

AN ABORIGINAL CULTURAL HERITAGE MANAGEMENT ASSESSMENT FOR THE ELLENSBROOK CATCHMENT

**A Report Prepared for the National Trust of Australia and the Department of Environment and
Conservation**



By Brad Goode & Associates Pty Ltd

August 2010

ACKNOWLEDGMENTS

The authors of this report would like to thank the National Trust of Australia (Alan Briggs) and the Department of Environment & Conservation (Melissa Manns) for commissioning and supporting this work.

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Assistance from the specialist scientists with regards to provision of data and interpretation of their reports is appreciated:

- David Guilfoyle – Applied Archaeology Australia,
- Melissa Manns - DEC Weed specialist,
- Caitlin Lee Steer - DEC Fauna specialist,
- Andrew Webb - DEC Flora specialist, and
- Gary McMahan - Eco Systems Solutions & EMP coordinator.

Assistance from DEC Ranger Ken Ninyette is appreciated.

Assistance from the Department of Indigenous Affairs and the South West Aboriginal Land and Sea Council in identifying and contacting Aboriginal people who associate with the study area is appreciated.

The authors would finally like to thank the following Nyungar people from the Harris Family WC 96/041 and South West Boojarah 2 WC 06/041 Native Title Claim groups:

- | | |
|-----------------------------|---------------------------------|
| • Harry Nannup | • Samantha Blurton (nee Nannup) |
| • Franklin Nannup | • Dorothy Blurton (nee Harris) |
| • Jack Hill | • Wayne Webb |
| • Gloria Hill | • Vilma Webb |
| • Phil Prosser | • Barbara Corbett |
| • Mark Blurton (nee Harris) | • Wendy Williams(nee Colbung) |
| • Robert Isaacs | |

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BACKGROUND

The National Trust of Australia (NTA) in partnership with the Department of Environment and Conservation (DEC) are proposing to produce an integrated Environmental Management Plan (EMP) for the greater Ellensbrook Catchment Area (see fig 2). The Ellensbrook Catchment area is a rich cultural landscape that contains a number of archaeological and ethnographic Aboriginal heritage sites with differing, but overlapping elements of cultural significance. This document is a 'Cultural Heritage (ethnographic) Management Assessment' that will integrate into the final EMP which will consider a number of expert reports from specialist disciplines that relate to Flora, Fauna, Weed Management and the Aboriginal Heritage Management disciplines of Archaeology and Anthropology.

Within the final EMP each specialist discipline will present a clear plan for managing the conservation and human values identified to be present within the study area from the perspective of that discipline. Each specialist discipline will produce a report that will specifically identify the values and threats that are present within the study area and will then make specific recommendations to protect those identified values and to mitigate any threats.

Each specialist discipline will map places where such values are identified to exist within the study area so that these maps can be included in the final EMP as appendices. Each specialist report will then form the basis of the final integrated EMP report that will endeavour to organize the data into a format that recognizes;

- Workable management zones within the catchment area;
- Descriptions of the conservation and human values for each zone as recognized in the above reports;
- Develop management actions as general recommendations or zone specific recommendations; and
- Rank the identified management actions in order of priority.

Resulting from this brief Brad Goode and Associates Pty Ltd have been commissioned to provide research and recommendations that pertain to the protection and integration of traditional, historic and contemporary ethnographic Aboriginal heritage values that are known to be present within the study area. The ethnographic assessment investigation involves the following components;

- Desktop assessment and analysis of ethnographic/historical literature relevant to ethnographic Aboriginal heritage values known to be present in the study area and the region.
- Ethnographic field survey and consultative meetings with Aboriginal people who have traditional authority and historic associations with the study area to discuss these cultural heritage values and to provide advice regarding specific strategies to protect these values in light of other land management requirements within the catchment.
- Discussion with the traditional owners on a number of specific management recommendations regarding environmental values in the study area.

This report is to be used in conjunction with the archaeological report as a dual focus on the heritage values that exist within the Ellensbrook Catchment (see Guilfoyle 2010).

THE STUDY AREA

The Ellensbrook Catchment is located within the Leeuwin Naturaliste National Park within the Shire of Augusta Margaret River, in the lower southwest of Western Australia.



Figure 1: The location of the Ellensbrook Catchment.

The Ellensbrook Catchment is situated some 12km south west of Margaret River and 290km south of Perth. To access the site from Margaret River, one would travel north along Caves Road, turning south west onto Spring Road, and then west along Ellen Brook Road, which truncates at the Ellensbrook Homestead in the west and at the Ellen Brook Beach car park in the north.

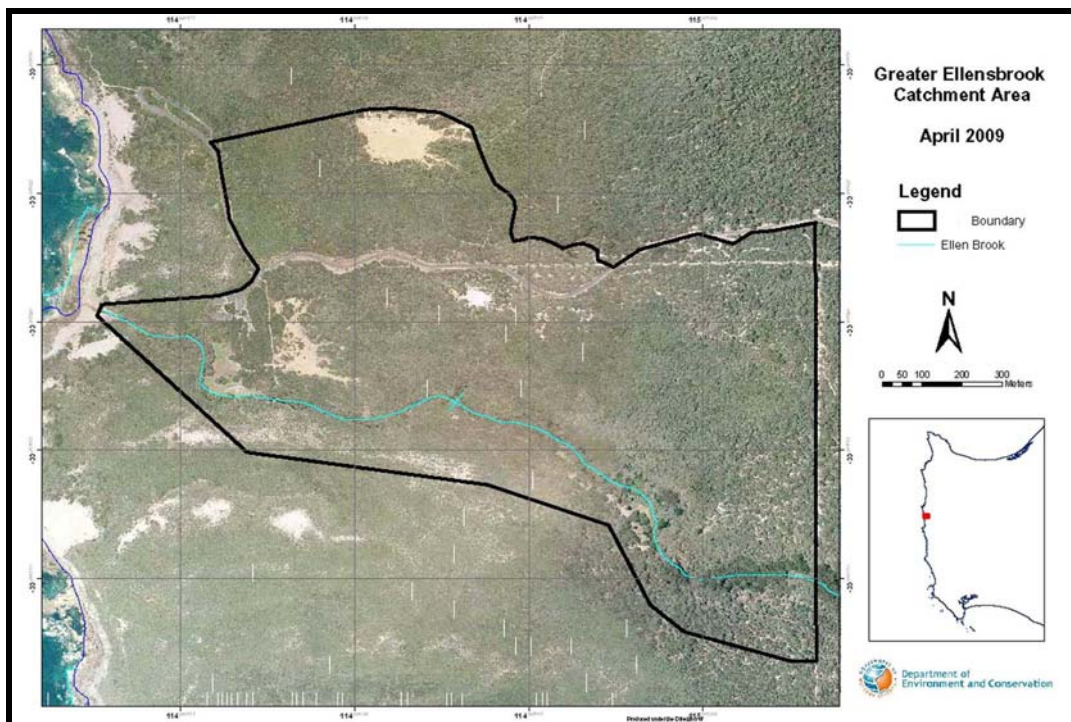


Figure 2: Map displaying the extent of the Ellensbrook Catchment.

ETHNOGRAPHIC BACKGROUND

TRADITIONAL NYUNGAR CULTURE AND CONNECTION TO COUNTRY

Anthropological research, suggests that prior to European settlement, the southwest of Western Australia was considered to form a distinct cultural bloc that was defined by the distribution of 'Nyungar' language groups. The word 'Nyungar' is the generic term used today to define those people of Aboriginal descent whose ancestors originally occupied the whole of the southwest. The term Nyungar originally meant man or people (Bates 1985:47, Collard 1994:23). Before the word 'Nyungar' was used as a group or linguistic term the southwest Aboriginal people recognized themselves, their language and culture, as '*Bibbulmun*' (Bates 1985:46).

Daisy Bates writes that the *Bibbulmun* were the largest homogenous group in all of Aboriginal Australia. The word *Bibbulmun* means 'many breasts', a name derived, perhaps, from the fertility of the region, or the great number of women and children belonging to these groups. Bates also states that the *Bibbulmun* consisted of over seventy sub groups that shared a common language, with local dialectical variations (ibid). According to Bates the dialect spoken in the Capes region was '*Burrong wongi*', while A.J. Bussell recorded the dialect spoken at Ellensbrook or '*Mokidup*' was '*Dornalup Wangka*' (Bates 1985:54, Bussell 1930 cited from Collard 1994:14).

According to Bates (1985:46-54) the *Bibbulmun* people's land took in everything to the west of a line drawn from Jurien Bay on the west coast to east of Esperance on the south coast, with the inland boundary following that of the circumcised tribes. Bates stated that the *Bibbulmun* further distinguished themselves by terms that referred to the type of country that they occupied and points of the compass, Bates wrote that;

"All coastal Bibbulmun were Waddarn-di – sea people, and called themselves and were called by their inland neighbours, Waddarn-di Bibbulmun. The inland tribes were distinguished by the character of the country they occupied. They were either Bilgur (river people, beel or bil-river), Darbalung (estuary people), or Buyun-gur (hill people – buya-rock, stone, hill), but all were Bibbulmun [Nyungar]. Tribes were also named from various local terms for points of the compass, as Wil Bibbulmun (wil-north), a term used by the Albany people in speaking of the tribes north of them; Kurin Bibbulmun (kurin-east); the Katanning district people called themselves and were called by their neighbours by this term. Yabbaru Bibbulmun-Perth and Gingin district tribes were so called from their dialectic term for north-yabbaru. Bunbury Bibbulmun was called Kunniung Bibbulmun from their local term for west. Minung Bibbulmun (minung-south) was the term applied to the tribes east of the Darling Ranges from about latitude 31, longitude 117 to the southern coast of Albany" (Bates 1985:47).

Norman B Tindale (1974) identified thirteen 'tribal groups' in the southwest based on socio-linguistic boundaries and minor dialect differences. In regards to the study area, Tindale (1974) describes the territory as belonging to the *Wardandi Bibbulmun* (see also Bates 1985:54). The *Wardandi Bibbulmun* territory encompasses everything along the coast from *Koombanup* (Bunbury), *Coolinup* (Capel), *Yoonberup* (Busselton), *Quedjinup* (Dunsborough), and *Wooditchup* (Margaret River) to *Talanup* (Augusta) following the Blackwood River inland to Nannup (Tindale 1974:259, see also Collard 1994:12-13).

The *Wardandi Bibbulmun* of the Capes region used tracks or native paths (*bidi*) running parallel to the coast and southwards from *Koombanup* (Bunbury) along Geographe Bay to places like *Kwirreejeenungup* (Cape Naturaliste), Yallingup, Cowaramup, *Mokidup* (Ellensbrook), *Wooditchup* (Margaret River) and *Talanup* (Augusta). Tracks also led from *Wooditchup* (Margaret River) and *Talanup* (Augusta) across the Blackwood River to Bridgetown, Nannup and Milyeannup (*the place of Milyan*) (Bussell 1930:2-3 cited from Collard 1994:53). These tracks roughly followed the path of song lines where creation beings and ancestral spirits

travelled, connecting a number of important sacred sites within the estate of the *Wardandi Bibbulmun*, with *Mokidup* (Ellensbrook), being the place where the moonbeam (*Meeka*) bathes (Buller-Murphy 1958:21).

The Nyungar and the *Wardandi Bibbulmun* people of the southwest were a distinct group in that their initiation practices varied markedly from their desert and semi-desert dwelling neighbours. Unlike the desert people the *Wardandi Bibbulmun* did not practice circumcision or sub-incision, but rather practiced a ritual of nasal septum piercing and cicatrization of the upper body (Bates 1985:151). These initiatory differences remained socially significant long after colonization and, to some extent, remain so today. To begin the initiation process the *Wardandi Bibbulmun* would remove a boy at age nine or ten from his home camp to live with his maternal uncles for several years travelling far and wide between several relatives camps. During this time upper body cicatrization and nasal septum piercing would take place and he would learn the lore of the country before returning to live with his immediate family having passed into manhood (Bates 1985:151-158). Women of the *Wardandi Bibbulmun* people were accorded more initiative liberty than the surrounding circumcised groups. The custom of '*mony*', conferring the status of '*moyran*' (grandmother) on a woman gave her authority to arbitrate in quarrels and during armed disputes (Bates 1938:60, Berndt and Berndt 1979:86). The people who followed these socio-religious practices have been described by Berndt and Berndt (1979:19), as being of the 'Old Australian Tradition'.

Within the *Wardandi Bibbulmun*, two primary moiety divisions existed, the *Manichmat* or 'fair people of the white cockatoo class' and *Wordungmat* or 'dark people of the crow class'. These totemic divisions were the basis of marriage between a further four class subdivisions: *Tondarup*, *Didarruk* and *Ballaruk*, *Nagarnook* (Bates 1985). Bates describes the only lawful marriage between the groups to be "the cross-cousin marriage of paternal aunts' children to the maternal uncles' children", and states that these four clan groups and relationships, under different names, are "identical in every tribe in Western Australia, east, north, south and southwest..." (Bates 1966:24-25).

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

Within the study area, land ownership was distributed to the sons of the local descent group's male head. Land was passed from father to son and rights of access were strictly controlled. Permission had to be sought by other groups from the owner to take enough meat (*darlyar*) or vegetables (*maryin*) to survive when crossing someone else's land. Their *Kalla* was also the area for which the local descent group would act as custodians of with regards to sacred sites (Collard 1994:25).

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

There are two forms of socially organized relationships to the land, a spiritual association and an economic one. Stanner (1965) uses the terms 'estate' and 'range' to distinguish these two different associations, he writes that the 'range' was that land in which the group 'ordinarily hunted and foraged to maintain life'. The 'estate' refers to the spiritual country and which may be 'owned' by either an individual, by the group or by part of the group. The relationship to 'estate' is mostly religious however there is also an economic benefit. The estate can be considered the country or home of a local descent group. It is sometimes referred to as the

'Dreaming place' and as such includes all religious sites, myths and rituals that occur on or about that land. In this way 'estate' forms part of the Aboriginal ties to Dreaming and place (Stanner 1965).

"There is a clear relationship between the individual and the land, which is expressed in a number of ways. There is a direct link between the mythic heroes and spirits of the dreaming and the land. Relationships with these beings, which are transmitted through birth, descent and marriage (to a lesser extent), are a reciprocal arrangement of rights and obligations and they are vital for claiming rights to the land" (Silberbauer 1994:124).

The link between the individual and the land comes from the conception site, where the animating spirit enters the mother and thus there is a direct connection between the land, spirit and the identity of the individual (Machin 1996). The spiritual ties with the land strengthened economic rights and land usage involved both ritual and social connections (McDonald et al 1994).

Land use or ownership in traditional Aboriginal Australia is based on a religious view of the world and the position of people in it. This religious view is most often referred to as the Dreaming. The Dreaming is an ideological and philosophical basis for a close emotional connection between Aboriginals and their land (Machin 1996). The Dreaming refers to a distant past when the world had yet to be fully created. Dreamtime stories refer to mythic beings that roamed the earth creating plant and animal species. During the struggles of these mythic beings many landforms such as hills and rivers were also created.

At *Mokidup* a mythical narrative was recorded by the Bussell family with regards to the significance of a cave on the Ellen Brook. *Meekadarriby* Cave is known as an important sacred site and is registered at the Department of Indigenous Affairs upon the states Aboriginal Sites Register. In this narrative the cave is identified as the spiritual (Dreaming place) or resting place of Dreaming ancestors who are believed to reside here. The cave is also referred to as the place where the moonbeam (*Meeka*) bathes.

According to this legend;

"Mittan was a young girl who belonged to the Margaret River tribe. She did not care for hunting, but spent her time very happily exploring strange caves and out of the way places. These places were said to be inhabited by devils, and people were afraid to enter there. Only young Nobel, a boy of her own age, would sometimes accompany her, but more often than not he was away hunting, so that her only constant companion was her dog. One day as she wandered along by the side of the little brook, from which Ellensbrook takes its name, she came upon a laughing waterfall. For a time she listened to the pleasant sound of the falling water, and then to her delight found behind it in the side of a hill a lovely little cave. On entering it she was overjoyed to find there a clear still pool. She had been away longer than usual, and was so entranced by her discovery that the light of the moon was reflected in the pool before she realized that she must hurry home. When she returned to the camp she ran to her mother Edican and cried, 'Mother, I have seen Meekadarriby. I have seen Meeka in the water. I ran to tell you so that you, too, might come and see.' At this Coppercan, Mittan's grandmother, rose up and said, 'Little foolish one. You should have kept your eyes turned away from Meeka in the water, for to gaze upon her brings sorrow and death.' 'How speak you, foolish old woman,' said Edican, 'is not Mittan promised to be the second wife of the King, so how can sorrow and death come to her?' Old Coppercan said no more but gazed sadly into the fire, as though she saw strange things. 'Edican, my mother,' said young Mittan, 'do not send me to be the second wife of the King. He is old and I would have a young man for my husband,' and her eyes fell on Nobel. 'Edican', said Nobel, 'let Mittan be my wife. Send her not to be the second wife of the old King with his eyes like coals of fire.' But Edican would not listen, for the marriage laws of the tribe were very strict and could not be altered. So they

made ready to send Mittan to the old King with eyes like coals of fire. One night after he had been absent for several days Nobel returned and, coming to Mittan, whispered that he had found a place where they could lie in hiding. It was the very cave at the entrance to which Mittan had found Meekadarribby. When all were asleep, together they stole silently away that very night, but as they passed Coppercan she was singing a song of sorrow. For many miles they walked in the water, so as not to leave any trace of the track they had taken, and eventually they arrived safely at their cave home, which was warm and dry. Here they lived happily. By day they kept in hiding, but at night Nobel went forth to find food. In the camp the old King was very angry. He vowed that Nobel should die, and ordered his hunters to keep a close watch for him. One night Nobel was so long returning that Mittan took her dog and went out to look for him. For a long time she searched in vain until at last she found him lying on the ground with a spear through his body. As she knelt beside him he looked up and, uttering one word 'Mittan', he died. Broken hearted Mittan stayed weeping beside the dead body, until at last the cruel messengers found her and dragged her to the King. As a punishment she was made to toil incessantly. One day she was so wearied by her work that, as she was carrying water, she fell and lay motionless on the ground. When they found her they thought she was asleep. The Queen shook her saying, 'Rise up and bring the water, lazy one.' Mittan did not stir, and then they found that she was dead. The spirit of Nobel had been waiting for Mittan and now, taking her by the hand, he led her to the cave behind the waterfall at Meekadarribby. There their contented spirits have lived ever since, and that is why, if you pause there and listen, you can always hear happy voices and rippling laughter" (Buller-Murphy 1958:23-25).

The landscape bears testimony to the struggles of creation and is studded with sacred sites recalling the Dreamtime. These sites are owned by or belong to either one or more groups, and so such sites have a shared significance amongst *Wardandi Bibbulmun*. The shared spiritual significance of these sites had a function of bringing together different groups, clans and families whose ancestors shared this land. Another function of these shared sites is that knowledge of the local myths created rights of use to the land for domestic purposes and to provide the necessities of everyday life.

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

Wardandi Bibbulmun people from the local area attest that these legends are proof of their ownership of the area. Knowledge and ownership of these legends are now closely guarded as the title deeds to their country. Mythological stories are often not for publication, and many can only be revealed partially within the public domain, as secret sacred knowledge was not allowed to be shared to all, women and uninitiated men could not know such information. In a modern sense others not associated with the area may claim these stories as their own for use in political disputes regards the right to speak for one country under the rubric created by the Native Title Act (1994).

Also within the southwest and due to acculturation associated with colonisation there has been an attenuation of traditional mythological knowledge. Much of the traditional narratives with regards to creation of many elements of the local landscape are now extremely fragmented, with many of the key creation stories lost forever. However through the agencies of the Bussell family and their good relations with *Wardandi Bibbulmun* people at *Mokidup* (Ellensbrook), several of the local legends with regards to the Margaret River area were recorded and subsequently published. The writings of the Bussell's now provide a valuable insight into the traditional language and culture of the *Wardandi Bibbulmun* in this region (Buller-Murphy 1958, Bussell n.d).

Despite this attenuation of mythological knowledge amongst contemporary *Wardandi Bibbulmun* their does exist the belief in the 'spiritual significance' of water sources, such as rivers, creeks, springs and soaks. The story of *Wooditchup* (Margaret River) was recorded by Bussell as follows;

The native name of the Margaret River was Wooditchup, named after Wooditch, who made the river with his magic wand. Nearby is Milyeannup, the place of Milyan, the wife of Wooditch, and daughter of Ngungargoot. Milyan, who was a very fine looking young woman, fell in love with Wooditch. Wooditch was a medicine man who was known as the 'Mulgar Kattuck' which means 'medicine power possessor'. He could transform one thing into another and do almost anything he chose by a mere touch of his magic wand. Wooditch became violently in love with Milyan the moment he saw her. He forthwith made known his desires to Ngungargoot her father. The old man became very wrath and said that his daughter was already promised to Wooditch's eldest brother, Ngorable, and that as soon as Ngorable came down from Dudinalup she would be handed over to him for his lawful wife. Wooditch was not deterred by this reply, as he was quite confident that Milyan loved him better than any man she had ever seen. He decided to employ his wonderful magic to get her for his wife. For some considerable time he very cautiously watched the movements of Ngungargoot and his daughter. One night, before the moon rose, the old man Ngungargoot got up, gathered all his equipment, his spear, axe, boomerang, hunting knife and digging stick, awakened Milyan, and bade her take her skin bag and follow him. By midday they had reached the Kalkardup country. There the old man mysteriously fell asleep. While he slumbered, Wooditch, who, by his magic power, had sent the old man to sleep, made his appearance to Milyan, and beckoned her to follow him quickly. After a few minutes, Ngungargoot awoke, sprang to his feet, and finding Milyan gone, set off in search of her. He picked up her tracks and would soon have overhauled the runaways but Wooditch, seeing him coming with his beard in his mouth, muttering curses and preparing his weapons to strike, again exercised the power of his magic wand. He placed the wand on the ground and commanded a big river to run between them. The old man was dumbfounded. Being a man of great strength, he pulled up large trees by the roots and threw them across the river, but the current was so strong that it washed them down the stream. When the afternoon was half gone, the two enemies, walking on opposite banks of the stream, reached the ocean, where Wooditch gave the ocean a lead into the sea. The water was running so swiftly that Ngungargoot was still unable to cross and remained on the other side of the river, yelling his curses to the runaways on the opposite bank. Wooditch and Milyan were now very hungry, and decided to go out on to the reefs at the mouth of the river to spear grouper, which were very plentiful there. They set off, leaving Ngungargoot still raging at the other side of the river. After a while, the rushing water subsided and Ngungargoot managed to get over to where the young people were. He was on the point of seizing his daughter, when Wooditch struck him with his magic wand and turned him into a grouper, which disappeared into a deep hole in the reef. As the couple returned to the wide beach in order to make a fire to roast their fish, Wooditch speared a big grouper which was swimming close to the shore. He left it with his wand leaning against it while he helped Milyan to roast the other fish. When they were eating their fish, Wooditch began to feel very sorry he had turned the old man into a grouper, for Milyan kept bursting into tears over the loss of her father. He told her that if the big fish beside him should happen to be the grouper which had been her father, he wished it would turn into the old man again. Immediately, the transformation took place, and Ngungargoot was restored to them. He was now resigned to the union of Milyan and the powerful Wooditch. They left the neighbourhood and lived happily for many years at a place which has ever since been known as Milyeannup. When Ngungargoot got very old they went back to Wooditchup and lived by the river Wooditch had made. After they had been there a little while, one day Ngungargoot went into a cave and

died. The cave is on the eastern end of a cliff at Wallcliffe on the Margaret River. This place is called 'Wainilyinup' or 'the place where the old man died' (Buller-Murphy 1958:12-14).

There is no doubt that the Ellen Brook would have also been believed to have been created by a 'mythic being' however within the literature no such narrative can be found.

In regards to the Aboriginal significance of water various authors, in various regions have recorded specific narratives (Goode 2000, Jackson and de Gand 1996, Toussaint et al 2005) and generalised narratives (O'Connor 1989, 1995, Villiers 2002, Goode 2003) with regards to the importance and significance of water sources from both a mundane and spiritual position.

In a mundane sense, rivers, wetlands, springs, creeks, brooks and soaks are seen by both traditional and contemporary Aboriginal people as important places to camp, fish, hunt, and gather food. Resources are made plentiful by the supply of fresh running water (O'Connor 1989, 1995, Goode 2008). Within the study area the Ellen Brook no doubt provided a suitable environment for occupation by the *Wardandi Bibbulmun* as a regular camp site on a seasonal migration path that ran through their estate. Indeed '*Mokidup*' is noted within previous studies as being an ancient camping ground used for thousands of years (Richards 1992:55-6 cited in Collard 1994:67 and map Appendix 5)

In regard to the spiritual significance of water across Aboriginal Australia, the Rainbow Serpent is generally deemed as being responsible for both the creation and the ongoing maintenance of the water cycle. The Rainbow Serpent, as a spirit creature, is believed to have excavated and created the water system during its travels during the Dreamtime. It is often the belief that it had reached down from the sky to the waterholes and pools, bringing water to the earth (Elkin 1944, Jackson 2004). Throughout Arnhem Land and the Kimberley the Rainbow Serpent is associated with other myths regarding fertility and is sometimes regarded as male and at others as female. Ceremonies and rituals are preformed in order to renew species that are associated with Rainbow Serpents (Reed 2001).

Throughout Western Australia, the Rainbow Serpent is known by various different names by various Aboriginal groups, for example; the *Woggal* (Southwest), the *Beemarra* (Midwest), the *Warlu* (Pilbara), the *Mardjit* (South Coast), *Marghet* (Great Southern) and the *Norm* (Esperance). At a local level the spirit snake or water snake is often represented by a local species. The *Wardandi Bibbulmun* like in other parts of Aboriginal Australia believed that water sources were created by the Rainbow Serpent or the *Woggal* (see Elkin 1944, see also Bates 1985:216-220). At Ellensbrook the *Woggal* is most likely represented by the Southern Carpet Python - *Morelia spilota sub sp imbricata*.

Historically, Bates (1966) recorded that in the southwest: "Their only deity was a *Woggal* or serpent god that dominated the earth, the sky, the sea, and punished evil doers".

"All permanent native waters have legends attached to them, legends of the 'dream' time, which go back to the days when birds and animals possessed human attributes, or were human beings, or were groups of which the bird or animal was representative, or were magic animals and birds possessing the power of human speech. The natives cannot say that the 'founders' of the various permanent waters were altogether human, although birds or beasts, or half bird half human, but the bird or animal name only is always given in the legend never a human name" (Bates 1966:157).

Bates (1985:221) also reports that the "*Woggal* made all the big rivers of the southwest and that wherever it travelled it made a river." Bates (1985:219) stated that the *Woggal* was not just seen as responsible for the creation of waterways but also created hills and other features of the landscape. The *Woggal* as a mythic creature was revered and often feared by Nyungar people who would have to offer articles of food or sing and

throw sand when approaching pools or places where it was known to live as a form of propitiatory ritual in order that no harm would befall those who approached.

