



Council Report

‘Kinjarling’ The Place of Rain

The City of Albany & Department of Indigenous Affairs Aboriginal Heritage Survey

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**'KINJARLING'
THE PLACE OF RAIN**

**THE CITY OF ALBANY &
DEPARTMENT OF
INDIGENOUS AFFAIRS
ABORIGINAL HERITAGE SURVEY**

*A report prepared for the City of Albany and the
Department of Indigenous Affairs*

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**Report submitted March 2005 to:
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EXECUTIVE SUMMARY

The City of Albany and the Department of Indigenous Affairs (DIA) have jointly commissioned a regional study of areas Aboriginal Heritage in order to identify sites of cultural significance that are likely to be registered under Section 5 of the Aboriginal Heritage Act (1972) and that may be affected by future development planning within the region. The purpose of this survey is to make recommendations to the City of Albany in order for them to be able to consider Aboriginal Heritage issues within the City's strategic land use planning document and to make recommendations to the DIA in order for improvements to be made to the existing management processes for Aboriginal Heritage sites within the Albany region.

In order to achieve this objective the survey first assembled research pertaining to the Albany region from published academic sources and unpublished sources held within the archives at the DIA, the Albany Local Studies History Collection, the University of Western Australia, the State Records Office and the Battye Library in Perth, Western Australia. These sources were used to assemble an overview of the prehistoric and historic Aboriginal land use patterns for the region in order to build a predicative model of site location that could then be used to assist planning staff within the City of Albany's town planning department in addressing Aboriginal Heritage issues within their regional strategic land use planning document. Following this, extensive consultations were conducted with members of the Albany Aboriginal Corporation (AAC), the Southern Aboriginal Corporation (SAC) and non-aligned Aboriginal community members in order to identify sites of traditional, historic and contemporary significance not previously recorded and to identify other heritage issues that would affect town planning and projected development planning within the region.

A search of the DIA Sites Register on 1st June, 2004 identified that there is 50 previously recorded Aboriginal Heritage sites located within the Albany local government region. Of these 50 sites, 40 sites are archaeological (Table 1) and 10 sites are ethnographic (Table 4). Details of these sites have been included within the archival section of this report in order that the City's planners can be informed of the details of the nature and extent of these sites in order that the City of Albany can meet their obligations with regards to these places under the terms of the Aboriginal Heritage Act (1972).

Resulting from previous archaeological research Harris has developed a predicative model of site location based upon past land use practices, environment types and vegetation zones, as classified by Beard (1981). This model has been used within this survey in order to inform the City of Albany of areas of likely future archaeological concern should development proposals be identified to impact upon these areas. This land use model suggests that while Aboriginal people used the whole of the biosphere, they however preferred certain zones. Areas such as woodlands, the coastline, rivers, estuaries and lakes were preferred locations that were frequently visited and where major camp sites were located. Areas such as forests were only intermittently used. Access to all regional areas was achieved along established tracks along riverbanks, across river fords, ridges and hill passes. Movement was undertaken from water source to water source constantly to camps of short duration leaving a sparse archaeological imprint. At the intersection of tracks or where focal resources were present, prime camp sites were located. This model is confirmed by similar research conducted by Dortch (1987) for an area east of Albany within the Jerramungup district. Here Dortch suggested that the focus of Aboriginal prehistoric activity and its accompanying archaeological signature would be concentrated around freshwater lakes, river channels and estuarine environments in and around the coast.

Information from the ethnohistorical literature and early ethnographic accounts from the regions first explorers such as Barker (1831), Nind (1832), and Collie (1834) have confirmed

this pattern of traditional life. The regions Aboriginal land use activities were focused on hunting, gathering and particularly fishing which occurred largely around the coastal areas, inlets, rivers and lakes. The focus of this activity occurred within warmer months of the year, throughout the spring and summer where large groups of Menang people gathered at King George Sound and Oyster Harbour areas to harvest the rich resources within the region and to conduct ceremonies and social business. In the winter months, while the coastal areas around the margins of these large water bodies were still occupied intermittently, people tended to break up into smaller family units and disperse into the hinterland to the open woodlands in order to hunt game such as kangaroos, wallabies and possums. This dispersal into the hinterland was focused upon the use of the King and particularly the Kalgan Rivers, and other rivers within the region as traditional paths that facilitated this pattern of migration. This pattern of traditional land use coupled with the religious belief in the spirit of the Marchant made the regions waterways places of high significance. Other areas of high significance that have been recorded in mythological stories about the creation of features of the landscape within the region include prominent mountain ranges such as Mt Melville, Mt Willyung, Mt Many Peaks, Waitchinicup, the Porongurups and the Stirlings.

This pattern of land use was carried into the early historical period towards the late 18th century when European expansion that cleared the land for agriculture finally disrupted this pattern of traditional life. Following this disruption of traditional life and repressive government legislation within the 19th century that governed the lives of the regions Aboriginals, camps on farming properties, fringe camps in areas of remnant bush land and town reserves became the predominant places of residence and significance for the regions Aboriginal population. The Aboriginal population maintained a lifestyle that followed the seasonal demands of the agricultural economy and was highly mobile throughout the region within these times. In times of downturn in the rural economy Aboriginal people maintained themselves in these camps from harvesting some bush resources and accessing welfare and services from the towns. This lifestyle continued to the late 1960's when the Assimilation policy ended and people became integrated into the broader society by being given access to housing in large regional areas such as Albany. Following this integration, the regions Aboriginal population which are now Albany's Aboriginal Elders have fond memories of these camps and reserves and as such these places are of historical and sentimental importance.

As a result of the community consultation process, 42 new Aboriginal Heritage sites were recorded during this survey. Fifteen of these sites were archaeological and were sites mostly located within coastal regions near sources of fresh potable water or riverside and estuarine situations where marine resources were plentiful. The occurrence of archaeological sites such as stone structures upon granite caps along the coast largely featured within these new recordings. The recording of these new sites confirm the land use model as established by Harris in Section 1 of this report. Another 32 of these new sites were ethnographic. The most frequently recorded site types, were historical camps on farms, camps on the fringes of urban areas and gazetted town reserves. A number of traditional mythological sites were also recorded. The recording of these sites confirm the shift in the notion of significance brought about by cultural changes by the integration of the Aboriginal population into the rural agricultural economy as discussed within the ethnohistorical section of this report (Section 2). As a result of this shift in focus in Aboriginal lifestyle, traditional land use patterns have seemed to become less important in being able to identify areas of significance within the region. Attachment to places of historical and sentimental significance with regards to agricultural areas and within urban Albany, for example Mt Melville, has now become paramount in the minds of the Aboriginal population with the regards to the identification of places of significance in the region.

With regards to all sites identified and discuss in this survey and specific recommendations for their management, each site report within each section of this survey has recommendations

made in order to manage and protect each site. These recommendations are specific to each site and will not be repeated here. The reader is directed to each recommendation attached to each site report within the relevant section of the report. With regards to recommendations that involve broad management issues that pertain to heritage sites in the region in general, their identification, protection and management, the following recommendations are made:

In regards to archaeological sites:

Research data suggests that archaeological sites are most likely to occur around lakes, riverside and estuarine systems and also in coastal areas within sand dune systems, in particular where granite caps occur. **It is therefore recommended** that the City of Albany's Planning Department encourage developers who plan works in these areas to undertake archaeological surveys before any development applications are submitted for consideration.

It must be noted that artefact scatters that frequently occur around lakes and in mobile sand dunes along the coast are subject to the effects of natural processes such as erosion and rain, and that the assemblages contained within these sites constantly undergoes concealment and exposure over time. As a consequence **it is recommended** that a periodic archaeological survey should be conducted by officers of the DIA in different seasons and conditions in order to monitor environmental effects on recorded sites and their potential to shift in locations over time.

To overcome the low visibility factor identified as a constraint on systematically identifying archaeological sites within the Albany region, Proponents who provide for the commissioning of archaeological surveys should commission such surveys when conditions are best suited to site discovery. **It is therefore recommended** that proponents be advised that surveys should be commissioned in agricultural land and woodland areas, in summer or early autumn when there is a minimum of grass cover and leaf litter upon the ground. In grasslands and woodlands, the optimum time for surveys to be conducted is in the months following fires when grasses and some undergrowth has been burnt. Surveys of woodlands and forested areas need to be coordinated with the controlled burning regime of the Department of Conservation and Land Management or done opportunistically after accidental bush fires.

Research has identified that there is still a large probability of many more fish traps occurring within the rivers and estuarine systems within the region. Grinding patches are also likely to occur all along the rocky coastline. These site locations are highly vulnerable and are subject to erosion and inundation, particularly with climate change and a rise in sea level. It is therefore unlikely that any management procedures can prevent the eventual destruction of these sites. In the meantime, **it is recommended** that regular maintenance, monitoring and recording of these site types should be conducted by officers from the DIA in association with members of the Aboriginal community.

Few engraving sites have been previously recorded in the area. **It is therefore recommended** that the two engraving sites that have been located should be periodically monitored by officers of the DIA in order to record the effects of natural and cultural elements over time. Any graffiti noted within the vicinity of these sites should be removed swiftly.

As there is a putative burial ground in the Gledhow area, any development involving earth moving that is proposed in the vicinity of Gledhow **should** be closely surveyed or monitored by an Aboriginal custodian and/or archaeological consultant prior to or during earthworks taking place. In other locations where there are sandy dunal deposits of sediment similar to the Gledhow area there may be potential for further burial locations to be unearthed. Caution needs to be taken when major earthworks occur in coastal dunal areas as there is a high probability that burial sites may be disturbed. **It is therefore recommended** that private developers be informed of the likelihood of Aboriginal burials being contained in coastal dunal

areas and that upon submission of a development application, that developers should be encouraged to conduct a monitoring program by an Aboriginal custodian and/or archaeological consultant during earthworks.

It is also recommended that all the previously recorded archaeological sites that have dubious locations, providence and boundaries should be revisited and described by an archaeological consultant.

As a result of the prominence of archaeological sites recorded during the ethnographic field work and the concerns raised by the Noongar community about the existence of many unrecorded archaeological sites and fish traps in the region, **it is recommended** that a comprehensive archaeological survey be conducted at Quaranup, Mt Melville, and along the shoreline's of Princess Royal Harbor, Oyster Harbor, and the King and Kalgan rivers.

With regards to a significant archaeological site recorded during this survey, located upon private property in a housing estate at Lower King, at the intersect of Windermere and Cumberland streets, **it is recommended** that the DIA assist the Albany Aboriginal Corporation (AAC) to apply for a heritage grant in order for a salvage excavation to be conducted prior to any development taking place.

There may be other sites of this nature that are also under threat and would warrant a salvage program, as such, **it is finally recommended** that discussions should take place between the DIA and the Albany Heritage Reference Committee as to the identification and subsequent excavation of such places in order to documents the provenance and age of such places. This will greatly contribute to a better understanding of the regions pre-historic land use by Aboriginal groups.

In regards to ethnographic sites and precincts identified in this report:

The Mt Melville site complex area is recognized by the City of Albany's planning department as an area of high significance to the contemporary Aboriginal community. As a feature of this recognition **it is recommended** that the City of Albany, the DIA and the Aboriginal community (through the Albany Heritage reference committee) enter into negotiations in order to formulate a heritage management plan for the Mt Melville site complex area. This heritage management plan should make provision for; the protection and recognition of the identified sites and the implementation of each specific site management recommendation as contained within each site report in this document. This plan should also make provision for the City of Albany's planning staff to undergo training with regards to the processes and obligations set out in the Aboriginal Heritage Act (1972).

This heritage management plan should also seek to reach an agreement between the Aboriginal community and the City of Albany upon the conduct of maintenance works within Weelara Park, the Mt Melville City reserve, particularly with regards to recreational planning needs for the public, and the protection of the community from the danger of the old quarry site.

This heritage management plan should also discuss the Albany Aboriginal corporations (AAC) ambitions to construct a Noongar cultural center and a Noongar heritage walk trail upon community and public land within the Mt Melville reserve. This idea presents a unique opportunity for the City of Albany to become involved in a project that can bring large benefits to the cultural and economic life of the region. If the AAC is to progress this idea they would need to integrate their plans with the strategic plans for Mt Melville's management with the City's and would also require assistance from all agencies that have a interest in development of Mt Melville.

It is recommended that the DIA and the Aboriginal Lands Trust (ALT) conduct discussions with AAC in order to assist this group to fulfill their ambitions with regards to developing a Noongar Cultural center and heritage walk trail on Aboriginal land at Mt Melville.

During this survey the Quaranup area was identified to be a place where a large amount of pre-historic archaeological sites were located and that they had been subject to some interference from the general public. As a result the Aboriginal community has requested that the DIA formulate a heritage management plan for the area.

It is therefore recommended that in consultation with the Albany Aboriginal Heritage Reference committee that the DIA formulate a management plan for the area. This plan should make provision for a program of on going recording of the archaeological material present in the area and for on going monitoring of the sites recorded. An Aboriginal community member could also be trained and appointed as a heritage Warden to manage this monitoring. In order to prevent the general public from accessing the sites in the area **it is recommended** that the access track to the reserve be closed to vehicles and that appropriate signage be erected at the entrance to the track outlining the areas Aboriginal significance and the obligations with regards to these sites protection under the Aboriginal Heritage Act (1972).

The Albany Aboriginal community has identified the regions waterways to be of special significance for religious and for domestic or mundane reasons. In terms of spiritual beliefs the regions waterways are believed to be the home of the Marchant a water serpent deity that both created these places and whose essence currently resides within them. There are also mythological stories that describe acts of creation with regards to certain waterways in the region. The regions water ways were of special significance as paths of seasonal migration and as places to camp, hunt, and most importantly to fish. The many fish traps already recorded in Oyster Harbor and the Kalgan River attest to the traditional importance of fishing to the regions Noongar's. Contemporary fishing sites recorded attest to this on going association with this important aspect of their traditional cultural life. As result of this significance a number of recommendations with regards to the waterways have been made;

With regards to the Kalgan River **it is recommended** that the DIA in consultation with the Aboriginal community formulate a heritage management plan in order to protect the integrity of the heritage values of the river and the identified sites along this waterway. This heritage management plan would also discuss means by which the specific management recommendations contained within this documents site reports section can be implemented.

This heritage management plan would also discuss strategies that can be used for the management and preservation of the many fish traps and scar trees identified along the Kalgan River. This heritage management plan would address issues of concern from the Aboriginal community regarding the pollution of this waterway and erosion of the embankments from powerboat wash, the depletion of fish stocks and management of fish stocks which is an important cultural resource.

With regards to all the waterways in the region, **it is recommended** that the DIA make contact with other agencies that are tasked with management of the waterways and make them aware of the significance of these places to the Aboriginal community and their obligations of site protection and the processes involved in this protection under the terms of the Aboriginal Heritage Act (1972).

It is also recommended that the DIA advise all stakeholder groups (such as Landcare Groups) of the status of the regions waterways with the view to involving the Aboriginal community in the decision making processes that affects them. This could take the form of representatives of

the Aboriginal community being involved on an advisory committee with these agencies that are concerned with management of the waterways in the region.

In terms of site boundaries for waterways in the region, at present there is no clear delineation of distance from the shoreline. In other regions an accepted buffer is between 30 and 50 metres. In a recent survey by Greenfeld (2005) for the Willyung Brook, the Aboriginal community decided 50 metres to be an acceptable site boundary. **It is recommended** that DIA conduct further ethnographic consultations with the Albany Heritage Reference Committee to resolve this issue.

With regards to the Mt Many Peaks site complex, the Aboriginal community has some serious concerns with regards to site disturbances that have occurred in the area from rock quarrying. As a result, the Aboriginal community has requested that a site heritage management plan be drawn up in consultation with the land owners in order to protect the remaining cultural values of the sites in the area.

It is recommended that a heritage management plan be formulated by the DIA in consultation with the Albany Heritage Reference Committee in order to protect the integrity of the sites in the Mt Many Peaks area. As a part of this heritage management plan, the DIA should consider declaring Site ID 5116 'Lake Pleasant View' a protected area under Section 19 of the Aboriginal Heritage Act (1972). The DIA should also consult with the Aboriginal Lands Trust (ALT) with the view to the ALT purchasing the land from the landowner which contains this site and others, and vesting it with the Albany Aboriginal Corporation who will manage it under the terms of the agreed heritage management plan.

In regards to the three mythological sites recorded during this survey:

It is recommended that the DIA protect the places described as the sites essential elements under the terms of the Aboriginal Heritage Act (1972). Should these places be affected by development plans then **it is further recommended** that clearance under Section 18 of the Aboriginal Heritage Act (1972) be sought.

With regards to the path that these mythological stories take across the landscape **it is further recommended** that these paths be recognised as areas of high cultural value where further consultations with the Aboriginal community would be needed if development proposals are put forward that would affect these areas. With regards to the areas of cultural value, **it is recommended** that the DIA facilitate further fieldwork with the informants who reported these sites in order to more accurately define the nature of these values and the extents covered by these areas.

In regards to sites identified that affect private landowners within the Albany area:

It is recommended that the City of Albany jointly with the DIA contact these landowners and inform them of the areas significance to the Aboriginal community and their obligations with regards to site protection under the terms of the Aboriginal Heritage Act (1972). Should conflicts arise between the landowners and their obligations with regards to the Heritage Act, **it is recommended** that the DIA consult with these landowners and the Albany Heritage Reference Committee in order that a negotiated outcome can be agreed upon that will respect the interests of both parties.

In regards to other heritage issues identified in this report, a number of recommendations are made:

It is recommended that the City of Albany in consultation with the Albany Heritage Reference Committee adopt a policy upon the use of Aboriginal names and the renaming of places that may be offensive to the Aboriginal community within the region.

It is recommended that the DIA and the City of Albany both recognise and support the formation and the legitimacy of the Albany Heritage Reference Committee as the primary local body tasked with making decisions with regards to Aboriginal heritage matters on behalf of Aboriginal families within the region. This support should take the form of the DIA providing administrative assistance and heritage training in order for this group to be able to adequately address the issues placed upon their agenda. The DIA should also provide this group with assistance to form an incorporated body in order that they can access the funding and resources needed to act as an independent authority. The City of Albany should also have a role in providing support to this group. **It is recommended** that the City of Albany provide the expertise of a planning officer who can provide training and expertise to the committee on the nature of planning and development processes in order that the committee can feel comfortable in dealing with these issues.

With regards to the structure of the Albany Heritage Reference Committee, the Aboriginal community have made a **number of recommendations** to the DIA:

1. The Heritage Reference group remains autonomous and is not 'owned/managed' by other agencies.
2. Heritage issues are referred to this group via the Aboriginal Liaison Officer of the City of Albany or Department of Indigenous Affairs and the South West Aboriginal Land and Sea Council.
3. Department of Indigenous Affairs (DIA) become more involved in local Heritage issues – whether that be heritage training, administration support, registration of sites or general support and research.
4. The registration/verification of sites continues to be managed via ongoing research grants or other financial support from DIA and that the DIA assists the Heritage committee with accessing these grants.
5. That the City of Albany town planning staff continues its commitment to the research and identification, protection, and management of Aboriginal Heritage sites within the region and continues to consult with the Aboriginal community with regards to this heritage on an ongoing basis.

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REPORT

The City of Albany/Department of Indigenous Affairs Aboriginal Heritage Survey.

ISSUE

The City of Albany and the Department of Indigenous Affairs (DIA) have jointly commissioned a thematic regional study of the areas Aboriginal Heritage significance in order to identify places of Aboriginal Cultural significance that may be affected by future development planning. The purpose of this survey is to make recommendations to consider Aboriginal Heritage issues within the City's strategic land use planning strategies and to make recommendations for improvements to the existing managing processes for Aboriginal Heritage sites within the Albany area.

REPORT OBJECTIVE

To examine recorded historical and archival information on Aboriginal Heritage in order to identify sites of significance and areas or precincts of likely significance and to map these places in order for the City of Albany to be able to include this information on their Local Planning Strategy (ALPS).

To undertake consultation with the relevant Aboriginal people in order to identify sites, precincts and areas of likely significance and to map these places in order to inform the City of Albany's planners of potential conflicts with the Aboriginal community and the requirements and obligations under the Aboriginal Heritage Act (1972) should future development planning be identified to impact these areas.

To document any other relevant Aboriginal Heritage issues identified by the Aboriginal community in order to inform the City of Albany and the DIA on future work that is required to address these issues and/or to improve the existing management processes for Aboriginal Heritage Sites within the region.

BACKGROUND

In January 2004, Mr Phil Shephard Strategic Planning Officer for the City of Albany advised the consultant of the need to conduct a regional Aboriginal Heritage Survey in order to identify Aboriginal Heritage Sites and precincts of significance within the municipal boundaries of the greater Albany area. The purpose of this survey developed from consultations and agreements made between the City of Albany and the newly formed Albany Aboriginal Accord Committee. The Albany Aboriginal Accord Committee had a number of issues and concerns with the impact of expanded development of the Albany area and its affect upon issues of Aboriginal Heritage significance. The Albany Aboriginal Accord Committee recommended to the City that a streamlined and coordinated approach to managing Aboriginal Heritage would need to be adopted within the City's town planning strategies. This was thought necessary in order to avoid any potential conflicts between the Aboriginal community, the City of Albany, and developers within the region with regards to meeting their obligations under the terms of the Aboriginal Heritage Act (1972).

The Albany Aboriginal Accord Advisory Committee also advised that the DIA would need to review their current inventory of Aboriginal Heritage Sites upon the Sites Register in order to update the information recorded and to make recommendations for further work to address any

deficiencies that currently exist and to better manage identified areas of Aboriginal significance within the greater Albany area.

Resulting from these discussions between the City of Albany, the DIA and the Aboriginal community, Brad Goode & Associates was commissioned in June 2004 to conduct a regional Aboriginal Heritage Survey of the entire area covered by the City of Albany’s municipal boundaries with the objectives of:

- 1) Identifying places of Aboriginal Cultural Heritage that may be affected by development
- 2) Informing the City of Albany of the existence of Aboriginal Heritage sites that need to be considered as a part of strategic town planning strategies
- 3) To make recommendations to the City on how these places can be protected within current land use planning strategies in order to meet their obligations under the Aboriginal Heritage Act (1972)
- 4) To make recommendations to the DIA and other agencies on how to improve the existing management process for the recognition and protection of Aboriginal Heritage Sites within the region.

The study was to be conducted in four phases. Firstly the record of prehistoric land use patterns would be examined by a review of the current academic and commercial archaeological literature that pertains to the region in order to be able to establish recommendations and advice on the likelihood and the possible location of archaeological sites within the region that may be threatened by development planning.

Secondly, the study would examine existing academic and commercial ethnographic literature in order to identify places of traditional and/or historic significance that may be affected by development planning within the region.

Thirdly, the study would focus upon extensive consultations within the Aboriginal community in order to identify sites of historic and contemporary significance in order to advise development planners of the Aboriginal community’s needs in addressing these issues and to manage these sites/precincts with regards to the obligations as set out under the Aboriginal Heritage Act (1972).

Finally, this study shall produce a map of such sites and precincts to be kept within the planning department of the City of Albany and the DIA in order for proponents of development to be made aware of such places and their obligations to manage such places under the Aboriginal Heritage Act (1972).

LOCATION

A3 MAP – PINK MAP

SECTION 1. ARCHAEOLOGICAL REPORT

By Jaqueline Harris BA Hons



ENVIRONMENT

CLIMATE

The climate of the City of Albany is classified as warm Mediterranean. While well watered the rainfall decreases from 1200mm in the southwest of the city to 500mm in the northeast with precipitation falling in winter (Beard 1990). The average temperature in January is 25.8°C and in August 15.5°C. The prevailing winds in winter are from the Southern Ocean, increasing the viability of the inland to the coast during winter storms.

GEOLOGY

The geology comprises Archaean granite of the Yilgarn Block. The topography is composed of duricrusted plateau on the Yilgarn Block surfaced with ironstone gravels, dissected towards the east with hard setting loamy soils (Beard 1990). In the eastern sector the geology and topography changes to Eocene sediments with outcrops of granite and quartzites with gently undulating terrain of low relief with sand overlying clay.

VEGETATION

The vegetation of the City of Albany, though small in area, is diverse and complex. Much of the area comprises Menzies Subdistrict in the central portion and Eyre Botanical Districts to the east with a small portion of the west coastal section in the Warren Subdistrict (Beard 1981). These subdistricts have been further divided into vegetation systems.

The Warren Subdistrict consists of tall karri forest on red earths and jarrah-marri forest on red and yellow podzolic soils. Paperbark and sedge swamp occur in valleys and foot plains. Within this is the Torndirrup System which extends from Irwin Inlet to King George Sound. It comprises granite outcrops forming low domes into capes and headlands. Shallow curving bays are backed by sand dunes of 2 – 3 km wide. Lakes and swamps lay beyond the dunes. Heaths on seaward side of slopes comprise *Pimelea ferruginea* associations. On younger sands there is *Agonis* and *Banksia* communities while on older weathered sands patches of marri and karri are present.

North of Torndirrup is the Denmark System. Karri alongside granite domes dominates on higher ground of hills and ridges with alluvial soils of red earth. On mid and lower slopes jarrah or jarrah *Casuarina* on sand or laterite occur. A wide belt of swampland is present.

The Menzies Subdistrict consists of jarrah forest on ironstone gravels and marri-wandoo woodlands on loamy soils. Within this is Albany, East Kalgan, Narrikup and Hay Systems. The Albany System extends from Wilson Inlet to Oyster Harbour and from South Coast Highway to Millbrook Road. It forms a plain with southern and eastern draining streams in flat valleys relieved by several granite domes. Uplands soils are poor and leached with *Casuarina fraserana* on deep sands or mixed with *Eucalyptus staeri* on a laterite subsurface.

East Kalgan System lies east of the Kalgan River. It comprises a poorly drained plain with small fresh water lakes and swamps. The vegetation is a mosaic with jarrah low forest in the north, jarrah - *Casuarina* in the south, jarrah-marri forest in the west and mallee heath in the east.

Narrikup System extends inland north of the Albany System and west of the Kalgan River. It was originally jarrah-marri forest which sits on a plain with few lakes and swamps. Small

patches of Banksia woodland occur on sands. There are patches of the mosaic from the East Kalgan System towards the east and south. Near the Kalgan River there is jarrah-marri forest with swamps comprising paperbark and teatree.

Hay System extends to Albany Highway on the east and is north of Albany System. It is more dissected with jarrah-marri forest on the upper slopes and ridges and jarrah - *Casuarina* low forest on lower slopes and swamps in valleys.

In the Eyre Botanical scrub heath and mallee heath on sandplain dominate. The vegetation zone is the Cape Riche System which lies east of East Kalgan System. Large patches of jarrah marri woodland occur and small swampy depressions dot the plain.

Inland and north of Cape Riche is the Qualup System which consists of mallee heath on sandplain overlying clays. This changes to scrub heath on deep sands. The plains are dotted with numerous salt lakes and swamps.

LANDFORM

The town of Albany is positioned on the shores of two protected harbours of King George Sound. The coast either side of the harbours is rugged with narrow beaches backed by steep limestone or granite cliffs. Sand dunes form beyond the cliff and extend up to 6 kms. Along the coast there are numerous bays and inlets.

The hinterland is an undulating plain of low relief rising gently to 200m and levelling off near Mt Barker. Some 75kms north of Albany Stirling Ranges rises to 1000m and extends east west for 60kms. Halfway between these features is the Porongurup Range which is 15kms long east west and rises to 600m. To the west lie two isolated peaks, Mt Barrow and Mt Barker, rising 480m and 400m respectively. Other granite hills are Mt Manypeaks on the east coast of Albany which rises to 500m and west of Manypeaks on the coast are smaller hills, Mt Gardner, Mt Taylor, Mt Mason, Mt Martin, Mt Clarence and Mt Melville, the last two mentioned framing Albany. Excepting Mt Gardner, all hills are less than 200m high. Inland there are several other low hills, The Sisters and Willyung Hill.

The main drainage system is the Kalgan River with headwaters west of the Stirling Ranges which flows into Oyster Harbour. The other major river system is Hay River, flowing along a steep narrow valley into Wilson's Inlet. Minor rivers are Marbellup Brook, Sleeman, King and Waychinicup Rivers. In the remainder of the area there is poor drainage resulting in numerous lakes and swamps. East of Kalgan River is Kalgan Plains which is flat, extensive and swampy. Similarly there are swamps between Hay and Kalgan Rivers. Behind the sand dunes along the coast there are numerous lakes and swamps. Wilson's, Torbay and Taylor Inlets contain saltwater as they have periodic access to the ocean (Ferguson 1985).

ARCHIVAL RESEARCH

SITES REGISTER SEARCH

A search of the DIA Sites Register on 1st June, 2004 identified that there is 40 previously recorded archaeological sites within the Albany local government area. These registered sites are provided in Table 1 (See map in Appendix 2.)

Table 1. Search of Registered Sites

SITE Id No.	SITE NAME	LOCATION (Australian Metric Grid Zone 50)*		SITE TYPE
		EASTING	NORTHING	
ID 4419 S02792	Lake Pleasant View East	608908	6145524	Artefacts
ID 4456 S02764	Lake Vancouver	584741	6117136	Artefacts
ID 4457 S02767	North Point	610391	6133047	Grind/Patch
ID 4458 S02768	Cheyne Beach	628741	6139497	Grind/Patch
ID 4477 S02708	Chillilup Cliffs	649562	6198506	Mythological
ID 4545 S02519	Youngs Siding Burial	544640	6123646	Burial
ID 4597 S02515	Kojaneerup	631641	6173647	Artefacts
ID 4600 S02451	Marbalup Fish Traps	542344	6126266	Struct/Fish/Ar te
ID 4632 S02368	Downe Road, Albany	570790	6135947	Artefacts
ID 4730 S01987	Lake William	555340	6117346	Artefacts
ID 4784 S01905	Albany Engravings	593641	6124646	Engraving
ID 4785 S01906	Caddy's Place	563540	6126346	Artefacts
ID 4837 S01904	Limekilns Point	582641	6117246	Structure/Fis h
ID 4911 S01739	Herald Point	592891	6124846	Artefacts
ID 4935 S01709	Cheyne Bay	659641	6172647	Artefacts
ID 4959 S01673	Chillilup	650041	6197697	Artefacts
ID 5116 S01507	Lake Pleasant View	608578	6145101	Artefacts
ID 5117 S01508	Gull Rock Lake Road	592141	6126546	Artefacts
ID 5118 S01509	Ledge Beach Road	590091	6125496	Artefacts

SITE Id No.	SITE NAME	LOCATION		SITE TYPE
		(Australian Metric Grid Zone 50)*		
		EASTING	NORTHING	
ID 5145 S01409	Kojaneerup	625142	6195147	Artefacts
ID 5171 S01304	Country Cottages	589641	6133647	Artefacts
ID 5187 S01377	Kitsons Farm	555141	6125146	Artefacts
ID 5475 S00742	Youngs Lake	542640	6124646	Fish/Artefacts
ID 5523 S00616	Kalgan Hall	591641	6138647	Artefacts
ID 5524 S00617	Kylie Site	584541	6129146	
ID 5572 S00574	Albany	605141	6135146	Quarry
ID 5689 S00455	Albany Burial	580080	6124667	Burial
ID 5708 S00414	Mutton Bird Island	563640	6121646	
ID 5743 S00397	King Point, Albany	585641	6124646	
ID 5744 S00398	Oyster Harbour, Albany	587891	6132296	Fish/Artefacts
ID 5746 S00400	Kalgan River	591641	6138647	Myth /Fish
ID 5747 S00401	Two People Bay	607641	6133647	Artefacts
ID 5748 S00402	Sweep Rock	608641	6129647	Grind/patch
ID 5750 S00404	Two Peoples Bay North	608641	6133647	Artefacts
ID 17262	Manypeaks Termite Mound	608529	6145211	
ID 17460	Mutton Bird Road	563640	6122146	Stru/Eng/Artefacts/Grind
ID 17698	Lake Pleasant View Turtle	607705	6144831	
ID 18705	Black Stump	574706	6124321	Burial
ID 20047	Oyster Harbour Scarred Tree	587856	6132817	Scarred Tree
ID 20214	Aaron’s Ochre Site	659628	6172144	Quarry/ Artefacts

NYR: Sites recorded during this survey and not yet registered.

* 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, particularly if access to specific site information is tagged as ‘closed’ or ‘vulnerable’.

Of 40 archaeological sites listed in the City of Albany municipal area, eight are described as stored data. The remaining 32 sites are currently registered. Sites designated “S = stored data” are sites that have been deregistered after assessment at DIA. The reasons for deregistration could be that the site may have been partially or fully collected or disturbed under the terms of a Section 18 permit or information on the site may be inadequate and the location details unable to be plotted.

REVIEW OF RELEVANT SITE FILES

Details of the archaeological sites and stored data are described below. These details are extrapolated from researching each site file and discuss size, type and content of the sites if available, the original finder of the site and date when it was first located, together with details on how to locate the site. At the conclusion of each description the condition and/or vulnerability of the site is assessed as a recommendation for future management. The assessment is based on the site description only as no actual inspection of the site was undertaken.

Site ID 4419 S02792 Lake Pleasant View East

608908 6145524 Artefacts

The site was located by Peter Ridgeway for W.G.Martinick & Associates in 1992. Lake Pleasant View is also known as Lake Ballogup meaning "big blue breasted swamp hen". It was located immediately north of the fenceline, 20m north of South Coast Highway. Its position was 500m east of Lake Pleasant View and 750m west of Pfeiffer Road. The site measures 75m EW x 15m NS within a cleared area. The assemblage consisted of 12 silcrete and quartz artefacts consisting of 2 flakes, 1 silcrete core and 9 pieces were found on top of an exposed low dune which had been partially cleared.

Sally McGann reassessed the site during a monitoring programme to realign the highway (McGann 2000). She noted artefacts eroding out of the east side of sand dunes either side of the artificial drain within a paddock. Previously Ridgeway had noted artefacts eroding from the east side of the artificial drain only. Artefacts were observed covering an area 50m EW x 31m NS.

Management recommendation: Sand dunes in proximity of lakes are effected by wind and water erosion. This may cause artefacts that are present within the mobile dunes to appear and disappear over time. As the site has been previously cleared of vegetation and disturbed by drainage indentations, no further work is warranted.

Site ID 4456 S02764 Lake Vancouver

584741 6117136 Artefacts

The site was located by a farmer, Michael Bligh, on Lot 372, Karrakatta Road, Frenchman Bay in 1992. The assemblage includes skinning flints, rubbing stones, ochre and quartz. These have eroded from a sandy topsoil as a result of wind and water erosion. No further detail is available. The site was registered as part of a protest to development prior to a subdivision rezoning application.

Management recommendation: The location is at the bottom of a hill some 100m from Lake Vancouver. The hillside and valley has been subjected to disturbance with scraping by a bulldozer and removal of topsoil for council works (Macintyre, Dobson & Harris 1995). The writer interpreted the site as dubious as the contents are considered non artefactual with the stones having no provenance as a result of earthworks. Because of extensive disturbance no further work is warranted.

Site ID 4457 S02767 North Point

610391 6133047 Grind/ Patch

Grinding holes were located in 1992 by Graeme Miniter. The mud map shows the site to be on a rocky protrusion in a small bay facing east. No further detail is available.

Management recommendation: The rocky coastline has the potential to contain many grinding holes. The natural effects of wind and water may over time erode the rock formation and

grinding holes. As the site details are scanty and preservation limited due to natural effects further recording of this site is recommended.

Site ID 4458 S02768 Cheyne Beach

628741 6139497 Grind/ Patch

Grinding holes were located in 1992 by Graeme Minitier. The mud map shows the site to be on a rocky protrusion in a small bay facing north or east. No further detail is available.

Management recommendation: The rocky coastline has the potential to contain many grinding holes. The natural effects of wind and water may over time erode the rock formations. The direction that the rock escarpment faces and amount of shelter from the prevailing winds may be a significant factor in the presence and preservation of this type of site. As the site details are scanty and preservation limited further recording of this site is recommended.

Site ID 4545 S02519 Youngs Siding Burial

544640 6123646 Burial

This site was located by Trevor Barker, a market gardener, within his property in 1988. It consists of a skull and other bones attributed to a female ~30 years old and a jawbone from a 50 year old person of recent precontact age. It is located 50m before Youngs Siding on Lake Sadie Road and 7 kms south of Lower Denmark Rd. The bone material was located in sediment on a hill slope that had been removed to build a drainage channel. The original nature of the land is heavily timbered swamp.

Management recommendation: This burial appears to have been an accidental death rather than a traditional burial. As the location is swampy forest in proximity to a lake with the surrounding area cleared for agriculture, no further work is warranted.

Site ID 4597 S02515 Kojaneerup

631641 6173647 Artefacts

This has been designated as stored data and not a site. It consists of a stone artefact located on an open paddock by D. Kirton in 1983.

Management recommendation: As it is an isolated artefact with limited information and provenance no recommendation is warranted.

Site ID 4600 S02451 Marbellup Fish Traps

542344 6126266 Struct/Fish/Artef

This site consists of a fishtrap, artefacts and structure. It was located by C. Dortch in 1988. The site is located mostly on farming land, Lot 39 and Lot 34, and partially on crown land east of Balancing Rock. It measures 500m long x 80m wide. It consists of a set of stone alignments on the foreshore mudflats at the SE end of Wilson Inlet.

Management recommendation: The fishtraps are positioned on the north facing side of an inlet and are mostly wholly or partially submerged. Because of the rarity of extant fish traps in the southwest and the limitations to the life of a fishtrap due to sea level rise and natural deterioration, further recording of this site is recommended.

Site ID 4632 S02368 Downe Road, Albany

570790 6135947 Artefacts

This has been designated as stored data and not a site. It consists of a grinding stone located by C. Hayward in 1986 in a pocket of timber in pasture land.

Management recommendation: As it is an isolated artefact with limited information and provenance no recommendation is warranted.

Site ID 4730 S01987 Lake William

555340 6117346 Artefacts

This site consists of artefacts surrounding and within Lake William. It was located by C. Dortch in 1991. The lake is shallow and forms a depression between ridges and hills of limestone and granite. It is located 4 kms south of Lower Denmark Road in West Cape Howe National Park.

Management recommendation: The site forms part of the lake and thus artefacts would periodically be visible when not submerged. Further recording and monitoring of this artefact scatter should occur when the lake is shallow at the end of hot summer. As it is well positioned in a National Park, subject to agreement from the Aboriginal community the site could be appropriately sign posted and used as an information aid for tourists on Aboriginal material culture.

Site ID 4784 S01905 Albany Engravings

593641 6124646 Engraving

The site was recorded by Vera Novak and Peter Randolph in 1983. It consists of an anthropomorphic figure, a lizard and two dots on the vertical face of a granite outcrop. The outcrop sits on the coast and is fringed by a sandy beach. It is located in a bay facing southwest on the west side of Herald Point.

Management recommendation: There is red paint graffiti on an outcrop east of the engraving site. The site is vulnerable to natural wind and water erosion. Because of the rarity of engravings in the region the site should be fully recorded. To ensure preservation to the site the graffiti should be removed to dis-encourage similar behaviour.

Site ID 4785 S01906 Caddy's Place

563540 6126346 Artefacts

This has been designated as stored data and not a site. It consists of a very weathered grinding stone located possibly in a cleared fence line and a quartz flake on a sparsely vegetated hill and was recorded by Vera Novak and Peter Randolph in 1983.

Management recommendation: As it is an isolated artefact with limited information and provenance no recommendation is warranted.

Site ID 4837 S01904 Limekilns Point

582641 6117246 Structure /Fish

This site consists of a fishtrap structure and was registered by Vera Novak and Peter Randolph in 1983. It contains a semicircular structure of 200+ granite stones extending out from the beach on mudflats adjacent to a low headland. It measures 45m long and 30m wide. It is located in the sheltered shoreline at Limekiln Point of Princess Royal Harbour and faces north.

Management recommendation: The site while sheltered is exposed to natural elements within a major harbour. Because of the rarity of extant fish traps in the southwest and the limitations to the life of a fishtrap due to sea level rise and natural deterioration, further recording of this site is recommended.

Site ID 4911 S01739 Herald Point

592891 6124846 Artefacts

This is a shell and artefact scatter located by C. Dortch in 1981. It measures 10m x 8m, is 10 – 15m above sea level and is in a dune blowout of orange sands, 70 –90m from the shore beyond foredunes west of Herald Point. The site faces the south coast.

Management recommendation: The site is affected by the dynamics of an exposed sand dune on the south coast. Thus the midden may appear as a result of erosion and disappear from the effects of mobile sand dunes. The site has been fully recorded, a sample collected and dated and described by Dortch. No further work is warranted.

Site ID 4935 S01709 Cheyne Bay

659641 6172647 Artefacts

This is a shell, ochre and artefact scatter located by C. Dortch in 1981. It measures 2m x 2m and is positioned in a yellow sandy blowout on a small rocky headland in the centre of Cheyne Bay. The site faces the south coast.

Management recommendation: The site is affected by the dynamics of an exposed sand dune on the south coast. Thus the midden may appear as a result of erosion and disappear from the effects of mobile sand dunes. The site has been fully recorded, a sample collected and dated and described by Dortch. No further work is warranted.

Site ID 4959 S01673 Chillilup

650041 6197697 Artefacts

This is a large artefact scatter located by C. Bird in 1979. It is located on the south bank of the Pallinup River east of a causeway in Chillilup. The assemblage contains some 1000+ dolerite, quartz and chert artefacts. It measures 50m x 30m.

Management recommendation: The site sits on an alluvial plain of a deeply cut river. Artefacts therefore would be subject to movement, exposure and camouflage over time. Because of the large quantity of artefacts present the alluvial site should be monitored and fully recorded at different seasons of the year to document the effects of displacement of artefacts as a result of its riverine location.

Site ID 5116 S01507 Lake Pleasant View

608578 6145101 Artefacts

This is an artefact scatter located by W. Ferguson in 1979. It measures some 500m long. Artefacts of chert & quartz were eroding from a cutting on the south side of South Coast Highway, 200m south of the south east corner of Lake Pleasant View. The road cutting splices a vegetated sand hill of 3 – 4m. Artefacts were only noted 1m above the road.

Sally McGann reassessed the site during a monitoring programme to realign the highway (McGann 2000). She noted glass artefacts on the gravel base beside the highway. A MRWA official stated that part of the dune was probably used as a base for the highway.

Management recommendation: Sand dunes in proximity of lakes that have been cleared of vegetation suffer from wind and water erosion. Disturbance by roadworks has occurred which affects the provenance of any artefacts. As the site has been fully recorded, no further work is warranted.

Site ID 5117 S01508 Gull Rock Lake Road

592141 6126546 Artefacts

This is an artefact scatter located by W. Ferguson in 1979. It is located along Gull Rock Road within a steep embankment adjacent to Gull Rock Lake. Artefacts were eroding on the east and west sides of the road cutting within grey/yellow sands.

Management recommendation: Sand dunes in proximity of lakes that have been cleared of vegetation suffer from erosion. The site has been previously recorded and samples collected. No further work is warranted.

Site ID 5118 S01509 Ledge Beach Road

590091 6125496 Artefacts

This is an artefact scatter located by W. Ferguson in 1979. It measures some 100m long. It is located along Ledge Beach Road, 600m from where the road ends at the beach and adjacent to a swamp associated with Gull Rock Lake. Artefacts were eroding on the east side of the road cutting withingrey/yellow sands.

Management recommendation: Sand dunes in proximity of lakes which have been cleared of vegetation suffer from erosion and exposure and concealment of artefacts within an active dune. As this is a large site it should be monitored and further recording occur at different times of the year to assist in documenting the dynamics of the site.

Site ID 5145 S01409 Kojaneerup

625142 6195147 Artefacts

This has been designated as stored data and not a site. It consists of a grinding stone located south of Bluff Knoll by A. Sutherland in 1980.

Management recommendation: As it is an isolated artefact with limited information and provenance no recommendation is warranted.

Site ID 5171 S01304 Country Cottages

589641 6133647 Artefacts

This has been designated as stored data and not a site. It consists of a sparse artefact scatter derived from the forest and cleared upslope which have rolled to the bottom of a hill. The scatter was located by P. Veth in 1983.

Management recommendation: As these are isolated artefacts with limited information and provenance no recommendation is warranted.

Site ID 5187 S01377 Kitsons Farm

555141 6125146 Artefacts

These are artefacts located by M. Smith and K. Morse in 1980. They consist of dimpled grindstones located in soil exposed by a fallen tree. No further detail is available.

Management recommendation: As they are isolated artefacts with limited information and provenance no recommendation is warranted.

Site ID 5475 S00742 Youngs Lake

542640 6124646 Fish/ Artefacts

This consists of a fish trap made from stumps of stakes forming picket fences, one arm parallel to the shore and the other at a right angle with the third at 120° to the second. There is also a small circle. These are 20m off shore at the entrance and on the southeast side to Youngs Lake, upstream from Lake Sadie near Wilson's Inlet. It was located by G. Benson in 1978.

Management recommendation: The site was deteriorating at the time and is exposed to natural elements. . Because of the rarity of extant fish traps in the southwest and the limitations to the life of a fishtrap due to sea level rise and natural deterioration, further recording of this site is recommended.

Site ID 5523 S00616 Kalgan Hall

591641 6138647 Artefacts

This is an artefact scatter located by W. Ferguson in 1978. It is located on the Kalgan Town Hall Reserve 22325 on the east side of Kalgan River and north of a road that crosses the 1940s

bridge. It is situated on a bluff overlooking the lowest ford of the river and is well disturbed by European activity since 1840s. Excavations by Ferguson in 1985 yielded dates of $380 \pm 90\text{BP}$ to $5140 \pm 180\text{BP}$ and $1180 \pm 80\text{BP}$ to $18850 \pm 370\text{BP}$.

Management recommendation: The site sits on an alluvial bank of a river, which has been extensively disturbed by development. Artefacts therefore would be subject to movement, dispersal, exposure and camouflage over time. The site has been excavated, dated and fully recorded. The site has considerable potential for further work, especially as it is 20 years since it was last excavated. As the area is subject to ongoing pressure, further research is warranted, possibly test excavations.

Site ID 5524 S00617 Kylie Site

584541 6129146 Artefacts

This is an artefact located by W. Ferguson in 1978. It consists of a boomerang located among European debris as well as quartz and chert artefacts. It is located north of the T Junction at Kuranup Road in Bayonet Head near an old house ruin, formerly a motor cycle track.

Management recommendation: The site has been extensively disturbed by development. Artefacts noted have limited provenance and may be secondarily derived. Area may have been used as camping grounds for Aboriginal and/or European people or as a rubbish depot. Because of the dubious provenance no further work is warranted.

Site ID 5572 S00574 Albany

605141 6135146 Quarry

This is a quarry site located by Mrs Rowley Wells on her farm. No further detail is available.

Management recommendation: As these are isolated artefacts with limited information and provenance no recommendation is warranted.

Site ID 5689 S00455 Albany Burial

580080 6124667 Burial

This has been designated as stored data and not a site. It consists of a pre-contact female adult burial and was dug up by Adelio Gliosca in 1976. It was located at 151 Albany Highway.

Management recommendation: As the site has now been built upon and thus destroyed, therefore no recommendation is warranted.

Site ID 5708 S00414 Mutton Bird Island

563640 6121646 Grind/patch

This site is a grinding hole located by B. Blurton and P. Randolph in 1974. It is located on the mainland on a granite outcrop east of the end of a track opposite the east end of Mutton Bird Island. It is positioned on a flat boulder between two large boulders.

Management recommendation: The rocky coastline has the potential to contain many grinding holes. The natural effects of wind and water may over time erode the rock formations. The direction of south west that the rock escarpment faces and amount of shelter from the prevailing winds may be a significant factor in the presence and preservation of this site. As the details are scanty and life of the site limited further recording of this site is recommended.

