



## Woppaburra Traditional Owner Heritage Assessment

29 June 2017

### Objectives

To provide agency staff and applicants with guidance on permission applications that may impact on Aboriginal heritage values within the Woppaburra Traditional Use of Marine Resources Agreement (TUMRA) boundaries (Figure 1)

To provide Woppaburra Traditional Owners with a framework for informing assessments that may impact on their values.

### Target audience

Great Barrier Reef Marine Park Authority officers assessing permit applications for permission, and Woppaburra Traditional Owners.

Applicants seeking permission to conduct activities in the Woppaburra TUMRA, as well as interested members of the public.

### Acknowledgment

The Great Barrier Reef Marine Park Authority (GBRMPA) acknowledges the continuing sea country management and custodianship of the Great Barrier Reef by Aboriginal and Torres Strait Islander Traditional Owners whose rich cultures, heritage values, enduring connections and shared efforts protect the Reef for future generations.

**Warning:** These guidelines may contain links to images or videos of deceased persons that may cause sadness and distress when viewed by some Aboriginal and Torres Strait Islander people or communities.

## Purpose

1. Permission decisions contribute to protecting the Woppaburra heritage values of the Great Barrier Reef Marine Park.

## Context

### Description of the values and importance

2. The Woppaburra people are the Traditional Owners of the Keppel Islands. The Woppaburra people travelled from island to island, and island to mainland in canoes and on swim logs. It is understood there were a number of aboriginal clans that also occupied the surrounding mainland coastal areas. There were interactions between clans and Yeppoon was an important meeting place.<sup>1</sup>
3. Prior to colonisation, there was a population of approximately 100 Woppaburra Traditional Owners inhabiting Great Keppel (Wop-pa) and North Keppel (Ko-no-mie) Islands.<sup>2</sup> Most of them were killed during colonisation and by 1902 only 19 people had survived.<sup>3</sup>
4. To the Woppaburra people, “these lands and other land and sea country of the Keppel Islands have a strong cultural and spiritual meaning”<sup>1</sup> and thus it is important for Woppaburra people to maintain direct links to their traditional ways of life and to protect their heritage.
5. The aspiration statement of the saltwater Traditional Owners of the Woppaburra TUMRA region is: “Ensuring the well-being of Traditional Owners through physical, cultural and spiritual connection to country and continuing access to traditional resources”.<sup>4</sup>

6. The Australian Museum website on [Woppaburra people of the Keppel Islands](#) contains information about Woppaburra people, including their [objects](#) (such as fishing hook and line, wooden harpoon dart, dolls, and forehead circlet) and [historic photographs](#).
7. The Woppaburra people and Australian Museum in 2013 produced a series of videos that also provide information about Woppaburra heritage:
  1. [Introduction to Woppaburra history](#)<sup>5</sup>
  2. [Woppaburra dolls and grave markers](#)<sup>6</sup>
  3. [Woppaburra forehead circlet](#)<sup>7</sup>
  4. [Woppaburra hair and scissors](#)<sup>8</sup>
  5. [Woppaburra harpoon and firestick](#)<sup>9</sup>
  6. [Woppaburra drills and fish hooks](#).<sup>10</sup>
8. In 2013 Bush TV media also produced a [video about Woppaburra](#).<sup>11</sup>
9. The Woppaburra TUMRA area is used for the purposes of assessing impacts on Woppaburra heritage values in the Marine Park (refer to Figure 1).
10. The [Great Barrier Reef Region Strategic Assessment Report 2014](#) (Strategic Assessment) and the [Outlook Report](#), grouped Traditional Owner heritage into four broad categories. Although there is overlap between the four types of Traditional Owner heritage, the four categories used throughout these guidelines are:
  - a. sacred sites, sites of particular significance and places important for cultural tradition
  - b. structures, technology, tools and archaeology
  - c. stories, songlines, totems and languages
  - d. cultural practices, observances, customs and lore.
11. Aboriginal heritage values are closely related to social values. Social values relate to community benefits, such as Traditional Owner wellbeing; and economic benefits, such as Traditional Owner use and dependency. Further:
  - a. Traditional Owner wellbeing is affected by access; aesthetics; appreciation, understanding and enjoyment; human health; equity and empowerment.
  - b. Traditional Owner use and dependency is influenced by primarily by employment and income; access; aesthetics; personal connection; equity and empowerment.
12. An assumption that has been applied throughout these guidelines is that Aboriginal heritage sites located on the islands extend into the Marine Park. This assumption is made for a number of reasons:
  - a. It is known Woppaburra Traditional Owners harvested marine resources, for food and tools for example, and have marine totem species, including the humpback whale (Mugga-Mugga).
  - b. Intangible attributes such as creation stories and songlines extend across land and sea.
  - c. Traditional Owner wellbeing is dependent on the health of land and sea, and social values such as aesthetics of the landscape connect both land and sea.
  - d. Traditional Owners in the past are likely to have experienced sea levels lower than they are today and occupied the land that is now submerged by sea. It is possible artefacts exist in the Marine Park in areas that were once land.

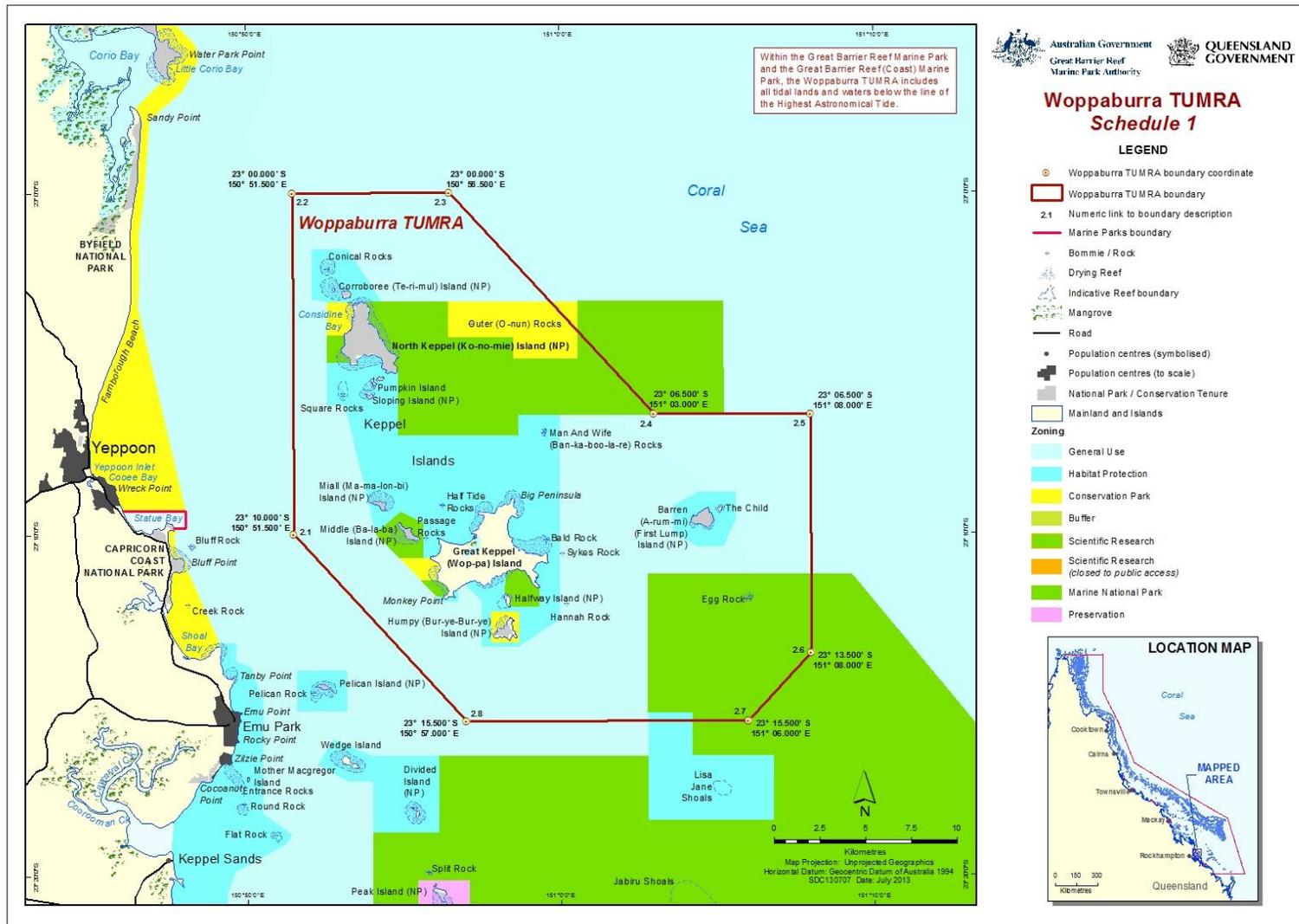


Figure 1: Woppaburra TUMRA area and the Great Barrier Reef Marine Park Zoning

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### Sacred sites, sites of particular significance and places important for cultural tradition

