

I would like to acknowledge the Wiradjuri people, traditional custodians of the land on which we meet, and pay my respects to their elders, past, present and emerging.

I am speaking here today as a representative of Central New South Wales Renewable Energy Co-operative Ltd, also known as CENREC. I am a director of CENREC, which is a community partner of the proponent parent company, Infigen Ltd. CENREC intends to be an investor in the Flyers Creek Wind Farm.

In speaking here today, I will use my Aboriginal voice, if I may, to speak of the Flyers Creek Dreaming. I am a Kamilaroi man from the Taylor mob from Caroon/Walhallow, so speak only with the indulgence of the local Wiradjuri peoples. I stress that my interpretation of the Flyers Creek Dreaming is a personal one and may differ from the local Wiradjuri one.

The Dreaming is a widely misunderstood idea. It is often interpreted as a legend or myth much like the popular English legend or myth of King Arthur and the Knights of the Round Table. However it is much more than that. The Dreaming of a place or a person is an amalgam of what has happened there or to that person, what is happening now and what will happen in the future. A modern scientific parallel comes from quantum physics, which recognises that the past, present and future all co-exist.

At the centre of the Dreaming is the idea of RESPECT. The Dreaming of a place or of a person is something that deserves respect. Which is to say a perpetual re-examination and re-interpretation as more evidence becomes available. The English word respect says it well when broken down to its roots: re- meaning to repeat and -spect which means to look, as in spectacle or spectator. So it means to look again.

The point of looking again is to remember the past, review the present and imagine the future. To do so with authenticity requires a kind of metanoia, a radical change of mind, but it also requires a radical change of heart, a metacardia and a radical change of gut, a metaenteria. To honour the dreaming, we need to think differently, feel differently and have the courage to act differently, depending upon the evidence before us, especially, for Aboriginal people, the evidence of country.

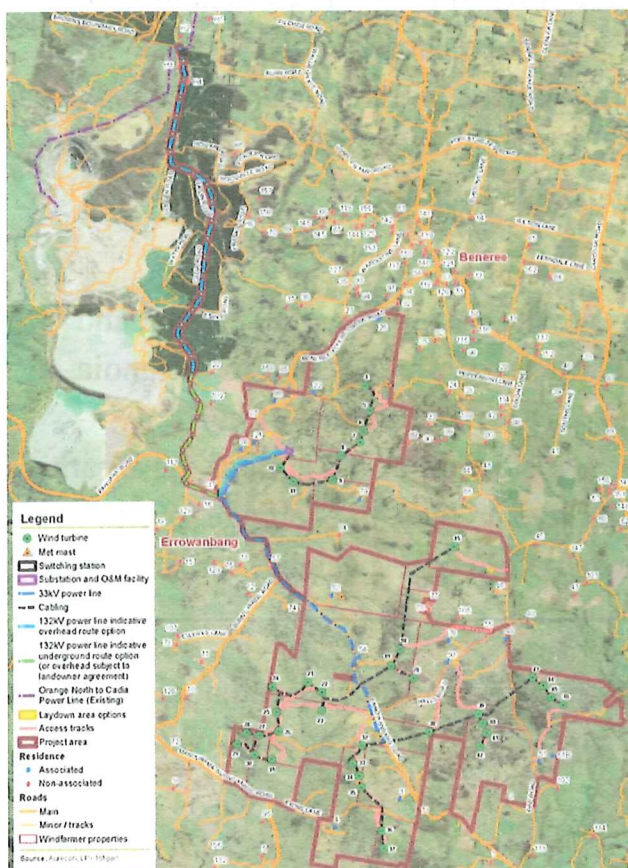
I hasten to add, before leaving the generality of the Dreaming, that all lands and all peoples have their Dreaming. Indeed, the legend of Camelot, mentioned

before, is definitely a part of the English Dreaming, although perhaps not honoured as such. My own personal Dreaming includes the legend of the White Horse (see picture – source Wikipedia) because a number of my ancestors lived in the Vale of the White Horse near Uffington, allegedly the location of King Alfred’s defeat of the invading Danes, as well as various other historical events.



