A MANAGEMENT REPORT FOR
THE LURUJARRI
HERITAGE TRAIL, BROOME,
WESTERN AUSTRALIA.

Elizabeth Bradshaw & Rachel Fry
Department of Aboriginal Sites
Western Australian Museum
May 1989
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ABSTRACT

This report presents the results of an archaeological investigation for Aboriginal sites, conducted from 28 October to 12 November 1988, in the area extending along the Broome coastline from Bindingankuny* in the north to Roebuck Bay Caravan Park in the south.

The Department of Aboriginal Sites was requested by both the principal Aboriginal custodian and the Lurujarri Heritage Trail Committee to carry out an investigation of the area covered by the proposed Trail, and to make appropriate recommendations for the management of the archaeological and ethnographic Aboriginal sites along the coast.

The investigation located 42 new sites which were recorded in detail. The records of these sites are held by the Department of Aboriginal Sites. All previously known sites in the investigation area have been included in this report for management purposes.

Eight recommendations have arisen from this work and are directed at a number of Government Departments, the relevant Local Authority and all other land users.

The principal finding of this investigation was that the entire coastal strip, referred to here as the Exclusion Zone, has a high density of Aboriginal sites of great significance.

* The orthography used in this report follows that recommended by McGregor (1988) for the Nyulnyulan languages, with the exception that 'u' is used instead of 'oo'.

On Figures 1 and 2 'p' should read 'b'.

(1)
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ACKNOWLEDGEMENTS

The authors of this report would like to especially thank Paddy Roe and Frans Hoogland. Others who offered advice and assistance were Marlene Bruce, Nic Green, Arpad Kalotas, Kate Morse, Moya Smith and Pat Vinnicombe.
1.0 INTRODUCTION

In November 1988 an archaeological investigation of the coastline immediately north of Broome was carried out by the Department of Aboriginal Sites (DAS), Western Australian Museum, at the request of the Lurujarri Heritage Trail Committee.

This report outlines the nature of this investigation; a comprehensive survey restricted to the coastal dune systems, from Bindingankuny (north of Minarriny) to the Roebuck Bay Caravan Park (see Fig. 1). All Aboriginal sites located in proximity to the Trail are documented and an assessment of their significance is provided. Recommendations for their protection and management are made on the basis of this assessment.

This report has been prepared as a guide to site management for DAS. If developments are to take place in any of the areas covered by this report, further recording is likely to be necessary. Although this report will be useful for all future planning of the region, it is essential that in the early stages, at least, full liaison occurs with DAS.

The wider Broome area contains a number of ethnographic and archaeological sites already recorded with DAS. However no complete site survey has been carried out. Prior to any development, management recommendations for the Lurujarri Trail area as outlined herein should be followed.

Please note: all Aboriginal sites are covered by the provisions of the Aboriginal Heritage Act 1972-80. It is an offence under the Act to disturb any Aboriginal site without written permission from the Minister for Aboriginal Affairs (see Appendix 1).

1.1 Background

The Lurujarri Heritage Trail is a walking trail following 80km of coastline north and west of Broome. The Trail follows part of a traditional Aboriginal song-cycle (see Section 4.1). This Trail was originally suggested by the principal traditional Aboriginal custodian, to help to educate non-Aboriginal Australians about Aboriginal sites and relationships to land. The Trail was established by the Lurujarri Heritage Trail Committee, funded by the Western Australian Bicentennial Heritage Trails Program. DAS first became involved in early 1988 during the development stage of the Trail, assisting with the writing of the Trail pamphlets and signs.

In October 1988 a meeting was held by the Lurujarri Heritage Trail Committee to discuss the future protection and management of sites along the Trail. It was felt that its opening, in addition to the increase in development and tourism in the Broome Shire generally, could seriously endanger these sites.
As a result DAS was requested by the Committee to carry out a survey for Aboriginal sites along the Trail and suggest management procedures for the sites.

The Lurujarri Trail takes people past and through a large number of Aboriginal sites. The ethnographic sites have been the subject of detailed recording by both DAS, and by F. Hoogland for the purposes of the Trail. Very little information had previously been recorded concerning the archaeological features of sites in the area.

2.0 SURVEY AREA DESCRIPTION

2.1 Geology

The Trail is located on the west coast of Dampierland (see Fig. 1), within the Dampierland geomorphological province (Beard 1979). The province mainly lies less than 120 metres above sea level but does reach heights of 250 metres in the south.

The low plateau that makes up Dampierland has several distinctive geological layers. The basal sediment is a Cretaceous silicified sandstone, overlain by about 1m of lateritised cobbles and pebbles. The characteristic red pindan for which Broome is known forms a horizontal surface layer overlying the laterite, sometimes occurring along the coast where it is referred to as terra rosa cliffs.

Two sequences of Quaternary sediments are found on extensive sections of this coastline, generally overlying or fronting the pindan. The Pleistocene unit is characteristically pink and forms beach, dune, and tidal flat deposits. The Holocene unit forms sublittoral, beach, dune, and tidal flat deposits that front and partially cover the earlier sediments.

During the last glaciation, approximately 17,000 years ago, sea levels dropped to around 150m below present. As the glaciers melted, sea levels rose and at about 10,000-9,000 years ago inundation of the area between Dampierland and the mainland had commenced. By about 7,000 years ago, the sea reached its present level and King Sound was formed (McKenzie ed. 1983).

