SHARING THE DREAMING

The Department of Conservation and Land Management Indigenous Heritage Unit

Aboriginal Cultural Awareness Workshop

Snappy Gums, Millstream-Chichester National Park

Photo – David Bettini

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Sunrise at Toolibin Nature Reserve. When filled with water, waterbirds visit this last freshwater lake in the Wheatbelt.

FOREWORD

In Western Australia, hunting, gathering and fishing activities on Crown lands are just some of the land-use issues that concern Aboriginal people. At a conference held in August 1990 at Millstream-Chichester National Park (100 kilometres south-east of Karratha), Aboriginal delegates from communities in the Gascoyne, Murchison, Goldfields, Pilbara and Kimberley Regions presented a 14-point statement to the Department of Conservation and Land Management and the National Parks and Nature Conservation Authority (NPNCA).

Issues raised in this statement included land tenure, living areas, tourism, mining, protection of culturally significant sites and employment in relation to Aboriginal people and national parks. The conference established a working party of Aboriginal organisations and State and Federal Government Departments. The purpose of the working party was:

> "to ensure that there is a continuous dialogue between Aboriginal organisations and Government on issues and needs directly affecting Aboriginal people and their involvement in the policies and management of national parks and nature conservation reserves, and related issues."
>
> *(August Conference 1990)*

The Department of Conservation and Land Management has had considerable contact with Aboriginal people, especially in the north of the State. Aboriginal Ranger Training Programs have been conducted at Hamersley, Millstream-Chichester and Purnululu National Parks, Dampier Archipelago and in the Goldfields.

Aboriginal rangers have been employed at the above national parks and the Department has initiated Contract Employment Programs involving Aboriginal people in the Pilbara, Kimberley, Wheatbelt and Goldfields regions with good results. Throughout the State there is a need for consultation with Aboriginal people and with the advent of newly formed national park reserves in our south-west, liaison with Aboriginal people in the south is necessary.

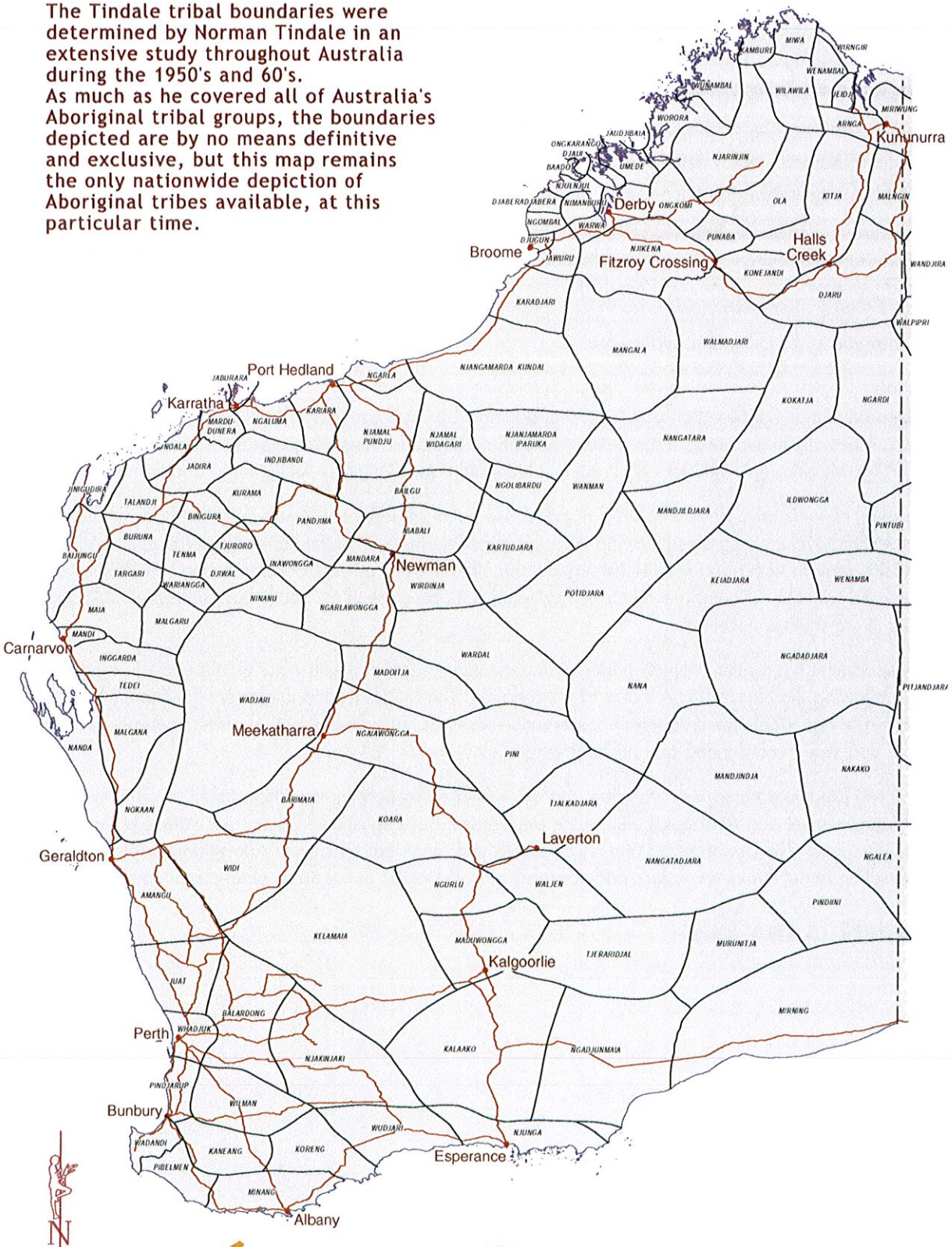
The Department has written Memorandum of Understandings (MOUs) with Aboriginal people in most rural zones following the Native Title Act and Wik legislation. The MOUs help to implement Indigenous Land Use Agreements that enable the creation of conservation reserves. This creates mutual respect between parties that have a dual role in conserving and preserving nature.

In order to foster a greater understanding and more awareness between the Department of Conservation and Land Management and Aboriginal people the Department has implemented Cultural Awareness workshops for all personnel. The Department's aim is educate its staff on issues relating to Aboriginal people and develop conversation about the views, values and concerns of both parties in the areas of land management.

Respect is the key.

WESTERN AUSTRALIA
TINDALE TRIBAL BOUNDARIES

The Tindale tribal boundaries were determined by Norman Tindale in an extensive study throughout Australia during the 1950's and 60's.
As much as he covered all of Australia's Aboriginal tribal groups, the boundaries depicted are by no means definitive and exclusive, but this map remains the only nationwide depiction of Aboriginal tribes available, at this particular time.



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Department of Indigenous Affairs

HISTORY

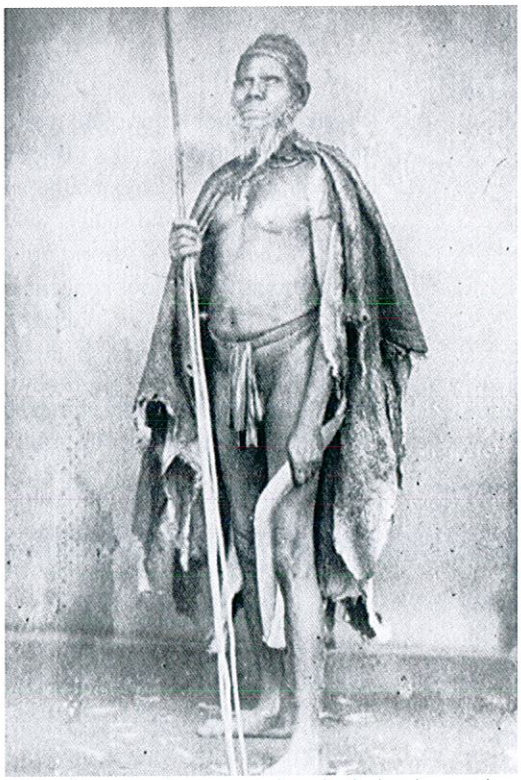
Time Line • Aboriginal Affairs • The Department of Conservation and Land Management • Government Policy • Cultural mapping

Time Line Legislative Acts

YEAR	EVENT
BC	
47,000	Archaeological research finds that Aboriginal activity in Devils Lair near Margaret River, dates back to 47,000 BC.
41,000	Aboriginal occupation at Riwi rock shelter in the Fitzroy Valley.
39,700	Aboriginal occupation in the West Kimberleys at Carpenters Gap, between Derby and Fitzroy Crossing.
38,000	Time dated on the archaeological record for Aboriginal spiritual links and occupation of land in the Swan Valley.
32,000	A site of Aboriginal occupation is found and dated at Mandu Mandu near Exmouth.
24,000	24,000 years is the designated record of Aboriginal links to land in the Newman region.
AD	
1600	Dutch explorers investigated the coast of Western Australia.
1829	Western Australia was colonised by the British.
1830	Aboriginal Protectors were appointed.
1838	Rottnest Island Prison was created solely for the incarceration of Aboriginal men from regions throughout the State. The Kangaroo Ordinance was an attempt to balance the economic and sporting needs of the settlers with the need for food for the colony's Aboriginal people. Licences were required to shoot kangaroos but landowners and Aboriginal people were exempt. The Ordinance continued until 1878. Early native fauna protection appears to have been by way of Game Acts and regulations.
1872	Reserves were created under the Land Regulations for the colony of Western Australia. These reserves were subject to tenure.
1874	The *Game Act* was intended to protect introduced game animals that hunted native fauna species. Protection was afforded to certain native fauna species during their breeding season. Amendments to this Act in 1876 and 1878 enlarged the list of protected native fauna species and allowed flexibility in the declaration of breeding seasons.

Woman from Pinjarra, south-west of Western Australia, dressed in kangaroo skin cloak, bonka, and wearing a head decoration of possum fur. The front of her cloak is clasped with a bone needle birnd. Photographer unknown, 1829 (sic.) probably c 1860's.

YEAR	EVENT
1883	A Royal Commission titled the Forrest Report established an inquiry into the treatment of prisoners.
1886	The Aborigines Protection Board was established under the *Aborigines Protection Act.* The Board was constituted to provide Aboriginal people with food and clothing when destitute, provide education to Aboriginal children and assist in the preservation and well-being of Aboriginal people.
1887	Further reserves were created, however there was still little security of tenure for these reserves.
1889	The *Constitution of Western Australia* was amended to include Section 70 which prescribed that one per cent of the gross revenue was to be "appropriated to the welfare of the Aboriginal natives."
1892	The *Game Act* allowed the Governor to proclaim, by way of regulations, closed seasons for specified native fauna 'game' species (whereby no hunting was allowed) and the creation of reserves for native game. Additionally the *Game Act* provided for the protection of particular indigenous fauna species (not necessarily game animals) with penalties for unlawful destruction of those animals. Game reserves were declared after 1900 over a range of Crown and private land.
1895	The *Parks and Reserves Act 1895* provided for the appointment of boards to control and manage parks and reserves under the Land Regulations of 1887. Four reserves were covered by these arrangements in 1895, which probably included the John Forrest National Park. Native flora reserves were protected by regulations under the Parks and Reserves Act.
1896	The Woods and Forests Department was established within the Lands Department and a Conservator of Forests was established.
1898	The *Land Act 1898* consolidated previous land regulations and provided for the establishment of lands for the protection of flora and fauna. The reserves could be placed under a board of control. Native flora on reserves in the Colony of Western Australia could be protected by regulations made by the vesting or controlling bodies under the *Land Act 1898.*
1899	The *Permanent Reserves Act 1899* provided for security of tenure, creating the Class A, B and C categories of security. The untimely death of the inaugural Conservator J. Ednie-Brown in October frustrated the development of forestry management and policies. The position of Conservator was left unfilled for 17 years.
1900	Amendments to the *Game Act 1892* in 1900, concentrated on the protection of kangaroos given the 'economic' importance of the species. There were further protective measures for kangaroos in amendments to the *Game Act* in 1907 and 1911.
1902	The Caves Board was established on 7 November under the *Parks and Reserves Act 1895* and managed cave reserves at Yanchep and the Yallingup-Margaret River area. Many of these caves were later to be part of national parks.
1904	A Royal Commission into the matters of Aboriginal people was headed by Dr. W. E. Roth, and inquired into the administration of the Aborigines Department, the employment of Aboriginal people, the Aboriginal police system (police protectors), the treatment of Aboriginal prisoners and the distribution of relief. The report found many human rights abuses of Aboriginal people and recommended the protection of Aboriginal people by strict controls.



Man dressed in kangaroo skin cloak, bonka, and carrying spears and boomerang, kylie. Photo – R. Potts, 1894/95.

This photo and photo on previous page courtesy of Berndt Museum of Anthropology

YEAR	EVENT
1905	The *Aborigines Protection Act 1905* provided the Chief Protector with the statutory power to institute measures for the relief, protection and control of Aboriginal people as recommended by the Royal Commission. The Act legalised the removal of Aboriginal children from their parents and natural families, encouraged establishment of reserves and missions, and introduced many restrictive measures.
1910	The Caves Board was replaced with a one-man Board of Control.
1912	The *Game Act* was introduced. Features of the Act included 'guardians' (a precursor to honorary officers), the taking of game for scientific purposes and the prohibition of exportation of live game. With an amendment made in 1913 to control the export of fauna skins, the *Game Act 1912* remained effective until the *Fauna Protection Act 1950* came into operation. The *Game Act* provided the transition of protection for game and sporting purposes to the protection of all 'non-harmful' native-fauna. The *Native Flora Protection Act* provided protection to a small number of indigenous plant species listed in a schedule to the Act. The protected species were all Acacia, Anigozanthos, Boronia, Grevillea, Rovea, Rypocalymrna, Kennedia and Leschenaultia taxa plus the Christmas Tree, Nuytsia floribunda. The destruction of these species on any Crown lands (but these were not defined) or any lands vested in a statutory body was an offence. The *Native Flora Protection Act* is now administered by the Minister for Forests. The Hon W. Kingsmill who introduced the Act to Parliament has been honoured by having native flora species named after him, the Eucalyptus kingsmillii.
1914	Control of caves was transferred on 20 November to the State Hotel's Department, which was administered from the office of the Colonial Secretary. Subsequently the State Hotel's Department became responsible for two non-cave reserves, one of which was the Serpentine Falls.
1916	C.E. Lane-Poole was appointed Conservator of Forests
1918	The Forests Department of Western Australia was established under the *Forests Act* and was responsible for controlling and managing State forests and timber reserves. There was no vesting body for these lands. The first State forest was 1375 hectares of tuart forest near Ludlow and was created between 1918 and 1919.
1919	The Department for the North West was responsible for Aboriginal people living above the 25th parallel and the Department of Aborigines and Fisheries was responsible for those living below the 25th parallel. The State Gardens Board was established on 8 December under the *Parks and Reserves Act 1895*. The inaugural chairman was the Secretary of the Premier's Department and the second member of the Board was the Under Secretary for Lands. Ten small park, garden and foreshore reserves around Perth, with a total area around 40 hectares were the first lands to be managed by the board. Matilda Bay at Crawley is one of the original reserves which is now managed by the Department of Conservation and Land Management. Reservation of land accelerated throughout the 1920s.
1926	The Aborigines Department was re-established and became responsible for Aboriginal matters throughout the state.
1930	By June 1930, 1,204,293 hectares of State forest and 576,109 hectares of timber reserves had been created, totalling an area of 1,780,402 hectares. In May 1930, the Pemberton National Parks Board was initiated under the *Parks and Reserves Act 1895*. Other reserves added to the Board's management portfolio included the Warren National Park, Brockman Forest (now the Brockman National Park) and the Beedelup National Park. At the request of the Pemberton Parents and Citizens Association, the hillside opposite the town (including the caravan park and swimming pool) was reserved for recreation.

1932 The State Gardens Board took over control of the South Perth Zoo.

1933 The *Land Act 1933*, which was administered by the Department of Lands and Surveys, applied to all Crown land and provided for the establishment of reserves, which may be 'vested' in a designated body or trust. 'Vesting' under the *Land Act* conveys care, control and management of a C reserve, but not 'ownership' of the land except when provisions allow ownership in other legislation. Ultimate responsibility for legal and policy oversight in relation to vested reserves, remained with Department of Land Administration (DOLA).

1935 The *Native Flora Protection Act 1935* repealed the 1912 Act. The 1935 Act allowed the Governor to proclaim the protection of any wildflower or native plant under the Act.
Many species were added to the list of the 1912 Act, including all orchids and distinctive species such as the Black Kangaroo Paw, Verticordia grandis and the Albany Pitcher Plant.
The offence of destroying the proclaimed protected species, applied to all Crown lands, State forest or timber reserves, any public purpose reserve land vested in a statutory body or road.

1936 The *Native Administration Act 1936* resulted in strict controls for Aboriginal people including the penalisation for actions, which were not considered an offence for non-Aboriginal people. Aboriginal people required permits for entry into certain towns and for employment.

1938 The *Native Flora Protection Amendment Act 1938* gave the Governor the additional ability to declare all wildflowers or native plants to be protected on specified land, any State forest or timber reserve or road. The lands, which needed to be specified in a proclamation, were vacant Crown land or public purpose reserves.

The State Gardens Board had no rating base nor could it borrow funds. Donations provided by Sir Charles McNess in the 1930s were crucial to the Board's operations. The Board's land acquisition from 1919 to 1939 included Yanchep, Serpentine Falls, the Porongurup's, the Darling Range National Park and the Nornalup Inlet National Park, which until 1947 was managed by the Nornalup Reserves Board.

1944 The *Natives (Citizenship Rights) Act 1944* gave limited rights to Aboriginal people who could prove, among other things that they have adopted a 'civilised life' and did not associate with Aboriginal people who did not have citizenship rights.

1950 The *Fauna Protection Act 1950* repealed the *Game Act 1912* and came into operation on 1 July 1952. The Minister for Fisheries was responsible for the Act, which was administered by the Chief Warden of Fauna in the Department of Fisheries. The Chief Inspector of Fisheries was the caretaker for the position until the Chief Warden of Fauna was appointed.

The *1950 Fauna Protection Act* gave a blanket protection to all 'wild' vertebrate fauna in the State, whether it was indigenous or introduced (including migratory), except fauna that was proclaimed to be unprotected or only protected for a period or season. The ability to take unprotected fauna by way of an open season was provided, but required a licence. Aboriginal people, or 'natives' as they were called, were allowed to take fauna from all Crown land, except sanctuaries and any land without the consent of the occupier of that land.

The *Fauna Protection Act 1950* did not bind the Crown and was subservient to the *Fisheries Act*, *Vermin Act* and the *Whaling Act*.

