



**Welkam la Melabat Kantri!
Welcome to our Country**

*An information book for visitors
to South East Arnhem Land, NT*

Welcome to South East Arnhem Land!

This booklet is for visitors to our country. It contains information about where we live, our culture, language, history, wildlife, and our Indigenous Protected Area. You might be visiting for a just a few days or planning to stay with us for much longer. Please read this booklet – you will not only learn more about us, but you will also better understand your responsibilities as a guest on our country. Maps of Ngukurr and Numbulwar in the back of the booklet show the location of services and cultural exclusion zones.

We hope you enjoy your stay with us!

South East Arnhem Land Traditional Owners



Look for the 'Welcome to Ngukurr' video on Vimeo – it is also full of great information.

"We welcome visitors to our country, please be safe."

— Winston Thompson



Australia

Arnhem Land

South East Arnhem Land IPA

South East Arnhem Land is part of the Arnhem Aboriginal Land Trust.

Information for Visitors

We welcome you to our country and ask that while here you show respect for our property, our privacy, and cultural beliefs.

Here are some tips to guide you:

- Ngukurr and Numbulwar are on Aboriginal land. Visitors, residents, and workers will need to apply for a permit from the Northern Land Council before travelling to SE Arnhem Land. T: (08) 8920 5100 W: www.nlc.org.au/apply-for-permit
- Ngukurr and Numbulwar are dry (alcohol-free). It is illegal to drink or bring alcohol into our communities.
- All visitors are responsible for their behaviour. Please be open, honest, kind, and respectful in your dealings with people.
- Please dress modestly while in our communities.
- We appreciate privacy. Please ask permission before taking photos or posting them on social media.
- Show respect by not entering restricted areas. They may be sacred sites, ceremonial sites, or burial grounds.
- During ceremonies and funerals businesses and organisations may temporarily close, and meetings and events postponed.
- It is rude to enter someone's front yard or home without being invited. Please call out from the street if you need to attract attention.
- It's okay to ask questions relating to culture – we're happy to share knowledge that's appropriate for visitors.



- We want you to stay safe while you're on our country; please observe the conditions of your permit, travel in daylight and check road conditions before you leave. Don't swim! Always assume that saltwater crocodiles are present in our waterways.
 - Camp dogs can be unpredictable so avoid walking alone, especially at night-time, and carry a stick. Looking dogs directly in the eye tends to rile them up.
 - Learning about culture and country is everybody's obligation – this includes visitors, residents, Government, and non-Government organisations.
 - Contact Rangers (page 29) for enquiries about country.
- “We want visitors to respect our culture, old people, and Traditional Owners. Have a talk with them, share stories with them about life in the old days.”*

Our Country

South East Arnhem Land is a spectacular region located on the western edge of the Gulf of Carpentaria in the Northern Territory. Our country extends from Blue Mud Bay in the north to the mouth of the Roper River in the south, and west towards Bulman. The Roper River, which is the second largest river in the NT, forms the southern boundary of our country and Arnhem Land. It is navigable from the coast for 145 kilometres, with portage over Roper Bar.

Our country is diverse and rich in wildlife. Its habitats range from rugged sandstone plateaus, gorges, and valleys through to tropical savanna woodlands, freshwater floodplains, billabongs, salt marshes, mangroves, and coastal islands.





Ngukurr and Numbulwar are our two main communities – Ngukurr on the Roper River, 80 km inland, while Numbulwar sits at mouth of the Rose River, 150 km further north. Urapunga is a small community on the Wilton River near Roper Bar, and a network of outstations are located across our traditional homelands.

Our sea country in the Gulf of Carpentaria includes Yarnalburra (Edwards), Wilipili, Minindhirri, Amamarrity, Nungkanangka and Miyaranga Islands, as well as Yilikukunyyanga and Yarnalburra (Low Rock) Islets, and Mayanyjiyanyji reef.

Our climate is dominated by a long dry season of south-east trade winds throughout autumn, winter, and spring. In contrast, summers are hot and humid. Winds swing northerly, the monsoon brings rain and cyclones commonly develop in the shallow waters off our coast. Temperatures range from as low as 10°C overnight in the dry season, to 40°C during the day in the wet season.

In 2014, SE Arnhem Land was declared an Indigenous Protected Area (IPA), which means we are supported by the Australian Government to manage our country like a national park. More information about our IPA is on page 28.



Our Culture is Strong!

South East Arnhem Land is one of the most remote and culturally intact regions of Australia. Language, customs, traditions, and kinship keep our communities strong and proud. Songlines and sacred sites still mantle our country and our ceremonies continue to revere them.

Ceremonies such as Gunapipi, Yabuduruwa and Aragundagunda are powerful features of our lives. They ensure the continuity of traditional law and reinforce the spiritual aspects of our society. All young men are initiated and these regular and important ceremonies, guiding the passage of boys to adulthood unite our community.

Our Languages

Kriol

Kriol is a language spoken in Indigenous communities across northern Australia. For most people in our region, it is their first language. In linguistic terms 'creole' refers to composite languages that come about due to abrupt contact such as colonisation. Our form of Kriol developed in the Roper River Mission (now Ngukurr) in the early 1900s.

Kriol is its own language but has elements of English and traditional languages. There are quite a few words in Kriol that sound like English, but it cannot be assumed that the meaning is the same. For example, 'jigiwan' comes from 'cheeky one' but it means dangerous or aggressive. On the other hand, some Kriol words come from traditional languages and won't sound familiar to English speakers at all e.g., 'munanga' means 'white fella' in Roper Kriol.

