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16 CULTURAL HERITAGE

16.1 Indigenous Cultural Heritage

16.1.1 Introduction

In accordance with the *Aboriginal Cultural Heritage Act 2003* (ACHA), SunWater, on behalf of the WJV, is working with the appropriate Aboriginal parties to assess and manage indigenous cultural heritage over the Glebe Option area. The existing registered native title claims over the area are shown in Figure 16-1. Where there are registered claimants, the registered claimants are Aboriginal parties for the purposes of the ACHA. As indicated below, part of the Glebe Option area is not covered by registered claims.

16.1.2 Methodology

SunWater's cultural heritage strategy for the Glebe Option is to:

- engage with the relevant Aboriginal parties to establish mechanisms for investigating Aboriginal cultural heritage, including agreeing on confidentiality arrangements and appointing a suitably qualified archaeological consultant to assist the Aboriginal parties
- implement detailed surveys over the Glebe Option area to identify significant aboriginal objects and significant aboriginal areas
- prepare and negotiate cultural heritage management plans (CHMPs) with the relevant Aboriginal parties for the management of identified Aboriginal cultural heritage across the Glebe Option area.

16.1.3 Aboriginal parties for the Glebe Option

SunWater notified its intention to establish a CHMP or CHMPs under Part 7 of the *Aboriginal Cultural Heritage Act 2003* for the Glebe Option area in May 2008 through notices to the Aboriginal parties where there were registered native title claims and a public notice for that part of the Glebe Option area not subject to registered native title claims. In accordance with the provisions of the Act, the Wulli Wulli People Registered Native Title Claimants (QC00/007) and the Iman People #2 Registered Native Title Claimants (QC97/055) were subsequently endorsed as Aboriginal parties to develop the CHMPs in both the Glebe Option area subject to their respective registered claims and the area where there has been no registered claims since the commencement of the *Aboriginal Cultural Heritage Act 2003*. Robert West also responded to the public notice in the unclaimed area and has been endorsed to participate in development of the CHMPs for that area.

16.1.3.1 Wulli Wulli People

The Wulli Wulli People hold a registered native title claim (QC00/007) over an area that includes the lower section of the weir impoundment and the upper section of the pipeline route from the weir to Cockatoo Creek.

SunWater has held four meetings with the Wulli Wulli to provide them with an overview of the Glebe Option, discuss the potential impacts on Aboriginal cultural heritage and agree on an approach to identifying and managing indigenous cultural heritage.

SunWater has entered into a Cultural Heritage Engagement Agreement with representatives from the Wulli Wulli native title claim group. This agreement sets the foundations for:

- undertaking cultural heritage surveys over those parts of the Glebe Option area where Wulli Wulli representatives are the relevant Aboriginal parties
- developing survey reports following the undertaking of surveys
- entry into CHMPs that will outline procedures to manage Aboriginal cultural heritage in the Glebe Option area.

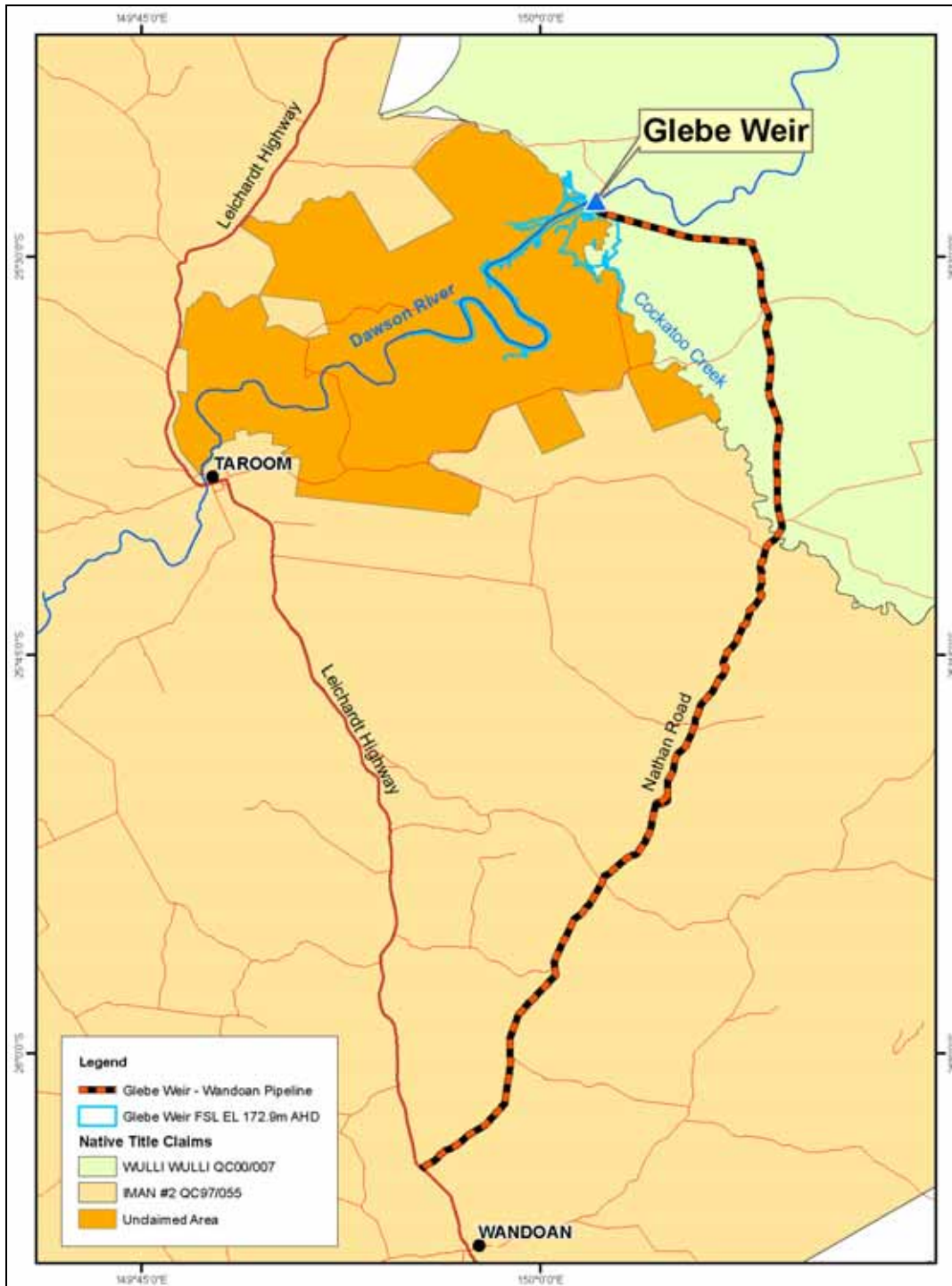


Figure 16-1. Native title claims over the Glebe Option area

The agreement also includes conditions relating to confidentiality of culturally sensitive information and confirms the appointment of an archaeological consultant to assist the Wullli Wullli and SunWater (Davies Heritage Consultants P/L).