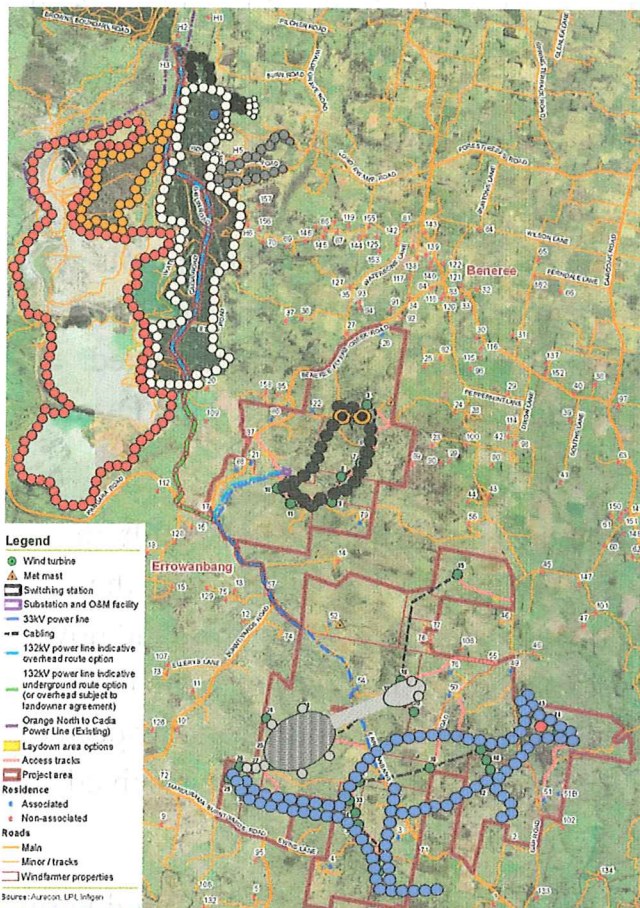
It would be easy to be distracted by elaborating on my English Dreaming, which is just as important as my Aboriginal Dreaming, but we are here to examine the proposed Flyers Creek Wind Farm, so let’s get back on track.

At first glance, the site of the proposed Flyers Creek Wind Farm is unremarkably different from many other parts of the Australian landscape. Once the home of Wiradjuri people for centuries, if not thousands of years, and then as the home of numerous farmers and graziers for the last couple of hundred years, its contemporary features are dominated by the Cadia gold mine and the proposed Wind Farm (see picture – source Infigen Ltd).



The Cadia mine is in the top left of the picture and the proposed wind farm is bounded by the red lines to the bottom right of the picture. If you look at this picture with respect, you may see faint outlines or star-map like figures. One that stands out very clearly for me is the kangaroo figure traced out by the bottom constellation of turbines. Above that, you may be able to see the outline of a tortoise. In the middle of the picture, the arrangement of turbines together with underlying vegetation suggests the outline of a mopoke or tawny

frogmouth. In the vicinity of the Cadia mine the vegetation is reminiscent of a miner complete with hat, lamp, digging tools and sack of gold. Behind the miner is the Cadia pit, showing the outline of a (dead) platypus. To make these figures stand out better, I have superimposed a dot-painting (see picture – original work of the author) on the background features.



Now for the interpretation. The sceptics will say that the layout of the turbines has been determined by a rigorous scientific engineering process and has no connection to the land. Similarly, the Cadia site is the result of evaluation of the ore body and the economics of extraction. However, in both cases, the land is a very significant factor in each of those processes. The topography of the site and the prevailing winds are important factors in the location of each turbine. One result is that the land speaks through the decisions made by rigorous scientific engineering.

When I looked at the picture with respect, the kangaroo was the most obvious feature, followed by the miner and the (dead) platypus behind him as he leaves. This is the land reminding us of the damage that miners do to the environment, as they ply their trade.

Going back to the wind farm, it took me a little while to see the tawny frogmouth and even longer to discern the tortoise, but once you have seen them, they cannot be unseen.

What then do the three Dreaming creatures at the wind farm site say to us? The kangaroo Dreaming is an important one for Aboriginal people across Australia. It has cultural and spiritual significance for all Aboriginal nations. It is a symbol of life and abundance. Their meat was, and continues to be, an

important protein source; skins were used for clothing and blankets; and their skin also turned into useful things like water bags.

The mopoke as a symbol refers to a need to lighten up and not put too much significance upon seemingly negative things. It is the positive outlook that will bring results. The owl also relates to the archetypes of wisdom, the night and the occult. It is often regarded as a harbinger of death, death of the old and birth of the new.

The tortoise is a symbol of wisdom and longevity, as well as good luck and prosperity.

