

LAND RIGHTS NEWS

NORTHERN EDITION



NORTHERN
LAND COUNCIL

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LAND WON BACK!

PAGES 4-5



ANCIENT CYCADS SAVED
CARING FOR COUNTRY EXCLUSIVE INSIDE!



OAM FOR MR YOUNG NAJUKPAYI

AUSTRALIA'S OLDEST ABORIGINAL NEWSPAPER. SINCE 1973.

EDITORIAL

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FRONT COVER

Traditional Owners with Minister Wyatt at Cooinda on 24 March 2022.

Gummul is the Yolngu Matha word for the mid wet season (March-April) in north-east Arnhem Land.

2022 so far: Historic land handbacks and keeping our mob safe from Covid-19

A message from the Northern Land Council Chairman Samuel Bush-Blanasi

WELCOME to the first edition of *Land Rights News* for the year.

It has been a tough start to the year as we continued to fight to keep our mob safe from Covid-19 while still doing our business.

In early February the NLC welcomed the decision by the Commonwealth government, with the support of the NT government, that Biosecurity Zones would be established across the NLC area to help slow the spread of the virus.

The Biosecurity Zones were in place for two weeks and then were extended another two weeks.

This gave Traditional Owners and community members more time to get

vaccinated and for their kids five years and up to get their jabs.

I want to thank the Traditional Owner groups and Aboriginal service agencies who have been doing so much work to keep their mob safe and operate within NT Health and Chief Health Officer guidelines and rules.

Although the Biosecurity Zones ended at midnight on 3 March, we still must be careful to protect ourselves from Covid-19.

The virus is still out there, and we need to prepare for the next wave, as it's not going away any time soon.

So, remember, get the jab, stay safe, stay on country and care for family.

On a more positive note, March 24 was a historic day with six handbacks of Aboriginal land in one day.

Four land claims totalling 9,733 square kilometres in Kakadu National Park; a land claim incorporating the Old Elsey Homestead site; and



Mr Bush-Blanasi at the Mataranka Showgrounds for the handback of Urupunga township and Old Elsey Homestead site.

the Urupunga Township were returned to Aboriginal hands, allowing Traditional Owners to determine the future use of their land.

The handbacks marked the end of a long journey with some claims more than 30 years old.

The Minister for Indigenous Australians,

the Honourable Ken Wyatt AM MP, joined Traditional Owners and their families at Mataranka Showgrounds and later in the day at Cooinda to celebrate the handbacks and to deliver the deeds of title.

You can read more about these historic handbacks on pages 4 and 5.

Good start heralds productive year ahead

A message from the Northern Land Council CEO Joe Martin-Jard

THE Northern Land Council is facing another challenging but exciting year. Already we have seen some big achievements here at the NLC which, if they are any reflection of the year to come, herald productive change for the future of Aboriginal people across the Top End.

Firstly, the Aboriginal Sea Company (ASC) was established in February, marking a major milestone in the historic Blue Mud Bay settlement. Not only will the ASC create opportunities for employment, it will enable Aboriginal people to implement profitable and sustainable fishing policies and care for their most precious resource in a way only they know.

The NLC's submission on the NT Government's Strategic Water Plan Directions Paper in January called for Aboriginal people to be taken seriously in water management arrangements across the NT, and to be placed front and centre as part of the development of the Strategic Water Plan. We look forward to seeing how the agenda to 2050 addresses the issues Aboriginal people are facing with water quality across the Top End.

The NLC was proud to be a gold sponsor of the North Australia Savanna Fire Forum and the inaugural National Indigenous Carbon Forum hosted by the Indigenous Carbon Industry Network (ICIN). Both were wonderful examples of

innovative and collaborative approaches to land management led by some passionate Indigenous organisations, some of NLC's own ranger groups included. The NLC will continue to support and recognize the hard and innovative work of Indigenous people in the carbon market, especially over the coming fire season.

NLC Chairman Samuel Bush-Blanasi and I look forward to working with our constituents across the Top End to further strengthen the voice of communities in the coming months.



Mr Martin-Jard with Djok Traditional Owner Jeffrey Lee at the Kakadu land handback held at Cooinda.

Voices from the bush: Doing our best to stay safe during Covid-19's spread



ON THE COVID SITUATION IN THE EAST ARNHEM REGION

"We are alright. I always get my mob to be on the safe side of everything. Better to be safe than sorry.

The numbers are rising. If people test positive they self-isolate.

They understand what this thing is all about, especially the sickness time. They're getting to know the feeling and how they take care of themselves and their family."

DJAWA YUNUPINGU, EAST ARNHEM NLC EXECUTIVE MEMBER

ON HOW THE COVID-19 PANDEMIC HAS IMPACTED BUSINESS IN KATHERINE

"We've been challenged in our [Jawoyn Association] office with staff in all of our programs who just haven't been able to attend work. It has put a lot of pressure on us as an organisation to deliver services out in the communities.

We are struggling. It's impacting us big time, but we're taking it one day at a time."

LISA MUMBIN, CHAIR OF THE JAWOYN ASSOCIATION AND NLC FULL COUNCIL MEMBER



ON THE COVID SITUATION IN THE BORROLOOLA BARKLY AREA

"We've had a couple of cases in our region of the Coronavirus, in Elliott.

Those people are isolating at the moment.

The majority of us are doing the right thing, but sometimes some of the people that have COVID, who are meant to be isolating, are not isolating"

CHRIS NEADE, BORROLOOLA BARKLY NLC EXECUTIVE MEMBER



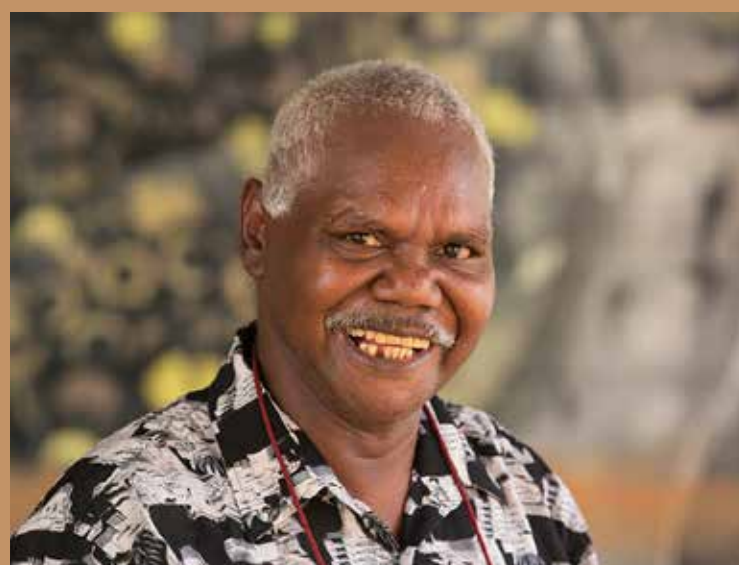
ON THE COVID SITUATION IN ROBINSON RIVER

"Everything is pretty much quiet at Mungoorbada, it's pretty functional. When we had the lockdown we got support from the NLC and the NT government's health team.

Our message to essential service workers coming into our community would be - if you're coming into land trust to respect Traditional Owners and the people on the ground that you work with and they will respect you.

We'll try and make it better and safe for everyone."

RICHARD 'DICKIE' DIXON, NLC DEPUTY CHAIRMAN



'45 years of unfinished business' resolved with handback of land at Kakadu

Traditional Owners of the land in the Kakadu region celebrated the long-overdue return of their ancestral lands to their control following the delivery of the Deeds of Title to large tracts of the Kakadu National Park by the Minister for Indigenous Australians, the Honourable Ken Wyatt AM MP.

At a ceremony held at Cooida on 24 March, Minister Wyatt handed back to Traditional Owners and their families the inalienable freehold title over four land claim areas comprising about 50 per cent of the Park.

Northern Land Council Chairman Samuel Bush-Blanasi congratulated Traditional Owners on the long-awaited return of their country following the settlement of the Kakadu Region Land Claims.

"Today's land grants to the Kakadu Aboriginal Land Trust, to be held on behalf of the Traditional Owners, complete 45 years of unfinished business," Mr Bush-Blanasi said.

"Back in 1977, the Ranger Uranium Environmental Inquiry recommended the recognition of the land in the Alligator Rivers Region - what we know as stage one, Kakadu National Park - as Aboriginal land under the Aboriginal Land Rights (Northern Territory) Act 1976.

"For too long there have been two classes of land in Kakadu National Park – Aboriginal land and other land 'subject to Aboriginal land claim'. Today that has been fixed once and for all time.

"This land that has been returned is the traditional country of the Limilngan/Minitja, Murumburr, Garndidjbal, Yurlkmanj, Wurngomgu, Bolmo, Wurrkbarbar, Matjba, Uwinymil, Bunidj, Djindibi, Mirrar Gundjeihmi and Dadjaku peoples."

Mr Bush-Blanasi said the return of land to the Traditional Owners heralds a range of new and exciting opportunities.

"The resolution of the underlying land title will allow for new investment and tourism opportunities. We are already seeing the development of more locally-owned and operated Aboriginal tourism and other business enterprises in Kakadu.

"There are new opportunities for Traditional Owners to be directing, involved in and to benefit from improved and enhanced park operations, fire abatement programs and the new carbon economy," he said.

As part of the handback arrangements, the land will be leased back to the Director of National Parks, which will provide ongoing rental income to traditional owners.

"Land security is economic security and this move empowers Aboriginal Territorians to use their land for their future," Minister Wyatt said.



Murumburr elder Violet Lawson said it's been a "long hard road since land rights first came in but the whole thing finally arrived".



Minister Wyatt joined Traditional Owners from the Kakadu region to celebrate the return of their ancestral lands. [Images: on pages 4 and 5 by Glenn Campbell]

Traditional Owners rejoice as Urapunga and Old Elsey Homestead site handed back

At a ceremony in Mataranka on 24 March, Minister Wyatt joined Traditional Owners and their families to deliver the Deeds of Title to the Urapunga township to the Urapunga Aboriginal Land Trust (ALT) and the Old Elsey Homestead site to the Mangarrayi ALT.

URAPUNGA is a small community 320km south-east of Katherine and is on the traditional country of the Budal Yutpundji-Milwarapara group, who speak the Ngalakan language.

Like many similar 'townships' established around this time, Urapunga was officially proclaimed in 1887 but land in the town remained unsold and the town struggled to thrive other than on paper.

Since the passage of the Aboriginal Land Rights (Northern Territory) Act 1976 (the Land Rights Act) a number of parcels of land in the area have been recognised as Aboriginal land.

In 2001, the Budal Yutpundji-Milwarapara group were successful in their native title claim but technical issues concerning road tenure frustrated progression of the settlement until an Indigenous Land Use Agreement (ILUA) reflecting the native title determination over that land was finalised in 2005.

In 2019 the areas in

Chairman Samuel Bush-Blanasi said that the handback of land represented a bittersweet end to the long struggle fought by many generations of Traditional Owners.

"The old people for this country have handed down stories about terrible days in the Urapunga area and right along the Roper River country back in the 1870s and 1880s. Our mob didn't want pastoral development and there were many violent confrontations between our mob and the pastoralists and others who followed them," said Mr Bush-Blanasi.

