

FREE

LAND RIGHTS NEWS

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50 Years of Land Rights

FOLLOWING LINGIARI'S FOOTSTEPS

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EDITORIAL

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COVER



Kieran Bangles joined hundreds in Kalkaringi for this year's Freedom Day march honouring the Wave Hill Walk-off led by Vincent Lingiari in 1966.

Photo by Anna Miers

CLC MEETINGS

10–12 November 2026
Council
Ross River

2–3 December 2026
Executive
Alice Springs

10–11 February 2027
Executive
Alice Springs

Singleton native title holders win landmark water rights case



Michael Jones, Jorna Murphy, Valerie Curtis, Dawn Swan, Frank Holmes OAM and Rodger Tommy travelled to the high court hearing in February.

IN a historic win for native title holders and traditional owners, the high court struck down the Singleton Station water licence. This is the first time Aboriginal people have successfully fought a groundwater licence in the highest court of Australia – a landmark moment for water rights.

The decision cancels what was the Northern Territory's largest groundwater licence. The judgment states that a 30-year licence, instead of the standard 10-year licence, was not properly justified and that native title holders were treated unfairly.

For now the station has lost the right to use 40 billion litres of water a

year, an amount that would have been enough to fill Sydney Harbor twice or meet the drinking water needs of every Australian for more than 40 years.

“That water is life for us and our future generations.”

“That water is a dreaming. It's got a meaning for us and our country, and that's why it was really important for us to keep fighting and trying to find a balance there between the farm and us mob as traditional owners living on

the country. That water is really ancient and it's really precious. That water is life for us and our future generations,” Singleton native title holder Valerie Curtis said.

The judgement protects the country around the station, an hour's drive south of Tennant Creek, from damage to sacred water sites and the culture, plants and animals that depend on them.

“The project has no social licence. Its claimed economic benefits are questionable and the decision to grant the Singleton water licence has now been judged unlawful,” CLC chief executive Les Turner said.

Continued on p. 5

VINCENT
LINGIARI
ART AWARD



Vincent Lingiari Art Award winners wow Desert Mob

THE fourth Vincent Lingiari Art Award honoured two worthy winners with big land rights stories.

Elizabeth Ngwarraye Bonney's painting *My grandmother's country* has won the prestigious \$10,000 main award, Vincent Lingiari's granddaughter Rosie Smiler told the opening night crowd at the Desert Mob event in Mparntwe (Alice Springs).

For many years Ms Bonney painted at Artists of Ampilatwatja with her mother Eileen, the last of the original claimants of the Wakaya Alyawarre land claim that was handed back only last year.

“My mother has been fighting for this land for 40 years, one of the longest standing land claims in the Northern Territory, and now she is passing it over so we can pass it over to our children,” Ms Bonney said in a statement.

“My mother had to fight because this was her mother's country. My great-great grandfather's country is Arlenkw,” she said. “My grandfather's mother's country is Titjambara. My great-grandmother's country is Arene.”

Continued on p. 13



Winning artwork: Elizabeth Ngwarraye Bonney, *My grandmother's country* 2025, Artists of Ampilatwatja. Photo by Fiona Morrison, courtesy Desert.



What works have been done on your homelands?



"I live in an overcrowded house. Twenty-seven [people] sometimes. Like on school holidays, packed.

I've been asking them to extend it, make an outdoor camping area. Twenty-six years I've been in that house. Nothing. Nothing. They built a little room at the back. Summertime, it's an oven. Wintertime, it's a freezer.

I got my water in jerry cans, older time style. But with the toilet I use my rainwater tank, and cart buckets in and out, in and out. And I'm not good with my hips and my back. I'm under strong medication. For dishes, for cleaning my floor. And that's just a very small

tank that rainwater one. I've asked so many times. Help me out, help me out. Renovation. Pest control. Still nothing. No money, always no money.

I'm [living there] 24 hours, for 26 years. And that's only in my house that I'm in now. I'm nearly 60. I've been living there with my grandparents, but in humpies first. And then they gave us tin sheds, we lived in those. Hot, cold, rain, whatever."

Roxanne Kenny, Yakala

"All of the community, all five houses painted. Inside and out. Tiled. We got new veranda steps, there's a steel frame now, where you walk in the house.

It looks good. The community looks good. Just trying to clean up now and put everything back into the houses is the fun part. Especially with the rain around.

They were supposed to be done last year, but just the rain stopped us, stopped them and every time they wanted to come it was floods.

The highway got washed away, so they had to wait till they rebuilt.

Delays, delays, but once they got going, they done a pretty good job. The homeland looks good."

Joshua Rankin, Urlampe



"There's a new big shed, made a long time ago. They just renovated. They just put new lights sometime round about last year. It was important so we can put stuff in the little shed. Maybe put our cars in. Whatever they want [they] put in the shed and then lock it up. Looks nice now. I'm happy. Makes the place alright. We just need a fence around the block.

Not sure when the fence will be built. We need the fence so no one has to come into our boundary, our houses. There's old fences. Need to replace it with new ones.

Houses are alright, they're all renovated, they're all good. Feels good."

Gerard Pepperill, Pulardi

"Just a few [works have been done]. Every time when you go and ask for something else, they say "no money." Even though you hear from the news that the government has been giving so much money for renovation or refurbishment of homelands. But we've had only a few things fixed. The tap, a door handle, but not the major stuff."

Maryanne Malbunka, Merral



"In 2000 my community got flooded and all the government done was, they just gave us some new beds. Three or four houses were under water.

No government given us a proper assessment, asking us 'Do you want a high house with stairs so that you won't get flooded out again?'

We need good quality water. My house is about 200 metres away from sewage and I've been asking the government to test if it's drinkable. We give reports to them. We've been drinking it for a while now, so we'd have been dead or sick by now. We should be able to get that report. We want to make sure. I've been reaching out to funding bodies, service providers. It's been really hard.

I'm trying to rebuild my community. We've got five houses. As an individual corporation, you cannot get any funding without having to be connected to a service provider. I'm connected to a Timber Creek corporation. I've been reach out to funding bodies since 2020 but I'm not gonna give up. I'm gonna try again for more houses."

Jessie Cook, Mistake Creek



"We got water going and houses. They are really in a good, good condition. We always go there. There's a beautiful lake, Lake Mungkururpa. We had school children come in for a country visit. They saw that beautiful lake, they was just running. Fresh water, and healing water, too.

The taps leaked, but we got Granites Mine Affected Area Aboriginal Corporation funding to cover the cost. They put money aside, and we decide what needs to be repaired.

Robyn [Lawson] and I go out and I look around: 'this is what needs to be repaired, this one, this one.' I think it's different from other outstations because we go there, and we stay there, and we invite land council staff. We have a bough shelter for them to stay and a kitchen as well. Everything's all right because we go and visit our outstation, staying for a few days. We don't argue. We are the main traditional owners. I'm thinking of moving there."

Peggy Granites, Tanami Downs



Amoonguna celebrates community hall that made land rights history

AMOONGUNA has marked the big role its little hall played in land rights history with a community celebration.

Traditional owners and residents welcomed Central Land Council leaders with a men's ceremony before everyone stepped inside the old building.

"This hall where you have discos, play games and have community events is a very special place," CLC chair Warren Williams said.

"A place where your old people made Australian history. Some of the CLC's earliest meetings happened here. In this hall, Arrernte leader Wenten Rubuntja was elected CLC chair."

"Some of the CLC's earliest meetings happened here. In this hall, Arrernte leader Wenten Rubuntja was elected CLC chair."

Everyone watched a short film with footage of a meeting at the hall a few months after the Australian parliament passed the Aboriginal Land Rights Act in December 1976.

In the video, Mr Rubuntja and Harry Nelson interpreted for Liberal Party Aboriginal affairs minister Ian Viner, who spoke full of hope about the new law.

The video moved CLC executive member VM. "I had tears in my eyes looking at our people," she said. "Remember what they fought for. It's a legacy we must carry on."

As other members of the executive and the community shared fond memories of Amoonguna and their families, many urged the next generation to step up.

All this had 19-year-old Orlando Rubuntja, there to report for the Central Australian Aboriginal Media Association, thinking about following in the footsteps of his great-grandfather Wenten.

"That was my first time hearing his voice. The old people in that video, they're all gone," said the Arrernte/Gurindji broadcaster.



Land council members met in the Amoonguna hall in 1977.



CLC chair Warren Williams unveiled a sign about the hall's land rights history.



Orlando Rubuntja posed with his great-grandfather Wenten Rubuntja's photo.



Local men took great care to paint up for the ceremony in front of the hall.



Teresa Alice spoke about carrying on the work of her grandfathers.

“Looking at the old video got me tearing up because my old people have been fighting for our land. It got me thinking about how can young people start doing what they’re expected to do? After seeing that video, it got me thinking about getting into politics.”

Mr Williams reminded everyone of what their leaders achieved.

“This remarkable law made it possible for the Northern Territory land councils to speak up strong for the people you elect to represent you. It helped many families return to their country, set up homelands and care for sacred places.”

“To claim back more than half of the Territory for its rightful owners, to help families return to their country

and protect their sacred sites, to speak up strongly for the people who elect the land council members and to shield them from government laws and policies that would harm them.”

He said while the CLC members and staff at the 1977 meeting at the hall were all men, times have changed.

“Today, we have many female delegates, leaders like Roseanne Ellis and Roxanne Kenny. Barb Shaw, our deputy chair, and half our staff are women. Soon we’ll have as many female as male rangers looking after country. They are caring for more and more protected areas, like the one we just launched in the Simpson Desert.”

He also paid tribute to the rangers who worked on the Yeperenye walking

and bike trail north of Amoonguna, which traditional owners helped to build with their NT parks lease income.

“It’s good that we remember the people who fought really hard.”

“So much to be proud of! And all because this little hall hosted a meeting of strong leaders five decades ago. Leaders who knew what they wanted and never gave up.”

To honour those leaders Mr Williams then unveiled a new sign near the hall’s door. It shares the

history of the land council and what it has made possible over the last fifty years.

Orlando Rubuntja grabbed the chance to have his photo taken next to the sign’s black-and-white image of his great-grandfather.

Celebrations like this one are “really important because without the old people we wouldn’t have our land, our water or anything. Probably right now, we’d still be working for no wages,” he said.

“So it’s good that we remember the people who fought really hard. Young people need to start learning because they’ve big shoes to fill.”



Cake for dessert: Philip, Teresa and Matthew Alice, Marie Ellis and Warrren Williams.



Dustin Oliver was one of the dancers at the event.



Darren Wilyuka spoke about the work of his late father and CLC chair.

Singleton native title holders win landmark water rights case

Continued from p. 2

The station now needs to wait for an environmental impact assessment, likely to be finished in 2029, before applying for another water licence. The traditional owners of country around the station and its native title holders are taking part in the assessment. They are going to show how the project affects their country and recommend ways to reduce harm.

Their native title holder body, the Mpwerempwer Aboriginal Corporation, fought the licence for six years. It lost two NT supreme court appeals before its high court win.

“It’s been a really long journey for us mob. We wasn’t going to give up. We was gonna continue to fight, but I’m glad that we did get a really good outcome from the high court,” Ms Curtis said. “Those elders that have passed on, they would be really happy and proud of what we have achieved for our country.”

“A lot of fights we had. We never give up,” CLC delegate Michael Jones, from Tennant Creek, said.

Dawn Swan said the Singleton native title holders trusted the process and always held onto hope. “We just hung in there. We were positive. Because of our faith, our trust and hope. Now it’s time for peace, calmness and healing for us.”

While this battle has been won, there are still big weaknesses in the NT’s water laws.

The NT government does not have to follow its own water plans, and



Native title holder Jorna Murphy was overjoyed by the verdict.



Native title holder Valerie Curtis vowed to keep fighting for her country.

“To the people that are out there that are going through the same thing: do not quit. Do not give up. Continue to fight.”

government policy does not protect country, plants, animals and sacred sites that depend on water.

“The NT’s weak water planning laws leave us vulnerable to poor decision-making about precious groundwater,” Mr Turner said.

Singleton native title holders said they will never stop fighting to protect country.

“We are holding onto something that is sacred,” Ms Curtis said. “We want whatever’s there on our country left for our future generations. For

them to continue looking after country and practising culture on the land.”

