REPORT OF AN ABORIGINAL HERITAGE SURVEY OF STRATEGIC MATERIALS SOURCES: GREAT NORTHERN HIGHWAY: SHIRES OF MEEKATHARRA AND CUE, WESTERN AUSTRALIA

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

Ms Louise Huxtable
Graduate Anthropologist
53 Stockley Road
BUNBURY WA 6230
l.m.huxtable@gmail.com

Mr Paul Greenfeld
Consulting Archaeologist
Deep Woods Surveys Pty Ltd
PO Box 1625
ALBANY WA 6331
paul.greenfeld@bigpond.com

Report submitted July 2014 to:

Mr Andrew Nagle
Regional Manager – Mid West
Principal Environmental Scientist
GHD Pty Ltd
Level 1, 209 Foreshore Drive
GERALDTON WA 6531

The Registrar
Department of Aboriginal Affairs
PO Box 3153
151 Royal Street
EAST PERTH WA 6892
ACKNOWLEDGEMENTS

The authors would like to thank the following organisations and individuals who helped with the management of this Aboriginal heritage survey.

- Mr Andrew Nagle – GHD Pty Ltd (Regional Manager – Mid West, Principal Environmental Scientist)
- Mr Clint Hammond – Main Roads Western Australia (Principal Heritage Officer)
- Ms Anna Sutherland – Main Roads Western Australia (Senior Environmental Officer)
- Mr Thomas Woodman-Povey – Yamatji Marlapa Aboriginal Corporation (Heritage Coordinator)
- Mr Craig Allsop – Yamatji Marlapa Aboriginal Corporation (Anthropologist)
- Mr Brad Goode – Brad Goode & Associates Pty Ltd (Anthropologist)
- Mr Stuart Johnston – Brad Goode & Associates Pty Ltd (Archaeologist)
- Mrs Leah Mackie – Brad Goode & Associates Pty Ltd (Research & Mapping Assistant)
- Ms Mel Lamanna – Brad Goode & Associates Pty Ltd (Administration)

Yugunga-Nya WC99/46 native title claim group representatives

Ethnographic survey informants:
- Mr Ron Shay
- Ms Alison Gentle
- Mr Andrew Gentle Jr
- Mr Leroy Shay
- Mr Brian Gentle
- Mr William (Bill) Shay
- Mr Clinton Shay
- Mr Edwin Shay
- Mr Irwin Boddington

DISCLAIMER

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

Warning: This document may contain names, images or material that relates to deceased Aboriginal persons. Permission was sought and granted by the consulted informants to cite this information.

*Note: This report, in terms of its assessment under section 5 of the Western Australian Aboriginal Heritage Act 1972, should be read in conjunction with the archaeological report by Greenfeld (2014).

COPYRIGHT

This report and the information contained herein are subject to Copyright and may not be copied in whole or part without the written consent of the copyright holders, being Brad Goode and Associates Pty Ltd, Main Roads Western Australia, GHD Pty Ltd and the Yugunga Nya People WC99/46 native title claim group members who contributed to the survey.

GLOSSARY OF TERMS

The Proponent – Main Roads Western Australia
The Consultant – Brad Goode & Associates Pty Ltd
ACMC – Aboriginal Cultural Material Committee
AHA – Western Australian Aboriginal Heritage Act 1972
CHMP – Cultural Heritage Management Plan
DAA – Department of Aboriginal Affairs
YMAC – Yamatji Marlapa Aboriginal Corporation
EXECUTIVE SUMMARY

Main Roads Western Australia (‘Main Roads’) is proposing to develop a number of strategic material pits located along the Great Northern Highway to the north and south of Meekatharra, which is located in the Mid-West Region, Western Australia. Specifically the project involves Main Roads quarrying gravel and sands at pits adjacent to the Great Northern Highway at SLK 670 and SLK673, to the south of the town, and at SLK 770 and at SLK 864 LHS & SLK 864 RHS to the north of the town. The total area considered is 222.34 hectares (see Figure 1 Location Map).

A search of the DAA Aboriginal Sites Register conducted on the 23rd of June 2014 identified no previously recorded ethnographic Aboriginal Heritage sites or places located within the boundaries of the strategic material pit survey areas.

During the archaeological survey two artefact scatters were identified within the materials pit located at SLK 864 LHS, and one artefact quarry was identified to be located along the northern margin of the materials pit located at SLK 770 (see Greenfeld 2014).

As a result of consultations with several nominated members of the Yugunga-Nya WC99/46 native title claim group it has been determined that there are no ethnographic sites of significance as defined by section 5b, 5c, 39.2 & 39.3 of the AHA located within any of the proposed strategic materials pit locations.

During the survey the Yugunga-Nya WC99/46 native title representatives inspected the two artefact scatters and the artefact quarry to make ethnographic comments on the cultural significance of these places.

At SLK 770 the group advised that the site represented a quarry where material had been sourced to manufacture stone tools and in contemporary times jewellery. Two informants advised that the chalcedony found at this quarry was of a type that could be used in male initiation ceremonies (Law); however the entire group advised that they had no specific knowledge of the material at this quarry being used or sourced for law. The group advised that the quarry site should be avoided by Main Roads but advised that no further management was required. At SLK 864 LHS the Yugunga-Nya informants advised that the material was not associated with myth, ceremony or law and that they were simply the remnants of stone tool flaking leftover from a small itinerant camp. The Yugunga-Nya requested that Main Roads endeavour to preserve these places in-situ as they provide material evidence of their ancestors’ former occupation of the land. As such this area can be used as an educational resource for the younger generations.

As a result of the survey following recommendations can be made:

**It is recommended** that Main Roads proceeds with their plans to construct several strategic materials pits along the Great Northern Highway at SLK 670, SLK 673, SLK 770, SLK 864 LHS and SLK 864 RHS without risk of breaching section 17 of the AHA in relation to ethnographic Aboriginal heritage sites and places, as defined by section 5 of the AHA.

**It is recommended** that Main Roads avoid the archaeological site located at the northern boundary of SLK 770 and the two isolated artefact places at SLK 864 LHS.

If this is not possible **it is recommended** that Main Roads seek approval under Section 18 of the AHA to use the land that may contain an Aboriginal site at the material pit that is located at SLK 770 as this quarry is likely to be a site within the meaning of section 5a of the AHA.

**It is recommended** that Main Roads provide all construction personnel and contractors an Aboriginal heritage induction prior to proceeding with any work within the area of SLK 770 and SLK 864 LHS.

**It is recommended** that Main Roads rehabilitate all materials pits after extraction is complete.
# CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>1</td>
</tr>
<tr>
<td>GLOSSARY OF TERMS</td>
<td>1</td>
</tr>
<tr>
<td>EXECUTIVE SUMMARY</td>
<td>2</td>
</tr>
<tr>
<td>CONTENTS</td>
<td>3</td>
</tr>
<tr>
<td>ISSUE</td>
<td>6</td>
</tr>
<tr>
<td>REPORT OBJECTIVES</td>
<td>6</td>
</tr>
<tr>
<td>BACKGROUND</td>
<td>6</td>
</tr>
<tr>
<td>LOCATION</td>
<td>7</td>
</tr>
<tr>
<td>ETHNOGRAPHIC &amp; HISTORICAL BACKGROUND</td>
<td>8</td>
</tr>
<tr>
<td>TRADITIONAL YAMATJI CULTURE</td>
<td>8</td>
</tr>
<tr>
<td>CONTACT HISTORY</td>
<td>11</td>
</tr>
<tr>
<td>ARCHIVAL RESEARCH</td>
<td>14</td>
</tr>
<tr>
<td>SITES REGISTER SEARCH</td>
<td>14</td>
</tr>
<tr>
<td>REVIEW OF RELEVANT SITE FILES</td>
<td>14</td>
</tr>
<tr>
<td>REVIEW OF RELEVANT ETHNOGRAPHIC REPORTS</td>
<td>14</td>
</tr>
<tr>
<td>OUTCOMES OF ARCHIVAL RESEARCH</td>
<td>16</td>
</tr>
<tr>
<td>IDENTIFICATION OF SPOKESPEOPLE</td>
<td>17</td>
</tr>
<tr>
<td>THE RIGHT TO SPEAK ON HERITAGE ISSUES</td>
<td>17</td>
</tr>
<tr>
<td>NATIVE TITLE CLAIMS OVER THE SURVEY AREA</td>
<td>18</td>
</tr>
<tr>
<td>SELECTION OF SPOKESPEOPLE FOR THIS SURVEY</td>
<td>18</td>
</tr>
<tr>
<td>COMMUNITY CONSULTATION</td>
<td>20</td>
</tr>
<tr>
<td>AIMS</td>
<td>20</td>
</tr>
<tr>
<td>METHOD</td>
<td>20</td>
</tr>
<tr>
<td>COMMUNITY CONSULTATION PROCESS</td>
<td>20</td>
</tr>
<tr>
<td>COMMUNITY CONSULTATION OUTCOMES</td>
<td>26</td>
</tr>
<tr>
<td>RECOMMENDATIONS</td>
<td>27</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>28</td>
</tr>
<tr>
<td>REPORT ON THE ARCHAEOLOGICAL SURVEY OF FIVE MATERIAL SOURCES,</td>
<td>31</td>
</tr>
<tr>
<td>GREAT NORTHERN HIGHWAY, NORTH &amp; SOUTH OF MEEKATHARRA, WESTERN AUSTRALIA</td>
<td>31</td>
</tr>
<tr>
<td>EXECUTIVE SUMMARY</td>
<td>32</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>33</td>
</tr>
<tr>
<td>MATERIAL SOURCE 1</td>
<td>33</td>
</tr>
<tr>
<td>MATERIAL SOURCE 2</td>
<td>34</td>
</tr>
<tr>
<td>MATERIAL SOURCE 3</td>
<td>34</td>
</tr>
<tr>
<td>MATERIAL SOURCE 4</td>
<td>35</td>
</tr>
<tr>
<td>MATERIAL SOURCE 5</td>
<td>36</td>
</tr>
<tr>
<td>METHODOLOGY</td>
<td>37</td>
</tr>
</tbody>
</table>
SITE TYPES .......................................................................................................................................... 37
SITE SCALE DEFINITIONS ................................................................................................................ 38

ENVIRONMENT .................................................................................................................................. 38
SURVEY AREA ..................................................................................................................................... 38
GOLDFIELDS REGION ........................................................................................................................ 38

ARCHAEOLOGICAL AND CULTURAL BACKGROUND .................................................................... 39
ARCHAEOLOGICAL BACKGROUND ................................................................................................. 39
ARCHIVAL RESEARCH AND SITE LOCATION ................................................................................. 40
PREDICTION OF SITE LOCATION ..................................................................................................... 40
SITE SIGNIFICANCE ........................................................................................................................... 41

RESULTS ........................................................................................................................................... 43
ARTEFACT SCATTER 1 (SLK 770) ........................................................................................................ 43
ARTEFACT SCATTER 2 (SLK 864 LHS) ................................................................................................ 46
ARTEFACT SCATTER 3 (SLK 864 LHS) ................................................................................................ 47

RECOMMENDATIONS AND CONCLUSIONS .................................................................................. 49
CONCLUSIONS .................................................................................................................................... 49

REFERENCES ...................................................................................................................................... 50
APPENDIX 1: SITES REGISTER SEARCH ...................................................................................... 53
APPENDIX 2: LETTER OF ADVICE ................................................................................................. 54

LIST OF FIGURES
FIGURE 1: LOCATION OF THE SURVEY AREA. .............................................................................. 7
FIGURE 2: JULY 1ST – PROPOSED MATERIALS PIT SLK 670; TEAM WALKING TRANSECTS; VIEW EAST ON THE WEST SIDE OF THE GREAT NORTHERN HIGHWAY, NORTH END OF MATERIALS PIT. ......................................................................................................................................................................................... 21
FIGURE 3: JULY 1ST – ARCHAEOLOGIST MR STUART JOHNSTON (FAR RIGHT) POSITIONING THE YUGUNGA-NYA SURVEY TEAM TO COMMENCE AN ARCHAEOLOGICAL TRANSECT INSPECTION OF SLK 864 LHS, VIEW SOUTH OF THE WEST SIDE OF THE GREAT NORTHERN HIGHWAY, NORTH END OF THE MATERIALS PIT. ......................................................................................................................................................................................... 21
FIGURE 5: JULY 1ST – MR RON SHAY POINTING OUT A ‘GOOSEBERRY’ OR PHYSALIS PERUVIANA BUSH TO MS LOUISE HUXTABLE (ANTHROPOLOGIST), LOCATED AT SLK 864 LHS, VIEW EAST ON THE WEST SIDE OF THE GREAT NORTHERN HIGHWAY, NORTH END OF THE MATERIALS PIT. ......................................................................................................................................................................................... 23
FIGURE 7: JULY 1ST – ARTEFACT SCATTER AT ABORIGINAL HERITAGE SITE AT 660837ME & 7079021MN, LOCATED WITHIN THE PROPOSED MATERIALS PIT SLK 770; VIEW SOUTH ON THE EAST SIDE OF THE GREAT NORTHERN HIGHWAY, NORTH END OF THE MATERIALS PIT. ......................................................................................................................................................................................... 25
LIST OF TABLES

