



REPORT OF AN ABORIGINAL HERITAGE SURVEY FOR A PROPOSED WIND FARM IN KOJONUP: WESTERN AUSTRALIA

*A report prepared for
Kojonup Wind Farm Pty Ltd*

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***Note:** This report, in terms of its assessment under Section 5 of the Western Australian *Aboriginal Heritage Act 1972* as amended 2023 (AHA), should be read in conjunction with the archaeological report by O'Reilly (2025) contained under this coversheet.

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MAPPING

Datum Used: GDA 1994 MGA Zone 50. Handheld GPS Unit Garmin 64CSX (+/- 10m)

GLOSSARY OF TERMS

ACH – Aboriginal Cultural Heritage
ACHC – Aboriginal Cultural Heritage Committee
ACHIS – Aboriginal Cultural Heritage Inquiry System
AHA – Western Australian *Aboriginal Heritage Act 1972* as amended 2023
BGA – Brad Goode and Associates Pty Ltd
BoM – Bureau of Meteorology
BP – Before Present
CAC – Cultural Advisory Committee
CASA – Civil Aviation Safety Authority
CHMP – Cultural Heritage Management Plan
DPLH – Department of Planning, Lands and Heritage
GDA – Geocentric Datum of Australia
GPS – Global Positioning System
HIS – Heritage Information Submission
HSP – Heritage Service Provider
ILUA – Indigenous Land Use Agreement
KWF – Kojonup Wind Farm
kV – kilovolt
MGA – Map Grid of Australia
NSHA – Noongar Standard Heritage Agreement
NTC – Native Title Claim
PBC – Prescribed Body Corporate
SWALSC – South West Aboriginal Land and Sea Council
RC – Regional Corporation
The Consultant – Brad Goode and Associates Pty Ltd
The Proponent – Kojonup Wind Farm Pty Ltd
WKSΝ – Wagyl Kaip Southern Noongar
WKSΝAC – Wagyl Kaip Southern Noongar Aboriginal Corporation

GLOSSARY OF DEFINITIONS

Archaeological Monitor – A member of the RC group engaged to observe ground disturbing activities to identify Aboriginal artefacts or objects as defined by Section 5 and 6 of the AHA.

Cultural Monitor – A senior representative from the RC group who conducts rituals at sacred places prior to ground disturbance and who mitigates spiritual issues by communication with the spirit world when sacred places are impacted by development activities.

DPLH boundary – The legal boundary of a DPLH ACH Place.

DPLH extent – An administrative polygon on the ACHIS which contains the location of a DPLH ACH Place. This administrative polygon may not necessarily be an ACH Place boundary, but in some cases is. This convention is often used to hide restricted place's actual location or to flag an area where insufficient information is known to accurately determine a boundary.

Noongar/Nyungar – Aboriginal Australian people of the Perth and South West region. 'Noongar' spelling is preferred by groups to the south of the Blackwood River and is used for legal purposes; 'Nyungar' spelling is preferred by groups north of the Blackwood River.

Waugal/Wagyl – The Rainbow Serpent, a creature in Noongar Dreaming cosmology who is believed to have formed waterbodies and some landscape features. It is the Noongar belief that the spirit of the Waugal is known to be present in, fresh and flowing water bodies, such as rivers, creeks, and springs. The Waugal is seen as the giver of life who maintains the water cycle and by extension the health of the natural world.

EXECUTIVE SUMMARY

Kojonup Wind Farm Pty Ltd is proposing to construct a Wind Farm to the southwest of Kojonup to generate renewable energy to sell into the electricity grid in Western Australia (see Figure 1).

The Kojonup Wind Farm (KWF) ‘survey area’, consists of 33 wind turbines, service tracks and cables, and a 132kV underground transmission line to feed generated power into the electricity grid via the Western Power Kojonup substation (see Figures 1 & 2; see also table 1).

The wind turbines will be placed wholly in cleared farmland approximately 1.2km apart and will require 50m diameter construction pads for turbines serviced by 25m wide development/infrastructure corridors where power lines and service tracks will be constructed.

The 132kV transmission line will run within a 15m wide easement from a central substation in the KWF just to the north of Jingalup Road to the Western Power Kojonup substation at Tunney Road, a distance of 20km.

To enable the project to connect to the Western Power Kojonup substation at Tunney Road the 132kV transmission line is required to directionally drilled under the Balgarup River, a tributary of the Blackwood River. The Balgarup River is a registered as ACH Place ID 20434 Blackwood River. This activity will require consent under Section 18 of the AHA to proceed (see Goode & Harris 2025).

To remain compliant with the AHA, Brad Goode & Associates Pty Ltd (BGA) were engaged by the proponent to conduct an ethnographic and archaeological Site Identification Aboriginal Heritage survey. The survey was conducted under the terms of the Noongar Standard Heritage Agreement (NSHA) with the cooperation of the Wagyl Kaip Southern Noongar (WKSAN) Aboriginal Corporation who provided eight participants from Noongar families with demonstrated connections to the area. A field officer from the Regional Corporation (RC) also participated in the survey to support the participants.

A search of the Department of Planning, Lands and Heritage (DPLH) Aboriginal Cultural Heritage Inquiry System (ACHIS) conducted on the **23rd of October 2024** identified there are **no** previously recorded registered cultural heritage places, lodged heritage places or historic heritage places located within the KWF survey area (see Appendix 1).

Within the proposed transmission line corridor, **one** previously recorded DPLH registered ACH Place ID 20434 Blackwood River was identified to be affected by the requirement to directionally drill the transmission line cable under the Balgarup River between coordinates 510062mE 6250787mN and 510053mE 6250908mN (see Goode & Harris 2025:16-20, Table 1 & 2). Consent pursuant to an application under Section 18 of the AHA would be required by the proponent to proceed with this activity.

ACH Place ID 20434 Blackwood River is recorded as a mythological ACH place due to the sacred belief that the river and its tributaries were created by the Dreaming serpent called the *Waugal* (AIC 2003: 2; Goode 2003: 10). The Blackwood River was also reported to be a food and water source, a fishing, a hunting, and a camping place, as well as a traditional path or *bidi* that Noongar people would use to travel from inland areas to the coast. The Blackwood River is also considered a cultural boundary between the *Pibelmen* and *Wadandi* language groups (Centre for Social Research et al. 1997: 152; Goode 2003: 10). Due to the significance of the Blackwood River, it was further reported that if the Noongar community failed in their custodial obligations to protect the river, then the *Waugal* could “bring sickness” to them (Goode & Cue 2008: 1).

The Balgarup River being a primary tributary of the Blackwood River is defined as an important component of this ACH place. The Balgarup River has been identified in various surveys in the

Kojonup region to have similar cultural values to those of the Blackwood River and is also known to be the main migration path for traditional people to travel to the north and west during the ceremonial season (see Huxtable & Johnston 2023: 32).

As a result of the ethnographic consultations held with eight representatives from the WKSAN Aboriginal Corporation on the 6th and 7th of March 2025, **no new** ACH places as defined by Section 5 of the AHA were identified within the KWF survey areas or along the transmission line corridor.

As a result of the survey Crown Reserve (7862) was reported to have been formerly a historical Noongar camping ground, referred to as 'Tardup Hill Camp'. The camp was in habitual use throughout the 1930s and 1940s during the assimilation era. Tardup, as it is locally called, is of significance as a social historical place associated with the core Noongar families that make up the Kojonup Noongar community. In the groups opinion this place should be recorded as a potential ACH Place under the AHA as it is a special place in the social historical story of the Kojonup people during the assimilation period when Noongar people were governed under the *1905 Aborigines Act*. As such, this reserve may be a place to which Section 5(c) of the AHA applies due to the sentiment attached to it by the Kojonup Noongar community and its anthropological interest as it marks a place in history when Aboriginal people were forced by the state to live on the margins of society due to discriminatory legislation. As the project is currently planned Tardup Hill Camp will not be affected by the work.

The Balgarup River registered as DPLH ACH Place ID 20434 Blackwood River was confirmed to contain the Aboriginal cultural heritage values that have been previously recorded. The Balgarup River was confirmed to be a part of the sacred Blackwood River water system and holds both religious and customary significance. The WKSAN representatives confirmed that it was a sacred place created by and maintained by the Waigal. The WKSAN representatives advised that Noongar people traditionally would use this waterway for freshwater and as travel routes to the north and the west during the ceremonial season. Historically accessible portions of the Balgarup River were utilised for camping, fishing, and community recreational activities.

In relation to the project the WKSAN representatives advised they support the proponent seeking ministerial consent under Section 18 of the AHA to carry out directional drilling under the Balgarup River for the transmission line. This support is subject to the proponent placing the drill pits in farmland outside the ACH Place boundary and engaging WKSAN representatives as monitors to observe for artefacts and to mitigate any spiritual and environmental effects resulting from the work.

As a result of the ethnographic survey the WKSAN representatives also requested that the proponent endeavour to directionally drill under all other watercourses in the survey area as this was defined to be the less harmful method to cross creeks with cables than open trenching.

However, based upon further consultation after the initial survey the WKSAN people consulted also understand that that drilling the smaller creek crossings may not be commercially viable and as such open trenching maybe required. That where open trenching is utilised for small creeks that the proponent re instate the bed and banks and the riparian zone in order to preserve habitat for animals and birds and the amenity of the areas aesthetically (see second LOA appendix 2).

The WKSAN representatives also requested that Aboriginal archaeological monitors be present for all initial excavations for cabling and road construction works to observe any artefacts uncovered as a result of the works. If artefacts are found, after being recorded by an archaeologist they could be relocated by the Traditional Owners to safe areas in the adjoining lands.

The WKSAN representatives advised that the proponent should avoid all granite areas that may be located within the KWF survey area and along the transmission line. Here it was identified that

granites are 'cultural areas' that contain gnamma holes and quartz and other resources that are important to Noongar people.

Finally, the group advised that where possible the proponent should avoid clearing trees, especially mature trees as trees are becoming rare in the region due to its agricultural use. Here it was advised that any trees cleared should be offset by planting occurring in other areas, and WКСN rangers could assist with such work.

As a result of this ethnographic survey the following recommendations are made:

It is recommended that Kojonup Wind Farm Pty Ltd can proceed with the project without risk of impacting any ethnographic ACH places, as defined by Section 5(b) & 5(c) of the AHA, within the survey area.

It is recommended that Kojonup Wind Farm Pty Ltd seek consent under Section 18 of the AHA to use the land at the Balgarup River crossing between coordinates 510062mE 6250787mN and 510053mE 6250908mN registered as ACH Place ID 20434 Blackwood River in order to install an underground transmission line as part of the KWF project.

As this has the prior, free and informed consent of the WКСN Aboriginal Corporation **it is recommended** that the minister grant this consent giving reference to the requested conditions:

- That the cable transmission line be installed through directional drilling with placement of the drill pits outside of the ACH place boundary.
- That the proponent engages two WКСN representatives as monitors to observe for artefacts and to mitigate any spiritual and environmental effects resulting from the work.
- That the proponent minimises any trees cleared at the crossing. Should any trees be required to be cleared that they are offset by plantings elsewhere in the area.

It is recommended that the Kojonup Wind Farm Pty Ltd give due consideration to other mitigation and management requests made by the Traditional Owners should the project proceed:

- That where open trenching is utilised for small creeks that the proponent reinstate the bed and banks and the riparian zone in order to preserve habitat for animals and birds and the amenity of the areas aesthetically (see second LOA appendix 2).
- That two Aboriginal heritage monitors be present for all initial excavations and road construction works.
- That employment opportunities be offered to the local Kojonup Noongar community via consultation with the CAC at the WКСN Aboriginal Corporation as part of the project.
- That all contractors undertake cultural awareness training; and
- Any tree clearing be offset by native vegetation planting. This work could be conducted by Noongar Rangers.

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REPORT

Report of an Aboriginal Heritage Survey for a Proposed Wind Farm in the Shire of Kojonup: Western Australia

ISSUE

Kojonup Wind Farm Pty Ltd is proposing to construct a Wind Farm to the southwest of Kojonup to generate renewable energy to sell into the electricity grid in Western Australia (see Figure 1).

REPORT OBJECTIVES

To report on archival research to determine if any previously recorded DPLH Aboriginal Cultural Heritage places are located within the survey area.

To report on consultations held with representatives of the Wagyl Kaip Southern Noongar (WKSAN) Aboriginal Corporation to determine if any new Aboriginal Cultural Heritage places will be affected by the above project proposal.

To report upon management recommendations should any DPLH registered Aboriginal Cultural Heritage sites, lodged places, or historical places be identified to be located within the survey area.

To report on the significance of Balgarup River as a component of registered ACH Place ID 20434 Blackwood River and provide an impact assessment of the proponent's requirement to drill a transmission line across this river under a Section 18 application of the AHA.

BACKGROUND

On the 5th of November 2024, Dr Sarah Rankin (Managing Director) from Kojonup Wind Farms Pty Ltd commissioned Brad Goode & Associates Pty Ltd (BGA) to conduct a Site Identification Aboriginal Heritage survey to consider the project.

The Kojonup Wind Farm (KWF) project is required to assist the state of Western Australia to reach sustainable low carbon emissions power generation targets set by the federal government for 2030.

The survey was conducted under the terms of the Noongar Standard Heritage Agreement (NSHA) with the cooperation of the Wagyl Kaip Southern Noongar Aboriginal Corporation (WKSANAC). The WKSANAC provided eight participants from Noongar families with demonstrated connections to the Kojonup area. A field officer from the Regional Corporation (RC) also participated in the survey to support the participants.

The proposed KWF project is located 275km to the south of Perth and 20km to the southwest of the township of Kojonup in the Great Southern Region of Western Australia.

The KWF projects, consists of 33 wind turbines, service tracks and cables, and a 132kV underground transmission line to feed generated power into the electricity grid via the Western Power Kojonup substation.

The wind turbines will be placed in farmland approximately 1.2km apart and will be in 50m diameter construction pads serviced by 25m wide development/infrastructure corridors where power lines and service tracks will be defined. This equates to a total activity area of 142.63 hectares.

The 132kV transmission line will run within a 25m wide easement from a central substation in the KWF just to the north of Jingalup Road to the Western Power Kojonup substation at Tunney Road, for a distance of 19.93km or 62.93 hectares.

The total project activities equate to a total 'survey area' of 206.48 hectares.

Table 1: Boundary coordinates and cadastral lot information for survey areas (GDA94 MGA Zone 50)

Survey Area			
Cadastral lot information	ID	Easting mE	Northing mN
Transmission Line (62.93 ha)			
38 x Cadastral lots: Lot 100 (D089244), Lot 2 (P004564), Lot 5 (P004564), Lot 101 (P020812), Lot 16 (P227373), Lot 19 (P227373), Lot 834 (P101264), Lot 1334 (P105244), Lot 162 (P222713), Lot 163 (P222713), Lot 167 (P222713), Lot 168 (P222713), Lot 173 (P222713), Lot 174 (P222713), Lot 6458 (P141509), Lot 7376 (P141927), Lot 7540 (P145822), Lot 7639 (P145912), Lot 7893 (P146692), Lot 8389 (P155591), Lot 158 (P222713), Lot 17 (P227373), Lot 400 (P302641), Lot 401 (P302641), Lot 103 (P060512), Lot 104 (P060512), Lot 6281 (P141784), Lot 7 (P005995), Lot 12 (D039295), Lot 475 (P101270), Lot 164 (P222713), Lot 165 (P222713), Lot 166 (P222713), Lot 169 (P222713), Lot 170 (P222713), Lot 176 (P222713), Lot 178 (P222713) and Lot 119 (P104357).	1	512099	6241601
	2	512123	6241598
	3	512448	6258913
	4	512455	6258890
Wind Farm project area (including access tracks, underground cabling and turbine locations) (142.63 ha)			
26 x Cadastral lots: Lot 1 (D064391), Lot 3 (D075569), Lot 1 (D085513), Lot 100 (D089244), Lot 1 (D092262), Lot 16 (P227373), Lot 5595 (P132643), Lot 6281 (P141784), Lot 6458 (P141509), Lot 6649 (P079541), Lot 6737 (P141843), Lot 7376 (P141927), Lot 7414 (P141932), Lot 7418 (P141922), Lot 7540 (P145822), Lot 7639 (P145912), Lot 7806 (P146504), Lot 7893 (P146692), Lot 7933 (P144874), Lot 8066 (P144947), Lot 8072 (P144953), Lot 8073 (P149157), Lot 8074 (P149158), Lot 8452 (P144953), Lot 102 (P409494), Lot 103 (P409494).	1	511792	6246649
	2	512008	6246495
	3	513463	6243732
	4	514822	6242430
	5	513391	6240366
	6	512018	6237825
	7	510304	6237137
	8	509436	6237116
	9	509459	6237937
	10	510820	6241006
	11	509223	6242789
	12	511381	6244915
	13	511401	6246285
Turbine Locations (central point)			
Lot 16 (P227373) – on contaminated land	T 01	511792	6246624
Lot 100 (D089244)	T 02	512288	6245669
Lot 7639 (P145912)	T 03	511331	6245746
Lot 7540 (P145822)	T 04	512090	6244644
Lot 7540 (P145822)	T 05	511399	6244932
Lot 7893 (P146692)	T 06	511360	6243130
Lot 6281 (P141784)	T 07	512561	6243768
Lot 6281 (P141784)	T 08	513447	6243713
Lot 6737 (P141843)	T 09	513618	6243048

Survey Area			
Cadastral lot information	ID	Easting mE	Northing mN
Lot 6737 (P141843)	T 10	514797	6242429
Lot 6737 (P141843)	T 11	513616	6242223
Lot 7376 (P141927)	T 12	512215	6242160
Lot 7893 (P146692)	T 13	511269	6242261
Lot 7893 (P146692)	T 14	510287	6242751
Lot 5595 (P132643)	T 15	509243	6242774
Lot 1 (D085513)	T 16	509592	6242114
Lot 6649 (P079541)	T 17	510669	6241801
Lot 7893 (P146692)	T 18	511839	6241638
Lot 8452 (P144953)	T 19	512699	6241209
Lot 8072 (P144953)	T 20	513508	6240996
Lot 7806 (P146504)	T 21	512294	6240978
Lot 8073 (P149157)	T 22	511491	6240415
Lot 7414 (P141932)	T 23	510836	6240987
Lot 8066 (P144947)	T 24	513167	6240309
Lot 103 (P409494)	T 25	511445	6239716
Lot 103 (P409494)	T 26	511599	6238791
Lot 1 (D092262)	T 27	512369	6238637
Lot 7418 (P141922)	T 28	512021	6237849
Lot 102 (P409494)	T 29	511101	6238494
Lot 8074 (P149158)	T 30	510544	6237940
Lot 3 (D075569)	T 31	509484	6237938
Lot 7933 (P144874)	T 32	510299	6237161
Lot 3 (D075569)	T 33	509461	6237112
Wind Farm substation (0.92 ha)			
Lot 737 (P141927)	1	512071	6241600
	2	512173	6241601
	3	512193	6241517
	4	512082	6241511

As a result of the above scope of works, an ethnographic Site Identification Aboriginal Heritage Survey was conducted by Mr Brad Goode (Managing Director / Principal Anthropologist) and Ms Lee-Anne Lange (Ethnographic Assistant) from BGA from the 6th - 7th of March 2025, with eight representatives from the WKSNAAC.

Dr Sarah Rankin (Managing Director) and Mr Julian Mills (Director) representing Kojonup Wind Farm Pty Ltd were also present on the survey to provide technical details for the project.

Ms Leeanne Minitier (Manager Heritage Services) from the WKSNAAC was also present on the survey to assist the survey team participants.

The archaeological survey was conducted by Mr Tom O'Reilly (Senior Archaeologist), Mr Darren Rowsell (Consultant Archaeologist) and Mr Avery Dimasi (Archaeologist) from BGA on the 5th – 8th of March 2025. The results of the archaeological survey are reported by O'Reilly (2025) under the same coversheet.

The following report documents the results of the ethnographic survey.

LOCATION

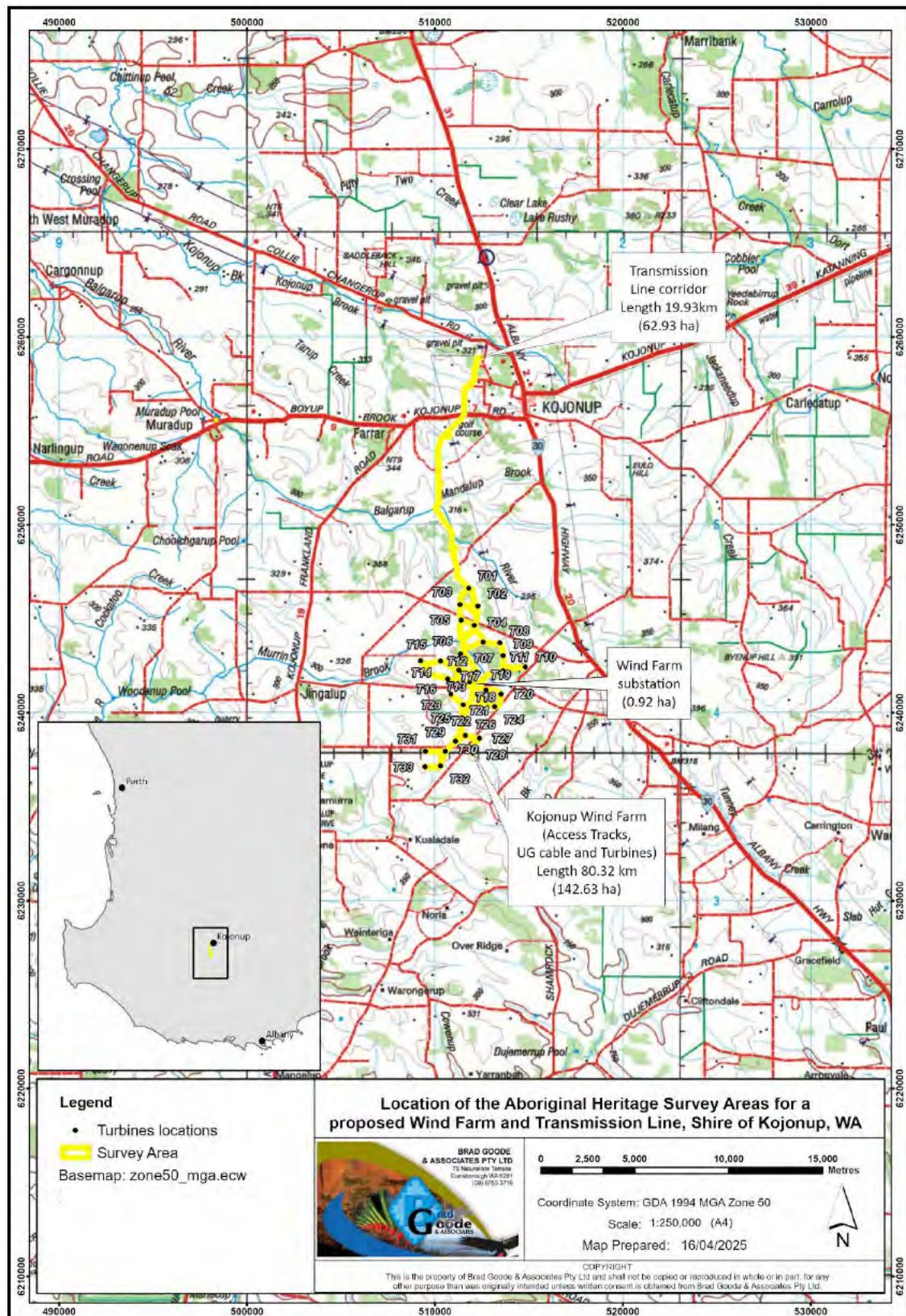


Figure 1: Location of the KWF survey area.

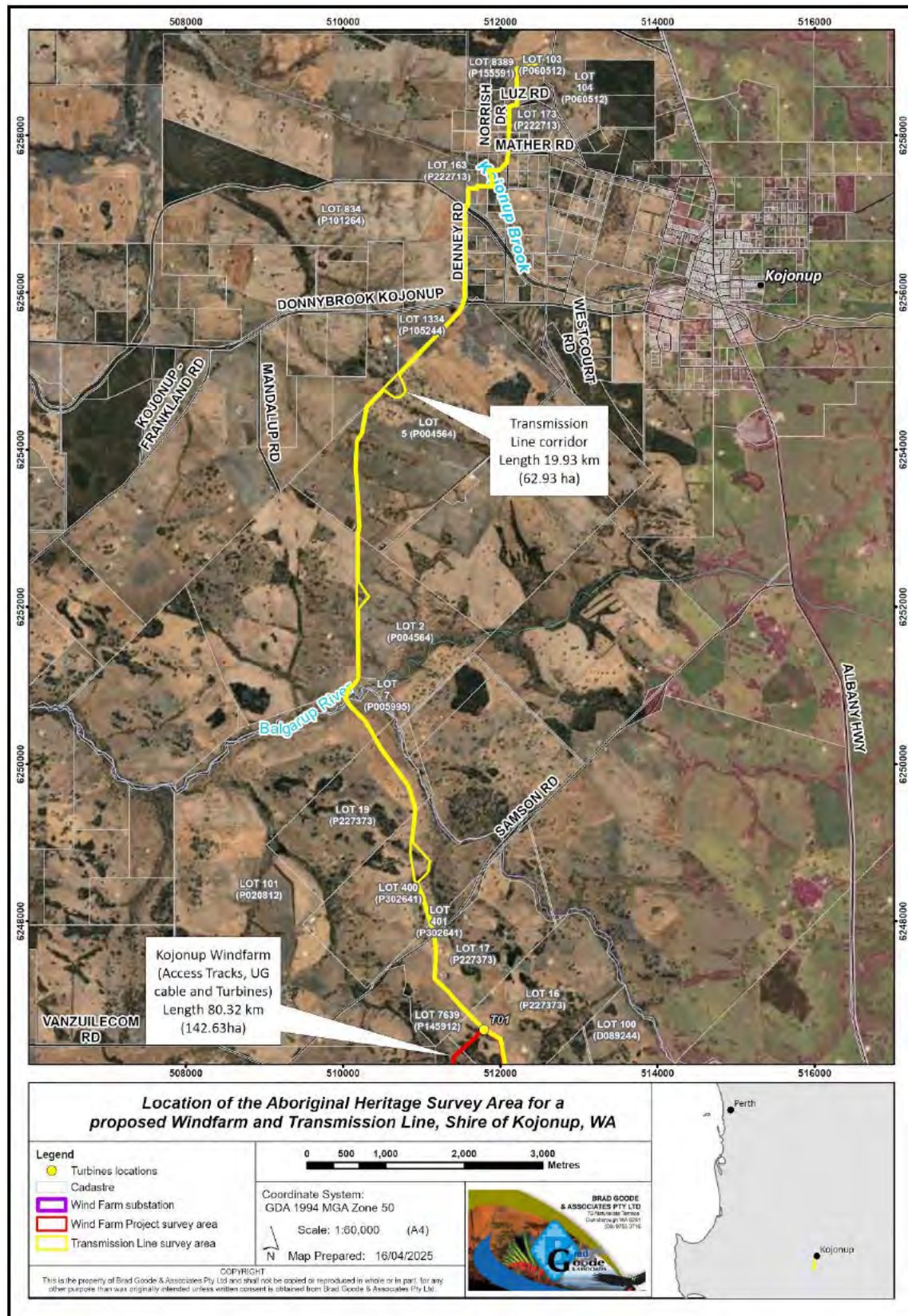


Figure 2: A map showing the extent of the transmission line corridor from the northern end of the KWF activity area.

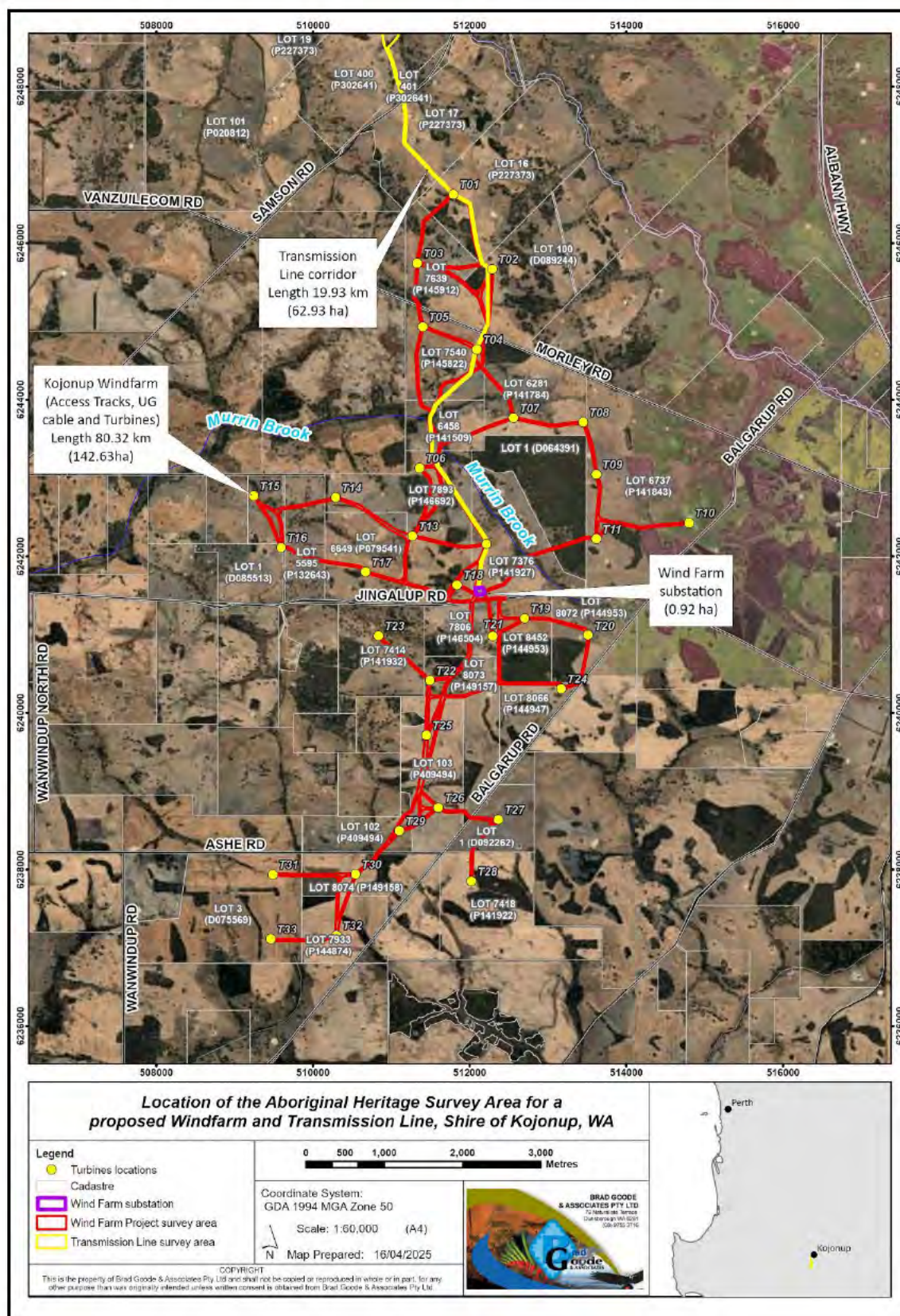


Figure 3: A map showing the locations and extents of the KWF activity areas and the central transmission line corridor within the wind farm.

ETHNOGRAPHIC & HISTORICAL BACKGROUND

TRADITIONAL NOONGAR CULTURE

Anthropological research suggests that prior to European settlement, the South West of Western Australia was considered to form a distinct cultural bloc that was defined by the distribution of Noongar language groups. The word 'Noongar' is the generic term used today to define those people of Aboriginal descent whose ancestors originally occupied the whole of the South West, with the term originally meaning "man" or "people" (Bates 1985: 47; Collard 1994: 23).

Before the word Noongar was used as a group or linguistic term, the Indigenous peoples of the South West recognized themselves, their language and culture, as 'Bibbulmun' (Bates 1985). Bates (ibid: 46-54) writes that the Bibbulmun were the largest homogenous group in all of Aboriginal Australia, with their land taking in everything from a line drawn from Jurien Bay on the west coast to east of Esperance on the south coast, with the inland boundary following that of the circumscribed socio-linguistic groups.

Bates (1985: 47) stated that the Bibbulmun further distinguished themselves by terms that referred to the type of country that they occupied and points of the compass, writing:

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

Tindale (1974) identified thirteen different subgroups in the South West based on socio-linguistic boundaries and minor dialect differences. In regard to the study area, Tindale (ibid: 244) reported the Kojonup area to be occupied by the Kaneang:

On the upper Blackwood River; east to a line joining Katanning, Tambellup, Cranbrook, and Tenterden; at Kojonup, Collie, Qualeup, Donnybrook, Greenbushes, Bridgetown; headwaters of Warren and Frankland rivers; south bank of Collie River to Collie; in later days they went west to the coast and as far north as Harvey. North-eastern limits of the tribe correspond with the change from place names with [-up] terminations to ones with [-ing] (Tindale 1974: 244).

To the east of Kojonup were the Koreng people, who Tindale (1974: 246) defined as being located:

From Gairdner River to Pallinup (Salt) River; at Bremer Bay; inland to Jeramungup, Pingrup, Nampup (=Nyabing), Badgebup, and Kibbleup near Broome Hill; south to Stirling Range; at Gnowangerup and Ongerup; west to Cranbrook and Tambellup but not originally at Kojonup or Qualeup; they moved west in earliest settlement times under pressure from Wudjari. Northern limit marked by change of termination of place names from [-up] to [-ing]; border place names have alternative versions. The Hassell manuscript summarized by Davidson has much data about this tribe included under the tribal name Wheelman (i.e., Wiilman of this work) (Tindale 1974: 246).

To the north of Kojonup were the Wiilman people (Tindale 1974: 260), located:

At Wagin and Narrogin; on Collie, Hotham, and Williams rivers west to Collie; Wuraming north to Gnowing, Dattening, and Pingelly; east to Wickpin, Dudinln, and Lake Grace; south to Nyabing (Nampup), Katanning, Woodanilling, and Duranilling. Southern and western boundaries correspond with the change in place name terminations from [-il]] to [-::~p]. The Hassell manuscript as summarized by Davidson includes much Koreng tribe data under the name of this tribe (Tindale 1974: 260).

The Noongar or Bibbulmun peoples were a distinct group in that their initiation practices varied markedly from their desert and semi-desert dwelling neighbours. Unlike desert groups, Noongar peoples did not practice circumcision or subincision, but rather practiced a ritual of nasal septum piercing and scarring of the upper body (Bates 1985: 151-153). These initiatory differences remained socially significant long after colonisation and, to some extent, remain so today. To begin the initiation, process the Bibbulmun would remove a boy at age nine or ten from his home camp to live with his maternal uncles for several years travelling far and wide between several relatives' camps. During this time upper body cicatrization and nasal septum piercing would take place and he would learn the lore of the country before returning to live with his immediate family having passed into manhood (ibid: 151-158). Women of the Bibbulmun people were accorded more initiative liberty than the surrounding circumcised groups (Berndt & Berndt 1979: 86). The custom of *mony*, conferring the status of *moyran* or grandmother on a woman gave her authority to arbitrate in quarrels and during armed disputes (ibid).

Within the Bibbulmun Noongars, two primary moiety divisions existed, the *Manichmat* or "fair people of the white cockatoo" and *Wordungmat* or "dark people of the crow", which were the basis of marriage between a further four class subdivision, *Ballaruks*, *Tondarup*, *Nagarook* and *Didaruk* (Bates 1985: 74). Bates (1966: 24-25) describes the only lawful marriage between the groups to be "the cross-cousin marriage of paternal aunts' children to the maternal uncles' children", and states that the four clan groups and relationships, under different names, are "identical in every tribe in Western Australia, east, north, south and southwest".

Noongar people were often observed to marry outside of their immediate vicinity, and it seems likely that this served to reinforce alliances with neighbouring tribes. Inheritance in the marriage relationship was a form of reciprocity, which transferred hunting rights and privileges of land access between groups (Le Souef 1993: 30).