Comprehensive surveys have been completed by the Wullli Wullli over the areas of their claim impacted by the weir raising and the pipeline route.

16.1.3.2 Iman People #2.

The Iman People #2 (Iman) hold a registered native title claim (QC97/055) over an area that includes the pipeline route from Cockatoo Creek to the Wandoan Coal Glebe Option.

SunWater has held two meetings with the Iman to provide them with an overview of the Glebe Option, discuss the potential impacts of the Glebe Option on cultural heritage and agree on an approach to identifying and managing indigenous cultural heritage.

SunWater has entered into a Cultural Heritage Engagement Agreement with representatives from the Iman. This agreement sets the foundations for:

- undertaking cultural heritage surveys over those parts of the Glebe Option area where Iman representatives are the relevant Aboriginal parties
- developing survey reports following the undertaking of the surveys
- entry into CHMPs that will outline procedures to manage Aboriginal cultural heritage in the Glebe Option area.

The agreement also includes conditions relating to confidentiality of culturally sensitive information. The Iman have nominated Bonhomme Craib & Associates as the archaeological consultant to assist them and SunWater with cultural heritage surveys within their claim area. The pipeline route was surveyed from Cockatoo Creek to Wandoan during October 2008.

16.1.3.3 Unclaimed area

The major part of the weir impoundment area is not subject to a registered native title claim. A public notice was published in the Chinchilla News on 15 May 2008 (Figure 16-2) inviting expressions of interest from Aboriginal parties to develop CHMPs for this area. Written responses were received from representatives of the Wullli Wullli and Iman people and Mr Robert West. All responding parties were endorsed by SunWater to participate in the development of CHMPs.

Cultural heritage surveys were completed for this area by a combined survey team of Wullli Wullli and Iman people (with Mr West, who is now considered by the Iman group to have Iman ancestry, included as an Iman

representative) under the terms of their existing engagement agreements, and with Davies Heritage Consultants P/L providing archaeological services for this area.

16.1.4 Description of indigenous cultural heritage values

A search of the NRW Indigenous Site Database indicates that one registered site is likely to be impacted by the Glebe Weir raising. No sites have been registered along the pipeline route to the Wandoan Coal Glebe Option.

Extensive background research has been undertaken through literature reviews of previous cultural heritage reports relevant to the Glebe Option area. Detailed (confidential) reports were produced for the previous Nathan Dam investigation during the late 1990s by David, B. and Clarkson, C. (1996); Whalley, P.W. (1997); Draper, N. (2000); and Craig, J.L. (2000). These reports include anthropological studies, archaeological survey findings and proposed management and mitigation strategies for the protection of cultural heritage. They have been referred to by the archaeologists assisting the Aboriginal parties with the current studies, and the previous assumptions and conclusions are being tested in light of new and more detailed survey information.

Consultation with the endorsed Aboriginal parties to the CHMP to date has included:

- four meetings with the Wulli Wulli;
- two meetings with the Iman;
- a meeting with Robert West;
- numerous telephone conferences;
- provision of Glebe Option information;
- discussions and agreement on a process for identifying the cultural heritage values of the Glebe Option area;
- establishment of Cultural Heritage Engagement Agreements setting out the terms of carrying out of Aboriginal cultural heritage surveys and the production of Aboriginal cultural heritage survey reports;
- discussions on the potential impacts of the Glebe Option on Aboriginal cultural heritage; and
- discussions and agreement on a process for moving from identification of Aboriginal cultural heritage values to an agreement on how to manage the potential impacts and mitigation of such impacts to Aboriginal cultural heritage - i.e. development of a CHMP following completion of the assessment process.

PUBLIC NOTICE
CULTURAL HERITAGE MANAGEMENT PLAN
Aboriginal Cultural Heritage Act 2003
Aboriginal Party

SunWater intends to develop Cultural Heritage Management Plans (**CHMPs**) for the Glebe Weir Raising and Pipeline Project pursuant to Part 7 of the *Aboriginal Cultural Heritage Act 2003*.

Project: The Glebe Weir Raising and Pipeline Project (**the Project**) comprises the raising and operation of the existing Glebe Weir on the Dawson River in Central Queensland, and construction of an 80 km-long pipeline and associated infrastructure to deliver water to Xstrata's proposed Wandoan Coal Project.

Glebe Weir is located on the Dawson River approximately 64 km downstream of Taroom and 326.2 km upstream of the junction of the Dawson and Fitzroy rivers. Its maximum capacity will be increased from 17,700 megalitres (ML) to approximately 30,100 ML. The weir will continue to serve its existing function of providing water to SunWater's Dawson Valley Water Supply Scheme customers via downstream releases.

SunWater is assessing the environmental impacts of the Project as part of the environmental impact statement (EIS) for the Wandoan Coal Project. This includes engineering and hydrology studies, demand and viability assessment, natural environment and social impact assessments, and cultural heritage management. When this work has been completed and assessed (including community consultation), a decision will be made on whether to progress the Project through to construction.

Project investigations will commence in June 2008 and construction is planned for completion during 2011.