TABLE 1: DETAILS AND SLK OF THE FIVE MATERIAL SOURCES, SOUTH & NORTH OF MEEKATHARRA, W.A. JULY 2014 ................................................................. 33
TABLE 2: CLASSIFICATION OF SITE SIZE ........................................................................ 38
TABLE 3: CLASSIFICATION OF ARTEFACT DENSITY WITHIN A SITE ................................ 38
TABLE 4: EXPECTED ARCHAEOLOGICAL PATTERNS WITHIN SITES AND THE BACKGROUND SCATTER ACCORDING TO VETH’S (1993: 83-87) SETTLEMENT/SUBSISTENCE MODEL ................................................................. 41
TABLE 5: BOUNDARY COORDINATES FOR ARTEFACT SCATTER 1 (770SLK), NORTH OF MEEKATHARRA, JULY 2014 ................................................................. 43
TABLE 6: BOUNDARY COORDINATES FOR ARTEFACT SCATTER 2 (SLK 864 LHS), NORTH OF MEEKATHARRA, JULY 2014 ......................................................................................... 46
TABLE 7: BOUNDARY COORDINATES FOR ARTEFACT SCATTER 3 (SLK 864 LHS), NORTH OF MEEKATHARRA, JULY 2014 ................................................................. 47
REPORT

Report of an Aboriginal Heritage Survey of Strategic Materials Sources: Great Northern Highway: Shires of Meekatharra and Cue, Western Australia

ISSUE

Main Roads Western Australia (‘Main Roads’) is proposing to develop a number of strategic material pits located along the Great Northern Highway to the north and south of Meekatharra, which is located in the Mid-West Region, Western Australia.

Prior to proceeding Main Roads wishes to determine if there are any sites or places of Aboriginal heritage significance as defined by section 5 of the AHA affected by this proposed work thereby fulfilling their obligations under the Western Australian *Aboriginal Heritage Act 1972* (AHA).

REPORT OBJECTIVES

To report on archival research in order to determine if any previously recorded Aboriginal heritage sites or places will be affected by the above project proposal.

To report on consultations held with representatives of the Yugunga-Nya WC99/46 native title claim group in order to determine if any new Aboriginal heritage sites or places will be affected by the above project proposal.

To report upon management recommendations should any sites or places of significance as defined by section 5 of the AHA be identified to be located within the project area.

To report upon any recommendations and/or the significance of the sites or places should the proponent be required to make application under section 18 of the AHA for consent to use the land that may contain an Aboriginal site.

BACKGROUND

On 7\(^{th}\) March 2014, Mr Andrew Nagle from GHD Pty Ltd made contact with Brad Goode & Associates Pty Ltd and requested that they conduct ‘a site identification Aboriginal heritage survey’ for a number of proposed strategic material sources located on the Great Northern Highway to the north and south of Meekatharra.

Specifically Main Roads project involves quarrying materials for the upgrade of the Great Northern Highway. Five material pit locations are therefore considered in this survey, comprising a total area of 222.34 hectares:

1. SLK 670 – Materials Pit 35.46 hectares (south)
2. SLK 673 – Materials Pit 31.54 hectares (south)
3. SLK 770 – Materials Pit 113.44 hectares (north)
4. SLK 864 RHS – Materials Pit 20.29 hectares (north)
5. SLK 864 LHS – Materials Pit 21.61 hectares (north)

As a result of the above brief, Mr Brad Goode (Anthropologist) assisted by Ms Louise Huxtable (Graduate Anthropologist) conducted an ethnographic consultation with nine representatives of the Yugunga-Nya WC99/46 native title claim group on the 1\(^{st}\) July 2014.

Mr Paul Greenfeld and Mr Stuart Johnston were also in attendance to conduct an archaeological survey of the project area. The results of each survey are reported below.
LOCATION

Figure 1: Location of the survey area.
ETHNOGRAPHIC & HISTORICAL BACKGROUND

TRADITIONAL YAMATJI CULTURE

Meekatharra is located 774 km north east of Perth and 430 km east of Shark Bay within the Yugunga-Nya WC99/46 native title claim area. The native title claim area extends north to the Gascoyne River and south to Lake Austin over an area approximately 325 km x 100 km, with the Great Northern Highway intersecting the centre of the claim.

The Meekatharra area is part of the Mid-West region in which Aboriginal people in contemporary times have referred to themselves as Yamatji (or Yamadji meaning Aboriginal person from the Murchison – Green, et al. 1996: 24). Within the Yamatji region Aboriginal tribes comprise a single cultural bloc unified by dialects of a common language and similar patterns of social organisation, and ritual, religious and mythological beliefs (Liberman 1978: 17). Traditional tribal groupings and boundaries in the Yamatji area have been examined by Mrs Daisy Bates (1985) and Mr Norman Tindale (1974), however the work of both of these researchers contains many inaccuracies due to a conceptual misunderstanding that Aboriginal groups were distinct political units with well-defined tribal boundaries demarcated by physiographic features. In reality, modern research indicates that in the Yamatji regions boundaries between different groups were mobile and flexible, with a resultant lack of exclusiveness between groups (Liberman 1978: 17-18). Boundaries were generally not specific, and tribes, more accurately described as socio-linguistic dialect groups were associated with particular territories demarcated by zones rather than specific boundary markers (Berndt 1959: 33).

Tindale (1974: 30) defined traditional tribal boundaries as based on socio-linguistic groupings, defining a tribe as ‘a band of speech plus a widely recognised name’. He referred to the linguistic group of Ngaiawongga as occupying the Meekatharra and Wiluna region, to which the Yugunga-Nya people today identify with (Tindale 1974: 275). The Ngaiawongga area took in within the boundaries of the Gascoyne River in the north, Wiluna and Lakes Way to the east, Peak Hill and Murchison in the west (Tindale 1974: 275).

Tindale’s 1974 map of tribal boundaries was loosely based on Daisy Bates’ descriptions from her work with the West Australian Aboriginal people in 1913. The western boundary of Bates’ Central Area is the (approximate) demarcation line between the circumcised and uncircumcised people. Bates defines different groups as based on their social, familial and geographical organisations. She defines a tribe in the following way,

The term tribe is applied to an aggregate of local groups, occupying a definite area of country, distinguished by certain local names, applied from within or without the groups, or both, and with certain relationships existing between them, arising from intermarriages, community of language, totems and social laws (Bates 1984: 40).

However, Bates also states that a tribe’s definite boundaries cannot be ascertained due to the multitude of names each tribe possesses for prominent natural features within an area (Bates, 1984: 66). Despite this, she attempts to loosely define boundaries as construed through her observations of the principle camping grounds and pools of different tribes (Bates 1984: 66). Bates states that the Nagadha wonga area covers the Meekatharra district, as well as the Peak Hill district, Robinson Ranges, part of the Murchison River, the Ord, Minderoo Creeks and many other tributaries of the Murchison (Bates 1985: 67). The area that Bates calls the Nagadha wonga approximately demarcates the same area which Tindale later referred to as Ngaiawongga (Tindale 1974: 251) and is nowadays recognised as belonging to the Yugunga-Nya people.

The Yugunga-Nya or Yamatji people traditionally obeyed a system of rights and obligations, transmitted through birth and marriage, which gave individuals rights to the use and economic benefits of the land over which they also acted as custodians. The culmination of these
individuals meant that ownership was regularly asserted in terms of a collective responsibility to a particular tract of land that customarily insinuated an important mythological Dreaming connection and subsequently inferred particular rites and rituals associated with that place (Berndt & Berndt 1978: 17). Ownership also traditionally recognised hunting, food gathering and camping rights over that given area; however, these rights were not necessarily exclusive. Stanner (1965) uses the terms ‘estate’ and ‘range’ to distinguish these two different associations. He writes that the range was that land in which the group “ordinarily hunted and foraged to maintain life” (Stanner 1965: 2) whilst an estate refers to the spiritual country that can be considered the country or home of a decent group and therefore is owned collectively by that group. The estate 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, creating part of the connection of Aboriginal ties to Dreaming and place (Stanner 1965: 13).

In this way an identifiable group’s connection to specific country and land ownership was clearly demarcated and acknowledged through the manifestation of demonstrated religious rituals. These religious rituals were based on mythological stories, often depicting the activities of mythological ancestors of the Dreaming as they traversed across the land (Peterson 1970: 201-202). As the mythological ancestors travelled they carved out 'runs,' leaving clearly marked physical attributes of the landscape across the country. These Dreaming tracks were practical necessities for survival in the hot and dry climate of Yamatji lands in Western Australia. Not only were these tracks sacred creations from the Dreamtime, they served as essential paths to water and food sources (Liberman 1978: 31). Bates states that within the Meekatharra survey areas there were extensive tracks or ‘highways’ running east and west, or north-east and south-west, following food and water sources and creating subsequent camping places and trade routes from one tribal territory into another (Bates 1985: 63).

These various routes zig-zagged across Yamatji country towards pools and along routes where food could be hunted and Yaggara (red ochre from the coastal tribes), wirdi-wirdi (large pearlshell from the Thaduna and Lake Way tribes), spears and other products could be traded (Bates 1985: 63). Trade became extensive as uncircumcised tribes from the North-West traded with the Gascoyne tribes who then went on to trade with the Peak Hill and Upper Murchison tribes (Bates 1985: 63). Trade routes and ‘roads’ became connecting hubs of trade, especially in the absence of natural barriers, allowing for frequent tribal interactions. Furthermore, along with trade between different tribal groups, intermarriages and intertribal relations developed. Bates depicts the central area tribes of Western Australia, including the Meekatharra survey area, as practising “the severer rites of initiation, their boys … freely exchanged” (Bates 1985: 65). As a result of these exchanges and intermarriages extensive familial relationships occurred which subsequently opened up friendly country through which the Yamatji people could travel (Bates 1985: 65). This increasing interaction between different local descent groups over a wide area and the subsequent creation of collective identities further delineated landownership rights and obligations.

The collective identities that were formed from the interaction of local descent groups over wide areas and the culmination of collective mythological beliefs and religious rituals gave rise to a recognised system of identities, rights and obligations that were transmitted through birth and marriage and resulted in rights to land that were inalienable. Land ownership was received from one generation and held in trust to be passed onto the next generation. Silberbauer (1994) clarifies this, stating:

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: 124).
Many Aboriginal people refer to the creative period as ‘The Dreaming’ and the Yugunga-Nya people call this time djurgurba, as it is known in the Meekatharra and Wiluna areas (O’Connor & Veth 1984: 4). Dreaming tracks often connected water sources and permanent springs or pools in the semi-arid region and served to link important sites where gatherings were held to conduct trade, law meetings, ceremonies and social events (Liberman 1978: 48).

Radcliffe-Brown (1926) was one of the earliest researchers who wrote about the Rainbow Serpent myth of Australia. He wrote that throughout Aboriginal Australia there is a common belief in the powers of a huge serpent, which controls the rain cycles and governs the vitality of water sources through totemic increase rituals:

I have been able to trace the belief in the rainbow-serpent, living in deep, permanent water holes, through all the tribes from the extreme southwest at least as far north as the Ninety Mile Beach and eastward into the desert (Radcliffe-Brown 1926: 22)

In relation to the variation of rainbow serpent mythology Berndt (1999) noted that:

Over much of Aboriginal Australia there is a fairly consistent belief in the Rainbow Snake, known by various names, but always associated with rain or water. In some areas it is male, in other female. There is considerable variation in the extent to which it is linked with sacred ritual (Berndt 1999: 251).

A major Dreaming track recorded to the east of Meekatharra comes from the Western Desert areas and involves two Carpet Snakes known by three different Aboriginal names – tjila, warnampi and lirru (Liberman 1978: 47). The Yiwarra Tjukurrpa Tjila Kutjarra (Dreaming track of the two carpet snakes) commences near Uluru in the Northern Territory and was responsible for creating numerous waterholes as they criss-crossed the Western Desert and entered the Barr Smith Range, north of Leonora (ibid 1976: 30, 47, 48). Important sites have been recorded where the two snakes surfaced from underground east of Meekatharra and initiation ceremonies were conducted at these two sites – Ngalpiri (meaning shoulder blades) and Tjampua (initiation scars) (Liberman 1978: 49).

