To all non-Warlpiri visitors to Lajamanu:

We, as Kurdiji members, welcome you to Lajamanu and hope you enjoy your stay here. We encourage you to talk with us if this is your first time here.

We are a group of senior men and women from Lajamanu who are actively involved in promoting respect for Aboriginal and non-Aboriginal law and justice within the community. Kurdiji, or shield, is a Warlpiri word and carries the meaning 'to shield, block, protect or ward off'. The shield represents protection of the community and is also an integral part of the initiation ceremonies in which young men and women are taught knowledge about and respect for the law so they can be fully functioning members of our community (see below for more about kurdiji).

Together with Night Patrol, the Police, NAAJA (legal aid), the Central Land Council, the Art Centre, the shop and others, we are working to keep Lajamanu a peaceful and happy place.

This map and other information is here to help you understand a little bit about Lajamanu and make sure you are happy and safe here.

The map shows our ceremony areas which are restricted to Warlpiri people and their guests. These restricted areas are protected by Aboriginal and Anglo-Australian law. To avoid causing us great offence and breaking the law, please do not enter these areas at any time or for any reason unless invited by senior Warlpiri people.

The men’s areas are for initiated men only. There are some access points that male workers can use, with the permission of senior people, but they should never have women or children with them.

There is also a women’s area that men should never enter.

During ceremony there may be additional restrictions on movement. It's your responsibility to be aware of these, so please ask community members if you’re not sure. Most ceremony happens between December and March, but can happen at other times.

We also ask that you exercise caution on the sorry ground and not drive vehicles through this area.

There are also other areas around Lajamanu that may be sensitive, so please talk with us before going to new areas. Please do not disturb or remove anything around Lajamanu.
Published March 2014 by the Kurdiji group with the support of the CLC Governance Project.

Above: Some of the members of the Kurdiji group working in the Kurdiji office, March, 2014
Left to Right: - Nurrpiya (Judy) Napaljarri Walker, Yulngari (Biddy) Nungarrayi Long, Sharon Nampijinpa Anderson, Nanginarra (Elizabeth) Nungarrayi Ross, Jikirrlyipa (Jerry) Jangala Patick, Robert Jupurrurla Chapman (CLC governance project co-ordinator), Pirdakari (Joe) Japangardi Marshall, Minawarra (Josias) Japangardi Dixon

Photo credit: Dianne Smith

Below: One of the Kurdiji signs you may see in the Lajamanu community area.

Entry to this area is regulated by Aboriginal law, the NT Land Rights Act (Commonwealth), 1976 and the NT Aboriginal Sacred Sites Act, 1989.
An explanation of land law from the Central Land Council
The Central Land Council has written this for us to explain kardiya (non-Aboriginal) law.
Please remember that our yapa (Aboriginal) law is still alive and applies to all our lands as well.

CENTRAL LAND COUNCIL STATEMENT

Anglo-Australian law governs Aboriginal land ownership in a number of ways. In the Northern Territory the most obvious way is the Aboriginal Land Rights (Northern Territory) Act (Commonwealth, 1976), which recognises Aboriginal freehold ownership of land. This means the owners of the land have as much right to their land as any other private landholder. This Act, often referred to simply as ALRA, applies to over 50% of the Northern Territory. The public may travel on roads in the area near Lajamanu however this does not include unrestricted access to the community for which a permit from the Central Land Council is still required.

Lajamanu sits on ALRA land (the Hooker Creek Aboriginal Land Trust).

Aboriginal sacred sites are also protected by the NT Aboriginal Sacred Sites Act, which may impose heavy penalties on unauthorised access or damage to sacred sites.

Common law trespass also applies to Aboriginal land, as it does to all private freehold land.

The Central Land Council works with traditional owners to help manage and use their land, to consult over third party proposals to access that land, to manage income arising from land use agreements and to represent the interests of Aboriginal people across central Australia.

The ALRA provides for a permit process for visitors wanting to access Aboriginal land and remote communities situated on Aboriginal land. These permit provisions were amended as part of the ‘Intervention’ in 2007. Now, permits are not required to access ‘common areas’ of communities. This does not include people’s homes or any in-community accommodation. Extended visitation in a community on Aboriginal land still requires a permit. Access to all Aboriginal land outside of community boundaries, for example for camping or hunting, still requires a permit. Regardless of the specific rules governing permits, it is a strong wish of Lajamanu residents, and of Aboriginal people all across the whole Central Land Council region, that visitors apply for permits as a mark of respect.

Permits can be obtained via the Central Land Council. For more information visit:
http://www.clc.org.au/frequently-asked-questions/cat/permits or call 8951 6211. Permits are issued free of charge.

It is also important to know that Lajamanu sits within a declared Indigenous Protection Area (the Northern Tanami IPA); this area stretches a small distance to the north of Lajamanu and a vast distance to the south. Management of this area to preserve its unique natural and cultural values is the responsibility of the Lajamanu Wulaigina ranger group at the direction of the traditional owners and custodians. Normal permit conditions apply.
This is a map of the Northern Tanami Indigenous Protected Area showing some of the important sites.
Warlpiri kinship

One of the most important things that guides our way of living is family – or kinship. It’s very important for us that everyone plays their part in a complex web of relationships. When we are all working together properly, observing correct behaviour with our family members and fulfilling our obligations, everyone is happy, good decisions can be made and we all move forward.