Comparative studies of serpent mythologies and the significance of water have been conducted in the Northern Territory and other regions of Australia. In these studies water bodies have almost always had mythic dimensions. Studies by Barber and Rumley (2003), Langton (2002), Toussaint *et al* (2001) and Yu (2000), state that Aboriginal people, as they do with the land, conceptualize that water sources (rivers, lakes and wetlands) to have derived from the Dreaming. These studies emphasise the importance of stories about the actions of mythic beings in the origin and maintenance of such water sources. In these stories cultural affiliations to water are expressed in many ways, through social etiquette, narratives about places, rituals and practices of such rituals. Water is described as the “living element that both creates and defines the shape and character of the country” and gives it sacredness and identity (Jackson 2004). At Ellen Brook we have seen that Meekadarriby Cave and waterfall is such a place.

The *Wardandi Bibbulmun* believe that that as the custodians of the land it is their ‘jural responsibility to care for country’. As a key component of this responsibility, *Wardandi Bibbulmun* need to look after water sources such as the Ellen Brook. If the *Wardandi Bibbulmun* allow the region’s water sources to be “mucked up by man” then they would fail in this responsibility. This view of jural responsibility is tied to the view that the *Woggal* will punish people who do not respect water and who allow the natural order of things to be changed. *Wardandi Bibbulmun* from the region take the view that water is there for all the organisms that depend upon it for survival, and that it is not there just for man to use irresponsibly. Failure to respect these core values will ultimately lead to sickness in the *Wardandi Bibbulmun* community (Goode 2007, 2009, McDonald 2002).

CUSTOMARY USE

The dependence of the *Wardandi Bibbulmun* on the land and its resources was absolute. Some seasons were harsh, the climate could be unpredictable, and there were fluctuations in the populations of plants and animals upon which they depended (Meagher & Ride 1979:77).

Traditionally, the *Wardandi Bibbulmun* people recognized six different seasons in the year. The winter months of June, July and August were called *Maggoro*; *Jilba*, was early spring from September through to October; *Kumbarung*, was late spring from October to November; *Be-rok*, was the summer months of December and January; *Boor-noo*, was the late summer season during February and March. Autumn is *Dul-ban*, the months of April and May (Collard 1994:40). Each of these periods coincided with a seasonal abundance of particular foods. The seasonal abundance of foods also determined the patterns of movement of the *Wardandi Bibbulmun* people within their estate.

The ethno historic record attests that during early spring (*Jilba*), late spring (*Be-rok*), and the summer months (*Be-rok*), the *Wardandi Bibbulmun* people often gathered around the coastal inlets in Geographe Bay and Augusta to take advantage of the large and varied amount of food that could be exploited from such environs. Here, *Wardandi Bibbulmun* took advantage of fish traps that were made of brush and were constructed across the creeks to trap fish and were then harvested by hand. In the inlets, stone tidal weirs were built, where fish were trapped at low tide and then speared. These structures were noted in both the Vasse and Wonnerup Inlets by the settlers who saw them as navigation hazards (Bussell 1930 cited in Ward 1981:29). The use of fish traps in *Be-rok* also coincided with the ceremonial events. Large groups of *Wardandi Bibbulmun* travelled from far and wide to attend corroborees near these inlets, as the clans could be supported at such places for extended periods of time by the abundance of foods. John Bussell observed that at Wonnerup during this time of year that as; ‘it abounds with fish, and on account of its neighbourhood, the area has always appeared more thickly peopled with blacks, than any other part of the coast’ (Bussell cited in Ogle 1839:234). During the colder winter months *Wardandi Bibbulmun* people dispersed into the hinterland away from the coast and hunted mammals in small groups within the hinterland.

As well as these staple, seasonal food sources various other animals, including mammals, birds, reptiles, insects, marine life and crustaceans, were exploited by the *Wardandi Bibbulmun* throughout the year.

Meagher (1974) lists the kangaroo, wallaby, possum, bandicoot, quenda, the native rat and mouse as the most commonly hunted mammals. Kangaroos were generally obtained by either driving the animals into swampy areas where they were more easily speared, by digging pits for entrapment, or by stalking and running them down (Bates 1985). The method used for catching kangaroos varied according to the number of people involved. Marine mammals, particularly whales and seals, were occasionally eaten however *Wardandi Bibbulmun* were not seafaring people and did not actively hunt the large marine mammals (Meagher 1974). Some species of whales commonly stranded, individually or in schools, along the coast. *Wardandi Bibbulmun* took advantage of this and gorged on the meat, and greased their bodies with the blubber (Meagher & Ride 1979:74).

Birds were an important food source to the *Wardandi Bibbulmun*. Swans (*Cygnus atratus*), Black Duck (*Anas superciliosa*) and Grey Teal (*Anas gibberifrons*) were plentiful and exploited during early spring (*Jilba*), late spring (*Be-rok*), and the summer months (*Be-rok*) when the *Wardandi Bibbulmun* people gathered around the coastal inlets in Geographe Bay (Hammond 1933:16 cited in Ward 1981:63). Flocking birds (Cockatoos and Parrots) were hunted with the use of boomerangs and the wounded birds would be used as decoys (Grey 1841, Roth 1903 and Salvado 1977). Bates (1985) found that birds were also captured by spearing the nest from beneath, causing the birds to fly out of the nest to be subsequently clubbed by the hunter. Birds eggs provided a good source of protein; Nind (1831:31 cited in Meagher & Ride 1979:73) recorded that: 'At the spring time of year, they live principally upon the eggs of young birds, chiefly of the parrot tribe, but also of hawks, ducks, swans, pigeons, etc'.

Reptiles were numerous and a very reliable, and easily obtained source of protein. Snakes and lizards were easily caught by such procedures as digging, rolling stones or logs, searching through leaf litter, and lifting bark (Meagher & Ride 1979:73). Although some snakes (and in particular the tiger snake) were feared by the *Wardandi Bibbulmun*, they were eaten nevertheless. Snakes and lizards were placed in a fire or roasted in the ashes (Meagher 1974:22). Freshwater tortoises (long-necked and the rarer short-necked) were abundant in swamps, lakes and rivers. Grey (1841 Vol 2:279-80) records that they were particularly numerous in summer (*Be-rok*) when the waters were least extensive. They were caught chiefly by hand, however during spring (*Jilba*) when the long-necked tortoise emerges from the water to lay its eggs on shore, pit traps were used. Their eggs were also eaten (Meagher & Ride 1979:73).

Frogs were plentiful; however some species (for example, *Helioporus*) are poisonous or distasteful, and underwent sophisticated techniques that had been developed for removing the poisonous or distasteful elements. Frogs were collected from swamps and shallow pools throughout the year but the greatest number were found in summer (*Be-rok*). They were also dug out of the ground with digging sticks (Meagher & Ride 1979:71 & 73). In some cases the female frogs were preferred to the males because their eggs were regarded as a delicacy (Moore 1884 cited in Meagher 1974). Frogs were cooked in ashes.

Edible insect larvae were obtained from a number of trees, particularly *Xanthorrhoea*, *Acacia*, *Eucalyptus* and *Banksia*. The grubs found in the blackboy (*Xanthorrhoea*) were the larvae of the beetle *Barbistus cibarius*. These small white grubs were favoured and found in large numbers, up to as many as a hundred in one tree. The grubs found in other trees were the larvae of the ghost moths (*Hepialidae*) which deposit their eggs in living *Acacia*, *Eucalyptus* and *Banksia*. The larvae were larger than those of the previous, and only one or two were found in each tree. The larvae of both beetles and moths were eaten either raw or roasted (Meagher 1974:24).

Crustaceans, such as Marron, Gilgies and Coonac's, found in freshwater rivers and swamps were caught in traps or by hand. Nind (1831:34 cited in Meagher 1974:39) observed that the fresh water swamps abound

with species of Cray-fish, called *Challows*. "In the summer months when the water is partly dried up, they find them in holes in the ground, a foot or more deep. The *Wardandi Bibbulmun* roasts them in the ashes, and eats them in large quantities."

Roots, bulbs and tubers also figure prominently in historical sources and seem to have been the main source of vegetable food throughout the year. Those collected and eaten included species of *Caesia*, *Dioscorea*, *Haemadorum*, *Platysace*, *Prasophyllum* and *Typha* (Meagher 1974:25). Moore (1884:74) describes an orchid known as 'Joobuck' that is the size and shape of a new potato, which was in season in October (*Jilba*) [possibly *Thelymitra crinita*]. Meagher (1974:136) has identified a tuber named as 'Boon' (*Drosera*). It is a small red root, which apparently grew in sandy country all the year round, and was extremely hot and particularly expedient for overcoming lassitude. Bunbury (1930:150) was probably referring to a species of 'boon' when he spoke of eating red bulbous roots, 'not unlike tulip bulbs', which, he said were nice roasted but too 'pungent and biting' when raw (also see Hammond 1933:28). Another root that was eaten was that of the kangaroo paw (Buller-Murphy n.d.). Roots, bulbs and tubers were eaten raw or roasted.

A wide range of seeds and fruits were collected when in season. *Acacia* seeds, in particular, the raspberry jam (*A. acuminata*), were an important seasonal food which was gathered by placing a kangaroo skin *buka* (cloak) on the ground and then shaking the seeds from the tree onto the skin. These seeds were then ground up to produce flour for damper. The resin from this tree is also likened to raspberry jam. This resource was heavily impacted upon by European settlers when its value as good quality fence posts was realized. Edible fruits were not common however those most commonly eaten were that of the zamia palm (*Macrozamia riedlei*) and the Quondong or 'wild cherry' (Meagher 1974). The nuts of the Zamia palm ('*Bouyers*') were eaten after careful preparation to make them edible by burying them in the ground to leach out the toxins (Hammond 1933:28).

In addition to these vegetable food sources, nectar was obtained from the flowers of the *Banksia*, *Dryandra* and *Eucalyptus* (Meagher 1974). The flowers of the *Banksia grandis*, and the nectar obtained from them, were known as *Munghite*. Nectar was obtained from sucking the spikes and a sweet drink was slow made from them. Bunbury (1930:80) commented on the sweetness of the *Munghite*, but warned that 'one should look out for ants as the taste is horrid!' The flowers of *Eucalyptus calophylla* (red gum) was known as *Numbit* and was also used to make a sweet drink (Meagher 1974:25).

Many species of fungi that grow in the southwest, including the common mushroom, were considered inedible by Aborigines (Meagher 1974) '*Chookey*' was apparently a fungus which grew in Marri country and which was eaten raw or cooked (Buller-Murphy n.d.). Other species of fungi eaten were known as *Butogo*, *Bwyego*, *Dtalyil*, *Morad*, *Numar*, and *Wurdo* (Meagher 1974:26).

Other plants were exploited for their various qualities rather than for food. The gum of the Blackboy (*Xanthorrhoea sp*) was used as a resin or glue to fix spear heads and to make the *kadjo*, which is a hammer or adze. The oil of Sandalwood (*Santalum spicatum*) was used to polish spears and also for rubbing on their bodies. Plants were also traded to other districts. The Zamia Palm (*Macrozamia reidleyi*) is one such food (Berndt 1979, Meagher and Ride 1979).

Special techniques were developed for dealing with noxious substances in plant foods. In the case of the *Haemodorum* roots, that were believed to cause dysentery when eaten alone, they were roasted and then pounded up with a quantity of earth. The highly carcinogenic and poisonous nuts of the zamia palm (*Macrozamia riedlei*) were an abundant staple. When the fruit ripened, it was collected, soaked in water for a period, and then buried until safe to be eaten raw or roasted (Meagher 1974).

The labour involved in hunting and gathering activities was divided between the sexes; men hunted larger animals, such as kangaroos, and women and children dug for roots, collected fruits and seeds, and caught

small creatures. Men used spears, axes, throwing sticks, clubs and boomerangs, while women's main implements were the digging stick, the bark carrying-'dish', the skin cape and the skin bag (Meagher & Ride 1979:72-73).

Customary tools were constructed using available resources. Trees provided the principle material for making implements, from spears to spindles. Spears were made of the wood of *Acacia*. Hardwood (including Jarrah and *Acacia*) was used for spear throwers, handles for axes and knives, digging and throwing sticks and boomerangs (Meagher & Ride 1979:76).

Management of the land on which the *Wardandi Bibbulmun* depended incorporated various practices and techniques. Moore (1884) states that even though resources were in abundance that;

"The Nyungar strictly managed their floral and faunal resources by various means such as controlling or limiting access to or use of certain easily obtained species to prevent over exploitation. The Nyungar scheme of management included maintaining a cycle of ritual observances to ensure the renewal of the various plant and animal species and to reconfirm their responsibilities and links to the land and the spirits who inhabited it" (Moore 1884:25).

The *Wardandi Bibbulmun*, as with all Aborigines on the Swan Coastal Plain, practiced repeated and deliberate firing as a technique of managing the landscape. The use of fire was carefully regulated to preserve the land. The term 'fire-stick farming' has been adopted by researchers to describe the practice (Hallam 1975).

Controlled firing was used as a means of attracting game; "after firing, the bush would regenerate, new grass would spring up and attract kangaroos and other herbivores" (Flood 1983:213). Fire was also used as an aid to hunting; "animals could be speared or clubbed as they broke cover to escape the flames and creatures such as lizards could be later dug out of their holes, ready-roasted" (ibid).

There are few recorded observations in the survey area with regards to the use of fire as a land management tool however detailed accounts from the early settlers from King George Sound clearly outline the process used by the Nyungar who burned the country in a regular seasonal mosaic.

"At this season they procure the greatest abundance of game...by setting fire to the under wood and grass which, being dry, is rapidly burnt...With a kind of torch made of the dry leaves of the grass tree they set fire to the sides of the cover by which game is enclosed...The hunters concealed stand in the paths most frequented by the animals and with facility spear them as they pass by. On these occasions vast numbers of animals are destroyed. The violence of the fire is frequently very great and extends over many miles of country; but this is generally guarded against by their burning it in consecutive portions" (Nind 1831:28 cited in Hallam 1979:32)

Observations recorded regarding the tract of land occupied by the *Wardandi Bibbulmun* include that by early explorer John Bussell who noted that north of Augusta "the bush, where unburnt, luxuriant" (Bussell in Cross 1833:184). Another unnamed explorer noted "The whole of the country, between the Conical Hills (Augusta) and Cape Naturaliste has been burnt" (unnamed source in Cross 1833:112). In January 1840 a young Charlotte Heppingstone comments in a letter to Mrs Molloy "the season has been so hot, and the Natives are burning every day" (Hasluck 1955:202).

No specific accounts of the customary use of natural resources exist for 'Mokidup'. However it would seem likely *Wardandi Bibbulmun* that lived at Ellensbrook followed similar patterns that ethno-historic sources has recorded elsewhere. It is likely that *Mokidup* would have been used as a regular camp in early summer by *Wardandi Bibbulmun* travelling to and from the inlets of Geographe Bay. The fresh water spring and the Ellen

Brook would have provided a reliable water source on the migration path '*bidj*'. It can also be assumed that the camp would have been used by small family groups, due to the limited resources available.

Of the resources available it is highly likely that fish and shell fish would have been exploited within the Ellensbrook lagoon near the sea. The location of middens near the entrance to the sea at Ellensbrook would indicate this type of resource exploitation. Charles Dortch from the Western Australian Museum has recorded a number of 'Shell Middens' along the west coast near South Point at Cowaramup Bay and to the north at Ellensbrook. It may also be likely that brush or weir type fish traps could have been built along the Ellensbrook itself. As these brush structures are not preserved over time, it is not possible to determine if the Ellensbrook was exploited in this manner. Skippy Bush (*Templetonia retusa*) is used by contemporary *Wardandi Bibbulmun* people as an indication of the Skippy (*Pseudocaranx wrighti*) seasonal run. This plant is present within the heath of the west coast. *Wardandi Bibbulmun* would have also exploited the types of plants and animals as described above during their season and would have moved on before the area became denuded of resources.

HISTORICAL BACKGROUND

ELLENSBROOK HISTORY

The Ellensbrook Homestead was founded by Alfred Pickmore Bussell (1816-1882) and Ellen Heppingstone (1833-1877) who together with their three daughters, set off in search of a new place in which to farm and graze cattle. The site was chosen after a *Wardandi Bibbulmun* guide led the Bussell's to the spot, due to the shelter it provided and the reliable source of water nearby. Alfred named the brook running through the site as "Ellen's Brook", in honor of his new wife whose name was also given to the home, "Ellensbrook", that they were to later build there (Ellensbrook Conservation Plan 2004:2 - ECP).

At the time land regulations allowed settlers to apply for large areas of crown land as pastoral leases with smaller homestead blocks available for freehold purchase (Richards 1992). The newly married Alfred and Ellen Bussell previously lived at Broadwater, west of the Vasse settlement, before moving south to 'pioneer' the area around Margaret River. The exact date and details are not clear and variously given as 1854 (Terry 1978), "probably in 1855" (Heppingstone 1964) and 1857 (Richards 1992 & Collard 1994). Alfred may have seen this country while employed transporting Government provisions monthly from Augusta to Vasse (Heppingstone 1964). He may also have successfully ranged cattle there in the early 1850's with the help of *Wardandi Bibbulmun* overseers, as suggested by Terry (Terry 1978:24). Whatever the background, sometime between 1854 and early 1857, Alfred and Ellen are said to have loaded their possessions and two or three infant daughters, Fanny, Edith and perhaps Bessie on a bullock wagon and moved further south. A man named Kelly and an unnamed *Wardandi Bibbulmun* guide helped chop and slash a rough road through the heavier bush. It took four days to cover the forty miles to *Mokidup* where Alfred and Ellen Bussell were to settle, farm and build their home on the banks of the Ellen Brook.

A small fertile valley sheltered from ocean winds was chosen for the new farm. Temporary shelters were made from tree bark and rushes, and local *Wardandi Bibbulmun* were enlisted to help clear the fertile valley ready for planting crops of potatoes and vegetables (Heppingstone 1964:36).

A site next to the perennial stream was chosen for the homestead. From 1857 to the early 1860's Alfred Bussell, along with his servants and local *Wardandi Bibbulmun* people, constructed a small cottage with a large stone fireplace (ECP 2004:2). Ellen's diary for the 1st May 1857 records *Wardandi Bibbulmun* gathering paper bark which "...was used in the roof..." (Richards 1992:56 cited in Collard 1994:48)

With hard work and the help of local *Wardandi Bibbulmun* and a selection of labourers including 'ticket of leave' convicts and deserters from American whaling ships, Ellensbrook was developed to become a largely

self sufficient and even prosperous farm. More land was cleared and cultivated to grow crops of grain and potatoes for domestic use and sale. Timber was cut for buildings as well as fencing and sale to the new timber mills. Horses, bullocks and cattle were successfully bred and in constant demand for meat or sale. As the herd of cattle increased a dairy was built over the running stream which kept it cool for the making of butter. This was wrapped in cheesecloth and stored in a cool cave next to the stream until transported by regular cart trips to Vasse for sale or shipping to ready markets in Perth.

Wardandi Bibbulmun people were instrumental in establishing the Ellensbrook farm and operating and developing it during the following sixty years while it was occupied by members of the Bussell family. Frequent reference is made to *Wardandi Bibbulmun* working cattle, horses and bullocks and helping monitor and move stock as they free-ranged along the unfenced coastal leases. Numerous *Wardandi Bibbulmun* girls helped Ellen and her 'foster sister' Mary Smith during their long days carrying out endless chores about the homestead. Passing *Wardandi Bibbulmun* groups camping nearby provided a temporary source of labour however, others appear to have lived and worked there for many years including stockmen and girls working about the homestead and dairy (Nettie, Chloe and Millie named in Terry 1978). Old Mittan and young Peter, Jimmie, Charley and Ralph are recorded for their good stock work but Sam Isaacs, Ngilgi and Nannup are perhaps the best known. Sam Isaacs and Ngilgi, along with the two eldest Bussell girls, Fanny and Edith, were to have the longest association with Ellensbrook.

Ellensbrook Homestead was extended as needed but attention soon focused on building a new house about 6 miles south on the Margaret River. It took years to build with Sam Isaacs and "a native lad, Peter" in charge of the bullock wagons with "convicts, freemen and Nyungars" to load and unload stone for the foundations and cellars; quarry and haul sandstone for walls and burn lime up-river on huge fires (Terry 1978:66). In 1865 it was finally completed and the Bussell family, now including five daughters, moved from Ellensbrook to live in the new "Wallcliffe House". They left behind two infant sons who had died and been buried in the small graveyard at Ellensbrook next to ticket of leave man Chisel (William Chiswell). Mary and her husband Harry Adams were left to oversee Ellensbrook and manage the dairy. Cattle and stock were constantly moved between the properties, including the out-station properties at Cowaramup and Boranup, and Ellensbrook continued as a vital part of the Bussell's' lives and pastoral business.

The eldest daughter of Alfred and Ellen, Fanny, took over management of Ellensbrook from 1871 to 1877 with her husband John Brockman (ECP 2007:2). Fanny Brockman's diary records daily activities at Ellensbrook from 1872, painting a busy life of hard work for everyone focused on clearing, fencing, carting timber, bullock ploughing, planting potatoes, milking, producing butter, dealing with wild dogs, improving pastures, buildings, herds and constantly monitoring, moving and searching for lost cattle. *Wardandi Bibbulmun* stockman Nannup appears to have been the principal permanent employee of Fanny and John Brockman at Ellensbrook while the girls Lizzy, Janie and Nancy did household chores as well as the daily milking and butter making.

Fanny was proud of building up a healthy flock of sheep and a fine dairy herd of their own at Ellensbrook. However John Brockman's consuming interest in development of the far north-west contributed to financial debt, failing marriage and long separations which left Fanny residing at Ellensbrook alone. Her diary records "The still solitude is something terrible" every growl old Sharpin gives, I fancy a bushranger is coming. I don't mean to go to bed tonight at all, I have a good mind to go and sleep with the cows" (Brockman, F (n.d.) diary 27 Jan 1876). Although frequently joined by her sisters Grace and Edith from Wallcliffe, her more constant companions at Ellensbrook appear to have been *Wardandi Bibbulmun* employed about the homestead and helping with the stock. In 1873 Ngilgi stayed at Ellensbrook briefly. Fanny's diary entry records "Ngilgi came up from Boranup for meat - brought little Lizzy up. I am very glad as her company is better than entire solitude" (Brockman, F (n.d.) diary 31 March 1873) and "I can just hear the happy voices of my coloured servants in the kitchen and sit here all alone" (Brockman, F (n.d.) diary 19 April 1876). She also records visiting groups of *Wardandi Bibbulmun* around Ellensbrook - "A lot of natives came today and as I write now I

can hear them having a great row about something. I hope they will not spear each other" (Brockman, F (n.d.) diary 8 January 1876).

Fanny Bussell left Ellensbrook in 1877 after her mother Ellen died and moved back to Wallcliffe to help her father care for the younger children John, Fred, Violet and baby Filumena, and help manage his large estate.

From this time Edith and Grace Bussell lived at Ellensbrook periodically until the late 1870's when Edith made it her permanent home. Edith Bussell was the second eldest of Alfred and Ellen's seven living daughters. After Alfred Bussell's death in 1882, Edith continued to live at Ellensbrook, eventually becoming the legal owner of the homestead. Edith Bussell is thought to have re-roofed the building with corrugated iron in the 1890's. In 1898 she agreed to open Ellensbrook as a Farm Home to care, train and teach Aboriginal children. In 1902 the Aborigines Department assisted with the building of two additional timber rooms to accommodate the growing number of children (SRO Cons 255, 1902/117).

In 1902 Edith also joined the emerging local tourist industry by offering accommodation at Ellensbrook to a limited number of summer guests to supplement the homesteads income. Sister Fanny offered similar accommodation at her nearby Burnside property as did the lessees of Wallcliffe House. Summer guests continued to join Edith and the Aboriginal children at Ellensbrook until at least 1909 or longer, although a severe bout of whooping cough amongst the Aboriginal children during the summer of 1904 meant no guests with children could be accepted (SRO Cons255, 1904/23). A 1909 photograph of Ellensbrook is described by Richards (1992) as a well ordered, prosperous looking, small scale farm, with a cluster of out-buildings and fenced paddocks surrounding the rambling homestead. The Ellensbrook Farm School closed in 1917 after which the buildings and surrounding farmland began a period of deterioration.

After Edith's death in 1939 the vacant house was bought and sold and became run-down, until acquired in 1950 by Lennox Terry, the grandson of Alfred and Ellen Bussell and son of Filumena. The Terry family remained in residence until about 1964 when the new owner, Jack Williams, moved in and continued renovating and repairing the property. In 1978 he arranged to gift the homestead on one acre of surrounding land to the National Trust with the balance of Location 47 and adjacent land holdings sold to the Western Australian Government for inclusion in the Leeuwin Naturaliste National Park (Richards1992 in Heritage Today 2004:41). Ellensbrook was later opened to the public in 1990 when an access road from Caves Road was completed (ECP 2004).

ABORIGINAL PEOPLE ASSOCIATED WITH ELLENSBROOK FARM AND THE BUSSELL FAMILY

Aboriginal people were instrumental in establishing the Ellensbrook farm and operating and developing it during the sixty years while it was occupied by members of the Bussell family.

Sam Isaacs - became well known for his bravery, his long association with Ellensbrook and Wallcliffe and as a respected member of the Margaret River community. He is said to have been reared by the Dawson family at Westbrook as well as the Bussell's at Ellensbrook. Heppingstone (1964) describes him as a curly-haired little boy who turned up at Ellensbrook one day upset that he had lost pigs he had been droving from Augusta to the Vasse for Colonel Molloy. He was taken in and ended up staying at Ellensbrook with the Bussell's for many years, continuing to work for them for much of his life. According to Terry (1978:41, 79) the name given to him by his Aboriginal mother was *Yebbe* but he was known as Sam Isaacs, the son of an African/American mariner named Saul (or Sam) Isaacs. As he grew he earned a reputation for being an excellent cattle man and expert with the large bullock teams used to haul heavy loads and take timber to the mills (Brockman, F (n.d.) diary 1872-1905). He had a reputation for always being reliable and trustworthy and seemingly integral to the successful operation of Ellensbrook and expanding Bussell pastoral interests. According to Collard (1994) he also drove bullock teams for the timber mill at Karridale and Boranup.

In January 1867, he married Lucy (Major) Lowe, an African/American who had arrived from America on a whaler (Terry 1978, Tilbrook 1983). They lived and worked at Wallcliffe for many years and had six boys with one also named Sam. He would later marry Jane Jean Councillor, a girl who lived at Ellensbrook Farm School with Edith Bussell in the early 1900's.

In December, 1876 Sam Isaacs became famous for his bravery alongside 16 year old Grace Bussell in rescuing passengers and crew from the stricken steamship *Georgette* which was floundering in breakers with a smaller capsized boat closer to shore near Calgardup beach. According to Heppingstone (1964 Vol6 Part III: 43), Sam Isaacs often told the story of how they rode out as far as the horses footing held, after which "he swam his horse out to the ship, bringing in passengers three at a time, one in front of the saddle, one behind and one hanging on to the tail, to the waiting Grace who took them ashore." Jennings (1999) gives two passengers' descriptions of relatively shallow but wild surf which was particularly dangerous when the legs of Grace's horse tangled in a line the capsized boat had been attempting to take ashore. Terry (1978:160) gives another detail describing how "They carried a lifeline from ship to shore, people clinging to it as well as to the horses' tails and manes."

