

Report of an Ethnographic Survey of the Mulga Rock Uranium Project Area, Great Victoria Desert, Western Australia

Conducted 5-12 July 2010 and 9-11 October 2010

by Warranup Pty Ltd

For Vimy Resources Limited

(formerly Energy and Minerals Australia Limited)

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Executive Summary

Vimy Resources Limited (Vimy, further referred to as the Proponent), formerly known as Energy and Minerals Australia Limited, is proposing to develop a 1,300t/year uranium oxide concentrate project from the Mulga Rock deposits (Ambassador, Princess, Shogun and Emperor), 240km east north-east of Kalgoorlie on the western edge of the Great Victoria Desert. The Project is sited on unallocated crown land, with the nearest inhabited settlement – the Pinjin pastoral lease homestead located approximately 100km to the west (see Figure 1).

The Mulga Rock deposits were discovered and evaluated by PNC Exploration Australia Pty Ltd (PNC) during the period 1978 – 1998. In addition to extensive exploration works, PNC commissioned ethnographic (McKeich 1982a and b) and archaeological (O'Connor 1984) baseline studies covering the proposed development areas. More recently, regional surveys were undertaken in the period 2002-2008 by several heritage consultants commissioned by AngloGold Ashanti Australia for the Tropicana Joint Venture tenure that encloses the Mulga Rock Project on three sides. The published findings are summarised in Mattner and Bergin (2009) show that no ethnographic or historical sites were identified within the broad project tenure, including access corridors.

The Mulga Rock Uranium Project (MRUP) lies approximately 240km east-north-east of Kalgoorlie-Boulder in the Shire of Menzies (Figure 1). The area is remote, located on the western flank of the Great Victoria Desert, comprising series of large, generally parallel sand dunes, with inter-dunal swales and broad flat plains.

Access to the Project area is limited and is only possible using four-wheel-drive vehicles. The nearest residential town to the Project is Laverton which lies approximately 200km to the north-west. Other regional residential communities include Pinjin Station homestead located approximately 100km to the west, Coonana Aboriginal community situated approximately 130km to the south-south-west, Kanandah Station homestead positioned approximately 150km to the south-east and the Tropicana Gold Mine lying approximately 110km to the north-east of the Project (Figure 2).

The MRUP covers approximately 75,700 hectares on granted mining tenure (primarily M39/1080 and M39/1081) within Unallocated Crown Land. It includes two distinct mining centres, Mulga Rock East (MRE) comprising the Princess and Ambassador resources and Mulga Rock West (MRW) comprising the Emperor and Shogun resources, which are approximately 20km apart (Figure 3). MRE contains over 65% of the total recoverable uranium and is of a higher grade than MRW. Mining will commence at MRE which will include the location of the processing plant. Up to 4.5 Million tonnes per annum (Mtpa) of ore will be mined using traditional open cut techniques, crushed, beneficiated and then processed at an acid leach and precipitation treatment plant to produce, on average, 1,360 tonnes of uranium oxide

concentrate (UOC) per year over the life of the Project. The anticipated Life-of-Mine (LOM) is up to 16 years, based on the currently identified resource.

This report details the proceedings and results of ethnographic surveys conducted at the Mulga Rock Project on behalf of the Proponent in July and October 2010. The field survey was undertaken by Warranup Pty Ltd, under the direction of Mr Wayne Glendenning, with the assistance of Dr Christine Mathieu. The survey area falls within M39/1080, M39/1081, E39/876, E39/877, E39/1148, E39/1149, E39/1150, E39/1551 and a number of miscellaneous licences (P39/4877 to P39/4882).

Two survey groups, each comprising of separate men and women's teams and all representatives of the Wongatha people, were engaged by anthropologist Wayne Glendenning on behalf of the Proponent in July and in September 2010. All participants have a long term association with the region and are well regarded in their community. Wayne Glendenning accompanied the men's team whilst Dr Christine Mathieu accompanied the women's team. Although there were no previously recorded ethnographic sites recorded within the survey areas, the 2010 survey was designed to fulfil the Proponent's obligation under the *Aboriginal Heritage Act* (1972) and confirm the findings reported in the McKeich 1982a and b reports, following consultation with the NEIB.

No ethnographic sites were identified as a result of the two surveys and no sites will be disturbed by the proposed development.

Following a finalisation of the Project development footprint and update of Project infrastructure layout, as part of the EPA referral process, the Proponent reviewed the baseline heritage surveys in 2015 and sought formal confirmation from the original senior Wongatha representatives that despite these modifications there would still be no ethnographic sites impacted by the development of the Project. These advice notices are referenced in Appendix C.

Table of Contents

1.0	Introduction	7
1.1	Context and Background to the Project.....	7
1.2	Purpose	8
1.3	Scope of Work	9
1.4	Location	12
1.5	Previous studies	12
1.5.1	Mulga Rock studies.....	14
1.5.2	Regional surveys undertaken by other developers	16
1.6	Survey Area	16
2.0	Natural Environment	16
3.0	Survey Methodology	19
3.1	Connection to Country.....	19
3.2	Men’s Survey.....	20
3.3	Women’s Survey.....	22
4.0	Discussion	22
4.1	Findings through desktop research and regional surveys	22
4.2	Regional surveys undertaken by other developers.....	23
5.0	Conclusions	24
6.0	Recent developments	24
7.0	Works cited, heritage reports and primary sources	26
	Historical background.....	30
	The Western Desert Society	31
	Sacred sites in traditional Aboriginal society.....	33
	Twentieth Century migrations out of the Desert.....	34

List of Figures

Figure 1: Regional Location Plan for the Mulga Rock Uranium Project showing access, tenure and conservation reserves	10
Figure 2 Closest communities to the MRUP.....	11
Figure 3 Location of the Mulga Rock Project and associated tenure.....	12
Figure 4 Native Title Claims and determinations, Aboriginal Reserves at the time of the survey and 2014 update	13
Figure 5 Areas targeted by McKeich (1982) for Ethnographic Studies	15
Figure 6 Mulga Rock Project showing development envelope.....	18
Figure 7 Outline of 2010 ethnographic surveys and pedestrian and vehicular traverses completed in July and October 2010 by the men and women surveys respectively	21

Appendices

Appendix A	Historical background
Appendix B	Results of Search of Register of Aboriginal Sites
Appendix C	Heritage Advice notifications
Appendix D	Surveys Participants
Appendix E	Confirmation of authorship and copyright of the 1982 reports by Dr R. McKeich

1.0 Introduction

1.1 Context and Background to the Project

Vimy Resources Limited (Vimy), formerly known as Energy and Minerals Australia Limited, is proposing to develop the remote Mulga Rock Uranium Project (MRUP) which is located 240km east north east of Kalgoorlie in dune fields on the western flank of the Great Victoria Desert (GVD).

The Mulga Rock Uranium Project lies approximately 240km east-north-east of Kalgoorlie-Boulder in the Shire of Menzies (Figure 1). The area is remote, located on the western flank of the Great Victoria Desert and comprising series of large, generally parallel sand dunes with inter-dunal swales and broad flat plains. The MRUP covers approximately 75,700 hectares on granted mining tenure (M39/1080 and M39/1081) within Unallocated Crown Land.

Access to the Project area is limited and is only possible using four-wheel-drive vehicles. The nearest residential town to the Project is Laverton which lies approximately 200km to the north-west. Other regional residential communities include Pinjin Station homestead located approximately 100km to the west, Coonana Aboriginal community situated approximately 130km to the south-south-west, Kanandah Station homestead positioned approximately 150km to the south-east and the Tropicana Gold Mine lying approximately 110km to the north-east of the Project (Figure 2).

The MRUP comprises two distinct mining centres, Mulga Rock East (MRE) comprising the Princess and Ambassador resources and Mulga Rock West (MRW) comprising the Emperor and Shogun resources, which are approximately 20km apart (Figure 3). MRE contains over 65% of the total recoverable uranium and is of a higher grade than MRW. Mining will commence at MRE and will include the location of the plant. Up to 4.5 Million tonnes per annum (Mtpa) of ore will be mined, using traditional open cut techniques, crushed, beneficiated and then processed at an acid leach and precipitation treatment plant to produce, on average, 1,360 tonnes of uranium oxide concentrate (UOC) per year over the life of the Project. The anticipated Life-of-Mine (LOM) is up to 15 years, based on the currently identified resource.

Other metal concentrates will be extracted using sulphide precipitation after the uranium has been removed and sold separately. These metal concentrates will not be classified as radioactive.

The Proponent recognises that there may be a potential need for specific processing to be carried out to remove other radionuclides from by-products produced on-site to enable transport as non-radioactive material and to meet purchasers' specifications.

The UOC product will be sealed in drums and transported by road from the mine site in sealed sea-containers to a suitable port (expected to be Port Adelaide) which is approved to receive and ship Class 7 materials for export.

The MRUP will require the clearing of vegetation, borefield abstraction, mine dewatering and reinjection, the creation of overburden (non-mineralised) landforms and the construction of on-site processing facilities and waste management systems. Major built infrastructure will include a centralised processing plant, a Run-of-Mine (ROM) ore stockpile area, the construction of above-ground overburden landforms for non-mineralized mined materials, an above-ground tailings storage facility (TSF) and water storage / evaporation facilities. Once there is sufficient void space created, use of the above-ground TSF will cease and tailings material will be re-directed into an adjacent pit, capped using non-mineralised overburden material and then rehabilitated.

Required Project infrastructure will include mine administration and workshop facilities, fuel and chemical storage depots, a diesel-fired power plant of up to 12 megawatt (MW) capacity, an abstraction borefield and a mine water reinjection borefield with associated pipelines and power supply units, an accommodation village servicing a fly-in / fly-out workforce, an airstrip, laydown areas and other supporting ancillary infrastructure including communications systems, roads, a waste water treatment plant and solid waste landfill facilities. Transport to site for consumables, bulk materials and general supply items will be via existing public road systems linked to dedicated Project site roads.

At the completion of operations, the Project site will be decommissioned and rehabilitated in accordance with an approved Mine Closure Plan.

1.2 Purpose

The Mulga Rock deposits (Ambassador, Princess, Shogun and Emperor) were identified in the early 1980s by PNC Exploration (Australia) Pty Ltd (PNC) who commissioned a range of baseline studies as part of their development strategy. Changes to Western Australia's Environmental Impact Assessment (EIA) processes and permitting requirements requires that the findings of these earlier studies be reconfirmed and validated in accordance with the Department of Indigenous Affairs (DIA) Heritage Survey Guidelines (2010) and EPA Guidance for the Assessment of Aboriginal Heritage No 41(2004).

In 2010, (The Proponent) commissioned Warranup Pty Ltd to undertake a field survey of the Mulga Rock Project Area. This survey was undertaken in July and October 2010, under the direction of Mr Wayne Glendenning, with the assistance of Dr Christine Mathieu.

Following refinement of the Project areas as part of the WA referral process and consultation with DAA in 2014, a review was undertaken by Dr Mathieu of ethnographic studies for the Project area, DAA online data bases were checked for new entries and the original survey participants were provided with updated information on the Project. Following the update, all participants were asked to provide an Advice Notification that the Project would not impact on any known sites of ethnographic or cultural significance.

1.3 Scope of Work

The scope of work of the 2010 survey and 2014 review was as follows:

- to review past and current information and determine if new information was available as a result of extensive regional surveys undertaken by others to the east, west and north of the Mulga Rock Project area
- to examine the Project area and consider both men and women’s cultural business in the Project area, especially given that women’s business had not been considered in the former McKeich survey (1982a)
- to identify any Aboriginal ethnographic sites, and
- to advise the Proponent regarding the required management actions should any sites of significance be found in the area of the proposed works.