The Yugunga-Nya people relate a mythological Dreamtime story about Marlu, a red kangaroo who was speared and Marlu’s blood was believed to have made the red ochre (Holloway 2014: 2, see also Liberman 1978: 44). Wilgie Mia Aboriginal Ochre Mine is a well-known location in the Weld Range reputed to contain this special ochre that is associated with a gender restricted site and has been controlled through tradition and ritual. The Wilgie Mia site has been registered with the National Heritage List (Environmental Protection and Biodiversity Conservation Act 1999) as having “outstanding heritage value to the nation because it demonstrated the importance of ochre in Aboriginal society” (Commonwealth of Australia Gazette 2011: 2).

Another well-known Dreaming Track concerns the Wati Kutjura (Two Goanna Men) which relates a myth concerning two sons who travelled over vast areas of desert country, entering in and out of the ground at various locations where they drank from rockholes and soaks, creating features of the natural landscape (Myers 1986: 239). It is believed that where they sourced water they left marks in the rock by the pool and white ochre in the vicinity. And when they hunted marlu (kangaroo), karlaya (emu) and nganurti (turkey), these animals also left their tracks in the “granite rock, which at the time was soft, like mud” (Liberman 1978: 62, 65).

In relation to the ochre that was deposited in the landscape by these mythological beings Ms Josephine Flood (1983) writes:

Red ochre was the most highly prized pigment in prehistoric Australia, and pieces from deposits created by ancestral spirits were essential for use in rituals. Long expeditions were, therefore, made to these sites, or sometimes the special ochre was
obtained by barter. Wilgie Mia is known as ‘a place of fabulous wealth’ to all Aborigines in the west, and it is told how the ochre was formed by the death of a great kangaroo, which was speared by the spirit being called Mondong. The kangaroo leapt in his death in agony to Wilgie Mia, where the red ochre represents his blood, the yellow his liver, and the green his gall. The last leap took the kangaroo to another hill, called Little Wilgie, which marks his grave. This hill was apparently mined for ochre before Wilgie Mia, which would make it an extremely ancient mine (Flood 1983: 239-240).

CONTACT HISTORY

In terms of European contact, the history of the Yamatji people of the Mid-West began in the 17th century, as in other coastal parts of Western Australia, through the agency of the Dutch United East India Company (Vereenigde Oost-Indische Compagnie, V.O.C), whose ships were involved in the spice trade with the Indonesian archipelago. En route to the Dutch East Indies ships were often forced close to the coast by the prevailing south-westerly winds and without realising their proximity to this rough coastline until too late, came to grief (Green 1984: 27-28). Commander Willem de Vlamingh led an exploration expedition in 1697 to search for evidence of earlier shipwrecks (Batavia wrecked in 1629 and the Gilt Dragon in 1656) resulting in the naming of the Swan River and a number of landed expeditions along the coast as they travelled north towards Dampier (Green 1984: 29).

A Dutch ship called the Zuytdorp was reported to have been wrecked along the Murchison coast in 1712, presumably at Zuytdorp Cliffs between Shark Bay and Kalbarri as evidenced by a number of silver coins found at that location in 1954 (Playford 1996: 5). A degree of mystery surrounds this shipwreck and researchers have raised the possibility of survivors perhaps living among the local Aboriginal people, intermarrying and producing offspring (ABC 2003: 2; Playford 1996; see also Clark 1992: x).

Bates (1966) further observed that the Aboriginal people of the Murchison and Gascoyne region were of distinct Dutch appearance, writing “There was no mistaking the flat heavy Dutch face, curly fair hair and solid stocky build” (Bates 1966: 107). Bates believed that these physical Dutch characteristics could have been traced back to two criminals who were marooned by Commodore Francois Pelsart on the mainland in 1627 following the shipwreck of the Batavia on the Abrolhos Islands in 1629 and that these men “had probably been allowed to live with the natives” (Bates 1966: 107).

Following the discovery of the West Australian coast and British settlement in the Swan River, Geraldton, Albany, Busselton and Bunbury, European explorers turned their attention northward in the pursuit of gaining more pastoral properties. Sir George Grey led an expedition to the Shark Bay area in 1839 however he was forced to abandon his boats in Gantheaume Bay (near Kalbarri) and walk the rest of the way south to Perth (Day & Morrissey 2011: 5). This unexpected change of mode of travel along the coast resulted in the discovery of “rich agricultural districts of Northampton, Greenough River and Victoria Plains” (ibid: 5). The Murchison River was named by Grey during this journey after the President of the Royal Geographical Society Mr Roderick Impey Murchison (ibid: 5, see also Landgate 2014).

European explorers first travelled through the Meekatharra region in 1854 (Edwards 1994: 31). The expedition was led by Mr Robert Austin, Assistant Surveyor, at the request of His Excellency Captain Charles Fitzgerald, Governor of the Swan River Colony, in order to locate suitable lands for expansion of pastoral settlements and subsequently attract incoming settlers (Edwards 1994: 12). A party of 11 men and 27 horses had left Mombekine near Northam on July 10, 1854, travelling through the regions of Mt Magnet, Lake Austin, Meekatharra and the Murchison River in an attempt to reach the Gascoyne. Austin’s expedition did not manage to reach the Gascoyne, however they did stumble across what would go on to be one of the world’s largest goldfields (Edwards 1994: 30; Day & Morrissey 2011: 14).
Austin’s expedition had several encounters with local Aboriginal people in the Meekatharra area. The first point of contact with an Aboriginal person in the Meekatharra area occurred in September 1854 during Austin’s expedition which proved to be unsettling for both parties:

Narryer [Austin’s Aboriginal tracker] spoke to him in the Irwin-River language, telling him we were friendly disposed, and looking for water. He replied in a desperate rage, uttering a few loud words, and shaking his spear at us; but he spoke in a language neither of us could understand… He gave the unmistakable double shout twice, as though he thought, since we were so peaceable, it would be quite easy to butcher us, he rushed at Narryer with his spear shipped, to whom I gave the order to fire, just as it quivered, in the act of being thrown (Day & Morrissey 2011: 11).

This encounter resulted in the Aboriginal attacker being injured by the shot with “his eventual fate unknown,” and the survey team hastily made their way back to camp, worrying about another attack (Day & Morrissey 2011: 11). Austin sighted a number of old huts made of bushes located near a spring where there were hundreds of fire hearths, along with the bones of small animals; however no kangaroo bones were seen around the fires (ibid 2011: 11). Austin chose to undertake his expedition at the worst of climate conditions, unknowingly travelling in a drought year in early summer (Edwards 1994: 39). Besides the individual Aboriginal attacker, his party only met two small groups of Aborigines and an isolated old man (ibid 1994: 39). However, they saw plenty of evidence of camping and ceremonial sites, particularly at the ‘Granites’ just outside of Meekatharra (ibid 1994: 39). This evidence of large Aboriginal gatherings was most likely due to previous years of rainfall and subsequent abundance of food and water sources (ibid 1994: 39).

As the Mid-West was further explored by European settlers the Meekatharra region became appealing to pastoral owners and gold miners. Early contact between European settlers and the Aboriginal Yamatji people often resulted in violent conflict. In 1880 the first attempt to drive cattle overland from the coast at Greenough, south of Geraldton, to the De Grey Station, east of Port Headland, took nineteen men led by the Clarkson brothers through Meekatharra (Hammond n.d: 386). North of Meekatharra the party was attacked by Aboriginal people, the Clarkson brothers both killed and the rest of the party turned back, abandoning 1,573 cattle (Hammond n.d: 386). A pastoral owner, Charlie Smith, brought the rights to the remaining cattle and a year later he used them to establish the first stations in the Upper Murchison and Gascoyne districts (O’Connor & Veth 1984: 17).

Whilst the Clarkson brothers did not fare well in their endeavour to drive cattle across the Meekatharra region their previous encounter with Aborigines south of Mullewa had led to the disclosure that there was gold in the region (Hammond n.d: 386). A member of that original party, W. Pears, returned two years later in 1878 to locate gold with the aid of local Aborigines (Hammond n.d: 386). Following this a rich ore body was discovered in 1890, by three prospectors Connelly, Bourke, and Douglas, leading to the proclamation of the Murchison Goldfield in 1891 and the first large find in Meekatharra (the Haveluck Lode) in 1894 (Pinnock 1959: 2-3). This was officially the beginning of the mining industry in Meekatharra. Although Austin stumbled across goldfields years earlier he was instructed not to divulge this information by his conservative government superiors due to their apprehension of the social disruption and chaos a gold rush may cause, particularly among convicted felons (Edwards 1994: 31). Instead Meekatharra was not recognised as a rich alluvial gold region until the early 1890s where it was met with an influx of a large population of gold miners and subsequently a new network of towns and railway lines (ibid 1994: 31).

With the foray of European settlers into the inland of Western Australia the Yamatji Aboriginals saw their existence drastically altered. The introduction of the mining industry and pastoral settlements brought foreign animals and fenced lands, forcing the Aborigines away from their traditional runs, hunting places and ceremonial sites. Cattle stations and later sheep stations
spread over tribal lands, depleting and fouling water supplies and declining the numbers of native animals in the area (Machin 1998: 14). These new restrictions surrounding the availability of natural food and water sources often led to violent reactions from the Yamatji people. Elkin (1938: 295) reported that due to white settlement, particularly in relation to mining in the district since the 1890s, “the local tribes [have] nearly died out.” The indigenous people invariably fared worst from such clashes and for those who survived the resulting unfavourable attitudes from the European settlers to the Aboriginal people led to them being driven away from their own territory (Machin 1998: 14). As large parcels of land became fenced off as stations and mining towns developed, a number of tribal routes became closed to the Yamatji people forcing them to create new pathways and subsequently bringing the Yamatji people into contact with different lands (Bates 1985: 64).

This forced movement of Aboriginal people into new lands is seen by Bates in the Meekatharra area. Bates gathered extensive notes on the importance of pools, springs and lakes in the Central Area of Western Australia and their associations with particular families or groups occupying the locality (Bates 1985: 65). She states that a particular water source belongs to the individual/s that are connected to that source through certain experiences, such as being born beside the pool, and subsequently the pool, spring or lake belongs to the family of that individual for as long as that family exists (Bates 1985: 65). If all family members of the individual dies out the water source becomes *kutu-wanna* or *kutu-burna*, meaning “dead ground [or] country whose owners are dead” (Bates 1985: 65). In the Meekatharra district, Bates states that due to the advent of white people in the late 1890s the local groups died out and their water pools were taken over by a member of another tribe (Bates 1985: 65). This was the *Mardon-ga-yuara* pool in the *Ngadha wonga* district, taken over by a “rather powerful Lake Way district native” who, after relying on the neighbouring white people and his own magic powers for protection from the friends and relatives-in-law of the dead group, resided with his family there until he was sent to Bernier Island after contracting venereal disease (Bates 1985: 67).

The resulting tribal disintegration due to this displacement of the Yamatji people from their traditional land led to fragmented family groups who tended to congregate on pastoral properties to follow an adapted lifestyle. Furthermore, the introduction of new diseases that the European settlers brought with them was often fatal to a number of Aboriginal Australians (Berndt & Berndt 1999: 15). Those who survived these early years of forced removal from their land and subsequent violent conflicts often congregated about the pastoral lands, on missions and riverbanks, accepting meagre rations in return for labour (Clark 1992: ix). A situation developed in rural areas where pastoralists and Aborigines were dependent on each other for survival, the latter being both attracted to the stations for dependable food and water and encouraged to settle there (Heydon 1994: 207). In this way a pool of cheap labour was made available to pastoralists and the possibility of stock being slaughtered by wandering tribesmen avoided. The provision of rations by the stations was also attractive, as it made hunting and gathering redundant but subsequently repressed these traditional Aboriginal practices and migration patterns (Machin 1998: 15).

The Aboriginal pastoral workers in the Meekatharra region often settled on stations within their traditional lands in order to retain a connection with their country, albeit drastically altered (Ove Arup 1991: 8). This helped retain fragmented knowledge and contact with cultural sites that was then passed down onto future generations as the Aboriginal pastoral workers intermarried and often gave birth to their children on those stations (Clark 1992: ix). However, this was further complicated with the introduction of the Pastoral Award for Aborigines in 1968 whereby permanent residence and employment on stations became less secure and movement to central locations, such as the Meekatharra town itself, accelerated (Shaw 1992: 8). Whilst the Yamatji traditional way of life was irrevocably repressed, the continuation of culture and customary values of specific Aboriginal groups residing on pastoral stations led to a “gradual redefinition of traditional custodian in terms of boundaries” (Ove Arup 1991: 8).
ARCHIVAL RESEARCH

Archival research involved an examination of the DAA Sites Register, a review of any relevant site files and a review of any unpublished ethnographic reports that relate to the survey area, Western Australia.

SITES REGISTER SEARCH

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

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

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

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

In relation to this survey a search of the DAA Aboriginal Sites Register was conducted on the 23rd June 2014, in order to determine if there were any previously recorded Aboriginal heritage sites and places that would be affected by the project proposal (see Appendix 1: Sites Register Search).