In recognition of his bravery and leadership Sam Isaacs was awarded a Bronze medal from the Royal Human Society and the promise of 100 acres of land (Dictionary of Western Australians 1829-1914, Vol.3:427). On 12 November 1897, Sam Isaacs officially received the land grant of 100 acres on the Margaret River near Wallcliffe where he established his farm called Ferndale. Sam Isaacs died 14 July 1920. His descendants still live in the district (Collard 1994).

Ngilgi (*Ngilgie*, Nilgie, , Nilgee, Ngilgi, Nyilgee) - was said to have been a *Wardandi Bibbulmun* born about 1855 near Augusta (Collard 1994:84, Haebich 1988:62). Her arrival at Ellensbrook as a baby is described by Heppingstone (1964:40) who relates what happened when Ellen Bussell surprised some *Wardandi Bibbulmun* women digging potatoes from the crop.

"They decamped in such a hurry that a baby girl was left behind. None of the Nyungar women would claim the child which was left at the homestead when the tribe departed. The little one was named Nilgee and became the pet of the family. She received the same education as the other children until she was twelve, when she returned or was taken back by the tribe. Until her death she retained the cultured intonation of her early teaching and always spoke in perfect English. She spent most of her declining years at Guildford".

Daisy Bates relates a similar story but says that *Ngilgi* was passed to the Bussell household having been found in the Turner's potato field at Vasse (The Western Mail 8/12/1908). *Ngilgi* appears to have moved with ease between the traditional *Wardandi Bibbulmun* life and the early European settler's life. She was said to have been married according to Aboriginal tradition at an early age but both parties went their separate ways. She maintained close ties with the Bussell family throughout her life. In 1873 *Ngilgi* stayed at Ellensbrook with Fanny Brockman (nee Bussell) and assisted with the dairy herd there as well as spending some time at the Boranup property looking after the sheep (Brockman, F (n.d.) diary 1872-1905).

During the 1880's *Ngilgi* lived in Perth where she worked variously as nurse and domestic, visited the Bussell women living in Perth and was familiar with families of Perth society. She was reportedly a formidable personality and colourfully described by Daisy Bates who regularly met with her between 1905 – 1907 while camped at 'Mamba' known officially as the Welshpool or Canning Reserve. *Ngilgi* was one of the first residents at the Welshpool reserve when it opened and had a government hut and plot there which Daisy Bates observed she shared with her "thirty-two dogs, seven goats, a dozen fowls, four Aboriginal suitors and one half caste aspirant". *Ngilgi* had close ties with traditional Aboriginal life and importantly supplied Daisy Bates with a vocabulary of 1400 *Bibbulmun* words as well as sentences (Tilbrook 1983). Daisy Bates also

appears to have enjoyed her strength of character while also noting her considerable beauty with “shapely form, beautiful teeth and eyes, and skin smooth as burnished bronze” (in Salter 1971:118).

When Perth camps were closed in 1918 the residents were forced to move to Mogumber – Moore River Mission leaving their animals behind. Ngilgi, who was known for her love of animals, was said to be so upset by the proposed shooting of her dogs that she left Welshpool and returned to Busselton. Tilbrook (1983) lists Ngilgi’s father as *Weedugit* and mother as *Wooragan*, both Aboriginals of Augusta. According to Tilbrook, the Aboriginal Department records show Ngilgi to be the niece of a settler George Warren, or possibly of his wife nee Cecilia Dinah.

Nannup, Jimmie and Ralph - are repeatedly named in Bussell diaries and letters as popular and good stockmen who worked for the Bussell’s in the 1870’s when stock ranging along their extensive coastal leases required constant checking, rounding up or moving. Nannup and Jimmie are said to have assisted in droving a large herd of about 1000 cattle overland to Nichol Bay near Roebourne in the north-west. In 1874 brothers Henry and William Clarkson had bought about 200 head of cattle throughout the southwest which they herded at Ellensbrook before leaving on a fourteen month cattle drive to Nichol Bay in the north-west. When William died of thirst and Henry Clarkson was speared in the Gascoyne region in March 1875, John Brockman left his wife Fanny (nee Bussell) at Ellensbrook while he went north to take charge and complete the drive (Brockman, F (n.d.) diary 1872-1905). Nannup is mentioned almost daily in Fanny’s diary of Ellensbrook farm activities up to the time of John Brockman’s departure, then ceases. It appears Nannup accompanied John Brockman. Tilbrook (1983:65) confirms that Nannup is mentioned several times in the diary John Brockman kept while expedition leader. Nannup apparently died while still a young man. Tilbrook’s research into Nyungar family histories concluded that his relationship to the well known southwest Nannup family including J. Nannup, Charles William Nannup and David Nannup is not known (Tilbrook 1983:65).

George Long and John Forrest - were Aboriginal employees at Ellensbrook when Edith Bussell was there. George Long left in the early 1900’s to find better wages. According to Collard (1994:56) he left to work on the Yallingup road. He had grown up in the Margaret River area and had courted a girl from Ellensbrook Farm in his youth. However in 1906 he married Rosie Grey, another Aboriginal girl who had been trained at Ellensbrook by Edith. Henry Prinsep, the Chief Protector of Aborigines, sent a wedding gift of knives and forks to the couple with an identical gift to Jane Councillor and Sam Isaacs (Jnr) who married at much the same time. In 1906 George ‘Long’ successfully applied for a block of land (Tilbrook 1983:30). His application was assisted and personally supported by Henry Prinsep, and George Long received his chosen homestead farm block fronting onto the Margaret River. Aborigines Department file (PRO Cons255 1906/679) lists details as ‘Reserve Number 10758 Sussex (Waterfall) 100 acres Govt. Gazette 2/5/1907. A map of the area shows some shading on the Location made by Long and Fred Bussell which represents “first class ground” (SRO Cons255 1906/753). According to Collard (1994), the Wheatbelt Aboriginal Corporation places George Long at Moore River settlement in 1922 where he died of TB and was buried.

John Forrest - worked for some time at Ellensbrook becoming overseer there. Emil Penny claimed he was unkind to him and the reason he would not return to Ellensbrook after he left in 1911 aged 12 years (SRO Cons 652 1911/56).

ELLENSBROOK FARM SCHOOL 1898 - 1917

Ellensbrook Farm School was established in 1898 when Edith Bussell agreed to undertake the care and training of Aboriginal children. The school was superintended by Edith for seventeen years until it closed in 1917. During that time 19 individuals, mostly young children were accepted into Ellensbrook.

During these times educational opportunities for Aboriginal children were extremely limited. In 1893, amendments to the Elementary Education Act resulted in many Aboriginal children being denied access to

public schools. Amendments to the Aborigines Protection Act of 1886 “classified the education of half-castes and full-blood Aborigines as being a special concern and noted that the Aborigines Department would be responsible for handling their education” (Mounsey:396 in Berndt & Berndt ed. 1979). Henry Prinsep, the Chief Protector heading the new Aborigines Department was married to Edith’s first cousin, Josephine Bussell from Cattle Chosen at Vasse. Their friendly relationship was undoubtedly instrumental in Edith’s decision to open Ellensbrook Farm School and is evident in correspondence relating to its operation.

When Ellensbrook Farm School took in the first children in August 1899 it became one of three missions in the south providing various levels of care and education for Aboriginal children. The other two were run by different religious denominations and were the New Norcia Benedictine Mission and the Anglican Swan Native and Half Caste Home near Perth. The Aborigines Department paid a daily subsidy of up to one shilling for each child in their care with additional assistance for requested goods such as clothing and educational equipment like slates and pencils. Until the proclamation of the Aborigines Act in 1905, the operation of mission/homes was officially outside the control of the Aborigines Department. However correspondence preserved in the files of the Aborigines Department show the personal relationship between Edith Bussell and Prinsep and the paternalistic interest he took in the welfare and progress of the children; receiving letters from them, obtaining Christmas presents suggested by Edith for each child and calling in at the Home when visiting Busselton (State Records Office - SRO Cons255, 1902/117).

Ellensbrook took in Aboriginal children of mixed descent and also provided temporary refuge to adults. Some children were orphans who had been voluntarily surrendered but others were sent by their parents for their education with some financial support. It was a relatively small institution with records indicating a maximum of ten or eleven resident children at any one time with most coming from the north-west. The aim was to provide care, practical training in domestic and farm work and a rudimentary education with lessons in basic numeracy and literacy. Miss Emily Griffiths was initially employed to assist with teaching. It was anticipated that as the children became old enough they could progress to employment, usually on farms as labourers or domestics. The 1905 Annual Report also mentions the ‘most successful’ marriages of two older girls to ‘industrious and steady’ *Wardandi Bibbulmun* men living on small local land holdings.

Departmental records of financial and material support provided an insight into the lifestyle and times. Regular requests were made by Edith Bussell for basic items for the children including shoes, linen, dungaree and flannelette fabric, sewing items and educational tools. A letter from Prinsep dated 26/2/1902 advises of the Department forwarding “6 slates, 12 copy books, box slate pencils, 12 HB pencils, 6 pen holders (for nibs), a box assorted nibs and 3 small bottles of ink” as well as “1 pair of strong shoes (for Mary), 2 pair stocking and 2 small shirts for Emil” (SRO Cons255, 1902/117). In 1904 Edith wrote to Prinsep requesting appropriate white maids caps and aprons for three Ellensbrook girls who had ‘set their hearts’ on them for waiting on tables during the summer holiday accommodation period (SRO Cons255, 1904/23). In 1904 when Edith feared little Emil Penny would die from the whooping cough, her telegram was a more serious request. Aborigines Department Annual Reports provide more formal information. The 1901-1902 report lists eight ‘inmates’ at Ellensbrook at a cost of 68 pounds, 14 shillings and 8 pence or 8½ pence per day. In 1905-1906, the report notes Ellensbrook home as having 10 children at a daily average cost of 9 pence equating to an annual cost of 13 pounds each.

The 1905 Aborigines Act gave the Aborigines Department and its appointed officers sweeping powers to rigidly enforce regulations aimed to ‘make provision for the better protection and care of the Aboriginal inhabitants of Western Australia’ (cited in Haebich 1988:83). However, despite good intentions, the effect of the Act was to isolate Aboriginal people further in a complex series of restrictive laws and regulations requiring permission and permits to travel, use firearms, become employed and even married. All facets of Aboriginal life were controlled, monitored and enforced in an oppressive invasion of private lives.

All illegitimate children of Aboriginal descent to the age of sixteen were now under the guardianship of the Chief Protector of Aborigines who now had the right to move needy or orphaned children into missions or other institutions (Haebich 1988:85). When Mary (Slee) left Ellensbrook with her two sons Dan and Frank in 1911, the Chief Protector of Aborigines reassured Edith that since the boys were 13 and 12 years old and part Aboriginal, his guardianship overrode the mother's parental responsibility and they could be returned (SRO Cons652 1911/627). Furthermore, the employment of an Aboriginal less than fourteen years of age required the employer to obtain a written permit and agreement witnessed by a Department of Aborigines representative (Haebich 1988:85). This was aimed at ensuring children were protected from unsuitable work, conditions or employers but also restricted free choice and control of income. When Edith Bussell suggested she employ 14 year old Emil Penny, the Department proposed to sign the boy to her for a trial of 12 months with the boy to receive 6 pence a week pocket money with the remaining 2 shillings forwarded to the Department quarterly to be invested in the savings bank in trust for him (SRO Cons652 1911/56).

Although the powers of the act were vested in honorary protectors, Prinsep personally acted as guardian and patron for young people at Ellensbrook who required permission under the Aboriginal Act 1905 for marriages or land applications. In 1906 he supported and assisted George Long, a former employee at Ellensbrook, in submitting his application for a Reserve farming block and approved his marriage to Rosy Grey, a girl from Ellensbrook (SRO Cons255, 1906/115).

Edith also became attached to the children. She had expected to keep them in her care and training until they were 16 years old and was angry when the Department considered applications for their employment from as young as 10/11 years old. She objected that she had cared and trained them from infancy on a barely adequate daily allowance of 6 pence a day without complaint, only to have them taken away just as they showed signs of being useful and before they were fully trained or educated. In 1907 Edith entered into a bitter fight to keep 10/11 year old Dan Corbett whose placement had been arranged without her knowledge (SRO Cons255, 1907/450). The Minister, Mr Wilson responded that in the difficult economic times it was their duty to transfer a child to a suitable person's care and training when the child was old enough to be useful, thereby saving the cost of keeping them in an institution. Edith ultimately chose to forgo the government subsidy and personally employ two children, Dan and Dora, rather than lose them to outside employers. However her letter of 21 July 1907 to the minister asks "If the children that I train are in such demand, why are not a few more sent here" (SRO Cons255, 1907/450).

Few additional children were sent to Ellensbrook after 1907 and the retirement of Henry Prinsep, although those who had arrived as infants remained until they were old enough to be employed. Some with families returned to camp life, while others forged a new lifestyle for themselves which identified with their experiences and upbringing at the Ellensbrook Farm School. According to Haebich (1988:9) "they formed small educated elite in the Aboriginal population in the south early this century." In 1911, the annual report of the renamed Department of Aborigines and Fisheries notes only five children remaining at Ellensbrook. Edith now taught the children herself but only in winter evenings when they were not too busy with visitors (SRO Cons 652, 1911/627). This lack of tuition was addressed by Edith Bussell with her report for September 1913 listing 4 children at Ellensbrook; all healthy with no illness, taught every day and "learning all kinds of useful light work about the house and farm" (SRO Cons 652 1913/1289). In 1915 the state government established the Carrolup Aboriginal Reserve at Katanning which was proposed to become a self supporting agricultural settlement. The new Chief Protector of Aborigines, Neville, cut back on expenditure of missions and started directing children to the new settlements instead. In March 1917 the Ellensbrook Home officially closed and the two remaining Aboriginal children living there were transferred to Carrolup.

Edith remained at Ellensbrook. However, the 1920's saw a period of decline and Edith moved out as sand drift from coastal dunes was encroaching. Edith Bussell died in 1939. Barbara Taylor and Stan Grey who had been children at Ellensbrook stayed with Edith in adult life and together with Charlie Simpson were named as beneficiaries in her will.

CHILDREN OF ELLENSBROOK FARM SCHOOL 1899 -1917

State Records Office (SRO) - The records of The Chief Protector of Aborigines Files 1898-1908 (Acc 255) consist of almost 1500 files relating to the administrative functions of the Aborigines Department. They are kept by the State Records Office of Western Australia (previously named Public Records Office). Records after 1908 relating to the renamed Department of Aborigines and Fisheries are also held by the State Records Office of Western Australia (Acc 652). Access to some restricted files requires permission from DIA. Files are available on microfilm or microfiche. All references are given with a Consignment number accompanied by a specific year and file number.

Mary Corbett (nee Slee) - and her two sons **Dan** and **Frank** were the first residents to arrive at Ellensbrook Farm School in August 1899 aged about 18, 2 and 1 year old although records of ages differ slightly. Roebourne is recorded as Mary's place of origin but the Aborigines Department Annual Report in June 1902 lists them as deserted in Bunbury. In 1904 Mary gave birth to another child in Busselton and letters in Aborigines Department files indicate Edith was very angry that Mary had broken the code of moral behaviour she set at Ellensbrook and feared her return would be "a bad example for the other girls"(SRO Acc 255 1904/23). According to the Resident Magistrate Office in Busselton, the reputed father, Eli Lowe, had left the district (SRO Cons255, 1904/23). However Mary is mentioned in the 1905 Aborigines Department Annual Report as being back at Ellensbrook with her three children where she 'assists with the cooking and other work'. While at Ellensbrook, Mary received no wage but was 'on the Govt relief list.' Letters written by Edith Bussell to the Department in 1911 indicate that Mary later moved to work for wages for Fanny Brockman at nearby Burnside where she had a fourth child which died (SRO Cons 652 1911/627). Mary moved on and in 1911 was reported with the name Mary Bladen, working in Busselton for Miss Hislop and receiving financial support from the baby's father (4 shillings a week as per an order of the court) (SRO Cons 652 1911/627). Research by Tilbrook, (1983:210 Family Tree 23), shows Mary Corbett (Slee) had a partner, Thomas Webb with whom she had a child named Billy Webb. When Mary left Burnside in 1911 she took her two sons, Dan and Frank who had been under the care of Edith Bussell for almost 12 years (SRO Cons 652, 1911/627). The Chief Protector of Aborigines assured Edith Bussell that since the boys were part Aboriginal and only 13 and 12 years old, his guardianship overrode Mary's parental authority to remove the boys. However, when located, the boys were satisfied with work positions they had gained with two independent employers.

Dan - Dan's surname is said by Edith Bussell to be Rigg (SRO Cons 652 1911/627). In June 1907 when Dan would have been about 10/11 years old, a Mr Gale of Fairlawn obtained an agreement and permit from the Aborigines Department to employ Dan without the knowledge of Edith Bussell. Edith was furious and fought the move writing to Mr Gale implying his actions 'dishonourable' and in the absence of Harry Prinsep appealed directly to the appropriate Minister, Mr Wilson (SRO Acc 255 1907/450). Henry Prinsep was on leave in England but Mr Gale's letter applying to employ Dan indicates they had discussed the matter and Prinsep's memo records that he had 'responded personally' to Gales letter. His memo also directs the acting Mr Pechell to process the necessary paper work; advise Miss Bussell of a precedent of employing children under 16, and ask her to make arrangements to hand the boy over to Mr Gale where he believed he would be happy. Mr Gale retaliated angrily to Edith's argument that Dan was 'under 10' and too young to leave his training school and go to work. She also complained "It is no encouragement to me to take interest in this work and turn the children out a credit to me and of use to the state", (SRO Acc 255 1907/450). She fought to gain permission to retain all children until the age of 16. The Minister presented Edith with diplomatic reasoning that it was the Government's duty to reduce expenditure in institutions by transferring children to suitable employers where they could be usefully employed, trained and cared for. It was suggested Edith Bussell could retain Dan at Ellensbrook provided she pay the boy a wage, just as Mr Gale intended to do. Edith elected to keep Dan at her own expense paying him 1 shilling a week 'pocket money' as she considered him not old enough for wages. Four years later in May 1911 Dan's mother, Mary Corbett, took her children away. A distressed Edith telegraphed the Chief Protector of Aborigines who directed the police to locate the

boys. Within two months the 14 year old Dan was reported being “with Mr Mordent Loch near Busselton, who provides him with plenty of food and clothes, and 2/6 (two shillings and six pence) per week.

Frank - appears to have been a baby of one year or less when he arrived at Ellensbrook in 1899. A letter from Edith Bussell to Prinsep in 1904 advises of an unfortunate accident in which Frank cut the sinew at the back of his heel with an axe (SRO 255 1904/23). When his mother, Mary Corbett took her sons away from Margaret River in 1911, Frank was 12 years of age. The Busselton District Police Office reported of 18 July 1911 that Frank was with Mr Jeff Stallard of Ludlow where he gets “plenty of food and clothes, and 2/6 (two shillings and six pence) per week. Besides he attends school, which he was unable to do when at Ellensbrook.” (SRO Cons 652 1911/627). According to the Newell family tree researched by Tilbrook (1983:150 Family Tree 11A), Frank Corbett, son of Mary Corbett married a girl named Leah Newell who had sisters named Phoebe and Nancy. It seems likely that these sisters may be the same or related to the Phoebe and Nancy Newell at Ellensbrook. A formal Newell family photo taken in Perth about 1910 (Tilbrook 1983:151, Haebich 1988:8) shows parents and apparent sisters, Leah, Phoebe (of a similar age) and Annie (older). However, no girl named Nancy is in the photo.

Jane-Jean Councillor (also called Jennie) - arrived in June 1900. Edith Bussell's list of Ellensbrook inmates supplied to the Aborigines Department in July 1902 gives her age as 16 and notes she had a burnt limb and came from Northampton. She was courted by George Long with plans to marry in 1904 but ultimately married Sam Isaacs (Jnr), son of Sam Isaacs who was involved in the rescue of passengers from the shipwrecked *Georgette* in 1876.

Tommy Ah Hong - arrived August 1900. The July 1902 list of inmates gives his age as 8 and says he was sent from Williambury Station, Carnarvon, for his schooling. Mr Ah Hong requested a photo and information on his son's progress and was sent both. Tommy's progress was evident in letters he wrote to Mr Prinsep as well as his father. Mr Ah Hong made half yearly payments to the Aborigines Department to support his son. His contribution for the six months ending December 1902 was nine pounds (SRO Cons 255, 1902/117). In April - May 1903, Mr Ah Hong requested the Aborigines Department return his son to Carnarvon at the end of June 1903. Edith Bussell found Tommy a very good boy and was sorry to lose him. However, Mr Ah Hong was not dissuaded and sent the Aborigines Department the three pounds, ten shillings requested to cover expenses. The Chief Protector, Mr Prinsep, personally placed Tommy on a state ship on 1st July 1903 under the charge of a police constable who was also leaving for Carnarvon (SRO Cons 255, 1903/189). Mr Prinsep hoped the constable could persuade Mr Ah Hong to let Tommy return however the Constable wrote in August 1903 that Tommy “was running about with the native boys” for some time before becoming “employed on Brick House Station as a buggy boy (holding horses and opening gates etc)” (SRO Cons 255 1903/12).

Emil Penny (also known as Leeuwin Emil Penny) - was sent to the home in November 1901 and is listed in July 1902 as being 5 years old. According to Tilbrook (1983:51) his mother had been married to shepherd John Penny living in Albany. In 1900 she became ill, moved to Perth with a Singhalese man N. Armir and her two children Annaline aged 13 and Leeuwin Emil aged 3. When she died soon after in February 1901 the Aborigines Department was asked to look into their welfare. Aniline and Armir wrote to an aunt (Lucy Morden) to come and collect them. At some time, another relative, Frank Davis at Wagin offered to take care of the children. However the Aborigines Dept seems to have taken action and Annaline was apprenticed to a Leederville Storekeeper and Leeuwin Emil was sent to the Swan Native and Half Caste Mission at 4 years old and transferred to Ellensbrook Farm School later the same year.

Early in 1904 Edith Bussell became alarmed at ‘little Penny’s’ declining health with whooping cough telegraphing the Aborigines Department that she feared he was about to die. The Department arranged for a Doctor to visit and Emil Penny slowly recovered (SRO Cons 255, 1904/23). Edith claimed he was “always a fragile boy” and in 1911 she proposed that she employ the 14 year old, possibly in an attempt to keep him at Ellensbrook. The Department agreed and forwarded the necessary permit and agreement papers with directions that she pay the boy 6 pence a week pocket money with the remaining 2 shillings forwarded to the Department quarterly to be invested in the savings bank in trust for him (SRO Cons 652 1911/56). Emil Penny

was not interested and on 6th November 1911 he left Ellensbrook Farm to get a job with better wages. As he was still under the Chief Protector's guardianship he was traced and found working for Mr Sambo, a local *Wardandi Bibbulmun*, who was contracted to dig potatoes on Charles House's Yallingup farm (SRO 652, 1911:56). He would not consider returning to Ellensbrook.

Dora Regina Hest - arrived in May 1902 from 'Springs' (Station) near Roebourne aged 14. This girl appears to be the same girl referred to as 'Dottie' in a hand written memo in Aborigines Department files: "Miss Bussell advised by memo 3/5/02 and asked if she could take in a h/c girl about 13 or 14 (Dottie from the Springs, Roebourne) if I find it necessary to send her down HP 3/5/02." (SRO Cons255 1902/117) The 1901-1902 Annual Report lists the daily allowance for Dora Regina Hest as 1 shilling (which exceeds the normal 9 pence allowed by the Department for older children). This suggests that private payment may have been received by the Aborigines Department towards Dora's upkeep. In July 1906 Henry Prinsep visited Ellensbrook and subsequently advised Edith Bussell that he thought Dora old enough to go into service (PRO Cons255, 1906/115). Edith elected to take Dora into service herself rather than lose her.

Ivy Hadji - arrived in May 1902 aged 7. She had been sent from Carnarvon for schooling. Telegram from the Carnarvon Resident Magistrate advised the Department of Aborigines that "At present, Hadji is unable to contribute towards Ivy's education – will do something later on" (Aborigines Dept. 117/1902). In July 1907 Edith Bussell was concerned that 12 year old Ivy had been sent back to an unstable home. The Aborigines Department assured Miss Bussell that Ivy was sent to the care of Mrs W McLeod of Minilya Station who was well known for her care, training and education of many Aboriginal children. They also advised that Ivy had "taken service under agreement" (SRO Cons 255, 1907/450).

Willie Pious - son of Emily Pious was placed at Ellensbrook sometime before August 1903 as a temporary measure while his mother and her husband established themselves on a new property. However, both parents sadly missed their son and wrote in turn to the Aborigines Department (PRO Cons255 1903/12). Mr Pious wrote on 15 Sept. 1903 to the Chief Protector of Aborigines ".....my poor wife has written to you and you haven't sent her a line of any sort about the boy. Please Mr Prinsep if you have any love or feeling for us, please give us the boy back as my poor wife is so broken hearted...." Aborigine Department files include memos and notes directing Ellensbrook Farm School to arrange for Tommy to be sent home. Although sorry to see him go, Edith Bussell made arrangements for his return with an appropriate escort in October 1903. It appears that both Willie's parents were seriously ill and it is possible they both died with Willie and their other children also placed in institutional care (Tilbrook 1983:55).

Lizzie Taylor - arrived March 1904. According to the Mingenew police report of November 2003, Lizzie was an orphaned girl of about 12 years old of an 'unknown white father' and a 'deceased half-caste mother' known as *Weleberg*. The local doctor confirmed that medical treatment was required for Lizzie's 'ulcerated granulated sore eyes' (PRO Cons255, 1903/592). Prinsep made arrangements with the Mingenew police for her to be escorted to Perth where she was hospitalised for an operation on her upper left eyelid which was 'turning in'. Prinsep's memo dated 6 February 2004 notes that she was sent on to Ellensbrook after recuperating from the operation.

Barbara Taylor - No records or references to a Barbara Taylor have been located in the Aborigines Department files. Like Stan Grey, Barbara is said to have stayed with Edith Bussell in adult life and been a beneficiary of her will (Collard 1994).

