungmat* (crow) were the basis for marriage between a further four semi-moieties or clan groups. The semi-moieties *Tondarup* and *Didarruk* were derivatives of the former and *Ballaruk* and *Nagarnook* derivatives of the latter (Berndt 1979:82, Bates 1985:74). It was strictly forbidden to marry within one's own moiety. In fact, the only lawful marriage was seen to be the cross cousin marriage of paternal aunts' children to the maternal uncles' children. This form of social organization was identical in tribes across all of Western Australia (Bates 1966: 24-25).

The basis for Aboriginal spirituality, land use and ownership lies in their Dreaming. In the Dreaming ancestral beings created the world and all within it thereby defining spiritual, social, moral and territorial division for its inhabitants. The spiritual essence of all ancestral beings not only transformed the landscape but also infused it with living spirit. The beings remained in significant sites and so all generations are linked to the Dreaming and to the eternal spiritual beings (Berndt 1979). The Nyungar held one central creator spirit, the *Waugal* (after Moore 1842, Berndt 1979; *woggal* after Bates 1938 & 1985), who created and is still present in all sources of water in the southwest. Bates (1985:219-221) notes that wherever the *Waugal* stopped or camped was sacred. As a consequence, these places were generally avoided (*winnaitch*). O'Connor, Quartermaine and Bodney (1989) provide a theoretical explanation of what they term "the ubiquitous *Waugal* myth." The *Waugal*, they say, is a water creative spiritual force with a serpentine physical manifestation, which created many of the south west rivers and whose essence remains in such as the Collie and Preston Rivers to this day. The authors state the imputation of religious significance to water sources is at least as old as recorded human history and that it is not surprising that in an arid country such as Australia it occurs in many totemic forms. O'Connor et al note *Waugal* sites of significance at various locations on the Collie River at Collie, namely Bottoms Pool, Wuridjong Pool, Telfer Pool and Wellington Dam.

Aborigines throughout all of Australia have historically held two distinct and complementary forms of relationship to the land: esoteric (sacred, ritual, mythological and ceremonial) and economic (biographical, historical and habitation). Stanner clarifies their difference by using the terms *estate, range and domain*. Estate refers to the home ground or Dreaming place of a particular descent group. Range refers to the tract of country over which the group travelled for hunting and foraging, and included their estate. In short, range gave economic boundaries and estate offered a sense of place and of spiritual meaning for both the individual and the group as a whole. A descent group's domain refers to the combination of both estate and range (Stanner 1965:2). The strength of attachment to a particular place would vary from person to person and/or family to family but the associations with the land were, and remain today, crucial elements of Aboriginal society.

Nyungars employed a mobile lifestyle and movement by local family groups was usually along a series of well-defined tracks or paths (*bidi*) which followed the corridors of easiest movement. The fluidity of the kinship system among Nyungars was recorded in early ethnographic studies as individuals were noted to have moved freely between these family runs (Salvado 1977:130-131).

WATER AND ABORIGINAL SIGNIFICANCE

There is no doubt that water, especially fresh water, was of vital importance to traditional Aboriginal people right across Australia. The rivers, pools and wetlands link campsites along walk tracks and are places of mythological and spiritual significance. In the case of the Southwest, rivers also defined the territories or estates of the Nyungar people (Dortch 2002, Hallam 1979).

Various authors, in various regions have recorded specific narratives (Goode 2000b, Jackson and de Gand 1996, Toussaint et al 2005) and generalised narratives (O'Connor 1989, 1995, Villiers 2002, Goode 2003) with regards to the importance and significance of water sources from both a mundane and spiritual position.

In a mundane sense, rivers, wetlands, springs and soaks are seen by both traditional and contemporary Nyungar people as important places to camp, fish, hunt, and gather food and resources that are made plentiful by the supply of fresh running water (O'Connor 1989, 1995, Goode 2008c).

In regard to the spiritual significance of water across Aboriginal Australia, the Rainbow Serpent is generally deemed as being responsible for both the creation and the ongoing maintenance of the water cycle. The Rainbow Serpent as a spirit creature is believed to have excavated and created the beds of the rivers during its travels throughout Australia. It is often the belief that it had reached down from the sky to the waterholes and pools, bringing water to the earth (Jackson 2004). Throughout Arnhem Land and the Kimberley the Rainbow Serpent is associated with other myths regarding fertility and is sometimes regarded as male and at others as female. Ceremonies and rituals are performed in order to renew species that are associated with Rainbow serpents (Reed 2001).

Throughout Western Australia, the Rainbow Serpent is known by various different names by various Aboriginal groups, for example; the *Waugal* (Southwest), the *Beemarra* (Midwest), the *Warlu* (Pilbara), the *Mardjit* (South Coast), *Marghet* (Great Southern) and the *Norm* (Esperance).

