



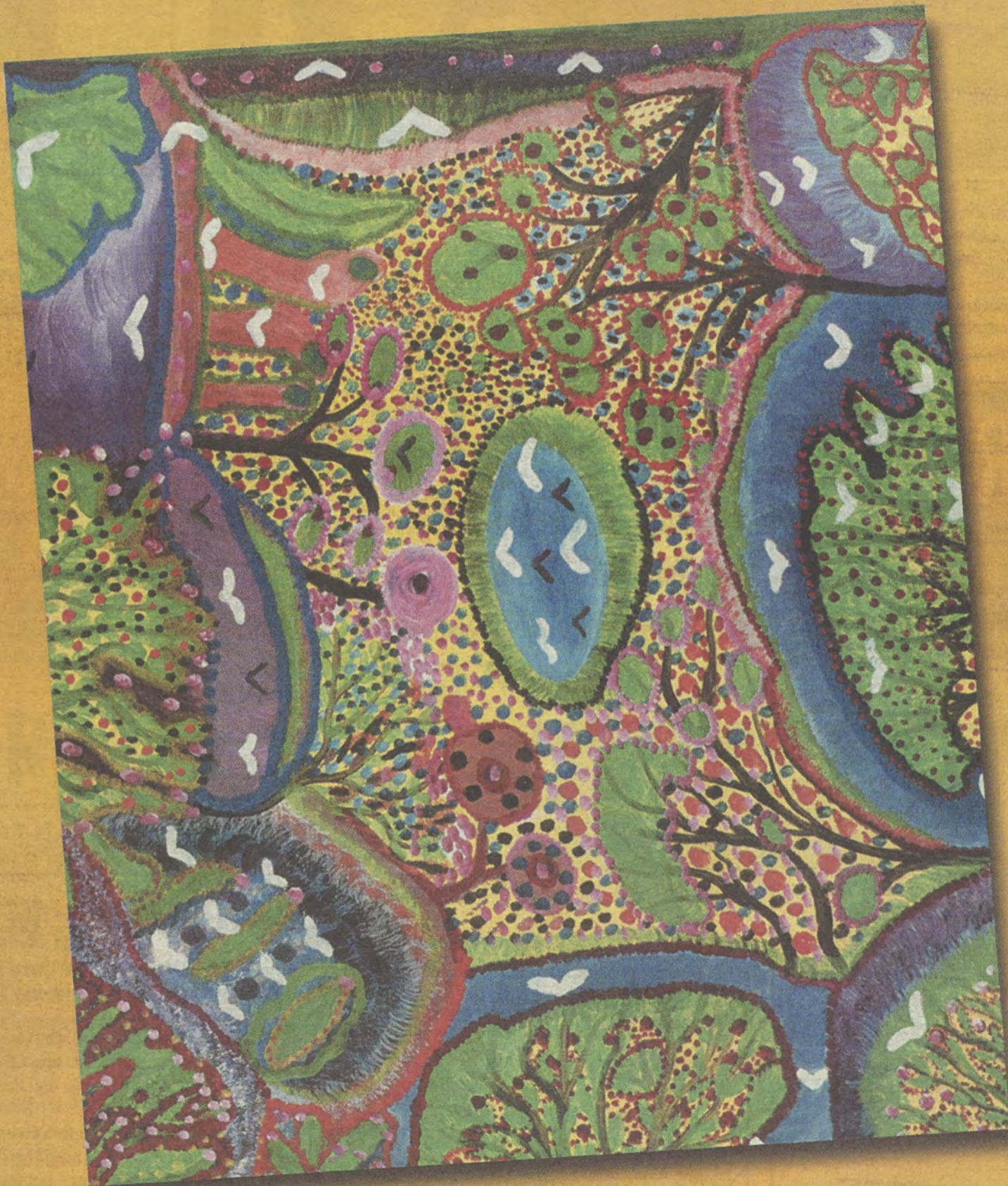
Land Rights

NEWS



One Mob, One Voice, One Land

Vol 3 No 4 December 2000



INSIDE : Dialysis Appeal, Urapunga,
Native Title, Ranger Conference and more...

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Bulman Rangers at the Ranger conference at Wuyagiba Outstation in South-East Arnhem Land

Land Rights NEWS

Land Rights News is published by David Ross and Galarrwuy Yunupingu for the Central and Northern Land Councils.

Projected publication dates:

March 2001, June 2001, September 2001, December 2001

Circulation: 13,000

Advertising: Classified, quarter, half, full page available, contact the Advertising Officer.

Contributions: Land Rights News welcomes items from Aboriginal people and Aboriginal organisations.

Deadlines for photographs and copy: Two weeks before publication; for advertising copy, one week before publication date. Contact the Advertising Officer.

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Cover Painting by Gertie Huddleston

STOP PRESS: KENBI WIN

After a 23-year wait, the Larrakia people of Darwin have been recognised as having land rights over the Cox Peninsula.

Land Commissioner Justice Gray has recommended that the land under claim, apart from a portion in the south east of the area, be handed back to the traditional owners.

A major hold-up with this claim was an attempt by the NT Government to stop the claim by expanding the boundaries of Darwin – but this was recognised as a ploy and dismissed by the courts.

In his recommendation, Justice Gray said that all 1600 claimants would benefit from his recommendation.

A spokesperson for the claimants said that Darwin people should discount Government claims that this win for the Larrakia would hamper development, stating: "The Larrakia have always stated that they would be willing to look at all opportunities presented by developers to benefit the public and the Larrakia people."

Burke pushing for smaller land councils

NT Chief Minister Denis Burke has made it clear he wants to break up the Northern and Central Land Councils.

He said this month he was frustrated with the process in Canberra and he wants Aboriginal Affairs Minister Senator Herron to use the current provisions of the Land Rights Act to break them into smaller land councils.

"If there was a groundswell of support in a region for their own, smaller land council, we would have no problem whatsoever with traditional owners making an application to the Minister," CLC director David Ross said.

"However, former attempts have failed simply because there was not enough support from all traditional owners for a new land council, despite cash incentives of \$50,000 from the Northern Territory Government to pursue this course," he said.

"The Minister has to be satisfied that there is a genuine desire by the traditional owners for a new council, before he can act," NLC Chief Executive Officer Mr Norman Fry agreed.

"But what we really have here is a desire by the Chief Minister for smaller land councils, so he can push them around.

"That's what he is really frustrated about."

Groote Eylandt mob seek help

A group of senior Groote Eylandt people are worried about the way their Anindilyakwa Land Council is operating.

They have called on the Federal Minister for Aboriginal and Torres Strait Islander Affairs, Senator Herron, to help them sort out their problems.

One option they are considering is to rejoin the Northern Land Council. The breakaway Anindilyakwa Land Council was established in 1991.

A spokesman for the Groote Eylandt and Bickerton Action Group, Mr Jabani Lalara, said many people on the island felt that the Anindilyakwa Land Council had lost touch with the people it was set up to serve.

"At present, we don't feel that we are getting the right level of service from our organisation and that means that the wishes of some of the major groups are not properly represented in dealings with other organisations," Mr Lalara said.

"We have lost control of our affairs. We want our Land Council to be accountable and we want everyone on Groote to be able to have their say.

"But when we ask for information, we have faced a brick wall of secrecy, obstruction and non-cooperation.

"We have even employed lawyers to try and get information about what is being done with our money – but even they are being blocked.

"We believe that the Land Council is acting illegally and there are strange things



DAVID HANCOCK/SKYSkans.

Above: Don Blitner, Jabani Lalara, Jerry Blitner, Murrabuda Wurrararra and Tony Wurrararra at the press conference held to bring their concerns to public attention.

happening that need to be investigated.

"The Minister said he would help – and now he must honour his promise to act."

Lack of accountability and consultation are endemic to small organisations like the Anindilyakwa Land Council, NLC Chief

Executive Officer Mr Norman Fry said.

"They lack the critical mass to ensure transparent and appropriate decision-making.

"This is why we opposed the Reeves Review recommendation to break up the Land Councils."

Land Rights Act Review still in limbo

Prime Minister John Howard appears determined to ignore the recommendations of his own Parliamentary Committee in pushing through changes to the NT's Land Rights Act.

He told Federal Parliament in October that the Government would be "carefully guided" by the Reeves Review to the Land Rights Act, in spite of the fact that the Reeves Review has been soundly criticised by experts and politicians throughout the country.

The Prime Minister's statement followed the publication of an article in the Sydney Morning Herald which indicated that the Government has a set of amendments to the Act ready for Cabinet which are very similar to the changes proposed by John Reeves in

1998, including:

- Compulsory acquisition powers for the Northern Territory Government;
- Weakening the "veto" right of Aboriginal people;
- Transfer of control over sacred sites to the Northern Territory Government;

The Minister for Aboriginal Affairs, Senator John Herron, is yet to respond formally to the Reeves Review of the Land Rights Act (published in 1998) and the House of Representatives Committee Inquiry into the Reeves Review of 1999.

The number one recommendation of the House of Representatives Committee was that no changes should be made to the Land Rights Act without the consent of traditional owners and affected Aboriginal people.

CENTRAL LAND COUNCIL



ELECTIONS

MARCH 2001

Elections will be held for the position of
Chairman, Deputy Chairman and the
Executive of the CLC at the next Land
Council meeting at Lake Nash in

March 2001

The CLC will be notifying all communities in late
January 2001 of procedures and details of selecting
your CLC delegates



Above, from left: Peter Woods, Splinter Gerrepbere, Tex Camfoo, Samson Ponto and Victor Sandy



Above, top: Tex Camfoo, Peter Woods and Dawson Daniels
Above, below: Ismail Andrews

Here we go again...



Roy Golokurndu



Dawson Daniels sat in a beach chair in the middle of the makeshift courtroom and spoke softly into the microphone, telling his story, explaining the facts, answering questions.



Doreen Ponto



"I was born at Ngukurr..." he began, and so the story unfolded: about his father, a police tracker who spoke many languages; the trips the family made over the years - on foot and by canoe -

from one part of the country to another; about the Pygmy Geese Dreaming story and the Left-hand Kangaroo Dreaming story which establish spiritual and cultural entitlements.

He also patiently spelt out the concepts of how land ownership is passed from generation to generation, how adoptions are "legalised", the importance of ceremony and the systems of kinship.

Claimants for the Urapunga Land Claim and their families had travelled by air and by road to the old cattle station, west of Ngukurr, in November this year. One by one, they sat in that beach chair, took the microphone, and told their stories to Land Commissioner Justice Olney. It was four years since they first lodged the claim.

"I been on many claims, Roper Valley, St Vidgeon, many. I know how it goes,"

said claimant Splinter Gerrepbere, echoing the experience of many. Since the Land Rights Acts came into being in the 1970s, traditional owners all over the Northern Territory have been forced time and time again to go through this laborious process to "prove" their ownership rights.

This time, the process was shortened slightly, the on-site hearing lasting five days, as the NT Government had agreed to accept testimonies, some evidence and information about sites and genealogies, based on previous claims.

Final submissions will be completed early next year and then it is up to Justice Olney to make his recommendation to the Federal Minister for Aboriginal Affairs to decide.

For the traditional owners, the desired result is obvious. As Dawson Daniels told the hearing: "This is where we get our name from and our ceremony and we want to keep our ceremony. That is what is supposed to be.

"We prefer to have it that Land Rights Act way, so we have the freedom to speak for our land."



Above, top: Splinter Gerrepbere
Above, below: Albert Rami



Mildred Ponto



Pictured at the workshop (from left): Kerry Rosas, Earl Braun, Arthur Brown and Richard Bowie.

High hopes for a job

A group of young Aboriginal men in Katherine are hoping a three-week workshop they have completed will improve their chances of a job connected with the Alice Springs to Darwin railway project.

"There is a lot of talk around town about the work that is going to be produced and employment that will come from the railway," said Walter Alum, who has been out of work for nearly a year.

Walter jumped at the chance to join the workshop, run through Julalikari Job Place.