Site ID 5743 S00397 King Point, Albany

585641 6124646 Grind/patch

This site is a grinding hole located by Mr Abernathy in 1973. No further detail is available.

Management recommendation: As it is an isolated site of uncertain location and with limited information available no recommendation is warranted.

Site ID 5744 S00398 Oyster Harbour, Albany

587891 6132296 Fish /Artefacts

This site consists of a fishtrap and artefacts and was registered by W. Dix, B. Blurton and Peter Randolph in 1974. It contains a series of stone structures extending 1000m x 50m out from the beach in the intertidal zone. It is situated in a protected harbour and faces north.

Management recommendation: The site while sheltered is exposed to natural elements within a harbour. It is vulnerable also to human agency as a popular tourist destination. This site has been extensively documented. It should be conserved and fully maintained to inform tourists of the significance of Aboriginal culture.

Site ID 5746 S00400 Kalgan River

591641 6138647 Myth /Fish

This site consists of a weir fishtrap and was registered by W. Dix, B. Blurton and Peter Randolph in 1974. It contains stone traps in the river bed at Upper Kalgan 300 – 700m below the bridge near old Douglas homestead. It is situated in the Kalgan River and faces north.

Management recommendation: The site is exposed to natural elements within a river system and inevitable destruction. The site has been previously described and recorded. Suitable signage should be erected at the location to inform tourists of the significance of Aboriginal culture.

Site ID 5747 S00401 Two People Bay

607641 6133647 Artefacts

This site is four grinding holes measuring 100mm x 150mm and located by Mr Abernathy in 1973. It is on a flat granite rock seaward of two large boulders in the north of Two Peoples Bay. This may be the same site as ID 4457. No further detail is available and there is insufficient data to locate the site.

Management recommendation: Artefacts in unstable sand dunes in proximity of the coast which have been stripped of vegetation and disturbed suffer from movement and provenance problems. Artefacts have been previously been collected. Further monitoring and recording at different seasons of the year is recommended to document the dynamics of the site as despite artificial disturbance more artefactual material continually appears.

Site ID 5748 S00402 Sweep Rock

608641 6129647 Grind/patch

This site is a grinding patch located by Mr Abernathy in 1973. It is at the south end of Two Peoples Bay beyond Whale Rock. No further detail is available and there is insufficient data to locate the site.

Management recommendation: The rocky coastline has the potential to contain many grinding holes. The natural effects of wind and water may over time erode the rock formations. A study should be undertaken to locate and further record the site prior to its natural demise due to exposure.

Site ID 5750 S00404 Two Peoples Bay North

608641 6133647 Artefacts

This site consists of white quartz artefacts and was registered by W. Dix, B. Blurton and Peter Randolph in 1972. It is located in a dune blowout at the end of a track turning right from the

road marked North Point at Two Peoples Bay. No further detail is available and there is insufficient data to locate the site.

Management recommendation: The rocky coastline has the potential to contain many grinding holes. The natural effects of wind and water may over time erode the rock formations. A study should be undertaken to locate and further record the site prior to its natural demise due to exposure and verify if it is the same site as ID 4457.

Site ID 17262 Manypeaks Termite Mound

608529 6145211

This has been designated as stored data and not a site. It was considered to be a likely burial repository.

Management recommendation: As it is a hypothetical site with limited information no recommendation is warranted.

Site ID 17460 Mutton Bird Road

563640 6122146 *Stru/Eng/Arte/Gri*

This site consists of a stone arrangement, engraving, grinding patch and was registered by R. Howard and M. Coyne in 1997. It consists of a granite outcrop overlooking Old Mutton Bird Island 4WD track and measuring 20m x 10m. The rock face is 50m southwest of SW corner of Lot 21, Mutton Bird Road within Reserve 7355. It contains worked grooves, shards, serpent figure, arranged stones and a carved arrow head marker. No further detail is available

Management recommendation: The contents of this site complex are unique in the region. Further documentation of the site is required. An inspection will suggest if any preservation methods are deemed necessary.

ID 17698 Lake Pleasant View Turtle

607705 6144831

This site is a rockshelter within a granite outcrop. It has a sheltered northern aspect overlooking and 50m from the lake. It measures 10m wide x 2m deep x 0.5 -1m high. The site was recorded by S. McGann in 2000.

Management recommendation: The rockshelter is located near a lake within a large outcrop of granite boulders which may offer protection per se to the contents. As few rockshelters are documented in the region it is highly recommended that the site be testpitted and dated if organic matter and artefacts are present within the deposit.

ID 18705 Black Stump

574706 6124321 *Burial*

The site was reported by George Walmsley in 2001. It is located at the intersection of Robinson and Gledhow Roads, Gledhow and is marked by a large stump. The bones are indicative of two burials, a man and a woman, aged between 25 and 50 years. They appeared to have been in the ground for 50 years.

Management recommendation: According to Police enquiries it is believed there may be a number of burials in the area as a result of a prescribed burial ground. Future management planning might take into account the potential of a number of burials occurring in the area. Recent works undertaken by the City of Albany and CDEP, on behalf of the local Aboriginal Elders, have upgraded the management of this site. There is potential for further interpretation.

ID 20047 Oyster Harbour Scarred Tree

587856 6132817 *Scarred Tree*

The scarred tree was recorded by Robert Reynolds in 2002. It is located in SE corner of public open space near a swamp to the north of Nambucca Rise, Kalgan Heights. The tree species is *Melaleuca* and it is positioned 800m north of Oyster Harbour fishtraps.

Management recommendation: The position of the tree is protected in parkland within a residential area. But because of natural attrition in the life of a paperbark its long term future is limited. As the site has been extensively recorded, the site now has potential for signage and other interpretive measures.

ID 20214 Aaron's Ochre Site (renamed Cape Riche Ochre Site)

659628 6172144 *Quarry/ Artefact*

This site is an ochre quarry and artefact scatter including a chert scraper, quartz flakes and upper grindstone. It is located in a rocky cove in Cheyne Bay, 2.2km north of Cape Riche. The site was recorded by R. Reynolds and R. Khan in 2003.

Management recommendation: The east facing site is exposed to natural elements within an active coastal system. As this is the only ochre quarry recorded in the municipals boundaries it is recommended that the site is fully recorded as its integrity is vulnerable to the elements due to its position.

ARCHAEOLOGICAL CONTEXT

REVIEW OF RELEVANT REPORTS

A brief summary of reports that refer to the City of Albany and are held at DIA follows. All consultancy reports completed in the region are not necessarily held in DIA archives. Ownership/copywrite of a report belongs to the proponent/developer who may choose not to submit a report to DIA and/or grant permission to the consultant archaeologist/ anthropologist for submission of a copy to DIA. Therefore other ethnographic/ archaeological surveys have occurred in the City for which there is no report archived.

Hallam, S.J. (1975) *Fire and Hearth: a study of Aboriginal usage and European usurpation in south Western Australia.*

Hallam describes excerpts from early exploration in and beyond the coastal plain soon after the foundation of the Swan River Colony in 1829. Stirling in 1827 after exploring the Swan River to the Darling Scarp noted that the Aborigines frequented high ground in winter where kangaroo, possum, tortoises, birds and roots were available. Later that year, Lieutenant Preston explored above where the Canning River emerges from Darling Scarp and noted that the ridges were bare of low vegetation with large trees hollowed out at the root by fires, Hallam's implication being that these fires were deliberately lit to improve the vegetation and resources.

Hallam notes that it is unlikely the wider southern forest was burnt as frequently as the narrower northern forest that was more accessible from east and west and penetrated by groups from both sides. Hallam refers to several observations on the forest. Grey in January 1939 ventured into the Bannister Hotham forest while searching for a lost pastoralist. He remarked that the area around Hoffman Mill was devoid of animals and humans but evidence of controlled burning existed in patches. Wallace estimates that burning of the forest would have to occur every 2 to 4 years to maintain an open forest with minimal leaf litter & undergrowth while Bunbury concurred that Aborigines had such a firing regime in the 1930s.

Hallam notes that numerous expeditions encountered Aboriginal evidence of occupation in the foothills of the Darling Range and in the Avon valley but little in the intervening laterite forest. She adds that such a selection persists in European occupation where few people live in the forest. She argues that open woodland suitable for farming was made so by the Aboriginal firing regime which promotes regrowth and animal resources. The rivers and estuaries were also maintained in similar fashion with pads and crossings leading to all viable areas.

Brown .S. (1980). DAS. *Oyster Harbour Fishtraps*.

The author briefly describes the semi circular fish traps at Oyster Harbour. Ethnohistorical evidence from Vancouver, Menzies, King and Nind describe the traps but Nind refers to possible Aboriginal usage.

Dortch. C. WAM. (1987). *Assessment of the effects of proposed development on Aboriginal sites in the Jerramungup Coastal District*.

Dortch examines the Aboriginal heritage potential in the Shire of Jerramungup east of Albany as requested by the Shire in association with DAS & WAM. In Bremer Bay district the majority of sites consist of artefact scatters exposed in eroding sandy soils or bare rock surfaces. Recorded sites are assumed to have been occupied in relatively recent times, ie. no more than several thousand years old, when shorelines and sea levels were similar. Nind in 1831 describes that groups of people regularly moved between hinterland and coast in the seasonal procurement of food. To support this notion Ethel Hassell details numerous comments on inland, riverine and estuarine activities.

Dortch concludes that there is a paucity of coastal and estuarine sites in the shire and those that exist are small in size. This may be the result of visibility caused by burial, destruction or lack of material. There is better evidence that intensive use was made of freshwater swamps and lakes, a few 100m to several kilometres inland. Together with old river channels these areas were the focus over a long period.

Bradshaw. E. DAS (1989). *Report on monitoring of construction work at Site S0616, Kalgan*.

Permission was given under Section 18 permit to disturb an artefact scatter on an alluvial deposit. Bradshaw monitored the disturbance of a trench and drain to 1m in depth. No artefacts were located during construction.

Quartermaine.G(1990) *Report on survey for Aboriginal Homewest Land Spencer Park Albany*.

The proposed development involved 26 hectares in Spencer Park. The area was bounded by Collingwood and Ulster Streets and a Hospital. A systematic survey was conducted on the heavily vegetated sand and laterite ridge. No sites were located.

Martinick W.G. & Associates Pty Ltd. (1992). *Aboriginal Site Survey Report SLK 33.58 to SLK 46.30, South Coast Highway, Manypeaks, Albany*.

MRWA propose to reconstruct the highway on the existing alignment except in one section where there are alternative routes to the north and south of the present road. As well as the road alignment some proposed borrow pits were inspected. The survey corridor was 250m either side of the existing route. The total length was traversed by walking at regular intervals. One artefact scatter was located on a low rise of a lineal dune on the south western shore of a swamp, 500m east of Lake Pleasant View. The dune has been partially cleared for farming.

McDonald Hales & Associates. (1994). *Aboriginal Heritage in the Southern Forest Region S.W Western Australia.*

The objective of this study was to collect historic and contemporary information on Aboriginal sites in the area, develop a generalised predictive site location model of Aboriginal site location, liaise with Aboriginal communities and undertake an ethnographic and archaeological survey. The area is bounded by Vasse Highway to the west, northern edge of Manjimup Shire and Albany Highway to the east; thus including a quarter of the present project area.

A total of 81 sites were recorded in the study area with the majority being artefact scatters (28 or 34.6%), followed by grinding patches (12 or 14.8%). Of similar numbers are artefact scatter with other component, 8 or 9.9%, "other" 7 or 8.6%, structure, 6 or 7.4%, burial, 4 or 4.9% and artefact scatter with quarry, 4 or 4.9%.

There are two each or 2.5% of artefact scatters with midden, fishtrap, scarred tree and one or 1.2% each of artefact scatter and burial, artefact scatter structure and ceremonial component, artefact scatter quarry and other, ceremonial, engraving and structure and other.

The majority of these sites are located near the coastline. Six of these sites have been dated and range from mid-late Holocene to the ethnographic present.

These sites represent Aboriginal lifeways. Medium-low density artefact scatters represent ephemeral activity or task specific events. Large complex high density scatters near water sources indicate longer term occupation by large groups.

Special purpose sites are fishtraps indicating a specific resource. Grinding patches represent base camps and suggest the presence of women and family groups. Grinding is associated with food processing, grinding ochre and resin or sharpening wooden implements. On the other hand grinding patches on the coast may have been utilised for burly to assist spear fishing which is a male hunting task.

Quartermaine. G. (1995). *Report on an archaeological survey for Aboriginal sites Kulikup to Kojonup and Mount Barker to Albany Sections of the Telecom Optic Fibre Cable Route.*

The relevant section of the proposed route follows the main highway from Mt Barker to Albany, generally some 10m within private property or railway reserve. The survey corridor was 50m wide. The methodology consisted of driving the entire route with inspections at regular intervals and predictive areas. The area was disturbed by agriculture, borrow pits, road and rail activities and pasture. No sites were located as a result of the narrow and disturbed project area.

Macintyre K. Dobson B. & Harris J. (1995). *Report on an ethnographic and archaeological survey at Lot 372 Vancouver Peninsula, Frenchman Bay, Albany.*

The project area consisted of 9.3 hectares, 500m west of Goode Beach and 100m southwest of Lake Vancouver. The land was sloping and densely vegetated with karri, marri trees and granite outcrops with numerous tracks throughout. A large portion was disturbed from agriculture and roadworks. The survey methodology consisted of meandering transects through the forest and walking along all exposed tracks. No sites were located. The report concludes that the prospects of locating sites in the area are greater on elevated hills of

woodland and cleared farmland rather than forests and creeks, gullies and valleys where visibility is problematic.

Quartermaine. G. (1995). *Report on an archaeological survey for Aboriginal sites proposed roadworks, Albany – Lake Grace Road Yungup Section 3.81 – 6.51 SLK*

The roadworks are situated 13kms north of Albany and involved widening and realignment. The larger part of the route has previously been cleared for agriculture, road and railworks. The survey methodology included a systematic pedestrian survey for 500m every kilometre and an inspection at predictive areas. A 50m corridor either side of the road was the extent of the project area. No sites were located as a result of the short, narrow and disturbed project area.

Gardos. Amy (1997). *Stone technological analysis at Kalgan Hall, south-western Australia: A test of a mid-Holocene de-population model. BA(Hons) thesis, UWA, Nedlands.*

Gardos examines the stone tool assemblage at Kalgan Hall from Ferguson's excavation as described in his thesis. She explains the decrease in artefacts is the result of a change in discard rates as a result of technological change and not site abandonment.

She notes that in the early Period 19,000 – 4,000BP there are no formal tools. There is a lesser degree of platform preparation, core reduction and raw material conservation in complete flakes and cores, and especially quartz pieces.

In the Late Period formal tools are present including microliths and backed blades. There is also a change in raw material preference for quartz over silcrete. The production of quartz flakes includes manufacture of smaller pieces for use as bards in spears. As no dolerite and few chert pieces were present despite several quarries in the region Gardos concludes that raw materials were procured due to their close proximity and not for their intrinsic knapping qualities.

McGann S. (2000). *Report on an archaeological monitoring programme at the Manypeaks Road realignment, Western Australia*

McGann monitored the realignment of Manypeaks Road where it flanks two registered archaeological sites, S1507 and S2792. No archaeological material was discovered but it was established that the temporary access route may effect the southern margin of S2792.

Halpern, Glick, Maunsell (2000). *Aboriginal Heritage Investigation of the Proposed Albany Ring Road Alignment Corridors.*

The project area included alternate heavy vehicle routes to and from the Port of Albany and up to 5kms west of Albany Highway. All options were surveyed including a red coded route between Albany Highway and Chester Pass Road, a proposed purple and green route and Five Mile Creek route. The survey corridor on all colour coded routes was 100m wide. The routes comprised mostly cleared farmland with pasture. No sites were located.

Parker R. & Lantzke D. (2000). *Site Identification Survey under the Aboriginal Heritage Act (1972) of the proposed Down Road West Industrial Project in Albany, WA.*

The project area is located 14kms north of Albany and west of Albany Highway and has been cleared and grazed since colonization. The survey methodology consisted of foot and vehicle traverses on 10% of cleared land and 50% of remnant vegetation. One previously registered

site, S02368, was not found and is either located outside the project area or has been destroyed. No sites were located.

Macintyre K. Dobson B. & O'Reilly T. (2002). *Report on an ethnographic and archaeological survey at La Perouse, Frenchmans Bay, Albany.*

The project area is 7.5kms south east of Albany and is located at the end of La Perouse Court between Goode Beach and Lake Vancouver. The survey methodology consisted of foot traverses in meandering transects and targeting areas of high potential. No sites were located.

Parker S. (2003). *Desktop investigative study of Aboriginal Heritage Issues relating to a proposed infill sewerage project at Little Grove Reticulation Area 1A and Bayonet Head Reticulation Area 6B and 7A in Albany, Western Australia.*

The project area is located in residential areas where extensive land clearance and infrastructure has occurred. No sites were registered in the proposed project area. The writer concluded that little ethnographic consultations and archaeological surveys have occurred in the municipal boundaries of Albany and therefore it is not known if sites are likely to be present.

ARCHAEOLOGICAL THEORY

A considerable amount of research has been conducted in the southwest corner of Western Australia (see Dortch 1977, Hallam 1986, Ferguson 1985, Pearce 1982) and as a consequence the archaeological patterning of the region is well developed.

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 earliest evidence for prehistoric occupation of the South-West of Australia is an alluvial terrace site at Upper Swan, located 25 km north-east of Perth and dated at 38,000 B.P. years (Pearce and Barbetti, 1981). Two other sites in the south-west have also yielded Pleistocene dates, Devil's Lair near Margaret River and Helena River. 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.

In proximity of the project area, 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 effect 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 sandplain 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

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

Ferguson W. (1985). *PhD thesis A Mid-Holocene Depopulation of the Australian Southwest*

Ferguson's regional area takes in the majority of the 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) ethnohistoric 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.

Ferguson examines the ethnohistoric literature in the southwest region to understand the foraging pattern. He summarises that Aborigines ignored an economic potential of rivers and

estuaries by not using watercraft or swimming. No fish hooks or nets were used but shallow estuaries and rivers were fished with spears and fish traps of stone & wood. Oysters on the rocky coastline were ignored. The Noongar were primarily involved in the land but not the dense forest. The woodlands which surround and weave through the forest were the focus.

Movements of Noongars 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. 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 numbers of artefacts as a result of camping may be within the forest area while during the Mid Holocene wet phase areas frequented at contact may not have been utilised.

Using the ethnohistory of Albany region Ferguson produced a model of the estate and range of an Aboriginal family in 1826 called 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 ethnohistoric tracks intersected. The result was that some 186 sites were located using both methodologies. Test excavations were undertaken at seven ethnohistoric track sites with extensive excavation at Kalgan Hall and Moorillup Pool.

Three of five sites excavated, Kalgan Hall, Moorillup 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, Moorillup 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 millenium.

Kalgan Hall is an example from a forest zone and Moorillup 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 and later around 7,000 – 8,000BP in current woodland at Moorillup Pool and Waychinicup River. At all sites 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 Noongar 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 Noongar 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.

RESULTS

SITE TYPES

A breakdown of the site components follows. While some sites such as fishtraps often are complex and contain several site types all categories are simplified into their major component. The most prolific site types are artefact scatters, grinding patches and fishtraps and these are located generally on the coastline or adjacent to a lake.

Site Components	Number of Sites	Percentage of Total
Artefact Scatters	11 sites	34.4%
Grinding Patches	6 sites	18.8%
Fishtraps	5 sites	15.6%
Burials	2 sites	6.25%
Middens	2 sites	6.25%
Quarries	2 sites	6.25%
Rockshelter	1 site	3.1%
Engraving,	1 site	3.1%
Scarred tree	1 site	3.1%
Structure, Engraving, Grinding Patch and Artefact Scatter Complex	1 site	3.1%
TOTAL	32	100%

Table 2. Percentage of Site Components of total sites recorded

FINDER OF SITES

A breakdown of the finder of sites reveals that research has been the most successful process in locating the majority of sites with 10 instances or 31% of the total. These researchers comprise C. Dortch, The Western Australian Museum (WAM) who located four sites while investigating coastal dune and lake systems. C. Bird, PhD student, UWA, located one example in the process of surveying a coastal to hinterland strip east of the present study area. W. Ferguson located the bulk of sites with his systematic study of Albany and Mt Barker shire.

A similar number, 9 instances or 28%, has been located by heritage officers at DIA and curators at WAM, who have been alerted to the prospects of a site usually by public members. Farmers and landowners have reported some 7 or 22% of sites. Adding the public members and farmers together as a body gives a total figure of 16 instances or 50%.

In more recent times, Aboriginal people have taken control of their regional history and recorded their cultural sites. This occurred on 4 occasions or 13%.

The remaining finder is the consultant on two or 6% of occasions. This low figure is explained by the limited area, boundaries and conditions given for survey in a development programme. The factor frequently precludes the likelihood of locating sites.

Therefore the overriding conclusion is that public members and/or farmers, together with researchers, are the main finders of sites. This breakdown of original recorders could substantially alter in the future as more Aboriginal people register sites when comfortable with reporting procedures and confident of the final outcome.

SITES WITHIN LANDFORM UNITS

There were 32 previously registered archaeological sites within the City of Albany. These were divided into four main geographic areas. Of the four sites inland few details are available as the sites were reported by a farmer and/or have dubious provenance. The site location classification establishes that 28 sites (87.5%) were located in close proximity to a water source.

Geographic Areas	Number of Sites	Percentage of Total
Coastal	17 sites	53.1%
Lacustral	8 sites	25%
Riverine	3 sites	9.4%
Inland	4 sites	12.5%
TOTAL	32	100%

Table 3. Percentage of Sites in Relation to Geographic Areas

The result shows that over 50% of sites are contained along the coastline. Furthermore 78% of the sites are found within two of the units. Visibility is a major factor in the location of sites along the coast on sand and granite outcrops because minimal vegetation is present to camouflage sites unlike riverine areas where dense undergrowth covers the ground and inland where forest, woodland, crops or pasture cover the surface. These results lead to a defining statement.

‘Archaeological sites are more likely to be located on the coast as a factor of their inherent high visibility and conspicuousness.’

DENSITY OF SITES

Within the City of Albany there is a total of 4,804 kilometres square of land (Richard Hindley, City Of Albany). Within this area a total of 32 sites have previously been recorded within 30 years. This gives a figure of one archaeological site for every 150 kilometre square. This is an unrealistic figure. Anderson (1984) in comparing coastal plain with jarrah forest and woodland estimated a density of 6 sites/ kilometre squared on the coastal plain, 2 – 4 sites/kilometre squared in forest and 2 sites /kilometre squared on woodland alluvium within the South West.

An explanation for the low statistic in density of previously recorded sites in the City of Albany is the visibility factor as discussed by Ferguson (1985). Unless the landscape is frequently fired by CALM as in the traditional Aboriginal firing regime where seasonally undergrowth is burnt and a woodland effect maintained that ensures the ground surface is visible, the number of sites located is unlikely to significantly alter.

Sites have previously been recorded in diverse manners. While recording requirements at DIA have changed over time many of the site file records contain limited detail. Thus without inspecting each of the 32 sites and checking each specific location, environmental context and content in a uniform and systematic format, only general statements can be addressed

The number of previously recorded sites is too small a quantity for statistical testing. When archaeological sites are broken down into major land formations the coastal and lacustral environments are found to be significant. These figures ignore the importance of river systems which according to ethnohistorical documents and Ferguson (1985) were the major highway systems. Low visibility in the dense undergrowth besides rivers is the major factor preventing riverine sites from discovery. To avoid a major omission as in the riverine scenario, as 88% of

the total sites were located near a water source, the major statement of site prediction is as follows.

‘All areas near a water source, fresh, salt or seawater, are potential prime site locations.’

SITE PREDICTION IN VEGETATION SYSTEMS

To determine if sites in the region are predictable within an established vegetation system as defined by (Beard 1981) and addressed in the environment section, the 32 archaeological sites were placed within their respective vegetation unit. The sites fell into the following list. (For Vegetation System Map, see Appendix.)

Vegetation System	Number of Sites	Percentage of Total
East Kalgan System	14	44%
Torndirrup System	9	28%
Denmark System	4	13%
Cape Riche System	2	6%
Albany System	2	6%
Qualup System	1	3%
Hay System	0	0%
Narrakup System	0	0%
TOTAL	32	100%

Table 4. Percentage of Sites in Relation to Vegetation Systems

Once again one system dominates with nearly half the sites falling within it followed again by another type that contains a quarter of the sites. The main characteristics of the East Kalgan system are jarrah forest with lakes and swamps while Torndirrup System is granite capes, sand dunes lakes and swamps.

Differentiating between the remaining vegetation groups is more subtle. Denmark System contains karri forest, granite domes and swamps, Cape Riche System, jarrah marri woodland on swampy plains, Albany System, woodland plains and forest uplands and Qualup System, mallee heath with salt lakes.

The two systems where no archaeological sites have previously been recorded are Hay System with jarrah marri forest on uplands and jarrah woodland on lowlands with swamps and Narrakup System with jarrah marri forest and swamps. These zones contain similar vegetation to those zones where two sites were registered.

The main difference between the systems that contain 3/4 of the total sites and the remainder is that the majority contain lakes instead of swamps. The other physical difference is the granite cape and sand dune coastline. Therefore limited discrimination can be discerned within the actual vegetation. However the data leads to a conclusive statement.

‘Areas surrounding lakes are prime site locations.’

CONCLUSION

Research and ethnohistorical literature has established that Aboriginal settlement patterns flourished throughout the City of Albany. Whilst most areas were accessible and utilised for hunting, gathering and maintenance purposes some locations were preferable as longer duration or frequently revisited camp sites. These areas such as woodland, coastline, rivers, estuarines and lakes were preferred locations while other areas such as forests were used intermittingly in season but nevertheless throughout the year.

Access to all regional areas was achieved along established tracks along riverbanks, across river fords, ridges and hill passes. Movement was undertaken from water source to water source constantly to camps of short duration leaving an archaeological imprint of sparse but scattered campsites. At the intersection of trackways or where a focal resource was present, was a prime camp site.

As jarri marri forest expanded and contracted over millenium camp sites were similarly posited; therefore camp sites may be present in presently forrested areas, woodland and/or farmland when conditions over time improved and permitted. Present sites recorded along the coast and immediate hinterlands are indicative of a time period of recent to several thousands years ago after sea level reached its present height.

The visibility factor is a constant problem in locating sites in forests, along rivers, creeks and valleys in the Albany region and these conditions are unlikely to improve or alter without disturbing the environment such as clearing or firing.

Just as Dortch (1987) found east of Albany at Jerramungup District the evidence from previously recorded sites and research suggests the focus of Aboriginal activity was concentrated around lakes, river channels and estuarines with some visibly conspicuous activity along the immediate coast.

Analysing the limited site data has lead to three major statements in accordance with site locations within the landscape.

Archaeological sites are more likely to be located on the coast as a factor of their inherent high visibility and conspicuousness.

All areas near a water source, fresh, salt or seawater, are potential prime site locations.

Areas surrounding lakes are prime site locations.

MANAGEMENT RECOMMENDATIONS

Artefact scatters frequently occur around lakes and in mobile sand dunes along the coast. Through natural processes such as the effects of erosion and rain, the assemblage constantly undergoes concealment and exposure over time. A periodic survey could be undertaken by rangers from the City of Albany in different seasons and conditions to monitor environmental effects on recorded sites and potential locations. Prior to or during any clearing activities from farming, agriculture or development near lakes and coastal sand dune systems it is recommended an archaeological survey be undertaken.

To overcome the low visibility factor, heritage management needs to provide for archaeological surveys when conditions are best suited to site discovery. In agricultural land and timber plantations, in summer or early autumn there is a minimum of grass cover. In uncleared forests, the optimum time for surveys is in the months following fires when leaf litter and some of the undergrowth is burnt. Surveys of forested areas need to be coordinated with the controlled burning regime of the Department of Conservation and Land Management or after accidental bush fires.

Fishtraps occur within estuaries and rivers and grinding patches on the rocky coastline. These site locations are highly vulnerable and are subject to erosion and inundation, particularly with climate change and a rise in sea level. It is unlikely any management procedures can prevent eventual destruction of these sites. In the meantime regular maintenance and monitoring could be conducted at fishtrap sites.

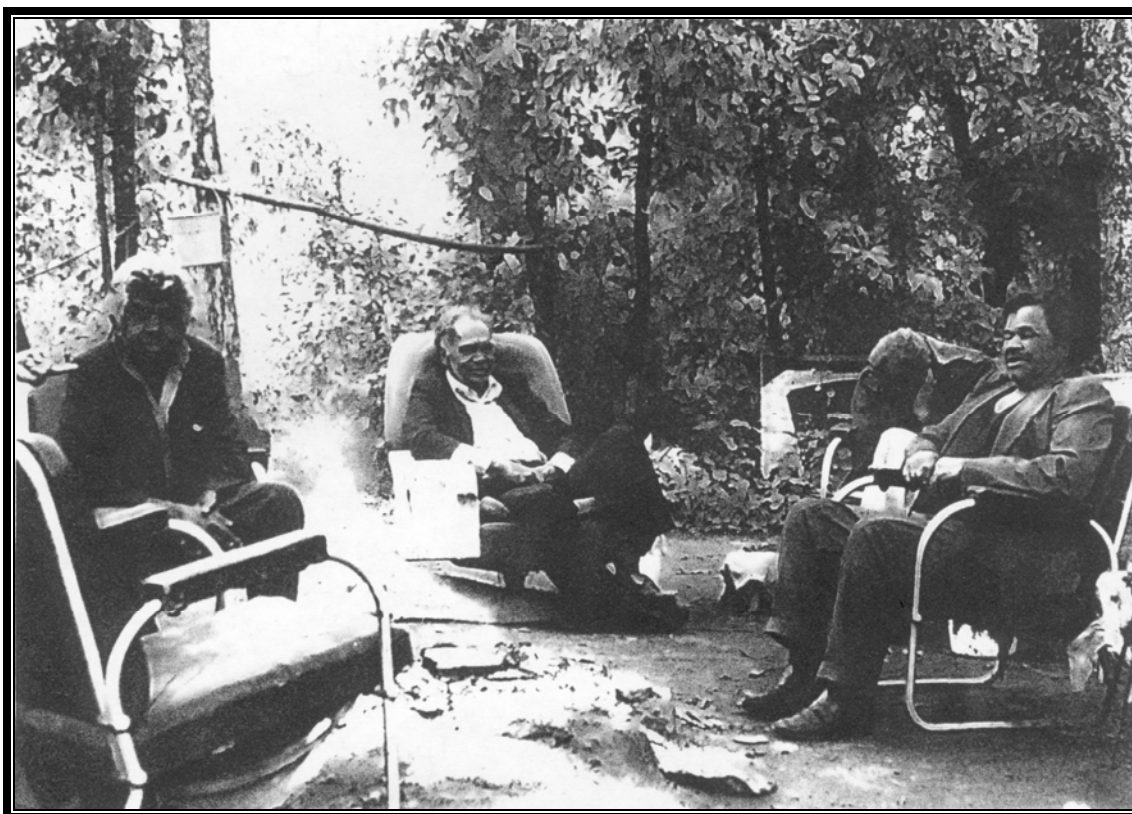
Few engraving sites have been previously recorded in the area. The two engraving sites that have been located should be periodically monitored by officers from the DIA to record effects of natural and cultural elements overtime. Any graffiti in the vicinity should be removed swiftly.

As there is a putative burial ground in the Gledhow area, any development involving earth moving that is proposed in the vicinity of Gledhow should be closely surveyed or monitored by an Aboriginal custodian and/or archaeological consultant. In other locations where there are sandy deposits of sediment that may be potential burial locations, caution needs to be taken when major earthworks occur.

All previously recorded sites that have dubious locations, boundaries and uncertain content should be revisited and systematically recorded and described by an archaeological consultant.

SECTION 2. ETHNOGRAPHIC & HISTORICAL BACKGROUND

By Colin Irvine BA (Murdoch)



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ETHNOGRAPHIC BACKGROUND

SOUTHWEST NOONGARS AND THE MENANG PEOPLE OF ALBANY

According to Tindale (1974) four Aboriginal groups occupied the land around Albany. These were recorded as the Murray, the Weal, The Cockatoo and the Kincannup (1856, cited in Le Souef, 1993). Bates (1985) recorded the tribes around the Albany area as belonging to the Minung Bibbulmun, who also called themselves *Bid-kal* or *Kal-ip-gur*. Nind gives the name *Minanger* for the Albany Aborigines, which he supposes, is “probably derived from *Mearn*, the red root above mentioned and *anger*, to eat”(Nind 1831). Collie gives the name or title *Mongalan* of the Albany Aborigines (Collie 1834). Menang – is the most common use name around Albany region after Tindale (1974).

The southwest of Western Australia is considered to form a distinct cultural bloc defined by the distribution of the Noongar language. The Menang of Albany were one of thirteen ‘tribal groups’ Tindale (1974) identified in the southwest based on socio-linguistic boundaries and minor dialect differences. Before Noongar was used as a group or linguistic name the southwest people recognised themselves, their language and culture, as ‘Bibbulman’ (Bates, 1985). Daisy Bates recorded that the Bibbulman 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.

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

The Noongar or Bibbulmun people of the southwest were a distinct group in that their initiation practices varied markedly from their desert and semi-desert dwelling neighbors. 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). The people who followed these socio-religious practices have been described in Berndt and Berndt (1979) as being of the ‘Old Australian Tradition’. It is interesting to note that the cultural boundary between the Noongar people and their neighbors 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-millimetre 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 and White, 1987).

NOONGAR MOIETIES AND MARRIAGE LAWS

Within the Bibbulmun, two primary moiety divisions existed, the *Manichmat* or ‘fair people of the white cockatoo’ and *Wordungmat* or ‘dark people of the crow’, which was the basis of marriage between a further four class subdivisions (Bates, 1985). Nind uses the terms *Erniung* and *Tem* as moiety names:

<i>MOIETY</i>	MANICHMAT	WORDUNGMAT
<i>CLANS</i>	Tondarup Didarruk	Ballaruk Nagarnook

Bates describes the only lawful marriage between the groups to be “the cross-cousin marriage of paternal aunts’ children to the maternal uncles’ children”, and states that the four clan groups and relationships, under different names, are “identical in every tribe in Western Australia, east, north, south and southwest...” (1966:24-25). The 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). This did not prevent marriage or other interactions taking place between the two systems. Noongar people were observed to marry outside of their immediate vicinity, and it seems likely that this served to reinforce alliances with neighboring tribes.

“All along the borderline where the two lines of descent met, the tribes were friendly with each other, intermarrying and adjusting their ‘in-law’ relationships to suit the form of descent obtaining” (Bates 1985).

Inherent in the marriage relationship was based upon reciprocity, which transferred rights and privileges between groups (Le Souef, 1993). Several early observers recorded instances of disputes within family groups over burning land in order to capture game. While a group may be entitled to participate in a hunt they also had to seek the permission of that area’s owner or custodian.

THE ALBANY MENANG - THEIR TIES TO THE LAND

Each socio-linguistic group, sometimes referred to as the ‘tribe’, consisted of a number of smaller groups. Each of these smaller groups was made up of around 12 to 30 persons, related men, their wives and children, and at times, visiting relatives from other groups. These subgroups could be described as a family, a band or a horde. For every subgroup there was a tract of land with which they most closely identified themselves with. An individual or a group’s land was called their *Kalla* or fireplace (Moore, 1884). This referred to an area of land which the group used 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.

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

There are two forms of socially organised relationships to the land, a spiritual association and an economic one. Stanner (1965) 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’. The ‘estate’ refers to the spiritual country and which may be ‘owned’ by an individual, the group, or part of the group. The relationship to ‘estate’ is

mostly religious, however there is also an economic benefit. The estate can be considered the country or home of a group. It is sometimes referred to as the ‘Dreaming place’ and as such includes all religious sites, myths and rituals that occur on or about that land. The ‘estate’ forms part of the Aboriginal ties to Dreaming and place (Stanner, 1965).

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

The link between the individual and the land comes from the conception site, where the animating spirit enters the mother and thus there is a direct connection between the land, spirit and the identity of the individual (Machin, 1996). The spiritual ties with the land strengthened economic rights and land usage involved both ritual and social connections (McDonald *et al.*, 1994). Nind noted that certain areas around King Georges Sound and inland were the ‘locations’ of families, those families who have special rights to the use of that area and who are able to extend the privilege to visiting groups. Reciprocating rights are exchanged according to seasonal movement between neighbouring groups. “They are jealous as to encroachments on their property, and the land is divided into districts, which is the property of families or individuals” (Nind 1831).

“Those families who have locations on the seacoast quit it during the winter for the interior; and the natives of the interior, in like manner, pay visits to the coast during fishing season. Excepting at these times, those natives who live together have the exclusive right of fishing or hunting upon the neighbouring grounds, which are, in fact, divided into individual properties; the quantity of land owned by each individual being very considerable. Yet it is not so exclusively his, but others of his family have certain rights over it; so that it may be considered as partly belonging to the tribe. Thus all of them have a right to break down grass trees, kill bandicoots, lizards, and other animals, and dig up roots; but the presence of the owner of the ground is considered necessary when they fire the country for game.” (Nind 1831)

Dr. Uredale, Talwyn, Waiter, and Coolbun all belong to or have ownership of *Cormo* territory- King Georges Sound is not *Cormo* territory. Mokare, Nakina, Wapere, Perityat come back from *Cormo* territory and say it is good to be back at King Georges Sound, their home (Barker 1830).

“The poor fellow [Nakinah] has not latterly got so much from us to eat as he used and has become more importunate. I am under the necessity of refusing him lately, as I fear he will become a constant hanger on, which our provisions will not afford. As the head of the family, however, whose ground we occupy, one must be indulgent to him.” (Barker 1830)

Nakinah and several others asked for a boat to put them across in a few days to burn for Wallaby at Bald Head. He did not know about the exact date as it depended on Coolbun’s arrival, whose ground it was and their starting there without him would be considered stealing, ‘Quippel’. They also required his presence or permission now to burn at King George’s [Sound] as since Dr Uredales death it had become his property. They might kill Wallibi but not burn for them. They were joking each other on the consequences of having burnt for Wallibi yesterday on some of Maragnan’s Ground & talked laughingly of him spearing some of them for it. Females never possess ground, being considered a kind of moveables, liable by marriage to part their native place. The saying goes, ‘Yoke wam watagolere; yonger artongmunong’. It

is not even the custom to give ground to one who marries your daughter. If a man dies without leaving sons, or males of his family, his next neighbours have his ground. Certain parts are often portioned out to sons as soon as they are born, but do not enjoy the possession until grown up and able to use it. (Barker 1831) Barker clearly believed there were ownership, rights, privileges and inheritance of land by the Aboriginal people. Other early observers also noted the clear ownership of land and that the Aboriginal people had rights and privileges to its use.

That they have a right of soil is quite evident. The land about the settlement belongs to Mokare and his brethren. (Wilson 1829)

“...[Mokare’s family land] included the entire west and south shores as well as the north shore of the harbour and the shores of King George’s Sound for some distance east of Frenchmans Bay” (Ferguson 1987).

RANGE

Barker recorded the following place names told to him by Mokare that may have formed a run or a part of a run – *Popedayup* – *Moorul* – *Porrongen* – *Cogiunen*. Mokare had knowledge of the land beyond his territory and Barker regularly questioned him about the nature of the country beyond the limited amount the Europeans had explored. Mokare told Barker about the people who lived to the east who did not wear Kangaroo skins but wore a piece of tree bark around their middle (*Wongi?*). He gave Barker several descriptions or accounts of the country to the north, where the water is scarce and often salty but where there were plenty of Kangaroos and food. He also told Barker of about a ‘scented tree’ that he had heard about but not seen [Sandalwood?]. During an expedition to the Wilson Inlet Barker mentions that Aborigines who met with the party as far west as the Denmark River were friendly once they recognized Mokare and were prepared to travel with the Europeans and Mokare for several days. Barker also recorded that some runaway prisoners who were recaptured had met ‘King Georges Sound’ men close to Augusta. Numerous comment recorded by Barker indicate that the Albany Menang had a considerable range and also knew something about the nature of the country beyond their estate.

The Murray River District natives had a well defined road from their own run to their Kallipigur in Perth, South Perth, and elsewhere, and all along that road – which swerved from right to left according to the facilities (food, water, etc) for camping or hunting, which certain places afforded – names were applied, either indicative of the natural product to be found in the vicinity, or marking some peculiarity or commemorative of some circumstance attached to a particular locality. (Bates 1992).

Although Bates is commenting on the Aboriginal paths or *Bidi* in the Perth district it is likely that the places located along the Aboriginal *Bidi* in the Albany area would have been named in the same manner. There are numerous references to the Aboriginal pathways around the King George Sound in the early journals of explorers. Ferguson (1987) has described the extent of the range of an individual of the Albany Menang based on instance where Mokare expressed concern about crossing into neighbouring territory to European observers during expeditions.

Mokare’s range covered about six thousand square kilometres. It extended inland for about seventy kilometers north of Albany, and along the coast for over one hundred and twenty kilometres. The area has been determined by plotting all the named places the family was known to frequent, but the boundaries are only approximate. In only three cases (when European observers were present when a member of the family came to the limits of the country known to him) is it possible to fix the boundaries with any degree of precision. (Ferguson 1987).

The Menang Aborigines of Albany utilized a network of paths connecting places of interest, camping grounds, hunting and fishing areas, ceremonial and social gatherings and natural resource procurement - food, material to fashion implements and ochre. Their use of the country could indicate areas of greatest likelihood to encounter artifacts or areas of special interest to Aboriginal people, their culture and their history. As Bates indicates (1992) places had names that related to an activity such as camping or hunting or in a broader sense to navigate marking special features in the landscape.

THE DREAMING – RELIGIOUS RIGHTS TO LAND USE, OWNERSHIP & RECORDED MYTHOLOGIES OF THE ALBANY REGION

Land use or ownership in traditional Aboriginal Australia is based on a religious view of the world and the position of people in it. This religious view is most often referred to as the Dreaming. The Dreaming is an ideological and philosophical basis for a close emotional connection between Aboriginals and their land (Machin, 1996). The Dreaming refers to a distant past when the world had yet to be fully created. Dreamtime stories refer to mythic beings that roamed the Earth creating plant and animal species. During the struggles of these mythic beings many landforms such as hills and rivers were created. The landscape bears testimony to the struggles of creation and is studded with sacred sites recalling the Dreamtime. These sites are owned by or belong to either one or more groups, and so such sites have a shared significance amongst the local population. The shared spiritual significance of these sites had a function of bringing together different groups. Another function of these shared sites is that knowledge of the local myths created rights of use to the land.

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

Captain C Barker recorded a mythic story of a great flood, in which the sea rose and covered all the land about Albany and far inland, and Mt. Manypeaks and Mt. Lindsay became tiny islands where all the animals and people took refuge from the great flood (Barker, 1830). Len Collard, a Noongar writer reminds readers that much of the story has been lost in the telling. Traditionally the stories would have been told around a campfire, *kalla*, using both dance and drawings in the sand to convey both more excitement and also information to the stories (Collard, 1994). Similarly, over time, many of the stories have become confused through retelling.

“The subject matter of the King George Sound songs and myths follows a familiar pattern of themes from other areas in Aboriginal Australia. Often they were connected with specific locations and provided an explanation of natural phenomena, object and species or social institutions” (Le Souef, 1993).

Mokare told this myth to Barker after he enquired on the Aboriginal beliefs on the beginning or origins of man:

“Very long time ago the only living person was an old woman named *Arregain* who had a beard as large as the garden. She was delivered of a daughter and then died. The daughter was called *Moenang* and grew up in course of time to be a woman, when she had several children, (girls and boys), who were the fathers and mothers of all the black people” (Barker 1830).

Barker questioned Mokare on his knowledge of the stars and was told this myth about the Black Magellanic cloud;

“They have some story which I could not clearly make out, of its being an emu and laying eggs. The larger White Magellanic cloud he called the *Chucadark* and mentioned the names of several stars. One very brilliant one was shortly to be seen, called *Manilyen*. By his description I think it must be Jupiter.” (Barker 1830)

Another myth told to Barker concerns a great flood;

“Mokare related to me today that a very long time ago, the sea came in and covered all the country for a long way. Porongurup was under water, Mt Lindsay and Mt Manypeaks remained specks, little islands. Mt Hallowell was completely covered. The sea went back with a north wind. No Black fellow had been drowned, all having run in time to the little spots on the few mountain tops which continued dry. The wallibi, bandycoots and other animals having run in great abundance to the same places to shelter, they fared well. There were living at this time a Black man and woman named *Mendeeyerin* and *Yotogitepart* or *Yetopurt*.” (Barker 1830)

Barker was also told this myth by Mokare which relates the events that led to the formation of Oyster Harbour and Green Island;

“A man and his wife a ‘very long time ago’ living there, the woman goes into the bush after food and sings out to her 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 and to still be in the eastern parts, the size of a mans body and esteemed a great delicacy. However it appears she likes it as much as himself and eats it all up. He then becomes ‘sulky’ ‘*tabour*’ and striking her with the ‘*Pommerum*’ breaks her leg and then leaves her. She becomes sick and dragging herself along in the line where the King River now runs, she reaches Green Island, where she dies. Her body becomes putrid and an easterly wind setting in is smelt by a dog at *Whatami* (a pretty good nose to scent 40 miles, but then things were on a grand scale). He followed her track and arrived at the place, commenced scratching, which continues so long that he digs a great hollow and the sea comes in and forms Oyster Harbour. Meantime the woman’s son, a little boy goes in search after her death, of his father, and meeting him near a mountain, spears him hence the name Mt Youngermere – ‘man- spear’. *Mere* being the name of the stick from which the spear is thrown.” (Barker 1830)

TRADITIONAL NOONGAR ECONOMY

The seasonal abundance of foods determined the patterns of movement of the Noongar people. Nind (1831) observed that the Albany Menang moved away from the coast to the interior during winter and returned to the King Georges Sound during spring through until early winter. There are a many places in the Albany, King George Sound area that would have provided sources of food and other resources. River mouths, estuaries, swamps and lakes would have provided a range of foods:

“Mammals, birds and eggs, many reptiles and frogs, fish (especially marine species from the lower reaches of rivers, and from estuaries and inlets), and some invertebrates (especially the larvae of some beetles and moths) were eaten. So was a wide range of roots, seeds and fruits” (Meagher and Ride, 1979:71).

Both Bates (1985) and Meagher (1974) have described the traditional foods of the Noongar people, and also their methods of procurement.

“The Noongar strictly managed their floral and faunal resources by various means such as controlling or limiting access to or use of certain easily obtained species to prevent over exploitation. The Noongar scheme of management included maintaining a cycle of ritual observances to ensure the renewal of the various plant and animal species and to reconfirm their responsibilities and links to the land and the spirits who inhabited it” (Moore, 1989:25).

Meagher (1974) lists the kangaroo, wallaby, possum, bandicoot, quenda, Tasmanian devil, and the native rat and mouse as the most commonly hunted mammals. Kangaroos were generally obtained by either driving the animals into swampy areas where they were more easily speared, by digging pits for entrapment, or by stalking and running down (Bates, 1985). Reptiles were tracked to their holes and grabbed by the tails, whilst birds were captured by spearing the nest from underneath, causing the birds to fly out of the nest to be subsequently clubbed by the hunter (Bates, 1985). Fish were commonly caught by spearing using the *gidgi*, or by the use of fish traps, constructed weir-type structures into which large schools of fish are driven often for the purpose of feeding large ceremonial gatherings (Tilbrook, 1983). Barker observed that the fish traps on the King River were used to feed a large gathering of people for a corroboree that lasted over a week and involved numerous ‘tribes’ from neighbouring areas (Barker 1831).