"Back in those days our people were shot at with rifles, they were hunted, but they and the many generations that followed them have survived. Today we honour the lives of the old people who kept our laws, our culture, our language and our lives strong.

"Here we are today at the Mataranka Showgrounds as guests of the Najig clansmen and women of the Yangman people, and we celebrate the fact that after all these years



Minister Uibo, Dr Daniels, Senator McCarthy, Minister Wyatt and members of the Mangarrayi ALT.



Andy Peters (left) and senior Traditional Owner Eric Woods (right), lead the Bunggul during the handover ceremony at Mataranka showgrounds

country following the settlement of the Elsey Region Land Claim (No. 245).

That claim was lodged in 1997, but for reasons beyond the control of Aboriginal people it was not until 2019 that the land was recognised to be held in trust by the Mangarrayi ALT on behalf of the traditional owners, the Bobobingga clan of the Yangman people.

"There are a lot of stories around this place and many of them were told by the wrong people. Aboriginal people from here know the true stories about what happened on this country and all of the young people here today can be happy that those stories are the true stories," Mr Bush-Blanasi said.



NLC Executive Council member Dr Daniels.



Minister Wyatt with members of the Urapunga ALT.

'It has been a long time coming but this ceremony today links up our ancestors with the current generations on this land.'
NLC Chairman Samuel Bush-Blanasi

the town of Urapunga subject to the ILUA were included in schedule one of the Land Rights Act following the passage of the Aboriginal Land Rights (Northern Territory) Amendment Bill 2018.

Northern Land Council

the traditional owners have their land back."

Mr Bush-Blanasi also congratulated the Traditional Owners of the site of the Old Elsey Homestead, near Warloch Ponds south of Mataranka, on the long-overdue return of their

Ancient plants get new home in epic relocation mission

The Kenbi Rangers have successfully extracted and relocated nearly 150 cycad plants from the Finnis Lithium project site, protecting the plants from possible destruction.

THE precious plants were identified by rangers conducting cultural heritage monitoring work on Core Lithium's proposed mine site on the Cox Peninsula near Darwin last October.

Kenbi Rangers, together with the team at EcoZ Environmental Consulting, decided to move the 147 *Cycas armstrongii* to safer grounds.

It took six rangers, a Bobcat, an excavator, weeks of meticulous planning and three days of hard work to carefully lift the cycads out of the ground and transplant them to their new location.

Kenbi Ranger

Coordinator Steven Brown said the rangers have previous experience with transplanting cycads - in 2016 they relocated plants as part of the Ventia Remediation project on Cox Peninsula.

He said a great deal of care was taken during the salvage operation, including keeping the root systems intact and identifying the correct soil for their new home.

"Taking on this task was a huge job, but the Kenbi Rangers pride themselves on doing jobs that others believe cannot be done," said Mr Brown.

One month on, the success of the cycads' relocation was already evident.

"We have been back to the site on a number of occasions and derive enormous satisfaction in seeing the regrowth of new leaves after such a short time," he said.

Core Lithium has since told Mr Brown that the relocated cycads have had an 87 per cent regrowth success rate.

Although found in abundance in the Darwin

region, this species of cycad is classified as 'vulnerable' under the Territory Parks and Wildlife Conservation Act. Cycads as a plant group have outlived the dinosaurs and many of the species found in the NT cannot be found in any other part of Australia.

The Kenbi Rangers are also conducting other environmental and cultural protection work on the mine site, including water quality monitoring, weed spraying and sand bagging for flood water damage prevention.

Core's 175,000 tonnes per annum Finnis Lithium Project is due to open in late 2022. In March, the Australian miner announced it had locked in a deal to supply lithium spodumene concentrate to Elon Musk's electronic vehicle company Tesla over four years.

Core Lithium Managing Director Stephen Biggins said the company is "thrilled to have reached this agreement with Tesla. "Tesla is a world-leader in electric vehicles and its investment in offtake and interest in our expansion plans for downstream processing are very encouraging," he said.



Kenbi Ranger John 'Mango' Moreen with one of the 147 relocated cycads.



The rescue team: (L to R) Jack Gardner, Ian McFarlane, Nadine Kurz, Steven Brown, John 'Mango' Moreen, Matt Beard, Rex Sing.



Kenbi Ranger Rex Sing moves a cycad plant with the help of Ranger Coordinator Steven Brown.

Timber Creek women rangers protecting country and culture

It's been business as usual for Timber Creek rangers despite pandemic restrictions. **NLC Ranger Compliance Coordinator Carmen Taylor** caught up with the rangers in late January.

TIMBER Creek Rangers are working hard to keep the community safe and running smoothly despite Covid-19 restrictions.

Located about 200km east of the NT/WA border, Timber Creek is the last town on the Victoria Highway heading west out of the NT. During the dry season the town thrives with passing travellers and tourists keen to see the biodiversity in flora and fauna, Judbarra National Park, stunning escarpments, waterfalls and lookouts and of course fishing on the mighty Victoria River.

Recently, the town has been quieter than usual. Not only does the wet season mean less tourists, but the Covid-19 pandemic reached some nearby communities and outstations, meaning ranger travel and meetings were cancelled. But the work continues for the six NLC rangers at Timber Creek.

Ms Taylor caught up with three of the female rangers in late January to conduct compliance area planning out on-country.

Meet Senior Ranger Cindy Archie

Ms Archie has been a ranger since 2015. She enjoys getting out on country with field trips, patrolling and generally looking after country and her community. This includes weed spraying, identifying and removing illegal rubbish dumping and biosecurity health checks on the local domestic pets for any sign of disease. Cindy holds her coxswain

ticket so skips the "Green Hornet" ranger vessel for patrols. She lives at a community 50km west of her workplace in Timber Creek and travels daily.

Meet Ranger Monte Cattermole

Ms Cattermole has been a ranger for about 12 months. She finished school and heard there were ranger positions available. Her mother and aunties were part of a strong Timber Creek Ranger team in 2006 and she fondly remembers watching them capture the invasive cane toad. Her father was a police officer and she knows that her role as a ranger will provide her with a strong career pathway.

Monte's passion is the Junior Ranger Program and she hopes to work with the local school children with flora and fauna surveys, including bush tucker identification and traditional practices like language and basket weaving, handed down from her grandmother. She believes the more kids are involved with the project, the more they will be able to care for and respect country and culture.

Meet Ranger Makita Bobby

Ms Bobby has also been a ranger for about 12 months. She had been waiting for a ranger position for a while so is proud to wear the uniform and follow her passions of going out bush, talking to the old ladies and elders and visiting sacred sites.



Timber Creek Rangers Monteanna "Monte" Cattermole, Cindy Archie and Makita Bobby.



Timber Creek Rangers regularly patrol around Policeman's Point, which overlooks the Victoria River.

Last year she was flying in helicopters attending culture camps and hopes to continue this year.

The rangers are continuing to look after community with weed spraying, rubbish collection and grass fuel load reduction by slashing and mowing in anticipation of this year's fire season.

They will follow the practice of early 'cool' burning after the wet season has passed to reduce the likelihood of late season wildfires.



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Pros and cons of joint management of our parks

The ideas and concerns of Traditional Owners need to be taken seriously when it comes to joint management of our parks in the NT, writes **NLC Caring for Country Joint Management Project Officer Anna Gordon**.

JOINT management of NT parks has existed in the Top End for over a decade. Negotiations between the NT government and the Land Councils, on behalf of Traditional Owners, started in the early 2000s.

New plans of management were written with Traditional Owners to guide how joint management would be put into practice. There were lots of promises made and expectations raised for how joint management would benefit Traditional Owners.

How far has joint management come? Prior to joint management, NT Parks were not recognised as Aboriginal Land – and there are many benefits that come with this recognition.

'We need to ensure Traditional Owners are being listened to, learnt from and supported as decision-makers for their country.'

Traditional Owners now have opportunities to work on country, as rangers and through casual employment from commercial activities undertaken on the park, such as crocodile egg collection and removal of feral animals. Traditional Owners also get a cut of any income that is made from people visiting and using the park for different purposes, such as camping, tours and mustering.

Through Joint management committees, Traditional Owners get a say on where people like scientists can go and what they can do. This helps in protecting important cultural sites and species by making sure people don't go to the wrong places on country.

In some parks, the carbon industry is a big opportunity to earn money

and protect country. People pay for preventing wildfires, and Traditional Owners can decide how to use this money made from early season burning. Carbon projects require a lot of people working together over many years – rangers, land councils, Parks, and other organisations – but have huge potential to benefit Traditional Owners in the long run.

However, joint management hasn't lived up to all it was thought to be. Politics changed funding to employment programs that were essential for giving local people training and flexible jobs on parks. For joint management committee members, government processes

can be confusing and slow things down. This can be frustrating for local people who want to see changes in park management.

Country camps were meant to be every year, but have been inconsistent, with some not happening for years. Providing access to country where families can share stories and teach young ones is key to maintaining culture. Parks need to respect the authority of Traditional Owners and their valuable knowledge for managing country. Too often it is one-way rather than two-way management.

In many cases, Traditional Owners have developed good relationships with Parks rangers and learnt a lot from partnering with NT Parks. There is always more to learn on both sides. Cultural training for Parks rangers is

important, and governance training for all partners would be useful.

A proper monitoring and evaluation program would help the partners know what's going well and where they can improve. All joint management partners need to continue learning how to work better together. This isn't easy, it takes commitment and time together on country.

The NT government is looking to the future as they write a 30 year Parks Masterplan from 2022 to 2052. As partners in managing a number of NT Parks, Traditional Owners need to have a say in this plan.

The NLC is planning a Joint management Forum with Traditional Owners from 24-26 May 2022 to discuss this plan and highlight the key challenges and opportunities ahead.

Traditional Owners' concerns and ideas need to be taken seriously so that real benefits can flow to communities and country. We need to ensure Traditional Owners are being listened to, learnt from and supported as decision makers for their country.



The Judbarra National Park Joint Management Committee meets twice a year.



Wardaman rangers attend an Indigenous Ranger Compliance Support (IRCS) workshop at Giwining Nature Park late last year.



(L to R): Maddy Stenmark, Basil Murrimal, Carmen Taylor, Bill Harney Senior, Jason Raymond, Timothy Allyson, Kenny Allyson, Douglas Cooper.

Malak Malak Rangers' skills called on for rescue of fishing trio

THE skills and qualifications of the Malak Malak Rangers nearly came in handy in January, when two adults and a child needed rescuing on the Daly River.

The trio were on an extended fishing trip in the area when they were forced to activate their emergency beacon (EPIRB) around 11am on 6 January, after their vessel had been overturned and beached due to poor weather.

Northern Territory Police said in a statement that the Joint Rescue Coordination Centre (JRCC) tasked Police Air Wing to fly over the area and confirm the location. The boaters had written a message in the sand for rescuers, indicating they were all safe.

The police contacted Malak Malak Ranger Theresa Lemon about assisting in looking for the trio. As the local Daly River Police don't have coxswains certificates, Ms Lemon and her son Travis, also a Malak Malak ranger, prepared one of the boats for the rescue mission.

However, just when they had done that the police contacted her to say a helicopter had located and rescued the trio and were transporting them back to Darwin for assessment.

The Northern Territory police said: "In response to the EPIRB activation, JRCC, the NT Joint Emergency Services Call Centre, Water Police, Police Air Wing, Off Shore Services, Daly River Police and the Malak

Malak Rangers all worked together to successfully rescue the trio".

