KUR-World

Cultural Heritage

Chapter 17.0

Environmental Impact Statement

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17.0 CULTURAL HERITAGE

The purpose of this Chapter is to:

- Describe the existing State and Commonwealth regulatory frameworks regarding the protection of cultural heritage (Indigenous and Non-Indigenous)
- Provide the findings of the survey work undertaken on the site
- Identify the potential impacts of the project on cultural heritage
- Identify current regulatory management tools
- Provide mitigation and management measures to support those regulatory tools which will be applicable throughout the life of the project.

17.1 Aboriginal Cultural Heritage

The purpose of this section is to provide an Indigenous contextual history of the project area and to identify areas and/or places of Aboriginal cultural significance which should be considered in the development of KUR-World.

17.1.1 Introduction

This Chapter augments the 'Aboriginal Cultural Heritage Study' produced by Alice Buhrich & Åsa Ferrier (Appendix 15), it describes the Aboriginal cultural heritage matters associated with the proposed development.

The methodology used involved: desktop review of the cultural context; review of the National Heritage listing of the Wet Tropics for cultural values; site inspections and consultation with the Aboriginal party; and meetings with the Cairns Regional Council (CRC)/KUR-World Sub Committee and their representatives.

The land on which KUR-World is proposed is part of a broad cultural landscape that includes significant story places, campsites, plants and animals. Significant story places include those relating to the mythological travels of *Budadji*, the carpet snake and *Boondarah*, the cassowary. Waterways and Aboriginal walking tracks in the project area are particularly significant according to local Aboriginal tradition.

A note on spelling: The authors recognise there are multiple spellings of Aboriginal names, for example *Budadji* is also spelt *Bu:dadji* or *Budaaji*. The spelling provided by the Aboriginal party during site inspections has been adopted.

Abbreviations used in this chapter:

Abbreviation	Meaning
ACHA	*Aboriginal Cultural Heritage Act 2003 (Qld)*
ATSIPA	*Aboriginal and Torres Strait Islander Heritage Protection Act 1984 (Cth)*
CHMP	Cultural Heritage Management Plan
CRC	Cairns Regional Claim
DATSIP	Department of Aboriginal and Torres Strait Islander Partnerships

DNRM	Department of Natural Resources and Mines
EPBC Act	*Environment Protection and Biodiversity Conservation Act 1999 (Cth)*
ICOMOS	International Council of Monuments and Sites
IUCN	International Union for Conservation of Nature
NTA	*Native Title Act 1993* (Cth)

17.1.2 Statutory framework

Cultural heritage is embodied in the values, places and practices that are important for past, present or future generations (Australia ICOMOS 2013). Australia's cultural heritage is protected by legislation at the Commonwealth, State and local level Table 17-1).

In Queensland, separate legislation exists for Indigenous and non-Indigenous heritage. The *Aboriginal Cultural Heritage Act* of 2003 (ACHA) is the key legislation for the protection of Aboriginal cultural heritage (the *Torres Strait Island Cultural Heritage Act* of 2003 protects Torres Straits Islander cultural heritage and is not discussed here). The ACHA provides a mechanism of blanket protection to Aboriginal cultural heritage in Queensland and operates by way of an obligation that every land user has a duty of care to prevent harm to Aboriginal heritage. If proposed development is going to damage Aboriginal cultural heritage, agreement must be reached with the Aboriginal party.

Table 17-1: Aboriginal Cultural Heritage legislation relevant to the KUR-World project.

Legislation	Description	Relevance	Details
Environment Protection and Biodiversity Conservation Act 1999	Protects Aboriginal places on the world, national and Commonwealth registers	Potential	Aboriginal cultural values of Wet Tropics World Heritage Area
Aboriginal and Torres Strait Islander Heritage Protection Act 1984	The Commonwealth can intervene if state or territory legal protection of cultural heritage is considered inadequate	Low	Could be invoked if cultural heritage protections considered inadequate
Native Title Act 1993	Protects rights and interests over lands and waters held by Aboriginal people	Not in scope	Under the ACHA, the native title party is the Aboriginal party
Aboriginal Cultural Heritage Act 2003	Protection of Aboriginal cultural heritage in Queensland	High	Duty of care to protect significant Aboriginal heritage. CHMP with relevant Aboriginal parties will be required

17.1.2.1 The Burra Charter

The Burra Charter identifies four key cultural heritage values – aesthetic, historic, scientific and social. *Aesthetic values* refer to the sensory reaction a place invokes. Aesthetic values can be embodied in form, scale, texture, materials, smells and sound. *Historic values* are the association of a place with a significant

person, event, phase or activity. *Scientific values* are the potential of place to contribute information not available elsewhere, such as archaeological sites. Places of *social value* are important as the focus of spiritual, political, national or other cultural sentiment to majority or minority groups (Australia ICOMOS 2013).

17.1.2.2 Environment Protection and Biodiversity Conservation Act 1999 (Cth)

The Environment Protection and Biodiversity Conservation Act 1999 (Cth) (EPBC Act) promotes biodiversity conservation and heritage protection. Under the EPBC Act places of national heritage significance can be nominated to the National Heritage List or the Commonwealth Heritage List (for places owned by the Commonwealth).

In 2012, the Wet Tropics was placed on the National Heritage List for its Aboriginal cultural values. This listing recognises the role Aboriginal people played in forming the natural landscape of the Wet Tropics and the special association between rainforest Aboriginal people and the Wet Tropics landscape. The listing acknowledges the Wet Tropics as the only place in Australia where Aboriginal people permanently occupied a tropical rainforest environment. Once an area is on the National Heritage List it is recognised as a matter of national environmental significance under the EPBC Act and an action that is likely to have a significant impact on the listed heritage place must be referred to the Minister and environmental assessment and approval process must be undertaken.

17.1.2.3 Aboriginal and Torres Strait Islander Heritage Protection Act 1984 (Cth)

The *Aboriginal and Torres Strait Islander Heritage Protection Act 1984 (Cth)* (ATSIHPA) assists Indigenous people with the preservation and protection of areas and objects that are of significance to Indigenous people. The ATSIHPA gives Indigenous people the right to request the Federal Minister who administers the ATSIHPA to intervene in cases where they consider that their cultural heritage is at risk, and the relevant state legislation is inadequate. The ATSIHPA was introduced in the early 1980s, before the recognition of native title in Australian law. The ATSIHP Act was meant to protect particularly sacred sites and objects as a 'last resort' if protection under the State or Territory law was inadequate.

17.1.2.4 Native Title Act 1993 (Cth)

The *Native Title Act 1993 (Cth)* (NTA) provides for the protection of native title rights and interests held by Aboriginal and Torres Strait Islander people. The cultural heritage regime in Queensland is separate from the NTA. However, the Aboriginal party under the ACHA is identified by reference to the NTA.

17.1.2.5 Aboriginal Cultural Heritage Act 2003 (Qld)

The purpose of the *Aboriginal Cultural Heritage Act* 2003 (ACHA) is to recognise, protect and conserve Aboriginal cultural heritage in Queensland. The ACHA seeks to achieve this by establishing a duty of care mechanism for land users to protect significant Aboriginal cultural heritage from activities and ensuring Aboriginal people are involved in processes for managing Aboriginal cultural heritage.

The ACHA defines significant Aboriginal heritage as an area or object significant to Aboriginal people because of Aboriginal tradition or history, including contemporary use. Aboriginal people are responsible for identifying significant Aboriginal cultural heritage. According to the ACHA a significant area does not have to contain physical markings (i.e. it could be a story place, birth place or massacre site), nor does it have to be old. The Department of Aboriginal and Torres Strait Islander Partnerships maintains a database and register of significant Aboriginal and Torres Strait Islander places in Queensland, although many places that are significant to Aboriginal people are not included in either the database or the register.

All land users are responsible for ensuring Aboriginal heritage places are protected from changes in land use under the ACHA. Impacts to cultural heritage are managed through the duty of care guidelines, which

require all land users to take reasonable and practicable steps to manage impacts to significant Aboriginal cultural heritage.

The duty of care guidelines outlines the steps for managing impacts to significant Aboriginal places including:

- Consulting with the relevant Aboriginal parties.
- Consulting the cultural heritage database and register.
- Considering the nature of the past use of the area.

The ACHA specifies a process for identifying the relevant Aboriginal custodians for an area. The Aboriginal party is identified through the following hierarchy:
1. The native title holders (where a claim is determined).
2. The registered native title party (where a claim is registered).
3. Failed native title claimants, if no subsequent claim has been made.
4. The person recognised in accordance with tradition/custom as being responsible for the area who is an Aboriginal person with particular knowledge about traditions, observances, beliefs or customs associated with the area.

For KUR-World, the Aboriginal party are the four applicants representing the Cairns Regional Claim group.

17.1.3 Surveys

17.1.3.1 Methodology

The cultural heritage study was conducted with the Aboriginal party to identify heritage issues and inform the Cultural Heritage Management Plan (CHMP) process. The study included a review of the National Heritage List criteria for the cultural values of the Wet Tropics World Heritage Area, site visits, archaeological surveys of cleared paddocks on the project site and discussions with the Aboriginal party and their representatives.
The cultural heritage assessment was carried out in two parts. The cultural heritage study was first conducted through consultation and site inspections with the Aboriginal party and is documented in this chapter. The aim of the cultural heritage study was also to aid on the production of a CHMP, developed with the Aboriginal party that creates a plan to minimise any potential harm to Aboriginal cultural heritage. Secondly, a separate process, consisting of interviews with the broader Aboriginal communities, including residents of nearby Aboriginal townships, Mantaka and Kowowra, contributed to the social impact assessment. This is documented in the Social Issues Paper (Appendix 16).

Native title matters and the assessment of the impact of this project on native title rights and interest, fall outside of the scope of the cultural heritage assessment. For information on native title rights, please refer to Chapter 6 – Land Use, Section 6.5.

The applicants to the Cairns Regional Claim (CRC) are the Aboriginal party for the KUR-World project. The CRC was entered on the Register of Native Title Claims on 12 October 2016 (QUD692/2016). The CRC represents five clan groups, Djabugay, Bulwai, Yirrganydji, Guluy and Nyakali people. The CRC area is roughly from north of Cairns (Freshwater Creek) to south of Port Douglas (Mowbray River) to Mareeba, including the Lamb Range, Emerald Creek and Clohesy River. It excludes Mona, a former Aboriginal Mission, and the Barron Gorge National Park.

Four applicants represent the CRC: Willie Brim, Mario Williams, Jeanette Singleton and Tyrone Canon.

The methodology for this study involved consultation with the Aboriginal party and surveys of the KUR-World site.

17.1.3.1.1 Consultation

Consultation with members of the Aboriginal party took place over approximately one month and included phone calls, face-to-face meetings and site inspections. The aim of consultation was to introduce the project, identify relevant people to conduct site surveys and prepare a CHMP.

During the consultation process it was revealed that there were divergent views regarding the identification of the appropriate representative of the Aboriginal party regarding the KUR-World site. Two groups of Aboriginal people, represented by Willie Brim and Glen (Mario) Williams were consulted separately. Both groups agreed to the primary terms of the CHMP.

Interviews were conducted with each of the two representative groups during site visits. These semi-structured interviews, combined with conversations throughout the site visits, provided important insights into potential opportunities and impacts from the proposed development as well as the broader Aboriginal cultural landscape.

17.1.3.1.2 Site inspections

Site inspections were conducted with two groups. The first group conducted ground surveys over previously cleared areas. The second group had a tour of the environmentally sensitive areas led by Neil Boland, the principal environmental consultant.

Table 17-2: Activities conducted during site inspections.

Day	Activity
1	Tour of general site. Surveyed dam and northern paddock – highly disturbed.
2	Surveyed below dam and main paddock.
3	Surveyed paddocks on the NE side of property. Inspected areas cleared in 2014.
4	Surveyed western paddocks, and the slashed area at the northeast of the property.
5	Brief inspection of southern area.
6	Tour of general site including frog habitat and a natural spring.
7	Brief inspection of southern area. Inspected previously identified sites.

The first group consisted of six Bulwandji representatives and two archaeologists who carried out cultural heritage site surveys over previously cleared areas. Site locations were recorded using a Garmin hand held GPS, a sketch of each artefact was made and measurements taken. Photographs recorded the objects *in situ* and a general view of the site. Artefacts were left *in situ* and marked with pink flagging tape. Some portable nut cracking rocks were marked with pink flagging tape.

The second team inspected the recorded sites and located additional stone artefacts.

17.1.3.2 Historical land use

Analysis of historical and ethnographic records allow identification of the characteristics of Aboriginal use and modification of the rainforest landscape, and the disruption to such use by the arrival of European explorers, miners, timber-getters, and selectors from 1875. In the late 19th and early 20th centuries, European explorers observed Aboriginal campsites and ceremonial grounds located in large grassy eucalypt clearings amongst rainforest on the Atherton Tablelands. Swedish explorer Eric Mjöberg described them as "pockets of eucalypt trees interspersed within dense rainforest vegetation; seen from above they appear as light islands in a sea of dark rainforest" (Mjöberg 1918:324). Some oval clearings, or so called 'bora grounds', were used for large gatherings and initiation ceremonies. Europeans quickly took advantage of these pockets as they were open areas that could be used to keep stock and to erect logging camps. Later, many of the towns were established in these eucalypt pockets and used as places from which to cut down and burn the rainforest for agriculture. Analyses of historical survey plans suggest that this pattern of tracks connecting open pockets interspersed with rainforest was also present on the KUR-World site at the time of European arrival in the 1880s.

The Barnwell Farm was originally divided into five separate selections - portions 17v, 18v, 20v, 21v and 22v. The first surveyors recorded land specifications such as permanent water bodies, vegetation patterns, soil conditions and topography. Historical research to date demonstrates that dairy, beef cattle, molasses grass for seed as well as pigs were farmed on the original five selections that is today the KUR-World site.

17.1.3.3 Linguistic, Archaeological and Historic context

Bama are the rainforest Aboriginal people that occupied the Wet Tropics from Cooktown to Cardwell (Bottoms 1999). Prior to 1873, and the arrival of Europeans, *Bama* lived in tightly bound linguistic estates that typically incorporated coastal, riverine and tableland environments. *Bama* enjoyed a rich social and ceremonial life, centred around regular *boras* or *pruns* where groups would come together for feasting, socialising and to settle disputes. *Bama* maintained walking tracks which connected campsites, bora grounds, resource collection sites and story places (Bottoms 1999; McCracken 1989).

The initial introduction of mining and pastoral activities in the region, and the large influx of European and Chinese that accompanied these activities, was a major disruption to *Bama* lifestyle.

17.1.3.4 Linguistic and Cultural context

The Djabugay-Yidinji-Gunggandji languages were spoken on the central Wet Tropics area, from around Port Douglas to Babinda. Within each of the three languages were clan groups, each with its own dialect. Djabugay[1], Yidinji and Gunggandji share common story-law and patterns of social structure (Bottoms 1999:11; Dixon 2009). For example, Djabugay, Bulway, Yirrgayndji, Yidinji, Ngadjon-ji and Gunggandji all had a social structure made up of two moieties. Each person was classified into one of the moieties, and could only marry an opposite moiety. These moieties were established and maintained through *Bulerru*, which translated means 'the Story Waters'. This is the local equivalent of what in other Aboriginal societies is known as the dreamtime. *Bulerru* were the laws and protocols which governed the traditional societies which all members of the society were obligated to follow.

In the Cairns region, the moieties were represented by two brothers, *Damarri* and *Guyula*, who were responsible for creating the landscape and establishing law. *Damarri* represents the *Gura-bana* moiety (*bana* means water) and *Guyala* the *Gura-minya* moiety, the dry season (*minya* means meat). According to

[1] *'Tjapukai'* is the name used by Tindale in 1938, and this is also the name for the Tjapukai Cultural Park. '*Djabugay*' is the current linguistic spelling and the appropriate way to refer to the people (Bottoms 1999:2).

oral history, *Guyala* wanted to make things easy for the people, providing meat for hunting and a comfortable climate while *Damarri* thought people should work hard and so made the rainforest seeds that were toxic, requiring extensive treatment before they could be eaten, and brought the summer rains and storms (Bottoms 2015). Through the stories, conflict between the brothers established a dual system of wet/dry seasons, plant/animal food and potential marriage partners.

In the past, *Bulerru* was integrated into every aspect of the lives of *Bama* in the Kuranda district and these stories continue to be a significant component of the living cultural landscape in the Cairns-Kuranda region.

17.1.3.5 Archaeology

Archaeological research in north Queensland, particularly in the semi-arid inland areas of Laura, Chillagoe and Ngarrabullgan, has demonstrated occupation of the region for over 30,000 years, (e.g. Morwood & Hobbs 1995:154; Flood 2001:95; David 1993:53). Rainforest archaeology, however, has been limited by poor preservation of cultural material, the inaccessibility of potential archaeological sites and poor visibility due to the dense vegetation (Cosgrove *et al.* 2007:150).

Low level occupation of rainforest environments from 7,500 years ago was recorded on the Atherton Tablelands, coinciding with the expansion of rainforest species from dominant eucalyptus species, as indicated by pollen core analysis (Cosgrove 2005:50). Cosgrove (2005:53) links permanent settlement to the development of technology for treating toxic nuts, such as black bean (*Castanospermum australe*), cycad (*Lepidozamia hopei*) and particularly yellow walnut (*Beilschmiedia bancroftii*), which formed a staple of Rainforest Peoples' diet in the last 1,800 years.
Cosgrove *et al.* (2007:158) identify four phases of rainforest occupation:

- Occasional use during the late Holocene around 8000 BP (Before present – nominally 1950), as seen in a low rate of discard of cultural material, coinciding with initial rainforest expansion.
- A hiatus observed from the late to mid-Holocene, with reoccupation around 3300 BP.
- Low activity levels from 3,300-2,100 BP
- Extremely elevated levels of activity associated with the appearance of incised grindstones, seed fragments and charcoal from 2,000 BP to present.

The archaeological evidence suggests that the Wet Tropics was permanently settled in the last 1800 years.

17.1.3.6 Contact history

The first historical reference to the contact of Europeans with *Bama* of the Kuranda area occurred in August 1876, when John Doyle and his companions Smith and Evans encountered Aboriginal people while searching for a track between Trinity Inlet and the Hodgkinson goldfields near present day Dimbulah (Jones 1976:60-61). Later in 1876, Sub-Inspector Douglas and Bill Smith followed Aboriginal walking tracks through the Barron Gorge, establishing the first practical routes from the goldfields to the newly established port of Cairns (Jones 1976).

John Atherton's arrival, and the establishment of his homestead at Emerald End in 1876 and Baan Bero (the Barron River Native Police Camp) that same year, heralded a major change for the *Bama*. Atherton's pastoral and mineral development interests were in direct conflict with the Aboriginal occupation of the area. The use of the Native Police had a devastating effect on local Aboriginal populations.

By the 1920s many *Bama* had been removed from their traditional estates to the Mona Mona Mission along with people from the Gulf Savannah, Cape York Peninsula and other rainforest tribes. Although they lived reasonably close to their traditional estate, the restrictions placed on Aboriginal people through the *Aboriginal Protection Act 1987* (Qld) meant that *Bama* had little access to significant cultural sites and

resources. In 1962, the Mona Mona Mission closed and many of the residents moved to the nearby townships of Mantaka, Kowrowa, Kuranda and Koah.

Table 17-3: Summary of post-contact Aboriginal use of the Kuranda/Myola area

Date	Post contact Aboriginal use of area
Late 1870s	Europeans using *Bama* walking tracks between the coast and Hodgkinson goldfield (e.g. Smith's track and Douglas Track).
1885	European settlement of the Kuranda district.
1886	Construction of the railway from Cairns. Native Police active in the Kuranda district. Railway follows Aboriginal walking track above the Barron Falls.
1888	Kuranda established. European settlement of Clohesy River. Native Police active.
1891	Aboriginal camp at Myola in use, corroboree observed there (Bottoms 1999:42).
1913	Mona Mona Mission opens, populated by local and non-local Aboriginal people.
1916	Some *Bama* continued living outside Mona Mona Mission. Tindale documents corrobboree in 1938 (Bottoms 1999:68).
1962	Mona Mona Mission closes, residents move to Mantaka, Kowowra, Oak Forest, Kuranda, Koah and elsewhere.

17.1.3.7 National Heritage list

On 9 November 2012, the Wet Tropics World Heritage Area's Indigenous heritage values were included as part of the existing Wet Tropics of Queensland National Heritage Listing (refer to Appendix 15). The listing identifies Rainforest Aboriginal heritage as unique to the Wet Tropics and as a remarkable and continuous Indigenous connection with a tropical rainforest environment. The listing recognises that:

> The Aboriginal Rainforest People of the Wet Tropics of Queensland have lived continuously in the rainforest environment for at least 5000 years and this is the only place in Australia where Aboriginal people have permanently inhabited a tropical rainforest environment. The distinctiveness of the traditions and technical innovation and expertise needed to process and prepare toxic plants as food and their uses of fire is of outstanding heritage value to the nation and are now protected for future generations under national environmental law (Department of the Environment and Energy, n. d.).

The National Heritage listing is based on four key criteria:

- The use of toxic plants.
- Technical achievements in material culture and use of fire.
- Year-round occupation of rainforest.
- Traditions established by creation beings.

Each of these key values is discussed below through a review of the relevant literature.

17.1.3.7.1 Aboriginal toxic food processing

Aboriginal tropical rainforest occupation and the use of plant foods by Aboriginal rainforest dwellers was extensively recorded in the early contact period by Europeans such as explorers, botanists, Aboriginal Protectors and naturalists (Lumholtz 1889; Meston 1889; Roth 1901-1910; Mjöberg 1918). Historical

documents and Aboriginal oral histories demonstrate that plant foods comprised a sizable proportion of the Aboriginal rainforest diet, which included the collection, processing and consumption of many rainforest tree nuts, some of which were toxic (e.g. Mjöberg 1918; Pedley 1993). More than 112 plants have been identified as food sources consumed by Aboriginal rainforest dwellers. Of these, 10% to 13% are toxic and require extensive processing (Horsfall 1987, 1996; Pedley 1993). Most historical descriptions emphasise specific toxic tree nuts that apparently provided an important food source during the wet season (late November through to March). It has been estimated (Pedley 1993) that toxic nuts comprised around 10% to 14% of the diet of Rainforest People at the time of Aboriginal-European contact.

Historical descriptions of Aboriginal toxic-nut exploitation in the rainforest mostly refer to two types of walnut, *Beilschmiedia bancroftii* (yellow walnut) and *Endiandra palmerstonii* (black walnut), the 'black pine' nut, *Podocarpus* sp, and the black bean, *Castanospermum australe*. These varieties of toxic nuts have a high food value, high seasonal abundance and storage potential (both above and below ground). Thus, are sought by both, people and rainforest animals. These hard-shelled nuts could be stored for several months below ground for later consumption (Mjöberg 1918; Harris 1975).

17.1.3.7.2 Aboriginal fire use in the rainforest

Fire management was essential for Aboriginal peoples' occupation of the rainforest in the Wet Tropics region. Research by Hill & Baird (2003) documented fire practices in the management of carbohydrate resources on the Windsor Tableland in the northern region of the Wet Tropics. Results showed that regular burning promoted seedling recruitment of toxic *Cycas media* in open forest patches and suppressed rainforest on the margins, to promote yam development on the clearings (*Dioscorea* spp.). Fire was also used to protect toxic nut trees such as the yellow walnut (*Beilschmiedia bancroftii*) (Hill & Baird 2003).

One of the features of the rainforest Aboriginal cultural landscape was the use of 'pockets' for camping and other activities. Pockets were grassy clearings within the rainforest that were maintained by Aboriginal people and connected by walking tracks. Pockets were found throughout the Wet Tropics and were often the focus of early European settlement. For example, the town of Yungaburra was established on an Aboriginal pocket, known as Allumbah Pocket. Pockets could be camps or places where ritual activities took place. They are sometimes called 'bora grounds'[2], although rainforest pockets differ from the ceremonial bora grounds in southern Australia. Rainforest pockets were camping areas, where large gatherings (*warrama*) could take place.