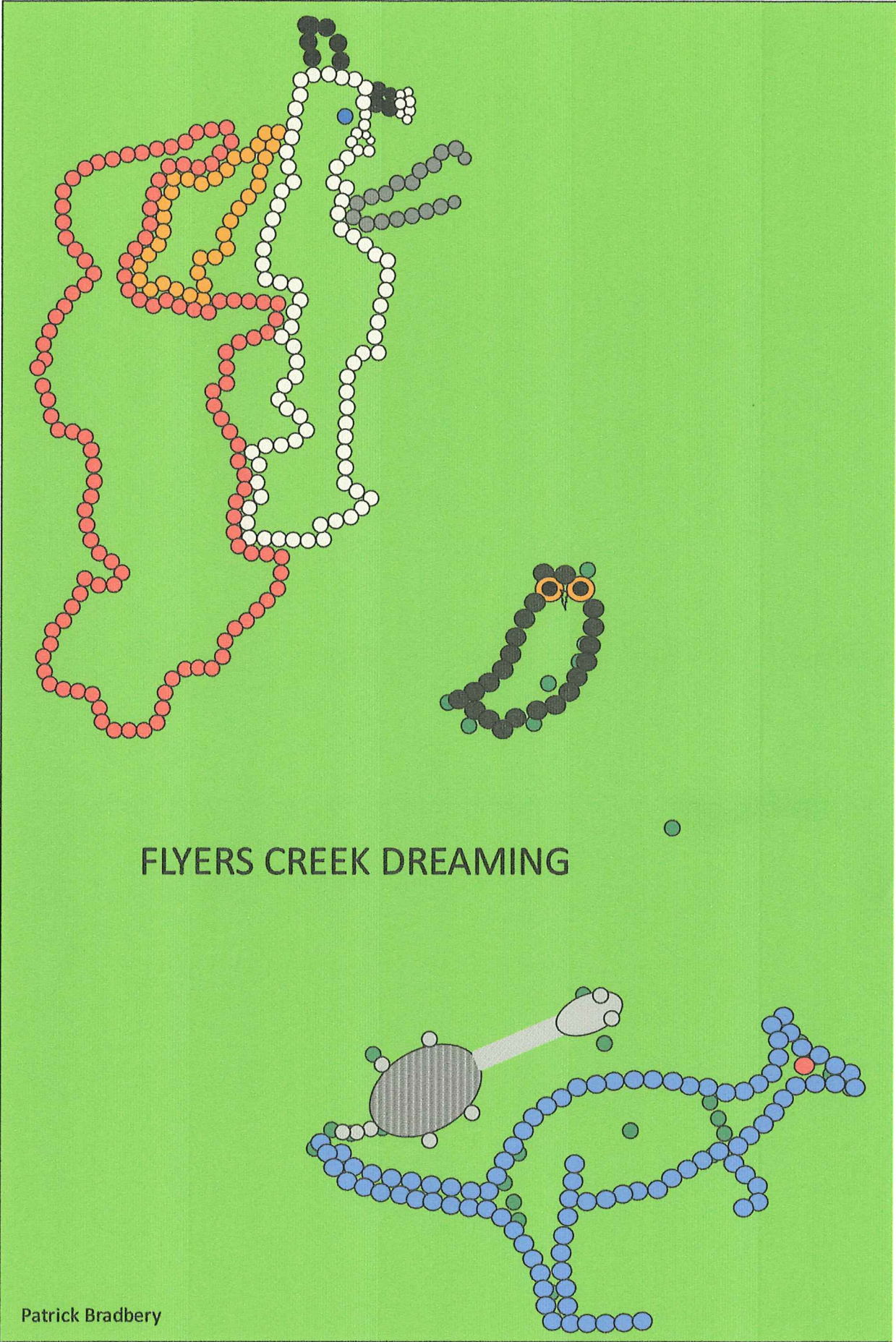
What is important is the collective meaning of the three Dreaming symbols at the Flyers Creek site. Together, the three symbols include the land creatures, the arboreal and the water creatures, so that all forms of life are represented. They are all point towards a future that includes the Flyers Creek Wind Farm as a positive addition to country.

The Flyers Creek Wind Farm, like all structures in Australia is to be built on Aboriginal land. It always was and always will be Aboriginal land, and the traditional Wiradjuri custodians need to be respected. However, this land now has new custodians, the farmers and graziers who for hundreds of years have invested their spirit into the land. They also need to be honoured and respected, and it was on their initiative that the Flyers Creek Wind Farm was conceived and designed.

I therefore conclude with my recommendation that the Flyers Creek Wind Farm MOD 4 be approved.

Patrick Bradbery

Director, Central New South Wales Renewable Energy Co-operative Ltd



FLYERS CREEK DREAMING

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