Acting Senior Sergeant Isobel Cummins said, "This was a fantastic result and we are all very happy to see these fishos back safe and sound.

"Police would like to remind mariners of the importance of having personal and vessel safety equipment when venturing out on Territory waters," she said.

"Without the activation of their EPIRB the trio may have been stranded at the location for an extended period in what can be best be described as unfavourable conditions."



Malak Malak Rangers Theresa Lemon and Travis Maloney prepared the rescue boat for the stranded fishos.



Meanwhile - Malak Malak, Wardaman, Wagiman and Bulgul Rangers recently came together for some Raindance aerial incendiary training.



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Meet NLC's new Kakadu Joint Management Officer

Natasha Nadji, NLC's new Kakadu Joint Management Officer, sat down with *Land Rights News* to share stories about her family, growing up on country and her hopes for Kakadu National Park.

"I am Natasha Nadji, known as Tash to friends and family. I am a descendant of Bill Niedjie and Jonathon Nadji, we are Bunitj and Gaagadju people. I am also a descendant of Raidar Nessel and Sharon Auld, my Norwegian descended family.

I grew up in Jabiru and at Cannon Hill Outstation, both places are held dear to my heart. I attended the school in Jabiru, this is where I gathered the skills

to communicate with those outside of my family group.

Cannon Hill is my first home, this is the country my fathers' family comes from. This is where I go to heal myself and my family, the country calls us home when we are gone for too long.

I am so privileged to have a place that I can come back to and know I am safe and can provide for my family. I am lucky that our families fought to keep this country what it is today, also proud to have learned from some of our great leaders. Growing up out here I was taught to uphold the laws of our cultures and to be strong for our people, I am grateful to have been given this knowledge of our fathers' country and laws.

I believe my role as the new Joint Management Officer is to support the Traditional Owners in the management of the park and to help them maintain this connection to country and



Ms Nadji spoke at the land handback ceremony at Cooinda in late March.

all stakeholders involved.

To ensure that all parties are adhering to the Land Rights Act and all other complexities, to help ensure that the cultural knowledge passed on by Traditional Owners is always protected and kept within the right clan groups. I hope to help our people become a stronger

force so our communities can become self-sustaining in all aspects of life.

In this position I am looking forward to working closely with all the family groups with ties to the management of the park, I hope that we can all work together to overcome some of the hurdles that have slowed down progress on

stakeholders and community needs. Great teamwork will achieve great outcomes.

As a former ranger and a Traditional Owner I hope to see a future of Traditional Owners running and managing their own businesses, and generations working continuously on their homelands. I want to see the country taken

'I hope when my great grandchildren are here in this world they get to experience the land, culture and family kinship that I'm blessed with.'

country and within the clans; Covid-19, sorry business, clan successions, seasonal work and much more.

With all the amazing work that has already been done I realise this is a big journey for everyone, I am proud to be taking this journey with them. This will strengthen the relationships between clan groups, I am hoping that others from our community take interest in similar positions throughout Kakadu. This has always been the hope for Kakadu's future, Traditional Owners and families to prepare for when the lease is finally handed back to our community and outstations are being self-maintained and self-sufficient. This will help shape this position into what the Traditional Owners,

care of the way my father and my generations have, with no restrictions to cultural practices and responsibilities. Agreements upheld and fulfilled with support and respect for each other, that have realistic outcomes for future families to thrive.

I hope that when my great grandchildren are here in this world they get to experience the land, culture and family kinship that I am blessed with. I want to pass my knowledge on to the next generations knowing that they will be proud living the same way their ancestors did: sharing, caring and protecting this wonderful way of life. I will work hard to achieve this in my lifetime, I know others do too."



Natasha Nadji during her induction training at the NLC Darwin Head Office.

Unwanted rubber vine creeps across the border to NT

Waanyi/Garawa rangers have been conducting surveys to search for the presence of rubber vine, an invasive weed, within the Aboriginal Land Trust (ALT) that they operate on.

WITH support from the NT Government Weed Management Branch, the rangers surveyed the Waanyi/Garawa ALT in late March to determine whether rubber vine had crossed the border from Queensland.



Waanyi/Garawa Ranger John Clarke

While no plants were found on the NT side of the border during the latest survey, the threat is very close with rubber vine moving up drainage lines close to the border.

Outside the ALT, new rubber vine plants were found growing in the NT and the Weed Management Branch are working with the landowner to develop a surveillance and control program.

Rubber vine is a Weed of National Significance and is a Class A (to be eradicated) declared weed in the Northern Territory.

The weed is considered is one of the biggest threats to NT waterways, open woodlands and rainforests by strangling native vegetation.

It spreads mainly by water and by prevailing winds as its seed pods are able to float in salt water for up to 40 days before becoming waterlogged.

Rubber vine plants have distinctive white bell-shaped flowers and grow as a shrub between 1-3 metres tall, or as a vine growing up to 15 metres. There is a milky sap when the plants are damaged. Leaves are opposite, dark green and glossy. The mid rib and stalks are purplish in colour. Rubber vine also has very distinct seed pods that grow mostly in pairs and are 15 cm long. Each seed pod holds around

300 brown seeds.

Rubber vine needs to be stopped from establishing and spreading across the Northern Territory, particularly in the Gulf region.

Working together is the only way to keep the NT free of rubber vine.

Always keep a look out for rubber vine and report any plants to the Weed Management Branch.

If you would like further information see nt.gov.au/weeds or call the Weed Management Branch on (08) 8999 4567.



NTG District Weed Officer Brad Sauer, Waanyi/Garawa Rangers John Clarke and Jeremiah Jackson and Ranger Coordinator Greg Doddrell.



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Tourist fees for NT parks to be introduced in 2023

THE NT Government will introduce a Territory Parks Pass next year.

The one-day, fortnight or open season pass will allow a visitor to enter all Territory parks and reserves.

The introduction of a Parks Pass fee will only apply to visitors from other states and territories, and from overseas. Territorians will be exempt from a fee to enter Territory

parks and reserves.

Also, the Parks Pass does not apply to any urban parks and reserves.

Park and Rangers Minister Selena Uiibo said revenue resulting from the Parks Pass will be used to support the care and management of the parks estate.

"Revenue from the Parks Pass will be used to support the care and management of

parks and reserves so that we can look after Country better in partnership with Traditional Owners," she said.

"We will continue to share revenue with the Traditional Owners of Jointly Managed parks. A big improvement in revenue will mean more opportunities for Park Rangers and Traditional Owners to work together on Country."

To visit a Territory park or reserve for a day it cost an adult \$10; \$30 for a fortnight, and \$60 for an open season pass. Child, family and tourism operator rates will apply.

Other states and territories across Australia and New Zealand use a parks pass with a wide range of price structures.

The Parks Pass was

announced by the NT Government in 2020.

"Before and since then, Parks and Wildlife have been working and consulting with the tourism industry as well as key stakeholders like the Land Councils. This is to ensure that the price along with the structure of the Parks Pass will reflect the way tourism works in the Territory," Ms Uiibo said.



From next year visitors to Litchfield National Park and other NT parks will need to get a Parks Pass.



Northern Territory Aboriginal Tourism Strategy 2020-2030 ANNUAL REPORT CARD

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The Northern Territory Aboriginal Tourism Strategy 2020 – 2030 outlines key initiatives to achieve a sustainable Aboriginal tourism sector and build on the Territory's strengths and cultural assets.

Grouped under five strategic pillars, the ten year strategy aims to lead the development of the sector in partnership with Aboriginal people and operators, to deliver cultural and economic benefits for Aboriginal people.

Read more about the NT Aboriginal Tourism Strategy report card at www.tourismnt.com.au



Living cultures

>>>><<<<

Respectfully sharing our Aboriginal cultures



Living communities

>>>><<<<

Strengthening knowledge and understanding in Aboriginal people and across networks



Living lives

>>>><<<<

Nurturing skills and developing support tools to create better business, job and industry success



Living landscapes

>>>><<<<

Providing better access and services to destinations



Living interactions

>>>><<<<

Improving communication, engagement and monitoring our connections with visitors and the industry

'Grants enable Aboriginal rangers to protect country': Minister Uibo

THE NT Government's Aboriginal Ranger Grants Program is a \$24 million investment in Aboriginal land and sea management across the Territory, over 8 years, writes Minister for Parks and Rangers, Selena Uibo.

Starting in 2017 and with funding committed until 2025, the program has delivered both capital funds for equipment as well as infrastructure and project funding to support new and ongoing operational activities.

The successful partnership approach between the Department of Environment, Parks and Water Security and Aboriginal land and sea managers has been crucial to the success of this program.

Between 2018 and 2021, under the NT Government's initial commitment, the program provided \$4 million of capital funding. This assisted 32 ranger groups through providing essential equipment and facilities. This included 4WD and all-terrain vehicles, spray equipment, boats, and trailers, which were all essential to support fire, weed, and feral animal management as well as coastal patrols and managing access to Country.



Larrakia Nation Land and Sea Rangers.

Over the same time period, \$7.4 million in project funding assisted 27 ranger groups. The funds went to supporting a broad suite of projects from "classic" land management – fire, weeds and feral animals – to innovative approaches integrating Aboriginal knowledge with "western" science. This included new ways of funding land and sea management, such as the investigation as well as expansion of a philanthropic funding model. This model has seen increased funding delivered to a number of Aboriginal land management organisations.

Substantial grant funding has also been provided to support the development of Healthy Country and Indigenous Protected Area management plans. This is essential to integrating Aboriginal knowledge and "western" science as well as implementing integrated management at local, catchment and regional scales.

The NT Government has committed \$11.9 million to fund the Aboriginal Ranger Grants Program for a further four years from 2022. The program will also coordinate funding provided under the INPEX managed Ichthys LNG Coastal Management Offset commitment. This will provide \$24 million over 22 years for the "Conservation management of dugongs, cetaceans and threatened marine matters of national environmental significance (MNES) in the Top End". This recognises the important role Aboriginal sea rangers play in the conservation and management of marine species and habitat.

I acknowledge and thank all of our Aboriginal Ranger groups for their dedication to protecting Country.

More than 1,000 new rangers to be employed

THE federal government is expanding the Indigenous Rangers Program, which will see more Indigenous people involved in land and sea country management.

Over the next six years, \$636.4 million will go towards funding up to 1,089 new rangers by 2026-27 and 88 new ranger groups across Australia, budget papers released in late March say.

The funding will also go towards increasing the number of women rangers, expanding the youth rangers program and setting up a professional Indigenous land and water management body.

Handing down the budget, Treasurer Josh Frydenberg said Australia's First Nation people have cared the country for thousands of years. The investment would "safeguard Australia's unique environment for future generations," he said.

The Indigenous Rangers Program will contribute towards economic and cultural targets in the National Agreement on Closing the Gap, the government says.

The program helps traditional owners, elders and local communities to manage the lands and waters using traditional knowledge and cultural practice.

It was first funded in 2007 through the former Working on Country program and has created more than 2,100 full-time, part-time and casual jobs in land and sea management around the country.

Drones used to track rare rock-wallaby

ABORIGINAL rangers are trialling thermal imaging drones to track one of Australia's rarest wallaby species in the Kimberley region of WA. A population once thought to be more than 2,500 strong has plummeted to an estimated 500.

