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# Key Outcomes Report of a 3<sup>rd</sup> Willandra Repatriation Forum held at Inland Botanic Gardens, Buronga on 5 April 2017

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Collated by Michael Williams - Michael Williams & Associates Pty Ltd



Natural Resource Management Strategists and Facilitators - Sydney

May 2017

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## PROJECT CONTACT

Contact details for Michael Williams are:

**Michael Williams**  
Principal  
Michael Williams & Associates Pty Ltd  
ABN 92 008 222 008  
5 Toongarah Road  
WAVERTON, NSW 2060  
Phone: (02) 9460 3164  
Mobile: 0408 104 030  
[mikewill@bigpond.net.au](mailto:mikewill@bigpond.net.au)

### ***Acknowledgements***

This key outcomes report has been collated by Michael Williams, Principal of Michael Williams & Associates Pty Ltd, the independent facilitator of the 3<sup>rd</sup> Willandra Repatriation Forum. The report and appendices have been based on notes of the forum kindly supplied by Jess Ford and Michele Smith (ANU, Canberra), Molly Walker (OEH, Buronga), Helen Healy (consultant - Mildura), and Steve Meredith (OEH, Griffith).

Where issues, opinions and comments were raised during the forum by the Aboriginal community participants, the report has been written on a no-attribution basis. This was designed to encourage Aboriginal community participants to exchange their views in a frank and fearless way as the sometimes sensitive issues of repatriation of ancestral remains and associated cultural material of immense importance to the Traditional Owners and of universal values as part of the Willandra Lakes Region World Heritage Area were explored. Presentations, comments and responses by OEH staff, ANU and from scientists have been attributed where relevant.

Photos kindly provided by Office of Environment and Heritage.

### ***Acronyms***

3TTGs - Three Traditional Tribal Groups, or the Willandra Elders Council

AAG – Aboriginal Advisory Group to the Willandra Lakes Region World Heritage Area

ANU - Australian National University

BNTGAC – Barkandji Native Title Group Aboriginal Corporation

CMC Community Management Council

NMA - National Museum of Australia

NPWS - NSW National Parks and Wildlife Service

OEH - NSW Office of Environment and Heritage

TSAC – Technical and Scientific Advisory Committee

WRTC - Willandra Repatriation Traditional Custodians Committee

## **AN INTRODUCTION - THIRD AND FINAL WILLANDRA REPATRIATION FORUM**

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### **Introduction**

With the success of a first repatriation forum held on 17-18 February 2015 in Mildura, and a second repatriation forum held in Buronga on 9 November 2016, a third and final Willandra Repatriation Forum was held at the Australian Inland Botanic Gardens, in Buronga on Wednesday 5 April 2017. Reports on the outcomes of each of these forums are available from OEH Buronga, NSW.

### **Third and final Willandra Repatriation Forum - participation**

Over 150 invitations were sent to Aboriginal community associated with Willandra. Sixty-three people attended of which 41 were from the Aboriginal community. A further nine were from NSW Office of Environment and Heritage (OEH).

The third forum brought together members of the Aboriginal Advisory Group – an elected advisory group who provide advice to the Willandra Lakes World Heritage Area; members and their proxies of the Willandra Repatriation Traditional Custodians Committee; Willandra Traditional Custodians; Aboriginal community; Australian National University, Canberra (ANU); distinguished scientists from ANU, Griffith University, Brisbane and Melbourne University, Victoria; National Museum of Australia; and NSW Office of Environment and Heritage (OEH) staff from both its Heritage Division and National Parks and Wildlife Service.

### **Purpose of final Willandra Repatriation Forum**

The third and final forum aimed to provide an opportunity for Traditional Owners to arrive at a final decision on their preferred option for the repatriation of Willandra ancestral remains. The options put to this third repatriation forum were developed and broadly agreed at the second repatriation held in November 2016.

Since the first repatriation forum in February 2015, these ancestral remains had already started their journey home having been moved from Australian National University (ANU), in Canberra to the National Museum of Australia in Canberra.



### **Willandra Repatriation governance**

The third forum was attended by nine members or their proxies of the Willandra Repatriation Traditional Custodians (WRTC), a group advising OEH on Willandra World Heritage repatriation and nine members of the Aboriginal Advisory Group (AAG), a group elected in 2015 to provide advice to the Willandra World Heritage Area. Five Directors of the Barkandji Native Title Group Aboriginal Corporation (BNTGAC) also attended the forum, along with a number of Elders, community members and past members of Willandra Lakes committees. Such attendance provides a sound governance basis to ensure WRTC, AAG's and BNTGAC's on-going representation, leadership and advice on the most appropriate approach for the Willandra ancestral remains "to come home".

A copy of the invitation to the third forum is provided in Appendix 1, the agenda is provided in Appendix 2 and a list of all those who attended and apologies to the third forum is provided in Appendix 3.

### **Welcome to Country**

Ernest (Narki) Mitchell, in welcoming everyone to the forum, provided a warm Welcome to Country and acknowledged Elders past and present and wished the forum every success. A minute's silence was observed to acknowledge those who had passed away since the previous forum in November 2016.

The independent facilitator, Michael Williams, thanked Narki Mitchell for his warm welcome and in turn paid his respects to all Elders past, present and future.



## Context

Steve Meredith (Regional Manager, Heritage Division, OEH) also thanked Narki Mitchell for his welcome and paid his respects to Elders both past and present. In providing a context for the forum, Steve acknowledged all those who had offered their valuable time in participating in the forum including (in alphabetical order): Barkantji, Maurara, Mutthi Mutthi, Ngiyampaa, Paakantji, Parintji, Wiradjuri, Wongaibon, Yirindali and Yita Yita. Steve Meredith asked everyone to set aside any issues unrelated to the repatriation and really focus on the selection of final resting places for their Ancestors. He pointed out that the forum was focussing on 105 Ancestors including Mungo Man and Mungo Lady and they had been “away from home” for 42 years and that the forum provided a really important step in “bringing them home”. He again stressed that to succeed in what everyone wants everyone will need to work together in a spirit of cooperation and good will. Respect for everyone in the forum was the key to success in “bringing our Ancestors home”.

## Opening and purpose of the Forum

In formally opening the third forum, Pauline McKenzie, Executive Director, Heritage Division, OEH, acknowledged the Traditional Owners and thanked everyone for coming. Pauline McKenzie noted that some present were attending their first repatriation forum and many had been working tirelessly from the beginning of the repatriation process. She pointed out that “it has been a long journey - over 40 years it has taken to get to this point, and today together we can take one of the last, most significant steps – to decide precisely where and in what manner should Ancestors be returned to Country”. Pauline stressed how important the third forum was to everyone present. By letting OEH know precisely where and in what manner Ancestors should be returned to Country, OEH can work with you to make it happen.

Pauline outlined that the Willandra Ancestral remains have been moved from Australian National Museum to the National Museum of Australia in Canberra so the journey home had already begun and OEH had, at the request of the community, undertaken to “bring the Ancestors home” by November 2017. Pauline stressed that OEH was committed to helping the community to bring the Ancestors home but to do so and to meet this deadline, decisions about where, when and how you want them brought home will need to be made at this third forum.

### Process for decision-making

After a question from the floor about process including decision-making processes, the independent facilitator Michael Williams outlined that after a short presentation to bring everyone up to speed as to what had been generally decided at the two previous forums, family groups would work together to provide clarity on their preferred location and manner in which Ancestral remains could be returned to country. To help each small group in their decision-making, a series of decision trees had been prepared to ensure that all the hard work of the previous repatriation forums would be taken into account. Given that a report on the degree to which participants agreed with any particular repatriation approach would need to be prepared for NSW and Australian Governments, a suite of consensus checks had also been prepared to gauge the degree to which participants were comfortable with any decisions.

## BACKGROUND AND KEY OUTCOMES OF THE 2ND REPATRIATION WORKSHOP NOV. 2016 PRESENTATION 1

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### Overview

Harvey Johnston, Project Manager, Willandra Repatriation, gave an overview of the outcomes of the previous two forums (see Appendix 4). The outcomes were a series of options that were proposed for the repatriation. The options are:

- Rebury all of the Ancestral remains (excluding Mungo Man and Mungo Lady) either:
  - In close proximity to their original find localities, i.e. in multiple (29) sites; or
  - In three (3) final resting places situated near to Mungo, Gogolo/Leaghur, and Garnpung lakes
- Mungo Man and Mungo Lady should be buried in a secure underground keeping place facility at either:
  - Leaghur which offers higher security, but is further away from where Mungo Man and Mungo Lady were originally found; or
  - Joulni, which is closer to where Mungo Man and Mungo Lady were originally found, lower security.
- Establishment of a Research Centre at either Leaghur or Joulni. This centre would be used for study and education

### Feasibility of these Options

At the November 2016 Forum OEH committed to assess the feasibility of these options. Harvey reported that all of the options are viable within the budget and resources that are available. He advised the forum:

- Reburials can be placed in close proximity to the original locations in stable uneroded land surfaces. Reburial in eroding land surfaces is not recommended as long term safety is less likely in these areas;
- If required, a modest underground keeping place could be constructed;
- If required, the artefact store room at Mungo, where Mungo Lady has lain since 1992, can be used as a temporary keeping place when the remains are first returned to Mungo;
- If required, a research centre could be established at Leaghur by modifying the existing old homestead. Establishing the research centre at Joulni would be more difficult from a staffing, security and cost basis.



### Discussion and comment

**Question** - What kind of funding is available for repatriation including any refurbishment of Leaghur Homestead as a modest research facility?

**OEH Response** – Approximately \$800,000 is being made available by OEH and NPWS and up to \$400,000 is being made available for repatriation and a modest research facility by ANU - a total \$1.2 million.

**Question** - What about the need for other funding to do a range of other things such as research, providing accommodation, maintaining the keeping place?

