





## EDITORIAL

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## COVER



Sammy Wilson looks forward to the Uluru climbing chain coming off.

## CLC MEETINGS

**28-30 October**  
Council  
Yulara Pulka

**4-5 December**  
Executive  
Alice Springs

# Water and climate crisis: calls for emergency action grow

WATER and climate are hot button issues for Territorians and pressure on councils in the region to declare a climate emergency is growing ahead of summer.

"There needs to be an emergency declared on climate change," the Central Land Council's deputy chair, Barbara Shaw, told the global climate strike rally in Alice Springs in September.

The strike saw millions of school children and their supporters around the world call on governments to take radical action to stop climate change.

It came just days after Alice Springs residents gathered to ask the town's council to declare a climate emergency.

A 500-strong crowd outside the Flynn Church, including many CLC members and delegates, heard that the summer heat could make remote communities unliveable.

Ms Shaw said that temperatures out bush "could be heading into the 50s" if emissions are allowed to rise any further.

By her side, Arrernte elder Kumalie Riley encouraged everyone to "stand united" in protecting Australia from "what climate change can do to us, our land and our water".

"If they can have emergency relief for bush fire and drought affected areas there needs to be an emergency response on climate change," Ms Shaw said.

"We need to start educating our children about climate change and stand with our elders and our leaders in remote communities to tackle climate change because they know what's best for them."

She also passed on CLC chair Sammy Wilson's support for the strike.



Young strikers in Alice Springs shared the adults' worries about water and climate.

Speaking from Canberra, Mr Wilson reminded strikers that remote community residents are most at risk from rising temperatures.

"I call on them to spare a thought for Aboriginal people out bush who may not be able to travel to the strikes, but who are already suffering most during our hotter, longer and drier summers," he said.

"I am dreading another

the CLC's elected delegates a month earlier.

The delegates see water rights and liveable houses as central to their future and are prepared to fight for a future on country.

"The government gave us the land back, but not the water. Water is the new land rights," Mr Wilson told the August council meeting at Ross River.

The meeting elevated

## "The government gave us the land back but not the water. Water is the new land rights."

summer like the last one because it is especially tough on our old and sick people who live in overcrowded, poor quality houses."

With many remote communities under severe water stress, water shortages and quality topped the list of policy priorities endorsed by

water to one of the CLC's top advocacy issues for its three-year term.

Following the NT's hottest summer on record, and the driest in almost three decades, the delegates nominated climate change and water security as high policy priorities.

"Last summer many people were struggling to sleep. We heard about people taking turns in the coolest parts of the house," Mr Wilson said.

"Most of our people live in concrete boxes and can't afford to run air conditioners around the clock. Many don't have working fridges to keep food safe for eating, so they are very likely to get sick."

Mr Wilson said we must listen to scientists who are predicting that the poorest people in the hottest countries will be hardest hit by climate change.

"Aboriginal people want to be part of the solution. We want to have access to clean technologies such as solar power so that our children have the chance to keep living on our traditional country."

The CLC will advocate for

more sustainable housing as part of the new national partnership agreement about remote housing.

It wants all new remote and town camp houses to be energy efficient and have passive cooling.

"This means the long axis of the houses must have a north/south orientation and they must have insulation, eaves and shade," CLC policy manager Josie Douglas said.

"Air conditioners must be maintained and serviced before the summer starts."

Ms Douglas said the NT government should copy Victoria, where the government is offering people with complex health needs a \$10,000 retrofitting service to help them



CLC chair Sammy Wilson.



Kumalie Riley and Barbara Shaw addressed the climate strikers.





# How to fight the extinction crisis?

The United Nations warns that humans will disappear if they don't stop the current mass extinction of plant and animal species. *Land Rights News* asked what we can do.



## Ruby and Amilia Kunoth-Monks

Alice Springs

It makes me very sad that we have a government who says there is no climate change. No one cares about sustainable future, everything is most likely to go extinct because of the way they are going. We have raped mother earth constantly for the minerals and yet how can we heal mother earth and old mines rather than leaving them open? It is linked. When we are travelling along the Sandover Highway, we hardly see animals because the weather has been so confusing. We need to look at alternative energy as we hardly get any rain.



## Marie Ellis

Amoonguna

The animals are rare and unique. The rangers are doing a great job taking care and monitoring these animals. We need more rangers and more people from the community involved, get training to look after animals and country.



## Fabian James Raggett

Hermannsburg

My grandmother used to talk about them all the time: bilbies, possum, skinks, but I never saw them. We'd like to catch them to make them breed up to show school kids but we can't find them.



## Faron Gorey

Ltyentye Apurte

We need to get more Aboriginal people involved with the rangers and teach the teenagers to go out bush and look after our threatened species so they can be rangers in the future. We rangers track feral animals, especially wild cats and cattle that threaten native animals like the Slater's skink. We want to show our young ones our threatened native plants and animals and teach them their names in our languages.



## Chris Fitzpatrick

Booroorola

What one person could do is to eat a bit less meat because it requires more resources to produce one pound of steak than one pound of beans. We have to grow pastures for the cows to eat and it affects a lot of land and destroys a lot of habitats for animals. If everyone did that, there would be a huge reduction of extinction. And avoid palm oil to stop the deforestation that is affecting the Orangutans.



## Leah Leaman

Kalkaringi

I think we should ban all cats. Up where we live it was the lonely teachers that brought the cats. They went and left the cats behind and they bred everywhere. People say 'camels are the problem' but I reckon it's the cats.



## Sherika and Shakeyisha Mahoney

Alpururulam

It's important to keep the animals safe. We need these animals for pets. We grow them up and put them back in the wild. We want them home to play with them.



# Anangu have nothing to lose but the climbing chain

ULURU traditional owner and Central Land Council chair Sammy Wilson is sick and tired of media requests to explain, yet again, why Anangu are closing the controversial climb.

After all, he did so in detail in 2017, when he announced the decision of the national park's board of management he then chaired (see opposite page).

The traditional owners had given everyone two years' notice that they would finally right the historic wrong of the climb and close it for good.

The board had approved plans for the removal of the climb chain and Anangu from far and wide had started to prepare for the *inma* (ceremonial performances) at the big closure celebration on Sunday, October 27.

As that day drew closer, however, a media feeding frenzy ensued, fuelled by a last minute rush of *minga* (ants/tourists) swarming up the Rock 'before it's too late'.

In July Mr Wilson decided to give one last interview on the subject and vowed not to 'put another log on the fire' until the celebration.

"We're not going to take the rock away. It's always going to be there and the sacred law is always going to be part of it," he told the ABC's 7.30 Report.

Reporter Peter McCutcheon



The climbing chain will be dismantled after the closure ceremony.

wanted to know why Anangu did not stop people climbing Uluru when the practice first took off.

"At the time there was a lot of anxiety, a lot of pressure put on traditional owners to keep it open and they were worried about that," Mr Wilson responded.

"But they didn't lose sight of the sacred law and they wanted to teach people about Uluru's importance."

Mr Wilson is always happy to share Uluru and looks forward to the day when ignorant

comments about it belonging 'to all Australians' will be a thing of the past.

"This is our place. We

**"We're not going to take the rock away. It's always going to be there and the sacred law is always going to be part of it."**

really want people to respect that and learn about Uluru's significance from Anangu."

He said more and more

tourists are doing just that.

Some of them have visited Patji, the Uluru family's outstation near the Rock, to

marvel at the sunset and hear stories that have been passed down for generations.

"There's been so many people

doing these tours during the school holidays and that makes me happy. More and more people are coming on tours to learn from us Anangu.

"I enjoy people asking about and wanting to learn about our country," he said.

Mr Wilson looks forward to answering his guests' questions once the visiting media have departed.

"There has been so much media and I'm looking forward to not having to say the same story over and over. On the day there will be celebrations, but maybe I will just say 'welcome' and go!"

The climb will be closed from Saturday, October 26, and the five-hour celebration will kick off at the sunrise viewing area at 4pm the following afternoon with Mr Wilson as one of the masters of ceremony.

CLC delegates will be out in force, having brought forward their last council meeting of the year to October 28-30 so they can support Anangu.

Work on dismantling the Uluru climbing chain is scheduled to kick off as the delegates are meeting at nearby Yulara Pulka outstation.

If the screech of the angle grinders mixes with the songs of the birds it will be music to everyone's ears.

## Anger as Canberra springs "back to mission days" welfare card surprise

WELCOME to the Intervention Mark Two – you didn't see it coming, it's going to take you back to the mission days, you can't run from it and there's no proof it's going to work.

That's how Aboriginal leaders have described the Australian government's plans to impose a cashless debit card on the Territory that will quarantine most of the income of new welfare recipients

Under the government's draft bill, the minister can lift this to 100 per cent of income at any time.

The vast majority – 79 per cent – of people on the card will be Aboriginal.

"There's not enough evidence for such a comprehensive rollout in the Northern Territory and there

definitely hasn't been enough consultation," Central Land Council policy manager Josie Douglas said.

"People in remote communities have had wave after wave of government policy crash down over them. They really don't know that this is coming their way."

During a Senate inquiry into the card in Darwin, Aboriginal Medical Services Alliance Northern Territory CEO John Paterson criticised the government's "unwarranted haste".

Speaking on behalf of the Aboriginal Peak Organisations

of the NT, Mr Paterson said the plan "simply will not work" and "would significantly alter the controversial income management that is already in place in the Northern Territory and put it in place indefinitely".

"The Howard era intervention all over again,"

is how he summed up the draft bill.

"It feels like we're going back a hundred years, back to the mission days, where Aboriginal peoples' lives were scrutinised, judged and assessed. It feels really draconian, a terrible state of affairs," Ms Douglas

said.

The Australian National Audit Office has contradicted the government's claims that the card has achieved positive change in trial locations elsewhere in Australia.

The trials have even changed the mind of a prominent

former supporter of income management.

Professor Marcia Langton has accused the government of running a "brutal" program and a "big stick to punish the poor".

With the government's own auditors describing the

evaluations of the trials as "inadequate" the government is struggling to secure enough votes for the bill.

Tasmanian senator Jacqui Lambie and Centre Alliance MP Rebecca Sharkie, who hold crucial votes on the bill, plan to tour the trial sites to decide if they will vote for it.

Labor supported the trials, but has since announced it will only vote for voluntary income management.

The Greens have been opposed to compulsory income management all along, including to the lime green BasicsCard in the NT, which quarantines half of peoples' income.

**Continued p.7.**





# Statement by Sammy Wilson

Chair of the board of management of the Uluru-Kata Tjuta National Park, 1 November 2017

Anangu have always held this place of Law. Other people have found it hard to understand what this means; they can't see it. But for Anangu it is indisputable. So this climb issue has been widely discussed, including by many who have long since passed away. More recently people have come together to focus on it again and it was decided to take it to a broader group of Anangu. They declared it should be closed. This is a sacred place restricted by law.

It's not just at board meetings that we discussed this but it's been talked about over many a camp fire, out hunting, waiting for the kangaroo to cook, they've always talked about it.

The climb is a men's sacred area. The men have closed it. It has cultural significance that includes certain restrictions and so this is as much as we can say. If you ask, you know they can't tell you, except to say it has been closed for cultural reasons.

What does this mean? You know it can be hard to understand – what is cultural law? Which one are you talking about? It exists; both historically and today. Tjukurpa includes everything: the trees; grasses; landforms; hills; rocks and all.

You have to think in these terms; to understand that country has meaning that needs to be respected. If you walk around here you will learn this and understand. If you climb you won't be able to. What are you learning? This is why Tjukurpa exists. We can't control everything you do but if you walk around here you will start to understand us.

Some people, in tourism and government for example, might have been saying we need to keep it open but it's not their law that lies in this land. It is an extremely important place, not a playground or theme park like Disneyland. We want you to come, hear us and learn. We've been thinking about this for a very long time.

We work on the principle of mutual obligation, of working together, but this requires understanding and acceptance of the climb closure because of the sacred nature of this place. If I travel to another country and there is a sacred site, an area of restricted access, I don't enter or climb it, I respect it. It is the same here for Anangu. We welcome tourists here. We are not stopping tourism, just this activity.

On tour with us, tourists talk about it. They often ask why people are still climbing and I always reply, 'things might change...' They ask, 'why don't they close it?' I feel for them and usually say that change is coming. Some people come wanting to climb and perhaps do so before coming on tour with us. They then wish they hadn't and want to know why it hasn't already been closed. But it's about teaching people to understand and come to their own realisation about it. We're always having these conversations with tourists.

And now that the majority of people have come to understand us, if you don't mind, we will close it! After much discussion, we've decided it's time.

Visitors needn't be worrying there will be nothing for them with the climb closed because there is so much else besides that in the culture here. It's not just inside the park and if we have the right support to take tourists outside it will benefit everyone. People might say there is no one

living on the homelands but they hold good potential for tourists. We want support from the government to hear what we need and help us. We have a lot to offer in this country. There are so many other smaller places that still have cultural significance that we can share publically. So instead of tourists feeling disappointed in what they can do here they can experience the homelands with Anangu and really enjoy the fact that they learnt so much more about culture.

