

# LAND RIGHTS NEWS

Volume 7, Number 1, March 2005



## INSIDE

Aboriginal All Stars,  
NT Parks, dingoes, tourism,  
employment and lots more...



ONE MOB ONE VOICE ONE LAND

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During his one-day visit to Alice Springs, Prince Charles visited the Centre for Appropriate Technology (CAT), the national Indigenous science and technology organisation. The Prince talked to staff and community people about exhibits on energy, water and kitchens. L-R: John Baskerville (board chairman, Desert Knowledge Australia), Harold Furber (board chairman, Desert Peoples Centre), Bruce Walker (CEO, CAT), Pat Miller (Deputy Administrator NT), HRH Prince Charles, Jeannie Liddle and Jenny Kroker (CAT) and Jim Bray (chairman, CAT)

## Land Rights NEWS

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## COVER PHOTO

PICTURED ARE THE VICTORIOUS ABORIGINAL ALL STARS WHO DEFEATED AFL CLUB, WESTERN BULLDOGS, RECENTLY IN DARWIN.

PHOTO COURTESY KOORI MAIL, DARREN MONCRIEFF



## territory parks boosts indigenous employment

ABORIGINAL PEOPLE IN CENTRAL AUSTRALIA ARE SHOWING KEEN INTEREST IN APPLYING FOR NEW JOBS THAT HAVE COME ABOUT AS A RESULT OF A RECENT DEAL BETWEEN TRADITIONAL OWNERS, REPRESENTED BY THE CENTRAL LAND COUNCIL (CLC), AND THE NORTHERN TERRITORY GOVERNMENT.

The CLC has placed job advertisements in communities to immediately recruit workers for Territory parks.

Already the CLC has received a large number of phone calls from people interested in taking up the various on-the-ground jobs - fencing, weed management, track repair, identifying sites and ongoing park maintenance - which are available now with further opportunities to come.

CLC director David Ross said that many opportunities exist for Traditional Owners (TOs) to become actively involved and employed in park management.

"Expanding and enhancing the parks estate in Central Australia - one the of last pristine areas of the world - is one of the most exciting and significant boosts to the Northern Territory for years," Mr Ross said.

"Local Aboriginal ranger groups will get first preference for contracts within these parks but there are plenty of opportunities for other Aboriginal people also."

After two years of complex negotiations, TOs and the Territory Government have reached an historic agreement over new joint management arrangements for many Territory parks and reserves.

These new arrangements acknowledge the crucial role of TOs in shaping and managing areas of land now set aside as parks, and provide for full Aboriginal engagement in all aspects of the management of parks.

Twenty of the of the 27 jointly managed parks across the Territory are in Central Australia, including the west MacDonnell Ranges, Devil's Marbles, Watarrka, Palm Valley, Davenport and Gregory National

### Parks

"It is a tribute to the landowners that they had the foresight to make some tough compromises in the interests of seeing joint management become a reality," Mr Ross said.

"For the first time there will be public recognition of the cultural heritage of our parks and the crucial role that Aboriginal people play in managing country.

"This is a fair and equitable solution whereby Aboriginal people get a path forward through joint management, employment, cultural protection and in a few cases Aboriginal freehold title over land they have had under claim for years.

"The wider community will continue to enjoy parks with no fees or permits for entry and be able to be proud of a world class parks estate which will remain in the public domain for future generations.

"This will undoubtedly deliver some solid and enduring benefits to the tourism industry and conservation interests. Statistics tell us that a cultural experience is important to many visitors to Territory parks.

"We are looking forward to getting to work on this arrangement and we will be putting extra effort into park-related Aboriginal tourism initiatives and getting Aboriginal people out and working in parks as soon as possible."

Over time, the CLC believes parks management work will play a crucial regional role in sustaining and building Aboriginal community ranger groups.

Extra effort is also being put into establishing and supporting Aboriginal tourism enterprises focused around Territory parks.

## landmark parks deal

A TOTAL OF 27 NATIONAL PARKS AND RESERVES HAVE BEEN RETURNED TO TRADITIONAL OWNERS UNDER A LANDMARK NATIVE TITLE AGREEMENT BETWEEN NORTHERN TERRITORY (NT) LAND COUNCILS AND THE NT GOVERNMENT.

The return of the parks and reserves to native title claimant's paves the way for a raft of opportunities to be pursued, including tourism ventures and other such economic activities associated with the parks.

The Northern and Central Land Councils, on behalf of Indigenous groups, have signed 32 Indigenous Land Use Agreements (ILUA) over the 27 parks and reserves.

Negotiation on the return of the parks and reserves began in 2002 following the High Courts decision on *Western Australia v's Ward*.

In the NLC's region, the parks offer included the Gregory National Park, the largest park in the deal, as well as Keep River National Park near the West Australian border, and a number of smaller parks and reserves.

Focused on emulating a joint management plan similar to that existing over Nitmuluk National Park in the NT's Katherine region, land council's ensured that Indigenous interests were represented throughout the negotiation phase.

The Nitmuluk model includes a broad reservation clause so that coexisting native title rights

are protected- such as the right to remove natural resources like stone and flora materials for arts and crafts purposes and subsequent sale.

However, late in negotiations, for some of the parks, the NT Government abandoned the Nitmuluk model, preferring instead a reservation clause more limited than the Nitmuluk model.

For the Traditional Owners of Keep River this meant that native title rights already established by the TO's in the *Ward* case would not be protected by the reservation clause.

As a result, the Keep River TO's opted not to accept the NT Governments offer over the parks transfer.

For Traditional Owner Maggie Johns, the decision by the NT Government to diminish her native title rights has left her confused.

"Our people were selling artefacts before this wording came up. So why not now?" Ms Johns asked.

Northern Land Council Chief Executive, Norman Fry described the exclusion of Keep River from the deal as a 'sad irony' for the Miriwung-Gadjerong people.

"The sad irony is that it was the 10-year struggle by the Keep River Traditional Owners which led to the High Court decision that 49 parks were invalid, thus providing a legal basis for the Chief Minister parks deals," Mr Fry said.

## good news!

### joint management has begun in national parks



This means jobs and training for traditional owners

If you would like work or training in land management call us today.

**Central Land Council**  
Jenny Atkins 89505009  
**Parks and Wildlife Services**  
Amanda Markham 89518207



# Opal helps fight petrol sniffing

**A NEW FUEL, OPAL, IS EXPECTED TO HELP ADDRESS THE WORSENING PROBLEM OF PETROL SNIFFING ACROSS CENTRAL AUSTRALIAN COMMUNITIES.**

AVGAS, supplied through the Australian Government's Comgas Scheme, has been effective in reducing petrol sniffing but it does have a high concentration of lead.

Opal will have comparable levels of aromatics to those in COMGAS but no lead content.

Greg Andrews from the Mutitjulu *Working Together* Project, says that wide distribution of the new fuel is essential if it is to be effective.

"AVGAS was not distributed widely across the region and sniffable fuel still

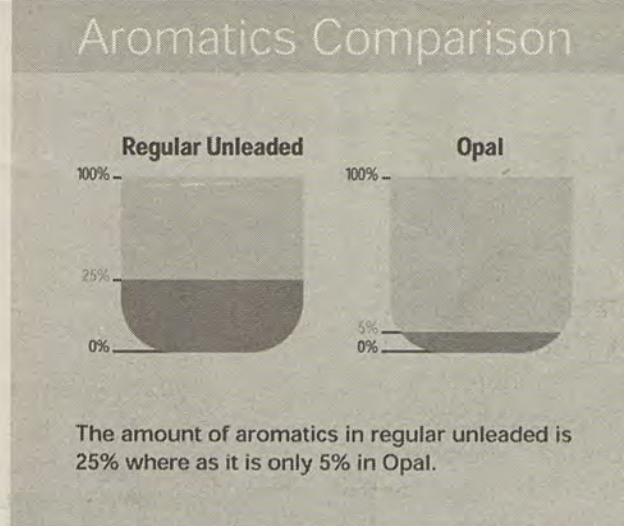
remains readily available," Mr Andrews said.

"Sniffers are highly mobile and can obtain petrol from a number of places and bring it in. In Mutitjulu, for instance, a sniffer can buy a 750ml bottle for around \$50."

The Central Australian Youth Link-Up Service (CAYLUS) says that the intensity and damage of petrol sniffing in the Central Desert region is increasing and it estimates that currently more than 500 people are sniffing petrol.

A report from the Anangu Pitjantjatjara Yankunytjatjara lands indicate that the number of sniffers has doubled in the last two years.

CAYLUS is calling for a regional roll-out of



Opal, a move that would effectively stop petrol sniffing in its tracks by eliminating the source of inhalable fuel.

'Acquired Brain Injury' caused by petrol sniffing is a major form of long-term disability in the Central Desert and it is estimated that within several years 120 people will be affected by ABI.

Apart from the tragic impact on families, the cost of maintaining a person with ABI is estimated to be between \$150,000 and \$300,000 per annum and can reach \$750,000

in more severe cases.

Petrol sniffing challenges traditional Aboriginal cultural structures and authority and communities become torn apart by the actions of just a few sniffers.

In some communities older members of the community have been driven out of their homes and are sleeping in the sand dunes for their own safety.

As one older lady told the Mutitjulu project: "Our children are dying, you don't know our sadness...we are tired and worn out from grieving."

# atsic demise

**IT'S OFFICIAL — THE ABORIGINAL AND TORRES STRAIT ISLANDER COMMISSION (ATSIC) HAS BEEN SCRAPPED BY THE FEDERAL PARLIAMENT.**

The Bill to abolish ATSIC was passed by Parliament on 16 March 2005, allowing the Federal Government to proceed with the winding-up of the organisation.

Regional councils however are to remain until June this year. Efforts by the Federal Labor Opposition to have their tenure extended by another six months were dropped by the Opposition, allowing the Bill to be passed.

Now a reality, the decision has been met with mixed reactions by many sections of the community.

Federal Indigenous Affairs Minister, Senator Amanda Vanstone welcomed the announcement, saying her government could now get on with the business of producing better outcomes for Indigenous Australians.

"While there have been gains, the results are not good enough," Minister Vanstone said. ATSIC was a big part of the problem, but we do not lay all the blame at the feet of ATSIC."

Indigenous leaders have not been so welcoming. ATSIC Chairman, Geoff Clark accusing the government of pandering to the interests of big business

"They're the major contributors to the major political parties, the political parties have now repaid the favour," Mr Clark said.

The final blow to ATSIC will be complete once the Governor-General endorses the Bill.

## WHO IS RESPONSIBLE FOR DELIVERING SERVICES AFTER ATSIC

On 1 July 2004, former ATSIC-ATSIS programs and Commonwealth Indigenous Affairs portfolio agencies were transferred to the agencies/portfolios set out below. These agencies are likely to continue with their Indigenous portfolio responsibilities after ATSIC is formally abolished in June 2005. The majority of mainstream services, such as health and education, will continue to be the responsibility of the Northern Territory government.

### Department of Immigration and Multicultural and Indigenous Affairs (DIMIA)

- Indigenous Rights
- International Issues
- Public Information
- Repatriation
- Reconciliation
- Planning and Partnership Development
- Community Participation Agreements
- Native Title and Land Rights
- Indigenous Women's Development
- Indigenous Women
- Torres Strait Islander Affairs

### Immigration and Multicultural and Indigenous Affairs Portfolio

- Indigenous Land Fund
- Indigenous Land Corporation
- Torres Strait Regional Authority
- Registrar of Aboriginal Corporations
- Regional Councils

### Aboriginal and Torres Strait Islander Services (ATSIS)

- ATSIC Housing Fund
- ATSIC's functions under the Native Title Act
- Business loans and program grants made by ATSIC before 1 July 2003
- Administration of the Regional Land Fund

### Department of Employment and Workplace Relations (DEWR)

- Community Development and Employment Business Development Program
- Employment and Workplace Relations Portfolio
- Indigenous Business Australia

### Department of Family and Community Services (FACS)

- Community Housing and Infrastructure
- Family Violence
- Family Violence Prevention—existing program split with Attorney-General's Department
- Family Violence Partnership Program

### Family and Community Services Portfolio

- Aboriginal Hostels Limited

### Department of Communications, Information Technology and the Arts (DCITA)

- Art, Culture and Language
- Broadcasting
- Sport and Recreation

### Department of Health and Ageing (DHA)

- Effective Family Tracing and Reunion Services

### Department of the Environment and Heritage (DEH)

- Maintenance and Protection of Indigenous Heritage
- Attorney-General's Department (AGD)
- Legal and Preventative
- Family Violence Prevention Legal Services

### Education, Science and Training Portfolio

- Australian Institute of Aboriginal and Torres Strait Islander Studies

### Finance and Administration Portfolio

- Office of Evaluation and Audit

**THE CENTRAL LAND COUNCIL HAS CALLED FOR A MORATORIUM ON ALL DINGO BAITING IN THE NORTHERN TERRITORY UNTIL SCIENTIFIC EVIDENCE IS PRODUCED PROVING THAT DINGOES ARE RESPONSIBLE FOR SIGNIFICANT CATTLE LOSSES.**

The CLC's submission to the Northern Territory Government's *Draft Management Program for the Dingo* says immediate priority must be given to researching the relationship between dingoes, cattle losses and the effects of the 1080 poison used to kill them.

It says that while such significant gaps exist in research about dingo control, there is no justification for continuing to poison a protected native species. Last year nearly 64,000 dingo baits were laid in the Alice Springs region alone.

The CLC says the draft management program for the dingo also ignored the con-

siderable cultural significance of the dingo to Aboriginal people and that little information about baiting programs near Aboriginal communities is available to locals.

Ceremonies are still held for dingoes across Central Australia, where Dreaming stories are maintained and passed down, and sites exist relating to their ancestral travels.