The search revealed there to be no previously recorded ethnographic Aboriginal heritage sites or places located in the strategic material source survey areas.

REVIEW OF RELEVANT SITE FILES

As there are no previously recorded Aboriginal heritage sites or places located within the survey areas, there are no DAA site files to review.

REVIEW OF RELEVANT ETHNOGRAPHIC REPORTS


Telstra commissioned Sinclair Knight & Mertz Pty Ltd (SKM) to conduct a site avoidance Aboriginal heritage survey of a 40m wide corridor north and south of the Goldfields Highway as part of a proposed installation of an optic fibre telecommunications line between Meekatharra and Wiluna. This cable was a section of the proposed line between Meekatharra and Leinster and was deemed necessary to improve the robustness of the overall telecommunications network and to give the residents of the Eastern Goldfields greater access to Telstra’s complete range of services.
Goode’s report documents the results of archival research and ethnographic field consultations with both the Wiluna WC94/24 native title claim group and the Yugunga-Nya WC99/46 native title claim group, as well the systematic archaeological findings of this area as reported by Greenfeld and Harris. Archival research revealed four previously recorded ethnographic sites adjacent to the Goldfields Highway from Meekatharra to Wiluna that were identified from the Department of Aboriginal Affairs (DAA) sites register on September 3rd 2002. These sites (Site ID 6189 Bumba/Camel Soak; Site ID 6192 Meekatharra-Wiluna Road; Site ID 17236 Babal/Bubble Spring; and Site ID 17233 Dreaming Grove) were determined not to be affected by the optic fibre cable. It was, however, recommended that as the Telstra optic fibre cable was located in close proximity to Site ID 17233 Dreaming Grove SKM inform all personnel that the sites boundary is 20m north of the road and that no machinery be allowed past the optic fibre cable path of 16.5m from the centre line of the road.

Ethnographic consultations were held with the Wiluna WC94/24 and the Yugunga-Nya WC99/46 who both decided that a site avoidance survey methodology would be employed and therefore no cultural information of a religious or mythological nature would be given. Domestic secular sites could be fully recorded by areas of religious or mythological significance could only be defined as locations that were to be avoided.

Based on this strategy the Wiluna WC94/24 native title claim group recommended that SKM avoid putting the Telstra optic fibre cable to the north of the Goldfields Highway until it passes the Wiluna cemetery to where the road turns to gravel and heads west towards Meekatharra. It was also recommended that the Wiluna WC94/24 native title claim group be given the opportunity to monitor works near sensitive areas of West Creek that hold mythological significance. It was also recommended that SKM move the Telstra optic fibre cable to the south of the Goldfields Highway in the vicinity of Mr Russell (as per the agreed co-ordinates as stated in the community consultation section of the report) based on mythological reasons.

The Wiluna WC94/24 native title claim group approved Telstra’s requests to apply under Section 18 of The Aboriginal Heritage Act (1972) for ‘consent of use’ of archaeological sites, Site ID 15815 Wiluna-Meekatharra 03, Site ID 15817 Wiluna-Meekatharra 05 and Site ID 8306 Wavetree Reserve. It was therefore recommended that the Aboriginal Cultural Materials Committee (ACMC) advise the Minister for Aboriginal Affairs to grant permission to disturb the site for the purpose of installing an optic fibre cable.

The Yugunga-Nya WC99/46 native title claim group identified a rock hole as a water source that was located 12km east of Meekatharra and 40m north of the Goldfields Highway. They advised this to be a site of historical and domestic significance that should be registered with the DAA. They further advised that Telstra should avoid this site. They finally advised that when installing the optic fibre cable the contractor (SKM) should not alter the hydrology of the area that would prevent the rock hole from filling with water from run off from the land. It was also recommended that an area 32km east of Meekatharra contained ceremonial and mythological significance as identified by the Yugunga-Nya WC 99/46, and should be avoided by running the optic fibre cable to the south side of the Goldfields Highway at the agreed pegged crossover points (as depicted in the community consultation section of the report).

During the archaeological survey conducted by Greenfeld and Harris eighteen archaeological sites were investigated, of which five were found to be situated within the proposed 40m optic fibre corridor as requested by SKM. Of these five archaeological sites three were registered DAA sites (Wiluna Meekatharra 03; Wiluna Meekatharra 05; Wavetree Reserve and Talyga Rock). It was recommended that Telstra apply for a Section 18 at the Wavetree Reserve and Talyga Rock (one site) as this site is currently registered at the DAA and the proposed optic fibre corridor will impact upon it. However, given the disturbed nature of the area it was in the archaeologists’ opinion that the ACMC should grant permission to disturb this area. In regards to the two other registered archaeological sites (Wiluna Meekatharra 03 and Wiluna Meekatharra 05) Telstra were advised to apply in similar terms to the previous Section 18.
applications submitted by Martinick (1999) as they have already been evaluated upon and passed by the ACMC. It was further recommended that in regards to the two new archaeological sites OPA3 – Scarred Tree and Drover’s Camp; and OPA4 – Semi-permanent Lake and Campsite they would not be impacted by the proposed optic fibre cable. However, OPA3 and OPA4 were deemed to have archaeological significance and therefore if for any reason these sites are to be impacted upon then it would be recommended that Telstra submit a Section 18 application to DAA for consideration by the ACMC.


This brief report documents a fieldtrip undertaken by Mr Kado Muir in the North-Eastern Goldfields and East Gascoyne/Murchison areas in late September and early October 1991. A number of sites were visited and recorded at Wilson’s Patch, Mt Keith, Nabberu-Carnarvon Ranges, Mt Magnet, and in Meekatharra. Ten sites were recorded during the field trip and fourteen heritage sites/places were visited. A number of the new sites required site management and strategies to protect them.

On this fieldtrip Muir documents a range of landscapes including rock holes and shelters, quarries, mountainous ranges, catchments, and caves. Muir stated that a number of these areas contain many mythological beliefs and stories but does not explore these narratives in depth in this report. However, he does identify a number of men-only sites, engravings and rock art, and campsites, along with a large amount of archaeological material. Muir recommends a number of the areas required site management strategies to protect them, including the Kanatukuly, or Serpents Glen, site and the Katjara site that are restricted men-only registered sites.

Muir (1992) visited an area 5 km north of GNH SLK 770, however, no sites were recorded within the current study area.


This report was commissioned by Telecom Australia to carry out field research in the vicinity of Meekatharra and Mount Magnet during the month of May, 1984. The specific aim of this research was to locate the traditional Aboriginal owners, or their successors, of the area in order to hold a consultation in relation to the construction of repeater stations for a proposed Digital Radio Concentrator System (DRCS). This consultation was to ensure that this construction did not interfere with sites of mythological or ritual significance.

In the course of the survey information was obtained on ‘tribal’ boundaries, population movements in post-contact times and linguistic groups. It was found that a general ‘division of labour’ exists between the Aboriginal communities at Wiluna and Meekatharra and subsequently different ownerships and responsibilities for the protection of land occurs as well. A number of significant mythological and ritual sites were recorded in the survey area, along with specific stories about these places, and a number of recommendations about these sites were given. This included recommendations that Telecom relocate the proposed DRCS repeater stations when they were considered to interfere with these Aboriginal sites of significance.

OUTCOMES OF ARCHIVAL RESEARCH

As a result of archival research conducted for this project no previously recorded Aboriginal heritage sites or places as defined under the DAA were identified to be located within the boundaries of the strategic material source survey areas.
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, or descent. Myers (1986: 128) 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 kindreds. Membership as a recognised owner is widely extended, and therefore groups are not a given.

Myers further clarifies the current perception of ‘ownership’ when he states:

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

While the notion of descent is clearly an important criterion within Myers analysis, it must be seen in terms of the contemporary Yamatji situation. Yamatji tradition in the mid-west has been seriously eroded since colonisation, lines of descent have been broken and previously forbidden and mixed marriages have interconnected many Yamatji groups who would not have traditionally had a close association (Machin 1993: 20). Consequently, in contemporary times the criteria of historical ‘association’ seem 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 spokespersons. 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 Yamatji’s as truly being from that country, despite having been born or lived in that area. In some cases, people from outside a specific region have established themselves by political activism. They are accepted by their fellow Yamatji because they may have participated in mainstream white pursuits, such as advanced education, or legal and political careers, that have empowered them within the broader community. As such, these people are a valuable resource to the local Aboriginal Community. The people consulted in this survey fulfil at least one of these criteria.
NATIVE TITLE CLAIMS OVER THE SURVEY AREA

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

- Yugunga Nya People WC99/46 WAD6132/1998 (Registered)
  
  Applicants: Mr William Shay, Ms Evelyn Gilla, Ms Winifred Gentle, Mr Rex Shay.

SELECTION OF SPOKESPEOPLE FOR THIS SURVEY

In line with the survey scope requirements initial contact was made with the Department of Aboriginal Affairs (Mr Simon Keenan) and Yamatji Marpla Aboriginal Corporation (Mr Tomas Woodman-Povey) in order to seek advice regards appropriate Yugunga-Nya people to participate in the surveys.

The Yugunga-Nya people are represented in heritage matters by the Yamatji Marpla Aboriginal Corporation. Subsequently the Heritage Coordinator, Mr Woodman-Povey organised a survey team of appropriate Yugunga-Nya people and advised the consultants that as a result of this pre-consultation process the following people would participate in the survey:

Mr Ron Shay was born in the bush 30km east of Meekatharra at Mount Yagahong. His father was part of the Nyungar Yued language group and was born near New Norcia. Mr Shay’s patrilineal grandfather was an Irishman with the name of O’Shea. Mr Shay’s mother was born east of Meekatharra and is a full-blood member of the Wannulla group. She spoke the Western Desert dialect Tjupan, travelled along the Meekatharra, Wiluna and Cue Run and had never been outside of these shires. Mr Shay’s cultural association to the project area is due to this familial connection through matrilineal descent and through growing up and residing in the area. Mr Shay undertook schooling at age 7 in Meekatharra as ordered by the Department of Native Welfare. He then went on to work in a number of pastoral stations in the area before undertaking contract work as a machine operator and truck driver, including working for Main Roads Western Australia for over 30 years. Mr Shay currently resides in Geraldton and is a working party member of the Yugunga-Nya WC 99/46.

Mr William (Bill) Shay is the younger brother of Mr Ron Shay. He was born 26th of December in 1944 and has lived in Meekatharra all his life. Mr Shay was a stockman and shearer for Bill Nicholls, owner of the Juna Downs station on the Wiluna to Meekatharra Road. Mr Shay is a working party member of the Yugunga-Nya WC 99/46.

Ms Alison Gentle was born in Meekatharra on 9th of June 1967. Her father is Mr Irwin Gentle and grew up in Moora. Ms Gentle’s paternal grandparents were Mr Fred Narrier and Ms Grace Wilkes (Ms Wilkes brother was Mr Richard Wilkes who helped bring Yagan’s head back to Australia from England). Ms Gentle’s mother was Ms Winifred Gentle (nee Shay) who was the sister of Mr Ron and Mr Bill Shay and was part of the Stolen Generation when she was taken from her parents Mrs Agnes and Harry Shay at Yarrabubba Station to the Moore River Mogumber Mission was she was 7 years old. Mrs Winifred Shay was adopted by a Wadjela (white) family and taken to Perth before returning to the Meekatharra region where she was reunited with her family. Ms Gentle undertook schooling at the Meekatharra District Primary School and used to work for the Department of Community Development in Meekatharra dealing with Aboriginal family issues. Ms Gentle is a member of the Yugunga-Nya WC 99/46.

Mr Brian Shay is the son of Mrs Winifred Gentle (nee Shay) and Mr Irwin Gentle. He is the brother to Ms Alison Gentle and is a member of the Yugunga-Nya native title group.
Mr Andrew Gentle is the son of Andrew Gentle Senior. Mr Gentle’s grandparents are Mr Irwin Gentle and Mrs Winifred Gentle (nee Shay), making Ms Alison Gentle his aunty. Mr Gentle is a member of the Yugunga-Nya native title group. Mr Gentle was described by the group as a ‘culture man’, that is he has been through Aboriginal law.

Mr Clinton Shay is the son of Mr Bill Shay. He is the nephew of Mr Ron Shay and is a member of the Yugunga-Nya native title group. Mr Shay was described by the group as a ‘culture man’, that is he has been through Aboriginal law.

Mr Leroy Shay is the grandson of Mr Rex Shay. He is the great-nephew of Mr Ron and Bill Shay and is a member of the Yugunga-Nya native title group.

Mr Irwin Boddington is the son of Irwin Boddington Senior and Cheryl Shay. Mr Boddington is the grandson of Mr Rex Shay and great-nephew of Mr Ron and Bill Shay. Mr Boddington is a member of the Yugunga-Nya native title group.