“To the people that are out there that are going through the same thing: do not quit. Do not give up. Continue to fight. Think about all the old people in the past that have left us, how they fought and continued to be strong. That’s how we need to continue. Supporting each other and speaking up strongly. Being leaders for our country and our younger generation.”

Simpson Desert's traditional owners launch protected area

TRADITIONAL owners of the Simpson Desert have new support to protect 47,000 square kilometres of precious country after signing an agreement with the Australian government.

Launched in July, the Pmere Atherre Antenterreme Indigenous Protected Area is the newest IPA in the Central Land Council region. It includes three Aboriginal land trusts in the south-eastern corner of the Northern Territory.

"The name of the new IPA means 'working together to look after two areas of country' and refers to two language and cultural groups: East Arrernte and Lower Southern Arrernte," CLC chief executive Les Turner said.

Under the agreement, the CLC expects to receive around \$1.3 million over two years to protect country and culture, including around 900 animal and plant species.

Gathering at the Uluperte homeland in July, family groups from the south and east got a taste of the projects in the plan. Children joined the adults for tracking, bird surveys, hunting, cooking, painting maps of the desert and spotlighting for possums in the moonlight.

Tony Schaber roasted an echidna hunted that day, while CLC delegate Maria Ross came from Mount Eaglebeak to make bush medicine. Traditional owner Priscilla Williams, a Children's Ground employee from Atitjere (Harts Range), joined her to help teach the kids.

"What is important is to learn the culture, and to learn from our elders, and then they can teach their own children and continue on passing knowledge," she said.

This was on proud display after the dedication was officially signed and the cake was cut. Guided by traditional owners, three youngfellas



The CLC's Boyd Elston watched as traditional owners David Doolan and Raymond Kiernan signed up to the IPA agreement.

"The name of the new IPA means 'working together to look after two areas of country'."

The Aputula, Ltyentye Apurte and Akityarre rangers will work with the traditional owners to look after sacred sites and the 21 threatened animal species such as mulgara and three plant species that have been recorded on the IPA, for example waddywood (acacia peuce).

Traditional owners made an IPA management plan to guide them as they protect the land and sacred sites. Kwertengerle Damien Ryder likened the plan to a road map.

"There's already a rough road," he said. "The plan is like a grader coming along and smoothing it out so we can get to where we want to go."

The extra money that comes with the plan will allow families and rangers to visit more often, so they can survey threatened species, pass on stories to their young people and practise their culture.



Jill Doolan talked to the crowds.



Damien Ryder helped to develop the first IPA management plan.



Jeffrey Doolan celebrated the new IPA.



Sarah held a Stimsons python during IPA dedication celebrations.



Ingrid Williams prepared bush medicine.



Children painted a map of the Pmere Atherre Antenterreme Simpson Desert Indigenous Protected Area.

connected to the country through their grandfathers performed a ceremony from the yeperenye (caterpillar) songline that links the Simpson Desert and Anthwerrke (Emily Gap). Hector, Lindsay and Emilio followed the beats of Francis Hayes’ footsteps and the claps of Mr Ryder’s boomerangs.

“The plan is like a grader coming along and smoothing it out.”

“That was the first time we had to give them idea and show them what I was doing,” Mr Ryder said. “They got it. More practice and they’ll get the proper way to do it.”

Now that the dedication has been signed, the projects can begin.

For Mr Ryder road grading is a priority. “You can’t come from the east towards the west because it’s rough and the sand dunes are a bit high,” he said.

Traditional owner Charmaine Stuart agreed. “It’s really hard because you have a lot of sand dunes [and] not really good roads.”

Aputula ranger and traditional owner Jolene Doolan would like more support for her team. “We only got one vehicle,” she said.

The income flowing from the IPA agreement will go towards hiring more rangers, fixing roads, protecting sacred sites and managing weeds, feral animals, fire and tourism impacts.



Longtime CLC staffer and traditional owner Alan Drover, who was involved in all claims for the Aboriginal land covered by the IPA, with the CLC’s Elke Wiesmann.



Dancers Lindsay, Hector and Emilio with Francis Hayes.



Aputula rangers celebrate a new base

THE Aputula ranger group's new base is a huge improvement and a reason to celebrate.

The whole community came together to launch the new ranger hub in Aputula (Finke) and to remember a respected leader who spoke up for the rangers.

Located at the edge of the community, the hub has a large solar-powered shed for equipment and camping gear, an air-conditioned office with internet connection, indoor and outdoor meeting spaces, training areas and accommodation. It's a comfortable, purpose-built base for protecting country.

"We've got everything set here in Finke. We've got a big fence, big main office, and toilets and showers for the ladies and men," CLC delegate David Doolan said.

This has been a long time coming for the rangers, who have worked out of an old shipping container.

They work mostly within the Aputula and Pmer Ulperre Ingwemirme Arletherre Aboriginal land trusts, the Akerre (Mac Clarke) Reserve and across neighbouring cattle stations.

They also look after the new Pmere Atherre Antenterreme Indigenous Protected Area in the Simpson Desert.

For ranger Jolene Doolan, the "most important thing" about the new base is a memorial for the late Mr Hoosan, who served as CLC chair in 2022. A plaque in his memory now sits on an outdoor bench at the base.

"He had the voice to speak up for this facility here," Ms Doolan said.

"This new ranger hub will mean a better space for training and working area for our rangers here in Aputula."

It was an emotional moment when the Hoosan family showed everyone the plaque, led by traditional owner Jill Doolan, a member of the committee that guides the rangers. She said now anyone can sit and have a yarn with Mr Hoosan.

Many traditional owners and elders worked to make this new ranger base happen.

Charmaine Stuart was "so excited about the ranger base".

"Everything is happening for the next generation," she said.

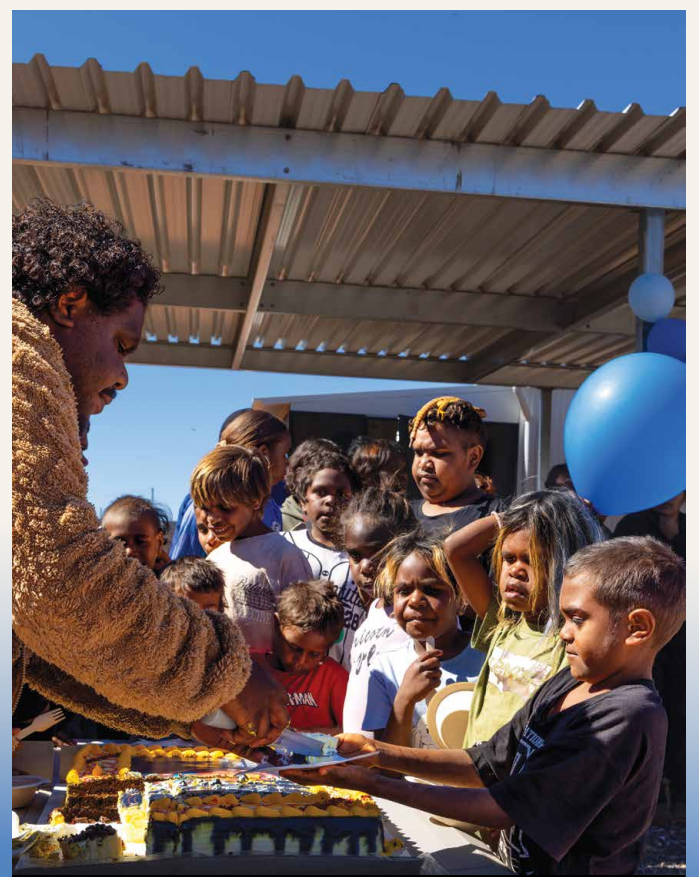
Children from the local school joined the celebration in July, sharing cake and dancing to songs performed by the Titjikala Band. Teacher Barelldah Coombes said she hopes the kids can "look to the future of coming here".



Ranger base fans Damien and Nassahon Doolan, Dwayne Carroll, Cedric William and Noah Ferguson.



Noblene, Ashwyn and Zarah helped launch the new base.



Local school kids didn't miss out.



Elaine Curchill enjoyed the performance of the Titjikala Band.

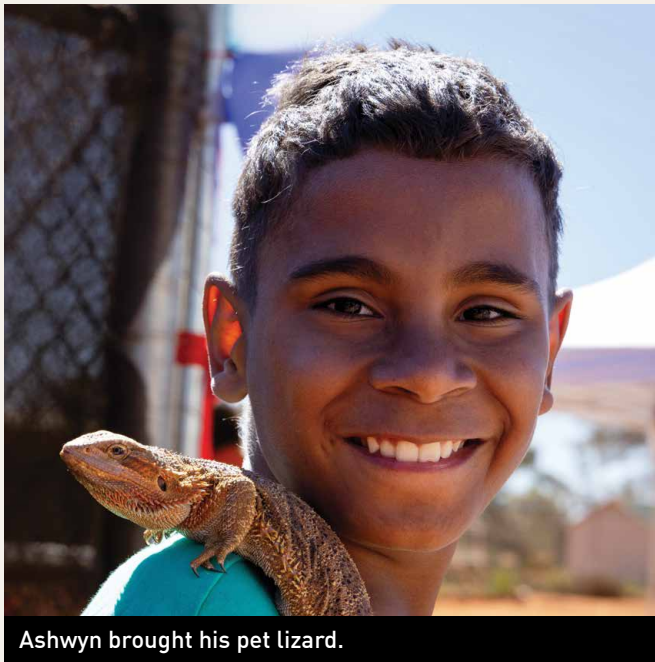


A bench dedicated to late CLC chair Mr Hoosan proved popular.

CLC chair Warren Williams spoke about the growth of the ranger program.

“We have 14 ranger groups right across Central Australia, who are managing and protecting country,” he said. “This program employs over 90 Aboriginal people in important jobs. This new ranger hub will mean a better space for training and working area for our rangers here in Aputula.”

MEET OUR RANGERS



Ashwyn brought his pet lizard.



MC Jill Doolan took the community through the celebration.



Warren Williams, with David Doolan and Sarah Lynch, was pleased with the plaque honouring his predecessor.



Dora Doolan

What language do you speak and where are you from?

I speak Yankunytjara and I'm from Finke (Aputula).

What made you want to be a ranger?

I love to look after my country, the sacred sites, and learn more from my elders about my country.

What type of work do you do as a ranger?

Teach the kids from school about bush tucker and animals. And go out with the elders learning about the country.

What are some of the hard things in your job?

For me, it's hard to travel because I always miss my kids, my girls.

What is the best thing about being a ranger?

Doing the courses, learning more, and learning more about rangers and what work we can do.

What do you like doing outside of work?

I love to clean my yard and my house.





'We'll get our spirit back' – Mount Skinner-Woodgreen native title determination

THE traditional owners for the Mount Skinner and Woodgreen stations have celebrated the long-awaited recognition of their native title rights.

Families from the eight landholding groups – Ahalper, Alekwarr, Alhalker/Atnangker, Ankweteng, Arnmanapwenty, Atwel, Ilkewartn and Rtwerpe – met on Alhalker country for a bush court ceremony on 7 July.

Native title holder Louisa Long said she felt Alhalker's creation ancestor, the pencil yam, rising "up and up".

"He's seen. He's alive too, like us," Ms Long said.

"He know what we came here for," her sister Maureen Purvis added. "He listens."

Federal court judge Stephen Burley handed down a determination over an area bigger than 4,000 square kilometres.

They now also have exclusive native title rights to a 20-square-kilometre area next to the Utopia homelands. This means native title holders alone own this area and can control who can enter and occupy it.

In the rest of the determination area, non-exclusive rights apply. This means native title holders can practise their culture and protect sacred sites there.

Justice Burley said it was a special privilege to see this country.

"I've known about the Utopia region of the Northern Territory for a long time through the work of your wonderful artists," he said.

One of Australia's most important artists, the late Emily Kame Kngwarreye, was born here and is related to many of the native title holders. Her paintings of the pencil yam have been exhibited all over the world and decorate QANTAS planes known as dreamliners.

"I didn't realise I'd flown on a dreamliner that had been coloured with your artwork, that the yam dreaming is obviously significant," he said.

Other songlines travelling through the area are ahakey (bush plum), yerramp (honey ant), ingwa (night),



Ray and Murray Nelson got their native title recognition papers from Justice Burley.

arlpaly (Port Lincoln parrot), and ankerr (emu).

In the early 1980s when a station fenceline was being graded, the key stone at the ankerr site was knocked down. At that time, this site was within the then Mount Skinner boundary. This damage made traditional owners push for land ownership.