Sponsor's name: SunWater
Contact details: Graham Carter phone: 0411 898 737
email: graham.carter@landheritage.com.au

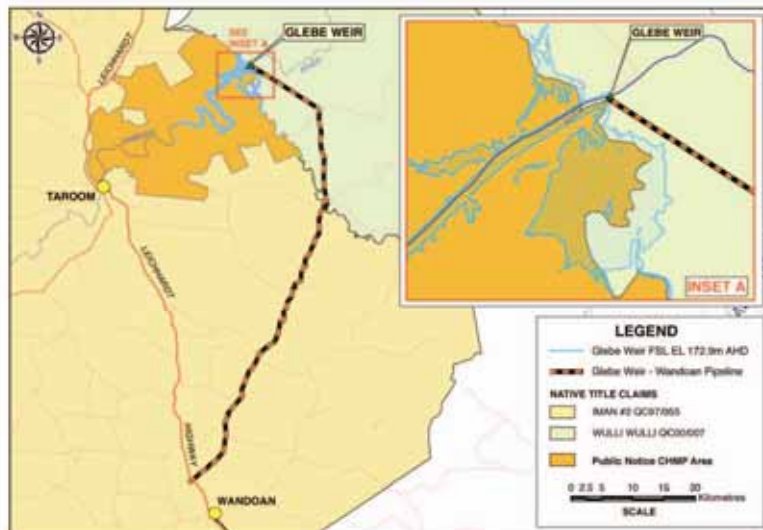
SunWater address for service:
Peter MacTaggart
Glebe Weir Raising and Pipeline Project Manager
SunWater
Reply Paid 15536
CITY EAST QLD 4002

CHMPs: SunWater intends to develop Cultural Heritage Management Plans over the **Project Area**, which includes the proposed inundation area of the raised weir and the proposed pipeline corridor as shown on the map below.

Part of the Project Area is covered by Wulli Wulli People (QC 00/7) and Iman People #2 (QC 97/55) registered native title claims and SunWater will be developing CHMPs for these areas.

The CHMP to which this notice relates will be conducted over that part of the Project Area that is not subject to any registered native title claims (Public Notice CHMP Area).

The Public Notice CHMP Area is marked on the map below. It includes the western part of the proposed raised weir's inundation area, bounded by Cockatoo Creek on the south of the Dawson River and Spring Gully to the north.



For the purpose of this Notice the Notice Day is: 15 May 2008

If you are, or you have been nominated as an Aboriginal Party (as defined by Part 4 of the *Aboriginal Cultural Heritage Act 2003*) to act on their behalf and you wish to take part in the CHMP for the Public Notice CHMP Area, you must give **written notice** to SunWater advising that you wish to take part by **16 June 2008**.

SunWater may elect not to endorse any Aboriginal party if not advised in **writing** within the required time.




Figure 16-2. CHMP public notice as it appeared in the Chinchilla News on 15 May 2008

In particular, SunWater and the endorsed Aboriginal parties have agreed to the process of identification and assessment of Aboriginal cultural heritage and formalised this agreement through the establishment of Cultural Heritage Engagement Agreements. These agreements have been entered into with the Wulli Wulli and Iman people, with Mr West covered under the conditions of the Iman agreement.

These agreements provide for:

- the involvement of the endorsed Aboriginal parties in the undertaking of Aboriginal cultural heritage surveys over the whole of the Glebe Option area;
- the identification and assessment of Aboriginal cultural heritage (both Aboriginal Objects and Significant Aboriginal Areas, as those terms are defined under the ACHA);
- the development of survey reports following the undertaking of the surveys;
- the identification of recommendations for management of any Aboriginal cultural heritage identified in the reports as the basis for development of a CHMP to outline procedures to manage Aboriginal cultural heritage in the Glebe Option area; and
- confidentiality arrangements for the management of culturally sensitive information.

Pursuant to the terms of the Cultural Heritage Engagement Agreements, detailed cultural heritage surveys by the endorsed Aboriginal parties have been conducted over the areas impacted by the Glebe Option. The surveys have comprised up to six Aboriginal persons and their archaeologist walking the full extent of the proposed area of inundation along the Dawson River and Cockatoo Creek, walking transects through the break-out area associated with Cockatoo Creek, and walking along the pipeline route. All observed cultural heritage sites have been GPS positioned and described in detail.

Cultural heritage surveys within the unclaimed area (the majority of the weir impoundment) were conducted by a joint team of Wulli Wulli and Iman walkers over a 16-day period. The remaining areas that fall within the Wulli Wulli claim area (the lower part of the impoundment area and the first 30 km of pipeline route to Cockatoo Creek) were surveyed by a team of Wulli Wulli walkers over a six-day period. The remaining 50 km section of the pipeline route that traverses the Iman claim area is expected to require about eight survey days to complete. Surveys will also be conducted at quarry sites for construction materials (when the locations are confirmed), and at pump station and balancing storage sites.

Detailed survey reports (confidential to the relevant Aboriginal parties) are being prepared by the respective archaeologists. These reports will provide the key information from which CHMPs will be developed for the Glebe Option area.

Survey results indicate that numerous cultural heritage sites exist within the Glebe Weir inundation area and the pipeline alignment. Sites discovered in the inundation area are predominantly background scatters, isolated stone artefacts, scarred trees, stone artefact scatters and shell scatters. Within the section of pipeline surveyed the majority of sites are isolated stone artefacts and background scatters.

Although some objects (e.g. isolated stone artefacts) if considered individually, may be assessed as having low scientific (archaeological) significance value, because of the suite of sites; their contents, distribution and information they provide in relation to settlement patterns, land use etc., and their connectedness to other sites in the broader area, it is considered that the Aboriginal cultural heritage sites identified in the surveys have significance to the endorsed Aboriginal parties.

Further meetings with the endorsed Aboriginal parties to further consider the results of the surveys, the survey reports and the management recommendations for identified Aboriginal cultural heritage contained in such reports are planned as part of the CHMP process.

16.1.5 Potential impacts and mitigation measures

The survey results indicate that those cultural heritage sites that exist within the Glebe Option area as described above (predominantly background scatters, isolated stone artefacts, scarred trees, stone artefact scatters and shell scatters) will potentially be impacted upon by the Glebe Option.

The Engagement Agreements with the Wulli Wulli and Iman outline a process for including the Aboriginal parties in the identification, management and protection of Aboriginal cultural heritage in the Glebe Option area, contain a process for undertaking a comprehensive and systematic cultural heritage assessment and outline a process for development of management strategies. Often these types of agreements are classified and approved as CHMPs, however, SunWater aims to ensure that there are specific tailored management practices developed for Aboriginal cultural heritage identified in surveys rather than unenforceable agreements to agree about management in the future.

Pursuant to the terms of the Cultural Heritage Engagement Agreements, specific tailored management strategies are to be adopted to mitigate potential impacts. These will be developed from the management recommendations set out in the survey reports. These recommendations will be discussed, further developed and ultimately determined at CHMP meetings between SunWater and the endorsed Aboriginal parties. Anticipated management measures are set out in the draft outline below.