Analyses of historical and ethnographic records allow identification of the characteristics of Aboriginal use and modification of the rainforest landscape. The pre-European rainforest was not a homogeneous vegetation type. Human interaction with rainforest appears to have varied across the rainforest region, and this is reflected in the diversity of rainforest landscapes. The resulting open forest pockets interspersed within rainforest allowed for a much more predictable pattern for human exploitation and created greater biodiversity. The patchy landscape also allowed for the establishment of campsites within clearings, which were maintained by 'gardening' and fire. One Elder described using fire to keep the rainforest floor clear of undergrowth and lawyer vine by brushing it with fire and then whacking it with a branch to put it out (R. Brim pers. comm. 20 April 2017).

17.1.3.7.3 Indigenous tradition

The Wet Tropics region continues to hold great significance for local Aboriginal communities, who identify as 'Rainforest People'. Aboriginal traditional law and custom provides a conceptual framework that

[2] In northeast Queensland, the terms 'pocket', 'bora ground' and 'campsite' are often used interchangeably to describe a grassy area maintained by Aboriginal people within the rainforest. Unlike the bora grounds in southern Australia, rainforest pockets were not initiation or closed ceremonial areas and not marked with stone arrangements or carved trees.

underpins the Rainforest Aboriginal People's technical achievement in processing toxic plants. These traditions describe the characteristics of plants and how to process them. Examples of traditions about the creation beings and toxic plants include the Kuku-Yalanji traditions about *Kubirri* and about the two sisters; the Djabugay-Yidinji-Gunggandji tradition about *Damarri* and *Guyala*; and the tradition about *Girugarr* (the eel man) from the southern region of the Wet Tropics. Parts of these stories are inscribed in the landscape of the Wet Tropics as land features or paths formed by the creation beings.

17.1.4 Findings of surveys

17.1.4.1 Potential Cultural Heritage sites

Potential heritage sites were identified through a combination of published and unpublished sources including the Department of Aboriginal and Torres Strait Islander Protection (DATSIP) Cultural Heritage database and register. The DATSIP Cultural Heritage Database is a list of recorded sites reported to the Cultural Heritage Branch over the last 40 years. Many of these have not been ground-truthed. The DATSIP Cultural Heritage Register contains places recognised as being significant to Aboriginal custom, nominated by an Aboriginal party under Part 5 of the ACHA.

A search of the DATSIP database identified ten sites on this database within 5.5 kilometres of the KUR-World site, consisting of six story places/cultural sites, three stone artefacts or scatters and two pathways. This includes one cultural place polygon on the project site (FN-0001). The database and register only include areas, places or objects that have been reported to the State and is not necessarily a reflection of the actual distribution of significant cultural heritage, but rather the extent of previous archaeological surveys. The high number of story places/cultural sites reflects a strong connection by the *Bama* to the cultural landscape in the Kuranda region.

17.1.4.2 Bulwandji Bora ground (fn-0001)

A cultural heritage site listed on the database that is within the proposed development area was lodged with the DATSIP cultural heritage database in August 2016 (with reference number FN-0001). The database entry, centred on GPS coordinates 351033, 8139968 (UTM 55K) describes walking tracks, bora grounds and the effects of the Mona Mona Mission.

Of note to the KUR-World site is:

- A camp site and other pockets, identified in the FN-0001 site. One pocket is identified on the Barnwell Homestead site and another is located to the east of the project site (i.e. current veterinary property). These have been identified through oral history and Google Earth and are likely to represent Aboriginal camping and meeting places rather than ceremonial sites.
- Access to water including creek access and permanent springs.
- Two walking tracks identified on a map created by Bottoms (1990). One of these crosses the project site from north to south, the other crosses the southeast corner of the property.

The DATSIP site record indicates the area that includes the project site is a rich Aboriginal cultural landscape.

17.1.4.3 Story places and Cultural sites

While there are multiple Story Waters or Dreaming stories associated with the coast around Cairns and the adjacent interior, one Djabugay story is pertinent to the trade route/Dreaming track associated with Kuranda, the Barron River and the adjacent Barnwell property.

Bottoms (1999) details a Dreaming story concerning the Barron River and its important trade and travel link between the coast and the Tablelands interior. Bottoms (1999:5) describes the Djabugay story of *Gudju-Gudju*, the rainbow serpent. *Gudju-Gudju* originates in the ocean, rising from the sea near Double Island, at

Palm Cove north of Cairns, covered in nautilus shells (*miya-miya*). In the form of *Budadji* (the carpet snake), he then travels up the Barron Gorge to trade his shells with the people on the Tablelands for dilly bags (*yimbi*) (Bottoms 1999:5). After a successful trade, he returns to the coast and the ocean, promising to bring more shells. On his return journey to the Tablelands, he was attacked by "greedy bird-men who wanted his shells" (Bottoms 1999:5). *Budadji* was killed and his shells were stolen.

In Aboriginal Australia, it is common for walking tracks and trade routes to trace the movement of Ancestral Beings along designated pathways, depicting the spiritual journey of various totemic entities through the physical geography of an area. The routes along which people and goods move were, and still are, traditionally ordained in the paths of travel of these Ancestral Beings when, in the Dreaming, they created the land and its features, at the same time establishing the law governing human actions within them. These lines of travel, or cultural routes, are often called Dreaming Tracks, or, if associated with mythology or song cycle, Story Lines or Song Lines. These travels of the Ancestral Beings, often link spiritually, socially or economically important geographical locations such as waterholes, quarries and hunting grounds. These spiritual routes may mirror trade routes, corridors of movement of people, ideas and material.

The ancestral presence and power is maintained by ceremony and by singing the stories of the Dreamtime events at the relevant locations, regarded as places of power. This also maintains and disseminates cultural knowledge of the routes, their distant components and the geography of the landscape (McBryde 2000: 157).

17.1.4.4 Aboriginal walking tracks

Aboriginal walking tracks are a feature of the rainforest cultural landscape. Walking tracks linked story places, campsites, resources and tribal groups. In 1989, Charlie McCracken recounted his knowledge of walking tracks in the Mossman area. McCracken lived on a farm near Mossman from the 1920s and described the 500km of the walking tracks he had documented in his local region:

> The tracks were used by Aborigines in the daily gathering of food. They led along streams to good fishing places, to campsites, to places where water and firewood could be obtained, and to different areas for the hunting of special animals and seafood. They also went to places where spear sticks grew in rich sheltered areas on the edges of rainforest, or where there were special fruit and nut trees that were gathered once a year. The tracks were also used as travelling routes for social gatherings or meetings of the tribes (1989:103).

Walking tracks are significant because they guided access through the dense impenetrable rainforest and linked campsites, bora grounds and resources as well as providing links between coastal and tableland resources and into neighbouring estates. Tracks through the Barron Gorge and Freshwater Creek (Crystal Creek) linked Tablelands and coastal Djabugay speakers (Buhrich & Djabugay Tribal Aboriginal Corporation 2009). Rainforest walking tracks had a key role in linking traditional land-holding estates, sites and resources in the often-impenetrable rainforest.

McCracken (1989) delineated two main 'highways'. He describes an eastern highway which ran along the coast from the Bloomfield River (and probably further north near Cooktown) to Cairns. The western highway ran along the base of the Great Dividing Range, branching off the Mitchell River tributaries south to Kuranda and the Barron River (Bottoms 1990:26, 1995, 1999:13; McCracken 1989). The western, inland route, identified by McCracken, then continued over the Barron Gorge to the coast, following the Dreaming track of the rainbow serpent story. This major trade route up the Barron Gorge was also identified by Roth (1901 -1910:18-19): "the Barron River Natives wander up the coast as far as Port Douglas and inland up to

Kuranda and Mareeba." McCarthy (1939) also mentions the connection of the coast around Cairns and the Tablelands, and the associated movement of trade goods and people along this corridor. These trails were also the network by which early European explorers traversed the landscape and the present Kuranda railway follows one of these major pathways (Bottoms 1990, 1999).

This western 'inland' route, is significant in the physical and cultural landscape. This major corridor of people, trade and travel runs directly in front of the Barnwell property, along the Barron River. The Barron River frontage, less than a kilometre north of the property, was intensively used, not only because its proximity to the major settlements of *Ngunbay* (modern Kuranda) and Streets Creek Camp, (approximately three kilometres downstream to the east) but also because it forms a section of the major 'western highway'; the travel and trading route leading from the coast, up the Barron Gorge, and then further northwest. This eventually links with another northern access route back down to the coast near the Mowbray River and Port Douglas. Another major branch of this trade route also skirts the Barnwell property to the east, heading towards the Bare Hill locality, along the Kennedy Highway. The Barnwell property is located near a significant crossroads and junction of the trade routes of the area. The Barron River in the Barnwell Road area snakes along a plain through a bottleneck of two ridgelines, with Rainy Mountain to the north of the river and an unnamed ridge to the south. These two ridges create a narrow funnel where the movement of people would be restricted and concentrated, following the path of the Barron River. The Barnwell property sits adjacent to this bottleneck and was likely to have been a locality of concentrated use.

17.1.4.5 Aboriginal stone tools of the Wet Tropics

The stone toolkit of rainforest Aboriginal people included a suite of objects not found elsewhere in Australia; as well as unusually large numbers of common artefacts, including ground edge axes and hand sized pebbles. Horsfall (1987:195) estimated that, based on the numbers of ground edge axes in museum collections, up to 40,000 large stone artefacts could have been taken from the Wet Tropics region. Large bodies of artefacts are stored by landholders and Aboriginal custodians in the Wet Tropics and continue to be found in cultural heritage surveys across the region (Buhrich 2015).

McCracken (1989:105) reported the presence of discarded artefacts such as stone axes, nut cracking stones and hammers are indicators of Aboriginal walking tracks.

On the KUR-World site, nut cracking rocks were the primary site type located, most of which were portable stones with circular pits used for holding round nuts for cracking. Two nut cracking processing sites were recorded in creek beds, these were rocks that formed the creek bed with large numbers of circular pits used for cracking rocks. Processing sites also include edible and medicinal plants and running water possibly used for leaching. The cultural and environmental health of the broad environment were both identified as highly significant to the Aboriginal party, and through our discussions several markers to identify cultural and environmental health were noted.

17.1.4.6 Ground surveys

The locations of the sites recorded during surveys are presented in Figure 17-1, followed by a summary of each site.

Individual sites were recorded. These consisted of:

- 11 portable nut cracking rocks;
- 5 quartz flakes associated with portable nut cracking rocks;
- 2 nut cracking holes in the creek bed;
- 1 axe blank; and

- 1 circular top stone/pestle.

For details on individual artefacts refer to the complete Aboriginal Cultural Heritage Study (Appendix 15).

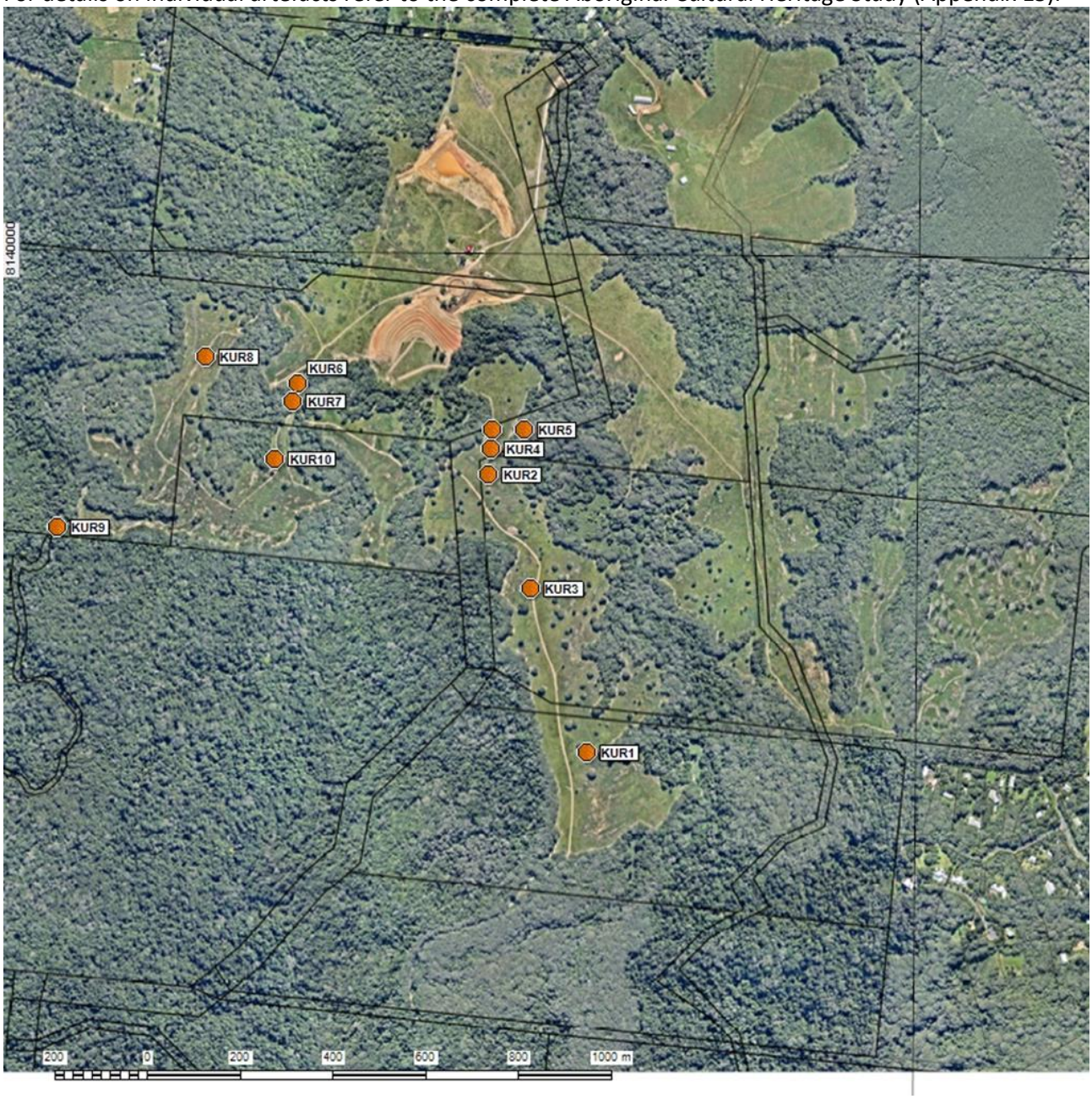

Figure 17-1: Sites recorded during surveys.

17.1.4.6.1 Summary of each site recorded during surveys

KUR 1	
Description	Single nut cracking rock (granite)
Location	Grassy paddock (UTM 55K 0351297, 8138922)
Comment	Association with European occupation means it may have been moved here. Unlikely to be *in situ.*
Recommendation	Remove to location identified by Aboriginal party prior to disturbance.

Figure 17-2: Nut cracking rock, KUR 1

KUR 2	
Description	Single tool blank (granite)
Location	Grassy paddock (UTM 55K 0351081, 8139525)
Comment	Size and shape indicate possible waisted axe. Left in situ
Recommendation	Remove to location identified by Aboriginal party prior to disturbance

Figure 17-3: Axe blank, note start of 'waist' on bottom edge, KUR 2.

KUR 3	
Description	Single nut cracking rock (granite) and 3 flakes (quartz)
Location	Within dirt road in grassy paddock (UTM 55K 0351170, 8139280)
Comment	Moved off road. Remove to location identified by Aboriginal party prior to disturbance
Recommendation	Remove to location identified by Aboriginal party prior to disturbance

Figure 17-4: Removing nut cracking rock from dirt road, KUR 3.

Figure 17-5: Quartz flakes, KUR 3.

KUR 4, 5	
Description	Nut processing site in creek bed. Three nut cracking rocks and a pestle found in cleared paddock.
Location	Haren Creek and grassy paddock
Comment	Possible camp site/pocket and Aboriginal walking track. Objects left *in situ*
Recommendation	Detailed archaeological investigation. Remove to location identified by Aboriginal party prior to disturbance

Figure 17-6: Pink flagging tape in foreground marks artefacts, KUR 4,5.

Figure 17-7: Top stone or pestle. Note flattened end used for pounding, KUR 4,5

Figure 17-8: Portable nut-cracking rock, KUR 4,5.

Figure 17-9: Nut processing site on Haren Creek, over 30 nut cracking holes were counted.

KUR 6, 7	
Description	3 nut cracking rocks (granite) and 2 flakes (quartz)
Location	Within Owen Creek and on ridge to the east
Comment	Left *in situ*
Recommendation	Remove to location identified by Aboriginal party prior to disturbance

Figure 17-10: Inspecting nut cracking rocks

Figure 17-11: Nut cracking rock on Owen Creek, KUR 7.

Figure 17-12: Owen Creek, KUR 8.

KUR 8	
Description	Two nut cracking rocks (granite)
Location	Grassy paddock (Within 15m of UTM 55K 0350467, 8139773)
Comment	Left *in situ*
Recommendation	Remove to location identified by Aboriginal party prior to disturbance

Figure 17-13: Nut cracking rock, KUR 8.

KUR 9	
Description	Nut processing site. Over 15 pits on 2 rock faces and edible plant species
Location	In Owen Creek, below natural rock bar (UTM 55K 0350150, 8139403)
Comment	Area not surveyed in detail
Recommendation	Develop management plan with Aboriginal party

Figure 17-14: Nut processing site at Owen Creek.

Figure 17-15: Black pine nuts in nut cracking holes.

Figure 17-16: Glen (Mario) Williams with Black pine (*Podocarpus* spp).

KUR 10	
Description	Single nut cracking rock (granite)
Location	Grassy paddock (UTM 55K 0350620, 8139554)
Comment	Left *in situ*
Recommendation	Remove to location identified by Aboriginal party prior to disturbance

Figure 17-17: Overview, KUR 10.

17.1.4.7 Oral history

The stories related by the Aboriginal party during site visits emphasise the Kuranda area, including the KUR-World site, as a living cultural landscape. Three specific themes were identified.

17.1.4.7.1 Belerru

Bulerru is highly significant to the Cairns Regional Claim applicants and was consistently raised during site surveys and interviews. As previously described, *Bulerru*, the Story Waters, links people to place, to the Ancestors and links the past with the present. Interviewees especially pressed the role of *Bulerru* in shaping the cultural landscape, the KUR-World site is a part of this broader landscape created by *Bulerru*.

17.1.4.7.2 Gudju-gudju/budadji

Gudju Gudju/Budadji in physical form, is the snake who transformed from *Gudju* on the coast to *Budadji* at *Din* (Barron Falls). The *Budadji/Gudju* story connects Djabugay, Bulway, Yirrganydji, Yidinji and Gunggandji people as he travelled from Yarrabah, up the Barron River, to Atherton.

In the metaphysical form, *Gudju Gudju/Budadji* is present in all waterways: rivers, creeks, waterfalls, lagoons and rainbows. The Aboriginal party identified the presence of *Budadji* in the waterways on the KUR-World site and emphasised the importance of healthy waterways because of the presence of *Budadji*.

17.1.4.7.3 Boondarah

Boondarah, the cassowary has a specific totemic significance to Aboriginal people from the Kuranda area. According to the Aboriginal party, while *Budadji* was responsible for establishing walking tracks and trade

routes along the Barron River, *Boondarah* made the walking tracks in the forest and showed the people which rainforest foods were edible (W. Brim pers. comm., 22 March 2017). The Aboriginal party identified the presence of the cassowary as an important indicator of cultural health of an area.

17.1.4.8 Ethnobotany

Plants of cultural significance were identified during the site inspections (Table 17-4 17.4). Some of these plants are important as indicators of the general environmental health of the areas, such as *wuyan* (*Lomandra* sp), which grows on healthy waterways. Some plants had significant medicinal qualities (e.g. native mangosteen) or were used in basket making (e.g. lawyer cane, pandanus, *wuyan*). Two edible rainforest nut species were noted, the *Gurundu* (*Elaeocarpus bancroftii*) and *Ku-lun-guy* (*Podocarpus* sp). Glen (Mario) Williams noted that the size of the nut cracking pits found during surveys indicated they were used to open *Ku-lun-gay* nuts.

Table 17-4: Important plant species noted during site inspection

Common name	Local Aboriginal name	Latin name	Use
Black pine	Kul – lun – guy	*Podocarpus* sp	Edible seeds. They were cracked, smashed and soaked in a dilly bag to remove toxicity; ground into flour and baked. Medicinal, can eat to get rid of flu symptoms.
Kuranda quondong	Gurundu	*Elaeocarpus bancroftii*	Edible seeds. Flesh of the fruit could be eaten. Then seed thrown on fire, then cracked, the nut inside eaten.
Native mangosteen	unknown	unknown	Medicinal
Lawyer cane	unknown	*Calamus australis*	Medicinal and basket weaving
Bullrush	Wuyan	*Lomandra* sp	Weaving, calendar plant, medicinal, edible
Blackbean	Yirwada	*Castanospermum australe*	Edible seeds

17.1.4.9 Markers of Cultural Health

Links between the natural and cultural environment in the Wet Tropics are a key component of the National Heritage listing of the Wet Tropics of Queensland. During site visits the Aboriginal party did not separate the natural and the cultural environment. They identified markers of environmental health as evidence of the health of the cultural landscape. In our discussions, during site visits and interviews, water quality, plant and animal diversity and the preservation of sites and artefacts were identified as important Table 17-5.

Table 17-5: Markers of environmental health noted during site visits and interviews.

Item	Significance	Indicator – healthy	Indicator - unhealthy
Water health	Links people to *Budadji/ Gudju*	Colour, flowing, animals (fish, turtle, frogs), sand in creek	Stagnant water, no life in waterways, eroding creek

Item	Significance	Indicator – healthy	Indicator - unhealthy
		beds, erosion control (including effects of cattle)	banks, access by cattle and other introduced animals
Wuyan (*Lomandra* sp)	Bush food, medicinal use, weaving, calendar plant, sign of good environmental health	Presence on creek banks	No *wuyan* growing
Boondarah (cassowary)	Totemic association	Presence of cassowary, cassowary corridor from southern area to Barron River	No cassowaries
Preservation of sites and artefacts	Tangible link to occupation of the area by Ancestors	No disturbance/uncontrolled visitation	Sites disturbed, rubbish, unmanaged tracks
Species diversity		Platypus, turtle, small and big fish, ferns	Lack of species diversity
Access by Traditional Owners	Ongoing physical presence	Opportunities to visit significant cultural places	No Traditional Owner presence

17.1.4.10 Ancillary issues raised by the Aboriginal party

Several ancillary issues were raised during the site inspections and interviews with the two groups representing the Aboriginal party. These are summarised below in four key themes. Definitions of 'caring for country' and 'community' were also discussed and are included below. Employment opportunities and caring for country were the highest priority issues.

As one interviewee stated: "if they embrace our existence it could be beneficial for us – for employment, but number one for caring for country" (A. Brim, pers. comm., 23 March 2017).

17.1.4.10.1 Employment and other opportunities

The Aboriginal party identified employment and training opportunities from KUR-World for local Aboriginal people as a top priority. One suggestion was for a skills audit in the local Aboriginal community (see below for definition of 'Aboriginal community') as many individuals have existing skills that could be used in the construction, maintenance and management stages of the development. There was a suggestion that local Aboriginal people with existing skills could be placed 'at the top of the pile' for contracting jobs.

One interviewee raised the possibility of developing a Memorandum of Understanding for employment of the local Aboriginal community.

There was general agreement from the Aboriginal party that the development should bring benefits to the local Aboriginal community (see below for definition of 'local Aboriginal community').

17.1.4.10.2 Environmental matters/management

The broad environmental issues raised relate to the continued access and use of the Barron River and the quality and volume of groundwater aquifers being sufficient for cultural purposes.

Creating and managing cassowary corridors on the KUR-World site were identified as a priority. The aim of cassowary corridors would be to connect the known habitat on the southern end of the site with the known habitat on the Barron River. The Aboriginal party saw employment opportunities in the restoration of cassowary corridors. Cassowary corridors could be established through:

- Replanting creek edges with food eaten by the cassowary.
- Not obstructing access to creeks with fences.
- Excluding dogs from the proposed residential areas.
- Forming partnerships with Landcare groups e.g. Cassowary Care.

