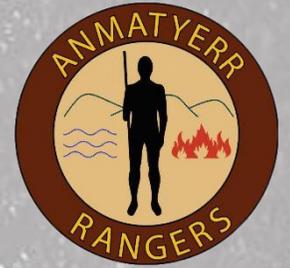


ANMATYERR

Healthy Country Plan
2021-2031



Anmatyerr Rangers Healthy Country Plan 2021 – 2031



The Anmatyerr Rangers Healthy Country Plan was created by the Traditional Aboriginal Owners of the Anmatyerr region to provide guidance to our families and our Rangers to ensure our land and culture remains healthy into the future. The plan was developed through a series of workshops held in the Ti Tree Region in 2021.

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Front Cover Art: Noeline Pepperill

Warning: This plan may contain images, names of, or reference to deceased Aboriginal people.

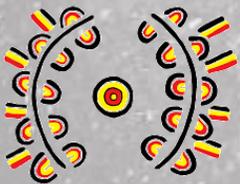


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OUR HISTORY TIMELINE



During our first planning workshop Dan Pepperill shared the story about the history of the Anmatyerr Rangers and some key achievements. Then we all talked about important historical events and built a History Board.

1800's

2000

In 1858 Stuart came through Anmatyerr Country – he named Amakweng after himself, Mt Stuart

1974 Aileron water supply was no good and Anmatyerr families had to move to good water near Ti Tree

1990 Pawu Land Trust

1999 Mt Wedge Land claims handed back to Ngalurrtyju ALT

1928 Coniston Massacre at Yurrkuru soak

1988 Yuelamu (Mt Allan) area land claim hand back to Yalpirakinlu ALT

1990 Pine Hill Homeland hand back under Anyungyumba Aboriginal Corp

1992 Ti-Tree Station Land Claim hand back to Ahakeye Land Trust



2000

Today

2010 Aileron Mine started (Nolan Bore mine)

2013 Anmatyerr Rangers attend Night Parrot workshop in Perth

2017 Mission Block exchange with Tennant Creek Rangers

2019 Pine Hill Native Title Determination

2008 Aileron Native Title claim

2010 Full Anmatyerr ranger program with men and women rangers and TORAC

2013 Threatened species surveys at Anningie Bore – small mice, dunnarts, geckos etc.

2017 10 year anniversary of Anmatyerr Rangers celebration

2019 Women Ranger exchange to Kalka for Black-footed rock wallaby project

2008 Rangers build workshop shed for ranger base

Annual Ranger camps every year since 2010

2013 Sandover Lily surveys and fencing at Anelyte Bore

2017 Rock rat survey at Arnka (Mt Leichardt)

2019 Night Parrot Festival Mulan WA

2019 Women Ranger exchange to Bulgul, Top End

2019 90th Anniversary and apology for Coniston Massacre at Yurrkuru soak

2003 Anmatyerr Picture Dictionary

2012 Songlines story recordings – ongoing. Arnka Storyline

2014 Anmatyerr Rangers get NT NRM Award for Outstanding Achievement

2018 Anmatyerr Kwaty committee meeting starts monitoring impacts of irrigation on water aquifer from Ti-Tree extraction at Adelaide Bore

2021 Anmatyerr Healthy Country Planning with TO's and Rangers all together

2007 Anmatyerr Rangers started with 7 men rangers

2012 Anmatyerr rangers attended the national ranger camp at Uluru

2015 Black-footed rock wallaby project at Aluem (Mt Ester) and Petyale (20 Mile)

2018 Fencing at Ampilatwatj for new land claim boundary

2021 Rangers find tracks of and capture Mala on camera trap.

2007 University science project to study Anjulkenh

2016 Anmatyerr Ranger Office opening and ceremony and dancing

2020 Angkay (Bilby) and Kwalp (Spectacled Hare Wallaby) research survey East Side

2007 Anmatyerr Kwaty committee starts

Anmatyerr people have lived strong, healthy lives looking after our Country for thousands of generations, since time immemorial. We followed strong laws and customs handed down to us by our ancestors from the **Altyerr-penh** (the creation time). These laws and customs established our skinship system that define our land ownership and our roles and responsibilities both to the land and to each other. Under these laws the relationship between **Mereh-artwey** (land and ceremony owners) and **Kwertengerl** (land and ceremony managers) governs how our land and culture is managed. All land, water and ceremony has designated **Mereh-artwey** and **Kwertengerl** responsible for its management and health.

We cared for our Country through our ceremonies, songs and land management practices handed down from **Altyerr-penh**. We burnt in the right seasons, gathered and hunted foods at the right time and places, and followed our traditional laws that kept our land, plants and animals healthy. We knew our land intimately, knowing where, when and how to find water, hunt, gather and prepare our foods and medicines. Healthy waters were critical to our survival. We had strong cultural laws, ceremonies and practices that ensured our water places stayed healthy. We lived rich strong cultural lives performing and sharing our art, ceremony, songs, dance and stories with our families and children.

After the arrival of the Stuart others soon followed, including miners, pastoralists and missionaries, staking claim to our land and lives. Through a combination of force and government laws and policies much of our land was handed over to these newcomers. This led to conflicts and massacres of our people, the worst of which was the Coniston Massacre at Yurrkuru soak in 1928 when at least 100 of our people were killed. The 90th Anniversary of this event was an important healing event for our people, coming together with the descendants of the perpetrators of the massacre to accept their apologies. However, in many places we were able to remain connected to our lands. Working as station hands and domestic help allowed us to continue to stay on some of our lands and visit our important sites and keep our knowledge and culture strong.

The arrival of these newcomers had dramatic impacts on the health of our Country. They brought with them large, strange animals that polluted our water places and damaged our land and sacred sites, and pest animals that preyed on our native animals. They also brought in new plants, which in some cases took over from our native plants. It also became more difficult to continue our traditional burning practices that had kept our land healthy. It became difficult to visit many of our sacred sites and to perform the ceremonies for keeping Country healthy.

In 1976 we began to get control of some of our lands through the Aboriginal Land Rights Act. These areas included Pawu Aboriginal Land Trust (formerly Mt. Barkly Pastoral Lease) in 1990, Ahakeye ALT (Ti Tree Station) in 1992, Yapirakinu ALT (Mt. Allan) in 1988, and Ngalurrtju ALT (Central Mount Wedge) in 1999. In more recent years we have also had our native title rights recognised for many areas. Now we have control of these areas, but much has changed on our lands. We have to deal with new threats to the health of our Country that were not present when our ancestors had control of our lands. Feral animals and cattle are polluting our water places, eating our bushfoods and eroding our land. Feral cats and foxes are eating our bush animals, weeds are spreading and choking our native plants and mining companies are wanting to dig up our land. We needed to find new ways to deal with these threats.

In 2006 we worked with Dr. Naomi Rae from Charles Darwin University to look at managing and looking after water in our region. This led to projects to monitor and protect our water places, and in 2007 we started our Anmatyerr Ranger group with 7 men rangers to undertake these projects. By 2009 we had secured ongoing wages and funding for our ranger program through the Working on Country program and by 2010 we had established our full ranger program with 5 men and 5 women rangers and a Traditional Owner Ranger Advisory Committee (TORAC) to guide and oversee the work we are doing. In 2016 the Anmatyerr Ranger Office was officially opened with ceremony and dancing.

The development of the Anmatyerr Ranger group has been important for us to keep our country and culture healthy. It has helped us to deal with the new threats in our country by providing our young people with jobs as rangers to learn new skills and ways of looking after country, to share and learn knowledge with other groups and for helping us visit and look after our culturally important places and keeping our traditional knowledge strong. In recognition for the outstanding work the Anmatyerr Rangers have done we won the Northern Territory Natural Resource Management Award for Outstanding Achievement in 2014.

Our rangers have fenced and cleaned many of our important water places and sacred sites, they have undertaken many activities to look after our plants and animals, and they have attended many conferences and meetings to share knowledge and learn new skills. Our rangers have also played an important role in helping keep our culture and traditional knowledge strong through supporting our families for culture camps and visits to important cultural places, as well as recording traditional knowledge with the elders. In 2012 the ranger began Songlines story recordings including for the Arnka Storyline. This is an ongoing project. At the time of writing in 2021 ranger Bevan Pepperill made an exciting discovery of Mala wallaby tracks and our rangers set up camera traps and recorded images to confirm this. Our rangers continue to do great work that is important to us and we are proud of them.

Draft Threat Rating Table

Mipera Values	Anmatyerr Mer (cultural sites)	Anmatyerr Mer (knowledge & culture)	Kwaty (water places)	Mar Atinyak (visiting country)	Mar Atinyak Mer (fish factor & medicines)	Protected plants & animals	Summary Threat Rating
Small	Red	Red	Red	Red	Red	Red	Red
Medium	Red	Red	Red	Red	Red	Red	Red
Large	Red	Red	Red	Red	Red	Red	Red
Very Large	Red	Red	Red	Red	Red	Red	Red
Extremely Large	Red	Red	Red	Red	Red	Red	Red

Note: The table contains various colored cells (red, yellow, green, blue) representing different threat levels and categories. Handwritten notes like 'KUEK WUEK' and 'NGELE' are visible in the cells.

GOAL - MINING

- sites are recorded
- TO's know what happens
- info
- Rangers

Mining

- Initial no-impact signage
- Regular sites not recorded
- Work with TOs to provide fence maps - similar plan
- Monitor during monitoring or surveys of mining activities

Feral animals

- Control on Feral animals
- Control with TOs to ensure TOs know to report back to TOs
- Foreign support activities - mining activities with landowners

Little

- Survey feral animals
- Fencing important places

Stations/pastoral issues

- Control on Feral animals
- Control with TOs to ensure TOs know to report back to TOs
- Foreign support activities - mining activities with landowners

As our Anmatyerr Ranger program has grown, so has the area we are looking after and the amount of work we need to do. In the past we were able to plan our work from day to day and week to week, but as our capacity and expectations have grown, we need a clear long-term plan to guide the ranger program. We need to ensure the rangers are doing the jobs Traditional Owners want them to do and can prioritise which of these are most important to do. For this reason, we have developed this 10-year Healthy Country Plan to guide our rangers to help us look after our Country and keep it healthy for our future generations.

Healthy Country Plans are developed by those who are responsible for looking after Country and implementing the plan. It was very important for us to bring many Anmatyerr people together for our planning process so that **Mereh-artwey** (land and ceremony owners) and **Kwertengerl** (land and ceremony managers) are setting the direction and guiding everything we do.





During 2021 we held two big community workshops at the Anmatyerr Ranger Base in Ti-Tree. The rangers set up a big camp and workshop area, brought everyone together and prepared meals. We all sat together to share our stories and build this plan.

Sometimes we worked in clan groups, sometimes in separate men's and women's groups and sometimes all together. We also did a trip to visit some areas of country and look at some of the values and threats. Our rangers took an important role in organizing workshops, leading group discussions, and reviewing the plan.