16.1.5.1 CHMP outline

As well as the Engagement Agreements that have already been entered into, tailored CHMPs will be developed in consultation with the endorsed Aboriginal parties. It is expected that separate CHMPs will be required for each of the endorsed Aboriginal parties. Glebe Option activities will not be undertaken until CHMPs have been developed, or agreements for particular activities such as further investigations are separately agreed.

Following is an outline of the anticipated contents of the CHMPs that will deal with the management of Aboriginal cultural heritage that has been identified during the cultural heritage surveys. This may change during negotiations with Aboriginal parties.

Part A General

1. Definitions and Interpretation
2. Authorisation
3. Term of CHMP
4. Intellectual Property
5. Confidentiality
6. Amendment of CHMP
7. Assignment and Novation of CHMP
8. Counterparts
9. Governing Law

Part B Communication and Dispute Resolution

10. Communications and Notices
11. Coordinating Committee/Implementation Committee and/or Contact Officers
12. Dispute Resolution

Part C Cultural Heritage Management

13. Cultural Heritage Awareness Training/Inductions
14. Relocation of artefacts
15. Keeping Place (if any)
16. Test Pitting (possible in immediate construction areas surrounding where Aboriginal cultural heritage identified or areas where high potential for future subsurface Aboriginal cultural heritage finds)
17. Monitoring (possible in immediate construction areas surrounding where Aboriginal cultural heritage identified or areas where high potential for future subsurface Aboriginal cultural heritage find)
18. Discovery of Suspected Cultural Heritage Finds
19. Discovery of Suspected Human Remains
20. Variations of CHMP Area and Surveys and Management of Varied CHMP Areas
21. Ownership and Custody of Relocated Cultural Heritage

Part D Cultural Heritage Officers

22. Role of the Cultural Heritage Officers
23. Non-attendance of Cultural Heritage Officers

Part E Remuneration

24. Remuneration and payment terms

Schedules to the CHMP will include maps outlining the Glebe Option area and areas subject to specific mitigation areas, contact officer/coordinating committee details and NRW guidelines for management of human remains.

16.1.5.2 *Timeframe for finalisation of CHMPs*

SunWater anticipates that development and approval of the CHMPs will comprise the following steps and timeframes:

1. Completion of surveys – October 2008
2. Finalisation of survey reports – late 2008
3. Completion of CHMPs in conjunction with Aboriginal parties – late 2008/early 2009
4. Lodgement of CHMPs for approval by the chief executive of the NRW – within 2 weeks of completion of CHMPs.

If timely agreement cannot be reached with the parties on CHMP terms, the above timelines for CHMP completion and lodgement may need to be extended.

16.2 Non-indigenous Cultural Heritage

16.2.1 Introduction

This Section describes the existing environmental values for non-indigenous cultural heritage that may be affected by the Glebe Option, assesses the likely impact and outlines potential mitigation and management measures.

16.2.2 Historic Cultural Heritage Legislation

16.2.2.1 *Commonwealth*

At the national level, the EPBC Act is the key national heritage legislation, and is administered by the Commonwealth Department of the Environment, Water, Heritage and the Arts.

The *Australian Heritage Council Act 2003* (AHC Act) provides for the establishment of the Australian Heritage Council, which is the principal advisory group to the Australian Government on heritage issues. The EPBC Act provides for registration of places considered of national significance on the National and Commonwealth Heritage Lists, the administration of Register of the National Estate (RNE) and the Australian Heritage Places Inventory (AHPI).

16.2.2.2 *State (Queensland)*

Historical cultural heritage matters are covered in the *Queensland Heritage Act 1992* and subsequent amendments, (which includes the *Queensland Heritage and Other Legislation Amendment Act 2003*). This

legislation provides for a listing of places within a Heritage Register. Protection is offered to places that have been entered on the Queensland Heritage Register according to a set of criteria.

16.2.2.3 *Local Government Legislation*

In March 2008, the former Taroom Shire was split and now forms part of the Banana Shire Council and Dalby Regional Council areas. However, the most recent planning scheme relating to non-indigenous cultural heritage for Taroom is the Planning Scheme for Taroom Shire (Campbell Higginson 2006). This states that:

“Development” ensures the protection and maintenance of places and items of cultural heritage.

16.2.3 *Methodology*

As part of the non-indigenous cultural heritage desk top survey for the Glebe Option, the following studies and reports were reviewed. These reports and studies are relevant to the raising of Glebe Weir as they identify cultural heritage issues within the wider study area, and within similar environments:

- Ann Wallin & Associates, 1996, Assessment of the Historical Values Associated with the Proposed Nathan Dam, Dawson River, Taroom, unpublished report for Hyder Consulting (Australia) Pty. Ltd;
- Ann Wallin & Associates, 1999, Eden Bann Weir Study, unpublished report for Hyder Consulting (Australia) Pty. Ltd;
- ARCHAEO Cultural Heritage Services, 1999-2000, ‘Cultural Heritage Assessment of the Awoonga Dam, Boyne Valley, Calliope Shire, Vol.3: Historical Survey: Archaeology and History’, unpublished report for Gladstone Area Waterboard;
- ARCHAEO Cultural Heritage Services, 2007, ‘Summary of Existing Environment Report for the Fitzroy River Barrage Raising Glebe Option, Central Queensland’, unpublished report for Fitzroy River water Ltd; and
- ARCHAEO Cultural Heritage Services, forthcoming, ‘Historical Cultural Heritage Survey of GLNG Pipeline’, unpublished report for Santos Pty. Ltd

The study of Ann Wallin and Associates (1996) is the most directly relevant as it related to the proposed Nathan Dam and included review of literature, four-wheel drive and foot traverse, interviews with landowners and inspections of sites.

To identify non-indigenous cultural heritage places and values, the following statutory lists and registers were searched:

- National Heritage List
- Commonwealth Heritage List
- Queensland Heritage List
- Local Government Registers (Banana and Taroom shires)

The following non-statutory lists and registers were also searched:

- Register of the National Estate (former)
- Queensland National Trust Register
- Department of Main Roads
- Queensland Rail
- EPA Reported Places Datasets

The Australian Heritage Database (AHD) and Australian Heritage Places Inventory (AHPI) are compilations of the registers data listed above.