Rosie Grey (Gray, Guy in Collard 1994) - arrived in December 1903. In September 1903, Edith Bussell was advised to be ready for a girl and baby. Aborigines Department files, memos and letters indicate that Rosie Grey was sent from Geraldton to Busselton. It is unclear where the baby was born, however a telegram from Busselton to the Department in December 1903, announced that Rosie Grey was waiting in Busselton to be sent to Margaret River (PRO Acc255, 1903/12). A letter from Edith Bussell dated 25 December 1903 acknowledged their safe arrival but noted it was "a pity the girl Rosie stayed so long in Busselton. This (Rosie's) baby caught whooping cough and does not seem to get better" (PRO Acc225 1903/419). The whooping cough was caught by most of the children at Ellensbrook and Edith became so concerned she

advised the Department she feared both Emil Penny and Rosie's baby would die (PRO Acc225, 1904/23). The Department arranged for a Doctor to make a visit to Ellensbrook and Edith Bussell reported in February that 'little Penny' was on the road to recovery although she remained concerned about the health of the baby. A month later Edith requested Henry Prinsep send a feeding bottle as she believed Rosie's baby required more nourishment. In January 1906 Edith informed Prinsep of Rosie's proposed marriage to George Long who had worked for her on Ellensbrook. A Mrs Pead, Rosie's 'previous mistress' in Geraldton, had made enquiries regarding Rosie through the Aborigines Department in 1904 (PRO Cons255 1904/23) and also sent clothes for Rosie about this time. Mr Prinsep wrote telling Mrs Pead of Rosie's wedding in March 1906 to "a very good fellow, industrious and of good repute" and that he had sent a wedding dress and trousseau and would "keep an eye to the best benefit of her and her husband" (PRO Cons255, 106/1115). Prinsep had also personally sent a wedding gift (knives and forks) with an identical gift for Jane Councillor who married Sam Isaacs (Jnr) about the same time.

Stan Grey - arrived June 1906 from Wittenoom as a child about 1 year old. Aborigines Department files and memos indicate two little children (Nancy and Phoebe Newell) were brought from Minilya Station to Perth where they were placed with a carer (Mrs Sweeney). A third child (Stan Grey) was brought from Mt. Wittenoom. On 21 December 1906, the three children ("babies would be more correct") and carer were sent down to Busselton by train, then on to Ellensbrook turn off by coach (PRO Cons255 1906/115). Six years later, Edith Bussell wrote to Henry Prinsep on June 10 1912 that the 3 children in her care: Nancy aged 9 years, Stanley 7 and Phoebe 6½ years "are well and learning all kinds of work about the farm and house" as well as "lessons in reading and writing daily" (PRO Cons255 1904/24). (Note: This letter appears misplaced in a 1904 Aborigines Department file) Interviews by Collard (1994) indicate Stan grew up in the area and became a great friend of the Isaacs family and remained amongst the Bussell family for many years. He was reputed to be an able fisherman. Collard (1994) provides details of interviews with an informant recollecting some youthful adventures and a later adult meeting with Stanley Grey. According to Collard (1994), Stanley Grey and Barbara Taylor, another child at Ellensbrook, stayed with Edith Bussell in adult life and were both beneficiaries in her will.

Phoebe Newell and Nancy Newell - arrived at Ellensbrook in December 1906 from Minilya Station near Carnarvon. Phoebe was about one year old and Nancy about three years old. Edith's list of inmates for a later Annual Report refers to Nancy as 'Black' and Phoebe as 'h/c' (SRO Cons 652 1913/1289). Aborigines Department files and memos indicate two little children (Phoebe and Nancy) were brought from Minilya Station to Perth where they were placed in the care of a Mrs Sweeney together with a third child from Mt. Wittenoom (Stanley Grey). On 21 December 1906, the three children ("babies would be more correct") and carer were sent down to Busselton by train, then on to Ellensbrook turn off by coach (SRO Cons255 1906/115). Five and a half years later Edith Bussell wrote to Henry Prinsep on June 10 1912 that the 3 children in her care: Nancy aged 9 years, Stanley 7 and Phoebe 6 ½ years "are well and learning all kinds of work about the farm and house" as well as "lessons in reading and writing daily" (SRO Cons255 1904/24 note: this letter appears misplaced in a 1904 Aborigines Department file).

1917 when the girls were about 11 and 14 years old, they were both transferred to Carrolup Native Mission settlement as Ellensbrook Farm Mission closed. According to the Newell family tree researched by Tilbrook (1983:150 Family Tree 11A), two Newell sisters named Phoebe and Nancy had a sister named Leah who married Frank Corbett, son of Mary Corbett, raised at Ellensbrook. It seems likely that these sisters may belong to the same family. A formal Newell family photo taken in Perth about 1910 (Tilbrook 1983:151, Haebich 1988:8) shows parents and apparent sisters, Leah, Phoebe (of a similar age) and Annie (older). However, no girl named Nancy is in the photo.

Biddy - no information regarding this girl was found in the available files of the Aborigines Department. She appears to have been a young girl who tragically died from a burns accident at Ellensbrook aged six years old (The local South-Western News, July 10 1908, Fatality at Ellensbrook: Girl Burnt to Death).

Alma - appears to have arrived at Ellensbrook about 1913 aged one year. Little information was found on this girl in Aborigines Department Files. A report contained in a letter dated 13 September 1913 from Edith Bussell lists 4 children only at Ellensbrook: Nancy and Phoebe Newell, Stanley Grey and a part Aboriginal girl aged one year old named Alma (SRO Cons 652 1913/1289).

Maggie Leyland and 3 kiddies – Files include a letter 1/10/1909 from Edith Bussell to Chief Protector of Aborigines about 'half-caste woman Maggie Leyland and children' living in the Busselton district needing assistance. However they did not move to Ellensbrook Farm School.

Table 1 Parentage and origin of the children who were schooled at Ellensbrook.

Name	Period of Residence	Age	Background
Mary Corbett nee Slee	August 1899 – 1911	18 years – 29 years	Of Roebourne
Dan	August 1899 – 1911	1½ years – 13 years	Deserted in Bunbury
Frank	August 1899 – 1911	2 months – 12 years	
Baby	Born 1904 - 1911	Birth - 7 years	Local
Jane-Jean Councillor	June 1900 – 1906	14 years – 20 years	Of Northampton
Tommy Ah Hong	August 1900 – July 1903. Sent for Schooling	6 years – 9 years	Of Williambury Station via Carnarvon
Emil Penny	Nov 1901 – Nov 1911	4 years – 14 years	Orphaned at Subiaco
Dora Regina Hest	May 1902 – employed by E. Bussell in 1906	14 years - ?	Of Springs Station near Roebourne
Ivy Hadji	May 1902 – May 1906. Sent for schooling	7 years – 12 years	Of Carnarvon
Willie Pious	Pre 1903 – 1903. Temporary schooling		Returned home
Rosie Grey & baby	Dec 1903 – March 1906		Of Geraldton
Lizzie Taylor	March 1904 – 1911+	12 years - ?	Orphaned at Mingenew
Barbara Taylor	No records found. Collard 1994 says a Barbara stayed with E. Bussell in adult life and was a beneficiary of her will.		
Stan Grey	June 1906 – 1913+	1 year old - ?	Of Wittenoom
Biddy	A young girl who died of burns accident at Ellensbrook July 1908		
Alma	1913 -	1 year	Local
Phoebe Newell	June 1906 – 1917	Less than 1 year – 11 years	Minilya Station near Carnarvon
Nancy Newell	June 1906 – 1917	3 years – 14 years	
*Both Newell girls were transferred to Carrolup Mission in 1917 when Ellensbrook closed.			
Alma	1913 - ?	1 year - ?	Local

REGISTERED ABORIGINAL HERITAGE SITES IN THE ELLENSBROOK CATCHMENT

LEGISLATIVE FRAMEWORK

The Department of Indigenous Affairs (DIA) is required by state law, under the terms set out by the Western Australian Aboriginal Heritage Act 1972 (AHA), to maintain an Aboriginal Sites Register where specific places of importance and significance to Aboriginal people are recorded and protected by Law.

Section 5 of the AHA defines an Aboriginal site as;

- a) Any place of importance or significance where people of Aboriginal descent have, or appear to have, left any object, natural or artificial, used for, or made or adapted for use for, any purpose connected with the traditional cultural life of Aboriginal people, past or present;
- b) Any sacred, ritual or ceremonial site, which is of importance and special significance to people of Aboriginal descent;
- c) Any place which, in the opinion of the committee, is or was associated with Aboriginal people and which is of historical, anthropological, archaeological or ethnographical interest and should be preserved because of its importance and significance to the cultural heritage of the State; and
- d) Any place where objects to which this Act applies are traditionally stored, or to which, under the provisions of the Act, such objects have been taken or removed.

As a result of this definition a breach of Section 17 of the AHA occurs when a person excavates, destroys, damages, conceals or in any way alters any Aboriginal site; or who deals with in a manner not sanctioned by relevant custom, or assumes the possession, custody or control of, any object on or under an Aboriginal site, commits an offence unless he is acting with the authorization of the Registrar under Section 16 or the consent of the Minister under Section 18. Regulation 10 Consent can be granted by authorization by the Registrar or Minister under the AHA, usually granted for non-deleterious, site-preservation land uses (rehabilitation) or in emergencies.

Broadly speaking Aboriginal Heritage sites fall into two categories, archaeological and anthropological or ethnographic sites.

Archaeological sites are generally where material evidence of Aboriginal people's traditional cultural life is found. Sites of this type consist of artefact scatters, stone structures, marked trees, fish traps, middens, cave or rock paintings/engravings, arranged stones and burial sites.

Most archaeological sites are prehistoric, but some are also more contemporary in nature and are where Aboriginal cultural material objects from the post settlement period are found. Glass artefacts and historical graves can be sites of this category. Both of these site types are present at Ellensbrook.

Anthropological, or ethnographic sites broadly speaking, are concerned with places of importance and significance to do with esoteric (religious) beliefs and customary use (habitation and food/materials procurement). Sites associated with esoteric beliefs are places where sacred, mythological, ceremonial and ritual events took place. Places such as ritually sanctioned law grounds and Dreamtime places fall into this category. Meekadarriby Cave at Ellensbrook is an example of a mythological site.

Sites associated with customary use can be places of habitual habitation such as camps, places where significant biographical associated events happened, such as the birth places of an individual or an

intergenerational camp. Historic places are places where specific events of historic importance occurred, for example the Pinjarra massacre site.

(DIA Heritage Assessment Guidelines 1994)

SITE INFORMATION

Within the Ellensbrook Catchment study area there are currently seven registered Aboriginal Heritage sites reported to the DIA.

The following section provides a précis of the data regarding these sites at the DIA.

Table 2: Summary of Registered Aboriginal Heritage Sites within the Ellensbrook Catchment

Site ID	Name	Status	Access	Restriction	Location (GDA94 MGA Zone 50)*		Site Type
					East	North	
4537	Ellensbrook Farm	P	O	N	314338mE	6246147mN	Mission
4657	Ellen Brook	P	O	N	314738mE	6246547mN	Artefact/Scatter
5178	Gnoocardup	S	O	N	313638mE	6246647mN	Artefact/Scatter
5283	Ellen Brook Complex	P	O	N	314638mE	6246347mN	Myth/Artefact/ Scatter/Midden
5476	Ellen Brook	P	O	N	314638mE	6246047mN	Artefact/Scatter
5850	Ellen Brook	P	O	N	314538mE	6246147mN	Artefact/Scatter/ Camp
5852	Ellen Brook	I	O	N	314538mE	6246147mN	Artefact/Scatter

* Please note: Coordinates are indicative locations that represent the centre of sites as shown on maps produced by the DIA – they may not necessarily represent the true centre of all sites.

I – Interim Register, S – Stored Data, P – Permanent Register, O – Access Open, N – File Not Restricted.

Site ID 4537 Ellensbrook Farm

This historical site was a mission school for Aboriginal children ran by Edith Bussell at Ellensbrook Homestead between 1899 and 1917 (Collard 1994:22). The site was first reported to the DIA by Mr Simon Choo on behalf of McDonald Hales and Associates in partnership with the Centre for Social Research at Edith Cowan University. The site was recorded as a result of a workshop conducted in 1997 in regards to the formulation of a Regional Forest Agreement.

In 1899 this small farm, which was owned by Miss Edith Bussell, began operating as Ellensbrook Farm School which was used as an orphanage or a mission, teaching children of Aboriginal and mixed descent the ways of farm life and domestic duties, and schooled in western ways. Although it was run as an orphanage, many of the children still had living parents and as it was a small home, 10 was the maximum number of children staying there at one time. The home ceased to be used as a mission home in 1917.

The site extent encompasses Ellensbrook Homestead and farm that is now owned by the National Trust. This site remains extremely significant to the local Nyungar population because of the historical importance of the place as a habitation and for its social value due to the close ties many of the local population have, whose relatives were either raised or camped there.

In terms of the recommendations that are contained within the Ellensbrook Conservation Plan, prepared for the National Trust in August 2004, whereby it was recommended Ellensbrook Homestead and farm should undergo extensive restoration, the appropriate approvals must be sought pursuant to Section 18 the AHA to conduct this work.

Site ID 4537 has been listed as an open site on the permanent register under Section 5(a), 39.2(b) and 39.2(c) of the AHA as a result of APMC Meeting: 000484, 08/08/2000 Resolution 00123.

Site ID 4657 Ellen Brook

This artefact site was first recorded by Kendrick and Morse in the early 1970's and then subsequently reported to the DIA by Charles Dortch from the Western Australian Museum (WAM) in 1985, as a result of a survey prepared for the Western Australian Water Authority. The survey was required regarding a proposal to construct a water pipeline from Ellensbrook to Gracetown. Dortch has recorded that the site is located a short distance to the north east of the Ellensbrook Homestead in a zone of yellow and brown siliceous sands approximately 800m from the coast. Dortch stated that the sites assemblage consists of a scatter of fossiliferous chert flakes and other archaeological material including glass artefacts, which can be seen to be eroding from the dune in an area of approximately 5000 square meters (Bindon and Dortch 1982:13). During his 1985 inspection of the material at the site Dortch assumed the area had been tampered with, as a dozen artefacts had been stacked together however on close inspection he determined that artefacts were collecting at the base of the dune by natural deposition from erosion. Dortch has attributed this site to be of high archaeological significance due to the antiquity of the material found and the potential for the site to answer significant research questions with regards to early hunter gather land use during the late Pleistocene to the early to middle Holocene period.

As the site is a large site and is very old, contemporary Nyungar people are likely to consider the area to be of high cultural significance as a marker to their ancestors past and continuous occupation in the area.

Site ID 4657 has been assessed by the Aboriginal Cultural Material Committee (ACMC) as a site on the permanent register protected under Section 5(a) 39.2(c) of the AHA. APMC Meeting: 484 08/08/2000, Resolution 00123.

In terms of the AHA, to conduct further archaeological examination (excavations) and environmental restoration the appropriate approvals must be sought pursuant to Section 16 & 18 and Regulation 10 of the AHA

Site ID 5178 Gnoocardup

This artefact site was reported by Dr Harvey on the 18th of October 1982. The sites assemblage was not described in any detail. A notation on the site recording form identifies that a grind stone was collected and donated to WAM. The site was reported to be located 1 kilometre from the beach on a north-west facing hill called 'Gnoocardup' within a stable dune fringed by 2m high Acacia scrub.

Site ID 5178 has been assessed by the APMC as not a site under the AHA due to insufficient information and has been accessioned as 'stored data' as a result of APMC Meeting: 484 08/08/2000, Resolution 0012.

Site ID 5283 Ellen Brook Complex

This site has a number of reported cultural features that constitutes a site complex. Within this reported site complex 4 artefact scatters, a midden and a mythological ethnographic site are reported to exist in an area near the Ellensbrook Homestead. The site complex was reported by Charles Dortch and Kate Morse from WAM in 1980 and has been further investigated in 1994 by archaeology students from the UWA.

The archaeological sites are likely to be duplicate recordings with the other archaeological sites recorded above. This is however not clear from the data within the site file. In fact Dortch makes the comment that 'the Ellensbrook site complex needs sorting out 'there are 4 or 5 sites and it will take a major effort to work out which one is which' (C. Dortch 1982 – site recording form).

This situation will need to be investigated and defined by the project archaeologist Mr David Guilfoyle and is beyond the scope of this analysis, however contemporary Nyungar people would likely consider this complex of archaeological sites as proof of their prior occupation of the area, as a traditional camping ground that was known to exist (Collard 1994) prior to settlement. This type of camp ground would likely be defined to be of great contemporary significance.

In terms of the AHA, to conduct further archaeological examination (excavations) and environmental restoration the appropriate approvals must be sought pursuant to Section 16 & 18 and Regulation 10 of the AHA.

In regards to this site complex the central cultural feature is the mythological narrative with regards to Meekadarriby Cave and the waterfall on the Ellen Brook.

The sites central ethnographic features have been identified within the narrative to encompass the cave, pool and waterfall where of the spirits of *Nobel* and *Mittan* are now said to rest (see the full narrative in the Ethnographic Background).

In regards to the sites registration this narrative was first forwarded to the DIA in 1985 from a version that had been published in the South West Times by Eve Bunbury. The narrative was originally recorded by A.J. Bussell (1890's) and published by Deborah Buller-Murphy in 1958 in a book called '*An Attempt to Eat the Moon*'. In the site file the extent of the area is not precisely defined and will require further clarification, also the association with the Ellen Brook will require further definition.

In terms of the recommendations that are contained within the Ellensbrook Conservation Plan, prepared for the National Trust in August 2004, regards to tourism interpretation and visitation infrastructure at the Meekadarriby site, it is recommended that engagement with the traditional owners will be required prior to seeking appropriate approvals pursuant to Section 18 of the AHA to enact these plans as both direct and indirect effect of these activities may affect the values documented regarding this site.

This Ellen Brook Complex is listed as an open site on the permanent register under Section 5(a) and Section 39.2(c) of the AHA. ACMC Meeting: 000484; 08/08/2000; Resolution 00123. As the site contains an ethnographic mythological component, the site, once properly defined, should also be assessed under Section 5b and Section 39 (3).

Site ID 5476 Ellen Brook

This site consists of an artefact scatter/midden and was recorded by Charles Dortch from the WAM in 1976. The site assemblage contains an abundance of stone types and artefacts that including worked glass, a chert scraper, and quartz debitage. The site is located 500m east of the sea and 200m north of the Ellensbrook stream, in a coastal dune surrounded by vegetation. The site extent is described by Dortch as being 300m x 100m. Dortch maintains that the environment surrounding the site is subject to continual erosion from wind and rain.

Site ID 5476 is listed as an open site on the permanent register and is protected under Section 5(a) and Section 39.2(c) of the AHA as a result of ACMC Meeting: 484; 08/08/2000; Resolution 00123.

In terms of the AHA, to conduct further archaeological examination (excavations) and environmental restoration the appropriate approvals must be sought pursuant to Section 16 & 18 and Regulation 10 of the AHA

Site ID 5850 Ellen Brook

This artefact site and camp was first reported on by A Baines & J Williams from the WAM in 1975. The site was reassessed by Charles Dortch from the WAM in 1985.

The site assemblage consisted of numerous chert flakes and other artefacts with one chert flake being found at a depth of 20cm in situ. The site is located within a sand dune blowout just to the north of the Ellensbrook Homestead and north-west of the Ellen Brook. This site does not have a clearly identified site extent as the site is considered to be larger than what can be seen on the surface within the blowout. The site is likely a duplicate recording of site ID 4657.

Site ID 5850 is listed as an open site on the permanent register and is protected under Section 5(a) and Section 39.2(c) of the AHA as a result of APMC Meeting: 2708; 07/12/1989; Resolution 89125a. In terms of the AHA, to conduct further archaeological examination (excavations) and environmental restoration the appropriate approvals must be sought pursuant to Section 16 & 18 and Regulation 10 of the AHA.

Site ID 5852 Ellen Brook

This artefact site was first recorded by A Baines from the WAM in 1975. Baines described the site to be located 200m east of the Ellensbrook Homestead in a blowout within an old red dune.

Site ID 5852 is listed as an open site on the interim register due to insufficient information. The site is protected under the AHA as a result of APMC Meeting: 484; 08/08/2000; Resolution 004350. In terms of the AHA, to conduct further archaeological examination (excavations) and environmental restoration the appropriate approvals must be sought pursuant to Section 16 & 18 and Regulation 10 of the AHA.

SITE INFORMATION RECORDING STATUS

The current situation with regards to the inventory of Aboriginal Heritage Sites previously recorded at the Ellensbrook Catchment area needs attention. At present there are seven overlapping or duplicate archaeological and ethnographic sites with extents that cover the whole of the Ellensbrook Catchment study area (see Sites Register Search, Appendix 1). This duplication and confusion with overlapping extents needs to be rectified upon the Aboriginal Sites Register in order for the catchment to be properly managed. At present there is little clarity where sites actually are. This is due to a mix of incomplete and imprecise site recordings and natural processes. This issue makes compliance with the AHA difficult for the DEC and the NTA as managers of the land. The land managers of Ellensbrook need to be aware that any activities that alter Aboriginal values for sites can be seen under Section 17 of the AHA as a breach of the 'Act' that potentially holds the proponents liable for prosecution.

With regard to the ethnographic sites previously reported, further and more precise definitions of sites boundaries are required. Further documentation of oral historic ethnographic values extant would significantly add value and currency to the archival record in terms of the areas significance and aid with future management of Ellensbrook Homestead and the surrounding land. At present the geo-spatial extents of ethnographic sites is not clearly defined. The current land managers should commission this work as a matter of urgency in order to avoid accidental breaches of the AHA, in terms of the implementation of the recommendations that are contained within the Ellensbrook Conservation Plan 2004 and the current EMP.

DEFINING CULTURAL HERITAGE VALUES

The ethnographic literature, the historical record, and previous heritage investigations paints a definitive picture of *Mokidup* (Ellensbrook) as a rich and significant cultural landscape that is of importance and special significance to the *Wardandi Bibbulmun* and other groups of Indigenous people.

A cultural landscape can be defined a number of ways;

- “A cultural landscape is the human geographers’ term for perspective on the location of humans, their resources, significant geographic landmarks, socio-economic status, belief systems, and why they evolved to what they are today” (Guilfoyle 2010 pers. comm.)
- “A cultural landscape is fashioned from a natural landscape by a culture group. Culture is the agent; the natural area is the medium. The cultural landscape the result” (Sauer 1963 343).
- “Landscape is *never* simply a natural space, a feature of the natural environment [E]very landscape is the place where we establish our own human organization of space and time” (Jackson 1984:56).

UNESCO World Heritage Cultural Landscape Categories

Three main categories of cultural landscapes have been identified for World Heritage Landscapes.

1. Clearly defined landscape designed and created intentionally by man. The most easily identifiable, this category embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.
2. Organically evolved landscape. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features.

They fall into two sub-categories:

- a. A relict (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.
 - b. Continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.
3. Associative cultural landscapes are by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

The term of a ‘cultural landscape’ is being defined by the current author, in relation to *Mokidup*, as a place where there are a number of significant interlinked cultural values, that are now embed within this landscape due to human cultural process over time. These values are both tangible and in tangible or esoteric, Indigenous and European.

These interlinked values as a whole are now essential to people’s sense of cultural identity.

At *Mokidup* there is a demonstrated record of Indigenous use and occupation dating for some 37 thousand years. The archaeological and ethno-historic record of Indigenous association also extends into the post settlement era, whereby Nyungar people were known to regularly frequent Ellensbrook farm leading a semi traditional life. Settlers written accounts also document a shared and cordial frontier relationship at the farm where many Nyungars contributed to the success of the venture by becoming workers. A farm school that ran for nearly 20 years continued the Indigenous association with *Mokidup* and broadened the association as many children came to Ellensbrook Farm School from other areas of the state.

Today *Mokidup* is known to the Indigenous community as a place where traditional prehistoric spiritual and customary values exist, historic values exist and contemporary, customary, political, social/environmental and spiritual values exist. The sum of these values over time makes *Mokidup* a rich and significant cultural landscape.

TRADITIONAL CULTURAL VALUES

The archaeological, ethnographic and historical records attest to the *Wardandi Bibbulmun* having maintained a constant and unbroken presence at *Mokidup* from prehistoric times (see Guilfoyle 2010 archaeological report) through to the relatively recent ethnographic present. The continuity of this connection is of contemporary political significance in terms of provision of the evidence required under the Native Title Act (1994) where claimants must demonstrate an unbroken ancestral connection to land and a continuance of their traditions, customs and practices within that land. These 'heritage values' are now of special importance to contemporary *Wardandi Bibbulmun* as they define the unique cultural identity of the *Wardandi Bibbulmun* people whose ancestors had formally occupied the area. Such a landscape can be seen as a repository of such traditional values.

Traditionally *Mokidup* was a summer camping ground, a permanent *Wardandi Bibbulmun* water source, hunting and gathering area, a named place (*Mokidup*) upon a traditional walk trail and a mythological Dreaming site (see Appendix 5 map, Collard 1994). *Meekadarriby* Cave is the known resting place for Dreamtime figures of *Mitten* and *Nobel* who are known to this day to be present (see Buller-Murphy 1958).

The site was formerly known as a place that provides food, water, shelter and spiritual solace, as a place where the ancestors or 'old people' were known to be. The coastal lagoon at *Mokidup* was known as a fishing place as evident by the middens recorded along the dunes along the western margin of the study area (see Dortch 1976 site file review for Site ID 5476).

The Ellen Brook would also no doubt have had mythic dimensions that are associated with the Rainbow Serpent cult. Fresh running water was vital to traditional hunter gather life and was the factor that also attracted the Europeans to the area. The generalised reverence for water and its association with the *Woggal* is well documented within the ethnographic record in the region and broadly applies to all permanent waters such as the Ellen Brook (see Ethnographic Background). These traditional values while separate in an entomological sense overlap and integrate with other values to inform of an area that is rich in traditional value to the contemporary *Wardandi Bibbulmun* community who now gain a sense of pride and identity from maintaining this unique relationship to the land that was occupied by their ancestors.

HISTORICAL VALUES

In terms of the historic values, *Mokidup* is a shared history between *Wadjelas* (Europeans) and Aboriginal people.

In 1856 Alfred Pickmore Bussell took up a land grant at *Mokidup* with the intension of creating a farm. In 1857, Alfred and Ellen Bussell loaded their possessions and infant daughters, Fanny, Edith and Bessie on a bullock

wagon and moved further south. A man named Kelly and an unnamed Nyungar guide helped chop and slash a rough road through the heavier bush to *Mokidup*. It took four days to cover the forty miles to where Alfred and Ellen Bussell were to settle on the banks of a stream near *Meekadarriby* or 'Moon's Bathing Place'. Alfred Bussell named the stream as "Ellen Brook" in honour of his new wife, Ellen, whose name was also given to the homestead "Ellensbrook" that they were to later build at the site (see Buller-Murphy 1958, Collard 1994, ECP 2004).

From the very beginning relations at *Mokidup* between the two ethnic groups were cordial and harmonious. The writings of the first settlers attest to the continuing use of the area as a summer camp by the *Wardandi Bibbulmun*. Heppingstone (1964:40) wrote of 1860 when "A wandering tribe of natives was camped at *Meekadarriby*". Sixteen years later in 1876 Grace Brockman (nee Bussell) wrote in her dairy while living at Ellensbrook "A lot of natives came today" (ibid 8 January 1876).

During these early times many *Wardandi Bibbulmun* were also employed by the Bussell's to help construct the house, clear and build the farm, and run the farm and the other properties in their growing rural empire. People such as Sam Isaacs, Nannup and Ngilgi, feature prominently in the records during this period.

In 1898 Edith Bussell agreed to undertake the care and training of Aboriginal children and opened the Ellensbrook Farm School. The Home was superintended by Edith Bussell for seventeen years until it closed in 1917. During that time 19 individuals, mostly young Aboriginal children from various regions of the state, were placed at Ellensbrook and schooled there. The purpose of the school was to provide a rudimentary education and to prepare the children for life in the colony as employees of local farmers.

