

TSRA SUSTAINABLE LAND USE PLANNING PROJECT
CULTURAL HERITAGE: BACKGROUND REPORT

Garrick Hitchcock
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Stage 1: Boigu, Dauan, Saibai, Iama, Masig, Erub

Stage 2: Hammond, Badu, Kubin, St Pauls, Mabuiag, Warraber, Poruma, Ugar,
Mer

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INTRODUCTION

This short report outlines known cultural heritage information pertaining to the six islands that are the subject of the Torres Strait Regional Authority's Sustainable Land Use Planning Project: Boigu, Dauan, Saibai, Iama, Masig and Erub.

It begins by briefly summarising relevant State and Commonwealth legislation, followed by an overview of previous cultural heritage surveys and relevant site records for these islands. It concludes with some recommendations for progressing cultural heritage management in the context of the project, and future development in the region.

LEGISLATION

Queensland Legislation

Torres Strait Islander Cultural Heritage Act 2003

Heritage associated solely with Indigenous places is administered by the Department of Natural Resources and Mines, under the *Aboriginal Cultural Heritage Act 2003* and the *Torres Strait Islander Cultural Heritage Act 2003*. In the Torres Strait region, the former act applies.

The Act recognise that Torres Strait Islander people are the primary guardians, keepers and knowledge holders of their cultural heritage. This enables Indigenous ownership of human remains and artefacts. Importantly, the Acts recognise that a significant area does not necessarily have markings or other physical evidence indicating occupation or denoting its significance – the area may be associated with local tradition and history. For example, geographical places of importance to local people, such as places that are part of myths and legends (commonly referred to as „storyplaces’), are significant areas under the Act. The Act provides blanket protection for all cultural heritage sites, known or unknown.

The most important part of the Acts is the Duty of Care provisions that require those conducting activities in areas of significance to take all reasonable and practicable measures to avoid harming cultural heritage. Penalties apply where cultural heritage is damaged or destroyed.

Queensland Heritage Act 1992

Historical cultural heritage includes artefacts, places and buildings that are not Indigenous in origin, but commonly of European origin. Queensland's historic heritage places are protected under the *Queensland Heritage Act 1992*, administered by the Environmental Protection Agency. The Act underwent a major revision and update in 2003 and late 2007. It makes provision for the conservation of Queensland's cultural heritage by protecting all places and areas listed on the Queensland Heritage Register.

The Queensland Heritage Register recognises places that are important at a state, rather than a local level. They help tell the story of Queensland's development and can include grand buildings or modest cottages, as well as reflecting the state's pastoral, commercial and industrial history.

On the outer Torres Strait Islands, there are two places that are listed on the Register: All Saints Church on Erub (Darnley Island), and Holy Trinity Church on Saibai. Summary information about these places from the Queensland Heritage Register appears at Appendix 1.

Commonwealth Legislation

The Australian Heritage Council (formerly the Australian Heritage Commission) has compiled the Register of the National Estate since 1976. There are more than 12,000 places of natural, historic and indigenous significance on the Register. They come from all parts of Australia and are owned variously by Commonwealth, State and local governments, by businesses, voluntary and other organizations and by private individuals. All places entered in the Register are strictly assessed against publicly available criteria outlining national estate values.

All Saints Church, Erub, is the only place in Torres Strait that is listed on the Register of the National Estate (ID Number 9128). Details of its Register entry are found at Appendix 2.

PREVIOUS RECORDS OF CULTURAL HERITAGE SITES

The Department of Natural Resources and Water (NRW) is responsible for keeping a register of recorded Indigenous cultural sites and places in Queensland. At present, a total of 27 sites have been recorded on the Register for Boigu, Dauan, Saibai, Iama, Masig and Erub. A synopsis of these records is found at Appendix 3. Sites are assigned a code, based on the 1:250,000 topographic map sheet series, combined with an alpha-numeric number.¹

It will be seen that the majority do not have accurate location information, although a few have 1 km grid coordinates.² Detailed descriptions of site locations can, however, be found on the Site Card associated with each site, which typically includes a sketch map. Individual Site Cards held by NRW have not been inspected at this point.

¹ The map sheet codes are: CW = Torres Strait (combines eastern half of Thursday Island SC5 4-11 and western half of Cape York SC 54-12; CX = Boigu SC 54-07; DX = Daru SC 54-08; EX = Mer SC 55-05. For example, site CX:A29 is the twenty-ninth site to be recorded on the Boigu topographic map sheet.

² Note that the sites were recorded between 1980-1993, prior to operation of the Global Positioning System (GPS).

That there are many more sites on the six islands than those in the NRW Site Register is evident from a 1999 report by Fitzpatrick *et al.* (1998), which sought to identify all known cultural heritage sites in Torres Strait through a review of government records and available literature (Table 1). This project was commissioned by the Island Coordinating Council (ICC) through its MaSTERS program. Copies of site information for the six islands appears at Appendix 4.

Island	NRW Site Register	Fitzpatrick <i>et al.</i> (1998)
Boigu	1	84
Dauan	1	22
Saibai	13	81
Iama	5	26
Masig	0	10
Erub	7	56
TOTAL	27	279

Table 1: Comparison of known site numbers

The ICC study focused „primarily on culture sites with „archaeological evidence’, that is, sites which display some form of human modification’ (Fitzpatrick et al. 1998:viii). They note, however, that

Torres Strait Islanders also recognise the existence of numerous culture sites in places where there is no archaeological evidence or even any very specific physical boundaries or definitions... Nonetheless, these are named, identifiable and known places and invariably have important stories associated with them. They are [a] significant category of culture sites (Fitzpatrick et al. 1998:4).

Consequently, many more sites would occur on the six islands than those listed above, not to mention other „archaeological’ sites which would no doubt be revealed in the course of systematic surveys. As previously mentioned, both types of sites are protected under the *Torres Strait Islander Cultural Heritage Act 2003*.

CULTURAL HERITAGE MANAGEMENT

It is unfortunately the case that, unlike the mainland, virtually no cultural heritage surveys are undertaken prior to, or during, ground disturbing activities in Torres Strait. There has only been two formal cultural heritage survey associated with a development on any of the six islands: Neal (1998) for Telecom (now Telstra) infrastructure on Iama, and McNiven et al. (2005) on the Department of Defence radar installation on Dauan.³

Some cultural heritage information on the islands can be found in the culture site impact assessments associated Chevron PNG Gas Pipeline Project in 1999 and 2000. This work was done on behalf of the Torres Strait Regional Authority (TSRA) and involved Dr Ian McNiven

³ Sites recorded by Neal are part of the NRW Site Register. The survey by David and McNiven only focused on the area of the installation itself, and records were not submitted to the Register.

(then University of Melbourne), Dr John Cordell (then University of Queensland) and Dr Garrick Hitchcock (then Native Title Office, TSRA) (Cordell & McNiven 1999; Hitchcock 2000).⁴ Some ILUAs, drawn up by the Native Title Office of the TSRA, do include clauses relating to cultural heritage, to the effect that works will stop if sites are located and/or destroyed etc.

In Torres Strait there are also several instances of island communities supporting site surveys aimed at recording their cultural sites and places. In the early 1990s, the Darnley Island Community Council engaged the Camp Scott Furby Pty Ltd (1994) to „determine the location and condition of historic and cultural heritage places of significance to the Darnley people’. This resulted in the GPS recording of a number of sites (Appendix 5).⁵

The on-the-ground reality is that developments usually proceed without formal surveys. Anecdotal evidence suggests that brief site visits by Islanders and developers sometimes occur, but this happens in an ad hoc manner, usually prior to ground disturbance. Local people are almost never employed as cultural heritage monitors. The end result is that the cultural heritage sites in Torres Strait are continuously being destroyed, often unnecessarily. In short, cultural heritage is rarely if ever managed in the region.

It is to be hoped that this situation can be improved in the future. Developers need to understand their responsibilities under the Act (the Duty of Care), and engage Torres Strait Islanders as cultural heritage managers and monitors during all infrastructure works. In addition to supporting Torres Strait Islanders to protect their unique heritage, employment as cultural heritage monitors would provide skills and work experience, and an additional income stream, as is the case for many Aboriginal groups in Queensland, and indeed elsewhere in Australia.

FUTURE DIRECTIONS

Given the paucity of information about the precise location of sites in the NRW Site Register, and those mentioned in Fitzpatrick et al. (1998), it is not possible at this time to provide cultural heritage maps to the Sustainable Land Use Planning Project. On a coarse scale, it is recommended that, given the high density of known sites typically found in and around villages, all such areas be deemed ‚high sensitivity’.

This is not to say that more detailed location information does not exist. As mentioned, individual site cards include maps and other descriptions of the site, which together may provide enough information to positively locate existing sites (or former sites, where such places are no longer extant). Examining these cards should be a priority, in terms of attempts to produce cultural heritage maps for community islands, as well as funding for cultural heritage surveys utilising GPS on the community islands. This would also involve attempts to locate other known sites, such as those in Fitzpatrick et al. (1998), as well as identification and recording of any other sites considered important by local people (e.g. monuments and graves located outside general cemeteries) following extensive consultation. Cultural heritage

⁴ These reports make reference to several cultural sites on Iama, at least one of which is recorded on the NRW Site Register.

⁵ Note that the GPS readings were undertaken at a time when GPS had Selective Availability turned on, i.e. accuracies were typically within 100m, as opposed to the 10-15m typically achieved today with handheld units. The 14 sites with GPS readings is only as fraction of the total number of cultural sites on the island.

is a finite resource, and those islands that are small, and potentially subject to inundation as a result of climate change, should be given priority in future cultural heritage surveys, as well as areas slated for infrastructural developments and village expansion on all islands.

Beyond cultural heritage surveys, there will be a need to consult with each community to determine how they wish to safeguard and control their cultural heritage information. For example, the Native Title Prescribed Body Corporate may wish to maintain this information. In terms of dealing with developers, it may be possible to produce maps with sensitivity grids (e.g. 1 km), flagging the existence of sites within such areas, with the PBC holding the precise position and its associated cultural information.

These issues and other issues have already been highlighted in the Fitzpatrick et al. (1998) (1998). It is recommended that this comprehensive work serve as the foundational document for consideration of cultural heritage management in Torres Strait, subject to approval by the Torres Strait Regional Council, the successor agency to the Island Coordinating Council.

REFERENCES

Camp Scott Furphy Pty Ltd. 1994. Darnley Island Cultural Heritage Survey. Unpublished report to Department of Environment and Heritage, Brisbane.

Cordell, J. and McNiven, I. 1999. Torres Strait Community Area Socio-Cultural Interests and Heritage Study. PNG Gas Project Consultancy Report prepared for the Island Co-ordinating Council (ICC) (Pipeline Reference Group).

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McNiven, I., David, B. & Murphy, K. 2003. Commonwealth of Australia Radar Towers Koey Ngurtai (Pumpkin Islet) and Dauan Island (Torres Strait): An Assessment of the Impact on Cultural Heritage Places. A report to Torres Strait Regional Authority, Thursday Island.

Neal, R.A. 1989. An archaeological inspection of alternative Telecom locations on Mabuiag and Yam Islands, Torres Strait. Unpublished report to Department of Community Service and Ethnic Affairs, Brisbane, by Pirripoint Pty Ltd.

APPENDIX 1: QUEENSLAND HERITAGE REGISTER ENTRIES

Holy Trinity Church

Source: Environmental Protection Agency, February 2009

Place Details

Place ID	600874
Place Name	Holy Trinity Church
Alternative Name	Holy Trinity Church of England
Place Classification	Built Landscape
Place Category	Religion/Worship
Place Type	Church
Place Components	Church Furniture/Fittings Views to Tower - bell / Belfry

Location

Property Name	
Address	Saibai Island
Town / Suburb	SAIBAI ISLAND
Post Code	4875
LGA	TORRES STRAIT ISLAND REGIONAL COUNCIL
Context Study Region	Cape York Region

Cultural Heritage Significance

Principal Period of Significance	1870s-1920s (historical) 1917-1930s (fabric)
Criterion A	Holy Trinity Church, Saibai Island survives as important evidence of the development of missionary activity in the Torres Straits that started in 1871.
Criterion D	The building is an important example of a Torres Strait Christian church and was constructed over a period of 19 years by Saibai Islanders and London Missionary Society missionaries using local materials such as burnt coral, mangrove timber and Wongai plum timber and incorporating materials and hand carved furnishings of the previous church, 'Panetha', constructed by a Samoan London Society Missionary in 1881. It is influenced by Torres Strait vernacular architecture with elements such as locally sources construction material, mass unreinforced cement footings and decorative internal arches.
Criterion G	The place has a strong and special religious significance with Torres Strait Christians and with the London Missionary Society and Anglican Church and has served as a focus of Christian worship since the construction of the first church at this site prior to 1881.

History

History

The first missionaries, representing the Society for the Propagation of the Gospel in Foreign Parts, arrived at the newly established settlement of Somerset, Cape York, in March 1867, followed by the London Missionary Society in July 1871. The London Missionary Society arrived at Saibai Island in July 1871. The first substantial building for Christian worship was constructed in 1881. This was replaced by the Holy Trinity Church, on which construction began about 1919 and was completed about 1938.

