



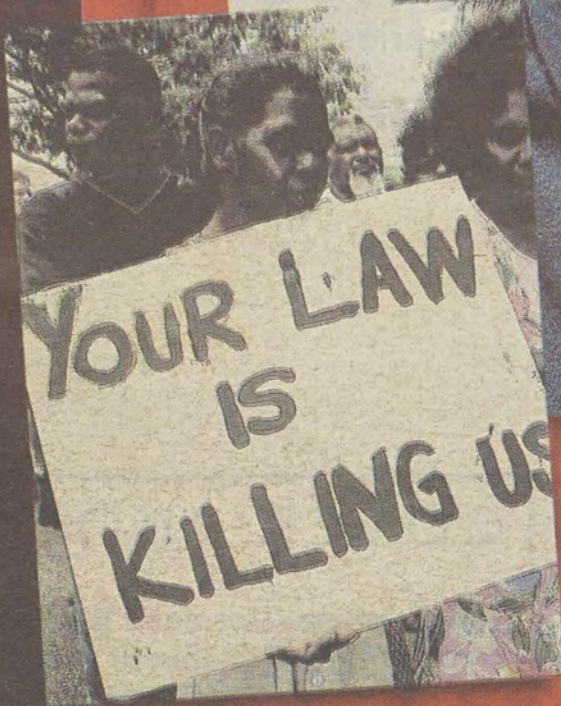
Land Rights

NEWS



One Mob, One Voice, One Land

Vol 3, No 1 March 2000



INSIDE: Mandatory Sentencing, Elsey pics, Registrar sticks the boot in

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COVER PHOTOS

Main photo: Doraleen Warrior receiving a Diploma of Arts in Australian Studies at IAD.
Small photo: This placard at one of the Darwin rallies against mandatory sentencing says it all.

Elsy Station celebration



Traditional Aboriginal landowners (from left) Jessie Roberts, Daylight and Splinter with the plaque commemorating the official handover of Elsey Station.



Elsy Station, one of the largest cattle stations in Australia and immortalised in the Australian classic *We of the Never Never*, has finally been returned to its traditional owners.



The handback to the people from the Mangarrayi and Yangmau language groups – celebrated in February – brings ownership of the land full circle.

The traditional owners lost control of the land when pastoral interests arrived in the late 1800s. Many of the older traditional owners remember working on the station – in the kitchen and in the stockyards – for rations of tea, sugar and flour.

But the traditional owners continued to live on the land, setting up the Jilkminggan community a few kilometres from the homestead, and they have maintained strong cultural connections with the country.

There are about 400 traditional Aboriginal owners of the Elsey land. Altogether about 800 Aboriginal people have an interest in the land. Many live at the Jilkminggan, while others live in outstations in the region or townships such as Mataranka, Ngukurr and Katherine.

One of the traditional owners, Jessie Roberts, explains how they got their land back:

“Used to be white men get the contracts (for work), but for Aboriginal people very hard, they couldn’t.

“And that’s why we turn around and spoke about this Elsey station. Him vacant, so we go asking for grant and we buy the station, so that we can help the husband, working close, and not to say go them other places and work for white men.

“Why work for white man? Whitefella get full up of money and Aboriginal people come back, with little money. That why we bin fight for this.

“And then we have to wait, wait, wait again for our land handover, Many years. Long time looking. We bin all the time knew we would get it, because we got that money in our hand and buy the station.

“That our country, we bin born this country. It’s our life.”

“And then we have to wait, wait, wait again for our land handover, Many years. Long time looking. We bin all the time knew we would get it, because we got that money in our hand and buy the station.”

JESSIE ROBERTS, Traditional Owner

Jewel in the Crown

The NLC considers Elsey to be the jewel in the crown of the pastoral properties it helps to manage.

The traditional owners see Elsey as a means of establishing an economic base for future generations and are happy at the moment to return all profits into the development of the station. The development plan has seen cattle numbers increase from 4000 to 13,000 in four years, with an optimum level in the future of about 25,000.

Environmental issues, such as erosion, the protection of sacred sites, and the ability to foster cultural and spiritual connections with the land are also

very important to the traditional owners.

Aboriginal people also use the land for hunting, fishing and gathering food and other resources,

such as bush medicines and white clay for ceremonial purposes.

Recognition “at the highest level”

Former Land Commissioner Justice Gray, who recommended the handback as one of his final duties in the role, states in his report that the land grant would be “recognition of the traditional rights of people whose forebears were dispossessed. It is a recognition at the highest level of Australian society.”

He also said the land grant “carries with it an affirmation of the value of traditional rights and of places of cultural significance. It enables the traditional Aboriginal owners of the land and others with traditional attachments to it to use the land as a focus for the further development of their community spirit and the maintenance and increase of their self-esteem. The importance of such an acknowledgment and such a focus for modern Aboriginal communities should not be underestimated.”

Muckaty returned to traditional owners



Traditional owners receiving the title to Muckaty Station are (from left): Hazel Lauder, Kathleen Fitz, Lorna Fejo, Beazely Anderson, Judy Jackson, Alice Lauder, Dick Foster and Amy Lauder

The Title Deed for the 2241 sq km station is now in the hands of the traditional owners from the Warlmanpa, Warlpiri, Mudbura, Warumungu and Jingili language groups, giving them greater control in managing the land and protecting sacred sites.

There are more than 400 traditional Aboriginal owners of the land claimed, and about 1000 people altogether who have traditional attachments to the land. Many live in the region, on outstations on the land or in nearby towns such as Tennant Creek and Elliott.

Since taking over the pastoral lease in 1991, the Muckaty Aboriginal Corporation has focussed on regenerating the landscape, which had been degraded due to overstocking.

Many would like to see some kind of pastoral enterprise developed on the land, principally as a means of caring for the environment.

Older claimants remember walking over the country with their families when they were children and many were employed in the pastoral industry, either on Muckaty or nearby cattle stations.

The traditional owners still have a strong ceremonial life, with songs and body designs of the dreamings still used and ceremonies regularly conducted.

As the Land Commissioner's report on the claim states, the handback "carries with it an affirmation of the value of traditional rights and of places of cultural significance."



The traditional Aboriginal owners of Muckaty cattle station near Tennant Creek in the Northern Territory, whose fore-

bears were dispossessed of their land more than 100 years ago, have finally got their country back.

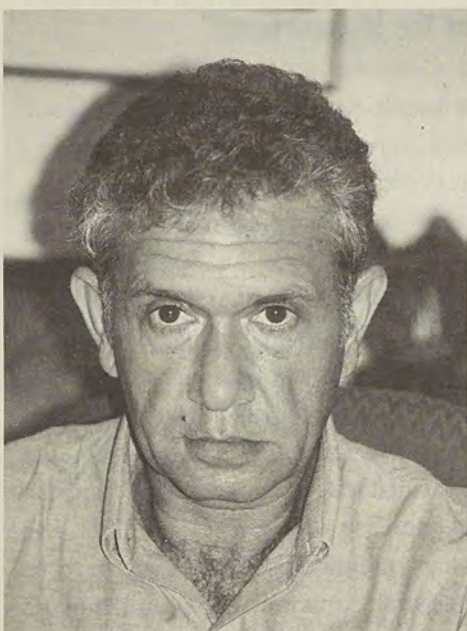
At the handback, which took place in Tennant Creek on February 21, traditional owner Amy Lauder called for a minute's silence in memory of all those who died before they could witness the special occasion.



Youngsters with a poster showing the development of Muckaty Station

New Director for the CLC

The Central Land Council has appointed David Ross as its new Director following the resignation of Tracker Tilmouth late last year.



Mr Ross was appointed to the position following a meeting of the CLC Executive in January.

"Mr Ross brings a lot of experience to the position and he is well known and respected in the Aboriginal community of Central Australia," CLC Chairman Max Stuart said.

"The CLC Executive are very pleased that he has accepted the position - we know from his previous term as Director of the CLC that he will work very hard for us.

"He was responsible for helping many Aboriginal people to get back on their country and we had many victories in getting our land back last time he worked for us. He gave us strong leadership in protecting our sacred sites and objects."

Mr Ross left the CLC in 1994 to become a Commissioner of the Aboriginal and Torres Strait Islander Commission and soon afterwards became the inaugural Chairman

of the Indigenous Land Corporation based in Adelaide.

He started work at the Central Land Council in 1979 in a clerical position. From 1981 he was field operations manager and from 1983 until 1985 he was secretary to the Council.

In 1987 he completed an Associate Diploma in Business Management at the South Australian Institute of Technology before taking up the Deputy Director's position in 1988 and becoming Director in 1989.

Mr Ross said Aboriginal people in the Northern Territory were having to fight as hard as ever for what was rightfully theirs.

"We still have a government in the Northern Territory which is essentially the same as when I left the CLC - different faces but the same policies," Mr Ross said. "And land is still the big issue - both the Territory and the Federal Governments

refuse to come to terms with the concept that Aboriginal people own Aboriginal land and as such have rights in common law and legislation.

"That is the bottom line and until that changes the CLC will always be wasting valuable resources defending hard won gains. It is sad but it's a political reality."

Mr Stuart paid tribute to Mr Tilmouth who resigned to pursue private interests.

"Tracker worked very hard for the CLC and was responsible for many of our economic and employment initiatives," Mr Stuart said. "This was a relatively new direction for the CLC at the time that has proven to be a wise one.

"He also led the CLC through the last couple of very difficult years with the Review of the Aboriginal Land Rights Act and amendments to the Native Title Act. He lobbied tirelessly for us on these and other important issues."

Registrar sticks the boot in

Small Aboriginal Corporations in remote parts of the Territory are facing liquidation and families fear losing control of their land because of heavy-handed bureaucratic action.

Excessive, inflexible and drastic is how the Central and Northern Land Councils view the current behaviour of the Commonwealth's Registrar of Aboriginal Corporations.

The Registrar, Mr Nouredine Bouhaf, is applying the full weight of legislation - that normally targets multi-national companies - to wind up hundreds of Aboriginal organisations that haven't filed formal documents for three years.

And in his net, he is catching small, remote bodies that do not have any

same number in the CLC region are in the same position.

"In the past, the Registrar has exempted Corporations from the need to file annual returns - but he is now going for the sledgehammer approach," NLC Chief Executive Officer Mr Norman Fry said.

"The Minister should direct the Registrar to stop these liquidations immediately, and meet with ATSIC and the Land Councils to deal with this issue sensibly.

"As the Registrar, it is his job to help these people to comply with the administrative requirements - not to punish them."

Central Land Council Director David Ross said that the people who were on the community living areas had waited for years to obtain title to these tiny parcels of land.

"It is the last way anybody would expect to lose title to their traditional land. What was intended to be beneficial legislation has been turned around and used against the people it was intended to help," he said.

"Many of these people cannot read but receive these complex, legal letters which, naturally, they can't understand. Recent heavy rain has also rendered some excisions inaccessible which delays things further."

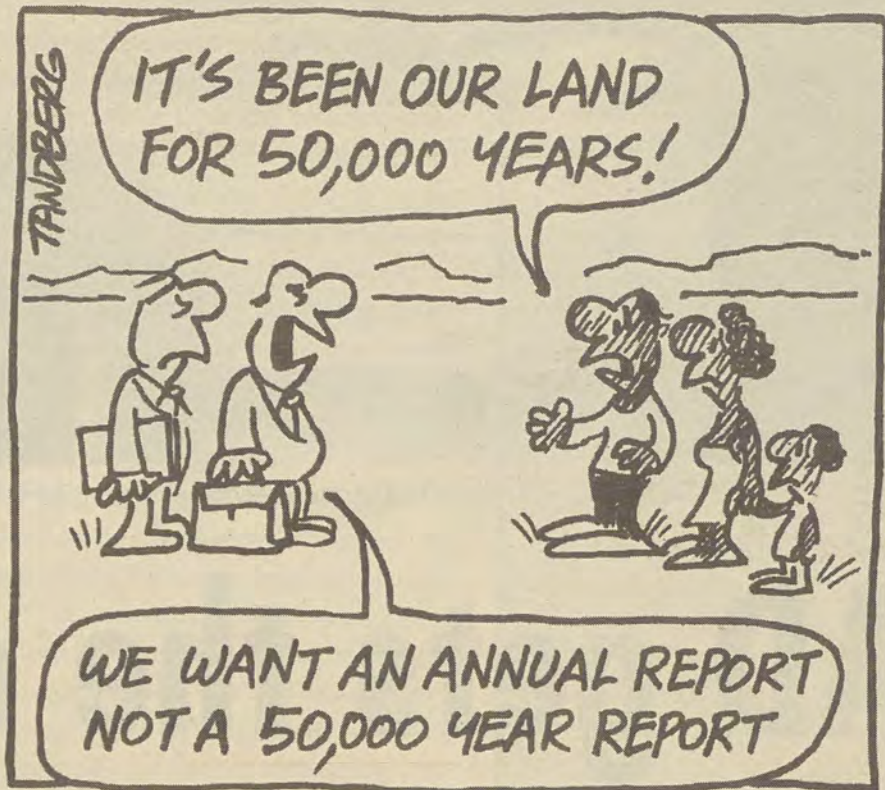
One liquidated Aboriginal community development corporation in the CLC region had two houses as its main assets, which the members lived in. The liquidator wanted to travel to the community, demolish the houses, sell the material and remove any other property.

In another case, an Aboriginal corporation was established solely to enable six women to hold a small sub lease on a pastoral lease. It had not complied with the requirements of the Act for several years. Four of the women are very old, one is virtually blind and none can read or sign her own name except by making a mark.

When the CLC was informed of the Registrar's intention to wind up the corporation, it had to arrange for the old women to travel to the nearest community to get their affairs in order.

The Registrar's lawyer's demand for \$2500 be paid in costs was subsequently waived by the Registrar and the wind-up application was withdrawn. However, the cost of this process to the CLC and the taxpayer, and the distress to the women was considerable.

"This is a case of a sad and twisted bureaucracy," Mr Ross said.



Courtesy of Tandberg - first printed in The Age

“The Minister should direct the Registrar to stop these liquidations immediately, and meet with ATSIC and the Land Councils to deal with this issue sensibly.”

NORMAN FRY, NLC CEO

financial dealings and often exist only to hold title to land for families who just want to live on their traditional country.

He is required to act in a culturally appropriate manner.

But the Registrar's actions ignore the fact that many people affected by his bureaucratic behaviour do not read English, don't have the money to pay for professional help, and often don't learn of his actions in Court until it is too late.

This is causing extreme anguish for many people. Many who had to fight for their small pieces of land fear they may lose them again and others face the threat of having their few assets, such as their homes, dismantled and removed.

Two reports in recent years have identified problems in this area - one pointing out the need to simplify and improve the legislation that requires these Corporations to file reports each year and the other severely criticising the way the Registrar of Aboriginal Corporations has behaved in his dealings with Aboriginal organisations.

But the Registrar and Senator John Herron, Minister for Aboriginal Affairs, who is responsible for the Registrar - have not heeded these reports, have not listened to the Land Councils' concerns and have not called a halt to this action to liquidate Corporations.

Four Corporations in the NLC region with the sole purpose of holding title of land are facing liquidation, and at least the



Bishops face eviction

The Bishop family is facing eviction from their land at Bob's Yard near Timber Creek. And all because of a missing letter.

Problems for Kevin and Agnes Bishop started when the Tuwakam Aboriginal Corporation, set up to hold title to their land, failed to respond to letters from the Registrar about filing their annual reports.

The trouble is, no-one recalls getting any letters. If letters did arrive, they may have been given to members who cannot read or write English. And the community certainly does not get copies of the national newspaper where the Registrar placed advertisements warning of his imminent action to liquidate their organisation.

"The old people didn't know they had to obey government orders," Kevin said.

"They just used to get papers in the mail but they cannot read or write."

Standing on their 850-hectare block of land, named after Kevin's grandfather Moolooloo Bob, the Bishops find it hard

to understand that, while they were laying plans for the future, the Registrar was planning to close them down.

"This is where we live and where our family is buried," Kevin said.

"The old people fought hard for this land. It's our traditional country, we belong here."

The Bishops have a vision. The country is isolated, there is no power and the Bishops have to cart water to the caravan and tin shack perched on high ground on their land. But they enjoy coming out to their land, hunting for bush tucker and looking at the stars on clear nights.

And they have plans to rebuild the property, and bring out young people to teach them cattle and horse-handling skills.

But the Registrar's action could put an end to all of that.

Central Land Council cadet successfully graduates

Former Central Land Council cadet Teresa McCarthy has successfully completed a Bachelor of Arts degree at Northern Territory University in Darwin.

