

11.3.16 WLALC Feedback - 18 February 2016



18 February 2016

Mr S Pigott
 Approvals Coordinator – United Project
 Glencore
 Wambo Coal Pty Ltd
 PMB 1 SINGLETON NSW 2330
 Email: Sean.Pigott@glencore.com.au

Dear Sean

**RE: UNITED WAMBO PROJECT ABORIGINAL ARCHAEOLOGICAL VALUES
 ASSESSMENT REPORT – INVITATION TO COMMENT**

This letter from the Wamaruah LALC does not express the views of any other Aboriginal stakeholder group or groups (whether their representatives are members of the LALC or not) who have chosen to speak in their own right. The comments provided are considered appropriate under Clause No. 42(4) (a) and (b) of the Aboriginal Land Rights Act (1983) (and its amendments) in relation to the role of the LALC in the protection and the promotion of awareness in the community, of culture and heritage for Aboriginal people within its boundary.

We have reviewed the above document and from a scientific point-of-view it seems to be a thorough assessment covering the excavation and surveying process and of what was found. However, it is disappointing that no acknowledgement appears to have been made in this document, to the input and consultation of the Aboriginal community. We are aware that there will be separate Aboriginal cultural assessments produced and it is hoped that credit will be given in the reports to the input of all stakeholders not just the umbrella groups. A listing of those individual representatives from the stakeholder groups and what days they were present on site, would have been helpful in this scientific archaeological report.

Page 273 (line 2) states "A site displaying either a large number of artefacts or a number of interesting artefacts would engender fascination and discussion on purely archaeological grounds (Where did people live / eat? How did they live? How did they use the artefact and what does it tell us about the people who made it?)" Surely these would be interest from Aboriginal cultural grounds, not 'purely' archaeological grounds! We don't ask those questions? Where does the scientific grounds fall into these questions?



The Wanaruah LALC is disappointed that the cultural views of the Aboriginal stakeholders has not been included in this report and the cultural values are only to be seen as an attachment to the report. Obviously the Aboriginal stakeholders' input to the archaeological work is not as important as the 'technical advisor's' conclusions!

Section 8.6.3 (Archaeological Management Summary) state that the sites have been assessed as low and low-moderate scientific significance, then 'what information are you trying to gather' before further artefacts, contexts and information are lost due to erosion? We suggest that any further work undertaken out at United Wambo in relation to this project, be carried out as a 'Cultural Salvage' and the Aboriginal stakeholders be given the opportunity to gather as much of their significant cultural heritage material as they can – with the work only completed when the Aboriginal stakeholders are satisfied with what has been salvaged and are happy with the final determination of a keeping place. We wonder what the other groups think about this issue! and whether the determining authorities will care anyway.

Thank you once again for this opportunity to review the above document and should you wish to discuss this letter, please contact Noel Downs (CEO – 6543 1288).

Kind regards



Suzie Worth
Indigenous Archaeologist
Wanaruah Local Aboriginal Land Council

Wanaruah Local Aboriginal Land Council

11.3.17 Archaeological Test Excavation Comments - United response to PCWP

Pigott, Sean (United - AU)

From: Walls, Tim (Hunter Valley - AU)
Sent: Monday, 14 March 2016 2:10 PM
To: Jakub Czakka; Scott Franks
Cc: Farnon, Aislinn (United - AU); Pigott, Sean (United - AU)
Subject: RE: Review of Ozark Report

Hi Scott & Chaz,

Thank you for your feedback on the Archaeological Values Assessment Report by OzArk.

Chaz's letter raised a number of technical archaeological points in relation to the report and methods used and the overall scientific veracity of the work undertaken.

As such, United have sought a third party peer review of the work undertaken.

We will update you once United has received the peer reviewer's advice.

Regards

Tim Walls

From: Jakub Czakka [mailto:Jakub@tocomwall.com.au]
Sent: Monday, 22 February 2016 7:52 AM
To: Pigott, Sean (United - AU) <Sean.Pigott@glencore.com.au>
Cc: Danny Franks <danny@tocomwall.com.au>; Scott Franks <scott@tocomwall.com.au>; carolynblooranta@bigpond.com; Walls, Tim (Hunter Valley - AU) <Tim.Walls@glencore.com.au>; Farnon, Aislinn (United - AU) <Aislinn.Farnon@glencore.com.au>
Subject: Re: Review of Ozark Report

Good morning Sean.

Thanks for getting back to me and apologies for the slow response but I was out in the field last week.

That's fine: I'll look forward to your responses.

Regards,

Jakub Czakka (Chaz)
 Senior Archaeologist

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11.3.18 Archaeological Test Excavation Comments - United response to WLALC

Pigott, Sean (United - AU)

From: Pigott, Sean (United - AU)
Sent: Thursday, 17 March 2016 3:49 PM
To: 'Suzie Worth'
Cc: Wanaruah Local Aboriginal Land Council
Subject: RE: United Wambo Pproject AAVA Report Comments

Hi Suzie,

Thank you for your comments on the United Project Aboriginal Archaeological Values Assessment undertaken by OzArk.

In regards to your comments regarding the acknowledgment of cultural values and input of Aboriginal stakeholders, this is covered in detail in the Aboriginal Cultural Values Assessment (ACVA). The ACVA is almost complete, and will be sent to all Registered Aboriginal Parties for comment in the near future.

In regards to your comments on Section 8.6.3, the event that the Project is approved, an extensive salvage program will be undertaken, including focused excavations at sites where the archaeological potential is higher with the aim of determining further the nature of deposits at these locations.

Thanks, Sean

Sean Pigott
*Approvals Coordinator – United Project
 Glencore*

*Direct: (02) 6578 9526
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Email: Sean.Pigott@glencore.com.au

From: Suzie Worth [mailto:suzieworth17@bigpond.com]
Sent: Tuesday, 23 February 2016 9:37 AM
To: Pigott, Sean (United - AU) <Sean.Pigott@glencore.com.au>
Cc: Wanaruah Local Aboriginal Land Council <wanarua@bigpond.net.au>
Subject: United Wambo Pproject AAVA Report Comments

Hi Sean

Attached is a letter for your attention.

Kind regards,
 Suzie Worth
 Wanaruah LALC

11.3.19 Peer review of OzArk report



18 March 2016

Our ref: 1600601

Mr Tim Walls
Approvals Manager
United - Wambo
134 Jerrys Plains Road
Warkworth, NSW 2330

Dear Mr Walls,

Re: Peer Review of OzArk Archaeological Values Report: Wambo United Project

Introduction

This letter presents a review of the following report:

OzArk Pty Ltd 2015 "Aboriginal Archaeological Values Assessment: United Wambo Project" Report to Glencore/Peabody (referred to hereafter as "the report").

The report was prepared by Ben Churcher, OzArk Principal Archaeologist, as a contributing technical study to an Environmental Impact Assessment for expansion of coal mining operations.

Glencore commissioned me to prepare a peer review of the report. The review addresses current standards and a number of specific issues raised by one of the registered Aboriginal parties (the RAP) in their review of the report. The issues raised by the RAP fall in the general areas of scientific rigour, geomorphology, investigation coverage and interpretative foundations.

The review is based on my experience in archaeological survey, excavation and archaeological analysis over 25 years in the Hunter Valley and on a site inspection conducted with Ben Churcher on 7 March 2016. I have a BA Hons in Aboriginal archaeology from the University of Sydney (1988) and am a full member of the Australian Association of Consulting Archaeologists. I have completed regional assessments in the Hunter Valley and Cumberland Plain. I have also worked closely with prominent geomorphologists of Aboriginal archaeology, Dr Philip Hughes and Dr Peter Mitchell since the 1990s.

This review should be read in conjunction with the report. The reader is directed to the bibliography in the report for full references. Footnotes are provided where references are not in the report bibliography.

Current standards

The report states that it was prepared in accordance with the *Secretary's Environmental Assessment Requirements* (SEARs) for the United Wambo Open Cut Project and the *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW* (OEH 2011).

Specifically, the report addresses the archaeological technical report requirement which is appended to an *Aboriginal Cultural Heritage Assessment* report required under the guidelines. The most relevant guideline against which the report should be assessed is therefore the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW* (the Code - DECCW 2010), as referred to in the OEH 2011 guidelines (OEH 2011: 19).

The Code is set out as a series of "Requirements". Relevant Code Requirements form the headings in this review. The RAP concerns are addressed within these headings where applicable.

Requirement 1 – Review previous archaeological work

The report describes the study area as one of the most intensively investigated areas in the upper Hunter Valley. The sequence of reports starting from Dyal's 1980 surveys and progressing through the important work of Koettig, Hughes and Hiscock in the early 1980s to reports by Besant (Insite Heritage) in 2010 is suitably summarised. AHIMS searches are presented and the problems with AHIMS data quality are identified. Mapping is well presented.

Requirement 2 – Review the landscape context

The report is thorough in its reference to past studies of disturbance as well as a new review of historical aerial photography. Changes in vegetation and land use within the study area are well documented in a series of figures and descriptive text. The implications of past effects for a disturbed Aboriginal archaeology are identified.

During the site inspection a colluvial, somewhat darker topsoil was observed at the head of a Redbank Creek minor tributary in the north west of the study area. This may have been fully accounted for in the introductory soil description section.

Reference to soil horizons is inconsistent with the predominant view put by Hughes in his contribution to the Upper Hunter Aboriginal Heritage Baseline Study of 2004 (ERM 2004). Hughes refers to the common duplex soil profile in the Central Lowlands as "Unit A" and "Unit B", rather than A horizon and B horizon (ERM 2004: 23). This sedimentological nomenclature reflects the distinct origin of the overlying fine grey upper soil layer within the typical texture contrast soil profile. The use of "horizon" in the report is considered an accidental replacement with more familiar pedological terminology.

The RAP concerns over inadequate geomorphological discussion are not well-founded. The typical nature of Central Lowlands soils is well accounted for in the "Landscape History" section of the ERM 2004 *Upper Hunter Aboriginal Heritage Baseline Study*. The report's descriptions are consistent with this best practice guide. Most importantly, the concern over lack of investigation of Pleistocene Unit B soils has been thoroughly addressed in the Baseline Study. To date there has been no reliable evidence for Pleistocene Aboriginal occupation in Unit B soils although some reports have been made. The report is therefore not deficient in its focus on investigating Unit A soils during test excavation.

Requirement 3 – Summarise and discuss the local and regional character of Aboriginal land use and its material traces

The Code asks for a theoretical construction of past Aboriginal land-use. The report presents previous approaches to understanding Aboriginal sites as may be relevant to the study area. However the report adequately identifies the confounding effect of disturbance on any interpretation of the archaeological record via models of landscape settlement as presented by Binford (1983¹) or Foley (1981). The RAP concerns over the lack of use of such interpretive models in the report does not fully appreciate the much larger landscape scale referred to in these publications nor the fatal impact of severe erosion on effective archaeological interpretation at Redbank Creek.

Requirement 4 – Predict the nature and distribution of evidence

The report rightly finds that “the postulation of a predictive model for the Project Area is almost superfluous given the intensive and long running investigations that have taken place over the past 30 years.” (p.52). Notwithstanding this observation, a predictive model is offered which is consistent with best practice.

The RAP concerns with the lack of a predictive model covering a myriad of theoretical constructs seems to be based on over-optimistic view of archaeological research potential in this very disturbed area.

Requirement 5 – Archaeological survey

The archaeological survey sought to cover all parts of the study area and hence a justification of sample areas was not required. The coverage and effective coverage statistics are well reported. The low effective coverage numbers are typical of surface survey where grass cover constrains visibility. The survey results are not presented in exactly the format specified in the Code (requirement 5c Survey units) whereby discreet survey units or transects defined by landform elements are to be tabulated, but this is a minor omission of detail and does not compromise the overall results.

Requirement 6 – Site definition, Requirement 7 – Site recording and Requirement 8 – Location information and geographic reporting

The report provides a definition of “site” that accords with guidelines, is suitable for description of the archaeological record and accords with standard practice. The report provides excellent site maps utilising GPS data presented by use of GIS mapping suitable for guiding ongoing site management.

¹ Binford, L.R. (1983) **Working at Archaeology** New York: Academic Press



pit transects perpendicular to creek lines and extend for several hundreds of metres onto the hilltops.

Recommendations

The report's recommendation for collection on many sites and salvage excavations on a limited sub-set of sites are warranted. The very limited expansion area proposed for salvage excavation appears out of step with other large area excavations on other mines where extensive artefact knapping floors have been demonstrated. The proposed 10 x 0.25 m² excavation unit expansion at select areas is somewhat limited and may not be sufficient to recover full knapping floor features. There is an unclear reference to further expansion "unless deposits and finds warranted a further expansion". It is understood that further detail on salvage strategy might be provided in an Aboriginal Cultural Heritage Management Plan (ACHMP). The ACHMP excavation strategy would benefit from specifying reasonable artefact density triggers for continuation of open area excavations comparable to that set out in the current ACHMP for Ravensworth Open Cut.

Conclusion

The report complies overall with OEH guidelines and is of a high standard in its coverage and presentation of information. Minor departures from the Code do not detract from the overall quality and suitability of the report.

yours faithfully,

A handwritten signature in blue ink, appearing to read "Neville Baker".

Neville Baker BA Hons MAACA
Director - Archaeologist

11.3.20 Tocomwall Response to Peer Review



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Sean Piggot
 Approvals Coordinator
 Glencore Coal Assets Australia
 Via email: Sean.Piggott@glencore.com.au

1 June 2016

Dear Sean,

Re: Review of Draft United Wambo Open Cut Coal Project Aboriginal Cultural Values Assessment Report (ACHM February 2016)

Tocomwall, using the words of, and on behalf of the Registered Native Title Claimants, would like to begin with the statement that: *"We the PCWP have never ceded our sovereign rights to be ruled by another race of people, nor, ceded our sovereign rights to our natural resources within our lands, nor have we ceded our sovereign right to our lands. This is the history of our people, and our lands, one day someone will have to pay the rent plus."*

Tocomwall has read the draft United Wambo Open Cut Coal Project Aboriginal Cultural Values Assessment Report (ACHM February 2016) – henceforth 'the cultural report' – and have the following comments to make.

The cultural report is in essence a summary of all the Aboriginal stakeholder statements made in the form of 'cultural value reports' to Glencore Coal Assets Australia (Glencore), although the following comments and discussion are obviously limited to the Plains Clan of the Wonnarua People (PCWP) report. Tocomwall notes that ACHM states in relation to the PCWP cultural values that (*ibid*: 71):

'The PCWP report was the most exhaustive received by the project, however the majority of the content is a discussion of the archaeology and geomorphological history of the Project Area. It is noted that these are important matters which directly inform the scientific values of the Project Area.'

However, both the archaeological report by Ozark Pty Ltd 2015 'Aboriginal Archaeological Values Assessment: United Wambo Project' Report to Glencore/Peabody (henceforth 'the archaeological report') and the cultural report failed to provide – either alone or in combination – a holistic overview uniting and reinforcing the scientific, social, historic and aesthetic perspectives of cultural heritage significance. As stated previously by Tocomwall:

'In fact one of the primary objectives of this document is to illustrate the importance of the cultural perspective, but at the same time to acknowledge the 'scientific' evidence in order to provide an interpretative platform that heritage professionals and regulatory bodies can use to assess both cultural and scientific values in tandem. These two aspects – cultural and scientific significance – cannot be assessed in isolation and in fact, add considerable value to an archaeological assessments outcomes when they are used as complimentary evidence. Furthermore, cultural values evolve, hence the importance of growing the scientific database and continually informing and updating the cultural values (Tocomwall, October 2015. Glencore United Collieries Aboriginal Assessment).'

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The cultural report, whilst briefly summarising some of the PCWP cultural values for the study area, fails to capture the 'spirit' of what that report entails. This can be summarised in some brief statements from the Tocomwall report on behalf of the PCWP (*ibid*). In regards to historical values:

Yet, it is an historical narrative that consistently emphasises a continuity of association of members of the PCWP with land and landscape in and around the project area. It is not simply a story of dispossession and alienation from tribal lands. Nor is it one of regeneration of Aboriginal identity within the socio-centre of the Aboriginal reserve or mission, as is elsewhere typified for the Hunter Valley. It is a narrative of persistence, adaptation and cohabitation with various settler families. It is a story of negotiated spaces and shared landscape in the 'Country' to which the PCWP recognise that they now and forever have belonged (ibid: 94).'

In regards to social values:

'The Aboriginal cultural landscape is also of historic and contemporary social importance as a place where either via participation in various historic and contemporary rural activities and/or recent mine related activities (including archaeological survey as part of EIA) the PCWP have been able to achieve freehold lease and/or ownership and/or access to part of their cultural landscape that is for them unprecedented within in the Hunter Valley (ibid).'

In regards to scientific values:

'Numerous artefact scatters and a significant number of plants and animals are known for the project area but to date none have been considered in their landscape context as contributory elements of a unique, highly ritualised and bountiful cultural landscape to which the PCWP has direct ancestral, historic and contemporary links. At this stage and until Ozark have provided a final draft copy of the current archaeological program, the PCWP cannot provide any further comment in regards to the scientific significance¹ (ibid: 95).'

And finally, in regards to an overall statement of cultural heritage significance:

¹ As stated in Tocomwall's review of the archaeological report (and also see following page discussing Neville Baker's review):

'...the shortcomings of the testing program precludes a more detailed review simply because the scientific validity of the report is questionable. Therefore, no attempt is made to comment on the significance assessment or the management recommendations since Tocomwall consider the evidence that they are based on, and the conclusions drawn, cannot be justified based on the methods and assumptions used to reach them. Until such a time that these flaws are addressed adequately, Tocomwall will not and cannot support the report from either a cultural or scientific perspective (Tocomwall. February 2016. Review of Aboriginal Archaeological Values Assessment: United Wambo Project, December 2015. Ozark: pp1)...' and

'Overall, Tocomwall is extremely disappointed with the Ozark report and in particular the lack of scientific veracity....As the report stands, Tocomwall cannot and do not support the interpretative framework and therefore cannot support the results, conclusions, significance assessment or management recommendations (ibid: 8).'



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'The landscape of the project area has a fundamental significance because of its historical, social, and scientific value to the PCWP. For the PCWP the project area and surrounds is a complex, multi-layered cultural landscape where in combination (a) the biophysical attributes of the landscape including the drainage systems, fauna and flora, geology and soils; (b) the material traces of traditional Wonnarua people; (c) the historical associations and experiential reference points of its members, and in particular those of the Ward family (and all associated descendant families); and (d) the various spiritual, lived experiences and economic attachments of contemporary PCWP members contribute to a high level of cultural significance for which words are considered inadequate to describe (ibid).'

The cultural report and the archaeological report are subsequently very much 'stand alone' expressions of intangible and tangible values respectively: no attempt has been made to combine the scientific, social, historic and aesthetic values into a holistic perspective of the study area. In this respect, Tocomwall is extremely disappointed in the work presented by ACHM: although the cultural report does provide a starting point in discussing the cultural values, it fails to take this further in light of the Tocomwall report content (*ibid*). Tocomwall would therefore like to see a more holistic approach reflected in the cultural report since the potential – and recognised importance of such an approach – is acknowledged by ACHM. Addressing the importance of such a combined perspective would increase the significance of the cultural approach and consequently, provide a better platform from which to understand, appreciate and manage the cultural heritage values of the study area.

Finally, in relation to the cultural report, Tocomwall would like to briefly address the subject of the review by Neville Baker of Baker Archaeology of the archaeological report (ACHM. February 2016. *Peer Review of the Ozark Report: pp 236-240*). Tocomwall would like to put on record the fact that Neville Baker did not attempt to contact Tocomwall in order to understand the PCWP member's perspective prior to preparing his review. In order for Mr Baker to be rehearsed in why Tocomwall's archaeological review of the Ozark report (December 2015) was written as it was, one would expect him to consult with the PCWP members in order to - not only understand the Traditional Owner's (TO) perspective of their Country – but also to provide a contextual basis for the original Tocomwall review. The absence of any attempt at consultation by Mr Baker with Tocomwall and the PCWP in order to understand why the concerns were raised on matters pertaining to their Country shows a distinct lack of understanding and respect of Aboriginal culture and the obligations that the PCWP has to Country. The fact that Mr Baker ignored the TO in formulating his archaeological review and therefore has no understanding of the cultural and scientific value that the PCWP place on the study area and their Country in general, Tocomwall on behalf of the PCWP members, disagrees with the conclusions reached by Mr Baker and will argue that the original comments in the review by Tocomwall (February 2016) remain valid. Furthermore, the fact that Mr Baker refused to have his review subsequently peer reviewed when Scott Franks raised the matter with him speaks volumes. Tocomwall would therefore ask that Glencore seek permission from Mr Baker to have his work independently reviewed by another more transparent and impartial expert. Tocomwall would also like to highlight the fact that Mr Baker's review is not consistent with the findings of the NSW Land and Environment Case - *Darkinjung Local Aboriginal Land Council v Minister for Planning and Infrastructure & Anor; Australian Walkabout Wildlife Park Pty Limited at Trustee for the Gerald and Catherine Barnard Family Trust v Minister for Planning and Infrastructure & Anor* – and believe that

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failure to account for these findings leaves Glencore exposed to potential set-backs in it's approvals process.

Tocomwall, in it's concluding statement, would like to thank Glencore for the breadth and level of consultation allowed for during the project lifecycle and appreciates the delicate 'position' the proponent is in regarding Aboriginal community consultation. However, Tocomwall – on behalf of the PCWP claimant group – assert their right that as the only **Registered Native Title Claimants**² for the study area, they are the only body that have the right to be consulted as the recognised TO. They are therefore the only **registered** body that represents the TO on Wonnarua Country as embodied by the PCWP and as such, are the only representative organisation that can be consulted on matters of cultural heritage within the study area and the Hunter Valley as demarcated by their Native Title Claim area.³ Tocomwall – on behalf of the PCWP claimant group – does not recognise the other Registered Aboriginal Parties (RAP) as TO and would like it on record that they assert the other RAP have no right to speak for the PCWP Country.

Should Glencore have any further comments or questions in regard to this review, please feel free to contact either myself or Scott Franks at any time.

Regards,

Jakub Czastka (Chaz)
 Senior Archaeologist
 Tocomwall Pty Ltd
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On behalf of:

Scott Franks
 Registered Native Title Claimant
 Plans Clans of the Wonnarua people (PCWP)

² On the 30 May 2016, the National Native Title Tribunal in Sydney contacted Scott Franks to inform him of the fact that the Wonnarua Traditional Custodians request to be registered as a Native Title Claimant has been rejected by the delegate.

³ http://www.nntt.gov.au/searchRegApps/NativeTitleRegisters/Pages/RNTC_details.aspx?NNTT_Fileno=NC2013/006

11.3.21 Glencore Response to PCWP 1st June Letter

UNITED COLLIERIES

GLENCORE

15 July 2016

Scott Franks
Tocomwall Pty Ltd (on Behalf of the Plains Clans of the Wonnarua People)
PO Box 76 Caringbah
NSW 1495

Dear PCWP,

**PCWP comments on the United Wambo Open Cut Coal Project - Aboriginal Cultural Values
Assessment Report**

Thank you for the meeting of 14 July 2016 with Scott Franks and Jakub Czastka. The purpose of the meeting was for us to better understand the matters in your letter dated 1 June 2016.

Your letter thanked Glencore for the breadth and level of consultation undertaken; however, it also raised matters in relation to the Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Project. These matters are noted in the table below, along with our further understanding of the matters and the resolutions we discussed during our meeting.

Matters raised in the PCWP Letter	Our further understanding of the matter	Resolutions Discussed
The PCWP raised that some of the PCWP values could be highlighted in the ACHAR to capture the 'spirit' of the PCWP Values Report	We acknowledge how strongly the PCWP feel on these matters.	Update the ACHAR that comments were received from PCWP and note the letter of 1 June and include the letter in the appendix.
PCWP assert that as the only registered Native Title Claimants that they are the only body that has the right to be consulted as the recognised Traditional Owner. The PCWP would like it on record that they assert that the other RAPs have no right to speak for the PCWP country.	We acknowledge how strongly the PCWP feel on the matter. The PCWP noted that Glencore is conducting a consultation process that includes all Registered Parties.	The PCWP letter dated 1 June (which includes their assertion) will be provided in the ACHAR. The wording of the offsite mitigation measures has been revised to be open to the Wonnarua community.

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Matters raised in the PCWP Letter	Our further understanding of the matter	Resolutions Discussed
The PCWP raised matters in relation to the archaeological work undertaken (on this and many other projects).	We understand that outside of the assessment process the PCWP is seeking an improved research and understanding of the region and how cultural, archaeological, ecological and social values can inform each other and provide a greater resource for the Wonnarua people. This Knowledge would potentially support recreating former habitats and resources.	At the meeting it was discussed that this type of research was best suited to the cultural mitigation programs for the project. It was acknowledged by all parties that such research is consistent with the <i>Caring for Land, Cultural Awareness and Education</i> outcomes of the Mitigation Program and the <i>Education and Learning, Sense of Community and Cultural Identity</i> elements of the OEH Well Being Toolkit The changes to the offsite mitigation programs proposed in the ACHAR are attached to this letter.

We continue to value the PCWP's comments and input, and look forward to continuing this relationship across the Hunter Valley.

We would be obliged if you could respond to this letter noting the resolutions discussed at the meeting and the updates to the proposed offsite mitigation measures.

Should you have any further questions in regard to the meeting or the ACHAR please do not hesitate to contact us.

Yours sincerely



Tim Walls
Approvals Manager - GCAA
United Wambo Open Cut Coal Project
Tim.Walls@glencore.com.au

UNITED COLLIERIES

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Updated Proposed Offsite Management Measures – Subject to the Approval of the Project

Program	Basis	Support	Link to the Toolkit
Caring for Land	Knowledge Holders and RAPs have raised the desire to be involved in rehabilitation activities and conservation area management. The RAPs have also commented on the importance of understanding plant and animal resources in the region. United acknowledged the desire for stakeholders to be involved in the caring for and 'healing' of the land.	United believes that education forms a significant role in achieving this outcome. United would be pleased to offer 2 x 3 year scholarships of \$10,000 each for tertiary education in Environmental Science, Ecology, cultural and other related fields for member(s) of Wonnarua community selected via an agreed application process.	The program proposed focuses on Education and Learning from the Wellbeing Toolkit.
Bringing People Together	Knowledge Holders and RAPs raised a range of issues and potential mitigation strategies with regards to cultural loss, these included: - A desire for community (or groups) to come together outside of development application/disturbance processes; - a desire for a range of cultural experiences (such as Cultural Camps, Elders Camps, teaching to younger generations) - assistance to help Wonnarua people who may live outside the region visit Wonnarua Country.	United propose to support a program of activities to assist in bringing people together for cultural purposes. Glencore supports NAIDOC week activities in the Upper Hunter including organising bus tours of to significant sites, art programs etc.	The program proposed focuses on the Sense of Community and Cultural Identity aspects of the Wellbeing Toolkit.

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Cultural Awareness and Education	Knowledge Holders and RAPs raised a range of potential mitigation strategies in relation to promoting cultural awareness in young people. These included: • school based awareness/education programs • youth and elder camps • development of teaching materials accessible to young people	United propose to support a program of activities to assist in promoting cultural awareness and education for young people.	The program focuses on Education and Learning with potential flow on effects of Cultural Identity and Sense of Community aspects of the Wellbeing Toolkit.
Wonnarua Research	Knowledge Holders group raised a desire for Wonnarua led research to be undertaken in the region, with a focus on Cultural, archaeological, ecological and social values, with the ultimate goal of providing outcomes and information that Wonnarua people can use and pass to future generations	United propose to support a program of activities to assist Wonnarua led research with outcomes in Caring for Land and/or Cultural Awareness and Education and/or Bringing People Together for the purposes of building cultural knowledge..	The program focuses on Education and Learning, Cultural Identity and Sense of Community aspects of the Wellbeing Toolkit.
Timing and Support for the programs		The support for these programs would be available for applications from the Wonnarua community for a period of 2 years for the commencement of the Project As part of the ACHMP development, a process and criteria for the application for this support would be developed. A further budget of \$350,000 has been allocated to these programs. Applications can also be made across these areas jointly to allow for research and further outcomes to flow from it.	

11.3.22 Response from PCWP

From: scott@tocomwall.com.au
Sent: Friday, 22 July 2016 8:12 AM
To: Tim.Walls@glencore.com.au
Subject: United Meeting 14 July 2016

Tim,

Thank you and your team for taking the time to meet with me on the 14th July 2016, I would like to thank Glencore Coal the very open and positive meeting regarding the United Wambo Open Cut Project. The registered Native title Group (Scott Franks and Anor on behalf of the Plains Clans of the Wonnarua People) As the only Registered Native title party (NSD1680/2013) that extends over the current lease we appreciate your willingness to take our concerns on board and work with us to address this. As advise in the meeting our position is that the current RAPs that have been involved simple have know authorisation or permission to make decision that may affect the rights of our registered native title party. I would also like to point out the reason we are all confronted with over 80 RAP is based on the lack of management and commitment by the OEH under there own guild lines.

After our meeting on the 15 July 2016 the registered Native title party support the recommendations as provided in the 18 July 2016 email with attachments named PCWP comments on the United Wambo Open Cut Coal Project-Aboriginals Cultural Values Assessment report, this attachment also contained the Updated Proposed Offsite Management Measures – Subject to the Approval of the project.

Once again thank you for your time to further discuss both our and your concerns with more detail, it is always a great relief to know that the company you work for is always willing to take the time and make the effort to sit and talk with us but more importantly demonstrate the respect that you and Glencore afford our registered Native Title party.

Regards
 Scott Franks

Native Title & Environmental Services Consultant

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11.3.23 Feedback from WNAC

To: Tim.Walls@glencore.com.au
Cc: Sean.Pigott@glencore.com.au
Subject: RE: UNITED COLLIERY DRAFT REPORT

From: Laurie Perry [<mailto:l.perry@optusnet.com.au>]
Sent: Tuesday, 12 July 2016 1:23 PM
To: Pigott, Sean (United - AU) <Sean.Pigott@glencore.com.au>
Cc: Walls, Tim (Hunter Valley - AU) <Tim.Walls@glencore.com.au>
Subject: Re: UNITED COLLIERY DRAFT REPORT

Hi Sean.....

The report is fine

Cheers

Laurie Perry
CEO
Wonnarua Nation Aboriginal Corporation
Ground Floor 254 John St Singleton NSW
PO BOX 3066
Singleton Delivery Centre 2330
Ph: 02 6571 8595
Fax: 02 6571 8551
Mob : 0412 593 020
ABN: 50 012 829 925
Email:wonnarua@bigpond.com
Home : l.perry@optusnet.com.au
Website: www.wonnarua.org.au

We acknowledge the Traditional Lands of the Wonnarua/Gringai people of the Hunter Valley who remain the spiritual and cultural owners of our land and continue to practice our values, language, beliefs and Knowledge, we offer respect to our Elders past and present and through our Elders, to all Aboriginal and Torres Strait Islander people.

From: Sean.Pigott@glencore.com.au
Sent: Monday, May 30, 2016 2:30 PM
To: l.perry@optusnet.com.au
Subject: RE: UNITED COLLIERY DRAFT REPORT

Hi Laurie,

Thanks for your comments. If you could place them on a WNAC letterhead that would be greatly appreciated.

Thanks, Sean

Sean Pigott

Approvals Coordinator – United Project
Glencore

Direct: (02) 6578 9526
Mobile: +61 (0) 400 238 506

Email: Sean.Pigott@glencore.com.au

From: Laurie Perry [<mailto:l.perry@optusnet.com.au>]
Sent: Monday, 30 May 2016 9:30 AM
To: Pigott, Sean (United - AU) <Sean.Pigott@glencore.com.au>
Subject: Re: UNITED COLLIERY DRAFT REPORT

Hi Sean.....no worries....there doesn't seem to be anything wrong with the report.....do you want a official letter or will a email do.....supporting the document.

Cheers

Laurie Perry
CEO
Wonnarua Nation Aboriginal Corporation
Ground Floor 254 John St Singleton NSW
PO BOX 3066
Singleton Delivery Centre 2330
Ph: 02 6571 8595
Fax: 02 6571 8551
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Email:wonnarua@bigpond.com
Home : l.perry@optusnet.com.au
Website: www.wonnarua.org.au

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From: Sean.Pigott@glencore.com.au
Sent: Monday, May 30, 2016 8:19 AM
To: l.perry@optusnet.com.au
Subject: RE: UNITED COLLIERY DRAFT REPORT

Hi Laurie,

No worries. We have extended the comment period until Friday.

Thanks, Sean

Sean Pigott
Approvals Coordinator – United Project
Glencore

Direct: (02) 8578 9526
Mobile: +61 (0) 400 238 506

Email: Sean.Pigott@glencore.com.au

From: Laurie Perry [<mailto:l.perry@optusnet.com.au>]
Sent: Saturday, 28 May 2016 9:14 AM
To: Pigott, Sean (United - AU) <Sean.Pigott@glencore.com.au>
Subject: Re: UNITED COLLIERY DRAFT REPORT

Hi Sean.....the board are meeting today it's on the agenda.....I will let you know Monday.....if that's okay

Cheers

Laurie Perry
CEO
Wonnarua Nation Aboriginal Corporation
Ground Floor 254 John St Singleton NSW
PO BOX 3066
Singleton Delivery Centre 2330
Ph: 02 6571 8595
Fax: 02 6571 8551
Mob : 0412 593 020

ABN: 50 012 829 925
Email: wonnarua@bigpond.com
Home : l.perry@optusnet.com.au
Website: www.wonnarua.org.au

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From: Sean.Pigott@glencore.com.au
Sent: Thursday, May 26, 2016 2:47 PM
To: l.perry@optusnet.com.au
Subject: RE: UNITED COLLIERY DRAFT REPORT

Hi Laurie,

Are the Wonnarua Nation Aboriginal Corporation planning on making comments of the United Wambo Project ACHAR? The comments are due tomorrow, however if you require any additional time please let me now.

Thanks, Sean

Sean Pigott
Approvals Coordinator – United Project
Glencore

Direct: (02) 8578 9526
Mobile: +61 (0) 400 238 506

Email: Sean.Pigott@glencore.com.au

From: Laurie Perry [<mailto:l.perry@optusnet.com.au>]
Sent: Thursday, 12 May 2016 7:42 AM
To: Pigott, Sean (United - AU) <Sean.Pigott@glencore.com.au>
Cc: Sandra Miller <avaJean@bigpond.com>; maree waugh <mareewaugh30@hotmail.com>; Sharon Edgar-Jones <sharon_wnac@outlook.com>; Tracey Skene <tracey@marrung-pa.com.au>; Arthur <arthur.c.fletcher@gmail.com>
Subject: UNITED COLLIERY DRAFT REPORT

Hi Guys

Attached letter from Sean Pigott approvals coordinator Glencore Assets Australia I have included him in this email

I have received 4 hard copies of the DRAFT report for United Colliery in the mail

To see the report you can open it here

http://www.unitedproject.com.au/EN/Community/Arch%20Report/ACHAR_Report_Draft-April_2016.pdf

Comments close 27th May 2016.

Cheers

Laurie Perry
CEO
Wonnarua Nation Aboriginal Corporation
Ground Floor 254 John St Singleton NSW
PO BOX 3066
Singleton Delivery Centre 2330
Ph: 02 6571 8595
Fax: 02 6571 8551
Mob : 0412 593 020
ABN: 50 012 829 925
Email: wonnarua@bigpond.com
Home : l.perry@optusnet.com.au
Website: www.wonnarua.org.au

We acknowledge the Traditional Lands of the Wonnarua/Gringai people of the Hunter Valley who remain the spiritual and cultural owners of our land and continue to practice our values, language, beliefs and Knowledge, we offer respect to our Elders past and present and through our Elders, to all Aboriginal and Torres Strait Islander people.

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11.4 Plains Clans of the Wonnarua Peoples ACHAR

GLENCORE UNITED COLLIERIES ABORIGINAL CULTURAL HERITAGE ASSESSMENT

Company	Glencore Coal Assets Australia
Contact	Aislinn Farnon
Date	21 October 2015

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1 Introduction

1.1 Background

As Registered Native Title Claimants the Plains Clans of the Wonnarua People (PCWP) **assert their right** to be recognised as traditional custodians of Wonnarua Country. In making this assertion the PCWP acknowledges the ongoing responsibilities and obligations of this custodianship especially in regard to the preservation, maintenance and renewal of the Aboriginal cultural landscape values in, and knowledge(s) of Wonnarua Country and the transfer of these values and knowledge(s) to future generations.

As traditional custodians of Wonnarua Country the PCWP are only too well aware of the loss of places, items and natural resource use areas of cultural importance to Wonnarua people that have, and continue to occur across the Hunter Valley. Without dispute this is a function of land use changes that have occurred since the commencement of European settlement in the Hunter Valley, in or about the early to mid-1820s. In recent decades the scale of loss has increased as a result of the expansion of coal mining and related infrastructure development across the Valley. During this time members of the PCWP have actively involved themselves in Aboriginal archaeological survey and assessment of resource and infrastructure development projects with a view to fulfilling their responsibilities and obligations to their traditional lands. It has sometimes been a difficult task as it usually involves Aboriginal archaeological site clearance and salvage works that have resulted in the, albeit permitted¹, destruction of Aboriginal objects and sites throughout the Hunter Valley. Moreover disproportionate emphasis on the investigation and protection of items and places of Aboriginal archaeological significance has also been problematic for the PCWP, who have attempted to articulate other tangible and intangible cultural values within ‘their country’ without recognition or support². It remains of concern to the PCWP that there is no current regulatory requirement for a proponent to consult with the Aboriginal community regarding their values unless a tangible Aboriginal object is identified within the proposed development area and it is considered likely to be subject to harm or impact by the proposed development activities.

Despite these limitations the PCWP continues to participate wherever possible in Aboriginal cultural heritage projects and development works of likely impact to Aboriginal cultural resources within Wonnarua country. The identification and assessment of the Aboriginal cultural values for the Glencore United and Wambo Project Environmental Impact Assessment (the project) is one such project in which the PCWP has engaged. This project reflects the ongoing support of Glencore Coal Assets Australia (Glencore) in actively seeking and allowing the PCWP scope to identify more than the Aboriginal archaeological values of the Project. Importantly it has funded Tocomwall Pty Ltd to

¹ In the terms of an Aboriginal Heritage Impact Permit (AHIP) authorised under the Part 6 (Section 90) provisions of the *National Parks & Wildlife Act 1974*.