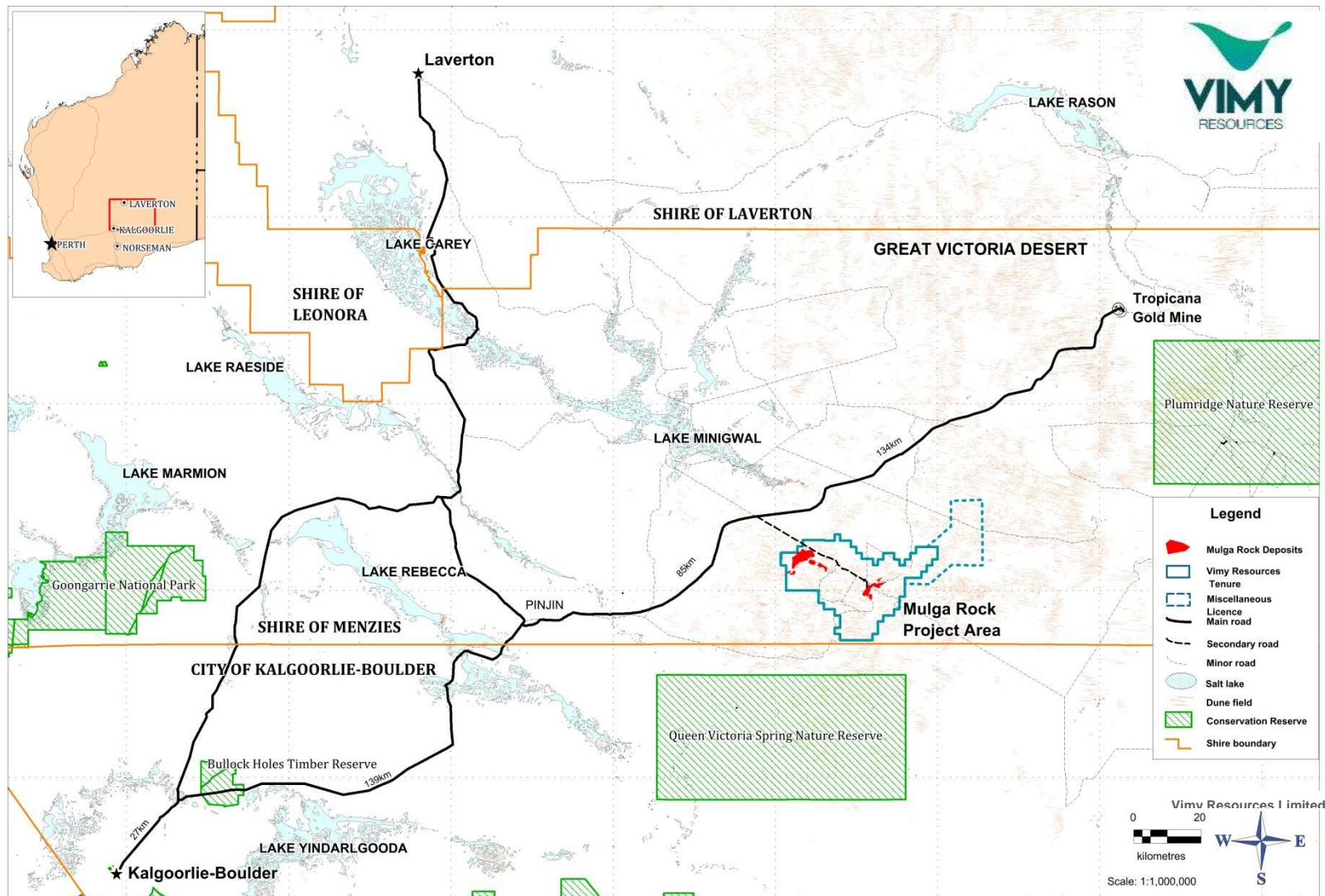


Figure 1: Regional Location Plan for the Mulga Rock Uranium Project showing access, tenure and conservation reserves

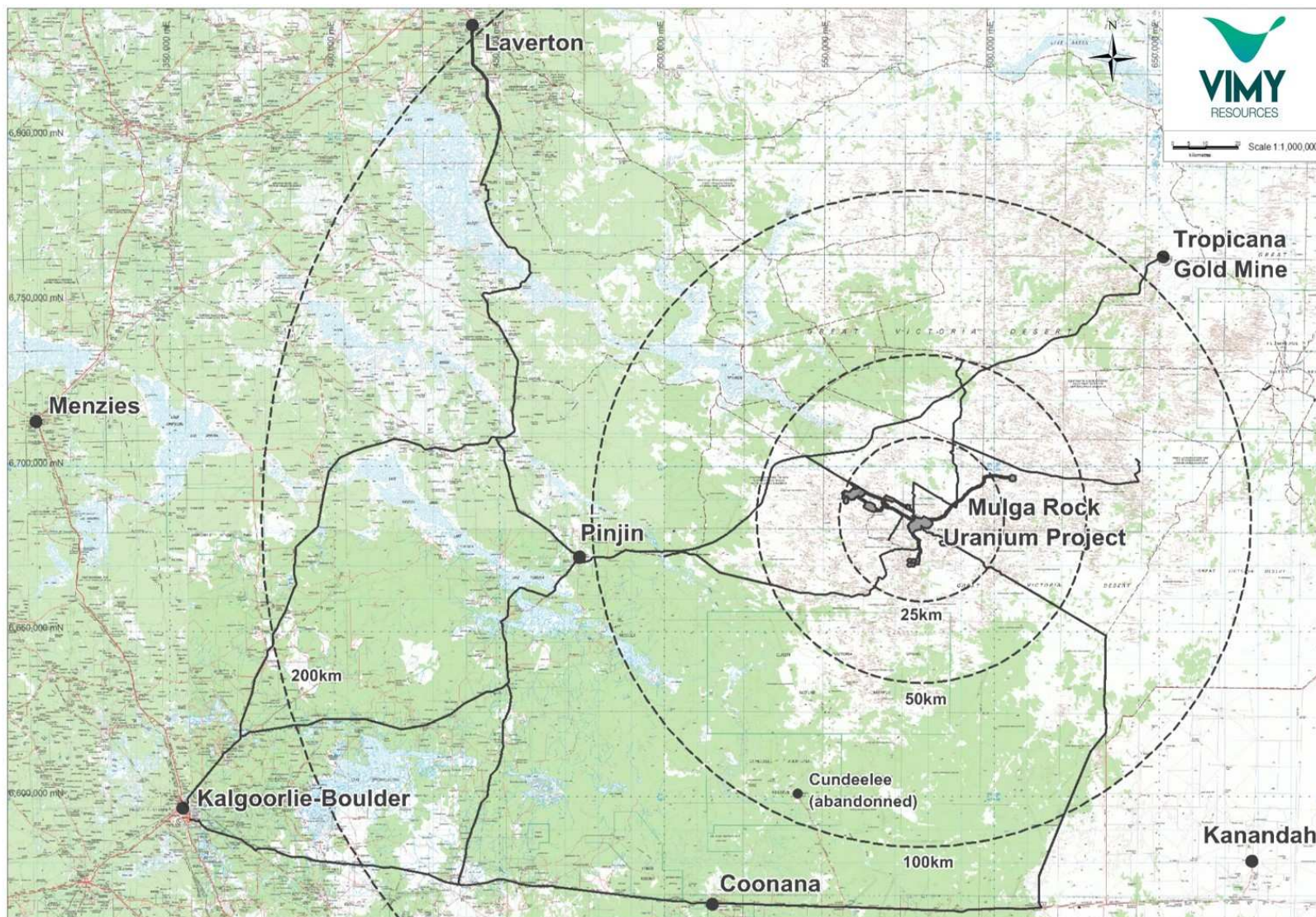


Figure 2 Closest communities to the MRUP

1.4 Location

The Project area is located within undulating yellow sand plain terrain at an elevation of 305 – 400m and is crossed by ESE trending 8m to 12 high sand dunes. Access to the site is via the Kalgoorlie-Boulder to Pinjin road, from there onwards via the Nippon Highway or more recently Tropicana Gold Mine access road, with a final section enabled through the Proponent’s tenure – principally M39/1080 (9,523ha), M39/1081 (3,010ha) and Miscellaneous Licences L39/193 (31,641ha) and L39/219 (238.9ha) granted under the *WA Mining Act (1978)*. The Project area for permitting purposes is shown on Figure 2.

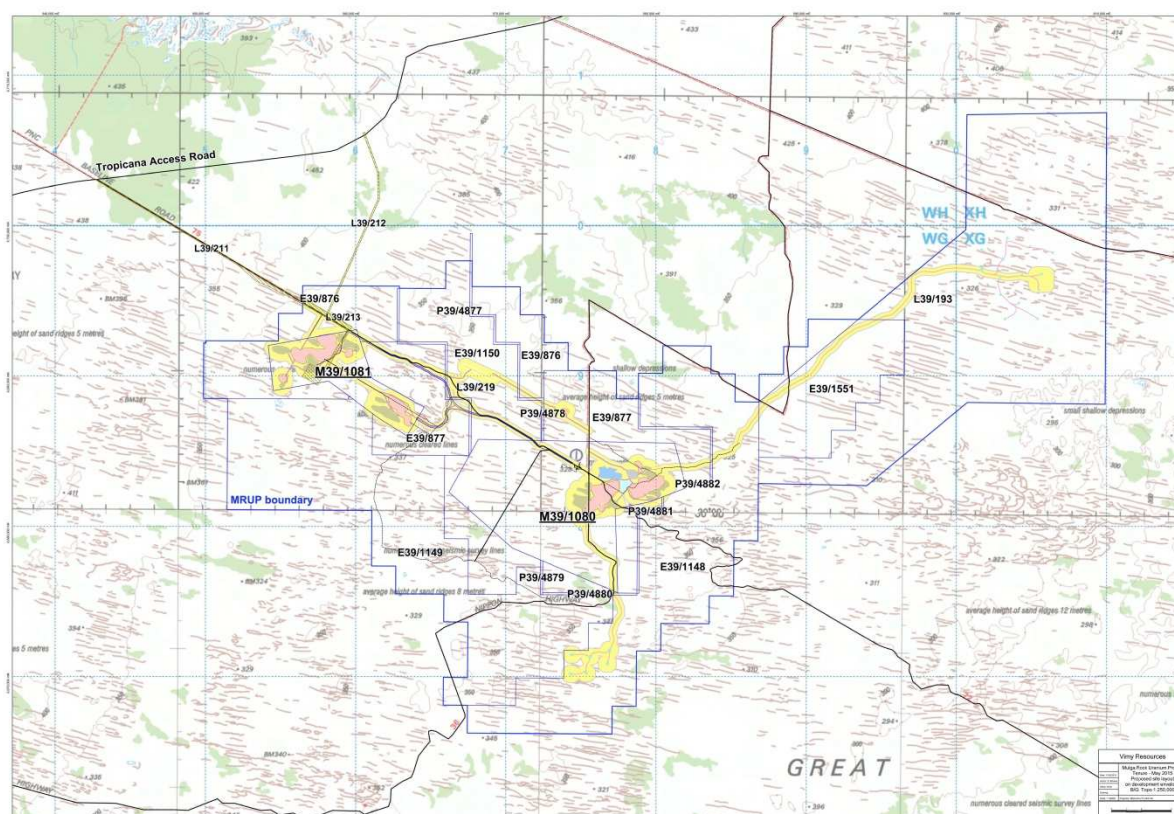


Figure 3 Location of the Mulga Rock Project and associated tenure

1.5 Previous studies

The Proponent is seeking a review of its baseline heritage studies for the Project to confirm that (a) site studies undertaken to date cover the Project development areas referred to the EPA (Plan 1), and (b) those studies completed by others in the immediate region will ensure the regional context is adequately considered. This aspect is important as the Proponent’s proposed water supply is located in an area that was included in a survey undertaken by the Tropicana Joint Venture in December 2004 (Machin 2004) and was within an area covered by the former Wongatha Native Claim (WC99/001).

The Project area tenure, with the exception of the north east water supply area, is located in an area not previously included in any Native Title Claim.

The earliest recorded European exploration of the general project area are detailed in Appendix 1 and date back to 1876 by E. Giles, followed by D. Carnegie in 1896, who probably travelled close to some gypsiferous kopi lakes and dunes to the southwest of the Emperor deposit on his northerly journey from the Queen Victoria Spring to Mount Luck, North-east of Lake Hope Campbell.