13. There is a strong link between present day Woppaburra Traditional Owners and their ancestors. “*This means that any archaeological sites are of considerable significance to us.....[and] are of local, national and international significance. But they are of absolute significance to us*”.<sup>1</sup>
14. The Aboriginal heritage sites are of very high value to the Woppaburra community. The number of significant cultural heritage sites is considered to be high compared to other islands, and many of the sites are relatively undisturbed. Woppaburra heritage sites in the Keppel islands include midden sites, burial sites, a bora ring, huts, campsites that are both buried and exposed, stone artefacts and the remains of their ancestors.<sup>1,2,3,12</sup>
15. There are several known burial sites on North Keppel (Ko-no-mie) and Great Keppel (Wop-pa) Islands which are extremely sensitive sites to the Woppaburra Traditional Owners. Knowledge about the locations are held with Traditional Owners and the sites have not been identified in these guidelines.
16. Table 1 provides a list of known Woppaburra heritage sites and the significance and sensitivity of the site to the Woppaburra Traditional Owners. All of the sites are registered and protected by the *Aboriginal Cultural Heritage Act 2003*, and everyone has the duty of care under Part 3 of this Act not to harm cultural heritage.
17. A midden located in Mazie Bay on North Keppel (Ko-no-mie) Island is 5000 years old and based on archaeological surveys a fish hook was found in the midden dated around 1000 years old.<sup>13</sup> The fish hook in Mazie Bay is the only dated example found along the Queensland coast.<sup>2</sup>
18. Middens are located near abundant food resources where oysters, fish, and shell fish could be harvested and these feeding places were often associated with ceremonies and customs.<sup>3</sup>
19. An archaeological survey at Mazie Bay suggests North Keppel (Ko-no-mie) Island was occupied shortly after sea-level stabilisation.<sup>13</sup> The fish remains examined from the middens at Mazie Bay identified many fish species were an important part the Woppaburra people’s diet, and the fish species are from a variety of marine habitats.<sup>1,2</sup>

### Places of significance during and post colonisation

20. At Little Peninsula, there are remnants of a metal stay in a tidal cave, known as ‘drowning cave’ - a shelter where Traditional Owners were chained up as a form of punishment. <sup>5,14,15</sup> Drownings occurred in the tidal cave but it is not known how many were killed in this way.
21. On North Keppel (Ko-no-mie) Island, a camping site remains to this day and is where seven or eight males were shot in one night.<sup>16</sup>
22. On North Keppel Island (Ko-no-mie), a 100 yard long line of bones was observed some years after the Woppaburra people had been shot.<sup>16,17</sup>
23. At Leeke’s Beach a Japanese fishing fleet kidnapped Woppaburra women in the mid-1880s.<sup>14,15</sup>
24. The Woppaburra people on two occasions during 1993-2003 repatriated the remains of 22 of their ancestors (retrieved from Australian and International museums) for burial on their traditional land.<sup>12</sup>

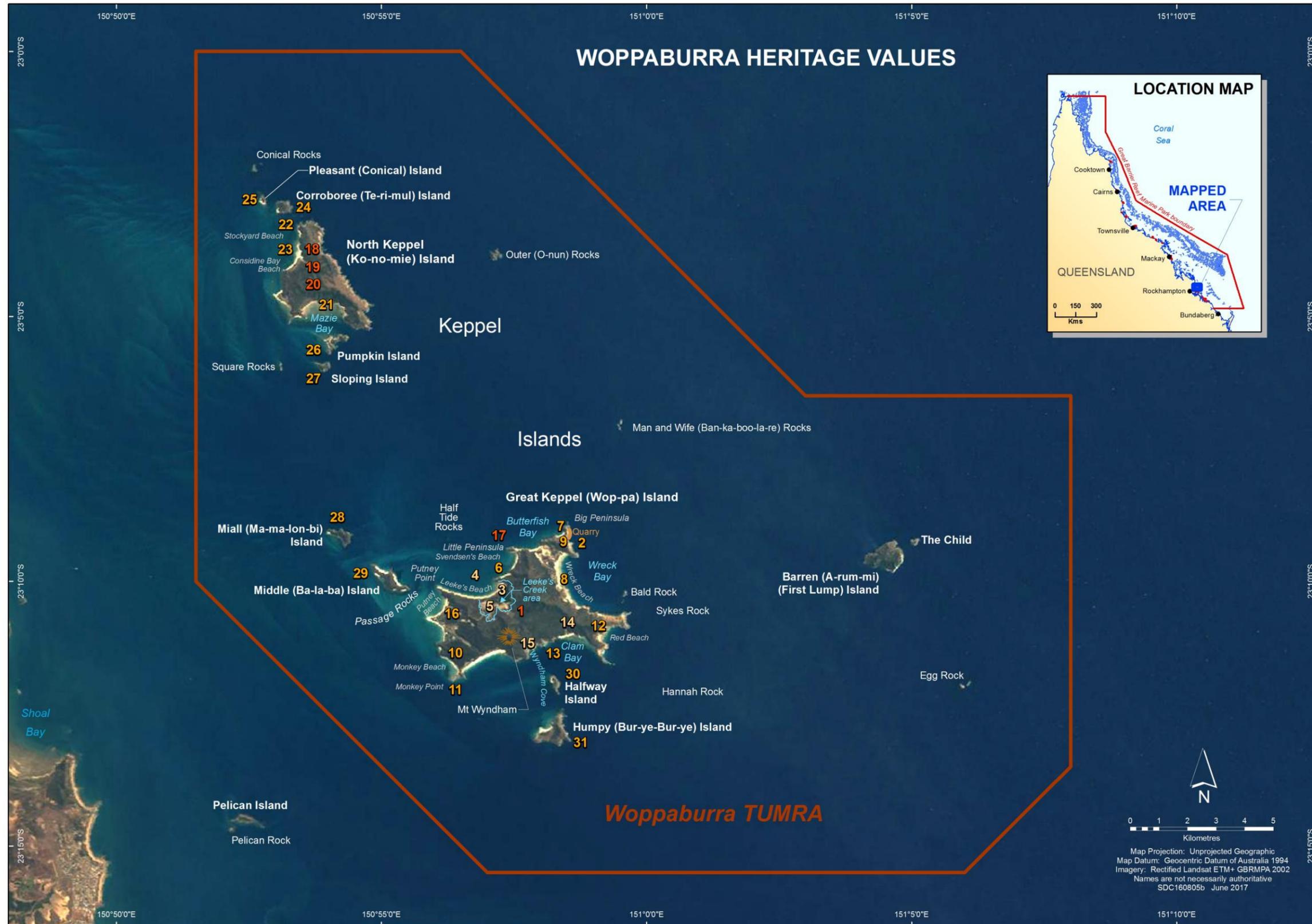


Figure 2: A map of the Woppaburra heritage sites and locations and their significance to the Woppaburra Traditional Owners. An example of Woppaburra Songlines - the ancient pathways to sites for ceremonies and customs (information compiled from Rowland 2007, Graham et al. 2009, Rowland 2004, Muir & Muir 2000). Refer to Table 1 for information corresponding with the numbers on the map.