² The L&E Court actions of PCWP member Mr Robert Lester being pertinent (i.e. *Lester vs Aston Coal Pty Ltd and Anor*, 2011).



conduct the identification, assessment and reporting of PCWP specific cultural values in the project area with and on behalf of the PCWP. This report is the record and result of this partnership.

1.2 Document Purpose

Tocomwall Pty Ltd (Tocomwall) has been engaged by Glencore to undertake a cultural heritage assessment of the project from the perspective of the PCWP. The intent is to provide Glencore with information regarding PCWP specific cultural values identified in the lands and creek systems of the project. However, cultural values as they apply to cultural landscapes are not necessarily restricted to a particular geographic location and necessarily, the cultural assessment includes a wider geographical focus than the project area.

Tocomwall understands that in the first instance, the purpose of the identification and assessment of PCWP specific cultural values is to provide information that will contribute to - and form a separate confidential part of - an integrated Aboriginal Cultural Heritage Assessment Report (ACHAR) being prepared by Australian Cultural Heritage Management (ACHM) and Ozark Environmental & Heritage Management (Ozark) to enable Glencore to meet its statutory requirements for project approval. This ACHAR is expected to include:

- An Aboriginal and Cultural Heritage Assessment Report for the project;
- A synthesis of the cultural values of the project identified by any and/or all other Aboriginal parties that registered an interest;
- A statement or statements of the cultural significance of the Aboriginal cultural heritage items, places and/or values identified across the project,
- An assessment of the impacts of the project proposal on these cultural values; and
- A consideration of options for mitigation and management of these values in the context of any likely or identified impacts.

Tocomwall is committed to the principles and practices of cultural heritage assessment and management outlined in the Burra Charter (ICOMOS Australia, 1999) hence the more specific purpose of this document is to identify and report the following Aboriginal cultural heritage values of the Project in so far as they are articulated by the PCWP:

- Aesthetic values (where applicable at the individual site/local area and/or landscape scale);
- Social values (including traditional, contemporary, spiritual & secular values);
- Scientific values (including the archaeological, as well as the environmental values as they apply and inform the archaeological context); and
- Historic values.

The latter may include values derived from archival records that have an association with Aboriginal individuals or groups of importance at the local and/or State level. These may include direct testimony (oral histories) derived from PCWP members associated with historic events or factors that have affected and influenced Aboriginal knowledge of and engagement with the project. In so far as these values are to be identified and reported by Tocomwall, the purpose of this document is also to ensure that it is both a stand-alone account of the cultural values of the PCWP in the project that meets all the requirements and expectations of the PCWP (and Tocomwall) with respect to

issues of confidentiality and intellectual property. An ancillary function for the document is to allow the findings and recommendations to be integrated into the ACHAR and hence be available for scrutiny as part of the project approvals process. The primary mechanism by which this is to be achieved is for the document to be made available solely to the Glencore Management Team for review and confidential referral to the Department of Planning and Infrastructure (DP&I) and the Office of Environment and Heritage (OEH).

1.3 Aims and Objectives

The aim of the following report is to present a PCWP perspective of the study area and its environs from a cultural perspective. However, in order to inform the study with regards to the PCWP cultural perspective, it is also necessary to review archaeological, historical and environmental data to provide a scientific background to compliment the cultural assessment. The purpose of this document will be to weld these perspectives and present a common thread that incorporates both viewpoints. As important and fundamental as the cultural perspective is to assessing the significance of cultural values of Aboriginal people with respect to their 'Country', it cannot be done in isolation from the paradigms that are used by regulatory bodies and heritage professionals particularly during an approvals process. In fact one of the primary objectives of this document is to illustrate the importance of the cultural perspective, but at the same time to acknowledge the 'scientific' evidence in order to provide an interpretative platform that heritage professionals and regulatory bodies can use to assess *both* cultural and scientific values in tandem. These two aspects – cultural and scientific significance – cannot be assessed in isolation and in fact, add considerable value to an archaeological assessments outcomes when they are used as complimentary evidence. Furthermore, cultural values evolve, hence the importance of growing the scientific database and continually informing and updating the cultural values. Therefore, there is a requirement for holistic archaeological approaches that incorporate landscape histories via the earth sciences and chronometric techniques, Quaternary methods that encapsulate aspects like climate and vegetation change or hydrological regimes, historical methods to investigate Contact and post-Contact accounts of Aboriginal people and anthropological perspectives to provide human behavioural ecological models based on ethnographic assessments of hunter-gatherer societies in order to aid in the interpretation of archaeological patterning. Providing 'shopping lists' of stone artefacts without stratigraphic and environmental contextual data is **not** prehistoric archaeology; rather, it is an approach that reflects 'antiquarianism' from the late eighteenth and nineteenth centuries where people dug up sites looking for 'prize' artefacts without any consideration of context. In light of the fact that archaeology is a diminishing and non-renewable resource, it is not only an ethical responsibility for archaeologists to excavate sites to the best of their ability and leave behind a scientifically rigorous archive; it is also a moral responsibility for archaeologists to Aboriginal people to grow, evolve and expand the cultural value of Aboriginal archaeology through their endeavours.

The following aims of this assessment are:

1. To undertake a PCWP specific cultural heritage assessment of the Project that is:

- I. Compliant with the requirements of the *National Parks and Wildlife Act 1974* (NPW Act);
 - II. Consistent with the *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH, 2011); and
 - III. Complimentary to the NSW Minerals Industry *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW* (NSWMC, 2010).
2. To conduct this PCWP specific cultural heritage assessment in accord with the requirements of the *Aboriginal cultural heritage consultation requirements for proponents 2010* (DECCW, 2010a), especially as a stand-alone contribution to Stage 3, whereby information about cultural significance is exclusively derived and determined from the perspective of the PCWP.
 3. To use the information obtained during this heritage assessment to prepare a report that outlines the PCWP specific cultural heritage values of the Project area and that evaluates the cultural significance of items and places within the Project, in light of these values.
 4. To contextualise the cultural values identified and their significance with respect to the PCWPs understanding of cumulative heritage impacts and issues of intra and inter-generational equity
 5. To make recommendations that enable the cultural values and cultural considerations determined through the abovementioned PCWP specific cultural heritage assessment process to inform the protection, salvage and/or mitigation of cultural heritage values within the project area.

The following seven primary project tasks were identified as necessary to achieve these aims:

- I. Consultation with PCWP members in alignment with regulatory requirements, policy standards and approved consultation guidelines;
- II. Limited field assessment of the Project Impact area with the view to understand the nature of the physical environment and to identify the full range of PCWP specific cultural values within it;
- III. Archival research and other desktop review as required to ensure appropriate understanding of the ethnographic, environmental and historical land use contexts of the Project;
- IV. Documentation of oral histories and/or other commentaries from PCWP members relating to the cultural values of the Project;
- V. Description or mapping of the cultural values of the Project in context of the surrounding landscape;
- VI. Synthesis of the PCWP cultural values and determination of the significance of items, places, natural resources and/or landscapes of the Project in accordance with accepted significance criteria; and
- VII. Articulation of management options for the identified Aboriginal cultural values and resources within the Project. These options are expected to address such aspects as harm minimisation and mitigation; cumulative impact and inter-generational equity and that do so from the perspective of the PCWP whose cultural heritage it is.

Upon completion of this report, it is expected that it will be incorporated - as a fully confidential component - into the integrated Aboriginal Cultural Heritage Assessment Report (ACHAR) being prepared by Australian Cultural Heritage Management (ACHM) on behalf of Glencore. It is understood that the report being prepared by ACHM for the project will record all Aboriginal participation in the Project consultation process, particularly the Aboriginal cultural heritage assessment process, as required by the consultation requirements (DECCW 2010a; Stage 4, see section 3.4.3).

1.4 Limitations of Study

Tocomwall recognises that for the cultural values of the PCWP to be identified and assessed, it is necessary to provide sufficient biophysical and sociocultural data relating to the area so that there is a context for the values described. Due to time constraints, though analysis of these attributes has been made, for the large part the information regarding the historical, ecological, topographical and geomorphological characteristics of the project was provided to the consultant by the proponent. The document is further limited to the use of this material only for characterisation of those parameters of relevance to the specific articulation of the cultural values of the PCWP.

This document reports the methods used and the outcomes from the PCWP to record and evaluate its own cultural values in an infrastructure development context. To the extent that information from previous Cultural Heritage Assessments (CHA) was undertaken to document the PCWP values in Wonnarua Country (Tocomwall 2012; 2013) is relevant, it has been included here, sometimes with limited or no alteration. This is purposeful and a result of the fact that the cultural heritage values the PCWP hold in the project area are those from the same physical, spiritual and perceptual realms as those derived from previous study areas. Likewise, the PCWP is a recognised native title claimant group, with verifiable cultural connections to Wonnarua Country that derive from genealogical links that are constant as to people and places of storied reference.

Preparation of this document has been challenging. The majority of this challenge has related to (a) the need to gather and collate disparate sources of evidence, (b) time-pressure arising from PCWP involvement in activities focused on protecting their cultural heritage from other mine and infrastructure related developments; and (c) the variable availability of key informants. Overall these have had impacted on the timeliness of reporting. With regard to this issue Tocomwall acknowledges the flexibility and patience demonstrated by Glencore in enabling this document and its primary goal of comprehensively documenting the PCWP cultural values in the project, to be realised. Mr Mathew Goddard is to be acknowledged for his commitment to supporting the delivery of a document fully reflective of the depth of cultural knowledge and value of the PCWP in the project area.

It is acknowledged that, through the participation of Tocomwall staff the PCWP has had representation and involvement in all facets of the archaeological survey and test excavation program. Nevertheless, and despite the recognised cooperative approach undertaken by the relevant consultant (OzArk), the PCWP still have some concern that the archaeological (or scientific) values of the Project have been dealt with separately from the 'social', 'spiritual', 'historical' and

‘aesthetic’ values of the Project area. All material cultural items across the project are, in the terms of the PCWP, a direct result of the technological expertise and resource use knowledge of their ancestors and therefore are of inherent value to the PCWP. To address this perceived limitation in so far as it has been possible to do so this document has endeavoured to report and discuss some of the archaeological and ancillary scientific values recognised by the PCWP in the Project.

1.5 Proposed Impacts

INFORMATION TO BE SUPPLIED BY GLENCORE REGARDING PROPOSED IMPACTS

TO INCLUDE FIGURES OF CURRENT LANDSCAPE AND PROPOSED MINING OPERATIONS

1.6 Report Format and Authorship

The document is presented in a conventional report format so as to facilitate its inclusion in an integrated ACHAR for the Project. Though mindful of meeting PCWP protocols with regard to the sharing of information about Wonnarua country, wherever practicable the document has sought to adhere to the reporting conventions outlined in the *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH, 2011a). The language of the report is styled so as to enable it to be subject to agency review. It is not language targeted at the broader membership of the PCWP but has been subject to editing and evaluation by the respective Heads of Family of the PCWP.

This report has been prepared by Jakub Czastka, Danny Franks, Jennifer Norfolk and Scott Franks (Tocomwall). The cultural values used in this report have come from various testimonies and interviews with the PCWP heads of family Charlie Franks, Maria Stocks, Robert Lester and Rhonda Ward, with additional information from Danny and Scott Franks.

The report was reviewed by Scott Franks and the Heads of the PCWP families.

2 The Plains Clans of the Wonnarua Peoples

2.1 Who are the Plains Clans of the Wonnarua People (PCWP)

The PCWP are a registered Native Title Claimant group with extended familial or clan links to the hills and plains of the central and upper Hunter Valley. The PCWP assert that these clan links provide a continuity of connection with the Hunter Valley that extends back to the time at or before first sovereignty. This connection is based on well-established societal norms including the recognition of spiritual beings and places, rights and responsibility in 'Country' and the hunting, gathering and sharing of resources within the boundaries of 'Wonnarua' country. The PCWP recognises two apical ancestors namely 'Mary' the mother of Matilda Smith (nee Hughes) and 'Emily', the mother of Henry "Harry" Taggart as providing these traditional and continuing genealogical links to their claimant lands. The absence of further apical ancestors with both traditional and continuing links to Wonnarua country within the claimant group is readily attributed to issues associated with the first contact and later engagements of the PCWP with European settlers including:

- The active military suppression of the Wonnarua in the 1820s (see Gollan 1993; Millis 1994);
- Health issues including susceptibility to introduced diseases such as smallpox as well as inherent factors like high infant mortality rates (Le Maistre 1996);
- The decline in access to habitable areas due to alienation of land by white settlers and reduction in food resources as native animals were culled to increase the stocking rates of domestic animals (Threlkeld c. 1828-1846; Noble N.D);
- The need to cohabit on pastoral properties, or to move off country and into fringe camps and or Aboriginal Reserves (Noble N.D); and the
- Resistance to actions of the settler community to try and Christianise the Wonnarua people and devalue their customary ways (Lester 2012).

2.2 The Traditional Lands of the Wonnarua People

Ethnographic accounts and anthropological notes written in the mid-to late 19th century indicate that the traditional territory of the Wonnarua extended over a two thousand square mile area of land that included the Hunter River and all its tributaries from within ten miles of Maitland to the apex of the Liverpool Ranges (e.g. Miller 1886, Fawcett 1896a; 1896b). This is the territory within which the PCWP claim Native Title interest (Figure 1). The early European records describe the smaller social and/or family groups of the Wonnarua with reference to the place names of the areas in which they gathered and/or were to be found (Le Maistre 1996). Thus for example, those Aboriginals first noted in the diary entries of John Brown (Brown c.1825) as being within the vicinity of Glendon Estate later became known as the 'Glendon Blacks'; those within the area about Singleton were described as the 'natives of Patrick Plains' (Le Maistre 1996); and those near Wollombi as the 'Wollombi blacks' (e.g. by Breton 1834: 219). These are of course colonial attributions of names to apparent community aggregations that may or may not have accurately reflected the kinship units and group ranges that existed at this time within Wonnarua society.



Hence in the 1826 Sydney newspaper reportage of an attack by Aboriginals on Captain Lethbridge's Station, Bridgman (to the north east of the project area) the following description was supplied:

'The Mountain Blacks, in the neighbourhood of Glenny's Creek [sic], in one of the more remote districts of Hunter's River, have again not only been troublesome, but also evinced a spirit of revenge... (The Sydney Gazette and New South Wales Advertiser, Saturday 9 September 1826).'

In this case the choice of naming the Aboriginal group involved as either 'Mountain Blacks' or "Glennys Creek Blacks" appears quite arbitrary. It is an attribution of geographic association that shows no comprehension of the likelihood that for the Aboriginal party involved the entire course of "Glenny's Creek", from its more mountainous headwaters to its lower floodplain adjoining the Hunter River, was part of their traditional home base and resource range.

NATIVE TITLE DETERMINATION APPLICATION

NSD1680/2013 Scott Franks & Anor on behalf of the Plains Clans of the Wonnarua People (NC2013/006)

NSD1680/2013 Scott Franks & Anor on behalf of the Plains Clans of the Wonnarua People (NC2013/006) - Amended

Water Catchment boundaries sourced from the NSW Natural Resource Atlas.

NOTE: To determine areas subject to claim within the external boundary, reference to the application description is necessary.

Application boundary data compiled by the NNTT.

NORTH

KILOMETRES

Latitude and Longitude based on Geocentric Datum of Australia 1994
Non Projection

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Map created by: Geospatial Services, National Native Title Tribunal (08/04/2014)

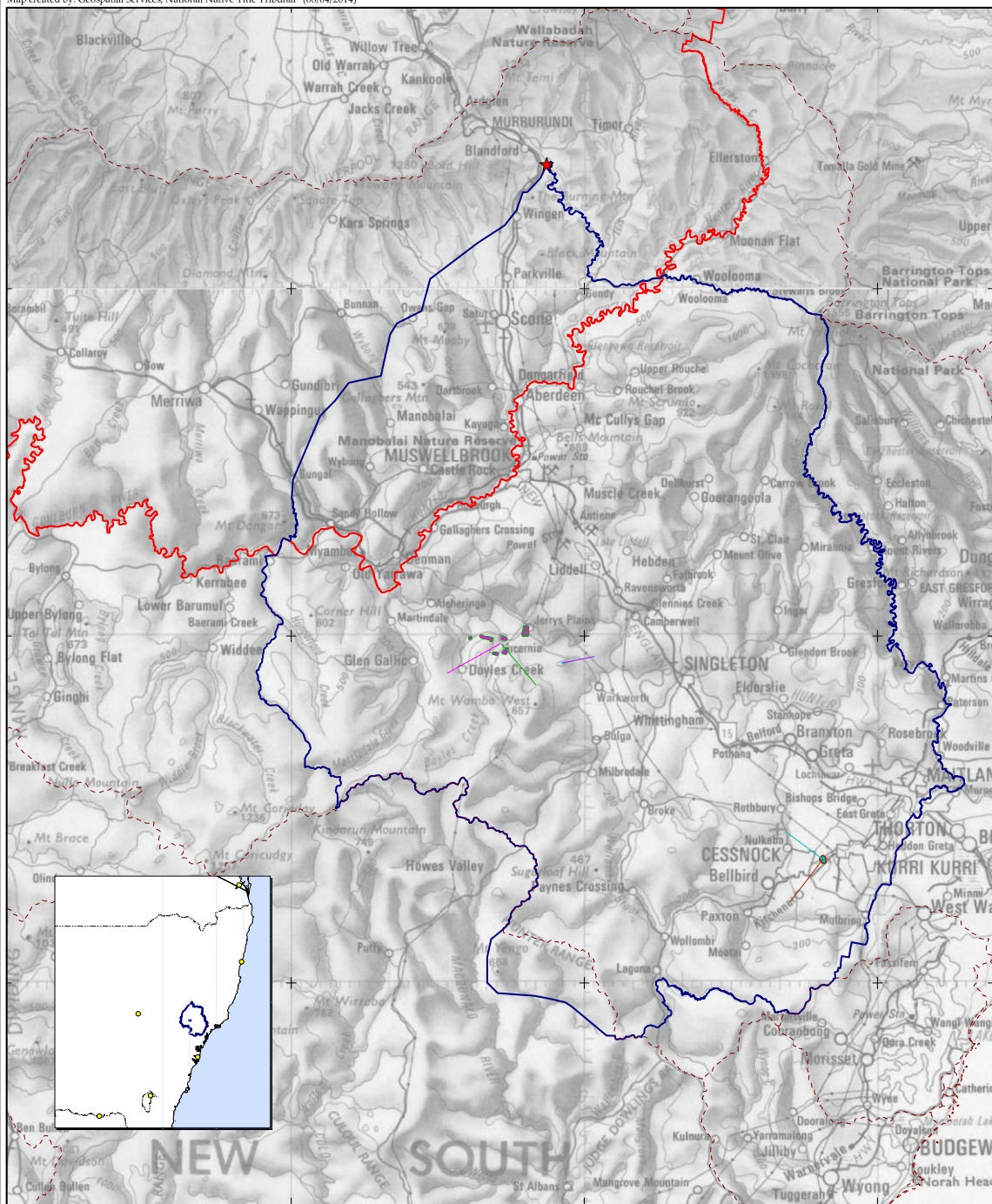


Figure 1. Location of the PCWP Traditional Country (Source NNTT 2014).

2.3 An introduction to the Heads of Families of the PCWP

In the context of the agreed terms of an advertised meeting held in 2010 to consider authorisation and lodgement of the PCWP's first Native Title Claim, the descendants of either Mary Shoe or Henry 'Harry' Taggart jointly confirmed that the PCWP would follow customary lore with respect to the rights and responsibilities of individuals to speak for family. This would ensure continuance of customary practices and ensure that decisions regarding matters of cultural heritage within the country of the PCWP were determined by the right family group(s). It was also expected to ensure that each family group had a voice in the process. Systems of silent voting and/or 'show of hands' mechanisms for decision making were flatly rejected as being in no way representative of the traditional rites, lores and customs of the PCWP. As Maria Stocks (2012: para. 4) explains it:

'The lores and customs of our family groups were not voted upon but were handed down, usually by the passing of an elder. It was usually a man's role to be the Head of Family but if for whatever reason a male person didn't accept the responsibility it would be transferred 'down the line'. My mother Barbara Foot was our family Elder and spokesperson as she had been the 'next in line' upon the passing of her father. In this way the Head of Family role was handed down to me. I accepted the role from my mother and I am now the Elder and spokesperson for our family.'

At this initial authorisation meeting - having agreed to customary lore mechanisms - four family lines were identified from within the descendant group of the two named apical ancestors (i.e. Mary Shoe and Henry 'Harry' Taggart) and 'Heads of Family' for each family line were established. It was also re-affirmed that the 'right to speak' was (and forever is) handed down by each 'Head of Family' to the next in line. Moreover once this transference of rights and responsibilities has occurred within a family (by whatever happenstance) it is accepted and never challenged. It is only ill-health, death and/or by an agreement from the Head of Family to pass on his/her role and responsibility to another individual that allows for the transference of such rights. Within the current Claimant group the four Heads of Family named below have been identified. Notably whilst Charlie Franks remains the recognised Head of Family for the Franks/Smith Family Line, by verbal agreement he has ceded his role to negotiate on behalf of the Franks Family to his younger brother Scott.

2.3.1 Charlie Franks

Charlie Franks: Was born in 1963, the eldest son of Alma and Claude Franks of Mt Olive. He has three brothers (Malcolm, Scott and Thomas) and two sisters (Ann and Mary). His paternal grandmother Sarah Ann Smith was a Wonnarua woman. She was born at Falbrook near the village of Camberwell, in 1894. In 1914, Sarah married Charles Henry Franks. Her father, William "Billy" Smith was born at Sydenham in 1858, the son of James Smith a non- Aboriginal labourer and Matilda Hughes an Aboriginal woman who was born in about 1832. In turn, Matilda was the daughter of Joseph Hughes a brick maker and Mary Shoe an Aboriginal woman who was born in about 1800. James Smith and Matilda Hughes were married in the St Clements Anglican Church at Falbrook in 1856 (Source: Franks 2012 and Charlie Franks 2012.)



Plate 1. Charlie Franks (Photograph courtesy Charlie Franks)

2.3.2 Maria Stocks

Maria Stocks: Maria was born in 1961 and has lived in the Singleton district all her life. She is a mother of six children (Melissa, Douglas, Miranda, Brittany, Jeremiah and Annastasia) and a grandmother to six. She is a proud Wonnarua woman who has always known of and been told about her Aboriginal heritage. Her Aboriginality derives from the ancestral line of her mother Barbara Foot (nee Smith) born in Singleton in 1937, the eldest daughter of Alma Mabel Lester and James 'Leslie' Smith who, in turn, were both descendants of Matilda Hughes (Source: Stocks 2012).



Plate 2. Maria Stocks in the arms of her mother Barbara Foot c. 1962. (Photograph: courtesy Maria Stocks).

2.3.3 Rhonda Ward

Rhonda Ward: Is the daughter of Bill and Ila Faulder (nee Taggart). She is almost 58 years old and has lived in Singleton all her life. She has three adult children (Samantha, Shaleen and Dean) and ten grand children or "grannies" as she likes to call them. Rhonda claims her Aboriginal heritage through her maternal family line of Taggart. Her mum Ila was born in 1937 and was the third eldest of six children born to George and Ivy Taggart of Broke. Rhonda's grandfather George was the eldest son of Henry 'Harry' Frederick Taggart - a Wonnarua man - and Mary Ann Lawrence who were married in the village of Broke in 1891. Harry was born in 1860 to nineteen year old Emily (or possibly Polly), a Wonnarua woman from the Sandy Hollow area (Source Ward, 2012).



Plate 3. Rhonda Ward.

2.3.4 Rob Lester

Rob Lester: Is a 68 year old father of four and grandfather of six. He was born in Paddington Sydney but is joined directly to his birth right country of Wonnarua lands through the ancestral bloodline of his paternal grandfather, Edward Robert “Bob” Lester”. His grandfather was born at Bridgman, Patrick Plains in 1893, the son of Mary Anne Smith and Edward Lester. Mary Anne Smith was the daughter of Matilda Hughes, a Wonnarua woman who herself was born at Patrick Plains in 1832. Rob also claims an historical connection to Wonnarua lands through his paternal grandmother Ada Waters/Miller who was the grand-daughter of Sarah Madoo. As Rob explains it, Sarah Madoo his great great-grandmother was a Worimi person, born on the Allyn River at Eccleston in 1847, then moving from Eccleston to Singleton in later years (Source: Lester 2012).



Plate 4. Robert Lester.

3 Historical Sources

3.1 A Brief History of Contact and Post-Contact Settlement in Wonnarua Country

The first permanent settlement in the Hunter Valley was a penal settlement, which was established in 1804 at the mouth of the Hunter River and was then known as the Coal River. At this time, the population of the settlement consisted only of the military garrison, convicts and civilian officials and the only transport between this settlement and Sydney was by water (Karskens 1985). Convicts were employed in coal mining, timber getting, lime-burning and labouring in the penal settlement and its wharves. The lands in the region of the Hunter River were initially closed to free settlement and the resources therein were reserved for the use or the profit of the Government (Wood 1972). Nevertheless by 1812 some small-farms had been established and a few well-behaved convicts occupied grants at Patterson's and Wallis Plains (Maitland).

In 1819 John Howe, a grazier and constable at Windsor, located the first overland route between Windsor and Jerrys Plains in the Upper Hunter (Karskens 1985). This route passed through the area occupied by the current village of Bulga, it being the first place reached by Howe, Singleton, Thorley and others in leaving the ranges (Eather 1921). A second expedition led by Howe in 1820 followed a slightly different route and it was this later route that was officially opened to the public in 1823 as it rapidly developed as the main thoroughfare for travelling stock from the northern districts of New South Wales (Karskens 1985; Eather 1921). Soon after, when Cunningham traversed the route, he described it in less than glowing terms maintaining that it was:

'A rugged bridle track over a mountain ridge called Bulga, quite unfit to take and empty cart by (Cunningham 1827: 75).'

Despite the difficult and circuitous nature of the route identified by Howe in 1820, he was subsequently granted land at Jerrys Plains for his discovery of the Bulga Road (Karskens 1985). Thus began the alienation of Wonnarua land. In March 1821 there were just 21 settlers in the Hunter Valley including John Howe and Benjamin Singleton. Within four years this had increased ten-fold to 283 settlers spread along the river as far as Segenhoe in the north, creating a farming district second only to the district of the Cumberland Plains (Karskens 1985: 23). Within the vicinity of the project area, brothers John and George Blaxland took up land at Broke-Fordwich in 1824 (Umwelt 2003) and Thomas Eather, his wife and son made the journey from Richmond through Colo, Putty and Howes Valley to settle on land near Bulga in 1826 (Eather 1921). During the period from 1823- 1827 approximately 25% of the land available along the Hunter was converted to freehold title by Crown grant (Robinson & Burley 1962).



Figure 2. Detail from the Map of the River Hunter and its Branches...showing the parishes of 'Warkworth' and 'Lemington' (Extract from Dangar 1828a).

By the mid-1820s, Sydney's maritime economy was sufficiently developed to provide reliable and regular shipping and communications between the Hunter and Sydney. Consequently, from the beginning of European settlement of the Hunter, Wonnarua people faced a more developed and established colonial world than their Aboriginal neighbours faced earlier in Sydney and the Coal River. The Hunter was within a long night's steaming and was in easy reach of Sydney, so far as settlers were concerned (Karskens 1985). New South Wales population had grown through natural increase and immigration to provide a free labour market. The convict assignment system also provided labour. The growth in numbers of 'native born' in the colony (this phrase is used to refer to the locally born children of Europeans in NSW and not indigenous people who were usually referred to as the native blacks) meant there was no shortage of labour and therefore few opportunities for Aboriginal people, unless they had relevant skills and local knowledge valued by settlers. Capital was

available for new areas and land-based ventures supporting extensive farming activities in the Hunter (Le Maistre 1996).

Likewise, the growing population of Sydney provided a market for produce. As a result, European settlers rapidly displaced Wonnarua people on the Hunter River. Aboriginal people's resources were seriously depleted immediately and the Wonnarua people experienced harsh times. The records indicate that at first Aboriginal people fought literally to be able to continue some of their life habits and resorted to predatory behaviour to protect access to water and food (Le Maistre 1996).

In 1826 district magistrate Robert Scott (who with his brother Helenus received a grant of 2000 acres at Glendon which he commenced to occupy in c. 1823), reported to the Governor outlining Aboriginal aggression within the area of his jurisdiction over a 10 month period (Le Maistre 1996:34). According to his report Wiradjuri people (i.e. the 'Mudgee Blacks') cooperated with the Wonnarua at the Wollombi Brook - deep in the territory of the antecedents of the PCWP - despite earlier conflict between the two groups. The cooperative effort of these two tribal groups, including the significant penetration of the Wiradjuri within Wonnarua territory was to combat a common enemy: the settlers (Le Maistre 1996).

Robert Scott also took a deposition from George Claris, assigned servant, working as a hut keeper for Mr Howe on 25 March 1827 that demonstrated the cooperative stance of the Aboriginal groups within the Hunter Valley against the settlers at this time:

'Tuesday last natives assembled, including Bit of Bread carrying a poisoned spear and threatening vengeance for accusing him wrongfully — King Jerry told me that if Bit of Bread was hurt by the white men that he would assemble a thousand Black fellows and spear every white man they fell in with, that the Soldiers were all gone away, that they were not afraid and desired me to inform white men at the plains so. One showed me how they surround the huts of the settlers and with a frying pan handle how they would spear us through the Slabs of the Hut, being in an unprotected state we gave them Bread, Milk and Tobacco but they would not be satisfied and I am confident that had it not been for the two strong men that we persuaded to stop, Death would have been the result (NSW State Records 5/1161; Le Maistre 1996: 54).'

The challenging mood of the colonial frontier and the particular circumstances faced by the Wonnarua was captured and editorialised in the Sydney Press, at this time:

'Three blacks at Hunter's River have been shot, it appears, by the mounted police. We hope it is true, that they were all shot in the act of running away. But still we think their keepers ought to be severely punished for giving them the opportunity to run, and thereby cause their slaughter to be an act of justifiable homicide. There ought to be a solemn investigation. The laws of England will not justify a constable in killing a thief, if by any other means he might have secured him. A constable or a horse patrol is not to be careless about securing a prisoner, and say to himself, "it's no matter—if he attempts to run, I'll shoot him." The Australian says, that two of the natives slipped their ropes and would not return, even though the horse patrol kindly requested them so to do; and therefore they shot them! Now, we suppose when they were shot, the distance at which these carrion crows were winged,

could not have exceeded 100 yards. Amid yet the Australian editor, a barrister, a humane English lawyer says, with the most revolting flippancy, "They", the poor blacks, "were hailed by the party, but ineffectually and, as the "police men saw no means of securing their prisoners " alive, they deemed it advisable to secure them dead "and so they fired upon them and shot them, and shot them dead too!!!" Again, gentle reader. "Another black native, who had committed depredations on a stock-man of Mr McIntyres, was also taken, and also shot by the mounted police. When the fellow approached the river, in the way to Wallis's Plains, he slipped the rope and took to his heels, intending to take to the river —just as he reached the banks of the river, he received a ball, which was considered the only measure capable of arresting his flight, and which proved fatal. He was shot dead, and thus secured!!! (The Monitor, September 1, 1826).'

In the oral tradition of the PCWP - and in historical reviews of the colonial record (Gollan 1993; Millis 1994) - the declaration of martial law, the dispatching of troops and the punitive expeditions conducted by members of the mounted police resulted in many massacres of Wonnarua people at this time. Ultimately this crushed the resistance and led to a massive decrease in the numbers of Wonnarua people in the Upper Hunter, such that in 1831 when the Surveyor General Thomas Mitchell entered the valley he observed that:

'The natives have almost all disappeared from the valley of the Hunter (cited in Millis 1994: 69).'

The Wonnarua response to displacement from their land, including the concomitant reduction in quantity and access to traditional food resources, as well as the apparent military suppression, was not uniform. Among the Wonnarua some individuals and family groups, including antecedents of the PCWP, clung to their Aboriginal ways. Others entered the white economy in their youth and adjusted many of their life habits while still strongly identifying as Aboriginal. Writing in a collection of missionary papers, Reverend Boodle (1874) observed remnant members of the Wonnarua that he had encountered at Muswellbrook at the end of the 1840s, noting that this group maintained much of its cultural independence:

'Occasionally in a long bush ride, a few might be overtaken (with their hatchet, boomerang and waddy stuck in their girdle), with a lump or two of fat twisted among the curls of their hair, and perhaps their gins, or wives, following, carrying by the tail the newly killed opossums. The clothing of the men was sometimes a striped shirt, sometimes a blanket given by Government, sometimes nothing but their girdle. The women usually wore a blanket or opossum rug, unless some white woman had given them a gown (Reverend Boodle 1874: 160-161).'

Yet, not all the Wonnarua remained culturally independent even in the first generation after European settlement. Reverend Boodle (1874) also provides some comment on those that were among the first absorbed into European working habits:

'There are always individuals among the tribes who will, with more or less regularity, join themselves to the white man, tend or wash sheep, act as stockmen (for they are very fond of

riding), work about a house or garden, reap, or take part in many of the other occupations of civilised life (Reverend Boodle, 1874:158).'

Some young women found domestic work. Emily, the Aboriginal progenitor of the Taggart family was working as a domestic when she conceived her son, Henry Frederick Taggart (Ward 2012). Young Aboriginal men also found employment locally when there was a strong exodus to the gold fields and local vacancies occurred for young men. George Boyle White, Surveyor and resident of Singleton and Maitland, mentions several employers of Aboriginal boys in his journals (Le Maistre 1996: 65). Some members of the PCWP also recollect that their great grandparents were stockmen, drovers and timber-getters working on various properties across the Hunter and beyond (e.g. Stocks 2012; Charlie Franks *pers com.* 2012).

By the 1860s government reserves were becoming increasingly common throughout New South Wales as a way to control the movement of Aboriginal people. In 1893 St Clair Mission, was declared a Government Reserve (McGuigan 1983). This mission was located at Carrowbrook, a village lying between Muswellbrook and Singleton (Noble n.d). Though situated in the territory of the Wonnarua, residents of the Mission were drawn from neighbouring tribes including the Worimi, Awabakal, and Darkinjung (Gray 2010). In 1905 the St Clair Mission came under the control of the Aborigines Inland Mission (AIM), an organisation founded by Baptist missionary Retta Dixon (Blyton et al 2004). A year later she assisted in the establishment of a female orphanage for Aboriginal girls in George Street Singleton and a second mission at Redbournberry on the banks of the Hunter River (Gray 2010).

St Clair operated as a Mission until 1918 when it was taken over by the Aborigines Protection Board and was renamed Mount Olive Reserve. At this time the Aboriginal people were subjected to the absolute control of the newly appointed Station Manager and many people were removed from Mount Olive for failing to adhere to the strictly imposed rules (Blyton et al 2004). As a result the number of people living on the Reserve declined and by 1923 it was closed to Aboriginal people. For the period that St Clair Mission – Mt Olive Reserve operated, a further dissolution and dismantling of traditional Aboriginal lifeways occurred. At this time Aboriginal children were removed from their families (See Stocks 2012); others sort to avoid the strictures of the management regimes and/or missionary efforts to Christianise their children by moving away from Wonnarua country (Lester 2012). When doing so links to the Wonnarua Lands were still maintained through regular visits with extended family and clan and by maintenance of oral history that was handed down from generation to generation.

For much of the first half of the twentieth century, the economic activity of the Singleton LGA was based on rural industries such as dairying, beef cattle production, vegetable and fodder farming (Robinson & Burley 1962). Members of the PCWP who retained residence in the area found work as Dingo bounty hunters, rabbit trappers, farmers, orchardists, timber getters and/or as cooks and cleaners (Franks 2012, Stocks 2012; Ward 2012). To some extent relationships developed between the PCWP and the local farming community that enabled some continuance of access to traditional lands. From the 1960s with the advent of open cut methods for mining coal the large deposits of steaming coal found close to the surface in the Singleton LGA became viable exploitable resources. Hence from about the mid-seventies more than ten major open cut coalmines commenced operation. Major ancillary infrastructure developments were also completed at this time, including

the Liddell and Bayswater Power Stations (HLA-Envirosciences 2007). These resulted in the destruction and removal of a significant number of Aboriginal sites throughout the Hunter.

In summary then it is clear that the post-colonial history of the Wonnarua, as elsewhere for Aboriginal groups throughout Australia (e.g. Morris 1994; Kijas 2009) is one of significant social dislocation, marginalisation and dispossession from tribal lands. Yet Wonnarua people have maintained a long and continuing attachment to the area about the central and upper Hunter Valley. Members of the PCWP are the contemporary generation of Aboriginal people whose ancestors were Wonnarua. Based on their descent from Wonnarua ancestors, who owned and occupied the Hunter Valley area at the time of sovereignty, the PCWP identify as traditional owners. For them, they and their ancestors have been associated with the area since time immemorial. The PCWP's continuity of association is demonstrated through oral, archival and anthropological evidence from the time of contact through the generations to the present day. Current members of the PCWP collectively assert that the lands of the central and upper Hunter Valley are the lands of their parents, their grandparents and great grandparents.

3.2 Historical Accounts of Wonnarua People

During the very early explorations into the Hunter by Europeans, the Wonnarua kept their distance: observations made by Paterson's (1801) party investigating the Lower Hunter in 1801 indicate that Aborigines were present. On the basis of the many canoes he saw, Barralier (1802: 81) assumed there were "great numbers" of Aborigines in the area. Barralier (*ibid*) noted a young native looking for the roots of ferns; he also discovered and part of a net along a creek bank, along with evidence of a fire and in the stream the remains of a weir. Allen Cunningham during his travels in the period 1823-25 remarked on seeing evidence of Aborigines, but not actually observing individuals (in Brayshaw 1987). Felton Mathew saw a group of 60 individuals camped along the banks of the Wollombi Brook in 1830: he later returned to visit the camp of Aborigines, which was located not far from Broke. Mathew's (in Brayshaw 1987) also remarked that the men, women and children he were '...highly loathsome from dirt and starvation...' The influence of European occupation would have had a detrimental effect on the community before records were started. Some of the earliest official population figures came from the register of Aborigines taken at various stations during the annual distribution of blankets. Records of this nature were not totally reliable as some groups or individuals would not make an appearance to collect and others were thought to turn up at multiple stations (Brayshaw 1987).

