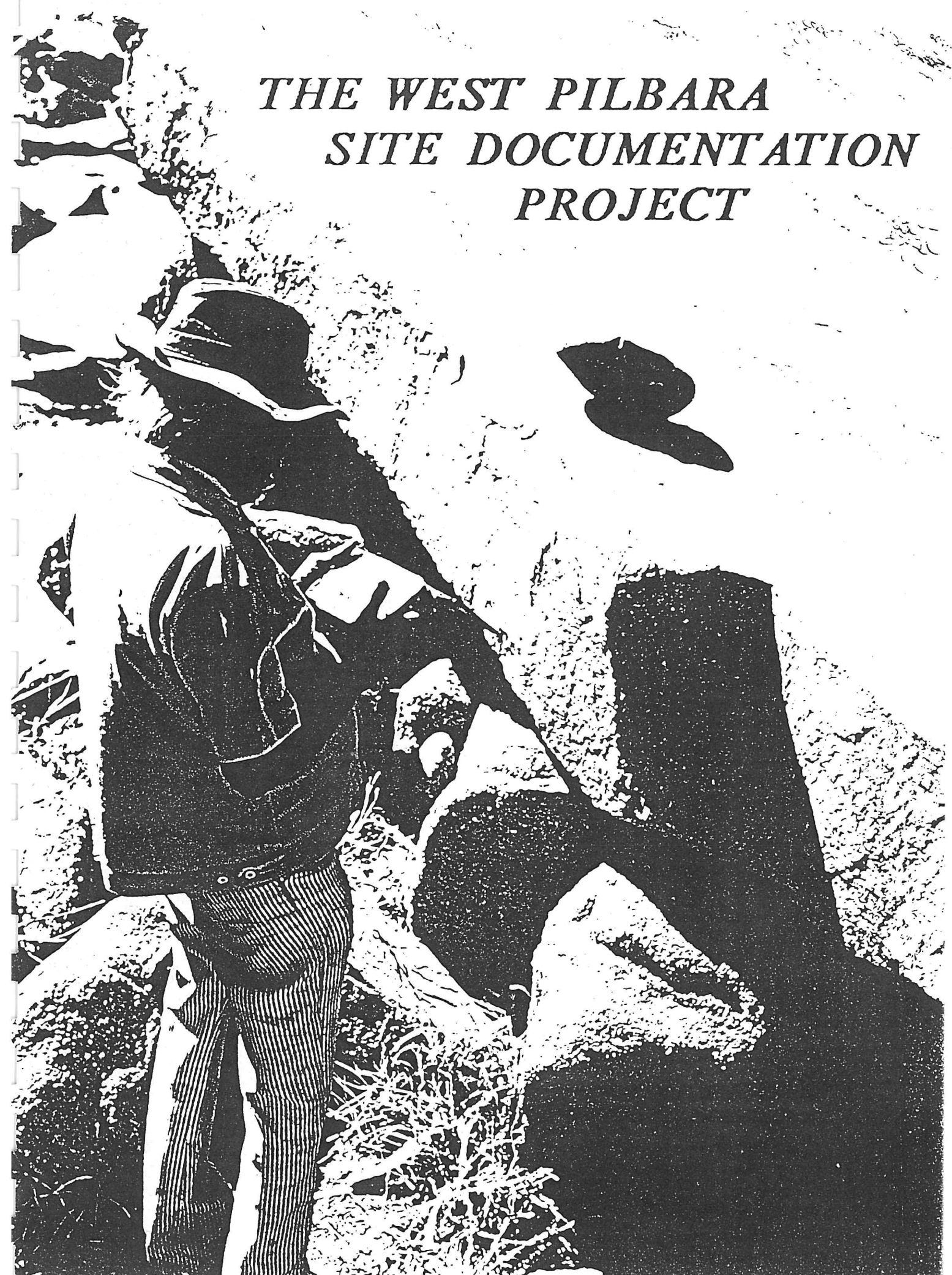


*THE WEST PILBARA
SITE DOCUMENTATION
PROJECT*



**THE WEST PILBARA
SITE DOCUMENTATION PROJECT**

**A Report Prepared
for**

**The West Australian Heritage Committee
The Australian Heritage Commission
The Department of Conservation & Land Management
The Department of Employment and Training**

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CONTENTS

<u>Acknowledgements</u>	<u>Page No.</u>
<u>List of Plates</u>	
<u>List of Abbreviations</u>	
<u>Introduction & Background</u>	1
<u>Development of the West Pilbara Site Documentation Project</u>	
The Original Proposal	3
The Project in Operation	3
Distribution of Funds and Accounting	4
<u>The West Pilbara Site Documentation Project</u>	
Project Location - Millstream	7
Expansion to include Talu sites of the West Pilbara	8
Aboriginal Project Co-Ordinator	9
Aboriginal Field Co-Ordinator	10
Children as Participants	11
Aboriginal Site Recording	11
Role of the Department of Aboriginal Sites	12
<u>Project Logistics</u>	
Funding Sources	14
Payment of Participants	15
Purchase of Equipment	16
Purchase of Bush Trip Provisions	18
General Financial Management	18
<u>Results</u>	
Documentation of Sites	19
Book: Talu Sites of the West Pilbara	20
AAA Conference Papers	20
Indirect Results	20
<u>Appendices</u>	
(i) List of Aboriginal People Involved	22
(ii) Financial Statement	23
(iii) Site Recording Sheet	24
(iv) Gazetteer of Sites	25

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I would also like to thank her for the use of her interim report on the WPSDP, on which I have drawn extensively in preparing this document.

However, my greatest thanks are extended to the Aboriginal Community of Roebourne for whom the ultimate credit for the success of the project is due. In particular I wish to thank Gladys Walker and David Daniels whose roles as co-ordinators made my involvement so enjoyable. I have personally learnt a great deal from my association with the Roebourne People and it is to them that this report is dedicated.

ROBERT REYNOLDS

LIST OF PLATES

Plate 1	Participants Recording Turkey Nest Talu P5863
Plate 2	Whale Talu P5876
Plate 3	Solomon Jones Recording the song for the Barrumburra Talu P5862
Plate 4	Rock Python Stone (Mythological site) P5874
Plate 5	Digging yams year the Harding River Dam
Plate 6	Recording the Barramundi Talu P 6195

LIST ABBREVIATIONS USED IN THIS REPORT

A A A	Australian Archaeology Association
A H C	Australian Heritage Commission
C A L M	Department of Conservation and Land Management
D A S	Department of Aboriginal Sites
D E T	Department of Employment and Training
W A H C	Western Australian Heritage Committee
W A M	Western Australian Museum
W P S D P	West Pilbara Site Documentation Project

INTRODUCTION AND BACKGROUND

During investigations into the impact of the construction of the Harding River Dam in 1982 the Aboriginal people of Roebourne expressed an interest in having a more direct involvement in site documentation in the West Pilbara area.

The loss of sites and land of great importance to Aboriginal people through the Dam's construction has been one of a number of events in a general process whereby the Aboriginal people of the region have been alienated from their traditional lands. The rapid industrial growth in the Pilbara over the last few decades has resulted not only in large scale mining projects but also in the development of supporting infrastructure involving the construction of an extensive network of towns, roads, railway, powerlines and pipelines.

This development has also resulted in a massive population increase in the region. As many of these people now own boats and four wheel drive vehicles they have access to vast tracts of country. These factors have resulted in major impact on sites and other land of Aboriginal significance.

To try and protect these places and to redress inaccurate public views of Aboriginal relationships to land, the Department of Aboriginal Sites drafted a submission for funds from the Australian Heritage Commission. It was envisaged that a male and a female researcher would employ Aboriginal people to carry out research and conservation work in association with the researchers. In addition it was hoped that the grant would enable the research team to assist local people in establishing a resource centre which would house the documented cultural material and provide a suitable forum from which to discuss heritage and land related matters.

In April 1983 a formal application for funds was submitted by the Department of Aboriginal Sites to the Australian Heritage Commission. The Commission responded by releasing a sum of \$40,000 to the W.A. Museum and thus the West Pilbara Site Documentation Project (WPSDP) was begun.

In November 1984, Mr Nicholas Green, a Research Officer with the Department of Aboriginal Sites, spoke with Mr Herbert Parker (deceased), sitting member of the National Aboriginal Congress for the Pilbara and his son, Mr Slim Parker, Chairman of the Pilbara Aboriginal Land Council. The discussion centred around ways in which funds from the WPSDP should be spent. Both men felt that more time was necessary for Aboriginal consideration of the project. It was agreed that the subject would be raised at the Pilbara Bush meeting scheduled for January 1985, thus allowing greater Aboriginal input into the planning of the project.

In January 1985, Ms Jan Turner was appointed to the staff of the Department of Aboriginal Sites for a six month period to help set up and ensure the smooth running of the project. This position was funded by DAS and this left the AHC funds untouched. The two primary aims of the interim position were to ascertain site documentation

priorities and to lay the groundwork for Aboriginal participation in the WPSDP. During this period of employment three field trips were made to Roebourne involving a total of 45 days. Most of this time was spent speaking with Aboriginal people from the towns of Roebourne and Onslow about the WPSDP.