There are different varieties of Kriol such as Roper Kriol, Katherine, or East-Side Kriol. Kriol speakers can understand each other regardless of which variety they speak. The Ngukurr Language Centre offers Kriol Awareness Courses.

"We speak many languages and have many clans. We are excited to tell you all our stories if you take time to listen."

Traditional Languages

SE Arnhem Land is home to many traditional languages, all of which are considered critically endangered. Colonisation, massacres, displacement from country, and persistent discouragement by missionaries have all led to the demise of First Nation languages. In SE Arnhem Land some still live on through a few fluent speakers, while others are 'sleeping' – seldom or no longer spoken.

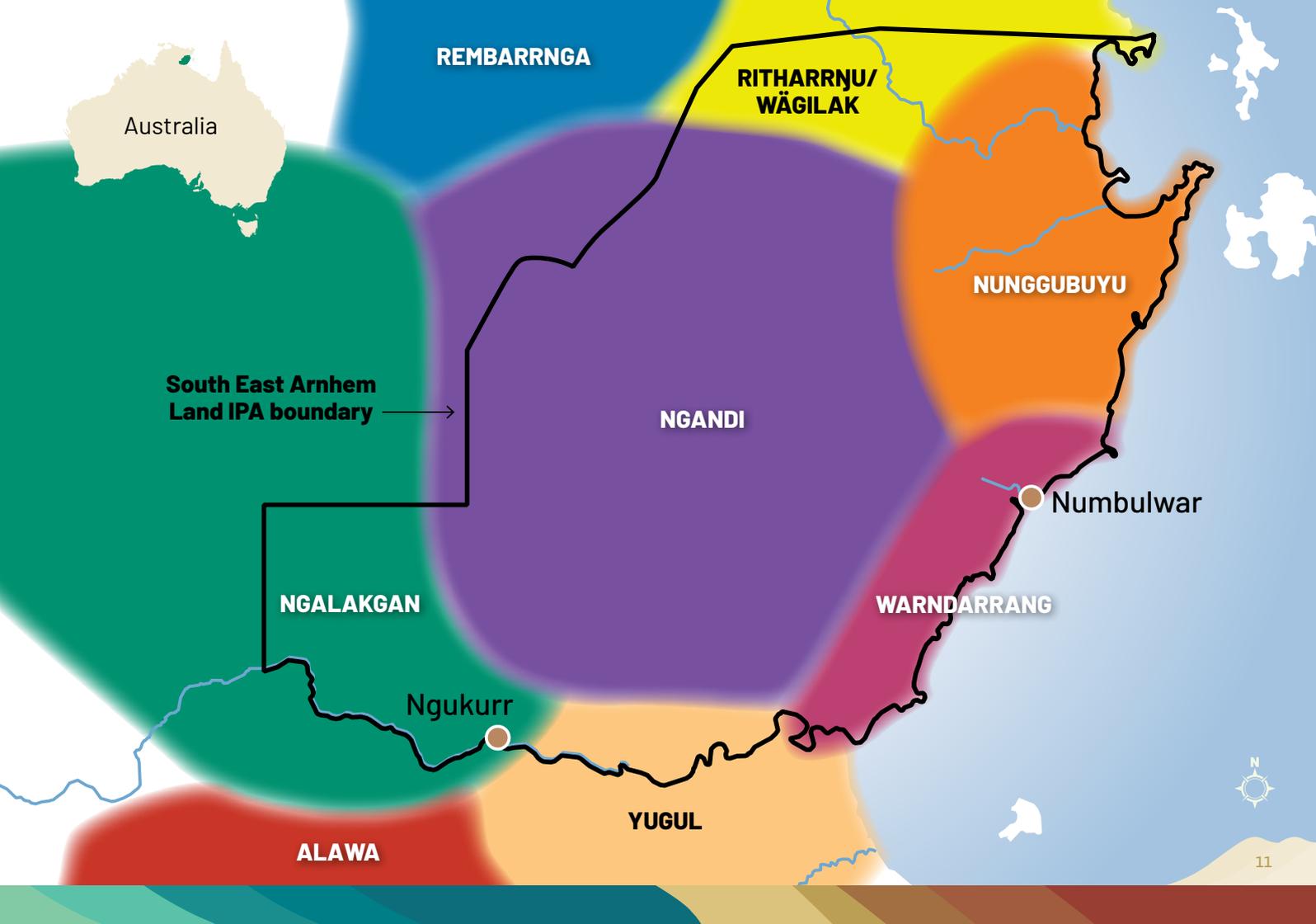
Despite this, the traditional languages are still a very important part of our identity and culture. People learn their languages at the Ngukurr Language Centre through resources like books and films, attending language classes, and going on camps to practise speaking language on country.

Some traditional languages are taught at Ngukurr school. Though all distinct languages, some are more closely related than others. For example, Ritharrŋu and Wägilak are part of the Yolŋu language family and are structurally distinct from the rest. The following languages belong to the Gunwinyguan language family: Ngandi, Ngalakgan, Rembarrnga, Nunggubuyu (Wubuy), Alawa, Marra, Warndarrang, and Mangarrayi. Alawa, Marra, Warndarrang form a distinct subgroup within this family. Ngandi, Ngalakgan and Rembarrnga are closely related, and Nungubuyu (Wubuy) is also closely related to Ngandi.