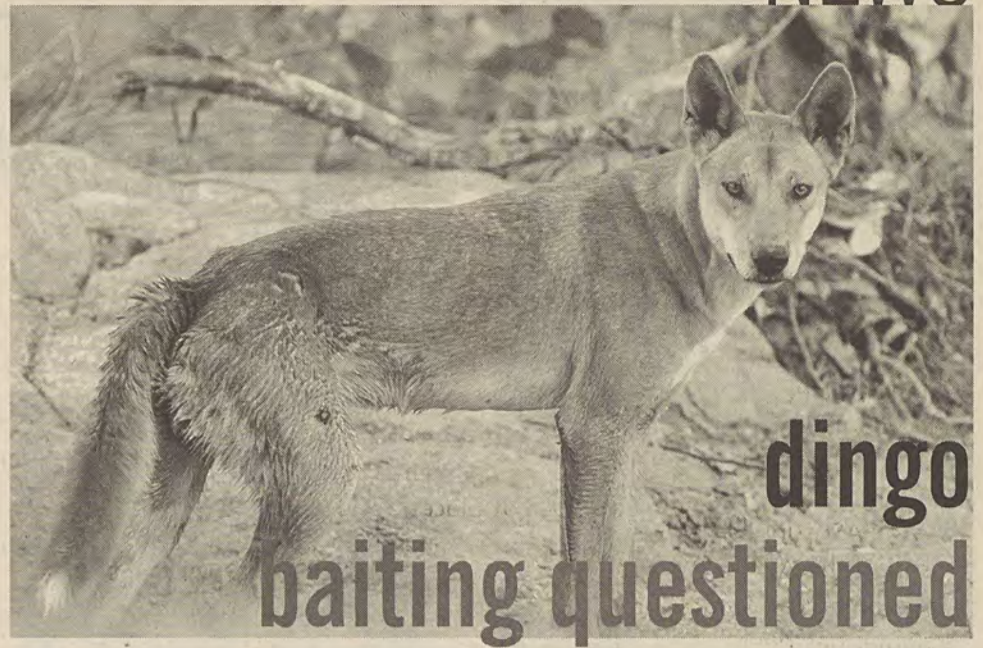
Alekarange (Ali Curung) actually means 'belonging to the dogs' and the significance of the dingo to Aboriginal people there has been well documented.

For Arrernte people, the landscape where Alice Springs township is situated, marks the travels of dingo ances-

tors and in Yarralin in the north west of the Northern Territory Aboriginal people believe that human life and death originates with dingoes.

According to the *Draft Management Program*, dingo control will be carried out after landholders report they are experiencing 'significant damage to livestock by dingoes'. However, the CLC says anecdotal evidence does not justify indiscriminate poisoning.

There is no evidence that dingo predation as a key factor in overall calf mortality and some evidence to suggest that dingo control may in fact lead to greater stock losses. This can



occur when poisoning breaks the male-female hierarchy in a pack, allowing other females in the pack to breed. Younger, non-sedentary dogs are also, 'more likely to prey on cattle (and) readily recolonise baited areas.

Dingoes keep goat, rabbits and kangaroo numbers down, all of

which compete with stock for food. Where dingo numbers are low, kangaroo and feral goat numbers can escalate, as has happened in other Australian states. This has not occurred in central Australia where there are dingoes, to eliminate them naturally. Furthermore, rabbit

populations are likely to increase when dingo numbers are reduced. Both lead to greater numbers of foxes and feral cats, which are rapidly bringing small native mammals to the brink of extinction.

For many Aboriginal people, the reduction of dingo numbers has been a profoundly saddening experience.

## turtles and dugongs

**THE NORTH AUSTRALIAN INDIGENOUS LAND AND SEA MANAGEMENT ALLIANCE (NAILSMA) HAS RECEIVED \$3.8 MILLION IN FEDERAL FUNDING TO CONDUCT RESEARCH AND DEVELOP A MANAGEMENT PROGRAM OF NORTHERN AUSTRALIA'S TURTLE AND DUGONG STOCKS.**

The program is to be driven by Indigenous rangers and Traditional Owners.

To run for the next two and a half years, the program is expected to develop five trials across northern Australia consistent with the Indigenous management of wild animal stocks.

A core component of the program will be the formulation of a communication strategy linking all participating agencies. Another major feature is the involvement of community based ranger programs and similar land management practitioners.

"We want local people to take

control and accept responsibility for looking after dugong and turtle populations they depend on," NAILSMA Coordinator, Joe Morrison said.

"At stake are the sustainable livelihoods of Indigenous people, just as much as biodiversity outcomes.

"How can we achieve both? The answer surely has to be one driven by indigenous people who will be the major beneficiaries from the sustainable management of these animals," Joe said.

The program is expected to provide valuable information on such things as the impact of feral animals on wild stocks; hunting practices; animal nutritional value; and identifying sustainable

management practices.

The program will be operated with the cooperation of the Northern Land Council, Kimberley Land Council, Balkanu Cape York Corporation, Carpentaria Land Council and the Torres Strait Regional Authority, as well as existing researchers and scientists to ensure that all areas of intending and existing operations are canvassed.

NAILSMA was developed in response to the increasing need to have effective communication to support community driven management action by Traditional Owners across northern Australia.

## clc celebrations a model for future events



**A NORTHERN TERRITORY HEALTH DEPARTMENT REPORT EVALUATING THE STRATEGIES THE CLC PUT IN PLACE FOR ITS 30<sup>TH</sup> ANNIVERSARY EVENT, HAS GIVEN THE CLC THE THUMBS UP AND SUGGESTS THAT IT BE A MODEL FOR FUTURE PUBLIC EVENTS HELD IN ALICE SPRINGS.**

The Northern Territory Licensing Commission agreed to ban the sale of port, ban sales of other fortified wine in containers greater than 750 ml and ban all wine in containers greater than two litres for three days during the birthday event.

While liquor sales data was not sensitive enough to make any conclusions about the impact of liquor restrictions, the other strategies employed by the CLC - use of remote night patrols, liaison with police, transport camping facilities and security - were commended in the report.

The CLC employed these strategies to avoid the problems caused when large numbers of people from the bush come to Alice Springs events and town camps.

CLC director David Ross said the assistance from people and organisations in Alice Springs made the event a huge success.

"We thank the Alice Springs Town Council, Central Australian Aboriginal Congress, Reconnect, Tangenteyre Council, the NT Police, the Alice Springs Hospital, CAAMA and all the other people involved. It was truly a collaborative approach which worked extremely well," he said.



(left to right) Victor Cooper &amp; Jonathon Nadji

The North Australia Marine Biodiversity Survey is significant in that the Arnhem Coast had not been scientifically explored by Europeans since the 1800s when Philip Parker King in the *Mermaid* and John Lort Stokes on the *Beagle* made their way along the coast.

Kakadu Traditional Owner Jonathon Nadji welcomed the marine survey, saying TOs of Van Dieman Gulf were looking forward to sharing their ancient knowledge of the coastal and marine environment with scientists in a tradition of 'two-way' learning, as well as gaining new information to reinforce cultural practices.

"We need to control the area fairly well," Mr Nadji said

"If we look after these places, it means there will be plenty to go around in future for fishing and hunting."

The main focus of the survey has been finding out more information on seagrass beds, a very important food and shelter source for many marine plants and animals such as turtle and dugong.

However, across Northern Australia, scientists know very little about where seagrasses grow or what types (species) of seagrasses

# survey to look at arnhem seagrass

ABORIGINAL TRADITIONAL OWNERS AND MARINE RESEARCHERS HAVE LINKED THEIR RESPECTIVE KNOWLEDGE SYSTEMS IN A PROJECT TO SURVEY THE MARINE ENVIRONMENT OF VAN DIEMAN GULF AND THE GOULBURN ISLANDS TO RAMINGINING ON THE ARNHEM COAST IN THE NORTHERN TERRITORY.

grow in coastal waters and what types of marine creatures inhabit them.

Scientific research, in partnership with Indigenous sea rangers groups in the area, has been concentrated on the Van Dieman Gulf, adjacent to Kakadu National Park, the Goulburn Islands, and Boucalt and Castlereagh Bays near Milingimbi.

Along the Arnhem Land coast the survey has been working with Aboriginal Sea Ranger groups including the Mardbalk Rangers at Goulburn Island, the Djelk Rangers at Maningrida, traditional owners for the Crocodile Islands around Milingimbi and the Wangu Djakimirr Rangers from Ramingining.

Selection of survey sites and the associated work program has been undertaken in consultation with the Northern Land Council, traditional Aboriginal owners and Indigenous communities.

The idea for such a survey was sparked by TOs in Kakadu National Park who spoke of their need for more information on the plants and animals in the Van Dieman Gulf to make sure they are looked after in a sustainable and culturally appropriate manner.

Last year some Aboriginal people raised the issue at a regional marine planning meeting in Arnhem Land with NLCs Paul Josif and National Oceans Office's Dr Ilse Kiessling about the scientific information communities want for their sea country.

The voyage of the two research boats - the *Hyland C* in Van Dieman Gulf, and the *Swordfish* along the Arnhemland coast - is jointly funded by the Australian and NT Governments.

They explored little-known ma-



(left to right) Greg Hunt, Paul Josif, Mary Blithe, Victor Cooper, Goldie Blyth, Michelle Higgins &amp; Jonathon Nadji

rine ecosystems in inshore areas around Arnhem Land and the Arafura Sea.

Parliamentary Secretary to the Federal Minister for the Environment and Heritage, Greg Hunt, described the project as a 'unique research voyage'.

"The survey will be a unique collaboration between local Indigenous groups, who have an intimate understanding of the natural systems in the region, and scientists, who will match this information with scientific analysis of ecosystems and bio-diversity in the tropical waters," Mr Hunt said.

Nadji said the involvement of TOs in the marine survey is crucial to its success, and the information generated beneficial for future management of sea country.

"It is important for TOs to be responsible for their own areas, maintain them, and share their knowledge," he said.

Culturally, the responsibility for some of the areas surveyed has been handed from generation to generation, something he wants to continue.

"For me, it is pretty important, because some of that land (that has been surveyed) belongs to my uncle,

and clan, and he used to live on one of those islands, and was one of the first ones to meet the 'explorers', and make contact with them, Nadji said.

NT Minister John Ah-Kit said the marine survey was 'of historic importance'.

"For the first time, on such a concerted basis, Aboriginal people are being included in such a wide-ranging endeavour," he said.

Mr Ah Kit said the blending of Western and Traditional Owner knowledge systems is something the NLC has been at the forefront of.

"Not just in its role in brokering new relationships with NT and Australian Governments and Traditional Owners but in its broader work on land and sea estates of the Top End," Ah Kit said.

A scientific report will be available in June this year, and will include a plain English and language report of the animals and plants found on the survey.

The survey is a joint research project of the NT Government, the NLC, National Oceans Office, Parks Australia North, traditional owners and their Indigenous ranger programs.



Museum & Art Gallery of the Northern Territory

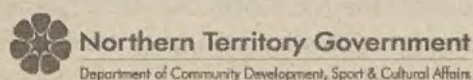
entries invited



22nd Telstra National Aboriginal & Torres Strait Islander Art Award

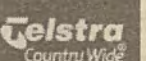
Telstra First Prize \$40,000

Plus \$16,000 worth of category prizes. Submissions for Preselection close Friday 1st April 2005.



Northern Territory Government  
Department of Community Development, Sport & Cultural Affairs

Contact: Award Coordinator, Museum & Art Gallery of the Northern Territory  
Tel: (08) 8999 8203 Fax: (08) 8999 8148 Email: natsiaa@nt.gov.au





# AFL stars visit yipirinya school

THE BOYS AND GIRLS AT YIPIRINYA SCHOOL WERE DECKED OUT IN TIGERS COLOURS WHEN RICHMOND PLAYERS ANDREW KRAKOUER, DARREN GASPAR AND SHANE TUCK VISITED THE SCHOOL RECENTLY.

The Australian Football League (AFL) players were in town to play Fremantle at the Traegar Park Oval in Alice Springs.

As an Indigenous player, Andrew Krakouer finds himself frequently cast as a role model, but it's not a role that bothers this 21 year-old midfielder.

"I enjoy it. It's a bit of a big call but we've got a great opportunity to show young Aboriginal people the right way - to get out and get a good education and get on the right track in life - it's a good thing to do," Andrew said.

"As a kid I sometimes I hung around the wrong crowd and it can easily happen.

"So if I can be an AFL role model, a few people might look up to me and follow in my footsteps and get on the right path. That's pretty good."



Yipirinya School kids show their talents during a footy clinic recently.



Girls and boys from Yipirinya secondary class spent a couple of hours at a footy clinic with the Richmond Tigers players in their new recreation hall at the school.

Among them were several hopefuls for the Territory under-15 side.

Richmond footballer Andrew Krakouer poses with kids from Yipirinya school



# kakadu youth centre

THE KIDS IT SEEMS, REALLY ARE DOING IT FOR THEMSELVES...

The Kakadu Youth Centre is up and running in the small mining community of Jabiru 260km east of Darwin, thanks largely to the dedication and drive of a small group of youths.

Tired, bored and frustrated with a lack of youth activities in the town, a group of 10 conscientious teenagers got together, formed a committee, raised funds, and on 28 January, the Kakadu Youth Centre officially opened its doors.

"We (kids of Jabiru) always had it in the back of our minds to have a youth centre," committee Chairperson, Louisa Bayne, said.

"So, we all got together, fund-raised and so on, so that we could open up a youth centre."

"We've had things like this before, but everyone started leaving and things started dropping down, so we didn't have anything to do then," Louisa said.

The youths' managed to raise \$5000 towards their cause. This figure later doubled in size when the local mining company, Energy Resources Australia, matched the fund-raising effort dollar-for-dollar.



While the bulk of the money has been put towards the leasing of a venue for the centre, funds were also provided to retain the services of a youth coordinator to assist with the setting-up of the existing structure.

While the Centre has its doors open for all to access, establishing it wasn't just for the kids of today. Committee members are keen for the project to become a long-term facility in the town.

"In the long run most of us are going to be here for the rest of our lives, so we might as well start something that our kids can enjoy as well," Louisa said.

# we're not horsing around

WARREGO SCHOOL NEAR TENNANT CREEK HAS AN ATTENDANCE RECORD THAT COULD VERY WELL BE THE ENVY OF MANY OTHER SCHOOLS IN THE NORTHERN TERRITORY.

School principal, Colin Baker, says that since the introduction of horse riding lessons the attendance from children of nearby communities has been 100 percent over the past 6-years.

"It was a Traditional Owner from the community who said if you teach them to ride, we'll bring them to school," Mr Baker said.