**OEH Response** – Before we talk about other funding we need to decide where the Ancestral remains currently at the NMA in Canberra need to go - there have been previous discussion about all of these things but first a decision needs to be made on repatriation. There are 103



remains to be repatriated along with Mungo Man and Mungo Lady - final destinations for repatriation need to be decided before ongoing funding details can be properly addressed.

The small group workshops to follow this discussion will work through the options that were generally agreed at the last forum in November 2016. The refurbishment of Leaghur Homestead as a possible modest research facility is being discussed because more ancestral remains are being exposed as the erosion of the Willandra Lakes World Heritage Area dunes continue and OEH understands that the community want any research on existing and any newly exposed Ancestral remains to be studied locally at a local modest research centre - not taken away for study.

The \$1.2 million will not provide for a big, new research centre – the first priority is to make decisions around repatriation.

The \$400,000 budget from ANU is likely to only go as far as the refurbishment of an existing building to be used for research. To meet this modest budget it's likely to be an existing building that will be refurbished – that's why refurbishment of Leaghur Homestead is being talked about as one of the research centre options.

The focus of this forum is about repatriation and the need to make decisions about the options for Mungo Man and Mungo Lady along with the other 103 Ancestral remains.

**Comment** – We must not lose focus - we want to bring them home. We don't want a multi-million dollar centre, we do not have \$8m, we only have \$1.2m budget to get them home – we need to do this now, and we need to keep the focus on repatriation only rather than on grandiose research facilities.

**Comment** - We cannot rebury Mungo Man and Mungo Lady where they came from - because of erosion and lack of security.

**OEH Response** – It's not feasible nor desirable to rebury the Ancestral remains exactly where they were found because erosion will continue to uncover them. But there are places close (within 100 metres or so) of where the Ancestral remains were found that are stable - it is safer to bury them in these stable and or vegetated areas.

**Comment** - These Ancestral remains are really important, anyone could come along and dig them up. They are our treasure, they are very important to us.

## SMALL GROUP WORKSHOP

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Participants broke into five small groups (tables 1, 3, 4, 6 and 8), self-selecting which group they would like to join. A small group facilitator and a scribe was assigned to each small group to guide the discussions. Each group was provided with a decision tree and a consensus check. The decision tree was based on the generally agreed options made at the second forum in November 2016<sup>1</sup>. The decision tree hierarchy is clearly shown in Charts 1 and 2 and explained below.

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<sup>1</sup> Michael Williams & Associates (2016) Key Outcomes Report of a 2nd Willandra Repatriation Forum held in Buronga 9 November 2016 – available from OEH Buronga

Chart 1

## Bringing Them Back Home

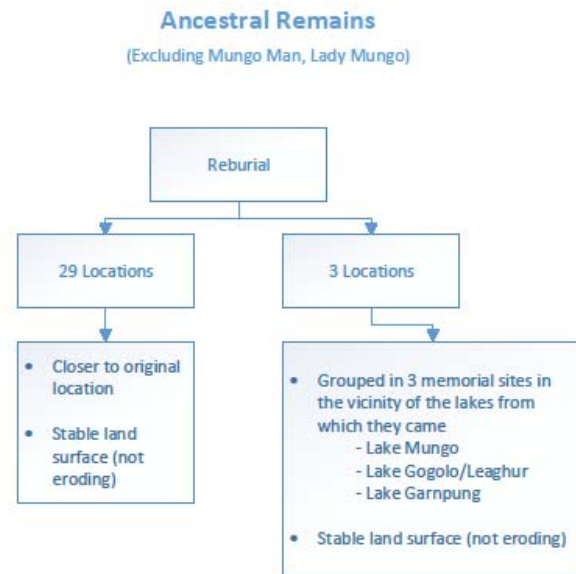
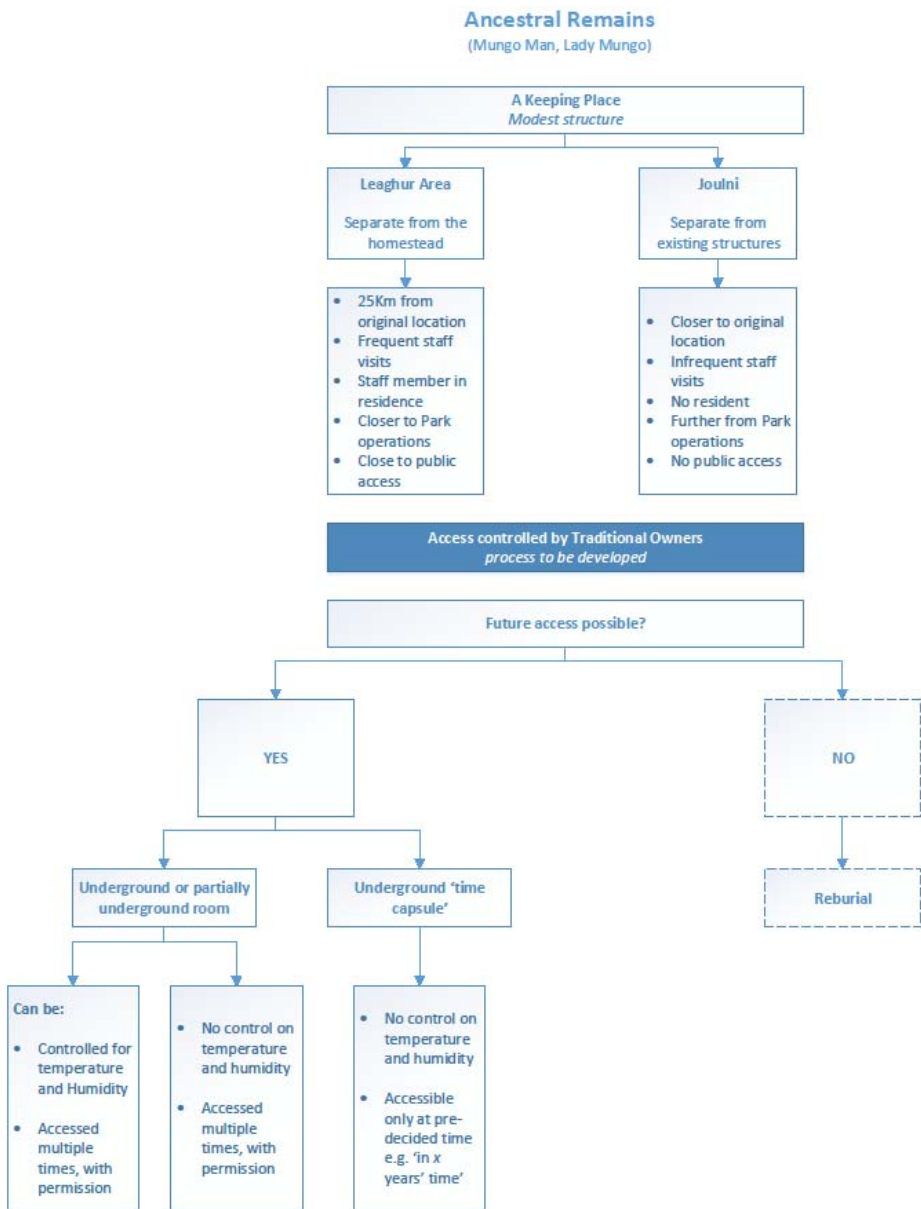


