

ABORIGINAL
LAND SERVICES

*If you look after Country,
Country will look after you.*

Archaeological and Ethnographic Site Identification Heritage Survey of Lots 44 and 200 Temple Road and 2009 and 2010 Giorgi Road in the Preston Industrial Park, Picton, Western Australia

DRAFT REPORT FOR GKB IMPACT AND DEVELOPMENT WA

- Prepared for: GKB Impact
- Prepared by: Aboriginal Land Services Pty Ltd
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-





WARNING

Aboriginal and Torres Strait Islander peoples are advised that this report may contain names and/or images of deceased people.

ACKNOWLEDGEMENT OF COUNTRY

ALS acknowledges the Traditional Custodians of Binjareb Country and their ongoing cultural and spiritual connection to the land. We extend our respect to their Elders, past and present, who serve as leaders, knowledge holders, and mentors for the next generation. We honour those who have gone before us, as well as those who continue to advocate for the preservation of Aboriginal cultural heritage.



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REPORT FORMAT

This report follows the Department of Planning, Lands and Heritage's Guidelines for preparing Aboriginal heritage reports and Aboriginal Heritage Survey Program Standards, and the NSHA reporting requirements.



COORDINATE CAPTURE

- All coordinates captured during the survey were obtained with a Garmin hand-held GPS and a Samsung Active Tab3 tablet, using the GDA94 datum. All grid references are projected in MGA Zone 50, unless otherwise stated. Dependent on external conditions, these units afford an optimal spatial accuracy of ± 5 m.

Data captured in GDA94 will be provided to Development WA in GDA94.

AUTHORSHIP

- This report was written by Emma Dennis (Anthropologist, Busselton WA), Shannon Gee (Archaeologist, Fremantle WA), and Dr Carly Monks (Archaeologist, Fremantle WA). The GIS data and maps were produced by Julia Weller (GIS Officer, Fremantle WA).

KEY STAKEHOLDERS

- As the nominated Aboriginal Heritage Service Provider for Gnaala Karla Booja Aboriginal Corporation (GKBAC), the representative for the Binjareb Traditional Owners, GKB Impact Pty Ltd (GKB Impact) engaged Aboriginal Land Services Pty Ltd (ALS) to conduct the archaeological and ethnographic site identification assessment requested in the Scope of Works. The Noongar Consultants were nominated by the GKB Cultural Advice Committee (CAC) as the appropriate knowledge holders for the survey area and consented to participate in the heritage survey.

Contact details for the survey participants are provided in Appendix A of this report.

The following personnel were directly involved in the survey:

GNAALA KARLA BOOJA ABORIGINAL CORPORATION:

Noongar Consultants

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Elijah Brown^{*}

Shirley Michael[^]

Jeena-Yeve Thorne[^]

Murray Collard^{*}

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ABORIGINAL LAND SERVICES:

Emma Dennis[^] - Anthropologist

Shannon Gee[^] – Archaeologist

DEVELOPMENT WA:

Kelli Howell[^] -Senior Development Manager

Note: in accordance with cultural requirements outlined in Schedule 6 of the Gnaala Karla Booja NSHA, survey participant gender is detailed here by the inclusion of ^{}(man), [^] (woman), and # (other).*



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V1.0	11/09/2025	PDF	GKB Impact/GKBAC, Noongar Consultants.	Draft for GKB review.



EXECUTIVE SUMMARY



Lots 44 and 200 Temple Road and Lots 2009 and 2010 Giorgi Road, Picton

Site Identification Aboriginal
Heritage Survey

DATE

21 August 2025

Development WA (DevWA) intend to undertake development of four lots (Lots 44 and 200 Temple Road, and Lots 2009 and 2010 Giorgi Road) located in Precincts 1 and 2 of the Preston Industrial Park, in Picton, Western Australia. This project area sits within the Gnaala Karla Booja (GKB) Indigenous Land Use Agreement (ILUA) area (WI2015/005).

As the nominated Aboriginal Heritage Service Provider for Gnaala Karla Booja Aboriginal Corporation (GKBAC) and the Binjareb Traditional Owners, GKB Impact Pty Ltd (GKB Impact) engaged Aboriginal Land Services Pty Ltd (ALS) to undertake an archaeological and ethnographic site identification heritage survey on behalf of DevWA.

The heritage survey was undertaken with the endorsement of GKBAC, the peak Aboriginal cultural heritage organisation and representative body for the Binjareb Traditional Owners and Country.

The heritage survey was undertaken on Thursday the 21st of August 2025, by six Noongar Consultants, two ALS Heritage Consultants, and one DevWA representative.

The Noongar Consultants were selected by GKBAC in accordance with the process endorsed by the GKB Cultural Advice Committee (CAC), as the appropriate knowledge holders for the survey area.

SUMMARISED RESULTS

The summarised results of the heritage survey are as follows:

Preston Industrial Park

- **No (0) Department of Planning, Lands and Heritage (DPLH) Registered Sites** are located within the survey area;
- **No (0) Lodged DPLH heritage places** are located within the survey area;
- **No (0) Historic DPLH heritage places** are located within the survey area;
- **No (0) heritage places** were identified within the survey area; and
- **No (0) isolated artefacts** were documented.

SUMMARY OF ADVICE AND RECOMMENDATIONS

DevWA are advised that:

- 1) the project area has been archaeologically and ethnographically assessed subject to the survey limitations outlined in this report, and that the proposed works detailed in this report are not likely to breach the AH Act, subject to the following recommendations developed by the Noongar Consultants on survey.
- 2) no previously unreported cultural heritage places were identified during the survey undertaken in the project area.

Recommendation 1

It is recommended that DevWA engage GKBAC-nominated Traditional Owners as cultural monitors to be present during ground disturbance work within the Preston Industrial Park project area to mitigate the risk of disturbance to subsurface material.

Recommendation 2

It is recommended that DevWA liaise with GKBAC to develop and implement suitable cultural monitoring procedures for the proposed ground disturbance works.



Recommendation 3

It is recommended that if DevWA propose to alter the scope of works or to expand their program of works, either in size or scale, beyond what was subject to the heritage survey, further consultation with GKBAC should be undertaken prior to commencement of works.

Recommendation 4

It is recommended that DevWA provide GKBAC with a copy of their existing Heritage Management Strategy and brief their contractors and cultural heritage monitors on Stop Works and Chance Finds Procedures.

Recommendation 5

The Noongar Consultants recommended that DevWA preserve all remnant native vegetation where possible within the project footprint.



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1 PROJECT INTRODUCTION



Preston Industrial Park

Site Identification
 Heritage Survey
 21st August 2025

Development WA (DevWA) intend to develop Preston Industrial Park in **Binjareb Country** within the Gnaala Karla Booja (GKB) Indigenous Land Use Agreement (ILUA) area (WI2015/005), in the South West region of Western Australia. The Preston Industrial Park project area is located within the City of Bunbury and Shire of Dardanup.

DevWA's project area consists of 173.88 ha over four Lots in Picton. Lot 44 (64.97 ha) and Lot 200 (53.68 ha) are located directly north of Temple Road and bounded by Forest Highway to the north, and Willinge Drive to the east. Lot 2009 (10.01 ha) and Lot 2010 (46.62 ha) are located directly east of Giorgi Road and bounded by the South Western Highway to the south.

As the proposed works entail significant ground disturbance, DevWA issued an Activity Notice to the Gnaala Karla Booja Aboriginal Corporation (GKBAC) detailing the planned disturbance areas and activities. To minimise the likelihood of impacting on Aboriginal cultural heritage values and breaching the *Aboriginal Heritage Act 1972* (WA) (the AH Act), DevWA commissioned a site identification heritage survey over the areas planned for ground disturbance.

Binjareb People maintain their traditional rights and responsibilities as custodians of this Country, and hold knowledge of cultural practices, values, and heritage relating to it. GKBAC nominated GKB Impact Pty Ltd (GKB Impact) to act as its Aboriginal Heritage Service Provider. GKB Impact engaged Aboriginal Land Services Pty Ltd (ALS) to conduct the site identification survey of the area as the Principal Aboriginal Heritage Consultant, in accordance with the Activity Notice (HER.1799).

ALS undertook an archaeological and ethnographic heritage assessment of the proposed development area over a single field trip on 21st August 2025. The field survey was undertaken with six Noongar Consultants, two ALS Heritage Consultants, and one DevWA representative.

The Noongar Consultants were selected by GKBAC in accordance with the process endorsed by the GKB Cultural Advice Committee (CAC), as the appropriate knowledge holders for the survey area.

1.1 SCOPE OF WORKS

DevWA proposes to develop an industrial park located 6 km east of the city of Bunbury, and 150 km south of Perth, southwestern Western Australia. DevWA currently own Lots 44, 200, and 2010 and are in the process of purchasing Lot 2009.

Lot 200 and Lot 44 retain a significant amount of native vegetation with some clearing to the south and are bounded to the north and east by a planned conservation area. Lot 2010 is low lying, has been largely cleared and grazed and through winter is almost entirely inundated. Lot 2009 has been built up and contains a disused bio diesel plant covering almost the entire lot. The lower lying areas will require up to 1.5 metres of fill to develop.

The entire area is zoned industrial, and the proposed development plan is to subdivide the area large lots of 1 ha and above. There will not be any sewerage system installed, so no deep soil disturbance normally associated with this installation will occur. DevWA proposes that the project will occur in two stages. The first stage is a planned area of 50 ha dedicated to Advanced Manufacturing Technology Hub (AMTEC), and the second stage is planned across the remaining area as general industrial lots.

Development of the AMTEC component is proposed to commence in 2026 and is part of the state government's initiative to support advanced manufacturing capabilities. The precinct will support growth of young people in high tech industry and manufacturing capability for the southwest.

The development of the remainder of the land for industrial purposes is approximately 5 years away. This will be planned as large lots, for dry industries such as recycling facilities etc.

GKB Impact engaged ALS to conduct an archaeological and ethnographic site identification survey of the four lots. The specifics of the proposed works were outlined in detail within the Activity Notice submitted by DevWA to GKB Impact and GKBAC (HER.1799), who endorsed the heritage survey and provided a list of nominated Noongar Consultants, who have been identified as the appropriate knowledge holders for the survey area and consented to participate in the heritage survey.

1.2 AMENDMENTS TO SCOPE

Prior to the survey date, DevWA advised that they had not been able to contact the owner of Lot 2009 Giorgi Road, which meant it was not able to be physically accessed for the heritage survey, and as such, it has not been archaeologically assessed.

1.3 SURVEY LIMITATIONS

Survey efforts within the project area were constrained by several factors. The area defined by the boundaries of Lot 2010 was covered in thick pasture, a mix grassed and reeds which severely limited ground visibility. Additionally, due to several months of heavy rainfall, the entire area was inundated to varying degrees precluding pedestrian or vehicle access.

There has been heavy soil disturbance from contemporary land uses across Lots 200, 44, and 2010, including vehicle movement, rubbish dumping, clearing of native vegetation for pasture and sheep grazing, and firewood collection, as well as significant disturbance due to the construction of a now disused bio diesel plant in Lot 2009. These limitations reduced the likelihood of identifying surface-level physical cultural heritage material.

For full details of the survey limitations, see Section 4.3.