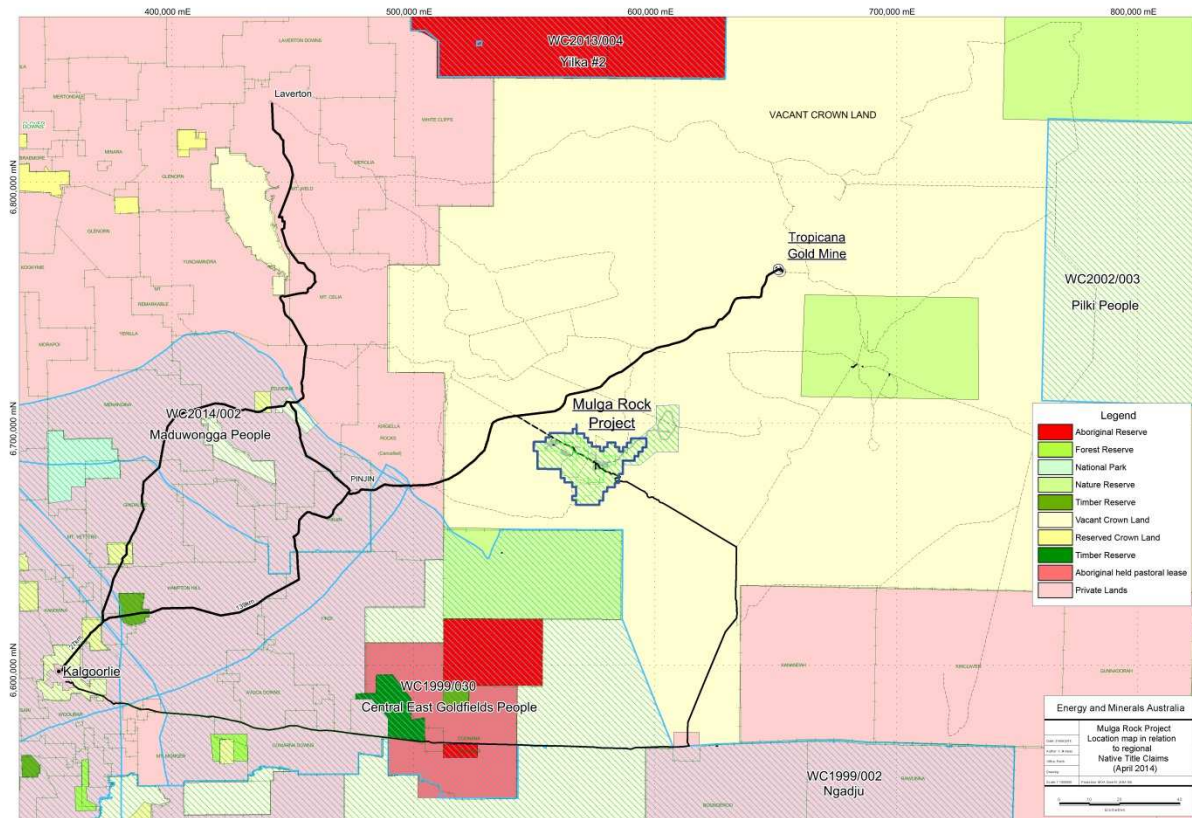


Figure 4 Native Title Claims and determinations, Aboriginal Reserves at the time of the survey and 2014 update

1.5.1 Mulga Rock studies

Ethnographic surveys were conducted by PNC in the early 1980s and these reports are discussed below.

In 1982, PNC commissioned Dr Robert McKeich to undertake an ethnographic survey of their current tenement holdings and the surrounding area at Mulga Rock. Two reports covering the survey area were produced and originally lodged with the West Australian Museum and more recently with the DAA:

- A survey for Aboriginal Sites in the Cundeelee Minigwal Area (Interim Report) – DIA Report ID - 17275, and
- A survey for Aboriginal Sites in the Cundeelee Minigwal Area, August 1, 1982 – DIA Report ID – 17276.

McKeich reported in August 1982: *No extant Aboriginal groups have any economic, political, or religious claims upon the specified area although the people from Mt Margaret or some others may have an interest in the north-west section.*

This position is supported by the omission of the Project area from any previous or current Native Title Claim over the area and the absence of any previously registered cultural or historical sites in or surrounding the Project area.

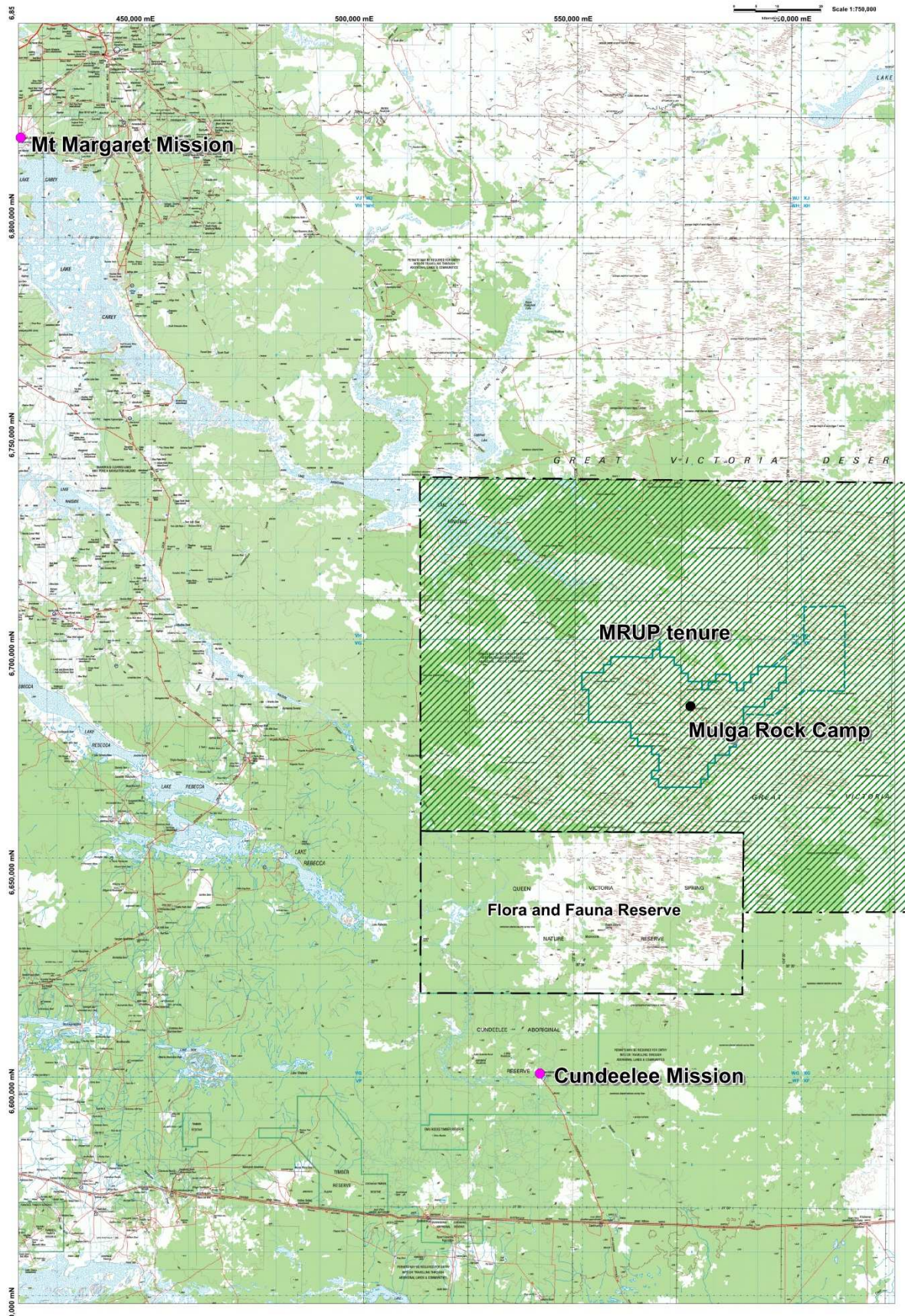


Figure 5 Areas targeted by McKeich (1982) for Ethnographic Studies
(reproduced from the original report)

1.5.2 Regional surveys undertaken by other developers

The Tropicana Joint Venture has developed the Tropicana Gold Project which is a new large gold project located 110km north east of Mulga Rock. Project heritage documentation released as part the EIA process included proposals for infrastructure adjacent to the Mulga Rock Project area and provides details of eight ethnographic surveys conducted over JV tenure over a period from 2002 to 2008 (Mattner and Bergin 2009).

This tenure included the Mulga Rock water supply search area and the western access corridor.

Details from these ethnographic surveys are described in:

- Machin, B. (2004) Heritage surveys over a selection of AngloGold Ashanti tenements including the Proponent's proposed water supply area
- Mathieu, C. and Glendenning, W. (2008). Pinjin and borefield access corridors (Mathieu & Glendenning, 2008a and b)

In a summary report for AngloGold Ashanti, Mattner and Bergin (2009) reported no ethnographic sites were identified during surveys in development areas, nominated tenure or infrastructure corridors.

1.6 Survey Area

Access is limited and the site is only accessible by four wheel drive vehicles. The survey area development elements and proposed disturbance areas identified on Figure 4.

2.0 Natural Environment

The Great Victoria Desert Bioregion as defined in the Interim Biogeographic Regionalisation of Australia (IBRA) Version 7.0 (DSEWPac 2012) extends from the Eastern Goldfields area in Western Australia across the southern parts of central Australia to the Stuart and Gawler Ranges in South Australia. It is divided into three subregions, with the MRUP located entirely within the western portion - GVD1, covering 54,427 square kilometres.

The bioregion is reported by Barton and Cowan (2001) to contain special values in relation to landscape, ecosystems and species. These include yellow sandplain communities with diverse mammalian and reptile fauna and distinctive plant communities.

The area surrounding the Project is an undulating sandy plain at an elevation of ~300-400m, crossed by ESE-trending linear sand dunes that locally can reach a height of 10-15m. The vegetation consists predominantly of an open spinifex – eucalypt association. The climate is semi-arid to arid, with an erratic rainfall of about 220mm, with 70% falling between February and August, with hot summers and mild winters. Mean daily maximum and minimum temperatures are about 34 and 18°C respectively in January and , 16 and 6°C in July.

There are no permanent surface water bodies present and groundwater is of varying quality and is associated with the mineralisation at depths of 30 to 50m below natural ground surface. Uranium mineralisation at the Project deposits is contained entirely within the palaeochannel sediments and has no surface expression. The only known limited capacity ephemeral water storage is found in a gnamma hole at Malcolm Soak 45km east of the Project area, in a small clay pan surrounded by gypsiferous (high sulphate) discharge material near the Shogun Prospect, and other small pans east of the project.

The Queen Victoria Spring Nature Reserve is located about 55km to the South-southwest of the MRUP and is the location of another ephemeral water hole which was first encountered by a European in September 1875 (Giles, 1889). At that time it was described as 150 yards in circumference and two to three feet deep and was surrounded by numerous native wells.

The presence of numerous water wells around the spring is a good indication that the spring was not a permanent feature. In April 1896 Carnegie (1898) visited the spring, and found that it and all the native wells were dry. The spring was said by Giles to be surrounded by clumps of “funeral pines”, presumably sheoaks that would have been sustained by a shallow, perched groundwater. More recent satellite imagery dataset show that the spring is ephemeral in nature, and shows no surface expression most of the time.

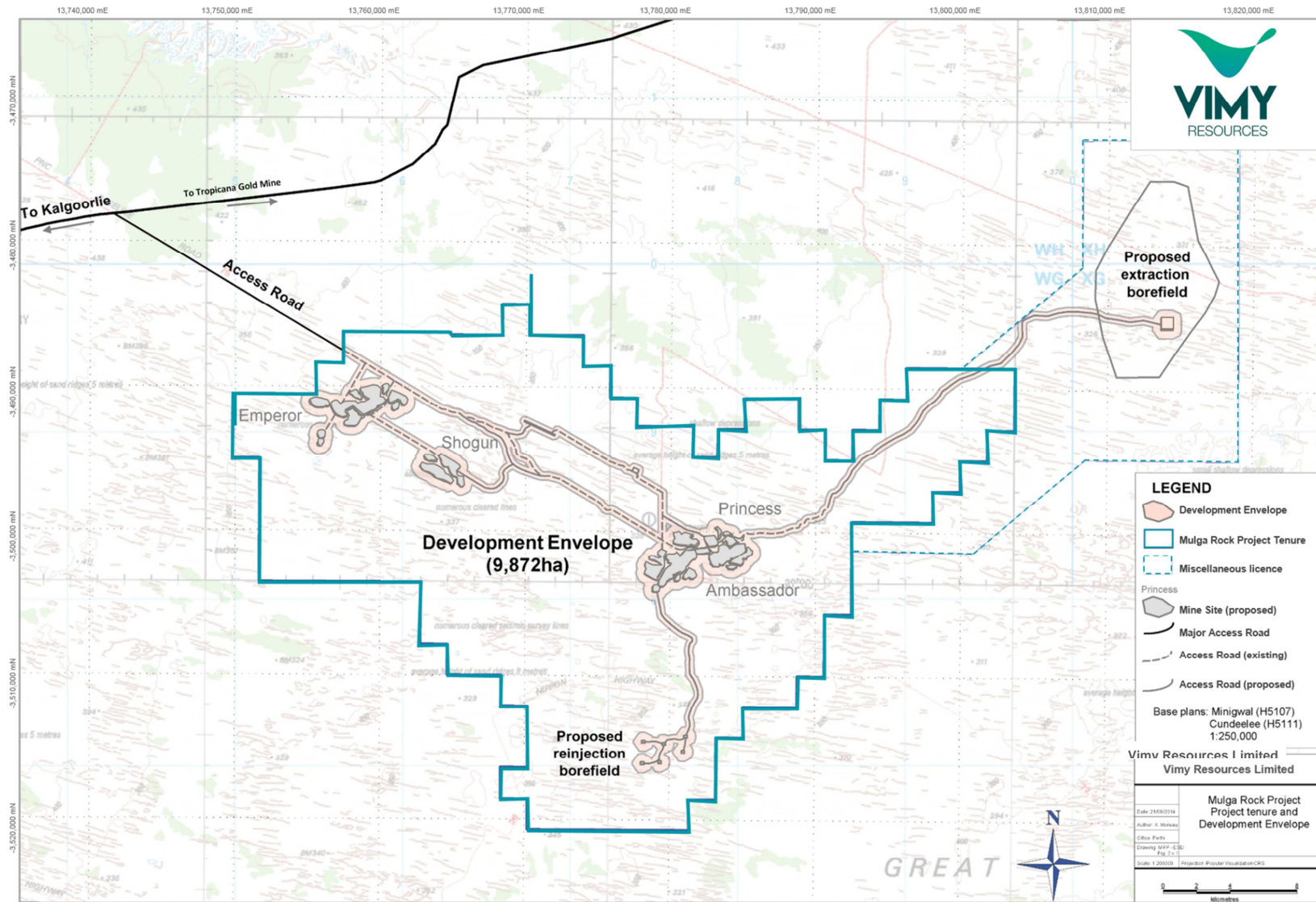


Figure 6 Mulga Rock Project showing development envelope

3.0 Survey Methodology

Following discussions with regulatory agencies, in July 2010 the Proponent commissioned Mr Wayne Glendenning, Principal of Warranup Pty Ltd, and Dr Christine Mathieu to undertake follow-up ethnographic survey(s) of the MRUP area using the Site Identification Model approved by the Department of Indigenous Affairs (DIA 2010).