While one criteria for the workshop, was for 25% Aboriginal participation, 15

of the 20 young men are Indigenous.

Already holding a heavy-rigid vehicle licence, Walter feels that a certificate showing he is knowledgeable about occupational, health and safety issues and workplace issues such as communication, planning and organising might give him the edge.

"A big thing with employers is that you know about safety, so you don't injure yourself - or others," Walter said, who has his eye on a job at the new sleeper factory, due to open around April 2001.

"The actual skills for the job, well they train you on the job when you are there."

Another participant, Peter Hampton felt that completing the course itself would impress prospective employers.

"You want an employer to know you are reliable," he said. "When you've done this course, he can see 'This bloke is eager. He is actually turning up on time.'

"We know this course does not guarantee us a job, but we are going to stick it out.

"Me, I'm looking for a job, anything from administration to labouring, as long as it is stable.

"Four or five of us here want to expand our experience, maybe bobcat training. Then we would have a couple of other tickets."

Working on the railway

The Northern and Central Land Councils and various Aboriginal organisations in the NT are working with the Alice to Darwin railway consortium to maximise employment opportunities for Aboriginal people along the track.

Training requirements will include civil construction, heavy vehicle operation and licensing, hospitality and catering, cross cultural awareness, occupational health and safety.

The railway consortium has developed a Local Industry and Aboriginal Participation Plan which identifies local employment, Aboriginal employment and contracting opportunities.

CLC Railway Employment officer, Harold Howard has 68 Aboriginal people wanting to get a job on the railway, and is focusing on acting as a mentor for job applicants and assisting them with matters like travel and training.

The NLC is engaging a specialist consultant to liaise with the communities, the company, training institutions and government agencies and is also investigating the establishment of a joint venture to tender for the contract for camp services.

Night Patrols know their stuff

Fifteen members of the remote Night Patrols at Laramba, Titjikala and Apatula have received certificates in Night Patrol Legal Studies.

The trial workshops have received enormous support by night patrol members and their communities.

Tangentyere's Remote Area Night Patrol Coordinator, Jenny Walker says the workshop was a response to a need identified by night patrol workers.

"It was a need identified by various communities and night patrol members because they are working and dealing with people who are breaking laws and causing problems - but they have no legal powers themselves and also no knowledge of how the white fella legal system works or very little knowledge," Ms Walker said.

It is envisaged that the workshop will help night patrol become more professional and everyone involved more accountable.

The issues covered social justice and principles involved in the Northern Territory Criminal Code, the Liquor Act, the Drugs Act, arrest procedures for

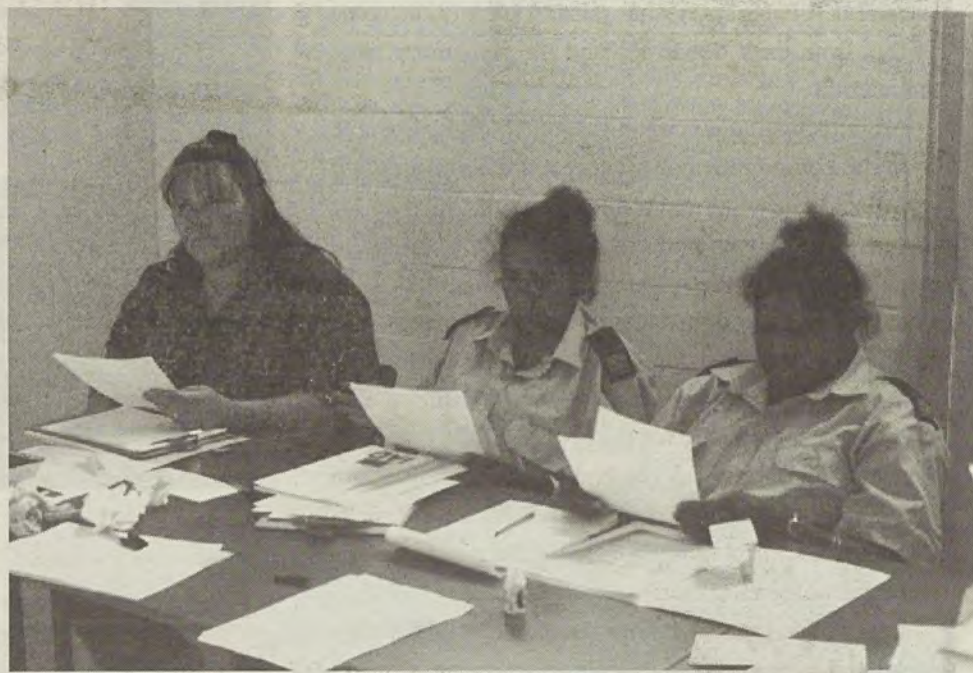
adults, how to interview young people, the 'duty of care', gathering the facts and reporting incidents.

Some graduates have used this course as a career move to becoming Aboriginal Community Police Officers.

The workshop is a joint initiative by Tangentyere Council and the Institute for Aboriginal Development.

The three-day workshop was conducted at Titjikala, 100 kilometres south of Alice Springs.

Right top: Pam Rawson, Anne Summers, Marina Alice
 Right bottom, from left to right:
 Back row: Jillary Dixon, Anne Summers, Pam Rawson, Marina Alice, Leigh Cleghorn (IAD lecturer), Peter Stafford, Rex Tjami, John Treacy (IAD Lecturer)
 Front: Huckitta, Desmond Jack, Darryl, Willy Dixon.



Western Desert Dialysis Appeal hits \$1.1m

The auction of Aboriginal artworks by Sothebys at the Art Gallery of New South Wales brought the dreams of some 25 renal disease sufferers from the Western Desert a step closer to reality.

It has been a long standing desire by the people of Kintore and Kiwirrkura to have dialysis machines on their own country instead of having to relocate to Alice Springs to receive treatment.

The Western Desert Dialysis Appeal, organised by Kintore man and renal disease sufferer Mr Zimran and Labor MLA Peter Toyne, has raised \$1.1 million, some of this from cash donations and the remainder from the auction.

An implementation committee of Aboriginal people from the communities of Kintore and Kiwirrkura will now decide how the program will work. Support for the current dialysis patients in Alice Springs and a machine in the Western Desert are priorities.

Paintings were donated from throughout Australia as well as the inclusion of four remarkable works painted by the men and women of Kintore and Kiwirrkura specifically for the appeal.

Two speeches of thanks by Pintupi Homelands Health Service Chairman, Cameron Tjapaljarri and Mr Zimran provided the finale, moving many of the guests to tears at the auction and dinner.

The auction coincided with the closure of the highly acclaimed Papunya Tula exhibition spanning 30 years of painting by the people in the Western Desert and featuring many of the boards painted in the 1970s at Papunya.

Top right: Auctioning the Kiwirrkura womens' painting which fetched \$100,000

Middle: Cameron Tjapaljarri explains the workings of the Pintupi Homelands Health Service to the 250 guests.

Bottom, left to right: Irene Nangala, YuYuYa Nampijimpa, Papunya Tula worker Paul Sweeney, Pintupi Homeland Health Service Chair Cameron Tjapaljarri, Labor MLA Peter Toyne and April Spencer Napaljarri in Sydney.





The Mutijulu community were in high spirits to celebrate the 15th anniversary of the hand-back of title to Uluru.

Almost everyone at Mutijulu turned out in the specially commissioned Uluru T-shirts. Community activities were the highlight

of the day with a slide show at the community hall showing pictures of early days.

Speeches by elders and community members all emphasised the importance of the handback 15 years ago when the Governor-General Sir Ninian Stephen presented the title deeds back to the traditional owners, the Anangu people.



Aboriginal pastoral properties need assistance

Aboriginal-run properties are not getting the support and assistance they need.

Apart from the problems affecting all pastoral properties in the present economic climate, Aboriginal-run properties face additional hurdles.

The stations Aboriginal people get back have often been run down before they are sold to Aboriginal groups – either deliberately or because of overstocking etc. Often the stations are available because no-one else wants them as they are so marginal. The highly productive properties are either seldom sold or when they are, they are generally well outside of the price range of Aboriginal funding sources.

But since ATSIC stopped providing support and the Indigenous Land Corporation (ILC) took over these responsibilities, funding has been difficult to obtain.

There are widespread criticisms of the

way in which the ILC operates. Many properties and their owners have suffered from withdrawal of support.

Recent political difficulties within the ILC Board have exacerbated the problems and reduced their capacity to respond effectively.

The Land Councils have a role in helping people manage their lands once they win it back. They don't have money to lend or give to pastoral operations, but they do assist them to seek funds from elsewhere.

Because of the increasing difficulty in pastoral properties making profits, the Land Councils are moving towards helping properties examine multi-use options – such as tourism and horticulture.

Groups who want to run a pastoral property or use the property for tourism or other uses should be given specific assistance in keeping with the special circumstances. Special, targeted assistance is nothing unusual. It could be along the

lines of the rural adjustment scheme which is available, mostly for non-Aboriginal farmers, to assist them to move into new ventures on their land.

Aboriginal people want to get their land back because of social and cultural reasons – as well as possibilities of making some money. In Aboriginal terms, success could just as easily relate to restoring a degraded landscape to a more natural environment, protecting special and sacred sites, teaching and educating the young people on the country about traditional practices.

In some cases, 'resting' the land and letting it regenerate is the best option in terms of economic viability as well – too many of these places have been flogged and overstocked in a bid to make them profitable.

Aboriginal people, who generally do not have business and management skills when they get their land back, should not be expected to be highly successful immediately – they need time to "grow" into the situation.

The assistance they get also needs to be culturally-aware.

Any veiled suggestion that the downturn in the pastoral industry can be blamed partly on mismanagement by Aboriginal people should be totally discounted. Statistics show properties of similar size – Aboriginal or non-Aboriginal – contribute equally to the industry.

The huge contribution Aboriginal people have made to the pastoral industry for more than 100 years can't be ignored – and at least the money from Aboriginal-owned stations remains in the NT, unlike those owned by multi-national and international conglomerates.

Such criticisms are just another example of the Catch 22 situation that Aboriginal people often find themselves in.

They are accused of taking hand-outs and "sit-down" money – but when they start to try something to give themselves financial security, they not only get little help, but they are blamed for not being more successful quicker. ●

A good year for Elsey



The traditional owners of Elsey, the people from the Mangarrayi and Yangmau language groups, along with station manager Max Gorringer, are happy with progress since they took over full ownership of their country.

Elsey cattle station, which, at 5345 sq kms (1.3 million acres) is one of the largest cattle stations in the country, is immortalised in the Australian "classic" *We of the Never Never* written by Jeannie Gunn in the early 1900s.

The handover at the beginning of the year marked the end of a long struggle for the traditional owners, who have continued to live on the land and have maintained strong cultural connections with the country throughout its colorful history.

● The traditional owners initially lodged

their land claim through the Northern Land Council in 1991, after buying the pastoral lease for Elsey Station the same year.

"Cattle prices have been right up," Max said at the end of the final muster on the property for the year.

"Leasing cattle from other stations is a good way to go for us.

"If I can get more calves than they were getting over the term of the lease, we make a profit – and I am confident we can keep doing that."

With 8000 head of cattle on the property at the moment, Max said they were on track to raise that figure to the optimum figure of 25,000 in about 10 years.

"There is still a lot of work to do to get to that stage, and the profits are ploughed back into the business to make sure it happens," said Max.

Fencing is one of the biggest jobs, with 34 km of fencing erected alone this year. ●



Above: Sheila Conway and Jessie Roberts have tourism at Elsey Station in their sights (see story page 20). Below: Max Gorringer mustering cattle.



Funding: CGC told to change it

A recent Commonwealth Grants Commission (CGC) meeting in Alice Springs was told of the desperate need for changes in the way the Commonwealth delivers funds to the Northern Territory.

While other states receive around 40 per cent of their revenue from the Commonwealth, the Northern Territory receives a massive 74 per cent.

Half is allocated to the NT as Specific Purpose Payments (SPP's), which allows the Commonwealth to place conditions on how the money gets spent.