Sanctuaries were defined as vested Crown lands reserved for the conservation of fauna under the *Land Act 1933*. These areas that were created as sanctuaries were later known as nature reserves and were established by an agreement between the Minister and the owner of the lands.

The *Fauna Protection Act 1950* also introduced the Fauna Protection Advisory Committee, that included the Chief Warden of Fauna as chairman and the Conservator of Forests as one of the three ex-officio members. The remaining three members were appointed by the Minister and at least one of the three was to have a practical knowledge of fauna. The Committee advised the Minister on matters regarding fauna.

YEAR	EVENT
1954	The *Native Welfare Act 1954* attempted to overcome the previous policy of strict controls under the Department of Native Welfare. Many of the restrictions imposed by the previous Act were repealed.
1956	The State Gardens Board was superseded by the National Parks Board of Western Australia on 13 April and was made responsible to the Minister for Lands under the *Parks and Reserves Act 1895*. The Board was made a body corporate and was the vesting body for national parks and 'other' reserves.
1960	The State Hotels' Department was abolished and the remaining caves reserves were taken over by the Lands Department and a private individual at Yallingup.
1963	On 16 August 1963, a proclamation under the *Native Flora Protection Act 1935*, protected all wildflowers and native plants on State forest, timber reserves, vacant Crown land, public purpose reserves and all roads, which were within the South West and Eucla Land Divisions. The Land Act reserved with the purpose of protecting flora and fauna that was outside the South West and Eucla Divisions. The protection of native flora was the responsibility of the Minister for Forests and the Department of Forests until 1980.
1967	A Commonwealth Referendum realised 90 per cent 'yes' votes for Aboriginal people to be given full citizenship. The Commonwealth was given the power to legislate in relation to Aboriginal matters. The *Fauna Protection Amendment Act 1967*, enabled the title of the principal Act to be changed to the *Fauna Conservation Act 1950*. The Minister responsible was cited as the Minister for Fisheries and Fauna and the Department became known as the Department of Fisheries and Fauna. The title of the Fauna Protection Advisory Committee was changed to the Western Australian Wild Life Authority. The ex-officio representation of the Authority was expanded to four officers and the Director of Fisheries and Fauna was appointed as Chairman. The Ministerial appointees were expanded to seven. The Wild Life Authority was regarded as the vesting body for sanctuaries, but the Act did not specify this role. The *Fauna Protection Amendment Act 1967* allowed the Wild Life Authority to classify sanctuaries as prohibited and limited access, shooting/hunting or unlimited access areas. The Authority also prepared management schemes for these sanctuaries. These were referred to as Working Plans and later known as Management Plans.
1968–70	Large parks were proclaimed in areas including Hamersley Range, Cape Arid and Chichester Range. At the same time Aboriginal people were added to the National Parks Board's estate.
1969	The power to declare certain fauna to be rare and likely to become extinct was introduced by way of the *Fauna Conservation Amendment Act 1970*, with higher penalties for offences involving rare fauna. During 1970 and 1971, the area of sanctuaries vested in the Authority rose dramatically from 867,362 hectares in June 1970 to 4,415,595 hectares in June 1971. Many of the State's large nature reserves, particularly in the Goldfields Region, were vested in the Authority in that year.
1970	The Aboriginal Affairs Planning Authority (AAPA) Act repealed the *Native Welfare Act* giving rise to the Aboriginal Affairs Planning Authority which retained the policy planning, coordination, Ministerial advice and land management roles of the defunct Native Welfare Department. The Authority provided administrative support to three statutory bodies: the Aboriginal Land Trust, the Aboriginal Advisory Council and the Aboriginal Affairs Coordinating Committee. The *Aboriginal Heritage Act 1972* was enacted giving the WA Museum, through the Department of Aboriginal Sites, the responsibility to protect places and objects of significance to Aboriginal people.
1972–73	Fitzgerald River near Bremer Bay was added to the Board's estate.
1974	Dr F. Smith was appointed the inaugural Director of National Parks.
1974–75	The Drysdale River was also added to the National Parks Board's estate.

1975

On 3 March 1975, the officers of the National Parks Board were transferred from the Department of Lands and Surveys to the Department of Conservation and the Environment. The Board also became responsible to the Minister for Conservation and the Environment from that date. The last full financial year of operation by the National Parks Board was 1975-76 and on 30 June 1976, the board had 43 national parks under its control and a total land estate of 2,281,450 hectares.

When proclaimed on 5 December 1975, the *Fauna Conservation Act Amendment Act 1975* altered the title of the principal Act to the *Wildlife Conservation Act 1950*, its present title.

The Department's title was changed to Fisheries and Wildlife and the Authority's title was tidied up to read the WA Wildlife Authority. The title of Chief Warden of Fauna was also amended to Conservator of Wildlife. The Minister was subsequently referred to as the Minister for Fisheries and Wildlife.

The 1975 amendment to the *Fauna Conservation Act* also introduced a function of the Wildlife Authority to consider matters relating to indigenous flora and research carried out to include indigenous flora as well as fauna. No protection however, was given to indigenous flora by this *Amendment Act 1975*. The definition 'nature reserve' was applied to vested reserves for conservation of indigenous flora or fauna. The earlier term 'wildlife sanctuary' was restricted to land subject to an agreement between the Minister and the owner of the land.

1976

The *National Parks Authority Act 1976* came into operation on 1 August 1976 and the National Parks Authority assumed the responsibilities of the National Parks Board from that date.

The Authority was both a vesting body and a management agency. Ex-officio members of the Authority included the Conservator of Forests, the Director of the Department of Fisheries and Wildlife, the Director of the Department of Tourism and the Surveyor General. The inaugural President was C. F. R. Jenkins.

For the first time, the *Wildlife Conservation Amendment Act 1976* included the ability to declare flora to be protected under the *Wildlife Conservation Act 1950*. The 1976 *Amendment Act* repealed the *Native Flora Protection Act 1935* whereby responsibility for the protection of native flora lay with the Minister for Forests.

The 1976 *Amendment Act* introduced the category of declared rare flora and made the flora provisions of the Act binding on the Crown. The 1976 *Amendment Act* was further amended by the *Wildlife Conservation Amendment Act 1979* but didn't come into operation until 18 April 1980. The delay was likely to have been linked to the need for the smooth changeover from the Forests Department to the Department of Fisheries and Wildlife. To enforce flora protection, the Department of Fisheries and Wildlife took on two additional officers.

By 30 June 1976 (which was the first full financial year report by the Authority), the Authority had 48 national parks under its control and a total reserve area of 3,871,505 hectares. This total included the Authority's largest park at Rudall River (1.6 million hectares) added during 1976 and 1977. The parks and reserves which were previously managed by the Pemberton National Park Board, were placed under the management of the Authority by the Department of Lands and Surveys in March 1977. The Pemberton Board was also abolished at that time.

1979

The *Aboriginal Communities Act 1979* was proclaimed, allowing certain Aboriginal Communities to manage and control community affairs.

1980

The *Aboriginal Heritage Act 1972* was amended in 1980 following disputes over developments at Noonkanbah in the North West. The amendments tightened the definition of an Aboriginal sites of significance, removed a penalty provision and gave the responsible Minister the power to give approval to disturb an Aboriginal site.

1983

The Aboriginal Land Inquiry made recommendations to the Government "for a scheme of legislation for land measures for the benefit of Aboriginal people" in Western Australia. Mr Paul Seaman Q.C. headed the inquiry.

YEAR	EVENT
1984	The *Forests Act 1918* was repealed by the *Conservation and Land Management Act 1984*. This created the Department of Conservation and Land Management, which (in part) replaced the functions of the Forests Department. All rights, obligations and freehold property of the former Conservator of Forests' position were vested in and imposed upon the Executive Director of the Department of Conservation and Land Management. The *Wildlife Conservation Act 1950* was amended by the *Conservation and Land Management Act 1984*. As at 30 June 1984, the Wildlife Authority had 742 nature reserves vested in it with a total area of 9,878,000 hectares. The Report of the Aboriginal Land Inquiry was submitted to State Parliament in September.
1985	The *Conservation and Land Management Act* came into operation on 22 March 1985, with the Minister for Conservation and Land Management the responsible Minister. State forests and timber reserves were vested in the Lands and Forest Commission a controlling body created by the *Conservation and Land Management Act. The National Parks Authority Act 1976* was repealed by the *Conservation and Land Management Act 1984* (section 147) and the National Parks Authority was replaced by the Department of Conservation and Land Management and the National Parks and Nature Conservation Authority on 22 March 1985. All rights and obligations of the former Authority were transferred to the Executive Director of Conservation and Land Management. The Authority's President in its final year was Professor Bert Main. By 22 March 1985, the Authority had 50 national parks and 13 other reserves under its control as at 22 March 1985 with a total area of 4,429,469 hectares. All national parks and other reserves vested in the National Parks Authority were vested in the National Parks and Nature Conservation Authority, a controlling body that was created by the *Conservation and Land Management Act*. The *Amendment Act 1984* came into operation on 22 March 1985, exactly one year after the *Conservation and Land Management Act 1984* was proclaimed. All references to the Wildlife Authority, its trust fund and to wildlife officers were deleted from the *Wildlife Conservation Act*. Details of the administration of the Act by the Department of Fisheries and Wildlife were deleted and reference was made to the Act now being administered by the Executive Director of the Department of Conservation and Land Management. References to the Director of Fisheries and Wildlife were replaced with references to the Executive Director of the Department of Conservation and Land Management. The definition of nature reserves was amended to be that of the *Conservation and Land Management Act 1984* and reference to wildlife sanctuaries was deleted. On 22 March 1985, administration of the *Wildlife Conservation Act 1950* and management of nature reserves was taken over by the Department of Conservation and Land Management. Nature reserves vested in the Wildlife Authority were transferred automatically to the National Parks and Nature Conservation Authority, one of the controlling bodies created by the *Conservation and Land Management Act*. The Aboriginal Land Bill was presented to State Parliament and defeated in the Legislative Council. Since 1972 a separate Aboriginal Affairs portfolio was created in Western Australia. The Hon. Ernie Bridge, MLA became the first Aboriginal member of Parliament to be appointed to Cabinet when he became Minister for Aboriginal Affairs.
1985–86	By 22 March 1985, the land held by the Forests Department totalled 2,043,000 hectares. The Department's title, the title of the two vesting bodies (National Parks and Nature Conservation Authority and Lands and Forest Commission) and the two major Acts *Conservation and Land Management Act* and *Wildlife Conservation Act* remained unchanged.

YEAR	EVENT
1987	In October a Royal Commission into Aboriginal Deaths in Custody was established. The Commonwealth Government launched the Aboriginal Employment Development Policy to assist Aboriginal people to achieve equity with other Australians in terms of employment and economic status. This aimed to promote Aboriginal economic independence from Government and to reduce Aboriginal dependency on welfare in accordance with their traditions, chosen way of life and cultural identity.
1990	On 14 March 1990, Hon Bob Pearce was sworn in as the Minister for the Environment, which marked the cessation of separate titles for the Minister for Environment and the Minister for Conservation and Land Management. All references to the Minister for Conservation and Land Management were then read as a reference to the Minister for the Environment, with an alteration of Statutory Designations Order printed in the Government Gazette on 28 December 1990 to formalise this arrangement. The Aboriginal and Torres Strait Islander Commission ATSIC commenced official operation on 5 March 1990. This commission has become Australia's principal democratically elected indigenous organisation.
1991	The Royal Commission into Aboriginal Deaths in Custody tabled a final report to both State and Federal Parliaments. The Commission made 339 recommendations largely addressing the disadvantaged position of Aboriginal people in the Australian society. The Department of Conservation and Land Management's initiative resulted in the appointment of the first Aboriginal Liaison Officer, Mr Noel Nannup, in the South West Zone at Narrogin. The *Conservation and Land Management Amendment Act 1991* caused all unvested nature reserves that were previously the responsibility of the Department of Fisheries and Wildlife, to be vested in the National Parks and Conservation Authority (NPNCA) and managed by the Department of Conservation and Land Management.
1992	In its decision on Mabo vs Queensland, the High Court of Australia ruled that the Common Law of Australia recognises a form of traditional native title. In December 1992, the State Government tabled a progress report on the implementation of the Royal Commission's recommendations that were included in their report on Aboriginal Deaths in Custody. Also in December 1992, the Council of Australian Governments endorsed a National Commitment Improved Outcomes in the Delivery of Programs and Services for Aboriginal People and Torres Strait Islanders. The main purpose of the National Commitment was to provide a framework for coordinated inter-governmental actions to redress Aboriginal inequality and disadvantage. The commitment was to confirm the national commitment that established common objectives and acknowledged that the planning and provisions of government programs and services was a shared responsibility across all levels of government. Bilateral agreements were entered into between governments for the delivery of specific programs and services. The development of agreements in the areas of housing and health commenced in 1993.
1993	The *Native Title Act* was proclaimed in 1993. ATSIC legislation was amended in June, which caused the reduction of the number of Regional Councils from 60 to 36 and appointed the Council chairperson on a full-time basis. Regional Council boundaries were altered at the same time and there are now nine Regional Councils operating in Western Australia. The *Land (Titles and Traditional Usage) Act* came into force on 2 December which replaced Native Title. This Act recognised the rights of traditional usage of Crown land and provided for a system of objection, appeal and/or compensation if those traditional usage rights were extinguished or interfered with through the granting of other forms of title to land.

YEAR	EVENT
1994	In November 1994, the Aboriginal Affairs Department was created in response to the recommendations of the Premiers' Task Force on Aboriginal Social Justice. It incorporated the roles of the former Aboriginal Affairs Planning Authority, the Department of Aboriginal Sites and the Office of Traditional Land Use. The Department's role in planning, coordination, target setting and monitoring outcomes in Aboriginal affairs across Government was strengthened.
1995	On 16 March 1995, the High Court of Australia handed down its decision on Native Title. As a result of this decision the provisions of the *WA Land (Titles and Traditional Usage) Act* and sections of the Mining and Land Acts relating to the rights of traditional usage became inoperative. Land and mining titles over most of WA are now processed through the Federal Tribunal system. In June, the Human Rights and Equal Opportunity Commission (HREOC) launched its Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families.
1996	The State presented its submission to the HREOC Inquiry on 1 March.
1997	Under the provisions of the *Land Administration Act 1997* the Government creates terrestrial conservation reserves and vests those lands in the Conservation Commission for management by the Department. Marine Conservation Reserves were created under the provisions of the *Conservation and Land Management Act* and vested in the Marine Parks and Reserves Authority for management by the Department. In May the HREOC Inquiry brought down its findings in its report 'Bringing them home: a guide to the findings and recommendations of the National Inquiry into the separation of Aboriginal and Torres Strait Islander children from their families.' Immediately following the release of the report, the Premier on behalf of the State and Parliament made a formal apology to Aboriginal people affected by past Government policies and practices for the removal of Aboriginal children from their families and communities.
1998	In January 1998, the Department began a restructuring process and identified three key roles to achieve the Government's desired outcomes. Firstly, to assist Aboriginal people to access services and facilities available to the community at large. Secondly, to facilitate the coordination of the operations of mainstream programs to ensure equitable access to their services by Aboriginal people and to play a key role in support of Aboriginal people in matters of land, heritage and culture. Under South West Regional Forrest Agreement, Nyoongar socio-cultural and historic perspectives were incorporated into the Department of Conservation and Land Management's policy. A Nyoongar Action Group was organised to consult with the Department. Australia recognised 26 May as 'Sorry Day' because it was the anniversary of parliament tabling the HREOC report and the 30th anniversary of the referendum giving citizenship to Aboriginal people. In July the *Native Title Amendment Act 1998* was introduced. This act implemented the Government's 10 Point Plan in response to the High Court's decision in the Wik case. In November the WA Government's response to the national inquiry into the separation of Aboriginal and Torres Strait Islander children from their families, 'Bringing them Home Report' was released.
1999	In July 1999, the Aboriginal Heritage Management System was launched by the Minister for Aboriginal Affairs. The system used the latest technology and was developed and implemented to provide information to developers while respecting the confidentiality of Aboriginal heritage and cultural sensitivities. In December 1999, the remote Kimberley community of Pandanus Park made History when it became the first reserve to be handed over under the State Government's Land Transfer Program.

YEAR	EVENT
2000	The *Conservation and Land Management Amendment Act 2000* came into operation on November 15 with a primary objective of employing the concept of biodiversity in the conservation and protection of endangered species, which included knowledge of the complexities in the diversity of eco-systems.
2001	In January 2001, the Aboriginal Affairs Department (AAD) released its five-year business plan, based on the commitment to deliver better outcomes for Aboriginal people. In February 2001, the Labor government gained power and newly elected Kimberley Labor MLA, Carol Martin became the first Aboriginal woman in the Western Australian Parliament. In April AAD's Heritage Management System won the Government's Technology Productivity Silver Award in Canberra. A Memorandum of Understanding between the Eastern Guruma people and Hamersley Iron was signed on future mining activities that protect Aboriginal culture in the region. A Memorandum of Understanding (MOU) was signed by the Executive Directors of the Goldfields Land and Sea Council (GLSC) and the Department of Conservation and Land Management on 6 June 2001. The MOU was also signed and endorsed by Dr Judy Edwards MLA, Minister for the Environment and Heritage. Similar MOU's drafted with other Native Title Representative Bodies. In August State Cabinet resolved to recognise Purnululu Aboriginal Corporation as the rightful representative body for the traditional owners of the park, pending a determination of native title. Cabinet also committed to issuing three living area leases, establishing a Park Council, undertaking training and employment initiatives, revising the park management plan and progressing the nomination of the park for World Heritage listing through the Department and Environment Australia. In December 2001, a dedication to commemorate Aboriginal and Torres Strait Islander people who had served in Australian National Forces was conducted at Kings Park. Australia's first State war memorial for Aboriginal and Torres Strait Islander people was erected at the dedication.
2002	Commonwealth Minister for the Environment and Heritage nominated Purnululu National Park for consideration as a World Heritage Area on the basis of natural and cultural values. An MOU was signed between the Executive Director and the South West Aboriginal Land and Sea Council. The Labor State Government granted a 2180 hectare living lease to Aboriginal people. The living leases in Purnululu National Park symbolised a new relationship between the Department of Conservation and Land Management and Aboriginal communities. A deed of agreement to establish a Park Council is to be signed between the Minister for the Environment and Heritage and Purnululu Aboriginal Corporation later this year. A new Forrest Management Plan was implemented as a statutory requirement to produce public management plans, which reflected multi-cultural values in order to protect bio-diverse species.