Senior Wongatha Lawmen and Women spokespersons were nominated by the Wongatha North East Independent Body (NEIB), the Wongatha's consultative body for heritage matters in the region, and employed for the 2010 survey.

3.1 Connection to Country

The MRUP straddles the border region between the people identified as Waljen to the north and Tjeraridjal to the south, and also known as as Walyen and Djerardjal (Tindale 1974; Jarvis 1979 & Berndt (1966). In 1982, Robert McKeich conducted an Aboriginal heritage survey for PNC Exploration Australia in the Cundeelee Minigwal area (McKeich 1982a, b). McKeich reported that the persons then living at Cundeelee were originally from places as far east as Ooldea, and none belonged to the country under survey. To the best of the knowledge of ople, "all the people for whom the target area may have had significance have died" (McKeich 1982a, b). In the same report, McKeich noted that the area was possibly of interest to the Wongatha people at Mount Margaret (McKeich 1982a).

In 2010, Wayne Glendenning (Principal Anthropologist of Warranup Pty Ltd) identified the Wongatha as the people to speak for the survey area. The Wongatha region extends between Menzies, Lake Rebecca, Lake Ballard, Leonora, Lake Carey and east beyond Lake Minigwal and therefore largely corresponds to the Waljen territory identified by Norman Tindale (1974, p. 258). The members of the heritage team were convened on the basis of their long term association with the region as documented in indigenous witness statements of the 2007 Wongatha Claim ruling (Annexure F), their standing in the community, their knowledge of the area and their knowledge of traditional law.

Mr Aubrey Lynch has held prominent positions in several Aboriginal organisations, including the National Aboriginal Conference (WA representative). Mr Lynch, born in Mt Margaret was a founding member of the Goldfields and Land Council in 1981, and he is full-time chairman of the North East Independent Body (NEIB) which was established in 1997 and replaced the Goldfields Wongatha Group. Mr Cyril Barnes was among the founders of the NEIB, and also born in the Mt Margaret mission. Mr Ivan Forrest was also chairman of the NEIB, and also born in Mr Margaret. Mr Patrick Edwards was initiated into the Western Desert Law when he was twenty years old, and born in Kalgoorlie. Mr Aubrey Lynch and Mr Ivan Forrest are also wati (senior lawman). Mr Leo Thomas and Mr BB Sinclair, along with all the other participants, have many years of experience in Aboriginal heritage ethnographic surveys.

All the members of the women's team have long genealogical and cultural ties to the region. Mrs Thelma O'Loughlin and her daughter Kirstin O'Loughlin are connected to this area through Thelma's father Frank O'Loughlin and Thelma's mother, Dinah Earl, and maternal uncle, Steve Earl. All were born at Lake Minigwal in the traditional manner. Since the older people have passed on, Thelma and Kirstin may now speak for the area. Mrs Celia Sullivan is connected to the region through her grandmother Kitty and her mother Temple Sullivan who lived in this country until Temple was placed in Mount Margaret Mission. Celia is a direct descendant of the people who walked this land. Mrs Maisie Harkin can speak for this country because her maternal and paternal grandparents were from east of Linden. Her paternal grandmother was Winbildanu. Maizie does not know the name of her maternal grandmother, but her maternal grandfather was Jina Birrida and he had two wives. Maizie's mother was named Nganba and she was of the Kunga Rungarra skin group and her totem was the Seven Sisters dreaming. Maizie was born near Lake Minigwal in the traditional Aboriginal way. Ms Daphne Lynch and Ms Haylay Lynch are connected to this region through their father, Mr Aubrey Lynch.

Both men and women's teams, beyond their authority to speak for country, can be trusted to have cultural knowledge relevant to the area, and to have the competences required to identify ethnographic sites of significance.

3.2 Men's Survey

The men's surveys were undertaken in July 2010 in association with NEIB representatives - Patrick Edwards; Aubrey Lynch; Cyril Barnes; Daniel Sinclair; Hector O'Loughlin (in lieu of Leo Thomas) and Ivan Forest with Wayne Glendenning of Warranup Pty Ltd. The survey was conducted in the following manner:

- An outline of the Project was provided to the survey group by the Proponent's General Manager for Geology and Exploration, Mr Xavier Moreau.
- An pedestrian and vehicular inspection of the extensive Mulga Rock grid network, which covers the Mulga Rock Project Area; and
- Debriefing and discussion each night following the day's traverses.

Traverses

The heritage survey team drove from Kalgoorlie-Boulder to the site of the proposed works.

Wayne Glendenning accompanied the Wongatha heritage team to the survey areas. The team drove through the tenements identified as Ambassador, Shogun and Emperor Prospects.

The co-ordinates of the locations where stops were made in order to check maps, check the route taken on the map and look over the area are provided below:

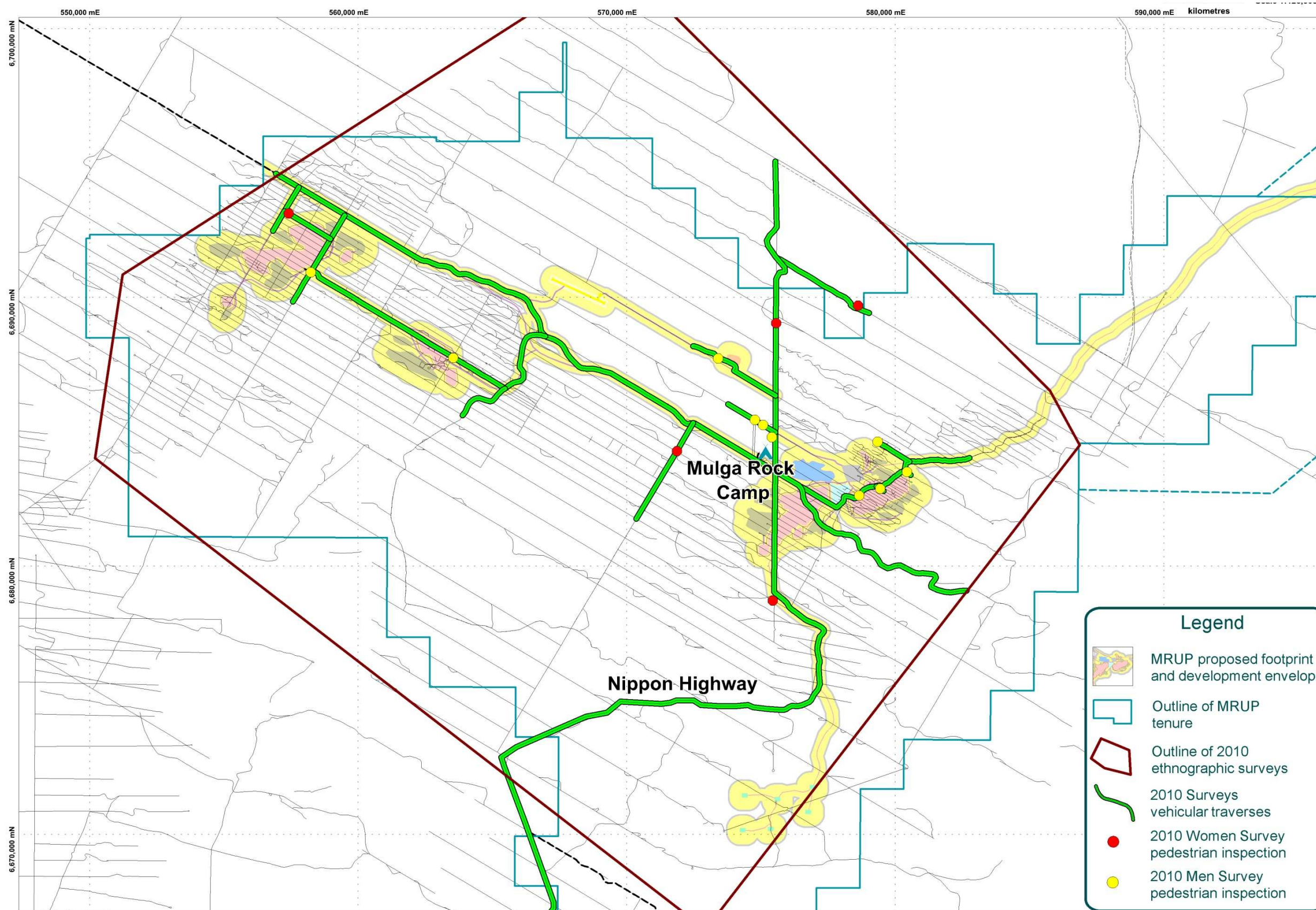


Figure 7 Outline of 2010 ethnographic surveys and pedestrian and vehicular traverses completed in July and October 2010 by the men and women surveys respectively

The route driven and pedestrian inspections carried out by the men's survey team is shown in yellow on Figure 7.

The Wongatha team confirmed to both Wayne Glendenning and Xavier Moreau that they knew of no sites of significance in the surveyed areas, and that they had not identified any new sites.

3.3 Women's Survey

The Women's survey was undertaken in the period 9 to 11 October 2010 and participants included Celia Sullivan, Maisie Harkin, Thelma O'Loughlin, Kirsten O'Loughlin, Daphne Lynch and Hailay Lynch. The supervising anthropologist for the survey was Dr Christine Mathieu who had previous experience undertaking surveys in the region for other organisations.

The programme was similar to that undertaken for the Men's survey with Project Geologist Emer O'Connor providing Project details when required. The Wongatha women's team indicated their preferred route to Emer O'Connor and surveyed the tenements Ambassador, Shogun and Emperor Prospects in this order. They stopped at the following GPS co-ordinates in order to check their progress, to see where they were on the map and the route taken. Emer O'Connor explained the proposed works at each of these stops.

The route driven and pedestrian inspection waypoints for the women survey are marked in red on Figure 7.

In the evening, following debriefing, Xavier Moreau gave a detailed talk of the company's project, mining technologies and environmental obligations and practices.

Following completion of the survey, the women's heritage team declared that they were satisfied that they understood the company plans and knew where the tenement areas lay. The team members confirmed that they knew of no sites of mythological or cultural significance in any of the tenement areas. They identified no new sites.

Survey Findings

The Wongatha participants in both heritage survey teams were satisfied that there were no sites of ethnographic significance in the area of the proposed works. The participants confirmed that they had not identified any new sites.

4.0 Discussion

4.1 Findings through desktop research and regional surveys

The Proponent undertook the necessary research to identify any previously registered sites at Mulga Rock. The company identified two former field studies commissioned by PNC: the previously mentioned ethnographic survey conducted by Robert McKeich in 1982 and the

archaeological survey conducted by Sue O'Connor in 1984. Both reports were lodged with the DAA. After contacting the DAA, and following a fortuitous enquiry at the Western Australia State Library, the Proponent was able to locate Robert McKeich in the United States who gave the company full access to his two survey reports.

McKeich conducted the PNC survey at the Cundeelee Aboriginal camp, which is at a distance of 65-70km southwest of the MRUP. McKeich, who had been initiated into the tribe at a former date, reported that he conducted exclusively male interviews “to ensure that secret-sacred information was not withheld”. In her archaeological report, Sue O'Connor note that McKeich had entirely overlooked the fact that women too have custody of specific sites and mythological areas (O'Connor 1984).