The Aboriginal party raised concerns about the potential destruction of rainforest, and noted that even regrowth was important from a cultural perspective. However, they recognised there may be a need to remove trees and requested opportunities to use the timber that needed to be felled. The harvested timber could be used by local woodworkers in the production of Aboriginal artefacts. This could be achieved by:

- Selective logging by the Aboriginal party prior to full clearing of the area.
- Using a mobile sawmill to remove useful timber.
- Engaging a tree lopper to assist with the process.
- Transporting the timber to a place identified by the Aboriginal party.

17.1.4.10.3 The approval and development process

The Aboriginal party raised the importance of transparency in the approval and development process and the benefits of working together in the initial stages of the project.

17.1.4.10.4 Definitions

“Caring for country” - the interviewees were asked about how ‘caring for country’ is defined. The following points were discussed:

- The presentation of sites and artefacts.
- Being able to visit sites, and having a physical presence at cultural sites.
- Having responsibility to ensure places are maintained for future generations and that responsibility gets passed down through generations.

The process for identifying Traditional Owners was raised by the representatives of the Aboriginal party. It became clear that there is not consensus on this issue at the time this EIS was compiled. Willie Brim and Glen (Mario) Williams (applicants to the Cairns Regional Claim) made the following points:

- Willie Brim asserts the Bulwandji clan groups are the Traditional Owners of the area that includes the KUR-World site.
- Glen (Mario) Williams identified the Newberry and Donahue families as spokespeople for the area.

“Local Aboriginal community” - the local Aboriginal community was defined as Aboriginal people living in Kuranda, Koah, Kowowra, Mantaka, Oak Forest and Mona.

The history of removals to Mona Mission and the subsequent movement of people out of Mona Mission means there is a complex network of Aboriginal communities around the Kuranda area. While the Aboriginal party represents the native title claim group, the local Aboriginal community includes people living in the local area that have custodial links to Cape York Peninsula, Georgetown and elsewhere. However, these people still have interests in the local area due to their historical and ongoing association with the region.

17.1.4.11 Significance

This section presents the significant tangible and intangible heritage components of the KUR-World site. Tangible heritage means physical objects and items that can be touched, such as artefacts. Intangible

heritage relates to heritage values that may have no physical presence. It refers to the practices, representations, expressions, knowledge and skills as oral histories and memories (Australia ICOMOS 2013). Both tangible and intangible heritage are recognised in the *Aboriginal Cultural Heritage Act 2003* and in the National Heritage Listing of the Wet Tropics of Queensland. The Burra Charter defines heritage as those places important because of social, archaeological, aesthetic or historic values. The primary Aboriginal heritage values on the KUR-World site are social and archaeological.

17.1.4.11.1 The Sites and Artefacts

Nut cracking rocks were the primary site type identified on the KUR-World site. These artefacts are common throughout the Wet Tropics and reflect the seed-based diet of rainforest Aboriginal people. Circular hand-sized pebbles, like the one found at KUR 4, are also part of the common suite of stone tools in the Wet Tropics. Waisted axes are another common feature of rainforest tools; however, none were located during surveys except for the single axe blank located at KUR 2, which appears to have been abandoned after it cracked. It is possible that any axes that were present and visible on the site were collected by former landowners. Quartz was a popular raw material for artefact use in the Wet Tropics, being both a readily available and useful material. The five flakes located during our surveys are the waste products of quartz artefact production.

Out of the 135 nut cracking holes recorded on artefacts and nut processing sites on the KUR-World site, each had a diameter between 1.5 and 3cm, except for a single hole at KUR 9 which has a diameter of 5cm. We were advised by Glen (Mario) Williams that holes of this size were used for processing black pine (*Podocarpus* sp.) and Kuranda quondong (*Eleocarpus bancroftii*). Both species were found growing around the creek at KUR 9.

The cluster of artefacts at KUR 4 and KUR 5 suggests this was a rainforest pocket, possibly a pre-European campsite. An open 'pocket' of grass can be seen in the 1942 aerial photograph of the area, indicating this was maintained using fire as an open campsite (Figure 17-18). The location of further nut cracking stones to the south (KUR 1, 2, 3), and a known bora ground (ceremonial area) to the north (at the current veterinarian property) provides tangible evidence for the intensive occupation of this area and supports the presence of the walking track identified by Bottoms (1990) and in FN-0001.

European explorers often used the existing Aboriginal walking tracks to 'open' up the rainforest. Some examples are the Palmerston Highway, a major route that linked coastal and Tableland Mamu groups, and the Mowbray River 'Bump Track'. Historical survey plans of what is now the KUR-World property includes a survey of a proposed road that ran through the five original selections. This road appears to have continued in contemporary survey plans, although it was never constructed. Overlaying the location of the surveyed road with the sites located during the survey reveals this road followed the existing Aboriginal walking tracks that incorporate KUR 2, 4 and 5 (the surveyed road can be seen in black outline in Figure 17-18). Several Mantaka Aboriginal residents remembered accessing the Barnwell Property up until the early 1960s, using an old walking track that crossed through the centre of the property and continued to Bare Hill (Ferrier in prep) and form part of a landscape which is still valued by contemporary Aboriginal people, and contributes to interpretations of past Aboriginal rainforest use and occupation in the Wet Tropics.

The sites and artefacts recorded on the KUR-World site are an example of the use of toxic food processing by rainforest Aboriginal people. The potential campsite at KUR 4 and 5 presents an opportunity for archaeological investigation, to determine whether this was an Aboriginal pocket/occupation site. It was recognised by the Aboriginal party that the portable artefacts located in the cleared paddocks have lost their context and may be removed for safekeeping. However, the nut processing sites in Owen and Haren Creek should be preserved. Elements of the nut processing sites include the plants and the water as well as the pits embedded into the rocks.

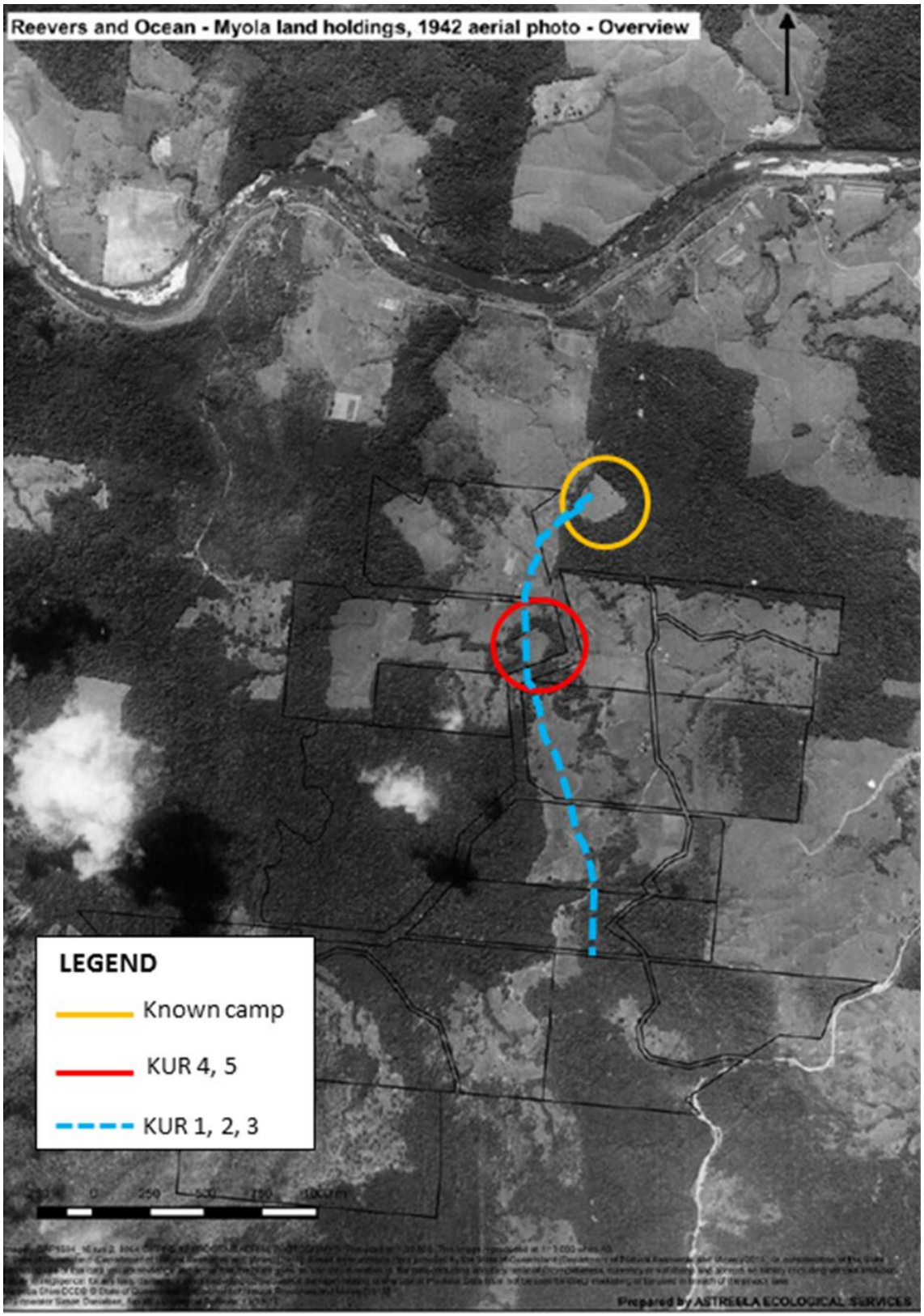

Figure 17-18: Sites observed in the survey overlain on 1942 aerial photograph. The known camp (yellow) is the pocket identified in FN-0001 at the current veterinarian property. KUR 4,5 (red) may represent a second pocket

17.1.4.11.2 The storied landscape

During our site surveys and interviews with the Aboriginal party and their representatives, it became clear that there are strong links between people, land and stories, some of which relate to the KUR-World site. Of overarching significance is the presence of *Budadji*, the rainbow serpent, in all the waterways. Also of great significance is *Boondarah*, the cassowary, whose ancestral tracks guided people across the land while showing them which foods to eat. The ancestral brothers, *Damarri* and *Guyala*, have significant links to the observance of cultural activity including details on the origin of toxic nut processing.

Stories relating to Indigenous tradition are one of the four values in the National Heritage List of the Wet Tropics of Queensland. The listing recognises the stories that link people's use of plants foods, toxic nut processing and identification of edible foods. The KUR-World site, like the surrounding area, is part of the living cultural landscape. It is recommended that further options are explored about how these values can be preserved throughout the life of the proposed development. Some ideas discussed during site visits include: interpretive material, protection of environmental features of the storied landscape such as the toxic nut processing sites, the preservation of existing species and planting of ethnobotanical species that would once have been prevalent on site.

One Bulwandji representative saw the KUR-World development as "an opportunity to educate people about cultural values", and raised concerns that "if people don't understand, our values could be degraded". Future work with the Aboriginal party should focus on opportunities to preserve these values in culturally appropriate ways.

17.1.5 Recommendations, Mitigation and Management

The KUR-World site should be recognised as part of the living cultural landscape that includes significant story places, campsites, plants and animals.

17.1.5.1 High, Medium and Low potential for Cultural Heritage

There is no need to repeat ground surveys of areas that were surveyed in the production of this study and where no areas of interest were found. Ground surveys have concentrated on the cleared grassy paddocks, however, not all cleared areas were inspected, as long grass restricted ground visibility in some areas. These areas still need to be surveyed. Future surveys may identify no-go zones for construction. At present, the two nut processing sites identified in surveys will be protected as they are within the riparian zone. A management plan for KUR 9 should be developed that includes plants, water health and management of the nut cracking holes.

Low, medium and high priority areas for cultural heritage potential were identified using results of the surveys, oral history and consideration of past land-use and are illustrated in Figure 17-19 to Figure 17-21.

17.1.5.1.1 Low priority areas

Low priority areas are places where there has been extensive land disturbance and the presence of cultural heritage material is unlikely.

One low priority area has been identified. It includes the homestead, dam and produce garden. Extensive ground disturbance in this area means it is unlikely that Aboriginal cultural material remains.

It is recommended that work in the low priority area can proceed without further cultural heritage consideration. However, if cultural material is found in a low priority area, the area should be cordoned off and the Aboriginal party contacted within 48 hours for advice.

17.1.5.1.2 Medium priority areas

Medium priority areas have had some level of disturbance, usually in association with the past pastoral and agricultural activities. Aboriginal stone tools were found on medium-priority areas during ground surveys; which suggests that Aboriginal cultural heritage remains despite disturbance such as the removal of vegetation and grazing.

As shown in Figure 17-19 to Figure 17-21 most of the paddocks in the northern part of the KUR-World site are considered of medium potential for Aboriginal cultural heritage. There is the potential for Aboriginal cultural material to be located under the surface in these areas. Monitoring of future ground disturbance is recommended.

17.1.5.1.3 High priority areas

High priority areas are the 'hotspots' identified during ground surveys and areas where there have been no pre-construction surveys.

High priority areas include:

- The unsurveyed southern section of the KUR-World site. Ground surveys should be completed prior to construction and advice taken from the Aboriginal party on how to protect the cultural heritage values identified in this area.
- All creeks and natural water bodies. These are linked to Gudju Gudju/Budadji and form a significant component of the Aboriginal cultural landscape.
- The possible pocket identified during ground surveys (incorporating KUR 2, 4, 4A, 5) should be disturbed as little as possible. If impacts to this area cannot be avoided, salvage excavations are recommended to locate and collect sub-surface archaeology deposits prior to construction.
- A nut cracking site on Owen Creek (KUR 9). This site should be managed in consultation with the Aboriginal parties.

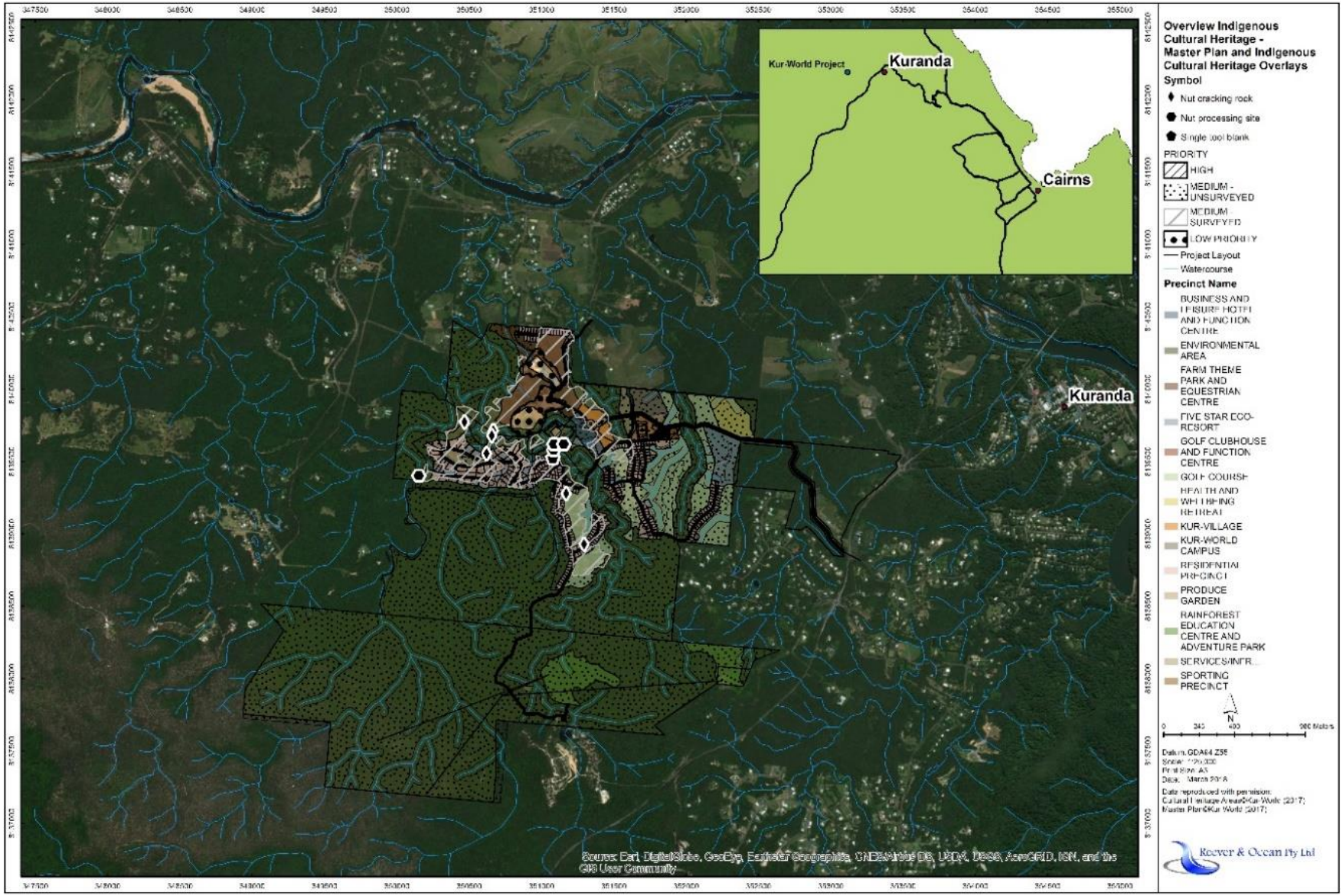

Figure 17-19: Location of KUR-World recorded sites and low medium and high priority areas- Regional Context.

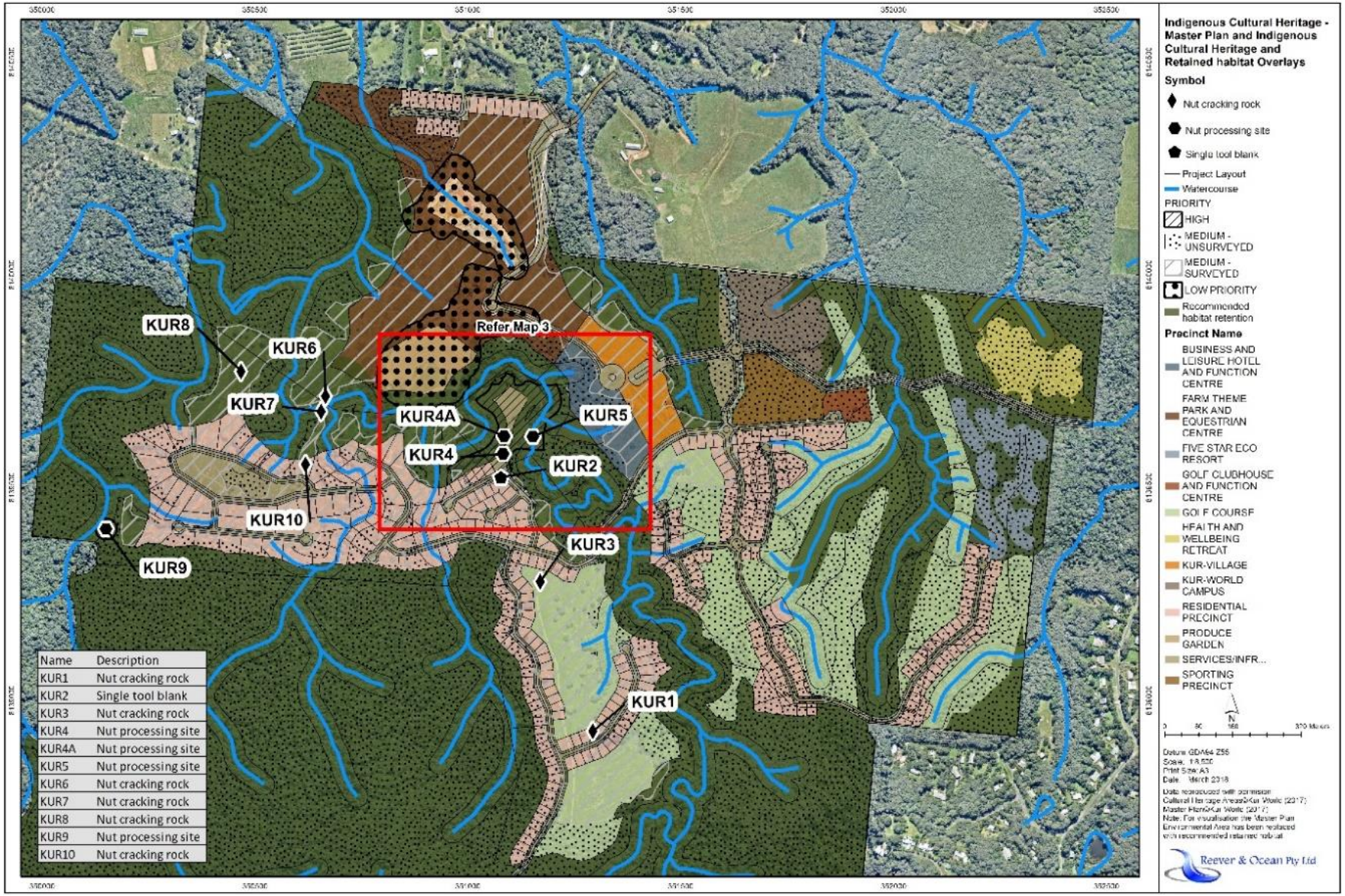

Figure 17-20: Location of KUR-World recorded sites and low medium and high priority areas- Development Context.

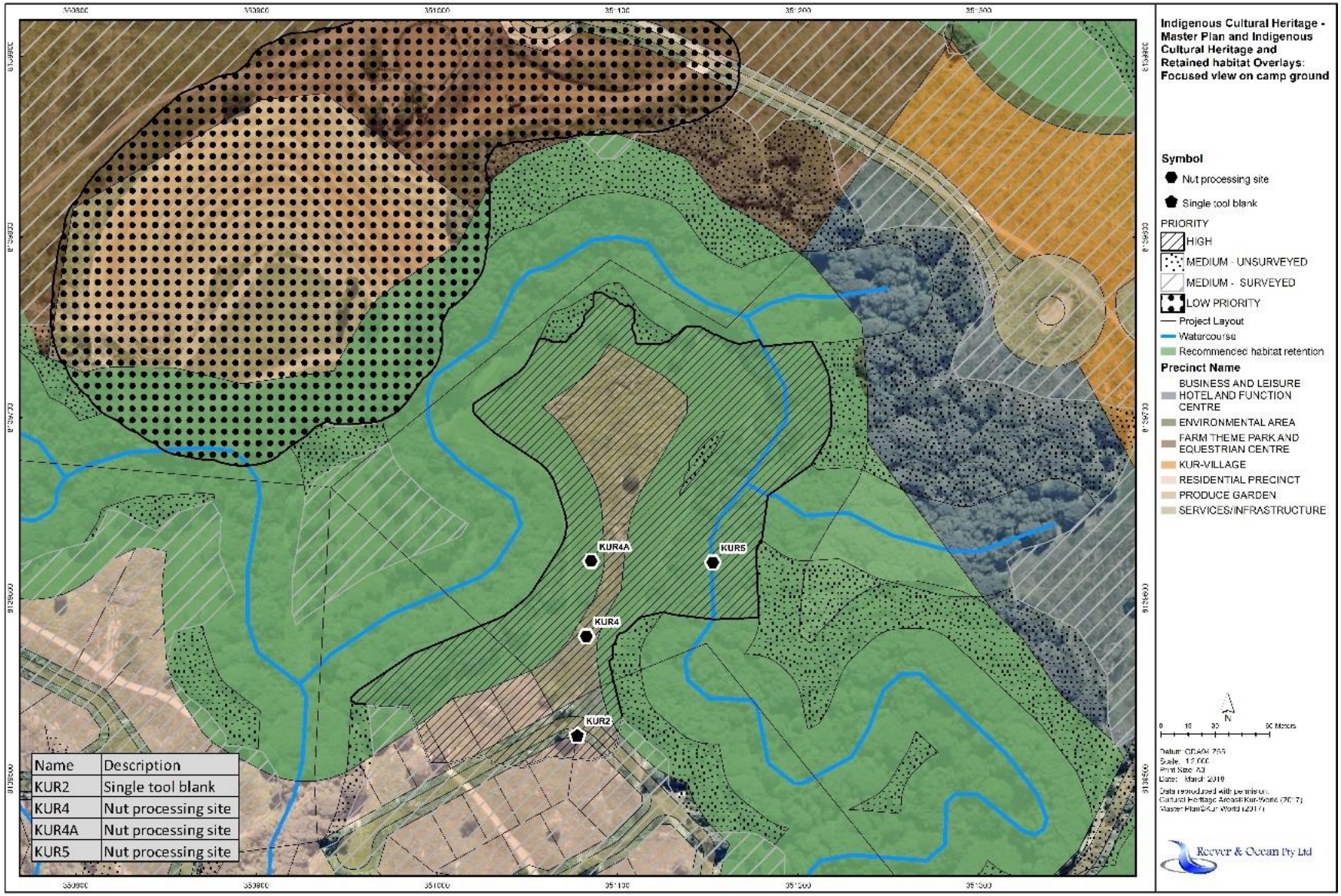

Figure 17-21: (Map 3) Detail of potential camp ground.