The Noongar people of the west coast followed a matrilineal system of descent whereas those of the south coast 'below Augusta and the Donnelly River' observed patrilineal descent (Bates, 1985: 74-77). Each socio-linguistic group consisted of a number of smaller groups. Each of these smaller groups was made up of around 12 to 30 persons, related men, their wives and children and, at times, visiting relatives from other groups. These subgroups could be described as a family, a band, a horde, or, more correctly, the local descent group (Green 1984: 9). For every local descent group there was a tract of land with which they most closely identified themselves with. An individual or a group's land was called their *Kalla* or fireplace, or their clan estate (Moore 1884: 4).

Within the study area, land ownership was distributed to the sons of the local descent group's male head. Land was passed from father to son and rights of access were strictly controlled. Permission had to be sought by other groups from the owner to take enough meat or *darlyar* or vegetables or *maryin* to survive when crossing someone else's land. Their *Kalla* was also the area for which the local descent group would act as custodians of with regards to sacred sites (Collard 1994: 25). Le Souef (1993) elaborates:

Ownership rights to land were held by groups of people linked through common descent; there was definite ownership of land in both social and personal ways. As well

as belonging to a local descent group by birth each individual simultaneously belonged to an economic or food gathering group (Le Souef 1993: 30).

There are two forms of socially organized relationships to the land, a spiritual association and an economic one. Stanner (1965: 2) uses the terms 'estate' and 'range' to distinguish these two different associations, writing that the range was that land in which the group "ordinarily hunted and foraged to maintain life". Meanwhile, the estate refers to the spiritual country and which may be 'owned' by either an individual, by the group or by part of the group (ibid). The relationship to the estate is mostly religious, with the estate being considered the country or home of a local descent group, however there is also an economic benefit. The estate is sometimes referred to as the 'Dreaming place' and includes all religious sites, myths and rituals that occur on or about that land, forming part of the Aboriginal ties to Dreaming and place (ibid). Silberbauer (1994) writes:

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

The link between the individual and the land comes from the conception site, where the animating spirit enters the mother and thus there is a direct connection between the land, spirit and the identity of the individual (Machin 1996: 14). The spiritual ties with the land strengthened economic rights and land usage involved both ritual and social connections (McDonald et al. 1994: 35).

Land use or ownership in traditional Aboriginal Australia is based on a religious view of the world and the position of people in it. This religious view is most often referred to as the 'Dreaming'. The Dreaming is an ideological and philosophical basis for a close emotional connection between Aboriginals and their land. It Dreaming refers to a distant past when the world had yet to be fully created. Dreamtime stories refer to mythic beings that roamed the earth creating plant and animal species. During the struggles of these mythic beings many landforms such as hills and rivers were also created (Machin 1996: 10).

COLONISATION AND SOCIAL DISRUPTION IN THE KOJONUP AREA

In May 1836 Surveyor Alfred Hillman and Lieutenant C.F. Armstrong were commissioned by the Governor Sir James Stirling to establish the line of the future road to Perth and the position of a new military post (Bignell 1982: 1-2). In carrying out these orders to survey a trail from King George Sound in Albany to the Swan River Settlement, Hillman and his companion Dr Joseph Harris entered into the most south-eastern part of Kojonup in 1837 (ibid).

On the 27th of February 1837, Hillman's party made camp at a spot where there was good feed but unfortunately no water was present (Bignell 1982: 1-2). The following morning the party was reassured by the presence of eight local Noongar people who gave clear directions on where to find water, even though the direction posed would lead them through a severely burnt area and along a dry watercourse (ibid). Hillman made the decision to follow these directions and within approximately 3.5kms the party were rewarded with finding "a spring of beautiful permanent water" (ibid). The surveyor was so impressed with the locale that he wrote in his field book, "This would be a good place for a station" (ibid). The governor was advised that the land around the spring was suitable for a town as it had good land, a permanent supply of good water and an abundance of stone suitable for building (ibid), writing:

In accordance with my instructions to select a site for a town in this vicinity, I beg to recommend that Kojonup Spring be taken as a centre, and the town laid out in a double square containing two square miles, the greatest length being E. and W. These limits would include good land and abundance of good grass, a permanent supply of good

water in the spring, and also plenty of stone for building, and is the most eligible site in the neighbourhood (Hillman 1838, cited in Bignell 1982: 24).

The Kojonup spring was described as “surrounded by granite outcrops in a slight valley with a rich, deeper valley nearby” and it is established that Hillman was provided the name ‘Kojonup’ by the Noongars who led him to the spring (Bignell 1982: 1-2). Throughout the years, it has generally been accepted that the name of the town was derived from the Noongar word *kodja*, meaning ‘axe’ and that the whole name translates to “the place of the stone axe” (ibid).

From 1837 a military post was established in hut barracks at the Kojonup Spring and in 1840 was occupied by seven soldiers (Bignell 1982: 43). The hut was a welcome sight to the mailman and other travellers passing through, as it served as an outpost for protection and companionship. This military post was closely connected with Kojonup continuously for almost three decades, as:

As well as the mailman and the military personnel there were surveyors, merchants passing through to Albany, shepherds, wandering sandalwood cutters, would be settlers and curious Aborigines. Over the years the little building had taken quite a battering from weather, time and occupation (Bignell 1982: 43).

Kojonup was surveyed, and land was opened for selection in May 1840 and the government held a public sale of land, with the first farms set up by soldiers with settlement grants (Bignell 1982: 44). The first land holder Captain Simmers had sheep, cattle and horses brought to the area from King George Sound in 1840, beginning the long association with farming in the area (ibid). The early economy of Kojonup was driven by the cutting, transporting, and selling of sandalwood and the hunting of kangaroos (ibid). The pastoralist industry grew and by the mid-19th century the wool industry had boomed (ibid). By 1845 the outpost had grown, and a military barracks was established on the freshwater spring site. The building was built by soldiers of the 51st British Regiment to replace the original wooden barracks hut (ibid).

In January of 1847, a detachment of the 96th Regiment of Foot arrived on the *Java* in Albany, among whom Corporal Richard Norrish and seven privates were ordered to travel to Kojonup to relieve the 51st Regiment (Bignell 1982: 46). Corporal Norrish was accompanied by his young family and “Mrs Norrish was a great curiosity to the local Aborigines, most of whom had never before seen a white woman” (ibid). Bignell (ibid) describes the education that the Norrish children received:

To an adventurous, keen-eyed lad like Thomas Norrish, the new life was a great education. As the men had to parade only once a week, a great deal of time was spent kangaroo hunting, for the sale of the skins greatly augmented the soldiers’ meagre pay. Whenever possible the young Norrish boys went along too. At night there was the thrill of sitting around a flickering fire set in one of the barracks’ immense stone fireplaces, listening to the yarns spun by the soldiers: stories of past battles, the cruel era of Van Diemen’s Land and of boyhood days in the old country. Instead of formal school lessons the Norrish children were instructed by their new dusky playmates in the strange customs, language, skills and bush lore of the Aborigines (Bignell 1982: 46).

Thomas Norrish noted in his diary of an event that was showed there were also times of fear:

On my father and the men turning out they found the house completely surrounded, there being about 300 natives, and everyone seemed to be carrying fire beside their spears... My father sprang off the verandah to where the natives stood, with his musket in his right hand and with his left he caught the stoutest native by the beard. Then the natives gave a great shout and took to their heels. The man my father held trembled very much and then sat down. Then my father let him go and told him to be off... After the natives cleared off, the other two told us they had come that morning with the intention

of killing two other natives who usually stayed with the soldiers but were absent. They must have been determined to kill those two natives whose names were *Bimbert* and his brother who was called *George* by the soldiers, for only a week or two afterwards they made another call...when they caught the man Bimbert and his brother's woman with her boy about eighteen months old on her back and his own woman...On hearing the natives shouting the men ran down but Bimbert had five spears through him and his brother's woman had thirteen spears through her. One spear pinned the boy on her back to her and he also had one spear through his hips and one through his arm (Bignell 1982: 46-47).

Norrish described the tragedy in detail and thought that it was impossible for the young boy who was pinned to his mother's back to survive; however Bimbert and the boy recovered, with Bimbert reported to be a "very white-haired old man" prior to his death in 1898 (Bignell 1982: 47).

In the same year, in 1847, an atrocity was reported by James Cooper, the contractor who delivered rations to the troops, where he felt compelled to describe "as gross an act of brutality that was committed on a native at Kojonup by two shepherds as I ever heard of" (Bignell 1982: 48). Richard Norrish filed a report of the account, dated 1st of September 1847:

I certify that on the 4th July that Eagan, Mr Hassel's shepherd and a man named, Martin, came to Kojonup about 8 o'clock p.m. and went to the native huts and took a native named Bandit or Black Joe. Eagan when he came to the Barracks owns to giving him 5 dozen whip cuts made of raw hide and then they made him go to Warkelup with him. And the native on his return stated the next day Eagan and Gale flogged him again all over and on the Testacles [*sic*] which were in a very sad state and stabbed him with a fork... They then cut all the hair off his head and off his face. I kept him here for 10 or 12 days until he was able to go away with some of the natives (Bignell 1982: 48).

Military presence in Kojonup started phasing out when in 1865 a mounted Police constable was appointed (Bignell 1982: 52). In 1869 the first police station was built at the southern end of Albany Highway and other businesses such as a hotel and post office were established, along with a school at the old military building (*ibid*).

In 1895 Mr Henri Larsen purchased some virgin land approximately 15km west of Kojonup in an area originally called 'Mooradup', later known as Muradup, and his son Mr Henry Larsen also settled there. Ms Inez Alma Sexton (nee Larsen) writes of her father's rapport with the local "noongahs", recording:

My Father was very friendly with the black people. He called them "noongahs" and when he was riding home late and came across a camp would always stop to have a talk with them. Whatever they were cooking, mostly kangaroo or possum in the coals, they shared with him. He always said that that was the only way to cook food. I wish I had remembered the Aboriginal words as he used to speak to them a lot in their own language (Bignell 1991: 19).

Corroborees were held not far from the Kojonup cemetery and were described by Mr Charlie Elverd, who witnessed the event around 1900, as a performance where "the participants painted themselves with the *wilgie*, red ochre, obtained near P. Lot 3, which is known as 'Wilgie Hill'" (Bignell 1982: 12). In 1941 Mr L.V. MacBride reported that Wilgie Hill was a place where many battles were fought (*ibid*).

In more recent times, Selby Harris, a stone implement enthusiast, noted that within 8m southwest of the Kojonup Spring is a hill of quartzite located on a property known as 'Half Moon' (Bignell 1982: 3) Harris suggests that this site could have been a factory for stone implements as many specimens of Kojonup sandstone containing leaf fossils have been discovered there (*ibid*). The

Kojonup sandstone was likely a prized object that the local Noongar groups may have traded with neighbouring groups, as suggested by specimens of this stone located over 65km southwest of Kojonup and east of Katanning (ibid).

An anecdote from a Kojonup resident Ruby A. Penna, details the process of making an axe (Bignell 1982: 14):

Kojonup

I'll tell you of its origin as it was told to me –
Those granite outcrops rising in the near vicinity
Were the places where the kooja – the native axe was made
By fixing sturdy handles to a sharpened granite blade.

They tell me natives used to build a campfire on the spot
Till granite rock beneath the fire was rendered piping hot
Then sluiced with water from the spring that trickles to this day
Inducing a contraction for the rock to flake away.

Came the sorting and the shaping and the sharpening with care
The adding of a handle – quite an intricate affair!
Strong sinews of the kangaroo to find it tight and neat
With manna-gum to strengthen it, the kooja was complete!
–Ruby A. Penna (nee Bilston) [n.d.]

THE CULTURAL SIGNIFICANCE OF WATER

There is no doubt that water, especially fresh water, was of vital importance to Aboriginal people right across Australia. The rivers, pools and wetlands were a source of food and linked campsites on walk tracks along most rivers (Hallam 1979: 67-68; Tindale 1974: 255). In a mundane sense, rivers, wetlands, springs, and soaks are seen by both traditional and contemporary Aboriginal people as important places to camp, fish, hunt, and gather food and resources that are made plentiful by the supply of fresh running water (see O'Connor et al. 1989; O'Connor et al. 1995; Goode 2008). Rivers were also often used as boundaries, delineating the territories or estates of different socio-linguistic groups (Dortch 2002: 8; Hallam 1979).

Various authors in various regions have recorded specific narratives (for example see Goode 20002; Jackson & de Gand 1996; Toussaint et al. 2005) and generalised narratives (see O'Connor et al. 1989; O'Connor et al. 1995; Villiers 2002) with regards to the importance and significance of water sources from both a mundane and spiritual position.

Regarding the spiritual significance of water across Aboriginal Australia, the Rainbow Serpent is generally deemed as being responsible for both the creation and the ongoing maintenance of the water cycle (Radcliffe-Brown 1926: 19). The Rainbow Serpent as a spirit creature is believed to have excavated and created the beds of the rivers during its travels throughout Australia (ibid). It is often the belief that it had reached down from the sky to the waterholes and pools, bringing water to the earth (ibid). The Rainbow Serpent is often associated with other myths regarding fertility and is sometimes regarded as male, and at others as female (Reed 2001: 79-80). Ceremonies and rituals are performed in order to renew species that are associated with Rainbow Serpents (ibid).

In Noongar country the Rainbow Serpent is known by various different names by various groups; for example, the *Waugal* in the South West, the *Beemarra* in the Midwest, the *Warlu* in the Pilbara, the *Mardjit* along the South Coast, the *Marghet* in the Great Southern and the *Norn* in the Esperance area (Lieberman 1976, 1978).

Noongar communities' views regarding Waugal beliefs have changed over time. Historically, the Waugal was both a creative and punitive spiritual force and sacred Waugal sites were places where the Waugal inhabited, such as deep pools, and created other features of the landscape as it travelled, such as hills. McDonald (1994: 16-18) views this as a modern phenomenon and interpretation as being tied to the reinvention of tradition, as those traditional stories have been lost due to western acculturation. In a report by Goode (2003: 30) this modern view of Waugal beliefs was referred to as "generalised significance", significance based upon religious beliefs as opposed to contextualised mythology. In both the South West, most contemporary Waugal reports are of a generalised nature, yet in the minds of the Aboriginal informants relating the story, the significance of the place or water source has not diminished (ibid).

In contemporary times the Waugal has become or is seen to be present in all water bodies – it is the "benign bringer of water" (McDonald 1994: 18). This change of view is largely based upon Aboriginal people now not knowing the traditional mythical stories about specific places as a result of colonisation, but attributing significance by 'reading the country' and assigning general significance (Goode 2003a: 30; Villiers 2002: 10-11; McDonald & Coldrick 2013: 58).

Modern Noongar people believe that as the custodians of the land it is their jural¹ responsibility to "look after water" and not to allow the region's water sources to be "mucked up by man" (Goode 2008). This view of jural responsibility is tied to the view that the Waugal will punish Noongar people who do not respect water and who allow the natural order of things to be changed (ibid). Noongar people from the region take the view that water is there for all the organisms that depend upon it for survival, and that it is not there just for humans to use irresponsibly (ibid). Failure to respect these core values will ultimately lead to sickness in the Noongar community (ibid; see also McDonald 2002).

In previous surveys conducted on rivers in the South West (see Goode 2002a, 2002b, 2008) it has been determined that various activities threaten these Aboriginal cultural values that relate to water sources. Noongar people have consistently voiced concerns that are in keeping with the findings of research conducted by Villiers (2002) regarding the Swan and Canning Rivers. Villiers found that sites known to contain the Waugal can be threatened by any below-groundwork, any work likely to pollute or dirty the water and loud noises or vibrations of the earth (ibid: 9). Conditions attached to Section 18 applications which impact directly on the rivers tend to be concerned with ensuring that the rivers' flows are not impeded in any way, that the riverbed and embankments are not damaged, the area is revegetated with the appropriate local native species and that any run-off or drainage water flowing into the rivers is appropriately filtered in order to minimise pollution of the river (ibid: 5). Proponents of development which impacts on rivers in the South West can use this research to inform themselves regarding strategies to minimise the potential effects that their development can have on the cultural heritage values held by Noongar people for rivers.

¹ Definition of the term 'jural' – adjective of law; of moral rights and obligations (Geddes & Grosset: 2007).

ARCHIVAL RESEARCH

Archival research involved an examination of the Department of Planning, Lands and Heritage (DPLH) Aboriginal Cultural Heritage (ACH) Register, a review of any relevant files and a review of relevant reports that relate to the survey area.

ACH REGISTER SEARCH

The DPLH Aboriginal Cultural Heritage Register categorises places reported to be of importance and significance to Indigenous people into three separate categories – Registered, Lodged and Historic.

The first category contains places classified as **‘Registered.’** Registered places have been assessed by the Aboriginal Cultural Heritage Committee (ACHC) as meeting the definition of Section 5 of the AHA and are fully protected under the law. Disturbance to land that contains such places requires a Section 18 application for ministerial consent should proponents wish to use the land that contains Aboriginal cultural heritage.

‘Lodged’ Cultural Heritage Places is the second category of places that include reported information which has been received in relation to an Aboriginal Cultural Heritage Place but is yet to be assessed under Section 5 of the AHA. Disturbance to land that contains such Lodged places requires a Section 18 application for ministerial consent should proponents wish to use the land that contains Aboriginal cultural heritage.

The third category is **‘Historic’** Cultural Heritage Places which include places that have been assessed by the ACHC as not meeting the definition of Section 5 of the AHA. This category also includes places that no longer exist because of land use activities with existing approvals. Places in this category are not Aboriginal cultural heritage places under the AHA and are not protected in law. Proponents have no further legal requirements for such places should they wish to use the land unless further information is reported which would lead to such a place being reassessed as to now contain Aboriginal cultural heritage in terms of the definition of Section 5 of the AHA.

A search of the DPLH Aboriginal Cultural Heritage Inquiry System (ACHIS) conducted on the **23rd of October 2024** identified that there are **no** previously recorded registered cultural heritage places, lodged heritage places or historic heritage places located within the survey area (see Appendix 1: ACH Register Search).

Within the proposed transmission line corridor, **one** previously recorded DPLH registered ACH Place ID 20434 Blackwood River was identified to be affected by the requirement to directionally drill the transmission line cable under the Balgarup River between coordinates 510062mE 6250787mN and 510053mE 6250908mN (see Goode & Harris 2025:16-20, Table 1 & 2). Consent pursuant to an application under Section 18 of the AHA would be required by the proponent to proceed with this activity at this location.

Table 2: Summary of ACH Places located within the project area.

ACH ID	Name	Status	Access	Restricted	Location (GDA94 Z50) *		Type
					mE	mN	
Aboriginal Cultural Heritage							
20434	Blackwood River	R	O	N	N/A	N/A	Creation/Dreaming Narrative

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

LEGEND

R – Registered, L - Lodged awaiting assessment, H - Historic/Stored Data/ Not a Site
O – Access Open, C - Closed Access, N – Not Culturally Sensitive, Y – Culturally Sensitive, M – Males only, F– Females only.

REVIEW OF RELEVANT ACH SITE FILES

ACH ID 20343 Blackwood River

The Blackwood River was first recorded in 1997 by McDonald, Hales & Associates during the Western Australia Regional Forest Agreement Aboriginal Consultation Project. During the consultation project the Blackwood River was reported by the Busselton Noongar community to be “socially and culturally significant as a source of subsistence, for hunting, fishing, marroning and camping” (Centre for Social Research et al. 1997: 152). The boundary of the ACH was reported to be the river in its entirety, including its banks and immediate surrounds (ibid). It was further reported that various other ACH places were located along the river; however no further information was provided on these places (ibid).

Further information on the Blackwood River was reported by Australian Interaction Consultants (AIC) in May 2003 during a survey for the Water Corporation Blackwood Plateau Investigation Drilling Program. During the survey it was stated:

The Elders reiterated the cultural and spiritual significance of waterways in the area, particularly the entire Warren-Blackwood River System including all tributaries up to their high-water mark. This reconciles, and is consistent with, the [Nyitting] (or Dreaming) stories previously provided to AIC by a range of Nyungar Elders regarding the activities of the Wagyl and his journeys through the south west of Western Australia (AIC 2003: 11).

During the ethnographic survey concern was expressed that the entire river inclusive of its tributaries had not been recorded by the DPLH as a significant Aboriginal ACH place and the informants had previously provided information to record the Blackwood River on the register (AIC 2003: 11). During the survey the presence of a hibernating snake was reported to be the point of concern as the snake is believed to represent the Waugal which was defined to be the source of all water (ibid). The informants interpreted the presence of the snake as a warning to take care in relation to the project’s impact upon the water system (ibid) As a result of the survey AIC recommended the DPLH place the Warren and Blackwood Rivers on the Interim Register of Aboriginal ACH place (ibid: 14).

In 2003 further information regarding the Blackwood River as an Aboriginal heritage ACH place was recorded by Brad Goode in a survey for the Water Corporation’s proposed development of the Yarragadee Aquifer that extended to the Blackwood Groundwater area. During the survey members of the SWB group requested that the Blackwood River be reported to the DPLH as a place of mythological significance in association with the Dreaming Serpent called the Waugal (Goode 2003a: 10). The Blackwood River was reported based upon the notion of generalised significance as no traditional narratives about the Blackwood River’s creation was given by the Noongar informants (ibid). The informants advised they have a sacred belief that the entire Blackwood River and its tributaries was created by, and is home to, a Waugal (ibid). The Blackwood River was also reported to be a *bidi* or path from inland areas of Nannup to the west coast (ibid). An ochre deposit and a traditional ford were recorded at the river crossing on Great North Road (ibid). The Blackwood River was also recorded as a place of significance to Aboriginal people as a cultural boundary between the Pibelman and Wadandi language groups of the Noongar people, with these groups meeting at a ford on the river where they traditionally exchanged wives across a recognised cultural boundary (ibid).

Later in the same year, Brad Goode conducted further work recording the significance of the Blackwood River as part of a cultural values study on the South West Yarragadee-Blackwood water system. In this report the above information was reinforced by the Noongar community (Goode & Irvine 2003: 30). It was stated that the Blackwood River was directly fed by the South West Yarragadee Aquifer and that the aquifer itself was considered a part of the Blackwood River site, as the water represented the same spiritual essence of the Waugal that created the river (ibid). The DPLH assessed the information contained within this report and the South West Yarragadee

Aquifer was added to the ACH database as Place ID 24293 and accessioned as 'Stored Data' (Historic Heritage Place)

In 2007 AIC reported further information on the Blackwood River during a survey for Telstra's proposed optic fibre cable from the Scott River Road exchange to Augusta. During the survey the SWB representatives stated that the Blackwood River "is one of the most significant ACH places located in the South West of WA" (AIC 2007: 41). The extent of the site was reported to include the river banks, the river bed, the river water, and its continuous flow (ibid).

In 2008, during a survey for Main Roads' proposed bridge construction over the Blackwood River on Jalbarragup Road, Brad Goode summarised the cultural values associated with the ACH place, as reported by Noongar informants, as primarily associated with a "spiritual belief in the Waugal and its power to bring sickness" to the Noongar community if they failed in their custodial obligations to protect the river (Goode & Cue 2008: 1). This obligation was reported to protect the river's ecology due to traditional customary use of the natural resources of the area (ibid).

In 2010 Brad Goode conducted a survey for Water Corporation's proposed water supply link from Millstream to Greenbushes. During this survey the SWB representatives advised that *bidi* or walk trails followed the Blackwood River that Noongar people would follow and would camp along (Goode & Harris 2010: 37). A ford on the river near Southampton was reported to be a meeting place where ceremonies between the different language groups whose territories bordered the river (ibid).

In 2012 Brad Goode recorded further information on the Blackwood River during a Main Roads survey for Bridge 1038 on the Balingup-Nannup Road. The South West Boojarah (SWB) representatives advised that Tanjaneerup Creek is believed to be part of the Blackwood River mythological site and that "all watercourses were the primary focus of Noongar occupation, migration and subsistence in the region and are therefore of cultural significance" (Goode & O'Reilly 2012: 2). The SWB representatives advised that it is believed that the Waugal is responsible for the creation of the watercourses that feed the Blackwood River (ibid: 22). Several informants reported that it is their belief that the Waugal resides in Barrabup Pool and travels up and down the water system following the St John Brook south to the Blackwood River or north to the coast through the small creeks that run through the area (ibid). The secondary watercourses were also defined to be important as traditional people were reported to have followed the creeks, and camped along them, to known paths along the Blackwood River on their way to summer camps near Margaret River (ibid).

Upon the basis of an exhaustive record of cultural data reported regarding the significance of the Blackwood River and its tributaries, the ACMC (now the ACHC) assessed the Blackwood River and its tributaries inclusive of the Balgarup River as a registered ACH place under Section 5(b), Section 39.2(a) and Section 39.2(c) of the AHA (Resolution ID 5078).

The Balgarup River being a primary tributary of the Blackwood River is an important component of this ACH place and has been identified in various surveys in the Kojonup region to have similar cultural values to those that have been expressed by Noongar groups further north and west.

The Balgarup River runs along the north eastern boundary of the proposed Kojonup Wind Farm development area and intersects with a portion of the transmission line corridor between coordinates 510062mE 6250787mN and 510053mE 6250908mN on Lot 7 (P005995) and Lot 101 (P020812) (see Figure 2).

The KWF has designed the transmission line corridor by selecting the narrowest section of the Balgarup River for the transmission line to cross where a crossing already exists, and by installing the cable underground at this location KWF plans to limit disturbance and future impacts to the river.

However, as the transmission line is proposed to be directionally drilled under the Balgarup River and directly affect ACH ID 20434 Blackwood River, ministerial consent under Section 18 of the AHA **will be required** to proceed as this activity could potentially cause harm Aboriginal Cultural Heritage.

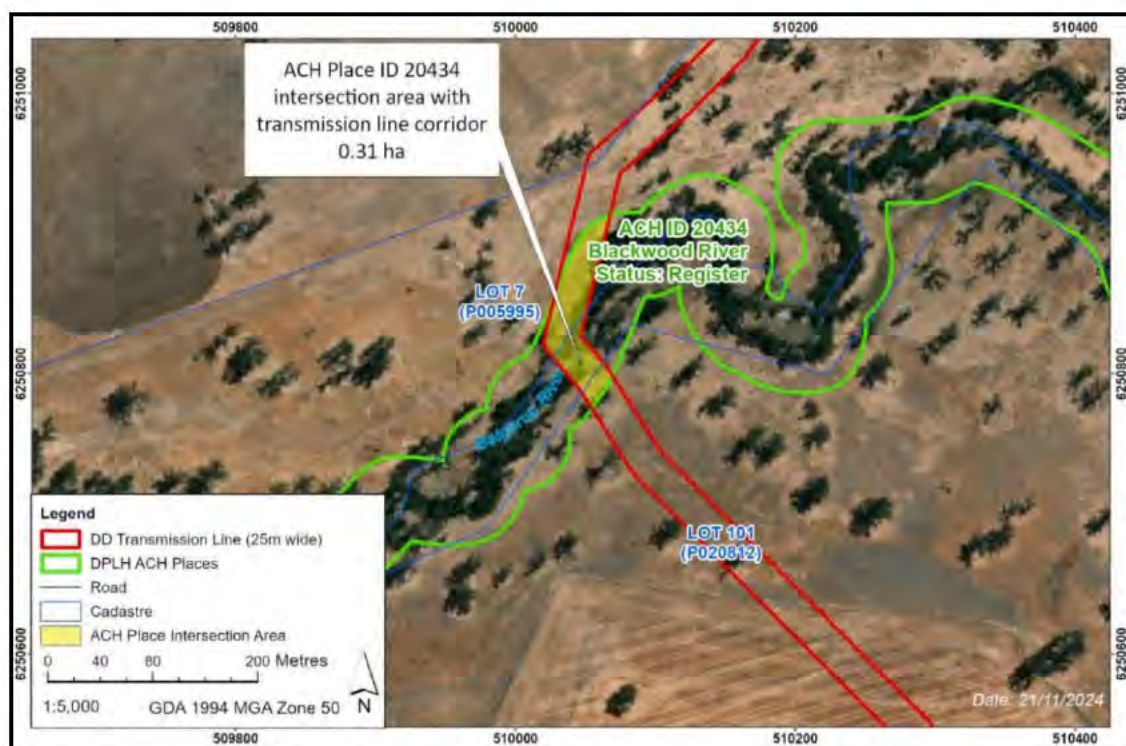


Figure 4: A map showing the transmission line corridor at the Balgarup River where it intersects with the extent of ACH ID 20434 Blackwood River.

REVIEW OF RELEVANT REPORTS

A search for previous Aboriginal heritage surveys lodged with the DPLH revealed that there are **two** previous ethnographic Aboriginal Heritage Survey reports which overlap with the survey area. One of these reports (DPLH Report ID 102175) by Harris (1994) is an archaeological survey and will be reviewed in the accompanying archaeological report by O'Reilly (2025). The other report (DPLH Report ID 104191) by O'Connor (1994) is reviewed below, along with five other reports conducted in the Kojonup region that are relevant to the current survey area:

Table 3: Previous Aboriginal heritage surveys within, or in the vicinity of, the project area

ID	Aboriginal Heritage Surveys	Outcomes
104191	O'Connor, R. 1994 <i>Report of an Ethnographic Survey of Telecom Australia Optic Fibre Cable Routes in the Kojonup, Katanning, and Mount Baker Area</i> , a report prepared for Telecom Australia, December 1994.	This Aboriginal Site Identification Survey report was conducted for a proposed optic fibre route in the Katanning, Kojonup and Mount Barker area. The survey by O'Connor (1994) intersects the current (2025) transmission line survey corridor, covering approximately 0.03 ha near the Donnybrook Kojonup Road. As a result of the ethnographic survey conducted by O'Connor in 1994: No ethnographic Aboriginal Cultural Heritage was identified, and no recommendations were made in the report that relate to the Kojonup survey area (O'Connor 1994: 6-7).

ID	Aboriginal Heritage Surveys	Outcomes
-	O'Connor, R. 2010 <i>Report on an Ethnographic Survey of the Proposed Flat Rocks Windfarm Site between Kojonup and Broomehill</i>, report prepared for Moonies Hill Energy Pty Ltd, September 2010.	This Aboriginal Site Identification Survey report was conducted for a proposed windfarm at Flat Rocks between the towns of Kojonup and Broomehill. The survey by O'Connor (2010) is located approximately 11.6km to the east of the current (2025) KWF survey area. As a result of the ethnographic survey conducted by O'Connor in 2010: Members from the Riley, Michael and McVee families representing the WKSJ group and the Kojonup Progress Association advised that the survey area did not contain any sacred or significant Aboriginal heritage sites (O'Connor 2010: 11, 12).
-	Goode, B. and O'Reilly T. 2013 (BGA) <i>Report of an Aboriginal Heritage Survey of Albany Highway SLK 242.24 to SLK 252.65: North Kojonup: Western Australia</i>, report prepared for GHD Australia upon behalf of Main Roads Western Australia, February 2013.	This Aboriginal Site Identification Survey report was conducted for proposed road upgrades along the Albany Highway to the north of Kojonup. The survey by Goode & O'Reilly (2013) is located approximately 1.7km to the east of the current (2025) transmission line survey corridor. As a result of the ethnographic survey conducted by Goode in 2013: A historical farm workers camp was located southeast from Watts Road and Albany Highway intersection atop a wooded hill (Goode & O'Reilly 2013: 19-20). However, the survey team participants advised the camp was not significant and there was no management of Aboriginal heritage values required during the road upgrades (ibid).
201038	Greenfeld, P. 2018 (BGA) <i>Report of an Ethnographic Survey of Bridge 0484, Balgarup River, Kojonup-Boyup Brook Road, Western Australia</i>, report prepared for Main Roads Western Australia.	This Aboriginal Site Identification Survey report was conducted for proposed bridge maintenance works at Bridge 0484 on the Boyup Brook-Kojonup Road. The survey by Greenfeld (2018) is located approximately 14km to the west of the current (2025) transmission line survey corridor. As a result of the ethnographic survey conducted by Greenfeld in 2018: The Balgarup River where the bridge crossed was reported to be part of the Blackwood River, despite not being included in the DPLH extent for ACH ID 20434 Blackwood River (Greenfeld 2018: 23). Despite this, the WKSJ representatives advised that smaller tributaries and rivers did not usually contain significant sites as these were usually located along the larger and more permanent sections of water (ibid). As such, the survey location did not present any cultural issues and no management of

ID	Aboriginal Heritage Surveys	Outcomes
		Aboriginal heritage was required for the proposed bridge works (ibid). Several of the WKSJ representatives recalled how as children they moved with the family along certain runs within the Kojonup region, with hunting occurring in nearby bushland corridors to supplement income derived from seasonal work on farms (ibid: 24). The group advised that historically Noongar families would camp in the vicinity of water sources, hunting ground and, in post contact times, farms for employment prospects (ibid).
-	Goode, B. 2020 (BGA) Report of an Ethnographic Survey of the Kojonup Brook Realignment at Apex Park, Kojonup Town, Western Australia, report prepared for the Shire of Kojonup, December 2020.	This Aboriginal Site Identification Survey report was conducted for proposed carpark expansion at Apex Park in Kojonup. The survey by Goode (2020) is located approximately 3.3km to the east of the current (2025) transmission line survey corridor. As a result of the ethnographic survey conducted by Goode in 2020: - A section of the Kojonup Brook was required to be realigned as part of the carpark expansion (Goode 2020: 25). Representatives of the WKSJ group advised they held no religious association with the Kojonup Brook at this location as the brook at Apex Park was ephemeral and not defined as "Living Water" as it had been previously realigned and was manmade (ibid: 27). - The WKSJ representatives advised that historically they would travel along certain runs within the Kojonup region, camping on farms and living at Kojonup Reserve and Spring (ibid). Prior to European settlement it was advised that Noongar people likely would have followed the path of the Kojonup Brook gathering food and resources (ibid). As such, it was believed there could be Aboriginal artefacts in the ground and that archaeological monitors should be engaged (ibid).
10000129	Huxtable, L. and Johnston, S. 2023 (BGA) Report on an Aboriginal Heritage Survey of Bridge 0057, 4313 and 0485 in the Shire of Kojonup, Western Australia, report prepared for Main Roads Western Australia, October 2023.	This Aboriginal Site Identification Survey report was conducted for three proposed bridges that cross the Balgarup River and are located in the Shire of Kojonup. The survey by Huxtable & Johnston (2023) is located approximately 1.5km to the east of the current (2025) transmission line survey corridor. As a result of the ethnographic survey conducted by BGA in 2023: Representatives from the WKSJ group confirmed the significance of the Balgarup River as a major tributary of the

ID	Aboriginal Heritage Surveys	Outcomes
		Blackwood River that was well populated by Aboriginal people in traditional and historical times (Huxtable & Johnston 2023: 32). In addition, the river was reported to be a pathway that connected different camps and runs, with Noongar families reported to have lived, camped and hunted in the area (ibid). As a result of the survey Aboriginal archaeological monitors were requested to be present for all ground disturbing works and that the water flow of the Balgarup River not be impeded as this was denoted as having important spiritual significance (ibid: 32).

OUTCOMES OF ARCHIVAL RESEARCH

A search of the Department of Planning, Lands and Heritage (DPLH) Aboriginal Cultural Heritage Inquiry System (ACHIS) conducted on the **23rd of October 2024** identified there are **no** previously recorded registered cultural heritage places, lodged heritage places or historic heritage places located within the KWF survey area (see Appendix 1).

Within the proposed transmission line corridor, **one** previously recorded DPLH registered ACH Place ID 20434 Blackwood River was identified to be affected by the requirement to directionally drill the transmission line cable under the Balgarup River between coordinates 510062mE 6250787mN and 510053mE 6250908mN (see Goode & Harris 2025:16-20, Table 1 & 2). Here consent pursuant to an application under Section 18 of the AHA would be required by the proponent to proceed with this activity.

ACH Place ID 20434 Blackwood River is recorded as a mythological ACH place due to the sacred belief that the river and its tributaries were created by the Dreaming serpent called the *Waugal* (AIC 2003: 2; Goode 2003: 10). The Blackwood River was also reported to be a food and water source, a fishing, a hunting, and a camping place, as well as a traditional path or *bidi* that Noongar people would use to travel from inland areas to the coast. The Blackwood River is also considered a cultural boundary between the *Pibelmen* and *Wadandi* language groups (Centre for Social Research et al. 1997: 152; Goode 2003: 10). Due to the significance of the Blackwood River, it was further reported that if the Noongar community failed in their custodial obligations to protect the river, then the *Waugal* could “bring sickness” to them (Goode & Cue 2008: 1).