The first Christian missionary in the Torres Straits, Rev F.C. Jagg was appointed on behalf of the 'Society for the Propagation of Gospel in Foreign Parts', and arrived in Somerset with his family on 15 March 1867. A young English schoolteacher, W.T. Kennett, funded by the Queensland Government to establish a school at Somerset, arrived with Rev Jagg and started a mission school on 1 October 1867. A lack of funding, lack of support from the government administration and dismay at the brutality of the police meant that the mission was closed by June 1868.

In 1871 the London Missionary Society arrived in the Torres Straits on the vessel HMS Surprise, after the French Government had demanded their removal from the Loyalty Islands and New Caledonia in 1869. The London Missionary Society decided to expand into the Torres Straits and New Guinea. They were represented by 2 Englishmen, Revs S. MacFarlane and A.W. Murray, 8 Lifu (Loyalty Islander) evangelists and their wives. The missionaries arrived at Darnley Island (Erub) on 1 July 1871, an event that came to be known as the 'Coming of the Light', an event which is now celebrated by Torres Strait Islanders annually.

Two islander missionaries were left on Darnley Island while the remaining missionaries travelled to Warrior Island (Tudu), where they were welcomed by Captain Banner, who had an established pearl shell fishery on the island. John Joseph, an employee of Banner's, travelled with the missionaries as an interpreter to Dauan on 6 July, and finding most of the islanders were away on Saibai Island, they were taken to Saibai by Nudai, the chief of Dauan. Two islander missionaries, Josaia and Sivene, were left at Saibai and Dauan. Further missionaries were left on Yorke and Yam Islands, while HMS Surprise sailed to the newly established settlement at Somerset.

The London Missionary Society established temporary headquarters at Somerset from where they could expand their operations into other Torres Strait Islands and the mainland of New Guinea . Between 1871 and 1878 at least 131 Pacific Islander teachers, mainly from Loyalty Islands, Cook Islands, Niue, Society Islands and Rurutu, taught in the Torres Straits and New Guinea, along with their wives and families. Only four European missionaries taught in the same period .

In 1872 the London Missionary Society revisited selected islands in the Torres Straits. They reported that the missionaries that had been left on Dauan and Saibai had been accepted into the local tribes and had been given land by the local chiefs.

The Queensland Government annexed the islands of the Torres Straits within 60 miles of the mainland in 1872, followed by the remainder of the islands in 1879. This was in response to fear of rival colonial powers controlling what had become an important shipping route, also as a means of controlling the increasingly lucrative beche-de-mer and pearl shelling economies and in particular regulating the use of Torres Strait and South Sea Islander labour in these industries. The government moved its administration centre from Somerset to Thursday Island in 1877, however, the lack of government resources, such as a regular patrol boat, meant that administration of the islands had to be left to the London Missionary Society.

A theological facility called the Papuan Institute was established on Mer, an island of the Torres Straits, to train Torres Strait Islanders as priests and suitable students were selected by the London Missionary Society. The Institute was closed in 1888, but had trained a number of local priests who were familiar with both formal missionary teaching and the local Islander customs.

By 1890 the Torres Strait Mission was beginning to slow its operations in the Torres Straits. Conversion on the islands had been successful and Papua was seen to be 'waiting for the Light'. A full time superintendent on the islands was no longer deemed necessary and the incumbent priest, Rev J Chalmers, moved to Saguane in the Fly River in New Guinea. Teacher/supervisors were appointed on various islands by the Queensland Government, and in 1904 the Protector of Aborigines assumed comprehensive control of Islanders lives under the Queensland Aboriginal Protection Act 1897. 3

Worship on various islands was then led by the Islander priests who had been trained at the Papuan Institute with annual inspections from London Missionary Society representatives travelling from New Guinea.

In 1914 the secretary of the London Missionary Society requested that the Bishop of Carpentaria, Gilbert White, take over the missionary work in the Torres Strait due to financial pressure. This was formally accepted by the Australian Board of Missions in November 1914 and the Anglican Church assumed responsibility for the Torres Strait Mission. All the leases granted to the London Missionary Society, including the buildings, were transferred to the Anglican Church. Coming of the Light celebrations were instituted by the Anglican Church soon after they took over, as a tribute to the London Missionary Society and perhaps as a way of ensuring continuity of worship. This celebration continues to be celebrated annually by Torres Strait Islanders both in the Torres Straits and in Torres Strait Islander communities on the Australian mainland.

The first building used for worship on Saibai is described in the '50th Anniversary of Holy Trinnity Church Saibai Island' as an 'island style building' . It was replaced with a more substantial building called 'Panetha' built by Nemia, a Samoan missionary who arrived on Saibai in 1881.

Chief Council Gauga Awabu decided that 'Panetha' needed to be replaced and a third church building called 'Mari Yoewth', built from corrugated iron salvaged from 'Panetha', was used temporarily while the Holy Trinity Church was being constructed⁴. Three generations of Saibai Islanders worked on the construction of the Holy Trinity Church over 19 years. Saibai men worked on boats in the fishing industry to raise funds for timber, cement and the corrugated iron roofing needed for the building.

Construction materials consisted of Portland cement for the foundations and concrete slab floor, lime gravel and sand poured into a mangrove timber framework for the 30 cm thick cement walls and wongai timber rafters. Canoes brought coral for lime from the Saibailgua Maza (Saibai Reef), Dauanalgau Maza (Dauan Reef), Gawal Maza and Wai Reef. It was burned on the beach to form lime and mixed with sand and gravel in canoes using wooden paddles. Dauan Islanders assisted with burning the coral and transporting it to Saibai and Boigu Islanders provided food for the workers during the monsoon. The wongai timber was brought from the New Guinea mainland, some was also recycled from 'Panetha'.

Foreman carpenters were Saibai Islanders, specifically Kanai, Baudu, Isua, Elu, Zsunai, Aniba, Bamaga and Waiangu. A European mission carpenter with the surname Irish, supervised the construction of the roof and Rev John Done, based on Mabuig Island, provided plans and visited the construction site from time to time.

In 1917 the Archbishop of Queensland blessed the granite foundation stone of Holy Trinity Church. The Church was dedicated by Rev Stephen Davies, the Bishop of Carpentaria, on 4 December 1938. Islanders from throughout the Torres Straits and New Guinea mainlanders attended the dedication travelling to Saibai in pearl, beche-de-mer and trochus luggers and in outrigger canoes.

The Holy Trinity bell, donated by Thomas Soki, was installed in the bell tower around the time of WWII. Previous to the installation of the bell a bu-shell, a native shell to the Torres Straits reefs, had been used to call people to church.

Holy Trinity Church incorporates hand carved furnishings of Wongai plum originally used in the early church, 'Panetha'. Along with these are new carvings also from Wongai were produced for Holy Trinity. Involved in the carving of the early furniture were islanders Aki, Kebisu Baira and Daku Garmai. This furniture comprised a cross, two candlesticks and a lectern.

Description

Designer Name	
Style	Classical
Period	Late 19th century (1870s - 1890s)
Builder Name	
Construction Period	1917 - 1938
Construction Method	Poured in situ
Fabric (Exterior Structure)	Concrete
Fabric (Roof)	Fibrous Cement - corrugated sheeting
Roof Form	Gabled
Description	<p>Holy Trinity Church is situated on the waterfront of Saibai Island. It looks across to New Guinea which is less than 7 kms away. The building is about 12 metres from the water's edge and is protected from waves by a sea wall.</p> <p>The building is constructed of unreinforced mass concrete footings, floor and walls, constructed from crushed coral, sand and cement. The building has a timber framed gable roof clad with fibrous cement sheeting. Timber roof trusses are exposed internally and there is no internal ceiling lining.</p>

The form of the Holy Trinity Church is simple, with 3 bays extending from the rectangular central nave area. The 3 bays consist of a front entry area facing the road, alcove at the rear of the building towards the coast and bell tower to one side of the building. Double arch doors are present on each side of the building and double rectangular doors lead to the front entry area facing the road. The bell tower is no longer used, the higher section being constructed from mass concrete blocks with little or no mortar connecting them. The bell tower has an independent steeply pitched roof constructed with the same materials as the main roof.

The grounds are grassed with a small number of trees and shrubs. An independent timber framed bell tower is present on one side of the building, behind which is a freestanding crucifix depicting an image of Jesus. A white rainwater tank is at the rear of the building.

All Saints Anglican Church

Source: Environmental Protection Agency, February 2009

Place Details

Place ID	600873
Place Name	All Saints Anglican Church
Alternative Name	
Place Classification	Built Landscape
Place Category	Religion/Worship
Place Type	Church
Place Components	Apse Wall/s - sea Trees/Plantings Church Views to

Location

Property Name	
Address	Darnley Island
Town / Suburb	DARNLEY ISLAND
Post Code	4875
LGA	TORRES STRAIT ISLAND REGIONAL COUNCIL
Context Study Region	Cape York Region

Cultural Heritage Significance

Principal Period of Significance	1870s-1920s (historical) 1910s-1940s (fabric)
Criterion A	All Saints Church, Erub (Darnley) Island, survives as important evidence of the development of missionary activity in the Torres Straits and serves as a focus for the annual July 1 'Coming of the Light' festival that celebrates the arrival of the London Missionary Society in the Torres Straits in 1871.
Criterion E	The substantial building, constructed in 1919 mainly of locally acquired materials including burnt coral and basalt, forms a prominent landmark in the architecture of Erub (Darnley) Island. It has aesthetic significance through its prominent siting on Badog Beach and as an example of the vernacular architectural style of churches in the Torres Straits that includes projected corners and beams and buttressed corners and cement construction material.
Criterion G	Erub (Darnley Island) has a strong and special religious significance with Torres Strait Islander Christians as the first place of contact between Torres Strait Islanders and London Missionary Society missionaries.

History

History

The first missionaries, representing the Society for the Propagation of the Gospel in Foreign Parts, arrived at the newly established settlement of Somerset, Cape York, in March 1867, followed by the London Missionary Society in July 1871. The London Missionary Society arrived at Saibai Island in July 1871. The first substantial building for Christian worship was constructed in 1881. This was replaced by the Holy Trinity Church, on which construction began about 1919 and was completed by about 1938.

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The missionaries arrived at Erub (Darnley Island) on 1 July 1871, an event that came to be known as the 'Coming of the Light'. Dabad, one of the tribal elders of the island, met them at Kemus Beach. Dabad befriended the missionaries and introduced them to Amani, another tribal elder, and the rest of the Erub Islanders. His role in the bringing of Christianity to the Torres Straits is recognised by 'Dabad's Monument' at Badog, on which the inscription reads 'In loving memory of Dabad 1871: A man who denied his tribal laws and accepted the good news of salvation'.

South Sea Islanders had an important role working in the beche-de-mer and pearl farming industries in the Torres Straits and had established relations with the islanders prior to the arrival of HMAS Surprise. Reports indicate that objections were voiced to the Erub Islanders by Rotuma Islanders working on the island, who had experienced Christian missions at Rotuma and believed the missionaries to be cruel, evil and capable of selling people into slavery. A European man, known as Thorngreen, was living on Darnley Island at the time and accompanied Darnley Islanders on board HMAS Surprise the following day. Being a Sunday, a service was held, in Lifu language. This was the first recorded service in the Torres Straits (although Rev Jagg would have undoubtedly held services during his 12 months at Somerset).

Two evangelists, Mataika and Guchong, and their wives, were left on Erub on July 5 while HMAS Surprise went on to Tudu (Warrior) Island.

The missionaries were welcomed at Tudu by Captain Banner, who had an established pearl shell fishery on the island. John Joseph, an employee of Banners, travelled with the missionaries as an interpreter to Dauan on 6 July, and finding most of the islanders were away on Saibai Island, they were taken to Saibai by Nudai, the chief of Dauan. Two Islander missionaries, Josaia and Sevine, were left at Saibai and Dauan. Further missionaries were left on Yorke and Yam Islands, while HMS Surprise sailed to the newly established settlement at Somerset.

The London Missionary Society established temporary headquarters at Somerset from where they could expand their operations into other Torres Strait Islands and the mainland of New Guinea . Between 1871 and 1878 at least 131 Pacific Islander teachers, mainly from the Loyalty Islands, Cook Islands, Niue, Society Islands and Rurutu, taught in the Torres Straits and New Guinea, along with their wives and families. Only four European missionaries taught in the same period .

In 1872 the London Missionary Society revisited selected islands in the Torres Straits. They reported that the missionaries that had been left on Dauan and Saibai had been accepted in to the local tribes and had been given land by the local chiefs. They reported weekly services were being held at Darnley, and were conducted in a pigeon form of the local language, Kala Lagaw Ya.

The Queensland Government annexed the islands of the Torres Straits within 60 miles of the mainland in 1872, followed by the remainder of the islands in 1879. This was in response to fear of rival colonial powers controlling what had become an important shipping route and also as a means of controlling the increasingly lucrative beche-de-mer and pearl shelling economies, and in particular regulating the use of Torres Strait and South Sea Islander labour in these industries. The government moved its administration centre from Somerset to Thursday Island in 1877, however the lack of government resources, such as a regular patrol boat, meant that administration of the islands was left to the London Missionary Society .