**Table 1:** Details of the sites shown in **Figure 2** – the Woppaburra heritage sites (all of which are protected under the *Aboriginal Cultural Heritage Act 2003*) and their significance to the Woppaburra Traditional Owners.<sup>1,2,3,14,15,16,17</sup>

No.	Site	Woppaburra heritage value	Significance*	Reference
Great Keppel (Wop-pa) Island				
1	Great Keppel (Wop-pa) Island	Several burial sites	extremely sensitive sites	Rowland 2007 Specific locations held with the Traditional Owners
2	Big Peninsula Quarry	Stone working area	very sensitive site	Rowland 2007
3	Leekes Beach	Scattered artefacts	sensitive site	Rowland 2007
4	Leekes Beach	Japanese fishing fleet kidnapped Woppaburra women in mid 1880s	sensitive site	Morris 1989
5	Leekes Creek (old Lucas property)	Stone floor remains of an outrider hut	sensitive site	Graham <i>et al.</i> 2009
6	Svendsen's Beach	Scatters of rock oyster and stone artefacts Rock shelter at southern end of beach (burial cave)	very sensitive site	Rowland 2007
7	Big Sandhills Beach	Extensive site with occupation deposits to a depth of 20 cm	very sensitive site	Rowland 2007
8	Wreck Beach	Extensive site with occupation deposits to a depth of 15-30 cm Remains of hut structure	very sensitive site	Rowland 2007
9	Behind Big Peninsula	High percentage of fine-grained artefactual material	very sensitive site	Rowland 2007
10	Monkey Beach	Occupation deposits to a depth of 5 cm	very sensitive site	Graham <i>et al.</i> 2009
11	Monkey Point	Midden – high density to depth of 40 cm Evidence of European contact (clay pipe, glass bottle)	very sensitive site	Muir & Muir 2000 Rowland 2007
12	Red Beach	Highly significant site with a quantity of worked stone	very sensitive site	Rowland 2007
13	Clam Bay	Extensive site and contains different range of resources	very sensitive site	Rowland 2007
14	Clam Bay Ridgeland	Occupation material to the depth of 50 cm	sensitive site	Graham <i>et al.</i> 2009
15	Mt Wyndham Cove	Recently exposed occupation site	sensitive site	Rowland 2007
16	Putneys Beach	Scar tree (only one known on Great Keppel (Wop-pa)). Located behind Keppel Haven Resort.	very sensitive site	Muir & Muir 2000
17	Little Peninsula	A rusting metal stay in remains of a tidal cave - known as 'drowning cave'. During colonisation Keppel Islanders were chained up in these shelters as punishment	extremely sensitive site	Morris 1989

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No.	Site	Woppaburra heritage value	Significance*	Reference
North Keppel (Ko-no-mie) Island				
18	North Keppel (Ko-no-mie)	Several burial sites, including a recently discovered exposed site	extremely sensitive sites	Rowland 2007 and recent discovery. Specific locations held with the Traditional Owners
19	North Keppel (Ko-no-mie)	Camping ground where 7 or 8 males were shot in one night	extremely sensitive site	Roth 1898
20	North Keppel (Ko-no-mie)	100 yard long line of bones was observed some years after the Woppaburra people were shot	extremely sensitive site	McClelland 1903
21	Mazie Bay	Middens estimated to be 5000 years old also contained 1000 year old fish hook	very sensitive site	Rowland 1980
22	Stockyards Beach	Occupation material 5-10 cm	very sensitive site	Rowland 2007
23	Considine Bay Beach	Evidence of shell and stone artefacts on the surface. Relative significance is to be assessed.	very sensitive site	Rowland 2007
Small islands in the Keppel Group				
24	Corroboree (Te-ri-mul) Island	Two known sites – stone artefacts and possible fireplace remains	very sensitive site	Rowland 2007
25	Conical Island	Possible sites	very sensitive site	Rowland 2007
26	Pumpkin Island	Two known sites – flaked stone and shellfish and buried deposit	very sensitive site	Rowland 2007
27	Sloping Island	Shellfish remains in small overhang	very sensitive site	Rowland 2007
28	Miall (Ma-ma-lon-bi) Island	Site containing shell and stone	very sensitive site	Rowland 2007
29	Middle (Ba-la-ba) Island	Site containing shell and stone	very sensitive site	Rowland 2007
30	Halfway Island	Two sites in overhangs containing shell and possible fireplace remains	very sensitive site	Rowland 2007
31	Humpy (Bur-ye-Bur-ye) Island	Midden and scatters of stone and shell	very sensitive site	Rowland 2007

\* Woppaburra significance rating is derived from Rowland 2007 and Graham *et al.* 2009 and confirmed by Woppaburra TUMRA Steering Committee.

### Structures, technology, tools and archaeology

25. The fish species in the midden at Mazie Bay below where the fish hook was located were different to those species caught after the introduction of the fish hook. This change in technology changed the fish they caught and ate.<sup>3</sup>
26. Fish hooks were made from shells and turtle shell and were also made from bones, wood and coconut shells.<sup>1,10,16</sup> On the Keppel Islands, white quartz was attached to the end of a stick and used to drill a hole in the centre of a blank shell.<sup>10</sup> Coral was then used as a file to shape the fish hook.<sup>1,3</sup> It is thought the Cocky Apple tree (*Planchonia careya*) was used to make fishing line.<sup>3</sup>
27. Fish traps, as well as the use of fire on the islands, were used to increase the yields from hunting and gathering. Fish traps were made from a variety of materials including hair, bones, leaves and bark. The constructions of fish traps were located at creek entrances.<sup>1</sup>
28. Fishing nets of various sizes were also used and the fibre was often made of wattle bark (*Acacia sp.*).<sup>1</sup>
29. Harpoons were used to catch fish, turtles and dugong. The harpoons consisted of darts, a shaft and a connecting rope, which was made from a variety of materials including wood and twine made from native hibiscus (*Hibiscus tiliaceus*).<sup>9</sup>
30. Canoes were made from one piece of iron bark or stringy bark (*Eucalyptus spp.*) and were over 2 metres in length and 0.6 metres wide. Ti-tree bark (*Melaleuca sp.*) and vines were used to tie up the ends of the boat.<sup>2</sup> There is a scar tree that is estimated to be 150 years old where the bark from the tree may have been used to make a large coolamon or a small canoe.<sup>3</sup> The scar tree is the only one known on Great Keppel (Wop-pa) Island which is located behind Keppel Haven resort (refer to Table 1 and Figure 2).<sup>3</sup>
31. Swimming logs were generally made of pandanus (*Pandanus sp.*) as the pandanus logs float and were 4-5 metres long and 15cm in diameter.<sup>16</sup> Swim logs were known to be used to paddle from island to island and on occasion used to paddle to the mainland.<sup>2</sup> Swim logs and canoes were in use during colonisation.<sup>11</sup> However, their canoes were known to be sold or destroyed by the leaser who lived on Great Keppel (Wop-pa) Island from 1893.<sup>2,11</sup>
32. Bone of the cuttlefish (*Sepia sp.*) were used for cutting hair.<sup>3,8</sup> “Hair is highly important and used in ceremony and healing” (H Van Issum 2016, pers. comm., 24 October).