Sources: '50 years of Forestry in Western Australia', prepared by the Forests Department as a supplement to the Department's 1968/69 annual report. 'National Parks and Nature Reserves in Western Australia,' Australian Academy of Science Committee on National Parks, circa 1904. 'The State Gardens Board—Twenty Years Progress and Policy 1919–1939'—State Gardens Board, circa 1939. Aboriginal Affairs in Western Australia 1929–2001 Department of Indigenous Affairs Annual reports and statutes: Notes prepared by Departmental representatives D. R. Hampton, Parks, Recreation, Planning & Tourism Division: Simon Hancocks, Senior Policy Officer, Corporate Headquarters, and K. Hayward, Cultural Awareness Facilitator, Indigenous Heritage Unit 2002.

CULTURE

Knowledge • Diversity • Variation • Cultural Values • Social Values • Significant Sites • Sacred Sites

Sacred Sites

Sacred sites are an integral part of Aboriginal culture. They are places that bear the marks of the creative ancestral spirits, which continue to have a presence in land formations. These ancestral spirits followed pathways and sites, and form a connection for people from various and diverse language groups into a wider community of Aboriginal people with the land.

They are geographical features (not all of them interesting or visual to the non-Aboriginal eye) which mark episodes in the stories of the ancestral spirits' journeys throughout Australia. Sacred sites are the settings of their custodian's most important knowledge and activities. They are fundamental to the sense of self. To destroy or damage a site is a distressing and dangerous act, which threatens not only living and unborn generations, but also the spiritual forces and order of the world.

Aboriginal people are descendants of these ancestral spirits, and their task is to take care of sacred sites by performing necessary rituals and singing the songs, which tell of the ancestral spirits deeds. Rituals and ceremonies celebrate and continue the order of life.

Religious by nature, sites and songs, which are sacred, are also secret, too powerful for disclosure. To reveal details of these sites may in itself be tantamount to desecration.

Certain sacred sites are known to be dangerous places, and Aboriginal people work to protect ignorant people from hurtful contacts with such places. The judicial system in Australia recognises 'sacred sites as bounded entities' which is a useful and definitive tool for protection. There are over 23,000 sites registered in Western Australia.

The power of the ancestral spirits may be concentrated in localities, but all land is imbued with spirituality.

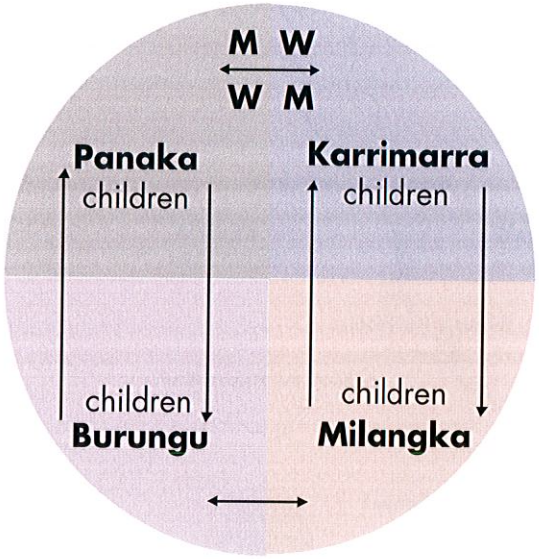
Koikyenunuruff is the name given to the Stirling Ranges by the Nyoongar people in the Great Southern Region of Western Australia.

Trainee Indigenous Heritage Officer Wayne Dekker at the Yanchep meeting place.

KINSHIP

Kinships exist in every Aboriginal community throughout Western Australia. Social structures and organisations also exist within the Aboriginal communities, including social and cultural obligations, traditional laws and cultural values that are binding in all communities. Skin groups regulate this social organisation that involves many family groups.

Western Desert skin groups of Nyiyaparli people whose country is around the Newman region.



Panaka	*marries*	*Karrimarra*	*children will be Milangka*
Karamarra	*marries*	*Panaka*	*children will be Burungu*
Burungu	*marries*	*Milangka*	*children will be Karrimarra*
Milangka	*marries*	*Burungu*	*children will be Panaka*

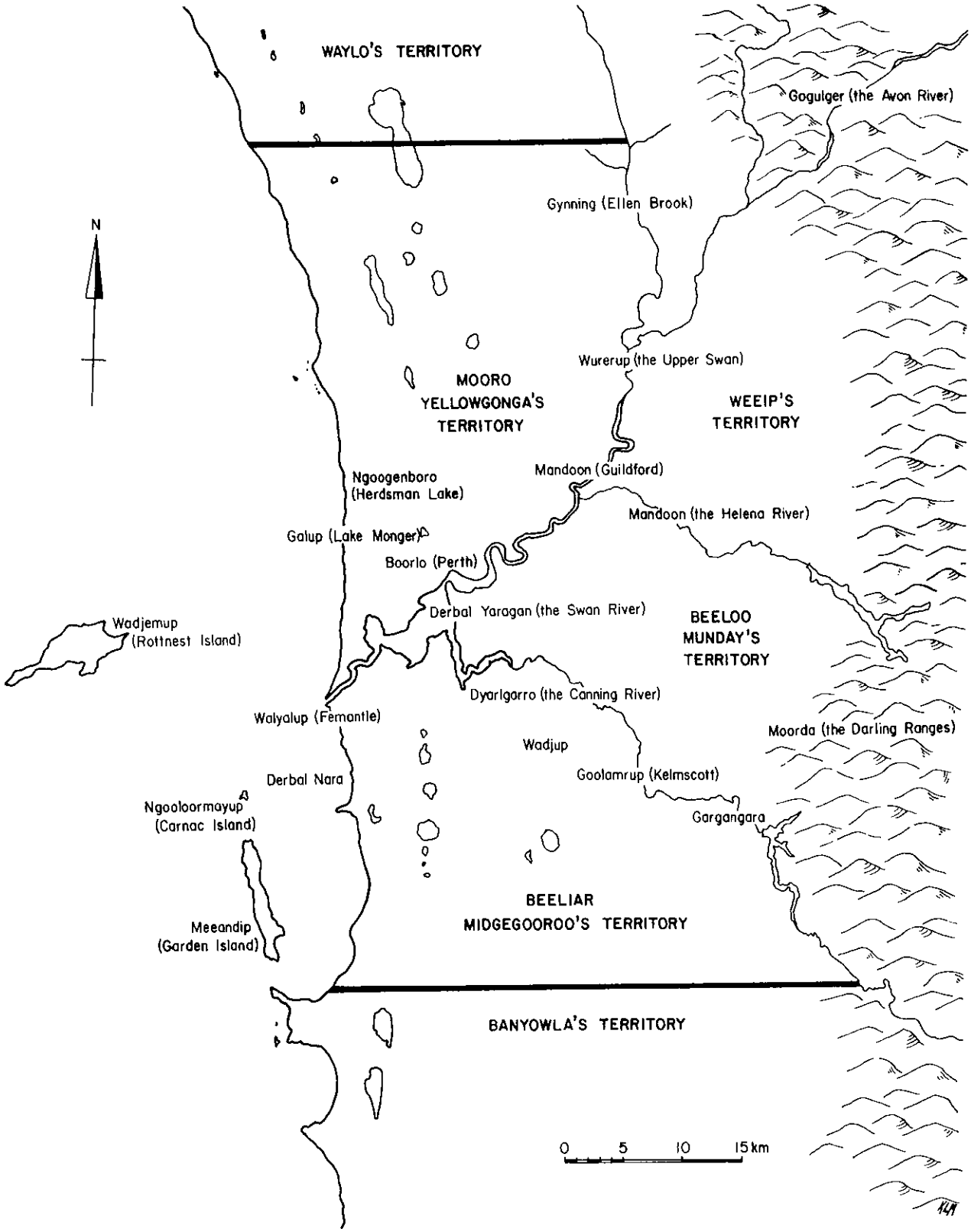
By law and culture as a member of this group you can only marry across.

DIVERSITY AND VARIATION

Multiculturalism has brought diversity and variation to the Australian society. There are many cultural differences between Aboriginal people and other cultural groups in Australia. Aboriginal people live in dual domains and as Australians, are Indigenous people with a unique cultural heritage. Our knowledge of land and country provides a traditional spiritual connection to all living things.

Aboriginal families who live in urban and rural areas have developed a culture of their own through family, kin, extended families, the community and organisational structures. These structures provide psychological and physical support and security. Aboriginal people also live in rural and remote situations giving rise to a mixture of contemporary situations.

Most Aboriginal people who live in remote regions have their skin group affiliation by virtue of birth. Every person in a 'skin group' knows where they fit and with whom they are connected.

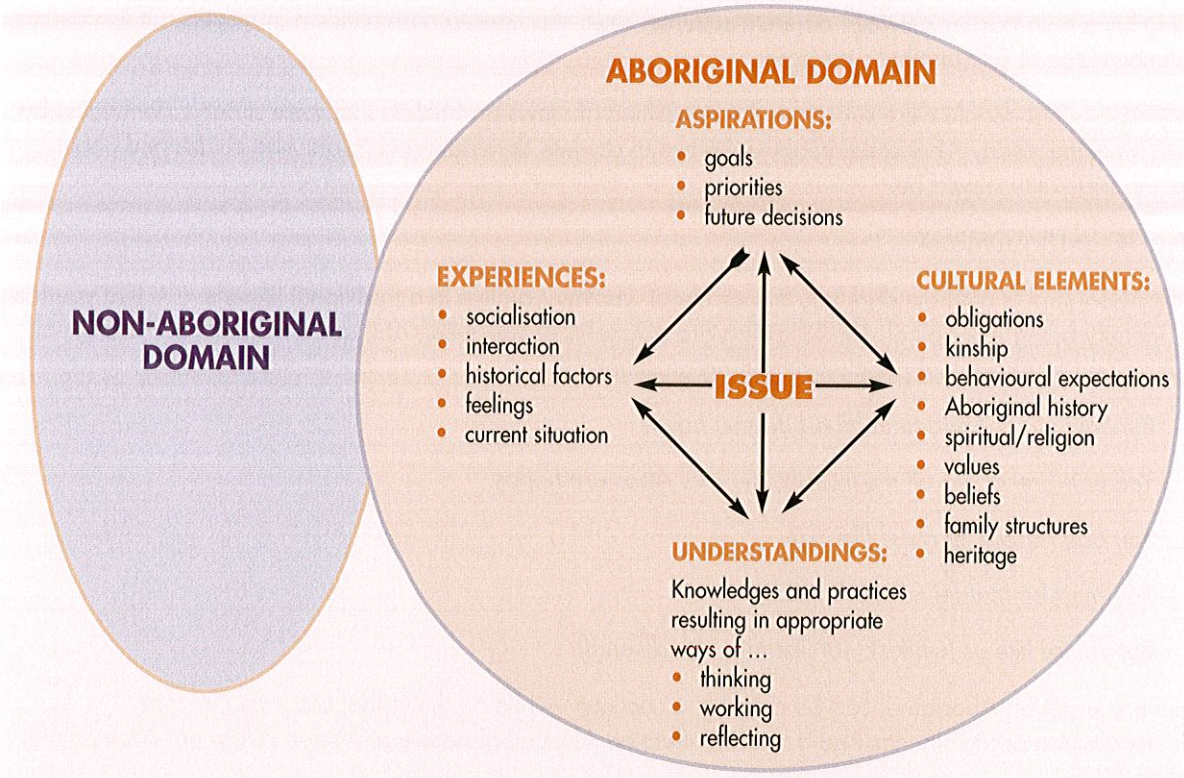


Nyungar place, names and territories as told by Rober Iyon by Yagah 1832 (Green,N. 1984)

ABORIGINAL TERMS OF REFERENCE

Aboriginal Terms of Reference is a set of principles, core values and a process that determines an Aboriginal 'world view' on an issue in a particular context. Aboriginal Terms of Reference are defined in the following terms.

Aboriginal Terms of Reference Conceptual Framework



In summary, the concept of Aboriginal Terms of Reference (ATRS) encompasses culture but is more than any one aspect of culture in a given situation. ATRs are always devised in relation to a specific context. Aboriginal Terms of Reference can be either about establishing Terms of Reference with the non-Indigenous domain or within the Indigenous domain.

They encompass the cultural knowledge, understanding and experiences that are associated with a commitment to Aboriginal ways of thinking, working, and reflecting, incorporating specific and implicit cultural values, beliefs and priorities from which Aboriginal standards are derived, validated and practised.

These standards will and can vary according to the diverse range of cultural values, beliefs and priorities from within local settings of specific context.

Cultural elements, experiences, understandings and aspirations can be brought together to provide common ground between significant stakeholders that enable them to work cooperatively and introduce positive programs for community development.

Indigenous life relates to the symbiotic relationship of people and their world emphasising the connection of the individual to one's cultural setting. In contrast, western models of education are based on the dynamics of continued change and progression.

Our world views are interactive and in tune with external senses of perception while the western world view is predominantly transitional with a ruling of unending desires causing a detachment from nature.

(Centre for Aboriginal Studies, Curtin University, 1997)

COMPLEXITY OF ABORIGINALITY

Many Aboriginal people experience conflicting internal values and difficulties with cultural identity, particularly when they experience the overlapping of pro-Aboriginal expectations and an imposition of values by a dominant non-Aboriginal society. Even though many Aboriginal people accept the positive aspects of their Aboriginality, internally, they often feel uncomfortable, disillusioned and even lost.

The identity crisis experienced by many Aboriginal people is a product of past issues and attitudes towards Aboriginal people that have been disrespectful and degrading. At the time of European settlement, views towards Aboriginal people were mostly negative. Miscommunication between the settlers and Aboriginal people became a barrier between different cultures. Later, this caused a breakdown in respect, understanding and knowledge of one another's purpose.

Many Aboriginal people were subject to the imposition of views and beliefs that were strongly dominated by 'white' thinking. Many Aboriginal people who live in a white dominant society are also challenged about what Aboriginality should be.

THE COCONUT COMPLEX

Being Aboriginal is not how dark you are or about whether you live in a traditional lifestyle. It is that you feel and identify being Aboriginal. The following are examples of statements and questions that non-Aboriginals often present to Aboriginal people living in urban situations:

- *But how much Aboriginal blood do you have?*
- *You half-breeds stir all the trouble, the real Abos are happy*
- *You don't speak or dress like one*
- *You must be in it for all the handouts*
- *But you're like us (whites), not like them (traditional)*

The worst insult an Aboriginal can be called is a coconut—white on the inside, black on the outer. This questioning of identity has had a terrible effect on Aboriginal people and these values are often painful and complex.

Understanding this identity crisis and embracing their Aboriginality will lead Aboriginal people on the way to self-awareness and security in their dual culture. To achieve these objectives, the RAP model is being employed—Resistance, Active and Passive (RAP).

The most important function of the RAP model is to change the thoughts of Aboriginal people to think proudly of themselves and their culture and celebrate their 60,000-year heritage. Aboriginal people should also be encouraged to remain in touch with their culture by tracing family roots, becoming involved in social activities and interacting with Aboriginal communities.

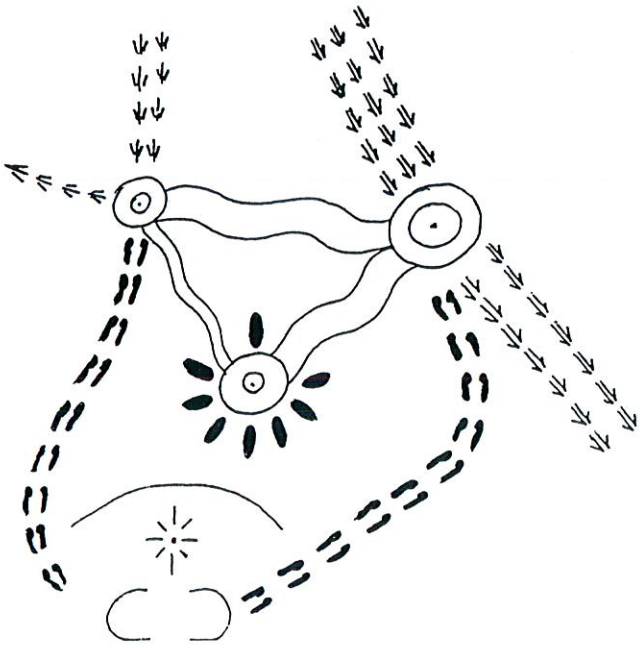
Compiled by Chontarle Pitulej 2000. Dudgeon P., & Oxenham D., (1988). The Complexity of Aboriginal Diversity: Identity and Kindredness, Perth: Centre for Aboriginal Studies, Curtin University of Technology.

GENERAL CULTURAL COMPARISONS

ABORIGINAL SOCIETY	WADJULLA SOCIETY
History is timeless	History is quantified and specified
Engage in holistic thinking	Engage in empirical thinking
Time is circular without boundaries —is past continuous	Time is linear and quantified with reference points —is future oriented
Spiritual views are not questioned	Spiritual views are debated and questioned
Being rather than doing is important fit into circumstances that are there	Try to change circumstances that are there
Immediate gratification is important	Deferred gratification is important
Aboriginal society acceptable as it is	Society needs to change
Group orientated—everything is for all group members	Individual orientated—acquisitions are for you
Kinship is important in a family unit, a person can go from home to home	Kinship is of far less importance
Aboriginal people expect children to be parents like them	Non-Aboriginal children not expected to be like like their parents
Spontaneous lifestyle—do what you want	Structured lifestyle—must be planned and be stable if you want to succeed
Uncritical of children or society because of respect	Critical—everyone is judged
Personal lifestyle—hard to understand an 'impersonal' person	Impersonal lifestyle—people would rather be alone
Basically listeners—do not speak unless it is important	Basically verbalisers—think speak out loud, must speak
Illiterate—use symbolic language	Literate—use books, and very verbal
Little eye contact—is impolite	Lots of eye contact—is impolite not to do so
Indirect in questioning—talk around the point	Direct questions—very much to the point
Non-legislative—laws are morals are used to support the group, not to isolate anyone	Legislative—laws are written and offenders are isolated
Accepting of others following separation for wrong doing	Not accepting of others following separation for wrong doing
A non-market economy money not important	Market oriented important and complex
Age is respected	Youth is respected
Giving is important	Saving is important

(Source: Hughes and Andrews 1988)

Symbols found in Aboriginal Art



a person

campfire

human track

camp

waterhole

two people

river

deceased person

kangaroo track

emu track

rain

star

clouds, boomerangs, windbreaks

sitting down place

waterhole

running water

waterhole

emu

kangaroo

possum

foot print

human

man

two men sitting

fire, smoke, water or blood

important site
traveling sign, with concentric circles representing a rest place

this grouping usually means four women sitting

Concentric circles represents camp site, stone well, rock hole, fire or fruit

a spiralling line symbolizes water a rainbow, a snake, lighting, a string, cliff, honey storage of the native bee

TRADITIONAL MEDICINE

In the past, our people had an environmental perspective that was based on the premise that everything in the world was linked and was imperative for life and living. We had to know about plants, animals, sea creatures, herbs and how they affected our life. Natural medicines were used as primary preventative health care, unlike the contemporary medical model of responding to illnesses. All food was eaten to keep us healthy and we used herbs (stimulants), clay and insects (mineral replacement) at times. There was also a spiritual force, which could cause sickness and health.