At any rate, McKeich wrote that no one at Cundeelee claimed traditional rights to this stretch of country and that the traditional owners had all passed on. McKeich concluded the following: ‘No extant Aboriginal groups have any economic, political or religious claims upon the specific area although the people from Mt Margaret [i.e. Wongatha] or some others may have an interest in the northwest section (McKeich 1982 (interim): 3). McKeich conducted two more sets of interviews with Aboriginal elders at Menzies and at Mount Margaret. None of the persons he consulted indicated any interest in the area or were able to identify any sites of significance. McKeich concluded that the findings from Cundeelee also applied to Mount Margaret.

Archaeological sites recorded by O'Connor (1984) are listed on the DAA Registered site database as ABS no. 5390.

4.2 Regional surveys undertaken by other developers

The Tropicana Joint Venture has developed the Tropicana Gold Project, a large project located 110kms northeast of Mulga Rock. Between 2002 and 2008, eight heritage surveys were conducted over Joint Venture tenure (Mattner and Bergin 2009). Project heritage documentation was released as part of the EIA process which included proposals for infrastructure adjacent to the MRUP Project area. The multiple surveys were described in the following six reports:

- Chown and Mattner 2007a Ethnographic survey of 7 Exploration Leases; E39/1204, E39/1238, E39/1214, E39/1225, E39 1227 and 4 access road corridors: L39/16, L39/172 and eastern Bypass and Independence tracks
- Chown and Mattner 2007b Ethnographic survey with Wongatha representatives of 9 water exploration tenements: L38/11, L38/114, L39/178, L69/5, L69/6, L69/7, L69/8, L69/10 and E69/2329 and access tracks at Tropicana Project Great Victoria Desert
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In addition, Mattner and Bergin completed a thorough review of the reports listed above in:

- Mattner J. and Bergin T. 2009 Ethnographic studies of the Tropicana Gold Project Area (including the access routes and water supply area) Great Victoria Desert. June 2002-December 2008. Prepared for AngloGold Ashanti Australia Ltd

All the surveys conducted at Tropicana involved Wongatha representatives. the objective for all surveys was to search for , identify and record any ethnographic sites within the defined areas

Although several archaeological sites have been documented, only two culturally significant heritage sites have so far been identified in the Tropicana Gold Project Area. A “Women’s Rockhole” was identified by one of the women informants in the Mathieu-Glendenning survey (2008), and confirmed by Mattner (2009) as belonging to the Seven Sisters Dreaming. This site is situated 30kms east-northeast of the Tropicana Operational Area within a square area 2km by 2km. The other site, a Men’s Stone Arrangement, was identified during an archaeological survey. It is believed to be a men’s site and is therefore restricted to men. This site is approximately 36km east-northeast of the Tropicana operational area and is contained in a square perimeter of 2km by 2km (Mattner and Bergin 2009). Both of these sites are well outside of the MRUP, approximately 125km to the northeast.

5.0 Conclusions

On the basis of the information provided by the heritage survey team, the Wongatha representatives have no objection to the company proceeding with their works as planned. Heritage advice notices testifying this position have been received from all survey participants and these are referred to in Appendix C.

6.0 Recent developments

Mr Wayne Glendenning was unavailable to complete the reporting associated with the original surveys over an extended period of time. As a result, in early 2014, the Proponent representative, Xavier Moreau, contacted the present author (Christine Mathieu) with a view to finalising the outstanding report.

Since the author had accompanied the women’s team, and Wayne Glendenning had accompanied the men’s team, it was agreed that the best course of action was for the company to reconvene the men’s and women’s teams so as to provide an update on the development of the Project and any changes to the disturbance envelope, and then seek confirmation of the fieldwork results in light of these changes. In June 2014, Xavier Moreau and the author individually contacted Mr Aubrey Lynch, to seek his advice on the best course of action. Mr Lynch proposed contacting all of the twelve team members (men and women) who had participated in the 2010 surveys in order for them to sign affidavits confirming their participation and findings. In July, the Proponent sent maps, details of the Project and summaries of the field survey, along with the names of the participants and places for the participants to sign formally. These affidavits are provided in Appendix B.

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Appendix A

Background information on connection to country, rights to land and Western Desert Society

Historical background

Rights to land and land ownership in Aboriginal society

Although anthropologists have placed differing emphasis on what constituted Aboriginal territorial rights before European contact, Stanner's model has proved enduring. According to Stanner, traditional Aboriginal territorial claims were of two types: claims based in religious rights, vested in birthrights, ceremonial and mythical knowledge; and claims based in economic rights – that is hunting and foraging (Stanner, 1965). Stanner called the religious territory the 'estate', and the economic territory the 'range'. The range and the estate made up the 'domain'. The estate contains a constellation of sacred sites, the custody of which was vested in persons (men or women, or both) who had birthrights and/or the mythological and ceremonial knowledge associated with various sites and clusters of sites. Commonly, the estate was inherited through one's father. Initiation estates, for their part, could also be located outside of the totemic estate inherited at birth.

Berndt (1964), Christensen (1990), Keen (1984) and others have argued that Aboriginal people had a primordial affective attachment to their totemic estate, and that it was to their estate that they referred to when they spoke of Country. However, these authors also stress that Aboriginal territorial rights were multifaceted and dependent on a range of social connections: mythical and ritual affiliation, birth and marriage alliances.

The work of anthropologist Norman Tindale (1974) placed territorial boundaries in a different light to Berndt's and others. While Tindale did not deny the relationship between religion, ritual and land, he argued that tribal boundaries in traditional Aboriginal society were founded primarily on ecology. From Aboriginal informants, Tindale learned that tribal boundaries almost always corresponded to specific physiographic features: the terrain, vegetation and local conditions (Tindale, 1974). Undoubtedly, the connection between ecology and tribal boundaries lies in the imperatives of survival. Different terrains contain different types of food, raw materials, and different sources of seasonal and permanent water. When water and food are obtained directly from the land by foraging and hunting, and when sources of water are relatively scarce, survival requires a thorough knowledge of the land and its resources. Where the territory changes, knowledge changes – thus, people are at a living advantage within their country, and at a survival disadvantage outside of it.

Another major contribution from Norman Tindale was the emphasis which he placed on language as a marker of tribal boundaries (1974). For Tindale, tribes were ecological-linguistic groups, societies bound by territory and communication. In an interview for the *Kalgoorlie Western Argus*, in December 1897, Fred McGill from Esperance explained the connection between language, territory and inter-tribal relations among the south-western tribes:

In the old times each tribe had its own district, and they were separated by differences of language, and when they came to another tribe's territory and found a difference in the tongue they would fight....

In a revisionist vein, Sutton (1995) and other anthropologists have argued that the importance given to the socio-linguistic unit in anthropology and among Aboriginal people themselves is the result of recent history and one of the consequences of the colonial impact on Aboriginal societies, rather than an aspect of traditional Aboriginal tribal life. This position, however, is difficult to reconcile with the data available and cultural precedents elsewhere: all over the world, language is a primary identifier of group belonging. In fact, Berndt also recognized the significance of dialect differences even among Western Desert people who, although they speak mutually intelligible dialects, have a preference for dialect endogamy (Berndt 1966).

The Western Desert Society

The Western Desert region which includes the Great Victoria Desert spreads over an area of 1,280,000 square kilometres (Berndt 1966). Yet it is characterised by a commonality of culture and language which has allowed anthropologists to identify the desert way of life as a single culture and even a single society. According to Berndt, two broad geo-cultural areas can be distinguished within the Western Desert as a whole, the region spreading east of Kalgoorlie to Laverton, Leonora, Oodnadatta, Ooldea, and Cundeelee, and the area extending from the Rawlison Ranges to Carnegie and Wiluna, Jigalong, to the boundary of the Eastern Kimberley. These two regions, Berndt identified as Western Desert A and B, on account of linguistic and cultural divergences, but he nevertheless regarded them as subsets of the Western Desert Cultural Bloc (Berndt 1966:30).

Where the Western Desert is concerned, the difference between Berndt's and Tindale's approach is really one of emphasis: whereas Berndt identified a cultural bloc, Tindale saw a cluster of tribes. However, both scholars are in agreement with the data. Both acknowledge that traditional Aboriginal society in the Western Desert was characterised by four main factors: the people of the Western Desert spoke mutually intelligible dialects, they shared a common social organisation, they practiced the same male initiation rites, and they maintained flexible territorial boundaries. Evidently, Western Desert peoples lived in a similar ecological environment.

Languages:

Linguist W.H. Douglas considered the Western Desert dialects as a single language, a complex of overlapping and contrasting vocabulary and syntactical items. In the 1970s, Douglas noted the spread of the Western Desert dialects over a wide geographical area from Mount Margaret, Kalgoorlie, and Cundeelee in Western Australia to Ernabella, Fregon and Amata in South Australia (Douglas 1979). According to Berndt, Western Desert language speakers have "an awareness of belonging to a cultural and linguistic unit" (Berndt 1966: 40). This has certainly been confirmed by informants in the field, and notably by the persons who participated in the heritage survey at Mulga Rock.

Berndt, however, also noted that beyond communication, dialects had an identifying purpose, and that traditionally people preferred to marry within their own dialect group (Berndt 1966).

Social organisation: the section system

While language endogamy may have been the preferred marriage mode, the correct rules governing marriage and descent were (and still are) acknowledged on the basis of “skin group”, or a classificatory section system. Skin groups (four, six and eight section systems) are widespread across the Australian continent. In the Wongatha form of social organisation, every person is born into one of six sections or skin groups [milingka, karimarra, panaka, purungu, tjaruru, yiparka] which is ascribed to him or her according to his or her mother’s and father’s own classifications. These skin categories not only determined tribal marriage but also facilitated various levels of intergroup and inter-tribal marriages among neighbours, potentially extending to marriages between people belonging to relatively remote areas or even between enemy groups. As Spencer and Gillen reported, among the Aranda of Central Australia the section system applied even when women were captured from other tribes in times of feuds:

“In all such cases the woman is allotted to a man who is Unawa [correct marriage] to her, for, even when she belongs to a different tribe to the man, the equivalent groups in the two are well known and regulate marriage just as if the man and woman belonged to the one tribe” (Spencer and Gillen 1899: 556).

In the Western Desert, the section system contributed to the relative cohesiveness of the different dialect groups.

Both Berndt and Tindale identified the limits of the Western Desert peoples along the boundary of the section system, west of Mount Margaret and Laverton region. They excluded from the Western Desert people, the neighbouring Koara [who nevertheless have skin groups], Ngurlu and Maduwongga [who did not have a section system] (Berndt 1980 and Tindale 1974). More recently, anthropologists have been of the opinion that the Western Desert Bloc should be expanded further west (Horton, 1994, Christensen, Veitch and Veth, 1990). Berndt had also entertained the idea “pending further data” (Berndt 1966:41).

There are good reasons, however, to leave the boundary of the Western Desert societies where Berndt and Tindale placed them. Historically, the section system was a fundamental social structure: not only did it rule lawful marriages, it also acted as a guide for social behaviour, determining how every individual stood as regards one another, and with this who could speak to whom, who could joke, eat, stand, sit or camp with whom - and where. The system thus governed the rules of social avoidance and the expectations of reciprocity. Where the system stopped, therefore, cultural and social norms necessarily took on a significantly different aspect.

Territory and boundaries

All anthropologists are in agreement that in the Western Desert of Australia, territorial (tribal and linguistic) boundaries were relatively flexible. According to Berndt, people could move across their neighbours’ boundaries and only had to fear punishment for trespassing “if they deliberately or inadvertently interfere[d] with a sacred site” (Berndt 1964, 34). Berndt and Tindale have both described the processes by which Desert people lived and moved across their

territorial landscape. Individuals and their families had specific owning rights to specific water-holes (my country is often referred to as “gabi” my waters) and walked between them. Hence, “country” was not conceived of as a line encircling a particular stretch of ground but as places walked and traversed (Tindale 1974). As Tindale also noted, there were areas within a ‘tribal territory’ which were never traversed, and therefore not truly owned, simply because there was no known water to be found within (ibid). Evidently, in ecologically marginal areas, exploration for the sake of curiosity would have been tantamount to recklessness.