1.4 SURVEY PARTICIPANTS

21 August 2025

Gnaala Karla Booja Aboriginal Corporation

Noongar Consultants

Teryle Collard[^]

Elijah Brown^{*}

Shirley Michael[^]

Jenna-Yeve Thorne[^]

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Aboriginal Land Services

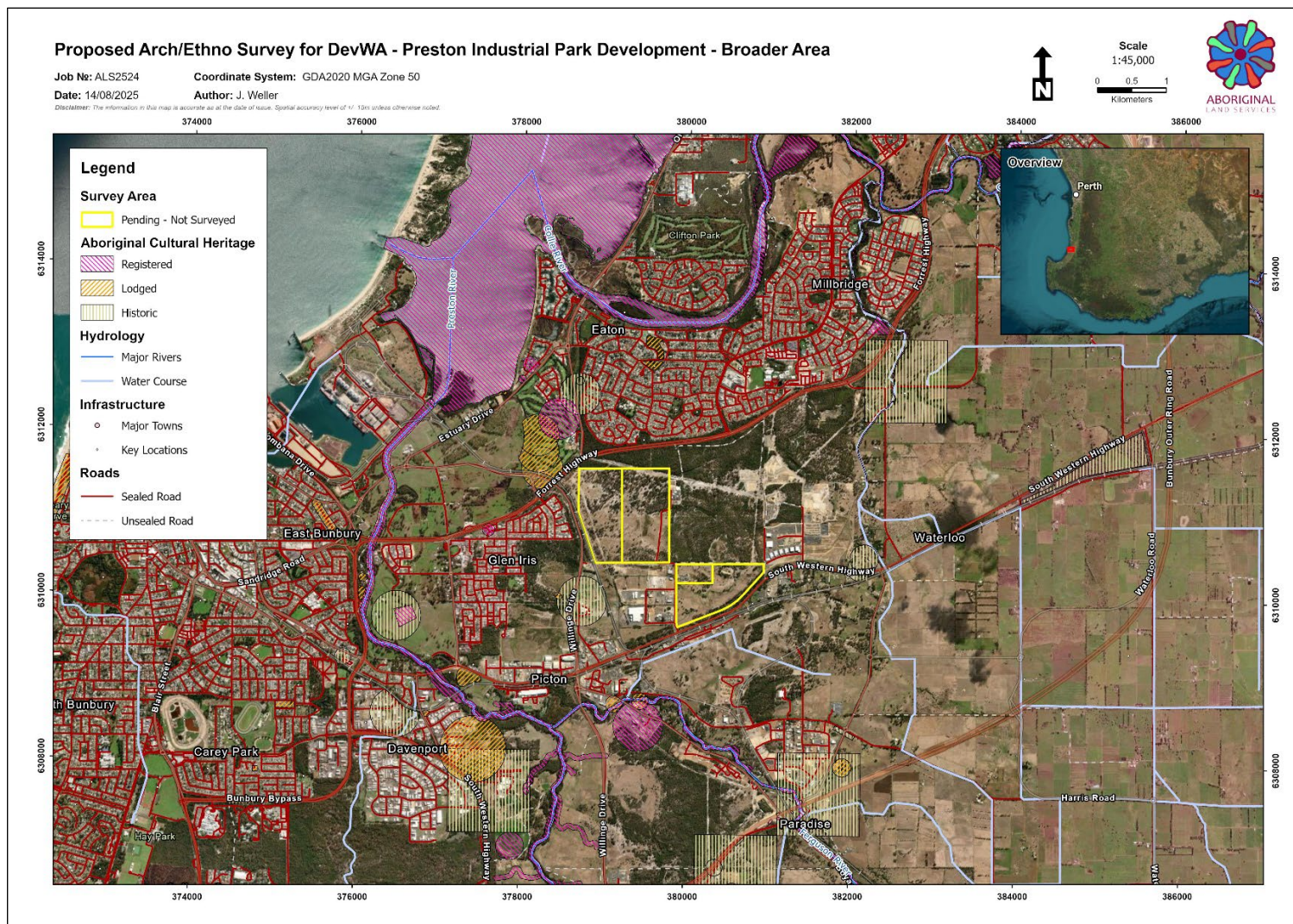
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Kelli Howell[^] – Senior Development Manager

Note: in accordance with cultural requirements outlined in Schedule 6 of the Gnaala Karla Booja NSHA, survey participant gender is detailed here by the inclusion of ^{}(man), [^] (woman), and # (other).*



Map 1: Location of DevWA's Preston Industrial Park Project Area within the within the GKB ILUA native title claim area (WI2015/005)



2 BACKGROUND

2.1 LEGISLATIVE CONTEXT

The following section briefly summarises the relevant legislation and guiding principles that may relate to the project area. Information contained within this report has been developed in consideration of the amended *Aboriginal Heritage Act 1972* (WA) (the AH Act), the *Aboriginal and Torres Strait Islander Heritage Protection Act 1984* (Cwlth) (the ATSIHP Act), the *Environmental Protection Act 1986* (WA) (the EP Act), and their respective regulations and guidelines.

2.1.1 ABORIGINAL HERITAGE ACT 1972

Under section 17 (s17) of the *Aboriginal Heritage Act 1972* (WA), it is an offence to disturb an Aboriginal site without prior written Ministerial consent to do so under s16 or s18 of the AH Act. This applies regardless of whether an Aboriginal site is registered.

Under s5 of the AH Act, an Aboriginal site is defined as:

- a) Any place of importance where persons of Aboriginal descent have left any object, or have used, in conjunction with the traditional cultural life of the Aboriginal people, past or present;
- b) Any sacred, ritual or ceremonial site, which is of importance and special significance to persons of Aboriginal descent;
- c) Any place which is, or was, associated with Aboriginal people and which is of historical, anthropological, archaeological or ethnographical importance to the State; and
- d) Any place where objects to which the AH Act applies are stored.

Heritage assessments of proposed development areas are conducted to identify the location and extent of sites so that they can be appropriately managed in accordance with the legislative requirements of the AH Act.

The Department of Planning, Lands and Heritage (DPLH) maintains a Register of Aboriginal sites and Aboriginal heritage places (the Register), which can be accessed through the Aboriginal Cultural Heritage Inquiry System (ACHIS). Sites and heritage places may fall into three categories:

- **Registered**, where a site has been assessed by the Aboriginal Cultural Heritage Committee (ACHC) as meeting the definition of an Aboriginal site under s5 of the AH Act;
- **Lodged**, where information about an Aboriginal heritage place has been provided to the DPLH's Registrar of Aboriginal Sites (the Registrar), but which has not yet been assessed by the ACHC under s5 of the AH Act; or
- **Historic**, where a place has been assessed by the ACHC as not meeting the definition of an Aboriginal site under s5 of the AH Act, or where a place was previously on the register but no longer exists.

The AH Act protects all Aboriginal sites, including those about which the DPLH does not hold information, and those which have yet to be assessed by the ACHC. It is therefore recommended that lodged places be treated as sites under the AH Act in order to avoid any potential breaches.

The Aboriginal Heritage Act 1972 Guidelines (DPLH, 2023, p. 1) note that:

It has been unlawful to harm Aboriginal heritage for more than 50 years. A person who excavates, destroys, damages or conceals or in any way alters any Aboriginal site commits an offence. It is also an offence to alter, damage, remove, destroy, conceal or deal with in a manner not sanctioned by relevant custom, or assume possession, custody or control of any object on or under an Aboriginal site.

2.1.2 ENVIRONMENTAL PROTECTION ACT 1986

The *Environmental Protection Act 1986* (WA) (the EP Act) provides for “the prevention, control and abatement of pollution and environmental harm, for the conservation, preservation, protection, enhancement and management of the environment and for matters incidental to or connected with the foregoing”. The Environmental Protection Authority (EPA) operates under this legislation to meet this objective through a series of core functions, including conducting Environmental Impact Assessments of the potential environmental impacts of, and alternatives to, ‘significant proposals, proposals of a prescribed class, strategic proposals and land-use planning schemes’ (EPA, 2023a, p. 2).

Section 3(1) of the EP Act defines ‘environment’ as:

Environment, subject to subsection (2), means living things, their physical, biological and social surroundings, and interactions between all of these.

Section 3(2) of the EP Act states that:

In the case of humans, the reference to social surroundings in the definition of environment in subsection (1) is a reference to aesthetic, cultural, economic and other social surroundings to the extent to which they directly affect or are affected by physical or biological surroundings.

In accordance with this, the EPA must ‘consider social surroundings to the extent which they directly affect or are affected by physical and biological surroundings’ (EPA, 2023b, p. 2). The consideration of Aboriginal cultural heritage as a component of social surroundings has been explicitly addressed by the EPA for over twenty years (EPA, 2004). While protection of sites with social and heritage significance is the remit of the AH Act, the EPA recognises that the EP Act ‘can, in some instances, complement the AH Act, for example, in cases where actual physical protection of the environment is required to protect sites of heritage significance’ (EPA, 2004, p. 2). Under the EP Act the EPA ‘can also give attention to matters of a social nature, such as traditional hunting activities’ and other culturally significant social factors (EPA, 2004, pp. 2–3) ‘to ensure ... that the changes to the biological and physical environment resulting from the proposed development do not adversely affect matters of heritage significance to Aboriginal people’ (EPA, 2004, p. 4).

2.1.3 THE ABORIGINAL AND TORRES STRAIT ISLANDER HERITAGE PROTECTION ACT 1984

Aboriginal cultural heritage is also protected under the ATSIHP Act; federal legislation that is intended to complement relevant state/territory legislation. The ATSIHP Act provides a mechanism for Aboriginal and Torres Strait Islander people to make applications for the protection of places or objects of particular significance, where they consider insufficient protection has been provided under relevant state/territory legislation. Under the ATSIHP Act, the Commonwealth Minister for the Environment and Water can make a declaration to protect an area or object for a specified period of time (DCCEEW, 2023).

2.1.4 PROTECTION OF ABORIGINAL HUMAN REMAINS

Aboriginal human remains are protected under both the AH Act and the ATSIHP Act. In addition, the discovery of potential human remains requires that the following people are informed:

- the state coroner or local police under section 17 of the *Coroners Act 1996* (WA)

- the Registrar of Aboriginal sites (Registrar) under section 15 of the AH Act.
- the Commonwealth Minister for the Environment and Water under section 20 of the ATSIHP Act¹.

2.2 CULTURAL AND ENVIRONMENTAL CONTEXT

2.2.1 GNAALA KARLA BOOJA ABORIGINAL CORPORATION - BACKGROUND

Six individual Indigenous Land Use Agreements (ILUAs) make up the South West Native Title Settlement (the Settlement), the largest native title settlement in Australian history. Each area has a corresponding ILUA: Yued, **Gnaala Karla Booja**, Karri Karrak (South West Boojarah #2), Wagyl Kaip Southern Noongar, Ballardong and Whadjuk. While each of these ILUA areas relates to one or more Noongar language groups, each ILUA area is represented by one corresponding Noongar Regional Corporation. This is illustrated in Map 2, below.

Gnaala Karla Booja Aboriginal Corporation (GKBAC) represents and manages the Gnaala Karla Booja (GKB) ILUA area and represents four Noongar language or dialectical groups: **Binjareb/Pinjarup**, **Wilman**, **Ganeang**, and **Wardandi** (Gnaala Karla Booja Aboriginal Corporation (GKBAC), 2024).