We managed to harvest in all temperatures from the tropics, to the desert and in the cold south coast. Decisions regarding harvest and the events of the seasons were dependent on nature and signs - such as the phases of the moon.

Many of our berries have a high Vitamin C content, although our fruits are not palatable to (European) today's taste because they have a very low glucose content. This caused many Aboriginal people to be intolerant of high levels of glucose and has led to a high incidence of diabetes in Aboriginal society today.

Example of food lilly-pilly, macadamia QLD Quandong WA (Nyoongar name Wolgol at Jerramungup).

Early settlers did not take advantage of the traditional knowledge that Indigenous people had to offer. The destruction of our culture in the south west has caused the loss of a lot of the finer knowledge. In many areas of WA, coldness and dryness of the body is considered a sign of good health, and so treatments that achieve these conditions even including antibiotics are administered.

The plants used for medicinal purposes were insignificant in appearance, and frequently used for the same purpose in places hundreds of miles apart. Before Europeans came to our land, boiling was not possible inland as there were no large shells, therefore infusions were used and herbs were ground up and put in a warm bath made from wood.

The most important chemicals in Aboriginal medicine are the aromatic oils and tannins. The more potent alkaloids and other toxins, although still important are less widely used. Aromatic oils give eucalypts, tea trees, native mints and other herbs their strong aromas.

Known as essential or volatile oils these aromatic oils evaporate readily, to produce an inhalant vapour. They are related to the mineral oils of industry.

Dr. Joan Winch 2001

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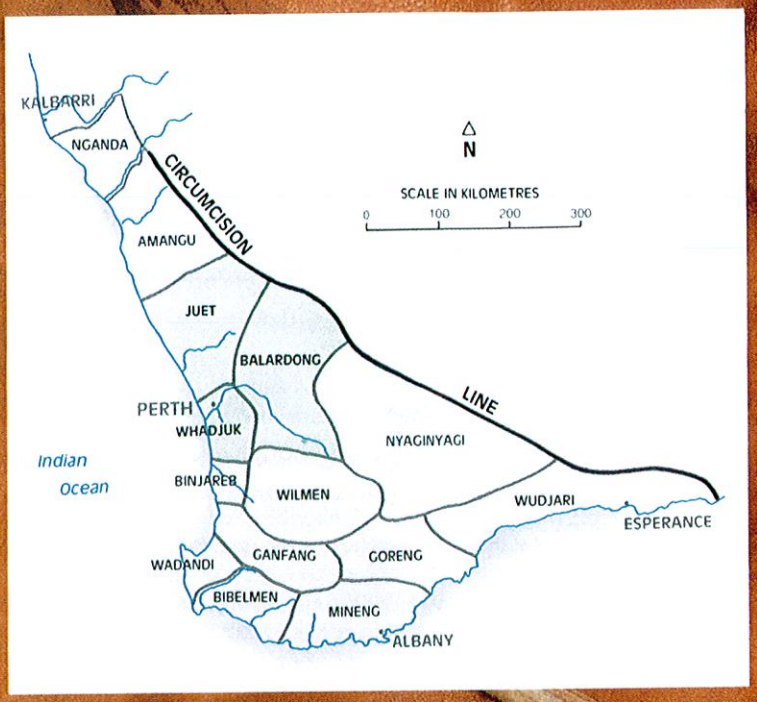

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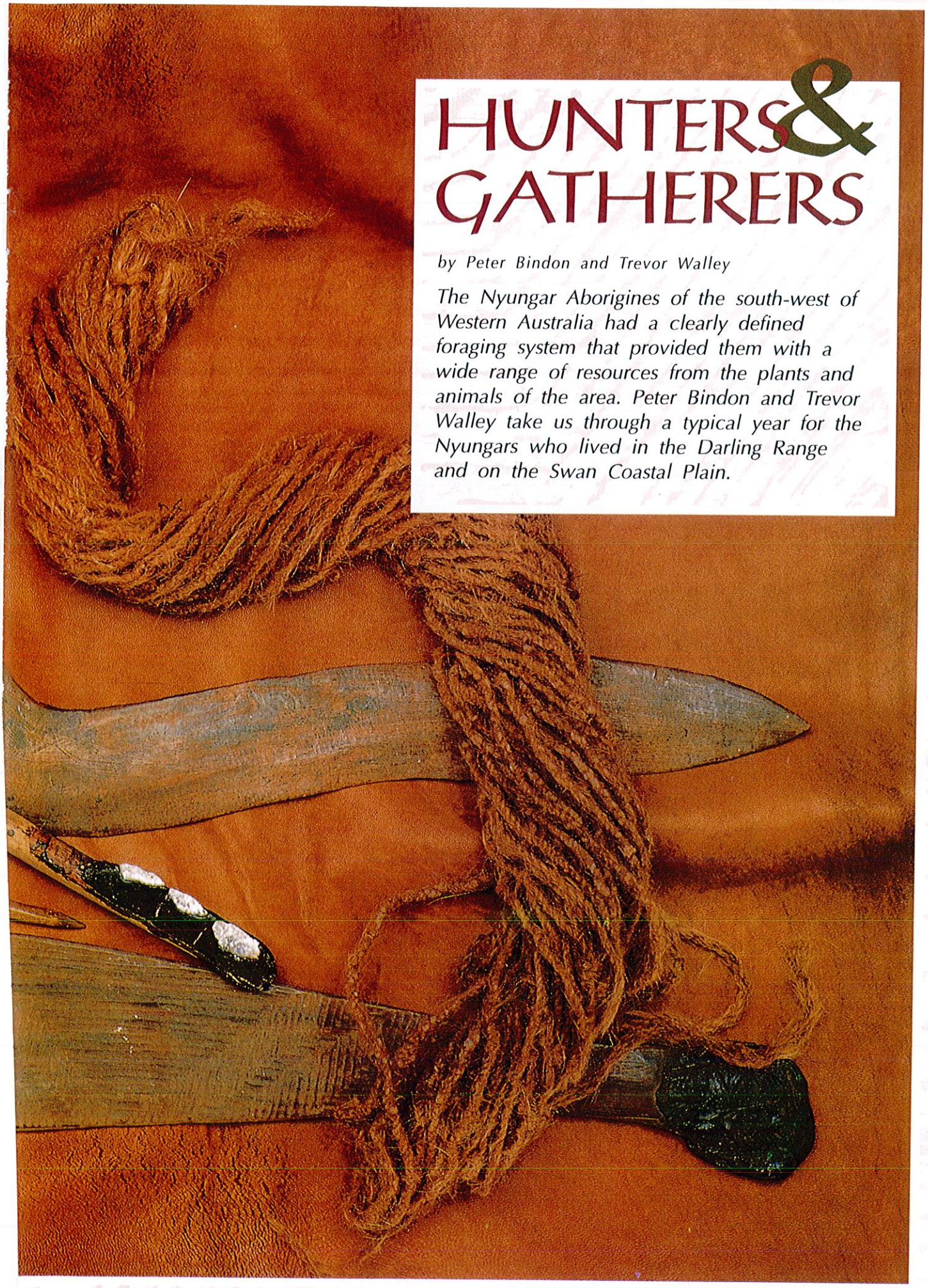


HUNTERS & GATHERERS

by Peter Bindon and Trevor Walley

The Nyungar Aborigines of the south-west of Western Australia had a clearly defined foraging system that provided them with a wide range of resources from the plants and animals of the area. Peter Bindon and Trevor Walley take us through a typical year for the Nyungars who lived in the Darling Range and on the Swan Coastal Plain.

Nyungar is the collective name given to Aboriginal people whose country lies in the south-west corner of Western Australia, west of a line running from Geraldton to the east of Merredin down to Esperance on the southern coast. Socially and linguistically, Nyungars were divided into about 14 different groups each of which inhabited a particular tract of country. Each local group had access to a selection of different ecological habitats in accordance with a long tradition of territorial occupation.

Groups guarded their lands and resources jealously and permission had to be granted before neighbours could cross freely into the territory of an adjoining group. However, in times of plenty when there might be an abundance of fish, a whale stranding, or an exceptionally large harvest of plant food, invitations to neighbouring groups were carried by messengers with sticks bearing incised mnemonics which announced a festive gathering. Regular meetings like this were held in the Peel Inlet near Mandurah to exploit shoaling fish. The bulrush (*Typha domingensis*) rhizome harvest, in the area now known as Yanchep National Park, also provided an opportunity for large neighbouring groups to meet together.

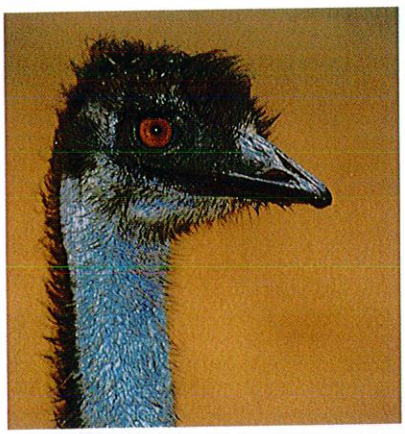
According to Norman Tindale, who published an Australia-wide survey of Aboriginal tribal names and territories in 1974, there were three tribes living in the area we now know as Perth. The Swan River divided the territories of the Juet in the north from the Whadjuk, who lived on the southern bank. Inland from both these tribes lay the lands of the Balardong whose territory covered the Darling Range and extended to the York region. These tribal groups were subdivided into hordes or family groups which were the main unit for hunting and foraging. The land owned by family groups was loosely referred to as its *ka-la* (hearth).

The land of the Juet immediately north of the Swan River was known as Mooro, the territory of Yellagonga, who moved his foraging area away from the river bank to Monger's Lake after the formation of the white settlement. The Whadjuk lands just south of the Swan River and between the Canning and the coast was called Beeliar; this was the territory of Midgegooroo, the father of Yagan. The territory flanked by both the Swan and Canning Rivers was known as Beelo, where Munday's group hunted and foraged. Although there were small differences in the languages and customs of the tribal groups they could all communicate and each group used its territory and resources in a similar manner.

Previous page:
The range of weapons used on a typical hunting trip.
Photo - Doug Elford/WA Museum
Inset: (map)
Nyungar territories in the South West, based on Tindale (1940).

The unusual shaped boomerang of the Nyungar people.
Photo - Doug Elford/WA Museum

Emu and witchetty grub are typical of the Nyungars' diet.
Photos - Lochman Transparencies

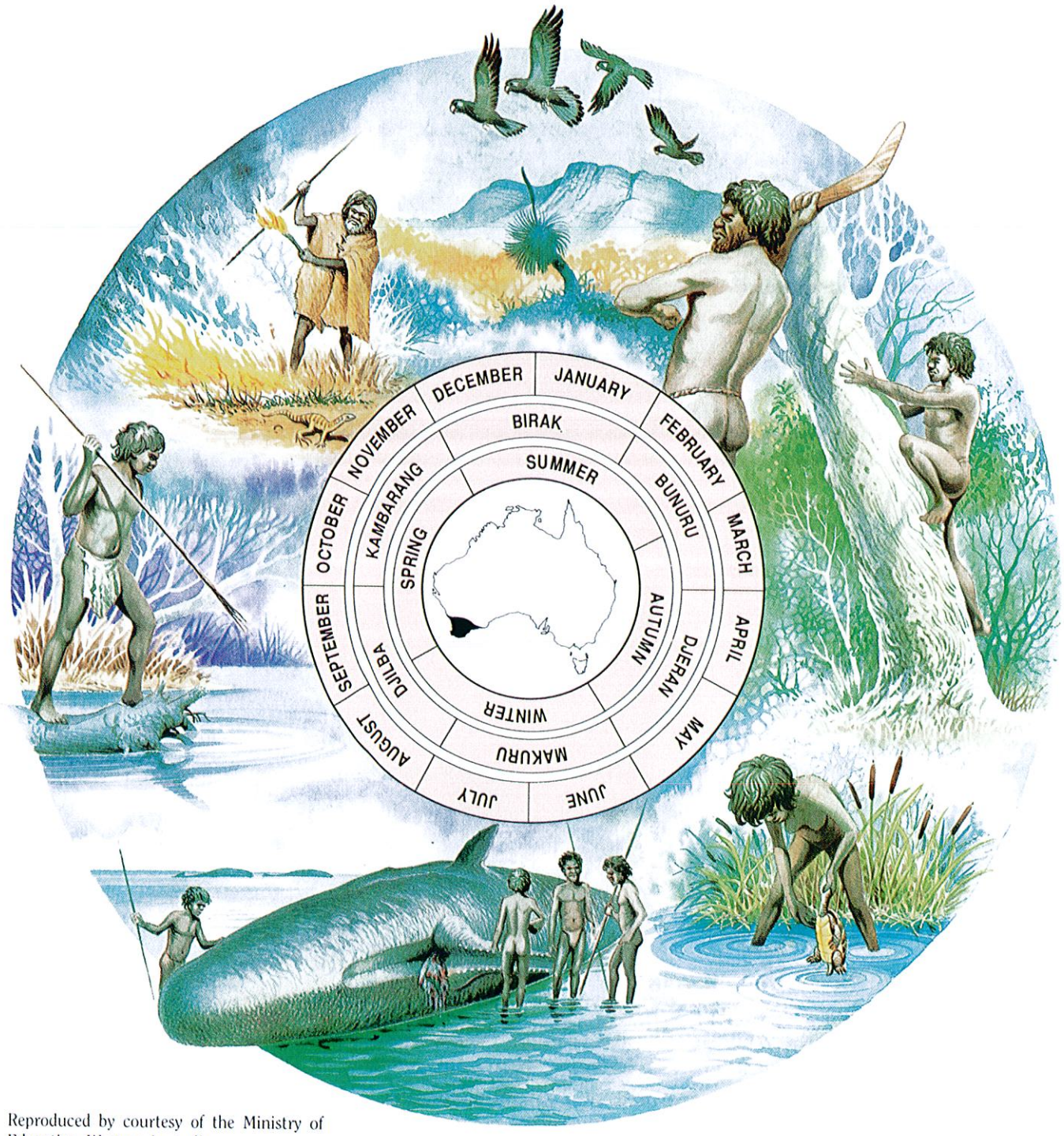


A YEAR IN THE LIFE

The Nyungar year was divided into six seasons, described by the prevailing weather conditions. Birak was the hot and dry time of December and January, with hot easterly winds during the day and cooler south-westerly sea breezes in the afternoon. Bunuru covered the late summer and early autumn months of February and March, with hot easterly and north winds. Djeran was the name for the period covering April and May. The weather at this time was cooler, with winds generally from the south-west. Makuru was early winter, spanning June and July. This was the time of when the weather was cold and wet, with squally westerly gales. Djilba covered the late winter and early spring months of August and September when the weather began to get warmer. Finally, Kambarang was the season of decreasing rain, covering the months of October and November.

Apart from the weather, Nyungars used a variety of other indicators which told them the best times to hunt particular animals. For example, when the sheoak (*Allocasuarina fraserana*) was turning a yellow-brown colour, kangaroos become fat, and Nyungars never ate animals until they were fat. When swan feathers began appearing on the lakes and waterways, it became obvious that swans were beginning to moult and would be easier to catch.

Nyungar people were quite aware of the products they could expect to harvest from various parts of their territories during each season. Their diet varied according to the weather within the six seasons, and foraging groups travelled to the most appropriate place within their territory to find food. Superimposed on the movements made in response to the climatic cycle were those in anticipation of pending ceremonies. These large group meetings, arranged during previous gatherings, were



Reproduced by courtesy of the Ministry of Education, Western Australia

Bunuru: hot easterly and north winds from February to March

Djeran: becoming cooler with winds from southwest from April to March

Makuru: cold and wet with westerly gales from June to July

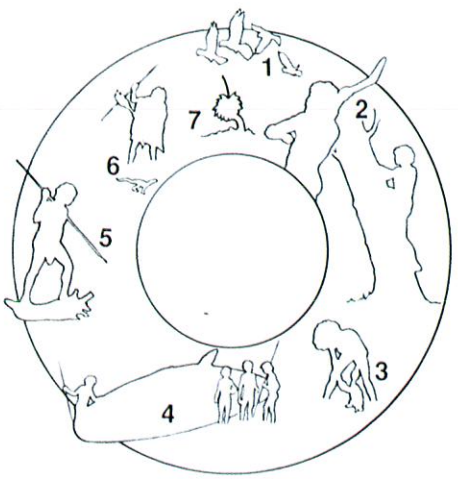
Djilba: becoming warmer from August to September

Kambarang: rain decreasing from October to November

Birak: hot and dry with easterly winds during the day and south west sea breezes in the late afternoon from December to January

KEY TO WHEEL

1	**KARRAK**	RED-TAILED BLACK COCKATOO
2	**KERL**	BOOMERANG
3	**BUYI**	TORTOISE
4	**MAMANG**	WHALE
5	**KITJ**	SPEAR
6	**KAADAR**	RACEHORSE GOANNA
7	**BALKA**	BLACKBOY



scheduled to occur in specific locations. Despite its regularity, the foraging system remained flexible enough to take advantage of occurrences outside the expected, like thunderstorms, strandings or natural wildfires, which might suddenly provide abundant resources.

Fishing and hunting coincided in Bunuru (February and March). Large sections of the country were abandoned for lack of water. Near the sea coast and in estuaries, fish constituted a large proportion of the diet of this season, and large assemblies gathered.

Although fishhooks were not used and most fish were speared, other ingenious methods were used to catch fish. Stone fish-traps and wooden weirs were constructed to take advantage of the shoals of fish which frequented shallow or tidal areas. When shallow pools were found to contain fish, piles of spiky brush were pushed ahead of a line of wading hunters who surrounded the fish and forced them into shallow water where they were easily speared or dispatched with clubs. Another technique was to build a *mungur* (wicker fence) across the stream. The *mungur* was constructed with a central race, which was made shallow with bushes until there was as little as 20 cm of water for the fish to swim through. Adjacent to the race was a platform on which people stood and scooped the fish from the water by hand, throwing them to people waiting on the bank.

Towards the end of Bunuru, in March, the fruits of the western zamia (*Macrozamia riedlei*) were collected. To remove toxins, these had to be buried for some time, then soaked in water and finally roasted before being eaten. Also at this time the horizontal rhizomes of the bulrush (*Typha domingensis*) were pounded to remove the fibrous parts, moulded damper-like into a flattened shape and then roasted to produce tasty cakes. A sand-plain bulb, much used for food, was the blood-red and fiery tasting *Haemodorum spicatum*, which was roasted and pounded together with bland foods to make a spicy meal.