“They showed me the roots from a plant of the *restionaceae* [coarse grass] family and little lizards that form the basic diet...” (D’Urville 1826in Rosenman 1987)

Roots, bulbs and tubers figure prominently in historical sources and seem to have been important food items throughout the year (Meagher 1974). Bird and Beeck (1988) have compiled a list of the plant foods that the Noongar people were known to have (see table 1). The Noongar categorised the types of bush foods as underground storage organs (roots and tubers etc.), fruits, or other foods such as seeds, gum, flowers and leaves. Bird and Beeck suggested that bulbs, roots and tubers were the most important staples eaten by the Noongar people, with fruits and other plant foods supplementing them as well as providing tasty treats.

Table 5. Some plant foods utilised by Noongar people in the southwest.

PLANT NAME	ABORIGINAL NAME	PART EATEN	COMMENTS
<i>Dichopogon strictus</i> Chocolate lily	Not known	Root tuber	Eaten raw
<i>Platysace deflexa</i>	Yug	Root tuber	Eaten raw or roasted
Orchidaceae Orchids	Various	Root and stem tubers	Should not be eaten when flowering
<i>Liperanthus nigricans</i> Potato orchid	Djubag	Root tuber	Eaten raw or roasted
<i>Astroloma prostratum</i> Native cranberry	Not known	Fruit	
<i>Exocarpus sparteus</i> Native cherry	Djiyag	Fruit	Sweeter when eaten after falling from tree
<i>Santalum acuminatum</i> Quandong	Worinj	Fruit and kernel	
<i>Banksia</i> species	Mungitj	Flower	Sweet nectar
<i>Casuarina</i> species Sheoak	Not known	Seed	Sucked to relieve thirst
<i>Xanthorrhoea preisseii</i> Blackboy	Balag	Leaf base	Also used for hut and fire making

Source: Bird and Beeck (1988).

The assistant surgeon Scott Nind recorded some of the foods used by the Albany Noongar people including the local names of some of the orchids and other roots that were eaten. The principle vegetable foods were recorded as *meernes*, *tuboc* (an orchid), *chocket* (the root of a rush or sedge) and *tunedong*. Nind also made an interesting observation regarding the names of ‘tribes’ and the occurrence of local resources.

“What I, however, consider more correctly as tribes, are those which have a general name and a general district, although they may consist of *Torndirrup* or *Moncalon*, separate or comingled. These are, I believe, in some measure named by the kind of game or food found most abundant in the district. The inhabitants of the Sound and its immediate vicinity are called *Minanger*, probably derived from *mearn*, the red root above mentioned and *anger*, to eat” (Nind, 1832).

Acacia seeds, in particular the raspberry jam *A. acuminata*, were an important seasonal food, which was gathered by placing a kangaroo skin *buka* (cloak) on the ground and then shaking the seeds from the tree onto the skin (Bird and Beeck, 1988). These seeds were then ground up to produce flour. The raspberry jam was a resource that was heavily impacted upon by European settlers when its value as good quality fence posts was realised.

Other plants were exploited for their various qualities rather than for food. The resin or gum of the blackboy *Xanthorrhoea* sp., known as *tudibi*, was used as a resin or glue to fix spear heads and to make the *kadjo*, which is a hammer or adze that is blunt on one end and sharp at the other (Berndt, 1979). The oil of sandalwood *Santalum spicatum* was used to polish spears (Meagher, 1974).

Plant foods were also traded to districts where they were unavailable. The highly prized seeds of the zamia palm *Macrozamia reidleyi* are one such food (Bird and Beeck, 1988). The Noongar also traded for ochre *wilgi* and various goods such as ground axes and pearl shell that came from as far afield as the northern Australian coastline (O’Connor *et al.*, 1995). Gift exchange occurred as a part of sacred life and rites, as a part of kinship obligations, and as peace offerings to settle debts and injustices. Gifts were also exchanged to share resources over which another group had a monopoly, such as a flint supply or an ocher pit. Gifts were also exchanged in a direct barter system of trade (Le Souef, 1993).

NOONGAR MATERIAL CULTURE

The Noongar people of the south-west had to cover themselves against the cold winters and for this they wore a cloak *buka* constructed of three or more female kangaroo skins sewn together with sinew or rush and worn with the fur side innermost (Berndt, 1979). String headbands made from spun possum fur were worn by the men and decorated with emu or cockatoo feathers (Tilbrook, 1983). The women used two types of kangaroo skin bags: 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, 1974) The *kadjo* was carried in a belt of spun possum fur (Tilbrook, 1983). 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 (Tilbrook, 1983). The men carried two types of spear and a throwing board (Tilbrook, 1983). 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 (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).

The Noongar people also constructed huts *mia mia* made of various plant materials, which included, bark, rushes and leaves, particularly the fronds of the blackboy *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 criss-crossed to form a base upon which a variety of materials could be added to form the roof and walls (Tilbrook, 1983).

Few archaeological records of Noongar material culture remain, with the exception of bone and stone artifacts, 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). Although a body of knowledge exists about aspects of traditional Aboriginal society, their land use and elements of their relationship with the land, there is little material evidence to give an accurate account of exact locations. Some artifacts and evidence of past use are preserved, items such as lizard traps and stone fish traps remain whilst an encampment made of small timbers and leaves would disappear within a matter of years once it was abandoned leaving little or no sign of what may have been a camping area seasonally used over thousands of years. Small artifacts from re-pointing tools are easily disturbed and until recent years would have suffered from development particularly in a place such as Albany which has a relatively long history of development. Other artifacts such as grindstones, which could identify camping places unfortunately, turn up in farmer's sheds and museums rather than where Aboriginal people left them. Albany is fortunate to have the fish traps in Oyster Harbour and on the Kalgan River as well preserved examples of past Aboriginal use of the area.

FIRST EUROPEAN CONTACTS

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 Aborigines (Vancouver, 1798). 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 Aboriginal people (Baudin translated by Cornell, 1974). Other ships stopped in King George Sound over the next two decades and most had some contact with the local Aborigines.

In October 1826 the French vessel the *Astrolabe* commanded by Captain D'Urville visited King George Sound and met with the Aboriginal people. The *Astrolabe* stayed in King George Sound whilst undertaking repairs to the ship and a camp was set up on the mainland. Several of D'Urville's officers took the opportunity to explore the area and made some observations about the Aboriginal people:

"...indeed, when we had responded to their calls, very soon eight of them came to meet us, all clad in kangaroo skins and apparently delighted to see us. Their ages seemed to vary from sixteen to forty; none had really fuzzy hair and all were typically Australian, like those I had already seen at Port Jackson and Beyond the Blue Mountains. I made a sign to them to follow us to the observatory, they ran along leaping and capering. When we reached the tent we saw three other savages already there who had been keeping our men constant company since the morning. No doubt the first man to come and visit us on board had instructed his comrades about the evil effect of brandy from which he had suffered greatly, for, not only did they not ask for this liquor, but drew back when it was offered them. Their behaviour was peaceful, not one of them attempted the slightest larceny even though our workmen took very little trouble to keep a watch on their things...

[D'Urville took several Aboriginals to visit his boat]

...This new guest, who might be thirty-five or thirty-six, was the best looking of his tribe. I had a lot of trouble getting him to let go a glowing *Banksia* cone, which served as a portable fire when needed, and in particular to keep his belly and the front of his body warm. For the savage this is a most important object, and I do not recall that any traveler before us has made any observation of this. They carry these burning cones everywhere with them; and thanks to this precaution they have no need to rekindle a fire every time by friction, a procedure which does not appear familiar with them. Also they make use of their cones to set fire to the undergrowth and the dry grass as they pass through. In general, this is what makes these New Holland forests so open and easy of access." (D'Urville 1826 in Rosenman 1987)

D'Urville also observed the presence of other Europeans visiting the coast and living on the island around the sound. Whalers and sealers made contact with the Aboriginal people when they visited the coast to take on water. In 1827, Major Lockyer of the Albany garrison reported

incidents of Aboriginal women being found on Michaelmas Island, kidnapped and then abandoned by the sealers (Le Souef 1993).

“Indeed it is quite notorious on many parts of the coast, that if a small vessel makes her appearance, the natives get out of the way as fast as possible, while, if the ship be large, they come down to the beach without mistrust or fear.” (Wilson 1829)

Mokare told Captain Barker about sealers staying at Palerongup who had small boats but no ship with them. These men were living on the coast and trading with passing vessels, some of the sealers lived with Aboriginal people in their camp's, usually these were not Aboriginals from the local area but individuals who had come as far as from Sydney and Tasmania. Captain D'Urville recorded that a number of sealers (up to 15 or 16 people) were living on islands, Breaksea and Middle (Michaelmas) Islands in King George Sound. Initially he was surprised to meet with eight Europeans in such a remote place, later he discovered there were also a Maori and a 'coloured American'. These men mentioned another six sealers living at Coffin Bay and D'Urville concluded at least some of these people were escaped convicts as they declined rescuing from the place (others were glad to accept a passage on the *Astrolabe*). D'Urville became aware there were enough sealers of dubious origin living in the sound that he became wary of them; “..these people did not inspire me with any great confidence, and I was all too aware what a dozen bold and determined men might dare by night; moreover I did not know their true number which could exceed their presumed number”. (D'Urville 1826, in Rosenman 1987).

“The two English whalers have returned with fish, petrels, oysters, a female seal, a small phalanger and some fairy penguins. All this was aquired as food for the crew and for natural history in return for a bit of gunpowder and some rope yarn. The English had with them five Australians, as follows; first two young women from Van Diemen's Land... Two other individuals, one male the other female, aged from eighteen to twenty, come from the continent opposite Kangaroo Island...Finally a little girl of about eight or nine, who comes from the mainland opposite Middle Island...All these individuals have been living for several years with the Englishmen except for the little girl whom they have only had for about seven months... I never tired of wondering at this strange gathering of wretched mortals of such different origins and education that capricious chance had nonetheless gathered together in order to subject them to such a miserable and precarious existence!... their boats represented their entire fortune, and their whole existence relied on them, the loss of these poor craft would have made the lot of these unfortunates a hundred times worse even than that of the savages in these regions.” (D'Urville 1826, in Rosenman 1987)

Major Lockyer met with sealers in 1827 and rescued several Aboriginal women they had kidnapped and kept on Michaelmas Island. Given the amount of 'pre settlement' contact the Albany Menang had with seafarers of various nations and in the years immediately before settlement with escaped convicts and sealers of dubious background it is hard to say that the Albany Menang had not already begun to change their habits by 1827. The exchange of goods mentioned by D'Urville in 1826 is an indication that the area of King George Sound may have been becoming important to the Aborigines for the same reason, as it was important to Europeans, because it was a harbour. Although Aboriginal people could not have been truly reliant on passing vessels it is difficult to gage just how much their traditional patterns of living were influenced by the presence of the Europeans.

EUROPEAN RECORDS OF ABORIGINAL LAND USE IN THE ALBANY REGION

During the visit of the French Vessel *Astrolabe* in 1826 D'Urville and his officers recorded observations of the *Menang* Aborigines. One of his officers reported seeing several groups containing between 12 and 15 men and a few children between 10 and 12 years old, they did not meet with any women. In all they reported seeing between 25 and 30 individuals (Quoy & Gairnard 1826 in Rosenman 1987), if women and children were added to this number it would be safe to estimate the number of Aborigines in the area of Albany in excess of 50.

“These people are very susceptible to the cold, and to keep themselves warm as best they can they always carry with them a smoldering dry banksias cone that burns slowly, like tinder. What is strange is that all of them usually put it under their garment, almost touching their genital organs. They also use it to quickly set alight to the area through which they are passing and mostly, it seems, for no reason at all; they do this with a nimbleness and speed that we would be hard put to emulate. So this whole stretch of country is so burned that one cannot walk anywhere without getting black all over. The tall trees are charred right up to their tops, while the undergrowth is dead and only straggly stalks are left. Certainly this must be quite harmful to the vegetation and even destroy the animals that could be used as food for the natives such as ground molluscs and lizards etc.” (Quoy & Gairnard 1826 in Rosenman 1987)

An extensive description of the *Menang* people is contained in the surgeon Isaac Nind's journal. He describes the land around the settlement of Albany as the *Menang* people he is in contact with describe it to him. (The terms used to describe the country offer some clues as to the use of the areas by the *Menang* people) “To the west and north west the country seems to be of a more undulating character and better wooded. The natives also describe it to be more abundant in Kangaroo, and that the *Banksia* and grass tree are less prevalent. The soil also is stated to be red, and the surface of the country to be covered with short grass”. Nind recorded a great deal of information covering a wide variety of activities. He described the clothes worn, the manner of preparing animal hides, sewing, the ornaments and decoration (body painting, cicatrized wounds/initiation scars) and customs. He describes the typical camp of the *Menang* people.

“An encampment rarely consists of more than seven or eight huts; for, except during the fishing and burning seasons, at which times large parties assemble together, their numbers are generally small, and two or three huts suffice. The number of individuals, however, seldom exceed fifty. The huts are so arranged as to not overlook each other. The single men have one to themselves – the children sleep with the women in a large hut near their husbands. These encampments generally consist of near relatives, and deserve the name of families rather than of tribes” (Nind 1831).

Nind also indicates the movements of the *Menang* people stating that those who have 'locations' on the coast move to the inland regions during winter and those families who live in the inland parts visit the coast during fishing season. Another excellent source of information is the writings of Dr. Alexander Collie who was the Government Resident of King George's Sound in 1831. Collie records that Mokare left the settlement for an excursion to the interior to hunt for Kangaroo on the 24th of May. This was after some heavy rain at the commencement of *Mokkar*- winter or the rainy season. He records that after a *Toortunggur* or Corroboree all of the Aborigines in Albany left to hunt Kangaroos. Barker mentions numbers of Aborigines and writes that groups of about 30 Aborigines commonly visited the garrison and that larger groups assembled at other times to participate in ceremonies and feasts such as at King River.

D'Urville described the type of dwellings he encountered located around 800 meters from Middleton Beach in a spot sheltered from the wind.

“I landed on the long sandy beach extending from Point des Patelles to Oyster Harbour, and headed for the bush inland; half a mile from the shore in a place sheltered from the westerly winds, I came upon several native huts. One of these, which was well preserved, looked like a beehive with a radius of three or four feet, cut in two by a vertical plane. Small branches formed its frame and *Xanthorrhoea* [grass tree] leaves covered it like thatch. Four or five others showed only the remains of their frames. In front of the first was a stone which had been used to crush the ochre that the savages use in their toilet... The hut about which I have already spoken has been considerably repaired and enlarged; half a mile further on I have seen ten or twelve others the same shape that appear to be the usual dwelling of the tribe that lived on these coasts. Today probably it has withdrawn further into the interior to keep the women out of sight.” (D'Urville 1826 in Rosenman 1987)

HUNTING AND FISHING

Nind provides a record of the activities according to season; during the winter months and early spring the Aboriginals would disperse into small groups and then began to assemble in larger groups around the sound during late spring to early summer. At this time of year fires would be used to hunt and provide food for many people. Three types of lizard were recorded by Nind as being a major component of the diet the *munnaar* (Bungarra) *wandie* (Skink?) and the *Youern* (Bobtail), presumably these were mostly available during the warmer months. Three species of snake that were eaten are recorded, the *wackul* (Carpet snake) *Norne* (Tiger snake) and the *ducat* (Dugite?). During the summer and autumn fish caught in traps or speared either in shallow water or in front of burley holes;

“In the mouths of streams or rivers, they take large quantities, by weirs made of bushes, but the most common method is pursuing the fish into shoal water, and spearing them, or as they lay basking on the surface. During calms, they walk over the mud and sand banks, in search of flat fish, which are easily detected while lying at the bottom. At night, too, they light torches of grass tree, and thus see the fish at the bottom, apparently asleep, when they very readily spear them. By these methods, vast quantities are taken, but it can only be done in dead calms. Another common method is to sit on a rock, motionless, and occasionally throw into the water pieces of limpet, or other shellfish, keeping the spear under the water until the bait is seized by a fish, when they are almost certain of striking it” (Nind 1831)

During the winter Nind recorded that groups became smaller and more scattered and used stalking methods to hunt for kangaroo and emu when the weather conditions, heavy rain and wind helped to conceal the hunter. In the spring he recorded they lived principally on the eggs and young of birds. Almost all types of eggs were eaten including swan, pigeon, parrot and duck. He recorded the names of two local possum species commonly hunted for by climbing notched trees; *nworra* (Ringtail) and *comal* (Brushtail), the time of year these were hunted is not mentioned. *Challows* – a freshwater crustacean – are procured by the women during the summer months and eaten in large quantities by the Aboriginal people. Other animals hunted by the Menang people included *kilon* (freshwater tortoise), *cooyah* (frogs of several species) and *paaluck & changut* (grubs). (Nind 1831).

Collie records in detail the hunt and describes several methods and manner of traps. One trap called a *Moglye* is a row of sharpened sticks fixed into either stream bank; Collie mentions that these traps are numerous where the meeting of streams creates a 'grassy isthmus'. He refers to the 'Napice at Kooianip' as a place he saw a lot of these traps (Collie 1834).

"...left bank of the Kalgan River.. [near the junction of the Napier Creek].. moderate stream... on it's banks, at a common crossing place, a cheveaux-de-frise of wooden spikes, finely pointed, covered thinly with the resin of the grass tree, and directed to each other and to the bank opposite to that in which they were fixed. They formed an angle with the plane of the horizon of about 50 degrees or 55 degrees and no doubt were intended for staking kangaroo."
(A Collie 1832 in Cross 1833)

Nind describes another hunt *Woit* where the bush is trampled to block the runs of animals surrounding an area and then flushing the game out with dogs and hunters, as animals flee them, are tangled in the scrub and clubbed. This hunting technique requires 'a number' of people and all of the males of a 'tribe' are generally present. Nind writes that this hunt was practiced mainly in spring before the 'burning season'.

The Menang did not return during the season of winter and Collie reasons that food must be easier to obtain inland at that time of year. The Menang returned in the season of *Mainungull* – Spring – followed by *Mondyeunung* (Late October to mid January). He records that on the 24th of October a shoal of fish on the shallows of the harbour caused great excitement amongst the Menang and that they caught an abundance of fish. Collie describes the use of brush fences to herd and pen a school of fish.

"On the 24th of October, at sunrise, my curiosity was excited by a hubbub in the settlement among the natives, and having gone out to see whence it arose, several of them were running at full speed to the beach and into the water, whilst others were taking different and opposite directions, and calling on others to inform them what was going forward. I soon learnt that a shoal of fish was on the shallows of the harbour; that those who made such haste to it were going to keep the shoal from getting into deep water, and the others were running for their spears and warning their comrades. As soon as the first party, consisting of two or three, got the fish at bay, the others took it coolly, and having arrived at the beach, commenced forming a pen or fold, if I may so call it, by laying bushes out into two nearly parallel lines from the beach into the harbour where the fish were. These lines or sides of the fold were about 12 yards apart, and were continued about 20 yards, and then inclined to each other nearly at right angles to the first direction, and shut in so as to leave a small space or gate open...

...All this was done very leisurely without testifying any alarm that these fish in the mean time might escape from their keepers. These latter seemed to have complete and easy command of their flock, keeping them in play and directing them in their progress with the utmost certainty, by beating the water with their spears...

...The pen or fold being completed as mentioned, those who had been employed in it construction went to assist the fish herds to drive the shoal into it; and no shepherd and his dogs could have more readily penned his flock of sheep than those fishermen drove their finny prey into the enclosure. No sooner was this effected than the gate was closed by bushes from either side, and a general contraction of the fold was made from this end towards that of the beach. As this proceeded they became more and more active, until they had reduced its interior to a few yards in extent and

huddled the fish so close together that, getting alarmed, they began to bound over the brush fence, when the natives, now knowing that farther delay in the work of destruction would be a certain loss, speared and cast them on the shore with an alacrity that shewed what agility and expertness they were masters of when required to be called forth.” (Collie 1834)

This is likely to be the beginning of the fishing season referred to by Nind. Nind recorded the use of the fishtraps at Oyster Harbour and fish weirs on the rivers. He also mentions herding the fish to spear them and also the use of lit torches to spear fish in the shallows at night. Barker also mentions spearing mullet by torchlight during the month of April;

“29th December. *Mokare*....said Nakinah, Tringole, etc who had been in today were now at King River, where they expect plenty of fish. Tulicatwale` was to watch the weir all night to prevent the fish from escaping when the tide ran out and at a certain period to stop up the entrance with bushes. All the rest to sleep.” [The following day Barker recorded they had caught an ‘abundance’ of fish.] (Barker 1830)

D’Urville and his officers also recorded the fish weirs on the Kalgan River and noted other fish traps constructed ‘of small stakes’ (Quoy & Gairnard 1826 in Rosenman 1987)

“...the natives have utilized the three little islets that break the force of the current and deflect it, to construct quite expert fisheries. These are stone dykes forming small round enclosures with the openings towards the sea. I dare say the tide rises this far and brings in fish which remained trapped in these little labyrinths, particularly as their outlets have openings narrower on the inside than the outside.” (D’Urville 1826 in Rosenman 1987)

Collie observed that during the season of *Mokkar* or winter and in the early spring when the water levels in the rivers drop that Aborigines were able to catch a lot of fish in ‘wares’ [weir]type traps (Collie 1834). These may have been either the stone type traps located on the Kalgan River or wooden and brush structures possibly located further inland;

“The oldest [@ 18 500 BP] evidence of occupation comes from the lowest ford on the Kalgan River, a spot where many of the main Aboriginal tracks came together. Here a large site was found on grounds now occupied by the Kalgan town hall. This was an important spot to the Noongar. As well as the ford, it is also the location of stone fishtraps the built only 500 meters downstream. The ocean tides extend up the river to the ford, and the Noongar elide on them to catch fish. When the tide was high, fish could swim freely among the rocks, but when the tide was low they would be trapped in the stone circles.” (W. C. Ferguson 1987)

The journals of the early observers give a description of how the Menang people hunted and fished and the seasons for the various activities. The importance of large hunts such as the *woit*, burning and the use of several methods of trapping and corralling large schools of fish to feed large gatherings of people are also described. The abundance of food available during certain months of the year made it possible for the area around King George Sound to support occasional large gatherings of people corroborees including ‘tribes’ from surrounding areas were conducted in proximity to fish traps and during times of seasonal abundance such as schooling fish. The description by Collie of the use of brush and scrub to create a pen or corral for fish indicates that a fairly large number of people needed to be present and be prepared to cooperate to carry out such an operation. The area around King George Sound provided many opportunities for traditional Menang people and was utilized mainly during the warmer months of the year.

RECORDED MENANG PLACE NAMES

The following section identifies names recorded in the journals of the early explorers identifying places that are named with Menang words within the Albany region. It has not been possible to determine where a lot of these places actually are today from the snippets of information anecdotally recorded in these journals. These places have been mentioned in this report in order that the Aboriginal community and/or other researchers that may have access to more detailed records or oral historic memories may be able to locate some of these areas. As the Menang language was not written, the researcher has to rely upon the spelling used from these original transcripts in which there is little consistency with spelling.

Bilo – [Water source] ‘A stream; a river. No names are given to rivers as proper names, but the localities and resting places on their banks are designated with great minuteness’ (Moore 1884)

Boogerup – [Camp] - principle camping place of Kendunup area. (Bates 1992)

Borringerup – [Place] Porongerups (Nind I. 1831)

Bwokkenbup – [Place] Mt. Barker (Bates 1992).

Cojiner/ Cojinerup – [Ritual] A place visited by ill people (a healing place?). There are Aboriginal doctors there. Slate is also found there. ‘There seems to be a good deal of sickness amongst the Blacks just now...Talwyn himself is far from well. They talk it seems of going to some water (with a small river or lake) about [3] days walk, which is only resorted to in case of illness. From some superstition, natives apparently no one ever drinks from this when well and at no time does anyone ever sleep near it’ (Barker 1830). Another time *Cojinerup* is said to be one day’s walk, possibly it is easier to access at certain times of year, crossing rivers etc. Barker records he was told by Mokare there was no water available there in January, it dries up (Barker 1831)

Comandyup – [Place] (Barker 1830)

Corjernurruf – [Place] - Stirlings (Nind I. 1831)

Denmark River – [Hunting] – A fish weir, in vicinity of Ironstone and reddish cliffs (Barker 1830).

Duck Pond Hill – [Camp] Numerous Aboriginal huts, some recently used (December). (Barker 1830)

King River – [Ritual, Camp, Ford, Path, Hunting, ceremonial ground] Barker records a Corroboree at the King River, Wills people and beyond. An abundance of fish, kangaroos were available and dancing and law ceremonies were noted. Three men were speared at the Corroboree, which lasted from the 23rd of January to the 1st of February. Aboriginal huts (mia) were located around one mile upstream of the mouth of the river. (Barker 1830) Towards the mouth of the King River, 1200 meters upstream is “where the natives generally wade across” (A. Collie 1831 in Cross 1833). Also – “we forded at a spot where it was flowing to the NE between closely wooded and steep banks” (Dale 1832 in Cross 1833)

Kalgan River – [Camp, Ford, Path, Hunting, and an Aboriginal well] “We had covered about five miles without encountering the slightest obstacle when at 2 o’clock the boat was stopped by large rocks barring the river in a spot where its fall became more rapid. For some time the water had been quite fresh. I called a halt, and we settled on the left bank under some magnificent eucalypts. Near this bar the natives have utilized the three little islets that break

the force of the current and deflect it, to construct quite expert fisheries. These are stone dykes forming small round enclosures with the openings towards the sea. I dare say the tide rises this far and brings in fish which remained trapped in these little labyrinths, particularly as their outlets have openings narrower on the inside than the outside. On the right hand side of the river the bush is crisscrossed by narrow well beaten paths, and one of our sailors came upon a hut there.” (D’Urville 1826 in Rosenman 1987)

“French River, for which the Natives have two names Ya-mung-up and Hal-gan-up” (Collie 1831 in Cross 1833. “..the native path that leads to ...the natives crossing place and huts, where boats are stopped at low water on the Kalgan” a native well is also mention in the vicinity. (A Collie 1832 in Cross 1833).

The site of the Kalgan Town Hall is also an archaeological site with occupation dates recorded at 18500 BP. The Kalgan Town Hall site is also known as a ford and meeting place of numerous Aboriginal pathways commonly called *bidi*. Approximately 500 meters downstream of the ford are Aboriginal fish traps constructed of stone (Ferguson 1987).

Kal-um-up – [Place] “a stream, either a branch or the main body of the French River, small where a current existed but wide where none was perceptible” (Collie 1831 in Cross 1833)

King Ya-nup – [Place] Albany/ King George Sound (Wilson 1835)

Kin-gil-yilling – [Place] Albany (Bates 1992)

Kowayerondine – [Place] Plenty of water available during January, along the route taken to the Mountains- (Stirlings?) (Barker 1831)

Middleton Beach – [Camp] A camp located approximately 800 metres from the beach, up to 12 huts were recorded. (D’Urville 1826 in Rosenman 1987)

Mills Well – [Resource] Spear wood resource recorded (Barker 1830).

Mirilyan Kaiup Warinyung – [Camp] A camping place located between King River and Albany. ‘Mirilyan (Wanne-war’s sister now married to a Wills man), when a little girl asked her mother for some water there, who said ‘Ah *Mirilyan Kaiup Marinyung*’, ‘Aha Mirilyan sees water?’ and the place has been called so ever since. (Barker 1830)

Mondyerup – [Water source] Plenty of water available during January, along the route taken to the Mountains (Stirlings?) (Barker 1831)

Moor-illup/Morrillup Pool – [Ritual and Ceremonial] This name was recorded by Nind in 1831. “..much frequented by the natives of the King George’s Sound and Will tribe and apparently quite as much by the natives of the two elements of earth and air. Here Mokare expected to find some of his neighbours, the Wills, whose place this, he gave me to understand, is in a more especial manner.” (A Collie 1831 in Cross 1833) “The highest permanent water on the Kalgan River. There is a large archaeological site, over a kilometre long, on both sides of the river. There is also much evidence of activity nearby such as an ochre quarry, and several possum trees.” (Ferguson 1987).

Morandee – [Place] “a large lake with an island in the middle center called *Morandee*...the Kalgan or French River distant about 11 miles” [17.6 Kilometres] (Dale 1832 in Cross 1833).

Mt Clarence – [Place] used as a lookout (Barker 1830).

Mt Lindsay – [Camp] Aboriginal Huts (Mia) Barker (1830).

Mt Melville – [Place] *Munick Purtinup* was a place named as a lookout within a grove on Mt Melville where an Aboriginal battle took place (Collie 1834; R Stevens 1962).

Narinyup/Geake Point – [Hunting Place] This was identified as a productive place to burn for Wallaby in January. Barker records large parties of Menang people regularly asking to be ferried across to *Narinyup* in the Europeans boats (Barker 1831).

Napier Creek – [Hunting Place] near its confluence with the Kalgan River, location of kangaroo traps – sharpened spears fixed into either side of the stream (A Collie 1832 in Cross 1833).

Nicnarup – [Place] “a lagoon. ..at the northern base of Porrongerup, which was called, by a party of the Will Tribe who paid us a visit, Nicnarup” (Dale 1832 in Cross 1833)

Noor-ru-bup – [Place] This was a place near the Kalgan River, where Dr Alexander Collie camped (Collie 1831 in Cross 1833).

Palerongup – [Place] Mention of sealers with small boats, no ships, at this place. (Barker 1831)

Popedayup – Moorul – Porrongen - Porrnyen- Porringer [Ritual and Ceremonial] A place close by used during initiation ceremonies (*Marrtyn* – the name of the ceremony)– *Cogiunen* (Barker 1830).

Porringerup – [Ritual and Ceremonial] A marriage place (see above, a ceremonial place) (Barker 1831).

Princess Royal Harbour – [Water source] This is located on “the south side of Princess Royal Harbour ... the two large groves of trees adjoining the beach... a little S.E of the remarkable sandy patch... A copious spring, formed into a convenient well.” (A.Collie 1831 in Cross 1833) This may be the location of an Aboriginal well that may have been dug larger by sealers, Collie also mentions that a deep draught boat can also approach close to this spring.

Pt des Patelles (Middleton Beach) – [Campsite] “...I went ashore behind Pt des Patelles.... I plunged into the great woods that tower over the beach pools... For some time I followed a fairly well beaten track that had led me to great bare rounded blocks of granite... Shortly afterwards, five natives, two of whom were scarcely eight to ten years old, suddenly appeared out of the scrub, seeming at first uneasy at seeing us there. From this I concluded that their dwellings and their women were not far away; so quite nonchalantly and without even seeming to notice them, I continued on my way on the opposite side [of the large granite boulders?] which soon dispelled their disquiet” (D’Urville 1826 in Rosenman 1987)

Quarumup – [Place] To the northwest of Albany, large grass trees were located there. The country was dry and little or no water was available in early January (Barker 1831).

A Spit located on the northwest entrance to Oyster Harbour – [Hunting] a hunting place used to spear Salmon in January. (Barker 1831)

Tam-num-bang-i-war – [Place] Area of land to the south of the confluence of the King River and Wilyung Creek. (A Collie 1831 in Cross 1833)

Tialbiup – [Place] A well there. Near to *Cojinerup* or *Chalbiupi*. (Barker 1831)

Trow – [Place] The name of a large swamp located approximately 6.4 miles to the north of King River (Dale 1832 in Cross 1833).

Twillumup – [Place] One days travel from settlement (Barker 1830)

Twilburup – [Place] No water there, January 15. (Barker 1831)

Undinup – [Camp/Ritual] Within one days walk of Albany, a camping place sometimes (January) used by large groups of Menang people (Barker 1831).

Whatami – [Place] 40 miles (64 Kilometres) from Albany [to the west?] (Barker 1830).

Willy-ung-up – [Place] The Menang name for Wilyung Creek (Dale 1832 in Cross 1833).

Woollyungup- Woolyong [Camp] Several huts (Mia) near each other, a kind of village at *Narengup* [*Woolyong* is near *Narengup*] Noted as one days travel from the settlement, no direction has been given in the records (Barker 1830).

Yarrenyungrip – [Place] The Menang name for the headwaters of the Napier River (A Collie 1831 in Cross 1833).

Mt Youngermere – [Place/Ritual] This is a place mentioned in a creation story about Albany the meaning being a 'man-spear' (Barker 1830).

York – [Resource] The name of a place known for gathering wood suitable for spears. (Barker 1830)

Common to most of the places mentioned here is the location of water, its availability and quality. Camping places are invariably associated with a fresh water source, a well, a stream, pool or lake. Of the eleven camping places mentioned six camping places are associated with water, while the other camping places are not mentioned to be in association with water. Of the twenty-six place names thirteen are related to water sources and of the seven ritual or ceremonial places mentioned, four are located beside a water source. Access paths such as River fords are focal points sometimes associated with campsites, and resource procurement areas, such as the Kalgan River fish traps and ford. Several ceremonial areas are identified as Corroboree grounds or meeting places and also places of ritual significance. Fishing and hunting places are also mentioned as resource procurement areas, where spears, ochre and plant foods are harvested. Other places are named landscape features, some of which have significance to Menang mythological stories.

MAPS OF THE ALBANY AREA THAT IDENTIFY MENANG PLACES THAT COULD BE CLASSIFIED AS SITES UNDER SECTION 5 OF THE WESTERN AUSTRALIAN ABORIGINAL HERITAGE ACT (1972).

WASRO 50 Exploration Plan - 56 Series Map

The author of the map is unknown as is the date of publication. The map number given '56' is mentioned as being made by Lt Crossman. It is assumed from the limited information available on this map, that the map was made sometime in the 1830's. The source of the map was the State Records office at the Battye Library.

The co-ordinates given for the Aboriginal places mentioned on the map are approximate rather than exact and reflect the researcher's best efforts to obtain the co-ordinates from the original map.

Natives Well. Between the King and Kalgan Rivers. 117° 56' 00" E 34°58'00" S.

Natives Well. To the South East of Mt Barker. 117°44'00" E 34°42'00" S.

Natives Well. 117°36'20" E 34°29'00" S.

Natives Well and good water 11th Feb. 117°41'00" E 34°47'15" S.

Natives Well? Yakerlip. 118°42'00" E 34°38'00" S.

Native Huts. 117°26'00" E 34°42'00" S.

NOTATIONS REGARDING MENANG PEOPLE ON THIS MAP.

Natives. Hay River.

Natives. East of Mt Barker. 117°39'00" E 34°40'00" S.

Natives. The map may indicate that a cairn was built near this spot. 117°25'40 E 34°50'20" S

Natives. 117°42'00 E 34°39'30" S.

COMMENTS ABOUT THE ACTIVITIES OF THE MENANG PEOPLE ON THIS MAP.

Moorilup Pool. "Much resourced to by Natives."

To the East of the Kalgan River. 118° 05'00" E 34°38'00" S. "Land said by the Natives to be good hearabouts".

OTHER MAPS SOURCED FROM THE LOCAL STUDIES COLLECTION AT THE ALBANY TOWN LIBRARY WHICH NOTATE ABORIGINAL PLACES OR ACTIVITIES

Western Australia Surveyor General' Office @ 1855.

This map shows a "spring of good water" near the foot of Mt Adelaide on the south side of Middleton Beach Rd. The spring is located on the boundary of Lots 1 and 2 Middleton Beach Rd.

The same map also shows a 'Spearwood swamp' located on the southeast shores of Duck Lake.

Ranford H.S. 1854.

This map shows two pools on Lot 142 owned by J Rogers which is located to the northeast of Albany Highway. It also shows a waterhole at the west end of a swamp located on Lot 326 Monaghan, marked as the road to the Kalgan River near Chester Pass Rd.

J Arrowsmith 1842.

This map locates Moorilurup Pool to the south west of Moorilup Pool on the upper Kalgan River. This map also locates Noorubup pool as being located on a tributary to the Kalgan River to which enters from the east near the Porongurup Ranges.

The importance of fresh water and its seasonal availability was clearly of interest to both the Albany Menang and the early European explorers and settlers. Most of the places mentioned regarding the Menang people on the maps refer to wells and pools. Many of the explorer's routes follow the course of the rivers and join together sources of water. Although the paths of the explorers link places of importance to Aboriginal people it should not be assumed that the paths the explorers took were the same paths utilised by traditional Menang people going about their daily life, European explorers were systematically mapping areas as is evidenced by some of the long straight transects marked upon these maps.

TRADE WITH EUROPEANS

Pre settlement contact with the Albany Menang people is known to have occurred with visiting whaling and naval ships and that at the time of 'settlement' or the establishment of a garrison at King George's Sound a number of sealers were living near Albany on several islands off the coast. Records of trade with visiting ships state that knives and food were traded with the Aborigines in exchange for spears, knives and axes. Scientists on several of the exploration

vessels utilised Aboriginals to procure examples of local fauna usually in exchange for food, clothing or metal knives. Barker recorded there was an economy involving the trade of Parrots (Ring Necked Parrot/ 28) with the soldiers, crown prisoners and visiting ships. During some visits Barker noted that the production of ‘artifacts’ increased dramatically with the arrival of a new visiting ship. Apparently the Albany Menang were involved in producing souvenirs for visiting tourists in 1830 and earlier.

“When they saw that we wanted to have a few of their tools, they eagerly made some for us, with this difference, that they did not take the same care, as instead of making the knives of quartz they used feldspar which is neither as hard nor as durable. Our presence forced them into this trade. In exchange they got from us small knives, which they liked very much, and ships biscuit which they liked even more.” (Quoy & Gairnard 1826, in Rosenman 1987)

It is possible that the Albany Menang’s ability to procure items of utility and food from visiting vessels and later from the garrison may have affected their standing among neighbouring ‘tribes’. The early trade with Europeans may have increased the status of the Albany Menang and influenced traditional politics.

ACTIVITIES AND TIMES

The Noongar people recognised 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). Barker and Collie also recorded the names of the seasons as told to them, Barker recorded ten seasons while Collie recorded four, both lists of seasons it should be noted have several months of the year omitted.

Barker

Jan/Feb	Preoe/Piroe.
Feb-March	Metelock/Matelock.
Mid March-mid April	Pringhren/Prenghsen.
Late April-June[?]	Moken (a) Moelyen (b)Pardihyue (c) Coolingun.
July-Sept	Mondianong/Mondianny/Minongel/Minngali/Minongale (lasts 2 1/2 moons).
Early August	little Minongol/ little Moken.
Early Oct	Nonte (late part of Minongale).
Mid Oct	Mandinary/Mondiarary.

Collie

Jan-March	<i>Peeruck</i> .
Late May-July	<i>Mokkar</i> .
Spring	<i>Mainungull</i> .
Late Oct-Jan	<i>Mondyeunung</i> .

(In Mulvaney and Green 1992)

Collie writes that at Christmas between fifty and sixty Aborigines of the Will, White Cockatoo and Murram tribes, coming from a distance (he judges) of between twenty and thirty miles assembled in the Albany area. The number of people accords with Nind although Collie intimates that he believes some who claimed to be from neighbouring ‘tribes’ were really ‘King George’s Sound men’ (Collie 1834). Barker recorded that there were regular large gatherings at the King River fish traps during the summer months. These events bought tribes and families together from neighbouring parts of the country (Barker 1830\31).

<u>Date</u>	<u>Event</u>
4 – 7 th January	‘Grand scale’ burning for Wallabies, ‘fires everywhere’, also spearing Salmon. (Barker 1831)
18 th January & 20–30 th	Aborigines in King George Sound – the group were expected to move in several days.
21 st & 22 nd January	Fires used to hunt Kangaroos and ‘Wills’ expected to arrive in the area soon. (Barker 1830)
23 rd Jan - 1 st Feb	Large Corroboree at King River, many Kangaroos and fish available to feed the large assembly. (Barker 1830)
26 th February	Nakinah and Waiter returning from Wills country. (Barker 1830)
27 th February	Aborigines spearing salmon. (Barker 1830)
7 th March	Aborigines spearing flathead (Barker 1830)
12 th March	Aborigines camped at King River (Barker 1830)
20 th March	Spearing Salmon (Barker 1830)
8 th April	King George Sound Aborigines return from <i>Woolyungup</i> (Barker 1830)
14 th April	Large fires (Barker 1830)
19 th May	Large group of Aborigines on the rocks at the entrance to Princess Royal Harbour (Barker 1830)
24 th May	Beginning of winter, <i>Mokkar</i> – Aborigines leave King George Sound to hunt for Kangaroos in the interior. A large Corroboree held at the settlement prior to their departure (Collie 1834)
10 th July	Plenty of Kangaroos near French River/Kalgan (Barker 1830)
1 st August	<i>Minongul</i> [the season] lasts about 2 ½ moons. The Aborigines are living in larger groups at this time, during the following season <i>Mondiarary</i> they will split up into small groups of two and three – (Barker 1830)
6 th September	A Corroboree performed by 30 Aborigines. (Barker 1830)
8 th September	‘Great band [of Aborigines] left last night but remains quite near’ (Barker 1830)
25 th September	About 30 Aborigines arrived at King George Sound. (Barker 1830)
28 th October	Using fish weir at Oyster Harbour. (Barker 1830)
29 th December	Using tidal fish traps/ weirs at Kings River (Barker 1830)
Dec/Jan/Feb	Burning for wallaby (Collie 1834)

The fish traps on the King and Kalgan Rivers and in Oyster Harbour attracted Aboriginal groups from neighbouring areas to the vicinity of Albany during the warmer months of the year and from late spring to late May. Towards winter the larger groups dispersed into smaller family groups and left the coastal areas for inland regions. From the records of early observers there are comments about the Aborigines moving to the interior during winter but the dates given do not indicate that the Menang moved away from the coast for extended periods. July is the only month during which no Aborigines were recorded in the Albany area. Also numbers as high as thirty Aborigines were recorded during September. It appears that the Menang left the coastal areas briefly during winter but were in residence around the Sound during the remainder of the year.

SETTLEMENT AND EARLY RELATIONS WITH THE NOONGARS

Originally known as Fredrickstown, 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). The Swan River Colony was founded in 1829.

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

“...the *kanya* (soul of the newly dead) going first to the tabu-ed *moojarr* or *moodurt* tree (*Nuytsia floribunda* or Christmas tree), where it rested on its way to Kurannup...here, their old skins were discarded and they appeared ‘white’” (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). The first settlers and members of the Albany garrison used Menang guides to explore the region and find suitable grazing and agricultural land. Mokare was a Menang of King George Sound who befriended and made himself useful to visiting ships, and he is well recorded in the Albany region history (Le Souef 1993). Mokare was known to some of the ships that visited King George Sound prior to the establishment of a military garrison there. Later, Mokare also assisted several of the early explorers in their travels through the hinterland.

“In our present weak state it is desirable to interfere by acts as little as possible with their customs, however much one may wish some of them abolished. By a contrary proceeding, we might draw down their enmity to us without producing any good. As we have not the power to rule them we must at present be content with endeavouring to reform them by persuasion.” (Barker (1830).).

While the initial settlement of Albany beginning with the establishment of a garrison of soldiers and convicts is largely credited with having interfered little with the day to day life of the Aboriginal people there is evidence that the Menang of King George Sound were fairly well acquainted with Europeans including some of their more evil designs and influences. Sealers and whalers had contact with the Menang people who were also exposed to kidnapping and slavery, as evidenced by the Aborigines rescued from Michaelmas Island by Major Lockyer and the young girl mentioned by D’Urville. The arrival of settlers in the colony also rapidly changed the balance as they took over tracts of land paying no heed to the traditional owners.

The practice of paying the local Menang people with food, tea and tobacco was a major disruption to traditional life. Often small payments of flour or sugar would be given in exchange for services such as firewood collecting or the bringing of water. This source of ready food attracted the Aborigines into fringe dwelling camps and while they maintained their diet with bush foods and hunting they became increasingly dependent on the European foods. There are numerous references to the giving of food to the Menang in the journals of Collie and Barker. This dependency increased as the settlers cleared more land and further encroached on the Aborigines means of survival. This relationship between the settlers and the local tribes spelt the beginning of the end for the Aborigines ‘fully traditional economies’ (Moore, 1989).

At the Strawberry Hill Farm in Albany in 1833, records reveal that Menang people were employed in clearing the land for 11b (about 500g) of flour and 2oz (about 55g) of suet for ‘a forenoons work’ (Spencer 1833 in Logan 1998). In 1836, Menang labour was again used to

clear a road between Strawberry Hill and Middleton beach, however on this occasion they were paid money rather than food (Logan 1998).

Disease wrought havoc on the Aboriginal population that had little or no resistance to many diseases that were common throughout Europe and much of the rest of the world. Much of this destruction may have taken place some years prior to settlement, various diseases having possibly already been spread by visiting ships (Moore, 1989). Population decline occurred rapidly following European contact. Barker recorded several accounts of sickness amongst the Menang including a report of people near *Moorul* (the Moorillup Range) being ‘very sick. “Some were expected to die” [the footnote to this passage suggests Moorillup Creek to be east of the Porrongerups] (Barker 1830). On the 29th of October 1830 Barker was told that there were Menang who were “plenty sick” at the farm (Strawberry Hill).

Mokare came in with his party about this time with Maragnan very sick. Eight or nine women had already died and one man, apparently from severe colds or catarrh. (Barker 1830)

In 1791, the Menang population of King George Sound was estimated at 60- 70 people of all ages. By 1827, there were around 50-60 people, by 1837 about 50, and by 1850 around 20-30 remained (Le Souef, 1993). The measles epidemic of the 1880’s caused a significant decline in the southwest Aboriginal population (Cresswell, 1989). Bates (1985:51) recorded (c. 1914) that:

“The Stirling Ranges were (also) the inheritance of a local group, of whom I could find but two members living. The Albany district Minung Bibbulmun are all dead. Nenbinyan of Two People Bay district (Yilbering – Two People Bay) was the last member of this group. He died at Katanning in 1911. Wandinyilmernong (Tommy King) of Kingilyilling (Albany) died at Albany about 1903, and Wabbinyet of Warrangain (Torbay and Denmark district) died about 1909”. (Bates 1985:51)

The hardships facing the Menang people steadily increased as their mode of life clashed with European notions of farming. Some settlers complained about Menang hunting and fishing practices. In 1861, Arthur Trimmer, the Sub Guardian of Natives at Albany, wrote to the Colonial Secretary requesting strychnine to poison dogs. Approximately one month later he reported that nearly two hundred dogs had been killed but that he had allowed “the natives...to keep a few good dogs...to help them hunt” (Logan 1998). Fish traps were traditionally very important to the Menang, providing a means of feeding many people for large ceremonial gatherings. Often Noongars from other regions visited King George Sound to take advantage of seasonal runs of fish. The settlers destroyed many fish traps in an effort to discourage the Noongar people from coming onto land which was being farmed or otherwise occupied by the settlers. The weir type fish traps built by the Noongar people were also sometimes a hazard to navigation and destroyed because of this. In 1899, the Government passed a law prohibiting the building or use of fish traps which caused a considerable blow to the traditional economy (Tilbrook, 1983). Other hardships for the Aboriginal population included the Dog Act (1885), which forced Aborigines to license their dogs or risk their destruction. As the Noongar people used the dogs to aid in hunting and providing for themselves, the Dog Act (1885) represented a blow to their means of survival.

“...any Aboriginal who had more than one dog, had to have a licence to keep them under the terms of the 1885 Amendment to the Dog Act.... Attempts to enforce this particular regulation were deeply resented by Aborigines because of the cost of a licence, together with the fact that they depended on the dogs to hunt meat and that they had always kept a number of dogs for this purpose.” (Tilbrook, 1983).

ABORIGINAL RESERVES

In 1874 the first reserve for Aboriginal people at the Benedictine Mission at New Norcia was declared under the *Waste Lands Act 1842* (Imperial) the Crown declared the land to be 'for the use and benefit of aboriginal inhabitants'. Several small Mission Schools were also proposed for the south west in the following years.