Chart 2

### Bringing Them Back Home



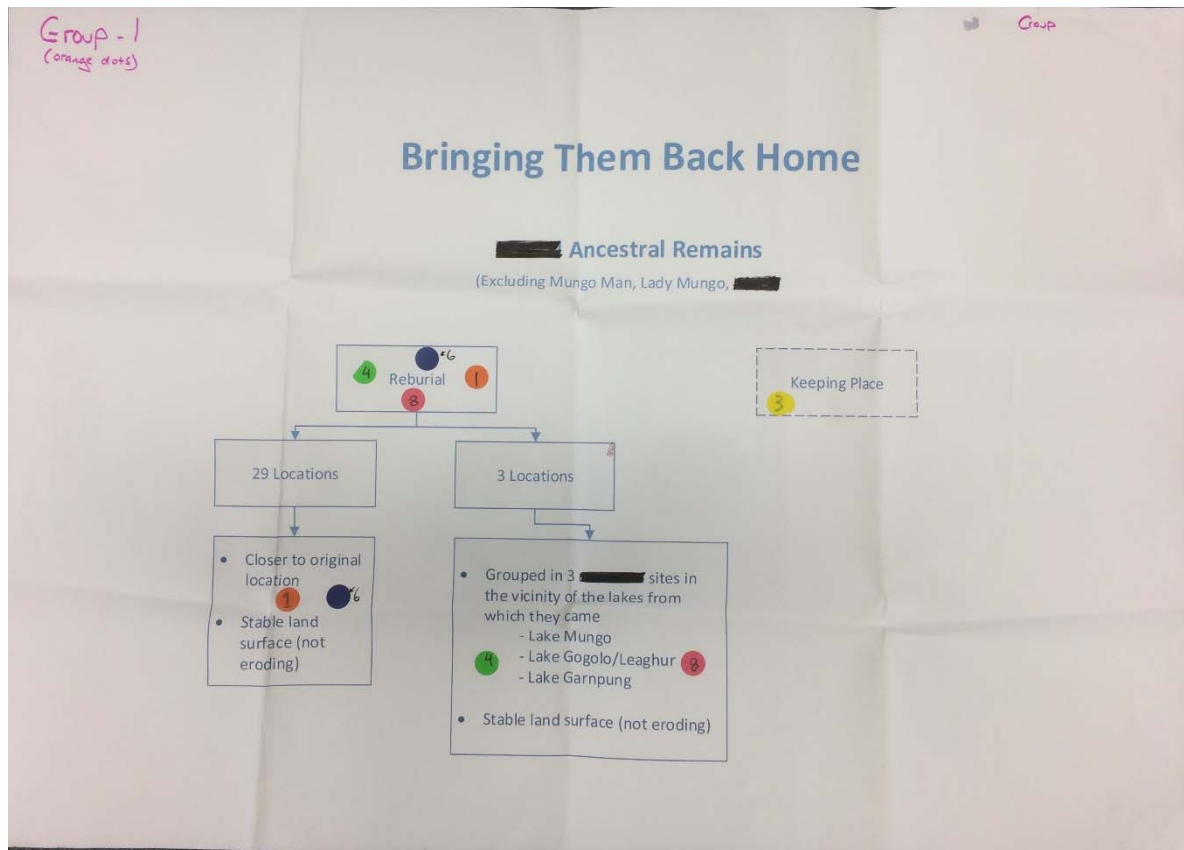
### Decision tree hierarchy

- Decision 1 (see chart 1) - Of the 103 Ancestral remains excluding Mungo Man and Mungo Woman would you prefer them to be reburied or secured in a keeping place?
- Decision 2 (see chart 1) - If reburied where would you prefer the 103 Ancestral remains excluding Mungo Man and Mungo Woman to be reburied:
  - as close to their original individual burial locations as possible but in a nearby stable land surface – this would be in approximately 29 different locations within Mungo National Park **or**
  - grouped into three separate burial sites – Lake Mungo, Lake Gogolo/Leaghur, and Lake Garnpung in the general vicinity (0 km to 12 km away from where they originally were buried?)
- Decision 3 (see chart 2) – Would you prefer Mungo Man and Mungo woman in a keeping place:
  - close to original burial place (Joulni) **or**
  - in a location (Leaghur area) that’s close to Leaghur Homestead where a Ranger lives which provides higher degrees of security
- Decision 4 (see chart 2) – For either a Joulni keeping place or a Leaghur area keeping place, would you prefer to allow future access for Traditional Owners, and other approved people such as OEH staff and approved scientific researchers - based on protocols devised by Traditional Owners?
- Decision 5 (see chart 2) If you would prefer either a Joulni keeping place or a Leaghur area keeping place to allow future access for Traditional Owners, and other approved people such as OEH staff and approved scientific researchers, would you prefer:
  - a fully or partially underground accessible room with or without climate control **or**
  - an underground time capsule type of keeping place which would not have any climate control system and only be accessible at a pre-determined time in the future.

### Outcomes of small group discussions

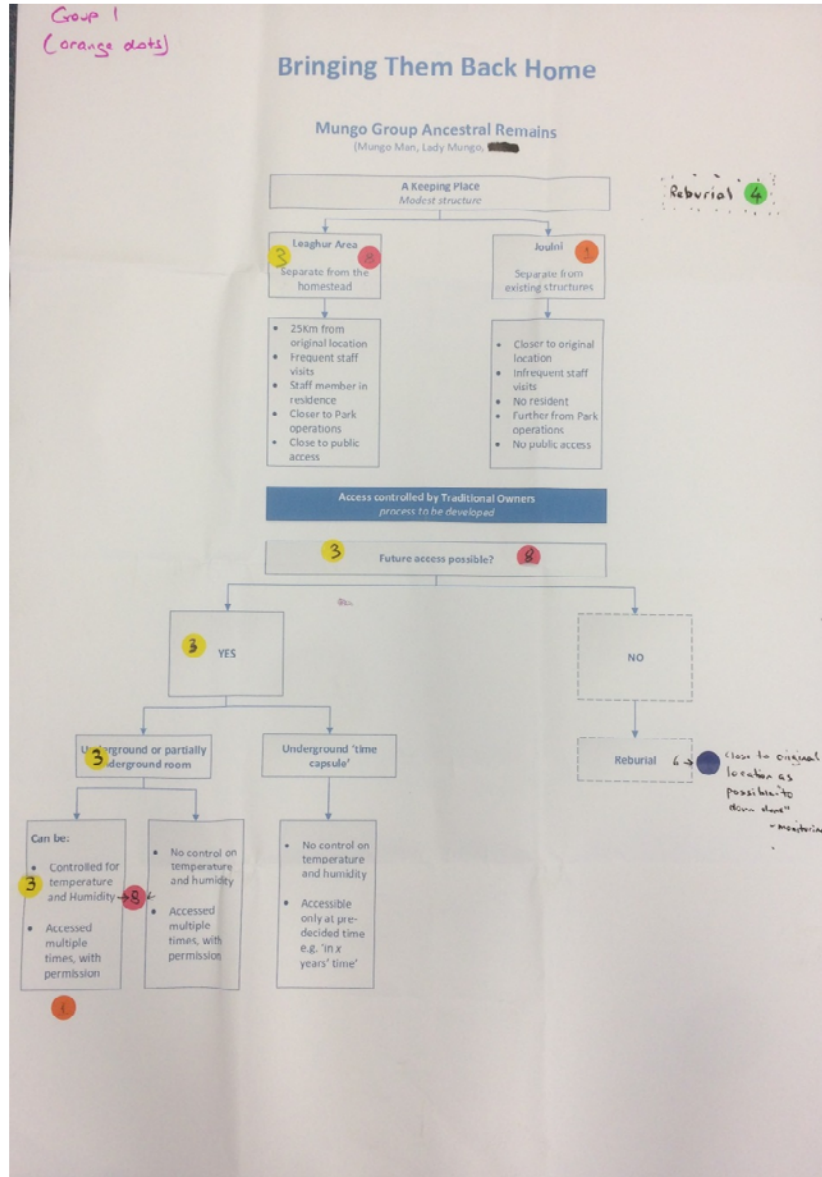
The outcomes of the small group discussions are shown in Charts 3 and 4. The coloured dots represent the preferences of each of the four small groups – the four tables are numbered tables 1, 3, 4, 6 and 8. Extra commentary from each of the small group tables is provided below.

Chart 3 – key outcomes of small group discussions in relation to decisions 1 and 2



- Key:
- Table 1. Orange dots
  - Table 3. Yellow dots
  - Table 4. Green dots
  - Table 6. Dark blue dots
  - Table 8. Red dots

Chart 4 – key outcomes of small group discussions in relation to decisions 3, 4 and 5





**Table 1 – Facilitator Veronica Taylor – orange coloured dots on charts 3 and 4**

**Decisions 1 and 2** - There was strong agreement from table 1 (orange coloured dots on chart 3) that they would prefer to bury the 103 Ancestral remains (excluding Mungo Man and Mungo Woman and WLH 4) as close as possible to where they come from - about 29 different locations. Comments from table 1 included:

- Exactly where they come from but deep (in the ground so they don't erode out again)
- Don't want to be responsible for reburying people in the wrong place
- Get them home to their country - this is the most important thing.

**Table 1 – Decisions 3, 4 and 5** - There was strong agreement from table 1 (orange coloured dots on chart 4) that Mungo Man, Mungo Woman and WLH 4 should be housed in a modest keeping place at Joulni – close to where Mungo Man and Mungo Woman came from. The keeping place should be accessible with access controlled by Traditional Owners in a climate controlled underground or partially underground keeping place. There was strong agreement that the keeping place should not be at Leaghur. Comments from table 1 included:

- It is very important that Mungo Man and Mungo Woman be in a keeping place close to where they originally came from at Joulni
- Mungo Man came to the surface to tell us about our Ancestors
- Mungo Man and Mungo Woman should be in a locked box as security is absolutely vital
- If we don't want certain people to access the keeping place we can always say no to access
- One of our Ancestors (called by scientists Willandra Lakes Hominid number 4 - WLH4) should join Mungo Man and Mungo Woman and be housed in a climate controlled keeping place at Joulni – not at Leaghur

- Access to Mungo Man and Mungo Woman may be important for our future generations.

Table 1 also agreed that any temporary storage of Ancestral remains should be at the Mungo Visitor Centre but this must not be long-term.

### **Table 1 – Ancestral remains’ journey home**

Table 1 also made comment on the Ancestral remains’ journey home from NMA. Suggestions included:

- Need corroboree as part of return ceremony – this will help unite us all
- Smoking ceremonies should be undertaken along the journey home – for instance at Balranald, and Wagga Wagga but need to show respect and ask permission from Elders along the way and let Local Aboriginal Land Councils know that they are passing through Land Council country
- Follow the same route home as the remains when they left Willandra in the 1970s when they were taken from Country by the scientists
- Make sure they come through Balranald
- Jim Bowler’s offer to have a river red-gum casket made to house Mungo Man on his way home is strongly endorsed
- The other ancestors should be in a box wrapped with paperbark and gum leaves
- Vehicle needs to be comfortable, not a truck
- Need a 4WD to accompany the remains just in case
- Need to stop at Joulni and then go onto the temporary storage at Mungo Visitor Centre
- Key people who have been involved in the repatriation process need to be involved and recognised. This should include Aboriginal people who have passed especially the old ladies – they must be respected and recognised. Maybe visit cemeteries of important people who have passed
- Need to have a clear media and communications strategy: who will be the media representative for the WRTC? What part of the ceremony needs to be media silent?
- The more media the better for Aboriginal Australia. People from all over may want to come to the ceremony. There needs to be a media release letting people know what the route home will be and where the ceremonies will be taking place (after advice provided and permission has been gained)
- There should be a celebration at Mungo
- Ben Bowler (Sacred Australia) needs to be given the go-ahead to organise a festival in Mildura.