By the 1840's some of the Wonnarua still kept to their social groups but there were individuals who will join themselves to the white men, tend or wash sheep, act as stockman, work about a house or garden or neap or take work in many of the other occupations of civilised life (Le Maistre, N.D: 158). From the beginning of European settlement, Aborigines were initially used as interpreters and for finding resources such as food and water (Blyton 2012). Their intimate knowledge of the landscape helped in early exploration into and around the Hunter region (*ibid*). John Howe utilised the expertise of two Aboriginal guides, Myles and Mullaboy from the Sydney region. Contributions by the guides from the Hunter extended well beyond the boundaries of the region: heroic deeds by Galmara (aka Jacky Jacky) and Harry Brown - both from the Hunter - were involved in major exploratory expeditions. Edgar Beale wrote of Galmara, who was the sole survivor of an attack on his party (Blyton 2012).

Galmara was honoured for his allegiance to the group and presented with a silver breast plate in recognition of his assistance and accomplishments (*ibid*).

The Wonnarua persisted through the trials of the European invasion: they were thought to be almost extinct due to infanticide, debauchery, diseases, exposure and starvation (Miller 1886). There were still remnant tribes travelling and hunting in the Upper Hunter and at least one nearby Aboriginal held onto his old lifestyle: Cutt Muttan lived in a rock shelter in Wollombi up til his death in 1868 (Le Maistre N.D). Others that survived were absorbed into European society or survived by clinging to the fringes of settlements. There are two Aboriginal progenitors that the majority of Wonnarua claimants trace their family histories to: Sarah Madoo (or Waters) is the main progenitor who lived in Singleton and married a half-caste, Henry Waters. Her death certificate and descendant's accounts of their life establish Sarah's history, but the records and accounts have large time gaps and record her in several places at one time and married to different men. It was very common for Aboriginals in the past to use the same European name and even change it over time. Emily is the other progenitor who was said to be from Broke and was working as a domestic when she conceived a son Henry Taggart (*ibid*).

3.3 Cultural Practices

Early anthropological observations described the Wonnarua as being intensely religious and constrained by strictly enforced laws (Ridley 1864; Fawcett 1896a). Likewise tribal boundaries were well-defined and understood both by the Wonnarua and by neighbouring tribes such that:

'So strictly were all rights and privileges understood, that for one tribe to enter into the district in pursuit of game was considered an offence of great magnitude and a good ground for a hostile meeting. They had no permanent settlements but roamed around from one place to place within their tribal district in pursuit of game and fish, which was their chief sustenance, making periodically of the same camping grounds, generation after generation, unless some special cause operated to induce them to abandon them. In choosing the site, proximity to fresh water was one essential, some food supply a second, whilst a vantage ground in case of an attack from an enemy was a third important item (Fawcett 1896a: 152).'

One early observation of Aboriginal tribal interactions within the Hunter River area suggests that confrontation or 'hostile meetings' between them involved ritualised dress and took place according to strict codes of behaviour that enabled no one to be harmed despite spears, boomerangs and waddies being involved:

'There was a large fight in the neighbouring mountains between the tribes of Port Stephens and Hunter's River. Remembering the old proverb, "Those who in quarrels interpose," and supposing there would be a good deal of blood spilt on the occasion I had no particular fancy to visit the scene of action. The army under king Bungaree I met proceeding to the field with all the ferocity that dabs of pipe-clay and smears of red-ochre could produce. They were armed with spears, bommarings, and waddies, and from their erect and frowning front seemed sensible of the high emprise in which they were embarked, and impressed the passing stranger with ideas of blood and slaughter. On observing us, his majesty and several

of his staff defiled to where we stood, and condescended to ask for a bit of tobacco! The next day, instead of hearing of long lists of killed and wounded, it turned out that nobody was hurt, but that every precaution had been taken to enable them to "fight another day." (The New Monthly Magazine 1828: 241).'

This same observer also described how for the Wonnarua mourning and remembrance of the dead was also governed by strict protocols:

'One old black was plastered nearly all over with pipe-clay, and cut a grotesque figure, not unlike "Moon" in the masquerade. He had lost his wife—and this is their deep mourning. I asked what his jin's name was, when he very plaintively replied, "What for, massa, you make me cry?" It appears that a black's name is never mentioned after death; and any of the family or tribe bearing the name of the deceased, are forthwith christened afresh, in order that no fond remembrance may be cherished of their loss (The New Monthly Magazine 1828: 241).'

Societal restrictions were also placed upon the Wonnarua with respect to the consumption of certain foods. Fawcett describes elements of these restrictions as follows:

'They had laws regarding the use of food which were very imperative. The young of both sexes were prohibited from eating certain sorts of flesh, and many animals and birds were tabooed to both youths and females at different periods of life. Previous to the passing of the ceremonies of the bora by which the boys were initiated into manhood, their food was like that of the women confined to female animals, and those only of special kinds. Flying foxes were esteemed great delicacies, and the dingo was reserved for the use of the older men only. Emu and black snakes were also reserved for special individuals and seasons. (Fawcett 1896a: 152).'

The antecedents of the PCWP also practiced complex ceremonial rites. Individuals were subject to one group of rites at about the age of sixteen when ceremonies took place that involved having a front tooth knocked out, the septum of the nose pierced and the painful operation of being scarred on the back, shoulders, stomach and occasionally the legs (Miller 1886: 353). This latter scarring provided the necessary indication of 'status' and kinship with the clan group. Also at about the same age the males were made young men with many 'secret ceremonies' (Fawcett 1896a 1896b). In his manuscript titled 'The History of Bulga near Singleton N.S.W. from 1820 to 1921' long term resident of the Bulga District, Mr A.N. Eather provides his recollection of the commencement process undertaken for a ceremony that initiates or 'Boombats' known to him some 50 years prior (i.e. about 1870s) were to attend:

'We had some young blacks in my house, fifty years ago, and the older blacks would come to us, and ask us to allow these lads off for a time to be made "boombat". Sometimes the boys would be away for the best part of a year. Sometimes the old men would bring back the boys in short time, saying that things were not ready for the Bora, that the other blacks were slow in coming up, and so forth, and that the ceremonies could not go on then; but usually all the men, the lads, and the "jins" went off together to the appointed place of meeting. At night time wherever they camped, several of the men would go off in different directions and make

frightsomenoises all around, scaring the “jins” almost out of their wits, and awing the boys. Thus matters would go on until they reached the big camp of assembly (Eather, c. 1921).’

Aboriginal Law also seems to have maintained harmonious relationships between Wonnarua and Awabakal people (an Aboriginal language and/or tribal group associated with lands at the mouth of the Hunter River) that allowed for reciprocity in the use of resources. Percy Haslam, a modern ethnographer associated with the University of Newcastle believed for example, that the Wonnarua were allowed once a year to move through Awabakal territory to the sea to get marine food and salt. He also noted that:

‘As depicted in a cave painting near Wollombi; the Awabakal always invited the Wonnarua to feasts when whales became stranded on Newcastle or Lake Macquarie beaches (Aboriginal History in the Hunter Region, Newcastle University Archives A6712(iv); Le Maistre 1996: 35).’

3.4 Subsistence Strategies

Traditional life for the ancestors of the PCWP was structured around a schedule of social interaction designed to take advantage of seasonal availability of resources (Brayshaw 1966; 1986). Though subject to seasonal extremes of drought and flood, there was both an abundance and diversity of plant and animal life within Wonnarua territory. Fawcett notes for example that:

‘For food they ate kangaroos, wallabies, bandicoots, kangaroo rats, opossums, rats, emus, snakes, lizards, fish, caterpillars, grubs, lava of wasps and other insects, etc., and other animals, birds, reptiles, etc., found in their district. They used also a variety of bush fruits and roots, one of the latter being that of the water lily (1896a: 152).’

Robert Miller (1886), who lived in the Hunter River district for some time from at least the 1840s, also confirms that the kangaroo and emu were usual foods of the Wonnarua, as were a number of reptiles, and a variety of roots including those of the water lily. Fawcett (*ibid*: 153) remarked that animals were sometimes caught by means of nets, which were useful in wooded areas, but also by means of a fire regime where sections of the landscape were burnt to create favourable conditions attracting the game and improving the accessibility. Wild Turkeys and many other waterfowl as well as bandicoots, long-nosed potoroo, native cat, fruit bats, wonga wonga were also found to be part of their diet (Albrecht 2000). They would climb trees using an axe (Grant 1803: 158) to chop possums, other small animals and honey from logs and trees.

Honey from two varieties of native bees (Gunson 1974:67, 124) was eaten and was also mixed with water to form a drink (Breton 1835: 195; Dawson 1830: 60; Scott 1929: 34-35). Several fish species, eels and freshwater shellfish were consumed and mentioned by some of the early explorers (Koettig and Hughes 1983). There is very little evidence of the types of vegetation that were exploited by the Wonnarua: roots, yams, berries and other fruits are thought to have been part of their diet. Berries and fruits were also noted as being consumed by the Wonnarua when in season (The New Monthly Magazine 1828).

Finally, one account from Mathew on the 11th of February 1830 demonstrates the potential carrying capacity of a parcel of land in Broke:

'There were about 60 men, women and children. I remained with them for about an hour, and saw them retire for the night, each party or family kindling its own separate fire apart from the others. The place they were encamped in was a romantic spot on the bank of the Wollombi (Mathew 1832).'

Finally, much like colonists around Wollombi Brooke who undertook terrace farming, vegetable cultivation was adopted as a form of sustainable agriculture along many tributaries found within the perimeters of the PCWP's claimant area. The farming of yams and water lily tubers was a significant staple in everyday diets. As stated by Scott *'...in the more fertile spots by the sides of brooks, there was a species of yam, the root of which was eaten by Aborigines (1929)'* and Backhouse *'These stems are roasted, and eaten by the Aborigines, the blacks also roast the roots, and make them into a sort of cake, which they eat cold...(1843: 399).'* Hunting and gathering methods can ultimately be defined as strategic.

3.5 Material Culture

The traditional clothing of the Wonnarua is described as being a roughly cured opossum-skin cloak, worn with a girdle of opossum hair next to the skin although on 'gala occasions' they also anointed people with a mixture of red ochre and fat (The New Monthly Magazine, 1828; Miller, 1886). Miller also points out that the Wonnarua had various other personal effects including:

'...ordinary spears, woomera, shields, and war boomerangs, and also the boomerang which returns when thrown into a flight of duck and other birds with very good results. They also had bags made of platted swamp grass; koolaman or wooden bowls, two or three feet long, for holding water at the camp; tomohawks of hard dark coloured stone, which were first chipped and then ground to an edge; knives made of flint for cutting up meat, and also chips with which they skinned animals (Miller, 1886:353).'

They lived in bark mia-miams, which were shelters made of bark where each individual shelter had its own fire (Miller 1886). Cunningham remarked on the use of bark in the construction of the shelters: tree bark from the *Melaleuca Quinquenervia* was cut as whole sheets from the trunk and heated with fire to flatten out (Eyre 1859 in Brayshaw 1987). Bark was also used in the construction of canoes: Threlkeld wrote of their manufacture, where the ends were tied with vine cord that was also tied down the centre line so the canoe would hold its shape (in Brayshaw 1987). The shank bone of a kangaroo was ground to a point and made the holes for the vine, where the grass tree gum was melted over the stitching and holes to seal it (*ibid*). The bark of the cabbage-tree formed the thread used to repair the canoes (Threlkeld in Gunson 1974: 191), with the bark of the Kurrajong tree being used to tie the ends of the canoe. The Kurrajong tree was also used for making fishing lines, nets, bags and binding spear shafts (Scott 1929: 40; 43; Barralier 1802:82). The effects of the Aborigines also included three types of spears, wommera, shields and two types boomerangs (Miller 1886). Threlkeld (1826 in Gunson 1974:67) also described the manufacture of the spears:

- Fishing Spear: was made from the stem of the grass tree, with four pieces of hard wood on the end that were about two feet long that were fastened with bark thread and covered with grass tree gum. Small wedges were affixed between the hardened wood ends; the hard wood ends were charred and bone barbs attached at ends. The total length of the spears was about 8 feet long;
- Hunting spear: this was made in the same way except only one hard wood end was attached, making a total length of 14-18 feet;
- War spear: this was also similar to the hunting spear but had the addition of sharp quartz flakes stuck along the hard wood joint on one side resembling teeth on a saw.

There is evidence that spears were traded between the coastal tribes and the inland tribes (Dawson 1830 in Scott 1929). For example, Threlkeld (1826) had an Aboriginal assistant that went to the mountains to trade the spears he had manufactured in exchange for possum fur cord. Most large game were killed with spears and/or captured with nets. Spear throwers (Wommera's) were used to open seafood, disembowel possums and split a piece of rotten wood to obtain grubs (Threlkeld in Gunson 1974: 68). Threlkeld also witnessed '...waddies being thrown at bandicoots at short range and were also used in battle...(quoted in Gunson 1974: 68).' The same source also described a heavier club referred to as a "nulla nulla" which was a mushroom shaped club with a flattish circular head. Miller (1986) described the two types of boomerangs: there was a war boomerangs that did not return also one that did return that was considered to be partly used as a toy or in hunting.

Women were described as carrying a hard wood yam stick they used for daily foraging, which was sometimes used during altercations: it was also considered a status symbol (Brayshaw 1987). Barrallier quoted in Ebsworth (1826: 79) describes how the women of the group make string from bark and in Ebsworth's words '...they twist and roll the bark in a curious manner with the palm of the hand upon the leg; with the string they forms nets of curious workmanship. In some the meshes are very small and neat, the whole knit without a knot, excepting at its completion...' These nets were observed along the banks in Wonnarua country.

4 Landscape Context

4.1 Background

The initial sections will discuss landscape studies in general for the Hunter Valley and how they contribute to a greater understanding of the soil geomorphology of the study area, particularly in respect to Aboriginal settlement patterns, site formation processes and visibility/preservation of the archaeology. Both geology and soil geomorphology play a pivotal role in the nature, visibility, distribution, and significance of site types that are likely to be encountered during the course of either archaeological surveys or excavation programs. Broadly defined as landscape studies, or in archaeological terms ‘geoarchaeology’ (the application of the earth sciences to archaeology), they are fundamental to understanding where and what type of archaeology is likely to be present within any given landscape type such as a floodplain, benched bedrock slope or dried up lakebed. The ‘geoarchaeology’ of Aboriginal settlement patterns is as important as finding the sites themselves. Put another way, understanding whether a landscape is stable, aggrading or eroding will have ramifications as to whether: archaeological sites are undisturbed (stable); buried under modern sediments (aggrading); or exposed on the surface (eroding). One of the factors that define the scientific significance of an Aboriginal archaeological site is a product of one – or combination – of these geomorphic processes. This has consequences for developing archaeological predictive models and plays a key role in understanding whether surface surveys – as one example – will be effective. This will be explained in more detail below.

Prior to European settlement, Aboriginal hunter-gatherers had achieved a balance with nature in regard to their lifeways. Whereas fire has always been present in the Australian landscape, the use of firestick farming increased the frequency and geographical impact of burning in the landscape (Dodson and Mooney, 2002; Dodson et al 1994; Prosser 1991). Although natural erosion was always present in landscapes, no matter how stable, it was a relatively isolated occurrence in different landforms (see Sections 4.1.6 and 4.1.7). The coming of Europeans and their unsuitable land management practices created an imbalance that is still being felt in the Australian landscape. Examples such as logging, tilling of soils, construction and subsequent urbanisation caused and continues to cause soils and sediments to erode from upper and middle slopes and ‘blanket’ lower slopes and choke up creeks and rivers with these eroded deposits. In other areas, deforestation caused water to flow off slopes at increased rates and many ‘chains-of-ponds’ that only flooded during extreme rainfall events subsequently became entrenched channels and/or caused creek and river channels to migrate considerable distances. These processes have considerable implications for locating and identifying Aboriginal archaeological sites. How useful, for example, is a surface survey or 1m² archaeological test pit which – for OH&S reasons can only be excavated to a maximum depth of 1m – is buried beneath 2m or more of ‘overburden’ – sediments eroded in the last 200 years or so? Considerations of these landscape processes is fundamental in not only identifying the location of archaeological sites, but in reducing the risk of finding archaeological deposits during the course of construction: for example, during bulk earth works.

4.1.1 Geomorphology

The landscape of the Hunter Valley has previously been described as:

‘For about the last 10 000 years or so (a period known as the Holocene) the landscape of the Upper Hunter and the resources available to its Aboriginal inhabitants would have been very much like they were in the late 1700s In summary, the undulating country and the flood plains were lightly timbered (predominantly with Iron Bark Gum and Box) and well grassed. In contrast, the banks of the major rivers (including the Hunter and the Goulburn) and the large creeks were thickly treed, especially with ‘swamp-oaks’. The larger tributary creeks were only shallowly incised (if at all) and were described as having ‘grassy or swampy meadows’ and ‘chains of ponds’. The larger ponds/billabongs would have provided a permanent or semi-permanent source of water and provided a range of aquatic plant and animal foods and other resources. Except during severe droughts there would have been abundant large and small game including kangaroos, wallabies, emus and wild turkeys (bustards), as well as a host of smaller animals and birds. (ERM 2004: 7-8).’

This provides us with a starting point in how to begin looking at the landscape history of the Hunter valley and ultimately, how it informs the archaeological visibility, preservation and nature of archaeological settlement patterns. From an archaeological settlement pattern perspective, the key conclusions to draw from the above paragraph are:

- Major watercourses such as rivers were incised – and as we shall see later – included terrace systems; and
- The larger tributary creeks were only shallowly incised and more often than not, were actually ‘grassy or swampy meadows’ and ‘chains of ponds’.

These two statements are somewhat at odds with the archaeological predictive models that have been formulated by archaeologists. The following discussion will introduce more detail in relation to the geomorphology of the Hunter Valley and specifically, how it affects the archaeological visibility and subsequently influences our perceptions of Aboriginal settlement patterns of the study area.

4.1.2 Historical Accounts of the Landscape Around the Study Area

The Hunter Valley experienced a greater rate of change due to European settlement compared to Sydney and Newcastle, due to its close proximity to Sydney and it being easily accessible thanks to its rivers and tributaries. With a growing European population and the increasing demand for resources, the Hunter Valley was a desirable location admired for the lush nutrient rich alluvial soils fringing the tributaries, and luxuriant grazing pastures for livestock and tall cedar trees skirting the higher terraces of the valley. Within a short time frame, the Wonnarua had to deal with the rapid procurement of their resources and the manipulation of the environment by the Europeans causing a loss of their flora and fauna staples.

John Howe was one of the first explorers to venture into the Hunter region, first arriving near Doyle’s Creek in 1819. He observed valleys of grassland and rich alluvial soils that he presumed were ideal for agriculture and cattle/sheep grazing. As he headed south toward Jerrys Plains, the open grasslands with sparse tree cover continued as he travelled along the river. Governor Macquarie was informed

of the fine timber of the higher reaches of the valley and the fine green grass of the lower elevations. Henry Dangar was a surveyor and was appointed to the position to survey the landscape of New South Wales. He mapped out the river and creek/pond systems and the generalised geology and vegetation profiles of the Hunter Region. In 1824 his field notes describe the Lemmington area near Warkworth as having tolerable second class forest land made up of small Box Gums and Iron Bark, growing on stiff (presumably clay?) soils (Field book 221). Heading south on the left bank of Wollombi Brook, near the junction of the Hunter River, he also noted light alluvial soils along the waterways with a tributary, potentially Redbank creek, mapped as a chain-of-ponds. The second-class forest continued on undulating terrain and was described as thinly wooded (Field book 220). Peter Cunningham (1826), upon entering the Hunter also described the large plains of grassland with few trees '*..not often a 12 to the acre..*' (1827: 156). Breton (1835: 122) described the path of the tributaries higher up in the valleys, which drained down from the Sandstone escarpments, as vegetated by thick scrub and vine brushes that were difficult to penetrate.

The waterways above Jerrys Plains were said to contain a great number of Perch in 1819 by John Howe (in Campbell 1928:239). Peter Cunningham remarked that the lagoons linked to the river were swarming with delicious fish and immense eels (Cunningham 1827: 151) and the thick grass of the flatland ridges made a haven for kangaroos (*ibid*: 157). Henry Dangar (in Brayshaw 1987) refers to waters of the Parish of Liddell as being impregnated with saline matter. The tributaries of Wollombi Brook were also mapped as being a series of chain-of-ponds by Henry Dangar (1820). Furthermore, Wollombi Brooks - although occasionally stagnant – was described as retaining a permanent supply of water, with the hills on the left bank affording excellent pasturage for sheep (Mitchell 1838: 13-14). Erosion gullies were rarely referenced by the early settlers and explorers in the period between 1800-1840, therefore Dean-Jones and Mitchell (1993) concluded that headwater streams were stable and well grassed, or rock cut, shallow channels, which were only subject to occasional flow. This scenario changed with the rapid settlement of the valley.

Henry Dangar noted the extraordinary advances in settlement of the region between 1822 and 1825, with division of the country occupying 150 miles along the river. By 1825 more land was owned by the new settlers than the original Aboriginal inhabitants becoming increasingly disenfranchised from their traditional lands (Blyton 2012). The invasion by the European settlers changed the distribution of vegetation, with increasing landscape instability as a result of the logging of the forested areas around the higher elevations and the clearing of the brush around the understorey and along the tributaries for agriculture and pastoral farming. Aboriginal dependence of the Hunter River for many staples meant that the Wonnarua suffered severely when the Europeans settled: they immediately lost access to water and the raw materials in the river and on the banks. They also lost their game to the intruders who chased kangaroos in hunts to reduce competition for their introduced grazing animals; shellfish and fish populations also declined. Breton (1833) wrote that he only noted 16 kangaroos, in contrast to a previous visit to the area when they had numbered in the hundreds. The loss of fish for protein and the loss of managed plains for game hunting and seed gathering destroyed long established hunting and gathering practices of the Aboriginal community (Le Maistre 1996). This exclusion and alteration of the landscape by the Europeans brought them into conflict with the local Wonnarua People (Blyton 2012).

Peter Cunningham described the area near Denman in 1827:

'...the flat alluvial lands spread out before you, being matted with luxuriant herbage; branching evergreens scattered singly or in irregular clumps; the river winding through the midst; whilst dark-foliaged swamp-oaks bordering with a deep-green fringe its steep and grassy banks, and the gently rising hills beyond, thinly clothed with wide spreading forest trees, extend in diversified magnificence as far as the eye can reach (Cunningham, 1827: 145 quoted in Hoyle et al 2008: 9-10).'

A contributor to The New Monthly Magazine in 1828 described the area because it was not deeply forested riparian land, as was found closer to the mouth of the Hunter River but rather it was open, though wooded, grassland:

'Patrick's Plains, one would think, would spoil the settler, and make him difficult to be pleased with anything afterwards. But the contrary is the case; for while you go on wondering where the fine country is to end, you perceive it increasing in value and importance the farther you proceed up the river...we had a fine ride of about ten miles, to the neighbourhood of Jerrys Plains. We passed over a rich and fertile country, but without inhabitants, save a solitary shepherd or two tending their flocks, who showed us the nearest way through the grass... It really was a pity to see Nature here in such solitary magnificence, in the sole and quiet possession of the tall emu. Land ready for the plough, without cutting down a single tree, seems here to have been overlooked or neglected, while thousands and tens of thousands of acres of impervious forest and scrub nearer the coast, have been caught up with ...

As I rode through the thick emu grass, the wild indigo touching my stirrups, and plenty of wild currants, raspberries, and tobacco, and the country clear enough to see a dog a mile off, I brought every part of the colony I had seen in review before me, and they all suffered in comparison with the upper part of Hunter's River...(The New Monthly Magazine 1828: 245-246).'

The necessity for inhabitants to adopt agricultural practices off fertile waterfronts through the Hunter Valley signalled the demise of the Wonnorua Peoples traditional way of hunting and gathering. Early settlers were known to take up parcels of land during the opening of the valley in 1831. This is based on three determining factors: the capacity for a tributary to carry fertile sediments that can be used for agricultural purposes; the seasonal affects such as evaporation due to intensification of summer radiation which ultimately drains watercourses leaving aggregated sedimentation left to create terraces and chains of ponds; and of course, the availability of fresh potable water for the irrigation of crops.

Initial settlement by Europeans was centred on waterways. This is demonstrated in an exert from Mitchell:

'...the selection of farmland depends solely on the direction of streams, for it is only in the bed of watercourses, that any ponds can be found during dry seasons. The formation of

reservoir's has not yet been resorted to, although the accidental largeness of ponds left in such channels has frequently determined settlers in their choice of a homestead, when by a little labour, a pond equally good might have been made in other parts, which would select from the want of water... (Mitchell 1831-1832).'

The availability of wide-open spaces, rich in fertile soils suitable for agricultural purposes were also described on the land inhabited by Blaxland in the general vicinity of the project area:

'Portions of the surface near Mr. Blaxland's establishment, bore that peculiar, undulating character which appears in the southern districts, where it closely resembles furrows, and is termed ploughed ground. This appearance usually indicates a good soil, which is either of a red or very dark colour, and in which small portions of trap-rock, but more frequently concretions of indurated marl, are found. Coal appears in the bed and banks of the Wollombi, near Mr. Blaxland's station, and at no great distance from his farm is a salt spring, also in the bed of this brook. The waters in the lesser tributaries, on the north bank of the river Hunter, become brackish when the current ceases. In that part of the bed of this river, which is nearest to the Wollombi (or to Wambo rather) I found an augitic rock, consisting of a mixture of felspar and augite.. (Mitchell 1838).'

Speculation in regards to the fertility of the lands located between the Hunter River, Doyles Creek and Jerrys Plains meets the characteristics of land that had previously been managed by Aboriginal people via fire stick farming. This technique was adopted, amongst other reasons, to introduce specific species of brushes whilst inevitably it attractive to large game such as kangaroos. Instances of large burn areas utilized for hunting methods are easily identified as having fertile and rich sediments with a low count of mature timbers.

'...the last two hours through a fine country thinly timbered, and for the last hour many acres without a tree on it. One spot, I think, exceeds 50 acres without a tree on it, and a very fine ground. The land on both sides is very fine, and a great part of it may be cultivated without felling a tree. Even the high land is well clothed with grass and lightly timbered, though most thicker than the low ground. The grass on the low ground equals a meadow in England, and will throw as a good swatch (ibid).'

Mitchell had also made similar observations when he travelled through Broke, Warkworth and Ravensworth:

'We found the country across which we rode very much parched from the want of rain. The grass was everywhere yellow, or burnt up, and in many parts on fire; so that the smoke which arose from it obscured the sun, and added sensibility to the heat of the atmosphere (Mitchell 1838).'

Without doubt, early European observations reflected on the fertility of the lands of the Hunter Valley and – as the earlier extracts indicate – this included the landscape in the immediate vicinity of the project area. Importantly, the hydrology of the river systems and creeks – including Redbank Creek – has changed considerably since European land management practices were introduced. Redbank Creek for example (depicted as the creek that flows through the letter 'N' in the wording of

the Parish 'Lemington' in Danger's Map illustrated in Figure 2 above and illustrated more clearly in Figure 3 below) is clearly a series of chains-of-ponds. This is not the case today.

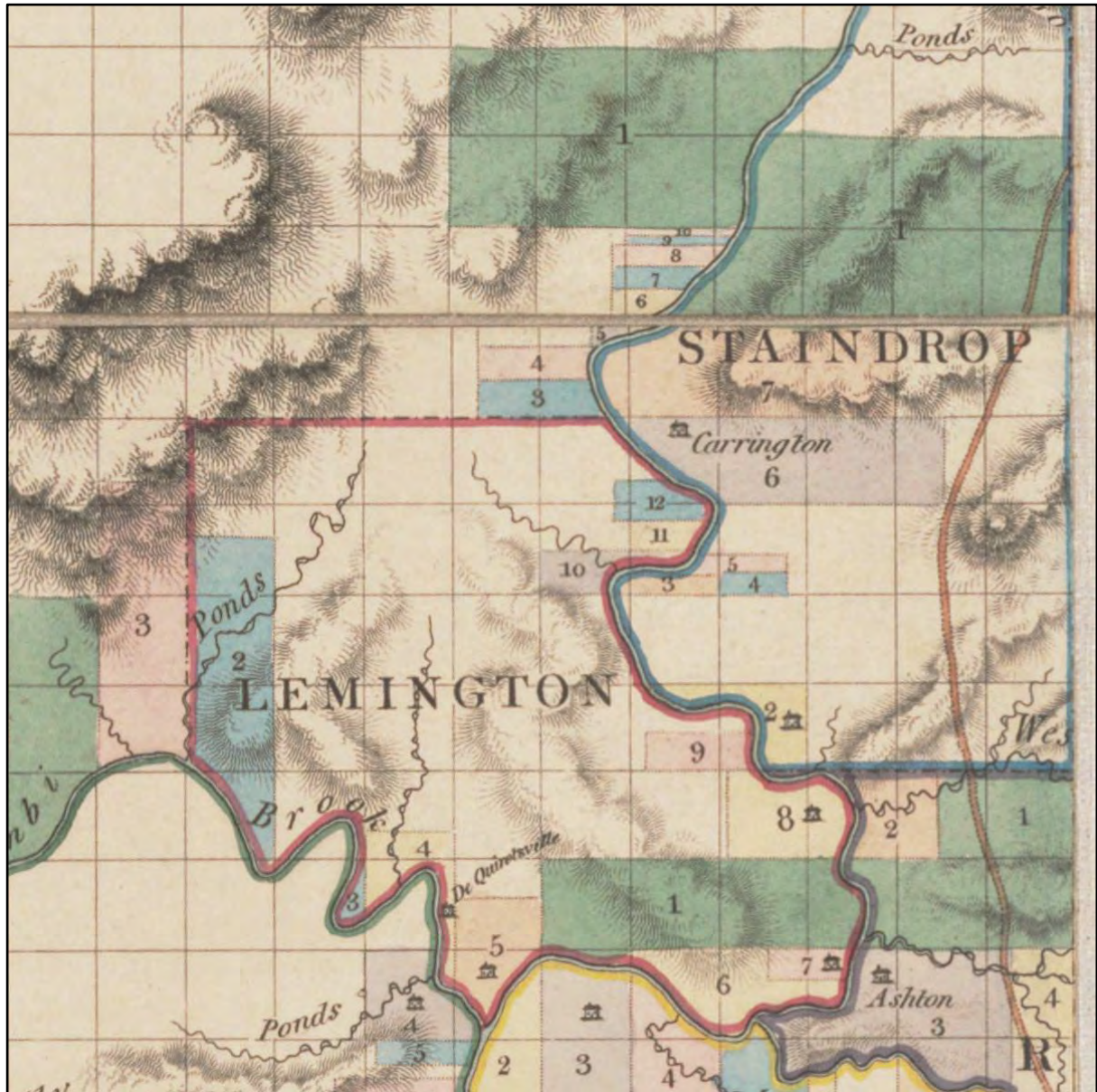


Figure 3. Detail of Dangar's Map illustrated in Figure 2. The creekline that runs through the letter 'N' describing the Parish of Lemington is almost certainly Redbank Creek.

4.1.3 The Hunter River Valley: Post-Contact Changes

The late 18th and early 19th Century European settlement of Australia initiated catastrophic changes to the morphology of landforms due to inappropriate land management practices (Brooks and Brierley 1997; 2000; Erskine 1994; Haworth et al 1999; Gale and Haworth 2002; Olley and Wasson 2003; Prosser et al 2001). Clearance, tilling, intensive grazing and increasing development of infrastructure and buildings initiated widespread mobilisation and redistribution of soil and

sediment mantles, river metamorphosis³ (*sensu* Schumm 1969; see also Erskine 1986), desertification and rising salinity (Brooks and Brierley 1997; 2000; Erskine 1994; Haworth et al 1999; Gale and Haworth 2002; Olley and Wasson 2003; Prosser et al 2001) in contrast to pre-Contact stability, dating back for example some 2,000 years in rivers (e.g Nanson and Doyle 1999).

Prior to colonisation by Europeans, the Upper Hunter River exhibited characteristics typical of a passively meandering gravel-bed river of moderate sinuosity and relatively uniform channel width (Hoyle et al 2008). Studies using archival records, parish maps, aerial photography and floodplain sedimentology have documented marked changes in channel morphology post-dating the settlement of the area by Europeans in the 1820's (*ibid*). At Singleton for example, the Hunter River is four times its pre-Contact width (Gardiner 1991). However, studies by Hoyle et al (2008) on the Upper reaches suggest that the first 70 years of settlement did little to change the channel morphology of the Hunter (in contrast to the Middle and Lower Hunter reaches). Based on Parish maps, channel morphology and realignment did not occur until the period between 1918 and 1938, with a second phase of stability between 1938 and 1955 until the 1:100 year flood of 1955 which again initiated channel morphology changes (*ibid*: 14-15). In other words, changes to river channel morphology and depositional regimes are not constant but require certain thresholds to be breached in order to re-activate river metamorphosis.

In summary, the post-Contact period has seen unparalleled channel changes to the Hunter River and other waterways in the Valley. Much of this change is the result of the removal of riparian vegetation, logging and the impacts of stock (Brierley et al 2005; Brooks et al 2003; Hoyle et al 2008). The entrenchment of creek systems has enhanced the geomorphic effectiveness of floods, since floods of higher magnitude are contained within enlarged channels and based on modern geomorphic studies, it will take thousands of years for these rivers to recover to pre-disturbance proportions (Brooks and Brierley 2004; Hoyle et al 2008).

4.1.4 Geomorphic Expectations

Insert discussion based on study to introduce assumptions and expectations formulated by these studies

Think about the subsequent examples raised and the broad statements made by Hughes: i.e. they are not supported by evidence from other studies.

The comparative studies have been included in order to provide key examples of the geomorphic processes that are likely to have impacted the current study area because a review of the available literature on previous studies of the project area provided did not contain any specific geomorphic history. However, the geomorphology of the study area is well known (*pers.com* May 2015 Mathew Goddard, Glencore) and the expectation is that on completion of the Ozark report, this additional data will be included. The comparative studies are included to illustrate the complicated nature of

³ Processes promoting disturbance that can instigate major and incessant morphological changes over large areas within very short time frames in sensitive landscapes.

depositional histories within river valleys of the Hunter Valley (and importantly, in close proximity to the study area) and the importance of understanding these in order to make sense of Aboriginal settlement patterns. The absence of detailed geomorphic studies across areas being investigated for Aboriginal settlement patterns means that there is no stratigraphic or chronological control: testing surfaces with the ‘expectation’ that they are contemporary is simply untenable since it is highly likely that they reflect a combination of time-transgressive sequences⁴ with and without historical overlap (see Sections 4.1.7 and 4.1.8). It is comparable to taking stratified deposits with artefacts from a vertically stacked sequence and mixing them up: i.e. there is **no** stratigraphic control.

There is therefore an expectation that the current study being conducted by Ozark will include a detailed geomorphic history of Redbank Creek and its immediate environs and include examples of cross sections as depicted below in Figures 4 and 5. Furthermore, the expectation is that a landscape history will be able to be depicted for the study area, much like that depicted for Widden Brook in Figure 6. As illustrated in the examples in following sections – the first of which (Section 4.1.5) was undertaken because of the discovery of Aboriginal archaeology and the need to understand its landscape and chronological context – this information is vital if we are to contextualise the various phases of Aboriginal settlement, identify a chronological sequence and thereby provide a landscape framework to use as a stepping stone to interpret the scientific, cultural, aesthetic and historic values of the study area.

4.1.5 The Study Areas Landscape Context

The study area was originally described as part of the Central Lowlands land system, consisting of “undulating or gently hilly, with an abrupt transition to the steep country on either side (Story et al 1963: 92).” The landscape around Redbank Creek is part of this land system (*ibid*) and is underlain by the Jerrys Plains Subgroup of the Wittingham Coal Measures with elevations generally in the order of 180 to 60m asl typical for the landsystem, where 170 to 70 m asl is common for the study area. However, the headwaters of Redbank creek are located in the north-western and western periphery of the study area and, prior to mining operations which have subsequently removed much of this landscape, rose to elevations of c.220m asl.

Parent geology for this area is composed of lithic sandstone and mudstone with siltstone lenses and polymictic⁵ conglomerates (Kovac and Lawrie 1991: 226). The soils of the study area are part of the Jerrys Plains soil landscape (*ibid*: 225) and consist of a variety of Soloths, Solodic soils. Solodised Solonetz’s, Red Earths and Euchrozem-yellow Solodic Soil intergrades depending on the topographic position (*ibid*). The soil landscape within the creekline itself may also be a part of the Wollombi soil landscape consisting of Alluvial Soils consisting of sands and earthy sands (*ibid*: 425-26). How the landforms and soil landscapes contribute to an understanding of the study area will be discussed in subsequent chapters.

⁴ Time-transgressive sequences with historical overlap are ‘stratified’ in an oblique manner and/or abut (e.g. river terraces); time-transgressive sequences without historical overlap are stacked vertically.

⁵ Clasts of many different rock types.

4.1.6 Comparative Study: Nowlands Creek

Nowlands Creek is located within the Central Lowlands within the Glendower land system (Story et al 1963) on similar geology to the Redbank Creek study area. It is an unstable incised channel and is characterised by a series of knickpoints that are eroding the valley fill: erosion is converting the chain-of-ponds geomorphology of the creekline into an incised channel (Erskine 1994). The creek has a series of three terraces and importantly, Aboriginal artefacts were encountered during the course of associated archaeological testing programs. Geomorphic investigations were carried out via a series of backhoe trenches excavated through the terraces as well as exposures identified along the creekline itself (*ibid*: 51).

The valley-fill stratigraphy is consistent across the study area and is composed of three lithostratigraphic valley-fills conforming to the individual terraces with numerous sedimentary facies represented in each. Exposures along the creekline illustrated the fact that alluvial fills 3 and 2 were cut into bedrock and that colluvium was rarely present as lenses within the sequence (*ibid*: 53). The alluvial terraces were formed under different sedimentary regimes: Alluvial fill 3 formed as channel and floodplain deposits; Alluvial fill 2 as a small capacity mud-bed stream containing chains-of-ponds although Facies 1 is suggestive of sedimentary environments post-dating European contact since coal gravel from mining activities was identified within it; and, the formation of Alluvial fill 1 predates European settlement with the formation of a channel which was subsequently infilled post-Contact (*ibid*: 53-54). The creek terraces illustrate increasing soil profile development from the lowest terrace to the highest: however, only the oldest terrace reflects a high contrast solum stage (after Walker and Coventry 1976). This is a texture contrast soil with a conspicuous bleached A₂ soil horizon and generally apedal B horizon (*ibid*: 55). The chronology for the alluvial fills is based on a single C14 date from Alluvial fill 2 Facies 6 of 11, 400 ± 100 years BP (the basal facies) and a relative date for Alluvial Fill 3 which comes from the degree of soil profile development indicative of an age of greater than 20,000 years, whereas the youngest terrace Alluvial fill 1 obtained archaeological C14 dates in the range of 970 ± 60 to 600 ± 60 years BP.