However, half of this money is 'untied' or able to be spent as the Northern Territory sees fit.

It is this situation, argued the CLC, which has led to neglect, unaccountability and 'creaming off' high administration fees for services to Aboriginal people.

Given the NT's poor record, and the extraordinarily high level of Commonwealth funding received by the NT, there must be stronger regulation from the Commonwealth.

The CGC conference in Darwin was also well-attended by representatives from the ATSIC Regional Councils, Aboriginal medical services, Aboriginal associations and the NLC.

Delegates called on the CGC to consider the special status of the NT as a Commonwealth Territory in making its recommendations.

The NLC submission argued that the Commonwealth Government has the power to make special arrangements for the NT which could include closer scrutiny of NT Government spending, and alternative methods of resource allocation and service delivery.

The draft CGC report looks at all sources of funding for both indigenous-specific and mainstream programs in the areas of health, housing, infrastructure, education, training and employment.

Importantly, the CGC is looking at "inter-governmental" funding issues, including an examination of the Commonwealth's capacity to influence state and Territory expenditure of Commonwealth funds.

The draft report concludes that the existing funding arrangements do not help solve long-term problems, do not help build the capacity of indigenous communities, and do not encourage indigenous participation or decision-making.

Aboriginal representatives in Alice Springs spoke up strongly about the need for the CGC to make clear recommendations to help address these problems.

The CGC were asked to particularly look at the funding arrangements in the Territory.

Despite high levels of Commonwealth expenditure, Aboriginal people in the NT are amongst the most disadvantaged in Australia.

Representatives also spoke about the potential for regional bodies to administer programs and funds, and asked the CGC to consider the option of allowing communities to receive direct Commonwealth funding.

Written submissions to this Inquiry are due before Christmas, and the final report will be released early next year. ●

Puzzling outcome on Aboriginal flag debate

The Alice Springs Town Council has finally decided that it will fly the Aboriginal flag – along with the Australian and Northern Territory flags and place five more flag poles on the lawn for other flags.

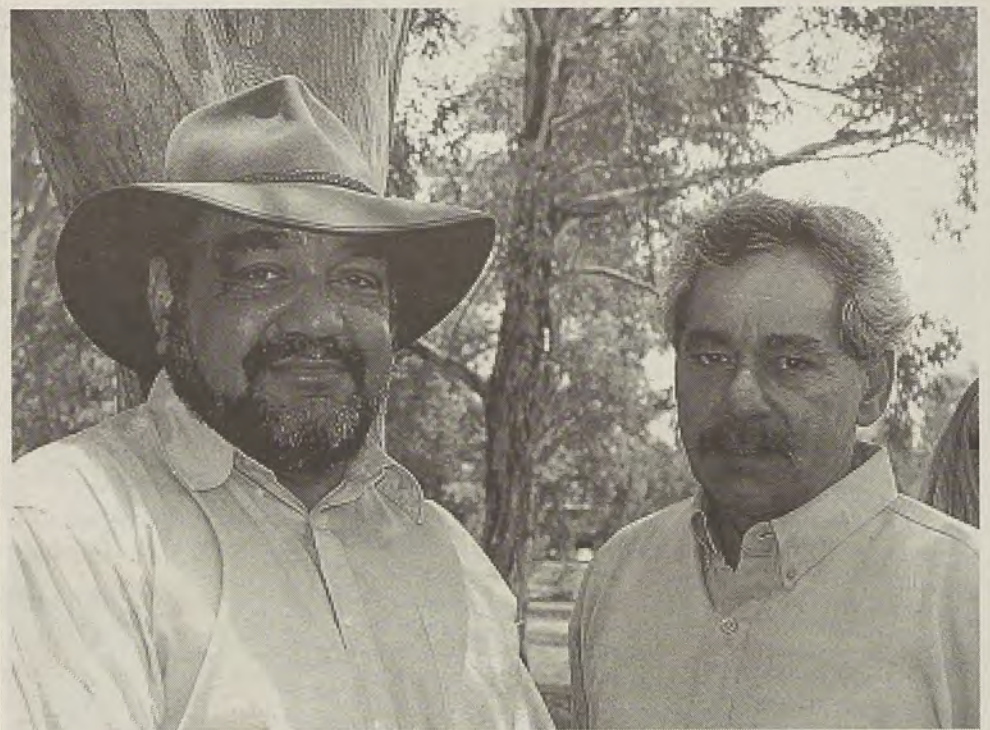
Not only will there be a profusion of flags on the council lawns, but all this flag flying is conditional on Aboriginal organisations in Alice Springs hoisting the Australian and Northern Territory flags as a gesture of 'reconciliation'.

It is unclear which flags will occupy

the other coveted flag poles.

Some cynics have suggested Toyota and McDonalds as serious contenders.

Details of the town councillors personal tastes in flags were thin on the ground since the discussion was conducted in a special closed session. ●



Election hopefuls Harold Furber and Elliot McAdam

Central Australian Aboriginal hopes for NT politics

Three Central Australian Aboriginal men will contest the next Northern Territory election.

Harold Furber, Elliot McAdam and Ken Lechleitner have been preselected by their parties to stand as candidates.

Labor candidates Furber and McAdam will contest the seats of MacDonnell and Barkly respectively and Lechleitner will stand in Stuart for the CLP.

Ken Lechleitner has been preselected by the CLP to contest the seat against Labor Deputy Opposition leader Peter Toyne.

Mr Lechleitner has been involved in social issues in Alice Springs for several years.

Mr Furber has been working at the Central Land Council after completing a Bachelor of Public Administration.

Mr McAdam has been Maggie Hickey's electorate officer in the Barkly office for the last year, following lengthy involvement in the community of Tennant Creek.

If successful, they will join Maurice Rioli and John Ah Kit as the only Aboriginal MLAs in the NT parliament.

Mr Furber is feeling confident he will beat CLP MacDonnell incumbent John Elferink.

"I feel pretty confident that people of Macdonnell will elect me to represent them in the Legislative Assembly.

"I believe I can represent their interests. I'm a Central Australian Aboriginal

person, although obviously I didn't grow up here all of the time, my families have always been here and my spirit's always here," Mr Furber said.

"Some of the key issues I will be the raising will be the lack of services out bush including health, education, housing.

"The issue of mandatory sentencing that has a major impact on indigenous people," he said. "I don't think that is understood by a lot of urban people living in Darwin.

"The impact that it does have it is huge. If kids are locked up and taken away thousands of kilometres from home it has an enormous impact on the family.

"It has also had a major impact on the number of women being locked up.

"That has a flow-on effect with the family situation. I think that this is an unintended consequence of the act and the mandatory sentencing regime has to go.

"I think it's important to note that Aboriginal people make up almost 30 percent of the NT, so going on that basis 30 percent of the members of parliament ought to be Aboriginal," Mr Furber said.

Maurie Ryan Japarte intends to contest the seat of Lingiari as a representative of a new Indigenous Party.

He says he is assured of support because many of his family members live in the electorate. ●

Communities come together to discuss land management



About 130 people attended the 2nd Top End Indigenous Rangers Conference for Indigenous Land Management at Wuyagiba Outstation in South-East Arnhem Land at the end of August.

The aims of the annual conferences are to:

- Share knowledge on fire, weeds, feral animals, erosion and other land management issues;
- Develop a coordinated and regional approach to managing large problems; and
- Build upon a support network for Aboriginal land management projects in remote areas of the Top End.

This year's conference was hosted



Top: Clarry Rogers
Bottom: Theresa Banderson

by Yugal Mangi Landcare group and facilitated by Clarry Rogers, a Nunggubuyu speaking man from the Numamuriddi clan.

Communities and groups, mainly from the Top End but also from the Centre, who were represented at the conference were: Dhimurru, Yugal Mangi, Bulman & Weemol, Doyndji and Mirrngadja, Bawinanga, Numburindi Council and Homelands, Manyallaluk, Kakadu Rangers, Manwurrk Rangers, Minjilang, Lajamanu homelands, Titjikala, Yarralin, Gamarrwa Nuwul, Kybrook, Ngaliwurru Wuli and Wagiman.

Agencies represented included the Northern and Central Land Councils, Greening Australia (ALEP), Parks & Wildlife Commission NT, Department of Primary Industries & Fisheries, Jawoyn Association, Burramana Land Management and Tangentyere Landcare.

Issues discussed during the three-day conference included management of turtles, weeds and fire (and the issue of getting people back onto country), sustainable harvesting of natural resources, keeping cane toads off islands and tourism.

Various groups came up with lists of recommendations on how to develop ways to manage these issues effectively and to identify people who could help.

A lot of ideas also referred to capacity building within communities themselves.

For the closing ceremony a Diwurruwurru (letterstick), Wilpill (clapsticks) Nganpilpil (Didjeridoo) and Nanyndja (mat) were handed to Nanikiya Munungurritj and Djawa Yunupingu as a symbol to keep the tradition of this conference continuing and to keep passing this message onto other Indigenous groups.

Next year's conference will be hosted by Dhimurru Land Management Aboriginal Corporation in Nhulunbuy. ●

Recommendations

Action will be taken where possible on the 34 recommendations listed by Aboriginal land managers in various group discussions.

Weeds

The conference recommended that weeds be given a high priority and the six recommendations dealt with the need for community awareness programmes; action to prevent weed infestation including quarantining, controls and investigations into wash down facilities; improved access to training such as the safe use of chemicals; and investigating employment opportunities.

People at the meeting expressed particular concern about the effect that weed grasses, such as gamba and mission grass, may have in causing wild hot fires if these grasses become established in Arnhem Land.

Turtles

The five recommendations stressed the involvement of traditional landowners and involved establishing a network of communities across the Top End interested in turtle research to share activities; promoting the sustainable harvest of turtles by landowners; support for a network of communities interested in marine debris monitoring and research; calls for the Government to adequately resource and implement actions outlined in the "Recovery Plan for Marine Turtles in Australia"; and the identification of essential turtle habitats and the establishment of protected areas.

Fire

The conference recommended that there be more support by resource agencies and land councils, and more resources for traditional burning in areas that currently have very little support, which include Upper Daly and Lajamanu areas.

The meeting also called for establishment of an Aboriginal Bushfires Council, because Aboriginal people felt they weren't accepted into the NT Bushfires Council. In the Top End of the NT, Otto Campion is on the Arafura region committee for the Bushfires Council, but there are no Aboriginal people on the big council for the whole NT.

Other recommendations called on the Bushfires Council to work more closely

with Aboriginal people and to encourage pastoralists to burn effective fire breaks along boundaries with Aboriginal land.

Sustainable Harvest

The conference recommended the promotion of the value of sustainable harvests of natural resources, and called for scientific studies to ensure sustainability.

Tourism

The recommendations on tourism called for tourism training for Aboriginal people; an agreed minimum standard wage for Aboriginal people involved in tours; and funding for an indigenous tourism forum for Aboriginal groups and organisations.

Mining

Yirritja and Duwa people are very worried about the risks of mining in Arnhem Land such as:

- Pollution of water courses.
- Poisoning the land, air and bushtucker.
- Damage to sacred sites.
- Damage to communities.
- Damage to health

The recommendations point out the need for Yirritja and Duwa to get help to understand what mining involves including the risks of mining to plants, animals, sacred sites, culture and communities; and that people living downstream should be involved in meetings to talk about their concerns.

The conference also called on the NLC to help find funds for environmental and social impact assessments on the effects of mining in Arnhem Land.

Other

Other recommendations sought assistance from the Department of Primary Industry and Fisheries, the NLC's Caring for Country Unit and others to assist in the development of community-based land management structures such as community ranger programs and enterprises; and to assist community groups to access existing community-based land management programs and raise awareness of such programs with funding bodies.

Coalition still opposed

Recommendations from a Senate report on the federal government's response to *Bringing Them Home* are likely to be ignored by the Coalition Government.

A minority dissenting report by the Coalition Senators on the committee made it quite clear the Government was under no obligation to implement any recommendations made by any committee or inquiry.