Gnaala Karla Booja, literally translating to 'Our Fire Country', extends from Garden Island and Kwinana in the north-west, to Corrigan in the east, before travelling in a south-westerly direction towards Kojonup. From Kojonup, the boundary extends west towards Greenbushes, then north-west beyond Capel into the ocean. The GKB ILUA boundary then transitions north along the coast, terminating due west of Byford over Kwinana and Garden Island. As such, the GKB ILUA area features a large stretch of coastline in the southwest of Western Australia including Yalgorup National Park, as well as large swaths of native forests and woodlands further inland.

The GKB ILUA area is currently administered and managed under the ILUA, which was entered into on 17 October 2018 with the Federal Court (W12015/005). Previously, the GKB ILUA area was administered under a Native Title Claim (WC1998/058), granted in 1998 by the Federal Court (WAD 6274/1998 – Federal Court number). This claim was originally lodged on 17 September 1998 by the Noongar Land Council on behalf of Gnaala Kaala Booja applicants (National Native Title Tribunal, 2024). This application was amended twice and passed the registration test under s190A of the Native Title Act 1993 on 3 March 1999 (National Native Title Tribunal, 2024).

This Native Title Claim was active until 2021, when Gnaala Karla Booja-nominated Traditional Owners entered into the South West Settlement Claim (WCD2021/010) with other Noongar Nations. The act of entering this overarching claim rendered the original Native Title Claim established in 1998 void (National Native Title Tribunal, 2024).

The South West Settlement Claim (also known as *Bennell v State of Western Australia*) affected the following Native Title Claims and Noongar Nations that signed onto the joint agreement:

- Harris Family (WC1996/041)
- Southern Noongar (WC1996/109)
- Yued (WC1997/071)
- Gnaala Karla Booja (WC1998/058)
- Wagyl Kaip (1998/070)
- Ballardong People (WC2000/007)
- Single Noongar Claim (Area 1) (WC2003/006)
- Single Noongar Claim (Area 2) (WC2003/007)

¹ Under DPLH guidelines it is the responsibility of the Registrar to ensure the Commonwealth Minister for the Environment and Water is notified in accordance with legal requirement under the ATSIHP Act.



- South West Boojarah #2 (WC2006/004)
- Wagyl Kaip – Dillon Bay (WC2007/001); and
- Whadjuk People (WC2011/009)



Map 2: Map showing the intersection between customary boundaries (following Tindale 1974) and ILUA boundaries.

In signing onto the joint claim, these respective Noongar Nations with their associated Native Title Claims agreed to

extinguish their Native Title rights to their respective Native Title Claim areas (“Bennell v State of Western Australia [2021] FCA 1508,” 2021). As such, the official decision handed down by the Federal Court was that Native Title does not exist in the claim area.

The following excerpts come from the Court Order for the determination decision for the South West Settlement Claim (WCD2021/010) and explain the reasoning behind the extinguishment of Native Title rights:

Court notes that: (C). Since 2009, the First to Eleventh Applicants, the South West Aboriginal Land and Sea Council and the **State** of Western Australia have engaged in negotiations for the full and final settlement of all claims by the Noongar people under the Native Title Act 1993 (Cth) (**NTA**). These negotiations resulted in the authorisation, execution, and registration of six Indigenous Land Use Agreements (**Settlement ILUAs**) which make up the **South West Native Title Settlement**.

(D). Each Settlement ILUA relates to a separate area (each, an **Agreement Area**): the Agreement Area is the area defined in Sch 1 of each Settlement ILUA and shown in a map contained in Sch 2 of each Settlement ILUA. Together the six Agreement Areas comprise the **Settlement Area**. Pursuant to cl 6.2 of each Settlement ILUA, all native title rights and interests in relation to the relevant Agreement Areas were surrendered to the State on 13 April 2021 (i.e. native title was surrendered in respect of the whole of the Settlement Area on that date). Further, cl 6.3 of each Settlement ILUA envisages that consent orders will be made for a determination that native title does not exist in relation to each Agreement Area.

(I). The parties acknowledge that the effect of the making of the Determination is that native title will not exist in relation to the Determination Area.

Reasons for Judgement (6). The decision to divide the Settlement Areas into six distinct regions, broadly co-extensive with the Underlying Noongar Applications, with one Settlement ILUA for each registered claim area, was undertaken to ensure that the rights of Noongar people to speak for Noongar Country properly respected the many different estates existing within Noongar society and country. The division of the Settlement Area gave assurance to people that a person’s family’s country could not be interfered with by someone with no connection to it: *McGlade (No 2)* (“Bennell v State of Western Australia [2021] FCA 1508,” 2021).

As such, the ILUA that GKBAC holds (WI2015/005) has superseded their official Native Title Rights, however, it provides GKBAC with additional and ongoing management and community opportunities, as well as greater control over the activities that occur within the GKB ILUA area.

This ILUA (and those of the other Noongar Nations mentioned above) binds State Government Departments and certain State Government agencies to enter into a Noongar Standard Heritage Agreement (NSHA) “when an Aboriginal heritage survey is required in the Settlement Area and a pre-existing heritage agreement does not already exist. [...] [While] the NSHA was primarily developed for use by the WA Government and industry, [...] other land users are encouraged to consider using the NSHA if their planned activity is within the Settlement Area and presents a potential impact to Aboriginal heritage.” (Government of Western Australia, 2024). The negotiation of a NSHA prior to any ground disturbance works provides GKB-nominated Traditional Owners with critical information regarding the nature of these works and therefore allows GKB-nominated Traditional Owners to make informed decisions regarding the projects occurring on their Country.

2.2.2 BINJAREB COUNTRY

Binjareb Country follows the coastline from Bunbury in the south to Rockingham in the north, extending east towards Mount Cooke, then south towards Collie. It is located within the GKB ILUA area, and is bordered by Whadjuk Country to the north, Wilman Country to the east and Ganeang Country, Bibulman/Piblemen Country and Wardani Country to the south. Wilman Country and Ganeang Country are also located within the GKB ILUA area.

Binjareb Noongar people, also known as the Bilyidar (“river”) people, are part of a network of Noongar people who have lived in southwestern Australia for over 45,000 years, connected by shared social, ceremonial, and trade relationships (Balme, 2014; Dortch, 2002). At the time of European settlement, Binjareb people were made up of three family groups with main camps in what are now the Mandurah, Pinjarra, and North Dandalup areas (Katijin,

2010).

The contemporary towns and cities of Mandurah, Pinjarra, Dwellingup, Harvey, Collie and Bunbury all lie within Binjareb Country.

2.2.3 LANDSCAPES AND WATERWAYS

Binjareb Country encompasses a variety of landscapes and waterways of the coastal plain and the ranges of the Darling Scarp, including the Swan Coastal Plain (SWA) and Jarrah Forest (JAF) Interim Biogeographic Regionalisation for Australia (IBRA) bioregions (Thackway and Cresswell, 1995). These landforms hold a great deal of significance to Binjareb people as they can be a part of Dreamtime or Creation stories, or may have been key markers in the landscape that people utilised to navigate in past times.

Water sources play a crucial role in Noongar culture, not just for their role as a subsistence source, but for being intrinsically tied to the very creation of the world as the Noongar people know it. One of the primary geographic features of Noongar Country is the Swan River (DPLH ID 3536) which drains into the Indian Ocean near Perth. Although not located directly within the Gnaala Karla Booja ILUA area, the Swan River is a place of high mythological significance to the Noongar Nations of the southwest of Western Australia. Both the Swan and Canning Rivers are believed to have been created by the Rainbow Serpent or Waugal, a Creation being. The Waugal created the creeklines, waterholes, lakes, and valleys while on its journey to the ocean, and many First Nations people believe that permanent watersources contain a resting Waugal that usually bears the same name as the site it is associated with (Hughes-Hallett, 2010; Kingsford, 1982; Shaw and Martin, 2011).

Noongar Elder, Noel Nannup, summarises the interconnectedness of Noongar people and Country thus:

“Both prior to colonisation and today, the Southwest region hosts a myriad of faunal and botanical resources. Of particular significance are resources gathered along permanent water sources. The knowledge and use of various plants and animals by the Gnaala Karla Booja people that occupy the region is indicative of the inherent ongoing connection they have to country. Reflecting the importance of health, safety, and survival of the Gnaala Karla Booja people and their environment, people, water, plants, and animals form part of the order of all forms of cultural and spiritual life.” (Noel Nannup - A Nyoongar perspective on spirituality, 2011)

Swan Coastal Plain

The Swan Coastal Plain features a complex series of seasonal wetlands, but is typified by a low-lying landscape covered with woodland. This bioregion covers an area of approximately 15,257 km² and spreads across a 30 km wide strip adjacent to the Indian Ocean and west of the Darling Scarp, running from the city of Perth to Cape Naturaliste in the south (O’Brien et al., 2016).

The ground surface within the Swan Coastal Plain varies, but includes colluvial and aeolian sands, alluvial river flats, and coastal limestone. The plain rises to the east to duricrusted Mesozoic sediments dominated by Jarrah (*Eucalyptus marginata*) woodland (Thackway and Cresswell, 1995). Outwash plains, once dominated by *Acacia obesa*-marri woodlands and Melaleuca shrublands, are extensive only to the south and paperbark trees (*Melaleuca raphiophylla*) can typically be found in swampy areas (Thackway and Cresswell, 1995). Heathlands and/or Tuart (*Eucalyptus gomphocephala*) woodlands can be found situated over areas featuring limestone, while various *Banksia* spp. or Tuart tend to dominate the sandy soils (Thackway and Cresswell, 1995).

Prior to European settlement, the Swan Coastal Plain comprised a series of freshwater wetlands, the majority of which have been drained, filled, or cleared since 1832 (O’Brien et al., 2016). Extant Swan Coastal Plain wetlands, estuary systems, and waterways of significance in and around Binjareb Country include: the Serpentine River (DPLH

ID 3582), Murray River (DPLH ID 3537), Harvey River (DPLH ID 39727), *Djilba*/Harvey Estuary/Peel Inlet (DPLH ID 32696: *Djilba*), Lake Clifton, Lake Yalgorup, Lake Preston (DPLH ID 5614), Kooallup Lagoon, and the Collie River/Leschenault Inlet (DPLH ID: 16713: Collie River Waugal), as well as the coastline along this stretch of land itself.

The Leschenault and *Djilba*/Peel-Harvey Estuaries are important features of Binjareb Country, fed by several major, culturally significant river systems that cross the coastal plain from the Darling Scarp. Between the two estuaries lies the Yalgorup Coastal Plain, formed on a limestone platform of Pleistocene age shaped by a dune ridge and adjacent shore and overlain by the Safety Bay Sands of the Quindalup Dunes (Damara WA Pty Ltd, 2009).

The Leschenault Estuary is an ecologically significant landscape; home to dolphins and an important migratory route for many species (DWER, 2024). The Peel-Harvey Estuary is the largest and most complex estuarine system in the South West and forms a key part of the Peel-Yalgorup wetland system. The wetland system is important for waterbirds and waders, regularly supporting more than 20,000 birds (DWER, 2024b).



Figure 1: Example of remnant native vegetation within the north area of Lot 44

Jarrah Forest

The Jarrah Forest IBRA bioregion covers an area of approximately 45,063 km², located east of the Swan Coastal Plain and Warren bioregions. The ground surface and vegetation features a “duricrusted plateau of Yilgarn Craton characterised by Jarrah-Marri Forest on laterite gravels and, in the eastern part, by Marri-Wandoo woodlands on clayey soils. Eluvial and alluvial deposits support Agonis shrublands. In areas of Mesozoic sediments, Jarrah Forests occur in a mosaic with a variety of species-rich shrublands” (Thackway and Cresswell, 1995).