"When I was 12 years old, I heard about my father, my uncles and my grandfathers fighting for that land because the sacred site was damaged by bulldozer," native title holder Graham Long said.

"Our old people was trying to get back that land. They was struggling, the spirit was going down. They had to pass away. No spirit because gate was locked."

In 1986, the campaigning was successful and a small part was taken out of the Mount Skinner pastoral lease for traditional owners to live

on. This block is now the exclusive possession part of the determination area.

The CLC began to research the wider native title claim area more than a decade ago and lodged the claim in 2023.

"If we go in there to our sacred site area, we'll get our spirit back, our culture. Make us strong for our kids and for future," he said.

After the court ceremony, women performed awely (ceremony) that had kept knowledge strong while they were

"If we go in there to our sacred site area, we'll get our spirit back, our culture. Make us strong for our kids and for future."

CLC delegate Esau Nelson said his father Harold was part of this.

"He was fighting long time, years and years. I was watching him when I was young. But I'm the eldest son, I get that native title for my father and my uncle," he said.

Mr Long plans to take his children onto station land to "grow and learn".

barred from the stations.

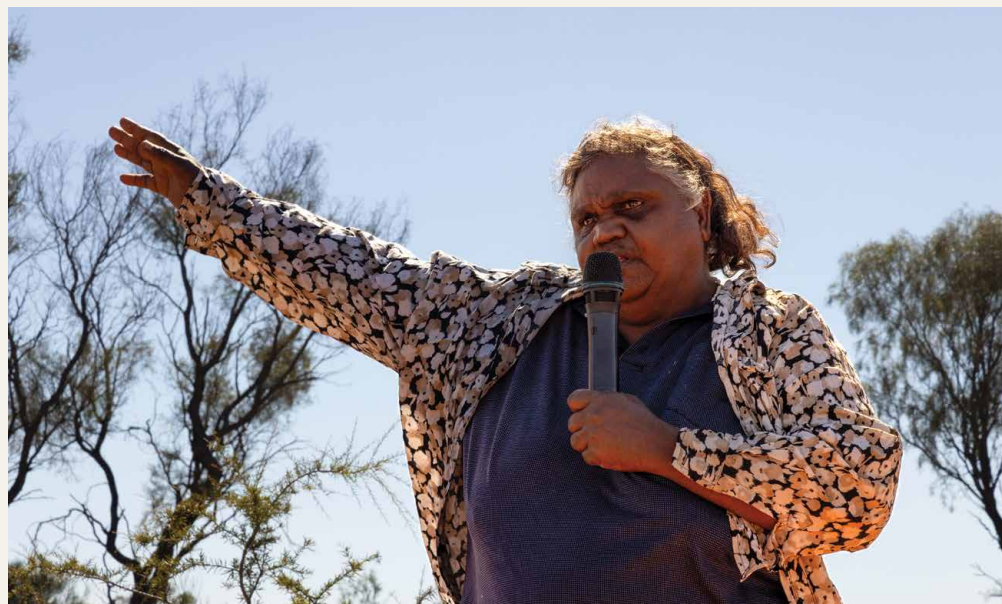
Maureen, Jennifer and Jedda Purvis painted up Helen, Josie and Lucy Kunoth with stripes of yellow, red and white ochres representing the emu dreaming of Alhalker and Atnangker.

"Awely is really important for us to carry on," Ms Long said. "It's main one for this land. Make us life."





Lucy, Josie and Helen Kunoth performed awely.



Lucy Kunoth said Alhalker and Atnangker belonged to the native title holders.



CLC delegate Graham Long has followed in his father's and grandfather's footsteps.

That's why we now sharing this awely because it's our grandmother's. She show us when we're young and we're showing for young ones now to learn."

Maureen Purvis said Ms Kame – "boss lady for Alhalker" – would have been happy to see this day.

"She would've been dance here," Ms Purvis said. "And singing," Ms Long added, laughing.

The native title holders will now manage and protect their rights through their Altyerr Anwekantherrenh Aboriginal Corporation.

CLC chair Warren Williams encouraged them to build a strong relationship with the pastoralists.

"By working together you will create a new chapter of living and working on country together," he said.

**"We free now here.
Our land just calling us."**

Ms Long said she was happy now. "We free now here," she said. "Our land just calling us."



Maureen and Jedda Purvis and Louisa Long came to the native title determination.





Rangers open up at first men's wellbeing camp

USUALLY separated by hundreds of kilometres, languages and cultures, male rangers from across the Central Land Council region came together for their first men's wellbeing camp.

At the Hamilton Downs youth camp, an hour's drive northwest of Mparntwe (Alice Springs), 66 men from 14 ranger groups connected and talked openly.

It was a rare chance for men more used to caring for country to look after themselves.

"By supporting ranger wellbeing, we can improve their participation and engagement as rangers within their communities," Central Land Council ranger and programs coordinator Daniel McCormack said.

"I also wanted to help rangers understand how important they are to their families, their communities and the country they care for, and to recognise the important role they play."

Rangers talked about what is happening in their communities and shared their experiences. "By discussing how they are dealing with similar issues, rangers could learn from each other, build stronger connections and realise that, despite coming from different areas and backgrounds, many of the

challenges they face are similar," Mr McCormack said.

Positive stories about the CLC's first women's ranger camp got the men interested.

Kings Narrative – a social enterprise for Aboriginal men, by Aboriginal men – came up with a program to make men feel seen, supported and stronger. Kings Narrative knows that wellbeing isn't just mental health, it's also physical, cultural, social and spiritual.

Their managing director Tyson Carmody made everyone stand in a circle and hold a rope. Rangers felt the circle get stronger when everyone worked together and become weaker when someone was missing.

Over the two days, rangers and facilitators held yarning circles, discussed family trees, and learned about cultural leadership and tool-making. A tug of war and an A-frame race showed the power of supporting one another. The rangers could also get a check up with a ngangkari (traditional healer).

For many, sitting and breathing in a meditation class was the best part.

"This was something new and something I enjoyed," Ltyentye Apurte Ranger Charles Lechleitner said.

The camp showed the good things that can happen when men share their thoughts and feelings in a relaxed environment.

"Feels like a weight off your shoulder."

"It is good to know how to respect each other and work together and talk to each other, instead of doing negative things," Akityarre Ranger Anthony Petrick said.

Ltyentye Apurte Ranger Keith Gorey said talking made him feel "less stress".

"Feels like a weight off your shoulder," he reflected.

Everything the rangers learned at the camp they could take home. That also goes for the emotional tools that help cope with stress. Some walked away with new friends. Nearly all left with new ideas about caring for themselves.



Rangers learned to meditate.



Kerry Bird demonstrated how to carve a boomerang.



Rangers formed a circle to show that they are stronger when working together.

Vincent Lingiari Art Award winners wow Desert Mob

Continued from p. 2

The winning landscape painting shows country near Canteen Creek that holds stories and memories for the artist and traditional healer.

“When I was young I would go to this country with my mother. I take my daughter and grandchildren to this country. This land holds stories and when we are there, we feel them.”

“I paint to keep my country alive, so we can know and teach our young ones, our grandchildren.”

The Central Land Council and Desert Mob had again joined forces, presenting the award to mark half a century of the *Aboriginal Land Rights (NT) Act 1976*.

It was the first time two judges chose the winner.

Museum and Art Galleries of the Northern Territory curator Rebekah Raymond and the Strehlow Research Centre’s Joel Liddle had the tough task of deciding which entry best responded to this year’s award theme *Our country, our culture: 50 years of land rights*.

“We chose the winning work because it so beautifully reflects a deep connection to country, a connection that is timeless and ever present,” they said.

“We were also moved by the story shared by the artist of how the fight for their land was intergenerational. The artist honoured their elders – their grandmother and their mother who began the fight for their lands, which took 40 long years to succeed. This long-held fight for land, for culture, for our families is one that so many of us know, and so many are still fighting.”



Lingiari family representatives Rosie and Trisha Smiler announced the winner of the Vincent Lingiari Art Award. Photo by Sara Maiorino, courtesy Desert.

“The work we chose is stunning and has depth,” the judges said. “It felt like we could walk right into the artwork. The artist made it feel so true and that we could be there standing with them in their beautiful desert country.”

Ms Smiler travelled to the Desert Mob opening at the Araluen Art Centre in September to announce the

winner and join a land rights discussion panel at the Artist Talks event.

It was the first time she saw the original works in the exhibition at the Araluen gallery curated by Desert’s Kelli Cole.

A month earlier, near her home community of Daguragu, Ms Smiler had wandered with CLC delegates through a very different gallery – rows

of parked Toyotas with large posters of the award entries taped to their sides.

Ms Smiler watched the members read the artist statements and debate which work deserved their vote for the \$2,000 CLC Delegates Choice Award.

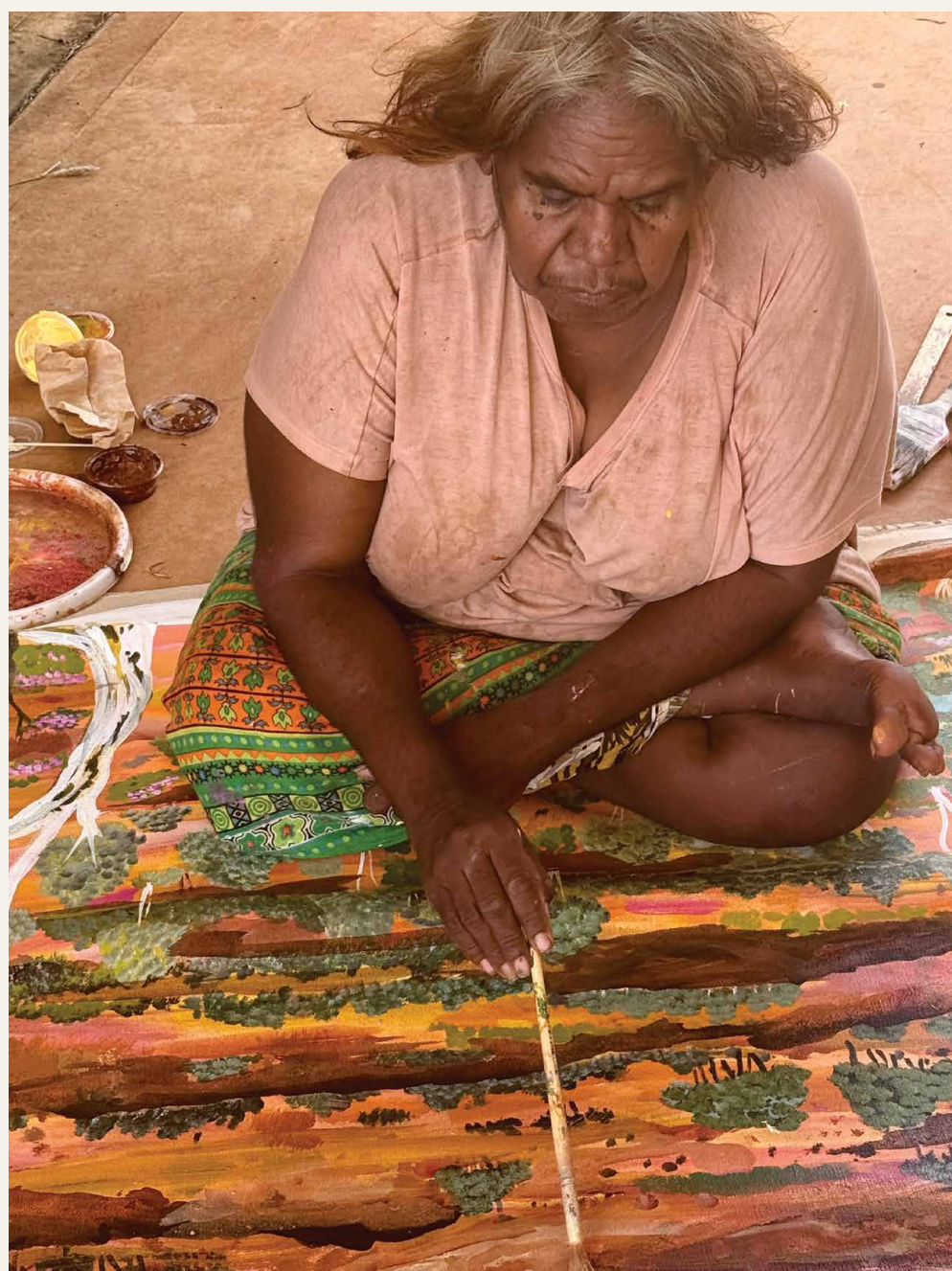
After two rounds of voting she announced the winner, *Three Brothers*, a work by Nyinkka Nyunyu’s Joseph Williams Jungarrayi. ▶



CLC chair Warren Williams said Aboriginal art and land rights have changed the country for the better. Photo by Sara Maiorino, courtesy Desert.