17.1.5.2 Cultural Heritage management plan

A Cultural Heritage Management Plan (CHMP) was developed with the Aboriginal party to meet the requirements of the duty of care guidelines under the *Aboriginal Cultural Heritage Act 2003* (Qld). The CHMP contains the following mitigation measures:

- Complete surveys on unsurveyed areas including all creeks and the southern side of the property.
- At least one test site for archaeological sampling of a high-risk area such as KUR 4, 5.
- The monitoring of ground disturbance by representatives of the Aboriginal party to a depth of 300mm.
- Include the Aboriginal party in ongoing monitoring of environmental health.
- Move portable artefacts within the development zone or at risk to a place identified by Aboriginal party. This should only be done with the approval of each of the Endorsed parties to the CHMP.

'Monitoring' means Aboriginal party representatives (Monitors) are present during ground disturbance activities. The intention is that Monitors can identify Aboriginal cultural material and decide how such material should be managed. There are dual benefits in having Monitors present during ground disturbance. For the Aboriginal party, it ensures that obligations to protecting cultural heritage values are met. For the developer, it means that if Aboriginal cultural material is located, in most cases it can be dealt with on the spot and construction shut downs can be avoided.

The CHMP recommends one Monitor to be engaged for each machine performing ground disturbance activities. The Monitoring Team should include at least one representative of the Aboriginal party endorsed by the Aboriginal party to perform surface salvage collection of minor finds (defied as less than 10 artefacts, in CHMP) and who can notify the Aboriginal party of any Significant Aboriginal Areas.

The CHMP defines 'Ground disturbance' as the removal of more than 1m x 1m topsoil. Small areas of ground disturbance in medium priority areas may not require monitoring. For example, geophysical testing which typically drills holes of 10cm diameter, soil sampling and installation of underground services (such as pipes when disturbance is less than 1 metre in width) and are unlikely to impact the Aboriginal cultural resource. However, as standard practise, if Aboriginal cultural material is located during any work activities in that area, works should cease until advice is sought from the Aboriginal party.

Most of the Aboriginal cultural material will be in the top layer of soil. In cases where no Aboriginal cultural material has been located to a depth of 300mm, no further monitoring should be required. However, if cultural heritage material is found in the top 300mm of ground disturbance, monitoring should continue until no further material is located.

17.1.5.3 Recognise the living cultural landscape

Consideration should be given as to how the Aboriginal cultural heritage values contained in the storied landscape can be protected, and even enhanced, through the proposed KUR-World development. Some ideas discussed with the Aboriginal party include:

- Interpretative displays that incorporate details and use of portable nut cacking rocks found on the KUR-World property.
- Guided tours by relevant Aboriginal people of the nut processing sites, bush foods and other places of cultural interest.
- Planting of medicinal and bush tucker species.
- Expansion of the riparian zone to encourage cassowary corridors.

Involvement of Aboriginal people in the ongoing monitoring of environmental health would recognise the links between the natural and cultural landscape. It is recommended that the Aboriginal party has a presence on site that extends beyond the construction phase. The markers of cultural health described in

section 17.1.4.9, could be used as a starting point to develop systems for monitoring the health of the cultural landscape in the long term.

17.1.5.4 Other matters

In addition to the cultural heritage protection measures discussed, several other matters were raised during site visits. Consideration should be given to:

- Facilitating the provision of timber to local Aboriginal artists for artefact production.
- Conducting a skills audit of local Aboriginal people and providing a mechanism for local Aboriginal people to apply for contracts during the management, construction and maintenance phases of the project.
- Encouraging partnerships between local Landcare groups and the Aboriginal party in environmental restoration.

17.2 Non-indigenous cultural heritage

The purpose of this Section is to:

- Provide a non-Indigenous contextual history of the project area
- Identify areas and/or places of non-Indigenous cultural significance which should be considered in the development of KUR-World.

17.2.1 Introduction

This assessment includes:

- A summary of the legislative framework.
- Contextual and historical research.
- The nature of consultation undertaken with the Myola and Kuranda community.
- Results of the heritage assessment.
- Recommendations for the management and protection of places of potential areas of cultural heritage significance.

Abbreviations used in this chapter are as follows:

Abbreviation	Meaning
CHS	Cairns Historical Society
CP	Cairns Post
DAFF	Department of Agriculture, Fisheries & Forestry
DERM	Department of Environment and Resource Management
DNRM P	Department of Natural Resources and Mines
DPI	Department of Primary Industries
JOL	John Oxley Library
QGIB	Queensland Government Intelligence Bureau
QGTB	Queensland Government Tourist Bureau

Abbreviation	Meaning
QSA	Queensland State Archives
RNE	Register of the National Estate

Relevant measurement and currency conversions are found in the below tables.

Table 17-6 Conversion imperial to metric system

Type of measurement	Imperial	Metric
Length	1 inch	2.54 centimetres (cm)
	1 foot	30.48 cm
	1 mile	1.609 kilometres (km)
Area	1 square foot	929.030 square cm
	1 acre	0.4046 hectares (ha)
Weight	1 pound	453.5924 grams
Length and area	1 chain (66 feet)	20.1168 metres

Table 17-7: Currency conversions.

Currency	
12 pence (12d)	1 shilling (1/-)
20 shillings	1 pound (£1)

17.2.2 Statutory framework

Different guidelines and regulations are taken into account when assessing cultural heritage. In this section a brief summary of the current statutory framework is provided.

17.2.2.1 National legislation

At the Federal level, the *Environmental Protection and Biodiversity Conservation (EPBC) Act 1999* is the key national heritage legislation and is administered by the Commonwealth Department of Environment and Water Resources. This Act provides statutory and legislative controls, including the National Heritage List and the Commonwealth Heritage List, and applies to places of National heritage value and to those owned and managed by the Commonwealth.

The following legislation is also relevant to heritage:

- The *Australian Heritage Council Act 2003* provides for the establishment of the Australian Heritage Council, which is the principal advisory group to the Australian Government on heritage matters. This Act also provides for registration of places considered of national significance on the Register of the National Estate (RNE) or the Australian Heritage Places Inventory (AHPI).

The *Protection of Moveable Cultural Heritage Act 1986* regulates the export of Australia's significant cultural heritage objects. The Act does not restrict normal and legitimate trade in cultural property and does not affect an individual's right to own or sell within Australia.

This study did not identify any known or potential sites of Commonwealth or National Heritage significance and as such, this legislation does not directly affect the heritage items within and adjacent to the Study Area. However, if at the detailed assessment stage any sites are identified as being of National or Commonwealth significance, this legislation provides the governing framework that would apply for these items.

17.2.2.2 State legislation

Historical cultural heritage matters are covered in the *Queensland Heritage Act 1992 (2008)*, which provides for a listing of places on the State Heritage Register. Protection is offered to places that have been entered on the Queensland Heritage Register according to a set of criteria (discussed in Section 3.2.2). This Act requires that an owner of a heritage listed place who intends to demolish, subdivide, renovate, alter, add to, change the use of, or substantially modify the appearance of that place must seek approval from the Queensland Heritage Council.

17.2.2.3 Local legislation

Frameworks for sites and places of local heritage significance are included in the relevant Local Area Plans (LAP) and constraint codes for management of items identified as significant are discussed within Part 11 of the *Queensland Heritage Act 1992 (2008)* and Part 8 Of the Mareeba Shire Plan. This code seeks to facilitate the conservation of places of cultural heritage significance.

17.2.2.4 Guidelines and other relevant information

The Burra Charter Guidelines: The Burra Charter guides cultural heritage assessment and management in Australia. First adopted in 1979 by Australia ICOMOS (International Council of Monuments and Sites), the Charter was initially designed for the conservation and management of historic heritage. After the addition of further guidelines defining cultural significance and conservation policy, the use of the Charter was extended to Indigenous studies. The Burra Charter is regarded as an international best practice guideline for heritage conservation.

The Charter defines conservation as "the processes of looking after a place so as to retain its cultural significance" (Article 1.4). Further, a place is considered significant if it possesses aesthetic, historic, scientific or social value for past, present or future generations (Article 1.2).

Queensland Heritage Act 1992 (2008): The *Queensland Heritage Act 1992 (2008)* sets out specific tests for considering places of State heritage value. Under Section 23(1) of the *Act,* a place may be entered in the Register if it is of cultural heritage significance in accordance with Section 4 of the *Act* and satisfies one or more of the following criteria:

a. If the place is important in demonstrating the evolution or pattern of Queensland's history.
b. If the place demonstrates rare, uncommon or endangered aspects of Queensland's cultural heritage.
c. If the place has potential to yield information that will contribute to an understanding of Queensland's history.
d. If the place is important in demonstrating the principal characteristics of a particular class of cultural places.
e. If the place is important because of its aesthetic significance.
f. If the place is important in demonstrating a high degree of creative or technical achievement at a particular period.
g. If the place has a strong or special association with a particular community or cultural group for social, cultural or spiritual reasons.

h. If the place has a special association with the life or work of a particular person, group or organisation of importance in Queensland's history.

The Act also applies to potential archaeological places.

Establishing Heritage Boundaries: Sections 3 and 30 of the *Queensland Heritage Act 1992 (2008)* provide for the establishment of a place's heritage boundary. Section 44 of the Act protects registered places by regulating development under the *Sustainable Planning Act 2009 (2016)*. The whole of the area within the heritage boundary is subject to the development provisions. If it has been determined that the immediate surrounds of an historical heritage place are necessary for its conservation, then the whole area with the boundary and not just the footprint of the building/structures/natural feature is covered by the development provisions.

Supporting the above-mentioned legislation, the Queensland Heritage Council issued a guideline *Defining Boundaries: an illustrated guide,* 2007, to assist in the determination of heritage boundaries and guide best practice. These guidelines allow for the application of best practice when places of heritage significance are located on large properties and are non-contiguous, as is the case of the proposed KUR-World Project. The application of the principles allows for the development of heritage boundaries which are large enough to protect and conserve the heritage place but are not so large and unwieldy that the render development processes unwieldy and likely to be ignored.

Local Heritage Registers: In considering places of local heritage value, Part 8 of the Mareeba Shire Council's Planning Scheme, 2016 adopts similar criteria to the abovementioned *Queensland Heritage Act 11992 (2008)* but applies to them a local threshold of significance. This means that places which meet the identified significance criteria to the level of local significance should be included in the Mareeba Shire Council's Heritage Overlay.

17.2.3 Methodology

The methodology used combined desktop research of heritage registers (for previously identified places) with primary historical research, contextual research, community consultation and a targeted field survey to identify places of potential cultural heritage significance. Further research and analysis of specific areas and sites may be required to assist with assessment of specific cultural heritage issues arising in relation to the proposed development.

Cultural heritage research of the project site was undertaken with the assistance of library resources and databases held by the author, Queensland State Archives, Mareeba Historical Society and Cairns Library. Historical newspapers were extensively used. Additionally, the Register of the National Estate (RNE), the Queensland Heritage Register, the National Trust of Australia (Qld) Register and the Mareeba Shire Council Town Plan were used. Contextual research and public consultation was also undertaken along with visual inspections of the project site, to identify areas and places which might be of cultural heritage significance previously unidentified.

17.2.4 Nature of Cultural Heritage

Sites and places of local heritage significance include evidence of European settlement and places of aesthetic, architectural, historical, scientific, social or technical significance to the present generation or to future generations at a local level. Many historical items identified in this study would not necessarily qualify for listing on the Queensland Heritage Register. Rather, they are of local significance and as such, contribute to local character and a community's sense of place.

Historical land use in the Myola area has included: clearing of rainforest for the timber and agricultural industries; a short-lived coffee industry in the late 19th and early 20th centuries and; mixed farming and dairying until around the 1930s. When dairying became uneconomical, much land was abandoned,

resulting in the regrowth of vegetation, particularly wattle (*Acacia* spp) in cleared areas. Semi-rural lifestyle blocks have largely supplanted past land use patterns. The project site is one of the few large parcels of land remaining in the area.

The current setting of the site is tropical and forested with strong domestic and 'tamed' elements, including gently rolling green paddocks and domestic animals. This sense of rural and tropical elements has been created through agricultural activities carried out on the property over the past century and a half, with cattle farming persisting into the present. This sense of place is enhanced by its location in an area of remarkable tropical diversity, close to the Wet Tropics World Heritage Area.

17.2.5 Historical context

Queensland was formed when it separated from New South Wales in 1859 and attained Statehood with Federation in 1901. Much of Queensland was unexplored, communications were poor or non-existent, roads were unsurveyed with bush tracks and Aboriginal foot pads allowing explorers, miners, pastoralists and travellers to move through the countryside.

Maritime travel along the 'saltwater highway' was less difficult and was critical to the development of Far North Queensland. Between 1859 and 1885, at least 14 new ports were opened, the majority of which serviced the pastoral industry (Ryle, 2008). The provision of more sophisticated shipping services to Cairns, serviced the mining, pastoral and agricultural industries and heralded a golden era for cruising particularly during the interwar years. Tourists cruised between Melbourne and Cairns through the acclaimed Hinchinbrook Channel. Tourism in Cairns and the Atherton Tableland benefitted enormously from the provision of infrastructure to service other industries.

As settlement progressed, railways were built linking the interior to the coast. The Cairns to Herberton Railway was commenced in 1886 but did not reach Herberton until 1910. Built to service the mining industry, it also provided a vital export link for other industries such as timber, cattle and agricultural products. The coastal railway connecting the Far North to Brisbane was not completed until 1924 and until that time the only viable means of transport for people and goods were ships.

At the time of European settlement on the Atherton Tablelands, farms were selected under the *Lands Act 1884.* Underpinning this legislation was the Queensland government's commitment to develop an intensive agricultural base to its economy. Its vision was to settle the land with small independent farmers, a policy known as 'closer settlement.' Governments of all persuasions embraced this policy, with the only differences being in their emphasis towards pastoral or agricultural development and their level of support for liberal, socialist or conservative principles (Cameron, 2005).

17.2.5.1 Economic, infrastructure and settlement patterns in the Atherton Tablelands

Pastoral activities on the Atherton Tablelands developed during the 1870s 'pastoral boom'. The period between 1861 to 1890 in Australia was one of enormous capital investment in pastoral stations, farms, railways and mining; along with the establishment and development of towns to service these industries. Much of this was underwritten by the gold mining industry which attracted more European settlements than any pastoral or agricultural product ever did. Once here, many migrants chose to stay when gold began to decline at the end of the 19th and early 20th centuries and they faced a formidable task (Fitzgerald, 2009).

Ever keen to expand their land holdings, pastoralists responded to reports of wide grass lands, rivers and ample water. John Atherton was one such pastoralist, overlanding with his family and cattle to the junction of Emerald Creek and the Barron River, near Mareeba and naming his pastoral run Emerald End Station. Other pastoral holdings taken up in the 1870s included Wrotham Park, Mt Mulgrave and Mitchell Vale (now Southedge). Despite being a cattleman, Atherton was responsible for opening-up timber, mining and

settlement possibilities. Such was his influence on the development of the region that both the town of Atherton and the surrounding Tableland, were named in his honour and he is widely recognised as the European pioneer of the district.

In 1879, Atherton discovered tin at Tinaroo Creek, now subsumed by the Tinaroo Irrigation Dam. He led prospectors, William Jack and John Newell to tin deposits on the Wild River which would become the Great Northern Tin Mine, Australia's first lode tin discovery. This led to the establishment of the town of Herberton in 1880.

The opening-up of Herberton generated much interest in the Atherton Tablelands. As dray roads were cut to carry traffic from the Hodgkinson Goldfield and Port Douglas, further exploration of the 'scrubs' revealed the value of its timber and the possibilities of agriculture and closer settlement.

Part of the attraction of the open forest areas of the Atherton Tablelands for pastoralists was the demand for meat created by the goldfields (Birtles, 1982). Prior to the gold rushes, the lack of markets for cattle in the north was a significant problem. Opportunities to dispose of cattle were few, apart from stocking runs for other pastoralists. Demand for meat on the gold fields opened opportunities to dispose of cattle to local markets as opposed to southern states with their associated costs and difficulties with transportation. The gold rushes provided a short-term outlet for meat, as did the increased population associated with farming.

As settlement activities progressed across the Tablelands, the need for tracks and roads became paramount. Tracks were developed where they were needed. Many were blazed to allow miners to pack tin from Herberton to the coast with Robson's Track connecting them to the port in Cairns. Doyle's Track was used to pack gold to Cairns from the Hodgkinson goldfield. Impossibly steep, this was largely unusable and until the railway was built. Most ore was packed to Port Douglas over the Bump Track, the section of the Port Douglas to Mt Molloy wagon road going over the coastal range. Until the arrival of the railway to Mareeba this road serviced settlement as far west as Georgetown and all the Tablelands.

Cars began arriving on the Atherton Tablelands in the 1920s. The Gillies Highway (1926) was the first road purposely built for cars to link the Atherton Tablelands to the coast. This opened-up a much-needed transport link for those living on the southern Tablelands and the burgeoning tourism industry. The tourism potential of the Tablelands was recognised early and its tropical landscapes, volcanic lakes, dramatic rainforest landscapes and flora and fauna continue to entice tourists to the area.

The road between Kuranda and Mareeba, named the Kennedy Highway in 1970, was a winding bush track until the 1940s. It was largely unusable due to the steep gradient and was not able to accommodate bullock teams or wheeled traffic. Pack teams however could use it. In 1942, it was upgraded to a gravel road to facilitate the transport of Australian and American troops through the area during World War II (May, 1996).

Cobb & Co. established on the Atherton Tablelands in the early 1890s transporting people from Port Douglas to Herberton and many points in between. With the arrival of the railway to Kuranda and Myola, coach routes were altered to accommodate the travelling public. The first Cobb & Co. coach arrived in Kuranda in July 1891. Passengers alighted from the train and were transported to Mareeba and Carrington, up and over the Atherton Range to Herberton. As the coaches moved west they intersected with other stage coach routes already in existence to connect with southern Queensland and New South Wales.
A rival service to Cobb & Co. was the 'Fossil Line,' so named because of the makeshift nature of its coaches and harness. Servicing mainly the northern Tablelands, it left Kuranda with the arrival of the train on Mondays and Thursdays to convey passengers to Herberton (*Cairns Argus,* 1892). As the railway progressed toward Herberton, additional pick up points were established at rail sidings for the convenience of

travelling passengers. There is no reliable evidence to indicate when these coach services ceased operations, although it is likely to have been around 1920 in the case of Cobb & Co.

Mareeba, the meaning of which has been interpreted as 'the meeting of the waters' lies at the confluence of the Barron River and Granite and Emerald Creeks. Originally known as Granite Creek, travellers stopped at John Atherton's homestead at Emerald End to break their journey (Figure 17-22). With the construction of tracks to transport minerals, goods and people, Granite Creek became Cobb & Co.'s changing station and a hotel was established for the convenience of the travelling public.
A significant development for Mareeba was John Moffat's construction of a branch line from Mareeba to Chillagoe between 1898 and 1901, followed by further branch lines into the mining hinterland. This stimulated development west of Mareeba, which drove much of North Queensland's economic growth between 1880 and 1914 (Kerr, 2000).

Figure 17-22 John Atherton's Emerald End Homestead (JOL: 245443.)

The construction of the Cairns to Herberton Railway is regarded as one of Australia's great feats of engineering, recognised as such in 2005 when it was proclaimed as a "National engineering landmark" by Engineers Australia (Hudson, 2005).

Constructed in stages, the railway reached Redlynch in 1887 and Myola in 1891. It took four years to build 24.5 kilometres of track. The second stage of its construction, Redlynch to Myola through the Barron Gorge was extraordinarily difficult with all works being carried out using manual labour and dynamite. Figure 17-23 provides a snapshot of the challenges.

The railway was a catalyst for the settlement and development of Cairns and the Atherton Tableland. As it progressed, albeit slowly across the Tableland, its arrival was greeted with immense joy and hope for the future. The railway was seen as the answer to the problems of mining, farming and living in this isolated part of Queensland. Reaching Kuranda and Myola in 1891, the most difficult and treacherous part of the build was completed.

The railway transported significant amounts of primary produce, minerals, freight and passengers. However, by the 1940s, rail increasingly had to compete with road transport for freight.

Figure 17-23: Workers laying sleepers and lines during construction of Cairns to Myola railway, c. 1890 (JOL: 22620).

Unable to compete with road transport and increasing car ownership, the Railways Department began cost cutting in the 1960s and uneconomical branch lines began to close. On the Atherton Tablelands these included: Tolga to Millaa Millaa in 1964; Tolga to Kairi in 1987; Atherton to Ravenshoe in 1988 and; Mareeba to Atherton in 2013.

Environmental, heritage and logistical constraints limit rail services within the Atherton Tablelands. Regular freight and passenger services are only offered between Cairns and Mareeba as part of the Cairns to Forsyth Savannahlander tour. Although the Cairns to Kuranda service continues as a tourist attraction, it offers limited opportunities in relation to the movement of freight for the Atherton Tablelands, as it only services a small area. Additionally, the height of existing heritage listed tunnels between Kuranda and Cairns, is too low to accommodate modern containers (Bureau of Transport Economics, 2001).

17.1.1.1.1 The timber industry

Timber was one of the most valuable, viable and easily accessible natural resources for exploitation by the government in 1859. Transportation over the range to the coast was a major barrier in the early years with timber-getters transporting logs by bullock or horse teams, using Aboriginal tracks or creating new tracks. Bullock teams were commonplace until the 1920s when trucks became more common transporting logs from where they were felled to rail sidings for transportation to Cairns.

The progressive arrival of the railway across the Atherton Tableland opened up large scale processing of timber at sawmills that was both practical and profitable. Sawmilling became a part of most towns on the

Tableland. Mills established included: Lawson's Mill in Mareeba and Tolga around 1909; the Tinaroo Timber Co. at Kureen; Ferrari & Co. and Far Northern Hardwoods in Kuranda in the late 1930s and; Williamson Brothers in Yungaburra in 1910, which was later purchased by the Rankine Brothers. Rankine's also operated sawmills in Peeramon, Kairi, Mareeba, Cairns, Innisfail and Ingham. These operations closed as a result of World Heritage listing of the region's rainforest in 1988 (DERM, 1992).

17.1.1.1.2 Rainforest conservation and Wet Tropics listing

Initiatives for forest conservation started in 1873, when the Queensland Acclimatisation Society brought to the attention of the government their concerns. A Select Committee was appointed in 1875 which recommended permanent reserves, regulation and supervision of timber cutting and prohibition of ring barking (Thiel, 1990). Progress was slow and resistance was high between advocates of forest conservation and interests associated with agriculture, pastoralism and timber industries both inside and outside of government.

From around the 1920s, there was a growing appreciation that the rainforest offered something more than saleable timber, as places for recreation and as 'beauty spots'. Locally, a few individuals acted to conserve parts of the rainforest, with most being developed as tourism attractions. In Kuranda, the 'Maze' and 'Fairyland' grew in the 1930s, due to their proximity to the Kuranda railway and the vision of their owners to conserve the rainforest and showcase it to the public.

By the 1960s, the utilitarian view of the rainforest was changing to a more ecological paradigm. The setting aside of tracts of land for recreation and scenic value was an important initiative protecting nature between 1880 and 1920. Initially, these tended to be in areas which had no other economic value such as millable timber, mining or agricultural land (Griffiths, 2001).