16.2.4 Existing Non-Indigenous Cultural Heritage Values

16.2.4.1 European Exploration

Europeans first discovered the Dawson Valley in the 1840s. Finney Eldershaw claimed to be the first European to traverse the area (Eldershaw 1854). In September 1844, Leichhardt led an expedition from Jimbour Station near Dalby to find an overland route to Port Essington near Darwin. The party reached the Dawson Valley on 5 November 1844. John Gilbert, the naturalist who accompanied Leichhardt wrote:

One of the most beautifully picturesque and extensive scenes met our anxious gaze. The immediate vicinity of the hills was like park scenery - clear undulating hills, with here and there small clumps of brigalof[w], while the sides of many of the hills were dotted with single scrubs, as if picked out by hand. Beyond this to the westward, and round as far as we could see to the E.S.E. was a carpet of evergreens for six or seven miles and then the high ranges rose up and formed a beautiful background to the most pleasing natural picture we have seen.

The party also discovered a river which Leichardt named the Dawson River after a family of settlers on the Hunter River who were associated with the Australian Agricultural Company (Fox, 1959).

Leichhardt's party stayed at Palm Tree Creek for several days before continuing westwards and discovering Robinson's Creek. The party then crossed the Ruined Castle Creek area and the Expedition Ranges in the northwest of Taroom Shire and eventually reached Port Essington in December 1845. A second expedition under Leichhardt in December 1846 also traversed the Dawson Valley, this time heading from Jimbour Station to the Swan River Colony (Perth) in Western Australia. By January he had reached the headwaters of the Dawson River and on 23 January crossed Palm Tree Creek before being stalled by bad weather at the junction of the Comet and Mackenzie rivers. Leichhardt and other members of the party contracted fever (perhaps Ross River fever) and on 7 June he turned back, crossing the Dawson on 14 July and reaching Jimbour Station on 25 July.

16.2.4.2 Pastoralism, 1845-1860

Squatters quickly followed Leichhardt into the Dawson Valley, with sheep grazing being the dominant interest. More than 24 leases had been taken up by 1851, eight more runs were leased in 1852 and another 22 in 1853. In 1854 the Leichhardt District, covering 40,000 sq miles, was proclaimed by the New South Wales Government.

To avoid confusion with the settlement of Taroom, Taroom Station became known as Carrabah, (Randall, 1980). John Scott occupied the Palm Tree Creek Run. John Turnbull and Robert Miller leased the Kinnoul Run in 1851. Cockatoo Creek Station was jointly bought by George Pearce Serocold and Robert Ramsay Mackenzie in 1856 (Reid, 1982). Sir Charles Nicholson, the first president of the Legislative Assembly, became the lessee for Lower Palm Tree Creek in 1854, holding seven blocks of 16,000 acres each.

□ Frontier Conflict

Pastoral expansion into the Dawson inevitably incited conflict between the European intruders and the indigenous owners of the land. Valuable water holes and watercourses were essential to the success of grazing, but European incursion diminished local game and deprived local Aboriginal communities of access to food resources and sacred or ceremonial sites. On the other hand, the squatters' livestock provided an alternative and apparently plentiful food source, and so Aboriginal raids on sheep pens became commonplace, occasionally accompanied by attacks on the shepherds and outstations themselves. Squatters had little tolerance for such attacks on their property and employees, particularly by people they considered to be uncivilised savages (Reynolds, 1987: 42), and consequently, as elsewhere, a state of intermittent conflict occasionally sliding into open warfare soon developed on the Dawson frontier.

Antagonism and violence escalated until local squatters petitioned the colonial authorities for police protection and assistance to prevent attacks and 'disperse' Aboriginal communities where necessary. Indeed by 1848 the tribes of the Burnett, Auburn, Condamine, Dawson and Maranoa river districts were in open warfare. Accordingly, the NSW colonial government sent a detachment of Native Mounted Police (NMP) (first active on the Macintyre River frontier in the late 1840s) under Captain Frederick Walker to set up depots at various locations across the Leichhardt Pastoral District. Around Taroom, for instance, the NMP appear to have established depots and campsites at Taroom Station itself, Coorada, the 'Taroom waterhole' and Lily Vale. (Fox 1959: 34)

Their official task was to maintain law and order, but in practice the punitive patrols and raids of the NMP brought death and devastation to traditional Indigenous communities on the Dawson, as occurred throughout the pastoral frontier. As campsites were attacked and violently 'dispersed' by NMP patrols, miscreants and the innocent alike were punished for any trouble, real or perceived (Reynolds 1987: 18; Rowley 1970: 157-168).

Thus the NMP's presence at frontier districts like the Dawson River in the 1850s was partially in response to, and partly a cause of, a brutal cycle of retribution and further violence. The most infamous attack on the Queensland colonial frontier was that at Hornet Bank station to the west of the present study area in late 1857. A party of armed warriors of the Jiman attacked the homestead early in the morning of October 27th and killed eleven

Europeans: Mrs Fraser and her four daughters, three of her sons, a tutor and two shepherds. A number of explanations for the attack have been suggested (it has been viewed as an attempt to resist pastoral incursion wholesale, or as a retaliation for earlier maltreatment), but recent research suggests that specific misdeeds by the Frasers and their employees ignited a broader clash of cultures.

“Whatever was the reasons for the attack,” Fox surmised as early as 1959, “the revenge taken by the white men was swift and terrible. Andrew Scott had been in the Hunter River district, but returned to Goongarry immediately. He joined one of the punitive expeditions, and set off to follow the aboriginals, as did most other landowners in the district at the time. Hundreds of natives were killed, and the innocent suffered with the guilty.” Two other historians summarize the chain of events: “The squatters turned out *en masse* from every station on the Dawson and Burnett and detachments of native police converged on the various camps in the Rockhampton district. Avenging hunters ran down and cornered small mobs of blacks over a wide area and the innocent were punished along with the guilty in the orgy of slaughter which followed.” (Lack and Stafford, cited in Forde 1990: 13)

□ Closer Settlement in the Twentieth Century

Meanwhile the pattern of resumption, subdivision and re-sale of grazing properties established in the 1880s continued into the early decades of the twentieth century. Following the 1884 *Crown Lands Act*, the Juandah holding suffered its first subdivisions in September 1890, with seven lots resumed and offered for selectors at 1½ pence per acre. By 1896 Albert Ferricks had established himself on one of these, farming 200 acres with eight horses and a single plough to grow lucerne and other crops as horse feed (Woodside 1997: 21). Further resumptions for closer settlement and associated with the projected railway extension from Miles to Taroom followed, until by 1910 the homestead portion of the minimum 4,000 acres was all that survived of the old run.