During the late 1800's and early 1900's, the Government passed a series of Acts which increasingly eroded the Aboriginal people's civil liberties. The Industrial Schools Act (1874) empowered managers of Aboriginal Missions to keep Aboriginal children to the age of 21 and place them as domestic servants or apprentices without their parent's permission. The Aborigines Protection Act (1886) introduced controls over Aboriginal employment. In 1889, the Constitution Act was introduced, which specified that 5000£ or 1% of the annual colonial gross revenue, whichever was greater, was to be used to provide for the Aborigines. The Aborigines Act (1897) repealed the Constitution Act (1889) and transferred control of Aboriginal affairs to the West Australian Government, which acted through the Aborigines Department, formed in the same year. Following the Roth Royal Commission in 1904, in which Roth described the Western Australian Police's treatment of Aboriginals as 'most brutal and outrageous' and described the conditions experienced by many Aboriginals as 'resembling cruelties committed in the Dark Ages', the Aborigines Act (1905) was introduced (Haebich 1988). The Aborigines Act (1905) allowed the Government to remove Aboriginal people to live in mission camps such as Roelands, Carrolup and the Gnowangerup Mission.

Aboriginal reserves were also crucial to the operation of the Aborigines Act 1905. The Act vested the Chief Protector of Aborigines (a position established in 1898) with the power to declare any area prohibited to Aborigines, and the power to remove and confine Aboriginal people within any reserve proclaimed under the Act. Under the Act 'native reserves', as they were known, effectively became locations to which the government could remove Aboriginal people in order to appease the growing separatist sentiments of white Western Australian community (DIA – Lost Lands Report).

During the 1920s the government began creating 'native' camping reserves around regional towns. These reserves served to segregate the Aboriginal population from the European town folk. Most reserves were located on the outskirts of towns allowing farmers access to a labour pool while keeping the 'Aboriginal problem' out of sight. There were also larger 'settlements' such as Carolup created to school and train for domestic service and general farm work for the Aboriginal population. Later in the 1920's the gazettement of native camping reserves was favoured as an option to the settlements largely based on cost. An article in the Albany Advertiser dated 18th March 1922 relates a sad tale of a young boy fatally burnt after his mother fell into a fire with him in her arms during a scuffle between two men over a pair of boots. The Aborigines involved were staying in Albany from various locations in the great southern. The camp was located at Deadmans Lake (Lake Weelara) behind Mt Melville (Albany Advertiser 1922). Deadmans Lake (Duck Lake) is now known as Lake Weelara and is known to have been a traditional Menang camping ground and water source. The traditional camping area was located between Mt Melville, Melrose St including Mt Melville School and the lake (Howard 1997). In 1922 the first reserve had been gazetted near Parker Street in Albany. Throughout the 1930's and largely as a result of the depression, many Aboriginal people from outlying regions moved onto the town reserves in Albany in order to seek rations, welfare services and employment (DIA Lost Lands Report).

During the war years the Commonwealth Government passed a series of amendments which gave Aboriginal people better access to the aged and invalid pensions, unemployment and sickness benefits, and child endowment allowance payments for 'de-tribalised' Aborigines. The Native Citizenship Rights Act of 1944 gave citizenship certificates to Aboriginal people who applied to a magistrate and were able to prove that;

- 1 for the past two years immediately prior the applicant had adopted the manner and habits of civilized life;
- 2 the full rights of citizenship are desirable for and likely to be conducive to the welfare of the applicant;
- 3 the applicant is able to speak and understand the English language
- 4 the applicant is not suffering from active leprosy, syphilis, granuloma or yaws;
- 5 the applicant is of industrious habits and good behaviour and reputation; and the applicant is reasonably capable of managing his own affairs

People with these Citizenship Rights who associated with relatives that did not have these rights, could be found in breach of the Act and thus have their citizenship revoked. This placed enormous pressure on people who held Citizenship Rights which were not widespread throughout the Aboriginal community (ibid.)

More native camping reserves were created during and immediately after the war as the Aboriginal population began to concentrate around large regional centers because of improved employment opportunities, provision of public transport and increased access to better schooling. On 21st July 1947, FEA Bateman was appointed by the minister for Native Affairs to survey the existing native institutions as defined under the NAA 1936 [as amended 1941], and make recommendations to the government with regard the need for legal and institutional change in order to improve the education and welfare of Aborigines including their employment and vocational opportunities. The Bateman Report drew attention to the deplorable conditions experienced by Aboriginal people and called for the abandonment of the 'protective' measures in place in favour of a long term policy of positive discrimination in welfare and the assimilation of Aboriginal people into the general community. (DIA Lost Lands Report 2003)

During the late 1940's and 50's government expenditure on Aboriginal reserves slowly increased and the first rudimentary improvements were provided on some reserves such as ablution blocks and water supplies. These facilities were far from universal and many reserves were woefully inadequately serviced. An article in the Albany Advertiser dated 17th July 1952 discusses a debate to move the Aboriginal reserve outside the town boundaries. The Albany Council was 'nettled' that it could not move the reserve outside of the town's boundaries. The council wanted to move the reserve based on health fears and the article states that there was only one toilet and one tap to service the entire reserve.

"Natives can't be assimilated if they are pushed farther and farther out into undeveloped areas, but if they are to be allowed to live in town they should be given the opportunity to live decently. There is a strong movement throughout the great southern to get a better deal for the natives.....to provide such facilities as would make it fit even for natives to live in. That is to say, bring it up to a standard that would be fit for whites." (Albany Advertiser 17 July 1952)

By the late 1950's there was some provision for temporary housing on the reserves. The Native Welfare Act of 1954 increased the mobility of Aboriginal families by declaring that towns and cities could no longer be prohibited to Aborigines. Aboriginal protectors could not forcibly remove Aboriginal camps and relocate populations to other areas. The removal of children from their parents and direct families to be institutionalised at Carolup and Moore River continued during this time.

In the 1960's the reservation of land for Aborigines continued and focused on locations within town and city boundaries where it was envisaged that houses, schools and other facilities would be built. In February of 1962 the Native Welfare Department announced there was only

1500 pounds to build facilities for a new reserve to be located near an old quarry site on the western side of Mt Melville. This would provide for two toilet blocks, a laundry and washing facilities. Debate raged throughout the year between the Council, The Native Welfare Department and local businesses. The area near the quarry site was considered dangerous, as there was an area that contained an 80 foot vertical drop at the face of the quarry nearby. A petition against the reserve was presented to the Albany MLA listing thirteen different reasons against the locating of the reserve near the quarry site. The Native Welfare minister would not be moved on the location of the reserve and the objections were overruled. The minister said that ablution blocks and living quarters would be built on the reserve near the quarry and the minister said the intended purpose of the reserve was that;

“...the department always regarded these reserves as temporary... It is hoped eventually to lift the standard of the natives to a degree where reserves are no longer necessary... And it must be remembered the assimilation of these people is the people’s responsibility as well as the departments.” (Albany Advertiser 18 May 1962).

Throughout the 1960’s and 70’s the provision of housing for Aboriginal people on the reserves remained the focus of Government policy with an emphasis placed upon locating reserves on town lots. In 1972 the provision of housing for Aboriginal people in the southwest became the responsibility of the State Housing Commission and as reserves were progressively closed, people were moved to houses within the suburbs of the larger towns within the regional areas. Not all Aboriginal people were happy to exchange their camping lifestyle on the reserves for the Housing Commission homes in the suburbs. Paddy Coyne and Alfred Knapp from Albany continued to camp on land near the old reserves at Mt Melville. Mr. Coyne chose to live in his camp in that location until the early 1980’s (Howard 1997).

OUTCOMES OF HISTORICAL RESEARCH

The area of King George Sound around Albany supported a large population of Menang at the time of settlement. King George Sound was also regularly frequented by neighbouring groups who migrated into the area in order to utilise the abundant resources, in particular the number of fish traps, fish weirs and to take advantage of seasonal runs of salmon, mullet, cobbler and other species were also probably targeted. The number of fish traps enabled large groups to gather for special seasonal ceremonial events. Eight stone fish traps are located in Oyster Harbour and Vancouver reported a number of brush or wooden fish traps in addition to the stone ones. Barker reported the fish traps on the King River were used to feed a large gathering at an important corroboree; one particular corroboree lasted over seven days. Important corroborees were held at King River including meetings to carry out law ceremonies and initiations. There are also mentions in several journals of corroborees being held closer to the settlement although the exact places are difficult to identify.

Although there is some information regarding the movement of the Menang it is far from complete and no effort was made to record the information in a systematic manner. It is safe to say the area around Albany was utilised mostly during spring, summer and autumn. Over winter the area was briefly vacated while the groups lived in smaller family units and utilised inland resources. Nind recorded that during winter the Menang hunted for kangaroo and emu noting that the rain and wind made these easier to hunt. During spring he wrote they lived principally on the eggs and young of swans, ducks, pigeon and parrots. Possums, freshwater tortoise, marron and frogs are all other foods eaten by the Menang of Albany. The freshwater lakes and streams around Albany would have been important food gathering areas to the Menang. Inland areas are mentioned as being good to hunt and trap kangaroo and wallaby. The Menang used a variety of hunting methods to trap a range of game. The coastal lakes, rivers and estuaries of Albany provided a range of resources which were utilised by the Menang.

These areas were the focus of food gathering activities. Swamps and lakes were sources of eggs, birds, sedges or edible grasses amongst other foods. The shores of Princess Royal Harbour, Oyster Harbour and Middleton Beach are places the Menang used to trap, herd and spear fish.

Descriptions of the Menang camps indicate the camps were regularly abandoned after a short period of use before being repaired and re-inhabited at a later date. The same area was used to build a camp, the structural parts of the Mia's were reused and good camps would be re-inhabited over and over. D'Urville noted the location of several camps to be in sheltered areas, one 800 meters inland of Middleton Beach and another near the shelter of some boulders near Pt Des Patelles. Camps were recorded around the shores of Princess Royal Harbour, the King and Kalgan Rivers, Weelara Lake, Mt Melville, Middleton Beach and numerous other locations inland.

Comments on land ownership indicate that the land around King George Sound and Albany belonged to several families of the Menang people. They defended their land against encroachments by their neighbours and as Barkers journals attest there were numerous instances of spearing. When land was burnt for wallaby and the rightful owner or custodian was not present, resentments occurred. Barker also recorded some information regarding the inheritance of land and the manner land is redistributed as a result of marriage.

Barker mentions marriage and initiation places but from the scant information available it is likely these places were in the vicinity of the Porongurups or the Stirlings. Barker also recorded several mythological stories told to him by Mokare explaining the origin of the Menang people and the creation of several of the Albany areas topographic features. Moorilup Pool is referred to as a place of special importance to the Menang people.

During the historical period the traditional patterns of existence and lifestyle of the Menang people changed dramatically. Areas such as the settlement at Albany and the farm at Strawberry Hill became more important as opportunities of food and paid work replaced traditional hunting and gathering. Changes continued throughout the historical period as the Menang people adapted to settlement, agricultural work and struggled with a bureaucracy that at best failed to understand them. A lifestyle of following agricultural work, living either in or in the proximity of reserves and missions and camping on vacant land closer to farm work and towns prevailed for much of the 19th century. Towards the end of the 1940's and throughout the 1950's and 60's conditions on the town reserves slowly improved and combined with better access to schools, health care and welfare and as a result more Aboriginal people from the inland regions of the Great Southern moved to these town camps. Changes in farming technology and practices spelt an end to the seasonal lifestyle of farm work and Noongar people again had to adapt to life in the towns and cities of the South West. As a result Aboriginal camping areas and reserves are of historical significance to the Noongar population. For some elderly Noongar people this was the life they lived from childhood to their middle age. Although the conditions were rough and the populations of these camps were all too often on the receiving end of racist sentiment there are numerous incidents of humour and sentiment enjoyed around makeshift camps. Families commonly followed runs of agricultural work traveling between camping areas and reserves while following seasonal and regular work such as shearing. Many of these people are now considered among the Elders of the Albany Aboriginal population and the reserves provide a direct link to the history of these people that they can describe to their children and grandchildren.

SECTION 3. ETHNOGRAPHIC SURVEY

By Brad Goode BA (Curtin) BA (Edith Cowan)



ARCHIVAL RESEARCH

Archival research involved an examination of the Department of Indigenous Affairs (DIA) Sites Register, a review of relevant site files and a review of both published and unpublished reports relevant to the study area.

SITES REGISTER SEARCH

A search of the DIA Sites Register on 1st June, 2004 identified that there is 10 previously recorded ethnographic sites within the Albany local government area. These registered sites are provided in table 6 (See map in Appendix 2.)

Table 6. Summary of registered Aboriginal heritage sites located.

SITE Id No.	SITE NAME	LOCATION (Australian Metric Grid Zone 50)*		SITE TYPE
		EASTING	NORTHING	
ID 636 S02888	Oyster Harbour	587675	6129801	Myth
ID 637 S02889	Green Island	587641	6128646	Myth/ Historical
ID 4630 S02365	King River	573640	6136647	Camp
ID 5188 S01379	Deadmans Lake	578741	6126146	Camp/Wat er source
ID 15111 S03026	Yungup	584641	6139647	Camp/Wat er source
ID 17229	Lake Pleasant View Reserve	607785	6145636	Hunting
ID 17473	Waitchinicup/ Waychinicup	622414	6138783	Myth/ Burial
ID 17474	Yoolberup	616893	6138473	Cerem/ Myth
ID 17475	Toolerberup	609547	6128708	Myth/ Historic
ID 17476	Railway’s Football Club	580691	6125196	Cerem/ Historic

NYR: Sites recorded during this survey and not yet registered.

* 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, particularly if access to specific site information is tagged as ‘closed’ or ‘vulnerable’.

REVIEW OF RELEVANT SITE FILES

ID636 SO2888 Oyster Harbour
587675 6129801 Mythological

This site was first recorded in the journals of Captain Collett Barker which has been reproduced and published by Green and Mulvaney (1992), in *The Commandant of Solitude*.

The site is classed as mythological and is also a hunting and fishing place. According to Barkers journals Mokare, an Albany Aboriginal that was friendly to Europeans of the time of settlement told him the story that Oyster Harbour was created by a dreamtime woman named Watori. Watori was said to have found a large snake which she did not offer to share with her husband Leigon. He was furious and beat her with a stick. In great pain she dragged herself towards the sea but before getting there she died. Her dog found her body and dug the soil around her to make a burial mound. The sea flowed into the hole that was left forming Oyster Harbour and the body of Watori became Green Island (version recorded by Green & Mulvaney, 1992).

Oyster Harbour also contains a number of tidal weir fish traps. These ancient structures were noted by many of the regions first European explorers such as the Frenchman Baudin. These fish traps attest to the importance of Oyster Harbour as a gathering place for Noongars to collect food.

The extent of the site is noted on a map in the site file to be the entire harbour including the shoreline of Oyster Harbour to the lower bridge on the Kalgan River. The site is also associated with the Kalgan and King Rivers which flow into the eastern end of Oyster Harbour. This story differs from the version first recorded by Barker.

Management Recommendation: It is recommended that further consultations be conducted with the Albany Heritage Reference group in order to more accurately define the extent of this site and its relationship to the other water courses that flow into it. It is also recommended that further research be conducted in order to identify, protect and preserve all fish traps that are likely to be within Oyster Harbour and the Rivers and streams that flow within it. It is also recommended that the DIA make contact with the Albany Harbour's Planning Group and various other agencies that have jurisdiction over the management of Oyster Harbour and its marine resources with the view to engaging these agencies in discussions with the Aboriginal community in order that a co-management arrangement can be agreed upon which recognises Aboriginal cultural values attached to this waterway. It is further recommended that Barker's original story be noted in the site file, see historical section page 47.

ID 637 SO2889 Green Island

587641 6128646 Myth/Historical

Green Island is listed as a site of mythological significance and as a place of recorded historical importance. Its mythological significance is in regards to the creation myth of Watori that is discussed in Oyster Harbour site file previously. Green Island also has historical importance. Neville Green in his book *Broken Spears* records that on their third day at King George (1984) Sound Major Lockyer found the body of an Aborigine that had died and had been left on Green Island. After some investigations Lockyer and his men discovered that sealers had marooned six Aboriginal men on the island after taking them there to collect eggs. While the Aboriginal men were away from their camp the sealers then abducted their women. This event caused much hostility toward Lockyers men who were later attacked by other Aborigines. In response Lockyer pursued the sealers, captured them and released the Aboriginal women. The sealers were arrested and sent to Sydney for trial. Lockyers handling of the events engendered good relations between the settlers and the Menang of King George Sound.

Management Recommendation: As Green Island is located within Oyster Harbour and is protected by its natural attributes little further management is warranted. In regards to the mythological story about its creation it is important that the DIA recognise that there is some inconsistency between the story as recorded by Barker and told by Mokare, and the story currently published by Green and Mulvaney (1984). It is recommended that the original story as recorded by Barker and told by Mokare be adopted as the story in regards to Green Islands significance within the site file.

ID4630 SO2365 King River

573640 6136647 Camp

This site was first recorded by a farmer named Mr Ray Gerovich on 20th August 1986. The site is a historical camp which is located near a permanent spring upon the southern embankment of King River. The area is a recreation reserve. Mr Gerovich gives a co-ordinate for the camp as 5806870, Mt Barker Map sheet SI 50-11 (1:250 000).

According to Mr Gerovich Aborigines from other regions would regularly camp here while seeking local Aborigines permission to enter Oyster Harbour and Albany to fish and collect resources. A runner would be sent to Mt Willyung, where signals were seen (presumably smoke), before people could then continue their approach.

Management Recommendation: It is recommended that the DIA in consultation with the Aboriginal community contact Mr Gerovich and conduct further ethnographic work with regards to this site in order to establish its definitive location, its nature and extent.

ID 5188 SO1379 Deadmans Lake

578741 6126146 Camp/Watersource

This site was recorded by Miss Moya Smith from the Western Australian Museum on the 28th November 1980. The site was described as a camp and a water source where resource gathering took place. The original informants were Mr Alfred Knapp and Mr Paddy Coyne. Mr Alfred Knapp said up to 400 people had camped there. A map in the site file locates the camp, south of the South West Highway centred upon coordinates 578600mE and 612600mN. The site file verification project states that there is insufficient information to accurately locate the camp.

Management Recommendation: This site has been re-recorded within the 'Community Consultation' section of this report and as such detailed management recommendations have been established and are listed within this section of the report.

ID 15111 SO3026 Yungup

584641 6139647 Camp/Watersource

This site was first recorded by Mr Rory O'Conner (Anthropologist) in a survey for Main Roads WA in November of 1985. The site is described as a camp. The site is located on the north side of Chester Pass Road 14km north east of Yungup Road. A narrow bush track leads into a triangular area of bush between the road and a fenced paddock. The southern perimeter of the camp is approximately 20m from the bitumen road. The sites extent measures 100m x 100m and runs parallel to the bitumen road. Bull Swamp was the camp's water source which is located in the southern corner of the paddock adjacent to the camp. The informants stated two Aboriginal families had lived here. No other information is given.

Management Recommendation: This site has been adequately recorded and as such unless the site is under any development threat, no further recommendations are warranted.

ID 17229 Lake Pleasant View Reserve

607785 6145636 Historical

This site was reported by Mr Glen Colbung, Mr Dallas Coyne and Mr Noel Coyne in a survey for Main Roads WA for road works at Mt Manypeaks. The site was described as historical significance and is located at 6070500mE and 61455000mN. The site was a camp and hunting area. No other information was given. As a consequence the site verification program recommended this file be moved to stored data as there is insufficient information for the area to be declared a site under the Act. However, some additional information collected during the current project may upgrade this report to provide sufficient information for it to be declared a site under Section 5 of the Aboriginal Heritage Act (1972).

Management Recommendation: This site has been re-recorded within the 'Community Consultation' section of this report and as such detailed management recommendations have been established and are listed within this section of the report.

ID 17473 Waitchinicup/Waychinicup

622414 6138738 Myth/Burial Closed Site

This site was recorded by Mr Michael Cummings and reported by Ms Lynette Knapp on the 14th October 2000. The site is described as mythological and a burial area. The site is located at 622414mE and 6138783mN. No extent is given for the site but a map in the site file suggests that the site is approximately 2 square kilometers, is triangular in shape with the long side facing north east. As the site is restricted no ethnographic information about the sites cultural details can be given.

Management Recommendation: This site has been re-recorded within the 'Community Consultation' section of this report and as such detailed management recommendations have been established and are listed within this section of the report.

ID 17474 Yoolberup

616893 6138473 Ceremonial/Mythological Closed Site

This site was recorded by Mr Michael Cummings and reported by Ms Lynette Knapp on the 20th July 2000. The site is described as mythological and ceremonial. The site is located at 616060mE and 6139000mN. The sites extent is 500m north south x 600m east west extent. As this site is restricted no ethnographic information can be given.

Management Recommendation: This site has been re-recorded within the 'Community Consultation' section of this report and as such detailed management recommendations have been established and are listed within this section of the report.

ID 17475 Toolerberup

609547 6128708 Mythological/Historical Closed Site

This site was recorded by Mr Michael Cummings and reported by Ms Lynette Knapp on 20th July 2000. The site is described as mythological. The site is of historical importance as a camp, natural feature and a water source. The site is located near a small white sand beach near Two Peoples Bay at 609400mE and 6128700mN. The sites extent is a 200m north south and 3-400m east west axis. As the site is restricted no ethnographic information can be given.

Management Recommendation: This site has been re-recorded within the 'Community Consultation' section of this report and as such detailed management recommendations have been established and are listed within this section of the report.

ID 17476 Railway's Football Club

580691 6125196 Ceremonial/Historical

This site was reported by Ms Lynette Knapp. The site is the birthplace of Mr Alfred Knapp, Ms Lynette Knapp's father. According to Ms Knapp, Alfred was born under a paperbark tree within the football grounds and the area is therefore of historical and sentimental significance to the Knapp family. Ms Knapp stated that the area was a camp ground where ceremonies also took place. The sites extent is described as 100 x 100m from the coordinate. A map in the site file places the site between Sandford Road and Lockyer Avenue. No other information is given.

Management Recommendation: It is recommended that the DIA make contact with Ms Lynette Knapp in order to record more specific details about the actual location of the birth site of Mr Alfred Knapp. The DIA should also contact the football club and inform them of the areas significance with the view to possibly having a plaque erected at the birthsite of Mr Alfred Knapp. The Railway's Football Club should also be informed as to their management responsibilities and obligations with regards to this site under the terms of the Aboriginal Heritage Act (1972).

REVIEW OF RELEVANT REPORTS

C E Dortch (1987). *Assessment of the Effects of Proposed Coastal Development on Aboriginal Sites in the Jerramungup Coastal District.*

This report contains a brief ethno-historical background focusing on the Aboriginal use of marine resources in the Jerramungup Coastal District. In the discussion of findings it is noted that both the Archaeological record and European local oral history indicate that Aborigines intensively used lakes and swamps located near the coast and further inland for resource procurement. It also states that swamps, lakes and rivers were of prime importance to Aborigines as campsite locations.

Although this report focuses upon an area east of our current survey, it is the view of the current authors that a similar pattern of movement and land use which focused on aquatic resources would have occurred in the Albany and King George Sound area. Sheltered camping places near sources of fresh water and marine resources were of primary importance to the lifestyle of the region's Aborigines.

R O'Connor (1995). *Report on the Ethnographic Survey of Proposed Road Improvements at Albany – Lake Grace Road. Yungup Section.*

In this survey's results section, O'Connor identified a campsite located in an area of bush framed by the roadway and a fence line, adjacent to a swamp known to the Noongars as Bull Swamp. The camp was last used between 1945 and 1950 by Simon and Joe Williams and their family. Bull Swamp was the water source that was utilised at this camp. The area was considered historically significant by these Noongar informants because of its former historical use.

Macintyre K et al (1995). *Report on Ethnographic and Archaeological Survey of Lot 372 Vancouver Peninsula, Frenchman Bay, Albany.*

The ethnographic background in this report details the destruction of traditional Aboriginal society through the usurpation of their land by Europeans, the collapse of traditional means of subsistence and the disintegration of culture through translocation of individuals and families. The report indicates that epidemics of measles and tuberculosis decimated the remains of the southwest Aboriginal population and the last descendants of the traditional southwest Aboriginal died out sometime between 1880 and 1920. The report states that no descendants of the traditional Albany Menang people have survived. It is the assertion of this paper that the current Noongar population of Albany is made up of Aboriginal people who have moved to Albany from the regional areas of the Great Southern.

O'Connor R & Quartermain G (1990). *Report on a Survey for Aboriginal Sites Homeswest Land, Spencer Park, Albany.*

Within this report in a section titled 'Anthropological Considerations' a brief ethno-history of the southwest Aborigines is outlined. The report states;

“Continuity with the traditional past, knowledge of regional Mythology and knowledge of areas of religious significance were passed on to the present senior adult generation of Noongars by a pivotal generation of culture transmitters. A determination exists among the present senior adult generation to protect remaining areas from development.” (O'Connor et al. 1990)

In a section titled 'Significance' the report states that 'the rediscovery or realisation of the existence of such sites [sites previously unknown to the present generation of Noongars], could lead to an attribution of significance...any archaeological or historical site in the survey region could also potentially be significant to Aboriginal people'.

The report details the specifics of Waugle beliefs and its widespread currency within the southwest Noongar community. The report indicates that some knowledge of this mythology and its associated sacred beliefs is retained within the southwest Aboriginal population. The report also details some aspects of recorded mythology regarding Waugle beliefs upon the Swan Coastal Plain and its hinterland. The report discusses rainmaking sites associated with Waugle beliefs and states that corroboree grounds are usually located in proximity to large camping grounds.

Although a great deal of traditional knowledge with regards to this belief system and deity has been irretrievably lost, the authors of the report suggest that a core body of knowledge still exists and various fragments of the mythology and traditional knowledge have been retained by some senior Noongar Elders which O'Connor terms 'the pivotal generation of cultural transmitters.'

Corsini S.J (1997) *Report on a Survey for Aboriginal Sites, Proposed Boat Launching Facilities, Little Grove, Princess Royal Harbour.*

In the introduction to this report the author states that the harbour's of King George Sound and the Rivers running into them formed the focus of traditional Aboriginal domestic life and are also important areas of traditional mythological significance.

'The most significant of listed sites in the Albany Harbour Planning Groups area of interest is the set of stone fish traps at the northern end of Oyster Harbour. These Fish Traps are some of the best preserved and most extensive sites in of their type in the region...They were one of the first Aboriginal sites to be recorded by Europeans, Vancouver documented it as early as 1791 and Baudin in 1803.' (Corsini 1997)

In the section titled 'Previous Archaeological Research' the author says that it is likely numerous places around the shores of the bay were used as camps. The report also lists the types of archaeological sites in the region to include stone artifact scatters, marked trees, engraved marks on rock outcrops which may be food preparation or spear sharpening groves and fish traps.

Brown S. (1980). *Oyster Harbour Fish Traps.*

This report details the number, shape and construction of the fish traps in Oyster Harbour. The report lists the recording of the fish traps by Vancouver, Menzies in 1791, King in 1818 and Nind in 1831. The fish traps have breaches in the walls where stones have been removed while the traps are not in use. The author surmises that the breaches in the walls of the traps were made by the Aborigines before they left the coast in winter to prevent the traps unnecessarily continuing to catch fish. Early observers also noted wooden extensions and traps constructed of brush and light timber, however no remains of these wooden fish traps have been discovered to date.

The author adds evidence to the generally accepted knowledge that the Menang of the Albany area left the coast for the interior over winter, by noting the fish traps could be made ineffective by removing parts of the walls. Also early observers recorded the fish traps as being more extensive than the remains visible today. This supports the notion that the Albany

area was an important gathering place for large groups of people during the warmer months of the year.

Bradshaw E & Wallam J (1989). *Report on Skeletal Material, Young's Siding, Via Albany.*

This report documents the discovery of skeletal material on a market gardening property on Youngs Siding Road. The remains were found in a pile of soil removed during excavations for a drain. The remains were later identified as those of an Aboriginal female aged between 30 – 40 years. No evidence of a traditional burial was noted and it was supposed the individual may have met with an accidental death and have lain on the surface of the ground for a number of years. The skeletal remains showed signs of blackening as if they had been burnt, possibly during a bush fire.

The history of the remains is in some doubt but it is an indication of the Aboriginal occupation and use of the area and also an indication that burials or remains can be found anywhere throughout the region.

Raff P. (1996). *A Grave Look at Western Australian Prehistory.* Unpublished Archaeology Honors Thesis held at the DIA.

This report is in the form of an Archaeology Honors Thesis that sets out to establish where burials are most likely to occur. The report deals with corpse treatment and preparation. The report discusses funerary practices such as finger tying, nail removal, limb tying, hair removal, bone breakage, corpse ornamentation, corpse position, corpse orientation, grave goods, the use of fire, and grave markers. The article also covers the use of herbage or grave fill, grave dimensions and grave locations. In the conclusions the author states that there is limited knowledge available about past mortuary rituals. He also mentions that there is a possibility of post contact Aboriginal burial grounds being used even though there is no evidence of traditional burial grounds as such. The report contains an extensive description of known burials in the south west but does not give any clear indication of where burials are likely to be found.

Maynard L (1977). *Summary of Burial Sites Investigations 1976-77.* Unpublished report held by the DIA.

This report refers to one burial that was located in the Albany region during excavations works during house foundations in 1976. The remains were determined to be those of a female adult from the pre contact era. The skeletal remains were disturbed during the excavation and subsequently found in a spoil heap'. The remains were in a poor condition and not in their original context, and as such little information could be gleaned from the site with regards to traditional funerary practices.

Goode B & Irvine C (2001). *Ethnographic Survey of Albany Town Lot S112, Albany – Western Australia.* Unpublished report.

This report focuses on the history and location of Mokare's grave. Although the report is inconclusive about the exact location of the burial, it does indicate that Mokare and several other Aborigines were buried within the vicinity of the Northern end of Albany town lot S112. The report also determines that the history of past land use on this lot would make it likely that skeletal remains may now no longer be there. Despite this the area is considered to be of high significance to the Noongar people because it has been determined to be the last resting place of Mokare and several other important traditional Aboriginal people from the Albany area. The report recommended that prior to any ground disturbing works upon this portion of lot S112 that subsurface archaeological investigations would need to be conducted in the area in

order to determine if any skeletal remains are still there. The report also recommended that the area believed to be the burial site should be preserved as a garden within any subsequent development and that the significance of the area be acknowledge with an appropriate plaque or signage.

DISCUSSION OF THE PREVIOUSLY RECORDED SITES IN RELATION TO THE HARRIS ENVIRONMENTAL MODEL

Previously recorded sites have been analysed with regards to the land use model developed by Harris in Section 1 of this report. Of the ten previously recorded sites the following breakdown of site types is given. Some site types may overlap and where this is the case the dominant feature has been recorded;

Ethnographic Sites	Number of Sites	Percentage of Total
Mythological	4	40%
Camps	3	30%
Ceremonial	2	20%
Hunting Place	1	10%
TOTAL	10	100%

Table 7. Previously recorded Ethnographic Site types

With regards to these ethnographic sites the most common site recorded was sites of mythological significance, ceremonial areas and camps. This result demonstrates that a considerable body of traditional knowledge has been maintained within the Albany Aboriginal community. Campsites that were recorded were predominantly traditional campsites that continued to be used into the historical era. Within this body of previously recorded sites few sites of contemporary/historic significance have been recorded. No information within the records has been identified that sheds any light on the reason for this. It can be assumed that it may be a result of the nature of the surveys conducted and the questions that were put forward by the researchers to the Aboriginal informants who reported the sites.

Of the ten previously recorded sites the above sites have been placed within their land form units in order to be able to determine if these previously recorded sites fit the pattern of environmental predictability that Harris has established in her analysis of prehistoric sites discussed in the first section of this report. Analysis of their locations has revealed that nine of these sites are located adjacent to a significant water source, either a river, lake or upon the coast. This result fits neatly with the model established by Harris for prehistoric Aboriginal sites. This result conforms to traditional Aboriginal land use practices as established by Harris from the work of Ferguson (1985).

Land Use	Number of Sites	Percentage of Total
Riverine	3	30%
Lacustral	3	30%
Inland	2	20%
Coastal	1	10%
Urban	1	10%
TOTAL	10	100%

Table 8. Geographic Land use of previously recorded Ethnographic Sites

To determine if previously recorded ethnographic sites in the region are predictable within established vegetation systems as defined by Beard (1981) the above sites have been placed within their respective vegetation zones. The following breakdown is revealed;

Vegetation Zones	Number of Sites	Percentage of Total
Albany System	4	40%
Multiple	2	20%
East Kalgan System	2	20%
Narrikup	1	10%
Cape Riche	1	10%
TOTAL	10	100%

Table 9. Vegetation Zones of previously recorded Ethnographic Sites

Within Harris’ analysis the East Kalgan River system and the Tornidup System were the dominant vegetation zones for prehistoric site locations. These systems were characterized by occupation sites found near lakes and swamps within the Jarrah Forest systems, and occupation sites found near lakes and swamps within coastal areas, within dunal systems and areas near granite caps. Similar results have not been revealed for the previously recorded ethnographic sites. The Albany system which features upland forests and woodland plains is the dominant system that previously recorded ethnographic sites are seen to be located in. There is insufficient data to explain this finding. However, these ethnographic sites are almost exclusively found on the margins of potable water sources which mirror Harris’ defining statement that ‘areas surrounding lakes are prime site locations’. As the sample of previously recorded ethnographic sites is small it is not possible to gauge the usefulness of vegetation zones as a means of predicting traditional and particularly contemporary ethnographic sites.

OUTCOMES OF ARCHIVAL RESEARCH

Archival research has revealed ten previously recorded ethnographic sites. These sites have been analysed with regards to the environmental model that has been established by Harris in order to gauge site predictability and site location in regards to geographic areas and vegetation zones. The findings of this analysis while not identical to Harris’ results, confirm that previously recorded ethnographic sites do fit with Harris’ model and reinforce her defining statement that traditional sites ‘are most likely to be located within coastal regions or upon the margins of rivers, lakes, inlets and swamps’. Little data was available with regards to more contemporary historic sites so no defining statement can be made with regards to site predictability for these site types. Previous reports reviewed within this section also support the Harris thesis.

Within the review of relevant site files, a number of recommendations have been made with regards to further work that is needed to accurately record the nature and extent of these sites. It is recommended that the DIA consider these recommendations carefully with the view to having field officers conduct research and interviews with the original informants in order to update these site files. These recommendations will not be repeated here as they are attached to each site report.

IDENTIFICATION OF SPOKESPEOPLE

THE RIGHT TO SPEAK ON HERITAGE ISSUES

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

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

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

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

While the notion of descent is clearly an important criterion within Meyers analysis, it must be seen in terms of the contemporary Noongar situation. Noongar tradition in the south west has been seriously eroded since colonization, lines of descent have been broken, and previously forbidden and mixed marriages have interconnected many Noongar 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 Noongars 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. Their fellow Noongar accepts them because they

may have participated in mainstream white pursuits, such as advanced education, legal and political careers, that have empowered them within the broader community. As such, these people are a valuable resource to the local Aboriginal Community. The people consulted in this survey fulfil at least one of these criteria.

NATIVE TITLE CLAIMS OVER THE SURVEY AREA

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

- Southern Noongar WC 96/109
Applicants:
Mr. Aden Eades, Mr. Allan Bolton, Mr. Cedric Roberts, Mr. Dallas Coyne, Mr. Glen Colbung, Ms. Joyce Winsley and Ms. Rita Dempster.

- Wagyl Kaip WC 98/70
Applicants:
Mr. Allan Bolton, Mr. Cedric Roberts, Mr. Glen Colbung, Mr. Ken Colbung, Mr. Kevin Miller, Mr. Mark Smith, Mr. Sam Miller, Ms. Hazel Brown, Ms. Marlene Ware, Ms. Mingli Wanjurri-Nungala, Ms. Rita Dempster and Ms. Rose Pickett.

SELECTION OF SPOKESPEOPLE FOR THIS SURVEY

Spokespeople were selected to participate in this survey from an initial meeting held at the Albany Aboriginal Corporation on 6th June 2004. At this meeting a large number of Aboriginal people that represented both above Native Title Claim groups, the Albany Aboriginal Corporation, the Southern Aboriginal Corporation and non-aligned community members were in attendance. From discussions held at this initial meeting a number of community members came forward and volunteered their time to participate in this survey while others were happy to be interviewed after this initial meeting or at a later date in their homes.

Following is a list of people who attended this initial meeting at the Albany Aboriginal Corporation:

- Vernice Gillies (City of Albany ALO)
- Treasy Woods (Albany Aboriginal Corporation [AAC])
- Richelle Ryan (TAFE Coordinator Great Southern)
- Donna Blight (TAFE Coordinator Great Southern)
- Geoffrey Dean (AAC)
- Trish Travers (Great Southern Aboriginal Public Health Service)
- Shirley Williams nee Colbung (Aboriginal Elder)
- Lynette Knapp (AAC)
- Tanya Crabnee (AAC)
- Harley Coyne (Coordinator AAC)
- Maurice Brown (TAFE Albany)
- John Woods (AAC)
- Bob Colbung (Community Member)
- Dennis Colbung (Community Member)
- Mary Wynne (AAC Elder)
- Phoebe Wynne (AAC Elder)
- Mita Wynne (Community Member)
- Ray Wynne (AAC Elder)
- Kelvin Penny (AAC Elder)
- Jennifer Loo (AAC)
- Tony Penny (TAFE)

John Collings (TAFE)
Kelvin Flugge (ALO Ag Department)
Alma Woods (AAC Elder)
Ivy McGlade (AAC Elder)
Neol Coyne (AAC Elder)
Winnie Larsen (AAC Elder)
Mervyn Larsen (AAC Elder)
Malcolm Roberts (Aboriginal Family Futures Program)
Shirley Wynne (AAC Elder)
Stan Loo (AAC Elder)
Desma Clifton (Community Member)
Geraldine Loo (Community Member)
Ernie Loo (Community Member)
Penny Williams (Aboriginal Drug & Alcohol Counsellor)
Maureen Roberts (Community Member)
Aden Eades (SAC)

As a result of this meeting the following people volunteered their services to participate as field informants and spent approximately four weeks with the consultant recording sites in the area and facilitating the consultant to interview others in their homes. These people are known in this survey as the primary informants and are listed below.

Ms Lynette Knapp claims direct decent from the traditional Menang people of the Albany region. Ms Knapp's Menang bloodline comes through her great Grandmother on her Father's, Father's Wife's side. Ms Knapp's Farther was Alfred Knapp who was born in Albany; her Grandfather was Johnny Knapp who was born at the Thomas River at Cape Arid but who spent many years traveling the South Coast region doing farm work. Ms Knapp's Great Grandfather was Wural who was from the New Tag Bibul moiety; his parents were Djiniidjanan and Midan from the Warren River. Wural's wife, and Ms Knapp's Great Grand Mother was Jacburn Daughter of Melagan or Nilgin and Barnangain, who were from the New Tag Minung Moiety and were born at Kurabilup. Ms Knapp's Mother's lineage is from the Frazer Range near Balladonia. Ms Knapp traditional cultural knowledge comes from stories that her Father and Grandfather learned and have relayed to her from this traditional pivotal generation of cultural transmitters. Ms Knapp's Father and Grandfather also taught Lynette about many places in the Albany region of historical significance to the area's Noongar's. Ms Lynette Knapp was a primary informant in this survey and spent approximately four weeks working with the consultant recording sites of historical significance and provided a number of traditional mythological stories that are written within this report. Ms Knapp is not a representative of any Aboriginal organizations in Albany. Ms Knapp is a member of the Wagyl Kaip Native Title claim group. Ms Knapp's genealogical history was compiled by the South West Aboriginal Land and Sea Council and was provided to the consultant in writing with her permission to reproduce it in this document.

Mrs Vernice Gillies (nee Coyne) and Mr Harley Coyne claim direct traditional decent from the Menang east of the Albany through to Esperance. Waiaman a traditional Aboriginal women that the Coyne family lineage has descended from has been noted in the Albany census back as far as 1842. Mrs Vernice Gillies (nee Coyne) and Mr Harley Coyne's parents were Jessie Wandagee (or Fennell from Wandagee station via Carnarvon) and Sydney Charles Coyne who was born in Bordon to Edward James Coyne and Mary Anne Woods from Bremer Bay. Mary Anne Wood's parents were Rachel Botheridge or Toovey/Toobey and Peter Woods also known as Joseph Royal an English man. Rachel's parents were Joseph (Toobey) Botheridge an English man and Waiaman a full blood Aboriginal woman. Waiaman, who was born in Katanning, had three husbands with Joseph Botheridge being the last. Waiaman is listed as being from the Minung Bibul moiety and having the totem of the Jenak (spirit). Waiaman's

farther was Giniwar or Metwart from the Kurin Bibul moiety. He was born at Fanny's Cove near Esperance and her mother was Boredaning who was born at Broomhill. Giniwar's father was Bugurup who was born at Fanny's Cove near Esperance and her mother was Malakbart who was also born at Fanny's Cove near Esperance. The Coyne's participated in this survey and worked with the consultant for four weeks in which they provided information about both traditional and historical sites of significance in the Albany area. Mrs Vernice Gillies (nee Coyne) currently works for the City of Albany as an Aboriginal Liaison Officer and Mr Harley Coyne is the co-coordinator at the A.A.C. Both informants are claimants for the Wagyl Kaip Native Claim group and have provided the consultant with a written genealogical document and given permission for it to be reproduced in this report.

Mr Wayne Loo claims matrilineal descent to the area east of Albany through his family's marriage connection to the Coyne's. Mr Wayne Loo's Grandmother on his father's side was Bertha Coyne who married Jimmy Loo. Bertha Coyne is the sister of Edward James Coyne who was married to Mary Anne Woods from Bremer Bay. Mary Anne Woods matrilineal line goes to Waiaman as explained above for the Coynes. Mr Wayne Loo participated in this survey and spent approximately 4 weeks with the consultants advising on sites of historical significance. Mr Wayne Loo works for the Albany Aboriginal Corporation as the Head Gardener. Mr Wayne Loo is a member of the Wagyl Kaip Native Title Claim group and the Albany Aboriginal Corporation.

Mrs Averil Dean, Mrs Treasy Woods, Mr Sam Williams and Mr Glen Colbung were interviewed on several occasions during this survey. These people did not participate in fieldwork. However all informants have provided detailed information on both traditional and historical sites of significance within the Albany region.

Mrs Averil Dean (nee Williams), *Mrs Treasy Woods* (nee Williams) and *Mr Sam Williams* are all brothers and sisters who were born and grew up in Gnowangerup at the Gnowangerup Mission. The Williams family does not have traditional ties to Albany but have a strong historical association to the area having moved there in the early 1980's in order to take advantage of better government services and employment opportunities. The Williams family when they moved to Albany, first lived at the Mt Melville Reserve where they came into contact with a number of members of what O'Connor (1989) terms the pivotal generation of cultural transmitters, people such as Harry Esperance, Myrtle, Bill Tully and others. Mrs Averil Dean and Mrs Treasy Woods have been active in heritage circles in Albany over a number of years holding a number of positions teaching Aboriginal culture in schools and the local TAFE. Mrs Averil Dean was a former member of the Aboriginal Cultural Material Committee. Mr Sam Williams works in Albany as an Alcohol and Drug Counselor working closely with the Aboriginal community. All three participated in regular interviews throughout the survey and identified places of historical and of ritual and ceremonial significance. All three are members of the Albany Aboriginal Corporation.

Mr Glen Colbung claims traditional blood ties to the Albany region from descent from Coolbun, who was noted in the journals of the early settlers such as Barker and Dr Alexander Collie. Coolbun was recorded to have inherited the land of Bald Head after Dr Uredale, his father, died. Dr Uredale was the uncle to Mokare, Nakina and Talwarn who were the three Aboriginal brothers noted to be the traditional owners of King George Sound. Mr Glen Colbung was born at the Mt Barker Aboriginal Reserve. He identified that Coolbun's son Waylup, who married Boyalubin was his Great Great Grandfather. Their son was Billy Colbung, his Great Grandfather who married Clara Colbung (nee Brockman). Their daughter was Charlotte Colbung, Glen Colbung's Grandmother, who was born at a significant traditional Aboriginal campsite in Albany now known as Lake Weelara. Mr Glen Colbung participated in this survey and was interviewed several times and provided information on sites of traditional mythological significance and areas of historical interest. Mr Colbung is an

applicant to the Wagyl Kaip Native Title Claim group and sits on the executive committee of the Southern Aboriginal Corporation. Mr Colbung provided written advice to the consultant regarding his family’s genealogical ties to the Albany region giving permission for this information to be reproduced in this report.

COMMUNITY CONSULTATION

AIM

- To establish contact with Aboriginal people who retain traditional or contemporary historical knowledge of the Albany area.
- To record sites of significance as defined by section 5 of the Aboriginal Heritage Act (1972) within the area of Albany’s municipal boundaries and to generate recommendations from the Aboriginal community regarding management of any identified ethnographic and archaeological sites.
- To identify precincts of likely significance in order that town planners can be proactive in addressing Aboriginal Heritage issues and obligations under the Act.
- To identify any issues that the Aboriginal community have with the current management and /or protection of Aboriginal Heritage sites within the region

METHOD

In May 2004 initial contact and consultation with the Albany Aboriginal community with regards to the need for this survey was conducted by Mrs Vernice Gillies, the City of Albany’s Aboriginal Liaison Officer. The need for this consultation arose out of resolutions made by members of the Albany Aboriginal accord committee that heritage sites and conflicts with future development planning was an issue that needed investigation. During this contact period Mrs Gillies initiated the survey by sending out a formal letter of invitation to the Albany Aboriginal Corporation (A.A.C) and the Southern Aboriginal Corporation (S.A.C) explaining the need for the survey. In this letter the terms of the survey were explained and it was requested that each group at a time that was convenient to all parties convene a start up meeting in order for the consultant and representatives from the City to be able to discuss the survey requirements in depth. It was explained in this letter that the survey would be conducted by a start up meeting, a series of personal interviews and field visits to Aboriginal sites and precincts of significance. It was explained that the consultant had planned to make up to four field trips of one week’s duration between June and October 2004. It was thought that a large amount of flexibility was needed to be built into the field program in order that Aboriginal people had the time to participate, as no remuneration was to be paid to the Aboriginal informants for their time it was necessary to be able to fit them in at a time convenient to them. It was explained that the aim of the survey was to compressively map all such places and to record them on the Aboriginal sites register. Issues of confidentiality and how the information was to be recorded would also be discuss at this initial meeting. Once all field studies were complete follow up discussions could then be held to refine the information given by the community before the final report was written and the final maps produced.

Following from this contact Mr Harley Coyne (Coordinator of the Albany Aboriginal Corporation) made contact with Mrs Gillies and the consultant and said that he would be happy to arrange such a meeting. Discussions that he had with his membership showed a high level of interest in the proposed work. Mr Coyne said that such a meeting could be held at the Noongar center in Albany commencing at 12.00am on the 1st of June 2004.

During this initial period of contact members of the Southern Aboriginal Corporation (SAC) could not provide the consultant with a firm commitment for a formal meeting but made themselves available to be interviewed in their offices on several occasions.

COMMUNITY CONSULTATION PROCESS

On the 1st June 2004 a start up meeting was held at the AAC Noongar center at 12.00am. In attendance representing the City of Albany was Mrs Vernice Gillies (ALO), Mr Robert Fenn (Executive Director Development Services), Mr Robert Shannun (Strategic Planner) and Brad Goode (Anthropologist). Also in attendance were thirty eight Albany Aboriginal community members (See an attendance list in appendix 1). Members of the Southern Aboriginal Corporation were also contacted and invited to attend this meeting. Some members (Mr Geoffrey Dean) of this corporation briefly attended, but did not stay for long.

