



ABORIGINAL HERITAGE CONSERVATION STRATEGY
Maules Creek and Tarrawonga Biodiversity Offset Areas
Final Aboriginal Cultural Values Survey



A report to

Whitehaven Coal Limited

Prepared by

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Acknowledgement

Whincop Archaeology and Whitehaven Coal Limited acknowledge the Traditional Owners of the area on which these cultural values surveys took place and pay respect to their beliefs, cultural heritage and continuing connection with the land. We also acknowledge and pay respect to the ongoing, living experiences of Aboriginal people with attachment to the Study Area and to the elders, past and present.

Warning

Whincop Archaeology would like to advise the Aboriginal community that this report holds photos and the names of Aboriginal people who are deceased.

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Executive Summary

Background

Condition 57, Schedule 3 of New South Wales (NSW) Project Approval (10_0138) for the Maules Creek Coal Mine, Condition 51, Schedule 3 of NSW Project Approval (11_0047) for the Tarrawonga Coal Mine, and Condition 55, Schedule 3 of NSW Project Approval (09_0182) for the Boggabri Coal Mine, require the preparation of an Aboriginal Heritage Conservation Strategy [AHCS]. The resulting AHCS, which was prepared by the current author and approved by government regulators in November 2017, includes commitments for enhancing and conserving Aboriginal cultural heritage values in the Biodiversity Offsets Areas [BOAs] for the Boggabri, Tarrawonga and Maules Creek Coal Mines.

This report addresses commitments in the approved AHCS by identifying, recording and assessing the Aboriginal cultural values of the Maules Creek Coal Mine [MCCM] and Tarrawonga Coal Mine [TCM] Biodiversity Offset Areas [BOAs], as identified by the Gomeroi (and Anaiwan) Traditional Owners (RAPs) who participated in the survey. This demonstrates Whitehaven's commitment to ongoing consultation of RAPs in accordance with principles outlined in government policies (e.g. DECCW 2010).

Objectives and Aims

The objectives and aims of cultural values surveys are to:

- Consider the environmental, archaeological and ethnohistoric context for the Study Area.
- Undertake a cultural values surveys (with representatives of the local Aboriginal community) to identify and describe Aboriginal cultural values within the Study Area.
- Identify and describe the cultural values within the Study Area.
- Assess and describe the cultural significance of the identified Aboriginal cultural values within the Study Area.
- Identify and assess the nature and extent of potential impacts on Aboriginal cultural values.
- Provide recommendations for enhancing and conserving of the Aboriginal cultural values of the Study Area.

Prior to the commencement of the cultural values surveys, each of the MCCM and TCM BOAs were subject to targeted archaeological survey, which focused on all Aboriginal cultural heritage sensitive areas, as defined by the AHCS and updated predictive model. The results of the archaeological surveys focused solely on the archaeological values of the Study Area.

The aim of the cultural values surveys is to supplement the tangible evidence of past activities carried out by Traditional Owners (e.g. artefacts, grinding grooves, and scarred trees) identified through

archaeological field surveys with cultural knowledge of a more intangible nature, such as traditional belief systems, land uses, resource acquisition, and cultural practices.

The cultural values surveys were undertaken on country with a team of one or two archaeologists and up to three RAPs. The aims of the cultural values surveys were to:

- 1) systematically visit the different landforms and vegetation communities within the Study Area; and
- 2) identify places of potential cultural significance.

Results

The data collected covers a wide variety of cultural knowledge, including aspects of bush tucker, bush medicine, seasonality, ceremony, spiritual connection to the land, dreaming stories, taboo and gender restrictions, hunting, and traditional belief systems. While an effort has been made in this report to separate some of these topics for focused discussion, Aboriginal people see all these things as interconnected and intertwined, and unable to be separated.

The information and knowledge provided by the RAPs indicate that the Study Area is part of a wider cultural landscape. The local cultural landscape comprises a wide variety of resource plants with food, medicinal and ceremonial values; animals that were part of the traditional totemic system, and which Aboriginal people still value today; landscapes used by some Traditional Owners for hunting; landscapes that are venues for the teaching and learning of culture; story places; locales that may have been used for ceremony; and pathways through which a number of Traditional Owners believe Creator beings and ancestors travelled. Aboriginal people in pre-contact and post-contact times used the resources of this landscape, travelling through the country to meet subsistence needs, ceremonial responsibilities and other obligations associated with management of country.

Recommendations

- Whitehaven is committed to continuing consultation with the local Aboriginal community in order to enhance and conserve Aboriginal cultural values in the TCM and MCCM BOAs.
- While the Aboriginal community have not yet identified any areas of particular cultural significance within the Study Area, the archaeological sites are vivid and tangible reminders of past cultural activities in these areas. Hence, protecting and conserving the known Aboriginal cultural heritage sites is a clear means for 'enhancing and conserving' the Aboriginal cultural values of the Study Area. Site protection has already been implemented at these sites, including fencing, signage, staff inductions, and redesign of revegetation activities.

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Abbreviations

AHCS	The Boggabri-Tarrawonga-Maules Creek Aboriginal Heritage Conservation Strategy
AHIMS	Aboriginal Heritage Information Management System
BCM	Boggabri Coal Mine
BOA	Biodiversity Offset Area
the Code	<i>Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales</i> (DECCW, 2010b)
Consultation Guidelines	<i>Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010</i> (DECCW, 2010a)
GSV	Ground Surface Visibility
HMP	Heritage Management Plan
MCCM	Maules Creek Coal Mine
NSW	New South Wales
RAP	Registered Aboriginal Party
Study Area	Biodiversity Offset Areas associated with the Maules Creek and Tarrawonga Coal Mines
TCM	Tarrawonga Coal Mine

1 INTRODUCTION

1.1 AHCS Background and Overview

Condition 57, Schedule 3 of New South Wales (NSW) Project Approval (10_0138) for the Maules Creek Coal Mine [MCCM], Condition 51, Schedule 3 of NSW Project Approval (11_0047) for the Tarrawonga Coal Mine [TCM], and Condition 55, Schedule 3 of NSW Project Approval (09_0182) for the Boggabri Coal Mine [BCM], required the preparation of an Aboriginal Heritage Conservation Strategy [AHCS]. The resulting AHCS, which was prepared by the current author and approved by government regulators in November 2017, includes commitments for enhancing and conserving Aboriginal cultural heritage values in the Biodiversity Offsets Areas [BOAs] for the BCM, TCM and MCCM.

The purpose of the AHCS was to address the conditions of the respective Project Approvals and, specifically, to:

- Describe the known and potential Aboriginal heritage (archaeological and cultural) values and identify Aboriginal sites of high archaeological and/or cultural significance within the Study Area and provide for their management. This includes options for the management of sites within the MCCM, TCM, and BCM disturbance areas and avoidance, enhancement and/or conservation of sites within the relevant BOAs.
- Provide a methodology and proposed timing for the ongoing refinement of the predictive model presented in the AHCS through targeted field surveys, ongoing community consultation and anthropological research in relation to the Study Area in general and the BOAs specifically.
- Detail the ongoing assessment and recording of cultural values within the Study Area, including the engagement of qualified and experienced archaeologists, oral historians and/or anthropologists (or equivalent) as necessary.
- Identify opportunities for the Aboriginal community in the ongoing and long-term management and enhancement of Aboriginal values, based on feedback received from Registered Aboriginal Parties [RAPs] associated with the MCCM, TCM and BCM.
- Provide consideration of potential cumulative impacts and the potential for developing joint initiatives with surrounding mines.
- Outline the proposed approach for ongoing consultation with existing RAPs, including engagement in field surveys, meetings, site inspections and the approach to engaging local and regional Elders that may not be RAPs.

1.2 Scope of Cultural Values Report

The current report focusses on the Aboriginal cultural heritage values within the MCCM BOAs and TCM BOA [the Study Area]; the BOAs associated with the Boggabri Coal Mine are not considered. The relevant properties are presented below (Table 1; Figure 1).

Table 1: List of properties assessed during the cultural values surveys

Offset	Property
<i>TCM BOA</i>	
Tarrawonga	Willeroi West
<i>MCCM BOAs</i>	
MCCM Barraba BOAs	Wirradale Wongala South Mt Lindsay
MCCM Kelvin BOAs	Roseglass Bimboria
MCCM Leard BOAs	Kelso Louenville Onavale Teston North Teston South Velyama East and West Tralee Wollandilly
MCCM Additional BOAs	Coonoor Long Gully Neranghi North Thornfield Triangle

This report addresses commitments in the approved AHCS by identifying, recording and assessing the Aboriginal cultural values of the MCCM and TCM BOAs, as identified by Gomeroi Traditional Owners (RAPs) who participated in the surveys. This demonstrates Whitehaven's commitment to ongoing consultation of RAPs in accordance with *the Aboriginal cultural heritage consultation requirements for proponents* (DECCW 2010) [the Consultation Guidelines].

The initial cultural values surveys of the existing MCCM and TCM BOAs were completed in 2019 and the report was acknowledged by the former DPIE on 29 June 2020 as fulfilling a number of commitments within the AHCS, including endorsement by RAPs involved in the survey. Following PA 10_0138 MOD 9 BOS approval and Conservation Agreement registration in 2024, cultural values surveys of the MCCM Additional BOAs were then commissioned and completed. This report collates

the results of the 2019 and 2024 surveys, as well as an additional cultural values survey of the Long Gully property in 2022 (Appendix C).

1.3 Cultural Values Survey Purpose and Objectives

This report, and the AHCS in general, aims to address a historical bias in the identification and assessment of Aboriginal cultural values in NSW. Traditionally, investigations of Aboriginal cultural heritage values have limited their scope to the tangible, archaeological aspects of Aboriginal heritage. As a result, intangible cultural values have often been neglected. In recent years, NSW government policy has begun to include all aspects of Aboriginal cultural heritage, including cultural values. The AHCS makes it clear that the enhancement and conservation of Aboriginal cultural heritage values must also include consideration of intangible qualities.

Whincop Archaeology was commissioned by Whitehaven to undertake the cultural values surveys and prepare this report, in accordance with Condition 57, Schedule 3 of New South Wales (NSW) Project Approval (10_0138) for the Maules Creek Coal Mine; Condition 51, Schedule 3 of NSW Project Approval (11_0047) for the Tarrawonga Coal Mine; commitments within the approved AHCS; and the following guidelines:

- The Consultation Guidelines (DECCW, 2010a);
- *Aboriginal Cultural Heritage: Standards and Guidelines Kit* (NSW National Parks and Wildlife Service, 1997);
- *Ask First: A guide to respecting Indigenous heritage places and values* (Australian Heritage Commission, 2002);
- *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales* [the Code] (DECCW, 2010b);
- *Draft Guidelines for Aboriginal Cultural Heritage Impact Assessment and Community Consultation* (NSW Department of Environment and Conservation, 2005);
- *Due Diligence Code of Practice for the Protection of Aboriginal Objects in New South Wales* (DECCW, 2010c);
- *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH, 2011);
- *National Parks and Wildlife Act 1974: Part 6 Approvals – Interim Community Consultation Requirements for Applicants* (NSW Department of Environment and Climate Change, 2004);
- *NSW Minerals Industry Due Diligence Code of Practice for the Protection of Aboriginal Objects* (NSW Minerals Council, 2010);

- *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance* (Australia International Council on Monuments and Sites [Australia ICOMOS], 2013); and
- *Engage Early* (Commonwealth Department of Environment and Energy, 2016).

The objectives and aims of the cultural values surveys are to:

- Consider the environmental, archaeological and ethnohistoric context for the Study Area;
- Undertake cultural values surveys (with representatives of the local Aboriginal community) to identify and describe Aboriginal cultural values within the Study Area;
- Identify and describe the cultural values within the Study Area;
- Assess and describe the cultural significance of identified Aboriginal cultural values;
- Provide recommendations for enhancing and conserving Aboriginal cultural values; and
- Identify and assess the nature and extent of potential impacts on Aboriginal cultural values.

1.4 Survey Methodology

The cultural values surveys targeted all MCCM and TCM BOAs [the Study Area]. At each property, all previously recorded archaeological sites were visited (Figure 1), as well as all landform contexts. During the surveys, comments by RAPs were recorded, as well as photographs and location data.

1.5 Limitations of the Cultural Values Survey

This cultural values report considers only those values provided to Whincop Archaeology by RAPs involved in the surveys. Other members from the Aboriginal community may hold different, additional, or supplementary knowledge about cultural values in the Study Area.

In addition, this report considers only the cultural values of the Whitehaven owned and/or managed BOA properties associated with the MCCM and TCM. The MCCM and TCM BOAs cover a large area; hence, it was not possible to cover the entirety of the Study Area. While the tangible archaeological values are briefly discussed to provide a background context, they were not the sole focus of the cultural values surveys.

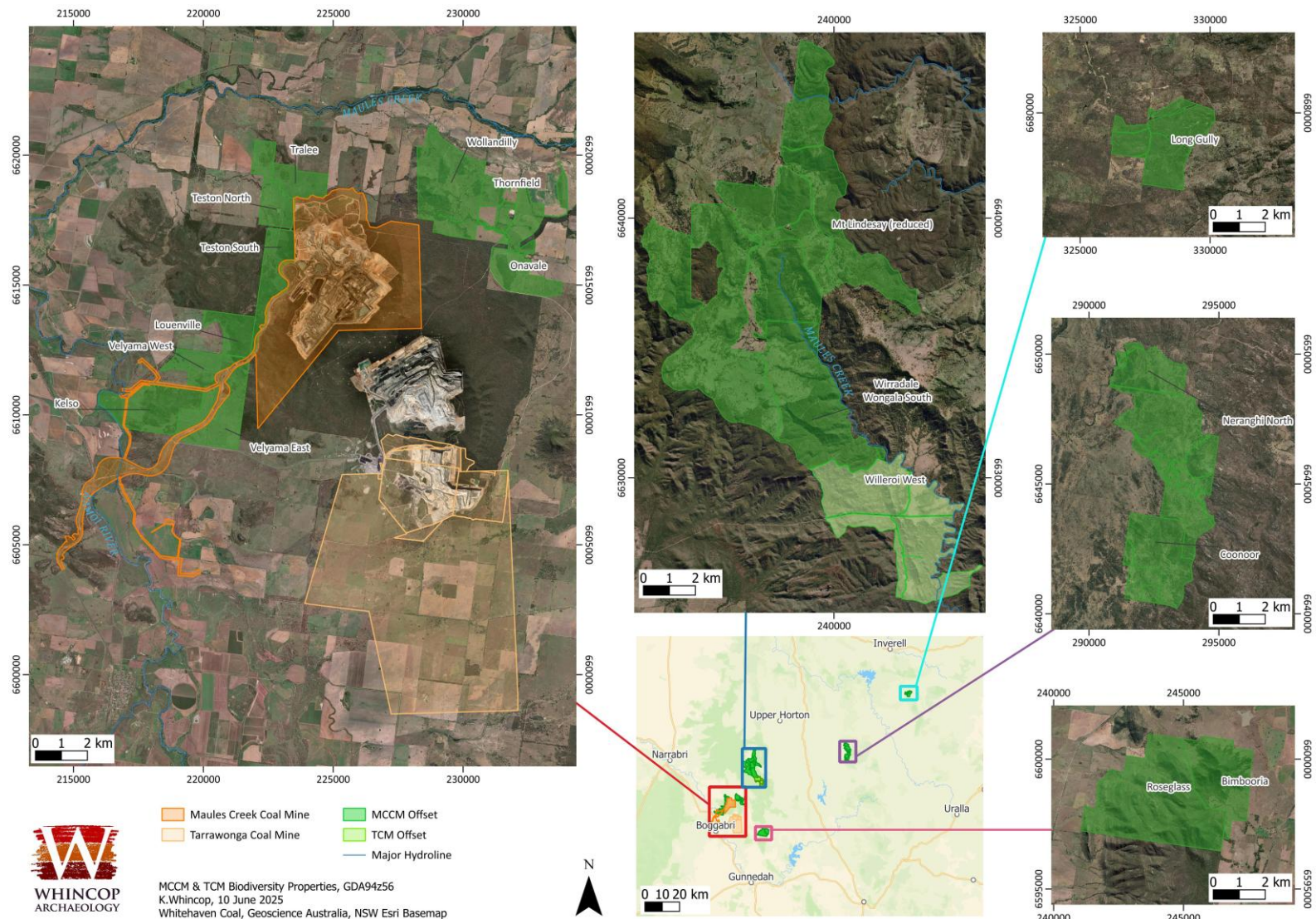


Figure 1: Location of Study Area (MCCM and TCM BOAs)

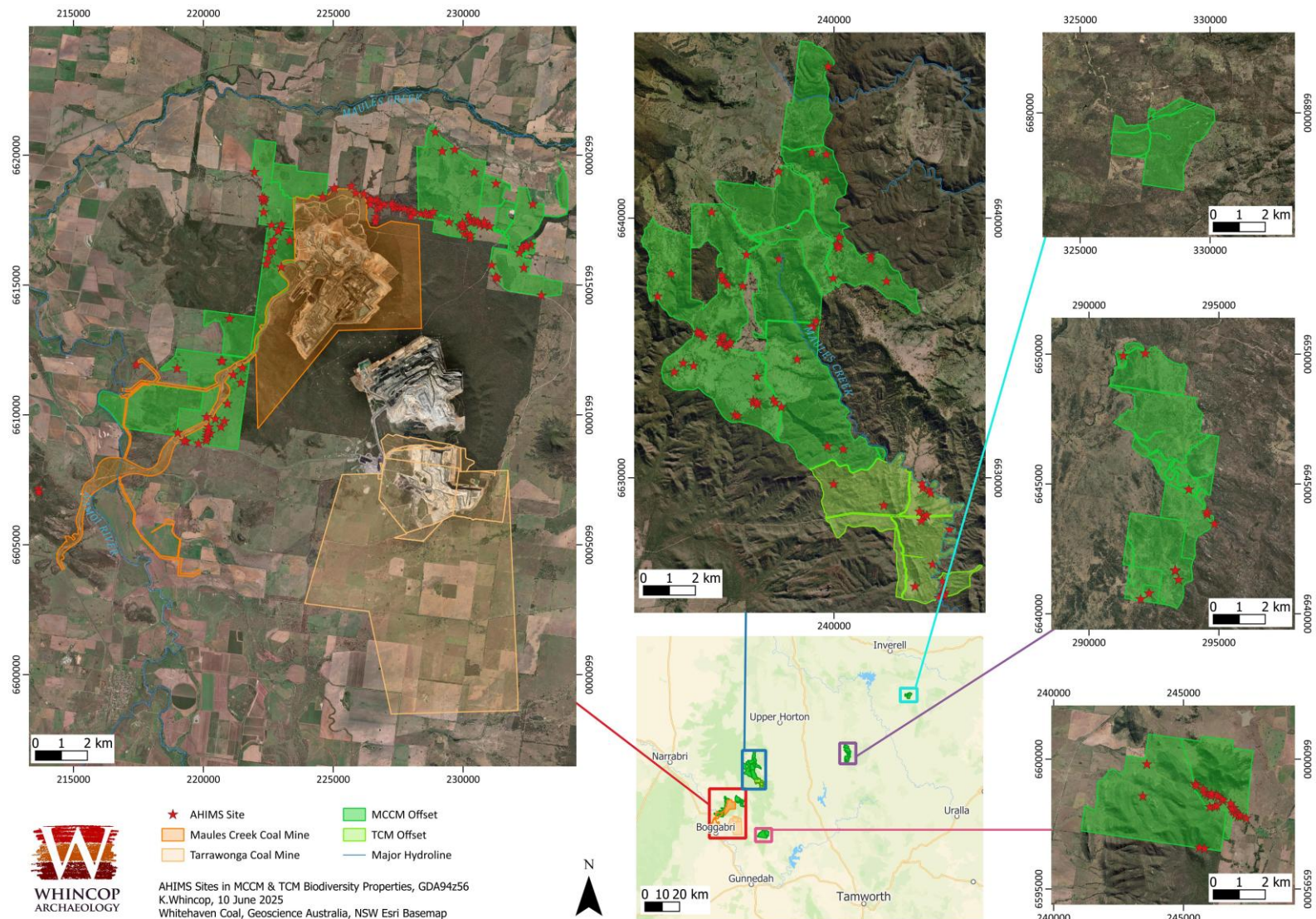


Figure 2: TCM and MCCM BOAs with AHIMS results

2 INVESTIGATORS AND CONTRIBUTORS

The cultural values surveys were undertaken in several phases, and involved one or two qualified archaeologists with three RAPs present on each day (Table 2; Photos 1-3):

- Phase 1: 13-31 May 2019 (MCCM and TCM BOAs);
- Phase 2: 8 September 2022 (MCCM Additional Offset – Long Gully)
- Phase 3: 9-19 September 2024 (MCCM Additional Offsets)

Table 2: Participants in the Cultural Values Surveys

Survey Attendee	Role	Representing	Phase
Michael Long	RAP	White Cockatoo	1
Leslie (Uncle Jacko) Woodbridge	RAP	-	1
Natalie Mason	Representative	Narrabri LALC	1
Kristie Toomey	Representative	Narrabri LALC	1
Greg Livermore	Representative	Anaiwan LALC	2
Ben Haley	Representative	Anaiwan LALC	2
Barakai Knox	Representative	Tamworth LALC	3
Baraga Knox	Representative	Tamworth LALC	3
Karwin Knox	Representative	Tamworth LALC	3
Wayne Griffiths	RAP	Bigundi Biame Gunnedarr	3
Matthew Whincop	Archaeologist	Whincop Archaeology	1 & 2
Reiner Mantei	Archaeologist	Whincop Archaeology	1
James Carr	Archaeologist	Whincop Archaeology	3
Rachel Lillis	Archaeologist	Whincop Archaeology	3
Bob Sutherland	Aboriginal Community Relations Manager	Whitehaven	2
Hollie Sampson	Aboriginal Community Relations Officer	Whitehaven	2

This report has been prepared by Ms Rachel Lillis and Dr Matthew Whincop.

- Matthew Whincop is Director of Whincop Archaeology and holds a Bachelor of Arts (Honours) in Classics and Archaeology, Master of Arts (Honours) in Archaeology, and Doctorate in Archaeology. Dr Whincop has worked in the Boggabri/Barraba area of NSW since 2013.

- Rachel Lillis holds a Bachelor of Arts, Graduate Certificate in Archaeological Science and Master of Archaeological Science and has worked in archaeological consultancy projects in NSW since 2018.



Photo 1: Participants in Phase 1 of the Cultural Values Surveys



Photo 2: Participants in Phase 2 of the Cultural Values Surveys



Photo 3: Participants in Phase 3 of the Cultural Values Surveys

3 PRINCIPLES OF CULTURAL VALUES

3.1 Definitions of 'Aboriginal Cultural Heritage'

The former NSW Office of Environment and Heritage [OEH] defines Aboriginal cultural heritage as comprising places of significance to Aboriginal people (OEH 2018). Heritage includes both tangible evidence of past land use (e.g. campsites, scarred trees, grinding grooves) and intangible elements reflected in the landscape (e.g. stories, bush tucker and medicine, 'songlines', Dreaming tracks and memories). The OEH (2018) states that:

Tangible heritage is situated in a broad cultural landscape and needs to be considered in that context and in a holistic manner.

Aboriginal cultural heritage also relates to the connection and sense of belonging that people have with the landscape and each other. It recognises that Aboriginal people understand cultural heritage and cultural practices as being part of both the past and the present and that cultural heritage is kept alive and strong by being part of everyday life.

The OEH (2018) goes on to explain:

Cultural heritage is not confined to sites; it also includes peoples' memories, storylines, ceremonies, language and 'ways of doing things' that continue to enrich local knowledge about the cultural landscape. It involves teaching and educating younger generations. It is also about learning and looking after cultural traditions and places, and passing on knowledge. It is enduring but also changing. It is ancient but also new.

Cultural values are defined in the Burra Charter (Australia ICOMOS 2013) as 'beliefs which are important to a cultural group, including but not limited to political, religious, spiritual and moral beliefs' (Article 13, Explanatory Note). Pearson and Sullivan (1995:126) elaborate on the principles of the Burra Charter in their estimation of cultural values as the meanings of place and landscape that help in understanding the past and provide enrichment of the present for future generations.

3.2 Intangible Heritage, Living Heritage and Cultural Values

The above definitions of cultural heritage are important, as they recognise that cultural heritage includes the *cultural values* that people ascribe to the cultural landscape in which cultural heritage resides. These cultural values include both traditional values *and* contemporary values, which help people to connect to place *in the present* (Andrews and Buggey 2008). Many of these intangible cultural values are made real by the ongoing *living heritage* connections people have to place. 'Living

heritage’ means the cultural values that are linked to physical places via the actions of people performing cultural practices in the present (Byrne and Nugent 2004).

For Indigenous people generally, ‘place’ is not just a physical manifestation but includes the actions of ancestors and living people and the links (Basso 1996), therefore, between ancestors and descendants made manifest through the activities that have occurred in place. In this sense places ‘happen’ and continue to happen (Casey 1987). Places are ‘verbs’ rather than ‘nouns’ (McGregor 2004). As a consequence, many Aboriginal people feel linked to country through their connection to physical places and the intangible, social settings of such places.

3.3 Documenting Cultural Values

Archaeological heritage can be identified by undertaking a field survey and documenting all physical evidence of past human activity in the landscape. Physical evidence of past human activity comes in a variety of forms, with the most common being the presence of Aboriginal objects, such as stone artefacts, grinding grooves, and scarred trees. Archaeological assessments use standard and well-defined site recording techniques based on principles for archaeological investigation.

Documenting cultural values requires a different process from archaeological investigations. Cultural values are those intangible values of a place or landscape that are held by the Traditional Owners. The documentation and assessment of cultural values cannot be undertaken without the involvement of traditional knowledge holders (as per the *Burra Charter*). Intangible heritage includes:

- stories and the physical manifestation of Creator beings in the landscape;
- the existence of spirit beings in elements of the environment (e.g. rocks, flora, fauna);
- the actions of spirit beings or ancestors and the marks such actions leave in the landscape;
- the resources placed in the landscape by Creator beings and used by ancestors, such as food plants, medicinal plants, animals, and other resources; and
- the living heritage of cultural practices.

Such cultural values are only able to be recorded through interviews with knowledgeable Traditional Owners, with this knowledge often being supported by ethnohistorical literature or other oral histories. As a result, the methodology adopted for the cultural values survey and the subsequent report is based on on-country interviews with Traditional Owners; this report does not represent an established, immutable corpus of traditional knowledge, and is expected to be supplemented by ethnohistorical literature and consultation with additional knowledgeable Traditional Owners, as opportunities arise.

The documentation of intangible heritage commonly involves the recording of those places upon which the intangible heritage relies. For example, in some Aboriginal cultures songs exist about connected places in the landscape (i.e. songlines). Where one or more of those places is destroyed, this impacts the ways in which the song (the intangible heritage) can be sung, handed down, and perpetuated. In other words, there is often a close link between intangible heritage and tangible places.

This kind of documentation includes the recording of knowledge about the place, which might include spirit beings that are believed to inhabit a place (e.g. residences of Creator beings and 'old people' – the spirits of ancestors of present-day Traditional Owners who are believed to still live on country and monitor the actions of their descendants; Bradley 2001), and about the elements that make up the place (e.g. special topographic features, resource plants, animal habitats).

4 ABORIGINAL COMMUNITY CONSULTATION

Consultation with the Aboriginal community for the AHCS cultural values has been undertaken in accordance with the *Consultation Guidelines* (DECCW, 2010a) and *NSW National Parks and Wildlife Regulation, 2009*. This section summarises the Aboriginal consultation process undertaken as part of the AHCS and cultural values survey, including

- Interviews with elders and knowledgeable RAPs (AHCS Section 6);
- The development and design of the Onavale Cultural Precinct (AHCS Section 7.2.1);
- Facilitating reasonable access to BOAs for the Aboriginal community (AHCS Section 7.2.3);
- Information sessions with relevant RAPs (AHCS Section 7.2.5); and
- Site Inspection (Walk on Country) (AHCS Section 8).

Consultation occurred during the cultural values surveys, as well as follow-up meetings with survey participants following completion of the survey report. This includes meetings with:

- Mr Michael Long and Mr Leslie (Uncle Jacko) Woodbridge on 18 February 2020 at Warwick, Qld, to discuss the results of the 2019 (Phase 1) survey;
- Mr Greg Livermore and Mr Ben Haley on 8 September 2022 at the Long Gully BOA; and
- Mr Wayne Griffiths on 2 July 2025 at the Boggabri Golf Club, to discuss the results of the AHCS cultural values surveys.

While some of the above meetings were targeted consultation with survey participants, the 2 July 2025 meeting at the Boggabri Golf Club was open to all RAPs for the MCCM and TCM. All invitations to attend the AHCS cultural values RAP consultation meeting to be held on 2 July (including a QR code to provide access to an online RSVP/ feedback form) were sent by mail on 13 June and by SMS/Email on 17 June with any feedback requested by close of consultation on 31 July. Hard copies of the AHCS cultural values survey report were delivered in person to Tamworth, Narrabri and Red Chief Local Aboriginal Land Councils (LALCs), and were also available for viewing and collection in the Whitehaven Gunnedah Office. The results of the consultation correspondence were:

- 0 online RSVPs;
- 2 verbal RSVPs (phone calls to Whincop Archaeology);
- Hard copies of the AHCS cultural values report available in the WHC Gunnedah Office: 0 views;
- AHCS cultural values report online: 5 views and 3 downloads; and
- Hand delivered hard copies of the AHCS cultural values report: Tamworth LALC, Red Chief LALC, and Narrabri LALC.

On 2 July 2025, Whitehaven and Whincop Archaeology facilitated the RAP Consultation Meeting at the Boggabri Golf Club to discuss the results of the AHCS cultural values survey report with representatives of the local Indigenous community (Appendix D). One RAP, Mr Wayne Griffiths, attended the meeting (Appendix E). Mr Griffiths voiced support for the AHCS cultural values survey report, and commended Whitehaven in its development and delivery. Mr Griffiths request that some information be redacted due to its culturally sensitive nature (which has been removed from this report).

Further targeted consultation with the Red Chief LALC (31 July 20205), Narrabri LALC (29 July 2025) and Tamworth LALC (28 July 2025) as well as Traditional Custodians (Mr Greg Griffiths and Mr Wayne Griffiths representing Yawiriawiri Murri Ganuur (YMG) Descendants Aboriginal Corporation – 22 July 2025) was undertaken by Whitehaven and Whincop Archaeology.

4.1 Culturally Sensitive Information

To meet the requirements of Section 4.3.5 of the *Consultation Guidelines* (DECCW, 2010a) regarding sensitive cultural information, the below methodology was employed by Whincop Archaeology during the cultural values surveys.

- Sensitive information was only documented if the knowledge holder gave approval for this to occur. In the event that knowledge holders did not give their approval, the information was not recorded. Otherwise, the information was heard, and negotiations undertaken regarding how best to capture the essence of the information to ensure that the cultural knowledge could be accurately recorded, and the sensitivity of the information not compromised.
- Sensitive information was occasionally captured as general information to ensure that the cultural knowledge could be accurately recorded without compromising the sensitivity of the information.
- Unless specifically attributed to an individual RAP, all knowledge has been documented anonymously.
- For gender restricted information, knowledge holders were asked to indicate their preference for the recording of the information, the holding of records, and the incorporation of information into a report.

Throughout this report Gomerioi Traditional Owners are acknowledged as knowledge holders and owners of intellectual property relating to the cultural values of this country and cultural landscape(s). Their involvement in the process of identification of the cultural values is in keeping with best practice

cultural heritage management requirements, as established in the NSW Guidelines and the Burra Charter (Australia ICOMOS 2013) Article 12, which states:

Conservation, interpretation and management of a place should provide for the participation of people for whom the place has significant associations and meanings, or who have social, spiritual or other cultural responsibilities for the place.

It is noted that, in the event that RAPs provided culturally sensitive information, Whitehaven is committed to managing such sensitive material in an agreed manner with the relevant Aboriginal person/group at the time the information is provided. Whitehaven respects the right of Aboriginal persons to retain ownership of cultural information they provide.

5 ENVIRONMENTAL AND ETHNOGRAPHIC CONTEXT

It is important to understand the environmental and ethnographic context of the cultural values survey areas (and broader region) in order to gain a better understanding of potential Aboriginal occupation and use of the area. The following discussion highlights aspects of the environmental context that are likely to have influenced pre-contact patterns of land use and Aboriginal presence in and around the MCCM and TCM BOAs. In particular, the nature of the local geology and soils, landform and hydrology, and flora and fauna, combined with an understanding of historical and Aboriginal land use will together contribute to an understanding of Aboriginal cultural values.

5.1 Geology and Soils

Aboriginal people made wide use of the resources available to them, including a wide variety of stone resources, which were used to produce stone tools. The nature of stone exploitation by Aboriginal people relies on the nature of the available resource, whether as a primary outcrop or as a secondary gravel source (Doelman *et al.*, 2008). A description of the local geological context is provided in Appendix A, in order to offer perspective on stone resources available in the relevant BOAs.

The geological context of the Study Area demonstrates an abundance of stone resources suitable for artefact production (e.g. fine-grained gravels ideal for knapping, potential sandstone outcrops suitable for artefact grinding) and therefore past Aboriginal occupation and use of the land. The archaeological record confirms past use of the varied landscape, with camp sites (i.e. dense artefact scatters) located along reliable water sources on the Namoi plains, and seasonal occupation of the higher, more rugged landforms (i.e. diffuse, sporadic artefact scatters).

The MCCM Kelvin, and Leard BOAs are located in the Gunnedah Basin, which contains Permian and Triassic sediments (Appendix A). The Gunnedah Basin forms the central part of the Sydney-Gunnedah-Bowen Basin, which extends across the eastern fringe of Australia (Branagan and Packham, 2000). Soils within these areas are generally characterised as extensive black earths on low-angle slopes across the lowlands, and shallow, volcanic soils on the rugged uplands.

The MCCM Barraba BOAs, Additional BOAs (except Thornfield), and TCM BOA are located on the higher Tertiary volcanic landforms of the Nandewar Ranges in the Nandewar Bioregion of northern NSW (Appendix A). The Nandewar Bioregion is formed on Palaeozoic sedimentary rocks to the west of the New England Tablelands and includes a range of volcanic lava flows and intrusive granite. Volcanic eruptions that formed the Nandewar Range date from 21-17 million years ago. Soils within these areas are characterised by clay or loam soils, with some siliceous soils derived from acid volcanic rocks evident.

5.2 Topography and Hydrology

The MCCM Kelvin, and Leard BOAs, and TCM BOA (and part of the MCCM Barraba BOAs) are located within the Namoi River catchment area, which is positioned as an intermediary between tablelands (to the east) and broad plains (to the west). In the MCCM Leard BOAs, the Namoi River meanders through alluvial plains and is fed by several seasonal creeks that drain the volcanic uplands (e.g. Cox Creek, Maules Creek, Back Creek, Goonbri Creek, Stewarts Creek, Gin Gin Creek, Bollol Creek, and Whiskey Creek).

The northern portion of the MCCM Barraba BOAs is located within the upper slopes of the Gwydir River catchment area, where the Horton River and several smaller creeks (e.g. Cutroad Creek, Porcupine Creek) form the headwaters of the Gwydir. The Gwydir flows north west into the Barwon River.

The MCCM Additional Offsets are located within the catchment of the Manilla River, which forms part of the larger Namoi River catchment. Elevations of the Nandewar Range generally declines east to west from around 1100 m to <250 m, although west of Barraba (near Triangle BOA) the Nandewar Ranges rise to about 1200 m. Average annual rainfall follows a similar pattern with rainfall increasing with elevation, and from west to east. The area is bisected by the 650 mm average annual rainfall isohyet, although rainfall is variable, declining from >800 mm/year in the east to <500 mm/year in the west.

Lower order tributaries of creeks and rivers traverse the MCCM and TCM BOAs, providing suitable sources of fresh water for at least seasonal occupation by the local Aboriginal population. These tributaries tend to originate in higher ground, where they drain steeper terrain and form seasonal creeks that only flow following prolonged rainfall. Surface water is rare across much of the higher landforms except for short periods after storms or during long, wet periods (Haglund, 1986: 4). As a result, creeks and streams can be dry for extended periods. Higher order creeks and rivers are located on valley flats, and at the base of slopes, where temporary water holes form following rain.

The MCCM Leard BOAs comprise a selection of properties located on undulating plains and gentle slopes surrounding the Leard State Forest. Several properties contain stretches of Back Creek, which are tributaries of the Namoi River.

The topography of the MCCM Kelvin BOAs is characterised by rugged, steep terrain with ridgetop environments occupying the central and southern portions of the BOAs. The steep landforms quickly level out into undulating plains (to the east and west), which have been cleared for pastoral activities. Three ephemeral unnamed watercourses, which are fed by tributaries draining the steep terrain, flow east-west into Wean Creek and then Driggle Draggie Creek, and eventually the Namoi River.

The MCCM Barraba BOAs and TCM BOA are extensively vegetated and linked to adjacent forested lands, including Mount Kaputar National Park and private properties connected to Horton Falls National Park. The rugged terrain of this area is characteristic of the volcanic geology of the Nandewar ranges, with level landforms uncommon. While the creeks and drainage lines of Willeroi West and Wirradale form part of Maules Creek, and ultimately the Namoi River catchment, drainage lines on the Mount Lindsay property instead flow northwards into the Horton River, which forms part of the Gwydir River catchment to the north.

The Triangle property (MCCM Additional BOA) is located on undulating plains and gentle slopes near the western edge of the Nandewar Range. This property is traversed by sections of the Manilla River, as well as Hawkins Creek and several unnamed drainage lines that form part of the Manilla River catchment, and eventually the Namoi River.

The topography of the Neranghi North and Coonoor properties (MCCM Additional BOAs) is characterised by rolling hills, with ridgetop environments and gentle slopes cleared for pastoral activities. The higher landforms drain towards the central Long Swamp Creek, which effectively divides the two properties. Neranghi North and Coonoor are traversed by several named creeks (i.e. Saveall Creek, Long Swamp Creek, Boiling Swamp Creek), as well as numerous unnamed drainage lines, which all flow into Ironbark Creek and the Manilla River.

The Long Gully property consists of undulating plains traversed by Boughyard and Rooney's Creeks before meeting Long Creek, which flows along the northern margins of the property. These creeks have all been significantly impacted by 19th century tin mining.

5.3 Climate

The climate of the BOAs within the Namoi River floodplains is characterised by hot summers and mild winters with frequent frosts. The climate is dry subhumid, receiving an average of 636 millimetres (mm) of rainfall per annum in nearby Gunnedah (Bureau of Meteorology, 2025). According to Gunnedah data, the hottest month of the year is January, with an average maximum temperature of 32.1 degrees Celsius (°C) and low of 19.0 °C. January is also the wettest month of the year, with an average monthly rainfall of 83 mm, which constitutes approximately 17 percent (%) of the average annual rainfall. July is generally the coldest month of the year in nearby Gunnedah, with average temperatures ranging from 4.8 °C to 16.2 °C (Bureau of Meteorology, 2025).

The climate of the BOAs located on the Nandewar Range is characterised as warm and dry, with cooler temperatures associated with higher elevations. These areas experience hot summers and mild winters with frequent frosts. The climate is dry subhumid, receiving an average of 687.6 millimetres (mm) of rainfall per annum in nearby Barraba (Bureau of Meteorology, 2025). According to climate

data for Barraba, the hottest month of the year is January, with an average maximum temperature of 31.9 °C and low of 16.5 °C. January is also the wettest month of the year, with an average monthly rainfall of 86.5 mm, which constitutes approximately 12.5 percent (%) of the average annual rainfall. July is generally the coldest month of the year in Barraba, with average temperatures ranging from 0.3 °C to 16.3 °C (Bureau of Meteorology, 2025).

5.4 Flora and Fauna

Native vegetation has been removed from large portions of the Study Area due to pastoral and agricultural activities, especially on the undulating, alluvial plains of the MCCM Leard BOAs, which have been extensively cleared. Existing flora and fauna communities within the BOAs have been identified and classified by ecologists, and are summarised below. The following information on flora and fauna derives from the TCM Biodiversity Management Plan [BMP] (Whitehaven 2022) and the MCCM BMP (Whitehaven 2025).

The TCM Willeroi West BOA covers 1,660 ha of land, comprising approximately 1,355 ha of existing forest/woodland and 305 ha of cleared land (with 261 ha of derived native grasslands and 44 ha of non-native grasslands). Vegetation communities in the BOA include:

- Narrow-leaved Iron bark – White Box – White Cypress Pine Shrubby Open Forests
- White Box - White Cypress Pine Shrubby Woodland
- White Box - White Cypress Pine Grassy Woodland
- Bracteata Honey Myrtle Low Riparian Forest
- Silver-leaved Ironbark - Narrow Leaved Ironbark - White Box Shrubby Open Forest
- Yellow Box – Rough-barked Apple Grassy Woodland
- River Oak - River Red Gum Riparian Forest
- Rough-barked Apple Riparian Forb/Grass Open Forest

The TCM BOA is located on the south-eastern boundaries of Mount Kaputar National Park within an OEH recognised 'high priority area' and 'regional key fauna habitat'. Six broad habitat types occur in the TCM BOA:

- Dry Sclerophyll Forest;
- Dry Sclerophyll Forest – Cypress Pine Monoculture Regrowth;
- Grassy Woodland;
- Riparian/Floodplain;
- Grassland (native); and
- Grassland (introduced)

The MCCM BOAs cover a variety of landscapes and landforms, and include a diversity of flora communities and fauna habitat. The different vegetation areas in the MCCM Barraba, Leard, and Kelvin BOAs are summarised below (Table 3).

Table 3: Vegetation Communities of the MCCM Barraba, Leard, and Kelvin BOAs

Vegetation Communities	Barrab	Leard	Kelvin
<i>Forest and Woodland Communities</i>			
Belah Woodland		X	
Bimble Box ± White Cypress Pine Grassy Woodland		X	
Blakely's Red Gum - White Box ± Yellow Box Melaleuca Riparian Forest		X	
Blakely's Red Gum - Yellow Box Grassy Woodland (± Stringybark)	X		
Bracteate Honey Myrtle Low Riparian Forest - Semi-cleared (Regenerating)		X	X
Dwyer's Red Gum - Ironbark Woodland		X	
Melaleuca Riparian Forest		X	
Narrow-leaved Ironbark - White Cypress Pine Woodland (Semi-cleared)			X
Narrow-leaved Ironbark ± White/Black Cypress Pine Grassy Open Forest/Woodland		X	X
Narrow-leaved Ironbark - White Cypress Pine Shrubby Open Forest	X	X	X
Pilliga Box - Poplar Box - White Cypress Pine Grassy Open Woodland		X	
River Red Gum Riparian Woodlands and Forests		X	
Rough-barked Apple - Blakely's Red Gum Riparian Grassy Woodland	X		
Semi-evergreen Vine Thicket		X	X
Silver-leaved Ironbark Woodland		X	X
Silvertop Stringybark – Apple Box ± Shrubby Woodland/Open Forest	X		
Silvertop Stringybark - Apple Box ± Manna Gum Grassy Woodland/Open Forest	X		
Stringybark - Blakely's Red Gum - Yellow Box Shrubby Open Forest	X		
Stringybark - Rough-barked Apple - Cypress Pine Grassy/Shrubby Open Forest	X		
Tumbledown Red Gum ± Narrow-leaved Ironbark Woodland			X
Weeping Myall Grassy Open Woodland		X	
White Box ± Yellow Box ± Stringybark Grassy Woodland	X		
White Box (± Stringybark) Grassy Woodland	X		
White Box - Stringybark Shrubby Woodland/ Open Forest	X		
White Box - Tumbledown Gum (semi-cleared/on creek lines)			X
White Box - White Cypress Pine ± Narrow-leaved Ironbark Grassy Open Forest		X	
White Box - White Cypress Pine ± Narrow-leaved Ironbark Grassy Woodland	X	X	X
White Box - White Cypress Pine ± Narrow-leaved Ironbark Grassy Woodland (semi-cleared)			X
White Box - White Cypress Pine ± Narrow-leaved Ironbark Shrubby Open Forest	X	X	X
White Box - Wilga - Belah Woodland		X	
White Box – Wilga ± Quinine semi-cleared Woodland			X
White Box - Stringybark - ± Manna Gum Grassy Woodland	X		
White Box Grassy Woodland (Low Condition)		X	
Yellow Box - Blakely's Red Gum ± Manna Gum Open Forest/ Woodland	X		
Yellow Box ± White Cypress Pine Grassy Woodland		X	

<i>Shrubland Communities</i>			
Belah - Wilga - Rosewood Derived Budda Shrubland			X
Cypress Pine Low Forest/Shrubland (regenerating)	X	X	X
Metasediment Rock Outcrop Shrubland			X
Motherumbah - Narrow-leaved Ironbark Forest/Semicleared Low Woodland/Shrubland			X
Narrow-leaved Ironbark + White/Black Cypress Open Forest Regenerating (Shrubland)			X
Tea-tree in Drainage Lines	X		
White Box - White Cypress Pine Derived Shrubland			X
<i>Grassland Communities</i>			
Bracteate Honeymyrtle Low Riparian Forest – Derived Native Grassland			X
Cultivation		X	
Derived Native Grassland (Box-Gum Woodland with low diversity and not conforming to EEC/CEEC)	X	X	X
Derived Native Grassland (Box-Gum Woodland)	X	X	X
Derived Native Grassland (Low Diversity)			X
Derived Native Grassland – Non-threatened	X	X	
Exotic/Improved Pasture	X	X	
Narrow-leaved Ironbark - White Cypress Pine ± Tumbledown Gum Derived Native Grassland			X
Narrow-leaved Ironbark Derived Native Grassland (Low diversity)		X	
Poplar Box Derived Native Grassland (Low diversity)		X	

Source: MCCM BMP (Whitehaven 2025)

The MCCM Barraba BOAs and Kelvin BOAs are within recognised priority areas for climate change corridors and recognised key fauna habitats (DECC, 2007). Many of the threatened fauna species recorded in the BOAs (Section 5.6) use Box-Gum Woodland as habitat (Whitehaven, 2025). Remnants of Box-Gum Woodland generally occur on fertile soils where resources such as water and nutrients are more abundant and as such they are often cleared for agriculture. Flora species associated with Box-Gum Woodland provide a good source of habitat resources for fauna (e.g. nectar, tree hollows). The River Red Gum forests along the Namoi River also provide highly productive habitat for a range of species.