### **Table 1 – What are the values that are driving your decision-making**

Table 1 responded:

- Traditional Lore
- Security and access for future generations
- Continue our engagement with scientists
- We need to visit the reburial sites and the keeping place to monitor their security and for future education of our children
- The importance of ensuring reburial sites and the keeping place are secure and well managed





**Table 4 – Facilitator Pauline McKenzie – green coloured dots on charts 3 and 4**

**Table 4 – Decisions 1 and 2** - There was a varied but tentative view from table 4 (green coloured dot on chart 3) that they would prefer to rebury all the 103 Ancestral remains in three burial sites in the general vicinity of the lakes from where they came - the three locations of Lake Mungo, Lake Gogolo/Leaghur and Lake Garnpung. There was strong agreement that any location must be secure, possibly fenced, but not eroding so as to reveal any reburied remains. The reburial sites must be protected, able to be visited by TOs and looked after properly. The table agreed that maybe in the future the community could think about a monument or some kind of memorial to honour these people. However in arriving at these positions there was some discomfort until they know the specific sites and can confirm that they are appropriate.

**Table 4 – Decisions 3, 4 and 5** - In relation to Mungo Man and Mungo Lady, table 4 (green coloured dot on chart 4) agreed that they be reburied at Joulni close to where they came from. Their story should be told. In relation to future access the table did not reach agreement - with a few undecided on this issue and others suggesting there was no need for any future research on Mungo Man and Mungo Lady – they should be reburied and left undisturbed.

Comments from table 4 included:

- Wasn't Lady Mungo buried? I didn't know she ended up in a cardboard box. How did this happen?
- Mungo Man is part of the Bowler family history too

- the repatriation deserves to achieve national and international recognition
- They (the Ancestral remains) don't need any more research done on them
- What about temporary storage that will be needed before they can be reburied?
- The OEH team can monitor the sites to ensure that they are secure and looked after (OEH comment)
- In terms of the 103 Ancestral remains, could they all be buried in one location?
- What about educational concerns, why can't these people be brought home and put in a museum to be able to be used for educational purposes and to continue to tell the story. Thinking about the future, there's knowledge that could be lost if you rebury them.
- You need to think like a black fella to be able to resolve these issues. Bring these people home and put them in the ground. If the lore had been around back then the community would have said no to the initial removal.
- The research facility can provide the resources to undertake future research on country (OEH comment)
- Burial sites in other parts of Australia have monuments to recognise and respect the people who have been reburied. We could repatriate the people first and then think about a monument afterwards
- Repatriation will hopefully raise the profile of the remains and the region so that more resources become available for monuments, educational centres etc.
- Security is vital we need to ensure rabbits etc. can't dig up the remains
- There are lots of different techniques for securing sites, rabbits won't be an issue (OEH comment)
- I'm not comfortable about making a decision – we should go and have a look at these potential reburial sites. Our table are not clear about the actual locations on country proposed for these reburials
- The locations on country would be managed confidentially, they wouldn't be open sites (OEH comment)
- No need for any more research on Mungo Man and Mungo Lady - what more can be learnt after 40 years?
- Preference is to bury them (Mungo Man and Mungo Lady) in the ground at Joulni with a proper ceremony and buried according to tradition and lore. When the white man came along they disturbed these burial sites without any thought and broke the black fella's lore
- A keeping place leaves open the option for future generations to make a different decision
- If people want to dig up the remains they will just go and do it and dig them up anyway. How do we prevent this?
- There may be new technologies available in the future. And there might be other remains that are uncovered and can be researched (OEH comment)
- The other significance of Mungo Man and Mungo Lady was the ritual and ceremony of the burial. It established the significance of the people living at this time and that there was religion and society. It dispels a lot of myths about Aboriginal communities and culture
- Markers could be put somewhere else, not on the grave site. The stories can be told but in another location (OEH comment).

**Table 4 - Ancient DNA research**

Table 4 then invited Dr David Lambert from Griffith University who has undertaken ancient DNA research on some of the Ancestral remains to answer a few questions. The focus of the questions was why shouldn't the remains (and in particular Mungo Man and the Ancestral remains called by scientists Willandra Lakes Hominid 4 – WLH4) just be reburied – why would they be valued for future research?

**Dr David Lambert** - from a scientific perspective the story isn't yet complete. For Mungo Man there is still the possibility that there is viable living DNA in his remains - in tooth roots. The DNA that comes from the base of a tooth is much higher quality when compared with DNA that comes from bones. There are other methods that can be used such as stable isotopes. From this you might be able to tell where Mungo Man grew up. There is more that can be learnt about Mungo Man. Mungo Lady hasn't been looked at in a number of years, but there may be the same ancient DNA research possibilities for Mungo Lady as well.

**Dr David Lambert** - there was a man buried close to Mungo Man - Willandra Lakes Hominid 4, and the community has given approval to radio carbon date his remains, though this hasn't been done yet. The chances of the two burials being undertaken so far apart in time and yet so close geographically could not be purely coincidental.

**Question** How long will this research take?

**Dr David Lambert response** - this is at the edge of what science can do, it's hard to determine timelines, but more research will be available in the future. But whatever the community decides, I will accept this. Any future access would be controlled by the communities, it would be within the community's control to determine what is done, by whom, where and when.

**Question** - If there was a research centre out at Mungo, so that on the day that remains were uncovered, could the research be conducted on country and the remains not be taken away?

**Dr David Lambert response** - I want to see Aboriginal kids doing the research, I want to see the community being the champions – this is going to need to have the interest generated to encourage students to follow through and keep learning about their ancestors.

**Comment** - The Mungo Youth Festival gave a wonderful sense that the future is bright.

**Comment** - if Mungo Man and Mungo Lady ended up in a controlled time capsule – it would break my heart. The legislation doesn't really deal with human remains.



**Table 3 – Facilitator Rob Quirk – yellow coloured dots on charts 3 and 4**

**Table 3 – Decisions 1, 2, 3, 4 and 5** - There was a majority view from table 3 (yellow coloured dots on charts 3 and 4) that all the Ancestral remains including Mungo Man and Mungo Lady should be housed in a keeping place partially buried underground in the Leaghur area with access possible but controlled by Traditional Owners. One person at the table thought all the Ancestral remains should be reburied but was able to live with the table's decision.

Comments from table 3 included:

- Take them back to country for reburial
- Put them in multiple locations around Mungo National Park.
- Put them all together
- Keep them all together so they are protected
- We don't want to accidentally touch one of the bones and get sick
- Bury them together for security reasons and to protect them from erosion
- They have to be On Country - in a Keeping Place in Leaghur and then we need to ensure that the Keeping Place is secure as in years to come we will likely need more space for more remains to be placed on the Keeping Place
- Need one place to put all the artefacts including future discoveries
- Looked at all potential sites and Leaghur was the best site as there is so much there already for research including the woolsheds – it could be the keeping place
- Put them back in the ground, put them back in their original sites or as close to their original burial sites as possible
- They should be in the ground
- It's possible to put them in the ground because we know where they all came from - the only issue is safety and security

- What about a crypt? A buried crypt? A place where all the remains could go?
- Why are Mungo Man and Mungo Lady being talked about separately? They are not for tourism!
- This is not about tourists visiting the burial sites, this is about keeping them secure.
- Is keeping them in a steel box in a room culturally appropriate – that is how Mungo Lady is stored right now in a steel box in the Mungo Visitor Centre
- But she is safe and that is ok
- If put back in the ground (reburied), Mungo Man and Mungo Lady would not be secure, animals and/or people could dig them up.
- Don't forget that Mungo Lady is in a secure location at the Mungo Visitor Centre and Mungo Man is currently in the NMA awaiting repatriation
- Elders should be deciding and making all the decisions, they are the Traditional Owners and they should decide
- They should all go into a secure and safe place
- All 103 should go into a secure and safe place
- They should be returned to Country
- Some people may worry if they are in one place - they would be easier to find but if they are in multiple places they would be harder to find
- They should be reburied
- The Ancestral remain termed WLH4 has further important ancient DNA research potential, we may have to think carefully about this particular Ancestral remain for special consideration
- This all started with a mistake made by scientists who didn't go to the Barkandji Elders as they should have. Elders lived in the same place then as they do now, Elders should have been consulted by scientists, long ago and that would have prevented this problem
- Is it possible to put them in a keeping place?
- OEH showed two keeping place options in the presentation; an underground room which was accessible or something along the lines of a time capsule (OEH comment)
- Could have both in a keeping place
- Should be put back into the ground
- Bury them deep enough in the ground so they are safe and no one will find them
- Bury the 103 deep in the ground where they belong
- Three sites would be easier to monitor
- At this point three Elders agreed that the 103 Ancestral remains should be reburied in the ground, in three spots, on country
- Why not a Keeping Place at Leaghur – it is a lovely site. Reburial over 3 sites makes them more vulnerable. Below ground keeping site is still a burial
- Is the scientific work finished?
- We need research, we have to have it and make allowance for future research
- Would rather Mungo Man and Mungo Lady be reburied, in the ground, and left in peace
- A view emerged from a few at the table that there was a need to allow for future use and future research and allow for opportunities for the community – including future children and their grandchildren - to be involved in future scientific work



**Table 6 – Facilitator Rob Evitt – dark blue coloured dots on charts 3 and 4**

**Table 6 – Decisions 1 and 2** - There was a strong agreement from table 6 (dark blue coloured dots on chart 3) that the 103 Ancestral remains should be reburied in as close to original sites as possible ensuring they are reburied in stable land surfaces – the 29 locations. The exact locations should be subject to expert on-ground advice on each individual exact site’s long-term landscape stability.

**Table 6 – Decisions 3, 4 and 5** – Table 6 (dark blue coloured dots on chart 4) agreed that Mungo Man and Mungo Lady should be reburied at Joulni as close to where they came from ensuring the reburial sites were in stable land surfaces. The exact locations for Mungo Man and Mungo Woman should be subject to expert on-ground advice on the exact site’s long-term landscape stability.