The meeting began prior to lunch being taken. Mr Harley Coyne the coordinator of the A.A.C. introduced Mr Robert Fenn from the City of Albany to the Aboriginal community members present. Mr Fenn explained the purpose of the survey. Mr Fenn stated that the City of Albany through this survey was keen to record all such places of heritage significance to the Aboriginal Community and to develop a protocol agreement with the Aboriginal Community so that future town planning strategies can recognize and protect these places. Mr Fenn stated that the City was keen to take this proactive approach so that the future development planning in a large and growing region, could proceed with certainty, there by avoiding conflicts with the Aboriginal Community, such as what happened at the Black Stump.

Following this address Mr Brad Goode (Anthropologist) was introduced to the group by Mr Harley Coyne. Mr Goode explained to the community his role as a heritage consultant. Mr Goode then with the aide of a large map and printed data outlined the details of sites that were at present recorded upon the Aboriginal sites register for the Albany region. The Aboriginal community was then encouraged to ask any questions about these sites or the process for recording further sites during this survey.

Few questions were asked about sites already recorded and there was also little response from people about the format for this survey or sites that they knew about. Many of the people at the meeting said that they did not know much about traditional Aboriginal sites in Albany as they had moved to Albany from other areas in the Great Southern in recent history. Most people present talked about the significance of places of historical significance such as the town reserves and expressed a wish that their significance to the Noongar community be recognized. Others identified the regions waterways to be important for domestic and religious reasons. The view of the group at the meeting was that the consultant should work with the elders and community members of the town from those families that have been here a long time. The consultant was encouraged to meet some of these elders and to discuss there participation in further work after the meeting concluded.

Mr Goode then discussed the issue of confidentiality of information given to the researchers. It was stated that information given that was of a sensitive nature could be given in confidence and recorded on a restricted file, needing the written authority of the informant before others could have access to it. Questions about this process were then answered by the consultant. Some people thought that this might be a good idea but most said it would only be necessary for very personal information. Following this discussion no further issues were raised so the meeting was brought to a conclusion.

After the meeting was concluded the consultant continued discussions with key members of the AAC and elders identified by Mrs Vernice Gillies. During these discussions it was decided that the consultant should be shown important sites that are known to the group by Ms Lynette Knapp, Mr Harley Coyne and Mr Stan Loo. Mrs Averil Dean, Mr Aden Eades, Mr Jack Williams, Mrs Eddith, Mrs Stella Penny and Mr Ray Wynne were also identified as important people to interview.

Mrs Averil Dean was interviewed and said that she was concerned that the regions waterways were looked after. Mrs Dean said that all the rivers and wetlands in the region had been created by the Marchant (the water snake) and were of religious significance. Mrs Dean also said that the regions waterways were important to Noongars as sources of food. Fishing was identified as a key activity and of contemporary importance.

Mrs Dean also identified Mt Melville as a significant place. Mrs Dean said that Eddie Womber Williams (her grandfather) had told her that in traditional times Marban men used to go to Mt Melville to renew their powers. Mrs Dean also identified the reserve at Mt Melville as historically significant to her family. Mrs Dean stated that many members of the Williams family had stayed there when they came to Albany from Gnowangerup after the mission had closed.

Mrs Dean also told the consultant her version of the myth about the creation of Oyster harbor and Green Island. This story was consistent with the version of this myth as published by Green & Mulvaney (1992). After this interview the day was concluded and arrangements to meet again were made. It was decided that the consultant should work with Ms Lynette Knapp, Mr Harley Coyne and Mr Wayne Loo. These people were selected to show the consultant the town reserves and other places of significance around Mt Melville, and the Noongar center that needed to be recorded on the Aboriginal Sites Register.

During the remaining days of the first field trip sites in the vicinity of the Noongar center and around Mt Melville were recorded Ms Lynette Knapp also gave the consultant detailed information concerning the history and use of the three former town reserves, particularly the Mt Melville reserve at Maxwell Street upon which she had lived. Ms Knapp also broadly defined precincts of significance around the Albany region. Ms Knapp said that all the areas near potable water from North Road to Strawberry Hill farm around Middleton Beach, Lake Seppings through to Emu Point were old Noongar camps. Ms Knapp identified Mt Wilyung and Big Groove as being important places where traditional Noongars had camped. Ms Knapp said that all the fresh water lakes, wetlands, inlets and the rivers in the Albany region were of significance to the regions Noongars spiritually. Ms Knapp said that Mt Manypeaks (Yoolberup) and Waychinicup (meaning Emu) were important traditional mythological areas, Ms Knapp allowed the consultant to record these mythologies. Archaeological sites along the Kalgan River and at Quaranup were also identified and recorded during this period of field work. Due to the richness of the Quaranup area it was decided that Mr Robert Reynolds archaeologist from the DIA would be invited to attend the second field trip in order to verify the material found and to assist the consultant with the recording of these sites.

The second field trip was conducted between the 19th of July and the 24th July in 2004. Mr Robert Reynolds from the Dept of Indigenous Affairs assisted the survey between the 21st and the 23rd of July in order to verify and to record the identified archaeological sites in more detail. During this period of fieldwork Ms Lynette Knapp and Mr Harley Coyne also showed the consultants a number of historical camp sites that were significant to their families in association with seasonal work on farms. One such site at lower King adjacent to a spring on Cumberland Street also contained a large artefact deposit. This site was also recorded in detail by Mr Reynolds who described the site as one of the richest he had seen in the Albany region.

The third field trip was conducted between the 23rd of August and the 28th August in 2004. During this period of research a number of sites were identified by historical research at the local studies collection held at the Albany town library and by information given by Mr Bob Howard, a wadjella with an interest in and some considerable knowledge of the regions ethno-history. During this field trip a number of Aboriginal people were also to be interviewed (Mr Jack Williams, Mrs Edith Penny, Mrs Shirley Williams [nee Colbung] and Mr Aden Eades).

Some problems were experienced with these arrangements as many people were away to attend funerals.

Mr Sam Williams was available and was interviewed. Mr Williams was identified to be the primary informant for a traditional ceremonial site named Koirchekup Hill. According to Mr Williams this site was a place known to the Aboriginal community as a men’s initiation site. Mr Williams said that there were other such sites at Bornholm and Warriup. Mr Williams did not have detailed knowledge of these places but knew of their existence from information passed down from his grandfather, Mr Eddie Womber Williams. Mr Williams said that Mt Melville was a place of traditional sacred significance as a place where clever men would go to renew their powers; he said that traditionally boys and women were not permitted there. Mr Williams emphasized the important’s to Noongars of the regions waterways from both a spiritual and domestic perspective. Mr Williams said that developers should not be allowed to do anything that would affect these places. Mr Williams said that the fish traps needed to be protected and that he had been told that others existed, he stated that further work was needed to identify fish traps and that a management plan should be formulated to protect them. The other issue that Mr Williams was concerned about in the Albany region was land clearing for development. Noongars use areas of remnant bushland for hunting and recreational activities, as such only cleared land should be developed.

The fourth and final period of field research was conducted between the 27th September and the 1st of October in 2004. During this period of research a number of historical camp sites were recorded at the Upper Kalgan hall, the Lower Kalgan hall, Middleton Beach and at Lake Pleasant Veiw Reserve. Lake Pleasant Veiw Reserve and the Upper Kalgan hall (Which were previously recorded as Site ID 5523 and Site ID 1722) also had a significant archaeological component and as such Mr Robert Reynolds was once again invited to assist the consultants with the verification and recording of the archaeological components at these sites. At Lake Pleasant Veiw Reserve it had come to the attention of the Aboriginal community that unauthorized Granite extraction by the current landowner had caused considerable damage to Site ID17698 Lake Pleasant Veiw Rock shelter, as such Mr Reynolds was also asked by the Aboriginal community to investigate this matter with the view to taking the appropriate action under section 17 of the Aboriginal Heritage Act (1972).

During this period the consultant was also able to meet Mr Glenn and Oscar Colbung at the Offices of the Southern Aboriginal Corporation. At this meeting Colbungs identified a number of areas in the Albany region that was of significance to them and the Aboriginal community. Mr Glenn Colbung said that the areas in Albany that he and his family were most concerned about was Mt Melville, Dog Rock, Duck Lake (Weelara), Mt Wilyung and the inlets and river systems. Mr Colbung said his great grandmother Clara Colbung had told him that Mt Melville and Dog Rock were very sacred under tribal law. Mr Colbung said that some years ago that senior lawmen from the desert regions confirmed this by relating to him the traditional stories associated with these places. These lawmen said that these places were sacred sites that were connected by a song line to sacred sites in there area and that the song line went right through to sites in South Australia. Mr Colbung said he could not specify the nature of this significance but that he would strongly object to any development plans that would affect Mt Melville.

Mr Colbung said that like other members of Albany’s Aboriginal community he was also concerned about the management of Duck Lake. Mr Glenn Colbung said that Duck Lake (Weelara) was a traditional Aboriginal camp site that was used by many Noongar’s because it had fresh water all year round. Mr Colbung said that the site was significant to his family because he had been told that this site was the camping place of Waylup and Boyalubin who were the parents of his Great Grand Farther, Billy Colbung and was also the Birth place of Charlotte Colbung who was his grand mother. Because this site was the home to traditional

Noongar's and many Albany Aboriginal families right through to recent history Noongar's should be consulted about any development plans or on going maintenance issues with the site.

Mr Colbung said that the regions waterways were also important to the Noongar community as they held the belief that the Marchant (the water snake) had created them and still resides in these waterways. Mr Colbung said that the Kalgan River was a Noongar path from the inland regions to Oyster harbor which was an important place because of the existence of fish traps. He said that a big Marchant lives in the Kalgan River. The Hay and the Pallingup Rivers were also the boundries to Menang country and as such were of significance. Mr Colbung said that any development plans that affect the regions water bodies' particularly freshwater lakes would require the Aboriginal community to be consulted. Other places that Mr Colbung identified to be significant were the north side of Mt Wilyung where he knows of graves and a historical camp at Chorkerup adjacent to a freshwater lake near the Albany highway. Mr Colbung advised the consultant to inform the DIA about these places so as they could be entered upon the Aboriginal sites register.

The time allowed for the field work component for this project was now finished. The depth of information given by the Aboriginal community has however demonstrated that there is ample cultural information contained within the local Aboriginal community that is yet to be recorded. This depth of information would support a much larger site recording and on going heritage research project in this region. It has been emphasized by the informants that participated in this survey that in order to protect the Aboriginal heritage in the region that a continued commitment by the City of Albany and the DIA for the continuation of such research was necessary.

COMMUNITY CONSULTATION OUTCOMES

During the period of field work for this survey, between June 2004 and October 2004, a number of places of archaeological and ethnographic significance have been recorded. These places are reported here for consideration under section 5 of the Aboriginal Heritage Act (1972) for possible inclusion upon the Aboriginal Sites Register. These places have been reported as distinct entities and where elements of significance overlap as site complexes. A site complex is considered to be a series of interrelated places with differing elements of cultural significance that are in association. During this period of consultation the Aboriginal community has also raised a number of issues with both the assessment and administration of the Aboriginal Heritage Act in the Albany region. These concerns and suggested strategies to address these concerns are discussed following the site reports.

SITES RECORDED DURING FIELD WORK

During a period of fieldwork from June 2004 to October 2004, 42 archaeological and ethnographic sites were recorded. These sites are reported as distinct entities and where sites types overlap and sites are in association, they have been reported as site complexes. A site complex is a series of interrelated places with differing elements of significance that are in association.

1.0 MT MELVILLE SITE COMPLEX

This is an extensive site complex involving a range of archaeological, mythological and historical elements. Sites not purely within the Mt Melville Shire Reserve are addressed in this section as elements of these sites overlap with the Mt Melville area.

- 1.1 Paddy Coyne's Camp [ETHNO/HIST camp]
- 1.2 Noongar Centre Ochre Site [ARCH/Ochre]
- 1.3 Noongar Centre Corroboree Ground [ETHNO/C]
- 1.4 Weelara (Formerly recorded as Site ID 5188 Dead Man's Lake) [ETHNO Camp/Water Source]
- 1.5 Gnamma Holes [ARCH/Water source/Stone Structures]
- 1.6 Mt Melville Waugal Trap (Snake Trap) [ETHNO/M]
- 1.7 Mt Melville Reserve No 5160 (Parker Street) [ETHNO/HIST/Named Place]
- 1.8 Mt Melville Reserve No 26279 (Mt Melville School Site) [ETHNO/HIST/Named Place]
- 1.9 Mt Melville Reserve No 26203 (Maxwell Street) [ETHNO/HIST/Named Place]
- 1.10 Mt Melville Camp 1 [ETHNO/HIST/Camp]
- 1.11 Mt Melville Camp 2 [ETHNO/HIST/Camp]
- 1.12 Mt Melville Camp 3 (Uncle Ned's Rock) [ETHNO/HIST/Camp]
- 1.13 Gnamma Holes 1 & 2 (Bibbleman Track) [ARCH/Water Source]
- 1.14 Lizard Trap [ARCH/Stone Structures]

1.1 PADDY COYNE'S CAMP

Location

This site is located in an area of bush south of the Albany Aboriginal Corporation Hall, and west of Spearwood Road. The site was a historical camp occupied by the late Paddy Coyne and other Aboriginal people of his generation. The site is reported widely in the newspapers of the day and is well known to the Albany wider community. The centre of the site is located at 578921mE and 6125791mN. The sites extent is a 20m radius from the above point.

Ethnographic/Archaeological Information

This site was a camp of historical significance occupied during the 1960's by Mr Paddy Coyne, Mr Bertie Smith and Mr Oliver Woods. The camp was a place where men would gather to socialise. The camp was also a place where men could stay when they came to Albany for work and other business. Paddy Coyne came from Bremer Bay every weekend to play football in Albany before moving to the site on a permanent basis. The primary informant Mr Harley Coyne said that his uncle's camp was not normally a fixed location but they would move the camp around the vicinity and set it up in a new place every time they arrived in town. Paddy Coyne used this camp for many years and maintained this camp to 1984. Lila Williams and her family also occupied the camp in the 1950's.

Management Recommendations

At present this area is under no direct development pressure and is administered on land owned by the Albany Aboriginal Corporation. It is recommended that a plaque be erected at the site to acknowledge the area's historical importance to the Coyne family and the Albany Aboriginal community.



Figure 1. Top left – Informants Wayne Loo & Johnno Woods in the center of the campsite; Top Right - View of Paddy Coyne's Campsite today; Bottom Right - Paddy Coyne & Companions in 60's; Bottom Left - Historical photo of Paddy Coyne [Photos reproduced with permission from Harley Coyne]

1.2 NOONGAR CENTRE OCHRE SITE

Location

This site was a source of red ochre that was used for ceremonies late last century. This site is located west of a carpark at the Pensioners Flats, which are adjacent and south of Albany's Aboriginal Corporation Noongar Centre. The site was located at the base of a large, old Melaleucas Tree stump at the following coordinate: 578746mE 6125854mN.

Ethnographic/Archaeological Information

The primary informant Ms Lynette Knapp states that her father said that Noongar's used to collect ochre from this location for use as body paint for ceremonies that were held on an adjacent corroboree ground that was in use late last century. No visual evidence of the site remains. The area has now been obscured by fill on the west side of the carpark below the Pensioners houses. However the particular location that Ms Lynette Knapp had pointed out to her in the 1960's was still identifiable.

Management Recommendations

Subject to community endorsement the site could be marked with an interpretive informational plaque attesting to the sites use and significance and to be included as a point of interest on an Albany Aboriginal Corporation's proposed Noongar Heritage Trail. Should this recommendation be enacted, the residents from the Pensioners Flats adjacent to the site should be consulted prior to the inclusion of this site on a Noongar Heritage Trail.



1.3 NOONGAR CENTRE CORROBOREE GROUND

Location

This site is located on land adjacent to and south of the Pensioners Flats west of Spearwood Road, at the following coordinates: 578800mE 6125841mN. The sites extent is a 60m radius from the above coordinate.

Ethnographic/Archaeological Information

The primary informant Ms Lynette Knapp identified this site from oral information passed down to her from her father Alfred Knapp who said this area was used up until the last century as a men's ceremonial area.

Management Recommendations

As this site is now located within lawns and car park that is adjacent to the Albany Aboriginal Corporation Pensioners Flats and that the original integrity of the site no longer exists, few recommendations with regards to its management can be made. Depending on community opinion, it may be appropriate to acknowledge the former significance of the area with an appropriate plaque.



1.4 WEELARA - BLACK SWAN (SITE ID 5188)

Location

This site was previously recorded as “Dead Mans Lake” Site ID 5188. Its Aboriginal name is Weelara Lake. It is the community’s wish that the site is called by its Aboriginal name. The site is located on Hanrahan Road between Menzies Road and Parker Street. The DIA give the coordinates of 578741mE and 6126146mN. The sites extent is the entire park bordered by Hanrahan Road, Menzies, Lambert and Parker Streets. Historically the site extended north of Parker Street encompassing Reserve 5160.

Ethnographic/Archaeological Information

Moya Smith from the Western Australian Museum originally recorded this site on 28th November 1980. Ms Smith describes the site as a campsite, water source and resource gathering area. Her informants Mr Alfred Knapp and Mr Paddy Coyne said that at times up to 400 people would camp there (Ref: Site Recording Form). Ms Lynette Knapp, our current informant, said that this camp was a traditional site that continued to be used by the Noongars well into the historical period. She stated that people continued to camp here until they were moved to the first Albany Reserve, which is north of Parker Street (Reserve 5160), in 1922.

Management Recommendations

Weelara Park needs to be recognized by the City of Albany as a site of significance. It is strongly recommended that a heritage management plan be prepared to address any maintenance issues in relation to the park, in consultation with the Albany Aboriginal community. It may be appropriate for plaques to be erected within the park outlining the past Aboriginal use and significance of the area. It is recommended that signage is erected outlining the nature and significance to the wider community of the Aboriginal name. It has been requested by the Albany Aboriginal community that Weelara Park be recognized as a site of traditional and historical significance. In accordance with this recognition the Albany Aboriginal community has requested that the City of Albany assisted by the DIA enter into negotiations in order to draw up a heritage management plan for this area. This plan is needed in order that the City of Albany to fulfil its obligations under the Aboriginal Heritage Act (1972) with regards to the ongoing maintenance of the Park.



1.5 GNAMMA HOLES

Location

This is a series of Gnamma Holes on a granite outcrop on the northern end of Mt Melville located at 579256mE and 6125078mN. The point of the site where the coordinate was taken is 117m northwest of the intersection of Serpentine and Ashwell Roads. The sites extent is approximately 100m on the north-south axis and 30m on the east-west axis.

Ethnographic/Archaeological Information

Mr Robert Reynolds, archaeologist from the DIA recorded approximately 4 gnamma holes that were obvious and a number of other depressions filled with vegetation that were also likely to be potential gnamma holes.

Management Recommendations

Members of the Albany Aboriginal community requested that a CDEP Work program should be conducted to clean the vegetation out from these gnamma holes. The Aboriginal community also recommended that a plaque be attached to the site, which provides interpretive information as to the significance of gnamma holes to the Aboriginal community and the areas status under the Aboriginal Heritage Act (1972). Mr Harley Coyne (Coordinator) of the AAC said that this feature of the Mt Melville landscape could also become an important cultural resource as a prominent point on a proposed Noongar Heritage Walk Trail, which members of the Albany Aboriginal Corporation are designing as a part of an Eco Tourism venture, centred on the Mt Melville Aboriginal Reserve.

1.6 MT MELVILLE WAUGAL TRAP (SNAKE TRAP)

Location

This is a site of mythological significance in association with the traditional creation story of Kinjarling (Albany) 'the place of rain' (story as told by Ms Lynette Knapp and reported in Section 6.5). The site is an area of large granite boulders that forms a cave that is located on a north west facing peak on the northern end of Mount Melville. The centre of the site within the cave is at 579151mE and 6125195mN. The sites full extent includes this entire rocky peak and another rocky peak with a cave that can be seen directly to the south in front of the Mount Melville lookout. Mr Harley Coyne said that further consultation with other knowledgeable people would be needed to accurately to define this sites specific extent.

Ethnographic/Archaeological Information

Ms Lynette Knapp the primary informant for this site said that this is the location of the Snake Trap that the mythical Menang built in order to catch two Waugal who were fighting each other because a greedy Waugal ate the others eggs (see traditional creation story Section 6.4).

Management Recommendations

The rock shelter has been subject to illegal camping, vandalism, with a lot of broken glass and graffiti on the walls of the cave. The Aboriginal community has requested that a Heritage Management Plan be adopted in order to preserve the integrity of this site and the others on Mt Melville. It is recommended that the City of Albany/DIA make this request a priority. Appropriate signage, fencing, and a cleanup of refuse and graffiti within the cave will be required. It is further recommended that an archaeological excavation of the site be conducted in order to verify any possible prehistoric occupation of the cave. This could be conducted by the AAC who could employ an archaeologist and be funded and assisted by the DIA with the preparation of an application of a \$5000 Heritage Grant. Members of the AAC would need to be involved in both the selection of the consultant and the conduct of the excavation. Section 18 approval would be necessary in order to conduct this work.



1.7 MT MELVILLE RESERVE NO. 5160 (PARKER STREET)

Location

This former town Reserve which is now a Housing Estate is located on an area covered by Albany town lots 262 to 265. North of Parker Street with Weelara Lake (Duck Lake) opposite and to the south.

Ethnographic/Archaeological Information

This reserve was gazetted on 11th February 1898 for an unknown purpose. In 1922 the reserve was set aside for Aboriginal camping. In 1951 the reserve was cancelled when the land was given to the State Housing Commission for redevelopment (Ref: *Lost Lands Report*: 87).

Ms Lynette Knapp said that Duck Lake was where the Noongars camped prior to this reserve being opened in 1922. Ms Knapp states that Noongars were then made to live on this reserve. Ms Knapp said that Harry Esperance, Myrtle and Bill Tully had lived there from 1922 until the reserve was closed in 1951 when the land was taken by the State Housing Commission. Ms Knapp and other members of the Albany Aboriginal Corporation stated that this reserve, Duck Lake and the Mount Melville School Site reserves needs to be recognized as places of importance to the social history of Albany because these places were the only areas that Noongars were allowed to live that had access to the towns resources. Ms Knapp said that these reserves were also places where significant life events of the regions Noongars took place. For example, on the first reserve young James Cockerell, son of Johnny had fallen into a fire and was burnt to death. According to a report in the Albany Advertiser on the 18th March 1922 a fight between Happy Williams and Charlie Rawson had caused the mother of James Cockerell to be knocked over into a campfire with James in her arms. These men were subsequently charged with manslaughter and jailed.

These events are important to the Noongars and their families today and as such the places that these events took place needs to be recognized.

Management Recommendations

As the area is now urbanised, owned by the State Housing commission and the sites original integrity no longer exists, little management is warranted. It may be appropriate to place an interpretive plaque within Weelara Park recognizing the significance and history of the Albany Town Reserve and their significance to the community's social historical use of the area. This would require consultation with & endorsement from the wider Albany Aboriginal community.



1.8 MT MELVILLE RESERVE NO. 26279 (MT MELVILLE SCHOOL SITE)

Location

This reserve was gazetted in 1950 after reserve 5160 was closed. The reserve was located between the Albany Highway and Serpentine Road, north of Melrose Street. The reserve takes in the area now occupied by the former Mount Melville High School and a church.

Ethnographic/Archaeological Information

A report by Howard 1997:46 states that the traditional native camp was on land between Duck Lake and Melrose Street including the area currently occupied by the Mount Melville School. The area was gazetted as a reserve in 1950. Complaints from white residents about the conditions of the reserve and its prominent position on the main road (Albany Highway) into town led the reserve to being closed and moved to the west side of Mount Melville in 1962.

At the time this reserve was closed there were 7 Aboriginal families living permanently on the reserve plus visiting families from outside of Albany. Mr Aidan Eades who lived on this reserve as a young man said that when the Gnowangerup Mission closed, a lot of Noongars moved to Albany to seek work and accommodation. These Noongars stayed at this reserve. Mr Eades remembers that old Harry Esperance was there when he arrived. Aidan said that Harry Esperance had been camping around Duck Lake since the 1940's. Aidan Eades stated that the Williams brothers, Teddy, Joe and Simon with their families also stayed at the reserve. Aidan stated that Noongars from all over the Great Southern used to stay there for a while between jobs and then they would move to where the work was available in the farming districts. When the work ran out they would come back.

Mr Aidan Eades stated that the reserve site was important to Great Southern Noongars social history as it was where significant events in many Noongar family histories had happened and begun. Mr Eades stated that it was a disgrace that the land was taken from the Aboriginal community and given to the Education Department. In Aidan Eades opinion the old school site should be cleaned up with the buildings demolished and the land be given back to the Noongar community.

Mr Ray Wynne from the Albany Aboriginal Corporation also remembers when Noongars camped at this reserve. Mr Wynne remembers visiting his uncle's camp as a child. He remembers Uncle Fred Wynne's camp as being an old army tent but Harry Esperance and Jim Yates had tin huts with Hessian bags on the windows. Mr Wynne agrees with Aidan Eades and states that the site should be given back to the Aboriginal community.

Management Recommendations

The site is currently owned by the Education Department with a disused school occupying the site. As yet there are no plans to redevelop the site. It has been requested by the Albany Aboriginal Corporation that the Aboriginal Lands Trust purchase the site from the Education Department. It is also requested by the Aboriginal community that the Education Department remove the derelict buildings and cleanup the site prior to handover. It should be recognized that the site has historical significance to the Albany Aboriginal community and any long term development plans for the site will require consideration under Section 18 of the Aboriginal Heritage Act (1972).

1.9 MT MELVILLE RESERVE NO 26203 (MAXWELL STREET)

Location

Mt Melville Reserve No. 26203 is located at Lot 1134 Maxwell Street on the southwestern edge of the Mt Melville Park area. The site is 4.05 hectares in size and the land is administered by the Aboriginal Lands Trust (ALT) and is currently leased to the Albany Aboriginal Corporation until 2087.

Ethnographic/Archaeological Information

Reserve 26203 was declared for the use for Aboriginal camping in 1962. This was following the closure of the former reserve on the Albany Highway due to public pressure placed upon the council. The wider community also resisted this new site for the reserve but after five months of debate the matter was decided and Aboriginal families were moved to the new site. Aboriginal families lived at this reserve from 1962 to 1984 when the three remaining houses there were demolished. Following this the land was vested with the Aboriginal Lands Trust and the leased to the Albany Aboriginal Corporation until 2087.

At present the Albany Aboriginal Corporation have done little in the way of developing the site but have long term plans to build a cultural center on the site with Noongar heritage walk trails throughout the rest of the area.

The Maxwell Street Reserve was an important place in the social history of Albany. The reserve was where Noongars were allowed to live prior to housing becoming available to them within the wider Albany community in the late 1980's. People from the reserve such as Mr Paddy Coyne and Mr Alfred Knapp resisted being moved to houses and continued to camp in the bush on or near the reserve right through to the mid 1980's.

Mr Harley Coyne and Ms Lynette Knapp who are descendants of the above, state that in the early days people lived on the reserve in tents, traditional mias and then later in rudimentary houses built from tin and Hessian. The reserve also later had an ablution block and a community hall. Ms Lynette Knapp who lived on the reserve as a child, stated that at one stage there were 7 dwellings that housed the Yorkshire, Dempster, Williams, Wood, Parfitt, Yates and Knapp families. There was also a constant flow of itinerant Noongars who either camped on the reserve or in camps in bush near the reserve. At times there were between 60 to 80 people residing in the area.

Ms Knapp's family, which consisted of two brothers Alfred and Ron Knapp, lived on the reserve from 1967 to 1979. Ms Knapp stated that the house that her father Alfred Knapp had inherited from Bernie Ingham who had died in the bush near the reserve before they arrived. The reserve was important to many Albany Noongars because significant events in their lives and the lives of their relatives had been played out at this location throughout the years. For example Eva Rae (nee Parfitt) gave birth to four children in the bush near the reserve. Up to 10 people were also known to have died on the reserve or nearby. Ms Lynette Knapp remembers that her Uncle Ron Knapp had died near a willow that he had planted in the 1970's.

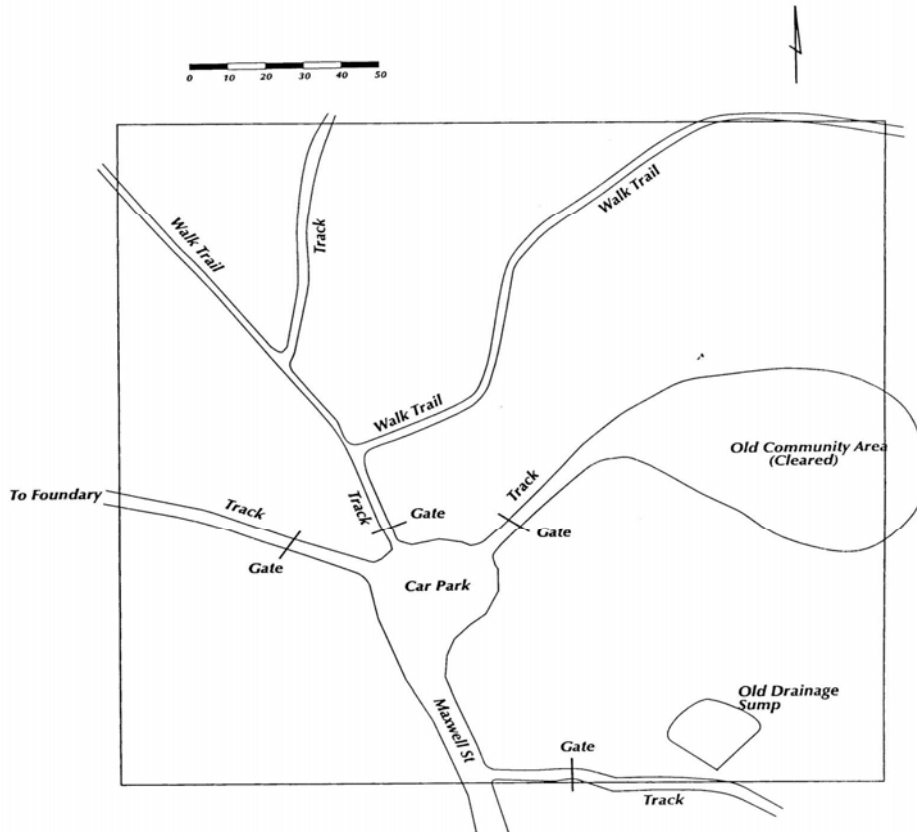
Management Recommendations

As this land is vested with the Aboriginal Lands Trust (ALT) and is currently leased to the Albany Aboriginal Corporation, little public management is required in order to protect the integrity of this site. As the reserve is within a City recreation area and is subject to intrusion from the wider community it is likely that land use issues administered by the City of Albany will affect the area under Aboriginal ownership. It is therefore recommended that the City conduct consultations with the Albany Aboriginal Corporation in order to develop a heritage management plan for the Mt Melville area that is conducive to both Aboriginal and the broader communities expectations and aspirations for the future management of this area.

As the AAC have aspirations to the former use of the reserve to construct a Noongar Cultural Centre and wish to use the wider area for the construction of a Noongar Heritage Trail an

opportunity exists for the AAC, the ALT and the City of Albany to jointly manage the area as both a recreational and Cultural Tourism center to the benefit of the entire Albany community. It is further recommended that these agencies conduct discussions as to forming a possible partnership to progress this vision.

Sketch of Albany Reserve 26203



(Reference: DOLA)



1.10 MT MELVILLE CAMP 1.

Location

This site was a historical camp that was associated with the Mount Melville Aboriginal reserve. The Site was located at the intersection of Maxwell Street and Carlisle Road with the centre of the camp located at 579358mE 6123926mE north. The sites extent could not be determined from the informant's information but it was estimated to be all the land east of the creek on both sides of Maxwell Street.

Ethnographic/Archaeological Information

Aboriginal people prior to the opening of Reserve 26203 used these campsites. The camp was also an alternative for people who for various reasons did not wish to live on the reserve. The camp was in use between 1948 and 1979. According to the informants Ms Lynette Knapp and Mr Harley Coyne up to twenty Aboriginal people would camp at this location. Families such as the Flowers, Williams and Knapps were the main families living at this camp but Aboriginals from other regions that were in Albany visiting family and friends would also use this area. People would camp in tents and traditional Mia's; (humpies) and would get their water from the creek adjacent to the camp or from the reserve to the north. Ms Lynette Knapp said that this camp was significant to her and other Albany Noongars because it was a place where people could camp when they did not wish to be observed by the police and other government authorities. This camp was also significant because it is where Mr Harry Williams passed away.

Management Recommendations

As this is an area of bush land within the Mount Melville City reserve and is currently administered by the City of Albany the site is under little direct pressure. It may be appropriate to acknowledge the site with appropriate signage and to include the site in discussions for the formulation of a heritage management plan for the whole of the Mt Melville reserve.



1.11 MT MELVILLE CAMP 2.

Location

This is a historical campsite in association with the Mount Melville Aboriginal Reserve. The camp is located on the west side of Mount Melville east of the gravel track that runs adjacent to Carlisle Road. The centre of the camp is located at 579080mE and 6124980mN. The informant could not accurately determine the sites extent however a fifty metre radius from the above co-ordinate would more than cover the area.

Ethnographic/Archaeological Information

According to the primary informant Mr Harley Coyne the campsite was the home of Mr Albert Miller who died there in 1970. Mr Miller had a fit and then a seizure and died in the arms of his friend Mr Albert Nundle. The police and other relatives carried his body out of the area after which the campsite was abandoned.

Management Recommendations

It is recommended that this area of significance should be acknowledged by the provision of a memorial plaque that acknowledges its importance to the Aboriginal community, in particular the Miller family.



1.12 MT MELVILLE CAMP 3. (UNCLE NED'S ROCK)

Location

This is a historical campsite in association with the Mount Melville Aboriginal Reserve. The camp is located on the west side of Mount Melville east of the gravel track that runs adjacent to Carlisle Road. The centre of the camp is located at 579105mE 6124749mN. The sites extent is a 20 metre radius from the above coordinate.

Ethnographic/Archaeological Information

The site was the camp of Ned Knapp and Lila Flowers. These people moved from the Mount Melville Reserve to camp in this location because Ned Knapp had a fight with Harry Esperance who also lived on the reserve. This couple lived at this camp in a bush lean-to from 1966 for a period of three years. Ned Knapp was eventually killed on Albany Highway when returning to the camp. The primary informant Ms Lynette Knapp said that the campers at this site would get water from an adjacent creek or from Gnamma Holes to the east on a granite outcrop which they regularly cleaned out.

Management Recommendations

As this area is a part of the Mount Melville Reserve and vested with the City of Albany, the area is under a low level of threat. Should any development plans be put forward that affect this area, consultation should be conducted with members of the Knapp family, and members of the Albany Aboriginal community if work is planned.



1.13 GNAMMA HOLES 1 & 2 (BIBBLEMAN TRACK)

Location

These Gnamma Holes are located on a large granite outcrop at the base of a hill adjacent to the Bibbleman Track on the western side of Mt Melville approximately 85m north of Carlisle Road. Gnamma Hole 1 is located 85m north of Carlisle Road at 579192mE and 6123973mN with Gnamma Hole 2 located 68m north of Carlisle Road at 579200mE and 6123952mN. The site extent is a 25m radius from the coordinate of Gnamma Hole 1.

Ethnographic/Archaeological Information

Mr Robert Reynolds noted the above two Gnamma Holes within this area on this large granite outcrop and it is possible that others also exist. Mr Reynolds also noted two quartz artefacts near the eastern-most gnamma hole. Ms Lynette Knapp reported these gnamma holes were used as a water source for campers from Mt Melville Camp 1 and Mt Melville Camp 3 'Uncle Ned's Rock'.

Management Recommendations

The Aboriginal community requested that a CDEP Work program should be conducted to clean the vegetation out from these gnamma holes. It is also recommended that a plaque be attached to the site, which provides interpretive information as to the significance of gnamma holes to the Aboriginal community and the areas status under the Aboriginal Heritage Act (1972). This feature of the Mt Melville landscape could also become an important cultural resource as a prominent point on a proposed Noongar Heritage Walk Trail, which members of the Albany Aboriginal Corporation are processing as a part of an Eco Tourism venture, centred on the Mt Melville Aboriginal Reserve.



1.14 LIZARD TRAP

Location

This lizard trap was located on the southwest edge of a large granite outcrop, located centrally within Mt Melville, east of the old Aboriginal Reserve and north of the communications tower at coordinate 579334mE and 6124501mN. The site extent is 45 metres north/south and 65 metres east/west.

Ethnographic/Archaeological Information

The site was identified by Mr Stan Loo from the Albany Aboriginal Corporation and recorded by Mr Robert Reynolds from the DIA. The site is described as a large granite slab measuring 180 x 110 x 33cm supported by small rock 20 x 24cm. Other lizard traps and gnamma holes were also noted to be within the area but were not recorded during this visit.

Management Recommendations

It is recommended that further recording of the archaeological features of this site should be conducted by the DIA. It is also recommended that the entire granite outcrop be noted as the extent of the site on both the DIA's and City of Albany's sites register.



MT MELVILLE SITE COMPLEX MAPS

Maps showing the locations and extent of the recorded sites within the Mt Melville Site Complex.

- * Mt Melville Site Complex Map 1
- * Mt Melville Site Complex Map 2
- * Mt Melville Site Complex Map 3

2.0 POINT POSSESSION SITE COMPLEX

This is an extensive site complex involving a particularly diverse range of archaeological, ethnographic and historical elements, which forms a complex of sites to the north of Quaranup Road between Mistaken Island and Whalers Cove.

- 2.1 Kingara Lizard Traps & Artefact Scatter [ARCH/ART/Stone Structures]
- 2.2 Quartz Outcrop Site [ARCH/Quarry Art]
- 2.3 Eastern Granite Outcrop [ARCH/ART/Stone Structures]
- 2.4 Waugal Soak [ETHNO/M/HIST/Water Source/Camp]
- 2.5 Northern Granite Outcrop [ARCH/ART/Stone Structures]
- 2.6 Beach Stone Source [ARCH/Q]
- 2.7 Grind Stone Source [ARCH/ART]

2.1 KINGARA LIZARD TRAPS & ARTEFACT SCATTER

Location

Mrs Vernice Gillies and Ms Lynette Knapp reported details regarding this site. The site is located adjacent to an old gravel quarry and includes two areas of granite outcrops that contained a number of lizard traps that have now been removed. The site is located 72m north of the access track off Quaranup Road. The centre of the site is located at 584872mE 6120010mN. The sites extent is estimated to be an area of 25 x 25m.

Ethnographic/Archaeological Information

This site is an area of flat granite located next to an old gravel quarry, adjacent to a track off Quaranup Road. According to the informants, the area contained up to five lizard traps and at the time of inspection only 1 remained. The Archaeologist who inspected the site Mr Robert Reynolds from the Department of Indigenous Affairs, estimated that there was 30+ artefacts mainly quartz flakes and chips and noted one quartz core and two dolerite flakes. According to the informants it is also the home to a Waugal (the local carpet snake). The informants did not specify if this snake had mythological associations.

Management Recommendations

The area is open to the public within a recreational reserve and has been subject to unauthorised collection of granite slabs (that were the lizard traps) for garden ornaments. The site is under considerable threat and needs fencing and appropriate signage to acknowledge its status under the Aboriginal Heritage Act (1972) and its significance to Noongar people. It is recommended that the City of Albany should close the adjacent track and the area should be subject to ongoing monitoring as a part of a Heritage Management Plan. It is further recommended that the DIA conduct ongoing recording that takes in this site and others in the Quaranup region.



2.2 QUARTZ OUTCROP SITE

Location

This area is an extensive quartz outcrop eroding from an area of thick scrub with limited visibility on the side of a hill northeast of the access track to Quaranup Road. The centre of the area is located at 584954mE and 6120016mN. The probable extent of the site is a 30m north-south axis by a 20m east-west axis from the above coordinate.

Ethnographic/Archaeological Information

This area was recorded by Mr Robert Reynolds from the DIA who described the area as an extensive area of broken quartz eroding at the surface of a hill. The area contained a number of quartz cores and flakes however the consultant was unsure if they were of human origin despite some fragments appearing to have been retouched. The sites nature and extent needs further investigation

Management Recommendations

Further recording of this area would be required in order to accurately denote the lithology and numbers of artifacts that may be present. There may be potential for sub surface deposits and test excavation may be warranted. The area requires ongoing monitoring and recording by the DIA.



2.3 EASTERN GRANITE OUTCROP

Location

This site is an area of a granite cap that contains a number of Lizard Traps and Gnamma Holes. The center of the site is located 253m NE of the intersection of Quaranup Road and the access track. Within this outcrop 3 Lizard Traps, a Gnamma Hole and a stone arrangement were recorded. The first Lizard Trap is at 585081mE and 6120070mN. The second Lizard Trap is at 585101mE and 6120015mN. The third Lizard Trap is at 585118mE and 6120067mN. The Gnamma Hole (with the lid) is located at 585124mE and 6120062mN. The stone arrangement is a circle of stones at 585091mE, 6120051mN. The extent of the site is 68m N/S, 60m E/W.

Ethnographic/Archaeological Information

Mr Robert Reynolds from the DIA assisted the consultant to record this site. He recorded three Lizard Traps and a Gnamma Hole and a Stone Circle. The site was only partially recorded on the day. There is a number of other features to this site that were not fully recorded and will require further fieldwork in order to fully record all features of this site.

Management Recommendations

It is recommended that more detailed recording of the features of this site be conducted and that ongoing monitoring is conducted by members of the DIA in order to prevent people from removing material from the site. It is recommended that the City of Albany Rangers be informed that unauthorized collection of stones has been occurring within the site and that they should report such collections to the DIA. It is recommended that signage be erected at the site informing the public of its heritage significance under the Aboriginal Heritage Act (1972).



2.4 WAUGAL SOAK

Location

This site is described by the informant Ms Lynette Knapp as a traditional water source that was also used as an Aboriginal campsite well into the 1960's. The site is located in a stand of Banksias and Tea trees located approximately 138m northwest of the intersection of Quaranup Road and the access track at the coordinate 584992mE and 6119995mN. This site has a probable extent of a 20m radius from the above coordinate.

Ethnographic/Archaeological Information

Ms Lynette Knapp who showed the consultant the site, stated that her grandfather Johnny Knapp had told her this was a traditional Noongar campsite that was used by her family and other Aboriginal families right through to the 1960's. Ms Lynette Knapp stated that this soak is also home to the local diamond python referred to as the Waugal and as such this site is of spiritual significance to the Aboriginal community.

Management Recommendations

It is recommended that consideration should be given to the fencing of the soak in order to stop the public littering the area. It is further recommended that the site be cleaned up and in consultation with the Aboriginal community more detailed recording of the sites ethnographic history should be conducted. Following this the DIA should conduct ongoing monitoring in order to protect the sites integrity.



2.5 NORTHERN GRANITE OUTCROP

Location

This is a major concentration of cultural material within this site complex. The center of this site (registration point) is located at 584935mE and 6120140mN. This site is approximately 213m north/northeast of the intersection of Quaranup Rd and the access track. The sites extent is a 135m North/South by 135m East/West with the above coordinate at the center of the site.

The site has a number of gnamma holes and lizard traps which are listed as follows:- Gnamma Hole 584938mE and 6120125mN; Lizard Trap 584926mE and 6120152mN; Three Lizard Traps 584978mE and 6120159mN; Lizard Trap 584922mE and 6120148mN; Dolerite Core 584930mE and 6120141mN; Lizard Trap and Dolerite Flakes (in association) 584933mE and 6120132mN.

Ethnographic/Archaeological Information

Mr Robert Reynolds from the DIA recorded this site in detail. Lizard Traps, Gnamma Holes and artefacts are the main features of this site. There is a large amount of cultural material within this site, which was not recorded on the day. It is likely that there are other features of this site which are in association with the ones recorded that are yet to be listed in this report.

Management Recommendations

It is recommended that more detailed recording of this site should be conducted by the DIA. At present the site is currently protected by not being well known and it has difficult access. It is recommended that ongoing monitoring by the DIA would be necessary to protect the integrity of the cultural material at this site.



2.6 BEACH STONE SOURCE

Location

This site is the location of the parent material that the dolerite artefacts were made from that was recorded at Site 2.5. The site is located on the beach within the tidal wash zone which is approximately 400m northwest of the intersection of Quaranup Road and the access track at coordinate 584587mE and 6120235mN. The sites extent is a 5m North/South by 5m East/West from the southwest corner point.

Ethnographic/Archaeological Information

Mr Robert Reynolds from the DIA recorded this site and described it as a narrow dolerite dyke intruding into granite rocks that reach down to the beach at Whalers Cover. The site showed negative scars and clear signs of utilization. The site appears to be a similar material to that which dolerite artefacts located at the Granite Outcrop (Site 2.5) were manufactured.

Management Recommendations

It is recommended that the DIA conduct ongoing monitoring of this site.



2.7 GRIND STONE SOURCE

Location

Ms Lynette Knapp reported this site. The site was a source of grindstone material. The site is located in a small bay on the northern end of Whalers Cove. The site was not visited and as such the sites coordinate was recorded by the use of ArcView V8.0 GIS at 584200mE and 610400mN. The sites extent has been recorded as 25 x 40 metres.

Ethnographic/Archaeological Information

Ms Lynette Knapp stated that her father Alfred Knapp and her grandfather Johnny Knapp would regularly collect water washed granite stones to use as grindstones from this location. No further information was given with regards to this site.

Management Recommendations

It is recommended that in consultation with the above informant that an archaeologist from the DIA visits the site and that more detailed recording of the sites nature and extent is conducted.



POSSESSION POINT SITE COMPLEX MAPS

Maps showing the locations and extent of the recorded sites within the Possession Point Site Complex.

- * Possession Point Complex Map 1
- * Possession Point Complex Map 2

3.0 KALGAN RIVER SITE COMPLEX

This is series of interrelated sites that are located on the Kalgan River.

- 3.1 Kalgan River (Edwards Road) Scar Tree 1 [ARCH/T]
 - 3.1.1 Map showing the location of the Scar Tree
- 3.2 Kalgan River (Edwards Road) Scar Tree 2 [ARCH/T]
 - 3.2.1 Map showing the location of the Scar Tree
- 3.3 Kalgan River Grinding Patch/Gnamma Hole [ARCH/G]
 - 3.3.1 Map showing the location of the Grinding Patch
- 3.4 Honeymoon Island (Kalgan River) [ETHNO/M/Natural Resource]
 - 3.4.1 Map showing the location of Honeymoon Island
- 3.5 Sid Coyne's Bream Spot [ETHNO/HIST/Natural Resource]
 - 3.5.1 Map showing the location of Sid Coyne's Bream Spot
- 3.6 The Upper Kalgan Hall [ETHNO/HIST/ARCH/ART]
 - 3.6.1 Map showing the location of the Upper Kalgan Hall Site ID 5523
- 3.7 The Lower Kalgan Hall [ETHNO/HIST/Camp]
 - 3.7.1 Map showing the location of the Lower Kalgan Hall

3.1 KALGAN RIVER (EDWARDS ROAD) SCAR TREE 1.

Location

This tree was identified by the Aboriginal community and reported to Mr Robert Reynolds from the Department of Indigenous Affairs. The tree was located north of the Edwards Road Carpark, on the eastern embankment of the Kalgan River at 589020mE 6134659mN.

Ethnographic/Archaeological Information

The tree is laying in the water from the eastern embankment of the Kalgan River and has a series of steps cut on what would have been the eastern face with each step approximately 30 to 45cm apart. These steps are definitely of human origin however no specific ethnographic information exists confirming that they are of Aboriginal origin.

Management Recommendations

As the tree has now collapsed and is laying in the river it is likely that the trees long-term survival will be limited. It is recommended that in consultation with the local elders that the tree could be removed from the water, placed upon the land a suitable location to be preserved by suitable means of curation. Appropriate signage should also be erected on the tree in order to identify its possible status under the Aboriginal Heritage Act (1972) and its significance to the local Noongar community.