In 1988, the Wet Tropics region of Queensland was inscribed as a World Heritage Site and in 2007 was added to the Australian National Heritage List. Comprising around 900,000 hectares, this ecologically diverse area extends from Bloomfield in the north, south to Ingham and west to Mount Garnet including the Atherton Tableland. Dramatic landscapes abound in the Wet Tropics, ranging from lush rainforests to volcanic mountains and waterfalls, the area is also home to one of the world's oldest cultures.

World Heritage listing of North Queensland tropical rainforests impacted regions beyond the Atherton Tableland. Reports compiled at the time of Listing indicate that the Tableland region was the most dependent upon the timber industry for its livelihood and there was much fear in the community regarding loss of jobs. By 1991, only two licensed timber mills continued to operate in the Crown rainforests in the Atherton and Ingham forestry districts, in contrast to the 12 mills that were operating in 1987. Agricultural Land Use Patterns on The Atherton Tableland.

Until agriculture was established on the Atherton Tablelands, most farmers practiced mixed farming. Most farmers possessed a few dairy cattle and pigs and experimented with all manner of crops, such as, tobacco, rosella, tamarind, bauhinia, cumquat, date palms, millet, sweet potatoes, coffee, haricot beans, sugar, millet, rice, sweet potatoes and pineapple. Farmers developed mixed crop farming in an effort to meet stringent Land Department requirements and lease payments and to provide an income for their families (QSA, AGS/N71).

The Chinese population grew quickly and Chinese merchants such as Edward Lee Sye in Tolga and George Fong On in Atherton became involved in the transport or selling of maize. Some segments of the European population resented the Chinese presence in the Atherton area. By 1912, Chinese domination of the agricultural industry had reached its zenith, with about 1,000 Chinese living in the district. Then, 13,042 acres produced 722,741 bushels of maize, about 80% of which was grown by Chinese (Gilmore, 2005).

In 1919, freehold land owned by Europeans, but leased or worked by Asians, was resumed. In 1920, the government offered 356 soldier settler blocks for ballot on 23,434 acres in the Tolga-Kairi district (Frazer, 2003). The Chinese were effectively locked out of agriculture and those who remained were mostly the very old. Today, there are no Chinese farmers in the Atherton district, though there are descendants of the families still in the area. The Chinese legacy was immense: thousands of acres of cleared land, many improvements on the farms, and a demonstration that the industry was viable given farming knowledge, industry, and appropriate organisation (Gilmore, 2005).

In 1885, dairying began on the Atherton Tablelands in earnest since land was thrown open for 'Group Settlement' selection. The nascent industry continued to slowly develop and by 1914, there were 176 dairy suppliers on the Tablelands. Production of butter rose steadily until 1925, establishing the industry on a good footing. This was despite the slow uptake of dairy-related science and technology. Machinery that would have eased production processes, such as separators, refrigeration units and milking machines, was often resisted or not installed until after World War II (Gilmore, 2005).

World War II changed the industry forever. Prior to the War, dairying on the Tablelands had been based on the cream economy, but when the American troops arrived, they wanted milk and huge quantities of it. This demand led to the expansion of the industry at a time when many of the local farmers had enlisted and the region was left with a major labour shortage.

Major modifications were made to factories to allow for the pasteurisation of large quantities of milk. Roads were upgraded to allow for the daily collection of milk from farms. Cooperation of farmers was required to amalgamate factories and allocate markets (*CP,* 1945 (1)). It was the making of the Atherton Tablelands dairy industry. Average farm incomes almost doubled, farming infrastructure such as milking machines were installed, improved roads ensured smooth delivery to the factory and bulk deliveries of milk to Cairns and Townsville were introduced (Stewart, 1983).

Importantly for the Mareeba district, the scheme allowed the establishment of an industry on soils otherwise considered too poor for agriculture (Manning, 1993). Extensive areas of land were cleared for cultivation, and farmers made heavy investment in curing barns, bulk sheds and in some cases, irrigation equipment (Figure 17-24). Many of the tobacco farmers were migrants, particularly Italians and by the 1970s just over 75% of the tobacco farmers in the Mareeba-Dimbulah area were of southern European descent. By 1999, all but one of the 170 tobacco farmers were of southern European descent (Griggs, 2002).

Figure 17-24: Green tobacco leaf in Piagno's curing barn, Mutchilba, c. 1948. National Library of Australia: 148905743.

The government was committed to the success of the tobacco industry. Eight weirs were built on local streams allowing the development of limited irrigation. However, expansion of the tobacco industry could not occur unless more water became available. At the same time, investigations began into increasing the generating capacity of the Barron Gorge Power Station to meet a growing demand for power. To accomplish this, storage on the Barron River was required to balance seasonal flow variations. In 1952, the decision to build a dam on the Barron River about 12 kilometres from Atherton and construction of the associated Mareeba-Dimbulah Irrigation Area were approved. Construction of the Tinaroo Dam began in 1953 and was completed in 1958 (http://www.sunwater.com.au/schemes/mareeba-dimbulah. Accessed 23 February 2017).

The construction of the Tinaroo Irrigation Scheme provided access to a reliable supply of water and revolutionised farming on the Tableland. It led to a significant increase in the area of land planted to tobacco and other crops, and many new farms were developed. By 1975, the total area under irrigation in the Mareeba-Dimbulah area was 5,370 hectares over 567 farms (Price, 2008). Established farmers invested in plant and equipment to boost their production. Production and income flows improved. The Government required tobacco companies to buy a certain quantity of Australian tobacco leaf, purchased through the usual system of central buying, so prices were stable. Access to reliable water was proven a boon when the industry was deregulated.

The industry continued to grow and by the end of 1960, acreage planted to tobacco in the Mareeba-Dimbulah area had risen by 31%, and production by 45% (Gilmore, 2005). However, as with the dairy and maize industries, national and international forces were in play and the industry entered a long period of restructure and stabilisation, reductions in tariffs and production quota systems, ultimately resulting in total deregulation in 1995. These factors combined with a growing awareness in the 1980s, of the increasing health and economic impacts of smoking, contributed to a decline in demand.

The last crop of tobacco was grown in the Mareeba-Dimbulah area in 2003. This resulted in a significant change in land use in the area. Farms were amalgamated, reducing farm numbers from 960 in 1932 to 700

in 2003 (Griggs, 2002). Land use was adapted to other crops such as sugar to supply the Tableland Mill at Arriga, west of Mareeba.

Tree crops such as mangos are now grown under irrigation on former tobacco land. An important emerging industry is processed mango (i.e. dried, frozen, freeze dried) (Tablelands Research and Consultancy Services, 2007). By 2011, 2,500 hectares were under cultivation, across 200 farms producing 13,975 tonnes of mango (DAFF, 2012).

The vision held by politicians and farmers from the 1880s, of intensive agriculture on small agricultural farms by 'sturdy' farmers, could not overcome the numerous environmental, technical and economic problems that emerged to challenge even the most 'sturdy' of pioneer farmers:

- Unstable domestic and international markets, despite attempts to ameliorate the problem through regulation of selling.
- Strong domestic competition especially from southern states.
- Distance to markets.
- Difficulties in adapting or finding crops suitable for cultivation on the Atherton Tableland.
- Lack of farming skills (Cameron, 2005).

Increasingly, these factors challenged the viability of small-scale agriculture and government policy progressively shifted from the 1960s:

- Economic policy moved from a protectionist to a market-based approach.
- Natural resource management began to question ideas of progress through closer settlement by farming, emphasising the idea of scarcity of resources and degradation.
- Government policy shifted from protection to promoting the economic self- sufficiency of communities (Cameron, 2005).

These influences played out on the Atherton Tableland. During the 1980s specific changes impacted on the region's industries: deregulation of the dairy and maize industries, closure of the tobacco industry and World Heritage Listing of the region's rainforest. These changes resulted in a more diversified region today. Agricultural patterns have reached their present land use after much trial and error, experimentation and testing. This process continues.

17.2.5.2 Economic, infrastructure and settlement patterns that have influenced the history of Kuranda and Myola

Kuranda was surveyed in 1888 and the Cairns to Herberton railway reached Kuranda in 1891. As was common with the announcement of a railway route, settlement occurred ahead of survey and by 1885, at least 16 selectors had taken up land in Kuranda (Humston, 1988).

Kuranda remained a small rural village throughout most of the 20th century with a brief rise in population in the early 1930s due to the construction of the Barron Falls Hydro-electricity scheme, and again, during World War II, when Australian and American troops trained in the surrounding rainforests (Figure 17-25).

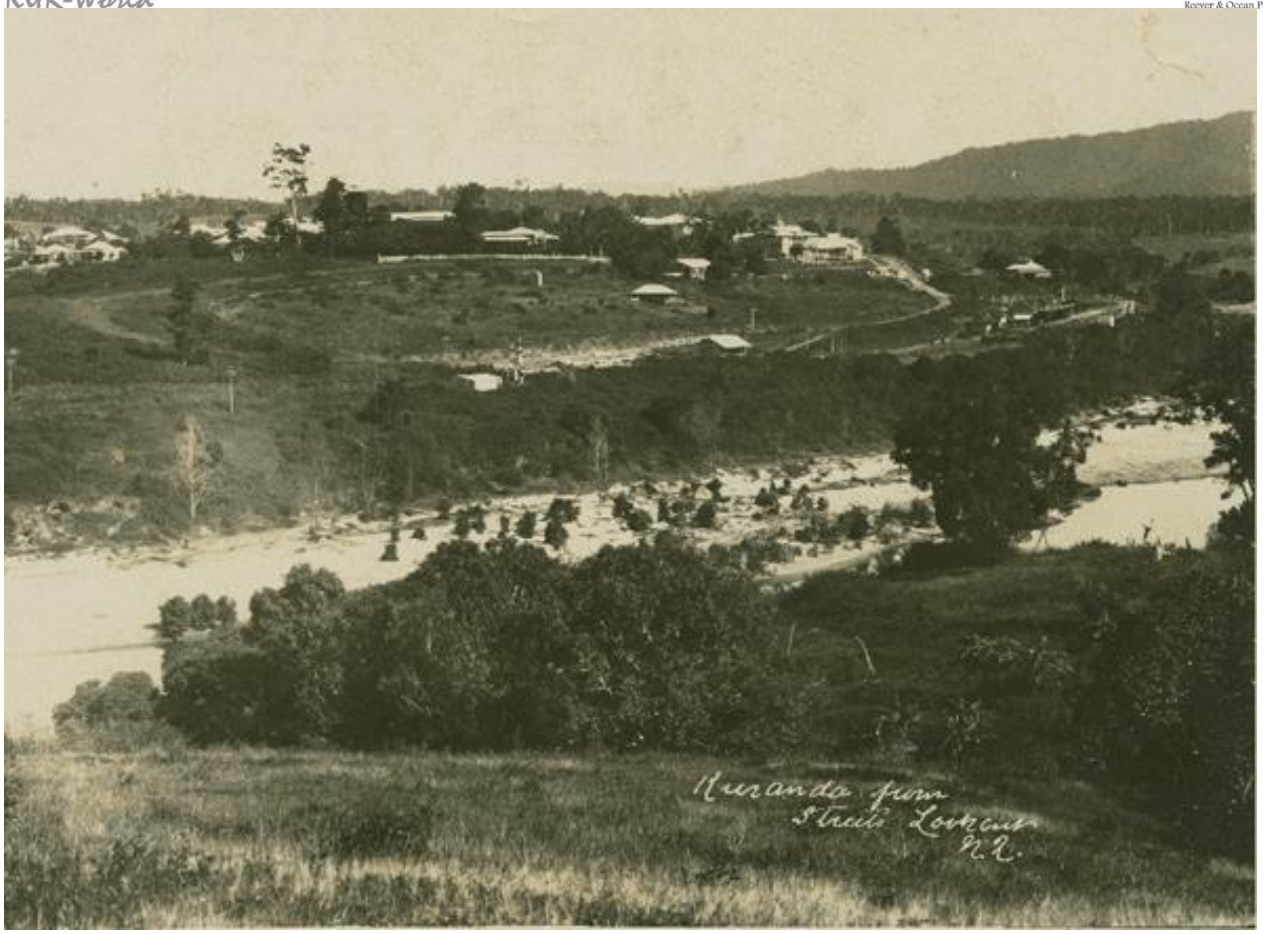

Figure 17-25: Early photo of Kuranda taken from Street's Lookout on the northern side of the Barron River, JOL: 245619.

Kuranda had two distinct strands to its development: as a small sawmilling centre and as the famed 'village in the rainforest'. Sawmilling declined with the World Heritage Listing of the region's rainforest in 1988 but Kuranda's appeal to tourists has continued unabated since its inception with the completion of the second stage of the Cairns to Herberton railway.

Mixed farming was carried out by many of the early selectors and a small coffee industry developed in the 1890s, lasting for approximately 20 years. Dairy farming was part of the common activities and milk was supplied to Cairns via the railway until it was overtaken by the larger dairy industry on the southern Tablelands during the 1930s. With the decline of the dairy industry, farmers continued to practice mixed farming and developed and/or increased their cattle grazing activities.

17.1.1.1.3 The Timber Industry

The felling of timber began with settlement. Farmers felled trees to clear their land for cultivation and to construct their homes. For Kuranda and Myola farmers, the proximity of the railway from 1891 made it easier for logs to be railed to sawmills in Cairns.

Timber was the main industry in Kuranda by the 1930s, employing many of the local residents. At first, Bullock teams hauled timber to railway sidings throughout the district. Teamsters operated around thirty bullock teams between Kuranda and Oak Forest, hauling timber to various rail sidings in the district (Veivers, 1999). Bullock teams were eventually replaced by trucks.

Despite high freight charges, by 1895, when the Department began to record traffic movements from the Kuranda and Myola sidings, timber and agricultural products were the major exports from the area.

Between 1895 and 1901, 18 tons of agricultural products and 2,407 tons of general merchandise and timber were transported from Myola; while from Kuranda, for the same period, 87 tons of agricultural products and 2969 tons of general merchandise and timber were transported (*V&P*, 1896 – 1901). Sawmills were established mostly after the construction of the Barron Hydro- electric scheme in the mid-1930s. These included: Murphy's Sawmill in 1937 (*Northern Herald,* 1937), and Northern Hardwoods Ltd (*CP,* 1939 (1)), however most of the timber felled in the area was railed to sawmills in Cairns.

Businesses grew up around the timber industry, with at least one commercial timber agent established in Kuranda in 1920: Hunters Log Export Company was registered in Kuranda with capital of £10,000 in shares of £1 each. The company was formed to carry on the business of timber merchants, saw millers, contractors and general agents (*Daily Commercial News and Shipping List,* 1920). It is unclear for how long it was in operation.

Timber felling in Kuranda and Myola continued at a rate dictated by the weather, accessibility to stands of timber and the capacity of timber mills. For 12 months, ending in December 1932, just under 2,000 logs were railed from the Kuranda Siding alone. 80% of these logs went to Johnstone's Sawmill in Cairns with the balance going to Cairns Timber Ltd and Lyons Sawmill. The breakdown of the logs railed included: maple, oak, boligum, water gum, hickory, ash, beech, kauri, she pine, putts pine, black pine, candle nut, silkwood, pendas, bean, white pine, cadaghi, acacia cedar, sassafras, wattle and quondong (*CP,* 1933 (1)). The extraction and milling of timber whether in Kuranda or in Cairns continued until World Heritage Listing of the rainforests in 1988.

17.1.1.1.4 Cairns to Kuranda Railway: a premier tourist product

The Cairns to Kuranda railway trip quickly became a source of tourism revenue. The railway built for mining, pastoralism and agriculture coincidentally ran past the Barron Falls. This trip through the Barron Gorge to the Barron Falls and Kuranda became one of Queensland's most popular tourist attractions in the 1890s. The rail journey was extolled for both its scenic delights and as a marvel of engineering. It was seen as one of the most awe-inspiring trips in Australia (Thorp, 2005).

While figures for the Cairns to Kuranda journey were collected from the 1890s by the Railways Department, it is unknown what proportion of these were tourists. Reliable figures were not available until 1967 when 37,350 passengers travelled on the train, rising to 47,200 in 1970, and 105,316 in 1980 (Thorp, 2005). The popularity of the trip resulted in it being included in the 'Tropic Wonderland Tour' and 'Grand Tour' in the mid-1950s; the 'Tableland Circular Tour' in 1960 and three Queensland Scenic Tours in 1973.

The introduction of these tours contributed to the rapidly increasing numbers of tourists travelling by train between 1970 and 1980. By 1991/92, 487,515 trips were taken on the Kuranda railway, an increase of 382,199 people in 12 years. A study carried out in 1992 indicated that many of the tourists were taking this trip for the reason that early tourists did: the scenery (Thorp, 2005). By 2015, passenger numbers had decreased somewhat to 350,000 per year (Queensland Rail, 2015).

Until around the 1960s, the train stopped at Stony Creek Falls allowing travellers to disembark (Figure 17-26). By 1905, the area was a picnic spot with orange and mango trees growing and visitors clamouring for a shelter shed, toilets and for tracks allowing access to the top and bottom of Stony Creek Falls. Initially this was refused by the Railway Department because Cairns people did not wish to patronise the line, and an upgrade of facilities would not increase numbers of passengers, as only strangers found the scenery attractive. By 1907, the Department had revised its position and all upgrades were completed.

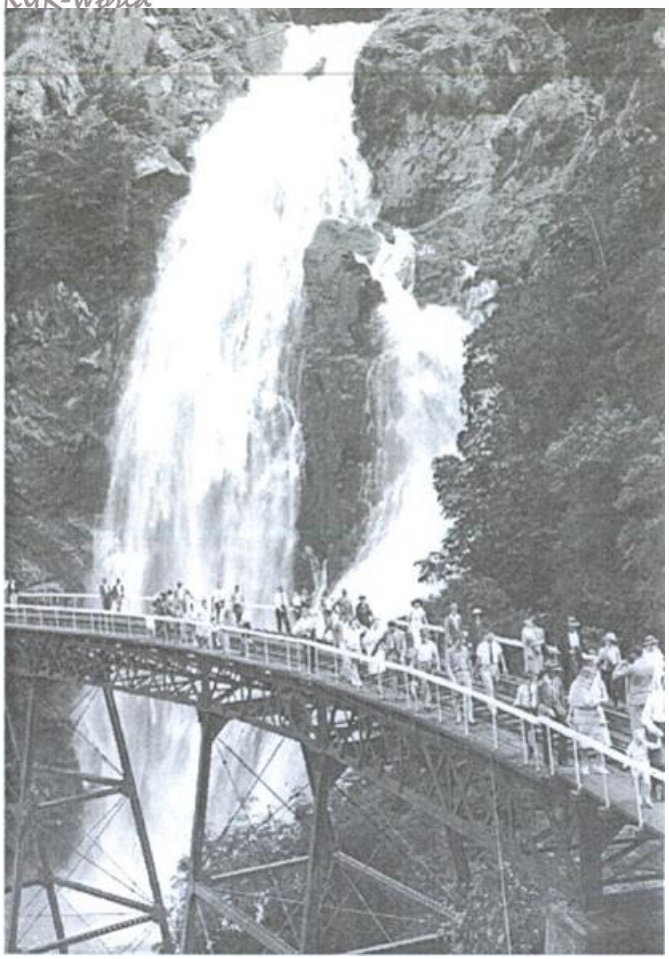

Figure 17-26: Tourists at Stony Creek Falls, 1939, CHS: P11974.

17.1.1.1.5 Kuranda: naturalists delight, honeymooners' paradise and "Sanatorium of the North"

Kuranda was renowned as a honeymooners' paradise, particularly during the 1930s. Couples arrived from southern ports, staying at one of the hotels and enjoying all that Kuranda had to offer. By this time, there was much for honeymooners and general tourists to enjoy. Kuranda's shop keepers and hotel operators were early providers of culinary delights for tourists and locals, with E. Hunter of Fitzpatrick's Hotel manufacturing his "far famed Kuranda Lemon Juice, Hunters Sauce and Mango Chutney" (Cairns Morning Post, 1899 (1)).

Tourist activities based on Barron Falls, Barron Gorge and the surrounding rainforest were established. Paths were cut to several viewpoints such as O'Malley's Chair, named after a well-known politician, Lady Robinson's Lookout, and Governor Godwin's Lookout. Adventurous tourists could climb 700 feet down to the base of the Barron Falls using a long series of steps hewn into the face of the falls (*Cairns Argus,* 1895). Today we would call this adventure tourism.

Another adventurous activity was descending to the base of the falls from Dean's Lookout, which presented a different view of the Barron Falls for visitors. This lookout was named after F.H. Dean, who owned part of the Barnwell property in the 1930s. Located in the bed of the river below the second falls, it was accessed using a system of ropes and poles and took 25 minutes to descend (*CP,* 1929). This lookout was rendered unusable by the construction of the Barron Falls Hydro Scheme in the 1930s.

Romantic, rainforest-based attractions began to appear. One of these was 'Fairyland', established in 1907 by John Dick, it was located upstream from Kuranda. Fairyland was accessed by visitors alighting from the

train at Fairyland siding. There they 'cooeed' the boat and Lorna Dick rowed over to transport them across the Barron River to a little creek emerging from a tunnel-like opening in the undergrowth. Information on the rainforest plants was provided as visitors followed the paths to the 'Fairy Bower', where tea was served at tables covered with snowy white cloths (Tramp, 1931). 'The Maze', located on the Barron River, opposite the Kuranda Hotel, offered a similar experience.

Another popular attraction was Dodd's Butterfly Museum. Known as the 'Butterfly Man of Kuranda', Frederick Parkhurst Dodd was a well-regarded naturalist. His Kuranda collection was considered one of the finest anywhere in the world, containing over 5,000 specimens. Especially memorable for visitors was the use of more than 500 delicate little orange tinted moths to print Longfellow's well-known verse: *"And whenever the way seemed long, / or his heart began to fail / she would sing a more wonderful song, / or tell a more wonderful tale"* (McLean, 1943).

Kuranda was also known as the "Sanatorium of the North." By 1915, Kuranda was one of the State's health resorts (QGIB, 1915), which also included Beachview in Millaa Millaa and the CWA Holiday House at Ravenshoe, by the 1930s. Improving one's health was an important motivation for travel in Australia and worldwide prior to 1900, and heading to the mountains for the summer was not uncommon. Indeed, as late as the 1950s and 1960s a small number of tourists was spending the winter at Fitzpatrick's Hotel, Kuranda, and returning south in the summer (Thorp, 2005).

Some attempts to capitalise on Kuranda's health reviving reputation were made. In 1892, the 'Glencairn Sanatorium' was opened for those seeking the health benefits of Kuranda's invigorating air. Established on G.R. Mayers' Glencairn Coffee Plantation, it was a substantial two-story building measuring 45² feet excluding verandas. It comprised 22 rooms including a 22 x 22-foot dining room. (*CP,* 1893 (2)). By 1893, Mayers' was advertising for someone to lease the Sanatorium (*Queenslander,* 4 February 1893). It is unclear for how long Glencairn Sanatorium operated.

Post-World War II saw the decline of some tourism ventures that had sustained the township. The cruise boats which had brought many of the tourists to Cairns were slow to return to their pre-war schedules. Increased ownership of cars became commonplace and tourists became more adventurous as they explored the Atherton Tablelands independently, greatly aided by the upgrade of the Cairns to Kuranda Range Road during the War. Visitor numbers to The Maze and Fairyland had been declining prior to the War and came to a standstill during the War years when the railway was virtually commandeered for military purposes. This coupled with a change in tourist taste, from viewing the rainforest in romantic terms to a more ecological or scientific perspective, led to their decline (Thorp, 2005).

17.1.1.1.6 Indigenous tourism and background

Along with the rainforest experience, tourists in Kuranda were also curious to see firsthand the local Aborigines camped on the outskirts of Kuranda. Prior to 1913, when Aborigines were removed to the nearby Mona Mona Mission, tourists visited Aboriginal camps near Kuranda "to buy for a few coins, a boomerang or a woven basket" (Henry, 1999).