Whitefellas see the land in economic terms where Anangu see it as Tjukurpa. If the Tjukurpa is gone so is everything. We want to hold on to our culture. If we don't it could disappear completely in another 50 or 100 years. We have to be strong to avoid this. The government needs to respect what we are saying about our culture in the same way it expects us to abide by its laws. It doesn't work with money. Money is transient, it comes and goes like the wind. In Anangu culture Tjukurpa is ever lasting.

Years ago, Anangu went to work on the stations. They were working for station managers who wanted to mark the boundaries of their properties at a time when Anangu were living in the bush. Anangu were the ones who built the fences as boundaries to accord with whitefella law, to protect animal stock. It was Anangu labour that created the very thing that excluded them from their own land. This was impossible to fathom for us! Why have we built these fences that lock us out? I was the one that did it! I built a fence for that person who doesn't want anything to do with me and now I'm on the outside. This is just one example of our situation today.

You might also think of it in terms of what would happen if I started making and selling coca cola here without a license. The coca cola company would probably not allow it and I'd have to close it in order to avoid being taken to court. This is something similar for Anangu.

A long time ago they brought one of the boulders from the Devil's Marbles to Alice Springs. From the time they brought it down Anangu kept trying to tell people it shouldn't have been brought here. They talked about it for so long that many people had passed away in the meantime before their concerns were understood and it was returned. People had finally understood the Anangu perspective.

That's the same as here. We've talked about it for so long and now we're able to close the climb. It's about protection through combining two systems, the government and Anangu. Anangu have a governing system but the whitefella government has been acting in a way that breaches our laws. Please don't break our law, we need to be united and respect both.

Over the years Anangu have felt a sense of intimidation, as if someone is holding a gun to our heads to keep it open. Please don't hold us to ransom.... This decision is for both Anangu and non-Anangu together to feel proud about; to realise, of course it's the right thing to close the 'playground'.

The land has law and culture. We welcome tourists here. Closing the climb is not something to feel upset about but a cause for celebration.

Let's come together; let's close it together.





# Closing the Gap starts radical shift

"WE need to radically shift the way governments work with us at all levels of policy design and implementation."

That was the message from Pat Turner and John Paterson to the Central Land Council delegates at Ross River in August.

The leaders updated the council on the work of the coalition of Aboriginal and Torres Strait Islander peak organisations, including the CLC, to reform the failed Closing the Gap policy.

They had just played a major role in securing an historic partnership agreement with the federal, state and territory governments.

The agreement gives representative Aboriginal organisations from across Australia an equal say, for the first time, in the design, implementation, monitoring and evaluation of a policy that affects them.

Since 2008, Closing the Gap committed the governments to national targets aimed at reducing the gap in life expectancy, infant mortality, access to early childhood education, educational achievement and employment outcomes between Aboriginal and other Australians.

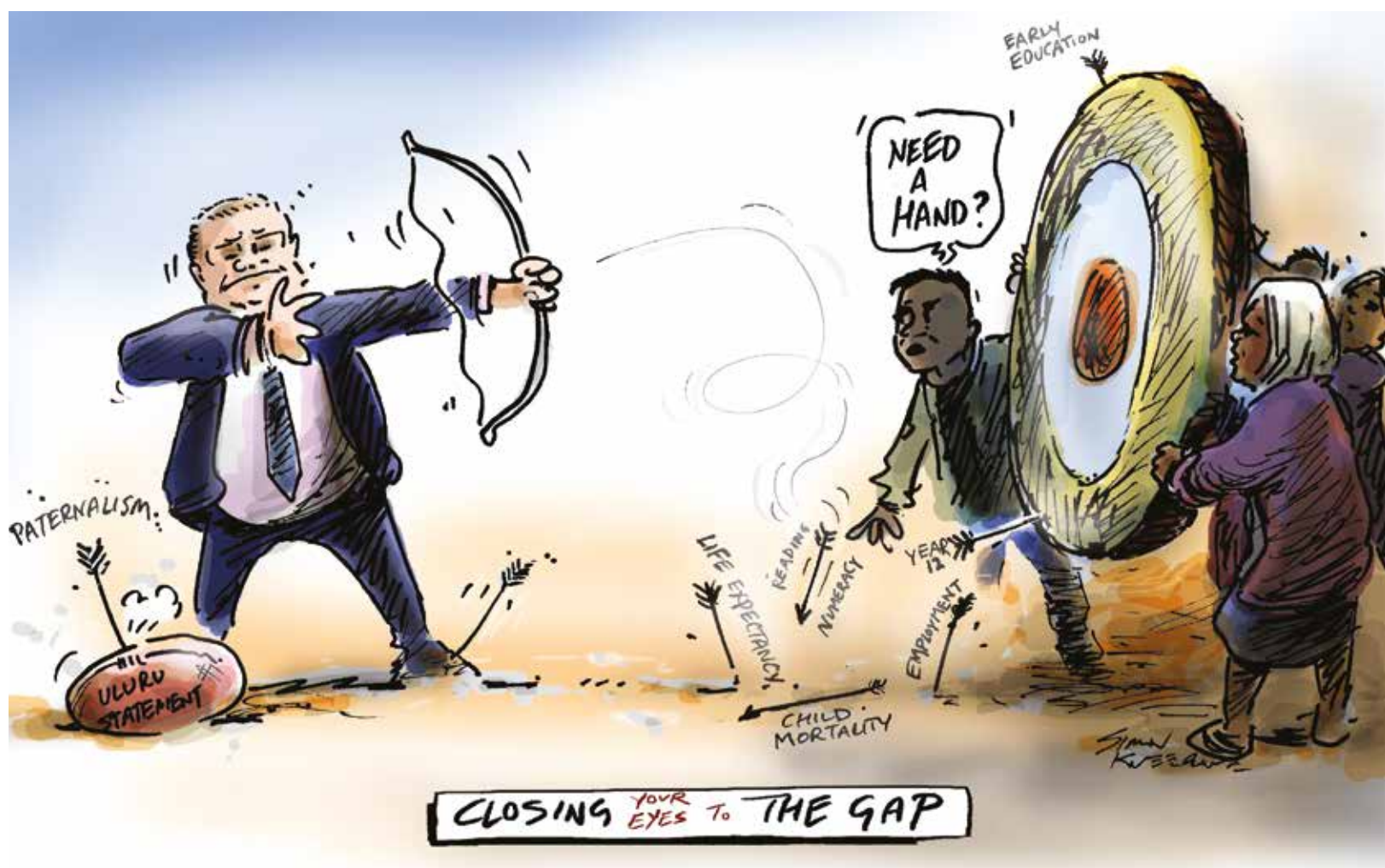
A decade later, the policy had failed to reach most of these targets.

Josie Douglas, the CLC's policy manager, told the delegates that's because only governments had been involved in making the policy and only the views of governments on what had to be done and how to achieve it were sought.

"Our people weren't asked or given any role in Closing the Gap. Now it looks like governments have finally realised that it was a mistake to exclude us," Ms Douglas said.

The hard work to change this has only just begun and the coalition of peaks is ready for it.

Pat Turner, the CEO of the National Aboriginal Community



Controlled Health Organisation (NACCHO), and John Paterson, the CEO of the Aboriginal Medical Services Alliance of the NT (AMSANT), are well placed to negotiate with the various governments about the reforms.

Both have been senior managers in the public service and Aboriginal community organisations for more than 25 years.

They told the council "it is not an easy path that we are on and there are many challenges".

First, they had to find a way to bring some 40 members of the coalition from across Australia together to work out their positions on Closing the Gap.

Ms Turner leads teleconferences every two weeks that every member organisation can join and in which CLC CEO Joe Martin-Jard is a regular participant.

She said the coalition of peaks' commitment to transparency, accountability and consensus

decision-making "has helped us build trust in each other, in our agreed processes of negotiation and representation, and has made us a strong and effective force to be reckoned with".

The biggest challenge for the coalition, however, is that the governments are very slow to change.

They may have agreed to the

Islander peoples because that will do much more to improve outcomes over the next 10 years than the first decade of Closing the Gap did.

That means placing Aboriginal community controlled services at the heart of program and service delivery.

"When we are in control and lead services for our peoples the

the coalition will conduct community consultations.

Following these meetings, the coalition expects to be in a strong position to negotiate with governments about what to include in a new national Closing the Gap agreement.

The coalition hopes that the challenge will be worth the effort.

"By presenting governments with an alternative model for engaging with us, an historic new model of power sharing has been forged," Ms Turner said.

"And this has had flow on effects for all of us, including in the Northern Territory where the land councils are now part of decision making on the new national partnership agreement on housing."

For this and many other reasons, Closing the Gap will continue to be one of the highest policy priorities of the CLC and its allies.

**"It looks like governments have finally realised that it was a mistake to exclude us."**

partnership, but they are yet to fully embrace what it means to have Aboriginal representatives at the table.

The coalition wants Closing the Gap to be more than a set of national targets.

It wants the policy to fundamentally change how governments work with Aboriginal and Torres Strait

outcomes are so much better," Mr Paterson said.

CLC delegates said their services needed to be strengthened. For example, by employing more doctors in remote communities.

Aboriginal people will get a chance to share how they want to work with governments in September and October when

## Pipeline employment numbers are in



CLC lawyer Katrina Budrikis, deputy chair Barbara Shaw, chair Sammy Wilson, traditional owner Neil Cook and CEO Joe Martin-Jard at the official opening of the pipeline in May.

MORE than three dozen Yapa jumped at the jobs and opportunities the Tanami Gas Pipeline created in their region.

Twenty-two locals and nine non-local Aboriginal people were employed directly on the construction of the pipeline and a further 13 worked on wildlife protection, catering and rubbish removal for subcontractors.

Eight have since found ongoing work elsewhere in the Territory or interstate while four benefited through traineeships and accredited

training.

The 440-km-long pipeline gave Newmont Goldcorp a power supply that beats trucking diesel to Dead Bullock Soak gold mine and made the Tanami Highway safer for other road users.

The CLC consulted with the 26 affected estate groups and the directors of the native title prescribed bodies corporate along the pipeline route between the Amadeus-Darwin gas pipeline on Narwietooma Station and the mine and negotiated nine agreements.



# Is bush voter apathy a threat to democracy?

LESS than one year out from the next Northern Territory election, the NT electoral commission and Aboriginal leaders alike are worried about low voter turnout in remote communities.

Many voters failed to show up

for the last NT election in 2016.

Of the 135,506 people on the NT electoral roll, only 100,304 voted at the last election.

Another 25,000 Territorians are also thought to be missing from the roll.

Electoral Commissioner

Iain Loganathan has warned that voter apathy posed the biggest threat to democracy in the NT.

"The figures are both revealing and concerning," Mr Loganathan said.

He said at this year's

federal election, record numbers of voters in the CLC region stayed away from the ballot box.

"The two territory electorates of Lingiari and Solomon produced the worst and second-worst turnouts in the country at the May federal election."

The commission has surveyed people out bush to find out why.

"The responses we have received are quite disheartening," said Mr Loganathan.

"When asked their views on voting, an overwhelming response we have received is 'Why bother? Nothing changes'."

Former CLC director David Ross has long encouraged members to exercise their power to make or break Territory governments.

"Aboriginal people don't fully understand or appreciate the power they have and how they should go about using it."

Whenever I've

mentioned it people have a bit of a giggle and say 'you don't know what you're talking about'," Mr Ross said.

He believes residents of remote communities risk losing that power by not showing up to vote.

"It requires a lot of effort, a lot of discipline on everyone's part and unless people are willing to put in the effort and practice that amount of discipline you may as well not bother."

"I think it's worth bothering if you want to remain distinct peoples with your own languages, laws, and cultures," he said.

"You have to ask yourself: is that what you want in the longer term - 10, 20, 30 years? If that's what you want it's not too late to put in the effort, but time is becoming short."

An enormous effort will be required to enrol the one third of Aboriginal people, who are currently not on the electoral roll.

Some see a deliberate strategy to rob Aboriginal voters of their power after they flexed their democratic muscle at the last two Territory elections.

Before the federal election, the member for Lingiari, Warren Snowden, said the Commonwealth's "savage" cuts of the Australian Electoral Commission had disenfranchised bush voters.

"The Abbott / Turnbull / Morrison Government cut 80 per cent of AEC staff from the NT in 2017, leaving just three staff, and failed to put in place any replacement for the programs that were in place to drive Aboriginal enrolment," he said in March.

"It is a disgrace and the government could do something about it now, if they wanted to."

Mr Ross, meanwhile, is suspicious of attempts to dilute the power of NT bush seats by changing electoral boundaries.