3.2 KALGAN RIVER (EDWARDS ROAD) SCAR TREE 2.

Location

This tree was shown to the consultant by Mrs Vernice Gillies & Ms Lynette Knapp. The tree was located north of the Edwards Road Carpark, on the eastern embankment of the Kalgan River at 589466mE 6135 350mN. The tree is a Jarrah, and is approximately 5 metres west of the walk trail on the eastern embankment of the Kalgan River.

Ethnographic/Archaeological Information

The scar is located on the east face of the tree. It begins 5cm from the ground and is 95cm in height and 40 to 60cm in width. The scar has been burnt but you can clearly see that there are axe marks on the top and bottom of the scar that cut into the tree's cambium layer. The sheet of bark appears to have been removed for possible Mia-Mia construction.

Management Recommendations

As this tree is living and healthy it is not likely that the tree is under any specific biological threat. As the tree is approximately 5 metres west of the walk trail on the eastern embankment of Kalgan River and is accessible to the public, it is likely that some human interference to the tree's long-term longevity is possible. It is recommended that the tree be fully recorded and appropriate signage is erected outlining its status under the Aboriginal Heritage Act (1972) and its significance to the local Noongar community. It is further recommended that the site be subject to ongoing monitoring by the Department of Indigenous Affairs and the Aboriginal community.



3.3 KALGAN RIVER GRINDING PATCH/GNAMMA HOLE

Location

This site was located on top of a granite outcrop on the northern embankment of the Kalgan River that is accessed from the Edwards Road carpark. Location is at 589524mE 6135516mN.

Ethnographic/Archaeological Information

The hole is a small elongated hole on top a granite outcrop with signs of grooving at its base. According to the informant Ms Lynette Knapp, Noongar people may have used this gnamma hole to grind up corridup grass into a paste that was thrown in the river in order to stun fish.

Management Recommendations

As this site is located at top of the granite rock that is only accessible by climbing, its natural attributes provide the site with a high level of protection.



3.4 HONEYMOON ISLAND (KALGAN RIVER)

Location

Mrs Vernice Gillies identified this site as a place of contemporary significance to the Albany Noongar community as a Marron fishing location. The site is located on the embankments of Honeymoon Island which is in the Kalgan River. A GPS coordinate was taken on the northern embankment of Kalgan River, adjacent to the island at the following location: 589424mE 6135439mN.

Ethnographic/Archaeological Information

This Marron fishing location has mythological associations. The informants told a dreamtime story about following the King Fisher (who is the guardian spirit for fishing) who led the informants family to this location. It is said by the local Noongar that a phosphorescence glow in the water allows you to see the Marron in the river so that people can dive for them at night. The site is of significance to the Coyne family who have fished this location for Marron for a number of generations.

Management Recommendations

As this site is located on the embankments of an island within the Kalgan River, its natural attributes afford the site a high level of protection.



3.5 SID COYNE'S BREAM SPOT

Location

This site was identified by Mrs Vernice Gillies as a site of contemporary significance to the Coyne family as a place to catch Bream. The site was located on a large granite rock on the east bank of the Kalgan River into where a freshwater creek flows. The coordinate at this location is 589705mE 6135733mN.

Ethnographic/Archaeological Information

According to Mrs Vernice Gillies her father Sid Coyne had fished this spot all his life with his own and his parent generations. The site has great sentimental significance to the Coyne family as a place where the family would gather regularly to harvest black Bream from the Kalgan River.

Management Recommendations

As this is a site concerned with natural resources it is difficult to identify cultural heritage recommendations that will protect the site.



3.6 THE UPPER KALGAN HALL (SITE ID 5523)

Location

Bill Ferguson previously recorded this archaeological site in 1978. The site was re-recorded during the current survey with an ethnographic component added. The site was located on the Kalgan Town Hall Reserve No. 22325 which is on the west side of the Hassell Hwy and north of Upper Kalgan Bridge. No site extent was previously given. The extent for this site that now encompasses the ethnographic components should be considered to encompass this former reserve, as well as a 150m radius centered on coordinates 591517mE 6138067mN.

Ethnographic/Archaeological Information

The archaeological site was inspected by Mr Robert Reynolds from the DIA. An extensive artifact scatter was identified along a firebreak to the north and west of the Kalgan Hall, running south to the Hassell Highway was noted where Bill Ferguson conducted test pitting at this site in 1978 and obtained a date of 19000 years BP+- . The site was also reported to have ethnographic significance by Ms Lynette Knapp, Mrs Vernice Gillies and Mr Harley Coyne. These informants stated that an area of rocks on the east side of the Kalgan River and directly adjacent to the bridge was a traditional Aboriginal ford used by various groups traveling into King George Sound. Ms Knapp stated that these groups were from the desert and would gather at this crossing in order to trade spearwood which was collected from Waychinicup to the east.

Ms Knapp also reported that her grandfather Johnny Knapp related that there were three traditional graves within the vicinity of Upper Kalgan Hall. The exact location could not be specified but it is thought to be within a 150m radius of the bridge crossing. One of these graves is believed to be Nakanion (or 'Nakina' Mokare's brother).

Management Recommendations

The sites natural attributes provide protection to the ethnographic component of this site. However, archaeological material in the area is likely to be disturbed by ongoing maintenance activities on the roads and the firebreaks. As a result, impact upon remnant bushland in and around the firebreak and the roads should be controlled. Any work proposed in the area should be subject to community consultation and Section 18 consent. If proposed activities were likely to impact areas archaeological material is likely to be found, salvage excavation should be considered aimed at confirming the results obtained by Ferguson in the late 1970's. It would be appropriate for further research and documentation of the oral history reported by the informant in order to record a more detailed ethnography at the site.



3.7 THE LOWER KALGAN HALL

Location

This is a historical campsite located to the east of Nanarup Road on Lot 9 Location 1462. This lot is now occupied by the Lower Kalgan Hall and owned by the local Kalgan Progress Association. The center of the site is at coordinate 591529mE and 6132124mN. The sites extent is 150m on a north-south axis and a 300m on an east-west axis from the above point.

Ethnographic/Archaeological Information

Ms Lynette Knapp the primary informant stated that her father Mr Alfred Knapp told her that this was a campsite occupied by Noongars who were traveling to Albany from Warriup. Ms Knapp stated that her family used to camp here between 1914 and 1930 and that when they arrived there was always other Noongars there. She remembers the Munroe's and the McVay's as being families who regularly used this camp. Ms Knapp stated that they would travel from Warriup to this camp in a horse and cart and stay between two days and a week before traveling on to Alfred Knapp's Seasonal Camp 1 and then to Cumberland Street, and from there to Middleton Beach. Ms Knapp said, "This was our regular run". Ms Knapp said that they got water from the river to the north and the camps occupied an area where the hall now stands. The extent of the camp area went as far as the hills. Ms Knapp said that this camp is significant to her as a place of great sentiment that she brought her father back to in his old age in order for him to reminisce about his own childhood.

Management Recommendations

As a community hall now occupies the area, the original integrity of the site no longer exists. In order to recognize its significance to the Aboriginal community members who used the area (such as the Knapp family), it may be appropriate to erect a plaque outlining its significance and status under the Aboriginal Heritage Act (1972). Should the adjoining land to the hall which is at present farmland be subject to a development application then it is appropriate that the Knapp family and the local Aboriginal community should be consulted prior to any works proceeding under a Section 18 approval.



KALGAN RIVER SITE COMPLEX MAPS

Maps showing the locations and extent of the recorded sites within the Kalgan River Site Complex.

- * Kalgan River Site Complex Map 1
- * Kalgan River Site Complex Map 2

4.0 MT MANY PEAKS (YOOLBERUP) SITE COMPLEX

This area represents a number of sites both archaeological and ethnographic with some components previously recorded that now make up a site complex of differing but overlapping elements of significance. This is series of interrelated sites that are located on and within the vicinity of the township of Mt Many Peaks encompassing the Two Sisters, Lake Pleasant View East and to the coast towards Waitchinicup.

- 4.1 Lake Pleasant View Rockshelter (Prev recorded as DIA Site 5116)
[ARCH/ART/Stone Structures]
- 4.2 Lake Pleasant View Reserve [Prev recorded as Site ID 172290]
[ETHNO/HIST/Camp/Hunting Place]
- 4.3 Toolberup (Prev recorded as Site ID 17475) [ETHNO/M]
- 4.4 Yoolberup (Prev recorded as Site ID 17474) [ETHNO/M]

4.1 LAKE PLEASANT VIEW ROCKSHELTER (DIA SITE ID 17698)

Location

This site was re-recorded by Mr Robert Reynolds archaeologist from the DIA. The site is a rock shelter located halfway up a granite outcrop on the edge of a small amphitheatre with a northwest aspect overlooking Lake Pleasant View East. The coordinate recorded for the rock shelter by Robert Reynolds is 607840mE and 6144830mN. The previously recorded coordinate by McGann is 607705mE and 6144831mN. As the coordinates are very similar it is assumed that they both visited the same site. No site extent was previously recorded. The sites extent has now been determined as being 315m East/West and 125m North/South from the coordinate by Reynolds.

Ethnographic/Archaeological Information

This site was previously recorded by Ms Sally McGann in 2000 in a survey for the Main Roads WA. McGann found a fire hearth within this rock shelter where she obtained a date from a burnt turtle shell (Site ID 17698). Mr Reynolds reinspected the site which has since been partially destroyed by the activities of a local stone mason who purchased the land for the purposes of granite extraction. During the site inspection Mr Reynolds recorded a number of other archaeological elements in the vicinity of the rock shelter. He recorded that there were artefact scatters to the north west of the rock shelter just inside the fence line of the reserve at the point where the granite outcrop meets the soil and vegetation (no coordinate was taken). More than 30 artefacts predominantly of quartz were noted. Gnamma holes were also recorded and located above and to the south of the rock shelter where the granite hill extends into the neighbouring reserve to the west. There is also evidence of loose slabs of granite that have removed from this area. It is assumed that these slabs were likely to have been lizard traps. The gnamma holes were recorded at 607678mE and 6144828mN.

The site is also a component of Site 4.4 Yoolberup, a mythological site that overlays this area, previously recorded as Site ID 17229 Yoolberup.

Management Recommendations

This site is currently under major threat of destruction from granite extraction activities. It is recommended that the DIA make contact with the owner of the quarry and put a stop work order on all work immediately. Following this the owner of the land should be required to consult with the local Aboriginal community about the recommencement of work prior to lodging notice under Section 18 of the Aboriginal Heritage Act (1972) for consent to use the land that contains an Aboriginal site. As the owner is likely to have had little knowledge of the areas significance to the local Noongar community and its status under the Act it is not recommended that any prosecution should proceed. Should the owner be granted permission to continue work under Section 18 consent, then the site should be fully recorded and its essential elements salvaged prior to any work proceeding. Should the Aboriginal community and the Aboriginal Cultural Materials Committee (ACMC) deny the owner permission to conduct further work that will impact this site, then discussions with regards to the Aboriginal Lands Trust (ALT) purchasing the above land in order to protect the sites integrity is recommended. Mechanisms for compensations to affected landowners are also available under Section 19 of the Aboriginal Heritage Act (1972) if the site is declared a protected area.



4.2 LAKE PLEASANT VIEW RESERVE (SITE ID 17229)

Location

This site was previously recorded as a historical camp and hunting site around Lake Pleasant View Reserve. The center of the site is located at 607785mE and 6145636mN. The site was re-recorded by Mr Brad Goode in September 2004. No further coordinates were taken. The site is located around Lake Pleasant View East, encompassing the entire reserve R15107. The central feature of the site is the amphitheatre recorded by Mr Robert Reynolds and Ms Sally McGann.

Ethnographic/Archaeological Information

The site was originally reported by Mr Glen Colbung, Mr Dallas Coyne and Mr Noel Coyne in a survey for Main Roads. The site was described as a historical camping ground and hunting area. No specific information as to the actual location of the camps and the actual use and significance to the above informants was given. As a result the sites verification program decided that there was insufficient information to declare the report a site under the Aboriginal Heritage Act (1972) and recommended the information be moved to stored data.

The area was re-reported by Ms Lynette Knapp and Mr Harley Coyne as a place where Noongars had camped and hunted throughout the 1950's and 1960's. Mr Harley Coyne said that Mr Rupert Wynne and Mr Alfred Knapp maintained a number of camps on the northeast side of Lake Pleasant View where they used to hunt and skin kangaroos. Mr Coyne remembers the camp was located adjacent to a gooseberry tree that was located somewhere in this area. The tree could not be relocated during this current visit. The informants could not provide any more specific details about the camps but were adamant that the area was a place of historical significance to them, their families and the Albany Aboriginal community.

Mr Coyne and Ms Knapp were upset that the rock shelter and the associated archaeological material had been destroyed by granite quarrying activities and requested that the DIA take action to prevent further desecration of this area.

Management Recommendations

It is recommended that further ethnographic work be conducted with the above informants in order to define the nature and extent of this site more specifically. It is also recommended that a Heritage Management plan be drawn up between the City of Albany, the DIA and local landowners in order that important elements of this areas cultural heritage are protected.



4.3 TOOLBERUP (SITE ID 17475)

Location

The word 'Toolberup' is the Menang term for Two People's Bay. According to Menang legends, Two People's Bay was a site of ritual and mythological significance to women. The center of the site focuses upon South Point which is located on the southern entrance to Two Peoples Bay. The site extent takes in this peninsula north to Mt Manypeaks and west to Reservoir Hill and Gardner Lake. As the site was recorded from a topographic map, no coordinates were given (See attached map).

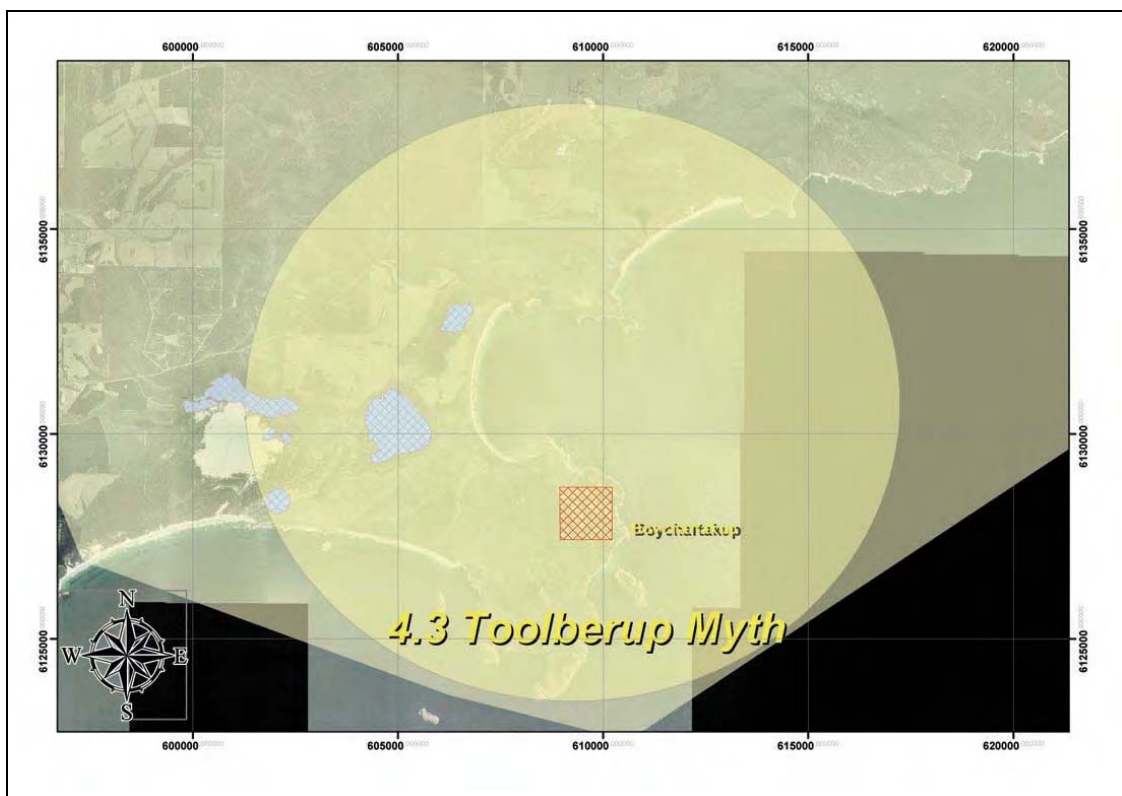
Ethnographic/Archaeological Information

According to the Menang legends, the area of Toolberup is a sacred womens law ground, with the south point being the women's birthing place. Men are not permitted here, nor are they permitted to watch the ceremonies that take place here. According to the legend two mythical men named Mulurark and Boychartakup went into this area to watch a womens ceremony. When they were caught by the women who were enraged by their actions, Mulurark was turned into the noisy scrub bird and Boychartakup was turned into stone. The Menang say that you can now see the head of Boychartakup at South Point who is the guardian spirit of Toolberup. They say you can still here Mulurark bellowing in the scrub in the area and who is trying to wake up Boychartakup.

- *Traditional stories as told by Ms Lynette Knapp.*

Management Recommendations

Once again as this story talks about the creation of elements within a landscape it is recommended that the City of Albany/DIA inform the local landowners of the essential elements of the sites significance and its status under the Aboriginal Heritage Act (1972). It is further recommended that if any development applications are lodged that will affect this sites essential elements, that consultation takes place with representative members of the Aboriginal community prior to lodging notice under Section 18 of the Aboriginal Heritage Act (1972).



4.4 YOOLBERUP (SITE ID 17474)

Location

Yoolberup is a site of mythological significance revolving around a creation story about a number of prominent features within the landscape centred on Mt Manypeaks northwest to the South Sister and North Sister and encompassing a chain of freshwater lakes within the vicinity of the two sisters. The central elements of this site are Mt Manypeaks (Yoolberup), the North Sister (Moonlyup), the South Sister (Twerturtup) and all the freshwater lakes (which represent mythological tears) within the vicinity of these features in the landscape.

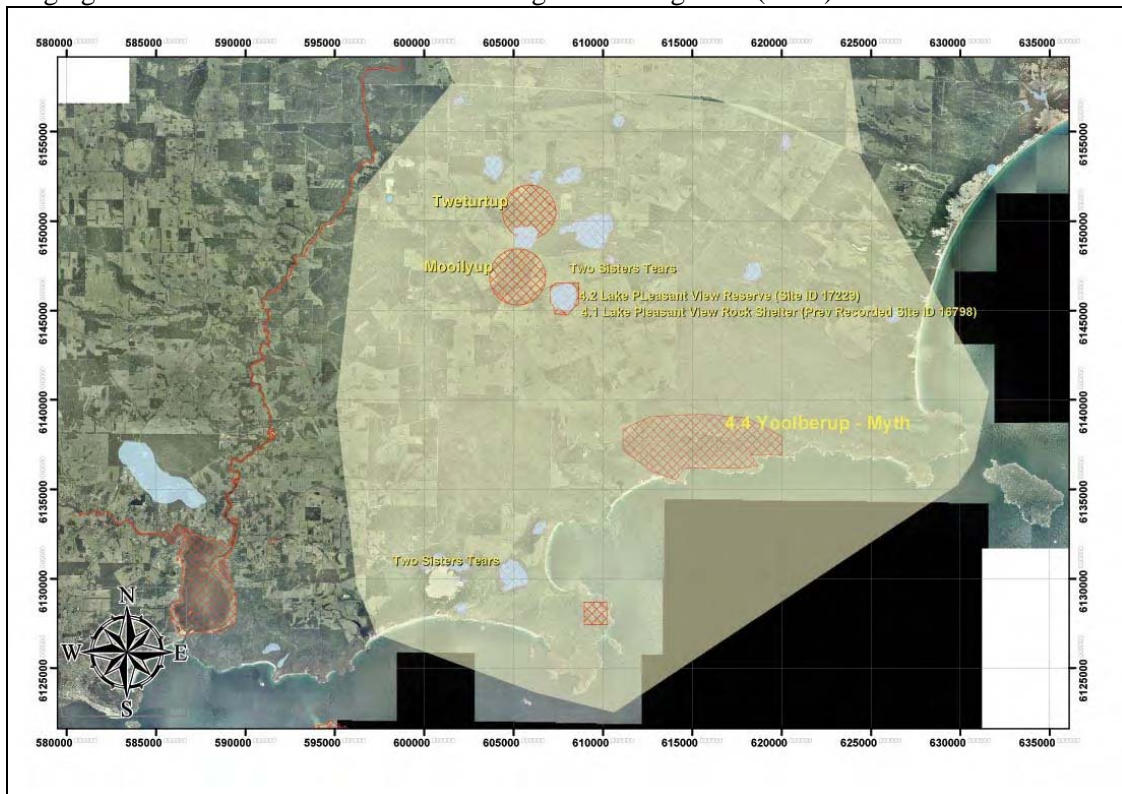
Ethnographic/Archaeological Information

This story tells of the events that created the two sisters and the lakes systems at Mt Manypeaks. Back in the creation period there were two tribal sisters of the Menang who lived with their husbands people in the Stirling ranges. Their names were Moonlyup and Twerturtup. Moonlyup was running away from her husband the Devil. The Devil was pursuing the sisters who were heading to Yoolberup which was their mother (Mt Manypeaks). Just before the sisters got to Yoolberup the Devil caught the sisters and being enraged by their actions for running away turned them to stone. Today you can see the two sisters in the landscape. The south sister is Moonlyup and the north sister is Twerturtup and her dog. The tears that the sisters had cast has formed the lake systems in the area around Mt Manypeaks and the two sisters.

-Traditional story as told by Ms Lynette Knapp.

Management Recommendations

As this story centers on a creation myth about significant features within a landscape it is recommended that the City of Albany/DIA inform the landowners in the region of the significance of the central elements of this story, that is Mt Manypeaks, North Sister, South Sister and the chain of freshwater lakes that make up the features of this site in regards to their status under the Aboriginal Heritage Act (1972). It is further recommended that if any development applications are lodged that will affect the essential elements of this site that consultation takes place with representative members of the Aboriginal community prior to lodging notice under Section 18 of the Aboriginal Heritage Act (1972).



MT MANY PEAKS (YOOLBERUP) SITE COMPLEX MAP

Maps showing the locations and extent of the recorded sites within the Mt Many Peaks Site Complex.

- * Mt Many Peaks Site Complex Map 1
- * Mt Many Peaks Site Complex Map 2

5.0 LOWER KING SITES

These are individually recorded sites located within the Lower King area.

- 5.1 Alfred Knapp's Seasonal Camp 1 [ETHNO/HIST/Camp]
 - 5.1.1 Map showing location of Alfred Knapp's Seasonal Camp 1
- 5.2 Windermere/Cumberland Street Camp & Archaeological Site [ETHNO/HIST/ARCH/ART/Camp]
 - 5.2.1 Map showing location of Windermere/Cumberland St Camp & Archaeological Site

5.1 ALFRED KNAPP'S SEASONAL CAMP 1.

Location

This historical campsite is located in a paddock next to a large Marri tree 100m east of the Lower King Rd and 100m north of the Hooper Rd intersection. The coordinate of the Marri tree, which is the centre of the site, is 584547mE, 6130097mN. A 50m radius was described as the sites extent.

Ethnographic/Archaeological Information

Ms Lynette Knapp stated that this location was used as a seasonal camp by her grandfather Johnny Knapp when he worked on this farm, shepherding sheep. A nearby soak was used as the camp's water source. This soak often dried up in the summer, so the family would move to Windermere Road. The camp was used over a 20 year period from around 1922.

Management Recommendations

As this site is located on a property the city of Albany/DIA will need to inform the landowner of the sites significance and their obligations with regards to this site under the Aboriginal Heritage Act (1972). Should the land use of the area that contains this site change, it is recommended that representatives of the Knapp family be consulted.



5.2 WINDERMERE/CUMBERLAND STREET CAMP & ARCHAEOLOGICAL SITE

Location

The ethnographic component of this site is located within a park south of Windermere Street and west of Cumberland Street, on Lot 7819. The Archaeological site is located north of Windermere Street and west of Cumberland Street, Lots 63, 64 and 65 within the suburb of Lower King. This boundary is however arbitrary as subsurface material may well prove to be over a much wider area. The centre of the ethnographic component of the site is recorded to be at 586156mE 6131100mN, the extent encompasses Lot 7819. The archaeological site which was recorded in detail by Robert Reynolds from the Department of Indigenous Affairs, was recorded at 586195mE 6131175mN, centred on Lot 64 but taking in Lots 63 and 65.

Ethnographic/Archaeological Information

The site was shown to the consultants by Ms Lynette Knapp who identified the area as the historical campsite occupied by her grandfather Johnny Knapp who advised that the site was also a traditional camping area. Johnny Knapp and up to twenty other members of the Knapp family who regularly lived at this location during the summer on the north bank of a soak within an area of paperbarks that has now been turned into a lake and a park. This site was in use throughout the 1920's and 30's as a summer camp for the family when working on the farms in the local area. Johnny Knapp stated however that the camp was a traditional site and would have been in use when the early explorers recorded Aboriginal people using the fish traps in Oyster Harbour.

This view of the traditional status of this camp is confirmed by the existence of a medium to dense artefact scatter located adjacent to the camp, north of Windimere Street located on a low sand dune that runs along an east-west alignment. It has been estimated by Robert Reynolds, Archaeologist from the Department of Indigenous Affairs, that the site contains 150+ artefacts with a lithology including quartz, crystal quartz, chert, fossiliferous chert and dolerite. The site has a density of 10 artefacts per square metre. The Archaeological evidence extended approximately 35x20m centered upon 586195mE 6131175mN on Lot 64. Three pieces of ochre were also noted. According to Mr Reynolds, although no fire hearths were found, there is likely to be a high potential for subsurface material including fire hearths and other artefact types. In Mr Reynolds opinion, the site has great potential for test excavation and further recording. Mr Reynolds stated that "this is one of the numerically largest and most dense artefact scatters I have seen in the immediate vicinity of Albany... it also has an usually wide diversity of stone types."

Management Recommendations

In terms of the ethnographic component of this site, it is recommended that the City of Albany be aware that the area of the current park has traditional and historical significance to the Knapp family and the Albany Aboriginal community and that all maintenance activities associated with the park need to be conducted in consultation with the Aboriginal community. It is suggested that the City of Albany consult with the above informants in order to draw up a protocol agreement for management of the area. In terms of the archaeological site as it is now located on private freehold land which is likely to be developed. As such it will be necessary to conduct further archaeological recording in the area, which should include test pit and salvage excavations. This could be funded by the AAC in the form of a DIA heritage grant or by the owner of the land. Prior to any work taking place ministerial consent under Section 18 of the Aboriginal Heritage Act (1972) for consent to use the land that contains an Aboriginal Heritage site must be sought. The owners of this land should be informed of the areas status under the Aboriginal Heritage Act (1972) and their obligations as such.



Ms Lynette Knapp examines artifacts



A selection of artifacts found



Ms Lynette Knapp at the campsite on the bank of Lake at Windermere Street.

6.0 INDIVIDUALLY RECORDED SITES

A number of sites were recorded as isolated and distinct separate entities that were not in association with other sites. Some of these sites were identified by historical research. These sites are recorded as follows:

- 6.1 Barmup (Strawberry Hill Farm) [ETHNO/HIST/Named Place]
 - 6.1.1 Map showing location of Barmup (Strawberry Hill Farm)
- 6.2 Koirchekup Hill (Youngs Siding) [ETHNO/Ceremonial]
 - 6.2.1 Map showing location of Koirchekup Hill (Youngs Siding)
- 6.3 Paddy Coyne's Seasonal Camp 1 [ETHNO/HIST/Camp]
 - 6.3.1 Map showing location of Paddy Coyne's Seasonal Camp 1
- 6.4 Kinjarling (The Place of Rain) [ETHNO/M]
 - 6.4.1 Map showing location of Kinjarling (The Place of Rain)
- 6.5 Middleton Point Camp [ETHNO/HIST/Camp]
 - 6.5.1 Map showing location of Middleton Point Camp
- 6.6 Mt Clarence Salmon Camp [ETHNO/HIST/Camp]
 - 6.6.1 Map showing location of Mt Clarence Salmon Camp
- 6.7 Camfield House (Annesfield) [ETHNO/HIST/Named Place]
 - 6.7.1 Map showing location of Camfield House (Annesfield)
- 6.8 Mokare's Grave [ARCH/BUR]
 - 6.8.1 Map showing location of Mokare's Grave

6.1 BARMUP (STRAWBERRY HILL FARM)

Location

This historical and traditional camp is located south of the intersection of Beauchamp Street and Champion Street, north of a lake on the southern portion of Lot 131. The coordinate taken at the above intersect on the northern end of Lot 131 is 582060mE 6124668mN. While the centre of the camp is centred upon the northern shore of the lake, the whole of the National Trust Property should be considered the extent of the site due to its historical significance to the local Aboriginal community.

Ethnographic/Archaeological Information

This site is a traditional and historical campground that was identified to the consultant by Mr Bob Howard, a local Wadjaella with a considerable knowledge of Albany's Aboriginal history. Mr Howard directed the consultant to a reference by Ivan Bird (1940 - The Story of Strawberry Hill, Middleton Road Albany, Western Australia 1791 to 1891) housed in the archives of the Albany local studies collection that had a number of a references to the areas Aboriginals significance.

On Page 27 Bird states "the hill now known as 'Strawberry Hill' the local native name of which is 'Barmup' was from its first inception always alluded to in the numerous official records and letters as the 'farm'". On page 32 a letter from Sir Richard Spencer, the original landowner states that "great numbers of natives who frequently Bivouack close to my house, renders it in consequence of its distance from the Settlement an unsafe residence without some Military Protection". (I am Sir etc. Richard Spencer)

On page 33 Bird stated:-

"From the earliest times 'Strawberry Hill' especially along its southwestern slope between Craggy Bluff and the House, has always been the happy camping ground of the natives of the 'Cockatoo' tribe, right up to the beginning of the 20th century. Mrs A.M. Bird of 'The Old Farm', Strawberry Hill, collected in the 1890's, a book of native words from the natives who so frequently camped on Strawberry Hill. The following are some of the native names for various local land marks:-

Mt Clarence	CORNDARUP
Mt Melville	CARTARRANUP
Mt Adelaide	IRRERUP
Strawberry Hill	BARMUP
Albany	MARRIEAGUPRUP
Little Grove	YONGIRRUP
Big Grove	CHINJANNUP
Lake Seppings	BUNGALILLUP
Lake Seppings Swamp	PURRIYUP
Sand Patch	MOODRENUP
King George's Sound	MONKBELVEN"

(Ibid;33.)

Page 40 Bird states:

“between the 6th and the 20th April 1836, the following natives were employed by Sir Richard under the supervision of Mr Horatio William Spencer, in cutting down trees bushes, etc between Strawberry Hill and Middleton Bay along the proposed new road:- Captain, Moorva, Totum, Ionine, Midland, Peret, Talikatwally, Oldman, Warren, Warova. It is quite probably that some if not all these natives were employed clearing operations at Strawberry Hill as mentioned by Sir Richard”.

Bird quotes a letter from Sir Richard Spencer to the Governor:

“Sir Richard Spencer on the 19th December, 1833 in writing to the Acting Governor states: - ‘Last week a number of natives of the Cockatoo tribe, about 90, assembled with hostile intentions against the King George’s Sound tribe over a native woman. After a long parley peace was restored and they bivouacked near my house in the morning. As they had nothing to eat (sic) I gave them a pound of biscuits each etc. On the third day they returned inland”[Ibid; 28].

Bird goes on to write:

“This is but one of the very many occasions when Sir Richard displayed that spirit extended by all true pioneers to the natives. In the same letter he also wrote:- [Bird quoting Sir Richard Spencer] ‘I am happy to state that I have been able to employ six or eight natives as agricultural labourers, cutting down trees, clearing the land on the Farm. I pay them a pound of flour and 2 ounces of suet for a fore noon’s work’...These natives engaged in working were probably born on ‘Strawberry Hill’ long before any white man set foot on it; the clearing most likely being carried out was situated to the west of the house, at the site of the existing orchard” [Ibid; 28].

On Page 115, Bird states:

“From Sir Richard Spencer’s arrival in 1833 and down through the years natives always visited Strawberry Hill each winter. Thirty or forty natives used to camp about 200 yards north-west of the stables across Beauchamp Street for a week or so, accompanied by a number of children and babies. Old Tommy King, Dicky Bumble-Foot, old Mary and many others used to arrive at the house and squat down on the slope behind the kitchen door. Mrs Bird would issue old clothes, hats and always a chorus would clamour for tea, flour and T-sugar. Great envy would exist among the gins over clothes and knob-kerries significantly handled in the heat of dispute. One native tried to make a second visit clad in a pair of ladies’ woollen combinations of which he was extremely proud; but had to be very forcibly sent back from near the stables to put his trousers on. Old Tommy King was a great old card and as cunning as a fox. He spent hours repeating native names and words to Mrs Bird who still has a large collection of them at the Old Farm, the sitting always ending in “You gib it”. The natives finally either moved out or died out and the visits ceased about 1910.” (Ivan Bird 1940 – The Story of Strawberry Hill, Middleton Road Albany, Western Australia 1791 to 1891)

In terms of location of the above campsite, “200 yards northwest of the stables”, it is likely to take in Lots 127, 128, 129, 130 and 131 and the National Estate Property on Lot 127 and 1105 between Beauchamp Street and Middleton Road. It is likely the actual location of the camp was located just to the north of the lake now located on the southern portion of Lot 131. In order to confirm this, the present cadastre must be cross referenced against the original land

grant given to Spencer in 1833. It is however important to note that for the purposes of this report that the whole of Strawberry Hill (known as Barmup) was a place of significance to the traditional people of King George Sound who continue to frequent the location throughout the last century to 1910.

Management Recommendations

As Lot 127 and 1105 are managed by the National Estate for the purposes of European history, little further protection of the area is needed. It should be however acknowledged that these areas are important to the local Aboriginal people. It is therefore recommended that a DIA heritage officer assist the Aboriginal community to work with the national trust to enable the significance of the site and the Aboriginal community past involvement with the history of Strawberry Hill Farm to be documented and made known to the broader community.

With regards Lots 128 to 131, they are now in private ownership and the current land uses are likely to conflict with the heritage values attached to these lots. It is therefore recommended that the landowners be informed of the areas significance under the Aboriginal Heritage Act (1972) with the view that some form of appropriate acknowledgement of the areas past Aboriginal use and significance should be erected on these sites, with particular emphasis on the area just north of the lake on lot 131. It is recommended that the City of Albany inform the current landowners of the areas significance under the Aboriginal Heritage Act (1972).



6.2 KOIRCHEKUP HILL (YOUNGS SIDING)

Location

This is a site of ceremonial significance associated with men's initiation rights. The site is located within a rocky peak on Koirchekup Hill Reserve 24823 which is a low wooded hill directly south of Lake Sadie and Thompson Roads. The area was formerly a City reserve that was used as a rubbish tip and was closed in 1997. The extent of the site encompasses the entire reserve with the centre of the site located at 545050mE 6122723mN.

Ethnographic/Archaeological Information

This site was first reported in June 2003 in a draft environmental report entitled "A Draft Report on Conservation Issues at Koirchekup Hill, Youngs Siding" June 2003 as a joint exercise between the Department of CALM in Denmark and the Great Southern Regional Campus of TAFE, local city of Albany and the Aboriginal community. Koirchekup Hill Reserve 24823 is a 24 Ha reserve situated southeast of Wilson Inlet and rises from a low elevation Ti Tree swamp, through Jarrah to Marri forest to a crown of Karri set amongst towering granite boulders. The centre of the site focuses upon a large outcrop of granite boulders that rise 60 metres above sea level. This area was used to conduct mens initiation ceremonies from traditional times through to sometime in the last century when this traditional practice was no longer conducted. The adjacent area to the northeast was a camping ground where initiates were prepared for their ritual. Koirchekup overlooks a lake to the southwest where the women and the rest of the community would camp while awaiting the boys return as men. The name Koirchekup is derived from the local Menang word "Koitch" meaning stone axe. The site is considered highly significant the local Noongar community with the primary informant being Mr Sam Williams. The site was shown the consultant by Mr Bob Howard a local Wadjaella, who has an interest in & considerable knowledge of local Aboriginal history.

Management Recommendations

At present the site is vested with the City of Albany who previously used the area as a rubbish tip. This rubbish tip was closed in 1997 and as a part of this closure it was agreed with the Aboriginal community that the area would be cleaned up and the flora would be rehabilitated with a weed eradication program enacted. In terms of its cultural heritage the Aboriginal community advised that they would like access by the public to the area restricted and a heritage management plan drafted and enacted that would include interpretive information that recognises and protects the natural and cultural values of the area. In order to process their requests, further consultation with the Aboriginal community is recommended. For a full discussion of these recommendations see report "Draft Report on Conservation Issues at Koirchekup Hill, Youngs Siding - June 2003", DIA Archives Albany.



6.3 PADDY COYNE'S SEASONAL CAMP 1.

Location

This camp is located approximately 1 kilometre north east of the junction of Chester Pass Road and the South Coast Highway, on the north east side of South Coast Highway. The coordinate recorded for the camp is taken from the southwest corner of the site located at 584547mE and 6134942mN. The extent of the camp is approximately 125m North/East and 125m South/West from the above coordinate.

Ethnographic/Archaeological Information

According the primary informant Mr Harley Coyne, Paddy Coyne his uncle would camp seasonally at this location throughout the 1960's - 70's when working as a shepherd on local farms. Harley Coyne says that when you drove along the road, you could see the camp. Paddy Coyne often had carcasses of sheep hanging in trees that he had butchered and skinned.

Management Recommendations

The informant requested no specific management recommendations. The City of Albany should note the camps location on its municipal inventory and should also inform the landowner of the site's status under the Aboriginal Heritage Act (1972).

6.4 KINJARLING (THE PLACE OF RAIN)

Location

As this area is a site of mythological significance based upon a dream time story about the creation of elements of the landscape, only the central elements of the landscape created by the mythical beings will be defined as components of the site under the Aboriginal Heritage Act (1972). The broader area or the path that these mythical beings took while traveling across the landscape will be defined as the area of cultural value. The central elements of this story begin on Michaelmas and Breaksea Islands and travel to the central part of Mt Melville, and take in Dog Rock and its tail, Oyster Harbour, the King and the Kalgan Rivers. No coordinates have been established.

Ethnographic/Archaeological Information

Ms Lynette Knapp the primary informant reported this site by relaying a traditional creation story which is quoted below:

“According to Menang legends there were two Waugals who lived on the islands (Michaelmas and Breaksea Islands) in the sea at the entrance to the large Sound (King George’s Sound). These Waugals lived on eggs from birds. One Waugal was greedy and ate all of his eggs but was still hungry, so he went to the other island and ate all the other Waugal’s eggs. Enraged by this action the other Waugal fought the greedy one. The fighting Waugals rolled across the landscape creating many of its features and caused the Menang much distress. Sick of these Waugals fighting, the Menang decided to build a snake trap on top of Mt Melville to catch the Waugals. The snake trap did not work and the Waugals escaped and continued to fight. In order to stop the Waugals fighting, the Menang then threw a camp dog at the Waugals. One of the Waugals bit the dog in half. The head of the dog can today be seen as represented by Dog Rock, with its tail being seen as a large rock in front of the DIA on Emily Street near Middleton Road. After the fight finished and the Waugals separated, they both went in two different directions creating Oyster Harbour, the King River and Kalgan River. In the middle of Oyster Harbour, the greedy Waugal vomited the eggs he ate which created Green Island. From here the Waugal went up the Kalgan River to Morrilup Pool where he curled up and died. The red ochre on the shores of Morrilup Pool today represents the Waugals blood.”

Management Recommendations

It is recommended that the central geographic elements of this creation story be recorded on the DIA sites register as places of mythological significance that associate with each other through this storyline. These places are Breaksea and Michaelmas Islands, Mt Melville, Dog Rock and its tail, Oyster Harbour, the King and Kalgan Rivers. It is further recommended that the City of Albany acknowledge the significance of this site with appropriate signage located at the center of the site, which should be located at the Snake Trap on Mt Melville.



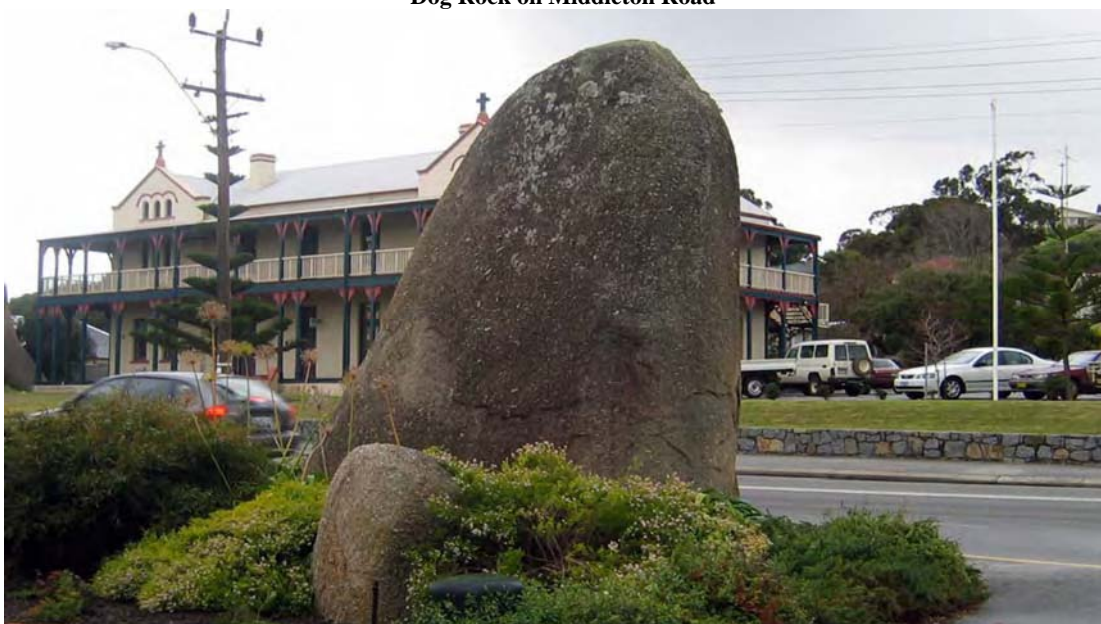
Michaelmas & Breaksea Islands



Snake Trap at Mt Melville looking South



Dog Rock on Middleton Road



The Dog's Tail on Aberdeen Street

6.5 MIDDLETON POINT CAMP

Location

This camp was a historical fishing camp used in the salmon season. The site is located on Middleton Point adjacent to Flinders Parade within Reserve 26149 at the coordinate 584000mE and 6123726mN. The sites extent is a 30m radius from this point.

Ethnographic/Archaeological Information

This camp was used throughout the 1960's as a fishing camp during salmon season. The camp was occupied by members of the Coyne and Knapp families who regularly gathered here to fish for salmon and make damper from hakea nuts that grew in and around the camp. There was archaeological evidence of these hakea nuts being ground on a number of flat stones that showed modification from these activities.

Management Recommendations

This site should be recognized on the City of Albany municipal inventory and its significance and status under the Aboriginal Heritage Act (1972) acknowledged. As this site is located on a point within a Shire Reserve the site is subject to little development pressure. No further recommendations are warranted.



6.6 MT CLARENCE SALMON CAMP

Location

This camp was a historical fishing camp used in the salmon season. The site is located adjacent and north of Morley Road (Marine Drive) on Reserve 27068 at the coordinate 583792mE and 6123149mN. The sites extent is a 75m North/East and 30m North/West from the above coordinate, which is the middle of the map bordering Morley Road (Marine Drive).

Ethnographic/Archaeological Information

This camp was used throughout the 1960's as a fishing camp during salmon season. Members of the Coyne, Loo's and Knapp families regularly gathered here to fish for salmon. From the camp the schools of salmon could be seen because of the height of the area.

Management Recommendations

This site should be recognized on the City of Albany municipal inventory and its significance and status under the Aboriginal Heritage Act (1972) acknowledged. As this site is located on a road within vacant Crown Land Reserve Number 27068, the site is subject to little development pressure. No further recommendations are warranted.



6.7 CAMFIELD HOUSE (ANNESFIELD)

Location

Camfield House is located on Albany town lot 30 at 170 Serpentine Road, Albany.

Ethnographic/Archaeological Information

Camfield House is a site of historical significance that was used as a school for Aboriginal children from 1852 to 1871. Mrs Annie Camfield who gained financial assistance from Archdeacon Wallaston staffed the school.

The school was to provide education for orphaned Aboriginal children. The school however proved very popular for Aboriginal families all over the Great Southern who sent their children there and by 1853 there was 10 children enrolled. By 1867 there was 16 children at the school, the most famous being Bessy Flower. Bessy Flower later went on to become a teacher and a musician in Victoria where she and 6 other children who went to the school were sent to be potential wives for Victorian Aborigines. In 1871, Mrs Annie Camfield due to illness stepped down from her position at the school. As a replacement could not be found, the school was closed and the remaining pupils were sent to Perth.

Management Recommendations

As the property is listed with the National Trust as a heritage site, little further protection is warranted. It should however be recognized by the National Trust that the site is significant to the Albany Aboriginal community. It is recommended that in consultation with the current owners and the Aboriginal community, some interpretive information be placed at the site outlining the schools history and its significance to the Aboriginal community and its status under the Aboriginal Heritage Act (1972).



6.8 MOKARE'S GRAVE

Location

Historical maps and references suggest that Mokare's Grave (a prominent Albany Aboriginal noted by the regions early explorers and the settlements first military surgeons) is likely to be located upon the northwestern end of Albany town lot S112 with the center of the site being at coordinate 580485mE and 6123983mN. Chauncey's, the first town surveyor, field notes taken in his 1851 survey suggest that the exact grave site is located upon the northern end of the lawn area, running east-west north of a set of stairs joining two carparks upon the northwestern end of lot S112 [see photo] (Ref: *Chauncey's field note* 1851, State Records office). The sites extent has been determined to be 7x7m from the above coordinate.

Ethnographic/Archaeological Information

Historical research has not established a prima fascia fact that Mokare is buried on the northwestern end of Albany town lot S112. Anecdotal accounts and town plan maps by Clint 1832, Hillman 1836 and Chauncey 1851 have however established that this lot was used for the town burial ground sometime around 1832 and beyond. Clint's map notes a grave on this lot at the time of its publication in 1832 a mere six months after Mokare was buried in the burial ground by Dr Alexander Collie (Colonial surgeon) and Mokare's brothers Nakanion and Talwain. On Hillman's map in 1836 it is noted that lot S115 is the site of a burial ground and that lot S112 afterwards was used as a burial ground.

Collie's account of Mokare's burial did not identify which of these sites was the burial ground used in 1831 when Mokare's funeral took place. From these maps one would assume that S115 may have been Mokare's burial place in 1831. However another map by Chauncey in 1851 has five graves drawn on on the map, located upon the northwestern end of lot S112. Four of these graves are drawn as rectangles (suggesting European practices) and one is drawn as an ellipse or an oval (suggesting traditional Aboriginal burial practices). From Collies account of Mokare's funeral it is clear that his grave was dug as an oval to form a mound. Collie was also know to be buried with Mokare in 1835 and later being exhumed by Septemus Roe and transferred to Middleton Road in 1847. As lot S112 has been identified to be the site afterwards used as a burial ground, it is likely that this site was the place where Collie was also buried. Not enough time had elapsed for Mokare's burial site to be lost (4 years).

The contradiction between Hillman's 1836 map and Chauncey's 1851 map cannot be explained. However as Chauncey's map provides actual graves drawn and the shapes drawn differentiate both European and Aboriginal burial practices, one could speculate that Chauncey's map is likely to be more historically correct. As a result it is likely that lot S112 is where Mokare was actually laid to rest.