Who participated in the workshops:

Anmatyerr Women: Judith Ross, Susan Purvis, Beryl Pultara, Amy Pultara, Phyllis Ross, Jennifer Ross, Julie Purvis, Marjorie Pepperill, Hazel Pepperill, Mary Allen, Dulcie Frank, Matilda Glen, Mavis Penangke, Samantha Charles, Angela Shilling, Maxine Haines, Rebecca Strafford, Doreen Tilmouth, Mary Allen, Valda George, Peggy Dixon, Janie Cook, Noeline Pepperill, Bianca Martin, Nola Glen, Betty Glen, Dolores Campbell

Anmatyerr Men: Samuel Charles, Victor Glen, Clayton Glen, Johnny Jack, Anthony Pepperill, Mark Pepperill, Michael Allen, Roy Campbell, Ross Purvis, Peter Purvis, Kevin Abbott, Malcolm Ross, Henry Ross, Isaac Price, Peter Price, Charlie Glenn, Peter Andy, Justin Martin, Clancy Nelson, Joseph Nelson, Ryan Nelson, David McCormack, Walker Potter, Holden Haines, Bob Purvis, Michael Allen, Mark Cook, Clarrie Cook, Paul Glen, Richard Glen, Robin Purvis, Kim Brown

Anmatyerr Rangers: Nathaniel Dixon, Dan Pepperill, Bevan Pepperill, Maurice Campbell, Angela Purvis, Diandra Glenn, Sylvia Haines,

Other CLC staff: Josephine Grant, Samantha Kendal, Ben Kaethner, Carl O'Sullivan, Clayton Namatjirra

Facilitators: Terry Mahney, Emma Ignjic



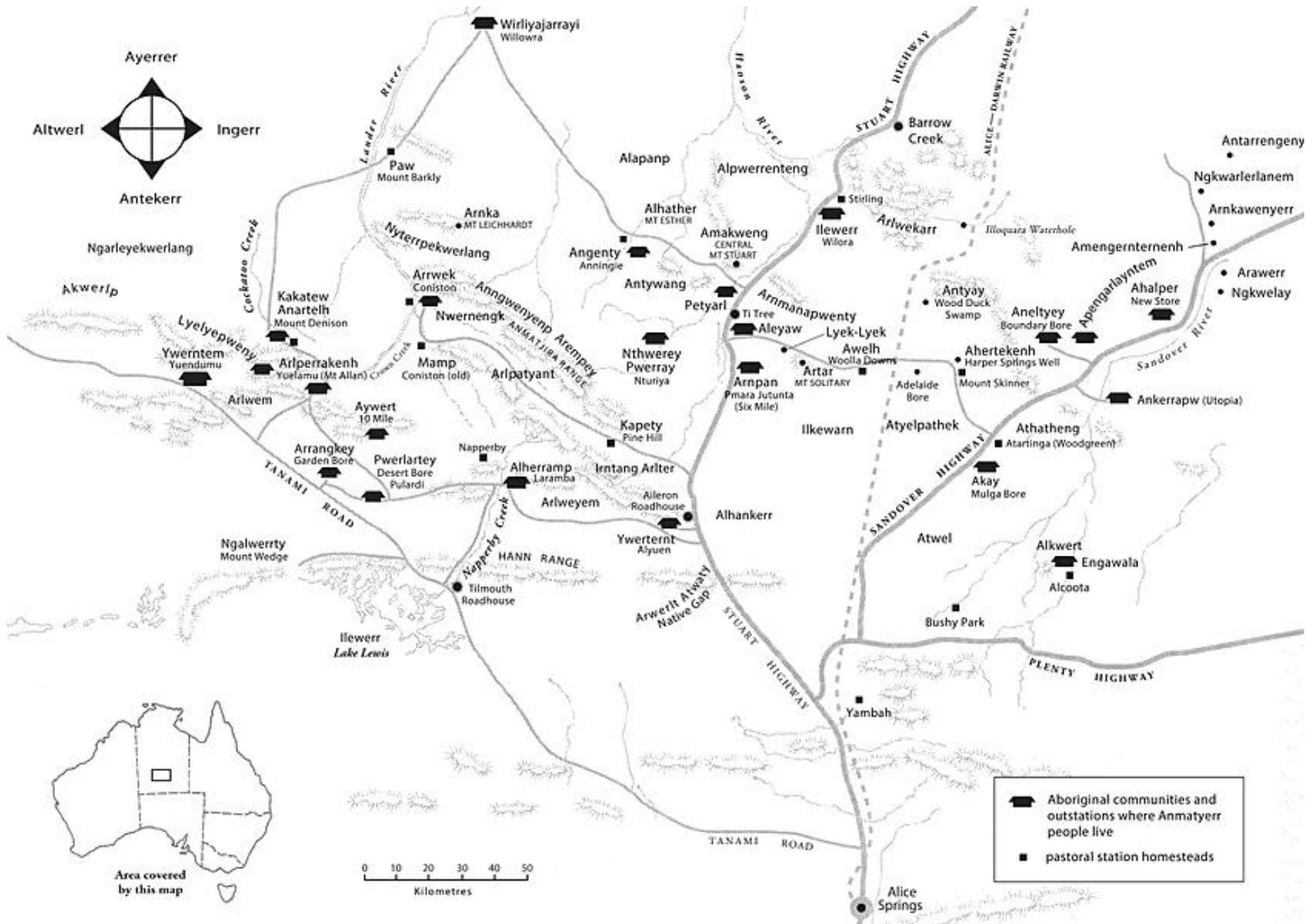


Scope – the area of our plan

The Anmatyerr Rangers core operating area has been over Ahakeye Aboriginal Land Trust (3547 km², formerly held as Ti Tree pastoral lease), working to help Traditional Owners keep country healthy in the Ti Tree Region. Over the past 10 years the rangers work has broadened to support more and more Anmatyerr families to access country, protect sacred sites, do burning and survey work and manage key threats.

Anmatyerr people decided the Healthy Country plan should be for all Anmatyerr Country. The traditional lands of the Anmatyerr people encompass nearly 30,000 km². It extends from Arwerlt Atwaty (Native Gap) in the south to Ilewerr (Wilora) and Wirlyajarrayi (Willowra) in the north. To the west it extends to Yuednemu and east to Engawala. It includes Antyay (Wood Duck Swamp) in the northeast and Lake Lewis in the southwest.

Today the control of Anmatyerr lands is under a variety of different land tenures with 33.4% of land held as Aboriginal freehold title (Ahakeye ALT, Yalpirakinu ALT and Ngalurrtju ALT). In recent years there have also been several Native Title determinations over pastoral properties which give native title holders the right to access country and to negotiate over developments however it gives them no management rights or the ability to refuse mining and other developments. There are also several communities and outstations where Anmatyerr people live.



Aboriginal communities and outstations where Anmatyerr people live
 pastoral station homesteads

Map of Anmatyerr Communities (Source: Green 2010: viii, courtesy Institute for Aboriginal Development Press)

Anmatyerr Healthy Country Altyerr-arem (Our Vision)

We, Anmatyerr people, have strong kinship systems and storylines connecting us all together. Our young people will know their skin names and will be learning traditional knowledge, language and ceremony from our old people - keeping our culture alive.

Our land will have plenty of healthy bush tucker and animals and our kids will be learning how to hunt, track and cook our bush foods. We will be walking and camping on Country and drinking from clean rockholes and soakages like our old people used to.

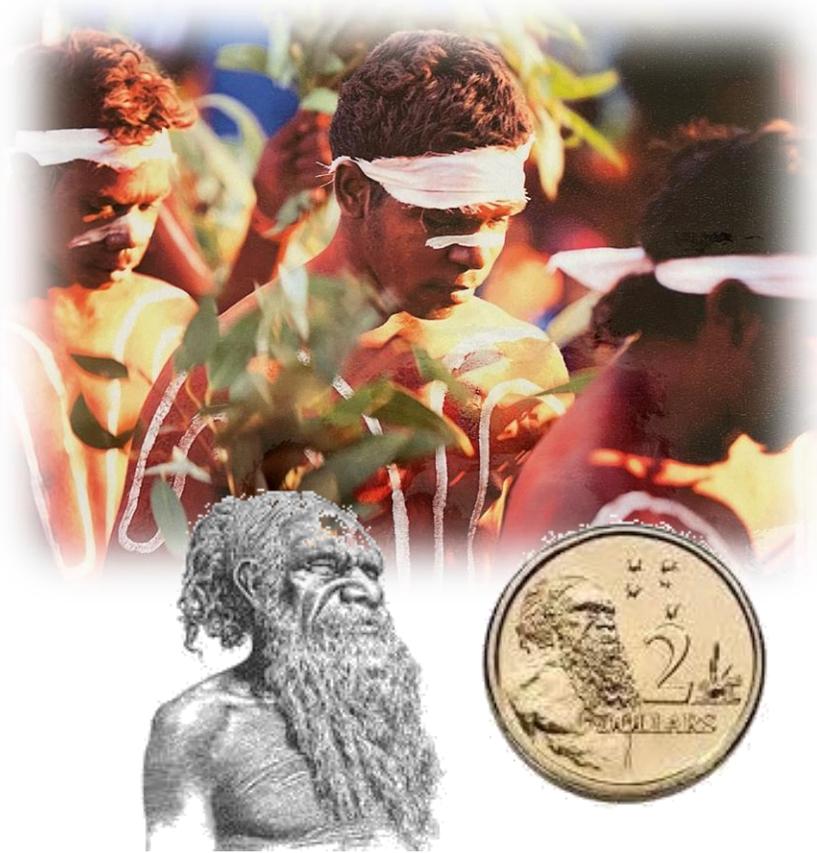
We will have control over access and use of our Country and pastoralists and others will be respecting our rights as the rightful Traditional Owners.

We are respected, our sacred sites are protected, our children are enjoying healthy lives on healthy Country, and we are running things our own way.



Our vision is the dream of how we want our Country to be in the future – for our children and our grandchildren. It is the first step in pointing the plan in the right direction of how we want things to be in the future. If our plan is our road map, then the vision is our destination of where we are wanting to get to.

Anmatyerr Altyerr-arem



The image on Australia's two dollar coin is of **Gwoya Tjungurrayi** who was an Anmatyerr man who survived the Coniston massacre. He was born in 1895 and his name **Gwoya**, comes from the Anmatyerr word for water, Kwaty. His last name, **Tjungurrayi**, is his skin name. Our vision comes from our ancestors who have fought to keep our country and culture strong and healthy.

Nurna Anmatyerr tyerry rrwem alterrke alhwa rrwem angkety angka arthen. Irrem ilengkerr ilernakenh pwert ilanth henh akwek moba wull aterl alheng akhenh ngyiken arreny arlka wull anem kalty inem atyetyart itilerram angkety arlka an anmanty areny ilanth-henh akwerni tyerry.

Ilanth henh harnh wull anyenem alkirrelth enha twer arnang arna mern an ahelhernob an ilanth-henh korrwer lahkin anem kalty irrem thakey wern lyweny mpaty an artyem ilanth henh arnang arna. Anwenth nura wull anem nthurte an unekel Mer korwihl an antywern hnak anyerwerr arnerr an angenty lahkin ilanth henh akwerni tyerry imparrijut.

Nurna will anyenem ndunrrem arpenh arperjalictha an ainerckick Kenh ilanth henh mer an thationany an arpenh arnem kerrenthy ilanth henh arratj wurnakey yunth arratj mer arty.

Nurna anem kerrenty, ilanth henh aniket anem algwathurrt an ilanth akwek anem ilkelhel twer iteth arrngel mer an anern arntarnt arem wonthen nungken thep

Tyeperr Impen – Our Six Important Values

In our planning workshops, we worked in family/clan groups and discussed all the important Values we need to look after for Country and culture to be healthy. If we look after all these things, then we should be able to achieve our Vision. We talked about many ideas and then came back together in the big group and grouped these together into six important Values – in Anmatyerr language we call these Tyeperr Impen. We gave all these values their Anmatyerr language names, and in the following pages we will provide more information and knowledge about them. The six Tyeperr Impen we need to look after for our Country and culture to be healthy and strong are:

1. Anmatyerr Mer Tywerreng

(traditional knowledge & culture)

This includes our language, story lines & dreamings, ceremony, song, dance, body painting, traditional burning, and bush skills. Our kinship connections, skin-names and teaching our young people their stories are also included.