It will take a long time to understand Warlpiri kinship, but one of the basic things is understanding our skin names and how they relate to each other. This table can help:

<table>
<thead>
<tr>
<th>Jungarrayi</th>
<th>Nungarrayi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jampijinpa</td>
<td>Nampijinpa</td>
</tr>
<tr>
<td>Japanangka</td>
<td>Napanangka</td>
</tr>
<tr>
<td>Jakamarra</td>
<td>Nakamarra</td>
</tr>
<tr>
<td>Jangala</td>
<td>Nangala</td>
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<tr>
<td>Jangala</td>
<td>Nangala</td>
</tr>
<tr>
<td>Japaljarri</td>
<td>Napaljarri</td>
</tr>
<tr>
<td>Jupurrurla</td>
<td>Napurrurla</td>
</tr>
<tr>
<td>Japangardi</td>
<td>Napangardi</td>
</tr>
</tbody>
</table>

The arrows show how the skin cycle is passed from mother to daughter. For instance if a woman is Napaljarri her daughter will be Napurrurla and her son will be Jupurrurla (male skins start with J and female ones with N). The solid connecting lines show the skin group from which your preferred marriage partner should come. The dotted lines show the second preferred alternative.

There is a lot more to even this simple diagram, but if you sit with your Warlpiri friends and learn this you will start to learn more!
Welcome

Once again, we say welcome to our community. We are your friends and want to help you stay safe and happy in Lajamanu. Please come and talk to us and get to know us and share this place Lajamanu with us,
signed;

HENRY
JERRY JIKITYIPIPA
JOE JAMES
Leslie Robertson
GEORGE
MATTHEW
Robert George

JUDY Walk NGUYRPYPA
BIDDI
Elizabeth, Ross NANGINARRA
KITY SIMON

Tynes Kennedy

Peter TIGILI

ANDREW Johnson

Pirdakari Joe Marshall
Josias MINAWARRA Dixon

5. Lajamanu Visitor Guide
More about Kurdiji

The Lajamanu Law and Justice Committee was established in 1998 in response to a joint letter from the former Lajamanu Community Council and the Lajamanu Tribal council to the Chief Minister of the Northern Territory, the Minister for Police and the Minister for Aboriginal Development in September, 1997. They identified the need for customary law and the mainstream justice system to work together and asked for government assistance to establish a forum that could interface with the mainstream justice system and could work to bring the “two laws” together in a practical and meaningful way. Together with workers from the Office of Aboriginal Development (OAD), Aboriginal people established Law and Justice committees in Ali-Curung, Lajamanu, Yuendumu and Willowra. The OAD facilitated the development of a Lajamanu Community Law and Justice Plan through its Aboriginal Law and Justice Strategy (ALJS), which was also operating at Ali-Curung and Yuendumu. This Plan was signed by the Territory and Commonwealth Governments and community organisations in 1999. The Kurduju Committee, which was previously known as the “Combined Communities Law and Justice Committee”, was established in 2001 with representation from the Lajamanu, Ali-Curung, Yuendumu and Willowra law and justice committees.

The Law and Justice Committees’ primary functions were twofold:

1) a formal role
   - To act as an interface with the law and justice system;
   - Pre court conferencing;
   - Victim-offender conferencing;
   - Make recommendations to the Courts as requested;
   - Assist with the development and management of community diversion programs;
   - Report to Local Councils on law and justice trends and issues; and
   - Act as a focal point for community law and justice concerns

2) an informal role
   - Facilitate community dispute resolution;
   - Coordinate the “community” response to law and justice, and
   - Maintain sound relations between the community and law and justice agencies such as Police, the Courts and Correctional Services

The Law and Justice Committee, as signatories to their Community Law and Justice Plans, were the main community organisation with responsibility for overseeing and monitoring the implementation of government programs and commitments arising from the Plans.

Responsibility for the ALJS was transferred to the Department of Community Development, Sports and Cultural Affairs in 2001 and to the Department of Justice in 2003. The Lajamanu Law and Justice Committee and the overarching Kurduju Committee were, along with the other law and justice groups, de-funded in late 2003, although Community Corrections continued the pre-court conferencing aspect of the strategy until 2005.

Following community requests for its reinvigoration, the Lajamanu group reformed in 2010 with the assistance of NAAJA. Since then the group has met before each Lajamanu court sitting to discuss community safety issues and provide crime prevention advice and pre-sentence reports to the court. The Kurdiji group is routinely involved in informal dispute resolution, with the aim of proactively resolving small conflicts before they turn into larger problems. Since 2011, the Kurdiji have also been supported by the CLC’s community governance project and have addressed a range of issues, including proactively addressing problems caused by outside conflict, representing community views to the Licencing commission and lobbying to have a direct line to the local police reinstated. They have successfully received community-controlled royalty funds for a major refurbishment of a disused building to be used as a kurdiji office and meeting space, travelled to neighbouring communities to discuss their work and initiate collaboration on issues of mutual concern, spoken to the media about issues affecting Lajamanu and presented at the Tennant Creek Strong Aboriginal Governance summit in April, 2013.

The CLC governance project

The CLC governance project worked with Lajamanu community to strengthen legitimate and effective decision-making structures in Lajamanu. The project operated from April 2011 to April 2014 and worked particularly closely with the kurdiji group.

The CLC and kurdiji members are currently seeking funding for the next phase of the project.
This map does not authorise any activity, and does not constitute a clearance, authority or permission in relation to any Aboriginal Land or Sacred Sites within the area displayed. Prior to undertaking any activity on the area displayed a Sacred Site Clearance Certificate must be sought from the Central Land Council in order to avoid liability and potential prosecution under the Northern Territory Aboriginal Sacred Sites Act and the Aboriginal Land Rights (Northern Territory) Act 1976.