Mr Edwin Shay is a relative of Mr Ron, Bill and Rex Shay and is member of the Yugunga-Nya native title group.
COMMUNITY CONSULTATION

AIMS

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

METHOD

To arrange the survey the selected informants were contacted by phone and e-mail via the Yamatjiri Marpla Aboriginal Corporation. The first day of the survey consisted of an archaeological inspection that was conducted by the consultants and three senior Yugunga-Nya people. The second day of the survey consisted of an archaeological survey and ethnographic consultation with nine Yugunga-Nya representatives.

At the beginning of each phase of the survey the Yugunga-Nya survey teams were briefed as to the details of the project with the aid of the project plans and previously recorded Aboriginal heritage sites and places overlaid upon a large scale air photo map.

Ethnographic information was recorded in a notebook and photographs of the survey process were taken. GPS coordinates of any cultural features were recorded in the field and transferred to mapping software ArcView V10 where final maps were produced.

COMMUNITY CONSULTATION PROCESS

On the 1st of July 2014, the consultants Mr Brad Goode, Ms Louise Huxtable (Anthropologists), Mr Paul Greenfeld and Mr Stuart Johnston (Archaeologists), met with representatives of the Yugunga-Nya WC99/46 native title claim group, Mr Ron Shay, Mr Bill Shay, Ms Alison Gentle, Mr Andrew Gentle, Mr Clinton Shay, Mr Leroy Shay, Mr Edwin Shay, Mr Brian Gentle and Mr Irwin Boddington at 7am at the Shell Roadhouse in Meekatharra for a briefing.

Mr Goode commenced the consultation by briefing the group on the safety and survey requirements. At the briefing Mr Paul Greenfeld explained to the group that Main Roads will require sources of gravel and sand to provide road building materials for future upgrades to the Great Northern Highway and other road networks in the region. Main Roads therefore plan to quarry materials at five locations on the west and east side of the highway at SLK 670, SLK 673, SLK 770, SLK 864 LHS, and SLK 864 RHS.

Mr Greenfeld then advised the group that on the previous day (30th June) the archaeologists in company with three senior Yugunga-Nya Elders, Mr Ron Shay, Mr Bill Shay and Ms Alison Gentle had walked the material pits at SLK 670 and SK 673 and had found no archaeological sites as defined by section 5a of the AHA.

Mr Goode then stated that the senior elders present had advised that no ethnographic sites, as defined by section 5b & 5c, 39.2 & 39.3 of the AHA, were located where the gravel pits are proposed at SLK 670 and SLK 673. However, there were stories about the hills and pools to the west of the survey areas would not be affected by the proposal. All advised that the area contained plant species that are bush foods, however they were common in the region and as such would not equate too much of a cultural loss if the proposal went ahead. Mr Shay advised that due to previous heavy disturbance to the soil, vegetation and natural topography of the areas Main Roads should rehabilitate the area with natural plant species once the extraction is completed.

20
Figure 2: July 1st – Proposed materials pit SLK 670; team walking transects; view east on the west side of the Great Northern Highway, north end of materials pit.

After the briefing the survey team drove to each location of the remaining survey areas, SLK 864 LHS, SLK 864 RHS and SLK 770. Here the archaeologists and the younger Yugunga-Nya men surveyed each site by conducting pedestrian transects across the materials pit areas whilst the three Yugunga-Nya elders were interviewed by the Anthropologists.

Figure 3: July 1st – Archaeologist Mr Stuart Johnston (far right) positioning the Yugunga-Nya survey team to commence an archaeological transect inspection of SLK 864 LHS, view south of the west side of the Great Northern Highway, north end of the materials pit.
At SLK 864 LHS and SLK 864 RHS, 713545mE and 7143129mN, Mr Goode explained that Main Roads are proposing to construct Strategic Material Source pits in these survey areas in order to supply materials for upgrading the Great Northern Highway in the region. Mr Greenfeld confirmed that the archaeological inspection would be conducted in a pedestrian grid transect of the area. Following this discussion the archaeological inspection was carried out (see Greenfeld 2014) with the younger men of the Yugunga-Nya group whilst the Anthropologists interviewed the three Yugunga-Nya Elders, Mr Ron Shay, Mr Bill Shay and Ms Alison Gentle. Mr Goode asked the three Elders to comment on the ethnographic significance of this location. Mr Shay replied that he spent approximately five years; from age fifteen/sixteen to age twenty/twenty-one, in the area working on a pastoral station. He states that his family camped at the nearby Camel Soak (Site ID 6181) in tents and would shift from one place to another, including camping at the Jungar Pool (Site ID 8924) in the west. Mr Shay also stated that his family did not live in town in house and therefore never had to pay rent or electricity, however, the Department of Native Welfare made him go to school at age 7. He said that he learnt about this land from his parents, had learnt to hunt with kangaroo dogs and had been to Corroborees.

Mr Goode asked if there were any specific uses of the land in this survey area SLK 864. Mr Bill Shay reported that there are ‘Muda’ stones in the area, the type of stones tools that traditionally can be used in practical ways (such as spear tips) or in magic. Mr Ron Shay indicates a smooth stone on the ground and explains that these kinds of rocks are traditionally employed as massage healing stones to help soothe bruises and small artificial injuries and ailments. He demonstrates by rubbing the stone against his palm in a circular motion, indicating how the smoothness of the rock would soothe a bruise or welt. Mr Shay also explains that if Yugunga-Nya men with long beards wanted to carry a smooth medicinal stone or a sharper rock for skinning small animals with them whilst they travelled, they would create a pouch in their beards for the rock to be transported in. Mr Shay states that the Yugunga-Nya men also traditionally used these pouches in their beards to carry tobacco. He explains that tobacco would be mixed with white gum tree, or *Eucalyptus capopilla*, bark and be placed in the side of the mouth between the cheek and tongue to be chewed.

Figure 4: July 1st – Mr Ron Shay demonstrating the use of a ‘Muda’ healing stone at SLK 864 LHS, view east on the west side of the Great Northern Highway, north end of the materials pit. Insert: Another ‘Muda’ stone artefact thought to be the tip of a spear, found at SLK 864 LHS.
Mr Goode asked if there were any sources of bush food in the area. Mr Ron Shay responded that the ‘kararra’ (sp. Clark 1992: 41), or Acacia kempeana, tree was scattered throughout the area and this tree is commonly recognised by the Yugunga-Nya people for housing witchetty grubs, or Endoxyla leucomochla, in its roots. Mr Shay elaborated that the roots of the tree are pulled free from the ground, essentially pulling the entire tree out, and the witchetty grubs can be found either in the roots as they eat the soft inner wood of the roots, or buried in the upturned soil in the ground where the tree has been pulled out. The witchetty grubs are then eaten raw or cooked over a campfire, sometimes in the ashes, and consumed. Mr Shay also indicates to a nearby Gooseberry tree, or Physalis peruviana. He states that on the underneath of the stalks and leaves, purple berries can be found that can be eaten. Mr Shay explains that the Gooseberry tree fruits in the wet season and the Yugunga-Nya people would know to look for the berries after it had been raining.

Ms Huxtable enquired to Ms Gentle if there were any stories or significance in any of the survey areas concerning women’s business that would be affected by the Main Roads proposal. Ms Gentle replied that there are stories of women’s business in the region but as they are not located within the specific survey areas and contain matters of a sensitive nature she chose not to divulge these stories.

At the conclusion of the archaeological inspection Mr Goode enquired as to whether the survey area held any significance to the Yugunga-Nya Elders in relation to Dreamtime stories, myths or contemporary religious or cultural uses. Mr Ron Shay responded that he had previously completed work with Main Roads (as an employee) in this location and subsequently advised that as the area contained heavy disturbance to the soil, vegetation and natural topography that there would be no material here associated with Aboriginal use. Mr Goode asked if the Main Roads Strategic Materials Source would disturb any sacred sites at this location. Mr Ron Shay replied “no they would not”. Mr Goode then asked the broader group to confirm that materials pits located at SLK 864 RHS and 864 LHS contained no ethnographic sites of significance as defined by Section 5 of the AHA. The group all advised that both these locations did not contain any sites or places of ethnographic significance as defined by section 5b, 5c, 39.2 & 39.3 of the AHA.
On completion of the archaeological survey of SLK 864 LHS two isolated artefact scatters were identified. In relation to these two artefact scatters identified by the archaeologists within materials pit SLK 864 LHS, the anthropologists requested that the elders from the survey team visit these places in order to determine their ethnographic significance. The majority of the group declined this invitation saying that they had seen them with the archaeologists and that they did not need to see them again. Mr Ron Shay and Mr Brian Gentle accompanied the anthropologists to the artefact scatters and made an assessment of the materials. Both men advised that the material was not associated with myth, ceremony or law and that they were simply the remnants of tool flaking left of a small itinerant camp. Both men however requested that Main Roads endeavour to preserve these places in-situ as they provide material evidence of their ancestors’ former occupation of the land. As such this area can be used as an educational resource for the younger generations.

Figure 6: July 1st – Mr Ron Shay inspecting an isolated artefact scatter SLK 864 LHS with Mr Stuart Johnston (Archaeologist). View south is on the west side of the Great Northern Highway, approximately in the centre of the materials pit.

Following this discussion and the archaeological inspection the group then moves to the final survey area SLK 770, located approximately 24km north of Meekatharra and consisting of an area of 113.44 hectares. The Yugunga-Nya representatives decline to inspect the proposed area SLK 770, stating that they surveyed the area previously for a mining company, Mindax Ltd* (O’Reilly 2012). The Yugunga-Nya informants stated that they are willing to report that the area is clear of ethnographic and archaeological sites of significance as defined by section 5 of the AHA, with the exception of one area on the northern boundary of the survey area.

The Yugunga-Nya representatives informed Mr Goode and Mr Greenfeld that there is an archaeological place of significance within the northern boundary of the survey area which they showed to the consultants. The Yugunga-Nya representatives led the consultants to an area, 660837mE and 7079021mN, consisting of 16978m² of artefact scatter, of which 1792m² is located within the survey area (see Greenfeld 2014).

*Note - after the survey the consultants made contact with Mindax Pty Ltd regarding this site. The company advised that their survey took in land to the north of the Main Roads pit. The company advised that the Yugunga-Nya had been shown the site by their staff after the survey and that the site had not been reported by their archaeologist Mr Tom O’Reilly.
After conducting an archaeological inspection of the area Mr Greenfeld confirms that the area is of interest as it contained a number of chert and chalcedony artefact scatterings and could indicate a quarry or reduction area where tool making or material gathering could have occurred (see Greenfeld 2014). Mr Goode asked the Yugunga-Nya informants whether they knew if the area was used for tool making or any additional purposes. The informants responded that the material represented a quarry where material had been sourced to manufacture tools. Mr Andrew Gentle advised that the chalcedony was of a type that could be used in male initiation ceremonies; however the group advised that they had no specific knowledge of the material at this quarry being used or sourced for law. The Yugunga-Nya informants added that men do not undertake law in this specific place and are often sent to Jigalong and other places. Mr Gentle agreed, stating that for example he and Mr Clinton Shay undertook law at Punmu and Cotton Creek.

Mr Ron Shay stated that in contemporary times the area is also used to collect rock materials for jewellery making. Mr Bill Shay confirmed this, reporting that the weathered hard exterior of the rocks are chipped until the smooth pale inside is used to make necklaces. Mr Greenfeld concludes that this appears to be consistent with the amount of material debris that is present in the area. Mr Goode then asked the Yugunga-Nya if they would like to recommend a site management strategy. After another discussion between themselves the group decided that they would decline any kind of site management plan. Mr Brian Gentle suggested fencing the area off or signposting the area to acknowledge its archaeological significance to Aboriginal people but the rest of the Yugunga-Nya disputed this stating that fences or signs would draw attention to the area and they would prefer it be left alone. Mr Gentle agrees and the Yugunga-Nya representatives decline a site management program, stating that sites are only important to the Yugunga-Nya people and do not give them anything in terms of trying to break into “white-man’s business”. However, the group recommended that Main Roads be informed of this archaeological site in order to avoid this area within SLK 770 in their proposal for developing Strategic Material Source pits.

Figure 7: July 1st – Artefact Scatter at Aboriginal Heritage Site at 660837mE & 7079021mN, located within the proposed materials pit SLK 770; view south on the east side of the Great Northern Highway, north end of the materials pit.
COMMUNITY CONSULTATION OUTCOMES

As a result of consultations with several nominated members of the Yugunga-Nya WC99/46 native title claim group it has been determined that there are no ethnographic sites of significance as defined by section 5b, 5c, 39.2 & 39.3 of the AHA located within the proposed materials pit locations at SLK 670, SLK 673, SLK 864 RHS, SLK 864 LHS and SLK 770.

During the survey the Yugunga-Nya survey team inspected a previously recorded archaeological place. This place was located on the northern margin of proposed materials pits SLK 770. This artefact scatter’s extent overlays a 1792m² portion of the materials pit. Here the group advised that the material represented a quarry where material had been sourced to manufacture tools. The Yugunga-Nya informants reported that the chert and chalcedony material present was the type of material that could be used for Aboriginal male initiation rites. However, the group advised that they had no specific knowledge of the material at this quarry being used or sourced for law.