The Nyikina Mangala Rangers have been successfully monitoring the elusive wallabies (wiliji) using sensor cameras since 2013. However, it takes months to process imagery and model data as cameras are retrieved weeks after deployment. A partnership between Walalakoo Aboriginal Corporation, Charles Darwin University, and the World Wide Fund for Nature-Australia is seeking to solve this problem using a combination of traditional knowledge and cutting edge technology.



Nyikina Mangala Ranger Tyrese Skeen improving his drone skills with training from pilots Rebecca Rogers and Aliesha Hvala.

Aboriginal rangers key players in future of carbon market

The national carbon market is booming and Indigenous Australians are in the perfect place to reap the benefits, industry leaders told the inaugural National Indigenous Carbon Forum.

OVER 250 people from across the carbon industry 'zoomed' in for the forum, hosted by the Indigenous Carbon Industry Network (ICIN) in mid-February.

The event followed on from the North Australia Savanna Fire Forum held the day before.

Facilitated by Nova Peris OAM, attendees heard from a heady mix of scientists, rangers, and other experts from across the Kimberley, Top End and Far North Queensland.

The Carbon Market Institute and Market Advisory Group spoke of a positive outlook in the national and global carbon market, where the price of carbon has tripled in the past year to around \$53 per unit.

Further, Indigenous-derived units are a highly-sought premium product that currently makes up more than 50 per cent of those sold on the voluntary market.

"Savanna burning units are premium and in demand due to the additional co-benefits they offer - from management of country, fire prevention and biodiversity outcomes," the Market Advisory Group's Lachlan Ince explained.

Mr Ince also anticipated a further shift away from government-purchased ACCUs towards the voluntary offset market, where corporate giants such

as Qantas have committed to carbon neutrality through the purchasing of ACCUs from Aboriginal ranger-led burning projects including Yugul Mangi, Numbulwar and Yirralka.

Yugul Mangi Senior Ranger Jana Daniels and Numbulwar Numburindi Ranger Joanne Pomery gave a presentation to fellow Indigenous rangers from across the Top End, Kimberley and Far North Queensland on their two fire abatement projects – SEALFA and SEALFA2 – which operate across the South East Arnhem Land Indigenous Protected Area (SEAL IPA).

'It's a win-win situation, you can't really lose out on this.'
Cissy Gore-Birch

The ranger groups shared their knowledge, philosophies and strategies around fire management and the benefits to the community that the carbon fire projects have brought.

In recent decades the Northern Land Council has led the way by supporting Aboriginal ranger groups and land managers during the early stages of the carbon abatement industry, who are reducing Australia's greenhouse gas emissions by caring for their country.

NLC chief executive Joe Martin-Jard said Aboriginal ranger groups are at the 'tip of the spear' of the war on carbon.

"The NLC thrives on seeing the success of Aboriginal owned and driven projects, like the savanna burning program where Indigenous rangers and land managers meld modern science and traditional knowledge to care for their country in ways that only they know how to do," said



South East Arnhem Land IPA is managed by the Yugul Mangi and Numbulwar Numburindi rangers.

5 facts about the South East Arnhem Land Fire Abatement (SEALFA) projects

1. Jointly managed by the Yugul Mangi Rangers based in Ngukurr and the Numbulwar Numburindi Rangers based in Numbulwar.
2. These two carbon projects make up a 15,000 km² area.
3. Aerial and ground burning is done from April/May to the end of July, sometimes into August if it's been a late wet season.
4. On average the rangers fly around 7,000 km each year in helicopters all over the project area.
5. Some of the income generated from the projects has been used to purchase new fire equipment, do some upgrades to the ranger base and employ more casual rangers from the community.

Mr Martin-Jard.

The Indigenous Carbon Industry Network co-chair Cissy Gore-Birch told the forum that as groups begin to enter the market and as new opportunities come online, it's important to get the right information and to protect Indigenous rights.

"When you think about the story it's a win-win situation, you can't really lose out on this," Ms Gore-Birch said.

"It's really important to really think about where you are as traditional owners, understanding your rights and interest in this space, and making sure you get the right people and the right information."



Numbulwar Numburindi Ranger Joanne Pomery works with fire each year as part of the SEALFA2 project.

'Hard work paying off': Wardaman Rangers register savanna burning project

The NLC's Wardaman Rangers have become of the latest group to enter into a savanna burning initiative with the Clean Energy Regulator, a Government body responsible for accelerating carbon abatement for Australia.

FOLLOWING extensive consultations with Wardaman Traditional Owners, the ranger group registered late last year to earn carbon credits by reducing carbon emissions through their on-country fire management.

Today the Indigenous carbon industry is estimated to be valued at around \$53 million per annum. As of November 2021, there were 33 Indigenous-owned and operated savanna fire management projects in Australia.

The rangers operate on the Wardaman Indigenous Protected Area (IPA), which covers over 224,000 hectares of country that lies within the Victoria River and Upper Daly catchments.

Under the Clean Energy Regulator, the rangers can earn carbon credits for conducting low carbon-emission burning. In tropical savanna regions of the Top End this means ensuring 'cool burning' is done in the early dry season to prevent late dry season wildfires, which emit higher amounts of greenhouse gases.

"It's a great outcome. The rangers have been working towards this for five or ten years," Wardaman IPA Coordinator Andrew Drenen told ABC News.

While the ranger group

has been burning on their country for many years – and Traditional Owners have been burning for thousands of years – having a registered project will enable the Wardaman Rangers to generate more income, he said.

"The overall objective is to reduce the late season fires, which is generally what's going to produce more carbon and do more environmental damage.

"We registered late last year because it was a good year of burning outcomes from our perspective. We did burning in April and May and kept the fires small, put in strategic breaks."

'The savanna burning project will generate local employment and operational funding for TOs and community members.'

But it's not just all about burning, it's about looking after country and protecting country, Mr Drenen added.

The Wardaman IPA is a hotspot for ancient rock art, with six of its 200-plus recorded rock art sites registered with the Australian Heritage Commission. An important part of the Wardaman Rangers' burning work involves slashing long grass to create strategic fire

breaks around these sites.

"Not only will the savanna burning project help to regenerate the environment and protect sacred sites on Wardaman country, it will also generate local employment and operational funding for Traditional Owners and community members.

"We've got up to eight rangers who have been employed casually and this will enable more regular work for them and better capacity-building for the entire community. The rangers will get a lot of training, and other Traditional Owners will get the opportunity to come out bush, join in the program and give us their guidance along the way."

Mr Drenen expects to start seeing the key benefits from the project in about three years, when the project will be independent and start trading their carbon

credits on the market.

"The project is currently funded through the Indigenous Land and Sea Corporation, with funding coming through INPEX. So at this stage the carbon credits go back to INPEX. It's when the project proves itself and is ready to go independent, in approximately three years, that we'll retain those [carbon credits] and be able to trade them on the market ourselves."



Wardaman ranger Kenny Allyson conducts some early burning on the IPA.



Natalie Blitner, one of the Wardaman rangers, is looking forward to another fire season this year!

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Water reforms needed: NLC calls on NT government to bring water management system into 21st century



Wardaman Rangers and Traditional Owners measure water flow on the Flora River.

The NLC has called on the NT government to bring its water management system into the 21st century and in line with its commitments to Aboriginal Territorians.

WATER is precious. Often we don't appreciate it until our tap water turns brown, bores dry up, rivers stop running or fish start dying.

Earlier this year the Northern Land Council responded to the Northern Territory Government's Strategic Water Plan Directions Paper – and we called for substantial reform.

The NT is at a crossroads.

We either continue on the established path doing things in the same way again and again, but hoping for a different outcome. Or we can recognise our water management system in the NT is broken.

It needs to change – our

land and waters, and every living thing that relies on them, are at risk.

We need to be unafraid to make a change.

What does this new path look like? Firstly, policies, laws and decision making processes must include us – Aboriginal people.

In the words of the late musician Dr Yunupingu, words are easy, words are cheap.

We hear from government that they want to work with Aboriginal people but we don't see this in practice. For too long bureaucrats and politicians have been endorsing policies and laws that fail to recognise that meaningful engagement and shared decision making are necessary parts of being accountable.

When our knowledge of country and western science are combined, the benefits can be immense.

We've seen this with reduced hot bushfires in the NT. Could a similar approach for water reap immeasurable benefits?

We have proven we can work together. Where we work together is where you'll find healthy country – the

least polluted water ways and flood plains.

Right across the NT, Aboriginal land and sea rangers are managing biodiversity and biosecurity for the benefit of all Territorians.

In our response to the Government, we propose a future where water licensing and management decisions are not made by one person – the NT's

Water Controller – who must juggle the responsibilities that come with being the head of a mega-government department and the discretionary power to make water licensing decisions.

Instead, decisions about water licensing and management should be made by an independent water commission – with trust, transparency and accountability at the forefront.

Instead of the disconnected approach we have today – where land and water are planned for and managed separately – decisions about country should be made as a whole. Government must empower communities to take a leading role.

A series of management bodies should be established across the NT. These bodies would be tasked with the planning and coordination of land, water and biodiversity across their catchment.

This way, Aboriginal people would have a voice in how country is managed.

We want a future where all Territorians have access to a safe and sustainable

water supply, including people living remotely.

Not only will this help keep our children healthy, but it will allow our old people to stay in their community to receive medical treatment.

Instead of receiving dialysis treatment while being isolated in town, there must be good enough water available out bush to make the dialysis machines work.

We now have an opportunity to set up a system that works for all Territorians – a system where Aboriginal landowner voices are heard and their caring for country practices are recognised; a system that leads the country.

If we don't choose the right path, we will face a future that no Territorian wants to see.

The Northern Land Council's submission on the NT Strategic Water Plan Directions Paper is available at nlc.org.au.

**This opinion piece by NLC Chairman Samuel Bush-Blanas was originally published in NT News on 2 February 2022.*



The NT's precious waterways, such as Bitter Springs, need to be protected.

'A giant on whose shoulders we all stand': Celebrating Alan Young Najukpayi, OAM



Mr Young Najukpayi was awarded an Order of Australia medal for his selfless devotion to his country, his culture and his people.

MR Young Najukpayi was born in the early 1930s in the Natives' Tent beside the hospital at the Victoria River Downs homestead and grew up in the "native" compound nearby. He began working at the station just prior to the second world war, and worked at Moolooloo, Pigeon Hole, Centre Camp and Mount Sandford outstations on Victoria River Downs (VRD) station, along with other stations further west.

He worked as a drover on a number of occasions, twice travelling to Queensland and pushing cattle to VRD's Wyndham meatworks in the east Kimberley district a number of times.

Mr Young Najukpayi's

knowledge of country developed in a number of ways. Work on the stations gave the younger generation the opportunity to learn about country directly from the older men in the stock camp. During the wet season, the cattle work would cease meaning families would move out to their traditional countries where they gained further knowledge.

In addition, Mr Young Najukpayi spent a number of years living in the bush with the older generation where he gained further insights into country and its mythology.

In more recent years, his evidence, knowledge, assistance and advice

has been critical to the success of a number of resolved and continuing land-related claims and matters under the Aboriginal Land Rights (Northern Territory) Act (ALRA) and the Native Title Act.