### Stories, songlines, totems, and languages

33. “Woppaburra songlines currently exist and crisscross our island homelands. They are the footprints of our ancestors that everyone uses today, the ancient pathways/tracks of our ancestors, leading to ceremonial sites, e.g. bora-ring (ceremonial ground) on Konomie (i.e. North Keppel Island). The ancient pathways to our ancestors burial sites, birthing sites, initiation sites, quartz quarries, hunting and food collection sites, sacred womens sites, sacred mens sites etc. Our songlines are pathways/tracks to all our cultural heritage sites, their footsteps and customs. The physical evidence complementing our dreaming stories are all the cultural heritage sites included in the map in these guidelines (refer to Figure 2) and via our traditional knowledge passed down generation after generation. Another trigger for our Songlines, is seasonal weather, where ancestors would travel the ancient pathways to hunting and seasonal food collection and fresh water supply across our island homelands” (C Doherty 2017, pers. comm., 27 January).
34. The humpback whale (Mugga-Mugga) (*Megaptera novaeangliae*) is Woppaburra people’s saltwater spiritual totem, and under their custom and lore cannot be hunted or harmed. Mugga-Mugga feeding grounds and migrations routes, the songlines and stories about their totem, and sacred sites associated with creation stories are all important attributes. Mugga Mugga is also the language name of the Woppaburra people.
35. “Pre-colonial settlement of Australia, our first nation ancestors, our Woppaburra ancestors had native Keppel language names for our island homelands and other coastal areas. It was their first language, and all language names have been passed down through oral tradition which connects current and past descendants to their ancestors and country” (C Doherty 2017, pers. comm., 27 January).

36. Table 2 provides a list of Woppaburra names of islands and other locations, along with the English names. Woppaburra is also part of the larger Dharumbal language group.<sup>4</sup>

**Table 2:** Woppaburra names of islands and other places which are recorded by Roth, W.E. in 1898<sup>16</sup>

Woppaburra names	English names
wop-pa (Island)	Great Keppel Island
a-rum-mi	Barren Island
ka-no-mi (North Wind)	North Keppel Island
ba-la-ba	Middle Island
te-ru-mul	Corroboree Island
bur-ye bur-ye	Humpy Island
o-nun	Outer Rock
ip-poon	Yeppoon
bang-ka-boo-la-re	Man and Wife Rocks
woo-pal	Emu Park
ma-ma-lon-bi	Myall Island

### Stories during and post colonisation

37. During the early stages of colonisation, the Woppaburra people hid in the caves on the weather side of the island to hide and avoid contact with the white men.<sup>14</sup>
38. A story titled ‘Ancestors, Breastplates, Fate’ written in 2016 by Chrissy Hansen-Doherty and Trish Wilkins describes parallel stories passed down by their respective Aboriginal ancestors and non-indigenous ancestors. A story about a boat accident that occurred on 10 April 1896 in Woppaburra sea country - *“an accident at sea that sees an Indigenous man and his son risk their lives to save their four non-Indigenous companions”*. Yulowa and his son Paddy, swam for many hours across the open sea at night to reach the mainland and raise the alarm so the four men, still clinging to their capsized boat, could be rescued. In recognition for their bravery and for *“saving life”*, Yulowa and Paddy received breastplates. The breastplates are now at the Queensland Museum which is *“a testament to their bravery, courage and humanity”*.<sup>18</sup>
39. Traditional Owners were severely impacted and mistreated during colonisation. The Woppaburra population of the Keppel Islands was reduced by 75-80 per cent during 1865 to 1903 – where they were shot, drowned, poisoned or removed.<sup>2,5,14,15,17,19</sup> Those remaining on the island during this period were mostly women and were treated as slaves to cultivate farm land and on occasion punished and assaulted. By 1902, all Woppaburra people had been removed from the Keppel Islands<sup>20</sup> - the last 17 Woppaburra ancestors removed were mainly women and children along with two men.

### Cultural practices, observances, customs and lore

40. *“As Woppaburra people, we have a lifelong physical, cultural and spiritual connection to the land and sea. We have a lifelong responsibility to our ancestors to care for land and sea country. Our knowledge of the islands is intimate due to our ancestors who have passed down traditional knowledge of the islands and their natural resources, the seasons, the tides and ocean movements, the coastal flora and marine species. Our culture dictated the species and time we would be allowed to hunt and harvest by seasonal indicators”*.<sup>4</sup>
41. Woppaburra seasonal calendar/cultural map is detailed in Table 3 and illustrated in Figure 3.

**Table 3:** Woppaburra seasonal calendar/cultural mapping (H Van Issum 2016, pers.comm., 28 May).

Season	Indicators and cultural practices
June, July, August – Giru (cold) Winter high tides, low rainfall, slow winds, burning time	<ul style="list-style-type: none"> <li>• Mud crabs short days</li> <li>• Large sea eagle (gurala)</li> <li>• Mullet (gural) migrations from estuaries in early winter, often coinciding with westerly winds and some rainfall.</li> <li>• Oyster (waku) collecting, few days before full moon (cold months best)</li> <li>• Some travel between islands due to poor rain/access to water (see log image)</li> </ul>
September, October – Konomie (North wind) clear skies	<ul style="list-style-type: none"> <li>• In Woppaburra weather terminology, Konomie, the spring winds that come from the north areas are associated with Mugga Mugga (humpback whale). Konomie brings occasional rain on the winds and dispenses fertility, and as such is our most important time of the year. Humpbacks birth and mate at this time. Whale song.</li> <li>• Wind is SE in the morning and swings to east and NE in late afternoon. This is occasionally from the North. Coral spawn and box jellyfish.</li> <li>• Fertility and women’s areas are on the northern sides of the islands. Considine Beach</li> <li>• Flowering of plants e.g. sandpaper fig (nuni), cabbage tree palm (gunda), wild cherry (ya-win-yob), white currant (do-lon), scrub honeysuckle (wandoon), pandanus nut (wan-di), bush plum (ombo ombi), grasstree (wundur), cocky apple (flowers at night, bark and roots used in medication and fish poison).</li> <li>• Initiation times – walbara (uninitiated young man) to guriyi (initiated with cuts) on arrival of the humpbacks.</li> <li>• Humpbacks return in October in this order – newly pregnant females, young male and females, adult females and males. Little food is consumed around Keppel and they survive on body fat until returning to Antarctica.</li> </ul>
November – turtles (Tang-go-l) warming	<ul style="list-style-type: none"> <li>• Turtle (Tang-go-l) flatback, green (we-lun) and loggerhead turtle laying eggs, shells very soft upon laying but harden in a few days (60 days until hatching). Some turtle egg collecting occurs.</li> </ul>
December – Garimal (heat) summer high tides, rain starts, long hot days	<ul style="list-style-type: none"> <li>• After first rains in December humidity starts to rise until end of February, cloudy days (burum)</li> </ul>
January, February – Yamal (rain) strong winds, rain, hot higher humidity	<ul style="list-style-type: none"> <li>• Warm climate helps to hatch turtle eggs (about 120 in each nest)</li> </ul>
March – Dana (wet/humid) strong winds, warm, humid	
April, May – Bapam (moon) Rain reducing, cooler, average winds	<ul style="list-style-type: none"> <li>• Oyster collecting, best few days before full moon (fat oysters and very low tides for easy gathering)</li> </ul>



**Figure 3:** Woppaburra seasonal calendar/cultural mapping – Nautilus shell (Yilum). Art work by Aboriginal artist Glenn Barry (completed February, 2016).

42. “To this day, we as Traditional Owners, continue our traditional culture associated with hunting, fishing, harvesting and resource management practices handed down through our ancestors and traditional law”.<sup>4</sup> Further, “we have come together as a saltwater Traditional Owner group of the Woppaburra country to decide to voluntarily control our take of turtle, dugong and other marine species in our sea country and marine life in our traditional hunting and harvesting areas. Our decision also bans the hunting of these marine species in our sea country by other people who are not covered by this agreement”.<sup>4</sup>
43. Table 4 provides an overview of the species and species groups that inhabit the Marine Park and are of significance to the Woppaburra Traditional Owners.<sup>1,2</sup> Many species were an important food source but were also collected for their materials, for example forehead circlets and necklaces made of nautilus shell were worn by both women and men.<sup>2,7</sup>
44. Many plants species, such as native hibiscus (*Hibiscus tiliaceus*), grass tree (*Xanthorrhoea media*), and pandanus (*Pandanus sp.*), are significant to the Woppaburra people.<sup>2,3</sup> Some plants were harvested for food while others plant material was used to make fishing nets, spears, oyster opener, swimlogs, canoes, for example. Plants were also used to make sacred artefacts, including grave markers where the root of grass trees were used to indicate it was a site to respect. Dilly bags were also made from plant materials and were sometimes used to contain ancestor’s remains. The dilly bags were then planted under a tree or placed in burial caves.<sup>6</sup> Other sacred artefacts include dolls made from the root of grass trees and painted in red ochre. Young women were given a doll as a birth right and they carried them like babies. They remained with the women for life – for initiation, charm, fertility and burial.<sup>6</sup>

**Table 4:** Species and species groups that inhabit the Marine Park and are of significance to the Woppaburra Traditional Owners.