A theological facility called the Papuan Institute was established on the island of Mer to train Torres Strait Islanders as priests, and suitable students were selected by the London Missionary Society. The Institute was closed in 1888, but had trained a number of local priests who were familiar with both formal missionary teaching and the local Islander customs.

By 1890 the London Missionary Society was beginning to slow its operations in the Torres Straits. Conversion on the islands had been successful and Papua was seen to be 'waiting for the Light'. A full time superintendent on the islands was no longer deemed necessary and the incumbent priest, Rev J Chalmers, moved to Saguane in the Fly River in New Guinea. The Queensland Government appointed teacher/supervisors on various islands, and in 1904 the Protector of Aborigines assumed comprehensive control of Islanders lives under the Queensland Aboriginal Protection Act 1897. 3

Worship on various islands was then led by the Islander priests who had been trained at the Papuan Institute, with annual inspections by London Missionary Society representatives travelling from New Guinea.

In 1914 the secretary of the London Missionary Society requested that the Bishop of Carpentaria, Gilbert White, take over the missionary work in the Torres Strait due to financial pressure. This was formally accepted by the Australian Board of Missions in November 1914 and the Anglican Church assumed responsibility for the Torres Strait Mission. All the leases granted to London Missionary Society, including the buildings, were transferred to the Anglican Church. The Anglican Church instituted 'Coming of the Light' celebrations soon after they took over, as a tribute to the London Missionary Society and perhaps as a way of ensuring continuity of worship. This celebration continues to be celebrated annually by Torres Strait Islanders, both in the Torres Straits and in Torres Strait Islander communities on the Australian mainland. Kemus Beach, on Erub, is a particularly important focus for Coming of the Light celebrations, as this is the place of first contact between Torres Strait Islanders and the London Missionary Society. The event is commemorated on Erub with a 'Coming of the Light' monument constructed, consisting of a 3.5 metres high white cross standing in a ship named 'Surprise' as its base.

The All Saints Church was constructed in 1919 below the site of the original London Missionary Society mission house and school, using locally produced lime from burnt coral and basalt, under the direction of an Erub Islander named Manai and a South Sea Islander named Albert Ware. It was originally known as the Ziona church. The Church of England, now the Anglican Church, remodelled this building in 1963 with limestone from surrounding coral reefs. Remodelling included raising the roofline and extending internal walls. Erosion has threatened the preservation of the building, and in 1976 extensive erosion of the beach necessitated the building of a stone sea wall approximately 15 metres from the building for protection from erosion from the strong tides.

Description

Designer Name	
Style	Romanesque
Period	Late 19th century (1870s - 1890s)
Builder Name	
Construction Period	1919 - 1938
Construction Method	Poured in situ
Fabric (Exterior Structure)	Concrete
Fabric (Roof)	Fibrous Cement - corrugated sheeting
Roof Form	Gabled

Description

All Saints Church is a mass concrete structure with a timber framed red corrugated asbestos cement and galvanized steel roof, located 5-15 metres from Badog Beach on the south west side of Erub (Darnley) Island in the Torres Straits.

The area of the building is about 250 square metres, featuring a central nave with side wings. Walls, constructed of concrete, vary in thickness from 300 to 450mm and are plastered internally and externally. Internal walls between the nave and the wings of the building are rendered white and feature columned arches. The floor is concrete.

The façade of the building, facing east, is decorated with a niche, projecting columns and beams, frieze and other architectural features. The main entrance is on the southern side of the side of the building, through one of the side wings. External walls of the side wings are buttressed at the corners and intermediary points. The sanctuary is at the western end of the building with a vestry extending to the southern side of it.

The building is located on a small level area between the beach and the north east headland of Badog Beach. The vegetation includes mature coconut palms and a natural forest setting.

APPENDIX 2: REGISTER OF THE NATIONAL ESTATE ENTRY

All Saints Church, Darnley Island, QLD, Australia

List:	Register of the National Estate
Class:	Historic
Legal Status:	Registered (28/09/1982)
Place ID:	9128
Place File No:	4/06/272/0001
Statement of Significance:	
<p>Listed for its historical and cultural significance as the landing place of the missionaries and the spiritual home of the Island people. All Saints is the spiritual focal point for the great annual festival of the Coming of the Light celebrated by Torres Strait Islanders. The first Christian service in the Torres Strait was at Darnley Island.</p> <p>(The Commission is in the process of developing and/or upgrading official statements for places listed prior to 1991. The above data was mainly provided by the nominator and has not yet been revised by the Commission.)</p>	
Official Values: Not Available	
Description:	
<p>The Church is built of coral cement, painted white, with a red corrugated asbestos cement roof. It consists of a nave and sanctuary, with later extensions consisting of aisles both sides of the nave. The Church is prettily situated close to Badog Beach, but it has recently (1977) been threatened by erosion from the sea.</p>	
History: Not Available	
Condition and Integrity:	
<p>The building is endangered by the encroaching sea and by natural weathering. A report is being prepared by the National Trust of Queensland.</p>	
Location:	
<p>Darnley Island, Torres Strait.</p>	
Bibliography: Not Available	

APPENDIX 3: SUMMARY OF NRW SITE RECORDS FOR SIX ISLANDS

Boigu

Register Number	Site Type	Site Name	Year Recorded	Position
CX:A12	Shell midden/s		1993	6360, 89780

Dauan

Register Number	Site Type	Site Name	Year Recorded	Position
DX:A38	Shell midden		1993	6690, 8958

Saibai

Register Number	Site Type	Site Name	Year Recorded	Position
DX:A01	Open site (canal)		1980	Not listed
DX:A02	Open site (shell middens, stone artefacts)		1980	Not listed
DX:A03	Open site (gardens, stone artefacts, shells)		1980	Not listed
DX:A04	Open site (burial)	Augar	1982	Not listed
DX:A05	Open site (axe grinding grooves)		1980	Not listed
DX:A06	Open site (shell midden/s)	Uta	1984	Not listed
DX:A07	Open site (well)	Butthu	1986	Not listed
DX:A08	Open site (shell midden/s)	Gan	1986	Not listed
DX:A09	Open site (ceremonial ground)	Masai	1986	Not listed
DX:A10	Open site (gardens, occupation site)	Kaninab	1986	Not listed
DX:A11	Open site (canals)	Thurick Angegath	1986	Not listed
DX:A12	Open site (garden)	Bogepat	1986	Not listed
DX:A39	Shell midden/s		1993	6760, 89605

Iama

Register Number	Site Type	Site Name	Year Recorded	Position
DX:A25	Rock art		1990	Not listed
DX:A26	Axe grinding grooves	Table Stone (Kadal)	1990	940, 45
DX:A27	Open site (<i>kod</i>)		1990	947, 50
DX:A28	Open site (relict garden site)		1988	945, 55
DX:A37	Open site		1988	6948, 89051

Erub

Register Number	Site Type		Year Recorded	Position
DX:A29	Fish traps	Badog fish traps (<i>sai</i>) x 2	1988	Not listed
DX:A30		Edgor Awak	1988	Not listed
DX:A31	Open site (earthen arrangement)		1988	Not listed
DX:A32	Open site (shell arrangement)		1988	Not listed
DX:A33	Open site (shell arrangement, <i>zogo</i>)	Leiwag Zogo	1988	Not listed
DX:A34	Open site (spring)	Bumeo Spring	1988	Not listed
DX:A35	Open site (story place)	Kerem Paur	1988	Not listed

APPENDIX 4: SITES LISTED IN FITZPATRICK *ET AL.* (1998)

TOP WESTERN ISLANDS

SAIBAI (Saibai Island)

Traditional Sites

Villages

While a number of large occupation sites are noted, Barham and Harris (1987:94) only make specific mention of Kaninab as an old 'village' site. Augar and Aith (or ?Ait) are mentioned as old village sites (DoE Site Card - DX:A4; Laade 1971:xxiii). Laade (1971:xxiii, 13) also notes that the present Saibai Village was once the location of an old village site. Harris (1977:450-51) was informed by Saibai Islanders that their old villages used to be located inland for strategic reasons to avoid 'raiding from Papuan head hunters'. A photo of village scenes on Saibai is provided by Thursday Island High School (1988:6). Barham and Harris (1987:92) note that they have recorded only 13 of the 44 possible occupation sites identified by Laade (1971:Map 3).

Middens

Six major midden 'complexes' have been recorded on Saibai (Barham and Harris 1987:95). The Saibai Village midden (called Uta - DoE Site Card - DX:A6 + ?DX:A40) revealed a 65cm-deep deposit with shells, bones and stone artefacts (Harris et al. 1985:34-5). The Woam site located 2km inland contained 13 shell types, 'bone fragments and baked clay pebbles' to a depth of 60-70cm (Barham and Harris 1985:261-7; 1987:96-9). Ceramic sherds, stone artefacts, and bottle glass artefacts are also noted at Woam (Barham and Harris 1987:67). Sites at Methalap, Kaninab and Ait exhibited scatters of shell and bone and appeared to have 'comparable stratigraphies', except for Ait which has large shell/bone mound features (Barham and Harris 1987:95). Most of these sites are located adjacent to swamp systems nearer to the coast. Inland middens are rare and contain only a few shells which may relate to ritual activities such as funerals. Barham and Harris (1987:68) noted that inland shell (and artefact) scatters were located on 'most of the peninsulas' jutting into Maibad Swamp. One small shell scatter (location?) was found south of Woam associated with a mound with four large *bu* shells, quartz flakes and the base of a 'ceramic vessel or coarse glaze type' (Barham and Harris 1987:94). Midden deposit is associated with the Mag well site (Barham and Harris 1987:94). Other midden(s) are noted on beach ridges at the western end of the Island (DoE Site Card - DX:A39).

Stone Artefacts / Stone Artefact Scatters

In contrast to most other islands, the 'occupational sites' with cooking stones and stone flakes on Saibai were located 'well inland' (Vanderwal 1973:182). Barham and Harris (1987:76, 94) report an 'extensive scatter of quartz flakes' with the ceramic sherds south of Woam. Another scatter of quartz flakes with a core and hammerstone was recorded on inland mudflats at Bogeipat (Barham and Harris 1987:93). Artefact raw materials recorded on Saibai include quartz and microgranite (Vanderwal 1973:182), green diorite (Harris et al. 1985:34) and vein quartz, quartz feldspar porphyry, and metamorphosed muddy sandstone (Barham and Harris 1987:95). Barham and Harris (1987:95) note that no stone sources are found on Saibai and suggest the nearest possible source(s) for the Saibai artefacts are either Mabadauan on the Papuan coast or Dauan and Gaba. Barham and Harris (1987:94; see also Singe 1986) document a large, 1m-wide 'black stone' used for 'smashing up of *bisi* (cassava)' located at the Kaninab old village site near the southwest coast of Saibai.

Stone Quarries/Sources

Haddon (1912e:191, see also 1904d:294; 1935:76) noted that while Wilkin obtained information from Mabuiag that stone clubs came from 'Dauan, Saibai and Mer', he added that 'I do not believe that they were made in the later two islands'. However, Haddon and Rivers (1904:153, 155) note that one of the five totems on Saibai was *Goba* meaning 'a stone that was used for making stone-headed clubs', suggesting a local quarry source. Indeed, Haddon (1935:46; see also Hamlyn-Harris 1913:5) relates information on a large rock said by locals to have fallen 'from Heaven' which was burnt and the exfoliated surface fragments used to made stone

clubs. Barham and Harris (1987:94) were informed by Saibai people that the cassava processing stone came from Dauan.

Axe Grinding Grooves

A set of axe grinding grooves has been recorded on the foreshore at Redlynch Village located approximately 100m west of the landing strip (DoE Site Card - DX:A5).

Ochre Quarries/Sources

The Muralag Islanders obtained red and white ochres from Cape York Aboriginal people but preferred a higher quality ochre said to have come from Saibai (Brierly 1849 cited in Moore 1979:303). Haddon (1912g:388) noted also that Mabuia people used red ochre from Saibai and Kiwai Islands.

Wells

In the centre of the western end of Saibai are two 'major' well sites known as Metth and Mag (Teske 1988:24-5), the latter of which is described as an 'artificial well' with a 'spoil heap' (Barham and Harris 1985:253, 257-8) associated with shell and bone occupational debris (Barham and Harris 1987:94; see also Lawrie 1970:190). Singe (1986) recorded a 'cement-lined well' called Butthu located to the southwest of Saibai Village. Laade (1971:Map 3) also adds the well sites of Bau (between Metth and Mag), Uber and Pasikau (immediately east of Metth), and Bouli and Nasanayabu (centre of island).

Canals

Harris (1977:450-1) noted inland 'canals' on Saibai which were later seen as providing 'access to raised-field cultivation adjacent to the swamps' (Barham and Harris 1983:542). Barham and Harris (1985:250, 254, 260) describe these as 'two man-made canals'. Barham and Harris (1987:68) identify these two canals with their local names of *Thurick-angegath* and *Pairam*. Singe (1986) reports a third canal (name unknown) located 'behind Tuiiau'.

