



#Derelict site by old mill + tower block, 3010m2, Registered owner: previously Armley Squash Club (defunct) now half is owned by previous owners and half by New Western Bingo Club, Time vacant: 10+ years, Planned future: unknown

#Ex-Matthew Murray site, 16.44 acres, Registered owner: Leeds City Council, Time vacant: 19 years, Planned future: sports centre, 53.7831162 –1.5671647

#Concrete area harehills lane, 1618m2, Registered owner: Zofaghary, Rafiq, Ali + Jeraal, Time vacant: unknown, Planned future: unknown, 53.8023559 –1.5003685

#Patch on harehills lane, 1973m2, Registered owner: unknown, Planned future: unknown, 53.8073755 –1.5064123

#Huge undeveloped area, 7.1 acres, Registered owner: Caddick Construction, Time vacant: unknown, Planned future: unknown, 53.7878756 –1.554576

#Disused site by Compton Centre, 4321m2, Registered owner: unknown, Time vacant: 17 years (demolished 2006), Planned future: disputed, 53.8083391 –1.5108154

Foundry Mill Walk, 2683m2, Registered owner: Leeds City Council, Planned future: green space, 53.8115279 –1.4745355

#Ex-sikh temple, 2035m2, Registered owner: Sikh Temple Trust, Time vacant: 20 years, Planned future: unknown, 53.8199908 –1.5327141

this #Old OIL building, 1235m2, Registered owner: Leeds City Council, Time vacant: 4 years, Planned future: youth centre, 53.8265 –1.4641

is #Green space by Kentmere Community Centre, 3187m2, Registered owner: Leeds City Council, Time vacant: 2 years, Planned future: unknown, 53.82632 –1.46913

a #Slip road from M621 to Cemetery Road, 2860m2, Registered owner: Highways England, Time vacant: 6 months, Planned future: unknown, 53.78327 –1.55681

forest #Disused land by children's centre, 1889m2, Registered owner: Leeds City Council, Time vacant: unknown, Planned future: development of 4 commercial units, 53.78248 –1.55109

#Back Burton Terrace, 140m2, Registered owner: Leeds City Council, Planned future: residential street, 53.77657 –1.54448

#Scrubland, 1.14 acres, Registered owner: Leeds City Council, Planned future: scrubland, 53.78052 –1.52629

#Land at Lotherton Park Farm, 36.59 acres, Registered owner: Highways England, Time vacant: 25 years (this stretch of M1 opened in 1999), Planned future: will be sold, 53.79044 –1.31892

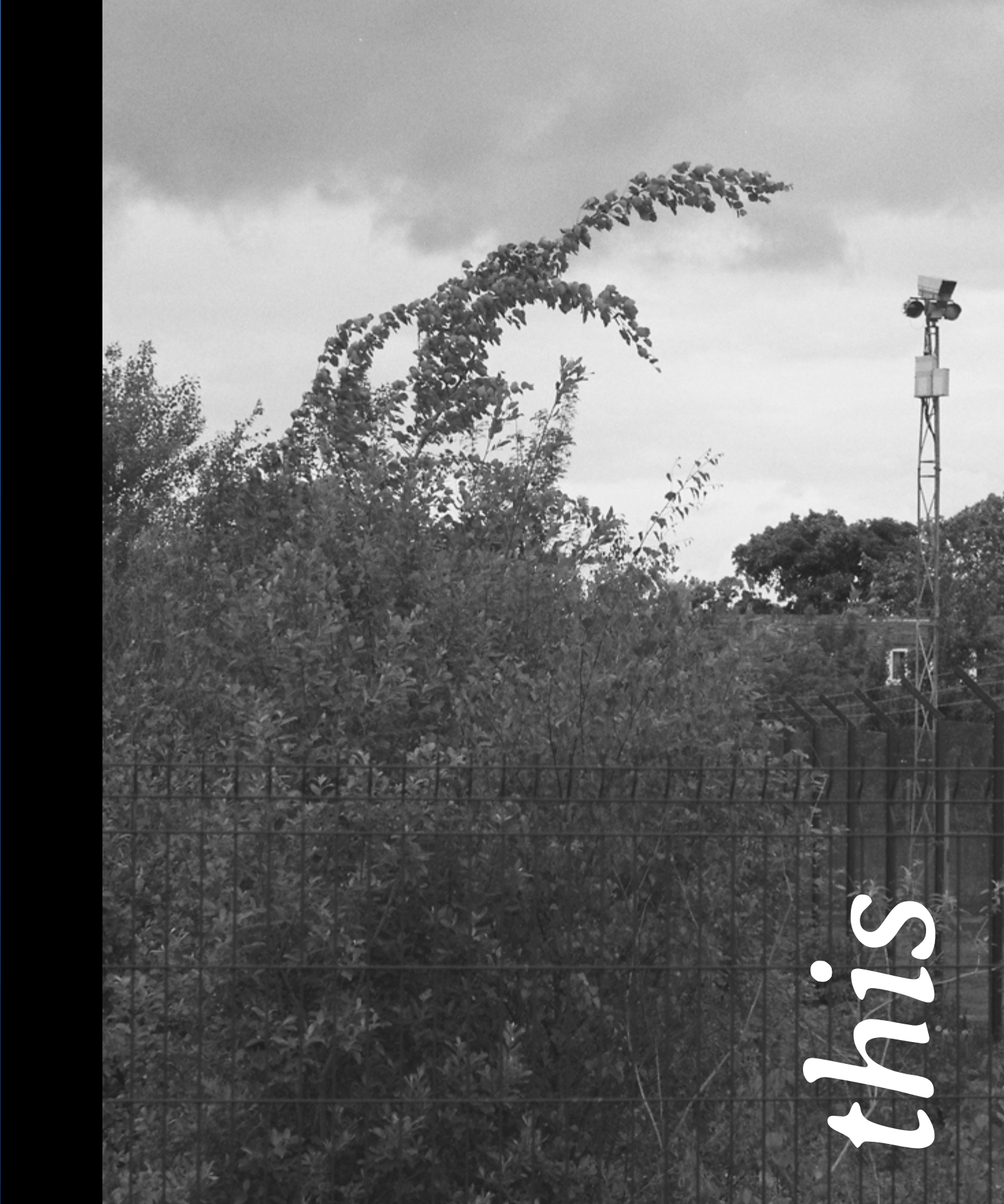
#Holbeck Viaduct, 976m2, Registered owner: Network Rail, Time vacant: 30 years, Planned future: held for potential light rail development, 53.79203 –1.55558

#Tatley Field, 6.02 acres, Registered owner: Leeds Rugby Ltd, Time vacant: 8 years, Planned future: disputed

#Highbury Works, 2.47 acres, Registered owner: E. Arvley, Time vacant: 19 years, Planned future: disputed

#The Triangle, 1348m2, Registered owner: unknown, Time vacant: 20 years, Planned future: unknown

#Monkbridge Green, 3389m2, Registered owner: Premier Foods PLC, Time vacant: 20 years, Planned future: unknown



this



Si



2



forest

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We find ourselves harnessed to institutions and an economy that relentlessly asks, “What more can we take from the Earth?” Even our definitions of sustainability revolve around trying to find the formula to ensure that we can keep on taking, far into the future. Isn’t the question we need, “What does the Earth ask of us?”¹

This is a Forest journeyed across over 50 sites in the city of Leeds that have the potential to be forests. These lands currently exist as in between spaces, seemingly dormant as they sit in wait until they reach their desired financial value, many locked in bureaucratic loopholes and murky ownership structures, some fenced for over 20 years.

According to the IPCC Sixth Assessment Report the world is likely to pass a dangerous temperature threshold within the next 10 years.² Exposure to excessive heat has wide ranging physiological impacts for all humans, often amplifying existing conditions and resulting in premature death and disability.³

As temperatures rise and cities become more heat stressed and vulnerable spaces we wanted to understand why couldn't these lands become forests? Who makes these decisions and how can we open up a conversation on consent processes around future ecologies.

Forests take time. Forests that cool, that shelter, that offer respite and good mental health, forests where more than human beings can thrive.

The change that might save us goes unspoken: what we need to change is ourselves.

This is a Forest is made by Invisible Flock in collaboration with Anushka Athique, Vandria Borari, Nwando Ebizie, Maria Faciolince Martina, Outi Pieski, Jenni Laiti, Matt Taylor, Daniel Voskoboynik and a fallen Beech tree: 00744 — *Fagus Sylvatica*.

1 Returning the Gift: Humans and Nature, 2013, Robin Kimmmerer
2 Intergovernmental Panel on Climate Change, 2023: Summary for Policymakers
3 World Health Organisation, Heat and Health, 2018

**50 sites
that have
the
potential
to be
forests
in Leads**

#Brownfield site by old power station
6.2 acres
Registered owner: Canal River Trust
Time vacant: unknown
Planned future: proposed Leeds Inland Port
53.7741213 –1.4994651

#Neglected space Cross Green
453m2
Registered owner: Copperfields Care Home
Time vacant: unknown
Planned future: unknown
53.7906597 –1.5149309

#Patch by leisure centre
415m2
Registered owner: University of Leeds
Time vacant: unknown
Planned future: unknown
53.8072774 –1.5625163

#Area by Business School
1.12 acres
Registered owner: University of Leeds
Green space in use
Planned future: unknown
53.8077003 –1.5617921

#St George's Field
8.8 acres
Registered owner: University of Leeds
Planned future: graveyard
53.8088096 –1.5564442

#Gravel flat area
2832m2
Registered owner: University of Leeds
Neglected thoroughfare
Planned future: unknown
53.8052283 –1.5541671

#Grassy area Harehills
1040m2
Registered owner: Leeds City Council
Time vacant: 20 years
Planned future: unknown
53.8099251 –1.5211639

#Grassy children's area
920m2
Registered owner: Unity Housing Association
Planned future: green space
53.8215121 –1.5413183

#Fenced area by playing fields
487m2
Registered owner: Leeds City Council
Time vacant: unknown
Planned future: unknown
53.8224688 –1.5433956

#Undeveloped area
60m2
Registered owner: Unity Housing Association
Time vacant: unknown
Planned future: unknown
53.8257445 –1.5531131

#Ex-yard Gipton
543m2
Registered owner: unknown
Time vacant: unknown
Planned future: unknown
53.8171308 –1.4964391

#Old petrol station
1205m2
Registered owner: CC Continental
Supermarket
Time vacant: 20+ years
Planned future: disputed
53.8141952 –1.533518

#Disused gated site off Newton Road
3.43 acres
Registered owner: Rahon Property
Development Ltd
Time vacant: 10 years
Planned future: residential development

#Undulating green space
2.91 acres
Registered owner: Leeds City Council
Planned future: green space
53.7522294 –1.5240667

#Grassy site by new station
development
32.5 acres
Registered owner: Munroe K (Property
Developer)
Time vacant: unknown
Planned future: allocated for rail station
development
53.76141666666667–
1.5805833333333332

#Undeveloped area by Studio 81
9.95 acres
Registered owner: Clarion Housing
Time vacant: Unknown
Planned future: residential development
53.7985554 –1.5656486

#Concrete area
8445m2
Registered owner: Leedsgate Ltd
Time vacant: unknown
Planned future: residential, retail
+ office development inc 300+
apartments
53.7949214 –1.5665079

#Kilburn Road
2741m2
Registered owner: Leeds City Council
Planned future: green space
53.7927548 –1.5903643

#Silver Royd Place
1170m2
Registered owner: Leeds City Council
Time vacant: 20 years
Planned future: green space
53.791953 –1.6089538

#Neglected development
by Moorfield Park
2.12 acres
Registered owner: KMRE Group
(Property Developer)
Time vacant: 25+ years
Planned future: housing development
of 25 managed by Yorkshire Housing
53.7993175 –1.6037353

#Derelict site by old mill + tower block
3010m2
Registered owner: previously Armley
Squash Club (defunct) now half is
owned by previous owners and half by
New Western Bingo Club
Time vacant: 10+ years
Planned future: unknown
53.7984172 –1.5909041

#Ex–Matthew Murray site
16.44 acres
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Time vacant: 19 years
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Ali + Jeraal
Time vacant: unknown
Planned future: unknown
53.8023559 –1.5003685

#Patch on Harehills Lane
1973m2
Registered owner: unknown
Time vacant: unknown
Planned future: unknown
53.8073755 –1.5064123