There also exist specific creation myths attesting to other ancestral beings in relation to the creation of water sources that is not related to the rainbow serpent mythology. The Margaret River is an example of this where *Wooditch*, an evil medicine man who wished to abduct the daughter of a rival, had cast a magic stick between himself and his adversary which was responsible for the creation of the Margaret River (Buller-Murphy 1958).

Historically, Bates (1966) recorded that in the Southwest: “Their only deity was a *Waugal* or serpent god that dominated the earth, the sky, the sea, and punished evil doers”.

“All permanent native waters have legends attached to them, legends of the ‘dream’ time, which go back to the days when birds and animals possessed human attributes, or were human beings, or were groups of which the bird or animal was representative, or were magic animals and birds possessing the power of human speech. The natives cannot say that the ‘founders’ of the various permanent waters were altogether human, although birds or beasts, or half bird half human, but the bird or animal name only is always given in the legend never a human name.” (Bates 1966:157)

Bates (1985:221) also reports that the “*Waugal* made all the big rivers of the Southwest and that wherever it travelled it made a river.” Bates (1985:219) stated that the *Waugal* was not just seen as responsible for the creation of waterways but also created hills and other features of the landscape. The *Waugal* as a mythic creature was revered and often feared by Nyungar people who would have to offer articles of food or sing and throw sand when approaching pools or places where it was known to live as a form of propitiatory ritual in order that no harm would befall those who approached.

In regards to the current study area [REDACTED] and other members of the Gnaala Karla Booja Native Title Claim group, have provided a modern, contextualized narrative with regards to the creation of the Collie River system (inclusive of the Leschenault Inlet, the Preston, Ferguson, Harris and Brunswick Rivers) in regard to a Dreamtime ancestor known as ‘*Ngarnjungudditj Walgu*’; the hairy faced rainbow serpent.

“The ‘*Ngarnjungudditj Walgu*’ came from the north east of Collie where he travelled forming the rivers and creeks resting along the way making waterholes...

... ‘He came through what we know today as Collie forming the Collie River and as he moved he created hills visiting places in and around Collie he moved towards the coast and came out where Eaton is today as he came to the end he turned his body creating what is the estuary today, as he turned he pushed the land out and then he travelled back up the Collie River he travelled about the Collie area finally he rests at Mininup a well known swimming place on the Collie River...

...The old people used to say you can see his spirit in the water late at night during the full moon and his long silvery beard’...

...It is also said that if a stranger to the area comes and wishes to swim in the Collie River or fish he must wipe his armpit and then pick up some sand in the same hand and then throw the sand in the water for the spirit to smell this and he would not be harmed in any way or if he is not welcomed the water will become rough and the weather might change” [REDACTED] (per comm. 2000)

Comparative studies of serpent mythologies and the significance of water have been conducted in the Northern Territory and other regions of Australia. In these studies water bodies have almost always had mythic dimensions. Studies by Barber and Rumley (2003), Langton (2002), Toussaint *et al* (2001) and Yu (2000), state that Aboriginal people, as they do with the land, conceptualize that water sources (rivers, lakes and wetlands) have derived from the Dreaming. These studies emphasise the importance of stories about the actions of mythic beings in the origin and maintenance of such water sources. In these stories cultural affiliations to water are expressed in many ways, through social etiquette, narratives about places, rituals and practices of such rituals. Water is described as the “living element that both creates and defines the shape and character of the country” and gives it sacredness and identity (Jackson 2004).

Modern Nyungar people believe that as the custodians of the land it is their jural responsibility to “look after water” and not to allow the region’s water sources to be “mucked up by man”. This view of jural responsibility is tied to the view that the *Waugal* will punish Nyungars who do not respect water and who allow the natural order of things to be changed. Nyungar people from the region take the view that water is there for all the organisms that depend upon it for survival, and that it is not there just for man to use irresponsibly. Failure to respect these core values will ultimately lead to sickness in the Nyungar community (Goode 2008c, 2009, McDonald 2002).

In previous surveys conducted upon the Collie and other southwest rivers (Goode 2002d, 2005, 2008c, 2009a) it has been determined that various activities threaten these Aboriginal cultural values that relate to water sources. Nyungar people have consistently voiced concerns that are in keeping with the findings of research conducted by Villiers (2002) regarding the Swan & Canning Rivers. Villiers found that sites known to contain the *Waugal* can be threatened by: any below ground work, any work likely to pollute or dirty the water and loud noises or vibrations of the earth. Conditions attached to Section 18 applications which impact directly on the rivers tend to be concerned with: ensuring that the river’s flow is not impeded in any way; ensuring that the river bed and embankments are not damaged; ensuring the area is revegetated with the appropriate local native species and that any run-off or drainage water flowing into the rivers is appropriately filtered in order to minimise pollution of the river.