She is the second person to graduate under the scheme.

Teresa attended her graduation ceremony in October 1999 and now works as a CLC land tenure officer for the Tanami region.

Born in Alice Springs, Teresa has strong family ties with the Warumungu people and is enthusiastic about her new position at the Land Council.

“I think it was particularly relevant to my degree because I did a major in anthropology,” Teresa said. “So you study and then you come back here to the CLC and you apply it or you see how it’s applied. I honestly think if I hadn’t got the practical experience I think I wouldn’t be able to see how to use what I’ve learnt in a workplace.”

TERESA MCCARTHY

She began a CLC cadetship in 1995 and says it helped her to earn her degree.

Teresa first did work experience in the land tenure unit on the Loves Creek land claim.

Teresa McCarthy and her mother Jean



IAD Chairman Merv Franey receives the cheque from Education Minister Chris Lugg

IAD gets the cash

The Institute for Aboriginal Development (IAD) has finally won a battle to get \$2.6 million for new buildings at its Alice Springs campus.

The money was allocated by the Commonwealth Government in 1996 to allow IAD to replace a collection of buildings including old houses and sheds used by staff and students.

Under arrangements with the Territory the NT Education Minister had to approve passing on the money. At the time the grant was made, then minister Fred Finch, had given in principle approval but he retired at the 1997 election before the money was passed on to IAD.

Peter Adamson, appointed the new minister in 1997, reversed the decision and insisted IAD move from their campus next to the Todd River and join the Centralian College campus.

Adamson aggressively pushed the idea that IAD could not build on their land because it is in a one in 20 year flood zone. He also threatened to give the money to other Aboriginal education providers but never did. Numerous rallies and media battles could not shift the minister.

After Adamson had a heart attack in late 1999 he lost the education ministry to Chris Lugg in a cabinet reshuffle earlier this year. The new minister Chris Lugg again reversed the decision and granted IAD the \$2.6 million in February. It seems the decision was prompted by the Commonwealth Government demanding the NT return the money if it was not used for Aboriginal education.



New IAD Director

Alice Springs identity Richard Hayes has been appointed the new Director of the Institute for Aboriginal Development.

Mr Hayes is a Kaytetye man who has lived and worked in Alice Springs all his life.

He believes community involvement in decision making and encouraging Indigenous people to get into studies will see IAD go from strength to strength.

“We have courses to suit from basic levels to BA courses and we are not forgetting people who have no education - we have classes here for them just to get the basic survival skills,” Mr Hayes said. “Once they get that they may feel confident to go to the next level - it’s a stepping stone for them.”

Mr Hayes has 13 years public service experience in remote delivery, education training and social security, which he believes will equip him in making decisions about funding and answering Government bodies in regards to funding and other educational issues.

Mr Hayes has replaced Donna Ah Chee, who has taken leave to be the director of the Alukura Women’s Clinic.

MANDATORY SENTENCING

“The NT mandatory sentencing laws suggest a government that has all the vision of the Old Bailey judge transporting children to Van Diemens Land for pick-pocketing. It’s as out of place now as it was in the 18th century.”

CHRISTOPHER PYNE, Federal Liberal MP

Lajamanu Law and Order Committee

A Law and Order Committee involving the whole community has been formed at Lajamanu as part of their law and justice strategy.

Six men and six women was elected to the committee by the community and will meet once a month with Government departments, agencies, and community members.

Law and Order committee member Jeannie Herbert Nungarrayi says the committee provides a strong united voice in combating problems faced at Lajamanu.

"This law and order committee was set up so that we can work together - night patrol, Aboriginal police community officer (APCO) and the police," she said.

"We want to all work together to make this place a better community to live in."

Ms Herbert believes the committee gives women the opportunity to voice their



Jeannie Herbert

opinions about law and order in the community.

"It was good to hear women talking and speaking up strongly, it was wonderful, a positive reaction," she said.

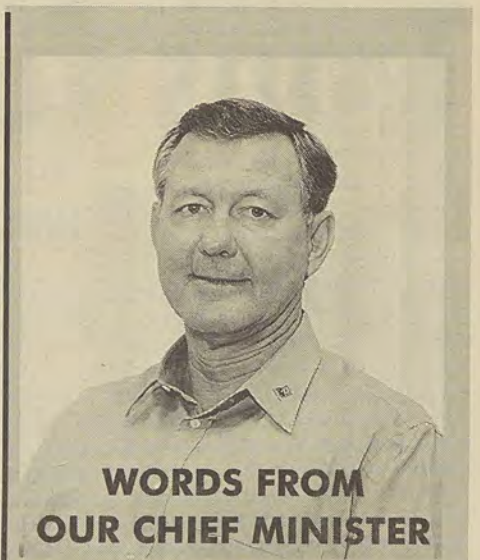
"An APCO is on the law and order committee because if we are going to try and think of better ways to rehabilitate our people who keep on breaking the law, we need to speak and listen to each other."

Community member Doug Johnson says the committee is another positive step in dealing with issues like youth problems, family violence, police issues, customary law and resource programs.

"We really want to make law and order work in the community. It will help the community if it is set up properly," he said.

"The committee provides a strong voice to help solve problems in the community."

Doug Johnson says that regular meetings held with different agencies and the community are vital in exchanging ideas about how to deal with a number of issues cross culturally.



WORDS FROM OUR CHIEF MINISTER

Interpreter service:

Mr Burke has described providing an Aboriginal interpreter service as giving a wheelchair to someone who won't walk.

He expressed dismay over reaction to his excuse why so many Aboriginal people, for whom English is a second or third language, have to face the courts or go to hospital without being able to understand what is happening.

"It's sad that a leader can't speak the truth quite frankly without being labelled a racist or a victim basher.

"It's time the truth was told and the truth is that it's a great sadness and an indictment over all of us that a person of 18 years of age who's been exposed to ten years of schooling can't speak English."

Justice system:

Denis Burke's apology after stating on radio that he considered "the justice system is corrupt".

"I apologise unreservedly for using the word corrupt with the implication it carries because that was unintended. (I meant) corrupted in the way a computer can be corrupted."

As a way of further explanation, how about our Chief Minister's point that the word "gay" had changed over the years, so ...

Still not convinced?

Well, how about: "Bastard...can now mean a whole range of things." Yep. He said it!

Mandatory sentencing:

"So what?" is how Denis Burke said he would react to United Nation's criticism of the NT's mandatory sentencing laws.

Unemployment:

Burke's answer to the unemployment problem in remote Australia is not to provide meaningful jobs where people live:

He told John Laws's listeners on radio: "You've got to encourage people to... have the confidence to move away from the communities so they can work and compete and maybe send money back to their communities."

Insurance companies misled Aboriginal clients

Aboriginal people in remote NT communities who bought funeral and life insurance policies from two companies which engaged in deceptive marketing have got their money back.

The companies, trading under the name ACBF, have also promised to change the way they market their products in the future and to ensure their agents receive regular training on Aboriginal culture and consumer protection law.

This change follows a major investigation in a number of remote

Northern Territory communities by the Australian Securities and Investments Commission (ASIC) with assistance from the Australian Competition and Consumer Commission.

ASIC's view was that the companies engaged in conduct which was unconscionable, misleading and deceptive. Agents inadequately explained the policies to their clients, many of whom had limited English literacy skills, had problems understanding what they were purchasing and had little or no access to financial advice.

The Court orders require ACBF to:

- advise its clients that ACBF is not

connected with or supported by a government or Aboriginal organisation;

- remove the Aboriginal flag and words from marketing materials suggesting that ACBF was established to advance the welfare of Aboriginal people;
- adhere to specific conditions governing entry onto Aboriginal land; and
- offer refunds to Aboriginal consumers in certain communities.

ACBF also undertook to establish a compliance program in conjunction with ASIC which will govern the manner in which the company will carry out future marketing and promotional activities.

Emergency Refuge

Tangentyere Council Association came to the rescue in February when heavy rain left some Aboriginal people in Alice Springs homeless and others with wet mattresses and blankets.

An emergency shelter was set up at the Tangentyere CDEP premises and staff gave up their time to cook meals and look after people.

Housing coordinator Natalie Smark said

emergency help was crucial for people living in town camps.

"After one week of rain we had to assist people who were homeless or were living in substandard accommodation," Ms Smark said.

"Everyone's blankets and mattresses were soaking and there weren't any drying days coming up.

"Many of the people we helped were old and sick and would have been at risk of greater sickness. Tangentyere have now

implemented an emergency plan to be better prepared for the next big rain."

A huge thankyou from Tangentyere Council to all who donated goods and helped set up emergency services and accommodation. They included: Pine Gap Joint Defence Facility, Milner Road Foodtown

Coles Supermarket, Tangentyere Night Patrol, Ewyenper-Atwatye Housing Association and the Department of Family and Community Services Emergency Relief.

Traps for old spellers

Land Rights News talks to the linguists at IAD



Elsie Numina and Hilda Pwerl out hunting for antyalkern (bush potato) at Ilewerr (Stirling) community. **Spelling Central Australian Aboriginal words, especially place names and skin names, appears to cause problems for people, and there are often claims that the spelling has been changed yet again.**

Common words, like the language name Warlpiri, have a chequered history of spelling: Waibri, Waibry, Wailbri, Walbiri, Walbrai, Walbri, Waljbiri, Waljpiri, Walpari, Walpiri, Warlpiri, Wolperi, Wolpirra. This is a common situation for many Aboriginal words - some have been written with as many as 30 different spellings over the years.

But the linguists at the Central Australian Dictionaries Program (CADP) at IAD point out that much of the confusion arises from attempts to use the English spelling system to write sounds which are in Aboriginal languages but not in English.

Linguist Jenny Green, co-ordinator of CADP, says that in many cases people are not using the accepted orthographies (spelling systems) which now exist for nearly all Central Australian languages.

"The written form of some of these languages is very recent," Ms Green said.

"Part of the problem is that people don't always refer to the published dictionaries and wordlists, so when people think there's a change it's really because someone has written something down the way they think it might be."

"Many spelling changes have occurred with Arandic languages. The first written Arandic was impossible - Ted Strehlow used diacritics (dots and squiggles) to try and make the spelling accurate phonetically. Other linguists working at different places used different spelling systems.

"During the seventies and eighties, IAD held a lot of community consultations to try and come up with spelling systems that Arandic people were happy with."

Community consultation is central to the process. Making a dictionary involves years of working with the communities involved.

Work is currently being carried out on the Kaytetye and Anmatyerr dictionaries, and also on the very large Warlpiri Dictionary which is expected to be published later this year by IAD Press.

The Program is hoping to begin work on a Luritja

Dictionary. This has received strong community support from the Luritja communities and applications for funding were lodged early this year. Hopefully Luritja too will join the Pitjantjatjara/Yankunytjatjara, Alyawarr, Eastern and Central Arrernte, and Western Arrernte Dictionaries already published by IAD Press.

The Warlpiri Dictionary project began in the late 70s and early 80s and had more than 130 Warlpiri contributors, many of them old people who were concerned that the use of some words was dying out. It drew heavily on work already done by linguist Ken Hale with Warlpiri people in the 1950s and 60s.

"Where people have the literacy skills to do language work they are enthusiastic about being involved in dictionary projects. Mr Patrick Jangala of Lajamanu (now deceased) and Jeannie Egan Nungarrayi both wrote an enormous amount of work because they were concerned that younger people no longer use the words. Jeannie Egan used her long service leave from the Education Department writing Warlpiri words and examples of their use on cards," said Robert Hoogenraad, NT Education Department Linguist.

The Dictionary Project has other important spin offs. The Arrernte Native Title Claim in Alice Springs used evidence of the continuity of language to demonstrate a connection with country. Alice Springs is probably the largest urban centre in Australia where the original language is still in daily use, and Arrernte people gave evidence about teaching Arrernte culture and language in schools, and the work on the Arrernte Dictionary, as evidence of connection to country.

In addition to the dictionaries CADP has produced learners guides and wordlists, books on bush tucker, Aboriginal languages and Aboriginal stories, Aboriginal language curriculum design and oral history projects. CADP is also an important point of call for people needing the spelling of Aboriginal words or information about Aboriginal languages.

A top career in Arrernte

Alice Springs Arrernte woman Veronica Dobson has been working with the Arrernte language for more than 20 years through her work translating, teaching and compiling the Eastern and Central Arrernte Dictionary.

She also co-authored the Arrernte Curriculum, which is the Northern Territory's first Aboriginal language curriculum. The curriculum was launched at the Institute for Aboriginal Development in Alice Springs late last year.

It took two years to produce and is designed to promote cultural understanding and build language skills for school students. Several schools in Alice Springs already run the Arrernte course.

Ms Dobson said she spent nearly 10 years working on the Eastern and Central Arrernte Dictionary.

"I didn't have much experience in how dictionaries were written, but by the time I finished I knew a fair bit about how dictionaries were put together, and how language is collected. I was really happy when I saw it and I still get overwhelmed when I see it. When people buy it and talk about it, it makes me feel really good.

"I was involved in translating all the information that had been collected from the elders. It took us 10 years to get it developed and into the books. The information that's in there is not all of it either - it's just a part of it.

"I started as a cleaner here at IAD and I worked my way up. The interpreting service started here and I was asked if I was interested in taking on the job. I took it on and I didn't know what I was getting myself into. It was a new experience for me.

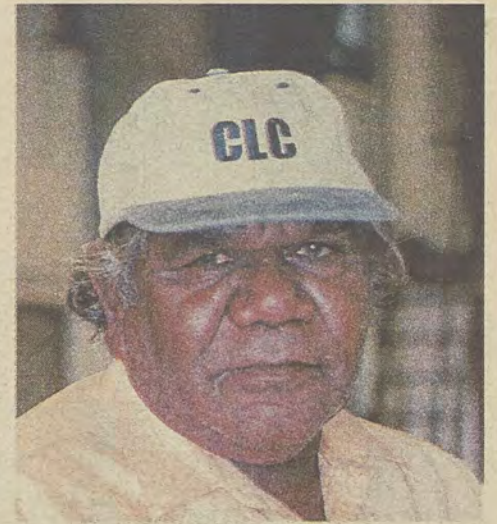
"It opened up all these areas for me - teaching languages in schools, writing the dictionary, working here with people wanting to learn an Aboriginal language.

"And it did a great deal for my own literacy - I could only just read and write and it helped me a great deal. I went along and studied at Batchelor through working with the dictionaries and I've been working on language stuff ever since.

"I come and go but the language stuff just keeps dragging me back.



"I thank the people that gave us the information and the people who collected it. It's a lot of work. It was used in the native title claim. Now I'm teaching urban people that want to learn their language. The Arrernte people that never had the opportunity to learn their language. I'm teaching them now in a university course. They tell me that they feel good in themselves after learning."



Modelling the CLC caps: Above clockwise from top left: Lindsay Bookie, Executive member Anthony Petrick, Executive member Ron Hagan and Lana from Napperby. Hats - \$10 from the CLC. 0889516211

Left: Myrtle Petyarre from Utopia
Below left: Patch Price

Below: CLC delegates discuss the issues. The meeting at Tennant Creek was the first CLC meeting for the year.





Senior claimant Charlie Wardaga discusses the claim with linguist Dr Nick Evans

Bucketloads of extinguishment

Northern Land Council director Norman Fry, has criticised the recent Federal Court decision in the Miriwung and Gajerrong case as "bucketloads" of native title extinguishment which undermines the Mabo and Wik decisions.

"This latest judgement is a further erosion of our rights," Mr Fry said.

"What is the point of defeating terra nullius in Mabo, if other Courts leave us with little rights to our land."

The Full Bench of the Court upheld appeals by the Northern Territory and Western Australian Governments, holding that native title had been totally extinguished by the Ord River scheme, the Argyle diamond mine, and Crown land in the town of Kununurra.

Further, the Court applied a new legal concept called "partial extinguishment", and held that native title has been partially extinguished in Keep River National Park in the Northern Territory and areas of Western Australia.

This means that the grant of a pastoral lease, even though it expired last century and the land is now vacant Crown land, has permanently and partially extinguished native title, Mr Fry said.

"It's bucketloads of extinguishment by the back door," Mr Fry said. "Aboriginal people are left with a bundle of hunting and fishing rights on Crown land, and not much more."

"This latest judgement is a further erosion of our rights."

NORMAN FRY

"It will mean that we will all be forced back to the High Court to work out what Mabo and Wik really means, and to get governments to admit their Native Title Act amendments are in doubt.

"That's not much help for Aboriginal elders who are hoping to negotiate commercial agreements which deliver jobs and a future to our young people."