#Huge undeveloped area
7.1 acres
Registered owner: Caddick
Construction
Time vacant: unknown
Planned future: unknown
53.7878756 –1.554576

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4321m2
Registered owner: unknown
Time vacant: 17 years (demolished
2006)
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2683m2
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#Slip road from M621 to
Cemetery Road
2860m2
Registered owner: Highways England
Time vacant: 6 months
Planned future: unknown
53.78327 –1.55681

#Disused land by Children's Centre
1889m2
Registered owner: Leeds City Council
Time vacant: unknown
Planned future: development of 4
commercial units
53.78248 –1.55109

#Back Burton Terrace
140m2
Registered owner: Leeds City Council
Planned future: residential street
53.77657 –1.54448

#Scrubland
1.14 acres
Registered owner: Leeds City Council
Planned future: scrubland
53.78052 –1.52629

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36.59 acres
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Time vacant: 25 years (this stretch of
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6.02 acres
Registered owner: Leeds Rugby Ltd
Time vacant: 8 years
Planned future: disputed
53.83305 –1.57849

#Highbury Works
2.47 acres
Registered owner: E. Arvley
Time vacant: 19 years
Planned future: disputed
53.8299 –1.57266

The Triangle
1348m2
Registered owner: unknown
Time vacant: 20 years
Planned future: unknown
53.82811 –1.57083

#Monkbridge Green
3389m2
Registered owner: Premier Foods PLC
Time vacant: 20 years
Planned future: unknown
53.8276 –1.56944



#concrete area







Fungal spores can exist in the soil for decades until conditions are right, or until a compatible partner germinates, and then they respond to signals that the plant roots send out as they germinate, and then their spores will germinate and form an association, the spores are there (under concrete and tarmac) and if you plant something, it will grow, it will form an association.—Katie Field

**no
economic
value**

invisible flock

2023

Film including 8mm
4k digital and 4k drone formats

*I value the small shrubs breaking through the concrete
I value the grasses and the lichens
I value the Bee, *Bombus pascorum* and Hoverfly, *Eristalis horticola*, pollinating in the so called weeds
I value the Long Tailed Tit, Robin and Black Cap flying close by
I value the top soil that was removed, and the soil, mycelium and microorganisms that will take 500 years to recover
I value the air as it is now
And the Sycamore, Ash and Birch
I value the Kestrel that was in the sky that day
I value the diversity and the colours
I value the sounds, the ones I can perceive and the ones I can't
I value that I can experience this
And I will value it when it is gone*

Featuring 50 sites in Leeds that have the potential to be forests.





























Historically international law understood forests as a resource due to colonial legal frameworks based on the notion of scientific forestry and the need for them to be controlled and managed in order to be efficient, so that the colonial state could maximise resources.

– Arpitha Kodiveri

for est / pro test

jenni laiti

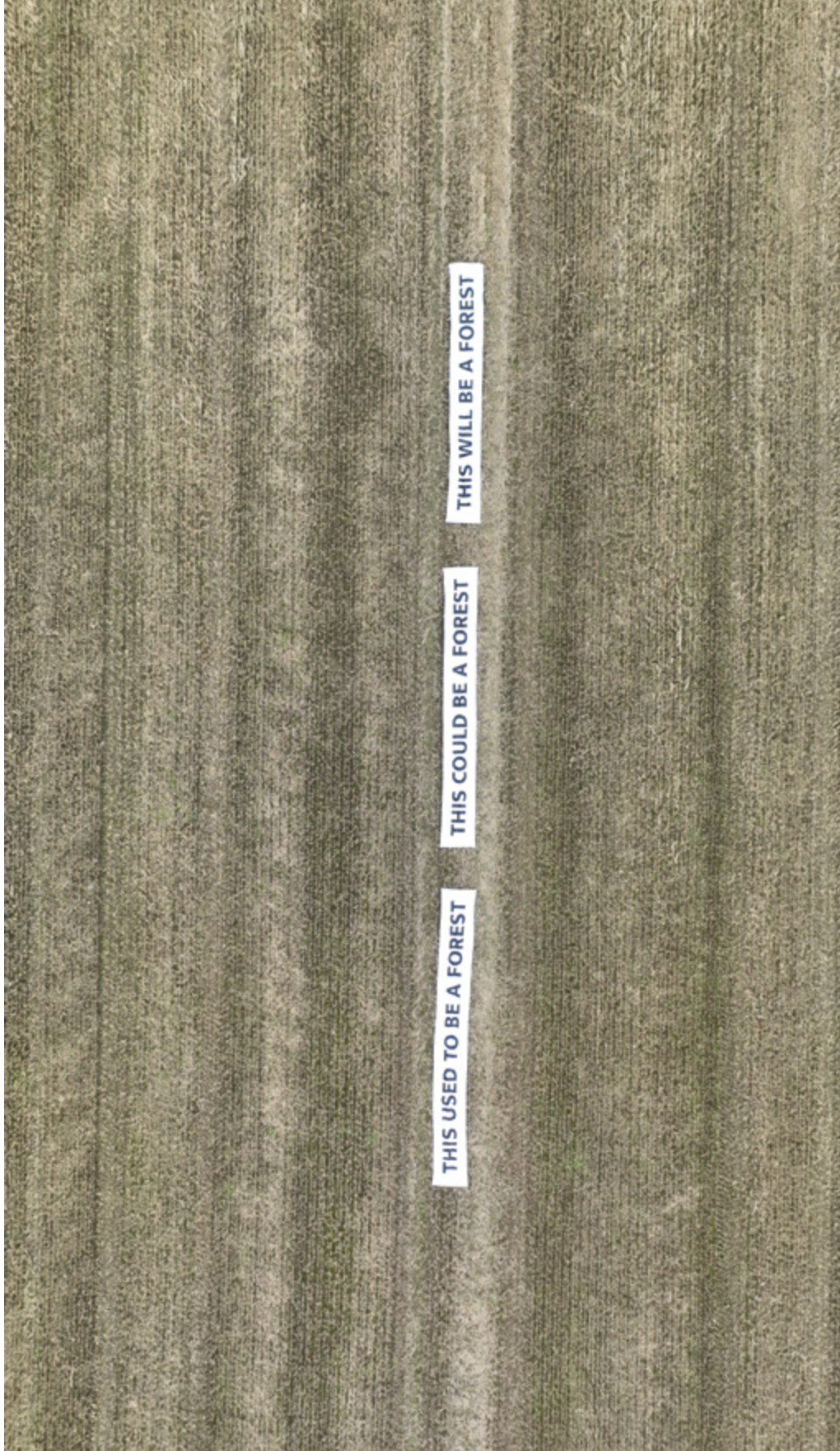
2023

Fabric and wooden dowel

A series of large scale banners for Land at Lotherton Park Farm, Micklefield, owned by Highways England, where the future forest protests ecocidal corporate projects and is calling for afforestation on this field because, once, this field was a forest, and, once again, it wants to become a forest.



jenni laiti





jenni laiti, matt taylor and anushka athique

2023

Digital collage

Loss and recovery of biodiversity and the function of Human in both. 30 acres in Yorkshire.



woodland creation



woodland creation

Practitioner Musings

Bureaucracy as a barrier to woodland creation — ‘Mistrust disguised as best practice’?

Change has never felt more important, including actions such as planting trees and allowing the growth of new woodlands. Positive, proactive change is best delivered carefully and with consideration. In the world of tree planting, this is well illustrated by the mantra ‘Right Tree, Right Place’, suggesting that change should be guided by wise, expert, and respected members of our community, those with the broadest knowledge and deepest experience.

However, during a conversation with tree planting champion Dongria Kondh, a wise and expert friend, we fell back to one of our favourite topics, dealing with our regulators, the gatekeepers to our ‘doing’. During Dongria’s ruminations, she had found a form of words that described her recent regulatory experience, ‘mistrust, disguised as best practice’. She’d nailed it.

So where did that mistrust come from? One red flag appeared in 2016, when Michael Gove the then Lord Chancellor of the UK declared that “the people of Britain have had enough of experts”.

What’s now apparent is that the regulators that Dongria and I had been discussing, had also had their expertise muzzled by those above them. Like us practitioners, many appear to work in an environment dominated by the fear of getting something wrong, for which they will be held personally accountable. The more experienced among them have left the service, or moved roles, perhaps driven by the frustrations caused by a culture of having their expertise ignored, undermined, or second guessed by their institutional seniors. Those who have filled their shoes are cautioned against delivery that is not strictly ‘by the book’, leaving little room for creativity or instinct. Where documented rules didn’t exist, they have now been written. Who needs experts when you have such a well-developed rule book to follow? Today’s regulators seem nervous to instinctively say ‘yes’ to anything, preferring instead to request another survey, an additional consultation, or simply to say ‘no’ — to be on the *safe-side*.

Disconnection from Nature

In February 2024, a DEFRA representative speaking at a meeting of the UN Environment Assembly said “The UK’s firm position is that rights can only be held by legal entities with a legal personality. We do not accept that rights can be applied to nature or Mother Earth... While we recognise that others do, it is a fundamental principle for the UK and one from which we cannot deviate.” Could such a deeply embedded position have any relationship with the fact that the UK is one of the most nature depleted places in the world?

Here in the UK we have broadly adopted a position whereby we see ourselves, humans, as able to function independently from nature. Although perhaps less overtly than in the past, we are still taught to regard communities that live more closely with nature, here or abroad, as old fashioned and under-developed. Here, our separation from nature is even felt in our approach to the protection of nature itself, where we either aim to control a habitat, preventing its natural succession, or we take a position that we, humans, can only do harm to nature and should leave it alone altogether.

Our separation from nature is enshrined in our laws, illustrated in the DEFRA assertion above. The roots of this ‘fundamental principle’ can be seen back at least as far as 1604, with the first legal parliamentary enclosure of land in the village of Radipole, Dorset, England. This change replaced a previously accepted ‘fundamental principle’ of a right of access to land, nature, and resources. Parliamentary enclosure drove The Agricultural Revolution, which saw the displacement of rural populations into rapidly growing cities, in turn leading to the Industrial Revolution. In an act of horizontal violence, the displaced became the tools of colonialist leaders, exporting the newly adopted fundamental principle of legal land ownership around the world. To this day, it continues to be used as a devastating catalyst for control, displacement, and disconnection of people from their nature. What a legacy.

And now our leaders and policy makers tell us we ‘no longer need experts’ and that we ‘cannot deviate from our fundamental principles’. I guess it’s no wonder it’s so hard to deliver change.



#disused gated site off newton road 80





The root is the world
– Vandria Borari

a lament

invisible flock

2023

Beech wood, glass, brass and microphone

A Lament is a sculptural sound installation created from multiple elements of a single 150 year old beech tree 00744—*Fagus sylvatica* that fell in spring 2023 after becoming infected with *Meripilus giganteus*, a fungus that causes white rot and decay of the lateral roots.

20 individual beech nuts were collected, scanned and carved to create large scale replicas from wood salvaged from the tree itself. Using 3D scanning and CNC milling the sculptures are intricately precise and are up to half a metre in diameter.

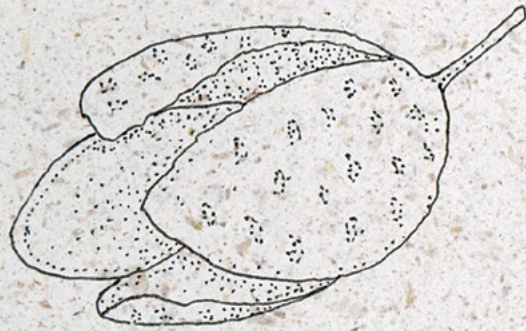
The beech nuts cradle a custom resonator sculpted in glass or brass. Each resonator filters sound to a unique frequency in nature, ranging from optimal plant growth to bees swarming.