The Balgarup River being a primary tributary of the Blackwood River is defined as an important component of this ACH place. The Balgarup River has been identified in various surveys in the Kojonup region to have similar cultural values to those of the Blackwood River and is also known to be the main migration path for traditional people to travel to the north and west during the ceremonial season (see Huxtable & Johnston 2023: 32).

IDENTIFICATION OF SPOKESPEOPLE

THE RIGHT TO SPEAK ON HERITAGE ISSUES

Various authors have discussed the contemporary problem of who in the Aboriginal Community has the authority to speak on heritage issues within an area. O'Connor et al. (1989: 51) suggest that when this question is posed to people in Aboriginal Australia, answers are usually framed by such terms as 'the Traditional Owners', i.e., those people who are defined by place of birth, or descent. Myers (1986: 128) presents a broader and more contemporary view of 'ownership' based upon descent and association:

An estate, commonly a sacred site, has a number of individuals who may identify with it and control it. They constitute a group solely in relationship to this estate... Identification refers to a whole set of relationships a person can claim or assert between himself or herself and a place. Because of this multiplicity of claims, landholding groups take essentially the form of bilateral, descending kindreds. Membership as a recognized owner is widely extended, and therefore groups are not a given (Myers 1986: 128).

Myers (1986) further clarifies the current perception of 'ownership' when he states:

.... such rights exist only when they are accepted by others. The movement of the political process follows a graduated series of links or claims of increasing substantiality, from mere identification and residual interest in a place to actual control of its sacred association. The possession of such rights as recognized by others, called "holding" (*kanyininpa*) a country, is the product of negotiation (Myers 1986: 128-129).

While the notion of descent is clearly an important criterion within Myers analysis, it must be seen in terms of the contemporary Noongar situation. Noongar tradition in the South West has been seriously eroded since colonisation as lines of descent have been broken and previously forbidden and mixed marriages have interconnected many Noongar groups who would not have traditionally had a close association (Machin 1993: 20). Consequently, in contemporary times the criteria of historical 'association' may in some cases also be regarded as a 'right to speak' on heritage issues within an area. Machin (1995) elaborates,

Traditional subsistence no longer sufficed to support Aboriginals, so they combined this with menial work on farms and over time new relationships to land developed. As a consequence, the more recent history associated with their involvement with European agriculture and labour patterns is often more relevant than the pre-contact mode of attachment to an old way of life and the roots of the identity as original owners of the land. Biographical associations are often tied to post-settlement labour patterns and identification. These can predominate. This is part of a dynamic process of ethnicity, identity and tradition (Machin 1995: 11).

O'Connor et al. (1989) identified several criteria for determining contemporary community spokespeople. A spokesperson must have a long-term association with an area, usually as a young person, and had extensive contact with a member or members of the 'pivotal generation of the culture transmitters'; those people whom, as children themselves, had contact with people who could pass on their traditional knowledge. A spokesperson must also demonstrate knowledge of the region's natural resources, its hunting, fishing and camping grounds, local water sources and flora and fauna. This is important because a person without this knowledge is unlikely to be seen by their fellow Noongar people as truly being from that country, despite having been born or lived in that area. In some cases, people from outside a specific region have established themselves by political activism. They are accepted by their fellow Noongars because they may have participated in mainstream pursuits, such as advanced education or legal and political careers, which have empowered them within the broader community. As such, these people are a valuable resource to the local Aboriginal community. The people consulted in this survey fulfil at least one of these criteria.

NATIVE TITLE CLAIMS OVER THE SURVEY AREA

In relation to the survey area there were formerly lodged with the Register of Native Title Claims and the Schedule of Applications, held by the Commonwealth Native Title Tribunal two registered Native Title applications that overlays the land:

- **Wagyl Kaip WC1998/070 WAD6286/98 (Registered)**

Applicants: A. Bolton, C. Roberts, G. Colbung, K. Colbung, K. Miller, M. Smith, S. Miller, H. Brown, M. Ware, M. Manjurri-Nungala, R. Dempster and R. Pickett.

- **Southern Noongar WC1996/109 WAD6134/98 (Registered)**

Applicants: A. Edes, A. Bolton, C. Roberts, D. Coyne, G. Colbung, J. Winsley and R. Dempster.

On the 17th of October 2018 the Native Title Registrar registered six Indigenous Land Use Agreements (ILUA), essentially recognising that the Noongar people and the State of Western Australia have reached a full and final settlement of all current and future applications made or to be made by Noongar people under the *Native Title Act 1992*, for: (a) the determination of Native Title over the Settlement Area; and (b) the determination of the compensation that will be payable by the State, on just terms, to compensate the Noongar people for the loss, surrender, diminution, impairment and other effects on their Native Title Rights and Interests of all acts affecting Native Title that have been done in relation to the Settlement Area (WK & SN ILUA :7).

On the 15th of June 2021 the South West Aboriginal Land and Sea Council (SWALSC) and the State of Western Australia executed the six ILUAs. The ILUAs stipulate that: (a) the Parties agree to and consent to, on and from 11.59pm on the day before the date on which the Surrender will take effect under clause 6.2 of this Agreement, the validating of all Invalid Acts that have been, or are being, carried out by the State or any State Party in relation to any part of the Agreement Area. (b) Clause 6.1(a) of this Agreement is a statement for the purposes of section 24EBA(1)(a)(I) of the NT Act and regulation 7(5)(d) of the ILUA Regulations. 6.2 Surrender of Native Title Rights and Interests (a) The Parties agree to and consent to the Surrender. (b) The Surrender will take effect: (I) on the date that is 30 Business Days after the earlier of: A. the Deemed Settlement Effective Date; and B. the Settlement Effective Date; or (ii) immediately before the State and SWALSC file with the 25 Federal Court executed Consent Orders, together with supporting affidavits and supporting joint submissions, in accordance with clause 6.3(c)(v) of this Agreement, whichever is the earlier. (c) The Parties agree that the Surrender is intended to extinguish all Native Title Rights and Interests that exist in relation to the Agreement Area at the time of the Surrender. (d) Clause 6.2(c) of this Agreement is a statement for the purposes of: (I) section 24EB(1)(b)(I) and 24EB(1)(d) of the NT Act; and (I) regulation 7(5)(a) and 7(5)(c) of the ILUA Regulations (ibid: 24-25).

As a result, the Wagyl Kaip WC1998/070 and the Southern Noongar WC1996/109 NTC groups are now known as the Wagyl Kaip Southern Noongar ILUA group.

Further information on the WKSILUA can be found here:

<https://static1.squarespace.com/static/56cac409d51cd4381775480d/t/580d90b637c581b0761bf5b6/1477284242004/Wagyl+Kaip+Southern+Noongar+Indigenous+Land+Use+Agreement.pdf>

The WKSILUA group have now set up a Regional Corporation (RC) and all matters that relate to the settlement including the use and management of the Noongar Standard Heritage Agreement (NSHA) have now transitioned from SWALSC to the Wagyl Kaip Southern Noongar Aboriginal Corporation.

SELECTION OF SPOKESPEOPLE FOR THIS SURVEY

In order to conduct Aboriginal heritage surveys, the WКСN Aboriginal Corporation provided BGA with a list of survey participants, as selected by their Cultural Advice Committee (CAC).

Prior to the survey occurring two of the original survey participants were unable to attend, namely Ms Charmaine Williams and Ms Phyllis Karahoutis. As such, Ms Jodi Foster and Ms Sherma Smith participated in the ethnographic survey instead.

As a result of this process, the following WКСN representatives attended the survey:

Mr Craig McVee was born in Perth to parents Mrs Rose McVee (nee Riley), a Noongar woman born on the Kojonup Aboriginal Reserve, and Mr James McVee, a European man from Collie. Mr McVee's maternal grandparents are Mrs Doris Riley (nee Smith) and Mr Spencer Riley who was born at Martup Pool near Woodanilling. Mr McVee's paternal grandparents are Mr Robert Hames McVee from Collie and Mrs Jean McVee. Mr McVee went to school in Kojonup where he currently resides and is a former Works Manager for the Shire of Kojonup. Mr McVee is a member of the Wagyl Kaip Southern Noongar group and was selected by the CAC at the WКСNAC to participate in this survey.

Mr William (Billy) Riley was born in Kojonup to parents Mr William Riley who was born in Boyup Brook and Mrs Elvie Riley (nee Eades). Mr Riley's paternal grandparents are Mr Spencer Riley who was born at Martup Pool and Mrs Doris Riley (nee Smith). Mr Riley's maternal grandparents are Mr Gordon Eades and Mrs Susan Eades (nee Smith). Mr Riley undertook school at Kojonup before working as a labourer on farms and in the Shire of Kojonup, as well as being a tour guide. Mr Riley is a member of the Wagyl Kaip Southern Noongar group and was selected by the CAC at the WКСNAC to participate in this survey.

Mr David Williams was born in Tambellup to his mother Ms Merlene Williams who was born at the Gnowangerup Mission. Mr Williams' maternal grandparents are Mr Bert Williams from Jerramungup and Mrs Kathleen Williams (nee Colbung). Mr Williams' apical ancestors are through the Colbung, Williams and Brockman families. Mr Williams undertook schooling in Tambellup, Gnowangerup and Katanning, before undertaking work in panel beating, shearing, public service (education department) and for the Aboriginal and Torres Strait Islander Commission (ATSIC). Mr Williams obtained knowledge about the project area through his grandmother and is a member of the Wagyl Kaip Southern Noongar group. Mr Williams was selected by the CAC at the WКСNAC to participate in this survey.

Mr Peter Daley was born in Kojonup to parents Mrs Ruth Daley (nee Edgil/Smith) who was born at the Kojonup Aboriginal Reserve and Mr Louis Daley from Italy. Mr Daley's maternal grandparents are Mr Phil Edgil and Ms Violet Smith. Mr Daley undertook school in Kojonup before undertaking work as a truck driver and operations manager. Mr Daley is a member of the Wagyl Kaip Southern Noongar group and was selected by the CAC at the WКСNAB to participate in this survey.

Ms Cherilyne Michael was born in Kojonup to parents Mrs Patricia (Patsy) Michael (nee Riley) from Kojonup and Mr Albert Michael who was born in the bush around Beverley. Ms Michael's maternal grandparents are Mr Spencer Riley from Kojonup and Ms Ettie Calwall from Busselton. Ms Michael's paternal grandparents are Mr John (Jack) Martin from the York Area and Ms Ida Humes from the Quairading/Kellerberrin area. Ms Michael went to school in Kojonup before undertaking a career in aged care. Ms Michael's apical ancestor is Mr Ted Smith. Ms Michael is a member of the Wagyl Kaip Southern Noongar group and was selected by the CAC at the WКСNAC to participate in this survey.

Ms Jacqueline Cox was born in Kojonup to parents Mr John Harold Cox Junior from Boyup Brook and Mrs Josephine Cox (nee Holloway) from Perth. Ms Cox's paternal grandparents are

Mr John Harold Cox Senior and Mrs Ivy Rose Cox (nee Smith). Ms Cox's maternal grandparents are Mr Joseph Holloway and Ms Julia (Darby) Holloway from the Paynes Find/Mingenew area. Ms Cox undertook schooling in Kojonup before working in shearing sheds, supermarket, home and community care and as a cleaner. Ms Cox is a member of the Wagyl Kaip Southern Noongar group and was selected by the CAC at the WKSNAAC to participate in this survey.

Ms Jodi Foster (nee Michael) was born in Kojonup to parents Mr Albert Michael who was born in the bush at Beverley and Mrs Patricia Michael (nee Riley) from Kojonup. Ms Foster's paternal grandparents are Mr Jack Martin from the York area and Ms Ida Humes from the Quairading/Kellerberrin areas. Ms Foster's maternal grandparents are Mr Spencer Riley from Kojonup and Ms Ettie Calwell from Busselton. Ms Foster undertook school in Kojonup before undertaking home duties. Ms Foster is a member of the Wagyl Kaip Southern Noongar group and was selected by the CAC at the WKSNAAC to participate in this survey.

Ms Sherma Rose Smith was born in Mount Barker to parents Mr Tom Smith from Tone River and Mrs Phyllis Smith (new Williams) from Gnowangerup. Ms Smith's paternal grandfather is Mr Tom Smith from Kojonup. Her maternal grandparents are Mr Bert Williams from Mungup and Mrs Kathleen Williams (nee Colbung). Ms Smith undertook school at Tambellup and Katanning before working at the Katanning High School as an Aboriginal Education Officer and for the Community Development Employment Program (CDEP) through the Southern Aboriginal Corporation. Ms Smith is a member of the Wagyl Kaip Southern Noongar group and was selected by the CAC at the WKSNAAC to participate in this survey.

COMMUNITY CONSULTATION

AIMS

- To establish contact with survey team participants who retain traditional or current knowledge pertaining to the region.
- To determine if there are any Aboriginal Cultural Heritage (ACH) places of significance, as defined by Section 5 of the AHA, within the survey area.
- To record any ethnographic information provided about identified ACH places.
- To report on the significance of Balgarup River as a component of registered as ACH Place ID 20434 Blackwood River and provide an impact assessment of the proponent's requirement to drill a transmission line across this river under a Section 18 application of the AHA.

METHOD

To arrange the survey the selected participants were contacted by WКСN Aboriginal Corporation with an onsite meeting arranged. At the commencement of the meeting the participants were briefed as to the details of the project with the aid of the project plans and previously recorded Aboriginal heritage ACH Places overlaid upon a large-scale air photo map. Ethnographic information was recorded in a notebook and photographs of the survey process were taken. GPS coordinates of any cultural features were recorded in the field and transferred to mapping software ArcGIS Pro where final maps were produced.

COMMUNITY CONSULTATION PROCESS

On the 6th of March 2025, BGA consultants Mr Brad Goode, Mr Tom O'Reilly, Mr Darren Rowsell, Mr Avery Dimasi and Ms Lee-Anne Lange met eight WКСN survey team participants, Mr Craig McVee, Mr William (Billy) Riley, Mr David Williams, Mr Peter Daley, Ms Cherilyne Michael, Ms Jodi Foster, Ms Jacqueline Cox and Ms Sherma Smith, at 7.30am at Kodja Place in Kojonup to begin the ethnographic survey. Ms Leeanne Miniter (Manager Heritage Services) from the WКСN Aboriginal Corporation was also in attendance to support the participants.



Figure 5: Mr Tom O'Reilly BGA senior archaeologist briefs the entire survey team at Kodja Place in Kojonup. View looking southeast.

Dr Sarah Rankin (Managing Director) and Mr Julian Mills (Director) representing Kojonup Wind Farm Pty Ltd (KWF) were also present on the survey to provide technical details in regard to the project and to assist with land access matters as all the work would occur on privately owned farms.

Mr Goode began the survey briefing by introducing the BGA consultants to the WKSJ participants. Mr Goode then advised that the survey had commenced at the beginning of the week with the archaeologists and the WKSJ participants walking the country to look for material objects of past Aboriginal land use.

Mr Goode then advised that the ethnographic (talking) survey would now focus on cultural/environmental issues that may be known within the project area from oral history. With the aid of an aerial map Mr Goode then advised that KWF intended to construct 33 wind turbines, build service tracks and bury cables, and construct a 132kV underground transmission line to feed generated power into the electricity grid via the Western Power Kojonup substation. Mr Goode said that all the turbines would be placed in farm land and all the cables would be put underground to protect them from damage and to maintain the amenity of the landscape.

Mr Goode then advised the WKSJ participants that prior to the field survey BGA had written a desktop report for the project to investigate if there are any ACH Places in the development area and to plan the fieldwork for the survey. Mr Goode said that the desktop report concluded that as the survey area was mostly cleared farmland that the development posed a low risk to ACH. Mr Goode said that the desktop study concluded that agriculture was likely to have either removed or hidden most of the material cultural signs of past Aboriginal use in the majority of the survey area, however several landscape types such as alluvial river flats and granite outcropping had more potential to contain Aboriginal cultural materials than other parts of the development site. Mr Goode advised that these landscape types would largely be avoided by the development. Mr Goode said that in the broader region, previous surveys had recorded some artefact sites near springs and granite outcrops, gnammas holes and Aboriginal scarred or culturally modified trees along roads and where large mature trees were still located. Mr Goode advised that where possible the development would avoid these areas especially those with remnant vegetation, however where trees were present the archaeologists would inspect the trees for signs of cultural modifications.

Mr Goode then advised that for the transmission line it was required that the cable is drilled under the Balgarup River which is recorded as an ACH Place ID 40434 Blackwood River. Mr Goode said that here the proponent wished to seek the support of the group to gain consent under Section 18 of the AHA to implement this proposal. Mr Goode advised that without this approval the project could not go ahead as there was no other way to get the generated power into the electricity grid. Mr Goode advised that the section of the river where it was proposed to cross was already disturbed by a vehicle track and was narrow with little vegetation. Mr Goode said the drill pits would be placed away from the river in paddocks and would send the cable under the river by 3m, and after completion there would be no visible signs that the work had been done. Mr Goode said for the whole of the project all cables would be placed underground to protect the aesthetic of the area once the development was completed.

Mr Goode advised that Balgarup River had been previously documented as having Aboriginal cultural heritage and advised that the group would be visiting the location where it is proposed for the transmission line to cross the river. Mr Goode then explained that the group would also be inspecting other creek lines along the proposed cabling and transmission line routes to ensure that where trenching or drilling is proposed that all efforts were made to limit any harm to heritage values.

Mr Goode then asked whether the survey team had any questions about the survey method or if they knew of any places of cultural heritage value in the area where the wind farm is proposed.

Mr Craig McVee advised a grave site where his great-great grandmother was buried is known to be in farmlands to the southwest of Kojonup and that this site is of great importance to him and his family. Mr McVee said that he was not sure of the exact location as the Noongar community has mostly been excluded from the farms for many years. Here Mr McVee thought that WКСN monitors should be employed to supervise the initial earthworks to ensure that there are no graves where they wish to put turbines or cabling.

Mr McVee noted that a lot of effort seemed to have gone into designing the project in order to avoid impacting upon bushland, to which Mr Goode agreed and advised that the survey area primarily consists of cleared farmland with some minor areas of bushland affected. Here the group thought that they should put all infrastructure in the paddocks and avoid the bush all together as there was not much left in the area around Kojonup. The group also thought that all creeks should be drilled under not just the Balgarup River, here they advised that this method was a less damaging way to cross watercourses as it did not disturb the beds of the creeks.

Mr O'Reilly then addressed the group and said that to date that no ACH archaeological sites or material had been encountered within the KWF project area that was now fully inspected. Mr O'Reilly then said that during the archaeological inspection that some WКСN participants had identified what was believed to be a scarred tree, which was a dead tree in a paddock near a dam 50m to the east of Turbine location 33. Mr O'Reilly advised that in his opinion it was not culturally modified or of Aboriginal origin, however he thought the broader group should inspect this tree and give their opinions.

Following this the group then drove in convoy south down Albany Highway before turning west down Balgarup Road, west down Ashe Road and driving south through farmlands close to the location where Turbine #33 is proposed, stopping at coordinates 509986mE 6237114mN to inspect the reported tree.



Figure 6: Mt Tom O'Reilly centre talks to the WКСN representatives about a scar on a fallen tree at coordinates 509986mE 6237114mN view looking west. Inset photo shows a close-up of the scar.

Here the group inspected a tree that was reported to the archaeologists as a possible scar tree by several of the WКСN survey participants (see O'Reilly 2025).

At this location Mr O'Reilly advised the group that this scarred tree did not meet the generally accepted criteria of what constitutes a culturally modified tree. Mr O'Reilly advised that the scar on the fallen tree lacked symmetry and other diagnostic features that archaeologists use when assessing if a scar is of human Aboriginal origin. Mr O'Reilly showed the group photos of a culturally modified tree that was taken in Katanning for comparison.

Mr Goode then advised that researchers have provided a set of criteria that is used by DPLH to assess if a scarred tree is a cultural scar of Aboriginal origin. Mr Goode listed these attributes for the group.

- Scars do not usually reach the ground.
- If a scar reaches the ground its sides should be roughly parallel.
- Scars are usually symmetrical, with parallel sides or concave in form.
- Scar outlines should be fairly regular in outline and regrowth.
- Scar ends are usually squared off or tapered.
- Scars with axe or adze marks on the original scar surface are likely to be of human origin.
- Scars should possess a similar shape to those types of artefacts known to have been locally made from tree bark.
- Scar age must be appropriate for the area (e.g., at least 100 years old) or when Aboriginal people were customarily utilising wood for implements.
- The tree species bearing the scar must be endemic to the area.
- Heartwood (xylem) is usually exposed (but older scars can be totally overgrown by outer bark growth) and is usually flat.
- Xylem grain pattern is usually parallel to the trunk or branch on which the scar is located.
- The presence of Aboriginal cultural remains (e.g., stone artefacts, hearths) in close proximity increases the likelihood of cultural origin.
- Inspection of scar forms on surrounding trees may clarify the likelihood of a natural scar origin.
- Knowledge of local Europeans tree marking types (e.g., surveyors' marks) can exclude these scars as Aboriginal. (Irish 2004 in Kamminga & Lance 2016:11)

Mr Goode went on to explain that scarring from cultural modifications and scarring from natural processes displayed fundamentally different characteristics. Mr Goode said natural scarring was caused by limbs falling off in high winds, white ants, lightning strikes, and other natural or unnatural mechanical processes. These trees scars were usually asymmetrical, were often at variable heights, rarely intruded into the cambium layer, and rarely had a form that could be deduced as being utilised for a specific implement such as for shields or wooden bowls or carrying dishes (also see Kamminga & Lance 2016).

Mr Goode said that trees with cultural modifications carried out by humans were often patterned, with the ends squared off and the scar being symmetrical, were of a height and form that could be reasonably believed to have been cut by a man, they were off the ground and not high up the trunk and often displayed axe marks, and displayed diagnostic features whereby elements of the cambium layer were excised for the manufacture for wooden dishes, shields, and other implements which were obvious in form. Mr Goode advised that cultural scarring could also be done for steps to climb trees to harvest honey or possums or to mark an area or leave a message that there is a grave in the area. However, the common feature was that the scarring was patterned, not asymmetrical or random in nature (ibid, see also Irish 2004 and Long 2005).

With no further issues the group then drove north back along Balgarup Road before turning west along Morley Road and south to where the transmission line is proposed to cross the Murrin Brook at coordinates 511493mE 6243741mN.



Figure 7: Standing KWF Managing Director Dr Sarah Rankin, explains the proposed works to the WKSN representatives. The group are sitting on the southern embankment of the Murrin Brook at coordinates 511493mE 6243741mN; view looking southeast.

Here the group set up chairs for a round circle discussion while the proponents went to town to get printed hand out material showing the technical aspects of the wind farm.

At this location Mr Goode explained that the Murrin Brook which is largely an ephemeral creek is not currently reported as an ACH place on the ACHIS at DPLH.

Mr Goode asked the group to detail any ethnographic information that they may have regarding any Aboriginal cultural heritage values that they hold for the Murrin Brook.

Ms Michael advised that Noongar people formerly 'used all water sources as paths and camp sites and then would move on'. She said that this was a feeder to the main rivers through the area, people would have traditionally followed these feeders and camp on the pools where more permanent water lies. Ms Michael said that the farmers had destroyed many of these pools and feeders with dams and cattle over the years and kept Noongar people away from their old camp sites.

Mr McVee advised that he thinks all waterways should be registered to protect them. He stated, 'all tributaries are important and sacred and should be registered'. Mr McVee said he did not know any stories about this brook or its former use by Noongar people as 'they' [meaning Noongar people] for many generations had been locked out of the landscape by the farmers'.

Mr Riley advised all these small creeks have customary significance. They are places where food can be obtained and where Noongar people had formerly camped. He thought they are important to the health of the system as they collect water, and it runs to the main rivers.

Ms Jacqueline Cox stated she needs to confer with her family who are from this area, noting that farmers had blocked and changed many waterways, with a lot of dams built in the area. Ms Cox said she did not know much about this area as she had been disassociated with this land by farming.

In response to these statements of significance Mr Goode explained that to record these small feeder creeks as ACH places under the AHA, there would need to be statements pertaining to religious beliefs about these places [feeder creeks]. Here he asked the group if they held such beliefs.

Ms Michael responded that her mother is 90 and still has her memories and that she could ask her. Mr Goode enquired into whether he could talk to her, to which Ms Michael responded she didn't know if her mother would talk to consultants.

No statements pertaining to religious associations were forthcoming about the Murrin Brook.

Mr Goode then said to get the power to the Kojonup substation KWF needs to put the transmission line across the Murrin Brook at this location and also further to the north. Here he said it could be done by open trenching or by drilling underneath. Here he asked the group to provide advice regards which method was preferred and why.

All present advised that the proponent should put the cable under the brook by drilling. Here they thought that directional drilling is a better environmental option as it does not require any tree clearing. The group said that they could put the drill pits about 6-9m from the creek in cleared lands and go under the creek without causing any harm to the vegetation.

Mr Goode asked the WKSJ representatives whether they think any approval under the AHA is needed to put the cable across the Murrin Brook at this location.

Mr McVee, Ms Michael and the rest of the group responded no, advising they support drilling underneath the brook as it will not damage the any ACH values, however they do not support trenching through the brook as this will alter the vegetation, soften the bed, and lead to erosion and siltation downstream. Here they said that damage from trenching has long term effects reducing the habitat and takes a long time for it recover. Comments were made that enough damage had been done already from farming.

With the aid of an aerial photographic map of the survey area Mr Goode then enquired into whether the WKSJ representatives had any knowledge of Noongar camps in the windfarm development area.

Mr McVee responded no, however advised that camps could have been formerly present at granite outcrops in the area as they often have gnamma holes that provide water. He once again mentioned the grave of his great-great grandmother saying that she was known to have been buried in this region on farm lands however the precise location is unknown.

Mr Goode noted the previous day he had observed an interpretation board that stated that farming at Muradup that had been established in 1837 which was early in the settlement period. Mr Goode asked if this long history of farming had disrupted Noongar people's knowledge of this region.

Ms Michael and Mr McVee agreed and said that the farmers at that time would have cleared the area of vegetation and fenced it and would have excluded Noongar people from their land. Mr Riley agreed, stating they likely would have moved the Noongar people out of the area or shot them in order to control the land. Mr Riley said that they have suffered exclusion from the land very early into history and were moved to other areas or reserves to facilitate farming. This in turn took away people's knowledge of ACH places and traditional lifeways in the region, therefore it is not surprising that current generations have little knowledge of ACH in this area.

Mr Goode indicated to the aerial photographic map again and advised that no evidence of Aboriginal artefacts had been found in the survey area at the wind turbine sites or along the cable

paths (see O'Reilly 2025). Mr Goode asked whether this section of the survey area is clear of Aboriginal ethnographic or cultural heritage places.

Mr McVee and Ms Michael responded yes as far as they know it is, but this is qualified by the history of exclusion.

On this basis Mr McVee advised he feels strongly that monitors are needed for the works due to the lack of ground visibility and the likelihood that artefacts could be present.

Ms Michael agreed and advised that the first windfarm constructed about two years ago in the area 'just popped up; it was our mum's generation that were consulted, and they did not feel they could ask for monitors at the time, as they were not used to having such rights'.

Mr McVee advised that during the survey the proponents of that windfarm talked about providing economic opportunities for the community, with Ms Michael advising the WKS group had asked for a community school bus from the proponents of the Flat Rocks Wind Farm; however they were not given anything after the survey.

Mr McVee advised the WKS group would like local employment opportunities during the construction process for the KWF. Ms Michael agreed.

Ms Miniter said that WKS Aboriginal Corporation would like to have projects like this assist them to build their capacity to create business opportunities for Noongar people by creating and entering into joint venture service contracts between the proponent and the corporation.

Mr Goode enquired into what the WKS representatives would like the process to be should any artefacts be uncovered during the project by the monitors.

Ms Michael advised the area should be fenced off, with Mr McVee adding investigations should occur. Ms Miniter advised this would depend on what the artefacts are. Here she said that the RC should be advised, and the CAC would provide advice.

Mr McVee advised that monitors should be chosen from the WKS representatives present on the survey and their local families, he did not want people from out of town brought in.

Mr Goode advised that since Aboriginal Corporations had been set up as a result of the native title settlement in the South West, the selection of survey participants and monitors comes through them. Mr McVee said that he would like monitors to be present for all construction works, including road building.

Mr Goode enquired into where the gravel for the proposed roads would be coming from, to which the proponent responded they were unsure, but they would likely source it from local quarries. Mr McVee reiterated his request for monitors, he thought that artefacts could be brought in in soil or gravel and that it should be checked.

The group then discussed the previous survey for the Flat Rocks Wind Farm located between Kojonup and Broomehill in 2010 (see O'Connor 2010). Ms Michael advised that the area is 'very, very important, due to the freshwater holes there'. Ms Michael said that there were no monitors present after this survey, so they are unclear if any ACH was affected. The group did not feel that heritage matters for this project were dealt with properly, they said that the process was not inclusive enough as after the survey was completed there was no further engagement. Mr Goode enquired into whether any of the WKS representatives had received a copy of the reports from the 2010 surveys to which Ms Michael responded no.

The WКСN representatives then discussed how farming and other developments in the area had impacted the environment, particularly in regard to trees being removed for fencing and along road reserves. Here they were broadly aggrieved that Noongar people are never consulted about these activities despite the considerable impact it has upon the land.

Returning to the project Mr Goode pointed to the aerial photographic map and enquired into whether the survey areas inspected by the WКСN representatives on the survey thus far were, to their knowledge, clear of cultural or ethnographic ACH places.

Mr McVee, Mr Daley and Mr Riley all responded yes. Mr Daley clarified there is a large rocky outcrop located in the middle of the survey area just to the south of Jingalup Road (512861mE 6240140mN). This should be avoided as these granites in the region often have water sources such as gnamma holes, they are also likely to be quarries. He says the spring in town is a good example of the type of ACH that could be located on this outcrop.

Having returned from town Dr Rankin and Mr Mills said the proponent had no plans to affect granite outcrops within this project area.

Mr McVee added that walking through the paddocks yesterday [on the archaeological survey], the stubble makes visibility difficult, and that is why they want monitors; in case they find something.

Dr Rankin and Mr Mills said that they would assess this request when they get the report and talk to the WКСN Aboriginal Corporation to determine how this would be implemented. However, they would want some direction regarding the risk to the project and where monitoring should occur and should not occur as in their view monitoring should only be for the initial clearing.

Dr Rankin then handed out copies of the design plans to the WКСN representatives and gave a detailed explanation of the proposed works. Here it was emphasised that the whole of the project was designed to limit environmental and social impacts to the surrounding lands, the proponent chooses to underground all cabling and limit infrastructure to farmland only.

From here what followed was a general question and answer session about the technical and economic aspects of the project. While this was not related to Noongar heritage issues per se it was related to ongoing social engagement and 'Social Surrounds' that may be of interest to the EPA and relations with the RC and proponents. As such this conversation was included in the report for probity, however it has little to do with the primary purpose of the survey under the AHA.

Mr Daley enquired into whether there will be trenching required to install the cable along the roads, to which Dr Rankin responded yes, adding that the existing road where the group were currently standing was a main creek crossing and a culvert would be used. Mr McVee enquired into how deep the cable will be laid along the roads, to which Dr Rankin responded the cable will be laid in open pits that were approximately 1 metre deep, before being covered with back fill. By way of example Mr Mills advised that the group that they could inspect Flat Rocks the following day, with Dr Rankin adding that some of the roads would be the same as those at Flat Rocks, whilst some would be smaller.

Mr Goode enquired into the size of the blades of the wind turbine, to which Dr Rankin responded the blades are 80 metres wide. She advised the turbine blades at Flat Rocks are slightly smaller, at 73 metres wide.

Mr Goode asked how long the construction for the project will take to which Dr Rankin responded approximately 18 months.

Mr Goode asked how long the life of the project is.

Dr Rankin responded the process for the wind farm at Flat Rocks started in 2006, with the modern wind turbines installed in 2009 with a 15-year warranty. She advised the turbines now have a warranty of 30 years, if they are maintained properly. So, this windfarm could have an extended life. Dr Rankin added that, by the time the KWF project goes ahead, the warranty may even be extended to 35 years. She advised that the blades could get damaged, such as by lightning or bird strikes, however they can be repaired.

Mr Goode asked how big the concrete footing of the turbines will be, to which Dr Rankin responded this depends on the height of the turbines, however, the turbines will likely be in 50m diameter construction pads.

Mr Goode asked whether the proponents needed to notify the Civil Aviation Safety Authority (CASA) about the turbines for airplanes.

Dr Rankin advised they do need to talk to CASA regarding airplane approaches, adding that one of the turbines near Katanning had to be updated with lights on it for airplane navigation. She advised the lights are set on the perimeter so they can be seen from the air, however advised that the location of the KWF will likely not to have an aviation impact. Mr Mills advised the turbines could be a hazard for small aircrafts undertaking local crop spraying though.

Mr Goode asked about the turbine's proximity to residential areas.

Dr Rankin responded there is an arbitrary setback of 1.5km from houses, however noise modelling will need to be done to ensure the houses are not affected by the turbines as a body of water will make the sound of the turbines travel further and appear louder. She advised an acoustic engineer has already done six noise runs, and that noise regulations are more important than the distance of the turbines from residential properties. The noise buffer is calculated on the height of the tip of the blades, plus 10%.

Mr Goode asked whether the blades could fly off, to which Dr Rankin responded they haven't had any come off in their projects, however, there have been reports of this occurring at other projects in the past.

Mr Goode asked whether the turbines would interfere with livestock.

Dr Rankin responded a wind turbine is like a sundial and throws a big shadow. She explained that sheep like to follow the shade and lay on the hardstand also. Dr Rankin added the farmers adapt their practices to suit the turbines.

Mr Goode asked whether the sheep are disturbed by the noise, to which Dr Rankin responded if the noise disturbed them the sheep would not lay next to them. She added that a monitoring beeper is kept in the paddocks near the turbines which seems to have the added benefit of keeping the foxes away and has subsequently made lambing better.

Mr Goode asked why a windfarm as opposed to a solar farm. Dr Rankin responded that solar farms are not as suitable for farming areas due to the large surface areas they require and that farmers can still operate around wind turbines.

Ms Michael enquired into when the wind turbines will begin operation.

Dr Rankin responded the start date is subject to permits and approvals, with the proponents still needing to run a tender process for the civil works and electrical contracts once approvals have

been granted. The wind turbines, transmission line and associated infrastructure will need to be installed before the farm can begin producing power, this will take several years.

Dr Rankin advised the project will create local job opportunities.

Ms Michael advised the WKSJ group would want contractors to undertake a cultural awareness program as part of the project.

Mr Goode asked how the proponents source funding.

Mr Mills responded the Flat Rocks project was funded by an Italian company. He advised funding is all subject to the permits needed, contractors with the technical know-how are required, and a purchaser for the power. Mr Mills added that the government is shutting down coal fired power stations and the need to improve green supplies creates demand.

Dr Rankin advised that wind farms are a capital-intensive project which require discussions with banks which can be difficult, however once they are up and running, they have low operating costs and generate a good revenue stream for many years, this makes them an attractive investment.

Ms Foster asked if there are foreign investors, to which Dr Rankin responded that KWF 'want big power purchasers; Western Power maintain the grid, Synergy are the government arm for supply, we want to sell to big purchasers like the Water Corporation'.

Mr Goode asked where the power goes to, to which Dr Rankin responded that, on a good day, it can reach as far as Albany.

Ms Michael advised that Dr Rankin had previously stated the wind farm at Flat Rocks saved Kojonup from a blackout last year. Dr Rankin advised that Flat Rocks came online in October 2023 and had a 4-gigawatt load normally, however on good days the load is much higher.

Mr Goode asked why this location was chosen.

Dr Rankin answered it was chosen due to high wind levels. Mr Mills advised that solar power generates power between the hours of 9am to 3pm, with the turbines coming on in the afternoon and continuing through the night. Dr Rankin added that the strong winds referred to as the 'Albany Doctor' picks up around 3-4pm and overnight strong easterly winds come through the area. She advised that every month there is a chart that shows the region's power output, with results from last July, August and September showing their windfarms were the number one power generator for those months and were consistently in the top five thereafter. Dr Rankin advised this is due to the consistent wind profile.