Horticulture/Grove Sites

Extensive 'mound-and-ditch field systems ("raised fields")' are located across inland areas of Saibai (Barham and Harris 1983:540; 1985; 1987; Teske 1988:20-1). Six of these systems are identified by Barham (DoE Site Card - DX:A12). One such field system, covering 12ha, was located around the Mag well site (Barham and Harris 1985:253, 258; 1987:68; see also Laade 1971:Map 3). Other relict field systems were recorded adjacent to the northwest corner of Maibad Swamp (Barham and Harris 1987:Fig 13), the area 'immediately adjacent to the Woam archaeological site' (Barham and Harris 1985:258; 1987:79; see also Laade 1971:Map 3), south of Woam (Barham and Harris 1985:260; 1987:76, 78), north of Woam at Bogeipat (Barham and Harris 1987:93), and around Methalap (Barham and Harris 1987:94; see also Laade 1970:Map 3). Laade (1971:Map 3) maps three of these sites in addition to 36 garden sites across the island.

Coconut trees were often found associated with occupation scatters flanking inland swamps (Barham and Harris 1987:68). Bamboo clumps and coconut trees are associated with the old occupation site of Kaninab (Barham and Harris 1987:94; see also Singe 1986). Barham and Harris (1987:94; see also Singe 1986) note a coconut grove known as Kiwan and another known as Darken which is located next to the track which joins the well sites of Mag and Metth. A bamboo grove is noted at Masai, a place once associated with 'skull worship' (Barham and Harris 1987:94; see also Singe 1986). Laade (1971:Map 3) maps coconut groves at the Mag well site, at Surum, Yam, Seb, Turkaral Seb and Gamasal Seb (southwest corner of Saibai), and at Wanal, Parma and Aubuyan (central south coast). Singe (1986) reports coconut groves at Bogeipat and Methalap.

Burial/Skull Sites

On Saibai is the grave of 'one of the last traditional Mamooses ['chief warrior']' who died during fighting with 'Papuan raiders' in 1871 (Finch 1977:33). The Augar site has the skull of 'Muigi (or Moeigi)' (Site Card - DX:A4; see also Lawrie 1970:189-90; Singe 1986) located between two *bu* shells (Teske 1988:44). Haddon (1904c:251) reports that Saibai Islanders buried their dead. Laade (1971:13) maps the location of the 'grave of Kongasau' within what appears to have been the 'former burial ground' within the old Saibai village site. Masai was once a place of 'skull worship' (DoE Site Card - DX:A9) (Barham and Harris 1987:94; see also Singe 1986).

Kod

Laade (1971:13) maps the location of a 'kod' site within the old Saibai village site.

Zogo Sites

Barrett (1954:16) recorded a 'magic stone' known as Boia which came to Saibai after being raided from Kiwai Island at the Fly River mouth. The stone was most likely a *zogo* stone as it was touched by warriors prior to raids to ensure victory.

Bone/Shell Arrangements

Barham and Harris (1987:94) note an arrangement of six *bu* shells at a place called Gan (called Coan by Singe 1986). Singe (cited in Barham and Harris 1987:94) refers to another *bu* site called Augar which is an important totemic site. Teske (1988:40) notes a mound (*sibui*) of dugong bones, turtles shells and shellfish at Ait.

Historical Sites**Mission/Church Sites**

The LMS established a wooden church 'Paneta' in the 1870s? (Thursday Island High School 1983:37; see also Teske 1988:38). In 1901 the Church of England constructed the 'Holy Trinity' church (Thursday Island High School 1983:37). Singe (1979:199) refers to a church with white-washed walls which was consecrated in 1938.

Lime Pits

A pit used to burn coral to make lime for building church foundations is located at Kagar (Teske 1988:38).

TABLE. Saibai site record details.

	ISLAND	SITE NAME SITE DESCRIPTION	SITE FEATURES	DATE No.	TYPE DENOTED	VERIFIED DATE	DETERMINED CATEGORY
1	SAIBAI	<i>Kaninab</i>	old village midden cassava stone bamboo grove coconut grove	DX:A10	S	Yes ¹	none
2	SAIBAI	<i>Kiwan</i>	occupation deposit coconut grove	-	S	Yes ¹	none
3	SAIBAI	<i>Bogeipat</i>	stone artefact scatter coconut grove horticultural fields	DX:A12	S	Yes ¹	none
4	SAIBAI	S of Woam	midden stone artefact scatter ceramic sherds	-	G	Yes ¹	none
5	SAIBAI	<i>Ait</i>	old village site midden shell/bone arrangement	(DX:A4)	S	Yes ²	none
6	SAIBAI	<i>Augar</i>	old village site midden burial coconut grove <i>bu</i> shells	DX:A4	S	Yes ²	none
7	SAIBAI	<i>Uta</i>	midden(s)	DX:A6	S	Yes ¹	none
8	SAIBAI	western end of Is.	midden(s)	DX:A39	S	Yes ²	none
9	SAIBAI	Saibai Village	old village site		S	Yes ⁴	none
10	SAIBAI	<i>Woam</i>	midden coconut trees horticultural fields	DX:A3	S	Yes ¹	none
11	SAIBAI	<i>Methalap</i>	midden	-	S	Yes ¹	none

			coconut trees horticultural fields				
12	SAIBAI	S. of Woam	stone artefact scatter	-	G	No	none
13	SAIBAI	-	stone tool quarry	-	V	No	none
14	SAIBAI	-	ochre quarry	-	V	No	none
15	SAIBAI	Metth	well horticultural fields	-	S	Yes'	none
16	SAIBAI	Mag	well stone artefact scatter midden coconut grove horticultural fields	(DX:A2)	S	Yes'	none
17	SAIBAI	Butthu	well	DX:A7	S	Yes'	none
18	SAIBAI	Bau	well	-	S	Yes'	none
19	SAIBAI	Uber	well	-	S	Yes'	none
20	SAIBAI	Pasikau	well	-	S	Yes'	none
21	SAIBAI	Bouli	well	-	S	Yes'	none
22	SAIBAI	Nasanayabu	well	-	S	Yes'	none
23	SAIBAI	Thurick-angedath	canal	DX:A1 DX:A11	S	Yes'	none
24	SAIBAI	Pairam	canal	DX:A1	S	Yes'	none
25	SAIBAI	-	canal		G	No	none
26	SAIBAI	around Mag well	horticultural fields	DX:A2	G	Yes'	none
27	SAIBAI	NW Maibad Swamp	horticultural fields	-	G	Yes'	none
28	SAIBAI	S of Woam	horticultural fields	-	G	Yes'	none
29	SAIBAI	around Bogeipat	horticultural fields	-	G	Yes'	none
30	SAIBAI	around Methalap	horticultural fields	-	G	Yes'	none
31	SAIBAI	Saibai Village	horticultural fields	-	S	Yes'	none
32	SAIBAI	Saibai Village	horticultural fields	-	S	Yes'	none
33	SAIBAI	Warar	horticultural fields	-	S	Yes'	none
34	SAIBAI	Akananieizinga	horticultural fields	-	S	Yes'	none
35	SAIBAI	Kemawa	horticultural fields	-	S	Yes'	none
36	SAIBAI	Kepetai	horticultural fields	-	S	Yes'	none
37	SAIBAI	Kaiwan	horticultural fields	-	S	Yes'	none
38	SAIBAI	Agaian	horticultural fields	-	S	Yes'	none
39	SAIBAI	Dzirir	horticultural fields	-	S	Yes'	none
40	SAIBAI	Aibuker	horticultural fields	-	S	Yes'	none
41	SAIBAI	Maibad	horticultural fields	-	S	Yes'	none
42	SAIBAI	Pradikuik	horticultural fields	-	S	Yes'	none
43	SAIBAI	Yogudum	horticultural fields	-	S	Yes'	none
44	SAIBAI	Darkam	horticultural fields	-	S	Yes'	none
45	SAIBAI	Warupinar	horticultural fields	-	S	Yes'	none
46	SAIBAI	Jgam	horticultural fields	-	S	Yes'	none
47	SAIBAI	Ubu	horticultural fields	-	S	Yes'	none
48	SAIBAI	Gar	horticultural fields	-	S	Yes'	none
49	SAIBAI	Ganidawangan	horticultural fields	-	S	Yes'	none
50	SAIBAI	Parmadap	horticultural fields	-	S	Yes'	none
51	SAIBAI	Kaninab	horticultural fields	-	S	Yes'	none
52	SAIBAI	Tara	horticultural fields	-	S	Yes'	none
53	SAIBAI	Tuian	horticultural fields	-	S	Yes'	none
54	SAIBAI	Imar	horticultural fields	-	S	Yes'	none
55	SAIBAI	Yout	horticultural fields	-	S	Yes'	none
56	SAIBAI	Urulkaua	horticultural fields	-	S	Yes'	none
57	SAIBAI	Ait	horticultural fields	-	S	Yes'	none
58	SAIBAI	Watinguki	horticultural fields	-	S	Yes'	none
59	SAIBAI	Augar	horticultural fields	-	S	Yes'	none
60	SAIBAI	Somanapai	horticultural fields	-	S	Yes'	none
61	SAIBAI	Kutapai	horticultural fields	-	S	Yes'	none
62	SAIBAI	Pai	horticultural fields	-	S	Yes'	none
63	SAIBAI	Bin	horticultural fields	-	S	Yes'	none
64	SAIBAI	Jgelai	horticultural fields	-	S	Yes'	none

65	SAIBAI	<i>Makanapai</i>	horticultural fields	-	S	Yes ⁴	none
66	SAIBAI	<i>Darkem</i>	coconut grove	-	G	No	none
67	SAIBAI	<i>Surum</i>	coconut grove	-	S	Yes ⁴	none
68	SAIBAI	<i>Yam</i>	coconut grove	-	S	Yes ⁴	none
69	SAIBAI	<i>Seb</i>	coconut grove	-	S	Yes ⁴	none
70	SAIBAI	<i>Turkaral Seb</i>	coconut grove	-	S	Yes ⁴	none
71	SAIBAI	<i>Gamasal Seb</i>	coconut grove	-	S	Yes ⁴	none
72	SAIBAI	<i>Wanal</i>	coconut grove	-	S	Yes ⁴	none
73	SAIBAI	<i>Parma</i>	coconut grove	-	S	Yes ⁴	none
74	SAIBAI	<i>Aubuyan</i>	coconut grove	-	S	Yes ⁴	none
75	SAIBAI	<i>Masai</i>	bamboo grove skull site	DX:A9	S	Yes ¹	none
76	SAIBAI	Saibai Village	axe grinding grooves	DX:A5	G	No	none
77	SAIBAI	<i>Mamooss Grave</i>	burial	-	V	No	none
78	SAIBAI	<i>Kongasau's Grave</i>	burial (+ burial ground?)	-	S	Yes ⁴	none
79	SAIBAI	<i>Gan</i>	bu shells	DX:A8	S	Yes ¹	none
80	SAIBAI	<i>Kod</i>	kod site	-	S	Yes ⁴	none
81	SAIBAI	-	zogo magic stone	-	V	No	none

Column 6 key: S = specific & mapped, G = general area documented, V = vague reference to island only

Column 7 key: 1 = Barham & Harris (1987:Fig. 12), 2 = Lawrie (1970:150), 3 = DoE Site Card

4 = Laade (1971:Map 3), 5 = Singe (1986:Map), 6 = Laade (1971:Fig.1)

DAUAN (*Mt. Cornwallis Island*)

Traditional Sites

Villages

Old village sites are reported by various writers (Haddon 1912b:100; Murray 1876:456; Murray and McFarlane 1871:44). Vanderwal (1973:182) examined old 'occupational debris' (including quartz and microgranite flakes, and a 'broken adze or axe rough-out') at the west end of the present village. Teske (1990:3) notes the 'original village of Dauan was at Buli' on the central north coast.

Shell Middens

Midden deposit is located within the present village site (DoE Site Card - DX:A38).

Stone Artefact Sites

Stone axes were found at Warzid (Teske 1990:18).

Horticulture/Grove Sites

Early historical observations suggest the existence of horticultural/grove sites on Dauan (Moresby 1876:132). Laade (1971:xxiii) notes 'gardens at suitable spots right round the island and even on top of the Big Hill [Koi Pad]'. In addition, Laade (1971:Map 4) maps the location of three large gardening areas at Bakar, Bains and Gawa gizu. Coconut groves are known for various locations along the southern, eastern and northern coastlines (Laade 1971:Map 4). Laade (1971:58) recorded a story about a planted sago tree ('the only one existing the Torres Strait') 'near Jeremiah's house at Wakaid' on the northwest coast (see also Teske 1990:14).