Following an absence from the W.A. Museum of two months, Jan Turner was re-appointed for a further six months to assist with the logistics of establishing the project in the West Pilbara. In this period the groundwork for site recording and documentation, accounting and budgeting was established.

The West Pilbara Site Documentation Project became operational in November 1985.

DEVELOPMENT OF THE WEST PILBARA SITE DOCUMENTATION PROJECT

In viewing the WPSDP as a prototype for Aboriginal documentation projects in other areas of Western Australia it is appropriate to note changes in the conceptual under-pinning that have occurred in the time that has lapsed since the conception of the project. The description of the key conceptual changes outlined here indicate the importance of flexibility in Aboriginal funding programmes.

THE ORIGINAL PROPOSAL

In the original application to the AHC it was proposed that a male and a female researcher would be employed on Federal funds for a four month period in the West Pilbara, with sufficient funds to also employ Aboriginal people to assist in the recording and conserving of sites. The two researchers would then spend a further eight months completing documentation and compiling a final report for the AHC in the Perth office of the Department of Aboriginal Sites.

It was envisaged that the final documentation would be in a form suitable for Aboriginal use as well as being available to the wider Australian community. An additional sum was requested to enable the researchers to return to the West Pilbara to check data and, of equal importance, to ascertain Aboriginal opinions on the distribution of site information and cultural material collected.

An office under Aboriginal control was seen by the elders in the Aboriginal community as a suitable repository for cultural items, documents and photographic materials. Termed a "resource centre" this office would also provide a focus for meetings between Aboriginal people and Government, Commercial and mining interests, particularly in issues relating to site and heritage matters. It was visualized that the researchers could help to set up such a body which could then serve as a repository for the cultural material collected.

THE PROJECT IN OPERATION

By the time the grant became operational in November, 1985, the Ngurin Aboriginal Resource Centre had been established for seven months. The Ngurin Centre enabled Aboriginal people to gather, and as a group express their views concerning the WPSDP. The employment of an anthropologist by the Department of Aboriginal Sites prior to the commencement of the project enabled Aboriginal priorities to be incorporated to a large extent. The key conceptual changes are presented in Table 1.

In addition to initiating the WPSDP, Aboriginal people in 1985 wished to determine and control the course of the project including the documentation process. As a result Australian Heritage Commission funds have largely been spent in the Aboriginal sector, rather than in employing anthropological researchers. The establishment of an Aboriginal resource centre has provided a venue for Aboriginal people to meet and discuss their opinions, to document their cultural traditions with the aid of typewriters, cameras and sound equipment, and to house the products of documentation. In addition, all these activities occur within an autonomous organisation easily recognised by non-Aboriginal people.

DISTRIBUTION OF FUNDS AND ACCOUNTING

Ngurin Centre elders have decided to spread this work as widely as possible. The majority of those involved were not given full time positions with award wages but all adult participants were given payment for specific work done. In this way the project co-ordinator, the Aboriginal elders, those recording and documenting traditions and people organising the information gathered, all received payment. The exception to this was the field co-ordinator. This position was created using funds provided by the Department of Conservation and Land Management and was a full time paid position.

A part time payment on a needs basis to the Ngurin Centre for secretarial and book-keeping services keeps money circulating within the Aboriginal community, as well as providing an opportunity for these skills to be developed by young adults. In an area of chronic under employment, the recognition that young adults have an integral part to play in a cultural project has been an important feature of the WPSDP.

From the beginning of the project all participants have agreed that the ultimate responsibility for the accounting of the project lies with the Museum. As the project progressed the financial aspect of the project became more complex with the input of additional funding from the Department of Conservation and Land Management and Department of Employment and Training. It was therefore decided that in order to enable participants to concentrate to a greater extent on the practical side of the project the Museum would handle the payment of all individuals, as requested by the project or field co-ordinator. A petty cash fund for purchase of stores, film etc was retained with the ANZ Bank in Wickham.

The ability to store documented material in a building under Aboriginal control has meant that only information that the community wishes to pass on has been lodged with the Department of Aboriginal Sites. The community is thus keeping the control over their own culture.

In the past Aboriginal people in the West Pilbara have imparted cultural knowledge relating to sites of significance to anthropologists employed by the Department in the hope that Aboriginal spiritual knowledge would not be lost upon the demise of current elders. However, it is now possible for Aboriginal people to retain their control over information of a confidential, spiritual, social or economic nature. It is felt by the Aboriginal community that Aboriginal access to this reservoir of cultural knowledge will contribute to the continuity of traditions in the local area.

Throughout the project those running its operation have been directly responsible to the Aboriginal elders through the Ngurin council. Staff from the Department of Aboriginal Sites have regularly visited the Pilbara to offer assistance and technical training as necessary and to discuss the progress of the West Pilbara Site Documentation Project. However, the everyday running of the WPSDP has remained in the hands of the Aboriginal people of Roebourne through the Ngurin Centre.

Ngurin Centre elders recognise that, together with a number of sites that would be proposed as National Estate nominations, a report should be sent to the Australian Heritage Commission as a form of reciprocity to those who have provided the funds that allow the WPSDP to exist. They have requested that a Department of Aboriginal Sites staff member helps provide a suitable report and oversee its production and distribution.

FEATURE	1982	1986
RESPONSIBILITY	Researchers responsible to DAS and AHC	Aboriginal participants responsible to Ngurin Resource Centre. Ngurin to liaise with DAS, who in turn report to AHC.
PERSONNEL	A male and a female anthropological team to document sites of significance. Aboriginal people (assistants) to be trained in documentation and site conservation.	Employment of many Aboriginal people: Project co-ordinator, Field Co-ordinator, custodians, collectors of information, and other culturally appropriate roles.
OPERATION	Aboriginal elders to direct and assist research team.	DAS staff invited by elders to train Aboriginal participants.
RESULTS	Aboriginal people to receive cultural information in a useful form. DAS to receive a report and all site information. AHC to receive a comprehensive report and some site nominations for the Register of the National Estate.	Aboriginal people to keep all material. A summary of site information to be sent to DAS. DAS staff to assist in the production of a report for the AHC and in nominating sites to the Register of the National Estate.
ABORIGINAL RESOURCE CENTRE	Researchers to assist in the establishment of a Centre.	Project co-ordinators responsible to and directed by Ngurin Centre elders.

TABLE 1: Development of Key Concepts in the West Pilbara Site Documentation Project over Time (Project Conception in 1982 - Full Operation in 1986).

AN ABORIGINAL SITE RECORDING PROGRAMME

Although the aim of the project, to document sites of significance to Aboriginal people has remained consistent, the West Pilbara Site Documentation Project has undergone several changes as it progressed. Many of these changes have been manifestations of the distinctly Aboriginal nature of the project, and the changing situation and personnel involved in the project.

PROJECT LOCATION

Millstream

Participants in the WPSDP chose to concentrate their initial efforts in documenting sites of significance in the Millstream area for a combination of cultural and socio-political reasons.

Early in the planning stage Aboriginal people in both Roebourne and Onslow (two towns in the West Pilbara with a large proportion of Aboriginal residents), realised that to effectively utilise the Australian Heritage Commission funds, documentation efforts would need to be concentrated in one specific area. The consensus of opinion was to concentrate on Yindjibarndi country, with a special emphasis on Millstream, an area of great spiritual significance for all Aboriginal people in the Pilbara.

It was at Millstream, in the creative era of the Dreaming, that initiation practices were laid down as part of Aboriginal Law - the all pervading ground rules upon which Aboriginal society is based. Although under the direct custodianship of Yindjibarndi language speakers, all Aboriginal people in the West Pilbara have access to the chain of deep, permanent fresh water pools that form the Fortescue River. Millstream appears as an oasis in the semi-arid Pilbara, with sufficient fresh water supplies to allow numbers of people to congregate during the 'Law season', the time when boys are initiated according to traditional Law. The initiation rituals usually take place during the hot summer months when supplies of fresh water are at a premium.

Millstream was therefore eminently suitable in traditional cultural terms as the location for the project. Current socio-political issues were also taken into consideration. Once a pastoral station and small national park, Millstream Station was recently resumed by the State Government for water reserve purposes. With the demise of the station the land became gazetted as part of the Millstream-Chicester National Park and Water Authority Reserve. Aboriginal people are now concerned at the difficulty in visiting and retaining traditional use of some of their sites, especially those of great scenic beauty which are being visited by ever increasing numbers of tourists.

National Park rules prohibit camping and lighting of fires in areas not zoned for camping purposes. Similarly, prohibitions also apply to the use of firearms and hunting dogs. The newly introduced Aboriginal Ranger Training Scheme based at the Millstream-Chicester National Park, will hopefully offset some of the difficulties encountered by Aboriginal people as they seek to utilise the land in both spiritual and sustenance activities; the same activities that they have undertaken for many generations.

Aboriginal people wish to document their important places in a way that will be useful in proving to the government departments responsible for land management, that Aboriginal people have strong current attachments to Millstream land and that Aboriginal input is necessary in the formulation of land management policies.