The following table shows the word for “god” for each of these languages.

| Language | Word for “god” |
|---------------------------|-----------------------|
| Ngalakgan | burrama or mah |
| Ngandi | gumak |
| Rembarrnga | wurlah |
| Alawa | yumarri |
| Marra | yumarr |
| Warndarrang | yumarr |
| Nunggubuyu (Wubuy) | ambalaman |
| Mangarrayi | yijarr |
| Ritharrŋu | ŋamakuli |
| Wägilak | ŋamakuli |

Further information: *Ngukurr Language Centre*.
T: 08 8977 4225 W: ngukurrlc.org.au



REMBARRNGA

RITHARRNU/
WÄGILAK

NUNGGUBUYU

NGANDI

Numbulwar

WARNDARRANG

YUGUL

ALAWA

NGALAKGAN

Australia

South East Arnhem
Land IPA boundary

Ngukurr



Traditional Land Ownership, Kinship and Law

We believe that our language, kinship, law, and country was given to us by Ancestral beings that took the form of humans, animals, and much more. This happened long ago, during what whitefellas call the 'Dreamtime'. 'Dreaming stories' tell of these adventures, but in our culture their travels are held as songlines, and our ceremonies recount the narratives. Sacred sites are often associated with these journeys, being places where the actions of Ancestors can be seen, or their power invoked.

A complex kinship system is central to our lives and families. All people, plants, animals, songs, dances, ceremonies, and land are divided into two groups, or 'moieties'. Moiety is a Latin word meaning 'half'. In the northern and coastal areas of our country these moieties are called Dhuwa and Yirritja, while in the south they are Manthirrtja and Manthayung.



Each moiety is subdivided into eight 'skin' groups. A child's skin group is determined by their mother's skin group, but they inherit their moiety from their father.

In simple terms, kinship can be described as a system that defines how people relate to each other.

Using 'Skin' names we identify the people around us as mothers, fathers, uncles, aunts, cousins, potential marriage partners, and so on, and modify our behaviour accordingly. Unlike the non-Indigenous surname system, husbands and wives in our communities don't share the same Skin name, and children don't share their parents' name. Almost every aspect of day-to-day interactions with other Aboriginal people is governed by kinship ties.

Land Ownership

Our country is divided into estates, each defined by the cultural sites and songlines that lie within, or pass through, them. Land ownership is determined by our inherited responsibilities to these spiritual features, with our inheritance determined by descent.

For each area of land there are three types of 'associates':

1. **Mingirringgi** (often translated as 'owner') – belongs to land and sea through their father's father.

2. **Junggayi** (often translated as 'guardian' or 'policeman') – speak for country of their mother or mother's father. They ensure that sacred sites are not damaged and that restricted areas are not visited by people who do not have permission.
3. **Darlinyin** – these are people who can speak for the country of their mother's mother's brother. They are 'helpers', reminding Junggayi of their responsibilities and supporting them in their ritual duties. They also play an important role in resolving disputes between Mingirringgi and Junggayi.

The day-to-day working relationship of the Mingirringgi, Junggayi and Darlinyin relationships represents a kin-centric form of politics. This complex system affirms the importance of family lineage and is based on an understanding that no one man or woman can presume to speak on behalf of the wider group of people that have interests in any area of land or sea country.

Further information: [*South East Arnhem Land Indigenous Protected Area Plan of Management*](#).

Ceremonies and Sorry Business

Ceremonies are an important part of Arnhem Land's cultural fabric and strong cultural obligations ensure people attend. Big ceremonies may run for many weeks, leaving those involved with little time for other activities or responsibilities. Yet without ceremony Arnhem Land wouldn't be the unique, vibrant place it is!

Sorry Business is an important period of mourning when someone passes away. Sorry Business may also be conducted to mark the experience of grief or loss in other circumstances. It involves responsibilities and obligations to attend funerals and participate in related activities.

A person's obligations to participate in Sorry Business is determined by the status of the deceased person and an individual's kinship relation to them. Funerals may involve the whole community – not just the immediate family and close friends. There is no set time period for Sorry Business, and it may prevent other events,

meetings, or consultations from happening. This must be respected by everyone visiting or working on our country.

Sorry Business protocols include:

- Not using the name, photo or broadcasting the voice of a person who has passed away;
- Family members remaining in their houses for a period of time when a death in the family has occurred;
- Restriction on participating in non-bereavement related activities or events.

For information about ceremonies and funerals contact:

Ngukurr – Yugul Mangi Ranger Coordinator
T: 08 8975 4944 E: yugulmangi@nlc.org.au

Numbulwar – Numbulwar Numburindi Ranger Coordinator
E: numbulwar@nlc.org.au

Art and Cultural Projects

Ngukurr Arts Aboriginal Corporation (ngukurrarts.com) brings together people of many different clans and language groups. As a result, there has never been one distinct school or style. Ngukurr people retain strong connection to their culture, country and Dreaming, which is reflected in their typically bold art.



Numbulwar Numburindi Arts (numbulwar.com) was established in response to the community's strong desire to practice and engage with traditional culture. Artists specialise in fibre art and weave naturally dyed pandanus with brightly coloured ghost nets (abandoned fishing line) collected from local beaches to make *Wulbung* (baskets) and *Yir* (dillybags).





“My son is a sea ranger. He picks the ghost nets up and brings them to the old ladies to use with their weaving, saving marine life, as they are dangerous for animals like turtles and seals.”