However Mr Fry welcomed some aspects of the decision.

"I am pleased at the realistic approach taken where Aboriginal people have been unable to visit their country for long periods of time," Mr Fry said. "The Court held that native title may still exist where Aboriginal people have retained a spiritual connection to the land.

"This finding will help all those Aboriginal people who have been locked out of cattle stations since the 1960s."

The parties are currently obtaining legal advice. It is widely anticipated that the case will ultimately be determined by the High Court.

Mabo of the Seas

The Northern Land Council considers the native title holders have a good basis for a strong appeal against the Federal Court decision relating to the Croker Island Seas.

NLC Chairman Galarrwuy Yunupingu said that, while he was disappointed that two of the three judges upheld the previous decision that native title rights are "non-exclusive" and "non-commercial", he was heartened by Justice Merkel's dissenting judgment that the common law is capable of recognising an exclusive native title fishery.

Mr Yunupingu was also pleased that the Court unanimously rejected the Commonwealth Government's appeal that native title cannot legally exist in offshore areas.

"The Court has thrown out the Commonwealth's argument, which was that native title cannot exist beyond the low

water mark," Mr Yunupingu said. "This means that there should now be no question about the recognition of native title in relation to Australia's coastal seas.

"However, still in question is the extent of that recognition, and we will continue

"This means that there should now be no question about the recognition of native title in relation to Australia's coastal seas."

GALARRWUY YUNUPINGU

to argue that native title over seas should allow ownership or exclusive possession.

"When you consider that Mabo and Wik went through a great deal of legal debate before the full extent of native title

was decided upon, then it is perhaps understandable that the Croker Island Seas case will undergo the same amount of scrutiny.

"The Croker case is the Mabo of the seas."

Mr Yunupingu pointed out that exclusive possession does not mean that commercial interests would be banned from the seas.

"In fact, while the legal battles over the extent of native title rights are going on, Aboriginal people in the

Croker Island and other areas are entering into major agreements with commercial interests, such as pearling, fishing, crabbing and aquaculture," he said.

Yarning about native title

The National Native Title Tribunal has released an educational audio tape called *Yarning about Native Title* to explain a new form of agreement – Indigenous Land Use Agreements (ILUAs).

The tape is part of a new information program for Indigenous people, designed to explain native title issues in plain English to help demystify complex native title processes.

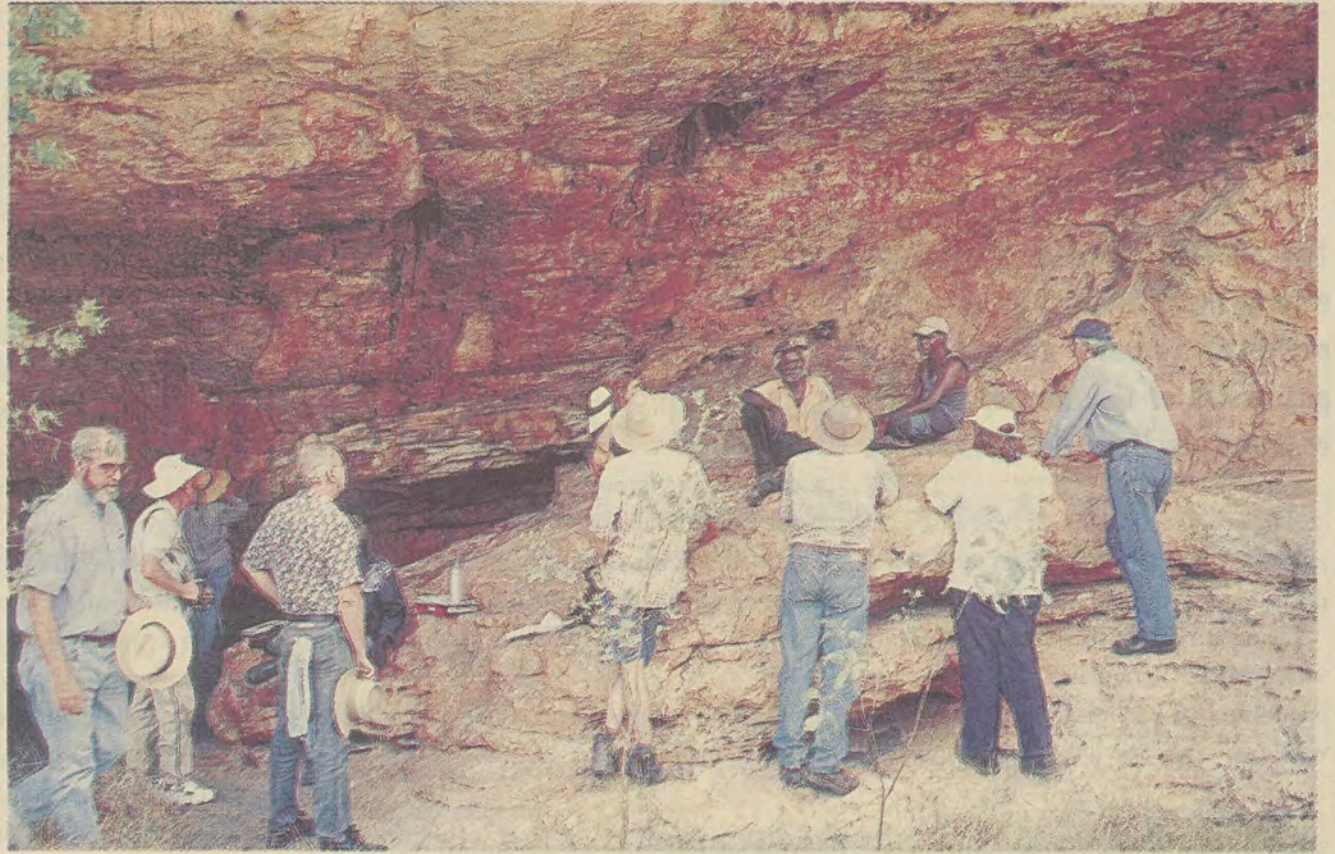
The 37-minute tape explains the new native title provisions through conversations with Native Title

representatives, claimants, academics and other relevant parties.

Three case studies are presented as examples of ILUA's – a gold mine in the Tumut Bungle area of NSW; a parkland and surf club project in Mackay QLD, and the conversion of a pastoral lease to a horticultural project in Katherine.

The tape will be distributed to Indigenous organisations, claimants and Indigenous community radio stations around the country.

Yarning About Indigenous Land Use Agreements is available free from Tribunal registries in all States on freecall 1800 640 501.



Photos (from top left-hand corner)
Children from Jilkminggan playing at Elsey Station

Roy Golokundu and Colin Joshua showing rock paintings to the judge at Yurlurriji

Jessie Roberts with some of her grandchildren

NLC Chairman Galarrwuy Yunupingu with students from Bauhinia Downs School

Daphne Huddlestone at Kybrook Farm near Pine Creek



Land rights in limbo

The NT Government is blocking efforts by Aboriginal groups from pastoral regions to get legal possession of tiny parcels of land, or Community Living Areas, to live on.

The average size of a CLA is a tiny 0.1 per cent of the total area of a pastoral property.

CLAs are meant to be a way of giving some land to Aboriginal people who cannot benefit from the Land Rights Act and who would otherwise be left landless.

Under a formal Memorandum of Understanding agreement between the Commonwealth Government and the NT Government, the NT Government agreed to process applications for CLAs – and, in return, certain areas covered by old stock routes running through pastoral properties would be removed from land claims.

But there have only been 10 CLAs granted in the Northern Land Council region since 1991 – and none at all since 1996.

The picture is just as grim in the Central Land Council region.

on behalf of Aboriginal people wanting a CLA for many years.

The NT Government's latest tactic is to delay processing CLA applications, claiming it has concerns about native title issues.

The Land Councils say these concerns are easy to resolve.

The issue came to a head recently when the Federal Government tried to bring in amendments to the Land Rights Act.

The amendments (Aboriginal Land Rights Act Amendment Bill (No 2) would have put in force one half of the formal agreement - removing stock routes from land claims - without dealing with the NT Government's inaction over the other half of the agreement - providing living areas.

Fortunately, the amendments were defeated in the Senate at the beginning of March.

The Land Councils want to make sure the CLA arrangements are honoured before any amendments are made to the legislation. ●

Jingili still waiting

The Jingili people are one of many groups whose future is in limbo because of the NT Government's inaction on Community Living Areas (CLAs).

Their home is Jingaloo outstation on Beetaloo Station in the Northern Territory's Barkly region.

All the Jingili people want is 22 square kilometres, or just 0.3 per cent of Beetaloo Station's total of 7212 square kilometres. But despite a pastoralist agreeing to a CLA in the 1980s, nothing has happened.

"This place is very special to us because it belong to my grandfather and then my father," said Rosemary Raymond-Neade.

"The reason we want to stay here is to preserve and maintain our culture, with our traditional Law, try to keep it alive so we can pass on from generation to generation, from our kids to their kids.

"We can show the bush, tucker and Dreamtime stories. It is not on paper. When you come out here, the kids can see what we are talking about and what we mean. Jingaloo is a very special place for us."

The Jingaloo Story is particularly frustrating. While a former manager of the pastoral station agreed to a CLA of 377 square kilometres in the 1980s, ownership changed hands and the title was never handed over.

Even though the claim has been reduced to a mere 22 square kilometres, the matter is still in limbo. The community continues to live at Jingaloo without security of title and without access to funding to help with their aspirations. ●

There have only been 10 CLAs granted in the Northern Land Council region since 1991 – and none at all since 1996.

Many of these people have connections with pastoral areas or grew up on pastoral leases.

But because pastoral leases cannot be claimed under the Land Rights Act, they have not had any land rights.

This inaction means that many people are not legal owners of the small parcels of land they live on - and, because of this lack of status, are denied access to funding for facilities like housing.

The Land Councils have been battling



Julalikari workers on the site

Julalikari gets "superior" praise

The building team at the Julalikari Workshops Aboriginal Corporation in Tennant Creek is fast gaining a reputation for its high standards and skills.

The team has just begun work on a new \$2.3 million project to build 12 new houses in the town camp.

This follows the completion of another project in the same town camp, worth \$4.7 million, to build 24 houses.

That project, to replace prefabricated houses in very poor condition with a combination of masonry and steel-framed

houses, designed and built to the community's specific requirements, was completed "to a standard superior to that of a commercial builder" according to GHD, consultants in management, engineering and environment.

GHD managed the construction on behalf of the Corporation under the former ATSIC Health Infrastructure Priority Project (HIPP) initiative, now called the National Aboriginal Health Strategy Fund (NAHS).

The HIPP project began in 1996 with consultations to determine the designs and was completed under three contracts in late 1999.

"The construction was managed and executed by Julalikari Workshops to a standard superior to that of a commercial builder," GHD project manager Ms Stefania Fikus said.

"The whole project has proved a success to the great satisfaction of Julalikari Council, the community, the GHD project team and other participating parties."

The Julalikari building team for the current NAHS project includes five apprentices and eight trainees from the first project, the latter now also undertaking their apprenticeships. ●

MANDATORY SENTENCING

“Community protection against crime is achieved far more effectively by resourcing the police than by inflicting unjust punishment on the offenders they charge.

It is more difficult and more costly to address the underlying causes of crime - but that is the true responsibility of government.”

SIR GEORGE BRENNAN, former Chief Justice of the High Court

BRIEFS



Young businesspeople

Young Indigenous Australians setting up a small business can get their own mentor to help them through the FAB (First Australians Business) program.

The program is designed to help Aboriginal and Torres Strait Islander people aged 18-30 who are committed to establishing their own business or want to develop their business further.

Mentors are experienced business owners and people with skills in relevant industries and professions and the one-on-one relationship means the young entrepreneurs can refine their skills with an experienced, skilled professional.

For more information, visit the website on www.firstaustralians.org.au

Women's Business

Women Getting Together is a new Indigenous women's group that meets every week in Darwin to have fun and talk about women's business – life, issues, culture and family.

Transport is available and there is also a qualified child care worker for pre school age children.

Meetings are held from 10am-1pm every Wednesday at Danila Dilba, First Floor, Paspalis Centrepoint in Smith Street Mall, and a light lunch is provided.

For more information call Michelle or Josephine on 8936 1777.

Family violence

Pilot studies will be conducted this year to test the effectiveness of community based strategies to combat family violence in Indigenous communities.

The studies will look at the causes of family violence; support services for victims, programs for offenders, education programs for communities, and improved ways of co-ordinating government services.

Youth Parliament

An International Youth Parliament, to be held in Sydney after the Olympics, aims to provide young Indigenous people with the opportunity to share their perspectives on global and local challenges.

Two Australians will be part of the Parliament of young people from all over the world. If you are interested in being part of this event, you can find out more information on www.caa.org.au/parliament

FBT will hit hard

Aboriginal legal services, health services, homeland associations, resource centres, community councils and Land Councils will have to cut services or reduce staff if the Government succeeds in changing Fringe Benefits Tax (FBT).

The proposals, part of the Federal Government's tax changes, could cost Aboriginal organisations hundreds and thousands of dollars each year.

Most Aboriginal organisations are Public Benevolent Institutions and so currently do not have to pay FBT on non-salary benefits provided to staff. This allows Aboriginal organisations to attract and keep quality staff by offering salary packages that can compete with government departments and private organisations.

The government wants to put a ceiling on FBT. If this happens, the effect will be to reduce the money available for these organisations which have limited budgets. They will have to reduce services or cut jobs to an equivalent of an estimated \$100,000-\$500,000 a year. ●

Access to Biological Resources

A Commonwealth Inquiry into access to Australia's biological resources in Commonwealth areas will visit NT communities and organisations for discussions during April and May.

The Inquiry is to advise on a scheme to control access to Commonwealth land for research and sampling of biological resources (eg plants, trees and all living organisms) which could develop into a commercial product such as a medicine or cosmetic. The proposed scheme "should particularly focus on the equitable sharing of benefits arising from the utilisation of traditional knowledge, innovations and practice".

The Northern, Central and Kimberley Land Councils, which have submitted a joint preliminary submission to the Inquiry, have recommended that Commonwealth funds are needed to carry out an Indigenous-controlled research and consultation process to develop the best ways for determining access and benefit sharing.

The Land Councils recommended that a starting point for consultation should be a trust model that respects and gives meaning to Aboriginal law and which is based on a bioregional zone such as the tropical savannas. ●

Alice Springs Taxis under scrutiny

Tangentyere Council has lodged a complaint with the Anti-Discrimination Commission and the Alice Springs Taxi service on behalf of Aboriginal people who say they have been treated unfairly and over-charged by some taxi drivers.

Alice Springs Taxis have publicly acknowledged that problems do exist with some drivers.

Previous complaints were referred to the Motor Vehicle Registry and Anti-Discrimination Commission but the practices continued.

Tangentyere's Executive Director Mr William Tilmouth said "Tangentyere Council acknowledges that not all drivers are involved in these unfair and illegal practices, and we also acknowledge that some Aboriginal people are causing problems within the taxi industry resulting

in financial loss to some drivers."

A meeting between Tangentyere Council, the Anti-Discrimination Commission and Alice Springs Taxis is scheduled for April.

"It is the desire of Tangentyere Council that Alice Springs has a taxi service that is unbiased, fair and reliable for all passengers. We are confident that with the proposed meeting suggested by the Anti-Discrimination Commissioner will enable us to identify the existing problem and seek solutions," Mr Tilmouth said. ●

Telstra

presents the



**17TH NATIONAL
ABORIGINAL & TORRES
STRAIT ISLANDER
ART AWARD 2000**

Telstra First Prize \$20,000

plus \$12,000 worth of other prizes

Entries are invited from Aboriginal & Torres Strait Islander artists

**Submissions for entry close -
16 June 2000**

For entry forms and information contact:
NATSIAA Coordinator • MAGNT • GPO Box 4646 Darwin NT 0801
Tel: (08) 8999 8228 Fax: (08) 8999 8289
email: margie.west@nt.gov.au



**Museum & Art Gallery
of the Northern Territory**



Joanne Sullivan and Jaylene Nadjamerrek accepting the awards

Jabiru CDEP is the tops

Jabiru CDEP, managed by Djabulukgu Association in Kakadu National Park, has been named "Best CDEP" by the Northern Territory's Keep Australia Beautiful Council (KAB).



KAB Tidy Towns judges gave Jabiru CDEP four awards altogether: Mudginberri Community received a special commendation for its improvement and the two Jabiru CDEP women's programs, Home-maker (an environmental health project) and Children's Activity Bus (a school preparation project) picked up awards in the "Best Community Development Activity" and "Best Project under CDEP" categories.