The dissenting senators also said that the Commonwealth should not make an apology because the *Bringing Them Home* report had said reuniting family was the most significant and urgent need of separated families, the public doesn't support an apology and the Prime Minister and Senator Herron had already expressed personal sorrow.

The Coalition senators attacked *Bringing Them Home* for making 'broad generalisations'.

However, the majority report of the Senate Committee has recommended that a Reparations Tribunal be established to deal with issues relating to the Stolen Generation. This is strongly supported by the Stolen Generation as a way of avoiding traumatic and lengthy court cases.

The Senate report also recommended that individual monetary compensation be made available to Stolen Generation members as part of the reparations process, that both the Australian Parliament and the NT Legislative Assembly make formal apologies, and that the federal government have a monitoring and evaluation role. ●



Link-up service staff :Jean AhChee, Ted Hampton, Julie Drover

Stolen generation offices up and running

Two new Stolen Generation offices are up and running in Central Australia.

Alice Springs Coordinator Jean Ah Chee said these offices were unique in Australia.

"It's very exciting. We are the only link up service that is fully controlled by a stolen generation corporation in Australia. All the other link up services are controlled by Aboriginal medical services or by their boards," she said.

The link-up service is part of a national link-up service aimed to provide support to members of the stolen generation separated from their families under the past laws, practices and policies of the Australian Government.

A team of three are working hard to provide support and assistance to clients who are mainly remotely based.

"We do family tracing, family reunions, guidance and support and research assistance. A lot of people don't have birth certificates and we help them find enough information to get a birth certificate.

"We help them find their families and get in touch and organise family reunions. We are also working on providing a counselling service. Funding for counselling is still mainly given to medical services but we really need it here," said Ms Ah Chee.

Senior case worker, Ted Hampton, who was born at the Gardens Station at Arltunga and is married to an Arrernte

woman has worked most his life in Alice Springs in Aboriginal affairs and development.

"I feel really excited because I've been working researching and hunting for my brother for the last 30 years. So I know a lot about trying to find family members," he said.

Ms Ah Chee says the service is still trying to get more funding to employ more caseworkers in the Alice Springs and Tennant Creek offices.

The Central Australian Stolen Generations Aboriginal Corporation Committee oversees the operations of the link up service which was set up in 1998.

The office will be officially opened in January. ●

Sir Ronald: put reconciliation in the constitution

More than 100 people turned out to support the Central Australians for Reconciliation's last major event of the year in Alice Springs.

Chair of the National Inquiry into the Stolen Generations and an original member of the Council for Aboriginal Reconciliation, Sir Ronald Wilson was the special guest speaker of the evening.

Sir Ronald spoke about the reconciliation journey - from where it began to the future of reconciliation in Australia.

He said that the next step for reconciliation would be a treaty or framework agreement.

"Self determination is a fundamental requirement of reconciliation and don't let anyone kid you otherwise," Sir Ronald said.

"It doesn't mean apartheid. It means that Aboriginal people can feel free to exercise the same control over life, the personal decisions that determine their lifestyle, where they'll live, what vocation they'll follow, what sort of jobs they'll look for, who they'll marry - the life and death decisions," he said.

Sir Ronald said the next step forward for reconciliation would be for reconciliation to be put into legislation by the Commonwealth Government in the form of a treaty or framework agreement.

"Reconciliation will really have its basis in legislation and I hope that it will

take the form of this framework agreement that Patrick Dodson talks about.

"There's a number of little chapters in the constitution that are quite discreet, one from the other, and I would love to see such a framework agreement as a chapter in the constitution.

"There is no reason at all why it couldn't be and it would be there for all time," Sir Ronald said.

The CAfR event called for a resolution of Stolen Generation issues.

The new film '*Remembering Country*', the story of Arrernte man and Stolen Generation member Harold Furber's life, was also screened. ●



Sir Ronald Wilson.



The original Larrakia Nation A.C. CDEP team: John Collins, Matt Reid, Wayne Vowles, Cec Lewis, Justine Williams, Yasmin Alley and CDEP/Landcare Coordinator Donna Jackson.

Larrakia making progress



The Larrakia have been struggling for more than 20 years to be recognised as the traditional owners of the land in a 50-mile radius of Darwin.

Their first gain was last year, when they were offered title to land in Darwin in compensation for the proposed railway corridor through Larrakia country. A block of land at Bullocky Point between Mindil Beach and Darwin High School has been promised for development of a Multipurpose Cultural Facility for the Larrakia.

Meanwhile, their Kenbi Land Claim has gone on for over 20 years.

The Larrakia Nation Aboriginal Corporation, incorporated in May 1998, was created to support the eight family groups composing the Larrakia, known as "salt-water people." About 1500 live in the Darwin area.

It was set up primarily to deal with native title, and this represented an important step in increasing the capacity of Larrakia to meet native title objectives and to negotiate with the government, developers and others in the community. The Nation is currently involved in negotiations with two major corporations over compensation for land.

The Nation's coordinator, Mr Kelvin Costello said: "Activities related to the land must be seen in the context of self-determination and preservation of cultural identity.

"By having their own organisation, the Larrakia have taken a big step toward self-determination. They are making their own decisions about things related to their survival, and beginning to increase control over resources such as funding.

"Maintaining the Larrakia cultural identity is absolutely essential to the well being of most Larrakia people who need to have a choice as to the degree they want to assimilate to European culture. The existence of the Larrakia Nation organisation helps give them that choice."

The Nation also has projects in the area of land care, currently developing a bush tucker garden project at Royal Darwin Hospital and working with other Larrakia groups such as Acacia on future land care activities such as weed control.



Above: Matthew Reid watering seedlings at the "Larrakia Bushtucker Garden" Nursery (RDH). Below: Donna, Cec, Yasmin, Matt and Wayne visiting shell midden sites at Gunn Point.



The Nation also provides its members with access to equipment and other office resources for obtaining employment or work through self-employment, acts as a centre for receiving and distributing requests for Larrakia art projects, and has recently been involved in design of a conference logo and logo for a women's aviator group

The office is staffed by the Coordinator, a Native Title Project Officer and an administrative assistant, with several specialist consultants.

Mining and native title looming as "race card" in election

Native title and mining have yet again surfaced as the chosen "race card" by the NT Government in the lead up to the next Territory election.

It's that time of the NT political calendar. And, like all other election lead-ups, finding an issue to create mistrust of Aboriginal Territorians and division within the NT community is a significant part of the Government's election strategy.

The NT Government sets itself up as the one who can stop Aboriginal people from gaining any ground – perpetuating the false "them and us" message, implying that any gains for Aboriginal people would be at the expense of "everyone else".

Over recent weeks, the NT Government has plugged away at this issue, spreading misinformation, creating uncertainty and doubt, suggesting Aboriginal people are stifling exploration and mining.

It's a clever move – because it also means diverting attention away from their own destructive policies over the years, which are the real root of the problem for the mining industry. In their fervour to stop Aboriginal people from exercising their rights, they themselves have created the mining backlog problem.

But it is the third aspect that the Land Councils are mostly concerned about: this whole strategy is aimed at delivering the results the NT Government failed to get when its home-grown regime to deal with native title on pastoral properties was thrown out of federal Parliament. The main goal is to deny Aboriginal people the right to exercise their native title interests relating to mining on pastoral properties.

While the rejected regime would have watered down native title rights, this behaviour in dealing with the backlog of mining applications - swamping the land councils with a four-year build-up over just one year - could deny many Aboriginal people their rights altogether.

If the NT Government continues its current practice of releasing big batches of applications every two weeks, the land councils will not be able to carry out all the work necessary before the three-month deadline for each one.

That work involves identifying native title holders, which means visiting communities, so there is the extra difficulty of access problems to remote areas during the Wet Season in the Top End.

The land councils have hit a brick wall trying to get the NT Government to be reasonable in its release of applications, and are also not getting the financial support they need to carry out the work.

The Land Councils were forced to go to the courts to try and get the whole process frozen so that sense can prevail – and a reasonable system installed to deal with the 1000-plus mining applications.

Resource Development Minister Daryl Manzie has made several ill-informed and totally false comments in Parliament and in the media about mining and native title.

FALLACY: The NT Government has been releasing the applications in a controlled manner

FACT: The government has released 114 applications in 9 weeks and plans to release 1000 over 12 months, going back on its original plan to clear the backlog in two years. The original timeframe was unrealistic, now it is ridiculous.

The applications are being released in a random and scattered manner ensuring maximum delays and practical difficulties. They are not in date order nor are they in sequential licence order.

These tactics are designed to frustrate the land councils who made several requests that they be grouped together geographically to expedite the process. It would be far quicker to deal with larger groups of them together when many of the same native title holders can be consulted in the same place at the same time.

FALLACY: The Land Councils have not attempted to deal with the applications.

FACT: The Land Councils have been flat out attempting to process these applications as they come flooding in.

FALLACY: The Land Councils have had four years to respond to these claims and should have been identifying Native title claimants throughout the NT over that time.

FACT: Is Mr Manzie seriously suggesting that the land councils should have put blanket claims over the entire Northern Territory in anticipation of their applications, regardless of where they may occur? The Land Councils can only act on real issues, not on speculative notions of what the NT might or might not do.

FALLACY: The Land Councils are not happy with the Commonwealth's native title legislation.

FACT: The Land Councils are happy with the legislation – it is the way the NT Government is abusing the legislation that is the big concern.

The NT Government is spreading this fallacy in a continuing effort to promote its own native title regime, which has already been rejected by federal Parliament, and which severely waters down native title rights.

FALLACY: Aboriginal people are stifling exploration and mining progress in the NT

FACT: Aboriginal people are not against development and are not against mining and the statistics speak for themselves – there is a steady growth in exploration and mining activity on Aboriginal land not affected by native title legislation.

On non-Aboriginal land, it is the NT Government that has frozen exploration and mining for so long.

FALLACY: The Land Councils are wasting valuable time and resources by taking action through the Human Rights Commission and the Federal Court to stop the release of applications.

FACT: The Land Councils have been forced to take this action because the NT Government has refused to negotiate a reasonable release of applications and many native title holders are now in danger of missing the deadline for registering their interests. ●



From left to right, Back row: David Curtis, Brian Stirling
Middle Row: Ted Kunooh, Johnno Stuart, Jenny Lake, Rosie Kunooh-Monks, Danny Kunooh
Front: Teresa Web, Rosalie Riley and grand daughter, Barbra Satour, Vincent Stevens

Arernte take the next step



The Arernte native title holders of Alice Springs are finally beginning to reap some of the benefits of their Federal Court win last year with the formation of a steering committee to establish an Aboriginal organisation to represent them in dealings and consultations about their country.

The native title holders say they have found a new sense of unity and cohesion and are taking their responsibilities seriously.

“We want to begin working positively with the community of Alice Springs and various government departments and agencies and other Aboriginal organisations and interests,” a spokesperson for the group said.

The Federal Court found in September last year that native title existed in the majority of land claimed in Alice Springs. The native title rights recognised by the Court allow native title holders to:

- occupy, use and enjoy native title land within Alice Springs
- be recognised as the traditional owners of the land
- take and use the natural resources, including by

hunting and gathering bush tucker

- protect places and areas of importance
- manage and safeguard the knowledge and stories associated with the land
- make decisions about the use of the land

The steering committee is making decisions about an increasing number of land management, land acquisition and cultural issues. It has also been working with the Department of Lands, Planning and Environment on the environmental rehabilitation and utilisation of the Todd and Charles Rivers and advising organisers of cultural events in Alice Springs.

“We are really keen now. The Federal Court has recognised us as the traditional owners of Alice Springs and that requires others to recognise us also. We worked so hard for it for many years and it feels good to be finally getting somewhere,” said Johnno Stuart. ●



CLC aid Aboriginal students



Philip Watkins with his partner Mandy Ahmat and sons Nathan and Hassan at his graduation in October.

CLC employee Philip Watkins was surrounded by his family when he graduated from Deakin University with a Bachelor of Arts (Anthropology) – and he says he owes it all to them.