The environment played a crucial part in the relative social and cultural cohesiveness of the people of the Western Desert. Societies based in hunter-gathering economic modes can be expected to share some cultural characteristics. Given that Western Desert people not only shared an economic system, but an ecological environment, they also shared many cultural traits. But the environment also forced economic collaboration between groups. In times of serious droughts, when water became dangerously scarce, people regrouped at more plentiful and permanent supplies, calling onto the hospitality and ties with their neighbours, until the water situation returned to normal, and the groups would again divide up and return to their distinctive countries – and their distinctive waters (Laverton Joint Study Group 1975; Strehlow 1965; Tindale 1974; Berndt 1966). As Strehlow remarked, hospitality was by “no means charitable” but rather, it was “mandated by deeply held religious concepts” (Strehlow 1965: 89). The Western Desert people claimed intergroup reciprocity not only in kin and intermarriage, but also from their shared cultural attachments to given ritual and mythological sites.

Sacred sites in traditional Aboriginal society

Aboriginal Australia is criss-crossed by the mythical tracts left by the ancestral beings who first walked the landscape in the Dreamtime. These ancient events tie groups together across social and territorial boundaries, to places of mythical significance but they also tie people in time – to “the old people”, the ancestors who have always owned the land.

For the people of the Western Desert, as for others across the continent, the land was a spiritual living landscape created by the Totemic ancestors (Tjukurr) who lived in the Dreamtime (Tjukurrpa). The landscape arose from ancient events created by the Tjukurr (animal or human) who walked, lived, ate, fought, gave birth, and so forth on the land and where, at certain places, they were transformed into natural formations. These are the places identified and named as ceremonial and mythological sites. It is the duty of humans who live on and by the land to take care of these sites according to age old rituals and practices (Stanner, 1965; Berndt, 1964; Peterson, 1971).

Mythological sites (which anthropologists also call totemic, ceremonial or sacred sites) are vested in the custody of the tribal sub-group (smaller family groups), the whole tribal/linguistic group, and tribal neighbours. Like water, mythological sites are found along particular tracts of land, and the retelling of their original making is contained in songlines. Songlines may be shared between adjoining territorial groups along several hundred kilometres. Sacred sites and

ceremonies may belong to both men and women, or to women or men exclusively. Gendered sites and their ceremonies are filled with great powers: women's sites are imbued with the powers pertaining to the mysteries and forces of human reproduction, whilst men's sites are connected to mythological and cosmic forces. The custody of men's sites falls within the secret-sacred domain of the wati – the initiated senior men.

Initiated men - the wati

The wati are men who have acquired ritual knowledge through initiation rites and ceremonies. Wati inherit the custody of sacred sites from senior wati, and in turn, pass on their knowledge to younger initiated men. Since sacred sites may be part of greater storylines or songlines which for their part cross tribal territories, aspects of wati knowledge and duties will thus extend beyond the tribal territory. For example, Tindale found that wati in Warburton knew the details of Dreaming tracks that extended over seven hundred kilometres from their own country (Tindale, 1939). Before European settlement, the songlines and sacred ceremonies established important social connections within tribal groups as well as between tribal groups, as they shaped vast networks of exchange and diplomacy. They are still significant forces today.

In the Western Desert, in traditional times, all male elders were wati because all males were initiated. The missionaries at Mount Margaret mission had some influence in reducing male initiation rites: at least, the boys and men involved in the mission were not usually initiated. Outside of the mission, however, the Law was still very much in force (Morgan, 1991). In recent years, there has been a renewal of interest in traditional Law business.

Women's ritual business

Women had rights and custody of separate exclusive sites where men should not tread – just as men's business is sacred and secret. Traditionally, women also conducted initiation ceremonies. Today, women's dancing and ceremonies are still practiced although it is commonly believed that initiation is no longer practiced.

Twentieth Century migrations out of the Desert

Western Desert people occupied and lived in their traditional lands for more than 20,000 years, and they left the desert in the space of a century. By contrast to the more temperate coastal regions, contact with Europeans came late. The first British explorer to cross the Western Desert was Warburton (1873). He was followed by Forrest (1874), Giles (1876), Wells (1896) and Carnegie in the same year. Carnegie came across Aboriginal camps and implements, but rarely did he see people for the population was sparsely distributed (Carnegie 1979:59). In 1896, prospectors and miners moved into the Mount Margaret area in search of gold.

From the turn of the twentieth century, the Desert people began to migrate out of their traditional lands, moving west towards the townships of the Kalgoorlie and Leonora goldfields, Mount Margaret and Laverton. The migration continued throughout the next decades, until the end of the 1970s, when desert life came to an end (Peasley, 1983). According to Tonkinson

(1978), desert life “ended peacefully through the emigration of the people from the centre to small fringe settlements” – people moved out of the desert partly out of curiosity, partly out of need (after periods of drought), out of fear of reprisals for breaking traditional law, and because of the ecological erosion resulting from the introduction of various animals and technologies (Tonkinson 1978: 141).

Certainly, the Western Australian state archives hold a great number of documents dated 1898 - 1908, which give an idea of the desperation of Desert people at the turn of the twentieth century. In these records, we read the letters of station owners, hospital wardens and policemen repeatedly asking the Chief Protector of the Aborigines for assistance for the many Aboriginal people coming into the desert border area at Edjudina and Pinjin. The people are described as sick, maimed, cold and starving, they have come looking for food and blankets (Cont 255, 502/1908; Cont 255, 509/1908). During the early decades of the twentieth century, Aboriginal people would continue to gravitate to the fringes of townships and the various food depots organised by the government. As the government began to release land to pastoralists, some people would also hire their labour to various station owners (Tonkinson 1978: 145).

In 1921, following a drought, Rod Shenk established the Mount Margaret Aboriginal Mission. The mission would play a significant role for the Aboriginal people of the Western Desert region and beyond. The missionaries Christianised and set out to detribalise the Aboriginal people in their care, discouraging religious practices and traditional marriage rules. But the Shenks were able to earn the trust of many Aboriginal people because they provided refuge to families, giving protection from the government policies which removed “half-caste children” into institutions and sent many of them into adoption. In addition, the mission provided education for Aboriginal children where state schools were closed to them. Maisie Harkens, Aubrey Lynch, Cyril Barnes and Leo Thomas, who were participants in the heritage surveys at Mulga Rock, were raised at Mount Margaret Mission. Even today, decades after its closure in the 1970s, Mount Margaret Mission remains a significant social, cultural and historical marker for the Wongatha people (Tonkinson, 1978).

Appendix B

Results of Search of Register of Aboriginal Sites

Search Criteria

4 sites in mining tenement 'E 3901149'.

Disclaimer

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

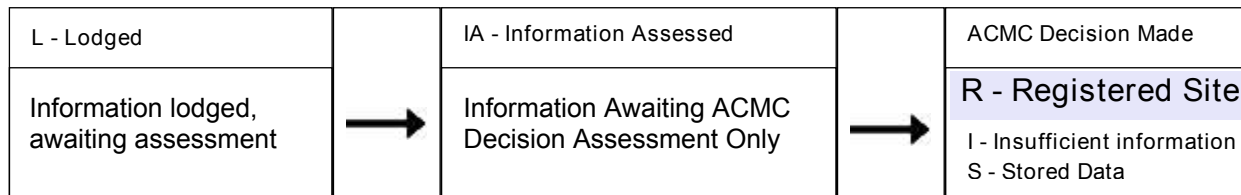
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Legend

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

Status



*Explanation of Assessment

Sites lodged with the Department are assessed under the direction of the Registrar of Aboriginal Sites. These are not the final assessment.

Final assessment and decisions will be determined by the Aboriginal Cultural Material Committee (ACMC).

Spatial Accuracy

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

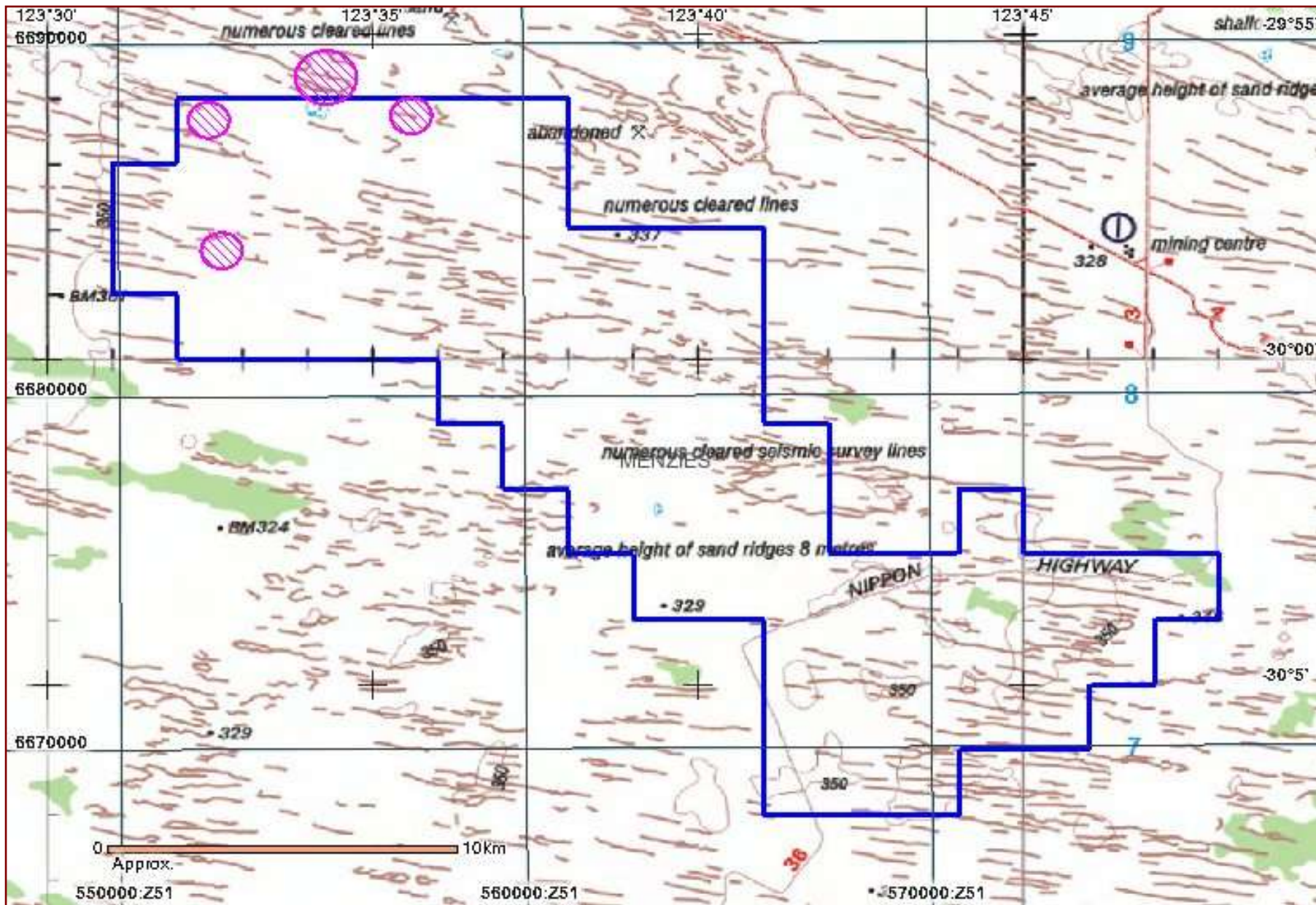
Sites Shown on Maps

Site boundaries may not appear on maps at low zoom levels



List of 4 Registered Aboriginal Sites with Map

Site ID	Status	Access	Restriction	Site Name	Site Type	Additional Info	Informants	Coordinates	Site No.
1985	R	O	N	Minigwal 2	Artefacts / Scatter			557238mE 6687958mN Zone 51 [Unreliable]	W01180
1986	R	O	N	Minigwal 3	Artefacts / Scatter			555138mE 6689058mN Zone 51 [Unreliable]	W01181
1987	R	O	N	Minigwal 4	Quarry, Artefacts / Scatter			552238mE 6687858mN Zone 51 [Unreliable]	W01182
1988	R	O	N	Minigwal 5	Artefacts / Scatter			552538mE 6684158mN Zone 51 [Unreliable]	W01183