Dr Rankin added that wind farming is compatible with agriculture and there is money for the Community Benefit Fund as part of the project.

Mr Goode asked about the economic flow and opportunities for the Aboriginal community.

Dr Rankin responded there are definitely opportunities, to which Mr McVee voiced his approval.

Dr Rankin advised the Community Fund has previously purchased a bus for the school, solar panels for Tambellup and funded work on the football oval.

There was then a general discussion among the group on how the Community Fund should be administered, with it being observed that currently the grants approval process is managed by a Sydney based company as the community did not want the local Shire to administer such funds.

Mr Goode enquired into whether there will be Noongar opportunities to utilise the funding, to which Dr Rankin responded this will be up to the community to decide and that the Noongar community could apply for grants to access the funds just like other community groups.

At this point in the survey the BGA archaeologists returned from walking pedestrian transects of the transmission line corridor.

Mr Goode asked Mr O'Reilly to provide an overview of the inspection.

Mr O'Reilly reported that they had not found any archaeology. He advised the transmission line corridor so far consisted of grasses, scrub, dams, and a house situated in paddocks. Where there was thick grass there was no ground visibility, with some visibility in areas of stubble. Mr O'Reilly explained that due to constant disturbance from farming practices any archaeological material located above ground was likely long gone. The creeks had been heavily impacted from sheep and cows and farming. Mr O'Reilly explained, due to agriculture, the landscape has changed drastically and likely beyond recognition of people from the past. He explained that this alteration and absence of Aboriginal archaeological evidence does not mean Aboriginal people did not utilise this area in the past and that isolated artefacts may still be found, including around or in the waterways, however during their inspection no archaeological material was located on the surface.

Here the group said that as visibility was an issue monitors would be required when any clearing takes place.

Mr Goode asked the WКСN representatives if they knew of any cultural sites where the archaeologists had completed their walk.

The group said that they did not know much about this area as they had been excluded from the land when it became farms.

Mr Goode asked how long ago the Traditional Owners were excluded from the area.

Ms Michael responded right from the beginning of colonisation. Mr McVee added this began in the area in 1837 and continues up to the present day. Mr McVee advised that as Kojonup was on the path from Albany to Perth, Aboriginal people were moved off their land resulting in the total loss country and a rapid attenuation of cultural knowledge right from the first days of settlement.

Mr Goode enquired into whether Noongar people had camps on farms during the later historical period when they had become an agrarian labour force.

Ms Michael and Mr McVee responded yes and noted several Aboriginal people who had historically camped on farms whilst working there. Ms Michael explained the policy on paying Aboriginal workers changed and, as a result, the workers and their families were moved onto reserves and off the farms, so not in recent history.

Mr Goode asked whether there were any places where Aboriginal people habitually camped within the survey area.

Ms Michael responded she would need to check with her mother and asked Ms Smith whether her family knew of any. Ms Smith responded she would also need to check with her family.

Mr Goode asked is there anywhere the WКСN representatives can go to carry out traditional practices, to which Mr McVee responded these places are located on reserves, not farmland.

Mr McVee stated:

The impact from colonisation has not been good, unfortunately we were not able to carry out our traditional practices. Connections in the Kojonup area go back to four people [apical ancestors]. There is stuff that the old people don't want to talk about, like massacres. As you know the victor always writes the history.

White man's history has it as conflict between two lots of Aborigines, from our peoples' perspective it was a massacre.

Under the 1905 Act we were moved onto reserves, we had to have permits to marry, permits to go anywhere, had to be back by 6pm, had to prove our Aboriginality.

Ms Michael added, 'It's 2025 and we still don't have rights.' Mr Williams added that Kojonup had the highest 'No' vote in the referendum for an Aboriginal Voice to Parliament. Ms Michael added that the old people would have known where their sacred sites and ceremonial places were, however, they are not allowed to go there, so after a few generations many were forgotten as the old people passed away.

Dr Rankin asked what initiatives the group would like looked at via the Community Fund.

Ms Michael and Mr McVee said they would like to be able to 'access important places in our land' that are known to have heritage value to Noongar people, and said, 'We would like to be able to have rangers look after the country and rehabilitate these places; plaques and story boards could also be put at such places to show why they are important'.

Mr McVee said that younger people, and overseas tourists are interested in Aboriginal history and culture, cultural tourism could be a growing business in the region. Mr McVee said, 'having funding for such projects would greatly assist us to rebuild our community and its connection to the land'.

Following this discussion the survey team, with the exception of Ms Foster who was driven back to Kojonup, travelled north to where the transmission line is proposed to cross the Balgarup River at coordinates 510042mE 6250810mN.



Figure 8: The survey team discuss the Balgarup River crossing at a shade spot at coordinates 510105mE 6250686mN, 121m south of the Balgarup River crossing point at coordinates 510042mE 6250810mN.

Here the group set up a round chair discussion area under the shade of a tree 121m to the south of the river crossing point. Here Mr Goode advised the participants that KWF intends to drill the transmission cable under the Balgarup River from drill pits in the paddock 20m to the north and south of the crossing. The cable at its deepest point in the centre of the river will be 3m in depth. Mr Goode advised that after the work is completed that the drill pits will be backfilled and there will be little evidence of the activity taking place. Mr Goode said that this location was chosen as it was a narrow area on the river that had been formerly altered by the farmers who had formed a vehicle track across the river bed at this location

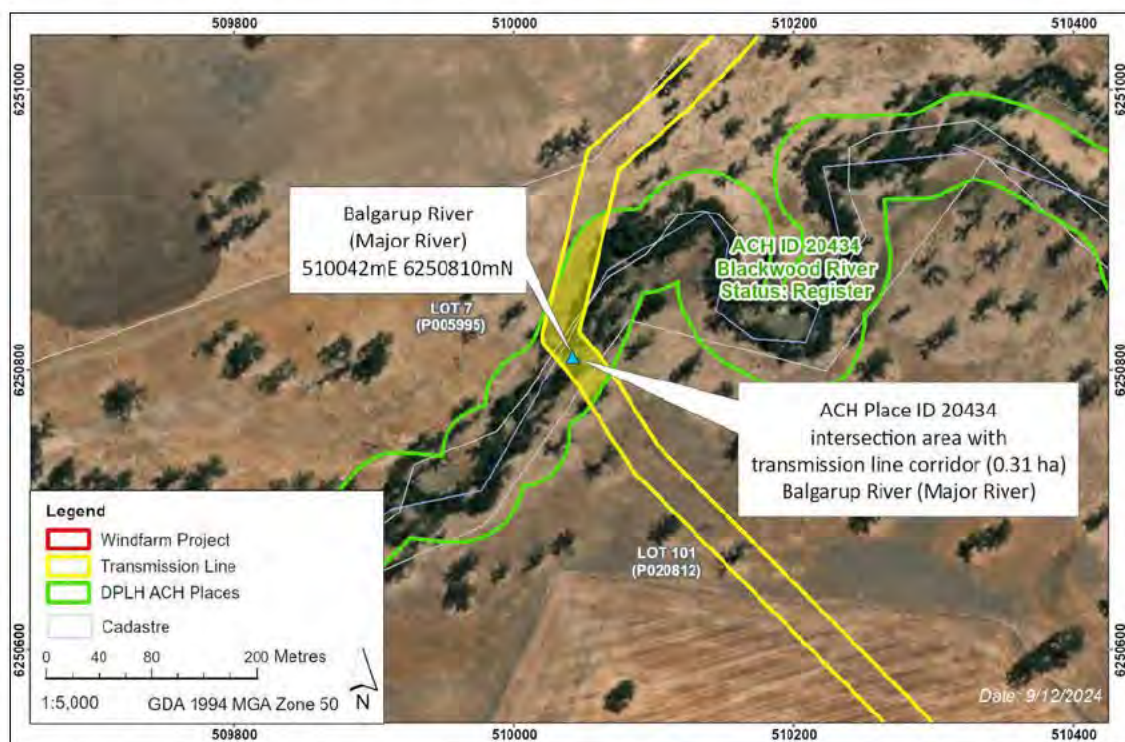


Figure 9: A map showing the location on the Balgarup River where the transmission line cable is to propose to cross by drilling in relation to the extent of Place ID 20434 Blackwood River.



Figure 10: (left) Mr Mills discusses the directional drilling proposal with several WKSAN survey participants; (right) the location on the Balgarup River where the cable will cross at coordinates 510042mE 6250810mN.

Some members of the group then made a pedestrian inspection of the place on the Balgarup River where the proponent proposes to directionally drill the transmission line cable under the watercourse at coordinates 510042mE 6250810mN. During this inspection Mr Mills walked out to the drill pit location to show the participants how close digging would occur to the river.

After the inspection the group returned to the larger group at the shady area to discuss the matter. Here Dr Rankin showed the group a plan that places the drill pits outside of the ACH place boundary and the depth under the river for the path.

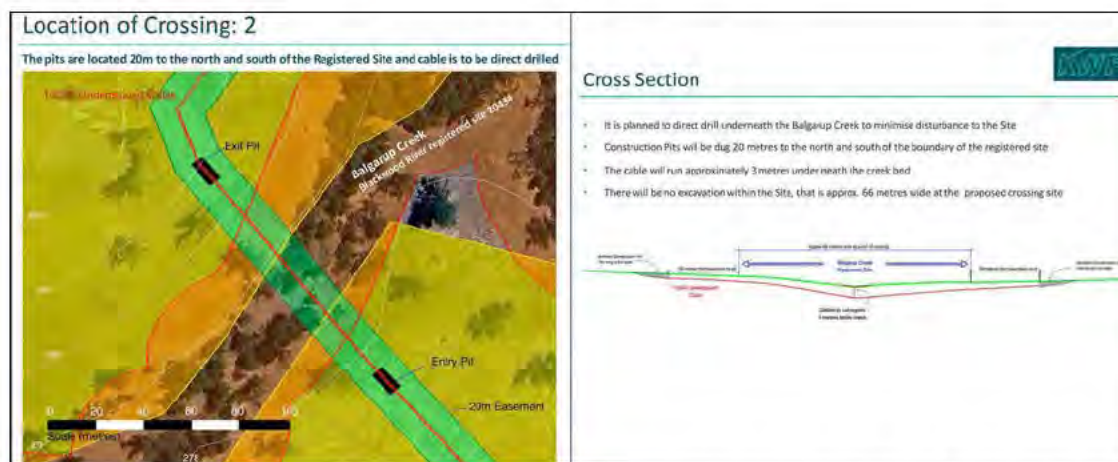


Figure 11: A section drawing showing the drill pits, and the process of drilling under the Balgarup River in relation to the boundary of ACH Place ID 20434 Blackwood River.

Addressing all present Mr Goode advised that the Balgarup River is a primary tributary to the Blackwood River, which is a registered Aboriginal heritage ACH Place. Mr Goode advised that the proponent would be required to seek consent under Section 18 of the AHA to proceed.

Mr Goode then asked the group to make statements regards the significance of the Balgarup River and to provide impact assessment statements regarding the proposal to directionally drill the transmission cable under the river at this location.

Mr Billy Riley stated, 'The rivers and creeks were roadmaps to know where they [Aboriginal people] were going, they used the stars at night and walked along the rivers.' He also advised that the rivers were important as camp areas.

Mr Craig McVee said to him all rivers are sacred places where the water serpent lives. Mr McVee said that he would not like the river to be altered or dug up by this project as enough damage has already occurred from farming.

Several of the women, Ms Cherilyne Michael, Ms Jacqueline Cox and Ms Sherma Smith said that along the river were pools that were women's places. Here they advised that as this part of the river is not a pool that they thought it would be okay.

The consensus of the group was that that the proposal to drill the cable under the river was okay as it was not seen to alter the area. As no trees were to be cleared and the rivers bed was not to be dug up the group advised that they would support the work. Here it was thought that monitors should be present to inspect the drill pits.

In regard to the Balgarup River crossing, Dr Rankin advised the design is still subject to geotechnical investigations and may need to be altered if the investigation finds any obstructions. She added that if any obstructions are found then another location for the creek crossing will likely be explored but they would utilise the same method to drill under the watercourse to not affect the environment.

With no further issues or questions raised this concluded the survey for the day and the survey team returned to Kojonup.

The following morning on the **7th of March 2025** at 7.35am, the group reconvened at Kodja Place in Kojonup for a briefing.



Figure 12: The initial briefing on the morning of the 7th of March at the car park for Kodja Place in Kojonup.

Mr Goode outlined the survey methodology for the day saying that the whole of the survey team would continue to follow the transmission line corridor until it is completed. Here the group would ‘leap frog’ the line, that is drop off the walkers at a point then travel north and await their return. While this occurred, the anthropologists would discuss the project with the elders and record any ethnographic accounts of cultural use of the land.

The group then drove west along Blackwood Road and south down Westcourt Road before stopping at Mandalup Farm at coordinates 510437mE 6252701mN which was about 320m to the southeast of the cable corridor running to the north. Here the archaeologists and some members of the WКСN survey team commenced walking along the corridor to the north towards where the corridor crosses Blackwood Road.

At this location Mr Goode asked whether there is any tree clearing proposed as part of the project.

Dr Rankin responded that any vegetation clearing is to be negotiated with the EPA, advising that not many trees are proposed to be cleared, with the ones that are primarily located on road verges.

Here the WКСN representatives requested that any tree clearing be offset by native vegetation planting elsewhere.

Mr Goode asked Mr McVee whether there is an existing Aboriginal Ranger program.

Mr McVee responded yes, advising that it is currently being set up and will be complete in about one month’s time. Mr Williams added it is a female Ranger program. Here Ms Michael asked Dr Rankin if the Community Fund could assist with the setup of the WКСN Ranger program.

Dr Rankin advised that WКСN could put forward a proposal and it would be considered.



Figure 13: The survey team being briefed by Mr O'Reilly in regard to an archaeological inspection of the central portion of the transmission line survey corridor. Group standing at coordinates 510306mE 6252813mN; view looking southeast.

After a brief inspection of this area, the ethnographic survey team then drove back north along Westcourt Road and turned west along Blackwood Road before stopping at a cleared area adjacent to a bush reserve at the intersection of Blackwood and Denny Roads at coordinates 511596mE 6255918mN. At this location the transmission line corridor ran parallel to Denny Road in the paddock to the east, running north/south.



Figure 14: The survey team gathering at the north of the Denny Road and Blackwood Road/Donnybrook Boyup Brook Road intersection.

At this location Mr Craig McVee and several other members of the group, Mr William (Billy) Riley, Mr David Williams, Mr Peter Daley, and Ms Cherilyne Michael advised the anthropologist that this area of bush which is Crown Reserve (No. 7862) was formerly a historical Noongar camping ground, referred to as 'Tardup Hill Camp'. The camp was in habitual use throughout the 1930s and 1940s during the assimilation era.

In relation to Tardup Hill Camp Mr McVee and Ms Michael advised it was an itinerant camp used by local Noongar families when passing through during the 1930s to 1940s. During these times when Noongar people were found in town they had their children taken away and they were often put in jail. As such people tended to camp in the rural areas on bush reserves where they could not be harassed by the authorities.

Ms Cherilyne Michael stated:

The Smith, Eades, Riley, Minnamurra, Hansen, Humes, Hills and Jones families all camped here in the 1930s and 1940s. Down at Farra there was another campsite near the racecourse that had bush that was quite thick and was a good food source. They were here when they were travelling though [and] camped here because it was in close proximity to the town. Our people moved around quite freely until 1946 when the native welfare came and moved us on. Family comes here all the time now, we don't camp, just visit. There are creeks at the back, [where] we would get yabbies. If you look at some of the trees you will see possum tracks, there were ducks, swans and kangaroos. If you were fortunate enough you had a tent, otherwise you built *Miamians* [traditional bush humpies]. We used rushes for bedding. Riley's and their mob were big families – 60-70 people at a time.

It is an important historical site. Please report it as a historical site. My dad was from Beverley, his mob is up from Perth way, my grandmother was a Humes. This here is my mum's site. It was used as a historical camping site. My mum used to camp here when she was about 4 or 5 years old, that was when she started coming here. We used to call it 'Tardup'.

Ms Michael advised that Tardup was planned to be returned to the WKSAN Aboriginal Corporation as part of the South West Settlement. She advised the reserve had never been properly surveyed and the cultural value of the reserve needs to be recorded as part of its return to the community. In terms of its significance Mr Daley added the reserve has sentiment as a social historical place associated with the core families that make up the Kojonup Noongar community. In the groups opinion, this place should be recorded as a potential ACH Place under the AHA as it is a special place in the social historical story of the Kojonup people.

During the discussions at Tardup Hill Camp, Ms Foster advised that there is a sacred women's birthing site located on government land by the Kojonup School property, advising that there used to be a lot of bushes there previously. She stated that the consultants would need to talk to Ms Michael for more information on the extent of the area.

In relation to the birthing site Ms Foster had mentioned, Ms Michael advised:

The birthing site was a camp in the bush, and it is in the boundary of the school. They took it back around 1975. It was a Noongar campsite prior to this. It was all bush, there was a freshwater dam owned by George Church. He was a white man; his mum was a Calwall. He was related to Granny Ettie. Granny Ettie was short, blonde, blue eyes and had white skin. She used to go to all the white peoples' houses and deliver their babies and do their washing. They used to call her Nan. She was well respected by the Fleay family – they have been known to have an Aboriginal history. She was Ettie Calwall. I didn't know much about her family. My pop was Spencer Riley, he had an Irish father, Patrick O'Riley. He was one of three kids. Pop used to have a business cutting flax. He had an accident, the police report said that he crashed his truck coming down the Blackwood Road hill. About four people died and his daughter lost her leg, she was about 15 or 16. That was the end of his contracting business as he did not have a truck anymore. They used to put as many people as possible on the truck as not many people had transport in those days.

There is a lot of history here. We moved here from the Reserve camp, which is now the Shire depot. From here, we would walk over the road, through the corridor to the birthing site. When the law changed and they took our rights away, they rounded up all the people in 1961. They shut the camp down in 1973/1974, we left in 1971.

After these discussions the archaeologists arrived back at the cars, Mr O'Reilly reported that along this section of the transmission line corridor that they found no archaeological material. Mr O'Reilly advised that after a short break they would continue north to Norrish Drive and Mather Road.

Following this discussion the group then drove north along Denny Road before turning east along Forrest Road and north along Norrish Drive. Here the group then stopped at Andrew Robinson's farm at coordinates 511976mE 6257628mN. At this location the group wished to look at where the cable intersected a small creek.



Figure 15: The survey team discussion circle for the transmission line at Robinson's farm at coordinates 511976mE 6257628mN.

Here Ms Michael asked Mr Mills how the windfarms are disposed of once finished.

Mr Mills responded they are dismantled, with the blades able to be recycled as they are made of composite plastic. He advised that the arrangements with the property owners is that the proponents will remove the tower and turbine, with the cement slab and cabling left in-situ. Mr Mills added the towers are bolted into the slab, requiring hundreds of bolts to be removed.

Mr Goode asked Mr Mills what happens if a landowner opposed the project. Mr Mills responded the route has already been chosen with all landowners agreeing to the transmission path. Mr Mills added the transmission line is best built upon existing fence lines as there is a Shire setback of 20 metres.

Mr Goode enquired into how long, once approvals have been granted, will it take to build the transmission line. Mr Mills responded within months, explaining there will be two cable laying teams and drilling teams. The cables are in 800-metre-long sections, with the workers identifying where the joins will be located and piggybacking along the route. Once trenching has occurred, the cable laid, and the trenches backfilled with sand, the landscape appears much the same. Mr Mills advised that the maintenance of the cables is not as onerous, with testing occurring and faults easily rectified due to the technology now available. He added due to the transmission line being underground there is no fire risk or worry about storms or damage to poles from other sources.

Ms Michael enquired into the transmission distance between each turbine, to which Mr Mills responded no less than 800 metres, and that the transmission line is not located in bush or low-lying areas. He explained a ridgeline is followed if possible. Mr Mills advised that Kojonup is a central location, with the wind farms able to feed back into the grid to Collie as the coal fired power stations begin to get shut down. Mr Mills advised that coal quality is declining and is very expensive, and wind generated power is a great alternative. Kojonup, Mr Mills explained, has a consistent wind pattern throughout the year.

Mr Goode asked what the minimum velocity required is to turn the turbines, to which Mr Mills responded it is metres per second, so once it gets to 12 it doesn't matter if it is blowing a gale or steady.

Mr Goode asked whether solar or wind is more economical.

Mr Mills responded solar on rooftops is more economical, however solar panels on residential rooftops can cause issues with supply as they feed into the grid during the day. He stated it is more difficult to shut down a coal fired power station as they need to run at a maximum speed all the time. This is why gas boosters are used to turn on-and-off as demand is required. Mr Mills stated there is a diesel generator at Merredin that can also be turned on when needed. He explained that solar runs at 30% factor, wind at 40% and the really good ones run at 50%. Mr Mills added that solar farms cannot be justified in Western Australia as there are so many rooftop panels.

The archaeological survey team then arrived and rejoined the ethnographic survey team, once again they reported no archaeological material had been identified.

Mr Goode enquired into whether the WKSAN representatives had any knowledge about ACH cultural or ethnographic places in this section of the survey area, including the area just walked by the archaeological team.

The group advised that were not aware of any such places as defined under the AHA in this locality.

Mr Goode then advised the WKSAN representatives that it is proposed to trench or drill the transmission line underneath the Kojonup Brook at two locations just to the south of where the group had set up their discussion circle awaiting the archaeologists. Mr Goode asked the group to inspect the northernmost location, which is 74m to the south at coordinates 511925mE 6257333mN.



Figure 16: (left) the ethnographic survey team walks south to the Kojonup Brook crossing; (right) the group inspects where the transmission line will cross the Kojonup Brook.

At this location Mr Goode asked the group to comment on the significance of the Kojonup Brook where the cable is proposed to cross.

Several people advised that this was a small feeder creek that ran to town. No one could provide any ethnographic accounts of its former use at this location and no statements of religious associations were made.

In regard to the trenching proposal Mr David Williams, enquired into how deep the cable trench would be.

Mr Mills said that the trench would be dug with a small excavator and would be 1.2 metres. The cable would then be installed, and the trench backfilled and the creek bed reinstated.

Here the WKSJ representatives said that they all prefer directional drilling underneath the creek as opposed to open trenching. Mr McVee advised trenching leaves the bed of the creek prone to erosion. He advised that the Kojonup Brook at this location has a high flow in winter and would likely scour if the bed lost its compaction. Mr McVee said it is his experience from many years working for the shire that once a culvert is installed or the bed of a waterway is disturbed then problems are created, and it erodes.

Mr Goode spoke to Mr Mills about drilling at this location as the drill rig will be nearby for the directional drilling underneath Balgarup River. Mr Mills responded that drilling would occur under the Balgarup River and underneath the roads, whilst gravel roads will be dug through as they are easy to repair. Mr Mills said as drilling is much more expensive, they would have to give this request consideration in light of the projects budget.

At this location Mr Goode asked the group if the sedges fringing the waterway are of cultural significance.

Mr McVee advised that the sedges present along this section of the Kojonup Brook are a declared weed in some shires, with eradication works in progress. Mr McVee advised these sedges are not culturally significant as it is instead bullrushes that are considered to be associated with the Waigal.

The group then departed this location to visit the existing Kojonup substation located at 262 Tunney Road, driving north along Norrish Drive before turning east along Luz Road and north along Tunney Road, stopping at coordinates 512557mE 6258861mN.



Figure 17: Views of the Western Power Kojonup Sub Station on Tunney Road.

Here Mr Goode noted this location is the northern end of the transmission survey corridor and where the survey ends.

Mr Mills advised that power currently comes to the station from the Muja Coal Station in Collie. Lines from the substation go out to Albany, Katanning and the local Kojonup area, as well as a line going back to Muja. Mr Mills said from the windfarm the transmission line would enter the substation underground and feed power into the grid to be sold to Western Power customers.

Here the WКСN representatives advised said they had no issues at this location.

With no further issues raised here, the group discussed visiting Flat Rocks to view the existing wind turbines there. However, the WКСN representatives advised they were satisfied with the explanation about the KWF provided to them and decline to visit Flat Rocks.

As such the survey team returned to Kodja Place to debrief.

At Kodja Place Mr Goode wrote up the recommendations resulting from the ethnographic survey, with the WКСN representatives providing their support to the Section 18 notice to drill under the Balgarup River and signing this Letter of Advice (see Appendix 2).

With no further issues or questions, this concluded the survey.



Figure 18: The survey team, backrow from left, Mr Mills, Ms Michael, Mr O'Reilly, Mr Riley, Mr Daley, Ms Smith, Mr Dimasi and Mr Rowsell. In the front row, from left, are Ms Miniter, Dr Rankin, Mr Williams, Mr McVee, Ms Foster, Ms Cox and Mr Goode.

COMMUNITY CONSULTATION OUTCOMES

As a result of the ethnographic consultations held with eight nominated representatives from the WКСN Aboriginal Corporation on the 6th and 7th of March 2025, **no new** Aboriginal Cultural Heritage places as defined by Section 5 of the AHA were identified within the KWF survey areas.

As a result of the survey Crown Reserve (7862) was reported to have been formerly a historical Noongar camping ground, referred to as 'Tardup Hill Camp'. The camp was in habitual use

throughout the 1930s and 1940s during the assimilation era. Tardup as it is locally called is of significance as a social historical place associated with the core Noongar families that make up the Kojonup Noongar community. In the groups opinion this place should be recorded as a potential ACH Place under the AHA as it is a special place in the social historical story of the Kojonup people during the assimilation period when Noongar people were governed under the *1905 Aborigines Act*. As such, this reserve may be a place to which Section 5(c) of the AHA applies due to the sentiment attached to it by the Kojonup Noongar community and its anthropological interest as it marks a place in history when Aboriginal people were forced by the state to live on the margins of society due to discriminatory legislation. As the project is currently planned Tardup Hill Camp will not be affected by the work.

DPLH ACH Place ID 20434 Blackwood River was confirmed to contain Aboriginal cultural heritage values as previously recorded. The Balgarup River was reported to be a part of the sacred Blackwood River water system and held customary significance. The WКСN representatives advised that Noongar people would use the waterways for freshwater and as travel routes.

In relation to the project the WКСN survey representatives advised they support the proponent seeking ministerial consent under Section 18 of the AHA to carry out directional drilling under the Balgarup River for the transmission line. This support is subject to the proponent giving due consideration to the WКСN representatives' request for Aboriginal monitors to be present for the works.

As a result of the original ethnographic survey the WКСN representatives requested that the transmission line cross all other watercourses in the survey area by drilling underneath the waterways as opposed to trenching through them. Trenching through the waterways and culverts were reported by the WКСN representatives to disturb the waterways and the riverbeds, whilst directional drilling underneath them was reported to be the least invasive method.

However, after giving this request consideration the proponent found that the cost of this was unviable for small creeks, as such they conducted further consultation with the group. Here it was found that the group would support this request as long as the proponent would assure the WКСN group that after the work that they would re instate the bed and banks and the riparian zone in order to preserve habitat for animals and birds and the amenity of the areas aesthetically (see second LOA appendix 2).

The WКСN representatives further requested that Aboriginal monitors be present for all excavation and road construction works to observe any artefacts uncovered as a result of the works.

The WКСN representatives requested that employment opportunities be presented to the local Aboriginal community as part of the project and that all contractors undertake cultural awareness training as part of the project.

The WКСN representatives finally requested that any tree clearing is offset by native vegetation planting elsewhere.

RECOMMENDATIONS

As a result of this ethnographic survey the following recommendations are made:

It is recommended that Kojonup Wind Farm Pty Ltd can proceed with the project without risk of impacting any ethnographic ACH places, as defined by Section 5(b) & 5(c) of the AHA, within the survey area.

It is recommended that Kojonup Wind Farm Pty Ltd seek consent under Section 18 of the AHA to use the land at the Balgarup River crossing between coordinates 510062mE 6250787mN and 510053mE 6250908mN registered as ACH Place ID 20434 Blackwood River in order to install an underground transmission line as part of the KWF project.

As this has the prior, free and informed consent of the WКСN Aboriginal Corporation **it is recommended** that the minister grant this consent giving reference to the requested conditions:

- That the cable transmission line be installed through directional drilling with placement of the drill pits outside of the ACH place boundary.
- That the proponent engages two WКСN representatives as monitors to observe for artefacts and to mitigate any spiritual and environmental effects resulting from the work.
- That the proponent minimises any trees cleared at the crossing. Should any trees be required to be cleared that they are offset by plantings elsewhere in the area.

It is recommended that the Kojonup Wind Farm Pty Ltd give due consideration to other mitigation and management requests made by the Traditional Owners should the project proceed:

- That where open trenching is utilised for small creeks that the proponent reinstate the bed and banks and the riparian zone in order to preserve habitat for animals and birds and the amenity of the areas aesthetically (see second LOA appendix 2).
- That two Aboriginal heritage monitors be present for all initial excavations and road construction works.
- That employment opportunities be offered to the local Kojonup Noongar community via consultation with the CAC at the WКСN Aboriginal Corporation as part of the project.
- That all contractors undertake cultural awareness training; and
- Any tree clearing be offset by native vegetation planting. This work could be conducted by Noongar Rangers.

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REPORT ON AN ARCHAEOLOGICAL SURVEY OF THE KOJONUP WIND FARM PROJECT AREA, SOUTH OF KOJONUP WESTERN AUSTRALIA



*A report prepared for Kojonup Wind Farm Pty Ltd in conjunction with
Wagyl Kaip Southern Noongar Aboriginal Corporation*

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EXECUTIVE SUMMARY

In November 2024, Kojonup Wind Farm Pty Ltd. commissioned an archaeological survey of the Kojonup Wind Farm Project Area located in the vicinity of Kojonup in southwest Western Australia. Kojonup Wind Farm Pty Ltd is currently proposing to construct a wind farm and associated infrastructure within the Kojonup Wind Farm Project Area. This area covers a total of 206.476ha and comprises 33 proposed wind turbine locations connected by 80.32km of service tracks and access tracks, a wind farm substation and a 19.93km long corridor that connects this substation to Western Power's existing Kojonup substation on Tunney Road approximately 3.5km northwest of Kojonup.

The archaeological survey discussed in this report was undertaken to identify and record any Aboriginal archaeological sites that may be located within the Kojonup Wind Farm Project Area in order that Kojonup Wind Farm Pty Ltd. can avoid disturbing them or, as required under Section 18 of the Western Australian *Aboriginal Heritage Act 1972*, seek the consent of the Minister for Aboriginal Affairs to proceed with activities that may disturb Aboriginal heritage sites.

As a result of research conducted by Brad Goode and Associates in October and December 2024 and searches of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System it was established that this Inquiry System has **no** record of any registered, lodged or historic Aboriginal cultural heritage places with an archaeological component having been identified in the past at positions that place them or a part of them within any part of the Kojonup Wind Farm Project Area. As a result of the realignment of some parts of the Kojonup Wind Farm Project Area during the course of the archaeological survey, another search of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System was undertaken in April 2025. The results of this search were the same as the previous searches.

The Kojonup Wind Farm Project Area was surveyed for Aboriginal archaeological sites by walking a series of circular transects around the centre point of each proposed wind turbine location and by walking a series of transects that followed the alignment of each service track and access track between the proposed wind turbine locations, and the alignment of the corridor between the wind farm substation and Western Power's existing Kojonup substation. The wind farm substation was also surveyed by walking a series of transects across this area. Transects were undertaken by archaeologists and Wagyl Kaip Southern Noongar Aboriginal Corporation survey team participants spaced at not more than 10m intervals.

Given the degree of surface visibility throughout and the intensity of coverage, it is considered that the archaeological survey of the Kojonup Wind Farm Project Area was sufficient to locate any Aboriginal archaeological sites present on the surface.

As a result of the archaeological survey of the Kojonup Wind Farm Project Area, **no** Aboriginal archaeological sites or material were identified.

It is therefore recommended that the results of the archaeological survey of the Kojonup Wind Farm Project Area be accepted and taken into consideration when Kojonup Wind Farm Pty Ltd. seek approval to proceed with their proposal to construct a wind farm and associated infrastructure within this area.

It is recommended that, in the event of any artefactual material or skeletal material being discovered in the course of constructing a wind farm and associated infrastructure, or any other activities, work stops while the Department of Planning, Lands and Heritage (WA) undertakes an investigation. In the case of skeletal material being uncovered, work must cease immediately and the Western Australian Police must be notified.

It is recommended that Kojonup Wind Farm Pty Ltd. personnel and contractors be advised of their obligations under section 15 of the *Aboriginal Heritage Act 1972*, to report the discovery of any Aboriginal cultural material which may be uncovered in the course of their work or any other activities.

INTRODUCTION

In November 2024, Kojonup Wind Farm Pty Ltd. commissioned an archaeological survey of their Kojonup Wind Farm Project Area in southwest Western Australia. The primary aim of this survey was to examine the Kojonup Wind Farm Project Area and to record and report any Aboriginal archaeological sites that may be located within it or extend over it. A preliminary assessment of the archaeological significance of any such site(s) will be given and their extent determined in order that Kojonup Wind Farm Pty Ltd. can avoid any disturbance to or impact upon them. If this is not possible Kojonup Wind Farm Pty Ltd., as required under Section 18 of the Western Australian *Aboriginal Heritage Act 1972*, **need to seek the consent of the Minister for Aboriginal Affairs** to proceed with activities that may disturb Aboriginal heritage sites.

Kojonup Wind Farm Pty Ltd. is currently proposing to construct a wind farm and associated infrastructure within the Kojonup Wind Farm Project Area. It will comprise 33 wind turbines connected by underground 33kV cables, service tracks and access tracks, a substation and a 132kV underground transmission line that will connect this proposed substation to Western Power's existing Kojonup substation on Tunney Road approximately 3.5km northwest of Kojonup. Below and in the pages that follow the Kojonup Wind Farm Project Area is referred to as the survey area. Knowledge of the location and extent of any Aboriginal archaeological sites that exist within the survey area will facilitate the making of management decisions that will ensure any such sites are not inadvertently impacted upon or disturbed by the construction of a wind farm and associated infrastructure or any other activities.

As part of the archaeological survey, data was gathered from any available reports on previous archaeological surveys and investigations undertaken in the past in areas that abut or overlap any part of the survey area. Details of any registered, lodged or historic Aboriginal cultural heritage places with an archaeological component that may have been previously identified within the survey area and the wider region around it, were obtained from the relevant files available from the Department of Planning, Lands and Heritage (WA) and, where possible, from unpublished reports. In addition to this, a review of maps, environmental information and academic research carried out within the wider region was also undertaken.

The fieldwork associated with the archaeological survey was undertaken in March 2025 by Brad Goode and Associates' archaeologists Mr Tom O'Reilly, Mr Darren Rowsell and Mr Avery Dimasi and Wagyl Kaip Southern Noongar Aboriginal Corporation (WKSNAAC) survey team participants Ms Jacqueline Cox, Ms Sherma Smith, Mr David Williams, Ms Cherilyne Michael, Mr Craig McVee, Mr William Riley, Mr Peter Daley and Ms Jodi Foster. Wagyl Kaip Southern Noongar Aboriginal Corporation Manager Heritage Services Ms Leeanne Miniter, and Moonies Hill New Energy Pty Ltd Managing Director Dr Sarah Rankin also participated in the archaeological survey. It is noted here that the above-mentioned survey team participants were selected by the Wagyl Kaip Southern Noongar Aboriginal Corporation.

LOCATION OF SURVEY AREA

The Kojonup Wind Farm Project Area covers 206.476ha and comprises 33 wind turbine locations, a substation and a number of interconnected corridors, including a 132kV underground transmission line corridor, that extend over an area that is approximately 22km NS and up to 6km EW and which is located west of Albany Highway in the vicinity of Kojonup, Western Australia (Figure 19).

The proposed wind turbine locations, service tracks and access tracks are located between 9.8km and 19.8km SSW of Kojonup and between 3.8km and 13.2km directly west of Albany Highway (Figure 20). Some of the proposed service tracks and access tracks are traversed by Ashe Road, Balgarup Road, Jingalup Road and/or Morley Road.