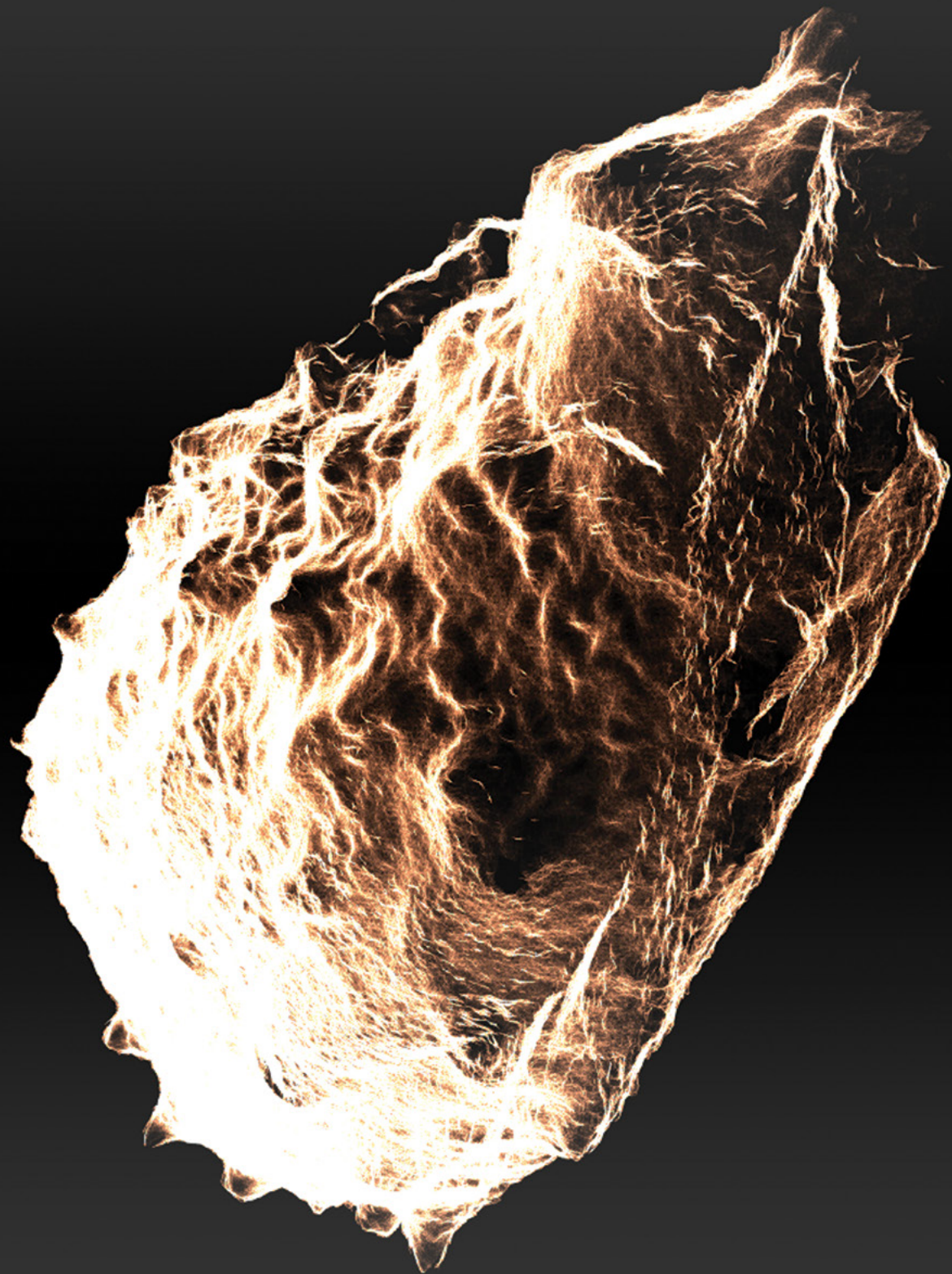


A LAMENT



FREQUENCIES

- * 220 Hz / 150 mm - Plant/tree growth.
- * 309 Hz \rightarrow sound produced by ventilating water honey bees.
- * 110 Hz \rightarrow Bees swarming
- * 125 Hz \rightarrow expression of two genes (fructose (photosynthesis) (ald) (rbcs))
- * 350 Hz Average pollination buzz.
- * 40 - 80 Hz Thunder.
- * 194 Hz
- * 146 Hz



'This is a Forest' Habitat Survey

22 ex-Matthew Murray site, Holbeck, Leeds

Submitted to:

INVISIBLE FLOCK

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1.0 INTRODUCTION

1.1 Background

1.1.1 Haycock and Jay Associates were commissioned by Invisible Flock in August 2023 to carry out a habitat survey of a previously developed site in Leeds.

1.1.2 The site was centered at NGR SE 28630 31851 (see Appendix 1 for area covered).

1.1.3 This report is written by Assistant Botanist Beth Lightburn and details the methodology, results and conclusions of the surveys undertaken in August 2023.

1.2 Site Context

1.2.1 The site was situated in South Leeds, North East of the roundabout connecting the M621 with the A643



1.2.2 Floral diversity on site.

2.0 METHODOLOGY

2.1 UKHabs Habitat Survey

2.1.1 The method used for this survey followed the approach for UKHabs (UK Habitat Classification v2.01).

2.1.2 Vegetation communities were identified, classified, and mapped. Within each habitat identified a species list was recorded, with a DAFOR estimate for the abundance of each species (where D = Dominant, A = Abundant, F = Frequent, O = Occasional, R = Rare).

2.2 Weather

2.2.1 The weather was warm, dry and clear during the survey.

2.3 Constraints

2.3.1 The woodland to the east of the site was not accessible, and therefore was assessed from a distance. This only impacted assessment of the ground flora, and species not visible from the woodland edge.

2.3.2 No other constraints to the survey were found.

3.0 RESULTS

3.0 Introduction



3.0.1 Floral diversity on site

- 3.0.2 Six habitats were recorded at the site, categorised according to their UKHabs classification, and described below.
- 3.0.3 The site is composed of areas where its previously developed history is visibly evident, and other areas where grassland, woodland and scrub are well developed. The visibility of its developed past are dependant on the permeability of the substrate, with earlier successional communities present where the soil is shallower, or within cracks in the tiled, concrete and tarmacked substrate. Later successional communities, including areas of Bramble, Mixed, and Dog Rose Scrub were present around the site. The site is mostly enclosed by sections of woodland.
- 3.0.4 The woodland boundary with the main roads dampened the noise from the roads, and a chorus of bird song and invertebrate activity was evident. Records of pollinators observed on site, its nectar source, and location are outlined in Section 3.8. Additional to the habitat data, notable observations are recorded in Section 3.9.

3.1 *Arrhenatherum* neutral grassland - g3c5



3.1.1 *Arrhenatherum* neutral grassland

3.1.2 A large area of unmanaged false oat grass *Arrhenatherum elatius* grassland was present at the South and East of the site. Here, false oat grass *Arrhenatherum elatius*, cock's foot *Dactylis glomerata*, and ribwort plantain *Plantago lanceolata* were abundant, and yarrow *Achillea millefolium*, dandelion *Taraxacum agg.* and the non-native narrow-leaved ragwort *Senecio inaequidens*, were frequent.

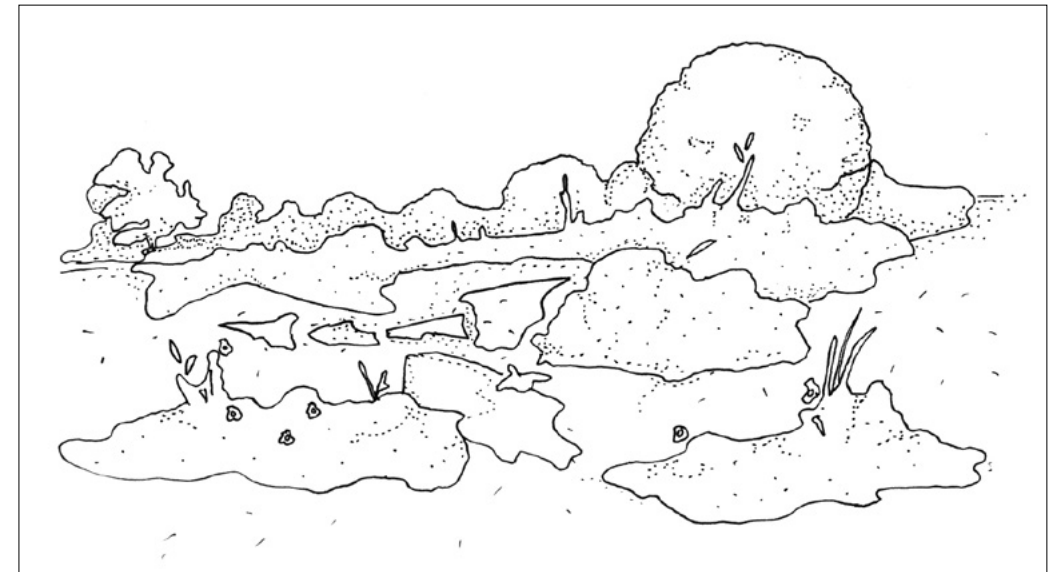
3.1.3 False oat grass *Arrhenatherum elatius* and narrow-leaved ragwort *Senecio inaequidens* are species indicative of unmanaged and previously disturbed ground. The forbs present are indicative of less fertile soils, expected of the shallow soils due to the previously industrial use of the site.

3.1.4 g3c5 is not considered to be a Priority Habitat. It's UKHabs Condition was assessed as Moderate.

3.1.5 Species list: *Arrhenatherum elatius* grassland – g3c5

Botanical name	Common name	Taxonomy	Frequency
<i>Agrostis capillaris</i>	Common Bent	Grass	F
<i>Agrostis stolonifera</i>	Creeping Bent	Grass	F
<i>Dactylis glomerata</i>	Cock's Foot	Grass	A
<i>Holcus lanatus</i>	Yorkshire Fog	Grass	O
<i>Lolium perenne</i>	Perennial Rye Grass	Grass	O
<i>Arctium minus</i>	Burdock	Forb	O
<i>Artemisia vulgaris</i>	Mugwort	Forb	LF
<i>Chamaenerion angustifolium</i>	Rosebay Willowherb	Forb	LA
<i>Hirschfeldia incana</i>	Hoary mustard	Forb	F
<i>Hypericum perforatum</i>	Perforated St John's Wort	Forb	F
<i>Plantago lanceolata</i>	Ribwort Plantain	Forb	A
<i>Ranunculus acris</i>	Meadow Buttercup	Forb	O
<i>Rumex obtusifolius</i>	Common Dock	Forb	F
<i>Senecio vulgaris</i>	Common Ragwort	Forb	F
<i>Taraxacum agg</i>	Dandelion	Forb	F
<i>Trifolium repens</i>	White Clover	Forb	F
<i>Urtica dioica</i>	Common Nettle	Forb	R

3.2 Open Mosaic Habitats on Previously Developed Land - u1a (subcategories 10, 17)



3.2.1 Open mosaic habitats on previously developed land

- 3.2.2 There were areas with disrupted concrete, tiling, and hardstanding throughout the the site. The impermeable substrate was occasionally cracked, and there were areas where shallow areas of organic matter had formed. In these areas, stress tolerant plants were in high abundance. In particular, perforated St John's-wort *Hypericum perforatum* was dominant. In areas of deeper soils, buddleja *Buddleja agg.* and dog rose *Rosa canina* were abundant.
- 3.2.3 This vegetation community is a Priority Habitat and a Habitat of Principal Importance listed on Section 41 of the Natural Environment and Rural Communities Act 2006.
- 3.2.4 This habitat has the ability to support a wide range of habitats, and therefore floral and invertebrate diversity. The altered nature of the habitats result in fine-scale changes in topography, hydrology and pH which allow creation of many niches within a small area. This diverse range of habitats attracts specialists for each habitat type alongside generalist species.
- 3.2.5 The u1a habitat does not currently have common criteria for condition assessment.