"Look at what's taking place. The election commission is starting to change some of the seats and move some of the numbers around. That's going to have an impact on how much power Aboriginal people actually have in future elections," he said.

The next Territory election will be in August 2020.

*Illustration by Chips Mackinolty.*

## From p.4.

"The issues that the government is trying to address through compulsory income management were meant to have been 'fixed' through the controversial Intervention over a decade ago", Greens spokesperson on First Nations issues Senator Rachel Siewert said.

"If income management had been so effective in the last decade then why do we still see such high levels of disadvantage in the Northern Territory?"

The BasicsCard has not reduced humbugging of vulnerable people, nor stemmed gambling, drug and alcohol use, nor has it ensured that welfare money is spent on kids instead.

"An evaluation of income management in the Territory found that it did not meet the objective of changing peoples' behaviour," Ms Douglas said.

Despite the lack of evidence from the BasicsCard and cashless debit card trials interstate, the federal government wants to impose the new card on 23,000 Aboriginal Territorians from next April.

The card would quarantine half of the income of those who are now on the BasicsCard.

New welfare recipients, however, will only be able to access 20 per cent of their income as cash, with 80 per cent quarantined on the card, rising to 100% at any time.

People who have tried getting off the BasicsCard are finding it impossible.

"People should be given a choice. It should be voluntary, not mandatory," Ms Douglas said.

The Arnhem Land Progress Aboriginal Corporation, which represents successful Aboriginal enterprises, already offers a voluntary card that works as a family budgeting tool.

Customers can choose to have money paid into the ALPA FOODcard at any time and then spend that money on a selected range of food and household essentials.

NT senator Malarndirri McCarthy said ALPA's card protects "money that people want to put aside for food, away from the pressures from other, non-essential expenditure. It is a system that is working, it is voluntary, and, most importantly, it was developed on community, by community, as a solution to some of the issues they identified".

ALPA told the senate inquiry the government's compulsory card will harm Yolngu communities and businesses.

"It will add to the negative effects of the intervention in our communities, not only taking away peoples' control over their lives, but by making it harder for small indigenous businesses, which may not be able to accept the card, to survive," ALPA director Keith Lapulung, from

Milingimbi, said.

Ms McCarthy is part of the senate inquiry and said the first intervention increased "the dysfunction and disconnection in remote communities".

"When you take away people's

a system that now includes CDP and that is designed to disempower First Nations people," she said.

"Disempowerment leads to anger and, often, to hopelessness."

leaders to reform the failed Closing the Gap policy together.

"This directly opposes recent commitments by COAG to work with us in partnership on Closing the Gap," Mr Paterson said.



Professor Marcia Langton, one of the Aboriginal supporters of income management, has changed her mind, calling the card rollout "brutal" and a "big stick to punish the poor". Photo: AAP / montage by CLC.

ability to make decisions about their lives, to look after their families' interests, to govern their communities and to decide what to spend their money on, it has a profound effect.

"Remember, compulsory income management doesn't exist in isolation. It's part of

Rising anger about the Australian government's plan is threatening the goodwill it generated by the appointment of an Aboriginal Minister for Indigenous Australians and the historic agreement between the Council of Australian Governments and Aboriginal

"The cashless card proposal makes a mockery of government rhetoric around Aboriginal controlled decision-making."

Ms Douglas added: "Government talks about making policy from the ground up, but it's just not being played out".



# Native title recognised on sugar bag country

"It means a lot to us, for our land, our country."

Jerry Kelly spoke for many of the traditional owners of Tennant Creek Station as he greeted the recognition of his native title rights over the pastoral property.

"We can keep the country going, make sure the sacred sites are looked after. We can make sure that no damage

recognises the rights of the native title holders to hunt and gather on the land and waters and to conduct cultural activities and ceremonies," Francine McCarthy, the CLC's manager of native title, said.

"It gives them the right to negotiate exploration and mining agreements, but unlike on Aboriginal land, they have no veto right."

**"Native Title gives us a say over what is happening on our country and protect our sacred sites and dreamings. If mining or gas companies want to come onto our country, they have to sit down with us and negotiate."**

happens to the trees, sacred sites and waterholes if the country gets burned off," Mr Kelly said.

Justice Natalie Charlesworth handed down a non-exclusive native title consent determination over an area of approximately 3,650 square kilometres to seven landholding groups, during a Federal Court sitting near Lirripi, on the cattle station some 36 kilometres south of Tennant Creek, in early July.

Ms McCarthy is also one of the native title holders of Tennant Creek Station.

Michael Jones, from the Patta group, said: "What is important to me is that I still can hunt there. And also practice ceremonies, and bring kids out. That's very important to me."

"We can go onto country to teach our younger generations about sacred sites and dreamings, and work with the station owner

"Their elders and ancestors were born, lived and worked on Tennant Creek Station since the early 1900s," Francine McCarthy said.

"Our grandfather is buried here. Before government used to put names for old people, they put his name as Chicken Jack Brown and that's funny, you know," Beryl Brown, from the Kanturrpa group, said.

"Our families are all buried on the land, we know everything about this land, our father taught us when we were kids that this is sugar bag country."

Like Phillip Creek Station to the north, native title holders were unsuccessful in purchasing the station in the early 2000s when it was placed on the market.

Ms McCarthy was pleased the station owner joined the ceremony.

"The native title holders of Tennant Creek station have built up a good relationship with the pastoralists, Ken Ford and his wife Leigh," she said.

"They also lease neighbouring Aboriginal land so they can extend their pastoral operations and also give Aboriginal people an opportunity to be employed and start teaching the younger generations about



Goeffrey Foster and Jerry Kelly at the ceremony.



Native title holder Ronald Brown spoke during the ceremony.



Patrick Nandy, Ross Jakamarra Williams and Justice Charlesworth.



Doris Kelly with the CLC's Sue Polden and Francine McCarthy.



Native title holders and sisters Pamela, Beryl and Vivian Brown.

The seven land holding groups with traditional attachment to the claim area are Kankawarla, Kanturrpa, Kurtinja, Patta, Pirttangu, Purrrutu and Warupunju groups.

"Native Title gives us a say over what is happening on our country and protect our sacred sites and dreamings. If mining or gas companies want to come onto our country, they have to sit down with us and negotiate," native title holder Jerry Kelly said.

"The determination

to protect our waterholes with the help of the Tennant Creek rangers," native title holder and ranger Gladys Brown said.

The CLC lodged the native title application in October 2017, following mining and other development interests within Tennant Creek pastoral lease, which will continue to operate as a cattle station.

The lease area is home to many cultural and historical places of significance to Aboriginal people.

cattle station life."

Justice Charlesworth touched many present with her speech.

"For the western mind, it takes some effort to appreciate what it was like here, in this place, before colonisation. Now is the time to make that effort. Now is the time to reflect."

She invited the audience to hold a minute of silence to honour the ancestors, stating "Your ancestors are the land".



# First PBC forum makes sense of native title

NATIVE TITLE holders of Central Australia gathered at the Ross River resort for the first Prescribed Body Corporate Regional Forum.

Around 140 directors from the 29 PBCs from the Central Land Council region took part in the week-long event in June.

They shared their stories, developed their knowledge and skills, and deepened their understanding of the opportunities native title can offer.

“This unprecedented event has been tailored to the unique needs and circumstances of remote native title holders,” the CLC’s manager of native title, Francine McCarthy, said.

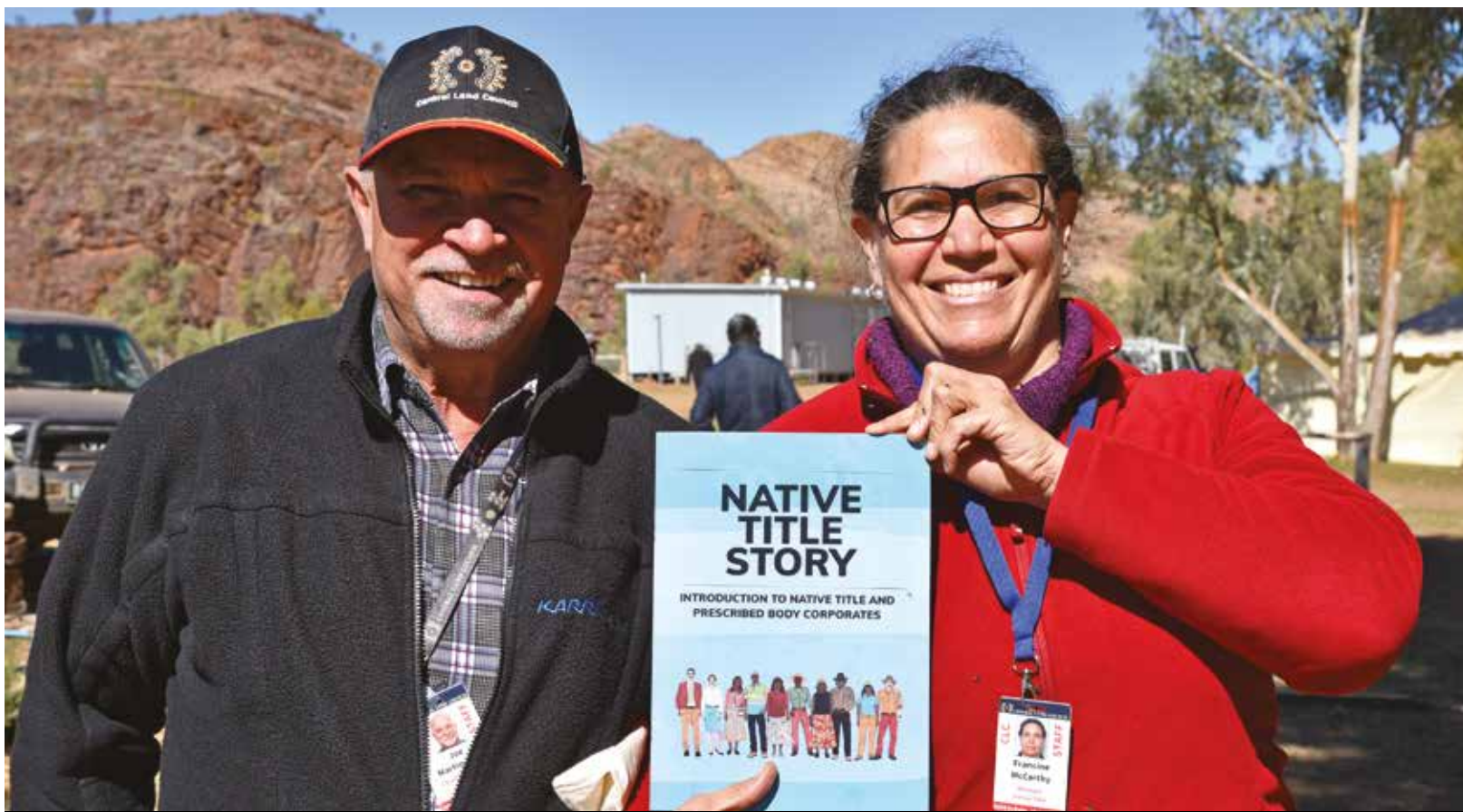
The forum gave PBC directors an opportunity to network, speak up for their country and learn more about PBCs.

A PBC is a corporation that enables traditional owners to hold and manage their native title rights and interests.

“I am excited to learn about the roles of PBCs and to get a

**“I am excited to learn about the roles of PBCs and to get a better understanding of how they work.”**

better understanding of how they work,” Patta Aboriginal Corporation member Nikkita



Joe Martin-Jard and Francine McCarthy with the CLC’s plain English booklet at Ross River.

Crafter said.

Director of the Wura Aboriginal Corporation, Janet Turner, said it’s good to be a PBC member because “you’re working for your old people, making them understand, telling them what’s happening and what’s going to happen”.

“They can give us feedback and permission to go ahead, if they want to go ahead on an agreement in the future, if government wants to build or mine on their land,” Ms Turner said.

The Gurindji Aboriginal Corporation’s Rob Roy said

their corporation became a PBC after it won the native title determination over Kalkaringi.

“I am still trying to understand what is the role and purpose of the director of a PBC. It is a new learning curve for me. Probably at the end of the forum I will have a better understanding,” Mr Roy said.

The CLC, the National Native Title Council and the Department of Prime Minister and Cabinet have been working closely to bring the forum to Central Australia.



Rob Roy was the Gurindji Coporation’s representative at the forum.

## Native Title Story a good read for Kimberley mob

AN innovative, plain English, resource created by the Central Land Council is helping native title holders in the Kimberley make sense of the law.

The Kimberley Land Council has adapted the CLC’s Native Title Story, a series of posters and a plain English booklet about the Native Title Act and its processes, to educate directors of native title-holding bodies across its region.

“Our legal team loved your version after seeing it at a conference and asked us to create something very similar,” the KLC’s Monique Paschke told *Land Rights News*.

Ms Paschke said the KLC thought the CLC’s original was “great”.

Francine McCarthy and her native title team at the CLC are the brains behind the Native Title Story.