The program commenced in 1999 with the support of a local hotel, but now it's future seems more secure with the NT Government and a local mine operator providing funding support for the program.

"We've had 100 percent attendance at the school ever since, and we're keen to keep that going," Mr Baker said.

# PASTORAL



Steven Ellis and Ken Satour tackle one of the big bulls



Stockmen at Elsey Station work cattle in the yards.

## record muster

**WILLOWRA CATTLE STATION HAS HAD A RECORD MUSTER WITH OVER 100 HEAD OF CATTLE TRUCKED OFF TO MEATWORKS IN QUEENSLAND, WITH BULLS AVERAGING OVER \$900 EACH.**

The record sale has meant the cattle station, 280km north-west of Alice Springs, can get new infrastructure for mustering later this year, with bores and fencing needing urgent attention.

A shortage of water started drawing the cattle closer to the community coupled with limited funds to fix infrastructure saw the need to muster and sell stock on the market especially whilst prices were high.

Three Central Land Council (CLC) staff members equipped with a car and quadbike mustered up the cattle over three days with the Willowra Council providing on-ground assistance and support.

CLC regional services officer Steven Ellis said he was happy with the muster and the end result for the community.

"The community can now use the money to fix the bores and fencing because there are a lot more cattle around the community to muster," Mr Ellis said.

"Some of the young fellas from the community came and helped us out too and it was really good.

"We mustered up

over 100 healthy looking bulls which were trucked off.

"Some branded cattle were also returned to neighbouring Anningie station, who also helped yarding up some of the more reluctant bulls on the last day."

There is a strong push to develop Aboriginal cattle stations in Central Australia to increase sustainable pastoral production and boost Aboriginal participation in the industry.

Pastoral leases in the Northern Territory occupy more than half of the land mass and most are owned by overseas or interstate interests.

In Central Australia there are five successful Aboriginal-owned and operated cattle stations on Aboriginal land which are Mistake Creek,



CLC regional services officers Steven Ellis and Dale Satour take a break during the muster

Tanami Downs, Loves Creek, Atula and Alcoota.

All these cattle stations are highly regarded in the rural industry offering good quality stock to markets.

A joint partnership between CLC, Indigenous Land Corporation and Department of Business, Industry and Resource Development to help Aboriginal pastoralists in their pursuit of pastoral interests is working well if the attendance of 30 Indigenous cattlemen at a cattlemen's workshop last year is any indication.

The workshop was designed to give useful and practical tips on running cattle enterprises and networking opportunities.

The ongoing partnership will also look at increasing Indigenous participation in management and maximising Indigenous employment and training outcomes.

## top end station leaps ahead

**ABORIGINAL-OWNED AND MANAGED ELSEY STATION IN THE KATHERINE REGION OF THE NORTHERN TERRITORY IS GOING AHEAD IN LEAPS AND BOUNDS.**

With negotiations over four new grazing agreements in motion, and a major infrastructure program already underway, the property is well positioned to benefit from their hard labour.

The Mangarrayi Aboriginal Corporation (MAC), which owns the Aboriginal cattle business on Elsey Station are involved in negotiations over grazing licences with four lease proponents, with talks well advanced.

Monies earned from these agreements are expected to flow directly back into the company.

Regarded as an ideal cattle property, the introduction of agistment animals on Elsey is expected to swell total numbers to 17,000. This represents an increase of 7,000 animals to the stations existing herd.

"Some of the grazing licences are true agistment arrangements. Someone drops their cattle in and they then manage them, and that's where they get predominantly most of their money from," Northern Land Council spokesperson Mark Ashley said.

The initiative to venture into grazing agreements brought about by the need to establish further infrastructure on the property.

With significant tracts of land undeveloped, the MAC is keen to increase their cash-flow to develop these portions of land.

A \$250,000 grant from the Indigenous Land Corporation kick-started the process, allowing the MAC to fence paddocks, further providing the Corporation with an avenue towards their current grazing licence negotiations.

While the lease agreements are

expected to provide economic benefits, other opportunities such as employment and land management practices also present themselves.

"They now can control fire in areas of country where they could never have done before because they have got fence lines they can grade and back-burn from.

"It increases the economic strength of their company, so they now have got more money to put back into land management like weed control and soil erosion," Mark said.

"All in all it's a win-win. It's a win-win for the cattle and for the land condition on the land Trust."

The Pastoral Land Management Division of the Department of Infrastructure, Planning and Environment will establish pastoral monitoring points to monitor land condition and ensure grazing practices are sustainable.

It is the same monitoring system that is used to monitor standard non-Aboriginal pastoral leases across the NT.

Meanwhile, Amanbidji Station, situated in the Victoria River District of the NT and west of Elsey Station, is another Aboriginal-owned property that is forging ahead.

"They're going well. They currently have cash in the bank, and the community themselves, on their own area of the station are putting in fences," Mark said.

"They have their own herd that's been cleaned up and branded."

Of the two lease proponents one has already completed their infrastructure development work, the other is expected to take longer with development to occur over a five-year period.



# namatjira still an influence

**CENTRAL AUSTRALIAN LANDSCAPE PAINTERS ARE CURRENTLY ENJOYING A BOOST IN POPULARITY - AS FAST AS THEY PAINT, THE WORKS ARE SNAPPED UP BY COMMERCIAL GALLERIES IN CAPITAL CITIES THROUGHOUT AUSTRALIA.**

While most of these painters are connected in some way to the great landscape master, Albert Namatjira, all of them have developed very individual styles.

One of the old hands of the genre, Hubert Paraloutja, spends days alone at his outstation at Luntharra painting his delicate landscapes of Gosse's Bluff, Mt Sonder and other local landmarks which he

sells through Nurratjuta Itja Ntjarra in Alice Springs.

Mr Paraloutja has spent most of his life on this country and was 'grown up' by grandfather Billy Lang who ran cattle on the reserve.

He has a favourite painting spot down the track from his outstation with a panoramic view to Gosse's Bluff.

But like many of these painters, Paraloutja often paints from 'in his head,' visualising the country which he knows so well.

"At first I used to just draw in charcoal. I started painting as a



Hubert Paraloutja painting at his outstation with wife Jeannie Nampijina

kid when I was just sitting around with my father. He did watercolours. I saw Albert Namatjira painting too," Paraloutja said.

Kevin Wirri and his 15-year-old son are both well-known painters and regularly paint at Ngurratjuta.

"When I was a boy I used to watch old Albert Namatjira painting, when I was about 11 years old. He said 'one day you might be a painter like me. I was brought up by his sons. I used to do 'dot dots' but then I went back to

watercolours.

Watercolours are part of my life. I just do it my way," Wirri said.

Mr Werri taught his son Elton to paint when he was ten-years-old and has watched his son develop into a sought-after artist.

"Elton was watching me and I turned that picture around and said 'you have to do your own style'. His style has changed now and he might beat me one day. He does things differently, like the scenery and trees," Wirri said.

Wirri was born at Haasts Bluff but has lived at Abbotts Camp in Alice Springs for many years.

Ngurratjuta Art coordinator Anna McKenzie fosters the talent of both watercolour painters and the 'dot dot' artists.

"We're finding watercolours are very popular - especially with locals. Tourists tend to think that Aboriginal painting has to be dot dots," McKenzie says.

"Interstate there is a big increase in the



Elton Wirri

number of people looking for landscapes in the style of Albert Namatjira. They are not regarded as mere Australian any more."

McKenzie said watercolours were now much more available to the art buyer, boosted by an increase in the number of websites and e-Bay (on-line auction site) selling them.



Kevin Wirri

# purrikikini gallery opens

**A WELL-KNOWN TIWI ISLAND ARTIST HAS CREATED A FIRST BY BEING THE ONLY INDIGENOUS VISUAL ARTIST TO OPEN THEIR OWN GALLERY IN A REMOTE ABORIGINAL COMMUNITY.**

Bede Tungutalum's 'Purrikikini' gallery, officially opened recently by NT Minister John Ah Kit, operates from his home in the suburb of Forrestry.

It is Bede's intention to eventually build a carving shed where he can pass on carving and painting skills to the younger generations of Tiwi and keep the art alive.

Bede was born in 1952 at Nguui, Bathurst Island, off the coast of Darwin, and educated at the local Catholic Mission School.

He showed an early inclination

towards art and drawing, and in his mid-teens he was selected to attend a pottery course in Darwin. Following this he returned to Bathurst Island to complete a woodblock and silkscreen printing course.

Bede along with Giovanni Tipungwuti established Tiwi Design, a screenprint workshop in 1970.

The earliest designs produced were monotone woodcuts printed on ricepaper featuring turtles, crocodiles, crabs, fish, dragonflies and other animals that inhabit the Tiwi Islands.

The success of Tiwi Design has inspired other Aboriginal communities to set up similar workshops.

In 1992 Tungutalum was chosen as one of several Australian artists to be displayed in the new Sydney International Airport with his large mural 'Yirrikipayi, the Crocodile', depicting two fighting crocodiles.

Bede Tungutalum's career as an artist spans 35 years, in which he has progressed from simple woodblock prints to being known as an important printmaker with his lithographs and linocuts in galleries all over Australia, including the National Gallery of Australia in Canberra.

\*'Purrikikini' means 'Owl Man' in the local language.



Top: Bede Tungutalum

Bottom: A Tungutalum family member points out one of the artworks



## doors open at new volunteers office in alice springs

**A COMMUNITY VOLUNTEER SERVICE HAS OPENED A REGIONAL OFFICE IN ALICE SPRINGS, WITH STAFF ALREADY INITIATING PROJECTS WITH ABORIGINAL COMMUNITIES IN THE NORTHERN TERRITORY AND SOUTH AUSTRALIA.**

The Indigenous Community Volunteers (ICV) is an independent company dedicated to providing skilled volunteers to help Indigenous communities develop business and employment opportunities.

They do this across a range of disciplines such as arts and crafts, building, accounting, business planning, multi-media, information technology, health administration, marketing, tourism and submission-writing.

ICV central region manager Joanne Lane is looking forward to the challenges ahead.

"An increasing number of Indigenous communities and organisations are turning to skilled volunteers as a way of developing greater business potential and employability for local people," Lane said.

More than 62 projects have already been completed by ICV in the Northern Territory and South Australia.

"The new Alice Springs office

gives us greater local contact with communities and our project officers will be more available for the development and implementation of skill transfer programs," said Ms. Lane.

"These programs will lift the skill levels and hopefully incomes of people in local communities.

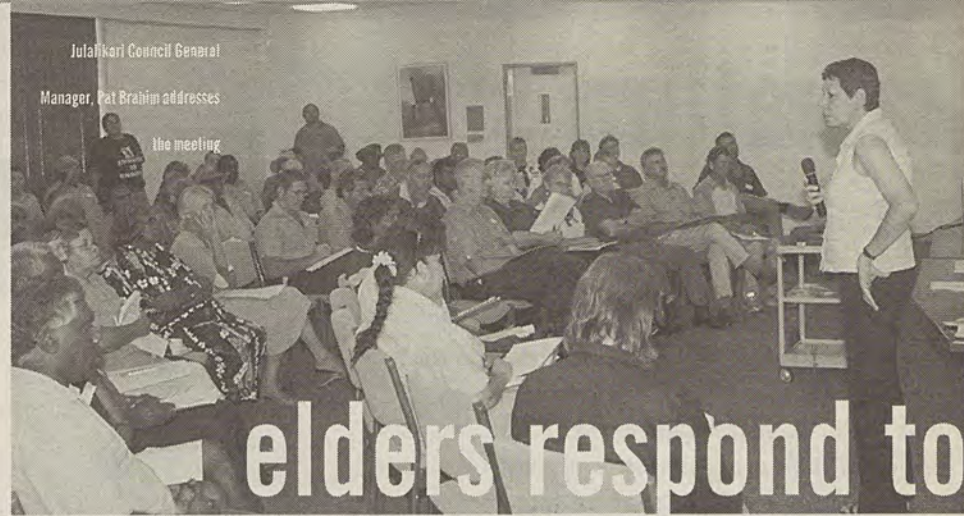
"The success of ICV is due to projects being community-designed and driven, with volunteers invited and selected by the community."

The Titjikala community in Central Australia has used ICV services to find a volunteer to transfer office administration skills to Community Development Employment Program (CDEP) workers at the Tapatjatjaka Community Government Council.

The results were positive with the workers gaining new skills and confidence in themselves.

More recently the Titjikala Community has also engaged an ICV volunteer to teach childcare skills to community members setting up a childcare facility.

ICV, a national organisation established in 2000 to provide Indigenous communities that need particular skills with access to skilled volunteers, has completed over 200 projects across Australia.



## elders respond to community harmony

**A NEW COUNCIL OF ELDERS AND RESPECTED PERSONS HAS BEEN WELCOMED BY THE TENNANT CREEK COMMUNITY.**

The new Council is an Aboriginal community response to dealing with anti-social behaviour and community safety which has been an ongoing concern since the mid 1980's.

The call to establish the council came from a reference group of representatives from the major Aboriginal organisations in Tennant Creek including Julalikari, Central Land Council, Anyinginyi Health and Papulu Aparr Kari Language Centre working towards developing cultural protocols for behaviour in Tennant Creek.

This new response has had overwhelming support with more than 120 representatives from the Aboriginal community, Tennant Creek businesses, Aboriginal organisations, and, local, Territory and Commonwealth governments expressing solidarity in supporting and signing the Aboriginal community's proposal to set up the



Myra Law with Traditional Owner, Jumpin Jones signing the draft memorandum  
Photos courtesy of Barkly Gulf News

**Council of Elders and Respected Persons.**

All these members were signatories to the draft memorandum of understanding with many offering in-kind support and commitments to creating two advisory positions on the Town Council, providing office space, meeting and training rooms, donations and some funding for the Council.

Tennant Creek acting officer-in-charge, Richard Martin, welcomed the opportunity to work closely with Aboriginal Elders and said that the meeting made him feel proud to be part of the Tennant Creek community.



## vietnamese delegation visits

**THE NORTHERN LAND COUNCIL RECENTLY PLAYED HOST TO A GOVERNMENT DELEGATION FROM THE SOCIALIST REPUBLIC OF VIET NAM.**

The 12-member party was welcomed at the NLC's head office in Casuarina, before being provided with a briefing of the organisation's roles and responsibilities.