2. Amek Amek (cultural sites)

This includes our sacred sites, traditional quarries and trading sites. It also includes engravings, rock art and artefacts such as stone axes.

3. Kwaty athernem (water places)

This includes all the water places including rockholes, soakages, springs, creeks, underground water and wells.

4. Mer Akwetyek (visiting Country)

This means to 'look around Country' and includes access and opportunities for families to visit, camp, work and live on Country. It also means being respected as the rightful Traditional Owners.

5. Mern an Ker (bush tucker, animals & medicines)

This includes the many bush plants and animals and the right ways to track, hunt cook and share them. It also includes our bush medicines and our knowledge of these.

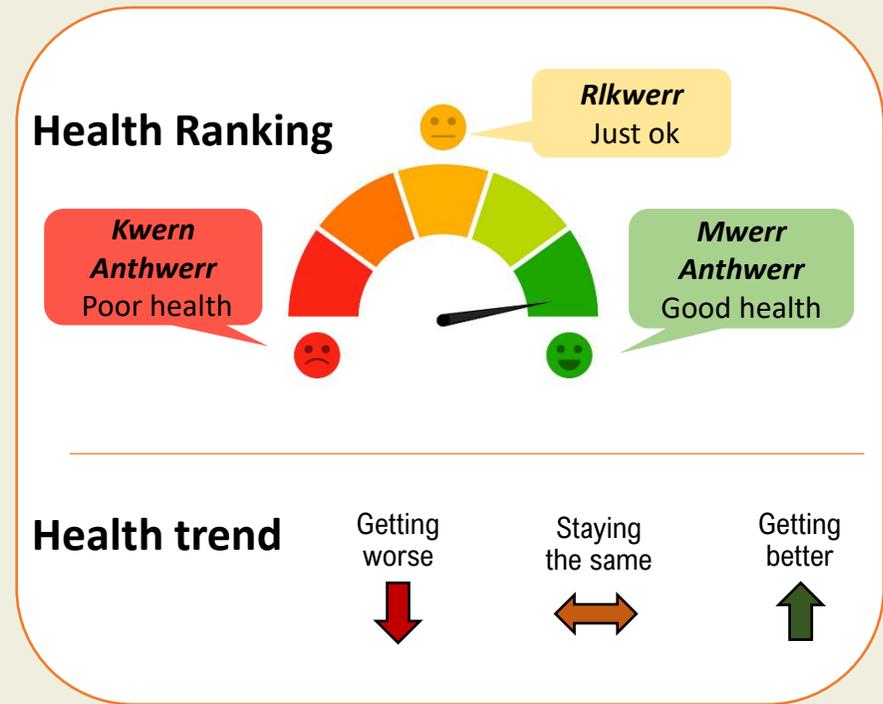
6. Protected Plants & Animals

This includes many rare and threatened plants and animals that the rangers work to protect such as anka (bilby), arrwa (black-footed rock wallabies), night parrots, rock rat, kwamin (small mouse), anjulkehn (giant sweet potato), Christmas tree mulga and Lherepwerl lily (Sandover lily).

Tyeperr Impen Health Checks

We looked at each of our important values and we asked a series of questions about them:

- What are the things that tell us if they are healthy (**Health Attributes**)?
- What can we check or measure to see if they are getting better or worse (**Health Indicators**)?
 - What would good health look like? 😊
 - What would just ok look like? 😐
 - What would poor health look like? 😞
- **Healthy ranking:** How healthy are they now?
- **Health trend:** Are they getting healthier or worse?
- **Goals:** We then asked how we want our important values to be in 10 years time?



Summary health table for our important values		
Tyeperr Impen	Current Ranking	Trend
Anmatyerr Mer Tywerreng (traditional knowledge & culture)	Mwerr Anthwerr	↓
Amek Amek (cultural sites)	Kwern Anthwerr	ALT ↑ Stations ↔
Kwaty athernem (water places)	Rlkwerr	↓
Mer Akwetyek (visiting Country)	Rlkwerr	↑
Mern an Ker (bush tucker, animals and medicines)	Rlkwerr	↓
Protected Plants and Animals	Kwern Anthwerr	↓

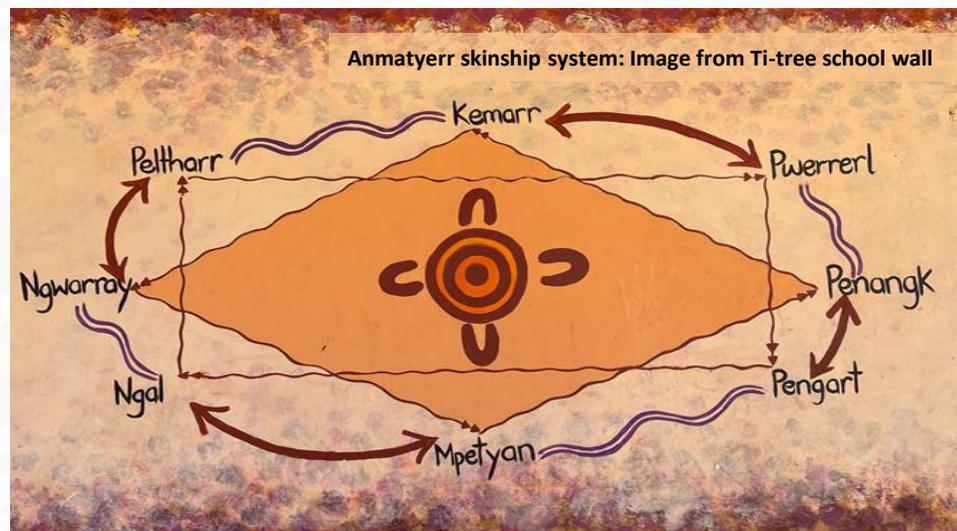
Tyeperr Impen 1: Anmatyerr Mer Tywerreng (traditional knowledge & culture)

Our Anmatyerr **Mer Tywerreng** has been handed down to us by our ancestors from the **Altyerr-penh** (the creation time). This includes our laws and kinship system that defines our land ownership and our roles and responsibilities both to the land and to each other. It is important that our ranger program is governed by Anmatyerr customary systems of governance with **Arrengey** sitting over everything and **Mereh-artwey** (land and ceremony owners) and **Kwertengwerl** (land and ceremony managers) guiding everything we do. The rangers are supported by our Traditional Owner Ranger Advisory Committee (TORAC), and we also need to make sure that all the right people for each area of land and water are consulted and involved so everyone works the right way following kinship laws to keep things in balance.

It is important that we keep telling the stories, so old people are passing on the knowledge to the younger generations. Our children need to know their skin names, so we have strong kinship connections, and we need to keep performing and teaching language, ceremonies, song, dancing and body painting.

**“Kinship tells us who owns and manages Country.
Mereh-artwey and Kwertengwerl sits over
everything.” - Malcolm Ross**

We have ranked our **Anmatyerr Mer Tywerreng** as **Mwerr Anthwerr** (good) because we have strong culture, language and law and our senior knowledge holders continue to hold ceremonies and pass on our knowledge. However, we are worried that our future generations have too many distractions such as social media, alcohol & drugs and town centres, and some young ones are not learning traditional knowledge and culture. It is important that our ranger program supports Anmatyerr cultural programs so that young ones can learn language and cultural practices. We also want to see our future generations strong in two cultures – learning both ways at school with a strong culture program and getting good education and training so they can run things their own way.



Mwerr
Anthwerr
Good ☺



GOAL: In 10 years our proper laws and kinship will be recognised, respected and followed. Our knowledge and language will be recorded and kept strong by young listening to old people and visiting Country, performing ceremony and sharing knowledge together.



“Telling the stories – old people passing on the stories to the young ones”

“Painting our bodies link people to their Country and connects them to the songlines – shows they are TO’s for the Country” - David McCormack

HEALTH TABLE

Attribute	Summary of health indicators	2021 Health
Young people know their ceremony, language, Country & skin names	<ul style="list-style-type: none"> • Number of kids going on culture camps and Country visits • Amount of cultural material recorded, stored and accessible 	Ok., Not many kids coming on Country visits and only some cultural material available with more progress needed.
Ceremonies are being performed & cultural places visited	<ul style="list-style-type: none"> • Senior TOs are happy that all ceremonies are being performed • Proper laws are being followed and only the right people visit cultural sites & Country. 	Good: Most senior TOs are happy that all ceremony is being performed, and most young people are learning the laws and story lines

Tyeperr Impen 2: Amek-amek (cultural sites)

When we talk about our **Amek-amek** Value, this includes our sacred sites, burial sites, traditional quarries and trading sites. It also includes our sacred objects like engravings, rock art and artefacts such as stone axes.

Our sacred sites are very powerful places and hold deep spiritual significance for us, connecting us to our ancestors, our Country and our kin. They often mark our creation stories and are linked to storylines and the creation being's travels across Country, connecting us to people from far away places.

“Dingos have important storyline linking us with people all the way to Mornington Island... Travelling long way like in old times meeting with other peoples and getting different bush tuckers. Connecting more to other places”

As custodians we have responsibilities to protect and maintain our sacred sites through visiting the sites with the right people, holding ceremony and singing the songs. If the sites are damaged or the laws are not followed it can be very dangerous.

“If our sacred sites are damaged our animals go away – there's no kangaroo in our area”

“If the sacred sites are damaged some of the song lines will be lost. Some of the ancestors come with anger for the TOs, asking ‘why can't you stop it'. Make the TOs sick” – Malcolm Ross

We are worried about our **Amek-amek** and have ranked this Value as poor because they are being damaged by feral animals, cattle and weeds. We have also seen mining and roadworks destroy some of our sites and the wrong people visiting is dangerous. Many of our sites are on pastoral stations and we don't have access to regularly visit them – we don't know what is happening to them. Where we have gained land rights on Aboriginal Land Trust areas, we are able to visit our sites and maintain our responsibilities to protect them so they are getting better.

“We need our sacred sites clean and protected from damage, like they were before feral animals ... We want to keep the knowledge of our storylines and totems strong and ceremonies being performed to help bring them back and keep them healthy.” - Bevan Pepperill

Many of our **Amek amek** have been recorded and we still have more work to do with CLC and AAPA to register more priority sites as this can help protect them. Some of the sites, particularly our Kwaty places, are being destroyed by feral animals and cattle and we need our rangers to help manage them with actions like putting up signage and fencing.

Kwern
Anthwerr
Poor ☹️

ALT ↑
Stations ↔

GOAL: In 10 years our sacred sites will be protected from disturbance, we will be fully aware of all activity affecting them and all activity is occurring with the permission of **Mereh-artwey** and **Kwertengerl**.



Attribute	Summary of health indicators	2021 Health
Sacred sites are protected	<ul style="list-style-type: none"> Amount of disturbance by animals and people 	Poor: less than half our sacred sites are fenced and/or protected
Sacred rockholes and Kwaty athernem are healthy	<ul style="list-style-type: none"> Water quality of sacred rockholes and kwaty places 	OK: No chemicals and water safe to drink from all our sacred kwaty places. Some places made dirty by feral animals and cattle in dry times
We know what is going on with miners and station owners & they are not damaging our amek amek	<ul style="list-style-type: none"> How well TO's are consulted and asked for permission by mining companies and pastoral stations Amount of activity happening that we don't know about 	Ok: We are only sometimes asked for permission and there is a lot of mining/pastoral activity we don't know about.



“They connect us to Country – to the plants and animals and to our neighbors. Our storylines connect us to everything – it doesn't stop where Anmatyerr lands end – it passes on to the next tribal group and follows all the way to the sea. Connects us all.” - Malcolm Ross

Tyeperr Impen 3: Kwaty athernem (water places)

“Kwaty is life. We can’t live without it – plants and animals can’t live without it.”