In place of the old ‘squattocracy’ a new rural society of small landholders and group selectors was taking shape. Individuals or families that applied jointly with each other to secure group selections from the old Juandah run in the parishes of Jerrard, Juandah and Cooga in 1909-1911 included the Rouvrey, Miller, Walsh, Spence, Rowe, Tighe, Hempel, Law, Barnewall, Darveniza, Jerrard, Smith, Drabach, Pulford, Woodrow, Dascombe, Connolly, Symes Eldridge, Cocks, Michele and Mackay families (Woodside 1997: 27-8). Some surrendered their selection after encountering difficulties, while others remained to become well-known in the district through the generations. In the area known locally as the ‘15 Mile Plain’, for example, the 6,000 acre property ‘Nylmah’ was purchased by Tom and Alice Hamlyn in 1907, along with another block known as ‘Lynway’. They were later joined in the area by Tom’s brother Les, a WWI serviceman, and descendents of the family have been well-known in the district ever since (Bahnsich and Stiller 2003: 38-40).

The Downfall Creek and Gulugaba areas of the Juandah lease were also resumed for closer settlement around 1909. The newly-offered land was taken up as a series of group selections by families of German background instigated by Phillip Fredrich Stiller. He had earlier moved to the Dawson from the Barossa Valley in South Australia and found work snaring possums and kangaroos. With two other families, the Hoffmanns and Staniches, Stiller selected six blocks at Downfall Creek of around 2,500 acres each and took up the selections in 1909. In time he was joined by his brothers Johannes and Wilhelm and his family, Ted and Carl Bahnisch and

their siblings Rudolf and Emma. By 1914 around 30 members of these extended families had taken up properties at Downfall Creek (Bahnsich and Stiller 2003: 41-2). As Lutherans they held their first services in their homes at Gulugaba, with men of the congregation taking turns to read the service, except when a travelling pastor from Highfields visited four times a year (Bahnsich and Stiller 2003: 36). Later efforts saw the construction of St John's Lutheran Church at Downfall Creek. As far as education for local children was concerned, a 'travelling teacher', Mr Maddocks, commenced attending the district in 1911 "and his visits were made every three to four months and lasted about two days. [Classes] were conducted in the home of Mr John Stiller, but was later transferred to 'Palm Grove', the teacher at that time being Mr. Charlton." (Wandoan District P&C 1961)

The town reserve was proclaimed in 1914 followed by the opening of the rail line at the end of that year. It was very much a 'railway township': the post office was established at the station (from 1915 to 1927), and a "half-time" school commenced in the goods shed there. A teacher was shared with the other school at nearby Downfall Creek, housed in the home of Mr. A. Hoffmann Snr, and later returning to at the Stiller's dwelling. (Wandoan District P&C 1961).

During the era of closer settlement the Taroom district was also the scene for an early experiment in the Queensland Government's Aboriginal policy. Under the *Aboriginals Protection and Restriction of the Sale of Opium Act* of 1897, persons of Aboriginal descent considered vulnerable or otherwise incapable of independent means could be removed by officials to a reserve, mission or government settlement. The policy was based on the ideas of Archibald Meston, as summarized by L'Oste and Godwin:

...he concluded that the 'wild tribes' who had had little contact with Europeans, should be allowed to continue in their traditional lifestyle. Tribes who had been affected by the European presence, including those affected by the policy of 'dispersal' [typical of the era of frontier conflict], on the other hand, needed government assistance and protection. Therefore he recommended that Aborigines should be isolated from this harmful contact and placed into a series of reserves. In particular, he stated that these reserves should provide a residence for those Aborigines who had succumbed to drink, opium, vagrancy, prostitution or other forms of anti-social behavior. Meston hoped that through this segregation, Aborigines might be restored to *his* idea of their pristine, traditional state (L'Oste and Godwin 1995: 4-5).

The Taroom Aboriginal Reserve and Government Settlement was established at a site of some 1509 acres originally, later occupied by the property 'Bundulla' on the Dawson River some nine miles east of Taroom in 1910. "By the end of 1911 about 200 Aborigines were apparently living on the Reserve [at Taroom]. Initially they came from the camp on Bonners Knob and from camps along the Dawson and Palm Tree Creek [and] some were removed from their camps on stations." (Rechner 2005: 226) Gordon Henry and his family, for example, were taken to the Taroom reserve from their camp on Nunbank Station near the Murphy Range (L'Oste and Godwin 1995: 6). By the time the settlement reached its peak population in the mid 1920s, its residents had been incarcerated there from as far afield as Cooktown, Windorah, Mitchell, Roma and Rolleston. Conditions were very basic on the settlement; rations were meagre and dormitory comforts were absolutely minimal. Some residents

worked as stockmen, station hands and domestic servants on neighbouring properties but others had few opportunities for employment or social interaction.

Forde suggests that the settlement had an extremely high death rate by disease, pneumonia and 'senile decay', citing figures that suggest that between 1912 and 1923 some 447 Aborigines were removed to the Taroom settlement, but that the population in 1925 was only 265 despite further additions by removal from elsewhere (Forde 1990: 16). The influenza epidemic of 1919, for example, killed some 32 residents of the settlement including the European superintendent.

After further land was added to the reserve, it occupied some 6,650 acres of pastoral land, thickly infested with prickly pear, but was intended to be self supporting. Wheat and other crops were grown along the Dawson frontage, along with a citrus orchard, melons and vegetables.

Early residents had to start work on the first necessity, the clearing of prickly pear to allow grazing. There were about 700 sheep in 1915, 500 by 1918 and after the severe drought of 1918-20 the raising of sheep was abandoned in 1921. Cattle were kept for meat and milking, with an animal killed regularly, usually each Monday and Thursday. The cattle herd numbered 102 in 1918 and about 280 head in 1922 and there were about 50 goats....Other duties included ring-barking, gardening, and the ordinary tasks connected with life on a grazing property (Rechner 2005: 227).

With the proposal for an ambitious Dawson Valley Irrigation Area gathering steam in the mid-1920s, the settlement was re-located to Woorabinda in Central Queensland. A detailed history of the settlement, its organisation and key events, families and individuals is provided in L'Oste and Godwin (1995).