The hilly landscapes of the MCCM Additional BOAs are warmer but drier than the Namoi floodplains and carry vegetation communities more typical of the western slopes, with some tableland species. (Whitehaven 2025). The MCCM Additional BOAs at Triangle, Neranghi North and Coonoor are located within an OEH recognised ‘high priority area’ and ‘regional key fauna habitat’. Two broad habitat types occur in the MCCM Additional BOAs (Dry Sclerophyll Woodlands; and Grassy Woodland). These properties contain the following vegetation communities:

- White Box – White Cypress Pine – Silver Leaved Ironbark Grassy Woodland
- White Box Grassy Woodland
- Blakey’s Red Gum – Yellow Box Grassy Tall Woodland
- White Box – Red Stringybark Shrubby Woodland

The MCCM BOAs and TCM BOAs were selected because they contain extensive areas of Box Gum Woodland, a variety of habitats, and high-quality habitat for threatened species. The MCCM BOAs also contain a diversity of open forest, woodland and grassland habitat for native fauna species. They contain creek and river frontage areas, and cliffs and rock outcrops that increase the diversity of habitats and provide refugia for many species.

5.5 Ethnographic and Historical Context

In this section the available ethno-historical and historical information relating to Aboriginal people in the Study Area and the broader region is briefly reviewed. This information can assist in formulating a model of local Aboriginal subsistence and occupation patterns. In conjunction with an analysis of the documented archaeological record of the region, the ethno-historical and historical information also assists in the interpretation of Aboriginal cultural values in the wider area.

The present distribution, physical condition and visibility of Aboriginal cultural heritage sites depends on local patterns of past human behaviour, as well as intensive land use practices over the last 150 years. This section draws from early ethnographic sources to explore the history of local Indigenous people at the time of, and subsequent to, European contact. For this reason, the following summary of past land use practices provides important context for the cultural values surveys.

There are several problems associated with correctly describing nineteenth century Aboriginal groups west of the Great Dividing Range. This is the result of discrepancies in early European accounts and the difficulties early settlers had in understanding Aboriginal languages and social systems. The effects of European settlement on Aboriginal people, such as the loss of traditional lands and resources, spread of disease, social breakdown, and removal of people to Aboriginal Reserves, or Missions, have added additional complexities. Hence, it is difficult to accurately identify the ethno-history and post-contact history of specific Aboriginal clan groups.

In the late Pleistocene period, during the last glacial maximum (24,000 to 18,000 years ago), the climate was significantly cooler (6-10 °C) and drier than at present. Water was less abundant and less reliably available in some areas, especially in areas that, today, generally lack surface water (Dodson 1989). The general lack of water and associated subsistence resources would not have provided an environment suitable for significant Aboriginal occupation. By the Holocene period, which commenced around 11,700 years ago, water was more frequently available and areas previously considered sub-optimal were much more conducive to human occupation.

Aboriginal language groups consisted of independent groups of closely related kin, or 'clans', who were spiritually linked to designated areas of land through their association with topographic features connected to mythic beings or deities (Berndt, 1982). Clan lands were inalienable and clan members

had religious responsibilities (e.g. conducting rituals) to ensure 'the perpetuation of species associated with the particular mythic beings associated with that territory' (Berndt, 1982: 4). Traditionally, reconstructions of tribal boundaries have been based on language groups documented in the ethnographic and ethno-historical literature. It is important to note, however, that these reconstructions do not necessarily reflect the spatial distribution of Aboriginal peoples prior to European settlement and, instead, provide only an approximate guide to Aboriginal tribal boundaries during the contact period (Sullivan, 1981). During the early phase of European exploration, the few observations made of Aboriginal groups were generally limited to distant sightings of Aboriginal people and their fires (Mitchell, 1839). Tribal boundaries were linked with physiographic features (e.g. mountain ranges) and should not be considered as rigid lines in the landscape.

5.5.1 The Gomeri

The MCCM and TCM BOAs are located in areas associated with the Gomeri (or Gamilaraay/Kamilaroi) language group, who occupied the Liverpool Plains and Nandewar Ranges at the time of European contact (Mitchell, 1839; Fison and Howitt, 1867; Parker, 1905; Tindale, 1974; Howitt, 1996).

The territory of the Gomeri extended from Singleton in the south to the Warrumbungle Mountains in the west, and incorporated areas today associated with Quirindi, Tamworth, Narrabri, Barraba, Inverell, Boggabri, Walgett, Moree and Mungindi in northern NSW, as well as some parts of southern Queensland.

European observers noted that the Gomeri were hunter-fisher-gatherers who appeared to lead a semi-nomadic lifestyle. Ethnohistorical accounts from the time of earliest European contact document that the lifeways of Gomeri peoples were based on summers spent along the rivers, exploiting riverine resources and winters spent hunting terrestrial game on the ridges and away from the frosts of the river flats (Mitchell 1839; Ewing Manuscripts [O'Rourke 2005]; Ridley 1875). The Gomeri caught fish, eels, freshwater crayfish, yabbies, tortoises and freshwater mussels in the Namoi River, streams and wetlands in the region (Mitchell, 1839; Parker, 1905; O'Rourke, 1997). Watercrafts were manufactured from large slabs of bark cut from river red gum trees. Reed nets were used to catch birds, whose eggs were also collected. Other animals the Gomeri hunted included kangaroos, wallabies, possums, emus, echidnas, lizards, snakes and frogs (Mitchell, 1839; Fison and Howitt, 1867; Parker, 1905; O'Rourke, 1997). A wide variety of plant foods were also collected, including wild orange, native lime, tubers, yams and roots (Gott, 1983). Early accounts of Gomeri life (Mitchell 1839; Ewing Manuscripts [O'Rourke 2005]; Ridley 1875) provide details on plants used for food, medicines, ceremonies (see also McKemey and White 2011), and for marking territorial boundaries and other significant places of cultural activity.

The pre-contact culture of the Gomeroi people was complex. It incorporated a range of subsistence practices, ceremonial activities, ritual observations, kinship obligations, and journeys to trade with, and/or to meet political and other social responsibilities with neighbours.

In 1831, the Surveyor-General of NSW, Major Thomas Mitchell (1839) examined the Namoi (Namoy, Nammoy) River valley and remarked on the open appearance of the undulating landform in the vicinity of Barber's Lagoon. The managed appearance of this landscape reminded him of farmland in England. Much of the country close to the river consisted of open woodland where Aboriginal landscape management practices, such as cold season burn-offs, had modified the landscape to make it more productive (i.e. attracting grazers) (Thompson, 1981: H-3; Haglund, 1986: 5).

Mitchell, amongst others, took note of the extensive Gomeroi encampments located beside reliable watercourses, such as the Namoi River, Gywdir River, and Cox's Creek (Mitchell, 1839; O'Rourke, 1997). O'Rourke (1997) has estimated a total historical regional population in north-western NSW of around 10,000 Gomeroi, with each clan having resided throughout the year at a small number of established, favourable locations within their estate. Subsistence was based on seasonal occupation of the riverine corridors and drier 'backcountry'. Large populations of people congregated at the rivers during the drier months, while in the cooler or wetter months, mobile bands dispersed over the plains and adjacent foothills, exploiting seasonal resources (O'Rourke, 1997). The archaeological record of this occupation is preserved in the distribution pattern of Aboriginal cultural heritage sites, most of which probably date to the Holocene period (Purcell, 2000; 2002).

5.5.2 The Anaiwan

The MCCM Additional BOA at Long Gully is located close to Tingha, which was traditionally associated with the Anaiwan language group at the time of European contact (Mitchell, 1839; Tindale, 1974; Howitt, 1996). According to Norman Tindale (1974), the Anaiwan's (Anēwan) traditional lands extend across the New England Tablelands extending from Moree, Guyra and Armidale, south to Uralla, Walcha, and the Moonbi Range, and north to Tingha. Following European expansion into the New England district in the mid-19th century, many Aboriginal communities were moved from their traditional lands to Aboriginal Reserves and Missions. During this period, many Anaiwan and Gomeroi people were relocated to the Tingha area, where several Aboriginal Missions (church-managed), and Aboriginal Reserves (government-managed) were established. Despite intentions, Aboriginal Reserves and Missions had the effect of isolating, confining and controlling Aboriginal People. Many of the Aboriginal families in the Tingha district today are descendants of those relocated communities.

Anaiwan people used the landscape as both a natural and cultural resource and there is a strong oral history indicating seasonal movement of Aboriginal people through the rugged landscapes between the coastal plains and tablelands. The tablelands were occupied during summer and autumn, with

communities moving either to the coast or to the western river systems for winter. Archaeological evidence suggests that the tableland Aboriginal communities traded with groups on the western slopes. Mammals such as kangaroo and possum were used for food, clothing and decoration (Fison and Howitt, 1867; Parker, 1905; O'Rourke, 1997).

5.5.3 Post-Contact History

Early accounts record important details about ceremonial activities and burial practices. Mathews (1917) observed large initiation and ritual scarification ceremonies, including taboo behaviours, at the important ceremonial rings at Terry-Hie-Hie (north of Mount Kaputar). Some of these ceremonial areas were lined with carved trees. Around 1845, a traditional burial ceremony was recorded near Dubbo, where the body was placed in a sitting position and wrapped in a skin cloak tied together by the mourners' belts (Garnsey, 1942: 24). The body was buried in sandy soil near a river bank, with a number of trees being carved by the participants.

This summary of Aboriginal behavioural patterns during the mid-nineteenth century indicates that occupation was undertaken on a seasonal basis, characterised by temporary encampments shifting between resource-rich zones. Large campsites were often placed close to rivers and creeks, and were generally occupied by family groups. Camps were shifted regularly to take advantage of seasonal food and resources. Camps and travel routes were also located to take advantage of available resources such as stone for making tools. Physical evidence of such activities would have been left behind as stone-working debris and discarded used tools at quarries and campsites.

The lives of Aboriginal groups in the wider area were severely disrupted by the establishment and expansion of European settlement. In 1818, John Oxley became the first European explorer to journey through the region, but he found the area too wet for effective grazing (Roberts, 1935: 133-134). Several years later (April and May 1825), Cunningham investigated the area for potential pasture, water and mineral resources, but he too concluded that the area was a permanent swamp 'unsafe' for stock (Rolls, 1984: 67). The earliest recorded contact between the Gomeroi and European settlers occurred in 1824, when the two cultures clashed violently at a pass in the Liverpool Range (Roworth, 2000:59), an encounter that temporarily delayed further expeditions westward, at least until Clarke's reports of an 'inland sea' reignited interest.

George 'the barber' Clarke, an escaped convict, resided with the Gomeroi from 1825 until his recapture five years later. He had journeyed west and encountered the Gomeroi people in the area of modern Boggabri, eventually settling at a half-moon waterhole today known as 'Barber's Lagoon' (Rolls, 1984: 94). Clarke learnt their language, customs and dress and was given knowledge enough to participate in ceremonies at Terry-Hie-Hie (Boyce, 1970), where he underwent ritual scarification as well as staining his skin with wild berry juice, clay and ochre. Clark also dressed wearing a possum-skin

cloak, grass beads, a twisted human hair belt, and a reed headband. During his time with the Gomeroi, Clarke instructed his new kin in the techniques of stock-rustling and showed them how to build a stockyard by the lagoon, which represents the first structure along the Namoi in the Boggabri area (Rolls, 1984: 94; Roworth, 2000: 61). On the recapture of Clarke, he recounted stories of a great 'inland sea' (a flooded Namoi River?), which prompted the 1831 expedition of Mitchell into the area. Mitchell encamped at the stockyard by Barbers Lagoon while exploring the area, but he encountered no local Gomeroi. While Mitchell did not find the great 'inland sea' he hoped, it is his description of the rich environment of the Liverpool Plains that initiated a concerted move into the area by European squatters and settlers. Mitchell attempted to identify a passage across the Nandewar Ranges, but did not stray far from the Namoi River floodplain, restricting his travels to the foothills around Maules Creek.

By 1835, squatters had moved up the Namoi River to establish illegal sheep runs. Edward Cox drove his flock from the headwaters of Cox's Creek to its junction with the Namoi River and established the Namoi Hut Station, which would eventually (in 1860) become the township of Boggabri (Archaeology Australia, 2010: 13). Another pioneering squatter in the Boggabri district was William Wentworth at Burburgate, a holding that incorporated a large area west of the Namoi. By 1848, all the land along the Namoi River was occupied by pastoralists (O'Rourke, 1997: 201). Squatters also began to occupy the Nandewar tablelands in the 1830s, looking for suitable grazing land. Inverell, near Tingha, was founded in 1837 as a 50,000-acre station run by Alexander Campbell. The short-lived goldrush of the 1850s led to the rapid development of several towns upon the Nandewar tablelands, including Barraba and Bingara.

As more pastoral settlers moved into the Liverpool Plains and Nandewar Range, the Indigenous community was pushed further and further into marginal areas where subsistence was difficult. Within several decades of first contact many Gomeroi and Anaiwan people were living in 'fringe camps' adjacent to pastoral stations and towns and taking up work as shepherds or stockmen (O'Rourke, 1997). Following the pastoral settlement of the district, the effects of introduced disease, dispossession, and European aggression combined to decimate the Aboriginal population and cause the breakdown of traditional social and subsistence systems (e.g. the last recorded Gomeroi bora ceremony occurred in 1905 at Wee Waa [O'Rourke, 1997]). In 1909, following the passing of the NSW *Aborigines Protection Act*, a series of Aboriginal Reserves and Stations were established in Gomeroi and Anaiwan lands, including those at Baan Baa, Borah Crossing, and Tingha (Thompson, 1981; Barber et al., 2007).

5.6 Post-Contact Land Use

In the past 150 years, pastoralist activities, farming, forestry, mining and other land management practices have combined to significantly alter the fabric of the regional landscape (Haglund, 1986: 5).

Land in the Study Area was initially used and settled by Europeans as squatting runs for stock and sheep in the mid-nineteenth century. Agricultural activities were then introduced into the plains of the Boggabri District after the passing of the *Crown Land Alienation Act* and *Crown Land Occupation Act* of 1861, which facilitated the selection of land by farmers on pastoral holdings for the cultivation of wheat and later cotton. Much of the alluvial flats associated with the Namoi River catchment were extensively cleared and heavily cultivated. By the late nineteenth century, the Boggabri township operated several sawmills in order to service the logging industry working the timber reserves east of Boggabri. Select areas in the wider landscape have also been subject to commercial mining and mineral exploration activities.

Pockets of fertile soils were reported for the Tingha region as being of a good grazing resource. These areas were reported in the 19th century to be capable of carrying large herds of sheep. For example, the 'Teingha Run' originally consisted of 80,000 acres and carried 8,000 sheep; Inverell Station of 50,000 acres boasted 10,000 sheep; and Keera Station of 30,000 acres held 8,000 sheep (Government Gazette, 1848 in Brown 1982:14). Some of the native grasses were mistaken to be like an English nutritious oat grass, but was in fact unpalatable to stock. Nevertheless, sheep runs increased and tree felling intensified accordingly. This ultimately destabilized the fragile soils along creek margins and accelerated erosion events. Furthermore, fodder crops were widely planted to supplement pastures.

The township of Tingha boasts a monument adorned by a plaque that paints a clear picture of the intensity of mining in the area. It reads: "Between 1871 and 1950, 70,000 tons {tin} have been taken within a 5-mile radius of this spot" (Brown 1982:112). The Tingha area was subject to a tin mining and fossicking industry that was poorly regulated. Evidence of old mining activities, such as spoil heaps, hummocky ground and creek gully erosion abound. Mining activities significantly reshaped the local watercourses, which are now characterised by deeply incised, wide creek lines. Furthermore, the infrastructure needed for large-scale tin mining relied upon an abundance of timber; timber which was sourced from local forests, and which further contributed to the landscape disturbance.

As a result of land clearance activities, much Aboriginal cultural heritage has been destroyed, removed or significantly disturbed over the course of the past 150 years. The ground surface has been extensively cleared, ploughed and trampled, while much of the area's woodland has been logged and cleared. The exposed nature of unwooded country has also compounded the erosive effects of annual flooding regimes, which would have accelerated impacts to Aboriginal cultural heritage.

5.7 Archaeological Context

An exhaustive description of previous archaeological investigations is beyond the scope of this report. This section provides a summary of known Aboriginal cultural heritage sites within the MCCM and TCM BOAs, in order to identify general trends in past human occupation of the area. While the approved AHCS already included a summary of known Aboriginal cultural heritage sites in the Study Area, archaeological surveys since 2016 have identified many new sites.

5.7.1 Predictive Model

Archaeological surveys of the Study Area have employed a predictive model first developed in the AHCS (Section 4.3), and further refined based on the results of surveys. The predictive model, which is outlined below, allowed the survey teams to target areas of higher archaeological potential. All the properties that form the Study Area have been subject to archaeological survey (Whincop 2017; 2017a; 2017b; 2017c; 2019a; 2022; 2022a; 2023; 2024c).

Predictive models are generally based on the results of previous archaeological investigations within a similar local environment and consider a wide variety of environmental, ethnographic and archaeological data (Rowland and Connolly, 2002; Ridges 2010; DECCW 2010b, Req. 4; Orton 2000, 77). The purpose of a predictive model is to inform archaeological investigations and identify areas with higher archaeological potential. As a result, a large portion of the development of each model is undertaken as a desk-based study. This provisional predictive model is then further refined during archaeological survey when general observations are recorded regarding landform, geology, elevation, slope, and the extent of disturbance. In other words, the desktop predictive model is subject to further development based on actual conditions on-site.

The below predictive model is derived from decades of regional archaeological data, including multiple assessments for Gunnedah Basin coal mines: Watermark (AECOM 2013; GML 2016; Whincop 2019); Maules Creek (AECOM 2010; Haglund 1983; 1985; 1986; Dallas 1986; Whincop 2025), Tarrawonga (Dunk et al 2011; Kayandel 2011; Landskape 2010), Boggabri (Hamm 2005; Insite 2010), Narrabri (Advitech 2013; Archaeological Surveys & Reports 2009; Landskape 2010a; Whincop 2020; 2024), and Vickery (Haglund 1982; 1985; Kamminga 1977; Landskape 2012; Thompson 1981; Vickery 1986; Whincop 2018; 2024a; 2024b). Other archaeological investigations in the Gunnedah Basin include Environmental Impact Studies [EISs] for a wide array of development projects, as well as research projects (e.g. Balme 1986; Purcell 2000), the results of which support the validity of the regional predictive model (Ridges 2010; Guilfoyle 2006).

This section presents a list of implications and the likelihood for the potential discovery of different Aboriginal cultural heritage site types within the Study Area.

General predictions for site patterning:

- Aboriginal cultural heritage sites are known to exist within the Study Area.
- Previous regional archaeological investigations have demonstrated a pattern of Aboriginal cultural heritage site distribution linked to the terraces of the main rivers and higher order creeks and, to a lesser degree, seasonal drainage lines, as well as raised landforms overlooking permanent water sources. Terraces of higher order creeks and rivers are known to contain evidence of past human occupation.
- The Study Area has been subject to intensive disturbance over many decades, which has variously impacted upon the survival of Aboriginal cultural heritage sites. Disturbance has included vegetation clearance, erosion, crop production, animal pasture, ploughing, animal trampling, mineral exploration, logging, and intensified bush fires. These processes have generally not occurred uniformly, and consequently there remains limited potential for the survival of in situ Aboriginal cultural heritage sites in areas of low disturbance only. In archaeological terms, disturbed sites are generally considered to be of lower scientific significance and, as such, generally require less rigorous management responses.
- It is thought that flood events associated with higher order creeks and rivers have dispersed, buried and/or scoured many sites that may have been located close to these areas.
- Considering the nature of the known archaeological record in the wider region, it has been determined that areas near the larger creeks and drainage lines retain the highest potential to contain Aboriginal cultural heritage sites.
- If previously unrecorded Aboriginal objects have survived within the Study Area, this will most likely be represented by stone artefacts located within disturbed soil horizons in close proximity to creeks and drainage lines.

Artefact Scatters:

- Artefact scatters are the most common site type in the wider region, and are the site type most likely to occur within the Study Area.
- Artefact scatters are more likely to be found on the banks of, and in proximity to, creeks and, to a lesser degree, seasonal drainage lines.
- The archaeology of the surrounding area is characterised by diffuse artefact scatters or isolated artefacts that occur in greater densities along higher order watercourses, and decrease in density with distance from water.
- There is a strong correlation between the size and density of artefacts and water availability (i.e. the frequency of stone artefacts decreases with increasing distance from water). Sites associated

with higher order watercourses are generally more extensive than sites located in other landforms.

- When artefacts are encountered on higher landforms (i.e. away from reliable water sources), they are generally representative of a sporadic and diffuse Aboriginal presence.
- Stone artefact scatters and isolated artefacts have the potential to occur anywhere but are more likely to be found within 50 m of other artefacts and/or 200 m of a named watercourse and/or 100 m of an unnamed drainage line (OzArk 2020).
- The presence of artefact scatters is associated with temporary waterholes and billabongs that occur following rain. Such instances can be close to intermittent creeks, at locations downstream from steeper sections that drain higher terrain, but upstream of where the creek channels become poorly defined. Other possible locations include depressions in slow draining clayey soils of the floodplain of major rivers (Whincop 2025a).
- The presence of stone artefact scatters on intermittent creeks is often associated with the presence of exposed outcrops of suitable stone resources. The nature of artefacts from these sites reflects preliminary stone-working activities associated with stone resource acquisition, such as the knapping of fine-grained pebbles sourced from creek gravels.
- A review of the relevant geology indicates the presence of stone sources suitable for artefact knapping, and occasional sandstone outcrops suitable for artefact grinding/sharpening.

Grinding Grooves:

- Grinding groove sites tend to exist where suitable outcrops of coarse sandstone occur close to water. Grinding grooves are known to exist in sandstone outcrops in the region.
- The geology of the Study Area contains some underlying sandstone, generally well suited for the development and use of grinding grooves.

Culturally Modified Trees (Scarred Trees):

- Scarred trees have been reported to occur within the wider area, but are generally quite rare.
- Scarred trees, which represent the sources of material for shields, containers, canoes, or shelters can occur near water or away from it, depending on the type of wood or bark required and its purpose.
- Considering the generally accepted late nineteenth century cessation of cultural tree scarring, only mature native trees have the potential to contain cultural scars (Long 2005).
- Several decades ago, Haglund (1986) observed that few trees in the Boggabri district were old enough to have been affected by traditional Aboriginal practices.

- Not all scars on trees are the result of cultural activities; several trees registered on AHIMS as scarred trees have been re-assessed by forestry experts as being of natural origin (e.g. Thompson's [1981] 'torch bark scars' at the VCM; Burns' [2013; 2014; 2014a; 2014b] re-assessment of trees at the MCCM; Kamminga and Lance's [2016] and Burns [2016] assessment of tree scarring on the Vickery Expansion Project).
- The survival of scarred trees is dependent upon reliable water sources, and are therefore often associated with permanent water sources.
- Carved trees have been previously recorded in the Gunnedah region (e.g. the Burburgate Tree as described in Dallas, 1986: 5; McCarthy 1940), but such trees are generally known, and unlisted examples would be possible in very remote areas only.

Rock Shelters:

- The Boggabri region contains several notable, large rhyolite outcrops that hold high cultural significance (e.g. Barbers Pinnacle, Gin's Leap).
- Caves significant to the Aboriginal community are known to exist within the nearby Pilliga Nature Reserve, Mount Kaputar National Park and Boonalla CCA Zone 2 Aboriginal Area (near Kelvin).
- The Pilliga Nature Reserve contains rock art, which consist of engravings, painted motifs and stencils within sandstone rock shelters or overhangs (Purcell, 2000).
- Sites dependent upon the presence of rock formations will only occur where suitably rugged terrain and geology are present.

Spiritual/Ceremony Sites:

- Mythological or religious sites, including stone arrangements, generally occur on ridges or in association with distinctive landscape features.
- Gin's Leap, near Boggabri, has been recorded (AHIMS 20-4-0010) as a Mythological site.
- Tingha Stone Woman (AHIMS 11-6-0008), near Tingha and adjacent to the MCCM Additional BOA at Long Gully, is a mythological and educational site of regional significance (Whincop 2022b).
- Bora rings and spiritual sites have been reported, but not necessarily substantiated (Kamminga 1977), for the wider region; such sites are rare, and their survival more so.
- Ceremonial grounds, such as bora rings, tend to be some distance from occupation sites, due to the culturally sensitive nature of activities that occur at these locations (McCarthy, 1940).
- Ceremonial grounds and stone arrangements are fragile in nature and generally have been destroyed by farming practices, including cultivation and grazing.

Burials:

- Burial sites are either known through tradition or found by accident (e.g. eroding out of sand dunes or creek banks, or when disturbed by development).
- Human remains tended to be placed in hollow trees, caves, or soft deposits (e.g. sandy soils) along river banks.

Other Site Types:

- Earthen features, including mounds, ovens, and hearths, are normally restricted to level ground adjacent to water sources, where camp sites were located. These site types are unlikely to survive in the Study Area due to the extent of previous land disturbance.
- Ovens are known to exist close to Greenwood Creek within the VCM (Whincop 2024b), though such site types are rare. Excavation of the two ovens at Greenwood Creek revealed significant disturbance to these features.
- Freshwater shell middens rarely occur more than 100 m from permanent water sources.
- Quarry sites (where Aboriginal people obtained stone and/or ochre) may be associated with volcanic rock outcrops and exposed sedimentary formations.

The predictive model indicates that Aboriginal cultural heritage sites are predicted to occur in areas:

- containing mature native trees in association with higher order watercourses; or
- within 200 m of a named watercourse and/or 100 m of a mapped drainage line and/or 50 m of a known Aboriginal cultural heritage site and on slopes no greater than 30°; or
- where sandstone outcrops are likely to occur.

5.7.2 AHIMS Searches

It is noted that, while the AHIMS database provides a good indication of the known Aboriginal cultural heritage sites in a given area and can be used to assist in characterising the heritage potential of that area, the search is only reflective of the previous survey effort undertaken in that area. Additional sites may be located within a given area depending on several factors affecting survey coverage, such as Ground Surface Visibility [GSV], the experience of the survey team, soil disturbance, and other environmental factors (e.g. weather, light, soil colour and dryness). The latest AHIMS searches were undertaken on 3 June 2025 for the MCCM BOAs and 4 June 2025 for the TCM BOA; the search results identified 208 Aboriginal cultural heritage sites within the MCCM BOAs and 20 within the (AHIMS search ID#1010396; ID#1010398 and 1011153). Copies of the AHIMS searches are included in Appendix B and presented in Figure 2.

5.7.3 The Archaeological Record

The distribution of archaeological sites in the Study Area generally agrees with the results of the predictive model. Artefact sites tend to be located in association with permanent watercourses and, to a lesser degree, ephemeral creeks at the base of higher landforms. Low-density artefact scatters are the predominant site type, and are generally located on the lower slopes or level to gently undulating plains landform units in close proximity to water. Low-density artefact scatters occur on intermittent creeks at locations just downstream from steeper sections that drain hills, but upstream of where the creek channels become poorly defined and spread out on the flat alluvial areas downstream (i.e. in areas where water pools after rain). The highest concentration of artefacts is usually found in close proximity to a reliable water source with access to a variety of environments, and therefore resources, such as the Namoi River, Maules Creek, or Back Creek. Isolated artefacts are also common, but are distributed across a wider variety of landforms (i.e. ridge tops, plains, and lower slopes), though usually still within 200 m of a creek or drainage line. The archaeological record demonstrates a strong correlation between the size and density of artefact sites, water availability and landform. When artefacts are encountered on higher landforms (i.e. away from water sources), they are generally representative of a sporadic and diffuse Aboriginal presence. The richest sites, in terms of artefact frequency and diversity, are those located on permanent watercourses where camp sites would have been situated.

The presence of stone artefact scatters on intermittent watercourses is often associated with the presence of exposed outcrops of suitable stone resources. These smaller assemblages generally consist of simpler artefact types (e.g. un-retouched flakes, cores, and flake fragments) that characterise stone-working activities associated with stone resource acquisition.

While scarred trees are known to exist in the wider area, they are a much rarer site type and generally only occur in areas with mature native vegetation preservation (cultural scarring of trees ceased in the late 19th century) associated with permanent water sources.

The conglomerate bedrock that characterises much of the Study Area is generally unsuitable for the development and use of grinding grooves, however grinding groove sites are known to exist in the MCCM Leard BOAs, where they are located on sandstone outcrops within seasonal drainage lines.

6 CULTURAL VALUES SURVEY

Prior to the commencement of the cultural values surveys, each of the MCCM and TCM BOAs were subject to targeted archaeological survey, which focused on Aboriginal cultural heritage sensitive areas, as defined by the above predictive model. The results of these surveys focused solely on the archaeological values of the Study Area and are summarised above (Section 5.7). The cultural values surveys sought to supplement these tangible, archaeological values with a survey of intangible cultural values for the Study Area. The results of the cultural values surveys will be presented to the wider MCCM and TCM RAPs at a community consultation meeting in mid-2025, when comments and feedback will be sought (Section 4).

6.1 Objectives

The aim of the cultural values surveys is to supplement the tangible evidence of past activities carried out by Gomeri (and Anaiwan) Traditional Owners (e.g. artefacts, grinding grooves, and scarred trees) identified through archaeological surveys with cultural knowledge of a more intangible nature, such as traditional belief systems, land uses, resource acquisition, and cultural practices. While the cultural values surveys were focused on the landscape and resources of the Study Area, traditional cultural knowledge provided was either specific (i.e. regarding a particular locale, or resource) or generic (e.g. regarding general land use practices, or broader belief systems). For this reason, *all* cultural knowledge that the RAPs chose to share during the cultural values surveys, whether specific to the Study Area or not, was recorded (but any sensitive information was excluded from this report).

6.2 Survey Methodology

The cultural values surveys were undertaken on country with a small team of one to two archaeologists and up to three RAPs. A list of the attending RAPs and RAP representatives, and archaeologists is provided above (Table 2).

The survey methodology applied was devised in accordance with principles outlined in regulatory documents (DECCW, 2010b). Requirement 5 of the *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales* covers the principles of 'Archaeological Survey', including the requirements for developing an effective survey sampling strategy (Requirement 5a), and undertaking survey (Requirement 5b). Hence, the aims of the cultural values surveys were to:

- systematically visit the different landforms and vegetation communities within each property; and
- identify places of potential cultural significance.

The cultural values surveys, which were informed by the results of the archaeological surveys and above desktop study, were undertaken by a combination of vehicular and pedestrian transects to maximise coverage. The cultural values surveys involved driving to the different landforms and vegetation communities within each property; ensuring each BOA was sufficiently sampled. When on site, the RAPs were asked a series of questions regarding traditional knowledge about each location, such as:

- Can you identify any traditional resources at this location?
- How were these traditional resources acquired, processed, and used?
- What connection do the Gomeroi (or Anaiwan) people have to this location?
- Are there any cultural stories associated with this location?
- What do the Gomeroi (or Anaiwan) belief systems have to say about this location?
- What is the cultural significance of this location?

The results of the cultural values surveys include a wide variety of data about bush tucker and bush medicine, cultural beliefs, resource acquisition, gender roles, and traditional knowledge and stories. The results are presented in Section 7.

7 SURVEY RESULTS

The data collected covers a wide variety of cultural knowledge, including aspects of bush tucker, bush medicine, seasonality, ceremony, spiritual connection to the land, dreaming stories, taboo and gender restrictions, hunting, and traditional belief systems. While an effort has been made in the following sections to separate some of these topics for focused discussion, Aboriginal people see all these things as interconnected and intertwined, and unable to be separated (Section 8.1).



7.1 Traditional Uses of Flora




“Every plant has some kind of purpose for us” (RAP Wayne Griffiths)



A dominant theme in the survey was the use of vegetation resources; their use for food, medicine and ceremonial uses, including comments on preparation of different plants. Tables 4-6 (below) incorporate information provided by the RAPs during survey on traditional uses and significance of different trees (Table 4), shrubs (Table 5) and other plants (Table 6), which was supplemented by literary sources (Low 1991; Purcell 2002; Ash *et al.* 2003; McKemey *et al.* 2011; Sonter *et al.* 2012). Plants have a range of traditional uses, but plants are more than just useful resources. Many flora species have stories associated with them, as do other features of the landscape – animals, rocks, creeks – demonstrating that cultural values can be found in all aspects of the environment. This interconnectedness is a key theme explored during the cultural values surveys.



Many trees, and gums in particular, hold special significance for Aboriginal people. Gum trees were used for a range of different purposes, depending on species and properties. The leaves of certain gum species were used for the Smoking Ceremony, to ward off evil spirits and for cleansing. Many gums are indicator species for the presence of other elements in the landscape, such as the River Red Gum indicating the presence of water. The River Red Gum is also representative of the interconnectedness of the landscape; the tree needs water, but also symbolises the presence of water; the White Cockatoo nests in the tree, but when the tree falls in into the river, it becomes a home for fish - all things are connected through the tree.

Table 4: Results of Cultural Values Surveys – Local Trees




<p>Common name (Traditional name) <i>Scientific name</i></p>	<p>Traditional use</p>	<p>Photo</p>
<p>Apple Box (unknown) <i>Eucalyptus bridgesiana</i></p>	<ul style="list-style-type: none"> Resin and bark have medicinal uses. 	
<p>Belah, Sheoak or Bull Oak (bilaarr/ murrugu) <i>Casuarina cristata</i></p>	<ul style="list-style-type: none"> Habitat for black cockatoo (biliirr), which eat the seed/ cones of bilaarr trees (casuarinas) (McKemey <i>et al</i> 2011). Seeds can be eaten, and have medicinal purposes. Bark can be used to make dye. The seed cones were used for toys and decoration (including ceremony). Used for making spears, tool handles, boomerangs, clubs and shields (Howell 1983). Good firewood. Located on waterways. Don't sit under them in the wind because you can hear the voices of the ancestors (the sounds of the wind through the needles). 	




<p>Bimble Box (buubaya) <i>Eucalyptus populnea</i></p>	<ul style="list-style-type: none"> • Used to make coolamons, shields, woomeras and didgeridoos. • Roots hold water (Purcell 2002). • Bark is removed to manufacture canoes. • Excellent firewood. • Bark used for shelters. • Leaves used as antiseptic and can be boiled for tea potion (McKemey et al 2011). 	
<p>Butter Bush, Mallee Willow, Gumbi, Bitter Bush, Cheeseewood or Native Willow). (guwiirra) <i>Pittosporum augustifolium</i></p>	<ul style="list-style-type: none"> • Spiritual and medicinal tree. • The edible fruit is bitter and similar to the fruit of the sandalwood. • Timber used for small tools (shields, axe handles). • Medicine plant with poultice used to heal colds, cramps, sprains and eczema (McKemey et al 2011). • Drinking as tea is good for many ailments. • Possible aphrodisiac (Williams et al 2008). • Gum is high in energy (Purcell 2002). • May also induce lactation. 	
<p>Golden Wattle Gulgulay <i>Acacia sp.</i></p>	<ul style="list-style-type: none"> • Ceremonial use (Restricted information) 	




<p>Grass Tree</p> <p>(dhalan)</p> <p><i>Xanthorrhoea</i> species</p>	<ul style="list-style-type: none"> • Stem used for making spears and as fire drills. • Seeds used for making bread. • Water can be found inside the trunk • Resin can be extracted from the trunk and used as a glue and as a medicine once heated (Low 1991). • Starchy heart and roots are also eaten. • Tough leaves are made into knives. • Nectar from flowers made into sweet drink. • Edible grubs found under bark (McKemey et al 2011). • The tree as a whole was important as a trade item. 	
<p>Ironbark</p> <p>(thiinyaay)</p> <p><i>Eucalyptus sideroxylon</i></p>	<ul style="list-style-type: none"> • Timber used for manufacture of shields. • Timber for shelters. • Timber burns hot; good for baking bread. • Used as fire stick and torches. • Sap has medicinal purposes; treats diarrhoea, bleeding and throat infections. • Native bee honey (McKemey et al 2011). • Mischievous spirits live in Ironbark trees, so best avoid, especially children who can be taken by spirits. • Mugga Ironbark is habitat for endangered Regent Honeyeater. 	

<p>Kurrajong (nhimin) <i>Brachychiton populneus</i></p>	<ul style="list-style-type: none"> • Kurrajong bark giyawaan, muramin (YR) is used as fibre for making twine and rope and (e.g. fishing nets, dilly bags, ornaments), and the gum used for glue (Howell 1983); • Nutritious seeds can be roasted and eaten or made into a coffee-like drink, young roots (warran) are also edible as vegetables (Purcell 2002; Low 1991); • Seed pods were used to make toys for children • Bark is known to make good shields • Water storage in base of trunk. • Women’s medicine tree. 	
<p>Manna Gum or Ribbon Gum (dhani) <i>Eucalyptus viminalis</i></p>	<ul style="list-style-type: none"> • Medicine tree; leaves eaten as treatment for diarrhoea; soft bark can soothe sore eyes; leaves were used to smoke out fevers. • Leaves produce hardened sugary liquid (manna) that is used to make sugary drink with laxative qualities (Low 1991; Purcell 2002). • Durable wood good for making shields even though soft timber (McKemey et al 2011). 	

<p>Myall Tree (maayaal; maayal; mayal) <i>Acacia pendula</i></p>	<ul style="list-style-type: none"> • Making boomerangs, nulla nullas, shields and is good for firewood. • Seeds used in Johnny cakes. • Bark used to make twine. • Presence of trees indicate water (McKemey et al 2011) 	
<p>Quinine bush/ bitter bark (gadibundhu) <i>Petalostigma pubescens</i></p>	<ul style="list-style-type: none"> • Medicinal – pound up and boil the roots and bark and use the fruit • Drink for cure-all - fever, stomach issues, headaches, cancer • Bathe in it for skin problems • Regarded as important medicine, still used today • Bruised leaves thrown into a waterhole were used to stun fish for easier catching 	
<p>Red Ash (Soap Bush) (unknown) <i>Alphitonia excelsa</i></p>	<ul style="list-style-type: none"> • Leaves form soap when crushed and mixed with water. • Medicinal uses – infusion of bark used as lineament or as tonic; young shoots treat upset stomach. • Boiled leaves can be used to cleanse sore eyes or as inhalant for headache (McKemey et al 2011). • Crushed leaves thrown in the river used to stun fish. 	

<p>Red Stringybark</p> <p>(gundhi)</p> <p><i>Eucalyptus macrorhyncha</i></p>	<ul style="list-style-type: none"> • Bark used to make rope and string. • Wood used for shields, dishes and shelters. • Young leaves quench thirst. • Bark sealed wounds when mixed with clay (McKemey et al 2011). • Medicinal qualities effective for dysentery, colic, diarrhoea, headaches, colds, fevers, conjunctivitis, snakebites, wounds, burns, blisters, rheumatism and sore throats (Howell 1983). • Didgeridoos from young trees or old branches; small size with grubs inside; hollow sound. 	
<p>River Red Gum</p> <p>(yarraan)</p> <p><i>Eucalyptus camaldulensis</i></p>	<ul style="list-style-type: none"> • Sap used as antiseptic (it seals across a sore like a band aid). • Existence of the tree is an indicator of the presence of water below ground, even if the creek is dry. • When the bark falls from the Red Gum, this means catfish are biting. • Sometimes used to make canoes. • Grubs found in bark of trunk and roots. • Bark chewed like tobacco. • Roots used to make bowls; heart wood and sap used to treat dysentery and sores (Howell 1983; Purcell 2002). • Connection to Southern Cross (the Warrior). 	
<p>Rock Fig or Port Jackson Fig</p> <p>(unknown)</p> <p><i>Ficus rubiginosa</i></p>	<ul style="list-style-type: none"> • Fruit can be eaten raw; fruit produced in winter, so important food source during leaner months (Hudson 2006). • Wood can be used for shields. • Roots good for twine. • Important wildlife habitat tree (McKemey et al 2011). • Good shade and shelter for people. 	

<p>Rough-barked apple tree</p> <p>(bulamin)</p> <p><i>Angophora Floribunda</i></p>	<ul style="list-style-type: none"> • Habitat tree for animals • Knots and burls provide good wood for dishes or coolamons. • The gum and nectar can be drunk and used for medicinal purposes. 	
<p>Stinking Wattle</p> <p>(gidjiirr)</p> <p><i>Acacia cambadgei</i></p>	<ul style="list-style-type: none"> • Seeds ground into flour for bread. • Edible grubs in the roots. • Timber used to manufacture weapons (boomerangs, nulla, woomeras and spears) and for firewood, • Inner bark used for rope or twine (McKemey et al 2011). • Gum used for treating diarrhoea. • Resin used as cement (Howell 1983) and in construction of shelters. • Leaves give off strong scent when wet. 	
<p>Umbrella Wattle</p> <p>(midjirr)</p> <p><i>Acacia oswaldii</i></p>	<ul style="list-style-type: none"> • Hard wood for tools and weapons. • Bark has medicinal qualities. • Seeds ground to edible paste. 	

<p>White Box (bibil) <i>Eucalyptus Albens</i></p>	<ul style="list-style-type: none"> • Good bark for making items- RAPS commented that it is easy to cut. • Bark is used for canoes and burial slabs, wood is used for coolamons, shields and woomeras. • Leaves can be boiled to drink or made into poultice for medicinal purposes, • Young roots can be eaten. • Nectar can be made into a drink. • Plant gum used for medicine, glue or tanning hides. 	
<p>White Cypress Pine (gurraari) <i>Callitris glaucophylla</i></p>	<ul style="list-style-type: none"> • The <i>dhani</i> (resin) used as glue in tool manufacture. • Long bungun (branches) make canoe poles and fish spears. • Makes good firewood and torches (Howell 1983). • Smoke generated by fires on this wood has healing properties and makes people feel strong. • The seeds eaten have a nutty flavour (Howell 1983). • Fresh needle leaves used for sores and scabies or rubbed on chest to stop coughing (McKemey et al 2011). 	
<p>Whitewood Tree (birraa) <i>Atalaya hemiglauca</i></p>	<ul style="list-style-type: none"> • Sacred tree. • Hard wood for tools and weapons. • Seeds ground to edible paste for baking bread. 	














<p>Wilga (dhiil) <i>Geijera parviflora</i></p>	<ul style="list-style-type: none"> • Medicinal uses for pain relief and for sore eyes. • Tea/infusion. • Leaves for ceremony, especially burial and the Smoking Ceremony (McKemeey et al 2011). • Leaves chewed to relieve toothache (Purcell 2002). • People camped under the canopy and on a bed of its leaves. • Signals 'good place to hunt' as many animals used dhiil for habitat and food (Williams et al 2008). • Sap can be eaten like gum; clear sap is sweet. 	
<p>Yellow box (bibil) <i>Eucalyptus mellidora</i></p>	<ul style="list-style-type: none"> • Good wildlife habitat, a home/food for possums, koalas, witchetty grubs, birds and bee hives (Howell 1983). • Girran.girraa (leaves) are a cure for sore eyes and poultice for common wounds and bruises (Cribb et al 1981). • Good for firewood. 	




Table 5: Results of Cultural Values Surveys – Local Shrubs

<p>Common name (Traditional name) <i>Scientific name</i></p>	<p>Traditional use</p>	<p>Photo</p>
<p>Budda or False Sandalwood (badha) <i>Eremophila mitchellii</i></p>	<ul style="list-style-type: none"> • The key use of the sandalwood leaves is for smoking people or places; cleanses from evil spirits; smoke used as decongestant or insect repellent. • Boiled leaves have medicinal qualities. • Hot sandalwood is used to aid conception. • Chew and eat warm leaves as possible cure for venereal disease (McKemey et al 2011). • Flowers can be sucked as a sweet. 	
<p>Bumble Tree or Native Orange (bambul) <i>Capparis mitchellii</i></p>	<ul style="list-style-type: none"> • Edible fruit high in vitamin C (Purcell 2002). • Edible grubs found in the stems and roots. • Unripened fruit is spicy, and seeds should not be chewed. • Story tree of significance to women and used to cure women's illnesses (McKemey et al 2011). • Associated with Dreaming stories. 	
<p>Bush Tomato (gumi) <i>Solanum species</i></p>	<ul style="list-style-type: none"> • Important food source; yellow fruit in spring; can be eaten fresh, dried or baked. • Some variants are poisonous (McKemey et al 2011). 	