Delegation members were provided with background information on the NLC's charter, its history and success to date. They were also given an insight into the path that lays ahead for Aboriginal people of the Top End.

# communal land ownership: two views

THE FOLLOWING INCLUDES EDITED EXTRACTS OF A SPEECH TO THE NATIONAL PRESS CLUB BY INDIGENOUS AFFAIRS MINISTER AMANDA VANSTONE ON 23 FEBRUARY, AND A RESPONSE BY SHADOW PARLIAMENTARY SECRETARY FOR INDIGENOUS AFFAIRS WARREN SNOWDON.



"The proposition is this: When you ask the question, is the reality of life for first Australians today, especially in remote areas, as good as it can be, the answer has to be no.

We want first Australians to be able to share equally in the rich opportunities Australia offers.

The brutal reality is that for all the dollars spent - over decades - and for all the goodwill, we are a long way from seeing all first Australians enjoy the opportunities the rest of us take for granted.

A one size fits all approach will not work. Different and more natural approaches reflecting local circumstances must be allowed to emerge.

First Australians are made up of many different clans, with different languages and cultures. Some have been dealing with non-Indigenous culture for centuries. Some were trading with Macassans well before the Europeans arrived on these shores.

On the one hand some of the Pintupi people of the Western Deserts had first contact just over

20 years ago.

The guiding principle across all this diversity is to show people the respect and dignity they deserve, listen to them, respond to their ideas, acknowledge the contribution they can make and treat them as equal partners.

We can no longer let a culture of blame and victim-hood prevent us from making the radical changes that need to be made. I hope we can address them in the same spirit of goodwill that generally pervades Indigenous affairs today.

Let me briefly just touch on what some of these might be.

We do need to ask ourselves why, when Indigenous Australia theoretically controls such a large proportion of the Australian land mass, they are themselves so poor. Being land-rich, but dirt-poor, isn't good enough. We have to find ways to change that.

I've spoken today primarily of Indigenous Australians in remote communities - the most disadvantaged Australians. However, it's important to recognise that most

Indigenous Australians live in cities and towns. I hope it's sooner rather than later, that State and Territory governments address why it is that their mainstream services don't cater adequately to first Australians. We cannot continue to avoid the issue by setting up parallel and separate services funded through programs that should be directed to remote communities.

Where specialist Indigenous services are required, they must be the best possible services we can offer. This raises another contentious issue. The history of these services is that they've been provided through Indigenous organisations. Some do a tremendous job but there has been waste, there has been corruption and that means service provision hasn't been what it should be. If we continue to regard these organisations as untouchable and unaccountable we are failing our Indigenous citizens yet again. The proposition I'm putting is simple. If you're funded to deliver a service, you should deliver it. If you don't, we'll get someone else to do it.

We need to be honest with communities about what we're prepared to do and what we believe is reasonable for them to do. In some communities it isn't reasonable to pretend that, in the near future, there will be a real job for everyone. We need to be honest enough to say that. It's only with that honesty that communities can decide which way they want to go, which choices they want to give their children.

We do need to understand the richness, diversity and strength of Indigenous culture. We need to understand that when Indigenous Australians take on aspects of our culture they are not necessarily discarding their own. They are in fact, walking in two worlds.

Sometimes it amazes me how many people expect Indigenous Australians to understand and take on our culture, when so few of us even bother to begin to understand theirs.



## WARREN SNOWDON RESPONDS:

As a group, their literacy rates are the worst in the country, their life expectancy levels are among the lowest in the world and their children are crippled by easily preventable diseases such as rheumatic fever, trachoma and middle ear infections.

Yet the federal government and a host of conservative commentators believe that it's not poverty that's holding Indigenous Australians back—it's their land. "We do need to ask ourselves why, when indigenous Australia theoretically controls such a large proportion of the

Australian land mass, they are themselves so poor," the Indigenous Affairs Minister told the National Press Club last month. "What went wrong? Being land rich but dirt poor isn't good enough. We have to find ways to change that."

The clear inference in Senator Vanstone's speech is that land rights were granted to increase the economic opportunities available to Indigenous Australians.

This merging of the distinctly separate issues of land rights and indigenous poverty, as though the first caused or should have alleviated the second, has been one

of the successes of the Right in recent years. But it is both a misinterpretation of the history of land rights and a convenient scapegoat for decades of neglect by successive governments. Communal land ownership, which in a statutory sense dates back to the *Aboriginal Land Rights (Northern Territory) Act 1976*, was never granted as a means to alleviate poverty.

It was returned in recognition of indigenous people's perpetual ties to their land and the central role land plays in nearly all aspects of their culture, including kinship relations, language and spirituality.

The assertion now being put by conservative voices such as Vanstone, the Centre for Independent Studies and even Labor's Warren Mundine is that these perpetual arrangements prohibit economic development

in Aboriginal communities. Their claim simply ignores the reality of economic conditions in these places.

It's true that if you visit the remote communities in my outback electorate you will not find thriving shopping centres and Krispy Kreme franchises.

But nor would you find these in an impoverished Bangladeshi village. What you will find is a level of economic development that's commensurate with the skills available and the profitability of businesses in small, isolated, disadvantaged communities. Aboriginal people want to work and they want to be involved in joint business ventures.

They have been willing partners in the \$500 million project to build a trans-Northern Territory gas pipeline. They have launched ventures in mining in central Australia, forestry and

aquaculture in the Tiwi Islands, buffalo hunting in Arnhem Land, grazing in the Barkly region and even property management in Alice Springs.

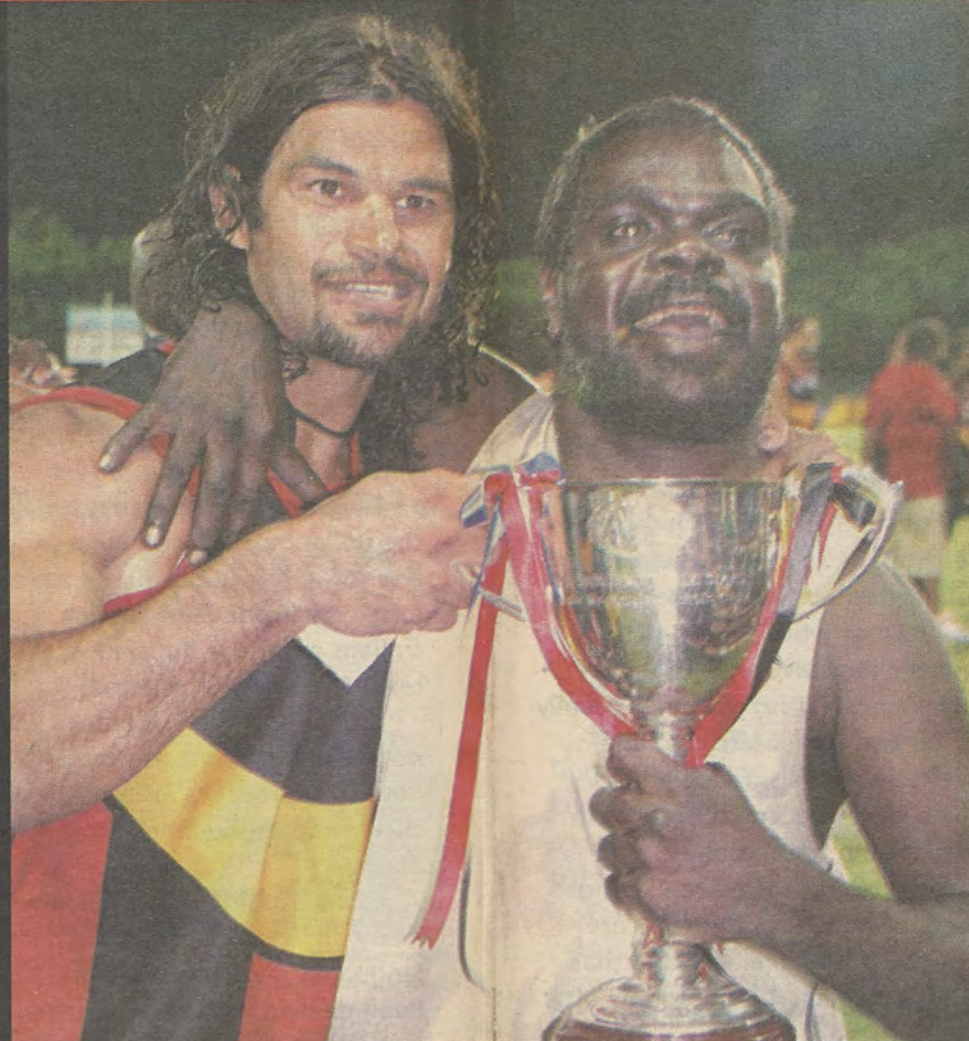
They instigated Australia's first 'work for the dole' program—the Community Development Employment Projects scheme—20 years before any other Australians were involved.

They didn't want 'sit down' money then and they don't want it now. Communal ownership does not block business — both the Land Rights Act and the *Native Title Act 1993* allow for enterprise opportunities through leases and negotiation respectively.

But the Land Rights Act does give Aboriginal people the legitimate right to veto developments that are not in their direct interests and will not lead to relevant training and job opportunities. Few would argue

that this is unjust. The real barriers to economic development in remote communities are illiteracy, poor health and hygiene, a lack of housing, sewerage, roads and communications infrastructure, and the inevitable social dysfunction that results. A massive attack on this poverty is the only way to create the right conditions for further development.

This will cost real money and will require targeted whole-of-government approaches that are directed by local communities. The alternative proposed by the Right—a 'privatisation' of communal land—will simply result in large swathes of Aboriginal land being lost to other interests forever. Our most impoverished citizens, who have so little as it is, will lose the critical remaining link to their culture and identity.



# indigenous all stars

THE AFL INDIGENOUS ALLSTARS HAVE EXTENDED THEIR WINNING SEQUENCE OVER AFL CLUBS TO THREE, WITH A 28 POINT VICTORY OVER THE WESTERN BULLDOGS AT DARWIN'S FOOTBALL PARK, MARRARA ON 5 FEBRUARY.

Played in typical Top End weather on a hot, humid and slippery night in front of 8,500 spectators, the Allstars had to work hard to achieve the 12.19 (91) - 10.3 (63) win.

Playing for the first time under new coach Rodney Eade, the bulldogs led to half time, but a seven-goal to three second half sealed the win for the Allstars.

Kangaroos midfielder Daniel Wells was a worthy winner of the best on ground award named in honour of former AFL and West Australian great Polly Farmer.

For Allstars coach Michael McLean, the win added to what is rapidly becoming an impressive resume. McLean enjoys the occasions, and attributed the win to a camaraderie of unity.

"The Brotherhood, mate. A lot of the boy's go through the same stuff, it's just a natural thing for our boys to bond together," McLean said. "I am proud of them all."

With the future of the match secured for 2007, McLean is confident Darwin can remain the host venue despite calls for it to be relocated to a larger arena interstate.

"It would be good, but it is special here (in Darwin), it is a high Indigenous population, it's fantastic here, the boys get a real buzz out of it. If it's working here, why change?" McLean said.

Although disappointed with the result, Bulldogs coach Rodney Eade admitted he faced a difficult baptism of fire at his new club, he preferred instead to focus on the positives for his team's future.

"Disappointed with the result, and it could've blown out even further, if they had kicked straight. This game showed we can compete with a very good side. I mean, they're an extremely talented side," Eade said.

"In the end we played 10 kids who probably aren't at senior footy level yet, and that was really the difference in the last half or so. Certainly I was pretty pleased with the way it was done."



## seeds of success

## mosquitoes: tell them to buzz off



Children from the Titjikala School questioning Mr John Briscoe and Mr Rupert Goodwin on their traditional knowledge about plants and their uses

### HEALTH-GIVING FOODS AND LIFE-SAVING MEDICINES FROM DESERT PLANTS USED BY ABORIGINAL PEOPLE SINCE ANCIENT TIMES MAY SOON BLOSSOM INTO TOMORROW'S BUSINESSES AND JOBS IN REMOTE COMMUNITIES.

That is the idea behind a groundbreaking partnership between desert indigenous communities in the Northern Territory, South Australia and Western Australia, researchers from four universities and volunteers.

The Plants for People project wants to preserve traditional indigenous knowledge about the healing power of Australian desert plants and turn them into new opportunities for Aboriginal people.

Brought together by the Desert Knowledge Cooperative Research Centre (CRC), a partner of the Central and Northern Land Councils, the Plants for People project combines the latest Western science with traditional Aboriginal knowledge.

The project is led by senior men and women, such as Mr John Briscoe from Titjikala community, who use it to teach their children and grandchildren about their plant heritage. For the past two years, community members have been collecting desert plants and documenting their

names and traditional uses on a community-owned and controlled database.

The Plants for People partnership has long-term plans to turn indigenous plant knowledge into jobs and income for communities by building people's self-esteem and enterprise skills.

The project takes great care that communities will benefit from any scientific advances that flow from the partnership and that the ownership of the plant knowledge ("intellectual property") of its Aboriginal partners is protected.

"We are studying the plants local people have always known to be very good for treating certain diseases and then trying to find out what makes them so effective. When we do find plants that can be made into new treatments for diseases such as cancer, diabetes or heart disease then royalties will flow to communities who helped identify the plant", explains project leader Professor Louis Evans from Curtin University in Perth.

"What we have found out already makes me very hopeful that drug companies will pick up some of our work, but we've got to be patient", she says. "Developing new medicines from plants takes a long time and is very expensive".