These include, but are not limited to, the Jasper Gorge – Kidman Springs Land Claim (ALRA 1990) and the Wickham River Land Claim (ALRA 2009).

Mr Young Najukpayi's evidence and knowledge of country has been crucial in the Victoria River Native Title Claim (ongoing).

In that claim he contributed to a map that will form a key element of the claim and has been described by the NLC

anthropologist staff as 'astonishing' in its detail, breadth and scale.

Mr Young Najukpayi has also contributed to extensive mapping of the cultural elements of southern portion of the Judbarra National Park and to the Judbarra National Park Plan of Management.

His keen and enduring determination to see justice

sacred sites while working with the Aboriginal Areas Protection Authority (AAPA).

Mr Young Najukpayi has also been a long-term collaborator with anthropologist Deborah Bird-Rose on her books *Dingo Makes Us Human: Life and Land in an Australian Aboriginal Culture*; and *Hidden Histories: Black*

'It is only through the selfless commitment of people like Mr Young Najukpayi that we have got a lot of country back.'

NLC Chairman Samuel Bush-Blanasi

for his people extends not just to matters relating to land, law and culture but also to living and working conditions.

Mr Young Najukpayi was instrumental in the strike by Aboriginal stockmen at the Victoria River Downs pastoral leaseholding in protest against working for rations, and demanded they receive proper pay and conditions and a return of their ancestral lands.

Those lands were not returned to them until the conclusion of the Wickham River Land Claim, when land in and around the Yarralin community was returned in 2016.

Over the course of many years he has also contributed to extensive recording and registration of

stories from Victoria River Downs, Humbert River and Wave Hill Stations; and as a collaborator with author and historian Darryl Lewis on his book *A Wild History: Life and Death on the Victoria River Frontier*.

NLC Chairman Samuel Bush-Blanasi said he did not hesitate to support Mr Young Najukpayi's nomination for an Order of Australia medal in 2021.

"I can think of no more worthy recipient for such an award than Mr Young Najukpayi, who has contributed so much to his people, country and the work of the Northern Land Council over many, many years. Mr Young Najukpayi is a humble man but he is one of the giants upon whose shoulders we all stand."



Mr Young (centre) displays the Deeds of Title at the Kidman Springs handover in 1990.



The Federal Election is coming. **Enrol Now To Vote.**

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Authorised by the Australian Electoral Officer for the Northern Territory,
TCG Centre, Level 7, 80 Mitchell Street, Darwin NT 0800



Sign Up to Stand Up! Enrol to vote and then vote

The NLC has made a series of short videos that encourage our mob to enrol to vote in the upcoming federal election. Check them out on the NLC's Facebook page and on NLC TV on YouTube.

SEVERAL influential Aboriginal Territorians have been busy encouraging our mob to sign up to the electoral roll. These people include broadcaster Charlie King OAM, APONT Network Coordinator Theresa Roe, outback icon Constantina Bush and NLC Chairman Samuel Bush-Blanas.

In the short films that can be seen on NLC TV on YouTube and on the NLC's Facebook page the presenters say: "Not enough Aboriginal people in the NT are enrolled to vote and with an Australian election coming up soon, now is the time to sign up, stand up, enrol to vote and have your say."

"More than 24,000 of our mob aren't enrolled. We think the real number might be much higher – maybe

around 40,000 – but no one knows for sure," they say in the short films.

"That means almost half of Aboriginal people who could vote can't vote. Why? Because they might not be on the official list, called the electoral roll. What can we do about it? We can all sign up to stand up! and enrol to vote and then make sure we vote on election day.

"Does enrolling matter? It does matter! If you don't sign up – if you don't enrol to vote – then the government won't hear your voice. So sign up to stand up for your community, your homeland and your family."

The NLC will continue to campaign for this issue leading up to the federal election.



Territorians Charlie King OAM and Theresa Roe have a strong message about voting!

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TRAILERS AND TRAILER PARTS



LOTS OF TRAILER PARTS

Talking history: 'It's important to know the stories'

Dhäm̐biṅ Burarrwāṅa has been a part of the Learning on Country (LoC) Program since 2016 and has been integral to the success of the program in Galiwin'ku. This year is her last as a LoC Galiwin'ku Cultural Advisor because she will be moving back to Maṭa-Maṭa soon, to be closer to her family and support the Homelands Learning Centre. Dhäm̐biṅ shared her story with *Land Rights News*.

"When I was born, I was wrapped in paperbark to keep warm. My mother and father and family stayed at Lathaṅaṅur, on the long beach called Waḷitṅurra. It was there that my father gave me the the names Lathaṅa and Beyalṅa. My family put me into a canoe my father had made and paddled back down the peninsula to the homelands at Maṭa-Maṭa. We had two canoes, one called Djulpan and the other called Bamaduka.

'I tell children about when to light fires and whose Country is it.'

My father had four brothers, three of them travelled with us everywhere. My father had seven wives: Djulka, Dhopi, Gulanu, Gopayurmi, Matjunaru, Yundurrṅu and Wapulkuma. When I was a young girl I would travel around with my parents to different places and I would help my father make fire and do things. I would sit on my father's knee and he would tell me stories about his life and our family and the Country. At the different times of the year we would travel to different places and there we would learn the names of the Country and the stories of the places. When I was a girl I learnt about the places that I was related to and the place called Bawaka – my family home. I learnt about Dapinya which is my mother's homeland. I

learnt about Maṭa-Maṭa, my grandmother's land and I learnt about my mother's mother's mother's land, and Gurumuru my sister's Country. When I was a teenager I moved to Galiwin'ku, where I went to school and made lots of friends. My girlfriends and I would go for walks after school; we learnt about friendship and each other's Country and each other's lives. We would learn about the flowers and plants, and the seasons, animals,

fish and maypal (shellfish) of this place. Later, when I was a little older, the science teacher, Ian Morris, would take us out to learn about the animals of Galiwin'ku. It was here at Galiwin'ku that we first came into contact with Balanda and here we learnt about the Balanda law and rules. When I was a girl I was promised to my husband. In a ceremony the husband came to my mother and father and they made a promise of me for when I grew up. This is the way that we all were married when I was a girl and I was happy to be married in this way. I have followed the law and cared for my husband and our children. We have one daughter and two sons. When I left school I began to work at the Gracella Sewing Centre with sister Buṭanbil, and later I became



Ms Burarrwāṅa says the Learning on Country Program is a way for her to teach children about their relationship to Country, to sea, to the freshwater and to the bush.

a teacher and worked on the Homelands at Maṭa-Maṭa. I worked as a teacher at Galiwin'ku and then I worked for Red Cross and for Yalu, teaching young women how to be better mothers as part of the Indigenous parenting service. I also worked for the Galiwin'ku Women's Space and volunteered for the family violence group. Later I started work as a Miyalk (female) Ranger and then the school outreach work, teaching children about their Country, before starting work with the Learning on Country program. The LoC Program is a way for me to teach children about their relationship to Country, to sea, to the freshwater and to the bush. I can talk to them about their relationships to the animals, plants, birds, and fish of the Country they live in. I can tell them about the seasonal availability of bush resources and the return of certain kinds of animals in the year. I tell children about when to light fires and whose Country it is. Most importantly I teach children about their relationship to each other and the Country that they live on. What is most important are the stories of the Country. All of the different

countries have stories and languages and colours and dances and ceremonies. These dances and ceremonies and colours are linkages that tie all the people of this place together and to the land. It is a network of links to our ancestors and their stories and their creations that make us all one people. It is these understandings about the importance of our myths, legends, languages that are so critical. This is the work that I do because I understand how important it is to be related to Country and to know the stories of Country.



Ms Burarrwāṅa with Galiwin'ku LoC students and a staff member from Galiwin'ku Women's Space.

A school year in the life of Milingimbi's Learning on Country Program students

LEARNING on Country Program students in Milingimbi work alongside the Crocodile Island Rangers.

Learning on Country Coordinator Marcus Vesper

said the program connects Yolngu Elders, Rangers, school teachers and students throughout the community.

"The LoC Program is so important because it provides the base for positive cultural and curriculum based learning opportunities. There is a collective unison in ensuring the best quality education for our students," Mr Vesper said.

"The Rangers play a crucial role in supporting the development of students in the LoC Program. From cultural knowledge to environmental science based knowledge, students learn how to connect with the land whilst learning how to protect it from potential threats and invasive species." Here Mr Vesper gives an overview of what students are learning each term this year.

TERM 1

Students learnt about the season Mayaltha, the flowers that are growing and what plants to keep a watch out for. This is the time to have a look at weeds, working alongside the Rangers the students were taught to identify and remove invasive weed species throughout the island.

Students learnt about wet season shelters and the birds that arrive with the changing of season.

There was a day trip to nearby island Rapuma where students saw an old missionary school built in the 1970s, where many of the LoC cultural advisors once went to school.



TERM 2

Students will follow the season of Midawarr and have a look at all the fruiting plants as well as the ground vegetables such as Ganguri and Djitama, and students will look in the freshwater pools for Dirrpu, a root bulb that can be eaten on coals.

Understanding the billabongs helps students to learn about ecosystems and food chains, using their revision journals to illustrate.

Students then move on to learning about sea health and students will have the opportunity to do day trips on boats to collect and record marine debris and also do water sampling.

This time of year also includes learning about turtles, and students will engage in a 3 day camp at Murrunga Island to research turtle nest health.

We will hopefully have a tracker placed on a turtle so we can follow its journey back in the classroom.

TERM 3

Students will move along with the season of Dharrtharra'mirri, as the floodplains have dried up and the big tides come in, and students will learn how to make traditional fish traps.

With a focus around seafoods, students will learn about trapping, moon cycles, weather patterns and shellfish. This is a time where guku can be harvested, and students will navigate around the island mapping different locations of beehives, they will count and record hive sizes, locations and types.

The term will finish with a camp to a nearby island where students can choose a conservation project to undertake.

TERM 4

Students will start to prepare for the wet season ahead. Now is the time to look at the shorebirds as they have flown from across the world to feed. Students will identify different shorebirds, count numbers and record locations, and there will be a specialised camp for some students to work alongside the rangers in doing surveys.

As we move closer to the wet, the plants that the students propagated in Term 2 as a part of the CLM studies, will now be ready to plant. Students will learn about plant diseases and work alongside the rangers to do community surveys and plant host mapping.

Students will be journaling in the locations of planted trees and scheduling in plant maintenance timetables.



New walking trail celebrated at Alice Springs workshop

NLC staff from the Community Planning & Development team travelled to Alice Springs to meet with the Central Land Council and Queensland South Native Title Services and attend a two-day workshop earlier this year.

TWENTY-EIGHT participants spent the two days exchanging skills and knowledge about project management and Aboriginal-led governance, with the shared intention of helping Traditional Owners plan and undertake projects using Indigenous Land Use Agreement (ILUA) income.

The NLC Community Planning & Development team was delighted to visit and learn about the site of a recent trailblazing project by the Traditional Owners of Yeperenye, who used \$364,000 of Parks NT rent money to create a stunning public walking trail.

The seven kilometre walking and cycling trail links Anthwerrke (Emily Gap) and Atherrke (Jessie Gap) in the East MacDonnell Ranges, just 10 kilometres out of Alice Springs.