Proponents of development which impacts on rivers in the Southwest can use this research to inform themselves regarding strategies to minimise the potential affects that their development can have on the cultural values held by Nyungar people for these rivers.

EUROPEAN SETTLEMENT AND ABORIGINAL SOCIAL DISRUPTION

According to Bates (1985:54) the population of the Nyungars before settlement was around 40,000 but more recent research suggests a far lower estimation of around 6,000 (Berndt 1979, Green 1984, Tilbrook 1983) who lived mainly on the coastal plain. Population of the less favourable forest and woodland environments is thought to have been sparse (Anderson 1984, Tilbrook 1983).

During his expedition of 1829, Lieutenant Preston, officer on the HMS Sulphur, was accompanied by naval surgeon Dr Collie and set sail from the Swan River Settlement to examine the south-western coast. Passing through the channel between Garden Island and Cape Peron they chartered the water south to Murray River. Following this they travelled on to Port Leschenault and, upon entering the inlet discovered a river about three miles from their camp. They named it the Preston River, after the Lieutenant. On the same day they discovered another river just a few miles downstream of the Preston and named it the Collie River, in honour of the doctor. Collie, the mining town, was also later named in his honour. The explorers reported seeing a group of about 30 Aborigines at the mouth of the Collie River. They found themselves:

“In the midst of natives who testified the greatest and most friendly eagerness to be allowed to approach us... carrying green boughs and without any weapons of offence or defence... after a very amicable interview during which we did not admit them close to the tents they returned seemingly very much gratified with what they had seen and with a few trifles which they had gotten” (Martinick 1994:15).

Surveyor-General Lieutenant Roe followed on from this first party in 1930 to survey the ‘very good’ land surrounding the Preston and Collie Rivers. He discovered valuable forestland and a range of hills that he named after himself (Sanders 1975:3). During his explorations around the Preston and Collie Rivers, Lieutenant Roe reported no sightings of Aborigines but noted traces of old habitations that were constructed of boughs and grass. It is thought these may have been the remnants of Nyungars winter camps. Lieutenant Henry William St Pierre Bunbury formed a post at Pinjarra on the Murray River in 1836 in order to investigate the district and was known

for his good relations with the Aborigines. Before his return to England in 1837 he pioneered land exploration between Pinjarra and the emerging district of Vasse. An Aboriginal guide named Monang and others from the *Pinjarrup* tribe led the party to Leschenault Inlet, where the Collie and Preston Rivers flow into Koombana Bay. Here the *Gomborrup* people lived well as food was plentiful and the land was rich (Sanders 1975:99). Bunbury reported his encounters with hundreds of people from differing groups of Aborigines as he travelled from the inlet up the Collie and Preston Rivers and inland from the Preston River (Hallam 1979:69). Interaction between Aborigines and settlers in the Bunbury region was commonplace by 1840 and was said to have been 'a mixture of cordiality, mutual support and yet underlying suspicion and fear' (Barker & Laurie 1992:8). Although many settlers perceived them as "unattractive and dirty", Preston and Collie formed a very different impression and had friendly communications with local Aborigines.

Before 1890 the Southwest region supported only small pockets of agriculture and a young timber industry and both were strained by extreme transport difficulties (de Garis 1993:110). Although deposits of coal were known to exist at Collie in the 1880's mining did not begin until the 1890's. Completion of the Bunbury harbour works in 1907 and further ongoing development of the southwest's railway system opened up greater possibilities for coal export. By the 1920's heavy engines could run coal direct from Collie to Bunbury to be loaded onto ships. The first full cargo of Collie coal bound for South Australia left the Bunbury wharf in 1923 (Barker & Laurie 1992:171-224). The southwest's hardwoods, on the other hand, had already found markets in the eastern colonies and overseas before the 1870's. Before construction of a bridge across the Brunswick River in 1845, milled timber was placed on a lighter (semi submerged raft) and sailed to the port of Bunbury via the Collie River and Leschenault estuary. A second bridge across the Collie River was built in 1844, and a third over the Preston River in 1848 (Sanders 1975, O'Brien 1996:45).

Amidst ongoing tension as indigenous and colonial people jostled to retain their own cultural practices, farmers across Western Australia regularly employed Aborigines as a convenient and cheap source of labour. Heavily relied upon to support the foundation of European farming techniques, Aborigines were generally offered little if any payment for work and were often given goods such as flour, sugar and tobacco in exchange for farm labour and domestic help (Shann 1926). Their importance was verbally acknowledged when in 1898 John Forrest said 'Colonization would go on with very slow strides if we had no natives to assist us' (Goddard & Stannage 1984). Although some continued to pursue a traditional way of life others worked on homesteads or were involved in the timber industry.