When we talk about **kwaty athernem** this means all the water places including rock holes, soakages, creeks, springs, swamps, wells and underground water. We want the water places protected so we have clean, healthy water that we can drink like our old people used to do.

Kwaty is sacred. Our **kwaty athernem** are usually important cultural sites and are often important meeting places and borders with neighboring groups. Anmatyerr law and skinship tells us who is responsible for managing **kwaty athernem** and ensuring the right ways for managing water are followed. Our people have maps of **kwaty athernem** in our heads, in our stories. One of our most powerful storylines is the **Kwaty** Dreaming, and senior Anmatyerr men hold strong sacred and secret knowledge about the sites, songs, dance and paintings. The powerful Rain Dreaming ceremony keeps Country healthy with rains at the right times for plenty of animals and bushfoods.

“If you don’t know your Country and the soakages you can’t survive”

Our desert Country is the toughest place to survive – but we know how to find water and survive and thrive here. Not only is water important for drinking, at water places you also find plant and animal bush foods and trees for shade. In the early days, the explorers and Afghans relied on us to show them the water places. At times they tortured and exploited our people to help find water. They wouldn’t have survived without us – but we were not recognized for our strong cultural knowledge.

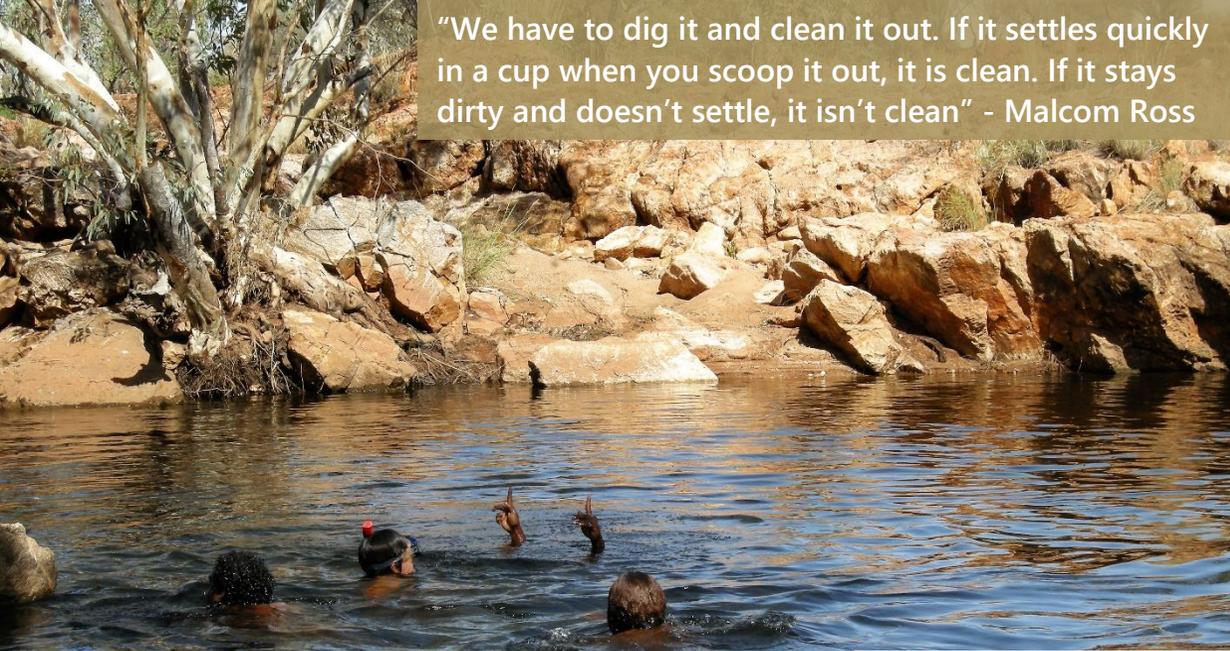
Our knowledge of kwaty is still strong today, but it is still invisible to other people. Our rights in water are not properly respected and recognised by Australian law and policy. We worry that with climate change, there will be more droughts and longer droughts, and more heatwaves. There will be less and less water and others are using it up for agriculture and mining, and cattle and feral animals are mucking it up. Water will be more important than ever, and we need strong water rights so we can look after our important cultural resource and keep our people, culture and Country healthy.

Rikwerr
OK 😊



GOAL: In 10 years our important **Kwaty athernem** will be clean with drinkable water and plenty of birds and healthy bushfoods surrounding them in the right seasons.

“We have to dig it and clean it out. If it settles quickly in a cup when you scoop it out, it is clean. If it stays dirty and doesn’t settle, it isn’t clean” - Malcom Ross



“Storylines follow our kwaty athernem. No stories – no kwaty. That is the circle of life” – Bevan Pepperill

“Birds and animals show us kwaty – butterfly too” - Dolores Campbell

“Walking on Country, camping, hunting and drinking water from clean rockholes and soakage, then drinking from the next one... we need to clean them too”



HEALTH TABLE

Attribute	Summary of health indicators	2021 Health
Quality of the water	<ul style="list-style-type: none"> • Smells clean or dirty • Water settles quickly when you collect it in a cup from the creek • Amount of dead animals • Amount of leaf and mud • Water testing 	Ok: some clean – some dirty, creek water settles quickly in a cup, dead animals in some places.
Healthy plants around kwaty athernem	<ul style="list-style-type: none"> • Amount of bush berries after rains • Berries plump & juicy • Amount of green trees & plants 	Ok: berries are there but a little bit dry and hard to find.
Plenty of birds & animals	<ul style="list-style-type: none"> • Number of zebra finches • Amount of butterflies 	Good: plenty of zebra finches

Tyeperr Impen 4: Mer Akwetyek (visiting Country)

Mer Akwetyek means 'Country look around'. We need to go back and visit Country, check on sites, do burning and hunt and collect bushfoods. Anmatyerr people need to be on our Country to care for it and pass on our knowledge and traditions. We want our Country to be healthy, so we have clean water to drink and swim in, and plenty of bushfoods to eat and enjoy.

It is important that families have opportunities to visit, camp and live on Country. We enjoy doing things together and feel connected by our shared experiences. Camping on Country gives us the opportunity to share stories, teach and learn culture and empower our children.

"Camping under the stars, cooking food and sharing knowledge and stories...peace and quiet – less troubles." – Maxine Haines

In today's world, people's lives are often centered around communities and many of our families have low incomes. People are often living far away from their country and some people have health issues, especially for old people. It is challenging to visit Country if you can't afford a motor car, and the road conditions are often so bad that vehicles get damaged and are too expensive to maintain. There needs to be more support for people to access Country, and we want opportunities to have good independent living on homelands. This means maintaining the access roads to our homelands and camping places, better service delivery to outstations, and more opportunities to work on Country and have good livelihoods.

"When kids grow up they can go back to their homelands and run their own things" Sylvia Haines

This Value also means being respected as the rightful Traditional Owners. Now there are more native title claims we can visit more Country with families. However, a lot of our lands are still under pastoral lease and while we have good relationships with some, others are still difficult, and we must deal with locked gates and trespass signs that make it hard to visit Country. It is important to build healthy relationships with pastoralists, so they respect our rights to access, visit and use our Country.

"We want all pastoralists to be respecting our rights to Country with full access to Country." – Dan Pepperill

If we can't visit Country, we worry what might be happening and we can't protect our sacred sites. Ranger jobs are important because it provides an opportunity for people to work on Country and to be the eyes and ears, checking on Country and reporting back to Traditional Owners. It is also important that the rangers take **Mereh-artwey** and **Kwertengerl** and work alongside them when they are working on Country. The rangers also have an important role to support cultural programs so young people can visit Country with elders and learn our **Anmatyerr Mer Tywerreng**.

Rikwerr
OK 😊



GOAL: In 10 years we will have improved access to all our Country and our families have plenty of opportunities to visit, live, work and enjoy healthy Country with abundant bushfoods and clean water.

“Visiting Country is important for keeping our knowledge alive – before everyone knows but now only a few know because not enough visits. That’s why this ranger job is so important – keeping our connections to Country alive.” – Everybody



HEALTH TABLE

Attribute	Summary of health indicators	2021 Health
Anmatyerr families visiting Country	<ul style="list-style-type: none"> Number of TO family groups visiting and living on Country Amount of ranger trips held with TOs Number of on-Country school activities/culture camps supported by rangers and others 	Ok: All school students have opportunity to visit Country every year but only some families visiting.
TO’s have good access rights & conditions	<ul style="list-style-type: none"> Number of pastoral stations with locked gates and trespass signs Road condition to main homelands and camping places Number of vehicles available Ranger jobs and equipment 	Ok: Only some roads in good condition, some stations support access, some have a bad attitude.
Plenty of tucker & clean water on Country	<ul style="list-style-type: none"> TOs happy with condition of Country 	Ok: some places healthy & some places water holes are drying up & animals dying



Tyeperr Impen 5: Mern an Ker (bush tucker, animals & medicines)

We have plenty of bush tucker on our Country – plant foods like berries, seeds, fruits and yams, and animal foods. We hunt large animals like kangaroo and goanna, and we also collect small animals such as the honey ant, witchetty grubs and frogs. Our bush tucker is the healthiest food for us to eat and it also makes us healthy and happy to be out on Country with our families hunting and gathering.

“Make you happy – good mental health and make your heart strong”

We have strong knowledge for bush tucker that is passed to us from our old people and there are rules to follow. It is important to keep teaching the young ones so they know how to track, hunt and cook animal foods in the right way. They also need to learn the rules for preparing and sharing foods. We need to know our Country and the seasons to be able to read the signs and know when different bush foods are ready to harvest. Flowers on trees tell us the season for what is fat and when we should hunt. We have strong knowledge about **arnang rlkert-kehn** (bush medicines). They are usually traditionally collected, prepared and used by **arrwekety** (women).

“Indjulum (Acacia sp.) Boil it with all the leaves on then put into bottle or cup and it becomes a tea. Good for kidneys, diabetes – if someone is really sick it heals them” – Susan and Julie Purvis

Fire management is very important for bush tucker, and we want to do more of our traditional burning to keep Country healthy and to pass the knowledge of how and when to burn to our young people. Fire and rain are connected, and our burning ceremonies bring on rain and makes our Mern an Ker healthy.

“Right people burning the right way make healthy Country for animals and bush tucker”

While we still have plenty of bush tucker and medicines, there is not as much as there used to be and some important animals like kangaroo are very hard to find. We worry about climate change and what it will do to the seasons.

“Before, bush tucker was everywhere. We got it first from the trees. Some kids don’t know what it looks like... can’t find kangaroo anywhere anymore”

Ahakey Bush plums
Aherr Kangaroo
Alangkw Bush banana
Alheramp Frog
Anakety Bush tomato
Anek Bush potato
Angerak Bush bean
Anterrng Seeds
Anyematy Witchetty grub
Areng Euro or wallaroo
Arlatyey Bush yam
Arlewatyerr Goanna
Arrant Native tomato
Artew Bush turkey
Atetherr Budgerigar
Gkwernelyerr bush currant
Inarleng Echidna
Katyerr Bush sultana
Kwep water holding frog
Alheramp Frogs
Ngkwerlp Bush tobacco
Pety or Irrpenng Fish
Rltwamp sugar bag
Tywenp Perentie
Yerramp Honey ant
Yerrakwerr Bush onion

Rlkwerr
OK 😊



GOAL: In 10 years we will be enjoying plenty of bush foods with our plants flowering and fruiting in the right seasons and lots of fat kangaroos and goannas.