3.2.6 Species list: Open mosaic habitats on previously developed land – u1a

Botanical name	Common name	Taxonomy	Abundance
<i>Arrhenatherum elatius</i>	False Oat Grass	Grass	O
<i>Dactylis glomerata</i>	Cock's Foot	Grass	F
<i>Festuca rubra</i>	Red Fescue	Grass	F
<i>Holcus lanatus</i>	Yorkshire Fog	Grass	R
<i>Lolium perenne</i>	Perennial rye-grass	Grass	O
<i>Phleum pratense</i>	Timothy	Grass	R
<i>Achillea millefolium</i>	Yarrow	Forb	LA
<i>Artemisia vulgaris</i>	Mugwort	Forb	LF
<i>Chamaenerion angustifolium</i>	Rosebay Willowherb	Forb	LF
<i>Cirsium arvense</i>	Creeping Thistle	Forb	LD
<i>Crepis capillaris</i>	Smooth Hawksbeard	Forb	O
<i>Dispascus fullonum</i>	Teasel	Forb	R
<i>Epilobium hirsutum</i>	Hairy Willowherb	Forb	R
<i>Epilobium sp</i>	Willowherb species	Forb	R
<i>Hirschfeldia incana</i>	Hoary Mustard	Forb	A
<i>Hypericum perforatum</i>	Perforated St John's Wort	Forb	LA
<i>Jacobaea vulgaris</i>	Common Ragwort	Forb	F
<i>Lactuca seriola</i>	Prickly Lettuce	Forb	O
<i>Leontodon autumnalis</i>	Autumn Hawksbit	Forb	R
<i>Linaria purpurea</i>	Purple Toad Flax	Forb	LA
<i>Lotus corniculatus</i>	Bird's-foot Trefoil	Forb	LA
<i>Medicago lupulina</i>	Black Medic	Forb	F
<i>Melissa officinalis</i>	Lemon Balm	Forb	R
<i>Odontites vernus</i>	Red Bartsia	Forb	F
<i>Origanum vulgare</i>	Oregano	Forb	R
<i>Plantago lanceolata</i>	Ribwort Plantain	Forb	F
<i>Ranunculus acris</i>	Meadow Buttercup	Forb	O
<i>Rumex crispus</i>	Curly Dock	Forb	R
<i>Rumex obtusifolius</i>	Common Dock	Forb	R
<i>Taraxacum agg</i>	Dandelion	Forb	LA
<i>Trifolium campestre</i>	Hop Trefoil	Forb	R
<i>Trifolium medium</i>	Zig-zag Clover	Forb	O
<i>Trifolium pratense</i>	Red Clover	Forb	F
<i>Trifolium repens</i>	White Clover	Forb	LF
<i>Urtica dioica</i>	Common Nettle	Forb	LD
<i>Vicia sp</i>	Vetch species	Forb	F
<i>Senecio inaequidens</i>	Narrow-leaved Ragwort	Forb (non-native)	A
<i>Sedum album</i>	White Stonecrop	Succulent	R
<i>Rubus fruticosus agg.</i>	Bramble	Shrub	R
<i>Didymodon fallax</i>	Fallacious Beard-Moss	Moss	O
<i>Syntrinchia ruralis</i>	Twisted Moss	Moss	LA
Scrub			
<i>Buddleja sp</i>	Butterfly Bush	Shrub	A
<i>Rosa canina</i>	Dog Rose	Shrub	LA
<i>Rubus fruticosus agg.</i>	Bramble	Shrub	F
<i>Betula pendula</i>	Pedunculate Birch	Sapling	R
<i>Sorbus aucuparia</i>	Rowan	Sapling	F

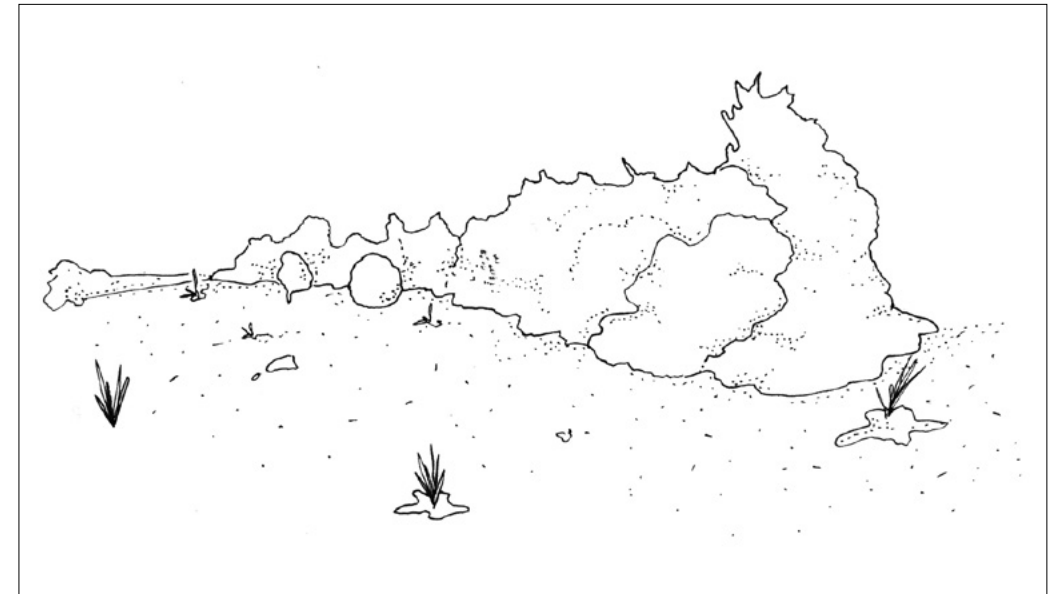
3.3 Broadleaved woodland – w1g7

- 3.3.1 Woodland bordered the site at its Southern and Western boundaries, as well as sections of the Northern and Eastern boundaries. These comprised of both planted and naturally regenerated trees. There were paths through the woodland formed by local walkers, resulting in patches of bare ground. However, sporadic ground flora was present, particularly with herb robert *Geranium robertianum*, and garlic mustard *Allaria petiolata*, wood avens *Geum urbanum*, and shining cranesbill *Geranium lucidum*. The woodland at the East of the site was not accessible.
- 3.3.2 Broadleaved woodland w1g7 is separated from other woodland habitats, including priority habitat Woodland w1f7, due to containing non-native species. In this case, Sycamore *Acer pseudoplatanus* was dominant in areas.
- 3.3.3 The woodland had a continuous canopy, dominated by cherry *Prunus* species, both wild cherry *Prunus avium*, and domestic plum *Prunus domestica*, as well as sycamore *Acer pseudoplatanus*. The trees were in good health. The woodland to the West of the site also had a boundary of scrub, providing a well developed edge between habitats, a good habitat for birds.
- 3.3.4 No veteran trees were recorded on site.
- 3.3.5 Broadleaved woodland is not considered to be a priority habitat, and was assessed to be in UKHabs moderate condition.

3.3.6 Species list: Broadleaved woodland – w1g7

Botanical Name	Common Name	Abundance
Canopy		
<i>Acer pseudoplatanus</i>	Sycamore	LD
<i>Alnus glutinosa</i>	Alder	O
<i>Betula pendula</i>	Pendulous Birch	O
<i>Buddleja sp</i>	Buddleja	F
<i>Domestic plum</i>	Domestic Plum	LF
<i>Fagus sylvatica</i>	Beech	O
<i>Fraxinus excelsior</i>	Ash	O
<i>Prunus avium</i>	Wild Cherry	F
<i>Robinia pseudoacacia</i>	Black Locust	O
<i>Rosa canina</i>	Dog Rose	F
<i>Salix caprea</i>	Goat Willow	R
<i>Sorbus aucuparia</i>	Rowan	O
Understory		
<i>Acer campestre</i>	Field Maple	O
<i>Acer pseudoplatanus</i>	Sycamore	O
<i>Corylus avellana</i>	Hazel	R
<i>Crataegus monogyna</i>	Hawthorn	O
<i>Fraxinus excelsior</i>	Ash	O
<i>Prunus avium</i>	Wild Cherry	O
<i>Prunus domestica</i>	Domestic Plum	LD
<i>Robinia pseudoacacia</i>	Black Locust	O
<i>Rosa canina</i>	Dog Rose	LF
Ground Flora		
<i>Alliaria petiolata</i>	Garlic Mustard	LF
<i>Anthriscus sylvestris</i>	Cow Parsley	A
<i>Galium aparine</i>	Cleavers	LF
<i>Geranium lucidum</i>	Shining Cranesbill	LA
<i>Geranium robertianum</i>	Herb Robert	A
<i>Geum urbanum</i>	Wood avens	A
<i>Heracleum sphondylium</i>	Hogweed	R
<i>Plantago lanceolata</i>	Ribwort Plantain	F
<i>Rubus fruticosus agg.</i>	Bramble	LF
<i>Taraxacum agg</i>	Dandelion	F

3.4 Line of trees – w1g6



3.4.1 Photo 5: Line of trees

3.4.2 A line of trees protruded from the woodland at the East of the site. This habitat provides a good corridor, and was observed to be used by many birds, including long tailed tits and robins

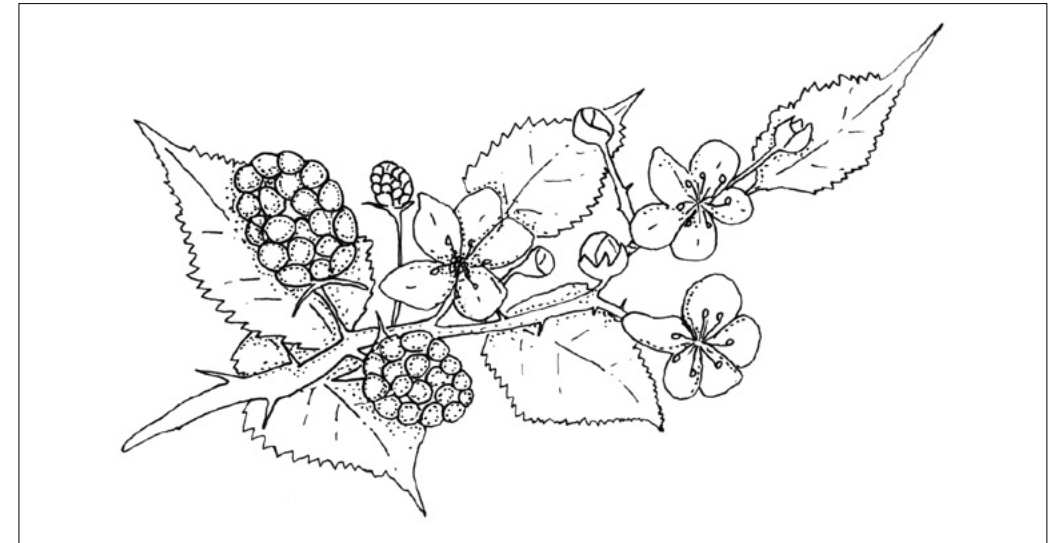
3.4.3 Mature buddlejas *Buddleja agg.* within the line of trees were popular with invertebrates.

3.4.4 The line of trees habitat were assessed as in moderate UKHabs Condition.

3.4.5 Species list: Line of trees – w1g6

Canopy (10m x 10m)	Common Name	Abundance
<i>Aesculus hippocastanum</i>	Horse Chestnut	R
<i>Alnus glutinosa</i>	Alder	R
<i>Buddleja sp</i>	Buddleja	O
<i>Prunus avium</i>	Wild Cherry	A
<i>Robinia pseudoacacia</i>	Black Locust	F
<i>Rosa canina</i>	Dog Rose	F
<i>Sambucus nigra</i>	Elder	O
<i>Sorbus aucuparia</i>	Rowan	O
<i>Viburnum opulus</i>	Guelder Rose	O
	Non-identifiable Species	O
	Non-native Laurel	R

3.5 Bramble scrub – h3d



3.5.1 Bramble scrub

3.5.2 There were many areas of bramble scrub across the site. In places, this formed well developed areas of scrub, with glades and rides. The bramble scrub was spreading via runners into previously unvegetated areas.

3.5.3 This habitat is not considered to be a Priority Habitat but was assessed to be in moderate UKHabs condition.

3.5.4 Species list: Bramble scrub – h3d

Botanical Name	Common Name	Taxonomy	Abundance
<i>Arrhenatherum elatius</i>	False Oat Grass	Grass	O
<i>Artemisia vulgaris</i>	Mugwort	Forb	R
<i>Chamaenerion angustifolium</i>	Rosebay Willowherb	Forb	R
<i>Cirsium arvense</i>	Creeping Thistle	Forb	O
<i>Dipsacus fullonum</i>	Wild Teasel	Forb	O
<i>Hirschfeldia incana</i>	Hoary Mustard	Forb	O
<i>Urtica dioica</i>	Common Nettle	Forb	O
<i>Buddleja sp</i>	Buddleja	Shrub	F
<i>Rosa canina</i>	Dog Rose	Shrub	O
<i>Rubus fruticosus agg.</i>	Bramble	Shrub	D
<i>Betula pendula</i>	Silver Birch	Sapling	R
<i>Prunus sp</i>	Cherry species	Sapling	O
<i>Crataegus monogyna</i>	Hawthorn	Tree	O

3.6 Mixed scrub – h3h



3.6.1 Photo 7: Mixed scrub

3.6.2 In areas, dog rose *Rosa canina* co-dominated with bramble *Rubus fruticosus agg.* Buddleja species were also frequent. In these areas, a diverse canopy height was observed.