Each of the 33 wind turbine locations are circular, have a diameter of 50m and are located within cleared paddocks. Each wind turbine location (T01, T02, T03 *etc.*) is connected to one or more other wind turbine location by 80.32km of service tracks and/or access tracks that are generally 30m wide. Where one or more of the proposed service tracks and/or access tracks intersect or merge the resultant survey area is slightly greater than 30m wide. The southern group of wind turbine locations, service tracks and access tracks are located in an area bounded by Balgarup Road to the east and Ashe Road to the north (Figure 21). The northern group of wind turbine locations, service tracks and access tracks are located in an area on the north side of Morley Road (Figure 22).

The Kojonup Wind Farm Project Area substation is located approximately 150m north of Jingalup Road in the central part of the area containing the g proposed wind turbine locations, service tracks and access tracks (Figure 23). This substation is approximately rectangular, covers 0.92ha and has maximum dimensions of 90m NS and 110m EW.

The 132kV underground transmission line corridor is 19.93km long corridor and generally 30m wide. The exceptions to this are the three places where it is relatively wide and which coincide with two very low rocky hills and an area exposed granite pavements. This corridor connects Kojonup Wind Farm Project Area substation to Western Power's existing Kojonup substation on Tunney Road approximately 3.5km northwest of Kojonup and traverses Morley Road, Samson Road, Balgarup River, Donnybrook Kojonup Road, Denney Road, a disused railway line, Forrest Road, Norrish Drive and Luz Road. The majority of this underground transmission line corridor south of proposed wind turbine location T01 coincides with or overlaps parts of the service and access tracks that connect one or more of the proposed wind turbine locations (*e.g.* see Figure 22). North of Luz Road the northern end of the underground transmission line corridor traverses a cleared paddock and terminates at Western Power's Kojonup substation (Figure 24).

A full set of maps detailing the precise location and extent of the Kojonup Wind Farm Project Area is given in Appendix 3.

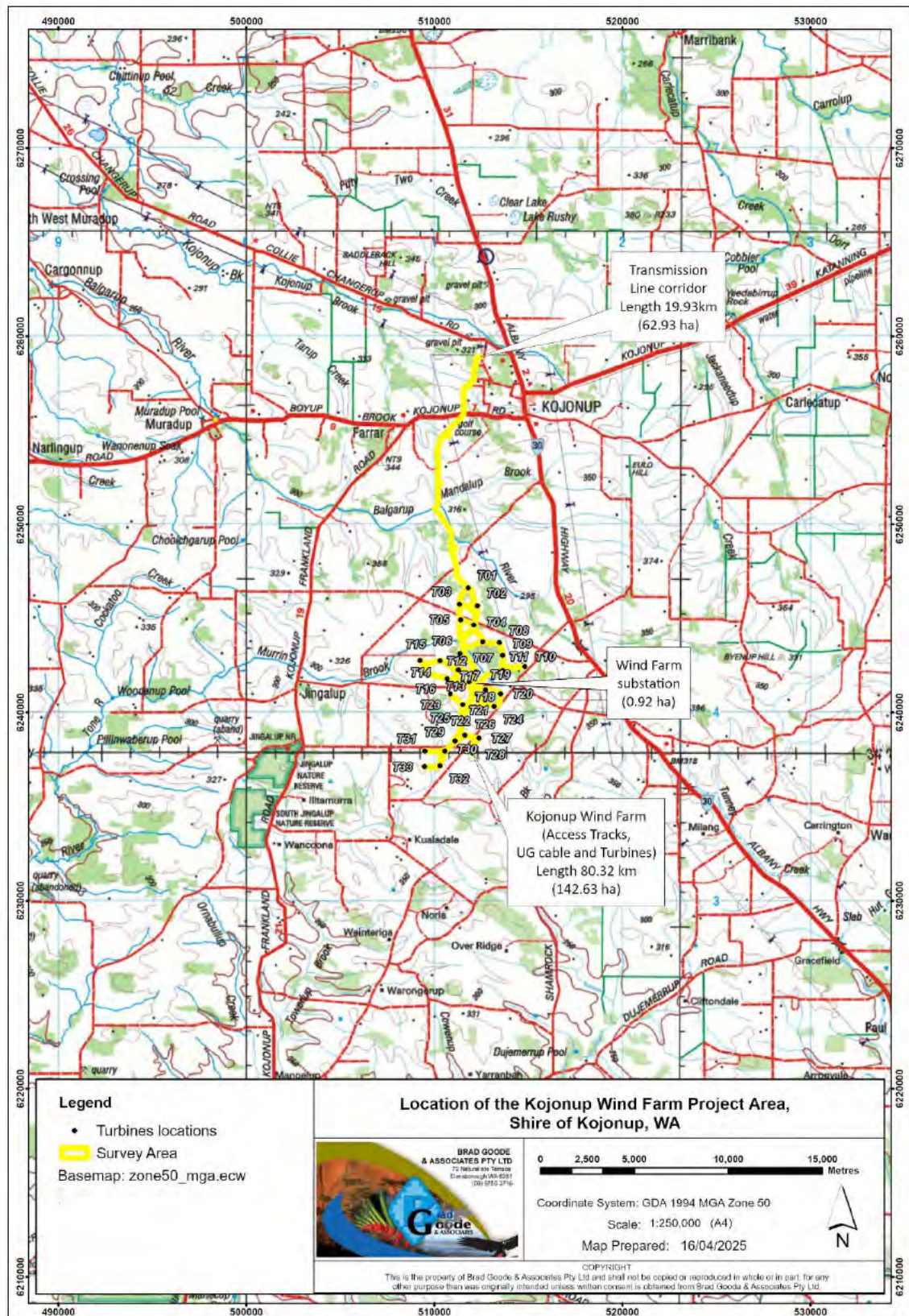


Figure 19: Location Plan: Kojonup Wind Farm Project Area.

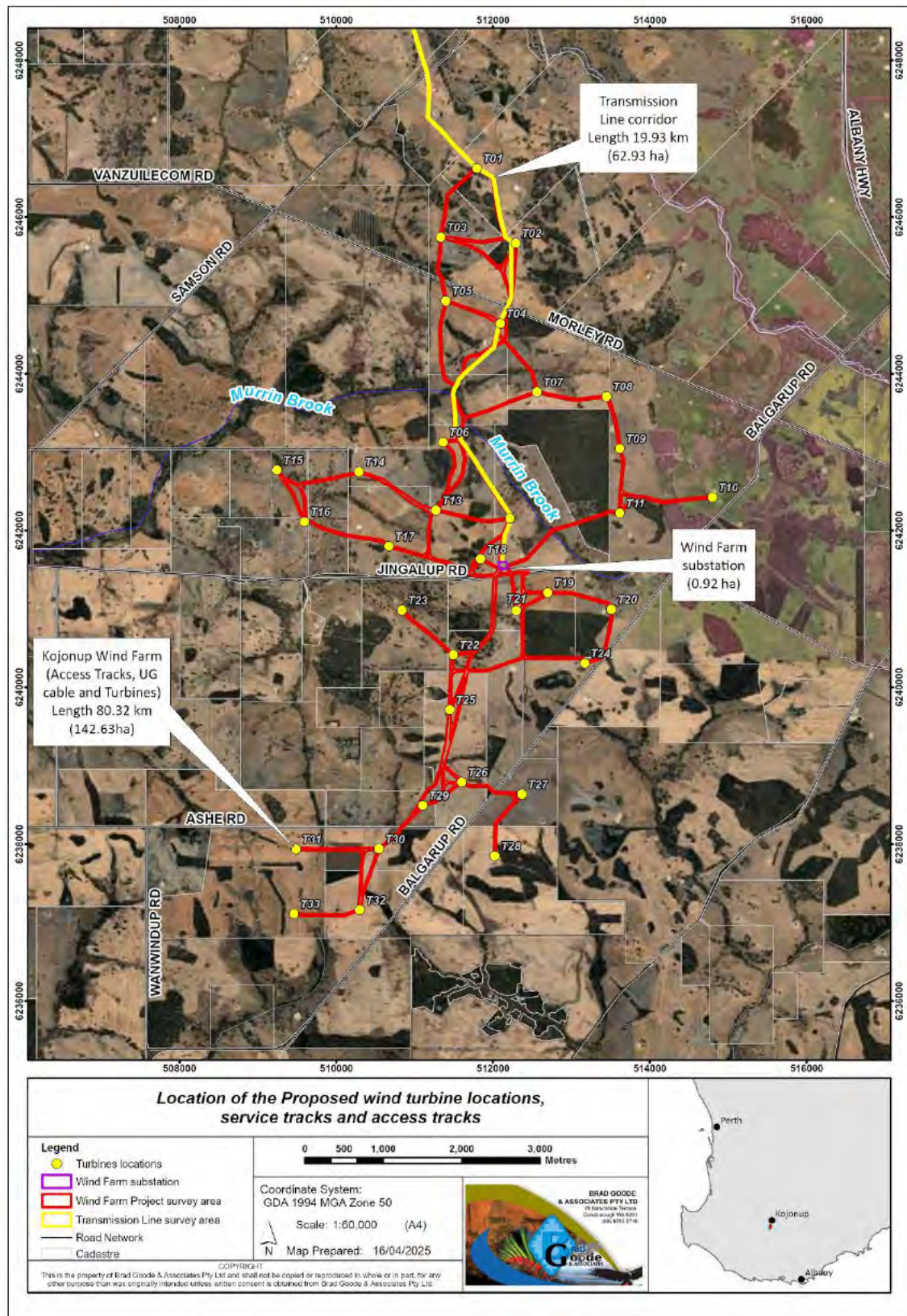


Figure 20: Location Plan: Proposed wind turbine locations, service tracks and access tracks.

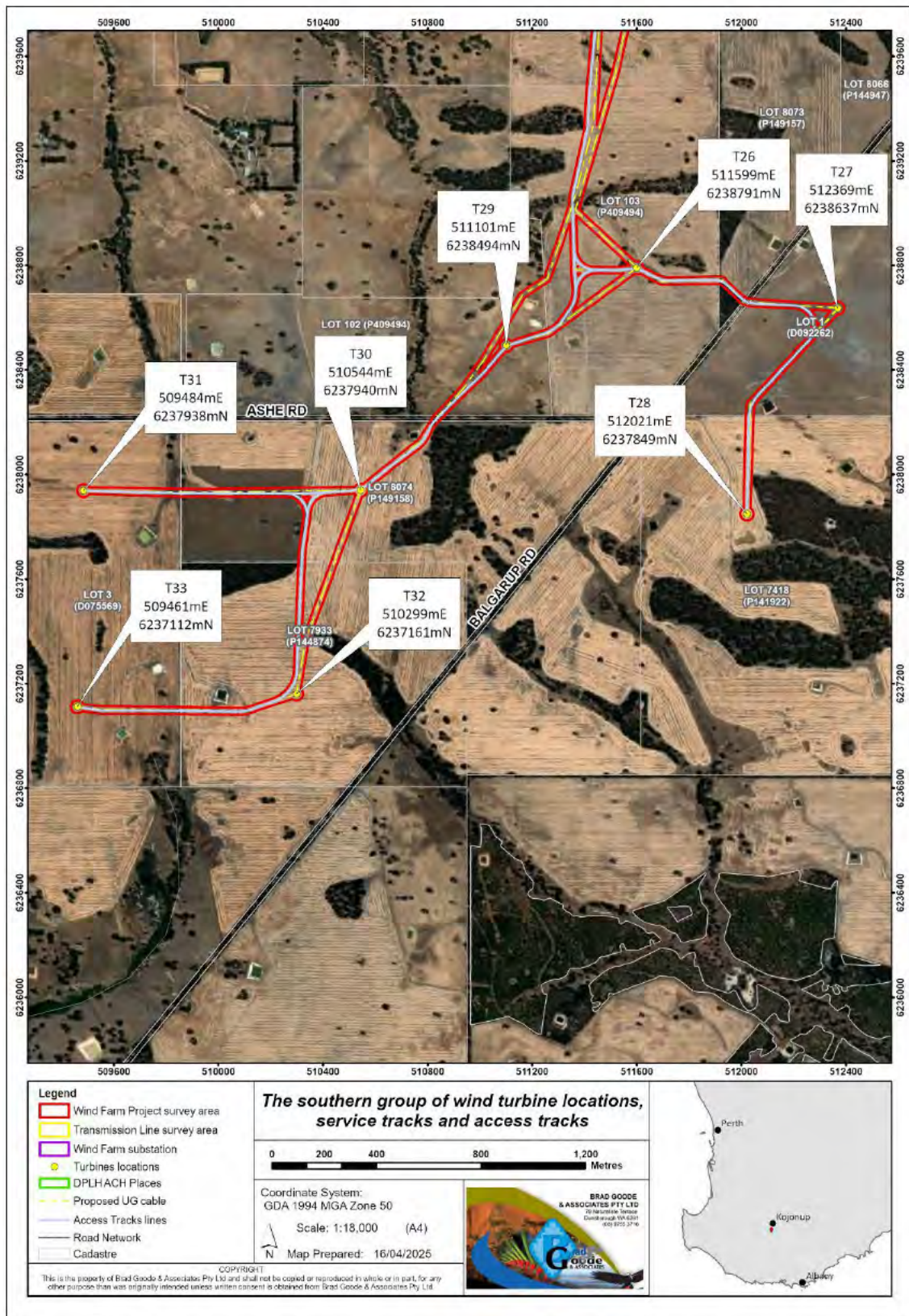


Figure 21: The southern group of wind turbine locations, service tracks and access tracks.

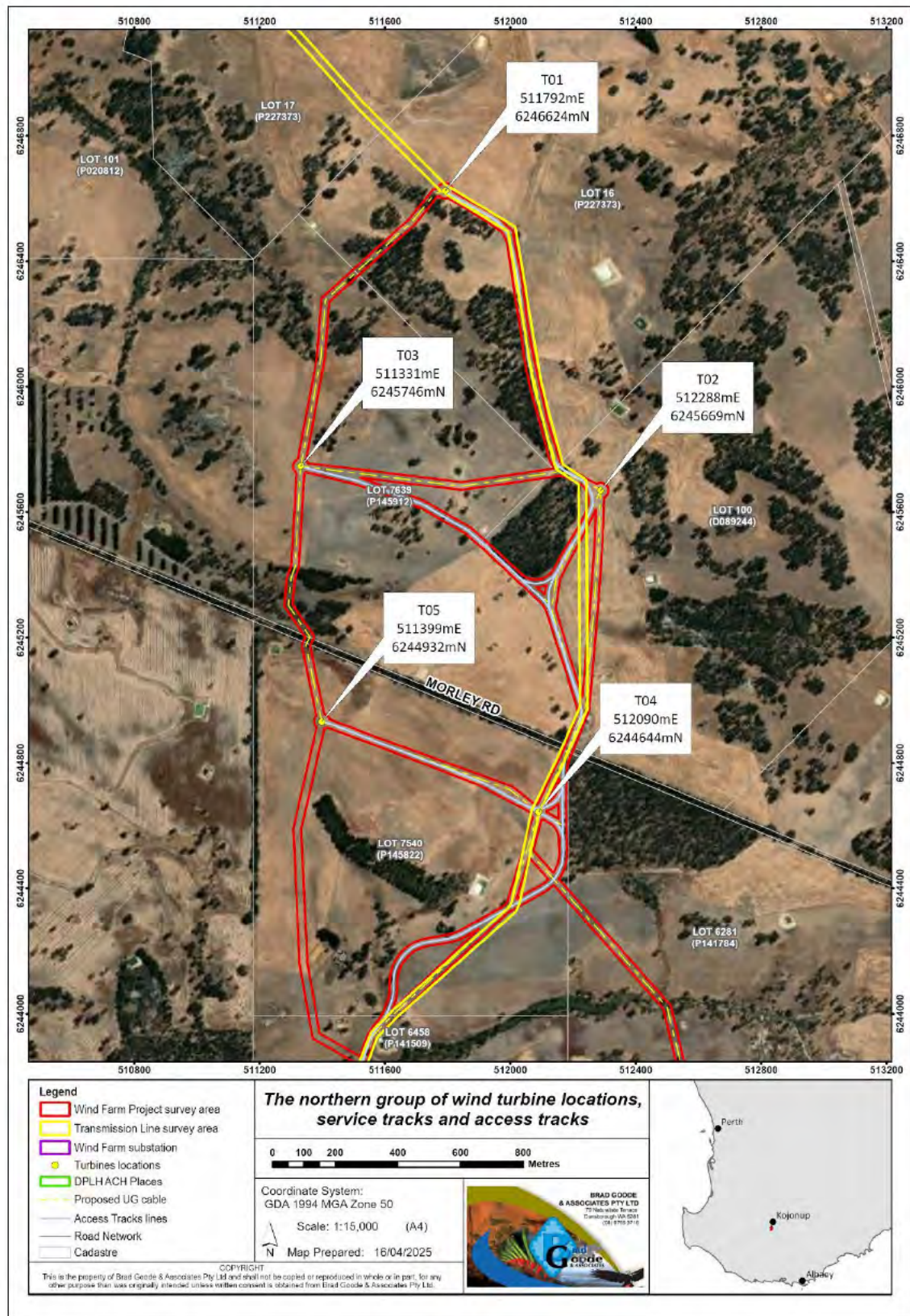


Figure 22: The northern group of wind turbine locations, service tracks and access tracks.

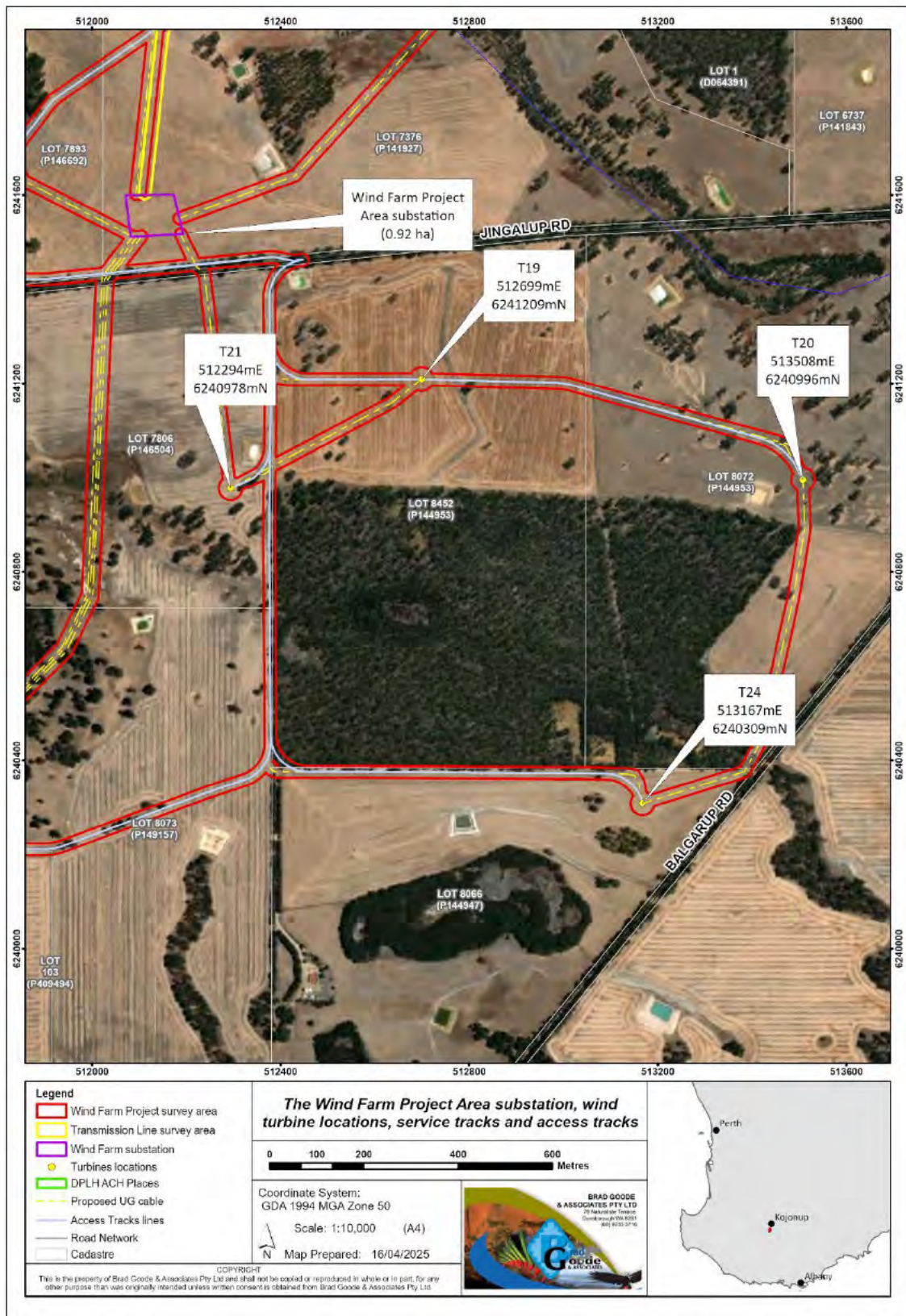


Figure 23: The Kojonup Wind Farm Project Area substation.

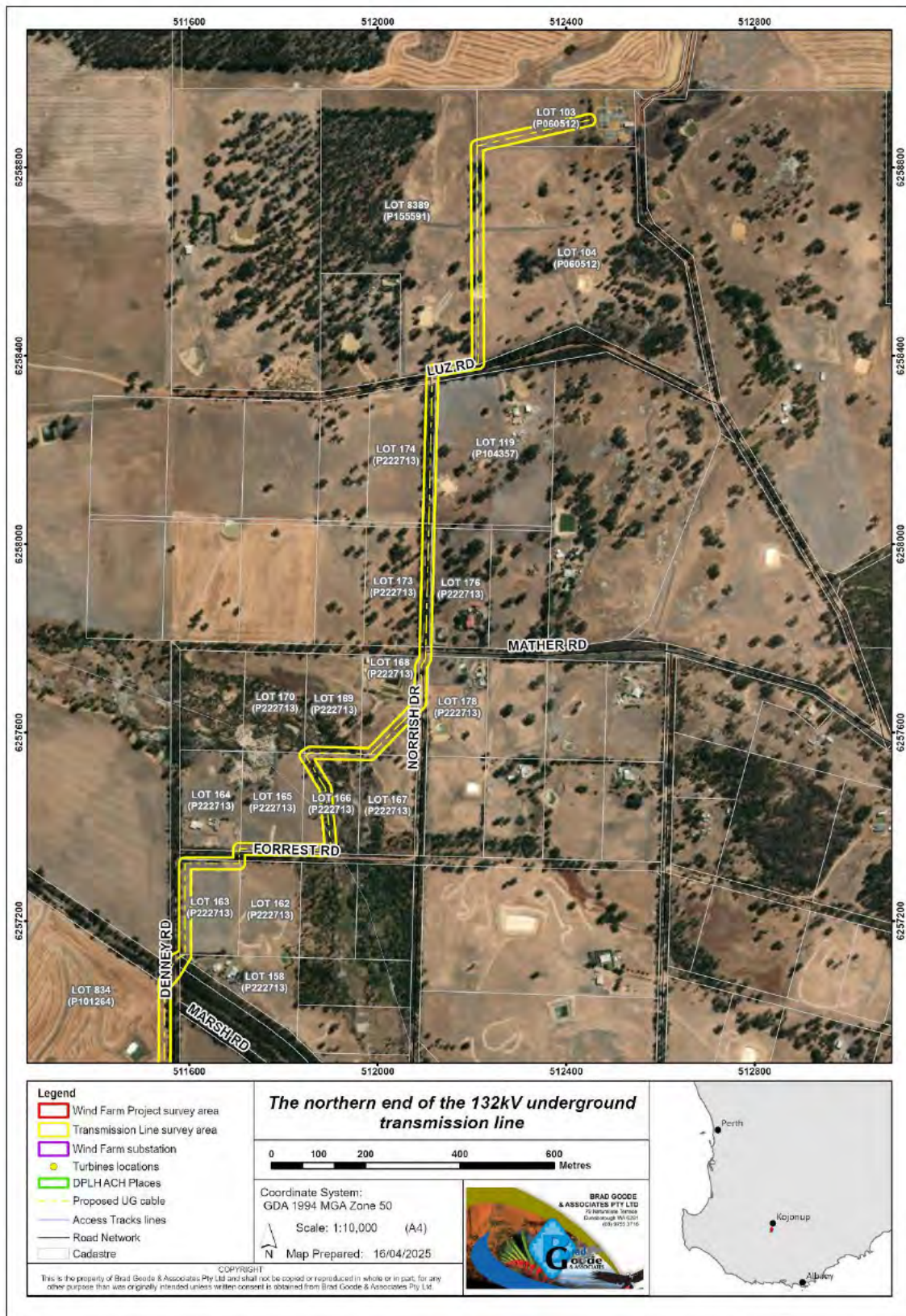


Figure 24: The northern end of the 132kV underground transmission line corridor.

ENVIRONMENTAL BACKGROUND

Climate

The survey area and the region around them is within a Dry Mediterranean climatic zone averaging between five and six dry months per year (Beard 1981). The climate in this zone is characterised by cool, wet winters and hot, dry summers.

The climatic recording station at Kojonup has recorded rainfall figures since 1885 and daily temperatures since 1967 while at the Katanning climatic recording station, approximately 40km ENE of Kojonup, daily temperatures have been recorded since 1894. During the winter months in Kojonup and Katanning the average maximum temperature has been 15.1°C and the average minimum 6°C. In the summer the equivalent temperatures have been 29.2°C maximum and 13.1°C minimum (Bureau of Meteorology, Australia 2025a, 2025b, 2025c).

The survey area is within a region that receives an average annual rainfall of approximately 525mm. Approximately 47% of this rain falls in the winter months and less than 10% in the summer, the rest being distributed between spring and autumn (Australian Bureau of Meteorology 2025a).

Geology

The geology of the area in and around the survey area has been mapped and described on the Dumbleyung 1:250 000 map sheet and accompanying notes (Chin and Brakel 1986).

In general, the survey area is located in the southwest corner of the Yilgarn Craton, a crustal unit that has been essentially stable since the Proterozoic (Griffin 1990). According to Chin and Brakel (1986) the Kojonup region is located within the Western Gneiss Terrane that forms the western part of the Yilgarn Block. This Terrane is bounded by the Darling Fault in the west and by the greenstone belts of the Southern Cross and Murchison Provinces in the east. The Western Gneiss Terrane has been described as consisting “mainly of repeatedly deformed and metamorphosed banded gneiss, including quartz-rich metasedimentary rocks and banded iron-formation, and that metavolcanic rocks were scarce, in marked contrast to their abundance in the adjacent granite-greenstone terrane” (Myers 1990:13).

The surface geology within the Kojonup Wind Farm Project Area is predominated by red/brown, brown or pale brown sands in various parts (Figure 25) with some lateritic gravel mixed with it in some places (Figure 26). In addition to this there were some small granitic boulders and small granite pavements exposed in the vicinity of T25 (Figure 27) and further north along the 132kV underground transmission line corridor at a place approximately 1km south of Donnybrook Kojonup Road. Numerous large and small granitic boulders and small outcrops were noted in the corridor between T25 and T22 and the corridors immediately to the east (Figure 28) as well as further north. Between Samson Road and Donnybrook Kojonup Road the 132kV underground transmission line corridor also traverses two relatively low hills with numerous granitic outcrops and boulders on them.

The main soils in and around the survey area have been described as “grey deep sandy duplexes with brown and yellow, mottled subsoil . . . [that] often contain a layer of ferruginous gravel above clay” (Percy *et. al.* 2000:82). Red shallow loamy duplexes and duplex sandy gravels are also common.



Figure 25: Surface geology in vicinity of T29 and typical of many parts of the Kojonup Wind Farm Project Area.



Figure 26: Lateritic gravel over sands in corridor between T04 and Murrin Brook.



Figure 27: Small granite pavements exposed in the vicinity of T25.



Figure 28: Small granite outcrops in the corridor heading east from T22.

Vegetation

The survey area and its surrounds lie within the Menzies Botanical Sub-district of the Darling Botanical District (Beard 1981). Generally, the vegetation within the Menzies Botanical Sub-district comprises jarrah (*Eucalyptus marginata*) forest on lateritic ironstone gravels and marri-wandoo (*E. calophylla* - *E. wandoo*) woodlands on loamy soils with sclerophyll understories (Beard 1981).

Given the level of disturbance within the survey area, almost all of the natural vegetation has been removed as a result of land clearing for farming and other land uses.

At the time of the archaeological survey described in this report the vegetation within the survey area can be characterised as either stubble (Figure 29) or grasses in various densities and the occasional remnant tree (Figure 30). The exceptions to this include the wider parts of the 132kV underground transmission line corridor where there were numerous *Eucalyptus* spp. trees to 10m+ and where the survey area crosses the various drainage features that traverse it. At the confluence Murrin Brook and one of its small tributary a dense stands of paperbark trees to 4m over a cover of dense grasses line both sides of the brook (Figure 31), while slightly further south the vegetation along this brook comprises numerous sedges and rushes to 1m and some *Eucalyptus* spp. trees to 8m along its margins (Figure 32). Various trees to 8m also lined the margins of Balgarup River where it is crossed by the survey area while various trees, shrubs, rushes and sedges dominate that part of the survey area that crosses a tributary of Kojonup Brook.

Ground visibility throughout the survey area was variable. In places with a dense cover of grasses it was generally <10% and where the grasses were sparser it was correspondingly higher. Ground visibility was generally higher where there was stubble and averaged approximately 20%. The exceptions to this were along fencelines, cleared tracks (Figure 33) where ground visibility was 100% and in some in some paddocks (Figure 34) where it averaged 60%. In addition, numerous small opportunistic exposures with high ground visibility were encountered throughout the survey area.



Figure 29: Vegetation (stubble) typical of large parts of the Kojonup Wind Farm Project Area.



Figure 30: Vegetation (grasses) typical of large parts of the Kojonup Wind Farm Project Area.



Figure 31: Dense paperbarks where the survey area crosses Murrin Brook at its confluence with a small tributary.



Figure 32: Sedges and rushes where the survey area crosses Murrin Brook.



Figure 33: High ground visibility along track in corridor between T26 and T29.



Figure 34: Good ground visibility in paddock in vicinity of T12.

Drainage Features

A number of drainage features were noted during the archaeological survey of the Kojonup Wind Farm Project Area.

Murrin Brook and two of its small tributaries traverse the survey area in five places between Jingalup Road and Morley Road. Where this brook traverses the corridors that head west from T11 and west from T07 it is approximately 2m wide and <0.5m deep (Figure 35). At its confluence with a small tributary Murrin Brook heads west and again crosses the survey area. At this place the brook is slightly broader and up to 3m wide and 1m deep (Figure 36). These parts of Murrin Brook contained no water at the time of the archaeological survey. Where a small tributary of Murrin brook crosses the corridor that heads northwest from T12 the main channel is very narrow and <1m wide and < 0.3m deep (Figure 37). While this part of the tributary did not contain any water the presence of numerous rushes and sedges suggest that the area adjacent to becomes waterlogged after sufficient rain. In contrast, a relatively long and shallow pool of water was noted in the eastern Murrin Brook tributary where it crosses the corridor just north of T07, however, this water was completely fouled.

The Balgarup River crosses the 132kV underground transmission line corridor approximately 3.2km NNW of Samson Road. At this place the river is relatively broad and shallow to the east and is up to 7m wide and 1m deep (Figure 38). To the west it is much narrower and deeper and is approximately 3m wide and >1m deep (Figure 39). No water was contained in this part of the river at the time of the archaeological survey.

That part of the 132kV underground transmission line corridor immediately north of Forrest Road abuts and then crosses Kojonup Brook. In this area a number of very narrow channels were noted within the relatively broad area that coincides with this brook. In general these channels were <1m wide and up to 0.5m deep (Figure 40). None contained any water at the time of the archaeological survey.

Where the above-mentioned drainage features cross the survey area the land has been universally disturbed and now comprises cleared paddocks.



Figure 35: Looking north along part of Murrin Brook.



Figure 36: Looking west along part of Murrin Brook.



Figure 37: Looking north along small tributary of Murrin Brook northwest of T12.



Figure 38: Looking east along Balgarup River where it crosses the 132kV underground transmission line corridor.



Figure 39: Looking west along Balgarup River where it crosses the 132kV underground transmission line corridor.



Figure 40: Looking north along western margin of Kojonup Brook.

Disturbance

The survey areas discussed in this report is located in a part of the South West Region of Western Australia that has been universally disturbed as a result of land clearing and historical and contemporary land use practices. With the exception of some remnant trees in cleared paddocks and some vegetation along the margins of the various drainage features, all of the survey area's wind turbine locations, corridors and substation are on or traverse cleared paddocks or established tracks.

In addition to the above parts of the survey area are traversed by or overlap parts of Ashe Road, Balgarup Road, Jingalup Road, Morley Road, Samson Road, Donnybrook Kojonup Road, Denney Road, Forrest Road, Norrish Drive, Luz Road and a disused railway line (Figure 41). Numerous fences, farm tracks and a very tall and large radio mast were also noted throughout the survey area and its surrounds.

As a consequence of the above disturbances almost all of the landscape within the survey area appears to have been has been universally disturbed and modified.



Figure 41: A disused railway line traversed by the 132kV underground transmission line corridor.

PREVIOUS ARCHAEOLOGICAL INVESTIGATIONS

DEFINITIONS

The most common Aboriginal archaeological materials found in Australia are discarded stone tools, or the debris from making such tools by knapping. These artefacts formed a small but durable part of the Aboriginal tool-kit. Often stone tools were used to manufacture other tools from organic materials that have not survived (Flood 1995). Where numerous artefacts occur in context and in association they constitute an artefact scatter and together comprise the scatter's artefact assemblage.

Artefact scatters generally represent campsites. Large scatters are places that were regularly occupied, sometimes for long periods and represent the accumulation of many overlapping

smaller camps. Small scatters are the remains of sites that were briefly occupied, probably on several occasions. Very small scatters may be evidence of an overnight camp, meal-time camp or work area where specific activities were carried out.

Many stone arrangements have been interpreted as ceremonial sites, but this rarely can be established. Stone arrangements can consist of hundreds of stones arranged in elaborate lines or in mounds, or can be a single line or small cluster. Solitary placed or standing stones may have served as a sign; for example, as a warning to avoid a specific site or as an indicator of water. Some stone arrangements are the remains of hunting hides or the bases of huts.

A place where stone was obtained for making stone tools is a quarry. Generally, quarries contain knapping centres or core reduction areas where knapping was intensive. Quarries are often found at occurrences of highly siliceous stone, such as chalcedony, chert, silcrete, quartz, *etc.* Finished artefacts are not common at quarries and the vast majority of material found at this type of site is waste, called debitage or debris, from making tools or preparing cores for transport off the quarry for later use.

Apart from concentrations of artefacts at campsites, there are also solitary artefacts that are distributed at a very low density across the landscape. These form a background scatter that probably represents evidence of dispersed hunting and gathering activities. In some instances, isolated finds are found beside watercourses in a long ribbon known as a ‘creekline scatter’.

Culturally scarred or modified trees include trees that have designs in the bark which have been incised by Aborigines. Toe holds, to assist the climber, were sometimes cut into the bark and sapwood of trees in which possums and other arboreal animals sheltered. Some tree trunks also bear scars where sections of bark or wood have been removed and which would have been used to make dishes, shields, spear throwers and other wooden artefacts. In some parts of the state wooden platforms were built in trees to accommodate a corpse during complex rituals following death.

For the purposes of the surveys discussed in this report, an archaeological “site” is defined as a place where “significant traces of human activity are identified” (Renfrew & Bahn 1991:42). In other words, where there is substantial *in situ* evidence of past Aboriginal occupation or activity. This is a scientific definition, not a legal definition.

The decision as to whether a place might or might not constitute a “site” under Section 5 of the W.A. *Aboriginal Heritage Act 1972* is made by the Aboriginal Cultural Material Committee. It is important to note that all sites, whether known or not, are protected under the W.A. *Aboriginal Heritage Act 1972* and that it is an offence to disturb or conceal a site, or remove artefacts, without appropriate consent.