“If there is no grubs there is no goanna. If there is no hairy caterpillar and little white butterfly, the goanna has no fat. If the goanna is feeling weak and skinny, he will go and look for hairy caterpillar and little white butterfly to make himself fat.” - Susan Purvis

HEALTH TABLE

Attribute	Summary of health indicators	2021 Health
Healthy bush tucker plants	<ul style="list-style-type: none"> Plenty of berries and fruit You see lots of birds and animals around eating berries 	Ok: Don't see as many as there used to be.
Healthy bush medicines	<ul style="list-style-type: none"> Medicine plants flowering in the right season People have knowledge about bush medicines 	Ok: Still plenty of medicines but some not flowering in the right season and dry leaves falling.
Healthy meat foods	<ul style="list-style-type: none"> Plenty of kangaroo Kangaroo fat and healthy Plenty of fat goanna 	Fair/Poor: Only see 1 or 2 kangaroos when we go bush & goannas are skinny
Good burning	<ul style="list-style-type: none"> Small patchy fires in the right seasons 	Fair/Poor: Many areas unburnt and too many large fires



Tyeperr Impen 6: Protected Plants & Animals

Plants and animals are part of our storylines and, like us, they belong to our Country in the past, present and future. When we are children, we learn which animals are our totems – our identity. It's who we are, and we need to look after them.

“We can't eat our totems. Perentie is my totem, but I can't eat him. Like eating yourself.”- Malcolm Ross

Some of the plants and animals that belong to our Country are disappearing, so they are in poor health and declining. This includes many rare and threatened plants and animals that the rangers work to protect for the benefit of the whole world, such as:

- **angkay** (bilby)
- **arrwa** (black-footed rock wallaby)
- **kwalp** (spectacled hair wallaby)
- **rtway** (mala wallaby)
- **kwamin** (small mouse)
- **anjulkeh**n (giant sweet potato)
- Christmas tree mulga
- **Lherepwerl** lily (Sandover lily)

We worry that they might be disappearing because Traditional Owners have passed away or have forgotten their stories or are not performing the ceremonies. We also know that since colonisation there have been more and more threats like feral animals, weeds, mining, wildfires and climate change, so it is important that we work to protect our important plants and animals.

Our rangers have been doing many threatened species surveys and monitoring activities to look after our plants and animals including **anjulkeh**n research (a rare bush yam), Sandover lily surveys and fencing at Boundary Bore, the black-footed rock wallaby project at Mt Ester and 20 Mile, rock rat surveys at Mt Leichardt, **angkay** (Bilby) and **kwalp** (Spectacled Hare Wallaby) research survey East Side. We have also attended forums with others to try and find ways to protect the night parrot.

We will continue to collaborate with others to undertake this important survey and monitoring work. We also need to make sure the right people are on Country, holding the right ceremonies and sharing our rich cultural and ecological knowledge and practices with our future generations.

“We want our young people to know about all the plants and animals and what is really from this Country.” – Malcolm Ross

Kwern
Anthwerr
Poor ☹️



GOAL: In 10 years all our rare and special protected plants and animals will be present and protected on our Country.



Lherepwerl (Sandover lily) surveys at Boundary Bore



Rtway (Mala)



HEALTH TABLE

Attribute	Summary of health indicators	2021 Health
Important plants are present on country	<ul style="list-style-type: none"> Number and area of Sandover lilies at Boundary Bore Number and area of anjulkehn Increased access and good burning for anjulkehn 	<p>Ok:</p> <ul style="list-style-type: none"> Some lilies present at Boundary Bore. Need to check anjulkeh health.
Threatened animals are present on country	<ul style="list-style-type: none"> Number of areas with active bilby burrows Number of areas with black footed rock wallabies present Number of survey activities being undertaken by rangers. 	<p>Poor: We don't see evidence of some of these animals anymore</p>

Tjeperr Impen /Values Anety-ilem/Threats	Amek-amek (cultural sites)	Anmatyerr Mer Tywerreng (knowledge & culture)	Kwaty athernem (water places)	Mer Akwetyek (visiting Country)	Mern an Ker (bush tucker & medicines)	Protected plants & animals	Summary Threat Rating
1. Mining	anety anthwerr		anety anthwerr	angerr rkwerr		anety anthwerr	anety anthwerr
2. Feral animals	anety anthwerr		anety anthwerr	akwek anthwerr	akwek awer	anety anthwerr	anety anthwerr
3. Cattle	anety anthwerr		anety anthwerr	akwek awer	anety anthwerr	angerr rkwerr	anety anthwerr
4. Stations/pastoral Issues	anety anthwerr	akwek awer	angerr rkwerr	anety anthwerr		akwek awer	anety anthwerr
5. Climate change			anety anthwerr	anety anthwerr	anety anthwerr	anety anthwerr	anety anthwerr
6. Bad wildfire	angerr rkwerr			angerr rkwerr	angerr rkwerr	anety anthwerr	anety anthwerr
7. Weeds	anety anthwerr		angerr rkwerr		angerr rkwerr	angerr rkwerr	anety anthwerr
8. Social issues (social media, drinking, gambling, etc.)		anety anthwerr	angerr rkwerr	akwek awer			angerr rkwerr
9. Erosion	angerr rkwerr		angerr rkwerr	angerr rkwerr			angerr rkwerr
10. People doing wrong thing (vandalism, trespass & rubbish)	angerr rkwerr		angerr rkwerr			akwek awer	angerr rkwerr
11. Lack of access to Country	akwek awer	angerr rkwerr		akwek awer		angerr rkwerr	angerr rkwerr
12. Young ones not learning	angerr rkwerr	akwek awer		angerr rkwerr	akwek awer		angerr rkwerr

Threat 1. Mining

THREAT RANK

Anety anthwerr

Very high

THREAT GOALS:

1. Rangers are working with TO's to support them to be informed and have a strong voice about mining activities.
2. Mining impacts are being monitored, all our cultural sites and significant plants and animals are recorded and protected.

Mining is our highest threat to healthy Country as it has the potential to destroy our important **Amek-amek** (cultural sites) and **Kwaty athernem** (water places). Our sites are all connected to our storylines, so the destruction of even one sacred site would be devastating. Water is life, and mining can pollute our **Kwaty athernem** and draw-down on our precious water resources. This will destroy important habitat for our plants, animals and bushtucker. Mining can also cause carbon emissions adding to climate change.

The extent to which mining impacts on Country and culture, depends on the type of mine, the size of the mine and the actions of individual mining companies. We are really worried about the highly destructive fracking methods for accessing oil and gas reserves and the impacts it could have on our groundwater.

Mereh-artwey and **Kwertengerl** are worried that they are not being given enough information on all aspects of mining to be able to make an informed decision, and they are not always informed about what mining activity is happening.

“I’ll tell you another story, when I bin listen from the old people. These are the owners – TOs. They bin look around the Country. The mining mob go around the Country and they put a drill on it. The TOs don’t know. They damaging sacred sites. It’s happening, I’ve seen a lot of Country with holes in it” – Mark Pepperill



Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

2. Expand the Ranger area of operations and consultations to include all Anmatyerr areas and make sure they are adequately resourced.
3. Ensure there is continual two-way communication to keep TOs informed about the health and threats to Country, with rangers reporting any issues, interpreting information (including effects of water extraction) and making sure TO knowledge and concerns are listened to and acted on.
5. Map vulnerable cultural sites and important **kwaty athernem** that need protecting from mining and develop a sites management plan that prioritises fencing and management actions.
13. Rangers will monitor and report on impacts of mining and developments to Country and seek fee-for-service opportunities for these services.
14. Rangers to continue to be the eyes and ears on the ground by undertaking regular patrols and reporting issues of concern.
15. Work with CLC and AAPA to identify, register and protect priority cultural sites not previously recorded or registered.
16. Rangers to work with Traditional Owners to identify signage needs and install signs at priority cultural sites and public access locations.

Threat 2. Feral Animals & Cattle

THREAT RANK
Anety anthwerr

THREAT GOAL: We will reduce feral animal damage to all our priority important places, so we have clean water, healthy bush tucker and our cultural sites, special plants and animals are protected.

Introduced animals such as cattle, camels, donkeys and horses are a major threat to our Country - they dirty up our **kwaty athernem**, eat and trample bush tucker, cause erosion and compact the soil so plants cannot grow. Native animals struggle to compete for the water and bush foods. We also find these dead animals in our **kwaty athernem** and they foul up the water so we can't drink it. They make living on Country difficult as they damage outstation infrastructure.

We need to fence off important and sensitive areas to protect them from the impact of feral animals where they are causing problems, and work with stations to create alternate water sources for cattle. In some places we may need to find ways to remove feral animals when they are causing a lot of damage. Camels are a huge problem on parts of our Country and they are very hard to fence out, so we will work with partners to look for solutions to feral camel management.

Along with these large herbivores, we also have a feral cat problem. Cats are very good hunters and kill many small native animals making them a major threat to our protected animals.



Ranger Dan Pepperill removing cattle carcasses from kwaty athernem at Mt. Nangu

Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

2. Expand the Ranger area of operations and consultations to include all Anmatyerr areas and make sure they are adequately resourced.
3. Ensure there is continual two-way communication to keep TOs informed about the health and threats to Country, with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
5. Map vulnerable cultural sites and important **kwaty athernem** that need protecting from mining and develop a sites management plan that prioritises fencing and management actions.
6. Conduct feral animal surveys and develop a feral animal management plan in consultation with TOs, neighbours, experts and other stakeholders.
11. Continue to develop rangers capacity to undertake monitoring, research and communications for important plants and animals and identify management needs.

Threat 3. Stations/ Pastoral Issues

THREAT RANK
Anety anthwerr

THREAT GOAL: In 10 years, Traditional Owners rights of access and ownership are recognised and respected and we are working with pastoralists to improve access to our cultural sites and **kwaty athernem** and they are protected.

With colonisation, much of our land was handed over to newcomers through a combination of force and government laws and policies. Now, with Aboriginal Land Rights and Native Title we have regained access to, and control of, some of our traditional lands but many other areas are still under pastoral lease with 'locked gates'. We want all pastoralists to be respecting our rights to access, visit and manage our Country.

The key threats we are managing, such as wildfire, feral animals and weeds, don't respect boundaries or stop at fences. We are also worried about our sacred sites when stations are bulldozing and grading without permission. We need to be able to work in partnership with pastoralists to manage our Country on stations and look for ways to ensure our sacred sites and **kwaty athernem** are protected.



Maxine Haines, the old laundry, Ahakeye ALT (formerly known as Ti-tree station) where she was born

Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

2. Expand the Ranger area of operations and consultations to include all Anmatyerr areas and make sure they are adequately resourced.
3. Ensure there is continual two-way communication to keep TOs informed about the health and threats to Country, with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
4. Rangers and CLC to continue to play a key communication role in liaising with pastoral neighbours, government agencies and other stakeholders to ensure TOs are informed, and their concerns and aspirations are strongly represented.
5. Map vulnerable cultural sites and important **kwaty athernem** that need protecting on Stations and develop a sites management plan that prioritises fencing and management actions.
11. Support Rangers to have the necessary training and equipment to help maintain roads and infrastructure and reduce erosion to ensure families can regularly and safely access their Country.
14. Rangers to continue to be the eyes and ears on the ground by undertaking regular patrols and reporting issues of concern.
18. CLC and Rangers to support TOs and families to access all Pastoral leases and other non-Aboriginal Land Trust land including those who are locking the gate.

Threat 4. Climate Change

THREAT RANK
Anety anthwerr

THREAT GOAL: We will be working together the right cultural way to understand the impacts of climate change by monitoring changes and we will have projects to reduce the impacts of climate change.