The possibility of future dam construction at Millstream has been strongly opposed by Pilbara Aborigines. The disastrous loss of "Ngurin", the area of land subsumed by the Harding River Dam, brought home to Aboriginal people the full implications of dam construction. Despite the lack of a firm commitment to proceed with the dam, the State Government will give no assurances to the contrary. In light of previous government policy and the absence of any written assurance, Aboriginal people feel that they need documentary evidence of the spiritual significance of the land if they are to have effective input in the final positioning of a dam should one ever be built.

In early discussions relating to the location of the project three factors were continually restated: the traditional importance of Millstream, the changing status of the land and the threat of dam construction. It was with these three factors in mind that the WPSDP began by focussing on sites of Aboriginal significance in the Millstream area.

Expansion to Include Talu Sites Throughout the West Pilbara

All Aboriginal people in the West Pilbara know of the existence of a category of sites referred to in Yindjibarndi as Talu. Loosely translated in English as 'sacred site, increase site' (Wordick, 1982:348), the word also has connotations of "tameness". Talu are recognisable places where Aboriginal elders focus ritual action, activating or 'taming and driving' spiritual forces. Usually associated with fertility and regeneration, Talu may also be visited to bring drought, pestilence and discomfort to other people.

As the project expanded it extended to include an emphasis on Talu or increase sites. There were a large number of such sites both in the Millstream area and elsewhere. Talu sites are often not easily recognisable by people who do not know of a specific site's existence and are therefore at particular risk.

Another reason for the importance of recording these sites was the awareness that knowledge of many of the Talu sites was held by a small number of elderly men and that unless there was an opportunity for this information to be passed on it would be irrevocably lost. Indeed, as the project progressed there proved to be a large number of Talu sites for which the only information available was the site location. On occasions it was known what the site was but no information was available as to how the site could be activated.

As with the rest of the project, the recording of Talu sites is intended not merely as an exercise in salvaging information but as an active revitalization of sites. The WPSDP is helping to bring an understanding of these sites back into community life and contribute to the current renaissance of Aboriginal culture.

One of the results of this has been that David Daniels, in his role of Field Co-ordinator, takes senior men and young children out to reactivate the Talu sites and through this bring the land and the culture back to life. This is seen as the best way of protecting the sites.

ABORIGINAL PROJECT CO-ORDINATOR

The position of co-ordinator was decided upon as a result of several meetings and discussions during which Ngurin Centre elders presented their request for a local person to be responsible on a daily basis for the project; a person considered approachable by the majority of community members. After several weeks of informal discussions, seeking the most appropriate candidate (a period during which the Department of Aboriginal Sites staff appointee Ms J. Turner, contacted and discussed the project with a large number of persons), Mrs Gladys Walker was unanimously nominated for the position. Married, with an established family of her own, and a long association with Aboriginal education projects, Gladys Walker had proven to the community her strong commitment to the continuance of Aboriginal traditions as well as an ability to liaise with both Aboriginal townspeople and government personnel.

Ngurin elders expressed their approval at her selection on cultural grounds. Connected by kin links to Aboriginal people throughout the West Pilbara, Gladys Walker as an adult entering middle age was a culturally appropriate choice. From a position of family stability, she was felt to be in a good position to understand and respect elderly men and women, the living custodians of Aboriginal culture and to approach with caution and sensitivity areas of the Law said to be the prerogative of initiated men. Respected by many school children, her ability to teach was well known as was her supportive attitude to teenagers and young adults.

In a distinctly Aboriginal fashion, the position once filled became more specific; flexibility allowed the position to be defined in terms that most utilised the successful applicant's skills. Once employed as co-ordinator, Gladys Walker was also elected chairperson of the Ngurin Aboriginal Resource Centre. Literate, with an ability to organise meetings, she has become a recognisable channel through which the general public can communicate with the Aboriginal community on a wide range of subjects. Shortly after the WPSDP became operational the co-ordinator delegated many of the recording and documenting activities to other suitable persons. Whilst retaining overall administrative control for book-keeping and the co-ordination of documentation activities, Gladys Walker is directly responsible to Ngurin Centre elders. All decisions relating to the nature or finance of the WPSDP, are the responsibility of Ngurin Centre elders.

ABORIGINAL FIELD CO-ORDINATOR

In May 1986, David Daniels joined the West Pilbara Site Documentation Project in the capacity of Field Co-ordinator.

David Daniels is a Ngarluma man from Roebourne who had held a number of positions with various Government Departments in Roebourne before being selected by the Ngurin Centre elders to be one of the inaugural Aboriginal Ranger Trainees with the Department of Conservation and Land Management at the Millstream National Park. After the initial training period, David Daniels was not one of the four men chosen to complete the Ranger training programme. However, because of his interest in cultural matters, CALM decided to continue his employment for a further six months to record sites of cultural significance in the West Pilbara area with a particular emphasis in Millstream.

This was at the same time that the WPSDP was being established and because of the similarity of the two projects Ngurin approached CALM and WAM with a view to combining resources. This was arranged following a meeting between the Ngurin elders, Tony Start of CALM and Michael Robinson and Jan Turner of DAS. This was formally approved at a meeting of the West Australian Heritage Committee, CALM and DAS on the 13th May, 1988.

David Daniels' position was to be full time and this expanded the scope of the project and enabled the recording process to extend to a larger area with a special emphasis on Talu sites, as mentioned above. His employment continued until June 1987.

However, the essential structure remained the same with the Ngurin elders being ultimately responsible for the running of the project. While David organised most of the field activities, Gladys Walker concentrated on the bookkeeping and support aspects of the exercise and maintained women's involvement in the project as a whole.

Unlike the majority of employment opportunities the specifics of the co-ordinators positions have been established to reflect the social, education and personal characteristics of the employees.

As a community project a large number of other Aboriginal people were involved (See Appendix I). These people were all employed on a needs basis both as providers of cultural information and as providers of support services such as recorders, typists and bookkeepers. A discussion of the method of payment and the rationale behind it is outlined later.

CHILDREN AS PROJECT PARTICIPANTS

The WPSDP does not merely employ Aboriginal people to document their sites and traditions, it also allows Aboriginal custodians and their families to return to their homelands. Camping trips facilitate the re-vitalization of Aboriginal links to the land.

Aboriginal people believe that by returning to their homelands and looking after the country, new life is given to the land, with plant and animal species increasing in numbers. Since the establishment in 1983 of the Ngurawaana Alcoholic rehabilitation Camp, Aboriginal people quote the Ngurawaana Pool as proof of this belief. When the settlement began the pool was shallow with poor quality drinking water. However, since Aboriginal people have returned to live on the land, the pool, filled by cyclonic rains, has been a reliable source of drinking water and a well loved swimming spot. Man, it is seen, is integral to the regeneration of nature.

Children are vital to the continuation of Aboriginal culture and as such are always taken into the bush. Not only do they learn about the spiritual significance of the land but also in the bush they learn how to best survive in the natural environment. It is only when men visit sites accessible exclusively to those initiated according to customary Law, that children are prevented from accompanying their seniors.

Children themselves are an important element in the maintenance of cultural traditions, the same traditions that are the subject of the WPSDP. Although not paid for their participation in the project, their food costs were re-imbursed to the responsible adult.

The presence of children on bush trips may be considered an important feature of the Aboriginal site recording programme. The WPSDP provides opportunities for Aboriginal people to take their children into the bush, a setting where children are best able to appreciate the significance of the land. Aboriginal elders are grateful for funds that cover the cost of fuel and food consumed during bush trips. Teaching the children is perceived by the community elders as a tangible and immediate benefit of the project.

The principal aim of this project has been to document Aboriginal traditions as they relate to sites. However, the continuation of the knowledge as an active ingredient of a living culture is more than a valuable by-product of the exercise. It is this aspect that will ultimately ensure the long term survival of specific sites and enable the material records collected to serve as viable community resources rather than museum records of a past culture.

ABORIGINAL SITE RECORDING

While there is a desire that the results of the West Pilbara Site Documentation Project should be of use to the broader community, the organisation of the programme has been designed to fulfill needs and aspirations of the Aboriginal people. In most cases they have chosen to record a different set of data when documenting sites of significance to themselves than would an European archaeologist or a university trained anthropologist.

First there is the particular type of site that the people of the West Pilbara have chosen to concentrate on. They share a common body of knowledge, some of which relates to sites. This knowledge, assumed to be known amongst members, may have no equivalent to outsiders. Such cultural assumptions have important ramifications for the way Aboriginal people document their own sites of significance. One example is the recording of Talu sites.

Talu have certain physical configurations according to the natural phenomena represented by the site. As a general rule fish Talu are easily distinguishable from sickness or rain Talu. However for the Aboriginal people recording sites as part of the WPSDP, it is necessary to do more than briefly mention the physical characteristics of a site.

The essential information recorded includes: what type of natural phenomena can be activated, how the site is to be activated, who according to Aboriginal Law has the responsibility of maintaining the site, and upon the death of this person or persons who inherits custodianship obligations. These criteria also pertain to other types of sites.