The Darling Ranges/Darling Scarp is also a key natural feature situated within the Jarrah Forest bioregion, stretching north-south along the eastern extent of Binjareb Country. The Darling Scarp is believed to represent the body of the Waugal (SWALSC, 2024), while many of the peaks along the escarpment hold additional significance to Binjareb, Wilman, Ganeang, and Wardandi people, such as Mt Saddleback (Mokine) (DPLH ID 17214), south of Boddington.

The natural vegetation of the scarp is predominantly jarrah-marri forest, characterised by jarrah (*Eucalyptus*



marginata) and marri (*Corymbia calophylla*), with bullich (*Eucalyptus megacarpa*) and blackbutt (*Eucalyptus patens*) in the valleys. The Darling Range ghost gum (*Eucalyptus laeliae*) is endemic to the western slopes of the scarp. Heath is found on granite outcrops, and low Banksia woodlands grow on sand sheets. Native mammals include the quenda (*Isodon fusciventer*), chuditch (*Dasyurus geoffroyi*), woylie (*Bettongia penicillata ogilbyi*), and brush-tailed phascogale (*Phascogale tapoatafa wambenger*). Quokka (*Setonix brachyurus*) and western ringtail possum (*Pseudocheirus occidentalis*) are often restricted to riparian areas (A Biodiversity Audit of Western Australia's 53 Biogeographical Subregions in 2002, 2003).

2.2.4 BINJAREB CULTURE AND CONNECTION TO COUNTRY

The Binjareb people form part of Noongar Nations of the southwest of Western Australia. These Noongar Nations maintain a strong connection to Country, and each have their own customs, beliefs, and traditional practices still utilised today to ensure knowledge of Country is passed on to the younger generations and that the overall health of Country is maintained.

Oral histories and lore are one of the key mechanisms utilised to maintain this knowledge. These lore stories speak of the connection between Country and the Noongar Peoples, and of how the Country was originally created by spirit beings. Noongar Elder, Noel Nannup, speaks of how Noongar spirituality is intrinsically tied to Country by saying:

“Noongar spirituality lies in the belief of a cultural landscape and the connection between the human and spiritual realms. Everything in our vast landscape has meaning and purpose. Life is a web of inter-relationships where maam and yok (men and women) and nature are partners, and where kura (long ago, the past) is always connected to yey (present). Through our paintings, music, and koroboree/kobori (dance) we are paying respect to our ancestral creators, and at the same time, strengthening our belief systems. Noongar connection with nature and boodja (country) signified a close relationship with spiritual beings associated with the land. We express this through our caring for boodja and observing Noongar lore through an oral traditional of story-telling. Noongar spirituality is one of many kaartdijin (knowledge) systems within Aboriginal Australia, and like other knowledge systems, there is diversity in our Noongar interpretations.” (SWALSC, 2024c)

The beliefs, stories, and customs surrounding the Dreamtime are of a high cultural significance to the Noongar people and are intrinsic to Noongar spirituality.

“The Nyitting or Dreaming means ‘cold,’ ‘cold time’ or ‘ancestral times.’ Noongar people know it as the Creation time. It is the time before time when spirits rose from the earth and descended from the sky to create the land forms and all living things. Nyitting stories laid down the lore for social and moral order and established cultural patterns and customs. Our Noongar Elders have the ability to comprehend the knowledge and to maintain it in an unchanging way. Noongar creation stories can vary from region to region, but they are part of the connection between all living things.” (Ralph Winmar, cited in Winmar, 1996)

During the *Nyitting* (Dreaming) the Waugal created the curves and the contours of the hills and gullies of the Darling Scarp. The Waugal is central to Noongar custodianship of the land as the spirit slithered over the land creating the *bilya* (rivers), *pinjar* (swamps and lakes), and *ngamma* (waterholes) (SWALSC, 2024b). The headwaters of several



significant rivers connected to the Waugal are situated in the elevated landscape of the Darling Scarp in neighbouring Wilman Country, crossing Binjareb Country before entering inlets, estuaries, and the ocean. Water sources are of high cultural and spiritual significance to Binjareb people as they are often associated with specific creation stories. The health of these waterways also often directly reflects the health of these creation spirits, and therefore the health of Country and Noongar people as a whole (Barber and Jackson, 2011).

Before European colonisation dissected Country and blocked movement and access, Binjareb people (and other Noongar groups) held traditional systems of movements along the waterways, between the coast and the uplands. Tributaries formed social areas for ceremony, gathering, and specialised hunting areas. Waterways are part of the movement corridors between lowlands, middle valleys and uplands (Applied Archaeology Australia, 2013).

With extensive river systems at the heart of their country, the Binjareb Noongars were accomplished fishing peoples, using *gidgees*, nets and *mungahs* (traps made of stone and wicker), to secure their catches. They hosted an annual gathering of hundreds of people from surrounding areas, centred around the Barragup fish *mungah*. Due to the abundance of fish and the prolonged periods of social interaction, sites in Binjareb Noongar country were important centres of communication, with ceremonies occurred during gatherings, including the exchange of *karla/kaarl* (fire), 'marriage' preparation and betrothal observance, initiation ceremonies, education exchange, recreational activities and other public demonstrations of etiquette which cemented social bonds and conferred status and responsibility. Binjareb Noongars would also trade hunting and ceremonial items such as the strong and straight throwing *gidgee-borryl* (quartz edged spear) (Katijin, 2010).

Noongar people recognised and worked with six seasons *Bunuru*, *Djeran*, *Makaru*, *Djilba*, *Kambarang* and *Birak* and had their own land for hunting and gathering purposes, sharing resources with neighbouring Noongar *moort* (family) (Harben and Collard, 2005; Tillbrook, 1983).

2.2.5 CULTURALLY SIGNIFICANT SITES AND PLACES

Binjareb Traditional Owners, and Noongar Peoples more broadly, understand the whole of Country as a site rather than as discrete cultural places or objects scattered throughout the landscape. Country constitutes a cultural landscape, where everything has meaning and purpose, and where Noongar spirituality breathes through the connection between the human and spiritual realms (*Noel Nannup - A Nyoongar perspective on spirituality*, 2011).

To the Noongar People this whole Country is a site.

- Clarrie Walley, Senior Binjareb Traditional Owner
(Pers Comms. 26 October 2023)

All waterways, including river systems, tributaries, wetlands and underground water sources are of high cultural value and importance to Binjareb Traditional Owners. They are associated with the Waugal, a major spirit for Noongar people and central to Noongar beliefs and customs. The Waugal created the rivers, bays, and lakes during the *Nyitting* or Dreaming, and resides in freshwater rivers and waterholes in the present (Bennell 1978 cited in Harben et al., 2004, p. 16).

Sites of particular importance within Binjareb Country include the Barragup Mungah (DPLH ID 3314), a fish weir on the Serpentine River and important meeting point for Noongar Peoples from the Swan, Peel, and Darling Ranges areas, and the Pinjarra Massacre Site (DPLH ID 3786).

The Pinjarra Massacre Site is of very high significance to the Noongar community as it is an important part of their history. It is a rare site memorialising the violent conflicts between Noongar people and European settler-colonists in the early years of the Swan River Colony. The Pinjarra Massacre is not just an event of the past, for Noongar people it is an event that symbolises the ongoing processes of colonisation (Bird et al., 2022).



2.2.6 COMMON ABORIGINAL CULTURAL HERITAGE SITE TYPES

Common site types found on Binjareb Country include water sources; culturally modified trees, particularly in the Jarrah Forest bioregion; granite outcrops—natural features in the landscape that were used as meeting points, trading posts, camp sites for hunting parties, and lizard traps; and artefact scatters.

Artefact scatters are the material remains of past Noongar people's activities. Scatter sites usually contain stone artefacts, although other material such as shell, ochre, or animal bone may be present. On Binjareb Country, artefact scatters include materials such as quartz, dolerite and, less commonly, chert. Artefact scatters are found wherever Noongar occupation occurred and tend to be prevalent around freshwater sources such as rivers and streams—places where Noongar family groups made their campsites. Artefact scatters may also be found in areas where erosion or disturbance has exposed older land surfaces.

Ethnographic sites form a key element for capturing the intangible heritage within the broader cultural landscape of Wilman Country. These sites are captured and expressed through creation stories, traditional ecological knowledge, ethno-botanical knowledge and other evidence of continuous use and connection Noongar people have to a place and cultural features.

Based on Tindale's (1974) boundary, there are currently 716 Aboriginal heritage sites recorded and captured in the DPLH's Register of Aboriginal Sites within Binjareb Country. Of these sites, only 143 (19.97%) are Registered, with a further 304 Lodged heritage places (sites that have been recorded but not yet assessed under the AH Act) and 269 Historic heritage places (sites that have been destroyed, or were assessed as not meeting the criteria of an Aboriginal Site under the AH Act, and have thus been moved to the historic or archival register).

The majority of these sites are classified as artefact scatters. Of the 716 recorded heritage places, 526 are classified as, or include, artefact scatters (73%). Common site types in this area include camps (21%), and 'other' sites (15%), which is likely a legacy issue relating to changes in recording methodology, with many 'other' sites recorded before 1990. Water sources (7%), Creation/Dreaming narratives (6%), culturally modified trees (5%), burials (4%), historical sites (4%), traditional structures (3%) hunting places (3%), and ritual/ceremonial places (3%) are also reported throughout Binjareb Country. Other, less common site components and features include landscape/seascape features, plant resources, sites with potential sub-surface cultural material, meeting places, fish traps, repositories/storage places, engravings, grinding areas/grooves, quarries, ochre sources, stone arrangements, and massacre sites, which are represented across a combine 10% of recorded heritage places in Binjareb Country.

The bias towards artefact scatters as site components is largely due to preservation bias, and sample bias. Preservation bias refers to differential preservation of inorganic and durable (flaked and ground stone) materials when compared to organic (plant material, bone, fur, sinew, resin, etc) materials, which physically and chemically break down over time. Noongar people have used and continue many materials and tools in cultural activities, many of which have short preservation lifespans in comparison with stone artefacts.

Tangible material evidence of the Old People's presence, such as artefact scatters, remains important to Noongar people today. These objects display proof of past Noongar people's knowledge, skill and ingenuity (Jedda Salmon, Pers. Comms. 7.12.2023) and are valuable as cultural learning resources for younger generations of Noongar families (Gloria Kearing, Pers. Comms. 7.12.2023).

Well, see, my mob been here.

- Franklyn Nannup, Senior Binjareb Traditional Owner
(Pers Comms. 7 December 2023)

Value now – education for younger generations.

Always better to see these cultural places in person.

Gloria Kearing, Senior Binjareb Traditional Owner (Pers Comms. 7 December 2023)

2.2.7 LEGACY POST-CONTACT

The Swan River Colony was officially designated as a British colonial settlement in 1829, with Perth as its administrative centre. Early contact between Aboriginal people and European settlers had mixed outcomes (Berndt and Berndt, 1979). Some interactions were positive, with Aboriginal people often assisting Europeans during the early years of settlement, guiding pastoralists and settlers to various watersources and resources (Hughes-Hallett, 2010). Certain supplies, such as tea, tobacco, and sugar were used as payment for the assistance of the Noongar Nations (O'Brien et al., 2016). Berndt and Berndt (1979) note that the practise of paying Aboriginal people with supplies or rations altered traditional lifestyles resulting in increased interaction of both populations and an exchange of knowledge and culture.