Jabiru CDEP Supervisor Sampson Henry said he was delighted with the awards. "We'll be back for more next year," he said.

The national Community Development Employment Program (CDEP) was devised 20 years ago to meet training and

employment needs in Aboriginal communities where work experience was difficult to obtain. CDEP programs included vocational training and work experience community programs.

At Jabiru, participants in 1999 obtained 106 accredited certificates in vocational skills including St Johns Senior First Aid, Workplace Trainer, Elevated Work Platform, Tree Felling, Farm Machine Operation, Building, Business skills, Horticulture, and many others.

This brings the total to 200 certificates since Jabiru CDEP began in July 1998.

Jabiru CDEP also operates a host program arrangement where participants work with a host employer for CDEP wages, with the employer providing job experience and training until the participant is ready for a job.

CLC gets people into jobs

Fifty people got jobs last year through the Central Land Council's Employment Strategy and the CLC says that at least another 50 will probably gain employment this year through the Strategy.

From small beginnings as an agreement with the Tanami Mine to employ and train Aboriginal people, the program has expanded and now counts Qantas, Australia Post, Boral, Normandy Mines PL, Kings Canyon Tourist Resort, Eurest Catering Company and the P&O Cleaning and Catering Company among its clients.

Warlpiri man Karl Hampton has recently been appointed Mining Employment Coordinator after working at the Normandy Mining for a year. Mr Hampton said the program had been really successful and this success will continue, subject to funding.

"Our objective is to secure long term funding to enable us to prepare and plan employment strategies with companies wanting to operate on Aboriginal land," Mr

Hampton said. "Given the outcomes achieved so far it is a very worthwhile program."

"We get companies from Adelaide, Sydney and Melbourne contacting us - it seems already a lot of people know about how successful we've been."

Contractors often call us looking for Aboriginal people to work in their industry - catering, plant operators, joint ventures, traineeships, field assistants."

Natasha Fullerton, from Alice Springs is also employed at the CLC to get people into jobs.

"We've got people ringing all the time and sending in applications," Ms Fullerton said. "We also mentor and people call us with their workplace problems. We help with licences, medical check ups and outstanding fines."

Ms Fullerton said that while a police record for violent crime would put an applicant out of the running, most warrants were for unpaid fines for traffic offences which people had a lot of trouble paying until they were employed.

PINTUBI HOMELANDS HEALTH SERVICE
REMOTE AREA NURSE
SALARY \$61,600.00

The Pintubi Homelands Health Service is an independent community controlled health service that provides primary and preventative care for the Pintubi people at Kintore 540 kms West of Alice Springs. This position offers the opportunity to live and work closely with the people of one of the worlds most ancient cultures and be part of a multi-disciplinary team.

The successful applicant will be able to demonstrate:

- Proven post graduate (general) experience
- Eligibility for registration with the nurses registration board of the Northern Territory
- Ability to work to the agenda of aboriginal people in a remote isolated setting
- Willingness to participate and comply with consensus decision-making processes
- Current drivers licence

Desirable:

- Midwifery qualifications
- Previous remote community nursing experience

Conditions:

- 6 weeks annual leave
- 4 x 1 weeks remote leave including 4 return airfares to Alice Springs
- 2 weeks study leave
- Relocation expenses and annual airfares
- Renewable contract
- Subsidised housing and phone costs

Application and / or enquiries to :

Joan McCarthy, Health Administrator, Pintubi Homelands Health Service
 PMB 145, Kintore, Via Alice Springs NT 0872
 Phone: 08 89568577 W or 08 89568881 H
 Fax: 08 89568582 Email: PINTUBI.CLINIC@bigpond.com



Max to meet the Queen

The Queen's decision to meet the Arrernte native title holders on her visit to the Territory in March marks the first time that Aboriginal people in Australia have met the Queen as recognised native title holders.

Chairman of the Central Land Council Max Stuart said he was very proud to be one of the Arrernte native title holders to welcome the Queen to Alice Springs.

"I was very proud to be invited as a native title holder to meet the Queen to welcome her to our country," he said.

"It is important we are recognised as the native title holders of this land and given the opportunity to meet with her.

"Being able to meet the Queen as native title holders is a special moment to be remembered by the Arrernte people and it will be part of our history for our children to look back on in the future."

Alice Springs Arrernte native title holders had a victory in September last year, when Justice Olney found that native title exists in a majority of the land claimed, including the Telegraph Station, Whitegate town camp, Billygoat Hill and parts of the Todd River and Charles Creek.

Attacked at home and abroad

While Australia's Minister responsible for Reconciliation, Philip Ruddock, was boasting to the UN about the amount of land that Aboriginal people own, the NT's Chief Minister was suggesting that Aboriginal people should leave their communities in search of jobs in the cities.

Burke needs to explain

"He wants to round people up, march them into town and salute him as Chief Minister?" NLC Chairman Galarrwuy Yunupingu queried when he heard about Denis Burke's "solution" to unemployment in the bush.

"He needs to explain," Mr Yunupingu said of Mr Burke's statement that Aboriginal people should be encouraged to move to get a basic education and jobs. "Is he wanting to depopulate Arnhem Land, let it be bare country so the Government can move in and take it over?"

"I think Mr Burke needs to think more about generating work out in the scrub.

"He is a leader and needs to talk to Aboriginal leadership to work together to help deal with the problems in education and employment, rather than shooting off his mouth in Sydney.

"He has it the wrong way around.

"He should get his government to put in place a strategy of education and compatible economic opportunities for Aboriginal people."

Mr Yunupingu also questioned the outcome of getting people to move into town.

"Where would they stay? These are people who don't know brick walls and high buildings. These people would have to be trained to go into the cities in the first place.

"The NT does not even provide a half reasonable primary education for Aboriginal people. And now they are telling our kids to leave home to cope with a secondary education system and live in the cities without a basic primary education.

"He is trying to get rid of the ones hanging around here now, the ones they calling long grass mob.

"Can he make up his mind."

Mr Yunupingu said it was important for people to stay in their communities.

"This is their home, their country, their Law, their dancing and all that goes with it.

"Is he trying to get them to loose their connection to

their country and thereby forgo their land rights? Is this the meaning of reconciliation? That black fellas have to reconcile themselves to giving up their country?"

Ruddock comments are damaging

Reconciliation certainly did not appear to be at the forefront of his thoughts when Philip Ruddock, John Howard's right-hand man for Aboriginal reconciliation, spoke to the United Nations in Geneva recently.

"He is telling lies to the world," Northern Land Council Chairman Galarrwuy Yunupingu said of Mr Ruddock's glowing comments about Aboriginal land ownership and other Indigenous issues.

"What he is suggesting is very damaging, not true and misleading."

Mr Ruddock was quoted as reporting to the UN that Aboriginal people owned as much land as France and Belgium put together.

But Mr Yunupingu said this superficial statement concealed some important facts.

"Aboriginal people ended up with a desert and a wetland while all the good part of the country has been taken away from us in the early days," Mr Yunupingu said.

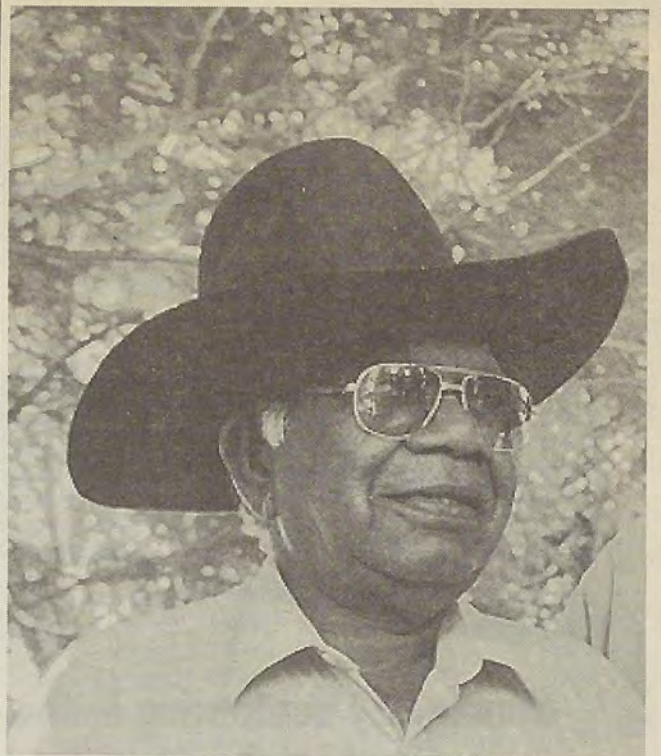
"They are useful now, because some minerals have been found, but they didn't know that then."

Mr Yunupingu also pointed out that the control that Aboriginal people have over their land is constantly under threat.

"We have native title being watered down constantly by the Federal Government and the NT Government," he said.

"We don't have control. They have the key to the legislation. They can do anything with a stroke of the pen, so we really don't control that land.

"You can see the same thing with the Land Rights Act in the Territory. They are doing the same thing - trying to water it down."



CLC Chairman Max Stuart

MANDATORY SENTENCING

"Mandatory sentencing is, in effect if not by design, institutional racism."

NORMAN FRY, Chief Executive Office of the NLC

"It is very effective for victims when what they see is adequate punishment."

DENIS BURKE, NT Chief Minister

"My personal opinion is I don't think mandatory sentencing is a good idea."

JOHN HOWARD, Prime Minister

Mandatory laws are to the nation



Mandatory sentencing in the Northern Territory has created a massive gap between "law" and "justice."

Politicians, lawyers, judges, church organisations, Indigenous leaders, media commentators and human rights, health, education and social justice agencies have all condemned the Northern Territory's mandatory sentencing laws as inhumane and discriminatory, breaching Australia's obligations to international covenants, a huge waste of taxpayers money and a total failure in combating crime.

Members of the public have signed petitions and filled Letters to the Editor pages of all major newspapers, expressing their shame, embarrassment and dismay that such draconian regimes rule anywhere in Australia.

Prominent Australians have signed statements and community groups have organised national days of action, protests, rallies and petitions around the country, calling on the NT Government to amend its laws and the Commonwealth Government to intervene.

Evidence is that:

- There is NO fall in crime rates.
- People are being jailed for petty theft.
- Punishment is NOT fitting the crime.
- Young people are being exposed to hardened criminals.
- There has been a 145% increase in the number of juveniles in detention in the NT in the three years since it was introduced.

It is also clear that mandatory sentencing particularly affects Indigenous populations and is having an overwhelming impact.

- The NT has jailed its people at more than twice the rate of the rest of Australia.
- It costs taxpayers roughly \$55,000 a year for every person thrown in jail – money which could be spent on police, teachers and nurses.
- It means juveniles are being sent hundreds of kilometres away from their families and communities.
- The clear up rate of offences in Darwin is 13% compared to a clear up rate on Aboriginal communities of almost 100%.

The Government originally claimed mandatory sentencing was introduced to reduce crime. But the "get tough on crime" attempt hasn't worked, because punishment does not automatically translate into deterrent.

Now that has failed, the Government claims it is for the

benefit of the 'victims'. But mandatory sentencing does nothing to help victims – the chance of a victim receiving compensation is less when the offender is jailed.

How can victims feel safer when the statistics show that, while there may be more people ending up in jail – the crime rate is not going down? In Darwin according to NT Government figures, unlawful entries rose 48% in the 12 months to July 1999.

But, in spite of the overwhelming opposition to mandatory sentencing and glaring evidence showing that these laws do not work, the NT Government is not moving an inch. The Senate passed a Bill which, if enacted, would have overturned mandatory sentencing in the NT with an absolute majority of the House of Representatives. However, the Prime Minister would not allow a conscience vote on the issue.

Numerous former High Court judges have spoken out against mandatory sentencing as have serving NT and NSW judges. Former NT Chief Magistrate Ian Gray commented that he would find it "unconscionable" if he had to impose 12 month sentences for 'third strike' offences. And both the NT Bar Association and the NT Law Council have criticised the laws. The Australian Law Council has called for Federal intervention.

Burke of course sees mandatory sentencing as a vote

The Government's claim that everyone receives a caution the first time around is not true. It is entirely discretionary and it is completely false of the Chief Minister to claim young people always get cautioned.

"It is our experience...that this caution clause is not a reality."

JOHN SHELDON, NAALAS Lawyer

catcher, so has no plans to change his mind. In the face of mounting opposition, he has become intransigent and abusive.

The focus should be on preventing crime and options include:

- More effective and better resourced police.
- Improving appalling living conditions.
- Programs which address the underlying issues such as rehabilitation for petrol sniffing and family violence strategies
- Providing Indigenous youth with education and training programs.

a disgrace

Courtesy of Nicholson. First printed in The Australian



THOSE DO-GOODERS
FROM THE SOUTH
NEVER THINK ABOUT
THE VICTIM.
I BET THE VICTIM
WAS ASSAULTED.



YES MR BURKE,
A SALTED BISCUIT.



Free Melaleuca
Nicholson
17 Feb 2000



What is mandatory sentencing:

- It was introduced in the NT in March 1997
- Mandatory sentencing denies a judge or magistrate the right to exercise discretion in sentencing an offender.
- For juveniles (aged 15 and 16): mandatory 28-day jail sentence for any juvenile who is found guilty of property offences on a second occasion, and for whom a diversionary program is not available.
- Adults (17 and over): a 14-day mandatory jail sentence for anyone who is found guilty in court of a first property offence; 90 days for a second occasion and one year for the third. In very limited cases 'first strikers' can avoid mandatory sentencing under the 'exceptional circumstances' clause, but offenders have to satisfy each of eight conditions.

Diversionary programs:

The government claims it has a number of diversionary programs. In practice these are virtually non-existent or the qualification to join one is prohibitive – you must be a 'second striker' and 15 or 16 years old, and 15 or 16 when you committed your first offence. These programs exist mainly on paper and are completely inaccessible to people living outside Darwin.

Diversionary programs should be resourced properly and interpreter services should be strongly supported.

How the world sees us

On the world scene, mandatory sentencing is bringing Australia into international disrepute with overseas media, in the lead up to the Sydney Olympics, exposing the disgraceful practice around the world.

Scrutiny of the laws is continually mounting.

Thirty four senior legal academics and international law experts from 11 Australian universities say the laws are in clear breach of Australia's international obligations under the UN Convention on the Rights of the Child, the International Covenant on Civil and Political Rights and the Convention on the Elimination of Racial Discrimination.

Denis Burke labelled those who appeal to the UN as "gutless" but then UN High Commissioner for Human Rights Mary Robinson announced that she had received a written request from Secretary-General Kofi Annan asking her to examine the laws. It has been revealed since that the Australia Government lobbied behind the scenes to have this Report on mandatory sentencing watered down.

The UN Committee on the Elimination of Racial Discrimination (CERD) has also told the Australian delegation led by Mr. Philip Ruddock, Minister assisting the Prime Minister on Reconciliation, that the Australian Government should have done more to introduce legislation to stop the mandatory sentencing laws.

Roads and dumps put country at risk

The CLC land management section will apply for national funding by the Natural Heritage Trust for a program to combat soil erosion, "Looking after our soils: better out-station and road development on Aboriginal lands."

Aboriginal land management officer, Ken Satour says that access roads to communities are the cause of many problems.

"Access road placement is really important in the long term because the community can become isolated so easily - a lot of people only have two wheel drive cars and badly placed and constructed access roads can cause severe soil erosion," he said.

"And it can divert water into people's houses. People tend to make another access road when one becomes too hard to pass, so you can end up with six or seven tracks which become major gullies."

For the last three years, Ken has been training with Col Stanton, a soil conservation officer with the Department of Land Planning and Environment (DLPE), on the environmental assessment program.

"A lot of it is simple, moving the road and closing down the existing road," Kenny said. "A lot of the community re-

source centres need to undertake that work to gain the experience and knowledge to prevent any further erosion of roads."

"Rubbish tip locations also pose a problem. There are health issues and cattle and wildlife eating rubbish, which leads to all sorts of problems. Where rubbish tips are located in the wrong position. Also people put rubbish tips on steep slopes and river banks."

Through consultation with communities, Ken has Aboriginal people who have undertaken action to avoid erosion themselves.