He praised the support of his family who were, he says, essential to him successfully completing his degree.

“It is important that family support and encourage you while you study,” he said.

“They have to put up with you locking yourself away to study and a lot of times you can’t do family things.

“When you study it’s the whole family who must make sacrifices and without their constant support you just wouldn’t reach your achievements. So this degree is a family effort.”

Philip believes the CLC’s Aboriginal employment and training policy is also important in ensuring Aboriginal

employees are given every opportunity to reach their goals and aspirations.

“The CLC’s Aboriginal employment and training programs have been instrumental in giving Aboriginal people the opportunity to advance their education and choose their own career paths,” he said.

“Both the CLC, and Institute for Aboriginal Development’s distance education study centre have provided me with so much support over the years.”

Philip began work at CLC as a trainee in the land tenure section looking after archives in 1994. He now works in directorate as a policy research officer. ●



Above left to right: Steve Hodder, Tina Woods, Anthea Tucker, Tara Woods, Kim Ahkit

Irrekalenge media unit

The Irrekalenge Learning Centre in Alice Springs has set up a media unit to teach young Aboriginal people filming, directing, scripting and editing video.

Irrekalenge is alternative school for Aboriginal youth in Alice Springs, many

from town camps, who feel unable to attend mainstream schools.

Young people from the centre have already made a string of productions including a drama and were featured on SBS last year in a documentary they produced and performed in. ●

Safety CD sends a message

Road safety messages in language, targeting the major causes of road deaths among Aboriginal people, are being broadcast on radio and TV in remote Aboriginal communities throughout the Northern Territory.

A CD for Top End communities has been produced at TEABBA radio, giving messages on issues such as pedestrian safety, cultural and family pressures, unroadworthy vehicles, drink driving, wearing seatbelts and fatigue on long trips.

Failure to wear seat belts is the biggest cause of road deaths among Aboriginal people, and pedestrians are the second most significant victim group.

The messages are in Andilyakwa, Kriol, Gumatj, Tiwi and English.

A similar CD in Central Australian languages is broadcast through CAAMA.

In addition, Aboriginal community police officers go “live” on local radio to spread the road safety message and a video, also featuring community police officers, is being screened through Imparja TV.

This is a Road Safety Council, Transport and Works and NT Police initiative in partnership with Aboriginal communities in the NT.



Nipper Wilfred from Ngukurr who did the Kriol translation.



Woodward Clyde
Dames & Moore

URS ABORIGINAL AND TORRES STRAIT ISLANDER ENGINEERING AND ENVIRONMENTAL SCIENCE SCHOLARSHIP 2001

- URS Corporation, one of the world’s largest providers of engineering services for the public and private sectors, has identified an opportunity to contribute to reconciliation with Indigenous Australians by providing an annual scholarship that assists an Indigenous person to undertake undergraduate education in environmental science or engineering. These are the disciplines where URS is able to add value through mentoring, work experience and professional support.
- The scholarship is available to Indigenous students enrolling full-time in the first year of an undergraduate program within the disciplines of engineering or environmental science at Adelaide University. Applications from students residing in remote locations are particularly encouraged. Students will be enrolling in areas of study which may include chemistry, civil and environmental engineering, water engineering, geotechnical engineering, mine engineering, earth sciences, ecology, and hydrology.
- Subject to funding, one scholarship will be awarded each year comprising full fee remission for the duration of the program plus assistance with travel for family reunions, accommodation and other relevant allowances totalling approximately \$7,000 depending on the academic program being undertaken and the recipient’s circumstances. The scholarship recipient will also have the opportunity to undertake work experience with URS during the long vacation, and will be given regular mentoring support by a URS Adelaide staff member and an academic staff member from Adelaide University for the duration of their studies.
- Selection will be based on an interview and one or more of the following criteria: results/scores from the last year of study; Wilto Yerlo Access Entry scores; mature age entry scores. The selection panel will be comprise of two Adelaide University staff members (including one Indigenous staff member) and two URS staff members.
- Applications should be submitted via the Scholarships Office, Basement, Mitchell Building, Adelaide University SA 5005

Applications close 19 January 2001.

Young fellas on the way up

The Congress Youth Outreach Service in Alice Springs has just run a five week program giving young Aboriginal people the opportunity to talk about leadership.

Eight boys from Yirara College have just completed the leadership program and the results are overwhelming.

Program Coordinator of the program, Katherine Bakos says the most important outcome of the program is helping these young boys share their feelings about different issues affecting them and feeling good about themselves.

"I think the core issue is about people feeling good about themselves and feeling that they can make good decisions for themselves. When we asked the boys what they got out of this program, they said they felt good about themselves and didn't feel shame. To get them saying that is just great," she said.

Kenny Francis from Elliott said he got a lot out of the program.

"It was a good experience doing the program. It taught me to be a good leader for my community. We shared and talked about feelings about ourselves. I want to go home when I'm old enough and become a leader in my community," Kenny said.

The Youth Outreach Service initially looked at the needs of young indigenous people in Alice Springs and identified a strong need for young leaders and a need to support the youth who were becoming leaders.

The program included exercises, discussions and role



playing about leadership skills, motivation and goal setting. It focussed on the issues for young people on communities and looked at how skills can be used to deal with them.

Above From left to right: Back row: Terrence Clyne, Nathan Doolan, Lionel Benson. Middle row: Kenny Francis, Brendan Clyne, Arnold Limbiari. Front: Jonothan Walker, Shane Murphy.

Arrernte bush toys tour Australia

“In our time, whitefella toys weren't around, we made our own toys to play with... We made little saddles and stockmen riding their horses. We also made yards and houses, and put fences around the place. We made little cars too – we'd make rollers out of milk tins, and the kids would push 'em along.”

D WALLACE, ARTIST (now deceased)

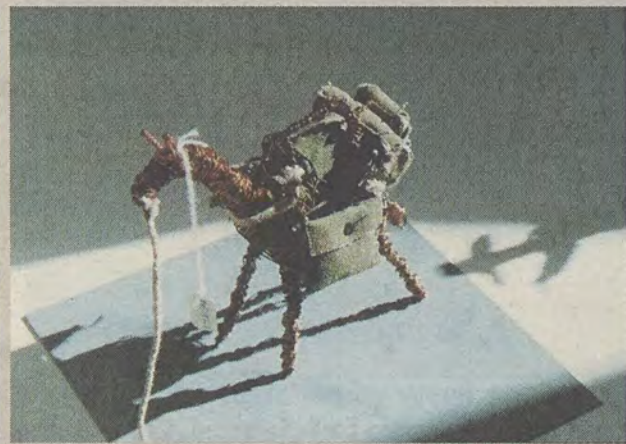
Unique toys from Aboriginal communities in Central Australia have toured Australia in an exhibition.

The small horses and riders, trucks, windmills and helicopters in this exhibition are made of materials including tobacco and powdered milk tins, scrap metal, copper wire, old horse shoes and small fragments of fabric.

The toys range from flamboyantly dressed wire stockmen, to a motorised helicopter to a simple horse and rider made of an old horseshoe.

They've been made by boys as young as 10 years old and men as old as 60 living on their traditional lands.

The artists come from three Eastern Arrernte communities in Central Australia: Ltyentye Apurte (Santa Teresa), Titjikala (Maryvale Station) and Engawala (Alcoota Station).



PHOTOS: RHONDA RENWICK



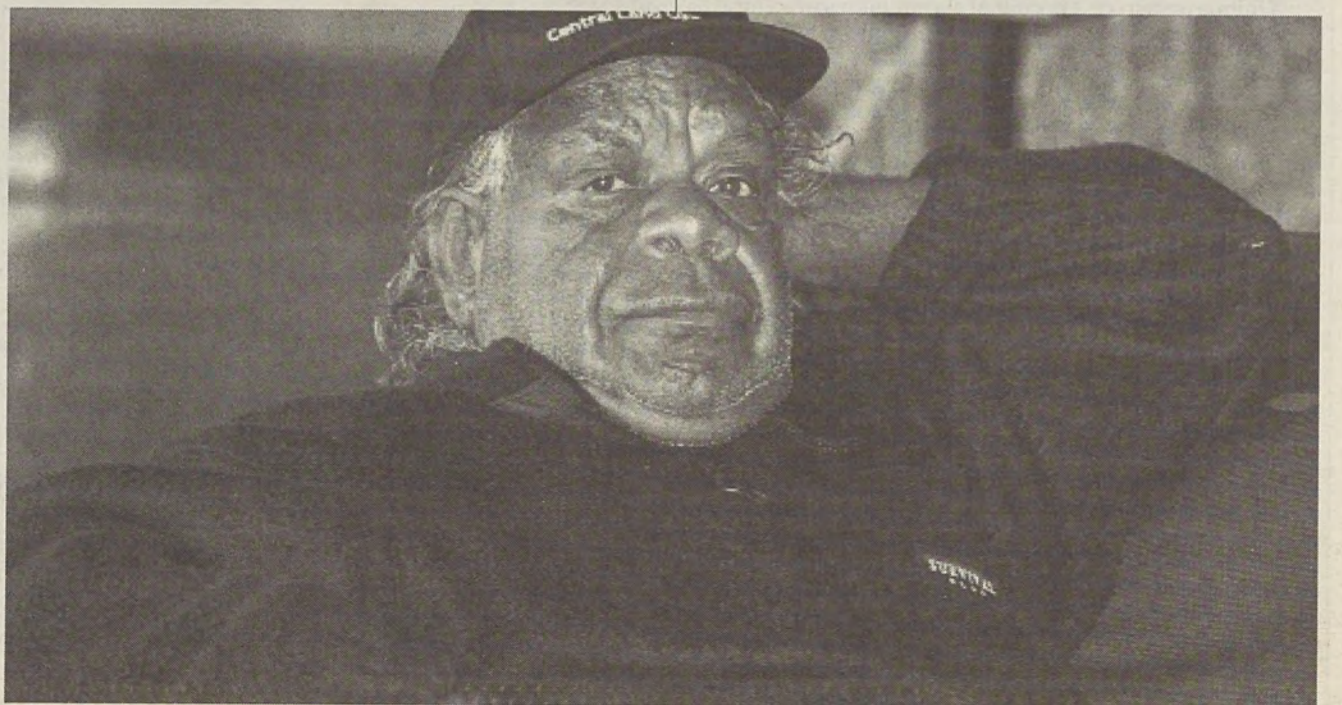
The works speak of the major role Aboriginal people have played in the pastoral industry as drovers, saddlers, station-hands and cooks.



Top: some of the bush toys in the exhibition
Bottom left: Christopher Wallace and right: Margaret Mary Turner



Top right clockwise: Edith Graham, Gina Smith and Daisy Watson at the Sydney 2000 olympics where they were among 350 Central Australian Aboriginal women to dance in the opening ceremony;
Participants in the 2nd Top End Indigenous Rangers Conference at Wuyagiba outstation in SE Arnhem Land;
Johnny Nelson at Baxters Well
Cameron Tjapaljarri at the Western Desert Dialysis Appeal Auction in Sydney;
Bernard Rafael Tyson and Mara Tyson at Urapunga;
Barunga youngster at the opening of a new telephone box for the community.



Yolngu join national conservation effort

Yolngu traditional owners in northeast Arnhem Land are dedicating a large tract of their land and sea country to the national conservation effort.

They have publicly declared they intend to manage about 92,000 hectares of land around the Gove Peninsula, including some islands, primarily for conservation purposes, and it will now be included in the National Reserve System of protected conservation areas.

It is the first Indigenous Protected Area (IPA) in the Northern Territory.

This arrangement has benefits both for government and for traditional owners, according to Kelvin Leitch, Executive Officer of Dhimurru, the organisation formed in 1992 to take care of this land.

"For the Commonwealth, it is recognised internationally by many, many governments that there are insufficient protected conservation areas in Australia, both in size and in diversity of plants and animals," he said.

"Governments in Australia don't have the money to purchase land from private landowners to set up a reserve system, so this arrangement suits them very well.

"They are facing a lot of international pressure, and this gets them brownie points."