Many of the children schooled at Ellensbrook remained in the region after release and married into to the *Wardandi Bibbulmun* and European population. This latter history has now substantially contributed to the makeup of the regions Aboriginal families, and with the European settlers, has vastly and substantially contributed to the shared history of all ethnic groups of the region.

It's this shared history that is now central to the social identity of many Indigenous families whose cultural roots in the region have their origins at Ellensbrook. These roots are also now interlinked with the regions settlement farming families; 'A shared history is a shared identity'.

ARCHAEOLOGICAL VALUES

Previous archaeological research in the Leeuwin Naturaliste area has determined a rich record of prehistoric occupation extending beyond 40,000 years. Excavations at Devil's Lair, near Margaret River, shows one of the longest sequences of human occupation at a single locality in Australia. Assemblage's recorded includes flaked stone artefacts, bone (animal and human) and ornaments (bone pendants, beads) (Dortch 1974, 1976 cited in Guilfoyle 2010:6).

Such sites detail the successful adaptation of people to changing environmental configurations associated with global temperature fluctuations and associated sea level changes. Around 25,000 years ago, a rapid period of cold, arid conditions resulted in the lowering of sea levels, and created shifts in vegetation patterns with an expanse of more open woodland; as opposed to closed forest (Ferguson 1995 cited in Guilfoyle 2010:6). This period reached its height around 18,000 years ago. The Leeuwin Naturaliste shoreline stabilised to its present level sometime around 6,000 years ago. By the Mid-Holocene (~6000 – 3000 years ago), a period of water table rise resulted in the formation of the numerous lakes and ephemeral wetlands, including the Vasse-Wonnerup systems in the region.

At *Mokidup* the archaeological record attests to the antiquity and continuity of occupation of the *Wardandi Bibbulmun* population in the area. The large open air site at Ellensbrook, immediately northeast of the

Ellensbrook Homestead identified a number of shells with a date of 550 +/- 85 years (Bindon & Dortch 1982). Archaeological material collected from excavations in the northern part of the site revealed a 37,000 year old date. At the same site glass points with retouch and use-wear were identified, indicating a continuance of tradition into the post settlement period (Bindon & Dortch 1982 cited from Guilfoyle 2010:6-8).

To the contemporary *Wardandi Bibbulmun* this record of occupation attests to their long and continued ancestral connection to the area. Information gained from such studies gives contemporary people a sense of belonging and ownership that is central to modern identity as the oldest surviving culture and also serves to outline and inform about their cultures unique relationship to this land.

SOCIAL/ENVIRONMENTAL VALUES

The land of the Ellensbrook Catchment is located within a conservation area of the Leeuwin Naturaliste National Park and apart from the immediate area around the historic Ellensbrook Homestead is in a somewhat natural state. Various specialist studies within this management plan have outlined the rich biodiversity in the area and have also identified a number of threatened species where management actions will be required for conservation.

Traditional *Wardandi Bibbulmun* were also aware of the areas environmental attributes as active land managers. Within their traditions the *Wardandi Bibbulmun* had their own strategies to maintain equilibrium and a natural balance within their environment. These strategies were encoded within 'the culture' and were passed down from generation to generation through storytelling, ritual, and ceremony. These cultural practices told the people how to care for their country and how not to over exploit the natural world. These stories and practices provided people with a rich and detailed knowledge of natural species, their habitats, their breeding cycles and their lifecycles. This knowledge coupled with the moral rules and behaviour towards these species governed the use and exploitation of their environment so that resources were taken upon the basis of need as opposed to greed. This relationship with other species ensured the continuance of these species upon which the people relied.

These rules were socially learned and are still known and respected within the contemporary Nyungar community today. Places such as the Ellensbrook Catchment provide a place where the Nyungar community can continue to practice their traditions with regards to the use, care and exploitation of natural species. Places such as the Ellensbrook Catchment also provide places where this cultural transmission and learning can take place. In the modern urban world such places are rapidly disappearing and as such places where the ecology is still more or less natural take on a great significance to the contemporary Nyungar community as repositories and teaching places, where culture and practice can continue.

ABORIGINAL COMMUNITY CONSULTATION

POLICY FRAMEWORK

In regards to the conduct of Aboriginal community consultation within a cultural heritage management framework, the DIA in 1994 established a set of guidelines and principles whereby the methods and procedures for heritage assessments are outlined (see DIA website).

It is generally accepted in this policy guideline that consultations under the AHA should involve those Aboriginal people who express a valid interest in an area (request consultation), involve those who are connected to an area (by descent), and involve those who are in possession of specialist cultural knowledge that pertains to the Aboriginal associations within the area, be that through traditional or historical associations.

In the modern heritage paradigm those selected to inform in heritage assessments are usually representatives of one or more of the following;

- People who are a part of a registered Native Title Claim Group (under the Native Title Act 1994).
- Registered DIA site informants (those who have reported sites in the subject land/area).
- Individuals selected through consultation with local Aboriginal community organisations/people and who are selected upon the basis of being either traditional owners or those with historical knowledge and interests.
- Those people who are in a position to have specific knowledge of the Aboriginal cultural heritage of the area (DIA Heritage Assessment Guidelines 1994).

SELECTION OF SPOKESPEOPLE

To select spokesperson for this assessment initial advice was sought from the DIA, the National Native Title Tribunal (NNTT) and the South West Aboriginal Land and Sea Council (SWALSC).

The NNTT advised that there are currently two registered Native Title applications and one unregistered application that overlays the Ellensbrook Catchment, lodged with the Register of Native Title Claims and the Schedule of Applications held by the Commonwealth Native Title Tribunal. The registered applications are shown below.

- South West Boojarah 2 WC06/004

Applicants - Mr William Webb, Mr Donald Hayward, Mr Bertram Williams, Mr William Thompson, Ms Margaret Colbung, Ms. Barbara Corbett-Councillor Stammner, Ms Wendy Williams
- Harris Family WC96/041

Applicant - Mrs Minnie Van Leeuwin

For this assessment the SWALSC were contacted and consulted. The SWALSC provided a list of South West Boojarah working party members to contact, who in turn provided other contacts for those who have associations with Ellensbrook.

Mrs Van Leeuwin, for the Harris family was contacted. Mrs Van Leeuwin selected representatives from the Harris family who live in Busselton to participate. The Harris family are not represented by SWALSC.

The DIA in Perth and Albany was consulted. They provided advice as to identify the site informants for sites registered within the Ellensbrook Catchment and local Nyungar organisations in Busselton.

These contacts and advice was compared against written archival records and historical research before a final list of suitable people was assembled to participate in the assessment.

Within budgetary constraints several members from the Harris family, the Hill family, the Webb family, the Nannup family, the Prosser family, the Isaacs family, the Corbett family and the Colbung family were able to participate.

Mr Robert Isaacs, representing the Isaac family, was unable to attend the onsite consultations however provided the anthropologist with written information regarding the Ellensbrook Catchment.

CONSULTATION PROCESS

To organise the consultations each person selected to participate was contacted by phone so as to ascertain their availability. Several of the people contacted were interested however busy schedules precluded their attendance. For those who advised that they could attend written invitations were sent out, specifying a time, a date and a meeting agenda. These invitations were followed up by phone calls.

Several community members and some DEC staff could not attend the initial date selected, so meetings were rescheduled. Rescheduled meetings were held on site on the 29th and 30th July and again on the 10th of August 2010. Multiple meetings were necessary due to political differences with regards the authority to speak for country between people selected.

The consultations were held on site and were aided by the provision of a written outline detailing each specialist's scientific reports recommendations and management actions. Attached to the document was a set of questions that each specialist wished to ask of the participants as limited time for the consultation precluded covering every aspect of the proposal in one day. To address this problem it was requested that these questionnaires be sent back to the anthropological consultant after being filled out at home.

At the onsite meetings the groups were briefed by the Anthropologist - Brad Goode, DEC Sustainable Management Officer & Weed Specialist - Melissa Manns and Eco Systems Solutions EMP Coordinator - Gary Mc Mahon. Mr Ken Ninyette DEC Nyungar Ranger also attended on the meeting on the 30th of July and aided discussions with his extensive knowledge of the area.

During this briefing the findings of each specialist's scientific report recommendations and management actions were explained in terms of the potential effects upon the surrounding landscape. It was also explained that during the day that Nyungar people will be asked to identify, detail and to prioritise places of importance and significance within the study area and to detail management actions that are thought to be necessary to preserve the cultural values at these places.

It was advised that the consultant's research to date had identified a number of cultural heritage sites and places of significance that will be discussed and require management actions;

- Meekadarriby Cave/Waterfall.
- The Ellen Brook.
- Archaeological sites - artefact scatters, historical artefacts and reported burials.

- Ellensbrook Homestead/Farm.

The cultural values of the plant and animal communities within the Ellensbrook Catchment would also be discussed if time was available.

The participants were advised that these points of discussion will lead to the formulation of statements of cultural heritage significance that could be used for the basis of interpretation and management of heritage values in the area as an outcome from the report.

Data collected would also lead to a upgrading the registration of heritage sites as defined by Section 5 of the AHA.

During these discussions the participants were also asked to detail other places requiring consideration, management and protection afforded by the EMP if such places would not meet the definition as sites under the AHA.

Finally during these discussions appropriate advice was sought from participants with regards any Section 16 & 18 and Regulation 10 clearances required under the AHA, to progress specialist scientist's recommendations such as archaeological excavations and weed control.

CONSULTATION OUTCOMES - ELLENSBROOK CATCHMENT GENERAL COMMENTS

As a result of the consultations held with all participants in this assessment it was the consensus that the Ellensbrook Catchment area is considered **a rich and significant cultural landscape that is of outstanding importance and special significance to Aboriginal people in the region.**

In line with this definition those consulted have advised that the NTA and the DEC should develop a mechanism whereby the Indigenous community can participate in all management decisions that will affect the cultural heritage significance of the Ellensbrook Catchment.

This mechanism could possibly take a number of forms, but ideally would lead to a revision of the tenure and ownership of the area. At present the NTA have tenure over the former property known as Ellensbrook Farm, and the DEC administer the broader area as a part of the Leeuwin Naturaliste National Park.

Those consulted have requested that the NTA consider co-ownership with the Indigenous community through an agreement with the Native Title Claim groups who have interests in the area. Alternatively it was advised that Indigenous people should and could be invited to participate on the management board for the NTA with regards to this property. The actual details of such an agreement would be resolved with further and more detailed consultation.

In regards to the land within the Ellensbrook Catchment that is administered by DEC, those consulted have requested that, as a key stakeholder group, Indigenous representatives **should be directly involved in any active management of the Ellensbrook Catchment.** Indeed the group stated that this should also be the case for the rest of the Leeuwin Naturaliste National Park, as the park contains many important Aboriginal cultural heritage sites that currently lack adequate protection under DEC management.

During the consultations the participants identified several issues of contention that relate to the installation of roads (tracks) and infrastructure at Ellensbrook without adequate consultation and appropriate clearances under the AHA. The current service track used for vehicle entry into Ellensbrook Homestead intersects a registered archaeological site (ID 4657). Those consulted also pointed to power services along this track stating that these were installed underground with no consultation and no archaeological mitigation.

In terms of active day to day management of the Ellensbrook Catchment, the employment of an Indigenous Ranger would be an ideal solution to mitigate current problems with the lack of protection of heritage site/values within the area. At present Ellensbrook Homestead has a caretaker living at the site whose role is to manage tourists and look after infrastructure at the site. This caretaker's position could be made an identified Indigenous role, performing this function as well as the function of the protection of the heritage values and Aboriginal heritage sites. This type of position would also be advantageous in terms of interpretation. An Indigenous caretaker could also act as a tour guide facilitating an exchange of information between the public and the Indigenous community regards to the heritage values in the area.

In regards to legislative protection of the identified heritage values present within the Ellensbrook Catchment all participants endorsed the redefinition of the area on the state Aboriginal Sites Register as the **Mokidup Site Complex**. During the consultations the participants advised that the 'mish mash' of imprecisely recorded sites boundaries and duplicate recordings of other sites should be revised so that the managing authorities for the land are clear where a site exists and where one does not. All consulted stated that this revision would streamline management and better protect Aboriginal heritage sites by having one site boundary that captures all the extant cultural features and values in the area.

The next section of the report will detail the specific features of this site complex. This section will also detail specific responses to proposed management actions from the specialist science reports that will have potential to affect this site complex.

ABORIGINAL HERITAGE SITES PROTECTION AND MANAGEMENT

Archaeological Sites

As a result of this assessment all consulted wished to ensure that the archaeological sites recorded within the study are afforded legal protection under Section 5a and 39.2, a & b of the AHA, and should be protected and preserved as an outcome of this EMP through enforcement of this legislative protection.

All those consulted advised that the archaeological sites and material that is currently recorded within the study area is of importance and significance to the contemporary Nyungar community as 'cultural markers' that represents a tangible link with the prehistoric past and demonstrates an unbroken occupation of the area by Nyungar people over many thousands of years.

All consulted stated that these sites and materials provide contemporary elders with an invaluable educational resource with which to teach young people about traditional culture in the region.

As a result of this statement of significance all those consulted recommended that the Project Archaeologist, David Guilfoyle, should be engaged to conduct further and more detailed archaeological investigations within the Ellensbrook Catchment. The group advised that they endorsed the recommendations in his report that advised that more detailed site recording, mapping and monitoring should take place within the study area.

Detailed recording and mapping would be advantageous to land managers as they would be given a clear picture of where archaeological sites exist and where there is further potential for sites to exist sub surface. Works programs and associated monitoring requirements could then be planned to maintain legislative compliance. Such data could then be used as a baseline planning tool giving some certainty to action resulting from the EMP.

Those consulted also endorsed the management actions planned for the two archaeological sites that were identified by Guilfoyle (2010) to be under direct threat from erosion and human interference.

The group stated that they would support excavations at these sites followed by rehabilitation. Those consulted stated that the Indigenous community would gain from such actions. Such actions would inform traditional owners about their ancestor's lifestyle and subsistence strategies in the prehistoric past. This sort of information would give young people a greater understanding of their own culture and ancestors traditional occupation of the area.

Environmental rehabilitation of these archaeological sites would stabilise the land and protect cultural material from further disturbance from erosion. Rehabilitation would also hide archaeological material from tourists who may collect souvenirs. Rehabilitation with native species would also have an environmental benefit and create more bush foods.



Figure 3: Elders discuss archaeological site ID 4657 requiring rehabilitation and management.

In regards to the conduct of these excavations, all consulted stated that the archaeologists should be assisted by traditional owners. It was explained that artefacts were the 'Old People's' tools. It was explained that these materials are not inert; they are imbued with the spirits of these old people. Inappropriate handling and lack of respect for cultural protocols can cause unwanted spiritual problems.

The group did not support the removing of artefacts from any site during the recording process and it was widely believed to be dangerous, as those involved can become sick as a result of interfering with spiritual matters. It was advised that after the excavations that the archaeologists should have to put the recorded material back in its original context within the test pits as they are back filled. Nyungar community members should then be to be involved in the revegetation and maintenance of their sites. Employment and skills acquisition are important Nyungar aspirations.

In terms of the AHA these actions can only proceed subject to the appropriate clearance under the AHA. Test pitting (excavations) will require the archaeologist to apply for and hold a Section 16 permit from the DIA. Weed control and revegetation can be completed under Regulation 10.

Meekadarriby Cave/Waterfall

All participants in this assessment defined Meekadarriby Cave/Waterfall or 'Moon's Bathing Place', as a sacred site of the highest significance in terms of Section 5b and 39.2a, b, c, and 39.3 of the AHA.

Some participants advised that they believed that they are descended from *Mitten* and *Nobel* who are the ancestral spirits who live in the cave (see Ethnographic Background - Buller-Murphy 1958:23-25). Others stated that the characters in the narrative are related to other ancestral figures recorded for the Margaret

River area, such as *Wooditch* and *Milyan* (see Ethnographic Background - Buller-Murphy 1958:12-14). These informants state that this narrative is a component of a larger song line that describes the deeds of the ancestors who travelled from site to site across the region from their home at Lake Jasper. Others state that the story itself is inaccurate as an early version (not published) had the name of *Mitten* recorded incorrectly. However despite some difference with specific details of the legends all agree that the cave and its surrounds are a place of special spiritual significance to the Nyungar community.



Figure 4: Meekadarriby Cave.

All participants stated that the sites extent should take in the entire cave area, the surrounding brook that is defined by the current walk ways and viewing decks from the signage saying to *Meekadarriby Falls*, and take in the springs to the north east of the cave. It was stated that the springs cannot be separated from the cave/falls as this is the origin of the water for the site and the Ellen Brook. All stated that this area is linked and associates with the other cultural features in the area and should not be defined as a separate site by the DIA but should be defined as the central and most significant feature of the *Mokidup* Site Complex.

All advised that they endorsed the use of interpretation media at the site to outline to the public the significance of the area. Several people suggested that art should also be a component of this interpretation.

All stated that they were approving of the area being a tourist destination however the values at the site are under threat from un-controlled visitation. People are climbing off the viewing decks to have photos taken in front of the cave. This degrades the site and is not in keeping with the significance of the area. It was also reported that a private citizen who has an active interest in the stream has on several occasions been seen with a shovel diverting the streams flow. Some suggested that a Nyungar Ranger or Caretaker would be a good way of protecting the site. Other stated that Nyungar tourism operators could be given a lease in the area to be able to provide supervised visits to the area. All stated that the Nyungar community should be further consulted with regards to management and interpretation at the site.

Any management actions that arise from the EMP will require the appropriate consent under the AHA. Construction activities associated with viewing decks and walk ways will require ministerial consent pursuant to Section 18 of the AHA, weed control and revegetation can be conducted under Regulation 10.

The Ellen Brook

All participants in this assessment advised that they considered that the Ellen Brook is **a place of importance and special significance** in terms of Section 5b and 39.2 a & b and 39.3 of the AHA.

All consulted advised that the Ellen Brook is home to the water serpent '*Woggal*', who is both the creator and protector of this waterway, although no specific contextualised myth was known for the Ellen Brook. All consulted stated that this water way is a repository for this spiritual deity as are all the waterways in the south west. All advised that at the Ellen Brook the *Woggal* is represented by the Southern Carpet Python (*Morelia spilota sub sp imbricate*) which lives in the area (see Ethnographic Background for a discussion of the general significance of water).



Figure 5: The Ellen Brook.

All advised that the Ellen Brook and its surrounding landscape is a place of former and contemporary significance as it is a traditional/historical water source, a camp ground, a named place on a song line, and a hunting, fishing and resource procurement area. All stated that the Ellen Brook is also special because it contains *Meekadarriby* or 'Moon's bathing place', which is a sacred site. All participants stated that they wished the Ellen Brook to be protected under the AHA from its source to the sea, inclusive of the lagoon with a 30m standard protection zone as a central feature of the Mokidup Site Complex.

Any management actions that arise from the EMP will require the appropriate consent under the AHA. Construction activities associated with viewing deck, walk ways and foot bridges crossing the brook will require ministerial consent pursuant to Section 18 of the AHA, weed control and revegetation can be conducted under Regulation 10.

Ellensbrook Homestead and Farm School

All participants in this assessment defined Ellensbrook Homestead and Farm School as a place of outstanding historical significance to Indigenous people in terms of Section 5a & 5c and 39.2 a, b & c of the AHA. The extent of the area should be the house and lands of the farm. This would be incorporated within the site boundary of the Mokidup Site Complex.

Participants in these consultations stated that Ellensbrook Farm was located where it is today due to the Bussell family being led to *Mokidup* by the traditional *Wardandi Bibbulmun* people of the region so that the Bussell family could take advantage of a traditional water source. The *Wardandi Bibbulmun* willingly made available *Mokidup* to the Europeans for a farm, demonstrating cordial and respectful frontier relations that are not noted in many other regions of the state. The farms development and success was largely due to the cooperation, assistance and labour provided by Nyungar and other Aboriginal people over many years. The period when Ellensbrook Farm became a school has had a profound influence on the areas Aboriginal population, as many kids from the north who were educated at the school now have descendants living within the region that have been absorbed into *Wardandi Bibbulmun* family networks. This shared history is of

interest to anthropologists and historians who are studying the state's settlement history and post colonial relations with Indigenous people. As such Ellensbrook represents an important place for such research and would make a good subject for a doctorate.

Those consulted stated that the Aboriginal heritage values and history attached to the Ellensbrook Farm needs to be interpreted at the site so that the public can understand and value this shared history. There are few examples within the state where such divergent ethnic group's history was shared in this manner. To tell the Nyungar story is important to the contemporary Nyungar community sense of pride and identity in this region and will address the imbalance in terms of historical interpretation currently provided at the site.



Figure 6: Representatives of the Nannup, Blurton, and Prosser and Hill families at Ellensbrook Homestead.

Any interpretive information should tell the story of how the Aboriginal people helped the Bussell's to find the farm and to establish the farm. Those consulted wanted the hard work and hardships experienced by their ancestors to be recognised in the interpretive information. Several people suggested that the National Trust in consultation with the Indigenous community should commission an experienced historian to research this shared history as a basis for any interpretation at the site.

In terms of the recommendations that are contained within the Ellensbrook Conservation Plan, prepared for the National Trust in August 2004, whereby it was recommended Ellensbrook Homestead and farm should undergo extensive restoration, the appropriate approvals must be sought pursuant to Section 18 the AHA to conduct this work to avoid potential breaches of the AHA.

Historical Burial Sites

During the consultations for this assessment a number of historical burial sites were reported. Burial sites are likely to be defined as sites of significance under Section 5a and 39.2 a & b of the AHA. At present these reported burials are difficult to define as sites as imprecise and anecdotal information only is available with regards to these graves and there locations.

In relation to these reported graves one participant has identified that a number of Nyungar people are believed to have been buried within the Bussell family cemetery that is currently located adjacent to Ellensbrook Road. The participant who reported that Nyungar people were buried in this cemetery stated that the identity of Nyungar people who were buried at this location are unknown but are likely to be infants of mixed decent that resulted from miscegenation at Ellensbrook Farm during the first days of settlement.

Archival research has also identified that 'Biddy' a young Aboriginal girl that was an inmate of Edith Bussell's Farm School and who tragically died from a burns accident aged six years old is buried in the vicinity of Ellensbrook Homestead. The exact location for this grave was not given in any written record (The local South-Western News, July 10 1908, Fatality at Ellensbrook: Girl Burnt to Death).

During the consultations a number of informants reported that they knew the location of the girl's grave. The people who reported these locations stated that they could 'spiritually feel' the presents of the deceased. One informant reported that the location of this grave had many years prior been reported to the WAM by a now deceased Nyungar Elder of the region. Consultation with WAM failed to identify any records with regards to this burial.

During the consultations the anthropologist recorded a number of locations reported by the different informants as likely grave sites. These locations are captured within the extent of the Mokidup Site Complex.

- 1/ 314246mE 6246048mN (Ninyette)
- 2/ 314256mE 6246021mN (Webb)

The location of the fire pit were Biddy was reported to have fallen in is 314244mE 6245990mN (Ninyette).

ENVIRONMENTAL ISSUES

Flora & Fauna

Flora and fauna species documented within the study area are of significance to Nyungar people as resources for subsistence and also in terms of spiritual associations. While these aspects of the study are important to Nyungar culture they are not specifically recognised as Aboriginal heritage sites and protected under the AHA. Natural resources however are important features within a cultural landscape and therefore should be managed in line with these values (see 1994 DIA Guidelines for heritage assessment).

Research for this assessment has shown that the Nyungar traditionally made use of a variety of natural resources present within the Ellensbrook Catchment for food, clothing and shelter and as environmental indicators of the seasonal availability of certain foods. For example when the 'Skippy Bush'- *Templetonia retusa* is in flower, then the Skippy (*pseudocaranx wrighti*) are running and available for harvest in the lagoon (see Customary Use, also see Appendix 4).



Figure 7: 'Skippy Bush'- *Templetonia retusa*.

Nyungar people also believe that they have a spiritual relationship with other organisms within the biosphere. In anthropological terms this is referred to as Totemism. Totems are other species that are spiritually related to man. Through this relationship man is responsible for this related species survival, with taboos against a person eating or killing their own totem and ritual renewal ceremonies conducted to increase this species (Berndt 1999:227-237).

Within the Ellensbrook Catchment the Southern Carpet Python (*Morelia spilota sub sp imbricate*) is known within Nyungar law as the *Woggal* or the water snake. The function of *Woggal* beliefs and narratives is to protect water sources from interference and from degradation by man. In the broader regions the Red Tailed Black Cockatoo (*Calyptorhynchus banksii*) are said to take the souls of the deceased who rest upon the Christmas tree (*Nuytsia Floribunda* - *Moojarr tree*) to *Koorannup* the place across the western sea where the souls of the dead reside (Bates 1992:153).



Figure 8: Southern Carpet Python (*Morelia spilota sub sp imbricate*) 'Woggal'.

During this assessment all people consulted stated that it is important that flora and fauna species are protected and that their habitat is managed so as that these species can survive and thrive. In the modern world places where the natural ecology remains and that are accessible to contemporary Nyungar people for cultural use are diminishing. Places where these species now exist are important as they provide a repository of such assets as an educational resource for teaching culture and values with regards to the natural world.

During the consultations the participants stated that they supported the findings of the Flora and Fauna reports which outlined a number of threatened species and made a number of recommendations.

Fauna Recommendations	Community Response
<ul style="list-style-type: none"> To include Black Cockatoo food source species in rehabilitation. 	Support
<ul style="list-style-type: none"> To gradually remove the Victorian Tea-tree and replace it with indigenous species 	Support - R10 under the AHA required
<ul style="list-style-type: none"> To ensure the rehabilitation plantings should include species suitable for Western Ringtail Possum habitat. 	Support
<ul style="list-style-type: none"> To conduct monitoring of rabbit and kangaroo grazing on rehabilitation plants 	Support
<ul style="list-style-type: none"> To investigate the removal of the Ellen Brook weir or to construct a fish ladder to increase the freshwater fish species upstream of the weir. 	Support - S18 under the AHA required
<ul style="list-style-type: none"> To rehabilitate the riparian vegetation adjacent to the homestead to increase freshwater fish habitat along the Ellen Brook. 	Support - R10 under the AHA required
<ul style="list-style-type: none"> To undertake a rabbit baiting program. 	Support

In regards to the proposal to construct the fish ladder at the weir on the Ellen Brook some Nyungar participants advised that it would be more culturally appropriate to remove the weir. Nyungar cultural beliefs with regards to water ways generally believes that to obstruct the water flow is harmful to the environment and is likely to bring harm to the people by retribution from the *Woggal* for not taking responsibility and ensuring that the water flow is maintained.



Figure 9: The weir on the Ellen Brook.

Ministerial consent under Section 18 of the AHA will be required to enact this recommendation as considerable disturbance and alteration to this section of the Ellen Brook will be required. It is the preference of the participants that the weir is removed however it is acknowledged that this may not be possible due to the presence of Tufa and European heritage legislation requirements. As such the Nyungar community will support the construction of a fish ladder and advise that they would require Nyungar people to be engaged to participate in this work and to conduct a proprietary ritual prior to disturbance occurring.