Therefore, the Yugunga-Nya informants recommend that Main Roads proceed with their gravel extraction in the surrounding area but should not impact upon this archaeological place without seeking consent from the AHA. Main Roads should exercise caution when conducting earth works within SLK 770 in order to avoid impacting on this archaeological site.

The Yugunga-Nya informants also inspected two small isolated artefact scatters within the SLK 864 LHS pit. The Yugunga-Nya informants advised that the material was not associated with myth, ceremony or law and that they were simply the remnants of tool flaking leftover from a small itinerant camp. However, the Yugunga-Nya requested that Main Roads endeavour to preserve these places in-situ as they provide material evidence of their ancestors’ former occupation of the land. As such this area can be used as an educational resource for the younger generations.

As an outcome of the consultations the Yugunga-Nya group requested that Main Roads follow a site management plan whereby the locations of these places of significance are recorded on all Main Road plans in order to keep all personnel and machinery out of these areas.

If the above recommendations cannot be met it is required that Main Roads seek an approval under Section 18 of the AHA for land use. If approval is granted then it is requested that Main Roads give due consideration to the artefact remains of SLK 770 and SLK 864 LHS and provide the Yugunga-Nya group with assistance to salvage and relocate these archaeological materials.

The Yugunga-Nya group also requested Main Roads provide all construction personnel and contractors with an Aboriginal heritage induction prior to proceeding with any work within SLK 770 and SLK 864 LHS.

Following materials extraction it was requested by the Yugunga-Nya native title claim group that all former materials pits are rehabilitated with flora of local provenance.
RECOMMENDATIONS

As a result of the survey following recommendations can be made:

**It is recommended** that Main Roads proceeds with their plans to construct several strategic materials pits along the Great Northern Highway at SLK 670, SLK 673, SLK 770, SLK 864 LHS and SLK 864 RHS without risk of breaching section 17 of the AHA in relation to ethnographic Aboriginal heritage sites and places, as defined by section 5 of the AHA.

**It is recommended** that Main Roads avoid the archaeological site located at the northern boundary of SLK 770 and the two isolated artefact places at SLK 864 LHS.

If this is not possible **it is recommended** that Main Roads seek approval under Section 18 of the AHA to use the land that may contain an Aboriginal site at the material pit that is located at SLK 770 as this quarry is likely to be a site within the meaning of section 5a of the AHA.

**It is recommended** that Main Roads provide all construction personnel and contractors an Aboriginal heritage induction prior to proceeding with any work within the area of SLK 770 and SLK 864 LHS.

**It is recommended** that Main Roads rehabilitate all materials pits after extraction is complete.
BIBLIOGRAPHY


Berndt, R. 1959, ‘The Concept of ‘tribe’ in the Western Desert of Australia’ in Oceania vol. 30 (2).


Djidar Graphics Pty Ltd (Shaw, K.) 1992, Report on a Survey for Ethnographic Sites of Significance, Great Northern Highway Mount Magnet Bypass Alignment Option ‘C’ 500-554 SLK x 60m, a report prepared by Shaw, K. for E.M. Goble-Garratt on behalf of Main Roads Western Australia, Jan 1992.


Goode, B., Webb, W., Greenfeld, P. and Harris, J. 2003, A Site Avoidance Field Survey Report of the Proposed Meekatharra to Wiluna Optic Fibre Route, Gascoyne District, Western Australia, report for Sinclair Knight & Mertz Pty Ltd on behalf of Telstra.


Greenfeld, P. 2014, Report on the Archaeological Survey of Five Material Sources, Great Northern Highway, North and South of Meekatharra, Western Australia, prepared by Deep Woods Surveys (WA) Pty Ltd on behalf of Brad Goode & Associates Pty Ltd for Main Roads Western Australia.


Machin, B. 1993, Ethnographic Survey: Dunsborough Pipeline, An unpublished report prepared for the Western Australian Water Authority


Martinick McNulty Pty Ltd 1999, Environmental Assessment of the Proposed Reconstruction of the Mt Magnet to Sandstone Road, Section 1 – SLK 0.00 to 54.63, prepared for Main Roads Western Australia, January 1999.


Parker & O’Connor 2002, Management Report of Aboriginal Heritage Issues Affecting the Proposed Infrastructure Corridor from Geraldton to the North-Eastern Goldfields, for the Department of Mineral and Petroleum Resources by the Hames Consultancy Group, August 2002.


Playford, P. 1996, Carpet of Silver: The Wreck of the Zuytdorp, University of Western Australia Publishing, Perth


REPORT ON THE ARCHAEOLOGICAL SURVEY OF FIVE MATERIAL SOURCES, GREAT NORTHERN HIGHWAY, NORTH & SOUTH OF MEEKATHARRA, WESTERN AUSTRALIA.

A report prepared for Brad Goode & Associates on behalf of Main Roads Western Australia

By Mr Paul Greenfeld
(BA Hons., Grad. Dip.; MAACAI)
Consulting Archaeologist
Deep Woods Surveys Pty Ltd
PO Box 1625
ALBANY WA 6331
paul.greenfeld@bigpond.com

July 2014
EXECUTIVE SUMMARY
This report provides details on the archaeological survey of five material sources situated along the Great Northern Highway (GNH), south and north of the town of Meekatharra (Table 1). The archaeological survey was undertaken by the author (Mr Paul Greenfeld) and Mr Stuart Johnston, with representatives of the Yugunga-Nya People from 30th June to 1st July 2014.

The archaeological survey was carried out in conjunction with the ethnographic survey.

The material sources were archaeologically surveyed on behalf of Main Roads who are looking for gravel and road base deposits for future use and proposed road upgrades of the Great Northern Highway.

Prior to the survey commencing a search of the Aboriginal Sites Register at the Department of Aboriginal Affairs was undertaken to identify if there were any known Aboriginal Sites located within the boundaries of the five material sources. No known/registered sites were identified.

During the course of the archaeological survey of the five material sources one large (within material source SLK 770) archaeological site was identified. In addition two small stone artefact scatters (both within material source SLK 864 LHS) were located but deemed not to meet the criteria necessary to be recorded as Aboriginal Sites. However, due to their cultural associations they are to be avoided during the proposed works.

The Yugunga-Nya representatives present throughout the heritage survey made the following recommendations.

- **It is recommended** that Main Roads notify its staff and contractors of the location and extent of Artefact Scatters 1-3 and to avoid disturbance to them during the upcoming proposed works.
- **It is recommended** that if Artefact Scatters 2 & 3 need to be disturbed that they are salvaged and the stone artefacts relocated prior to any disturbance taking place.
- If, in the future, Main Roads decides that there is a need to disturb Artefact Scatters 1 then they **will need to submit a Section 18 application** to the Minister of Aboriginal Affairs for permission to do so.
INTRODUCTION

This report provides details on the archaeological survey of five material sources situated along the Great Northern Highway, south and north of the town of Meekatharra (Table 1). The archaeological survey was undertaken by the author (Mr Paul Greenfeld) and Mr Stuart Johnston, with representatives of the Yugunga-Nya People from 30th June to 1st July 2014.

The archaeological survey was carried out in conjunction with the ethnographic survey.

The material sources were archaeologically surveyed on behalf of Main Roads who are looking for gravel and road base deposits for future use and proposed road upgrades of the Great Northern Highway.

<table>
<thead>
<tr>
<th>Material Source</th>
<th>SLK</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>670</td>
<td>South of Meekatharra</td>
</tr>
<tr>
<td>2</td>
<td>673</td>
<td>South of Meekatharra</td>
</tr>
<tr>
<td>3</td>
<td>770</td>
<td>North of Meekatharra</td>
</tr>
<tr>
<td>4</td>
<td>864 RHS</td>
<td>North of Meekatharra</td>
</tr>
<tr>
<td>5</td>
<td>864 LHS</td>
<td>North of Meekatharra</td>
</tr>
</tbody>
</table>

MATERIAL SOURCE 1

Material source 1 (SLK 670) is situated approximately 77 km south of the town of Meekatharra (Figure 8). It is situated roughly 1.2 km west of Tuckanarra Homestead and measures 670m (north/south) x 780m (east/west) and covers an area of 35.5 hectares. It was surveyed on 30th June 2014.

The material source is bisected by an existing access road. The general area is characterised by open vegetation with gravel and gibber covering the grounds surface. Visibility was excellent.

Apart from a few isolated stone artefacts no archaeological sites were located or recorded.

Figure 8: Plan of Material Source 1 (SLK 670), south of Meekatharra, July 2014.
MATERIAL SOURCE 2

Material Source 2 (SLK 673) is situated approximately 74 km south of the town of Meekatharra (Figure 9). It is situated just north of the GNH roughly 2.5 km north of Tuckanarra Homestead and measures 760 m (north/south) x 450 m (east/west) and covers an area of 31.5 hectares. It was surveyed on 30th June 2014.

The area covered by material source 2 appeared to have been disturbed in the past. According to the senior Yugunga-Nya T/O’s the area had been used extensively in the past as a gravel source.

No archaeological sites or cultural material were located or recorded.

Figure 9: Plan of Material Source 2 (SLK 673), south of Meekatharra, July 2014.

MATERIAL SOURCE 3

Material Source 3 (SLK 770) is situated approximately 25 km north of the town of Meekatharra (Figure 10). The material source is situated just east of the GNH and measures 820 m (north/south) x 2500 m (east/west) and covers an area of 113 hectares. It was surveyed on 1st July 2014.

One large archaeological site was located and recorded.
MATERIAL SOURCE 4

Material Source 4 (SLK 864 RHS) is situated approximately 100 km north of the town of Meekatharra (Figure 11). The material source is situated just east of the GNH and measures 370m (north/south) x 560m (east/west) and covers an area of 20.2 hectares. It was surveyed on 1st July 2014.

No archaeological sites or cultural material were located or recorded.
MATERIAL SOURCE 5

Material Source 5 (SLK 864 LHS) is situated approximately 100 km north of the town of Meekatharra (Figure 12). The material source is situated just west of the GNH and measures 510m (north/south) x 410m (east/west) and covers an area of 16.2 hectares. It was surveyed on 1st July 2014.

Two small archaeological sites were located and recorded.

Figure 12: Plan of Material Source 5 (SLK 864 LHS), north of Meekatharra, July 2014.
REPORT OF AN ABORIGINAL HERITAGE SURVEY OF STRATEGIC MATERIALS SOURCES: GREAT NORTHERN HIGHWAY: SHIRE OF MEEKATHARRA AND CUE, W.A.

METHODOLOGY

The archaeological survey was carried out by two archaeologists and four Yugunga-Nya representatives, who undertook a series of spaced pedestrian transects across each material source.

Any Aboriginal Sites identified were to be recorded to a standard consistent with a Site Identification survey, as set out in the Draft Guidelines for Aboriginal Heritage Assessment in Western Australia (DAS 1993: 22; DIA 2005). In this type of survey, sites are located and documented, with the spatial extent and significance of the sites recorded.

Any sites located were to be recorded following the same methodology – random representative sample squares recorded in situ, with the geographical location of the site recorded. The spatial extent of each site was recorded and flagged in yellow flagging tape. Photographs of the recorded artefactual material and the site were taken.

The datum used for all coordinates during this Survey was GDA 94 Zone 50.

SITE TYPES

On the basis of previous archaeological studies in the region, a number of different types of Indigenous archaeological sites may be encountered. Definitions of these sites are as follows (Hiscock and Mitchell 1993; Burke and Smith 2004; Department of Aboriginal Sites n.d.).

Artefact scatter refers to locations where a range of activities has occurred such as the manufacture and maintenance of tools and the processing of foods. These sites will often contain a wider range of lithic materials than quarries and reduction scatters. For the purposes of this assessment an artefact scatter was defined as any concentration consisting of the following:

- More than five artefacts.
- A minimum average artefact density of 0.05 artefacts per m².
- An average artefact density of more than five times the average density of isolated artefacts (Hughes and Quartermaine 1992).

Shell scatter and midden refers to the occasional (scatter) or frequent long term use (midden) of economically sized edible shell species.

Gnamma hole/water source refers to a natural or artificial rock cavity which holds water after rain or is linked to the water table.

Quarry refers to a location from which stone used to manufacture flaked or ground stone artefacts has been extracted.

Reduction area refers to a cluster of stone artefacts which represent the remains of the flaking of a core. Artefacts within a reduction area can usually be conjoined back together.

Rock art refers to art placed on a rock surface. Such art may be created by additive (such as painting or drawing) or subtractive (such as abrading or engraving) processes.

Rock shelter refers to an overhang, cave or cliff face that contains evidence of human occupation in the form of stone artefacts, charcoal, faunal material or rock art.