For traditional owners, a key benefit is credibility, as Dhimurru's senior ranger, Nanikiya Munungurritj said: "The IPA means formal recognition at government level that Yolngu are doing a good job

looking after country and making an important contribution to conservation in Australia."

In return for dedicating the land at minimal cost to the Commonwealth, Dhimurru, will receive a contribution towards on-going management costs of the land through the IPA program.

Although Dhimurru successfully generates about half of its running costs through permit and other income and corporate contributions, it has always scrambled for funds.

Dhimurru hopes that the NT Parks and Wildlife Commission will play its part in the agreement by re-establishing a permanent Ranger presence in Nhulunbuy.

"We'd like to be working with Commission rangers again, said Nanikiya. "It was a good arrangement that benefited everyone."

The Commonwealth and the NT Parks and Wildlife Commission will have formal advisory roles in the management of the IPA, but the driving force is that traditional owners will continue to enjoy all the powers they currently enjoy from the Land Rights Act to control activities that occur on their land.

No significant changes are planned affecting users of the existing recreational areas managed by Dhimurru in the vicinity of Nhulunbuy. ●

Check the load for the cane toad

The rapidly advancing cane toad is already 150 kilometres north-east of Katherine and in the headwaters of all the major rivers in the Top End. And the wet season is only just beginning.

As it is inevitable that cane toads will spread across the Top End, attention is now turning to trying to keep the toads off coastal islands.

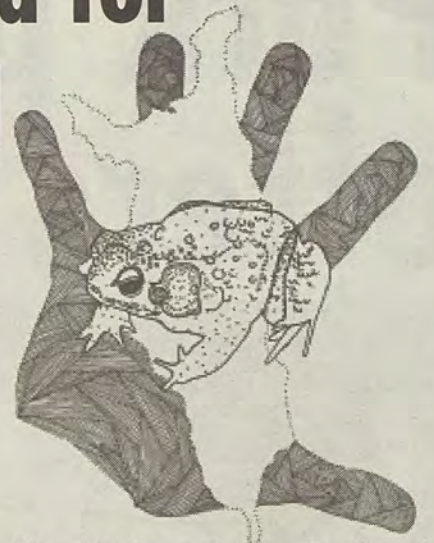
Aboriginal people have come up with the slogan "*check the load for the cane toad*" in an attempt to remind people not to transport the cane toad to islands.

People are being urged to carefully check all freight and inspect boats and barges so that no toads are accidentally delivered to the islands.

Recreational fishermen, people in leisure boats and those travelling on aircraft to islands should also be careful to check their luggage and equipment for toads.

Unfortunately the toad has already reached South West Island and Centre Island, off Borroloola in the south west corner of the Gulf of Carpentaria.

It may have walked to South West Island at low tide but probably reached Centre Island hidden in a load of building material. ●



Cane toad populations leading the advance appear to be larger than established populations.

All stages of the toad life cycle (from egg to tadpole to toad) are poisonous. Consequently nearly everything dies after eating the eggs, tadpoles or toads.

In areas where the toad has arrived Aboriginal people report a dramatic reduction in goannas, lizards and many other species.

Cane toads are voracious feeders that eat a variety of insects, frogs, small reptiles, mammals and even birds.

They lay clutches of up to 35,000 eggs several times a year which appear as strings of transparent jelly in water.

Toadlets are difficult to distinguish from native frogs but unlike native frogs they do not develop lungs at an early stage.

So large groupings of tadpoles that do not break the surface for air indicate cane toads. ●

Kakadu retains World Heritage Status

The World Heritage Committee has not listed Kakadu National Park on the in-danger list, despite strong representation by green groups and traditional owners to the Committee meeting in Cairns recently.

Two years ago, UNESCO first raised concerns that the Kakadu World Heritage area could be added to the Heritage in Danger listing because of the location of the Jabiluka Uranium Mine on the border of Kakadu.

The Australian Government was successful in Cairns in convincing the UNESCO Committee that Jabiluka posed no threat to the natural integrity of Kakadu, and hence its status as a World Heritage-listed park.

However the Government failed to convince the Committee that the protection of sacred sites at Jabiluka was solely a domestic issue for

which the international community has no place

The Committee did state it was extremely disappointed with the lack of progress made in relation to the development of a cultural management plan and has asked for more scientific monitoring, and also for a resumption of cultural negotiations.

The committee has also refused to rule out further intervention if the Mirrar traditional owners and the government have not made progress on developing the cultural heritage management plan before the next committee meeting in 12 months. ●

Below: Nanikiya (left) and Balupalu Yunupingu recovering a green turtle



Park plan offers a balance



Traditional owners of Garig Gunak Barlu National Park on Cobourg Peninsula at the Top End of the Northern Territory are playing a major role in protecting one of Australia's unspoilt natural and cultural wonders.

A major part of a new five-year Plan of Management they have helped to develop is a zoning system covering both the land and sea. The plan aims to support commercial, tourist and recreational activities while protecting all the important cultural and biological values of the area.

Traditional-owner members of the Cobourg Peninsula Sanctuary and Marine Park recently handed the Plan to the Northern Land Council for consideration, before it goes to the Minister for Parks and Wildlife for tabling in Parliament.

"For traditional owners, the main thing with managing the park's biodiversity today is to make sure we balance the need to look after the natural and cultural values with the need to cater for tourists," traditional owner and member of the Board Mr John Christophersen said.

"We are determined to make sure that the Park remains environmentally sustainable, and one way to do that is to focus on those options that give visitors a high-quality nature-based experience, by targeting those niche opportunities that only this Park has to offer."

Zoning in the marine park area includes a dugong and marine turtle sanctuary within a conservation area, buffer zones around outstations to ensure privacy, plus zones allowing various levels and combinations of commercial and recreational fishing activities.

These vary from multiple use zones that allow full-scale commercial fishing of all kinds, including aquaculture with a permit, and all forms of recreational fishing, such as line-fishing, crabbing and harvesting shellfish by hand to specified areas restricted to very limited activities.

On land, major aspects of the plan include allowing for a moderate increase in visitor numbers



Top: NLC Chief Executive Officer Norman Fry and Robert Cunningham. Middle: John Williams Senior. Bottom: David Minimuk (Cookie).

and identifying expanded opportunities for tourism and recreational use of the park, which currently include safari hunting, walking and photography. This is largely possible because of successful negotiations between traditional owners and the Parks and Wildlife Commission of the NT Government, resulting in major improvements to the road access to the park.

The approval of the zoning scheme for both Garig land and marine parks by the Board is a major step towards finalising what will be a Plan of Management for the first jointly managed marine park in Australia.



John Williams Junior, Board Member.

About The Park

Garig Gunak Barlu National Park is approximately 220 km northeast of Darwin and covers almost 2207 square kilometres, including most of the Peninsula and some of the neighbouring islands.

Translated from the Iwaidja language, Garig Gunak Barlu means "the land and the deep blue sea" to acknowledge the fact that the land and the sea are inseparable.

Traditional Aboriginal owners have the right to use and occupy the park. Several living areas have been established and some traditional owners live permanently in the Park.

Traditional ownership of the area is shared between five Aboriginal clans: the Algald, Ngaynjaharr, Muran and descendants of the Madjunbalmi clan and the Minaga clan.

The park protects a broad range of coastal ecosystems including sandy beaches, dunes and associated coastal grasslands, mangroves, rainforest patches, swamps, lagoons, coral reefs and sea grass meadows.

Endangered species in the park include the internationally vulnerable dugong and six of the seven species of marine turtles recorded in Australian waters. All of these marine turtle species are considered internationally endangered or vulnerable.

The Park also protects rare and significant species of plants such as the Mangrove Palm, and the wetlands of Cobourg Peninsula are recognised and listed as a wetland of international importance by the Ramsar Convention.

Aboriginal influences include a large number of sacred sites and sites of significance, archaeological sites and a continuing culture with strong traditions, laws, ceremony and history. Tamarind trees, stone fireplaces and artifacts point to a long history of Macassan traders who visited Cobourg's shores during the monsoon seasons.

The Cape Don Lighthouse, built in 1916, and the Victoria and Fort Wellington settlement ruins and their associated relics are evidence of European history, with most declared heritage sites under the *Heritage Conservation Act*.

350 Central Australian women dance

Secret late night charter flights carried 350 Central Australian Aboriginal women to perform at the opening ceremony of the Sydney Olympics.

Coordinated jointly by the Central Land Council and NPY Women's Council, the women were gathered from communities throughout the Central Land Council region and the Pitjantjatjara lands and ferried to Sydney for two weeks of intensive rehearsals.

The end product was a night the ladies will never forget.

Warrumungu woman and CLC staffer Gina Smith said the night was 'just amazing'.

"The old women couldn't wait to get out into the stadium, they were really hyped up about the evening. They

were so proud to represent their communities and indigenous people. It was a great feeling.

"It was amazing to watch the old women's eyes - they were just wide open and really bright, really proud to be out there dressed traditionally. They were strong and proud of who they were.

"At the final rehearsal over 96,000 people paid to come and watch and them 110,000 people attended the opening ceremony. Everyone was really nervous, the crowd was going wild, cameras were flashing.

"It was just phenomenal," she said. ●

Top dockwise: Rehearsing the show; Kiwirrkura ladies ready to dance; Marjorie Lydner and Rayleen Smith with the 'spirits' - NSW Indigenous students; the Yuendumu ladies; assembled ready for the big night.



Public Benevolent Status under threat

The Commonwealth Government has appointed an independent committee to investigate the definition of charities and related organisations and report back to the Government by March 2001.

The investigation is part of the deal struck between the Government and the Australian Democrats which ensured the passage of the New Tax System through the Senate last year.

Most Aboriginal organisations are currently defined as "public benevolent institutions" because of their work with disadvantaged people, however one of the jobs of the committee is to consider whether this definition should continue to be used.

This could mean the loss of some

taxation benefits for Aboriginal organisations.

The Committee advertised in national papers last month calling for submission by 31 December 2000.

Aboriginal organisations should contact the Committee on submissions@cdi.gov.au about making a submission or seeking an extension. Further information, including terms of reference can be found at <http://www.cdi.gov.au/default.htm/>

Tourism opportunities for station

Sisters Jessie Roberts and Sheila Conway are two of the traditional owners of Elsey Station who are keen to get involved in tourism activities as a way to generate jobs and income – and to protect the country.

Visitors are already drawn to Elsey to look at the cattle station which is immortalised in the Australian "classic" *We of the Never Never*, by Jeannie Gunn, while others enjoying fishing or camping on the land.

Jessie, who featured in the movie of the same name, was one of the traditional owners who was handed the title deeds for the station at the official handover.

"We got a big place, on that country," Jessie said, pointing towards a wetland area.

"We would take people there - and whatever you find, you get to cook. Might be fish and turtle and barramundi.

"We show how we cook the bush way

and tell them our story from the early days. How we lived in the early days.

"In the early days, we got little bit of sugar. Mother used to get little ration, little flour. That not enough. Only last one or two days.

"So we used to go walking, maybe one month, and get yam, lilly roots, sugar bag.

"Also, when they are camping, we can sing songs in language."

"We will start small and build it up," said Sheila, who is concerned about people currently travelling and camping without permission on the country.

"My family support me in this, and if other groups want to join in, they can.

"The best thing is, before you come through, you come to the office here at Jilkminggan. You can't just come through someone else's block. You need to let us know. If you want, go along to the office."

Reconciliation Council give treaty the thumbs up

The Reconciliation Council handed down its final report this month, setting out the results of nearly ten years of work.

One of its key recommendations was a call for 'a formal resolution of issues which were never addressed when this land and its waters were settled as colonies without treaty or consent.'

Such formal recognition will require a 'treaty or agreement' after considerable discussion, negotiation, and consultation.

This move for a treaty by the Council represents a substantial toughening on its stance of just months ago.

Not only does it put forward the necessity of a treaty or agreement to achieve reconciliation but also provides a possible draft for such legislation.