“Native title is pretty complex anyway, and here in the Territory people often confuse it with land rights,”

Ms McCarthy said.

“Our constituents needed something highly visual in plain English to explain the difference and guide them through the whole process

reception participants at the three day event at Ross River, east of Alice Springs, gave the Native Title Story.

“I am delighted with how they welcomed our production

**“Our legal team loved your version after seeing it at a conference and asked us to create something very similar.”**

from native title claims to running their representative bodies, so-called prescribed bodies corporate.”

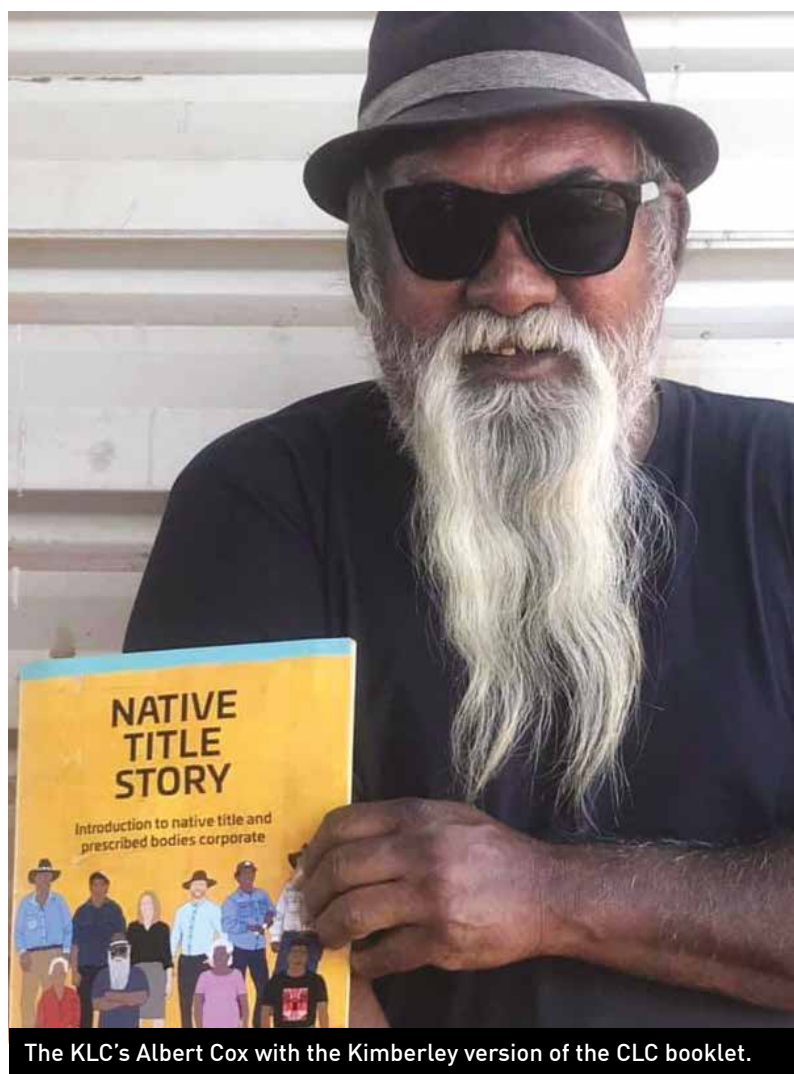
Directors of prescribed bodies corporate from across Central Australia gave the resource a big thumbs up when they met for the first time at the CLC’s PBC Camp in June.

Ms McCarthy felt encouraged by the warm

and that it’s now helping native title holders beyond our region as well. We are only too happy to share,” she said.

“They say imitation is the sincerest form of flattery, so everyone who worked on the original version should feel very proud.”

<https://www.klc.org.au/what-is-native-title>



The KLC’s Albert Cox with the Kimberley version of the CLC booklet.



# Land councils blast burial bill



Ntaria residents fixed up their historic cemetery where loved ones are also buried outside the walls.

BURYING their loved ones without government permission could see Aboriginal people fined tens of thousands of dollars or even jailed, under proposed new Northern Territory laws.

The Central Land Council wants the NT government to drop its plans for a 100-fold increase in fines and to also limit the rights of housing department CEOs to stop burials outside registered cemeteries.

The maximum fine for

consent of the CEO ... it's just extraordinary," CLC policy manager Josie Douglas told the ABC.

Ms Douglas said the draft bill gives too much power to a succession of unelected officials.

"Without stronger regulations the new law basically allows these CEOs to make up the rules as they go along, at the expense of the poorest people in the country."

While the CLC's submissions to the government agree with

could stop Aboriginal people from practising traditional ceremonies on their homelands.

"We are concerned about asking for permission from foreign authorities to bury our own dead on our own country," Mr Guyula, the Member for Nhulunbuy, said.

He wants more consultations before the bill goes ahead but the NT government said it consulted Aboriginal people "extensively" and they have nothing to worry about.

"If the CEO refuses to approve a burial at a location outside a cemetery the CEO will have to provide reasons and provide the applicant with a decision notice. The applicant can apply to the NT Civil and Administrative Tribunal for a review of the decision," a department spokesperson told the ABC.

Ms Douglas said the new law also has the potential for making burials at community cemeteries even more expensive.

"As the draft bill stands, cash-strapped shires will be able to set their own fees for funerals. We want the government to cap these fees," she said.

# The Purple Truck heads to Willowra

RENAL dialysis patients and their families always eagerly await the Purple Truck, a self-contained dialysis unit on wheels.

For the patients, the truck means much needed respite from having to live in Alice Springs, away from families, country and everything important.

The truck helps them to reconnect with home.

Last year, Willowra's Granites Mine Affected Area

Nangala Samson.

"I sit down there, my daughter, my grandkids. Two Nampijinpa, they look after me and my daughter look after me. We eat 'em bush tucker, we cook 'em and we eat 'em. I want to go back, Willowra, see my families. I was singing water dreaming, mine," Ms Samson said.

Sadly, the visit was Ms Samson's last opportunity to spend time on country.

She passed away a few

**"I want to go back to Willowra, see my families. I was singing water dreaming, mine."**

Aboriginal Corporation (GMAAAC) committee spent almost \$40,000 to take the purple truck to Willowra for six weeks.

On board were six renal patients who used to live in Willowra. One of them was

months after returning to Old Timers in Alice Springs.

Since 2012, the Purple Truck has allowed dialysis clients to go home, take part in family life, teach their grandchildren and find some peace.



Nangala Samson's family gave permission to publish her image.

**"\$31,000. That is the penalty for burying somebody on a homeland without the consent of the CEO."**

burying someone without the permission of the CEO currently is two penalty points, but under the new law fines would go up to 200 penalty points.

"Two hundred penalty points is \$31,000. That is the penalty for burying somebody on a homeland without the

restrictions for health and safety reasons – for example, no burials near drinking water sources and houses - the Northern Land Council wants the government to butt out of funerals on Aboriginal land altogether.

Independent politician Yingia (Mark) Guyula said the new law



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# Custodians to open up East Macs for walking and cycling

YEPERENYE traditional owners are creating a walking and cycling trail between the Emily and Jessie gaps in the East MacDonnell Ranges to attract more visitors to their country.

"The idea came from thinking about the trails in the west," traditional owner Lynette Ellis said.

"[We were] thinking it would be good to bring tourists to the east." The project is an extension of the Anthwerke Experience – a free mobile phone app that guides visitors through Emily Gap.

The traditional owners funded and developed the app using their rent income from the jointly managed park and launched it in 2017.

"Tourists should experience the East MacDonnell Ranges. They can hear our stories by using the app we made, see bush tucker, maybe see animals that live there.

The trail will be enjoyed by traditional owners and families too," Ms Ellis, who is part of the group that worked on the app, said.

The group has chosen Alice Springs company Tricky Tracks to develop a costed

how to give them access to bush tucker, how to manage erosion through trail design and opportunities for local employment.

Ms Ellis said local workers will be trained in erosion management techniques

**"This project will be good for jobs for young fellas and girls, it's good for us to be working on country."**

project plan, which it wants to present to the Park's joint management committee next year.

Since the Central Land Council hired Tricky Tracks in May the company has discussed the trails with the traditional owners.

They talked about what type of trail would be needed for both walkers and cyclists,

during the trail's construction. "The trail is being designed to go naturally with the hills," she said.

"This project will be good for jobs for young fellas and girls. It's good for us to be working on country."

The trail plan will cost the traditional owners \$4,224 and is expected to be completed by December.



Yeperenye traditional owners Marina Alice and Patricia Ellis want the trail to Jessie Gap to create jobs for their young people.

# Yapa show Puliima conference how to keep Warlpiri strong

THE United Nations International Year of Indigenous Languages has given educators from Yuendumu and Nyirripi the perfect opportunity to showcase how they're keeping the Warlpiri language strong.

The UN celebration highlights the importance of indigenous people around the world keeping their languages strong and reclaiming their languages that have previously been lost.

As part of the year, representatives from Yuendumu and Nyirripi presented at the international Puliima Indigenous Language and Technology conference in Darwin in August.

Advisory committee members from the Warlpiri Education and Training Trust (WETT) and Yapa staff from Yuendumu's Bilingual Resource Development Unit (BRDU) shared the story of the trust and its curriculum, the Warlpiri Theme Cycle.

Barbara Martin, a founding WETT advisory committee member and BRDU literacy worker, travelled to Darwin to motivate others to take up similar work.

"It's good to share our story around with others. They can get more ideas and feel inspired to do projects like this back in their communities," Ms Martin said.

Yapa teachers from Yuendumu demonstrated to a large audience how they work with the students in Warlpiri.

"I felt shy at first, but then I felt really confident to speak to everyone," Nancy Collins said.

"We were showing them how we teach Warlpiri in



Yapa education champions and CLC staff at the international conference.

the school, and the language project we are working on called Warlpiri Talk," Ms Collins said.

Ms Martin felt inspired by a

language strong for our kids. We are the ones who can make things happen," she said.

The group met with the Malak Malak traditional

**"We brought these younger ones with us so they can learn more. They will be the ones who take our places in the future."**

special 'Women in Language' day, where the women shared their experiences in language preservation and teaching.

"Us women have to stand up strongly together to keep our

owner group which works with the Northern Land Council's community development program.

The women shared stories about the projects they are

funding in their communities and how to get other traditional owners to support them.

The Malak Malak group is developing a vocabulary builder app to help young ones learn their language, which only a few elders speak fluently.

Tyrone Spencer, who teaches the senior boys in Yuendumu, enjoyed meeting new people.

"It was a good experience. I will have some good stories to share with the kids back home," Mr Spencer said.

Up-and-coming Yapa educator Verona Jurrah, from

the Nyirripi school, agreed.

"I was really excited to go on this trip. I got a lot of ideas from the workshops and presentations, which I can take home to Nyirripi and share with the other Yapa school staff," Ms Jurrah said.

Ms Martin said training up young Yapa educators is the key to strengthening bilingual teaching.

"We brought these younger ones with us so they can learn more. They will be the ones who take our places in the future. They are the next generation of teachers in our schools," she said.





# Sun comes up on Tanami Downs solar project



Tanami Downs outstation resident Robyn Lawson.

THE outstation of Tanami Downs, near Lajamanu, has been connected to solar power.

The installation is part of a major upgrade planned by the community's Granites Mine Affected Area Aboriginal Corporation (GMAAAC) committee.

"It's been real helpful for the community, the power is on now in the houses, street lights. The community looks more like a community now," Tanami Downs resident and GMAAAC committee member Robyn Lawson, said.

After years of planning, Tanami Downs is looking forward to more upgrades.

Two years ago, the committee developed an infrastructure

upgrade plan with the Centre for Appropriate Technology to guide improvements to the community's buildings and services.

The solar installation was part of the first stage of the plan.

That stage cost almost \$370,000, and included the electricity upgrade, a new solar power station and a back-up generator.

Australian Solar Industries completed the first stage of the project in July.

Community members were present during the construction of the solar power station.

The residents have no trouble dealing with the latest

solar technology.

"My granddaughter has been taking the [electricity] readings and is excited about it. Maybe in the future she might look for work as an electrician, that's what she was saying," Ms Lawson said.

The Tanami Downs GMAAAC committee has funded the next stages of the plan - fixing the plumbing and water supply and building a community meeting space.

Family from far and wide will be invited to a community barbecue to celebrate the achievement later this year.

"Maybe it will help other homelands when they see it," said Ms Lawson.

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## Independence day for Mulbera families

A NEW outstation in the West MacDonnell Ranges is independent in the best sense of the word.

Mulbera outstation started a year ago with the construction of an 'off-grid' three bedroom house that can supply its own power and water.

Solar panels and a back-up generator supply the power and rainwater tanks with a 6,000 litre capacity are keeping the residents well hydrated.