By the turn of the twentieth century over half of the Aboriginal population in the southwest was of mixed race descent (Haebich 1988:47). Colonial rulers saw children of one British parent as having potential if they could be trained to live as Europeans and the Industrial Schools Act of 1874 brought their removal to missions where they were prepared for servant hood or menial apprentice work in the European community. Aboriginal parents of these children were afforded no comment in this process. The Depression of the 1930's saw unemployed Nyungars receive a lower sustenance rate than unemployed Europeans. Nyungar people were often employed to clear for farming the land they formerly lived on. Living more or less permanently in fringe camps, seeking out seasonal employment and supplementing their diet with game, fish and some bush tucker was a lifestyle which predominated for many Aboriginal people until late into the 1960's (McDonald et al 1994).

ARCHIVAL RESEARCH

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

SITES REGISTER SEARCH

The DIA Aboriginal Sites 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'**, which have been assessed by the ACMC as meeting the definition of section 5 of the AHA and are fully protected in 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 within the Aboriginal sites register. This category includes reported sites both 'Lodged' and awaiting ACMC assessment, and 'Information Assessed' by the ACMC, however awaiting a final decision on the places status. Also there are places where the ACMC have determined there is 'Insufficient' information for these places to be fully 'Registered' under the AHA, however that there is enough information to warrant their temporary protection. Within the category of 'Other Heritage Places' sites that are awaiting assessment or are lodged are protected by the provisions of the AHA, until assessed and their final status determined. Other heritage places that have been assessed and fail to meet the definition of section 5 of the AHA are classified as 'Stored Data'. Places in this category are not sites under the AHA as they have failed to meet the definition of section 5.

In relation to this survey a search of the DIA Aboriginal Sites Register was conducted by GIS auto down load in January 2012, and verified (12th April 2012) prior to reporting by a search of the DIA web based search engine. The searches were required in order to identify if any previously registered sites or places will intersect the road corridor (see Appendix 1: Sites Register Search).

As a result of these searches there are **no** previously recorded ethnographic sites or places within the survey corridor.

The search **did** however **identify** one previously recorded archaeological other heritage place ID 18884 Bunbury Bypass Archaeological Site 1 to be located within the survey corridor at the BORR intersection with Hastie Road. This site has a DIA polygon that predominately overlays the ramp connection of the BORR with Hastie Road. As the places is archaeological the full details regards the nature, significance and extent of this place will be provided in the accompanying archaeological report by O'Reilly and Johnston 2012.

Table 1: Summary of Aboriginal heritage sites/places located within the search area

Site ID	Name	Status	Access	Restriction	Location (GDA94 Zone 50)*		Site Type
					mE	mN	
Reported Other Heritage Place							
18884	Bunbury Bypass Archaeological site 1	L	O	N	375149	6302418	Artefacts Scatter

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

LEGEND

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

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

REVIEW OF RELEVANT ETHNOGRAPHIC SITE FILES

As there are no ethnographic sites or places affected by the road corridor, there are no files to review.

REVIEW OF RELEVANT ETHNOGRAPHIC REPORTS

Goode, B 2002a, *Ethnographic Survey of the proposed Bunbury Outer Ring Road and the Bunbury Port Access Road, Bunbury Western Australia*, A report prepared for Halpern Glick Maunsell on behalf of Main Roads WA.

Brad Goode and Associates Pty Ltd were commissioned to conduct an ethnographic survey of the proposed BORR and the PAR. Two previous surveys had been conducted for the proposals; McDonald, Hales & Associates 1995 and 1997.

In October 2001 Halpern Glick Maunsell (acting on behalf of Main Roads) received advice from the DIA that they were unable to process the Section 18 applications recommended with the McDonald 1995 & 1997 reports as it is DIA policy that ethnographic surveys are current for five years only.

The following recommendations were made by the Aboriginal community regarding the archaeological sites located on or within 300 meters of the proposed road routes:

- An archaeologist acting under a Section 16 permit with Aboriginal community representatives assisting to locate and salvage artefact material from the sites located on the proposed road route (sites ID 4880 Bunbury 20, ID 5168 Natgas 262 and ID 4875 Bunbury 14) prior to construction of the roads and that salvaged materials are to be dealt with in a manner that is consistent with the community's wishes.
- That the other archaeological sites identified to be located within 300 meters of the road works are marked by an archaeologist in order that contractors working for Main Roads WA do not disturb these sites.
- That the contractors are to be made aware of their obligations with regards to these sites.
- That archaeological monitoring is to be carried out during construction of the Bunbury Port Access Road and the sections of the BORR from Hines Road to the intersection with the PAR.