Joseph Williams Jungarrayi of Nyinkka Nyunyu Art and Culture Centre with his winning work, *Three Brothers*, 2025. Photo Sara Maiorino, courtesy Desert.



Elizabeth Ngwarraye Bonney put the final touches on her winning work, *My grandmother's country*. Photo courtesy Artists of Ampilatwatja.



Dr Josie Douglas, Professor Marcia Langton, Rosie Smiler, Heather Anderson, Lindy Brodie and Philip Watkins discussed the link between art and politics. Photo by Sara Maiorino, courtesy Desart. The slideshow shows Murphy Jappanangka, Dick Riley, Myrtle Kennedy and other traditional owners who travelled to the high court in 1983.

Mr Williams, a cultural leader and Warumungu translator from Tennant Creek, described his work as “a reflection on country, memory and ancestral presence, expressed through the surface of a colonial mine map”.

“By working directly onto this map, I reclaim it, transforming a document that once marked extraction and disruption into one that carries culture, story and identity,” he said.

“Fifty years on from land rights, this work speaks to reclamation – of land, of narrative and of identity. It honours the enduring presence of ancestors and recognises that our stories are still embedded in country, no matter how it has been mapped, divided or used.”

He came to Mparntwe to accept his award from CLC chair Warren Williams at the Desert Mob opening.

The chair thanked all the artists from across Central Australia and beyond who had entered a record 56 very diverse works in the Vincent Lingiari Art Award.

“Our land rights and our art movements have challenged and changed this country for the better. Your art lifts us up and inspires us to keep fighting for our families. We hope it will reach those in power who might otherwise be out of reach,” he said.

“Art has always been the voice of our people. Always was. Always will be. Just as country and culture are inseparable, so too are land rights and art,” Desart chief executive Philip Watkins added.

CLC general manager Dr Josie

Douglas told the ABC that “the power of our art has always been central to our political power”.

She said evidence in most land claim hearings in the NT included art – from sand paintings to dancers’ ceremonial body designs and canvasses.

“You can see that in the 1988 Barunga Statement and the artwork from that statement, which was danced up and presented to prime minister Bob Hawke.”

Warren Williams, whose late brother Dennis had worked on the Barunga Statement, paid tribute to those who use their art to fight for their land and water rights.

He reminded the Desert Mob audience that the Singleton Station native title holders who protested the station’s massive water licence marched behind a banner and wore t-shirts with a painting by Lindy Brodie.

“The power of our art has always been central to our political power.”

They took them to a high court hearing in February and to celebrate their win when the court struck the licence down in August.

Ms Brodie is one of the native title holders who paint with Barkly Regional



Heather Anderson wore a t-shirt with Lindy Brodie’s painting during the Artist Talks panel discussion. Photo by Sara Maiorino, courtesy Desart.

Arts and her painting is a past Vincent Lingiari Art Award finalist.

Her 2026 entry, *Old Station* tells a story about “our rangers and elders looking after the very sites the water licence is threatening”, Mr Williams said.

“Another Singleton native title holder and longtime CLC delegate, Ned Kelly, has entered a portrait of himself as the Kaytetye Ned Kelly.”

Complete with hot pink pants and black helmet Mr Kelly’s painting draws similarities between himself and the bushranger as larrikins, underdogs and champions of their communities.

Mr Williams said the entries “tell powerful stories about all that we have protected”.

“They show why strong land councils are more important than ever to be our shield against government policies that would do us harm. To help us use our income from land use agreements to drive our own community development. To look after country under the guidance of our elders”.

Desart and the CLC launched the Vincent Lingiari Art Award in 2016 to mark the 40th land rights anniversary and the 50th anniversary of the Wave Hill Walk-off “to honour the leadership, courage and strength of Mr Lingiari and all our old people who fought for their land and water”.



Jackie Mahoney cast his vote at the Kalkaringi council meeting.



Roxanne Kenny and Joyce Jones liked the outdoor gallery at the council meeting.



David Doolan and Brandon Clyne discussed Beth Ebatarinja's sculpture *Hermannsburg* days.



Leanne Presley walked through the Toyota art gallery.



Ned Kelly Jungarrayi
Kaytetye Ned Kelly 2026
Arlpawe Art and Culture Centre



Tasha Nampijinpa Collins
Ngapa Jukurrpa 2025
Warlukurlangu Artists



Lindy Nungarrayi Brodie
Old Station 2025
Barkly Regional Arts



Louise Robertson
Me, with the flowers, and the birds standing in the beautiful desert, my home 2026
Yarrenty Artltere Artists



Sally M Nangala Mulda
Three stories 2026
Tangentyere Artists



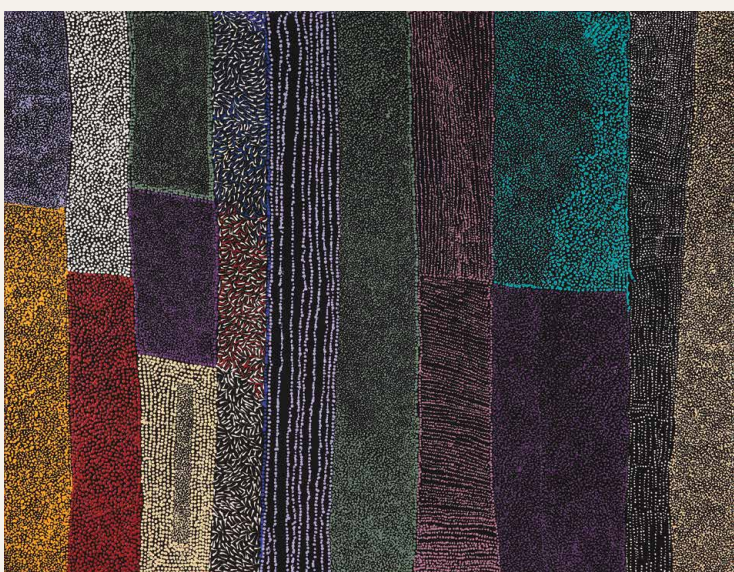
Wilma Napangardi Poulson
Jurlpu (bird) 2026
Warlukurlangu Artists



Bob Gibson
Patjantja 2026
Tjarlirli and Kaltukatjara Art



Eric Barney
Ngura (Country) 2025
Iwantja Arts



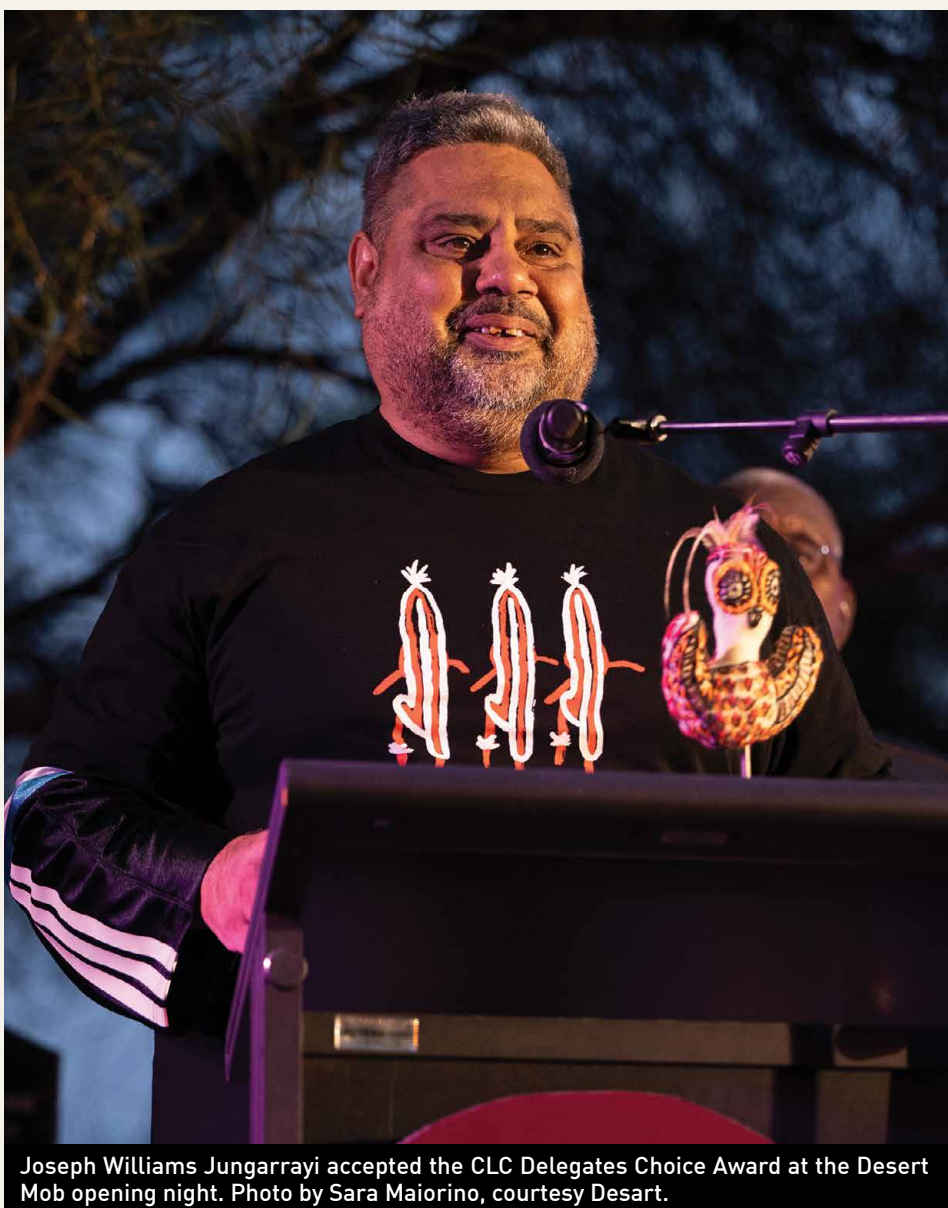
Mildred Nyunkiya Lyons
Kungkarrangkalpa (Seven Sisters) 2025
Papulankutja Artists



Aaron Pei Pie
Nyanytju 2026
Tjarlirli and Kaltukatjara Art



Mrs Thompson
Mamu (Spirit figures) 2025
Ernabella Arts



Joseph Williams Jungarrayi accepted the CLC Delegates Choice Award at the Desert Mob opening night. Photo by Sara Maiorino, courtesy Desert.

Reclaiming mining country through our art

Joseph Williams Jungarrayi and his fellow artists of the Tennant Creek Brio collective have been working on historic mining maps “for a while”.

The CLC Delegates Choice Award winner told the ABC that reclaiming the maps was a form of advocacy, “expressing my feelings through the paintbrush, so everybody else can see what you feel without even speaking”.

Some of these feelings touch on Mr Williams’ family’s experiences in the mining industry.

“My grandmother and her cousin were very young teenagers and they worked near here, just carrying hessian bags with minerals, loading up the truck,” he said.

“It’s all got to do with mine sites digging up and ruining the country for minerals. They took peoples’ lands. We would take their mining maps and share the history with people [through] those maps.

“Hopefully it’s not something that goes on forever and damages the country and thoughts of people,

traditional owners. Seeing their land get ruined, dug up for gold or whatever, minerals that make money, turn the world around. Seeing their country dug up and then not rehabilitated.

“It takes a toll on a lot of people, mentally and physically and spiritually. There’s a lot of caves about around town here. A lot of them were dug up very close to or on significant sites. And the old people that were here, they would have been looking at these people digging up their country. And that’s where they were told to live, Tennant Creek, to let these miners mine.”

“Hopefully it’s not something that goes on forever and damages the country and thoughts of people, traditional owners.”

Get inspired about good governance

MORE and more Aboriginal organisations champion good governance and inspire others by creating and sharing exciting new resources.

Aboriginal art centre organisation Desart this year launched a governance resource kit for its member centres.

The kit contains a manual outlining good governance principles, rules and obligations, checklists and governance words and meanings.