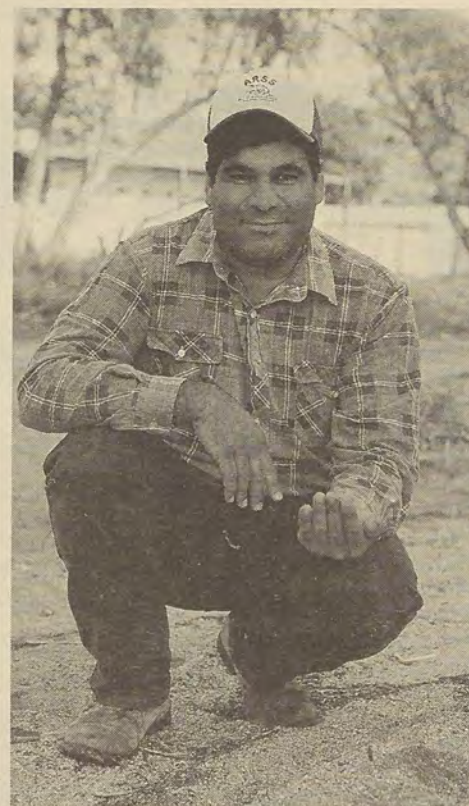
"Some people dump their cars in the river bed because they think its going to stop erosion but it just makes it worse - it makes three or four little rivers," he said.

"One old fella was real proud he'd put his car in the creek and when we explained about the effects of it, he got the boys to pull it out that afternoon."

Ken deals with many new excisions, assessing appropriate placement of new infrastructure and access roads.

"A lot of the work we've been doing with new living areas won't have these problems hopefully because they have had some decent planning to them," he said.

"Fence lines can become gully's when they are in the wrong place and people just build another one alongside and so on every time it rains, and you end up with barbed wire and star pickets everywhere.



Ken Satour

"If you look at an aerial photo of some communities you see a spider web pattern where people take short cuts to the shop and the clinic and other buildings, which causes dust to fly around the community and can lead to health problems like eye and chest problems.

"We have to create that awareness of these issues."

Over the last three years, Ken's training in the "environmental assessment for infrastructure" program has covered a wide range of issues including dust control, reducing soil erosion, land revegetation and rehabilitation and choosing good places for community roads and buildings.

Ken is now keen to do more of this on-ground work and share his experience with Aboriginal road crews and contractors in future training workshops. ●

BRIEFS



STATISTICS

Indigenous population

Coloured maps and other visual techniques are used extensively in a new Internet website link that provides in-depth population statistics about Indigenous Australians.

The facility, called Website Indigenous Statistics Education (WISE) is part of the Australian Bureau of Statistics website at <http://www.abs.gov.au>

To access WISE, click the Themes button on the navigator Bar on the ABS website, click the Education Services link and finally click on the WISE link.

Art and music

The Aboriginal presence in the art and music industries far exceeds the Aboriginal proportion of Australia's population. In 1998, 68 per cent of Australian art sold overseas was of Aboriginal origin (Australia Council, 1999). Despite being only 1 per cent of Australia's population, 23 per cent of contemporary music sales in the same period were of Aboriginal origin.

Health report

Young Aboriginal people are less likely to drink alcohol and more likely to smoke than other Australian youths.

The study by the Australian Institute of Health and Welfare found 52 per cent of Indigenous people aged 18-24 in 1999 were non-drinkers, compared with 46 per cent of non-Indigenous Australians the same age.

With smoking, the statistics showed that 54 per cent of young Indigenous men and 47 per cent of Indigenous women were smokers, compared with 32 per cent of non-Indigenous men and 28 per cent of non-Indigenous women.

Housing

A comparison of the 1996 Census figures with 1991 reveals a 10 per cent drop nationally in the number of Indigenous families living in overcrowded conditions. Rural and remote communities had the greatest improvement - but still lagged behind urban areas.

The Northern Territory was third on the list with 1353 families, after Queensland (2053) and NSW (1531).

However, the NT had the most families (1224) living in improvised dwellings, followed by Queensland (338). ●

Legal action forced on Stolen Generations

The Senate is conducting an inquiry into the Stolen Generations, looking at the *Bringing Them Home* Report.

Chair of the Northern Territory Stolen Generations, Maurie Ryan Japarte, said the Commonwealth Government's refusal to adopt recommendations in the report compared very badly with dramatic improvements for Indigenous people in overseas countries.

The refusal to adopt the recommendation for reparation had forced members of the Stolen Generation to go to the Federal Court for recognition and redress.

"We took legal action with great reluctance," Mr Ryan said. "It is not the best way to resolve this issue.

"In New Zealand, the Government has sat down and negotiated with the Maori people with the aim of answering the grievances of the Maori people in this generation.

"We could do the same here."

Mr Ryan said that while New Zealand, Canada and the United States had seen dramatic improvements in Indigenous health and social conditions, in Australia there has been little change.

Mr Ryan pointed out that the *Bringing Them Home* report recognised that reparation was the best way to address the

harm caused by the removal policies of the government.

He said although the government had spent \$10 million fighting cases brought by two members of the Stolen Generation, Peter Gunner and Lorna Cubillo, the huge community response to the report showed that when Australians learn about the history, they do want to take steps to reconcile.

"We have an opportunity to make a huge step forward, if the Government is prepared to give leadership," Mr Ryan said.

The Land Councils will make submissions to the inquiry following detailed discussions with the Stolen Generations. ●

NT government subverts the system

The Central and Northern Land Councils have questioned the motives of the NT Government's decision to suddenly try to process hundreds of mining applications in the Territory affected by native title.

After blocking the applications for three years, refusing to use the Commonwealth legislation and creating a backlog of more than 900, the government has switched into top gear – without any consultation or even a word of warning to the Land Councils.

The National Native Title Tribunal has stated it has boosted staff "to prepare for the influx" and the government has taken out pages of advertising notices in the NT News.

"The Land Councils have always maintained a position of wanting to deal with exploration development in a rational way," Northern Land Council Chairman Mr Galarrwuy Yunupingu said.

"We have always advocated using the right to negotiate provisions of the Commonwealth Native Title Act. But we cannot deal with three years of the native title backlog without reaching an agreed process and being given adequate resources.

"We have had no contact from the NT Government, in spite of the fact that we

have been seeking clarification.

"It is clear they are speaking to the Native Title Tribunal and to the Minerals Council – but not to the Land Councils," he said.

"Perhaps we need to question the motives of the NT Government's failure to advise us of their intentions.

"Is it an attempt to cripple the native title process and discredit native title, try to make it unworkable, and then blame native title holders and their organisations?"

“Is it an attempt to cripple the native title process and discredit native title?”

GALARRWUY YUNUPINGU.

CLC Director David Ross described the actions of the NT Government as plain stupidity.

"It's just a blatant attempt to discredit the Native Title Act," he said. "We've made an offer on several occasions to deal with the backlog in an orderly process but they haven't

wanted to know about it. Now here they are, heading down the same old path – blaming the Land Councils for native title delays."

"It has refused for three years to use the legislation and has deliberately blocked the process.

"Suddenly they have decided to comply with the law, and make us pay for their stupidity by swamping the system and expecting us to deal with 1000 applications.

"On the other hand the Federal Government has limited the funding to native title representative bodies, and without a further injection of funds into the process we will have great difficulties dealing with it."

Mr Yunupingu pointed out that, for the past three years, the only growth in mineral exploration had occurred on Aboriginal land under the Aboriginal Land Rights Act, where the area of land under exploration is increasing rapidly.

"This is because we are properly resourced and have an orderly process under the Land Rights Act," he said.

"The same can be done under the Native Title Act."

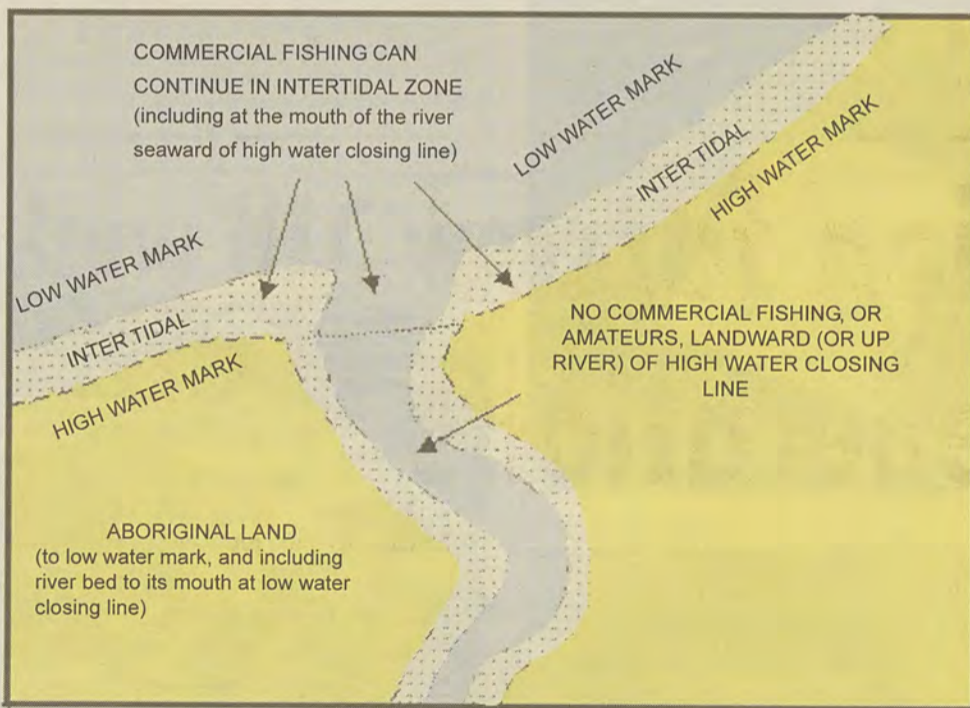
Time and tide

The Northern Land Council is continuing the fight to protect the environment, sacred sites and resources of Aboriginal people in the inter-tidal zone and tidal rivers of Arnhem Land and other Aboriginal land.

The NLC has argued in the Federal Court that the NT Government has no legal power to grant fishing licences regarding the inter-tidal zone and tidal rivers of Aboriginal land.

In February, the Federal Court decided that fishing interests, whether commercial or amateur, cannot enter and fish in tidal rivers of Aboriginal land.

However the Court also held that fishing interests can continue to fish in the intertidal zone of Aboriginal land - the parts between the high and low water marks along the coast.



The decision is a significant and important victory for Aboriginal people.

The mud crab fishery, and to a lesser extent the barramundi fishery, take place in tidal rivers, so this ruling applies to them.

The Court has held that fishing cannot occur unless with the permission of traditional owners.

Resources in rivers are important as a source of food. Traditional owners wish to ensure that food sources are properly

managed and hope to work cooperatively with the fishing industry, provided their rights are respected.

The NT Government and fishing industry have stated that they will appeal the decision. Further the Court has agreed that the decision will not come into effect until the appeal has been decided.

The NLC will appeal the part of the decision which allows fishing to continue in the intertidal zone of Aboriginal land.

New NLC Executive members

Two new Executive members have joined the NLC Full Council: John Sullivan, representing the Darwin Daly region, and Keith Rory, representing the Borroloola/Barkly region.

The new members attended their first Executive meeting at the NLC in March.

The Executive discussed the GST and its impact on the NLC and other Aboriginal organisations such as the Aboriginal Benefits Account.

The new tax will also affect royalties distribution to traditional owners.

Also on the agenda were other issues concerning the Land Rights Act, the Native Title Act, the Heritage Act and the status of major legal cases at the NLC.

They also discussed the submissions made to governments by the NLC on behalf of its constituents.



John Sullivan (above) and Keith Rory (below)





Above clockwise from top left:
Amy Lauder, Dolly Cooper, Verona Huddlestone and Nellie Huddlestone

Left top to bottom:
Daylight Ngayungga with his grandson Richard; Youngsters playing in a river on Elosey Station; Sheila Conway at the Elosey Station handover

Left: Trevor Boxer
Right: Matthew Furber
Below: Lena Pula



GST means big changes

The introduction of the new Goods and Services Tax (GST), will change the way people, companies and Aboriginal organisations and associations do business together.

The system is very complicated. Before it is introduced in July, the Land Councils will be doing their best to tell Aboriginal people about the new system, and to help individuals, associations and Land Trusts, particularly in relation to land council business.

The new tax system is based on registered enterprises (individuals and companies doing more than \$50 000 business per year) adding a 10% tax to the price of any goods and services being sold.

Registered enterprises will have an ABN (Australian Business Number).

That 10% tax is then forwarded to the Australian Tax Office.

When a registered enterprise buys any goods or service, it can claim back, from the Australian Tax Office, the 10% added to the price as GST.

Most individuals will not be a registered enterprise, and so they will have to pay the full 10% GST without being able to claim any money back.

What will cost more?

Exactly which items are going up in price, which are going down, and by how much, is not yet clear.

This is because there will be no GST paid on some items such as food (raw food - not prepared), health, education, child care and transport.

For some items eg cars, the GST will replace an existing tax - however it is not yet clear whether prices will stay as they are, rise, or go down.

The new tax system also changes the way all taxation is collected and reported.

A registered business must withhold 48.5% of any payment to an individual or business that is not registered.

The burden of reporting for registered businesses will be increased to four times a year, instead of once a year.

Women achievers recognised

Nellie Camfoo, from the NLC Katherine region and a member of the NLC Women's Committee, and Banduk Marika, from the NLC East Arnhem region, were recognised on International Women's Day in March with Chief Minister's Women's Achievement Awards.

Nellie Camfoo has worked tirelessly throughout the Central Arnhem and Arnhem Land regions for many years to ensure the advancement of Aboriginal women.

She is highly regarded throughout the Territory as a strong leader. She assisted with the establishment of the Gulin Gulin Women's Resource Centre at Bulman community and has developed sporting, cultural, youth and women's programs.



Nellie Camfoo

She continues to encourage Indigenous women and children in particular to participate in sporting and cultural festivals throughout the Territory.

Nellie Camfoo works consistently to share her culture and to promote integration and reconciliation.

She was the first woman Deputy Chair-



Banduk Marika

person of the Aboriginal Areas Protection Authority, the Coordinator in establishing the Aboriginal Women's Business Subcommittee and is now the chairperson of that subcommittee.

She was one of the first women on the Northern Land Council and assisted in establishing its Strong Women's Council. Nellie Camfoo continues to build partnerships with the wider community.

Her contribution is exceptional.

Banduk Marika gave up her career as an internationally renowned Aboriginal artist to concentrate her efforts on developing a community response to environmental land management issues.

She has coordinated the Gamarrwa Nuwul Landcare Department at Yirrkala for the past nine years and has integrated Indigenous cultural and scientific practices.

Her work spans the revegetation of degraded sites, plant identification, erosion control, and the establishment of small commercial enterprises.

Banduk Marika was the first Aboriginal member elected to the Australian National Gallery in Canberra, she has been a member of the Museums and Art Galleries Board of the NT and the Australian Arts Council and was awarded the NT Landcare Certificate of Merit in 1999.

She sits on a variety of committees including the Drug and Alcohol Community Program, the Family Crisis Group East Arnhem Region and the Advisory Committee for Aboriginal Culture.

Banduk Marika's efforts have established employment opportunities and are assisting to develop skill acquisition and self-confidence in young people.

New NLC website

The Northern Land Council has developed a new website aimed at providing information on all land issues affecting Indigenous people in the Top End.

One section on the website goes inside the Northern Land Council, explaining the roles and functions of the Council members and the staff.

The NLC has 78 elected members from communities through the region and five co-opted women's positions, and Full Council meetings are held twice a year to discuss and decide on the major policies and direction of the land

council.

Other sections on the website deal with land rights, land management, doing business on Aboriginal land and visiting Aboriginal land.



While the Northern Land Council will continue to work on many land claims yet to be determined, there is an increasing shift in the

Land Council's work towards managing the land and seas. The address for the website, which will be available shortly, is <http://www.nlc.org.au>

Top End towns flood bound

Many Top End communities have been affected by Wet season flooding - some for the third year in a row.

Ngukurr, Roper Bar, Beswick and Urapunga were among the communities stretching from the Gulf of Carpentaria to the Victoria River which were flood-bound for a few weeks. Many of these communities had great difficulty obtaining fresh food supplies, before receiving much-needed assistance.

A Chinook helicopter from the Australian Defence Forces helped to ferry in supplies when blocked roads stopped food and essentials from reaching them.

Beswick community was one of the worst hit, with people evacuated on at least two separate occasions. The Jilkminggan community on Elsey Station and Daly River community were also evacuated.

Lilla Tours grows

A small Aboriginal-owned tourist venture in Central Australia advises others to learn quickly but grow slowly.



Lilla Aboriginal Tours operates from the Lilla outstation 6 km from Watarrka (Kings Canyon). Their aim is to provide meaningful employment and infrastructure on their small excision in the Watarrka Kings Canyon National Park.