Stone Quarries/Sources

Haddon (1912e:191, see also 1904d:294; 1935:76) noted that while Wilkin obtained information from Mabuiag that stone clubs came from 'Dauan, Saibai and Mer', he added that 'I do not believe that they were made in the later two islands, but there may have been a factory on Dauan'. In this connection, Haddon (1912e:192) obtained a stone club known as *nigir gabagaba* which was 'made of *nigir* stone, said to be found in Dauan' (see also 1912e:193, pl.29.9). Barham and Harris (1987:95) suggest that Dauan is one of three possible sources for flaked stone artefacts found Saibai. Vanderwal (1973:172, 185) assigns high significance to Haddon's information and believes that Dauan was the 'New Guinea' source noted by Sweetman and

MacGillivray implying that quarries exist at this location. Furthermore, he noted that the broken adze/axe he found on Dauan is made from 'relatively coarse grained slate grey to green igneous rock' which probably came from an outcrop of similar material which has been quarried on the 'western side of the island' (Vanderwal 1973:182). The Dauan outcrop has been quarried and adzes of similar looking material have been found on the Oriomo Plateau of mainland New Guinea (Vanderwal 1973:182). Laade (1971:72) relates a story which mentions '*usau kula* = cutting stone; i.e. white quartz' at Sapu on the central south coast of the island.

Grinding Grooves

Teske (1990:19) notes axe grinding grooves at Komalkula located in the western part of the Island.

Rockshelter Occupation Site

Laade (1971:58) reports a cave on Lalau Hill where an 'the remains of a bow and arrow' were found earlier this century.

Rock Art Sites

Beckett (1963:52-5) described an art site on Dauan consisting of geometric and anthropomorphic figures located on a granite boulder overhang 'at the western end of Dauan village, only a few feet above the shore'. Lawrie (1970:143-47) locates the site 'above Sigain Kup' on the north coast. This site appears to be on the boulder called Marie Gojie (Teske 1990:7). One of the paintings is a figure 'suspected' to be a 'representation of the mythical dogai' (see also Vanderwal 1973:182). Laade (1971:78) recorded a natural arrangement of 'four huge boulders almost in the shape of a stone house' called Kangan Gul at the northeast of the Island which exhibits 'some almost faded red paintings, one of them representing a Morilla dancer'. Teske (1990:15) notes paintings on granite boulders at Gawa Gizu on the northeast coast adjacent the shore.

Kod Sites

Lawrie (1970:126, 244, 267-69) reported a *kod* site on Dauan in behind the northwest coast.

Stone Arrangements

Laade (1971:62) recorded two stones of 'volcanic tuff' found by Kabai floating in the sea.

Historical Sites

Mission/Church Sites

During the 1870s/80s?, missionaries W.G. Lawes and Samuel McFarlane (London Missionary Society) and James Chalmers faught for locals souls (Lawrence 1994:261).

TABLE. Dauan site record details.

NO	ISLAND	VILLAGE	SITE TYPE	REF	TYPE	FOUND	RECORDED
1	DAUAN	-	old villages	-	V	No	none
2	DAUAN	Buli	old villages	-	S	Yes ¹	none
3	DAUAN	Dauan Village	occupation debris midden stone artefacts	DX:A38	S	Yes ²	none
4	DAUAN	Koi Pad	horticulture site	-	G	Yes ³	none
5	DAUAN	Warzid	stone artefacts	-	G	Yes ¹	none
6	DAUAN	Markaikatham	stone artefacts	-	G	Yes ¹	none
7	DAUAN	<i>Bakar</i>	horticulture site	-	S	Yes ³	none
8	DAUAN	<i>Baini</i>	horticulture site	-	S	Yes ³	none
9	DAUAN	<i>Gawa gizu</i>	horticulture site rock art	-	S	Yes ³	none
10	DAUAN	south coast	coconut groves	-	S	Yes ³	none
11	DAUAN	east coast	coconut groves	-	S	Yes ³	none

12	DAUAN	north coast	coconut groves	-	S	Yes ²	none
13	DAUAN	Wakaid	sago tree	-	S	No	none
14	DAUAN	west end of Is.	stone tool quarry	-	G	No	none
15	DAUAN	Sapu	quartz quarry	-	S	Yes ³	none
16	DAUAN	Lalau Hill	rockshelter	-	S	Yes ³	none
17	DAUAN	Komalkula	grinding grooves	-	G	Yes ¹	none
18	DAUAN	Marie Gojie	rock art	-	G	Yes ¹	none
19	DAUAN	Kangan Gul	rock art	-	S	Yes ²	none
20	DAUAN	north coast	coconut groves	-	S	Yes ²	none
21	DAUAN	-	special stones	-	V	No	none
22	DAUAN	northwest coast	kod	-	S	Yes ⁴	none

Column 6 key: S = specific & mapped, G = general area documented, V = vague reference to island only
 Column 7 key: 1 = Teske (1990), 2 = DoE Site Card, 3 = Laade (1971:Map 4), 4 = Lawrie (1970:126)

BOIGU (Talbot Island)

Traditional Sites

Villages

Historical references point to the existence of village sites on Boigu (Haddon 1912b:100; Lawrie 1970; Murray 1876:456; Murray and McFarlane 1871:44).

Wells

Lawrie (1970:190) notes a well known as Mai on Boigu. More specifically, Boigu Island Community Council (1991:66, 68) reports three well sites near the present village site - Katana May or Frog Well (see also Laade 1971:Map 5) and Koey May or the Big Well (cf. Gonmai - Laade 1971:Map 5) and Thugeraw May. Laade (1971:Map 5) appears to map another well called Maikibu.

Horticulture/Grove/Tree Sites

Historical observations indicate horticultural/grove sites on Boigu (Lawrie 1970; Vanderwal 1973:168). Barham and Harris (1987:64) report oral testimony for the existence of 'relict fields' on the island. Laade (1971:Map 5) maps 68 garden sites across the island in addition to 22 coconut grove sites. Laade (1971:Map 8) maps a bamboo grove behind the old village site. Coconut trees existed at the Koey May well site (Boigu Island Community Council 1991:70). The Tree of Spy (*dhani*) (a lookout for Marind-anim raiders) was introduced from Deliverance Island and planted within Boigu Village where it stands today (Boigu Island Community Council 1991:78-9).

Stone Arrangements/Carvings

Lawrie (1970:236-37) documents four stone dugongs (carvings) on Boigu and that at least one of these is associated with dugong hunting magic and is kept at Samar on the south coast in association with dugong bones (see also Boigu Island Community Council 1991:35-6; Laade 1971:107 and Teske 1986b:36-7). Two rainstones (originally from Dauan) that once stood next to the Koey May well site now rest beside one of the dams (Boigu Island Community Council 1991:69-72).

Burials/Skull Sites

The apparent *kod* site exhibited human bones according to Haddon (1935:38).

Kod Sites

Teske (1986b:20-1) notes that a tree known as the 'Tree of Skulls' is located within the present village on Boigu. The site appears to be a *kod* site as it once was the repository for skulls taken in head-hunting raids and was used for rituals prior to fights. Haddon (1935:38) makes note of what appears to be the same site known as 'the place of bones' with a 'large *makair* tree' and dugong and human bones. Laade (1971:Map 8) maps the location of the 'kod' site on the north side of Boigu village. Boigu Island Community Council (1991:80-1)

describe the *kod* site and the 'Tree of Skull' which still exists. The *kod* was associated with the Yaut or Men's House' (Laade 1971:Map 8).

Zogo Sites

Haddon (1935:361) noted a 'rounded *zogo* stone' on Boigu associated with head-hunting expeditions.

Historical Sites

Mission/Church Sites

The first church (London Missionary Society) was known as 'Saviour' and was constructed from mangrove wood and bark imported from PNG (Teske 1986b:12). The second church (Church of England) known also as 'Saviour' had an iron roof and woven nipa palm walls (Teske 1986b:12). The third church was known as 'The Temporary Church of Holy Name' (Teske 1986b:12). The present church was constructed during the 1980s (Teske 1986b:12).

Memorials/Monuments

Teske (1986b:4) notes a memorial with family names.

TABLE. Boigu site record details.

	SITE ID	VILLAGE NAME	SITE TYPE	DATE	TYPE	PLANT	OTHER
		SITE NAME		NO.			
1	BOIGU	-	old villages	-	G	No	none
2	BOIGU	Boigu Village	midden bamboo grove	CX:A12	S	Yes ^{1,2}	none
3	BOIGU	<i>Katana May</i>	well	-	S	Yes ²	none
4	BOIGU	<i>Koey May</i>	well coconut grove	-	S	Yes ²	none
5	BOIGU	<i>Thugeraw May</i>	well	-	G	No	none
6	BOIGU	<i>Maikibu</i>	well coconut grove	-	S	Yes ²	none
7	BOIGU	<i>Dub</i>	horticulture site coconut grove	-	S	Yes ²	none
8	BOIGU	<i>Aubakoubut</i>	horticulture site coconut grove	-	S	Yes ²	none
9	BOIGU	<i>Irir</i>	horticulture site coconut grove	-	S	Yes ²	none
10	BOIGU	<i>Sapai</i>	horticulture site coconut grove	-	S	Yes ²	none
11	BOIGU	Palikassa	horticulture site coconut grove	-	S	Yes ²	none
12	BOIGU	<i>Pali</i>	horticulture site coconut grove	-	S	Yes ²	none
13	BOIGU	<i>Sere</i>	horticulture site coconut grove	-	S	Yes ²	none
14	BOIGU	<i>Kassakup</i>	horticulture site coconut grove	-	S	Yes ²	none
15	BOIGU	<i>Kong</i>	horticulture site coconut grove	-	S	Yes ²	none
16	BOIGU	<i>Abuan-Koue</i>	horticulture site coconut grove	-	S	Yes ²	none
17	BOIGU	<i>Gimakoue</i>	horticulture site	-	S	Yes ²	none
18	BOIGU	<i>Watarap</i>	horticulture site	-	S	Yes ²	none
19	BOIGU	<i>Mudi</i>	horticulture site	-	S	Yes ²	none
20	BOIGU	Yobukassa	horticulture site coconut grove	-	S	Yes ²	none

21	BOIGU	<i>Yobu</i>	horticulture site	-	S	Yes ³	none
22	BOIGU	<i>Maimenum</i>	horticulture site	-	S	Yes ³	none
23	BOIGU	<i>Udailnga</i>	horticulture site coconut grove	-	S	Yes ³	none
24	BOIGU	<i>Kupugud</i>	horticulture site coconut grove	-	S	Yes ³	none
25	BOIGU	<i>Samar</i>	horticulture site	-	S	Yes ³	none
26	BOIGU	<i>Baidam</i>	horticulture site coconut grove	-	S	Yes ³	none
27	BOIGU	Baidamkassa	horticulture site coconut grove	-	S	Yes ³	none
28	BOIGU	<i>Ganalai</i>	horticulture site	-	S	Yes ³	none
29	BOIGU	<i>Meguduru</i>	horticulture site	-	S	Yes ³	none
30	BOIGU	<i>Mawat</i>	horticulture site coconut grove	-	S	Yes ³	none
31	BOIGU	<i>Sau</i>	horticulture site	-	S	Yes ³	none
32	BOIGU	<i>Adari</i>	horticulture site	-	S	Yes ³	none
33	BOIGU	<i>Girbut</i>	horticulture site	-	S	Yes ³	none
34	BOIGU	<i>Girgirbat</i>	horticulture site	-	S	Yes ³	none
35	BOIGU	<i>Kerpai</i>	horticulture site coconut grove	-	S	Yes ³	none
36	BOIGU	central east	horticulture site	-	S	Yes ³	none
37	BOIGU	<i>Aubakaua</i>	horticulture site	-	S	Yes ³	none
38	BOIGU	<i>Ganatai</i>	horticulture site	-	S	Yes ³	none
39	BOIGU	<i>Darbi</i>	horticulture site	-	S	Yes ³	none
40	BOIGU	<i>Pailgagad</i>	horticulture site	-	S	Yes ³	none
41	BOIGU	<i>Waruna'dananga' nilnga</i>	horticulture site	-	S	Yes ³	none
42	BOIGU	near <i>Waruna' dananga' nilnga</i>	horticulture site	-	S	Yes ³	none
43	BOIGU	<i>Baidam</i>	horticulture site	-	S	Yes ³	none
44	BOIGU	<i>Badainagu</i> [1]	horticulture site	-	S	Yes ³	none
45	BOIGU	<i>Badainagu</i> [2]	horticulture site	-	S	Yes ³	none
46	BOIGU	<i>Badainagu</i> [3]	horticulture site	-	S	Yes ³	none
47	BOIGU	<i>Badainagu</i> [4]	horticulture site	-	S	Yes ³	none
48	BOIGU-	<i>Badainagu</i> [5]	horticulture site	-	S	Yes ³	none
49	BOIGU	<i>Badainagu</i> [6]	horticulture site	-	S	Yes ³	none
50	BOIGU	<i>Badainagu</i> [7]	horticulture site	-	S	Yes ³	none
51	BOIGU	<i>Badainagu</i> [8]	horticulture site	-	S	Yes ³	none
52	BOIGU	<i>Kausaraltoga</i>	horticulture site	-	S	Yes ³	none
53	BOIGU	<i>Kari</i>	horticulture site	-	S	Yes ³	none
54	BOIGU	<i>Bigai</i>	horticulture site	-	S	Yes ³	none
55	BOIGU	<i>Waiagar</i>	horticulture site	-	S	Yes ³	none
56	BOIGU	<i>Burinum</i>	horticulture site	-	S	Yes ³	none
57	BOIGU	near Katanamai	horticulture site	-	S	Yes ³	none
58	BOIGU	<i>Putitalnga</i>	horticulture site	-	S	Yes ³	none
59	BOIGU	<i>Koilagakuik</i>	horticulture site	-	S	Yes ³	none
60	BOIGU	<i>Wabalmuikuik</i>	horticulture site	-	S	Yes ³	none
61	BOIGU	<i>Gud</i>	horticulture site	-	S	Yes ³	none
62	BOIGU	<i>Gibu</i>	horticulture site	-	S	Yes ³	none
63	BOIGU	<i>Kangan-Sanainga</i>	horticulture site	-	S	Yes ³	none
64	BOIGU	<i>Gagatu</i>	horticulture site	-	S	Yes ³	none
65	BOIGU	<i>Kubilginga</i>	horticulture site	-	S	Yes ³	none
66	BOIGU	<i>Kausaraltoga</i>	horticulture site	-	S	Yes ³	none
67	BOIGU	<i>Iwagumasa</i>	horticulture site	-	S	Yes ³	none
68	BOIGU	<i>Babilmaser</i>	horticulture site	-	S	Yes ³	none
69	BOIGU	<i>Padin</i>	horticulture site coconut grove	-	S	Yes ³	none
70	BOIGU	<i>Wab</i>	horticulture site coconut grove	-	S	Yes ³	none
71	BOIGU	<i>Met</i>	horticulture site	-	S	Yes ³	none

CENTRAL ISLANDS

GABA (Two Brothers Island)

Traditional Sites

Villages

Vanderwal (1973:181) recorded a site on the northwest coast with 'occupational debris' up to nearly 1m-deep, stone artefacts (including an adze) and 'rubbish mounds', which may represent remains of an old village site (see also Bligh 1792 in Lee 1920:120).