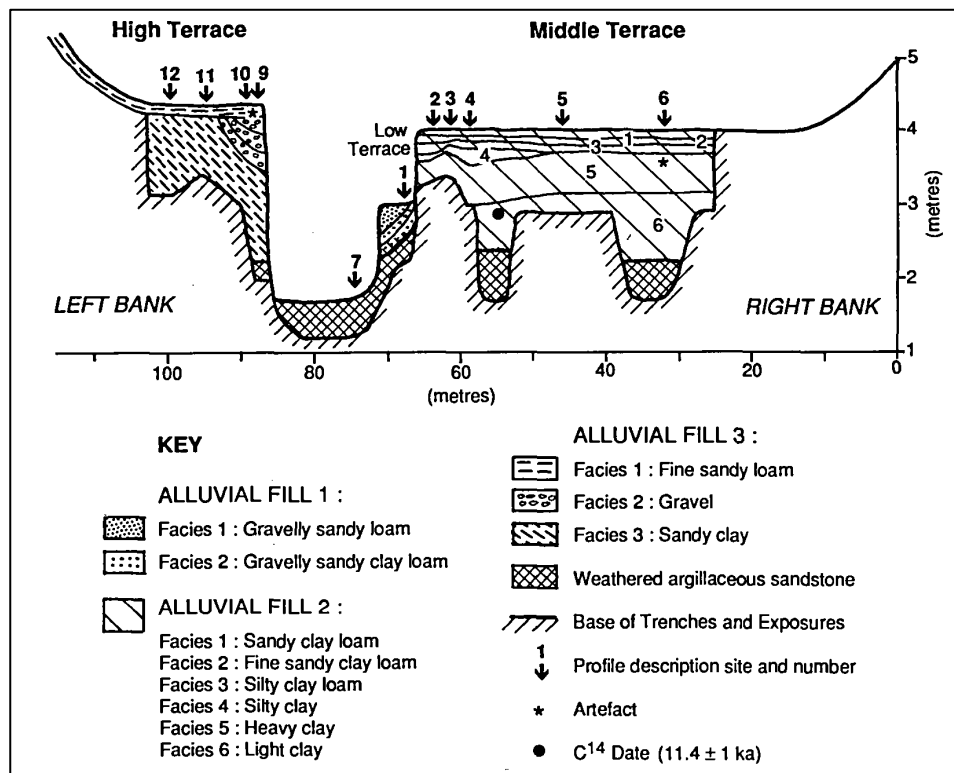


Figure 2: Valley-fill lithostratigraphy at a site 100 m downstream of the dismantled railway on Nowlands Creek (see Figure 1 for the location of the railway).

Figure 4. Valley-fill stratigraphy based on backhoe trenches and creek exposures of Nowlands Creek (after Erskine 1994: Figure 2: 52)

In terms of depositional history, Nowlands Creek represents several sedimentary phases (from oldest to youngest: *ibid*: 57):

1. Alluvial fill 3 was deposited at least 20,000 years ago in a relatively straight gravel-bed stream (and therefore relatively high energy fluvial environment): only Facies 1 – representing a colluvial mantle that reflects the youngest deposit – contained Aboriginal artefacts;
2. Alluvial fill 2 formed after at least one phase of incision that eroded much of Alluvial fill 3 (and possibly other terraces no longer present), followed by a long-period of fine-grained alluvial deposition from around 12,000 years ago under a stable, well-vegetated floodplain within a small capacity mud-bed channel. Aboriginal artefacts are present within this terrace; and
3. Alluvial fill 1 formed after a phase of incision was initiated at the end of Alluvial fill 2's depositional history, where Historical evidence demonstrates that the incision which formed this youngest terrace was initiated between 1902 and 1938 by coal mining.

The depositional history of Nowlands Creek – and in particular Alluvial Fill 2 – occurred as a result of upstream channel incision and the erosion of topsoils, possibly enriched with aeolian clays (*ibid*). This conflicts with the thesis of Hughes and Sullivan (1981 quoted in Erskine 1994: 57) which concluded that the intensification of Aboriginal land-use practices in the late Holocene led to phases of valley filling and stream incision. It is therefore likely that incision of upstream tributaries was initiated due to the exceeding of local geomorphic thresholds: either as the exceedance of a

threshold valley-floor slope or a base-level lowering on the main stream at Station Creek or Glennies Creek (*ibid*).

The archaeological sites on Nowlands Creek were located on both the high and middle river terrace, where the former is certainly of Pleistocene age. However, the A horizon of this duplex soil containing the artefacts and occupation sites is part of a subsequent late Holocene colluvial deposit, where the archaeological deposits are a Holocene colluvial veneer capping the Pleistocene fluvial sediments (*ibid*: 58).

4.1.7 Comparative Study: Terrace Development on Widden Brook, Upper Hunter Valley, NSW

Widden Valley is located in the Upper Hunter Valley in NSW, some 60 km west of Redbank Creek. The upper part of the valley is nestled in the northern most part of Wollemi National Park on the western edge of the Sydney Basin and drains northwards into the Goulbourn River. The valley was the subject of a doctoral thesis on the development of river terraces and the post-LGM floodplain abandonment for each terrace sequence (Cheetham 2010: 114). The terrace sequences were located in adjacent locations that demonstrated sedimentologically and chronologically distinct formation. These indicated that processes were spatially discrete and only operated on subreaches of the valley, rather than across the entire valley system and were interpreted as '*a series of nonsynchronous, episodic incision events beginning in the late Pleistocene (ibid: 122).*' The study discounted climate, tectonic effects and relative sea-level changes as influences on the formation of the terrace sequence in the post-LGM (*ibid*: 126). The study

'clearly demonstrated that formation was controlled by localised processes resulting from the cyclic erosion and deposition of alluvial sediments brought about when a local geomorphic threshold was reached. This process was intermittently interrupted or accelerated by large-scale events that stripped sections of the floodplain down to a basal gravel lag (ibid: 126-127).'

The study identified five phases of terrace formation dating to 13 ka BP, 6 ka BP, 2 ka BP, 1 ka BP and the Present respectively (*ibid*: 114) that reflect random incision events brought about by intrinsic threshold exceedance. This contrasts with other soil geomorphic studies (references: Walker, Chittleborough etc) that have demonstrated that fluvial terrace sequences can reflect wide-scale climatic, tectonic or base-level fluctuations, as well as landscape studies undertaken for the purposes of archaeological interpretation (Dean-Jones and Mitchell 1993; Hughes 2004; 2014). The cross section data recorded from this study illustrated a complex arrangement and relationship between and within terrace sequences (Figure 5). This complex relationship of stratigraphy is clearly demonstrated by the model of terrace sequence formation provided by Cheetham (2010: see Figure 6). In combination the cross sections and model illustrating the geomorphic history identify a complex succession of cut and fill episodes that are not necessarily correlated spatially or chronologically within a single valley system. The stratigraphic history of any given location studied in the Widden valley was generally unique to that particular location of the valley profile. This has ramifications for the geomorphic history of Redbank Creek and is of particular relevance because of the lack of detailed studies for this study area.

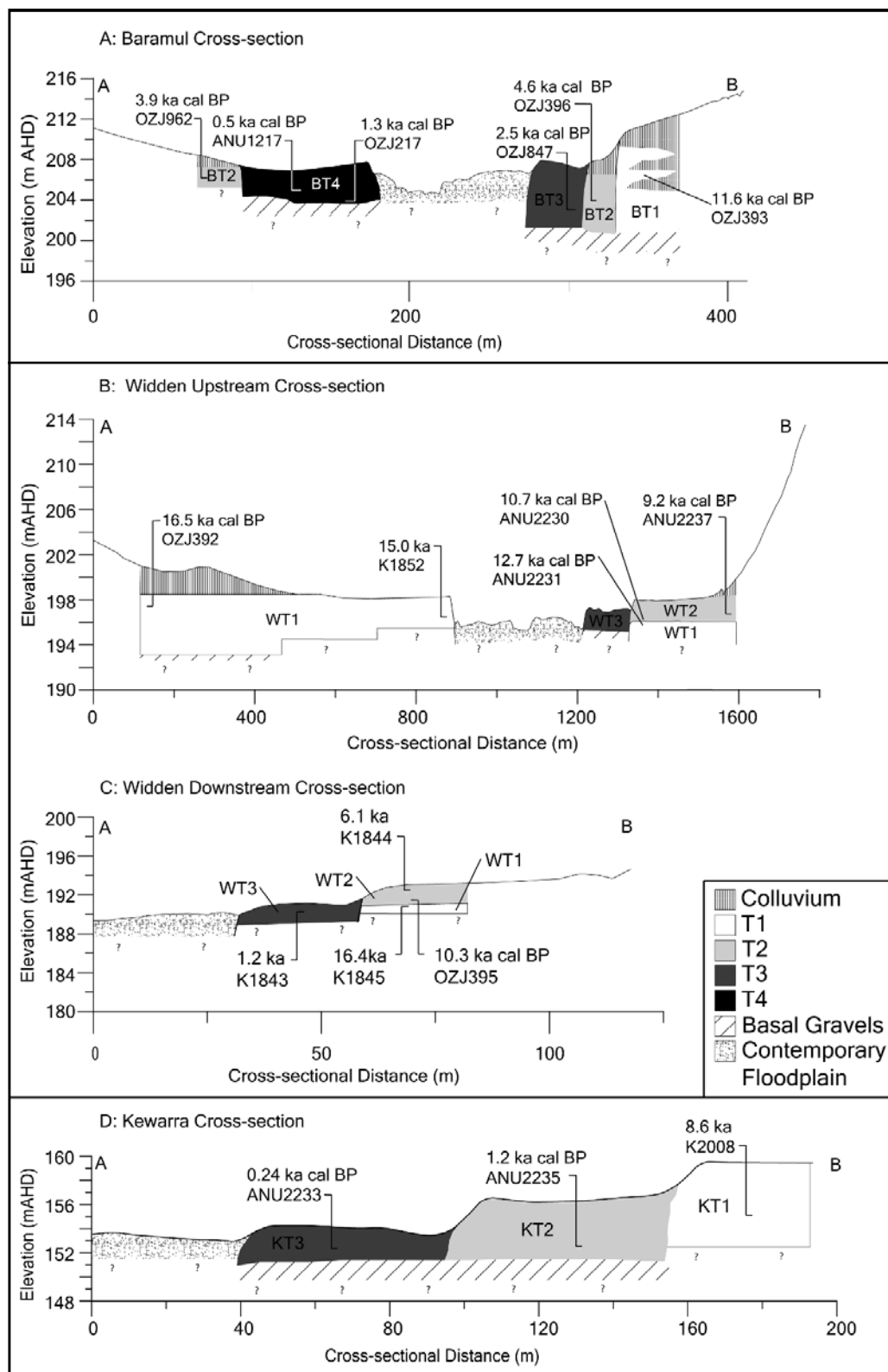


Figure 5. Representative cross-sections for each terrace sequence on Widden Brook. Cross-sections of the Widden terrace sequence include interpretational changes based on a revised chronology (source Cheetham 2010).

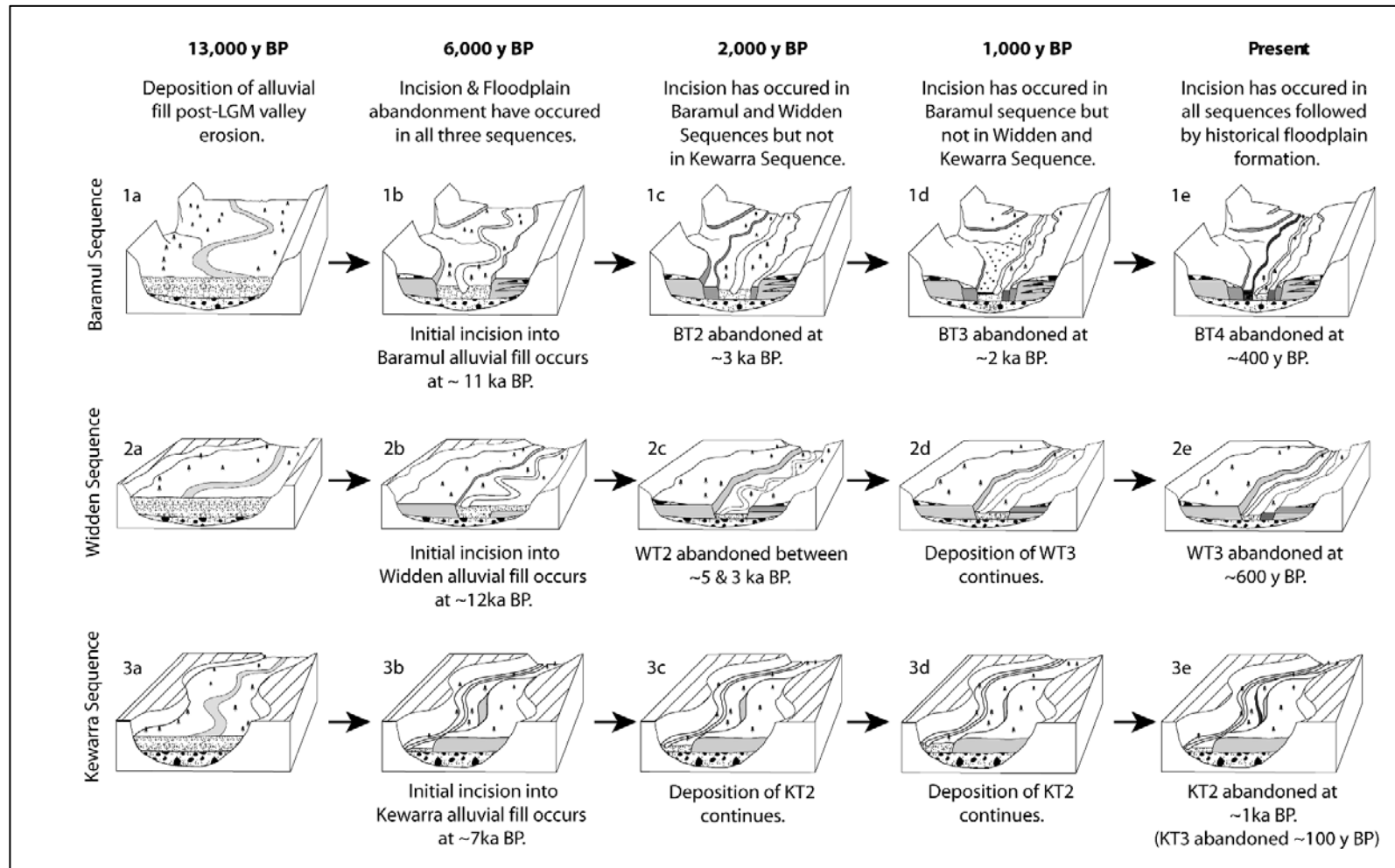


Figure 7.3: Illustrated phases of floodplain abandonment and terrace development for the Baramul, Widden and Kewarra sequences on Widden Brook.
Figure 6. Illustrated phases of floodplain abandonment and terrace development for the Baramul, Widden and Kewarra sequences on Widden Brook (source Cheetham 2010: 115).

4.1.8 Geomorphology of the Hunter Valley: Discussion

Assumptions based on this wide-scale correlation of geomorphic phenomena such as floodplain formation, terrace sequences and soil formation underpin and are implicit in all previous studies of environmental factors in relation to archaeological patterning including the major studies of Dean-Jones and Mitchell (1993) and Hughes (2004; 2014). Contrary to the conclusions of Dean-Jones and Mitchell (*ibid*) and Hughes (*ibid*), the geomorphic evidence clearly suggests that any conclusions about 'generic' landscape processes and chronological correlation of soil mantles, terraces and floodplains must be supported by field and laboratory studies and not simple comparative assumptions or extrapolation. From an archaeological perspective it means that simple extrapolation of generic data from studies such as Dean-Jones and Mitchell (1993) and Hughes (2004; 2014) cannot be supported. In fact, this perspective is misleading and distorts the particular and specific dynamics of any creek system that has not been studied in detail. Importantly for the Redbank Creek study area, it clearly illustrates the dangers of linking terrace sequences to wide-scale allogenic⁶ factors based on chronological correlation (Cheetham 2010: 127), or using oversimplified soil profiles to ascertain floodplain depositional histories - conclusions which are also supported by the Nowlands Creek study (Erskine 1994; see also Erskine's 2011 study of the Pages River in the Hunter Valley for further evidence).

In conclusion, it is clear that the geomorphic history of Redbank Creek is poorly understood and the pre- and post-Contact depositional (stratigraphic) history, terrace sequences and channel transformations (e.g. entrenchment and migration) have yet to be described or understood. In effect, the absence of a detailed geomorphic history for Redbank Creek and the tacit assumption by previous and current archaeological studies that the artefact assemblages can be broadly correlated to within one or two phases of occupation is, in a best case scenario misleading and, in a worse case scenario misconstrues and confuses any actual or potential archaeological patterning. This being the case, any scientific significance criteria assigned to the study area without detailed stratigraphic studies cannot be substantiated because of the absence of any contextual criteria.

4.1.9 Landscape Archaeology and Cultural Significance

The preceding sections discussed and illustrated geomorphic concepts, models and interpretations in relation to the Hunter Valley and how those landscape perspectives impact the nature, visibility, preservation and ultimately, the significance of archaeology with reference to the Redbank Creek study area. It should be abundantly clear therefore that, in terms of scientific significance, an understanding of context is fundamental to any interpretation or appreciation of the relative significance of any archaeological finds. Fundamentally, archaeology is a stratigraphic exercise and the development of chronology – in relation to soils (chronosequences) and stratigraphy (chronostratigraphy) – is a necessary first step to defining significance (see for example Plates 1-5 below). A basic example would be to compare the lag gravels, many of which are artefacts at Redbank Creek, with a buried soil with intact knapping floors: obviously the latter, being *in situ*, is far

⁶ Geological material that has been transported from where it was formed and deposited as sediment by a river.

more significant than the lag gravels in terms of scientific significance. In terms of cultural significance, both lag gravels and *in situ* knapping floors are significant to the PCWP.

However, one of the main reasons for the extended exposition on landscape in this section relates to the significance that Traditional Owners ascribe to cultural landscapes and the broad continuum of fauna, flora and landforms as expressed through ancestral beings and lore, ceremonial sites and other places of cultural significance. Traditional knowledge and the cultural memory that this reflects is embodied in cultural landscapes and unlike western paradigms that ascribe significance on linear trajectories (low, moderate, high for example), Aboriginal paradigms are more 'Zen' (to borrow Sahlin's phrase in relation to subsistence and the 'original affluent society': 1968: 85) in that they reflect circular (in the sense of no beginning, no end) all encompassing perspectives rather than linear, judgemental classifications. Obviously, ceremonial sites and particular landforms (e.g. increase sites, initiation sites etc) are very important in cultural terms; the difference is that they are not distinguished from the songlines that join them or the resources (e.g. plants, animals, lithic resources etc) that are found within them. To borrow from Aristotle, 'the sum is greater than the parts' is an appropriate 'cultural' equivalence, since by subdividing these cultural landscapes we are, in essence, destroying them. To use another analogy, it would be comparable to continuously chipping bits off Michelangelo's statue of David or removing half the Sistine Chapel and leaving it a ruin and expecting art lovers and humanity as a whole to be happy about such desecration: cultural landscapes are exactly the same! Whereas from a 'western perspective' we convince ourselves that destroying one part and conserving another part of the Aboriginal cultural landscape is acceptable, how would we feel if someone destroyed the statue of David and left the head or demolished half the Sistine Chapel: would that be considered an acceptable cultural offset?

The PCWP have a deep affiliation, understanding and appreciation of their traditional lands and ultimately respect that land and everything in it. And, whereas that land and the traditional knowledge and cultural memory that encapsulates it is considerable, the values are in many ways infinite. One way that archaeology and science can contribute to enhancing cultural significance is through holistic approaches integrating the natural sciences (soils, geomorphology, geology, palynology, palaeontology etc) and archaeology (material culture, intra- and inter-site analysis, behavioural archaeology, ethnoarchaeology etc). Providing an Aboriginal community – whether it is the PCWP or any other Traditional Owners – with a scientific dialogue that integrates climate, vegetation, fauna, firestick farming regimes and landscape evolution with aspects of archaeology such as material culture, subsistence and settlement patterns (for example) will allow for a more meaningful scientific dialogue *and* a better cultural integration and appreciation of this information. In a very real sense this embodies the fact that cultural significance is not static but evolves and takes on new or different or historic meaning. This appreciation in cultural as well as archaeological terms begins with and is fundamentally beholden to understanding landscape evolution. Without this foundation - this framework on which to anchor all other aspects of the cultural and archaeological process - the information that we provide becomes little more than a shopping list of rocks, the approach it encapsulates no more significant than collecting pebbles on a gravel bar.



Plate 1. A buried soil on the New England Tablelands: red arrow pointing to the dark grey deposit beneath the light brown overburden.

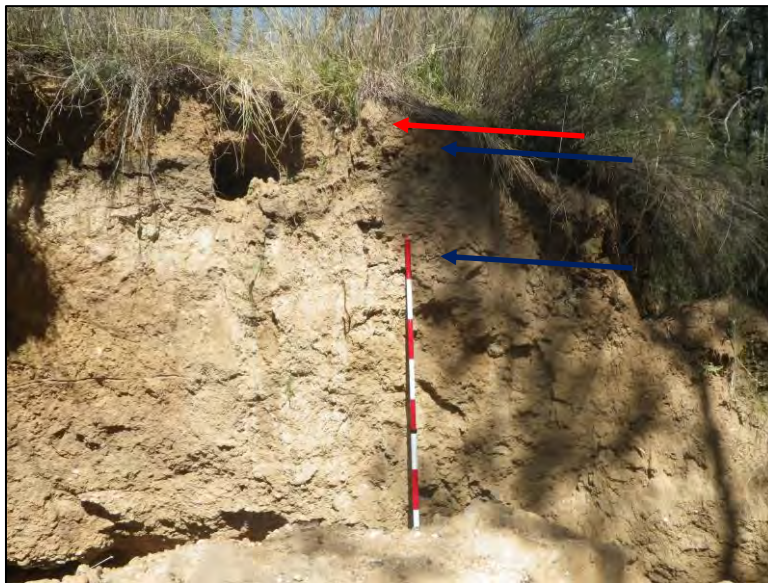


Plate 2. Example of a buried soil, Redbank Creek, Hunter Valley, NSW. Scale is 2m. The blue arrows demarcate the buried soil, the red arrow the overburden.



Plate 3. An example of an entrenched creek illustrating erosion, Redbank Creek, Hunter Valley, NSW. Scale is 2m.



Plate 4. An artefact scatter exposed through erosion, Hunter Valley, NSW. This reflects geomorphic processes rather than human behavior. Such locations should be considered 'lag gravels' rather than archaeological sites. Pink flags represent surface artefacts. Scale is 2m.



Plate 5. Stone artefacts (flags) exposed through erosion: headwaters of Redbank Creek, Hunter Valley, NSW. Scale is 0.5m. Again, these are lag gravels rather than an archaeological site.

5 Archaeological Evidence

5.1 Aboriginal Hunter-Gatherers: an Introduction

Before we look into what comprises Aboriginal cultural heritage – both tangible and intangible – it would be useful to the reader to introduce what archaeologists mean by the phrase ‘hunter-gatherers’? In 1788, 100% of the estimated 315,000 to 1,250,000 Indigenous Australians were hunter-gatherers (Australian Museum 1; Australian Bureau of Statistics 1; Butlin 1983; Smith 1980). In fact for 99% of human history, all people had practised a hunter-gatherer way of life.

Aboriginal people practised the hunter-gatherer lifestyle ever since they colonised Australia. It is in essence a mobile strategy to make use of a wide range of resources across different ecosystems and is also, in part, influenced by seasonal availability. One of the key factors in hunting and gathering is maintaining sustainability. Not only were resources carefully ‘harvested’ in order to ensure that they could re-establish and re-grow for the following season, but populations were kept at levels that would not overtax an ecosystem. This stability and ecological familiarity were embodied in the Traditional Lore, Customs and Creation stories. This Traditional knowledge covered every facet of Aboriginal life, including aspects like marriage, the distribution of resources across the landscape, the rules regulating the use of those resources and religious practices to name but a few.

Aboriginal people colonised every part of Australia and successfully adapted to every environment. Over the thousands of years that they lived in Australia, they also had to contend with climate changes and in particular the Late Glacial Maximum (LGM), which was at its peak between 27,000 to 17,000 years ago. The LGM brought colder and drier weather and in elevated mountain areas, glaciers (Tasmania and the Snowy Mountains on the mainland). During the LGM sea-levels were some 130m lower than today due to the fact that much of the world’s water was locked up in ice-sheets, particularly those across Eurasia and the American continent. As a result, both Papua New Guinea and Tasmania were part of one large landmass with today’s mainland known as Sahul land.

Hunting and gathering is a very efficient life style that has been widely studied by archaeologists and anthropologists. Unfortunately, all ‘academic’ studies have been undertaken in post-Contact societies and it has been difficult to gauge exactly how much influence this had had on Aboriginal culture. First contact accounts of European encounters with Aboriginal people were not written as studies but as impressions, obviously biased by the impressions of the time. It is important to understand therefore that once Europeans moved into Australia and begun clearing land for agriculture, the delicate balance that had been maintained was lost. In essence, Aboriginal people began to suffer from deprivations including scarcity of food, introduced diseases and forced removals from Traditional Lands. Unfortunately, with the changes wrought by Europeans, most areas of Australia become uninhabitable using a hunting and gathering lifestyle.

5.2 Tangible and Intangible Aboriginal Cultural Heritage

Aboriginal cultural heritage encompasses a significant range of material remains (e.g. stone artefacts, petroglyphs, hearths [fire places]), places with physical (e.g. rock shelters, open camp

sites) or without physical traces (e.g. Ceremonial grounds [Bora's], birthing or initiation sites), intangible values associated with Traditional Lore, Ancestors, and Creation figures and landscapes (e.g. songlines or dreaming tracks). It is important to understand that not all of this information will be readily divulged: in many cases it is culturally inappropriate for Aboriginal stakeholders to talk about cultural knowledge with 'outsiders' or uninitiated people, or it may simply be due to gender specific issues. In certain cases, Traditional knowledge holders will only demarcate an area or landscape as 'culturally significant'. The detailed or specific 'knowledge' of such areas is often restricted information. Whilst we can separate certain aspects of this cultural heritage from a 'Western' paradigm – for example, demarcate the extent of a surface stone artefact scatter – it should be understood that this is often inappropriate for Aboriginal people who believe (to quote Aristotle ironically) that 'the sum is greater than the parts'. In other words, the tangible and intangible cultural heritage values form part of a 'cultural landscape'.

5.3 Cultural Landscapes and Intangible Sites

This is a term that is often used by heritage consultants, but what does it mean? From an anthropogenic perspective there are few examples of landscapes on Earth that have not – in some way or another – been impacted by human actions in some form or another. Even places like the Arctic and Antarctic and the world's deserts have been subject to either direct or indirect human-induced impacts. For the former two examples we can include human-induced climate change as an indirect impact or, direct impacts such as explorers base camps for the Antarctic. The expansion of today's deserts or 'desertification' is also both a direct and indirect consequence of human interference. For example Mesopotamia (modern-day Iraq) was – prior to the introduction of large scale agriculture in the Late Neolithic and Early Bronze Ages – a relatively fertile land (hence the expression first coined by the Egyptologist James Henry Breasted in 1916 publication *"This fertile crescent is approximately a semi-circle, with the open side toward the south, having the west end at the south-east corner of the Mediterranean, the center directly north of Arabia, and the east end at the north end of the Persian Gulf"*). The desertification we see today is the product of rising salts due to an overuse of surface waters through the canal systems developed by the ancient Sumerians and subsequently expanded upon by subsequent cultures. It is also a product of over-grazing through the millennia.

From an Aboriginal cultural perspective, a cultural landscape is:

'a place or area valued by an Aboriginal group (or groups) because of their long and complex relationship with that land. It expresses their unity with the natural and spiritual environment. It embodies their traditional knowledge of spirits, places, land uses, and ecology. Material remains of the association may be prominent, but will often be minimal or absent' (Buggey 1999; quoted in OEH 2010c).

The way perceptions, beliefs, stories, experiences and practices give shape, form and meaning to the landscape is termed a cultural landscape (ACH 1998; *ibid*). The concept of 'fire-stick farming' (burning practices) by Aboriginal people in Australia is at least 10,000 years old and potentially goes back 30-40,000 years ago. This practice has irrevocably changed the ecosystems of Australia but in a

way that has (or rather had) achieved a balance in the ecosystems. This is therefore an anthropogenic landscape, an ecosystem ‘mosaic’ created to suit Aboriginal hunter-gatherer lifestyles.

Cultural landscapes symbolize a relationship between all parts of the natural ecosystem and cultural objects and places via past human behavior patterns (as in the fire-stick farming example above). This acknowledges the fact that the present-day landscapes are the long-term consequence of complex interaction between people and the natural environment. The approach encapsulates a ‘landscape-scale of history and the connectivity between people, places and heritage items (*ibid*).’

The various forms that Aboriginal cultural landscapes can be identified include (*ibid*):

- *‘Significant biodiversity and a diverse range of ecological systems and associations, all of which contributed to the continuing existence of Aboriginal peoples in the region over many thousands of years, and which are valued in different ways by Aboriginal communities today.*
- *Material remains of this continuing occupation in the form of a diverse array of Aboriginal sites and places known to the Aboriginal communities, some of which will be recorded on the Department of Environment, Climate Change and Water’s Aboriginal Heritage Information Management System.*
- *Extensive historical records from 1788 through to today which record observations of Aboriginal people and lifestyles, wars, massacres, social and cultural events, population census, social interactions, language etc, and which influence Aboriginal community values today.*
- *An Aboriginal population made up of people who have traditional association and knowledge of the region, as well as others who live, work and play within the region, all of whom may attribute various values with the area, derived from the distant and recent past, through to the present day.*
- *For Aboriginal people, the significance of individual landscape features is derived from their inter- relatedness within the cultural landscape. This means features cannot be assessed in isolation and any assessment must consider the feature and its associations in a holistic manner. This may require a range of assessment methods and will always require the close involvement and participation of Aboriginal people. By consulting with Aboriginal people and using the concept of cultural landscapes, the story behind the features can be told which demonstrates the associations that may exist between Aboriginal objects and other features within the landscape.’*

5.4 Hunter-gatherer Settlement Patterns: An Example of a Model

The purpose of this section is to present a perspective on archaeological modeling. It is by no means exhaustive: rather, the approach taken is illustrative of the ‘type’ of modeling that needs to be considered in consultancy-based archaeological practice. The main reason for this is that archaeological studies tend to be isolated in their coverage and interpretation of Aboriginal settlement patterns. Unfortunately, the result is that our knowledge base is limited to adding more dots on maps (e.g. AHIMS) without actually growing or evolving our understanding of Aboriginal

hunter-gatherer lifeways (e.g. subsistence strategies, cultural versus functional use of the landscape etc) or the shifting nature of settlement patterns and population densities through time. This has resulted in archaeological reporting becoming very 'colloquial' in its approaches and isolating the interpretation of archaeological patterning to particular study areas.

Models represent simplified depictions of a more intricate reality (Shaw and Jameson 1999). They are developed to break down a complex reality into more 'manageable' components and are aimed at unraveling both 'specific' (e.g. intra-site activity areas) and 'strategic' (e.g. the chronology of Aboriginal settlement within a given area) archaeological questions. Orton (1980) for example defines how archaeologists relate theory and data through modeling in what he calls the 'statistical cycle': the advantage of this approach being that one is not constricted by any particular archaeological paradigm.

The 'off-site' archaeological model of Foley (1981a; 1981b) that is considered here represents an approach that is appropriate at both site and regional scales of enquiry, includes a consideration of archaeological versus natural patterning and addresses the nature of the original archaeological patterning (Figure 7). Put simply, it is a useful interpretive framework from which the modeling of 'archaeological signatures' can be interpreted. Figure 7 (bottom left image) is a model of the distribution of activities within a home range, i.e. the area in which resources are exploited. The image in the top right illustrates the subsequent patterning of artefacts that results from this home range

Foley's (1981a) model is based on the idea that archaeological data relates principally to the long term, gross behavioral characteristics of hunter-gatherers. The concept of the 'home range' is not tied in to any preconceptions of the short, medium, or long-term 'settlement' of a particular area and in this respect can be compared with 'site catchment analysis', a term first used by in the 1970s (Vita-Finzi and Higgs, 1970) which referred to the appraisal of natural resources within an easily exploitable distance of a given settlement or site. Foley (1981a) did identify the limitations of the model:

- '(a) that it applies primarily to small scale, mobile societies, principally hunter-gatherers;*
- (b) that it is predominantly useful for populations using a lithic technology, and treats lithic artefacts only; and*
- (c) that it is most appropriate in stable or degrading, moderately uniform landscapes with good surface visibility.'*

Foley's (1981a) hypothesis identified the archaeological record as spatially continuous, where the distribution should be viewed in terms of a variable artefact density across the landscape: what he referred to as 'regional archaeological structure.'



Figure 7. Modeled Distribution of Activities within Home Range (Left) and Consequent Patterning of Artefacts (right) (after Foley 1981a).

Foley (1981a) considered that spatial continuity resulted from the operation of three processes:

- Behavior and discard: human activities such as making tools or gathering food-stuffs;

- Accumulation: where the archaeological record usually reflects repeated events 'superimposed' over one another such as a knapping location that has been repeatedly utilised; and
- Post-deposition: natural processes that occur after a site has been abandoned such as burial, slope wash or ploughing.

This is the theoretical basis of Foley's 'off-site' archaeological model. It provides a useful interpretative framework for the consideration of the distribution of hunter-gatherer activities across a 'home-range' and is a far more meaningful springboard for archaeological interpretation of patterning than the current predictive models used by archaeologists in the Hunter Valley. The superimposition of intangible values over an off-site archaeological model – in particular through the use of chronological phases (for example through GIS) – can provide a meaningful framework in which to explore both tangible and intangible values. Furthermore, provides a framework for cultural, theoretical and practical approaches that will expand and evolve our understanding of Aboriginal cultural and scientific values, not only in the Hunter Valley, but also for any region of Australia.

5.5 Aboriginal Occupation of the Traditional Lands of the PCWP

Most of the evidence for Aboriginal occupation in the Hunter Valley comes from stone artefacts and the recording of these Aboriginal archaeological sites. Unfortunately, there is little ethnography concerning the production and use of stone artefacts. Typically stone resources are mentioned only with reference to the use of: quartz as a barb on spears; the use and curation through grinding of stone hatchets; and the use of 'chips' for skinning animal foods (Brayshaw 1986).

Formal examination of the Aboriginal archaeological heritage of the Hunter Valley region commenced at or about the 1930s with the research of Frederick McCarthy of the Australian Museum (Thorpe & McCarthy 1933; Moore 1970). An earlier excursion by Thorpe to the Hunter had confirmed the presence of a '*significant bora ground with carved trees, clearing and mounds still intact*' at Bulga as reported by A.N. Eather; and provide some tangible evidence of the Aboriginal ceremonial use of the area (Etheridge, 1918; McCarthy, 1940).¹ Indeed the later papers prepared by McCarthy (1944a; 1944b; 1944c; 1944d) provide descriptions and images of unusual Aboriginal objects collected by Mr Eather, at or near the site of this bora ground and its neighbouring camp sites.

Prior to the interest of the Australian Museum, only a few local individuals had taken an interest in the prehistory of the region (HLA-Envirosciences 2007). R.H Mathews, a surveyor, is one such person and he left accounts and drawings of some of the Aboriginal 'relics' he found (Moore 1970). He appears to have been the first to report publicly on the cave paintings near Bulga (Singleton Argus 1893; Mathews 1893). Drawings of the images seen by Mathews in the caves at Bulga accompanied the descriptions of them that he published in the Journal of the Royal Society of New South Wales in 1893 (Figure 5). In the 1940's McCarthy and Davidson began locating Aboriginal sites in Wonnarua County - in the terraces and slopes along the Hunter River near Singleton (McCarthy and Davidson 1943).

In the mid-1960s the Australian Museum sponsored a more systematic survey of the locations identified by McCarthy & Davidson (1943) that found several types of sites including painted rock shelters, rock engravings, axe-grinding grooves, stone artefact scatters, manufacturing areas and habitation sites within the upper Hunter Valley (Moore 1969). As a result of these reconnaissance surveys Moore (1969; 1970) undertook a series of subsurface investigations of both open sites and rock shelters within the Milbrodale and Sandy Hollow areas of the upper Hunter with the aim of reconstructing the prehistory of the Hunter Valley's occupation by Aboriginal people. At Sandy Hollow, a rockshelter about 300m north of the Goulbourn River revealed a stone artefact assemblage of more than 4,280 artefacts (ERM 2004), as well as bone implements, shell and bone fragments and hearths (ERM 2004). Subsequent to the excavation program, a probable post-Contact Aboriginal burial was identified by some schoolboys who visited the site in the 1960s (Moore 1969; 1970).

Since this time, numerous surveys have been conducted as part of the consent process for a number of mining and large infrastructure projects within the Hunter Valley. The following is an indicative rather than an exhaustive list of some of the areas investigated and the projects undertaken: Mount Arthur (Koettig and Hughes 1985; McDonald 1997; Kuskie 2000; Kuskie and Clarke 2004); Glennies Creek (Brayshaw 1986; Koettig 1986a; 1986b; Dowling 1991; Stuart 1999; Witter 2002); Rixs Creek (Effenberger 1993); Bowman's Creek (Witter 2002); Loders Creek (Dyall 1981a; 1981b; Koettig 1994; Brayshaw 1988); Nine Mile Creek (Stern 1981); and Wollombi Brook (HLA-Envirosciences 1991; Wambo Coal Pty Ltd 2003). In concert these studies cover an extensive portion of the central Hunter Valley.