In regards to the flora report all recommendations were supported.

Flora Recommendations	Community Response
<ul style="list-style-type: none"> To control perennial grasses from the lawn around Ellensbrook Homestead that is invading the native flora communities. 	Support - R10 under the AHA required
<ul style="list-style-type: none"> To control the populations of Coastal Tea-tree found to the north of Ellen Brook Road and to the south of the Ellen Brook itself. 	Support - R10 under the AHA required
<ul style="list-style-type: none"> To control the perennial grasses – Kikuyu and Buffalo - that were transported via the construction of the falls walk trail. 	Support - R10 under the AHA required
<ul style="list-style-type: none"> To remove the Pine wildings that are establishing. 	Support - R10 under the AHA required
<ul style="list-style-type: none"> To remove the Blue Periwinkle. 	Support - R10 under the AHA required
<ul style="list-style-type: none"> To remove the African Feather Grass at the junction of the beach car park road and the Ellensbrook Homestead car park. 	Support

Weed Control

All consulted were supportive of the proposal to remove the various weed species within the Ellensbrook Catchment, as preserving native flora and improving habitat for all fauna is consistent with Nyungar cultural values.

In regard to the possible methods available and the best suitable to eradicate the weeds, those consulted are prepared to instil their confidence in DEC staff to adopt weed control techniques which minimise the effects on the environment and values extant for the Aboriginal heritage sites.

In regard to the removal of riparian zone weeds, particularly Arum Lilies from the area around *Meekadarriby* Cave/Falls, the groups did not believe that the lilies diminish the values of the site however understood the environmental need for them do be controlled. It was consistently expressed that mechanical control of weeds (hand pulling or slashing) was preferred over chemical control, for use within riparian zones.



Figure 10: Weed infestations now dominate the riparian zone of the Ellen Brook.

It was resolved that if DEC staff come to the conclusion that chemicals are required to control the weeds in the vicinity of the water ways, that DEC need to provide the Indigenous community with more detail regarding the risk management adopted for this practice. In particular the participants were concerned that chemical contaminated weeds will breakdown on the margins of the falls and Ellen Brook allowing the chemical to enter the water ways and the food chain within. Concern was expressed that more damage in the form of erosion would be caused in the efforts to control the weeds than that of which the weeds are currently having on the areas of cultural significance.

In regard to the removal of the Victorian Tea-tree within the archaeological site to the north east of the Homestead all participants were supportive of the proposal. One participant recommended that revegetation of the bare, exposed areas should be undertaken prior to the Victorian Tea-tree being removed, to ensure that the areas defence against erosion is intact before removing the Tea-tree. This participant believed that the root system's of the Tea-tree is currently the only thing keeping the soil intact and that if it were suddenly removed the archaeological site would be left susceptible to erosion.

To conduct the necessary weed control/removal in the vicinity of *Meekadarriby* Falls/Cave, the Ellen Brook, Ellensbrook Homestead and the within the extent of the recorded archaeological sites the land owner will require appropriate clearances under the AHA.

For any works that are non-deleterious and result in site preservation, such as low key mechanical weed control and rehabilitation, a Regulation 10 permit is sufficient however activity that requires more substantial earthworks or excavation (machinery) that has the potential to alter, destroy, damage or conceal an Aboriginal heritage sites, clearance under Section 18 of the AHA will be required prior to commencing works.

ABORIGINAL HERITAGE MANAGEMENT PRIORITIES

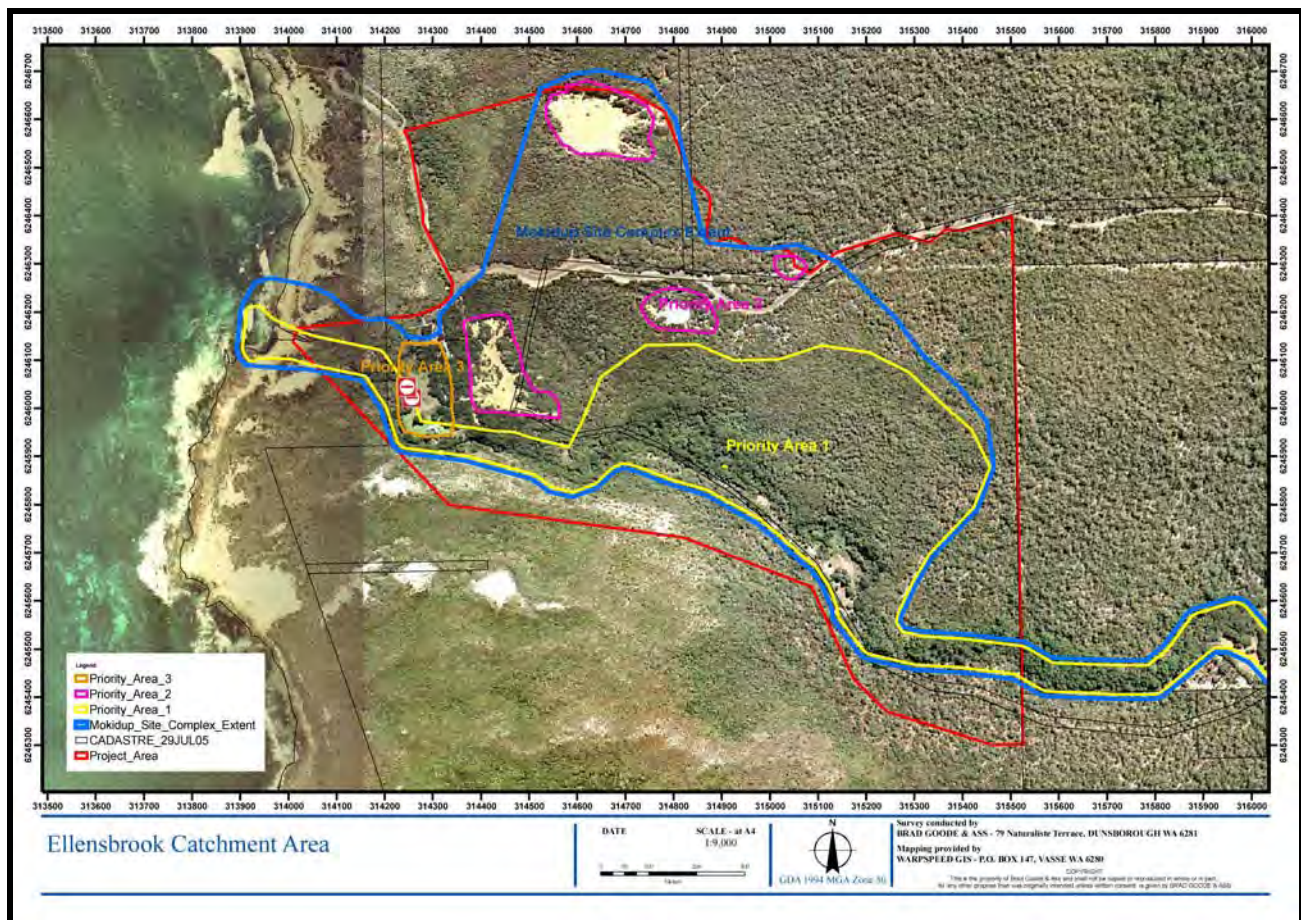


Figure 11: A map showing the extent of the Mokidup Site Complex as a priority Aboriginal management zone.

PRIORITY AREAS WITH ELLENSBROOK CATCHMENT

Priority Area 1 – The Ellen Brook, Meekadarriby Cave/Falls and the Springs

Includes the whole of the Ellen Brook from its source (inclusive of the springs to the NE of the cave/falls the springs) to the sea inclusive of *Meekadarriby* Cave/Falls and to 30m from the normal high water mark. The area is considered of highest cultural significance due to its mythological, customary traditional and historical cultural associations. Tourism and other recreational impacts (ineffective people management) are leading to further degradation of the area's various values.

Priority Area 2 – Archaeological Sites

Includes the previously recorded artefact scatters and historical burials (sites ID 4567, 5178, 5283, 5476, 5850 & 5852 – see Guilfoyle 2010), that provide evidence of past use through both traditional and historic times. Tourism and other human impacts and delayed erosion management (stabilization and revegetation) are detrimental to the areas cultural significance.

Priority Area 3 – Ellensbrook Homestead/Farm School

Includes the historic site of the Ellensbrook Homestead and reported burial of Biddy. Spatially extending to the visitor's car park in the north, the main walkway to the east, and the Ellen Brook to both the south and the west. Recognition of the historical involvement of Nyungar people through interpretation and a photographic display is required to explain the shared history that exists at this place.

The sum of these three management zones should be seen and defined as the **‘Mokidup Site Complex’** and should not be seen as a separate entity in terms of the AHA.

Ranking of these extant cultural features has been done for the purposes of the final EMP where land managers are required to prioritise environmental management zones.

Land managers should consider the sum total of these cultural features of equal cultural value as a registered site complex within a rich cultural landscape in terms of their obligations under the AHA.

PRIORITY MANAGEMENT ACTIONS
<p>Priority Area 1 – The Ellen Brook and Meekadarriby Cave/Falls</p> <ul style="list-style-type: none"> • Further consultation in regard to management of recreation users and the associated impacts of tourists at the site. • Further consultation in regard to inclusion of cultural heritage interpretation outlining the spiritual/mythological significance of the area. • Further consultation regarding weed control within the riparian zone with specific focus on chemical use. • Land managers to conform to their obligations under the AHA by seeking appropriate approvals when works are undertaken in the area. • Employment of a Nyungar Ranger/Caretaker/Tour guide to assist with protection and interpretation.
<p>Priority Area 2 – Archaeological Sites</p> <ul style="list-style-type: none"> • Re-record the nature, extent and significance of the archaeological sites with a view to their inclusion within the ‘Mokidup Site Complex’. • Dune stabilisation and revegetation in line with the recommendations of specialist reports. • Protect the sites from affects from recreational users (Cape to Cape walkers and tourists visiting the Homestead) and management/service vehicles within the areas. • Land managers to conform to their obligations under the AHA by seeking appropriate approvals when works are undertaken in the area. • Employment of a Nyungar Ranger/Caretaker/Tour guide to assist with protection and interpretation.
<p>Priority Area 3 – Ellensbrook Homestead/Farm School</p> <ul style="list-style-type: none"> • Inclusion of cultural heritage interpretation recognising the shared history of involvement of Nyungar people with Ellensbrook Homestead/Farm School. This could take a number of forms from multi-media, publications, photographic displays and would require further and ongoing consultation to enact. • Employment of a Nyungar Ranger/Caretaker/Tour guide to assist with protection and interpretation.

RECOMMENDATIONS

It is recommended that the DEC/National Trust of Australia (NTA) formally recognise the Ellensbrook Catchment area **as a highly significant cultural landscape**, and as a result of this recognition develop mechanisms for Indigenous people to have a **direct** and **active** role in its management.

Such mechanisms could include but are not being limited to:

- The development of an Indigenous Land Use Agreement with the Native Title Claim groups, who at present have cultural authority over the area, whereby the area is co-vested or co-managed by the current land managing agencies with these Indigenous groups, and/or;
- Invite Indigenous people to participate on the management board for the NTA with regards to this property.
- DEC forming a management committee regards cultural heritage issues within the Ellensbrook Catchment Area and other such sites within the Leeuwin Naturaliste National Park.
- DEC/NTA employing an Indigenous Caretaker/Ranger to protect cultural heritage values within the Ellensbrook Catchment area and other cultural heritage sites within the Leeuwin Naturaliste National Park.

It is further recommended that the specific details of such an agreement would be resolved with further and more detailed consultation with the representative bodies/agents responsible for the Native Title Claim Groups who have interests within the area.

It is recommended that the DEC/NTA comply with the Aboriginal Heritage Act (1972) with regards to the implementation and progression of the Ellensbrook Conservation Plan 2004 and the current EMP within the area now being defined as the **Mokidup Site Complex**.

It is recommended that the DEC/NTA implement all the agreed specified priority management actions with regards to the recognition, protection and interpretation for all the cultural heritage values and sites within the **Mokidup Site Complex**.

It is recommended that the DEC/NTA commission further and more detailed cultural heritage assessments in the area as a basis for cultural interpretation and management. These assessments should consist of:

- Further detailed archaeological site recording to determine the nature, spatial extent, significance and management of all cultural heritage resources extant within the Ellensbrook Catchment area.
- Test excavations to determine a date range for the use and occupation of the area by Indigenous people from the prehistoric past to the ethnographic present.
- Further and more detailed consultations to document the nature, spatial extent and significance of the areas mythological and historical associations to the Indigenous community.

It is recommended that the DEC/NTA then provide the DIA with updated site details with regards to the heritage values within the area as a basis upon which the DIA will re-register the area as the **Mokidup Site Complex**.

It is finally recommended that the DEC/NTA consider renaming the area as '**Mokidup**' in recognition of the traditional *Wardandi Bibbulmun* name for the area.

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APPENDIX 1:

SITE REGISTER SEARCH & MAP OF CURRENTLY REGISTERED ABORIGINAL HERITAGE SITES
WITHIN THE ELLENSBROOK CATCHMENT.



Search Criteria

7 sites in a search polygon. The polygon is formed by these points (in order):

MGA Zone 50	
Northing	Easting
6246173	313968
6246598	314201
6246710	314717
6246440	314934
6246435	315516
6245233	315560
6245744	314317
6246173	313968



Disclaimer

Aboriginal sites exist that are not recorded on the Register of Aboriginal Sites, and some registered sites may no longer exist. Consultation with Aboriginal communities is on-going to identify additional sites. The AHA protects all Aboriginal sites in Western Australia whether or not they are registered.

Copyright

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Legend

Restriction	Access	Coordinate Accuracy
N No restriction	C Closed	Accuracy is shown as a code in brackets following the site coordinates.
M Male access only	O Open	[Reliable] The spatial information recorded in the site file is deemed to be reliable, due to methods of capture.
F Female access	V Vulnerable	[Unreliable] The spatial information recorded in the site file is deemed to be unreliable due to errors of spatial data capture and/or quality of spatial information reported.

Status

L Lodged	IR	Insufficient Information (as assessed by Site Assessment Group)	Site Assessment Group (SAG)
I Insufficient Information	PR	Permanent register (as assessed by Site Assessment Group)	Sites lodged with the Department are assessed under the direction of the Registrar of Aboriginal Sites. These are not to be considered the final assessment.
P Permanent register	SR	Stored data (as assessed by Site Assessment Group)	
S Stored data			Final assessment will be determined by the Aboriginal Cultural Material Committee (ACMC).

Spatial Accuracy

Index coordinates are indicative locations and may not necessarily represent the centre of sites, especially for sites with an access code "closed" or "vulnerable". Map coordinates (Lat/Long) and (Easting/Northing) are based on the GDA 94 datum. The Easting / Northing map grid can be across one or more zones. The zone is indicated for each Easting on the map, i.e. '5000000:Z50' means Easting=5000000, Zone=50.



Aboriginal Heritage Inquiry System

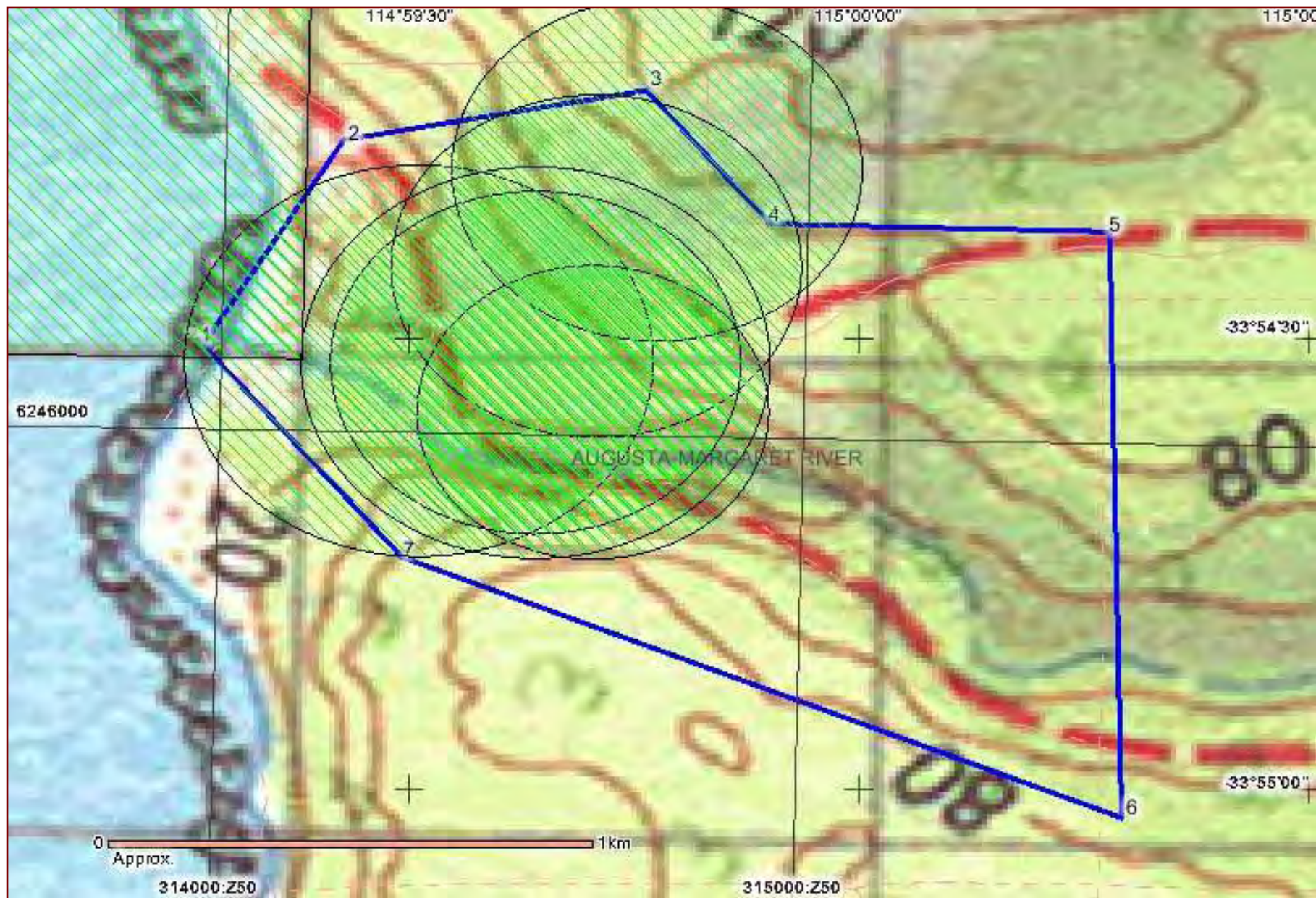
Register of Aboriginal Sites

Site ID	Status	Access	Restriction	Site Name	Site Type	Additional Info	Informants	Coordinates	Site No.
4537	P	O	N	Ellensbrook Farm	Historical	Mission	*Registered Informant names available from DIA.	314338mE 6246147mN Zone 50 [Unreliable]	S02598
4657	P	O	N	Ellen Brook	Artefacts / Scatter			314738mE 6246547mN Zone 50 [Unreliable]	S02249
5178	S	O	N	Gnoocardup	Artefacts / Scatter			313638mE 6246647mN Zone 50 [Unreliable]	S01346
5283	P	O	N	Ellen Brook Complex.	Mythological, Artefacts / Scatter, Midden / Scatter	Archeological Deposit		314638mE 6246347mN Zone 50 [Unreliable]	S01005
5476	P	O	N	Ellen Brook	Artefacts / Scatter			314638mE 6246047mN Zone 50 [Reliable]	S00768
5850	P	O	N	Ellen Brook.	Artefacts / Scatter	Camp		314538mE 6246147mN Zone 50 [Unreliable]	S00242
5852	I	O	N	Ellen Brook	Artefacts / Scatter			314538mE 6246147mN Zone 50 [Unreliable]	S00244



Aboriginal Heritage Inquiry System

Register of Aboriginal Sites



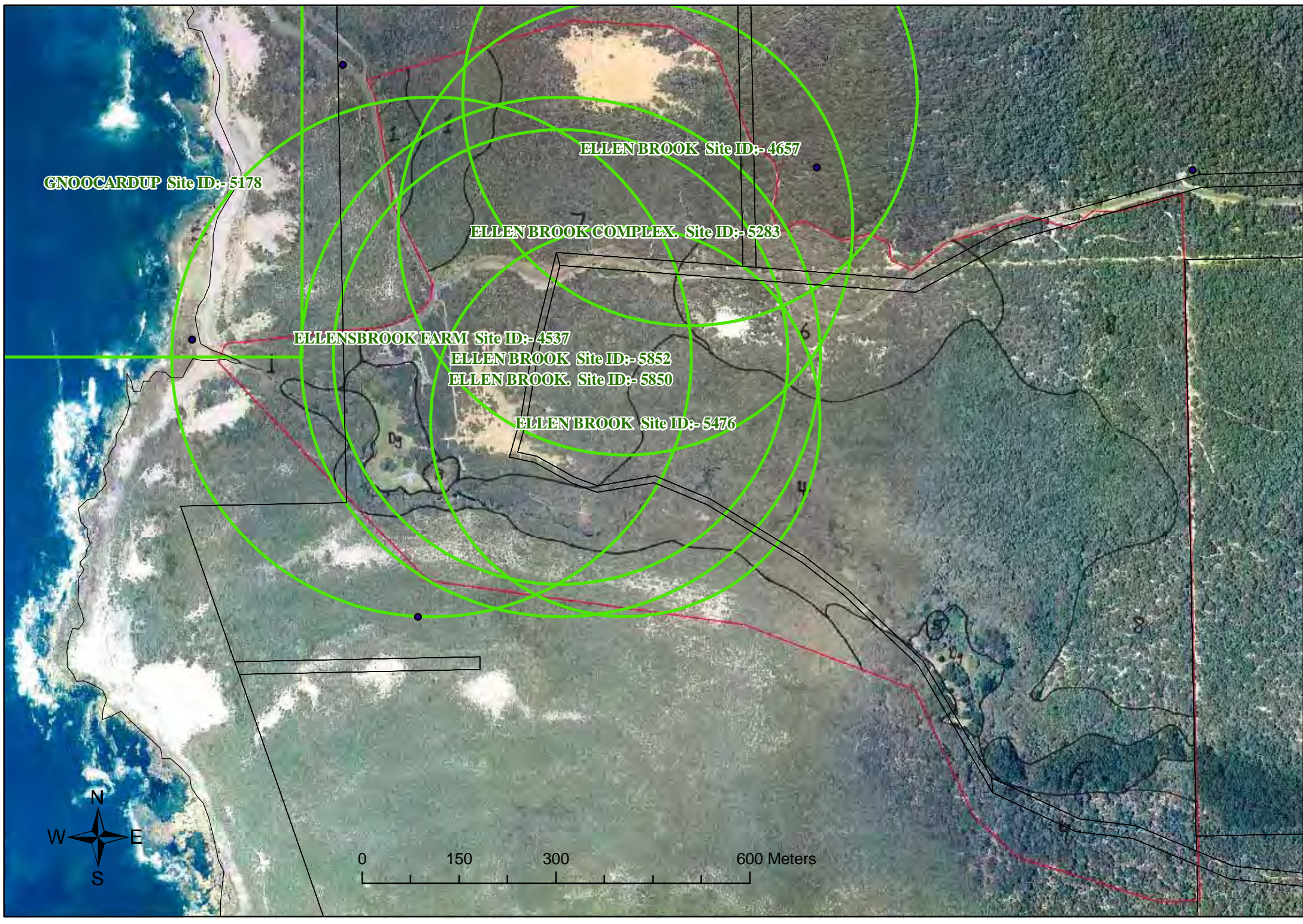
Legend

- Highlighted Area
- Town
- Map Area
- Search Area

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GNOOCARDUP Site ID:- 5178

ELLENBROOK Site ID:- 4657

ELLENBROOK COMPLEX. Site ID:- 5233

ELLENSBROOK FARM Site ID:- 4537

ELLENBROOK Site ID:- 5352

ELLENBROOK. Site ID:- 5350

ELLENBROOK Site ID:- 5476



0 150 300 600 Meters

APPENDIX 2:

LETTERS OF ADVICE

Brad Goode
Consulting Anthropologist
Heritage Assessments

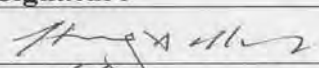
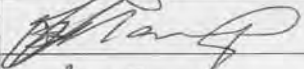
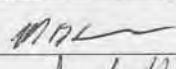

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29th July 2010

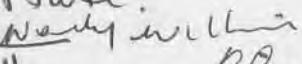

We the undersigned have been consulted by Brad Goode & Associates upon behalf of the National Trust and DEC with regards to the findings of specialist scientist's reports that will form the basis of the Ellensbrook Management Plan. We would like to make the following recommendations in relation to the Western Australian Aboriginal Heritage Act (1972). We would like to make the following recommendations regards the specialist report's findings.

- x 1 hectare National Trust lease - Consider Nyungar involvement in vesting a management (arrange) with TO.
- x Support tea tree removal
- x Support Cultural landscape approach to site representation
- x Recognize preservation measures to protect fauna.
- x Support Arch recommendations
- x Support more detailed interpretation.
- x ~~First ladder~~ prefer to remove well
- x Support cultural tourism controlled access partnerships with Wondan.

South West Boojarah 2 WC 06/4 Native Title Claim Group

Name	Date	Signature
Harry Nannup		
Franklin Nannup	29/7/10	
Samantha Nannup.	29/7/10	S Nannup
Mark Bluntan.	29/7/10	
Jack Hill	29/7/10	Jack Hill
Gloria Hill	29/7/10	G. Hill
Phil Prosser	29/7/10	

- x Minimize chemical use in weed control
use best practice methods with least
ground disturbance.

Mendy Williams 
Barbara Corbett 

Brad Goode & Associates Pty Ltd
 Consulting Anthropologist
 Heritage Assessments

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10th August 2010

We the undersigned have been consulted by Bradley Goode on behalf of the Department of Environment & Conservation and the National Trust in regard to an Environmental Management Plan for the Ellensbrook Catchment. We would like to make the following recommendations in relation to the Western Australian Aboriginal Heritage Act (1972).

- x Support Arch rec / re-hab
- x Prefer fish ladder on Brook
- x Study Area is a sig cultural landscape. Brook from its source to sea inclusive of Hoare / farm Arch site is a site complex under AHA.
- x Meekalongy central sacred site weede de - udu site / central weede method least intrusive
- x Protect graves / sites / current management does not protect sites ie roads vehicles ect.

Webb Family - South West Boojarah (WC 98/63) Native Title Claim

Name	Date	Signature
Vilma Webb	10.8.2010	Vilma Webb
Wayne Webb	10.8.2010	Wayne Webb
	10.8.2010	

- x Rec Nyungar Ranger
- x Support more a detailed cultural interpretation

APPENDIX 3:

FAMILY OF ALFRED AND ELLEN BUSSELL

Alfred Pickmore Bussell (1816-1882) married Ellen Heppingstone (1833-1877) 27 August 1850.

They had 13 children with 7 daughters and 2 sons who lived to maturity. Four children, 3 boys and one girl died as infants.