After six years of rigorous planning, it was built over six months by Traditional Owners and

opened in July 2021. As well as promoting tourism into Alice Springs, the project created employment for the 34 Traditional Owners who received on-the-job training for building and designing the track.

At the time of construction, it was the biggest investment into public infrastructure by a Central Australian Aboriginal group.

Traditional Owners in the Top End are also investing big money into community projects. This can be seen as a valuable case study of the types of opportunities that are possible.

The NLC, CLC and QSNT also agreed to share resources going forward to continue to benefit from each other's experiences, and to organise more opportunities for Traditional Owners with community projects to meet and exchange ideas.



The \$364k walking trail was built by more than 30 Eastern Arrernte Traditional Owners.



Members of the Northern Land Council, Central Land Council and Queensland South Native Title Services in Alice Springs for the two-day workshop.

Galiwin'ku working group keep projects on track

The Galiwin'ku Gungayunamirr Mala Community Working Group harnessed the power of technology to continue their planning late last year, despite the Covid-19 pandemic preventing face-to-face meetings.

THE Working Group was established in 2017 as a combined Traditional Owner group for supporting and funding a number of projects focused on youth engagement, legal support and culture camps.

With support from Yalu Aboriginal Corporation and NLC Project Officer Don Wininba Ganambarr, a video call was set up between Working Group members in Galiwin'ku community and NLC staff back in Darwin.

Despite the distance, the group managed to

Agency (NAAJA).

Wanting to provide support for Yolngu people going through the justice system, Galiwin'ku Traditional Owners partnered with NAAJA in 2018 to improve knowledge of the Western law system and how this interacts with Yolngu law systems, and explore and implement community-led solutions to justice issues.

The funding received by the TOs allows NAAJA to employ and train an Aboriginal lawyer, as well as local Yolngu people as

Owners have supported the employment of an additional Youth Sport and Recreation (YSR) Coordinator and several casual YSR officers in Galiwin'ku.

This support for Yolngu workers means there are more activities for young people under the existing YSR Recreation program, and more time dedicated to youth diversion for young people in the community.

Budget planning was carried out for raypirri (language and culture) camps to be held on homelands this dry season. The Milingimbi Outstations Progress Association is providing logistical support for the camps run by Traditional Owners on Murrunga Island.

To encourage school attendance, Traditional Owners are also co-funding adventure school playground equipment with the local school, Shepherdson College.

Follow-up consults were



NAAJA Law and Justice Program lawyer Kenisha Gumbula helped facilitate the meeting.

'The Gungayunamirr Mala Community Working Group showed us that even when we cannot meet face-to-face, we can still connect and make strong decisions.'

successfully plan and discuss current projects including the Law and Justice Project for 2022, which operates through a strong partnership between NLC and the North Australian Aboriginal Justice

justice facilitators to make this important work happen.

The Working Group also met with the Youth Sport and Recreation team to plan activities throughout the year. Since 2018 Galiwin'ku Traditional

also held over the phone via conference call with Working Group members in Milingimbi and Ramingining.

The Gungayunamirr Mala Community Working Group showed us that even when we cannot meet

face-to-face, we can still connect and make strong decisions. These projects, funded by the Working Group, will continue to support young people in Galiwin'ku and promote change in the youth justice space.



Despite Covid-19, the planning didn't stop for the working group members in Galiwin'ku!

ASC to help Traditional Owners latch on to sea business

THE Northern Land Council has reached a major milestone in the historic Blue Mud Bay settlement with incorporation of the Aboriginal Sea Company on 18 February.

The NLC has heralded establishment of the Aboriginal Sea Company as a new era of economic empowerment for Indigenous Territorians, where more than 85 per cent of the coastline is under Aboriginal ownership. The 2008 Blue Mud Bay

High Court judgement found Traditional Owners have the right to control access to waters overlying 'Aboriginal Land' including the intertidal zone.

"We have been waiting for this moment ever since we signed the Nitmiluk heads of agreement in 2019," NLC chairman Mr Bush-Blanasi said.

"We have had many critics of land rights over the years, but the sky hasn't fallen in.


"It is good for the economy and it is good for Traditional Owners. Everyone benefits."

The company will facilitate participation of Traditional Owners in commercial fishing, aquaculture and other opportunities.

Northern Land Council chief executive Joe Martin-Jard said the Council had started work to overhaul the NT Fisheries Act.

"Not only will the ASC provide the opportunity for more jobs, but it will enable Aboriginal people to implement profitable and sustainable fishing policies and care for their most precious resource in a way only they know how," he said.

The ASC will be governed by a board comprising equal representation from the three land councils with traditional ownership of sea country – Northern, Tiwi and Anindilyakwa land councils; as well as independent industry experts chosen collectively by the land council representatives.



Tiwi Heroes: World War Two encounters

An exhibition revealing the significant contribution of the Tiwi people to the defence of northern Australia is taking place at the Northern Territory Library until **29 May 2022**. It is curated by Charlie Ward and Don Christophersen.

PHOTOGRAPHS of Tiwi men on military parade and doing rifle drills during the Second World War are striking. They bear witness to the extent of Tiwi involvement in the war, which is not well known beyond the two islands of Bathurst and Melville, collectively known as the Tiwi Islands. With their lands, waters and customs infringed on by a colonial power, the Tiwi could well have declined to help defend Australia from invasion during the Second World War. Instead, they set about defending their country from a different peril with remarkable zeal and commitment.

While Australia's military leadership refused to enlist them and initially doubted their loyalty, many Tiwi men and women gave their all defending Australia.

Two Malay-speaking Tiwi men, Charlie One Tipakalippa and Strangler Pungautji Mackenzie, landed stores behind enemy lines in Indonesia on classified submarine operations. Others piloted naval boats in the reef-strewn waters around Melville and Bathurst Islands. Overall the Tiwi Native Patrol covered more than 15,000km on country and 20,000km by sea searching for plane and ship wreck survivors. The heroic feats and sustained contribution of Tiwi men and women were remarkable. They themselves have commemorated and celebrated their involvement in the war through dance, story, painting and song.

Yet why did the Tiwi assist Australia and its allies? In the 1940s, most Aboriginal people in Australia were not

entitled to vote, and were not officially regarded as citizens. The affairs of Tiwi people were managed by the Catholic Church and an Aboriginals Ordinance designed to undermine their potential self-determination.

Most First Nations Territorians could not enlist in the military. The national Defence Committee found that enlisting 'aliens and persons of non-European descent' into the army and navy was undesirable. The Acting Chief of General Staff thought that 'normal' servicemen would not tolerate serving with non-European soldiers. While some men of mixed descent were enlisted in Darwin early in the war, the Australian Army later adopted the following guidelines: '...[n]o person is to be enlisted voluntarily



unless he is substantially of European origin or descent and reaches the standards of medical fitness, age, height, chest measurement, eyesight and teeth authorised by the Military Board'.

Thousands of Aboriginal people who might have served in the army were instead employed to support it, including hundreds of Tiwi who worked in the Top End.

While the Tiwi people proved their commitment to country and resistance to Japanese invasion, they

did not roll over for the Australian and allied military. The Tiwi refused Australian and allied servicemen unfettered access to their sacred lands and waters. Eventually the injustice of the Tiwi's treatment during the Second World War was officially recognised and many were given an 'Act of Grace' payment in 1962 and awarded service medals.

**For more information including opening hours, visit lant.gov.nt.au*



Territories Stolen Generations Redress Scheme

Seeks to recognise the harm and trauma caused to Stolen Generations survivors who were removed from family or community in the NT, ACT or the Jervis Bay Territory.

Find out more at
territoriesredress.gov.au
 or call [1800 566 111](tel:1800566111)



territoriesredress.gov.au



Australian Government
 National Indigenous Australians Agency

'I'm so proud to have achieved my goals': Aboriginal lawyer Shekira Cardona



NLC Legal Branch Manager Tamara Cole, NLC Lawyers Giorgina McCormack and Shekira Cardona, and NLC CEO Joe Martin-Jard at Ms Cardona's admission ceremony in March.

The Northern Land Council welcomes the admission of Shekira Cardona to the roll of legal practitioners of the Supreme Court of the Northern Territory.

MS Cardona, a proud Barrungum, Bardi and Kungarakana woman, was admitted as a legal practitioner on 1 March 2022, and has now transitioned from Law Graduate to Lawyer in the NLC's legal team.

Having witnessed the socio-economic disadvantage of her people and the low number of First Nations lawyers, Ms Cardona decided to pave the first path in her family into the

legal profession.

Ms Cardona's determination and strong work ethic allowed her to juggle full-time work, three Melbourne lockdowns and a stint in Howard Springs to eventually graduate from her Law degree with Honours in December 2020.

She quickly impressed the NLC's Principal Legal Officer after beginning as a Law Graduate in

March 2021. By the end of the year she was awarded the prestigious accolade of NLC Young Lawyer of the Year despite not yet being an admitted legal practitioner.

Ms Cardona also completed a Bachelor of Business with Distinction in 2017.

She attributes her achievements to the support she received from her colleagues and family, including her mother, father, brothers, grandparents and ancestors.

"While it feels like a long time coming, I'm so proud to have achieved my goal of becoming a lawyer to represent my people, and to contribute to upholding social justice and the rights of minority peoples within the legal system," said Ms Cardona.

NLC CEO Joe Martin-Jard said Ms Cardona's admission as a legal practitioner will have widespread impact on the lives of the NLC's constituents who will directly receive her legal support, and on other Indigenous people considering entering the legal profession.

"The NLC encourages all Indigenous people who are considering undertaking studies in the legal system to look to Ms Cardona as an example of how they can create positive change for their families and wider communities," said Mr Martin-Jard.

New cohort of First Nations students ready to step into tertiary education

A new cohort of First Nations students have graduated from enabling programs in business, accounting and law disciplines at Charles Darwin University (CDU) and are ready to begin their studies in Semester 1.

There are more than 600 lawyers in the Northern Territory, but only about 10 of them are of a First Nations background. First Nations people make up roughly 30-per-cent of the population in the Territory.

The month-long programs at the CDU Asia Pacific College of Business and Law prepare students for the academic environment at university and offer ongoing mentoring support as students enter higher education or VET studies.

The pre-enabling programs are designed for First Nations students to gain an understanding of the requirements and assessments of the relevant accounting, business or law degrees with delivery and materials tailored to meet their learning needs.

Northern Land Council's Jenna Wilkes, who has an administration role in the anthropology branch, said the pre-enabling program in accounting gave her a deeper understanding of what would be involved in the university course.

"I wanted to see if accounting was a career path I was interested in and to find out more information," Ms Wilkes said.

"The course work was challenging but meeting the other students, mentors and lecturers made it a great experience."



Chloe Quill, Amber-Jade Shepherd, Summer Jeffrey, Elizabeth Stenberg, Natasha Jeffrey, Jenna Wilkes, Benjamin Kennedy.

'I am painting for all you mob': Bark Ladies reach for the stars in Melbourne exhibition

Before 1970, no Yolŋu women painted sacred themes on bark or larrakitj (memorial poles) in their own right. During the 90s, a small number of female artists started assisting the male painters in Yirrkala's Buku-Larrŋgay Mulka Centre.

SINCE then, however, a strong collection of prolific women have begun to work with these media to channel their unique worldviews and stories, and have become some of the most celebrated Indigenous artists in Australia.