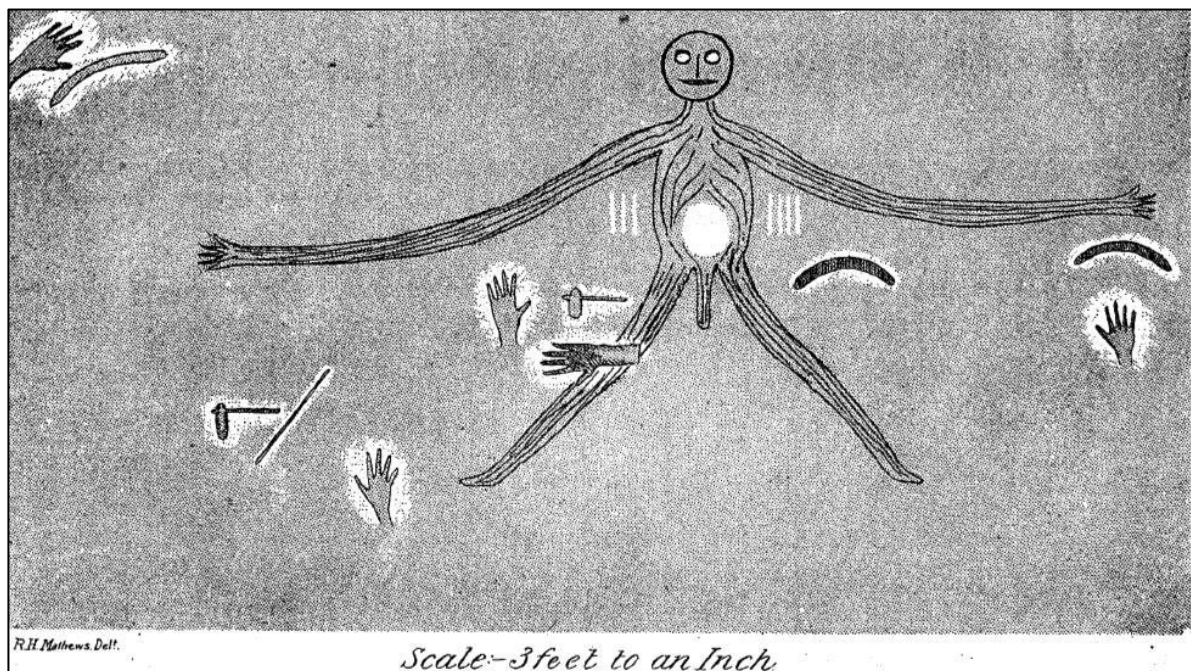


Figure 6. A copy of the drawing Mathews (1893: 356) produced of a figure he describes as 'The figure of Baiamai, or Devil Devil or whatever the image represents' as published in the Journal of the Royal Society of NSW.

Site types other than artefact scatters that have been found in the region include scarred and carved trees, burials, stone and ochre quarries, grinding grooves and contact sites containing glass artefacts (ERM 2004). Brayshaw (1986) noted the presence of hearths sites along Glennies Creek, as did Koettig (1986; 1987). Radiocarbon dates obtained by Koettig (1986; 1987) from excavations undertaken of hearth sites along Glennies Creek yielded Pleistocene ages and indicate that the Wonnarua had made use this landscape and the adjoining creek systems for over 20,000 years.

5.6 Predictive Models for the Study Area

Predictive modelling in archaeology is used as an interpretive framework to understand the distribution of archaeological sites in order to inform models relating to the nature, significance and distribution of – in this case – hunter-gatherer activities across the landscape. The expectation is that as the database grows, the predictive modelling will evolve in relation to that expanding knowledge base. Unfortunately, the predictive modelling utilised in the Hunter Valley is very simplistic and has contributed very little to expanding some of the original patterns identified in the early days of exploration.

There is a paucity of ethnographic literature to draw upon in relation to Aboriginal lifestyles at the time of Contact in the Hunter Valley. Although early accounts exist in relation to cultural practices such as corrobories (e.g. Breton 1833) and land management practices such as systematic burning of the grasslands and undergrowth for hunting (Fawcett 1898), there are no records describing everyday activities such as foraging, hunting or the use of stone tools.

The current understanding of archaeological settlement patterns in the Hunter Valley is predominantly based on development driven archaeological studies. The predictive modelling is a result therefore of a selection of random study areas rather than ones selected systematically to build upon the knowledge of archaeological settlement patterns. As it stands the underlying variables for the current predictive models are:

- The largest and most complex artefact scatters occur along watercourses
- Artefacts are generally located within 50 metres of tributaries as water is considered the most valuable resource
- Mudstone is the most dominant raw material in the region
- The landforms preferred tended to be lower slopes and waning slopes more than flood plains

However, the predictive models are biased in that testing programs have, since the late 1990s been selective in the landforms that they have targeted. The expectation that archaeology will be concentrated around modern watercourses has led to a disproportionate amount of ‘testing’ around current alignments of creeks and rivers, with the consequence that other landforms have been ignored. It also means that the archaeological activities that are being tested are those ones located in and around home-base camps rather than those associated with subsistence, trade, cultural activities (e.g. ceremonial) or mobility (e.g. moving between seasonal ranges). Early studies identified the types of sites that were present in particular landforms; subsequent studies have built

on these locational factors to begin making predictive statements expectations for Aboriginal settlement patterns.

Moore (1969) conducted several excavations in rock shelters and open artefact scatters. His findings led to him conclude that the Hunter Valley Aborigines used cave systems to occupy and produce tools during bad weather. He concluded that the absence of camp sites along creeks was due to factors controlled by geomorphology, i.e. erosional and depositional processes obscuring the archaeological record. Moore (*ibid*) postulated that the artefacts located in alluvial soils had been transported by wind or water erosion; he also found it puzzling that Aboriginal people had sat on an exposed ridgelines above the river to make stone implements (leaving behind debitage associated with these activities). He postulated that water levels were higher and had formed a lake system with a raw material source nearby. The site types he identified were rocky outcrops associated with occupation sites and upper river terraces for tool production.

Dyall (1982) undertook a series of survey's on the Wambo and Warkworth mining lease areas: he did not identify any archaeology on the Wambo Lease. However, on the opposite bank of Wollombi Brook in the Warkworth lease area, Dyall recorded 12 open sites consisting of open artefact scatters and a large set of grinding grooves. He considered the location of open artefact scatters to be associated with creek junctions and did not locate any appreciable amount of sites on hill slopes or ridge tops.

Dyall (*ibid*) concluded that open artefact scatters were camp sites: there was no other evidence of occupation other than stone tools on the surface of the landscape. He did no consider stone flakes found in small clusters on the creek flats as camps. A local farmer ploughed up stone axes in his orchard and vineyard and informed Dyall of his finds: he was shown artefacts by Dyall, indicating that they did not occur in associaten with the axes, but that stone flakes were located on a low knoll of the vineyard. Dyall (*ibid*) considered the possibility that scouring action of the 1955 floods may have washed away artefacts and sites, since all the sites he located were found on the erosional flats of creeks and slopes, and along ridge lines associated with creeks.

Koettig and Hughes (1983) reported that '*archaeological resources of the Hunter Valley are only just now being documented in detail and no attempt has yet been made to systematise data gathered to date into a comprehensive framework for the interpretation of the prehistory of the region.*' They referenced the long-term project by Moore in 1965, researching the Hunter Valley initially with the aim of providing comparative data for Aboriginal exploitation of the freshwater and tidal zones of the Hunter River. Moore (*ibid*) concluded however that *in situ* sites of archaeological material in the lower Hunter Valley had been destroyed by European development such as land clearing and farming.

Koettig and Hughes (*ibid*) identified two key characteristics for site types predicted in the Hunter Valley:

- Datable rock Shelters; and
- Open sites in alluvial deposits of the Hunter River and tributaries

They considered three possible explanations for sites found along creeks and tributaries:

1. Relatively late occupation and /or utilisation of resources of the middle and upper Hunter Valley;
2. Cultural and non-cultural processes operating during the Pleistocene and early Holocene resulting in the accumulation of archaeological remains in sediments that have been removed by subsequent geomorphic processes; and
3. Cultural depositional processes may have resulted in the accumulation of archaeological remains in sediments, but these deposits are not exposed on modern ground surfaces.

Koettig and Hughes (*ibid*) looked into the environmental factors of the region and reflected on the importance of understanding them, in the sense that:

1. They may have affected the degree to which sites have survived in the face of natural and human processes of destruction; and
2. That these processes affect the likelihood of sites being detected by ground survey. The detection of sites depended on the following factors:
 - a) Surface visibility – nature and extent of ground cover;
 - b) Burial of original landsurfaces by flood alluvium, slope wash material and windblown sand; and
 - c) Exposure of original landsurfaces by water or wind erosion forming features such as gullies or washouts.

Koettig and Hughes (*ibid*) characterised the nature of sites types likely to be located in the Hunter Valley:

- Open campsites – represented by stone artefacts and hearths. They are visible due to the lack of vegetation or by erosional processes acting on the landscape. Material might occur *in situ* in sediments exposed in vertical sections i.e. gullies or road cuttings;
- Stone quarry's where raw material is obtained: investigations elsewhere indicated that most raw material was obtained from gravel deposits along Hunter River;
- Grinding or sharpening grooves are often located near a water source, i.e. water courses or rock surfaces with basins; and
- Scarred trees: bark was removed for shelter construction, canoes, shields and containers, in addition to scars for toe holds to climb trees for food. The trees must be older than 100 years.

The conclusions of the report (*ibid*) suggested that Hunter valley sites are relatively difficult to interpret since the bias is towards scatters of artefacts eroding from thin deposits which are often disturbed, barely stratified and have no datable material. They considered that geomorphic studies of the region will be important in determining the regional environment and how it has changed through time, particularly in regard to the recent changes caused by European settlement

Brayshaw (1986) survey did not consider predictive models and simply recorded artefacts visible in exposures. Brayshaw summarised that stone assemblages were the expectation for the region based on previous investigations conducted in the Hunter Valley. She noted their similarity to *in situ* assemblages in rock shelters minus the presence of backed blades.

Dean Jones (1995) study indicated that based on the survey, the location of prehistoric occupation patterns and site density was heavily dependent on the type of exposures available. Large areas of

exposures have truncated topsoils - caused by stripping processes - on the mid to upper slopes revealing a number of dense artefact concentrations scattered across entire hillsides. This distribution of artefacts demonstrated that the activities were not necessarily restricted to locations adjacent to watercourses. Dean-Jones considered the fact that, if the survey had been restricted to the natural exposures along the watercourses, it was unlikely that the hillside scatters would have been identified. She concluded that studies based only on surface exposures are not indicative of the distribution of prehistoric activities across the landscape.

ERM (1998) was the first study that specifically formulated a predictive model based on observations from previous studies. The model indicated that:

- Sites will be found across the Hunter Valley;
- Open artefact scatters will be the most common site type; and
- They would most frequently be found on creek banks, particularly in association with creek junctions.

Umwelt (2005) used a similar predictive model to ERM's 1998 study. This model has been the basis of all subsequent predictive models used by archaeologists and continues to be used without any form of modification or subsequent review. It considers that:

- The largest and most complex artefact scatters occur along watercourses;
- Artefacts are generally located within 50 metres of tributaries as water is considered the most valuable resource;
- Mudstone is the dominant raw material; and
- The most likely landforms to reveal sites are centred on lower slope elements and waning slopes, rather than floodplains.

Our understanding of the prehistory of the Hunter Valley is still very limited: studies conducted over the last 30 years or so have focused on a very basic predictive model and more importantly, this model has rarely been tested in regard to its veracity. As a result our knowledge of Aboriginal settlement patterns of the region is largely based on the distribution of artefacts in association with erosional features. In effect, our understanding of prehistoric activities such as subsistence, migration and mobility, differential use of landscapes (seasonal, functional, cultural etc), trade etc is still rudimentary. There has been no development or advancement of theories from the early studies undertaken in the Hunter Valley. Instead, reports tend to concentrate on simple observations without a theoretical basis, lack a chronological framework and do not question the nature of artefact distribution, e.g. the bias of sites associated with erosional factors. The models largely centre on the proximity of watercourses and assume these provided everything needed (water, food, raw materials). They ignore the fact that they are founded on observations in a modern landscape that has been considerably altered since the introduction of European land management practices. For example, many modern-day creeks have become entrenched and were actually chains of ponds at the time of contact.

The current predictive 'model' is also uncritical in relation to the bias of artefact concentrations within alluvial landforms subject to continuous depositional and erosional processes. Questions that relate to whether the contexts are modern alluvium or are buried beneath modern alluvium and

whether deposits reflect stratification and/or chronological changes (for example, soil chronosequences) are rarely considered. The veracity of the model has suffered because of the lack of scientific rigour: most excavation programs are centred on landforms where artefacts are predicted (e.g. alluvial settings); testing this expectation by excavating in landforms where artefacts are not predicted is rarely undertaken. The absence of scientific approaches to testing predictive models has resulted in Aboriginal settlement patterns becoming skewed to reflect our expectations, rather than testing those expectations. Unfortunately, this has become accepted archaeological practice and ultimately means that our perceptions are biased towards a narrow range of hunter-gatherer activities centred near waterways (ignoring for example springs) and potentially within reworked and relatively modern depositional environments.

5.7 Summary of Significance Based on the Current Ozark Program

At the time of writing this report, the final draft of the archaeological survey and test excavation programme undertaken within the project area by OzArk on behalf of Glencore during March to August 2015 and September 2015 respectively was not completed. The final commentary and conclusions on how the significance has been addressed by this body of work will be included as an addendum to this report subsequent to the receipt of the final draft report by Ozark.

6 Documenting the PCWP Cultural Values for the Project Area

6.1 Introduction

Cultural values are, of necessity, historically contingent, dynamic and situation specific (cf. Murdoch & Pratt, 1997). Hence an understanding of the historical and social context of the individual and/or group's relationship with a particular place is pivotal to the assessment of the cultural values that may obtain at each place. Moreover, the fluid and multi-dimensional character of the place within which a 'culture' is represented, and from within which it acquires value, cannot be ignored. Ultimately, the meanings attributed to material and intangible cultural items or places mirror the processes of the cultural construction of those items or places. The contexts of the creation and expression of cultural values must be understood in order to fully characterise the places in which such values are being ascribed (Cotter & Boyd, 2001). Hence the primary focus of this section is to provide the context(s) for the creation and expression of cultural values in the Project by the PCWP. It does so by: (a) identifying the scope of the Project, its aims and expected outcomes; (b); providing a summary analysis of the prior investigation of Aboriginal cultural values within the Project; and finally (c) outlining the methods by which the cultural values information reported in this document has been obtained.

It is not possible to document every circumstance and define the appropriate investigative method to use for each and every investigation and assessment of Aboriginal cultural heritage (OEH, 2011c). Nor is it sensible to restrict the methods by which data regarding the cultural heritage value(s) of an area is gathered and/or analysed. There are a multiplicity of meanings that may be ascribed to heritage items and places, and each individual or group may have a cognitive ownership (sensu Boyd et al, 2005, Cotter, 2009) of one or more of these items or places that needs to be explored and explained. In addition, for either the individual or group holder of a 'cognitive ownership' the significance each ascribes to the heritage item or place it 'owns' is likely to have a multivalent character (CQCHM, 2011). Thus a site that has significance as a camping or occupation site may also be of significance because of the presences of an important creator being or its representation at the same location. Ultimately it is important to recognise that in both traditional and contemporary Aboriginal society there was (and is) no static list of places that were (are) deemed culturally important (Godwin and Weiner, 2006). In this sense, and as has been articulated elsewhere in the assessment of Aboriginal cultural heritage items and places within the Environmental Impact Assessment framework (CQCHM, 2011:60):

'..the entire landscape was [is] a cultural entity in which some locations required a greater level of response but in which people had to be continually aware that the 'old people' or other entities could manifest themselves. People regularly had experiences in the course of the daily round, or dreamed about places and things, that were then submitted to older, knowledgeable people for their consideration. Dependent on the outcome of that adjudication, areas and events were then added to a corpus of localities that were seen as important, demanding special attention and response from people: that is those places had to be managed.'

The centrality of landscape to Aboriginal Australians cannot be understated. For Aboriginal Australians, landscape is the locus of social memory such that stories, songs, dance and paintings are all means of retrieving meanings from ‘Country’ and, paradoxically, help to combine extreme and long-term continuity with considerable negotiability (Rumsey, 1994 cited in Cotter, 2009). One contemporary consequence of this juxtaposition of notions of continuity and negotiability is that Aboriginal Australians continue to *‘take extremely seriously the responsibilities they have to their ancestors, spiritual entities and hero figures, and to the management and protection of the cultural heritage areas and objects they have inherited from them (CQCHM, 2011:60).’*

A further consequence is that Aboriginal cultural heritage management regimes have increasingly been shown to need to accommodate landscape as heritage (Ross, 1996, Ross et al., 2010) and to more fully explore local Aboriginal interests in heritage (e.g. Clarke, 2002; Smith & Van der Meer, Smith et al., 2003; Greer et al, 2002; Greer, 2010). Rose (1996) has demonstrated the appropriateness of doing so in her book, *Nourishing Terrains* where she explained the complex and multivalent nature of Aboriginal relationships to ‘Country’ in the following terms:

‘Country in Aboriginal English is not only a common noun but also a proper noun. People talk about country in the same way they would talk about a person: they speak to country, sing to country, visit country, worry about country, feel sorry for country, and long for country. Country is not a generalised or undifferentiated type of place... Rather country is a living entity with a yesterday, today and tomorrow, with a consciousness, and will toward life (Rose, 1996:7).’

With this recognition there has been a move away from notions of ‘sites’ to incorporate ‘place value’ and the notion of ‘cultural landscapes’ (Brown, 2010). In general the term ‘cultural landscapes’ has been used to facilitate the analysis and management of cultural heritage beyond a rigid “sites” based approach - which tends to narrowly define and preserve heritage as ‘relics’ - to consider the spatial, temporal, physical and social contexts in which these ‘relics’ occur (Cotter & Boyd, 2001; Cotter, 2009). Further, a cultural landscape perspective enables recognition of the history of a place and its cultural traditions as well as and/or including its ecological value and its continuity between past and present (Mitchell & Buggy, 2002 cited in Brown, 2010). As outlined below this is most effectively done using a ‘holistic approach to the identification and assessment of landscape elements and the cultural heritage values that can be ascribed them.

6.2 A Holistic Approach

As it is the intersection of the biophysical and sociocultural elements of landscape that manifest as places (See Figure 8) then it follows that an integrated examination of these landscape elements is critical to determining the nature and extent of the cultural values that may exist at any such place. Cotter (2009) has demonstrated that there is ongoing merit in the use of a holistic approach in such an examination, particularly where identification of the cultural values of a multivalent Indigenous landscape is the focus of study. In the context of wanting to, as best as possible, articulate the PCWP values in the project, Tocomwall has similarly adopted a holistic approach.

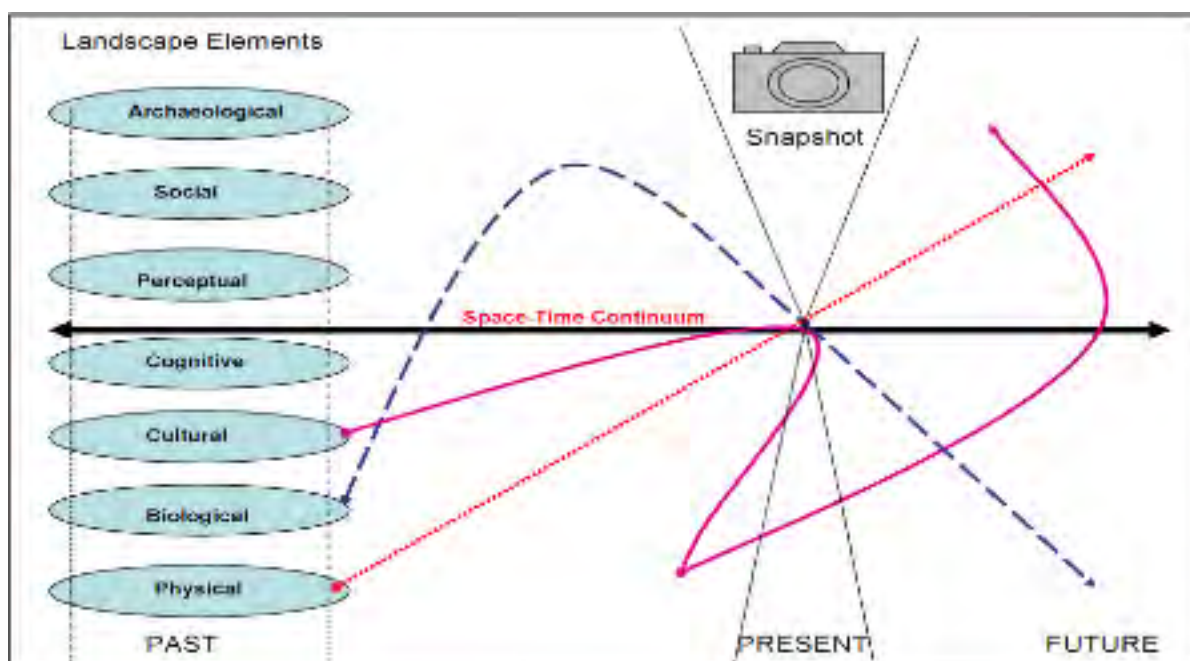


Figure 8. A schematic diagram of the structural elements of landscape and the variable trajectories in space-time that manifest as places(s) in the present (from Cotter, 2009: xxiv).

At the most fundamental level a holistic approach crosses both the boundaries between academic disciplines and the boundaries between academic investigation and ‘real-world’ practice and does so in the concerted attempt to derive information from data that lies at the interface of human and natural systems (Hollaender, et al., 2008; Pohl & Hirsch Hordan, 2008; Russell, et al., 2008). In doing so it provides for an investigative framework that allows for collaborative knowledge generation between researchers and stakeholders. The distinguishing feature of this approach is not simply collaboration between researchers or ‘experts’ from different disciplines but also collaboration with the community of interest. The ability of an individual researcher or Project Officer to fuse (or integrate) knowledge from a number of different disciplines and engage with community stakeholders in the process of generating knowledge(s) thus becomes the key to such collaboration (Wickson et al., 2006; Kueffer, et al., 2007; Russell, et al., 2008; Pohl, et al., 2008). Consequently, no single method is prescribed in a holistic approach rather flexible and adaptable project frameworks are required to allow methods to evolve if and when the nature and context of the investigation changes (Wickson et al., 2006; Russell, et al., 2008).

In using a holistic approach to identify and investigate the cultural values of the PCWP in the Project, Tocomwall has sought to:

- To integrate scientific expertise and cultural knowledge in all elements of the research project but especially by developing a collaborative partnership between the PCWP knowledge holders and the technical experts retained by Tocomwall; and
- To use multiple research and investigative methods including (but not limited to):
 - Desktop archival research and literature review of disparate source materials of environmental, archaeological, ethnographic and historical information of relevance to the PCWP and its links to the Project;

- o Development and application of a rapid-infield assessment of the Project to identify the traditional, historical and/or contemporary natural resource values in the Project; and
- o Consultation and informal interviews with members of the PCWP, in accordance with the agreed protocols of the PCWP as to who can and does speak for each family on these matters.

An important consideration in the use of multiple research and investigative methods for this cultural values assessment is the range of literacy and numeracy skills held by members of the PCWP; and the consequent individual variation in the use of and access to public information sources by them. The use of and access to source materials is important in the context of understanding the derivation of the cultural value information provided about the Project area by the PCWP. Ultimately, knowledge of the information sources used to ascribe meaning and value to an item or place enables some temporal classification of these values. For example, it has previously been identified that Aboriginal natural resource use knowledge within parts of NSW derives from three separate but interlinked and overlapping sources (Cotter et al., 2004). The first of these is knowledge that, in principal, can only be described as having been derived from traditional custom and practice and that generally requires the intergenerational communication of such knowledge by oral story and/or by physical example. This knowledge might, for example, pertain to the creation of nets for trapping fish from native plant species in the form and pattern documented in the ethnographic record. This type of knowledge may also be shown to have been subject to adaptation in the historical period. Thus fish traps of traditional form may be recollected as having been made by grandparents using non-native species such as willow; and or more recently to have been made using 'chicken wire'.

The second type of Aboriginal natural resource use knowledge often derives from the involvement of Aboriginal people in the pastoral industry and their consequent adaptation of traditional methods to non-historical practices. For example Charlie Franks recollected how his father would use paperbark (i.e. the bark from *Melaleuca* species) as a wound and poultice cover for his injured stock horses and cattle. The final type of knowledge about Aboriginal natural resource use comes from current and accessible literature and other media such as television and the internet. The PCWP are members of contemporary Australian society as well as being traditional Aboriginal owners of Wonnarua country. To this end the ecological values identified by the PCWP in the Project area may also be those that have been referenced in a number of contemporary sources including: Appetiti, 2005; Bryce, 1992; Cribb & Cribb, 1981; Daw et al., 1997; Gaikwad, et al., 2008; Green, 2003; Harris, et al., 2000; Hiddins, 2003; Julwarlu Aboriginal Corporation, 2003; Lassak & McCarthy, 2001; Latz, 1995; Lindsay et al., 2001; Maslin, et al., 1998; McKerney & White, 2011; Miller et al., 1997; Puruntatatermeri et al., 2001; Stewart & Percival 1997, Turner-Neale, 1996; and Wightman & Brown, 1994.

The information sources from which the cultural values of the project (and its surrounds) are derived are necessarily identified; as the subsequent classification of this information into temporal classes such as traditional, historic and contemporary knowledge(s), provides form to the mixed-mode analysis of cultural value. However it should not be misconstrued that this privileges one temporal

class of values knowledge over another. Each values class is equally important as a component of the sum cultural values that the PCWP have and retain in the Project as a traditional owner group with ongoing connection to it.

6.3 Cultural values

The cultural heritage values that are explored and explained in this report are those encompassed by the broad umbrella of terms used in the Burra Charter (Australia ICOMOS 1999) to explain cultural significance. This Australian Charter provides a primary and 'best-practice' framework within which decisions about the management of cultural heritage in Australia should be made. The Burra Charter defines cultural significance as being derived from the following four values (Walker & Marquis-Kyle, 2004):

- **Aesthetic value:** This value derives from aspects of human sensory perception for which criteria can and should be stated. These criteria may result from consideration of the form, scale, colour, texture and material of the fabric; the smells and sounds associated with the item or place and its use.
- **Historic value:** This value encompasses the history of aesthetics, science and society, and therefore, to a large extent, underlies all other heritage values. A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives in situ, or where the settings are substantially intact, than where it has been changed or evidence does not survive. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment.
- **Scientific value:** The scientific or research value of a place will depend upon the importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute further substantial information. In the context of cultural landscape analysis, it is the view of Tocomwall, that this value must necessarily be broadened from the typical focus on the scientific analysis of material culture remains (i.e. archaeological science) to consider the application of natural science techniques, particularly those associated with ecological analyses (particularly flora, fauna and biodiversity studies) in the evaluation of Aboriginal cultural values.
- **Social value:** This value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group. Thus in this study the primary (and only) focus are the social values of the subject area to the PCWP.

6.4 PCWP Consultation and Participation

The authority of the PCWP to speak for Wonnarua country and to be involved in decision-making regarding the protection, and management of Wonnarua lands and waters is asserted on the basis of identification and recognition of individuals as Wonnarua people by cognate descent. Under Aboriginal law membership of the traditional owner PCWP group is a matter that is determined by



Wonnarua people according to their traditional laws and customs. For the PCWP kinship is the idiom through which customary law is expressed:

'The reckoning of land tenure interests...on the basis of genealogical relationships is itself an implicit instance of customary law. That is, the laws of descent and of other kinds of relatedness practiced by a particular group are themselves part of customary Aboriginal land tenure law (Sutton 1995: 11).'

In so far as consultation with the PCWP has occurred about this Project, Tocomwall has at all times informed the PCWP Heads of Family as to its purpose, progress and outcomes. All four formal Heads of the PCWP families were contacted and interviewed in July 2015 in relation to the ongoing (and at that time proposed) archaeological work by Ozark. Ongoing email, phone and meeting contact with Heads of Family has occurred about the Project, and it is in these terms that the Heads of Family have currently endorsed the limited release of the Project Report.

7 Recognising the PCWP Values in the Project Area: Results

7.1 Introduction

This section reports the results of the exploration and documentation by the Tocomwall Project Team of the historical, social, aesthetic and scientific values held by the PCWP in the Project Area. What follows is a complex record of the multiple and interconnected values held by the PCWP in the Project area and its surroundings. To achieve this record the Project Team has relied upon the integration of western and Aboriginal knowledge traditions. Information has been documented with reference to regional and local family histories and archives; formal and informal contemporary oral history and storytelling activities undertaken by and/or with PCWP members; active field participant observations; scientific evaluation of potential and likely ethno-ecological values based on limited site inspection, interrogation of fauna and flora survey data for the mine site; and comparative analysis with data of similar values elsewhere obtained from the PCWP (i.e. Tocomwall 2012; 2013). Further, to facilitate the identification, elicitation and elaboration (including an necessary exploration of connection and overlap) of values and their contexts a ‘historical narrative’ or ‘storytelling’ approach has been adopted as the primary presentation mode for all the values held by the PCWP in the Project (cf. Masson, 2002; Satterfield, 2002). What is demonstrated by this narrative approach is that the project area is a multivalent Aboriginal cultural landscape of immense importance to the PCWP. It is an integral part of Wonnarua Country with ancestral, historic and contemporary values that are fundamental to the identity of the PCWP.

7.2 Historical values

The capacity of an object, place or landscape to convey, embody or stimulate a relation or reaction to the past is part of the fundamental nature and meaning of heritage; and consequently historical values are recognised to be the root source of all other cultural heritage values (Mason, 2002; Marquis - Kyle & Walker, 2004). Historical values can accrue to an item, place or landscape on the basis of

- Its antiquity;
- Its ability to represent and/or evoke an historical period or theme;
- Its association with people or events of importance in the course of local, state or national histories; and/or
- Its rarity and/or uniqueness in its historical and/or environmental contexts.

This section of the report focuses on the documentation and assessment of historical values recognised in the project by the PCWP. In particular it outlines those cultural values of the project that result from the association of the PCWP with people, events and/or places of importance in the course of the local history of the Warkworth-Wambo area, especially where these historically important people places and/or events have physical markers or referents within the project.

7.2.1 Associative values

Some of the most enduring of historical values held by the PCWP in the Project derive from the multiple associations this area has with the Ward/Taggart family. Rhonda Ward (2012) described the foundation of this association within the recent Statement she provided to the National Native Title Tribunal. An extract of this statement (Ward, 2012. para. 2-5) is provided below. Where attachments were noted in the original statement, annotated copies of these, as provided to Tocomwall by Rhonda Ward are inserted sequentially as Figures following the extracted text.

2. *'I am a proud Wonnarua woman and claim my Aboriginal heritage through my maternal family line Taggart. My mum Ila was born in 1937 and was the third eldest of six children born to George and Ivy Taggart of Broke. Today Mum is the eldest surviving child of George and Ivy and is these terms the recognised Elder of the Ward/Taggart family. In terms of the rights and responsibilities to speak for family and our country mum has, in the traditional way, handed that responsibility to me. I am therefore the authorised "Head of Family" of the Taggart Line.*

3. *My grandfather George was the eldest son of Henry "Harry" Frederick Taggart a Wonnarua man, and Mary Ann Lawrence who were married in the village of Broke in 1891 (Figure 6). Henry was born in 1860 and on his death certificate he is recorded as having been born at Howes Valley near Wollombi (Figure 7)). However, as my family knows it, Henry's mother was Emily (or possibly Polly) a Wonnarua woman born about 1840 who lived in the Sandy Hollow area (in the central part of Wonnarua territory) where she worked as a domestic servant for the Chapman's. The Chapman's property adjoined the Hungerford's property "Baerami" the first parcel of land granted in the Sandy Hollow district in about 1828 Apparently Emily met up with John Taggart, during a trip he made on horseback to attend a "shindig" being held at the Chapman property. John travelled up from Howes Valley where his father Charles resided having come to the Howes Valley area with his wife Elizabeth from the Windsor district in the early to mid-1850s. Elizabeth died in 1856 and is buried at Howes Valley.*

4. *In a book of family history and folklore titled Upon a State Unknown (Atwell, F. 1988) the result of John meeting up with Emily at this shindig is described as her falling pregnant and being faced with the following ultimatum from her boss Mrs Chapman "If you want to keep your job here, get rid of the piccaninny" "See Mr Cobcroft...Yes take the cart but have it back before Mr Chapman gets back this evening". It is true that my great-grandfather was not brought up either by Emily or John Taggart but was given in to the care of Mr Cobcroft whose family resided in the Putty and Broke areas (Figure 8).*

5. *It is also true that Emily was of the Plains Clan of the Wonnarua and I believe that she remained in the Sandy Hollow district for much of her life. Her son Henry was able to keep in contact with her through regular horseback trips up to Sandy Hollow. My grandfather used to tell me about the trips he would make following well known tracks from Broke back through Jerrys Plains, Denman and on to Sandy Hollow when he was a kid to go see his grandma. My grandfather used to tell of how he would get impatient with his Dad on these long rides as he would always stop to have a "chin wag" with people he knew to be from his mob.'*

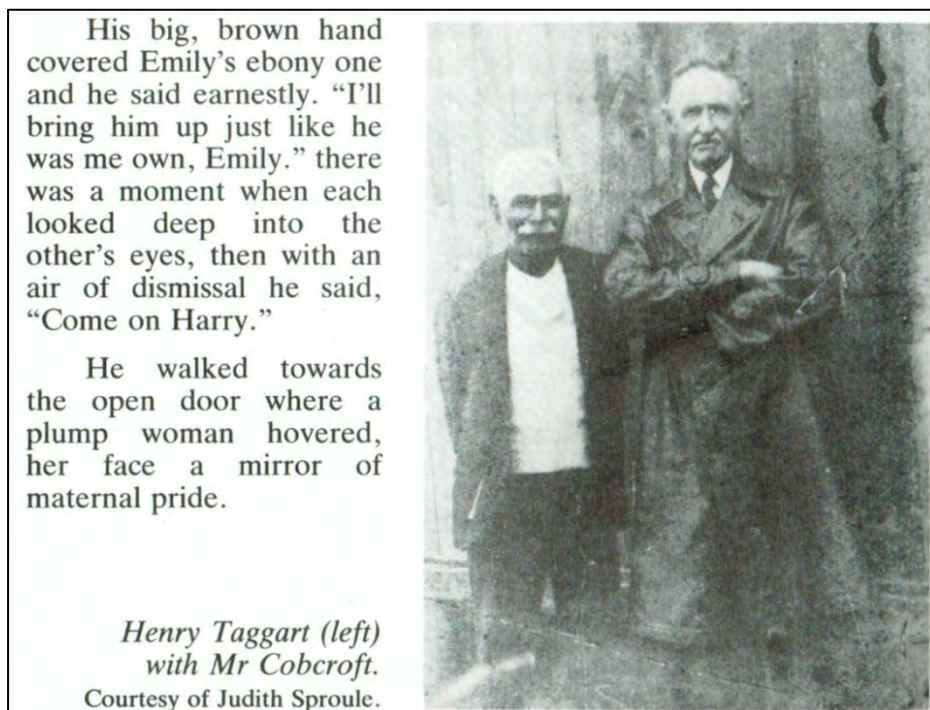


Figure 9. Extract from Atwell (1988) showing image of Henry "Harry" Taggart with Mr Cobcroft.

Both the antecedents and descendants of Henry "Harry" Taggart are intimately associated with the Broke-Bulga areas and these associations are outlined below. As far as possible they are given in chronological order with the earliest associations being described first.

Taggart family history records indicate that Charles Taggart Senior came to the Howes Valley district sometime in the period between 5 June 1848 (when his son William was baptised in the Parish of St Mathew, Windsor and Charles was registered as being a local farmer) and 28 July 1851 (when he is recorded as being a resident of Wollombi at the time of his bearing witness to the marriage of his daughter Ann to William Wells). The PCWP recognise the area about Howes Valley to be Wonnarua Country.

Charles Taggart Senior arrived in Australia in 1818 as an Irish Convict, and his wife Elizabeth, whom he married in the Roman Catholic Church in Richmond in February 1828, was 'a native born' resident of the colony of New South Wales. Neither was Aboriginal. Elizabeth Taggart died at Howes Valley on Christmas day 1856 at the age of 48. At the time of her death she was recorded as having four sons (Charles (aged 29), John (16), William (9) and Joseph (9)) and one daughter Anne (aged 27) all living. A further two sons and one daughter had predeceased her. At this time her eldest son Charles was recorded as being a drover who resided at Windsor.

7.2.2 Social values

In its broadest terms the Burra Charter describes social value as embracing the "qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group" (Marquis-Kyle & Walker, 2004). What follows is a documentary record of some of the social and spiritual values that the PCWP ascribe to the lands and creek systems of which the Project area forms an integral part. It is not an exhaustive telling of the values that the PCWP retains

in this landscape but reflects those values the PCWP has agreed are to be conveyed in order to best express the cultural importance of the Project Area to the proponent, especially in the timeframe allotted to enable these values to be appropriately inserted into the full Aboriginal Cultural Heritage Assessment Report that is being prepared for the project EIS.

7.2.3 *Spiritual values*

As elsewhere in Aboriginal Australia the spiritual beliefs of the PCWP describe the creation of Wonnarua land and link this landscape with their ancestors. The activities of creative beings and ancestors of long ago transformed the world and laid down the pattern of life and the laws of the PCWP. Today the spiritual presence of the beings and the tangible evidence of their activities during the creation era are embodied in physical features of the landscape. Stories of the events and the associated sites are the cultural property of the PCWP and this knowledge has been passed down through the generations.