Comments from table 6 included:

- The reburial ceremony for Mungo Man and Mungo Lady will have a lot of people present so the exact location will be generally known
- The reburial of Mungo Man and Mungo Lady should be in the exact location where they were taken from
- If you rebury Mungo Man and Mungo Lady on the other (downwind) side of the dune, the dune will actually move to cover them (the reburial sites) even further, rather than expose them. We could also look at reburying Mungo Man and Mungo Lady away from the shoreline (where they were originally buried) and burying them in stable, vegetated ground. People have pointed out that reburial on the lake bed is not a good idea as our ancestors wouldn’t have been buried in the lake as that site would have been under water

- In relation to the 29 locations versus the three locations for the reburial of the 103 Ancestral remains - there are pros and cons to both options
- The decision we make today we will have to live with for the rest of our lives
- They - the 103 Ancestral remains - need to go back as close to original location as possible but in stable ground
- The issue of security could be addressed with security cameras, and by not disclosing locations in the first place.
- An employment opportunity for Traditional Owners would be to have TOs on the ground monitoring the 29 reburial locations

In relation to the Keeping place option at Leaghur or at Joulni for Mungo Man and Mungo Lady the following comments were made by table 6:

- Why are Mungo Man and Mungo Lady being treated differently? Why aren't we showing the same respect given to the other 103 ancestors and laying them (Mungo Man and Mungo Lady) to rest?
- It is sad when you walk into the room and realise that Mungo Lady is locked in a vault, that she is being 'kept', she should be reburied and laid to rest
- Why do you need access to Mungo Man and Mungo Lady again?
- You can do a lot of research on Ancestral remains without touching the bones
- Technology is changing and developing all the time and future researchers will want to do different things with them
- By the time they finish research there will be nothing left of the Ancestral remains
- I am not against research of Ancestral remains but only for new discoveries that come up.

#### **Table 6 – Ancestral remains' journey home**

- Vehicle should be a hearse, an appropriate vehicle
- Possibly two-day trip from Canberra to Mungo – split into Canberra to Hay, Hay to Balranald, and Balranald to Mungo. Wagga Wagga is more complicated
- The exact route will require communication, consultation and be culturally appropriate and include a smoking ceremony.



**Table 8 – Facilitator Jo Gorman – red coloured dots on charts 3 and 4**

**Table 8 – Decisions 1 and 2** – Table 8, which had one Traditional Owner and two Aboriginal observers, suggested (red coloured dots on chart 3) that the reburial of the 103 Ancestral should be in three burial sites in the general vicinity of the lakes from where they came - the three locations of Lake Mungo, Lake Gogolo/Leaghur and Lake Garnpung so that they can be adequately protected in a partially buried, accessible crypt (keeping place) with the remains in a locked safe inside the crypt like the one that currently holds Mungo Lady.

Comments from table 8 included:

- Journey home should involve key Aboriginal people and others managers and researchers who have been involved with Mungo for a long time
- The return of Mungo Man needs to include reconciliation as a theme

**Decisions 3, 4 and 5** – both Mungo Man and Mungo Lady (red coloured dots on chart 4) should be put inside a crypt (keeping place) at Leaghur which is at the heart of Willandra and already functional. Leaghur should be upgraded to enable access for future generations, the crypt should be climate-controlled, partially buried and secure. Remains stored in this way



## WORKING TOWARDS CONSENSUS

After lunch and after each small group (tables 1, 3, 4, 6 and 8) had presented their views, a plenary session attempted to draw together the still quite differing views, often passionately held, on where and how the ancestral remains should be repatriated.

The range of views included:

- We need to agree and not hold everything up
- It is the right thing to do, to bring our people home to be buried in their home
- Bring Mungo Man home and put him with Mungo Lady. Doesn't matter where the rest go, where they are buried, except for their security - that really matters
- There are traditional Elders here today and all they see is us arguing about it. We should bring Mungo Man home and put him with Mungo Lady and then decide what to do with everyone else (the other 103 Ancestral remains) later
- A senior Elder was asked where she wanted them to go and she said that she wants them to come home
- Mungo Man and Mungo Lady should go back to their traditional place where no-one can take photos of them
- When I die my family will bring me home to be buried on my country. We need to do the same for Mungo Man. He was found (by scientists) to show us our Aboriginal community. We do not want Mungo Man to be seen anymore
- What more can science tell us about Mungo Man and Mungo Lady?
- No-one can know now but it would be useful to know where Mungo Man actually came from?
- No-one knows yet, we only know where Mungo Man and Mungo Lady were buried in the ground (OEH comment)
- 



- He (Mungo Man) had red ochre dust on him that is from the Manfred Ranges.
- Forget about everything else for now – we should just agree on bringing Mungo Man back by November 2017. Once he is back we can decide where he should go
- They should be brought back to where they came from. Everyone should listen to the Elders.
- Bring back Mungo Man, back to safekeeping with Mungo Lady, until everything is settled.
- We (table 3) want the whole collection (all Ancestral remains) put into a safe Keeping place



- There is an important cultural health and safety issue here – Aboriginal people who work for OEH have to work around Mungo Lady (at the Mungo Visitor Centre) at the moment and there is this immense feeling of sadness in the room where Mungo Lady is being kept, locked in a safe. No-one wants to work in this room or even go into it.
- I really don't like the room that Mungo Lady is kept in, and will not go in there. I would not like to see any more ancestors put into that safe or that room or even a similar room. Why are you bringing them home if you are only going to put them into that room?
- Can we extend this process past November 2017?
- To be able to ensure that we meet the date promised for repatriation of November 2017, we have to reach a decision today so that the Australian Government has time to approve and arrange for the processes that need to happen for the repatriation to take place (OEH comment)

- What has stopped this from moving forward for all these years? I'll tell you – it's because the Traditional Owners have not been put in their rightful place (respected as the decision makers) and TOs will not make decisions until TOs are put in their rightful place. It is to do with respect and respect for culture
- We used to go to Mungo in the late 1970's and so did other TOs, we went and worked with the archaeologists, they saw Aunty Alice Kelly there at that time too
- The reason why November 2017 was chosen was that after the re-cataloguing and transfer of the artefacts to the National Museum of Australia in Canberra, Elders did not think that they had much time left and they wanted to see the repatriation finished in their time. Repatriation can be carried out, but with more delays we will lose more Elders before the repatriation has been completed. It is up to you all here today to decide what you want done, OEH is here to help, assist and support you all any way we can (OEH comment)



- Bring them all, all the remains, home and rebury them – bring them home then we will decide what to do with them later
- Bring Mungo Man and Mungo Lady and rebury them where they came from
- Our Elders in 1976-1977 went through all this discussion 25 years ago with Mungo Lady and she is still sitting in a safe at the Mungo Visitors Centre. Aboriginals do not touch bones. Mungo Lady has been at the Visitors Centre for 25 years. We should look at the protocol we have come up with (to rebury them) and show future generations that we are continuing our culture, our traditions. Mungo Lady is still waiting for our decision. Please do not do the same to Mungo Man and the other ancestors (as was done to Mungo Lady). We owe it past generations and future generations to put them back where their people, people who knew them, put (buried) them. We have to develop a protocol that addresses the cultural and traditional rights of our people.

And all the Ancestral remains should be reburied. Many at the workshop agreed with this statement by clapping

- This (decision) is for Traditional Owners (to make) and other tribes cannot have a say. This is our land, they (other tribes) are from another land. People are sick with disease and that is because they didn't listen, they don't listen to the Traditional Owners. We will take this issue to the Australian Government.

## Approval pathways Presentation 2

Harvey Johnston presented information on the approval pathway for the repatriation (See Appendix 5).

- As the region is a World Heritage Area approval is required under the EPBC Act to do anything that could impact on the world heritage values of the region.
- To remove the Ancestral remains from the National Museum of Australia (in Canberra) and also to rebury them applications will be sent the Department of Environment and Energy (DEE), Canberra. The staff at DEE are very aware of the significance of this issue and have been very helpful. It may take up to six months to get all the approvals in place before a final reburial can take place.
- When the remains are returned to Mungo they will need to be temporarily stored somewhere. The room where the remains where Mungo Lady is being stored is available. Once we get all the approvals there are a lot of new questions that will need to be decided such as:
  - Transfer / departure from Museum / Canberra event
  - Route remains will take
  - Towns to visit / stop at for ceremony
  - Reburial/s ceremony/ceremonies
  - Removal from temporary storage at Mungo to the final destination, final resting place, will probably not happen until 2018.
  - WRTC meeting and their ongoing role will also have to be decided. The Aboriginal Advisory Group should / could take over from the WRTC once the temporary repatriation has taken place.



- The return of the remains to Mungo into temporary storage might work but it needs to be temporary. It is also important to understand that the resources that are available now are finite and some, if not all of those resources may not be available later, past November 2017, as happened with the delayed decision with ML, the funding was reallocated.

**Question** - If we get the artefacts home first, can we still use some of the funding to upgrade Leaghur? We need to plan ahead, step by step.

**OEH Response** - yes you can, the community and OEH just need agreement on what precisely where and how you wish the Ancestral remains to be repatriated.

**Question** - can we create a more secure place to put all the remains so that there is somewhere to put them all?

**OEH Response** - All the Ancestral remains will fit in the room (at Mungo Visitor Centre) that Mungo Lady is in now.

**OEH Advice** - OEH cannot guarantee that all the necessary approvals to do the final repatriation are in place before November 2017. If the community decide on a temporary arrangement for repatriation (say at the Mungo Visitor Centre) today, that is feasible and possible. However you need to understand the implication of delaying a long term storage decision. The resources, both funds and a specific OEH officer who is dedicated solely to the repatriation process, all run out in November 2017. It will be very difficult to get further funds and dedicated staff after November 2017. OEH can, on the advice of the community or on advice of a representative group of the community, and with the approval of the Australian Government who are responsible for World Heritage matters, repatriate the remains to Mungo Visitor Centre if that is the decision the community is making today and everything else can be on hold until there is a further clear decision (as to where and how the final repatriation should take place).