The Tjoritja West working group used \$165,000 of its national park rent income to contract Tangentyere

Constructions to build the house with local workers Tony Sena, Richard Braedon and Darren Swan.

Working group member Tony Sena helped complete the build in April.

"It was good to use the project funds on the outstation so that family can spend time out there," Mr Sena said.

Mr Braedon agreed.

"I really enjoyed working to build the place that we are going to live in. You know you're building on country for your family and for your kids," he said.



The 'off-grid' house at Mulbera outstation.

# Solar power brightens Yuelamu streets



Marcus Briscoe, Anthony Briscoe, Cliffy Tommy, Mack Murphy and Billy Stafford under one of the new solar street lights.

WALKING between Yuelamu's two residential areas has become less scary, thanks to solar street lights between the north and south camps.

The community funded the lights with its mining

"Before the lights, people couldn't see anything. They used to use torches and mobile phones. It wasn't safe. There was a lot of tripping on rocks, people twisting their ankle."

**"Before the lights, people used to use torches and mobile phones. It wasn't safe."**

compensation income in response to residents' safety concerns.

"We've got both sides of the community living on the sides of one hill. People usually go up and down all the time at night," Cliffy Tommy, a Granites Mine Affected Area Aboriginal Corporation (GMAAAC) director, said.

Yuelamu's GMAAAC committee spent more than \$64,500 on the solar project and chose the Central Desert Regional Council to install the lights.

Three Yapa council workers completed the job in June.

Residents say the project has been good for Yuelamu.

"The lights give them more help, people can walk back

from one side to the other. We're really happy with these lights, they're a good help. They're really good for the community," Mr Tommy said.

The GMAAAC committee also paid for new solar lights at the basketball court because it wanted to offer the kids some healthy activities after dark.

Yuelamu's safety patrol reports that the kids are no longer hanging around in the area above the shop.

The patrol now parks under the hill top light where it has a good view of the community.

Building on the work of the GMAAAC committee, Yuelamu's local authority has bought 10 additional solar lights to brighten the playgrounds and the rest of the community.



# Willowra mapping project wins grant

TWO women from Willowra made their way to an indigenous mapping workshop in Perth to learn about digital mapping and returned home with a grant for the community's cultural mapping project.

Keziah Ahkit Kitson, Marissa Brown and anthropologist Petronella Vaarzon-Morel attended the 2019 Indigenous Mapping Workshop Australia with digital mapping experts from Canada, New Zealand and Australia.

Ms Vaarzon-Morel presented on Willowra's cultural mapping project, which has seen families travel to sites on country to listen

to senior Wirliarrayi (Lander River) custodians and record their stories for a large canvas map.

The \$10,000 grant recognises the community's impressive cultural mapping work and will allow it to develop digital maps about Yapa culture and country.

Ms Kitson and Ms Brown said they gained new mapping skills at the workshop and shared stories with indigenous participants from across Australia and New Zealand about looking after country, passing on knowledge and connecting young people to the land through digital technology.

"We got ideas from other indigenous people from Australia and overseas - how we can map dreamings, places, burial sites and birthplaces for Willowra people," Keziah Ahkit Kitson said.

They also gave the global technology corporation Google, one of the event organisers, feedback on the icons it uses for Aboriginal sites and history in its maps.

"We gave them ideas for new icons. They only had an icon for waterholes but we said: 'You need to have one for soakages and different types of waterholes. You also need an icon for massacre sites,'" Ms Ahkit Kitson said.

"The most important thing for me was learning about computers," Ms Brown said.

"The workshop will make a difference to my life because I learnt more skills and they were connected to country. I want to work more on the mapping project at Willowra."

Willowra's GMAAAC committee funded the trip to Perth as well as field trips to record new stories at sites in the Wirliarrayi region.

The custodians have worked on Willowra's mapping project in collaboration with Ms Vaarzon-Morel and Central Land Council anthropologist Luke Kelly since 2013.



Marissa Brown and Keziah Ahkit Kitson working on the digital mapping.

## Telling it from the heart: CLC's community development story

CENTRAL Australian leaders have taken their community development story to a national Aboriginal childcare conference and university audience in Adelaide.

Central Land Council Chairman Sammy Wilson, Sharon Anderson, Fiona Gibson and Hamilton Morris, from the Warlpiri Education Training Trust (WETT) advisory committee, and the CLC's Katie Allen and Louise Stanley spoke at the conference of the Secretariat of National Aboriginal and Islander Child Care in Adelaide in September.

Mr Wilson presented on the CLC's Uluru rent money project in front of more than 1,200 people and enjoyed hearing about other great community-driven work elsewhere.

After the conference, the delivered a presentation on the CLC's community development program to social work students and staff



Hamilton Morris, Sharon Anderson and Fiona Gibson spoke at the conference.

at the University of South Australia.

"Even though I felt nervous, I wanted to tell it from the heart," Ms Anderson said.

"We need to share our WETT story with other people

to help them to think about if they can do this in their own communities or organisations. To share what we have achieved with other people, students, at conferences and unis - it was really good."

## A new way of telling old stories



Rona Glynn-McDonald. Photo: Atong Atem.

FOUR short films about important Central Australian stories have been seen by 1.5 million people around the country and inspired a new annual event.

Tjungkaya Tapaya, Garrard Anderson and Kathleen Wallace worked with Common Ground to record the stories, *The Bungalungoo Man*, *The Seven Sisters*, *Mother Tree* and *The Man In A Log*, in their own languages.

They produced the films for the inaugural First Nations Bedtime

content that is appealing and accessible to all Australians.

"I come from a family of storytellers," Ms Glynn-McDonald said.

"Over many years I've watched my family record First Nations stories, and witnessed firsthand the power of storytelling. From the work of my grandmother Freda Glynn, and the two generations of filmmakers that have followed, I have been inspired by my family to record stories for the next generation and ensure we are capturing the incredible

**"Each year we will share more stories, making our way all across Australia - working with community to preserve and share language and culture for the next generations."**

Stories Challenge, which encouraged individuals, families and schools to watch five short films over five days.

The films in the Luritja, Eastern Arrernte and Pitjantjatjara languages were made with the support of Canon and generated strong support from indigenous and non-indigenous people alike.

Common Ground, a non-profit organisation founded last year by Kaytetye woman and former Central Land Council cadet Rona Glynn-McDonald, created the challenge to preserve and share important cultural stories with the wider Australian public.

Common Ground promotes a better understanding of Aboriginal and Torres Strait Islander history and culture through

knowledge First Nations peoples have to share."

She said Common Ground is already working on next year's challenge and has big ambitions to grow the organisation and make the challenge an annual event.

"We will be recording five new films in 2020," she explained. "We haven't yet decided where these stories will come from, or which communities we will work with yet," said Ms Glynn-McDonald.

"Each year we will share more stories, making our way all across Australia - working with community to preserve and share language and culture for the next generations."

Ms Glynn-McDonald has encouraged people who want to share their stories to email [firstnations@commonground.org.au](mailto:firstnations@commonground.org.au).



# THE 90 DELEGATES OF THE CENTRAL LAND COUNCIL



**ALISTAIR JIGILI**  
Lajamanu



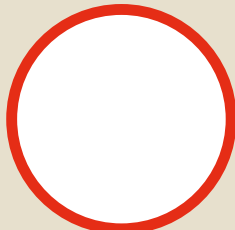
**LEAH LEHMANN**  
Daguragu Outstations



**NATASHA GEORGE**  
Mistake Creek



**JUSTIN PADDY**  
Daguragu Outstations



**VACANT**  
Lajamanu Outstations



**JUANITA ROGERS**  
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**ROSS ROCKMAN**  
Tanami Downs



**DWAYNE ROSS**  
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**JEFFREY ZIMRAN**  
Ikuntji



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**RAYMOND MAXWELL**  
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**BRUCE BREDEN**  
Ukaka



**MARLEENE ABBOTT**  
Kaltukatjara



**SAMMY WILSON**  
Mutitjulu



**ROBERT HOOSAN**  
Aputula



**JAMES ABBOTT**  
Wallace Rockhole



**BRENDON MITCHELL**  
Kaltukatjara Outstations



**GORDON TIGER**  
Utju



**CHARLES GIBSON**  
Imanpa



**DAVID WONGAWAY**  
Imanpa



**CRAIG WOODS**  
Mutitjulu



**STEPHEN CLYNE**  
Kings Canyon Outstations



**MARTIN MCMILLAN**  
Alice Springs Outstations





**TONY WILLY**  
Purrukuwarra



**RONALD BROWN**  
Kunayungku



**PETER CORBETT**  
Alefarenge



**BRIAN CRAFTER**  
Tennant Creek  
Native Title holders



**PATRICIA FRANK**  
Tennant Creek



**MICHAEL JONES**  
Tennant Creek



**NED KELLY**  
Imangara  
(Murray Downs)



**SANDRA MORRISON**  
Karlanjarriyi



**JORNA MURPHY**  
Ngurratiji



**DIANNE STOKES**  
Mangalawarra



**OWEN TORRES**  
Epenarra



**DEREK WALKER**  
Alefarenge



**BASIL MICK**  
Canteen Creek

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**GEORGE CLUB**  
Utopia Homelands



**SAMMY CLUB**  
Arparra



**PAM CORBETT**  
Alpururulam



**JOHN LEWIS**  
Atnwengerrpe



**MICHAEL LIDDLE**  
Utopia Homelands



**JACKIE MAHONEY**  
Alpururulam



**ROGER MORTON**  
Ampilatwatja



**ESAU NELSON**  
Arparra



**ELDON ROSS**  
Irrultja

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**RON HAGAN**  
Yuelamu  
Outstations



**DAVID MCCORMACK**  
Yuelamu



**TIMOTHY PRICE**  
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**KIM BROWN**  
Barrow Creek  
Outstations

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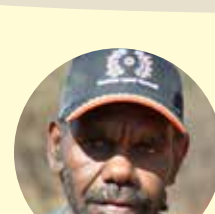
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Irrerlirre



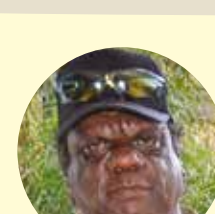
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Akarnenhe Well



**KEVIN BLOOMFIELD**  
Alcoota



**NIGEL BLOOMFIELD**  
Mount Eaglebeak



**ERIC PETRICK**  
Atitjere

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**RAYMOND PALMER**  
Ltyentye Apurte



**ERIC FLY**  
Ntaria outstations



**BARBARA SHAW**  
Alice Springs Town Camps



**MARK INKAMALA**  
Ntaria outstations



**ROSEANNE ELLIS**  
Amoonguna



**ANDREW REIFF**  
Bonya



**JOSHUA RANKINE**  
Urlampe  
Outstations

1



**PATRICK OLIVER**  
Yatesman Bore  
Outstations



**CONRAD RATARA**  
Ntaria



**ROXANNE KENNY**  
Ntaria outstations



**RAELEEN SILVERTON**  
Urua



**GRAHAM SMITH**  
Alice Springs  
Native Title Holders



**SABELLA TURNER**  
Alice Springs  
Native Title Holders



**ALLAN CAMPBELL**  
Iwupataka



**RODNEY KATATUNA**  
Titjikala



# Emu Rock Hole rescue

THE long drought has made Tanami animals desperate and the locals inventive.

The North Tanami Rangers have come up with a creative way to prevent thirsty wallabies from drowning

50 metres away.

A four litre dog bowl with a float valve completed the water trough.

The rangers are now monitoring animal tracks in the sand to see which species

In the past, the community had to use a backhoe to remove dead horses from the rock hole.

A fence now keeps large feral animals such as cattle, horses, donkeys and camels

**“Good *ngapa* [water] for those wallabies. Need rain to clean out that rock hole. No good one now.”**

in a large rock hole, about 25 kilometres south-east of Lajamanu, that they can't escape from.

The water level in the uniquely shaped Emu Rock Hole, with its undercut rim and smooth walls, has fallen too low, turning it into a death trap for small animals.

There are no footholds, so once animals topple in they can't escape and drown.

The rock hole is a significant cultural site and, after rain, a popular swimming place.

Trouble is, the last good rains fell almost two years ago.

Upset by the animal deaths, the traditional owners allowed the rangers to drain the fouled water with a submersible pump.

The rangers plan to clean out the rock hole further so that it can be filled with fresh clean water when it rains again.

They sourced some items from the Lajamanu Bunnings (aka rubbish tip), to construct an alternative water source for the native animals and birds

are using the clean water.

“This [trough] looks like a good one,” elder Jerry Jangala Patrick chuckled.

“Good *ngapa* [water] for those wallabies. Need rain to clean out that rock hole. No good one now.”

out of the rock hole and the trough – if people remember to shut the gate.

Wallabies and kangaroos can get through the fence and thanks to the rangers, they're no longer paying with their lives for a drink of water.



Ranger Donald Robbo removed drowned wallabies.



Ranger Lionel Mick is proud of the new watering trough.