Many interactions were not positive. Several conflicts occurred over land seizure and dispossession between southwest Aboriginal populations and European settlers which resulted in extreme violence towards Aboriginal populations, including several massacres. The actions of the colonial government over the preceding years escalated tensions between European settlers and Noongar people. Several key Noongar Elders were outlawed and executed during this time, including Midgegooroo, who was executed in May 1833, followed by the outlawing and consequent murder of his son Yagan two months later at the hands of two men enticed by the promise of a bounty (Curthoys and Konishi, 2022). Midgegooroo and Yagan were influential Whadjuk Noongar leaders, and their loss was felt deeply by the community, further exacerbated by the desecration of Yagan's body (Curthoys and Konishi, 2022).

Retaliatory strikes by Noongar people, including the spearing of a servant near Mandurah, stoked fears the Noongar clans would join together and overwhelm the settlers and were used as justification by the colonial government to violently quell Binjareb resistance to colonial spread (Curthoys and Konishi, 2022). On the 28th of October 1834, Captain James Stirling gathered a party of policemen, soldiers, and settlers, and headed out to Pinjarra, where they came across a camp of several Binjareb (Curthoys and Konishi, 2022). Stirling's party surrounded the camp on three fronts, and proceeded to trap people along a river where they were fired at from both sides (Curthoys and Konishi, 2022). Various accounts of the massacre estimate that anywhere from 15 to 80 Binjareb people were killed including men, women, and children, along with one British colonist (Bird et al., 2022; Curthoys and Konishi, 2022; Harris, 2010). Although other massacres were carried out in southwestern Australia, the 1834 Pinjarra massacre is the most reliably documented as Stirling and his men faced backlash from the British Parliament over their actions.

As European populations grew, Aboriginal populations were slowly pushed off their traditional lands, and a greater demand for labour saw Aboriginal people often employed at various settlements such as pastoral stations (Berndt and Berndt, 1979). Noongar men often became wage labourers such as station hands and drovers while Noongar women typically performed unpaid or poorly paid domestic tasks within the household or camp (Hodson, 1993; O'Brien et al., 2016).

Additionally, policies established by the colonial government saw many Noongar children forced onto missions such as New Norcia to the north-northeast of Perth (O'Brien et al., 2016). Supported by government legislation and religious organisations, missions facilitated the removal of children from their parents for education in institutions with the ultimate aim of providing workers for the labour market (Kidd, 1997; O'Brien et al., 2016). Missions continued to operate in some areas until the 1970s, despite many being marred by abuse (Kidd, 1997; O'Brien et al., 2016).

"There's a lot of old people who have been through there [Wandering Mission] over the years and their spirits will come back to that place. Sometimes, we will talk about that we won't talk about that in the night time though. Yes, it had everything. Wandering has everything and there was sadness there, too. Yes, there was that too and there's those old people who died and who keep coming back to see their children. Their spirits keep coming back. A lot of children were there before I went there [with Joe



Walley in the 1970s] Yeah, God only knows what happened before me and Joe got there.” (Margaret Gentle, cited in Harben et al., 2004, p. 65)

These acts and policies were designed to remove Noongar people from their culture and traditions. The far-reaching effects of this history continues to impact on Noongar identity and society today, however, various programs are regenerating cultural and intergenerational learning amongst Noongar Peoples.



3

PREVIOUS HERITAGE ASSESSMENTS



DESKTOP ANALYSIS

Previous research, heritage surveys, and site assessments are reviewed for key information on the cultural significance of Aboriginal sites and heritage values within the Project area.

The Preston Industrial Estate project area is located within Binjareb Country, and has been part of the Binjareb people and their ancestors since time immemorial. Binjareb people maintain their traditional rights and responsibilities as custodians of this Country, and hold knowledge of cultural practices, values, and heritage relating to it.

Previous heritage surveys and research related to the project area have been undertaken prior to this heritage survey, resulting in the identification and reporting of information that is critical to understanding the cultural significance of Aboriginal heritage places and values.

A desktop assessment was completed before the start of the heritage survey to understand the extent of heritage research undertaken to date within the Preston Industrial Estate area. This research relies largely on the Register of Sites maintained by the DPLH, which is a catalogue of heritage places previously recorded within the area and submitted to the DPLH.

The survey areas were entered into the DPLH's Aboriginal Cultural Heritage Inquiry System (ACHIS) to determine whether any heritage surveys have previously been conducted and whether any Registered, Lodged, or Historic Aboriginal sites exist in the area. Following the search of the survey areas, the search area was expanded by applying a 2 km radial buffer to the survey area to contextualise the known Aboriginal cultural heritage values of the survey area and surrounding landscape.

Following completion of the ACHIS search, access to relevant site files and survey reports was requested. Some of the information held by the DPLH was not publicly accessible due to file restriction or administrative delays. In such cases, the inability to access information is noted in the heritage assessment results for the relevant sites.

Any relevant unpublished material (i.e. heritage reports not registered with the DPLH) was also reviewed prior to field work and included in the heritage assessment results where relevant.

The results of the desktop research are provided below.

3.1 PREVIOUS REPORTS

This section summarises survey reports detailing previous surveys that either partially or completely intersect with the Preston Industrial Park survey areas.

Report ID 18577

Goode, B. 2000. *Ethnographic survey of South Western Highway, Waroona to Bunbury, Western Australia.*

This report details the results of an ethnographic survey undertaken by Brad Goode for Main Roads Western Australia (MRWA) in 2001 ahead of proposed widening and realignment of South Western Highway between Waroona and Bunbury. The survey area covered a 100 m wide corridor either side of the centre line of the South Western Highway. A desktop review of the relevant files and survey reports was included. Prior to the survey, advice on the most knowledgeable elders to consult was obtained through the Aboriginal Affairs Department, Edith Cowan University, and Aboriginal Medical Services Bunbury who referred the consultant to Harvey Waroona Aboriginal

Corporation, Brunswick Aboriginal Corporation, Nyungar Employment Development Aboriginal Corporation, Bunbury Aboriginal Community Corporation, and Biblemen Mia Aboriginal Corporation. Mr Joe Northover was engaged to consult with the community to select final participants from the extensive list supplied.

Participants were interviewed and shown aerial photographs, and any areas that they noted areas that required field inspection. Based on responses to the initial interviews, some participants then took part in field inspections and follow up interviews.

Archival and historical research found that S01262 Natgas123, and three not yet registered Archaeological and Ethnographic sites that may be affected by the proposed works: Collie Camps, the Collie Waugal, and the Preston River. Community consultation found 15 new ethnographic sites were reported, and four more with insufficient information to classify as sites under Part II, Section 5 and 6 of the AH Act.

Recommendations captured by the report were:

1. If any future road works are likely to impact on any site in this survey, MRWA must apply under Section 18 of the AH Act for Ministerial approval to use the land.
2. During the planning process of the proposed road works, ongoing consultation be undertaken with the Aboriginal community through Mr J Northover.
3. Archaeological investigation be conducted prior to any ground disturbing work in the vicinity of wetlands or previously identified archaeological sites.

Traditional Owners who participated in the survey were:

Mr Clem Jones, Mr Kenneth Wallam, Mr Nancy Wallam, Mr Howard Reilly, Mr Cliff Wallam, Mr Ralph Wallam, Mrs Dulcie Wallam, Mr Malcom Hill, Mr Henry Bennell (represented by Graham Bennell and Violet Bennell), Mr Andy Nebro, Mr Peter Michael, Mr George Webb, and Mrs Vilma Webb.

Report ID 19389	Edwards, E. 1996. Report on an Aboriginal Heritage Survey of a Proposed Port Access Route, Bunbury, Western Australia.
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This report was not available at the time of writing.

Report ID 20283	Goode, B. 2003. An addendum to a desktop preliminary Aboriginal heritage survey for Water Corporation's proposed development of the Yarragadee Aquifer extending to the Blackwood Groundwater Area.
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This report was not available at the time of writing.

Report ID 22151	R. & E. O'Connor Pty Ltd. 2006. Report on an Aboriginal Heritage Survey of the proposed Picton water treatment plant site and associated pipeline routes.
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This report details the results of an ethnographic survey of a proposed water treatment site south of the Australind Bypass, Picton, and an associated pipeline network through Eaton. The survey was undertaken over two days, with six Noongar Consultants: Mr Joseph Northover, Mr Patrick Jetta, Mrs Daphne Sheppard, Mr Trevor Eades, Mr Peter Michael, and Mr Max McGuire.

As a result of this survey, it was affirmed that the Registered site of the Collie River is a place of importance and significance to Aboriginal people, and that the proposed works would have minimal impact on the Collie River or its immediate environment and could proceed subject to the engagement of cultural monitors during ground disturbance works in the vicinity of the river. No further ethnographic sites were identified or reported as a result of this survey.

Report ID 22152	Quartermaine, G. nd. Report on an archaeological investigation of Aboriginal sites proposed Picton water treatment plant and pipeline.
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This report was not available at the time of writing.

Report ID 23298 Goode, B. 2007. An Aboriginal Heritage Survey for the Bunbury Port Access Road - Stage 1, Western Australia.

This report was not available at the time of writing.

Report ID 24048 Goode, B. 2012. Report of an Aboriginal Heritage Survey for the Eaton Monash Boulevard to Bunbury Wastewater Treatment Plant, South Western Australia.

This report was not available at the time of writing.

Report ID 102000 Brown, S. nd. A Survey for Aboriginal Sites along the Proposed Australind Bypass Road.

This report was not available at the time of writing.

Report ID 103318 Brown, S. nd. Archaeological Inspection for Aboriginal Sites along the Proposed Route Muja to Bunbury Saline Water Disposal Pipeline.

This report was not available at the time of writing.

Report ID 104079 Department of Planning and Urban Development. 1992. Bunbury-Wellington Regional Planning Study: Working Paper no.6, Aboriginal Heritage and Planning Survey.

This report was not available at the time of writing.

Report ID 104608 McDonald, E. 1990. Bunbury-Wellington Regional Planning Study: Aboriginal Heritage & Planning Survey: working paper no. 6.

This report was not available at the time of writing.

Report ID 105496 Harris, J. 2001. Report of an archaeological survey on South Western Highway Waroona to Bunbury.

This report details the results of an archaeological survey undertaken by J. Harris for Main Roads Western Australia (MRWA) in 2001 ahead of proposed widening and realignment of South Western Highway between Waroona and Bunbury. The survey area covered a 100 m wide easement either side of the highway and extending for some 70 km from 84.6 SLK to 153.2 SLK.

Background desktop research was completed of site files, previous survey reports, maps, and environmental descriptions. The field survey was conducted as a series of pedestrian and vehicle transects along the length of the route and included purposive and intensive sampling at predictive areas. Pedestrian transects were undertaken at 5 km intervals and were 1 km long. Predictive transects were performed at water sources, rock outcrops, and other areas of interest.

No new archaeological sites were located within or adjacent to the project area. One archaeological site, SD262/ID 4144 Natgas 123 was previously recorded within the project corridor. Nine archaeological sites were previously recorded within a 1 km corridor either side of the alignment. These sites were largely small artefact scatters, except for one containing over 1000 artefacts including blades, muller, cores, and scrapers from quartz or granite. All sites were located near water sources including swamps, dams, creeks, rivers, or cleared sand dunes.