Aboriginal people are concerned about the social and spiritual dimensions of a site rather than the physical dimensions as is the Departmental practice of site recorders. For the purpose of the WPSDP the co-ordinators have provided details of both. They are aware that under the current situation that physical details and dimensions not only are useful as scientific data but also essential if legal protection under the Aboriginal Heritage Act is to be achieved.

In the course of the WPSDP there was also an emphasis on recording known camping places, which groups and individuals used them most extensively and where the campers were likely to have come from and be going to. There was also an intense interest in the resources available at these and other places. As with the Talu sites there was an interest in re-activating these places and once again making use of resources which had ceased to be used because of disturbance, limited access to transport and the changed focus of life that developed in urban situations. The current cultural renaissance together with greater access to resources such as vehicles enables and encourages, a return to traditional hunting and fishing places but also, the collection of plants used in traditional medicine. Ochre sources and other materials that are essential to the traditional, religious and ceremonial life of the community are also once more of prime importance.

ROLE OF THE DEPARTMENT OF ABORIGINAL SITES

Initially the staff of the Department of Aboriginal Sites who were assisting with the project played a major part in locating and marking sites on maps but as increased training was provided this aspect of the documentation was increasingly taken over by the co-ordinators.

A site recording sheet was also developed in association with the coordinators, a copy of which forms Appendix III. As well as a detailed grid reference, the locational details of the site on these forms has been given in broader terms under the name of the pastoral lease or general land division where the site occurs. This not only reflects current Aboriginal understanding, but also provides a basis for organization of the material which could be stored in loose leaf binders at the Ngurin Office.

Visual records in the form of photographic prints and video have both been used, the latter proving particularly suitable for recording the aspects of sites most important to the Aboriginal participants. This is particularly the case in allowing older adults who are not fully literate to give a detailed explanation of sites and draw attention to relevant physical features in a way that is not possible with written records, audio tapes or still photography. Although video equipment was not always available, it was obtained from various sources on a number of occasions. Both video and audio tapes are lodged with the Ngurin Resource Centre and selected tapes have also been copied and provided to the Department of Aboriginal Sites for safe keeping.

Through these combined methods it is hoped that the documentation has been carried out in the culturally most appropriate manner and control over cultural information is maintained by Aboriginal Custodians. Together with this, through liaison with the Department and supplying the DAS with selected data, increased protection of the sites is achieved.

PROJECT LOGISTICS

FUNDING SOURCES

Initially intended as a nine to twelve month project funded totally from a grant that was sought from the West Australian Heritage Committee, the WPSDP expanded to cover a time span of over three years with funding from a number of sources.

National Estate Programme Grant

The primary grant of \$40,000 was received from National Estate funds as a result of an application submitted to the W.A. Heritage Committee in April 1983. The money was made available at the end of that year. As discussed earlier, it was decided to use these funds primarily for the Roebourne people to document their own sites. However in the final stages of the project a small proportion has been used to enable Robert Reynolds from the Department of Aboriginal Sites to travel to Roebourne to provide advice and additional training.

The Ngurin Council agreed that some funds should be kept over at the completion of the project to enable a book to be produced describing some of the Talu sites recorded. The Western Australian Heritage Committee has agreed that the balance of funds from the Woodstock Survey could be transferred to offset some of the costs of the production of this book.

Department of Aboriginal Sites Funds

In addition to supplying general support and administrative backing for the project, the Department of Aboriginal Sites funded Jan Turner for a total of twelve months from its own funds. This enabled the project to be set up and developed in accordance with the needs and aspirations of the Aboriginal people of Roebourne, and to ensure that the National Estate funds were spent effectively.

In March 1986 Robert Reynolds took over the role of providing support and training on behalf of the Department of Aboriginal Sites. Initially this was in his capacity of Site Documentation Officer (a National Estate Programme funded position), and later as a Research Officer and Co-ordinator of the Ranger Training Programme.

Conservation and Land Management

The contribution of the Department of Conservation and Land Management resulted from their intention to run a project similar in concept to that of the WPSDP. This was to employ David Daniels, one of the initial ranger trainees, who had not been selected for a permanent position as a National Park Ranger following the first phase of the Aboriginal Ranger Training Programme at Millstream. He was employed for a period of six months to document cultural sites within the Millstream area. When CALM discovered that the Department of Aboriginal Sites were running a similar project in association with the Ngurin Council, it was agreed to combine the two operations.

The Department of CALM therefore provided the salary for David Daniels for the first nine months of his involvement in the project, together with some associated expenses. These particularly related to the hire of vehicles to enable David Daniels as field co-ordinator to take members of the Roebourne community out to document sites prior to the provision of a vehicle. This contribution not only provided a full-time co-ordinator for the project, but also additional resources which allowed it to expand beyond the Millstream area to include Talu sites throughout the West Pilbara.

Once these funds had expired, David Daniels' salary was paid out of the National Estate grant.

Department of Employment and Training

There were considerable problems relating to the hire of vehicles particularly the difficulty in organising transport to and from Karratha (a town 40kms west of Roebourne). As a result, the Department of CALM and DAS applied to the DET for funds to cover vehicle expenses for the project which by now extended to Talu sites throughout the West Pilbra and involved travelling considerable distances. DET agreed to provide \$20,000 for this purpose.

Payment for Participants

As mentioned earlier, the decision not to employ anthropologists on WPSDP funds increased the amount of money available for use by Aboriginal people. As the WPSDP evolved, Aboriginal people were concerned to equitably distribute the funds in return for services, to all adult participants.

Other than David Daniels in his role as Field Co-ordinator, no full-time participants have received a salary. Payments have been made for services. Some of these services are easily recognisable, while others reflect the Aboriginal nature of the project. Basic services such as book-keeping, typing and administration have been proffered on a casual, part-time basis. Job sharing and flexible structuring of work hours allow for social and climatic exigencies to be incorporated with a minimum of project interruption. Some services are more difficult to measure and determine. WPSDP payments have been made to participating Aboriginal custodians responsible for the maintenance and safe-keeping of particular sites of significance and the oral traditions associated with those sites. These payments are equivalent to informants fees paid by anthropologists.

Discussions with elders during the first site recording bush trip (in November 1985), elucidated Aboriginal opinions on the question of payment. For the majority of participants, spiritual knowledge is seen as neither a saleable item or the particular property of an individual. The continuation of Aboriginal culture depends on the correct transmission of this knowledge under suitable circumstances. Monetary payment for time spent in imparting cultural knowledge as part of the documentation project, re-imburses the elder for the time which he/she would otherwise have spent in the pursuit of other activities. Money is used as a useful token of respect and a tangible gesture of reciprocity.

A more difficult service to comprehend, although culturally valid in an Aboriginal project is the payment of selected adults for their presence during bush trips. Acting as witnesses of socially recognised standing, these men and women play an important role in allowing bush trips to proceed. In a semi closed community, rumours abound of incorrect social behaviour by community members involved in trips away from town. It is the unstated role of the witness to ensure that no irregular behaviour occurs, and in the event of dispute, to publicly defend the honour of the persons in question. A programme such as the WPSDP can exacerbate the need for such witnesses, providing circumstances where the giver of information, and the recorder, may be two people who customarily would not entertain such a close relationship.

Initially there was a set amount paid for all services and time spent providing information on the basis that all information was equally valuable. This was later replaced by a system of paying on the basis of time involved, particularly once it was decided to hand over to DAS the organisation of major payments. In line with the idea of making it a project in which the whole Aboriginal community was involved, as many people as possible were employed as can be seen from the list of participants in Appendix I. These people not only actively took part in field recording or providing stories and other information about places but also, and this was particularly so in the case of the younger literate members of the community, assisted with jobs such as typing, bookkeeping and using equipment such as tape recorders.

With the aim of allowing the project to contribute to the renewal of Aboriginal culture, wide participation was encouraged in field trips and for those that were not central to the recording exercise (either because they were too young or because the trip was to an unfamiliar area, the Ngurin Council decided to provide food for participants and fuel for an additional vehicle if needed. While maintaining guidelines to ensure that the money was correctly used, the emphasis was on flexibility to allow the overall aims of the project to be best achieved.

Purchase of Field Equipment

Prior to the commencement of fieldwork, it was necessary to purchase basic site recording equipment, to familiarise people with the equipment and to arrange provisions, fuel, vehicle hire and monetary payments for personnel involved in this and subsequent bush trips. As a team, the Project Co-ordinator and DAS Research Officer made arrangements for the first bush trip in November 1985, reporting back to the Ngurin Centre meetings as preparations were finalised. In retrospect, some of these initial arrangements have had to be re-negotiated during periods where the WPSDP has moved location from the bush to the town of Roebourne.

Although some logistical and social problems were encountered initially, these were overcome as the project progressed. At the completion of the first bush trip Ngurin Centre elders expressed great pleasure at the operation of the project throughout its progress and have appreciated the sense of control and achievement that this Aboriginal project has engendered. This has all lead to a marked increase of self-confidence within the Community.