By this time, European pastoral, mining, agricultural and associated settlement activities had had a profound effect on the Djabugay cultural landscape. European clearing activities, mobs of cattle, ploughs, fencing of properties, cutting of tracks and the construction of the Cairns to Herberton Railway led to a breaking of Djabugay spiritual links with the environment and disruption of their food supply. Such was the disruption for the Kuranda people that Myola Township was being used as a food distribution point by 1885 (Bottoms, 1999).
From 1960, tours to Mona Mona Mission were available to the travelling public. However, these were not encouraged by the industry and were generally by arrangement only. The tour of Mona Mona Mission, near

Kuranda was a weekly tour combined with a tour of the 'Maze' at a cost of £2/6/-. Visitors could experience boomerang throwing and "other exhibitions of native culture and handicrafts" (QGTB, 1960).

Systematic removal of the Djabugay people to Mona Mona Reserve, located on Flaggy Creek approximately 25 kilometres from Kuranda occurred from 1913. The word 'Mona Mona' comes from the Djabugay word for Flaggy Creek, munu-munu (Bottoms, 1999). The Mission was established by the Seventh Day Adventist Church and was existence until 1962, when it was closed for the construction of a water supply for Cairns; a project that never went ahead.

Prior to 1913, dispossessed local Aborigines would have congregated in camps on the outskirts of Kuranda, or at Myola, a traditional village located five kilometres from Kuranda.

The reasons for the establishment of Mona Mona remain unclear. Bottoms (1999) reports that by 1900 relations between the Djabugay people and the Kuranda settlers were 'relatively amicable', with many being employed by local settlers particularly to pick coffee between 1896 and 1900. A report by the Chief Protector of Aboriginals in 1912 indicated that the Djabugay people around Kuranda were in good health and free from alcohol and opium addiction. However, one year later, in 1913, the year that Mona Mona was established, the Djabugay were described as fringe dwellers living in a "… demoralised state, being steeped in tobacco, and when they can procure it, opium, morphia and alcohol…" (Bottoms, 1999).

It is difficult to account for their slide into such dismal circumstances in the space of 12 months. Resistance activities undertaken by the Djabugay people may have contributed to the establishment of the Mission with reports of spearings at Middle Crossing (Kuranda) and the murder of George Hobson, a Myola farmer, in 1889. The collapse of the coffee industry in the early 1900s, an industry which employed many local Aborigines, may have also impacted.

The closure of the Mona Mona Mission in 1963, due to the construction of a dam on Flaggy Creek saw the Djabugay people dispossessed of their land and homes again. The people were given no choice but to leave. Local police threatened to remove them to the coastal community of Yarrabah if they refused to leave on their own (Bottoms, 1999).

Today, most Aboriginal people live in small settlements along the Barron River at Kowrowa, Mantaka, Koah and Oak Forest and some have returned to the Mona Mona Mission site (Henry, 1999).

17.1.1.1.7 Hippies and Alternative Lifers arrive in Kuranda

In the late 1960s and 1970s Kuranda underwent a demographic change with the arrival of new types of residents: Cairns people escaping the heat and bustle of Cairns to live on the mountain and commute daily for work; alternative life-stylers, who brought new ideas and artistic talents; and hippies (Humston, 1988). The early hippies were aiming to escape the complexities of the modern world and arrived in Kuranda to find themselves often at odds with established residents. They established communes and 'tenancies in common,' which housed groups of people, many lasting no more than a few months or years.

Some Kuranda residents welcomed them, as they could sell them otherwise unsaleable, unproductive land. Other landholders, particularly those adjacent to them, were not so enthusiastic. One Myola farmer recalled:
"… Clusters of toadstools that had been disturbed in a paddock that 'hippies' had been through… [going on to report] … a young girl was found in a distressed condition on a local road. She told authorities she had eaten 'mushrooms' from a Myola paddock…" (Henry, 1999).

In part due to the influences of these alternative residents, Kuranda changed from a small, rural town based on agriculture, timber, sawmilling and some tourism, changed to having a far greater focus on tourism and lifestyle.

17.1.1.1.8 The Kuranda Markets

The Kuranda markets started as a periodic community event organised by the newcomers outside the monetary economy. There, stall holders bartered among themselves, evolving to become a privately-owned tourist attraction in 1986 (Henry, 1999).

Between 1971 and 1978, the markets were held in different backyards on a periodic basis to allow the "bohemians, hippies, drop-outs and beachcombers to remain relatively independent of shop bought goods" (Henry, 1999). In the mid-1970s, a lease holder at the Honey House complex and others decided to run regular Sunday markets behind this complex. Kuranda's business owners could see the economic potential of Kuranda's image, as being a haven for drug smoking hippies' and 'weirdo alternative life-stylers' attracting visitors to the town (Figure 17-27) (Henry, 1999).

Figure 17-27: The Kuranda Markets, 1978. Hudson, 2003.

Inevitably, the popularity of the markets brought stall holders from outside Kuranda and the product mix began to change. Today, there are two markets in Kuranda, the 'original Kuranda Markets' and the 'Heritage Markets', a situation brought about by a set of complex circumstances beyond the scope of this study. However, this is best understood in terms of tension between those who wanted to commodify the markets and Kuranda itself for the tourist dollar, and those who did not (Henry, 1999).

Some significant tourism attractions were opened in the late 1970s and 1980s, Rainforestation in 1976, and the Butterfly Sanctuary and Tjapukai Dance Theatre in 1987. These along with the markets, the train journey and its location in the rainforest were major drawcards to Kuranda.

17.1.1.1.9 Tourism in the 1990s and beyond

In the 1990s, the vibrancy of the tourism industry and the nature of Kuranda itself were challenged. Skyrail opened in 1995, Tjapukai was relocated to Smithfield in 1996 and Rainforestation started providing increasingly sophisticated tourism experiences. By this stage, tourists were being conveyed to Rainforestation for the day to experience the Koala and Wildlife Park, Army Duck rainforest tours and the Pamagirri Aboriginal experience, without venturing into Kuranda proper (Le Page & Co., 1997).

The Tjapukai Dance Theatre was a significant employer of Kuranda Aborigines. At its peak, the show was performed 17 times per week. Aboriginal staff fulfilled reception and administrative roles along with backstage lighting and sound. The theatre was a source of great pride and belonging for local Aboriginal people. It was also an important gathering place. A great sense of loss was experienced when it moved to its current Smithfield location (Henry, 1999).

The closure of the Tjapukai Dance Theatre coincided with the opening of Skyrail. This cableway runs from the foot of the range crossing through World Heritage listed rainforest and the Barron Falls National Park before reaching Kuranda. Protests against the construction of Skyrail were strong with marches and blockades. Environmentalists and Djabugay joined forces to protest over issues such as damage to rainforest and the granting of leases in National Parks (Henry, 1999).

Kuranda was being 'loved to death' with over 700,000 visitors in 1992. Infrastructure was struggling to keep up with the visitor numbers (Henry, 1999). Kuranda residents were feeling concerned about their 'place' and 'home' and powerless against the forces of development. Studies, strategic plans, transport management plans and reports were commissioned to 'find Kuranda's future' and its 'identity', to be factored into future development and management of the township (Henry, 1999).

Today, Kuranda still reflects its colourful past with the remnants of early settlement evident in the built environment and the arts, craft, music and traditions of the hippies and alternative life-stylers. A greater variety of attractions and activities are available for the tourist including the Venom Zoo, Birdworld and Riverboat tours. Tourists continue to experience the rainforest using walking tracks such as the Jum Rum Walking Track and the Rainforest Canopy Walk to the Barron Falls, along with walking tracks to Wright's Lookout, Glacier Rock and Barron Falls.

The Kuranda markets continue to draw tourists and while there are fewer fruits and vegetables on sale, talented artists continue to make and sell their artworks at the markets and in local shops.
Like other towns across the Atherton Tableland discussed in this study, Kuranda will continue to determine its own future.

17.1.1.1.10 Myola Railway Camp, Township and Timber Siding

Myola came into being with the news that it was to be the terminus of the second stage of the Cairns to Herberton railway. The Railway Camp was located approximately 4.5 kilometres from Kuranda while the Township of Myola was located around 1.5 kilometres further along the line.

As the railway got closer, Myola became a busy little place. A camp was established to house the workers, and some of their wives and children. Ephemeral in nature, these camps usually had at least one hotel, a general store and a boarding house where meals were prepared for the single men (Hudson, 2003).
The arrival of the railway at Myola in 1891 appears to have been met with frustration at the absurdity of Railway Department actions. The Department declared Kuranda as the terminus of the railway, despite

Myola being designated as such. The train dropped passengers and goods at Kuranda before proceeding to Myola to turn the train around for the return journey. Passengers and freight were not permitted to embark the train at Myola and were required to walk behind the train, along with pack horses carrying goods for transport, along the track to Kuranda to board the train for Cairns (*CP*, 1891 (2)). It was not long before the Railway Department changed its arrangements to accommodate the travelling public located beyond Kuranda at Myola.

Figure 17-28: Site of Myola Railway Station, Hudson 2003.

Apparently, because of the Railway Department's decision to make Kuranda the terminus, a substantial railway station building was not constructed at Myola (Figure 17-28). Despite its shaky start as a passenger and freight conveyor, Myola and its residents began to reap the benefits. Travelling became easier. Railway Department records showed that passenger movements, excluding season ticket holders, from the Myola siding from 1895 to 1935 numbered 25,570, an average of approximately 690 passenger movements per year (*V&P*, 1896 – 1935).

Railways were a magnet for development, particularly the construction of hotels. The Second Section of the Cairns Railway was famous for its numerous hotels along its length and it was no different as the line approached Myola. The most substantial and long-lasting hotel to be constructed was George Walton's hotel, Walton Arms, located half a mile before Myola railway siding. By 1891 the *Cairns Post* (4) was declaring the Walton Arms a little township of its own account. By then, Walton was carrying out extensions to his hotel due to the large numbers of visitors he was receiving. The Walton Arms comprised a

large detached building with wrap around verandas similar to George Walton's establishment in Cairns, the Railway Hotel. Along with several small detached cottages to accommodate families, a large dining room was added to the original building. Butter, milk, eggs, pork and beef were produced onsite on ten acres, with local farmers supplying additional produce (*CP,* 1891 (4)).

As was common in small settlements of the day, hotels functioned as centres of business and social centres. The Walton Arms Hotel appears to have filled at least some of those functions. Dr Dobie, the Surgeon for the Third Section of the railway, held twice weekly clinics, including gynaecological clinics at the hotel in 1891. Prescriptions were dispensed at a dispensary adjoining the hotel (*CP,* 1891 (6)).

Liquor licence records indicate that there were at least two other hotels at Myola. These included the Hand and Heart Hotel, licenced to W. H. Trewern (*CP,* 1891 (7)) and Peter Byrne's, Imperial Arms Hotel (*CP,* 1891 (8)). Byrnes' Imperial Arms was located on government land at the Railway Camp and was described as comprising one bar, a four-stalled stable, two sitting rooms and six bedrooms exclusive of those required for himself and his family (*CP,* 1891(9)). Like the Walton Arms, the Imperial Arms facilitated local business activities. Byrne was also involved in gold mining on the Clohesy River Gold Field near Koah. As one of the owners of the Clohesy River Quartz Crushing Company, he was placed in liquidation in 1897 (*Cairns Argus,* 1897 (1)).

17.1.1.1.11 The Township of Myola

In 1889, Myola Township was surveyed. It comprised 43 town lots ahead of the arrival of the railway in 1891. Little is known about the township but its general stores were described by one visitor as "…trade holes or shanties…" (Bacchus Marsh Express, 1893). Records indicate that at least three stores were established as the railway neared Myola. As was common with ephemeral railway townships, two storekeepers were in liquidation within a couple of years. One, Michael Hearney, is reported as having liabilities of £420 (Queenslander, 1892). The other storekeepers, Michael Ganey and John McEllenny, trading as Ganey and McEllenny were arraigned in the Cairns Magistrate Court in 1892. Court reports indicate that having been adjudicated insolvent, they were preparing to leave Queensland without paying creditors monies owed. They were declared insolvent (Northern Mining Register, 1892). A third storekeeper was Alexander Shearer, selector of one of the Barnwell properties. Land Agent reports indicate that by 1892, Shearer had opened up a store at Myola, while still residing on Portion 22v. Shearer's wife ran the store throughout 1893 and it would appear that it closed after that (QSA, LAN/DF 1059: Farm 251).

Myola did thrive for a brief period. A few businesses established including a Forwarding and Commission Agent, P. Deare, in 1891, (CP, 1891 (10)) along with well-known Cairns General Merchant, G. R. Mayers and Co. (CP, 1891 (11)). Small business opportunities available to "men with small capital" included an established butchering business located at the Railway Contractors Camp. This comprised all plant and equipment to process bullocks, pigs and sheep, a piggery and a grazing paddock (CP, 1891 (11)).
As construction of the railway moved toward Mareeba, Myola's fortunes began to decline and by 1893, a local reporter offered the following description:

> "The township … had a season of prosperity, but now other kings' reign in Israel who know not Joseph. I am afraid the allotments or many of them sold at Government Land Sales are now hardly worth the Divisional Board rates. During its day George Walton's Hotel had a lively time. George always catered for visitors on the same style for which his Railway Hotel in Cairns is famous…. The hotel is still kept on, and it is yet the resort that visitors… make a beeline for when visiting the district. In conjunction with Kuranda, Myola has a good extent of settled agricultural and timber lands at the back…" (Cairns Argus, 1893 (1)).

By the 1920s, most of the 43 town lots in Myola had been leased to surrounding farmers for timber-getting and agricultural purposes. By 1936, the Land Department considered that the Town of Myola had no prospect of development as a town (QSA, State Lands Asset Management. Town of Myola. L0-09/73: L071-L073, Box 22). Some town lots were taken up and used for agricultural purposes including the cultivation of pineapples in the mid-1950s and avocados in the mid-1970s (QSA, APL 20816 D/0 (SL00078).

Despite the demise of Myola Township, the railway continued as an important siding for the transport of agricultural goods and timber.

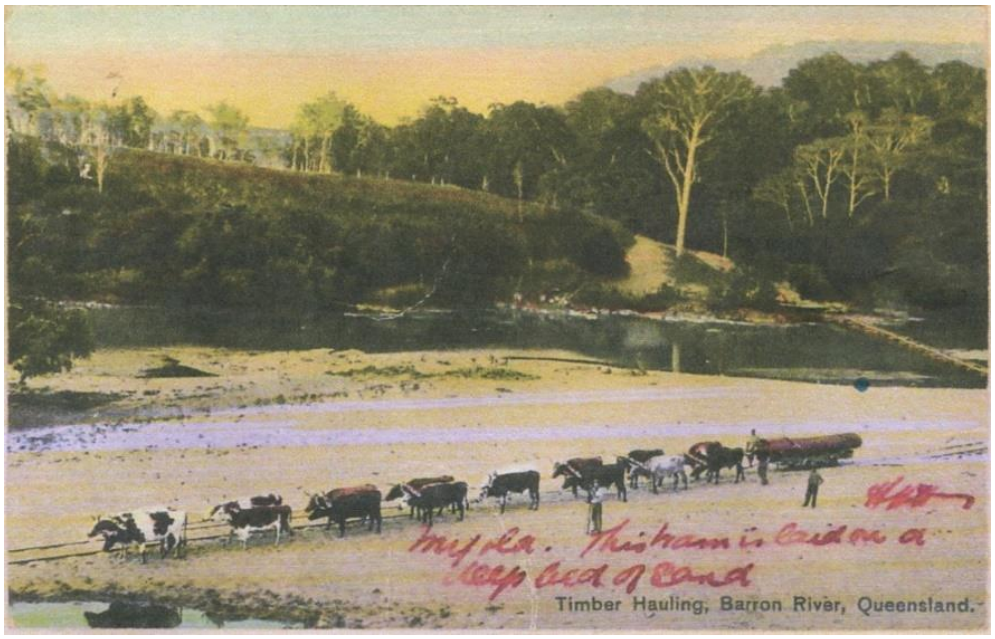

Figure 17-29: Hauling timber across the Barron River, Myola c 1912, QSA: LAN/AZ262.

Much of the timber railed from Myola was sourced from the northern side of the Barron River. In the early 1900s a two foot, 6-inch tram line was constructed across the Barron River to convey Hickory and other timbers across the sand bed of the river, and up and under the railway bridge on the Kuranda side of Myola, and then into the Myola railway yards (Figure 17-29). In 1906, the trestle bridge was washed away. It was rebuilt by W. Marriott and J. Ray. After being washed away again in 1910, it was rebuilt by Mr. Ray. The tramway was washed away once more in a subsequent year and was never rebuilt (*CP,* 1933 (2)). Subject to frequent flooding of the Barron River, the tramway was often buried and the Works Department considered installing an aerial ropeway across the Barron to transport timber, similar to that built by John Moffat at Irvinebank to transport ore across deep gullies (QSA, LAN/AZ 262: No. 211, Myola Crossing Works).
This never occurred. However, with Cairns Timber Co Ltd.'s interest in the area, a low-level bridge was built across the Barron River at Mantaka in 1934 with the aid of voluntary labour from local farmers. The bridge allowed access to hickory, kauri, oak and secondary timbers in the area between Mantaka and Myola (*CP,* 1934 (1)).

In 1936, a flat ramp for general loading purposes was installed and repairs were made to the siding's shelter shed (*CP,* 1936 (1)). Cattle yards were erected at the siding at some point with materials supplied by locals and the Railways Department carrying out the construction works. By 1959, the yards were in a deteriorating condition requiring considerable repairs. These were carried out by local graziers G. Cannon and K. Atkinson (QSA, Works & General, 61.1531.1 to 61.1587.1, Box 36: Accommodation, Myola). It is unclear when this railway siding was closed.

17.1.1.1.11.1 *Farming at Myola*

Agricultural farms were taken up in the Myola area with its announcement as the terminus of the Second Stage of the Kuranda to Herberton Railway. Land Department files indicate that land in much of the Myola area was "… all scrub…the soil a rich loam and well-watered [and timbered with] beech, hickory, kauri pine and bean tree…" (QSA, LAN/DF 1054: Farm 145). Much of the clearing was undertaken by individual farmers but Land Reports indicate that South Sea Islander labour was used on at least one Myola farm (QSA, LAN/DF 1054: Farm 146). The extent of this is difficult to gauge.

Like farmers across the Atherton Tablelands, those in the Myola area, practiced mixing farming experimenting with crops such as sugar, maize and tobacco and carrying a few dairy cattle and pigs. Tobacco was trialled in nearby Mantaka during the 1930s with good results and at least one farmer, F. Wust, planted 25 acres of tobacco (CP, 1933 (3)). Pasture was grown to graze cattle and the horse and bullock teams associated with the timber industry. Coffee was an early cash crop and looked promising as did dairying and the growing of pasture for seed. The growing of molasses grass and sugar cane to feed cattle and for seed was a common practice in the Myola area with some Myola farmers extolling its virtues in the press. It was seen as the answer to pasturing poor soils, able to withstand extremes of heat and cold and as hay for cattle in dry periods (Queenslander, 1931). By 1943, a few Myola farmers, including Veivers and Bartley were selling 'government tested' seed for 2/6 per pound (CP, 1943).

Citrus cultivation was established by most early farmers, largely for domestic purposes. Commercial cultivation appears to have been carried out by R.R. Veivers and J. Bartley in the 1930s (CP, 1936 (1)). By the 1940s Veivers appears to have been one of the largest citrus growers in the Myola area with 150 orange, mandarin, grape fruit and lemon trees bearing fruit (CP, 1942). Damage caused by fruit fly and orange moth infestations regularly spoiled ripening fruit (Townsville Daily Bulletin, 1935).During the 1950s, Alfred Street's Fernhill Coffee Plantation was purchased by two Englishmen. Renaming it Mountain Grove, it was planted as a citrus orchard. Citrus was cultivated on this property until 1974 until it was purchased by the CaPTA Group and Rainforestation was developed (Henry, 1999). Citrus proved to be a reasonably successful crop for some farmers. During the early 1980s, 40 hectares of citrus were being cultivated in the Kuranda and Koah areas (Hardman, 1982). By 2011, the area under cultivation in the Mareeba Shire Council area had substantially increased to 402 hectares across 250 farms (DAFF, 2011). It is not clear what proportion was grown in the Kuranda and Koah areas.

The area's comparatively high rainfall encouraged the planting of tropical fruits such as bananas, paw paws, mangos, granadillas and pineapples. Pineapples were cultivated in commercial quantities by the early 1890s. The extent of pineapple cultivation beyond that for domestic use is not clear but by the 1930s, F. Wust was growing commercial quantities of pineapples with 200 dozen being railed to Cairns for shipment south (*CP,* 1933 (3)).

As noted earlier, coffee was established in the late 1880s by a few early selectors on the Atherton Tablelands, most notably Alfred Street at Kuranda and George Windhaus on the southern Tableland. As early as 1893, it was touted as the 'next best thing' for the Atherton Tablelands (*Cairns Argus,* 1893 (2)). By 1897 there were between 40 and 50 farmers cultivating between one and ten acres in the Kuranda area (*Cairns Morning Post,* 1897 (2)). The estimated crop for 1900 was between 15 and 20 tons (*Cairns Morning Post,* 1899 (3).

By 1899, the Cairns Coffee Growers Association was formed. Open only to coffee growers, it held its inaugural meeting in Kuranda. Meeting minutes indicate that the meeting was well attended with at least 12 coffee growers from the Myola area present, including: Thomas Haren, R. W. Warren, W. A. Hannam, C. Story, James Hamilton, G. Tenni, M. Tenni, W. A. Mayer, G. R. Mayer, J. Malcolm, W. A. Hannam and R. Sturt (*Cairns Morning Post*, 1899 (3)) (Figure 17-30). Two of these growers, Thomas Haren and R.W. (Bob) Warren cultivated coffee on the Barnwell property.

Figure 17-30: Mayer's Glencairn Coffee Plantation, c. 1900. State Library of Victoria: H2014.1013155.

The most prominent coffee grower in Kuranda was Alfred Street who grew coffee for approximately 20 years on 'Fernhill' (present day Rainforestation). Coffee growers supplied coffee beans to Alfred Street for marketing under his "Barron Falls" brand. By 1897, the coffee industry had developed to such an extent and optimism was such, that the "Myola Coffee" brand was developed and marketed by local merchants Walsh & Co *(Cairns Morning Post,* 1897). Alfred Street used Aboriginal labour to harvest his coffee and in 1911 was paying 2/- per week with food and clothing. By this stage, Aboriginal labour was becoming increasingly difficult to source (*Bundaberg Mail,* 1911). It is likely that other coffee producers in the area also used Aboriginal labour along with South Sea Islanders (Figure 17-31).

Figure 17-31: Workers, including South Sea Islanders, on coffee plantation, Kuranda, c. 1900. JOL: 129808.

Coffee declined as a commercial crop largely because of the high labour costs of harvesting the beans and competition from imports of cheap Brazilian coffee. Only 32 acres remained in 1917, and soon after coffee production ceased (*V&P,* 1917). Low temperatures lead to crop failures in some years and this also contributed to the industry's demise (*CP,* 1921).

Coffee became viable again when experienced coffee producers from East Africa migrated to the Atherton Tablelands in the 1970s. The availability of suitable land in the Mareeba-Dimbulah area along with the development of mechanised cultivation and harvesting methods has allowed the industry to expand to the point where it is now one of Australia's premier coffee producing areas. In 2005, ten growers produced approximately 600 tonnes per annum (Tablelands Research and Consultancy Services, 2007). It remains a niche product with seven farms on the Atherton Tablelands producing 323 tonnes in 2011 (*DAFF,* 2011). Today no coffee is produced in the Kuranda and Myola areas.

Apart from coffee, few farmers grew sugar in the Kuranda and Myola areas. Alice Jane Markham and her husband E. M. Markham thought the future of the area was in the cultivation of sugar. The Markham's arrived in Myola after owning hotels in Almaden and Mungana, the Barron Valley Hotel in Atherton and the Strand Hotel in Cairns (*CP,* 1953 (2)). By 1924, their 'Clifton Farm' at Myola was supplying an improved sugar variety to local farmers for cultivation (*Northern Miner,* 1924). It is unclear how successful their attempts to encourage the industry in the area were. In 1925, Markham appears to be the only farmer in Myola growing sugar under quota for the Mulgrave Mill. By then, they had 12 acres under cultivation (*CP,* 1935 (1)), increasing to 25 acres by 1935 (*CP,* 1935 (2)). Sugar was cultivated on this property until 1938 (*CP,* 1938 (2)) when it was sold to the Hargreaves Brothers who were also cultivating sugar (*CP,* 1946 (1)).