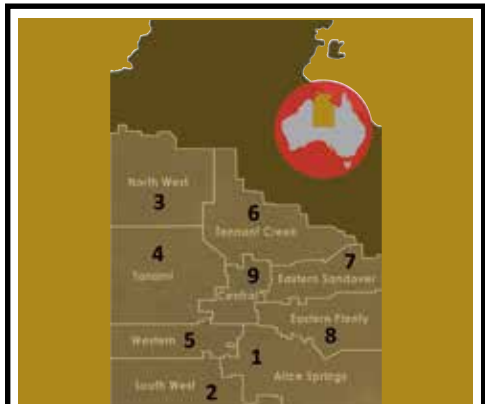
## LOOK AFTER YOUR ANIMALS!



The hot weather is expected to attract thirsty camels, horses, donkeys and cattle to communities and precious water places where they can cause a lot of damage.










The CLC is seeking funding to manage animal welfare issues over the summer.

For more information and assistance please call 8951 6211.



### Any questions about CLC business?

Call your regional officers

	<b>1. ALICE SPRINGS</b> Aaron Kopp, 89 51 6264
	<b>2. SOUTH WEST</b> Wayne Clarke, 89 51 0577
	<b>3. NORTH WEST</b> Charlie Hodgson, 89 51 0627
	<b>4. TANAMI</b> Amos Egan 89 51 0581
	<b>5. WEST</b> Dale Satour, 89 51 0591
	<b>6. TENNANT CREEK</b> Darryl "Tiger" Fitz, 89 62 2343
	<b>7. EASTERN SANDOVER</b> Jesy James Carr, 89 56 6255
	<b>8. EASTERN PLENTY</b> Richard Dodd, 89 56 9722
	<b>9. CENTRAL</b> Michael Turner, 89 56 8658





# Extinction fighters burn Talararra

“THAT ranger mob, when they burn that area, we get that good new grass for the animals.” That’s Lindsay Corby, of Kintore, a traditional owner for Talararra.

He and 23 other elders teamed up with the Central Land Council to patch burn the vast sand dune and spinifex country, on the Lake Mackay Aboriginal Land Trust, approximately 650 kilometres north-west of Alice Springs in the Tanami Desert.

They last burnt the area in 2016 and a lot of vegetation had built up since then.

If landowners don’t burn the country regularly during the cool time the fuel load can contribute to large and devastating wildfires in summer that contribute to climate change and drive native plants and animals to extinction.

“The desert has had people walking around and burning in it for a very long time, so the plants and animals have become adapted to fire,” explained Warlpiri ranger Christine Michaels Ellis, from Nyirripi.

“Many plants need fire to regenerate. Because people are not living on country anymore we need to go out and look after country with fire.”

Along for the week-long burning trip in July were the CLC’s Walpiri rangers and their colleagues from Kintore and Kiwirrkurra in Western Australia.

Mr Corby and his wife Rosie proudly watched their 19-year-old granddaughter Tanita Gallagher working on the burn off.

Mrs Gallagher is a part of the emerging ranger group at Kintore, a community that has long wanted to be part of the CLC’s ranger program.

“My granddaughter came here when she was a little one,” Mr Corby said, referring to a trip the CLC organised 13 years ago.

“She is happy and I am happy. It’s good that she is looking

after my country because I am getting older and sick.”

Ms Gallagher is equally proud to be looking after her grandfather’s country.

“This is the first time I’ve burnt this country as well as flying in a helicopter, so it’s been good for me,” she said.

As the rangers, guided by the elders, were burning the area and visiting sites such as Chicari everyone kept a lookout for signs of *ninu* (bilbies).

“That’s our dreaming, *ninu*, for the Brown family,” Maria Brown, from Yuendumu, said.

Ms Brown reckoned *ninu* are still around even though on this trip they saw none.

“At my country [Palpirrpa], we saw digging marks near the waterhole a couple of years ago. We don’t see them much, just their digging marks so they are around here somewhere,” she said.

The 10 Deserts project funded the trip, in part, to train Aboriginal rangers in operating an aerial incendiary device from a helicopter, but when the machine broke down on the very first day of the trip, rangers and traditional owners had to get creative.

They used a satellite map to choose areas to burn, landed the helicopter and started a fire with gas torches before flying to the next landing spot.

Soon the whole country was blanketed in black smoke.

Walpiri ranger Christine Michael-Ellis, from Nyirripi, used the trip to show her daughter Barbara how to burn country properly.

Ms Michael-Ellis has had years of experience with the Southern Tanami IPA.

She understands why having lots of small fires in the landscape help break up the country and turn it into a mosaic made up of areas with both long grass for the animals to hide in and with fresh shoots for them to feed on.

**Photo below: Janissa Michaels.**



Maria Brown sets Talararra alight.



Warlpiri ranger Nelson Tex from Nyirripi on the Lake Mackay Aboriginal Land Trust.



A well deserved rest after a long day burning.



The burning camp.



Kintore rangers Rowena Gibson and Gerard Marks.





# Another reason to hunt feral cats

IF IT'S not enough that feral cats eat native animals in large numbers, then you might consider that they may also be making native animals very sick.

New research has found that feral cats are spreading a parasitic disease to native animals.

Published in the Wildlife Research journal, the study looked at a parasite that lives inside feral cats and can cause the deadly disease toxoplasmosis.

Researchers tested the blood of western grey kangaroos from Kangaroo Island in South Australia, where there are plenty of feral cats, for antibodies to the parasite.

Kangaroos with antibodies in their blood had been infected with the parasite.

Then the researchers compared the results for island kangaroos with kangaroos from the Fleurieu Peninsula on the mainland, where there are fewer feral cats.

Every two months, for one year, they tested about 10 kangaroos that had been shot on the mainland and then on the island.

One in five island kangaroos tested positive to the toxoplasmosis antibodies but none of the mainland kangaroos.

The researchers also tested kangaroos found as roadkill on the island to see if more of them had antibodies than the culled kangaroos.

After testing 102 road-killed kangaroos they found that the same percentage tested positive for the antibody.

The scientists also found that 15 out of 100 road-killed tammar wallabies tested positive.

Patrick Taggart, from Adelaide University, said native wildlife was likely suffering higher rates of toxoplasmosis on Kangaroo Island than on the mainland because more feral cats on the island had the parasite than mainland cats.

"Most people, when they think of cats, predation is all they think of," he told The Guardian.

"But this shows where there are cats they are likely also having other impacts."

The solution, according to Mr Taggart, is to eradicate the feral cats on Kangaroo Island.



# Rangers rebel against fairy wren extinction

THE MurnkurruMurnkurru rangers from Daguragu have helped to track down three endangered purple-crowned fairy wrens near Timber Creek, in the Northern Land Council region.

They joined forces with rangers from the community and the Wardaman indigenous

protected area in May to learn how to monitor the beautiful and elusive bird.

Simon Kennedy, of Birdlife Australia, introduced the rangers to Birddata, a survey app that tracks all bird species around the world.

The rangers recorded the three wrens with the app, helping

to improve international understanding of threatened birds.

The CLC rangers thanked the NLC "for inviting us to this wonderful workshop and field trip", and Simon "for sharing his deep knowledge and understanding of birds".



Simon Kennedy (left) showed the CLC and NLC rangers how to track the purple-crowned fairy wren (right).





# Back on country trips kick off cultural exchange

THE MurnkurruMurnkurru rangers' first big 'back on country' trip at Cattle Creek Station saw the Kalkaringi school's junior Kunpulu (sawfish) rangers soak up some cultural knowledge from their elders.

Around the campfire, the traditional owners welcomed almost 36 participants. "It's my favourite spot to go camping. I love to go back and see that

place again, especially with junior rangers," traditional owner Cassandra Algy said. The junior rangers learned songs and dances that had not been performed for many years and are at risk of being lost and the older women painted the girls.

"We took the junior rangers for walks looking for bush tucker, bush medicine and animal tracks. But my favourite thing was old people singing and telling stories for the kids, the junior rangers," ranger Helma Bernard said.

A highlight for her colleague, Harlen Scobie, was "taking

traditional owners out to find a sacred site". "Everyone was mixing together, enjoying ourselves. Old people, young people, where we belong. Out bush, caring for country," ranger Phillip Jimmy, who designed the junior ranger's Kunpulu logo, said.

The MurnkurruMurnkurru ranger group, Karungkarni Arts, biologists from Charles Darwin University and linguists from the University of Queensland are all working together to learn more about the threatened freshwater sawfish in the Victoria River system.

To watch the rangers in action go to ICTVPlay and look for Kunpulu.



Kunpulu junior rangers show off their badges and other finds.



Junior rangers learned dances from the senior women.



Senior women painted up the junior rangers.

## MEET OUR RANGERS



George Sambo

**What strengths do you bring to your ranger group?** I am good at communication when we go out bush with the traditional owners and our ranger group.

**What projects have your ranger group been working on?** We have been working on waterholes and springs. But we also worked on massacre sites, putting up fences and crosses.

**What language(s) do you speak?** Gurindji, a little bit of Mudburra and English

**What made you want to be a ranger?** I loved working with traditional owners on country so I became a ranger. I have been a ranger for five years. It's good to work as a ranger. Before that I was road crew.

**Why is it important to work on your country?** Because it is a nice place to work and we have to take care of the land.

**What is the type of work you do as a ranger?** We do some burning; create firebreaks by cutting trees and grass.

**What are some of the hard things?** Welding is hard, as well as putting up posts and pickets

**How would you explain ranger work to other people?** I do very interesting work as a ranger, it is all about sharing my knowledge

**What is the best thing about being a ranger?** Working as a team and I love doing bird and water surveys.

**What do you like doing outside of work?** I like looking for bush tucker, bush honey, sometimes fishing and catching turtles.





# Mr Ellis keeps CLC campers happy

THE first time Stephen Ellis joined the Central Land Council he found himself managing a cattle station after only six months.

The Katherine local had come on board in the early 90s, just as the land council helped the traditional owners of Mistake Creek buy the station, north-west of Kalkaringi.

"I was a part of the rural enterprise unit and was sent up to become the manager for the station and while I was there I thought 'maybe I might ask if I can stay here?'," Mr Ellis said. "After a couple of years on the station I came back to land council in '94."

His next job was with the regional services unit, or RSU.

"It used to be called the field section back then. We had a big crew. There was eight of us, seven blokes and Barb Cox," he said.

One of the organisation's longest-serving employees, Mr Ellis is a fixture of land council meetings out bush, where he and his RSU colleagues look after staff, constituents and delegates alike.

After a quarter of a century with the CLC, it's the bush trips he still enjoys most.

"I like the travelling, getting around meeting people and seeing the different country," he explained.

"It's a job that I've always liked. You don't always travel to the same place and that's the good thing about it."

The RSU is the foundation of a successful CLC meeting out bush. Often it's Mr Ellis behind the wheel of LC1, trucking the field kitchen and refrigeration unit to and from the remotest corners of Central Australia.

"Depending on what we're doing, like if it's the council meeting, we've got to get up in the morning, make sure everything is set up, like the council meeting tents are up. Whereas, if it's a mining meeting, we just have to get the barbecue ready to feed everyone. Afterwards, we pack up everything and head home."

With typical humility, Mr Ellis makes catering for sometimes hundreds of people sound easy, but as his



Stephen Ellis is not daunted by catering for big mobs of people.

many happy campers over the years can attest, it's anything but. A typical day for the RSU team starts before the crack of dawn and ends late at night.

After 25 years of working for

the CLC, his advice is simple.

"I reckon it's a good place to work in. It's for people who like travelling, not really for people who like to be away for too long from their family. But

if you like travelling and seeing really pretty country and meeting interesting people, people like staff as well as who you meet out bush, then this is a good place to be."

## Earning and learning suit Dakota

ONE of the newest contributors to Land Rights News, Dakota Lally, is an old Central Land Council hand.

Ms Lally provided administrative support to a number of CLC sections before she decided to study communications in Adelaide and apply for a cadetship in the communications team.

Indigenous cadetships provide Aboriginal full time students with 12 weeks of valuable paid work experience in their field of study each year for three years.

During her first placement, Ms Lally interviewed one of her longest serving colleagues for the story above and reported about a prescribed burning trip to remote Talararra (see page 17).

"I got to head out bush in a different role, behind the camera," Ms Lally said.

"Familiarity with the organisation was a reason why I applied, but also because of the

**"I get to come home to Alice Springs each uni break to see my family while also working with the people who I have known for the past four and a half years of working at the CLC."**

benefits you get while doing a cadetship when studying," she said.

The cadetship pays for her air fares twice a year.



Communications cadet Dakota enjoys being the one asking the questions.

"I get to come home to Alice Springs each uni break to see my family while also working with the people who I have known for the past four and a half years of working at the CLC," she said.

"The cadetship also takes care

will give her an advantage in a very competitive job market.