It comes with a set of hats to help understand decision making and conflict of interest, posters about legal duties, art centre structure, jobs, money story, code of conduct and separation of powers, a ‘directors’ responsibility tree’ and sets of cards.

“Desart understands the challenges art centres face working remotely [and] the daily demands of making an art centre work well while constantly balancing two-way governance realities,” Desart chief executive Philip Watkins said. “We acknowledge the hard work by art centres boards and managers to run their art centres.”

“Our aim is to support our member art centres to learn more and build up good governance practices with practical tools. We want to strengthen people’s knowledge so they are more confident about governing their art centres. We have developed our governance resource kit with a range of hands-on resources to help our art centres run even better.”

“It’s great that others are finding our resources helpful and we are so pleased to share them around.”

Governance consultant and trainer Maggie Kavanagh created the resource kit with the Desart executive committee.

Meanwhile the Central Land Council’s native title governance



Directors of the Warnpurru Aboriginal Corporation look after the Pila Nature Reserve in Western Australia. They used the CLC’s native title booklet in their governance training at Warakurna.

booklets are being used more widely than expected.

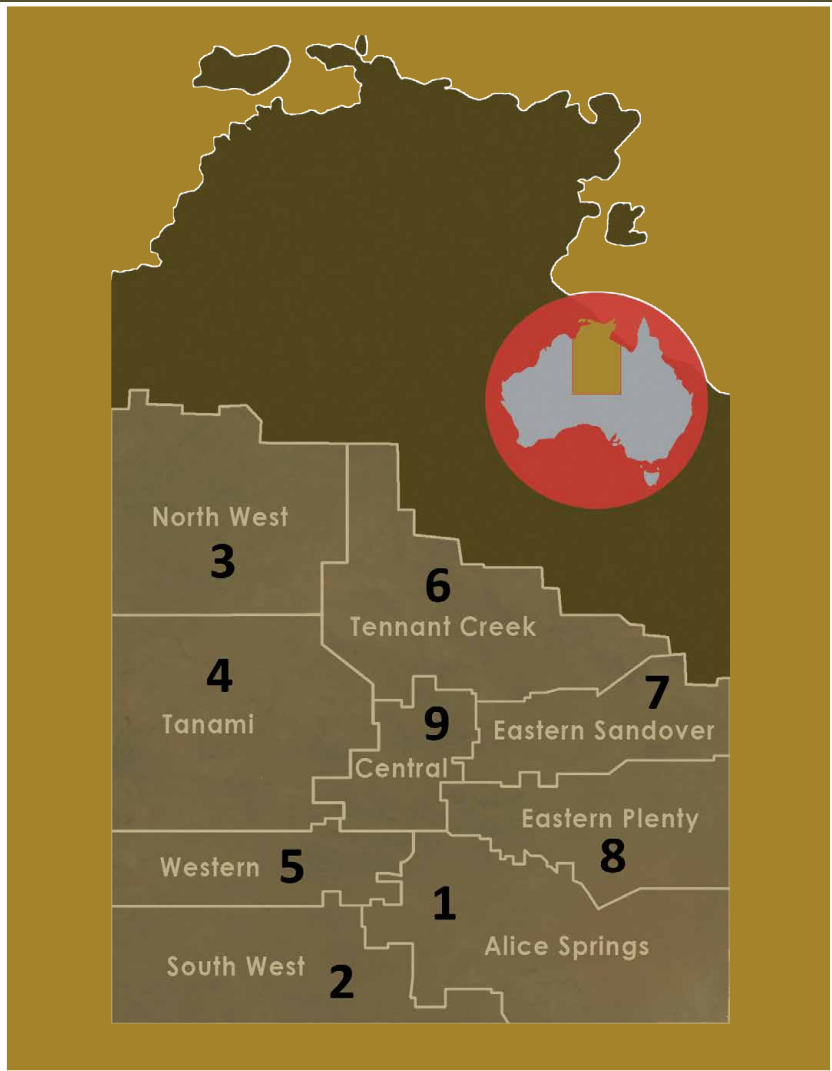
CLC native title manager Francine McCarthy was pleasantly surprised to hear that a Western Australian corporation used the booklets produced by her team during a governance training workshop in Warakurna.

The directors of the Warnpurru Aboriginal Corporation represent the Yarnangu traditional owners of the Pila Nature Reserve and worked through the CLC’s plain English booklet *Learning about governance*.

“It’s great that others are finding our resources helpful and we are so pleased to share them around,” Ms McCarthy said. “There’s a lot more where that came from – just type the word governance into the home page of the CLC website and see what comes up.”



Beth Inkamala and Hayley Coulthard from Hermannsburg Potters with Desart’s new governance booklet.



Any questions about CLC business? Call your region's office			1. ALICE SPRINGS Shawn Foster 8951 6264
	2. SOUTH WEST Shane Stirling 8951 0577		6. TENNANT CREEK Jackson Cole 8951 0543
	3. NORTH WEST Glen Woods 8951 0627		7. EASTERN SANDOVER Vacant 8951 6255
	4. TANAMI Amos Egan 8951 0581		8. EASTERN PLENTY Richard Dodd 8951 0622
	5. WEST Francis Oliver 8951 0591		9. CENTRAL Nathan Pepperill 8951 6339

CLC committee makes progress on repatriation



Repatriation committee members Raymond Palmer, VM, Neville Petrick, Leroy Lester, Barbara Shaw, Geoffrey Matthews and anthropologist Brian Connelly looked at objects to return to their rightful owners.

THE Central Land Council's repatriation committee is another step closer to giving back archival materials to their rightful Aboriginal owners.

For half a century the CLC has collected many objects, photos, videos and other information about Aboriginal people from Central Australia for land claims research and other projects.

Deputy chair Barbara Shaw, executive members Geoffrey Matthews, Neville Petrick, Leroy Lester, Raymond Palmer, VM and the CLC anthropology team have been working to find the best way to return this material.

Chosen by the executive, the committee first came together in 2023 to respond to requests from the public and institutions to return objects and information to their owners.

"We formed this committee because we wanted to direct the anthropologists and consultants about what we think is right for our people," previous committee member Sandra Morrison told *Land Rights News*.

The committee met regularly between 2023 and 2025 to help the CLC make the right policy and procedures for returning restricted and unrestricted material.

Its membership has changed, but its commitment has stayed the same.

It has built relationships and shared knowledge with organisations such as the Australian Institute for Aboriginal and Torres Strait Islander Studies and the Strehlow Centre.

"The committee has given us a really good process of how to advise people when they want to send things in," CLC anthropology manager Rebecca Koser said.

The CLC now advises people about how to properly identify and wrap sacred objects they're returning so that staff opening those packages don't come into contact with something dangerous.

"When a sacred object gets to Alice Springs, we check right through what that sacred object is for and where it comes from," Mr Matthews said. "If we don't know the object, we try and

get those people from the area where it comes from to have a look at it."

The committee is now looking at the best procedures for the difficult task of giving back archival material.

"We want to see sacred objects coming back to Central Australia, from all over the world, to their rightful owners from all tribes."

Anthropologist Lily Moults has worked on a 10-year project returning archival recordings and knows that repatriation isn't always simple.

"It's a very long process and takes a lot of careful consultation," she said. "The word from the committee is always about respecting cultural protocols that the elders have to go



The repatriation committee has been meeting since 2023.

first. It's they who make decisions around who and how people can have access to those materials."

The committee is making sure it's done right.

"We want to see sacred objects coming back to Central Australia, from

all over the world, to their rightful owners from all tribes," Mr Palmer said.

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Are you ready for big fires this summer?

The Central Land Council's fire team is all about preventing large summer wildfires. It has worked with traditional owners and rangers on patchwork burns during the cool season. Tjakura ranger Peter Norman, from Mutitjulu, led a prescribed burn on the Katiti Petermann Indigenous Protected Area east of Yulara in July.

"We did some burning here, tjanpi pulkantjaku (big spinifex) to come up, too many pussycats living there," he said. "We burnt along the side of the road to stop the lightning from burning the whole area, burning all the tjakura (desert skink, a threatened species) and Yulara."

Rangers carry out traditional burning that creates a patchwork of bush at different stages of recovery. This improves habitat for native animals and reduces the risk of large uncontrolled fires. During the last cool season, CLC rangers burned around 432,000 hectares to prepare for the fire season. But even with all this work, this year is going to be a big one. Fires will start earlier and burn hotter.

A 'super El Niño' is on its way, extreme weather that is likely to bring very hot days, severe drought and devastating fires this summer.

Central Australia has had a huge rainfall year, leading to an explosion in grass growth. Buffel has spread uncontrollably, particularly on pastoral estates where there is no requirement to control it. When grasses dry out during spring it will create a fire risk across the region.

Buffel grass creates large, thick carpets of fuel that help fire travel quickly across country which may not have had large fires in the past. The weed takes over, pushing out native grasses and creating bigger, hotter fires, more often.

"The high rainfall and dry spring mean there was a very short window available for prescribed burning over such a large area," Ben Kaethner, one of the managers of the CLC's



Burning thousands of square kilometres during the cool season is not enough to prevent large wildfires in a big fire year.

land management team, said. "Our rangers have done thousands of square kilometres of prescribed burning but can't cover enough country to make a big impact in years like this."

Global warming adds rising temperatures to the mix, drying out plants and soils faster. Fires start more easily and have more fuel to burn. Climate change doesn't mean that every fire season will be worse than the last, but that fire seasons will become harder to predict. Communities must plan for a changing fire environment.

Mr Kaethner said communities are at risk from extreme heat, fast spreading fires and strong winds which can change a fire's direction quickly. Heavy smoke can make it hard to see or breathe and blocked roads make escape difficult.

"Be ready before fires start," he said. "The combination of dry weather, buffel, heat and strong winds, mean a fire that starts small can become difficult to control very quickly."

"Clear dry grass, leaves, wood and rubbish from around your home. Clean gutters and remove anything close to buildings that could catch fire.

Maintain firebreaks. Make sure your car is safe and ready to travel."

Bushfires will always be part of the landscape. The CLC rangers are doing all they can to lessen the risk of wrong fire, but this season will need everyone on alert to protect people and country.

"We burnt along the side of the road to stop the lightning from burning the whole area, burning all the tjakura and Yulara."

Gammon casinos, real losses – the rise of scambling

A NEW wave of scams is sweeping across Aboriginal communities. It's called scambling: addictive online gambling or 'ding ding' websites that steal money from players.

Online casinos are illegal in Australia, which means that every single online casino people see is a scam.

Australians reported losing \$1.6 million to scambling last year, more than three times the year before. Many scambling cases are not reported, so the actual amount of money stolen is far higher.

"We believe scambling is significantly underreported because people may think they have lost money through gambling, rather than through a scam," Catriona Lowe, from the Australian Competition and Consumer Commission, said.

Australia's National Anti-Scam Centre said almost half of all scambling losses come from First Nations Australians because scambling companies are targeting them.

A casino game is a scam if it asks people to pay by bank transfer or

payID, avoid words like pokies, slots, casino, or gambling in payment descriptions, or to send money to unlock winnings or verify an account.

Other red flags are games that don't let players withdraw all their winnings at once, change their website names regularly and offer money for getting other people to join.

"People may think they have lost money through gambling, rather than through a scam."

Some lottery, sports and race betting websites are legal. Players should only use websites that are listed on the register of licensed interactive gambling providers, found on the Australian Communications and Media Authority website acma.gov.au/check-if-gambling-operator-legal.

"If a game you've been playing looks like a scam, stop playing immediately,"

is the advice from CLC general manager Mischa Cartwright.

"Contact your bank, tell them to stop any transactions, request a new card and change your banking password."

There is free support for people who have been scammed through IDCARE. They can be reached on **1800 595 160** or through their website idcare.org.

People can also protect their communities by reporting online casinos using the complaint form at acma.gov.au/interactive-gambling-complaint-form so the government can shut them down.

To tackle scambling in Australia, the federal government has launched a 'scambling fusion cell' – a group of experts working to spot and stop scambling.

Licensed counsellors offer free and confidential help with gambling addiction online at gamblinghelponline.org.au and over the phone on **1800 858 858**. They can help players quit gambling, give advice about money problems and talk to gamblers' banks on their behalf.



A better way to control feral horses



Tjuwanpa Rangers, Areyonga residents, CLC and Parks staff and contractors worked on the horse culls.