The Department of Primary Industries established an isolation plot, known as the Hargreaves Brothers Propagation Plot, at Myola in 1944. Hargreaves was a registered sugar grower and was provided with free sugar plants and assistance with planting. Various sugar varieties were trialled looking at growth and stand

in this part of the Tablelands (QSA, Bureau of Sugar Experiment Station Files: 20778: Isolation Plots Mossman, Myola, 1944 – 1976, Box 22). In 1973, the Leaf Scald Strain Environmental Trials were conducted, concluding in late 1975 (QSA, Bureau of Sugar Experiment Station Files: 20778: Project Repeat Leaf Sealed Environment Trial, Myola, 1973-1975, Box 69).

Another important industry for the region was dairy farming. By the 1930s, a few Myola farmers had established dairy farms and were supplying milk to Cairns. The most important dairy farmer in the Myola area was A. J. Markham, a prominent sugar grower in the Myola area. By 1931, she was improving her herd with the addition of 20 head of Illawarra Shorthorn Dairy cows from the Malanda area. Ms Markham soon became Myola's largest supplier of milk to Cairns. (CP, 1931 (1)). By 1938, dairy farmers in Kuranda, Myola and Mantaka were sending consignments of milk, twice daily, by rail to Cairns (CP, 1938).

There were a few efforts made by local farmers to establish a butter factory. One by R.W. (Bob) Warren, one of the early farmers on the Barnwell property in 1909, and another in the 1930s. Keen to see the dairy industry establish in the Kuranda district, Bob Warren wrote an impassioned "Plea for the District," in a letter to the Editor of the Cairns Post (1909) in his capacity as Chairman of the Cairns – Atherton Dairy & Ice Co, pleading the Company's case and for the survival of the dairy industry:

> "… I am writing to you for some space in your valuable newspaper to try and raise some financial sympathy and support for the [Cairns-Atherton Dairy & Ice Co.] … This company was formed some four years ago to purchase the old Cairns Butter Factory. We turned it into a cooperative company and after struggling for that time we now find ourselves unable to afford the payments falling due. The government lured us on with promises to lend us £2,000, which would have paid all our debts to within £100… there have been thousands spent in this district in the purchase of cattle, sheds, dips and machinery and if we lose the factory, all is lost, as the landholders, as I understand, do not intend to run it unless some help arrives.

The Government could well have done it seeing that sales of timber and land in the Atherton district alone approach half a million sterling, and again since this factory has been in existence, settlers have been attracted from other states to go into the dairying business. The value of the land has increased by at least £1 an acre and our turnover by over £3,000 per year… there will be an extraordinary meeting held on 3rd January, at 2:30 o'clock of shareholders to consider our position, and if it is possible to arouse some enthusiasm by then… If you can impress our landholders with the necessity of keeping the industry going… you will have earned the gratitude of every person in the district…".

Warren's plea for the district and the industry apparently fell on deaf ears.

Despite dairy farms being sold off (CP, 1922) and the industry being in decline by the early 1920s, another attempt was made to establish a butter factory at Kuranda in the 1930s. F. H. Dean, another Barnwell property farmer, keen to capitalise on the electricity supplied by the Barron Falls Hydro Scheme (1935), made another call for the establishment of a butter factory in Kuranda (CP, 1932). A few meetings were called but were poorly attended. Coupled with the decline in the industry and a factory system which did not allow farmers to rear calves or pigs (Northern Herald, 1934 (1)), it is not surprising that there was a lack of interest in establishing a butter factory.

With the demise of the dairy industry, many farmers continued mixed farming growing crops such as pasture seeds as noted above and transitioning into or increased cattle production. There is little documentary evidence to indicate the level of cattle production carried out in the Myola area. However, the timber industry was thriving during this period and it is likely that some landholders were involved in

both the raising of bullocks and horses for the timber industry, as well as cattle and pigs and the cultivation of crops.

Stock movement reports contained in newspapers of the day indicate there was regular movement of cattle and horses by rail and by droving, to and from Myola and the saleyards at Mareeba. Well established farmers such as Markham and Bartley were purchasing bullocks and cattle and transporting them to Myola in the 1930s (CP, 1930 (2); Northern Herald, 1934 (2)). Zebu cross steers were bred on at least one property, with a pen of them being sold on account of C.V. McDougal, Myola in 1954 (Townsville Daily Bulletin, 1954).

17.2.6 The Barnwell property

17.2.6.1 Introduction

Until recently, the former Barnwell property comprised of lots: L22 N157227; L20 N157423 and L1-2 RP 703984; and L17-18 N157 227, amongst others. These lots were originally opened-up for agricultural selection in the 1890s following the selection of Myola as the terminus of the second stage of the Cairns to Herberton Railway (Figure 17-32).

Historical Title Searches and Land Department files indicate that, upon selection, at least five agricultural farms (AF) were established: AF 154 on Portion 17v; AF 214 on Portion 18v; AF 192 on Portion 21v; unknown farm number on Portion 20v; and AFs 145 and 251 on Portion 22v. Over time, subdivisions occurred on the properties and adjoining properties, altering their configuration and increasing their size through the purchase of adjoining lots. Each of the early selections will be discussed below; indicating the patterns of land use, location of early home and cultivation sites, where known, as well as changing ownership patterns.

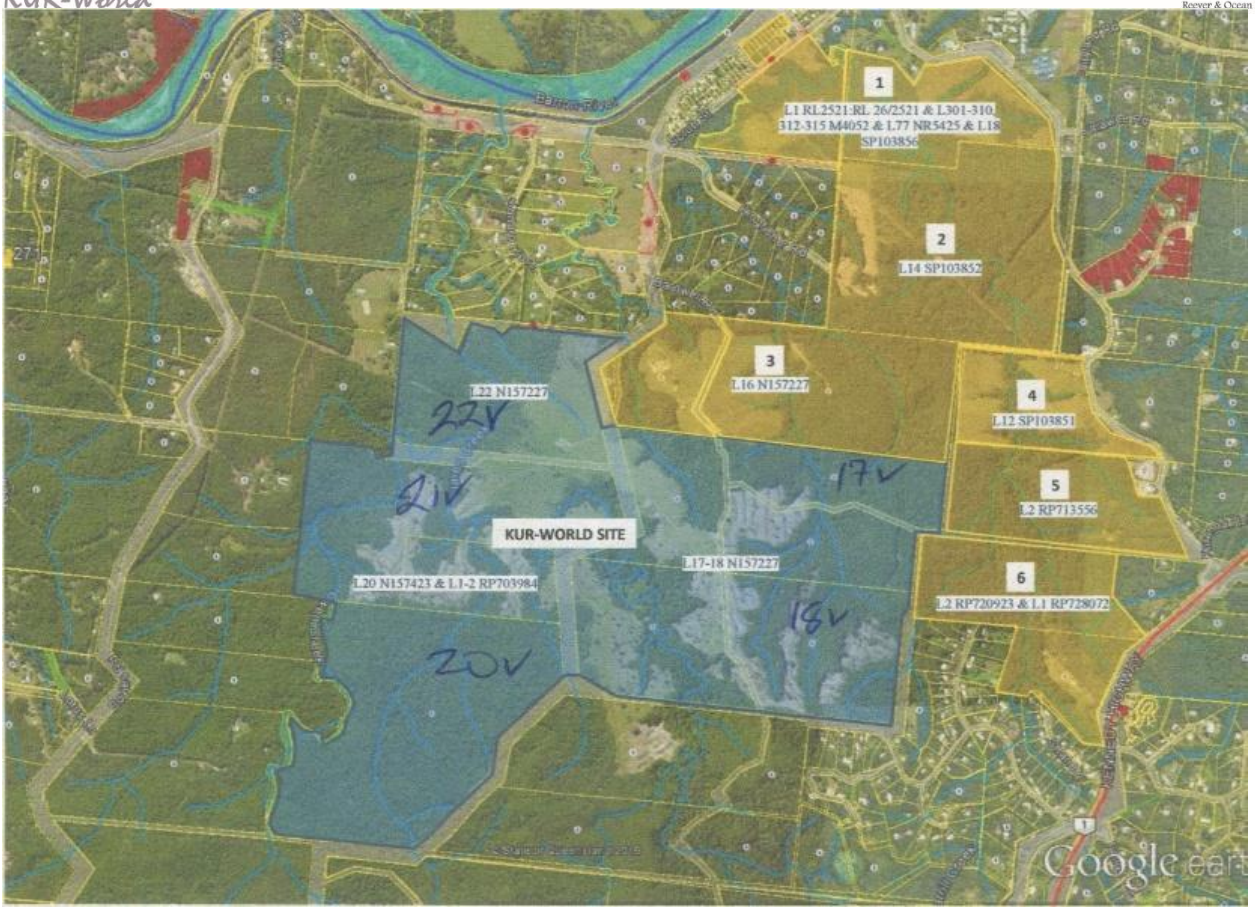

Figure 17-32: Site map showing approximate location of boundaries of original agricultural selections, 1890s.

Portions 17v and 21v were selected as separate agricultural farms in the 1880s. By the mid to late 1890s, both had been purchased by the Warren family. These Portions will be discussed individually up until the date when they were purchased by the Warrens, and thereafter discussed together.

Portion 17v, the site of the present homestead, was selected in October 1886 by John Russell, a bush carpenter. It comprised 149 acres. Land Agent reports indicate that by 1891 considerable improvements had been made to the property:

- A house measuring 24 x 14 feet containing two rooms built with sawn timber and an iron roof, erected on blocks two feet above the ground. Value £60.
- Fifty acres of scrub felled and burnt off and grass planted. Value £350.
- Stockyard, killing yards and gallows. Value £30.
- Pigsty and yards. Value £15.
- One hundred chains of fencing, part split post and two rail and part split post top rail and two barbed wire. Value £100.
- Fifty orange, lemon and citron trees. Value £25. (QSA, LAN/DF 1054: Farm 154).

The Land agent further noted that the cleared land was under cultivation, growing potatoes, pumpkins, fruit trees and pasture grass. Mr Russell was granted freehold title to Portion 17v in 1892 (QSA, LAN/DF 1054: Farm 154).

By 1895, this property had been purchased by Robert William Warren. Title was transferred to William Henry Warren in 1897, with freehold tenure granted in 1898. Warren made substantial improvements to both properties. He was an innovative farmer being an early and successful dairy and coffee grower.

Portion 21v, comprising 159 acres, was selected by William Boyle in June 1887 (Figure 17-32). Land Agent reports indicate that the property was never occupied, and no improvements were carried out leading to its forfeiture in 1889 (QSA, LAN/DF 1056: Farm 192). No further information was available in Lands Department files.

Portion 21v was taken up by R.W. Warren at that time. In 1901, that property, along with Portion 17v was subdivided into two lots, Subdivision 1 and Subdivision 2 (DNRM, Deed of Grant N 6208: Vol. 125, folio 28). In 1915, the Warrens began to sell the properties.

Subdivision 1 was purchased by Albert Veivers in 1917, transferred to Robert Albert George Veivers in 1933 and sold to William Henry Barnwell in 1955.

Subdivision 2 had a series of ownership changes in conjunction with Portion 22v, discussed below, and was purchased by William Henry Barnwell in 1936 (DNRM, Historical Title Search: 20349230).

In the 1890s, Bob and Annie Elizabeth Warren, purchased portions 21v and 17v. The Warrens established a coffee plantation on the property which they named 'Downtown Farm'. Mr Warren invented and built a coffee pulping machine (Figure 17-33). The *North Queensland Register* (1899) made much of his invention, describing it as being equal to the imported version of the machine but available at a quarter of the cost (£4 vs. £21).

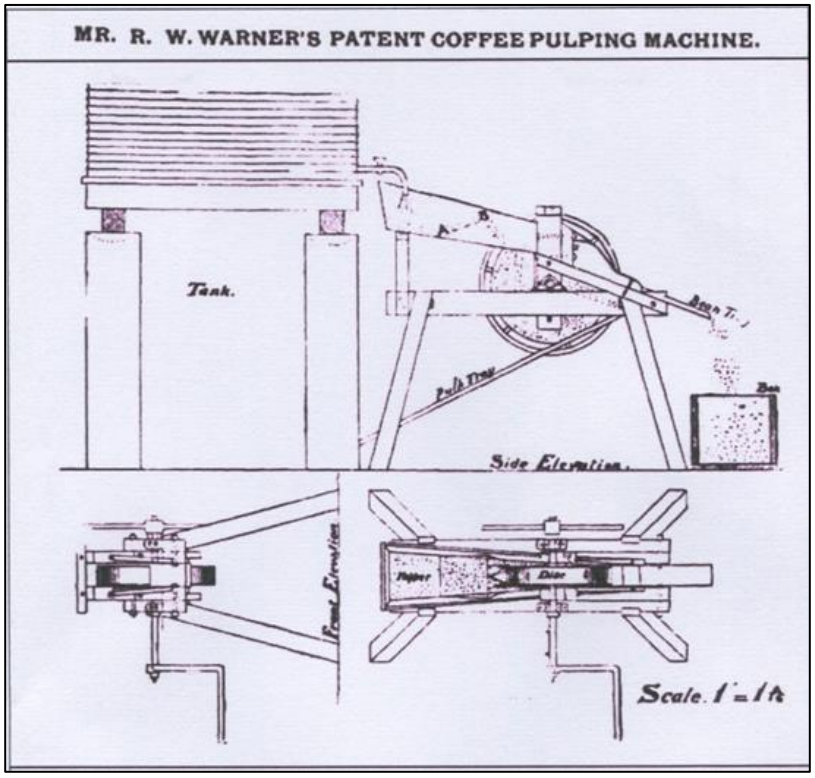

Figure 17-33: Coffee Pulping Machine. North Queensland Register, 1899.

Apparently, many of the coffee farmers purchased plans for the coffee machine and it was widely used by the Myola and Kuranda coffee growers (Humston, 1988).

As indicated earlier, Bob Warren was one of the early dairy farmers at Myola, and along with A. J. Markham, was one of the biggest suppliers of milk to Cairns. Both were keen to see the dairy industry established in the Kuranda district. Mr Warren made substantial improvements to his properties and dairy

herd, he had 83 head of pure bred Jersey cows (*Northern Herald,* 1914). Descriptions in local newspapers described his 212-acre property, Subdivision 2 of Portion 17v and Portion 21, as one of the "plums of the district" (*CP,* 1914 (1) (2)). Improvements included:

- Three paddocks each approximately 10 acres with permanent running water and cultivated with artificial grasses.
- Eight acres ploughed.
- Orange, lemon, mango and mandarin trees under cultivation.
- A concrete dip and draining yard.
- Machinery, including a Robey 5 horse power engine, a chaffcutter, corn grinder and tools.
- 10x12 foot dwelling, mounted on eight-foot blocks, built of oak and bean tree.
- Dwelling enclosed by verandas.
- Kitchen underneath the house (*CP,* 1914 (3)).

In 1914, Warren decided to sell his property. The Jersey dairy herd and bulls were sold separately to the farm. The property was passed in at auction with a reserve of £450 (*Northern Herald,* 1914), but sold in 1915 to Albert Veivers.

Portion 18v, comprising 158 acres, was selected in April 1888 by Thomas Haren. Land Agent reports indicate that by March 1890, improvements to the property included a house, clearing of scrub and cultivation. By 1892, some fencing had been carried out and maize, potatoes and bananas were being grown. In 1893, the Land Agent reports list the following improvements:

- A house constructed, 20 x 10 feet, comprising two rooms built with split slabs, a front veranda and a back skillion. Value £20.
- Kitchen built with split slabs. Value £15.
- Fifteen acres of scrub cleared. Value £120.
- Thirty chains of fencing valued at £24.
- Forty seedling fruit trees. Value £5.
- One outhouse used as a dwelling. Value £25.
- One stockyard. Value £10 (QSA, LAN/DF 1057: Farm 214).

Haren received freehold tenure of Portion 18v in April 1894. It is unclear how long this property was retained by Mr Haren and no further details were available in Lands Files or through historical title searches.

Portion 20v, comprising 160 acres, was taken up for agricultural selection in 1894 by Alexander Gordon and Alfred George Stevens, with the freehold title being obtained in 1901 (DNRM, Deed of Grant N 4097, folio 44). The title then passed to John Wilson Walton, licensee of the Walton Arms Hotel, Myola (*CP,* 1893 (1)) in 1903. Land files for this property were not located at Queensland State Archives and it is not clear as to what early agricultural activities were carried out on Portion 20v.

In 1934, the farm (Portion 20) was purchased by Frank Henry Dean. Dean worked for many years in the Railway's mobile post office in Cairns and Kuranda (*CP,* 1948 (1)).

Dean was a prominent member of the Kuranda community and frequently wrote letters to the *Cairns Post* highlighting issues of importance to the Kuranda area, pushing for improvements, such as the construction of the Kuranda to Cairns Road and the building of a road bridge over the Barron River (*CP,* 1930 (1)). He saw the advantages of the Barron Falls Hydro Electricity Scheme constructed in the mid-1930s, and encouraged government and settlers alike to grasp the opportunity of plentiful power to build a butter factory and a sawmill in Kuranda (*CP,* 1932) (*CP,* 1931 (2)).

Throughout his time in Kuranda, Dean purchased several blocks of land, apparently with the intention of milling the timber when the opportunity arose. North of the Barron River, he purchased two blocks of standing timber in strategic locations near the Barron River Hydro Electricity Scheme, and at McKenzie's Pocket, which he sold to Johnston's Sawmill in Cairns (*CP,* 1933 (2)). It is not clear from documentary evidence what agricultural activities were pursued by Dean on this property. It is possible that he milled the timber on the property during the 1930s. Following Dean's death in 1948, title transferred to his four children as tenants in common, who retained it until William George Barnwell purchased the property in 1970 (DNRM, Historical Title Search: 20815084).

Portion 22v, comprising 100 acres, was selected by William Wreford in August 1886. A Land Agent's report in February 1889 indicates that 12 acres of scrub had been felled but that Wreford was no longer in residence:
"Selector sold the galvanised iron off his buildings and cleared out disgusted with his farming experience. I do not think he will return to claim the selection" (QSA, LAN/DF: 141-164. Farm 145).

By April 1889, Portion 22v had been forfeited due to failure to pay rent for 1888. The property was offered for reselection and taken up by Alexander Shearer in October 1889. By 1892 a shelter had been constructed, clearing undertaken and fruit trees were under cultivation. The Land Agent was reporting that Mr Shearer and his wife had opened a general store at Myola, while still residing on the property, thereby satisfying occupancy obligations. The land remained unused but rental payments were made until 1894 when cultivation of the property began in earnest. Improvements were listed as:

- House measuring 24 x 12 feet, consisting of two rooms built with sawn timber, a front veranda and roofed with iron. The building was erected on blocks and floored. Value £50.
- Kitchen with value of £10.
- Twenty-four acres of scrub felled. Value £60.
- Fifteen chains of part two rail split and part two wire fencing. Value £6.
- Fifty-five fruit trees. Value £20.

Freehold tenure of Portion 22v was granted April 1895 (QSA, LAN/DF 1059: Farm 251. Cairns).

It seems that Warren purchased this property along with Portion 27v, on his western boundary, at some point after 1895, probably around the same time as purchasing 17v and 21v above. Alexander Shearer, like many others followed the construction of the railway as it made its way toward Mareeba. By 1895, Shearer held the liquor licence for the Diggers Arms Hotel at Koah (CHS, *Queensland Hotels and Publicans Index*). He held this until 1897 and as the construction of the railway progressed toward Mareeba, he made an application to have his license applied to the Barron River Hotel, at Biboohra. (*Cairns Argus,* 1897 (2)). It is likely that he sold Portion 22v to Warren around 1895 to pursue his other business interests.

Included in Warren's 1914 sale of Portions 21v, 17v and 22v, was Subdivision 3 of Portion 27v, located on the western boundary of Portion 21v (*CP,* 1914 (1)). As noted above, Subdivision 2 of Portion 21v occurred in 1901, and this along with Portion 22v was purchased by Herbert Edward Atkins in 1915. It is not clear as to what agricultural activities were undertaken by Atkins but he was quickly advising the Barron Shire Council that he was going to fell scrub on Portion 22v (*CP,* 1915).

Atkins retained ownership until 1920 when the property was purchased by Charles Thomas Heppel who retained it until his death in 1922. The property was transferred to James Spender (*CP,* 1923 (1)), who then put it up for sale. It was purchased by William George Bradley in 1923 who retained it until 1936 when it was purchased by William Henry Barnwell.

As outlined above, William Henry Barnwell progressively purchased the properties over a period of approximately 35 years:

- 1936: Subdivision 2, Portion 21v.
- 1936: Portion 22v.
- 1955: Subdivision 1, Portion 21v.
- 1970: Portion 20v, purchased by William George Barnwell, William Henry's son (DNRM, Historical Title Search: 20815084).
- As stated earlier, it is not clear from Lands Department files and title searches, when Portion 18v was purchased.

When William Henry Barnwell died in 1999, titles for all properties held in his name were transferred to Dawn Barnwell, William George Barnwell and Grace Harriman, as tenants in common. Upon the death of Dawn Barnwell in March 2014, title was transferred to William George Barnwell, Grace Harriman and the Public Trustee as tenants in common, before being purchased by Reever and Ocean in August 2014 (DNRM, Historical Title Search: 201250029).

17.2.6.2 The puzzle of James Hamilton's grave

James Hamilton's grave is located on Portion 17v, near the present day former Barnwell residence. Historic title searches and review of Land Department files associated with this property indicate that James Hamilton never owned Portion 17v. However, Land Department files indicate that Portion 34v, west of the study area, was transferred to James Hamilton by Ernest Henry Osborne in 1898 for £50. Hamilton forfeited this property due to failure to pay rent for the year 1901 (LAN/DF 1067: Farm 451). He took his own life on the 24th of November 1901 (Cairns Morning Post, 1901; North Queensland Register, 1901). His death certificate confirms that he took his own life with a shotgun and was buried the following day (Queensland Death Certificate: 1901).

James Hamilton, formerly of Glasgow, grew coffee at Myola probably on his property, Portion 34v. He was committed to the industry, as evidenced by his membership of the Cairns Coffee Growers Association in 1899 (Cairns Morning Post, 1899) and his investment in coffee sheds with trays on wheels that ran coffee into the sun to dry during the day. A windmill was used to pump water from Owens Creek which flowed through his property, to process the coffee. Anecdotally, he took his own life after a frost affected his coffee crop. He left a note addressed to Bob Warren, who built his coffee processing plant, stating that his violin was to go to him. Apparently, Hamilton spent many nights with the Warren family practicing the violin.

James Hamilton had at least one relative living in Australia, his cousin Adam Hamilton who resided in Redlynch, Cairns. At the time of his death James had spent approximately four and a half years in Australia, four of those in Queensland (Queensland Death Certificate: 1901). His family in Scotland had a headstone erected on the grave at the property (Humston, 1988).

Another puzzling aspect of this unfortunate episode lies with the notice in the Cairns Morning Post (1903), which advertises for sale:
"Portion 17v, known as Hamilton's Selection, Myola, to close estate accounts, area 149 acres. Upset price £150. Good House and large clearing occupied by Bert Veivers."

Portion 17v had been purchased by Bob Warren in the 1890s, with ownership of the property not passing to Bert Veivers until 1915. It is possible that Bert Veivers was leasing the property from the Warrens, or that James Hamilton was cultivating coffee on Warren's property.

17.2.6.3 Farming in the Barnwell era

Very little is known about the Barnwell family, or the details of their agricultural activities on the property. There are different factors resulting in limited information emanating from the public. Local newspapers were consulted to fill in the knowledge gaps and gain understanding of the farming and social history of this family.

17.1.1.1.12 Dairy and Cattle Farming

William Henry Barnwell began dairying on two of the Barnwell properties in 1936 (Subdivision 2 of Portion 21v and Portion 22v) when he and his wife and infant daughter, Dawn, moved to Myola from Stratford (CP, 1936 (2)). The Barnwell's had two more children, William George and Grace.