The following recommendations were made by the Aboriginal community regarding ethnographic sites located on or within 300 meters of the proposed road routes:

- That bridging the Ferguson and Preston Rivers does not affect the flow of the water and that the impact on the banks does not take place within 30 meters of the water (span bridges are the preferred option).
- That during the bridging of the Preston and Ferguson Rivers and during road works at the Boyanup Picton Road Camps Aboriginal community monitors should be present.
- That the heritage values of these rivers and camps are to be acknowledged by Main Roads WA in the form of an interpretive plaque placed at these locations.

Relevance: The 2002a proposed routes for the BORR and PAR are different to that of the current proposal; however the bridging of the Ferguson and Preston rivers remains a common issue. The recommendations made by the Aboriginal community are consistent with those made in other reports regarding the disturbance of rivers in the Southwest and are expected to be expressed regarding the current proposal. The recommendations made regarding the affected archaeological sites and archaeological salvaging/monitoring are also consistently expressed.

Goode, B 2009b, *A Desktop Aboriginal Heritage Survey of the Proposed Bunbury Outer Ring Road, Western Australia*, A report prepared for GHD Pty Ltd on behalf of Main Roads Western Australia.

In November 2009 Brad Goode & Associates Pty Ltd was commissioned to conduct a desktop study of the BORR and PAR road planning corridor in order to consolidate all heritage information into one report to assist in planning a road design.

Research identified 16 previously recorded Aboriginal heritage sites that overlay the wider project development.

Examination of the DIA site files has revealed that 2 sites, ID 19795 Preston River and ID 19796 Ferguson River, would be directly affected where the proposed roads intersect them.

6 archaeological sites would require further archaeological investigation to determine their actual locations and extents and the remaining 8 archaeological sites were determined to not be affected.

As a result of this report the following recommendations were made:

In regard to the two sites determined to be directly affected, ID 19795 Preston River and ID 19796 Ferguson River, it was recommended that once the bridge locations and bridge designs are determined, that consultation takes place with the sites informants prior to Main Roads lodging notice pursuant to Section 18 of the AHA.

In relation to bridge design it was further recommended that Main Roads identify a bridge design that will minimise affects to the bed and embankments of the Preston and Ferguson rivers. Bridges that span the watercourse and minimise obstruction to the water flow are always the culturally preferred option.

In regard to the identified archaeological sites it was recommended that Main Roads conduct an archaeological inspection to located and rerecord these sites to Section 18 standards, in order for Main Roads to lodge an application under Section 18 of the AHA for consent to disturb the sites, if it is determined that they are to be affected by the proposed project.

It was finally recommended that Main Roads conduct a comprehensive archaeological survey along the specific road corridor, once it is determined, as previous researches have expressed a likelihood of further, yet to be discovered, archaeological material to exist.

Relevance: The above recommended action has been put to practice within the current ethnographic and archaeological surveys.

Goode, B, Harris, J & Johnston, S 2010, *An Aboriginal Heritage Survey of the Proposed Bunbury Outer Ring Road (Stage 1) and the Port Access Road (Stage 2) at Picton, Western Australia*, A report prepared for GHD Pty Ltd on behalf of Main Roads Western Australia.

This report considered Stage 1 of the BORR and stage 2 of the PAR.

Resulting from the survey it was determined that two ethnographic sites, **Sites ID 19795 Preston River and ID 19795 Ferguson River will be directly affected** where the road routes bridge the rivers and creeks.

Ministerial consent conditional to the performance of propitiatory rituals and archaeological monitoring was recommended to mitigate site disturbance should Main Roads proceed under a section 18 notice.

During the survey up to seven archaeological sites were located along Moore Road within the survey corridor between the PAR and where Moore Road intersects with and Boyanup Picton Road.

Up to four of these sites **were to be directly affected** by the road construction with the others likely affected by ancillary works.

It was recommended that ministerial consent under section 18 of the AHA be sought to salvage and relocate all archaeological material from these sites to a block of land acquired by Main Roads as an offset for clearing where they would be reburied by nominated Nyungar Elders under supervision of an archaeologist.

Based upon the report a heritage Management Plan was developed to implement all these recommendations and any further conditions set as a requirement by the minister following consent.

Relevance: This report considers stage 1 of the project to the north. The above recommended action resulting from this survey may also be relevant to the current road proposal.

OUTCOMES OF ARCHIVAL RESEARCH

Searches of the DIA Sites Register were conducted in order to determine the Aboriginal Heritage sites that would be affected by the proposal (see Appendix 1: Site Register Searches).

As a result of these searches there are **no** previously recorded ethnographic sites or places within the survey corridor.

The search **did** however **identify** one previously recorded archaeological other heritage place ID 18884 Bunbury Bypass Archaeological Site to be located within the survey corridor at the BORR intersection with Hastie Road. This site has a DIA polygon that predominately affects the ramp connection of the BORR with Hastie Road.