<p>Emu Bush (ngawil) <i>Eremophila longifolia</i></p>	<ul style="list-style-type: none"> • Nectar of flowers as well as fruits eaten. • Attracts emus. • Fruit used to treat colds, skin conditions and stomach aches/ulcers. • Leaves for ceremony, especially the Smoking Ceremony. • Bruised leaves used to tan wallaby skins (McKemey et al 2011). • Red flosser can be used in tasty infusion drink. 	
<p>Eurah or Dogwood (yuurraa) <i>Eremophila bignoniiflora</i></p>	<ul style="list-style-type: none"> • Ceremonial, spiritual and medicinal uses, as well as tool production and fauna habitat. • Smoke is used to treat coughs and soreness. • Bath of boiled leaves will cure many skin conditions; e.g. boils, rash, itch, sores (McKemey et al 2011). • Leaves crushed and used as laxative (Williams et al 2008). • White or red flower, with small berry. Flowers can be sucked as sweet treat. • Red berry associated with women's business and death. Red flowers rarer than white flowers; red flowers usually in hilly country. 	
<p>Hop Bush (yiilay) <i>Dodnaea species</i></p>	<ul style="list-style-type: none"> • Leaves used as medicine to relieve pain and for insect stings. • Roots can be bruised and ground to make poultice for wounds and snake bites. • Roots and bark used in smoking ceremony for new born babies (Purcell 2002) • Root was used in the manufacture of the nulla nulla (Williams et al 2008). 	

<p>Lignum (mirriraa) <i>Muehlenbeckia</i> species</p>	<ul style="list-style-type: none"> • Edible fruit. • New shoots edible. • Flexible branches used to make tools. • Tree attracts a range of birds for hunting and egg collection (McKemey et al 2011). 	
<p>Mistletoe or Snotty Gobblers (baan) <i>Lysiana, Amyema</i> and <i>Dendrophthoe</i> species</p>	<ul style="list-style-type: none"> • Parasitic shrub. • Fruit can be eaten raw and the nectar sucked from the flowers. • Fruit pulp is sweet and sticky. • Medicinal qualities to treat fever, inflammation, sores; infection, coughs and colds. • Medicine made from boiling fruit and straining; topically applied or drunk (McKemey et al 2011). • Fruit used as a “chewing gum” for thirst and for enjoyment (especially for children). 	

<p>Nepine or Native Passionfruit (ngaybaan)</p> <p><i>Capparis lasiantha</i></p>	<ul style="list-style-type: none"> • Pleasant eating. • Nectar from flowers used as cough remedy (McKemey et al 2011). • Roots can be soaked, made into a poultice and applied to swellings, snakebites, insect bites and stings (Purcell 2002). 	
<p>Quandong (guwadhaa)</p> <p><i>Santalum acuminatum</i></p>	<ul style="list-style-type: none"> • Edible fruit/nuts. • Infused to make sweet drink. • Fruit used to treat aches. • Oil used to keep skin soft. • Soft wood used to make coolamons. • Nuts used in adornment (McKemey et al 2011). 	
<p>Quinine Bush or Bitterbark (gadibundhu)</p> <p><i>Alstonia constricta</i></p>	<ul style="list-style-type: none"> • Strong medicine; bark used to treat diabetes, diarrhoea, dysentery, fever, toothache, rheumatism, worms, snake bite and malaria. • Crushed leaves used to stun fish. (McKemey et al 2011). • Leaves are poisonous. • Latex used to treat coughs, sore throats, fever, high blood pressure and possibly blindness (Purcell 2002). 	

<p>Roly Poly Cattle Bush or Tumbleweed (bindiyaa) <i>Salsola australis</i></p>	<ul style="list-style-type: none"> • Yabbie traps: this round, native thorny bush would be placed in creek and yabbies would attach to the branches. 	
<p>Tea tree (nguu) <i>Leptospermum</i> species</p>	<ul style="list-style-type: none"> • Brooms. • Bark used for painting. • Oil from leaves and flowers used as medicine for headaches, coughs and colds. • Flowers used in a sweet drink and in decoration. • Timber used to make shelters. • Oil from leaves can be used as insect repellent or disinfectant. • Traditionally used to hang clothing and skins (branches act as pegs) 	
<p>Warrior Bush (wayaarra) <i>Apophyllum anomalum</i></p>	<ul style="list-style-type: none"> • Small fruits (berries) are eaten. • Small birds nesting in bush provide eggs. 	













<p>Waterbush</p> <p>(buubiyala, gii)</p> <p><i>Myoporum montanum</i></p>	<ul style="list-style-type: none">• Sap is a glue used in tool manufacture.• Fruit can be eaten.• Fruit also a general medicine (McKemey et al 2011).• Leaves used for external medicinal uses (Purcell 2002).	
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Table 6: Results of Cultural Values Surveys – Other Local Flora

<p>Common name (Traditional name) <i>Scientific name</i></p>	<p>Traditional use</p>	<p>Photo</p>
<p>Black Orchid, Tree Orchid or Native Arrowroot (garrii/ gubiyaay) <i>Cymbidium canaliculatum</i></p>	<ul style="list-style-type: none"> • Arrowroot-like substance found on the inner part of bulbs can be eaten raw or pulped into a paste with some water. • Rich in starch and can be soothing in the treatment of diarrhoea (Howell 1983). • Seedpods can be eaten raw when they are nearly mature (before they split) (McKemey et al 2011). 	
<p>Dianella, Flax Lily, Blue Lily, Blueberry Lily (unknown) <i>Dianella sp.</i></p>	<ul style="list-style-type: none"> • Edible purple fruit. • Can be used for dyeing. • Leaves used for weaving (dillys, baskets) as well as tea • Roots (warran) can also be eaten. 	

<p>Lomandra (Spiny-head mat-rush or basket grass)</p> <p>(unknown)</p> <p><i>Lomandra longifolia</i></p>	<ul style="list-style-type: none"> • Leaves used for weaving (baskets, fishing nets, eel traps, mats, dilly bags). • Edible flowers, fruits ground for flour, fleshy base of leaves can be eaten and are hydrating. • Leaves can be used for bandaging. • Root of some species can be used to treat bites and stings. • Located in creeks. 	
<p>Milk Thistle</p> <p>(balamba)</p> <p><i>Sonchus oleraceus</i></p>	<ul style="list-style-type: none"> • Can eat stalk, not roots. • Eat fresh or boil. • High in vitamin C; (Cribb et al 1975). • Can be eaten in winter when other food is scarce. • Milky latex has medicinal uses: dress wounds, treat warts and boils, stimulate breast milk, and as a tonic (Cribb et al 1975). 	
<p>Nardoo</p> <p>(bal, nhaadhuu, nhaaduu)</p> <p><i>Marsilea species</i></p>	<ul style="list-style-type: none"> • Spores are collected and dried. • Kernel is ground and used to make damper. • Burke and Wills perished because they did not know how to harvest and process the spores (Purcell 2002; McKemey et al 2011). 	

<p>Native Pear (gaagulu) <i>Marsdenia viridiflora</i></p>	<ul style="list-style-type: none"> • Food resource. • Flowers, leaves and young pods can be eaten raw. • Mature seed pods are roasted. • Root tuber is a source of water and can be eaten. • Tuber is ready to dig up when broken leaf produces milk. 	
<p>Paddymelon (bungal) <i>Citrullus colocynthis</i></p>	<ul style="list-style-type: none"> • Poisonous. • Juice can be used to treat skin infections, ringworm, scabies (Low 1991; Purcell 2002). • Not to be confused with the similar looking edible camel melon. 	
<p>Prickly Pear (bindiyaa) <i>Opuntia stricta</i></p>	<ul style="list-style-type: none"> • Introduced plant. • Used in contact times for its fruit. • Aboriginal drovers enjoyed eating the refreshing fruit (Purcell 2002). 	

<p>Wild Onion, Nut Grass, or Sedge (warringaay) <i>Cyperus</i> species.</p>	<ul style="list-style-type: none"> • Small tuber can be ground and eaten raw or cooked (McKemey et al 2011). • Leaves can be dried and used for weaving (Low 1991). • Medicinal uses include digestion, preproduction, fever, wounds, bruises (Cribb et al 1981). 	
<p>Wonga Wonga (unknown) <i>Pandorea pandorana</i></p>	<ul style="list-style-type: none"> • Large woody vine. • Vine can be used for spears. • Twisted vines can be straightened in fire. • Men's business. • Hard to find. • Women and children can hide in it when it grows thick. • Young vines make good rope (Cleland et al 1959). 	
<p>Yam (Goobieye) <i>Dioscorea</i> species</p>	<ul style="list-style-type: none"> • Large tuber can be eaten; as big as a sweet potato. • Full of liquid; good for thirst. • Ready to eat when broken leaves produce milk. <p>“Dig him up, good tucker” (Uncle Jacko Woodbridge).</p>	

7.2 Fauna and Hunting

The early ethno-historical data for the region (e.g. the Ewing Manuscripts [O'Rourke 2005]; Ridley 1875) demonstrate that the Gomeri-Anaiwan peoples traditionally hunted a wide variety of fauna: wallaroo (*yulama*), grey kangaroo (*bandaarr*), ring-tail possum (*garrawirr*), echidna (*bigibila*), emu (*dhinawan*), snake (*dhuru*), goanna (*biiwii*), quail (*barrabarruun*), wood duck (*barrgabarrga*), and bats (*ngarraadhaan*), amongst other species. Aboriginal people gathered a range of other resources, such as grubs (*birraa*), honey (*gugal*), and insects. Honey from native bees (*guni*) was a favourite food and

everyone took advantage of raiding the nests, or sugar bags, of these stingless bees. Introduced feral pigs (*biguun*) and rabbits (*bina guraarr*) were prey of more recent times.




"Anything that lives a long life is good for you" – Uncle Jacko Woodbridge





Hunting was, and continues to be, an important cultural activity for many Aboriginal people. It is through the act of hunting that some younger members of the Aboriginal community learn about 'Country'. The act of being on Country, and practising the heritage of the ancestors, is a vital part of cultural knowledge transmission.





Several totemic animal species were observed during the cultural values surveys, namely the grey kangaroo (*bandaarr*), white cockatoo (*muraay*), red-bellied black snake (*galibaay*), wedge-tailed eagle (*maliyan*), willie-wagtail (*dhirridhirri*), kookaburra (*gugurrgaagaa*) and mistletoe bird (*baandjil*). For the Gomeri and Anaiwan, totems were often plants or animals that were far more than just food resources, but which held special significance in ceremonial or spiritual practices. Furthermore, ancestors are believed to take the form of totemic animals in the present and act as messengers between ancestors and living descendants. Animals are an important feature of the cultural landscape and the management of animal (and plant) resources was, and continues to be, an integral part of Aboriginal cultural life.





Presented below (Table 7) is a summary of important faunal species discussed during the cultural values surveys; not all species were directly observed, but many were indirectly identified (e.g. the call of a bird not visible, the tracks of an animal, or the identification of an animal's favourite food source). Discussions about the interconnectedness of the landscape usually covered a variety of topics about several species of flora and fauna, the seasonality of the landscape, spiritual beliefs, and traditional customs and law.




Table 7: Results of Cultural Values Surveys – Fauna




Common name (Traditional name)	Traditional use	Photo
<p>Australian Magpie (mugarrabaa) <i>Gymnorhina tibicen</i></p>	<ul style="list-style-type: none"> • Dreaming Story 	
<p>Bearded dragon (gumawuma) <i>Pogona sp.</i></p>	<ul style="list-style-type: none"> • Food source 	
<p>Bees (Native) (guni) <i>Tetragonula</i></p>	<ul style="list-style-type: none"> • A swarm of native bees was observed harvesting a flowering Red Ash tree. <p>“Bees are a food source by collecting the honey sacks the bees make. The bees and honey are associated with ceremony and they have a particular dance and song associated with them. They are very important both to the people and the land. Everything is connected and tied to the land and none more so than the bees.” (Uncle Jacko Woodbridge)</p>	



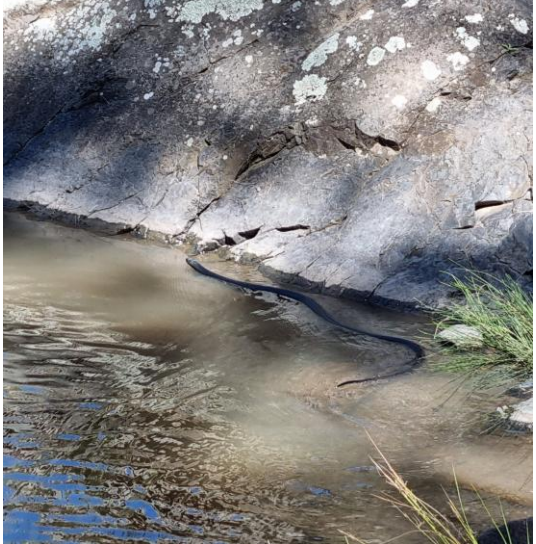
<p>Butcher bird (buubuurrbu) <i>Cracticus torquatus</i></p>	<ul style="list-style-type: none"> • Alert, warning call. • Male bird gives a short chirp, meaning you will see someone you haven't seen for a long time. 	
<p>Crested Pigeon (gulawuliil) <i>Ocyphaps lophotes</i></p>	<ul style="list-style-type: none"> • Food source • Crest or bird's topknot (<i>dhigun</i>) 	
<p>Crows (waan) <i>Corvus orru</i></p>	<ul style="list-style-type: none"> • Dreaming story 	
<p>Currawong (galalu) <i>Strepera graculina</i></p>	<ul style="list-style-type: none"> • A mountain bird so when you see them on the flats it means something is going on in the mountains; rain isn't too far away. 	





<p>Deer (bambi) – new word <i>Unknown species</i></p>	<ul style="list-style-type: none"> See below about creating the new word for deer, reflecting continued connection to living culture and language. 	
<p>Dingo (tame) (boruma) <i>Canis dingo</i></p>	<p>“Name for a pet dingo, not the wild type; they have a different name; our people used dingos like pet dogs but different - they always kept that wild streak in them. We used to have a particular mark as well that we would put on trees that meant you could get a boruma in this area. It looked like a circle with a tick in the middle; we would use this mark in ceremony as well. The Dingo could also be trained as a guard dog.” (Uncle Jacko Woodbridge)</p>	
<p>Ducks (garrangay) <i>Chenonetta jubata</i></p>	<ul style="list-style-type: none"> Food source Totemic 	
<p>Eastern Brown Snake (warrala) <i>Pseudonaja textilis</i></p>	<ul style="list-style-type: none"> Food source 	




<p>Echidna (bigibila) <i>Tachyglossus aculeatus</i></p>	<ul style="list-style-type: none"> • Good food source. • When the wattle blooms it means the Echidna is mating and it is not the time to catch him; do not hunt at that time. • Dreaming story 	
<p>Emu (dhinawan) <i>Dromaius novaehollandiae</i></p>	<p>“April and May are egg collecting time; connected to emu in the sky; collect eggs in right season. If you see group of emus dancing, they are trying to distract you from a nest. Keep walking where they are coming from (in straight line) until you see one jump up and run off. Because emus run in straight line, you can follow that line back to the nest in the grass. Never take all the eggs.”</p> <p>(Michael Long)</p>	
<p>Frogs (yurayaa)</p>	<ul style="list-style-type: none"> • Totemic • Food source • Tidalik frog story – teaches the value of sharing. • Tidalik site at Wollombi (Hunter Valley), but Tidalik was across the whole country: “where ever there is water, Tidalik is there.” 	
<p>Galah (gilah) <i>Eolophus roseicapilla</i></p>	<ul style="list-style-type: none"> • Food source • Totemic 	





<p>Goanna (dhulii - sand goanna) (yurrandaali – tree goanna) <i>Varanus</i></p>	<ul style="list-style-type: none"> • Good medicine; fat can be applied topically, often mixed with other ingredients for rashes, sore muscles, arthritis, or bone health. • Can eat sand goanna or tree goanna. • They sleep during autumn and winter; 'too bony' to eat during mating season. • Thunder wakes up the goanna; hunt him after thunder. • Totemic species <p>If you want to know the difference between a tree goanna and a sand goanna, chase him, if he runs up a tree, he is a tree goanna. (Uncle Jack Woodbridge)</p>	
<p>Grey Kangaroo (bandarr) <i>Macropus giganteus</i></p>	<ul style="list-style-type: none"> • Totemic • Food source • Sinews used for tying and hafting. • Pelts were used for clothing, blankets and ceremonies. It would have been cold up there in the hills – pelts would have been needed for warmth. 	
<p>Hawks (wandhala)</p>	<ul style="list-style-type: none"> • Food source • Totemic 	


<p>Kookaburra (guguugaagaa) <i>Dacelo gigas</i></p>	<ul style="list-style-type: none"> • Food source • Totemic 	
<p>Mistletoe bird (Australian flowerpecker) (baandjil) <i>Dicaeum hirundinaceum</i></p>	<ul style="list-style-type: none"> • Red-breasted small bird. • Don't speak his name in language or he will capture a spirit and keep it in the mistletoe. • When mistletoe fruits, the bird is nesting. 	
<p>Murray Cod (guduu) <i>Maccullochella peelii</i></p>	<ul style="list-style-type: none"> • First found in the Peel river. • Important food source. • King of the river. • Dreamtime - when they cut up the cod, all the pieces were thrown back into the water and became all the other fish species. 	

<p>Noisy Miner (Soldier Bird) (dhiidjiibawaa) <i>Manorina melanocephala</i></p>	<ul style="list-style-type: none"> • Food source • Protective bird, they will attack bigger birds, they are not scared or afraid. 	
<p>Plover/ masked lapwing (biramba) <i>Vanellus miles</i></p>	<ul style="list-style-type: none"> • Food source • Nest on the ground, and very aggressive when you go near their eggs. 	
<p>Red-belly black snake (galibaay) <i>Pseudechis porphyriacus</i></p>	<ul style="list-style-type: none"> • Food source • Totemic 	

<p>Regent Honeyeater (warrul dhiojaraa dhali) <i>Anthochaera phrygia</i></p>	<ul style="list-style-type: none"> • Important women's dreaming and women's responsibility. • Women collected honey. • Deceased women come to visit their family as the honeyeater. • Endangered species known to be in the region, and Barraba sign features the Regent Honeyeater. • Dreaming story 	
<p>Ring-Tail Possum (garrawirr) <i>Pseudocheirus peregrinus</i></p>	<ul style="list-style-type: none"> • Skin and meat • Possum skin cloaks were a gift; the maker couldn't keep it, but must gift it; if you wanted one, you had to wait until someone gifted you one. 	
<p>Short-Neck Tortoise (waraba) <i>Emydura</i></p>	<ul style="list-style-type: none"> • Can eat short neck tortoise. • When tortoise on the move it means flood or rain is coming. • In Dreaming stories, the tortoise is part of the land forming process; he comes behind the Rainbow Serpent when forming the land, and the tortoise cleans out the creeks and rivers. 	
<p>Skink (bangabi) <i>Lampropholis guichenoti</i></p>	<ul style="list-style-type: none"> • Food source 	

<p>Sulphur Crested White Cockatoo (muraay) <i>Cacatua galerita</i></p>	<ul style="list-style-type: none"> • Totem • Spiritual • Water guide. • Birds 'camp' at the river, so you can follow to get a drink. • Two pointing stars near Southern Cross represent the male and female cockatoo. • Cockatoo is guide in sky and guide on earth (to water). • Food source • Feathers worn for ceremony and dancing. 	
<p>Swift parrot (barrangga) <i>Lathamus discolor</i></p>	<ul style="list-style-type: none"> • Food source • Totemic • Endangered species previously known to be in Nandewar Ranges 	
<p>Termites (baamagaaliyan)</p>	<ul style="list-style-type: none"> • Food source 	

<p>Wallaby (wan.guy) <i>Various species</i></p>	<ul style="list-style-type: none"> • Food source • Sinews used for tying and hafting. • Pelts were used for clothing, blankets and ceremonies. • The region has cold winters, during which pelts would have been needed for warmth. 	
<p>Wallaroo (yulama) <i>Osphranter robustus robustus</i></p>	<ul style="list-style-type: none"> • The protector; fire in his eye. • Food source • Sinews used for tying and hafting. • Pelts were used for clothing, blankets and ceremonies. • The region has cold winters, during which pelts would have been needed for warmth. 	
<p>Wedge-Tailed Eagle (wandhala) <i>Aquila audax</i></p>	<ul style="list-style-type: none"> • A physical representation of Baayami (the creator) watching over everything. • Totemic 	
<p>Willy-Wagtail (dhirridhirri) <i>Rhipidura leucophrys</i></p>	<ul style="list-style-type: none"> • Messenger bird. • Spiritual bird • Seeing this bird can mean a variety of things depending on where you are from, ranging from good luck to bad luck all the way to a death note. If one hangs around you for a long time or is in the same spot for multiple days it's always bad news. If they sing a lot, it is bad news. Bad luck to kill a willy wagtail. <p>“Muck-up bird” – troublemaker</p> <p>“not liked very much” (Ash et al. 2003, 64).</p>	

<p>White-Bellied Sea Eagle (guwinyarri; mullyan) <i>Haliaeetus leucogaster</i></p>	<ul style="list-style-type: none"> Eagles are seen as a sky spirit and an overseer of the land. <p>“The chief of these is the Sea Eagle, when you see one of them over our land you know he is on business.” (Michael Long)</p>	
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7.3 Spirits

During the cultural values surveys, the RAPs discussed the many different evil and mischievous spirits that dwell in the landscape. Stories of these spirits are an effective mechanism in maintaining taboos, cultural customs and law.

- The **Yuri woman** is beautiful, but has one emu leg. If you look away and look back again, she will become an old hag, or witch. She is trying to coax the young men away from safety. She has a strong smell, so if you are in the bush and get a whiff of her, be careful.
- The **Bunyip** is an evil spirit that lives in billabongs.
- The **Hairy Man** is a real spiritual thing. He is not a ghost, but a living thing. He smells like a goat, and he will chase you away if you are in the wrong place.
- The **Min Min** is a spiritual light that hovers above the ground. It is big and round, like the full moon, and can be different colours. “You know when you have seen one, but don’t look at it too long, or it will steal you away.” (Michael Long, RAP)
- **Wandobah** is an evil land spirit that sits at a fire, and if you walk past it in your travels you will have to prove yourself to be able to pass. If you fail, Wandobah takes you away.
- **Willy Wagtail** (*dhirridhirri*) is a spiritual bird that delivers messages; these messages can range from good luck to bad luck to a death note. This bird is not very well liked because of its association with bad news.

7.4 The Night Sky

It is well documented that the constellations and stars of the night sky hold special significance for Aboriginal people (Fuller *et al.* 2014). The Gomeroi believe that when you die you go through the bora into the Milky Way and take your place as a star; a shooting star is a spirit returning to earth to be born. Hence, the layout of bora ceremonial grounds usually mimics the constellations (Fuller *et al.* 2013), which include the Southern Cross (warrior), the seven sisters (seven lawgivers), sun (man), and moon (grandmother). The Emu in the Sky is a well-known Gomeroi's constellation (Fuller *et al.* 2014), wherein the Emu is represented by the dark spaces in the Milky Way, and is visible in the night sky only when male emus are sitting on eggs.

7.5 Natural Landscape Features

Cultural values associated with natural landscape features throughout the three properties were recorded. The landforms and geological features in the properties surveyed have associated stories and meanings, provide travel routes, habitat for food resources and occupation locations.

7.5.1 Geology

"Muss" stones, or "mussing stones," are sacred stones (*gabarraa*), thought to be a red chalcedony known to come from Tingha where the koala lies down. Chalcedony has been identified across the Study Area, within the recorded artefact sites. These stones would be inserted under the skin, and only the men carry them around, not the women. They were used by men to "get" women.

Cobble beds of creeks and rivers in the survey areas would have provided stone sources. Stone was also traded or brought into the area, as evidenced by the various raw materials used for artefacts at recorded archaeological sites in the Study Area.

There is a known art site on the granite stone outcrops/boulders just south of the Coonoor property. Granite outcrops and boulders occur throughout the MCCM Barraba BOAs and Additional BOAs; large outcrops on the hills within and surrounding some BOAs are visible from high viewpoints as well as from down in the valleys. Granite outcrops are markers of where the rainbow serpent moved through the country (see below).

7.5.2 Watercourses and springs

Water sources are vitally important and significant for providing life. Various plants and animals were seen in association with the waterways. Down on the creeks, lower gradient areas would be used for camping, as well as providing travel routes along the watercourses. All watercourses and springs in the Study Area are associated with the Rainbow Serpent dreaming.

"Water is life, the wildlife is here, you can hear the birds and the frogs and the water running. It's a beautiful place." RAP Wayne Griffiths.

7.5.3 Topographic features

People would travel through the higher country, or access it for hunting. They would also use the higher areas and hills as viewpoints, to look out across the landscape to get the lay of the land, or see if anyone or anything is down in the valley (Photo 4). After contact with European squatters, Aboriginal people would have retreated to higher, remote areas, because the fertile valleys and flats were settled for farming and grazing. Crests and highpoints in the Study Area also provided views across country to other important cultural sites and locations, such as views to Mount Kaputar and Mount Lindesay.

Valley flats would have provided occupation locations, close to permanent water sources and other resources (e.g. thirsty animals, fish, turtles, wetland vegetation). Alluvial flats and sandy creeks in the region are known to contain burials, where deep sediments are soft and easy to dig. Traditional burials involved burying the deceased in the sitting up position, facing the sunset. While no burials have been identified within the Study Area, some properties contain creek flats with soft soils that are suitable for traditional burials. The presence of artefacts in the Study Area, even within disturbed contexts, confirms that people were living here, and they must have died here too.

7.5.4 Continued Connection to Country

The RAPs have continued connections to their traditional Country, knowledge, culture and language despite the dispossession of land and restrictions on practising culture and language after colonisation. The Study Area is located within a wider landscape through which the RAPs' ancestors would have travelled and lived, including after colonisation. Cultural values continue to reside in these areas, even where land has been cleared and farmed. There is a post-Contact art site directly south of the Coonoor property, providing evidence that continuing access to the land and practicing of culture was occurring. Aboriginal people lived and worked on stations in the region, either travelling through or working on stations; RAPs have records of ancestors born on stations in the region.

Visiting these properties for the Cultural Values surveys provides opportunities for the RAPs to continue their cultural connection to their traditional lands and practice their living culture and language. During the survey, RAPs were able to practise the continuation of language, by the creation of a new word for deer, *Bambi* (pronounced *barm-bee*). The sharing of knowledge between RAPs was also able to occur.

Aboriginal people moved across the landscape, including through other groups' Country. The Study Area forms part of a wider landscape which people used, connecting to other areas on Country and beyond. RAPs commented that their grandparents spoke several traditional languages, as they interacted with neighbouring groups for travel, trade and political reasons. Markers such as modified or scarred trees and song lines, would show them the route to travel. The different traditional Countries of Aboriginal groups across Australia are all connected by song lines. During the cultural

values surveys, one RAP (Barakai Knox) sang the saltwater song line, which provides directions for travelling from this Country to the coast.



Photo 4: Viewpoint from Coonoor, looking east

7.6 Ceremony, Dreaming and Stories

RAPs noted that knowledge was taught throughout your life. Elders always had children around them and were teaching them, using a wide range of didactic tools, including stories. Boys were taught by their mothers until they took them to the bora and gave them up to become men. Culturally restricted knowledge may be gendered or associated with your level of initiation.

During the cultural values surveys, RAPs provided information about ceremony, stories and dreaming associated with the plants, animals and landscape features in the Study Area, or connected to the Study Area, where culturally appropriate. The recorded information was provided with permission, but some stories or information was not provided, as it was not considered culturally appropriate (e.g. information provided about wattle is men's business and is restricted).

Baayami (Gamilaraay spelling) is the Creator being, and Mount Kaputar is where he sat down. Mount Kaputar is therefore an incredibly important spiritual and ceremonial site. *Baayami* had two sons, the two brothers are represented by the two brothers' hills. There is a story in which *Baayami* took his two sons to Mount Lindsay, which is located to the west of Barraba and near the Study Area. *Baayami* made the dreaming story of the honeyeater.

The Regent Honeyeater (*Warrul Dhiogaraa Dha-li*) is spiritually a representation of the deceased women that are in the form of the bird. This bird will visit the family of the deceased. Women were mainly responsible in collecting honey, connecting them in a totemic way. The higher terrain of the MCCM Barraba and Additional BOAs was a well-known place for the honeyeater, travelling down to the flats during mating season.

RAPs also told the 'Magpie and the Crow' story, after observing these birds in the Study Area. The magpie and the crow were greedy and snuck into a cave with all the food that the other animals had gathered. The other birds, knowing about their greed, lit a fire and trapped them inside. The magpie noticed the fire first and flew out, so he did not get as burnt as the crow who was so greedy that he stayed in the cave and got completely burnt. This is why the magpie is black and white, but the crow is completely black. This story provides a moral and a lesson in sharing.

All watercourses are related to the two rainbow serpents that came out of the ocean around the north coast of NSW. One serpent went north and into the desert, while the other went south and headed out towards the central NSW region, creating large water holes along the way. These two serpents had offspring as they moved through the landscape and these offspring are said to have created the smaller springs and watercourses that traverse the Study Area.

The Long Gully property (MCCM Additional BOA) is located in close proximity to an Aboriginal cultural site known as Tingha Stone Woman. Although the information of this site is restricted within AHIMS, the location and general nature of this site is well known within the wider community; Tingha Aboriginal Stone Woman is marked on google maps and an interpretative sign and access track has been installed at the site. This site is located on Rooney's Creek, and is managed by the National Parks and Wildlife Service [NPWS] as the Stone Woman Aboriginal Area. The Tingha Stone Woman is a natural stone feature within the granite outcrops of Rooney's Creek. It is a place of significant cultural and social importance to local Aboriginal people and is identified as a women's site associated with an important myth. While the site is used for teaching purposes, it also carries taboos and protocols of entry. Research into the nature, history and significance of this site was undertaken as part of the broader AHCS cultural values surveys (Appendix C).

7.7 Archaeological Sites

Archaeological sites, including stone artefact sites in the Study Area, provide tangible evidence of past Aboriginal occupation. These sites hold cultural significance for the RAPs by providing a tangible connection to their ancestors. During the surveys, previously recorded archaeological sites were visited and any associated cultural values were discussed.

The RAPS commented that the association of artefact sites and proximity to water reflected the cultural value of watercourses for travel, occupation, and resource gathering. Archaeological sites are associated with the landforms on which they are located, and the plants and animals that are present, all of which hold cultural value for the RAPS.

8 CULTURAL VALUES

This section presents an overview of the Aboriginal cultural values of the Study Area, incorporating results of AHIMS searches, desktop investigation, and the cultural values surveys.

8.1 General Cultural Values

The information and knowledge provided by the RAPs indicate that Study Area is part of a wider cultural landscape. The local cultural landscape comprises a wide variety of resource plants with food, medicinal and ceremonial values; animals that were part of the Gomeroi or Anaiwan totemic system, and which some people still value today; landscapes used by some Traditional Owners for hunting; landscapes that are venues for the teaching and learning of culture; story places; locales that may have been used for ceremony; and pathways through which a number of Traditional Owners believe Creator beings and ancestors travelled. Aboriginal people in pre-contact and post-contact times used the resources of this landscape, travelling through the country to meet subsistence needs, ceremonial responsibilities and other obligations associated with management of country.

The cultural values survey has established several general themes of traditional knowledge:

- **The inter-connectedness of places** - traditionally, Gomeroi and Anaiwan people are considered to have traversed the broader region for trade, hunting and foraging along established routes defined by the topography (e.g. certain creek lines and ridgelines). Further, their movement through the landscape would have been reflected in traditional stories and places (e.g. songlines and 'Dreaming places'). Songlines are seasonally relevant and can point to resources, paths, or cultural sites. The names of songlines have a spiritual connection, and the songs can be like complex directions on a map that connect resources, seasons, ceremony and beliefs. It is a song that allows Aboriginal people to use features of the landscape to navigate and find seasonal resources. This traditional knowledge has been impacted by the actions of European settlers and government policy since first contact. The traditional knowledge closely linked and connected different stories with different resources and different landscapes, and it is difficult to consider any of these components in isolation. The landscape, and everything in it, and all the cultural beliefs and customs that go with it, are all deeply intertwined and inter-connected.
- **'Nature' and 'Culture'** – Aboriginal people do not make a clear distinction between the natural world and 'culture', because they consider the two things to be closely intertwined (e.g. through the existence of totemic species, the use of bush tucker and bush medicine, through cultural obligations for the management of Country). It is noted that the RAPs identified various flora and fauna of traditional importance to them.

- **Water and Fire** – are two important elements that are central to Gomeri traditions. Water is the giver of life, and a river is like a vein in the countryside. Dams prevent flow of life, disrupting important systems. Water is life, it brings life to seeds, trees, and animals. Similarly, fire renews life; many seeds need fire to germinate. Mitchell (1839) recorded that he often could not see far because of the smoke from fire-stick farming across the grasslands. Following fire, new life springs forth with abundance and vigour, attracting animals for hunting. Fire is also important in the preparation of food, making of weapons, warmth in winter, as the setting for telling Dreaming stories, for bringing Gomeri people together, for heating rocks used in healing, and in ceremonies. Water and fire are together equally important in bringing life, nourishment, medicine and renewal.
- **Access to Country** – Aboriginal people maintain a strong interest in their history and traditions, and they wish to be afforded opportunities to access Country containing cultural sites, objects, and/or resources to continue to embed their beliefs in physical places, to continue to practice traditional activities, and to educate their younger generations.
- **Plant and animal resources** abound within the landscape, and the RAPs express desire to make use of these resources in the future (e.g. for bush tucker or bush medicine). Many plants and animals hold particular significance to the Gomeri and Anaiwan as sources of food, medicine, traditional practices, and ceremony. Mostly, flora and fauna identified during survey were stated to be significant for their uses as bush tucker or bush medicine, and some were noted to be totemic species.
- **Spirits** are an important element in maintaining taboos and cultural restrictions. The many different evil and mischievous spirits all contribute to maintaining order, custom and law. The stories associated with different evil spirits guide individuals on who to speak to, where not to go, how not to behave.
- **The Night Sky** is full of constellations embedded with spiritual beliefs, Dreaming stories and cultural customs. Reference to many of the cultural customs practised on earth during the day, can also be found amongst the constellations of the night sky.
- **Custodianship** – all life is important and equal. People are just as important as a kangaroo, or ants, or tree. When you need to access resources, you must ask that tree, or animal, and explain what you wish to use it for, and thank it for its provision. Respect for the land, and all that lives there, is part of the Gomeri's role as custodians of Country.

You can't own anything, the land owns us... how can you own the wind?

Uncle Jacko Woodbridge

8.2 Cultural Significance of Known Aboriginal Cultural Heritage Sites

In the course of archaeological surveys for the Study Area, it was sometimes observed by the attending RAPs that individual artefacts may not have scientific significance, but were still vivid reminders of their ancestors' past actions. This also accords with sentiments expressed by Aboriginal participants consulted during preparation of the AHCS and the cultural values surveys.

Few Aboriginal cultural (non-archaeological) sites are known to exist within the wider region. AHIMS contains records for a mythological site near the MCCM Leard BOAs. The site, Gin's Leap (AHIMS 20-4-0010) is located on the western margin of the Gomeri Highway. Details of the story associated with Gin's Leap does vary amongst the Gomeri, although the key element is consistent: a young Gomeri girl leaps off the top of the rockface to her death to avoid pursuers. Who the pursuers were, and whether she was accompanied or not, and why she was being pursued, are not clear. The AHIMS site card for 'Gin's Leap' indicates that several other culturally significant hills in the locality were identified by a 'Gamilaraay' man, who guided Sir Thomas Mitchell through the area in 1831. The relevant site card was prepared over 30 years ago and does not include detailed referencing, but it records the names of these hills; namely *Tanguilda (Dhanggalda)*, *Bullabalakit (Balabalagirr)* and *Einerguendi (Yinarr ngindaay)*, names that are associated with freshwater mussels, death and women, respectively. *Tanguilda* is the local landmark known as Barbers Pinnacle, which is said to resemble a freshwater mussel sticking out of the sand; the location of the other two hills have not been conclusively identified. Other distinctive landscape features of traditional significance within the broader region include Mt Kaputar, Horton Falls, Dripping Rock, Ydire Rock, and Barber's Lagoon.

The Tingha Stone Woman site near the MCCM Additional BOA at Long Gully holds high cultural significance as a place of myth, teaching and taboo. This site, which teaches the importance of Aboriginal traditional marriage laws, was identified in the mid-20th century, at a time when traditional marriage laws were being forgotten. This important site clearly demonstrates the active, living traditions of the Aboriginal community who are its custodians (Appendix C).

8.3 Previous Consultation

The local Aboriginal community has provided information in relation to cultural values embodied by the wider region on a range of projects, including consultation undertaken for the TCM (Dunk and Vermeltfoort, 2011: 14), VCM (Haglund, 1986; Vickery Joint Venture, 1986: §5.2), the BCM (Insite, 2010), the MCCM (AECOM, 2010), and the preparation of the Boggabri-Tarrawonga-Maules Creek AHCS (Boer-Mahr 2014; UQCHU 2017).

The literature review for this report identified that Thompson (1981) and Haglund (1986: 2) both made enquiries through the Red Chief LALC regarding cultural values in the Boggabri area, with similar results:

None of the people contacted revealed any knowledge of sacred sites or other places of particular importance to them on or close to the [Vickery] Mine Authorisation Areas.

Thompson, 1981: H-10

No information indicates the presence of sites of mythological/ceremonial significance within the [Maules Creek] study area.

Haglund, 1986: 6

In 2014, some RAPs were asked if there were any particular areas of cultural significance within the vicinity of the TCM, BCM and MCCM, or their BOAs (Boer-Mahr, 2014: 38-40; UQCHU, 2017): no areas or sites of particular cultural significance were identified.

8.4 Cultural Significance

The cultural values surveys identified a wide variety of Aboriginal cultural values within the MCCM and TCM BOAs. A consideration of the significance of these cultural values is also warranted, as per the intention of the AHCS. It should be noted that Aboriginal cultural significance may reflect Aboriginal community values not only in regard to specific flora, fauna or landmarks, but also in terms of the general landscape. Aboriginal cultural values do not necessarily correspond to 'scientific values', but may reflect the social, spiritual, traditional, educational and aesthetic values of such locations.

The RAPs consulted during the surveys characterised the social and spiritual significance of the Study Area, and the wider environment, in terms of:

- Archaeological sites being reflections ("footprints") of the activities of their ancestors.
- Aspects of the natural world that embody cultural significance, including bush tucker, bush medicine, and totemic species.
- A close connection between cultural and natural elements in the landscape.
- The positive feelings that being 'on Country' produced for them.

In general, Aboriginal people consider that the entire landscape is of cultural value. The RAPs preferred not to 'rank' Aboriginal heritage as being of low, moderate or high cultural significance. For example, they stated that even a sole specimen of a traditional bush medicine tree is of cultural significance to them.

The results of the cultural values survey, literature review and desktop study indicate that the following landscape characteristics are generally considered to be of cultural value:

- **Waterways and wetlands** – in addition to the high potential for the occurrence of Aboriginal cultural heritage sites within proximity to these areas, the waterway and wetlands are themselves generally considered to be culturally significant. Fords and fish traps in creeks can make the watercourses culturally significant, as well as the associated stories and Dreaming. Mud is also a sacred element, as it has medicinal and ceremonial purposes.
- **Areas of natural habitat, including wildlife corridors**, are likely to be of high cultural value generally. Flora and fauna have cultural value as traditional and contemporary sources of food, charcoal, sap/ gum, medicines, clothing, baskets, tools, artistic expression, stories, spiritual beliefs and totems. Continuing health of habitat and ongoing access to nature and its resources are important concerns.
- **Ridges and hilltops** were used by Aboriginal people as vantage points for lookouts for enemies, as ceremonial pathways, and as ‘running tracks’ for skirmishes into neighbouring country. Ridges could also be used for signal points, where fires would be lit to provide a warning signal to those in the valleys. Many Dreaming and Creator stories are associated with ridges.
- **Known cultural sites** are very important and, in some cases, the surroundings and corridors of access and use associated with such sites may also have associated values.
- **Ceremonial sites and gathering places** known from traditional, historical and contemporary times are generally considered to be important to the Aboriginal community. It is noted, however, that there are no known ceremonial sites within the Study Area.
- **Stone sources** for the manufacture of stone artefacts of different kinds; ochre is another culturally important natural resource.
- **Conspicuous landscape features** – while these areas may or may not have high potential for Aboriginal cultural heritage sites, many of them represent important story places, landmarks, look-outs, boundary markers (and so on). Two distinctive features in the landscape of the MCCM Leard BOAs are ‘Gin’s Leap’ (*Gagabaayindaay/Bullabalakit*) and Barber’s Pinnacle (*Tungulda*), both of which are understood to hold cultural associations for the Gomerioi people. The MCCM Barraba BOAs and MCCM Additional BOAs maintain some viewsheds to landscape features in Mount Kaputar National Park, though not always Mount Kaputar itself. The proximity of these areas to Mount Kaputar holds importance to RAPs.

While not specifically a conspicuous landscape feature, Tingha Stone Woman ascribes significant cultural values to a natural rocky outcrop, which has been adopted for teaching and taboo

purposes. This post-contact Aboriginal site is of high cultural significance for Tingha's Aboriginal community.

- **Places of post-contact and contemporary history** – including features or places given Indigenous names in contemporary or historical times, favoured camping and recreation sites, and places where Aboriginal people have held important gatherings or made significant achievements.

9 RECOMMENDATIONS

It is a fundamental principle of heritage conservation that the nature and level of an Aboriginal cultural heritage site's significance will determine the appropriate management response. Sites of higher significance generally require a more stringent management regime than sites of lower significance. Similarly, the reasons for a site's significance are relevant to its management. For example, a site significant for its research value will require a different management strategy to a site considered significant for its spiritual values.

Condition 57, Schedule 3 of New South Wales (NSW) Project Approval (10_0138) for the Maules Creek Coal Mine, and Condition 51, Schedule 3 of NSW Project Approval (11_0047) for the Tarrawonga Coal Mine, outline the purpose for the AHCS as focusing on 'enhancing and conserving' Aboriginal cultural heritage values in the BOAs. The cultural values surveys have not identified any specific places or areas of particular significance to the Gomeroi or Anaiwan within the BOAs. Instead, the cultural values are linked in more general terms to the biodiversity of the natural environment: such as the health of habitat, rivers, flora and fauna; enhancing biodiversity; establishing wildlife corridors; and controlling feral species. As a result, the enhancement and conservation of Aboriginal cultural values are directly linked to the biodiversity management of the Study Area. In addition, the protection of the known tangible Aboriginal cultural heritage (archaeological) sites is an important component in 'enhancing and conserving' the Aboriginal cultural heritage values of the Study Area.

9.1 Ongoing Aboriginal Community Consultation

Whitehaven is committed to continuing consultation with the local Aboriginal community in order to enhance and conserve Aboriginal cultural values at the TCM and MCCM BOAs. Consultation of a wide selection of RAPs has already occurred during the development of the AHCS, archaeological surveys and cultural values surveys. Future consultation opportunities for RAPs to comment further on the cultural values of the area may include:

- An information session (AHCS Section 7.2.5) to present the results of AHCS works to date, and invite feedback and further comment regarding Aboriginal cultural heritage values of the Study Area.
- A 'Walk on Country' (AHCS Section 8) to provide an opportunity for RAPs to visit some of the Study Area, re-connect with Country, and supplement the results of the Cultural Values surveys.
- Oral interviews of elders and RAPs as a means for supplementing the Cultural Values surveys.
- Educational workshops on flora and/or fauna facilitated by ecologists.

9.2 Protection of Tangible Cultural Heritage Sites

While the RAPs have not identified any areas of particular cultural significance within the Study Area, the archaeological sites are vivid and tangible reminders of past cultural activities in these areas. Hence, protecting and conserving the known Aboriginal cultural heritage sites is a clear means for 'enhancing and conserving' the Aboriginal cultural values of the region. Site protection has already been implemented at these sites, including:

- Protective fencing;
- Signage;
- Maintenance of an AHCS Aboriginal cultural heritage sites database;
- Design of revegetation activities to avoid all known sites; and
- Induction of Whitehaven staff and contractors on the location of sites and their obligations under the *National Parks and Wildlife Act 1974* not to harm an Aboriginal object.

9.3 Protection of Intangible Cultural Values

As described above, the cultural values surveys have identified that the cultural values of the Study Area are closely linked to the biodiversity of the natural environment. Hence, the enhancement and conservation of Aboriginal cultural values is directly linked to the biodiversity management of the MCCM and TCM BOAs with special consideration given to:

- Faunal habitat;
- Rivers;
- Native flora and fauna;
- Wildlife corridors;
- Enhancing biodiversity; and
- Control of feral species.