REGISTERED SITES, LODGED PLACES AND HISTORIC PLACES

As a result of research conducted by Brad Goode and Associates in October and December 2024 and searches of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System it was established that this Inquiry System has **no** record of any registered, lodged or historic Aboriginal cultural heritage places with an archaeological component having been identified in the past at positions that place them or a part of them within any part of the Kojonup Wind Farm Project Area. As a result of the realignment of some parts of the Kojonup Wind Farm Project Area during the course of the archaeological survey, another search of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System was undertaken in April 2025. The results of this search were the same as the previous searches.

RELEVANT ARCHAEOLOGICAL REPORTS

As a result of research conducted by Brad Goode and Associates in October and December 2024 and April 2025, and searches of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System it was established that the List of Heritage Surveys has records of one archaeological survey having been undertaken in the past in an area that overlaps a very small part of the Kojonup Wind Farm Project Area. This report are reviewed here and their results presented.

Harris, J. 1994 *Report on an Archaeological Survey for an Optic Fibre Cable Route, Kojonup – Albany, Kojonup – Katanning and Boscabel – Chittinup*, Unpublished report prepared for Telecom Australia. [DPLH Survey Report ID 102175].

The archaeological survey described in Harris' report focused on a proposed fibre optic cable route that was 250km long and generally not more than 30m wide and which overlaps that part of the Kojonup Wind Farm Project Area that crosses Donnybrook Kojonup Road.

Harris (1994:7) notes that “the majority of the proposed cable route lies adjacent to established roads and tracks and 10 to 15 metres within the boundary of private property. Therefore, it was possible to view almost the entire survey area from a slow moving vehicle”. Harris (1994:7) surveyed the proposed cable route by undertaking “searches in all areas identified as having high site potential, e.g. rivers, creeks and gullies, rock outcrops and high hills” [while] an “opportunistic strategy involved intensive survey in areas when vegetation cover was minimal”. In addition a “systematic strategy occurred at every 10 kilometres along the route where one kilometre was traversed, enabling 10% of the route to be systematically surveyed”.

According to Harris (1994:9) ‘the majority of the survey route consisted of cleared pasture with small pockets of woodland demarcating properties’. During the survey Harris (1994:9) found that “fields of pasture, despite having been harvested, and most creeklines were generally densely vegetated with thick ground cover offering 10-20% visibility [while] pockets of natural woodland offered greater visibility of around 50%”. No Aboriginal archaeological sites were identified as a result of the Harris survey.

PREVIOUS ARCHAEOLOGICAL RESEARCH

Beyond the survey area in general, archaeological research undertaken in the south-west region of Western Australia documents, amongst other things, the antiquity of human occupation in this region. At present the earliest occupation date for the south-west of Western Australia is in the order of 47,000 years Before Present (BP) obtained from archaeological deposits at Devil's Lair (Dortch 2002), located approximately 20km north of Cape Leeuwin in the Leeuwin-Naturaliste Region. Some other sites of Pleistocene age recorded in the south-west include Upper Swan c.38,000 BP (Pearce and Barbetti 1981), Helena River c.29,000 BP (Schwede 1983) and Kalgan Hall c.18,000 BP (Ferguson 1985). There are at least 46 dated archaeological sites in south-western Australia which together span the period from c.47,000 BP to the present (*cf.* Smith 1993). In a wider regional context, these sites provide a more or less continuous record of human occupation of this region.

Archaeological research, surveys and investigations undertaken in the wider region around the survey area have resulted in the identification of numerous Aboriginal archaeological sites, the majority of which are small open artefact scatters. A number of these surveys have focused on areas of jarrah forest similar to that which would have covered the majority of the survey area in the past. The results of these surveys (discussed below) can potentially provide useful information pertaining to possible site patterning characteristics that may be found in similar environments or adjacent areas. In addition, data contained in the relevant reports pertaining to site types, dimensions, assemblages and locations can be utilised in an assessment of the archaeological

significance of any other Aboriginal archaeological sites which may be identified as a result of the archaeological survey of the designated survey area.

During the course of archaeological surveys of approximately 280km² of mainly jarrah forest near Boddington and Collie, approximately 136km NNW and 105km NW of the survey area respectively, Pearce (1981, 1982) identified 262 archaeological sites. Of these sites, 257 (98%) are open artefact scatters with the majority identified on gently sloping ground in the vicinity of watercourses or swamps. These sites generally contained less than 100 artefacts with those located near Collie containing only quartz artefacts with the exception of one chert flake and one silcrete flake. While the artefact scatters located in the vicinity of Boddington contain a wider range of lithic material, including dolerite, silcrete, chert, quartzite, calcrete and granite, quartz artefacts still dominated their assemblages. Artefact types noted at sites in both of these locations included flakes, chips, flaked pieces, steep-edged scrapers, bipolar cores and some backed tools.

In another survey of approximately 10km² of jarrah forest in the vicinity of the Harris River Dam, located 12km to 25km north of Collie, Veth *et. al.* (1983) identified 53 archaeological sites. Of these sites, 48 (91%) are open artefact scatters with the majority being on flat or relatively flat and well-drained lateritic ground in the vicinity of watercourses or swamps. The majority (83%) of these sites contain less than ten artefacts all of which are quartz with the exception of a single fossiliferous chert flake. Flakes, chips and flaked pieces dominate the artefact assemblages at these sites.

During a survey of 25 km² in the South Canning jarrah forests south of Perth, Anderson (1982) identified 20 archaeological sites, 19 of which are artefact scatters. These artefact scatters are generally located within 100m of the South Canning River or one of its tributaries, on flat or very gently sloping ground with the majority containing less than 100 artefacts. With the exception of a single fossiliferous chert flake and one silcrete flake, artefacts at these nineteen sites are all manufactured on quartz. Artefact assemblages at each of these sites consisted of predominantly primary flakes and chips with a small number of flaked pieces also being observed. Other artefact types noted include flake scrapers, steep-edged scrapers, an adze slug and a single bi-polar core (Anderson 1982).

In the North Dandalup area, approximately 175km NW of the survey area, Anderson (1981) identified 10 archaeological sites in an area of 8km² and all within 100m of the North Dandalup River or its main tributary Kronin Brook. All of these sites are open artefact scatters and like those in the South Canning area, their assemblages have, with the exception of three flakes of European glass, been manufactured exclusively on quartz. The only artefact types present at these sites are flakes, chips or flaked pieces.

Anderson (1984) utilised data derived from the archaeological surveys discussed above to investigate the Aboriginal occupation of the jarrah forest in the region south of Perth. In doing this Anderson compared the occurrence and size of artefact scatters located in the jarrah forests with those located on the Darling Plateau to the east and on the Swan Coastal Plain to the west. Anderson (1984) demonstrated that the dominant site type located in the jarrah forests south of Perth is the small open artefact scatter of almost exclusively quartz artefacts. These sites are interpreted as representing short-term stops by small mobile groups of Aborigines moving through the jarrah forest. This is in contrast with larger sites on the coastal plain that sometimes also contain grinding material, which was not observed at any of the sites located in the jarrah forest, and a wider range of lithic resources. These larger sites represent localities that were visited either more frequently, for longer periods or by larger groups.

In addition to the above, archaeological research, investigations and surveys have also been undertaken in the Southern Forest Region of Western Australia which encompasses the forests around Manjimup, approximately 80km WSW of the survey area, and which includes most of the state's karri forest and southern jarrah forest. The archaeological research, investigations and surveys undertaken in the Southern Forest Region of Western Australia have produced results

similar to those from the jarrah forests south of Perth discussed above. These investigations, surveys, and research are of interest here as they cover areas with generally similar climates, vegetation, surface geology and underlying geology as would have prevailed in and around the survey area in the past. As a consequence, the results of these, combined with those from the forests south of Perth discussed above, can be considered broadly reflective of the Aboriginal occupation of the West Australian jarrah-marri forests in general.

During the course of an Aboriginal Heritage Study of the Southern Forest Region of Western Australia, McDonald Hales and Associates (1994) sampled an area northeast of Manjimup and approximately 70km WSW of the survey area discussed in this report. The archaeological survey component of this study comprised walking 241km during which time archaeological sites and material were recorded. As a result of the survey, a total of forty-one artefact scatters, twenty-seven isolated artefacts, three stone arrangements and one shell midden were identified. Of these, sixteen artefact scatters, sixteen isolated artefacts and two stone arrangements were identified in 'Archaeological Zone 3' which included that area northeast of Manjimup (McDonald Hales and Associates 1994).

An average artefact density of 0.0065 artefacts/m² was recorded for 'Archaeological Zone 3' with the highest artefact densities being associated with vegetation interface zones such as those

. . . adjacent to wetlands and their fringing hydrophilic low woodland complexes. Lower, but comparable density figures were returned for 'specialised' vegetation associations located on granitic outcrops and the open jarrah/marri forests. The lowest artefact densities were recorded in the high open forests composed of karri and karri/tingle, where only isolated artefacts were recorded (McDonald Hales and Associates 1994:114).

The artefact scatters identified in 'Archaeological Zone 3' generally contained less than ten artefacts with approximately 95% of each artefact assemblage having been manufactured on quartz. Chert, silcrete and other raw materials were also represented in these assemblages but only in very small numbers. It is noted here that the two stone arrangements referred to by McDonald Hales and Associates (1994) comprise lizard traps associated with granitic outcrops.

On the basis of the results of their study, McDonald Hales and Associates (1994:129) stated that "the archaeological resource of the Southern Forest Region generally comprises small, low density artefact scatters situated in a wide variety of topographic and environmental contexts".

The area between the Southern Forest Region and the west coast, which includes large tracts of forest, was also the focus of previous archaeological investigations (McDonald Hales and Associates 1995a, 1995b). These investigations resulted in thirty-four artefact scatters and twenty-nine isolated finds being identified with the artefact density in open forests calculated at approximately 0.00145 artefacts/m², which is less than that recorded in the Southern Forest Region. The thirty-four artefact scatters identified generally contained less than fifteen artefacts each with at least 90% of each artefact assemblage having been manufactured on quartz (McDonald Hales and Associates 1995b). Chert and silcrete artefacts were also present but only in very small numbers.

Within the same general region investigated by McDonald Hales and Associates (1995b), Lilley (1993) surveyed part of the coastal plain and forest uplands which included parts comprised of jarrah-marri forest on the Blackwood Plateau. As a result of 50km of transects through approximately 100km² of jarrah-marri forest on the Blackwood Plateau and which encompassed the upper reaches of the Margaret River, "no unambiguous archaeological remains were discovered" (Lilley 1993:36). However, "a handful of undiagnostic quartz fragments was found, comprising pieces found in ones and twos in surface contexts where their prehistoric cultural origin could not be assured" (Lilley 1993:36). It was proposed by Lilley (1993:36) that these

undiagnostic quartz fragments “may have been brought into the forest wedged in the treads of vehicle tyres, or created on rare pieces of naturally occurring quartz by forestry equipment or other means”.

In addition to those referred to above, a number of other archaeological surveys and investigations have also been undertaken in the wider region around the survey area (*e.g.* Cecchi 2010; Goode and Harris 2024; Goode and O’Reilly 2013; Greenfield 2002; Greenfield and Webb 2006; Huxtable and Johnston 2023; Quartermaine 1995a, 1995b) which, with the exception of two culturally modified trees identified by Quartermaine (1995a) and a single isolated quartz artefact (Cecchi 2010), have resulted in no Aboriginal archaeological sites being identified.

The results of previous archaeological surveys, studies and research, as well as data on registered, lodged or historic Aboriginal cultural heritage places with an archaeological component, demonstrates the types of Aboriginal archaeological sites already known to exist in the wider region around the survey area. In addition to this, these results, together with the environmental information already discussed, enables predictions to be made about probable site locations and the types of archaeological material and/or sites that could reasonably be expected to be found as a result of the archaeological survey of the survey area. The types of archaeological sites or material that are most likely to be located within the survey area would be various types of lithic artefacts either singularly or in scatters, modified trees and possibly small quarries at sources of stone suitable for the manufacture of artefacts.

SURVEY METHODS

The fieldwork associated with the archaeological survey of the Kojonup Wind Farm Project Area was undertaken in March 2025 by Brad Goode and Associates’ archaeologists Mr Tom O’Reilly, Mr Darren Rowsell and Mr Avery Dimasi and Wagyl Kaip Southern Noongar Aboriginal Corporation survey team participants Ms Jacqueline Cox, Ms Sherma Smith, Mr David Williams, Ms Cherilyne Michael, Mr Craig McVee, Mr William Riley, Mr Peter Daley and Ms Jodi Foster. Wagyl Kaip Southern Noongar Aboriginal Corporation Manager Heritage Services Ms Leeanne Minter and Moonies Hill New Energy Pty Ltd Managing Director Dr Sarah Rankin also participated in the archaeological survey. The methods utilised prior to and during the archaeological survey are outlined below.

Prior to fieldwork, searches of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System was undertaken by Brad Goode and Associates in October and December 2024, to determine if any registered, lodged or historic Aboriginal cultural heritage places with an archaeological component are located within any part of any of the survey area. At the same time, a search of the Department of Planning, Lands and Heritage (WA) List of Heritage Surveys was undertaken to ascertain what reports the department held in relation to any previous archaeological surveys and investigations that had been undertaken in the past and which overlapped, abutted or intersected any of the survey areas. As a result of the realignment of some parts of the Kojonup Wind Farm Project Area during the course of the archaeological survey, another search of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System was undertaken in April 2025. The results of this search were the same as the previous searches.

Geological and vegetation maps were also examined prior to the field survey to ascertain the physical geography and geomorphology of the land within the survey area. Any areas of interest identified from these maps, or areas identified as having a high probability of containing Aboriginal archaeological sites would subsequently be targeted during the field survey.

The survey area was surveyed for Aboriginal archaeological sites by walking a series of systematic transects across, around or along each part of the survey area. The area around each proposed wind turbine location was surveyed for Aboriginal archaeological sites by walking a

series of circular transects around the centre point of each proposed location with archaeologists and Wagyl Kaip Southern Noongar Aboriginal Corporation survey team participants spaced at not more than 10m intervals.

The corridors within which proposed service tracks and access tracks would be established between wind turbines were surveyed for Aboriginal archaeological sites by walking a series of transects that followed the alignment of each corridor with archaeologists and Wagyl Kaip Southern Noongar Aboriginal Corporation survey team participants spaced at not more than 10m intervals.

The area for the proposed wind farm substation was surveyed for Aboriginal archaeological sites by walking a series of transects across it. These transects had a general east-west alignment with archaeologists Wagyl Kaip Southern Noongar Aboriginal Corporation survey team participants spaced at not more than 10m intervals.

The corridor for the proposed 132kV underground transmission line that will connect proposed wind farm substation to Western Power's existing Kojonup substation was also surveyed for Aboriginal archaeological sites by walking a series of transects that followed the alignment of this corridor with archaeologists and Wagyl Kaip Southern Noongar Aboriginal Corporation survey team participants spaced at not more than 10m intervals.

In addition to the above, where the survey area crossed Murrin Brook, Balgarup River and Kojonup Brook, the margins of these drainage features and the areas around them were targeted and scrutinised for the presence of Aboriginal artefacts and/or cultural material by archaeologists and Wagyl Kaip Southern Noongar Aboriginal Corporation survey team participants walking transects spaced at less than 10m intervals and which followed the general alignment of each drainage feature. The various large and small granitic boulders and small outcrops and exposed granite pavements encountered at various places throughout the survey area were also targeted and scrutinised for the presence of Aboriginal artefacts and/or cultural material by archaeologists and Wagyl Kaip Southern Noongar Aboriginal Corporation survey team participants walking over and around them (Figure 42).



Figure 42: Exposed granite pavement being targeted during the archaeological survey.

RESULTS

As a result of research conducted by Brad Goode and Associates in October and December 2024 and searches of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System it was established that this Inquiry System has **no** record of any registered, lodged or historic Aboriginal cultural heritage places with an archaeological component having been identified in the past at positions that place them or a part of them within any part of the Kojonup Wind Farm Project Area. As a result of the realignment of some parts of the Kojonup Wind Farm Project Area during the course of the archaeological survey, another search of the Department of Planning, Lands and Heritage (WA) Aboriginal Cultural Heritage Inquiry System was undertaken in April 2025. The results of this search were the same as the previous searches.

As a result of the archaeological survey of the Kojonup Wind Farm Project Area, **no** Aboriginal archaeological sites were identified.

CONCLUSIONS

DISCUSSION

Archival research presented in this report has highlighted that in the wider region around the survey area the vast majority of Aboriginal archaeological sites identified in the past have been small to very small artefact scatters that have generally been located close to creeks, rivers or other ephemeral drainage features. While Murrin Brook, Balgarup River and Kojonup Brook cross various very small parts of the survey area, the land adjacent to and around these places has been universally disturbed and now comprises cleared paddocks. The absence of any Aboriginal archaeological sites or cultural material at or about these crossings is possibly the result of this level of disturbance which is likely to have altered the flow of the drainage features and the nature of their margins. The numerous granitic features targeted during the archaeological survey are also located in environments that have been universally disturbed and are all surrounded by cleared paddocks. The absence of any Aboriginal archaeological sites or cultural material at or about these features is also possibly the result of this level of disturbance.

In addition to the above, the absence of any Aboriginal archaeological sites within the survey area may also be the result of historical and contemporary land use practices that have resulted in the universal disturbance of the survey area. Such land use practices may have destroyed, disturbed or concealed any Aboriginal archaeological sites that may have existed within the survey area. It is important to remember that an absence of physical evidence does not equate to an absence of Aboriginal occupation or land use in the past.

Given the degree of surface visibility throughout and the intensity of coverage, it is considered that the archaeological survey of the Kojonup Wind Farm Project Area, as defined in this report, was sufficient to locate any Aboriginal archaeological sites present on the surface. It should be noted that sites can be exposed and/or concealed as a result of both wind and water erosion. It is also possible that archaeological material lies below the surface and may be exposed as a result of environmental factors or work undertaken within the surveyed area. Kojonup Wind Farm Pty Ltd should be aware of this when proceeding with their proposal to construct a wind farm and associated infrastructure within the survey area, or while undertaking any other activities.

RECOMMENDATIONS

On the basis of the results of the archaeological survey of the Kojonup Wind Farm Project Area and the above discussion;

It is recommended that the results of the archaeological survey of the Kojonup Wind Farm Project Area be accepted and taken into consideration when Kojonup Wind Farm Pty Ltd seek approval to proceed with their proposal to construct a wind farm and associated infrastructure within this area.

It is recommended that, in the event of any artefactual material or skeletal material being discovered in the course of constructing a wind farm and associated infrastructure, or any other activities, work stops while the Department of Planning, Lands and Heritage (WA) undertakes an investigation. In the case of skeletal material being uncovered, work must cease immediately and the Western Australian Police must be notified.

It is recommended that Kojonup Wind Farm Pty Ltd. personnel and contractors be advised of their obligations under section 15 of the *Aboriginal Heritage Act 1972*, to report the discovery of any Aboriginal cultural material which may be uncovered in the course of their work or any other activities.

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APPENDIX 1: ACH REGISTER SEARCH

Search Criteria

1 Aboriginal Cultural Heritage (ACH) Register in Shapefile - Transmission_Line_revised_Mar25

Disclaimer

Aboriginal heritage holds significant value to Aboriginal people for their social, spiritual, historical, scientific, or aesthetic importance within Aboriginal traditions, and provides an essential link for Aboriginal people to their past, present and future. In Western Australia Aboriginal heritage is protected under the *Aboriginal Heritage Act 1972*.

All Aboriginal cultural heritage in Western Australia is protected, whether or not the ACH has been reported or exists on the Register.

The information provided is made available in good faith and is predominately based on the information provided to the Department of Planning, Lands and Heritage by third parties. The information is provided solely on the basis that readers will be responsible for making their own assessment as to the accuracy of the information. If you find any errors or omissions in our records, including our maps, it would be appreciated if you provide the details to the Department via <https://achknowledge.dplh.wa.gov.au/ach-enquiry-form> and we will make every effort to rectify it as soon as possible.

South West Settlement ILUA Disclaimer

Your heritage enquiry is on land **within or adjacent to** the following Indigenous Land Use Agreement(s): Wagyl Kaip & Southern Noongar Indigenous Land Use Agreement.

On 8 June 2015, six identical Indigenous Land Use Agreements (ILUAs) were executed across the South West by the Western Australian Government and, respectively, the Yued, Whadjuk People, Gnaala Karla Booja, Ballardong People, South West Boojarah #2 and Wagyl Kaip & Southern Noongar groups, and the South West Aboriginal Land and Sea Council (SWALSC).

The ILUAs bind the parties (including 'the State', which encompasses all State Government Departments and certain State Government agencies) to enter into a Noongar Standard Heritage Agreement (NSHA) when conducting Aboriginal Heritage Surveys in the ILUA areas, unless they have an existing heritage agreement. It is also intended that other State agencies and instrumentalities enter into the NSHA when conducting Aboriginal Heritage Surveys in the ILUA areas. It is recommended a NSHA is entered into, and an 'Activity Notice' issued under the NSHA, if there is a risk that an activity will 'impact' (i.e. by excavating, damaging, destroying or altering in any way) an Aboriginal heritage site. The Aboriginal Heritage Due Diligence Guidelines, which are referenced by the NSHA, provide guidance on how to assess the potential risk to Aboriginal heritage.

Likewise, from 8 June 2015 the Department of Energy, Mines, Industry Regulation and Safety (DEMIRS) in granting Mineral, Petroleum and related Access Authority tenures within the South West Settlement ILUA areas, will place a condition on these tenures requiring a heritage agreement or a NSHA before any rights can be exercised.

If you are a State Government Department, Agency or Instrumentality, or have a heritage condition placed on your mineral or petroleum title by DEMIRS, you should seek advice as to the requirement to use the NSHA for your proposed activity. The full ILUA documents, maps of the ILUA areas and the NSHA template can be found at <https://www.wa.gov.au/organisation/departments/departments-of-the-premier-and-cabinet/south-west-native-title-settlement>.

Further advice can also be sought from the Department of Planning, Lands and Heritage via <https://achknowledge.dplh.wa.gov.au/ach-enquiry-form>.

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Terminology

ID: ACH on the Register is assigned a unique ID by the Department of Planning, Lands and Heritage using the format: ACH-00000001. For ACH on the former Register the ID numbers remain unchanged and use the new format. For example the ACH ID of the place Swan River was previously '3536' and is now 'ACH-00003536'.

Access and Restrictions:

- **Boundary Reliable (Yes/No):** Indicates whether to the best knowledge of the Department, the location and extent of the ACH boundary is considered reliable.
- **Boundary Restricted = No:** Represents the actual location of the ACH as understood by the Department..
- **Boundary Restricted = Yes:** To preserve confidentiality the exact location and extent of the place is not displayed on the map. However, the shaded region (generally with an area of at least 4km²) provides a general indication of where the ACH is located. If you are a landowner and wish to find out more about the exact location of the place, please contact the Department of Planning, Lands and Heritage.
- **Culturally Sensitive = No:** Availability of information that the Department of Planning, Lands and Heritage holds in relation to the ACH is not restricted in any way.
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- **Culturally Sensitive Nature:**
 - **No Gender / Initiation Restrictions:** *Anyone* can view the information.
 - **Men only:** Only *males* can view restricted information.
 - **Women only:** Only *females* can view restricted information.

Status:

- **Register:** Aboriginal cultural heritage places that are assessed as meeting Section 5 of the *Aboriginal Heritage Act 1972*.
- **Lodged:** Information which has been received in relation to an Aboriginal cultural heritage place, but is yet to be assessed under Section 5 of the *Aboriginal Heritage Act 1972*.
- **Historic:** Aboriginal heritage places assessed as not meeting the criteria of Section 5 of the *Aboriginal Heritage Act 1972*. Includes places that no longer exist as a result of land use activities with existing approvals.

Place Type: The type of Aboriginal cultural heritage place. For example an artefact scatter place or engravings place.

Legacy ID: This is the former unique number that the former Department of Aboriginal Sites assigned to the place.

Coordinates

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Aboriginal Cultural Heritage Inquiry System

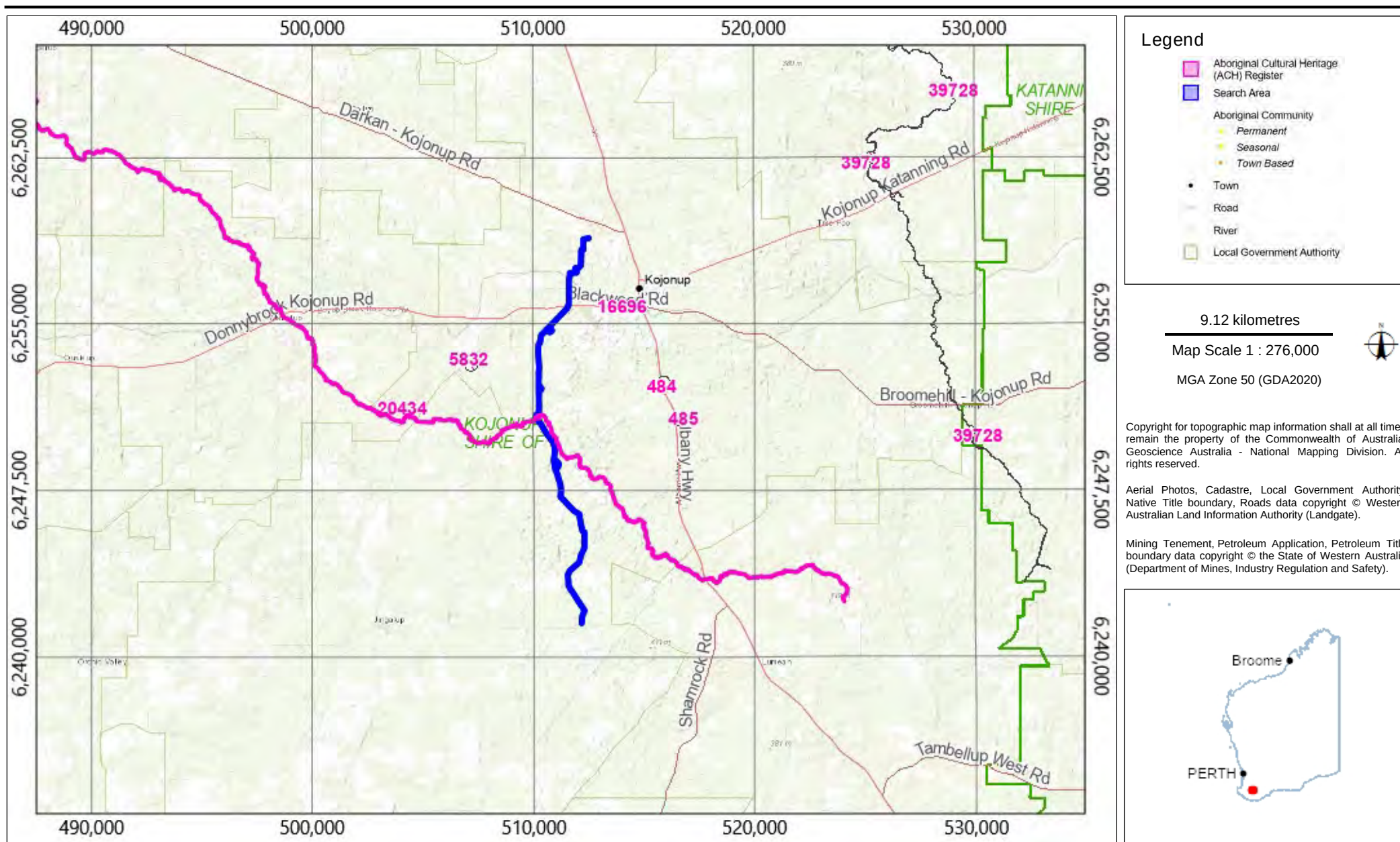
List of Aboriginal Cultural Heritage (ACH) Register

ID	Name	Boundary Restricted	Boundary Reliable	Culturally Sensitive	Culturally Sensitive Nature	Status	Place Type	Knowledge Holders	Legacy ID
20434	Blackwood River	No	Yes	No	No Gender / Initiation Restrictions	Register	Creation / Dreaming Narrative	*Registered Knowledge Holder names available from DPLH	

Aboriginal Cultural Heritage Inquiry System

Map of Aboriginal Cultural Heritage (ACH) Register

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Search Criteria

No Aboriginal Cultural Heritage (ACH) Lodged in Shapefile - Transmission_Line_revised_Mar25

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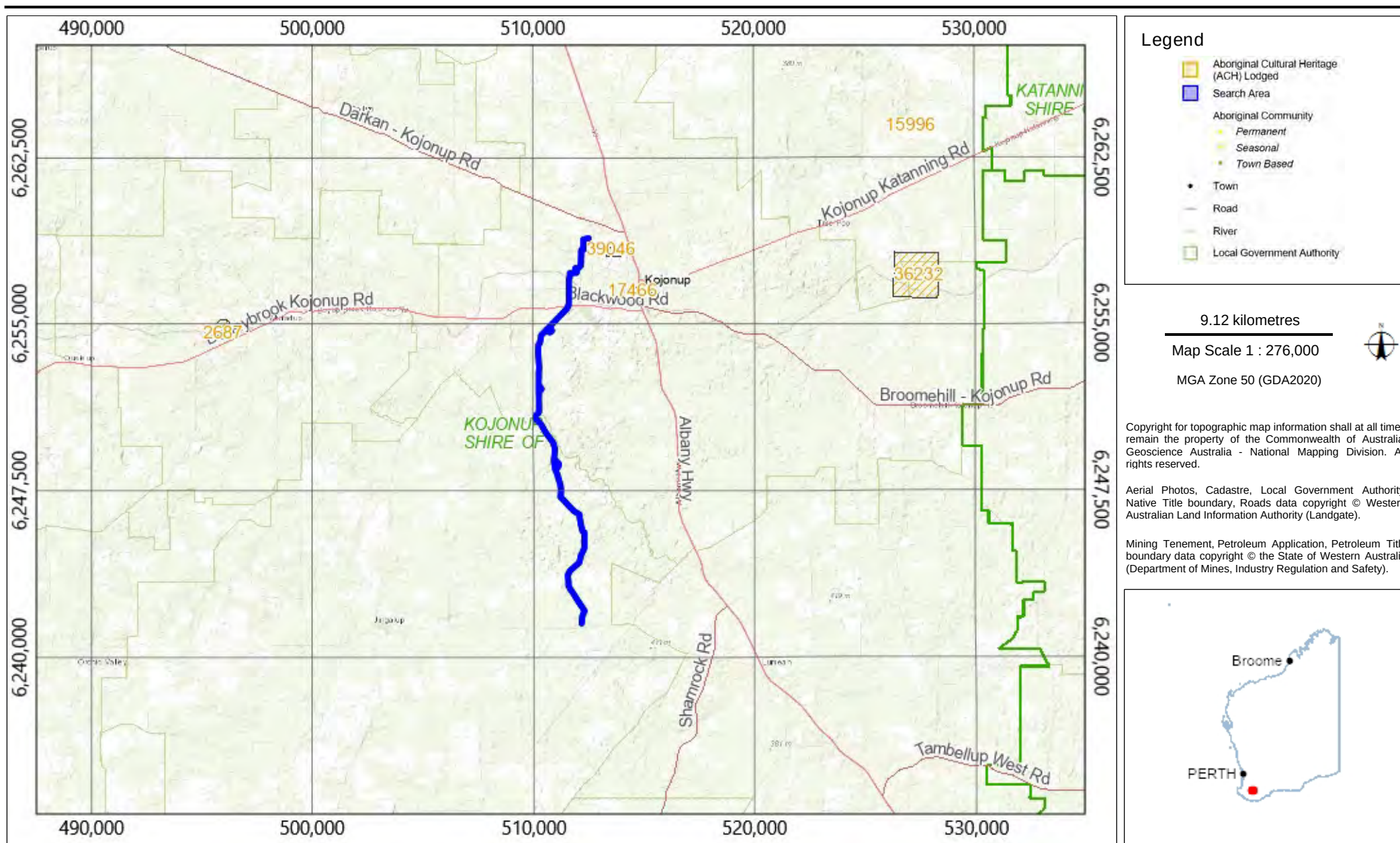
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Map of Aboriginal Cultural Heritage (ACH) Lodged

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Search Criteria

No Aboriginal Cultural Heritage (ACH) Historic in Shapefile - Transmission_Line_revised_Mar25

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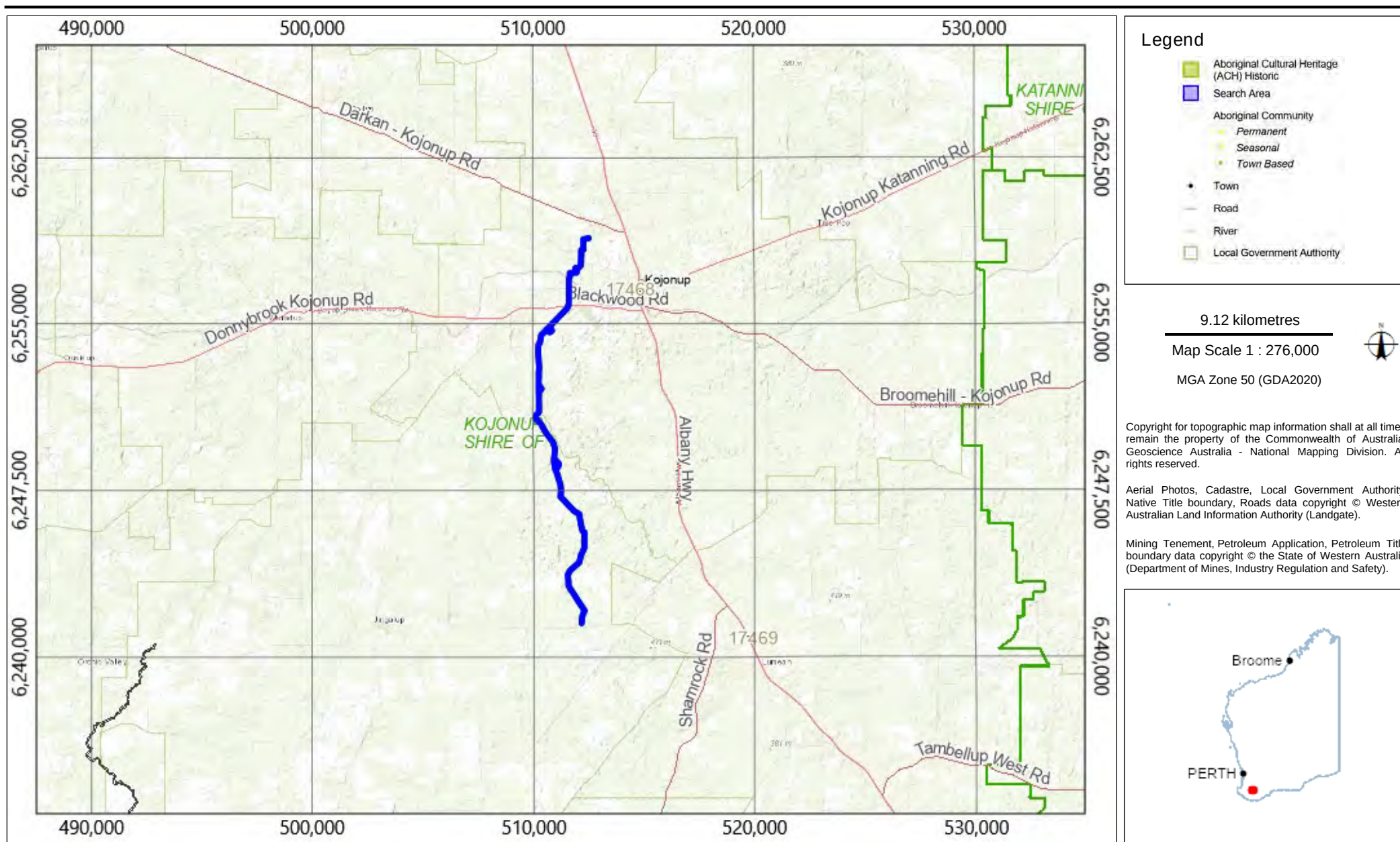
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Aboriginal Cultural Heritage Inquiry System

Map of Aboriginal Cultural Heritage (ACH) Historic

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Search Criteria

No Aboriginal Cultural Heritage (ACH) Register in Shapefile - KWF_Project_and_Central_Substation