As the area had undergone considerable modification since 1831 and particularly in the 1970's when extensive earthworks were conducted to build the current carparks, it is not now known if the graves or Mokare's remains are still located upon this site. Regardless of this the area today remains a place of high significance to the Aboriginal community, as it now believed to be the last known resting place of Mokare and others.



Figure 2. East-west embankment north of the stairs, where it is believed the gravesite of Mokare is located.

Management Recommendations

At present the area believed to be the actual gravesite is under little threat. Should the site in the future be subject to any development applications or any redevelopment plans, it is recommended that a thorough subsurface investigation of the believed grave site should be considered under a Section 18 application of the Aboriginal Heritage Act (1972) prior to any works taking place. The purpose of this investigation would be to determine if remains are still located upon this site. In order to carry out this investigation the City of Albany would be required to conduct consultations with the local Aboriginal community in order to gain their full support. Previous investigations and consultations with regards to this site have revealed that there is little support for further development of the area. During these consultations the Aboriginal community recommended that the area be tastefully landscaped as a native garden with a memorial plaque placed on a rock within the garden that outlines the areas significance to the community and its status under the Aboriginal Heritage Act (1972).

OTHER PLACES OF SIGNIFICANCE WITHIN THE ALBANY REGION

During the course of the field work for this survey the Aboriginal informants identified a number of areas that were described to be of significance. It was felt by the consultant that insufficient information was recorded about these places to report them as sites under Section 5 of the Aboriginal Heritage Act (1972). Further consultation with the Aboriginal informants would no doubt clarify if more information is available about these places and possibly lead to their registration. It must be noted by the City of Albany that despite the lack of status of these places under the Aboriginal Heritage Act (1972) the Aboriginal community see these areas as important and as such any development proposals that may affect these areas should undergo consultation with the Aboriginal community prior to any work commencing.

Ms Lynette Knapp identified a number of areas that she stated were used as traditional and historic campgrounds.

Ms Knapp said that the area opposite the ski club on the west embankment of the Kalgan River were old Aboriginal campgrounds. Ms Knapp reported to have seen quartz artefacts in the area. No field visit was made to this location and no further information was recorded with regards to the occupation of this area.

Ms Knapp said that the area all the way from North road to Emu Point through to Middleton Beach encompassing Lake Seppings North West to Mt Melville was areas that were camp grounds for traditional Noongar. Ms Knapp said that her father Mr Alfred Knapp had maintained historical camps seasonally in the sand dunes behind Emu point and around Lake Seppings. Ms Knapp did not provide any further information with regards to the location or the extent of these historical camps.

Ms Knapp said that Noongar's also had traditional camps at Little Grove and at Big Grove. Mrs Vernice Gillies provided the consultant with a un-sourced typed document (possibly from Bob Howard) that said that the camp at Big Grove was mentioned in the journal of Captain George Vancouver in 1791 where it was stated that Big Grove was a summer camp that was abandoned when Djanja's (White people) occupied the area. The document made no mention of the location of the camp or the reference and page number of the information's source. Citing of Vancouver's journal failed to locate this report.

Ms Knapp, Mr Harley Coyne and Mrs Vernice Gillies reported a cave to the consultant that was located upon the eastern embankment of Princess Royal Harbor (at 584 444m E & 6119 730 m N) to be a place of possible Aboriginal significance. Ms Knapp said that her Grandfather Johnny Knapp had told her that this area contained a cave where Aboriginal women and children would go to hide from White people at settlement. These informants also reported that they believed that more fish traps were located upon southeast end of the western shore of the princes Royal Harbor. The group recommended that the area be subject to further investigations

Possible fish traps were also recorded on the western shore of Oyster Harbor at Bayonet Head between co-ordinates 586 471m E/ 6130265 m N and 586 510m E/ 6130670 m N. This area was inspected by a DIA archaeologist who said that the groups of rocks inspected could have possibly have been placed by humans and could possibly be fish traps of traditional Aboriginal origin. However, the site needs further investigation in order to establish this.

Mrs Averil Dean and Mr Sam Williams believed that there was a cave on Mt Melville that was a place where clever men went to re-new their powers. Mrs Dean and Mr Williams could not specify the location of this cave but said that it was north of the lookout. The survey team made several visits to Mt Melville but failed to locate a cave. These informants said that they

had not personally gone to this cave but had been told of its significance and existence by an older relative named Womber Williams. Mrs Averil Dean said that a hill on Angrove road that now had new houses on it was an old Noongar camp area. No further information with regards to this site is available.

Mr Sam Williams said that he had been told that there were ceremonial sites at Bornholm and Warriup. Mr Williams said that these sites were boy's initiation places. Mr Williams did not know any more details about the nature and extent of these sites and said that the information came from Womber Williams. Mr Williams said that he knew of gnamma holes at Frenchman's Bay and that all the rocky hills in the Albany region were places where spirits dwelled. Mr Williams said that Mt Clarence was a traditional lookout and that there was a spring near Mt Clarence that was a traditional Aboriginal campsite. Mr Williams said that he did not have any further information with regards to these above places.

Mr Glenn Colbung said that Mt Melville and Dog rock were important spiritual places on an Aboriginal song line that started in South Australia. Mr Colbung said that the information and the traditional dreaming story were told to him by lawmen from up North. Mr Colbung would not specify any further details with regards to the nature and extent of this song line or the exact location of the area of significance on Mt Melville.

Mr Colbung also identified a historical camp used by the Colbung family at Chorkerup. Mr Colbung said that this camp was located on the shores to a lake and that it was approximately 15 miles from Albany. Mr Colbung said that the Hay River was important to Albany Noongars as a cultural boundary and a traditional migration path.

Mr Colbung and Ms Lynette Knapp also identified Mt Wilyung as a place of significance. Both informants said that it was a ceremonial area and that there were graves located on the north side of the hill. No specific information as to the nature of the ceremonies was recorded and the locations of the graves were not known.

Members of the A.A.C reported that they believed that there was a traditional Aboriginal well located in the vicinity of Bethel Way and North road. The informants could no longer specify the exact location but said it was a spring that ran all year round. Mr Harley Coyne also said that the area that is now occupied by the Great Southern Regional College was an old Noongar camp site. No further information with regards to these places was recorded.

All members of the Albany Aboriginal community consulted have identified that all the river systems, inlets, lakes and soaks in the Albany region are places of significance. People have stated generally that these areas were and still are important as water sources and as places to camp, to gather food, to fish and to hunt game. Noongar's in the region have also pointed out that the rivers, particularly the Kalgan River were important paths of migration from the inland regions to the coast.

Noongar's in the region also attribute religious significance to water sources. It is the general belief that the Marchant (a spiritual being from the dreaming that is represented by a serpent) is responsible for both the creation and the maintenance of all water sources. Noongar's in the region believe that it is their scarred responsibility to look after all water sources and that if they do not the Marchant will bring sickness to the landscape and all the people who depend upon it for survival. This notion of the religious significance of water sources in the southwest (Termed Generalized significance) and its relevance under the Aboriginal Heritage Act (1972) has been discussed in detail by O'Connor 1989, 1995 and Goode 2003, 2004 et al and won't be repeated here

A the summary of the argument by Goode (2003) that pertains to another region of the southwest but is relevant to Albany will be attached as an appendix to this report in order that the reader can understand the current debate amongst heritage administrators with regards to this concept of generalized reports of the significance of water sources as sites under the Act.

DISCUSSION-RECORDED SITES IN RELATION TO THE HARRIS ENVIRONMENTAL MODEL

Resulting from the above period of field survey a total of 42 places of Aboriginal significance were recorded. Of these places a total of 25 or 60% were of ethnographic significance with a further 17 or 40% being Archaeological. Some sites types contained elements of both. For ease of analysis these places have been categorized by their dominate feature. This list of places of significance is not an exhaustive list for the region and with further fieldwork other places are likely to be recorded. A breakdown of places by DIA site categories and frequency follows;

Ethnographic Sites	Number of Sites	Percentage of Total
Camps	11	44%
Mythological	5	20%
Named Place	3	12%
Missions/reserves	2	8%
Ceremonial	2	8%
Natural Feature	1	4%
Hunting Place	1	4%
TOTAL	25	100%

Archaeological Sites	Number of Sites	Percentage of Total
Stone Structures	7	41%
Artefacts	4	23%
Modified Tree's	2	12%
Quarries	2	12%
Ochre sites	1	6%
Burials	1	6%
TOTAL	17	100%

Table 10. Site components of newly recorded Ethnographic & Archaeological Sites

An analysis of the above data reveals that the most frequently recorded archaeological site types were stone structures and artefact scatters. Stone structures were almost exclusively Lizard traps and Gnamma holes which were located upon granite caps mostly on the coast or near a significant water source such as an inlet, river, lake or stream. The exception to this is several sites of this type found upon granite caps on Mt Melville. Some streams were noted to be in the vicinity of these site types upon Mt Melville; however they were not exclusively near streams here. Artefact scatters were often in association with Stone Structures and were also found near a significant source of potable water, the most notable being a large scatter found on the corner of Windermere and Cumberland Street, adjacent to Oyster harbor.

The next most frequently found archaeological site type were modified trees, although modified tree's can occur any where, the modified tree's located in this survey were exclusively found along the banks of the Kalgan River. As the Kalgan River has a strong previously recorded archaeological signature and has been identified in many ethnographic reports as being a major Noongar migration path, this is not surprising.

Quarries and grinding patches were the next most frequently recorded site type. Quarries were exclusively found upon the margins of the sea, predominately in the Quaranup area. An

exception to this was one grinding patch located upon a granite cap upon the banks of the Kalgan River. Archival research with regards to grinding patches suggests they are used in this region for fishing so are there for likely to be always found near the sea or a river system that has considerable fish resources. Quarries are likely to be found specifically where the parent material is located and are tool specific. With regards to Burials and Ochre sites such a small sample precludes much comment with regards to predictability. Burials in other regions of the Southwest are often found in the soft sands of the dunes along the coast (Corsini; 2003) However a lack of data for the Albany region makes this prediction only speculative.

With regards to the ethnographic sites recorded during this survey the most common were historical camps and Town reserves. By the end of the 19th century the regions Aboriginal population's primary mode of subsistence was tied to the rural economy and its patterns of seasonality. As a result Aboriginal families established runs that coincided with these patterns of work that led them to establish a number of seasonal but semi-permanent camps upon farms and areas of remnant bush land within the vicinity of the farms that they worked upon. During periods of down turn in this rural economy Town Reserves became the primary places of residence where government services and welfare could be accessed. As a result these places became important to Aboriginal peoples sense of social history and of identity and thus have been identified as historically significant sites. Little predictability can be gleaned from the data recorded with regards to this site type. Sites of this nature are specific to the families that associated with them and can only be identified by consultation and research.

The next most important site type to be identified is places of mythological and religious significance. Within the present Noongar population there does still exist memories of stories that relate to the traditional Aboriginal religious views with regards to the creation of features of the landscape. Some of these stories are specific to certain places and depict the actual dreamtime event of creation, for example the story of Toolberup and Yoolberup (Recorded in this survey from L. Knapp). Where others are more generalized and involve a religious belief in the sanctity of a place (such as Rivers and water sources and the belief in the creative activities of the Marchant the Water Snake), however the specifics of the actual events of these stories about these places are now no longer known. The above point is also relevant to places of ceremonial importance. For example it is generally known amongst the Noongar population that Mt Melville and Koirchekup were important ritual places but the actual details of the ceremonies that were conducted there are now not known or if they are, are not told to the general public.

As with historical camps it is not possible to predict which specific elements of the landscape are likely to be of Mythical importance as this knowledge is only passed on orally to certain individuals within certain family lines. Only broad consultation can access this knowledge. It is however possible to make some broad statements about the religious importance of water sources in the region and its association with Serpent mythology. All Aboriginal groups in the southwest have a spiritual belief in a water creative Serpent and its association with rivers, lakes and soaks .(see O'Connor et al 1989, 1995, and Goode and Irvine 2004, for a full discussion of Serpent mythology in regards to water sources in the Southwest.) In other regions of the south west the Serpent is referred to as the Waugal, where as in Albany the Serpent is referred to as the Marchant. The belief system puts forward the position that this Serpent represents the spirit of the ancestral being that created the water sources as well as other features of the landscape. That this spirit by extension is the water or at the very least still resides within these water source. Based upon this view religious significance in the Albany region is generally attributed to the regions Rivers, lakes, inlets, soaks and streams and it is believed that it is Noongar's sacred duty to protect these places.

The final ethnographic site types recorded to be places of significance were in the category of Named places, Natural features and Hunting places. Named places were identified by

historical research and were places of traditional Aboriginal importance identified in Europeans early historical records (Strawberry Hill farm). Or places recorded that Europeans took Aboriginal people to, to reside for specific reasons. An example of this latter category is Annersfield house, an educational institution that schooled a number of Albany’s Aboriginal pupils in the 18th century. Further historical research coupled with consultations will no doubt identify more such sites. Natural features and hunting places were also recorded The recording of Natural features and hunting places were statically to small a sample to draw any clear conclusions about the predictability of these site types. Any areas of remnant bush in the region are likely to be used for these activities which are still important to today’s Noongar population.

The above places of significance have also been placed within the following landform units in order to be able to determine if the newly recorded sites fit the pattern that Harris has established for the pre-historic sites that she has discuss within the first section of this report. It must be noted here that modern contemporary ethnographic sites such as historical camps and town reserves may not necessarily conform to this pattern as cultural changes introduced by European colonization brings to bear other influences upon the use and occupation of the landscape that no longer conforms to a hunter gather lifestyle. For example Machin (1995:11) makes the point that by the mid 18th century in the Southwest traditional subsistence activities no longer sufficed to support an Aboriginal lifestyle so as a consequence the history of association with European agriculture is often more relevant in assessing places of significance than an old way of life that has its roots of identity in traditional land use practices. In response to this cultural change, during downturns in the rural economy Aboriginal people also tended to migrate to the large urban centers such as Albany or reside in regional areas on town reserves where access to welfare could be sought.

As a result of these historical factors most places identified in this survey that are associated with agriculture of have been put within the inland category as much of the regions agricultural areas are away from the coast. As a result of the above point another land use classification has been added to the Harris model to reflect these modern migration patterns. The category of urban sites has been added to Harris model in order to take in the use of town reserves and fringe camps in and around urban Albany. Within this classification system some sites once again could be placed in more than one category, where a landform type overlaps it’s dominate feature is chosen.

Of the 42 places of significance recorded in this survey the following is a breakdown of the land use unit that the place appears within;

Land Use	Number of Sites	Percentage of Total
Urban	17	40%
Coastal	10	24%
Riverine	7	17%
Inland	5	12%
Lacustral	3	7%
TOTAL	42	100%

Table 11. Land Use of newly recorded Ethnographic & Archaeological Sites

From an analysis of the above data it has been found that a total of 20 (48%) of sites are found along the coast or near a river or a lake. A total of 5 (12%) of the sites can be classed as inland. A further 17 (40%) sites are urban. Further analysis reveals that out of the 42 places identified to be of contemporary significance 27 (64%) are near some form of water (even within urban areas) with a further 15 (36%) not being located near a water source. It is the conclusion of the author that while water sources are still an important factor in site location the influences of

cultural changes brought about by European’s have made Aboriginal peoples reliance upon the traditional environmental factors less a constraint to there life ways. In recent history access to town resources is a much more important factor in determining site locations. It must also be noted that this new pattern does not necessarily reflect Aboriginal people’s lifestyle preferences or choice. During the later part of the 19th century Aboriginal people had little choice about where they could reside. Authorities strictly controlled people’s lives restricting there movements and forcing them onto reserves and town fringe camps. As a result people naturally have a familiarity and a sense of deep sentimental attachment to such places and now identify these places as sites of significance.

With regards to predicting potential site locations by vegetation zones Harris determined that the East Kalgan system characterized by Jarrah forests with lakes and swamps followed by the Torndirrup system characterized by granite caps, dunes, lakes and swamps were the statistically the most important vegetation zones for traditional hunter gathers in the Albany region. From this analysis she made the predicative statement that coastal areas and those areas surrounding lakes were the most likely site locations.

To determine if the 42 newly recorded places of Aboriginal significance conform to the vegetation model of land use developed by Harris from Beards (1981) environmental categories the newly recorded places of significance have been placed in their respective vegetation zones;

Vegetation Zones	Number of Sites	Percentage of Total
Albany System	22	52%
Torndirrup	7	16.5%
Narrikup	7	16.5%
East Kalgan System	4	10%
Denmark	1	2.5%
Multiple	1	2.5%
TOTAL	42	100%

Table 12. Vegetation Zones of newly recorded Ethnographic & Archaeological Sites

In terms of site locations with regards to vegetation districts the above discussion with regards to the cultural changes brought about by European influences has also affected the newly recorded sites. Land clearing for agriculture and the Aboriginal populations drift to the urban areas in the latter part of the 19th century means that there was less reliance upon the attributes of the natural environment. Resulting from this the Albany system which was formally characterized by forested uplands and plains now becomes the dominate system. It must be noted that this system covered what is now predominantly urban Albany and thus the influence of ethnographic sites of historic significance has distorted the results gained by Harris for predicting traditional sites.

Within the current analysis the Torndirrup system still is the second most important area for the newly recorded places of significance. This is the result of the predominance of newly recorded archaeological sites that were recorded upon granite caps along the coast at Quararup. This conforms to Harris’s findings and provides a small field verification that tests Harris’s model as an analytical tool in order to make predictions about possible locations for prehistoric archaeological sites.

This analysis suggests that the Harris model is a useful analytical tool when applied to prehistoric sites but has little relevance once the influences of European colonization have affected Aboriginal land use patters. Contemporary associations with the rural economy and

the history of the current Aboriginal populations interaction with government agencies is a much more relevant indicator of places within the region, particularly within the urban areas, that are likely to be of ethnographic significance.

DISCUSSION- SITES RECORDED DURING FIELDWORK AND THEIR MANAGEMENT

This section of the report will discuss the newly recorded sites that were identified during the field work for this survey and make recommendations for their management with regards to the Aboriginal community's expectations and the legal obligations under the Aboriginal Heritage Act (1972).

Reported in the Mt Melville site complex section are a number of places of traditional, historic, and contemporary significance to the Albany Aboriginal community. These places have been defined as a site complex as their differing elements of significance overlap in terms of their customary usage, geographic proximity and in terms of the time of the usage from prehistory to the relative recent past. This site complex area is defined as being located from Weelara Lake in Lockyer, south to the Noongar center reserve which is west of Serpentine road, east of Serpentine road to the old Mt Melville School site, through to and including the entire Mt Melville City reserve. The author does not intend the broader area that is defined as the site complex itself to undergo registration under the Aboriginal Heritage Act (1972) but that the individual places reported within this complex that meet the criteria of section 5 of the Act are registered as sites. These places have been discussed as a site complex in order to demonstrate the connectivity between these places and the broad heritage value's of the general area.

Weelara Lake has been noted in Aboriginal oral tradition and local newspaper archives to be a major traditional Aboriginal camp area that has continued to be used well into recent history when Aboriginal campers at this site were moved to the first officially proclaimed reserve at Parker Street in 1922. In actuality the Parker Street reserve was formally a component of the Weelara camp area as was the second reserve which was located east of Serpentine Road on what is now the old Mt Melville School site and was in use from 1950 to 1962 when Aboriginal campers were again moved to the third reserve at Maxwell Street on Mt Melville itself. The Ochre site and the Ceremonial ground near what is now the Noongar Pensioner flats were also components of the Lake Weelara camp area and were in use late last century.

Mt Melville itself in traditional times was known as a place of spiritual importance and was said to be a place that was connected to a major Aboriginal song line that went through to South Australia. In contemporary times Aboriginal people that had camped as young people with the previous generations at the reserves and around Weelara Lake said that Clever men continued to conduct ceremonies during the historic period in a cave on Mt Melville in order to re- new their powers. There is only anecdotal oral evidence of this report but the story is consistent from a number of informants across several families. Aboriginal oral history also attests to the use of the Mt Melville City reserve as a resource gathering area and a place where many historic camps existed. Many of these camps were overflow camps associated with the third reserve at Maxwell Street which was in use by 1964 and was closed by 1984. This reserve and the bush camps associated with it provided places where Noongar's from all over the Great Southern could stay and have access to the resources of a large regional center such as Albany. This was of importance because it gave itinerant rural workers a place of residence where welfare services could be accessed when there was a downturn in the rural economy in regional areas. Also when the Gnowangerup Mission was closed it gave many Noongar's a place where they could go to seek greater opportunities for services and employment.

The recording of Archaeological sites on Mt Melville during this survey such as Gnamma holes, Lizard traps and artefact scatters provides ample evidence of the traditional use of Mt Melville as a place to gather resources. Many of these recourse gathering sites were also in contemporary use by the campers from the Weelara Lake, the reserves and the informal bush camps. These informal bush camps continued to be used by some Aboriginal people even after the Maxwell street reserve was closed. Paddy Coyne and Alfred Knapp resisted moves by the authorities to move them to housing and maintained camps in the Mt Melville area right through to the late 1980's. They preferred to maintain a semi-traditional lifestyle

The above discussion and reported places of significance has clearly demonstrated that the area above that is defined as the Mt Melville site complex has considerable Aboriginal heritage values from a traditional, historic and contemporary perspective. It has also been demonstrated that these elements of significance overlap in terms of site types and geographic proximity and are therefore in association and thus form what has been defined as a site complex.

In terms of the heritage values that the Aboriginal community places upon this area it is this record of continuous use and long term occupation which makes the area so important. In a sense it was one of the last places close to urban Albany where Aboriginal people could live as a community and continue some traditional practices prior to being dispersed into the wider urban areas under assimilation policies. It is also a place where many of today's Elders have fond memories of their own and their relatives life events and their upbringing. This is of particular relevance to many families whose traditional roots was from other areas of the Great Southern. Mt Melville Reserve (Maxwell Street), Weelara Lake and the Mt Melville school reserve was the place to which they emigrated and where they lived a large portion of their early lives in Albany. As such the contemporary Aboriginal population of Albany has a deep sentimental attachment to the area and a sense of ownership that has been shaped by this collective community history.

Because of this sentiment and shared sense of collective ownership members of the contemporary Albany Aboriginal community do not wish the wider community to impinge upon what they see as a Noongar domain. This domain contains the places of significance identified in this report and other places that further consultation in the future will no doubt record. The Aboriginal community wishes to have some control of this area in order to be able to take an active role in the preservation of their collective cultural heritage. In terms of taking some control over the area and to have a say in the administration of their heritage the A.A.C have been proactive in site identification in order that they can have a say through the requirements outlined in the Aboriginal heritage Act (1972) The Aboriginal community has also made submissions to the Education department in order to try to gain control and ownership of the Former reserve on the old Mt Melville school site. Attempts by the City of Albany to create plans to provide recreational facilities on the Mt Melville City administered reserve, such as mountain bike trails; on have been resisted by the Aboriginal community. The Noongar community has their own plans and aspirations for the former reserve at Maxwell Street and the wider Mt Melville City administered reserve. Members of the A.A.C. have aspirations to build a Noongar cultural centre upon the former reserve which is at present leased to them by the Aboriginal Lands Trust who own the property. As a part of this aspiration for a cultural centre a Noongar heritage walk trail is also proposed for the wider reserve area that is administered by the City.

In terms of the City of Albany's obligations with regards to the area thus identified as the Mt Melville site complex it must be understood that the whole area has broad heritage significance and as such it is recommended that the City of Albany conduct consultations with the Aboriginal community in order to formulate a heritage management plan and agreement for the area. This plan should involve discussions between all stake holders about competing

land uses that are likely to cause conflicts with regards to planned activities that may affect the Aboriginal heritage values of the area. The administration of Weelara Park and its maintenance is an issue that the Aboriginal community has already identified as a source of potential conflict. The development of mountain bike trails and other recreational facilities on Mt Melville itself is an issue that requires discussion and agreement. Weed eradication and protection of the natural ecology is also an issue of concern. No doubt as discussions progress other issues will be raised that will require resolution. From the City's perspective the management of the old quarry and making it safe for the public will require the Aboriginal community to work with town planners so that an acceptable solution to a public safety issue can be found. No doubt the City will have other issues that will also require the Aboriginal communities input to help avoid any potential conflicts. In order to achieve good community relations and an active dialogue with the Aboriginal community it may be appropriate for the City to set up some formal mechanism such as an Mt Melville management committee that has representatives from all stakeholder groups in order to manage the area. The Aboriginal community at present has set up a heritage reference committee, assistance to this group could also be provided in order that an ongoing dialogue can be maintained. It may also be beneficial to the City of Albany, other stake holder groups and the wider community for a partnership to be formed in order to assist the A.A.C. to progress their ambition to build the proposed Noongar Cultural Centre and Noongar heritage trail on Mt Melville. Similar projects exist in Yallingup (Wardan Centre) and Kojonup (Kodja Centre) which have positive economic benefits to these regions tourism industries.

Places identified and recorded as sites within the Mt Melville site complex will be subject to the protection and the requirements of the Aboriginal Heritage Act (1972). If the City of Albany's planning department receives or plans any activity that is likely to affect, alter or destroy these places then Ministerial consent under section 18 of the Aboriginal Heritage Act (1972) must be sought. It is recommended that the City's staff undergo training to familiarize themselves with their obligations under the Act. It is the Aboriginal community's preference that all developers should endeavour to avoid these places.

Within each report in the site reports section a number of recommendations have been made to manage, protect and to recognize the Aboriginal significance of each individual place. It is recommended that the Albany office of the DIA assist the Aboriginal community to enact these requests in line with the Aboriginal community's expectations. This assistance could be made in the form of technical assistance and by the provision of resources or assistance to secure the necessary resources from other funding agencies.

The Possession Point site complex is an extensive area involving a range of archaeological sites with some historical ethnographic components. The complex is located to the north of Quaranup Road between Mistaken Island and Whalers cove. During field work conducted for this survey, the Aboriginal informants advised the survey team that the above area was rich in pre-historic occupation sites and archaeological material.

A subsequent inspection of the area by the consultant confirmed this view. A number of sites that contained large artefact scatters, Gnamma holes, Lizard traps and grindstone Quarries were located. As a result the survey team made a second field trip to the area with Mr Robert Reynolds an Archaeologist from the DIA. During this trip archaeological material was verified and recorded in up to eight separate locations. Not all the material found was recorded during this visit, problems with access and visibility were experienced. Project resource issues and time constraints also prevented more detailed recording at each location. Other site locations were seen but access due to thick scrub prevented visitation. These sites were all most exclusively located upon granite caps. It was also not possible to locate all the granite caps in the area in the given amount of time allocated to the visit to the area. Further investigation of the area on aerial photography revealed many more granite caps in the region that were not

visited. It was therefore concluded that the area contained great potential for further material to be found. As a result it is recommended that that DIA conduct detailed analysis of the area with the view to conducting a systematic archaeological survey in order to record all the sites in the area.

During the field work it was also brought to the attention of the consultants that unauthorized collection of granite slabs that were Aboriginal Lizard traps had occurred at one site. This collection had occurred between the two field visits and was likely to be the result of the public accessing the area and collecting material for garden amenity landscaping. As the area is a City of Albany administered reserve it was requested that the access track to the area be closed. It was also requested that the City of Albany in partnership with the DIA consult with the Aboriginal community with the view to developing a heritage management plan in order to be able to protect sites in the area. It was suggested that as a component of this plan signage outlining the Aboriginal significance of the area and the legal obligations regarding protection of Aboriginal sites under the Act may need to be installed at the entrance to the track in order to protect sites in the area. It was also requested that the DIA conduct periodic monitoring of the sites in the region.

During the second field trip a traditional Aboriginal water source was identified and recorded. This soak was identified as a camp area that had been used by the Knapp family in the 1960's. This camp had also been subject to public pressure and contained a large amount of refuse. It was requested that the area be cleaned up and fenced in order to protect the heritage values of the site.

Places of significance identified along the Kalgan River during this survey were predominantly archaeological sites or sites of contemporary ethnographic significance associated with resource procurement but particularly fishing. The places recorded are only a small sample of sites likely to be recorded and with further field work the list will all most certainly expand. The sites recorded during this survey are also congruent with site types that have been recorded in the past and discuss in the archival section of this report.

The Aboriginal community has identified the Kalgan River as an important traditional Noongar migration path. This notion is supported by the richness of the number of archaeological sites already recorded along its length. The Aboriginal community has requested that a detailed archaeological survey be conducted along the length of the river in order to record all the sites likely to be there A component of this survey should involve the creation of a detailed management plan in order to protect this cultural material once identified. Preservation of wooden structures such as scarred trees and any weir type fish traps is of particular importance as these features are subject to natural deterioration. Signage along the river's embankments as to the nature of the rivers significance to the Aboriginal community and the recognition of site protection requirements under the Aboriginal Heritage Act (1972) has also been requested

The Aboriginal community is in no doubt of the significance of the Kalgan River and other waterways in the region as important places spiritually and as important places for fishing, in both pre-history and in contemporary times. Of primary importance to Noongar's in contemporary times is the protection of fishing habitat and the identification and protection of the many prehistoric fish traps along the Kalgan River and other waterways in the region. It is has there for been requested by the Aboriginal community that a management plan be drawn up for fish trap preservation and that they be given a say in the management of the Kalgan River and other water ways in the Albany region

In order to progress this request it has been requested that the DIA facilitate discussions with other agencies that have management responsibilities with regards to the regions water ways

and particularly the Kalgan River. An initial concern that the Aboriginal community believes that needs to be addressed on the Kalgan River is erosion from the wash of power boats from the ski club.

Other activities that have the potential to pollute the rivers and waterways of the region also need to be identified and discuss. As many of the regions waterways have already been identified as a significant sites under the Aboriginal Heritage Act (1972), any planned activity that alters, affects or destroys the heritage values attached to these place, will need to gain ministerial consent under sec 18 of the Aboriginal Heritage Act (1972). The agencies that are tasked with the waterways management need to be made aware of this requirement and there obligations under the Act. It is recommended that the DIA advise all stakeholder groups of the status of the regions waterways with the view to involving the Aboriginal community in the decision making processes that affects them.

In terms of waterways that at present are registered as sites under the Act no clear delineation of site boundaries have been set in the Albany region. In other areas of the Southwest a 30-50 meter buffer from the embankments or the normal high water mark has been an accepted standard. Consultation has yet to establish a firm community opinion and norm in Albany with regards to this issue, although a recent survey by Greenfeld et al (2005) for Main Roads revealed that the Aboriginal community saw this as an acceptable boundary for the Willyung Brook a tributary of the King River. During this survey Greenfeld et al (2005:1) also reported that the Aboriginal community believed that all connected waterways should be viewed as one site under the Act. The Aboriginal informants maintained that connected waterways was all the same spirit of the Marchant (water serpent) and thus should be viewed as a connected site and not separate entities as is reflected currently upon the Aboriginal sites register. Clearly given the Aboriginal communities sentiments towards the regions water ways more ethnographic work is needed to answer such important questions with regards boundaries and spiritual connectivity with regards the status of the regions waterways.

The Mt Many peaks site complex is a series of interrelated sites that has Archaeological, Mythological, Historical and contemporary elements of significance and relates to an area within the vicinity of the township of Mt Manypeaks through to the coast at Waitchinicup. These sites have been previously recorded as site ID5116 Lake Pleasant View, site ID 172290 Lake Pleasant View Reserve, site ID17475 Toolberup, and site ID 17474 Yoolberup; there previous details have been summarized in the archival section of this report. These sites have now been re-recorded as a site complex because all the elements of significance are related in terms of there mythological connections and in terms of there geographic locations. These sites clearly demonstrate a consistent pattern of use and occupation of the area from the prehistoric past to the present and as such the whole area is of high significance to the contemporary Aboriginal community.

As with the other site complexes discussed previously it is not the intent of the author that the broad area described as the region of influence around the sites under go registration, it is only the sites themselves that require the protection of the Act. It is the intent of the author to discuss these sites as a complex in order to demonstrate the connectivity of the places and there elements of significance

Site ID 17698 Lake pleasant View is a prehistoric occupation site located within a rock shelter on the north side of a granite cape adjacent to the southern shore line of Lake Pleasant View. The site is located within the sphere of influence of the mythological story of siteID17229 Yoolberup. The lake itself represents a tear from the mythical sisters Mooilyup and Tweturtup, the creators of this element of the landscape. Lake Pleasant View Reserve, site ID 172290, that this granite cap is located within is a site of contemporary historical significance for camping to hunt Kangaroo's, Site ID 17698 was re-rorded during this survey in order to take in the

entire granite cap as the sites new extent as artefacts, gnamma holes and lizard traps were located throughout the entire area covered by the granite cap.

As a result of a site visit made for this re-recording the Aboriginal community were alarmed that the granite cap that the rock shelter and the other archaeological material was located upon had been made into a rock quarry by the land owner who is a local stone mason. This stone masons activities had caused considerable damage to the site both within his land and on the adjacent reserve where lizard traps had been removed. As a consequence of this discovery Mr Robert Reynolds from the DIA put a stop work order over the activities of the stone Mason and commenced a process of consultation between the land owner the Aboriginal community in order to find an equitable solution to the problem and to protect the remaining Heritage values of the area.

Resulting from these consultations the Aboriginal community was unwilling to support a section 18 application to conduct any further quarrying at the site. The Aboriginal community's position was that the site should be cleaned up and no further destruction of the area should take place and that the DIA should investigate the matter with the view to prosecuting the land owner for breaching section 17 of the Act. As the land owner could demonstrate that he had no way of reasonably knowing of the areas significance a prosecution was not a likely course of action. However this resolution by the Aboriginal community and the areas significance would place the land owner in a position of considerable financial loss. As a result of this loss the land owner offered to sell the land to the Aboriginal community The A.A.C requested that the DIA consult with the Aboriginal Lands Trust (ALT) with the view to purchasing the land and vesting it with the AAC. At the time of writing this report no response from the ALT had been given and no resolution to this situation had been reached.

With regard to this area the Aboriginal community has requested that the DIA continue these negotiations with the ALT. The Aboriginal community has further requested that the area be subject to on going monitoring and that a heritage management plan is adopted in order that the remaining cultural assets at the site are fully protected.

The Mythological sites of Yoolberup (site ID 17229) and Toolberup (site ID 17475) that were re-recorded in this survey have had further information added to the site file and differs from the original reports as summarized in the archival section of this report. This new information that has been recorded tells of what has been reported to be the traditional stories pertaining to the travels and actions of mythical beings that have created prominent features of the landscape within the Mt Many Peaks site complex region. The stories themselves describe these mythical beings travels over vast tracts of land from the Stirling Ranges to the coast at Waitchinicup and then describe events of creation that took place at specific sites where a beings spiritual essence remains.

Within the site reports section of this survey and for the purpose of the administration of the Aboriginal Heritage (1972) we have described these areas in two differing but separate levels of significance. The path that these spiritual beings traveled over is known by Aboriginal people as a Dreaming track or a Song line. In our report we will refer to this as an area of cultural value, within this area of cultural value Aboriginal people should be consulted about any development proposal that is likely to affect these areas. The place where an event of creation has taken place and a landscape feature has been identified that is representative of the essence of a spiritual being is called by Aboriginal people a sacred site. We will define this place as a religious site or a mythological site. These places should be registered under the Aboriginal Heritage Act (1972) and as such be protected by the Act. These places or sites would require consultation and application under section 18 Aboriginal Heritage Act (1972) for Ministerial consent to use the land prior to any development proposal affecting these places. Developers should be informed about these places by the City of Albany in order that

they do not plan to affect these places. The Aboriginal community is also unlikely to support section 18 applications to affect these sites as religious sites are of paramount importance to the Aboriginal community. It is recommended that DIA facilitate further field work with the informants who reported these sites in order to more accurately define the extent of these areas.

In the site reports section and on the accompanying maps, the areas of cultural value and the actual elements of the sites themselves are differentiated and described.

For site ID (site ID 17229) Yoolberup the area of cultural value begins at the Stirling ranges, travels south to the town of Mt Many peaks then turns southeast to Waitchinicup. The essential elements that make up the components of the site are Mt Many peaks (Yoolberup), the South Sister (Mooilyup), the North Sister (Tweturup) and the chain of fresh water lakes in the region within the area of cultural value, that represent the sisters mythical tears (see the overview map).

For site ID 17475 Toolberup the area of cultural values is described as the peninsula at Two Peoples Bay north to Mt Many peaks, west to Reservoir Hill bordering and inclusive of Gardner Lake and south to Mt Gardner taking in the entire Vancouver peninsula. The area of sacred significance is considered to be a prominent peak that represents the Head of Boychartakup, which is described as an area of approximately a 620m radius centered upon South point at the entrance to Two Peoples bay. (See over view map) As the area was recorded from consultation with the aid of maps and no field visits to the site were under taken further refinement of the sites extent will need to be made by visiting the site with the Aboriginal informants who have identified the area.

The conceptual differentiation between an area of cultural values and a site that can be registered and protected by the Aboriginal Heritage Act (1972) and discuss within this section of this report is also applicable to the other main mythological sites reported during this survey. The other main mythological dreaming track or song line to be reported is known as Kinjarling (The place of rain). With regards to this song line it is once again only the essential elements of the landscape that the mythical beings are said to have created that will make up the components that are registered as the site. These elements are Michaelmas and Breaksea Islands. The Snake trap on Mt Melville, Dog Rock and its Tail, Oyster Harbor, the King and the Kalgan rivers; and Moorilup Pool. The path that the Waugal took in creating these places is defined as the broader area of cultural values. This path broadly takes in a line from the islands North West to Mt Melville, to Oyster Harbor then splits and follows the King and Kalgan Rivers to their completion (see overview map).

With regards to the nature and extent of this reported mythological site it will be necessary for more consultation to take place in order to more accurately define the essential elements of this mythological report. Some disagreement within the Aboriginal community was encountered with regards to the veracity of the details of this mythological story. Mr Glenn Colbung for example said that he was not familiar with this particular myth however he was in agreement as was other Aboriginal community members consulted as to the anointment of religious significance to the places defined as the essential elements of the reported site. Particularly with regards to Mt Melville, Dog Rock, Oyster Harbor, and the King and Kalgan Rivers Mr Colbung said these places were important spiritual sites upon a large dreaming track that went through to South Australia and that the Rivers were important because they are the home to the Marchant, which is what Albany Noongar's call the serpent referred to by Ms Knapp as the Waugal. Mr Colbung felt that the informant who reported the story was aware that these places had important spiritual significance to the regions Noongar's but was not actually aware of the traditions behind this significance. Mr Colbung said that places such as Mt Melville traditionally were men's places and as such, the informant who recorded the story reported in

this survey would not have been privy to such information. Others have pointed out that this story contradicts the myth that was recorded by Barker from Mokare about the creation of Oyster harbor (reported in the archival and historical section of this report). There is a broad agreement amongst the Aboriginal community as to the significance of the places identified as the essential elements of the site.

In regards to the management of this reported site and its protection under Aboriginal Heritage Act (1972) the same recommendations as for the sites above are relevant. Any proposal that directly affects, alters or destroys the sites essential elements will require consultation with the Aboriginal community followed by ministerial consent under section 18 of the Aboriginal Heritage Act (1972) for consent to use the land that may contain an Aboriginal site. The essential elements described above should be considered the individual components of a large mythological site that is registered within an area described as the dreaming path or an area that has important cultural values. As this area of cultural values overlays much of urban Albany and its waterways further consultation work will be necessary in order to determine what the Aboriginal community see as important with regards to the management of these values and their interaction with the wishes and activities of the wider community. During the field work that identified this and other mythological sites in the Albany region there was little discussion with regards to the above issue.

Regarding sites identified from local historical sources that were not previously known to the contemporary Aboriginal community such as Barmup, Camfield House and places identified within the history section of this report.

As this report becomes a public document such sites will no doubt become of contemporary significance to the Aboriginal community. As such the Aboriginal community will require some say upon how these places are managed. It is therefore suggested that the City of Albany inform the owners of these places of the Aboriginal significance with the view to being able to facilitate contact between the affected landowners and the community in order that consultations can be conducted and agreements can be made. The DIA should take an active role in being a mediator in these consultations in order to manage any potential conflicts that may arise from competing land use interests.

Burial sites are always of high significance to Aboriginal communities anywhere in Aboriginal Australia; Albany is no exception to this rule. As such the area believed to have contained Mokare's grave and the burials located at the Black Stump in Gledhow are of high sensitivity to the local Aboriginal community. It is therefore important that if any development plans are put forward by the City which may affect these areas that full and extensive consultations with the Heritage Reference Committee is conducted during the planning for future development. Work in and around these sites can only take place with ministerial consent under section 18 of the Aboriginal Heritage Act (1972). Following these consultations the Aboriginal community would likely require that some of sub-surface archaeological investigations or monitoring take place at the site as it was not previously established if skeletal material still remains in the area. Previous consultations requested that the actual area believed to be the grave site is preserved as a garden area with a commemorative plaque erected. The community at present has not altered its view with regards to the management of this site.

With regards to the Archaeological site identified at Windermere and Cumberland Streets the Aboriginal community has suggested that some test excavations at the site would be appropriate in order to more fully record its archaeological extent and significance and to gain a date for the deposit in the area. This is thought necessary as the blocks of land are owned by private citizens who are likely to want to build a house on the sites in the future. It has been requested by the A.A.C that the DIA assist their organization to source some funding so that

an Archaeologist and some community members can be employed to conduct this work as a matter of urgency.

DISCUSSION - OTHER ABORIGINAL HERITAGE ISSUES THAT WERE IDENTIFIED DURING THIS SURVEY.

During consultation the Aboriginal community has raised a number of issues with Heritage matters and a number of issues with both the assessment and administration of the Aboriginal Heritage Act (1972) within the Albany region. These concerns and suggested strategies to address these concerns are discussed below;

Members of the Albany Aboriginal Corporation (AAC) have raised a number of concerns with the inappropriate naming of places in Albany. Some of these names are seen as being names that reflect post contact invasion and are suggestive of conquest. For example, in the Quaranup region the name of ‘Possession Point’ is suggestive of European conquest and as such is offensive to Aboriginal people. It has been suggested by the Aboriginal community that ‘Possession Point’ be renamed with an Aboriginal name or a name that is values neutral and is of appeal to the Aboriginal and to the wider community.

Other names that are of a racist nature are also seen as offensive. An example of a place name with racist connotations is the former name of a hill called ‘Nigger Rock’. This name has now been changed however it has been requested that investigations are made into other names of places in the region that may cause offense and as such would require renaming. It has been suggested that the City of Albany work with the Aboriginal heritage reference committee to address this issue.

The final issue regarding names in the region is to do with people adopting Aboriginal names for places or events with out first consulting with Aboriginal people. It is always offensive to take from some ones cultural traditions with out the permission of the people involved. It may be appropriate for the City of Albany in consultation with the Aboriginal community to develop a policy on the use of Aboriginal names in the area. This policy should include a requirement that the Heritage Reference Committee considers all community groups wishes to use Aboriginal names prior to Aboriginal names being adopted and used publicly. The DIA should also have a formal role regarding this issue by providing the public with information about the use and misuse of Aboriginal names.

Some members of the A.A.C have stated that places in Albany that have commemorative plaques placed upon them which single out and recognize the importance of or the of actions of one Aboriginal person or one particular family are inappropriate. For example the recognition of Paddy Coyne’s camp and the Coyne family at Weelara Park is seen to ignore the other Aboriginal people who also lived and camped in this area. While people acknowledge the sentiment and the recognition of these individuals it is often thought that it is inappropriate to single out certain individuals within a large and diverse Aboriginal community. It has been suggested that plaques or memorials address issues at a community rather than at an individual family level.

The Colbung family has requested acknowledgement of their status as descendants of the traditional owners be given more recognition in heritage research and community decision making processes within the Albany region. It is not the intent of this report to enter into a debate on the veracity of this claim. It has been mentioned here simply as an issue that the Colbung family wish to have raised.

Members of the Albany Aboriginal community have identified some serious concerns with the assessment and the management of Aboriginal Heritage Surveys within the region.

Historically there has been no strategic planning and/or coordination of Heritage Surveys in Albany. Surveys are development driven and as such, are commissioned individually to meet the needs of developers in order to address compliance requirements rather than to address the needs of the Aboriginal community.

Because of this approach Heritage Surveys are conducted by some developers who wish to meet their obligations under the Aboriginal Heritage Act (1972) but not others. No consistency across agencies or by developers has been noted or enforced by planning authorities or the DIA. As a result conflicts between the Aboriginal community and developers often erupt when sites of significance are inadvertently disturbed.

This ad-hoc approach has also proved problematic within the Albany region because development driven surveys often engage consultants to conduct these surveys who have little knowledge of or no background within the local Aboriginal community and knowledge of the region. These researchers often access community networks through land councils Native Title working parties whose areas of concern are often much larger than the local region. Resulting from this Aboriginal people are often being consulted by researchers who make contact with single individuals within the community who refer them to other Aboriginal people who they are related to or associated with and who may or may not be the most appropriate informants for the area in question. Resulting from this, clearances are given often by the people who do not have a consensus among the broader Aboriginal community or the requisite cultural authority or cultural knowledge to make such decisions. These problems have led to conflicts within the Aboriginal community about Heritage matters. These conflicts have often spilled over into the wider community when Aboriginal people that are aggrieved by being excluded from surveys; approach the proponents who commissioned these surveys in order to assert their cultural rights. This has also led to uncertainty amongst proponents who are often required to conduct further consultations in order to mitigate these conflicts and mistakes to meet their legal obligations under the Act.

As a result of these problems members of the Albany Aboriginal community have setup an Albany Aboriginal Heritage Reference Committee. This committee has been formulated by consultation between the Aboriginal families in the region who have both traditional ties and a strong historical association in order to manage the process of Heritage research and consultations within the Albany region. At this stage this consultation has identified nine families in Albany who have both traditional and historical ties to the region and who feel they have authority to make decisions with regards to Heritage matters in the area. Over time further consultations may include more family groups. The agreed identified families at this stage are the:

- Woods family
- Loo family
- Eades family
- Knapp family
- Williams's family
- Penny family
- Coyne family
- Wynne family
- Colbung family

The Heritage Reference Committee has been setup at a community level with little or no bureaucratic intervention and/or support. The group differs from the City of Albany Aboriginal Accord Advisory Committee in a number of ways:

1. The group deals only with heritage issues

2. They are a less structured group – they meet when needed
3. All members are voluntary
4. All members are Aboriginal people representing the above families
5. Any member of a family can attend the meetings, however there is only one vote per family in the decision making process.

It is believed by the Aboriginal community that this Heritage Reference committee will alleviate the problems mentioned above. It is envisaged that the Heritage Reference committee will introduce a process of democratization with regards to Aboriginal community representation at Heritage Surveys and give a sense of fairness and equity with regards to decisions right across the community. It is also envisaged that this will give certainty to developers who commission surveys in knowing that they are getting a true consensual decision from a totally informed community. This will have the advantage of reducing delays for projects and repetition of meetings when inappropriate people are consulted.

The Aboriginal Heritage Reference committee is at present in its infancy but is developing as a group to provide a co-coordinated response to the management, identification, and control of Aboriginal heritage research in the region. As such members of the reference committee have expressed a wish to have some control and ownership over the processes of the commissioning of surveys and the co-ordination of the processes by which surveys are conducted. As a part of this control and management, a say upon who developers hire as researchers has been requested. It is envisaged that when the need for heritage work is identified at a planning level that the first point of contact and referral by local and other government agencies and/or land councils should be the Albany Aboriginal Heritage Reference committee. This group could then advise proponents of the appropriate Aboriginal consultants who require consultation and provide with them of a list of reputable consultants who have the appropriate knowledge, skills and trust of the community in order to be able to adequately conduct surveys within the Albany area. Equally the committee could consider the matter there and then and provide advice to the planning department or the proponent in order for them to meet their obligations under the Aboriginal Heritage Act (1972).