2.2 Vegetation

The survey area lies within the Dampier Botanical District (Beard 1979). The main vegetation types are pindan woodland, mangroves, and saltwater grasslands. However, Chalmers and Woods (1987) identify eight coastal plant communities, all of which occur in the survey area. These include vine thickets, the southern limit of monsoon forests in Western Australia. Such forests occur in areas of permanent soakage behind the dunes (Keneally in McKenzie ed. 1983). The vine thickets around Walmadany (James Price Point) are the only known location in Western Australia for the species Pittosporum mollucanum. Although common in Southeast Asia, only 10 specimens of this tree have been found in Western Australia (Peter White, C.A.L.M. pers. comm. 1989).
Figure 1: LOCATION OF SURVEY SHOWING EXCLUSION ZONE AND PROTECTED AREAS
The varied plant communities provide many resources for Aboriginal people for food, medicines, tools, and ceremonial regalia. The seeds of lirrirngirn (Acacia holosericea) and wankirr (Persoonia falcata) are ground and eaten. Fruits such as birriminkal (NN) (Santalum lanceolatum), mamajun (JJ) (Minusops elengi), kabin (Y and NN) (Terminalia ferrinandiana), marrul (NN) (Terminalia petiolaris), Kuwal (Y and NN) (Flueggea virosa), kungkara (Y) (Carissa lanceolata), and wankirr (JJ) (Persoonia falcata) are eaten at different times of the year. Jigil (NN?) (Lysiphyllum cunninghamii) is used for nectar, firewood, and the ash is used to mix with tobacco. The kungkara and birriminkal wood is used for smoking and healing. Nyalara (?) is a grass (poss. Cymbopogan sp.) which is used both as a tea and dried as tobacco. Various Hakea sp. are used for their nectar, and the Melaleuca thickets are a prime source for munga (NN) (honey), though this is also available from other trees.

Mamararra is the name given to the 'spirit' trees which are used during ceremonial activities. These trees are believed to be very powerful and are found at the most significant mythological sites.

These are just a few of the uses of plants by Aboriginal people in the Broome coastal area. (For further information, see Lands 1987; Smith and Kalotas 1985; and E. and S. Paddy and Smith 1987.)

2.3 Fauna

Since European settlement thirty three species of mammals have been recorded for Dampierland. However a number of these have now disappeared or become rare (McKenzie 1983). Bird species are plentiful in the diverse coastal habitats, with 214 species recorded on the peninsula (Chalmers and Woods 1987).

The marine biota is of prime significance in this survey. All of the food remains on the sites recorded are from shellfish and turtles, primarily a variety of shellfish from reef, sand, and mangrove habitats. At least 24 different species of shellfish were exploited along this coast, with Saccostrea cucullata (oyster), Barbarita sp., Tapes sp., Turbo sp., and Anadara sp. being the most commonly recorded.

2.4 Land Status

The area north of Minarriny is within the Point Coloumb Nature Reserve No. 29983 (see Figs. 1 and 2). The area south to Yarrarra is part of Waterbank Pastoral Lease, currently under negotiation for return to Crown Land. The coastal margin from 40 metres above high tide mark is Vacant Crown Land. There are several reserves between Yarrarra and Gantheaune Point I, Nos 35828, 19289, 33275, 22648, 36477, vested in the Broome Shire, as well as a number of small lease holders. East and north of this are the Marine and Harbours Reserve No. 28650 incorporating the new jetty, and another Shire Reserve No. 35827.

FIGURE 2: LOCATION OF SURVEY SHOWING EXCLUSION ZONE, PROTECTED AREAS AND SITES
Although no systematic survey of the coast immediately north of Broome has previously taken place, site records in DAS indicate the majority of sites on the coast are midden/artefact scatters, silcrete quarries and a continuum of mythological sites. Previously recorded artefact assemblages include predominantly primary flaked material and associated debitage, the few tools present being points, blades, scrapers, and adzes. In most cases these are made from silcrete. Large numbers of grindstones are also present made from pebbles of silcrete and reef conglomerates. Shell has also been recorded as being utilized; particularly bale, oyster, pinctada (pearlshell) and syrinx.

Several of these sites have been the subject of archaeological analysis by Kim Akerman and Peter Bindon (Akerman 1975, 1976 and Akerman and Bindon in Smith 1983). Akerman examined midden sites between Walmadany and Minarriny and quarry sites in the Kardalaka - Jjal area. Between Walmadany and Minarriny he describes three types of sites; naming them A-1, A-2 and B sites. Using the location and assemblage characteristics of these site types Akerman postulates a three phase occupation sequence.

A-1 sites represent the first phase of occupation and are located on the sandstone at the base of the terra rossa cliffs. These contain hearth material, sparse shell remains and an unrefined lithic industry.

A-2 sites represent the second phase and are found embedded in the cliff tops, often at 1-1.5 metres in depth. These show small concentrations of individual shell species and a more refined tool technology, including blade and shell implements.

B sites are thought to have been occupied later than those associated with the red soil cliffs (A-1 & A-2), and are found in the holocene dunes. These show concentrations of individual shell species (with oyster being the most common), hearths, turtle remains, shell implements, ground edge axes, anvils, and grindstones, as well a lithic industry comprising mainly flake knives and scrapers. Akerman (1975) suggests that the production of blades, evident in the assemblages of the earlier A sites, had been dropped from the lithic technology during the B phase. Within the B sites he recorded two main occupation areas; living areas characterised by large amounts of shell remains and small amounts of lithic material which were found on the seaward side of the dunes, and working areas (which he suggests were the province of the men) to the east of these which include hearths, shell, and turtle remains and the bulk of the lithic material, shell tools, and ornaments.

In his 1976 paper, Akerman examined the blade technology of the area and in his 1983 paper (with Bindon) he examined the quarry and workshop area at Jjal. They concluded in this paper that blade manufacture was only experimental in the coastal area, unlike inland sites which have a more sophisticated blade technology. They also recommended further archaeological work in the area to attempt to establish a time depth for sites, and if possible, for any changes in lithic technology.
No archaeological sites have yet been dated in the Broome area. However, samples from Walmadany and from a midden near Crab Creek have been submitted for radiocarbon dating and results should be available in the near future (Smith pers. comm. 1989).

4.0 ETHNOGRAPHIC BACKGROUND

4.1 Song Cycles

Song cycles reflect the travels and creative activities of ancestral beings. Through song cycles, the creation stories, ceremonies, laws, and rituals are passed between communities. The area covered by the Lurujarri Heritage Trail incorporates a vital segment of a wider mythology. Any adverse impact on the integrity of this area will have far reaching effects on Aboriginal people throughout the West Kimberley.