As will be outlined below with examples exclusive to the PCWP the Project is part of a physical and mythological landscape of enduring importance. However, what must also be stated is that the PCWP are only too well aware of the isolation, fragmentation and loss of connectivity with and between elements of this spiritual landscape. This deterioration in the spiritual landscape of the Wonnarua is not an entirely new phenomenon. It in fact commenced with the uptake of the first grants of land by European settlers in the Central Hunter in the early 1820s. However it is the degree, scale and permanence of current and future mine induced landscape modification that has had and/or is likely to have the most profound effect on the spiritual landscape of the PCWP. In addition, the cognitive ownership of the related mythologies whilst strongly vested with the PCWP has been long subject to challenge as early ethnological recordings of physical elements of this landscape and its associated stories have been provided to the wider public for more than 100 years (e.g. Mathews, 1897, Singleton Argus, 1893). It is therefore not simply the generic recounting of these creation myths that provides proof of their authenticity or of their enduring spiritual importance. The PCWP establish the authenticity of their spiritual beliefs by their immediate association with the story telling of fond Aunts, Uncles and Grandparents; and in their detailed recollections of these personalised stories. The following are some of the stories told:

7.2.4 *Biāmi⁷ and the creation of Wonnarua Country*

In a recent statement to the Native Title Tribunal Mr Scott Franks outlined the following story, as told to him by his Uncle Clyde (Franks 2012, para. 17). It is a creation story that clearly affirms for Scott the interconnectedness of the biophysical environment of Wonnarua Country and the spiritual realm from which it was created, and through which it continues to be protected and sustained.

'Before our people were allowed to enter the lands known today as the Hunter valley our creator Biāmi looked down from the skies. He then stepped down onto Big Yango with his son, Little Biāmi. As both then stepped onto Little Yango, Big Biāmi looked across the area and started to move the lands to make the valleys. As both then moved across the area Biāmi

⁷ It is recognised that there are variant spellings of the name of the creator and protector of Wonnarua Country, the spelling adopted herein is as per Mr Franks' statement to the Native Title Tribunal.

opened up the lands and made the hills and streams and gave life to the area, as both moved from Yango up into the Hunter valley, Biarni and his son placed the animals in the lands and the birds in the skies.

Biarni then looked at the waters and brought the fish. He first placed the mud gudgeon to settle the muddy water that was created from the new water as it flowed through the new streams. After the mud was settled he then put the catfish in the water and ordered him to make his nest of rocks on the bottom of the streams to slow the water. Once the stream has settled Biarni set the other fish loose in the creek. The perch to hide and watch under logs and holes in the bank and yabbies to build up the banks and to eat all the grasses that were left in the lower streams. He then placed the sprat that all swam together travelling up and down the streams making sure everything was working (I recall too that Uncle Clyde used to call sprats sugar fish because they were so sweet. He would smoke them and eat them whole and he always took a special “sugar bag” with him in the bush just in case he came across some in the creek during our travels).

Once the water was in place Biarni then started in the land so our people could live. He put the trees in the ground, and then blew his breath to make the wind. This wind pushed out and made the plains. Once the land settled our people were let go into the lands. Biarni told all not to cross certain area’s as others would come, the lands that was here was for our people and to look after it. As Biarni move across the lands the trees started to grow. To watch over the trees Biarni brought Yarra (Koala). Yarra was told to watch over our people in the campsites and the scrub as Biarni would not be able to see them from the sky once the trees had grown. (Our mob was never allowed to harm any Yarra).

He then placed the Kangaroo (kaNawang) on the land to help make the tracks and flatten out the lands. The Kangaroo was told that he could be hunted by our people so he asked Biarni for help to prosper so Biarni gave him long legs to help him stand high, and be fast and ears that moved all around. He told the Kangaroo to always look for our people. As Biarni watched our people he helped them with fire from the sky and showed them where to go for shelter when it was cold and where to camp when it was hot.

He told them to camp near the water when hot and when it was cold to move to the caves he had made. He told our people that he would make the springs near the caves so we could get water. In the springs he ordered the Yabby to live. He then gave the turtle legs so he could walk on the lands and so he could grow in the ponds formed by the spring. He also told the Eels that they could move on the lands only at night and in the early morning so he also could grow in the springs and ponds.

Now that our people had shelter and food Biarni looked at the sky and made night and day, sunlight and rain. Our people were lost with the darkness of night and Biarni saw this and so he placed the Moon and the stars in the sky and made the fire-fly. The fire-fly allowed our people to see that trees with fruit were nearby so they could eat and wait for the day to come. He also set the flying fox to watch over our people at night.

Biami then grew the ranges and the mountain around the Valley and told our people not to cross them as other people would be in those areas and it was their home not ours. As he was building up the Liverpool Ranges some of our people crossed into that area including six (6) men from the one family. Biami saw this and the men were taken. One of the wives started wailing and cried to Biami asking why he would take her man and Biami told her that all were warned. The wife told Biami that she would sit and wait till her man returned. As she sat on a high rock waiting and crying Biami looked down and turned her into stone forever as a warning to all our people. As she was turning to rock one of her tear drops fell from her crying face and set a light a cave and Biami to this day has kept that fire burning. (This is Burning Mountain). This area is known to be the border of our lands in the North. Biami told our people what he had done to the woman and ordered them to use that fire, carry fire sticks and to make fire at all our campsites. He warned all not to cross the ranges or risk what would happen.

Biami then turned his attention onto the lands in our country and to help our people move around the lands he gave them ceremonial tracks and taught them how to walk through the land and tell the stories of our people. He said ceremonial tracks will be used to teach what is needed to live in your lands.

Many of these ceremonial tracks are still in place today. One ceremonial track runs from the apex of the Barrington Tops right back to Yango. This track moves down out of Barrington Tops, following Glennies Creek, it passes through Carrowbrook, down to Falbrook and then it continues all the way to Jerrys Plains, Warkworth, Bulga and to Yango. When walking along this track our people would tell this story of how the land was made and of what was expected of you to live in our lands to ensure that the story was told to all in the lands.'

For Scott, the Project area encompasses the ancestral lands created by Biami for the Wonnarua to enjoy. Likewise all traditional ecological resources to be found today within the Project area are as those provided by Biami in ancestral times to ensure that he and his ancestors could survive off the land. Consequently for Scott the Project area is part of a cultural landscape of immense and enduring spiritual value. Within this landscape ancestral ceremonial tracks are pathways and guides to the lores and customs required to ensure the health, prosperity and sustainability of the Wonnarua people.

Maria Stocks (Stocks 2012, para. 15-17) outlines the importance of storytelling in the development of her understanding of the interconnection between the physical and mythological elements of Wonnarua Country.

'Stories relayed to me by my grandparents of the times they had spent in Wonnarua Country - and of the things they were told by their parents - were often shared during picnics held at a lovely spot along Glennies Creek up on Old Carrowbrook Road... During these picnics we would listen to stories about the creation of Wonnarua country and about those special places and/or beings such as Biami, Tidilick the Frog and Burning Mountain that were of and from the beginning of time. I was told that a cave at Milbrodale was painted with an image of Biami. He was painted there to welcome people to the territory of the Plains Clan and,

with his arms outstretched facing east northeast, he was there as a guardian and protector of our people and our clan country. I was also told of the ceremonial tracks that linked sites such as Biami Cave (Plates 6 & 7), the corroboree sites at Bulga and the old home spaces of my people up near Mt Olive and Glennies Creek. I was also told that there were many of the sites that women (females) should never go near. Burning Mountain which is up near Wingen, at the northern end of the territory of the Plains Clan of the Wonnarua, was one such place that my mum would never go near or pass by for fear that she would anger Biami. She would avoid driving up that way to Tamworth so that she was never in sight of this mountain.

...I especially remember that Pop told me that when up Milbrodale way I should never visit Biami's cave. In fact I had not done so until two weeks ago when given the impromptu opportunity I visited this site with Scott Franks, Robert Lester and a friend of ours. Frankly after all these years I was curious about a place I had been told I should not go near. I felt uneasy when I was there but nothing untoward happened immediately. However less than an hour after my visit, the two cars that had transported our visiting party to the site - one with Scott and Rob travelling south home together and the other with my friend travelling north home alone - were involved in two separate car accidents. No one was injured but both cars could no longer be driven. I believe these incidents occurred to show me how wrong I had been to go to that place. I simply was not meant to go there. My old people have spoken to me and told me again of the importance of keeping all our lores.'



Plate 6. Biami the Creator, Milbrodale, Hunter Valley, NSW.

7.2.5 Lizard Mountain

In another variant of the creation story little Biامي features prominently as a protector and guardian of the Wonnarua people, especially in and around the Broke area. As described by Scott Franks this form of the creation story is as follows:

‘As he stood at the bottom of Wollombi looking out toward our peoples lands Biامي told his son to stay behind and protect his people. This was Wonnarua land and all in it. Little Biامي then filled the creeks with life such as Becan (Platypus) Kutamong (turtle), perch, yabbies and the like. He also made the Kawal, (The Hawk) — To our mob the Wedgetail Eagle is our totem, and he is the eyes of little Biامي left here to watch over our people and to protect us. — Little Biامي then laid a giant lizard to sleep on the mountain range behind Broke (between Broke and Cessnock) to warn all others to stay away. This area is called, wirramin kooaran Lizard Mountain (Plate 11).’



Plate 7. Sacred Lizard Mountain: Little Biامي, a creation being, placed a giant Lizard (Wirramin Kooaran) to sleep on the mountain between Broke and Cessnock to warn all others to stay out of Wonnarua lands.

7.2.6 Biامي and Sentinel Mountain

Another topographic feature within the Broke–Milbrodale–Bulga area that is associated with Biامي is Sentinel Mountain. As the PCWP members understand it, before Biامي left all the lands he had made and returned to the heavens, he turned four Wonnarua warriors into trees. Three of the trees were left to guard the front of the cave where the image of Biامي had been painted. The three warrior trees were placed at the cave to protect it from other mobs coming to that area. The trees were told to bring the breeze and send a howling noise to warn others to stay away. However as explained in this paraphrased remark of Scott Franks:

"In recent years some uninformed people¹² have agreed to let the Warrior trees be removed so as to improve the access to the cave for tourists. It's a joke."

The PCWP remain concerned that these sort of decisions have impacted directly on Biami and made 'their Country' more vulnerable to interference from other mobs.

As for the fourth warrior he was sent up into the mountain to the highest peak and there he was also turned into a tree so he could forever watch the paths into Wonnarua Country and forewarn the other three warrior trees that people were coming. If this high warrior and guardian saw other mobs coming in he would send the wind howling down the Valley with a noise like when Biami opened up the lands. This was to warn them that if they were to trespass on Wonnarua country without permission from Wonnarua people Biami would come back with all his force and energy to deal with them.

7.2.7 Tiddilick the Frog

Although recognised by some PCWP members to be a generic and much retold Aboriginal myth (and see OEH, 2011d) the story of 'Tiddilick the Frog' does have geographical referents within the Broke-Bulga areas. Maria Stocks (Stocks 2012, para. 18) describes the way in which this story is being told and retold within her family:

'Today, having been taught by my grandparents my brother David tells my youngest children and grandchildren some of these ancestral stories too. A favourite of my grandson Oliver is "Tidilick the Frog". There is a giant mossy green frog to be found in the natural sandstone outcrop out near Wollombi (Plate 9). This is said to represent the frozen body of Tidilick the Frog. As my brother tells the story Tidilick was a gigantic frog that got greedy and swallowed up all the water from the creeks and rivers. This made all the plants and animals suffer. Luckily a platypus out near Wollombi way made him laugh so that he spat the water out and the water run to fill all the rivers and creeks of the area including Cockfighter's Creek, the Goulburn and Hunter Rivers, Loders Creek, Nine Mile Creek and Wollombi Brook. This made these creeks beautiful and abundant places for our people and it is why in good times this area was like a modern day supermarket for our mob.'



Plate 8. Mary Franks. c. 1980s photographed near the giant form of Tiddilick the Frog, Wollombi. Photograph courtesy Alma Franks.

7.2.8 The 'Hairy Men and Other Leery People

In addition to creation beings the mythological realm of the PCWP is populated by other spirits, many of which are not benign protectors but rather scary and malevolent beings. Scott Franks (2012; para. 8) recounts the following story of the malevolent Hairy Man:

'Not long after this Dad and Uncle Clyde sat me and my brothers down and told us of the Half Moon Brush. This area was across the creek and up to the north about 1 km from where we lived, you could see it from our home. Dad and Uncle Clyde told us of the Hairy Man that lived there. As boys my dad and his brother were out in that area Dingo hunting when they shot some Wonga Pigeons. They left them behind on the roo track to collect them on their return. On their way back as they come out of the Half Moon Brush a "Hairy Man" had found the Wonga Pigeons and was eating them. Dad and his brother heard the Hairy Man yell out and this scared them and they ran home. Dad's mum had told them that the Hairy Man lived in that brush and that he could stop time. This is how he could both scare and run away from people. She told my Dad and Uncles not to ever go back to the Half-Moon Brush as it was the Hairy Man's place. She said that "if he gets you you'll be trapped in time and vanish". Dad always told us boys that we were not allowed to go to that Brush as he and his brothers had seen the Hairy Man and they were lucky to have got away.'

Below, Maria Stocks (2012; para.9) similarly describes the story of the Hairy Men as told to her by her Grandmother:

'When David and I were young Gran told us stories about the "Hairy Men" that lived in the mountains and how these spirit creatures could make time stand still so as to get away from and/or avoid people. Gran told us that these Hairy Men came down at night looking for food...she said they stunk really bad...and that they looked in the windows when they heard a baby cry.'

Interestingly in conversation with Charlie Franks (pers. comm. May, 2012) he speculated that as much as these beings were described by his parents as being real, in the light of his adult eye they were also effective stories through which his Dad had “scared the shit out of him” and stopped him and his brothers running about after dark. In this adult expression of the role of story and the spiritual realm in the lives of PCWP members, Charlie indicates that the spirit beings described and invoked by his parents had a very practical role in the discipline and socialisation of him and his brothers. This social role, which through the telling and retelling of stories had continued into the present, was clearly traditional in its origin and reflects the ongoing interconnectedness of the spiritual realm and the secular realm for the PCWP.

Scott Franks (2012, para. 8, 9 & 12) also describes other of the malevolent spirits he was told about by his parents and uncles. These beings may warn of imminent trespass or encounter with a ceremonial place for which you must have permission to enter or they may simply be protectors of the spirits of dead ancestors. Either way it is clear that the stories provided to him by his Dad and uncles were designed to equip him with the skills and knowledge to negotiate safely through this spiritual realm:

‘One night me and my brothers were walking in the scrub on our way to go eel bashing when we heard a loud noise like footsteps going “crunch, crunch” through the scrub in front of us. As we stopped to listen and tried to work out what it was we heard a loud crash in the nearby waterhole. We then saw a bright light coming up from the water. At this stage I took off running home with my brother’s behind me. When we got home Dad was waiting for us and he told us off as if he knew where we had been and what we had been up to. We told Dad what had happened. He told us that we had gone too close to the “Blacks Camp” and that one of the spirits had come to warn us not to go any closer. My brother told me that before they could run the light in the water had come to the surface and it was glowing with a man inside it. The next day Dad got us all together and told us to stay away from there at night as at night time the protector of the valley was there watching over the body’s that were left to rest.’

Up the road from where we lived there is a hill with a cliff on RazorBack Mountain that we called “Baybuck”. This was a bad place. It was told to me by Uncle Clyde and Ashley Hedges that in the early days the soldiers that drank all the Rum [the Rum Corps?] took some of the Black Fella’s and threw them off the cliff and shot all the Aboriginal women too. One of the woman’s head was cut off and thrown in to a gully up from our home. At night Dad and my Uncle told me that she could be heard shaking a chain and not to go up there after dark.

‘... I was taught that the fire that we made needed to be very smokey as smoke would clear the path for us to go ahead. Uncle Clyde and Ashley told me that this was a protected area and we needed to do this to let the “Leery People” know that we were from that area and to let us pass through. Leery People, as my Uncle explained it, were small spirit people that would torment you and that smelt really bad. The Leery People would guard certain areas and stop other Mobs going that way as we were getting close to the back of the property known as Sunnyside on Bridgeman Road. This property was adjacent to Sydenham and the ceremonial site where my great grandfather had been born.’

7.2.9 Totems and Taboos

The use of natural species as totems or 'skin names' to define classificatory kinship relationships is recognised as being common within traditional Aboriginal societies across Eastern Australia (Radcliffe-Brown, 1929). At its most elemental, this use of classificatory skin names provided a means of social regulation whereby each individual within a language and/or clan group understood their relationships, roles and responsibilities to all other individuals within their group (Radcliffe-Brown 1929). Equally though the use of natural species, predominately animals, as totems and skin names brought both secular and ritual responsibilities to bear on individuals with regard to the animals to whom they were of the same 'skin'. In particular responsibilities to protect animals of the same 'skin' often resulted in hunting and eating restrictions on certain species (Rose et al., 2003). The PCWP recognise a number of animal species to which traditional (and ongoing) totemic responsibilities apply. Of these, the primary totemic species recognised by all members of the PCWP is the wedge tailed eagle. This bird of prey is recognised as an important living embodiment of the 'eyes of Biami' and as such commands (and receives) the utmost respect and protection from the PCWP. Other species recognised to be totemic animals similarly protected by the PCWP were the Curlew, the Koala and the Black Snake. Of these, Scott Franks recalled how his father showed particular affection for the Koala:

'Dad has a real love of Koalas. He always protected them and taught us kids not to harm or touch them. When I was a kid he rescued a baby Koala. The mother was a road kill. He brought it home and with the help of mum who cared for it - and she was always caring for some sort of wildlife - it survived. We called it 'Blinky Bill' and it lived with us for about ten years, 'til the National Parks people found out and came and took it off us. Not long after that Dad went to go see it and found out it had died. He reckoned it was 'cause the poor thing had fretted from being removed from us (Scott Franks, pers.comm, October 2012).'

In contrast other animals were strictly taboo species because they were associated with 'bad' or malevolent entities. Of these the Wonga Pigeon was considered taboo and dangerous to be eaten because of its being a food of the Leery People. It was therefore best avoided. Eels are also described as a taboo species not to be eaten as they did not have scales. However rather than avoid them the practice of 'eel bashing' was used to managed their numbers and ensure that they did not out compete other scaly fish species within the creeks and rivers of Wonnarua Country.

7.2.10 Ceremonial places and pathways

The repeated use of pathways as a means of traverse of the Australian landscape is a common reported feature of traditional Aboriginal society (e.g. Belshaw, 1978; Campbell, 1978; Steele, 1984; Godwin, 1990, 1997; Morris, 1994; Sahukar et al, 2003; Donovan & Wall, 2004, Harris, 2004; McBryde, 2004; Beck, 2006). So too the ethnographic record is replete with first-hand accounts of the aid provided by Aboriginal guides to explorers, surveyors and early settlers during their excursions into the 'colonial frontier' (e.g. Wallis, 1821; Brown, c. 1825; Cunningham, 1827; Breton 1834; and see Lee, 1925). Breton (1834: 186) for example, notes the following:

'The natives on the Hunter resemble their neighbours in every respect. In common with all those tribes with which we are acquainted, they make excellent guides, when well treated;

but when hard pressed, which is sometimes the fact, when accompanying persons on horseback, who forget that a horse at a good walk goes faster than is convenient for a man on foot, they turn sulky, and avail themselves of the first opportunity to give their employers the slip.'

Today the PCWP recognise pathways as having both secular and/or sacred roles. In a secular vein they mark traditional routes through Wonnarua country traversed by their ancestors either in the daily search for and procurement of food and shelter, or in the seasonal cycles of return to known resource rich camping areas. Within the sacred realm the PCWP identify that pathways map the movement of creation beings across Wonnarua Country and link sites where physical manifestation of these beings occur. In addition they are the physical routes taken through 'Country' during important ceremonies such as initiation and often these pathways intersect sites where creation beings are manifest. Hence, Maria Stocks (2012: para.16) noted that she:

'was also told of the ceremonial tracks that linked sites such as Biarni Cave the corroboree sites at Bulga and the old home spaces of my people up near Mt Olive and Glennies Creek.'

In the following extract Scott Franks (2012 para. 9,10,11,13,16, 17i and 19) indicates his knowledge of important ceremonial tracks and places. This extract is accompanied by a map showing the locational relationship between elements of these ceremonial tracks and the project (Figure 10). In the extract Scott describes the way in which he was physically brought to knowledge of these places in his childhood, whilst being in the bush in the company of his Uncle Clyde and Cousin Ashley. In this description we see that for Scott the physical, socio-cultural and spiritual domains of this landscape are not separate but rather are fused, as an interconnected network of nodes and pathways with multiple cultural values and meanings. These nodes and pathways have a clear physical dimension in the creek systems that exist today but also as demonstrated in Scott's recount, these pathways have been "burnt into his head" as he listened, learnt and walked in the bush with fond Elders. This is both a clear affirmation of Scott's cognitive ownership of this landscape and a demonstration of the way in which, for him at least, traditional and contemporary, sacred and secular meanings coalesce in the 'walking' and 'talking' in and about Country.

'On the days that Uncle Clyde, Ashley Hedges and me would go out to the bush we would travel most of the times along the creeks from Mt Olive through to Bulga and the Putty. We would not take any food or water as Uncle Clyde and Ashley would teach me what food and resources were around for me to use. For most of this time I walked barefoot and only commenced wearing shoes when I had to wear them to attend High School. It was just one more reason not to enjoy School. My Dad used to joke about how tough the soles of my feet were saying that he reckoned he could light a match on my feet as they were so hard.

I was told that the creek formed the only route which I should use to travel through the country of my people. It was the track which my family would use to travel to ceremonies and to move across country to get food. As we walked along my Uncle and Cousin would talk and I would listen and learn. About a kilometre downstream from the Mission we would normally stop at the same place along the creek. This was a place where the channel of the creek became wider and deeper. At this place there were some big old she-oaks along the

creek bank that had rings cut into them forming bands around the trunk. Uncle Clyde told me that when he was a boy he and his brothers had climbed the trees, cut the rings around them then jumped into the creek. This had been a normal game for Uncle Clyde and his brothers...

Once we left this area we would continue downstream and come to an area called 'Yankees Drop'. In this area we would stop and uncle Clyde and Ashley would make a small fire. Ashley would collect some bark from the paperbark tree and grind it up. Uncle Clyde would then mix the ground paperbark with the insides from the "Black boy" (grass trees) that grew at this place he would then use a long short stick and some cord with a small block of wood that he kept in his dilly bag. The block had a carved gate in it with a small indent. Uncle Clyde would put the grass tree and the paperbark in it, push the stick in then use another stick with the cord and pull it back and forth. This would spin the stick and heat up the material. Then he would drop that in. Then he would get me to blow on it softly and as I did this he and Uncle Ashley would ask the flame to come. (When this happened I did feel pretty special)...

At about this point in our travels me, Uncle Clyde and Ashley would leave the creek and walk up the hill towards this ceremonial site. It was made of stones that were arranged in a circle that had two openings one facing north and the other facing south. A path lined on either side with rocks extended out from each of the openings acting like corridors which we used to enter into the circle. My Uncles reminded me that you couldn't go into the "guts" of the circle but had to keep to the edge of the circle. I would also be reminded that this was because you could only go into the centre of the circle to speak and you could only speak if you had authority to do so. My uncles and I would walk silently though it but would never go around the outside of it as it was also not allowed. Uncle Clyde and Ashley would always tell me about the boys coming here to become men. Ashley would tell me about how they would be in this area for over a week being shown how to catch fish and hunt. I was also told that somewhere nearby was a women's site also arranged with stones...

After being in the area for about three days I was told that these boys would then move off upstream towards the stone ceremonial site at Sydenham to continue their lessons. The boys would then make their way to Bowman's creek and continue downstream towards the Hunter River where they would then follow along the sandy creek banks of the Hunter eventually to arrive at a big bora ground near the present village of Warkworth where large ceremonies would take place.

Many of these ceremonial tracks are still in place today. One ceremonial track runs from the apex of the Barrington Tops right back to Yango. This track moves down out of Barrington Tops, following Glennies Creek, it passes through Carrowbrook, down to Falbrook and then it continues all the way to Jerrys Plains, Warkworth, Bulga and to Yango. When walking along this track our people would tell this story of how the land was made and of what was expected of you to live in our lands to ensure that the story was told to all in the lands...

An extension of this ceremonial track allowed people to move across from the Falbrook-Ravensworth Area down both Glennies and Bowmans creeks into the Warkworth area and then back up the Wollombi Brook, through Jerry's Plains past Plaschett and across to Apple

Tree Flats. This route was burnt into my head as a child by my Uncles, Aunties and Father as the only way our people (my family) could travel to get to the bora. I was also taught that my family would return to Falbrook after the ceremonies had finished by way of Nine Mile Creek, Loders Creek then across to the Hunter River and back to Mt Olive and St Clair.'

This recount also alerts us to Scott's awareness of the need for reinforcement of the values of each known pathway and place via ongoing physical engagement with them (the "walking") and by ongoing oral transmission (the "talking") of their stories to other members of the PCWP. As he succinctly states "When walking along this track our people would tell this story of how the land was made and of what was expected of you to live in our lands to ensure that the story was told in all the lands" (Franks, 2012, para 17i). In these terms the maintenance of the knowledge of these places and pathways and their spiritual importance is an ongoing obligation of the PCWP. Further for this obligation to be fully met individuals ultimately must "be" and "do" in this landscape. Critically for this to occur the pathways and places of importance must remain accessible and have a degree of physical connectivity that allows physical traverse across the landscape and/or appropriate reference points for the oral transmission of the linkage points between and about them.

7.2.11 The Bulga Bora Ground

In 1852 the people of Bulga witnessed the last recorded Bora held in the Hunter Valley. The Bora was an aboriginal ceremony which amongst other rites included the initiation of young males into manhood...According to the local white settlers as many as six hundred warriors attended the Bora...The Bora Ground which was located on the Wallaby Scrub close to the road to Warkworth, was encircled with an earth mound and symbolically carved trees- sadly nothing remains of that ceremonial ground today. (Mitchell 2004: 41-42).

Aboriginal heritage practitioners, local historians and Aboriginal community members make common reference to the presence of a former Aboriginal ceremonial ground within the vicinity of the central Hunter Valley village of Bulga (e.g. Eather 1921; Bulga School Centenary Committee, 1968; Brayshaw 2003; Mitchell 2004). It is apparently agreed that no physical evidence of this former ceremonial ground currently exists. It is generally understood that it was located somewhere in the vicinity of the 'Wallaby scrub' and Warkworth (Mitchell 2004). In a recent submission to the Land and Environment Court Scott Franks stated:

'The area is known to have been an important gathering area for the Wonnarua and neighbouring Aboriginal groups. It was an area where initiation and marriage ceremonies occurred and where tribal disputes, trade and social gatherings were conducted. The unique ecological diversity of the area now known as the "Warkworth sands" meant that in season there was an abundance of plant and animal resources including fish within the nearby Wollombi Brook that could be used to support large gatherings of people. As a boy I was taught the importance of this area by my Uncle Clyde and his Cousin Ashley Hedges as he included it in his description of the physical route and spiritual journey/songline that my family would take from Falbrook near Ravensworth to Warkworth to attend gatherings and initiation ceremonies, especially at the 'Bulga Bora Ground' (Franks 2012b: 1).'



Plate 9. Image of carved tree associated with the 'Bulga Bora ground' Image courtesy of Mr Stewart Mitchell.

In 2011 the PCWP was advised that on the basis of evidence provided by Brayshaw (2003) Coal and Allied believed the nominal location of the Bora Ground was partly within the Wollombi Brook

Aboriginal Cultural Heritage Conservation Zone and partly within the Wambo Mine Lease area. However a physical inspection of this location by Tocomwall staff, in the company of Wambo mine employees - coupled with further documentary and oral history research, undertaken by Tocomwall on behalf of the Plains Clans of the Wonnarua People - indicates that the more probable location of the Bulga Bora Ground is in fact solely within the Warkworth Mine Extension Project area (Cotter & Franks in prep).

In the context of an assertion in the field by another Aboriginal stakeholder that an area within the Northeast drainage area was a possible ceremonial ring or bora ground (and see Churcher, 2012a), and whilst additional confirmatory research is required to fully ascertain the whereabouts of the Bora ground, it is categorically asserted by the PCWP is that the Bora ground did not physically occur in any part of the Project area. Rather the PCWP maintains that the creek systems within the Project area, such as Loders Creek were used as (a) manufacturing sites for materials that would be used in the initiation ceremonies to be conducted at the nearby Bora ground a(b) as sites for teaching hunting and stone knapping skills to initiates, (c) places where large groups gathered and prepared meals in support of the bora ceremonies; and (d) places where people dressed and painted their bodies using available ochre sources in preparation for the ceremonies.

7.2.12 The Gold Ochre Site

The gold ochre site is a site with spiritual values that derive both from its important association with traditional ceremonial practice and its contemporary rediscovery as a result of the intervention of ancestral spirits. The site is known to many members of the PCWP because of their participation in a smoking ceremony that occurred at its location upon its rediscovery in the early 1990s. This location is in the vicinity of the Mt Thorley Rail Loop and Loading Pad, to the north of the BCC, and adjacent to Loders Creek. The smoking ceremony was attended by multiple generations of the PCWP; and the video record of it confirms the physical and oral transmission of important cultural and ceremonial information relating to the use of the gold ochre identified at the site. Mr Brian Grant, a Wiradjuri Elder who lived in the Singleton area for some time and was instrumental in the 1990s development of the Singleton – St Clair Aboriginal Corporation and the Ungaroo Aboriginal Corporation, was a key person in the rediscovery of the gold ochre site. In an informal phone conversation with Mr Grant in October 2012 he described how the rediscovery had occurred with words to the following effect:

'I had been troubled by reoccurring visions of a man who kept asking me to fix it. I did not know who the man was in my visions, nor did I know what I had to fix or how I was to do it. I told a Wonnarua Elder – she has since passed on - about my visions and described the man to her. She said that man you describe is my father and you better listen to him.

After several weeks of the vision I understood that it was occurring in the same place, although I didn't recognise the place. One day though I had to go to the local Dr because I had some trouble with my blood pressure. When I went to the Drs surgery there was some material about the coal loader rail loop and pad development at Mt Thorley. I looked at it and was immediately overcome as I recognised that a photograph of the area proposed for the rail loop depicted the same place as what I saw in my vision. I still didn't know what I had to fix but I knew I had to look at that area.

When I went out to the mine area to have a look, and despite the archaeologists having already done a survey and apparently found nothing, we come across the gold ochre site. It had been there since the beginning and the ancestors had led me to it.

I have wondered why me, as I'm not Wonnarua. However like the Wonnarua, my personal totem is the Wedge-tailed eagle, and you know when we went out to the site two wedge-tailed eagles were circling about.'

The PCWP recognise the important ancestral connections with this site, and also recognise it to be an important source of ochre for both the painting and repainting of the images of Baimi in the nearby rockshelters; and for the body painting that would occur during initiation ceremonies.

7.3 Cultural Mapping of the Cultural Landscape

The PCWP, through Tocomwall, have begun a long-term project that involves the mapping of their intangible cultural values. The project is in its early stages but is already beginning to show promising results (Figure 10). Importantly, the mapping has begun to illustrate that not only are the intangible sites part of an interconnected cultural landscape, but that the distribution of known archaeological sites is showing some interesting correlations with the cultural values (work currently in progress). This highlights the need to include a combination of detailed study and analysis of all values, including cultural, scientific, aesthetic and historical.

The travelling lines illustrated in Figure 10 were used by Wonnarua People to traverse their traditional lands, with different parts of the landscape being occupied by various clans (NTDA 2013: Attachment F, 0026 & 0031). Although each clan occupied a different part of the landscape or 'range', they were intimately linked via their cultural landscape through trade, subsistence, ceremony and social ties. If we traverse the cultural landscape from Mt Yengo in a northerly direction we find that the culturally significant sites are linked both by song lines and travel routes of the Wonnarua People, namely:

- Mt Yengo – Tiddilick the Frog - Yellow Rock – Lizard Mountain - Sentinel Mountain – Baiame Cave – Bora Ground at Bulga – Bora Ground at Warkworth – Dural region – continuing north towards Burning Mountain;
- East of the Bora ground at Bulga we also have the Gold Ochre Quarry, which coincides with the initiation song line that flows through PCWP Country between Lake St Clair and Jerry's Plain; and
- Additionally there is the fire song line that connects with the initiation song line and ceremony at Dural, which has been described as an important ceremonial area – and is also associated with the Hunter River – and flows northward to sacred site of Burning Mountain and westwards towards Putty where it eventually joins up with sites associated with the Sydney Aboriginal clans.

Importantly the fire ceremony and song lines are frequently associated with high levels of male initiation and cannot be told to those who are not likewise initiated. Therefore the information provided is – due to cultural constraints - necessarily limited in detail.

The distribution of archaeological sites illustrated in the 2004 ERM archaeological baseline study (in particular Figures 3.3 to 3.5: 62-64) and covering the areas (in a north to south direction) of the Mt Royal Range, Barrington Tops and Northeastern Mountains, Southern Mountains and down into the Central Lowlands, demonstrates very high densities of sites associated with these song lines and travel routes. Despite the potential for bias in the archaeological site locations (since archaeological surveys are driven by development rather than research frameworks), there is a very clear association and correlation between the very high archaeological site densities and culturally significant locations, song lines and pathways. It suggests settlement patterns that traverse the various functions mentioned earlier, namely trade, subsistence, ceremony and social ties and indicate an incredibly diverse use of the landscape through the very varied functions expected and required of the Wonnarua Clans. Furthermore, the distribution of Aboriginal sites illustrated in the ERM (2004) study figures (3.3 – 3.5) provides physical evidence of the pathways and song lines that the PCWP have identified. Clearly, the landscape surrounding Redbank Creek was and continues to be a significant cultural and scientific resource to the PCWP.

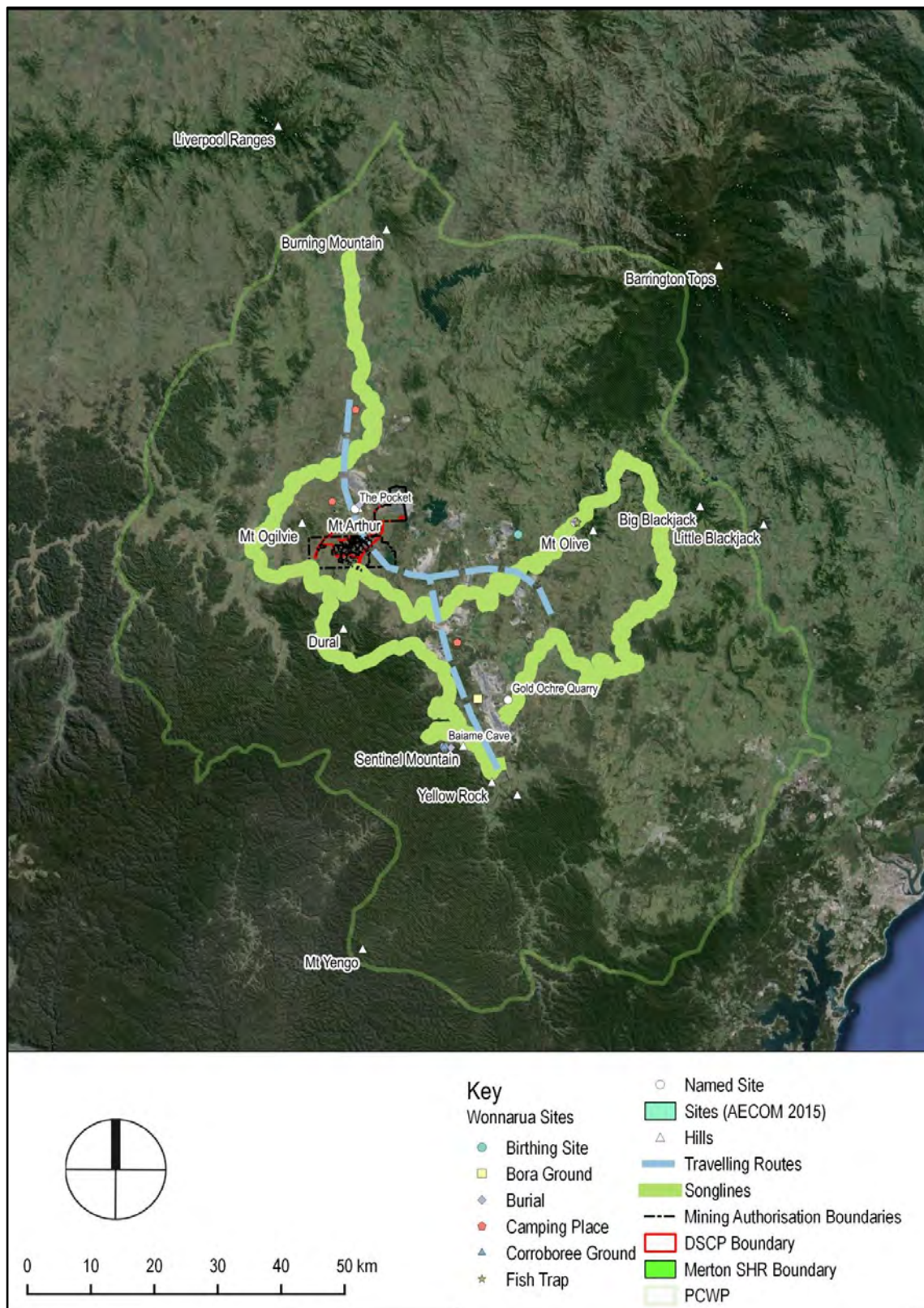


Figure 10. Ceremonial and song lines, as reported by Mr Franks 2015, and recorded in Tocomwall 2013: Figure 19. Also showing some key regional Aboriginal aspects, places and sites. Source: Scott Franks 2015, Tocomwall 2013, with GML 2015 additions.

7.4 Contemporary Social and Cultural Values

'...people's sense of place, and their engagement with the world around them, are invariably dependent on their own social, cultural and historical situations (Ashmore & Knapp 1999: 20-21).'

In seeking to capture some of the contemporary social and cultural values of the PCWP some representative commentary was sought from the youth (i.e. individuals aged 15-24 years) of the PCWP. Danny Franks a 26 year old member of the PCWP had participated in the entire field work component of the Project, and was asked to provide this commentary. His response to this request is provided in its entirety below. Danny provided this in the context of being asked to consider his perspectives on the values in the Project. His response is clear and thought provoking and speaks of the multiple values in the landscape; in being able to walk the land, see and interact with its flora and fauna, and be overwhelmed by the staggering amount of artefactual evidence of the prior existence of his ancestors in that place. His response is both from the 'heart' and from the 'head' and provocatively displays his sense of kinship with the natural world, and his concern for it. Danny's sense of despair at not being able to stop the destruction and loss of his culture across the mine site is poignant in the context of regulatory requirement to consider the inter-generational equity of decision making.

'During the time I was walking through the eroded landscape of the Bulga mine and surrounding Properties, I was taking notice in a lot of wildlife that I am extremely familiar with. In an abstract position the wildlife had adapted to the ever changing landscape that you could tell had an important roll years ago, in traditional life for people who resided there.