Survey recommendations were:

1. In regard to S1262/Id 4334 Natgas 123, the significance of the site is considered low with little potential for sub surface material and research potential. The opinions of the Aboriginal custodians, regarding the



significance of the site and the effect of such disturbance, should be included in a Section 18 application to disturb the site.

2. Pursuant to Recommendation 1, there are no other archaeological barriers present to impact the proposed development work.
3. It is recommended that MRWA inform any project personnel of their obligation to report any archaeological material, and that work cease immediately. Any skeletal material should be reported to the Heritage and Culture Division, Aboriginal Affairs Department and the Police Service, any artefactual material should be reported to Heritage and Culture Division.

Report ID 106098

Goode, B. 2012. Ethnographic survey of the proposed Bunbury Outer Ring Road and the Bunbury Port Access Road, Bunbury, Western Australia.

This report was not available at the time of writing.

3.2 PREVIOUSLY REPORTED HERITAGE PLACES WITHIN PROJECT AREA

- No (0) Aboriginal heritage places have previously been identified within the Preston Industrial Estate survey areas.

3.3 KNOWN HERITAGE PLACES NEAR THE PROJECT AREA

Within a 2 km radius of the project area, a further 25 Aboriginal cultural heritage places have been previously reported. These heritage places provide context for the cultural landscape within the Preston Industrial Estate project area and are summarised below.

Table 1: Summarised Aboriginal cultural heritage places in proximity to the Project Area.

DPLH ID	PLACE NAME	PLACE TYPE(S)	PLACE SUMMARY	PROXIMITY TO PROJECT AREA
4493	ESTUARY DRIVE 2	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	Northwest of project area
4544	ESTUARY DRIVE 1	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	Northwest of project area
4804	AUSTRALIND BYPASS ROAD 1	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	North of project area
4805	AUSTRALIND BYPASS ROAD 2	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	West of project area
4869	BUNBURY 13	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	South of project area
4871	BUNBURY 21	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	West of project area
4872	BUNBURY 22	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	Southwest of project area
4912	BUNBURY 01	Artefacts / Scatter	A sparse scatter of waste flakes, cores, scrapers, flakes, predominantly made from quartz with one chert flake, located in a sand pit.	Northwest of project area
4913	BUNBURY 02	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	North of project area

DPLH ID	PLACE NAME	PLACE TYPE(S)	PLACE SUMMARY	PROXIMITY TO PROJECT AREA
4914	Bunbury 03	Other	A small scatter of quartz flakes (n=12) in a yellow sand matrix.	Northwest of project area
4915	Bunbury 04	Other	A small scatter of quartz flakes (n=6) in a yellow sand matrix next to a dam.	Northwest of project area
4916	Bunbury 05	Other	A small scatter of quartz flakes (n=10) in grey sand within a paddock, approximately 200 m southwest of DPLH ID 4915.	Northwest of project area
5168	NATGAS 262	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	Southeast of project area
5816	BUNBURY/NO. 1 HIGHWAY	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	West of project area
16713	Collie River Waugal	Creation / Dreaming Narrative; Landscape / Seascape Feature; Water Source	The Collie River is mythologically significant as it is the place where the <i>Ngarngungguddij Walgu</i> (hairy faced serpent) rests. The river system follows the path of the Dreaming ancestor as it made its way to the coast and then returned to Minninup Pool. The watercourse from the Harris River, through to the Collie River to the coast and the estuary are all part of the journey of the Dreaming ancestor. The river system is of immense spiritual and cultural importance to the Collie Noongar community because of its intimate connection with the journey of a Dreaming being.	North of project area
17782	BOYANUP PICTON ROAD CAMPS	Camp; Historical; Traditional Structure	<i>This site file was not available at the time of writing.</i>	South of project area
18886	Bunbury Bypass Archaeological Site 3	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	Southeast of project area
18887	Bunbury Bypass	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	East of the project

DPLH ID	PLACE NAME	PLACE TYPE(S)	PLACE SUMMARY	PROXIMITY TO PROJECT AREA
	Archaeological Site 4			area
18888	Bunbury Bypass Archaeological site 5	Artefacts / Scatter	<i>This site file was not available at the time of writing.</i>	East of the project area
19795	Preston River	Creation / Dreaming Narrative	This record details the Preston and Collie River as both being of high significance as freshwater rivers and resting places for the Waugal Spirit, who can be found in all sources of freshwater in the South West.	West of project area
19796	Ferguson River	Creation / Dreaming Narrative	This heritage place was recorded on the 20 th of November 2002 alongside Traditional Owner informants: J. Northover, P. Michael, A. Nebro, L. Wallam, V. Bennell, V. Webb, D. Ugle, F. Gillespie and D. Meares. This river is connected with the Collie and Preston River through their mythological association with the <i>Ngarngungudditj Walgu</i> . It is not just the river that has significance here. The areas surrounding the river including the grasslands, wetlands and sandhills were frequently used and important cultural areas too.	South of project area
21039	E/01 - Swamp (Waugyl Site)	Creation / Dreaming Narrative; Water Source	<i>This site file was not available at the time of writing.</i>	North of project area
21040	E/02 - Creek (Waugyl Site)	Creation / Dreaming Narrative; Water Source	<i>This site file was not available at the time of writing.</i>	North of project area
36737	Collie River Waugal 1		<i>This site file was not available at the time of writing.</i>	Northwest of project area
38797	Vindictive Drain	Creation / Dreaming	<i>This site file was not available at the time of writing.</i>	East of project area

DPLH ID

PLACE NAME

PLACE TYPE(S)

PLACE SUMMARY

PROXIMITY TO
PROJECT AREANarrative; Landscape /
Seascape Feature

4 METHODOLOGY



Preston Industrial Park

Site Identification
 Heritage Survey
 21st August 2025

Aboriginal Land Services has undertaken an **archaeological and ethnographic Site Identification heritage survey** of Lots 44 and 200 Temple Road, Picton, and Lots 2009 and 2010 Giorgi Road, Picton, in DevWA's Preston Industrial Estate project area, in accordance with the Activity Notice submitted to GKBAC by DevWA, dated 12 June 2025 (A3060828). The purpose of an archaeological and ethnographic site identification survey is to undertake in-depth and detailed investigation of heritage places and potential heritage sites under section 5, and/or heritage objects under section 6 of the AH Act, as identified within a survey area or development footprint. Site Identification surveys also assess the significance of places, potential sites, and/or objects under section 39 of the AH Act and can include the use of the Burra Charter as a guideline for the assessment of cultural significance where suitable.

The survey incorporated both ethnographic and archaeological components. Archaeology is the study of the human past and human occupancy using material remains. Archaeological surveys focus on the tangible aspects of cultural heritage, including the way that cultural material and landscapes were utilised in the past. Ethnographic surveys focus on the anthropological considerations of heritage. Anthropology is the study of human behaviour, value systems, and cultural norms, and thus ethnographic surveys focus on the intangible elements of cultural heritage. This includes the way that Cultural Landscapes and resources are valued and utilised by Traditional Owners in the present day, and their ongoing value for future generations.

Review and Endorsement of Survey Results

ALS operates to best practice for the management of Aboriginal and Torres Strait Islander cultural heritage. These standards are guided by the provisions of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the principles of Indigenous Peoples' rights to land, territories, and natural resources, the universal right to self-determination, and the right to [free, prior, and informed consent](#) (FPIC) 'of affected Indigenous Peoples before the approval of any project that affects Indigenous Peoples' lands or the resources therein' (HCANZ, 2020, p. 32).

Of particular relevance to the management and protection of Aboriginal cultural heritage within DevWA's Preston Industrial Estate project area are the following principles outlined in the *Best Practice Standards in Indigenous Cultural Heritage Management and Legislation*:

- ***Incorporation of principles of self-determination.*** The affected Indigenous Community, through its own representative organisation, should be the ultimate authority on the management of Indigenous cultural heritage that will be affected by any proposal (HCANZ, 2020, p. 35).
- ***Processes.*** The 'affected Indigenous community must have adequate information and adequate time to consider that information in making any decisions that may affect their Indigenous cultural heritage', and that 'decisions regarding Indigenous cultural heritage management cannot be left to be the last consecutive approval required in the assessment of a development proposal' (HCANZ, 2020, p. 36).
- ***Resourcing.*** Indigenous representative organisations 'engaging with proponents and assessing their proposals are performing a statutory function under the relevant jurisdiction's project assessment and approval regime and must be adequately resourced to perform this function' (HCANZ, 2020, p. 36).
- ***Indigenous ancestral remains.*** Where possible, Indigenous ancestral remains 'should be left in country and these resting places protected' in accordance with the relevant legislation. Where 'there is no possible alternative to the relocation' of Indigenous ancestral remains, the relocation must take place 'in accordance with the wishes of the affected community' (HCANZ, 2020, p. 37).

This DRAFT report will also be sent to the Noongar Consultants involved in the heritage survey for their feedback

and review.

4.1 ARCHAEOLOGICAL ASSESSMENT

4.1.1 SURVEY

The survey team inspected the survey area comprehensively, using a series of parallel pedestrian transects with Heritage Consultants and Noongar Consultants spaced at intervals of no more than 30 m, with handheld UHF radios used for communication. The survey team visually inspected the ground surface and environment for cultural material. Where vegetation was too thick or ground cover was too dense to see the ground surface, the survey team employed informal transects, with the team fanning out to inspect any areas of surface visibility.

Areas inundated by the recent rains, such as the entirety of Lot 2010, were visually inspected from the surrounding roads and dry areas, where possible. However, due to the extremely thick grass and water coverage of the entire paddock of Lot 2010, the team decided not to conduct pedestrian transects within the lot, with the recommendation (see Recommendation 1) for further cultural and archaeological assessment to be made by monitors when ground clearing and disturbing works occur.

As a site identification survey standard, the recording of artefactual material and cultural heritage sites on a heritage survey is extensive and detailed. This is to maintain and preserve a clear understanding of the context and value associated with the identified material or place, including any further research potential. However, as no cultural artefacts or heritage places were identified on this survey, there was no data to be collected.

4.2 ETHNOGRAPHIC ASSESSMENT

4.2.1 SURVEY

The ethnographic approach employed in this project followed a participatory and iterative process, consisting of the following key steps:

1. Initial Group Discussion

A full-group discussion was held on site at the project area to introduce and outline the proposed project by DevWA. This was established a mutual understanding, built rapport, and set the context for collaborative engagement.

2. Informal One-on-One Conversation During Fieldwork

Ethnographic data was gathered through informal, conversational interviews conducted with Noongar Consultants. These were carried out in the drive to and from survey, and during the walking of transects in the survey.

3. Final Review and Collaborative Reflection

A concluding discussion was held between the ALS team and Noongar Consultants to review the survey results, discuss recommendations, and reflect on the broader cultural landscape. This step ensured that community voices were central to the interpretation and validation of the findings.

Ethnographic heritage surveys are a key element of cultural heritage management. Ethnographic surveys are a standard method used to capture the cultural significance of tangible and intangible heritage places within the broader Cultural Landscape, and to represent the perspectives, values, and concerns of Traditional Owners.

In documenting living cultures through a Cultural Landscape lens, heritage assessment does not and cannot rely solely on the physical cultural material, but must include the Creation stories, Traditional Ecological Knowledge, ethnobotanical knowledge and other evidence of continuous use and connection that Traditional Owners have to a place or object. Cultural heritage encompasses natural features and living elements of the broader environment,

where Aboriginal cultural associations (including customs) are important to protecting physical and biological aspects of environments. A connection to the environment, the physical landscape, its processes and the relationships between everything that lives within it are a part of this side of heritage and culture and are often the focus of ethnographic surveys.