— Lillian Joshua

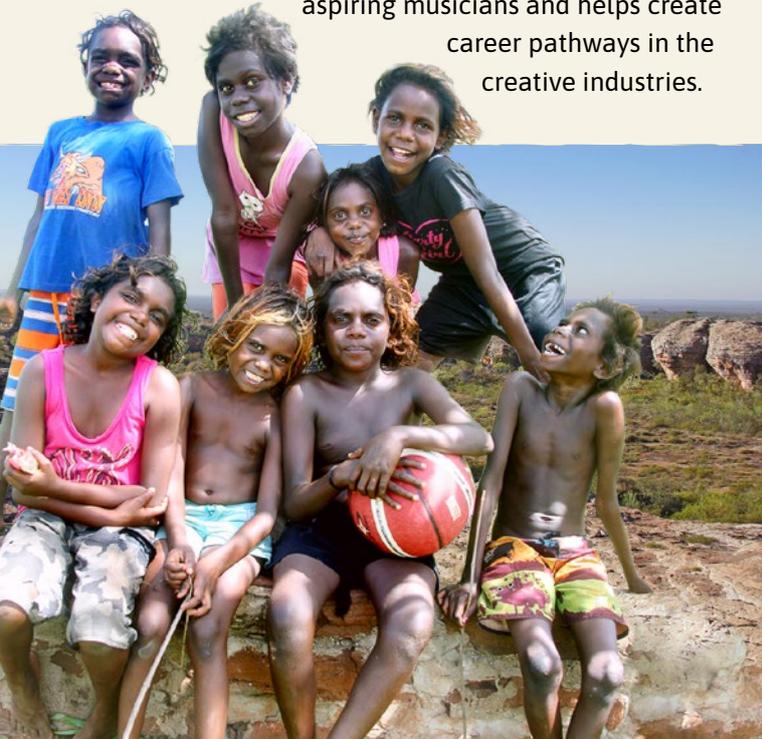


Ngukurr Story Project

The Ngukurr Story Project is a collaboration between the Ngukurr Art Centre and Ngukurr Language Centre. It supports local people to tell their stories in their languages using film and video.

Ngukurr Music Hub

As well as its traditional music, Ngukurr is also known for its contemporary bands such as Broken English, The Yugul Band, Shady Ladies and The Lonely Boys. The Ngukurr Music Hub supports skill development in aspiring musicians and helps create career pathways in the creative industries.



Community Events

Yugul Mangi Festival – Ngukurr

Each dry season the Yugul Mangi Festival provides a forum for community members to share their music, sporting, and cultural successes.

Further information:

Yugul Mangi Development Aboriginal Corporation.

W: yugulmangi.com.au

Numburindi Festival – Numbulwar

The Numburindi Festival is held in September each year and highlights the diversity of language, dance, and song from the four clan groups living in Numbulwar – Ngalmi, Nundhirribala, Murrungun and Nunggarragalu.

Further information: *Artback NT.*

E: projects@artbacknt.com.au T: 08 8941 1444



About Ngukurr

Ngukurr is located on Ngalakgan land on the banks of the Roper River, east of Katherine in the NT. Ngukurr, which is about 80 kilometres inland from the coast, means 'place of rocks' and the hill on which

the community is centred is called Ngalakgan. Just over 1000 people from 21 clans and many different language groups in the Roper River region live in Ngukurr and collectively they refer to themselves as 'Yugul Mangi'. Yugul Mangi people are culturally strong and maintain deep connections to their country.

History

In 1845 the explorer Ludwig Leichhardt named the Roper River after one of the members of his expedition. In 1872 a depot was established on the river to unload materials for the construction of the Overland Telegraph Line – a 3200 kilometre line that connected Darwin with Port Augusta in South Australia. For a time, the depot was home for some 300 people making it the largest European settlement in the Territory.

Paddle steamers brought supplies to the men working on the Telegraph Line and later to newly established cattle stations. The depot was the destination of the first overland cattle drive from Queensland and the Coast Track stock route was vital to pastoral development across northern Australia. Among the best-known local cattle stations were Hodgson Downs, Roper Valley, and St Vidgeon. In the 1880s and 1890s the area gained a reputation as a wild outpost, and police set up a permanent presence in 1885. The

Aboriginal-European conflict was extensive and in 1908 the Anglican Church established the Roper River Mission as a refuge for local people. There was transitory military settlement at Roper Bar during World War II with the store established after the war.