The dedicated OEH officer was assigned to work solely on this project, to work with your community to help the community come to a decision. If a decision is made then Harvey stays to write up the reports and make your decision happen. If it is a temporary solution that you decide on, Harvey will not be around next year to work on a permanent solution, when you finally get to making a permanent decision. We need to plan a way to move forward the momentum to make it happen. In 6 months it will be a lot harder. You need to help us help you by reaching a decision.



**Question** - What's the problem, we want them home?

**OEH Response** - We want to bring them home too and we will do that by bringing them into temporary storage with Mungo Lady

### **Summary of- Consensus**

The assembled representatives of the WRTC, the AAG, Directors of the BNTGAC, previous members of the Willandra Lakes TSAC and CMC, and community Elders and individuals provided a sound and wide basis for discussion and advice on the most appropriate approach for the Willandra ancestral remains "to come home". A wide variety of views were canvassed, and the feasibility of the options developed at the November 2017 Forum were debated in detail.

Following consideration of all the information presented and the detailed discussion, as presented above, the Forum reached the following conclusions:

- The Willandra ancestral collection will be brought back to Mungo in November, 2017
- There are a lot of decisions to be made on the November 2017 return, and discussions and planning for this event need to start soon

- The Willandra ancestral collection will be stored temporarily in the room where Mungo Lady is stored, at Mungo National Park
- Once the collection is returned to Mungo further meetings and discussions are required to decide on a final plan as to where and how the final repatriation should take place.
- NSW government are dedicated to working with the community towards a permanent repatriation strategy
- The Australian National University are committed to assisting in the repatriation and in fostering opportunities for research and education
- The AAG is the official elected committee that provides an Aboriginal voice for the Willandra and in the longer term will have an on-going role in the management of Aboriginal heritage in the world heritage area.
- This forum had intended to discuss a proposal for a research centre at Leaghur, but this was not possible in the time available. The presentation on the research centre will need to be taken up at future meetings



### Closing remarks

Several senior OEH staff then provided some closing remarks to summarise the key outcomes of the forum and the next steps.

#### Jim Bowler

The story is much bigger than those of us standing here and I am convinced, that when your Ancestral remains come back, there will be a moment of celebration where will listen to the voices of Mungo Lady and Mungo Man because those voices have to be heard, you don't just bottle them up, they have to come out and tell the story of what we have done, what we together have done to this country, of what we white people have done to you the Indigenous people. There has been this conflict for 250 years, of what we white people have done. Mungo Man and Mungo Lady bring all that into focus but it has got to be done with their family at peace. The first step is to get them back, to bring them back. This is the first step. After that I have no doubt that we there will be an uprising in the nation, that we will be able to solve lots of problems but we have to work together, the spirits of Mungo Lady and Mungo Man and John Mulvaney make this land the centre from which to spread peace.





Veronica Taylor (ANU)

We are literally on the same page and I am very encouraged. Our commitment, from ANU and other universities, is that we will stay with you in this process, we will honour our commitment and the possibility of doing research together, having better facilities and all of the great things that will flow from this for the younger generations are all possible but they all depend on getting an important, fundamental consensus. Once we have the agreement, and I am pretty confident that you can all get there, the rest is just the detail.



Rob Quirk (NPWS - OEH)

Parks are 100% committed and we fundamentally believe that we are responsible for looking after what happens on your country. We want the Traditional Owners to make a decision and we are committed to delivering whatever decision the Traditional Owners make. The support groups and heritage processes are up and running and we will not back away from them. As I always say, we come from a position of “do no harm” we are desperately keen to ensure whatever process we support does not fail, so whatever we can do to help it succeed we will do.



Pauline McKenzie (OEH Heritage Division)

There has been useful progress made at this forum, at each of these forums we have moved a little bit closer to an agreed repatriation strategy. Obviously it is disappointing that we didn't get a decision on exactly where and in what manner repatriation will take place. However we did get a commitment that you are all dedicated to working towards a permanent repatriation strategy and when you are ready we will come back to you. We will have to have conversations with people around the room here today about how we get to a final permanent repatriation strategy. I don't want, and I am sure that everyone in this room doesn't want, us to get to a permanent solution without having worked through the steps to get there. Thank you to everyone for coming today and for thinking about how we can get the ancestors not only home on country but how you want to get them to their country.

Thank you everyone for coming. Thanks particularly to Steve Meredith (OEH), Harvey Johnston (OEH) Rob Evitt (OEH), and our facilitator, Mike Williams.



## APPENDICES

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### Appendix 1: Invitation – Third Willandra Repatriation Forum

#### Invitation to attend Repatriation Forum – Willandra Ancestral Remains

Please accept this invitation to attend a third forum to discuss the repatriation for the Willandra ancestral remains. This third forum follows on from the first Repatriation Forum in Mildura in February 2015 and a second Repatriation Forum in Buronga in November 2016.

**Date:** Wednesday 5<sup>th</sup> April 2017

**Venue:** Magenta woolshed, Australian Inland Botanic Gardens, Buronga

**Purpose of Forum:** To come to a final decision on the community's preferred option for the repatriation of Willandra ancestral remains

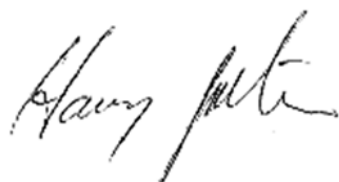
Options agreed at November 2016 Forum for final decision at 5 April 2017 Forum were:

- Repatriation of the entire Willandra ancestral remains collection to Mungo (approx. 105 individuals);
- Reburial of approx. 103 individuals in individual (unmarked) graves, OR reburied in three cemeteries located near Lakes Mungo, Gogolo and Garnpung;
- Safekeeping, in a simple purpose built Keeping Place, of the Mungo Man and Mungo Woman ancestral remains, either at Joulni or Leaghur;
- Establishment of a Research Centre to allow on-going study, assessment and conservation of cultural heritage in the Willandra Lakes, preferably using existing buildings at Leaghur or Joulni.

Information on travel, dietary requirements and accommodation is on the following pages. If you have any questions regarding these conditions please call Helen Healy on 0417 556821

Please RSVP to Helen on above number or [helen@hhoevents.com](mailto:helen@hhoevents.com) by Monday 27 March 2017

Yours sincerely



Harvey Johnston  
Project Manager, Willandra Repatriation  
Heritage Division  
Office of Environment and Heritage

Appendix 2: Agenda – Third Willandra Repatriation Forum

## Willandra Ancestral Remains 3<sup>rd</sup> Repatriation Forum

Wednesday 5th April 2017

**Forum venue:** Australian Inland Botanic Gardens – 1183 River Road  
Buronga NSW

**Date and time:** Wednesday 5<sup>th</sup> April 2017 - 9:30am registration and cup of tea prior to opening at 10:00am. Workshop scheduled to finish at 4:00pm

**Purpose of Forum:** To come to a final decision on the community's preferred option for the repatriation of Willandra ancestral remains

**Independent Facilitator:** Michael Williams - Michael Williams & Associates Pty Ltd – Sydney

Time	Agenda
9:30am	Registration, tea and coffee on arrival
10:00am	Welcome to Country
10:10am	Opening, acknowledgement, purpose, context and decision making protocols for workshop – Pauline McKenzie - Executive Director Heritage Division OEH  Introductions, workshop agenda, roles and suggested engagement protocols – Michael Williams, Independent Facilitator
10:20am	Presentation - Harvey Johnston - Project Manager Willandra Repatriation Heritage Division OEH <ul style="list-style-type: none"> <li>• key outcomes of November 2016 Repatriation Forum</li> <li>• explanation and feasibility of agreed options for repatriation</li> <li>• timelines</li> </ul> Clarification of the options for repatriation
11:15am	Morning tea

11:40am	Small group workshop: Of the repatriation options what is your group's decision for repatriation and why?
12:30pm	Presentations from small groups
<b>1:00pm</b>	<b>Lunch</b>
2:00pm	Open discussion to come to a consensus on a final decision on the community's preferred option for the repatriation of Willandra ancestral remains
3:00pm	Presentation – Tim Denham - Associate Professor Tim Denham, Reader in Archaeological Science, School of Archaeology and Anthropology, ANU Canberra <ul style="list-style-type: none"> <li>• Progress with the Research Centre</li> </ul> Plenary discussion
3:30pm	Next steps and action timetable including: <ul style="list-style-type: none"> <li>• approval pathway</li> <li>• timelines</li> <li>• planning for repatriation events; and</li> <li>• role of Willandra Repatriation Traditional Custodians (WRTC)</li> </ul> Harvey Johnston - Project Manager Willandra Repatriation Heritage Division, OEH & Steve Meredith – Regional Manager, Heritage Division, OEH
3:45pm	Distillation of key decisions on repatriation - OEH
4:00pm	Thanks and close of workshop - OEH