Usually when I walk through the bush I don't have a sense of urgency to focus on everything or become immediately aware of my surroundings, but in this particular case it's as though my body and something else was trying to grab hold of any information I can handle as I know this area has a time limit and the resources will be depleted along with the wildlife.

I'm not usually one that is focused on the tiniest of details but just the fear of loss of something that I know my 'future' children will not be able to see personally hurts me. I have taken photos and mentally documented a lot so I can pass down my information verbally as I won't be given the same chance my father has given to me in a part of the Wonnarua land.

Even though Biامي isn't directly located within the project area there still is an abstract story now. It has relevance and it still has a connection to this part of the land there were artefact scatters, grinding grooves and food. All this tells a story and taking this away takes away a piece of information that coincides with the Biامي site. He is the creator. I haven't learnt that much traditionally about him as it is my generation needs this culture. It's our identity. He holds just as much power as god religiously, but unlike Christianity I don't have a book that I can read. I don't have a church I can seek guidance or even pray in. I only have these parts of land that 'connect' on so many levels to learn from and they're diminishing at a frightening pace.

From an archaeological perspective, the sheer abundance of knapped material that was located was staggering. There is no way all of it could be salvaged, or recorded for that matter, which demonstrates how well used this area was. In one location I came across a perfect spear head. I have been doing this half my life and never once have come across a spearhead that could just be picked up and still used. It is living archaeology.

I understand there is even segregation within clans and tribes, even in our modern day but it only seems to be recognised by the Aboriginal community not the government. Like it isn't bad enough even from a younger generations eyes, that you think well done to the generation before you for fighting only to have White Mining to just destroy what is technically and rightfully mine. To have all this shameful disrespect to still carry on makes me not even want to carry on working, it's just a huge battle that feels as though there are so many downfalls to put up with mentally to gain a win for this generation. It's just obvious to me it shouldn't be this difficult. So why does a new process that manages other people out of Country seem so unachievable?

Obviously I earn money doing my job but I don't just do it because of the money. I wouldn't travel 4hrs from my home to walk around in a filthy mine site for triple what I earn. It's more about the preservation and just the feeling of responsibility I have with that land. My ancestors are buried all through that land for all I know. I know for a fact the people that come in from out of country with no idea what so ever about Wonnarua land, don't want any wellbeing for it. I have heard personally some of the things they say and all I hear is talk of money and contracts.

Regardless of the negatives, I have to endure and the constant questioning I have within myself and the disrespect and devastation environmentally I have to witness every single time I am out in the field. I do some times have moments where I enjoy being out in the field but these moments are only flash backs of my childhood and most of the time I'm with my friends fishing or hunting. These are bitter sweet memories because the only things that trigger those thoughts are the specific wildlife I see; ones I am familiar with and have used as bait, have caught, or have even learnt how to track.

I might not need to hunt to survive but there's a feeling I get that I enjoy. It's that feeling when you catch something with your own abilities, abilities you've been taught along the way that pay off when you're successful. You feel independent of any currency when you're eating for free and its good practice to live off the land.

I don't see how this land will be sustainable living for the future generations at all. Does the process continue to just take from the land and harbour coal and other resources within Wonnarua country? The old trees are gone. The old lizards that had any size about them are dying along with their habitat getting destroyed. Maybe I don't understand what future generation means. I thought that when the older generation talked about the future generation benefiting from the land, they were talking about my age group but perhaps not. All I see is destruction and unnatural landscape raped of the natural resources and we are

left with manmade mountains. How is this sustainable for my generation, let alone my children's?

You can't just borrow something, use it to the point of no sustainability then hand it back for future generations. It's not just land. By then it's lost its values both culturally and spiritually.

I could give a lifetime addressing the concerns I have regarding any destruction of my land, but as I have noticed from the older generations, concerns expressed fall on deaf ears. It's like my mind turns inside my skull wondering why the land has gotten to such a point of no return, why my natural instinct is to think it will fall on deaf ears. I should believe that writing this report will make a difference. I hope this makes whoever reads this at least considers what sort of influence and impact you are having on the generation to which you have left an ever changing and diminished landscape (Danny Franks August 2012).'

7.5 Aesthetic values

There is not one 'aesthetic' that can be assigned to the project. The scale and dimension of the project, the geomorphological diversity of its landforms; the diversity of flora and fauna within it; and the scale and complexity of past and present land use practices and their allied infrastructure - inclusive of their singular and cumulative effects on the form and fabric of the landscape - variously intersect to achieve a mixed and often competing aesthetic. Moreover as the aesthetic quality of objects or places result from the engagement of the individual or group with them via one or more of the five senses (i.e. touch, taste, smell, sight, and hearing) they are highly subjective and frequently changeable. Hence the aesthetic values described below are only those recognised for the project by the PCWP during the fieldwork and allied consultation component of the current study. Specifically they are those values recognised for the project via the participant observation of the Tocomwall project Team in the archaeological and cultural values; and those determined via formal and informal enquiry of other PCWP members regarding their knowledge of the Project. Note too that the aesthetic values described here for the PCWP are not exhaustive but rather are illustrative of the range of such values that can be ascribed to the project. Where applicable the aesthetic values described are examined with reference to specific elements of the project where one or more other Aboriginal cultural values have also been identified.

7.5.1 Positive Aesthetic Values

Those aesthetic aspects of the project identified to have positive qualities by the PCWP are described below. Wherever possible the qualities described are illustrated with examples obtained from the project area. The scale at which the value can be/is ascribed to the project and/or its component parts and/or the cultural items and places within it are also outlined. It is worth mentioning that there are particular elements of the mined landscape that speaks of the scale and ability of human ingenuity that are perhaps universal positive aesthetics of this industrial landscape. These universal aesthetics are reflected for example in the immense size of the voids formed by open-cut mining; in the large scale of excavation equipment and loading trucks; in the size and number of coal loads hauled on coal trains; and the scale of rock dumps and coal washery infrastructure that may be encountered across a mine site. These 'positive aesthetic values' are,

however, ones that systematically compete with the cultural landscape values of the PCWP, and are therefore acknowledged but not considered here in further detail.

7.5.2 Negative Aesthetic Values

The onset of large scale mining operations in the Hunter Valley and in particular for this study, those in the region of Mt Thorley and Warkworth, has clearly impacted the capacity for the PCWP to both describe and observe the song lines and pathways between Baiame, the Bulga and Warkworth Bora grounds, the Gold Ochre Quarry and the journey eastwards towards the PCWP cultural sites on the journey to Mt Olive or northwards towards Burning Mountain. This clearly impacts the ability for the PCWP to read, teach and understand the cultural landscape and highlights the issues that are faced in relation to intergenerational equity.

7.5.3 Individual Artefacts

At the scale of individual artefacts the PCWP express the view that those that have an identifiable form have a positive aesthetic. Many of the Aboriginal objects encountered in the project area clearly had aesthetic values that were visual in character and related to the colour, lustre and homogeneity (or otherwise) of the raw material from which they were made; as well as to the shape and size of the manufactured artefact; and including evidence of the repeated attention to detail given to the object by its maker (e.g. level of retouch, number of flakes removed etc.) (Figure 5.53). It is notable in this regard that it appears some of the more distinctive tool types have previously been removed from the project area as part of prior salvage works suggesting that the overall aesthetic value of both individual artefacts and artefact scatters has been compromised/fragmented (Koettig and Hughes 1983). Many of the aesthetic values of individual artefacts are demonstrably tactile such that probable ground-edged artefacts were picked up by members of the PCWP, held in the hand to feel their weight and to grasp them as/and consider they might be held if they were to be used as a tool.

7.5.4 Artefact Scatters

All artefact scatters have a positive aesthetic for the PCWP particularly as visual markers of the prior use of the landscape by their ancestors. In general the size, distribution and content of each artefact scatter variously contribute to the overall aesthetic value it retains. Furthermore, as discussed in Section 7.3 above, there is a clear correlation between the significant cultural sites, song lines and pathways of the PCWP and the distribution of archaeological sites – the majority of which are artefact scatters. The distribution of archaeological sites reinforces the cultural knowledge and values of the PCWP.

7.6 Archaeological Values

Central to the deliberations of Aboriginal people today with regard to the cultural significance of an item or place is consideration of the duty of care they owe to the material culture, as a manifestation of their ancestors, spiritual entities resident in particular areas or mythical hero figures, and to the area as a whole, recognising they are being watched by their ancestors, spiritual entities and hero figures. Indeed, as Aboriginal field researchers often note in the course of

fieldwork, they are aware they often are being observed by the 'old people' when they are in the field (CQCHM, 2011).

Archaeological values are typically considered to be scientific values and therefore achieved only by the archaeologist using scientific method to observe, record and explain the material cultural remains of a society as manifest in the 'archaeological record'. As the scientific method is derived from western modes of thought and practice there is a frequently assumed (and often manifest) tension between the traditional cultural values of the Aboriginal community whose material culture it is and the archaeologists(s) who are to investigate it. In response to this tension in the last ten years or so there has been an increasing focus on Aboriginal community participation and collaboration in archaeological research (e.g. Clarke, 2002; Smith & Beck, 2003; Greer, 2010; Ross et al., 2010). Frequently these collaborations have emphasised the importance of changing the focus of the archaeological research from articulation of the 'universal' human truths that might be yielded up by the 'archaeological endeavour' to consider the questions that the local Aboriginal community want to see answered from the material cultural remains of their ancestors (Greer, 2010).

At a most fundamental level the project area is of cultural importance to the PCWP because it contains items of material culture manufactured, used and left within the landscape by 'the ancestors' during the course of their everyday lives. These material culture or archaeological remains are therefore of inherent cultural value to the PCWP. The inherent value of these items to the PCWP exists irrespective of the application of any general or specific scientific (archaeological) method to further explicate meaning from them. Moreover it is not the mere application of scientific method that gives further meaning or value to such cultural remains. Rather, for the PCWP it is the focused attention on the cultural relevance and suitability of the scientific method to be applied, and its ability to answer specific questions about the ancestral past that best values such Aboriginal material cultural remains. One critical aspect of the archaeological record infrequently addressed by archaeologists in the EIS Project context but of immediate importance to the PCWP is the influence and representation of gender in the material cultural remains of their ancestors. The PCWP recognise the area to be an engendered landscape. Hence both ritual practice and everyday resource use and exploitation are expected (and also presumed) to exhibit patterns in the material culture record that reflect men and/or women's business. The explication or otherwise of this patterning in the archaeological record of the project area is a yet unrealised research potential; and hence, archaeological value of the area.

For this project the PCWP have (a) participated in all aspects of the archaeological fieldwork and test excavations, and (b) been provided with summary details of the archaeological assessment and its results. It is possible to move beyond some of the inherent values of the archaeological resource to the PCWP, and consider some of the values held by the PCWP in the 'doing' of archaeological work.

The practical involvement in archaeological fieldwork is of fundamental physical, social and psychological value to members of the PCWP. Rhonda Ward has previously expressed this in the following terms:

'I like doing site work and I do like the bush. I get excited going out on the mine sites. We look for artefacts. Most of them are just on the surface and you just go: "Oh...there's one," and

you put a flag where the artefacts are. You might walk another step and there is another one and you just flag them like that and the archaeologists come behind and record them. We just keep going and we leave them there and we might later down the track like to collect them, so we go and collect them.

Most of the archaeologists we work alongside are very good. There is a few I'm a bit 'iffy' about but most of them are really great. Really good to get on with and they show you the maps where you've got to go and how much you have got to do. I feel most excited when I find 'cores'. 'Cores' is where they break the flakes off. It's just a core and they've got a stone and they just hit it off. They break the flakes or the black [sic] blades for their weapons. Just to find an artefact tickles me pink. It really does (Rhonda Ward, 2003 cited in Adlem 2008: 102-103).'

Some of this 'doing' value arises from the fact that with significant change in land tenure, especially in the past 20 to 30 years as a result of active mining within the coalfields that lie between Singleton and Muswellbrook (i.e. flanking either side of the New England Highway), access to land of cultural value to the PCWP has been increasingly restricted. Again this challenge of access to land of cultural value for the PCWP has been previously articulated by Rhonda Ward:

'We went on an excursion with the TAFE out to Baiame [sic]. Baiame looks over the Valley and I know he is here to guard us and look after us. I hadn't seen him when I was little because he is actually on private property. I don't think that should be. He is ours and I think we should be able to go there any time we want to go and look at him. I don't think it should be on private property and I don't think they should be charging us to go there either (Rhonda Ward 2003 cited in Adlem 2008: 108).'

Likewise Maria Stocks has expressed her dismay at finding that an open cut mine had 'deleted' the landscape of her childhood.

Importantly, for the significant cultural site of Baime the restrictions on access noted by Rhonda in 2003 does not currently apply. However many of the sites within the project area (and its surrounds) of value are without easy access; and may be so for the life of Mine operations. In this context it is only through the active doing of the archaeology that these cultural items and places have been able to be visited by contemporary members of the PCWP.

Previously Danny Franks has eloquently expressed two aspects of value to the PCWP in the doing of archaeology that are worthy of reiteration (Tocomwall, 2012). Firstly he noted that his very intersection with artefacts and archaeological sites makes it 'living archaeology' not an abstract Secondly Danny commented on the value of the natural elements retained within a mine site that he is able to experience when doing archaeology; as these provide connection to memories and people of value to him:

'Regardless of the negatives, I have to endure and the constant questioning I have within myself and the disrespect and devastation environmentally I have to witness every single time I am out in the field. I do some times have moments where I enjoy being out in the field but these moments are only flash backs of my childhood and most of the time I'm with my

friends fishing or hunting. These are bitter sweet memories because the only things that trigger those thoughts are the specific wildlife I see; ones I am familiar with and have used as bait, have caught, or have even learnt how to track.'

It is also in the context of the prior development of conservation strategies and/or mechanisms for Aboriginal community participation in the rehabilitation and protection of archaeological and ethno-ecological resource values within the wider project area that the 'doing of archaeology' has contributed to some members of the PCWP.

7.7 The Cultural Values of the PCWP in the Project Area: A Synthesis

The cultural landscape is greater than the sum of its parts, and the inter-relationships between the parts can be significant. For this reason, the details matter — significant loss of integrity and meaning can occur through the attrition of many small elements (Context et al 2002 cited in Brown 2010).

From the outset the PCWP have been concerned to ensure that no single Aboriginal item or place within the project be subject to an evaluation based on the systematic ranking of its Aboriginal cultural values relative to the other items or places within the project area. This type of ranking is counter to the expression and belief of the PCWP that it is not one item, artefact, grinding groove, plant or animal species that is of value to them in the project but rather it is the sum total of all such component parts of the landscape - and its surrounds - that provide cultural meaning to them. This has been clearly articulated by the late Aunty Barbara Foot. The following is an amended extract of notes made by Ms Sarah Paddington of OEH when in conversation with Aunty Barbara Foot and her son David in February 2011:

'As a girl I would travel along Bowmans [Creek]. We'd go from the mission, to school to town ... My Dad had a lot of cultural knowledge. He passed it on to me. He'd tell me places I could and couldn't go. He showed me important places. Places our ancestors still come through. I know how to read the sings of the land, the seasons. The signs are our lore, they show the way – like people used street signs to have order. Some of the signs, the trees, have been cleared but we know where they were from our ancestors, and we know what they tell us. People not from here don't have that knowledge....

The area is all important to us. We can't break it up for each mine – that is how they are getting away with destroying so much of our culture. They don't understand how it all links together, so it doesn't seem as important when you look at this little bit or that little bit. That's how they are breaking up our community too – the mine mention money and that starts fights. The mines want the fights as they get to keep what they want if the community is distracted (Aunty Barb Foot, February 2011 cited in attachment to email forwarded by Ms Sarah Paddington of OEH to Mr Scott Franks & Mr Robert Lester, 17 April 2011).'

In line with Aunty Barb's assessment it remains the broad view of the PCWP that the steady attrition of elements of the Aboriginal cultural landscape within their Wonnarua Country - especially those items of Aboriginal material culture subject to archaeological assessment - has occurred as a direct result of the application of a process of systematic ranking of items or places.

The purpose of this section then is to provide a synthesis of the cultural values that the PCWP ascribes to the project area; and to provide a summary of these values in the context of standard Burra Charter significance criteria. The statement of cultural significance that results from this summary and synthesis is by necessity at the 'whole of landscape' rather than the individual item or place. The consequent evaluation of the likely impacts of Project approval on the PCWP specific cultural values are also those considered at this 'landscape' scale. So too, the mitigation strategies outlined are not focused on individual items or places but rather on the potential to mitigate the

current and cumulative impacts of mining on the sum total of cultural values held by the PCWP within the project. Tocomwall acknowledges that this ‘whole of landscape’ approach is not the evaluation mode adopted either in the Ozark Archaeological assessment or the broader ACHAR being developed by ACHM, both of which attribute some form of ranking of significance to component parts of the Aboriginal cultural landscape within the project area. Whilst this may make some elements of the integration of this report within the broader ACHAR challenging, Tocomwall believes that to include such rankings would be counter to the PCWPs world view; and consequently would not be an effective synthesis of their cultural knowledge in and of the project area and its surrounds.

7.7.1 An Overview Statement of Cultural Value

The Heads of Family of the PCWP collectively support the following overview statement in relation to the cultural significance of the project area to them:

‘We need to look at the landscape from a position of duty, responsibility, and focus on the achievement of inter-generational equity. We do not own the land, in terms of European concepts of ownership. Our ownership is in the context of the use of the land and its various animals and plants to sustain our bodies and we gave/give homage to them by creating ceremonial dances for them. The importance of this process should not be underestimated, for it is how our people worked with the environment, the landscape, our neighbours and how we all from different Aboriginal language groups, worked as one with Mother Nature. We were practising land management thousands of years before European invaded our country.

The study area is in an area with close proximity to places that have been used by our people since the time of creation. The location of ceremonial sites in the general area as well as pathways between them, known today as song lines, indicates that the cultural landscape of the study area and its environs holds significant values to the PCWP. The path was placed there by our creator Baiami, which in the beginning would have been sheltered from prying eyes and onlookers who were not supposed to know or see what was going on, unless invited. This pathway contains site for initiations and religious practises (Dream Time).

These same lands that may have interaction with this mine are places that represent what our people are about. The landscape (and its environs: my addition) has present ceremonial places (bora grounds) scarred trees, fishing holes, teaching and birthplaces and places to camp and prosper. In today’s terms this is our home and our community. Even today you can talk to any member of our claim group and all will have some type of association with this area.

Having Glencore work with our people to understand its importance is a great step forward but at this stage it is a very small one as almost all reports that have been undertaken in the Hunter Valley and elsewhere, in the past regarding Aboriginal Cultural Heritage Values are centred solely on the identification of stone objects within a given location. The normal stakeholder incentive for involvement in this process is for paid fieldwork participation and often their expertise is in stone materials and identification only.

Consideration in the past, by those in the archaeological industry is that Aboriginal people had more to say about the landscape than just stones and bones. This has never been fully canvassed which has been a fundamental flaw in almost all previous reports. There has not been an inclusion of the values that Aboriginal people place on the fauna and flora within a given study area. This is a major issue, not only for Aboriginal people but for the wider community. The history of this country is for all to protect. As the human race we learn from our past and our history to better understand the future.

The Hunter Valley has been heavily impacted on for decades from both coal mining and the agricultural industries. The Plains Clans of the Wonnarua People's (PCWP's) country only has approximately 7.5% of our lands left untouched. Our own traditional lores and customs need to be able to protect this remaining pristine country for our people to live in harmony and for all future generations to learn from. We need to continue teaching our people and all future generations about who we are and where we are from.

Most surveys focus tend on the artefacts that are found on the day and invariably no real effort is taken to understand why they are there, what is happening or where the artefacts are located. Most are recorded as isolated finds when in fact it is a series of sites that make up a complex camping ground being a recognised Aboriginal site. We were taught from these lands as we grew up. It is a place where our families lived, hunted and learnt to interpret the lands. To a non-Aboriginal person in this area is your house, school, hospital, church, shopping centre, doctors, police station, your whole community or society. That is why most reports do not reflect this; it is very complex for a non-Aboriginal to understand and interpret the lands and put into words.

The land around the project is extremely important to our people. Today, the lands, as in most other areas, are one of many pages in a book and allow us look back in time. It gives our people a better understanding of the stories we were told, when we were young, what they were about and about why. The land still has the footprints of our people from the beginning of time and allows our people to have direct contact with our lands and our elders.

As we looked around the landscape, and participated in surveys or test excavations we found many artefacts. Each time we encountered these objects we felt the presence of our people and the excitement that we were now standing in one of our people's houses. It is a firsthand experience and shows where our people lived, hunted, fought to defend their lands, thrived and were happy and cried.

This part of the Hunter Valley makes us feel like we are coming home. The reality is though that this is a place that will not be here in the future. Just as what has happened to the other homes of our people it will be lost. To try and put in words exactly what this place is worth is beyond comprehension.

We believe that if Glencore is willing and able to commit to working with our people on these lands that the mine is to operate on, the land will continue to reveal more stories and information. But the work needs to continue as the timeframes sought by approval for the

project in no way allows our lands to be fully explained and understood (Heads of Family of the PCWP, September 2015).'

7.8 Summary Statements of Value Relative to Burra Charter Criteria

7.8.1 Summary Statement of Historical Value

The project is of considerable historic heritage value due to the multiple and complex associations of the all the PCWP families, but in particular to the Ward Family with the broader areas, but centred around and radiating from Broke. Today, as the information in this report firmly indicates, the Heads of Family of the PCWP have a strong Aboriginal identity with specific knowledge and connection to the physical and spiritual landscape of Wonnarua country; and respect for the traditional lores and customs of their Plains Clans society. Equally they are modern Australians within an ever globalised world with use and access of mobile phone, internet, and digital TV technologies; and fundamental use and respect of the law and practices of Australia today. Yet, it is an historical narrative that consistently emphasises a continuity of association of members of the PCWP with land and landscape in and around the project area. It is not simply a story of dispossession and alienation from tribal lands. Nor is it one of regeneration of Aboriginal identity within the socio-centre of the Aboriginal reserve or mission, as is elsewhere typified for the Hunter Valley (Blyton & Ramsland, 2012). It is a narrative of persistence, adaptation and cohabitation with various settler families. It is a story of negotiated spaces and shared landscape in the 'Country' to which the PCWP recognise that they now and forever have belonged.

7.8.2 Summary statement of social value

Wambo and Warkworth and surrounds are of immense and enduring social significance to the PCWP. This significance primarily derives from the complex mix of that which is understood to be 'sacred' and derived from the realm of the creator and that, which is 'secular' and arising out of their everyday experiences of both their ancestors and themselves within this landscape. Today, a unifying element in this sacred and secular world is the Hunter River. This watercourse's value to the PCWP as a dreaming track, as a loci of family histories, as an ecological resource zone, and as a site of recreation and story-telling is immeasurable. This value is especially heightened for the PCWP by the fact that other nearby creeks such as North Wambo and Redbank Creeks –which lie within the project area and have been substantially altered by mining activity. The Aboriginal cultural landscape is also of historic and contemporary social importance as a place where either via participation in various historic and contemporary rural activities and/or recent mine related activities (including archaeological survey as part of EIA) the PCWP have been able to achieve freehold lease and/or ownership and/or access to part of their cultural landscape that is for them unprecedented within in the Hunter Valley.

7.8.3 Summary Statement of Aesthetic Value

The aesthetic values of the project to the PCWP are mixed. Overwhelmingly, however the immense scale at which mining activity has and continues to alter the biophysical landscape of the project, and negatively affect the visual and aural perception of the items and places of cultural value within it; means that the project is considered to have little aesthetic value for the PCWP. The PCWP

commonly state that mining destroys the landscape, there is nothing left and that the landscape that remains has no integrity. Or else it is stated that “When open cut mining is planned there are no aesthetic values for consideration the landscape is, or will be gone”.

7.8.4 Summary Statement of Scientific Value

For the PCWP the archaeological values of the project area have been substantially compromised by past archaeological works. For the PCWP the scientific value of the archaeological and ethno-ecological resources of the project area have been diminished by a program of archaeological assessment that has been tied to the development process; and for which no due consideration of the Wonnarua perspective has been afforded. Numerous artefact scatters and a significant number of plants and animals are known for the project area but to date none have been considered in their landscape context as contributory elements of a unique, highly ritualised and bountiful cultural landscape to which the PCWP has direct ancestral, historic and contemporary links. At this stage and until Ozark have provided a final draft copy of the current archaeological program, the PCWP cannot provide any further comment in regards to the scientific significance. This will be provided as an addendum to this report on submission of the Ozark report.

7.8.5 Statement of Cultural Heritage Significance

The landscape of the project area has a fundamental significance because of its historical, social, and scientific value to the PCWP. For the PCWP the project area and surrounds is a complex, multi-layered cultural landscape where in combination (a) the biophysical attributes of the landscape including the drainage systems, fauna and flora, geology and soils; (b) the material traces of traditional Wonnarua people; (c) the historical associations and experiential reference points of its members, and in particular those of the Ward family (and all associated descendant families); and (d) the various spiritual, lived experiences and economic attachments of contemporary PCWP members contribute to a high level of cultural significance for which words are considered inadequate to describe.

The project area (i.e. Wambo and Warkworth and its environs) is part of an immensely important cultural landscape to the PCWP. It is, however, a part of this landscape that has already been subject to catastrophic change and despoilment by the physical action and aesthetic impact of past, and current mining activities. Open cut coal mining has been a progressive and substantial intrusion on the cultural landscape values of the lands within the project area for which members of the PCWP feel a profound and enduring sense of loss. This loss is compounded by their feelings of guilt and distress at not being able to protect the land for which they have custodial responsibility.

7.9 Possible Mitigation Measures: The PCWP Viewpoint

‘You can’t just borrow something, use it to the point of no sustainability then hand it back for future generations. It’s not just land. By then it’s lost its values both culturally and spiritually (Danny Franks, 2012).’

The PCWP has previously outlined to Glencore that Aboriginal cultural heritage assessments are ‘front- end’ requirements to mine development, and although the resultant Aboriginal Cultural

Heritage Management Plans (ACHMPs) are frequently constituted as “Life of Mine” documents, the opportunities for engagement in mine-related activities by Aboriginal groups such as the PCWP is usually limited (Tocomwall,2012). Typically, Aboriginal engagement occurs only in the context of participation in these front-end assessment activities and the mitigation programmes of archaeological excavation and/or Aboriginal community salvage that subsequently result.

It is the experience of the PCWP that this process has too frequently caused the removal and/or destruction of *in situ* Aboriginal cultural heritage items and placed the PCWP in the uncomfortably complicit position of actively participating in aboriginal archaeological survey works in order to fulfil their custodial obligations with respect to Wonnarua Country only to have this result in the significant harm and loss of their Aboriginal cultural heritage.

The PCWP has therefore expressed a wish to partner with Glencore in longer term mine-related activities that bring economic and cultural benefit to the PCWP; and which enhance (rather than destroy) the natural and cultural capital of Wonnarua Country more generally (Tocomwall 2012). The engagement of the PCWP in mine-related Aboriginal cultural heritage activities across the project area is one such opportunity to trial longer-term mitigation of mining impacts to Aboriginal cultural heritage. Some of the activities that would help to mitigate the actual, cumulative and future impacts of the project on the full range of PCWP specific cultural values identified are listed below. The PCWP considers that due consideration of these mitigation strategies is imperative. Where necessary, some explanation of the basis of each mitigation strategy proposed is also provided.

I. *Further systematic assessment and/or recording of PCWP cultural resource values within the project area prior to mine clearance works.* This should be conducted with the view of establishing 3-D digital models of the existing physical landscape (including archaeological sites, cultural mapping and geomorphology) and/or photographic records of the landform and vegetation communities within it as an archival record. This would be expected to be able to be used as a future resource for development of interactive teaching materials for young Wonnarua without past, current or likely future access to the mine site.

II. *Realistic evaluation of the current and future landscape contexts of in-situ Aboriginal cultural resources within the project area.* This should include dynamic 3-D landform modelling of all likely future mine-induced landform modifications in and around all archaeological sites of Aboriginal cultural value. Conservation of all known Aboriginal objects and their associated physical settings should be assessed in the context of their ongoing position within the active mine site so as to reduce any potential to cause incidental and/or incremental compromise of the cultural value of retained sites.

III. *A commitment from Glencore to establish a long-term research project that incorporates intangible and tangible values within the PCWP area.* It is vital that a long-term project driven by research – rather than development – is established within the PCWP area in order to inform future generations of this uniquely significant landscape, as well as provide a platform to train PCWP members in scientific techniques, as well as provide a medium to teach and impart cultural aspects to younger PCWP members. This research project should truly integrate the cultural, archaeological

and Quaternary values (e.g. landscape and climate evolution and how that has impacted Aboriginal settlement patterns and/or cultural aspects).

IV. *Active open cut mining is perceived by the PCWP to have a wholly negative and intrusive effect on their Aboriginal cultural landscape, including the project area.* These negative and intrusive effects include:

- i. Compromised aesthetic and/or amenity values. PCWP members describe the project area as having been relatively flat to moderately undulating - valley like, with more rugged areas towards the western boundary (the headwaters of Redbank Creek) – until the advent of mining activities within their lifetimes. Hence the actively mined landforms of the project area (with or without obvious erosional control and/or re-vegetation) are immediately recognised by them as being artificial, and out of context; and simply not capable of effectively supporting and/or sustaining any of their cultural reference points. This is likewise for all existing and future mining voids that are perceived by the PCWP to effectively ‘delete’ all cultural reference points from the existing landscape.
- ii. Fragmented and isolated Aboriginal archaeological sites; both from each other and also from their wider cultural landscape contexts; and finally
- iii. Reduced and/or limited access to known and valued Aboriginal archaeological or cultural sites as a result of the vagaries of mine site activities.

Consequently the PCWP considers it imperative that the complete salvage of Aboriginal archaeological and cultural sites within the project area - including all minor and major infrastructure intensive areas - should be considered in the context of the proposed impacts, i.e. open cut mining. This needs to include a detailed analysis of landscape evolution against a backdrop of climatic change and ancillary studies such as hydrological and vegetation changes.

V. Commitment in all current and future mine plans to positive communication of Aboriginal cultural values across the project area.

VI. Financial and logistic support for the development of education materials and extension programs using PCWP cultural knowledge including:

- i. The production and development of a primary school reader series aimed at the NSW Schools K-6 Human Society and Its Environment (HSIE) syllabus that introduces primary school children within the Upper Hunter (and beyond) to the concepts, contents and values of Wonnarua cultural and ecological knowledge. A targeted focus would be on the use of these materials to enhance the relevance of literacy aids for Aboriginal schools within the Hunter region;
- ii. The development of novel Aboriginal cultural awareness training packages that allow for the focused use of materials and knowledge provided by the PCWP. A key component of this training would be their development, implementation and delivery by Tocomwall (as support for the PCWP). The employment of an Aboriginal cultural awareness

officer as part of the HR management system across the mine is a warranted component of any ongoing support for this type of training.

iii. The development of horticultural extension programs that enable Aboriginal people to be trained and actively participate in mine rehabilitation and revegetation works, (especially where this is integrated with mitigation measure VII below).

VII. Support for investigations of the potential horticultural use of plant species of known Aboriginal use and or value for cultural landscape rehabilitation as an integrated component of mine site rehabilitation across the project area. This would include pre-emptive retrieval of seed at the time of and/or before vegetation clearance works occur. Likewise, it should comprise intensive research on the effective soil inoculation rates for germination of the mid and understorey components of this native vegetation, as it is plants in these storeys that use and knowledge of by the PCWP is most focused. This warrants development of horticultural/greenhouse spaces for managing seed collection and propagation and the development of trial sites within the mined landscape for this testing.

This activity would effectively build on the already significant body of scientific research achieved on this mine site in regard to native plant rehabilitation; and by incorporating PCWP specific knowledge -and co-locating it within those previously designated voluntary conservation areas where known Aboriginal objects have been retained - would further enhance these zones; and enable a positive and ongoing involvement of the PCWP within their cultural landscape.

VIII. The development of contractual arrangements for employment of PCWP members in on-ground works such as erection of signage, fencing, tree planting, management of revegetation, feral animal and weed control, earthworks and landscaping, fire mitigation and hazard reduction management. The PCWP recognises that Tocomwall has the capacity to manage such contractual arrangements and has the support of the PCWP to do so within the Hunter Valley.

IX. Commitment to and support for the leverage of funding from the NSW Minerals Council (from the apparently largely inactive Upper Hunter Cultural Heritage Trust) to enable the consolidated return of Aboriginal cultural heritage objects collected across the mine site. The PCWP has already sort assistance for this in regard to the Glencore Bulga Optimisation project (see Tocomwall 2012); and sees that it is of vital importance that such a keeping place is found for all cultural materials removed from PCWP lands; and in the returning of their PCWP specific cultural heritage to 'Country'.

X. Following on from mitigation measure VIII, commitment to and support for the use of some of the previously agreed funding (i.e. for the establishment of a Keeping Place or Wonnarua Cultural Teaching and Learning Centre) by Glencore to investigate and implement culturally appropriate and, in perpetuity arrangements, for the repatriation of Aboriginal objects to the Wonnarua People. The PCWP do not want objects returned to Wonnarua Country if they are not going to be properly curated and/or protected and/or conserved in a place that will not be subject to any development pressures into the future.

XI. Further to mitigation measures VIII and IX; these do not nullify the PCWPs wish to see a fully funded and operational Wonnarura Keeping Place and Teaching and Learning Centre established within the Singleton LGA. In fact the PCWP see this as being vital to any strategy developed to address the cumulative impact of mining on their heritage. Consequently the PCWP believe that firm commitments not just to the funding of such a building but to all necessary actioning to get such a structure built is now required. Strategic support from Glencore to access suitable funding from other of the mines in the Valley via the NSW minerals Council, would be seen as appropriate to help achieve recompense for the loss of the cultural landscape of the PCWP and would be one measure that would afford appropriate redress of cumulative impact and allow for some achievement of intergenerational equity.

XII. If located and repatriated to Wonnarua Country the stone artefact assemblages that have been collected and removed from the Project via various AHIPs should be systematically analyzed to achieve a synthesis of data across the Project. This analysis should be funded by Glencore as a research program of and for the PCWP with support from relevant University sector participants. The research should be collaborative and designed to answer specific questions that the PCWP have with respect to their heritage.

XIII. The PCWP have demonstrated a significant and ongoing connection to the project area, the core of which has been related to oral history, archival and genealogical research on their traditional, historical and ongoing connection to this country. The PCWP seeks funding and/or logistic support to continue this research with the view to understanding the past involvement of their ancestors with the area and linking it with the historic and contemporary stories of this place. Ultimately the PCWP desire to prepare technical and popular information in a variety of media about their story of survival, connection and ongoing custodianship of the cultural landscape within which the project area occurs.

Finally, it is important to recognise that:

- (i) There is a continuing existence of Aboriginal archaeological sites in the surface and sub-surface of the project area and these are coupled with physical attributions across this landscape of European pastoralism and settlement in which the members of the PCWP have had a historical association and/or continue to participate in (e.g. as fencing contractors, boundary riders, dingo bounty hunters, rabbit trappers etc.).
- (ii) For the PCWP the physical landscape continues to reflect their cultural narrative and has within it loci of social memory and cultural and spiritual meaning to which they can and do continue to refer.
- (iii) In contrast to this the PCWP recognise open cut mining to be catastrophic. It removes all loci of cultural and spiritual reference and it is, in this context, beyond their cultural thresholds to adapt.
- (iv) In accepting the possibilities of mine approval, the PCWP acknowledge these catastrophic effects to their heritage, and concede them in light of the above mitigation measures proposed being implemented.

The PCWP maintains that the measures outlined if provided for in the short, mid and long term will enable them to be instrumental in managing the consequences of their decisions for all elements of their heritage within the project area.

7.10 Discussion and Recommendations

An ongoing concern of the PCWP has been that to date decisions about Aboriginal cultural heritage on Wonnarua lands have been made by people who do not have - and will never have - the cultural knowledge of, values in, nor connections to Wonnarua Country as do the PCWP. This is absolutely so for that part of Wonnarua Country bounded by the current Project area that is in that part of the cultural landscape of the PCWP from which they derive their unique identity and cultural connections it is the epicentre of their beginning and belonging. The PCWP remain earnest that this form of decision making has to stop as it has not, to date, effectively preserved their cultural heritage, nor achieved genuine inter or intra-generational equity objectives. Consequently they recommend that due consideration of all mitigation measures outlined in Section 7.10 is imperative.

7.11 Concluding Remarks

Tocomwall and the PCWP have taken the responsibility to report the cultural values of the Project area very seriously and acknowledge the 'rare' privilege it has been to be able to speak about Wonnarua Country in this way. In so far as the opportunity has been afforded it to do so in the context of the preparation of the project EIS, the support of Glencore in doing so is gratefully acknowledged. In stating this it must also be acknowledged that the range and complexity of values that the PCWP can and do ascribe to the project area mean that they as of yet have neither been fully documented and/or fully analysed. Going forward Tocomwall and the PCWP want to emphasise that, in the contexts of the current mine development proposal and/or any future mining development and/ or life of mine site rehabilitation programs, further documentation and analysis of these values is warranted. Moreover a commitment to the maintenance of a long-term relationship with the PCWP by the proponent is seen as being imperative to the sound identification, documentation, repatriation, ecological retrieval and/or archival recording of PCWP cultural values into the future. The PCWP intend to continue to be active in a process of informed decision-making about their heritage; and consider the Aboriginal cultural heritage assessment process enabled by Glencore to be another significant first step.

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9 APPENDICES

10 APPENDIX 1

11.5 Wonnarua Nation Aboriginal Corporation ACHAR

Aboriginal Cultural Heritage
Assessment Report for
Wonnarua Nation Aboriginal Corporation
Disclosure Version



United Open Cut Project
United Collieries CCL 775
September 2015

Dr Sue C Wesson
Cultural Heritage Consultant



Figure 1: Hunter River early morning at Singleton

This report is dedicated to the
Wonnarua Traditional Owners
Past, Present and Future
and the Spirits of Place
to further Understanding of and
Connection to Country

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EXECUTIVE SUMMARY

The Wonnarua Nation Aboriginal Corporation (WNAC) is a representative group of the Wonnarua people of eastern New South Wales set up through the Corporations (Aboriginal and Torres Strait Islander) Act 2006 (CATSI Act) in response to the Commonwealth Native Title Act 1993. The WNAC members are descendants of Sarah Madoo, born at Eccleston on the Allyn River within Wonnarua territory, and Annie Phillips, a Gringai woman of the Wonnarua language speakers.