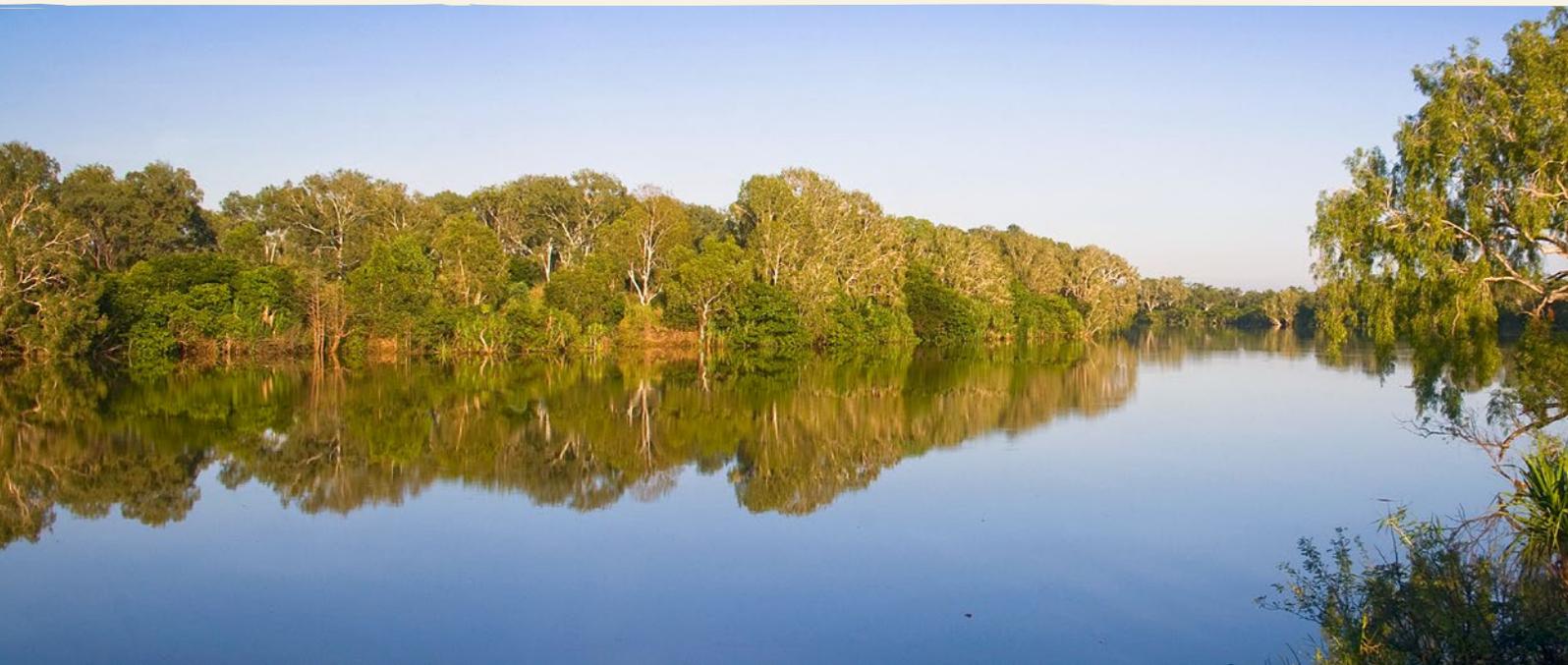
In 1940, after repeated severe flooding, the Mission was moved 10 kilometres upstream to Ngukurr's current location. The Welfare Branch of the Commonwealth Government took responsibility for the mission in 1968 and the Yugul Mangi Community Government Council was formed in 1988, the Ngukurr Community Education Centre was built. See page 39 for more information about Ngukurr's history.

Ngukurr Services

Health Centre, School, Police Station, Ngukurr Store and Takeaway with fuel, Panda Shop, Art Centre, Language Centre, Darlala Motel, Public Swimming Pool, Playground, Church, Child and Family Centre,

Airstrip, Boat Jetty, Roper Gulf Regional Council Office, Northern Land Council Office, Yugul Mangi Development Aboriginal Corporation Office and NLC Yugul Mangi Land and Sea Rangers. Vehicle and tyre repairs available at Roper Bar, 36 kilometres away.

There are currently three public telephones in Ngukurr and Telstra 4G Telephone and Internet coverage. Digital television is connected to all homes and local radio is provided through Roper Gulf Regional Council's Remote Indigenous Broadcast Services (RIBS).



Getting there

Ngukurr is 320 kilometres east of Katherine and 638 kilometres southeast of Darwin. Access is by road, sea, or air. The airstrip is all weather bitumen. All flights are charters as there are no regular commercial flights. The drive from Darwin is approximately 7 hours. The Roper Highway is mostly a sealed single lane, and the road is unsealed in various parts from Roper Bar to Ngukurr.



About Numbulwar

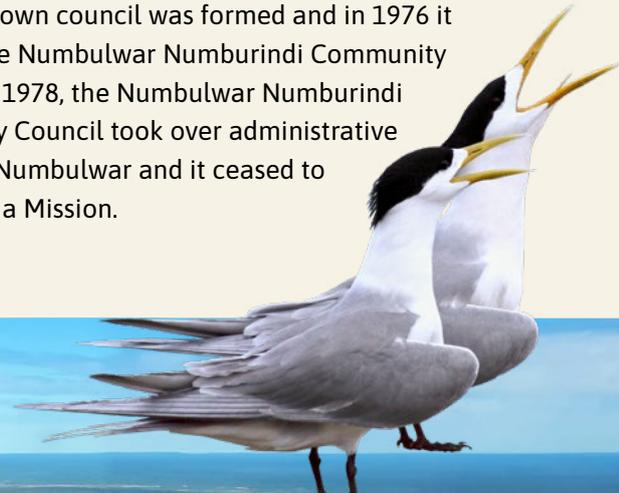
Numbulwar is located approximately 400 km east of Katherine and 157 km north of Ngukurr on the western coast of the Gulf of Carpentaria, just north of the mouth of the Rose River. About 800 people from many different clans live in Numbulwar, which is situated on country belonging to the Nunggayinbala clan.

Numbulwar's people are from a range of clans and include traditional owners from Ngukurr up to Blue Mud Bay, Groote Eylandt and Bickerton Island. Ceremonial activities are still very important within the region and occur regularly. The nine outstations around Numbulwar are Wuyagiba, Andanangki (Walker River), Yilila, Dhararri, Alharragan, Yimidarri (Wandu), Wumajbarr, Marrkalawa, and Waldharr (Harris Creek).