If Main Roads are required to affect this place then they **will be required** to seek ministerial consent pursuant to making application under section 18 of the AHA for consent to use the land that may contain an Aboriginal site should they wish to proceed.

As the heritage place is archaeological the full details regarding the nature, significance and extent of this place will be provided in the accompanying archaeological report by O'Reilly and Johnston 2012.

The archaeologist will determine if the site actual extent will be affected.

IDENTIFICATION OF SPOKESPEOPLE

THE RIGHT TO SPEAK ON HERITAGE ISSUES

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

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

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

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

While the notion of descent is clearly an important criterion within 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, lines of descent have been broken and previously forbidden and mixed marriages have interconnected many Nyungar groups who would not have traditionally had a close association (Ibid.). Consequently, in contemporary times the criteria of historical 'association' seems to be important in regards to the 'right to speak' on heritage issues within an area:

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

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

NATIVE TITLE CLAIMS OVER THE SURVEY AREA

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

- **Single Noongar Claim (Area 2) WC03/7 (awaiting registration)**

Applicants: [REDACTED]

[REDACTED]

- **Gnaala Karla Booja WC 98/058**

Applicants: [REDACTED]

[REDACTED]

SELECTION OF SPOKESPEOPLE FOR THIS SURVEY

The selection of spokespeople for this survey was based on initial advice given from [REDACTED] of the South West Aboriginal Land and Sea Council (SWALSC) who represent the Gnaala Karla Booja WC 98/058 with regards to Native Title/heritage issues in the region.

Prior to this survey [REDACTED] at SWALSC was again contacted regards the suitability of the survey team previously selected for stage 1 being appropriate to be consulted for stage 2. [REDACTED] advised that SWALSC was comfortable with those previously selected for stage 1 being consulted for stage 2.

The consultant has a vast knowledge of the Nyungar consultants in the region having conducted consultations in the south west for over a decade and participated in the selection of spokespeople for this survey.

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

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

COMMUNITY CONSULTATION

AIMS

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

METHOD

Representatives from Gnaala Karla Booja WC 98/058 Native Title Claim Group were contacted by phone with a meeting arranged at the Main Roads office in Bunbury. The informants were orientated to the project with the aid of a large aerial photo with the locations of the previously recorded Aboriginal heritage sites marked. Following this orientation the survey team conducted an inspection of areas of interest by vehicle and on foot. Following this inspection, recommendations made by the Nyungar representatives were recorded by the anthropologist in a notebook. Photos and GPS (Garmin CX 60's) coordinates of locations visited were also taken throughout the consultation process.

COMMUNITY CONSULTATION PROCESS

On the 21st February 2012, the consultants; [REDACTED] (Anthropologist) and [REDACTED] [REDACTED] (Ethnographer) in company with representatives from Main Roads; [REDACTED] [REDACTED] (Senior Project Manager), [REDACTED] [REDACTED] (Project Manager SW Region), [REDACTED] [REDACTED] (Graduate Engineer), and [REDACTED] [REDACTED] (Senior Environmental Scientist - from GHD) met representatives from Gnaala Karla Booja WC 98/058 Native Title Claim Group; [REDACTED] [REDACTED] [REDACTED] [REDACTED] [REDACTED] [REDACTED] [REDACTED] [REDACTED] [REDACTED] [REDACTED] at the Main Roads office in Bunbury for a briefing.

The group viewed a power point presentation that included several overhead projections of large aerial photographs and plans showing the route of the intended by-pass road and the location of a reported Aboriginal heritage place.

The aerial photograph indicated to the group the type of country that the proposed by-pass road will traverse. For much of the route the proposed road will cross mainly cleared land presently used for farming. It will cross through or close to several degraded seasonally inundated wetlands (some stands of Melaleucas exist but the understory has been removed through years of grazing). The section of road closest to the Gelorup end runs through some areas of high quality vegetation consisting of Jarrah and Banksia woodland with a largely intact understory. This area also contains part of the Five Mile Brook and is characterised by high secondary sand dunes.

The group was informed that an artefact scatter had previously been recorded on the corner of Hastings Road. The alignment of the proposed road was investigated by archaeologists and they determined that the site was likely to be affected by the road proposal. At the stage that planning was at for the project it was unclear if the site would be actually affected.

The group advised that as the area was disturbed by a sand quarry that any material left had limited cultural significance, all agreed that avoidance would be their preference but if this is

not possible then a section 18 consent notice followed by salvage and relocation would be the next best course of action.

Several members of the group asked if the road would disturb ground water levels and if flora surveys had been conducted through the area. The group was told that most of the roadway would be raised above the existing ground level by around 1.5 meters where it traversed the flat farm land and that there would be some cutting through the dune area to lower the level of the road. As there was no intention of lowering the road and potentially interfering with the groundwater the group was told the road would have no impact on the groundwater.