In addition it calls for the Commonwealth Parliament to prepare legislation for a referendum which seeks to:

- recognise Aboriginal and Torres Strait Islander peoples as the first peoples of Australia in a new preamble to the Constitution; and

- remove section 25 of the Constitution and introduce a new section making it unlawful to adversely discriminate against any people on the grounds of race

It firmly supports the growth of the peoples' movement for reconciliation as an 'unstoppable' momentum. The work of the Council will now be taken over by a new 18 member body, Reconciliation Australia.●

OFFICE OF THE REGISTRAR OF ABORIGINAL CORPORATIONS

REMINDER

REQUIREMENT TO LODGE ANNUAL RETURNS BY 31 DECEMBER 2000

The Registrar of Aboriginal Corporations reminds all Aboriginal and Torres Strait Islander corporations that they must lodge their annual returns with the Office by 31 December 2000.

This includes:

- 1 A Statement of Compliancy from the governing committee confirming that the corporation has complied with the Act and the rules.
- 2 A current List of Members
- 3 Audited Financial Statements for 1999-2000 consisting of:
 - (a) a balance sheet
 - (b) an income and expenditure statement; and
 - (c) an Examiner's (Auditor's) report.

If a corporation cannot lodge the required documents by 31 December then you should write to the Registrar and ask for an extension of time in which to do so.

A corporation may be exempt from providing the annual audited financial statements. This applies when the Registrar is satisfied that it will be impractical (where the corporation has received no funding) or *unduly onerous* (where the corporation has received minimal funding and cannot afford to have an audit carried out).

You can obtain more information by phoning our toll free number 1800 622 431

Streetwize comics

A new comic titled *Enough is Enough* aims to tackle family violence in Aboriginal communities.

The comic and educational kit addresses the cultural implications of family violence in Aboriginal communities, particularly the issue of shame.

The new resource was developed by Aboriginal men for Aboriginal men but is also designed with the whole family and community in mind.

Grant Saunders, Aboriginal writer

and researcher with Streetwize comics says the issues surrounding family violence are rarely talked about in Aboriginal communities.

"It's hard for some Koori men to even admit that they beat up on their families, let alone seek help for it," Mr Saunders said.

The comic is accompanied by a kit containing information and activities for health and welfare professionals to use in communities.

For more information contact Streetwize Comics on 02 93190220.

First Australians Gallery

The largest permanent exhibition capturing the stories and experiences of Aboriginal and Torres Strait peoples will open at the National Museum of Australia, in March 2001.

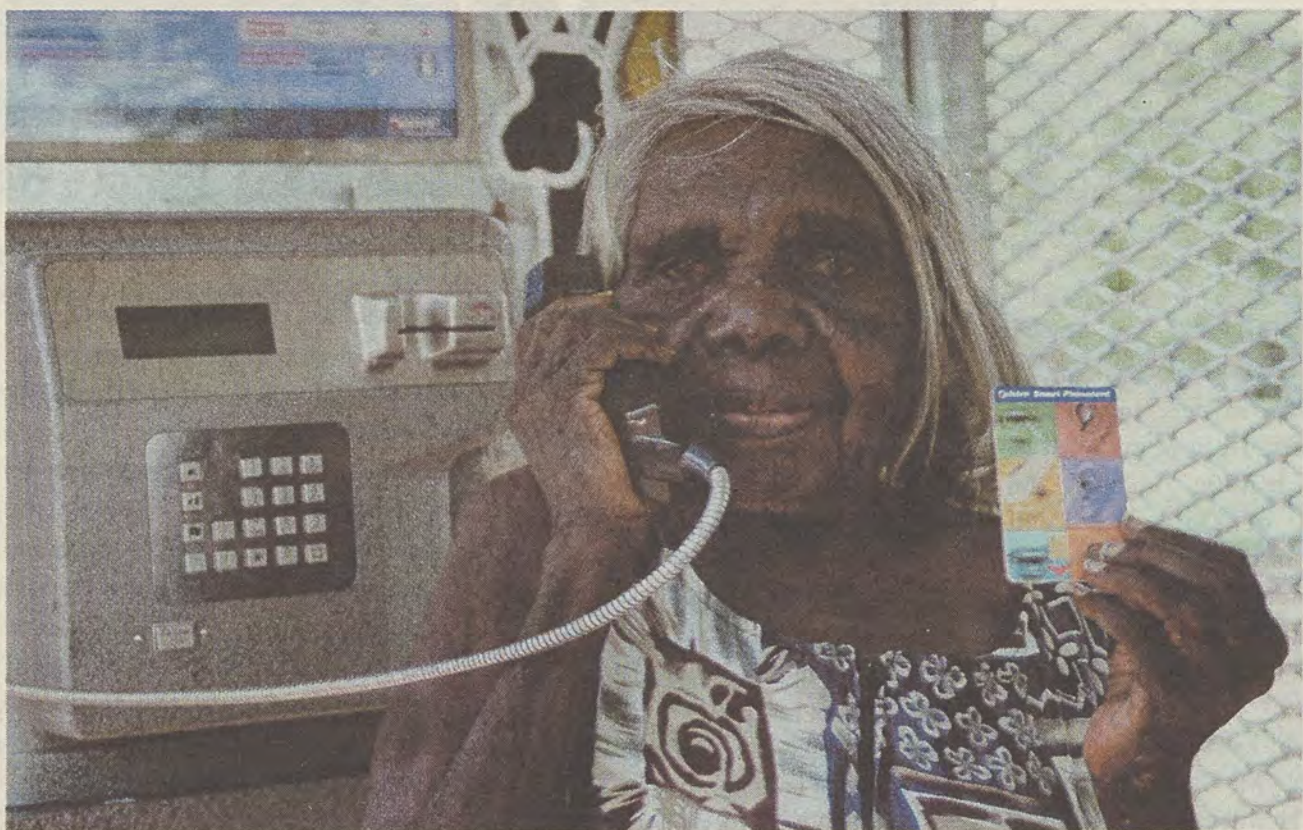
A section of the gallery will house five contrasting profiles of Aboriginal communities and their living culture, as well as other sections displaying

thousands of objects from the Museums collection.

The gallery explores 40,000 years of Indigenous heritage, dealing with contact history, recent history of frontier conflicts, land rights battles, ongoing attempts to negotiate co-existence and other social issues.

The use of high technology and interactive multi media will ensure the visitor is captured by this unique experience.

Barunga on the line



Phylis Winjarric

Armies of tiny ants marching towards the shiny, new metal posts of the traditionally-painted telephone box could have short-circuited Barunga community's plans to celebrate its installation.



But for local Telstra trainees Wayne Runyu and Gavin Harrison, the ants eating through the wiring were just another interesting problem they had to solve – and traditional owner Phylis Winjarric carried out the ribbon-cutting ceremony on schedule on November 8.



Top: Trainees (from left): David Morgan, Gavin Harrison and Wayne Runyu
Bottom: Barunga schoolkids use the new phone

Earlier in the year, the problem for Wayne and Gavin wasn't crawling ants – it was creeping mould following the major floods that swept through the region, putting many private phones out of action.

Wayne and Gavin are multi-skilled. They dig the trenches, they lay the cables, they mix the cement for the posts, they erect the telephone "box" and install the technology. Then they maintain the telephones, both public and private, dealing with wear and tear, vandalism, the harsh climate – and those determined ants.

Barunga and Daly River are the first two communities in the Northern Territory to trial Telstra's new remote servicing strategy, with locals trained to carry out basic installation and maintenance work on the latest telephone technology which taps into a central point to diagnose failures and faults. The training course is to a nationally accredited level.

Wayne, who plays A Grade football for Nightcliff in Darwin, and Gavin, who enjoys fishing and hunting in his spare time, are enthusiastic about their jobs – and the service they are providing to the community.

"The telephone is a must in these places. They are so remote. Everyone uses them," Wayne said.

"Perhaps when there is ceremony, they can call elders in other communities, maybe they want to ring the hospital in Darwin, and then there are kids calling their boyfriends and girlfriends..."

Local communities have worked with Telstra to design public phone boxes that suit their lifestyle. The cyclone-rated boxes are larger than normal, so more people can use the phone at once; it is higher than normal with a larger roof to provide more shade; the mesh sides allow air to circulate; and, with no bottom sections, wind-blown leaves and rubbish don't gather and dogs don't linger.

Barunga is the first community to get the latest technology pay phone in one of the new cabinets, choosing the option for a phonecard only version. Telstra expects to upgrade services in about 450 communities throughout the NT, South Australia and Western Australia over the next two years.



Every picture tells a story

Nuts, twigs, an empty, squashed wine-cask bladder, a broken, blue thong, a discarded cigarette lighter, sand and shells were transformed from rubbish into important tools and inspiring art forms during a recent pilot series of art therapy workshops in Darwin.

The Indigenous workshop participants felt changes within themselves too in the whole process of using paint or clay or found objects to express themselves and their feelings.

"It has brought up things I haven't thought of for, well, decades. That's why I feel compelled to go on, even though it is distressing at times," one participant said.

"It (the effects of the past) is like a boil – and the only thing to do is clean it up big time.

"And you know, six months ago, I would have thought this sort of thing was just nonsense."

The workshop facilitator, Judith Christian Miller, has been invited by Danila Dilba to contribute to the organisation's look at how the expressive arts could help in the area of emotional health and wellbeing for Indigenous people.

The workshop has generated a lot of interest.

"The child in us responds to colour and form and play," Judith said. "Using paint and clay, we can explore our past and even when there are no words to access those early experiences, sometimes by painting we can find what we need to say."

A series of music therapy workshops facilitated by Anja Tait were also held during the same period, and both will be assessed for their usefulness and appropriateness in helping people to learn to live creatively and fully with themselves and others.



Yirrkala and Laynha mourn great artist

Yirrkala and Laynha homelands are in mourning for Mr Ganambarr who passed away recently.

A leader of the Ngaymil people at the Yangunbi Homeland Centre (located opposite the Nabalco plant in Melville Bay), Mr Ganambarr was one of the region's most important artists.

He participated in the painting of the monumental Yirrkala Church Panels on display at Buku-Larrnggay Mulka (Yirrkala Arts Centre); his work depicting the sacred imagery of his Ngaymil clan estates.

Mr Ganambarr's work is exhibited in most major Australian institutional collections, including the National Gallery of Australia.

The National Gallery of Victoria's first acquisition of Aboriginal art was a bark painting by Mr Ganambarr. His bark paintings are also on display in the renowned Saltwater collection, recently acquired by the National Maritime Museum.

Andrew Blake, coordinator of Buku-Larrnggay Mulka, said Mr Ganambarr leaves us with wonderful and rich memories. "He will always be remembered by me as a sprightly man who always willingly participated as a senior elder in Buku-Larrnggay projects which took him to major venues throughout the country and overseas. A great loss of a

senior artist that will be missed by all who knew him and his art."

Mr Ganambarr was greatly respected as a Yolngu leader in ceremonial and homeland affairs. He was involved in negotiations leading up to the establishment of Dhimurru Land Management in 1992, and was an executive committee member since that time. Visitors to Dhimurru can see on display the Lipa lipa (canoe) made by Mr Ganambarr.

Kevin Leitch, executive officer of Dhimurru said: "Mr Ganambarr was an inspiration and he will be sadly missed by all associated with the organisation."

Mr Ganambarr established Yangunbi during the homeland movement of the 1970s. In 1990, Yangunbi won Territory Tidy Town Award, and was a finalist in the Australian Tidy Town Award. In 1991, Yangunbi won the Consistent Performance Award in the Territory Tidy Towns.

As a child, Mr Ganambarr went to school at the Yirrkala mission. He later worked there on the fruit and vegetable plantation, also looking after the cattle. Yolngu still sing songs about him riding his horse in the 1960s. He was taught by great artist Mawalan #1 at Rangi (beach camp) at Yirrkala. ●

Kumantjayi Perkins

The sudden loss of influential Aboriginal activist and former Central Land Council Chairman, Mr Perkins will be keenly felt for many years by all indigenous people in Australia.