In October 1985, a request was made from the Registrar of Aboriginal Sites to the Chairman of the West Australian Heritage Committee (WAHC) for permission to alter the funding breakdown of the WPSDP. As discussed earlier, it was envisaged in the original funding submission that two anthropologically trained researchers would be employed to work on the project. However, as a result of changing socio-political circumstances, by early 1985 Aboriginal people felt confident that they would be able to undertake the project without the assistance of such researchers. This change in project personnel required a change to the proposed budget.

Permission to delete researchers salaries and to pay Aboriginal people in their stead was promptly granted. In the same decision the WAHC approved the purchase of a small amount of site recording equipment for use in the operation of the project.

The following items of equipment were purchases from WPSDP funds:

Photographic:

Nikon F30 camera and lens

Polaroid 680 camera

Sound:

Sony 18N microphone

Sony TCM-6 tape recorder

Sony TCM-5 tape recorder

Miscellaneous:

Aluminium equipment case

Suunto Compass

In early November 1985, Ms Jan Turner took the purchased equipment together with film and sound cassettes to Roebourne. At a Ngurin Centre meeting the equipment was shown to the co-ordinator and Aboriginal elders involved in the project.

The WAHC agreed that the equipment should remain the property of the Ngurin Aboriginal Resource Centre at the conclusion of the WPSDP. Preliminary insurance for the items was undertaken by the Department of Aboriginal Sites. The equipment is stored in a locked cabinet within the Ngurin Centre building and forms the basis for the Resource Centre's audio-visual unit. Aboriginal people have used this equipment for a variety of site and culture recording activities: operating the site recording equipment provides young adults with an important role in the WPSDP.

Bush Trip Provisions

Ngurin Centre elders have given the co-ordinator responsibility for purchasing food and fuel provisions and arranging for the hire of a vehicle where necessary, prior to embarking on site recording bush trips to Millstream and elsewhere.

As preparations were made for the first bush trip of the project the co-ordinator was accompanied by the Department of Aboriginal Sites researcher who arranged for accounts to be opened under the name of the WPSDP at selected food and fuel outlets. To avoid any misuse of funds, controls on the signing of cheques, the hire of vehicles and the purchase of food and fuel were put into place. These controls were discussed at a regular meeting of the Ngurin Centre.

As the Department was ultimately responsible for the accounting of the Project, copies of bank statements and the pay book were sent to the Department of Aboriginal Sites on a regular basis. This aspect of financial management remained in the hands of the Roebourne people even after they requested the Department to take over the payment of participants.

General Financial Management

The overall result of this project has been to give the Roebourne Aboriginal community a considerable degree of self-management and the opportunity to develop skills in basic financial management.

While the Department retained overall responsibility for the accounting, the day-to-day bookkeeping and long term planning for the distribution of resources was carried by the Aboriginal people themselves.

When some problems were located, Dan Boyes of the W.A. Museum's accounts section carried out an internal audit and review of procedures. While there was some expenditure that was not fully documented, it was ascertained that all funds had been legitimately spent. Following this review financial procedures were upgraded to allow for the smooth running of this aspect of the project in a way allowed for the efficient running of the overall project and also met the WA Museums accounting requirements.

A final financial statement of the NEP grant for the WPSDP is enclosed in Appendix II at the end of this report.

PROJECT RESULTS

Documentation of Sites

The prime aim of this project was to document sites to help ensure their preservation. This has been done in two principal ways. By building up a body of information to be stored at the Ngurin Centre at Roebourne, and through support of the information collecting process to ensure that it is being passed on orally as a living tradition and therefore being held in the minds of the community. This latter aspect is probably the most effective form of site protection possible.

Selected information for many of these sites was then provided to the Department of Aboriginal Sites of the W.A. Museum. In most cases these were sites previously unknown to the State Sites Authority while in other instances it supplied additional information and the opportunity to check locational data. A gazeteer of new sites for which information has been provided is attached as an appendix to this report (Appendix IV).

In addition information on selected sites has been prepared and forwarded to the Australian Heritage Commission as proposed nominations to the Register of the National Estate. Significantly the Ngurin Council did not approve nomination of their most highly significant sites, as they wished to retain control over these important places. There was also concern about passing on locational information on these sites. Some of the sites that were considered for National Estate nomination did not proceed because of the objections by the pastoral lessees on whose land the sites in question were located. As a result most of the nominated sites are those which occur on pastoral leases held by the Aboriginal community. Sites included in the National Estate nominations are indicated by an asterisk in the gazeteer that forms Appendix IV.

Less easy to quantify than the number of sites documented, listed with the Department or nominated to the Register of the National Estate was the framework that the project provided for the passing on of information to future generations. While some of this would no doubt have happened anyway because of the interest of particular individuals, the resources available in terms of access to vehicles and food for participants through the WPSDP was a major contribution to continuity of knowledge. If the sites are going to survive in a real sense as part of a living culture rather than as archaeological curiosities this is essential. One clear indication as to how well this worked is indicated by the emergence of the "Cultural Camps" which arose out of the first Millstream fieldtrip and have continued to be a major part of the community life in Roebourne. Indeed as the West Pilbara Project draws to a formal conclusion David Daniels, the projects field co-ordinator, is involved in setting up a "culture camp" on an almost permanent basis 70km South West of Roebourne.

From the perspective of the Aboriginal Community one of the great benefits to derive from the project has been the revitalization of the landscape. David Daniels has made a point during the project of not just visiting a site once to record it as an archaeologist or anthropologist might, but to visit the sites on a regular basis not only to monitor them but particularly in the case of the talu sites, to "make them work". On these trips he has made a point of not only taking the senior men to conduct the ceremonies but also numbers of children and young men who can not only actively participate but also learn about the sites, so they can take over the role in future years.

An additional social benefit of this transmission of knowledge has been a deliberate attempt to involve young people who have considerable problems with alcohol and petty crime. In the long term these aspects of the WPSDP may prove to be the most valuable.

BOOK: Talu Sites of the West Pilbara

Another direct result of the project is a book entitled Talu Sites of the West Pilbara. Although this book has been written by David Daniels it incorporates work done by numerous other Aboriginal people involved in the project. It describes selected Talu sites from the area, explaining what they are for, and how they work. Side by side with these descriptions in English is a section in language (Ngarluma) describing a visit to these sites. Sincere thanks are extended to Nick Thieberger for his transcription of the language tapes prepared for this purpose. Each site is to be illustrated either with photographs of the site itself or of the animal or plant which the site serves.

The production of this book is being co-ordinated by Robert Reynolds and is expected to be available in June 1989.

Additional funds for this book have been made available by the West Australian Heritage Committee from money not fully expended by the DAS's Woodstock survey and this is gratefully acknowledged.

AAA Conference 1987

Two papers resulting from the WPSDP were presented at the Australian Archaeology Association's 1987 annual conference held in Perth. David Daniels presented an illustrated talk on Talu sites emphasizing the physical manifestations that could be discerned by archaeologists as well as their current importance to Aboriginal people. Robert Reynolds presented a paper on the Indenoona Contact Site (P 5854) which was subsequently published in Australian Archaeology No 25.

Other Indirect Results

There were a large number of indirect results to derive from the WPSDP. Amongst the more notable of these was the formation of the Ngarluma and Yindjibarndi Aboriginal Cultural Group under the leadership of David Daniels. This group has worked with schools and community groups throughout the West Pilbara and is now planning its second trip to Perth to conduct school workshops and public performances of corroborees.

As a result of the WPSDP the Roebourne community have been selected to assist the museum in the production of an educational video to explain the significance of Aboriginal heritage. The film focuses on a family going on a weekend visit to a number of sites including the Harding River Dam, Millstream and several of the other sites documented as a result of the WPSDP. The Video is expected to be completed and in use by May 1989.

APPENDIX I

Aboriginal People Who Participated in the West Pilbara Project

Tony Assam
Coppin Dale
David Daniels
Tootsie Daniels
Kenny Gerald
Tony Harold
Wendy Hubert
Alan Jacobs
Solomon James
Woodley King
Carol Lockyer
Gordon Lockyer
Berri Malcolm
Karie Monardie
Maitland Parker
Wobby Parker
Alice Smith
Ernie Smith
Gloria Smith
Ester Solomon
Nita Solomon
Roger Solomon
Ned Smith
Bianco Toby
Bill True
Vincent True
Blonde Tucker
David Walker
Gladys Walker
Bridget Warrie
Yilpie Warrie

(This list does not include the many children who took part in the West Pilbara Site Documentation Project.)