3.6.3 This habitat is not considered to be a Priority Habitat in accordance with UKHabs. It was assessed to be in varied UKHabs condition. Areas which achieved moderate condition had clearings, glades and rides, as well as a well-developed edge with adjacent habitats.

3.6.4 Species list: Mixed scrub – h3h

Botanical Name	Common Name	Taxonomy	Abundance
<i>Artemisia vulgaris</i>	Mugwort	Forb	F
<i>Chamaenerion angustifolium</i>	Rosebay Willowherb	Forb	O
<i>Geranium robertianum</i>	Herb Robert	Forb	O
<i>Hirschfeldia incana</i>	Hoary Mustard	Forb	F
<i>Jacobaea vulgaris</i>	Common Ragwort	Forb	O
<i>Linaria purpurea</i>	Purple Toadflax	Forb	F
<i>Buddleja sp</i>	Buddleja	Shrub	A
<i>Cotoneaster sp</i>	Cotoneaster sp	Shrub	R
<i>Rosa canina</i>	Dog Rose	Shrub	A
<i>Rubus fruticosus agg.</i>	Bramble	Shrub	F
<i>Betula pendula</i>	Silver Birch	Sapling	O
<i>Populus tremula</i>	European Aspen	Sapling	LF
<i>Prunus sp</i>	Cherry species	Sapling	F
<i>Ulmus glabra</i>	Wych Elm	Sapling	R

3.7 Invertebrate species

3.7.1 Five species of bee and bee fly species were recorded on the site, on various plant species.

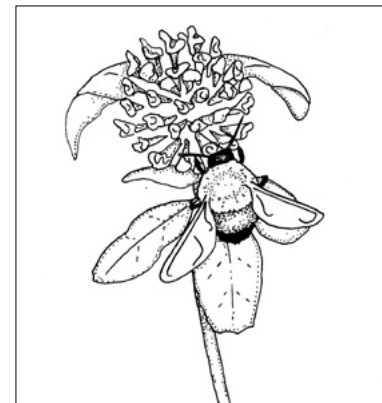
3.7.2 Hoverfly *Eristalis horticola*, and Western Honey Bee *Apis mellifera* were recorded at SE 28661 31879 (Figure 3, target note (TN) 1), pollinating *Hirschfeldia incana* Hoary Mustard and *Senecio inaequidens* Narrow-leaved Ragwort.



3.7.3 *Eristalis horticola* on Narrow-Leaved Ragwort *Senecio inaequidens*

3.7.4 *Bombus pascuorum* was recorded at SE 28615 31725 (Figure 3, TN4) pollinating *Hypericum perforatum* Perforated St John's Wort.

3.7.5 *Bombus pascuorum* was recorded at SE 28669 31685 (Figure 3, TN5) pollinated *Oedontites* Red Bartsia.



3.7.6 *Bombus pascuorum* pollinating *Trifolium* Zig-zag Clover

3.7.7 *Bombus pascuorum* was recorded at SE 28379 31964 (Figure 3, TN7) pollinating *Trifolium* Zig-zag Clover

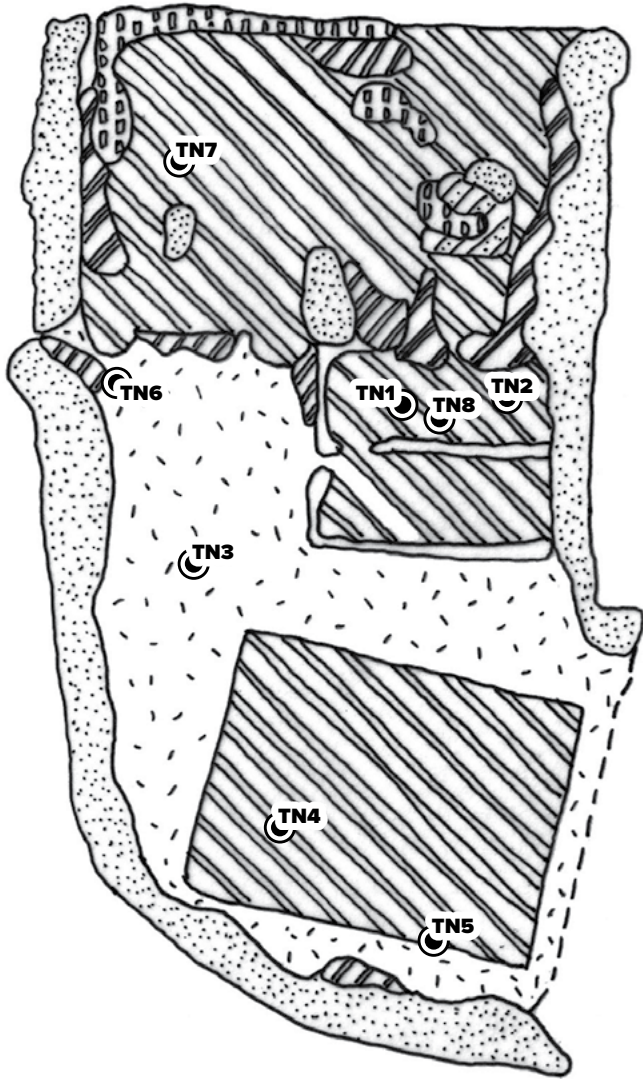
3.7.8 There was a mature buddleja at SE 2867 31875 (Figure 3, TN8) with much invertebrate activity.



3.7.9 Field grasshopper *Chorthippus brunneus* present on site

3.8 Other notable species

- 3.8.1 Much bird activity was recorded at SE 28700 21883 (Figure 3, TN2) on the scrub surrounding the mosaic habitat. This included Long Tailed Tits and Robins.
- 3.8.2 A Kestrel was seen flying into the woodland on the East of the site as SE 28557 31884 (Figure 3, TN6), indicating small mammal activity in the area. Black caps were also noted calling at this site.



- Site boundary
- Target notes
- Arrhenatherum neutral grassland
- Other woodland - broadleaved
- Line of trees
- Dense scrub
- Bramble scrub
- Mixed scrub
- Open mosaic habitats on previously developed land
- Developed land. sealed surface

Invisible Flock Survey
 Figure 1: UKHabs survey map
 Date September 2023
 Scale 1:2000 @A4
 Haycock and Jay Associates Ltd
 10 Boroughgate
 Otley
 West Yorkshire
 LS21 3AL
 01943 850276
 enquiries@haycockandjay.co.uk
 www.haycockandjay.co.uk

a howl





look at

a howl



When I look at how we get stuck over climate change,

the dead ends

and desperate manoeuvres,

the outbreaks of bleak certainty

or shiny groundless optimism,

I can't help thinking there is a connection

to this culturally distinctive difficulty in facing the thought of death.

We swerve these black holes

rather than look at them directly;

as if anything were better than slowing down,

sitting with the darkness

and allowing our eyes to adjust.

Dougald Hine

from

at *Work In the Ruins*

a howl

136

invisible flock

2023

Light and sound installation







The rich biological diversity of fruit plants, medicinal plants and palm trees existing in Indigenous territories are intertwined with the paths and footsteps of ancient populations.
– Myrtle Pearl Shock

yupirungáwa

vandria borari

2023

Clay

Vandria Borari is an Indigenous leader and ceramicist artist from the Borari Alter do Chão territory carrying out research on the relationship between peoples and plants in the Amazon's past. Drawing on paleoethnobotanical vestiges from the 9th–17th centuries, researched and analysed by anthropologist Dr Myrtle Pearl Shock, Vandria combined such findings to her own research and lived experience of the same region.

The work features *tucumã* and *curuá* seeds in ceramic, sculpted in large scale to transport us to the botanical remains found during excavations in the archaeological sites of Porto Santarém, in the town of Santarém, and of Caverna da Pedra Pintada, in Monte Alegre, both in the state of Pará, in the Brazilian Amazon region.



The people, culture, biological diversity, rivers, streams and the green of the Amazon Forest, all have an origin.

Yupirungáwa, which means 'origin' in the indigenous language Nheengatu, reveals the relationship of local ancient populations with the 'Kaa' — the Amazon Forest. Through this word, the rich biological diversity of fruit plants, medicinal plants, and palm trees found in indigenous territories are revealed as intertwined with the path and footsteps of these ancient populations. They have built their history in conversation with all forms of life around them, leaving behind a legacy of knowledge about the forest, from fishing to hunting, the domestication of plants and shelter seeking.

The understanding ancient populations of Amazonia between the 9th–17th centuries had of the use of natural resources is observed in the ways in which it influences the lives of local peoples today, including riverside communities,¹ extractivists, fishermen, small-scale farmers, quilombolas² and Indigenous peoples. The culture and ways of life of ancient civilizations are revealed through research and excavations of archaeological sites where the formation of *terra preta* is found. These are long standing occupation sites whose earth therefore contains high levels of nutrients, organic matter and traces of ceramics, lithic, botanicals and fauna.

The project *Yupirungáwa* [origin] is a reinterpretation of archaeobotany presented through a dialogue between Vandria Borari, an Indigenous ceramicist from the Borari Alter do Chão territory, and Dr Myrtle Pearl Shock, anthropologist carrying out research on the relationship between humans and plants in the Amazon's past. Such research focuses on the paleoethnobotanical analysis of vestiges of fruits, seeds, roots and tubers found in archaeological sites of ancient occupation in the Lower Amazon, a region known for its great ceramicists.

Many archaeological sites are identified in areas of *terra preta* and, for us, Indigenous peoples, these places are areas where we live, grow crops, perform rituals and make art. It is where ancient peoples lived. These areas represent sacred places of silence

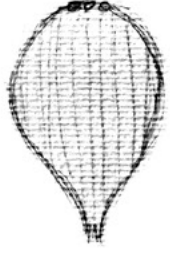
and respect, where our ancestors rest. According to archaeological studies, through the archaeological sites one seeks to understand the relationship between the environment and sociocultural processes, the establishment of migratory processes of populations and the consolidation of ethnic boundaries. As such, the archaeobotanical records reflect a resilient system of manipulation of the forest by contemporary populations which are connected to ancient peoples in the Amazon.

In the area of ancient occupation in Santarém, the archaeological site of Porto dates back to the formative period, which comprises cultural traces shared by the oldest sedentary groups in the Americas, referring to ceramic archaeological sites situated, temporally, between 5000 and 200 BP (Before Present). At the archaeological site Monte Alegre, studies suggest that the occupation dates back 11,200 years BP.

The ceramic sculpture is painted using pigments that refer to carbonised colour, just like the carbonised botanical remains that were found in areas of *terra preta* during the archaeological excavations in the Amazon. The ceramic seeds measure approximately 50 x 50 cm. The use of an enlarged scale to reproduce the seeds transport us to another sense of relativity, that of dimensions, and offers a new way of looking at the seeds, highlighting the importance of these fruits' existence for the equilibrium of the Amazon forest, both as central to the diet of the peoples of the forest, as well as for the entire biodiversity food chain that relies on them.

¹ The original term used by the author is "ribeirinhos," a local term (Brazil) that refers to riverside dwellers/communities.
² Quilombolas is a local term (Brazil) that refers to those from the communities originally formed around the settlements of individuals who were enslaved in Brazil, when they managed to escape from slavery.