Legend

- Selected Heritage Sites
 - Registered Sites
 - Town
 - Map Area
 - Search Area

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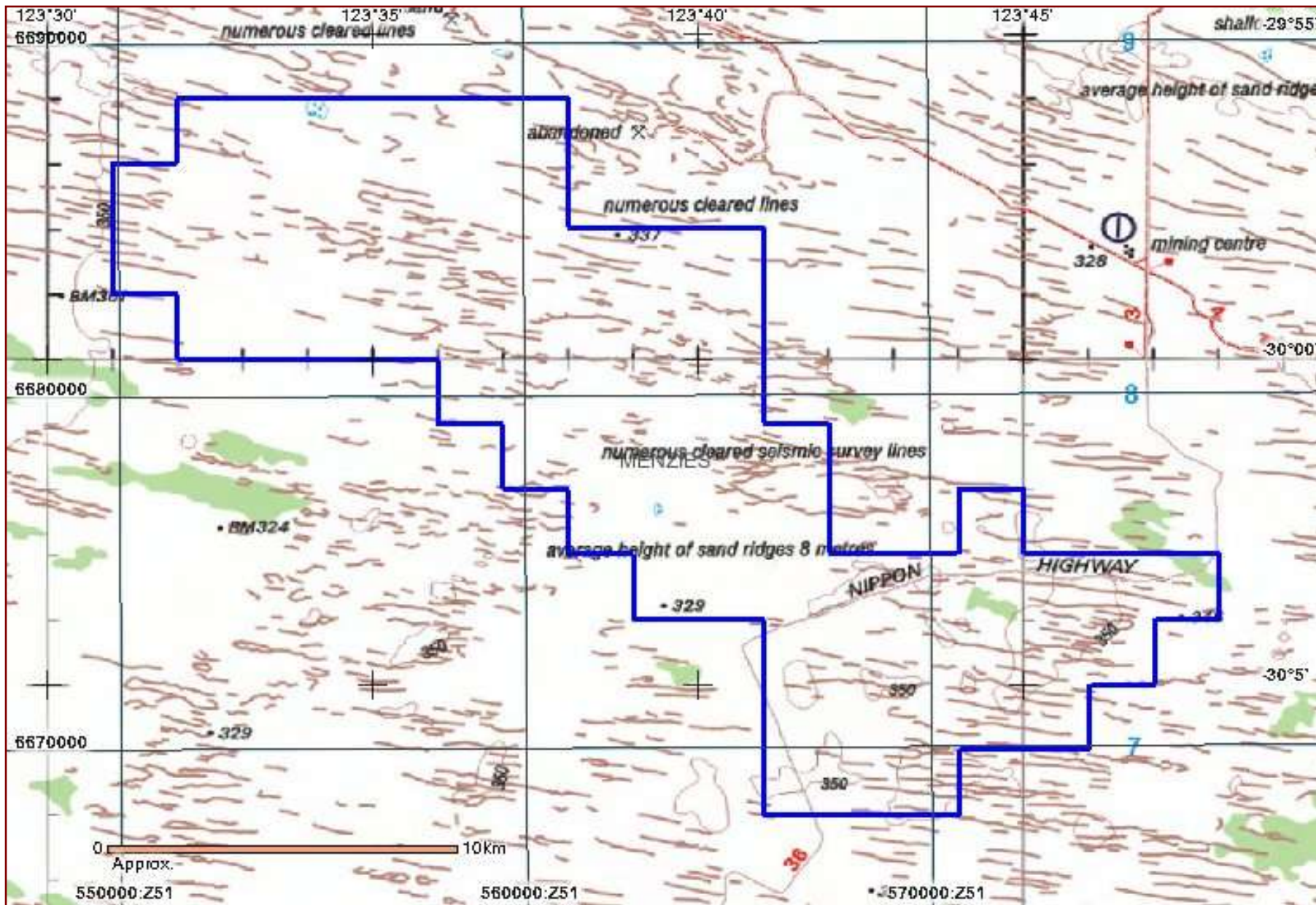
Geothermal Title, Mining Tenement, Petroleum Title boundary data copyright © the State of Western Australia (DMP) (2011.2).

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List of Other Heritage Places with Map

No results



Legend

- Selected Heritage Sites
- Other Heritage Places
- Town
- Map Area
- Search Area

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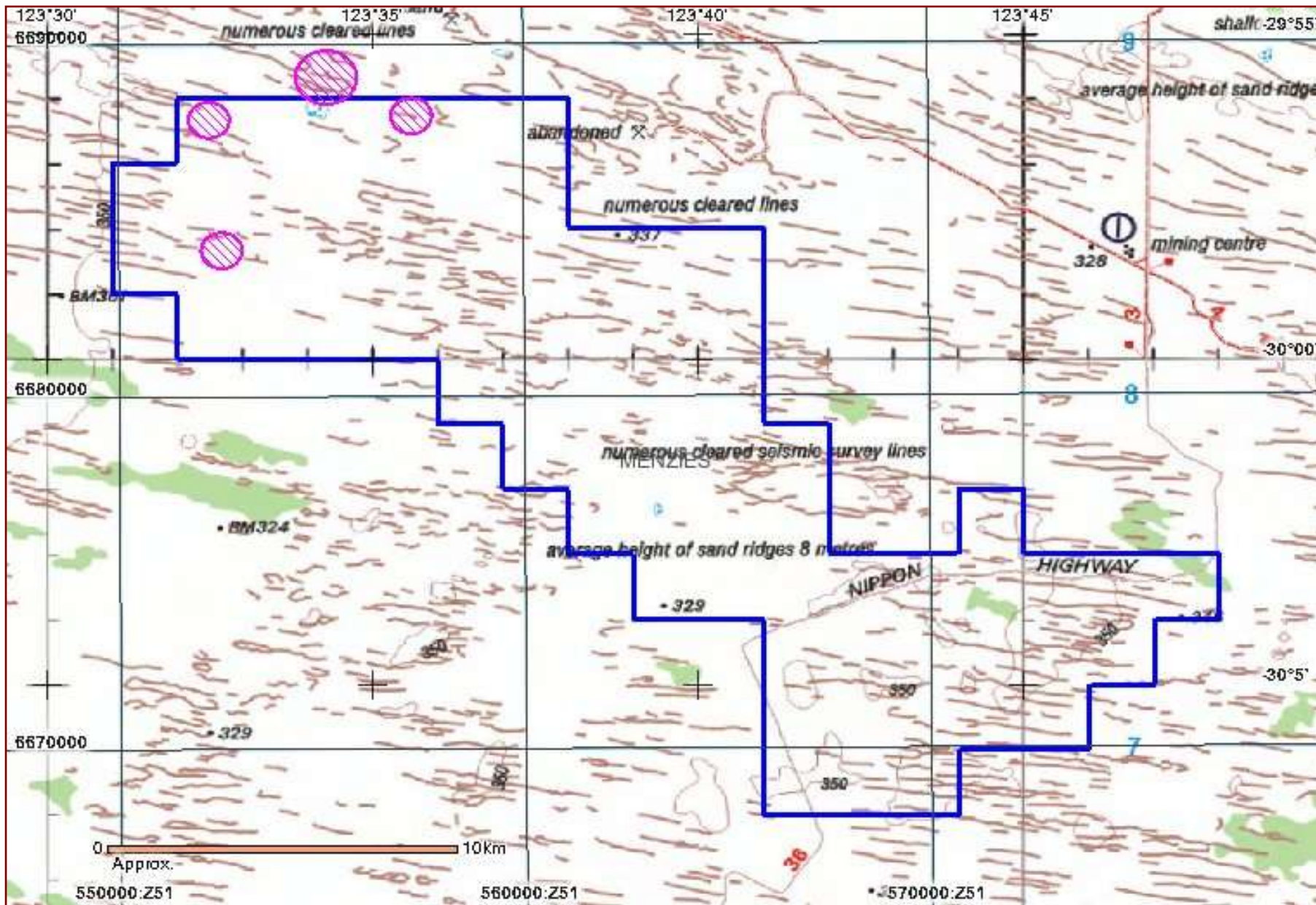
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Map Showing Registered Aboriginal Sites and Other Heritage Places



Legend

- Selected Heritage Sites
 - Registered Sites
 - Other Heritage Places
- Town
- Map Area
- Search Area

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**ADVICE ON ABORIGINAL HERITAGE SURVEYS
OF THE MULGA ROCK PROJECT AREA
EAST-NORTHEAST OF KALGOORLIE**

ETHNOGRAPHIC SURVEYS

PREPARED FOR ENERGY AND MINERALS AUSTRALIA LIMITED

WARRANUP PTY LTD

ADVICE

The aim of this advice is to provide Energy and Minerals Australia Limited (**EMA**) with the results of the Aboriginal heritage surveys of the Mulga Rock Uranium Project (**MRUP**) Area, north-east of Kalgoorlie.

Two surveys covering separate senior female and male aboriginal representatives nominated by Wongatha North East Independent Body (**NEIB**) was undertaken between July and October 2010 by Warranup Pty Ltd anthropologists Dr Christine Mathieu and Wayne Glendenning.

Representatives of the Wongatha People were invited to attend the two ethnographic components of the survey which included presentations from EMA geologists Emer O'Connor and Xavier Moreau.

Aboriginal participants were:

- Aubrey Lynch
- Patrick Edwards
- BB Sinclair
- Leo Thomas
- Cyril Barnes
- Ivan Forest

All the representatives who participated in the ethnographic surveys were known to have genealogical and cultural ties to the region. The survey area comprised the Mulga Rock Project Area shown on the attached Plan (Figure 1).

The survey methodology for both groups was identical: background presentation of planned development, vehicular transport to the survey areas followed by a pedestrian inspection of any areas nominated by the Aboriginal representatives.

A search of the Aboriginal Sites Register at the Western Australian Department of Aboriginal Affairs (**DAA**) revealed no previously recorded Aboriginal ethnographic sites located within the survey area shown on Figure 1 and no ethnographic sites were identified as a result of these EMA surveys.

All of the Aboriginal representatives consulted for this survey are satisfied that no Aboriginal ethnographic sites will be impacted by the proposed project. Their signatures are listed below:

~~9091999137~~
90919127

Aubrey Lynch

A Lynch

Patrick Edwards

PE

Witness

A Lynch Jr.

Ivan Forest

Ivan Forrest

Witness

A Lynch Jr.

Leo Thomas

Leo Thomas

BB Sinclair

BB Sinclair

Angelique G.

Angelique G.

Lois Pennington
Commonwealth Bank

BSB: 066 502

A/c: 10125068

Cyril Barnes

Cyril Barnes

Witness

A Lynch Jr.

Date:

3 19 14

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- Celia Sullivan
- Hayley Lynch
- Thelma O'Loughlin
- Kirsten O'Loughlin
- Maisie Harkens
- Daphne Lynch

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Maisie Harkens

Maisie Harkens
Witness *Maisie Harkens*

Thelma O'Loughlin

Thelma O'Loughlin
Witness *Thelma O'Loughlin*

Hayley Lynch

Hayley Lynch
Witness *Hayley Lynch*

Kirsten O'Loughlin

Kirsten O'Loughlin
Witness *Kirsten O'Loughlin*

Daphne Lynch

Daphne Lynch
Witness *Daphne Lynch*

Celia Sullivan

Celia Sullivan
Witness *Celia Sullivan*

Date:

/ /

Figure 1 Survey Area

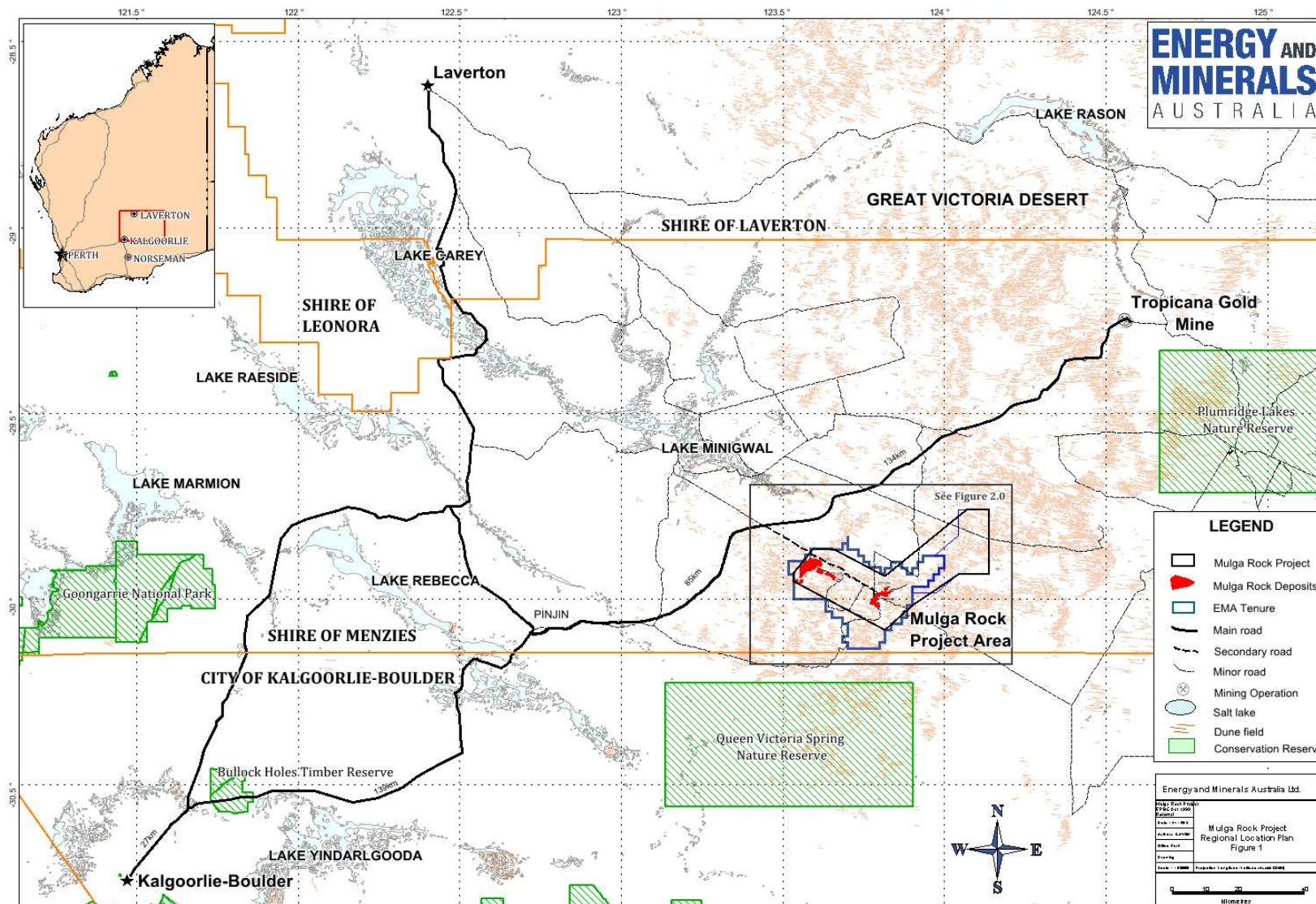


Figure 2 Detailed project area

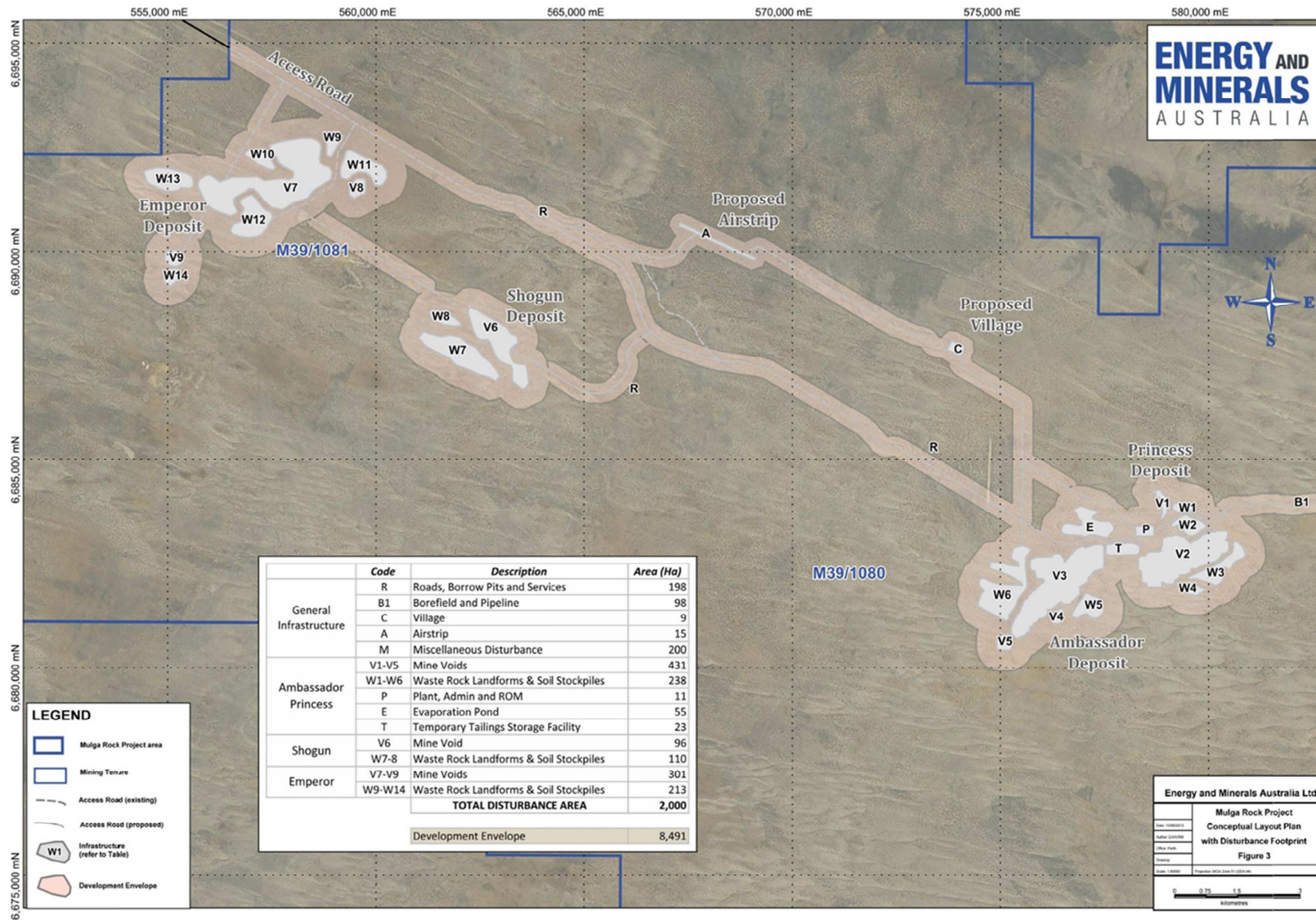
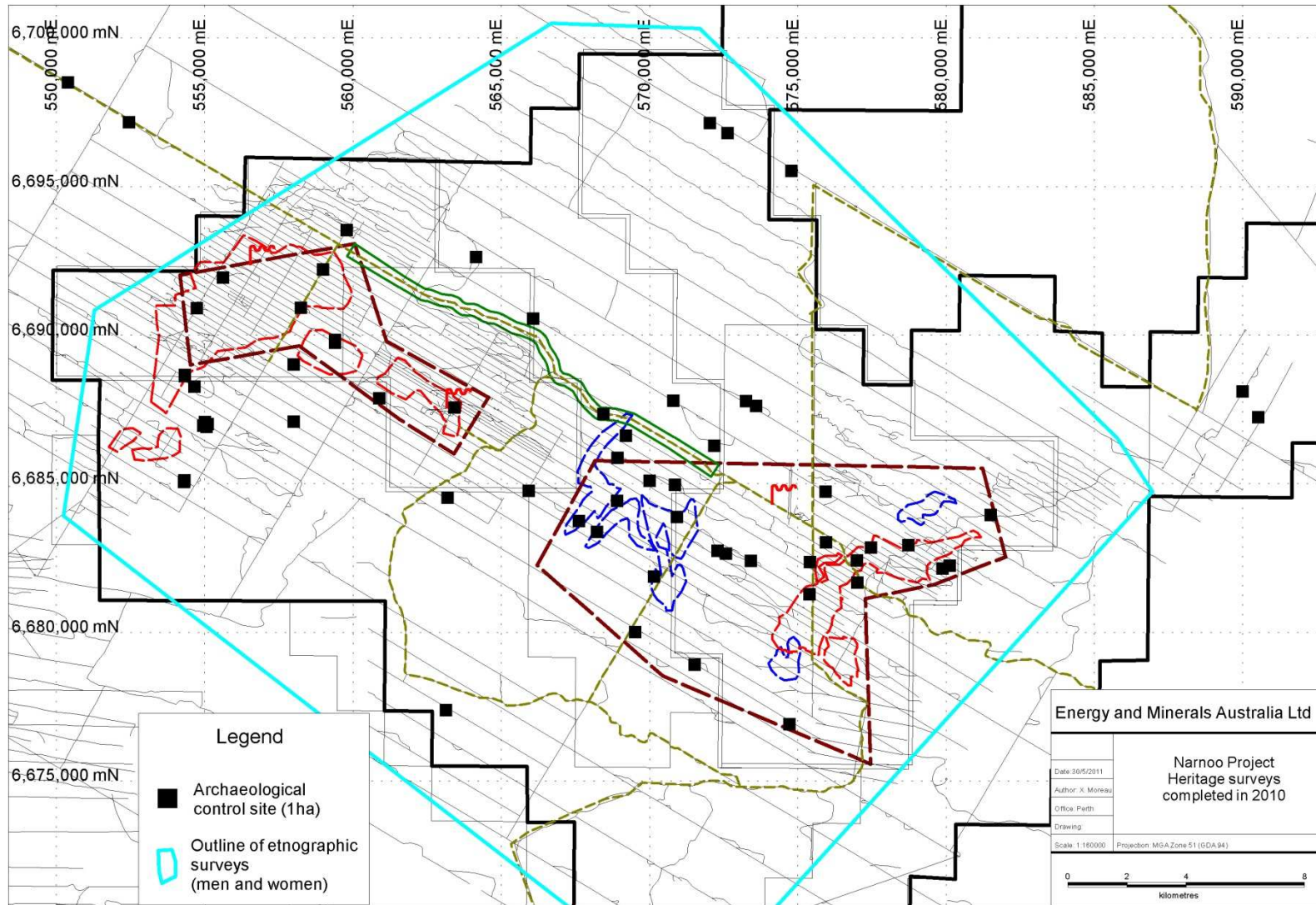


Figure 3 Survey Area



Appendix C

Heritage Advice

Appendix D

Women's and Men's Survey Participants

Women's Survey photographs



The Women's Team at Mulga Rock in October 2010. From left to right: Celia Sullivan, Christine Mathieu, Haylay Lynch, Thelma O'Loughlin, Kirstin O' Loughlin, Maisie Harkin, Daphne Lynch.



Emer O'Connor and Maisie Harkin study a map of the tenements that make up the MRUP.

Men's survey photographs



Anthropologist Wayne Glendenning and Stevie Sinclair at MRUP in July 2010



Patrick Edwards at MRUP in July 2010



Stevie Sinclair, Oliver Hirst (Vimy), Patrick Edwards, Aubrey Lynch, Cyril Barnes, Ivan Forrest and Hector O'Loughlin at MRUP in July 2010



Cyril Barnes, Oliver Hirst (Vimy), Hector O'Loughlin and Aubrey Lynch studying maps of the project

Appendix E

Confirmation of authorship and copyright of the 1982 reports by Dr R. McKeich

29 August 2010

Robert McKeich
2616 Redwood Lane
Edmond, Oklahoma
USA 73013

Department of Indigenous Affairs
PO Box 7770
Cloisters Square
Perth, Western Australia
Australia 6850

Attention: Ms K Przywolnik

Dear Ms Przywolnik

Consent for EAMA to obtain copies of Ethnographic Reports for Mulga Rocks Area

I have been contacted by Energy and Minerals Australia Limited (**EAMA**) seeking my consent to obtain copies of the following Reports, for which I am the author and which are currently held by the West Australian Department of Indigenous Affairs (**DIA**):

- (a) A survey for Aboriginal Sites in the Cundeelee Minigwal Area (Interim Report) – DIA Report ID 17275, and
 - (b) A survey for Aboriginal Sites in the Cundeelee Minigwal Area, August 1, 1982 – DIA Report ID 17276,
- (together, the **Reports**).

I understand that EAMA has contacted DIA directly in relation to obtaining copies of the Reports, but DIA has refused on the basis that the Reports are subject to copyright.

Consent

I confirm as follows:

1. I am Dr Robert McKeich.
2. I am the author of the Reports and many other documents dealing with matters relating to Aboriginal communities in Western Australia.
3. I own the copyright for the above documents, including the Reports.
4. I consent to DIA providing copies of the Reports to EAMA. EAMA has advised me that they will pay any costs associated with copying the Reports and associated maps.

Other documents

In addition to providing copies of the Reports to EAMA, please advise me and EAMA of any other documents held by DIA covering the Great Victoria Desert Region and surrounds, for which I am the author.

My contact details are:

Address 2616 Redwood Lane
Edmond, Oklahoma
USA 73013

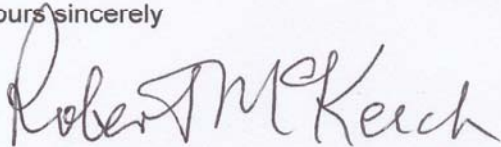
Telephone 0011 1405 330 9424

Fax

Email robigayle@cox.net

Please contact me if you have any questions in relation to the above.

Yours sincerely

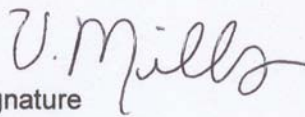


Robert McKeich

Witnessed by



Name


Signature

Copy to: Mr. C Davis
Energy and Minerals Australia Limited
PO Box 23
West Perth,
Western Australian
Australia 6872

Jo Franz, Director of Heritage and Culture