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Deer	https://www.flickr.com/photos/rexness/4843640408
Eastern wallaroo	https://animalia.bio/common-wallaroo/1%27%22
Echidna	https://commons.wikimedia.org/wiki/File:Short-beaked_echidna_%28Tachyglossus_aculeatus_setosus%29_Scottsdale.jpg
Grey kangaroo	https://commons.wikimedia.org/wiki/File:Macropus_giganteus_Male.jpg
Wallaby	https://animalia.bio/swamp-wallaby

Appendix A: Geology of MCCM and TCM BOAs

Offset	Property	Geological units
MCCM Barraba BOAs	Wirradale and Wongala South	<ul style="list-style-type: none"> • Clifden Formation – Cross bedded coarse grained fluvial feldspathic and lithic sandstone, subordinate orthoconglomerate, mudstone, carbonaceous shale, rhyodacitic ash flow vitric tuff • Felsic to Intermediate Volcanics and High Level Intrusives 68002 - Alkali rhyolite, comendite, trachyte plugs, domes and dykes. • Lark Hill Formation: Coarse lithic and feldspathic arenite, subordinate orthoconglomerate and paraconglomerate, siltstone and rhyodacitic and dacitic ashflow tuff. • Mafic to Intermediate Volcanics 68000: unnamed unit of Hawaiiite, trachyandesite, tristanite, trachyte, minor peralkaline trachyte, tuff. • Plagyan Ignimbrite Member: coarse grey or purple rhyolitic ignimbrite and interbedded grey hornblende-rich dacitic to andesitic ignimbrite (part of the Willuri Formation). • Willuri Formation: Rhyolitic to andesitic ignimbrites, rhyolite flows, dacite domes, rhyolitic agglomerate and conglomerate, interbedded thinly bedded ash-rich siltstone, medium to thick bedded medium to coarse grained volcanolithic sandstone and conglomerate.
	Mt Lindsay	<ul style="list-style-type: none"> • Willuri Formation: Rhyolitic to andesitic ignimbrites, rhyolite flows, dacite domes, rhyolitic agglomerate and conglomerate, interbedded thinly bedded ash-rich siltstone, medium to thick bedded medium to coarse grained volcanolithic sandstone and conglomerate. • Plagyan Ignimbrite Member: coarse grey or purple rhyolitic ignimbrite and interbedded grey hornblende-rich dacitic to andesitic ignimbrite (part of the Willuri Formation). • Clifden Formation – Cross bedded coarse grained fluvial feldspathic and lithic sandstone, subordinate orthoconglomerate, mudstone, carbonaceous shale, rhyodacitic ash flow vitric tuff. • Felsic to Intermediate Volcanics and High Level Intrusives 68002 - Alkali rhyolite, comendite, trachyte plugs, domes and dykes. • Mafic to Intermediate Volcanics 68000: unnamed unit of Hawaiiite, trachyandesite, tristanite, trachyte, minor peralkaline trachyte, tuff. • Mafic to Intermediate Intrusives 68001: unnamed unit of Analcime dolerite and teschenite sills, dykes and plugs; monzonite. • Lark Hill Formation: Coarse lithic and feldspathic arenite, subordinate orthoconglomerate and paraconglomerate, siltstone and rhyodacitic and dacitic ashflow tuff. • Rocky Creek Conglomerate: Coarse boulder, cobble and pebble fluvial orthoconglomerate and paraconglomerate, minor feldsarenite and litharenite and intermediate ash flow, and glaciolacustrine tillite.

		<ul style="list-style-type: none"> • Alluvium 38485: Unnamed channel and flood plain alluvium; gravel, sand, silt, clay.
MCCM Kelvin BOAs	Roseglass	<ul style="list-style-type: none"> • Willuri Formation: Rhyolitic to andesitic ignimbrites, rhyolite flows, dacite domes, rhyolitic agglomerate and conglomerate, interbedded thinly bedded ash-rich siltstone, medium to thick bedded medium to coarse grained volcanolithic sandstone and conglomerate. • Birken Head Volcanic Member: Rhyolitic and lesser dacitic ignimbrite, rhyolite lava. • Penryn Rhyolite Member: Rhyolite ignimbrite and lava, felsic volcanic breccia, andesite. • Caroda Formation: Cross bedded lithic arenite and conglomerate, subordinate laminated shale, siltstone, lenticular oolitic limestone, magnetite horizons. Succeeded by coarse fluvial litharenite, minor pebbly sandstone, shale, thin coal, conglomerate and andesitic tuff. • Barneys Spring Andesite Member: Brown to grey, locally agglomeratic andesite with large crystals of resorbed plagioclase, clinopyroxene, orthopyroxene and opaque minerals. The groundmass is predominantly red-brown glass partially replaced by chlorite and zeolite.
	Bimboria	<ul style="list-style-type: none"> • Willuri Formation: Rhyolitic to andesitic ignimbrites, rhyolite flows, dacite domes, rhyolitic agglomerate and conglomerate, interbedded thinly bedded ash-rich siltstone, medium to thick bedded medium to coarse grained volcanolithic sandstone and conglomerate. • Mostyn Vale Formation Pebbly lithic wacke, diamictite, lithic wacke, orthoconglomerate, olistostromal volcanic breccia, rhyodacitic to basaltic lavas, tuffs, agglomerates, rare limestone. • Caroda Formation: Cross bedded lithic arenite and conglomerate, subordinate laminated shale, siltstone, lenticular oolitic limestone, magnetite horizons. Succeeded by coarse fluvial litharenite, minor pebbly sandstone, shale, thin coal, conglomerate and andesitic tuff. • Barneys Spring Andesite Member: Brown to grey, locally agglomeratic andesite with large crystals of resorbed plagioclase, clinopyroxene, orthopyroxene and opaque minerals. The groundmass is predominantly red-brown glass partially replaced by chlorite and zeolite.
MCCM Leard BOAs	Kelso	<ul style="list-style-type: none"> • Alluvium 38485: Unnamed channel and flood plain alluvium; gravel, sand, silt, clay. • Boggabri Volcanics: consists of Early Permian acid volcanics, which are characterised by a mix of rhyolitic flows and pyroclastics (including ash-flow tuffs and ignimbrites), with rare andesite and trachyte. Gin's Leap and Barber's Pinnacle are outcrops of Permian Boggabri rhyolite.

	Louenville	<ul style="list-style-type: none"> • Boggabri Volcanics: consists of Early Permian acid volcanics, which are characterised by a mix of rhyolitic flows and pyroclastics (including ash-flow tuffs and ignimbrites), with rare andesite and trachyte. Gin’s Leap and Barber’s Pinnacle are outcrops of Permian Boggabri rhyolite.
	Onavale	<ul style="list-style-type: none"> • Maules Creek Formation: basal carbonaceous claystone, pelletaloid clay sandstone, siltstone and coal. Conglomerate dominant towards the top layer. Early Permian carbonaceous clay stones interbedded with sandstone and minor coal seams, all of which are capped by upper conglomerates that contain acid volcanic clasts (Beckett <i>et al.</i>, 1983). • Alluvium 38485: Unnamed channel and flood plain alluvium; gravel, sand, silt, clay.
	Teston North	<ul style="list-style-type: none"> • Boggabri Volcanics: consists of Early Permian acid volcanics, which are characterised by a mix of rhyolitic flows and pyroclastics (including ash-flow tuffs and ignimbrites), with rare andesite and trachyte. Gin’s Leap and Barber’s Pinnacle are outcrops of Permian Boggabri rhyolite. • Maules Creek Formation: basal carbonaceous claystone, pelletaloid clay sandstone, siltstone and coal. Conglomerate dominant towards the top layer. Early Permian carbonaceous clay stones interbedded with sandstone and minor coal seams, all of which are capped by upper conglomerates that contain acid volcanic clasts (Beckett <i>et al.</i>, 1983). • Alluvium 38485: Unnamed channel and flood plain alluvium; gravel, sand, silt, clay.
	Teston South	<ul style="list-style-type: none"> • Boggabri Volcanics: consists of Early Permian acid volcanics, which are characterised by a mix of rhyolitic flows and pyroclastics (including ash-flow tuffs and ignimbrites), with rare andesite and trachyte. Gin’s Leap and Barber’s Pinnacle are outcrops of Permian Boggabri rhyolite.
	Tralee	<ul style="list-style-type: none"> • Boggabri Volcanics: consists of Early Permian acid volcanics, which are characterised by a mix of rhyolitic flows and pyroclastics (including ash-flow tuffs and ignimbrites), with rare andesite and trachyte. Gin’s Leap and Barber’s Pinnacle are outcrops of Permian Boggabri rhyolite. • Maules Creek Formation: basal carbonaceous claystone, pelletaloid clay sandstone, siltstone and coal. Conglomerate dominant towards the top layer. Early Permian carbonaceous clay stones interbedded with sandstone and minor coal seams, all of which are capped by upper conglomerates that contain acid volcanic clasts (Beckett <i>et al.</i>, 1983). • Alluvium 38485: Unnamed channel and flood plain alluvium; gravel, sand, silt, clay.

	Wollandilly	<ul style="list-style-type: none"> • Maules Creek Formation: basal carbonaceous claystone, pelletal clay sandstone, siltstone and coal. Conglomerate dominant towards the top layer. Early Permian carbonaceous clay stones interbedded with sandstone and minor coal seams, all of which are capped by upper conglomerates that contain acid volcanic clasts (Beckett <i>et al.</i>, 1983). • Alluvium 38485: Unnamed channel and flood plain alluvium; gravel, sand, silt, clay.
	Velyama East and West	<ul style="list-style-type: none"> • Boggabri Volcanics: consists of Early Permian acid volcanics, which are characterised by a mix of rhyolitic flows and pyroclastics (including ash-flow tuffs and ignimbrites), with rare andesite and trachyte. Gin's Leap and Barber's Pinnacle are outcrops of Permian Boggabri rhyolite. • Sand Plain 38499 - Sand or gravel plains; may include some residual alluvium; quartz sand sheets commonly with ferruginous pisoliths or pebbles; local clay, calcrete, laterite, silcrete, silt, colluvium
MCCM Additional BOAs	Coonoor	<ul style="list-style-type: none"> • The Cara Formation is dominated by fine-grained, siliceous, commonly tuffaceous argillites with subordinate metabasalt, chert, volcanoclastic sandstone and pebble conglomerate. • Granite 67924 refers to an unnamed unit consisting of coarse to very coarse grained, porphyritic and equigranular (biotite) - (muscovite) - (garnet) -(cordierite) granite and leucogranite.
	Long Gully	<ul style="list-style-type: none"> • Tingha Monzogranite – Briefly described as porphyritic hornblende-biotite monzogranite, which denotes a biotite granite rock considered to be the final fractional product of magma. • Gilgai Granite - Alkali feldspar/ quartz/ plagioclase. Mafic minerals include biotite and chlorite. Accessory minerals include apatite, iron oxides, monzonite, white mica. Gilgai Granite underlies and intrudes the Tingha Monzogranite.
	Neranghi North	<ul style="list-style-type: none"> • The Cara Formation is dominated by fine-grained, siliceous, commonly tuffaceous argillites with subordinate metabasalt, chert, volcanoclastic sandstone and pebble conglomerate. • Granite 67924 refers to an unnamed unit consisting of coarse to very coarse grained, porphyritic and equigranular (biotite) - (muscovite) - (garnet) -(cordierite) granite and leucogranite.
	Thornfield	<ul style="list-style-type: none"> • Maules Creek Formation: basal carbonaceous claystone, pelletal clay sandstone, siltstone and coal. Conglomerate dominant towards the top layer. Early Permian carbonaceous clay stones interbedded with sandstone and minor coal seams, all of which are capped by upper conglomerates that contain acid volcanic clasts (Beckett <i>et al.</i>, 1983).

	Triangle	<ul style="list-style-type: none">• Lowana Formation – Green-black, thinly bedded siltstone and mudstone with thin white tuffaceous beds.• Luton Formation – Calcareous and arkosic arenite, siltstone and claystone with orthoconglomerate towards the base; rare limestone lenses and tuff; laminite extensively developed in the north.
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Appendix B: AHIMS Searches



AHIMS Web Services (AWS) Search Result

Your Ref/PO Number : 2025_232_MCCMnorth

Client Service ID : 1010396

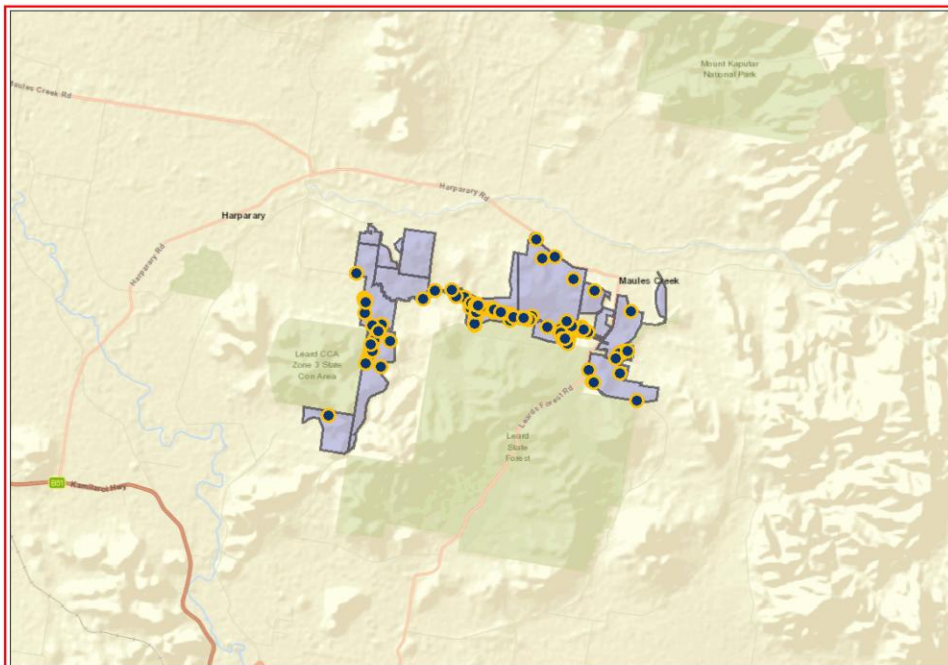
Whincop Archaeology Pty Ltd
99 Murton Ave
Holland Park Queensland 4121
Attention: Matthew Whincop
Email: matt@whincoparchaeology.com.au

Date: 03 June 2025

Dear Sir or Madam:

**AHIMS Web Service search for the following area at Search using shape-file
MCCM offsetsNorthMCCM_GDA94z56 with a buffer of 0 meters. Additional Info : Due Diligence,
conducted by Matthew Whincop on 03 June 2025.**

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

91	Aboriginal sites are recorded in or near the above location.
0	Aboriginal places have been declared in or near the above location.*

If your search shows Aboriginal sites or places what should you do?

- You must do an extensive search if AHIMS has shown that there are Aboriginal sites or places recorded in the search area.
- If you are checking AHIMS as a part of your due diligence, refer to the next steps of the Due Diligence Code of practice.
- You can get further information about Aboriginal places by looking at the gazettal notice that declared it. Aboriginal places gazetted after 2001 are available on the [NSW Government Gazette](https://www.legislation.nsw.gov.au/gazette) (<https://www.legislation.nsw.gov.au/gazette>) website. Gazettal notices published prior to 2001 can be obtained from Heritage NSW upon request

Important information about your AHIMS search

- The information derived from the AHIMS search is only to be used for the purpose for which it was requested. It is not to be made available to the public.
- AHIMS records information about Aboriginal sites that have been provided to Heritage NSW and Aboriginal places that have been declared by the Minister;
- Information recorded on AHIMS may vary in its accuracy and may not be up to date. Location details are recorded as grid references and it is important to note that there may be errors or omissions in these recordings,
- Some parts of New South Wales have not been investigated in detail and there may be fewer records of Aboriginal sites in those areas. These areas may contain Aboriginal sites which are not recorded on AHIMS.
- Aboriginal objects are protected under the National Parks and Wildlife Act 1974 even if they are not recorded as a site on AHIMS.
- This search can form part of your due diligence and remains valid for 12 months.



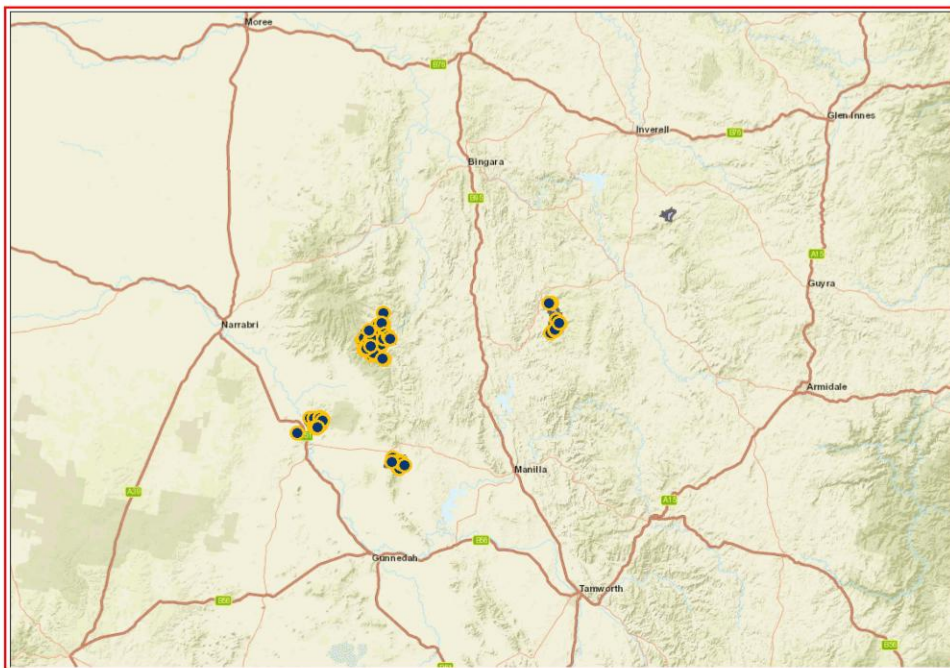
Whincop Archaeology Pty Ltd
 99 Murton Ave
 Holland Park Queensland 4121
 Attention: Matthew Whincop
 Email: matt@whincoparchaeology.com.au

Date: 03 June 2025

Dear Sir or Madam:

**AHIMS Web Service search for the following area at Search using shape-file
 MCCM offsetsOther GDA94z56 with a buffer of 0 meters. Additional Info : Due Diligence, conducted by
 Matthew Whincop on 03 June 2025.**

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

117	Aboriginal sites are recorded in or near the above location.
0	Aboriginal places have been declared in or near the above location.*

If your search shows Aboriginal sites or places what should you do?

- You must do an extensive search if AHIMS has shown that there are Aboriginal sites or places recorded in the search area.
- If you are checking AHIMS as a part of your due diligence, refer to the next steps of the Due Diligence Code of practice.
- You can get further information about Aboriginal places by looking at the gazettal notice that declared it. Aboriginal places gazetted after 2001 are available on the [NSW Government Gazette](https://www.legislation.nsw.gov.au/gazette) (<https://www.legislation.nsw.gov.au/gazette>) website. Gazettal notices published prior to 2001 can be obtained from Heritage NSW upon request

Important information about your AHIMS search

- The information derived from the AHIMS search is only to be used for the purpose for which it was requested. It is not to be made available to the public.
- AHIMS records information about Aboriginal sites that have been provided to Heritage NSW and Aboriginal places that have been declared by the Minister;
- Information recorded on AHIMS may vary in its accuracy and may not be up to date. Location details are recorded as grid references and it is important to note that there may be errors or omissions in these recordings,
- Some parts of New South Wales have not been investigated in detail and there may be fewer records of Aboriginal sites in those areas. These areas may contain Aboriginal sites which are not recorded on AHIMS.
- Aboriginal objects are protected under the National Parks and Wildlife Act 1974 even if they are not recorded as a site on AHIMS.
- This search can form part of your due diligence and remains valid for 12 months.



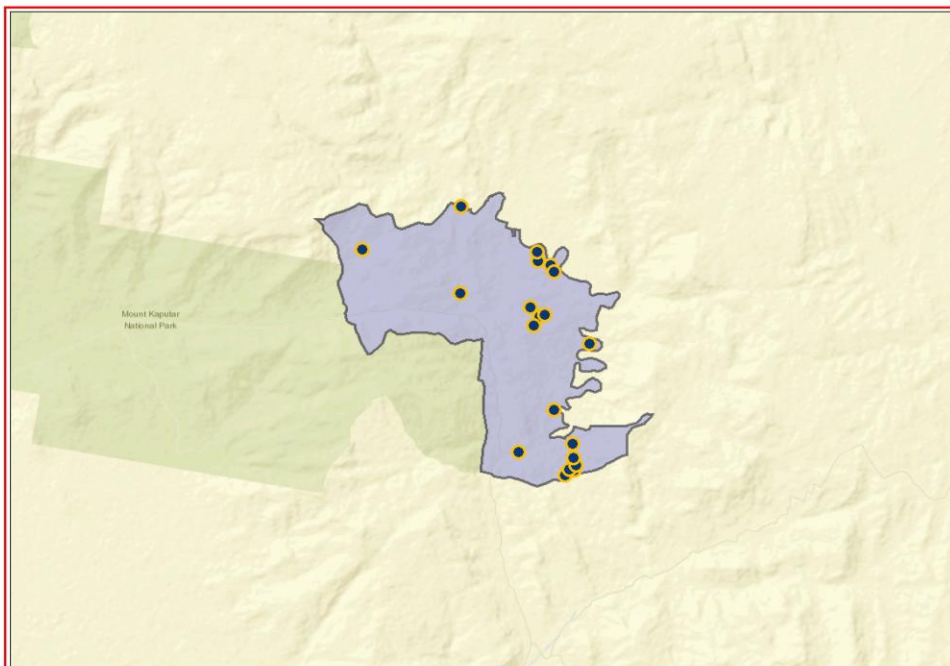
Whincop Archaeology Pty Ltd
 99 Murton Ave
 Holland Park Queensland 4121
 Attention: Matthew Whincop
 Email: matt@whincoparchaeology.com.au

Date: 04 June 2025

Dear Sir or Madam:

**AHIMS Web Service search for the following area at Search using shape-file
 TAR offsetsWilleroiWest GDA94z56 with a buffer of 0 meters. Additional Info : Due Diligence, conducted
 by Matthew Whincop on 04 June 2025.**

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

20	Aboriginal sites are recorded in or near the above location.
0	Aboriginal places have been declared in or near the above location.*

If your search shows Aboriginal sites or places what should you do?

- You must do an extensive search if AHIMS has shown that there are Aboriginal sites or places recorded in the search area.
- If you are checking AHIMS as a part of your due diligence, refer to the next steps of the Due Diligence Code of practice.
- You can get further information about Aboriginal places by looking at the gazettal notice that declared it. Aboriginal places gazetted after 2001 are available on the [NSW Government Gazette](https://www.legislation.nsw.gov.au/gazette) (<https://www.legislation.nsw.gov.au/gazette>) website. Gazettal notices published prior to 2001 can be obtained from Heritage NSW upon request

Important information about your AHIMS search

- The information derived from the AHIMS search is only to be used for the purpose for which it was requested. It is not to be made available to the public.
- AHIMS records information about Aboriginal sites that have been provided to Heritage NSW and Aboriginal places that have been declared by the Minister;
- Information recorded on AHIMS may vary in its accuracy and may not be up to date. Location details are recorded as grid references and it is important to note that there may be errors or omissions in these recordings,
- Some parts of New South Wales have not been investigated in detail and there may be fewer records of Aboriginal sites in those areas. These areas may contain Aboriginal sites which are not recorded on AHIMS.
- Aboriginal objects are protected under the National Parks and Wildlife Act 1974 even if they are not recorded as a site on AHIMS.
- This search can form part of your due diligence and remains valid for 12 months.



AHIMS Web Services (AWS) Extensive search - Site list report

Your Ref/PO Number : 2025_232_MCCNorth

Client Service ID : 1010396

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports	
20-4-0713	Onavale GG1	GDA	56	232414	6616470	Open site	Valid	Grinding Groove : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0848	Wollandilly AS16	GDA	56	230275	6617531	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0481	MC REG10 IA1	GDA	56	226701	6618266	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Doctor.Matthew Whincop,Whi								Permits
20-4-0799	Wollandilly AS9	GDA	56	230283	6616913	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0802	Wollandilly AS6	GDA	56	229878	6617279	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0958	Thornfield AS5	GDA	56	230581	6617423	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0959	Thornfield AS4	GDA	56	230639	6617328	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0960	Thornfield AS3	GDA	56	230808	6617442	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0962	Thornfield AS1	GDA	56	230806	6617285	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
16-4-0027	Teston ST1	GDA	56	222999	6615685	Open site	Not a Site	Modified Tree (Carved or Scarred) : 1		103204	
	Contact	Recorders	University of Queensland,AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood,Ms								Permits
20-4-0655	Teston North AS2	GDA	56	222304	6618256	Open site	Valid	Artefact : -			
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei								Permits
20-4-1056	Warriahdool Grindstone	GDA	56	226428	6618095	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-1132	Back Creek AS19	GDA	56	227240	6618120	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-1133	Back Creek AS18	GDA	56	226379	6618309	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-1085	Back Creek AS11	GDA	56	226971	6618086	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd,								Permits
20-4-0845	Wollandilly AS19	GDA	56	230507	6617420	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0855	Wollandilly IA2	GDA	56	228374	6617747	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0800	Wollandilly AS8	GDA	56	230056	6617251	Open site	Valid	Artefact : -			

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsNorthMCCM_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 91

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : 2025_232_MCCNorth

Client Service ID : 1010396

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-0957	Thornfield AS6	GDA	56	231018	6617252	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-0400	Back Creek AS6	GDA	56	226184	6618503	Open site	Valid	Artefact : 1		
	Contact	Recorders	AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood,Doctor.Matthew Whincop,WI						Permits	
20-4-0652	Teston North AS5	GDA	56	225040	6618730	Open site	Valid	Artefact : -		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei,Doctor.Matthew Whincop,Whincop Arc						Permits	
20-4-0657	Wollandilly AS2	GDA	56	230265	6616777	Open site	Valid	Artefact : -		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei						Permits	
20-4-1092	Back Creek IA4	GDA	56	227934	6617875	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-1129	Back Creek IA6	GDA	56	227983	6617627	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-1131	Back Creek AS20	GDA	56	226801	6617989	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-1175	Leard SF IA28	GDA	56	226619	6617423	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-0842	Wollandilly GG1	GDA	56	230422	6619335	Open site	Valid	Grinding Groove : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-0847	Wollandilly AS17	GDA	56	230307	6617428	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-0861	Wollandilly IA4	GDA	56	229677	6620204	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-0410	Teston AS5	GDA	56	223322	6616707	Open site	Valid	Artefact : 1		
	Contact	Recorders	AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood						Permits	
20-4-0664	Teston North IA1	GDA	56	223006	6617334	Open site	Valid	Artefact : -		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei						Permits	
20-4-1097	Leard SF AS11	GDA	56	226639	6617630	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd,						Permits	
20-4-0850	Wollandilly AS14	GDA	56	229970	6617374	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-0482	MC REG12 AS1	GDA	56	222626	6617300	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop						Permits	
20-4-0801	Wollandilly AS7	GDA	56	229969	6617210	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits	
20-4-0803	Wollandilly AS5	GDA	56	228670	6617686	Open site	Valid	Artefact : -		

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsNorthMCCM_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 91

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AHIMS Web Services (AWS) Extensive search - Site list report

Your Ref/PO Number : 2025_232_MCCNorth

Client Service ID : 1010396

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
16-4-0025	Teston IA8	GDA	56	222894	6617066	Open site	Valid	Artefact : 1		
	Contact	Recorders	AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood					Permits		
20-4-0647	Wollandilly AS3	GDA	56	230049	6616969	Open site	Valid	Artefact : -		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei					Permits		
20-4-0656	Teston North AS1	GDA	56	222318	6617799	Open site	Valid	Artefact : -		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei					Permits		
20-4-1093	Back Creek IA5	GDA	56	228020	6617870	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-1101	Back Creek AS16	GDA	56	227742	6617923	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-1128	Back Creek IA7	GDA	56	227321	6617961	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0840	Onavale IA1	GDA	56	232334	6615652	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0843	Teston Offset IA5	GDA	56	222713	6616733	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0851	Wollandilly AS13	GDA	56	228842	6617815	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0812	Onavale GG4	GDA	56	232429	6616539	Open site	Valid	Grinding Groove : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0798	Wollandilly IA1	GDA	56	230160	6616971	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0956	Thornfield GG1	GDA	56	231263	6618897	Open site	Valid	Grinding Groove : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0651	Teston North IA2	GDA	56	222261	6618367	Open site	Valid	Artefact : -		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei					Permits		
20-4-1096	Leard SF AS10	GDA	56	226626	6617489	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-1127	Back Creek IA8	GDA	56	226447	6618290	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-1186	Teston IA27	GDA	56	222872	6617084	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-1083	Back Creek AS9	GDA	56	226681	6617925	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-1084	Back Creek AS10	GDA	56	226824	6618136	Open site	Valid	Artefact : -		

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsNorthMCCM_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 91

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : 2025_232_MCCNorth

Client Service ID : 1010396

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0711	Onavale GG3	GDA	56	232265	6616436	Open site	Valid	Grinding Groove :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0714	Onavale GG2	GDA	56	232612	6616551	Open site	Valid	Grinding Groove :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0833	Teston Offset IA2	GDA	56	222483	6616018	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0835	Teston Offset IA3	GDA	56	222546	6616268	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0839	Onavale AS3	GDA	56	232161	6616238	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0852	Wollandilly AS12	GDA	56	228758	6617698	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0478	MC BCM02 AS2	GDA	56	226630	6618244	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0961	Thornfield AS2	GDA	56	230860	6617346	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0648	Wollandilly AS4	GDA	56	229461	6617421	Open site	Valid	Artefact :-		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei,Doctor.Matthew Whincop,Whincop Arc					Permits		
20-4-0653	Teston North AS4	GDA	56	222351	6618328	Open site	Valid	Artefact :-		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei					Permits		
20-4-0734	Teston GG4 new	GDA	56	221960	6619351	Open site	Valid	Grinding Groove :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-1090	Back Creek AS17	GDA	56	228120	6617781	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd,					Permits		
20-4-1091	Back Creek IA3	GDA	56	227386	6617986	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-1088	Back Creek AS14	GDA	56	227471	6617993	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0504	T11	GDA	56	233016	6614597	Open site	Valid	Artefact :-		
	Contact	Recorders	Mrs.Angela Besant					Permits		
20-4-0469	T17/3	GDA	56	231097	6615763	Open site	Destroyed	Artefact : 1		
	Contact	Recorders	Mrs.Angela Besant,Mrs.Angela Besant,Insite Heritage Pty Ltd					Permits	3684	
20-4-0834	Teston Offset IA1	GDA	56	222417	6615797	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd					Permits		
20-4-0836	Teston Offset IA4	GDA	56	222664	6616294	Open site	Valid	Artefact :-		

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsNorthMCCM_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 91

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : 2025_232_MCCNorth

Client Service ID : 1010396

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports	
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0841	Oakleigh IA1	GDA	56	232680	6618107	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0846	Wollandilly AS18	GDA	56	230417	6617466	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0853	Wollandilly AS11	GDA	56	228584	6617725	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0854	Wollandilly AS10	GDA	56	228531	6617761	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0399	Back Creek AS5	GDA	56	225871	6618537	Open site	Valid	Artefact : 1			
	Contact	Recorders	AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood								Permits
20-4-0654	Teston North AS3	GDA	56	222339	6618202	Open site	Valid	Artefact : -			
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei								Permits
20-4-1086	Back Creek AS12	GDA	56	227336	6618099	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-1087	Back Creek AS13	GDA	56	227347	6618044	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-1089	Back Creek AS15	GDA	56	227605	6617973	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd,								Permits
20-4-0831	Louenville AS1	GDA	56	221006	6613706	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0849	Wollandilly AS15	GDA	56	230193	6617669	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0860	Wollandilly IA3	GDA	56	229196	6620144	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0477	MC BCMC02 AS1	GDA	56	226715	6618196	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Doctor.Matthew Whincop,Doc								Permits
20-4-0996	Back Creek AS7	GDA	56	224593	6618392	Open site	Valid	Artefact : -			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0032	Back Creek, Warriahdool, Manilla (MC20)	GDA	56	225700	6618800	Open site	Valid	Artefact : -	Open Camp Site		
	Contact	Recorders	Ms.Laila Haglund,Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd								Permits
20-4-0443	T10/1	GDA	56	231246	6615304	Open site	Valid	Artefact : 1			
	Contact	Recorders	Mrs.Angela Besant,Insite Heritage Pty Ltd								Permits
20-4-0444	T10/2	GDA	56	231311	6615253	Open site	Valid	Artefact : 1			
	Contact	Recorders	Mrs.Angela Besant,Insite Heritage Pty Ltd								Permits
20-4-0409	Teston AS4	GDA	56	222585	6616561	Open site	Valid	Artefact : 1			

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsNorthMCCM_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 91

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AHIMS Web Services (AWS) Extensive search - Site list report

Your Ref/PO Number : 2025_232_MCCNorth

Client Service ID : 1010396

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
	Contact	Recorders	Mr.Adam Kirby,AECOM Australia Pty Ltd - Sydney					Permits		
20-4-0649	Wollandilly AS1	GDA	56	228935	6620881	Open site	Valid	Artefact :-		
	Contact	Recorders	University of Queensland,Mr.Reiner Mantei					Permits		

** Site Status

Valid - The site has been recorded and accepted onto the system as valid

Destroyed - The site has been completely impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There is nothing left of the site on the ground but proponents should proceed with caution.

Partially Destroyed - The site has been only partially impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There might be parts or sections of the original site still present on the ground

Not a site - The site has been originally entered and accepted onto AHIMS as a valid site but after further investigations it was decided it is NOT an aboriginal site. Impact of this type of site does not require permit but Heritage NSW should be notified

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsNorthMCCM_GDA94z56 with a buffer of 0 meters.

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AHIMS Web Services (AWS) Extensive search - Site list report

Your Ref/PO Number : 2025_232_Other

Client Service ID : 1010398

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
20-4-0774	Bimboria AS10	GDA	56	246520	6598403	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0787	Bimboria AS12	GDA	56	246205	6598171	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0793	Bimboria IA4	GDA	56	247196	6597785	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0140	Wirradale AS25	GDA	56	240355	6631095	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0138	Wirradale IA17	GDA	56	235694	6637790	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0121	Mt Lindsay AS2	GDA	56	239698	6641437	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0479	MC REGS AS1	GDA	56	220675	6609533	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0079	Wirradale AS5	GDA	56	235955	6635131	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0159	Wirradale AS26	GDA	56	237031	6632902	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0795	Roseglass IA1	GDA	56	243588	6599799	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0796	Roseglass AS1	GDA	56	245607	6596587	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0811	Olivedene IA1	GDA	56	217420	6611927	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0027	Velyama;Manilla	GDA	56	221500	6611800	Open site	Not a Site	Artefact : -	Open Camp Site	
	Contact									Permits
16-4-0015	Velyama AS7	GDA	56	220814	6609752	Open site	Valid	Artefact : 1		
	Contact									Permits
20-1-0118	Wongala AS3	GDA	56	233211	6636975	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0078	Wirradale AS4	GDA	56	236899	6632877	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0082	Wirradale AS10	GDA	56	238586	6634556	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0085	Wirradale IA2	GDA	56	234978	6635414	Open site	Valid	Artefact : -		
	Contact									Permits

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsOther_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 117

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : 2025_232_Other

Client Service ID : 1010398

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
20-1-0091	Wirradale IA7	GDA	56	235642	6635406	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd, Permits							
20-2-0021	Coonoor AS1	GDA	56	294830	6643452	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0782	Bimboria AS15	GDA	56	246860	6598094	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0784	Bimboria AS18	GDA	56	246961	6597988	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0794	Bimboria IA3	GDA	56	247098	6597785	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0773	Bimboria AS4	GDA	56	245919	6598639	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-1-0126	Mt Lindsay IA5	GDA	56	240126	6638980	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-1-0135	Wirradale IA14	GDA	56	237971	6632719	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0024	Velyama; Manila; MC11	GDA	56	219010	6609310	Open site	Partially Destroyed	Artefact : -	Open Camp Site	
	Contact	Recorders	University of Queensland,University of Queensland,University of Queensland,Ms.La Permits							
20-4-0459	Velyama IA3	GDA	56	219344	6608973	Open site	Valid	Artefact : 1		103378
	Contact	Recorders	Mrs.Angela Besant,AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood Permits							
20-1-0077	Wirradale AS3	GDA	56	237031	6633887	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-1-0086	Wirradale IA1	GDA	56	236632	6638587	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-1-0089	Wirradale IA5	GDA	56	235856	6635025	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0778	Bimboria AS7	GDA	56	246260	6598608	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0781	Bimboria AS19	GDA	56	247009	6597881	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0785	Bimboria AS17	GDA	56	246916	6598018	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-4-0828	Velyama IA7	GDA	56	218987	6611783	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							
20-1-0143	Wirradale AS19	GDA	56	235900	6637426	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd Permits							

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsOther_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 117

This information is not guaranteed to be free from error omission. Heritage NSW and its employees disclaim liability for any act done or omission made on the information and consequences of such acts or omission.



AHIMS Web Services (AWS) Extensive search - Site list report

Your Ref/PO Number : 2025_232_Other

Client Service ID : 1010398

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports	
20-1-0147	Wirradale AS13	GDA	56	234730	6635610	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-1-0148	Wirradale AS14	GDA	56	236182	6632421	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-1-0150	Wirradale AS16	GDA	56	239209	6635824	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-1-0151	Wirradale AS18	GDA	56	235670	6637655	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-1-0152	Wirradale AS17	GDA	56	239313	6636034	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-1-0119	Mt Lindsay AS1	GDA	56	239712	6642448	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-4-0497	Teston South IA1	GDA	56	221146	6611540	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop							Permits	
20-1-0080	Wirradale AS6	GDA	56	235607	6635173	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-2-0020	Coonoor AS2	GDA	56	294533	6643913	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-2-0025	Coonoor IA3	GDA	56	293315	6641675	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-4-1182	Rocklea North AS2	GDA	56	213667	6607018	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd,							Permits	
20-4-1183	Rocklea North AS1	GDA	56	213657	6607135	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-4-0776	Bimboria AS5	GDA	56	246071	6598675	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-4-0789	Bimboria AS14	GDA	56	246814	6598286	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-4-0790	Bimboria AS1	GDA	56	245496	6598976	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-4-0791	Bimboria IA1	GDA	56	245449	6599038	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-4-0771	Bimboria AS2	GDA	56	245762	6598841	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	
20-4-0772	Bimboria AS3	GDA	56	245816	6598696	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							Permits	

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsOther_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 117

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AHIMS Web Services (AWS) Extensive search - Site list report

Your Ref/PO Number : 2025_232_Other

Client Service ID : 1010398

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
20-4-0792	Bimboria IA2	GDA	56	247151	6597860	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0153	Wirradale IA8	GDA	56	234195	6634412	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0154	Wirradale IA9	GDA	56	233849	6634066	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0155	Wirradale AS11	GDA	56	236016	6635199	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0156	Wirradale AS12	GDA	56	234879	6635539	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0122	Mt Lindsay IA1	GDA	56	239780	6645839	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0124	Mt Lindsay IA3	GDA	56	237868	6641787	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0127	Mt Lindsay IA6	GDA	56	240164	6638915	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0128	Mt Lindsay IA7	GDA	56	240188	6638853	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0133	Wirradale IA12	GDA	56	236287	6632379	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0134	Wirradale IA13	GDA	56	237063	6632819	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
16-4-0011	Velyama AS3	GDA	56	220269	6609278	Open site	Valid	Artefact :-		
	Contact	Recorders	Mr.Luke Kirkwood							
16-4-0010	Velyama AS2	GDA	56	220172	6609400	Open site	Valid	Artefact :-		
	Contact	Recorders	Mr.Luke Kirkwood							
20-1-0117	Wongala AS2	GDA	56	233727	6637855	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0083	Wirradale IA4	GDA	56	237752	6632889	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0084	Wirradale IA3	GDA	56	237674	6633014	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-2-0027	Coonoor IA1	GDA	56	292312	6640780	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-4-0550	Burial Site Valyama Maules Creek Nsw	GDA	56	220464	6609840	Open site	Valid	Burial :-		
	Contact	Recorders	Ms.Jane Delaney-John							

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsOther_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 117

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : 2025_232_Other

Client Service ID : 1010398

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
20-4-0775	Bimboria AS9	GDA	56	246459	6598454	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0783	Bimboria AS16	GDA	56	246942	6598117	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0788	Bimboria AS13	GDA	56	246013	6598147	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0797	Roseglass AS2	GDA	56	245810	6596550	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0144	Wirradale AS20	GDA	56	237886	6638418	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0149	Wirradale AS15	GDA	56	239138	6635813	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0123	Mt Lindsay IA2	GDA	56	239154	6642511	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0131	Wirradale IA10	GDA	56	235751	6635453	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0132	Wirradale IA11	GDA	56	234806	6635576	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0120	Mt Lindsay AS3	GDA	56	241410	6638550	Open site	Valid	Artefact : -		
	Contact									Permits
16-4-0012	Velyama AS4	GDA	56	220150	6609200	Open site	Valid	Artefact : -		
	Contact									Permits
16-4-0013	Velyama AS5	GDA	56	220129	6609122	Open site	Valid	Artefact : -		
	Contact									Permits
20-2-0016	Neranghi North AS2	GDA	56	292163	6650019	Open site	Valid	Artefact : -		
	Contact									Permits
20-4-0462	Velyama ST1	GDA	56	220926	6610422	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact									Permits
20-1-0076	Wirradale AS1	GDA	56	235760	6637613	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0087	Wirradale AS9	GDA	56	236896	6632977	Open site	Valid	Artefact : -		
	Contact									Permits
20-2-0018	Coonoor ST1	GDA	56	291988	6640560	Open site	Valid	Modified Tree (Carved or Scarred) : -		

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsOther_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 117

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : 2025_232_Other

Client Service ID : 1010398

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-2-0024	Coonoor IA4	GDA	56	293446	6641304	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-2-0026	Coonoor IA2	GDA	56	293328	6641649	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-4-0786	Bimboria AS11	GDA	56	246280	6598196	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0142	Wirradale AS23	GDA	56	239751	6631210	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0137	Wirradale IA16	GDA	56	236489	6637377	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
16-4-0009	Velyama AS1	GDA	56	220207	6609523	Open site	Valid	Artefact :-		
	Contact	Recorders	Mr.Luke Kirkwood							
20-4-0394	Velyama IA1	GDA	56	220156	6609314	Open site	Valid	Artefact : 1		
	Contact	Recorders	AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood							
16-4-0014	Velyama AS6	GDA	56	219812	6608891	Open site	Valid	Artefact : 1		103378
	Contact	Recorders	Mrs.Angela Besant,AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood							
20-4-0460	Velyama IA4	GDA	56	219264	6608993	Open site	Valid	Artefact : 1		103378
	Contact	Recorders	Mrs.Angela Besant,AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood							
20-1-0090	Wirradale IA6	GDA	56	235632	6635258	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-2-0022	Coonoor IA6	GDA	56	293843	6644779	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-2-0023	Coonoor IA5	GDA	56	294552	6643816	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-4-0777	Bimboria AS6	GDA	56	246040	6598575	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-4-0779	Bimboria AS8	GDA	56	246335	6598551	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-4-0780	Bimboria AS20	GDA	56	247415	6597721	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-4-0827	Velyama IA8	GDA	56	220675	6612080	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-4-0832	Velyama IA9	GDA	56	220731	6612067	Open site	Valid	Artefact :-		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
20-1-0125	Mt Lindsay IA4	GDA	56	240206	6639251	Open site	Valid	Artefact :-		

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsOther_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 117

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AHIMS Web Services (AWS) Extensive search - Site list report

Your Ref/PO Number : 2025_232_Other

Client Service ID : 1010398

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status**	SiteFeatures	SiteTypes	Reports
20-1-0129	Mt Lindsay IA8	GDA	56	239969	6637681	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
	Permits									
20-1-0130	Mt Lindsay IA9	GDA	56	241412	6638413	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
	Permits									
20-4-0025	Velyama;Manila;	GDA	56	221448	6611237	Open site	Valid	Artefact : -	Open Camp Site	
	Contact	Recorders	Ms.Laila Haglund							
	Permits									
20-1-0161	Mt Lindsay AS4	GDA	56	242021	6637564	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
	Permits									
20-2-0015	Neranghi North AS1	GDA	56	291322	6649931	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
	Permits									
20-4-0458	Velyama IA2	GDA	56	220106	6609009	Open site	Valid	Artefact : 1		
	Contact	Recorders	AECOM Australia Pty Ltd - Sydney,Mr.Luke Kirkwood							
	Permits									
20-1-0075	Wirradale AS2	GDA	56	234596	6634308	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
	Permits									
20-1-0081	Wirradale AS7	GDA	56	235845	6635163	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
	Permits									
20-1-0088	Wirradale AS8	GDA	56	235293	6640227	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
	Permits									
20-4-0944	Roseglass IA2	GDA	56	243429	6598562	Open site	Valid	Artefact : -		
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd							
	Permits									

** Site Status

Valid - The site has been recorded and accepted onto the system as valid

Destroyed - The site has been completely impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There is nothing left of the site on the ground but proponents should proceed with caution.