The excision contains the waterhole which Lilla Tours is named after. Tours include discussion of Tjukurrpa (law) and bush tucker, helping people see the country through Aboriginal eyes.

At present, the company employs two people full time, Keith Aitken and Magaer

Lennox, and three casuals depending on tourist numbers and the season.

Ms Lennox says answering tourists' questions about traditional and modern Aboriginal culture is an essential part of the tour.

"It is heartening to see the cross section of people who do the tour," Ms Lennox said. "They really want to know more about Aboriginal culture and everyone goes away wiser."

Ms Lennox says small business training is essential to understand planning for the business and managing money. She and Mr Aitken both completed the New Enterprise Incentive Scheme (NEIS) and small



Richard Aitken with paintings inside one of the caves on the Lilla Tour

business management courses. ATSIC now requires operators to do the NEIS course before they can apply for any business

funding. Ms Lennox and Mr Aitken did the course in Alice Springs but it is only offered in Darwin now. ●

Wadeye set sights on tourism



Mark Chula who has a tourism level 1 certificate, senior first aid certificate and temporary coxswain's ticket. The airboat he is driving is for sightseeing charters.



The Wadeye community has set its sights on making tourism a successful industry in the region.

Already, 30 Wadeye people have graduated with Certificate 1 in Tourism from Northern Territory University, giving the remote community the trained staff for planned tourism ventures.

The community has bought airboats and barra punts to service fishing and sight-seeing charters and an off-road bus for travel and cultural walks. It has also established an art gallery and museum.

The next step is for the community to consider accommodation for visitors.

Thirteen women and 17 men have undertaken the tourism course, which builds an understanding of what tourism can do for a remote community and teaches techniques for guiding visitors around local places of interest. Five of the men also have added training in airboat operation and first aid to their qualifications.

The course was taught at the Wadeye Adult Education Centre.

The new ventures will build on the community's successful Darwin-based art gallery in Knucky Street, which has 200 people on its books and about 50 artists who regularly provide their work for sale.

Apart from providing financial benefits for the community, the Darwin art gallery also keeps extensive records on the art work, enabling future generations to know about local artists over the years, the types of work they did, materials used and their methods of working. ●

BRIEFS



Ending Offending

Prisoners in the NT are putting their art and music on an interactive website as part of their efforts to deal with their offending behaviour in a positive and constructive way.

The interactive website is one element of the overall *Ending Offending: Our Message* project, implemented by the Alcohol and Other Drugs Unit and the Prisoner Education Unit. More than 150 male and female offenders in Darwin and Alice Springs, mostly Indigenous, are involved in this unique project. Participants have produced a collection of stories, paintings, songs and music which address the issues of offending and alcohol and drug use. Throughout this process, they receive nationally accredited education and training in areas such as literacy, numeracy, music and art industry skills, computing, woodwork and trades.

Ending Offending - Our Message can be found on www.ourmessage.org

Indigenous Heritage Art Award

Reconciliation is a new category in this year's National Indigenous Heritage Art Award - for works created by Indigenous and non-Indigenous artists working together. The art competition, in its fifth year and one of Australia's richest Indigenous art awards, with prizes totally \$44,000, aims to increase understanding of Indigenous heritage.

Entry forms from: Art Award Co-ordinator, 5th National Indigenous Heritage Art Award, Australian Heritage Commission, GPO Box 787, Canberra Act 2600; call Toll Free 1800 687 093.

Label of Authenticity

The National Indigenous Arts Advocacy Association (NIAAA) has launched the national Label of Authenticity, aimed at protecting the rights of Australian Indigenous artists.

For more information, you can visit NIAAA's website <http://www.niaaa.com.au>



Calling Young Performers

Talent and the will to succeed will secure a place for 30 young Indigenous people in a six-month certificate course starting in July at the Aboriginal Centre for the Performing Arts (ACPA) in Brisbane.

The course will cover all aspects of musical theatre and performance. It will be followed by a two-year Advanced Diploma of Performing Arts.

Anyone aged 17 or over who would like to audition for a place can phone Lindy Link or Jadah Milroy on (07) 3211 9600, send a Fax to (07) 3211 9749, or write to ACPA, 4th Floor, Metro Arts, 109 Edward Street, Brisbane, Queensland 4000 before May 18.



Yolngu teacher Ms Raymattja Marika and Mr Nanikiya Munungurritj, who have connections with Nanydjaka and are heavily involved in developing the CD Rom, being interviewed at its official launch in December.

CD Rom will maintain Yolngu knowledge

A CD Rom that brings together two knowledge systems - traditional and contemporary - has been produced by Dhimurru Land Management Aboriginal Corporation.

The CD Rom documents the heritage values of the Manyjarrarnja-Nanydjaka area in north-east Arnhem Land.

Dhimurru senior ranger, Mr Nanikiya Munungurritj, said they hoped the CD Rom would be useful for maintaining Yolngu knowledge about Nanydjaka in their community and also for educating visitors to the areas about Indigenous associations with country.

Information on the CD Rom includes maps of the area

including sacred site registration, GIS data, photographs of the important physical characteristics of the land, movie clips and sound files, and digital images of Yolngu paintings and drawings associated with the Manyjarrarnja-Nanydjaka area.

The CD Rom, prepared for the Australian Heritage Commission, is an example of collaboration between experts in western scientific disciplines and Indigenous experts and holders of traditional knowledge. ●

Sing Out for Reconciliation

Some of Australia's top performers feature on a new CD aimed at getting people thinking, talking and doing something about reconciliation.

The CD contains music, archival material and statements from artists including Midnight Oil, Wendy Matthews, Yothu Yindi and the Warumpi Band. Among the celebrities who have provided personal statements are Cate Blanchett, Jimmy Little and Wendy Harmer. The CD also includes segments on historical events such as the Mabo Court ruling and Gough Whitlam handing back the land to the Gurindji people.

Reconciliation: Stories of the Heart, Sounds of the Rock is available for \$15 from Caritas Australia on 1800 024 413, Catholic Mission on 1800 257 296 and ANTaR on (02) 9555 6138.



Writers Award

Aboriginal and Torres Strait Islander writers who have not been published have until May 31 to send in their entries for the annual David Unaipon Award.

Any unpublished book-length works can be entered.

The award consists of \$15,000 in prize money and guaranteed publication by the University of Queensland Press.

The award, in its 12th year, is named in memory of David Unaipon (1872-1967), the first Aboriginal writer to have a book published in Australia.

For entry forms, contact University of Queensland Press, PO Box 42, St Lucia, Queensland 4067, phone (07) 3365 7244, Fax (07) 3365 7579.

IAD students on the way up

There were celebrations all round at the Institute for Aboriginal Development (IAD) in Alice Springs in March.

More than 130 Indigenous students graduated - and IAD received a long-awaited cheque for \$2.6 million to upgrade the campus.

The NT Minister for Tertiary Education and Training, Chris Lugg presented the cheque to IAD Chairperson Mervyn Franey at the graduation ceremony.

IAD Director Richard Hayes said the money would enable IAD to develop after four years of waiting.

"We have got to stage 1 (of the upgrading plan) and that's going to set up, if the dollar permits, 12 classrooms, a library, a small kiosk and a study area," Mr Hayes said.

"At the moment classes are conducted in three or four demountables which vary from narrow demountables to large classroom size, and at times in the heat it is just unbearable."

Students graduated with certificates in work skills, office skills, community services, challenges and choices for young women, advanced English and vernacular literacy, as well as Diplomas in Indigenous legal studies, Aboriginal management and tourism.

Andrew Lockyer graduated with a Certificate II in Tourism (Tour Guide).

"Tourism, as I found out, is one of Alice Springs major industries and there is a big market for it and being involved in Aboriginal tourism makes it a bit of a bonus as well." Andrew said.

"My main interest was to work with Aboriginal people and to share our culture throughout the world.

"The course was very worthwhile you get to learn things that you don't learn in school, as in Australian History, the real Australian history that is, not what you learn at school and other things like getting touched up on your cultural interests by having cultural teachers available."

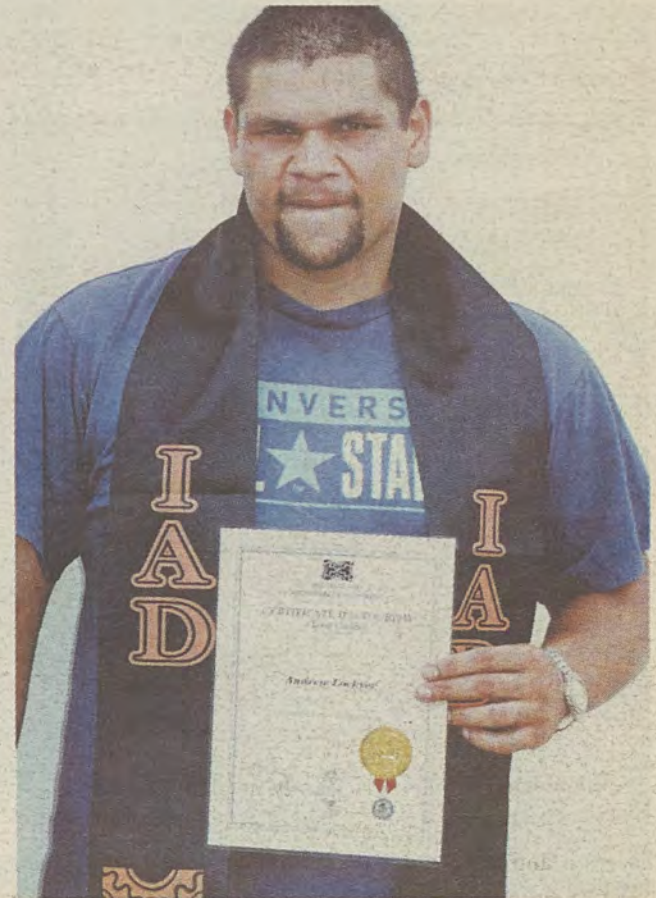


Top: Patricia Walkington, Tisha Carter and Rosemary Moyle with their certificates in Assessment and Workplace Training

Above: Lena Taylor and Jean McCarthy with Diplomas in Interpreting Aboriginal languages.

Below left to right: CLC native title worker Brian Stirling (Diploma in Interpreting Aboriginal Languages), CAALAS field officer Jane Silverton (Diploma in Interpreting Aboriginal Languages) and Andrew Lockyer (Certificate in Tourism).

Three other CLC employees, D. Kelly, Sabella Turner and Doug Johnson recieved Diplomas in Interpreting Aboriginal Languages.





Above: Beryl Nakamarra, Lilly Nangala and Jean Napurrula with a tjintaka (Sandgoanna), caught on a bush trip near Lajamanu; Below left: Lilly Hargraves Nungarrayi with her drawings for a land use planning meeting in Lajamanu; below right: Elizabeth Ross Nungarrayi with karnte (Bush coconut, *Corymbia opaca*).

Keeping the country alive



Warlpiri and Warlmanpa landowners at Lajamanu, Mirrinyungu and Mangarlawurru are planning for better land management with some help from the CLC's Land Assessment and Planning Unit and funding from the

Indigenous Land Corporation.

The landowners are working to upgrade an isolated and often inaccessible road linking Tennant Creek and Lajamanu and crossing two large land trusts.

They hope the project will enable them to develop tourism, access and manage much more of their country and maintain sacred sites.

They also hope to have Aboriginal rangers employed on the project.

Traditional owner Elizabeth Ross Nungarrayi said that people were already looking after their country but they were very keen to spend more time on their own country.

"When people were living in the bush it was really good. Healthy people. When people move to town they can lose their culture, ceremony and they don't know who's their family. That's why we want to go back to our land to look around and be really strong."

Jeannie Nungarrayi Herbert said she also felt many people wanted to move back to their traditional lands.

"We think land management to look after our country is good and we want our children to learn about bush medicines out there and names of different trees and



animals and things to do with our country," she said.

Broad land management projects of this kind are important, not only because they help keep the country strong for future generations, but because they address a wide range of landowner concerns, provide support and recognition for traditional activities, develop local jobs and boost the local economies.

People at Docker River area also keen to provide employment for young people through a land management program.

They hope to employ Aboriginal rangers and have a vehicle to help with traditional burning, feral animal control, cleaning waterholes and looking after cultural sites.●



BRIEFS



Asthma Chart

The national Asthma Campaign has a First Aid for Asthma chart for sporting and entertainment venues, public transport and workplaces.

The chart is free and you can get copies on Free Call 1800 032 495.

Asthma is a major health problem in Australia, affecting one in four children, one in seven teenagers and one in 10 adults.

The chart is an easy to follow guide of the simple first-aid measures for managing an asthma attack.

Disability Network

Aboriginal and Torres Strait Islander people from all over Australia are going to look at ways of helping Indigenous people with disabilities.

This working party will look at how to make sure information is shared between communities and people with disabilities and one role will be to look at the viability of establishing a National Indigenous Disability Network.

The aim is to improve the lives of Indigenous people with a disability as well as their families, carers and communities.

Fighting Diabetes

The people of Laramba are actively working to manage and prevent diabetes in their community.

Diabetes increases the chance of people developing heart and kidney disease as well as causing damage to other parts of the body including eyes and feet.

Lifestyle changes such as eating better food, having more exercise and losing weight can help prevent the disease.

Laramba people are involved in a range of activities such as cooking classes, identifying healthy food in the store, sports days and diabetes camps.

HIV and AIDS

While the incidence of HIV and AIDS in Indigenous communities remains relatively stable, the rate is falling among non-Indigenous Australians.

This is revealed in research by the Australian National Council on AIDS, Hepatitis C and Related Diseases.

It plans to work on targeted HIV prevention programs for Indigenous people and access to primary health care, especially for people living in rural and remote areas, as key priorities to see the incidence of HIV infection in Indigenous people decline.

Flu is a killer



Mathew Malone gets the flu needle from Dr Peter Sharpe at Winnunga Nimbitjyah Aboriginal Service, Canberra

With the flu season fast approaching in much of the Territory, now is the time to protect yourself and your family.

Flu is a killer and every year it claims the lives of some Aboriginal and Torres Strait Islander people.

But just one quick needle in the arm can stop you getting very sick or maybe even save your life.

Aboriginal and Torres Strait Islander people in high risk can get flu vaccine free from their local Aboriginal Community Controlled Health Service, Territory health clinic or GP.

It takes only a few moments, but you need to have it every year to stay protected from the flu.

The chairperson of the National Aboriginal Community Controlled Health Organisation (NACCHO), Mr Puggy Hunter urges anyone who is in a high risk group to get the flu needle.

"Don't wait for the doctor to suggest it. Get in first!" he advises.

"Just because flu is a common infection, many people think it's not serious, but it can be a killer disease," he says.

Public Health Officer for NACCHO, Dr Sophie Couzos stresses the importance of getting the needles soon.

Europe and Britain have already had severe flu outbreaks this year, and Australia can expect the same unless enough people are immunised, she believes.

She believes there is someone in just about every family who should have the needles, and advises people to check the list (below) to see if they or someone they know is in one of the high risk groups.

Senior Medical Adviser to the Commonwealth Officer for Aboriginal and Torres Strait Islander Health (OATSIH), Dr David Ashbridge reminded people that they

can also get a needle against pneumococcal disease.

Pneumococcal infections cause some very serious diseases like pneumonia, meningitis, septicaemia and middle ear disease.

"Many people should have both needles and when they go to the clinic for the flu needles, they should ask their doctor about the other needle, too," he advises.

Mr Hunter says that respiratory diseases are the third biggest cause of deaths in

WHO SHOULD BE IMMUNISED?

- All people aged 50 years or more
- People between 15 and 50 who have heart, lung, kidney or liver problems
- People with diabetes
- Heavy drinkers and smokers.

Aboriginal and Torres Strait Islander communities.

"It puts more of us in hospital than just about any other illness."

"Certainly anyone older than 50 should be immunised and many younger people are in high risk groups as well."

"It is especially important to ensure that people who are homeless, drink alcohol or are in prisons can be immunised."

"Immunisation is safe and easy and can save your life," he says.



Heart Foundation

'The Tobacco Book'

A range of resources about tobacco and quitting for Aboriginal people.

All resources use colourful images and simple language to tell the story.



Resources include:

- Flip chart
- Health Staff Manual
- Posters
- Booklet
- Pamphlet

For more information please contact Kylie Lindorff at:

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CAAMA Musicians going strong

CAAMA music continues to strengthen with the release of 15 albums last year.