The Aboriginal Law encoded in the song cycle has an unbroken tradition through to the present day. Aboriginal people in this area retain their traditional links with their Law, land, and resources, despite immense external pressures. Traditional ceremonial activities are still maintained, several occurring each year which are attended by people who travel hundreds of kilometres to participate.

The song cycle associated with the Broome coastal area relates the adventures of beings who travelled across the seas creating and naming islands, reefs, sandbanks, and marine species. They brought with them laws, rituals, and their ritual paraphernalia which in some cases was left behind and became metamorphosed into particular marine and coastal features (Green and Turner 1984). The song cycle begins in the islands to the north and travels south along the coast to Broome and La Grange and southeast into the interior.

Ancestral beings left their power in places still regarded today as spiritually significant and in some cases dangerous. The notorious Roebuck Deep off the Broome coast, for example, is believed to have been created by an extremely powerful being who left this area for the Sunday Straits when people first came to this country. While some power remains in Roebuck Deep, the main power is in the Sunday Straits whirlpool. It is believed that had the ancestral being remained in Roebuck Deep, this area would have been far more treacherous than it is today.

4.2 Ethnography

Lurujarri is the Jabirrjabirr name for the coastal dunes. The red pindan cliffs are known as Yanijarri. The Jabirrjabirr speakers are not the only group associated with this country. The Trail covers land that was traditionally occupied by (from north to south) the Jabirrjabirr, Ngumbarl, and Jukun speaking peoples, and in more recent times the Nyulnyul and Yawuru (see Fig. 3).
TRIBAL BOUNDARIES IN WEST KIMBERLEY

After Tindale 1974

Figure 3
Within linguistic groups, areas of land are divided into named buru or horde areas. The boundaries of these areas are marked by specific coastal features. However, they become more diffuse further away from the coast. Each area contains specific food and water resources, named places, camping areas, ritual and ceremonial sites (Akerman 1981).

Ethnographic sites on the Trail include mythological and ceremonial places relating to the song cycle, camping areas of historical significance, and numerous burials. The burials are periodically exposed and re-covered by shifting sands but the locations of only a few of these are known. No further burials were located in the course of this investigation, but according to the traditional custodian it was customary to bury the dead in shallow graves in the dunes along the coast. It is to be expected that any developments in the area would disturb the bones of the many people who are buried in the sandhills between Bindingankuny and Minyirr.

The principal traditional custodian for a large part of this country is a Njikina man from Roebuck Plains. As a young man this custodian was initiated into the Law of the coastal people enabling him to gain knowledge of the country of neighbouring groups at a time when their people were being decimated. In this way the traditional owner attained custodianship over a large area, and extensive knowledge of country beyond this.

There are numerous freshwater sources along the coast known to the traditional custodian. Water sources are both seasonal and permanent. Some of these, known as jilla, are believed to have been created in the "Dreamtime", locally known as Bugargara. The combination of freshwater and marine and terrestrial resources made this area one of major significance to Aboriginal gatherer-hunters.

Information from the traditional custodian indicates that an established trade existed between the coastal and inland groups. The sea people exchanged fish, turtle, and shellfish and stone for kangaroo meat and occasionally made incursions along watercourses to visit inland areas for the purposes of exchange and ritual.

Aboriginal groups along the entire song cycle track have a secondary custodial interest in sites along the Trail and share in the associated rituals.

The principal custodian has established the Lurujarri Heritage Trail as a means of educating people about Aboriginal culture, mythology and their relationship with the country. Although he is not the custodian for sites at the southern end of the Trail, he has extensive knowledge of these.

4.3 Previous Work

In the early 1900's Daisy Bates spent time in the Broome area, recording detailed information on land tenure, hunting and foraging rights, culture, laws and language of the Aboriginal people. This included place names and associated practices and traditions for sites.
listed in this report. These equate with the recently recorded
information thus corroborating the strength and accuracy of the oral
traditions. Her work includes reference to the main quarry source for
all stone tool production, Kadalakan-Jajal (K1678). She records:

"Jajjala..... where a kind of crystal flint called 'ngarril' is
very plentiful. Chisels, knives for initiation and other
purposes, etc., are made of this stone, which forms a valuable
article of commerce to the owners of the ground... these alone
having the right to pick up the stone or to sell it. If any other
native... obtained a piece without permission, or without
having bought it, either a fight ensued, or magic was resorted to
in order to punish the offender."

(Bates notebook - p38).

Later, Worms (1944) collected information on place names and their
meanings for areas in and around Broome, including named places
referred to in this report. Worms also recorded some of the rich
mythology of the various coastal groups. Akerman (1981) has done some
work in the area between Walmadany and Coconut Well, recording camping
places, mythological sites and jilla (water) sites. Some of the
mythological stories for this country have been published by Paddy Roe
with Steven Muecke (1983).

Extensive recordings have been made of the mythology and specific
sites of importance for the entire area covered by the Trail. This was
carried out initially by Pat Vinnicombe of DAS over a long period of
time, and more recently by Frans Hoogland specifically for the
Lurujarri Heritage Trail information pamphlet and signs.

Very little has been recorded about the methods of exploitation of
traditional food resources. According to Akerman (1975) prior to
contact, fishing was done with long single unbarbed spears or with
special fishing boomerangs. Turtles were taken mainly in October and
November. Akerman (1976) recorded the use of a mangrove raft by the
Bardi people to the north of the study area, but it is not known
whether such craft were also used in the survey area. Smith (1983),
and Smith and Kalotas (1985) have done considerable work on the
exploitation of marine resources and the seasonality of traditional
food gathering among the Bardi people.

Use of a fish trap has been recorded near Jajal (K1678) but it is
unclear whether this was a constructed feature or a natural feature
used as a trap. Smith (1983) recorded the current use of fish traps
among the Bardi people living at One Arm Point and Lombadina, but no
similar work has been possible among the people of the area surveyed
as it has been many years since they last caught fish traditionally.
Knowledge of traditional practices is however retained by older
members of the Broome Aboriginal community. This includes detailed
knowledge of reefs, currents, and tides. Both onshore and offshore
reefs are named and mythology explains the dangerous currents and how
to protect oneself from them.
5.0 RESULTS OF THE INVESTIGATION

The following site listing includes details of all sites recorded during the archaeological investigation. All sites previously recorded by other researchers have also been incorporated for the purposes of site management recommendations. The authors have not visited every site and in some cases where information has been provided by others, full site characteristics are not known, including extent.