Partially Destroyed - The site has been only partially impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There might be parts or sections of the original site still present on the ground

Not a site - The site has been originally entered and accepted onto AHIMS as a valid site but after further investigations it was decided it is NOT an aboriginal site. Impact of this type of site does not require permit but Heritage NSW should be notified

Report generated by AHIMS Web Service on 03/06/2025 for Matthew Whincop for the following area at Search using shape-file MCCM_offsetsOther_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 117

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : 2025_232_WilleroiWest

Client Service ID : 1011153

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports	
20-1-0179	Willeroi AS25	GDA	56	244227	6625486	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0108	Willeroi AS12	GDA	56	243120	6625808	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0093	Willeroi AS9	GDA	56	243467	6628505	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0192	Willeroi IA6	GDA	56	244039	6625372	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0196	Willeroi AS23	GDA	56	244453	6628000	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0095	Willeroi AS7	GDA	56	243662	6629531	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0100	Willeroi AS5	GDA	56	243420	6629604	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0101	Willeroi AS6	GDA	56	243396	6629789	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0102	Willeroi AS11	GDA	56	243801	6626664	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0104	Willeroi IA1	GDA	56	243728	6629402	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0111	Willeroi Artefact 01	GDA	56	244124	6625492	Open site	Valid	Artefact :-			
	Contact	Recorders	Mr.Chris Langeluddecke,AMBS Ecology & Heritage						Permits		
20-1-0190	Willeroi IA4	GDA	56	244260	6625575	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0193	Willeroi AS20	GDA	56	244201	6625723	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0092	Willeroi AS10	GDA	56	243364	6628333	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0105	Willeroi AS15	GDA	56	243574	6628552	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0106	Willeroi AS14	GDA	56	239985	6629751	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0107	Willeroi AS13	GDA	56	241916	6628935	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		
20-1-0109	Willeroi IA3	GDA	56	244169	6626009	Open site	Valid	Artefact :-			
	Contact	Recorders	Doctor.Matthew Whincop,Whincop Archaeology Pty Ltd						Permits		

Report generated by AHIMS Web Service on 04/06/2025 for Matthew Whincop for the following area at Search using shape-file TAR_offsetsWilleroiWest_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 20

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : 2025_232_WilleroiWest

Client Service ID : 1011153

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
20-1-0094	Willeroi AS8	GDA	56	243293	6628695	Open site	Valid	Artefact : -		
	Contact									Permits
20-1-0099	Willeroi AS4	GDA	56	241894	6630659	Open site	Valid	Artefact : -		
	Contact									Permits

**** Site Status**

Valid - The site has been recorded and accepted onto the system as valid

Destroyed - The site has been completely impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There is nothing left of the site on the ground but proponents should proceed with caution.

Partially Destroyed - The site has been only partially impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There might be parts or sections of the original site still present on the ground

Not a site - The site has been originally entered and accepted onto AHIMS as a valid site but after further investigations it was decided it is NOT an aboriginal site. Impact of this type of site does not require permit but Heritage NSW should be notified

Report generated by AHIMS Web Service on 04/06/2025 for Matthew Whincop for the following area at Search using shape-file TAR_offsetsWilleroiWest_GDA94z56 with a buffer of 0 meters.

Additional Info : Due Diligence. Number of Aboriginal sites and Aboriginal objects found is 20

This information is not guaranteed to be free from error omission. Heritage NSW and its employees disclaim liability for any act done or omission made on the information and consequences of such acts or omission.

Page 2 of 2

Appendix C: Long Gully Cultural Values Report



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24 March 2022

Andrew Wright
Group Superintendent - Biodiversity
Whitehaven Coal Limited

Maules Creek Proposed Offset– Aboriginal Due Diligence Assessment

Long Gully

Dear Mr Wright,

As per your request, Whincop Archaeology Pty Ltd is pleased to provide this Aboriginal cultural heritage due diligence assessment of the Maules Creek Coal Mine's proposed offset property at Long Gully, near Tingha, NSW (Map 1). This assessment was undertaken in preparation of general biodiversity management activities on this property, including track maintenance and construction, grass slashing, fence removal and installation, ecological burns, and revegetation (Map 2). The aim of the assessment is to confirm the nature and extent of any Aboriginal objects located within this property. This assessment also investigates the potential cultural significance of the property, due to the proximity of the Tingha Stone Woman Aboriginal Area (Appendix A), and has been prepared in accordance with the NSW *Minerals Industry Due Diligence Code of Practice for the Protection of Aboriginal Objects* (NSW Minerals Council 2010), and the *Due Diligence Code of Practice for the Protection of Aboriginal Objects in New South Wales* (DECCW 2010). The assessment involved the following tasks:

1. Collation of AHIMS data to identify areas of known Aboriginal cultural heritage within the property;
2. Review of accessible information from previous investigations of the property and wider region;
3. Examination of environmental data to identify areas most likely to contain Aboriginal objects;
4. Field inspection of the property, with particular attention given to areas identified in the predictive model as most likely to contain Aboriginal objects;
5. Preparation of this due diligence assessment report, which includes recommendations and relevant mapping data indicating the location and extent of any Aboriginal objects; and
6. An update of the Whitehaven Aboriginal cultural heritage database, as required.



AHIMS Search

This assessment includes a desktop study that incorporates the results of a recent search of the AHIMS database for the Long Gully property. The search of the AHIMS (Search ID#656346) was undertaken on 3 February 2022 for an area containing the relevant property. The results of the search revealed the presence of three (3) Aboriginal cultural heritage sites within the search area (a burial, a scarred tree and a restricted information site), none of which are located within Long Gully (Map 3; Appendix E).

The search results include a mythological site known as Tingha Stone Women. Although the information of this site is restricted within AHIMS, the location and general nature of this site is well known within the wider community; Tingha Aboriginal Stone Woman is marked on google maps and an interpretative sign and access track has been installed at the site. This site is located on Rooney's Creek, and is managed by the National Parks and Wildlife Service [NPWS] as the Stone Woman Aboriginal Area, which has been excised from the Long Gully property boundary. A preliminary investigation into the nature and cultural significance of this site, and the Tingha area in general, is included in Appendix A.

It is noted that, while the AHIMS database provides a good indication of known Aboriginal cultural heritage sites in a given area and can be used to help characterise the heritage potential of an area, the search results are only reflective of previous survey efforts undertaken in that area. Additional sites may be located within a given area depending on whether the area has been sufficiently surveyed.

Local Geology

Aboriginal people made use of the resources available to them, including a wide variety of stone resources, which were used to produce stone tools. Consideration of the local geological context provides perspective on stone resources available at the property, which is associated with two geological landscapes (Map 4):

- Tingha Monzogranite – Briefly described as porphyritic hornblende-biotite monzogranite, which denotes a biotite granite rock considered to be the final fractional product of magma.
- Gilgai Granite- Alkali feldspars>quartz>plagioclase. Mafic minerals include biotite and chlorite. Accessory minerals include apatite, iron oxides, monzonite, white mica. Gilgai Granite underlies and intrudes the Tingha Monzogranite.

Granite is a typically coarse-grained, hard igneous rock composed mostly of quartz and feldspars. It forms from magma with a high content of silica, and slowly erodes into coarse sands. While quartz can be utilised for knapped artefact production, it is not ideal for this purpose. Other constituents of granite are not suitable for artefact knapping, although hard igneous rocks can be a good source of hand axes or hammerstones. Sandstone for sharpening hand axes is not present. Sandy soils, which were encountered in localised areas of the property, were often utilised by Aboriginal communities for burials.

Summary of Historical Research

The Long Gully property completely surrounds the Tingha Stone Woman Aboriginal Area (Map 2). Due to the proximity of this mythological site of high cultural significance, this assessment includes research into the history of this important site and the surrounding landscape, which includes the Long Gully property. The results of this preliminary historical research are appended to this report (Appendix A).

The property today referred to as Long Gully appears to cover part of the former, much larger pastoral run known as 'Bassendean', which has since undergone several boundary adjustments. Today, Long Gully's boundary envelopes the Tingha Stone Woman Aboriginal Area, although the two are separate properties. As Aboriginal communities were relocated from their traditional lands, many Kamilaroi and Anaiwan were settled in the Tingha area, which boasted several Aboriginal missions (Church managed), and Aboriginal reserves (government managed). By the mid-20th century, the Australian Inland Mission (AIM) was operating an Aboriginal Mission and school at 'Long Gully', although its relationship to the current property is unclear.

The Tingha Stone Woman is a natural stone feature within the granite outcrops of Rooney's Creek. It is a place of significant cultural and social importance to local Aboriginal people and is identified as a women's site associated with an important myth. While the site is used for teaching purposes, it also carries taboos and protocols of entry. The origin of the story relating to this mythological site is unclear.

The first detailed recording of Tingha Stone Woman took place during the early 1970s, when the NSW government (through the NPWS) carried out a state-wide survey of significant Aboriginal sites. This survey has become widely known as the Sacred Site Survey. Tingha Stone Woman was recorded during this survey, and subsequently registered on the state database (later AHIMS) as a women's site. The area was later gazetted as an Aboriginal Area, which is today administered by the NPWS in partnership with local Aboriginal people.

Past Land Use History

Pockets of fertile soils are reported in the Tingha region as being of a good grazing resource. These areas were reported in the 19th century to be capable of carrying large amounts of sheep. For example, the 'Teingha Run' originally consisted of 80,000 acres and carried 8,000 sheep; Inverell Station of 50,000 acres boasted 10,000 sheep; and Keera Station of 30,000 acres held 8,000 sheep (Government Gazette, 1848 in Brown 1982:14). However, some of the native grasses were mistaken to be like an English nutritious oat grass, but was in fact unpalatable to stock. Nevertheless, sheep runs increased and tree felling intensified accordingly. This ultimately destabilized the fragile soils along creek margins and accelerated erosion events (Figure 1). Furthermore, fodder crops were widely planted to supplement pastures (Figure 2).



Figure 1: Severe creek gully erosion in the Tingha region (reproduced from Johnson 1954:54)



Figure 2. Fodder (clover) grown on "Bassadean", Tingha (reproduced from Johnson 1954:52)

The township of Tingha boasts a monument adorned by a plaque that paints a clear picture of the intensity of mining in the area. It reads: "*Between 1871 and 1950, 70,000 tons {tin} have been taken within a 5-mile radius of this spot*" (Brown 1982:112). The Tingha area, including parts of Long Gully, was subject to a tin mining and fossicking industry that was poorly regulated. Evidence of old mining activities, such as spoil heaps, hummocky ground and creek gully erosion exist in the area, and were evident on Long Gully. Mining

activities significantly disturbed and reshaped the local watercourses, which are now characterised by deeply incised and wide creek lines (Figures 3-5; Photo 2). Furthermore, the infrastructure needed for large-scale tin mining relied upon an abundance of timber; timber which would have been sourced from local forests, and which undoubtedly further contributed to the disturbance of the local landscape.



Figure 3: Water hoses were used to expose tin deposits (reproduced from Weidemann 1998)

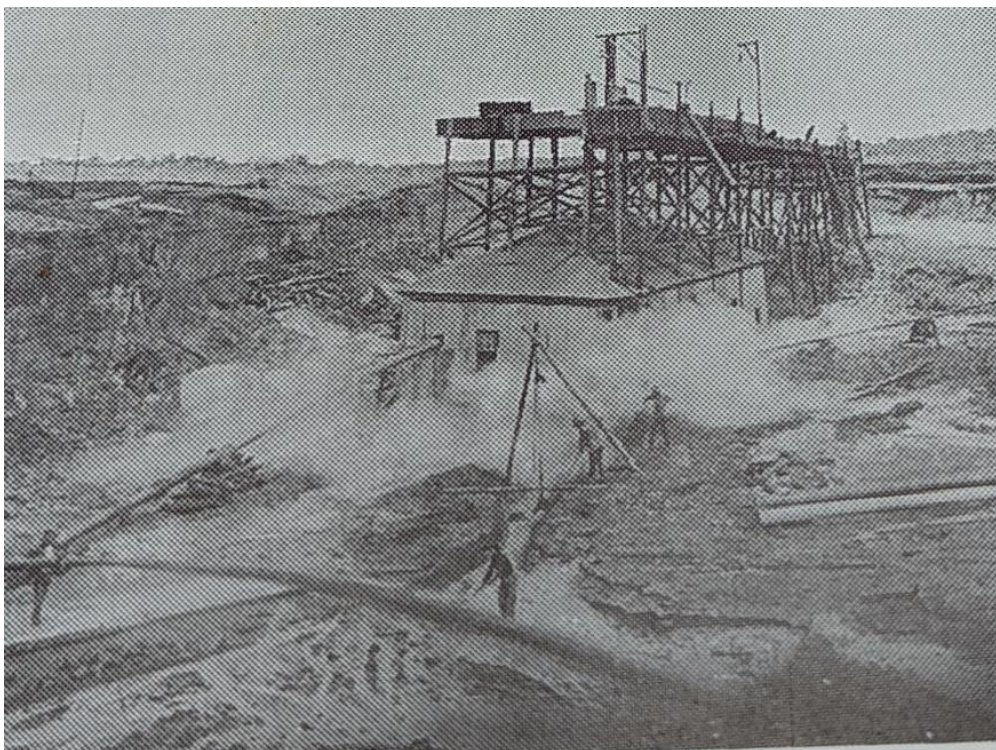


Figure 4: Extensive water and timber were used in tin mining (reproduced from Weidemann 1998)



Figure 5: Tin mining caused significant disturbance (reproduced from Weidemann 1998)

The effects of historic pastoral and mining industries has had considerable impact on the local environment and particularly, the preservation of Aboriginal objects.

Areas Sensitive to Aboriginal Objects

In addition to registered archaeological sites, any ground disturbance activities within the property have potential to impact previously unknown Aboriginal objects and/or intangible cultural values. The site inspection focused on areas with higher potential to contain Aboriginal objects (Aboriginal cultural heritage sensitive areas). An assessment of intangible cultural values, however, can only be undertaken through consultation of the local Aboriginal community, which did not occur as part of this assessment.

Aboriginal cultural heritage sensitive areas are identified as those areas within 200 metres of a named watercourse, 100 metres of an unnamed drainage line, and 50 metres of a known Aboriginal cultural heritage site. This archaeological predictive model is derived from decades of archaeological and environmental data obtained from the Hunter-New England district of NSW (Appendix B).

Boughyard and Rooney's Creeks flow through the Long Gully property before meeting Long Creek, which flows along the northern margins of the property. Long Creek flows in a northwest direction and forms part of the Copes Creek catchment. Long Gully contains 349 hectares of Aboriginal cultural heritage sensitive areas based on the above predictive model. In addition, Mr Tony Munro from the local Aboriginal community identified two potential burials within the property (Map 5). All Aboriginal cultural heritage sensitive areas and the potential burial sites were targeted for detailed inspection during the site inspection.

Site Inspection

A due diligence site inspection was undertaken for the property on 15-17 March 2022. The site inspection targeted all Aboriginal cultural heritage sensitive areas, as determined through the application of an archaeological predictive model, and two areas associated with potential burials, as identified through preliminary consultation with a representative of the local Aboriginal community. The Tingha Stone Woman Aboriginal Area was not visited during the site inspection.

The site inspection confirmed that the property has been extensively disturbed by pastoral and mining activities. Areas of the property has previously been cleared of trees. Vegetation has been naturally regenerating with relatively young trees focused along drainage lines (Photo 1). Ground Surface Visibility (GSV) was generally poor due to thick vegetation (Photos 1 and 3). Large exposures were limited to the eroded edges of watercourses (Photo 2). A powerline easement crosses the property (Photo 4). Due to the predominantly granitic geology, granite outcrops and boulders exist across the property (Photos 2, 5 and 6). Localised disturbance between drainage lines revealed a light-grey, ponding sticky-clay. In landscapes comprising of texture contrast soils and clays, Aboriginal occupational sites are usually associated with the texture contrast soils near water; i.e. not clays (Beck et al: 2015, Shulmeister et al:2016).



Photo 1: Thick vegetation hindered GSV at Long Gully, view N



Photo 2: Heavily disturbed banks of Rooney's Creek, view E



Photo 3: Ground Surface Visibility was low across the Long Gully property



Photo 4: Power easement, view E



Photo 5: Granite exposed in Long Creek due to tin mining activities, view N



Photo 6: Loose boulders of granite visible across much of the Long Gully property, view N

Results of Site Inspection

The due diligence assessment inspected Aboriginal cultural heritage sensitive areas at Long Gully, and the two potential burials, as identified by Tony Munro (Map 5). No Aboriginal objects were identified within the Long Gully property, although seven artefacts were identified within the Long Gully Rd reserve (Map 6). While poor GSV affected the effectiveness of the site inspection, the local geology contains few stone resources suitable for flaked artefact production.

Aboriginal mortuary practices varied across Australia, but Aboriginal burials are most commonly encountered in soft or sandy soils (AV 2021). The results of the preliminary historical research indicate that several burial grounds were established within proximity to Tingha, and therefore potentially within Long Gully. The granitic geology of Long Gully includes eroded sandy deposits associated with the main creeks and drainage lines. These sandy soils of the Long Gully creeks have potential to contain Aboriginal burials, although much of these creek lines have been significantly impacted by tin mining activities. The two potential burials indicated by Tony Munro are located on granite outcrops with very shallow soils (when present). These two areas were inspected, and no visible indicator of a burial was identified. Despite this, these areas should be maintained as potential burial sites until further investigations are concluded.

As a result of the due diligence site inspection, no previously unidentified Aboriginal cultural heritage sites were identified within the property. Incidentally, seven artefacts, constituting two low-density artefact scatters (TSW AS1 and TSW AS2) were identified within the road reserve immediately adjacent to the property (Map 6). These artefacts were located within an Aboriginal cultural heritage sensitive area associated with Boughyard Creek. While these Aboriginal objects are not located within the proposed offset property, they likely represent a broader background scatter that exists in this area, and which potentially extends into Long Gully. The site extent of TSW AS2 extends into the Long Gully property boundary slightly (Map 6). The new sites will be registered on AHIMS.

Table 1: New artefacts identified during the due diligence assessment

ID	Material	Artefact Type	Easting	Northing	Site Name
1	Silcrete	Flake	327693	6678904	TSW AS1
2	Silcrete	Split flake	327694	6678894	TSW AS1
3	Silcrete	Debitage	327694	6678894	TSW AS1
4a	Silcrete	Flake	327680	6678947	TSW AS1
4b	Silcrete	Flake fragment	327680	6678949	TSW AS1
5a	Silcrete	Flake fragment	327713	6679019	TSW AS2
5b	Basalt	Proximal flake	327713	6679019	TSW AS2

Digital spatial data has been supplied to Whitehaven Coal Limited to ensure that the potential burials will not be impacted by proposed biodiversity activities. No Aboriginal cultural heritage objects were impacted as part of this due diligence assessment.

Summary of Results

This report confines itself to the identification of Aboriginal objects as defined by the *National Parks and Wildlife Act 1974*. Comprehensive community consultation was not undertaken, consistent with our brief.

The results of this due diligence assessment are summarised below:

- At the commencement of this assessment, the AHIMS database contained no record of Aboriginal cultural heritage sites within the Long Gully property;
- Preliminary consultation with a local Traditional Owner identified two potential burials near Long Creek;
- The local geology of Long Gully is dominated by hard granite outcrops and eroding boulders, with pockets of sandy soil located along creek margins;
- The Tingha Stone Woman Aboriginal Area was not visited during the assessment;

- The site inspection confirmed the presence of significant disturbance across the Long Gully property, as a result of pastoral and tin mining activities – tin mining was particularly destructive along Rooney’s and Boughyard Creeks;
- Despite historical research indicating that the wider Tingha landscape contains multiple Aboriginal burial grounds, no clear evidence of Aboriginal burials was identified at Long Gully;
- No Aboriginal objects were identified within the Long Gully property;
- Seven (7) Aboriginal objects, constituting two low-density artefact scatters (TSW AS1 and TSW AS2) were identified within the Long Gully Road reserve adjacent to the Long Gully property boundary;
- All Aboriginal objects identified during this due diligence assessment have been registered on AHIMS;
- No Aboriginal objects were impacted during this due diligence assessment; and
- General biodiversity management activities hold low potential to impact Aboriginal objects, as per recommendations outlined below.

Recommendations

This due diligence assessment has determined that Biodiversity Management of the Long Gully proposed offset property can be implemented without impacting Aboriginal cultural heritage objects as long as the following recommendations are implemented:

- No ground disturbance works can be undertaken at the location of any known Aboriginal cultural heritage sites, including the two potential burials;
- The spatial data for the two potential burials have been provided to Whitehaven, to ensure restricted access to the areas to avoid inadvertent impact. ‘Restricted Access’ signs are to be installed at strategic locations near these two areas.
- If potential Aboriginal objects are identified during any activities, work must cease immediately at that location and an assessment of the object(s) be undertaken by a qualified archaeologist. If the object is confirmed to be an Aboriginal object, the site will be appropriately recorded and registered on AHIMS, and the relevant regulators be notified in accordance with Section 89A of the *National Parks and Wildlife Act 1974* (NP&W Act) (Appendix C).
- If human remains are discovered, the *Coroners Act 2009* requires that all works cease, and that the NSW Police and NSW Coroner’s Office be contacted. Traditional Aboriginal burials

which occur outside designated cemeteries are protected under the NP&W Act and should not be disturbed. Interpreting the age and nature of skeletal remains is a specialist field and an appropriately skilled archaeologist or physical anthropologist should be engaged to inspect the find and recommend an appropriate course of action. Should the remains prove to be Aboriginal in origin, notification of Heritage NSW and the Local Aboriginal Land Council will be required, in accordance with the NP&W Act. Notification should also be made to the commonwealth minister for the Environment, under the provisions of the *Aboriginal and Torres Strait Islander Heritage Protection Act 1984* (Appendix C).

- An Aboriginal Heritage Impact Permit (AHIP) must be obtained before any Aboriginal object can be impacted, if impact is unavoidable.
- Any existing tracks that traverse a known or potential Aboriginal cultural heritage site can continue to be used by 'soft' wheel vehicles (i.e. rubber tyres) and can be maintained accordingly. These portions of track, however, cannot be graded or subjected to ground disturbance activities.

Long Gully is located in close proximity to an Aboriginal site of high cultural significance. The broader Tingha region also bears witness to a complicated history of Aboriginal Missions, Aboriginal Reserves, and traditional burial grounds, all attested within the historical record. With this in mind, the below additional recommendations focus on community consultation.

- Approach the NPWS to understand current approaches to the management of Tingha Stone Woman;
- Investigate further the potential location of historic Aboriginal Missions and Schools on 'Long Gully', as identified in the preliminary historical research (Appendix A), and the potential connection between the Chinese community (Wing Hing Long Museum) and 'Long' Creek;
- Contact the Anaiwan LALC to establish a working relationship and gain an appreciation of local knowledge of the Tingha area; and
- Undertake a Cultural Values survey of the Long Gully property as part of a wider Cultural Values survey of the new Maules Creek Biodiversity Offsets, as per commitments within the approved Aboriginal Heritage Conservation Strategy.

This due diligence assessment was undertaken by qualified archaeologist Dr Matthew Whincop, who has more than 25 years of experience on archaeological research and consultancy projects, and has worked in the Hunter-New England region since 2013.

If you have any queries or concerns regarding this assessment, please contact Dr Whincop by either phone (0407 038 584) or email (matt@whincoparchaeology.com.au).

Yours sincerely



Dr Matthew Whincop
Director, Whincop Archaeology Pty Ltd

Attachments:

- Appendix A – Historical Research
- Appendix B – Bibliographical References
- Appendix C – Relevant Legislation
- Appendix D – Maps
- Appendix E - AHIMS Extensive Search Results

Appendix A – Historical Research

Introduction

A significant amount of information exists to contextualise the Aboriginal cultural significance of Tingha Stone Woman and the broader Tingha area, where ‘Long Gully’ is located. Archival records of historic narratives, journals, letters, station records and records from the Aboriginal Protection Board, form the basis of local histories compiled during the 1970s to early 1990s. This short, preliminary desktop study is not focused on contributing to existing research, but instead develop a practical framework for consultation with the local Aboriginal community regarding the cultural values of the local landscape.

Tingha (meaning, *flat lands*)

Tingha is an historic tin-mining town. It is located on the western slopes of the New England Tablelands of northern NSW along Cope’s Creek and was once densely populated; over 7,000 residents resided in Tingha during the mining boom of the 1870s through to 1950s (Brown 1982:9). The much larger towns of Inverell, Guyra and Bundarra are located 25 km north, 63 km southeast and 35 km south, respectively.

The Tingha Stone Woman site is located on Rooney’s Creek, which flows into Long Creek and then Cope’s Creek south of Tingha. This area is positioned near the frontier between the Kamilaroi and Anaiwan (or *Nganyaywana*) Aboriginal peoples (Figure A4).

Tingha Stone Woman

The Tingha Stone Woman is a natural shaped feature formed in the bedrock of a watercourse (Rooney’s Creek). It is reported to resemble a woman face down in a small plunge pool, with her head either underwater or missing. The desktop study has identified two main variants of the story associated with this feature. The common version is published on the National Parks and Wildlife Service website and repeated on the information panel located at the site. The website explains that:

There was once a young girl who decided to choose her own husband, and not let the older people choose one for her, as was the custom of those days. She married a person who was not of her right group and did not belong to her people. The young girl ran away with her husband, but the girl stopped to have a drink of water. The Elders had sent people after her to kill her, because she had broken the law, and when they found her bending over drinking the water, they hit her on the back of the head with a nulla nulla, causing her neck to break. She is still there today with her head in the water, and she is a warning to all young girls not to break the laws of marriage.

A newspaper article claims that the head of the Tingha Stone Woman was blown off by mining, but this has not been investigated in detail and is not mentioned in other sources (Canberra Times 24 January 1981).

The Lamond account

Well known Queensland bushman and adventure novelist, Henry G. Lamond (1885-1969), is referenced in Le Maistre’s (1996:7-8) Aboriginal history of Tingha as a source for a different account of the story. Lamond recounts the life William Ross Munro (1850-1943), who became a prominent Queensland frontier pastoralist (Trove: 12/8/1943: QLD Country Life). Munro was active in the northwest of NSW during the early years of his life and was “*born on Tariaro Station on the Namoi River 15 miles above the present-day Narrabri*” (Brown 1982:18). It is assumed that the alternative version of the stone woman is an account that William Ross Munro recounted from his interaction with local Kamilaroi and Anaiwan people.

A fragment of the story in Le Maistre’s account describes the natural pool in the watercourse and the rocks that form the body of a girl who lost her head when she bent down to drink because it was

snapped off by a tortoise. The story then jumps to the following account from Lamond, which he considered to be connected:

On occasion, when on the Namoi River, young Ross Munro observed a gin walking over the claypan. She stopped suddenly in obvious excitement. "Turtle," she stated. The white man made a close observation of the area. He could note no tracks, nothing untoward to indicate a break in the level of the ground. The gin did not think: she knew. She dug with her stick, unearthed a freshwater turtle's nest, placed those eggs in her moorga (bag) and went on to her camp with the knowledge of a tasty course to relieve the monotony of the menu.

Le Maistre 1996:7-8

Site records of the Tingha Stone Woman

The earliest known professional recording of the site is from 1974, when the late Ray Kelly (snr), an Aboriginal sites officer of the NSW National Parks and Wildlife Service, and anthropologist Harry Creamer, also of NPWS, recorded the site as part of the Sacred Site Survey. Kelly and Creamer were the first regional Aboriginal sites specialists, appointed in 1973 (NPWS N.D. pp. 5-6).

Creamer (1974) also recorded an Aboriginal scarred tree 2 km south of the Tingha Stone Woman and refers to other sites of high significance on "Mooki" Station, a further 8 km south. These sites include burials, and ceremony and camp sites. All sites identified in the Sacred Sites Survey, including Tingha Stone Woman, were recorded by Creamer and Kelly and registered on AHIMS.

The Sacred Site Survey signals a significant shift in the protection and management of Aboriginal cultural heritage across NSW, and eventually Australia. Prior to this, it was generally thought that there was "*basically no connection between Aboriginal people living in New South Wales and Aboriginal sites*" (Sharon Sullivan quoted in Kijas 2005:68). Archaeologists, and therefore the legislators, had been concerned only with looking for the remnants of a 'pristine' 'untouched', 'uncontaminated' culture. Anything post-1788 was considered tainted, and not worth protecting. The Sacred Site Survey sought to approach things differently, as people began to appreciate Aboriginal culture as a *living* culture, a culture that had been impacted by the arrival of Europeans, but which had adapted and persisted. A key element of the survey was, for the first time, community consultation. Creamer and Kelly were talking to the community about a wide variety of culturally significant sites, including missions, schools, reserves, massacre sites, and pastoral stations. The survey initiated a departure from the search for 'authenticity' (as western science perceived it) to a pursuit of 'cultural significance' and 'cultural connection' (as the living Aboriginal community experienced it). This is an important consideration for understanding the significance of Tingha Stone Woman.

Dismissive claims

Local historian, and Long Gully neighbour, Elizabeth Weidemann (pers. comms.) recounts an interview with a tin miner (Mr L. Syme), who claims that the feature was unearthed in 1933 during tin mining activities. This history is supported by archaeologist Tony Saunter, who examined the site in 1996 (Weidemann 1998: End Notes: 178, Stone Woman miner Jim Symes interview July 1996 and interview with archaeologist/geomorphologist Tony Saunter 1996).

Despite an abundance of historical information on the Tingha area, no references to Tingha Stone Woman have been identified that predate Kelly and Creamer's recording of the site (though not all identified historical sources were accessed as part of this provisional desktop study). While this silence may support Weidemann's research, it may instead reinforce the possible reluctance of Aboriginal people to share insights of their social ways and customs; a reluctance that is well attested in historical sources. A letter by Mrs McPherson of Keera Station, for instance, refers to failed attempts to elicit information from the local Aboriginal population: "*but they were very wary in communicating their ways and customs*" (McPherson 1857 in McBryde 1978:249). This reluctance is not surprising, considering the abundance of then relatively recent Aboriginal massacres within the New England region (e.g. Myall Creek, Slaughterhouse Creek, Patrick's Plain/Singleton).

Beyond descriptions of traditional gatherings for ceremony, most descriptions of Aboriginal life by early ethnographers and colonial settlers are primarily focused on subsistence: diet, hunting methods, medicinal plants, and their application (e.g. Mitchell 1839; Fison and Howitt 1867; Parker 1905). Anything perceived to be at odds with European lifeways tended to be not recorded.

Aboriginal living conditions in Tingha

The records of Aboriginal station settlements closest to Tingha during the earlier pastoral runs (c.1830) through to the early 1900s is difficult to accurately reconstruct. Many of the stations and property names have changed and/or been divided into smaller lots. Aboriginal movement is equally difficult to track because of their frequent removal from one station to a reserve, then a mission until many were clustered in allotments around the township of Tingha. Even during the 1930s to 1950s, government records provide detailed accounts on how Aboriginal people were constantly relocated to suit the needs of growing mine leases (Fennell and Grey 1974:217-30). Several families were relocated to Sutherlands Waters in the vicinity of the Tingha Stone Woman, which bounded part of the town common, but these areas were again redrawn and reduced to accommodate the increasing mining interest. Life was hard for Aboriginal people in the Tingha area (Brown 1982: 174-6).

Historic references to the names of pastoral stations are synonymous with Aboriginal living places and include within the Tingha district: Keera, The Grove, Bassendean/Ngoorumba, Ashford, Pindari, Strathbogie, Mooki, Cope's, Stony Creek/Nimula, Raino, Tiengah, Bundarra, and Clerk's/Clerksons. Of these place names, it is likely that Bassendean and possibly Raino may have extended into the current Long Gully property boundary. Aboriginal people often took the surname of the station owners and several family names of Aboriginal people in the Tingha district today can be traced to the original station owners from around the mid-1800s (Fennell and Grey 1974).



Figure A1. Ngoorumba Aboriginal School, Long Gully, Tingha (National Library Australia, 1936)

The property today referred to as Long Gully appears to cover part of the former, much larger pastoral run known as Bassendean, and which has since undergone several boundary adjustments. Today, Long Gully's boundary envelopes the Tingha Stone Woman Aboriginal Area, although the two are separate properties. Historic records show that the early pastoral leases in the area were located on culturally sensitive land. Following European expansion into the New England district in the mid-19th century, many Aboriginal communities were moved from their traditional lands to Aboriginal reserves and missions. During this period, many Anaiwan and Kamilaroi people were relocated to the Tingha area, where several Aboriginal reserves and missions were established. Many of the Aboriginal families in the district today are

descendants of those relocated communities. By the mid-20th century, the Australian Inland Mission (AIM) was operating an Aboriginal Mission and school at 'Long Gully', although their location is yet to be confirmed (Figures A1 and A2).



Figure A2. Missionaries' cabin and Mission Church, Long Gully, Tingha (Mitchell Library, 1933)

Mary Anne Sullivan and adherence to strict traditional marriage laws

A central Aboriginal figure during the 1850s to the early 1900s is Mary Anne Sullivan. Described as a highly respected person with unique qualities, her fame extends to being crowned 'Queen of the Aboriginal people' (Figure A3). Sullivan was reported to "*rule the Aboriginal people in the camp with an iron fist*" (Le Maistre 1996:61). A staunch enforcer of maintaining traditional marriage kinship rules, Sullivan was known to denounce mixed unions. This is of particular note given that Mary Anne Sullivan's life revolved around Tingha, and the common version of the Tingha Stone Woman story concerns severe punishment for breaking kinship marriage rules.

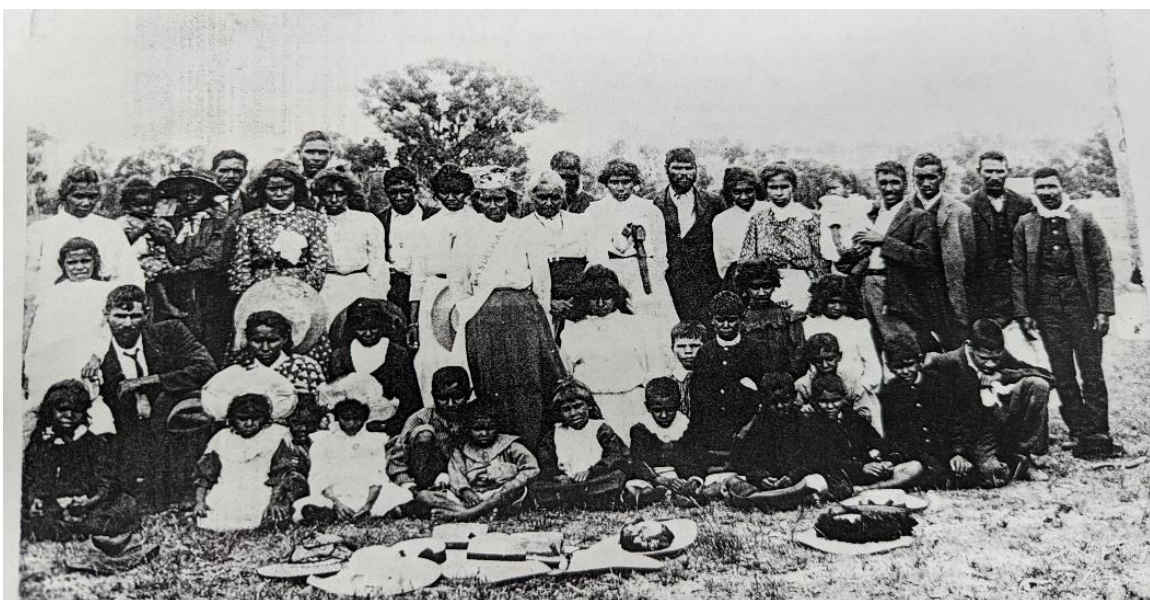


Figure A3 Mary Anne Sullivan (centre) draped in sash and crown as 'Queen of the Aboriginal People' (reproduced from Fennell and Grey 1974:158)

Language groups in the study area.

There is a strong *Anaiwan* and *Kamilaroi* presence in the Tingha district today. Historic records highlight the fluid movement in the region of Aboriginal people of these two-language groups; movement that has continued throughout the 20th century (Austin n.d.:14).

Previous linguistic studies have mainly focused on surviving language speakers in Kamilaroi country and establishing the geographical boundaries of various dialects within the Kamilaroi language region. Two of these linguistic regions meet close to Tingha, although the boundary of each dialect should be considered indicative (Austen et al 1980; Figure A4). There are several historic records from different observers of the various language groups cited in modern works for the Tingha district which complicates an understanding of the traditional language of the area. However, for the purposes of this desktop study, it is assumed that *Anaiwan* and *Kamilaroi* are both well represented in the Tingha area. A 1960 recording Tingha of Mrs Draper in Tingha, wherein she uses both *Anaiwan* and *Kamilaroi* language, demonstrates that both languages were known (Austen n.d. p 14).

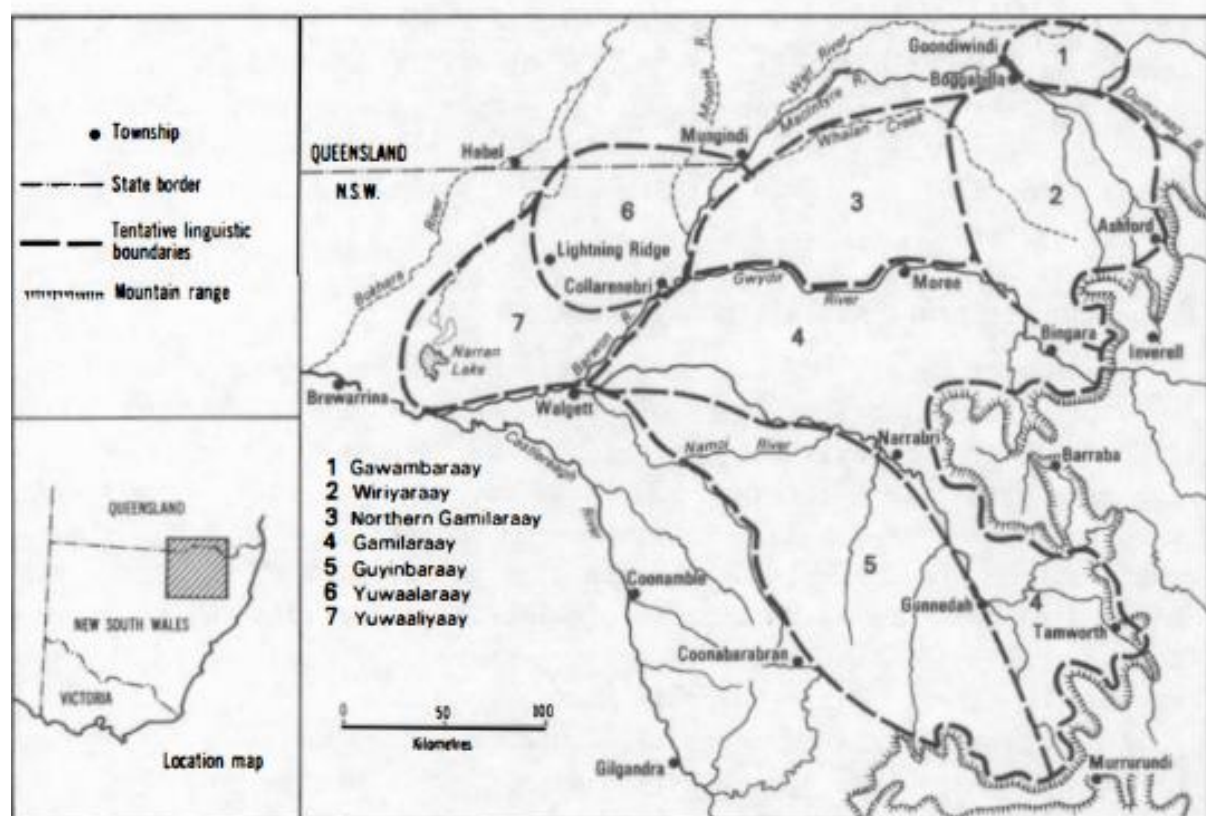


Figure A4 Geographic zones of Kamilaroi dialects (relative to Inverell/Tingha) in northern NSW, (reproduced from Austin et al. 1980:167)

Significance

Broadly speaking, Aboriginal sites are frequently subject to significance assessments. This includes applying criteria to assess local and regional significance in order to determine the appropriate management strategy. This exercise includes an assessment of archaeological/anthropological (scientific) significance and Aboriginal cultural significance (contemporary Aboriginal value). The broader scientific context of an archaeological site is also important, where a single site is considered a component of a wider complex of sites (Vinicombe 1984:107-118). This approach is rarely applied to the Aboriginal cultural value of a site, which rarely extends beyond a generalized statement of cultural significance.

Tingha Aboriginal Stone Woman is situated in a landscape that has several ceremonial, burial, historic and social sites of high cultural significance. The records of these sites are associated with early and

contemporary historical records, making it distinctly unique when viewed from a wholistic perspective. The ethnographic, historic, archaeological, and anthropological records provide a substantial body of data that highlight the distribution of significant sites across the Tingha region. Although the interpretation and origin of the Tingha Stone Woman remain a mystery, it is nonetheless recognised as a site of considerable cultural significance.

Significance categories developed by Creamer

Creamer prescribed an approach towards recording sites of cultural significance for the purposes of the Sacred Site Survey. With the assistance of Kelly, they developed a process of consultation with local communities for investigating cultural significance. Creamer (1984; Kijas 2005) relates the reality of first ‘contact’ between researcher and Aboriginal community, and the reasons why communities may view an outsider with suspicion, emphasising the need for patience and understanding throughout the consultation process.

The NSW Aboriginal Sacred Sites Survey was undertaken over a six-year period. A key outcome of the survey was a critical examination of the concept of significance, and its integral role in legal protection. The results of the survey remain a useful guide to navigating the dynamic significance of a site by local communities over time. This extends to a fluid interpretation that emerges over time and allows for a significant site to be managed in step with changing and evolving interpretations.

Three categories of site significance were developed by Creamer and are described in the Sacred Site Survey report: Traditional, Historic and Contemporary (Table A.1). A large proportion of sites recorded are mythological and ceremonial sites (Kelly 1979 :82; Godwin and Creamer 1984:103). Indeed, Creamer indicates that many of the mythological sites fixed to a landscape feature were of contemporary origin. This is an important consideration for Tingha Stone Woman, which may or may not have a relatively recent origin. Aboriginal culture is a persistent, living culture that has adapted and developed to the significant upheaval of the past two centuries. By only considering pre-1788 sites as authentic, modern researches perpetuate the disconnection of Aboriginal people and their cultural sites. Modern concepts of authenticity are much more inclusive than previously.

Table A1 Significance categories developed by Creamer

Significance category	Creamer’s criteria
Traditional	Importance of the site pre-dates European Aboriginal culture about which there is still some information. Examples are mountains or other landmarks which appear in Aboriginal mythology believed to have originated in the Dreamtime.
Historic	Sites created in post-European times during the historic period. Varying examples are a massacre site and a rebuilt ceremony site to replace a traditional (forty years ago) as an example of change in Aboriginal society.
Contemporary	A present-day importance given by the Aboriginal community to sites which may be very old and about which little or no traditional or historic information exists, such as cave paintings, or to sites which have been created such as a new cemetery. This is also true of places within the landscape of significance for a particular Aboriginal community which are considered ‘sacred’ or significant for some other reason such as conflict of land use.

Recommendations

The politics of cultural heritage resource management has reached a heightened tension on Aboriginal consultation issues on projects across Australia. This tension is fuelled by public opinion, the media, and social media.

The research undertaken in the Tingha region since the 1970s has been undertaken by individuals who presented new ways of engaging with Aboriginal communities. Cognitive of the impacts of colonialism

and the mistrust held by Aboriginal people, researcher implemented different ways of engaging Aboriginal communities, to that of the previous generation. The resulting reports tell a cautionary tale to ensure past mistakes are avoided. The following recommendations have been developed to establish an effective relationship with the local Aboriginal community when undertaking land management activities at Long Gully. The first of these involves connecting with known local groups who have an interest in the area. It is assumed that the National Parks and Wildlife Service, which manages the Stone Woman Aboriginal Area, has established a connection with the local Aboriginal community regarding the ongoing management of Tingha Stone Woman.

The Anaiwan Local Aboriginal Land Council is based in Tingha and should be consulted regarding the cultural significance of Tingha Stone Woman and the surrounding landscape. The LALC carries a wide suite of responsibilities to service the needs of the local community and has in place infrastructure that can assist with future engagement and project development.

The above two organisations / groups should be engaged, and their views carefully considered regarding the extent of inclusiveness of other parties and individuals to be consulted.

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Berndt, R.M. and C.H. Berndt. 1964. *The World of the first Australians Aboriginal traditional life: Past and present*. Aboriginal Studies Press.