The road will be constructed in such a manner that there will be future potential to include a train line to Busselton running down the space between the north and southbound lanes.

The road will also include a 'fly-over' bridge which will allow Yolinda Drive, an existing residential service road, to pass over the Bunbury Outer Ring Road. It is currently planned for the fly over to incorporate a 5 meter wide 'planter box' as part of the bridge to establish a vegetated corridor for fauna (particularly Western Ringtail Possum) to cross above the Bunbury Outer Ring Road thereby linking areas of high quality vegetation. This is a proposed trial for the concept to determine if it is possible to establish the vegetated corridor and to see if animals will use it.

The group expressed their support for the proposal.

The group was told that in the Gelorup area the road would pass through high value vegetation and an area recognised as having potential to harbour Western Ring-tailed possums. The group was informed that this section of the road would entail around 20-25 ha of clearing and that Main Roads was purchasing an area of uncleared bushland to be kept as an offset to the proposed clearing for the construction of the road. The offset will link existing DEC Conservation Reserves creating a larger conservation area. The offset would eventually be ceded to DEC for management.

██████████ commented that many conservation reserves have become places for people to dump their rubbish and to ride trail-bikes. He said that if we were able to find the necessary funding to build roads there needed to be allowances for the maintenance of the conservation reserves as well.

The road will be fenced to prevent stock and wildlife from entering the road reserve and 'noise walls' will be built where the road passes close to existing residential areas and where vehicle noise is likely to exceed acceptable limits.

██████████ suggested that the walls would provide an opportunity for Nyungar artists to paint and display their art and culture to the wider public. ██████████ told the group that where there were going to be noise walls there would be plantings of native vegetation varying between 10 -15 meters thick screening the wall from the road. He suggested that the bridge abutments would be more appropriate as places to display Aboriginal artworks.

██████████ asked the group if they felt they had been adequately briefed on the proposed road works. The group replied they felt they had been and were then asked if they had any comments to make of the proposal.

██████████ requested that provision to employ and train Nyungar people on the project be given support.

The group also requested that the road should be given a Nyungar name which reflected the heritage of the area.

██████████ said he thought there would be a greater chance of getting support for Noongar names for the bridges than the actual highway but said that if the group was able to provide a list of suitable names Main Roads would support appropriate suggested names at the appropriate decision making level.

The group stated they were not happy with the naming of the Forrest Highway but were supportive of the dual naming of the bridges and rivers in the northern section of the Forrest Highway. The group said that the same dual naming of bridges and watercourses in the southern section of the highway including the Bunbury Outer Ring Road should continue. ██████████ also said that the conservation offset which was also being used as a repository for artefacts disturbed during the road-works should also be given a Nyungar name.

The group then went on a site inspection by vehicle to see the location of the previously recorded archaeological site and other parts of the proposed road which were accessible.

The first stop was the location of the proposed roundabout on the corner of Queelup and Centenary Rd. This is open country currently used for farming with some stands of mature Peppermint and Marri trees. The group was told there would be some clearing of trees where necessary but that the road would mainly run through cleared land.



Figure 2: Other Heritage Place ID 18884 Bunbury Bypass Archaeological Site 1, view looking to southeast

The group then drove to Hastie's Rd, the location of the previously recorded artefact scatter. The recorded site location is between a large bund of earth and an area previously used to extract sand, the group declined to inspect the site to try to locate artefacts saying they were satisfied the archaeologists would have been thorough and that they could see the area had been highly disturbed in the past and now had little cultural significance.

The group requested that an archaeologist and monitors to be present during earthworks to salvage and relocate any artefacts or other cultural material should a ministerial consent notice be required to affect the area.

The group then drove to the end of Marchetti Rd which is located close to the end of the section of road which will run through the cleared farmland. To the east of the end of Marchetti Rd there is a small sandy hill which will require some cutting to allow for the proposed road. Mr [REDACTED] identified this as having a higher potential to have been used as a camping place and also as a place which could contain burials, upon this basis he requested monitoring in this area.



Figure 3: Dunes that Mr Joe Northover identified as potential to contain burials located east of the end of Marchetti Rd

The group then drove to the end of Yolinda Drive to inspect the location of the proposed overpass which will contain the ‘planter box’ fauna link trial. It was suggested by the Nyungar informants that this overpass should be named ‘*Coomal*’ – the local word for possum.

The group then drove to the end of Jilly Rd where the proposed road will run through the area of high quality vegetation. This area is also close to the point the road would cross the Five Mile Brook.

The group was told that the crossing of the Five Mile Brook would not be a bridge but a series of concrete culverts allowing the flow of water beneath the road. The group asked if the brook drained towards the Preston or Ferguson rivers and was told the brook drained towards a swampy area near the coast and was not a tributary of the other rivers.