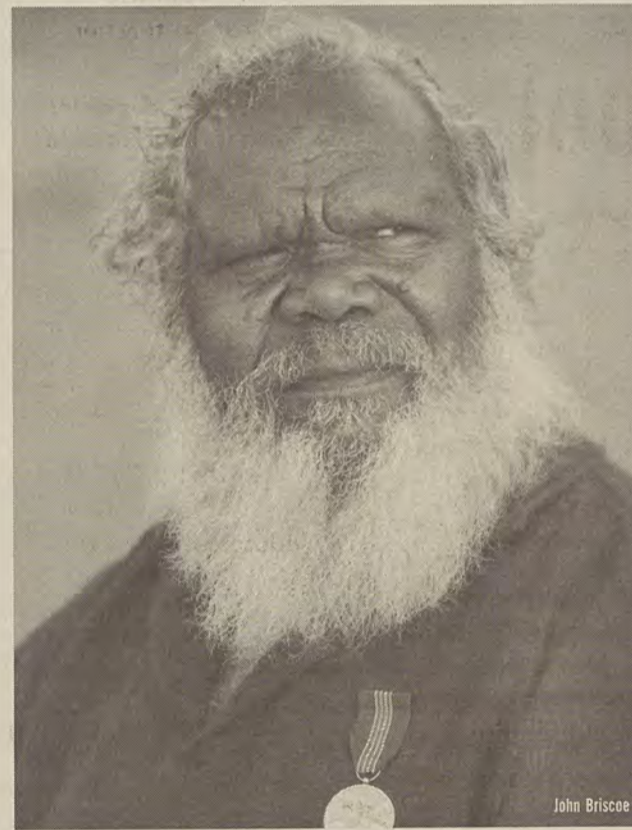
"In the meantime we're looking at body care products, such as soaps, creams and massage oils", she says. "It's easier for Aboriginal people to set up businesses with those kinds of products. And that's what this project is all about".

Desert Knowledge CRC CEO, Dr Mark

Stafford Smith, says the Tapatjatjaka Community Government Council is signing off as an associate research partner – a first for an indigenous community.

"Another first is that the project is likely to produce the first indigenous PhD in the field of transferring traditional plant knowledge to future generations and developing Indigenous plant based enterprises, Western Australian researcher, Kado Muir", he says.

"This research is driven by community concerns and interest, not just scientific ones. We are very privileged to have them as our partners".



John Briscoe

## maningrida graduates

JUST FOUR YEAR-12 GRADUATES FROM A SECONDARY SCHOOL POPULATION OF 190 STUDENTS MIGHT NOT SOUND LIKE A LOT, BUT FOR THE REMOTE COASTAL COMMUNITY OF MANINGRIDA IN CENTRAL ARNHEM LAND, FOUR IS JUST THE BEGINNING.

Isaiah Taylor, Thomasina Hayes-Bohme, Jacinta Jinaybaray Wilson and Jodie Cooper have all completed year-12, and they did it in their home community.

The quartet opting not to travel to col-

leges in Darwin, preferring instead to study at home with family and other support groups surrounding them.

NLC Regional Councillor, Helen Williams, supports the idea of providing secondary educational facilities in

### WARNING: MURRAY VALLEY ENCEPHALITIS (MVE) AND KUNJIN VIRUS (KUNV)

RESIDENTS IN THE TOP END OF THE NORTHERN TERRITORY ARE BEING WARNED TO BEWARE OF HIGH MOSQUITO ACTIVITY IN THEIR LOCAL AREAS.

The Department of Health and Community Services (DHCS) has issued a renewed mosquito warning to all Territorians, following the recent discovery of two infected sentinel chickens in the Katherine region, both of which tested positive to Murray Valley Encephalitis (MVE).

MVE and Kunjin Virus (KUNV) activity is usually prevalent in the Top End from March to June, however early wet season rains, followed by below average rains have fuelled an upsurge in numbers of mosquitoes in the region.

While mosquito numbers in the Alice Springs and Barkly regions are fairly low, residents are reminded that the risk is still imminent and that precautions should be taken when outdoors after dusk.

"MVE and KUNV are transmitted by the bite of the common banded mosquito, which breeds in grass and reed swamps and lagoons, seasonally flooded areas, in pools, along creeks and rivers, and in storm drains and waste water ponds," DHCS spokesperson and Senior Entomologist, Peter Whelan said.

"These mosquitos rise in number when large swamp and river levels decreases, leaving shallow vegetated areas ideal for these mosquitoes to breed."

Ultimately any body of water provides a potential breeding ground for mosquitoes, so ensure your home and surrounding garden are safe by clearing or emptying any unwanted containers.

Remember, if you are outdoors between dusk and dawn try to wear protective light coloured clothing, with long sleeves, long trousers as well as a mozzie repellent containing di-ethyl toluamide (DEET) ingredient.

If you start to experience any of the following symptoms such as; severe headache; muscle and joint pains; high fever; drowsiness; tremors; or seizures, make sure you seek medical advice immediately as you could be suffering from MVE or KUNV.

the community.

"It's really good for the community. Good to have it here so that the kids don't have to travel all the way to Darwin to go to colleges," Helen said.

"They have their families around them at home to help them get through things."

"These kids have now become role models for other kids in the community."

The graduation ceremony dubbed "The

Big Event" was also a chance to officially open new secondary education facilities at Maningrida School.

The multi-purpose building includes a music studio, assembly/conference area, home economics room and general classrooms.

In the meantime, Isaiah has secured work with the local council, while Thomasina is keen to attend Charles Darwin University.

## bush schools penalised

FEDERAL GOVERNMENT FUNDING CUTS TO INDIGENOUS EDUCATIONAL PROGRAMS COULD SIGNAL THE DEMISE OF MANY REMOTE SCHOOLS ACROSS THE NORTHERN TERRITORY.

That's the concern of bush schools themselves as the federal government proceeds with its plans to amend existing Indigenous educational programs.

Schools across the Northern Territory have been struggling to cope with the funding cuts.

One casualty of the cuts is the Aboriginal Tutorial Assistance Scheme (ATAS), which is to be replaced by a scheme that only assists students who fail tests in years 3, 5, and 7.

For the community of Amanbidji, 400km west of Katherine in the Northern Territory, the scrapping of the ATAS program is regarded as a penalty for succeeding.

The ATAS program has been a success at Amanbidji School, which had 100 percent of its Year 3 students pass benchmark tests in 2004, and 85 percent of its Year 5 students.

But now, with the new changes to educational funding having been announced, they stand to lose 75 percent of their funding for tutorial assistance because most of its students passed the benchmark tests.

Under the new proposals, changes will

be made to tutoring funding and arrangements, and the former Aboriginal parent bodies in schools (ASSPA Committees) have now been abolished - a program that allowed parents the opportunity to involve themselves in their children's education.

Parents and schools now have to meet a raft of additional requirements and processes to access any funding.

Critics of the cuts say the new programs fail to empower parents, and do little to encourage them to remain involved in their schools and participate in their child's education.



## music a treat for school kids

THE CHILDREN AT NEUTRAL JUNCTION SCHOOL, 300KM NORTH OF ALICE SPRINGS, TOOK A WELL DESERVED BREAK FROM NORMAL LESSONS RECENTLY TO LEARN HOW TO WRITE AND SING THEIR OWN SONGS.

Interest was at an all time high as the kids spent the week at a school workshop with Music Outback Education teacher, Steve Berry.

Assistant teacher Rachel Nambula said there should be more programs like this for bush schools.

"They really enjoy it and it's very good for teaching literacy and language," Ms Nambula said.

Mr Berry says that the music program addresses all of the core business defined by the Remote Schools Conference in 2003: encouraging attendance; supporting language and culture; supporting literacy and numeracy; building partnerships between schools and their

community; and training Indigenous staff.

"We framed the workshops around that core business - the music can do all of that. We come back to these schools on a continuous basis, and members of the community who play music as well and come in to the schools and learn how to be music teachers.

In conjunction with the children writing their songs, a combined workshop was run with the older members of the community by the Picture Dictionary author Myf Turpin and NT DEET to show local community members how the recently published Kaytetye Picture Dictionary can be used for teaching children and how songs can be used to teach language.

Carol Thompson runs language and culture afternoons at the school with other members of the

community and was at the workshop.

"We teach them about bush tucker, dangerous animals like snakes, we take them hunting, swimming and teach them how to look after themselves. We also take the girls out for body painting," she said.

"In school they speak little bit of English and little bit of Kaytetye. They have always got to be able to speak good English too but we like them to be able to speak their own language and keep it strong. Both ways it's got to be. Some of the kids go on to Yirara College in Alice Springs.

They come back and work out here - they might find a job here to help in the school. They have got to come back home and learn their own language too sometimes. Some young fellas give them a hand on the station with cattle or driving trucks."

## top remote school short of teachers

A SMALL ABORIGINAL SCHOOL AT KALKARINGI, IN THE FAR WEST OF THE NORTHERN TERRITORY WHICH WON AWARDS A YEAR AGO FOR GRADUATING REMOTE INDIGENOUS STUDENTS IS FACING TEACHER SHORTAGES.

Last year the school at Kalkaringi, 450 km south-west of Katherine, was widely acknowledged as one of Australia's most successful outback schools with three of its students becoming the first ever Year 12 Indigenous graduates from a remote community school.

The Northern

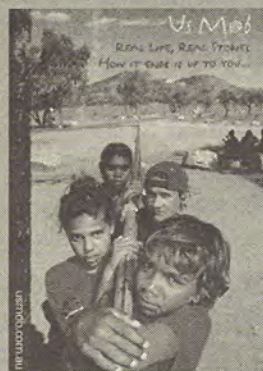
Territory Government saw fit to highlight this achievement with the production of an educational video *'From Little Things Big Things Grow'*, featuring the three students.

However, up to 20 senior students are without a teacher, nine weeks into the school year.

The NT Department of Employment, Education and Training responded citing late enrolments, and one teacher's resignation at the beginning of the term for the shortage.

The school this year has been waiting for two new teachers, with one just started, and another still to be recruited.

## hidden valley hidden no more



REMEMBER 'BUSH BIKES', A SHORT FILM MADE IN ALICE SPRINGS WITH YOUNG ARRERENTE KIDS WITH A POUNDING SOUND TRACK AND HIGH-SPEED BIKE ACTION?

Now Central Australia-based director David Vadiveloo has launched his broadband interactive series that transports

viewers from around Australia and the globe to the little known world of Hidden Valley, an Aboriginal town camp in Alice

Springs.

The series focuses on the lives of teenagers Charlie and Jaquita and their Aboriginal bush community friends encountering the challenges of everyday life in the town camps of Alice Springs.

Played out on the web -

[www.usmob.com.au](http://www.usmob.com.au) -

television and email Charlie and Jaquita's exploits launch viewers on journeys steeped in humour, excitement and sometimes crisis.

Viewers can interact with the world of Charlie and Jaquita by directing multi-path storylines, activating

video and text diaries, forums and games that offer an online virtual experience of Hidden Valley and the surrounding deserts.

And by uploading their own video stories viewers become a more integral part of the UsMob community.



Chief Minister Clare Martin launches the NTTC marketing campaign

The magnificent Kakadu wetlands



Traditional Owner Jacob Nayinggul



**WITH ITS USE OF VIVID IMAGERY DEPICTING INDIGENOUS CULTURE AND NATURAL LANDSCAPES, THE NORTHERN TERRITORY TOURISM COMMISSION (NTTC) HAS REFRESHED ITS CORPORATE IMAGE, AND EMBARKED ON A MAJOR NEW MARKETING PUSH FOR THE NT.**

Launched on 9 March, the new brand is expected to place the Northern Territory at the forefront of tourism marketing, positioning it as Australia's leading nature and cultural tourism destination.

"We have undergone a branding exercise for the NT which identified the Territory's real personality, its essence," NTTC Managing Director, Maree Tetlow said.

"What consumers will begin to see is a new 'look and feel' for the Northern Territory across all domes-

tic promotional material. It also includes a new strap line – *Share our Story.*"

The NTTC will conduct its national promotional campaign between now and July at a cost of \$2.7 million.

The re-branding of the NT's image to national and international travellers follows close on the heels of the Kakadu Board of Management's (KBM) launch on 23 February of their new strategic vision for tourism in Kakadu National Park.

*A Shared Vision for Tourism in Kakadu National Park* – is an historic step in repositioning Kakadu as an international icon, with an emphasis on Aboriginal culture and the park's World Heritage values as a core part of the visitor experience.

The document sets out the KBM's vision of how to protect and build on Kakadu's world heritage values while creating new and enriching experiences for visitors.

KBM Chairperson, Jonathon Nadji, says the *Vision* is about respecting Bininj culture and helping visitors understand and appreciate the beauty of traditional lands. It is hoped that the *Vision* statement will also provide opportunities for Bininj to involve themselves in employment initiatives.

"We look forward to working more closely with the tourism industry to create new job opportunities for our people, especially young people looking for satisfying work on their own country," Jonathon

Traditional Owners: Victor Cooper, Derek and Jessie Alderson



said.

Tourism has brought millions of visitors to Kakadu in the last 30-years, with much being learnt by the Traditional Owners, park management, and the tourism industry.

\*\**(The Aboriginal people of Kakadu are known as Bininj in the north and Mungguy in the south.)\*\**

## culture and country on foot



Some of the children who took part

**ABORIGINAL RANGERS IN ARNHEM LAND ARE CONTINUING 'CROSS-COUNTRY FOOTWALKS' THIS YEAR ON REMOTE AREAS OF THEIR COUNTRY FOR CULTURAL AND LAND MANAGEMENT PURPOSES, FOLLOWING A SIMILAR FOOTWALK LAST YEAR.**

The Mimal Rangers, based in Bulman, Weemol, and associated outstations, work in southern Arnhem Land, and undertake a diverse range of cultural and land management activities.

The walk, which started at Murrinoga, a billabong near the old Maningrida Road, and ended at Kalayan, near the Raminging Road, took nine days, and covered 95kms through

the bush.

Seven Aboriginal rangers and three mununga (non-Indigenous people) did the walk, with people from Barrapunta Outstation, and Weemol.

The first walk for the Mimal Rangers took place in 2000, while other ranger groups such as the Djelk and Adjumarllarl groups have also conducted their own walks.

Northern Land Council (NLC) Caring for Country unit's Pascale Taplin said the walks represent an opportunity for the area's Elders to re-connect with their traditional country, and for younger generations to gain a taste of their cultural heritage.

"A big part of learning about the country was listening to all the old people talking about the area, their experiences there as young people, and their experiences at the old station at Bamdibu," Taplin said.

Taplin said she and the other munanga (non-Indigenous) participants learnt a lot about living in the bush, particularly from Phillip Ashley

and Dick Iyuna, two of several community Elders involved in the planning and the walk itself.

"When we came across a buffalo, rather than skirt around it and run away, they (Traditional Owners) lit fires to scare it out of our path," she said.