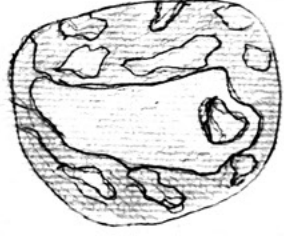
CURVAÍ



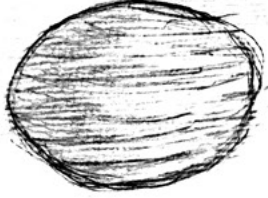
MURUCI DA MATA



BURITI



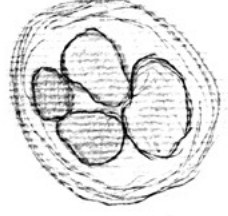
BACA BA



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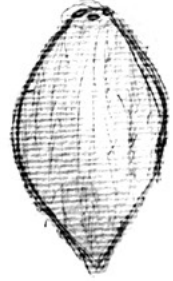
APIRANGA



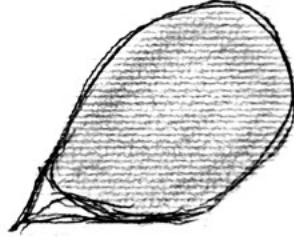
TARUMÃ



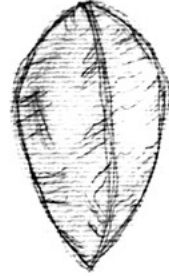
TUCUMÃ



PITOMBA



CASTANHA DO PAPAÍ









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#ex-matthew murray site







“In Mojave thinking, body and land are the same. The words are separated only by the letters ‘ii and ‘a: ‘iimat for body, ‘amat for land. In conversation, we often use a shortened form for each: mat-. Unless you know the context of a conversation, you might not know if we are speaking about our body or our land. You might not know which has been injured, which is remembering, which is alive, which was dreamed, which need care. You might not know we mean both. If I say, My river is disappearing, do I also mean, My people are disappearing?”¹

The land and the body are sites of simultaneous land-based violence² and we feel the land-body trauma in our bodies, because we are the land, land is us. The death process operates at different time scales; human, animal, species, ecosystems and stars. As we watch worlds, ecosystems and other species being drawn into a perceptively human scale of death time it impels us to prepare for these deaths like we might a sick family member³ and we have to deal with many close deaths in a way we are not used to.

“I can lose my hands, and still live. I can lose my legs and still live. I can lose my eyes and still live. I can lose my hair, eyebrows, nose, arms, and many other things and still live. But if I lose the air I die. If I lose the sun I die. If I lose the earth I die. If I lose the water I die. If I lose the plants and animals I die. All of these things are more a part of me, more essential to my every breath, than is my so-called body. What is my real body?”⁴

Perhaps we are not yet in grief but in sickness. We experience them at once side by side, and in this space of cumulative daily losses we feel like a powerless witness. Sick land is making us sick. People with terminal illnesses express feelings of loneliness and a distance that is created between them and their loved ones during their death process.⁵ Confronting sickness is painful, it preempts death and deep grief and mirrors our own mortality. It requires admission of multiple endings; of love as it was, of relationships, of what we wish we had done differently, of our former selves. It requires us to think not only about our own death process but we are in a death partnership with the land in a constant state of ends with an other.

We witness the end of our worlds, every single day.

The death of our land and body is so catastrophic and unnatural that our bodies reject it as we would an unexpected death — like the death of a younger relative. Our bodies hold a foundational sediment, a sequenced belief of — I will die first — that has been totally upheaved by the climate crisis and ecological crisis. We argue that this is particularly prevalent in the Arctic regions where there is a closing path for adaptation — irreversible effects such as the retreat of glaciers⁶ and where there are layered planes of land-body trauma due to sustained, unremitting colonial losses⁷ as well as everyday experiences of stress, uncertainty, fear, anxiety, shock and disbelief⁸. The shared land-body trauma experience profoundly affects a community's ability to respond collectively as the damage is both social and individual.⁹

The melting glaciers are teardrops of our Grandmother. We have been here since the last ice age and when the glaciers are gone, we'll be gone too.

The end of the world is in a way wordless, but to heal the land-body trauma itself we need to find ways to articulate and communicate our emotions. It cannot be neatly explained or narrated because there is no precedent, and hides in the “silences and breakages”.¹⁰ Loss in our land and body and grieving of it changes us as humans, because it connects us to the life and things we value. In order to grieve, we must love. To love, we must grieve.

I haven't heard if there is a word to describe the feeling when you lose your whole world.

The land is calling us for communication, conversation and verbalization on land-based violence, loss, land-body trauma and grieving. It insists us to develop a language that reflects everything it evokes. To heal, we need multiple modes of expressions for healing and together, collectively we can create the required verbalization for how we communicate with each other and all the feelings which resonate to radical change. We can learn from each other through communication, however the greatest education will lay on the land. Land holds its own language for land-body trauma and likewise the healing and the story of the land is also the story of the language. It is willing to teach it for us, but are we willing to learn?¹¹

Emotions are tools for survival to protect and ensure that human beings can thrive. If we want to connect with the urgency of the crisis at the end of the world and find the motivation and energy to act, we can learn, in acknowledging the painful emotions and see them as holding transformational potential.

We cannot only hope that the end of the world would be the beginning of a new world.

Our ancestors world-built as a practice, as a way of life and the practice of life-building was the essence of life and all the knowledge and wisdom came from the land. They did not need hope to build life¹². For Indigenous peoples, hope is a luxury and an idle way of being. Our actions can instead be motivated by love, care and radical imagination.

*Sick land is making us sick
Healthy land heals us
And when we grieve
We heal the land and the body
Our Anthropogenic gift is healing through grieving*

Grieving the loss in our world is an antidote to the death operations. In reciprocal relations with the land giving, taking, sharing, loving, taking care and grieving are ways to sustain life. In grieving we heal the trauma of the land and in return, it heals us and when we heal, it heals her.

Collective grieving through the practice of art can change and help us understand things we don't otherwise understand. Art can also express what grieving mutes and help us to create verbalisation for all the feelings in grief and loss.¹³ It can also give us a meaningful existence in this world and strengthen our relationships with the land, but also in art and creative practices we can find solutions to create another world beyond destruction, loss and crisis. Additionally, art has the courage and ability to imagine, reimagine, de/reconstruct our worlds. The land and body itself manifests that there are other ways of being, ways of healing.

"The Earth-shaping prowess that we thoughtlessly use to sicken the land can be used to heal it... We can be partners in renewal; we can be medicine for the Earth. If our leaders don't lead then we have to. If all our leaders ask is that we are quietly complicit with destruction, we say we are a better species than that."¹³

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13 *Land Body Ecologies: A case study for global transdisciplinary collaboration at the intersections of environment and mental health*, The Journal of Climate Change and Health, 2023, 100206. ISSN 2667–2782. <https://doi.org/10.1016/j.joclhm.2023.100206> (<https://www.sciencedirect.com/science/article/pii/S2667278223000056>)

14 Robin Wall Kimmerer. *Returning the gift*. *Minding Nature* 7.2, p.24







*Nature doesn't belong to
us, we belong to nature*
— Siwakorn Odochao

*last to
bloom
first to
fruit*

nwando ebizie

2023

Ceramics, 35mm photography, text

Last to Bloom First to Fruit is a speculative fiction, inspired by the proposed Forest site — Ex-Matthew Murray, situated in an alternative reality.

The work contains a series of artefacts and documented photographs collected by imagined anthropologist KP Richards taken from the rites of the Murrie rituals. In this alternate reality, annual spring harvesting rituals are performed by those living in the land around the Ex-Matthew Murray site from 2023 — c2050s who lived, learned and grew alongside the Forest. Watched it bloom and grow. Developed understandings of how to live symbiotically. Amongst those understandings, they developed myths and rituals. And of those myths and rituals, we focus on the Murrie rituals — the central veneration rituals of the Mother Cherry Tree.

1. *Uli Cherry*: Ceramics, trash fired glass, trash fired materials (plastics, glass) and glaze drops
2. *Cristalina Cherry*: Ceramics and trash fired glass
3. *Hula Cherry*: Ceramics, trash hula hoop section and brick rubble
4. *Unwrapped*: Ceramics, trash plastic section and brick rubble
5. *Sweet Seed (Nsibidi)*: Ceramics and trash fired material



nwando ebizie

Last to Bloom

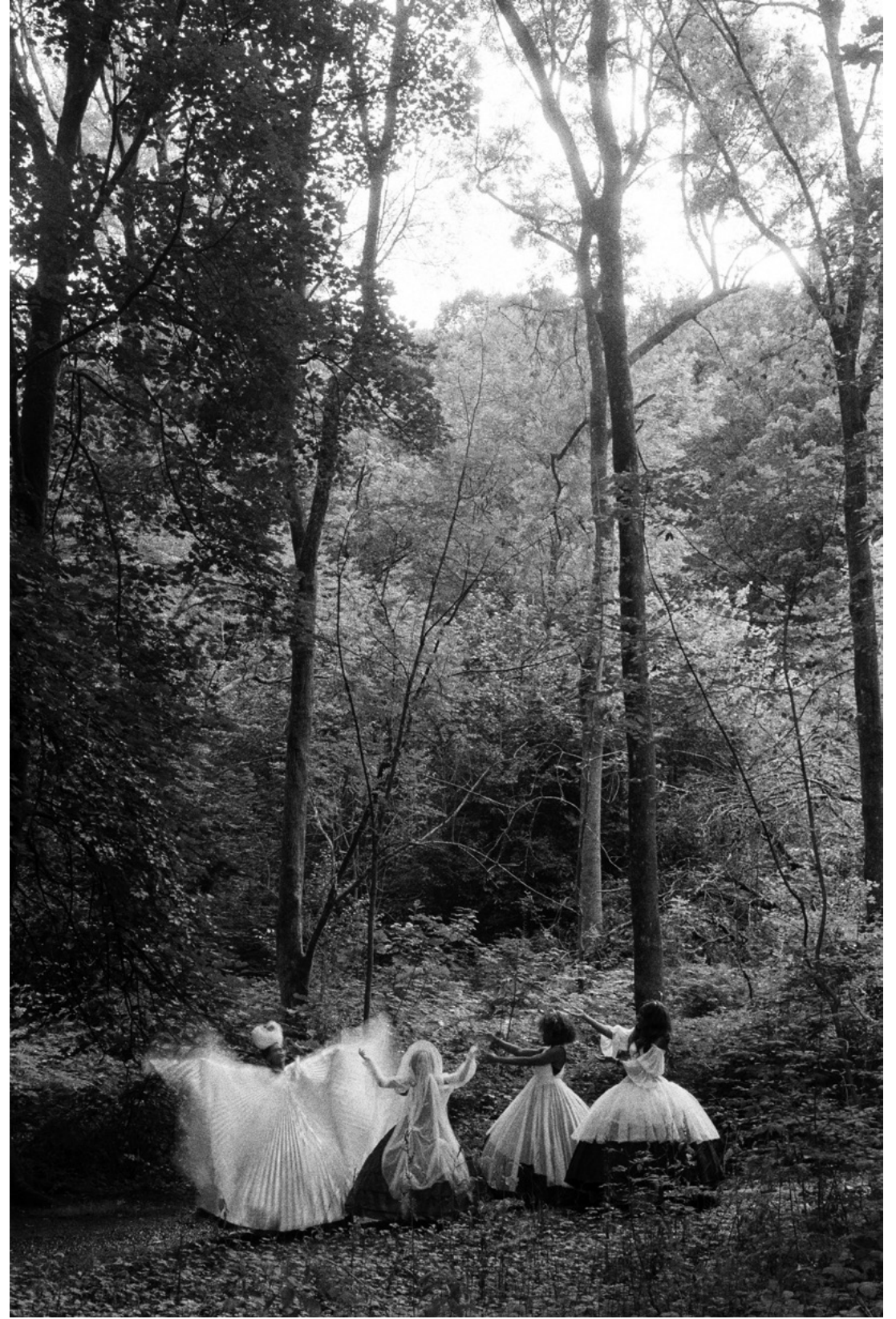
First to Fruit

We know that the people of the Murrie, venerated the Mother Cherry tree — the tree on the site considered the Mother tree because the cherry was the last of the fruit trees to bloom, but the first to ripen; offering fruits from early spring to late summer. It was considered the leader of the forest — the first to offer her Gifts — inspiring us to pass on our gifts — to be good community members but more importantly, to be good ancestors.

As such it became the symbol of abundance and the promise of the summer sweetness and autumn harvest. It had a key place in their society as they transformed further and further towards self reliance — developing small holdings into a communal structure of farming within (and later) around the forest. Which over the next century linked up with other guerilla farming projects in Northern England and then UK wide.

The people of the Murrie collected the rubbish and detritus on the site and reworked it into ritual objects — objects created to hold their hopes, dreams, fears and desires. To show veneration and hold themselves accountable. These were laid at the base of the Mother Cherry tree each fruiting season, both as an invitation to The Bird Woman — to come and feast, ushering in a new season, but also as a warning to themselves — the Mother must be respected.