Sections of the Five Mile Brook have clearly been modified (straightened and cleared of obstructions) although the area of the proposed crossing is apparently in a ‘natural’ state. That is to say the course of the creek does not appear to have been dug or straightened in the location of the proposed crossing although the banks of the creek (which was dry when inspected) were covered with introduced grass and had no native understory plants. It was also located in a modified semi-rural housing area and may be mowed by the residents.

[REDACTED] said the creek expressed the view that the creek was in a ‘natural’ state and said that he believed the creek should be registered as an Aboriginal heritage site as for all the other waterways in the region.

In response ██████ asked ██████ to specify the cultural values of this waterway and to advise what values he sought to protect by reporting the creek under section 5 of the AHA.

██████ said that it was because the traditional Aboriginal people would always have followed the creek on their seasonal fishing visits to the coast. He said that the creek was also important to the wildlife and said there must be water close by as the group had just seen kangaroos on their drive in. He said the waterway was a source of food and a path to the ocean. He also said that he would like to see the large trees preserved as much as possible. He said that the age of an old tree was culturally important as it was truly the same vegetation as had been seen by his ancestors.



Figure 4: Group discuss the crossing of the Five Mile Brook, the clearing of vegetation and Nyungar values regarding waterways.

██████ asked ██████ and the rest of the group if they could specify any specific myth regarding this creek or if they knew of any customary use of places along its course either traditionally, historically or in contemporary times. In reply all stated that they had no specific knowledge of such myth or use.

In terms of the entire road alignment the group then discussed the possibility of burials existing in the sand dunes and agreed there was a high likelihood of burials in that type of country. The group said they could see that most of the route of the road was through cleared farmland and that where the road did pass through areas of high quality vegetation it tended to have been routed through areas that had been previously disturbed by grazing (evident were old fences and an altered understory but there is currently no stock on the land).

The group was asked if they had any other cultural or heritage issues with the proposed road. The group said they had no objections with the road and their only concerns were that there should be monitoring in the area of the previously recorded artefact site and also in the areas where the road passed through the secondary dunes nearer to where the Bunbury Outer Ring Road connects with the Bussell Highway.

COMMUNITY CONSULTATION OUTCOMES

As a result of the above consultations no new ethnographic sites of significance as defined by Section 5 of the Western Australian Aboriginal Heritage Act (1972) were identified to be located along the proposed corridor for Stage 2 of the Bunbury Outer Ring Road.

In terms of the potential affects upon previously recorded archaeological other heritage place ID 18884 Bunbury Bypass Archaeological Site 1, all consulted;

- advised that as the area was disturbed by a sand quarry that any material left had limited cultural significance, all agreed that avoidance would be their preference but if this is not possible then a section 18 consent notice followed by salvage and relocation would be the next best course of action.
- That recognition of the cultural significance of the area to Nyungar people through the naming of bridges and roads with Nyungar names is considered.
- That dunes near the southern end of the road should be monitored as the group considers that there is some potential for burials in coastal sands
- That Main Roads should replant areas being cleared with local native species and protect all waterways and riparian areas.
- That Main Roads consider creating employment opportunities for Nyungar people during the construction stage of the project.

RECOMMENDATIONS

As a result of the above consultations no new ethnographic sites of significance as defined by Section 5 of the Western Australian Aboriginal Heritage Act (1972) were identified to be located along the proposed corridor for Stage 2 of the Bunbury Outer Ring Road, **it is recommended** that the project should proceed as planned.

As a result of the survey it is likely **that** previously recorded archaeological other heritage place ID 18884 Bunbury Bypass Archaeological Site 1 will be affected by the construction of the ramp connection of the BORR with Hastie Road.

As such **it is recommended** that Main Roads make application under Section 18 the Western Australian Aboriginal Heritage Act (1972) for consent to use the land that may contain an Aboriginal site.

As most representatives from Gnaala Karla Booja WC 98/058 Native Title Claim Group who were consulted advised that the site had little contemporary cultural significance **it is further recommended** that ministerial consent should be given.

Should ministerial consent be given, **it is recommended** that prior to any work commencing that Main Roads in consultation with the above claim group **develop a cultural heritage management plan** whereby the salvage and relocation of the material can occur prior to construction.

In terms of all salvaged archaeological material **it is recommended** that Main Roads provide suitable land as a repository site. Ideally this site would be close by to where the artefacts have come from. However Nyungar community monitors should be able to determine where to place material during the salvage operation. The repository should then be registered and protected under the AHA.

It is recommended that Main Roads give due recognition of the Nyungar community as prior owners of the land and as a community willing to accommodate development that affects cultural values. This could be achieved by the naming of roads and bridges with Nyungar names.

It is finally recommended that Main Roads give due consideration to the use of local native species for rehabilitation and the creation of employment opportunities are considered

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