Mr Perkins has been hailed as a pioneer of the Aboriginal rights movement who was committed to, and passionate about the fight for a better future for Aboriginal people.

Perkins was an Arrernte man born at the Bungalow in Alice Springs.

He grew up during a time when the government's assimilation policies produced the many members of today's Stolen Generation.

In 1945, at the age of nine, Perkins was removed from his mother's care in Alice Springs and taken to a family group home in Adelaide to get an education.

It was here that Perkins became a prominent soccer player during the 1950's and left to play in England.

In 1963 Perkins enrolled at Sydney University where he said his purpose "was to meet the whites on their own ground in the cause of advancement for Aboriginal people."

It was during this time he forced Aboriginal rights onto the national agenda by leading Freedom Rides across the outback of NSW to expose segregation.

Perkins became the first indigenous person in Australia to graduate from a university in 1966 and became the first Aboriginal person to head a government

department – the Department of Aboriginal Affairs.

He was the chairman of the Central Land Council between September 1975 and June 1976 before the Land Rights Act was enacted.

Perkins was part of the Aboriginal delegation who first considered the proposed Aboriginal Land Bill and began directing staff to begin the initial work of the land council.

He was a head of the Aboriginal Development Corporation and the Department of Aboriginal Affairs and also became a Deputy Chairperson of ATSIC.

In recent years Perkins was heavily involved in promoting sporting achievements as a means of empowerment for Aboriginal people.

He was a member of SOCOG national indigenous advisory committee where he ensured indigenous content in the Sydney Olympics.

Perkins had suffered from kidney problems since the 1970's and was the longest surviving kidney transplant recipient.

He is survived by wife Eileen, and children Hettit, Adam and Rachel.

Perkins remained an Aboriginal activist to the end. ●

D Daniels: Fighter for Aboriginal Rights

A personal recollection by Brian Manning

When I was invited to speak at the Gurindji Freedom day celebrations in August on the occasion of the 35th anniversary of the Gurindji walk-off, the memories of the struggle and its heroes were overpowering.

Standing there in the bed of the Victoria River at the old crossing, I remembered arriving there at nine o'clock at night with Mr Daniels, Robert Tudawalian, and youngster, Kerry Gibbs.

We brought the first of many loads of food to sustain the strikers and their families.

Early next morning, Mr Daniels was off to Pigeon Hole and Mount Samford in my truck to pick up Gurindji from VRD - much to the consternation of the manager, George Lewis.

When one of the traditional owners of

VRD, King Brumby gave the postmistress a telegram to the Union advising them they were walking off, it was torn up and not sent.

Vincent Lingiari's memory is honoured in the Vincent Lingiari Memorial Lectures

“The walk-off wouldn't have happened without the perseverance and dedication to the cause by Daniels.”

BRIAN MANNING

and in the naming of the Lingiari electorate in the Northern Territory.

But the walk-off wouldn't have happened without the perseverance and dedication to the cause by Daniels who died last Christmas Eve at Kalano in Katherine.

He had discussed and planned the logistics of the event with Vincent when

Vincent had come to Darwin for medical treatment.

I didn't know he had passed away until Kerry Gibbs drew my attention to a probate notice in the paper.

Months later, I took the opportunity at

the Gurindji Freedom Day to call for a moment's silence to remember him - a true friend and fighter for Aboriginal rights.

Daniels was nominated by the NT Council for Aboriginal Rights to fill a vacant position as an Aboriginal Organiser in the North Australian Workers Union.

He courageously overcame the intimidation from standover station

managers, not an insignificant issue given the years of exploitation and domination he had experienced as a station hand himself.

He had a fire in his belly and after the Gurindji walk-off his next concern was to proceed towards a claim for his own people at Roper River.

The Land Rights Act overtook that issue but it surely must be understood by those now enjoying the existence of land rights that Daniels was truly one of the fathers of the land rights movement.

It is appropriate that he be remembered for his outstanding contribution.

He should have been honoured with a State Funeral.

Instead he died quietly in Katherine. I am honoured to have been amongst his friends. ●

Second Nature: The History and Implications of Australia as Aboriginal Landscape

By Lesley Head
Syracuse University Press, 2000

This book is concerned with the role of culture in forming social attitudes to the natural environment.

Head examines how knowledge about Aborigines and the Australian environment has been shaped by Western scientific method and colonial institutions.

The author asks some highly pertinent questions of Western science. For instance, how do the efforts of archaeologists to push back the time of human occupation in Australia affect the place of indigenous people in political debates about colonisation, land-rights and land management? Why is it that older is better, or more authentic, and why are scientists preoccupied with the difference between geological and human-led environmental change?

Head's central task is to demonstrate why the ideal of wilderness has been so resistant to challenge from extensive academic research and from indigenous peoples' testaments to a human signature on the landscape.

In addressing this question Head reveals the complexity of the historical situation, the superiority of colonial scientific thought and the layers of myth, misconception, and ways of thinking which comprise our 'Second Nature'. Head's concept of a Second Nature refers to 'those habits or characteristics that are 'not innate but so long practiced or acquired as to seem so.'

This book makes a valuable contribution and does so not only by examining Aboriginal-environmental interactions, cosmology and ecological knowledge, but by analysing the processes of environmental construction in settler society as well.

The scope of this book is vast and at times Head does not do justice to the complexity of issues, for instance, on Aboriginal land tenure systems, or anthropological theories, before moving to an illustration. The argument is fragmented by numerous sub-headings and 'conversations' that introduce new material or examples.

Clarity of expression and explanation is a key feature of this book which is suited to undergraduate students in the environmental sciences and humanities, and to a general readership interested in history, post-colonial politics and land management.

Easy as 1, 2, 3

Bardi Counting Book, by Lucy Wiidagoo Dann, illustrated by Francine Ngardarb Riches, Magabala Books PO Box 668 Broome, WA 6725, RRP \$5.45.

Mura Migi Kazika - For Us Little Mob, written and illustrated by Alick Tipoti, Magabala Books PO Box 668 Broome, WA 6725, RRP \$5.45.

Magabala Books has launched the "Uupababa Series" for children, starting with a book in the Bardi language of the western Kimberley and a book which incorporates Kala Lagaw Ya, a Torres Strait language.

Uupababa means "little kids" in the Karajarri language, south of Broome.

The books are small in format and very reasonably priced.

Publishing Indigenous languages is a very valuable project for Magabala Books to undertake; publishing children's books in Indigenous languages is even more valuable as it is part of keeping those languages alive in future generations.

The *Bardi Counting Book* is beautifully illustrated and includes English and Bardi text of numbers and sea animals.

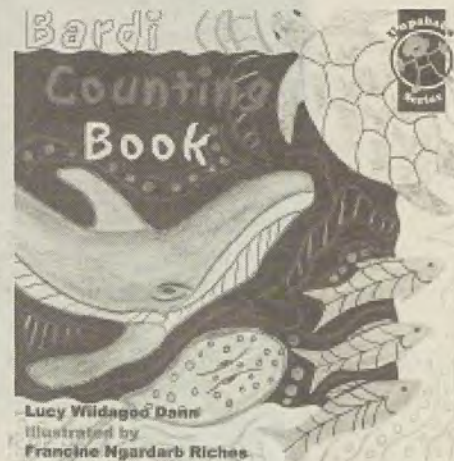
All the animals featured are those indigenous to the Bard peoples' sea country: saltwater crocodiles, dugongs, turtles and whales.

Interestingly, the book notes that traditionally the Bardi language did not include numbers greater than three, however the book extends up to ten with the aim of providing an aid to teaching Bardi children the western number system, as well as introducing the Bardi language to a wider audience.

Mura migi kazika - For Us Little Mob is less clear in its aims.

The book consists of western nursery rhymes which have words from the Kala Lagaw Ya inserted into the familiar texts.

It is not clear whether it is intended for a Torres Strait audience or to introduce the language to others.



Bilingual people (and many Aboriginal and Torres Strait Islander people are bi- or tri-lingual) are highly skilled at "code-switching" and using the appropriate language for each situation.

Very rarely do bilingual people mix languages together, unless a concept simply cannot be expressed in one of the languages.

Bilingual language teaching focuses on teaches languages in context: using, for example, the indigenous language for family and community communication, and English for official purposes.

While *Mura Migi Kazika* is beautifully illustrated with entertaining line drawings of Torres Strait life, it seems conceptually problematic to mix the languages together, particularly using western nursery rhymes as a base.

Perhaps the book's purpose is to subvert the dominant form of the nursery rhyme and turn it into something less Anglo-specific.

Perhaps it is a pastiche or spoof of western nursery rhymes, with a TSI sensibility.

Mixing English and Kala Lagaw Ya together in a western written genre seems awkward as Kala Lagaw Ya is a living language which must surely be expressed in indigenous genres every day by its speakers.

As a bilingual text, *Mura Migi Kazika* is ultimately unsatisfying to the reader.

By contrast, the *Bardi Counting Book* is a very valuable and educational book for readers and speakers of both Bardi and English.

T-Shirt Dispute

The Australian Institute of Aboriginal and Torres Strait Islander Studies has welcomed the settlement of a dispute between the Institute and Riptide Churinga, a clothes and goods manufacturer, over the use of rock art images on some of its products.

Riptide Churinga have agreed to stop production of the T-shirts, deliver unsold stock to the Institute and publish an apology to all parties involved.

AITSIS Chair Dr Dodson says the settlement is a step forward in indigenous rights.

"We hope that this will send another clear message to all manufactures and designers who wish to use Indigenous designs that there are due processes which must be gone through before Indigenous Intellectual Property can be used for commercial purposes. Indigenous rights in their arts and culture must be respected," Dr Dodson said.

Riptide produced a series of T-shirts using images of Aboriginal rock art from Western Arnhem land, which the Institute alleged were images taken from one of its publications, *Australian Aboriginal Painting in Western and Central Arnhem Land* by the late EJ Brandt, first published in 1973.

CAAMA has a winner with SpinFX

A new three-part series produced by CAAMA has taken a new approach to breaking down stereotypes about Indigenous music.

The program looks at a new underground of Aboriginal musicians who are involved in hip-hop, techno house, soul and dance.

Beck Cole, who is currently working on the second series, says that the SpinFX program is a chance to give new and up and coming artists a break.

"SpinFX is the bush and the spinning of vinyl and FX is the sound and video effects," said Cole.

SpinFX is narrated by the musicians rather than a presenter.

The first series has already been aired on Imparja and has had a popular response by viewers. Now CAAMA is in the midst of making the second series which will be aired next year.

OFFICE OF THE REGISTRAR OF ABORIGINAL CORPORATIONS

Telephone: 1800 622 431

To all Aboriginal and Torres Strait Islander Corporations

*Best wishes for the Festive Season
And a festive New Year*

From Colin Plowman and all the staff at the

Office of the Registrar of Aboriginal Corporations



Telstra

17th National Aboriginal and Torres Strait Islander

ART

Award

Kenny Williams Tjampijimpa from Kintore west of Alice Springs carried off the \$20,000 prize this year at the Telstra Art award for his painting 'Snake Tjukurrpa'.

The painting depicts designs associated with the Snake Dreaming which came far from the north passing Mt Wedge and continuing west to Lake Mackay. At the lake he entered a fire but emerged on the other side and continued travelling west to the soakage water site of Nyinmi just to the east of Jupiter Well.

A woman who had travelled from the south saw the snake at Nyinmi so she left her two children at a site nearby. She returned to Nyinmi with her digging stick and hit the snake over the head and killed it. She took it back to where she had left the children and cooked it in the fire. She later travelled to Balgo where she entered the earth. The zig zag lines represent the tracks left by the snake.

Centre: Dorothy Galedba (shown receiving her prize) from Maningrida earned herself \$3000 for the Telstra Bark Painting Award with her 'Pandanus Mat Dreaming'

Bottom: Peter Nabarlambarl of Gunbalanya also went home with \$3000 for the Best Work on Paper for 'Mako Djang'.



NEXT year the first prize doubles to \$40,000