Where the evidence for human occupation is solely in the form of stone artefacts, the definition for a site is the same as for open scatters. Rock shelters with insufficient stone artefacts to warrant classification as a site, but displaying the potential for subsurface cultural material, will be recorded as potential sites.
Modified tree is one which has its trunk and limbs modified by the removal of bark and/or wood. Aboriginal people removed wood/bark for material items such as shields and baskets or to access native honey inside hollows in the tree.

Structure is a term used by DIA that refers to groupings or piles of rocks or tree branches, relating to economic (eg. habitation) or ceremonial practices. Cairns may mark water sources, rock shelters may be walled to make small animal habitats and tall stones or lines of stones may indicate ritual grounds. Tree trunks trimmed of branches have been identified in rock shelters and are interpreted as ladders.

SITE SCALE DEFINITIONS
The definitions for scales of site size and artefact density used in the report are as follows (Tables 2 and 3):

<table>
<thead>
<tr>
<th>Site Size (m²)</th>
<th>Classification (Size)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;99 m²</td>
<td>Small</td>
</tr>
<tr>
<td>100 – 999 m²</td>
<td>Small-Medium</td>
</tr>
<tr>
<td>1000-9,999 m²</td>
<td>Medium-Large</td>
</tr>
<tr>
<td>10,000-99,999 m²</td>
<td>Large</td>
</tr>
<tr>
<td>&gt;100,000 m²</td>
<td>Very Large</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Artefact Density (per m²)</th>
<th>Classification (Density)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;0.15/m²</td>
<td>Low</td>
</tr>
<tr>
<td>0.15-1/m²</td>
<td>Medium</td>
</tr>
<tr>
<td>1-10/m²</td>
<td>High</td>
</tr>
<tr>
<td>&gt;10/m²</td>
<td>Very High</td>
</tr>
</tbody>
</table>

ENVIRONMENT
SURVEY AREA
Vegetation through the five material sources varied from very light to quite thick and was typical of the Goldfields bushland – mulga scrub with knee-high saltbush (*Atriplex vesicaria*), acacias and spinifex.

Four out the five material sources surveyed showed evidence of having been disturbed in past, most likely as sources for gravel and road base.

GOLDFIELDS REGION
Climate
The climate of the region is characterised by cool winters and hot dry summers (Beard 1978).

According to Milewski (1992: 7), the Kurnalpi – Kalgoorlie region has a mean annual rainfall of 270mm in the southwest and 220mm in the northeast. Unlike other towns in the region, Widgiemooltha has a single rainfall maximum occurring in June (Clarke 1994: 230).

In the southern Goldfields, winter rain is usually caused by the movement of cold fronts in from the Southern Ocean, with summer rain being usually associated with localised thunderstorms (Beard 1978).
The mean annual temperature for the Kurnalpi – Kalgoorlie region is approximately 18°C (Milewski 1992: 9). The daily annual temperature for the region ranges between a maximum of 34°C in summer and a minimum of 5°C in winter (Beard 1978).

Vegetation
The vegetation of the general region is characterised by the presence of Eucalyptus lesouefii (Goldfields Blackbutt) low woodland, as well as Maireana sedifolia (Bluebush) low shrubland or Eucalyptus salmonophloia (Salmon Gum) woodland. The sub-saline soils of colluvial flats, which are located over areas of greenstone, are dominated by Atriplex vesicaria (Saltbush) low shrubland (Hook 1997b: 7).

Geology, Geomorphology and Hydrology
According to Bateman (2001), the Kalgoorlie (Central/Eastern Goldfields) region lies within the Yilgarn Geological Block and has been tectonically stable since the Proterozoic (Newby 1984: 32). During the Eocene marine transgression, Archaean/Proterozoic granites and gneiss bedrock were eroded flat and then covered with tertiary soils. A large belt of greenstone formed throughout the region. Now eroded, the greenstone belt outcrops as low hills and ridges with associated colluvial flats. Basalt, granite and quartz can be widely identified throughout the Kalgoorlie (Central/Eastern Goldfields) region.

ARCHAEOLOGICAL AND CULTURAL BACKGROUND

ARCHAEOLOGICAL BACKGROUND
Recent research within the arid & semi-arid areas of Western Australia has shown that the area has been used and occupied for a considerable time and may even predate the last glacial maximum that occurred roughly 20,000 years ago (Smith 1987, 1988; Veth 1989a, 1989b).

Research carried out by Veth (1989a, 1989b) in the Great & Little Sandy Deserts suggests that certain parts of the arid interior, known as refugia (refuges), may have been occupied prior to the last glacial maximum that permanent occupation of the area did not occur until the climatic amelioration of the mid-Holocene (approximately 6,000 to 8,000 years ago).

Research carried out within the arid would indicate that this mid-Holocene colonisation and occupation was assisted by the introduction of a new set of stone tools and associated technological advances, including the hafted adze, the specialised use of seeds as a staple food, and a shift in social structure initiated by more intensive reciprocity systems (Veth 1987; Veth and Moore 1988).

Excavations from both the Western Desert and Central Australia, show similarities in the low artefact discard rates from the early to mid-Holocene with a subsequent increase between 1,500 and 700 BP to the present (Smith 1988; Veth and Moore 1990).

Evidence for the occupation of all desert habitats by mid to late Holocene coincides with the adoption of hafting technology and more intensive use of seeds (Veth 1987, 1989a, 1989b; Veth and Moore 1988a; Veth, Veitch and Wright 1990). It appears likely that population levels in the Western Desert increased substantially during the late Holocene.

Veth (1987; 1989a; 1989b) suggests that the reasons for the recent desert efflorescence are a combination of factors including late Holocene climatic amelioration, more efficient and intensive use of a broader resource base and intensifying social relations.
ARCHIVAL RESEARCH AND SITE LOCATION

Prior to the survey commencing a search of the Aboriginal Sites Register at the Department of Aboriginal Affairs was undertaken to identify if there were any known Aboriginal Sites located within the boundaries of the five material sources. No known/registered aboriginal sites were identified.

PREDICTION OF SITE LOCATION

Based on previous archaeological and ethnographic surveys undertaken by the author within the Goldfields, it is predicted that sites and/or artefacts of archaeological significance shall be located on flat open ground in the vicinity of either a water-source or a rock-source (if not both).

Veth (1993) and Cane (1984) have both observed that there was a deliberate strategy, by Aboriginal people in the Western Desert, of targeting networks of ephemeral water sources, conserving a few larger and more permanent water sources to last in the latter summer months. This settlement pattern produced an initial period of high residential mobility followed by more extended periods of reliance on a few permanent water sources.

The settlement pattern of a higher ratio of ephemeral ‘satellite’ occupation sites to ‘core’ habitation base camps results in an archaeological site pattern of numerous small artefact scatters across a range of arid environments. In general, it is to be expected that the archaeological signature of semi-arid and arid regions would, therefore, be characterised by:

- many small sites associated with ephemeral water sources;
- a smaller number of larger sites, adjacent more to permanent water; and
- special purpose, task specific sites, such as stone quarries, located where conditions permit such as around sources and outcrops of siliceous stone (Veth 1993: 87-93).

The largest archaeological sites, with the greatest archaeological potential to demonstrate social complexity and longevity of use, are expected to be found in association with more permanent water sources. These sites located adjacent to more permanent water sources are predicted to contain greater lithological variety and more intense stone reduction, with greater than average proportions of formal tools and retouched/utilised pieces throughout the site. The presence of copious quantities of debitage associated with the manufacture and rejuvenation of formal implements is also predicted, reflecting lateral recycling and economising of stone resources (see Table 4, Veth 1993: 83-87, 89-101). In contrast, the smaller, less complex sites are thought to be usually associated with ephemeral water sources.

It has been predicted (Table 4) that isolated artefacts, generally assumed to be task specific in nature, do not generally display any of the above characteristics. They tend to be made from locally available stone, are minimally reduced, rarely show evidence of lateral recycling and economising, are not usually formal implements and tend to be larger and heavier than average (Veth 1993: 83-87).

A medium to low level of archaeological material will be associated with salt lake features and breakaways. Salt lake features will have smaller artefact scatters than those generally located on granite exposures. These sites will have a lesser number of raw material and low to medium levels of retouch (Veth 1993).
Table 4: Expected archaeological patterns within sites and the background scatter according to Veth’s (1993: 83-87) Settlement/Subsistence Model.

<table>
<thead>
<tr>
<th>Context</th>
<th>Lithological Diversity</th>
<th>Artefact density</th>
<th>Evidence of stone artefact maintenance and curation?</th>
<th>Quantity of retouched artefacts, implements and seed grinding tools</th>
<th>Size of Artefacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permanent water source</td>
<td>High - assemblage includes reduction stages 1, 2, 3, 4 and 5 and high artefact density</td>
<td>High</td>
<td>Yes - artefacts show evidence of lateral recycling and core exhaustion</td>
<td>High</td>
<td>Generally small - Should be large amounts of small debitage associated with tool manufacture and rejuvenation</td>
</tr>
<tr>
<td>Semi-permanent water source</td>
<td>Medium High - assemblage includes reduction stages 1, 2 and 3</td>
<td>Medium</td>
<td>Yes - artefacts show evidence of lateral recycling and core exhaustion</td>
<td>Medium High</td>
<td>Medium to small in size with amounts of small debitage associated with tool manufacture and rejuvenation</td>
</tr>
<tr>
<td>Ephemeral water source</td>
<td>Low - assemblage includes reduction stages 1 and 2</td>
<td>Low</td>
<td>No - artefacts rarely reduced, with minimal evidence for curation of stone</td>
<td>Low</td>
<td>Artefacts larger and heavier than the other habitation sites</td>
</tr>
<tr>
<td>(Isolated Artefacts)</td>
<td>Low - assemblage includes reduction stages 1 and 2</td>
<td>Extremely low</td>
<td>No - artefacts rarely reduced with minimal evidence for curation of stone</td>
<td>Very Low</td>
<td>Artefacts larger and heavier than those found on habitation sites</td>
</tr>
</tbody>
</table>

SITE SIGNIFICANCE

If any sites are located, an assessment is made of its significance. The significance of an archaeological site is determined by its ability to address regional and site-specific research questions and by its representativeness (Bowdler 1984). Significance is a mutable quality, changing as more sites are recorded, research questions are answered or new research directions arise.

Broad research questions that sites in the northern Goldfields may address include:

1) *The antiquity of colonisation of the Goldfields.*

The ability for sites to contribute to the known sequence of colonisation of Western Australia, in particular the northern Goldfields, greatly advances our knowledge and understanding of past occupation.

2) *Social and technological changes that may have occurred in the mid-Holocene.*

Over the last decade there has been a lot of research undertaken in the Goldfields. Ongoing research has the ability to pose and answer questions with regards to the changes in exploitation of lithic and subsistence resources that influenced social change in early Indigenous groups.

3) *Specific patterns of occupation in regional zones.*

All sites can in some way contribute to the known footprint of Indigenous groups as they moved through the country. At the most basic level, archaeological sites are able to be mapped to show their location relative to primary water and lithic resources, as well as Dreaming tracks and significant localities relative to the culture of a specific group. In so doing, we are able to extend our understanding of the patterns and influences of occupation in region.
4) **Dating of industrial sequences in the region.**

The overwhelming majority of the sites identified and recorded in the Goldfields contain early-stage tool workings with high degrees of cortex present amongst artefactual debris and debitage. The identification of sites containing flakes and tools further along in the manufacture process, or large advanced grinding sites will be able to address the timing of changes in tool and technological industries in the region, a knowledge that is currently lacking.
RESULTS

During the course of the archaeological survey of the five material sources one large (within material source SLK 770) and two small archaeological sites (both within material source SLK 864 LHS), all stone artefact scatters, were identified.

ARTEFACT SCATTER 1 (SLK 770)

Artefact Scatter 1 is a medium sized stone artefact scatter situated in the northwest of Material Source 3 (Table 5 & Figures 13-15). The majority of the site is located outside of the boundary of the material source.