APPENDIX II

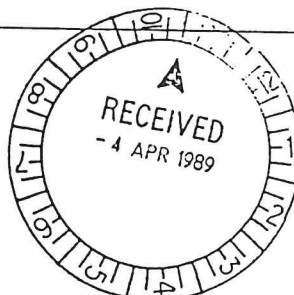
WESTERN AUSTRALIAN MUSEUM

WEST PILBARA SITE DOCUMENTATION NEP 83/84/4

Statement of Receipts and Payments For Period 1.11.85 - 31. 3.89

DETAILS OF EXPENDITURE	A/c 214	
	\$	¢
Salaries & Wages		
Salaries	8,842.61	
Payroll Tax	361.27	
Workers Compensation Insurance	57.11	
		9,260.99
Services & Incidentals		
External Services (Contract Payments etc)	13,960.70	
Guides & Informants Services	889.24	
Telephones - Museum Lines	884.57	
Postage	1.35	
Freights	24.00	
		15,759.86
Staff Allowances & Travel Costs		
Local Travel Allowances	1,425.98	
Fares (Intra-state only)	3,256.60	
Field Allowances	453.39	
Hirings (Vehicles, Taxis etc)	916.16	
		6,052.13
Printing, Photocopying & Publishing		
Photocopying	175.40	
Printing	2,256.19	
		2,431.59
Equipment Purchase		
Field & Collecting Equipment	718.00	
Vehicles & Accessories	836.89	
		1,554.89
Stores		
Expendable Field Stores	26.75	
Films & Prints	248.02	
Stationery	36.50	
Expendable Non-field Stores	62.38	
Durable Non-field Stores	88.00	
Durable Field Stores	210.77	
		672.42
Vehicle Costs		
Vehicle Running (Museum)	5,556.58	
Vehicle Running (Private)	85.61	
		5,642.19
Total of Expenditure to 31. 3.89		41,374.07 DR
Balance b/f at		
DETAILS OF RECEIPTS		
Received	39,117.88	39,117.88 CR
Balance as at 31. 3.89		2,256.19 DR

Date 3/4/89 Certified Correct



S. PRAXL
Acting Executive Officer

APPENDIX III

WEST PILBARA SITE DOCUMENTATION PROJECT RECORDING SHEET

NAME OF PLACE : (Yinjibardi)
(English)

TYPE OF PLACE :

STATION NAME :

MAP NO. :

GRID REFERENCE :

HOW BIG IS IT :

WHAT DOES THE SITE LOOK LIKE :

STORY OF THE SITE :

IMPORTANT PEOPLE ASSOCIATED WITH IT :

WHO HELPED RECORD IT : 1)
2)
3)

TAPE NO :

SIDE :

PHOTOGRAPHS B & W

COLOUR

APPENDIX IV

Gazetteer of Sites - for which site forms have been supplied to DAS

NGANYANGUNGA

MILLSTREAM

Central place to the law and major meeting place associated with a permanent pool on the Fortescue River and the spring that feeds it. This site has importance throughout the Pilbara and extending up to La Grange. The mythology of the site is tied in with the talu or rainmaking serpent, the pool having been created during the dreaming as a consequence of two boys having eaten prohibited food. The site is also a major food and water source capable of supporting larger numbers of Aboriginal people than anywhere else in the Pilbara.

3000 x 1500 m

P 5766

MILLSTREAM TREE BURIAL

MILLSTREAM

One of the few surviving examples of a tree platform for burials surviving in the Pilbara. The name of the person for whom this snakewood tree was used in the 1920's is still known to Yindjibarndi men.

10 x 10 m

P 0104

MILLSTREAM STONE SOURCE

MILLSTREAM

Source of stone used particularly for ceremonies. This stone source is still used for this purpose.

50 x 50 m

P 0105

PALM POOL

MILLSTREAM

Pool on the Fortescue River immediately downstream from the Millstream homestead. The pool which is said to have no bottom was formed by the Walu serpent during the dreaming. The pool is also a major camping area and source of animal and plant resources.

4,500 x 600 m

P 5006

MIRINKINYA

MILLSTREAM

A water source and traditional camping area still in use today. Earlier this century it was used as a semi-permanent base for doggers with planted gardens and huts the stone ruins of which are still visible.

100 x 100 m

P 5005

COWING CAMP

MILLSTREAM

A camp site and water source on a small tributary of the Fortescue River. This site is still frequently used.

500 x 40 m

P 4998

YARRALANYHA

MILLSTREAM

A spring providing "sweet" water all year.

Aboriginal people specifically come here to collect the nuts which form at the base of the water lily plants and sweet stem bases of particular bushes. The site takes its name from the word for water lilies - "yarralanyha".

100 X 100 M

P 5002

PAYARRA HILL

MILLSTREAM

A hill of banded iron formation on the northern bank of the Fortescue River which is the location of a mythological fight between two men in the dreaming. The name derives from Yindjibarndi words for fight and warrior.

1,000 x 500 m

P 5001

COWING POOL

MILLSTREAM

Camping area on flat area to the north of the Cowing pool. The pool is a reliable water source and the immediate vicinity also provides a wide variety of other resources.

30 x 60 m

P 5000

COWING SPRING

MILLSTREAM

A reliable spring in the upper reaches of Booyeemala Creek. As a source of "living" water this is particularly useful when other water sources in the area have either dried up or are contaminated.

20 x 20 m

P 4999

PULAMPA

MILLSTREAM

An important camping place on the border of Marduthunera and Yindjinbarndi tribal areas. The camp is on either side of a permanent pool of the Fortescue River and was also rich in food resources.

700 x 700 m

P 4997

OLD POLICE STATION

TAMBREY

Old ration camp and police station. Several old people in Roebourne were here as young children. When this food depot closed down most people were moved to the reserve just north of the Harding dam.

500 x 500 m

P 6187

DINGO TALU

COOYA POOYA

A talu site near the new Harding River Dam. The site centres on granite rock which is a Dingo with its head on its paws.

10 x 10 m

P 6186

BULLFROG TALU

COOYA POOYA

Stone structure involving about 8 stones which forms a bullfrog increase site. Details as to how this site was used are not known.

5 x 5 m

P 6195

SIPHON CREEK GRINDING PATCHES

COOYA POOYA

A series of grinding patches and an extensive but generally sparse artefact scatter to the south of an old station track.

100 x 75 m

P 6196

WESTERN CREEK CAMP

COOYA POOYA

Semi-permanent pool and associated camp site on the east bank of Western Creek.

20 x 20 m

P 5007

CARVING KNOLL

MT WELCOME

Small knoll on the south side of creek with 30+ engravings .

50 x 50 m

P 6188

CARVING OUTCROP

MT WELCOME

Outcrop of granophyre boulders with several grinding patches and some engravings. Also includes a sparse scatter of stone artefacts.

20 x 15 m

P 6189

KURTAMPA ENGRAVINGS

MT WELCOME

A deep gully in a range of granophyre hills south of Roebourne with a pool at the south end. The site contains 1,000+ engravings with a wide range of motifs. There are two stone hunting hides overlooking the pool with a sparse scatter of artefacts over most of the area.

P 5803

* BONEY BREAM TALU

MT WELCOME

Physical evidence for this talu site is centered on two standing stones and a grinding patch on a rocky hill that rises to a height of approximately 20m on the east bank of the Harding River.

30 x 30 m

P 6190

* MT WELCOME LAW GROUND

MT WELCOME

Located between the Mt Welcome Barramundi Talu and Boney Bream Talu this law ground was the major ceremonial area for Roebourne people prior to the closure of the reserve and the moving of ceremonies to a new law ground on Woodbrook Station. The Mt Welcome Law Ground is particularly important to the Ngalaru and Yindjibarndi men who went through the law at this place.

150 x 150 m

P 6181

* BARRUMBURRA TALU
BARRUMUNDI TALU

MT WELCOME

Mound about 1m high 4 x 3m across on the east bank of the Harding River. In the centre of the mound is a small grindstone which is rubbed as part of the increase ceremony.

4 x 3 m

P 5862

HARDING MOUTH CAMPSITE

MT WELCOME

Extensive campsite along coast to the east of the Harding River mouth. Located along sanddunes separate from the mainland by mudflats. Includes a number of artefact scatters and middens.

4.5 x 1 km

P 5857

HARDING HILL MIDDEN

MT WELCOME

A coastal "island" separated from the mainland by mudflats. Consists of a rocky hill, series of sanddunes and a waterhole. An extensive series of artefact scatters and middens extends over approximately four kilometres. Also includes a small number of engravings and a stone structure provisionally identified as a fishtrap.

4 x 1 km

P 5858

YANNERY HILLS

WOODBROOK

Series of rock outcrops on the north side of a branch of Yannery Creek. The site contains at least 46 grinding patches and two loose lower grindstones. Also includes a number of upper grindstones and other artefacts.

75 x 75 m

P 6191

VIDEO ENGRAVING

WOODBROOK

A large semi-permanent pool at the mouth of a valley that cuts into the Chichester Range. The site is known to have been an important campsite and there is archaeological evidence of this particularly on the east side of the creek. There are also in excess of 250 engravings including anthropomorphic figures, kangaroos, birds, emu, fish, tracks and geometric designs.

75 x 100 m

P 6192

MAN AND DOG - JUNAMUNDA

WOODBROOK

Granite hill on the plain north of the Harding River Dam. This is the centre of a mythological site with a story that relates to a Juna man who came to kill some people in the Roebourne area but was turned into stone before he could do so.

100 x 100 m

P 6193

KURRANGAR TALU
MARCH FLY

WOODBROOK

Granite rock located in the middle of the Harding River. Three lines of quartz that represent the stripes on the March Fly run across the rock.