"Every night at camp, we burnt the grass and then made little camps to sit and sleep by sweeping away the ash with green tree branches.

"We even saw how to make a good bush bed by watching Dick gather the unburnt dry grass and pile it up flat underneath his thin sleeping mat to make a soft mattress."

The group navigated their way using the dual method of firstly, a Global Positioning System (GPS) and the use of a helicopter to scout the way for waterholes and billabongs prior to the walk, and secondly, and in the end, predominately, the intimate bush knowledge of Mr Ashley and Mr Iyuna.

Another aspect to the walk was the opportunity to 'burn off' coun-



The GPS used on the walk

try with high fuel loads.

"When we got to Bamdibu area there was a big fuel load with lots of long grass," Taplin said.

"The fires we lit up there, despite being late in the afternoon, were big and fast-moving.

"Some of us almost got cooked when we backtracked and came upon a very hot fire line."

Taplin said since the walks began local Aboriginal people have begun to go to Bamdibu billabong more often, and people from nearby Barrapunta regularly go fishing there.

"It has been great to see that the walk encouraged lots of people to go to Bamdibu beyond their involvement with the walk itself," she said.

Another walk is planned for a different place in the region this year.

## rangers protect our gold stocks



Site B team with GG Dhimurru Rangers Namela Marika, Baru Bangalata, Gurmurru Marthakal Rangers David Sarambaka and Desmond Wulagurru with Golden Bandicoot

**A VALUABLE COLLABORATION BETWEEN NT PARKS & WILDLIFE, TRADITIONAL ABORIGINAL OWNERS, LOCAL YOLNGU RANGERS, AND THE NLC ARE HELPING PROTECT NT STOCKS OF THE GOLDEN BANDICOOT.**

Once distributed across vast areas of arid and semi-arid Australia, as well as occurring over much of monsoonal northern Australia, the animals were once thought extinct on the NT mainland.

But, the golden bandicoot (called "Wankurra" in Yolngu Matha) have been located on Marchinbar Island off the East Arnhem Land coast during a joint survey between traditional owners and Parks and Wildlife in 1996.

In October 2004 Parks and Wildlife returned to Marchinbar Island with the Gumurr Marthakal Rangers and traditional Aboriginal Owners to assess how the golden bandicoot has progressed.

Evidence uncovered on the trip indicates that the main threat to the bandicoot on the island are wild dogs. The island is home to a healthy wild dog population.

The Gumurr Marthakal Rangers will conduct survey trips to nearby islands over the coming months to determine the extent of the golden bandicoot population beyond Marchinbar Island.

## fighting weeds on homelands

**A KEY WEED CONTROL PROGRAM IS BRINGING INDIGENOUS PEOPLE, PASTORALISTS AND LAND CARE PEOPLE TOGETHER TO CONTROL WEEDS.**

The Angarapa (Utopia) homelands, 250 kms north east of Alice Springs is an area under weed control, where the Sandover River runs through the centre of the country. This area has great significance carrying many Dreamtime stories along the river and brings with it the seeds of a number of significant weed species from properties upstream.

Over the past year, with funding from the National Land Care Program (NLP), the Centralian Land Management Association (CLMA) has been managing the Sandover Weeds project.

The project was developed to



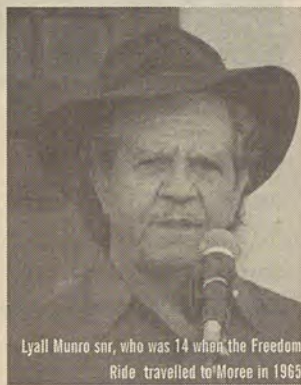
coordinate weed control works across tenures at the catchment level.

The project concentrates on Parkinsonia (*Parkinsonia aculeata*) and Rubberbush (*Calotropis procera*) which are the most prevalent weeds on country and aims to control any other potentially invasive weed species along the way.

The project has been a collaborative effort between the CLC, Urapuntja and Engawalla Indigenous CDEP, who spent five weeks last year successfully eradicating most of the key environmental weeds on the homelands.

The project also includes informing people about weeds and how to control them on their land.

Controlling weeds is vital to the environment and the project has successfully employed and trained three Indigenous CDEP participants to work Angarappa with the participants committed to working on other properties throughout the region to combat weeds.



**THIS YEAR MARKS THE 40<sup>TH</sup> ANNIVERSARY OF AN EVENT THAT TURNED RACIAL RELATIONS IN AUSTRALIA ON ITS HEAD WHEN A YOUNG ABORIGINAL FIREBRAND CHARLES PERKINS LED A BUSLOAD OF SYDNEY UNIVERSITY STUDENTS AROUND REMOTE AND RURAL NEW SOUTH WALES EXPOSING RACIST ATTITUDES IN COUNTRY TOWNS.**

The Freedom Ride in 1965 was a landmark civil rights event, mirroring civil rights action in the United States in the early 60s.

Protesting against segregation at swimming pools and RSL

## freedom ride retraced

Clubs, the Freedom Riders received vocal and sometimes violent expressions of anger in the towns that they visited.

To mark the occasion, ReconciliACTION, the youth arm of the NSW Reconciliation Council, filled up a bus with young people and retraced the original 'Freedom Ride' trip.

The 'ride' started from Sydney University in February, and took in Wellington, Dubbo, Gulargambone, Walgett, Moree, Boggabilla, Inverell, Lismore, Bowraville, Kempsey, Taree, Newcastle, ending in Redfern, back in Sydney.

One of the organisers, Samia Hossain, said the re-enactment ride was about Indigenous and non-Indigenous young Australians working together to explore what reconciliation means to Australians today.

"In retracing the route of the original 'Freedom Ride', we are aiming to connect with local communities to provide a boost to local reconciliation initiatives," she said.

"In 2005 it's time to take stock of how far we have come in fighting racism in the last 40 years and start dialogue about where we need to go from here."



NORTHERN TERRITORY OF AUSTRALIA  
DEPARTMENT OF THE CHIEF MINISTER

*"Council is charged with providing high level and independent advice on the implementation of my Government's Domestic and Aboriginal Family Violence Strategies, particularly in relation to regional and community issues".*

Chief Minister, Clare Martin

CALL FOR EXPRESSIONS OF INTEREST

**DOMESTIC AND ABORIGINAL FAMILY VIOLENCE ADVISORY COUNCIL MEMBERS**

The Domestic and Aboriginal Family Violence Advisory Council is a peak community-based advisory council, which guides implementation of the NT Government Domestic and Aboriginal Family Violence Strategies. It is an independent body providing advice to Government. Government staff are not encouraged to apply.

Selection of members will take into account knowledge and expertise in relation to domestic and Aboriginal family violence; capacity to represent and inform a specific sector or group; the ability to adopt a strategic focus; and the capacity to take an active role in the work of Council.

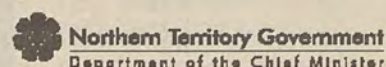
Selection will also take into account the importance of a balanced membership across regions, Aboriginal and other cultural groups, gender and age.

Members will meet up to four times each year. Sitting fees and the costs of travel and accommodation will be covered by Government.

For terms of reference or more information please contact:  
Social Policy Development, Department of the Chief Minister  
GPO Box 4396, DARWIN 0801

Telephone 8999 5176  
Facsimile 8999 7402  
Email [EmmaC.Williams@nt.gov.au](mailto:EmmaC.Williams@nt.gov.au)

Applications close 22 April 2005.







Course participants ready to go underground with Newmont underground staff member Wayne Bathan. From left to right: Brentley Austin, Chris Michaels, Teddy Gibson, Rachel Wellington, Underground guide Wayne Bathan, Jason Forrester, Deon Dhamarranydji, Brendan Hayes, Craig Ehatarinja and Pirpantji Rive-Nelson.

# aboriginal employment goes gold

## ANOTHER 12 ABORIGINAL PEOPLE HAVE BEGUN WORK AT THE NEWMONT WORLD-CLASS GOLD MINE IN THE TANAMI.

The new recruits from Lajamanu, Yuendumu, Areyonga and Alice Springs have commenced an intensive eight week training course to equip them to enter the workforce at the mine.

The intensive pre-vocational training is part of an ongoing strategy between the Central Land Council and gold mining company, Newmont, to improve Aboriginal employment and retention at the mine with a primary focus to attract Warlpiri people from the surrounding communities affected by the gold mine.

The newly-restructured pre-vocational course is already bearing fruit with six Aboriginal people entering the workforce after completing the training late last year.

After being placed in a labour pool to decide on what areas each participant is interested in, the

employees now have long-term employment in regional exploration, underground work, and gold room work, and two apprentices have commenced in refrigerated mechanics and boiler-making.

The eight-week course has proved successful in preparing them fully for employment on a mine site and includes gaining a truck licence, first-aid, hand and power tool experience and literacy and numeracy education.

CLC director David Ross says this is a great achievement in expanding Aboriginal participation in the workforce, especially people from remote communities.

"Aboriginal people from the bush face enormous challenges moving between life on the community and life in a large gold mine," he said.

"Many people from communities have never had a job before and it's difficult for them. These eight week pre-vocational courses give them a taste of what life will be like and make it



Rachel Wellington with gold bar



Brendan and Deon Dhamarranydji check out the heavy machinery



Brendan Hayes with gold bar

much easier to adjust."

The Aboriginal participants are a real inspiration showing confidence, commitment and a determination to stick it out, said Mr Ross.

The CLC's Mining and Employment Unit placed 73 people in the workforce last year at the mines, in road

construction and with the national landcare group, Greening Australia.

The new National Parks deal between CLC and the Northern Territory Government will also see increased employment and training opportunities this year.

The CLC Mining and

Employment Unit supports and mentors Aboriginal people wanting to enter the workforce.

The unit enters into partnerships with mining companies and other agencies to address barriers – especially literacy and numeracy difficulties – faced by Aboriginal

people entering the workforce.

"The CLC is committed to improving training and employment opportunities for Aboriginal people on Aboriginal land in all areas of the workforce," Mr Ross said.

"I congratulate the graduates, new trainees and Newmont. It sends a real message of encouragement to other Aboriginal people wanting to enter the workforce."



New recruits start at Newmont Gold Mine. Front row: Jathan Staudinger, Quinton Frith, Matthew Walker, Terrence Payton. Back row: Chris Lawton, Baydon Clarke, Ben Abbott, Rex Stuart, Dennis Nelson, Jason Clarke, Sabastian Robertson and

Peter Wilson.

# karukayn: river mermaid

by Ronnie Wavehill

TRANSLATION BY DIWURRUWURRU-JARU ABORIGINAL CORPORATION

Jintapa-kari-warla ngunanga yurk marlu, karukanyarningan nyamu warrkuj mani. mani nyamu ngawangka jintakurlu ngumpittu. Yanani ngu nyila-ma ngumpit-ma manungka-ngana, nyantu-wariny. Yanani ngu yangkayangkarrp kankuluparla yangkayangkarrp yanani ngu yangkayangkarrp parlukparni, pamarra-ngana wumararla yangkarrp.

aaaa

This story I'll tell you, it's about a 'karukayn'. It's about when one man picked her up from the water.

This man was a single bloke and he used to go hunting by himself. One day he went looking round on the high country, looking around first, for rock wallaby; climbing up on the rocks. Then he went back home to camp there.

Ngurrangkurra wart. Yala-nginyi-ma tirrip aa marntaj yangkayangkarrp-ma nyila-ma yangkarrp na

"Ngunanga yanku, kutinyi kapurt-ma japap, japap-ma pinka-said, hunting pinka yawuwu warrijawu nyampawu jarrampayiwu, nyampawu pinka-said. Parlarnku, narrinyjilawu kuyarrawu-ma yawuwu kanyjupal-nginyi-ma yani ngu nyila-ma ngumpit-ma yanani pirntiwirtirla yanani, yani, yani, paraj punya nguyina wartartajja. Tuwutuwu

"aaa nyawa nyawa ngulu" yikirli-ngurlu nguyina paraj punya warrija wartartajja ngulu karrinyani wartartaj karrinyani

warrija-ma. Kankapa yanani warrija. Nyanya ngu

*"Nyampawar/ula nyila nguwula kujarra karrinyana mumpuwung, mumpuwung kujarra. There nguwula karrinyana nyampawayi mumpuwung kujarra. Nyila-mawula karrinyani warrijarla warnjirr, karukany kujarra ngawa-ngana janka kujarra karrinyani kuyangu-ma karrap nguwuliny nyangana mumpuwung tulinparla nyila-ma yani ngu warnwarn get up nyila-ma jintaku-ma kartpi-ma kanyjurra murla yurlwarlirli jangkarni mungamunga-marraj nyila-ma kartpi-ma jangkarni ngarrka mani ngu. jidanjirri nyamu yani takparla.*

The next day he was going to go hunting again.

"I might go hunting down by the river tomorrow," he was thinking.

"Might get some fish or crocodile . . . might get a goanna or turtle."

That's the kind of thing now he was looking out for when he was going along the riverside, he kept going, further and further. Then he came out at a little spot.

"There they are now." he reckoned. He spotted them from a long way away. A couple of crocodiles; they were lying in the sun. Well he kept going up then - get a look at these crocodiles.

"What on earth are those two black things lying there?" Two black creatures lying right there together with

those crocodiles. Two karukayn, water-girls, two women, they were. And while he was watching them, one of them sat up and had a look around. That girl had really long hair; both of them did - just like those bush girls.

"aa, janka, janka nyila-ma ngawa-ngarna karunkany. Kutinyi, kutinyi."

"Wanyjickarlanawuliny warlik yanku?"

**“What on earth are those two black things lying there?” Two black creatures lying right there together with those crocodiles. Two karukayn, water-girls, two women, they were”**

"Aaaa kutinyi" karrap nyanya

Jinta makin, nyila-ma jintapa-kari tulinyja nyanya.

"Aaa kujarra nguwula nyampayirla, janka kujarra."

Warlirikarra yani warlirikarra karnimparla warlirikarra.

"Well, wanyjickarla na yanku kuyanin, kuyanin wanyjika

*"Mart na mani nyila-ma ngumpit-ma . . . mayawurnta nguwula ngapak mani ngawangka jirru nyila-ma karukany kujarra warrija jirrupujirru, jirru ngawanka wart.*

"Hey, they're those girls; water-girls these two, karukayn, wait a minute here....