The Wonnarua people have successfully negotiated four Native Title Agreements with Australian and internationally based mining companies in the greater Hunter Valley region, including the Power Coal Indigenous Land Use Agreement 2001, which was one of the first Indigenous Land Use Agreements in Australia.

The current governing committee of WNAC was contacted by the project representatives for the United Collieries CCL 775 Open Cut Extension project to discuss how the Wonnarua registered Native Title Claimants could have input into a joint Cultural Heritage submission by the stakeholders and members of WNAC.

A representative group of twenty members of WNAC met to discuss cultural heritage values for the site at a meeting at Pioneer Road, Singleton over the weekend of 4th and 5th July 2015 chaired by Laurie Perry and guided by Dr Sue Wesson, Cultural Heritage Consultant. A walk over the site was videoed on 1st August 2015 and provided further input for the report with Dr Sue Wesson in attendance.

Under the scope of works for the United Collieries CCL775 Open Cut Extension project the descendants of Sarah Madoo and Annie Phillips were invited to develop a cultural heritage assessment report. This request acknowledges the Wonnarua people as a claimant group recognised under Native Title. This report provides input from a representative group of WNAC members.

This report outlines the collective thoughts and opinions of the WNAC members regarding Wonnarua Heritage within the area under consideration. The cumulative loss and harm experienced by Wonnarua people will be explored to give the harm resulting from 211 years (from 1804) of coal mining of their country some context. There will be an additional consideration of the harm caused to the Wonnarua people as a result of *having no power to stop* the process of the mining and the ongoing, and seemingly endless (into perpetuity), process of destruction of their traditional country. A number of proposed Intergenerational Equity projects are outlined for consideration.

1.0 Who are the Wonnarua?¹

Most people know three generations of their family unless they were adopted, fostered away from the family and community, or put into an institution. Family genealogists may be able trace back several more generations if there are good records, but for Aboriginal people this is much harder. Aboriginal families rely on oral history, sparse and unreliable government records (those made when blankets were given annually at missions and reserves), mission records, notes made by interested visitors (such as R.H. Mathews), church records of births, christenings/baptisms, marriages and deaths and newspaper articles. Many of the late eighteenth and early nineteenth century Aboriginal births and marriages were not formally registered unless the people were associated with a mission or in the path of a traveling religious minister. The earliest records sometimes gave an Aboriginal name as well as a first name. But these records often showed different names for the same person on different lists. One blanket distribution list of twenty people may have three men identified only as Jemmy. Often women and children were not named at all on early lists and only identified through a number assigned to one of the men, ie. Jemmy has three wives, two sons and one daughter. Consistent surnames, in the European tradition, did not usually appear for Aboriginal people until later in the 1800s. Parents and children did not necessarily share the same surname, nor did children of the same two parents. Wonnarua Gringai man James Wilson-Miller (1985) was able to trace his family, and the other members of Wonnarua Nation Aboriginal Corporation (WNAC), with certainty back to Sarah Madoo his great-great grandmother. Going further back on the existing records is difficult because Aboriginal family groups were not necessarily identified on blanket censuses, and church birth, baptism, death and marriage records were often destroyed by fire, if they existed at all. Because Sarah Madoo was born on the Allyn River, she and all her descendants represent the Gringai group of Kattang speaking Wonnarua.

¹ Spelled variously Wannerawa, Wambergine, Wannungine

2.0 Wonnarua Country

The Hunter River rises in the Mount Royal Range and winds through rolling hilly country in a southwesterly direction as far as Denman, where it is joined by the Goulburn River. There it proceeds eastward through an ever widening valley, mainly in great S-curves, and is joined by several other tributaries, notably Wollombi Brook and the Paterson and Williams Rivers. The Hunter estuary, a complex system of swamp and mangrove, extends from about Raymond Terrace and reaches the ocean in an area of rocky bluffs and sand dunes at Newcastle. (Moore 1970:27).

This descriptive quote by Moore accurately portrays the geography of the Hunter River watershed which WNAC represents. A recent reexamination of the records associated with the Darkinung by Geoffrey Ford (2010), challenges much that has been previously written and assumed about the Darkinung and their neighbours. His dissertation reconfigures the territories and naming of Aboriginal groups in the regions around Sydney, and the catchments of the Hawkesbury and Hunter Rivers; the Gundungurra, Dharug, Darkinung, Guringai, Worimi and Wonnarua. Ford suggests that both the academic and amateur examinations of early reports of encounters with Aboriginal people, and the reports of settlers and missionaries such as Threlkeld at Lake Macquarie, have drawn inaccurate conclusions resulting in the perpetuation of significant errors. His conclusions have been received with dismay and reportedly (Shields 2015) upset a lot of people. Nevertheless, on my reading of his thesis, based on my limited grasp of the relevant material, I could not fault his reasoning.

During the last ice age, 10,000 to 20,000 years ago, the coastline of Australia was 120 metres lower at the time of the last glacial maximum (when the greatest amount of water was 'locked up' as ice). In this period of the earth's history there was more coastal land available for occupation, and would have been some of the most resource rich and habitable land on the continent, especially on the east coast where the Wonnarua roamed. Mountainous areas would have been too cold for occupation during much of the year. It is likely that as the coastline contracted, dynamic social changes were intensified as resource distribution shifted, tribal boundaries moved and political alliances changed. This dynamism, albeit slow, provided political and social opportunities.

The lower Hunter region now supports 102 different plant community types covering some 207,000 hectares (Parsons Brinckerhoff 2013: 32-34). It is hard to determine exactly what vegetation types existed in the study area before land clearing with the limited time available for this report. Suffice it to say that the Hunter valley supported a huge variety of mineral, plant and animal resources to support the Aboriginal communities that lived with and from them. One study has identified Aboriginal uses for 180 plant species of the lower Hunter valley (CB Alexander College 2004: 35-46).

At the end of the eighteenth century when European invaders came to the Australian continent to stay, the people in the Hunter Valley shared a common language, Kattang, with other groups from Port Stephens in the north, to

Broken Bay in the south and inland to the upper Hunter valley (Enright 1932). They were closely allied with people who spoke a language named Darkinung and whose territory extended from the Hawkesbury River in the south and adjoined the Kattang speakers around Broke and Wollombi and included the watersheds of the Grose and Colo Rivers and the territory north of the Blue Mountains Main Range. The belief in a spiritual being, Baiame, united people. Darkinung and Kattang speaking peoples intermarried, as they likely did with Biripi and other neighbours whether by choice or stealth. Other close neighbours, such as the Wiradjuri, gave advice to the Kattang speakers about their experiences of the invaders, who arrived earlier in Wiradjuri country. Kurringai and Awabakal are names created by Fraser for his 1892 publication and have no basis in the oral accounts of Aboriginal people of the nineteenth century (Ford 2010: 324).

Kattang speakers ranged across territories with borders that were probably dynamic. The migratory pressures of European land use eventually drove Aboriginal people into settlements but at first contact they would have been arranged in small family groups, of from 15 to 50 members, with whom they shared resources and ranged broadly within appropriate territory according to season. For example, the Gringai Wonnarua came to be associated with the Singleton, Maitland and Dungog areas as a result of the opportunities offered by social, economic, housing, trading and employment resources provided by the areas' pastoral stations and St Clair and Redbourneberry reserves. A subgroup of the larger Wonnarua were the Gringai people of the Allyn, Paterson and Williams Rivers (a shared boundary) who relocated to the Singleton, Barrington and Dungog reserves. Kattang speakers between Broken Bay and Lake Macquarie were the Guringai. Those around Port Stephens were the Worimi. There was a group at Wollombi known as Wallumbine. The name of the Lake Macquarie people is not known. Ford suggests that the Geawegal of what is now Scone and surrounds may also have spoken Kattang language. Sharon Edgar-Jones (see transcripts of 2105 Site Walk Over day, Appendix 7) has found that corroboree songs for Wollombi were made up of four different languages, showing that participants of gatherings at this place included Wiradjuri, Darkinung, Kattang and Gamileroi speakers.

3.0 The Wonnarua Diaspora

Diaspora is a term that refers to the dispersal of a group of people from their country of origin. The European invasion of Wonnarua country created migratory forces through direct contact firstly with anti-authoritarian convicts, then with mission managers and pastoralists, and indirectly through government policies such as the Aborigines Protection Act of 1909. The first settlers in the Hunter Valley at Coal River, as Newcastle was then known, were a group of 34 Irish convicts, implicated in the Castle Hill Rising, and their overseers in 1804 at the Coal River penal colony (Bramble 1981: 14). This colony and its convict inhabitants were described variously as 'a place for the reception of desperate characters' (Governor King), 'the Hell of New South Wales' (Commandant Purcell) and 'the worst description of people on the face of the earth' (Major Morisset) (ibid: 16). The convicts were engaged with coal mining², lime burning (an essential ingredient in the mortar required for stone building construction) on Stockton Beach, timber cutting up river and public works on the settlement. The convict timber cutters were isolated for months at a time, when they regularly made breaks for freedom (ibid: 18). Unfortunately, for relations between the convicts and local Aborigines, the Aborigines were employed to track down convict absconders. The payback in this dynamic resulted in escaping convicts, with a firearm, being likely to shoot Aborigines they met on sight (ibid: 19). Aboriginal lives, lost to unreported shootings in these early years, can never be calculated. Penal colony administrators had not made an estimate of Aboriginal numbers, nor would the convict culprits have ever reported the killings. Many Wonnarua lives were also lost to a small pox epidemic that Ford has suggested was chicken pox (Ford 2010).

When numbers in a family group became critically low, the remainder usually moved to join another group for safety and companionship. This was the first migratory imperative of the invader experience. The second major landscape modifiers were the pastoralists who, from 1820, designated lands as private property in the Hunter valley.

Both the Paterson and Allyn Rivers flow through rich agricultural land which, in the 1800s, was admirably suited for homesteads and dairying, the breeding of horses and cattle and for the cultivation of crops including wheat, maize, barley, oats, fruit orchards and vineyards. The streams abounded with fish, and building materials (such as stone, brick earth, limestone and cedar) were readily available.³

On 5th February 1820, 131 years ago, an exploratory party led by John Howe crossed the hills near Whittingham and saw the open plains country of the

² It can be seen that coal has now been mined in the Hunter valley for 211 years.

³http://www.sl.nsw.gov.au/discover_collections/people_places/caergwrle/index.html

lower Hunter valley. The party reached the Hunter River about four and a half miles west of where Jerry's Plains now stands, having learned from local Aborigines that they were close to the open pasture lands they sought. Howe's party included three free men; Howes, George Loder junior and John Milward, three convicts; John Eggleton, Charles Berry and Nicholas Connelly and Miles, an Aboriginal guide. Howe's second trip on St Patrick's Day, 17th March 1820, comprised John Howe, George Loder junior, Thomas Dargin, Andrew Loder, Benjamin Singleton, Philip Thorley, Daniel Phillips, Samuel Marshall, W. Osborn, and Joseph Capp and the Aboriginal guides Miles and Murphy. In honour of Ireland's patron saint the area was named St. Patrick Plains. Most of the *British* individuals in this party of received grants of land in the area and soon brought their families to settle the new district (Argus 1951).

As pastoralists developed the land to promote their industry they removed trees that kept stream and river banks from eroding, introduced animals that ate out certain food and medicine plants and damaged fragile riparian ecosystems. Eventually they fenced off sites, travel routes and access to country, which had been the responsibility and domain of Wonnarua people for thousands of years. As traditional food resources were depleted people were forced to adapt to less healthy alternatives including refined flour and sugar. They also became accustomed to the consumption of addictive substances including tea, tobacco and alcohol. Another effect of becoming reliant on European foodstuffs was a loss of economic autonomy and the necessity for becoming involved with barter and monetary systems in order to access exotic resources. With dependence on monetary systems came a necessity for employment to obtain the staples of a European way of life. Employment often took Aboriginal men away from their families, leaving women and children to do the best they could on their own.

During the nineteenth century a group of ten children were taken from Singleton to Brungle. At Boydell's property, east of Gresford, fifteen men, women and children were persuaded by Reverend Mathews of Maloga to travel with him to stay at the Edwards River mission. It is hard to imagine the descendants of these families having an awareness of their connections to Wonnarua country. It is not yet known whether they were Wonnarua people or a mix of Wonnarua and others who had come into the mission to access resources.

A table readily shows that the places where Aboriginal children were born disperse from ancestral country with each succeeding generation:

Figure 2: The Wonnarua diaspora: The birth place of five generations of Old Brandy's descendants

Generation number	Date Range	Birth Place
1. Old Brandy	1755-1855	"Coomboo", place of the council building
2.	1790-1830	Patrick Plains (the first European name for the Singleton region)
3.	1800-1856	Patrick Plains, Berrico (near Gloucester)
4.	1820-1879	Patrick Plains, Maitland, West Maitland, Lue near Rylstone, Turon, Liverpool Plains, Cooyal near Mudgee, Menkerai near Dungog, Carroll, Mudgee
5.	1840-1900	Allyn River, Patrick Plains, Mudgee, Woonoona (Illawarra coast), Liverpool, Hillgrove, Redfern, Glebe, Queensland, Junee

The Aborigines Inland Mission (AIM) was begun by Retta Dixon in 1905 as an evangelical mission. The first site in its history was at Singleton, with later sites being established at Karuah and La Perouse. It is not clear how many physical buildings were used to house Aboriginal children under the direction of AIM at Singleton. The Singleton Home operated from 1905 to 1910 and then became a Childrens Home for ten years. From 1918 for six years it also operated a Boys Home. After the closure of the Singleton Boys Home, boys who had been taken from their families, were sent to Kinchela and children to Bomaderry and girls to Cootamundra Girls Home. The children were trained as farm hands and housemaids. When St Clair Mission closed altogether in 1923 some Wonnarua families stayed in Singleton, many at Redbourneberry Reserve, but others moved to inner Sydney, Newcastle and beyond. Some of the Darkinung families who had been living at Singleton Mission moved to Purfleet, others back to families in the Hawkesbury region of Sydney (Ford 2010: 351). The effect of the Christian religious conditioning drove Aboriginal people to two extreme forms of dysfunction, one in which they sank into deep life threatening (and life shortening) addictions and another in which they became fundamentalist religious practitioners, often eschewing contact with their own people.

Missions, such as the Singleton mission at St Clair and within the township (see Appendix 1) brought outsiders into Wonnarua country. This dynamic provided both tensions and opportunities for the mission dwellers. Missions provided accommodation and basic food rations but came at the cost of restrictions on freedoms and belief systems. Before the mission era, Wollombi people commonly moved between the Hawkesbury and Hunter river valleys using pathways along both the McDonald River and the Wollombi Brook (Ford 2009: 4). Many Darkinung families were represented at both Sackville and Singleton reserves and the ease of travel between the two reserves was dependent upon the way in which the mission manager interpreted and implemented government policy.

The Aborigines Protection Act of 1909 deemed it illegal for people of mixed Aboriginal and European ancestry to live on a Government Reserve, with the result that families, with few choices for low cost housing, were broken up. Throughout Australia there are stories of men crossing through fences into missions at night to visit their wives and families. Between 1909 and the 1940s the Australian government policy sent home finders to convince parents that it was in the best interests of their children that they be sent to the children's homes to learn useful vocational skills. It was found that these children returned to their own people as soon as their indentured time was up. The Australian government then decided that it was necessary to remove children from their families at such a young age that they would not be able to remember where they had come from and who their people were. The Aboriginal children subject to this process have been termed the Stolen Generation.

Aboriginal children had been taken from their families without permission from the earliest period of the invasion through into the 1970s in an effort to reprogram them out of their Aboriginal culture. The Stolen Generation phenomenon served to break the link between a child and her family, her culture and all else that made her life meaningful. These children were told not to associate with Aboriginal people and taught that *whiteness* is superior in every way. The continuity of traditional knowledges, including child-rearing practices, language and cultures of resource use, genealogy, and stories were broken and much was irretrievably lost. Stolen children were raised with no healthy primary attachment figures, which are essential for good ego development, healthy future adult relationships and child rearing. As a result families developed significant mental illness patterns furthering dependence on unhealthy addictions.

The Aboriginal communities of Redfern and La Perouse were exciting places for young people to socialize and expand their horizons. At these Sydney Aboriginal communities Wonnarua people could meet far south coast, south coast, north coast and inland New South Wales people. There was work in nearby factories for both men and women. This community provided a way to meet potential partners, reconnect with family members and make new friends.

4.0 The Open Cut Mine Proposal

- United Open Cut Project - United Collieries CCL 775

The United Collieries lease area is located at Warkworth on the southern side of the Hunter River and lies about 10 km southeast of Jerrys Plains. Located in the Upper Hunter Valley of New South Wales, United Colliery is approximately 17 km west of Singleton and 33 km southeast of Muswellbrook. Redbank Creek flows to the east across the lease area and drains into Wollombi Brook which in turn flows northeast into the Hunter River.

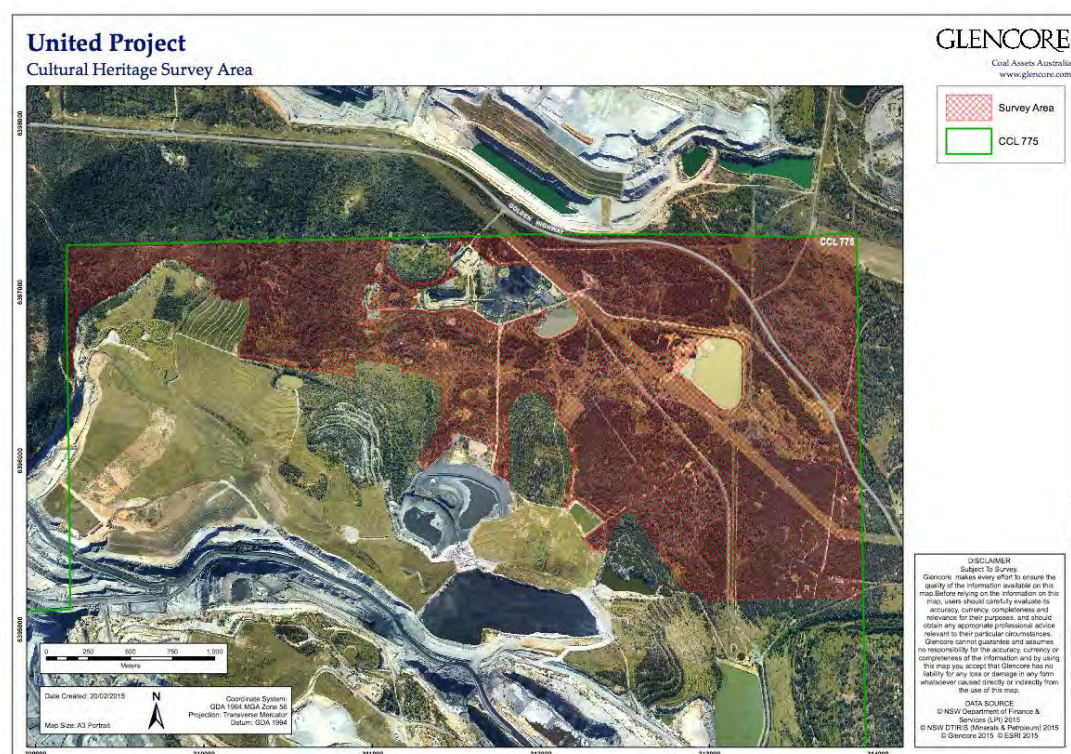


Figure 3: The United Collieries CCL775 proposed open cut extension

The United Collieries CCL775 Open Cut Extension is intended to extend the life of the mine for the next 20 years. To do this, they must determine the environmental, social and cultural impacts. As part of the Environmental Impact Assessment WNAC, as a representative group of the Wonnarua language speakers, is providing an ACHAR that explores the cultural significance and potential harm caused by this process.

5.0 Wonnarua experiences of Loss and Harm

In this section the cumulative loss and harm experienced by Wonnarua people will be explored to give the harm resulting from 211 years (from 1804) of coal mining of their country some context. Within this section there will be an additional consideration of the harm caused to the Wonnarua people as a result of *having no power to stop* the process of the mining and the ongoing, and seemingly endless (into perpetuity), process of destruction of their traditional country. There has been to date no guarantee made to the Wonnarua people that their country will not eventually be mined away, because it contains a highly valued non renewable power source, coal. Mining leases hold primacy over all other land uses in Australia. However, the principle of inter-generational equity holds that the present generation should make every effort to ensure the health, diversity and productivity of the environment – which includes cultural heritage – is available for the benefit of future generations. This section includes comments from the participants of a two day workshop in July and a site walk over in August.

5.1 The loss of country

Aboriginal people have different concepts about country from the Europeans who invaded Australia. The invaders held a possessive and exploitative notion of land, whereas the Wonnarua held the relational notion that the land is a nurturing mother that provides all that a people need in exchange for a spiritual respect and adherence to laws promoting conservation. It was very important for law holders to conduct ceremonies at the right time and place to ensure the continuation of the health of communities of spirits, waters, plants, animals and people. The country was the source of all that gives meaning to Wonnarua culture including laws, language, stories and customs. The privatization of lands and their access, stole roles from law holders, travel routes from the people, access to health giving foods and medicines and opportunity to practice traditional customs ensuring health.

Although Wonnarua lands have been privatized, the Aboriginal custodians are still obligated to look after the land. Nevertheless, their Aboriginal artefacts are all owned by the Federal Government.

MH: What we have lost. This is the thing we have to tell [the mining companies]. I'm a Sydney black fellow. I never grew up on this country. Our father took us to Sydney to make sure he got employment. This is how I lost my connection to country. Through living in Sydney. And that goes still today. If we didn't work we would have had time- or even now—have time to come up here and reconnect to our mob. It's a vicious cycle because we have to work now.

JWM: The whole Hunter Valley is a traditional land. [Discussion. Lots of discussion on loss and traditional right across country.]

5.2 The loss of role and purpose

The processes of colonization overlaid the laws, customs, language and naming systems of the invaders on Aboriginal land. When these new rules

were not obeyed, Wonnarua people were killed, incarcerated, their children were taken from them, they were given unhealthy foods and other substances to eat and drink and forced into the company of people of often corrupt morals and language, inhabiting the lowest social strata of the invader's social system. Everything that had given meaning to the Wonnarua law holders and community leaders was under question and their authority was difficult, if not impossible, to maintain.

5.3 The loss of power and control

In a sweeping land grab process Wonnarua country was deemed to formally belong to the foreign invaders and their foreign legal processes then held sway. Children were removed from their families, governance power was taken from men and women, and nurturance and control of children was taken. Wonnarua children could no longer be raised according to tradition but did the best they could with or without their families in institutions without enough caring adults. Continuity of culture was disrupted by forcible removal from country, including the sites that make sense of resource knowledge, stories and customary law. Elders were often separated from children, and therefore knowledge holders had only limited opportunities to pass on traditions to succeeding generations. Many mission managers forbade the use of traditional Aboriginal languages.

JWM: Disconnectedness – removal from land. Some left to get work; others were taken away by force. But we don't have to stand here and say who was treated the worse. We are family. We discuss things as a whole. You can't compensate for pain. Who has the most pain here? The mines are forcing us to agree or disagree with us. Every report says we lost our language etc. We know people on this list [of Registered Aboriginal Parties] shouldn't be on the list. Our [WNAC] footprints have been proven.

LP: We discussed our Ancestors; we talked about our Spirituality and we talked about Sarah Madoo; we talked about first contact. Our change to our homeland and this time we have to talk about what really happened to our mob because they don't know anything about the Stolen Generation. So what happened to our mob when they were taken away and relocated? And what does that mean to our mob? That's dispossession and Government control. And we have only come back together again because of Native Title. That's when all these people came back. [Discussion about what "we will say to this government". [The importance of including] social values. Discussion about Stolen Generation: questioned who was involved in the Stolen Generation; Jean Miller and Kathleen Miller. Everyone was affected and the debate on if everyone had been affected by it. Descendents of people – were they affected?]

5.4 The loss of economic autonomy

Another effect of becoming reliant on European foodstuffs was a loss of economic autonomy and the necessity for becoming involved with barter and monetary systems in order to access exotic (non-Australian) resources. With

dependence on monetary systems came a necessity for employment to obtain the staples of a European way of life. Employment often took Aboriginal men away from their families, leaving women and children to do the best they could on their own.

5.5 The loss of cultural autonomy and meaning

Throughout the world a culture is defined by its language and customs. The unique practices of any group of people make it recognizable to outsiders. In other words, people are partly defined by what they do differently from others. Colonial processes have stripped away this cultural definition and autonomy from Wonnarua people, as elsewhere in Australia.

TS: Most of our, what we are guided by, is white man's legislation and policies, that we have to run by, to do with heritage and culture. These cultural values reports are something new in the valley, which is ideal for our people because no archaeologist can give that information. Except for Aboriginal people that are in this area, the Traditional Owners and that. Hopefully one day we'll have an impact to the policies and legislations because it's all scientific based whereas we'd like to turn it around and make it more cultural.

5.6 The loss of spiritual connection and purpose

Wonnarua were presented with spiritually hierarchical Christianity as an alternative to their wholistic spiritual world view. Christianity places white people at the apex of spiritual evolution, black people somewhere lower and all animals lower still. Aboriginal religions understand all aspects of the physical and spiritual worlds to be interconnected and valued. Mission environments not only imposed Christian values on Aboriginal people, but taught them to be ashamed of their own people and their spiritual values. People who had been brainwashed in this way struggled to continue to respect the traditional law holders and their worldview. Colonisation was not just a take over of the lands of the Wonnarua but a psychological and psychic take over of systems of spiritual meaning and understanding.

5.7 The loss of cultural context

Access to country for the Wonnarua was denied with the privatization and annexing of prime resource lands in the Hunter and adjacent valleys. Thus regeneration ceremonies could not be practiced and the country began the process of dying to Wonnarua tradition, which acknowledges the spirits of place and their role in the Cosmos. Knowledge holders were unable to pass on the knowledge of resource use, history, traditional ancestral stories which teach about morals, landscape formation, and political alliances. When traditions of place are not communicated *in situ* their meaning is lost from both the place and succeeding generations of Wonnarua. Country makes sense of culture. Without country people grieve and fall into psychological depression as their lives, as Wonnarua cultural citizens, no longer make sense.



Figure 4: Tracey Skene explains the purpose of back blade design at the site walkover in August 2015.

LP: What has been proved then? Some of our mob have been there [Jerry's Plains]—by working there. But the majority haven't, so that is lost. Loss of stories; loss of land; loss of everything. So it's lost.

AF: I'm a proud Wonnarua man, spiritually and culturally as much as I can be. First up, it's a good viewing platform. What we see out there today is not a natural occurrence ... You can see the power stations running [the power] out to the communities, to the cities. I personally feel that being part of this process, it rips the guts out of myself as a cultural man, as a spiritual man. To be part of this process, to salvage as much as we can under the circumstances. Now I'm on the inside as a Sites Officer and we do the best we can with the people that we have to deal with. As I walked up the hill, our highest totem, the wedgetail [eagle] appeared and gave, as I felt, a welcome, to say that our totem is looking at us, and acknowledging us as we come up here. I get very emotional in these kind of places, because of what I am part of and I just try to do the best I can with what resources we have.

AF: As a Sites Officer its devastating when we are asked to give value to an artefact or a knapping event, to that local area. The thing is that each site over many acres, hectares, kilometers, whatever, are all connected. Our culture is not a pinpoint here and a pinpoint there. We belong to the country and the whole country not to a site specific [area]; a scarred tree, a knapping event. It's total, what we belong to.

5.8 The loss of community standing

Aboriginal societies, including Wonnarua, were meritocracies in that senior knowledge holders earned community standing through their skill and discipline in a particular area of knowledge. The invader culture assigned status to people having money and connections in government or with wealthy landowners. When the invader culture was imposed on Aboriginal people, women and men who had held above average community standing were patronized and often ridiculed by the settlers in order to drive home their low status in the new order.

5.9 The harm of racism

Wonnarua people, in common with Aboriginal and Torres Strait Islander people throughout Australia, suffer the effects of racism which describe one group of people, based on skin colour, ethnicity, religion and lifestyle as more worthy, more highly evolved and more intelligent. To compound this situation Aboriginal people now judge one another for their degree of assumed suffering, the colour of their skin, their education and occupation and their family loyalties. Although now illegal in its expression, racism is a widespread low-grade presence in Australia. It limits personal expression, power and opportunity. It is vile and fear inducing and serves to contract the lives of all Indigenous Australians, not least when they direct it at other Indigenous Australians. Shame is toxic and leads people into addictions, disease and early death.

GR: [He told his story about how his mum was in Cootamundra and how it affected him. Told of his pain from losing his father. Eldest of 5 kids; alcohol problem; slowly destroying us; came to Singleton and was given to his grandmother, Beatie then later to Uncle Harry and Auntie Elsie]. Being passed around the family ruined my life and when I had a child with a woman when I was 20—I did the same thing. I left my own son and don't know how to show him any love. I hardly knew him. It was 30 years before I put my arms around him and gave him a hug. He had trouble at the medical centre because they thought he was white.

TS: Another area going back to Jerry's Plain is where grandmother met our grandfather. He was the Aboriginal. Nana was a white European and her husband taught her a lot. She was disowned after getting involved with an Aboriginal man. So she was not allowed to have anything to do with her family after marrying him and being with him. So that was at the property named Plachette Valley, a property out at Jerry's Plains. They obviously moved this way, spread themselves over to the Kurri [Kurri], and Singleton

and surrounding areas. So that's our connection, as a Gringai Wonnarua person.

5.10 The harm of lost potential

Wonnarua people do not know what their country might have been able to offer them any more, nor what succeeding generations of Wonnarua might have been able to achieve, learn, produce, access, balance and commune with in their country. Every time a piece of that country is damaged or modified the loss of potential is compounded. Wonnarua country resources may have become tourist ventures, teaching opportunities, bush tucker ventures, traditional medicine industries, healing places and sanctuaries.

SM: These creek areas, the landscape, the animals, the birds, they're all a part of our culture. What we can see when we look into it, we look at our past. We also see the present and what's going to be there in the future. So if you take that away from us, then you take away everything from our connection to this country. Although it's a physical thing that we're looking at, our sites are all over here and they're not being protected. So ... the resource that's there is disappearing with the landscape. When you take that landscape away, you take the resource. Even though the country needs to make a sacrifice, which it has done for the last 30 years of mining. In that case I think we've contributed quite a lot to the Australian resources, as far as making money for this country. We don't actually get a part of that. But I think the Government, and the mining company, which is an international company, should hear and be a bit fair and think about us as well.

5.11 The harm of coal mining in Wonnarua country

Under Australian law, Wonnarua people have no right to stop the processes of mining. Mining takes legal primacy over every other land use in Australia apart from government sanctioned Defence purposes. Coal mining is increasingly being seen throughout the world as a dirty fuel and many countries are embracing the use of renewable power sources such as solar and wind. Many of the power companies in the Hunter are owned by non-Australian companies, which compounds the injury to concerned Aboriginal people. The resources of their country are being sold off overseas to benefit other, non-Australian, communities. Wonnarua people have no certainty about the future of their country, in fact it seems likely that their lands will continue to be mined for coal until there is none left. If current trends continue they are likely to become the custodians of a moonscape. This position is unimaginably distressing and psychologically harming for a people who have already suffered invasion, the stripping of human dignity, and separation from their children so that their children were raised without proper care and love (which extended into future generational problems with parenting skills and emotional scarring). Aboriginal people throughout Australia have lost control and power in all aspects of their lives. The Wonnarua are in the impossible situation of also losing the landscape that defines them as Wonnarua, through the processes of mining.



Figure 5: WNAC members at United Collieries Mine overlooking the proposed mine extension site, August 2015.

VP: The [privatization] started in 1826. That's when total possession of the Hunter was lost. We lost contact and control from 1826. But we have just seen that in the last 20 years when we have been allowed to come back and know what we have lost. And it's this process that has allowed us to come back. If we have been locked out then so has everyone else. Are we going to say to the Government that we don't have any connection, our connections are lost, or are we going to say, yes we do have connection prior to the colonisation of our lands? We have only been allowed access because of this [mining] process; because we didn't have access for the past 20 years. So people, who are saying they have connection, are lying because they didn't have access. I would like to see their report if they say they have connections, better connections than we do, because no one had access.

JWM: Can I say something—this is going to happen. But do we have to be so compliant – without giving over? Do we have to give over the destruction of

our country so easily? I'm sick of being part of it. I know some groups are showing care for country and if we can't better that well I think we are a lost cause.

MH: ... but if we didn't get the dollars someone else would. And at least we do something with dollars.

RhP: [Discussion about being 'in the pocket' of the mining company because there is no choice. Being alienated from the land.]

JWM: You've changed the topography of the original lands. That's what [mining processes] do. You make no attempt to deal with the voids [holes left in the ground after open cut quarries have been filled in and revegetated]. It doesn't stop it from happening.

TS: [Rehabilitation of open cut mines] is a band-aid.

Matt: Ultimately there will be environmental disturbance. The final void will be there for good.

PM: Coming back to country, its my first time here [at this site]. I'm not real happy with the whole situation, but I do understand it's the 21st century and we have to get involved with the 21st century, but me myself personally you know I do have an affinity with this place. Coming back here it elates me and excites me at the same time and I'm not happy and I'm not sad because it is the 21st century and we have to go forward. Beyond that, well what can I say?

AB: My connection to country hasn't been that I was born here. My father was actually born in Campbell St, Singleton and father's description of the country was always that the land was undulating. When I get up here and I think, what beautiful country. And then I look at the parts where they've mined and it makes me feel really sad to see what has happened to the landscape. However, because I haven't been brought up on Wonnarua land I totally feel a connection to this, I suppose more than my mother's land. My mother comes from over that way, Gamileroi. However I identify with my father's side of the family a weeny bit more, because of historical connections. This is the first time I've been able to see a mining site. I find it is a bit of a shock to see what's happened to the landscape.

Auntie PS: I am sitting here looking at the destruction of our country and it doesn't make me happy one little bit. But as I've been told many a time it is Progress and I hate that word. Over this other side there is untouched Wonnarua country. And I'd like to see it not be touched. But I know it will be. So that's all I would like to say.

MH: I've got something to say then. I know that we're not able to stop the mining but the mining companies around this area know that we are Wonnarua people and that they treat us like junk. They don't give us value for what they're doing to our country and I believe that they should be. Because

what they are doing is appalling. And if my Dad was alive he would die, lookin' at this country.

Auntie PS: I'm thinking of my children, my grandchildren and my great-grandchildren. To me, the [mining companies are] doing wrong by the land. They're doing wrong by my children, my descendants. So I think they should stop. I think, you know, we've done enough for Australia. As far as I'm concerned they've destroyed enough of our country.

SEJ: Our participation in this process, does not mean that we support this process, nor do we support the mines. That's it from me.

MH: The thing is that we don't have the say. If we had the say, we would say no more [mining]. But we don't have the say, but we get treated like goonah anyway.

6.0 Intergenerational Equity Projects

WNAC members proposed a number of projects that would support the Wonnarua community to develop their connection to country and Wonnarua culture.

6.1. Cultural Healing Projects

1. Womens' cultural week

An opportunity for women to spend time together focusing on their experiences, healing issues, cultural knowledge and understandings.

2. Cultural healing reunion camp

For Wonnarua people to spend time on country together with extended family focusing on healing processes and sharing experiences. These camps will; deal with intergenerational trauma, have activities, share stories, use facilitators, talk about health and life balance, occur once every year over two days.

3. Reconnection to Country healing/Bringing Them Home

For Wonnarua people who have been separated from country for one or more generations to spend time on country with Wonnarua elders focusing on healing processes and sharing experiences.

4. Elders Place for spending time on country and healing

A place within Wonnarua country that is dedicated to providing Wonnarua elders with an opportunity to take time out of everyday life to heal.

5. Cultural Men's shed

A place for Wonnarua men to meet, share stories, knowledge and experiences and undertake cultural activities.

6.2. Cultural Retrieval and Education Projects

1. Language Centre

Within the proposed cultural centre, museum and keeping place at the St Clair site, a language centre will be developed to retrieve, store, develop teaching tools and teach Kattung language for descendants of those who spoke this language.

2. Arts and Crafts Camp

A week-long celebration of dance, stories, crafts, rug making, basket weaving and implement making held annually at Pioneer Road and the St Clair site, visiting other sites of significance to Wonnarua people to gather resources and tell stories.

3. Retrieval of traditional stories

Document stories from Elders, stories that were written down and new stories to be passed on to succeeding and current generations of

Wonnarua people. Stories support Wonnarua identity and sense of belonging.

4. Morrison Collection

The Morrison Collection consists of 124 Aboriginal cultural objects gathered at the turn of the 20th century by Alexander Morrison in the Hunter Valley region. This collection is of interest to the Wonnarua people whose families lived at the St. Clair mission where many of the objects were made. WNAC propose to develop a museum, cultural centre and keeping place to return these objects to the Hunter Valley region. The Morrison Collection will be housed in the museum and keeping place at the St Clair site.

5. Scholarships

Develop scholarships for WNAC young people to enable them to study at University meeting their fees and some of their living costs.

6. Tracking designs on possum skin cloaks

A project to determine the symbolic meaning and provenance of the designs on the existing Wonnarua possum skin cloaks. These designs are replicated on scarred trees and require gender specific cultural sensitivity in their interpretation.

7. Genealogy Project

Develop the timeline into CD format. Develop the genealogies into CD format. Provide education to the wider Wonnarua community about the project. Run family history workshops with Wonnarua people to assist them in the recording and tracing of family history. Develop a Wonnarua genealogist role with facilities and office space.

8. Diorama

Further develop the three scenes (traditional fishing, St Clair and Redbourneberry) to provide touch screens and interpretation.

9. Culture and Heritage Officer

Develop a Culture and Heritage Officer position to manage the retrieval, storage and coordination of records and objects (physical, digital, oral, archival, printed) and culture and heritage programs, run workshops, inform the Wonnarua community, advice and consult with Elders groups, teach younger generations and the wide public about Wonnarua culture, and confer and negotiate with developers. This role would require training in records management and conservation.

6.3. Cultural Business Projects

Restaurant

Develop a commercial business selling an eating experience which incorporates Australian bush foods. This business will sit within the cultural hub including the museum, cultural centre, keeping place, and language centre.

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