“Kangaroo, sometimes we see them but they are hard to find....must be that climate change”

We have detailed seasonal knowledge about all the plants and animals within our Country and this tells us when bush foods are ready to harvest. Already we are seeing that the seasons are getting messed up, plants are flowering at different times, some bush foods are not ready when they used to be, and water holes are drying up. Some animals that used to be plentiful are now getting scarce. We are worried about the health of our sacred trees. It is important for us to keep recording our seasonal knowledge and this will help us to monitor and adapt to climate change.

The climate is changing - it is getting hotter and drier. Scientists say along with rising temperatures and changed rain patterns, climate change is going to increase the strength and amount of weather events such as droughts, heatwaves and floods. Buffel grass will push our more native plants and cause more wildfires. This is going to make it harder to live on and visit Country, so we need to think about solutions for our living conditions like suitable housing, renewable energy, saving water and planting trees and gardens.



Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

3. Ensure there is continual two-way communication to keep TOs informed about the health and threats to Country, with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
5. Map vulnerable cultural sites and important **kwaty athernem** that need protecting from climate change and develop a sites management plan that prioritises fencing and management actions.
9. Support TOs to maintain good traditional burning practices to keep Country and fire knowledge healthy.
10. Investigate options for doing carbon abatement projects.
12. Continue to develop rangers' capacity to undertake monitoring, research and communications for important plants and animals and identify management needs.
13. Rangers will monitor and report on impacts of climate change to Country and seek fee-for-service opportunities for these services.
20. Support knowledge and language projects which keep Anmatyerr culture strong.

Threat 5. Bad Wildfire

THREAT RANK
Anety anthwerr

THREAT GOAL: In 10 years, we have a strong cultural burning program with TO's on Country so that we are protecting our cultural sites, bush tucker, kwaty athernem and community infrastructure.

We have used fire for generations to rejuvenate and cleanse country, encourage bushfoods to grow, provide fresh growth for animals to eat and for hunting. When we do good traditional burning, fires are small, patchy and low heat.

However, when fire is not managed properly grassy fuel can build up and people or lightning can cause hot wildfires. They burn huge areas of our Country and are very hard to control. These large hot fires can kill trees, plants, and animals. Or they may stop plants flowering and fruiting properly, and the birds and sugar bag will suffer. Nesting hollows and logs for birds, small mammals, goannas, snakes and lizards are burned up too, leaving them vulnerable to predators such as feral cats. These large hot fires can also burn up much of their food.

Our rangers help us to access country to continue our important cultural burns and also putting in fire breaks to protect from large hot fires.



Maurice and Bevan Pepperill doing back burning along track.

Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

2. Expand the Ranger area of operations and consultations to include all Anmatyerr areas and make sure they are adequately resourced.
8. Continue and expand our fire management program with increased planning, skills and resources.
9. Support TO's to maintain good traditional burning practices to keep Country and fire knowledge healthy.
10. Investigate options for doing carbon abatement projects.
11. Support Rangers to have the necessary training and equipment to help maintain fire breaks, roads and infrastructure and reduce erosion for families to visit their country.
16. Rangers to work with Traditional Owners to identify signage needs and install signs at priority cultural sites and public access locations.

Threat 6. Weeds

THREAT RANK
Anety anthwerr

THREAT GOAL: In 10 years, we will have controlled the impact of weeds to our priority sacred sites, **kwaty athernem**, bushfood and rare plant places.

Weeds are plants from other places – they do not belong on our Country. Our weed threat relates both to weed species that are already present on Country (such as buffel grass, prickly pear, parkinsonia, athel pine, rubber bush) and to those weed species which could invade in the future.

Weeds are a major problem for our native wildlife and bush tucker. When weeds move in, they can spread quickly and take over our native plants, invade our sacred trees and choke up our **kwaty athernem** and sacred sites. Grassy weeds, such as buffel grass, also add fuel loads that cause hot destructive fires.

Weeds spread even quicker when Country has already been damaged by other threats like feral animals, cattle and mining, so it is important that we map areas where weeds are a major problem and treat these places first. We are working hard to stop weeds from spreading and we need to keep a careful eye out for any new weeds. An important ongoing project the rangers are undertaking is the control of the weed parkinsonia along the Hanson River.



Matthew Jangala and Francis Pepperill doing Parkinsonia weed control

Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

2. Expand the Ranger area of operations and consultations to include all Anmatyerr areas and make sure they are adequately resourced.
5. Map vulnerable cultural sites and important **kwaty athernem** that need protecting from weeds and develop a sites management plan that prioritises fencing and management actions.
7. Survey and map priority weed infestations and develop and implement a weed management strategy in consultation with TOs, neighbours, experts and other stakeholders
9. Support TO's to maintain good traditional burning practices to keep Country and fire knowledge healthy
13. Rangers will monitor and report on impacts of weeds from developments to Country and seek fee-for-service opportunities for these services.

Threat 7. Social Issues – Young ones not learning

THREAT RANK
Angerr rlkwerr

THREAT GOAL: In 10 years, our young people are interested and listening to old people, and rangers are supporting youth & their parents to avoid bad social issues by providing activities and opportunities for them to be healthy and strong in their culture.

Social issues can cause distractions and damaging behaviours that stop people from being strong in our culture. If our young people are not learning and listening, they will lose their identity and **Anmatyerr Mer Tywerreng** (traditional knowledge & culture). We want our future generations to respect their old people and learn and understand their roles and relationship to Country and to each other.

Gambling, alcohol and drugs keep some people trapped in town and caught up in cycles of poverty, violence and crime, while neglecting their kids. Global culture, like social media (Facebook, Tik Tok, Instagram), mobile phones, television and music are all big part of our young peoples' lives. Some of it can cause problems such as teasing, bullying and spreading false information. However, it is not all bad, there is a big interesting world that we are part of. But we also have our own special world here on Country, and our families need the opportunity to be on Country learning our culture, language and bush skills so they can have confidence in who they are and where they come from. We want our young people to be strong in both worlds.

“Camping out with kids, rangers support families to camp out so kids can learn culture”

Our rangers are important role models and can provide inspiration and opportunities for our young people. They support our families for culture camps and visits to important cultural places, as well as recording traditional knowledge with the elders. We can also use social media to our advantage by using it, and other communication devices, to document and promote the good work our rangers are doing.



Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

1. Ensure ranger governance and operations is directed by Anmatyerr Traditional law with **Arreng** sitting over everything and **Mereh-artwey** and **Kwertengerl** guiding everything we do.
17. Provide opportunities for Traditional Owner families to visit Country and support the passing on of knowledge and cultural practices from elders to young people.
19. Work with schools and other agencies to support community and educational programs which promote positive pathways and opportunities for young people to learn about Country and culture. **Mereh-artwey** guiding everything we do
20. Support knowledge and language projects which keep Anmatyerr culture strong.

Threat 8. People doing the Wrong Thing

THREAT RANK
Angerr rlkwerr

THREAT GOAL: In 10 years we will have a strong presence on Country making sure people are doing the right things and people will be respecting our Country, culture and law.

People doing the wrong thing includes people visiting Country and causing problems like trespassing where they don't have permission or permits, leaving rubbish, vandalizing, lighting fires or spreading weeds. When people do the wrong things on Country, they not only damage the land, but also cause sickness and grief for us. Many tourists drive through our Country every year and other indigenous people visit Country they are not Traditional Owners or custodians for. We are mostly happy for people to visit some parts of our Country if it is done in the right way with the right people, they have permission and respect our rules and cultural protocols.

“We should be respected as Traditional Owners and people get our permission. So they don't damage Country and sacred sites”.

We need to install more signage at entry points to explain the rules and provide information. Our language holds our cultural knowledge, so it is important to use Anmatyerr place names for signage and sites on maps. This shows our cultural values and reminds people they are on our land and need to respect our protocols. Our rangers also need training and skills to record and report people doing the wrong things.



Michael Allan, Ashley Williams and Frances Pepperill put up sacred site sign which was later removed by pastoralist without permission

Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

1. Ensure ranger governance and operations is directed by Anmatyerr traditional law with **Arreng** sitting over everything and **Mereh-artwey** and **Kwertengerl** guiding everything we do
2. Expand the Ranger area of operations and consultations to include all Anmatyerr areas and make sure they are adequately resourced.
3. Ensure there is continual two-way communication to keep TOs informed about the health and threats to Country, with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
14. Rangers to continue to be the eyes and ears on the ground by undertaking regular patrols and reporting issues of concern.
16. Rangers to work with Traditional Owners to identify signage needs and install signs at priority cultural sites and public access locations.
18. CLC and Rangers to support TOS and families to access all Pastoral leases and other non-Aboriginal Land Trust land, including those locking the gate.

Threat 9. Lack of Access

THREAT RANK
Angerr rlkwerr

THREAT GOAL: We will have good, regular access to all our important places and ranger will be supporting people to visit Country, learn knowledge, share stories and perform ceremonies to keep our knowledge of all our Country alive and strong

Our land gets sick without our people on Country performing ceremonies, visiting sites, speaking to ancestors, passing on knowledge and doing our land management. Locked gates on pastoral stations and lack of access to Country affects our lives in many ways: sacred sites are not being visited: ceremonies are not being held as much; children are growing up not knowing their Country; people are getting sick in town; and people are forgetting our laws and customs and the right way of living.

Country needs our eyes and ears to watch out for problems like trespassing, feral animals, weeds and mining activity. When we are not visiting Country we are unable to carry out our responsibilities and we can't check up to see if Country is being damaged.

Rangers play an important role to check on Country and reporting back to Traditional Owners. They can also support Traditional Owners to get people back to Country to learn knowledge, visit sites, share stories and do ceremonies – especially for remote areas and places people have been away from for long time such as Coniston. They can also help with reporting and fixing access issues.



Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

2. Expand the Ranger area of operations and consultations to include all Anmatyerr areas and make sure they are adequately resourced.
11. Support Rangers to have the necessary training and equipment to help maintain fire breaks, roads and infrastructure, reduce erosion and to allow families to visit their country.
17. Provide opportunities for Traditional Owner families to visit Country and support the passing on of knowledge and cultural practices from elders to young people.
18. CLC and Rangers to support TOS and families to access all pastoral leases and other non-Aboriginal Land Trust land, including those locking the gate.
19. Work with schools and other agencies to support community and educational programs which promote positive pathways and opportunities for young people to learn about Country and culture.
20. Support knowledge and language projects which keep Anmatyerr culture strong.

Threat 10. Erosion

THREAT RANK
Angerr rlkwerr

THREAT GOAL: In 10 years, bad erosion is being managed and repaired through good road maintenance, cattle management, good burning practices and healthy plants and grasses are keeping our soils intact.

Erosion is a threat because it muddies up our kwaty athernem, washes out our roads and tracks and makes it difficult for our native plants to grow. When our native grasses and plants are healthy they keep the soils in place. But hard hooved animals like cattle, camels and donkeys damage our grasses, and their tracks and cattle pads make erosion gullies. Over grazing can leave country bare and cause sheet erosion where wind and rain strip the topsoil away and cause dust storms. Fire can add to this problem. When right way burning is happening the grasses are healthy and hold soil in place, but wildfires remove the grasses and allow erosion and sedimentation. On top of this, poor quality road works without proper embankments, woah boys, ditches and culverts can also cause erosion gullies and high sediment runoff. This all means that when big rains come, the soils wash away and choke up our water ways making them dirty and shallow. This also erodes our roads and tracks making visiting Country difficult and uncomfortable.