Stone Quarries/Sources

Barham and Harris (1987:95) suggest that Gaba is one of three possible sources for flaked stone artefacts found Saibai.

Fishtraps

These sites are known for 'Gebar' (Thursday Island High School 1988:22).

Historical Sites

Pearling/Bech-de-mer Stations

Vanderwal (1973:181) recorded bottle glass and metal at a site on the northwest coast which he considered to be the remains of a 19th century pearling station (see also Lee 1920:188; Murray and McFarlane 1871:62; Moresby 1876:23). Ganter (1994) makes no mention of this station.

IAMA (Yam/Turtle-Backed Island)

Traditional Sites

Villages

Lawrie (1970:250) mapped the location of the old village site of Kemud towards the centre of the Island (see also Jukes 1847, I:155)

Midden

A site with 'occupational debris' (presumably midden material) without stone artefacts was located along a northern beach of Yam (Vanderwal 1973:181).

Horticulture/Grove Sites

Gentano Lui Snr (cited in Neal 1989:29) noted that 'relic garden plots occur throughout the higher parts of the island'. Gardens were known for the area in behind Ngur Nuki (Teske 1987a:30). Bamboo groves have also been recorded on Yam (Jukes 1847, II:155; Stocker 1978:186; Neal 1989). Lawrie (1970:250) plots the location of a bamboo grove in a small valley in the centre of the Island called Sapu. Coconut groves were also observed by Jukes (1847, II:155; see also Neal 1989:12) while Teske (1987a:12) reports a coconut grove (*sau*) at Ewai Kasa. Neale (1989) interpreted many stone arrangements on the Island as garden boundary markers.

Wells

Lawrie (1970:250) maps four well sites on the Island - Sarabuman (south coast), Damu (centre of Island), Babud (central north coast) and Gaurab (of central north coast).

Fishtraps

Two stone-walled tidal fishtraps (Ulai ubar and Maian garaz) are plotted by Lawrie (1970:250) on the central north coast of the Island.

Stone Quarries/Sources

In relation to the Yam Island grinding grooves, Haddon (1935:76) noted 'naturally one would assume that stone axe-heads were made here, but I do not know of any authentic stone axe-blades of local manufacture having been collected in Torres Straits'. He speculated further that stone clubs or even the 'large axe blades' from Kiwai Island may have been made at this site (1935:76). Similarly, Vanderwal (1973:173) suggested that the 'sheer number and depth' of grinding grooves he observed on Yam pointed towards local manufacture as opposed to 'mere sharpening'. Haddon (1912a:123-4) thought that the red granite pounding stone he recorded on Tutu 'must have been brought' from Yam.

Grinding Grooves

Grinding grooves located on large slabs were recorded by Haddon (1935:76, Pl 1, 2.1) at Konakan (see also Vanderwal 1973:173, 181; Teske 1987a:36, 38-9). Haddon (1935:76) thought that 'this was a factory for making - or at least for grinding - stone implements'. Singe (DoE Site Card - DX:A26) notes that Konakan is incorrect and that the site is located on the central south coast at Koedal (Kadal).

Burial/Skull Sites

The people of Yam were known to bury their dead (Haddon 1935:321). Skulls of enemies were kept in a cave (*Ausan Kula*) at Ngur Nuki (Teske 1987a:30). The bones of Ausa lie within Sibargaumei Cave on a hill-side near Gaurab Kasa (Teske 1987a:32-3). The 'last resting place' of 'King' Kebisu is said to be located within the present village (Teske 1987a:42-3).

Rock Art Sites

Singe (1993:6) notes a rock painting site on Yam.

Stone Carvings

Teske (1987a:8) notes that the Umai Lag *zogo* site once contained a stone carving introduced from Tutu. The Metana site has a stone carving (Teske 1987a:44-5).

Shell/Stone Arrangements

Apart from the shell/stone arrangement part of the *Ubarau zogo* site, Haddon (1904f:377, Pl 15.1) notes a shell arrangement called *Augudau kupai*. Lawrie (1970:250) maps a site which she suggests is the location of the site described by Jukes (1847, II:157) as large shells arranged on 'huge blocks of sienite' (see also Neal 1989:11). Another site with '*mudu* shells and fragments of baler shells' is plotted by Lawrie (1970:250) inland of the central north coast. Neal (1989) recorded a complex of 'linear, curvilinear, circular and semicircular stone arrangements, and stone cairns' on a granitic ridge in the area of Gaisa and Bazir. Neal (1989) interprets most of these as garden plot boundary markers and pathways and in once case a 'drainage channel'. Other stone arrangements associated with gardens were found at Sapu (Neal 1989:12). Such is the scale of these sites that Neal (1989:29) speculates that stone arrangements may cover '50-80% of the island'. At another location, Neal (1989) recorded a stone and *bu*/baler shell cluster which he speculated may have been the *Ubarau zogo* site. The *kod* site at Gabun had 'many' *bu* shells (Teske 1987a:36). The site of Methana with a stone carving and *bu* shells is found at Ki Muid (Teske 1987a:44-5). A stone located next to the well at Damu was associated with the well's productivity (Teske 1987a:50-1).

Kod Site

The Yam *kod* site consisted of *bu* shells placed around a 'sacred stone' and skulls of enemies were added to the site to pay 'homage' for 'strength' gained for battle (Lawrie 1970:250, 254; see also Haddon 1904f:365-66, Pl 22.2; 1935:356-7). Finch (1977:20) described the site as exhibiting fenced enclosures and huts with a range of artefacts including skulls and piles of large *bu* shells. Lawrie (1970:250) plots the location of a '*kod*' site in the centre of the Island. Teske (1987a:36) indicated the *kod* was located at Gabun.

Zogo Sites

Haddon (1904f:347-8, 363, Pl 13.1; 1935:75, 89, 142, 362, Pl 2.2) describes a 'shrine' known as *Ubarau zogo* on Yam consisting of a small stone figure with *bu* shells and clam shells containing pebbles. He (Haddon

1935:361) though at least one rain-making figure on Yam was introduced from Mer. Teske (1987a:8) notes that a zogo site Umai Lag (Dog's Place) once existed within the area of the present village. The Methana site was associated with the productivity of wongais (Teske 1987a:44-5) and as such is most likely a zogo site.

Historical Sites

None recorded.

TABLE. Central Island Group (1) site record details.

RECORD	SYMBOL	LOCATION	DESCRIPTION	DOE	DOE	DOE	DOE
1	GABA	-	village	-	G	No	none
2	GABA	-	stone tool quarry?	-	V	No	none
3	GABA	-	fishtrap(s)	-	V	No	none
1	YAM	<i>Kemud</i>	old village	-	S	Yes ¹	none
2	YAM	north coast	midden	-	G	No	none
3	YAM	<i>Sapu</i>	bamboo grove garden plots stone arrangements	-	S	Yes ¹	none
4	YAM	<i>Ewai Kasa</i>	coconut grove	-	G	Yes ¹	none
5	YAM	behind Ngur Nuki	gardens	-	G	No	none
6	YAM	<i>Sarabuman</i>	well	-	S	Yes ¹	none
7	YAM	<i>Damu</i>	well stone monolith	-	S	Yes ¹	none
8	YAM	<i>Babud</i>	well	-	S	Yes ¹	none
9	YAM	<i>Gaurab</i>	well	-	S	Yes ¹	none
10	YAM	<i>Ulai ubar</i>	fishtrap	-	S	Yes ¹	none
11	YAM	<i>Maian garaz</i>	fishtrap	-	S	Yes ¹	none
12	YAM	-	stone tool quarry?	-	V	No	none
13	YAM	Koedal	grinding grooves	DX:A26	S	Yes ¹	none
14	YAM	-	burials	-	V	No	none
15	YAM	<i>Sibargaumei Cave</i>	burial	-	G	No	none
16	YAM	<i>Kebisu's grave</i>	burial	-	G	No	none
17	YAM	<i>Ausan Kula</i>	skull cave	-	G	No	none
18	YAM	-	rock art	DX:A25	G	No	none
19	YAM	kod	kod bu shells	DX:A27	S	Yes ¹	none
20	YAM	Methana	stone carving bu shells zogo?	-	G	No	none
21	YAM	<i>Ubarau zogo</i>	zogo stone figure skulls bu shells	DX:A28	S	Yes ¹	Yes
22	YAM	<i>Augudau kupai</i>	shell arrangement	-	V	No	none
23	YAM	<i>Umai Lag</i>	zogo stone carving	-	G	No	none
24	YAM	-	shell arrangement	-	S	Yes ¹	none
25	YAM	-	shell arrangement	-	S	Yes ¹	none
26	YAM	Gaisa-Bazir	stone arrangements garden plots	DX:A37	S	Yes ¹	Yes

Column 6 key: S = specific & mapped, G = general area documented, V = vague reference to island only
Column 7 key: 1 = Lawrie (1970:250), 2 = DoE Site Card

Wells

Jukes (1847, I:162, 166-8) recorded wells on Damut.

Kod Sites

Jukes (1847, I:162) described a *kod* site on the Island (see also Haddon 1904f:365).

Historical Sites

None recorded.

MASSID or KAILAG (Yorke Island)**Traditional Sites****Villages**

Teske (1991b:22-3) notes three old villages sites - Samar, Risau and Gudamadu, located close together on the central southern coast.

Ovens

Vanderwal (1973:183) makes a vague reference to 'piles of stones' said to be 'used again and again for making earth ovens' at 'various localities' around Massid.

Wells

Jukes (1847, I:162, 166-8) recorded wells on Massid. Lawrie (1970:244; see also Teske 1991b:25) plots the location of a well at Dardar. Raven-Hart (1949:83) suggests that wells could be dug 'practically anywhere' on the Island and that 'almost every household of any size has its own well'.

Ochre Quarries/Sources

Haddon (1935:77) notes that one of the sources for ochre used in inter-island exchange was Massid.

Burials

Raven-Hart (1949:129) notes the grave of Igwa is 'fifteen feet long' (to accommodate his fishing spear?) and located on the coast near rocks. More specifically, Lawrie (1970:246) notes the grave of Igowa is visible on the beach near the Sau rock outcrop on the north coast of Massid.

Kod Sites

Lawrie (1970:244) reported a *kod* site at Risau on Massid.

Stone/Shell/Bone Arrangements

Haddon (1935:92) notes a turtle bone arrangement as part of a 'shrine' (*zogo*?) on the Island. Raven-Hart (1949:104-5) relates how the old Mamoose of the Island could call up a storm by a ceremony that involved a clam shell and a stone (known under a house on the island). Lawrie (1970:245) recorded a stone monolith site at Pedig called Ikan which was used for 'calling up' the wind.

Zogo Sites

Lawrie (1970:245) recorded a *zogo* stone at Apasau.

Historical Sites**Pearling/Bech-de-mer Stations**

Edward Mosby and Jack Walker established a trepang station on the Island, half of which they had under lease (Ganter 1994:27-8).

Houses

The concrete foundations of Yankee Ned's house remain on the island (Teske 1991b:29).

Church

The local church - St John the Evangelist - is made from wood and lime (Teske 1991b:31).

Monuments

A monument to celebrate the 50th anniversary of the 1937 meeting of Island Councillors was built on the site of the community hall (Teske 1991b:32).

TABLE. Central Island Group (3) site record details.