"I want to learn as much as I can so that when I finish my degree and start working full-time again, I already have that first-hand experience," she said.

Ms Lally said she would recommend a cadetship at the CLC "one hundred per cent".

"Grab a hold of it and make the most of it. The CLC looks after you along the way and it's good to know that they have your best interests at heart when going through your years of study."

Call 89 516 211 if you are interested in a cadetship in any area of the CLC's operations – from property management and human resources to the law and community development.



CENTRAL LAND COUNCIL

## LOOKING FOR WORK?

The CLC's employment support team helps job seekers to write **resumes and job applications** and to **prepare for interviews**.

We **support employers** to develop strategies to find and keep Aboriginal workers.

We also **talk to schools and community groups** about job opportunities.

Contact the CLC on **8951 6211** or [employmentunit@clc.org.au](mailto:employmentunit@clc.org.au)



# A woman of strength and truth

THE spirit, resilience and heart of our nation is mapped in the life of our elders.

Mrs. Abbott Perrule – Arrernte cultural law woman, protector of family, language, land and law – passed away on May 6. Her remarkable life spanned a period of volatile and violent change for Central Australian Aboriginal people, yet she steadfastly held to and passed on the strength, law and culture of her ancestors and upheld the responsibilities passed to her by her elders.

Born at Inteye Arrkwe (Ross River), Mrs Abbott was the eldest of seven children. Her grandmother's country is Arletherre Creek and Therrirerte is her mother's father's country. She grew up with her family living at Inteyarrkwe, Deep Well and Uyitye.

She spent a short time in Alice Springs during World War II and around that time her family took her to Arltunga to go to school at the Little Flower Mission and then on to Ltyentye Apurte (Santa Teresa).

Mrs Abbott recalled the first time she saw a nun and thought she had seen a ghost. Eventually she ran away from Arltunga with her cousin, but was soon taken back and beaten as punishment.

When the authorities came to take children away, she was one of the fortunate few who stayed hidden. She recalled the white men who took their notes about the children and came back with their cars – pulling children from screaming mothers – many never to see each other again.

Her sister's daughter Zita was stolen, but more than 40 years later, when Zita tried to connect with her family it was Mrs Abbott who embraced her as a mother. She returned Zita to her country and gifted her with the land of her grandfather. She reconnected her with her language and her culture, strengthening family around her and renewing the connection that had been stolen.

Mrs Abbott was a staunch advocate for families, cultural rights and Aboriginal law, always walking on, working on and learning from the land.

"I know all these places. I know who they belong to and where I belong. The old people told us the stories. They told us about the different story lines. I learned everything by spending time with the old people. I grew up in the bush. I was a real brumby...I was always travelling for work," she said.

Mrs Abbott was energetic and adventurous and spent

her early married life travelling around Central and South Australia doing contract fencing with her husband and their baby daughter Janey. She was always proud that the fence posts she put in still stand today.

"Us girls would muster the bullocks on horseback. We'd bring them to be watered. We'd go hunting everywhere on horseback. If I wasn't doing this work I'd be at the homestead, washing the floors, washing the dishes, sweeping the floors."

sang the old language of the land and it filled the spirits of everyone around her. Her reputation as a senior law woman grew and was recognised across the region, where she attended law and culture meetings to keep the law strong.

Mrs Abbott's cultural knowledge was sought by many. She was one of the founding members of Keringke Arts, instrumental in the establishment of Alukura as a safe place for women's health care and birthing.

endured injustice and hardship throughout her life, but they could not take away her dignity, culture or power.

She spoke little of the beatings she received from white authorities as a child, the attempts to steal her from her family, the stolen wages, the threats to her life, wellbeing and culture. Instead, she focussed on the strength of her people, her culture and her ancestors, teaching the young people around her to hold their heads high and never to forget where

A knowledge and spirit instilled from birth – from the land and her ancestors – Mrs Abbott was raised by the old people on country and the old way of being was her guiding star. You could feel the power of more than 65,000 years of knowledge coursing through her.

They called her a "wild brumby" when she was young because she was so independent and strong. She would not let anyone bridle her. She was also gentle, loving, funny and generous – in mind and spirit.

Mrs Abbott has now passed all she inherited from her elders and her country on to the following generations to guide their path and to in turn keep alive and pass that strength on to the generations to come.

Ingwenthe Arretyenhenge Mrs Abbott. Spirit of the land.

**"I'm always teaching the children. Whatever I was taught by my mother I still hold to. We hold our culture. I can't give it up for whitefellas. I can't give up language even if I wanted a house or a car I wouldn't give up my culture for that. I teach my families so that once I'm gone they can carry on."**

She wasn't paid. It is a cruel irony that the cultural violence of colonisation meant that the same fences that she helped to build were used to keep the traditional owners out when they were fighting for land rights and native title many years later.

Whether as a member or a worker of Ltyentye Apurte's council or living at Hidden Valley town camp, Mrs Abbott was renowned for her work ethic.

Steeped in her country and culture, she cared for and educated the younger generations. She was a bush midwife and brought ampe akweke (babies) into the world. She shared her knowledge with the girls at the Ltyentye Apurte school. She watched the introduction of alcohol damage her families and culture. She was a strong leader and advocate for the wellbeing of her community.

During her many years on the Ltyentye Apurte council she helped to create a women's centre and a women's refuge and to make Ltyentye Apurte an alcohol-free town in the 1980s.

Mrs Abbott dedicated her life to teaching future generations. She taught – as she was taught – on country and by sharing stories, song lines, dances and ceremony. The cultural knowledge she passed on to the younger generations allows them carry on their laws and responsibilities to country.

When she sang, she

She was recognised by all the important organisations in Central Australia, providing many years of leadership to the Central Land Council, Congress, Tangentyere Council, Irrkerlantye and many others. She also led the performances at the opening ceremony of the Sydney Olympics and the Yeperenye Festival.

For the past 15 years she was a key cultural leader of Akeyulerre, where she tirelessly maintained the law, knowledge and practices of Arrernte ceremony, healing and wellbeing. A maker of medicines, a teacher of dance and song and the stories of the land she understood that people can only be healed through culture.

Family, especially her daughter and the children that she adopted and grew up as her own, was everything to Mrs Abbott. As the matriarch she was there for her sisters' and brothers' children, her grandchildren, great grandchildren and their grandchildren. She loved and worried for them all the time and was their strength.

She

they come from.

She could be intimidating to those who threatened her family, her culture or her land, but quick to break out her trademark giggle and wicked sense of humour when she was among those she trusted.

Mrs Abbott was a joyous spirit whose laughter, like her knowledge, seemed to come from deep in the earth.





# Eunice Napanangka Jack wins

NORTHERN TERRITORY artist and senior law woman Eunice Napanangka Jack has won the \$15,000 Vincent Lingiari Art Award prize for her painting Kuruyultu.

The widely acclaimed artist from the remote community of Ikuntji (Haasts Bluff), approximately three hours' drive west of Alice Springs, doesn't only paint her country - she also wears it on her body.

"I have a scar on my back from it," Ms Jack said. "It happened before I was born."

Ms Jack said the night before she was born, approximately 80 years ago, her mother's father ate a wallaby he had speared at Kuruyultu, a site near the remote community of Tjukurla in Western Australia.

"At the same time my heavily pregnant mother could feel me moving inside her."

"Only my father knows all the stories for that country, and he painted them too. I know the story of the wallaby which left me with a birthmark. That's what I paint," she said.

This year's award judge, Glenn Iseger-Pilkington, said

**"I know the story of the wallaby which left me with a birthmark. That's what I paint."**

Ms Jack's work "speaks to the story of her life, her birth and her cultural inheritance, which informs all that she paints, all that she is, and where she belongs".

"I was taken aback with the sense of movement, balance and energy held within a modest sized canvas rendered in blues, oranges, varying shades of golden creams and pale yellows. It is a painting which is quiet and reflective yet simultaneously bold and energetic."

Ms Jack has held 11 solo exhibitions and has been a finalist in many art prestigious awards, including several times in the Telstra National Aboriginal and Torres Strait Islander Art Award, but this is only her second art prize.

Desart and the Central Land Council joined forces for only the second time to

present the Vincent Lingiari Art Award.

Mr Lingiari's granddaughters were present when Ms Jack was named the winner at the Tangentyere Artists Gallery in Alice Springs on Wednesday night.

The CLC's deputy chair Barbara Shaw also announced the winner of the CLC Delegates' Choice Award on the night.

"At their council meeting in August at Ross River, our delegates picked a small painting by David Frank, which celebrates a successful handback of land near Ernabella in the early 80s," Ms Shaw said.

"It's the second time they voted for one of Mr Frank's works. They really like a good handback."

Mr Frank, from Iwantja Arts, also won the first CLC Delegates' Choice Award in 2016.

The inaugural Vincent Lingiari Art Award celebrated 40 years since the passage of the Aboriginal Land Rights Act (ALRA) and 50 years since the Wave Hill Walk Off.

The 23 entries from across Central Australia and beyond in this year's award reflect the artists' personal truths.

They tell stories ranging from the fallout of the Maralinga nuclear tests to reconciliation, housing and road construction in media such as sculpture, ceramic, video installation and painting.

Aboriginal artists and art centres in the CLC region, as well as Desart member centres, and individual Aboriginal artists close to the CLC region with strong links to Aboriginal land in the region were eligible to enter in the award.

The Vincent Lingiari Art Award exhibition runs until the 18th of October at the Tangentyere Artists Gallery at 16 Fogarty Street in Alice Springs.

It has been generously funded by the Peter Kittle Motor Company and Newmont Goldcorp.



Eunice Napanangka Jack at the exhibition launch. Photo: James Henry, courtesy of Desart.



CLC CEO Joe Martin-Jard, CLC deputy chair Barbara Shaw and Desart CEO Philip Watkins with the David Frank painting that won the CLC Delegates' Choice Award. Photo: James Henry, courtesy of Desart.





# ms Vincent Lingiari Art Award



Antoinette Bernard, Lisa Smiler, Rosie Smiler and Mary Smiler, from Kalkaringi, represented the Lingiari family.



Delrose Armstrong, Caroline Kamarra Forbes and Beth Inkamala (right) with her West Macdonnell Ranges pot.

## Nyirrpi art centre celebrates culture, creativity and employment

NYIRRPI artists are now able to paint in their art centre for most of the year, thanks to the support of the community's GMAAAC committee.

The committee allocated \$165,000 to top up the wages of the art centre co-ordinator, allowing the centre to open its doors in 2018.

Until recently, artists could only use the centre part-time because the coordinator did not live in the community.

"It's good to have this art centre so we can work and earn money, and it's also good to have it for our future," Nyirrpi artist Hilda Nakamarra Rogers said.

"All our young ones can take it up and work and keep passing it on for our future generations."

The GMAAAC investment also paid for a fence around the centre's yard, a carport and art supplies.

Yuendumu's Warlukurlangu Artists built the community's first purpose-designed art centre in 2017, later adding wide, shady verandas and staff accommodation.

The vibrant Nyirrpi paintings are highly sought after in Australia and overseas, and sales increased by 30 per cent last year.

The artists' colourful designs have been licensed to be reproduced on cups, cushions and clothing, along with information about the creators that promote Nyirrpi to the world.

The centre does not only generate income for the artists, it also benefits the wider community.

"We like having this place for the artists, it gives us somewhere to go" Nyirrpi resident Kirsty-Anne Napanangka Martin said.

"All the old people and young

people together. We like keeping busy and listening to our elders, it's good for us and our culture. We also look through all the old people's paintings on the computer from our families and people who have passed away. Young people can look and start doing it the same way."



Megan Kantamarra at the Nyirrpi art centre.

## Olive Pink story to hit the big screen

THE pioneering anthropologist, artist and gardener, Olive Pink, is the subject of a PAW Media documentary, thanks to financial support from the Yuendumu community. Many Aboriginal people remember Ms Pink, who lived in Central Australia from the 1930s until her death in Alice Springs in 1975, as a friend and fierce advocate.

Her unsuccessful campaign for 'sanctuary' in the Tanami where Yapa could live independently led to the establishment of Yuendumu in 1946.

"Olive Pink is a really important story for our people, just like Coniston," former CLC chair Francis Kelly, who is directing the documentary, said.

"That Napaljarri, she was the first anthropologist to come into our country. She put us on the whitefellas' map. For a lot of Yapa, their first contact with a white person was Olive Pink."

In 2016, Yuendumu's Granites Mine Affected Area Corporation (GMAAAC) committee supported PAW Media with \$55,000 for a

research project about Ms Pink's work in and around the community.

The project employed nine senior men as researchers for 20 weeks to prepare the treatment for the feature-length documentary.

The men recorded oral histories from Yuendumu elders, some of whom remember meeting Ms Pink when they were young.

The researchers also collected information from the Australian Institute of Aboriginal and Torres Strait Islander Studies in Canberra which Yapa can now access at PAW Media.