Ronald M. Berndt and Catherine H. Berndt compiled extensive anthropological research of traditional Aboriginal life during the early to mid-20th century publishing detailed accounts of kinship systems, moieties, and language variation, among other traditional customs and beliefs. Their research demonstrates with clarity and purpose the profound impacts to Aboriginal societies of early European colonisation. The Berndts' field research relates mostly to the traditional practices of the desert peoples of central and northern Australia, revealing a deep understanding of the intricacies and complexities of Aboriginal social rules and practices. Originally writing in the mid-20th century, the Berndts' highlight the efforts of Aboriginal people throughout Australia to retain a semblance of traditional life to define themselves in a drastically changed world. Their work brings context to contemporary interpretations of Aboriginal culture, particularly concerning the relationship with the land in a contemporary setting.

Kelly, R. 1975. 'From the 'Keeparra' to the 'Cultural Bind'. An analysis of the Aboriginal situation.' *Australian Archaeology* 2:13-17.

Ray Kelly (snr) was one of the first employed Aboriginal Sites Officers with the NSW National Parks and Wildlife Service in the 1970s. He is well known for his working partnership with anthropologist, Howard Creamer in the Sacred Site Survey of NSW, and his activism towards changing how the educational system and social sciences (anthropologists, historians, and archaeologists) interrelate with Aboriginal communities. Kelly lays bare his manifesto on how social scientists should work with local Aboriginal communities, arguing that the provision of information gained from their investigations be provided or "returned" back to the community for their cultural and educational purposes. Kelly combines the historic setting of Aboriginal people existing in a 'white-empowered' system drawing from his personal experiences as *Dhunghetti* traditional man. He expresses his acute awareness of how knowledge empowers Aboriginal communities and advertises a different research approach when engaging with Aboriginal people. Kelly writes principally to a mixed audience of social scientists and public servants, who administer heritage laws and engage with communities, and to a lesser extent, Aboriginal people. The engagement method influenced in part the approaches used for the Sacred Site Survey project, which included working with the community in recording the Tingha Stone Woman to ensure that it and other sites of high significance are identified and protected.

R.H. Mathews. 'The Burbung of the Wiradthuri.' *Journal of Anthropology Institute of Great Britain and Ireland* 26:27-85 (Part 2).

Robert Hamilton Mathews (1841–1918) was an Australian surveyor and self-taught 'anthropologist' who studied Aboriginal cultures of southeast Australia. His work was at times contested by his peers, but today is still regarded as an expert on Aboriginal marriage customs and ceremonies. Mathews provides notes on the customs for male initiation and marriage laws. He provides details on the roles of gender and refers to the severity of punishment which was used to maintain marriage custom and control knowledge. Mathews' method of compiling information derived from face-to-face engagement with Aboriginal people, but also elicited information from colonial settlers with similar interests and who were in contact with local tribes. Information was gathered and compiled in a manner prescribed by Mathews. Mathews' principal audience was the international institutions of the Edwardian and Victorian eras that took a keen interest in Aboriginal peoples. The descriptions are significantly detailed and give valuable insight into laws that forbid revealing ceremony secrets (to the initiated boys) and punishment (to the female relatives of the initiates). Mathews outlines the severity of punishments, which might include death.

Howitt, A.W. 1904. *The native tribes of southeast Australia*. Aboriginal Studies Press Canberra.

Alfred William Howitt (1830-1908) was a pioneer anthropologist, who reported on a wide range of Aboriginal lifeways, particularly social organization, and rules of marriage and descent. His work is based on a method of face-to-face contact, observation and recording, but also relied significantly upon correspondence from individuals who shared a similar interest. For example, Howitt corresponded with C. E. Doyle, who resided in Moree (150 km west of Tingha) and is the main source for Howitt's description on class names and descendants, and how they relate to lawful marriage. A key figure of the historic Aboriginal Tingha community, Mary Anne Sullivan, was married to a Kamilaroi man from Moree, Jimmy Munro. Married in the 1850s, their union was reported to revive and maintain traditional marriage customs amongst the local Tingha community. Howitt also provides detailed descriptions of Kamilaroi customs in regions that border the cultural and linguistic locality of the Tingha district.

Le Maistre, B. (with contributions from M.R. Hardie). 1996. *Nimbula, Tingha, Bullawangen: Aboriginal People and Their Land*. Report to NSW National Parks and Wildlife Service.

Barbara Le Maistre (nee Little) is a professional historian who has contributed significantly to research of land use history in NSW through her investigations into Aboriginal mission life from the mid-19th century to modern times. In 1993, the NSW National Parks and Wildlife Service was embroiled in a dispute of competing land interests in the vicinity of the present Tingha Stone Woman. The dispute, between the Service and a local landowner, involved the protection of burial sites. An outcome of the dispute was the Service commissioning Le Maistre to document the Aboriginal history of the Tingha district to acknowledge Aboriginal culture and history in the Upper Gwydir. The three place names which form the title of her report were the foci of the investigation. The report is enhanced by contributions by Hardie, who compiled taped recordings and written material of early Aboriginal life on stations and missions in the Tingha region. Le Maistre compiles a detailed history of the region by using a wide range of documentary and archival methods and supplements this information with transcribed oral histories. The report provides an alternative interpretation of the Tingha Stone Woman to that which is more widely published. Le Maistre provides detail on the life of Mary Anne Sullivan, as a proxy description of the lives of Aboriginal people in the Tingha region during the early settler period. Le Maistre concludes that the appropriate manner for recognizing Aboriginal heritage is based on integrating historical knowledge with contemporary viewpoints and Aboriginal determination, but recognising that there are challenges in preserving that knowledge.

Cremer, H. 1975. From the Cultural 'Bind' to a Solution: The Survey of Aboriginal Sacred Sites in New South Wales". *Australian Archaeology* 2:17-23.

Harry Cremer is an anthropologist who devoted his career towards appreciating Aboriginal perspectives on community-based research projects, and the historical and social context of those relationships. Cremer (1975) can be viewed as a preamble to the 1982 publication of the Sacred Site Survey, and includes viewpoints of the Aboriginal community who express profound statements about their own awareness of their cultural and social responsibility regarding site protection, and how that can be achieved without surrendering their own identity within mainstream society. Cremer demonstrates the disparity between the expectations of communities subject to research, and of those conducting the research. Cremer used face to face discussions with Aboriginal people supplemented with similar methods used in Melanesia. Cremer concludes that the strategy of consultation used by the researcher is critical for delivering project aims that meet expectations in a timely manner.

Cohen, P. and M. Sommerville. 1990. *Ingelba and the five black matriarchs in Women, rites and sites: Aboriginal women's cultural knowledge*. Allen & Unwin, Sydney.

Patsy Cohen and Margaret Sommerville research explores how gender knowledge is transmitted through the kinship networks which replaced the traditional formal kinship systems. Examples are of how Aboriginal people relate to their past through their collective kin, the grannies, grandfathers, uncles, and aunts, some of whom they have only been told about, others whom they remember. Cohen and Sommerville describe how adults ('uncles' and 'aunts') usually have practical obligations and rights in childcare, domestic arrangements, and resource sharing. Their research explores how contemporary culture is practiced as a type of modern 'Dreaming' and how Aboriginal women have developed a unique role within their own modern lives as custodians of information about immediate family members and past generations.

Gott, B. 2007. Indigenous plant use in south-eastern Australia. *Telopea* 12(2):215-226.

Beth Gott is a plant physiologist and ethnobotanist whose area of interest and expertise is the traditional significance and uses of indigenous Australian plants. Gott has written widely on the use of indigenous plants in south-eastern Australia and was the first to develop a comprehensive database of Aboriginal plant food knowledge. Gott prepared a data base of Indigenous plant use for the various ecological zones of Australia. Of interest are the data sets for Yam Daisey and their use in north-western NSW.

Resource and Conservation Division (RACD). 2002. *Brigalow Belt South Bioregion Assessment: Aboriginal cultural heritage assessment*. Report to the NSW Resource and conservation committee (RACAC). Pilliga Local Aboriginal Land Council Report.

The Brigalow Belt South Bioregion assessment (2000-2002) was undertaken by the NSW government to pave the way for a resource strategy on land use and conservation among competing landowners, principally state forest and national parks. The assessment included an Aboriginal study of the bioregion. The study included consultation, historical archival research, oral histories, and archaeological and geomorphological investigations. Among the resulting reports, the Pilliga LALC report references female cultural and mythological sites that were still maintained during the time of the Pilliga Mission days. The studies also provide useful references to plants of cultural significance, some of which occur within the Tingha region.

Wilson, J.M. 1994. *The use of Aboriginal axe quarries in the Tamworth Region and their socio-economic context when seen in relation to the 'Daruka' 'Long transfer quarry'*. Honours thesis. University of New England, Armidale NSW.

Janice Wilson is an archaeologist who specializes in the stone lithic assemblages of the Gunnedah-Tamworth region. In 1994, Wilson investigated the distribution of axes from the 'Daruka' axe quarry, considered one of the most significant axe quarries in south-eastern Australia, with traded examples found 600 kilometres distant. Wilson examined the ethnographic records to establish links with

ceremonial and social events to understand the method of transfer of *Daruka* material to outside tribal language groups. The location of the quarry is close to a shared traditional language boundary, where archaeology and ethnography highlight the method of interaction for shared access to resources, particularly for the New England Tablelands and western slopes.

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Appendix C – Relevant Legislation

Commonwealth Legislation

The Aboriginal and Torres Strait Islander Heritage Protection Act 1984 was enacted at a federal level to preserve and protect areas and objects of particular significance to Aboriginal Australians (e.g. sacred sites) from damage or desecration. Steps necessary for the protection of a threatened place are outlined in a gazetted Ministerial Declaration (Sections 9 and 10). This can include the preclusion of development.

As well as providing protection to areas, it can also protect objects by Declaration, in particular Aboriginal skeletal remains (Section 12). Although this is a Commonwealth Act, it can be invoked to manage State matters if the Commonwealth Minister determines that the State is unwilling or unable to provide protection for such sites or objects.

The Environment Protection and Biodiversity Conservation Act 1999 provides for the protection of natural and cultural heritage places. The Act establishes (amongst other things) a National Heritage List (NHL) and a Commonwealth Heritage List (CHL). Places on the NHL are of natural or cultural significance at a national level and can be in public or private ownership. The CHL is limited to places owned or occupied by the Commonwealth which are of heritage significance for certain specified reasons.

The heritage values of places on the NHL or the CHL are protected under the terms of the EPBC Act. The proponent of an 'action' that has, will have, or is likely to have, a significant impact on the heritage values of a listed place must 'refer' the 'action' to the Minister for consent.

The Native Title Act 1993 provides recognition and protection for native title. The Act established the National Native Title Tribunal to administer native title claims to rights and interests over lands and waters by Aboriginal people. The Tribunal also administers the future act processes that attract the right to negotiate under the *Native Title Act 1993*.

The Act also provides for Indigenous Land Use Agreements (ILUA). An ILUA is an agreement between a native title group and others about the use and management of land and waters. ILUAs were introduced as a result of amendments to the *Native Title Act* in 1998. They allow people to negotiate flexible, pragmatic agreements to suit their particular circumstances. An ILUA can be negotiated over areas where native title has, or has not yet, been determined. They can be part of a native title determination or settled separately from a native title claim. An ILUA can be negotiated and registered whether there is a native title claim over the area or not.

NSW state legislation

The Environmental Planning and Assessment Act 1979 (EP&A Act) requires that environmental and heritage impacts are considered by consent authorities prior to granting development approvals. The relevant sections of the EP&A Act are:

Part 4: Development that requires consent under consideration of environmental planning instruments.

Part 5: An assessment process for activities undertaken by Public Authorities and for developments that do not require development consent but an approval under another mechanism.

Where Project Approval is to be determined under Part 4 (Division 4.1) of the Act, further approvals under the *National Parks and Wildlife Act 1974*, are not required. In those instances, management of Aboriginal heritage follows the applicable Aboriginal assessment guidelines (the *Guidelines for Aboriginal Cultural Heritage Impact Assessment and Community Consultation*, July 2005) and any relevant statement of commitments included in the Development Approval.

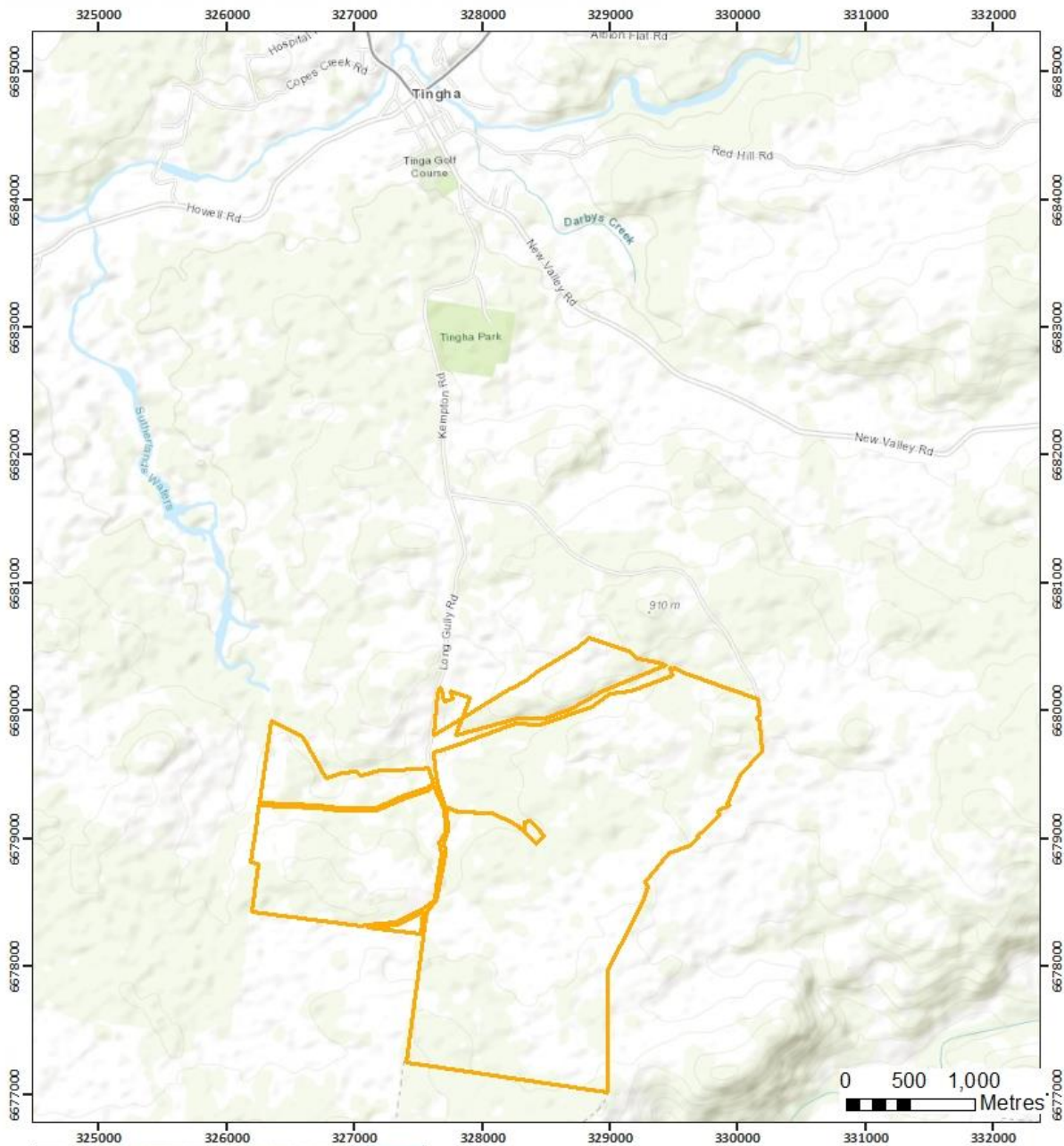
The *National Parks and Wildlife Act 1974* (NPW Act) provides blanket protection for Aboriginal objects (material evidence of Indigenous occupation) and Aboriginal places (areas of cultural significance to the Aboriginal community) across New South Wales. An Aboriginal place is any place declared to be an Aboriginal place by the Minister for the Environment, under section 84 of the Act. An Aboriginal object is defined as:

Any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains.

It is an offence to disturb Aboriginal objects or places without a Aboriginal Heritage Impact Permit (AHIP). In addition, anyone who discovers an Aboriginal object is obliged to report the discovery to the relevant authorities. The operation of the NPW Act is administered by Heritage NSW.

The Aboriginal Land Rights Act 1983 allows for the transfer of ownership to a Local Aboriginal Land Council of vacant Crown Land not required for an essential purpose or for residential land. These lands are then managed and maintained by the Local Aboriginal Land Council.

Appendix D – Maps



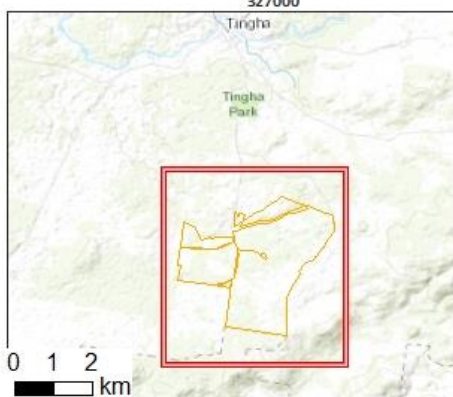
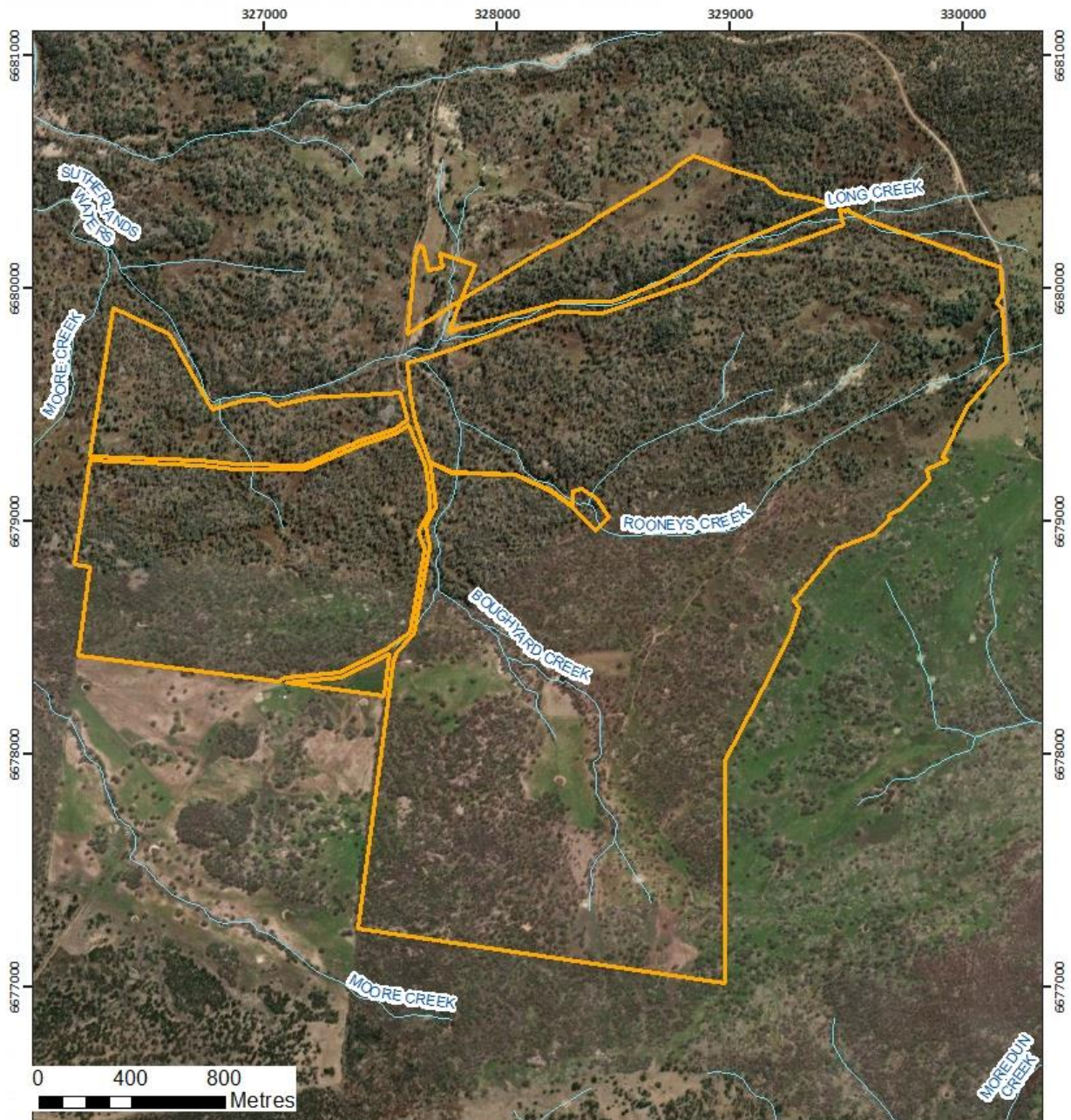
Long Gully - Location of Proposed Offset Property

Long Gully Property

Drawn by: Katherine Whincop, 16 Mar 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group, Esri Basemap



Map 1: Location of Long Gully Property



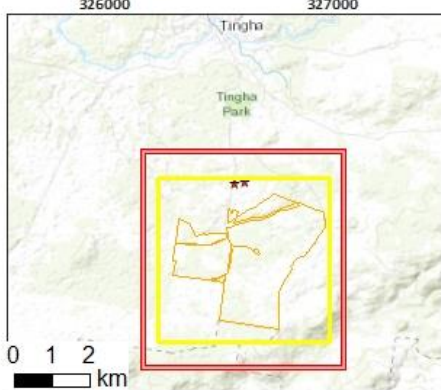
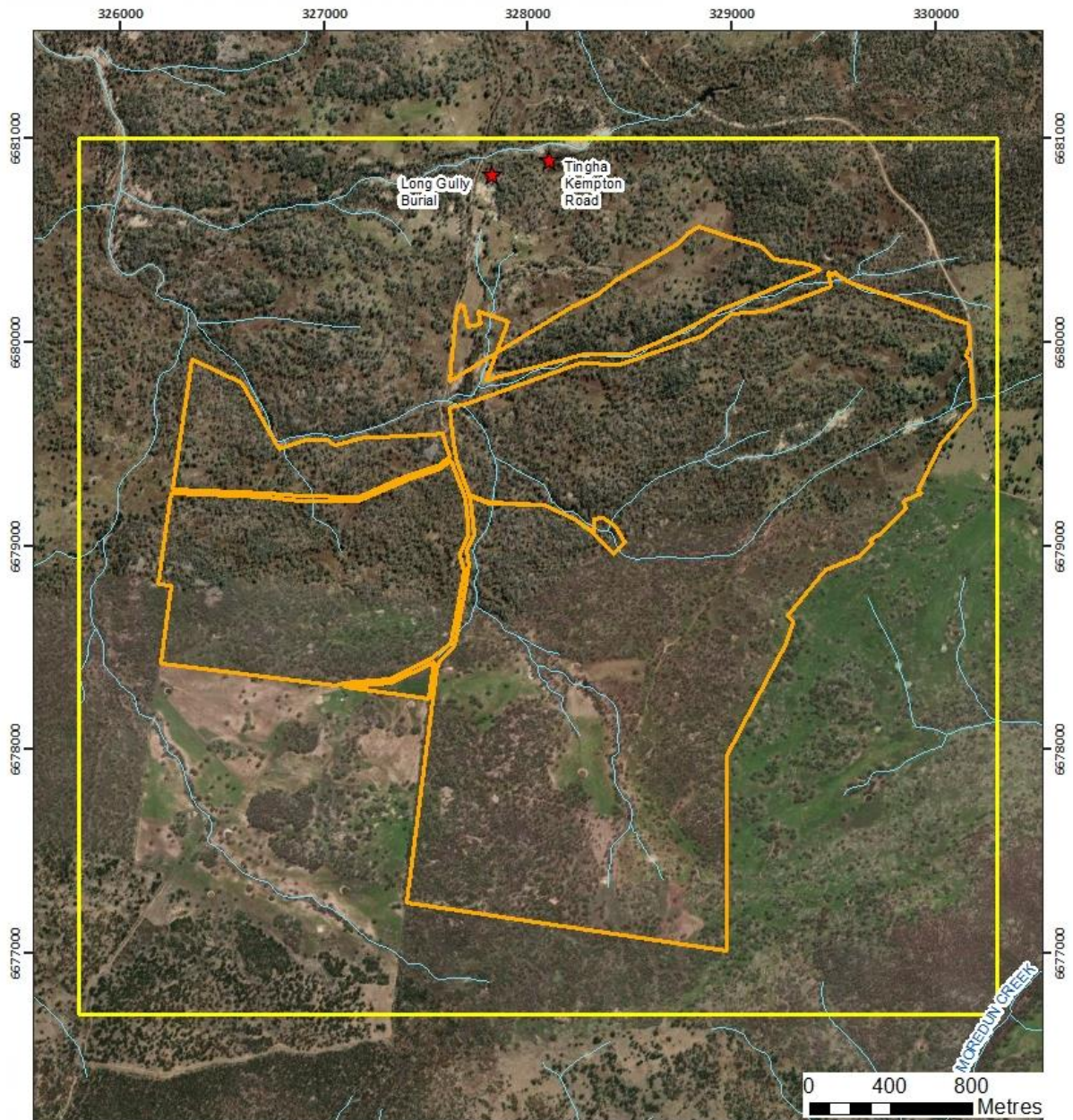
Long Gully - Layout of Proposed Offset Property

- Long Gully Property
- HydroLines

Drawn by: Katherine Whincop, 16 Mar 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group,
 Geoscience Australia, Esri Basemap



Map 2: Layout of Long Gully Property



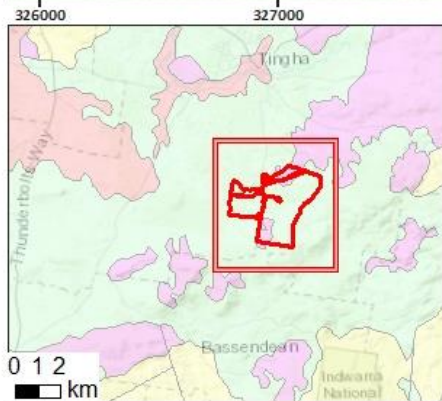
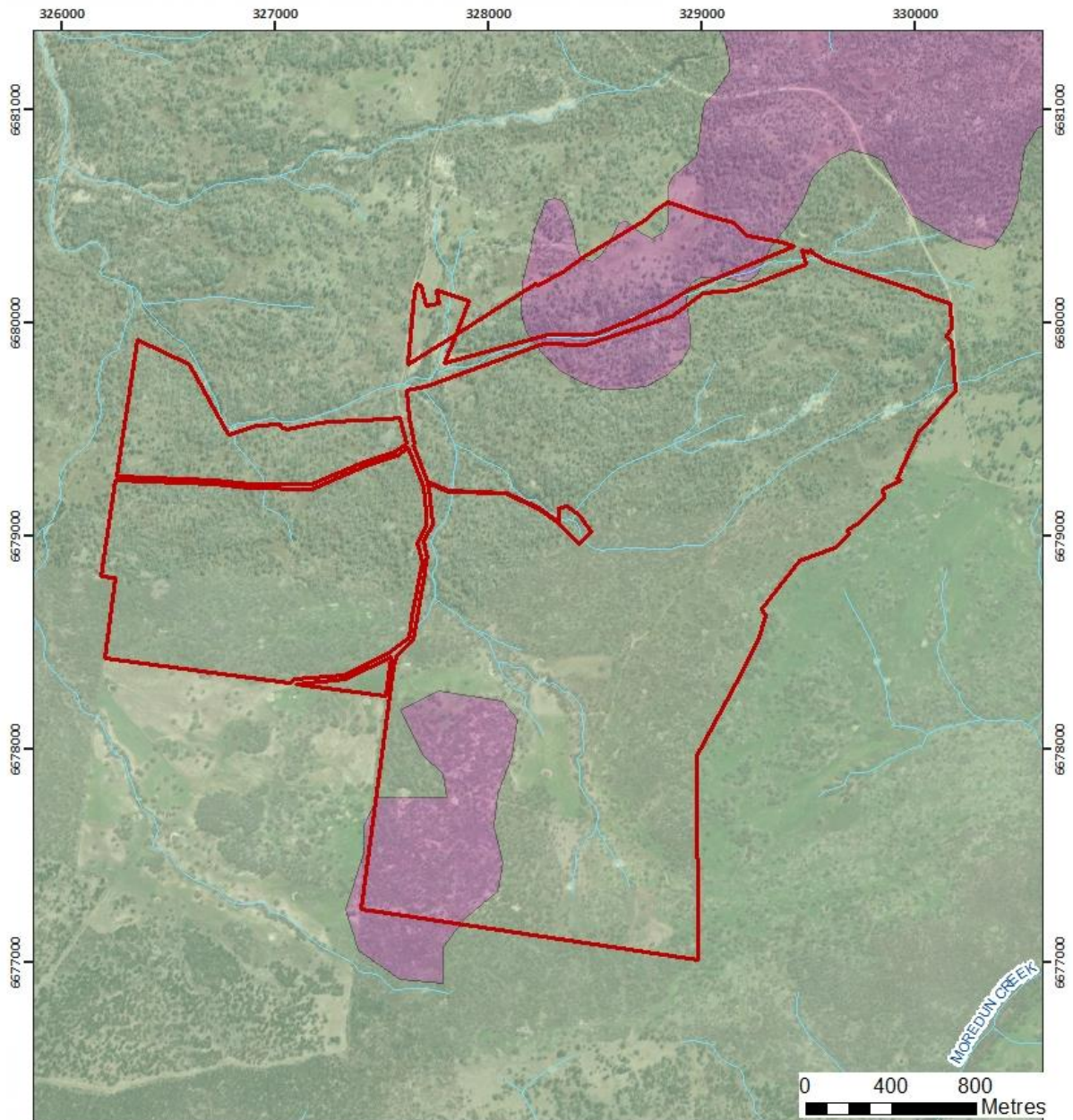
Long Gully - AHIMS Search Result

- AHIMS Search Area
- ★ Valid AHIMS Site
- Long Gully Property
- HydroLines

Drawn by: Katherine Whincop, 16 Mar 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group,
 Geoscience Australia, Esri Basemap



Map 3: Results of AHIMS search – Long Gully



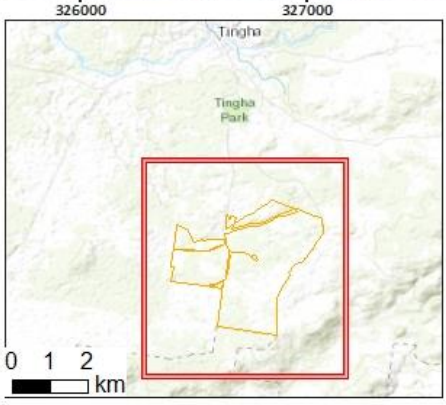
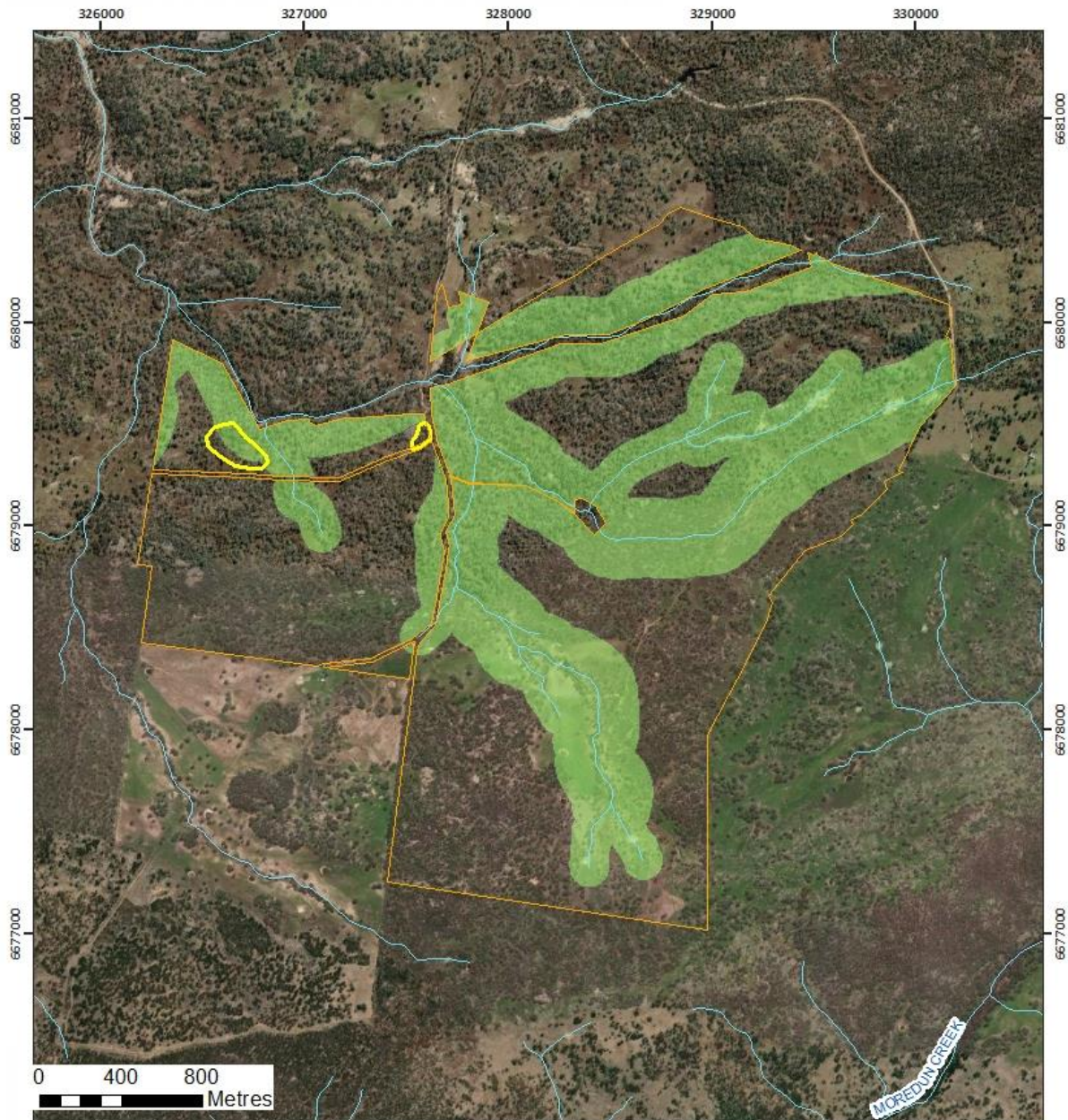
Local Geological Context - Long Gully

- Tingha Monzogranite
- Gilgai Granite
- Sandon beds, Lochaber Greywacke, Oxley Metamorphics, Wybeena Metamorphics
- alluvium 38485
- Long Gully Property
- HydroLines

Drawn by: Katherine Whincop, 16 Mar 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group, Geoscience Australia, Esri Basemap



Map 4: Local geological context of Long Gully



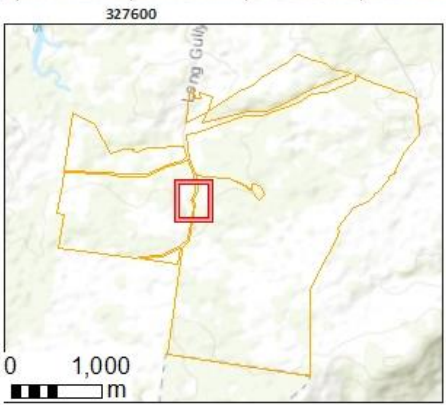
Long Gully - Cultural Heritage Sensitive Areas

- Long Gully Property
- HydroLines
- Potential Burials
- ACH Sensitive Area

Drawn by: Katherine Whincop, 16 Mar 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group, Geoscience Australia, Esri Basemap



Map 5: Aboriginal Cultural Heritage Sensitive Areas and Potential Burials in Long Gully



Long Gully - Results of Assessment

- ▲ Artefact
- ACH Site Extent
- Long Gully Property
- HydroLines

Drawn by: Katherine Whincop, 22 Mar 2022
 Projection: GDA 1994 MGA Zone 56J
 Data sources: Whitehaven Coal Group, Esri Basemap



Map 6: Results of Due Diligence Assessment

Appendix E - AHIMS Extensive Search Results



AHIMS Web Services (AWS) Search Result

Your Ref/PO Number : WhinArch_200

Client Service ID : 656346

Whincop Archaeology Pty Ltd

Date: 03 February 2022

11 Sowden Street

Tarragindi Queensland 4121

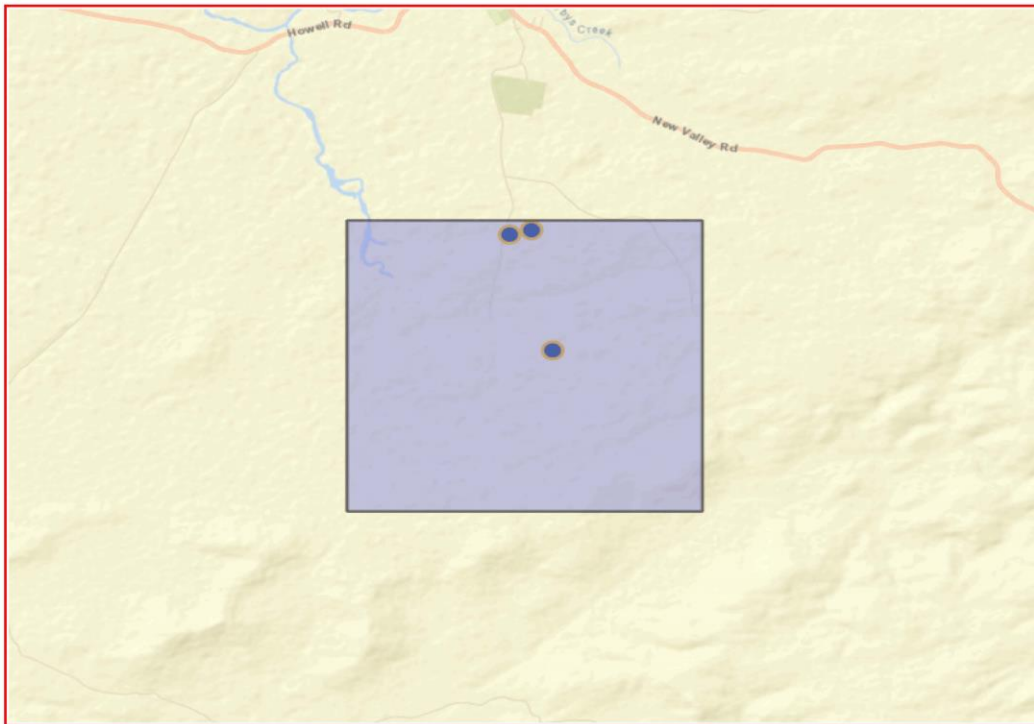
Attention: Matthew Whincop

Email: matt@whincoparchaeology.com.au

Dear Sir or Madam:

AHIMS Web Service search for the following area at Datum :GDA, Zone : 56, Eastings : 325800.0 - 330300.0, Northings : 6681000.0 - 6676700.0 with a Buffer of 0 meters, conducted by Matthew Whincop on 03 February 2022.

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

3	Aboriginal sites are recorded in or near the above location.
0	Aboriginal places have been declared in or near the above location.*

If your search shows Aboriginal sites or places what should you do?

- You must do an extensive search if AHIMS has shown that there are Aboriginal sites or places recorded in the search area.
- If you are checking AHIMS as a part of your due diligence, refer to the next steps of the Due Diligence Code of practice.
- You can get further information about Aboriginal places by looking at the gazettal notice that declared it. Aboriginal places gazetted after 2001 are available on the [NSW Government Gazette \(https://www.legislation.nsw.gov.au/gazette\)](https://www.legislation.nsw.gov.au/gazette) website. Gazettal notices published prior to 2001 can be obtained from Heritage NSW upon request

Important information about your AHIMS search

- The information derived from the AHIMS search is only to be used for the purpose for which it was requested. It is not to be made available to the public.
- AHIMS records information about Aboriginal sites that have been provided to Heritage NSW and Aboriginal places that have been declared by the Minister;
- Information recorded on AHIMS may vary in its accuracy and may not be up to date. Location details are recorded as grid references and it is important to note that there may be errors or omissions in these recordings,
- Some parts of New South Wales have not been investigated in detail and there may be fewer records of Aboriginal sites in those areas. These areas may contain Aboriginal sites which are not recorded on AHIMS.
- Aboriginal objects are protected under the National Parks and Wildlife Act 1974 even if they are not recorded as a site on AHIMS.
- This search can form part of your due diligence and remains valid for 12 months.



AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : WhinArch_200

Client Service ID : 656346

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
11-6-0048	Long Gully Burial	AGD	56	327720	6680630	Open site	Valid	Burial : -	Burial/s	
	<u>Contact</u>		<u>Recorders</u>	Karen Moorhouse				<u>Permits</u>		
11-6-0008	Restriction applied. Please contact ahims@environment.nsw.gov.au.					Open site	Valid			
	<u>Contact</u>		<u>Recorders</u>	Harry Creamer				<u>Permits</u>		
11-6-0025	Tingha Kempton Road	AGD	56	328000	6680700	Open site	Valid	Modified Tree (Carved or Scarred) :	Scarred Tree	
	<u>Contact</u>		<u>Recorders</u>	Glen Morris				-	<u>Permits</u>	

**** Site Status**

Valid - The site has been recorded and accepted onto the system as valid

Destroyed - The site has been completely impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There is nothing left of the site on the ground but proponents should proceed with caution.

Partially Destroyed - The site has been only partially impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There might be parts or sections of the original site still present on the ground

Not a site - The site has been originally entered and accepted onto AHIMS as a valid site but after further investigations it was decided it is NOT an aboriginal site. Impact of this type of site does not require permit but Heritage NSW should be notified

Report generated by AHIMS Web Service on 03/02/2022 for Matthew Whincop for the following area at Datum :GDA, Zone : 56, Eastings : 325800.0 - 330300.0, Northings : 6681000.0 - 6676700.0 with a Buffer of 0 meters.. Number of Aboriginal sites and Aboriginal objects found is 3

This information is not guaranteed to be free from error omission. Heritage NSW and its employees disclaim liability for any act done or omission made on the information and consequences of such acts or omission.



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ABN 56612406176

21 October 2022

Andrew Wright
Group Superintendent - Biodiversity
Whitehaven Coal Limited

Maules Creek Proposed Offset: Long Gully

Aboriginal Cultural Values Survey

Dear Mr Wright,

As per your request, Whincop Archaeology Pty Ltd is pleased to provide this report on the cultural values of the Maules Creek Coal Mine's proposed Biodiversity Offset Area [BOA] at Long Gully, near Tingha, NSW (Map 1). The property is located near an important mythological site known as Tingha Stone Woman.

Scope

Condition 57, Schedule 3 of New South Wales (NSW) Project Approval (10_0138) for the Maules Creek Coal Mine [MCCM], Condition 51, Schedule 3 of NSW Project Approval (11_0047) for the Tarrawonga Coal Project [TCP], and Condition 55, Schedule 3 of NSW Project Approval (09_0182) for the Boggabri Coal Mine, required the preparation of an Aboriginal Heritage Conservation Strategy [AHCS]. The resulting AHCS, which was prepared by the current author and approved by government regulators in November 2017, includes commitments for enhancing and conserving Aboriginal cultural heritage values in the BOAs for the Boggabri, Tarrawonga and Maules Creek Coal Mines.

In 2019, an extensive cultural values survey was undertaken for the then existing MCCM and TCP BOAs (Whincop 2019). Since the 2019 surveys, Whitehaven Coal has acquired the Long Gully property near Tingha as a proposed additional BOA for the MCCM. This report addresses commitments in the approved AHCS by identifying, recording and assessing the Aboriginal cultural values of Long Gully. This report supplements the results of the earlier cultural values surveys of Whitehaven BOAs (Whincop 2019) and a recent Aboriginal Due Diligence Assessment of the Long Gully property, which included preliminary research into the history of Aboriginal Missions and Reserves in the Tingha area (Whincop 2022).



During the late nineteenth and early twentieth centuries, Tingha experienced a significant influx of Aboriginal people from across NSW. As a result, the Tingha area bears witness to a unique set of cultural values distinct from the surrounding regions of NSW. For this purpose, this report focuses on the intangible cultural values of only the Long Gully property. The cultural values of any other new MCCM BOAs will be addressed in a separate survey and report.

Aims and Objectives

The objectives and aims of the cultural values survey are to:

- Consider the environmental, archaeological and ethnohistoric context for the Study Area.
- Undertake a cultural values survey (with representatives of the local Aboriginal community) to identify and describe Aboriginal cultural values within the Long Gully property and associated Tingha Stone Woman Aboriginal Area.
- Identify and describe the cultural values within the wider Study Area.
- Assess and describe the cultural significance of the identified Aboriginal cultural values within the Study Area.
- Identify and assess the nature and extent of potential impacts on Aboriginal cultural values by proposed biodiversity management activities.
- Provide recommendations for enhancing and conserving the Aboriginal cultural values of the Study Area.