Central Australian Indigenous artists such as Frank Yamma, Warren Williams, Jimmy Langdon and Baydon Williams are just a few of CAAMA's top selling CAAMA musicians who continue to dazzle the music industry.

Alice Springs artist Frank Yamma is a household name who has captured the world with his strong voice, song lyrics and guitar skills.

A Pitjantjatjara man, Yamma has had a busy year with the release of his recent album *Playing with fire*.

His new album, with his band Piranpa, recently won the Album Release of the Year at the 1999 Deadly Sounds Aboriginal and Torres Strait Islander Music Awards.

Yamma and Piranpa continue to have a busy touring schedule, with performances at major events such as the live Uluru New Years Eve concert and Survival 2000 in Sydney. Their next big show will be at Corroboree 2000 Sydney in May.

Jimmy Langdon has just released his first solo album, *My Spinifex Country*, although he has been singing and playing around Central Australia for many years.

My Spinifex Country is a country folk album with many talented guest musicians and singers providing a touch of blues.

Country music influences Jimmy's work. He sings about his homeland, his people and life in the bush. He writes passionately about good times remembered, days on the road, of women he loves and favourite old cars.

Jimmy and his family come from Yuendumu, 300kms north west of Alice Springs, and his native language of Walpiri features in many of his songs.

Recently Jimmy was presented with the 'Aboriginal Country Artist of the Year' at the Sydney Independent Country Music Awards, in recognition of his outstanding career in country music.

Another CAAMA artist, Baydon Williams, has released his own self-titled album *'Baydon Williams'* after playing in many other bands and being slightly overshadowed by his famous musical family.

Baydon grew up at Hermannsburg, about 90kms, west of Alice Springs surrounded by the music of his father Gus Williams and other musicians who gathered around his household.

His songwriting reflects many issues affecting the young Aboriginal people in his community.

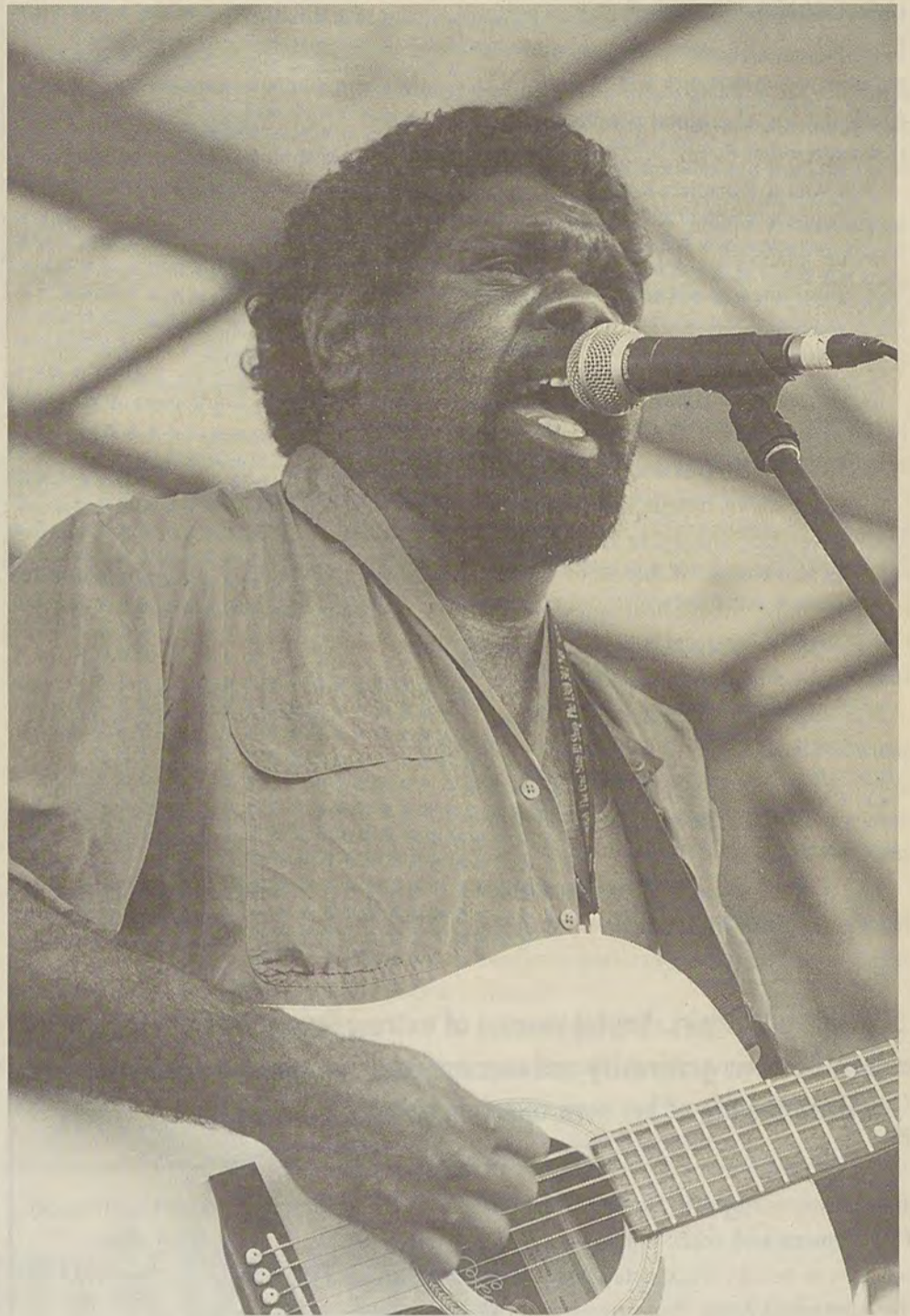
He uses the Arrernte language to emphasise the bond he still has with his culture and respect for his elders.

Warren Williams, Baydon's older brother, is the biggest name on the music scene in the Centre.

Since the success of his 1998 album *Country Friends and Me*, Warren has toured and performed at a variety of events and received a standing ovation when he performed at the Tamworth Country Music Festival in 1998 with John Williamson.

Warren is a regular DJ on CAAMA radio, playing all his favourite country tunes and encouraging many new country artists.

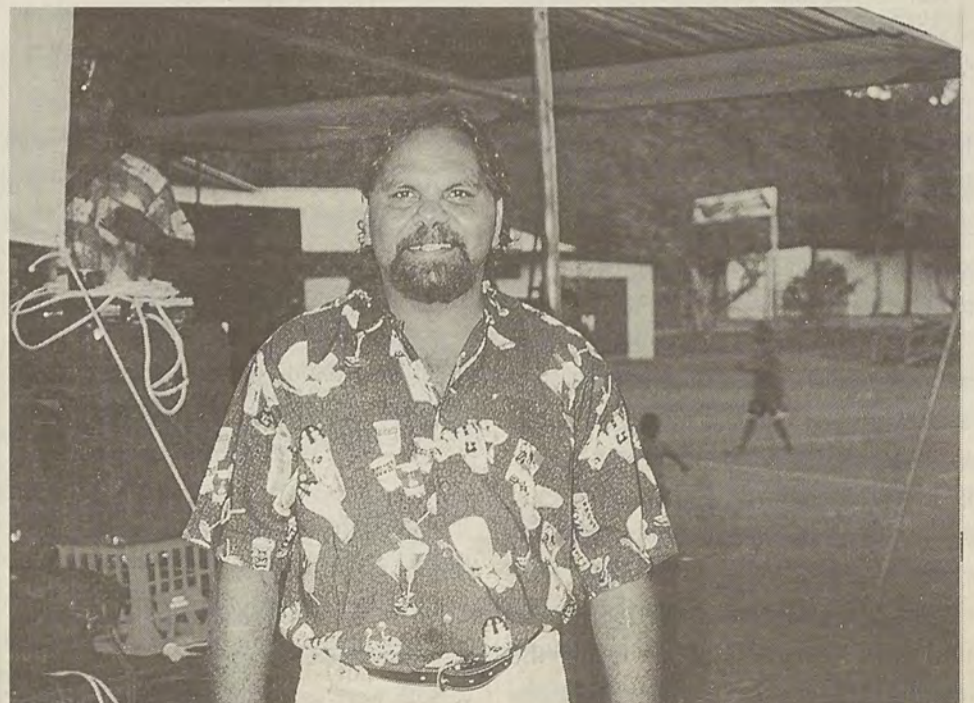
He is currently recording his third album at CAAMA. ●



Above: Frank Yamma

Below left to right: Warren Williams, Jimmy Langdon, Baydon Williams

Look out for CAAMA's 20th Anniversary in early May. Celebrations include open days, art and craft stalls and a finale concert with performances by many local community bands.



Napurrula Nelson

The sudden loss of influential stateswoman Napurrula Nelson in Tennant Creek late last year will be keenly felt for many years to come.

Napurrula was a leader - well known for her extensive knowledge of her country and her spiritual affiliations, her strength and support for land rights and her ability to speak out for Aboriginal people on things that mattered to them.

She was a Warlpiri -Kaytej woman of extraordinary vision, intellectual ability, humour, generosity and courage who not only contributed to and enriched the life of her own community, but the lives of many, others.

Napurrula's vast cultural knowledge enabled her to give evidence in a number of land claims under the Land Rights Act.

At land claim hearings she was well known for her ability to translate her intimate knowledge of the country to the non-Aboriginal people hearing evidence.

Her consistency in this regard was a distinct advantage for the claimants.

Her consistent position on the importance of land assisted enormously with sacred site maintenance and protection in the area - an issue she had fought for strongly since 1981.

Her courage and depth of vision enabled her to stand firm in the face of consider-

remained appalling.

She travelled extensively, nationally and internationally, promoting Aboriginal culture and human rights.

The UN Working Group for Indigenous People in Geneva and the UN International Women's Conference in Beijing were just two of the many forums in which she took part.

Like many Aboriginal people in Central Australia, Napurrula acquired a vast ritual knowledge walking her country, Pawurrinji, south west of Tennant Creek and neighbouring lands as a child.

Her father was an important Warlpiri man who passed much of his knowledge on to his eldest daughter.

She spoke often of him and the influence he had had on her, and of her sadness at his death until she passed away.

Napurrula's life spanned the massive changes Aboriginal people saw this century.

Born on her mother's mother's country at Ngapajinpi (on Dixon Creek near Greenwood Station), she was among Aboriginal people removed to 6 Mile Ration Depot in 1943 when pastoral expansion

took the remaining good land - cutting off traditional hunting and water sources.

Two years later they were moved to Phillip Creek, which was taken over by the Native Affairs Department in 1952 and Aboriginal children were then taken away to become the Stolen Generation.

Napurrula's sister was taken and threats were made to take Napurrula also until her parents took her away in the night back to Greenwood Station.

Shortly afterwards Warumungu people were moved to Warrabri, (now Alekareng), a settlement on Kayteye and Alyawarr land where the mix of tribal groups caused lasting conflict.

Napurrula lived there from 1956 until 1978 when she moved to Tennant Creek.

She also spent some time in Darwin during the seventies, training as a dressmaker and there amassed a wide circle of friends.

Fortunately she was able to witness the return of land to the Warumungu and the return of the sacred rock to the Karlukarluk before she passed away.

Both were causes she felt passionately

Arreente loss hits hard

The sudden death of a prominent Alice Springs native title holder last November shocked and saddened the delegates and staff of the Central Land Council.

Mr Stevens, an Arreente man, passed away after a short illness.

CLC acting director David Ross said it was a tragic loss for the people of Alice Springs.

"My heartfelt sorrow goes out to the Mparntwe people," Mr Ross said. "This man contributed so much, I cannot do him justice.

"Mr Stevens was a very well known and well respected member of the Arreente community who fought long and constantly to protect Arreente culture and sacred sites.

"He was involved in all the big struggles Aboriginal people in Alice Springs have had to fight and he faced his own personal battle with alcoholism with courage and constant hope"

CLC DIRECTOR DAVID ROSS

"He was involved in all the big struggles Aboriginal people in Alice Springs have had to fight and he faced his own personal battle with alcoholism with courage and constant hope".

To his distress, Mr Stevens witnessed the desecration of a number of sacred sites around Alice Springs over the years.

He was involved in fighting to protect sites during the Sadadeen development in the 1970s and was negotiating with the Northern Territory Government about

Ntyatkarle Tyaneme in Barratt Drive when it was bulldozed, with the complicity of then Chief Minister Marshall Perron and the Department of Transport and Works, before the talks were completed.

He played an important role in campaigning against the Alice Spring dam proposals which, had they been successful, would have destroyed Arreente sacred sites.

Mr Stevens was also one of the Arreente people who found a replacement stone for Flynn's Grave.

"He had worked tirelessly for the Alice Springs native title claim for many years and his evidence in the hearing was extraordinary," Mr Ross said. "It is tragic that

he has passed away before he was able to see the success of his hard work."

Mr Stevens understood both the Aboriginal and non-Aboriginal worlds and never lost sight of his traditional responsibilities to land, law and family," he said.

"He also took his obligation to pass his traditional knowledge on to younger Arreente people very seriously."

The legacy he has left the Arreente people will live on. ●

Edward Chico Motlop

"The legend lives on"

Darwin paid tribute to the memory of Edward "Chico" Motlop with a memorial service at St Marys that attracted an overflow crowd described by the NT News as 500, but probably more like 1000.

The range and number of people from all walks of life paying tribute to this highly respected and well loved family man, sporting figure and role model for the community, epitomised his influence in the Darwin community.

Kootji Raymond delivered a eulogy that summed up the measure of the man:

"The Island man, the worker, the family man, the sportsman, the gardener, the

dancer, the fitness guru.

He was a man with deep values and very strong family traditions.

He epitomised what old Darwin was about - on and off the sporting field.

He moved through this community oozing class, respect, honesty, humour, pride and dignity.

With little resources and opportunities he moved mountains. I am sure Nike appropriated his motto: 'Just Do It'. He was 67 years old and still doing it: jogging, cycling, push-ups, sit-ups. He'd tell you its pretty simple: "Just do it".

We are proud and privileged to have been in your company, Mr Edward Chico Motlop. There is only one Chico Motlop - the legend lives on." ●

She was a Warlpiri -Kaytej woman of extraordinary vision, intellectual ability, humour, generosity and courage who not only contributed to and enriched the life of her own community, but the lives of many others.

able pressures from the Northern Territory Government and other interests and she went on to occupy a respected position on the Aboriginal Areas Protection Authority for many years.

She was also a long serving, active and enthusiastic Central Land Council delegate and supporter.

Her intellectual capacity and courage enabled her to embrace and understand complex issues and she spoke out on many difficult issues such as the rape of young Indigenous women at a time when such ideas were taboo.

Napurrula was very committed to the social and physical well being of her kin and country.

Napurrula suffered serious injuries in a car accident in 1994 for which she never received proper medical treatment, a victim of the disadvantage all Aboriginal people in the Northern Territory suffer by being denied access to basic health services which other Australians take for granted.

Despite her prominence, she received virtually no rehabilitation from the health system and her living conditions

Nabangadi Murumburr

Nabangadi was born at Ngurrkdu (Spring Peak, Kakadu National Park) in November 1948.

He was the first child of a Murumburr man Yorky Billy Alderson (a legendary prospector, dogger and buffalo hunter) and a Marrirn woman, Minnie Alderson - from the Liverpool River near Maningrida. (Minnie survives Nabangadi and continues to live at Ngurrkdu) Nabangadi took his name from his grandfather - Yorky Mick (William) Alderson - a prospector (originally from Yorkshire, England) who came to the Territory in the late 1800's.

Nabangadi was enormously proud of his heritage and continued his family tradition of fine bushmanship and peerless buffalo hunting skills.

As a young boy Nabangadi left home to attend the Catholic mission for 'half caste' children at Garden Point, Melville Island.

Nabangadi later spoke of his great regret that his removal from his family and country disrupted his planned passage through ceremony (business) with his childhood friends.

As a young man, Nabangadi returned to his country and worked as a hunting guide at the Patonga Lodge safari camp (on Jim Jim creek), which was later acquired by the Commonwealth to be a Ranger Station for the Alligator Rivers Wildlife Sanctuary (established 1972). As a consequence Nabangadi joined the staff of the Forestry, Fisheries and Wildlife branch of the (then)

Department of the Interior. Later (at the time of NT self-government) he transferred, with other sanctuary staff, to the Territory Parks and Wildlife Commission.

In the mid 70s, Nabangadi became increasingly involved in decision-making about the future of the Kakadu region.

This was the period of the development of Aboriginal land rights legislation and the beginning of the on-going debate about the future of uranium mining and the protection of the great natural and cultural values of the Kakadu region.