	ISLAND	VILLAGE	SITE TYPE	DATE	STATUS	FOUND	RECORDED
1	MAUAR	-	skulls	-	V	No	none
1	GARBOI	-	midden	-	V	No	none
2	GARBOI	-	well	-	V	No	none
3	GARBOI	-	burials	-	V	No	none
1	TUTU	-	village(s)	-	G	No	none
2	TUTU	-	stone artefact	-	V	No	none
3	TUTU	-	shell water holders	-	V	No	none
4	TUTU	-	stone figures	-	V	No	none
5	TUTU	-	well	-	G	No	none
6	TUTU	-	well	-	G	No	none
7	TUTU	-	grave bone arrangement	-	G	No	none
8	TUTU	-	graves shell arrangements	-	G	No	none
9	TUTU	-	graves shell/bone arrangements	-	V	No	none
10	TUTU	-	burials dugong bone mounds	-	G	No	none
11	TUTU	-	skulls	DX:A36	V	No	none
12	TUTU	-	bone/shell arrangements	-	V	No	none
13	TUTU	-	kod coconut grove	-	V	No	none
1	AURID	-	ochre quarry?	-	V	No	none
2	AURID	-	skull house	-	V	No	none
3	AURID	-	shells arrangement	-	V	No	none
4	AURID	-	skull site bu shells	-	V	No	none
5	AURID	<i>maidam</i>	stone monolith	-	V	No	none
1	DAMUT	-	village	-	V	No	none
2	DAMUT	-	wells	-	V	No	none
3	DAMUT	-	kod	-	V	No	none
1	MASSID	<i>Samar</i>	village	-	S	Yes'	none
2	MASSID	<i>Risau</i>	village kod	-	S	Yes'	none
3	MASSID	<i>Gudamadu</i>	village	-	S	Yes'	none
4	MASSID	-	ovens	-	V	No	none
5	MASSID	<i>Dardar</i>	well	-	S	Yes'	none
6	MASSID	-	ochre quarry?	-	V	No	none
7	MASSID	<i>Igowa's grave</i>	burial	-	S	Yes'	none
8	MASSID	<i>Ikan</i>	stone monolith	-	S	Yes'	none

9	MASSID	-	turtle bone arrangement	-	V	No	none
10	MASSID	Apasau	zogo stone	-	S	Yes ²	none

Column 6 key: S = specific & mapped, G = general area documented, V = vague reference to island only

Column 7 key: 1 = Teske (1991b:22), 2 = Lawrie (1970:244)

37	UGAR	<i>Kos and Abob</i>	stone arrangement	DX:A21	G	Yes ²	none
38	UGAR	<i>Dugong Stone</i>	engraved stone	DX:A22	S	Yes ²	none
39	UGAR	<i>Snake Head Stone</i>	stone monolith zogo	DX:A23	S	Yes ²	none
40	UGAR	<i>Wasidog</i>	zogo sites	-	G	No	none
41	UGAR	<i>Nam Zogo</i>	stone monolith	DX:A24	S	Yes ²	none
1	TAPOGA	-	village	-	G	No	none
2	TAPOGA	-	coconut groves	-	G	No	none

Column 6 key: S = specific & mapped, G = general area documented, V = vague reference to island only

Column 7 key: 1 = Lawrie (1970:274), 2 = DoE Site Card

ERUB (Darnley Island)

Traditional Sites

Villages

MacGillivray (1852, II:45) noted the villages of Kiriam and Mogor (see also D'Albertis 1880, I:237). A photo of a village on Erub c.1900 is provided by Thursday Island High School (1988:4). Camp et al. (1994) note the old villages of Seim (southwest coast), Dadamud, Bumeo (southeast coast) and Keirari (northeast coast). Lawrie (1970:283-4, 289) notes settlements at Keriam (northwest coast), Zaum (inland northeast), Ina (central south coast). Teske (nd:42) also mentions the old village sites of Med and Badog.

Horticulture/Grove Sites

Historical observations suggest the existence of horticultural/grove sites on Erub (Bligh 1792 in Lee 1920:177; Brockett 1836:25; Haddon 1935:196; MacGillivray 1852, II:45; see also Sweatman 1847:58). Haddon et al. (1894:446) noted cleared areas for gardens while Thursday Island High School (1988:24) shows a sweet potato garden on the Island. A bamboo grove exists at Dawaini Waterhole located (Camp et al. 1994) near Bikar Beach (Treachery Bay) on the central north coast. Another bamboo grove is at Edgor Awak (Teske nd:28).

Wells

A natural spring referred to as the Bumeo Spring Water site has been modified with a water pump (DX:A34). Teske (nd:14) notes a well called Dawaini near Treahery Bay.

Stone Quarries/Sources

Haddon (1912f:315; 1912g:384-6) notes tops of local 'fine-grained volcanic ash' (see also Wilson 1988:105).

Stone Carvings

On Erub are found 'rudely carved' figures known locally as 'the stone men' (*Kobripatri*) (Lawrie 1970:283; see also Haddon 1935:139, 192, Pl 6.1). Haddon (1935:197-8) notes that a 'roughly carved stone figure' may be part of fishtraps on Erub. He (1935:197) recorded a fish charm on Erub made from 'volcanic ash'. A turtle rock known as Nam Kerem with carved eyes and a mouth was originally kept at Loza Sau in Seim village but now rests at Dadmud village (Teske nd:46-7; see also Cropp nd).

Fishtraps

Many fishtraps are located along the coast, mostly southern and eastern coasts, of Erub (Haddon 1935:33, 152, 186, 197; Hamlyn-Harris 1913:2; Jukes 1847, I:181; Lawrie 1970:282, 342; Thursday Island High School 1983:53). Camp et al. (1994) documented 31 sites in all. Two of the fishtraps on the southwest coast are referred to as the Badog Fish Traps (DoE Site Card - DX:A29).

Burial/Skull Sites

Haddon (1935:199) reports a 'tunnel-like cave close to the beach near Bomeo (Bumeau)' on the southeast coast of Erub which contained skulls and other 'ceremonial objects' including 'an old pair either of spectacles or marine glasses'. Teske (nd:4-5) reports a 'cave containing many skulls' near Watoto on the northeast coast.

Stone/Shell Arrangements

These sites have been recorded on Erub (Haddon 1935: Pl 4.3). Specific sites mentioned include a clam shell arrangement near Badog (DoE Site Card - DX:A32) and a large pile of stones on the rocky beach (*Leiwag zogo*) near Leiwag on the north east coast (see below).

Zogo Sites

Barrett (1954:27) appeared to be referring to *zogo* sites when he noted 'many old *Tridacna* shells at sacred shrines on Erub'. At one place associated with 'head-hunting', he observed giant clams 'lying among rocks and grass and bushes'. Near a commemorative cross, Barrett (1954:29) observed giant clams holding a 'large oval stone' which were once set up beneath wongai trees 'some distance away'. These shells and stones were used by 'Zogo men' to 'make island gardens prolific' (see also Monthly Magazine, Feb 1949). Barrett (1954:30) also visited a 'Zogo shrine' with '*Kobripatree*' (stone figures). The clam shell arrangement at Badog noted above may be a *zogo* site as 'rituals were performed at this site to produce good garden food' (DoE Site Card - DX:A32). *Leiwag zogo* is the only specifically identified *zogo* site (Teske nd:66-7). The turtle head carving (Nam Kerem) is a 'zogo carving' (Teske nd:46-7).

Historical Sites

Pearling/Bech-de-mer Stations

In 1865, Charles Edwards moved his trepang station from Albany Island to Erub (Ganter 1994:19; Singe 1979:63). D'Albertis (1880, I:237) makes reference to pearling villages. By the early 1870s, a number of operators had 'establishments' (Ganter 1994:20, 32) on the Island which was considered the headquarters of beche-de-mer fisheries in Torres Strait (Ganter 1994:20, 26-7; Haddon 1935:190).

Mission/Church Sites

In 1871, the London Missionary Society established a base on Erub with missionaries Samuel McFarlane and A.W. Murray (see D'Albertis 1880, I:237). An Anglican Church exists today (Singe 1979:62; Teske nd:40-1).

Lime Burning Site

The where coral was burnt to make lime for the construction of the church at Badog (DoE Site Card - DX:A31).

Memorials/Monuments

LMS memorial 'The Coming of the Light' (Finch 1977:41; Teske nd:6; Thursday Island High School 1983:55).

Trees

Camp et al. (1994) document the *Tree of Wisdom*, a large fig tree, located within the main settlement on the island. The tree is a focus for community meetings since the end of last century.

TABLE. Erub site record details.

Site No.	Site Name	Site Type	Notes	Status	Visited	Notes
1	ERUB	<i>Mogor</i>	old village	-	G	Yes ¹ none
2	ERUB	<i>Seim</i>	old village	-	G	Yes ¹ none
3	ERUB	<i>Dadamud</i>	old village	-	V	No none
4	ERUB	<i>Bumeo</i>	old village	-	G	Yes ¹ none
5	ERUB	<i>Keirari</i>	old village	-	G	Yes ¹ none
6	ERUB	<i>Keriam</i>	old village	-	G	Yes ¹ none
7	ERUB	<i>Zaum</i>	old village	-	G	Yes ¹ none
8	ERUB	<i>Ina</i>	old village	-	G	Yes ¹ none
9	ERUB	<i>Med</i>	old village	-	G	Yes ² none
10	ERUB	<i>Badog</i>	old village	-	G	Yes ² none
11	ERUB	-	horticulture fields	-	V	No none

12	ERUB	<i>Bumeo Spring Water</i>	well	DX:A34	S	Yes ³	none
13	ERUB	<i>Dawaini</i>	well	-	G	Yes ²	none
14	ERUB	<i>Edgor Awak</i>	bamboo grove	-	G	Yes ²	none
15	ERUB	<i>Dawaini Waterhole</i>	bamboo grove	-	G	Yes ¹	none
16	ERUB	-	stone artefact quarry	-	V	No	none
17	ERUB	<i>Badog Fish Trap [1]</i>	fishtrap	DX:A29	S	Yes ¹	none
18	ERUB	<i>Badog Fish Trap [2]</i>	fishtrap	DX:A29	S	Yes ¹	none
19	ERUB	-	fishtrap	-	S	Yes ¹	none
20	ERUB	-	fishtrap	-	S	Yes ¹	none
21	ERUB	-	fishtrap	-	S	Yes ¹	none
22	ERUB	-	fishtrap	-	S	Yes ¹	none
23	ERUB	-	fishtrap	-	S	Yes ¹	none
24	ERUB	-	fishtrap	-	S	Yes ¹	none
25	ERUB	-	fishtrap	-	S	Yes ¹	none
26	ERUB	-	fishtrap	-	S	Yes ¹	none
27	ERUB	-	fishtrap	-	S	Yes ¹	none
28	ERUB	-	fishtrap	-	S	Yes ¹	none
29	ERUB	-	fishtrap	-	S	Yes ¹	none
30	ERUB	-	fishtrap	-	S	Yes ¹	none
31	ERUB	-	fishtrap	-	S	Yes ¹	none
32	ERUB	-	fishtrap	-	S	Yes ¹	none
33	ERUB	-	fishtrap	-	S	Yes ¹	none
34	ERUB	-	fishtrap	-	S	Yes ¹	none
35	ERUB	-	fishtrap	-	S	Yes ¹	none
36	ERUB	-	fishtrap	-	S	Yes ¹	none
37	ERUB	-	fishtrap	-	S	Yes ¹	none
38	ERUB	-	fishtrap	-	S	Yes ¹	none
39	ERUB	-	fishtrap	-	S	Yes ¹	none
40	ERUB	-	fishtrap	-	S	Yes ¹	none
41	ERUB	-	fishtrap	-	S	Yes ¹	none
42	ERUB	-	fishtrap	-	S	Yes ¹	none
43	ERUB	-	fishtrap	-	S	Yes ¹	none
44	ERUB	-	fishtrap	-	S	Yes ¹	none
45	ERUB	-	fishtrap	-	S	Yes ¹	none
46	ERUB	-	fishtrap	-	S	Yes ¹	none
47	ERUB	-	fishtrap	-	S	Yes ¹	none
48	ERUB	-	skull/artefact cave	-	G	Yes ¹	none
49	ERUB	-	skull cave	-	G	Yes ²	none
50	ERUB	-	stone/shell arrangements	-	V	No	none
51	ERUB	-	stone carvings	-	V	No	none
52	ERUB	<i>Nam Kerem</i>	turtle head stone carving zogo	-	V	No	none
53	ERUB	-	zogo stone/shell arrangements	-	V	No	none
54	ERUB	-	zogo stone/shell arrangements	-	V	No	none
55	ERUB	<i>Leiweg zogo</i>	zogo stone arrangement	DX:A33	S	Yes ³	none
56	ERUB	-	clam shell arrangement zogo?	DX:A32	S	Yes ³	none

Column 6 key: S = specific & mapped, G = general area documented, V = vague reference to island only

Column 7 key: 1 = Lawrie (1970:282), 2 = Teske (nd), 3 = DoE Site Card

APPENDIX 5: SUMMARY OF SITE INFORMATION IN CAMP SCOTT FURPHY PTY LTD (1994)

Site	Description	AMG Coordinates	
		Easting	Northing
Kemus Monument	“Coming of the Light” monument	804,158	8,939,600
Dabad Monument	Monument to Erub tribal leader, Med village	802,995	8,937,665
Edgor Awak	Story place	802,960	8,938,035
All Saints Anglican Church	Limestone church at Badog village, constructed 1919	803,050	8,937,576
General Cemetery	Cemetery, dating to early 1900s	803,323	8,937,950
Tree of Wisdom	A fig tree (<i>Ficus macrophyllia</i>) at Med village; public meeting place	803,978	8,937,757
Alag Segur	A site at Seim village, used as a ‘dressing-up location’ during Alag Segur, an annual ceremony (now no longer practised)	803,330	8,937,650
Gau Beach	Site of mortuary practices in former times	802,335	8,938,600
Leiwag	A holy ground in former times	805,590	8,939,815
Ewi	Site of cremations of Japanese and other Asian pearl divers	805,370	8,939,045
Kotor	A cave near the summit of Lalawa, the highest point on Erub, where a chief lived in former times	803,935	8,939,055
Bumeo Spring	Freshwater spring; story place	804,440	8,938,840
Duke of Edinburgh Monument	Monument at Sarpi Point, commemorating 1956 visit of the Duke of Edinburgh	803,680	8,939,575
Daiwani Waterhole	Waterhole at Bikar	803,680	8,939,575

TSRA SUSTAINABLE LAND USE PLANNING PROJECT

STAGE 2

CULTURAL HERITAGE: BACKGROUND REPORT

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1.0 INTRODUCTION

This report outlines known cultural heritage information pertaining to the nine island communities that are the subject of the Torres Strait Regional Authority's Sustainable Land Use Planning Project (Stage 2): Badu, Hammond Island, Kubin (on Mua or Moa Island), Mabuyag (Mabuiag), Mer (Murray Island), Poruma (Coconut Island), St Pauls (on Mua or Moa Island), Ugar (Stephen Island) and Warraber (Sue Island).