"Napaljarri tried to protect Warlpiri from other whitefellas," Mr Kelly said.

"She was really worried about our women too. They were suffering from a lot of new diseases coming in, like syphilis. It could kill you early or make you blind."

The research project concluded in September 2018 and PAW Media are now shooting the documentary at locations across the Tanami.





# World fiddles as Amazon burns



INDIGENOUS groups in Brazil warned long before far right Brazilian politician Jair Bolsonaro became president that he was a danger to the world.

Now the world seems to be taking notice.

Brazil's National Institute for Space Research has reported that deforestation cleared around 2,250 square kilometres of Amazon rainforest over the month of July.

That's almost a tripling of deforestation year-over-year for the month.

In September, Brazilian chief Raoni Metuktire told reporters Mr Bolsonaro "must leave". The nearly 90-year-old chief hit back after the president told the United Nations that Raoni and other leaders were being used "by foreign governments" that want to advance their own interests in the Amazon.

Indigenous and environment groups have accused the president, who has the backing of the mining and agriculture industries, of wanting to open up the world's largest rainforest for logging, mining, cattle and crops. Illegal logging, mining and land clearing have long been a problem in the Amazon region and conservationists say it's pace has increased under the new president.

Protesting or attempting to stop the illegal practices has been a deadly step for many too and now a huge increase



International symbol for rainforest protection, Chief Raoni, has called on Brazilian president Jair Bolsonaro to go. Photo: Edilson Rodrigues/Agência Senado.

in the number of fires this season has the world's leaders taking notice.

The Amazon has been called the world's lungs because it produces much of the oxygen we all breathe. That makes its protection critical to international efforts to fight global warming and climate change.

Pope Francis has reportedly said "What is happening in Amazonia will have repercussions at a global level". German Chancellor Angela Merkel has described the situation in Brazil as

"dramatic" while French President Emmanuel Macron called for emergency talks on the level of destruction in the Amazon, 60 per cent of which is in Brazil.

The Guardian reports that research based on NASA images shows that fires broke out in 131 indigenous reserves from August 15-20.

Of those reserves, 15 were home to tribes who are isolated or in stages of initial contact with the outside world.

Antenor Vaz, a former employee at Brazil's

indigenous agency Funai, told The Guardian that tribes "are constantly fleeing" and "constantly being threatened".

"These people depend on the forest and as fire kills the animals they feel completely desperate," he said.

Mr Bolsonaro has also been criticised by indigenous leaders from the Northern Hemisphere.

Canada's APTN News has reported that the Inuit Circumpolar Council made a public statement of solidarity with Brazil's indigenous peoples.

The council promotes the rights of more than 160,000 Inuit from around the world and describes the fires as an "assault" on the Amazon's approximately 300 indigenous tribes - many of them uncontacted or isolated.

"It's unconscionable that his government has unleashed an assault on indigenous peoples by turning a blind eye, allowing farmers, ranchers, and miners to exploit deep into the Amazon rainforest - their homelands," the council's chair Dalee Sambo Dorrough told APTN.

## UN calls for greater Indigenous rights over water



INDIGENOUS people are being left out of the conversation about water rights, the United Nations has warned.

The UN's special rapporteur on the rights of indigenous peoples, Victoria Tauli-Corpuz (pictured), said they need to be better "consulted and involved" on climate change-related water projects.

"Indigenous peoples are the ones who are left behind," Ms Tauli-Corpuz told the Thomson Reuters Foundation during the World Water Week conference in Stockholm.

She also said they often have ancient knowledge about water systems, which could help improve decision making.

"The way indigenous people deal with water is something that has been

developed through thousands of years so they have very, very sustainable systems of managing water," she said.

"If indigenous peoples are not included then the contributions and their knowledge will also not be taken into account and that is a loss for society."

She added that water "is not just an economic resource, it's also a cultural and spiritual resource".

"The issue of water is very central for indigenous peoples because, of course, it's related very much to their claims to their lands, territories and resources," Ms Tauli-Corpuz said.

A UN report on land and climate change has this year, for the first time, recognised the land rights of indigenous peoples as important for

curbing global warming.

The Thomson Reuters Foundation reports that the World Bank estimates there are about 370 million Indigenous peoples worldwide, who make up just five per cent of the global population, but protect 80 per cent of the world's remaining biodiversity.

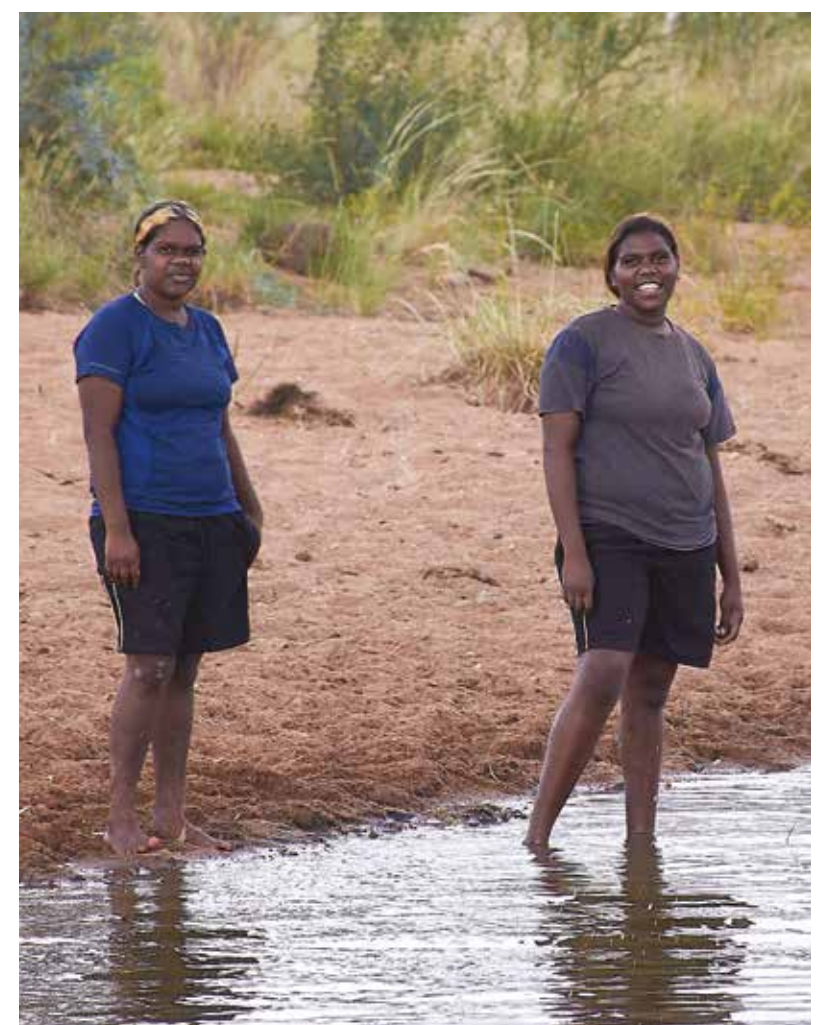
For traditional owners in Central Australia water rights are part of land rights.

At their August council meeting at Ross River, the Central Land Council delegates resolved to add water to their top five advocacy priorities for the next three-year term of the council.

Delegates voiced concerns about poor water quality, the use of water in fracking and water shortages in communities.

"The government gave us the land back, but not the water," CLC chair Sammy Wilson said.

"Water is the new land rights."



Elisah Robertson and Elizabeth Dixon on a bush trip to Mission Creek.





# Land protectors despair as dam progresses



TO one, it's an important hydroelectric resource that's an essential component of climate change management.

To another, it's a threat to the food chain and a case that proves claims of truth and reconciliation in Canada are a lie.

Nalcor is a Crown Corporation of the Newfoundland and Labrador provinces in Canada.

Nalcor's website says it's building a dam across the Lower Churchill River to produce an expected combined capacity from two sites of 3000 megawatts.

"The project is an essential component of Nalcor's commitment to sustainability and climate change management," the site goes on.

"Once in service, power from Muskrat Falls will help meet the province's long-term energy needs by providing clean,

renewable energy for future generations."

That's not how Indigenous opponents of the project see it.

Known as land protectors, they say the environment will actually suffer under the Muskrat Falls project.

"We are on the brink of losing our food chain. I'm an Inuit woman who depends on that food chain all my life, all my father's life, all my grandfather's lives we've depended on that," one such protestor, Marjorie Flowers (pictured), told APTN News.

"We've tried so hard, we worked so hard, we've reached out to people so much, we've demonstrated, we've protested, we've went to jail, we've begged, we've pleaded we wrote letters we got signatures," she said.

Opponents fear the findings of a study that suggested the poison methyl mercury could



Inuit protestor Marjorie Flowers (inset) opposes a dam at Muskrat Falls.



be released and kill wildlife once the dam is filled.

APTN News also reported that despite warnings from

engineering experts that the dam will not be safe when flooded, Nalcor has taken a different view on such concerns.

The project's cost has also tripled from around \$4 billion to \$12 billion.



NT treaty commissioner Mick Dodson introduced his new deputy, Ursula Raymond at the Ross River council meeting.



Clifford McGuiness and William Foster helped to set up for the Vincent Lingiari Art Award launch.

## SOCIAL SHOTS



CLC CEO Joe Martin-Jard, AMSANT CEO John Paterson, CLC chair Sammy Wilson, CLC deputy chair Barbara Shaw and NACCHO CEO Pat Turner at the Ross River council meeting.



Nathan Pepperill, Albert Bailey, Geoffrey Taylor cooking breakfast.



Paul Haines and his wife Seraphina Presley with their granddaughter, also named Seraphina at the Anningie native title claim document proofing meeting.



Congratulations Fiona Gibson for winning this year's Alice Springs NAIDOC Awards under the category of; "Person of the Year"!





# ALL STANDING FOR THE LAND

at the global strike for climate









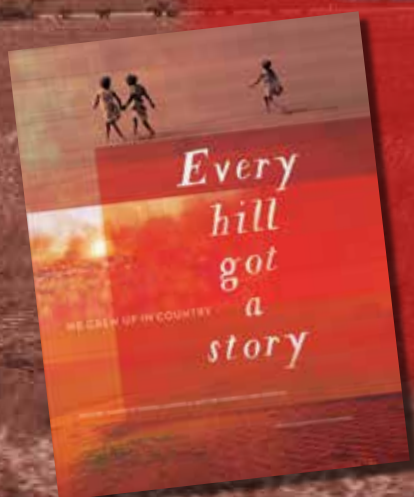
# “I GREW UP VERY STRONG”



We stayed sometime about one year in one place, different places, like back in Marrpuri, Pinarri, all that country, and the side of the lake [Lake Mackay on the Northern Territory/Western Australia border], because lots of rough hill country, and lots of bushtucker that they call mungilypa [samphire]. Plenty bushtucker. That's where we grew up, in the side of the lake, and sometimes we lived in that kampurarrpa [desert raisin] country and pura [bush tomato] country. That's where we grew up, in the country. Very strong people, and we walk always. All day walking, looking for food and looking for our meat, anything, any meat you know. Every six or seven o'clock [in the morning], we'd go, and we come back pretty late to bring all the biggest mob of meat – we find'em – and we had a good feed with the family, anybody. Not only just family have a good dinner, you've got to be very kind to help the people on the side [not close relations] too.

That's how I was living in this country, I grew up very strong. Because we didn't grow up with the flour, we never grow up with the tea and sugar and flour and all that. We grew up in the bush, bushtucker. And we didn't lose all the soak water, waterholes, all the rockholes and all the claypans, because we here looking after the country. It's our country, that's why. Dig down, find the water in the ground, that's how we were living, that's how we grew up in this country. And sometimes we don't get thirsty for water. We travelling sometimes three days no water, sometimes we travelling seven days no water, that's how I grew up in this country.

~ Jimmy Brown Tjampijinpa ~  
Excerpt from *Every hill got a story*



For more information go to [clc.org.au/every-hill-got-a-story](http://clc.org.au/every-hill-got-a-story)



Photo: National Archives of Australia NAA: A1200/18, 7913408.

## LISTEN TO THE STORYTELLERS OF **EVERY HILL GOT A STORY** AT

[WWW.CLC.ORG.AU/ARTICLES/INFO/593](http://WWW.CLC.ORG.AU/ARTICLES/INFO/593)

## Central Land Council

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## STOP TRACHOMA & OTHER INFECTIONS



**6** STEPS  
for good  
hygiene



**1:** BLOW YOUR NOSE  
UNTIL ITS EMPTY



**2:** WASH HANDS WITH  
SOAP & WATER



**3:** WASH FACES  
WITH WATER  
WHENEVER DIRTY



**4:** DON'T SHARE TOWELS,  
WASH TOWELS OFTEN



**5:** BRUSH TEETH  
TWICE A DAY  
WITH TOOTHPASTE



**6:** WASH WITH SOAP  
IN THE SHOWER  
EVERYDAY