Species	Woppaburra heritage value	Significance*
Humpback whale	TOTEM – protector and cannot be hunted	extremely sensitive species
Molluscs	FOOD SOURCE (evidence in middens) - such as oysters, Neritidae – the faded sunset shell, Squat Turban, chiton MATERIALS - cuttlefish used for cutting hair, nautilus shell used to make forehead circlets and necklaces	sensitive species
Crustaceans	FOOD SOURCE (evidence in middens) – such as rock lobsters, mud crabs	sensitive species
Fish species	FOOD SOURCE (evidence in middens) – various fish species including Blue-tailed Mullet, Sand Whiting, Barramundi, Snapper, Slatey, Red Emperor, Flathead and Tuskfish	sensitive species
Marine reptiles	FOOD SOURCE (evidence at a number of excavation sites) – green turtles and loggerheads (both eggs and meat)	very sensitive species
Marine mammals	FOOD SOURCE (no bones found in excavation sites to date) - dugong	sensitive species
Birds	FOOD SOURCE (41 species recorded on Great Keppel (Wop-pa) Island and 29 species nest there) – various species MATERIAL – Bird of prey feathers have been used in ceremonies	sensitive species

\* Woppaburra significance rating derived from Graham *et al.* 2009 and Rowland 2007

### Important food sources

45. “The reef formations that occur around the Keppel Islands survive in shallow waters that surround those islands. They provide habitat for a range of fish and molluscs that would have been important food sources for our ancestors”.<sup>1</sup>
46. Marine resources were the main sources of food for those inhabiting Keppel Islands, as they were abundant and varied. Shellfish, fish, mud crabs, rock lobsters, marine reptiles and marine mammals were harvested for food and for other purposes. Investigation of the shells and bones found in middens indicate their consumption of marine sourced food.
47. Molluscs were an important part of their diet, including oysters, Neritidae, the faded sunset shell, the Squat Turban and the chiton have been identified in middens and other shells have not been identified. Based on evidence, mud oysters were harvested when the Keppel Islands were first inhabited but their numbers declined in the later years.<sup>1</sup>
48. The ancient hunting practices of the Woppaburra ancestors hunted turtles for meat. “All turtles were caught by hand the evidence from elders has shown” (Harry Van Issum 2016, pers. comm., 24 October). Soldier crabs (*Mictyris longicarpus*) were used as bait to lure fish and turtles and Woppaburra would dive in to catch the fish and turtles.<sup>1</sup> Turtle eggs were also an important food source. Turtle bones have been found on both North and South Keppel islands.<sup>1</sup> Two species of turtles nest on the islands being green turtles (*Chelonia mydas*) and loggerhead turtles (*Caretta caretta*).
49. As there is limited seagrass surrounding the Keppel Islands, it is thought dugong was caught opportunistically and seasonally.<sup>1</sup> It is known that any excess meat was cured for later consumption. Harpoons were also used to catch dugong (*Dugong dugon*).<sup>1</sup> Today, Woppaburra people through the TUMRA Steering Committee have a moratorium on hunting dugong and are involved in seagrass monitoring.
50. Intertidal areas such as Clam Bay and Mazie Bay would have been ideal fishing grounds for fish, such as Blue-tailed Mullet (*Valamugil seheli*) as they moved into shallow waters.
51. Species of birds are likely to have been a source of food and feathers, such as those from birds of prey. Feathers may have been used in ceremonies.<sup>1</sup>

52. Food was harvested from plants growing on the islands but with limited freshwater there was restricted harvest from the terrestrial habitats. There may have been macropods on Keppel Islands in the past (none exist today).

### Management

53. In addition to the most common legislation, policies and management plans used in managing Indigenous heritage (refer to [Traditional Owner heritage impact assessment guidelines](#)), below are specifically relevant to Woppaburra Aboriginal heritage.

### Zoning and Legislation

54. Woppaburra cultural heritage sites are listed and protected under the *Aboriginal Cultural Heritage Act 2003*.
55. [Traditional Use of Marine Resources Agreements \(TUMRAs\)](#) – The Woppaburra people are implementing the third accredited TUMRA for their traditional country, which includes the Keppel Islands and surrounding sea country.<sup>21</sup> It covers 561 square kilometres of the Great Barrier Reef Marine Park and was until 2016, the only offshore agreement of its kind.
56. The most recent Woppaburra TUMRA was developed in 2013 and the agreement took effect on 30 June 2014 and will run for 10 years (2014 – 2024), making it the longest such agreement to be accredited by the Australian and Queensland governments.
57. Under the agreement Woppaburra people will continue to develop and implement important sea country management initiatives in partnership with marine management agencies. This includes exchanging knowledge with scientists, managing traditional hunting protocols, doing seagrass monitoring and participating in compliance training.
58. As stated in the Woppaburra TUMRA, the Traditional Owners have placed a moratorium on taking dugong and sea turtles (other than Green turtles) to regenerate the populations from past inappropriate and illegal activities. In addition they have self-imposed limits on other marine species such as coral and shell. The Woppaburra Traditional Owners are in the process of implementing turtle monitoring and conservation strategies at known nesting sites.
59. The Woppaburra people worked with the Queensland Department of National Parks, Sport and Racing to develop the [Balban Dara Guya \(Leekes Creek\) Fish Habitat Area](#) on Great Keppel (Wop-pa) Island. The fish habitat area was declared on 30 September 2016 and covers 876 hectares of estuary and sea country. It is the first fish habitat area on an island, as well as the first to adopt a Traditional Owner name.
60. The Woppaburra people have a [Statement of Intent](#) with the North Keppel Island Environmental Education Centre.
61. Traditional Owners may have specific rights under the [Native Title Act 1993](#) that override the need for GBRMPA permission. See the section on *Native Title Notification* in the [Assessment guidelines](#) for information on how GBRMPA complies with Future Act Notice requirements in the Native Title Act.

### Policy

62. The Australian Heritage Committee's [Ask First: a guide to respecting Indigenous heritage places and values](#)<sup>22</sup> outlines best practice standards and stress the importance of allowing the relevant Traditional Owners to determine the significance of values in accordance with their culture before identifying how impacts to their heritage values should be avoided, mitigated, monitored and managed. It is recommended Ask First guidelines are followed. Consultation protocol information has been developed by Woppaburra Traditional Owners to assist anyone consulting or engaging with them (refer to Appendix A).
63. The Australian Government has also developed [Engage early: Guidance for proponents on best practice Indigenous engagement for environmental assessments under the Environmental Protection and Biodiversity Conservation Act 1999 \(EPBC Act\)](#).<sup>23</sup>

## Common assessment considerations

64. Activities (such as carrying out works, operating a facility, conducting a tourism program, education program, and research program) may cause impact to cultural heritage values and thus should be assessed with direct advice and input from the relevant Traditional Owners.
65. Applicants are strongly encouraged to consult with Woppaburra Traditional Owners and should be involved in the early stage to identify potential impacts to their heritage and evaluate possible ways to avoid or mitigate impacts. Consultation protocol information has been developed by Woppaburra Traditional Owners to assist anyone consulting or engaging with them (refer to Appendix A).
66. Determine if the Australian Heritage Committee's [Ask First: a guide to respecting Indigenous heritage places and values](#)<sup>22</sup> best practice protocol for engaging and consulting with Woppaburra Traditional Owners has been followed. Determine if the significance of values in accordance with their culture has been described and avoidance and mitigation measures identified, as well as appropriate monitoring and management approaches.