Thus, the ethnographic element of the survey involved the Noongar Consultants discussing the cultural, ethnographic, and ethnobotanical values of the survey areas with the Heritage Consultants while walking on Country through the survey areas, and through targeted in-field group discussions. The survey team conducted a debrief following the completion of the survey to round out the discussions on the cultural heritage values and cultural significance of the place, as well as to capture cultural heritage management conditions (as described in the Results and Recommendations sections of this report).

4.2.2 ETHNOGRAPHIC AND ETHNOBOTANICAL DISCUSSIONS

The predominant ethnographic concerns for this survey related to the proposed works potential impacts on the remnant vegetation, due to the importance of habitat for key species considered culturally important to Noongar people and the associated cultural values as an area previously used for hunting by Noongar people. The ALS anthropologist undertook discussions with the Noongar Consultants to develop an ethnographic understanding of:

- The relationship of the heritage places to the broader cultural landscape, with notes being made about the ethnobotanical and resource values of the surrounding region and how the heritage places interacted with these surrounding cultural values.
- The cultural values of the heritage place, recording the Noongar Consultants' views on the cultural values of the surrounding heritage places and the cultural significance.
- The Noongar Consultants' specific management recommendations, with consideration of the proposed Preston Industrial Park Project.

4.3 LIMITATIONS

Survey efforts within the project area were significantly constrained by a combination of environmental and anthropogenic factors. Lot 2009 Giorgi Road was not able to be accessed as DevWA was not able to make contact with the landowner. The area encompassed by the boundaries of Lot 2010 consisted primarily of dense pastureland, comprising a mix of tall grasses and reed species, which severely restricted ground surface visibility and hindered systematic pedestrian survey (see Figure 2). Compounding this issue, the entire area was subject to varying degrees of inundation at the time of the survey, further limiting safe and practical access on foot.

In addition to these natural impediments, the region has been subjected to extensive soil disturbance resulting from ongoing and past land use activities. Across Lots 200, 44, and 2010, surface and sub-surface integrity has been significantly impacted by vehicle activity (Figure 3), illegal rubbish dumping, the clearance of native vegetation for pasture development and sheep grazing, and the collection of firewood. Furthermore, Lot 2009 has experienced substantial disturbance due to the construction and subsequent abandonment of a biodiesel processing facility.

These cumulative impacts greatly reduced the potential for identifying any surface-level physical Aboriginal cultural heritage materials within the surveyed area.



Figure 2: Thick grass coverage of Lot 2010 Giorgi Road, Picton



Figure 3: Contemporary land uses have caused significant ground disturbance to the project area



• 4.4 AMENDMENTS TO SCOPE

- Prior to the survey date, DevWA advised that they had not been able to contact the owner of Lot 2009 Giorgi Road,
- which meant it was not able to be physically accessed for the heritage survey, and as such, it has not been
- archaeologically assessed.

5 RESULTS

- Lots 44 and 200 Temple Road, Picton were archaeologically and ethnographically assessed, and Lots 2009 and 2010 Giorgi Road was ethnographically assessed to Site Identification standard on 21 August 2025.

The project area is located at Picton, 6 km east of Bunbury and 150 km south of Perth. The proposed works include clearing of remnant vegetation and earthworks, including fill of up to 1.5 m to develop two styles of industrial lots – AMTEC and General Industrial Lots.

During the heritage survey of the Preston Industrial Park Project area:

- **No (0) Department of Planning, Lands and Heritage (DPLH) Registered sites** were located within the survey area;
- **No (0) Lodged DPLH heritage places** were located within the survey area;
- **No (0) Historic DPLH heritage places** were located within the survey area;
- **No (0) heritage places** were identified; and
- **No (0) isolated artefacts** were documented.

5.1 DATA SUMMARY

A summary of the heritage survey results is presented below. Maps depicting the heritage survey results are presented below, with corresponding spatial data (Attachment 1) accompanying this report.

Attachment 1: ALS2524_Preston-Industrial-Park_Client_Data.gdb

Table 2: Summary of the Preston Industrial Park archaeological and ethnographic site identification heritage survey results

SURVEY AREA	SURVEY STATUS	HERITAGE PLACES IDENTIFIED	ISOLATED ARTEFACTS	NOTES
Preston Industrial Park	Complete	No heritage places identified.	Nil	Ethnographic discussions and a discussion of the project area from an archaeological perspective were undertaken to document the values of the place.

Completed Arch/Ethno Survey for DevWA - Preston Industrial Park Development - Overview

Job No: ALS2524

Coordinate System: GDA2020 MGA Zone 50

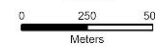
Date: 26/08/2025

Author: J. Weller

Disclaimer: The information in this map is accurate as at the date of issue. Spatial accuracy level of +/- 15m unless otherwise noted.



Scale
1:15,000



Map 3: Results map of Preston Industrial Park survey area.

6 DISCUSSION

This report details the results of the Aboriginal archaeological and ethnographic Site Identification survey of four lots in the Preston Industrial Park project area, undertaken on the 21st of August 2025. The survey was commissioned by DevWA and carried out by ALS Heritage Consultants and GKB-nominated Noongar Consultants on behalf of GKB Impact.

The project area is in the southern Swan Coastal Plain east of the Preston River, south of the Collie River, and approximately 2 km southeast of the Leschenault Estuary. This area is characterised by Holocene and Pleistocene sand dunes overlying Tamala Limestone, which have the potential to contain surface and sub-surface Aboriginal cultural heritage material, particularly in the form of artefact scatters, and occasionally, burials (human skeletal remains). With an abundance of water sources, diverse ecological communities, and proximity to culturally significant landscape features such as *Borrigup Bilya*/Collie River, *Barajilup Bilya*/Preston River, *Koritjuka Bilya*/Harvey River, and the Leschenault Estuary, this area of coastal plain was frequently occupied prior to European colonisation. Although heavy disturbance to the native vegetation has impacted on the visibility and preservation of artefact scatters or other sites that may have previously existed in the project area, artefact scatters and camp sites have been recorded in the vicinity and there remains an untested potential for sub-surface cultural material representing buried land surfaces and occupation horizons within the region's dune systems.



Figure 4: Low lying section across Lot 200 Temple Road, demonstrating riparian zone with open woodland species in the background.

Ethnographic consultation with the Noongar Consultants provided evidence of ties to the landscape of the survey area through cultural practices such as hunting. During our introduction to the project, Murray Collard shared that this area noted:

This is my old hunting ground... When I used to come out here, maybe 25 years ago the rubbish wasn't here. I was out here with rooing. With family. (M. Collard, pers. comm. 21 Aug. 2025)



Figure 5: Winter catchment area in Lot 200 Temple Road, Picton.

Hunting opportunity was tied directly to the native vegetation and the existing wetland areas, with Murray Collard stating that “where there is water there is life, that’s a food source”. This was reflected in conversations with Teryle Collard when observing a particularly striking mature *moodjar* tree (*Nuytsia floribunda*), who observed that tree could be so green and healthy because:

There could be an underground spring. There is some of those around this area. That’s what came to my mind. If there’s scratches in the trees, that could be Kaarda or possums. We only eat Kaarda once a year. They come out in summer. Beautiful, like special. We break their legs otherwise they puff up when you cook them and stand up.
(Teryle Collard, pers. comm. 21 Aug. 2025)



Figure 6: Teryle Collard chats about a healthy moodjar tree and hunting.

After startling a big boomer (male *yonga* or western grey kangaroo), which was one of many *yonga* observed during survey, Teryle Collard recounted:

I used to go out hunting with my dad for roos, out there. We would all line up with the dogs and they would drive them out. With all the family. My Brothers ask me all the time to make the kangaroo gravy. You use the juices. We still get them still. It's getting harder. (Teryle Collard, pers. comm. 21 Aug. 2025)

Additionally, throughout the survey, the Noongar Consultants discussed many traditional Noongar medicinal and culinary uses for the vegetation in the area. Murray Collard showed the marri tree (*Corymbia calophylla*) sap which he shared was used to “make a powder and put it water or in your mouth” (pers. comm. 21 Aug. 2025), while Dawn

Alone told of how she still used it for natural paints stating that “it’s a beautiful colour” (pers. comm. 21 Aug. 2025).

As we passed different plants, they were discussed by Murray Collard for the traditional Noongar uses associated with them. He told of the *moodjar* tree that provided ingredients for a drink when they flower, and the *Kadgeerurr/snottygobble* (*Persoonia longifolia*) tree which he referred to as the berry tree which provided medicinal qualities for skin ailments.

Trees and plants noted across the Preston Industrial Park Project area were also discussed for the uses for *mia mias* (traditional shelters) and tool making. Murray Collard pointed out trees used to make *mia mias*, traditional structures and to the paperbark that was used to cover these shelters.



Figure 7: Murray Collard shows the flexibility of shrubs used for constructing *mia mias*.

A prickly pear tree was noted for its use in making hunting tools:

That tree over there, that was used for making boomerangs. Because when the tree is bigger, more mature, the branches get a curve. (Murray Collard, pers. comm. 21 Aug. 2025)

Also discussed were the reeds and grasses, with Murray Collard pointing out that Noongar people would collect grasses like this to weave into fish traps. The nearby river systems, estuary, and wetlands in the surrounding landscape provided an abundant hunting and fishing ground.



Figure 8: Murray Collard shows the reeds that could be used to weave fish traps/nets

Beyond the everyday uses, some species of plants hold spiritual importance to Noongar people. Key species such as the cockatoo hold spiritual importance in the Noongar *nyitting* or Dreaming/Creation stories and therefore it is a responsibility of Noongar people to see their nesting and feeding habitat protected. *Moodjar* trees were mentioned as particularly important and led to further conversation about why these should not be disturbed or cut down:

That's where the spirits go when they die. So don't like to cut them down... When they do cut them down, the spirits get lost... There have been bones found under the Centrelink building. That's the risk. It's the spiritual side; people don't realise that risk.

(Murray Collard, pers. comm. 21 Aug. 2025)

Many of the survey discussions centred around the importance of the remnant vegetation to Noongar culture, and the survey area held many plant and animal species significant to Noongar social activities, as well as memories of traditional Noongar practices. They were concerned about preserving what they could:

If they clear any giving the wood to proper organisations, is a good idea. Any areas that can be retained and revegetated. Seed collection should be done for any clearing.

(Shirley Michael, pers. comm. 21 Aug. 2025)

The results of the ethnographic consultation with Noongar Consultants during the survey identified activities of a social nature, such as spiritual and burial practices, hunting, gathering of plant products for medicinal and food purposes, and the use of plants materials for traditional structures, and tool making. These are social activities that are culturally significant to Aboriginal people. These activities are considered part of the "social surroundings" under



the EP Act and are closely connected to the remnant native vegetation within the Preston Industrial Park survey area. Clearing this vegetation would alter the biological and environmental setting that supports these social practices and therefore would 'adversely affect matters of heritage significance to Aboriginal people' (EPA, 2004, p. 4).

7 ADVICE AND RECOMMENDATIONS

Based on the results from the Aboriginal cultural heritage survey of Lots 44 and 200 Temple Road, and Lots 2009 and 2010 Giorgi Road, Picton, in the Preston Industrial Estate, the Noongar Consultants and ALS provide the following **advice** and **recommendations** to assist DevWA with the management of Aboriginal heritage values in the project area.