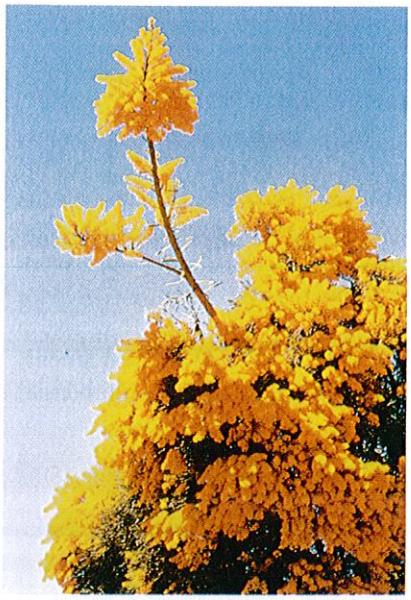
Makuru (June and July) was the time to dig granite pink tubers (*Tribonanthes* spp.). Swans began moulting in June and, being unable to fly, made easy prey. Together the women and children would drive the swimming birds across the open water of the lake or river to the men, who waited, concealed, for the birds to come within reach.

Fruits of the zamia (*Macrozamia riedlei*) had to be processed to remove toxins before they could be eaten.
Photo - Jiri Lochman

Swans were easily caught during their moulting season, when they were unable to fly.
Photo - Jiri Lochman

Isaac Scott Nind observed in 1831 that during winter when people were travelling they scarcely went anywhere without a smouldering branch of bull banksia (*Bansia grandis*) held beneath their *booka* (kangaroo skin cloaks). Fire was generated using the slender flower stems from balgas (grass trees) (*Xanthorrhoea preissii*). Fire was perhaps their most useful and precious resource, used in tool and artefact production, in food preparation and cooking, for hunting and driving game, for warmth, and for signalling; the hearth provided comfort and company. Balga was the home of the luscious edible witchetty grub, up to a hundred of which could be found in a good tree. Skilled eyes could tell at a glace whether any particular plant held an abundance of grubs.

During Makuru and Djilba, the winter period, the people dispersed to their inland hunting areas once water supplies in the dry portions of their territory were considered reliable. The tubers of native potato (*Platysacecirrosa*) were dug from beneath the wandoo at this time; kangaroos, emus and quenda (*Isoodon obesulus*) were hunted, and possums were driven from their tree hollows with smoke.



Stones used to grind fruits and seeds.
Photo - Doug Elford/WA Museum

Possums were driven from their tree hollows with smoke.
Photo - Jiri Lochman

The flowering of the WA Christmas tree (*Nuytsia floribunda*) was a clear indicator to move to the cooler coastal areas.
Photo - Jiri Lochman

The sign to return to the coast as the warmer weather approached at the end of Djilba and on into Kambarang, (October and November) was the flowering of the Western Australian Christmas tree (*Nuytsia floribunda*). After taking slabs of bark from the trees to make shields, families returned later to collect and eat the raw, sweet gum that oozed from the 'wounded' trees, now spectacularly in flower. In the coastal heathlands many different berries and fruits were collected, particularly those of the native cranberry (*Astroloma* spp.), wild pear (*Persoonia* spp.) and native peach (*Santalum acuminatum*). Also sought at this time were supplies of gum from various wattle trees, and *Dioscorea hastifolia*, a yam which was dug up by women using a long *wanna* (digging stick). The shoots and tips of the yams were thrown back into the holes from which they had been dug to preserve the species. The season also brought a natural increase in game, some of which were trapped by being herded into trampled brush where they became tangled and were easy prey to armed hunters surrounding the scrubby habitats.

Also in Kambarang, the last red beak orchids (*Burnettia nigricans*) and native potatoes (*Platysace cirrosa*) were dug before the dispersed groups moved back towards the coast. This time, when small family parties linked to form larger bands, was also known as *man-ga* (nesting season). As the season advanced the people prowled the forests in pursuit of waterfowl, birds' eggs, and fledgling squabs, parrots, cockatoos, hawks and pigeons, which were all plucked from their nests. Hunting also focused on the swamps and wetlands, where freshwater crayfish and edible frogs were caught by hand in the shallows, and freshwater tortoises were easily caught in the dwindling pools. These delicacies, along with the starchy tubers of arrow grass (*Triglochin procera*), were roasted together in the ashes of camp fires.

Birak was the hot time of December and January, which saw the lighting of controlled local fires in the scrublands. Such fires forced kangaroos and western brush wallabies out into the open so they could be speared more easily. Burning continued until Bunuru (autumn) to reduce undergrowth and bring on the lush growth of grasses and young plants in Djilba (late winter, early spring), which in turn attracted animals later in the cycle. Women and children also fired the bush for animals up to the size of bandicoots. As the fires swept through selected patches of bush, many reptile species, such as race-horse goanna, shingle-back lizard, and small marsupials fleeing the flames were dispatched with clubs and sticks. As soon as the ground fire passed, the group searched the ashes for burnt lizards and snakes, which were collected in great numbers. Birak was also the time of large gatherings to participate in drinking the nectar from the banksia flower spike steeped in water. The resulting honey-sweet beverage was known as *mungitch*.

The onset of Bunuru brought the Nyungar people to the start of another year.

PLANT RESOURCES

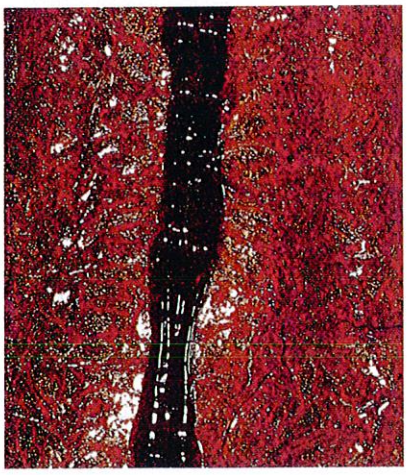
Aborigines looked at plants in a fundamentally different way from European explorers and colonists, and this presented problems for botanists trying to identify local plant species. The same plant species may have had several names, often linked with the use to which the plant could be put. If an individual example of a particular tree species had strong straight stems it might be called

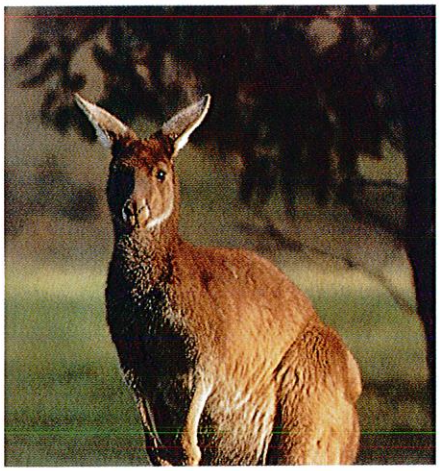
a 'spear tree', because its stems were ideal for making spears. However, another example of the same species growing nearby might have had curved branches, so its name would be more appropriate to another possible use: for example, in the construction of a hut.

Looking at plants in this way enabled the Nyungars to make the best use of the resources around them. Each plant had its own use and some had several. One plant had so many uses it was almost held as sacred.

The *balga* (grass tree) probably provided the most resources of all the plants used by the Nyungar people. Its flowering stems provided an edible gum, honey, and frame poles for huts. When the stems were dry they were used for making fire-lighting drills. The leaves of the plant were used as a thatch for huts and for bedding. As well as being a popular habitat for wichetty grubs, the trunks provided an extremely strong resin used for cementing tools. Dead trunks made excellent firewood and would readily catch light.

The red gum from the marri tree also had several uses. The tannin in the gum gave it antiseptic properties. It was powdered and sprinkled into open wounds, or mixed with water in a low concentration as a mouthwash or in a higher concentration as a disinfectant. When mixed with clay and water it could be used as a medicinal drink for dysentry. Large quantities of the gum, when powdered, could have been used to tan leather. If powdered resin is put into a fresh kangeroo skin and rolled around for a few days, repeating the process several times, the tannin in the gum eventually tans the skin, making it strong and durable for use as a cloak, or as a bag for carrying food or tools. It is not certain whether this technique was practised by the local Aborigines, but it was certainly used by early settlers, who were also quick to take advantage of the medicinal





The stone blades of this axe are glued with Bigo, an extremely strong resin from the stem of the grass tree.
Photo – Doug Elford/WA Museum.

The red gum from the marri tree has a variety of medicinal properties.
Photo - G. Saueracker/Lochman Transparencies

Kangaroos provided food and clothing for the Nyungar people.
Photo - Jiri Lochman

Aboriginal name	Common name	Other names	Scientific name
		arrow grass	*Triglochin procera*
	marri		*Eucalyptus calophylla*
Baio	fruit of western zamia		*Macrozamia riedlei*
Balga, balka	grass tree		*Xanthorrhoea preissii*
Bardi	wichetty grub		
Bigo		strong resin from the grass tree stem	
Bohn, Mardje, Martje		blood roots	*Haemodorum spicatum*
Boolgalla	bull banksia		*Banksia grandis*
Cadgeegurrup		native cranberry	*Astroloma* spp.
Cadgeegurrup		wild pear	*Persoonia* spp.
Carta, kaadar		racehorse goanna	
Conrick, mnkar		red gum from marri	
Djubak	red beak orchid	potato orchid	*Burnettia nigricans*
Doonar		edible frogs	
Gurhran	western brush wallaby	black-gloved wallaby	*Macropus irma*
Guroyl, marlee		swans	
Jilgy	gilgies	freshwater crayfish	*Cherax* spp.
Jitta	granite pink		*Tribonanthes* spp.
Kondil	sheoak		*Allocasuarina fraserana*
Kunart		wattle tree gum	
Mia		hut	
Mimanga, mamang		whales	
Modyar	WA Christmas tree		*Nuytsia floribunda*
Ngon-yang		banksia flower nectar	
Warrain	warrine	spear-leaved dioscorea	*Dioscorea hastflora*
Wonil	sweet quandong	native peach	*Santalum acuminatum*
Yanjet	bulrush		*Typha domingensis*
Yargun, buyi	oblong tortoise	long-necked tortoise	
Yonger		kangaroo	
Yoork, Youck		native potato	*Platysace cirrosa*
Youren	bob-tail skink	shingle-backed lizard	*Tiliqua rugosa*

properties of the gum.

The Nyungar people had a very ordered way of life. Their hunting and gathering patterns were guided by the six weather-based seasons, and their resource-based sense of observation enabled them to make the best use of the available plant and animal resources. Though they could never be called farmers in the accepted sense, some of the Nyungar land management practices helped to ensure that sufficient resources would be available to them the following year. While selective burning of bush areas enabled them to catch large numbers of mammals and reptiles for food, it also provided new vegetation to attract similar animals back in subsequent years. Essentially, they took from the land only what they needed to survive. Many of the plants and animals that were taken had more than one use for the Nyungars - kangaroos provided both food and clothing. Little, it seems, was wasted.

In conclusion, Josephine Flood states, in her book *Archaeology of the Dreamtime*, that:

> 'Hunter-gatherers have been described as the original affluent society, and an examination of archaeological and ethnographic evidence lends support to this view. Whether gathering Bogong moths or hunting seals, leaching poison out of cycads or re-planting yams, Aboriginal people evolved a series of successful, varied economies. These broadly based economic systems allowed them to exploit and to survive in a wide range of environments where European agriculture proved to be an abysmal failure. Extensive use was made of fire as a hunting tool, modifying the Australian vegetation so profoundly that contemporary flora has been called an aboriginal artefact.
>
> 'The achievements of early Australians are constantly under-estimated by those Europeans who judge a society solely by its material possessions. The real richness of Aboriginal culture is thus only now beginning to be appreciated, as anthropologists reveal their incredibly complex social and religious systems and archaeologists uncover the distant past of this heritage.'

The balga (*Xanthorroea preissi*) provided so many resources it was considered to be almost sacred.
Photo – Brian Downs/Lochman Transparencies

Peter Bindon was formerly a curator at the WA Museum, Francis Street, Perth.

Trevor Walley is a member of the Nyungar Community and a wildlife officer with the Department of Conservation and Land Management. He can be contacted on (08) 9334 0543.

DISCOVERING THE DREAMS

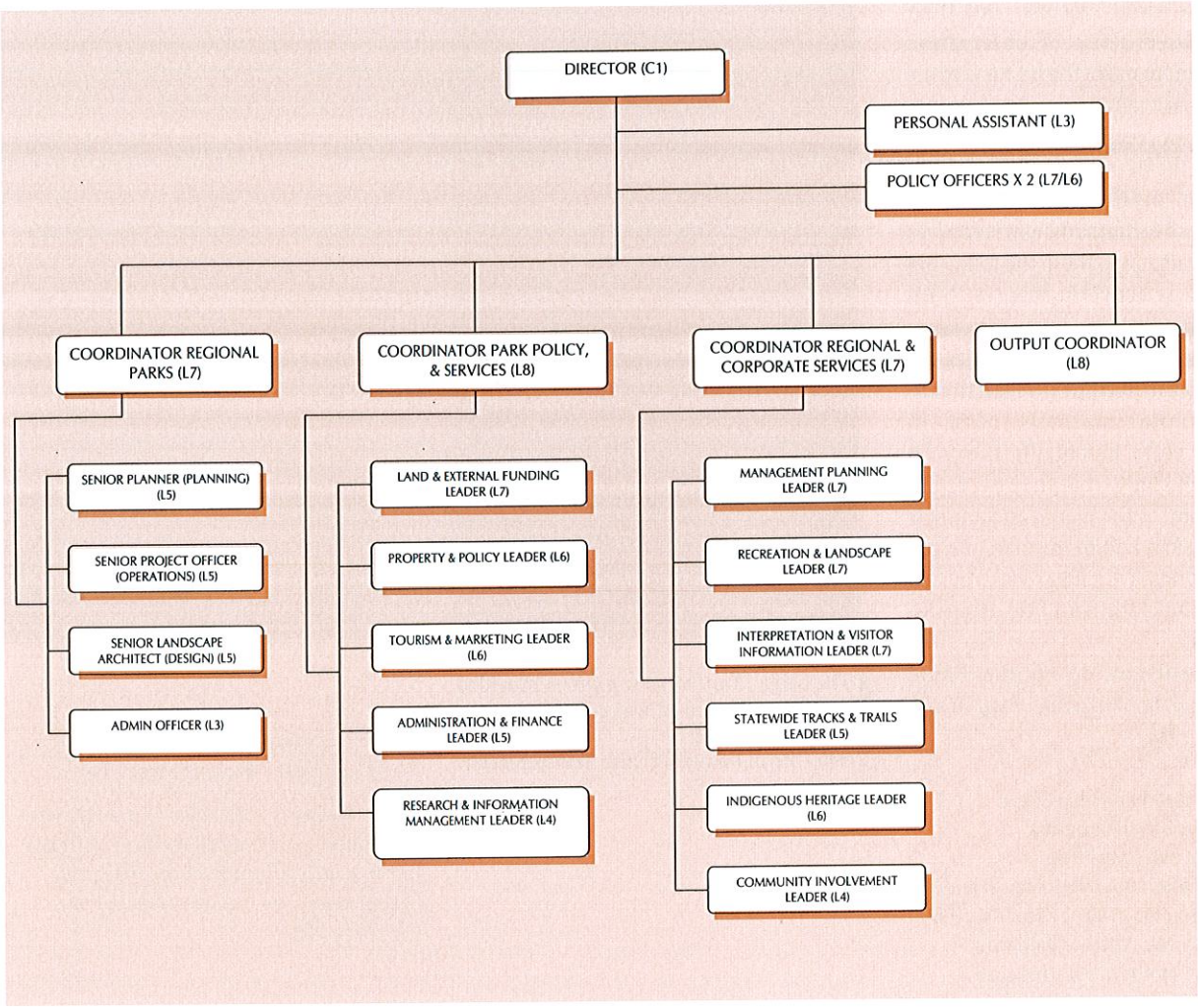
The area that is now the Walyunga National Park was an important *kalleep* (favourite camping or meeting place) for the *gurr* (extended family) of a local Nyungar named Coondebung. The area is rich in Aboriginal legend, being significant to two creator beings - the *Waugul* (rainbow serpent) and the *Tjitti Tjitti* (willy wagtail). There are two Heritage Trails within the park. The Walyunga Heritage Trail runs along the Avon River upstream from Walyunga Pool and is guided by information boards along the trail. Coondebung's Kalleepgurr Heritage Trail is particularly important to the Nyungar people and can only be explored by groups accompanied by a guide from the Nyungar Community.

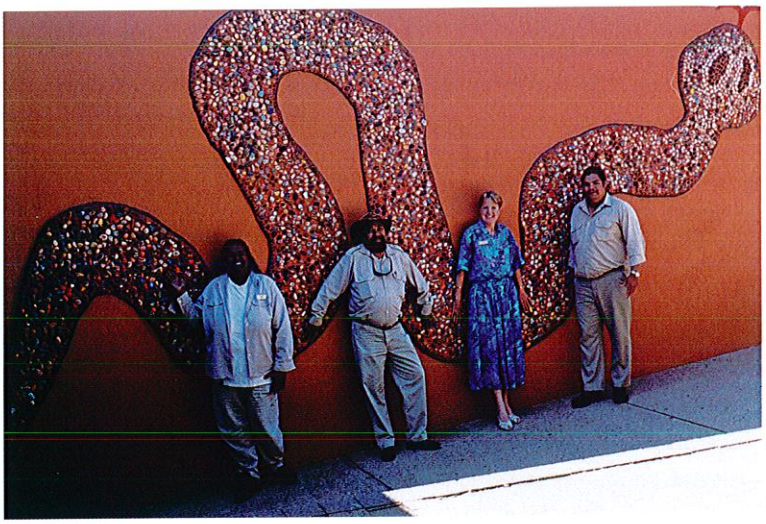
The Yaberoo Budjara Heritage Trail is a 28 kilometre walk from Lake Joondalup, in the Yellagonga Regional Park near Wanneroo, through Neerabup National Park to Yanchep National Park. The trail is based on the Yellagonga tribe's pathway linking the linear lakes of the coastal plain. It highlights features of natural, Aboriginal and historical significance.

The Yanjidi Trail, in Yanchep National Park, is a two-kilometre trail that runs through the heart of the Loch McNess wetland. This, and other trails, have been used for guided tours interpreted by Trevor Walley and other CALM Aboriginal staff. These guided tours have been a very popular part of seasonal activity programs in The Hills Forest and national parks.

Information on activity programs and Aboriginal Heritage Trails can be obtained from the Department of Conservation and Land Management (CALM), the WA Heritage Committee, or from the ranger's office in the appropriate park.