Nabangadi's concern to plan for the

"Nabangadi shared in this vision and was committed to both developing and implementing a workable model of joint management for the future Kakadu National Park."

future and his strong bi-cultural communication skills, led to his high profile involvement in the establishment of Kakadu National Park - both as a member of the inaugural Northern Land Council (1977) and the Territory Parks and Wildlife Advisory Committee.

For the rest of his life, Nabangadi spent almost every day of the week involved in critical decision making in the Kakadu region. He was the first Chair of the Gagudju Association and helped steer the development of the Gagudju Association through its early formative years.

He was a key member of the Gagudju Association executive that took the decision to invest uranium mining royalties in local tourism properties, including the acquisition and re-building of the Coinda Lodge and the design and construction of the Crocodile Hotel in Jabiru.

Nabangadi was instrumental in encouraging the development of the world famous Yellow Waters wetland cruises as a prime tourism business for Kakadu's traditional owners.

More recently, Nabangadi had again

been elected as Chair of the Gagudju Association, assisting the Association to trade out of recent financial troubles.

From the first days of the establishment of Kakadu National Park (1979) he was employed as Cultural Adviser to the Australian National Parks and Wildlife Service (later Parks Australia) and from 1996 was the Chair of the Kakadu Board of Management.

In the mid 90's he oversaw the development of the Kakadu Board of Management (with a strong majority of traditional own-

ers as members) into the key policy setting and decision-making body for the park.

As Board Chair he also had a key role in overseeing the development of the most recent plan of management for the park aiming to clearly set out the need for Aboriginal people to benefit from the management of their land as national park.

While Nabangadi enthusiastically engaged in doing business with balanda (whitefellas) it was always on the basis that traditional owners' rights and interests had to be understood and protected.

In particular he worried that control over decision making in the region was drifting away from traditional owners and he was increasingly concerned that traditional owners were not benefiting as they should from regional development.

All who knew him will remember his charm, his enjoyment of life, his care for his country and his commitment to protecting the country and traditions important to the Murumburr people.

He was a warm and happy man whose warm smile and infectious laugh will long be remembered in Kakadu.

He was a great Murumburr man, bushman, park manager, leader, teacher and friend.

Nabangadi was just 51 and leaves a young family - wife Anna (32), daughter Frear (13), sons William (11), Jordan (5) and daughter Ayasha (3). ●

Bulayn Nawurrkbarbar

Bulayn Nawurrkbarbar, Jawoyn Elder and leader. Born c.1930, died 21 December 1999 at Werenbun.

THERE is a small clearing in the bush about a kilometre to the east of Werenbun, 50 kilometres to the north of Katherine.

It is a bush graveyard imbued with enormous power for the Jawoyn people of the Northern Territory.

The death before Christmas of Bulayn Nawurrkbarbar, the last warrior of the struggle to save Guratba - or Coronation Hill - was laid to rest with his comrades.

The three men now lie side by side on the country they fought to protect, far from the cabinet and company board rooms that sought to break Aboriginal Laws and religion.

Nawurrkbarbar was born in the bush in the Pine Creek region around 1930, often

travelling through his family's clan homelands in the upper South Alligator and upper Katherine rivers.

It was during this time, and in this country, that he first learnt of the traditions of Bula, the Jawoyn people's main ancestral spirit.

It was Bula's activities during the Buwurr, or Dreaming, which shaped these northern Jawoyn lands, and whose continuing presence and influence was destined to bring Nawurrkbarbar and the Jawoyn people into conflict with government and the mining industry in the 1980s and '90s.

After World War II Nawurrkbarbar lived with his family in bush camps close to Katherine interspersed with working as a stockman on stations as far afield as Western Australia.

For the rest of his life Nawurrkbarbar, a

slight, wiry man, sported a broad brimmed stockman's hat, and walked the characteristic gait of someone used to life in the saddle.

From the late 1960s he moved to Bamyili, a government-established community 80 kilometres south east of Katherine where he grew up his two sons.

By the time of the passing of the Aboriginal Land Rights Act in 1976 Nawurrkbarbar was a prominent member of the Jawoyn community, and was living at the Maili-Brumby camp to the north of Katherine.

He was one of the Jawoyn leaders of the time who gave instructions to the Northern Land Council to pursue the first Jawoyn land claim over country which included Katherine Gorge.

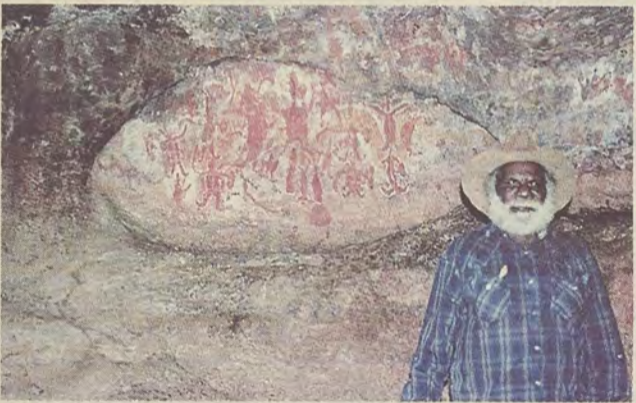
The Jawoyn claim was to attract a deal

of controversy and bitterness over the ensuing 12 years.

The claim commenced hearings in 1982 amidst the establishment of groups such as "Rights for Whites", led and encouraged by the local member of parliament Les McFarlane, which held street protests against "giving land away" to Aboriginal people.

Violence was not far from the surface: returning from giving key evidence at one of the land claim hearings, shots were fired over the heads of Nawurrkbarbar and a companion as they returned home.

In the end, it was not until 1989 that Katherine Gorge - or Nitmiluk as it is now properly known - was returned to its traditional owners, with Nawurrkbarbar as an inaugural member of the Jawoyn-controlled park board established that year. ●



Top: Ruby Riley and Queenie Riley (with turtle eggs) at Kalwany.
Middle: Roger Rogers and Bobby Nungamajbarr give evidence at Tomato Island.
Bottom: Sandy August

St Vidgeon Station

Judgement is expected this year on the native title claim over St Vidgeon Station, north of the Roper River, which was originally lodged in 1994.



St Vidgeon Station, to Europeans, a hot, remote and inaccessible place, has been the subject of a six-year battle by the Marra, Alawa, Warndarrang and Ngalakan people for native title rights.

Judgement is expected this year now that the final stages - legal arguments and expert evidence - have been heard.

Last year, Sandy August and Queenie Riley were among many traditional owners who provided information to the Court, when visits were made to their country.

Both said that traditional laws and customs continued to play a major role in their lives. Under those laws and customs, young boys are regularly initiated and other ceremonies conducted where young people learn about their dreamings and their country.

Sandy and Queenie said that the ceremonies were still the same as when they were young kids.

Under the Law, there are things that women and young boys are not entitled to know and places that they are not allowed to go, and there are certain restrictions also on men.

People continue to hunt, fish and forage in the area, protect sites in the country and pass on traditional knowledge through the generations.

Sandy August was born at Nutwood Downs and grew up at Hodgson Downs where he was initiated and learned to ride a horse. He got work breaking in horses for the Army and as a ringer on a number of cattle stations including Nutwood, Hodgson Downs, Elsey, and Mainoru:

"I reckon I'm around about 78. My bush name is Liwiliwirri. I speak Alawa and Marra," he said.

"Under Aboriginal law I have rights in St Vidgeon in a number of ways.

"I am a senior Mingirringgi for the Mirriji or Barramundi dreaming, which travelled from the north-east to the south-west on the eastern half of St Vidgeon.

"I am Junggayi for the Quiet Snake country in the south-west of St Vidgeon. I am also Darlnyin for the Guyal (Goanna) country.

"We got that song right through. That's what we fighting for the land. We know the ceremony. We black fella.

"We are teaching kids to talk that Alawa language and how to get their food, bush tucker. We take them around, show them."

Queenie Riley, who has seven children, worked at a number of stations in the region over the years, in the kitchen and also catching brumbies:

"I was born at the Old Mission and I was small at the time of the big flood. My bush name is Nanbarruludi. I speak Marra, Nunggubuyu and Wadirri. I teach Marra to school kids in Ngukurr," she said.

"When my father was alive, I lived mainly in the bush. I later grew up at the New Mission and went to school there. But I still spent a lot of time in the bush, at holiday times, weekends, or when the mission was low on food or water.

"I travelled with my family by canoe from the mission to the Limmen River and as far as Borrooloola sometimes for ceremonies. We used to make sails for the canoe from a piece of rag.

"Like my father and grandfather, I am Mingirringgi for the coastal country that takes its name from Wunubari."

Love against the Law

Autobiographies of Tex and Nelly Camfoo

Recorded and edited by Gillian Cowlshaw

Aboriginal Studies Press

"I was born in the camp. My mother was Florida. When my sister was born, probably a couple of days after, some white men raided our camp and they killed my sister."

"They grabbed her by the leg and banged her up against the tree. And my Auntie Edna, Niluk, she got me and ran away in the hills with me."

"In those days when there were half-caste, they used to kill us you know because they reckon we different colour to the other Aboriginal people."

No punches are pulled in this book - right from the first paragraph. Whether he is talking about the cruelty of some missionaries, the racist treatment in the pub or hard work on the stations, Tex tells it straight, often with humour and sometimes with a touch of nostalgia.

Nelly also tells her story in a matter-of-fact fashion and her account of getting permission to marry Tex illustrates her strength.

"The Welfare wouldn't let us marry half-caste men or whitefella men."

"I said: 'If you going to put Tex in gaol I can't help it because I'm in love with him... Well, you can't stop my love. If you going to take Tex to gaol you might as well put me in too.'"

"I thought we'd get a letter and get summonsed. I thought they were going to say six months in gaol because you muck around with one another. But he got one mail and I got one mail, engagement paper. 'You are entitled to go with your girlfriend in town now.' I suppose they think, 'We can't stop her because that girl's too smart.' They couldn't catch me."

In telling the stories of their life, Tex and Nelly Camfoo also give a very clear account of life for Aboriginal people in the Northern Territory over the past 60 years or so.

This book provides the personal touch lacking in more academic texts that outline life on the missions, the pastoral industry, citizenship rights and all the other developments affecting Aboriginal people.

Gillian Cowlshaw, an anthropologist who has known Tex and Nelly for many years, has kept the rhythm of their fluent and colourful speech in her careful recording and editing of their stories, making this a very readable book.●

The Screenplay: Mabo - The Life of an Island Man

Trevor Graham

Currency Press

\$19.95 illustrated paperback

Few films and even fewer documentaries warrant publication as a screenplay.

But if ever there was a film that deserved to be read and understood, it is this award winning documentary on the life of an island man, Eddie Mabo.

The pivotal moment in the making of this film was the desecration of Mabo's tombstone the day after huge celebrations heralded its opening in June 1995.

"I had never thought that I would see the swastika ... used so publicly and offensively in Australia."

TREVOR GRAHAM

Trevor Graham, the writer and filmmaker, described the vandalism as "a critical turning point in my life."

Graham and Film Australia talked to the Mabo family and the decision was made to make a film about Eddie Mabo "that would honour the husband and father they loved and the man who championed human rights all his short life."

Rachel Perkins, the award-winning Director of the feature film *Radiance*, produced after the Mabo film, writes an enthusiastic Foreword.

"I remember the excitement at the Melbourne Town Hall as the Australian film industry rose in their hundreds to give a standing ovation at the announcement that *Mabo - Life of an Island Man* had won best Documentary at the 1997 Australian Film Institute Awards.

It was an historic moment as Eddie's wife, Bonita Mabo, and the Director, Trevor Graham, took the stage to receive the award.

We acknowledged both the power of the film and the extraordinary contribution Eddie Koiki Mabo had made to Australia. ... As an indigenous filmmaker in the audience that night I was inspired all over again by the possibilities of film."

The screenplay, published by Currency Press, is a must-read for all students of film. Copies of the video can be purchased from Film Australia.●

Keep it in your cultural way, you mob

Ngalangangpum Jarrakpu Purru

Mother and Child

The Women of Warmun

Magabala Books

\$19.95

There is charm, grace and a depth of knowledge that shines through this remarkably understated book from the women of the Warmun community at Turkey Creek.

In their own words, they tell us how traditional law fosters health and happiness between mother and child.

Introduced by Margaret Stewart to whom the stories have been told, the book is divided into three sections: pregnancy, birth and child-rearing practices, bush tucker and bush medicine.

Each section illustrates the deep meaning and understanding these senior law women place on the traditional law and associated practices of childbirth and child rearing.

There is an overwhelming impression of an ignored culture rich in values based on nurturing, warmth and love.

Practices such as smoking, warming the baby with snappy-gum leaves, the right and wrong foods to eat during pregnancy and the best bush medicines to deal with ailments build a picture of a culture that is crying out to be recognised by the mainstream health systems.

Senator Herron and all the so-called experts on Aboriginal health take note.

This book is a plea from the heart for

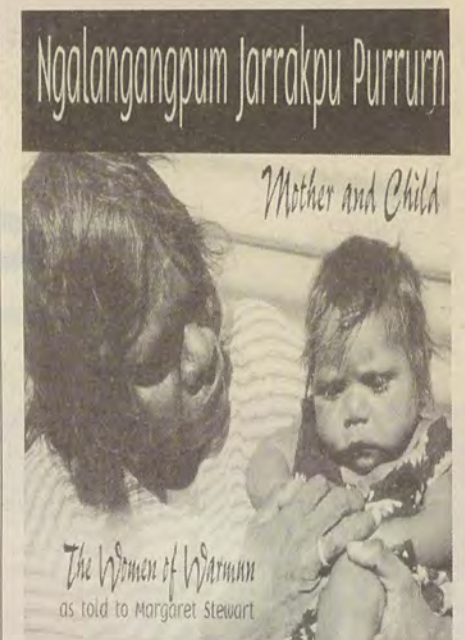
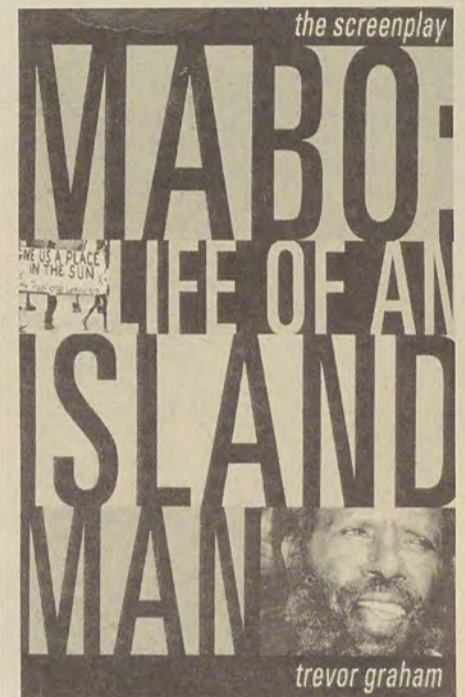
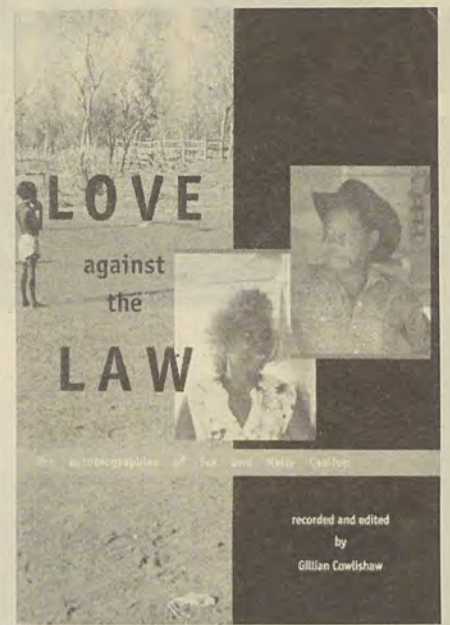
"Keep it in your cultural way, you mob. ... When young girl wants to have baby, smoke her and put leaves over her and give her strength."

QUEENIE MCKENZIE

traditional culture practice to live side by side with the expertise of western medicine, and for the young women of the community to learn the old ways before it is too late.

As Queenie McKenzie says, "Keep it in your cultural way, you mob. ... Tell them young girls they have to get the cultural way ... What they get is a strong way ... When young girl wants to have baby, smoke her and put leaves over her and give her strength.

This way her baby will grow strong and mother will know what to do when her baby gets sick."●



Is this your road home ?



SAVING COUNTRY

From Soil Erosion We can help



Kenny - CLC
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COL - DLPE
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The Land is always alive



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LANDS PLANNING
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