"How to go and get to them?"

"Hang on . . ." he was watching them. He saw one of them lying down and the other one was sitting up.

"Two watchmicallits - two of those girls" he was thinking, he would have to go round the back, back down the

river and all the way around.

He stopped still now, that man, but just then in the wind the girls could smell someone there and they dived into the water; the two girls dived in and the two crocodiles dived in. Back into the water.

Well kutinyi na ngunawuliny kurrung, kurrung mani nguwuliny.

*"Ngunawuliny yanku wart(more yet) murlangkurra kutinyi nyamurla nyangurlanga, marri murrkunkurt,*

*nyatjangkurt nyamunanga ngurra karru. Ngunayina-ma nyawarningan ngunawuliny na nyangu pina ngawa. Ngunawuliny paraj na punya kujarra karukany nguwuliny jintaku ngunanga manku ngayiny janka karukany nyila-ma ngunanga manku. Yani ngu ngurrangkurra wart nyila-ma ngumpit-ma kulayina marnani jutujutuk-ma nyila-ma nyamuwuliny paraj punya karukany kujarra-ma. Yalungku-ma ngumpittu-ma karrwanani nyanturni ngu nyila-ma jarrakap-ma aaa karrinya ngu kutinyi yangkyangkarrp yanani ngu kutinyi ngajingajik (you know) kutinyi karrurawula nyurrunyurruparlukparni nyila-ma karrurawula nyurrunyurrun nyangurla-karirla wart murrkunkurt marri nyatjangkurt ngurra aaa. Yangkayangkarrp yanani wart ngurrangkurra ya tirrip karrinya ngu kapurt-marnanga yanku na.*

"Well, I'll still wait

for them . . ." he was thinking. "I'll wait it out and come back for them yet. After, how many? maybe three days - I'll camp three days and come back then."

"I'll come back for them, right here to the same place. I know where they are now, these karukayn. I'll grab one of these girls and make her my wife."

He went back now, back to the camp, but he never told anybody about how he found those two karukayn, he just kept it to himself, that news.

Alright, well then he went hunting somewhere else the next day.

"Leave it for now" he was thinking.

"Let them forget about it first, and then, what time I'll go back for them? Might be after three days. By that time they'll have forgotten there was somebody there walking around."

So he just kept going hunting for kangaroos and wallabies - then go back home to sleep. Again the next day - hunting for kangaroos. And so on, until one night at camp he decided,

"Tomorrow I'll go back for them."

"Ngunawuliny nyangu nyilarningan kaanima nyampayirla jarrmangka, jarrmangka-ma crossing jarrmangkarla-ma ngunanga nyangu ngunarla yaluwurningan karukany kujarra. Yani ngu, yijarni yani, nyanawuyirri nganta yamakkurlurni jik kuyangka-ma yijarni, yijarni nyila" nyilarni nguwula karrinyani.

"Wali"

*Well warlik yani ngu yikirli-rni marri murla-marraj-ngurlu-ma nyawa-marraj kayirni nyamu school there*

*kaani yalawu-marraj murlangka-ma nyila-ma marluka-ma yarrulan too, yarrulan yangpala bin nyila ngumpit yarrulan-piya.*

"Alright, I'll go back to that crossing now." he decided. I'll go and find those two girls.

Well, back he went, back to that same place, all the way quietly he went back to the same place where he had seen them before.

He spotted them: "True, here they are"

"Well, what now!"

This time he went a really long way around, like from one end of a footy oval to the other. That far he kept his distance all the way, that young man. He was a grown man alright, but still young.

*Taruk waninya ngu, taruk yamakparni ngawangka-ma taruk waninya ngu yuka mani ngu mud-jawungparni, turt mani yuka mud-jawungparni ngunyunu yuwani ngarlakarla japurru ngarlakarla-ma yuwani kanyjurra, walywalyp marri marri nyampayirla-ma yuka-ma ngajayiwula paraj pungku, ngajayiwula paraj pungku pirntiwirtirla-ma yamak na yanani nguwuliny. Nyila-ma jitti-ma yanani pakararla ngayirrpku, ngayirrpku yanani ngu mingipparni nyila-ma pirntiwirtirla-ma yani yani yamakparni nyila na nyamuwula jintapa-kari janka-kari get up yanani, tulin nyamu nyila-ma nyampayirla karukany-kari kuya karrinyani ngu kutij, nomo jitan nomo muv yingin-murlung . . . yiii . . . makin kuyangka-ma warrij yamakparni wamparlp yanani ngu. Aaa jintapa-kari nyila karukany-kari tulin-ma yani kuyangka-ma kutij karrinyani nyantu-ma.*

continues on page 20...

## karukayn: river mermaid continued...

He went into the water, really slowly, he went down into the water. Then he got himself some mud; he grabbed some grass with mud still on it and he put it all on his head like a big hat. The mud was on his head and that grass was hanging down over his face so they wouldn't see him. Then he started moving along the side of the riverbank - real slow. Only that nose of his sticking out of the water; just enough to let him catch some air. He went crawling along that riverside, closer, closer slowly to where those two were lying down. One of them was getting up now . . . "Don't move - stop quiet" lying down again, just her, she went further away. The other one now, getting up.

*Wamparl kutinyi karrap nyangani warnwarn, warnwarn nyila-ma karukany-ma nyamuwula; kula nyangani ngawa-said kayirrakparni you know - warm place-ta karrawarrakparni. Nyila-ma pirntiwirtisaid-ma ngawa-said - kula nyampawurla. Nguwula nyangana karrap nyangana kaanirrak kayinirrak marri kuya-marraj you know. Ngawa-said-ma kula paraj punya nyila-ma ngawangka, kula nyangku warnwarn. Warrija, warrija-ma there. Yani yani wamparlparni yani yamakparni imin havem like a nyawa there walyjwalyja-marraj hat-marraj nyila-ma mud-ma nyampayirla-ma tup mani yuka. Yuka-ma kuya-ma walywalyp mani yuka-ma. Kartanga kangana yuka-ma ngu nyampayirlarlul, ngawairlangpirlangkurlu nyilarni-wariny nyanturni-ma yanani ngumpittu, yanani ngu nyila-ma, float kuyarni na.*

She was standing up, looking around; looking one way, looking the other way, all around where they were sitting, but she never thought to look down at the water . . . she kept looking up and around through

the bush, not at the water - why would she have to? The two of them were looking around now, down the bank, up the bank, through the bush, from where they were sitting in the sun. They didn't see him sitting in the water. "They won't look down here." he was thinking. Those crocodiles were there too. He kept moving closer, and closer, really slowly - he had that gammon hat thing on his head. That mud with the grass he'd pulled out. He was just hiding behind that grass hanging down over his face.

What if a little wave came along and washed away his grass hat? He went floating along, further and away from the bank a bit now - out on his own.

*Yanani ngu wamparlp, yanani ngu jat ngumpit milawurni wirlwirlpku karrapku ngunyunu yuwani kamparri-jawung now kamparri-ma nyila-ma hangingdownkarra kuyarra walywalypkarra yuka-ma. Yanani ngu karukany-kari tulin yani ngu. Karukany-kari karrinya nyantu wamparl makin wijkukparni yani ngu nyilanyila karukany-kari nyila. Tulin pilap kuyapartakparni pilap kuya. Yani ngu na kutij nyantu-ma makin warrij again nyantu-ma yani yamakparni yani ngu. Kutinyi na murlangka na murlangka kutinyi kartanga kangani nyila-ma wawangpaju purIngayittu; kartanga kangani yuka aa nyampayirlarlul ngawairlangpirlangkurla kartanga ngana, kartanga yuka, yuka yuka-ngarna ngawawu ngumpit there kanyjupal-nginyi-ma yanana ngu. wamparlp yanana ngumpit. Karrap nyanya ngu janka tulin yani ngu jintapa tulin yani; yani ngu kutinyi, karrinya ngu makin jintapa-kari janka-kari tulin yani ngu; karrap, pilap, warnwarn makin karrinya ngu, yani ngu, kula yikirli na, nyila-ma*

*kalyjangkarla. Nyila-ma yuka-ma mani ngu yamakparni yuwani ngu tulin na yani ngu. Kaluwarla yani ngu.*

He was looking straight at them now, through that hanging-down grass which he'd put on his head earlier. That other one got up now. That first one still lying down a bit closer by herself. He was watching all the time. That other one was walking away and looked over her shoulder at him, but didn't see him. She laid down further away and he kept moving - slowly. Hang on - what if the water took his disguise away? And then the

“That fish tail she had on, he was going to smoke it off - because it can come off all in one piece; they get that tail when they go in the water - it makes them swim fast.”

two of them would see there's a man coming from under the water - one lone man! Alright, any minute now. That other girl sat up was looking his way, looking all around, but nothing, she didn't see him. He wasn't far away now - in the shallow water. He was holding onto that grass. He started walking now.

There parajparla ngulu punya warrijarlu-ma yalungku yani warrija-ma nyila-ma ngulu rarrajparla yani ngawangkurra jirru, nyanawurni nyilarniwula yalungku-ma mangarlangerla yuwani nyilarniwula janka wanyjiwanyji wunya "Nya nya" yarrulan-ma yangpala-ma nyawa janka-ma yalangkarniwarla nyalk yuwani ngu pushembek wart yuwani ngu jurlurrulluru mani ngu tartartap kanya ngu tartartap kanya kankunungkarrayirri ngu. Wirlpkarra, nyila-ma janka-ma jirru waninya ngu ngawangkurra kanya ngu jarrpip mani ngu, strongpala too nyila ngumpit-ma jarrpip kanya ngu jatijati kankunungkarrayirri.

Right, that crocodile found him now - it started off and ran down the bank - splash! - into the water making the two girls jump into action. That young fella jumped up out of the water. He got out of there really fast. "Here now, here" he went for one girl, but she pushed him away. Well he grabbed her body then and dragged her up the riverbank; dragging her up towards the top. She was struggling and wanted to get into the water, diving here and there, but he was strong, that young bloke and he picked her up and carried her to the top of the bank there. *Kuyarningan ngurla*

*mani, warlu pinyinyip jumpunjumpunku tarlukurru kutij-ma nyawa kurruku tarlukurru; nomo kurruku enough jumpunku kutijkarra tirrk mani nyila-ma janka-ma. Eh nyila-ma karrwanani jarlarr yawu-marraj na jawut jawut nyamu yawu yalungku now makem manana ngawangka-ma nyamu yanana jirrimana-ma yanana yalungku na yawu-marraj jawut, jumpunparla nyanawu pinyinyip mani marntaj. Jungkart na warluwarlu marntaj; marlarn nyampa ngurla mani nyilarnitirl kuyarla jumpunku kanyjupal-nginyi-ma tarlingparla punya.*

From there, he got some firesticks rolled one between his hands onto the other one to get some smoke going. He made a shallow hole in the ground to put that girl for smoking. He kept her tied up and put her in that hole. That fish tail she had on, he was going to smoke it off - because it can come off all in one piece; they get that tail when they go in the water - it makes them swim fast. Alright, he was rolling the firesticks now; they

started smoking and he put the fuel in them. He was using river gum, good for smoking, till it caught fire now. Ngurla yuwani jungkartparla. Kankulupal-nginyi ngurla palkin yuwani nyampayirla marlarn turt mani ngu nyila-ma. Wresterparla mani wresterparla ngu mani. Nyila-ma strongpala nyila-ma ngumpit-ma. Kularla getout yani - strongpala nyila-ma. Jarlapal nyila-ma yuwani kuyapartak wapirlak yuwani ngu jumpun kamparni ngu jumpun wartawartayiarra jumpun wirriminy kamparni all round kamparni jumpun wakuwarla kuyarla

kamparni jumpun all round wirriminkarrarla nyila-ma nganta yamakurlu ngurla yirljiny manani yirliny na. Yirlarrparla nyila-ma nyampayirla-marraj-ma yawu-marraj-ma jawut-ma nganta im yirljiny-kaji, yilarrp wapawapa-marraj yirlarrp. Ngurla nyawa kuyangku-ma nganta paraj punya ngumpit-marraj now leg-ma janka-marraj leg kujarra-yawung. Ngumpit nyamulu janka nyamulu leg nyila-ma nganta ngulu kangana ngurla walyak kurtangka nyila-ma nganta jawut-marraj-ma yala-ngurlu imin makem manana ngawangka-ma jirrimana im rarraj-ma. Yilarrp mani ngu. Alright that fire's going. Then he put the leaves on to make it smoke; lots of smoke and he put her in the smoke. She was writhing around; wrestling with him, trying to get away. But he was strong that man. She couldn't get away from him - he was strong. He put her lying face down, let that smoke go all around her. He kept smoking her, while she was yelling out and squirming around, kept

smoking her properly, all round, turning her this way and that. Until that tail started to come off - those karukayn tails, they're like a fish tail, but they're detachable, you take them off just like clothes. Well, he took that tail off and found she had legs underneath, just like a person. Two legs just like any girl. That tail had only been on on the outside, to make her move fast in the water.

*Jumpunjumpun kamparni wirriminywirriminykara wakuwarla wirriminywirriminykarra turnem ngarlaka nyampa langangka nyampa jumpunjumpun kamparni nganta marntaj ayi marntaj makem ngu nyampayirla punya jumpunjumpun tulin mani wartan turt mani, kanya na.*

Alright, he pulled off that tail and kept smoking her all round, smoke her head and her ears, keep turning her around to make her right. OK, she should be right now. She could stand up and walk. He held her hand and took her back to the camp.

Kanya nganta ngurla nyanya Ayi nyilaja janka-yawung ayi nyila-ma wanyjkarla janka karrwanana nyila. "Nyila-ma ngu manungka-ngana ayi?" ngulurla nyanya.

Wartayi, pilyingpilying-marraj nyila-ma janka kartpi-ma kanyjurra ngurla parntawurrurla, parntawurrurla past kanyjurra kartpi jangkarni nyila-ma nganta, mungamunga-marraj nyila-ma. Well they all saw him now when he got back.

"Hey, he's got a woman, where's he been keeping that woman."

"I thought he's supposed to be a single man, that bloke."