20 x 20 m

P 5855

STATION BOUNDARIES ENGRAVING

WOODBROOK

Granite outcrop on flood plain south of hills. Includes about 15 engraved motifs including a large kangaroo. The front half of which is covered by an iron stain. Other motifs include tracks and anthropomorphic figures, several with headdresses.

Grinding patches and mid/sparse artefact scatter (100+) with flakes, chips, blades and 1 adze.

40 x 40 m

P 5856

FLYING FOX TALU

MARDIE

Long black rock and a group of black rocks around it which are located on a small ridge on the bank of the Fortescue River.

5 x 5 m

P 5877

JIRUNA TALU
PELICAN TALU

MARDIE

Round rock in the centre of a pool of the Fortescue River with white stripes on it, these represent the white feathers of the Pelican. Although the site is known to be talu for the pelican, knowledge of how to "make it work" it has been lost.

10 x 10m

P 5878

PINTARRA TALU
WHITE COCKATOO TALU

YALLEEN

This increase site is centered on a white quartz block 1m tall where the white cockatoo was metamorphosed during the Dreaming. The site is in Mardathanera lands but can also be used by Yindjibarndi and Ngarlarna people. There is a pool nearby and the area is well known as a camping and hunting area.

100 x 100 m

P 5003

DINGO TALU

YALLEEN

Increase site for Dingo's in Mardathanera country. The site is focused on a stone arrangement about two metres in overall length which includes the male dingo at one end and the female at the other. The site also includes a camping ground known from both archaeological and ethnographic evidence.

100 x 100 m

P 5004

DANGEROUS TALU

YALLEEN

Ridge of conglomerate stone running east west. This was known as a dangerous place especially if anything was removed from the area.

150 x 100 m

P6185

BIRRIKULRA
SPEARED GOANNA ENGRAVING

YALLEEN

Extensive camp site on the south side of a major pool on the Fortescue River. At the east end of the site is a low rocky cliff with approximately 50 engravings. To the west there is a large artefact scatter covering 600 x 200m which includes at least 20 large basal grindstones.

1,200 x 600 m

P 5876

ROCK PYTHON STONE

YALLEEN

Large red rock on south edge of the Robe River. 8 x 12 x 25m.

"The Rock Python was travelling along the Robe River and made this dropping. The white specks in the rock are bones of the animals that the rock python had eaten.

30 x 20 m

P 5874

ROBE RIVER THUNDERSTORM TALU

YALLEEN

Small collection of approximately 40 white quartz stones covering 70 x 65cm located on the north bank of the Robe River. This is a talu for the winter thunderstorm. An artefact scatter extends for 250m along the bank with a large number of choppers.

2 x 2 m (Talu)

250 x 100 m (associated artefact scatter)

P 5875

WILD FLOUR TALU

CROYDON

On Black Hill near the source of the Sherlock River. The principal feature of this site is a knob at the peak.

75 x 75 m

P 6182

BUSH TURKEY TALU

CROYDON

This site is centered on a large rounded boulder 1.5m tall next to a large black stone hill. This boulder is an increase site for turkey. There is also a turkey nest talu which is located on Warrambie station (P 5863).

25 x 25 m

P 6183

YUNDA TALU
SUN TALU

CROYDON

Mound of small rocks 3 x 3m located on ridge overlooking deserted station. This site is used to ensure warmth in the cool months of the year. This is a dangerous site if not used correctly. The north edge of the site has been slightly damaged by a track.

3 x 3 m

P 5869

BURRUMBARI TALU
BLACK BEATLE TALU

CROYDON

Large slab of granite approximately 4 x 8m on the west bank of Moorambinar Pool. This slab is raised on a number of smaller boulders which form a hollow under which a small "rubbing" stone is stored. The talu is operated by grinding this stone on the upper slab. The Pool is a major water and food source with extensive artefact scatters at the N & NE end.

600 x 400 m

P 5870

MILLER WELL SCATTER

CROYDON

Stone flakes and chips 300m south of Miller Well. Solomon James demonstrated flaking here. Moderate to sparse density approximately 200+ artefacts, mainly flakes and chips from fine grained silicified sandstones.

50 x 50 m

P 5872

HONEY TALU

CROYDON

Large granite rock in creek bed. Talu is focused on a hole in the rock near the top where the Talu is operated by the use of fire and smoke.

50 x 50 m

P 5871

PLAIN KANGAROO TALU

PYRAMID

Large calcrete ridge in the centre of the Jones River adjacent to semi-permanent pool. The talu is focused on a hole in the centre of the ridge which represents the pouch and pebble in this which represents the joey. A depression around the the hole was formed by the male kangaroo when the site was created in the Dreamtime and this is where the custodian now lies down to sing the songs for the site.

100 x 75 m

P 5865

KARDANGU TALU
WILD GUM TALU

PYRAMID

Stone mound approximately 3 x 4m located in a small gully. On this mound there is a small pile of about 15 quartz stones which represents the gum. The talu is operated by lighting a fire on top of these stones.

The gum in question is from an Accacia.

10 x 10 m

P 5866

NGARLUAN TALU
WILD ONION TALU

PYRAMID

Small table top hill that is the focus of an increase site for the edible roots of the wild onion.

200 x 200 m

P 5873

WADJUDUKUDRA (1)
CANOE PLACE

WARAMBIE

Small artefact scatter, baler shell and wooden trough or canoe.

Located on south side of coastal sand island separated from the mainland by mudflats.

10 x 10 m

P 5859

WADJUDUKUBRA (2)
WARAMBIE MIDDEN

WARAMBIE

Shell and artefact scatter on north edge of island (separated from mainland by mudflats). 100+ stone artefacts. Shell includes anadara and baler shell.

20 x 20 m

P 5860

WADJUDUKUBRA (3)
RIDGE CAMP SITE

WARAMBIE

Located along a ridge of one of the islands separated from the mainland by mudflats. Site consists of a sparse scatter of shell and stone artefacts spread along approximately 50m (scatter is very sparse 75+).

20 x 50 m

P 5861

BUNDOORA MUNGA
BUSH TURKEY NEST TALU

WARAMBIE

A ring of small stones forming a low circular mound approx. 2m in diameter which has been cleared out in the centre.

2.5 x 2.5 m

P 5863

MUNGULA TALU
BABY TALU

WARAMBIE

Rock about 1 x 1 x 1m with two small engravings (c 20cm) of anthropomorphic figures. One represents a woman and the other a man. The surrounding area is covered with small boulders which represent children.

This is an increase site for children. Childless couples go to the elders to organise the relevant ceremony. The talu rock itself is dangerous and should not be touched.

50 x 50 m

P 5864

INDENOONA CONTACT SITE

WARAMBIE

Granophyre outcrop on south side of a permanent pool. There are several hundred engravings including a large number of contact motifs (ships, men on horseback, horse drawn vehicles and guns) as well as more traditional motifs. Nearby is a large stone stockyard which is surrounded by artefacts made from both glass and stone.

200 x 150 m

P 5854

CLEARVILLE RD

WARAMBIE

Granophyre outcrop with engravings, associated artefacts and a midden. The 50+ pecked engravings include anthropomorphic figures, tracks, geometric designs. Variable degrees of patination are evident.

The majority of artefacts are located to NW of the outcrop.

200 x 100 m

P 5881

BARRAMUNDI TALU
BARUMBURRA TALU

WARAMBIE

An increase site for Barramundi consisting of a series of mounds of small rocks representing fish roe, a culcrete outcrop representing fat and two boulders representing the male and female Barramundi.

150 x 100 m

P 6195

* WHALE TALU

KARRATHA

Black granophyre scree spread over hill in the shape of a whale. This talu belonged to the Yubarara people who no longer survive and it is not known how this site was used.

750 x 750 m

P 5879

CONSINC BURIAL & MIDDEN

BURRUP

Artefact scatter, midden and burial on sand dune 50m from high water mark on the southern side of Consinc Bay. The burial of a male Aboriginal (pre contact) was stabilised by the WPSDP team. The midden is dominated by triton shell with some baler, anadara and clam. Artefacts include large number of hammer and anvil stones and also flakes, chips, cores and 1 horse hoof scraper.

100 x 50 m

P 5882

WALU
SNAKE TALU

CHERRITTA

Granite slab on the south east site of Mt Leopold. The large slab can be seen from a considerable distance and is the "doorway where you make the talu work". A large waterhole on the top of Mt Leopold is the walu eye. "This walu is a danger place."