5.1 Methodology of Investigation

The purpose of this investigation was to develop a plan of management for Aboriginal sites. This included the recording of the location, nature, and boundaries of archaeological sites (primarily those of significance to Aboriginal people) along the Trail.

Both the stretches between Bindingankuny and Rurrjaman (Fig.2), and Coconut Well and Roebuck Bay Caravan Park, were surveyed in their entirety on foot. Where the dunes became wider than 100 metres, the ground was zigzagged or transected at 50 metre intervals.

The intervening area from Barred Creek to Coconut Well was mainly covered by vehicle, using predictive sampling based upon the results of the foot survey and the traditional custodian's knowledge of camping areas.

All work was carried out jointly by the authors, with the support of the principal custodian and Frans Hoogland. Marlene Bruce, Heritage Officer, DAS, assisted for two days and received training in archaeological site recording. The custodian directed the activities of the authors when working on or near sites of ceremonial significance.

5.2 Site Assessment

In the following, archaeological sites have been categorised on a scale of minor, moderate or major. They have been assessed in terms of their integrity and research value. Research potential is assessed on the richness and diversity of cultural material, association of material with older soil systems and stratigraphic integrity.

For the purposes of this report:

A MINOR site - has a lack of archaeological integrity, deflated/eroded/disturbed, and/or minimal material (ie less than/approx. 100 artefacts and/or shells/bones).
A MODERATE site - has archaeological integrity and moderate material (i.e. >100 and <10 000 pieces of shell/bone/stone), incorporating some of the following features:
- hearths
- species specific scatters
- bone remains
- an association with older soils
- the characteristics of a Major site but with a lack of archaeological integrity.

A MAJOR site - has archaeological integrity and dense material over extensive areas (i.e. 10 000+ pieces of shell/bone/stone material) and some of the following features:
- hearths
- species specific scatters
- bone remains
- an association with older soils

The minor, moderate or major assessment refers to the archaeological component of the sites. However, all sites with an ethnographic (mythological) component are of MAJOR significance. Readers should keep these assessments and criteria in mind when reading the site listing.

5.3 Aboriginal Sites

The sites have been listed north to south because the rituals of the song cycle were carried south along the coast to Broome and southeast to the interior, thus places with special mythological significance are sung in sequence from north to south.

The archaeological and ethnographic sites together make the Lurujarri Heritage Trail area one of major significance, especially to Aboriginal people but also in terms of its research potential. In addition, several sites are outstanding in terms of their richness of cultural material.

The following listing has deliberately been kept to a minimum. Documentation of sites recorded in this survey is archived in DAS. This includes photographs, sketch maps and other details for each site. Such details will not be relevant to the readers of this report and it is not considered pertinent to present it here. However, should land users or developers apply under Section 18 of the Aboriginal Heritage Act to disturb any of the sites within the Exclusion Zone, the information will be available to the Aboriginal Cultural Material Committee of the W.A. Museum.

Site areas cover the archaeological component only. Site locations are provided on Figure 2. This map gives a central point for each site and does not indicate site extent or boundaries.
Sites marked * in the following table were recorded during this investigation. Information on all the other sites was collected from previous written research.

**Bindingankuny to Walmadany**

<table>
<thead>
<tr>
<th>Site</th>
<th>Area</th>
<th>Midden</th>
<th>Artefacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bindingankuny 1</td>
<td>K2295</td>
<td>*</td>
<td>Minor significance, deflated area with no archaeological integrity.</td>
</tr>
<tr>
<td>Bindingankuny 2</td>
<td>K2296</td>
<td>*</td>
<td>Minor significance, minimal material present.</td>
</tr>
<tr>
<td>Bindingankuny 3</td>
<td>K2297</td>
<td>*</td>
<td>Moderate significance, site contains burnt hearth material and a possible ashy layer. Artefacts are derived from two different quarry sources to the south and there is at least one working floor.</td>
</tr>
<tr>
<td>Minarriny</td>
<td>K0829</td>
<td>*</td>
<td>Major archaeological and ethnographic significance. Proposed Protected Area. Site contains dense midden material including discrete species scatters, working floors and <em>in situ</em> hearths.</td>
</tr>
<tr>
<td>Kurakaramun Junu 1</td>
<td>K2298</td>
<td>*</td>
<td>Moderate significance, <em>in situ</em> hearths on older red soil.</td>
</tr>
<tr>
<td>Kurakaramun Junu 2</td>
<td>K2299</td>
<td>*</td>
<td>Moderate significance, <em>in situ</em> hearths on older red soil.</td>
</tr>
<tr>
<td>Kurakaramun Junu 3</td>
<td>K2300</td>
<td>*</td>
<td>Moderate significance, <em>in situ</em> hearths on older red soil.</td>
</tr>
<tr>
<td>Kurakaramun Junu 4</td>
<td>K2301</td>
<td>*</td>
<td>Moderate significance, some material appears to be <em>in situ</em> though some has eroded out of higher dunes. Contains blade blanks and bale shell artefacts.</td>
</tr>
</tbody>
</table>
Flat Rock 1  K2302  (25 x 10 m)
Midden
Artefacts
Minor significance, material mixed in eroding dune face.

Flat Rock 2  K2303  (130 x 5+ m)
Midden
Artefacts
Moderate significance, material on and within terra rosa cliffs.

Kulmukarakun Junu 1  K2304  (100 x 10 m)
Midden
Artefacts
Moderate significance, material on and within terra rosa cliffs.

Kulmukarakun Junu 2  K2305  (1500 x 100 m)
Midden
Artefacts
Moderate significance, material on and within terra rosa cliffs.

Ngarrimarran Junu Quarry  K2306  (1500 x 20 m)
Quarry
Artefacts
Moderate significance, one of two quarry sites known in the area.