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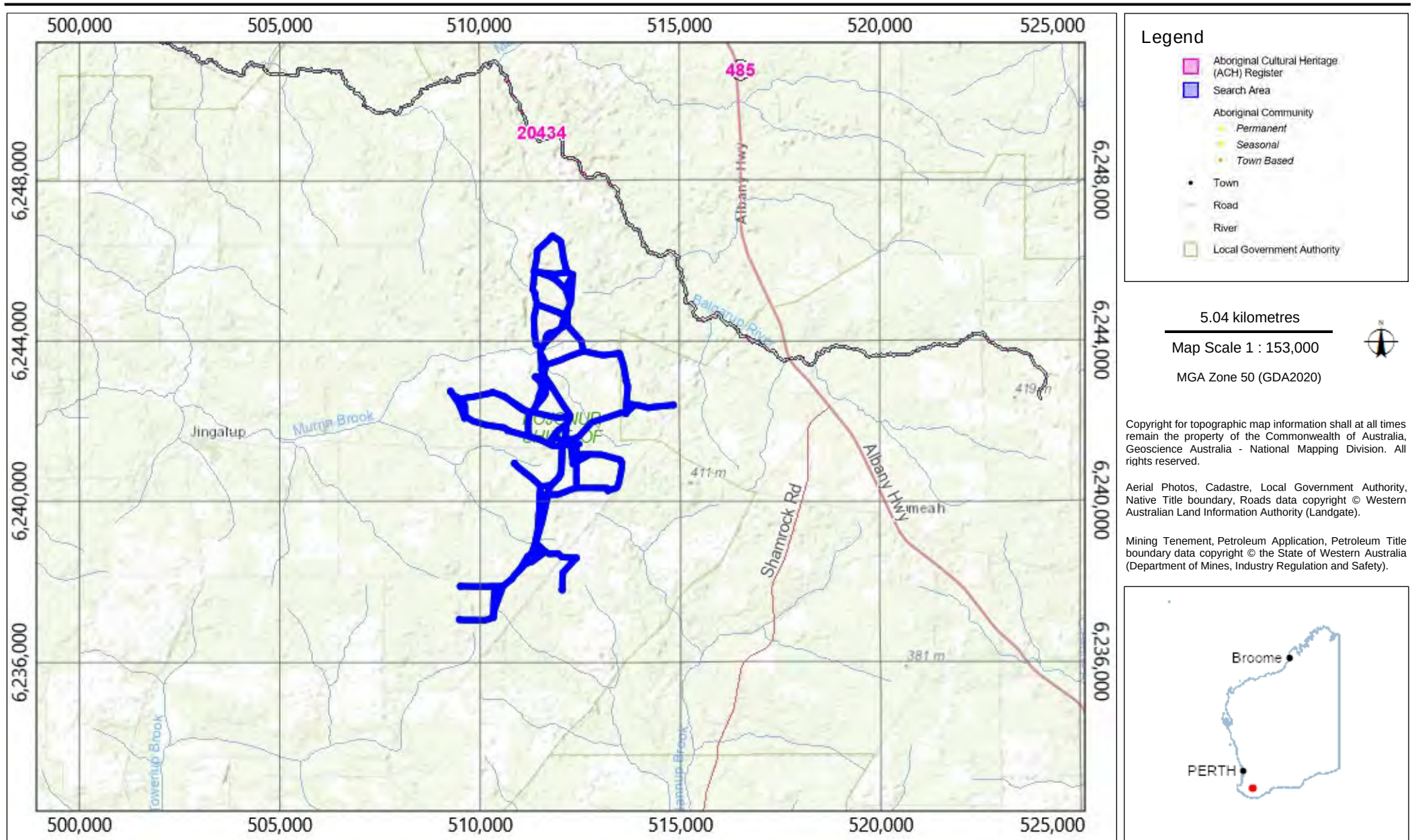
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Search Criteria

No Aboriginal Cultural Heritage (ACH) Lodged in Shapefile - Export_Project_incl_Reserve

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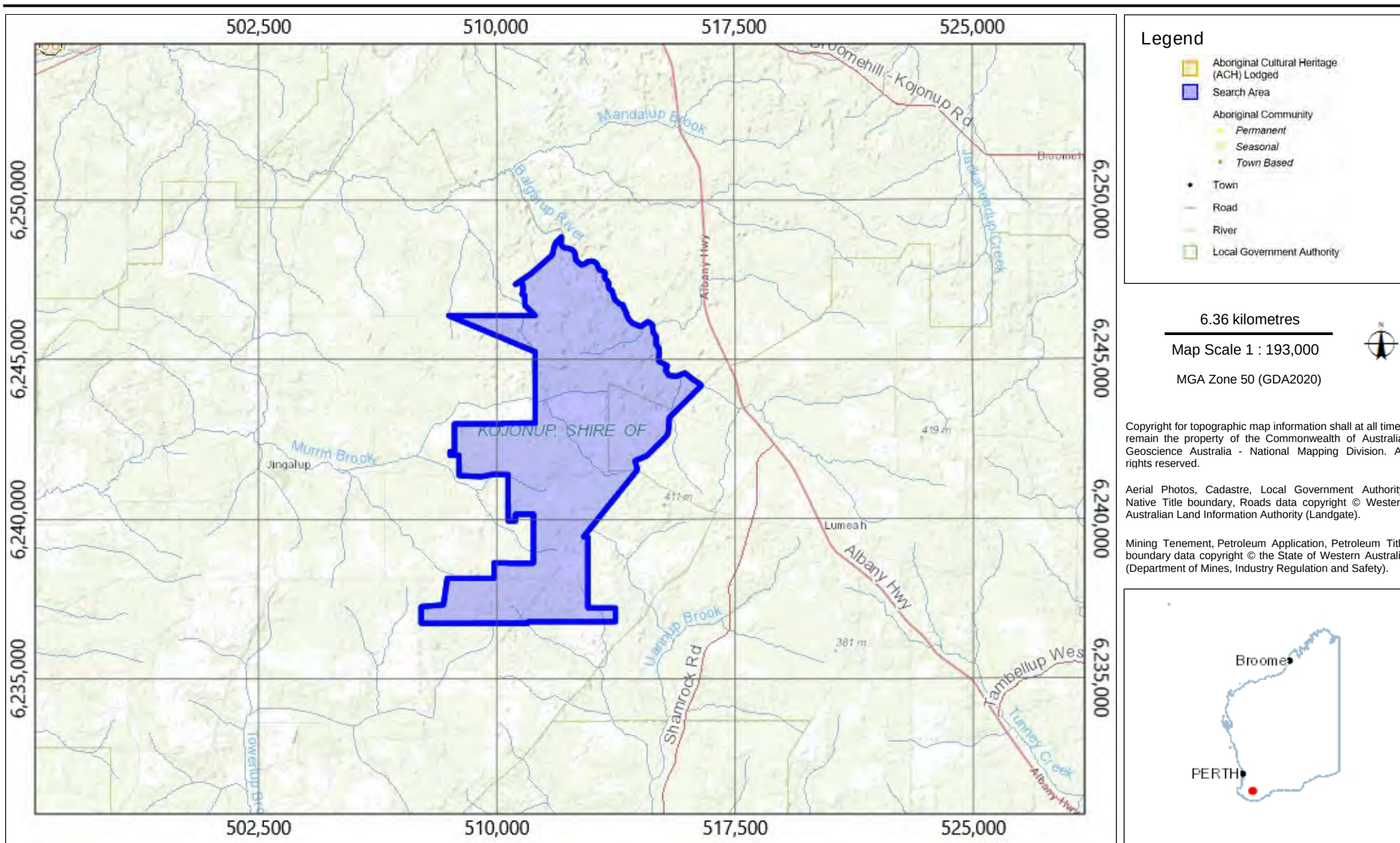
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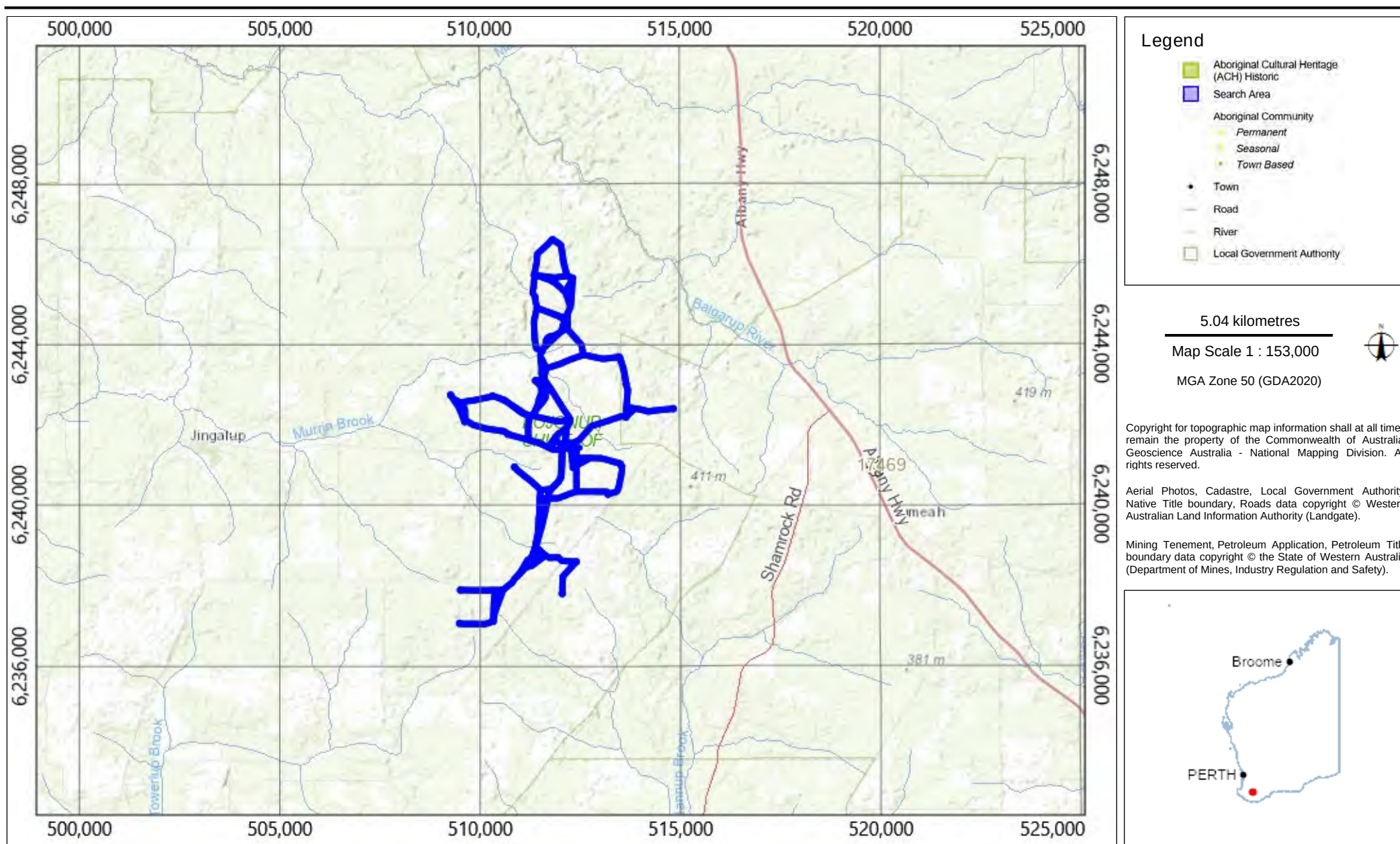
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APPENDIX 2: LETTER OF ADVICE

Brad Goode & Associates Pty Ltd
Consulting Anthropologist
Heritage Assessments

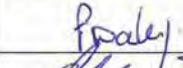
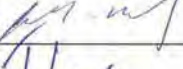
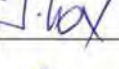
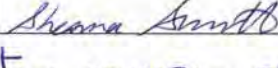
79 Naturaliste Terrace
DUNSBOROUGH WA 6281
0432 267 443
brad@bradgoode.com.au
ABN: 41 134 732 040

7th March 2025

We the undersigned have been consulted by Brad Goode & Associates Pty Ltd on behalf of Moonies Hill Pty Ltd for the proposed Wind Farm area in the Shire of Kojonup, Western Australia. We would like to make the following recommendations in relation to the AHA 1972.

WKSU group advise that the wind farm and transmission line is all of Aboriginal Cultural heritage places as defined by section 9 of the AHA except for place 10 at Blackwood River

WKSU group support section 18 to Drill under Balgonup River for transmission line pending CAC Conditions - monitoring endorsement.

WKSU Aboriginal Corporation representatives		
Craig McVee	7.3.2025	
Billy Riley	7.3.2025	
David Williams	7.3.2025	
Peter Daley	7.3.2025	
Cherilyn Michael	7.3.2025	
Charmaine Williams Jodi Michael	7.3.2025	
Jaqueline Cox	7.3.2025	
Phyllis Karahoutis Sherma Smith	7.3.2025	

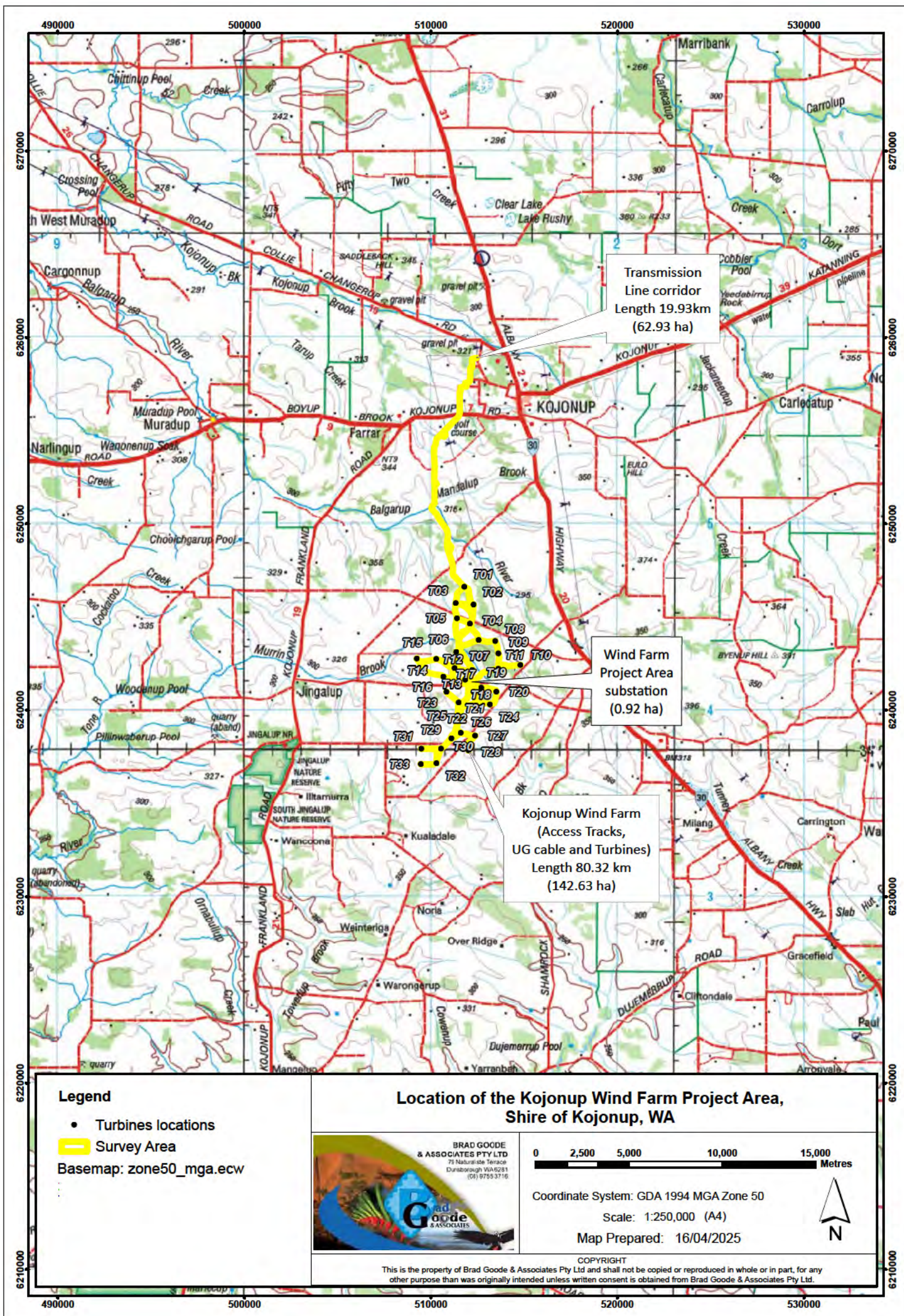
request all other water courses are drilled not
trenched. (excavation) & road construction

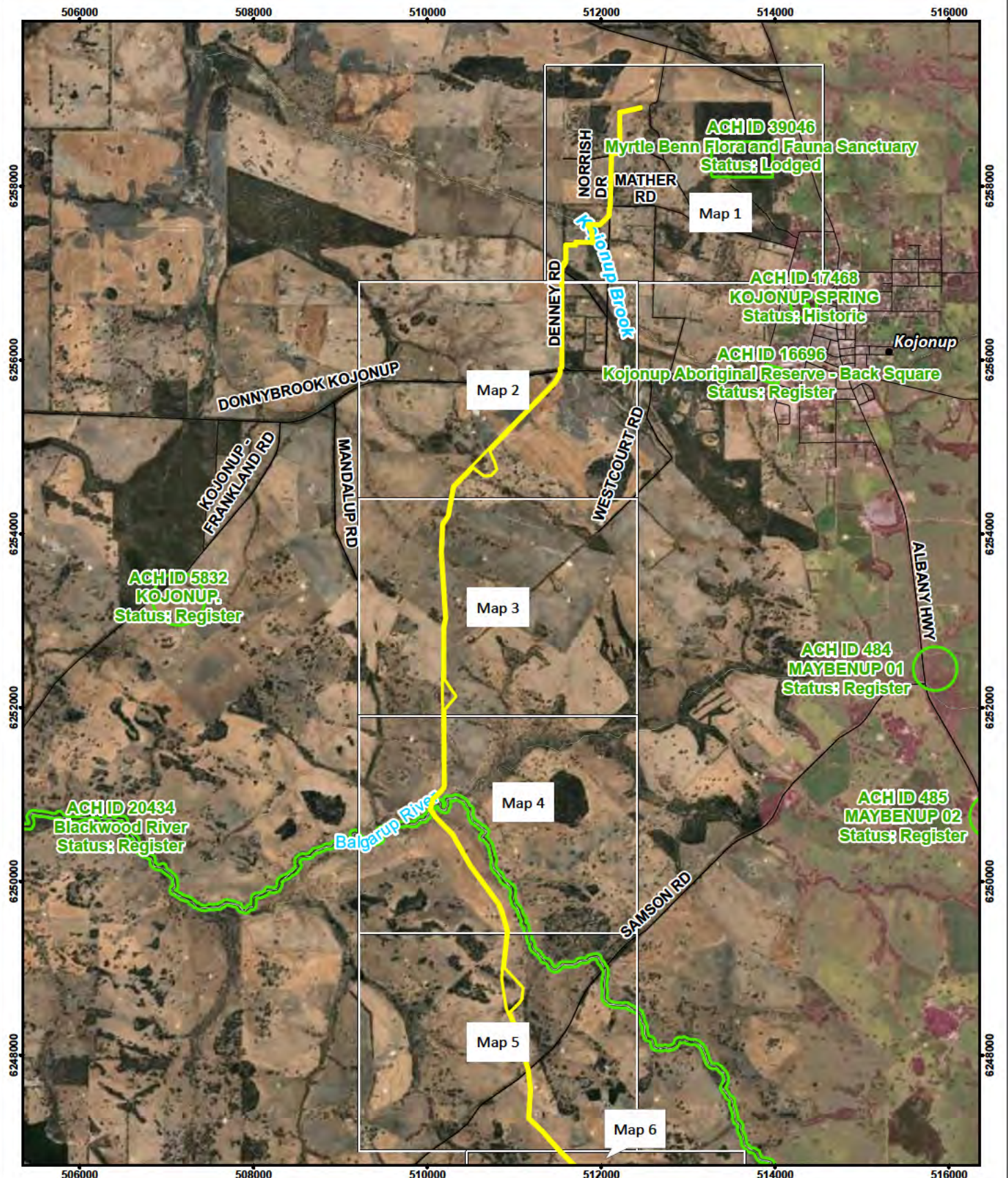
request all trenching is monitored

request any tree clearing is offset.

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FOR SECOND LETTER OF ADVICE
TO BE INSERTED

APPENDIX 3: MAP OF THE PROJECT AREA IN RELATION TO ABORIGINAL CULTURAL HERITAGE





Overview map of the 132kV underground transmission line corridor

Legend

- Turbines locations
- DPLH ACH Places
- MapIndexGrid
- Wind Farm substation
- Wind Farm Project survey area
- Transmission Line survey area

0 500 1,000 2,000 3,000 Metres

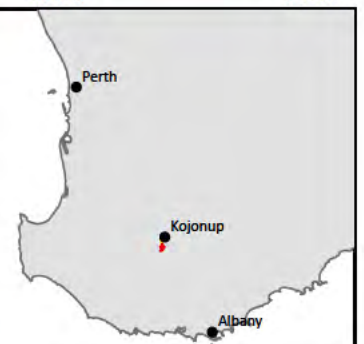
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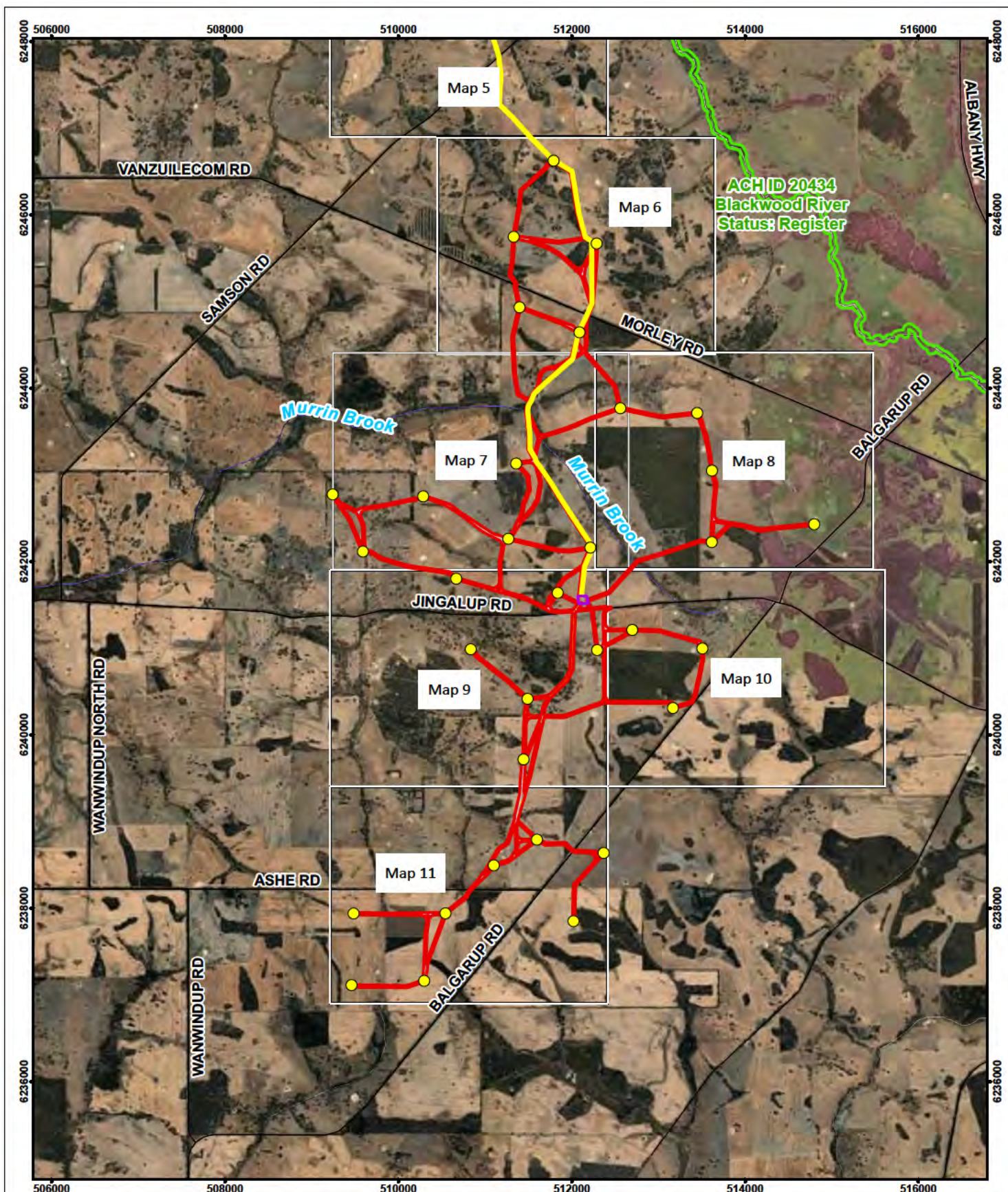
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Map Prepared: 16/04/2025

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**Overview map of the 132kV underground transmission line,
Proposed wind turbine locations, service tracks and access tracks**

Legend

- Turbines locations
- DPLHACH Places
- MapIndexGrid
- Wind Farm substation
- Wind Farm Project survey area
- Transmission Line survey area

0 500 1,000 2,000 3,000 Metres

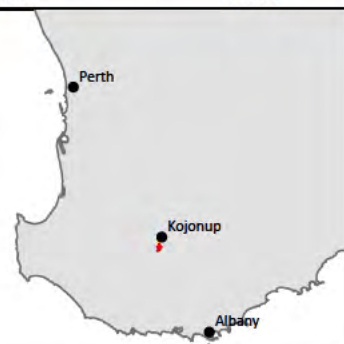
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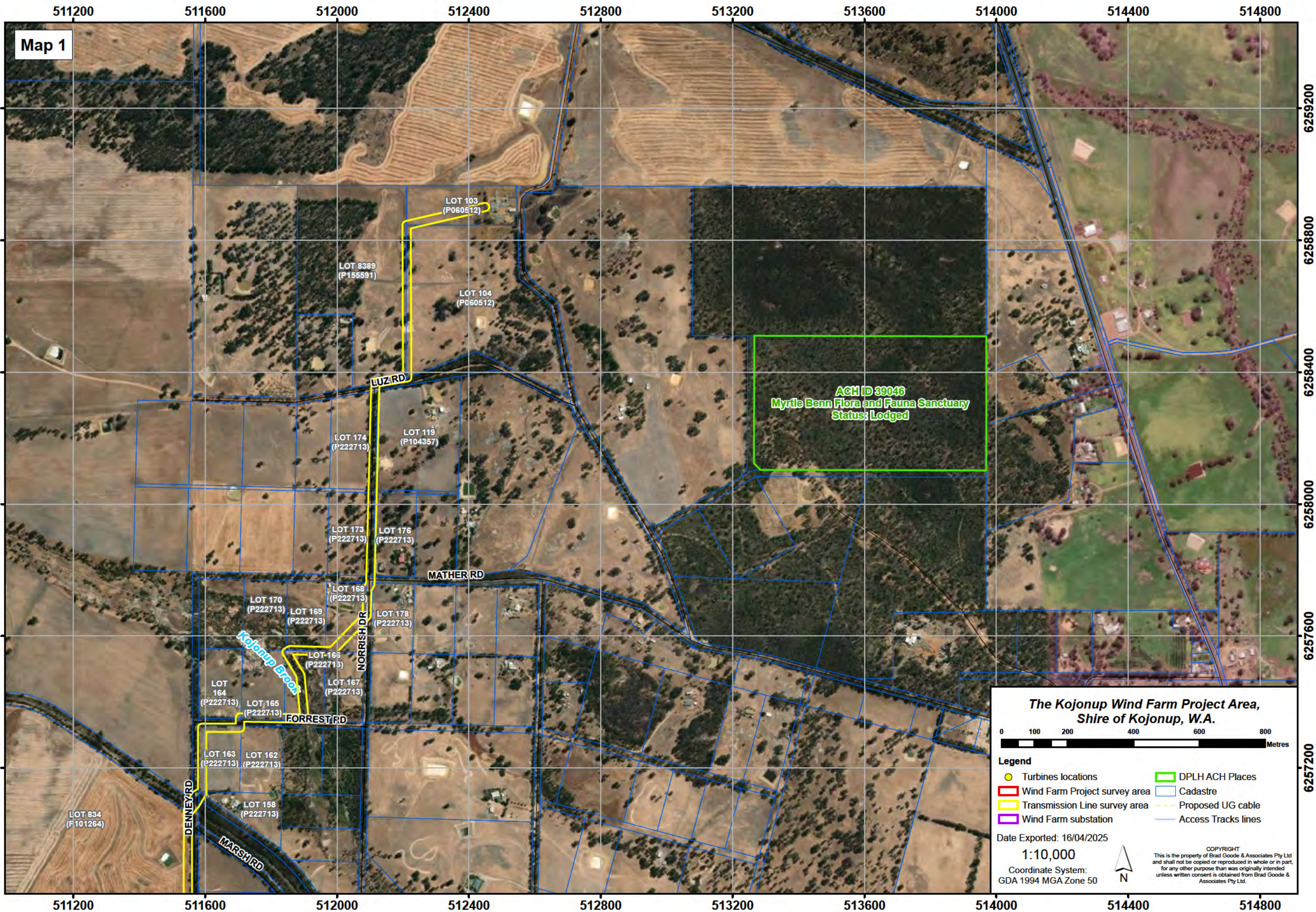
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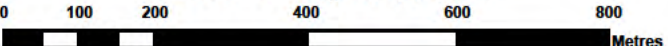




Map 1

ACH ID 39046
Myrtle Benn Flora and Fauna Sanctuary
Status: Lodged

**The Kojonup Wind Farm Project Area,
Shire of Kojonup, W.A.**



- Legend**
- Turbines locations
 - Wind Farm Project survey area
 - Transmission Line survey area
 - Wind Farm substation
 - DPLH ACH Places
 - Cadastre
 - Proposed UG cable
 - Access Tracks lines