Mervyn Raggett looked after the horses the community mustered out to keep.

IN some central Australian communities love for horses runs deep.

“Without horses, Australia wouldn’t be here today,” Tjuwanpa ranger Mervyn Raggett, from Ntaria (Hermannsburg) said.

Mr Raggett said horses “went to war for us” in the First World War and helped carry the load when people built railways and telegraph lines.

“Horses was the only go in those days. That’s why we’re still carrying our spirit with horses. Haasts Bluff, Hermannsburg area and Santa Teresa area – we always love our horses.”

He and other “old cowboys” grew up on horseback and they’re keeping this alive with the next generation.

They also know that where horses roam free, numbers often get out of control.

Central Land Council delegate Raymond Palmer said feral horses cause problems for his community of Ltyentye Apurte (Santa Teresa) every year.

“We had bad hot summer. Horses come into the community, smashing taps, breaking pipes, getting into houses. They was wanting to drink water,” Mr Palmer said.

He compares horses to shovels that dig up the ground, making a mess.

“Not good for environment. A lot of dust they create when there’s no rain,” he said.

It’s a similar story in Ntaria. Outside yards, they roam, breed and fight.

“Some die in the springs,” Mr Raggett said. “They bugger up the water holes. Mostly the springs have been destroyed ‘cause there’s water all the time in the springs, see? If you get about 50 to 100 there just to have a drink, they’re gonna kill each other.”

Feral horses in the NT used to be harvested for pet meat, but Birdsville disease makes their meat toxic to pets and the industry that kept horse numbers down fell apart.

Since then, the government has culled starving feral horses during droughts. When pet and work horses were also shot their owners got upset.

“The first cullings was like they just went out there and started culling,” Mr Raggett said. “About half work horses been shot – not half, but maybe all of them. Even our tame horses, even the kids’ horses got shot in those days.”

When the CLC got money from the Australian government to control the feral horses across Aboriginal land

around the MacDonnell Ranges in 2025, it wanted to make things right. Led by Cleveland Kantawara and James Young, its land management team set out to protect people’s horses across the Ntaria area and the Santa Teresa and Haasts Bluff Aboriginal land trusts.

They worked with two committees of horse owners representing different land trusts before meeting with the wider traditional owner groups for these areas. Mr Raggett is on the horse management committee in Ntaria, while Mr Palmer is on the Ltyentye Apurte committee, joined by old stockmen, jockeys and horse breakers.

The committees led and planned culls. CLC rangers and other staff helped horse owners to muster and trap the horses they wanted to keep. Aerial shooters from NT Parks and Wildlife culled the rest.

“Before that was done, we had consultation with the traditional owners and the community,” Mr Palmer said. In the beginning, only about half of Ltyentye Apurte thought culling was a good idea.

“They was a little bit upset about us at first, and then again they was happy we reduced the numbers,” he said. “They said it was a little bit cruel to animals. And I said to them, ‘It’s the only thing we can do.’”

Horse committee member Shane Mulladad was upset at the thought of horses dying.

“At first I didn’t agree with it, but I knew what they was doing to the community – breaking pipes, fences, dogs getting kicked,” he said.

“Horses are part of this community. I know it’s hard, because I was one of them that said that too. I agree with them, but it’s good for the land as well. Protect the land.”

From August 2025 to May 2026, the project team removed more than 7500 feral horses and 2000 camels over 44 days.

Before the cull they led the animals far from the communities, so people were safe and didn’t see shooting or carcasses. “It was professionally done,” Mr Palmer said.

Mustering was key to the success of these culls. The horse committees asked residents which horses they wanted to keep. The rangers helped put them in temporary yards and fed them while culling took place in approved areas.

No horses went hungry or thirsty, Mr Raggett said. “I was back and forth night and day when I was feeding, with me and James at the yard.”

Fewer feral horses are damaging Aboriginal land in the MacDonnell Ranges area now because of these culls, but those that are left are likely to cause problems this summer and breed up again.

To stay on top of numbers, culls need to happen regularly. The CLC continues to plan with horse owners and it is looking for funding to buy what they lack. “Tank, trough, permanent yards out there – we got no problem,” Mr Raggett said.

“At first I didn’t agree with it, but I knew what they was doing to the community – breaking pipes, fences, dogs getting kicked.”



The CLC’s Cleveland Kantawarra closed roads to keep Ltyentye Apurte safe.



Ranger and horse owner Farron Gorey looks after one of the keepers.



The CLC helped Papunya resident John Rowe feed his horses.

Stay safe from bird flu

BIRD flu is spreading in Australia and the Central Land Council's rangers need your help protecting communities.

Known as H5 bird flu, it's easy for animals to catch and has killed millions of wild birds, chickens, ducks and some mammals overseas. It's not easy for humans to get this disease, but it can be serious. People can get sick if they touch sick or dead birds or animals. Rangers, wildlife carers, hunters and anyone in contact with sick or dead birds and other wildlife are most at risk.

H5 bird flu hasn't been found in the Northern Territory yet, but experts think it's only a matter of time. Being prepared keeps everyone safe.

Signs of flu in birds:

- shaking, swimming or moving in circles
- twisted necks or other strange movements or positions
- can't stand or fly
- diarrhoea (runny poo)
- hard breathing, coughing or sneezing
- swollen head, neck or eyes
- cloudiness or change in eye colour
- sudden death

If people see a sick or dead bird or other animal they should not touch them, note the find and pass on the information. In short: avoid, record and report.



1. Avoid

Do not touch or go near sick or dead birds and wildlife. Keep children, dogs and other pets away. Be careful when hunting not to take home a sick animal.



2. Record

Write down when and where you saw these birds. Take clear photos and videos.

3. Report

Quickly call the emergency animal disease hotline on 1800 675 888 and say where you saw the bird, or report online at nt.gov.au/birdflu.

Or ask a vet or your community ranger office to report it for you.

Don't wait as the sick animal will die and break down, or another animal might eat it and get sick.

Everyone can help monitor and manage bird flu and keep people and pets safe.



Desert rangers in running for world's largest conservation prize

SAFEGUARDING 270 million hectares of country, the Indigenous Desert Alliance has been nominated for the Earthshot Prize.

The prestigious award, started by the Prince of Wales, recognises those working to solve the planet's biggest environmental challenges.

The alliance is one of 15 finalists and has been nominated for its work supporting 70 Aboriginal ranger teams and the traditional owners of the desert to manage the largest Indigenous-led conservation corridor in the world.

The alliance joins two other nominees in the Protect and Restore Nature category. These include the Yellowstone Yukon Conservation initiative, which is reconnecting 3,400 kilometres of North America's mountain landscape so grizzly bears, wolves and caribou can travel freely again, and the Kingdom of Bhutan, the only carbon-negative country in the world, whose law states that at least 60 per cent of the country must stay under forest cover forever.

"Deserts thrive best when Indigenous people are leading."

If the alliance wins it will get a prize worth almost 1.9 million Australian dollars, the largest environmental award in history.

Alliance chief executive Samantha Murray says its funding future is



Rangers carried out a cool season burn on the Kiwirrkurra Indigenous Protected Area.

uncertain and hopes global recognition from the nomination will bring more reliable support.

"Being selected as an Earthshot Prize Finalist gives us a stronger platform to show why right-way fire, threatened-species work and knowledge passed from elders to younger people must be supported and funded for the long term. That means stronger ranger teams, healthy country and decisions about the desert staying in Indigenous hands. Deserts thrive best when Indigenous people are leading."

Chaired by Central Land Council's ranger program manager Boyd Elston, the alliance works with ranger teams across the Northern Territory,

Western Australia, South Australia and Queensland. It has trained 885 rangers and helps organise fieldwork and research. The organisation wants to expand its network of ranger groups to care for almost a third of Australia's land mass by 2030.

"The alliance's partnerships are central to protecting country from the growing threats of climate change," Mr Elston said. "Indigenous knowledge has protected the land for millennia. It is crucial that knowledge gets passed on and practiced. We are proud of the part our rangers play in continuing thousands of years of land stewardship, and I am glad to see the Earthshot Prize recognise this work."

The finalists were selected from nearly 7,000 entries from 169 countries. Prince William will announce the winners at the 2026 awards night in Mumbai, India on 17 November.

"Every year, our finalists give me renewed optimism," he said. "They show us that, even as the environmental challenges remain urgent, extraordinary people around the world are already proving that progress is possible. Seeing solutions work gives us all confidence to act. When they succeed, they inspire others and accelerate change."



'Getting all the noise out' – men go by foot to protect kurunpa

CENTRAL Land Council rangers joined the Ngaanyatjarra rangers for the 60-kilometre watiku tjina ankunytja (men going by foot) event. Forty men crossed the border between Katjiyunkuny (Giles Creek) and the Wankari homeland south of Kaltukatjara (Docker River).

The three-day hike aims to help men improve their mental health and share cultural knowledge with younger men.

"The walk is to help us men get good, to make our ideas good, our memories good, to make everything good, uti kulintjaku [to think clearly] palya, watch and see the tjulpu [birds], puli [rocks, hills]," said Tjakura ranger Peter Norman.

Rangers of all ages from Aputula, Kaltukatjara, Mutitjulu, Pukatja, Pipalyatjara, Mirlirrtjarra and Warakurna explored country and knowledge on foot.

"The young people gotta walk, to exercise and to learn about what we gotta do. It's very important for young people. It's learning for all the mental health fellas, to go for walk," said Mr Norman. "They fall behind, they start walking."

The Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council led the walk for the fourth time, with support from the CLC and the Ngaanyatjarra Council.

"Walking and talking will fill you up with fresh thinking. At the end of the walk everyone will be happy and their spirits will be lifted up," said the women's council's Jamie Nyaningu.

"We have to make this walk bigger because it's not only about walking, it's about learning and the proper way of thinking."

The journey took the group through important dreaming sites, where the senior men shared epic tales of rainbow snakes, stars and spring water.

"Good walk and sharing the story. The old people talking the story about this country. 'Come here young fellas, sit down here. I'll talk this story about this WA sacred site country. This one here, that one there.' The young fellas sitting down watching. 'You gonna be learned how you look after this country,'" Mr Norman said.

At night around the campfire senior men sang the cautionary tale of Wati Yurla and the Seven Sisters who shaped the country as they ran from him. The men shared their worries and enjoyed the quiet away from the distractions of life in town.

"We camped there. No anything, no talk, barking, we can just camp there. Quiet place," said Mr Norman.

The journey ended at Wankari, where the group visited a men's site and heard about its story.

"We have to make this walk bigger because it's not only about walking, it's about learning and the proper way of thinking."

"We want the young fellas to get a clear picture from this walk," said watiku team member Stanley Windy. "Giving them knowledge when you walk, you are going to show them 'this is your countryside, grandmother's country, grandfather's country,' with them and all the family that's related so they can learn. So they can know where they're from and where the family is from... Because they need to keep it inside kurunpa [spirit, soul]."

The 2026 Closing the Gap report shows that Aboriginal suicides and hospitalisations for mental health disorders are on the rise. The report recommends a roadmap to improvement. A strong connection to country and culture is the foundation for mental health and wellbeing, resilience, self-esteem and identity.

The walk is an example of the "coordinated, community-led and culturally grounded action" it calls for.

Mr Norman said he could see the walk helping the younger men in real time. "They went, everyone, back to their country, they be feeling better and they're good." Several of the



The men discussed the route of the walk before they set out. Photo by Rhett Hammerton, courtesy NPY Women's Council.



Aiden Mitchell studied the map. Photo by Rhett Hammerton, courtesy NPY Women's Council.

younger men told him, "Palya, it's good, I liked this, I'd like to come and go walk again".

The knowledge shared on walks like this lays the groundwork for young men to succeed, said Mr Windy. "Passing that knowledge, they can understand, they can get it and there's the foundation there for them to see and to be a good person and a good walk might do this, might get a job for [their] future."

"If you're walking, you think: you man, you'll be right. If you're in town, you're thinking about the town – I

might go that way, I might go do thing there – but walking, it makes you got to see the countryside, listen to everything there. Getting all the noise out," said Mr Norman.

His advice for young men having a hard time with their mental health? "Get out on the country, see the countryside, you can see anything if you walking."

Women rangers protect women's sites

WOMEN rangers from Central Australia and the Barkly have put up new signs protecting a sacred site near Bonya.