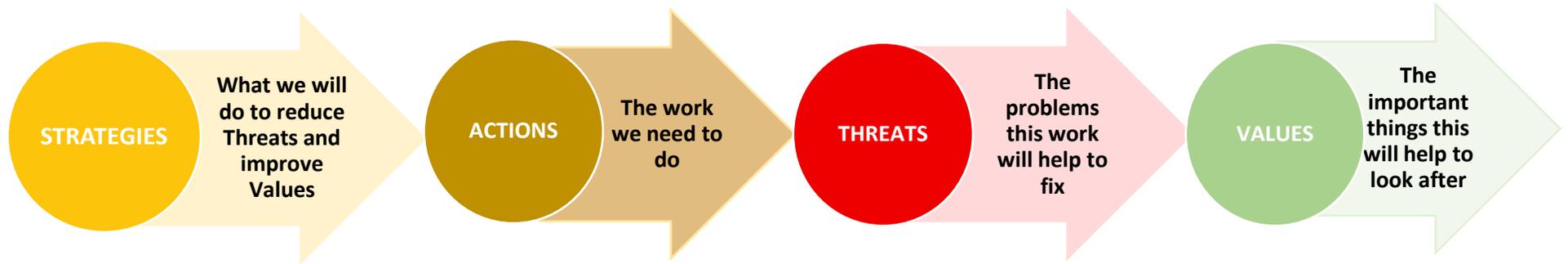
Our rangers can help with by getting training and equipment to form better roads and tracks, maintain fire breaks and to repair erosion.



Waark-irrem – STRATEGIES (note Strategy numbers link to the number in the Strategy and Actions sections on pages 42 to 47)

2. Expand the Ranger area of operations and consultations to include all Anmatyerr areas and make sure they are adequately resourced.
5. Map vulnerable cultural sites and important **kwaty athernem** that need protecting from erosion and develop a sites management plan that prioritises fencing and management actions.
9. Support TO's to maintain good traditional burning practices to keep Country and fire knowledge healthy.
11. Support Rangers to have the necessary training and equipment to help maintain fire breaks, roads and infrastructure, reduce erosion and to allow families to visit their country.
13. Rangers will monitor and report on impacts of erosion from developments to Country and seek fee-for-service opportunities for these services.

Waark-irrem – Our Strategies & Actions



The work we need to do to achieve our Goals

In the first part of the Healthy Country Plan we identified the Values we want to look after, the Threats that are causing them problems and the Goals we want to achieve to make our Values healthy and to fix the Threats

During the workshops we talked about the Strategies of how we are going to look after our Values and deal with the Threats. We also discussed what Actions we would need to do to achieve the Strategies. We call them **Waark-irrem**. This will strengthen the things we value, our **Tyeperr Impen**, and protect them against the threats that harm them, the **Anety-ilem**. Each Strategy has several Actions that need to be done for us to make country and culture healthy.

The following pages show:

- the Strategies and Actions we need to do
- The Threats they help fix.
- The Values they help to keep healthy

The Strategies are grouped under 3 main headings that show the type of work they are:

- Our Governance and operations;
- Caring for Our Country and Water; and
- Keeping Our Culture and People Strong



Anmatyerr Rangers doing strategic fire breaks to help prevent large uncontrolled fires.

Waark-irrem – Strategies & Actions

STRATEGIES	ACTIONS	THREATS	VALUES
OUR GOVERNANCE & OPERATIONS			
<p>1 Ensure ranger governance and operations is directed by Anmatyerr Traditional law with Arreng sitting over everything and Mereh-artwey and Kwertengerl guiding everything we do.</p>	<ul style="list-style-type: none"> • Rangers to help ensure Mereh-artwey and Kwertengerl elders are consulted and everyone works the right way following kinship laws to keep things in balance. • Consult with Mereh-artwey and Kwertengerl families and ensure people are informed (date and time) of trips well before hand – face to face where possible. • Include wider group of TOs on TORAC in consulting and reporting about ranger work to include all Anmatyerr Country, including western area. • Work with TORAC to do annual work planning. 	All Threats	All Values
<p>2 Expand the Ranger area of operations and consultations to include all Anmatyerr Country and make sure they are resourced accordingly.</p>	<ul style="list-style-type: none"> • Expand Anmatyerr ranger program operations to include all Anmatyerr Country including Yuelemu and the western Anmatyerr area. • Include wider group of TOs on TORAC in consulting and reporting about ranger work to include all Anmatyerr Country, including western area. • Continue to work with CLC Land Management to identify funding opportunities for the ranger program and projects. 	All Threats	All Values
<p>3 Ensure there is continual two-way communication to keep TOs informed about the health and threats to Country, with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.</p>	<ul style="list-style-type: none"> • Develop a process for Rangers and TOs to report damage to land and sites by stations, mining, tourists, and roadworks. • Continue to keep TOs informed of mining and other developments and record any feedback about TO concerns to CLC Anthropology and Mining. • Continue to assist with interpreting information and developing communication materials that explain key threats and impacts in a culturally appropriate way, including effects of water extraction and climate change. • Report to TOs on areas of good bushfoods and increasing health of Country. • Rangers to look at ways (i.e. research partnerships) to monitor climate change and report back to TOs so people are prepared. • Conduct Anmatyerr seasonal knowledge projects so Anmatyerr people can report on seasonal/climate change e.g. seasonal bushtucker calendar and art. 	Mining Pastoral Issues People doing wrong thing Climate change	Amek-amek Kwaty athernem Mer Akwetyek

Waark-irrem – Strategies & Actions

STRATEGIES	ACTIONS	THREATS	VALUES
OUR GOVERNANCE & OPERATIONS			
<p>4 Rangers and CLC to continue to play a key communication role in liaising with pastoral neighbours, government agencies and other stakeholders to ensure TOs are informed and their concerns and aspirations are strongly represented.</p>	<ul style="list-style-type: none"> Rangers to regularly talk to station owners and maintain ongoing relationships. CLC representative to advocate for better access to problem pastoral properties and ensure that station owners consult with TOs before grading or bulldozing areas. Communicate and work with CLC fire officer, pastoralists and Bushfires NT to do firebreaks and fire planning. Work with CLC to establish an eastern region fire committee to ensure Anmatyerr TOs are part of regional fire planning. Rangers to report to CLC those stations who are denying or making access difficult. 	<p>Pastoral Issues</p> <p>Bad wildfire</p>	<p>Amek-amek</p> <p>Anmatyerr Mer Tywerreng</p> <p>Kwaty athernem</p>
CARING FOR OUR LAND & WATERS			
<p>5 Map vulnerable cultural sites and important kwaty athernem that need protecting and develop a sites management plan that prioritises fencing and management actions.</p>	<ul style="list-style-type: none"> Rangers to assist TOs to identify, visit, map and prioritise vulnerable kwaty athernem and cultural sites needing protecting. Develop site management plans for priority kwaty athernem and cultural sites including fencing needs. Fence off important kwaty athernem and cultural sites damaged by cattle, feral animals and/or erosion. Look for options for special fencing for camels. Work with pastoralists to fence priority kwaty athernem and cultural sites on stations and create alternative water sources for cattle where needed. Clean and remove dead animals from water places. Consult with TOs to identify sacred trees and kwaty athernem needing clearing of weeds. 	<p>Mining</p> <p>Feral animals</p> <p>Pastoral Issues</p> <p>Weeds</p> <p>Erosion</p>	<p>All Values</p>
<p>6. Conduct feral animal surveys and develop a feral animal management plan in consultation with TOs, neighbours, experts and other stakeholders.</p>	<ul style="list-style-type: none"> Survey feral animal numbers and impacts. Work with CLC Land Management to develop a feral animal control plan including seeking expert advice to develop a specialised camel control strategy. Conduct trapping and mustering activities to remove feral animals from priority areas and explore pet meating and other options to reduce feral animal numbers in line with the feral animal management plan. Rangers to coordinate feral management control activities with TOs in line with feral animal management plan. 	<p>Feral animals</p>	<p>Amek-amek</p> <p>Kwaty athernem</p> <p>Mern an Ker</p> <p>Protected Plants & Animals</p>

Waark-irrem – Strategies & Actions

STRATEGIES	ACTIONS	THREATS	VALUES
CARING FOR OUR LAND & WATERS			
<p>7 Survey and map priority weed infestations and develop and implement a weed management strategy in consultation with TOs, neighbours, experts and other stakeholders.</p>	<ul style="list-style-type: none"> • Rangers to record and map weed infestations and develop a strategy to control weeds in important places. • Consult with TOs to identify sacred trees and kwaty athernem needing clearing of weeds. • Prioritise weed control activities at water places where feral animals have introduced weeds infestations. • Control weeds in areas that are important for bush foods and rare plants. • Rangers to continue to photograph and report on weeds on an ongoing basis. • Continue ranger training in weed control. • Continue parkinsonia control along the Hanson River 	<p>Feral animals Weeds</p>	<p>Amek-amek Kwaty athernem Mern an Ker Protected Plants & Animals</p>
<p>8 Continue and expand our fire management program with increased planning, skills and resources.</p>	<ul style="list-style-type: none"> • Work with CLC Land Management to establish an eastern region fire committee to ensure Anmatyerr TOs are part of regional fire planning. • Communicate and work with pastoralists, Bushfires NT and CLC Fire Officer to do firebreaks and fire planning. • Rangers to assist with fire breaks around community and outstation infrastructure where requested. • Rangers and relevant TOs to undertake remote burning training including use of raindance machine, and Certificate 1&2 in fire incendiary burning. 	<p>Bad wildfire Lack of access Climate change</p>	<p>Amek-amek Kwaty athernem Mern an Ker Plants & Animals</p>
<p>9 Support TOs to maintain good traditional burning practices to keep country and fire knowledge healthy</p>	<ul style="list-style-type: none"> • Rangers to support TO's to do protection burning around important kwaty athernem, cultural sites, and to bring back bush tucker and animals. • Rangers to help TOs to undertake cultural burning in remote areas of Country including with helicopters where required. • Continue good burning to bring back native grasses and plants and get rid of buffel grass. • Keep country healthy with good fire to reduce weeds and encourage native plants. • Implement a strong controlled burning program with TOs on Country. 	<p>Bad Wildfire Erosion Weeds Climate change</p>	<p>Amek-amek Kwaty athernem Mern an Ker Plants & Animals</p>
<p>10 Investigate options for doing carbon abatement projects.</p>	<ul style="list-style-type: none"> • CLC Land Management and Rangers to investigate options for, and develop and support, appropriate carbon abatement programs for Anmatyerr Country. 	<p>Climate change Bad wildfire</p>	<p>Mer Akwetyek Mern an Ker Plants & Animals</p>

Waark-irrem – Strategies & Actions

STRATEGIES	ACTIONS	THREATS	VALUES
CARING FOR OUR LAND & WATERS			
11 Support Rangers to have the necessary training and equipment to help maintain fire breaks, roads and infrastructure, reduce erosion and to allow families to visit their country.	<ul style="list-style-type: none"> Rangers to undertake training for grader and bulldozer operating tickets. Ensure main access roads to homelands are graded and properly constructed with whoa boys, wing drains and windrows. Rangers to assist where necessary. 	Erosion Pastoral Issues Lack of access	Mer Akwetyek
12 Continue to develop rangers' capacity to undertake monitoring, research and communications for important plants and animals and identify management needs.	<ul style="list-style-type: none"> Continue to work with scientists to survey, research and track important species. Use photo monitoring, camera traps and cybertracker to research and monitor threats to important plants and animals. Seek collaborative research opportunities to learn about where cats are, what they are eating and look at management options. Conduct Anmatyerr seasonal knowledge projects so Anmatyerr people can report on seasonal/climate change e.g. seasonal bushtucker calendar and art. 	Feral animals Climate Change	Mern an Ker Protected Plants and Animals
13 Rangers will monitor and report on impacts of developments to Country and seek fee-for-service opportunities for these services.	<ul style="list-style-type: none"> Investigate fee-for-service opportunities for rangers to conduct ongoing monitoring and surveys of mining and other development activities. Monitor ground water extraction and ensure farms aren't pumping out too much water. Monitor the impacts of mining and developments on our native plants and animals. Rangers to look at ways (i.e. research partnerships) to monitor climate change and report back to TOs so people are prepared. 	Mining Climate Change	Amek-amek Kwaty athernem Protected Plants & Animals
14 Rangers to continue to be the eyes and ears on the ground by undertaking regular patrols and reporting issues of concern..	<ul style="list-style-type: none"> CLC Land Management to provide compliance training for rangers. Rangers to conduct regular patrols and check permits. Rangers to monitor impacts of pastoral activity and report back to TOs CLC Land Management and Rangers to contact Parks & Wildlife and develop a strategy to manage Native Gap visitors and impacts. 	Mining Pastoral Issues People doing wrong thing	Amek-amek Kwaty athernem Mer Akwetyek Mern an Ker Plants & Animals