Bark Ladies: Eleven Artists from Yirrkala is a major exhibition in Melbourne's National Gallery of Victoria.

It showcases the distinctive styles of the women of Buku: Nancy Gaymala Yunupingu, Gulumbu Yunupingu, Barrupu Yunupingu, Ms N Yunupingu, Eunice Djerrkju Yunupingu, Nonggirnga Marawili, Dhambit Mununggurr, Mulku Wirrpanda, Naminapu Maymuru-White, Malaluba Gumana and Dhuwarrwarr Marika.

Dhuwarrwarr Marika was one of the first female artists to start at the art centre, and by Rirratjingu clan law, the first woman to paint sacred designs on bark.

Ms Marika says her brother asked her to start painting many years ago.

"He showed me at Yalanbara and also at Guluruna (both homelands near Nhulunbuy)... all those years, I did my own painting because I had authority from my brother."

Ms Marika's cross-hatched, optical illusion bark paintings are featured in the Bark Ladies exhibition.

Dhambit Mununggurr's vibrant collection of blue-hued works tell stories of both ancestors and modern-day figures.

Ms Mununggurr is a Djapu woman who, after receiving an exemption from Yolŋu elders to use materials not gathered from the land, became the first artist at Buku to use the colour blue in Yolŋu art. Blue has now become the dominant palette for her large works, such as *Order* (2021) – a painting that depicts a scene of Parliament house during Julia Gillard's infamous 2012 misogyny speech.

"I am painting for all you mob," Ms Mununggurr said in an interview with NGV. "I am happy they will be seeing my perfect paintings."

'I'm painting for all you mob. I'm happy they will be seeing my perfect paintings.'

Naminapu Maymuru-White's intricate black-and-white paintings depicting celestial bodies are immediately recognisable. She paints using a Marwat, a human hair paintbrush, which only has a small number of hairs on it, making her work highly labour-intensive. It is the detail in her paintings, combined with the large scale of the works, which has resulted in her art taking centre stage at the Bark Ladies exhibition.

Ms Maymuru-White's "River of Stars" work is a floor-based installation stretching across the ground of the gallery. Developed in collaboration with the NGV, it features her distinctive monochromatic pattern of stars and sky depicting Milŋiyawuy, also known as the Milky Way or River of Stars.

The work is complimented by a multimedia cinema on the mezzanine floor, where audiences can sit and listen to Ms Maymuru-White recounting her story of how the work is connected to the mortuary rites of the Manggalili clan whose deceased souls are turned into stars.

"When Yolŋu within the family, or anyone else goes, and leaves the wäŋa (place) here on earth, from there their spirit travels, and go up travelling through that river, that's why it's called the river of stars."

**Bark Ladies is on until 25 April at the National Gallery of Victoria.*



Ms Mununggurr paints in her signature electric blue tones at Buku-Larrŋgay Mulka Centre in Yirrkala. Images: Leicolhn McKellar Photography



Ms Marawili paints in signature pink tones by mixing recycled printer cartridges with earth pigments.



Ms Maymuru-White's monochromatic stars are a centrepiece of the exhibition.



Ms Mununggurr, 'Order'. Photo: Tom Ross



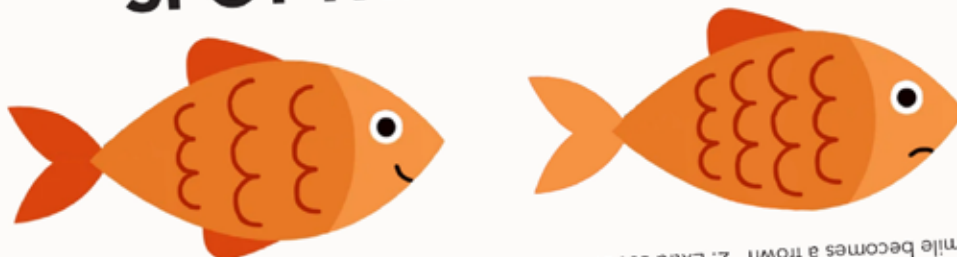
Ms Maymuru-White

DEADLY KIDS

What sound do echidnas make when they kiss?

"OUCH!"

SPOT THE DIFFERENCE



1. Smile becomes a frown 2. Extra set of scales 3. Bottom fin disappears 4. Different colour tail

COLOUR US IN!



COCKATOO

Mudburra: "Dirrakin"
Murra: "Lirrarduma"
Malak Malak: "Dirrmilk"



ECHIDNA

Mudburra: "Nyinawurda"
Murra: "Jirmanga"
Malak Malak: "Minak"

FUN FACT

Cockatoos have a preferred "footedness" similar to humans, but unlike humans, most cockatoos are left-footed.

CROSSWORD

DOWN

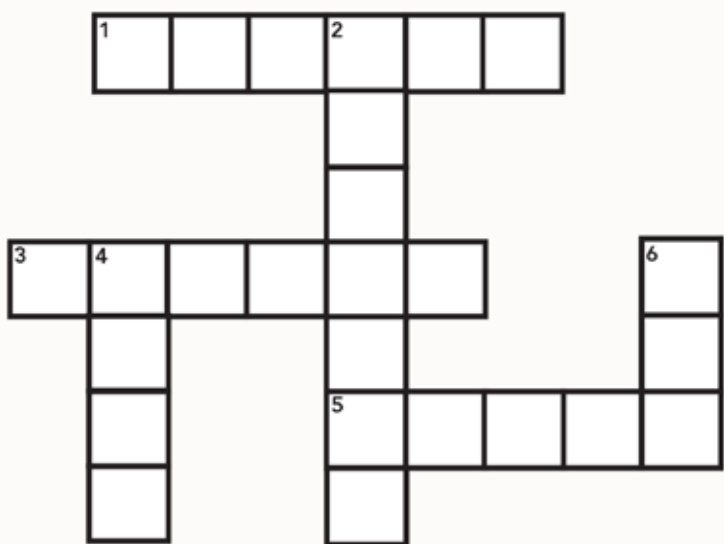
2. Second day of the week (7)
4. Body part on which you would use lipstick (4)
6. A long, ray-finned fish (3)

ACROSS

1. A reptile that lives in both the ocean and its shell (6)
3. Word used in polite requests and questions (6)
5. Month of the year (5)

ANSWERS

1. Turtle 2. Tuesday 3. Please 4. Lips 5. April 6. Eel



Aboriginal art centre boss jailed for stealing from artists

The former CEO of an Aboriginal art centre has been sentenced to four years and six months in jail with a non-parole period of 20 months for stealing artists' profits.

THE sentence was handed down in the Mount Isa District Court after Brett Evans pleaded guilty to 35 charges of using his position dishonestly to gain an advantage for himself.

Evans began working at the Mirndiyan Gununa Aboriginal Corporation on Mornington Island in 1990, and was CEO from 2011 until his resignation in 2014.

During this time he pocketed \$425,378.20 from the sale of 176 artworks,

most of which were made by the late Kaidilt artist Sally Gabori. Ms Gabori's paintings are highly renowned, selling for up to \$65,000 at auction.

The court heard that buyers were deceived into thinking that they were dealing directly with the art centre as Evans provided them with authenticity cards and corporation invoices for each work.

Evans was investigated by the Office of the Registrar of Indigenous Corporations (ORIC) following concerns raised by the Mirndiyan Gununa Aboriginal Corporation.

It is the first time that ORIC has successfully prosecuted an individual for this type of offence. Acting registrar Gerrit Wanganeen said it was a reminder for corporation boards to be aware of the warning signs of misconduct within their organisation.



Sally Gabori at work in the Mornington Island Art Centre in 2010. Photo Inge Cooper, courtesy Mornington Island Art

Artists in the Black

Artists in the Black is a free legal service for Aboriginal and Torres Strait Islander artists, musicians, writers, dancers, and other cultural practitioners.

Get in touch with us if:

- You want to better understand your rights as an artist
- You need help getting a better deal.
- You've received a legal document that you would like explained.
- You think you've been ripped off.
- You want help on how to grow your art practice and business.



Contact Artists in the Black:
artslaw.com.au | artslaw@artslaw.com.au
 freecall 1800 221 457



In celebration of the life of George ‘Gundaddi’ Campbell

30 September 1950 – 30 September 2021

Hundreds of family members and friends of Mr Campbell gathered at Yarralin to celebrate the life of an extraordinary man on 11 March.

TRULY a son of his country, Mr Campbell was born at Gordon Creek Station (now Yarralin) at the Boab Tree in September 1950.

When he was about 10 years old he began his life ‘in the cattle,’ starting at Mount Sanford station where his elder brother worked as a ringer.

During the 1960s and 1970s he worked on many stations in the Victoria River District (the VRD) and Western Australia, including Carlton Hill, Wave Hill, Moolooloo, Rosewood, Waterloo, Argyle, Inverway, Camfield, Kildurk (Amanbidji), Elizabeth Downs, Dorisvale and Tipperary stations.

‘He was a Son, Brother, Father, Uncle, Grandfather in kinship and law to all of us.’

In 1966, he and other workers walked off Mount Sanford in support of the men and women that had earlier walked off at Wattie Creek fighting for their land rights and better pay and conditions.

More than 20 years later he joined the convoy convened by the Northern Land Council and others that travelled from Darwin through the NT and South Australia and then onto Sydney to protest against the Bicentennial events held there in early 1988.

Almost 20 years later he again took up the fight on behalf of his people in leading local opposition to the Howard government’s 2007 “Intervention” into hundreds of communities and homelands in the NT.

Yarralin was one of a handful of communities in the NT that resisted the Intervention leases and for that act of resistance Yarralin community was to suffer by not receiving any new houses or infrastructure during the five long years of the Intervention.

Mr Campbell was among the leaders of the Traditional Owners of Judbarra National Park that in 2005 started negotiations towards a joint management plan over Judbarra that was adopted in 2011.

Key to the negotiations for Judbarra joint management was the need to strike a balance between the primary rights and interests of Traditional Owners and those of the wider community. Through the efforts of Mr Campbell and others senior Traditional Owners, Judbarra has long been considered the most successful jointly-managed park in the Top End.

Mr Campbell’s fight for the rights and freedoms of his community continued unabated, culminating on 15 June 2016 when, after many years of holding the Yarralin land on a tenuous leasehold, Yarralin was declared as inalienable Aboriginal freehold land – the strongest form of tenure possible.

The 2016 handback of land to the Ngalkarrang-Wulngunn Aboriginal Land Trust represented the crystallisation of a lifetime’s fight for land rights and freedom for the people of Yarralin and the VRD and is a victory for which Mr Campbell and his colleagues – many of whom are now sadly passed – could be rightly proud.

Mr Campbell also served his community and region in other ways, including as an elected member of ATSIC in the Katherine Region, again representing his family and constituents in the VRD region.

In 1995, Mr Campbell joined the inaugural Walangeri Ngumpinku Community Government Council and served on that council until its dissolution in 2008 and the subsequent creation of the Victoria Daly Shire Council.

George Gundaddi Campbell joined the Northern Land Council as a representative for the Yarralin community in 1983 and served continuously until his retirement in 2018, including as the

representative for the VRD region on the NLC Executive Council.

Mr Campbell’s 35 years of service on behalf of his community and family represents the longest continuous service of any member of the NLC.