Prior to the commencement of the cultural values survey, the Long Gully property was subject to targeted archaeological survey, which focused on all Aboriginal cultural heritage sensitive areas, as defined by the AHCS. The survey did not identify any Aboriginal cultural heritage (archaeological) sites within the property, although several Aboriginal artefacts were identified along Long Gully Road adjacent to the property.

The aim of the cultural values survey is to supplement the tangible evidence of activities carried out by past Aboriginal people (e.g. artefacts, grinding grooves, and scarred trees) identified through archaeological field survey of the property. The report will consider cultural knowledge of a more intangible nature, such as traditional belief systems, land uses, resource acquisition, historical events, and cultural practices.

Whitehaven Coal and Whincop Archaeology together maintain a strong a commitment to ongoing consultation of RAPs in accordance with principles outlined in *Aboriginal cultural heritage consultation requirements for proponents* (e.g. DECCW 2010a). Tingha is located within the boundaries of the Anaiwan Local Aboriginal Land Council [LALC], who were consulted regarding the cultural values of this property.

The consultation on the cultural values of Long Gully property was undertaken on 8 September 2022 at both the Anaiwan LALC office in Tingha, and ‘on country’ at Long Gully and Stone Woman Aboriginal Area. The small consultation team (Table 1) discussed the recent ethnographic history of Long Gully and the Tingha area, with the aim of identifying places of potential cultural significance.

Name	Role	Representing
Mr Greg Livermore	CEO	Anaiwan LALC
Mr Ben Haley	Field Officer	Anaiwan LALC
Mr Bob Sutherland	Aboriginal Community Relations Manager	Whitehaven Coal
Ms Hollie Sampson	Aboriginal Community Relations Officer	Whitehaven Coal
Dr Matthew Whincop	Archaeologist	Whincop Archaeology

Limitations

The results of the cultural values survey of Long Gully consider only those values provided to Whincop Archaeology by the participants of the survey. Other members of the Aboriginal community may hold different, additional, or supplementary knowledge about cultural values at Long Gully.

Intangible Cultural Values

Generally speaking, archaeological surveys focus on the tangible remains of human activity. In recent years, there has been a strong push within Australian cultural heritage management to identify the importance of intangible values associated with place. While Aboriginal people do not recognise a distinction between culture and nature, the approach to identifying, recording and protecting intangible cultural values is slightly different (see Whincop 2019, section 3.1. for a more detailed discussion on the Principles of Cultural Values). A key element is the consultation of representatives of the Aboriginal community, often by asking a series of questions regarding traditional knowledge and ongoing cultural activities, such as:

- Can you identify any cultural resources at this location?
- How were these resources acquired, processed, and used?
- What connection do Aboriginal people have to this location?
- Are there any cultural stories associated with this location?
- What do the Aboriginal belief systems have to say about this location?
- What is the cultural significance of this location?

The results of the cultural values survey have not identified any specific places or areas within the Long Gully property that hold particular significance to the Indigenous community, although Tingha Stone Woman, which is located close to Long Gully, is of high cultural significance. The data collected during the cultural values survey covers a wide range of cultural knowledge, including aspects of bush tucker, bush medicine, seasonality, ceremony, spiritual connection to the land, dreaming stories, taboo and gender restrictions, hunting, and Indigenous belief systems.

The information and knowledge provided by the Traditional Owners indicate that Long Gully is part of a wider cultural landscape, which is composed of important cultural elements: a wide variety of flora and fauna with dietary, medicinal and ceremonial values; animals that are part of a cultural totemic system, and which are still valued today; landscapes that have been and continue to be used by some Traditional Owners for hunting; landscapes that are venues for the teaching and learning of culture; story places; locales that may have been used for ceremony; and pathways through which a number of Traditional Owners believe Creator beings and ancestors travelled. Aboriginal people in pre-contact and post-contact times used the resources of this landscape, travelling through the country to meet subsistence needs, ceremonial responsibilities and other obligations associated with management of country and culture.

The Long Gully cultural values survey has confirmed general themes of traditional knowledge similar to those identified in other BOAs (Whincop 2019):

- The inter-connectedness of place - traditionally, Aboriginal people traversed the landscape for trade, hunting and foraging along established routes defined by the topography. Movement through the landscape was reflected in traditional stories and routes (e.g. songlines and 'Dreaming places'). The landscape, and all the cultural beliefs and customs that go with it, are all deeply inter-connected.
- 'Nature' and 'Culture' – the Aboriginal community do not make a clear distinction between the natural world and 'culture', because they consider the two things to be closely intertwined.
- Access to Country - some Aboriginal people wish to be afforded opportunities to access Country containing cultural sites, objects, and/or resources to continue to embed their beliefs in physical places, to continue to practice traditional activities, and to educate their younger generations.
- Plant and animal resources abound within the landscape, and the RAPs expressed a desire to make use of these resources in the future (e.g. bush tucker, bush medicine). Many plants and animals hold particular significance as sources of food, medicine, traditional practices, and ceremony.
- Spirits are an important element in maintaining taboos and cultural restrictions. The many different evil and mischievous spirits all contribute to maintaining order, custom and law.

- As custodians of Country, Aboriginal people uphold a respect for the land wherein all life is important.
- Water and Fire are two important elements central to cultural traditions. Water is the giver of life, while fire renews life (many seeds need fire to germinate). Following fire, new life springs forth with abundance.

Tangible Cultural Values

This project supplements an Aboriginal Due Diligence Assessment that incorporated the results of a recent search of the AHIMS database for the Long Gully property. The search of the AHIMS (Search ID#656346) was undertaken on 3 February 2022 for a large area containing the relevant property. The results of the search revealed the presence of three (3) Aboriginal cultural heritage sites within the search area (a burial, a scarred tree and a restricted information site), none of which are located within Long Gully (Map 3; Appendix D).

The AHIMS search results include a mythological site known as Tingha Stone Women. Although the information of this site is restricted within AHIMS, the location and general nature of this site is well known within the wider community. Tingha Stone Woman is a natural stone feature within the granite outcrops of Rooney's Creek, and is managed by the National Parks and Wildlife Service [NPWS] as the Stone Woman Aboriginal Area, which has been excised from the Long Gully property boundary. A preliminary investigation into the nature and cultural significance of this site, and the Tingha area in general, was undertaken as part of the earlier Aboriginal Due Diligence Assessment (Whincop 2022). Although evidence indicates the stone feature was first exposed in the twentieth century by tin mining activities, Tingha Stone Woman is a place of significant cultural and social importance to local Aboriginal people. The site is identified as a women's site associated with an important myth focused on traditional marriage laws. The origin of the mythological story is unclear. Traditional Owners confirmed Tingha Stone Woman continues to be a place of high cultural significance. The place remains an important teaching site for adhering to traditional marriage laws, and ensuring individuals are not 'wrong way married'. Tingha Stone Woman represents the evolving cultural values of the Tingha Aboriginal community the former matriarch, Mary Anne Sullivan (Auntie Mary) sought to re-inscribe traditional marriage laws. As a result, the Tingha Stone Woman is an element of the cultural landscape that has been re-inscribed with cultural significance (cf. Weiner 2011; Sneddon 2021).

Archaeological survey of the Long Gully property did not identify any cultural heritage sites within the property. Discussions with Traditional Owners originally suggested the possible presence of traditional Aboriginal burials in the north west portion of Long Gully, but further consultation as part of cultural values survey confirmed that these burials are not located in Long Gully property, but are the 'Long Gully Burials' registered on AHIMS (11-6-0048) and which are located within the Bonnie Doon property to the north. As a result, the cultural values survey confirmed that no Aboriginal burials are known to exist within Long Gully property.

Ethnographic and Historical Values

The records of Aboriginal station settlements closest to Tingha during the earlier pastoral runs (c.1830) through to the early 1900s is difficult to accurately reconstruct. Many of the stations and property names have changed and/or been divided into smaller lots. Aboriginal movement is equally difficult to track because of their frequent removal from one station to a Reserve, then a Mission until many were clustered in impromptu camps around the township of Tingha. Even during the 1930s to 1950s, government records provide detailed accounts on how Aboriginal people were frequently relocated to accommodate the increasing mining interest (Fennell and Grey 1974:217-30). Life was hard for Aboriginal people in the Tingha area (Brown 1982: 174-6).

The property today referred to as Long Gully appears to cover part of the former, much larger pastoral run known as 'Bassendean', which has since undergone several boundary adjustments. Today, Long Gully's boundary envelopes the Tingha Stone Woman Aboriginal Area, although the two are separate properties. Historic records show that the early pastoral leases in the area were located on culturally sensitive land. Following European expansion into the New England district in the mid-19th century, many Aboriginal communities were moved from their traditional lands to Aboriginal Reserves and Missions. During this period, many Anaiwan and Kamilaroi people were relocated to the Tingha area, where several Aboriginal Missions (church-managed), and Aboriginal Reserves (government-managed) were established. Despite intentions, Aboriginal Reserves and Missions had the effect of isolating, confining and controlling Aboriginal People. Many of the Aboriginal families in the district today are descendants of those relocated communities.

By the mid-20th century, the Australian Inland Mission (AIM) was operating the *Ngoorumba* Aboriginal School and Mission at 'Long Gully', formerly known as the Long Gully School (Figures 1 and 2). Prior to the School being established in 1932, AIM workers had taught reading and writing to the young children at Long Gully (in Bassendean). *Ngoorumba* School was originally located south of Long Gully property, in the property still identified as Bassendean (G. Livermore *pers. comms*; Map 4). In the mid twentieth century, the *Ngoorumba* Aboriginal Mission and School was dismantled, relocated and re-erected in Bonnie Doon, the property to the north of Long Gully property. The small property parcel, where the remains of these buildings are located, is owned by the Anaiwan LALC (Map 4). The relocated school buildings were eventually destroyed in the 2019 bushfires that affected the Tingha area.

Following the closure and relocation of the different Aboriginal Missions and Aboriginal Reserves, several unofficial, impromptu Aboriginal camps were established around Tingha, including New Valley, Middle Camp, Old Bottom and Hospital Flats. Consultation with Traditional Owners has confirmed that none of these unofficial camps were located within the boundary of today's Long Gully property. The location of Old Bottom camp, which was the closest to Long Gully property, is north of Bonnie Doon (Map 4).



Figure 1. Ngoorumba Aboriginal School, Long Gully (Bassendean), Tingha (National Library Australia, 1936)



Figure A2. Missionaries' cabin and Mission Church, Long Gully (Bassendean), Tingha (Mitchell Library, 1933)

Enhancing and Conserving Cultural Values

Condition 57, Schedule 3 of New South Wales (NSW) Project Approval (10_0138) for the Maules Creek Coal Mine, and Condition 51, Schedule 3 of NSW Project Approval (11_0047) for the Tarrawonga Coal Project, outline the purpose for the AHCS as focusing on 'enhancing and conserving' Aboriginal cultural heritage values in the offsets. The Long Gully cultural values survey has not identified any specific places or areas of particular significance to the Aboriginal community. Instead, cultural values are linked in more general terms to the biodiversity management of the natural environment: such as the health of habitat, rivers, flora and fauna; enhancing biodiversity; establishing wildlife corridors; and controlling feral species. As a result, the enhancement and conservation of Aboriginal cultural values is directly linked to the biodiversity management of Long Gully as a BOA.

Recommendations

- Whitehaven is committed to continuing consultation with the local Aboriginal community in order to enhance and conserve Aboriginal cultural values at the Long Gully property. It is recommended that consultation with Anaiwan LALC continue, and engagement opportunities be explored.
- While the Traditional Owners have not identified any areas of particular cultural significance within Long Gully, Tingha Stone Woman (and any archaeological sites identified in the future), represents a tangible reminder of Aboriginal cultural activities. Hence, protecting and conserving any tangible sites is a clear means for 'enhancing and conserving' Aboriginal cultural values. It is recommended that site protection for any archaeological sites identified on Long Gully will include:
 - Protective fencing and signage;
 - Maintenance of an AHCS Aboriginal cultural heritage sites database;
 - Design of biodiversity management activities to avoid all known sites; and
 - Induction of Whitehaven staff and contractors on the location of sites and their obligations under the NPW Act 1974 not to harm an Aboriginal object.
- As described above, the cultural values survey has identified that the cultural values of Long Gully are linked to the biodiversity of the natural environment. Hence, the enhancement and conservation of Aboriginal cultural values is directly linked to the biodiversity management of the property with special consideration given to:
 - Faunal habitat;
 - Rivers;
 - Native flora and fauna;
 - Wildlife corridors;
 - Enhancing biodiversity; and
 - Control of feral species.

If you have any queries or concerns regarding this report, please contact Dr Whincop by either phone (0407 038 584) or email (matt@whincoparchaeology.com.au).

Yours sincerely



Dr Matthew Whincop
Director, Whincop Archaeology Pty Ltd

Attachments:

- Appendix A – Bibliographical References
- Appendix B – Relevant Legislation
- Appendix C – Maps
- Appendix D – AHIMS Extensive Search Results

Appendix A – Bibliographical References

- Brown, H. 1982. *Tin at Tingha. A history of Tingha. The greatest tin producing area of New South Wales and the story of its people.* Armidale.
- Creamer, H. 1975. From the Cultural 'Bind' to a Solution: The Survey of Aboriginal Sacred Sites in New South Wales. *Australian Archaeology* 2:17-23.
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- Whincop Archaeology. 2019. *Aboriginal Heritage Conservation Strategy: Maules Creek and Tarrawonga Biodiversity Offset Areas Aboriginal Cultural Values Survey.*
- Whincop Archaeology. 2022. *Maules Creek Proposed Offset – Aboriginal Due Diligence Assessment Long Gully.*

Appendix B – Relevant Legislation

Commonwealth Legislation

The Aboriginal and Torres Strait Islander Heritage Protection Act 1984 was enacted at a federal level to preserve and protect areas and objects of particular significance to Aboriginal Australians (e.g. sacred sites) from damage or desecration. Steps necessary for the protection of a threatened place are outlined in a gazetted Ministerial Declaration (Sections 9 and 10). This can include the preclusion of development.

As well as providing protection to areas, it can also protect objects by Declaration, in particular Aboriginal skeletal remains (Section 12). Although this is a Commonwealth Act, it can be invoked to manage State matters if the Commonwealth Minister determines that the State is unwilling or unable to provide protection for such sites or objects.

The Environment Protection and Biodiversity Conservation Act 1999 provides for the protection of natural and cultural heritage places. The Act establishes (amongst other things) a National Heritage List (NHL) and a Commonwealth Heritage List (CHL). Places on the NHL are of natural or cultural significance at a national level and can be in public or private ownership. The CHL is limited to places owned or occupied by the Commonwealth which are of heritage significance for certain specified reasons.

The heritage values of places on the NHL or the CHL are protected under the terms of the EPBC Act. The proponent of an 'action' that has, will have, or is likely to have, a significant impact on the heritage values of a listed place must 'refer' the 'action' to the Minister for consent.

The Native Title Act 1993 provides recognition and protection for native title. The Act established the National Native Title Tribunal to administer native title claims to rights and interests over lands and waters by Aboriginal people. The Tribunal also administers the future act processes that attract the right to negotiate under the *Native Title Act 1993*.

The Act also provides for Indigenous Land Use Agreements (ILUA). An ILUA is an agreement between a native title group and others about the use and management of land and waters. ILUAs were introduced as a result of amendments to the *Native Title Act* in 1998. They allow people to negotiate flexible, pragmatic agreements to suit their particular circumstances. An ILUA can be negotiated over areas where native title has, or has not yet, been determined. They can be part of a native title determination or settled separately from a native title claim. An ILUA can be negotiated and registered whether there is a native title claim over the area or not.

NSW state legislation

The Environmental Planning and Assessment Act 1979 (EP&A Act) requires that environmental and heritage impacts are considered by consent authorities prior to granting development approvals. The relevant sections of the EP&A Act are:

Part 4: Development that requires consent under consideration of environmental planning instruments.

Part 5: An assessment process for activities undertaken by Public Authorities and for developments that do not require development consent but an approval under another mechanism.

Where Project Approval is to be determined under Part 4 (Division 4.1) of the Act, further approvals under the *National Parks and Wildlife Act 1974*, are not required. In those instances, management of Aboriginal heritage follows the applicable Aboriginal assessment guidelines (the *Guidelines for Aboriginal Cultural Heritage Impact Assessment and Community Consultation*, July 2005) and any relevant statement of commitments included in the Development Approval.

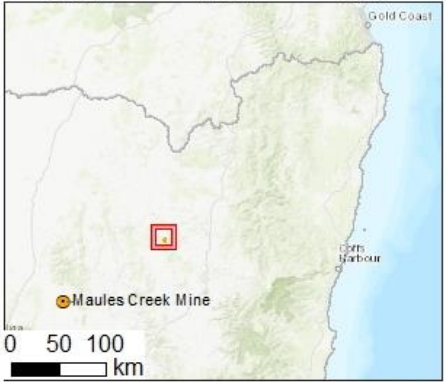
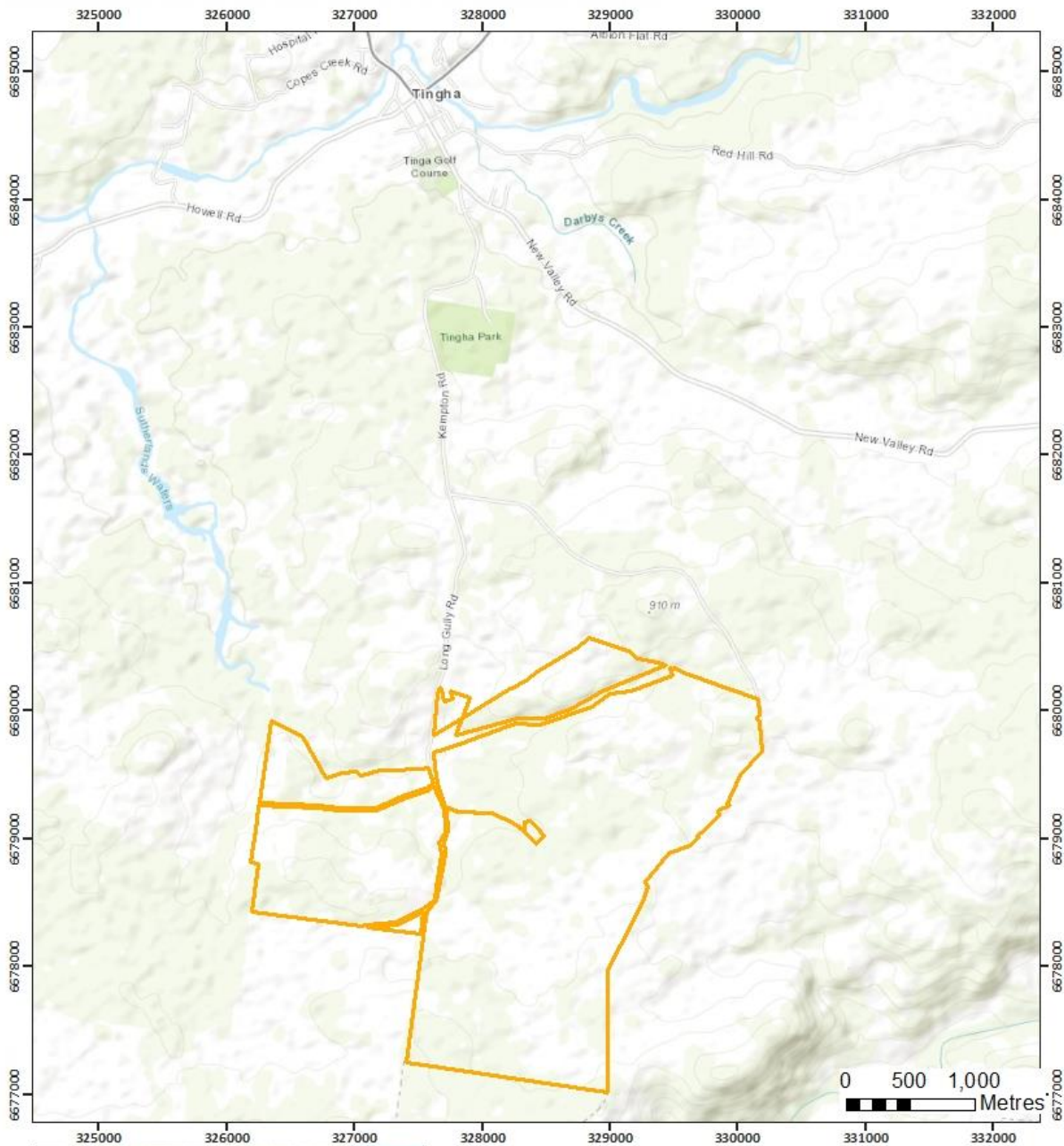
The National Parks and Wildlife Act 1974 (NPW Act) provides blanket protection for Aboriginal objects (material evidence of Indigenous occupation) and Aboriginal places (areas of cultural significance to the Aboriginal community) across New South Wales. An Aboriginal place is any place declared to be an Aboriginal place by the Minister for the Environment, under section 84 of the Act. An Aboriginal object is defined as:

Any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains.

It is an offence to disturb Aboriginal objects or places without an Aboriginal Heritage Impact Permit (AHIP). In addition, anyone who discovers an Aboriginal object is obliged to report the discovery to the relevant authorities. The operation of the NPW Act is administered by Heritage NSW.

The Aboriginal Land Rights Act 1983 allows for the transfer of ownership to a Local Aboriginal Land Council of vacant Crown Land not required for an essential purpose or for residential land. These lands are then managed and maintained by the Local Aboriginal Land Council.

Appendix C – Maps



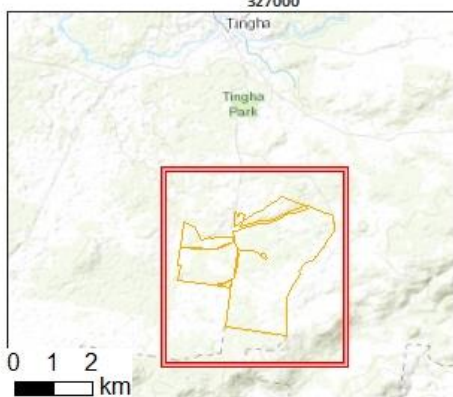
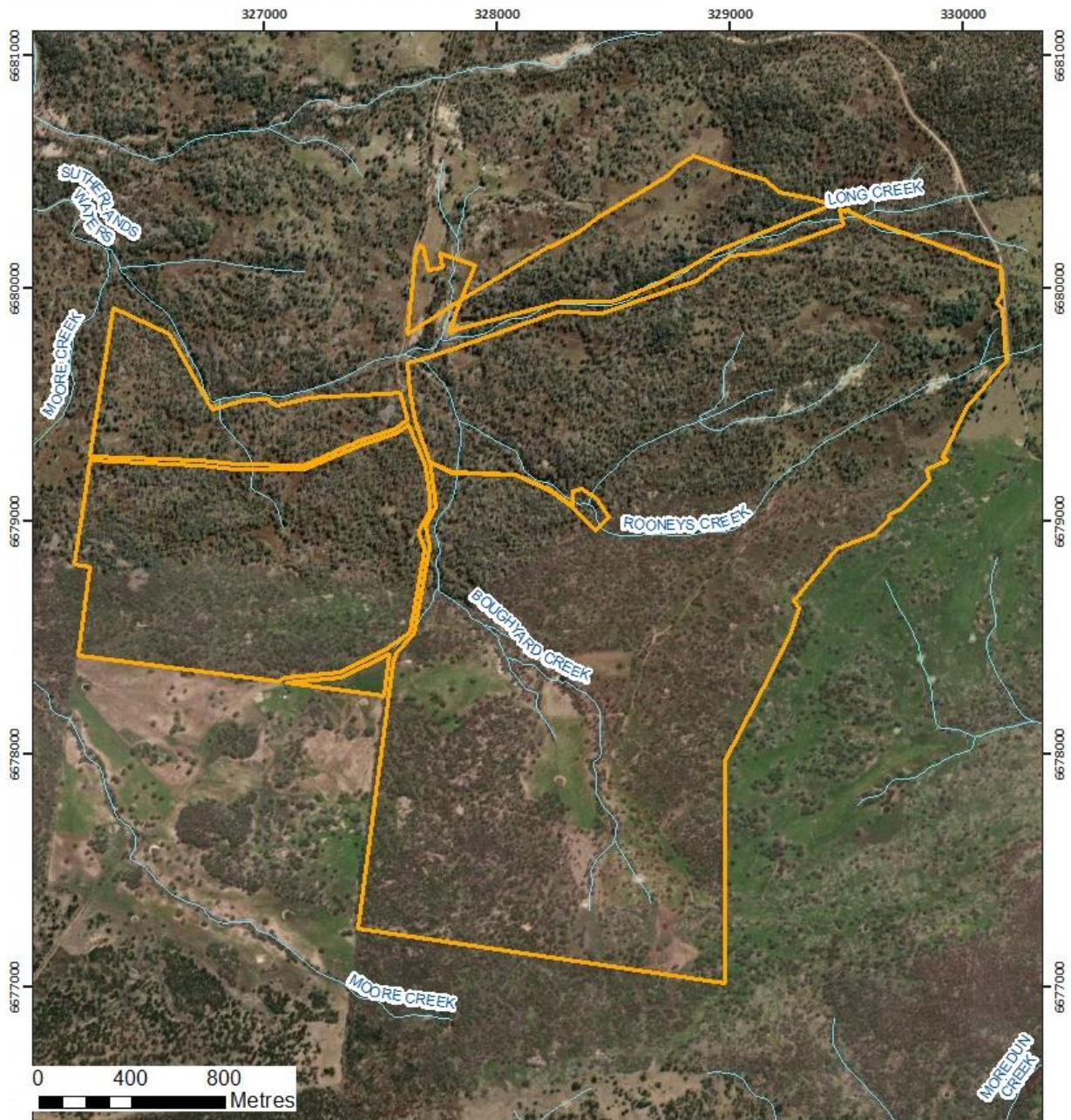
Long Gully - Location of Proposed Offset Property

Long Gully Property

Drawn by: Katherine Whincop, 16 Mar 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group, Esri Basemap



Map 1: Location of Long Gully Property



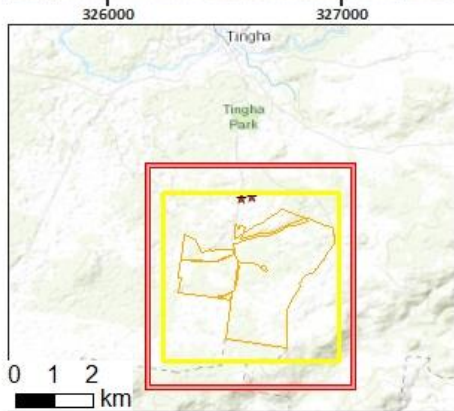
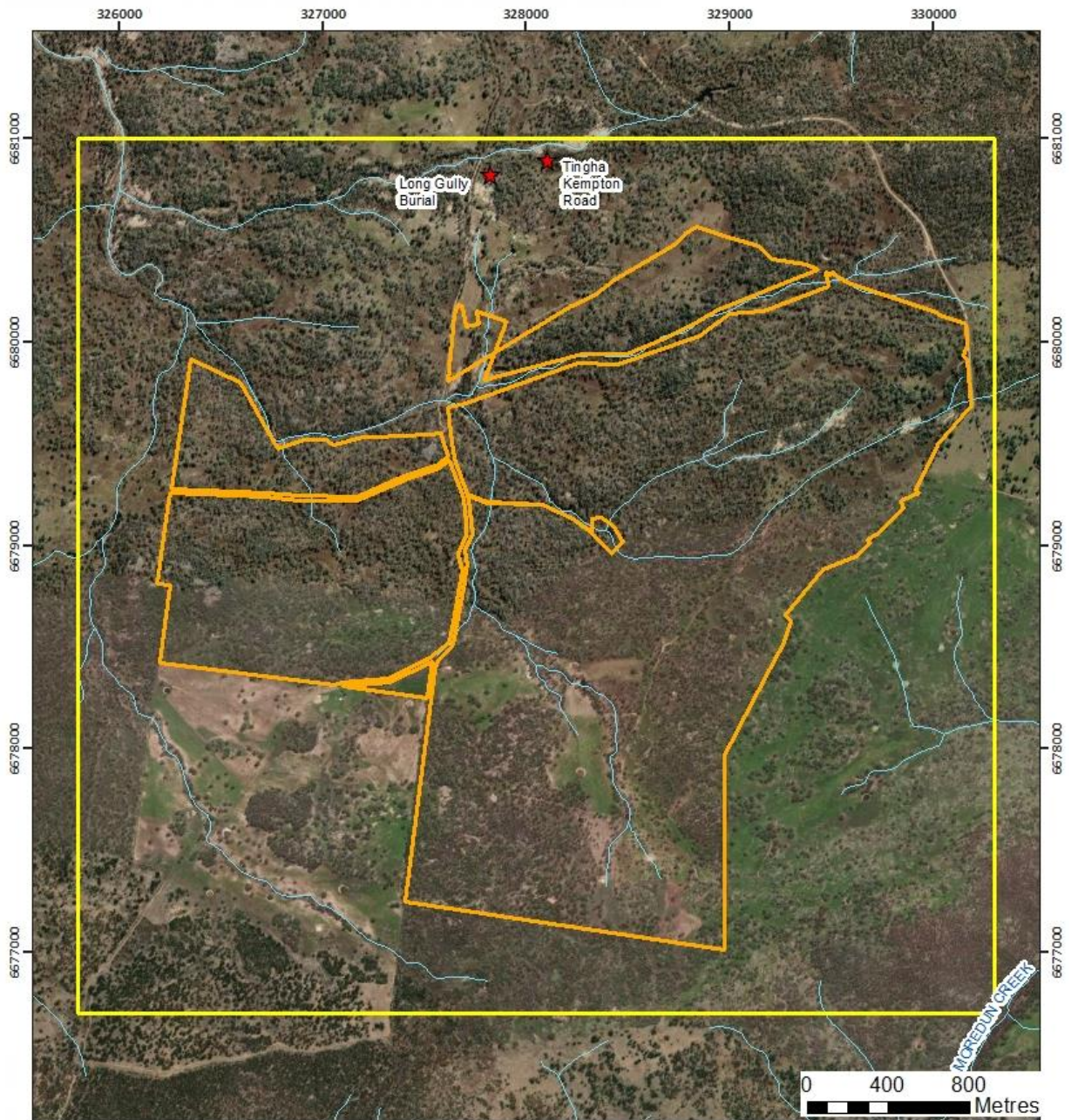
Long Gully - Layout of Proposed Offset Property

- Long Gully Property
- HydroLines

Drawn by: Katherine Whincop, 16 Mar 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group,
 Geoscience Australia, Esri Basemap



Map 2: Layout of Long Gully Property



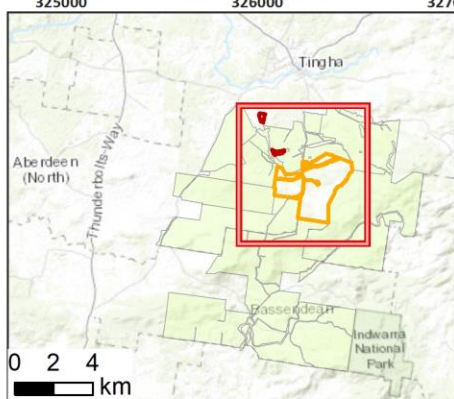
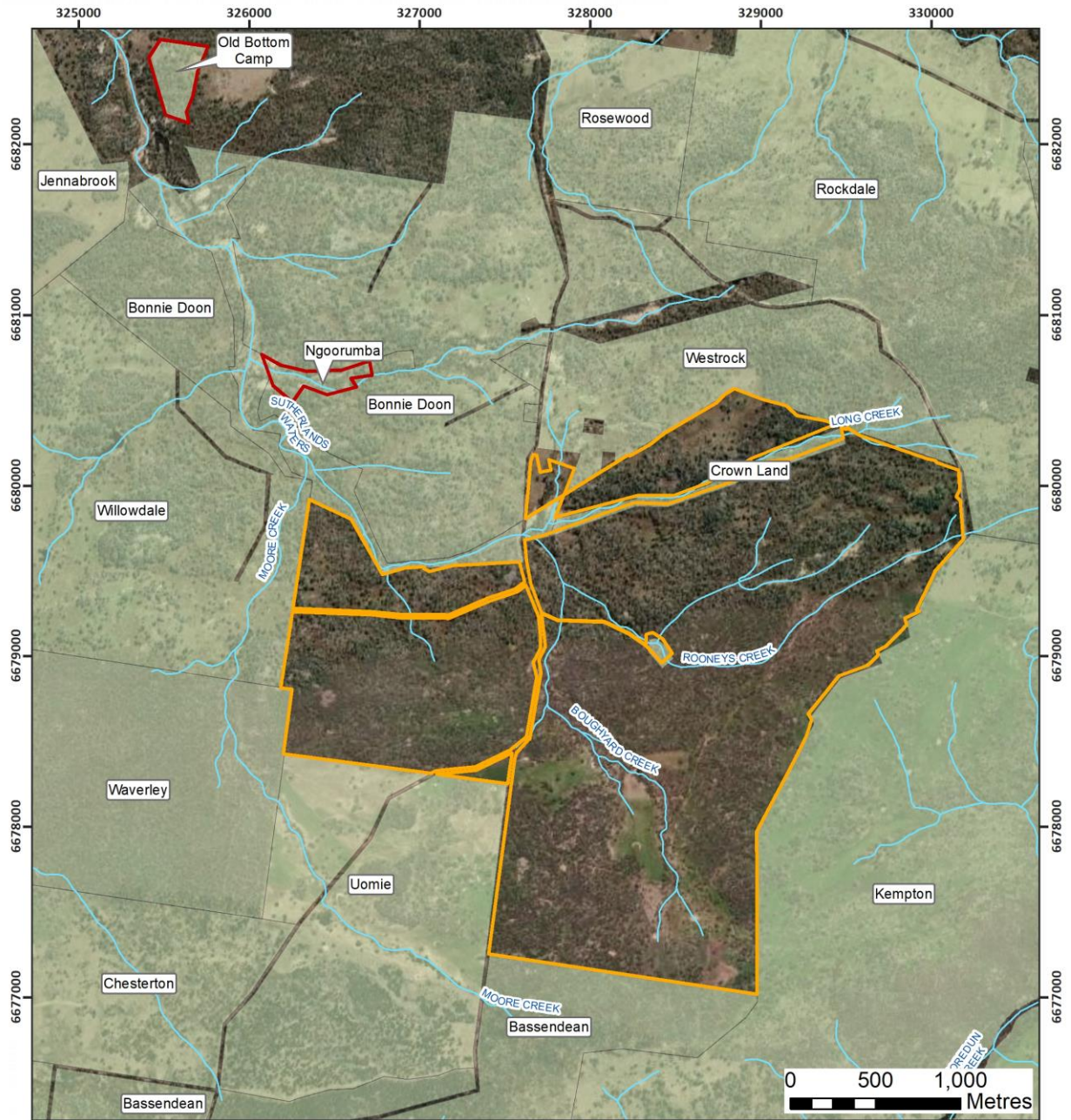
Long Gully - AHIMS Search Result

- AHIMS Search Area
- ★ Valid AHIMS Site
- Long Gully Property
- HydroLines

Drawn by: Katherine Whincop, 16 Mar 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group, Geoscience Australia, Esri Basemap



Map 3: Results of AHIMS search – Long Gully



- Long Gully Property
- Anaiwan LALC Property
- Neighbouring Property
- HydroLines

Drawn by: Katherine Whincop, 21 Oct 2022
Projection: GDA 1994 MGA Zone 56J
Data sources: Whitehaven Coal Group, Geoscience Australia, Esri Basemap



Map 4: Context of Long Gully

Appendix D - AHIMS Extensive Search Results



AHIMS Web Services (AWS) Search Result

Your Ref/PO Number : WhinArch_200

Client Service ID : 656346

Whincop Archaeology Pty Ltd

Date: 03 February 2022

11 Sowden Street

Tarragindi Queensland 4121

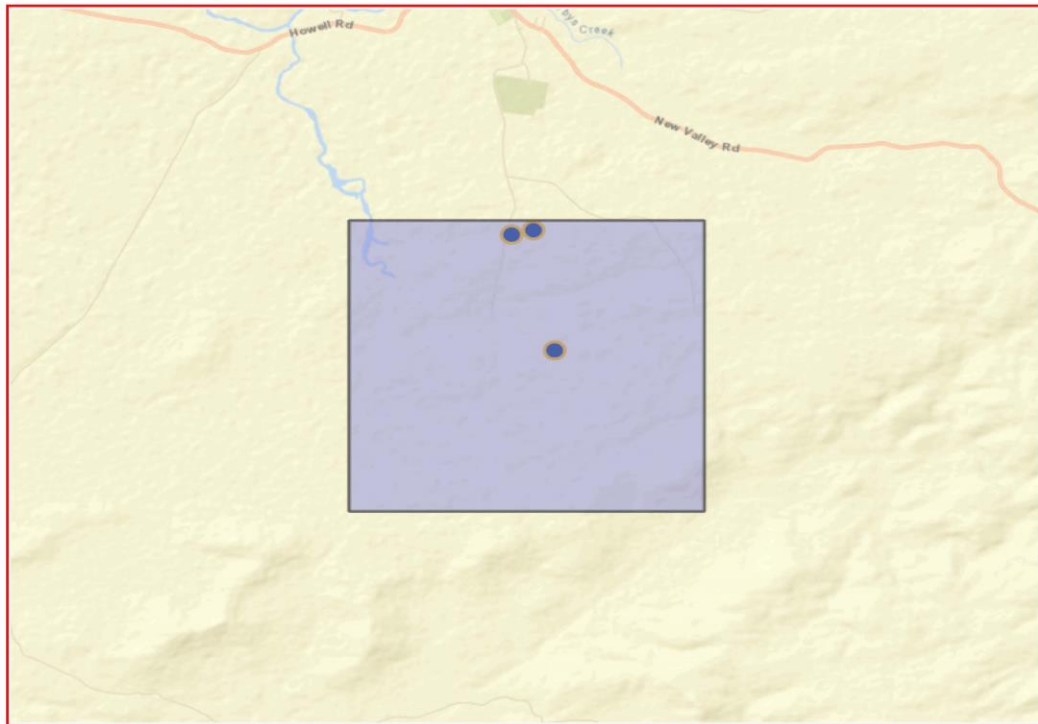
Attention: Matthew Whincop

Email: matt@whincoparchaeology.com.au

Dear Sir or Madam:

AHIMS Web Service search for the following area at Datum :GDA, Zone : 56, Eastings : 325800.0 - 330300.0, Northings : 6681000.0 - 6676700.0 with a Buffer of 0 meters, conducted by Matthew Whincop on 03 February 2022.

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

3	Aboriginal sites are recorded in or near the above location.
0	Aboriginal places have been declared in or near the above location.*

If your search shows Aboriginal sites or places what should you do?

- You must do an extensive search if AHIMS has shown that there are Aboriginal sites or places recorded in the search area.
- If you are checking AHIMS as a part of your due diligence, refer to the next steps of the Due Diligence Code of practice.
- You can get further information about Aboriginal places by looking at the gazettal notice that declared it. Aboriginal places gazetted after 2001 are available on the [NSW Government Gazette \(https://www.legislation.nsw.gov.au/gazette\)](https://www.legislation.nsw.gov.au/gazette) website. Gazettal notices published prior to 2001 can be obtained from Heritage NSW upon request

Important information about your AHIMS search

- The information derived from the AHIMS search is only to be used for the purpose for which it was requested. It is not be made available to the public.
- AHIMS records information about Aboriginal sites that have been provided to Heritage NSW and Aboriginal places that have been declared by the Minister;
- Information recorded on AHIMS may vary in its accuracy and may not be up to date. Location details are recorded as grid references and it is important to note that there may be errors or omissions in these recordings,
- Some parts of New South Wales have not been investigated in detail and there may be fewer records of Aboriginal sites in those areas. These areas may contain Aboriginal sites which are not recorded on AHIMS.
- Aboriginal objects are protected under the National Parks and Wildlife Act 1974 even if they are not recorded as a site on AHIMS.
- This search can form part of your due diligence and remains valid for 12 months.



AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : WhinArch_200

Client Service ID : 656346

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
11-6-0048	Long Gully Burial	AGD	56	327720	6680630	Open site	Valid	Burial : -	Burial/s	
	<u>Contact</u>		<u>Recorders</u>	Karen Moorhouse				<u>Permits</u>		
11-6-0008	Restriction applied. Please contact ahims@environment.nsw.gov.au.					Open site	Valid			
	<u>Contact</u>		<u>Recorders</u>	Harry Creamer				<u>Permits</u>		
11-6-0025	Tingha Kempton Road	AGD	56	328000	6680700	Open site	Valid	Modified Tree (Carved or Scarred) :	Scarred Tree	
	<u>Contact</u>		<u>Recorders</u>	Glen Morris				-	<u>Permits</u>	

**** Site Status**

Valid - The site has been recorded and accepted onto the system as valid

Destroyed - The site has been completely impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There is nothing left of the site on the ground but proponents should proceed with caution.

Partially Destroyed - The site has been only partially impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There might be parts or sections of the original site still present on the ground

Not a site - The site has been originally entered and accepted onto AHIMS as a valid site but after further investigations it was decided it is NOT an aboriginal site. Impact of this type of site does not require permit but Heritage NSW should be notified

Report generated by AHIMS Web Service on 03/02/2022 for Matthew Whincop for the following area at Datum :GDA, Zone : 56, Eastings : 325800.0 - 330300.0, Northings : 6681000.0 - 6676700.0 with a Buffer of 0 meters.. Number of Aboriginal sites and Aboriginal objects found is 3

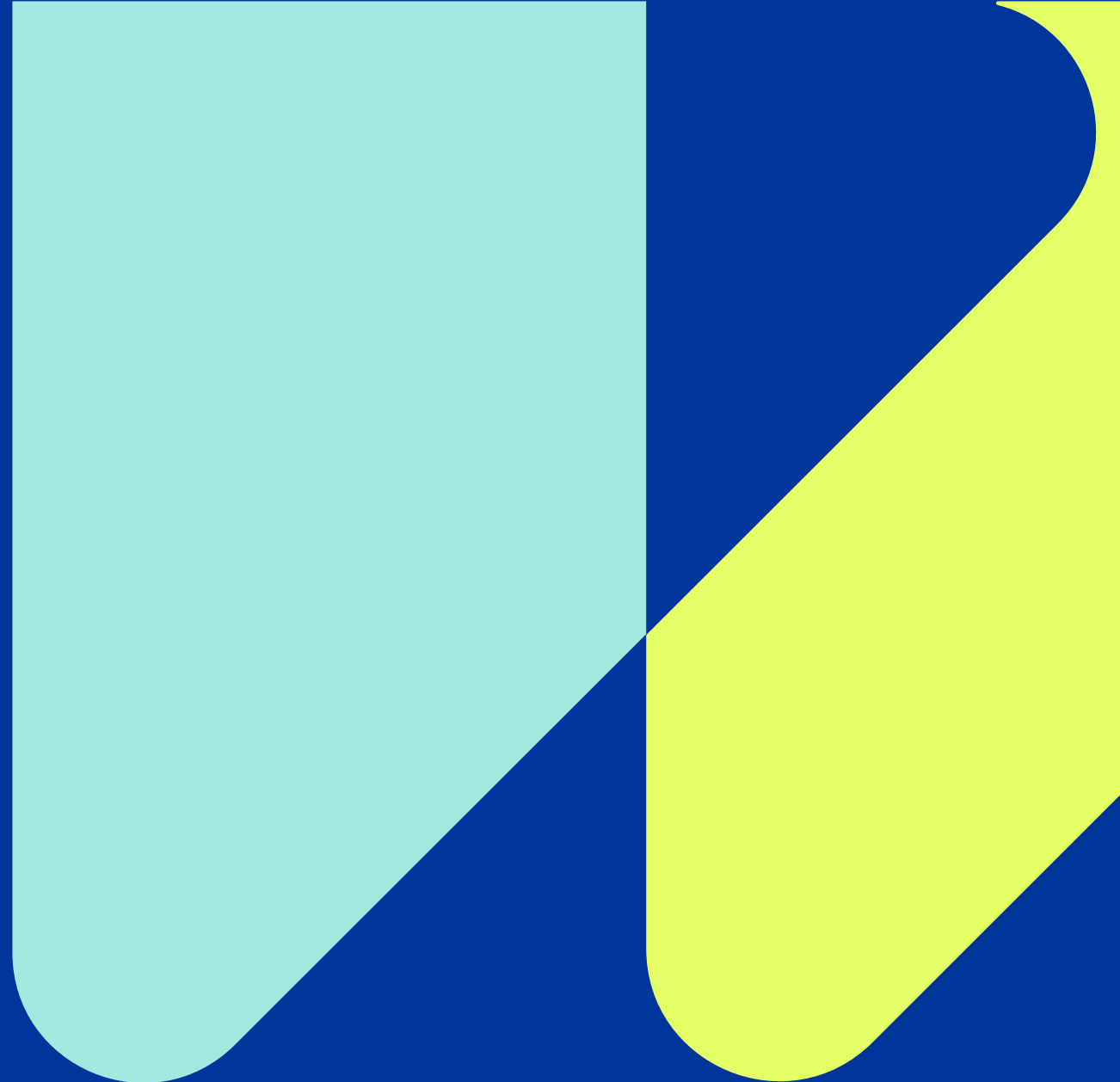
This information is not guaranteed to be free from error omission. Heritage NSW and its employees disclaim liability for any act done or omission made on the information and consequences of such acts or omission.