Walmadany to Rurrjaman

Walmadany  K2164  (2500 x 500 m)
Mythological
Midden
Artefacts
Burial
Major archaeological and ethnographic significance, plentiful material over extensive area on and in intact lenses within cliff face and in dune blowouts. Beginning of proposed Lurujarri Protected Area.

Inballal Garnbor  K1643  (600 m in diameter)
Mythological
Midden
Artefacts
Camping area
Major ethnographic significance. Moderate archaeological significance. Part of proposed Lurujarri Protected Area.

Kundandu  K2308  (1000 x 300 m)
Mythological
Midden
Artefacts
Major ethnographic significance. Moderate archaeological significance, extensive area, numbers of blades present. Part of proposed Lurujarri Protected Area.
Murrdudun K2307 (700 x 400 m)
Mythological
Midden
Artefacts
Major ethnographic significance.
Moderate archaeological significance. Part of the proposed Lurujarri Protected Area.

Murrjal K2309 (1000 x 300 m)
Mythological
Ceremonial
Midden
Artefacts
Major ethnographic significance.
Moderate archaeological significance, extensive area containing dense patches of shell and artefacts including grinding stones. Material may be mixed due to deflation. Part of the proposed Lurujarri Protected Area.

Kardalakan-Jajal K1678 (4250 x 500 m)
Mythological
Ceremonial
Burial
Midden
Artefacts
Fish Trap
Major ethnographic and archaeological significance, the main quarry area for the region. Contains extensive working floors, dense midden material, some embedded in the cliff face. The only fish trap recorded for this area. Part of the proposed Lurujarri Protected Area.

Inbalmarra K2412 (100 x 500)
Mythological
Midden
Major ethnographic significance.
Moderate archaeological significance. Part of proposed Lurujarri Protected Area.

Rurrjaman K2310 (3125 x 400 m)
Mythological
Ceremonial
Burial
Midden
Artefacts
Major ethnographic and archaeological significance.
Extensive area containing discrete species specific in situ piles of shell associated with hearths and artefacts. End of the proposed Lurujarri Protected Area.

Barred Creek to Willie Creek

North Barred Creek K2311 (1000 x 75 m)
Midden
Artefacts
Burial
Moderate significance, material along edge of mangrove tidal creek area on white sand and red soil.
Barred Creek K2334(R) (extent unknown)  
Restricted Ceremonial  
Major ethnographic significance, located in the vicinity of Barred Creek.

Wirrar K1677(R) (1750 x 150 m)  
Ceremonial  
Midden  
Artefacts  
Burial  
Major ethnographic significance.
Moderate archaeological significance, material plentiful but probably mixed due to deflationary processes.

Wibijakun K2312 (300 x 200 m)  
Midden  
Moderate significance

Willie Creek K2312 (5x5.5km)  
Named areas in and around Willie Creek, from north to south.
  Babalnaba - camping area.
  Yulbunarramai - camping area.
  Wallakarna - midden, fishing place.
  Jurialakun - camping area.
  Umbulnurru - camping area.
  Burkayiriminkun - camping area, burial ground.
  Babadany - camping area.
  Lankungnurru - camping area, mythological.
  Wilkinmirri - mythological, ceremonial, camping area.
  Lankarmany - camping area.
  Kudulbinakun - camping ground.
  Warrambul - camping area.
  Law area - restricted.
  Bukanan - Midden.
Major ethnographic and archaeological significance, complex area.

Kumbillcbillekan K2334 (extent unknown)  
Camping area  
Burial ground.
Major significance, burial.

Coconut Well to North Cable Beach

Coconut Well 2 K2313 (10 x 8 m)  
Midden  
Minor significance, minimal material, no stratigraphy.

Coconut Well 1 K2314 (30 x 5 m)  
Mythological  
Midden  
Artefacts  
Major ethnographic significance.
Minor archaeological significance, minimal material, no stratigraphy.
Baljarkurukun K2347 (extent unknown)
Midden
Artefacts
Quarry
Name for creek and hill
Moderate significance.

Nunukurakun K2348 (extent unknown)
Mythological
Ceremonial
Major ethnographic significance.

Jibidangkun K2349 (extent unknown)
Camping area
Moderate significance.

Milibunyari K2402 (extent unknown)
Camping area
Moderate significance.

Jarangkara K2403 (extent unknown)
Place name
Moderate significance.

Coconut Well Island K2315 (100 x 50 m)
Midden
Artefacts
Minor significance, minimal material.

Yalyurr K2404 (extent unknown)
Ceremonial
Midden
Major ethnographic significance.
Minor archaeological significance, trampled and mixed by cattle, minimal material.

Lambinjinman K2405 (extent unknown)
Midden
Minor significance, trampled and mixed by cattle, minimal material.

Wangkunan K2406 (extent unknown)
Ceremonial
Camping area.
Major ethnographic significance.

North Cable Beach 6 K2316 (30 x 30 m)
Midden
Minor significance, minimal material, mixed due to deflationary processes.

Manangkabu K2407 (extent unknown)
Camping area.
Moderate significance.
North Cable Beach 5  K2317  (30 x 20 m)  
Midden  
Artefacts  
Minor significance, minimal material, mixed due to deflationary processes.

Julirri  K2318  (400 x 200 m)  
Mythological  
Ceremonial  
Midden  
Artefacts  
Major ethnographic and archaeological significance, site on island on salt grass plain. May contain information on earlier environments. 
Proposed Protected Area.

Jilbanung  K2408  (extent unknown)  
Midden  
Camping area.  
Moderate significance.

North Cable Beach 4  K2319  (50 x 20 m)  
Midden  
Minor significance, one of a number of similar small scatters in the immediate area.

North Cable Beach 3  K2320  (50 x 30 m)  
Midden  
Moderate significance, largest and most representative of several small scatters in older dune system.

North Cable Beach 2  K2321  (30 x 30 m)  
Midden  
Artefacts  
Minor significance, minimal material in deflated area. No stratigraphy.

Billingurru  K2409  (extent unknown)  
Camping area.  
Moderate significance.