## Appendix 3: Workshop participants &amp; apologies

<i>First Name</i>	<i>Surname</i>	<i>Affiliation</i>	<i>Representing</i>
Andrew	Byers	Barkandji	Barkandji
Ashley	Arnold	Guest	Guest
Barbara	Quayle	Barkandji	Barkandji
Barry	Pearce	AAG Mutthi Mutthi member, WRTC member	Paakantji/Barkandji
Ben	Bowler	Guest	Sacred Australia
Betty	Pearce	BNTGAC Director	Barkandji
Caroline	Lawrance	Historic Heritage	OEH
Chris	Quayle	Barkandji	Barkandji
Cyril	Hunter	BNTGAC Director	Barkandji
Dan	Rosendahl	WHA Executive Officer	OEH
Daryl	Pappin	WRTC Mutthi Mutthi proxy	Mutthi Mutthi
Daryl	Reyland	WRTC Mutthi Mutthi member	Mutthi Mutthi
David	Lambert	Evolutionary Biology	Griffith University
Dawn	Smith	AAG Ngiyampaa member	Ngiyampaa
Dorothy	Stephens	Barkandji	Barkandji
Elvira	Wightmon	Guest	Yita Yita
Eric	Murray	Guest	Wiradjuri
Ernest (Eric)	Mitchell	AAG Barkandji councillor	Paakantji
Ernest (Ernie)	Mitchell	AAG Barkandji member	Paakantji
Eunice	Hudson	Parintji	Parintji
Graham	Clark	Harry Nanya Tours	Barkandji
Harvey	Johnston	Project Manager	OEH
Helen	Healy	Consultant	Helen Healy Organisation
Jenny	Jones	BNTGAC Director	Barkandji
Jessica	Ford	Executive Officer	ANU
Jim	Bowler	Earth Sciences	University of Melbourne
Jo	Gorman	NPWS	NPWS
Joan	Bowler	Guest	Invitee
Joan	Slade	AAG Ngiyampaa member, WRTC member	Ngiyampaa
John	Winch	Artist/Cultural Heritage	Mutthi Mutthi
Kaleana	Reyland	Mutthi Mutthi	Mutthi Mutthi
Kenny	Clark	Joint Management Co-ordinator, OEH	Barkandji
Kevin	Knight	BNTGAC Director	Barkandji

Kiaya	Clark	Barkandji	Barkandji
Leanne	Clark	Barkandji	Barkandji
Leanne	Mitchell	WHA Officer, OEH	Barkandji
Lorraine (Bonnie)	Blair/Quayle	Paakantji/Barkandji	Paakantji/Barkandji
Lottie	Williams	WRTC member	Paakantji/Barkandji
Mary	Pappin	AAG Mutthi Mutthi member, WRTC member	Mutthi Mutthi
Maureen	Reyland	WRTC proxy member	Mutthi Mutthi
Maureen	Taylor	WRTC member	Ngiyampaa
Michael	Williams	Independent Facilitator	Michael Williams & Associates Pty Ltd
Michael	Young	AAG Barkandji councillor	Parintji
Michele	Smith	Executive Officer	ANU
Molly	Walker	Heritage Officer	OEH
Patricia	Winch	WRTC proxy member	Mutthi Mutthi
Patricia (Trisha)	Johnson	AAG Barkandji member	Parintji
Pauline	McKenzie	Heritage Division	OEH
Peter	Mousaferiadis	Guest	Sacred Australia
Peter	Thorley	Aboriginal and Torres Strait Islander Program	National Museum of Australia
Priscilla	Biggs	Paakantji/Barkandji	Paakantji/Barkandji
Riahenna	Clark	AAG Ngiyampaa councillor	Barkandji
Robert	Evitt	Heritage Division	OEH
Robert	Quirk	NPWS	OEH
Roberta	Byers	Barkandji	Barkandji
Shirley	Handy	Yita Yita	Yita Yita
Steven	Meredith	Heritage Division	OEH
Tim	Denham	Archaeological Science	ANU
Tjanarra	Blair	Paakantji/Barkandji	Paakantji/Barkandji
Tom	Winch	Invitee	Mutthi Mutthi
Veronica	Taylor	Law and Regulation	ANU
Warren	Clark	BNTGAC Director	Barkandji
Wayne	Clarke	Barkandji	Barkandji

**AAG** – a Member of the Willandra World Heritage Area Consultative Committee Aboriginal Advisory Group

**BNTGAC** Director – a Director of the Barkindji Native Title Group Aboriginal Corporation

**WRTC** – a member of the Willandra Repatriation Traditional Custodians



## Apologies

<i>First name</i>	<i>Last name</i>	<i>Affiliation</i>
Badger	Bates	Paakantji/Barkindji
Brenda	Brodie	Paakantji/Barkindji
Beryl	Kennedy	Ngiyampaa
Delphine	Biggs	Parintji
Ivan	Johnson	
Jaymie	Norris	OEH
Olwen	Beazley	OEH
Roy	Kennedy	Ngiyampaa
Sharon	Kennedy	Ngiyampaa
Steve	Webb	Bond University

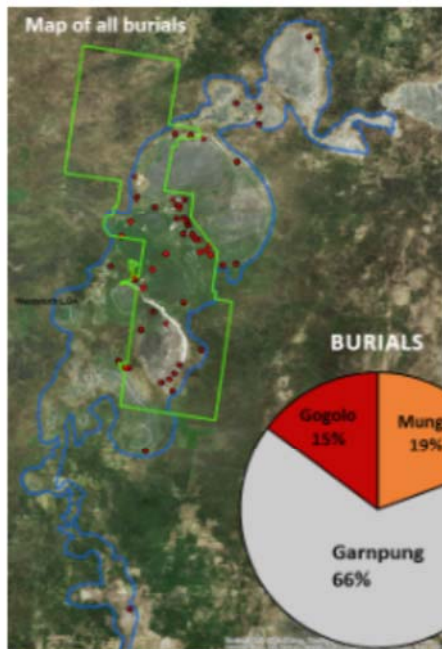
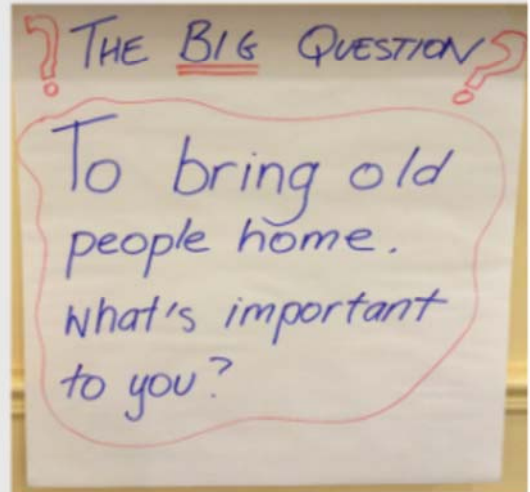
Appendix 4: Presentation 1: Background and key outcomes of the 2<sup>nd</sup> Repatriation Workshop Nov. 2016



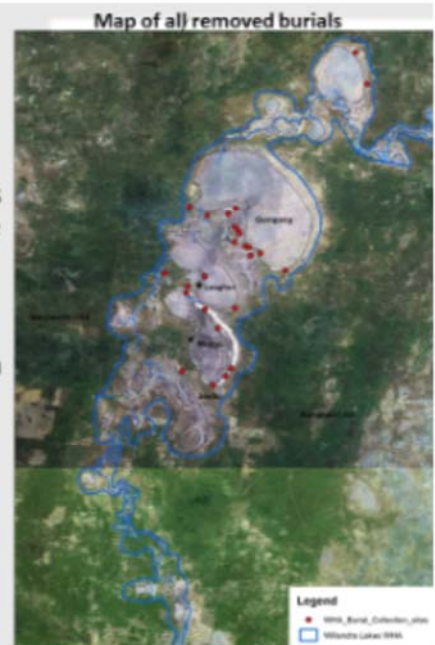
Please note. There are some slides that follow that contain pictures of Elders and others who have passed away.

There is also an image of the Mungo artefact storage room

**Purpose of Forum:** To come to a final decision on the community's preferred option for the repatriation of Willandra ancestral remains



- Remains of approximately 100 individuals have been removed from the region
- Most of the remains have come from the SW shore of Lake Garnpung
- There are many more remains still in situ, in the ground





- Approximately 30% of the collected ancestral remains come from this site, GG16, southwest shore of Lake Garnpung

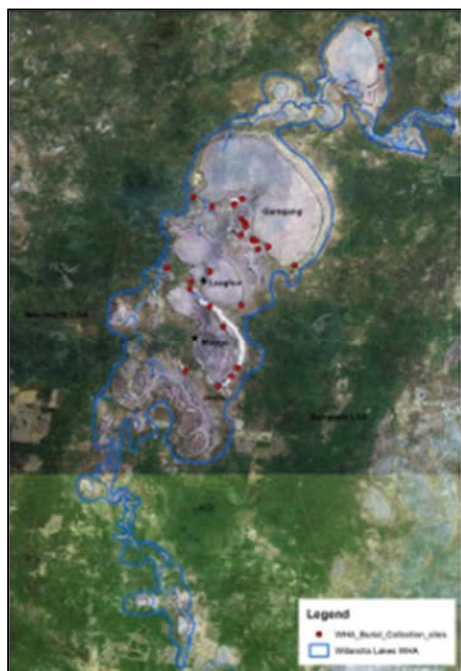
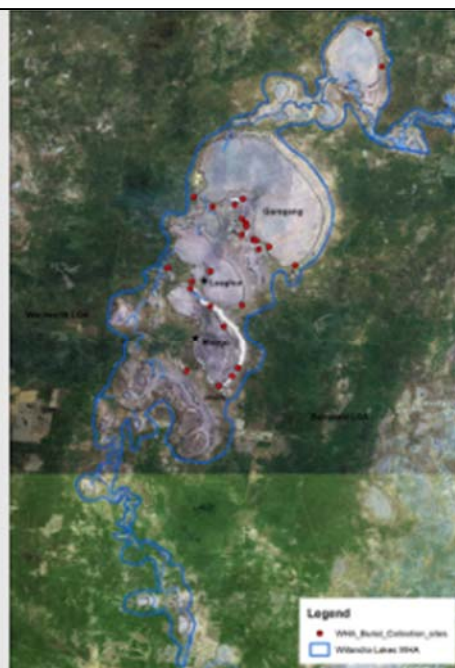
## Mungo woman returns to her people



11<sup>th</sup> January 1992

## Forum 2 outcome

Preferred options for approx.100 remains (excluding Mungo Man and Mungo Lady)