## Links to other Values

### Social value

67. Social needs of Woppaburra people need to be considered in any impact assessment and should be determined in consultation with Woppaburra Traditional Owners. Examples include:
  - a. The social value of **'human health'** – greatly contributes to Traditional Owner wellbeing. Opportunities for maintaining and enhancing the things that strengthen the physical, spiritual and mental health of Traditional Owner people. Access to healthy traditional foods and the ability to maintain cultural traditions are critical to the Woppaburra people.<sup>4</sup>
  - b. The social value of **'access'** – contributes to Traditional Owner wellbeing and their use and dependency. Woppaburra's access to country and all its resources for the continuation of Woppaburra engagement with their country. *"The relationship between Traditional Owners and sea country involves rights like the rights to access sea country and to use its resources according to law and custom; responsibilities to our ancestors and important places on country; and obligations to our traditional land and sea country".<sup>4</sup>*
  - c. The social value of **'understanding, appreciation and enjoyment'** – contributes to Traditional Owner wellbeing. *"Traditional Owners must be able to maintain and pass on cultural knowledge, skills and practices, including knowledge about marine species now protected and proper sea country management. Our identity is closely tied to caring for places and being actively involved in looking after animals and plants on land and sea country".<sup>4</sup>*
  - d. The social value of **'aesthetics'** – contributes to Traditional Owner wellbeing and their use and dependency and includes a sense of history, a sense of place, inspiration, spiritual connections, opportunities for learning, relaxation, recreation and escapism.<sup>24</sup> Traditional Owner perspective on aesthetic values may include cultural expressions such as storytelling, mythology, spirituality, literature, music/art, symbols of power, wealth.<sup>24</sup> Further, Woppaburra people care deeply about water quality and desire no negative impact on water quality in their sea country and thus no impact on the marine life in their traditional hunting and harvesting areas. Further, as described in Muir & Muir 2000, the view from Bluff Point National Park *"looking over the ocean you have a magnificent view of the Keppel's and all the other coastal islands in the area. From that view you can see how beautiful the place is, it's a really nice view".*
  - e. The social value of **'employment and income'** – greatly contributes to Traditional Owner use and dependency. Importantly, Woppaburra have recognised responsibilities and management roles for country and have access to traditional foods, including roles in improving the management of sea country.<sup>4</sup>
  - f. The social value of **'personal connection'** – contributes to Traditional Owner use and dependency. Personal connection with the Reef's environment is diminished when impacts degrade the quality of its key habitats, iconic locations and iconic species. In particular, Traditional

Owner connections are affected by any impact that affects their sea country and their ability to maintain their cultural traditions.

- g. The social value of **'equity'** – contributes to Traditional Owner wellbeing and their use and dependency. Equity may be impacted by any use that might change the ability of others (current or future generations) to access, enjoy, appreciate and use of the Great Barrier Reef Marine Park. Equity may also be compromised if there are impacts to human health through the decline of ecosystem health or contamination of air, water or sediments.
- h. The social value of **'empowerment'** – contributes to Traditional Owner wellbeing and their use and dependency. Empowerment is reflected in willingness to participate meaningfully in the protection and management of country. If empowerment is compromised it may have implications for Traditional Owner wellbeing.

### Historic heritage value

68. Historic heritage relates to the occupation and use of an area since the arrival of Europeans and other migrants. Captain James Cook in 1770 voyage named Keppel Bay and observed people on the islands.<sup>25</sup>
69. *"Following European expansion onto our traditional country, many of our ancestors, our Elders and our relatives were forcibly removed from country and held in Aboriginal missions and reserves including Woodford, Bogimbah Creek and Yarrabah. Traditional Owners and Elders taken away from country have returned from these settlements and communities back to our traditional land and sea country to continue the strong cultural affiliation which has never been broken".<sup>4</sup>*
70. Stories and sites associated with colonisation are reminders of this difficult time and link present generations to their ancestors (for further details refer to 'Places of significance during and post colonisation' and 'Stories during and post colonisation' sections of these guidelines).

### Biodiversity value

71. Maintaining and improving Traditional Owner heritage values and their wellbeing is inherently connected to the biodiversity and health of the Great Barrier Reef habitats and ecosystems.
72. Impacts on biodiversity and ecosystem health can degrade Traditional Owner heritage values as it is fundamental to Traditional Owner's connection to land and sea country.<sup>22</sup> Woppaburra people have custodial responsibilities as part of their lore which ties them to country, thereby ensuring the maintenance of spiritual, cultural, biological and other values of such sites.
73. Refer to Table 4 provides a list of animals that are particularly significant to Woppaburra Traditional Owners. Many plant species are also significant to the Woppaburra people.

## Hazards

74. There are many potential hazards to the Marine Park from a proposed activity or element of an activity (refer to *Risk Assessment Framework* for a list of the most common hazards) that may impact upon Traditional Owner values. Hazards that can have a direct impact on Traditional Owner values, as well as relevant social values include (also refer to Table 2 of the Traditional Owner heritage assessment guidelines):
  - a. **Change in access:** Increasing use of a site could provide new opportunities for Traditional Owners to teach others about their country and culture. On the other hand, more people visiting or a significant development at a site could restrict cultural practices or damage sacred sites (all registered sites are protected under the *Aboriginal Cultural Heritage Act 2003*). Change in visual appearance underwater, at the water surface or aerially; change in the ambiance of an area, such as increased crowds. Change to the look and feel of a site could interrupt stories and songlines as well as cultural practices, observances, customs and lore.
  - b. **Contamination of air, water or sediment:** Any degradation of the natural environment may have flow-on impacts to Traditional Owner heritage values, including their wellbeing.

- c. Direct damage, removal or destruction of non-living things: Damaging or removing an artefact could cause irreversible loss of Aboriginal heritage at that site. All registered cultural heritage sites are protected under the *Aboriginal Cultural Heritage Act 2003* and under the act all persons have a duty of care to avoid harm to the areas and objects of significance to Aboriginal people.
- d. Direct death or removal of living things: Intentional or unintentional killing or removal of a totem or significant plant or animal might be of concern. Flow on impacts are also likely, for example, removing seagrass to construct a new harbour may impact local fish, turtle or dugong population on which the Traditional Owners relies.
- e. Direct injury or disturbance of living things: Intentional or unintentional injury or disturbance to wildlife may impact on places important for cultural tradition; stories, songline, totems; cultural practices, observances, customs and lore.

### Permission type

75. Common Marine Park permission types likely to cause impacts on Woppaburra heritage values are discussed briefly below.

#### **Conducting an education program**

- Changes to access that increases the pressure on the cultural sites, including burial sites
- Changes to access may result in positive impact on the understanding, appreciation and enjoyment
- Impacts on the aesthetic values
- Impacts to hatchling sites, including those at Leekes Beach
- Impacts to reef flats

#### *Avoidance and mitigation measures:*

- Applicant consults with the Woppaburra Traditional Owners prior to submitting a Marine Parks application (refer to Appendix A: Woppaburra Consultation Protocol Information)
- Woppaburra Traditional Owners provide advice and input
- Restrict access
- Manage light/torch usage
- If large scale education program – the applicant provides an Environmental Management Plan, which includes a Cultural Heritage Management Plan.