Indigenous Heritage Unit





Koodah Cornwall developed a successful project on reconciliation with Swan View Senior High School. A wonderful outcome resulted in students learning more about the meaning of cultural integrity. Parents and friends welcome this symbolic gesture of the school's commitment to reconciliation and mutual respect.

Pictured with the rainbow serpent artwork are Marrisa Maher and Koodah from the Department of Conservation and Land Management, Swan View teacher Judy Wiseman and Rob Thorne, also from the department.

INDIGENOUS HERITAGE UNIT

Education • Cultural tourism • Reconciliation • Cultural awareness ... Experiencing Aboriginal heritage and culture

The Schools Program

INTRODUCTION

The Indigenous Heritage Unit provides people with an opportunity to experience Aboriginal heritage, with Aboriginal people, in the natural environment. The unit is committed to the development of awareness, understanding and support for our Aboriginal heritage in Western Australia. Staff from the Department of Conservation and Land Management's Indigenous Heritage Unit are available to provide educational talks and guide experiences and activities in the classroom, local bush and Yanchep and other national parks. The Indigenous Heritage Unit operates on business principles and salaries are provided only for core staff. The unit must earn the operation costs including employment contracts.

INDIGENOUS HERITAGE STAFF

Noel Nannup	Manager of Indigenous Heritage Unit and has been employed in the Department of Conservation and Land Management for more than 20 years.
Koodah Cornwall	Indigenous Heritage Officer Responsibilities include training and development of cultural tourism and education with school and tertiary students.
Denise Griffith	Project Officer Administrative duties.
Marissa Maher	Currently completing a Certificate IV of Land Management. Compiles and documents women's cultural knowledge through her work with the community. Marissa is also involved in cultural presentations to many different audiences.
Alex Rogers	To be appointed.
Chontarle Pitulej	Currently completing a Certificate IV of Land Management and building positive relationships with Aboriginal communities through Indigenous interpretation. Chontarle is also involved in cultural presentations to many different audiences.

PROGRAMS AVAILABLE

The Indigenous Heritage Unit offers a range of educational activities that range in length and content and can be tailored to different ages.

- Day Care/Pre-school—at the School Indoor/Outdoor programs

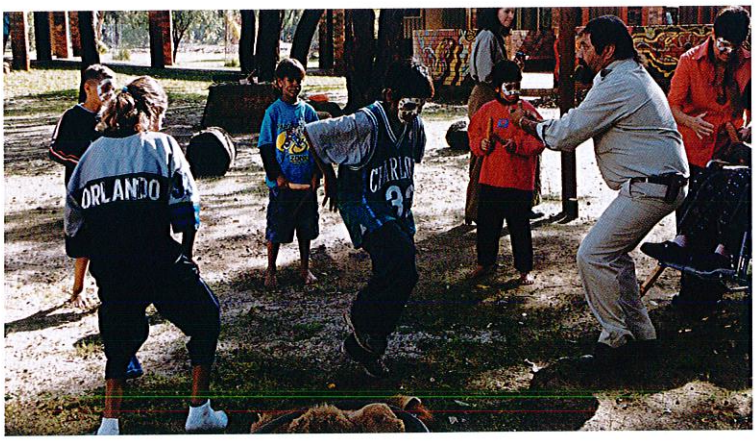
  Nyoongar Images - Face painting; dreaming stories; song and dance (chitti chitti); kangaroo skin prop bag viewing (e.g. firemaking kit, bush knife etc...); totem ownership (Aboriginal people had an animal for their totem so children will obtain an insight into this and be given a stuffed animal); Nyoongar words (parts of the body, animals etc...) and tracks in the sand (animal prints).

- Lower Primary (Years 1–4)—at the School Indoor/Outdoor program

Nyoongar Images—dreaming stories, story telling art, Nyoongar word game, song and dance (chitti chitti), kangaroo skin prop bag viewing (as above), face painting bushstring making (demonstration only). Badge making.

Pictured left: Marissa Maher with students from East Victoria Park Primary School participating in cultural activities.

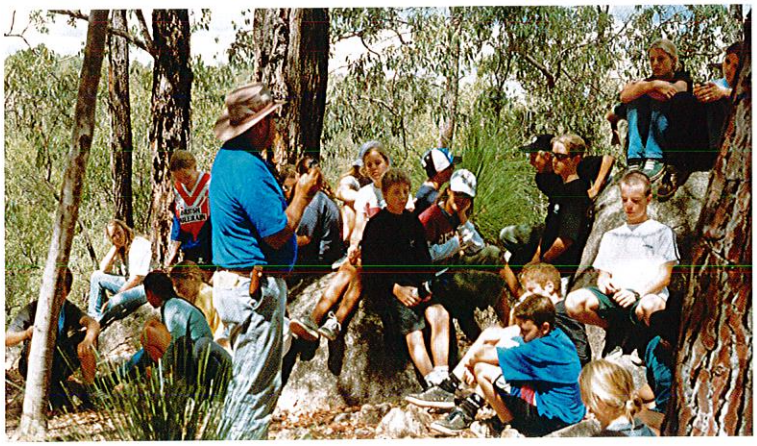
- Upper Primary (Years 5–7)—at the school Indoor/Outdoor program



Nyoongar Images—dreaming stories, totem bingo (Aboriginal totem game), mural or Rainbow Serpent (painting, cutting and pasting activity), story telling art, sponge prints, yanding (grinding to make flour), face painting, kangaroo skin prop bag viewing (e.g. firemaking kit, bush knife-bush jewellery (limited program), bush string making, bush glue making, role playing of and hunter gatherers (boys and girls).

Pictured left: Terry Koodah Cornwall teaching Nyoongar Dance to West Swan Culunga Aboriginal Community School.

- Secondary (Years 8–12)—at the School Indoor/Outdoor Programs



Nyoongar Images—totem bingo (Aboriginal totem game), bush string making, bush glue making, yandying (grinding to make flour), making woman's bush jewellery (limited program), dreaming stories, kangaroo skin prop bag viewing (e.g. firemaking kit, bush knife etc...) gidj and kylee (spear and boomerang throwing), story telling.

Pictured left: Noel Nannup 'sharing a dreaming story' to students from John Forrest Senior High School.

IN THE LOCAL BUSH

Bush tucker walks to learn about bush plants and animals used in Nyoongar culture ie. string making (if available) shelter, food and medicine. Discussions about local names and dreaming stories in your area. Role playing hunters and gatherers (boys and girls). For more information telephone (08) 9334 0564.

WETLAND

Bush tucker walks to learn about bush and animals that are used in Nyoongar culture and string making, tool uses, shelter, food and medicine. Role playing hunters and gatherers (boys and girls). For more information telephone (08) 9334 0564.

COASTAL

Learn the stories of the sea (Wardang people) and traditional roles of men and women play be the ocean. Activities that can be performed are Rainbow Serpent (waugal) (placing scales on serpent); tracks in the sand (both involve dreaming stories relating to the land); song and dance; (chitti chitti); and food (mereny) role game. For more information telephone (08) 9334 0564.

WALYUNGA NATIONAL PARK

Tools and tales

Explore this major archaeological site on the banks of the Upper Swan River where Nyoongar groups gathered to make stone tools, share stories and ceremonies and live off the local bush-tucker. For more information telephone (08) 9334 0564.

YANCHEP NATIONAL PARK

Discover a range of hands-on cultural activities such as mia building, didgeridoo and dance. For costs and bookings please telephone (08) 9561 1004.

THE HILLS FOREST, MUNDARING

Aboriginal Culture Excursions (ACE Program)

Activities include a bush walk to explore traditional use of plants and animals, Aboriginal dreaming stories, language and artefact making. These activities are all based maximum student participation. To find out about Primary and Secondary school excursions please ring the Hills Forest on telephone (08) 9295-6149.

YANCHEP NATIONAL PARK

Balga Mia Village was opened in October 1998 and is Yanchep National Park's most recent tourist addition. Balga Mia Village was initiated by the Department of Conservation and Land Management's Indigenous Heritage Unit and is part of the Aboriginal heritage initiative at Yanchep National Park.

Increased interest from overseas, interstate and even local visitors in learning about Aboriginal people, their culture, their relationship with their land and their native flora and fauna, led to the development of hands on cultural education tours at the Balga Mia Village.

Aboriginal Heritage Officers ran an experimental tour for local tour operators to test the project's viability. About 40 tour operators took advantage of the tour and have since been recommending them to their clients. Some of the activities include string making, construction of temporary dwellings (known as mias), making glue and tools and learning about their use.

Kevin Hill became the first Aboriginal Heritage Officer at Yanchep National Park and with the support and backing of the Indigenous Heritage Unit within the Department of Conservation and Land Management, initiated a tourism venture into Aboriginal Cultural tourism. From a slow and steady start, two trainees (**Jason Barrow** and **Brenton Clinch**) were employed to deliver the cultural product and learn about other functions within the national park. Soon new cultural products were developed and tailored to the Western Australia's school market.

This program is extremely popular, with thousands of school children coming to Yanchep to participate in and learn about Aboriginal Culture as presented by Aboriginal people in a fantastic setting. The influx of school children and tourism operators has led to the employment of two more trainees, **Wayne Dekker** and **Robert Narrier.**

Wayne and Robert represent a new face of the Department of Conservation and Land Management trainees. Both have signed three-year traineeships with a guarantee of further employment within the Department at the successful completion of their training. During their time at the Department they will be trained in all facets of the park's operations, nature conservation works and Aboriginal Cultural tourism. At the end of their training, they will be highly sought after and very capable individuals in a number of different sites across the State.

The six seasons (Yanjet Trail)

Six stops were made along the Yanjet trail, which reflects the Nyoongar peoples' six seasons (Makaru, Djilba, Gamberang, Birak, Bunuru and Djeran) and the importance of following the seasons as they change, adapting diet to whatever food was the most plentiful in each season.

Yanjet trail

Visitors to the trail are taken for a 'walkabout' along the Yanjet Trail and shown how the on site Mia-mias were constructed.

ABORIGINAL STAFF AT YANCHEP NATIONAL PARK

Aboriginal cultural activities are available every day of the year for the general public, including seven different school activities. Many other activities can be booked through various tour operators across Australia.

Jason Barrow	Education Coordinator Jason oversees all the park's activities, guides staff within the national park and implements the new traineeships.
Kevin Hill	Aboriginal Heritage Officer Kevin is the Heritage Officer in the park and is responsible for the correct cultural interpretation and understanding within the park, as well as delivering tours and activities to many people.
Brenton Clinch	Cultural Officer Brenton has come and gone a couple of times since his traineeship finished in 2000, but he is back and adds extra strength and depth to our guiding team and cultural knowledge within the park.
Wayne Dekker	Aboriginal Trainee Wayne started as a casual guide within the park and has just signed a three-year traineeship with a commitment of ongoing employment at its completion. Wayne compliments Robert and Brenton and brings great enthusiasm and skill. Collectively, the three guys deliver fantastic didgeridoo and dance performances.
Robert Narrier	Aboriginal Trainee Robert also started as a casual guide within the park and has just signed a three-year traineeship.

The commitment and professionalism shown by all staff is second to none and envied by many. It is hoped that the successful Yanchep program will be a blueprint for others to follow in the years to come, to the benefit of Aboriginal Australians and the wider Australian community.

BIODIVERSITY

Protecting traditional knowledge and biological resources • The principle of prior informed consent • Conservation and Land Management policy

Protecting traditional knowledge and biological resources

RESPONSES BY NATIONAL GOVERNMENTS TO THE CONVENTION ON BIOLOGICAL DIVERSITY CBD

Countries such as the Philippines, Costa Rica, Thailand and the Andean Pact countries (Bolivia, Colombia, Ecuador, Peru and Venezuela) employ Article 15.5 of the Convention on Biological Diversity, regarding prior informed consent (PIC) in their environmental and biological activities. This article stipulates that the prior informed consent of relevant communities must be gained before their traditional biological resources and knowledge can be accessed. Similarly, the Organisation of African Unity has officially authorised its 53 Member States to adopt draft legislation on community rights and access to biological diversity that was prepared by its Scientific, Technology and Research Commission.

These legislative precedents and models could be used to negotiate suitable access regimes with both Federal, State and Territory governments in Australia to ensure adequate protection for our traditional biological resources and associated knowledge.

AUSTRALIA'S RATIFICATION OF THE CBD

On 18 June 1993, Australia ratified the Convention on Biological Diversity (CBD), thereby binding the Commonwealth, States and Territories to the obligations specified in the articles of the Convention. Following this, the Commonwealth Government developed key measures for implementing the nation's obligations under the CBD which are contained in the National Strategy for the Conservation of Australia's Biological Diversity, signed by all States and Territories. The National Strategy is a cornerstone of the National Strategy for Ecologically Sustainable Development. This strategy, together with other national policies and strategies for our coasts, forests, fisheries, range-lands, wetlands, forms a comprehensive plan for the conservation and sustainable use of biological resources as required by Article six of the CBD.

The respective Commonwealth and State roles and responsibilities for, among other things, implementing the strategy are outlined in the agreement on the environment concluded by the Council of Australian Governments (COAG) in November 1997. The Commonwealth financial support comes primarily through the Natural Heritage Trust.

Federal and State Government departments and institutions such as the CSIRO and the Australian Institute of Marine Science and Universities have legislative requirements to enact the National Strategy for the Conservation of Australia's Biological Diversity and the COAG Agreement on the Environment. The Cooperative Research Centres (CRCs) along with agencies such as the Great Barrier Reef Marine Park Authority are also bound by responsibilities to reflect these policies.

RELEVANT NATIONAL POLICY INSTRUMENTS

The National Strategy for Ecologically Sustainable Development (NSESD) is the foundation for national policy and reporting requirements on matters broadly connected with the sustainable use of the Australia's natural resources. Chapter 22 of the strategy concerns Aboriginal and Torres Strait Islander peoples and contains two objectives. The first objective is to ensure effective mechanisms are put in place to represent Aboriginal and Torres Strait Islander peoples' land, heritage, economic and cultural development concerns in resource allocation processes. The second objective is to strengthen the active participation of Aboriginal and Torres

Strait Islander peoples in the formulation of policies and programs related to Ecologically Sustainable Developments (ESD).

In accordance with the NSESD, Federal, State and Territory governments are required to establish effective mechanisms to represent Aboriginal and Torres Strait Islander peoples. The interests of Aboriginal and Torres Strait Islander peoples should be represented with regards to land, heritage, economic and cultural development concerns in the resource allocation process and to strengthen their active participation in the formulation of the Ecologically Sustainable Developments that are related to policies and programs. A number of policies and strategies for the conservation and sustainable use of our biodiversity and for the management of our forests, fisheries, wetlands, rangelands, coastal areas, farmlands, and tourism have been put into place and all, in varying degrees, address Indigenous interests. While these initiatives are not necessarily reflected in the draft of legislation governing each of these areas in each State and Territory, there is room for Aboriginal stakeholders to work to ensure that at least some of their needs are met.

Some laws do have specific provisions which, for example, provide for Indigenous input as members of advisory committees. These provisions enable traditional hunting, fishing and gathering to take place within their range of permitted activities, or allow for Indigenous people to have a management role with regards to protected areas, threatened species and habitat management.

THE NATIONAL STRATEGY FOR THE CONSERVATION OF AUSTRALIA'S BIOLOGICAL DIVERSITY

The National Strategy for the Conservation of Australia's Biological Diversity (NSCABD) refers to Aboriginal and Torres Strait Islander peoples a number of times. The principles that have been adopted as a basis for the strategy's objectives and actions are:

- The close, traditional association of Australia's Indigenous peoples with components of biological diversity should be recognised, as should the desirability of equitably sharing the benefits that may arise from the innovative use of traditional knowledge of biological diversity.
- Objective 1.8 of the strategy, aims to "recognise and ensure the continuity of the contribution of the ethnobiological knowledge of Australia's Indigenous peoples to the conservation of Australia's biological diversity."
- One of the actions designed to implement this objective concerns access to information through the provision of resources for the conservation of traditional biological knowledge through cooperative ethnobiological programs; and
- The provision of access to accurate information about biological diversity for Aboriginal and Torres Strait Islander peoples, and involve them in research programs relevant to the biological diversity and management of lands and waters in which they have an interest.

THE PRINCIPLE OF PRIOR INFORMED CONSENT (PIC)

The term prior informed consent (PIC) has direct relevance to Indigenous peoples, as it deals specifically with the protection of traditional knowledge, innovations and practices. The principles of PIC are specifically referred to in Article 15.5 of the Convention of Biological Diversity (CBD) and have been used by a number of countries to provide key mechanisms for the protection of both the natural resource rights of Indigenous peoples within their jurisdictions and their traditional knowledge. Article 15.5 states that "access to genetic resources shall be subject to prior informed consent of the Contracting Party providing such resources, unless otherwise determined by that Party."

In principle, the Convention of Biological Diversity (CBD) refers only to the prior informed consent (PIC) of the country providing genetic resources, but nothing prevents its extension to all stakeholders involved in an access procedure and particularly to Indigenous communities. In the face of inadequate intellectual property rights protection for traditional knowledge under current, international intellectual property regimes, PIC becomes the key mechanism, under the CBD by which to enforce its protection.

The principle of PIC, is one that should underwrite all transactions dealing with access to Indigenous traditional knowledge and natural resources. As such, protection of PIC should be enshrined in federal and state legislation dealing with the conservation and sustainable use of biological resources. It should also form the basis of institutional codes of ethics and of any contractual arrangements between those seeking access to our biological resources and associated traditional knowledge and the Indigenous stakeholders.

Prior informed consent (PIC) is a key term which is broadly understood to mean the consent to an activity that is given after receiving full disclosure regarding:

1. nature of the activity (eg. academic research, bio-prospecting, land development);
2. reasons for the activity (eg. site identification, preparation of an environmental and or a cultural impact assessment for a proposed development, whether it is for commercial or non-commercial purposes);
3. personnel likely to be involved (including research institutes, sponsors, commercial interests, and partners in the research and development process);
4. specific procedures involved in the activity (eg, desk-top research, sample collecting, field trials);
5. kinds of materials, if any, involved in the activity (eg, secret or sacred objects, biological specimens, Aboriginal ancestral remains);
6. potential risks involved (eg. partial destruction of an Aboriginal site); and
7. the full implications that can realistically be foreseen (eg, commercial, environmental or cultural).