- Frances Louisa 'Fanny' born August 1851-1925
- Edith Agnes 'Edie' born February 1854-1939
- Mary Elizabeth 'Bessie' born March 1856
- Charlotte Harriet- born 1858
- Infant boy died at birth
- Grace born 1860
- Jasper born 1863 died aged one year old and buried in Ellensbrook cemetery.
- Alfred John born 1865
- Hugh Livingston died aged 3 weeks
- Violet Mary born 1869
- Ann Ellen born 1871 died 5 days old.
- Fred Aloysius Weld born 1872
- Filumena Mary born 1876

APPENDIX 4:

NYUNGAR NAMES & CUSTOMARY USE OF THE FLORA & FAUNA OF THE ELLENSBROOK CATCHMENT

Ellensbrook Species List

FLORA				
Species	Common Name	Nyungar Name	Source	Customary Use
Adiantaceae				
<i>Adiantum aethiopicum</i>	Common Maidenhair			
<i>Cheilanthes austrotenuifolia</i>	Rock Fern			
Aizoaceae				
<i>Carpobrotus</i> sp.	Ice Plant & Pigface	Bain; Majerak, Manbibi	Meagher; Moore (1884b:48)	Fruit inside is edible. Ripe when brown (Moore).
<i>Tetragonia decumbens</i>	Sea Spinach			
Anthericaceae				
<i>Caesia micrantha</i>	Pale Grass-lily			Bulb eaten (Meagher 1974)
<i>Chamaescilla corymbosa</i>	Blue Squill			
<i>Dichopogon capillipes</i>				
<i>Sowerbaea laxiflora</i>	Purple Tassels			
<i>Thysanotus arenarius</i>				
<i>Thysanotus patersonii</i>	Twining Fringe Lily	Tjanguri		The stem, flowers and tubers were all eaten (WAM).
<i>Thysanotus</i> sp.				
<i>Tricoryne elatior</i>	Yellow Autumn Lily			
Apiaceae				
<i>Daucus glochidiatus</i>	Australian Carrot	Mongming (mongin)	A.A. Hassell 1894	
<i>Platysace tenuissima</i>		Youck	Hassell (1936:689)	A type of yam. Consist of tubers (Hassell).
<i>Trachymene pilosa</i>	Native Parsnip			
<i>Xanthosia candida</i>				
Asteraceae				
<i>Actites megalocarpus</i>	Dune Thistle			
<i>Asteridea pulverulenta</i>	Common Bristle Daisy			
<i>Brachyscome iberidifolia</i>				
<i>Olearia axillaris</i>	Coastal Daisybush			
Chenopodiaceae				
<i>Rhagodia baccata</i>	Berry Saltbush	Piningup	Hassell 1894	
Colchicaceae				
<i>Burchardia umbellata</i>	Milkmaids	Kara	WAM	Tubers were roasted and eaten (WAM).
Cyperaceae				
<i>Baumea juncea</i>	Bare Twigrush			
<i>Baumea preissii</i> ssp. <i>preissii</i>				
<i>Carex appressa</i>	Tall Sedge			
<i>Carex preissii</i>				
<i>Cyperus congestus</i>	Dense Flat-sedge			
<i>Ficinia nodosa</i>	Knotted Club Rush			
<i>Isolepis marginata</i>	Coarse Club-rush			
<i>Isolepis prolifera</i>	Budding Club-rush			
<i>Lepidosperma effusum</i>	Spreading Sword-			
<i>Lepidosperma gladiatum</i>	Coast Sword-sedge	Kerbein	Preiss	
<i>Lepidosperma squamatum</i>				
<i>Lepidosperma tetraquetrum</i>				
<i>Tetraria capillaris</i>	Hair Sedge			
Dasypogonaceae				
<i>Acanthocarpus preissii</i>				

Lomandra micrantha	Small-flower Mat-rush			The leaves of many species of Lomandra were used to make baskets. The creamy white section at the base of the leaves was eaten after roasting or pounding (WAM).
Lomandra pauciflora				
Lomandra suaveolens				
Dilleniaceae				
Hibbertia commutata				
Hibbertia cuneiformis	Cutleaf Hibbertia			
Hibbertia cunninghamii				
Hibbertia furfuracea				
Hibbertia glomerata				
Hibbertia grossulariifolia				
Hibbertia racemosa	Stalked Guinea Flower			
Droseraceae				
Drosera macrantha	Bridal Rainbow	Boon	Meagher 1973; Buller-Murphy (n.d.); Hammond	Small red root, extremely hot and particularly expedient for overcoming lassitude (weakness, lethargy). Roasted, pungent and biting when eaten raw (Meagher 1974).
Epacridaceae				
Acrotriche cordata	Coast Ground Berry			
Astroloma ciliatum	Candle Cranberry			Berries eaten (Bindon & Walley).
Leucopogon capitellatus				
Leucopogon parviflorus	Coast Beard-heath			
Leucopogon propinquus				
Euphorbiaceae				
Amperea simulans				
Euphorbia paralias	Sea Spurge			
Euphorbia peplus	Petty Spurge			
Phyllanthus calycinus	False Boronia			
Poranthera microphylla	Small Poranthera			
Goodeniaceae				
Scaevola crassifolia	Thick-leaved Fanflower			
Scaevola nitida	Shining Fanflower			
Haemodoraceae				
Anigozanthos manglesii	Mangles Kangaroo Paw	Krulbrang	Preiss	Root eaten (Buller-Murphy n.d.)
Conostylis aculeata	Prickly Conostylis			
Phlebocarya ciliata				
Iridaceae				
Patersonia occidentalis	Purple Flag			
Patersonia umbrosa	Yellow Flags			
Juncaceae				
Juncus amabilis				
Juncus kraussii	Sea Rush			
Juncus pallidus	Pale Rush			
Juncus pauciflorus	Loose Flower Rush			
Juncus planifolius	Broadleaf Rush			
Luzula meridionalis	Field Woodrush			
Lauraceae				
Cassytha racemosa	Dodder Laurel			Used as netting to catch fish (Webb 2010).
Lobeliaceae				
Lobelia alata	Angled Lobelia			
Lobelia tenuior	Slender Lobelia			
Mimosaceae				

Acacia cochlearis	Rigid Wattle	Galyang	Moore	The gum of the wattle tree eaten by the natives. It is soluble in water, and is one of the best gums in the country for all common purposes (Moore).
Acacia cyclops	Coastal Wattle	Galyang	Moore	Hardwood used to make spear throwers, handles for axes and knives, digging and throwing sticks (Meagher & Ride 1979)
Acacia littorea				
Acacia myrtifolia				
Acacia pulchella	Prickly Moses			
Acacia saligna	Black Wattle	Quonert; Wuanga	Hassell (1936, pg 690)	The seeds were crushed with grinding stones to make a coarse flour which was mixed with water then cook into a 'damper' in coals from the fire; the seed of the black wattle is called wuanga (WAM).
Paraserianthes lophantha	Albizia			
Myrtaceae				
Agonis flexuosa	Peppermint	Wonnow, Wonong	Brockman, Whitworth	
Corymbia calophylla	Marri	Marree; Maree, Ngora; Gardan, Nandap; Ngumbat; Mahree	Brockman; Boaburgurt (2); Moore; Preiss; Whitworth	The tannin from the gum was used as an antiseptic or disinfectant. When mixed with clay and water the gum was used as a medicinal drink to treat dysentery. Large quantities of the gum was used to tan leather (Bindon & Walley). Blossoms soaked in water to make a sweet drink (WAM).
Eucalyptus diversicolor	Karri	Karri	Von Mueller	
Eucalyptus globulus	Southern Blue Gum	Koolert; Gurlto; Moja	Joobaitch; Moore; Ngilgee	
Eucalyptus marginata	Jarrah	Jarral; Jeerilya; Jerral; Djarryl; Jerrail; Yarrah; Jeril	Balbuk; Boaburgurt; Joobaitch; Moore; Ngilgee; Von Mueller; Whitworth	Hardwood used to make spear throwers, handles for axes and knives, digging and throwing sticks (Meagher & Ride 1979)
Eucalyptus megacarpa	Bullich			
Hypocalymma robustum	Swan River Myrtle			
Leptospermum laevigatum	Coast Teatree			
Melaleuca huegelii	Chenille Honey myrtle			
Melaleuca systema				
Orchidaceae				
Caladenia attingens				
Caladenia flava	Cowslip Orchid			
Caladenia latifolia	Pink Fairy Orchid			
Cryptostylis ovata	Slipper Orchid			
Disa bracteata	South African Orchid			
Diuris corymbosa				
Diuris sp.				
Elythranthera emarginata	Pink Enamel Orchid			
Eriochilus dilatatus	White Bunny Orchid			
Pterostylis barbata	Bird Orchid			
Pterostylis nana	Snail Orchid			
Pterostylis vittata	Banded Greenhood			
Pyrorchis nigricans	Red beaks			

Thelymitra sp.		Joobuk	Moore 1884	Tuber the size and shape of a new potato eaten (Moore 1884).
Papilionaceae				
Bossiaea disticha		Netic	Lane-Pool	
Bossiaea linophylla		Netic	Lane-Pool	
Bossiaea ornata	Broad Leaved Brown	Netic	Lane-Pool	
Callistachys lanceolata	Wonnich			
Chorizema diversifolium				
Daviesia divaricata	Marno			
Hardenbergia comptoniana	Native Wisteria			
Hovea chorizemifolia	Holly-leaved Hovea			
Hovea elliptica	Tree Hovea			
Isotropis cuneifolia	Granny Bonnets			
Jacksonia furcellata	Grey Stinkwood	Mondurn; Kapbur; Kabbur	Bates; Moore; Preiss	
Jacksonia horrida				
Kennedia carinata				
Templetonia retusa	Cockies Tongues	Skippy Bush	Webb	Seasonal fishing indicator (Webb)
Viminaria juncea	Swishbush			
Pittosporaceae				
Sollya heterophylla	Australian Bluebell	Gumug; Kuruba, Namman	Meagher; Moore (1884b:46)	Fruit, eaten off ground. Avoid chewing as seeds cause diarrhoea (Moore 1884).
Poaceae	generalised grass term	Bungurt, Jilba, Bobo	Moore 1884	
Podocarpaceae				
Podocarpus drouynianus	Wild Plum	Koolah	Hammond (1933:28)	
Polygalaceae				
Comesperma virgatum	Milkwort			
Proteaceae				
Banksia grandis	Bull Banksia	Bulgalla; Mungitj; Mungat; Munghite; Mungite	Moore; Meagher; Collie (1834); Bunbury (1930); Hassell (1936)	The flower cones were steeped in water or sucked to obtain the sweet nectar (WAM).
Dryandra lindleyana	Couch Honeypot	Budjan	Preiss	
Dryandra sessilis var. cordata	Parrot Bush	Budjan; Dunjin or Birnd	Preiss; Meagher	Flower nectar eaten (Meagher)
Hakea oleifolia	Dungyn	Dungyn; Yabbal (referring to the bark)	Lane-Pool; Moore	
Hakea prostrata	Harsh Hakea			
Hakea ruscifolia	Candle Hakea			
Persoonia longifolia	Snottygobble			Berries eaten (Bindon & Walley).
Ranunculaceae				
Clematis pubescens	Common Clematis			
Rhamnaceae				
Cryptandra arbutiflora	Waxy Cryptandra			
Spyridium globulosum	Basket Bush			
Trymalium floribundum				
Rutaceae				
Boronia alata	Winged Boronia			
Chorilaena quercifolia	Chorilaena			
Diplolaena dampieri	Southern Diplolaena			
Philotheca spicata	Pepper and Salt			

Rhadinothermus anceps				
Santalaceae				
Exocarpos sparteus	Broom Ballart, Native Cherry	Djiyag; Dtulya	Meagher; Moore	Fruit, can be eaten from tree when ripe but tastes sweeter after it has fallen (Meagher).
Santalum acuminatum	Quandong	Wungal; Worinj	Joobaitch; Meagher	Fruit, some informants state kernel not eaten; others disagree. Could be eaten off ground when dry (Meagher).
Sterculiaceae				
Thomasia foliosa				
Thomasia triphylla				
Stylidiaceae				
Stylidium adnatum	Common Beaked Triggerplant			
Stylidium calcaratum	Book Triggerplant			
Stylidium fasciculatum	Pale Beaked			
Stylidium lowrieianum				
Thymelaeaceae				
Pimelea ferruginea				
Pimelea hispida	Bristly Pimelea			
Pimelea rosea	Rose Banjine			
Tremandraceae				
Tetradlea setigera				
Xanthorrhoeaceae				
Xanthorrhoea gracilis	Graceful Grass Tree	Burarup, Mimidi	Moore	
Xanthorrhoea preissii	Grass tree	Ballak; Balga; Balgarr; Baaluk; Yimmen; Balag	Moore; Boaburgurt; Bunbury; Bates; Bussell; Meagher	The flower stems provided frame poles for huts and were used to make fire lighting drills. The leaves were used to thatch huts and for bedding. Resin from the trunk made a strong glue and both the gum from the flower stem and the white base of each leaf was edible (Bindon & Walley).
Zamiaceae				
Macrozamia riedlei	Zamia	Bicina; Jeerajee; Jeerja; Djiriji, Kundagur; Baian; Boyern	Bussell; Balbuk; Joobaitch; Moore (2); Ngilgee; Whitworth	The fruit was soaked then buried in sandy soil for days to remove the toxins and when dug up roasted before eating (WAM).

ANIMALS

Species	Common Name	Nyungar Name	Source	Customary Use
Mammals				
Antechinus flavipes subsp. leucogaster	Yellow-footed Antichinus	Mardo	Moore	
Cercartetus concinnus	Western Pygmy-possum, Mundarda	Komal; Coomarl	Grey; Bussell	
Chalinolobus gouldii	Gould's Wattled Bat	Babil gun, bambi; babelgun	Moore 1884; Grey 1840	
Chalinolobus morio	Chocolate Wattled Bat	Babil gun, bambi; babelgun	Moore 1884; Grey 1840	
Dasyurus geoffroii	Western Quoll, Chuditch	Ngoolgarngat; chutie (?); barrajitt, barjadda.	Bussell n.d.; A.A. Hassell 1894; Moore 1884.	
Falsistrellus mackenziei	Western False Pipistrelle	Babil gun, bambi; babelgun	Moore 1884; Grey 1840	

<i>Felis catus</i>	Cat	Ngoolgarneat; chutie (?); barrajitt, barjadda.	Bussell n.d.; A.A. Hassell 1894; Moore 1884.	
<i>Hydromys chrysogaster</i>	Water-rat			
<i>Isodon obesulus</i> subsp. <i>fusciventer</i>	Southern Brown Bandicoot, Quenda	Gwinda; Queander	Grey; Bussell	Food source (Meagher 1974)
<i>Macropus irma</i>	Western Brush Wallaby	Bonnin	Bussell	Food source (Meagher 1974)
<i>Macropus fuliginosus</i>	Western Grey Kangaroo	Yongher	Bussell	Food source, skin used to make <i>buka's</i> - cloak's (Meagher 1974)
<i>Mormopterus planiceps</i>	Southern Freetail-bat	Babil gun, bambi; babelgun	Moore 1884; Grey 1840	
<i>Nyctophilus geoffroyi</i>	Lesser Long-eared Bat	Babil gun, bambi; babelgun	Moore 1884; Grey 1840	
<i>Nyctophilus gouldii</i>	Gould's Long-eared Bat	Babil gun, bambi; babelgun	Moore 1884; Grey 1840	
<i>Nyctophilus timoriensis</i> subsp. <i>timoriensis</i>	Greater Long-eared Bat	Babil gun, bambi; babelgun	Moore 1884; Grey 1840	
<i>Phascogale tapoatafa</i> subsp. <i>ssp.</i> (WAM M434)	Brush-tailed Phascogale			
<i>Pseudocheirus occidentalis</i>	Western Ringtail Possum	Nguarer	Bussell	Food source (Meagher 1974)
<i>Rattus fuscipes</i>	Western Bush Rat	Wollyer; Walyer	Grey; Bussell	Food source (Meagher 1974)
<i>Rattus rattus</i>	Black Rat	Mardo	Moore	
<i>Setonix brachyurus</i>	Quokka			
<i>Sminthopsis dolichura</i>	Little long-tailed			
<i>Smithopsis griseoventer</i>	Grey-bellied Dunnart			
<i>Tarsipes rostratus</i>	Honey Possum, Noolbenger	Komal; Coomarl	Grey; Bussell	
<i>Trichosurus vulpecula</i> subsp. <i>vulpecula</i>	Common Brushtail Possum	Komal; Coomarl	Grey; Bussell	Food source (Meagher 1974)
<i>Vespadelus regulus</i>	Southern Forest Bat	Babil gun, bambi; babelgun	Moore 1884; Grey 1840	
Birds				
<i>Acanthiza apicalis</i>	Broad-tailed Thornbill (Inland Thornbill)	Djo-bul-djo-bul	Serventy & Whittell 1948	
<i>Acanthiza inornata</i>	Western Thornbill	Djo-bul-djo-bul	Serventy & Whittell 1948	
<i>Acanthorhynchus superciliosus</i>	Western Spinebill			
<i>Anthochaera carunculata</i>	Red Wattlebird	Wadjarluek	Bussell	
<i>Anthus novaeseelandiae</i> subsp. <i>australis</i>	Australasian Pipit	Cherruck, peritperit, warrajudong, war-ra-joo-lon	Serventy & Whittell 1948	
<i>Anthus novaeseelandiae</i> subsp. <i>bilbali</i>	Australasian Pipit	Cherruck, peritperit, warrajudong, war-ra-joo-lon	Serventy & Whittell 1948	
<i>Biziura lobata</i>	Musk Duck	Gaddara, go-da-ra, goojuk, kattar	Serventy & Whittell 1948	
<i>Cacomantis flabelliformis</i> subsp. <i>flabelliformis</i>	Fan-tailed Cuckoo			
<i>Calyptrorhynchus baudinii</i>	Baudin's Cockatoo	Ngoolark	Bussell	
<i>Calyptrorhynchus latirostris</i>	Carnaby's Cockatoo	Ngoolark; gnorelark; ngolak	Bussell n.d.; A.A. Hassell 1894; Moore 1884.	
<i>Charadrius rubicollis</i>	Hooded Plover			

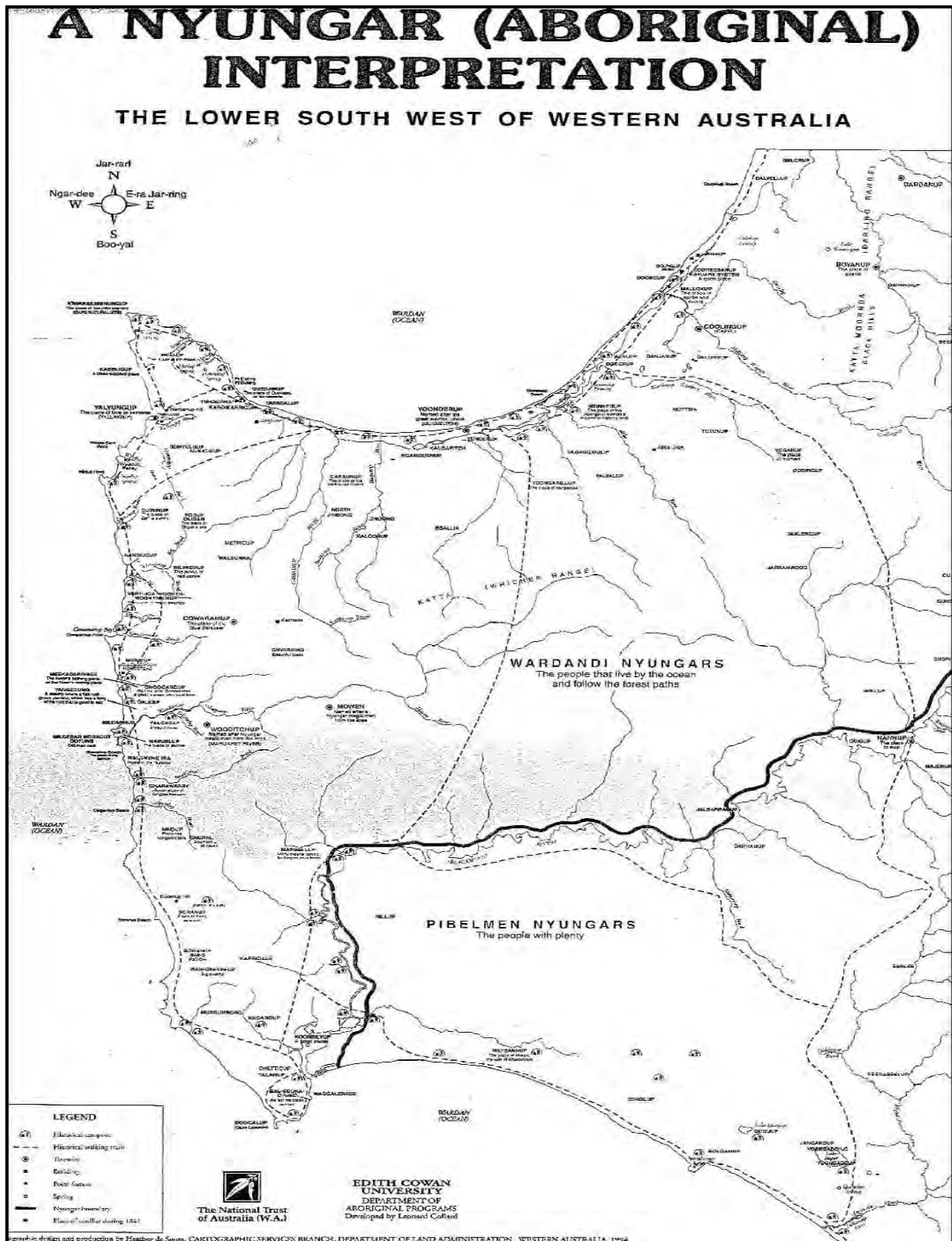
Chrysococcyx lucidus subsp. plagosus	Shining Bronze Cuckoo	Djuritch, gutuban	Moore 1884	
Circus approximans	Swamp Harrier	Quealum	Bussell	
Climacteris rufa	Rufous Treecreeper			
Corvus coronoides subsp. perplexus	Australian Raven	Quigan; Kwaggum, pardang, queggum	Bussell; Serventy & Whittell 1948	
Cracticus tibicen subsp. dorsalis	Australian Magpie	Coobarie	Bussell	
Dacelo novaeguineae	Laughing Kookaburra	Goorbeet, goorbat	Curr 1886	
Daphoenositta chrysoptera	Varied Sittella			
Dasyornis broadbenti subsp. litoralis	Rufous Bristlebird			
Eopsaltria australis subsp. griseogularis	Western Yellow Robin	Bamboore, bambuu	Serventy & Whittell 1948	
Eopsaltria georgiana	White-breasted Robin	Boijeel	Serventy & Whittell 1948	
Epthianura albifrons	White-fronted Chat	Yaba-wilban	Bindoon & Chadwick	
Eudyptes pachyrhynchus	Fiordland Penguin	Gano-quinok	Hassell 1894	
Falco peregrinus	Peregrine Falcon S	Moldern	Serventy & Whittell 1948	
Falco peregrinus subsp. macropus	Big footed peregrine falcon			
Hirundo neoxena	Welcome Swallow	Wallung	Bussell	
Ixobrychus flavicollis subsp. australis	Black Bittern	Bardanitch	Grey 1840	
Larus novaehollandiae subsp. novaehollandiae	Silver Gull	Dje-je-nup, djijnak	Serventy & Whittell 1948	
Lichmera indistincta subsp. indistincta	Brown Honeyeater			
Malurus elegans	Red-winged Fairy-wren			
Malurus splendens	Splendid Fairy-wren	Ter ter, chiriger	Ethel Hassell 1975; Hassell 1894	
Melithreptus chloropsis	Western White-naped Honeyeater			
Myiagra inquieta	Restless Flycatcher	Ngedungeat	Bussell	
Ninox novaeseelandiae	Southern boobook	Cumbinger	Bussell	
Pandion haliaetus subsp. cristatus	Osprey	Yoon-door-doo	Serventy & Whittell 1948	
Pardalotus striatus	Striated Pardalote			
Pardalotus striatus subsp. Westraliensis				
Phylidonyris nigra subsp. gouldii	White-cheeked Honeyeater			
Phylidonyris novaehollandiae	New Holland Honeyeater	Bandin, ban-dene, woo-re-ning	Serventy & Whittell 1948	
Platycercus icterotis subsp. icterotis	Western Rosella	Dailbidung	Bussell	Eggs eaten (Meagher 1974)
Platycercus spurius	Red-capped Parrot	Dowan;	Bussell; Grey	Eggs eaten (Meagher 1974)
Porzana tabuensis	Spotless Crake			
Psophodes nigrogularis	Western Whipbird			
Psophodes nigrogularis subsp. nigrogularis T	Western Whipbird			
Rhipidura fuliginosa	Grey Fantail	Ngednngeat	Bussell	

<i>Rhipidura leucophrys</i>	Willie Wagtail	Willerin	Bussell	
<i>Sericornis frontalis</i>	White-browed			
<i>Sericornis frontalis</i> subsp.	White-browed			
<i>Stagonopleura oculata</i>	Red-eared Firetail			
<i>Sterna bergii</i>	Crested Tern	Kaljirgang, kal-jeer-gang	Serventy & Whittell 1948	
<i>Stipiturus malachurus</i> subsp. <i>westernensis</i>	Southern Emu-wren	Jirjil-ya	Moore 1884	
<i>Tyto novaehollandiae</i> subsp. <i>novaehollandiae</i>	Masked Owl	Cumbinger	Bussell	
Reptiles				
<i>Acritoscincus trilineatum</i>	Southwestern Cool			
<i>Aprasia pulchella</i>				
<i>Chelodina oblonga</i>	Oblong Snake-necked Turtle	Booye; Yagyn; Buyia	Grey 1840; Moore 1884; Helms 1896	Food source (Grey 1841)
<i>Christinus marmoratus</i>	Marbled Gecko			
<i>Cryptoblepharus buchananii</i>	Buchanan's Snake-eyed Skink			
<i>Ctenotus catenifer</i>	Chain-striped Heath Ctenotus			
<i>Ctenotus impar</i>	Odd-striped Ctenotus			
<i>Ctenotus labillardieri</i>	Red-legged Ctenotus			
<i>Echiopsis curta</i>	Bardick	Neandile	Bussell	
<i>Egernia kingii</i>	King's Skink	Kaddar, Kardar, Muranna	Moore	
<i>Egernia luctosa</i>	Western Glossy Swamp Skink			
<i>Egernia napoleonis</i>	Southwestern Crevice skink			
<i>Elapoganthus coronatus</i>	Crowned Snake			
<i>Elapoganthus minor</i>	Large-eyed sedge			
<i>Hemiergis gracilipes</i>	Southwestern Mulch Skink	Jorang	Moore	
<i>Hemiergis peronii</i> subsp. <i>tridactyla</i>	Three-toed mulch skink			
<i>Lerista distinguenda</i>	Southwestern Four-toed Lerista			
<i>Lerista elegans</i>	West Coast Four-toed Lerista			
<i>Lerista microtis microtis</i>	Southwestern Five-toed Lerista			
<i>Lialis burtonis</i>	Burton's Legless Lizard	Wouril	Hassell 1894	
<i>Menetia greyii</i>	Common Dwarf Skink	Jinararra	Moore	
<i>Morelia spilota</i> subsp. <i>imbricata</i>	Southern Carpet Python	Woggal	Bussell	
<i>Morethia lineocellata</i>	West coast Pale-flecked Morethia			
<i>Morethia obscura</i>	Shrubland Pale-flecked Morethia			
<i>Notechis scutatus</i>	Tiger Snake	Nuner	Bussell	Food source (Meagher 1974)
<i>Parasuta nigriceps</i>	Black-backed Hooded Snake	Dookitch	Bussell	
<i>Pogona minor</i> subsp. <i>minor</i>				
<i>Pygopus lepidopodus</i>	Common Scaly Foot			

Pseudonaja affinis subsp. affinis	Dugite	Dubyt, Kabarda, Kwonda, Nona, Nona	Moore 1884	
Ramphotyphlops australis	Southwestern Blind Snake			
Tiliqua rugosa subsp. rugosa	Western Bobtail			
Varanus rosenbergi	Heath Monitor	Kurder	Bussell	
Amphibians				
Crinia georgiana	Quacking Frog	Gudjarra	Moore	Frogs were eaten, however species of Helioporus are poisonous or distasteful, and underwent techniques to remove the poisonous or distasteful elements. Female frogs were preferred to males because their eggs were regarded a delicacy (Moore 1884 cited in Meagher 1974).
Crinia glauerti	Clicking Frog			
Crinia pseudinsignifera	Bleating Froglet			
Geocrinia leai	Ticking Frog			
Heleioporus eyrei	Moaning Frog			
Heleioporus inornatus	Brown Whooping Frog			
Limnodynastes dorsalis	Western Banjo Frog or Pobblebonk			
Litoria adelaidensis	Slender Tree Frog			
Litoria moorei	Motorbike Frog			
Metacrinia nicholli	Forest Toadlet			
Pseudophryne guentheri	Gunther's Toadlet	Cooyar	Bussell	
Other important fauna species				
Austroassiminea lethae	Cape Leeuwin Freshwater Snail	Yongerock	A.A. Hassell 1894	
Moggridgea tingle Tingle Trapdoor Spider T				
Geotria australis Pouched Lamprey P1				

APPENDIX 5:

A NYUNGAR INTERPRETATION OF THE LOWER SOUTH WEST OF WESTERN AUSTRALIA – COLLARD 1994



APPENDIX 6:

PHOTOGRAPHS



Figure 12: Site ID 4657 north east of the Ellensbrook Homestead in 1993 (Webb family archive).