#### **Conducting a tourist program**

- Changes to access that increases the pressure on the cultural sites, including burial sites
- Changes to access may result in positive impact on the understanding, appreciation and enjoyment
- Impacts on the aesthetic values (such as increase noise and air pollution from motorised vessels and/or increased visitation) may impact on a sense of place and change how people are inspired by the location and alter their spiritual connection. There may also be impact to songlines and their storytelling, for example.
- Impacts to Woppaburra totem species, such as the humpback whale
- Impacts to turtle nesting, including at Leekes Beach

#### *Avoidance and mitigation measures:*

- Applicant consults with the Woppaburra Traditional Owners prior to submitting a Marine Parks application (refer to Appendix A: Woppaburra Consultation Protocol Information)
- Woppaburra Traditional Owners provide advice and input
- Restrict access

#### **Research**

- Impacts from research activities in the waters in and around the Keppel Islands:
- Anthropological research:

- Maritime archaeological research (or cultural heritage research) may involve new techniques for investigating and preserving the value. Survey methods may include recording, cataloguing, mapping, or otherwise describing the site, which may or may not result in physical disturbance
- Archaeological research may be required to protect the site where an artefact at risk of impact is removed from the site and conserved
- Biophysical research:
  - Improve the understanding of biological and physical factors
  - Impacts to Woppaburra totem species, such as the humpback whale
  - Impacts on marine resources

### *Avoidance and mitigation measures:*

- Applicant consults with the Woppaburra Traditional Owners prior to submitting a Marine Parks application (refer to Appendix A: Woppaburra Consultation Protocol Information)
- Woppaburra Traditional Owners provide advice and participate in research activities.
- Research of specific interest to the Woppaburra community and want to be directly involved in is the monitoring of:
  - marine species, particularly population change and migratory patterns of humpback whales, dugong research programs and sea turtle research programs.
  - marine habitats, such as seagrass, coral reefs.
  - increase understanding of physical environment to better understand their cultural heritage and to assist in the management of their cultural landscape.<sup>1</sup>

### **Operating a Facility (mooring)**

- Changes to seafloor at the immediate mooring site but may provide longer term benefits by reducing anchor damage in the area
- Changes to access that increases the pressure on the cultural sites, including burial sites
- Changes to access may result in positive impact on the understanding, appreciation and enjoyment
- Impacts on the aesthetic values.

### *Avoidance and mitigation measures:*

- Applicant consults with the Woppaburra Traditional Owners prior to submitting a Marine Parks application (refer to Appendix A: Woppaburra Consultation Protocol Information)
- Woppaburra Traditional Owners provide advice and input
- Restrict location and specify area to minimise impact on the seafloor.

76. Less common Marine Park permission types likely to cause impacts on Woppaburra heritage values are discussed briefly below.

### **Operating a Facility (including discharging wastes, pontoon, marina)**

- Aboriginal heritage sites and artefacts may be damaged if they exist in or near the proposed area, including burial sites
- Facilities that cause changes in hydrodynamics (such as breakwaters) may cause sites or artefacts to be buried or eroded.
- Changes to reef health and other habitat health (such as seagrass) in the TUMRA region and adjacent areas (as well as possible flow-on implications on human health and wellbeing). Impact on seagrass could impact on dugong, which is a species of significance to their cultural tradition .
- Localised impacts on the aesthetic values, including changes to water quality (water colour and clarity) but may also impact on their sense of place, inspiration, spiritual connection.
- Change in aesthetics (such as change to vista, increased noise and air pollution, increased visitation and changes to how a location is accessed and used) may impact on sense of place and change how people are inspired by the location and alter their spiritual connection. There may also be impact to songlines and their storytelling, for example.
- Changes to their personal connection with their sea country
- Erosion of beaches is expected to affect a number of cultural sites.

### *Avoidance and mitigation measures:*

- Applicant consults with the Woppaburra Traditional Owners prior to submitting a Marine Parks application (refer to Appendix A: Woppaburra Consultation Protocol Information)
- Woppaburra Traditional Owners provide advice and input
- Applicant provides an Environmental Management Plan, which includes a Traditional Owner Heritage Management Plan (written in consultation with the Woppaburra Traditional Owners) at time of submitting a Marine Parks permit application
- Detailed cultural heritage survey conducted and recorded by an appropriately qualified person, which examines the proposed footprint area of the activity as well as buffer around the area of the footprint, prior to submitting a Marine Parks permit application.
- Hydrodynamic surveys (based on the GBRMPA [Guidelines: The use of Hydrodynamic Numerical Modelling for Dredging Projects in the Great Barrier Reef Marine Park](#)) are conducted and recorded prior to submitting a Marine Parks permit application.

### **Carrying Out Works - dredging, dumping of spoil, harbour works, reclamation**

- To carry out works such as dredging activities are likely to have direct impact on cultural heritage sites if they exist in the proposed areas or may interrupt a storyline or songline.
- Changes to hydrodynamics that impact on beach erosion and thus accelerates the erosion at the cultural sites. Changes in hydrodynamics may result in some sites being buried if there is to be net deposition of sediment.
- Impacts to Woppaburra totem species, such as the humpback whale
- Impacts on the aesthetic values including localised changes to water quality, including water colour and clarity and changes that can be seen on a local or regional scale (such as a view from a mountain top looking down over the islands). It may also change their sense of place, inspiration, spiritual connection.
- Changes to reef health and other habitat health (such as seagrass) in the TUMRA region and adjacent areas (as well as possible flow-on implications on human health and wellbeing). Impact on seagrass could impact on dugong, which are species of significance to their cultural tradition.
- Changes to their personal connection with their sea country
- Changes to access may result in positive impact to understanding, appreciation and enjoyment or possibly income and employment opportunities.
- Erosion of beaches is expected to affect a number of cultural sites.

### *Avoidance and mitigation measures:*

- Applicant consults with the Woppaburra Traditional Owners prior to submitting a Marine Parks application (refer to Appendix A: Woppaburra Consultation Protocol Information)
- Woppaburra Traditional Owners provide advice and input
- Applicant provides an Environmental Management Plan, which includes a Cultural Heritage Management Plan (written in consultation with the Woppaburra Traditional Owners) at time of submitting a Marine Parks permit application
- Detailed cultural heritage survey conducted and recorded by an appropriately qualified person, which examines the proposed footprint area of the activity as well as buffer around the area of the footprint, prior to submitting a Marine Parks permit application.
- Hydrodynamic surveys based on the GBRMPA Hydrodynamic Guidelines are conducted and recorded prior to submitting a Marine Parks permit application.

### **Navigating a Ship**

- Localised impacts on the aesthetic values.
- Increased impact risk from contamination associated with the vessel.

### *Avoidance and mitigation measures:*

- Applicant consults with the Woppaburra Traditional Owners prior to submitting a Marine Parks application (refer to Appendix A: Woppaburra Consultation Protocol Information)
- Woppaburra Traditional Owners provide advice and input.

## Mitigation and monitoring

77. Best practice is to also include Woppaburra Traditional Owners in research and monitoring activities and recognise them in relevant reports or publications.
78. Traditional Owner heritage value monitoring standards are being established through the Reef Integrated Monitoring and Reporting Program. Where GBRMPA standards have not yet been established, applicants should use best available knowledge, founded on consultation with Woppaburra Traditional Owners, to propose how they will monitor for change to their heritage value, social value and natural value.
79. Potential mitigation and monitoring measures have been listed from each permission type in the section above.

## Consequence

80. Consequences are to be determined on a case-by-case basis in consultation with Traditional Owners where feasible, guided by GBRMPA's [Risk assessment procedure](#) general scale for the severity of consequences:
  - a. Positive – The activity creates a long-term improvement in the condition or trend of the value.
  - b. Negligible – Impacts are not noticeable or cannot be clearly linked to the activity.
  - c. Minor – Some disruption/damage to a local value, but the impact is reversible. The community has other opportunities or examples to appreciate the value.
  - d. Moderate – Significant disruption/damage to a local heritage value which impacts on one Traditional Owner group, but impact is reversible; or minor impacts on multiple values or multiple Traditional Owner groups.
  - e. Major – Disruption/damage to multiple local heritage values; or moderate impacts for multiple Traditional Owner groups.
  - f. Extreme – Irreversible loss of a value for any Traditional Owner group.

## Assessment information

81. Additional information may be required depending on the type of activity.
82. The following information may also be needed to inform an assessment and decision:
  - a. results of Aboriginal and social research or surveys
  - b. results from hydrodynamic modelling
  - c. an Environmental Management Plan, including the management of cultural heritage
  - d. evidence of consultation with Woppaburra Traditional Owners and the outcomes of this consultation.