— KP Richards, 2088





The Bird Woman

So loved by the children, she became known as Bird Aunty.
Although she sends her children to feast on the first cherries,
they return again and again and leave their blessings
New seeds to make our forest grow
All wrapped up in their own special fertilizer in a row
New life digested in tiny bodies
Feathers fluttering
PolyRhythm of raptures up to the sky
We wait for her coming again



Last to Bloom

First to Fruit

The cherry is the leader of the fruits.
The leader of sweetness.
The cherry is the Harbinger –
the bringer of the spring
We watch the Mother Cherry Tree
She is the first to offer her gifts
She shares her gifts with us and
inspires us to pass on our own gifts

Her vision is Generous

She teaches us

The beauty in the Sacrifice

We sing to the Mother Cherry Tree

Her blossom rains down on us
Blessing us with soft beauty

Sweet serrated bunches
Serrated palms ready out
Brush past to teach us and taste
Eyes up and wait
Fronds swinging in city breeze
Out there the A643
In here, promised food

Future satiety

Through her we learn that we can not
control the tree. We can not control its
fruiting. We can not control nature.
We can not control the world.
We are subject to the same natural
forces as the herbs, animals and sky.
The lakes and the rivers.
All we can be is the Constant Gardener

In humble empathy, we follow and feel
ourselves ready to fruit





Wangari Maathai—The World We Once Lived In

"It's this attitude toward the earth, that it has unlimited capacity, and the valuing of resources for what they can buy, not what they do, that has created so many of the deep ecological wounds visible across the world."

"The destruction of the environment is driven by an insatiable craving for more. The word 'craving,' so implicated in the physical exploitation of the environment, indicates psychological desperation and spiritual weakness. It illustrates a want that goes beyond simply filling one's belly or satisfying one's thirst. I think of the Aka. The timber company in the Congo forest had tractors, trucks, boats, and chainsaws that could bring down great trees in a matter of minutes, trees that had sustained the Aka in the forest, perhaps for centuries. These trees were being cut to supply timber for people far away whose tastes and desires had expanded to such an extent that they had created the capacity to infiltrate the thick forest and remove these resources. To the local people the forest was no longer a blessing but rather a curse. Their future generations would not be able to follow the streams, gather fruits and berries, hunt, and be sustained by the forests—that is, if we let them vanish"

How and why are rituals and myths created? What supportive structures and knowledge do they offer?

In response to *This is a Forest*, I spent time in the Ex-Matthew Murray site, collecting rubbish there, cleaning, arranging, sorting this from that. My own ritual of understanding and connecting to that land. From it I created new possibilities. Coated, covered, poured over, coaxed with clay.

A practical magic
An alchemical art

There were many inspirations in creating this work including: Robin Wall Kimmerer's book where Indigenous wisdom meets Science—'Braiding Sweetgrass', Wangari Maathai—the Kenyan Environmental Justice Leader and founder of the Green Belt Movement. Julia Watson's, 'Lo-Tek design by radical indigenism'—a compendium of Indigenous approaches that work naturally as circular sustainability. Chuu Krydz Ikwuemesi, leading expert on Uli—the Indigenous art practice of the Igbo people which inspired my work with coiling clay.

Wangari, inspired by the Aka people of Kenya, proposed a **spiritual approach to agroforestry** that ensured sustainability and prevented deforestation:

Each tree that was left standing was called... 'one that resists the cutting of the forest.' These trees were considered the habitation of the spirits of all the trees that had been cut down. In turn, the standing trees couldn't be felled unless the spirit was transferred to another tree. This was achieved by placing a stick against the tree to be cut down and then moving it to one that was to remain standing, or by planting another tree immediately in the same place as the felled one.

We are used to depending on natural resources in our culture, and being linked to them. We need to find real ways of relating to the earth. Ways that value balance and harmony. We need to find our own local rituals and practices that express gratitude for the natural bounty. I want to create work that connects to intimacy with the land—that expands our ideas on how to be a good ancestor.

Ritual practices that imbue the everyday with shared symbolic meaning—this is ritual as complementary cultural knowledge.

Myth as a way to connect to archetypes that help us wrangle with complicated emotions. Climate Crisis is painful. We feel isolated, unable to help. We need knowledge wrapped in collective comfort. We need to mourn. We are faced by our inability to act in the face of great forces that strip the earth and oppress people.

Mythology is the discourse we need in extremity. Rituals can break down barriers between the listener and story.

What could be
What sweetness could be
What sweet potential could be if we were only allowed to listen to the Mother Tree.







Seacroft is full of green space, but most of our young people don't use it. They've been made to feel for their whole lives that they aren't worthy of anything good.
—Community Worker

**forest
bodies**

anushka athique

2023

Forest Bodies: A Walk with the Forest
Book: photographs, drawing, text, paper, size 400 x 500 mm

Forest Bodies: We are Forest
Video: photographs, drawings, found images, text
duration: 11:30 mins

Forest Bodies is a visual-poetic exploration of the transgression between body and land. It articulates the forest through the embodied and emplaced perspective of a political, imagined, affective set of mobile bodies.

Made up of two pieces, *Forest Bodies* invites the viewer to consider how we might make a forest, how we experience the forest and asks "what if we held the forest within our bodies?" From these two studies we try to understand what a forest is. Or what it could be if we understood it through our bodies.





We are forest

Child 2 - dreamer: To see the human & more-than-human worlds as connected through the porous surface of the skin, where landscape and bodies seep into each other through somatic perception and bodily movement.



We are forest

Child 1 - worrier: We use our bodies to create meaning from our surroundings and make sense of the world²; so that in every encounter between ourselves and the environment there is a system of feedback where rhythms of embodied spatial affectivity become intertwined, continuously modifying and resonating with each other³.

Mother - caretaker: The body in action is the body thinking.

2. Mark Johnson. The Meaning of the Body. 2007
 3. Thomas Fuch. & Sabine C. Koch. Embodied Affectivity: on moving and being moved. 2014



We are forest

Child 2 - dreamer:

(We are forest)

We are with it through optic, haptic, acoustic and proprioceptive perception; through memory and imagination.

Child 1 - worrier:

The phenomena of a forest act upon us:

ecological = wind / growth-biotic life / warmth / shadow / mud

social = walking / joy / fear / swing / climb / talk / run / build / play

political = signs-rights of way / trespass

cultural = ritual / film / fire / commons / books



We are forest

Child 2 - dreamer:

What are the borders of bark, mud, plant, soil, sky, play, light, redemption, lichen, movement, shadows, leaves, rain, crunch, trees, dryads, insects, medicine, food, shelter, oxygen, history, fear, darkness, monsters, pre-history?



We are forest

Child 2 - dreamer:

The membranes of a forest are permeable.

If we allow ourselves to think that we carry the forest with us, within our fibre, on the soles of our shoes, in our pockets in our lungs and in our imaginations, then how far can the forest extend?



We are forest

Child 2 - dreamer:

If we are the forest, then how do we value it?

Mother - caretaker:

How will you judge what value the space currently has?

Child 1 - worrier:

How do we decide what is valuable and how do we convey this sense of worth?

















What's problematic is that the conservation question is led by people in cities, people who are scientists, people who are policymakers, who do not have a core connection to the forest.
— Babitha George

forewalkers

jenni laiti and outi pieski

2019

Birch, traditional Sámi ribbons, silk ribbons, fabric, metal and brass

Ovdavázzit—Forewalkers is an ancient and futuristic portal and path.

Through a constellation of Sámi walking sticks, Indigenous knowledge, ancestral technology, traditional crafts, sovereignty and good life meet in the present, past, and future.

We have always been here, we are still here, and we will always be here. We will walk on the path our ancestors made for us, and so will future generations.

Ovdavázzit—Forewalkers points to a life in harmony and accordance with the Earth, stating that we should not go faster than the pace of the land. *Ovdavázzit— Forewalkers* signals how life and mobility are based on a sustainable co-existence with the needs of the land. In times of climate and ecological crisis, self-governance and the good life on the land, by the land, and for the land is a way to survive and thrive.









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#Grassy area Harehills, 1040m². Registered owner: Leeds City Council
Time vacant: 20 years. Planned future: unknown
53.8099251 -1.5211639





It is land that has just been ignored and is now a sort of no-mans land. We keep trying to talk to the manager and then they keep leaving their job and there's a new manager. There's no one to talk to. There is this bit of land that we and the community really want to do something with. It's a forgotten bit of land. It's an interesting shape. It's a really interesting area of Leeds.
— Pete Tatham

**the forest
is a
question
we answer**

jenni laiti, maría facioline martina and daniel voskoboynik

2023

Forests in Sápmi, Udmurt Elkun, Collserola, Antioquia and the missing forest of Kòrsou

Did your elders tell you that *the forest protects you*? Did they tell you that you'll receive everything you need there? That a forest is created by stories, spirits, and ancestors, but also by questions? Did they tell you that asking nurtures relations and questions create wonders? Did they tell you that when you ask a question, you commit yourself to listening to the answer? Did they tell you that a forest is a question we answer?

A forest asks:

Who breathes surprise, knowing we inhale the offerings of others? If every breath is a gift, if every tree is a regeneration of life, if every fruit is a book, who are we? Who is the forest and who is the tree? Who can step softly on the earth's back, leaving only a weight that lightens?

Who knows the languages? Who talks to the trees? Who passes on the knowledge to the ones who come after us? Who hears when Grandmother trees tell their great-grandchildren stories about ancient giant forests in the beginning of forest time? Who remembers the stories and the trees that carry those stories? Who shares those stories by the fire for everyone who wants to listen? Who remembers ahead and who imagines back? Who leans their ear into the branches to hear the rivers they carry? Who allows themselves to be held by the thick arms of a *ceiba*?

Who knows the tracks and who finds the paths? Who draws the maps as shifting worlds of layers on top of each other? Who remembers the names of the places and who remembers the stories behind those names? Who follows the sun and the moon, and who reads the stars?

the forest
is a
question
we answer

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Who knows the tracks and who finds the paths? Who draws the maps as shifting worlds of layers on top of each other? Who remembers the names of the places and who remembers the stories behind those names? Who follows the sun and the moon, and who reads the stars?

Who builds the shelter and makes space for those who don't have one? Who finds the water? Who hunts the birds, catches the salmon, slaughters the reindeer and harvests the berries and plants? Who prepares the forest's medicines? Who cooks by the fire and who feeds the fire? Who can speak with flames, and read their burning?

Who learns from the forest's parliament of permissions? Who pauses before the palaces of their past? Who presents offerings to the forest-dwelling council of beings? Who acknowledges that trees have their own laws, lives, wills, spirits, calendars, holidays, deities, and burials? Who attends their celebrations and who sings their songs? Who only takes and who also gives back? Who uses everything they get and who shares everything with everyone? Who expresses gratitude and who gives thanks? Who does magic with forest flowers and miracles with birch seeds?