It begins by briefly summarising relevant State and Commonwealth legislation, followed by an overview of previous cultural heritage surveys and relevant site records for these islands. It concludes with some recommendations for progressing cultural heritage management in the context of the project, and future development in the region.

2.0 LEGISLATION

2.1 Queensland Legislation

2.1.1 Torres Strait Islander Cultural Heritage Act 2003

Heritage associated solely with Indigenous places is administered by the Department of Environment and Resource Management (DERM), under the *Aboriginal Cultural Heritage Act 2003* and the *Torres Strait Islander Cultural Heritage Act 2003*. In the Torres Strait region, the latter statute (hereinafter 'the Act') applies.

The Act recognises that Torres Strait Islander people are the primary guardians, keepers and knowledge holders of their cultural heritage. This enables Indigenous ownership of human remains and artefacts. Importantly, the Acts recognise that a significant area does not necessarily have markings or other physical evidence indicating occupation or denoting its significance – the area may be associated with local tradition and history. For example, geographical places of importance to local people, such as a site that is part of a myth or legend (commonly referred to as 'storyplaces'), are significant areas under the Act. The Act provides blanket protection for all cultural heritage sites, known or unknown. The Act also recognises *Ailan Kastom* (Island Custom), which is defined as:

the body of customs, traditions, observances and beliefs of Torres Strait Islanders generally or of a particular community or group of Torres Strait Islanders, and includes any such customs, traditions, observances and beliefs relating to particular persons, areas, objects or relationships.

The recognition of *Ailan Kastom* distinguishes this Act from the Aboriginal Cultural Heritage Act, and also takes into account variation between the island communities.

A key part of the Act is the Duty of Care provisions (Section 23) that require those conducting activities in areas of significance to take all reasonable and practicable measures to avoid harming cultural heritage. Penalties apply where cultural heritage is damaged or destroyed.

The Act also provides for the registration of Torres Strait Islander Cultural Heritage Bodies. Organisations such as Prescribed Bodies Corporate (PBCs) can apply for this status, the role of which is to identify the correct Torres Strait Islander party or family who can speak for a particular area and to provide certainty about how cultural heritage is managed on their traditional lands. Registration also enables access to funding under DERM's Cultural Heritage Bodies Grant Program. At present, only two PBCs in Torres Strait – Dauan and Masig – have been registered (Wallace 2008). Applications by the Badu and Mabuyag PBCs are pending.

From September 2008, both Acts were the subject of a review by the Queensland Government, which included public consultation with Torres Strait Island people. A report will subsequently be made to the Minister, outlining community views on the Act's implementation, operation and performance.

2.1.2 *Queensland Heritage Act 1992*

Historical cultural heritage includes artefacts, places and buildings that are not Indigenous in origin, but commonly of European origin. Queensland's historic heritage places are protected under the *Queensland Heritage Act 1992*, which is also administered by DERM. The Act underwent a major revision and update in 2003 and late 2007. It makes provision for the conservation of Queensland's cultural heritage by protecting all places and areas listed on the Queensland Heritage Register.

The Queensland Heritage Register recognises places that are important at a state, rather than a local level. They help tell the story of Queensland's development and can include grand buildings or modest cottages, as well as reflecting the state's pastoral, commercial and industrial history.

At this time, none of the nine communities have places on the Queensland Heritage Register. Some churches, particularly those on Hammond Island, St Pauls and Badu, are of considerable significance, and would be worthy of inclusion, and it is recommended that these communities be consulted about registration. All Saints Church on Erub (Darnley Island), and Holy Trinity Church on Saibai, are the only places in the outer Torres Strait Islands that are currently on the Register.

2.2 Commonwealth Legislation

The Australian Heritage Council (formerly the Australian Heritage Commission) has compiled the Register of the National Estate since 1976, which comprises more than 12,000 places of natural, historic and indigenous significance. They come from all parts of Australia and are owned variously by Commonwealth, State and local governments, businesses, voluntary and other organizations and private individuals. All places entered in the Register are strictly assessed against publicly available criteria outlining national estate values.

None of the nine communities have places listed on the Register of the National Estate. All Saints Church, Erub, is the only place on the outer Torres Strait Islands that is currently listed on the Register (ID Number 9128).

3.0 PREVIOUS RECORDS OF CULTURAL HERITAGE SITES

DERM is the agency responsible for the Torres Strait Islander Cultural Heritage Database, which holds information on recorded cultural heritage sites and places in the Torres Strait region. At present, a total of 77 sites have been recorded on the Database for the nine communities. Sites are assigned a code, based on the 1:250,000 topographic map sheet series, combined with an alpha-numeric number.¹

The majority of Torres Strait sites on the Database do not have accurate location information (Mike Rowland, DERM, pers. comm. 2009). Detailed descriptions of site locations can usually be found on the Site Card/s associated with each site, which typically includes a locational 'mud map'. Site Cards held by DERM have not been inspected at this point.

That there are many more sites on the islands than those in the DERM Site Database is evident from a 1999 report by Fitzpatrick *et al.* (1998), which sought to identify all known cultural heritage sites in Torres Strait through a review of government records and available literature (Table 1). This project was commissioned by the then Island Coordinating Council (ICC)².

¹ The map sheet codes are: CW = Torres Strait (combines eastern half of Thursday Island SC5 4-11 and western half of Cape York SC 54-12; CX = Boigu SC 54-07; DX = Daru SC 54-08; EX = Mer SC 55-05. For example, site EX:A10 is the tenth site to be recorded on the Mer topographic map sheet.

² Now the Torres Strait Islander Regional Council (TSIRC).

Island	DERM Site Database	Fitzpatrick <i>et al.</i> (1998)
Badu	4	9
Hammond	2	6
Mer	19	63
Mua ³	24	47
Mabuyag	1	39
Poruma	0	5
Ugar	25	41
Warraber	2	10
TOTAL	77	220

Table 1: Comparison of known site numbers

The ICC study focused ‘primarily on culture sites with ‘archaeological evidence’, that is, sites which display some form of human modification’ (Fitzpatrick *et al.* 1998:viii). They note, however, that

Torres Strait Islanders also recognise the existence of numerous culture sites in places where there is no archaeological evidence or even any very specific physical boundaries or definitions... Nonetheless, these are named, identifiable and known places and invariably have important stories associated with them. They are [a] significant category of culture sites (Fitzpatrick *et al.* 1998:4).

Consequently, many more sites would occur on the islands than those listed above, not to mention other ‘archaeological’ sites which would no doubt be revealed in the course of systematic surveys. As previously mentioned, both types of sites are protected under the *Torres Strait Islander Cultural Heritage Act 2003*. Here it should be also noted that since this report, there has been a considerable amount of archaeological research undertaken in Torres Strait, especially on the islands of Badu, Dauan, Badu, Mabuyag, Mer and Mua. This research has identified dozens of additional cultural heritage sites and places (see for example, David *et. al* 2009; McNiven and Quinnell 2004).

4.0 CULTURAL HERITAGE MANAGEMENT

It is unfortunately the case that, unlike the mainland, virtually no cultural heritage surveys are undertaken prior to, or during, ground disturbing activities in Torres Strait. There have only been two formal cultural heritage surveys associated with a development on any of the project islands: Hatte (1996) for radar installations on Hammond Island and Warraber, and Neal (1998) for Telecom (now Telstra) infrastructure on Mabuyag. A cultural heritage survey was also undertaken, in consultation with Badu people, by McNiven *et al.* (2005) on the Department of Defence radar installation on Koeu Ngurtai (Pumpkin Island), an island over which the Badulgal (people of Badu) hold native title.⁴

³ Includes the Kubin and St Pauls community areas at Mua (Moa Island).

⁴ Sites recorded by Neal are part of the NRW Site Database. The survey by David and McNiven only focused on the area of the installation itself, and records were not submitted to the Database.

However, the on-the-ground reality is that developments in the region usually proceed without formal surveys. Anecdotal evidence suggests that brief site visits by Islanders and developers sometimes occur, but this happens in an ad hoc manner, usually prior to ground disturbance. Local people are almost never employed as cultural heritage monitors. The end result is that cultural heritage sites in Torres Strait are continuously being destroyed, often unnecessarily. In short, cultural heritage is rarely if ever managed in the region.

Some Indigenous Land Use Agreements (ILUAs) between PBCs and outside developers, which are drawn up by the Native Title Office of the TSRA, do include clauses relating to cultural heritage, to the effect that works will stop if sites are located and/or destroyed. One option is for future agreements to stipulate the need for formal cultural heritage surveys over impacted areas.

It is to be hoped that cultural heritage management in Torres Strait will improve in the future. Developers need to understand their responsibilities under the Act (the Duty of Care). Best practice dictates that Torres Strait Islanders should be engaged as cultural heritage managers and monitors during all infrastructure works. In addition to supporting Torres Strait Islanders to protect their unique heritage, employment as cultural heritage monitors would provide skills and work experience, and an additional income stream, as is the case for many Aboriginal groups in Queensland, and indeed elsewhere in Australia.

5.0 FUTURE DIRECTIONS

Given the paucity of information about the precise location of sites in the DERM Site Database, and those mentioned in Fitzpatrick *et al.* (1998), it is not possible at this time to produce accurate cultural heritage maps for the Sustainable Land Use Planning Project. Furthermore, Torres Strait Islander communities have not been consulted about the extent to which they may want such information to be made public.

This is not to say that more detailed location information does not exist. As mentioned, individual site cards include maps and other descriptions of the site, which together may provide enough information to positively locate existing sites (or former sites, where such places are no longer extant). Examining these cards should be a priority, in terms of attempts to produce cultural heritage maps for community islands, as well as funding for cultural heritage surveys utilising GPS on the community islands. This would also involve attempts to locate other known sites, such as those mentioned in Fitzpatrick *et al.* (1998), as well as identification and recording of any other sites considered important by local people (e.g. monuments and graves located outside general cemeteries) following extensive consultation. Cultural heritage is a finite resource, and those islands that are small and/or potentially subject to inundation as a result of climate change, should be given priority in future cultural heritage surveys, as well as areas slated for infrastructural developments, such as village expansion on all islands. Indeed, given the high density of sites typically found in and around villages, such areas should always be deemed 'high sensitivity'.

Beyond cultural heritage surveys, there will be a need to consult with each community to determine how they wish to safeguard and control their cultural heritage information. For example, PBCs or Torres Strait Islander Cultural Heritage Bodies may wish to maintain this information. In terms of dealing with developers, it may be possible to produce maps with

sensitivity grids (e.g. 1 km), flagging the existence of sites within such areas areas, with the PBC holding the precise position and its associated cultural information (Fitzpatrick et al. 1998:x). The establishment of Cultural Heritage Bodies in Torres Strait, and recent plans by the TSRA LSMU to address cultural heritage management in the region, are welcome developments, which will hopefully result in better communication between Traditional Owners, government and developers, and the creation of new processes for protecting and managing Torres Strait Islanders' cultural heritage.

Many of these issues have already been highlighted in the report by Fitzpatrick *et al.* (1998). It is recommended that this comprehensive work be updated, and serve as the foundational document for consideration of cultural heritage management in Torres Strait, subject to approval by TSIRC, the successor agency to the ICC.

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