Figure 13: Members of the Busselton Nyungar community, Ellensbrook 1989 (Webb family archive).



Figure 14: Ellensbrook Homestead 1979 (Webb family archive).



Figure 15: Bussell family cemetery, photo taken in 1993 (Webb family archive).



Figure 16: Ngilgi (Royal WA Historical Society Ref #B1306).

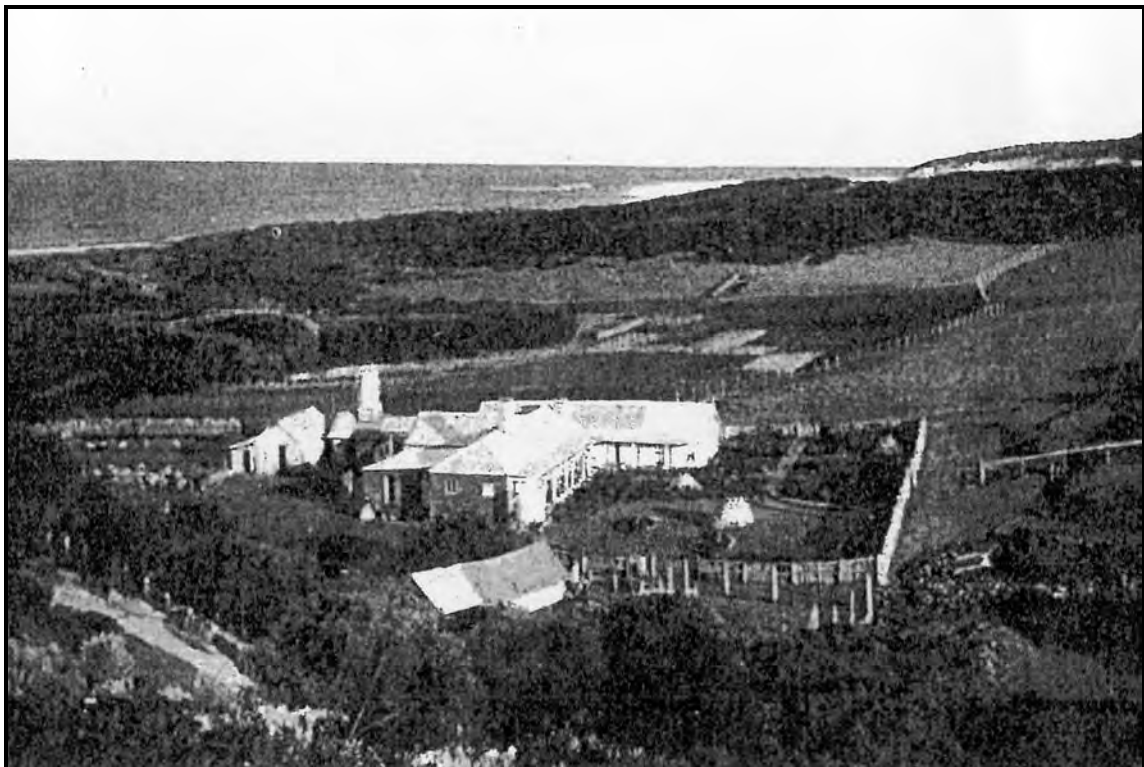


Figure 17: Ellensbrook Homestead and farm in 1909 (Photo Battye Library Ref #528/388).



Figure 18: Children at Ellensbrook Farm School 1902 (Aborigines Department Annual Report and File Cons 255 1902/321 in State Records Office WA).

APPENDIX 7:

SITE RECORDING FORM – MOKIDUP SITE COMPLEX

Aboriginal Site Recording Form

Office Use only	Site ID:		Duplicate Site ID:		Date Received:	
	Date Registered:		Complex Number:		Received by:	


1	Name of Site Site Name (Aboriginal name if appropriate): MOKIDUP SITE COMPLEX Field code / number: _____	If previously recorded: Site ID: 4537, 4657, 5178, 5283, 5476, 5850 & 5852.
---	--	--

2	Recorder Name: BRAD GOODE Address: 79 NATURALISTE TERRACE DUNSBOROUGH WA 6281	Organisation/Company: BRAD GOODE AND ASSOCIATES Phone: (08) 9755 3716 Fax: (08) 9756 7660 Email: bradnlee@westnet.com.au
---	--	---

3	Have you contacted informants? <input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
---	--

4	Contact details of informant(s): See Goode 2010:1 Acknowledgements.						
	<table border="1"> <tr> <td>1</td> <td> Name: Address: C/- SWALSC 1490 ALBANY HIGHWAY CANNINGTON WA 6107 </td> <td> Organisation Contact: SOUTH WEST BOOJARAH NATIVE TITLE CLAIM GROUP Phone: (08) 9358 7000 </td> </tr> <tr> <td>2</td> <td> Name: Address: 18 JENNINGS WAY LOCKRIDGE WA 6054 </td> <td> Organisation Contact: HARRIS FAMILY NATIVE TITLE CLAIM GROUP Phone: (08) 9378 1278 </td> </tr> </table>	1	Name: Address: C/- SWALSC 1490 ALBANY HIGHWAY CANNINGTON WA 6107	Organisation Contact: SOUTH WEST BOOJARAH NATIVE TITLE CLAIM GROUP Phone: (08) 9358 7000	2	Name: Address: 18 JENNINGS WAY LOCKRIDGE WA 6054	Organisation Contact: HARRIS FAMILY NATIVE TITLE CLAIM GROUP Phone: (08) 9378 1278
1	Name: Address: C/- SWALSC 1490 ALBANY HIGHWAY CANNINGTON WA 6107	Organisation Contact: SOUTH WEST BOOJARAH NATIVE TITLE CLAIM GROUP Phone: (08) 9358 7000					
2	Name: Address: 18 JENNINGS WAY LOCKRIDGE WA 6054	Organisation Contact: HARRIS FAMILY NATIVE TITLE CLAIM GROUP Phone: (08) 9378 1278					

If more than two informants please attach details.

5	Copyright acknowledgment (Please read and sign) I acknowledge that once this form is submitted, the Department of Indigenous Affairs will own copyright in this completed form and all works comprised in this form. I license the Department of Indigenous Affairs and its representatives to use the contents of any attachment submitted with this form, for any purpose, to reproduce, modify and adapt the attachment (including converting it into different formats), and, unless an attachment is marked as "closed" under part 14 of this form, to communicate the attachment to the public (including via a public web site). I confirm that I have obtained all licences and consents necessary to grant this licence. Signed  Date 20th August 2010 Name BRAD GOODE
---	---

6	Date of Field Recording: 29/07/2010	Signature: (At the time of recording this record is true and correct.)
---	---	---

For information about how to fill out this form please go to the *Standard for Recording Aboriginal Sites* in the Aboriginal Heritage Procedures Manual at <http://www.dia.wa.gov.au/Heritage/HeritageManual/default.aspx>
Or Contact the Registrar of Aboriginal Sites on 9235 8000

Copies of this form can be obtained from: <http://www.dia.wa.gov.au/Heritage/FAQ.aspx>

7	<p>Type of Site (Tick appropriate)</p> <table style="width: 100%;"> <tr> <td><input checked="" type="checkbox"/> Artefacts</td><td><input checked="" type="checkbox"/> Historical</td><td><input type="checkbox"/> Painting</td></tr> <tr> <td><input checked="" type="checkbox"/> Mythological</td><td><input checked="" type="checkbox"/> Man-made Structure</td><td><input checked="" type="checkbox"/> Quarry</td></tr> <tr> <td><input type="checkbox"/> Engraving</td><td><input checked="" type="checkbox"/> Midden</td><td><input type="checkbox"/> Repository / Cache</td></tr> <tr> <td><input type="checkbox"/> Fish Trap</td><td><input type="checkbox"/> Modified Tree</td><td><input checked="" type="checkbox"/> Skeletal Material/Burial</td></tr> <tr> <td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td></tr> </table>	<input checked="" type="checkbox"/> Artefacts	<input checked="" type="checkbox"/> Historical	<input type="checkbox"/> Painting	<input checked="" type="checkbox"/> Mythological	<input checked="" type="checkbox"/> Man-made Structure	<input checked="" type="checkbox"/> Quarry	<input type="checkbox"/> Engraving	<input checked="" type="checkbox"/> Midden	<input type="checkbox"/> Repository / Cache	<input type="checkbox"/> Fish Trap	<input type="checkbox"/> Modified Tree	<input checked="" type="checkbox"/> Skeletal Material/Burial	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input checked="" type="checkbox"/> Artefacts	<input checked="" type="checkbox"/> Historical	<input type="checkbox"/> Painting														
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<input type="checkbox"/> Fish Trap	<input type="checkbox"/> Modified Tree	<input checked="" type="checkbox"/> Skeletal Material/Burial														
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>														
8	<p>Supporting Information (This information is designed to further describe the place or object as a site.)</p> <table style="width: 100%;"> <tr> <td><input checked="" type="checkbox"/> Archaeological Deposit</td><td><input checked="" type="checkbox"/> Meeting Place</td><td><input checked="" type="checkbox"/> Plant Resource</td></tr> <tr> <td><input type="checkbox"/> Birthplace</td><td><input checked="" type="checkbox"/> Mission</td><td><input type="checkbox"/> Reserve</td></tr> <tr> <td><input checked="" type="checkbox"/> Camp</td><td><input checked="" type="checkbox"/> Named Place</td><td><input type="checkbox"/> Rockshelter</td></tr> <tr> <td><input checked="" type="checkbox"/> Dated Evidence</td><td><input checked="" type="checkbox"/> Natural Feature</td><td><input checked="" type="checkbox"/> Shell</td></tr> <tr> <td><input checked="" type="checkbox"/> Hunting Place</td><td><input type="checkbox"/> Ochre</td><td><input checked="" type="checkbox"/> Water Source</td></tr> </table>	<input checked="" type="checkbox"/> Archaeological Deposit	<input checked="" type="checkbox"/> Meeting Place	<input checked="" type="checkbox"/> Plant Resource	<input type="checkbox"/> Birthplace	<input checked="" type="checkbox"/> Mission	<input type="checkbox"/> Reserve	<input checked="" type="checkbox"/> Camp	<input checked="" type="checkbox"/> Named Place	<input type="checkbox"/> Rockshelter	<input checked="" type="checkbox"/> Dated Evidence	<input checked="" type="checkbox"/> Natural Feature	<input checked="" type="checkbox"/> Shell	<input checked="" type="checkbox"/> Hunting Place	<input type="checkbox"/> Ochre	<input checked="" type="checkbox"/> Water Source
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<input checked="" type="checkbox"/> Hunting Place	<input type="checkbox"/> Ochre	<input checked="" type="checkbox"/> Water Source														
9	<p>Site Description & Statement of Importance and Significance (Further information can be obtained at http://www.dia.wa.gov.au/Heritage/SiteRecordingFormGuidelines/Part9.aspx).</p> <p>The Mokidup Site Complex consists of 7 previously registered Aboriginal heritage sites (ID 4537, 4657, 5178, 5283, 5476, 5850 & 5852). These sites possess traditional, historical, archaeological, mythological, social and environmental cultural significance and together paint a definitive picture of <i>Mokidup</i> (Ellensbrook) as a rich and significant cultural landscape that is of importance and special significance to the <i>Wardandi Bibbulmun</i> and other groups of Indigenous people.</p> <p>At present, the 7 overlapping or duplicate archaeological and ethnographic sites, with overlapping extents lead to confusion and needs to be rectified upon the Aboriginal Sites Register in order for the catchment to be properly managed. For current reviews of the 7 previously recorded sites see Goode 2010:28-32. See also Goode 2010:58 – Appendix 1 Site Register Search and Map of Previously Recorded Aboriginal Heritage Sites).</p> <p>For further detail regarding the significance of the area see Goode 2010 & Guilfoyle 2010.</p> <p>Describe each type of site identified in Part 7. Add additional pages and photographs as appropriate.</p>															
10	<p>Recorder's Assessment of Site Significance (Tick Appropriate) (As observed in the field and described in Part 9 recorders are requested to provide a suggested evaluation of the importance and significance of the site within the meaning of s5 of the <i>Aboriginal Heritage Act 1972</i>. In doing so Recorders should have regard to the matters set out in s39(2) & (3). This information may provide assistance to the Aboriginal Cultural Material Committee, which is charged with the responsibility for evaluating the importance and significance of places and objects under the AHA.)</p> <table style="width: 100%;"> <tr> <td><input checked="" type="checkbox"/> Section 5(a)</td><td><input checked="" type="checkbox"/> Section 5(b)</td><td><input checked="" type="checkbox"/> Section 5(c)</td><td><input type="checkbox"/> Section 5(d)</td></tr> </table> <p><input type="checkbox"/> Not a Site within the meaning of s5 of the <i>Aboriginal Heritage Act 1972</i>.</p>	<input checked="" type="checkbox"/> Section 5(a)	<input checked="" type="checkbox"/> Section 5(b)	<input checked="" type="checkbox"/> Section 5(c)	<input type="checkbox"/> Section 5(d)											
<input checked="" type="checkbox"/> Section 5(a)	<input checked="" type="checkbox"/> Section 5(b)	<input checked="" type="checkbox"/> Section 5(c)	<input type="checkbox"/> Section 5(d)													

11

Site Location Map - Provide a sketch or GIS map or photocopy of a published map and a written description of how to locate the site. Add additional pages and attach photographs as appropriate.

Map Prompts

Mark the locations of:
Coordinates to locate site (MGA preferred)
Major location features (eg, roads, fences, rivers, hills, windmills, buildings)
Survey marks (survey pegs)
Scale
Distances (in metres)
North point
Nearest named place
Land Tenure
Mining tenement
Lot Number
Street Number
Reserve Number
Survey area
Legend

See attached map of the Mokidup Site Complex.
Find also attached shape file of the accurate site extent.

12

Site Plan - Provide a detailed layout plan of the site. Add additional pages and attach photographs where appropriate.

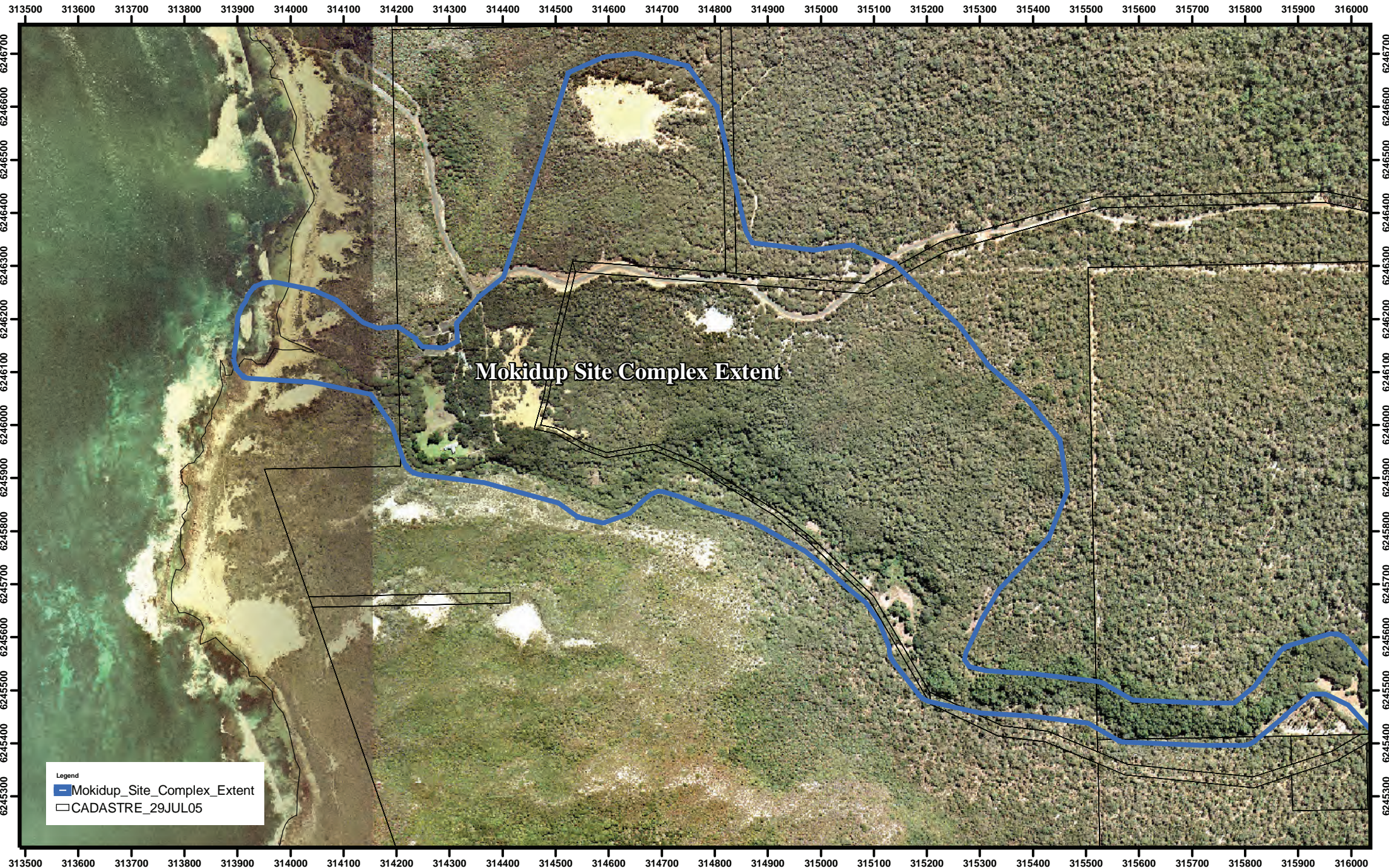
Plan Prompts

Mark the locations of:
Coordinates to locate site (MGA preferred)
Coordinates indicating extent of site boundary
Major features (eg, trees, sample squares, transects, concentration zones, rocks, engraving locations)
Coordinates indicating locations from which photographs were taken.
Scale
Distances (in metres)
Dimensions (NS / EW)
Radius (in metres)
North point
Legend

See Goode 2010:49 map.
See Guilfoyle 2010:16 map.
Also see several photos of contained within Goode 2010 & Guilfoyle 2010.

Aboriginal Site Recording Form

13	Site Location, Datum and Recording Accuracy How was the location determined? <input type="checkbox"/> GPS <input checked="" type="checkbox"/> Map Map Reference: _____ <input type="checkbox"/> Other Describe: _____																										
	Recording accuracy <input type="checkbox"/> ±250m (eg, 1:250000 map) <input type="checkbox"/> ±100m (eg, 1:100000 map) <input checked="" type="checkbox"/> ±10m (eg, handheld GPS) <input type="checkbox"/> ±1m (eg, Differential GPS) <input type="checkbox"/> Other	Datum/Grid (* Preferred) <input checked="" type="checkbox"/> GDA94/MGA94* <input type="checkbox"/> WGS84/MGA94* <input type="checkbox"/> AGD84/AMG84 <input type="checkbox"/> AGD66/AMG66 <input type="checkbox"/> Other	Coordinate to Locate Site Zone (please circle) 49 50 51 52: <div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 2px;">3</div> <div style="border: 1px solid black; padding: 2px;">1</div> <div style="border: 1px solid black; padding: 2px;">4</div> <div style="border: 1px solid black; padding: 2px;">8</div> <div style="border: 1px solid black; padding: 2px;">1</div> <div style="border: 1px solid black; padding: 2px;">0</div> </div> E <div style="border: 1px solid black; padding: 2px;">6</div> <div style="border: 1px solid black; padding: 2px;">2</div> <div style="border: 1px solid black; padding: 2px;">4</div> <div style="border: 1px solid black; padding: 2px;">5</div> <div style="border: 1px solid black; padding: 2px;">9</div> <div style="border: 1px solid black; padding: 2px;">4</div> <div style="border: 1px solid black; padding: 2px;">3</div> N or Latitude: _____ ° _____ ' _____ '' Longitude: _____ ° _____ ' _____ ''																								
14	Access to the <u>Site File</u> Information <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <th style="width: 25%;">All Information</th> <th style="width: 25%;">Descriptive Information</th> <th style="width: 25%;">Location Information</th> </tr> <tr> <td>Open <input checked="" type="checkbox"/></td> <td>Open <input checked="" type="checkbox"/></td> <td>Open <input checked="" type="checkbox"/></td> </tr> <tr> <td>Closed <input type="checkbox"/></td> <td>Closed <input type="checkbox"/></td> <td>Closed <input type="checkbox"/></td> </tr> </table> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <th style="width: 33%;">Access to</th> <th style="width: 33%;">Access to</th> <th style="width: 33%;">Access to</th> </tr> <tr> <td>Males only <input type="checkbox"/></td> <td>Males only <input type="checkbox"/></td> <td>Males only <input type="checkbox"/></td> </tr> <tr> <td>Females only <input type="checkbox"/></td> <td>Females only <input type="checkbox"/></td> <td>Females only <input type="checkbox"/></td> </tr> <tr> <td>Only initiated persons <input type="checkbox"/></td> <td>Only initiated persons <input type="checkbox"/></td> <td>Only initiated persons <input type="checkbox"/></td> </tr> <tr> <td>All persons <input type="checkbox"/></td> <td>All persons <input type="checkbox"/></td> <td>All persons <input type="checkbox"/></td> </tr> </table> Details of Other Access Restrictions to be applied to Site File:		All Information	Descriptive Information	Location Information	Open <input checked="" type="checkbox"/>	Open <input checked="" type="checkbox"/>	Open <input checked="" type="checkbox"/>	Closed <input type="checkbox"/>	Closed <input type="checkbox"/>	Closed <input type="checkbox"/>	Access to	Access to	Access to	Males only <input type="checkbox"/>	Males only <input type="checkbox"/>	Males only <input type="checkbox"/>	Females only <input type="checkbox"/>	Females only <input type="checkbox"/>	Females only <input type="checkbox"/>	Only initiated persons <input type="checkbox"/>	Only initiated persons <input type="checkbox"/>	Only initiated persons <input type="checkbox"/>	All persons <input type="checkbox"/>	All persons <input type="checkbox"/>	All persons <input type="checkbox"/>	Reason(s) for 'Closed' Status (eg, for cultural reasons, gender restrictions, physical danger of site, condition of site). Person(s) to be consulted regarding authorisation of access to 'Closed' information:
All Information	Descriptive Information	Location Information																									
Open <input checked="" type="checkbox"/>	Open <input checked="" type="checkbox"/>	Open <input checked="" type="checkbox"/>																									
Closed <input type="checkbox"/>	Closed <input type="checkbox"/>	Closed <input type="checkbox"/>																									
Access to	Access to	Access to																									
Males only <input type="checkbox"/>	Males only <input type="checkbox"/>	Males only <input type="checkbox"/>																									
Females only <input type="checkbox"/>	Females only <input type="checkbox"/>	Females only <input type="checkbox"/>																									
Only initiated persons <input type="checkbox"/>	Only initiated persons <input type="checkbox"/>	Only initiated persons <input type="checkbox"/>																									
All persons <input type="checkbox"/>	All persons <input type="checkbox"/>	All persons <input type="checkbox"/>																									
15	Access to the Site (Please provide advice about appropriate cultural protocols or actions regarding physical access to the site, eg, ritual activities, gender restrictions.)																										
16	Reference for Aboriginal Heritage Survey Report in which site is reported: Goode, 2010, <i>An Aboriginal Cultural Heritage Management Assessment for the Ellensbrook Catchment</i> . Guilfoyle, 2010, <i>Archaeological Heritage Management Plan, Ellensbrook Catchment</i> . Both reports prepared for the National Trust of Australia and the Department of Conservation.		Office Use Only: Report ID:																								
17	Additional References and List of Attached Documents (Please use Harvard format. Add additional pages and photographs as appropriate.) Heritage Today, 2004, <i>Ellensbrook Conservation Plan</i> : Prepared for the National Trust of Australia (WA)																										
Send to: Registrar of Aboriginal Sites, PO Box, 7770 Cloisters Square WA 6850, or Level 1, 197 St Georges Terrace, Perth, WA 6000 Tel: (08) 9235 8000 Fax: (08) 9235 8088 Email: heritage@dia.wa.gov.au Web: http://www.dia.wa.gov.au/																											



Mokidup Site Complex Extent

DATE
19th Aug 2010

SCALE - at A4
1:9,000

050100200300

Meters

N

GDA 1994 MGA Zone 50

Survey conducted by
BRAD GOODE & ASS - 79 Naturaliste Terrace, DUNSBOROUGH WA 6281

Mapping provided by
WARPSPEED GIS - P.O. BOX 147, VASSE WA 6280

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