At the State and Territory level, a minimum set of requirements and legislation governing access to and use of biological resources should clearly state the kind of information and procedures required for prior informed consent to enable the government to know:

- the identity of the applicant proposing to undertake an activity;
- the nature of the activity (eg, preparation of a cultural impact assessment regarding a development proposal, anthropological, archaeological, historical, or medical research; bioprospecting, etc.);
- the credentials of the applicant with regard to undertaking such research;
- if materials or resources are to be collected and the kind and amount of materials or resources they intend to collect;
- the proposed usages of the resources (traditional knowledge, Aboriginal cultural materials) are to be explained;
- the potential products to be developed, and if biological resources of traditional significance (eg, food, medicinal, totemic species) are to be used;
- where the proposed activity will take place, including names of Aboriginal communities or Traditional Owner groups likely to be involved;
- the individuals, institutions or companies to be involved;
- whether the PIC of the local Aboriginal community (or communities), affected by the proposed activity, has been given; and
- that the information provided in the application be legally correct, complete and trustworthy.

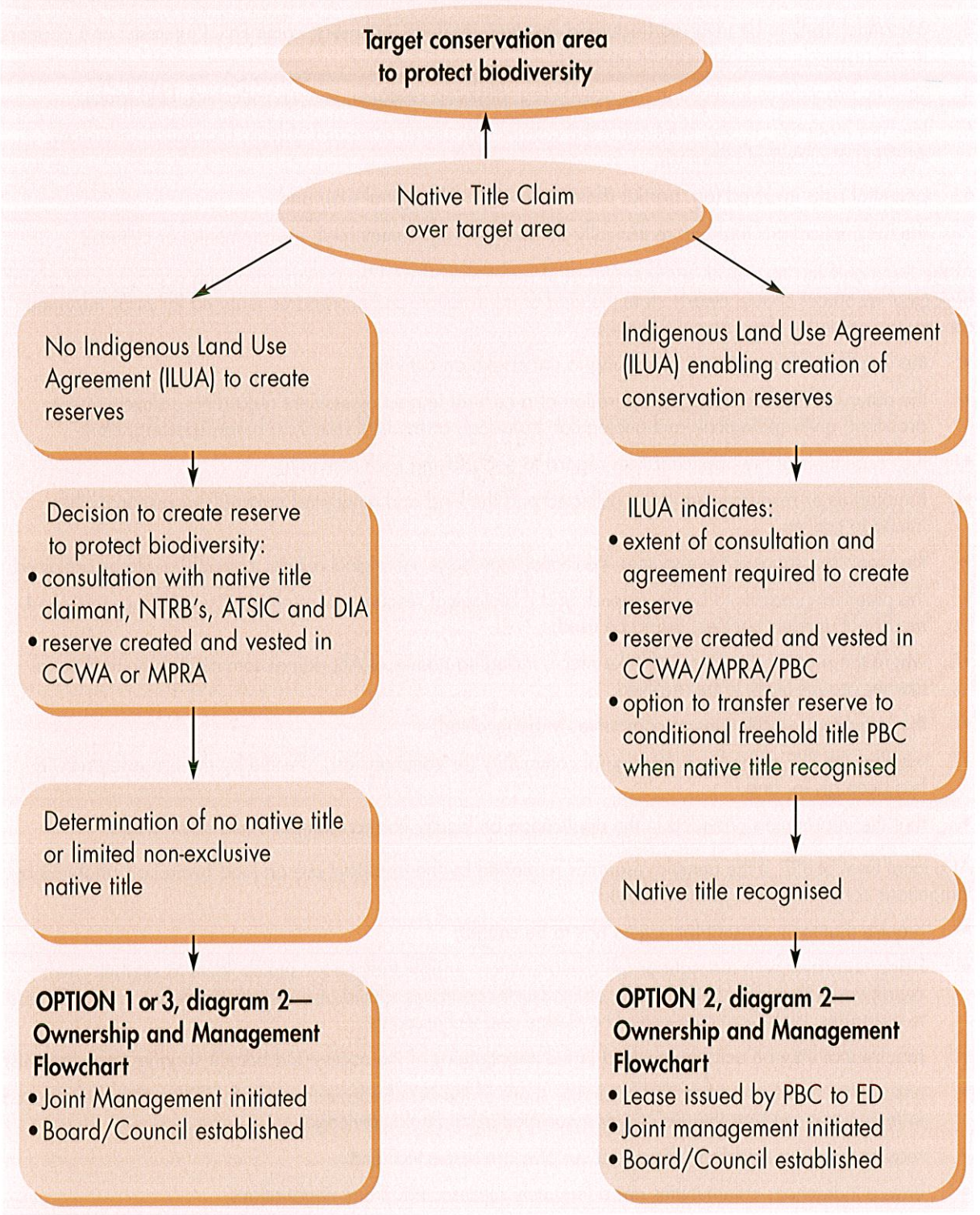
At a local level of PIC, if the genetic resources requested by the applicant are on land owned or inhabited by Indigenous communities, legislation should:

- require that their consent for access has to be sought;
- being consistent with the right of self-determination, enable Indigenous stakeholders to set their own conditions with regard to the giving of PIC (such conditions should also include the right to refuse access to territories, biological resources, knowledge and technologies);
- require that they be actively involved in the negotiations of the access and benefit-sharing arrangements;
- ensure that they have a fair and equitable share of the benefits from the use of genetic resources situated in their areas, and for the use of any associated traditional knowledge;
- require that their traditional laws and customs are respected; and
- ensure Indigenous communities are adequately represented in any negotiations.

It is crucial that the mandatory requirement of the consent of such communities be embedded in the relevant, national laws and institutional codes of practice. Not all research applications will involve indigenous community interests, however, there needs to be an indigenous or local community referral body such as a land council, which can advocate the interests of the indigenous community and determine whether the principles of PIC are fully met by proponents of any activity.

(Henrietta Fourmile-Marrie & Glen Kelly 2000)

Process for creating new conservation reserves in Western Australia



REGIONAL INFORMATION

Aboriginal liaison • District planning • Site selection

Department of Conservation and Land Management

PARKS AND VISITORS SERVICES DIVISION

In support of the Director's 'informed purchaser' role, the Division gives advice and monitors the Department's recreation developments to ensure that high standards are achieved and maintained. The Division is responsible for:

- recreation and landscape management planning, design and technical assistance to the Department's staff at all levels;
- writing Management Plans as part of the working group for broadscale Recreation and Landscape planning issues; and
- negotiations with outside interest groups and leaseholders when the issues relate to landscape use and impact caused by their activities.

This often means involvement with indigenous people to resolve issues such as determining suitable living sites in Purnululu.

Contacts

DEPARTMENT OF CONSERVATION AND LAND MANAGEMENT

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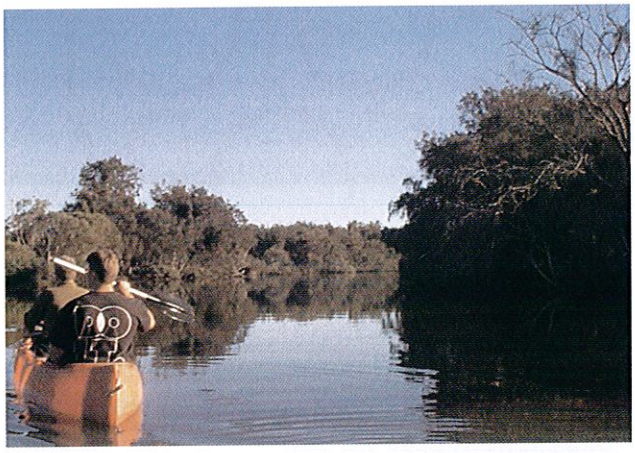
  Tracy Churchill
- **INTERPRETATION AND VISITOR INFORMATION UNIT**
  Gil Field
- **MANAGEMENT PLANNING UNIT**
  Daryl Moncrieff
- **INDIGENOUS HERITAGE UNIT**
  Noel Nannup

RECREATION AND LANDSCAPE UNIT



The Recreation and Landscape Unit provides a professional service within the Department of Conservation and Land Management on recreation planning and design, landscape management and design of structures. The Unit gives advice on and monitors all recreation developments in the department to ensure that proper processes and high standards are achieved and maintained. It provides advice and assistance to all Departmental staff but principally in the Parks and Visitor Services Output.

The main responsibilities are:

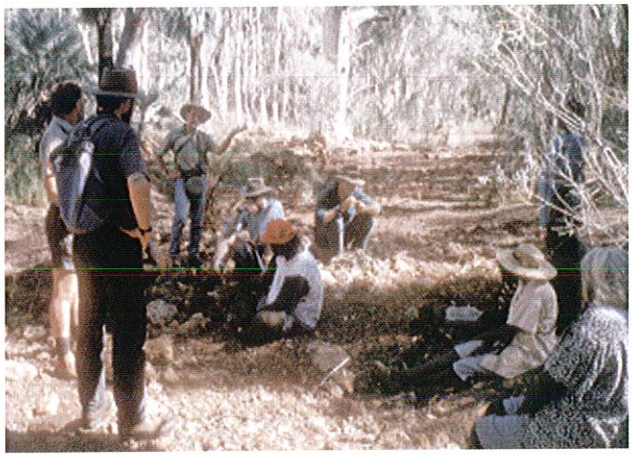
- recreation planning and design,
- visual landscape management,
- project management,
- policy and standards, and
- staff training and support.

Most contact with Departmental officers is in the form of advice and plan preparation. Assistance is tailored to suit individual Departmental work area requirements after discussions about the project or issue. Unit staff will:

- visit sites and discuss recreation, tourism and landscape management needs on a local site or broad scale basis;
- provide advice for action plans for Districts and Regions on site planning needs and priorities;
- prepare initial sketch plans, concept plans, master plans, site development plans and detailed design;
- prepare guidelines for recreation and landscape management for area management plans;
- assess visual landscape values and impacts on those values from developments;
- assist Departmental officers with contract documentation and specifications;
- provide advice on site during implementation of the project; and
- provide advice on suitable materials, products and designs for projects.

A more detailed list of services follows.

RECREATION PLANNING AND DESIGN

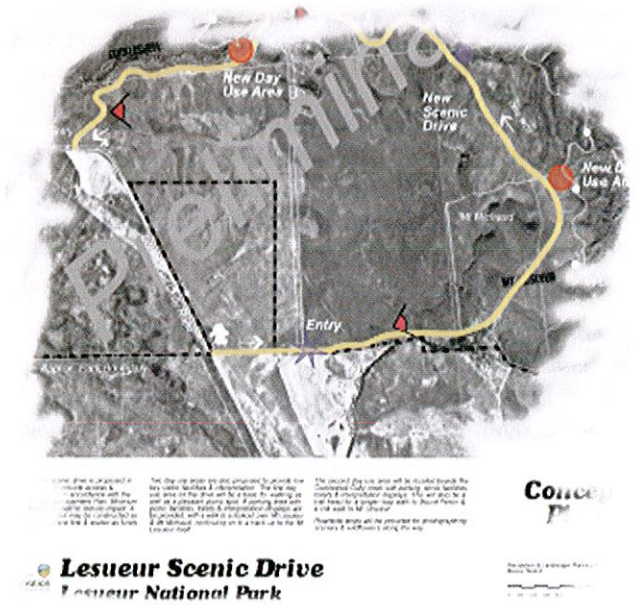


- Assessment of recreation values of conservation areas.
- Recreation and access planning for Management Plans and other departmental planning processes.
- Recreation Master Plan for National Parks, reserves or large recreation areas.
- Concept planning for recreation and tourism facilities and on site activities.
- Site planning and design for recreation sites such as camping areas, picnic sites, walktrails, roads, lookouts and parking areas.

- Design and documentation of small structures such as lookouts, boardwalks, steps, toilets, shelters, camp kitchens.

VISUAL LANDSCAPE MANAGEMENT (VLM)

- Assessment of visual landscape values and preparation of landscape studies that identify and recommend ways of protecting the landscape values of lands managed by the Department.
- Advice on the impact of operations and other developments on the landscape values of Department-managed lands.
- Provision of VLM guidelines and standards.
- Keepers of the Department's VLM System.



PROJECT MANAGEMENT

- Assessment of needs and priorities for recreational development in consultation with PVS leaders.
- Works programs for implementation of recreation development projects.
- Advice in project planning andi mplementation.
- Briefs to provide scope of works for projects, that is helping to define the project and how it's done.
- Contract documentation in the form of drawings and specifications.

POLICY & STANDARDS

- Concerned with relevant Acts and requirements such as the Disability Act in relation to recreation and architectural design.
- Research and development for recreation and landscape planning and design.
- Monitors quality of recreation development and maintenance work
- Liaison with other specialist and operations areas in the department as well as external agencies and associations.

STAFF TRAINING & SUPPORT

- Staff training on the principles of recreation planning, site design, visual landscape management, plan implementation and site management.
- Central coordination role for staff by supporting and sharing new ideas, initiatives, strategies and products that have a statewide benefit.
- Maintains expert knowledge and awareness of recreation and landscape planning, design techniques, recreation trends and impacts, project management.

HOW TO CONTACT US

Tracy Churchill is the leader of the Recreation and Landscape Unit. Her phone number is 08 9334 0374 or email tracyc@calm.wa.gov.au

ABORIGINAL ORGANISATIONS AND COMMUNITIES

THE SOUTH WEST ABORIGINAL LAND & SEA COUNCIL ABORIGINAL CORPORATION (SWAL&SCAC). TEL: (08) 9222 6200

Memorandum of Understanding (MOU) between the Department of Conservation and Land Management and The South West Aboriginal Land & Sea Council Aboriginal Corporation (SWAL&SCAC).

The South West Aboriginal Land & Sea Council Aboriginal Corporation (SWAL&SCAC) is the representative of Native Title holders and other Aboriginal people in the South West region of Western Australia that carries out a number of functions prescribed under the Commonwealth Native Title Act 1993 (NTA). These include responsibility for:

- facilitation of native title applications for determination and the provision of assistance to claimant groups;
- certification of native title applications and Indigenous Land Use Agreements (ILUAs);
- notifying native title applicants about proposals from third parties that might affect lands subject to native title applications; and
- making agreements.

In the event an eligible body other than the SWAL&SCAC is recognised by the Commonwealth Minister as the representative body for the South West area of Western Australia under section 203AD of the NTA, then that eligible body will automatically become a party to this MOU in place of the SWAL&SCAC.

The Department of Conservation and Land Management is a State Government department constituted under the Conservation and Land Management Act 1984. It is responsible for the administration of a number of Acts of the Western Australian Parliament. These Acts therefore give the Department responsibility for conservation of flora and fauna (biodiversity), and the management of lands and waters placed in the care and control of the Conservation Commission of Western Australia and the Marine Parks and Reserves Authority.

Recognising the respective responsibilities and functions of the organisations, this Memorandum of Understanding (MOU) signifies an intention by the Department and the SWAL&SCAC (together referred to as the "parties") to work cooperatively to develop principles and guidelines that address their common concerns, as set out in this MOU.

This MOU sets out both principles and guidelines under which access and cooperative management agreements between the Department and Aboriginal people may be established in the South West of Western Australia.

The purpose of this MOU is to identify areas of potential agreement or cooperation and to inform the preparation of a comprehensive agreement that addresses the issues and concerns of each party, and the relationship between the parties to this MOU.

It is not intended to create legal rights or obligations on either party or in any way impact upon or transgress any Native Title rights or other rights that may exist in relation to the South West region.

ABORIGINAL AND TORRES STRAIT ISLANDER COMMISSION

The Aboriginal and Torres Strait Islander Commission (ATSIC) is Australia's principal democratically elected Indigenous organisation.

A Commonwealth statutory authority, it was set up in 1990 under the Aboriginal and Torres Strait Islander Commission Act 1989 to include Indigenous people in the processes of government affecting our lives.

- ATSIC's vision is of Aboriginal and Torres Strait Islander people and communities freely exercising our legal, economic, social, cultural and political rights.
- ATSIC works at both the regional level through its elected Regional Councils and the national level through the now fully elected Board.
- ATSIC advises governments—Commonwealth, State/Territory and local—on Indigenous issues.
- ATSIC advocates Aboriginal and Torres Strait Islander issues at the regional, national and international level.
- ATSIC monitors the performance of other government agencies in providing services to their Indigenous citizens.
- ATSIC is also the main Commonwealth agency responsible for administering Aboriginal and Torres Strait Islander programs, in partnership with other agencies.

Through ATSIC, Aboriginal people and Torres Strait Islanders living on mainland Australia are able to determine their own needs and priorities and make decisions about social and economic programs set up to deal with the effects of Indigenous dispossession and marginalisation.

PRESERVING AND PROTECTING INDIGENOUS HERITAGE

Programs such as the Preservation and Protection of Indigenous Heritage and the Environment (PPIH) Program (administered by ATSIC's National Heritage and Environment Program Centre) work to ensure effective protection of heritage, and Indigenous involvement in protection and conservation programs for Aboriginal and Torres Strait Islander cultural property.

The National Heritage and Environment Program Centre of ATSIC is a supplementary funding agency. It operates in an environment whereby several Commonwealth, State and Territory Government agencies have responsibilities for funding heritage and environment preservation activities.

The states and territories carry the major responsibility for heritage and environment protection in Australia and each state government has unique programs that can be accessed for heritage and environment issues. As a supplementary funding agency, ATSIC's National Heritage and Environment Program Centre cannot provide funds where responsibilities lie with State and Territory Governments.

For further information, please contact your local ATSIC office or log onto our website at: http://www.atsic.gov.au/issues/Indigenous_Rights/heritage/Default.asp.

YOUR LOCAL ATSIC OFFICES:

1. PERTH NOONGAR REGIONAL COUNCIL
Ph: (08) 9220 3211
Fax: (08) 9220 3280
Perth Regional Office
Lv 16, 256 Adelaide Terrace
PERTH WA 6000

2. WESTERN DESERT REGIONAL COUNCIL
C/O Kalgoorlie Regional Office
Ph: (08) 9021 1655
Fax: (08) 9021 8128
14A Throssell Street
KALGOORLIE 6430

3. NOONGAR COUNTRY REGIONAL COUNCIL (SOUTH WEST)
C/O Perth Regional Office
Ph: (08) 9220 3211
Fax: (08) 9220 3280
Lv 16, 256 Adelaide Terrace
ERTH WA 6000

4. KULLARRI REGIONAL COUNCIL (BROOME)
Ph: (08) 9192 1708
Fax: (08) 9193 5958
Broome Regional Office
25 Dampier Terrace
BROOME WA 6725

5. MALARABAH REGIONAL COUNCIL (DERBY)
Ph: (08) 9193 3133
Fax: (08) 9193 1103
Derby Regional Office
329 Clarendon Street
DERBY WA 6728

6. YAMATJI REGIONAL COUNCIL (GERALDTON)
Ph: (08) 9964 3640
Fax: (08) 9963 3166
Geraldton Regional Office
17 Lester Avenue
GERALDTON WA 6530

7. WONGATHA REGIONAL COUNCIL (KALGOORLIE)
Ph: (08) 9021 1655
Fax: (08) 9021 8128
Kalgoorlie Regional Office
14A Throssell Street
KALGOORLIE WA 6430

8. NGARDA-NGARLI-YARNDU REGIONAL COUNCIL (SOUTH HEDLAND)
Ph: (08) 9158 5444
Fax: (08) 9140 1321
South Hedland Regional Office
Cnr Brand and Tonkin Street
SOUTH HEDLAND WA 6722

9. WUNAN REGIONAL COUNCIL (KUNUNURRA)
Ph: (08) 9168 1655
Fax: (08) 9169 1036
Kununurra Regional Office
2250 Coolibah Drive
KUNUNURRA WA 6743

ATSIC: A DEMOCRATIC PROCESS

Every three years Aboriginal and Torres Strait Islander people elect local representatives to a network of 35 Regional Councils around Australia. Western Australia has nine regions – contact details provided below.