Appendix D: AHCS Cultural Values RAP Consultation Meeting Presentation

Aboriginal Heritage Conservation Strategy

Cultural Values RAP consultation
meeting

2 July 2025



Acknowledgement of Country

Whitehaven and Whincop Archaeology would like to begin by acknowledging the Traditional Owners of the land on which we meet today. We pay our respects to Elders past and present.



Agenda

Introductions

Purpose of Meeting

AHCS Background

AHCS Commitments

Cultural Values Report

Discussion

Opportunities for Feedback

Introductions



Purpose of Meeting



Purpose

- Update on AHCS commitments
 - Present summary results of CVs Report
 - Discuss Cultural Values
 - Opportunity for Feedback
 - Finalise CVs Report
-
- Background on Onavale Cultural Precinct
 - Present OCP Design
 - OCP Development Approval
 - Interpretative panels
 - Feedback



ABORIGINAL HERITAGE CONSERVATION STRATEGY

Maules Creek and Tarrawonga Biodiversity Offset Areas

Aboriginal Cultural Values Survey



A report to

Whitehaven Coal Limited

Prepared by

Dr Matthew Whincop
Whincop Archaeology Pty Ltd

July 2025

AHCS Background



Maules Creek Coal Project Approval 10_0138

HERITAGE

Aboriginal Heritage Conservation Strategy

57. The Proponent shall prepare and implement an Aboriginal Heritage Conservation Strategy for the project and the Biodiversity Offset Strategy areas to the satisfaction of the **Secretary**. **This Strategy must enhance and conserve the Aboriginal cultural heritage values (both cultural and archaeological)** and provide for their long-term protection and management. The Strategy must:
- (a) be prepared by suitably qualified and experienced person/s whose appointment has been endorsed by the **Secretary**;
 - (b) be prepared in consultation with **OEH**, the local Aboriginal community and other mines within the Leard Forest Mining Precinct, and submitted to the **Secretary** for approval within 18 months from the date of project approval;
 - (c) identify the **Aboriginal cultural heritage values of the Biodiversity Offset Strategy areas**;
 - (d) identify **areas of high Aboriginal cultural heritage significance within both the site and the Leard Forest Mining Precinct**;
 - (e) identify a **range of options for enhancing and conserving Aboriginal cultural heritage values**, with specific consideration of the potential for the **long-term protection and management of significant sites within either the site, the Biodiversity Offset Strategy areas** or other lands within the Leard Forest Mining Precinct identified as having high cultural heritage significance to the Aboriginal community; and
 - (f) consider cumulative impacts and potential for developing joint initiatives with other mines within the Leard Forest Mining Precinct for enhancing and conserving Aboriginal cultural heritage values.

Notes: Known Aboriginal sites are shown on the plans in Appendix 8.

Tarrawonga Coal Project Approval 11_0047

HERITAGE

Aboriginal Heritage Conservation Strategy

51. The Proponent shall prepare and implement an Aboriginal Heritage Conservation Strategy for the project and the Biodiversity Offset Strategy areas to the satisfaction of the **Secretary**. **This Strategy must enhance and conserve the Aboriginal cultural heritage values (both cultural and archaeological)** and provide for their long-term protection and management. The Strategy must:
- (a) be prepared by suitably qualified and experienced person/s whose appointment has been endorsed by the **Secretary**;
 - (b) be prepared in consultation with **OEH**, the local Aboriginal community and other mines within the Leard Forest Mining Precinct, and submitted to the **Secretary** for approval within 12 months from the date of project approval;
 - (c) identify the **Aboriginal cultural heritage values of the Biodiversity Offset Strategy areas**;
 - (d) identify **areas of high Aboriginal cultural heritage significance within both the site and the Leard Forest Mining Precinct**;
 - (e) identify a **range of options for enhancing and conserving Aboriginal cultural heritage values**, with specific consideration of the potential for the **long-term protection and management of significant sites within either the site, the Biodiversity Offset Strategy areas** or other lands within the Leard Forest Mining Precinct identified as having high cultural heritage significance to the Aboriginal community; and
 - (f) consider cumulative impacts and potential for **developing joint initiatives with other mines within the Leard Forest Mining Precinct for enhancing and conserving Aboriginal cultural heritage values**.

...enhance & conserve Aboriginal cultural heritage values (cultural & archaeological)

AHCS Purpose

- Mine disturbance areas and Biodiversity Offset Areas (BOAs)
- Describe Aboriginal heritage values
- Define predictive modelling for archaeological surveys
- Record intangible (cultural) values
- Identify opportunities for RAPs in ACH management
- Consider cumulative impacts
- Ongoing consultation with RAPs

Aboriginal Heritage Conservation Strategy:

Maules Creek Coal Mine, Tarrawonga Coal Project, Boggabri Coal Mine, and Related Biodiversity Offset Areas

by

Dr Andrew Sneddon and Dr Matthew Whincop

Prepared for: Whitehaven Coal Limited and Idemitsu Australia Resources
September 2017

BOAs

Barraba

Kelvin

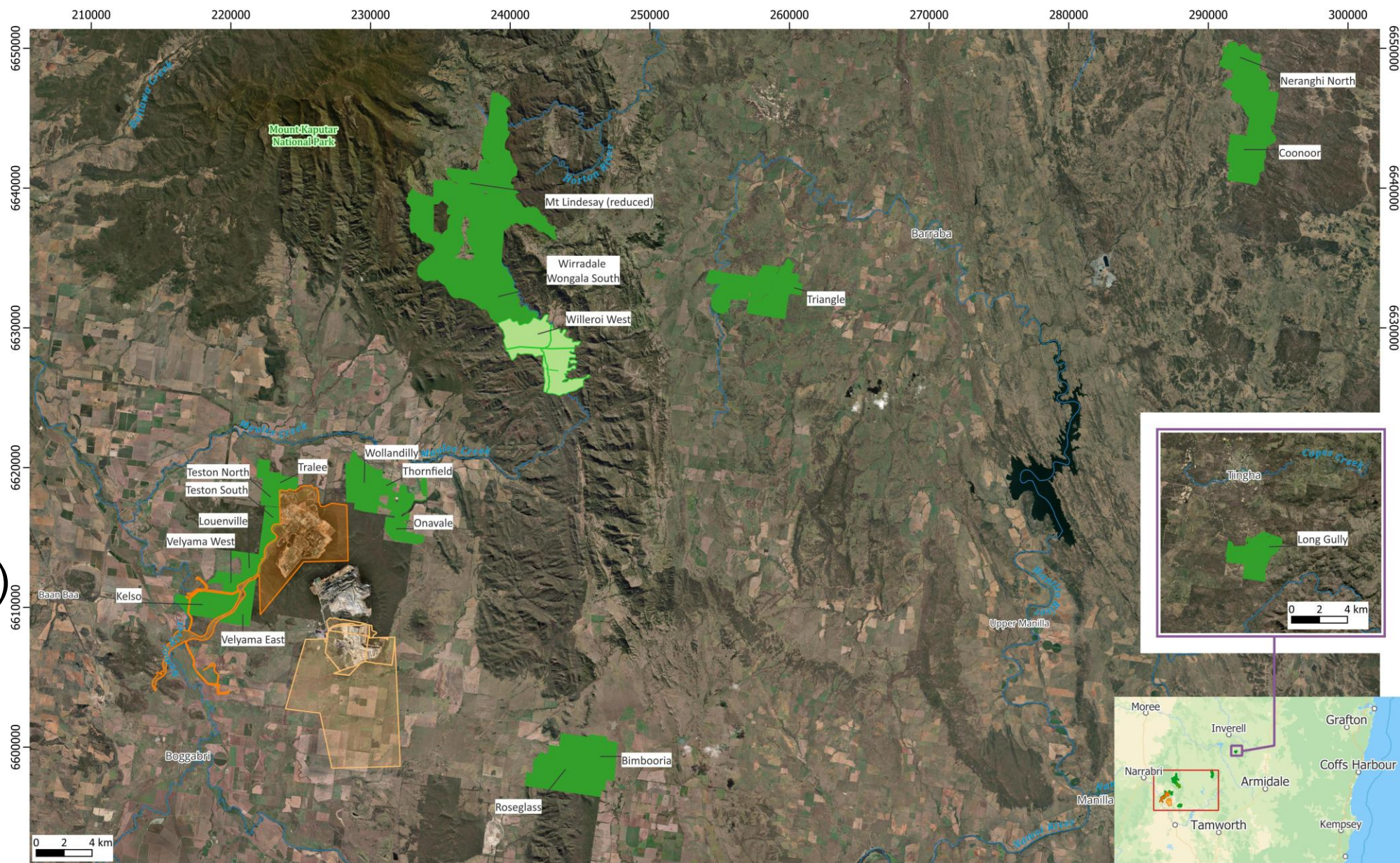
Leard

MC Additional

Tarrawonga

MCCM (AACHMP)

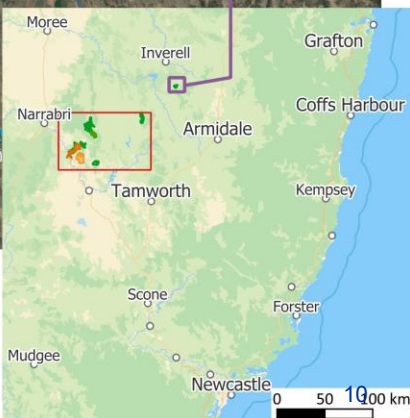
TCM (HMP)



- MCCM Offset
- Tarrawonga Mine Offset
- MCCM
- Tarrawonga Mine



K. Whincop, 27 Jun 2025
GDA94z56; Esri Basemap



AHCS Commitments



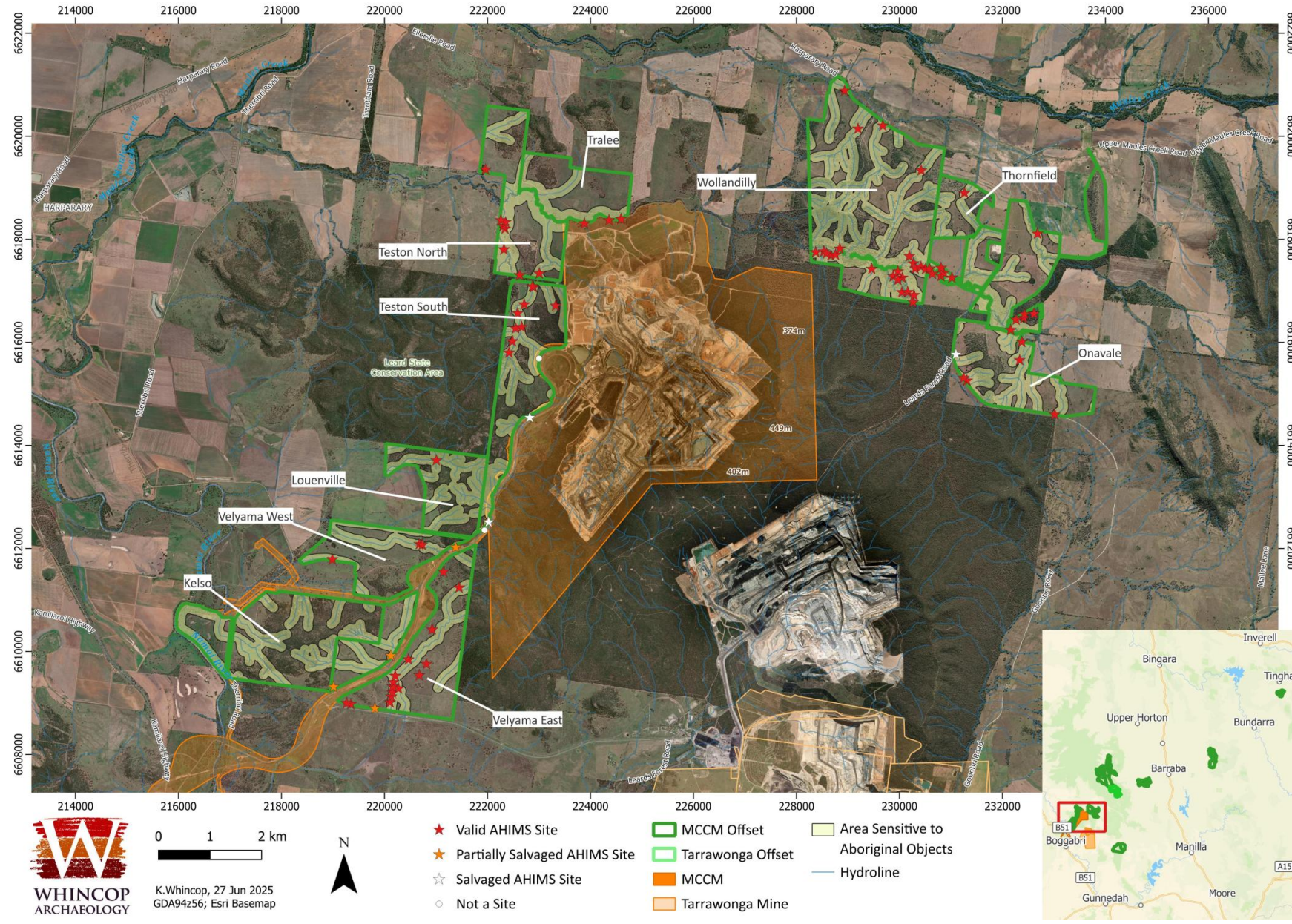
Archaeological Survey

Predictive Model

- 200m named hydrology
- 100m mapped hydrology
- 50m ACH sites
- Sandstone geology
- Mature trees

Management

- Avoidance
- Database
- Fencing and signage
- Annual inspections
- Restricted access



Results

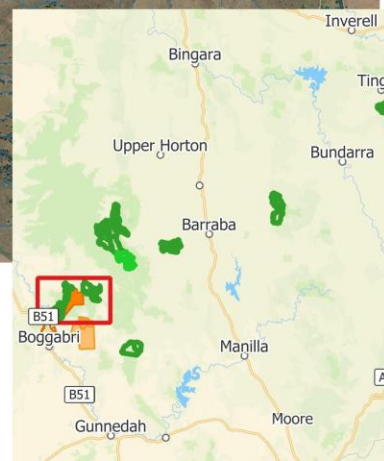
- Louenville (1)
- Onavale (12)
- Teston North (8)
- Teston South (10)
- Thornfield (7)
- Tralee (1)
- Velyama East (16)
- Velyama West (5)
- Wollandilly (24)

- 1 ST
- 7 GG



K.Whincop, 27 Jun 2025
GDA94z56; Esri Basemap

- ★ Valid AHIMS Site
- ★ Partially Salvaged AHIMS Site
- ☆ Salvaged AHIMS Site
- Not a Site
- ▭ MCCM Offset
- ▭ Tarrawonga Offset
- ▭ MCCM
- ▭ Tarrawonga Mine
- ▭ Area Sensitive to Aboriginal Objects
- Hydroline

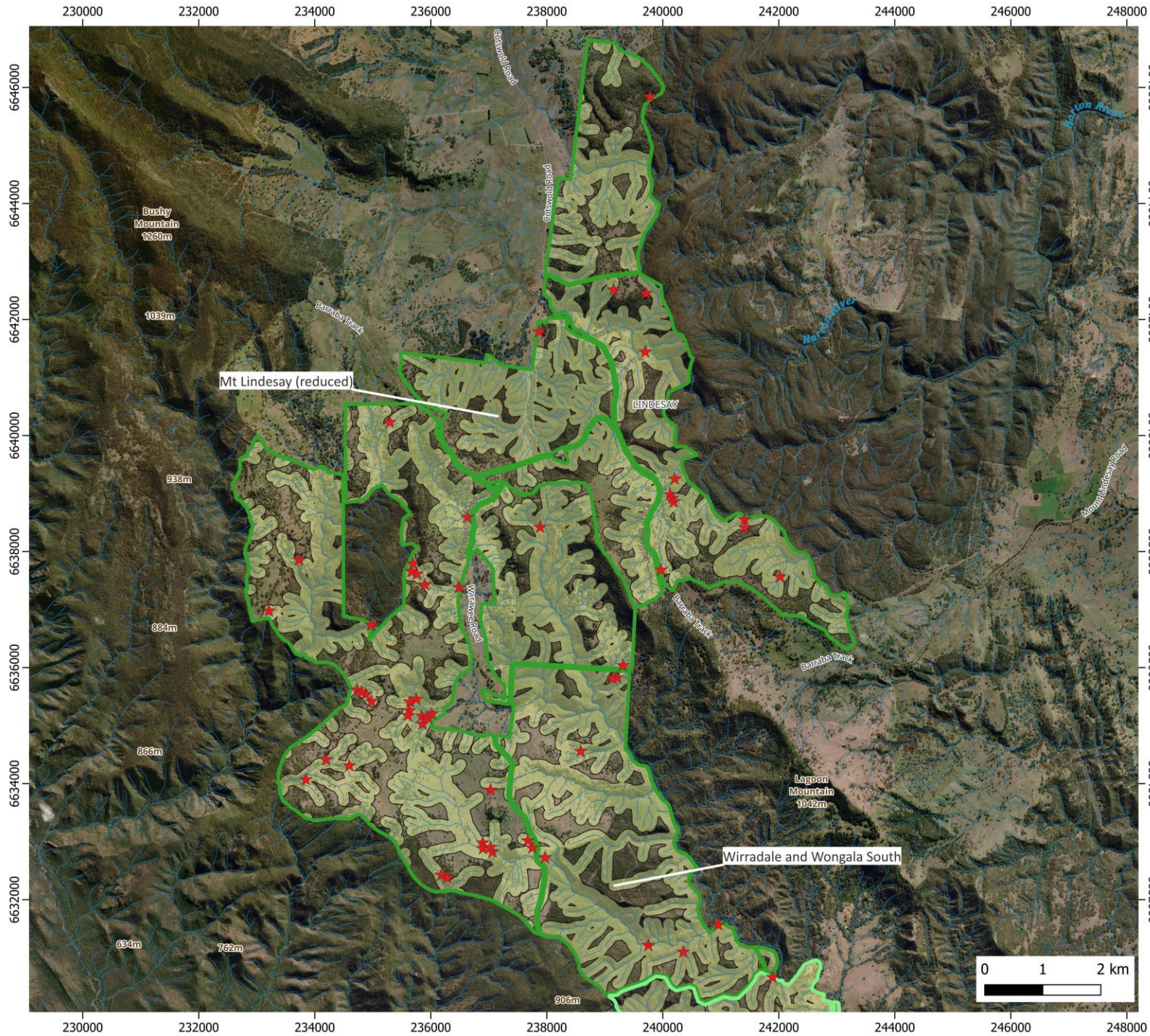


Results

Mt Lindsay (13)

Wirradale (39)

Wongala (2)

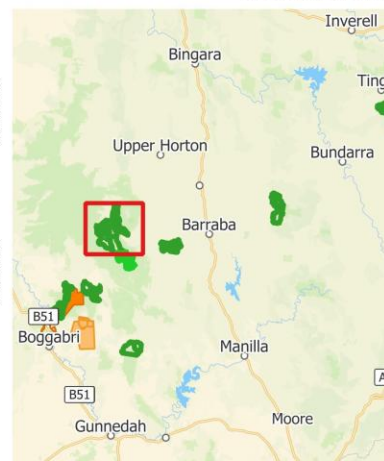


- ★ Valid AHIMS Site
- ★ Partially Salvaged AHIMS Site
- ☆ Salvaged AHIMS Site
- Not a Site
- ▭ MCCM Offset
- ▭ Tarrawonga Offset
- ▭ MCCM
- ▭ Tarrawonga Mine
- ▭ Area Sensitive to Aboriginal Objects
- Hydroline



K. Whincop, 27 Jun 2025
GDA94z56; Esri Basemap

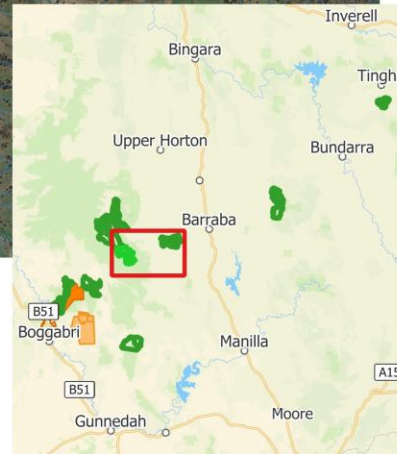
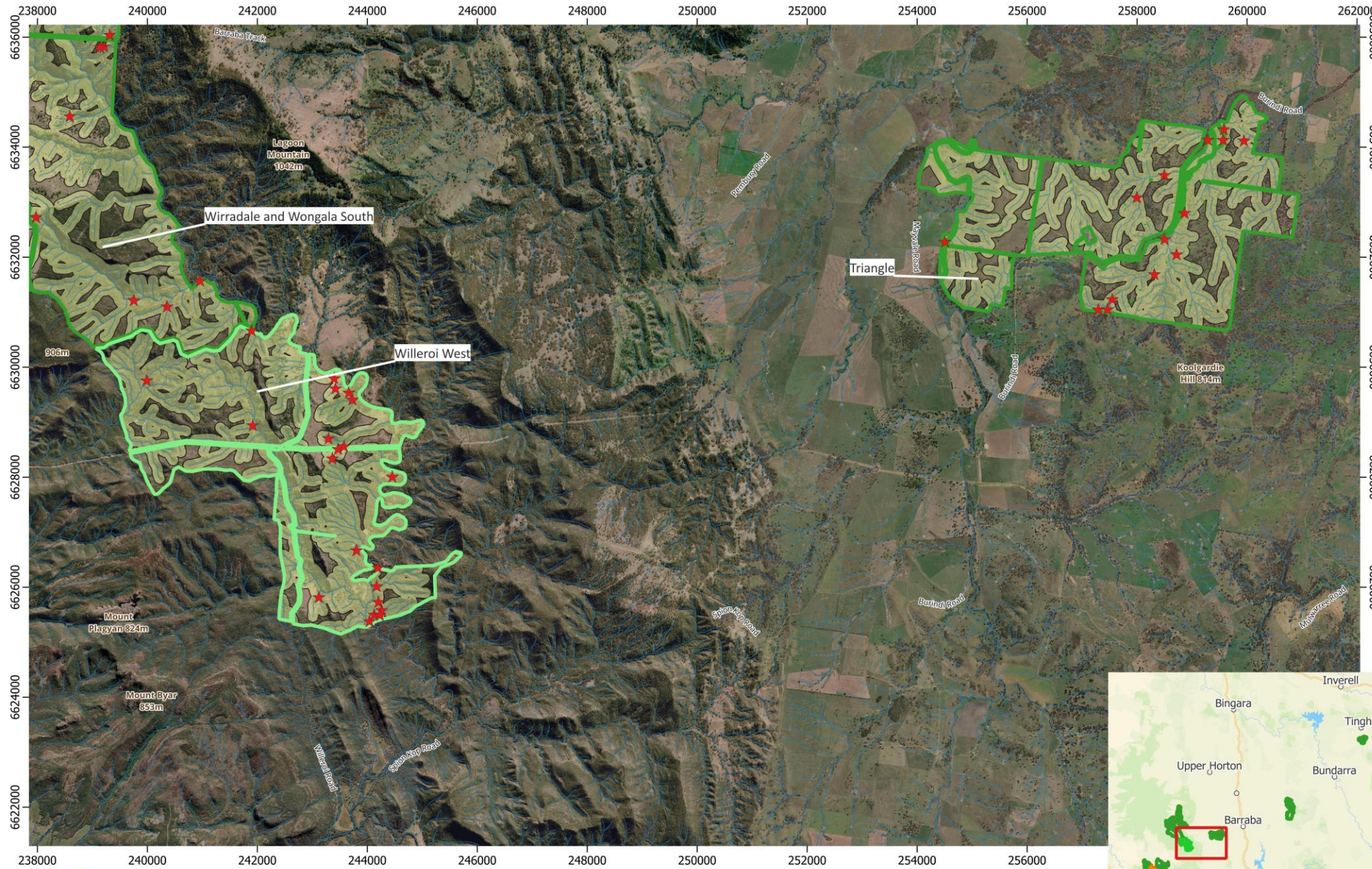
WHINCOP
ARCHAEOLOGY



Results

Willeroi (19)

Triangle (14)

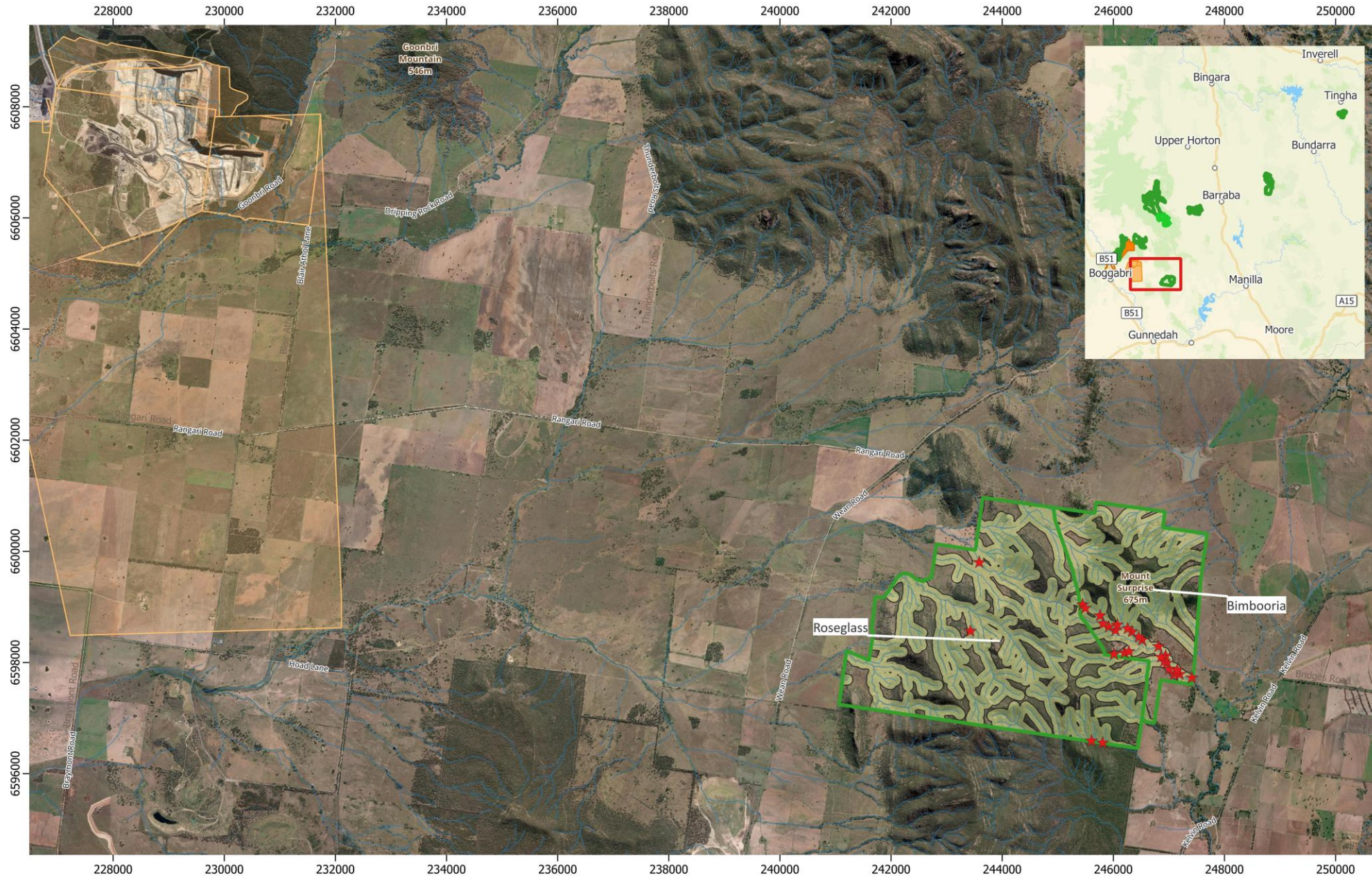


- ★ Valid AHIMS Site
- ★ Partially Salvaged AHIMS Site
- ☆ Salvaged AHIMS Site
- Not a Site
- █ MCCM Offset
- █ Tarrawonga Offset
- █ MCCM
- █ Tarrawonga Mine
- █ Area Sensitive to Aboriginal Objects
- Hydroline

Results

Roseglass (4)

Bimboria (24)



0 1 2 km



- ★ Valid AHIMS Site
- ★ Partially Salvaged AHIMS Site
- ☆ Salvaged AHIMS Site
- Not a Site

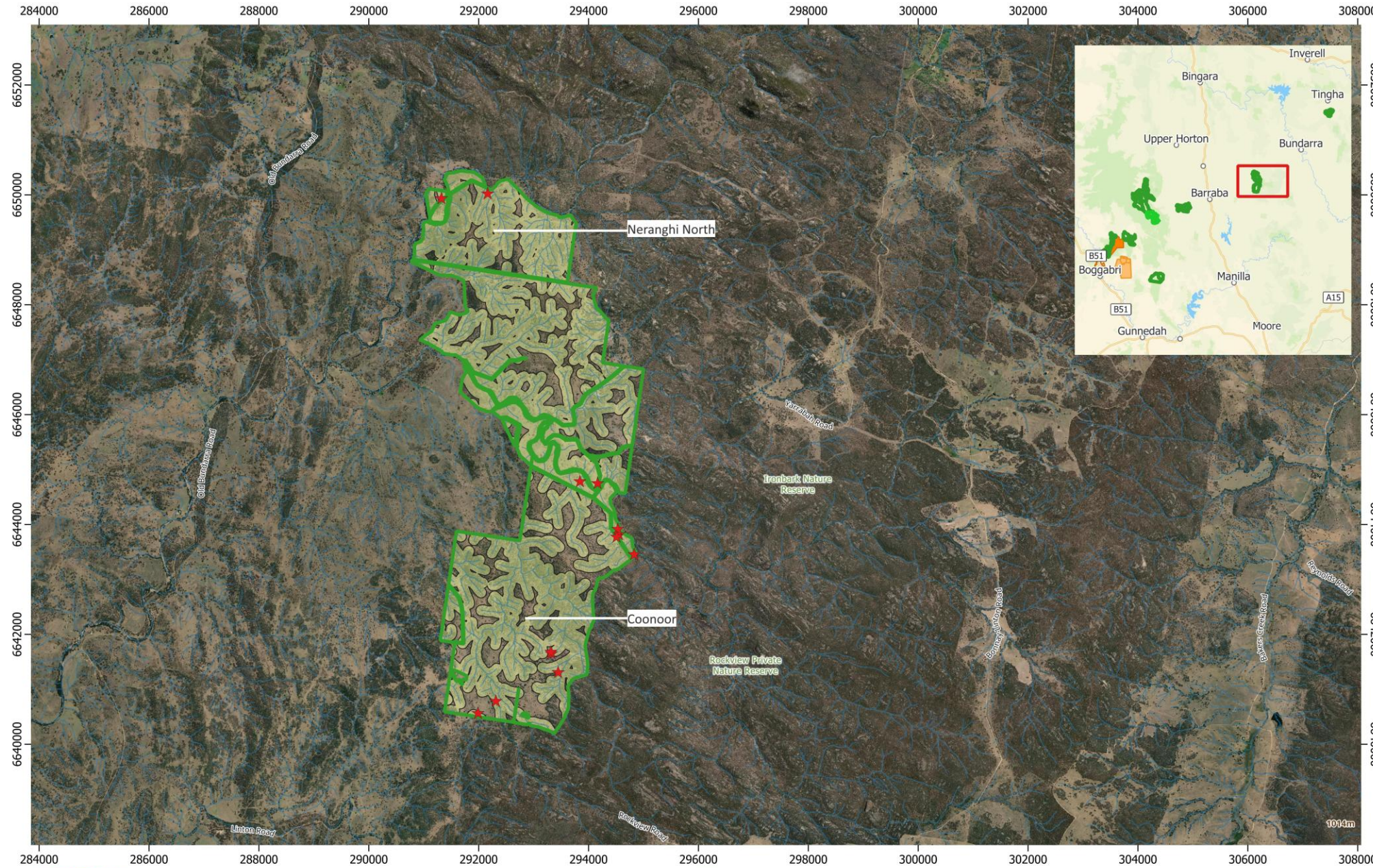
- ▭ MCCM Offset
- ▭ Tarrawonga Offset
- ▭ MCCM
- ▭ Tarrawonga Mine

- ▭ Area Sensitive to Aboriginal Objects
- Hydroline

Results

Neranghi Nth (3)
Coonoor (10)

1 ST



0 1 2 km

K.Whincop, 27 Jun 2025
GDA94z56; Esri Basemap



- ★ Valid AHIMS Site
- ★ Partially Salvaged AHIMS Site
- ☆ Salvaged AHIMS Site
- Not a Site
- ▭ MCCM Offset
- ▭ Tarrawonga Offset
- ▭ Area Sensitive to Aboriginal Objects
- ▭ MCCM
- ▭ Tarrawonga Mine
- Hydroline

Archaeological Survey

Site Types

- Artefact Scatters (214)
- Isolated Artefacts (7)
- Grinding Grooves (7)
- Scarred Trees (2)



Commitments

- Archaeological Survey (completed)
- Cultural Values Surveys
 - 2019 (3 weeks) MCCM and Tarra BOAs
 - 2022 (1 day) Long Gully
 - 2024 (2 weeks) MCCM Additional Offsets



Commitments

- Archaeological Survey (completed)
- Cultural Values Surveys (completed)
- Access to Country
- Education and Training
 - On Country Workshops
 - Educational Displays
- Involvement of Aboriginal Community
 - Indigenous Contractors
 - Ongoing Consultation
 - Participation in Arch Surveys
 - Participation in CV Surveys



Cultural Values Report



Cultural Values Survey

Focus

- Bush tucker
- Bush medicine
- Seasonality
- Fauna



Cultural Values Survey

Goanna
(dhulii - sand goanna)
(yurrandaali – tree goanna)
Varanus sp.

- Good medicine; fat can be applied topically, often mixed with other ingredients for rashes, sore muscles, arthritis, or bone health.
- Can eat sand goanna or tree goanna.
- They sleep during autumn and winter; 'too bony' to eat during mating season.
- Thunder wakes up the goanna; hunt him after thunder.
- Totemic species

If you want to know the difference between a tree goanna and a sand goanna, chase him, if he runs up a tree, he is a tree goanna.

(Uncle Jack Woodbridge)



Cultural Values Survey

Mistletoe
(Australian
flowerpecker)
(baandjil)
*Dicaeum
hirundinaceum*

bird

- Red-breasted small bird.
- Don't speak his name in language or he will capture a spirit and keep it in the mistletoe.
- When mistletoe fruits, the bird is nesting.
- Not seen, but call heard



Cultural Values Survey

Australian Magpie

(mugarrabaa)

Gymnorhina tibicen

Crows

(waan)

Corvus orru

- Dreaming Story

The 'Magpie and the Crow' story. The magpie and the crow were greedy and snuck into a cave with all the food that the other animals had gathered. The other birds, knowing about their greed, lit a fire and trapped them inside. The magpie noticed the fire first and flew out, so he did not get as burnt as the crow who was so greedy that he stayed in the cave and got completely burnt. This is why the magpie is black and white, but the crow is completely black. This story provides a moral and a lesson in sharing



Cultural Values Survey

Wedge-Tailed Eagle

(wandhala)

Aquila audax

- A physical representation of Baayami (the creator) watching over everything.
- Totemic

Baayami is the Creator Being, and Mount Kaputar is where he sat down. Mount Kaputar is therefore an incredibly important spiritual and ceremonial site. Baayami had two sons, the two brothers, and they are represented by the two brothers' hills. There is a story in which Baayami took his two sons to Mount Lindsay, which is located to the west of Barraba and near the Study Area. Baayami made the dreaming story of the honeyeater.



Cultural Values Survey

**Lomandra (Spiny-head
mat-rush or basket
grass)**

(unknown)

Lomandra longifolia

- Leaves used for weaving (baskets, fishing nets, eel traps, mats, dilly bags).
- Edible flowers, fruits ground for flour, fleshy base of leaves can be eaten and are hydrating.
- Leaves can be used for bandaging.
- Root of some species can be used to treat bites and stings.
- Located in creeks.



Cultural Values Survey

Wilga

(dhiil)

Geijera parviflora

- Medicinal uses for pain relief and for sore eyes.
- Tea/infusion.
- Leaves for ceremony, especially burial and the Smoking Ceremony (McKemey et al 2011).
- Leaves chewed to relieve toothache (Purcell 2002).
- People camped under the canopy and on a bed of its leaves.
- Signals 'good place to hunt' as many animals used *dhiil* for habitat and food (Williams et al 2008).
- Sap can be eaten like gum; clear sap is sweet.



Cultural Values Survey

Quinine bush/ bitter bark

(gadibundhu)

Petalostigma pubescens

- Medicinal – pound up and boil the roots and bark and use the fruit
- Drink for cure-all - fever, stomach issues, headaches, cancer
- Bathe in it for skin problems
- Regarded as important medicine, still used today
- Bruised leaves thrown into a waterhole were used to stun fish for easier catching



Cultural Values Survey

**Mistletoe or Snotty
Gobbles**

(baan)

*Lysiana, Amyema and
Dendrophthoe species*

- Parasitic shrub.
- Fruit can be eaten raw and the nectar sucked from the flowers.
- Fruit pulp is sweet and sticky.
- Medicinal qualities to treat fever, inflammation, sores; infection, coughs and colds.
- Medicine made from boiling fruit and straining; topically applied or drunk (McKemey et al 2011).
- Fruit used as a “chewing gum” for thirst and for enjoyment (especially for children).



Cultural Values Survey

Themes

- Inter-connected
- Nature and culture
- Water and fire
- Access to Country
- Flora and fauna
- Spiritual landscape
- The Night Sky
- Custodianship
- Viewsheds/ songlines



Cultural Values Survey

Tingha Stone Woman

- High cultural significance
- Women's Site
- Natural stone feature (Rooney's Creek)
- Overgrazed (erosion)
- Exposed during tin mining
- Aboriginal mission and diaspora
- Mary Anne Sullivan (end 19th C)
 - Rejected 'mixed' marriages
 - Ruled "with an iron fist"
- Important teaching site
- Authentic part of living culture



Cultural Values Survey



Discussion



Feedback

Cultural Values Report



Cultural Values Report

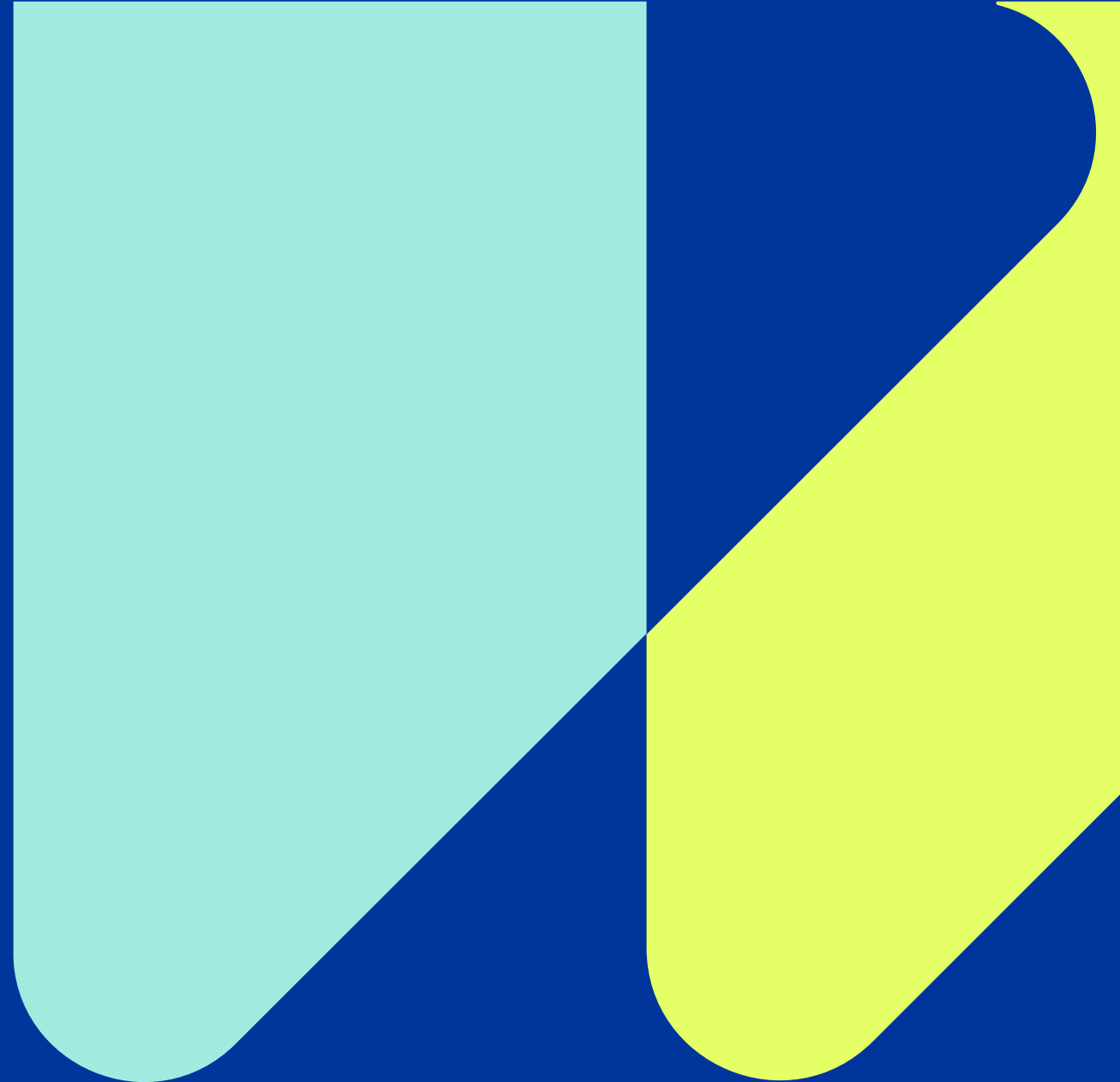
Feedback

Draft has been distributed (QR code, SMS, letters, Gunnedah Office)

- Comments due 5pm 31 July 2025
- Contact:
 - Whitehaven (Gunnedah Office, 231 Conadilly Street)
 - Whincop Archaeology (matt@whincoparchaeology.com.au or 0407038584)
 - QR Code



Thank you



Appendix E: RAP Consultation Meeting Attendance (2 July 2025)



Registered Aboriginal Party (RAP) Consultation Meeting as per Aboriginal Heritage Conservation Strategy [AHCS]

Location: Boggabri Golf Club - Boggabri NSW 2382
 Date: Wednesday 2 July 2025
 Time: 10am to 2pm

You can provide comments on the report via the below QR code link before 5pm 31 July 2025.



[Link to RSVP and downloads](#)

Aboriginal Cultural Values Report - MCCM and TCM approved Biodiversity Offset Areas

A copy of the final report on the Cultural Values surveys undertaken for the Biodiversity Offset Areas [BOAs] approved for the MCCM and TCM can be accessed by the above QR code link. Alternatively, a hard copy version of the report can be reviewed at Whitehaven Coal's Gunnedah Office at 231 Conadilly Street, Gunnedah as well as provided at this meeting. As a RAP, you are invited to attend this event to discuss the results of the Cultural Values surveys and provide feedback on the content of the associated report.

Achievement of the Aboriginal Heritage Conservation Strategy [AHCS]

The AHCS also describes potential for enhancing and conserving the Aboriginal heritage values of the BOAs (AHCS Section 7.2.1) and facilitating reasonable access to BOAs for the Aboriginal community (AHCS Section 7.2.3). Whitehaven Coal and Whincop Archaeology would like to discuss how the proposed Onavale Cultural Precinct project could enhance and conserve local Aboriginal Cultural Values including education opportunities for programs, displays and signage for biodiversity aspects of culture and opportunities for access to country with RAPs. As a RAP, you are invited to attend this event to provide feedback on the proposed Onavale Cultural Precinct project that can be reviewed at Whitehaven Coal's Gunnedah Office as well as provided at this meeting.

As a record of evidence of consultation on the Cultural Values Report or proposed Onavale Cultural Precinct design, please record your name and details below:

Name	Sign	Organisation	Cultural Values Report <input checked="" type="checkbox"/>	Onavale Cultural Precinct <input checked="" type="checkbox"/>
ANDREW DRAGHI	<i>AW Draghi</i>	WHC	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Fernanda Bisset	<i>Fernanda Bisset</i>	TRAMA	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Ezre Gibson	<i>Ezre Gibson</i>	WHC	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Kelvin Allen	<i>Kelvin Allen</i>	WHC	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Ben Martini	<i>Ben Martini</i>	WHC	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
MATT WHINCOP	<i>Matt Whincop</i>	WHINCOP	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
James Phelias	<i>James Phelias</i>	WHINCOP	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Natalia Stipo	<i>Natalia Stipo</i>	TRAMA	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Wayne Sniffitts	<i>Wayne Sniffitts</i>	Biganali Biame	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
MATT HOGAN	<i>Matt Hogan</i>	WHC	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>