7.1 ADVICE

DevWA are advised that:

- 1) the project area has been archaeologically and ethnographically assessed subject to the survey limitations outlined in this report, and that the proposed works detailed in this report are not likely to breach the AH Act, subject to the following recommendations developed by the Noongar Consultants on survey.

The Noongar Consultants have reviewed and assessed the survey area to the fullest extent possible given the limitations of the survey advised in section 4.3 of this report. The Noongar Consultants were satisfied the works were not likely to breach the AH Act subject to the recommendations provided below, which would mitigate the risk of disturbing or impinging on unidentified cultural heritage values within the project footprint.

- 2) no previously unreported cultural heritage places were identified during the survey undertaken in the project area.

The Noongar Consultants have had the opportunity to inspect Lots 44 and 200 Temple Road and have discussed the ethnographic values and impact of the proposed works on Lots 2009 and 2010 Giorgi Road, which were not able to be physically inspected. No newly identified Aboriginal cultural heritage places or objects were reported within or associated with the project area.

7.2 RECOMMENDATIONS

7.2.1 RECOMMENDATION 1

It is recommended that DevWA engage GKBAC-nominated Traditional Owners as cultural monitors to be present during ground disturbance work within the Preston Industrial Park project area to mitigate the risk of disturbance to subsurface material.

Although no visible surface Aboriginal cultural material was identified within the footprint of proposed works, the Noongar Consultants identified that there was a high potential for subsurface cultural material to exist below the current ground surface which will be impacted by the ground disturbance works.

The Noongar Consultants recognize that these works provide an opportunity to identify whether there is subsurface cultural material that may be associated with the historic or other previously unreported heritage places.

7.2.2 RECOMMENDATION 2

It is recommended that DevWA liaise with GKBAC to develop and implement suitable cultural monitoring procedures for the proposed ground disturbance works.

The survey team provided specific recommendations regarding cultural monitoring of the planned ground disturbance activities. These should be developed further with GKBAC, particularly in regards to monitoring procedures and conditions, and should include the following procedures identified by the Noongar Consultants during the survey consultation:

- Cultural heritage monitors should be suitably trained/qualified in cultural monitoring procedures and site safety.
- All DevWA staff and contractors to be involved with the Preston Industrial Park project should be instructed and inducted on the rationale and purpose behind cultural heritage monitoring, how roles and responsibilities of cultural monitors vs roles and responsibilities of the staff and contractor will interface as part of the overall cultural monitoring process, and the use of DevWA's Chance Finds and associated procedures.

7.2.3 RECOMMENDATION 3

- It is recommended that if DevWA propose to alter the scope of works or to expand their program of works, either in size or scale, beyond what was subject to the heritage survey, further consultation with GKBAC should be undertaken prior to commencement of works.

DevWA is advised that only the areas subjected to heritage assessment have been assessed for Aboriginal cultural heritage values. Should the program of works expand in size or scale or should DevWA wish to conduct activities that differ to those discussed during field work, it is recommended that DevWA engage with GKBAC for further assessment.

7.2.4 RECOMMENDATION 4

- It is recommended that DevWA provide GKBAC with a copy of their existing Heritage Management Strategy and brief their contractors and cultural heritage monitors on Stop Works and Chance Finds Procedures.

To mitigate project impacts on Aboriginal cultural heritage, and to address management of potential sub-surface cultural and skeletal material in a culturally appropriate manner, it is recommended that DevWA:

- Clearly communicate its Stop Work and Chance Finds Procedures to all personnel and contractors to ensure they are understood and followed, and to ensure they understand the role of monitors;
- Clearly communicate its Stop Work and Chance Finds Procedures to all cultural heritage monitors to ensure they understand how these procedures interact with their role as monitors; and
- Provide GKBAC with a copy of their existing Heritage Management Strategy, Stop Work Procedure and Chance Finds Procedure for their information and review.

7.2.5 RECOMMENDATION 5

- The Noongar Consultants recommended that DevWA preserve all remnant native vegetation where possible within the project footprint.

Noongar Consultants clearly identified culturally significant social factors that will be adversely affected by the removal of remnant native vegetation across Lot 44 and Lot 200 Temple Road, particularly established mature habitat trees.

Therefore, DevWA is advised that the Noongar Consultants have recommended that consideration should be given to incorporating the existing remnant native vegetation into concept plans for Preston Industrial Park Project footprint. Additionally, the Noongar Consultants requested that a collaborative processes be undertaken with GKBAC to address the clearing of mature native vegetation to ensure that:

- Noongar businesses are provided the opportunity for seed collection prior to clearing, to be used for revegetation projects
- The all timber suitable for milling that is removed is provided to a local Noongar led not-for-profit



organization.

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DPLH REGISTERED ABORIGINAL SITE AND PLACE FILES

3314	Barragup Fish Trap
3536	Swan River
3537	Murray River
3582	Serpentine River
3786	Pinjarra Massacre
4493	ESTUARY DRIVE 2
4544	ESTUARY DRIVE 1
4804	AUSTRALIND BYPASS ROAD 1
4805	AUSTRALIND BYPASS ROAD 2
4869	BUNBURY 13
4871	BUNBURY 21
4872	BUNBURY 22
4912	BUNBURY 01
4913	BUNBURY 02
4914	Bunbury 03
4915	Bunbury 04
4916	Bunbury 05
5168	NATGAS 262
5614	Lake Preston



5816	BUNBURY/NO. 1 HIGHWAY
16713	Collie River Waugal
17214	Mt Saddleback (Mokine)
17782	BOYANUP PICTON ROAD CAMPS
18886	Bunbury Bypass Archaeological Site 3
18887	Bunbury Bypass Archaeological Site 4
18888	Bunbury Bypass Archaeological site 5
19795	Preston River
19796	Ferguson River
21039	E/01 - Swamp (Waugyl Site)
21040	E/02 - Creek (Waugyl Site)
32696	<i>Djilba</i> - Harvey Estuary/Peel Inlet
36737	Collie River Waugal 1
38797	Vindictive Drain
39727	Harvey River

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APPENDICES

Appendix A – Project contacts

Appendix B – Acronyms and definitions

Appendix C – Artefact type and material

Appendix D – Comments received from Noongar Consultants on Draft Report



APPENDIX A – PROJECT CONTACTS

This heritage survey was undertaken on 21st August 2025 with the following personnel.

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APPENDIX B – ACRONYMS AND DEFINITIONS

The following terms and acronyms are used in this report. Definitions are provided below for reference.

TERM / ABBREVIATION	DEFINITION
Aboriginal Heritage Service Provider	The person or company engaged by GKBAC, or by the Proponent, to plan and carry out a Survey or Surveys in the ILUA area; in this instance, GKB Impact.
ACHC	Aboriginal Cultural Heritage Committee
ACHIS	Aboriginal Cultural Heritage Inquiry System
ACHMP	Aboriginal Cultural Heritage Management Plan
AH Act	<i>Aboriginal Heritage Act 1972 (WA)</i>
ALS	Aboriginal Land Services Pty Ltd
CAC	Cultural Advice Committee
DevWA	Development WA
DPLH	Department of Planning, Lands and Heritage
EIA	Environmental Impact Assessment
EPA	Environmental Protection Authority
EP Act	<i>Environmental Protection Act 1986 (WA)</i>
GIS	Geographic Information System
GKB	Gnaala Karla Booja
GKBAC	Gnaala Karla Booja Aboriginal Corporation
GPS	Global Positioning System
Heritage place/Heritage site	Any place which may meet the criteria of an Aboriginal site under s5 of the AH Act.
Heritage object	An object to which the AH Act applies under section 6
HISF	Heritage Information Submission Form
Historic heritage place	A heritage place that has been submitted to the DPLH and evaluated by the ACHC to not meet the criteria for inclusion on the Register of Sites (i.e. not a Registered Aboriginal site) (status S – stored/not a site).
ILUA	Indigenous Land Use Agreement
Isolated artefacts	Cultural material with insufficient density or context to constitute a site.
Lodged heritage place	A heritage place that has been reported to the DPLH but is pending assessment by the ACHC (status L – lodged)
MGA	Map Grid of Australia
NNTT	National Native Title Tribunal
Noongar Consultants	Members of the Survey Team who have been identified: a) by GKB Impact as members of GKB or Noongar persons who can speak about the Survey Area; and, where applicable b) persons identified by DPLH in consultation with GKBAC/GKB Impact



	who have previously been recorded on the AH Act Register in relation to particular sites in the Survey Area.
NSHA	Noongar Standard Heritage Agreement
Principal Aboriginal Heritage Consultant	The anthropologist, archaeologist, or other appropriately qualified professional nominated and agreed under clauses 8.3(d) or 9.6 of the NSHA; in this case, Aboriginal Land Services Pty Ltd.
Registered Aboriginal site	A heritage place which has been determined as meeting criteria under section 5 of the AH Act and has been registered by the Registrar of Aboriginal Sites (DPLH status R - registered).
Traditional Owners	People who identify as and/or have ancestral ties to the Binjareb areas described in this document

APPENDIX C – ARTEFACT TYPE AND MATERIAL

The following abbreviations are used in this report.

ABBREVIATION	DEFINITION
ARTEFACT TYPE	
ADB	Burin Adze
ADT	Tula Adze
AF	Angular Fragment
AN	Anvil
BL	Blade
CT	Core Tool
F	Flake
FF	Flake Fragment
GM	Geometric Microlith
HS	Hammerstone
LBFL	Longitudinally Broken Fragment - Left
LBFM	Longitudinally Broken Fragment - Medial
LBFR	Longitudinally Broken Fragment - Right
LTBF	Longitudinally and Transversely Broken Flake
RUP	Retouched / Utilised Piece
SR	Scraper
TBFD	Transversely Broken Flake - Distal
TBFM	Transversely Broken Flake - Medial
TBFP	Transversely Broken Flake - Proximal
CF	Core Fragment
SPC	Single-Platform Core
MPC	Multi-Platform Core
BGF	Basal Grindstone Fragment
BGS	Basal Grindstone
MAN	Manuport
MU	Muller
MUF	Muller Fragment
GP	Grinding Patch
MATERIAL/LITHOLOGY	
BC	Breccia
BIF	Banded Iron Formation



ABBREVIATION	DEFINITION
BS	Basalt
CER	Ceramic
CH	Chert
CQ	Crystal Quartz
CY	Chalcedony
DOL	Dolerite
FC	Fossiliferous Chert
GL	Glass
GR	Granite
IS	Ironstone
JP	Jasper
LM	Limestone
LT	Laterite
MUD	Mudstone
QI	Quartzite
QZ	Quartz
SIL	Silcrete
SL	Silicious Limestone
RETOUCH/UTILISATION LOCATION	
AM	All Margins
DM	Distal Margin
PM	Proximal Margin
LLM	Left Lateral Margin
RLM	Right Lateral Margin



APPENDIX D – COMMENTS RECEIVED FROM NOONGAR CONSULTANTS: DRAFT REPORT

FEMALE REPRESENTATIVES	ATTENDANCE	PA SENT	COMMENTS	DRAFT REPORT SENT	FOLLOW UP CALL	COMMENTS
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MALE REPRESENTATIVES	ATTENDANCE	PA SENT	COMMENTS	DRAFT REPORT SENT	FOLLOW UP CALL	COMMENTS
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