The team of Ltyentye Apurte, Arlparra, Anmatyerr and Muruwarinyi Ankkul rangers travelled to Atitjere (Harts Range) to help Akityarre ranger Andrina Williams install the signs around the Bonya soakage.

"Don't come to women's sacred site. Dangerous place. No drilling. Do not touch rocks, if people touch the rocks he/she passes away," the signs read.

Bonya traditional owner Georgina Blue said she was happy that the signs protected the site at last. She was grateful that so many women rangers, including family members, travelled long distances to help.

Ms Williams said the project had

been in the works for a long time. As the only female Akityarre ranger, she had to wait for women from other ranger teams to help her. "I feel relieved as now people will know that this area is a women's site here, to be careful and to follow the signs' instructions."

New ranger Darrenia Carr, from Tennant Creek, said she had no idea she'd be doing this type of work when she first signed up. "It has been one of the best experiences of my life so far," she said.

"My favourite part of the trip was how we all chipped in to carry [the signs], the barrels, water and cement. No one needed to be asked," said women's ranger support officer Shannon Palmer. "It was lovely to feel that energy of the women coming together to achieve the same goal."



Gladys Brown, Violet Purvis and Cornelia Mulladad carried the signs to the women's site.

Don't be shame: talking about cancer can save lives

WHEN Makisha Tilmouth found a lump in her breast, she did not immediately go to the doctor.

She had experienced non-cancerous lumps before and thought this one would be the same. It was her mum who pushed her to get it checked.

Ms Tilmouth was 41 when she was diagnosed with cancer.

"I still remember that day clearly," she said.

"I had a million things running through my head. I was in shock, I got emotional and cried. Straight away I was thinking about my kids – what happens to them if I die?"

Today, Ms Tilmouth is cancer free and is using her experience to help other Aboriginal people through cancer screening, diagnosis and treatment.

Earlier this year she joined Central Australian Aboriginal Congress' new cancer program as a patient navigator.

The National Aboriginal Community Controlled Health Organisation funds the program.

"This funding will enable us to provide meaningful, practical support to our clients and their families at every stage of their cancer journey, while strengthening our focus on prevention, early detection, and increasing access to cancer screening," said Congress general manager Marah Prior.

Congress is focusing its screening and health promotion work on breast, bowel, lung, cervical and liver cancers, but the cancer program supports people affected by any type of cancer. From prevention and diagnosis through to treatment, remission and end-of-life care.

It is raising awareness of screening in Mparntwe (Alice Springs) and remote communities in Central Australia. Congress' work is also improving cancer data collection and creating locally relevant health promotion and communication materials.

For Ms Tilmouth, the need for that support is clear.

"I'm an Aboriginal health practitioner as well, so I have good health literacy, but even for me it was

difficult navigating the system and knowing what questions to ask," she said.

"I wanted to get into this work because I know how difficult that journey can be.

"If I can make my own little impact by getting more people screened and supporting people through treatment, that's really important to me."

A lack of awareness, transport difficulties and limited access to screening and treatment are among the biggest barriers facing Aboriginal people in Central Australia.

"For many people, accessing cancer screening or treatment means leaving their community, and in most cases travelling a long way from family and country," Ms Prior said.

Congress supports Heart of Australia who are taking lung screening to remote communities. They visited Yulara, Mutitjulu and Ntaria in May and are due to return in November and December.

People aged 50 to 70 who smoke, or have quit in the past 10 years, can get screened.

"The cancer program can provide transport from diagnosis through to treatment, advocate for clients during appointments and help strengthen the link between hospital and primary health care," Ms Prior said.

Staff can transport patients to appointments, sit with them during consultations, help them understand what is happening and make sure important questions are asked.

"There's so much going through your head – medication, treatment, prognosis, everything," Ms Tilmouth said.

"Just having someone there beside you, checking in, asking questions and helping you through the system makes such a big difference.

"I had my mum. Some people don't have anyone, or don't have someone who understands what they're going through."



Makisha Tilmouth wanted to help other patients learn from her experience.

The program aims to reduce the fear and shame that can surround cancer and screening.

"When you hear the word cancer, there is shock and you're scared," Ms Tilmouth said.

"But that's why screening is so important."

Screening is designed to find some cancers before a person has symptoms, while changes in the body should always be checked as soon as possible.

"Straight away I was thinking about my kids – what happens to them if I die?"

Ms Tilmouth knows how easily people can put that off.

"I knew my lump was there for a few months," she said. "I thought it was another benign lump, so I didn't think much of it. Mum pushed me to go to the doctor."

Her doctor quickly referred her for scans and a biopsy.

"That's why I would say to someone who has noticed a change but is scared: take somebody with you for support and get it checked.

"Early detection and early treatment increase your chance of survival."

It's now close to two years since Ms Tilmouth's chemotherapy and she wants people to know that a cancer diagnosis does not automatically mean the end of their story.

"There is life after cancer," she said.

"It affects you for a long time, and people sometimes think once treatment is finished you're fine and you just go back to normal.

"But in a way it has made me stronger. I look at life differently. I think more about looking after myself, what I want in life and my happiness."

For Ms Tilmouth and the Congress cancer program, talking openly about cancer is part of changing the fear around it.

"We're here to support people through screening, diagnosis, treatment and remission [being free of cancer]," Ms Tilmouth said.

"Even if someone isn't one of our clients yet and they're worried or just want to have a chat, we're here."

The three-day job brought the women closer together. "When we got one flat tyre, it was all hands-on 'we got this' mentality," Ms Palmer said. Arlparra lead ranger Violet Purvis was "proud to see all the women come together." "I am proud of my team".

Projects like this not only look after women's sacred places. They also give female rangers a much-needed boost. "I feel you have less support as a female ranger," Ms Palmer, a former Anangu Luritjiku ranger, said. She's looking to change this in her new support role.

"It has been one of the best experiences of my life so far."

"Knowing someone is there that is dedicated to support you, women rangers feel more comfortable to come up and speak about the barriers and issues they are facing. Women rangers have already been coming up

to me to ask for support and inviting me to come visit their ranger bases." With Ms Palmer ready to help "they don't have to wait anymore".

To end the successful trip traditional owners took the team to a special place where strong bush medicines grow. "When you collect bush

medicine, you must let the traditional owners snap the first branch," she said. "It was really special that they took us and showed us that place."



Bronwyn Pepperill helped signpost the women's site near Bonya.



Marlene Rogers and Georgina Blue gathered Irmangka.



Shaking things up: rangers join earthquake research

IN April an earthquake shook and split the ground 50 kilometres west of Amata. Forty people reported feeling the 5.6 magnitude quake and thousands of kilometres away, a team of scientists at the University of Melbourne took notice.

Just a few weeks later, traditional owners and the CLC's Tjakura rangers were leading professor Mark Quigley and his postgraduate student researchers James La Greca and Quinn McNab out to where the earth had split in a ten-kilometre line.

"We went out there and we started to see ground cracking. We started to see vegetation damage. We started to see rock falls. But when we got closer to the rupture, we could physically see a line in the ground that had one side of the fault move up about a metre compared to the other side," Mr La Greca said.

Tjakura ranger Peter Norman said it was all hands on deck looking for signs of the earthquake. "We been follow that earthquake all the way, up the little mountain, going down. 'Hey look at this, it's going long way!'"

"Everyone – traditional owners, the rangers – they all became geologists and it was awesome. We went from having four eyes between the two of us to about 30 and you're constantly getting people yelling out, like, 'Oh, we got stuff here, we got stuff here!' It meant we could cover way more ground way faster," said Mr McNab.

"I was just so blown away at how visually well they knew the country as well, and that they could so easily tell changes in the landscape," said Mr La Greca.

The traditional owners and rangers also saved the scientists from making a few mistakes.

"We found what we thought initially were cracks and were taking photos of them until one of the traditional

owners came over and said, 'That's actually a witchetty grub that burrows in between the spinifex plants,'" said Mr McNab. "It was really good having the traditional owners there because it probably would have ended up being in a published paper, which would have been even more embarrassing."

Originally from New Zealand, Mr McNab had never been to Central Australia before. Having no baseline of what the country looked like before the earthquake, he said the rangers gave important advice that saved the team from investigating the wrong things.

"We also got quite a good understanding of where we were and weren't allowed to go. They took us to some areas, and they told us culturally what we can and can't do," Mr La Greca said.

The teams worked together over several days to document the crack and measure the earthquake's aftershocks. The scientists said this is the first time they've worked so closely with rangers and traditional owners.

"There was a lot of knowledge sharing, which is not always possible," said Jeanette Kuoni from Geoscience Australia who supported the trip. "This really was about two-way learning, I believe, where these guys learned a huge amount from the rangers and traditional owners and vice versa."

"I was really I guess honoured is the right word, how open-handed all of the traditional owners and rangers were with their knowledge of the landscape and sharing things unprompted with us. I thought that was really special," Mr McNab said. "It was a learning, sharing experience. We would explain what we would think is happening with the earthquakes and they would explain the landscape to us."

Mr Norman said he learned a lot from the scientists who seemed less worried about falling rocks and



Rangers and scientists observed a 10 kilometre crack: "We could see a line in the ground that had one side of the fault move up about a metre compared to the other side."

aftershocks. "We camped there, but I was frightened to. 'I don't want to go underneath the crack!' But the fella from Melbourne said, 'Hey you not going in, it's just a little crack.'"

"I was frightened, big one, rock been fall down too, that was the middle of the night, we were sleeping and I heard 'bang! Bang!' and went 'get up! Hey! Get up, get up, something made a noise!' and the fella from Melbourne was snoring away."

Mr La Greca says similar sized earthquakes happen around Australia every eight to 10 years.

"This would be considered a moderate sized earthquake," he said. "My understanding is that there was no damage to any of the buildings in town, but it would have woken people up and a few of them may have decided to drop cover and hold."

He said that earthquakes in Central Australia can be seen more clearly on the ground. "The crust is so cold and hard, and they seem to be happening shallower in the crust, so they more

easily break the surface." The Amata earthquake lifted the land up to a metre higher, changing the tilt of waterways and causing rockfalls for up to two kilometres west of the crack.

"I was frightened, big one, rock been fall down. 'Get up, get up, something made a noise!' and the fella from Melbourne was snoring away."

Melbourne University's earthquake research group can use lessons from the quake to work out how earthquakes from thousands to millions of years ago shaped the land. Their research will help make sense of the past and make buildings safer in the future.

It was a "logistically challenging trip," but they were grateful to have the rangers lead the way, even cooking their first malu wipu (kangaroo tail).

Community Announcement

Aboriginal Investment NT signs landmark MOU with Atyenhenge Atherre Aboriginal Corporation

ABORIGINAL Investment NT and Atyenhenge Atherre Aboriginal Corporation (AAAC) have signed a Memorandum of Understanding (MOU) marking the beginning of a partnership to develop a community-led nation-building project in Ltyentye Apurte (Santa Teresa).

The MOU was signed on Arrernte Country, Ltyentye Apurte 85km south-east of Alice Springs, home to about 600 people.

Through Aboriginal Investment NT's Collective Impact Initiative, Ltyentye Apurte will be able to access up to \$15 million over the next four years to support community-led priorities and create sustainable economic, social and cultural outcomes.

The Collective Impact Initiative is designed to strengthen the capacity and decision-making power of Aboriginal Territorians by backing communities to identify, design and deliver long-term initiatives based on their own priorities.

The MOU establishes how Aboriginal Investment NT and AAAC, representing Ltyentye Apurte, will work together to develop a Collective Impact Initiative Plan. This planning process will identify community priorities, build on existing strengths and assets and determine how investment can deliver

lasting benefits for current and future generations.

Nigel Browne, CEO, Aboriginal Investment NT said: "History shows partnerships are crucial to advancing Aboriginal self-determination. The Collective Impact Initiative sets the stage for Aboriginal Territorians to have a voice through community-led decision making so they can drive development on their own terms. While this MOU shows the project's infancy, it signals a two-way commitment to develop a fit-for purpose project to strengthen cultural, economic and social ties for people living in Ltyentye Apurte. We are looking forward to travelling on this nation-building journey with AAAC."

Atyenhenge-Atherre Aboriginal Corporation (AAAC) CEO Ellie Kamara said: "The AINT partnership has the potential to deliver significant improvement in the infrastructure and services for Ltyentye Apurte township. The whole community is excited to be a part of this journey, and ideas are coming through every day. We will aim high, and hope that we can bring our ideas to fruition."