30 x 30 m

P 5880

WHITE COCKATOO TALU

MALLINA

This talu is on the east bank of Balla Balla Creek. The site focuses on a band of white ochre on the edge of a permanent pool. In the early years of this century many aboriginal people lived in the nearby (and now deserted town) of Balla Balla which is located less than 500m from the white cockatoo Talu

30 x 20 m

P 6184

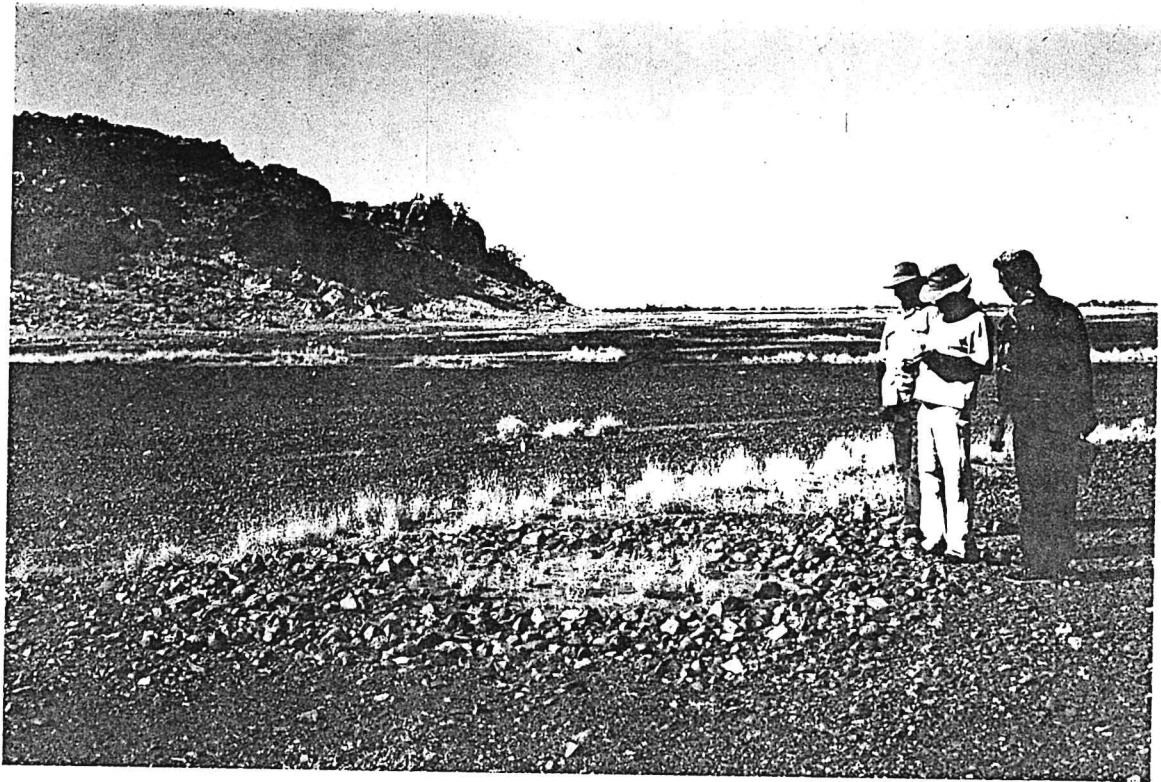


PLATE 1: Participants recording Turkey Nest Talu P 5863.

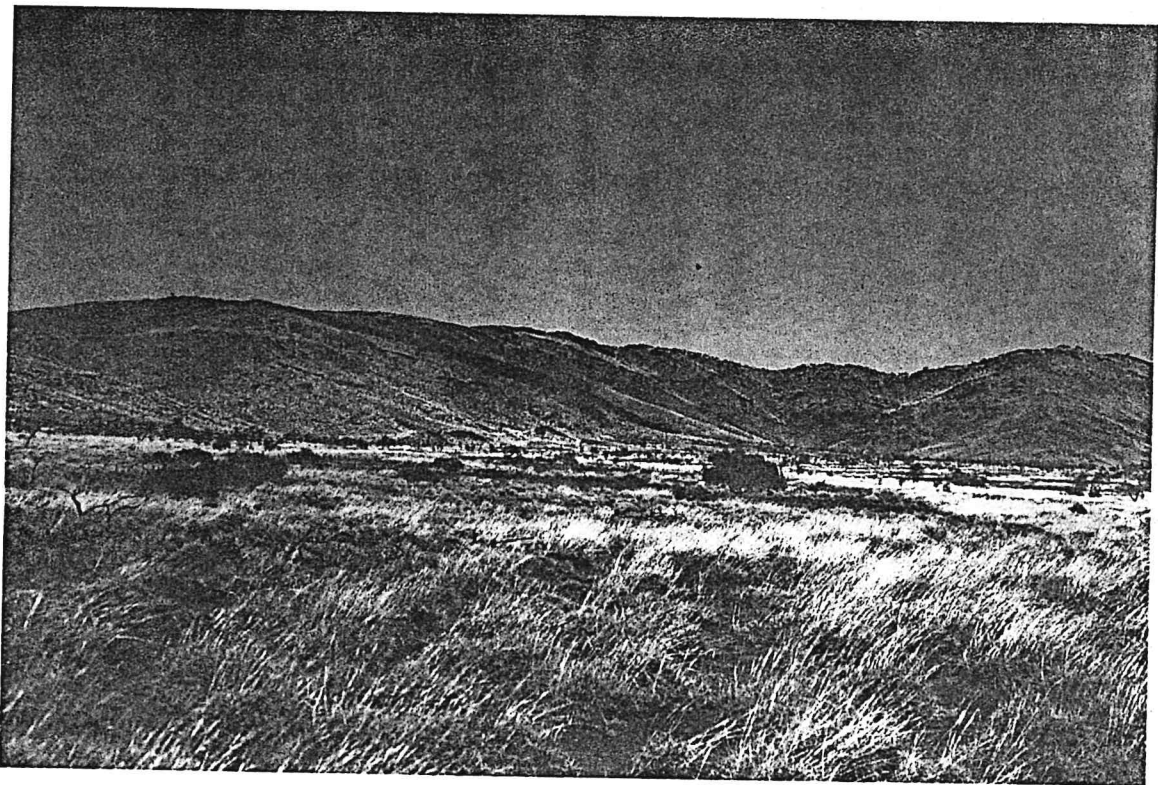


PLATE 2: Whalc Talu P 5876.



PLATE 3:

**Solomon James recording the song for the
Burrumburra Talu P 5862.**

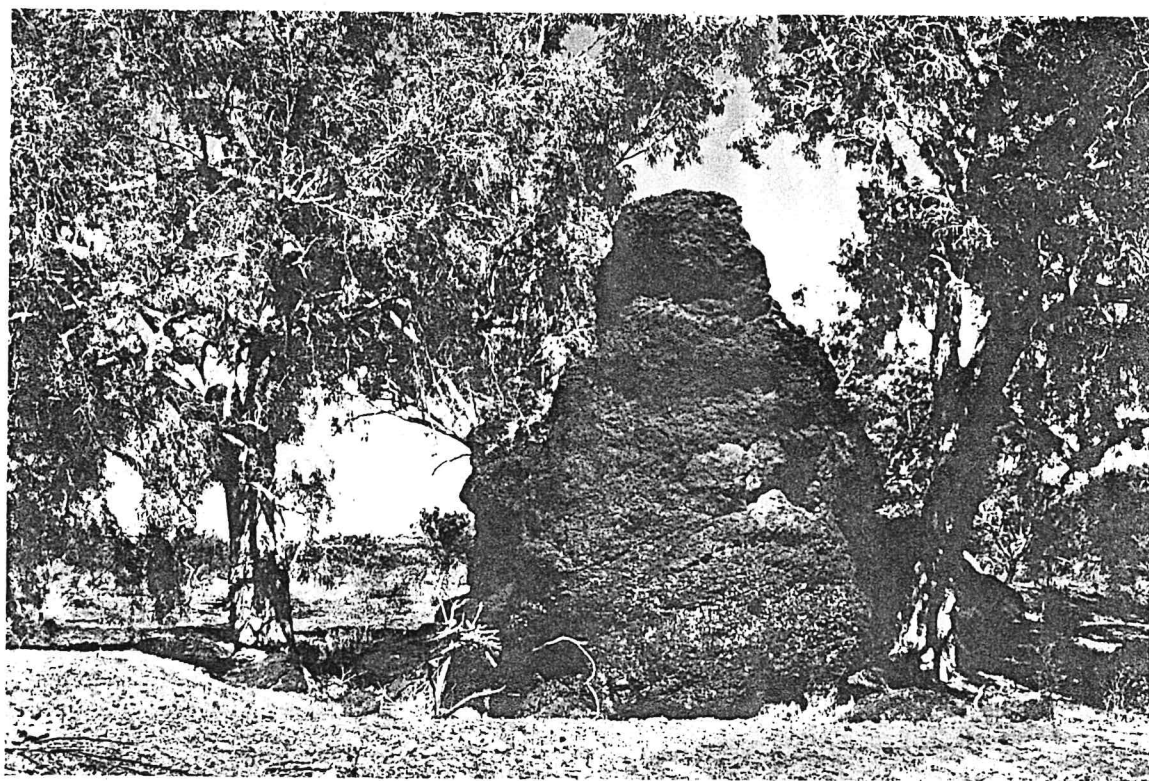


PLATE 4: Rock Python Stone P 5874.



PLATE 5:
Digging yams near the
Harding River Dam.



PLATE 6: Recording the Barramundi Talu.