North Cable Beach 1  K2322  (50 x 30 m)  
Midden  
Minor significance, minimal material in deflated area, includes ocean wash material. No stratigraphy.

Yarrarra  K2410  (extent unknown)  
Mythological  
Camping area.  
Major ethnographic significance.

Cable Beach to Roebuck Bay

Cable Beach 6  K2323  (700 x 50 m)  
Midden  
Moderate significance, extensive area, some material may be mixed due to deflationary processes.
Marnalakun K2411 (extent unknown)
Burial
Camping area
Major significance, burial.

Cable Beach 5 K0497 (200 x 30 m)
Mythological, part of Inardinganjal
Midden
Artefacts
Camping area
Major ethnographic significance.
Moderate archaeological significance, material lies on older dunes.
Part of the proposed Dabardabakun Protected Area.

Cable Beach 4 K2324 (40 x 15 m), also Walakun
Midden
Artefacts
Moderate significance, species specific shell mounds indicate that material may be in situ. Part of the proposed Dabardabakun Protected Area.

Cable Beach 3 K0496 (200 x 50 m)
Mythological, part of Dabardabakun
Midden
Artefacts
Major ethnographic and archaeological significance, dense material over extensive area. A focal area for the proposed Dabardabakun Protected Area.

Cable Beach 2 K2325 (30 x 30 m)
Midden
Artefacts
Minor significance, one of a number of similar deflated scatters. Part of proposed Dabardabakun Protected Area.

Cable Beach 1 K2326 (150 x 20 m)
Midden
Artefacts
Moderate significance, moderate to dense patches of shell on terra rosa soil. Part of proposed Dabardabakun Protected Area.

Minyirr K2327 (General area)
Mythological
Named Locality
Major ethnographic significance.

Jungkurr K2328 (20 x 20 m)
Mythological
Major ethnographic significance.

Ngakalyalya K2329 (50 x 20 m)
Mythological
Major ethnographic significance.
Ganthcaumc Point 1 K2330 (500 x 30 m)
   Mythological - Yinara
   Midden
   Artefacts
   Major ethnographic significance.
   Moderate archaeological significance, some material possibly in situ
   in Pleistocene dunes. Part of proposed Dabardabakun Protected Area.

Ganthcaumc Point 2 K2331 (50 x 30 m)
   Midden
   Artefacts
   Minor significance, similar to other sites in the area. Part of
   proposed Dabardabakun Protected Area.

Entrance Point K2332 (200 x 100 m)
   Midden
   Artefacts
   Major significance, very dense material, including in situ hearths.

Roebuck Bay Midden K2333 (100 x 20 m)
   Midden
   Artefacts
   Minor significance, similar to other sites in the area, mixed
   with modern debris.

Balliwanduna K2346(R) (20 m diameter)
   Mythological
   Major ethnographic significance.

Illangarami K2345(R) (extent unknown)
   Mythological
   Major ethnographic significance.

N.B. All information on certain sites is confidential, and these sites
are not listed here. Some of the sites on this list do not appear on
Figure 2 as their location is confidential.

6.0 DISCUSSION

The area investigated includes part of a major song cycle of relevance
to living Aboriginal people. Any disruption of the area could destroy
the integrity of the song cycle and the Law that goes with it.

The significance of this area to Aboriginal people and their concerns
about tourism and development has already been documented by Senior
(1988) in a report on tourism and Aboriginal heritage. Senior
recommended that before any coastal management plan for Broome is
finalised, full consultation should take place with the Aboriginal
people of Broome and its outlying communities. DAS fully endorses the
concept of a coastal management plan and the full involvement of the
appropriate Aboriginal people.
Archaeological sites are a non-renewable cultural resource containing valuable information about the oldest living culture in the world. As such their management and preservation is of utmost importance. All archaeological sites recorded in this investigation are midden sites, with the exception of the major quarry areas at Kardilakan - Jajal. The midden sites vary from small (approx. 2x2 metres) discrete species specific scatters to extensive scatters of shells and artefacts in deflated dune areas over a kilometre in length, and sometimes over 500 metres in width. Other midden material occurs on the top of the terra rosa cliffs, often in intact lenses within the cliff face. This material appears on the cliff edges and eroding down the cliff face. Where tracks and roads are close to the cliff edges material also appears, suggesting that the material may be in situ under the surface in some places.

Some of the larger midden sites may contain a mixture of material from different occupational periods due to deflation. However, some sites do show evidence of working floors, species specific scatters, hearths and possible turtle butchering sites indicating that they retain their archaeological integrity and are worthy of further investigation. The sites along the terra rosa cliffs also offer the potential for establishing a time depth for occupation of this stretch of coastline. Radiocarbon dates from the samples recently taken from the Walmadany cliffs should provide a guide for such further research.

The current investigation was considerably more extensive than that conducted by Akerman (1975). As a result, further information was collected on the types of sites referred to by him. From the Lurujarri investigation it is clear that working floors do occur on the frontal dunes within Akerman's designated B sites, and are associated with the main shell material. In addition, blades both unretouched and retouched were present within these sites.

A-I sites lie, as observed by Akerman, at the base of the terra rosa cliffs. However, the authors observations are that this material has eroded from the sites at the top of the cliffs. These cliffs are vulnerable to erosion from natural forces, cattle, and vehicle tracks and are often incised into deep gullies. Shell remains and artefacts are eroding out of the cliff edges and can be observed tumbled down the sides of the gullies and at the base of the cliff top sites. Indeed, material is sometimes only visible on the eroded cliff face and at the base, suggesting that in these cases archaeological deposit from the cliff top has completely eroded out of its original context. Excavation of both cliff top sites and areas where archaeological material appears at the base of cliffs could give valuable information about the context of such material. The terra rosa cliffs consist of underlying pindan soil, and reworked sediments in which the archaeological deposits are found. This suggests that such sites may be of considerable antiquity.
7.0 MANAGEMENT REQUIREMENTS

Most of the sites along the proposed Lurujarri Heritage Trail are on Waterbank Pastoral Lease in a strip of land currently under negotiation for return to Crown land. Once this exchange occurs this land will possibly become available for subdivision and tourism development. C.A.L.M. is interested in extending the Coulomb Point Nature Reserve south to Walmadany and has made a submission to the Kimberley Region Planning Study (State Planning Commission, in prep.) detailing this proposal. The area south of the Waterbank Pastoral Lease is mostly reserved Crown land and is subject to similar development pressures as a result of the expansion of tourism around Broome.