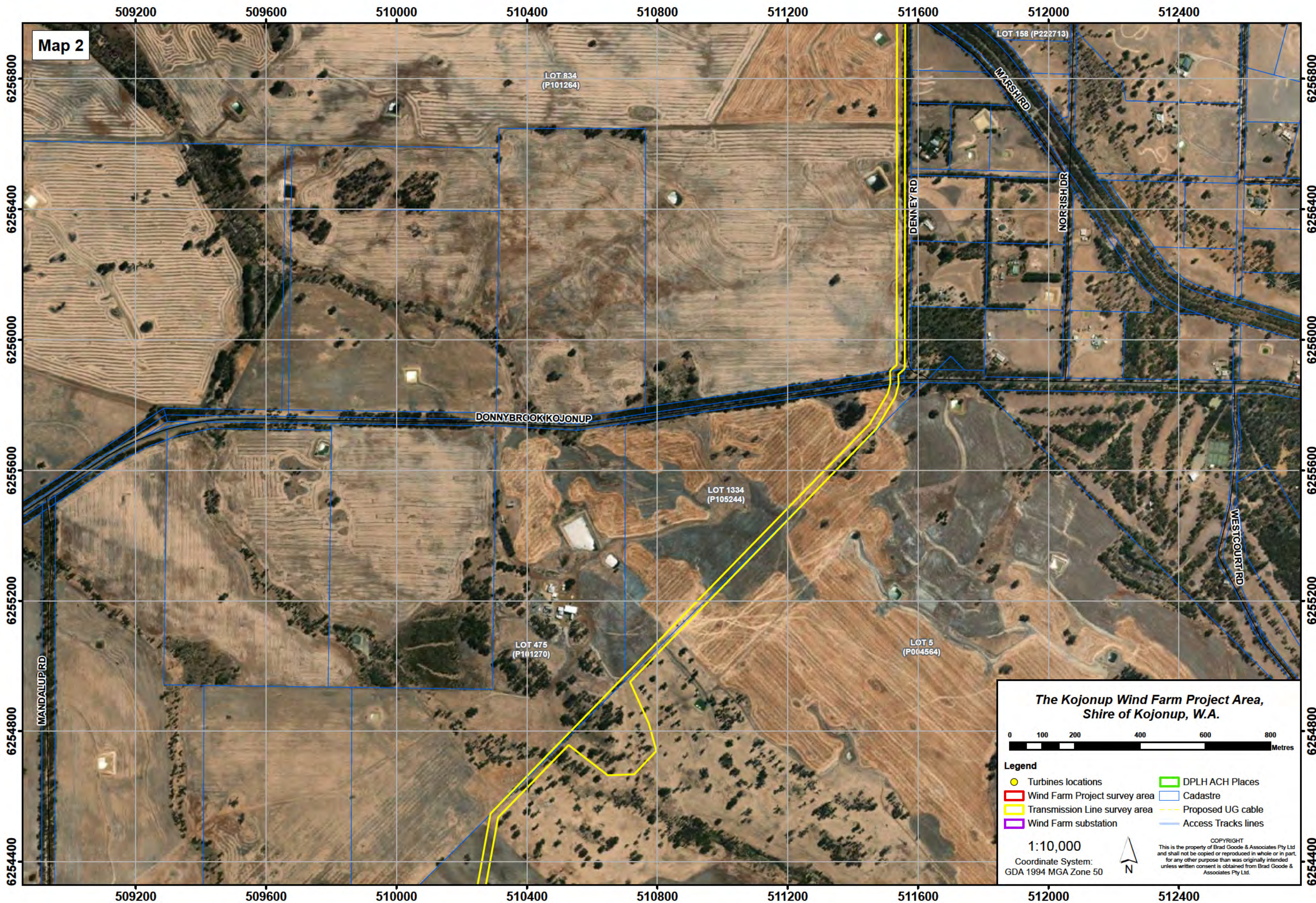
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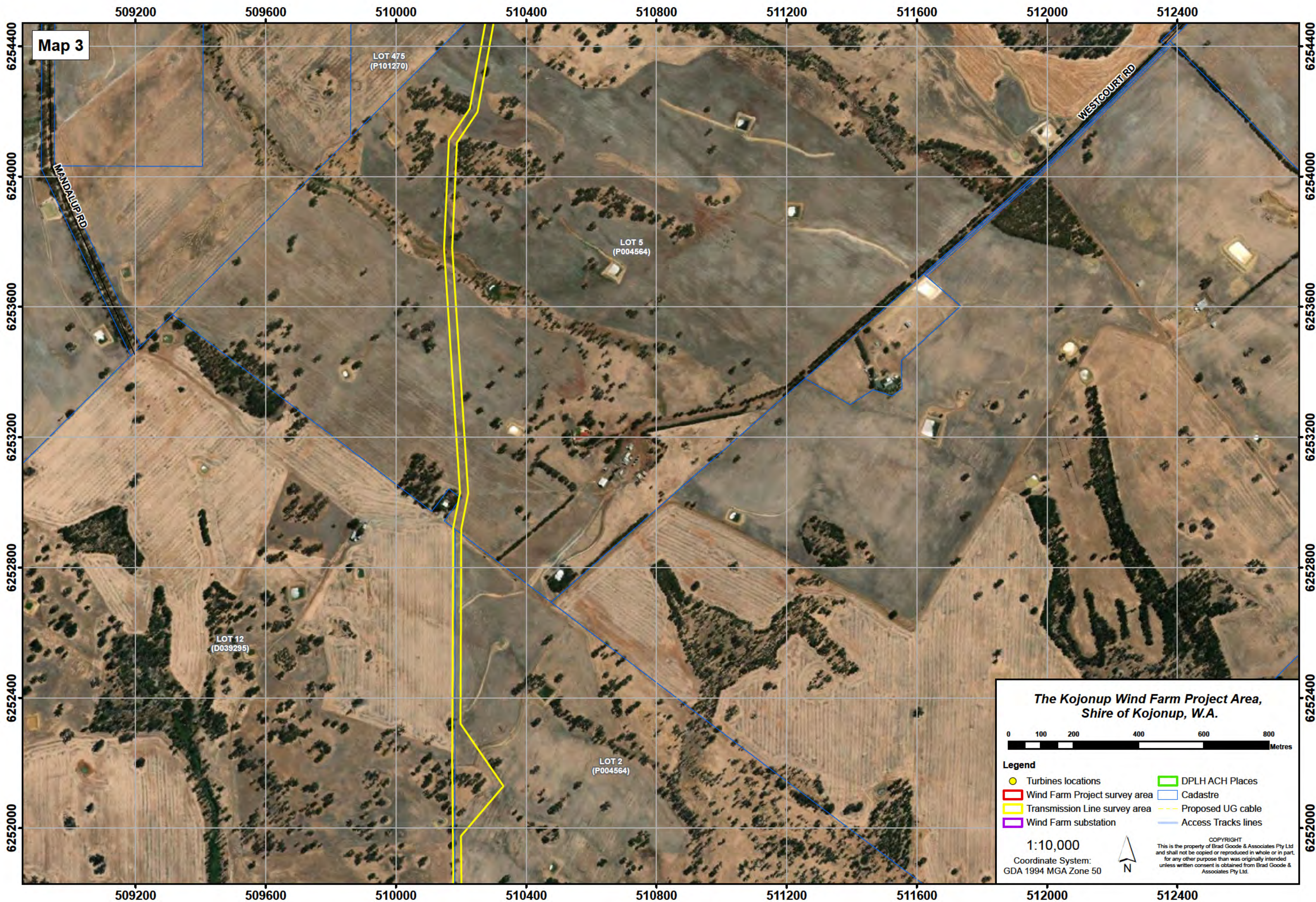
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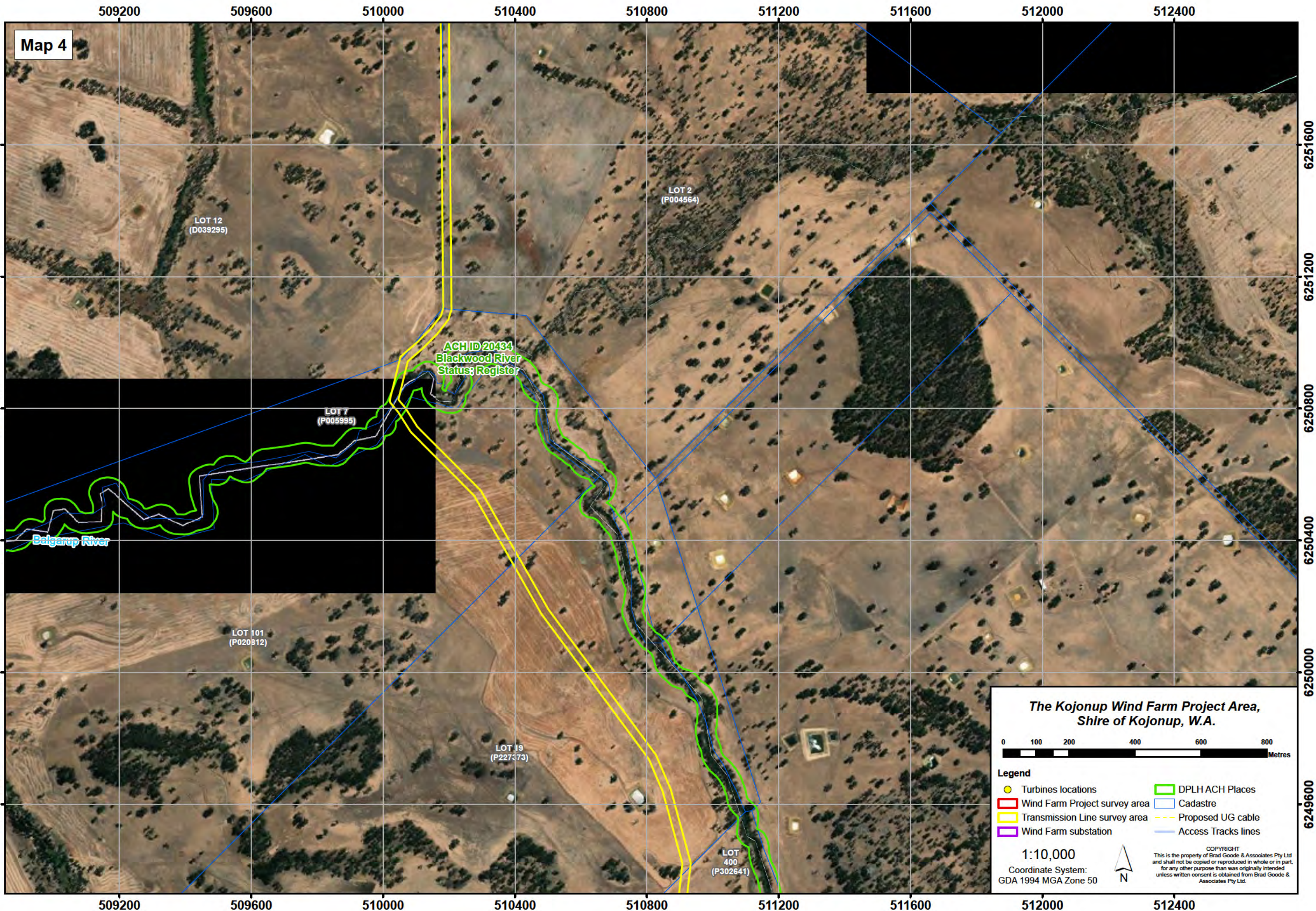
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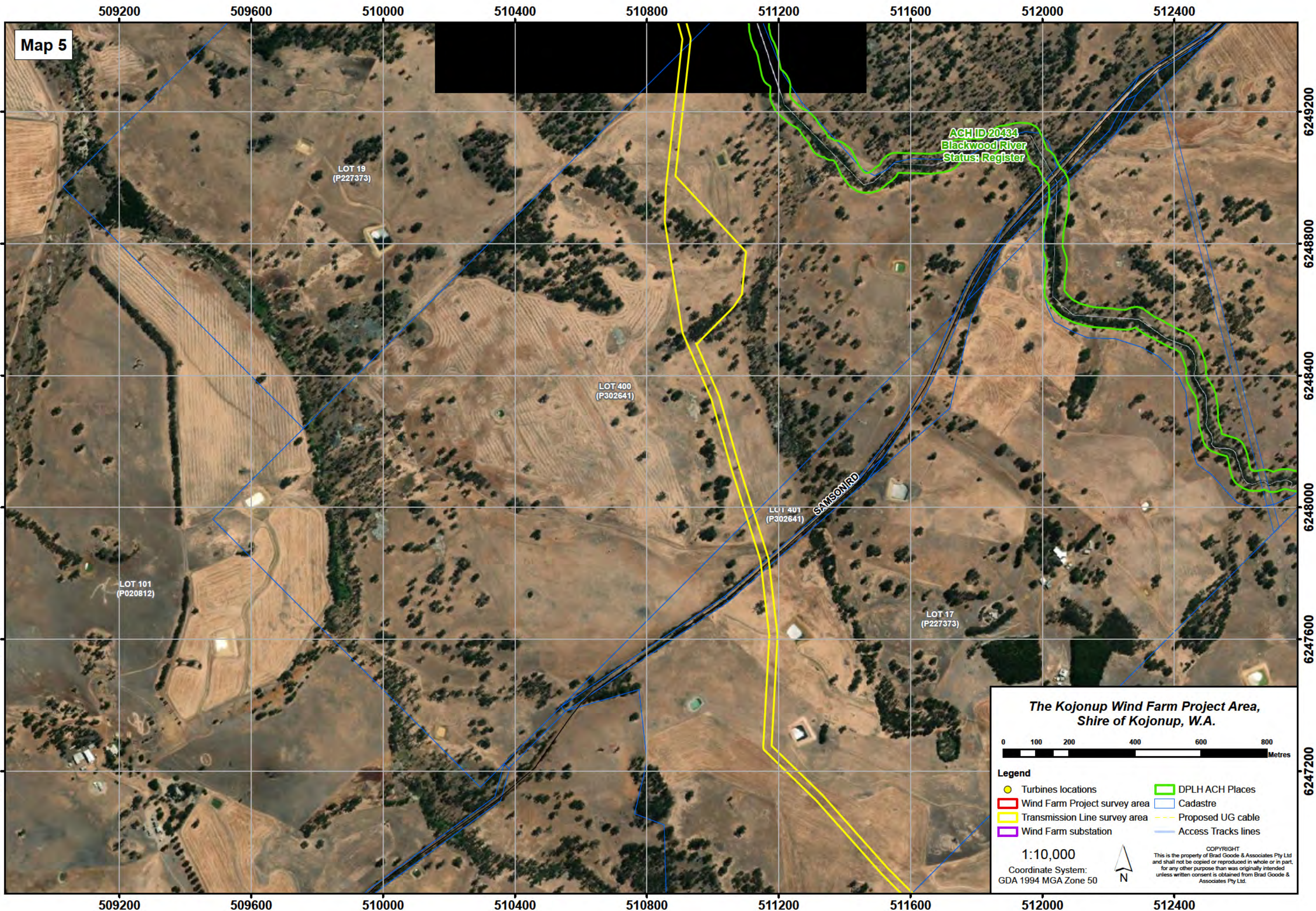


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Map 5

LOT 19
(P227373)

LOT 400
(P302641)

LOT 401
(P302641)

LOT 17
(P227373)

LOT 101
(P020812)

SAMSON RD

ACH ID 20434
Blackwood River
Status: Register

**The Kojonup Wind Farm Project Area,
Shire of Kojonup, W.A.**

0 100 200 400 600 800
Metres

Legend

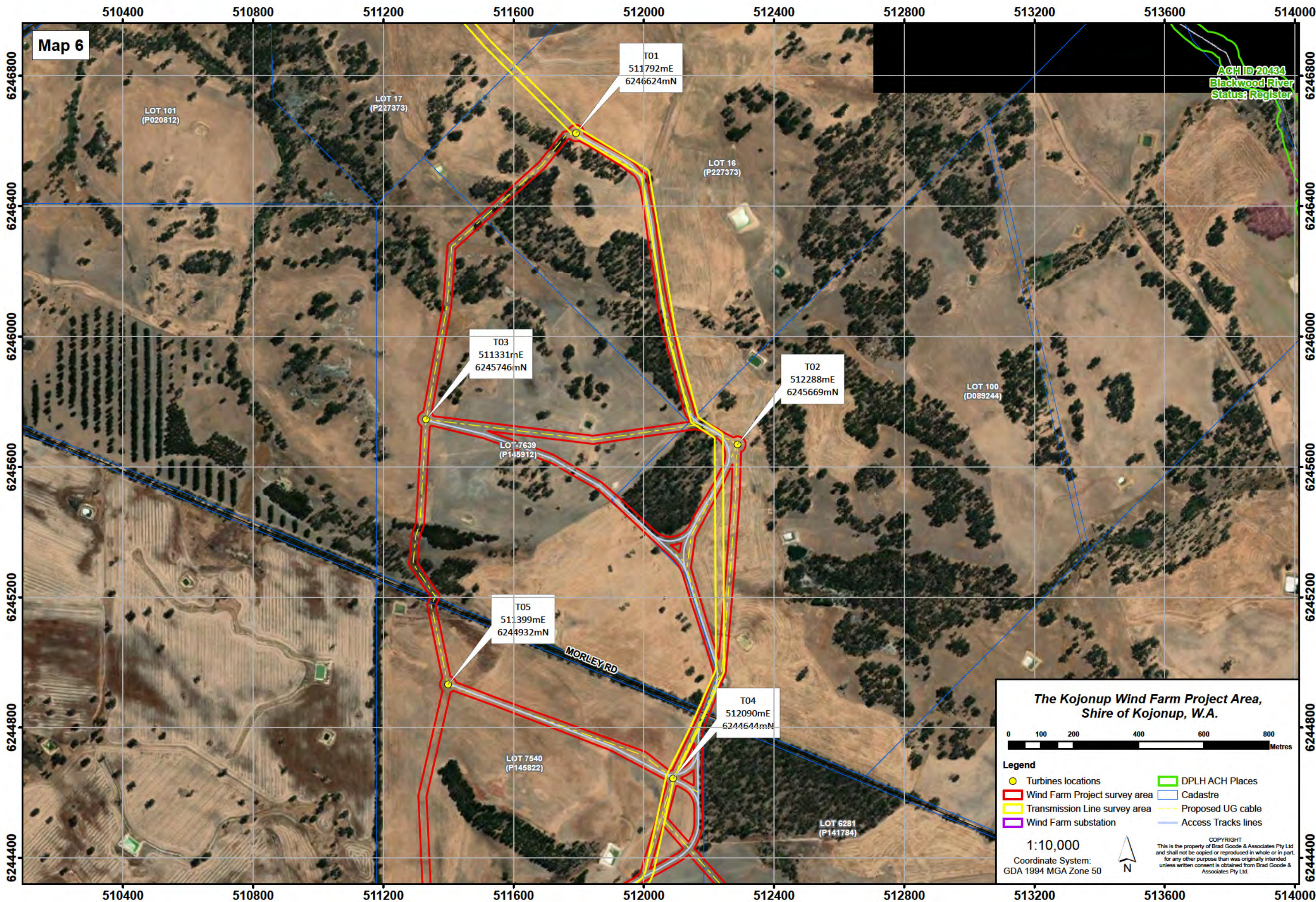
- Turbines locations
- Wind Farm Project survey area
- Transmission Line survey area
- Wind Farm substation
- DPLH ACH Places
- Cadastre
- Proposed UG cable
- Access Tracks lines

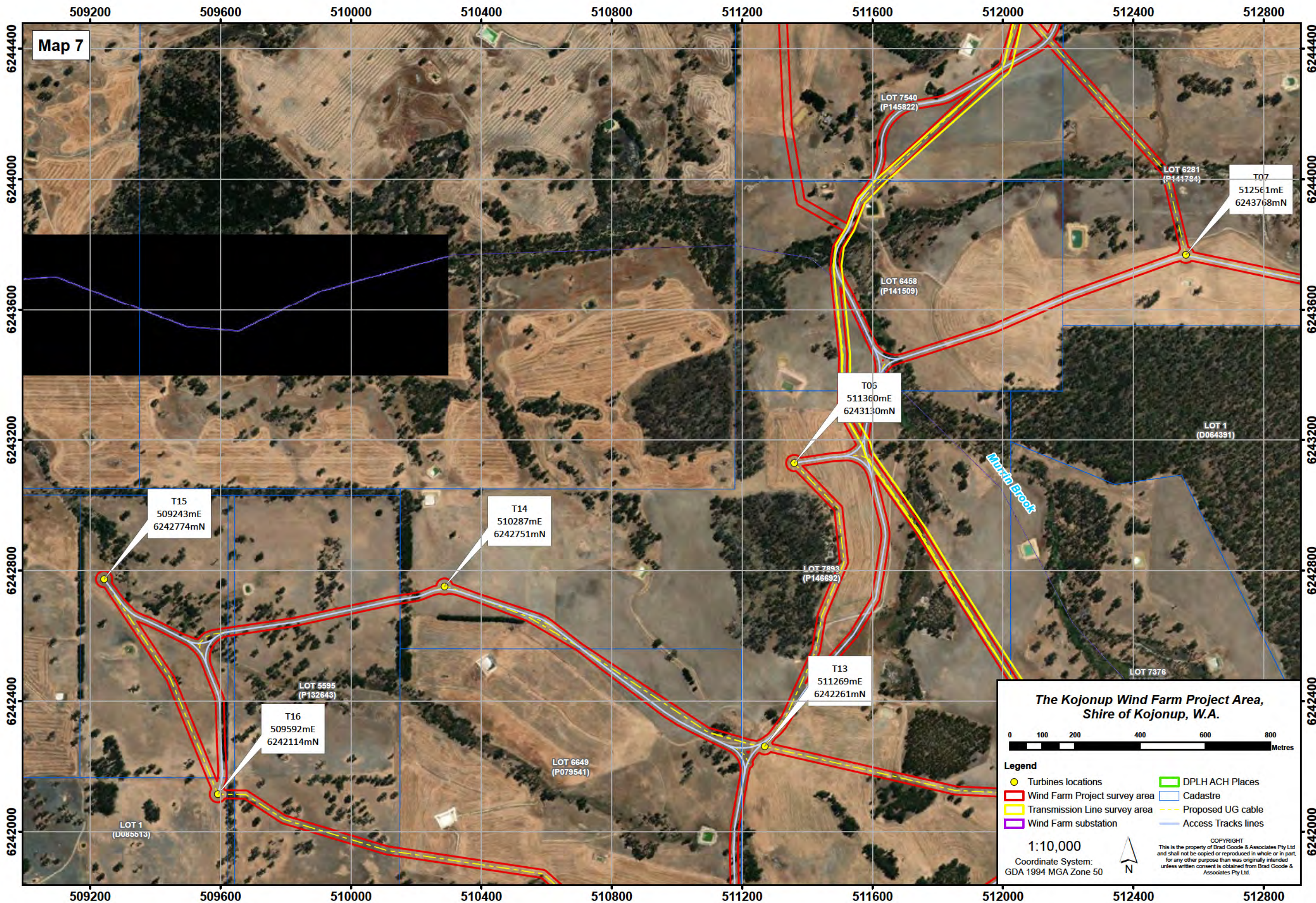
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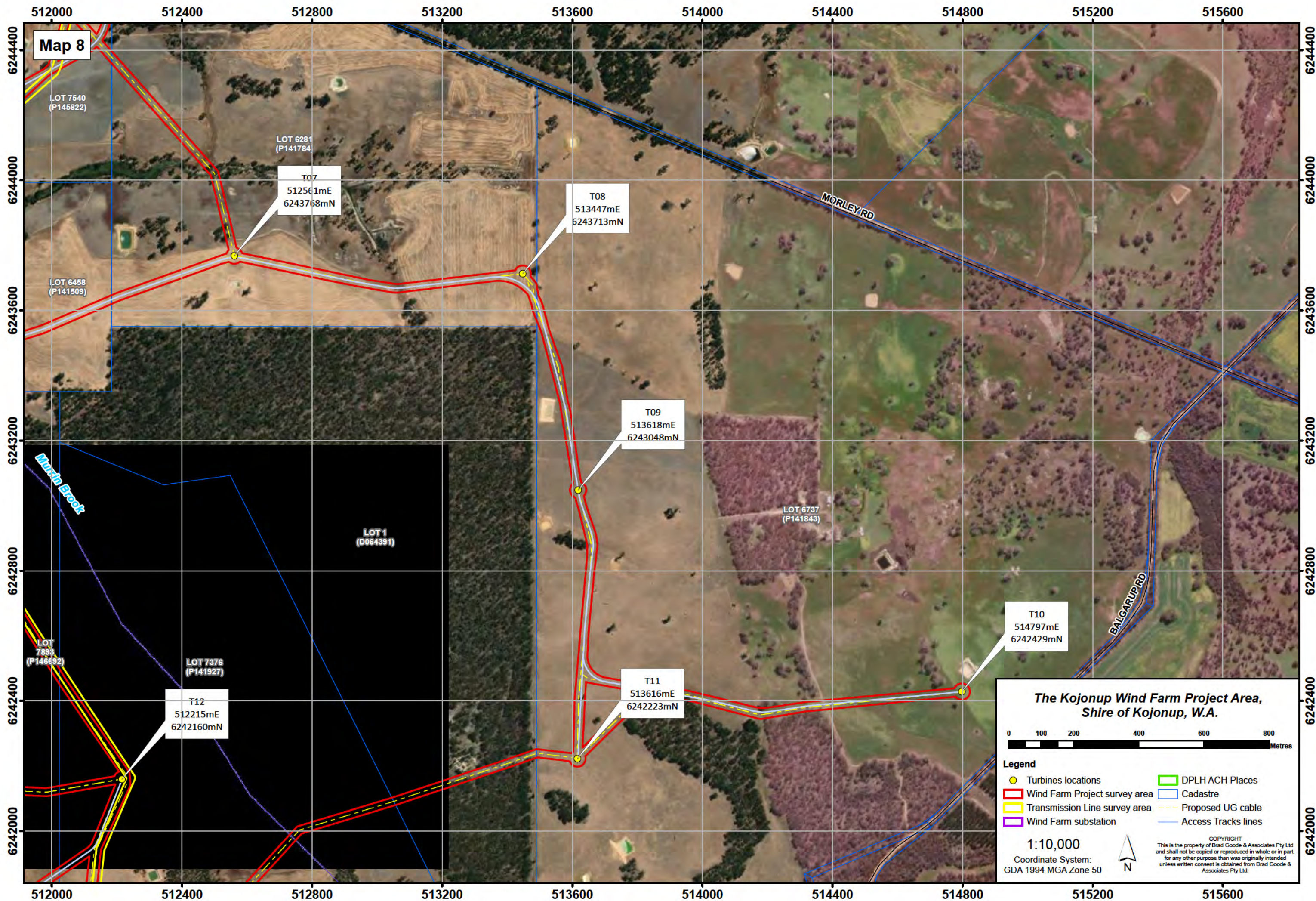
Coordinate System:
GDA 1994 MGA Zone 50



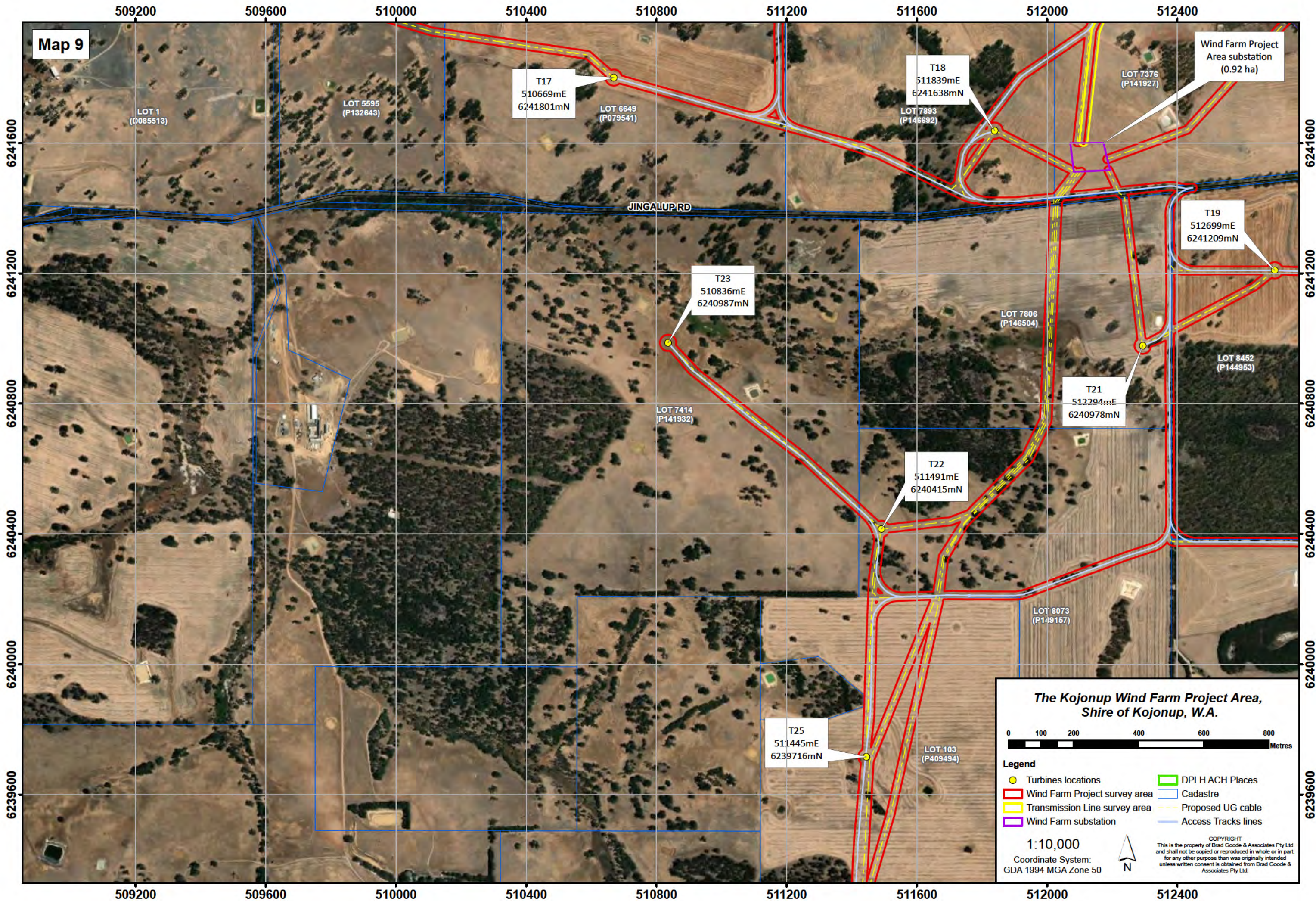
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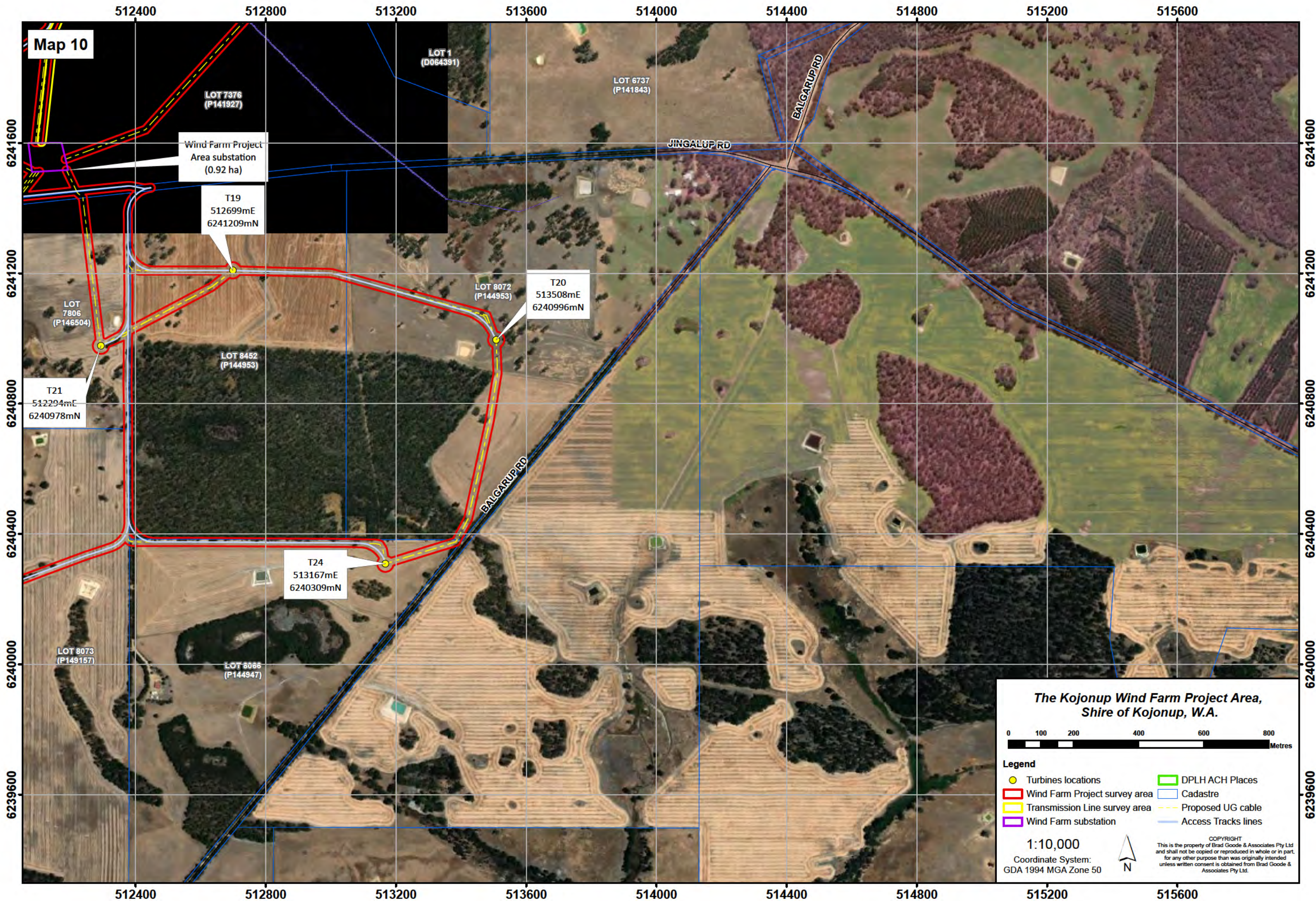




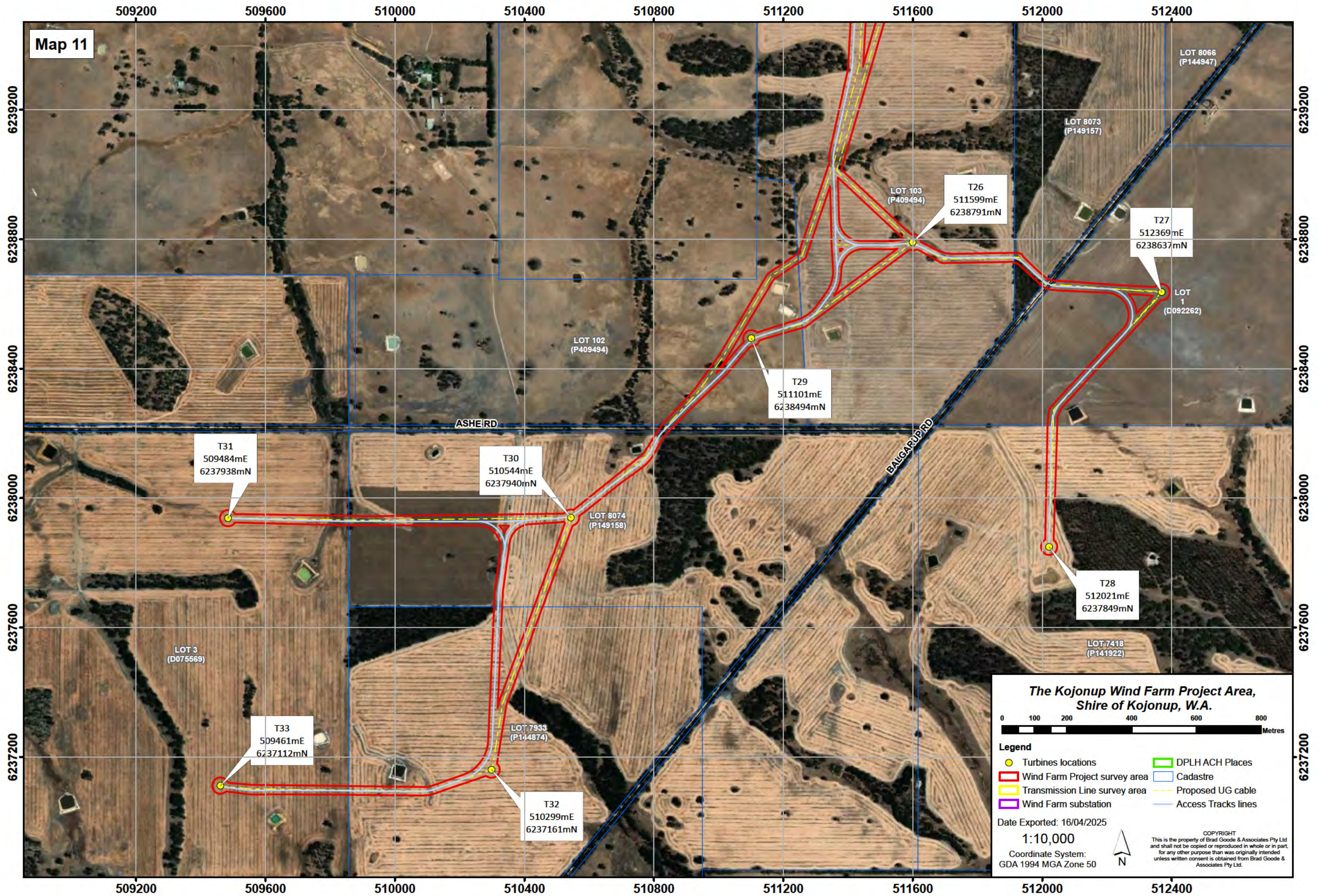
Map 9

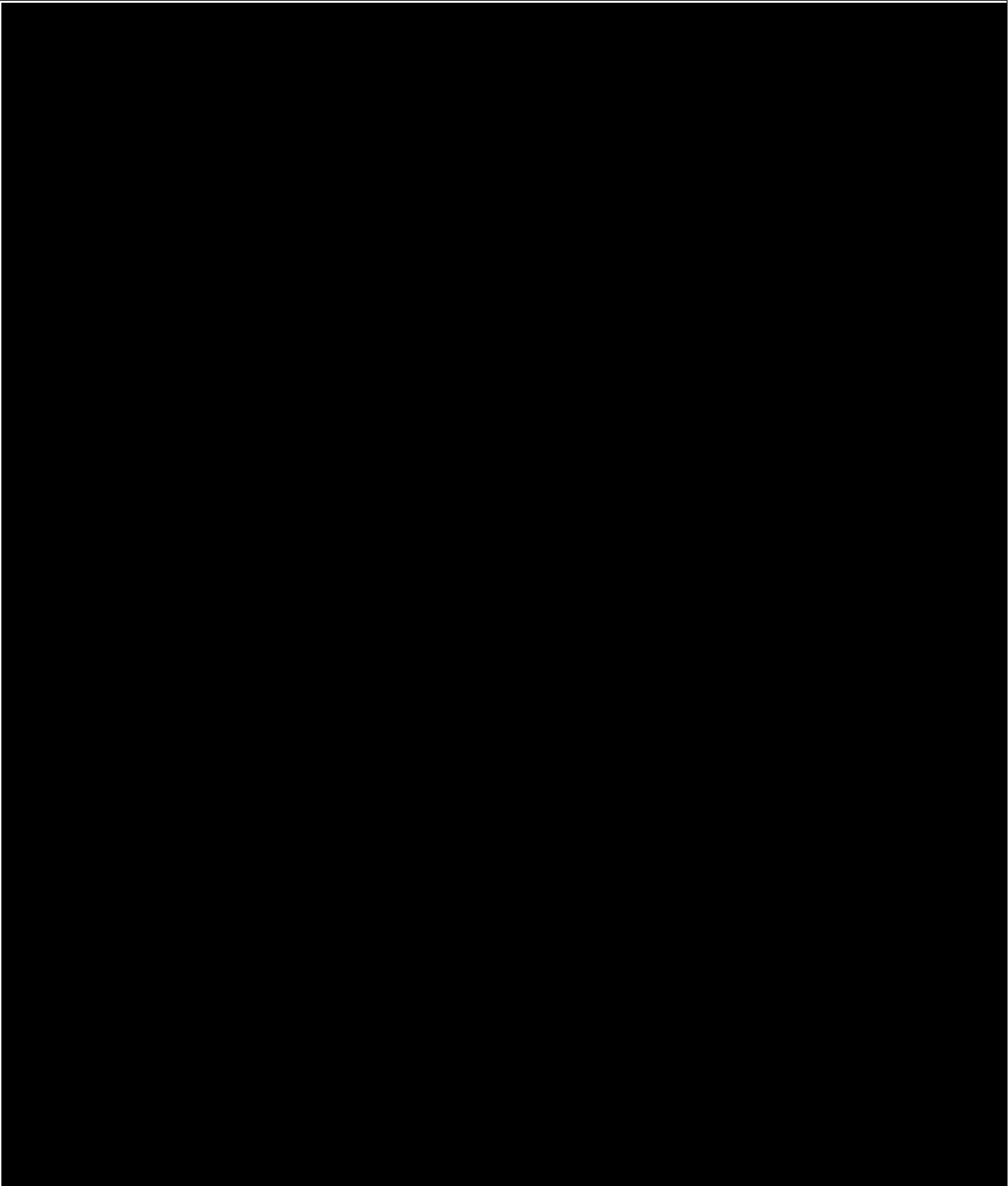


Map 10



Map 11





***HISF map of Tardup Hill Camp
Reserve 7862, Shire of Kojonup, Western Australia***

Perth

Kojonup

Albany

- Legend**
-  Transmission Line survey area
 -  Tardup Hill Camp
 -  Road Network
 -  Cadastre

0 15 30 60 90 Metres

Coordinate System:
GDA 1994 MGA Zone 50

Scale: 1:2,000 (A4)

Map Prepared: 28/04/2025



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