Construction of a large storage dam across the Nathan Gorge on the Dawson River to provide water for the Dawson Valley Irrigation Scheme was first suggested as early as 1921, when soil tests and diamond drill boring were carried out by government hydraulic engineer Charles Deshon. "I consider the Dawson river scheme so very promising that the surveys and investigations should be carried out to completion," Deshon reported in 1921. Given the variability of local rainfall and the suitable geology, the construction of large water storages utilising the Dawson River and its tributaries was considered a highly advantageous proposal.

16.2.4.3 Sites and Places listed on heritage registers

Sites identified on heritage registers within the broader region are listed in Table 16-1.

Table 16-1. National, State and local heritage listings in the broader study area.

Location	Register of the National Estate (former)	Old Heritage Register	National heritage list	Local Government Register
Banana Shire Council				
Hornetbank Homestead	√			
The Glebe Homestead		√		
Leichhardt Tree, Taroom		√		
Donohue Family (Private) Cemetery/ Burial Site				√
Downfall Creek Cemetery/ Burial Site				√
Taroom Cemetery/Burial Site				√
Wandoan Cemetery/Burial Site				√

More complete information including contextual history for any of these sites can be obtained from the register citations.

The only site on these registers in the vicinity of works is Glebe Homestead (Plate 16-1) and it is described below.

□ The Glebe Homestead

The Glebe Homestead, overlooking the Dawson River to the northeast of Taroom, was completed c1920 (Plate 16-1). It was erected after the original house was destroyed by fire in 1915. It was built by and for the Rigby family, owners of The Glebe Station from 1900. The homestead comprises a main residence, garden with mature trees and other early plantings, tennis court and outbuildings. The Glebe Homestead is significant because of the following:

- It is an intact and working example of an early 20th century pastoral head station.
- It illustrates the pattern of settlement in the Taroom district, being associated with the pattern of land resumption in the district in late 19th and early 20th centuries.
- The manner in which the homestead was constructed, over a number of years and from materials recycled or obtained from the property, reflects the impact of the Great War of 1914-1918, during which many rural communities in Queensland suffered materials and labour shortages, and the additional impact of the widespread prickly pear infestation on properties in the northwest Darling Downs, which created financial strain for many landholders.
- A machinery shed on the site, which pre-dates the main residence, retains early bark lining beneath a corrugated iron roof, which is a rare surviving example of this form of construction.
- The homestead has the potential to provide the opportunity for further archaeological research, as many of the buildings have survived intact with early machinery and fittings. The remains of an early building, which may be the previous house, are apparent beneath the present main residence;

- The main residence is important as a late example of sawn timber slab construction and of traditional interior finishes, illustrating how traditional bush construction techniques were sustained in rural Queensland for many decades after initial settlement. The idiosyncratic design illustrates an appreciation of local climate conditions, and the whole reflects the need for self-sufficiency and the shortages during the First World War; and
- The main residence, set within a garden of mature trees and other early plantings, and the outbuildings, have aesthetic significance engendered by the rustic materials and picturesque setting in an open rural landscape.



Plate 16-1. The Glebe Homestead (W Stephens)