It is the wish of the main traditional custodian that no built-up development should occur within approximately 2km of the coast and that the Trail area be left open to be enjoyed by all people, preserving the integrity of the sites as part of the continuous song cycle travelling down the coast.

This 2km wide coastal strip contains a high density of Aboriginal sites. It has been detailed as the Exclusion Zone in Fig. 2 and is covered by the provisions of the *Aboriginal Heritage Act 1972-80*.

Prior to any development in this general area, a management plan should be devised and prepared by a working group including representation from the Aboriginal custodians, the Department of Aboriginal Sites, the Shire of Broome, State Planning Commission and other relevant Government Departments and interested local groups.

The existing road between Flat Rock and Walmadany runs extremely close to the cliff edge and this is contributing to the erosion of the oldest and most vulnerable archaeological deposits along this coastline. The road between Minarriny and Flat Rock and between Walmadany and Murrjal runs within at least 200 metres of the coastal dunes for most of its length. This cuts through ethnographic camping areas and sites of ceremonial significance. The road between Minarriny and Murrjal should be closed or diverted inland at least 1km.

Sites are also subject to other forms of impact due to the recreational use of the coastline. Those particularly affected are Minarriny, Walmadany and Kardalakan-Jajal. A myriad of 4WD tracks criss-cross significant portions of these Aboriginal sites. The traditional custodian wishes there to be only one access track into a designated camping area at each location. This would ensure the protection of the archaeological remains whilst enabling continued passive recreational use. Other existing tracks should be blocked off with low wooden barriers and signs erected advising of the presence of the Aboriginal sites.
7.1 Protected Areas

The main traditional custodian has asked that several areas along the proposed Trail (see Fig. 2) be declared Protected Areas under Section 19 of the *Aboriginal Heritage Act 1972-80* (see Appendix 1). These are:

1. Minarriny - site K0829
2. Lurujarri - an extensive area including sites K2164, K2307-310, K0004 and K1678,
3. Jurlirri site K2318, and

Each of these areas contains material of both archaeological and ethnographic significance and form a focus for events in the song cycle. The principal custodian has no objection to areas like Minarriny and Kardalakan (Quondong Point) being used as recreation areas (as they already are) but wishes them to be "left open" that is, not fenced or built upon, so that these areas remain accessible for the purposes of the rituals and ceremonies associated with the song cycle. Use of these areas must, however, be carefully managed according to the recommendations included in this report and any resulting from the suggested Management Committee (Recommendation 2).

These areas have the highest priority for protection as they are already subject to impact and are threatened by possible future developments. However, as previously discussed the entire coastline is of major significance and further protected area proposals will be developed in time.

Additional protection for these areas is available under the Federal legislation, the *Australian Heritage Commission Act 1975*. This option has been discussed with the main custodian and will be followed through once Protected Areas are in place.

8.0 RECOMMENDATIONS

1. The 2km wide coastal strip delineated as the Exclusion Zone in Fig. 2 is an area of major significance.

In order to fulfill their obligations under the *Aboriginal Heritage Act 1972-80*, all Government Departments, Local Authorities, land developers and others should take note that they shall not disturb the land within the Exclusion Zone without having applied to the Trustees of the W.A. Museum under Section 18 of the *Aboriginal Heritage Act 1972-80* seeking the Minister's consent to do so.
2. A management committee be established by the State Planning Commission to devise a management plan for the Broome coastal strip south of the Point Coulomb Conservation Reserve and north of the Broome Townsite. It should have representation from Aboriginal custodians, the Department of Aboriginal Sites, the Broome Shire, relevant Government Departments and interested local groups.

3. That the areas as marked on Fig. 2 be declared Protected Areas in accordance with Section 19 of the Aboriginal Heritage Act 1972-80. W.A. Museum to undertake.

4. That relevant portions of the Protected Areas be nominated to the Australian Heritage Commission for inclusion in the Register of the National Estate, if approved by the traditional custodians. W.A. Museum to undertake.

5. Many archaeological sites are under threat from natural processes and further research should be conducted as outlined below, if approved by the traditional custodians. This should be carried out by the W.A. Museum for the preservation of the Aboriginal cultural heritage.

   All sites assessed as being of moderate or major significance in Section 5 above require further detailed recording. Sites assessed as of minor significance have been adequately recorded.

   Particular Major sites worthy of excavation are believed to be Minarriny, Walmadany, Kardalakan-Jajal, Jurlirri, Cable Beach 3 and Entrance Point.

6. That the Shire of Broome arrange for the road between Minarriny and Murrjal to be closed or diverted inland a distance of 1 kilometre.

7. That tracks for vehicles be closed as required by the Aboriginal custodians and DAS. That the Shire of Broome liaise with DAS in order to construct and erect barriers over these tracks at specific locations. That DAS provide suitable Aboriginal site signs for placement at these points.

8. That Aboriginal site signs be erected at all sites open to the public. That Protected Area signs be erected at appropriate locations following the declaration of the recommended Protected Areas. W.A. Museum to undertake.
Plate 1: Kurakaramun Junu 2 (K2305), *in situ* hearth with midden on red soil, view east.

Plate 2: Walmadany (K2164), grindstone.
Plate 3: Kardalakan-Jajal (K.1678), midden eroding from *terra rosa* surface, view east.

Plate 4: Wirrar (K.1677R), midden on holocene dune, view west.
Plate 5: Walmadany (K2164), midden within *terra rosa* profile at a depth between 1 and 3 metres, view northeast.

Plate 6: Kardalakan-Jajal (K1678), silcrete flaking floor.
Plate 7: North Barred Creek (K2311), midden, view east.