Mr Campbell’s history of dedicated and selfless work on behalf of his community and region will be appropriately recognised by the NLC in the near future following consultations with his family.

His passing will be felt for many years but his contribution to family, friends and community will be remembered with fondness, respect and admiration for far longer.

The NLC Chairman, Samuel Bush-Blawasi, the NLC Regional, Executive and Full Councils, and all NLC staff and constituents across the seven NLC regions send their love, respect and condolences to Mr Campbell’s family, to all members of the Yarralin community and to everyone in the NLC VRD region that he served so well and for so long.



Vale Mr Campbell.



Mayor Brian Pedwell spoke at the funeral.

Do you have a will? Innovative legal centre offers help

Not-for-profit community legal centre Arts Law runs a program called Artists in the Black. Since 2004, they've prepared over 1,600 wills for First Nations artists. Arts Law paralegal Jack Howard explains the importance of wills for Aboriginal artists.

LESS than six per cent Aboriginal or Torres Strait Islander adults have a will. This is compared to 60 per cent of non-Indigenous Australian adults.

Having a will in place helps guide and provide security for your family when you are gone. A will is about leaving your possessions to family and friends. But it is also a way of ensuring that your last wishes are respected and understood by those closest to you.

The recent case of Gurrumul Yunupingu highlights the importance of having a good will. While Gurrumul had prepared a will, he never received

legal advice about it. As a result, the will has had legal problems that remain unresolved nearly five years after his death.

Arts Law's Artists in the Black (AITB) program was founded in 2004. Since then, preparing wills for Aboriginal and Torres Strait Islander artists has been a major part of our lawyers' work.

Arts Law/AITB run an outreach program, which sees our team visiting dozens of art centres and communities each year. This work is supported by pro bono lawyers from Australian law firms who recognise the impact of this work. Since 2004, we have

prepared over 1,600 wills for First Nations artists.

Distrust of white law is an understandable reason behind low uptake of wills by First Australians. The passing of property under millennia-old cultural and legal traditions should be more than enough to determine how a person's property is shared among family and kin when they die.

Unfortunately, this is not the way the law sees things. Where there is no will, each State or Territory

the Public Trustee in each State or Territory.

Preparing a will can be a daunting thing at first. This is why wills must be made in a culturally appropriate, confidential, trusting and stress-free environment. Interpreters and support staff play a critical role to make sure a person's wishes are accurately understood and recorded.

Drafting a will includes drawing up a clear family tree to ensure no relative is forgotten. Having a will

'Drafting a will includes drawing up a clear family tree to ensure no relative is forgotten.'

has different rules and procedures that govern what happens to a person's assets when they die. Arts Law/AITB have 'Intestacy Kits' for each State and Territory that explain the different processes across the country. Often, these estates will be left in the hands of an automatically appointed trustee, usually

helps make this clear and puts a person's wishes beyond any doubt.

A will is an empowering document. It is a person's final word on how they wish their property and legacy to survive them. Arts Law's education on wills focuses heavily on this point: that, while distrust of white law is perfectly reasonable, it

is far worse to pass away without a will in place, in which case the mechanisms of Australian law and government bureaucracy have an even more direct and often negative impact on a grieving family's life and livelihoods.

We strongly encourage any artist who wants to learn more about wills to contact Arts Law. Aboriginal and Torres Strait Islander artists receive free legal advice – including the free drafting of wills. For the families of deceased Aboriginal and Torres Strait Islander artists, we also provide free legal advice on estate management, including what to do where there was no will in place. For non-artists, there are free or low-cost will drafting services available in each State or Territory which we encourage everybody without a will to explore.

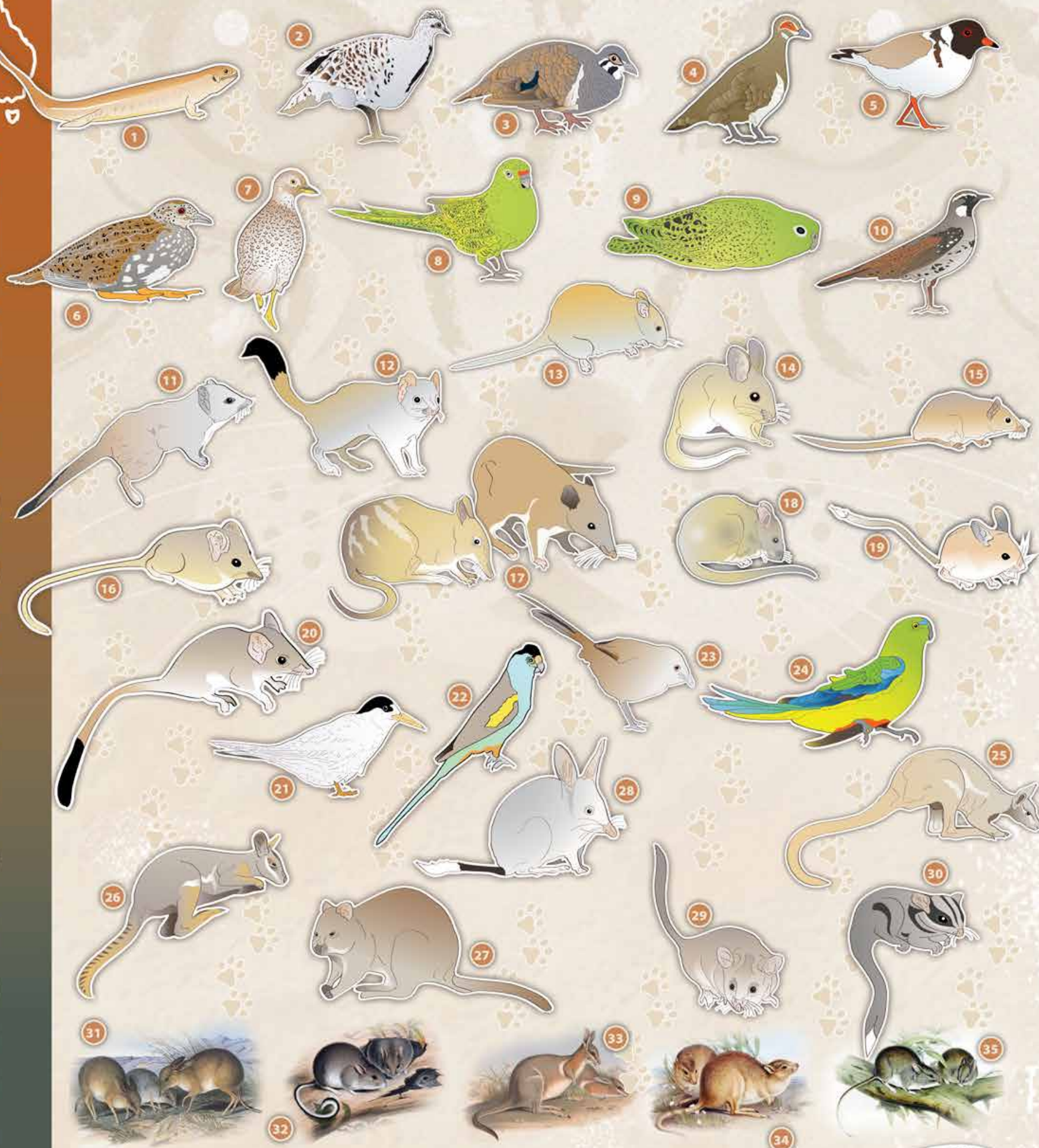
**You can contact Arts Law at artslaw@artslaw.com.au, visit artslaw.com.au or free call 1800 221 457.*



The late Geoffery Gurrumul Yunupingu's estate remains in limbo. Photo Ullstein Bild, courtesy Getty Images

CAT IMPACTS IN AUSTRALIA

CAN YOU SPOT THE HIDDEN CAT?



NATIONAL CAT POPULATION ESTIMATES

- Pet cats: 4.9 million⁽¹⁾
- Feral cats in urban areas (stray cats): 0.7 million⁽²⁾
- Feral cats in the bush: 1.4 million in dry conditions, and 5.6 million after widespread rain⁽²⁾
- Cats occur in 99.9% of Australia's land area
- The total number of native animals killed by feral and stray cats each year in Australia is staggering: 596 million reptiles, 316 million birds, and 500 million mammals.

FAVOURITE SNACKS

Animals at greatest risk of cat predation are arid zone reptiles, birds on islands, in the size range 60-300g, ground nesting/foraging birds and mammals in low rainfall areas, non rocky areas, of intermediate size (35-5500g).

Illustrations:

- | | |
|--|--|
| 1. Great desert skink
(<i>Mulyamitji, Tjakura, Tjalapa</i>) | 11. Crest-tailed mulgara
(<i>Ampurta, Papanytji, Talimarlu</i>) |
| 2. Malleefowl
(<i>Gabiny, Ngarnamarra, Warntu</i>) | 12. Kowari (<i>Kariri</i>) |
| 3. Squatter pigeon | 13. Greater stick-nest rat
(<i>Karnanyuru, Kuranta, Wopikara</i>) |
| 4. Partridge pigeon (<i>Ragul</i>) | 14. Plains mouse |
| 5. Hooded plover | 15. Dibbler (<i>Madoon</i>) |
| 6. Painted-button quail | 16. Sandhill dunnart |
| 7. Plains wanderer | 17. Southern brown bandicoot
/eastern barred bandicoot |
| 8. Western ground parrot (<i>Kyloring</i>) | 18. Central rock-rat |
| 9. Night parrot (<i>Pullen pullen</i>) | 19. Dusky hopping-mouse (<i>Wilkiniti</i>) |
| 10. Spotted quail-thrush | 20. Red-tailed phascogale
(<i>Kenngoor</i>) |

OTHER SNACK FOODS

Cats have also been recorded killing and consuming many threatened species in Australia.

Illustrations

- | |
|---|
| 21. Fairy tern |
| 22. Golden-shouldered parrot (<i>Alwal</i>) |
| 23. Bristlebirds (eastern and western) |
| 24. Orange-bellied parrot |
| 25. Black-footed rock-wallaby
(<i>Arwe, Waru</i>) |
| 26. Yellow-footed rock-wallaby |
| 27. Quokka (<i>Bungeup</i>) |
| 28. Greater bilby
(<i>Angkaye, Ninu, Tjalku, Walpajirri</i>) |
| 29. Mountain pygmy possum |
| 30. Leadbeater's possum |

SNACKS-ALL GONE

Cats have played a major role in most of Australia's 33 mammal extinctions. These are some extinct mammals for which cat predation was a major contributor.

Illustrations:

- | |
|-------------------------------|
| 31. Pig-footed bandicoot |
| 32. White-footed rabbit rat |
| 33. Crescent nailtail wallaby |
| 34. Desert rat-kangaroo |
| 35. Lesser stick-nest rat |

MORE INFORMATION:

- (1). Animal Medicines Australia (2021)
- (2). The Impact of cats in Australia
<https://www.nespthreatenedspecies.edu.au/publications-and-tools/the-impact-of-cats-in-australia>
- (3). Woinarski, J. C. Z., Legge, S. M., & Dickman, C. (2019). Cats in Australia: Companion and Killer. CSIRO Publishing.



NESP project 7.4 cat traps and management: knowledge exchange for stakeholders. This project received support from the Australian Government's National Environmental Science Programme.