Table 5: Boundary coordinates for Artefact Scatter 1 (770SLK), north of Meekatharra, July 2014

<table>
<thead>
<tr>
<th>Waypoint</th>
<th>Easting</th>
<th>Northing</th>
</tr>
</thead>
<tbody>
<tr>
<td>018</td>
<td>660866</td>
<td>7079037</td>
</tr>
<tr>
<td>020</td>
<td>660835</td>
<td>7078969</td>
</tr>
<tr>
<td>026</td>
<td>660820</td>
<td>7078955</td>
</tr>
<tr>
<td>030</td>
<td>660792</td>
<td>7078943</td>
</tr>
<tr>
<td>038</td>
<td>660768</td>
<td>7078954</td>
</tr>
<tr>
<td>045</td>
<td>660757</td>
<td>7078971</td>
</tr>
<tr>
<td>050</td>
<td>660757</td>
<td>7079009</td>
</tr>
<tr>
<td>051</td>
<td>660760</td>
<td>7079031</td>
</tr>
<tr>
<td>052</td>
<td>660790</td>
<td>7079066</td>
</tr>
<tr>
<td>053</td>
<td>660793</td>
<td>7079100</td>
</tr>
<tr>
<td>054</td>
<td>660851</td>
<td>7079112</td>
</tr>
<tr>
<td>055</td>
<td>660910</td>
<td>7079109</td>
</tr>
<tr>
<td>056</td>
<td>660936</td>
<td>7079084</td>
</tr>
<tr>
<td>057</td>
<td>660926</td>
<td>7079062</td>
</tr>
<tr>
<td>058</td>
<td>660905</td>
<td>7079046</td>
</tr>
</tbody>
</table>

Site Description

Artefact Scatter 1 is located in an open area characterised by light mulga vegetation with mostly gravel and stone gibber covering the grounds surface. Visibility was excellent throughout the site. The scatter measures 170m (north/south) x 160m (east/west) and is bisected by an existing access road. It would appear that large parts of Material Source 3 have been heavily disturbed in the past with the area showing evidence of already having long term use as a gravel pit.
Artefact Description
A 1m x 1m Sample Square was randomly placed within the site. Ten artefacts were recorded within the square giving the site a high density of 10 artefacts/m². The majority of the artefacts were made from chert (n=6: 60%) with the remainder being made from chalcedony (n=4: 40%). Most of the artefacts noted were classified as debris (n=6: 60%) with complete flakes (n=4: 40%).

All of the artefacts noted were of a very fine quality. It would appear that a large sub-crop of white chert and a fine-grained chalcedony have been exposed through erosion. Numerous nodules of chert were noted within the site.

It is estimated that the site contains at least 1000 stone artefacts.

Discussion
Artefact Scatter 1 would appear to have been a known and regularly visited site where fine grained material suitable for the production of high quality stone artefacts was readily available.

The high percentage of debris recorded in the sample square would indicate that the eroding sub-crop of white chert and chalcedony was quarried with stone artefact manufacture also taking place on site.

Previous archaeological research throughout Australia has shown that fine grained chert and chalcedony were often used in ceremonies, especially men’s initiation.

Even though this association was recognised by the T/O’s present they had no knowledge of the material from the site being used for such a purpose.
**Conclusion**

Artefact Scatter 1 is seen by the author as satisfying the requirements of Section 5a of the *Aboriginal Heritage Act 1972-80*. As no other sites containing similar fine-grained material were observed during the course of the archaeological survey the site is seen as being uncommon.

Given the above it is the view of the author and the Yugung-Nya T/O’s present that Artefact Scatter 1 is an Aboriginal Site, as defined by the Act, and has a **medium level** of archaeological (scientific) significance.

![Figure 14: Looking south over Artefact Scatter 1, Material Source (SLK 770), north of Meekatharra.](image1)

![Figure 15: Stone artefacts, Artefact Scatter 1, Material Source 3 (SLK 770), north of Meekatharra, July 2014.](image2)
ARTEFACT SCATTER 2 (SLK 864 LHS)
Artefact Scatter 2 is a small stone artefact scatter (Table 6 & Figures 16, 17) located within Material Source 5 (SLK 864 LHS).

<table>
<thead>
<tr>
<th>Waypoint</th>
<th>Easting</th>
<th>Northing</th>
</tr>
</thead>
<tbody>
<tr>
<td>001</td>
<td>713172.91</td>
<td>7143231.42</td>
</tr>
<tr>
<td>002</td>
<td>713178.58</td>
<td>7143231.09</td>
</tr>
<tr>
<td>003</td>
<td>713179.37</td>
<td>7143232.91</td>
</tr>
<tr>
<td>004</td>
<td>713182.65</td>
<td>7143231.94</td>
</tr>
<tr>
<td>005</td>
<td>713183.77</td>
<td>7143227.04</td>
</tr>
<tr>
<td>006</td>
<td>713179.78</td>
<td>7143223.42</td>
</tr>
<tr>
<td>007</td>
<td>713175.51</td>
<td>7143221.77</td>
</tr>
</tbody>
</table>

**Site Description**
Artefact Scatter 2 is located in an open area in the northwest part of Material Source 5 and is characterised by medium to thick mulga vegetation with mostly gravel and stone gibber covering the grounds surface. Visibility was average to good throughout the site. The scatter measures 11m (north/south) x 11m (east/west). It would appear that large parts of Material Source 5 have been heavily disturbed in the past with the area showing evidence of already having long term use as a gravel pit.

**Artefact Description**
Artefact Scatter 2 is a small possibly created from a single knapping event. Artefacts noted were mostly made from chert, quartz and quartzite. It is estimated that the site contains about 20 stone artefacts.

**Discussion**
Artefact Scatter 2 is a small stone artefact scatter containing a low number of stone artefacts. It does not have the ability to provide information on human activities in the past.

**Conclusion**
It is the view of the author that Artefact Scatter 2 does not satisfy the requirements of Section 5a of the *Aboriginal Heritage Act 1972-80*.

Given the above it is the view of the author and the Yugunga-Nya T/O’s present that Artefact Scatter 2 is not an Aboriginal Site but due to its cultural associations it should be avoided during the proposed works.
ARTEFACT SCATTER 3 (SLK 864 LHS)

Artefact Scatter 3 is a small stone artefact scatter (Table 7, Figures 16 & 18) located within Material Source 5 (SLK 864 LHS).

Table 7: Boundary coordinates for Artefact Scatter 3 (SLK 864 LHS), north of Meekatharra, July 2014.

<table>
<thead>
<tr>
<th>Waypoint</th>
<th>Easting</th>
<th>Northing</th>
</tr>
</thead>
<tbody>
<tr>
<td>001</td>
<td>713023.30</td>
<td>7143275.43</td>
</tr>
<tr>
<td>002</td>
<td>713029.59</td>
<td>7143278.13</td>
</tr>
<tr>
<td>003</td>
<td>713036.71</td>
<td>7143276.53</td>
</tr>
<tr>
<td>004</td>
<td>713036.09</td>
<td>7143273.42</td>
</tr>
<tr>
<td>005</td>
<td>713030.92</td>
<td>7143271.49</td>
</tr>
<tr>
<td>006</td>
<td>713025.41</td>
<td>7143266.39</td>
</tr>
</tbody>
</table>

Site Description

Artefact Scatter 3 is located in an open area in the northwest part of Material Source 5 and is characterised by medium to thick mulga vegetation with mostly gravel and stone gibber covering the grounds surface. Visibility was average to good throughout the site. The scatter measures 12m (north/south) x 13m (east/west). It would appear that large parts of Material Source 5 have been heavily disturbed in the past with the area showing evidence of already having long term use as a gravel pit.
**Artefact Description**

Artefact Scatter 3 is a small possibly created from a single knapping event. Artefacts noted were mostly made from chert, quartz and quartzite. It is estimated that the site contains about 20 stone artefacts.

**Discussion**

Artefact Scatter 3 is a small stone artefact scatter containing a low number of stone artefacts. It does not have the ability to provide information on human activities in the past.

**Conclusion**

It is the view of the author that Artefact Scatter 3 does not satisfy the requirements of Section 5a of the *Aboriginal Heritage Act 1972-80*.

Given the above it is the view of the author and the Yugunga-Nya T/O’s present that Artefact Scatter 3 is not an Aboriginal Site but due to its cultural associations it should be avoided during the proposed works.

![Figure 17: Looking southeast over Artefact Scatter 2, Material Source 5 (864SLK-LHS), north of Meekatharra, July 2014.](image-url)
RECOMMENDATIONS AND CONCLUSIONS

During the course of the archaeological survey of the five material sources one large (within material source SLK 770) archaeological site was identified. In addition two small stone artefact scatters (both within material source SLK 864 LHS) were located but deemed not to meet the criteria necessary to be recorded as Aboriginal Sites. However, due to their cultural associations they are to be avoided during the proposed works.

The Yugunga-Nya representatives present throughout the heritage survey made the following recommendations.

- **It is recommended** that Main Roads notify its staff and contractors of the location and extent of Artefact Scatters 1-3 and to avoid disturbance to them during the upcoming proposed works.
- **It is recommended** that if Artefact Scatters 2 & 3 need to be disturbed that they are salvaged and the stone artefacts relocated prior to any disturbance taking place.
- If, in the future, Main Roads decides that there is a need to disturb Artefact Scatters 1 then they **will need to submit a Section 18 application** to the Minister of Aboriginal Affairs for permission to do so.

CONCLUSIONS

As long as the recommendations and information contained within this report are taken into account then the Yugunga-Nya representatives present during the heritage survey of Material Sources 1-5 give their permission for Main Roads to proceed with the proposed works.
REFERENCES


Beard, J.S. 1978, *The Vegetation of the Kalgoorlie Area, Western Australia.* Vegetation Survey of Western Australia 1: 250,000 Series, Vegmap Publications, Sydney.


Department of Aboriginal Sites 1993, Draft - *Guidelines for Aboriginal Heritage Assessment in Western Australia,* Perth, Department of Indigenous Affairs.

Department of Aboriginal Sites (n.d.), *Notes on the recognition of Aboriginal sites,* Department of Aboriginal Sites, Western Australian Museum.


Hughes, P. and Quartermaine, G. 1992, Investigations of Aboriginal archaeological sites in the Mesa J development area, Pannawonica, Unpublished report to the Western Australian Department of Indigenous Affairs, Perth.


O’Connor, S. 1984, Archaeological survey for Aboriginal sites in the PNC Exploration Lease Area, Officer Basin, Great Victoria Desert.

Parker, S. 2001, Site avoidance survey under the Aboriginal Heritage Act (1972) of the 184 kilometres of highway between Southern Cross and Coolgardie in the Yilgarn & Goldfields Regions of Western Australia : vol. 1 of 4 - The Sambo Family.


Veth, P. and Moore, P. 1990, Addendum to a Report of an Archaeological and Ethnographic Survey of the Mt. Keith Project Area South of Wiluna, Western Australia, Unpublished report, Heritage and Culture Division of the Aboriginal Affairs Department, Perth.


APPENDIX 1: SITES REGISTER SEARCH
Search Criteria
No Registered Aboriginal Sites in Shapefile - Survey_Areas_Yugunga_Nya

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

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

Copyright
Copyright in the information contained herein is and shall remain the property of the State of Western Australia. All rights reserved.

Coordinate Accuracy
Accuracy is shown as a code in brackets following the coordinates.
Terminology (NB that some terminology has varied over the life of the legislation)

Place ID/Site ID: This a unique ID assigned by the Department of Aboriginal Affairs to the place

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

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

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

No Results
Search Criteria
No Other Heritage Places in Shapefile - Survey_Areas_Yugunga_Nya (2)

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

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

Copyright
Copyright in the information contained herein is and shall remain the property of the State of Western Australia. All rights reserved.

Coordinate Accuracy
Accuracy is shown as a code in brackets following the coordinates.
Terminology (NB that some terminology has varied over the life of the legislation)

**Place ID/Site ID:** This a unique ID assigned by the Department of Aboriginal Affairs to the place

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

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

**Legacy ID:** This is the former unique number that the former Department of Aboriginal Sites assigned to the place. This has been replaced by the Place ID / Site ID.
List of Other Heritage Places with Map

No Results
1st July 2014

We the undersigned have been consulted by Brad Goode & Associates Pty Ltd on behalf of Main Roads in regard to the proposed development of Strategic Material Sources pits along the Great Northern Highway at locations SLK 864 LHS; SLK 864 RHS; SLK 770; SLK 673 and SLK 670. We would like to make the following recommendations in relation to the Western Australian Aboriginal Heritage Act 1972:

- Pit 673 South is clear of sites as defined by section 5 AHI.
- Pit 864 Clear Ethno site - avoid artefact locations.
- Pit 770 Surveyed & protect for impact Aboriginal cultural site respect this.

Yuguna-Nga WC99/46 Native Title Claim Group

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Signature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edwin Shay</td>
<td>01.07.2014</td>
<td>&quot;Shay&quot;</td>
</tr>
<tr>
<td>Andrew Gentle Sm</td>
<td>01.07.2014</td>
<td>&quot;Andrew Gentle&quot;</td>
</tr>
<tr>
<td>Clinton Shay</td>
<td>01.07.2014</td>
<td>&quot;Shay&quot;</td>
</tr>
<tr>
<td>Leroy Shay</td>
<td>01.07.2014</td>
<td>&quot;Shay&quot;</td>
</tr>
<tr>
<td>Brian Gentle</td>
<td>01.07.2014</td>
<td>&quot;Shay&quot;</td>
</tr>
<tr>
<td>Irwin Baddington</td>
<td>01.07.2014</td>
<td>&quot;Shay&quot;</td>
</tr>
</tbody>
</table>