They purchased their dairy herd from a Mrs Clacherty, one of the district's milk suppliers. It is not clear how large the original dairy herd was, however Mrs Clacherty was considered one of the better milk producers in the area, so it is likely that the cattle was of good quality (CP, 24 October 1936 (3)). Barnwell had purchased a well-developed dairy farm, given Warren's history as a successful dairy farmer. These properties had many improvements already, such as pastures which had some areas ploughed and under cultivation, a dip, machinery and buildings. It seems Barnwell successfully established himself as a dairy farmer, and by 1939 he was advertising for a dairy hand with remuneration of 25 shillings per week and keep (CP, 1939 (2)).

In the 1940s/50s, the Barnwells constructed a farm house on the property. This building remains in its original location on top of a small rise overlooking cleared paddocks and livestock, with rainforest in the background. The family went onto develop manicured lawns and rose beds on the eastern side of the building, providing a striking aesthetic experience as one drove up the driveway toward the house (Personal communication 3: 2017).

At some point, possibly following World War II, the Barnwells stopped dairy production. Dairying in the Myola area was declining in the 1920s, and by the 1930s had been supplanted by the dairy industry on the southern Tablelands. The Barnwells established their farm in what was to become a turbulent time for all farmers on the Atherton Tableland and elsewhere, with the outbreak of World War II in 1939. The War severely disrupted the marketing and transporting of all agricultural products due to changes in rail and shipping arrangements. Many farmers were required to grow fruit, vegetables and meat products to supply army needs.

It is unclear whether Barnwell was directed to grow fruit, vegetables and meat products to support the War effort but as a dairy farmer he would have been producing milk to supply the district. He may also have been supplying pigs and/cattle for meat, for the war effort, when during the period 1939 to 1945, 12,000 pigs and 2-4,000 head of cattle/year were processed at the Biboohra Meat Factory (Townsville Daily Bulletin, 1946). While there is no evidence to indicate that Barnwell was producing pigs during the war years, he did in the post-war years. He does not appear to have been supplying pigs directly to the Biboohra Meat Works, but was selling weaner pigs. In 1945, he advertised for sale, 30 weaner pigs at £1 each (CP, 1945 (2)) and an 18-month-old, purebred Tamworth boar for £6/6/- (CP, 1945 (3)). He sold a further 12 weaner pigs in 1946 (CP, 1946 (3)) and eight weaners and four backfatters in 1953 (CP, 1953 (1)). The small size of these transactions indicate that he was producing pigs to supplement farm income and value adding to milk production.

Anecdotally, William Henry Barnwell was one of the earliest cattle farmers in the Myola and Kuranda areas to carry Droughtmaster cattle. He was well regarded as a 'cattle man' in the Myola area (Personal communication 1: 2017). Others familiar with the property in general terms, advise that the cattle grazing was undertaken on a limited basis, particularly in the last 20 to 30 years (Personal communication 2: 2017).

Limited extant farming infrastructure supports this view. A search of Stock Movement reports in local newspapers did not indicate any cattle movements from the Barnwell property.

Neighbours report that the property fell into a state of disrepair over a period of 20 to 30 years, particularly in relation to poor maintenance of boundary fences. Anecdotally, Barnwell senior was more interested in cattle farming than his son, and the formers death in 1999 may have contributed to the neglect of farming infrastructure (Personal communication 1: 2017). Over time, this was exacerbated by advancing years and the ill health of both, William George and Dawn Barnwell.

17.2.7 Community engagement

Integral to the historical assessment of any site, is identifying and locating places of potential significance. While much can be gleaned from primary and secondary documents and contextual histories, it is vital that people who live and work in an area and members of the surrounding communities are involved in the identification process. To achieve this successfully, a community must have adequate information about a proposed development, and this includes an understanding of town planning processes and how historic sites are identified and how significance is assigned.

To promote this understanding and to identify sites of potential historic significance within the project site, the author attended two Information Days, hosted onsite by the proponent. These were held on 18 February 2017 and 3 June 2017. Both days were well attended with approximately 100 and 80 attendees, respectively.

17.2.7.1 Methodology

Community engagement initiatives undertaken for this study are underpinned and informed by the IAP2 Model of community participation. This model was developed by the International Association for Public Participation (IAP2) and incorporates seven core values/principles which build on the notion of negotiated inclusion, and shared processes and information. The principles comprise:

1. The public should have a say in decisions about actions that could affect their lives.
2. Public participation includes the promise that the public's contribution will influence the decision.
3. Public participation promotes sustainable decisions by recognizing and communicating the needs and interests of all participants, including decision makers.
4. Public participation seeks out and facilitates the involvement of those potentially affected by or interested in a decision.
5. Public participation seeks input from participants in designing how they participate.
6. Public participation provides participants with the information they need to participate in a meaningful way.
7. Public participation communicates to participants how their input affected the decision.

The IAP2 participatory spectrum assists organisations and practitioners to better understand the potential and limitations of their community engagement programs. It differentiates between informing and consulting approaches and those of collaborating and empowering. In addition, it outlines what might constitute different levels of community engagement at a community level, and recognises that not all community engagement projects are the same or have similar engagement outcomes.

Prior to the first Information Day, at least 20 potential attendees (immediate neighbours) were spoken to by telephone, inviting them to the Information Day. They were also asked about their knowledge of the history of the project site; their willingness to contribute to the historical component of the studies being undertaken for the Draft EIS and; their thoughts regarding the proposed development.

At the Information Day, the Project team provided an overview of the Environmental Studies, their progress and relationship to the Draft Master Plan, which at the time was being prepared in a parallel process.

Prior to the second Information Day, four potential attendees (for whom no other means of communication were available) were spoken to by telephone. They were invited to attend the event and asked about their ability to contribute to the historical component of the draft EIS.

Some attendees were spoken to over the course of both events in relation to the historical component of the project, details are provided below.

17.2.7.2 Results of Community engagement initiatives

The Information Days were well attended with approximately 100 and 80 attendees each. It became clear in conversations with attendees both, prior to the Information Days and on the days, that there appears to be little local knowledge in relation to the history of the project site and of the Barnwell's themselves. This can be understood in different ways:

- The Barnwell siblings who lived on the property until recent years were reclusive in nature.
- Many of the Barnwell's cohorts have either passed away or due to their advanced years, are unable to contribute meaningfully to the project.
- Some attendees at the Information Day expressed an unwillingness to be involved with the project, fearing retribution from those opposed to the project.
- Many of the attendees are opposed to the project, and were therefore unwilling to contribute to the historical component of the project.

However, despite these constraints, some information was forthcoming regarding the Barnwell family. Any information received from the public has been depersonalised to protect their privacy.

17.2.8 Surveys

17.2.8.1 Methodology

The survey methodology adopted for this study incorporated a targeted vehicle and pedestrian surveys across the cleared areas of the project site. Areas and places identified through primary and secondary sources and from community consultation revealed that the most likely locations of places of historical interest were on historically cleared parts of the project area. Local knowledge provided by the onsite caretaker, Billy Ericson, was invaluable in locating heritage remains across the site. Approximately 90% of the cleared area of the project site was surveyed. Fieldwork was carried out over four days: 2 April 2017, 30 April 2017, 31 May and 2 August 2017.

All survey data was recorded in field notebooks and locations of any items or places of historical cultural heritage were captured via a hand held global positioning system (GPS). Where/when lighting conditions permitted, areas of interest were photographed. All photos were logged in a field notebook to be transcribed to a laptop computer for initial storage. Upon completion of the report, photographs and other data were stored in a drop box folder.

Sampling strategies can be either; purposive, where specific areas are targeted, as is done with predictive modelling; or probabilistic, where decisions are made to survey without any prior knowledge or predictive model of what heritage items might exist in the landscape. Archaeological survey strategies usually involve transects across the study area chosen at random (probabilistic) to avoid possible bias in the results; or transects within areas (purposive) known to be historically significant, or specifically earmarked for development.

For these surveys, a purposive sampling strategy was employed. Historical research and community consultation enabled a comprehensive survey of areas known to be of historical interest, whilst remaining inside the survey timeframes.

Noted historic cultural heritage areas or items were recorded with reference to location, environmental context, levels of previous impact. Condition and relevant comments were recorded. All GPS points were collated and mapped. The information obtained from each site was recorded on inventory forms which are contained in Appendix 17 (refer Appendix 2: Historical Interest Sites located during fieldwork, pages 80-106). Scaled drawings for the former Barnwell residence are contained in Appendix 17 (Refer Appendix 2: Scaled drawings: former Barnwell residence, pages 107-110).

17.2.9 Results of heritage investigation

Results of the contextual history, community consultation and field surveys identified potential historic heritage places in the project area. The sites identified through this process are listed in Table 17-8 below. A detailed inventory of each site is contained in Appendix 17 (refer Appendix 1: Historical Interest Sites located during fieldwork, pages 80-106).

17.2.9.1 Summary of results

This study found that the Myola and Kuranda areas are of significance in the early history of the Atherton Tablelands. Within the project site there are at least 26 items/historic sites with potential heritage value

Table 17-8. Of these sites: six require further research; two have archaeological potential; one site requires further investigation for entry onto the Local Heritage Register and; two sites require further investigation and assessment for entry onto either the Local Heritage Register or the Queensland Heritage Register. Additionally, 17 historic items/sites require heritage boundaries to be established around them to maintain their historical integrity.

Table 17-8: Potential Heritage Sites inside the Study Area identified through contextual history, community consultation and field surveys.

Identifier	Site or place	Level of significance
HI: 1	Former Barnwell residence	Local: prepare a report to consider inclusion on its Local Heritage Register.
HI:2	Cattle yards	Local
HI:3	Mango tree	Local
HI:4	Mature tree	Local
HI:5	Mature tree	Local
HI:6	Mature tree	Local
HI:7	Mango tree	Local
HI:8	Possible house site and well	Archaeological potential
HI:9	Creek crossing	Local: further investigation required
HI:10	Culvert	Local
HI:11	Possible former dairy site	Archaeological potential
HI:12	Mango grove	Local
HI:13	Weir and associated pumping system	Local or State: prepare a report to consider entry onto the Local Heritage or Queensland Heritage Register.
HI:14	Bamboo clump	Local
HI:15	Bush lemon tree	Local
HI:16	Mandarin tree	Local
HI:17	Mango tree	Local
HI:18	Grave site	Local or State: prepare a report to consider entry onto the Local Heritage or Queensland Heritage Register.

Identifier	Site or place	Level of significance
HI:19	Bush lemon tree	Local
HI:20	Mango tree	Local
HI:21	Mango tree	Local
HI:22	Remains of track through property	Local: further investigation required
HI:23	Two mango trees	Local
HI:24	Remnant fence line and cockie gate	Local
HI:25	Mango tree	Local
HI:26	Creek crossing	Local: further investigation required

17.2.9.2 Establishment of heritage boundaries for selected historical items/places identified in the project site

This study identified 17 heritage items/places which require the establishment of heritage boundaries to ensure that their historical integrity is conserved, and to allow certainty in the development process. Non-contiguous boundaries are common in instances where one component of a site is some distance removed from other components and/or these boundaries extend across roads or other features that are not significant in themselves.

A heritage boundary is determined by the cultural heritage significance of the place and such immediate surrounds as are required for its conservation. Heritage boundaries are recommended for the following items/places:

- Mature trees located across the property: HI:3, HI:4, HI:5, HI:6, HI:7, HI:15, HI:16, HI:17, HI19, HI:20, HI:21, HI:23, HI: 25
- Mango grove: HI:12
- Weir and associated pumping system: HI:13
- James Hamilton's grave site: HI:18
- Former Barnwell Residence: HI:1

Recommendations for managing the establishment of heritage boundaries around these sites and the associated rationale are detailed in the next section; 17.2.10 and Appendix 17 (refer section 7: Conclusions and Recommendations, pages 66 – 70).

17.2.10 Potential impacts and mitigation

This section provides mitigation and management recommendations for the items of cultural heritage significance located within the project site. Each recommendation is followed by a discussion of the issues which informed these recommendations.

17.2.10.1 Project Setting

Planning for the proposed KUR-World development should aim to capture the main character features of the site to flow into the design and development of the project.

The character of the project area, located as it is on the western side of the Kennedy Highway away from Kuranda, 'the village in the rainforest', is generally one of rural ambience. Historical land use in the Myola area has included clearing of rainforest for the timber and agricultural industries, a short-lived coffee industry in the late 19th and early 20th centuries and mixed farming and dairying until around the 1930s. When dairying became uneconomical, much land was left to its own devices with resulting incursions of vegetation, particularly Acacia into cleared areas. Semi-rural lifestyle blocks have largely supplanted past land use patterns. The Study Area is one of the few large parcels of land remaining in the area.
The project area comprises different vegetation types and approximately 170 hectares of land historically cleared for dairy and cattle farming. This cleared area has a backdrop of regrowth and rainforest which fringes the property, providing a current sense of seclusion due to few houses overlooking the site.

With its rainforest backdrop, the setting of the site is tropical and forested with strong domestic and 'tamed' elements, including gently rolling green paddocks and domestic animals. This sense of rural and tropical elements has been created through agricultural activities carried out on the property over the past century and a half, with cattle farming persisting into the present. This sense of place is enhanced by its location in an area of remarkable tropical diversity, close to the Wet Tropics World Heritage Area.

17.2.10.2 Heritage Site Protection

The Project's planning processes needs to incorporate and develop strategies and decision-making processes to assess the implications of decisions made regarding heritage sites in the project area. The Project's planning processes will need to determine which heritage sites within the project site will be retained and which will be removed. Justification for these decisions will need to be made.

Managing changes such as these should be based upon solid decision-making processes. The information or basis for decisions such as the demolition or removal of an item of cultural heritage significance must be based on the significance of the site. This stage of the planning process identifies sites with potential cultural heritage significance and assigns a level of probable significance. It is anticipated that the next stage of the planning process will confirm the significance of each identified site and prepare a statement of significance.

The information contained within the statement of significance will identify for the Project not only the significance of the site, but the obligations arising from its significance. This will allow for the formation of policies regarding specific sites which incorporate the following processes:

- Gathering information about other factors affecting the future of the site, including proponent needs and resources and the physical condition of the site.
- Identifying options for the site and test these options against the significance statement for the site.
- Preparing a statement of policy.
- Managing the site in accordance with policy and develop strategies for the future use of the site prior to commencement of development.
- Monitoring and reviewing policy as required.

One of the most difficult and potentially divisive decisions surrounding heritage is that of demolition/removal. This decision requires evidence of a solid and transparent decision-making process based on the statements of significance and evidence that all other courses of action were considered. Importantly, any site to be removed should be recorded for the historical record and should include a photographic record and scale drawings, if applicable.

17.2.10.3 Barnwell House

A report should be prepared for the Mareeba Shire Council to consider if the former Barnwell residence has local heritage values. This study has identified that the former Barnwell residence has local significance and should be further investigated for inclusion onto Mareeba Shire Council's Local Heritage Register.

Constructed in the 1940s/50s and although it has been remodelled, it has retained much of its original configuration. Many of the building's original features remain including mixed rainforest timber floorboards, silky oak doors and tongue and groove wall cladding, single skin in some places. The recent addition of the veranda and resulting reconfigurations and creation of door openings and access points, have not detracted greatly from the aesthetics of the building.

Constructed by the Barnwell family, the house is typical of older rural/farming residences in the region. Located on a small rise, it allowed the family to overlook and enjoy the fruits of their labour as dairy and later cattle farmers. On a practical level, its location allowed the family to enjoy the cooling effects of breezes in the hot and humid summer months.

Broadly speaking, the historical significance of this building is due to three factors: its history, its fabric and its context. It is greater than the sum of its parts, that is, when the former Barnwell residence is considered as a whole, it is more significant than looking at the individual parts that comprise it.

It is recommended that all proposed development near the former Barnwell residence considers the sight lines both to and from the residence. This is particularly relevant in relation to overlooking the driveway from the veranda, the views from the kitchen windows, and views north overlooking the dam (despite this not being an historical feature) toward the mango grove and gently rolling green pastured paddocks, fringed by rainforest.

Should removal or relocation the former Barnwell residence and/or alterations to the building be necessary, the recommendations contained in Recommendations 1 and 2 should also be considered.

17.2.10.4 Weir

A report should be prepared for consideration that the weir and its associated pumping infrastructure be entered onto either the Local Heritage Register or Queensland Heritage Register. This study has found that the weir and its associated pumping infrastructure should be considered for inclusion on the Queensland Heritage Register.

Initial investigations indicate that the weir was formed with rough sawn timber and filled with hand poured concrete and was probably constructed in the 1940s/50s. The associated Billabong 6 Hydraulic Ram Pumping system also dates from that time. The weir and associated pumping system represents the most significant and intact agricultural infrastructure in the project area. The weir appears in good condition with no concrete spalling noted. As such, this site may satisfy at least two of the criteria under the Queensland Heritage Act 1992 (2008): Criteria A and Criteria D.

A heritage boundary should be established to protect its historical integrity. This should be established at the top of the steep slope on either side of the weir site and extend 10 metres upstream of the weir wall and 10 metres downstream of the pumping system, located downstream of the weir wall.

17.2.10.5 Gravesite

A report should be prepared for consideration that James Hamilton's gravesite be entered onto either the Local Heritage Register or the Queensland Heritage Register.

This grave dates to 1901. James Hamilton was a coffee grower on a neighbouring farm. Hamilton took his own life following the failure of his coffee crop and suffering financial stress which ultimately led to the forfeiture of his property due to his failure to pay annual rent. He was apparently buried on the property as he was a good friend of the owner R.W. Warren.

James Hamilton's gravesite and its associated story powerfully demonstrate the devastation wrought by crop failure and financial difficulties faced by early farmers. Lone graves usually have social significance because they are burial places, and strong historical significance because of what they reveal about patterns of settlement. As such, this site may satisfy at least two of the criteria under the Queensland Heritage Act 1992 (2008): Criteria A and Criteria G.

This grave site is located on the edge of a forested area, approximately 10-15 metres from a creek bank. Initial investigations indicate that there may be drainage and erosion issues which may impact the integrity of the site into the future. For this reason, it is recommended that a reasonably generous heritage boundary be established to allow for the mitigation of these issues should they arise in the future. A radius of 20 metres from the midpoint of the grave should be established.

17.2.10.6 Possible Archaeological Sites

All sites identified in this study as having archaeological potential, should be assessed and recorded with scale drawings and photographs, prior to development.

This study has identified at least two sites as having archaeological potential. These include HI: 8, a possible house site and well, and HI: 11, a possible former dairy site. The highly disturbed nature of these sites, (particularly HI: 11; due to the piling up of materials by bulldozer/similar means) and their overgrown nature, has rendered their assessment difficult.

Documentary evidence and the presence of these scant remains suggest that both areas were earlier occupation sites. Decisions regarding management of these sites should be informed by Recommendation 2.

17.2.10.7 Transportation Sites

All sites identified in this study as being associated with the transportation of people and goods across the project site, require further investigation and mapping.

This study has identified documentary, anecdotal and physical evidence of tracks and creeks crossings in the project area. Roads and tracks through the Myola area to Kuranda were an *ad hoc* affair until the 1920s when the State government took control of their management. Gazetted roads were often abandoned or unused due to their poor state. As a result, tracks zig zagged through the landscape as residents and farmers sought to traverse the distance in the shortest possible time.

Anecdotally, Cobb & Co. coaches traversed the property to the northern boundary, linking via Leila's Way to the vet's property, where apparently a Horse Change Station was located. Cobb & Co. then travelled to Myola Railway Station to pick up or drop off passengers and goods for transport on the train to Cairns. Cobb & Co.'s story is an important and evocative one in Queensland's history.

17.2.10.8 Mature Trees

All mature trees located in this study (HI:3, HI:4, HI:5, HI:6, HI:7, HI:15, HI:16, HI:17, HI:19, HI:20, HI:21, HI:23 and HI:25), and those not located, should be retained in the landscape.

A few mature trees, including mango trees, bush lemons and a Milky Pine were located during surveys. Lands Department records indicate that mangos, bush lemons and coffee were cultivated on the property by early selectors. At least two of the mango trees located appear to be around 100 years of age. The planting of these types of trees demonstrate an early pattern of domestic and agricultural activity.
A heritage boundary should be established around each tree comprising a radius of 10 metres from the midpoint of the tree.

The two mango trees (HI: 23) located on the side of track running along a ridge toward the northern boundary of the property should have a heritage boundary established comprising 10 metres on the long side of the trees and 5 metres on the short side of the trees.

17.2.10.9 Mango Trees

The double row of mature mango trees (HI: 12), comprising 18 trees should be retained in the landscape.

This mango grove is located on a ridge NNW of the former Barnwell residence. The location of the mango trees suggests that there may have been another occupation site/house in this area in the past, which was not located. Their size indicates that they are probably 40-60 years of age and were probably planted by

the Barnwell family. The planting of these trees in the 1940s/50s represent early domestic cultivation practices during this time and should be retained in the landscape.

These mango trees have been pruned back considerably in recent times. Given that they are likely to be 40-60 years of age and are likely to regrow to their former size, and beyond, it is recommended that a 15 metre heritage boundary be established on the long sides of the mango grove and 5 metres on the short side.

17.2.10.10 Interpretation Strategy

An Interpretation Strategy should be developed for the Study Area.

Article 25 of the Burra Charter points out that the cultural significance of many places is not readily apparent to the casual observer, and should be explained by interpretation. Interpretation should enhance understanding and enjoyment and be culturally appropriate. This statement will particularly apply should KUR-World development progress.

When one passes through the Myola and Kuranda areas today it is not immediately apparent that the area was a busy timber area with bullock teams hauling logs to Myola railway siding and that coffee plantations dotted the landscape. Equally, it is not obvious that dairying and mixed farming were once common, albeit small, agricultural activities. This is particularly pertinent for the former Barnwell property, where all of those activities occurred.

It is imperative that this strategy is based upon a comprehensive understanding of the history of the Study Area, the sites with historic significance, the wider Kuranda and Atherton Tablelands history, and an understanding of the expected audience. As such, an Interpretation Plan needs to incorporate the following:

- Interpretation of the significant fabric of the site.
- Interpretation of all stages of development, that is, before, during and after major works. This strategy could be useful in alleviating community concerns regarding the process of change. It may well be an effective means of communicating with the community, and importantly provides a record of the changes made to the project area and its historical elements.
- Involvement of relevant stakeholders. Many of the most successful historic sites and interpretation centres in the Atherton Tablelands are based upon and driven by passionate volunteers and 'Friends of' groups.

17.2.11 Conclusions

This report provides a contextual history of the project area and identifies areas or places of non-Indigenous cultural significance to be considered in the development of the proposed KUR-World Project.

This study found that the Myola and Kuranda areas are significant in the early history of the Atherton Tablelands and identified at least 27 historic sites with potential heritage value. These sites are spread across the study area and are non-contiguous. Six of these sites require further research, two have archaeological potential, two require further investigation and assessment for entry onto either the Local Heritage Register or the Queensland Heritage Register, and one site requires further investigation and assessment for entry onto the Local Heritage Register.

The fragmented nature of the extant non-Indigenous cultural heritage items in the project site require careful management to retain historical significance and a coherent narrative. This report concludes that a Conservation Management Plan (CMP) should be developed for the proposed development to manage and

mitigate the impacts. This is the most effective way of managing cultural heritage issues and of disseminating relevant information amongst different stakeholders.

The CMP will be the principle guiding document for the conservation and management the landscape containing heritage sites. This is a tool that allow owners, managers and approval authorities to make sound decisions about heritage places. It will identify the heritage values, or significance, of the places/sites, the conservation policies to be applied to protect that significance in the face of change, and a strategy through which the policies will be put into action.

The development of a CMP will allow the project to understand the significance of the site and its components, including issues, threats and legal constraints and develop policies and action plans. This will ensure appropriate management in accordance with policies and as a live document, will provide monitoring and review mechanisms. Potential impacts, appropriate mitigation strategies and specific issues in relation to the management of this site are included.

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Personal communication 1: 2017. Contacted 10 April 2017.
Personal communication 2: 2017. Open Day 18 February 2017.
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