Waark-irrem – Strategies & Actions

STRATEGIES	ACTIONS	THREATS	VALUES
KEEPING OUR CULTURE & PEOPLE STRONG			
15 Work with CLC and AAPA to identify, register and protect priority cultural sites not previously recorded or registered.	<ul style="list-style-type: none"> Rangers to support TOs to work with CLC and AAPA to record and register priority cultural sites not previously recorded and/or registered where appropriate. Rangers to support TOs with site clearances with CLC Anthropology and Mining section and AAPA. 	Mining People doing wrong thing	Amek-amek Anmatyerr Mer Tywerreng
16 Rangers to work with Traditional Owners to identify signage needs and install signs at priority cultural sites and public access locations.	<ul style="list-style-type: none"> Install “no trespass” signs at priority sites to tell people that they are on Aboriginal land and need a permit. Develop and install signage at key access points and visited areas warning about rubbish and fire dangers, and explaining Amatyerr land, culture and rules Promote the use of Anmatyerr names for places on signage, maps and other media 	Mining Bad wildfire People doing wrong thing	Amek-amek Kwaty athernem Mer Akwetyek
17 Provide opportunities for TO families to visit Country and support the passing on of knowledge and cultural practices from elders to young people.	<ul style="list-style-type: none"> Rangers to support TOs to get people back to Country to learn knowledge, visit sites, share stories and do ceremonies – especially for places people have been away from for long time Work with TOs to identify important areas of Country, cultural sites and kwaty athernem that are rarely visited. Rangers to help families to visit kwaty athernem and for hunting and bushfood gathering. Provide support for ceremonies with old people to help bring back important animals Talk to ancestors in Anmatyerr language and use skin names when visiting Country so they know who you are. 	Social Issues Lack of access People doing wrong thing	All values
13 CLC and Rangers to support TOS and families to access all Pastoral leases and other non-Aboriginal Land Trust land, including those locking the gate.	<ul style="list-style-type: none"> Negotiate with the lease holder for Ahakeye Land Trust and Pastoral Properties to improve access for Traditional Owners to important places. Rangers to support TOs to get access to pastoral properties and remote areas Rangers to report to CLC when stations are denying or making access difficult. CLC to work to ensure TO rights of access are recognised on those stations who are locking the gate and denying or making access difficult. 	Pastoral People doing wrong thing Lack of access	Amek-amek Mer Akwetyek

Waark-irrem – Strategies & Actions

STRATEGIES	ACTIONS	THREATS	VALUES
KEEPING OUR CULTURE & PEOPLE STRONG			
<p>19 Work with schools and other agencies to support community and educational programs which promote positive pathways and opportunities for young people to learn about Country and culture.</p>	<ul style="list-style-type: none"> • Continue to develop and support a junior ranger program • Rangers to give presentations to schools, including big town schools, about ranger work and Country, including teaching them about weeds, feral animals, fire and other threats. • Rangers to run culture camps and Country visits program with the schools and junior rangers including teaching bush tucker skills and traditional knowledge • Rangers to assist with alcohols and drug programs, and other diversionary programs • Support sports and recreation after school programs and work with other agencies like John Moriarty’s Foundation. 	<p>Social Issues Lack of access</p>	<p>Anmatyerr Mer Tywerreng Mer Akwetyek Mern an Ker</p>
<p>20 Support knowledge and language projects which keep Anmatyerr culture strong.</p>	<ul style="list-style-type: none"> • Undertake knowledge recording activities and store safely in a database. • Provide training activities for youth in knowledge recording so they can spend time with elders recording and learning knowledge. • Conduct Anmatyerr seasonal knowledge projects so Anmatyerr people can report on seasonal/climate change – for example seasonal bushtucker calendar and artwork. 	<p>Social Issues Lack of access Climate change</p>	<p>Anmatyerr Mer Tywerreng Mern an Ker</p>





Laurie doing traditional burning

Going Forward

This is our ten year plan for keeping our Country and culture healthy for our future. In this plan we have identified a Vision of how we want our Country and culture to be for future generations. We have identified six important Values we need to look after for our Country and culture to be healthy. We also rated the current health for each of the Important Values and identified the things that indicate that they are healthy. We set Goals for how we want them to be in ten years.

However there are Threats that are preventing our important Values from being healthy. We looked at all the Threats we could identify to each of our Important Values and then identified which of those were the highest rating Threats. We set goals of what we wanted to do to reduce these threats and keep our Values healthy. We identified Strategies for achieving these goals. We also identified some of the actions that need to be done for us to implement the Strategies.

IMPLEMENTATION

The next stage of the plan is to implement the Strategies we have developed. To do this we need to decide on the Actions that we need to do to achieve our strategies. We have done that for many of the Strategies but there are still some that need more Actions. These Actions need to be built into the workplans of our rangers, included into our Community Planning and Development program, followed up by CLC Land Management or implemented by our partners and stakeholders.

MONITORING

Our Plan doesn't stop with Implementing the Actions to achieve our Strategies. We need to know if our Strategies and Actions are making a difference in achieving our Vision and Goals by reducing the Threats to our Important Values and ensuring they are healthy. As such we need to develop a process for Monitoring and Evaluating our Plan.

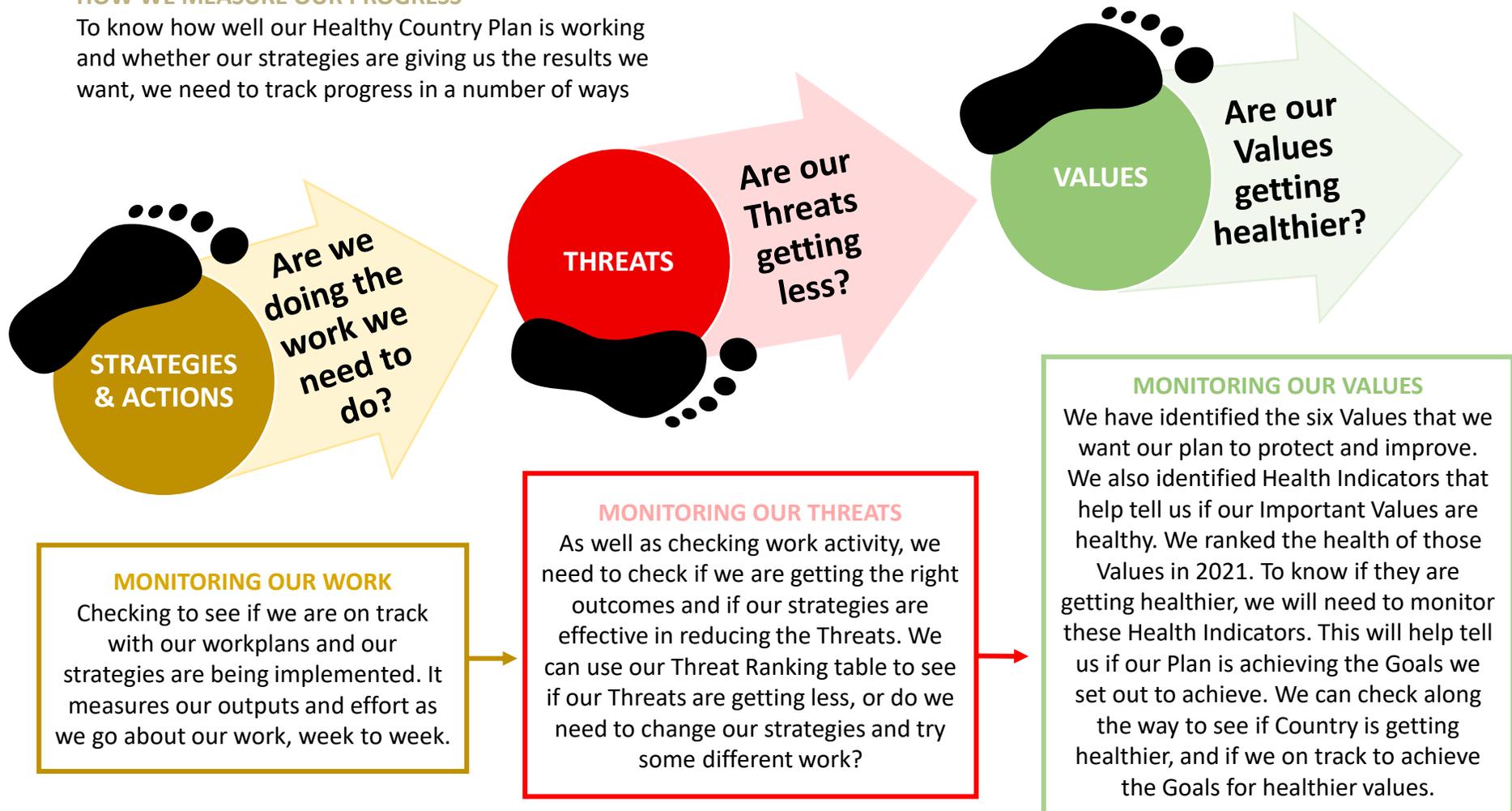
ADAPTING

Our monitoring and evaluation will help tell us if we are achieving our Plan but it is important we do not leave it to the end of ten years to decide on its effectiveness. We can undertake regular reviews with our Traditional Owner Ranger Advisory Committee. It is important that we carry out a mid-term (after 5 years) review to see if we are progressing and what changes are needed. The rangers and other stakeholders can report on their progress of implementation annually. We need to develop procedures for monitoring our plan and adapt it if our Healthy Country Plan is to be successful in keeping our Country and culture healthy.

Checking to see if we are on track – Monitoring & Evaluation

HOW WE MEASURE OUR PROGRESS

To know how well our Healthy Country Plan is working and whether our strategies are giving us the results we want, we need to track progress in a number of ways



Acknowledgments



CENTRAL LAND COUNCIL

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Glossary of Anmatyerr Terms

Anmatyerr	English
Akwek anthwerr	low threat
Akwek awer	medium threat
Altyerr-penh	the creation time
Amek Amek	cultural sites
Anety anthwerr	very high threat
Anety-ilem	threats, problems
Angerr rllkwerr	high threat
Anmatyerr Mer Tywerreng	traditional knowledge & culture
Arreng	father's father, grandfather
Kwaty athernem	water places
Kwern Anthwerr	poor health
Kwertengerl	land and ceremony managers
Mer Akwetyek	visiting country
Mereh-artwey	land and ceremony owners
Mern an Ker	plant and animal bushfoods, bush tucker.
Mwerr Anthwerr	good health
Arnang rllkert-kehn	Bush medicine
Rllkwerr	just ok health
Tyeperr Impen	important values
Waark-irrem	strategies and actions, the work we need to do