Plate 8: Cable Beach 1 (K2326), midden eroding from terra rosa surface, view west.
Plate 9: Entrance Point (K2332), midden, view northwest.

Plate 10: Gantheaume Point 2 (K2331), hearth and discrete Tapes sp. scatter.
Plate 11: Kardalakan-Jajal (K1678), site damage due to quarrying, view east.

Plate 12: Jurlirri (K2318), site damage due to vehicles, view southwest.
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GLOSSARY

Artefact - any piece of stone given its shape by human action.

Blade - a flake with parallel margins and dorsal ridges, having length at least twice width.

Core - a piece of stone having one or more negative flake scars, as a result of flake removal.

Debitage - the waste material from stone tool production.

Flake - An artefact struck from a core.

Primary flaking - the initial removal of artefacts from a core.

Quarry - source of stone that was utilized for stone tool production.

Workshop - area within a site showing evidence of stone tool production.
APPENDIX I
OBLIGATIONS RELATING TO SITES
UNDER THE ABORIGINAL HERITAGE ACT 1972-80

"Report of Findings

15. Any person who has knowledge of the existence of anything in the nature of Aboriginal burial grounds, symbols or objects of sacred, ritual or ceremonial significance, cave or rock paintings or engravings, stone structures or arranged stones, carved trees, or of any other place or thing to which this Act applies or to which this Act might reasonably be suspected to apply shall report its existence to the Trustees, or to a police officer, unless he has reasonable cause to believe the existence of the thing or place in question to be already known to the Trustees.

Excavation of Aboriginal Sites

16. (1) Subject to Section 18, the right to excavate or remove anything from an Aboriginal site is reserved to the Trustees.

(2) The Trustees may authorise the entry upon and excavation of an Aboriginal site and the examination or removal of any thing on or under the site in such manner and subject to such conditions as they may direct.

Offences Relating to Aboriginal Sites

17. A person who:

(a) excavates, destroys, damages, conceals or in any way alters an Aboriginal site; or

(b) in any way alters, damages, removes, destroys, conceals 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 authorisation of the Trustees under Section 16 or the consent of the Minister under Section 18.

Consent to Certain Uses

18. (1) For the purposes of this section, the expression "the owner of any land" includes a lessee from the Crown, and the holder of any mining tenement or mining privilege, or of any right or privilege under the Petroleum Act 1967, in relation to the land.

(2) Where the owner of any land gives to the Trustees notice in writing that he requires to use the land for a purpose which, unless the Minister gives his consent under this section, would be likely to result in a breach of section 17
in respect of any Aboriginal site that might be on the land, the Trustees shall, as soon as they are reasonably able, form an opinion as to whether there is any Aboriginal site on the land, evaluate the importance and significance of any such site, and submit the notice to the Minister together with their recommendation in writing as to whether or not the Minister should consent to the use of the land for that purpose, and, where applicable, the extent to which and the conditions upon which his consent should be given.

(3) Where the Trustees submit a notice to the Minister under subsection (2) of this section he shall consider their recommendation and having regard to the general interest of the community shall either -

(a) consent to the use of the land the subject of the notice, or a specified part of the land, for the purpose required, subject to such conditions, if any, as he may specify; or

(b) wholly decline to consent to the use of the land the subject of the notice for the purpose required,

and shall forthwith inform the owner in writing of his decision.

(4) Where the owner of any land has given to the Trustees notice pursuant to subsection (2) of this section and the Trustees have not submitted it with their recommendation to the Minister in accordance with that subsection the Minister may require the Trustees to do so within a specified time, or may require the Trustees to take such other action as the Minister considers necessary in order to expedite the matter, and the Trustees shall comply with any such requirement.

(5) Where the owner of any land is aggrieved by a decision of the Minister made under subsection (3) of this section he may, within the time and in the manner prescribed by rules of court, appeal from the decision of the Minister to the Supreme Court which may hear and determine the appeal.

(6) In determining an appeal under subsection (5) of this section the Judge hearing the appeal may confirm or vary the decision of the Minister against which the appeal is made or quash the decision and substitute his own decision which shall have effect as if it were the decision of the Minister, and may make such order as to the costs of the appeal as he sees fit.

(7) Where the owner of any land gives notice to the Trustees under subsection (2) of this section, the Trustees may, if they are satisfied that it is practicable to do so, direct the removal of any object to which this Act applies from the land to a place of safe custody.
(8) Where consent has been given under this section to a person to use any land for a particular purpose nothing done by or on behalf of that person pursuant to, and in accordance with any conditions attached to, the consent constitutes an offence against this Act.

Protected Areas

19. (1) Where the Trustees recommend to the Minister than an Aboriginal site is of outstanding importance and that it appears to them that the Aboriginal site should be declared a protected area the Minister shall give notice in writing of the recommendation -

(a) to every person entitled to give notice under subsection (2) of section 18: and

(b) to any other person the Minister has reason to believe has an interest that might be specially affected if the declaration were made, specifying in each notice a time within which representations must be made if they are to be considered in accordance with this section.

(2) A person aggrieved by a recommendation for the declaration of a protected area may make representations in writing to the Minister setting out the grounds upon which he is aggrieved and the Minister may, if he is satisfied that the complainant has shown reasonable cause why his interest in the matter should be taken into consideration, direct the Trustees to consider the representations and report to him on them.

(3) If upon considering the representations, the report of the Trustees, and any further information that the Minister may require the complainant or the Trustees to provide, it appears to the Minister that it is in the general interest of the community to do so, the Minister may recommend to the Governor that the Aboriginal site be declared a protected area.

(4) The Governor, on the recommendation of the Minister, may, by Order in Council declare an Aboriginal site to be a protected area.

(5) The declaration of a protected area shall specify the boundaries of that area in sufficient detail to enable them to be established but it shall not be necessary that the boundaries are surveyed or demarcated.

(6) An Aboriginal site may be declared to be a protected area whether or not it is on land that is in the ownership or possession of any person or is reserved for any public purpose.

/usr/chris/4lurujarri
24 May 1989

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