History

Aboriginal people along the southeast Arnhem Land coast traded with the Macassans from Indonesia for hundreds of years. In 1952, permanent settlement of Numbulwar began with the founding of the Rose River Mission by local Aboriginal communities and the Anglican Church Missionary Society. The Mission formed a community association in 1962 to take responsibility for managing the township.

In 1973, a town council was formed and in 1976 it became the Numbulwar Numburindi Community Council. In 1978, the Numbulwar Numburindi Community Council took over administrative control of Numbulwar and it ceased to operate as a Mission.





Numbulwar Services

Health Clinic, Numbulwar Store, Art Centre, Newtown General Store & Takeaway, Police Station, School, Post office, Church, Roper Gulf Regional Council Office, Airstrip, Boat Jetty, NLC Numbulwar Numburindi Rangers Headquarters, and Numbulwar Homelands Association. Fuel is available at the barge landing via an auto-serve facility (credit card required). Vehicle and tyre repairs are also available at the barge landing. Supplies and freight are delivered by barge fortnightly, and mail is delivered once a week.

Getting there

Numbulwar is 467 kilometres east of Katherine and access is limited depending on the season. The 157 kilometre unsealed 4-wheel drive road between Ngukurr and Numbulwar is open during the dry season, but it is often closed in the wet. Please check local road conditions before travelling. Air travel by charter is available all year round. SeaLink operates a ferry service between Groote Eylandt and Numbulwar from November to April.

Our Plants

Plants are a rich and diverse natural resource – more than one thousand species are found on our country. They are an important source of food and are used for the manufacture of utensils such as fishing nets, baskets, mats and mosquito nets, spears, canoes, and rope. Medicines and remedies for a vast array of ailments, as well as dyes and pigments, are extracted from a wide variety of plants.

Plants formed the staple of our traditional diet. While careful preparation is required to ensure cheeky yams (*Dioscorea bulbifera*) and cycad seeds (*Cycas* spp.) are edible, many plants can be eaten raw or with minimal cooking. Knowing when and where to harvest plants is vital to our health and wellbeing.

Red Bush Apples, White Currants and Black Currants are eaten during the wet season





“We use pandanus for baskets. We have to pick, strip then dye the leaves and then make baskets. We only use the ones on the springs – the leaves are longer and stronger.”

— Daphne Daniels



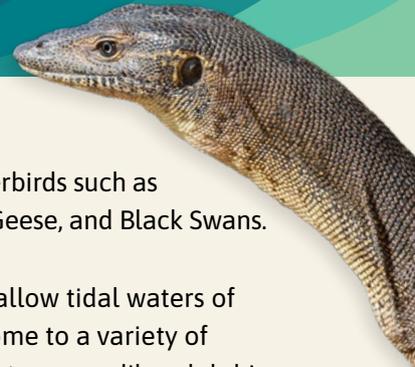
Our Wildlife

A variety of habitats from rugged sandstone outcrops, tropical savanna woodlands, grasslands and monsoon rainforests to mangroves, floodplains and coastal shorelines support a large diversity of animals. At least 340 different species of native animals are found on our country including 15 frogs, 76 reptiles, 219 birds, and 31 mammals.

The mudflats between Wuyagiba and the lower Roper River are among the most important areas for migratory shorebirds in the NT, and our freshwater floodplains

support large numbers of waterbirds such as Brolga, Jabiru, ducks, Magpie Geese, and Black Swans.

Our river estuaries and the shallow tidal waters of the Gulf of Carpentaria are home to a variety of marine animals such as saltwater crocodiles, dolphins, dugongs, turtles, and many fish species including Barramundi and Spanish Mackerel. The islands close to our shores are sanctuaries for nesting turtles and seabirds, and some mammals such as the Northern Brown Bandicoot which are protected from threats that are widespread on the mainland.



Further information: *Cross-cultural guide to some animals and plants of South East Arnhem Land (2020)*
Batchelor Institute Press. W: batchelorpress.com

Watch out for crocodiles!

Don't swim! Our freshwater and estuarine waterways and sea are home to Saltwater Crocodiles (*Crocodylus porosus*) – the world's largest living reptile species. They grow up to 6 metres long and can weigh up to a tonne. Saltwater crocodiles are shrewd and aggressive hunters and ambush most of their prey. They are extremely dangerous – always take care when near the water's edge, and please don't clean fish or leave food scraps where they might attract crocodile activity.

Be Crocwise! Crocodile danger is real, and attacks can be fatal.

- Crocodiles are expert hunters and well camouflaged – they will see you before you see them



- Always assume that saltwater crocodiles are present in all waterways – don't swim!
- Saltwater crocodiles can attack people in boats – the smaller the boat, the greater the risk.
- Don't become complacent – saltwater crocodile and human interactions can be risky.

Looking after Country

Our Indigenous Protected Area

‘Our Country staying as it has always been; healthy, rich and strong.’

Indigenous Protected Areas (IPAs) are like Indigenous national parks. Our IPA, which covers nearly 20,000



square kilometres of SE Arnhem Land, was declared in 2014. We have a Plan of Management for looking after country and protecting culture, and the Australian Government provides financial support for us to implement the plan. An IPA Advisory Committee, made up of male and female representatives from each of the eight traditional tribal groups, provides advice and guidance on the management of the IPA.