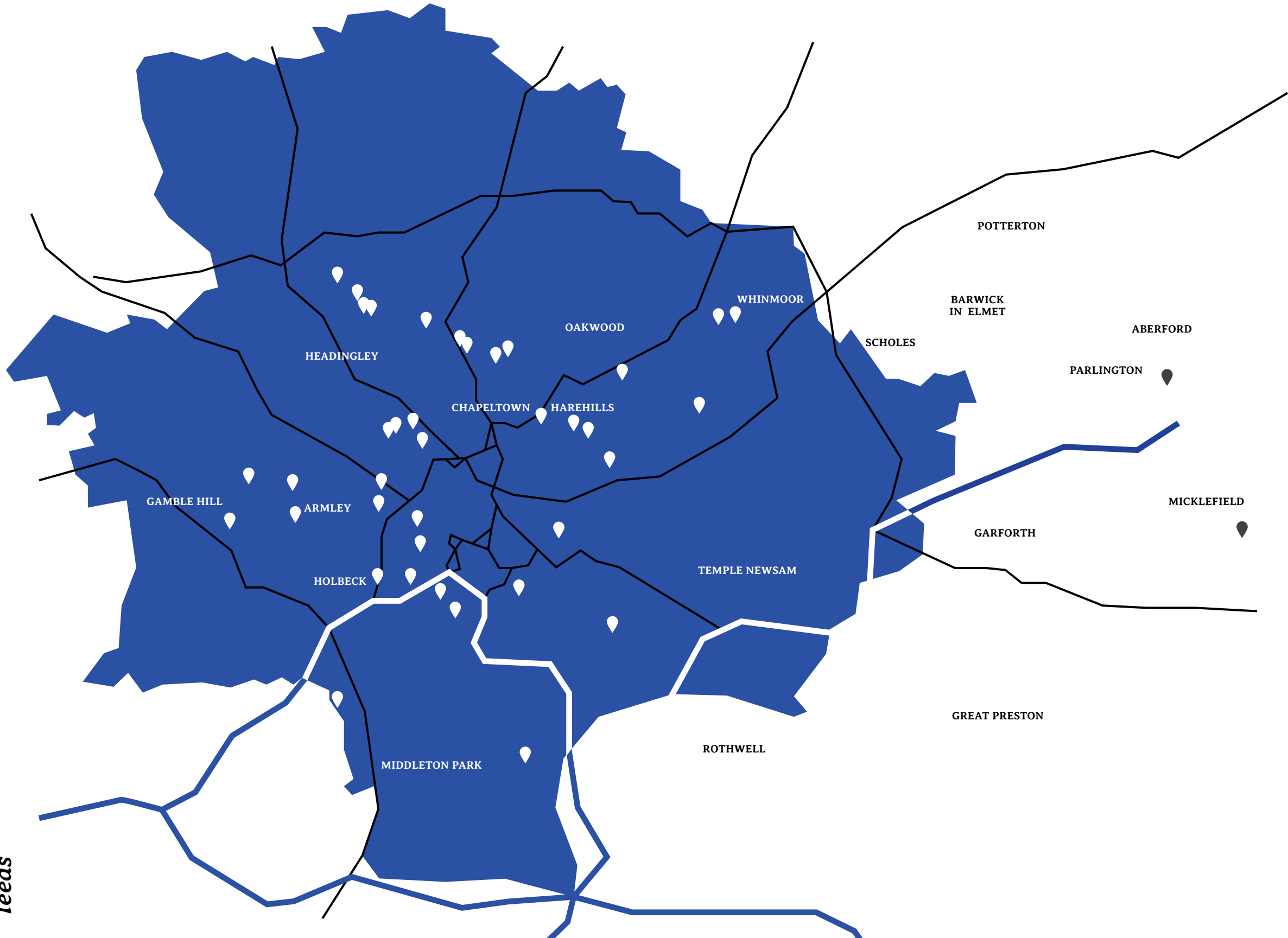
Who can tell the difference between an ancient forest and a plantation? Who sees logging as the mere cutting of trees, and who sees it as the cutting of cultures, the rupture of families, the entire uprooting of forest thinking? Who sees biodiversity as a list of species, and who understands it as sacred tapestries of relations? Who promotes monoculture and who views their own body, their community, their ecosystem as polycultures? Who sees emissions as gasses, and who as responsibilities? Who sinks the carbon dioxide and who raises the global temperatures?

Who can differentiate between relations and transactions? Who remembers the dismemberment? Who does the world see as disposable? Who do we dispose of? Who recognises the grief that flows through a tree's resin? Who mourns the death of tree families in the hands of colonial projects? Who prepares funerals for them?

Who sees the crisis, the catastrophes and the disasters? Who opens and closes their eyes? As the climate and its weather patterns are forced towards new extremes, so are their questions: who is resilient, who is adaptive and who survives? Who helps when the wildfires and floods arrive and who runs away? Who can travel, who has a boat and who has the strength? Who eats and who starves? Who has a community of love and care and who will be abandoned? Who is most vulnerable in the forest and who is the forest most vulnerable to? Who has already lost their forest and is homeless? Who died, who disappeared and who is gone forever?

Who remembers that our sickness is a mirror of a sickness in the forest? Who practises medicine, the healing of all to be whole again? Who nurtures the queer life-giving ecosystems? Who knows that family is a lineage that is both horizontal and vertical, linear and circular? Who draws humility from their limitations, and who remedies their misdoings? Who prolongs destruction through false solutions, and who asks the forest for its vision?

Who seeks justice? Who fights for it to death, because they know their life isn't only theirs? Who sees temples in seeds, prayers in paths and who is amazed by the blueberry leaves? Who gets up in the morning to save the trees?



No Economic Value To The Public

Invisible Flock

2023

Film including 8mm, 4k digital and 4k drone formats

Special thanks to Tricia Coleman and Tom Hunter

FOR EST / PRO TEST

Jenni Laiti

2023

Fabric and wooden dowel

Special thanks to Matt Taylor

Woodland Creation

Jenni Laiti, Matt Taylor and Anushka Athique

2023

Digital collage

A Lament / A Howl

Invisible Flock

2023

Beech wood, glass, brass and microphone / sound and light installation

Special thanks to The National Institute of Amazonian Research, Jim Woodhouse, Department of Engineering at the University of Cambridge, Whipple Museum of the History of Science, Salt Glass, MDM Props Lebanon studio, Yorkshire Sculpture Park, Brian Fell and Sean Dooley

Ecological Habitat Survey

Haycock & Jay Associates Ltd

2023

Design by Tom Baxendale

Illustrations by Amy Balderston

Yupirungáwa

Vandria Borari

2023

Clay

Special thanks to The peoples of Tapajós region, Cacica Nalva, As Karuana, Kuximawara – Association of Indigenous artists and artisans of Alter do Chão, Ta'wa, Lilian Fraiji, Myrtle Pearl Shock and Clay Yorkshire

Last to Bloom / First to Fruit

Nwando Ebizie

2023

Ceramics, 35mm photography, text

Special thanks to Tom Richards, Primary, Aliyah Hussain, Christine Stevens, Jennifer Mutateli, Nwamaka Thomas, Mali Thomas, Ijenma Onwu, Martha Lyons Haywood, Shane Kilgarrieff, Hannah Lovett, Rebecca Fox and Helen Pheby

Forest Bodies

Anushka Athique

2023

Video: photographs, drawings, found images, text duration: 11:30 mins

Forest Bodies: A Walk with the Forest

Book: photographs, drawing, text, paper size 400 x 500 mm

Special thanks to Nina Sayuri and Elio Tharindu

Ovdavázzit – Forewalkers

Jenni Laiti and Outi Pieski

2019

Birch, traditional Sámi ribbons, silk ribbons, fabric, metal and brass

The Forest is a Question We Answer

Jenni Laiti, Maria Faciolince Martina and Daniel Voskoboynik

2023

Text

Contributors

Anushka Athique is a researcher, lecturer and practitioner in Landscape Architecture and Urbanism. Her practice involves researching and articulating the experiential processes of landscapes; centring around the embodied practices of walking, conversation and crafting. It involves finding the moments when the human body meets the temporal qualities of landscape and seeing how these liminal actions and processes create the functional spaces we inhabit.

Vandria Borari, an indigenous woman from Alter do Chão, in the Lower Tapajós region of the Amazon. She is an activist and ceramic artist, with a bachelor's degree in law from the Federal University of Western Pará. She is part of the indigenous women's collective "As Karuana" and a member of the Kuximawara Association of indigenous women artists and craftswomen from Alter do Chão.

An unclassifiable polymath, British-Nigerian multidisciplinary artist *Nwando Ebizie* creates Afrofuturist speculative fictions and alternate realities at the intersection of live art, experimental music and multi-sensory installations. She proposes new myths, rituals and provocations for perceptual change, radical care and transformation of the self and community, drawing from science fiction, Black Atlantic ritual cultures, biophilia, neuroscience, her own neurodivergency and Nigerian heritage.

Invisible Flock are multi-award-winning artists with studios based at the Yorkshire Sculpture Park and the Wellcome Collection, London, where they lead the Land Body Ecologies project. They develop artworks through research processes and long term collaborations, often taking the form of installations where human and planetary health meet. They dedicate their practice to understanding and exploring the complexities of the environmental and climatic change we are all living through and how we might foreground alternative and unheard perspectives from our world.

Jenni Laiti is a Sámi activist, duojár (traditional Sámi craft maker), indigenous rights activist and climate justice advocate. She is a link in the thousand years chain of the craftmanship of Sámi duodji (traditional crafts) and the Arctic Indigenous living. Indigenous futurism, justice for all creation and the love for her land guide her in her work to create worlds beyond.

Outi Pieski is a Sami artist acknowledged for her works that converse with Sami culture and identity. In paintings and large scale installations, she explores themes of Sami history and future, Indigenous people's rights and sustainable development. Pieski's works have close ties with Nordic nature, and she sees art as a tool for relating to, and recovering from, the forced assimilation of the Sami people.

Matt Taylor is a forester based in Yorkshire who works *with* farmers, foresters, and landowners to deliver more creative relationships with the land, seeking opportunities to work within nature rather than against it. Alongside the promotion and facilitation of better land management, Matt is a 'hands-on' practitioner, spending much of his time managing and creating woodlands in the UK, filling gaps left by ecosystem collapse and species extinction.

Image credits

p.88 Tom Hunter
p.150–151 Viviane Borari
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p.178–186 Nwando Ebizie
p.225 Antti J. Leinonen
All other images Invisible Flock

Quote credits

p.28 Katie Field, advisory group meeting, February 2022
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p.144 Myrtle Pearl Shock, *Forest as Time* workshop, July 2022
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Invisible Flock; Victoria Pratt, Ben Eaton, Catherine Baxendale, Amy Balderston, Hsi-Nong Huang, Ralph Shuttleworth, Nikki Mendu, Jessica Sim and Cecilia Vilela

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Artist Assistants Layla Cochrane & Maya Novak



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Advisory Group: Matt Taylor, Forest and Land; Pete Tatham, Hyde Park Source; Katie Field, Professor of Plant-Soil Processes, University of Sheffield; Roel Brienen, Professor in Forest Ecology and Global Change at Leeds University and Anushka Athique, Lecturer in Landscape Architecture and Urbanism at Greenwich University

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#Brownfield site by old power station, 6.2 acres, Registered owner: Canal River Trust, Time vacant: unknown, Planned future: proposed Leeds Inland Port, 53.7741213 –1.4994651

#Neglected space Cross Green, 453m2, Registered owner: Copperfields Care Home, Time vacant: unknown, Planned future: unknown, 53.7906597 –1.5149309

#Patch by leisure centre, 415m2, Registered owner: University of Leeds, Time vacant: unknown, Planned future: unknown, 53.8072774 –1.5625163

#Area by Business School, 1.12 acres, Registered owner: University of Leeds, Green space In use, Planned future: unknown, 53.8077003 –1.5617921

#St. George's Field, 8.8 acres, Registered owner: University of Leeds, Planned future: graveyard, 53.8088096 –1.5564442

#Gravel flat area, 2832m2, Registered owner: University of Leeds, Neglected thoroughfare, Planned future: unknown, 53.8052283 –1.5541671

#Grassy area Harehills, 1040m2, Registered owner: Leeds City Council, Time vacant: 20 years, Planned future: unknown, 53.8099251 –1.5211639

#Grassy children's area, 920m2, Registered owner: Unity Housing Association, Planned future: green space, 53.8215121 –1.5413183

#Fenced area by playing fields, 487m2, Registered owner: Leeds City Council, Time vacant: unknown, Planned future: unknown, 53.8224688 –1.5433956

#Undeveloped area, 60m2, Registered owner: Unity Housing Association, Time vacant: unknown, Planned future: unknown, 53.8257445 –1.5531131

#Ex-yard Gipton, 543m2, Registered owner: unknown, Time vacant: unknown, Planned future: unknown, 53.8171308 –1.4964391

#Old petrol station, 1205m2, Registered owner: CC Continental Supermarket, Time vacant: 20+ years, Planned future: disputed, 53.8141952 –1.533518

#Disused gated site off Newton Road, 3.43 acres, Registered owner: Rahon Property Development Ltd, Time vacant: 10 years, Planned future: residential development

#Undulating green space, 2.91 acres, Registered owner: Leeds City Council, green space, 53.7522294 –1.5240667

#Grassy site by new station development, 32.5 acres, Registered owner: Munroe K (Property Developer), Time vacant: unknown, Planned future: allocated for rail station development, 53.76141666666667 –1.58058

#Undeveloped area by Studio 81, 9.95 acres, Registered owner: Clarion Housing, Time vacant: unknown, Planned future: residential development, 53.7985554 –1.5656486

#Concrete area, 8445m2, Registered owner: Leedsgate Ltd, Time vacant: unknown, Planned future: residential, retail + office development inc 300+ apartments, 53.7949214 –1.5665079

#Kilburn Road, 2741m2, Registered owner: Leeds City Council, Planned future: green space, 53.7927548 –1.5803643

#Silver Royd Place, 1170m2, Registered owner: Leeds City Council, Time vacant: 20 years, Planned future: green space, 53.791953 –1.6089538

#Neglected development by Moorfield Park, 2.12 acres, Registered owner: KMRE Group (Property Developer), 25+ years, Planned future: housing development of 25 managed by Yorkshire Housing, 53.7993175 –1.60