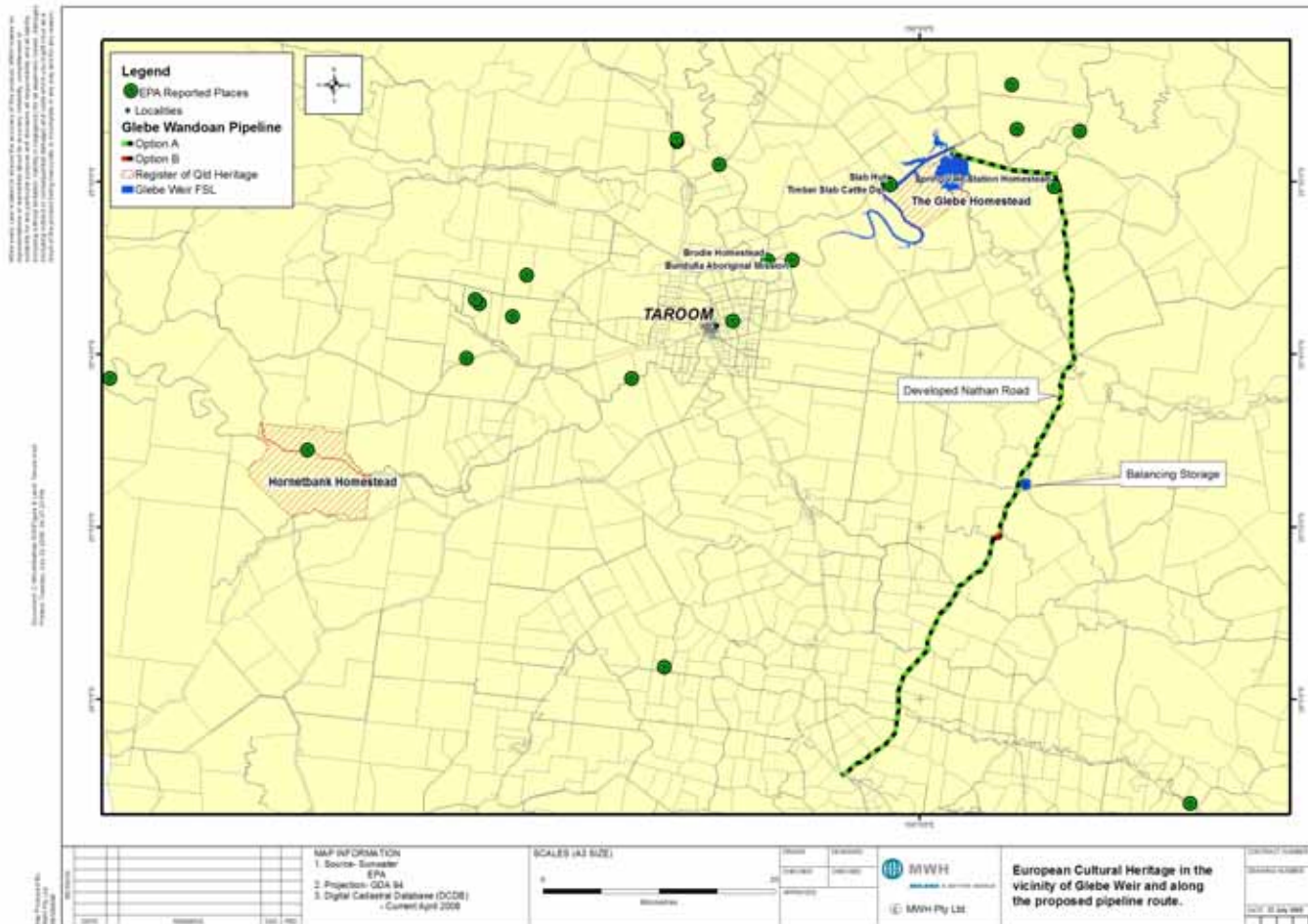


Figure 16-3. Cultural heritage sites within the broader study area

16.2.4.4 Unknown Sites and Places

Heritage sites and places in the vicinity of the study area can be found on a range of registers. The EPA maintain a database of reported sites which have to date not been adequately assessed. Whilst the exact nature of heritage value is yet to be determined for these sites, they aid the characterisation of the cultural landscape by illustrating what types of sites are likely to exist within the area. EPA have reported sites within the vicinity of the Glebe Option Area and these are listed in Table 16-2 and labelled and illustrated in Figure 16-3.

Table 16-2. Other reported sites in the vicinity of the Glebe Option

EPA Site ID	Place Name
23915	Timber Slab Cattle Dip
23952	Slab Hut
22863	Spring Vale Homestead
24300	Brodie Homestead
25109	Bundulla Aboriginal Mission

□ Timber Slab Cattle Dip

This feature is located on Lot 7, LE 19, approximately 200 m west of the present homestead. It is one of the few remaining examples of timber-slab cattle dips and one of the first in Taroom Shire. The sides of the dip are lined with hardwood slabs and there are slabs of stone used as paving stones at the entrance to the dip, to prevent cattle slipping and creating a slurry before plunging into the dip. Although useable it is no longer in use.

The structure will not be impacted by the inundation as it lies in an elevated position and is about 200 m north of the Dawson River.

□ Slab Hut

This slab hut is also located on Lot 7, LE 19 near the site of the present homestead and is a structure with a mix of slab and sawn timber walls. It has a basic square plan divided into three rooms and a verandah.

The building is interesting because it uses an earlier historical construction technique for a later building. It has probably always been roofed with iron as the roof line is not consistent with shingles. The iron carries the Queen's Head Lysaght stamp, dating it around the early 1900s.

The structure will not be impacted by the inundation as it lies in an elevated position and is about 200 m north of the Dawson River.

□ Spring Vale Station Homestead

The Spring Vale Station Homestead is a substantial rectangular four-room homestead located on Lot 3 FT 733, approximately 1 km west of Nathan Road. The homestead possibly dates back to the early period of European settlement in the area, as part of the *Cockatoo Creek Run* properties established between 1880 and 1900.

The homestead's design is a single skin construction with external wall studs and internal beaded tongue and groove planking. Originally, these were protected by external verandahs on three sides but these have collapsed. All large rooms had pressed metal ceilings with individual ventilators indicating some expense in internal fittings.

The building is considered to have tourist potential but is basically a 'ruin' although the central section appears to be intact. Urgent protection is needed to prevent fire and stock damage and safety issues need to be addressed should it become part of Taroom's early pioneer history.

The homestead lies well outside the inundation area and will not be impacted by the pipeline construction. Vibration impacts associated with the pipeline construction and construction traffic will be of a short-term nature and there is no blasting associated with excavation for the pipeline. In addition, the homestead is located well away from Nathan Road (1km) and any possible vibrations generated will not be felt at this distance due to the lithology characteristics in the region.

While none of the sites noted above will be impacted by the works, their inclusion in this report is intended to highlight places of unknown cultural heritage value within the vicinity of Glebe Weir, and are likely to inform upon the unknown sites and values located within the area. These reported sites show that potential exists for sites and places of heritage significance in the area, which are currently unrecognised. Further, as a result of the historical research detailed above, a number of significant themes in the history of the district have been identified. These have formed the basis of the predictive archaeological element in the present study. It is possible that material structures generated as a result of these historical activities could remain in evidence. These could include:

- material evidence and sites associated with exploration and survey parties such as blazed trees or other site markers;
- material structures associated with transport corridors such as old roads, bridges, causeways, and retaining walls;
- material evidence and sites associated with early prospecting for coal and minerals;
- buildings and structures associated with the pastoral industry such as hut and homestead sites, cattle yards, and fence lines;
- evidence of historic alteration of the landscape such as scrub clearance, timber-felling, and modifications to waterways.

In general, we could expect that historic structures associated with the local pastoral industry such as obsolete buildings, worn-out machinery and broken-down fences and yards would have historically been replaced,

removed or demolished. This evolution leaves few traces for the historical archaeologist to study. The general rule is the more successful an agricultural or pastoral district, the lesser the likelihood of identifying material evidence for previous achievements (Connah 1993: 85). The same is applicable to transport corridors and river crossing points: the continuing development of these places and sites is likely to obliterate material remains from earlier periods of use and development. Despite factors mitigating against the survival of such archaeologically significant material and sites, potential for items of non-indigenous cultural heritage to be located within the Glebe Weir Area exists. These types of sites are illustrated by the documented survival of the Glebe Homestead.

In summary, taking into account the history of land use discussed previously and the known and reported sites in the broader study area, it could predicatively be expected that there may be items and places associated with pastoral activities, early industry, exploration and frontier conflict surviving within the works area, though the likelihood of significant items or places is low.

Places may be deemed to have cultural heritage significance in the absence of archaeological material by virtue of their recreational value, or as significant cultural landscapes, or by their association with a particular event or phase of historical activity.

16.2.5 Potential Impacts and Mitigation Measures

No sites listed on any national, state or local government register will be impacted by the weir raising or the pipeline to Wandoan. The field work and interviews by Ann Wallin and Associates (1996) did not uncover any other sites or places of significant interest in the impact area.

As a possibility exists that unknown sites may be present in the area, a cultural heritage survey will be undertaken during the detailed design phase. If any places or sites of cultural heritage significance are encountered, significance assessments and management plans will be developed in accordance with relevant legislation. As the area of impact is very small, the weir is largely contained within the riparian zone of a river that frequently floods and the pipeline is predominantly within a highly disturbed road reserve, the potential for significant finds is not considered high.