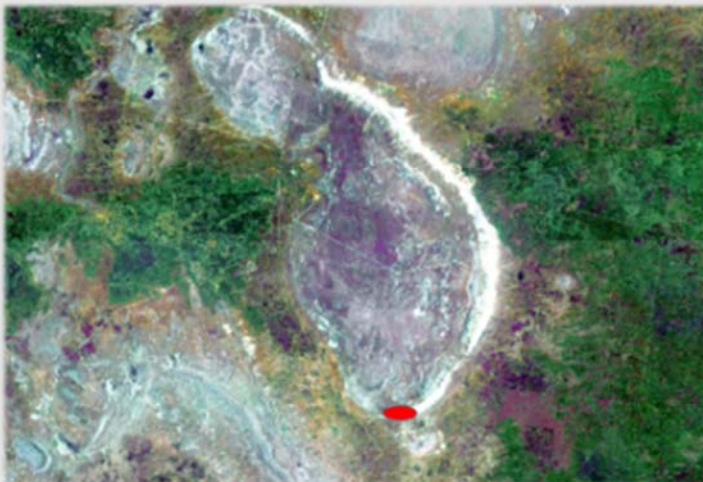
Reburied in close proximity to the original find localities, i.e. multiple (29) sites;

or

In three (3) final resting places situated near to Mungo, Gogolo/Leaghur, and Garnpung lakes

## Forum 2 outcome

### Preferred options for Mungo Man and Mungo Lady



Mungo Lady and Mungo Man, removed in 1969 and 1974, southern end of the Mungo lunette, in an area now in Mungo NP, but then on Joulni Station

Buried in a secure underground keeping place facility at either:

- **Leaghur** higher security, further away from where Mungo Man and Mungo Lady were originally found;

or

- **Joulni**, closer to where Mungo Man and Mungo Lady were originally found, lower security



## Forum 2 outcome Options

### Research Centre

Establishment of a Research Centre at either

- Leaghur or
- Joulni



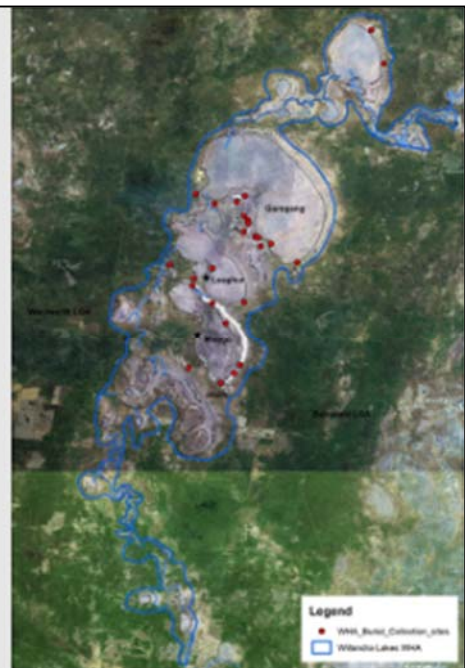
### Some things people who were not at the last Forum have said

- Reburial close to original locations is preferred
- Rebury all the remains including M1 and M3
- Research Centre possible at Leaghur
- Ceremonies at towns on the way when returning from Canberra is a good idea
- A lot of research can be done on newly exposed burials by observation, without removing anything
- Some remains (e.g. WLH 4 complete genome) are not well known but are of great scientific significance

Are the options feasible with the budget we have ?

Reburials can be placed near to where the remains originally came from.

4 burials come from private property and would require landholder permission





If required, modest underground storage rooms can be built



If required, time capsules can provide appropriate climatic conditions for very long term storage of items



Mungo Visitors Centre (lower)  
Mungo woolshed (upper).  
Artefact store room is located in the lower left building



If required, store room at Mungo Visitors Centre can be used as a keeping place



## Leaghur Homestead



Can be reused for Research Centre

## Appendix 5: Presentation 2: Approval pathways

### Next steps and action timetable

#### Approval Pathway

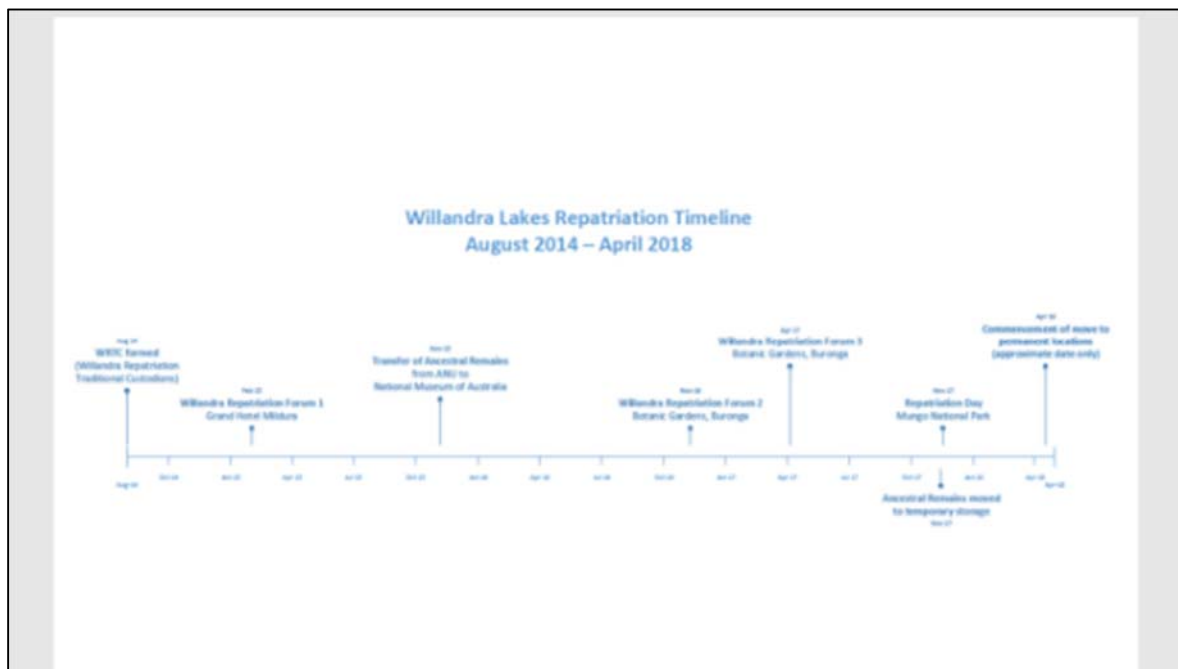
The area is listed as a World Heritage site. 'Approval' is needed from Federal Government to:

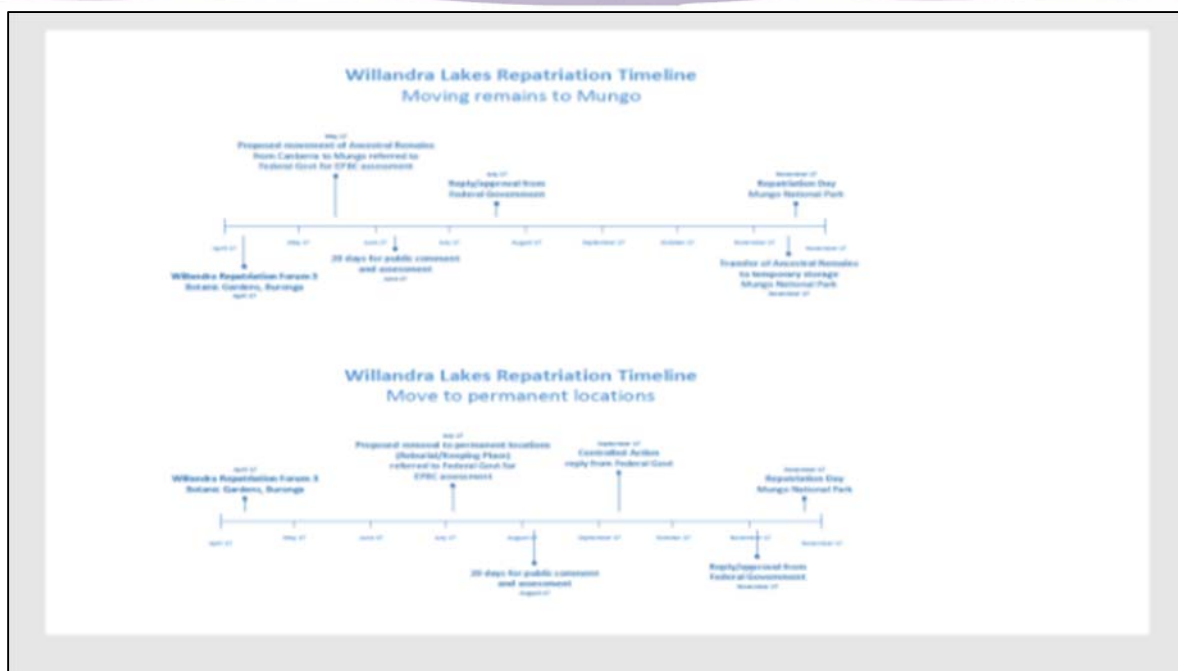
- Move the ancestral collection from Canberra to Mungo
- Rebury the ancestral collection

Getting approval will take 6 + months.

## Timelines

- Repatriation Event, 17<sup>th</sup> November 2017
- Temporary storage of the collection will be required at Mungo
- Suitable storage facilities exist at Mungo





## Repatriation Event 17<sup>th</sup> November 2017

- Transport ? Who, when, how ?
- Celebrations along the way ? Ceremonies at Hay, Balranald ?
- Location: Mungo National Park ?
- Participants ?
- Events ?
- Placing in temporary storage ?

## Movement to Permanent locations

- Following approval from Canberra (will probably take place next year)
- Following construction of Keeping Place if required
- Once locations for reburials are finalised

Role of the WRTC (Willandra Repatriation  
Traditional Custodians) ?

Role of the Aboriginal Advisory Group ?