Rangers

“Our young people growing up to take responsibility, caring for their Country, as it has always been.”

Two Ranger groups manage the SE Arnhem Land IPA – the Yugul Mangi Land and Sea Rangers based in Ngukurr and the Numbulwar Numburindi Amalahgayag Injung Rangers based in Numbulwar. Rangers carry out a broad range of land and sea management activities, including weed and feral animal control, fire management, cultural heritage protection, coastal surveillance, marine debris management, and biosecurity.

Enquiries about Country

Ngukurr – Yugul Mangi Land and Sea Rangers
T: 08 8975 4944 E: yugulmangi@nlc.org.au

Numbulwar – Numbulwar Numburindi Rangers
E: numbulwar@nlc.org.au



Fire in South East Arnhem Land

Fire is a natural part of the Top End tropical savanna environment and plays a key role in maintaining habitat for plants and animals. The lush plant growth that is produced each wet season quickly dries out when the rain stops providing large amounts of fuel for fires.

“Mainly traditional burning was straight after the rain. When the rain stops, the best time that we learnt to light fire is to go out with the old people hunting and they told us, burn here, and burn there, it is only a small patch burn.” — Winston Thompson

Managing fire

Burning has been an important cultural expression and land management tool for our people for thousands of years. However, there is a lot of concern about the negative impacts of more intense fires occurring late in the dry season – from September onwards. As well as producing greenhouse gases, these fires can threaten biodiversity.

“Need to be careful about bush food. Too much burn-off makes less bushfood.”

— Irene Andrews



Arnhem Land Fire Abatement (ALFA) NT Limited is an Aboriginal-owned carbon farming business created by Traditional Owners in Arnhem Land to support

their engagement with the carbon industry. ALFA includes our IPA. Each year we plan and implement our dry season burning program on a landscape-scale – incendiaries are delivered from helicopters and thousands of kilometres are covered by vehicles and people on foot to conduct prescribed burning. Our work not only reduces greenhouse gas emissions and improves the health of country, it also generates important cultural, economic, and social co-benefits.

“The right time to burn is when it is cool and the fire burns slowly...when we have heavy dew in the morning and the afternoon...The wind picks up usually midday and then we burn and that helps us push the fire along...The more time you burn when it is cooler, the more carbon credits you get.”

— Clarry Rogers

“Burning makes it easier to hunt animals including goanna, wallabies, kangaroos, bush turkey.”

— Yugul Mangi Rangers

Fire and Seasons Calendar

The Yugal Mangi Faiya En Sisen Kelenda (Yugal Mangi Fire and Seasons Calendar) documents important knowledge about our plants, animals, and seasonal indicators, and tells the story about fire. Our Elders and Rangers produced it in collaboration with non-Indigenous scientists. It is available online.

“Once the plants stop flowering and the wind is blowing from the Gulf, southeast breeze, then we know it is time to burn.” — Clarry Rogers

The calendar shows how Rangers are using traditional and western knowledge to manage fire for multiple purposes, including looking after country and culture and greenhouse gas abatement. ‘Calendar plants’ or ‘bio-indicators’ are used as a guide; when they flower it signals the availability of food resources or the timing of ceremonial events.



“White flowers on the paperbark tell us it’s time for sharks to be fat. Also tell us about men’s ceremony.”

— Ruth George

“The grass tells us things, that spear grass. When the seeds of the spear grass are falling down, that is when it is going towards Martdun, cold weather is coming... Dragonfly starts flying at cold time...Coming into Martdun we hunt Echidna (in the hole), Blue-tongue Lizards and Wallabies.”

— Mrs C W Daniels



Threats to Country

Feral water buffalo, wild cattle, feral pigs, horses, donkeys, cats, cane toads and pest ants are all found on our country. Feral cats pose a significant threat, particularly to small mammals and reptiles. In freshwater areas the worst impacts are from buffalo and pigs.



“We don’t want any more pigs, buffalo or cane toads on our country.”

Weeds pose a significant threat to our natural resources. They have been a feature of the landscape for many years and are mostly confined to communities and other disturbed land around roads and outstations. With support from the NT Government our rangers are managing several Weeds of National Significance including Mimosa, Parkinsonia, Belly-ache Bush and Rubber Vine.