"Wow, look at her, that light skin and that long hair all the way down past her back." She had long hair like a bush girl.



# clc 30 years banner exhibition on tour

THE NYINKKA NYUNYU CULTURAL CENTRE IN TENNANT CREEK HAD THE PLEASURE OF LAUNCHING THE CENTRAL LAND COUNCIL (CLC) 30 YEARS BANNER EXHIBITION WITH YOUNG AND OLD COMING TOGETHER TO CELEBRATE THE VISUAL HISTORY ON DISPLAY.

CLC chairman, William Brown welcomed the crowd to the opening with support of Tennant Creek traditional owner and cultural tourism manager Michael Jampin Jones.

The energetic performance by local band Jalajirra got the crowd pumping with songs off their recent album.

More than 400 people attended the opening of the exhibition which included children from the local primary school.

Also in attendance were many local residents including Traditional Owners and Elders who enjoyed looking at the series of 30 banners, representing visually the 30-year history of the CLC, and seeing people they knew in the display.



Locals enjoy the exhibition. Photo courtesy of Barkly Gulf News

Particular photos and images of Tennant Creek community members in relation to the Warumungu Pujali, Stolen Generation and Land Rights Movements were well-received along with the historical photos of Gurindji leader Vincent Lingiari, former Prime Minister Gough Whitlam and veteran land rights advocate, the late Dr Charles Perkins.

Nyinkka Nyunyu Cultural Centre manager Georgina Bracken says this

exhibition has been very popular with locals and tourists alike.

"Since the opening we have had a number of people, both locals and tourists, viewing the exhibition on a daily basis," Bracken said.

"The feedback being given to staff at Nyinkka Nyunyu is very encouraging with many accolades for the brilliant colours and designs of the banners.

"The exhibition gives visitors a

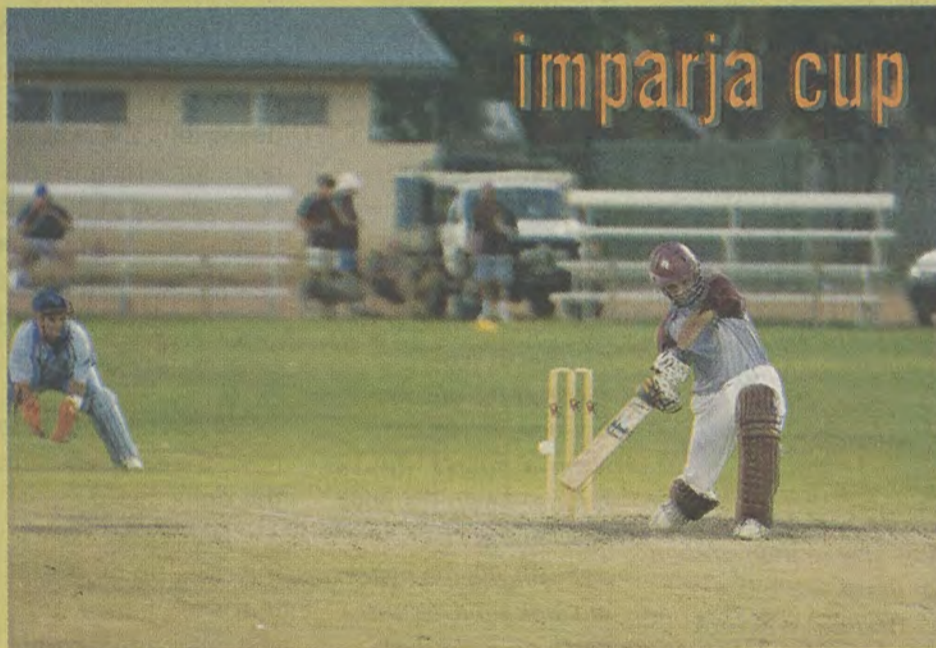


The Jalajirra Band warms up the crowd



Even babies had a good time at the launch

fascinating insight into the number and variety of Aboriginal people and communities who have been involved in the battle for land rights over the past 30 years."



QUEENSLAND HAS EMERGED VICTORIOUS ONCE AGAIN AT THE ANNUAL IMPARJA CUP INDIGENOUS CRICKET TOURNAMENT HELD RECENTLY IN ALICE SPRINGS.

Returning to defend their 2004 title, the Maroons (above) were convincing winners, defeating New South Wales to retain the title.

In the Regional Challenge trophy, local boy's Alice Springs proved too good for Darwin, ensuring the trophy stayed in the Centre.

Local Alice Springs Cricketer, Peter Lake,

said this year's carnival was a great success with performances by all teams outstanding.

"There were 27 teams involved this year and the standard of the players is getting better and better every year," Peter said.

The Imparja Cricket Cup is a national Indigenous sporting event marked on calendars as a carnival not to miss, and this year was no exception.

What began as a regional town challenge between Alice Springs and Tennant Creek in the late 80's has grown into a national competition that now caters to five divisions: State; Regional; Communities; Schools; and Women.

Since then the competition has continued to expand with the Northern Territory Cricket Association and Cricket Australia closely

involved in this national event.

This year's tournament attracted prominent sporting greats such as Olympian Kyle Vanderkuyp and legendary West Indian fast bowler, Courtney Walsh.

Centralian Community Gillen Bore were the winners of the community category.



Above: Gillen Bore Community team.

Below: The Northern Territory team finished fourth in the state division.

Opposite: Alice Springs women's team celebrate their victory during the Imparja Cup

Carnival in Alice Springs



Photos Courtesy of Moving Pictures, Alice Springs



## radio show tackles issues

A NEW CENTRAL AUSTRALIAN ABORIGINAL MEDIA ASSOCIATION (CAAMA) RADIO PROGRAM 'LIVE WIRE' IS GROWING IN LEAPS AND BOUNDS AS THE HOST ANDREA FRASER TACKLES ISSUES CLOSE TO THE HEART OF ABORIGINAL PEOPLE ACROSS THE NATION.

The two-hour program is broadcast five days a week, and covers topics from Indigenous entertainment, community events, employment and local news.

Andrea Fraser, an Aboriginal woman from Townsville, said the show gives Aboriginal people 'on the ground' a voice.

"The aim of the program is to showcase what blackfellas are doing across the nation and focus on empowering our people," Fraser said.

"Whether it's through talking about history or entertainment or surviving day-to-day."

'Livewire' aims to educate people



CAAMA RADIO  
'Live Wire'  
8kin-fm 100.5  
Hosted by Andrea Fraser

about what's happening 'on the ground', she said.

"There is so much happening out there," Fraser said.

The program, launched in January, is receiving positive feedback from audiences interested in issues affecting them and their community.

"The foundation for the 'Live Wire' show has been developed and relationships have been established with proprietors for years to come and it's picking up momentum every week.

"I've had lots of people keen to jump on the radio and tell us about their job, and what they're doing on the ground."



## jimmy little talks health

POPULAR ABORIGINAL ENTERTAINER JIMMY LITTLE HAS LENT HIS SUPPORT TO THE LARGEST NATION-WIDE HEALTH SURVEY OF ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLE EVER CONDUCTED BY THE AUSTRALIAN BUREAU OF STATISTICS (ABS).

Recently diagnosed with Kidney disease, Jimmy Little is well aware of the health issues and concerns Aboriginal and Torres Strait Islander people face daily.

Jimmy has lent his support to the survey because he regards it

as an important step towards improving the health of his people and communities.

"I'm aware this is the most thorough health survey of Aboriginal and Torres Strait Islander people ever undertaken by the ABS," Jimmy said.

The survey commenced in February this year and will continue until July. ABS interviewers expect to talk with individuals and families in over 5,000

households in urban, rural and remote areas

across Australia.

All information collected in the NATSIHS will be treated confidentially, with no information being released that would enable an individual or household to be identified.

The survey results are expected to be used to plan for improved health care programs and health services for Aboriginal and Torres Strait Islander people.

Results from the survey are expected to be released in 2006.

## warwick takes berlin film festival by storm



TWO INDIGENOUS FILM-MAKERS, ONE OF THEN FROM CENTRAL AUSTRALIA, HAVE WALKED AWAY AS WINNERS FROM A PRESTIGIOUS FILM FESTIVAL IN BERLIN,

Warwick Thornton from Alice Springs in Central Australia won the Berlin Film Festivals *Panorama Short Film Award*.

Mr Thornton's Film *"Green Bush"* centres on a disc jockey at an Aboriginal radio station in central Australia and highlights the issue of violence in Aboriginal communities.

Described as a film that crackles with the music of politics, humanity, ideas and humour, judges at the festival said *Green Bush* was selected for its excellence in performance and filmic craft.

Meanwhile, the creator of the half-hour short film; *"The Djarn Djarns"*, Wayne Blair, was a winner of the *Crystal Bear* for Best Short Film award.

Produced in Rockhampton, Queensland, *The Djarn Djarns* used local Indigenous actors from central Queensland.

Both films are expected to be shown on SBS Television later this year.

## WOMENS LAW AND CULTURE

The 12th Women's law and culture meeting will be hosted by the Yuelamu women

23rd - 27th May 2005

Please make sure you arrive by Sunday the 22nd May 2005  
There is limited transport so everyone is encouraged to use their community transport.

Don't forget to bring:

- swag
- medication
- cooking utensils, pots, billy cans
- tarps for shade
- water containers

Contacts:

Amelia Forrester

89529855

Caralyn Pearce

89516210

FOOD WILL BE PROVIDED



## caama wins doco award

THE CENTRAL AUSTRALIAN ABORIGINAL MEDIA ASSOCIATION (CAAMA) IS THE RECIPIENT OF THE 2005 STANLEY HAWES AWARD FOR OUTSTANDING CONTRIBUTION TO AUSTRALIAN DOCUMENTARY.

The \$5000 prize is earmarked to assist training in five communities in Central Australia to develop the next generation of Indigenous filmmakers.

CAAMA Chief Executive Officer,

Priscilla Collins, said the award recognised some 25 years of service by CAAMA.

"This is a fantastic award for our organisation and we thank Film Australia for recognising the impact CAAMA has made on the documentary sector in Australia with Indigenous filmmakers and on

Indigenous stories," Collins said.

"We started as a dream in the late 1970s of three amazing people - John Macumba, Freda Glynn and Phillip Batty - for Aboriginal voices to be heard and for Aboriginal people to take ownership and control of their future through media."

# NATIONAL INDIGENOUS LAND AND SEA MANAGEMENT CONFERENCE

For more information  
and registration  
details visit

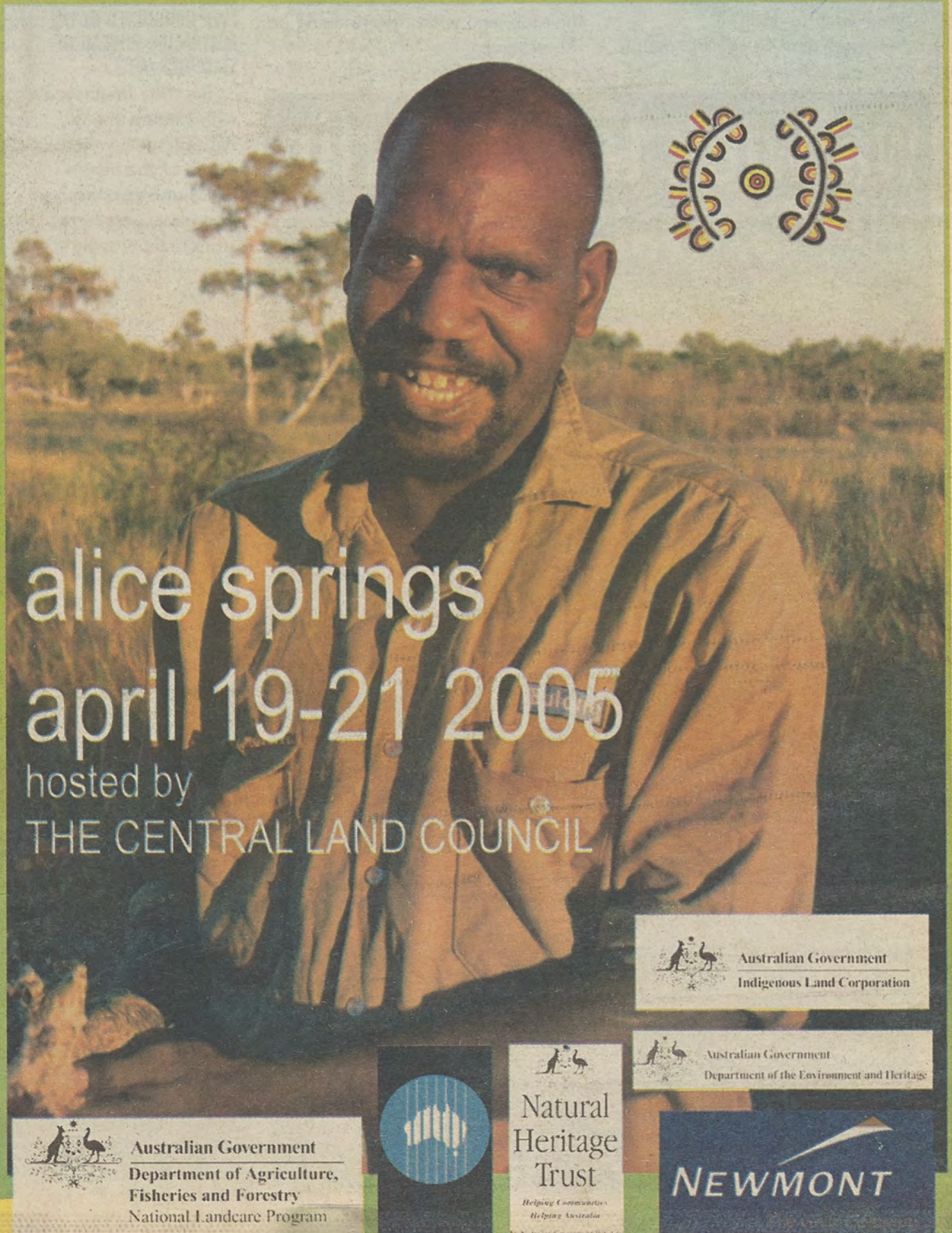
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Kim Webeck on

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