## Implementation

83. These guidelines have been prepared in consultation with the Woppaburra TUMRA Steering Committee and will be reviewed and updated if required at least every three (3) years.
84. The Permission System Policy and other Guidelines are available which provide further detail on how the Authority assesses, decides and manages specific aspects of the permission system and the application process.
85. For actions that are wholly or partially outside the Marine Parks, the Authority will continue to liaise with the Commonwealth Department responsible for the EPBC Act. Where a bilateral agreement exists between the Australian Government and the Queensland Government, depending on the terms of the agreement the Commonwealth Department's role may be delivered by the Queensland Government. The Authority will work with both levels of government according to agreed procedures, such as a Memorandum of Understanding, to provide advice on matters that may affect the Great Barrier Reef.

## Definitions

Refer to the [Permission System Policy](#) for a list of general definitions relating to the permission system.

### Archaeology

The study of the material traces of the human past.<sup>26</sup>

### Country

In Aboriginal English, a person's land, sea, sky, rivers, sites, seasons, plants and animals; place of heritage, belonging and spirituality; is called 'Country'.<sup>26</sup>

### Culture

The accepted and traditionally patterned ways of behaving and a set of common understandings shared by members of a group or community. Includes land, language, ways of living and working artistic expression, relationships and identity.<sup>26</sup>

### Elder

Highly respected Aboriginal people held in esteem by their communities for their wisdom, cultural knowledge and community service. They are responsible for making decisions within the community.<sup>26</sup>

*"Elder, a Respected Community Leader, within a family group of each family group clan, within the tribal group, and or within Indigenous Communities"* (C Doherty 2017, pers. comm., 27 January).

### Heritage

"Heritage is our legacy from the past, what we live with today, and what we pass onto future generations".<sup>27</sup> Heritage includes places, values, traditions, events and experiences, and includes both natural and cultural places or values, and can have both tangible and intangible elements (or components).

### Indigenous

Native to a place or area, originating in and characterising a particular region or country.<sup>26</sup> Refers to Aboriginal and Torres Strait Islander peoples or cultures of Australia.

### Lore

Handed down by the Creation Ancestors and upheld by Aboriginal communities for thousands of generations, Law includes the accepted and traditionally patterned ways of behaving and shared understandings relating to land, language, ways of living, kinship, relationships and identity.<sup>26</sup>

### Mission

Areas originally set up and governed by different religious denominations for Aboriginal people to live.<sup>26</sup>

### Songlines

A songline is a track across the land, sky or sea following a journey of a Creation Ancestor. Songlines are recorded in Creation stories, songs, paintings and dance. A knowledgeable person is able to navigate across the land by repeating the words of the songs describing the location of landmarks, waterholes, and other natural phenomena. By singing the songs in the appropriate sequence, Indigenous people could navigate vast distances. Australia contains an extensive system of songlines, many that pass through multiple Aboriginal countries.<sup>26</sup>

### Totem

A natural object that is bestowed upon an individual, family or clan as their spiritual emblem.

*"A totem is a natural object, plant or animal that is inherited by members of a clan or family as their spiritual emblem or tribal emblem. Totems define peoples' roles and responsibilities, and their relationships with each other and creation and the landscape of their ancestral country. Each clan family belonging to the group is responsible for the stewardship of their totem: the flora and fauna of their area as well as the stewardship of the sacred sites attached to their area. This stewardship consists not only of the management of the physical resources ensuring that they are not plundered to the point of extinction, but also the spiritual management of all the ceremonies necessary to ensure adequate rain and food resources at the change of each season"* (C Doherty 2017, pers. comm., 27 January).

### Traditional Use of Marine Resource Agreement (TUMRA)

Has the meaning given by the *Great Barrier Reef Marine Park Marine Park Zoning Plan 2003*.

## Supporting information

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### Further information

Director - Environmental Assessment and Protection

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#### Woppaburra Traditional Owners (refer to Appendix A for Woppaburra consultation protocol)

*Woppaburra TUMRA*

Chair Meaghan Cummins

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#### Document control information

<i>Approved by:</i>	Chairman, Great Barrier Reef Marine Park Authority	<i>Approved date:</i>	29-Jun-2017
<i>Minor amendment approved</i>	A/General Manager, Reef Protection	<i>Approved date:</i>	27-Sep-2021
<i>Note:</i>	Minor amendments to reflect new TUMRA coordinator contact details. <i>Full review yet to be completed.</i>		
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<i>Document custodian:</i>	Director, Environment Assessment and Protection		
<i>Replaces:</i>	Revision 6		

## Appendix A: Woppaburra Consultation Protocol Information



### WOPPABURRA CONSULTATION PROTOCOL INFORMATION

This information flyer is provided to assist anyone that may wish to consult with or, engage the Woppaburra People. We are Salt-water people, Our Traditional/Ancstral Country Estate is the Keppel Group of Islands. Our Island Country Estate, is managed by three (3) Committees, each with different core business, which defines whom people should engage and consult with. Our three (3) committees as a mark of Respect, always include our Family Elders in all consultation, via the family members on each committee.

Each Committee, has five (5) sitting members, one (1) from each of our family groups, comprising of a Chair, Deputy Chair, Secretary, Treasurer and Public Officer.

Culture and Custom ~ Our Saltwater Spiritual Totem for our islands, our saltwater land and sea country, is the Humpback Whale, our Native Keppel language name is 'Mugga Mugga'.

#### ✦ **Woppaburra Traditional Use of Marine Resources Agreement (TUMRA) Steering Committee (WTSC)**

The WTSC is the committee to engage and consult with, for all matters relating to marine issues within the boundaries of the TUMRA Agreement. <http://www.gbrmpa.gov.au/our-partners/traditional-owners/traditional-use-of-marine-resources-agreements>

**Contact: Chair Meaghan Cummins**

**Email: [tumrachair@woppaburra.com.au](mailto:tumrachair@woppaburra.com.au) (CC: [tumracoordinator@woppaburra.com.au](mailto:tumracoordinator@woppaburra.com.au))**

#### ✦ **Woppaburra Land Trust Executive Committee (EC)**

The EC is the committee to engage and consult with, for all matters relating to our land holdings (173 hectares over 5 parcels of land) on Great Keppel Island, (Wop-pa) granted via *the Aboriginal Land Act 1991 (Qld)*. <https://www.qld.gov.au/atsi/environment-land-use-native-title/land-trusts/>

**Contact: Chair Valmai Smith, Mobile: 0481 289 365 / Email: [valmai2014.vs@gmail.com](mailto:valmai2014.vs@gmail.com)**

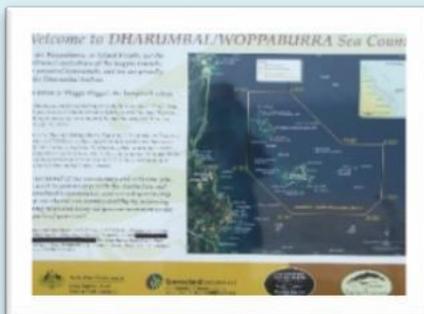
#### ✦ **Woppaburra (Registered) Native Title Claim (WNTC)**

The Woppaburra People (the claim group) are represented by family representatives, known as the 'Applicant Group' who collectively work with Queensland South Native Title Services to progress our Native Title Claim (*QUD738/2013 Robert Muir Senior and Others v State of Queensland & Ors*). The Woppaburra People are represented by *King & Wood Mallesons in relation to Future Acts*. [www.qsnts.com.au](http://www.qsnts.com.au)

**Contact: Scott Singleton, King & Wood Mallesons**

**Mobile: 0428510084 / Email: [scott.singleton@au.kwm.com](mailto:scott.singleton@au.kwm.com)**

TUMRA AGREEMENT BOUNDARY MAP



LAND TRUST HOLDINGS MAP



NATIVE TITLE CLAIM AREA MAP



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