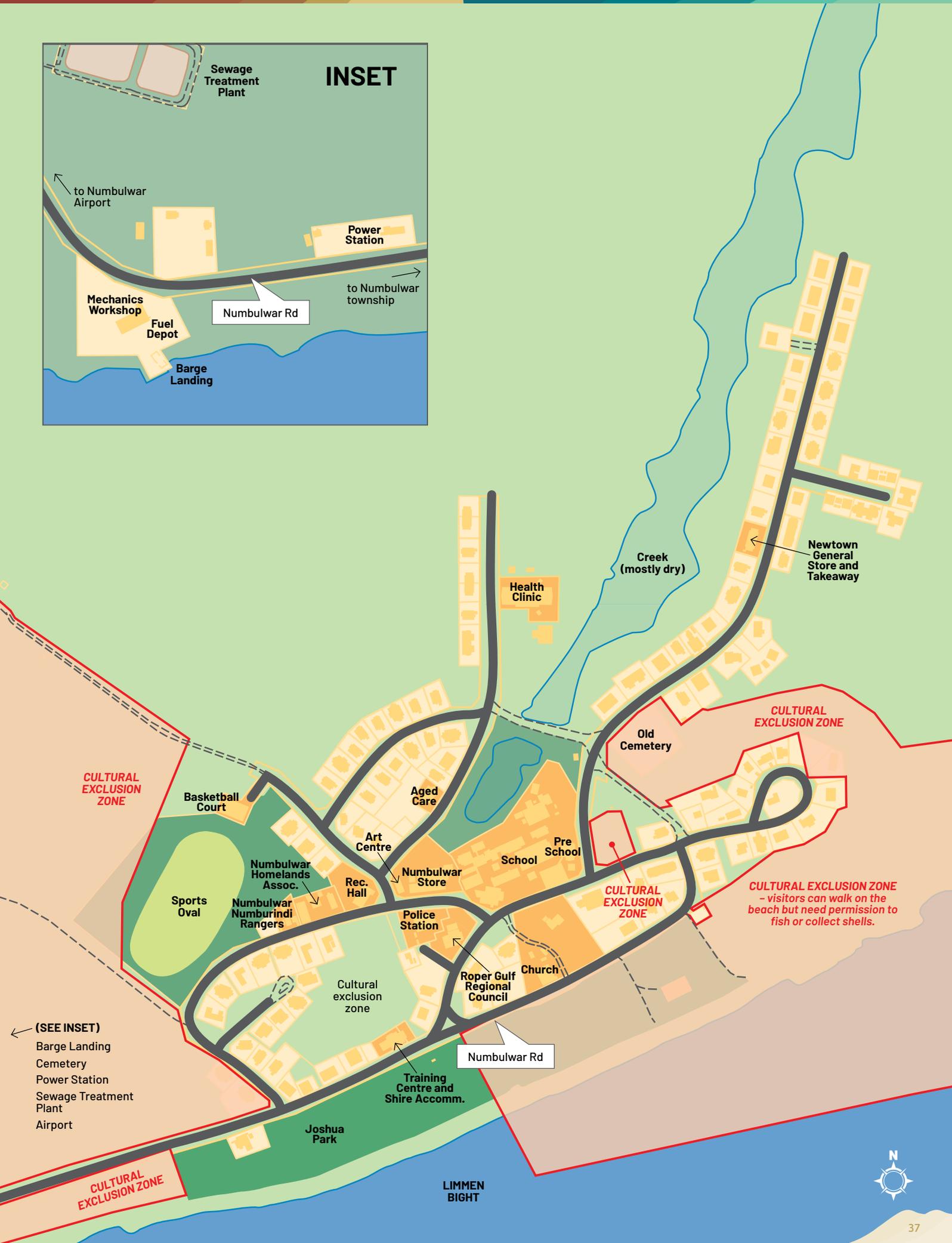
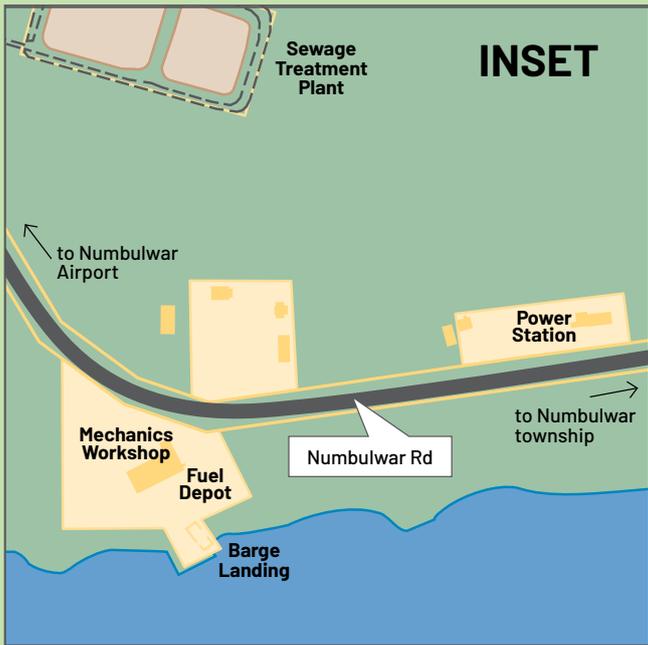
Our sea country is under threat from over-fishing, introduced pests and diseases, climate change and cyclones. Marine rubbish, much of which is plastic, is a serious problem. Ghost nets (abandoned fishing nets) wash up on our beaches, entangling and drowning marine life including turtles and dugong.

“Please don’t rubbish our country. Take rubbish with you to help us keep our country healthy.”





Numbulwar





When you come here you have to show respect and learn about our culture. Stay safe and enjoy your time.

I hope you like my country!

— Clive Nunggurgalu





The production of this Visitor Information Booklet was an initiative of the SE Arnhem Land Indigenous Protected Area Advisory Committee, which is made up of representatives from each of the eight traditional tribal groups in the region. Project Advisors, including Virginia Nundhirribala, Eva Nunggumajbarr, Jana Daniels, Julie Roy, and Winston Thompson, provided ongoing advice and guidance. The project was administered by the Northern Land Council's Community Planning and Development Program.



Further Reading: *We are Aboriginal. Our 100 Years: from Arnhem Land's First Mission to Ngukurr Today* (2008) Eds Peter Berthon et al; *Frontier Justice: A History of the Gulf Country to 1900* (2005) by Tony Roberts.

Acknowledgements: Ngukurr Language Centre, Ngukurr Arts, Numbulwar Numburindi Arts, *Yugul Mangi Faiya En Sisen Kelenda*.

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