It is the view of the author of this report who has consistently worked within this region for a number of years that the above approach is long over due and is in need of support by all the agencies and other stake holders in the Heritage assessment process. The merit of this approach is that it is totally a local community driven response to problem's that have often caused bitter division amongst Aboriginal community organizations, families and individuals in this region. This response is also a local response that sits outside the politics of the Native Title process which often causes divisions within the local community by bringing in outsiders to be consulted about local Heritage to the disadvantage of often more knowledgeable local people.

At present the Heritage Reference Committee is operating out of the premises of the AAC on Serpentine road. The Aboriginal community at present are running and funding meetings with little support from any agencies, with the exception of the DIA who is providing some administrative assistance and advice. This situation is less than ideal as other Aboriginal organizations in Albany may accuse the group of bias towards the interests of the AAC and walk away from the process.

It is the recommendation of this report that the DIA assist the Aboriginal community as soon as possible to formalize the group and to form an incorporated body that can access funding to provide the recourses needed for the group to gain its own premises and to function independently of any existing Aboriginal community organizations in Albany. It is also appropriate that the DIA continue to provide ongoing administrative assistance and Heritage training. A person to take minutes of meetings and to handle the correspondence for the

committee will be much needed, particularly as other government agencies and developers become aware of the committees existence and start to put demands upon the group that they may not necessarily have the skills, time and resources to meet. The creation of a trainee ship for a young person with a DIA officer, as a mentor may be a solution to the problem identified above. This position would be of immense benefit to the everyday running of the committee and should be independent of the DIA. The City of Albany also should have a role in this support. It would be useful for a planning officer to provide some expertise and training to the committee on planning and development processes so that the committee can feel comfortable to deal with these issues. No doubt the committee itself as it progresses to do more business will identify other needs that the DIA, the City of Albany and other stakeholders can assist with. I believe that in the initial stages of this group taking back control of their own Heritage and its assessment it is imperative that all assistance be given to enable the group to succeed as it will benefit the entire region by providing a streamlined, systematic and co-coordinated approach.

With regards to the structure of the Heritage committee and the management of Aboriginal Heritage issues in Albany there are a number of recommendations that the Aboriginal community wishes to make:

6. The Heritage Reference group remains autonomous and is not 'owned/managed' by other agencies.
7. Heritage issues are referred to this group via the Aboriginal Liaison Officer of the City of Albany or Department of Indigenous Affairs and the South West Aboriginal Land and Sea Council.
8. Department of Indigenous Affairs (DIA) become more involved in local Heritage issues – whether that be heritage training, administration support, registration of sites or general support and research.
9. The registration/verification of sites continues to be managed via ongoing research grants or other financial support from DIA and other funding sources.
10. That the City of Albany town planning policies continues its commitment to the research and identification, protection, and management of Aboriginal Heritage sites within the region and continues to consult with the Aboriginal community with regards to this heritage on an ongoing basis.

SUMMARY AND RECOMMENDATIONS

The City of Albany and the Department of Indigenous Affairs (DIA) have jointly commissioned a regional study of areas Aboriginal Heritage in order to identify sites of cultural significance that are likely to be registered under Section 5 of the Aboriginal Heritage Act (1972) and that may be affected by future development planning within the region. The purpose of this survey is to make recommendations to the City of Albany in order for them to be able to consider Aboriginal Heritage issues within the City's strategic land use planning document and to the make recommendations to the DIA in order for improvements to be made to the existing management processes for Aboriginal Heritage sites within the Albany region.

In order to achieve this objective the survey first assembled research pertaining to the Albany region from published academic sources and unpublished sources held within the archives at the DIA, the Albany Local Studies History Collection, the University of Western Australia, the State Records Office and the Batty Library in Perth, Western Australia. These sources were used to assemble an overview of the prehistoric and historic Aboriginal land use patterns for the region in order to build a predicative model of site location that could then be used to assist planning staff within the City of Albany's town planning department in addressing Aboriginal Heritage issues within their regional strategic land use planning document. Following this, extensive consultations were conducted with members of the Albany Aboriginal Corporation (AAC), the Southern Aboriginal Corporation (SAC) and non-aligned Aboriginal community members in order to identify sites of traditional, historic and contemporary significance not previously recorded and to identify other heritage issues that would affect town planning and projected development planning within the region.

A search of the DIA Sites Register on 1st June, 2004 identified that there is 50 previously recorded Aboriginal Heritage sites located within the Albany local government region. Of these 50 sites, 40 sites are archaeological (Table 1) and 10 sites are ethnographic (Table 4). Details of these sites have been included within the archival section of this report in order that the City's planners can be informed of the details of the nature and extent of these sites in order that the City of Albany can meet their obligations with regards to these places under the terms of the Aboriginal Heritage Act (1972).

Resulting from previous archaeological research Harris has developed a predicative model of site location based upon past land use practices, environment types and vegetation zones, as classified by Beard (1981). This model has been used within this survey in order to inform the City of Albany of areas of likely future archaeological concern should development proposals be identified to impact upon these areas. This land use model suggests that while Aboriginal people used the whole of the biosphere, they however preferred certain zones. Areas such as woodlands, the coastline, rivers, estuaries and lakes were preferred locations that were frequently visited and where major camp sites were located. Areas such as forests were only intermittently used. Access to all regional areas was achieved along established tracks along riverbanks, across river fords, ridges and hill passes. Movement was undertaken from water source to water source constantly to camps of short duration leaving a sparse archaeological imprint. At the intersection of tracks or where focal resources were present, prime camp sites were located. This model is confirmed by similar research conducted by Dortch (1987) for an area east of Albany within the Jerramungup district. Here Dortch suggested that the focus of Aboriginal prehistoric activity and its accompanying archaeological signature would be concentrated around freshwater lakes, river channels and estuarine environments in and around the coast.

Information from the ethnohistorical literature and early ethnographic accounts from the regions first explorers such as Barker (1831), Nind (1832), and Collie (1834) have confirmed this pattern of traditional life. The regions Aboriginal land use activities were focused on hunting, gathering and particularly fishing which occurred largely around the coastal areas, inlets, rivers and lakes. The focus of this activity occurred within warmer months of the year, throughout the spring and summer where large groups of Menang people gathered at King George Sound and Oyster Harbour areas to harvest the rich resources within the region and to conduct ceremonies and social business. In the winter months, while the coastal areas around the margins of these large water bodies were still occupied intermittently, people tended to break up into smaller family units and disperse into the hinterland to the open woodlands in order to hunt game such as kangaroos, wallabies and possums. This dispersal into the hinterland was focused upon the use of the King and particularly the Kalgan Rivers, and other rivers within the region as traditional paths that facilitated this pattern of migration. This pattern of traditional land use coupled with the religious belief in the spirit of the Marchant made the regions waterways places of high significance. Other areas of high significance that have been recorded in mythological stories about the creation of features of the landscape within the region include prominent mountain ranges such as Mt Melville, Mt Willyung, Mt Many Peaks, Waitchinicup, the Porongurups and the Stirlings.

This pattern of land use was carried into the early historical period towards the late 18th century when European expansion that cleared the land for agriculture finally disrupted this pattern of traditional life. Following this disruption of traditional life and repressive government legislation within the 19th century that governed the lives of the regions Aboriginals, camps on farming properties, fringe camps in areas of remnant bush land and town reserves became the predominant places of residence and significance for the regions Aboriginal population. The Aboriginal population maintained a lifestyle that followed the seasonal demands of the agricultural economy and was highly mobile throughout the region within these times. In times of downturn in the rural economy Aboriginal people maintained themselves in these camps from harvesting some bush resources and accessing welfare and services from the towns. This lifestyle continued to the late 1960's when the Assimilation policy ended and people became integrated into the broader society by being given access to housing in large regional areas such as Albany. Following this integration, the regions Aboriginal population which are now Albany's Aboriginal Elders have fond memories of these camps and reserves and as such these places are of historical and sentimental importance.

As a result of the community consultation process, 42 new Aboriginal Heritage sites were recorded during this survey. Fifteen of these sites were archaeological and were sites mostly located within coastal regions near sources of fresh potable water or riverside and estuarine situations where marine resources were plentiful. The occurrence of archaeological sites such as stone structures upon granite caps along the coast largely featured within these new recordings. The recording of these new sites confirm the land use model as established by Harris in Section 1 of this report. Another 32 of these new sites were ethnographic. The most frequently recorded site types, were historical camps on farms, camps on the fringes of urban areas and gazetted town reserves. A number of traditional mythological sites were also recorded. The recording of these sites confirm the shift in the notion of significance brought about by cultural changes by the integration of the Aboriginal population into the rural agricultural economy as discussed within the ethnohistorical section of this report (Section 2). As a result of this shift in focus in Aboriginal lifestyle, traditional land use patterns have seemed to become less important in being able to identify areas of significance within the region. Attachment to places of historical and sentimental significance with regards to agricultural areas and within urban Albany, for example Mt Melville, has now become paramount in the minds of the Aboriginal population with the regards to the identification of places of significance in the region.

With regards to all sites identified and discuss in this survey and specific recommendations for their management, each site report within each section of this survey has recommendations made in order to manage and protect each site. These recommendations are specific to each site and will not be repeated here. The reader is directed to each recommendation attached to each site report within the relevant section of the report. With regards to recommendations that involve broad management issues that pertain to heritage sites in the region in general, their identification, protection and management, the following recommendations are made:

In regards to archaeological sites:

Research data suggests that archaeological sites are most likely to occur around lakes, riverside and estuarine systems and also in coastal areas within sand dune systems, in particular where granite caps occur. **It is therefore recommended** that the City of Albany's Planning Department encourage developers who plan works in these areas to undertake archaeological surveys before any development applications are submitted for consideration.

It must be noted that artefact scatters that frequently occur around lakes and in mobile sand dunes along the coast are subject to the effects of natural processes such as erosion and rain, and that the assemblages contained within these sites constantly undergoes concealment and exposure over time. As a consequence **it is recommended** that a periodic archaeological survey should be conducted by officers of the DIA in different seasons and conditions in order to monitor environmental effects on recorded sites and their potential to shift in locations over time.

To overcome the low visibility factor identified as a constraint on systematically identifying archaeological sites within the Albany region, Proponents who provide for the commissioning of archaeological surveys should commission such surveys when conditions are best suited to site discovery. **It is therefore recommended** that proponents be advised that surveys should be commissioned in agricultural land and woodland areas, in summer or early autumn when there is a minimum of grass cover and leaf litter upon the ground. In grasslands and woodlands, the optimum time for surveys to be conducted is in the months following fires when grasses and some undergrowth has been burnt. Surveys of woodlands and forested areas need to be coordinated with the controlled burning regime of the Department of Conservation and Land Management or done opportunistically after accidental bush fires.

Research has identified that there is still a large probability of many more fish traps occurring within the rivers and estuarine systems within the region. Grinding patches are also likely to occur all along the rocky coastline. These site locations are highly vulnerable and are subject to erosion and inundation, particularly with climate change and a rise in sea level. It is therefore unlikely that any management procedures can prevent the eventual destruction of these sites. In the meantime, **it is recommended** that regular maintenance, monitoring and recording of these site types should be conducted by officers from the DIA in association with members of the Aboriginal community.

Few engraving sites have been previously recorded in the area. **It is therefore recommended** that the two engraving sites that have been located should be periodically monitored by officers of the DIA in order to record the effects of natural and cultural elements over time. Any graffiti noted within the vicinity of these sites should be removed swiftly.

As there is a putative burial ground in the Gledhow area, any development involving earth moving that is proposed in the vicinity of Gledhow **should** be closely surveyed or monitored by an Aboriginal custodian and/or archaeological consultant prior to or during earthworks taking place. In other locations where there are sandy dunal deposits of sediment similar to the Gledhow area there may be potential for further burial locations to be unearthed. Caution needs to be taken when major earthworks occur in coastal dunal areas as there is a high

probability that burial sites may be disturbed. **It is therefore recommended** that private developers be informed of the likelihood of Aboriginal burials being contained in coastal dunal areas and that upon submission of a development application, that developers should be encouraged to conduct a monitoring program by an Aboriginal custodian and/or archaeological consultant during earthworks.

It is also recommended that all the previously recorded archaeological sites that have dubious locations, providence and boundaries should be revisited and described by an archaeological consultant.

As a result of the prominence of archaeological sites recorded during the ethnographic field work and the concerns raised by the Noongar community about the existence of many unrecorded archaeological sites and fish traps in the region, **it is recommended** that a comprehensive archaeological survey be conducted at Quaranup, Mt Melville, and along the shoreline's of Princess Royal Harbor, Oyster Harbor, and the King and Kalgan rivers.

With regards to a significant archaeological site recorded during this survey, located upon private property in a housing estate at Lower King, at the intersect of Windermere and Cumberland streets, **it is recommended** that the DIA assist the Albany Aboriginal Corporation (AAC) to apply for a heritage grant in order for a salvage excavation to be conducted prior to any development taking place.

There may be other sites of this nature that are also under threat and would warrant a salvage program, as such, **it is finally recommended** that discussions should take place between the DIA and the Albany Heritage Reference Committee as to the identification and subsequent excavation of such places in order to documents the provenance and age of such places. This will greatly contribute to a better understanding of the regions pre-historic land use by Aboriginal groups.

In regards to ethnographic sites and precincts identified in this report:

The Mt Melville site complex area is recognized by the City of Albany's planning department as an area of high significance to the contemporary Aboriginal community. As a feature of this recognition **it is recommended** that the City of Albany, the DIA and the Aboriginal community (through the Albany Heritage reference committee) enter into negotiations in order to formulate a heritage management plan for the Mt Melville site complex area. This heritage management plan should make provision for; the protection and recognition of the identified sites and the implementation of each specific site management recommendation as contained within each site report in this document. This plan should also make provision for the City of Albany's planning staff to undergo training with regards to the processes and obligations set out in the Aboriginal Heritage Act (1972).

This heritage management plan should also seek to reach an agreement between the Aboriginal community and the City of Albany upon the conduct of maintenance works within Weelara Park, the Mt Melville City reserve, particularly with regards to recreational planning needs for the public, and the protection of the community from the danger of the old quarry site.

This heritage management plan should also discuss the Albany Aboriginal corporations (AAC) ambitions to construct a Noongar cultural center and a Noongar heritage walk trail upon community and public land within the Mt Melville reserve. This idea presents a unique opportunity for the City of Albany to become involved in a project that can bring large benefits to the cultural and economic life of the region. If the AAC is to progress this idea they would need to integrate their plans with the strategic plans for Mt Melville's management with

the City's and would also require assistance from all agencies that have a interest in development of Mt Melville.

It is recommended that the DIA and the Aboriginal Lands Trust (ALT) conduct discussions with AAC in order to assist this group to fulfill there ambitions with regards to developing a Noongar Cultural center and heritage walk trail on Aboriginal land at Mt Melville.

During this survey the Quaranup area was identified to be a place where a large amount of pre-historic archaeological sites were located and that they had been subject to some interference from the general public. As a result the Aboriginal community has requested that the DIA formulate a heritage management plan for the area.

It is therefore recommended that in consultation with the Albany Aboriginal Heritage Reference committee that the DIA formulate a management plan for the area. This plan should make provision for a program of on going recording of the archaeological material present in the area and for on going monitoring of the sites recorded. An Aboriginal community member could also be trained and appointed as a heritage Warden to manage this monitoring. In order to prevent the general public from accessing the sites in the area **it is recommended** that the access track to the reserve be closed to vehicles and that appropriate signage be erected at the entrance to the track outlining the areas Aboriginal significance and the obligations with regards to these sites protection under the Aboriginal Heritage Act (1972).

The Albany Aboriginal community has identified the regions waterways to be of special significance for religious and for domestic or mundane reasons. In terms of spiritual beliefs the regions waterways are believed to be the home of the Marchant a water serpent deity that both created these places and whose essence currently resides within them. There are also mythological stories that describe acts of creation with regards to certain waterways in the region. The regions water ways were of special significance as paths of seasonal migration and as places to camp, hunt, and most importantly to fish. The many fish traps already recorded in Oyster Harbor and the Kalgan River attest to the traditional importance of fishing to the regions Noongar's. Contemporary fishing sites recorded attest to this on going association with this important aspect of their traditional cultural life. As result of this significance a number of recommendations with regards to the waterways have been made;

With regards to the Kalgan River **it is recommended** that the DIA in consultation with the Aboriginal community formulate a heritage management plan in order to protect the integrity of the heritage values of the river and the identified sites along this waterway. This heritage management plan would also discuss means by which the specific management recommendations contained within this documents site reports section can be implemented.

This heritage management plan would also discuss strategies that can be used for the management and preservation of the many fish traps and scar trees identified along the Kalgan River. This heritage management plan would address issues of concern from the Aboriginal community regarding the pollution of this waterway and erosion of the embankments from powerboat wash, the depletion of fish stocks and management of fish stocks which is an important cultural resource.

With regards to all the waterways in the region, **it is recommended** that the DIA make contact with other agencies that are tasked with management of the waterways and make them aware of the significance of these places to the Aboriginal community and their obligations of site protection and the processes involved in this protection under the terms of the Aboriginal Heritage Act (1972).

It is also recommended that the DIA advise all stakeholder groups (such as Landcare Groups) of the status of the regions waterways with the view to involving the Aboriginal community in the decision making processes that affects them. This could take the form of representatives of the Aboriginal community being involved on an advisory committee with these agencies that are concerned with management of the waterways in the region.

In terms of site boundaries for waterways in the region, at present there is no clear delineation of distance from the shoreline. In other regions an accepted buffer is between 30 and 50 metres. In a recent survey by Greenfeld (2005) for the Willyung Brook, the Aboriginal community decided 50 metres to be an acceptable site boundary. **It is recommended** that DIA conduct further ethnographic consultations with the Albany Heritage Reference Committee to resolve this issue.

With regards to the Mt Many Peaks site complex, the Aboriginal community has some serious concerns with regards to site disturbances that have occurred in the area from rock quarrying. As a result, the Aboriginal community has requested that a site heritage management plan be drawn up in consultation with the land owners in order to protect the remaining cultural values of the sites in the area.

It is recommended that a heritage management plan be formulated by the DIA in consultation with the Albany Heritage Reference Committee in order to protect the integrity of the sites in the Mt Many Peaks area. As a part of this heritage management plan, the DIA should consider declaring Site ID 5116 'Lake Pleasant View' a protected area under Section 19 of the Aboriginal Heritage Act (1972). The DIA should also consult with the Aboriginal Lands Trust (ALT) with the view to the ALT purchasing the land from the landowner which contains this site and others, and vesting it with the Albany Aboriginal Corporation who will manage it under the terms of the agreed heritage management plan.

In regards to the three mythological sites recorded during this survey:

It is recommended that the DIA protect the places described as the sites essential elements under the terms of the Aboriginal Heritage Act (1972). Should these places be affected by development plans then **it is further recommended** that clearance under Section 18 of the Aboriginal Heritage Act (1972) be sought.

With regards to the path that these mythological stories take across the landscape **it is further recommended** that these paths be recognised as areas of high cultural value where further consultations with the Aboriginal community would be needed if development proposals are put forward that would affect these areas. With regards to the areas of cultural value, **it is recommended** that the DIA facilitate further fieldwork with the informants who reported these sites in order to more accurately define the nature of these values and the extents covered by these areas.

In regards to sites identified that affect private landowners within the Albany area:

It is recommended that the City of Albany jointly with the DIA contact these landowners and inform them of the areas significance to the Aboriginal community and their obligations with regards to site protection under the terms of the Aboriginal Heritage Act (1972). Should conflicts arise between the landowners and their obligations with regards to the Heritage Act, **it is recommended** that the DIA consult with these landowners and the Albany Heritage Reference Committee in order that a negotiated outcome can be agreed upon that will respect the interests of both parties.

In regards to other heritage issues identified in this report, a number of recommendations are made:

It is recommended that the City of Albany in consultation with the Albany Heritage Reference Committee adopt a policy upon the use of Aboriginal names and the renaming of places that may be offensive to the Aboriginal community within the region.

It is recommended that the DIA and the City of Albany both recognise and support the formation and the legitimacy of the Albany Heritage Reference Committee as the primary local body tasked with making decisions with regards to Aboriginal heritage matters on behalf of Aboriginal families within the region. This support should take the form of the DIA providing administrative assistance and heritage training in order for this group to be able to adequately address the issues placed upon their agenda. The DIA should also provide this group with assistance to form an incorporated body in order that they can access the funding and resources needed to act as an independent authority. The City of Albany should also have a role in providing support to this group. **It is recommended** that the City of Albany provide the expertise of a planning officer who can provide training and expertise to the committee on the nature of planning and development processes in order that the committee can feel comfortable in dealing with these issues.

With regards to the structure of the Albany Heritage Reference Committee, the Aboriginal community have made a **number of recommendations** to the DIA:

11. The Heritage Reference group remains autonomous and is not 'owned/managed' by other agencies.
12. Heritage issues are referred to this group via the Aboriginal Liaison Officer of the City of Albany or Department of Indigenous Affairs and the South West Aboriginal Land and Sea Council.
13. Department of Indigenous Affairs (DIA) become more involved in local Heritage issues – whether that be heritage training, administration support, registration of sites or general support and research.
14. The registration/verification of sites continues to be managed via ongoing research grants or other financial support from DIA and that the DIA assists the Heritage committee with accessing these grants.
15. That the City of Albany town planning staff continues its commitment to the research and identification, protection, and management of Aboriginal Heritage sites within the region and continues to consult with the Aboriginal community with regards to this heritage on an ongoing basis.

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APPENDIX 1. RIVERS AND THEIR SIGNIFICANCE WITHIN THE BUSSELTON MARGARET RIVER AREA

*Exerpt from a Desktop Preliminary Aboriginal Heritage Survey for Water Corporations
Proposed Development of the Yarragadee Aquifer in the Lower South West Corner of Western
Australia*

RIVERS AND THEIR SIGNIFICANCE WITHIN THE PROJECT AREA

The Project area is bisected by a large number of rivers, wetlands and ephemeral creeks. On the southern boundary of the project lies the Scott River. Further north and west is the Blackwood River, the Margaret River and the Mowen River. On the coastal plain South, West and North of Busselton is the Bauyanup River, the Vasse River, the Carbanup River, the Sabina River, the Abba River and the Ludlow River. From Capel north to Bunbury is the Preston River, the Ferguson River and the Collie River. North of Bunbury lies the Brunswick Rivre and the Harvey River.

In order for Water Corporation to be able to construct a bore field, treatment plant (at Jarrahwood) and pipeline to Harvey for water drawn from the Yarragadee aquifer it will be necessary to cross a number of these rivers with pipelines. This could be done by various methods such as trenching across, boring under or attaching a pipe to existing or purpose built bridges. In order to do this the Aboriginal heritage values that are attached to these Rivers needs to be understood by Water Corporation both in regards to the Aboriginal community's sentiments and Water Corporations legal obligations under the Aboriginal Heritage Act (1972).

O'Connor et al 1989 and more specifically O'Connor et al 1995 conducted a number of studies into the Aboriginal significance of wetlands and rivers in the Perth metropolitan area and South West regions. These studies identified that many of the regions wetlands and rivers have religious significance to Noongar people. This significance is based upon the Noongar religious view that all rivers and wetlands were created by and are spiritual repositories for the dreamtime ancestor known as the Waugal (waggal, woogal or uncol). The Waugal is seen totemically to be represented by a serpent. It is the actions of this serpent that is deemed responsible for the creation of the rivers and wetlands. The Waugal is also deemed responsible for the maintenance of the health of these water bodies and by association for the maintenance of the health of the landscape and all the organisms within it (O'Connor 1989:46-7).

The Waugal is seen to be imbued with both creative and punitive powers that are linked to the regenerative power of running water (Villiers 2002:8-9). The central theme in this belief system is that all of life is dependent upon water. Noongars believe that if the creative spirit of the Waugal is tampered with or offended then catastrophic events could take place that could threaten all life. Noongar people further believe that they acting as custodians of the rivers and wetlands are charged by this belief system to act to protect the waterways. If they do not fulfill this sacred responsibility then the Waugals punitive powers will wreck misfortune upon their lives (Villiers 2002:12).

From the preceding discussion it has been established that south west Noongar religious beliefs put forward the notion that all rivers and wetlands are significant in terms of a sacred association with the dreamtime ancestor known as the Waugal. O'Connor 1995:38 terms this view as the notion of 'generalized significance' that is significance being attributed to (or claimed for) an area or places based upon a physical areas or environmental characteristics

rather than on the basis of an area or in terms of its known mythology or event specific actions. As Aboriginal people generally associate Waugal significance with the areas of wetland and rivers, does this notion of generalized significance then make all wetlands and rivers identified to be significant by Aboriginal people a ‘site’ under the terms set out in section 5b of the Aboriginal Heritage Act (1972).

Some people tasked with the job of heritage administration do not believe so. Randolph (2002 per com) argues that the Aboriginal Heritage Act was never intended to cover broad religious philosophical concepts but rather was written with the view that places that can be specifically defined, events that can be mythologically described and ceremonies and rituals that continue to be practiced are what gives currency to religious beliefs under the Act. These criteria in Randolph’s opinion are needed in order to constitute a ‘site’ under the Act. This view is also supported by Villiers (2002:10) in her work regarding the Swan and Canning Rivers. She writes:

“There is no doubt that places associated with water are significant but in terms of the Aboriginal Heritage Act (1972) this is not enough for a place to be protected or preserved. ‘Sites’ must retain physical evidence of use, be areas where sacred objects were or are stored, be of a spiritual significance that can be corroborated by the continued existence of stories or ceremonies that relate to it or be of such scientific or historical interest that they become of importance to the cultural heritage of the state.”

This view no doubt has its followers and no doubt was what legislators who wrote the Aboriginal Heritage Act intended, but in my view is not what section 5b of the Act states. This notion also ignores historical events that have shaped South West Noongars lives. South West Noongars have lost a lot of specific mythological knowledge about specific events due to Government policies of assimilation and the effects of western acculturation. Despite this acculturation Noongar people however still retain and maintain sacred or religious beliefs about the Waugal (a religious deity) and its creative powers. In order to solve this dilemma one must look at the language of the Aboriginal Heritage Act (1972). Section 5b of the Act states a site is any sacred, ritual and ceremonial site, which is of importance and special significance to people of Aboriginal descent.

The key word here is sacred. Sacred is defined as ‘devoted to or dedicated to some purpose of persons connected with religion’ (Chambers Dictionary), not mythology. Therefore if Aboriginal people define a river as a place of special significance due to their sacred belief in the Waugals creative powers, not a specific mythological story of an event, then this in my opinion would still meet this criteria and therefore must define a river as a specific site of significance under Section 5b of the Act. O’Connor (1995:38) supports this view. He writes:

“It would appear... what I have termed generalized significance has a basis in the Act on the grounds that it is being attributed to a sacred site of importance or significance to persons of Aboriginal descent.”

If this is the case then there are legal implications for the Water Corporation who intends to pump water from the Yarragadee aquifer and cross many south west rivers with a pipeline to Harvey. Water Corporation may have to consider that the legal requirements of the Section 18 process required under the Aboriginal Heritage Act (1972) may broadly apply to all proposed impacts upon all water bodies not just currently registered sites with the project area.

At present the Section 18 process is only necessary if impact is planned to directly affect an identified site. At present only certain rivers with the survey area have been identified and

registered as sites. This however is more likely due to the nature of development driven survey bias rather than Aboriginal community sentiments.

At present the defined project numerous rivers, wetlands, creeks and lakes bisect the area. In terms of fording these bodies of water with a pipeline and drawing water from the Yarragadee underground aquifer Aboriginal people's heritage views and the legal requirements of the Aboriginal Heritage Act (1972) must be addressed. The preceding argument has established the Noongar people are in no doubt that all rivers, ephemeral creeks and wetlands should be seen as sites under the Act. However the position of the Heritage administration is unclear. Policy work is being conducted at present in order to clarify if generalized significance with regards to Waugal beliefs is enough to determine if all water bodies identified to be of special significance by Aboriginal people would constitute a site under the Act. No doubt as more Aboriginal people seek to register water bodies as sites based upon the notion of generalized significance then a policy determination will have to be made by the Heritage bureaucracy and the Aboriginal Cultural Materials Committee (ACMC).

Brad Goode (2003:33-35)

APPENDIX 2. CITY OF ALBANY PREVIOUSLY RECORDED ABORIGINAL HERITAGE SITES



DEPARTMENT OF INDIGENOUS AFFAIRS

Register of Aboriginal Sites

Page 1

RPGSR V1.57

Report run on March 11, 2004 12:17 PM

Reference No: IQ-RPGSR-5648

Selection Criteria		Legend	
Query By Theme		Status	Site Types
Theme Type: Sites Within a LGA Area		I Interim Register	C Ceremonial
Parameter: ALBANY (S)		P Permanent Register	RP Repository / cache
50 Site Records Found		S Stored Data	S Man-Made Structure
		Restriction	T Modified Tree
		F Female Access Only	E Engraving
		M Male Access Only	ART Artefacts / Scatter
		N No Gender Restrictions	HIST Historical
			M Mythological
			BUR Skeletal material/Burial
			F Fish Trap
			P Painting
			Q Quarry
			MD Midden / Scatter
			G Grinding patches / grooves

Map coordinates (Latitude / Easting & Longitude / Northing) are based on the GDA94 datum. Coordinates are indicative locations and may not necessarily represent the true centre of sites, especially if access to specific site information is tagged as "Closed" or "Vulnerable". The metric grid on Site Search Maps are for a specific MGA zone, and does not cater for MGA metric coordinates for a different MGA zone.

Site Id	Status	Access	Restriction	Latitude/ Easting	Longitude/ Northing	Reliability	Site Type	Site Name	Informants	Site No
636	P	O	N	34°58'14"S	117°57'38"E	R	M	OYSTER HARBOUR (total)		S02888
637	P	O	N	34°58'51"S	117°57'37"E	U	M, HIST	GREEN ISLAND		S02889
4419	P	O	N	34°49'36"S	118°11'27"E	R	ART	LAKE PLEASANT VIEW EAST		S02792
4456	P	O	N	35°5'6"S	117°55'47"E	R	ART	LAKE VANCOUVER		S02764
4457	I	O	N	34°56'21"S	118°12'32"E	R	G	NORTH POINT		S02767
4458	I	O	N	34°52'44"S	118°24'31"E	U	G	CHEYNE BEACH		S02768
4477	I	C	N	34°20'38"S	118°37'34"E	U	M	CHILLILUP CLIFFS		S02708
4545	I	O	N	35°1'44"S	117°29'22"E	U	BUR	YOUNGS SIDING BURIAL		S02519
4597	S	O	N	34°34'14"S	118°26'6"E	U	ART	KOJANEERUP		S02515



DEPARTMENT OF INDIGENOUS AFFAIRS

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Page 2

RPGSR V1.57

Reference No: IQ-RPGSR-5648

Report run on March 11, 2004 12:17 PM

Site Id	Status	Access	Restriction	Latitude/ Easting	Longitude/ Northing	Reliability	Site Type	Site Name	Informants	Site No
4600	P	O	N	35°0'19"S 542344 mE	117°27'51"E 6126266 mN	R	S, F, ART	MARBALUP FISH TRAPS		S02451
4630	I	O	N	34°54'36"S 573640 mE	117°48'22"E 6136647 mN	U		KING RIVER.		S02365
4632	S	O	N	34°54'59"S 570790 mE	117°46'30"E 6135947 mN	U	ART	DOWNE ROAD, ALBANY		S02368
4730	I	O	N	35°5'7"S 555340 mE	117°36'26"E 6117346 mN	R	ART	LAKE WILLIAM		S01987
4784	P	O	N	35°0'59"S 593641 mE	118°1'35"E 6124646 mN	R	E	ALBANY ENGRAVINGS		S01905
4785	S	O	N	35°0'13"S 563540 mE	117°41'47"E 6126346 mN	R	ART	CADDY'S PLACE		S01906
4837	P	O	N	35°5'3"S 582641 mE	117°54'24"E 6117246 mN	R	S, F	LIMEKILNS POINT		S01904
4911	P	O	N	35°0'53"S 592891 mE	118°1'5"E 6124846 mN	U	ART	HERALD POINT.		S01739
4935	I	O	N	34°34'32"S 659641 mE	118°44'26"E 6172647 mN	U	ART	CHEYNE BAY		S01709
4959	P	O	N	34°21'4"S 650041 mE	118°37'53"E 6197697 mN	R	ART	CHILLILUP		S01673
5116	P	O	N	34°49'50"S 608578 mE	118°11'15"E 6145101 mN	R	ART	LAKE PLEASANT VIEW		S01507
5117	P	O	N	34°59'58"S 592141 mE	118°0'35"E 6126546 mN	R	ART	GULL ROCK LAKE ROAD		S01508
5118	P	O	N	35°0'33"S 590091 mE	117°59'15"E 6125496 mN	U	ART	LEDGE BEACH ROAD		S01509
5145	S	O	N	34°22'39"S 625142 mE	118°21'40"E 6195147 mN	U	ART	KOJANEERUP		S01409



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Page 3
RPGSR V1.57
Reference No: IQ-RPGSR-5648

Report run on March 11, 2004 12:17 PM

Site Id	Status	Access	Restriction	Latitude/ Easting	Longitude/ Northing	Reliability	Site Type	Site Name	Informants	Site No
5171	S	O	N	34°56'9"S	117°58'54"E	U	ART	COUNTRY COTTAGES		S01304
		MGA Zone	50	589641 mE	6133647 mN					
5187	I	O	N	35°0'53"S	117°36'16"E	U	ART	KITSONS FARM		S01377
		MGA Zone	50	555141 mE	6125146 mN					
5188	I	O	N	35°0'15"S	117°51'47"E	R		DEADMANS LAKE.		S01379
		MGA Zone	50	578741 mE	6126146 mN					
5475	I	O	N	35°1'12"S	117°28'3"E	U	F, ART	YOUNGS LAKE.		S00742
		MGA Zone	50	542640 mE	6124646 mN					
5523	P	O	N	34°53'26"S	118°0'10"E	U	ART	KALGAN HALL		S00616
		MGA Zone	50	591641 mE	6138647 mN					
5524	I	O	N	34°58'36"S	117°55'34"E	U		KYLIE SITE.		S00617
		MGA Zone	50	584541 mE	6129146 mN					
5572	I	O	N	34°55'15"S	118°9'4"E	U	Q	ALBANY		S00574
		MGA Zone	50	605141 mE	6135146 mN					
5689	S	O	N	35°1'3"S	117°52'40"E	R	BUR	ALBANY BURIAL		S00455
		MGA Zone	50	580080 mE	6124667 mN					
5708	P	O	N	35°2'45"S	117°41'52"E	U		MUTTON BIRD ISLAND.		S00414
		MGA Zone	50	563640 mE	6121646 mN					
5743	P	O	N	35°1'2"S	117°56'19"E	U		KING POINT, ALBANY.		S00397
		MGA Zone	50	585641 mE	6124646 mN					
5744	P	O	N	34°56'53"S	117°57'45"E	U	F, ART	OYSTER HARBOUR, ALBANY.		S00398
		MGA Zone	50	587891 mE	6132296 mN					
5746	P	O	N	34°53'26"S	118°0'10"E	U	M, F	KALGAN RIVER		S00400
		MGA Zone	50	591641 mE	6138647 mN					
5747	I	O	N	34°56'2"S	118°10'43"E	U	ART	TWO PEOPLE BAY.		S00401
		MGA Zone	50	607641 mE	6133647 mN					
5748	P	O	N	34°58'12"S	118°11'24"E	U	G	SWEEP ROCK		S00402
		MGA Zone	50	608641 mE	6129647 mN					



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RPGSR V1.57

Reference No: IQ-RPGSR-5648

Report run on March 11, 2004 12:17 PM

Site Id	Status	Access	Restriction	Latitude/ Easting	Longitude/ Northing	Reliability	Site Type	Site Name	Informants	Site No
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		MGA Zone	50	608641 mE	6133647 mN					
15111	I	O	N	34°52'55"S	117°55'34"E	U		YUNGUP.		S03026
		MGA Zone	50	584641 mE	6139647 mN					
17229	S	O	N	34°49'33"S	118°10'43"E	R	HIST	LAKE PLEASANT VIEW RESERVE	Date: 14/04/2000 Primary: [**Contact details have been suppressed**] And [**Contact details have been suppressed**]	
		MGA Zone	50	607785 mE	6145636 mN					
17262	S	O	N	34°49'47"S	118°11'13"E	R		MANYPEAKS TERMITES MOUND		
		MGA Zone	50	608529 mE	6145211 mN					
17460	I	O	N	35°2'29"S	117°41'52"E	R	S, E, ART, G	MUTTON BIRD ROAD		
		MGA Zone	50	563640 mE	6122146 mN					
17473	P	C	N	34°53'10"S	118°20'23"E	R	M, BUR	WAITCHINICUP / WAYCHINICUP	Date: 10/07/2000	
		MGA Zone	50	622414 mE	6138783 mN					
17474	I	C	N	34°53'22"S	118°16'45"E	R	C, M	YOOLBERUP		
		MGA Zone	50	616893 mE	6138473 mN					
17475	P	C	N	34°58'42"S	118°12'1"E	R	M, HIST	TOOLERBERUP		
		MGA Zone	50	609547 mE	6128708 mN					
17476	I	O	N	35°0'46"S	117°53'4"E	R	C, HIST	RAILWAY'S FOOTBALL CLUB		
		MGA Zone	50	580691 mE	6125196 mN					
17698	P	O	N	34°49'59"S	118°10'40"E	R		LAKE PLEASANT VIEW TURTLE SITE	Date: 06/09/2000 Primary: [**Contact details have been suppressed**]	
		MGA Zone	50	607705 mE	6144831 mN					
18705	P	O	N	35°1'16"S	117°49'8"E	R	BUR	Black Stump		
		MGA Zone	50	574706 mE	6124321 mN					
20047	I	O	N	34°56'36"S	117°57'44"E	R	T	Oyster Harbour Scarred Tree	Date: 24/03/2003 Primary: [**Contact details have been suppressed**] And [**Contact details have been suppressed**] And [**Contact details have been suppressed**]	
		MGA Zone	50	587856 mE	6132817 mN					
20214	I	O	N	34°34'48"S	118°44'25"E	R	Q, ART	Aaron's Ochre Site	Date: 04/07/2003 Primary: [**Contact details have been suppressed**]	
		MGA Zone	50	659628 mE	6172144 mN					

WESTERN AUSTRALIA

Aboriginal Sites Register

Site Search Overview Ma

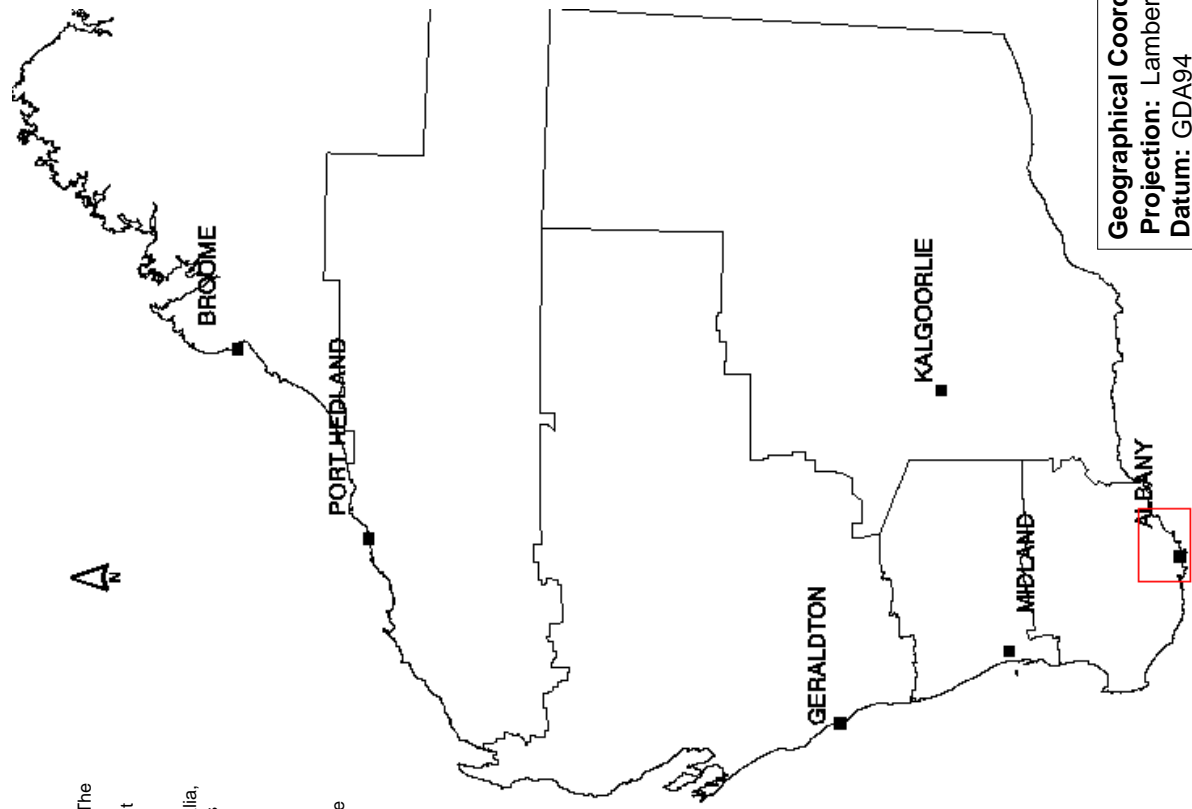
Sites may exist that are not yet entered into the Register system, or are on the Register and no longer exist. The Aboriginal Heritage Act 1972 protects all Aboriginal sites in Western Australia whether they are known to the Dept of Indigenous Affairs / Aboriginal Cultural Material Committee or not. On-going consultation with relevant Aboriginal communities is required to identify any additional sites that may exist.

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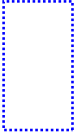
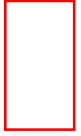



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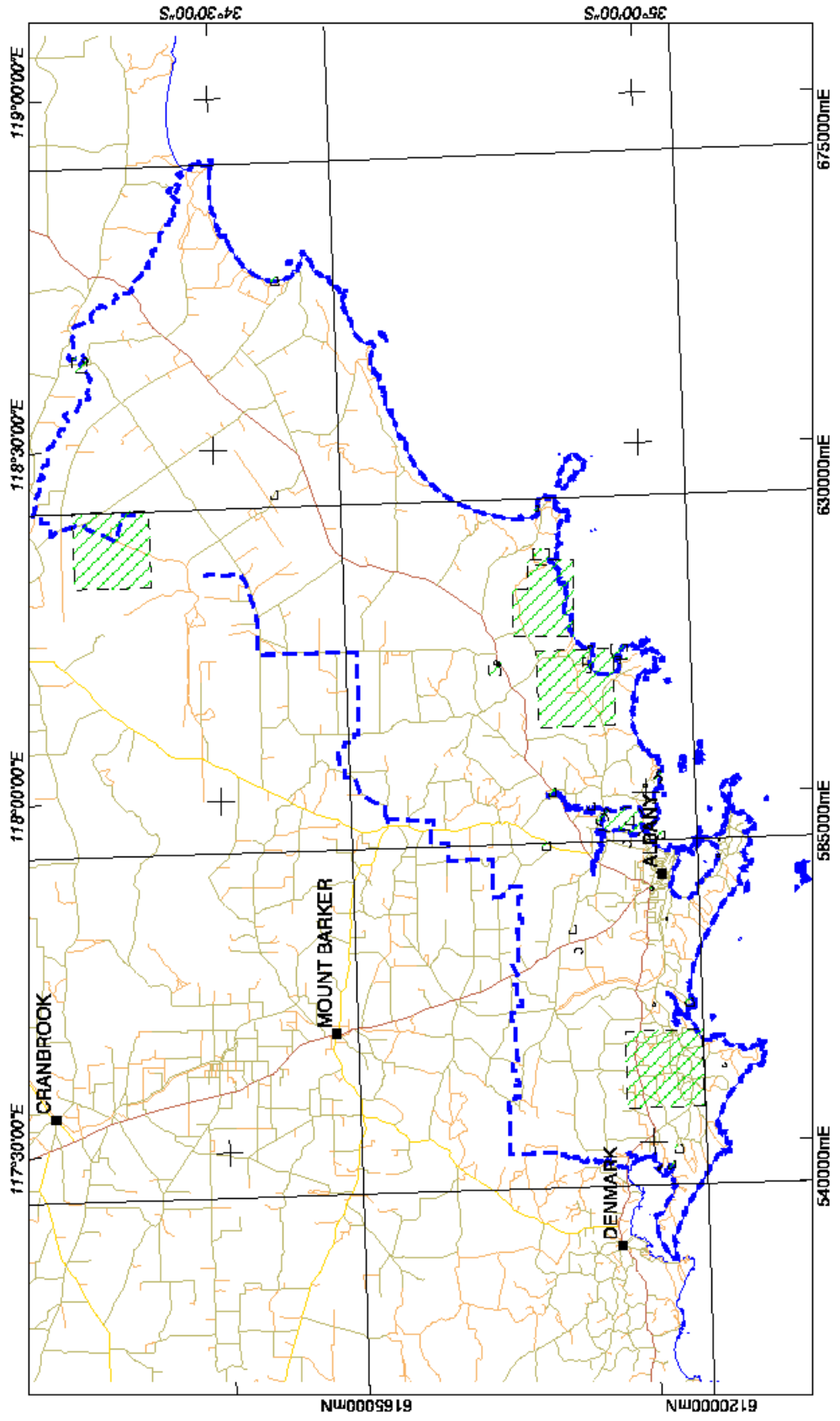
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Geographical Coordinates
 Projection: Lambert
 Datum: GDA94

<p>Legend</p> <p>Selection Area (User Polygon, LGA, Land Claim, ...)</p> 	<p>Site Search Map</p> 	<p>Selected Sites</p> 
  DEPARTMENT OF INDIGENOUS AFFAIRS		

Site Search Map



612000mN
616500mN

34°30'00"S
35°00'00"S



ACKNOWLEDGEMENTS

The authors of this report would like to acknowledge the assistance of the many people who contributed to this project. Special thanks must go to the staff of the City of Albany planning department, Mr Robert Fern (Executive Director Development Services), Mr Phil Shephard (Strategic Planning Officer), and Mr Richard Hindley (Strategic Planning Officer) who kindly provided much of the data that contributed to the maps. Special thanks must also go to Mrs Vernice Gillies (Aboriginal Liaison Officer) for many hours of tireless work in assisting the consultant with issues of community liaison and the discussion of the many and varied issues that came to the fore during this project. Special thanks must also go to Mr Anthony Gallante, Regional Manager for the Department of Indigenous Affairs. Mr Gallante provided the research team with every assistance by making his office and staff available to assist in the process of the field work for this report. Thanks must also go to Ms Amanda Cattermole (Acting Assistant Director of the Heritage and Culture Division at DIA) for assisting the research team with access to DIA archives and for providing mapping assistance and data.

Many thanks must also go to the members of the Albany Aboriginal community who also contributed many hours of their time to this project. Thanks must go to members of the Albany Aboriginal Corporation who attended the initial consultative meetings and special thanks must go to the primary informants who contributed large amounts of their time to the fieldwork in order to record many of the sites in the region. These people were Mr Harley Coyne (Coordinator of AAC), Ms Lynette Knapp, Mrs Vernice Gillies, Mr Wayne Loo, Mrs Averil Dean, Mrs Treasy Woods and Mr Sam Williams. Thanks must also go to Mr Bob Howard for his assistance with research at the Albany Local Studies Collection and his advice upon contacts within the Aboriginal Community. Thanks must also go to Mr Glen and Oscar Colbung from the Southern Aboriginal Corporation who also contributed information to the project.

Final thanks must also go to the staff at Warp Speed Digital Art, especially Mrs Leah Mackie who spent many tireless hours typing and editing this report. Also thanks must go to Mr Michael Thomas for assistance with the GIS mapping. The authors of this report take full responsibilities for any errors or omissions that are within this document.