Chairman Raymond Palmer Atyenhenge-Atherre Aboriginal Corporation (AAAC) said: "We are



AAAC chairs Raymond Palmer and Maria Mullabad with AINT chair Barbara Shaw and chief executive Nigel Browne.

proud to be recipients of the AINT Collective Impact Initiative Grant, and I am grateful to the AAAC Directors and Management staff for their patience and persistence to help Ltyentye Apurte Community reach its potential. This exciting partnership holds a huge promise for the community.

We will take this opportunity seriously to design the best assets and infrastructure which will lead us into the future for our community. The whole community are excited to be a part of this journey. We will aim high,

and continue to work hard on behalf of Ltyentye Apurte."

Aboriginal Investment NT called for expressions of interest from Northern Territory Communities which closed on 1 March 2025. Principles including shared purpose, inclusiveness, community leadership, organisational readiness, and impact opportunity formed part of the selection criteria.

EOIs for Round 2 of the Collective Impact Initiative are now open.



“My name is Kunbry, and I work for all women”



Remembered for her courage, strength and support of women in the cross-border region – Kunbry Peipei. Photo by Rhett Hammerton.

KUNBRY Peipei passed away at 77 years of age, at the Mutitjulu aged care. The Uluru Kata-Tjuta National Park formally acknowledged her significant contribution to the park by closing to the public on June 24 and 25. In 1994 her welcoming smile and artwork were on the first park entry tickets.

Her mother, Kaui Kaui and father, Patjiya first travelled by donkey and later camel from their traditional country near Kaltukatjara and Warakurna to Utju where Ms Peipei was born in 1949. She was baptised when she was 13 and the family, including her younger brother Nari, lived at Ntaria, where she attended school. During school holidays the family returned to Mutitjulu and when school went back, she would take the old tourist bus.

In the early 1970s the family settled in Kaltukatjara. Ms Peipei was married to Charlie Peipei (dec). They had five children: Anthony (dec), Hazel, Pauline, Rowena and Daniel.

Ms Peipei was involved in the community art centre at Kaltukatjara, in literacy, sewing, and making batik which was popular across central Australian communities in the 1970s and early 1980s. She shared her enthusiasm and skills for making art with her mother's sister, Edith Richards – Imantura. Ms Peipei and Ms Richards were very close in age, more like sisters, and they remained life-long companions. They travelled to Jogjakarta, Indonesia to develop their batik skills. They learnt how to paint from watching Ms Peipei's mother and would later paint for Walkatjara Arts. Ms Peipei would become a member of the Mutitjulu Community Council and the Uluru-Kata Tjuta Board of Management. Ms Richards, renowned for her ecological

knowledge and tracking skills, became a park ranger.

In December Ms Peipei was one of many women from the Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara communities to attend the first large gathering of women on the Anangu Pitjantjatjara Yankunytjatjara Lands. This meeting was the beginning of the Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council (NPYWC). The women were dissatisfied they had not been properly included and represented in the South Australian Pitjantjatjara land rights discussions. The men had banned women from attending the meetings. At the same time the women acknowledged they did not want to be at meetings where men might say that what they were discussing was sacred. So, the women organised themselves, sending recorded cassette and word-of-mouth messages out, inviting women to gather at Kalka, later changed to Kanyipi.

Senior women Mantatjara Wilson, Nganyintja and Myra Watson (all dec) led the women's meeting on 6 December 1980 with support from the first NPY Women's Council Coordinator, Diana James. Ms Peipei was nominated to be a Northern Territory representative. News of this significant meeting reached Mparntwe (Alice Springs) before nightfall that day. Attempts were made to establish a similar council in the early 1980s in the Central Land Council region, but it did not happen.

A year later, at the Wamikata women's council meeting, Ms Peipei was appointed the council's Kaltukatjara representative. She became a director of the council from 1993 until 1994 when she was appointed to work with anthropologist

Jane Lloyd to set up the council's domestic violence service with federal government funding. At the time she said: “My name is Kunbry. I work for all women, giving them good care so that they can live well.” Ms Peipei would become a director again in 1996, 2011, 2012 and 2013.

Ms Peipei named the new service Atunypa Wiru Minyma Uwankaraku (Good Protection for All Women). Andrea Mason, the council's recent chief executive, said the name is an example of cultural sensitivity and acumen. The service aimed to support women to be safe in their communities and families. Ms Peipei's leadership and involvement had an immediate and positive impact.

She was very conscious of the sensitivities and risks in this work. Her bravery in reporting to the police and seeking a protective order would give other women victims of violence the courage to come forward and seek help. They would say: “I want to get that paper like Kunbry has got”.

“I want to get that paper like Kunbry has.”

The service was first based at Mutitjulu where Ms Peipei had strong support from women's council staff and directors: Mantajara Wilson (dec), Nellie Patterson (dec), Elsie Wanatjura (dec) and Angela Lynch. The Mutitjulu Community Council, half of whose membership was female, also helped, and there was a police station nearby at Yulara.

Ms Peipei and Ms Lloyd were invited to represent the women's council on the National Safe Australia Board in 1995. The NPY DV service, as it became known, was awarded National Violence Prevention Awards in 1995 and 1996. By then it had expanded beyond Mutitjulu to other communities in the council's region.

From 1992 women's law and culture meetings were becoming annual events across the western desert and central Australian region. Ms Peipei's mother, Kaui Kaui was one of the very senior women at these events. In late 1994 Ms Peipei was one of nine women invited to perform inma (ceremony) at the *Dreamtime Today* exhibitions in three German cities; Berlin, Leipzig and Hamburg. Women's Council coordinator Maggie Kavanagh accompanied them. In 2008, Ms Peipei danced at the DanceSite Tjanpi performance at the Telegraph Station wearing a shimmering raffia skirt.

Ms Peipei's services to the Lutheran Church were recognised in 2018 when she became the inkata (pastor) for the Mutitjulu Lutheran Church, regularly leading the Sunday services and assisting with holy communion. She translated stories from the Bible and more than a hundred hymns from Arrernte into Pitjantjatjara.

In 2026, after 32 years the service that Ms Peipei started continues to keep women and young girls safe from domestic and family violence. “It was very sensitive work, and I am very proud to have been her malpa (colleague),” Ms Lloyd told mourners at her funeral. Another malpa, Jo Wilmont, added “she was a deep thinker, leading with her heart and head”.



Freedom Day march

It's 60 years since 200 Aboriginal workers, led by Gurindji man Vincent Lingiari, walked off Wave Hill Station in protest and kicked off the land rights movement.

This year hundreds gathered in Kalkaringi for the Freedom Day march to honour this.

The CLC delegates joined the march after wrapping up three days of council meetings, continuing the important work of the Wave Hill strikers. They were also celebrating half a century of land rights – getting ready to protect people, country and culture for another 50 years.



CLC chair Warren Williams marched in memory of the Wave Hill walk-off.



Patrick Collins, Patrick Williams and Terrence Abbott carried the flag for land rights.



Brandon Clyne had room for two flags.



CLC deputy chair Barbara Shaw joined the Freedom Day marchers.



CLC delegate Terrence Abbott marched.



Joanne Kunoth, Elizebeth Loy, Violet Purvis and Stewart Rambler represented the Utopia rangers at the march.



David, Glenys Drover, Marilyn Drover and Adrianna Williams got ready to cook an echidna.



Shannon Hosking and Dana Bohning posing with the 'protect our ambos' bumper sticker.



The Northern Land Council's Eadie Ang, Michelle Dunscombe, Cameron Lewis, Joselet Jose and Di Henry came to learn about the CLC's community development program.



Annie Morrison and Priscilla Mick voted in the CLC Delegates Choice Award.



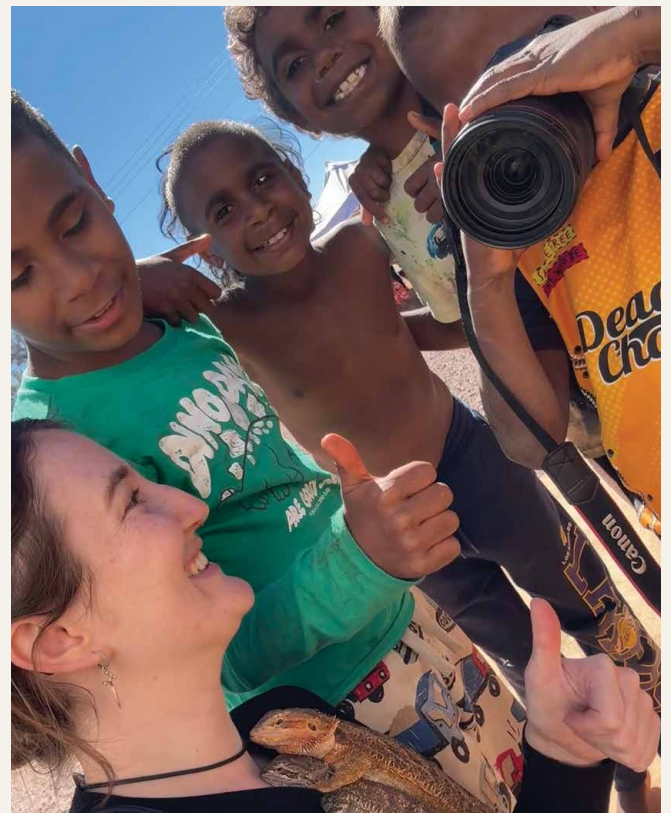
Dinny Kemarr Kunoth made this Head Stockman sculpture. Photo by Sara Maiorino. Courtesy Desart.



CLC lawyer Fi Wilson worked on the Mount Skinner and Woodgreen native title determination.



Graham tried the drums at the Aputula ranger base opening.



Aputula kids helped the CLC's Anna Miers capture the Aputula ranger base opening.

‘How Vestey bin treating all you mob?’



I bin working out here all my life at Wave Hill Station, Jinparrak. After our boss he got crippled ankle, he went to Darwin and he sit there for a couple of week. Then Dexter Daniels, from Roper, run into him in Darwin and Dexter Daniels bin ask question of Vincent Lingiari. ‘How Vestey bin treating all you mob at Wave Hill Station?’

We bin work, work, work until Vincent Lingiari came back from Darwin. Old Vincent, my brother-in-law, get us and have a meeting in camp and Vincent said, ‘I got a good news. Tomorrow we going to walk up to the manager and tell that manager, “We finished from Wave Hill Station, we walk off from Wave Hill Station”.’ Because kartiya [whitefellas] never give us fair go, that’s why we bin walk off from Wave Hill Station. Then next morning they bin load up and get all the swag and everything and follow the fence line right up to Gordy Creek. Little bit of water was there, and then we came from there right to Victoria River Downs.

And when we get on that old crossing out there, then a lot of bloke come up and ask us to go back and work on the station, but Old Vincent said to them, ‘No, we had enough with all you mob now, we bin working real hard with all you mob, but we never get pay. We only bin work for tea, flour and sugar, and stick of tobacco, that’s all.’

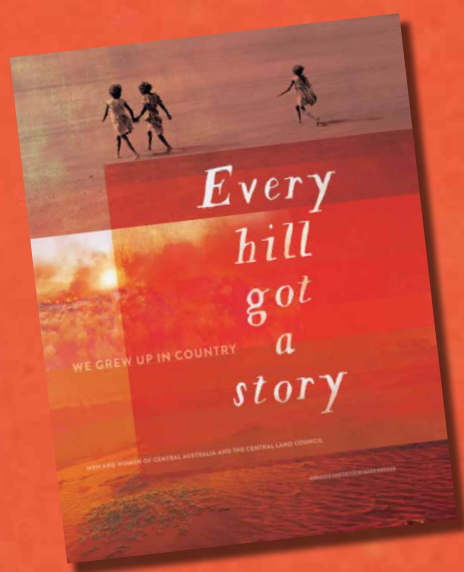
Then we live out there, we went this side from crossing there. [...]

After we bin camp there old Vincent said to us, ‘We want to go look for our living area.’ Then we went out to Wattie Creek there and we find that place there and they said, ‘This is the place here for us now, this is going to be our living area.’ Old Billy Bunter was there too, working. Like he was in that strike too, during that time, and he was a good hand, helping people, Billy Bunter. Me and him used to help each other. We follow the footsteps of old Vincent Lingiari, same word, Billy and me, we got it.

JIMMY WAVE HILL

Excerpt from *Every hill got a story*

For more information go to clc.org.au/every-hill-got-a-story



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