Regional Councillors play an important role. They:

- represent and advocate for their communities,
- draw up regional plans,
- make funding decisions on ATSIC programs in their region, and
- lobby other governments/agencies in the region to meet their responsibilities to Aboriginal and Torres Strait Islander people.

Regional Councils are grouped into 16 zones in Australia. All the councillors in each zone elect a Commissioner to sit on the ATSIC Board. Another Commissioner is elected from the Torres Strait.

OTHER ORGANISATIONS

NATIONAL NATIVE TITLE TRIBUNAL. TEL: (08) 9268 7272

The National Native Title Tribunal (Tribunal) is best described as an independent mediation service, mediating applications when requested by the Federal Court or at the invitation of people who want to develop land use agreements. It was created by the Commonwealth Native Title Act (1993).

The main objectives of the Commonwealth Native Title Act, are to:

- provide for the recognition and protection of native title,
- establish ways in which future dealings may proceed and set standards for those dealings,
- set up a National Native Title Tribunal, and
- establish a mechanism for the determining claims to native title.

The Tribunal is not a Court and doesn't decide whether native title does or doesn't exist. Our role is to bring together people so they can decide for themselves.

In practical terms, the Tribunal manages the mediation of native title claims, often in the remotest parts of Australia. It works with Indigenous people, pastoralists, miners, local authorities and other groups to work through the detailed issues involved in each native title claim.

The Tribunal meet at times and places most convenient to the parties—often in community halls, local clubs, under gums trees or in dry river beds on the country under question—and uses the most up to date technology to drawn up agreements then and according to the wishes of those involved.

The Tribunal is a Commonwealth organisation with its principal registry in Perth.

My position is State Manager of External Liaison is located in the WA Registry of the National Native Title Tribunal. I am answerable to the State Manager, Mr Andrew Jaggers.

In brief, the role of State Manager of External Liaison is to ensure that all of our external liaison activities are recorded in a strategy document that can be accessed by all our staff.

I also undertake community education lectures to some external stakeholders and other sections of the community. Such sessions are designed to provide the recipient with a level of knowledge on:

- what is native title?
- the structure and role of the Tribunal in assisting people to achieve a native title determination or an agreement, and
- the role of the Federal Court and other information that would be important to assist people to greater understand the overall process.

From time to time I draw upon case management staff and our Tribunal Members to have in input into assisting people to better understand what some people term a very difficult process.

Members are appointed to lead mediation of native title applications and to liaise and follow up orders from the Federal Court. Members are assisted by case managers of the Tribunal.

During my employment with the Tribunal I always endeavour to assess and style my presentation to suit the expectations of my audience.

(Source: Edward Brown, State Manager of External Liaison)

ABORIGINAL LIAISON • DISTRICT DISTRICT PLANNING • SITE SELECTION

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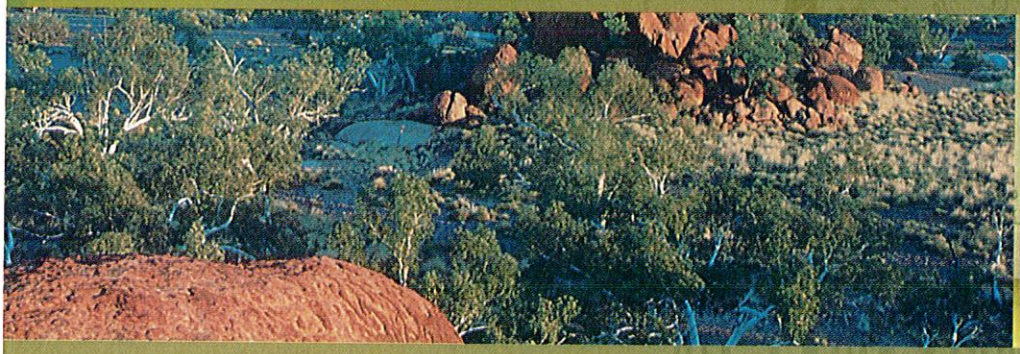
Department of Indigenous Affairs



The Department of Indigenous Affairs gratefully acknowledges the invaluable assistance provided by the Department of Land Administration and the Crown Solicitor's Office of the Department of Justice in the production of these Fact Sheets.

Working towards improving the living standards of Indigenous people.

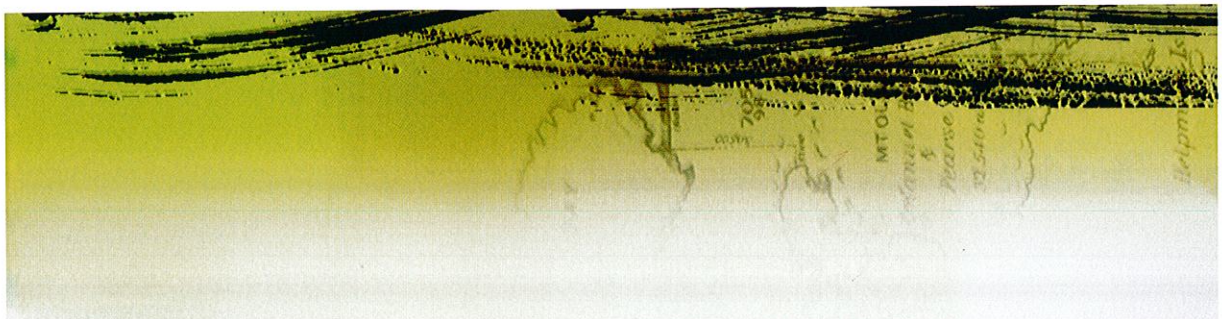
Providing whole of Government coordination of Indigenous affairs at all levels throughout the State.

Assisting Indigenous people to protect and promote their heritage and culture.

Transferring Indigenous land to the direct control of Indigenous people.

www.dia.wa.gov.au

JANUARY 2002



DEPARTMENT OF INDIGENOUS AFFAIRS

Website: www.dia.wa.gov.au

HEAD OFFICE

1st Floor, Governor Stirling Tower
197 St Georges Terrace
Perth WA 6000
PO Box 7770
Cloisters Square
Perth 6850
Tel: 9235 8000
Fax: 9235 8088

NORTH METROPOLITAN/ WHEATBELT REGIONAL OFFICE

Ground Floor, South Node
DOLA Building
Old Great Northern Highway
Midland WA 6056
Tel: 9274 4288
Fax: 9274 1865

SOUTH METROPOLITAN/ SOUTH WEST REGIONAL OFFICE

Suite 2
78 Marine Terrace
Fremantle WA 6160
Tel: 9335 5174
Fax: 9335 9746

KIMBERLEY REGIONAL OFFICE

Unit 26, Paspaley Plaza Centre
25-37 Carnarvon Street
Broome WA 6725
Tel: 9192 2865
Fax: 9192 2850

MURCHISON/ GASCOYNE REGIONAL OFFICE

1st Floor,
21 Chapman Parade
Geraldton WA 6530
Tel: 9964 5470
Fax: 9964 5473

PILBARA REGIONAL OFFICE

Unit 2
18 Tonkin Street
South Hedland WA 6722
Tel: 9140 2577
Fax: 9140 2588

GREAT SOUTHERN REGIONAL OFFICE

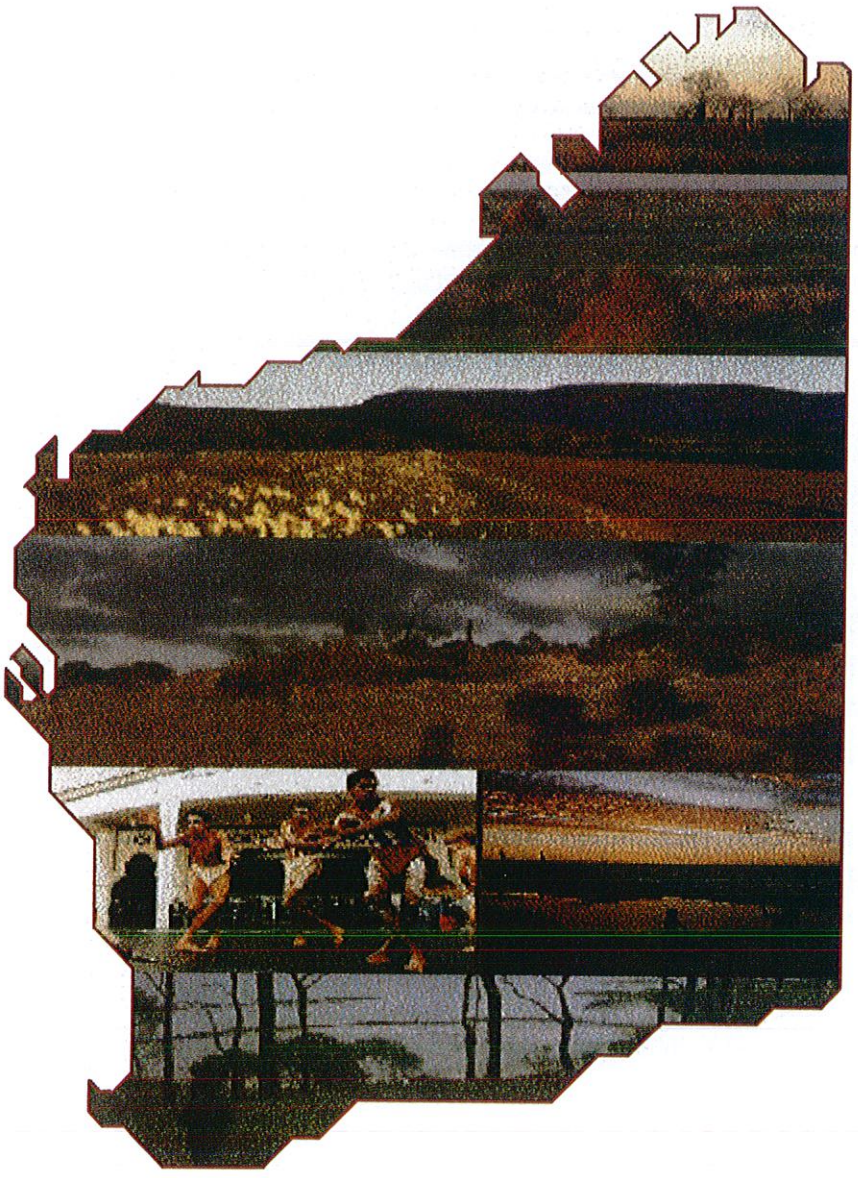
129 Aberdeen Street
Albany WA 6330
Tel: 9842 3000
Fax: 9842 3517

GOLDFIELDS REGIONAL OFFICE

Unit 8
Brookman Mews
Cnr Brookman and Cassidy Sts
Kalgoorlie WA 6430
Tel: 9021 5666
Fax: 9021 5271

Western Australian

MAP PACK



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DISCLAIMER

The information contained in this publication, including particulars of community locations on maps, is based on information available to the Department of Indigenous Affairs Western Australia at the time of printing. While every endeavour has been made to ensure that the information is as accurate as possible, no warranty is given about its accuracy, nor that it is free from error or omission. The information may become out of date over time.

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If anyone is or becomes aware of any inaccuracies in this publication, please contact the Co-ordinator, Information Systems, Department of Indigenous Affairs, so that we can update our records.

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C/o Department of Indigenous Affairs
PO Box 7770
Cloisters Square Perth WA 6850
Telephone (08) 9235 8039
Email: cis@dia.wa.gov.au

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197 St Georges Terrace, Perth, WA
P.O. Box 7770, Cloisters Square, Perth, WA, 6850
Phone (08) 9235 8000 Fax (08) 9235 8088
As at 18 February 2002

Pilbara Region:
Regional Office
Lot 2, 18 Wilson Street,
P.O. Box 2634,
South Hedland WA 6722
Ph: (08) 9140 2577
Fax: (08) 9140 2588

District Offices
Newman
Onslow

Kimberley Region:
Regional Office
Unit 26, Paspaley Plaza Centre
25-37 Carnarvon Street
P.O. Box 1538,
Broome WA 6725
Ph: (08) 9192 2865
Fax: (08) 9192 2850

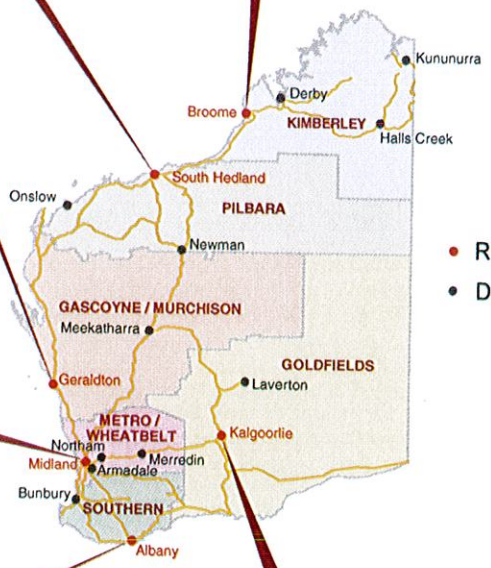
District Offices
Derby
Kununurra
Halls Creek

Gascoyne / Murchison Region:
Regional Office
21 Chapman Road,
P.O. Box 2105,
Geraldton WA 6530
Ph: (08) 9964 5470
Fax: (08) 9964 5473

District Office
Meekatharra

Metro / Wheatbelt Region:
Regional Office
Ground Floor, South Node,
DOLA Building,
Old Gt Northern Hwy,
P.O. Box 1696,
Midland WA 6056
Ph: (08) 9274 4288
Fax: (08) 9274 1865

District Office
Armadale
Northam
Merredin



Southern Region:
Regional Office
129 Aberdeen Street,
P.O. Box 5091,
Albany WA 6330
Ph: (08) 9842 3000
Fax: (08) 9842 3517

District Office
Bunbury

Goldfields Region:
Regional Office
Unit 8, Brookman Mews,
Cnr Brookman & Cassidy Streets,
P.O. Box 10387,
Kalgoorlie WA 6430
Ph: (08) 9021 5666
Fax: (08) 9021 5271

District Office
Laverton

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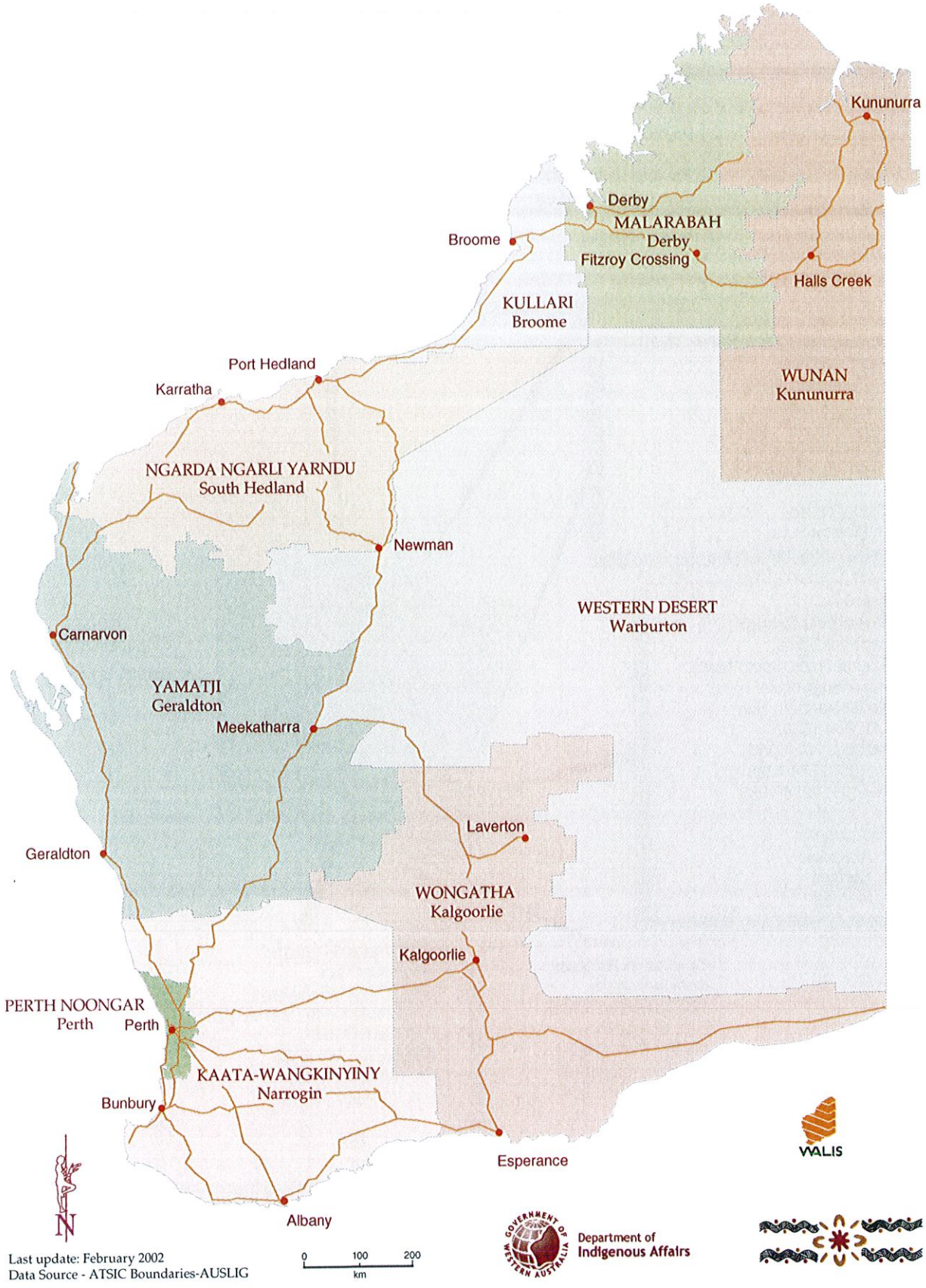
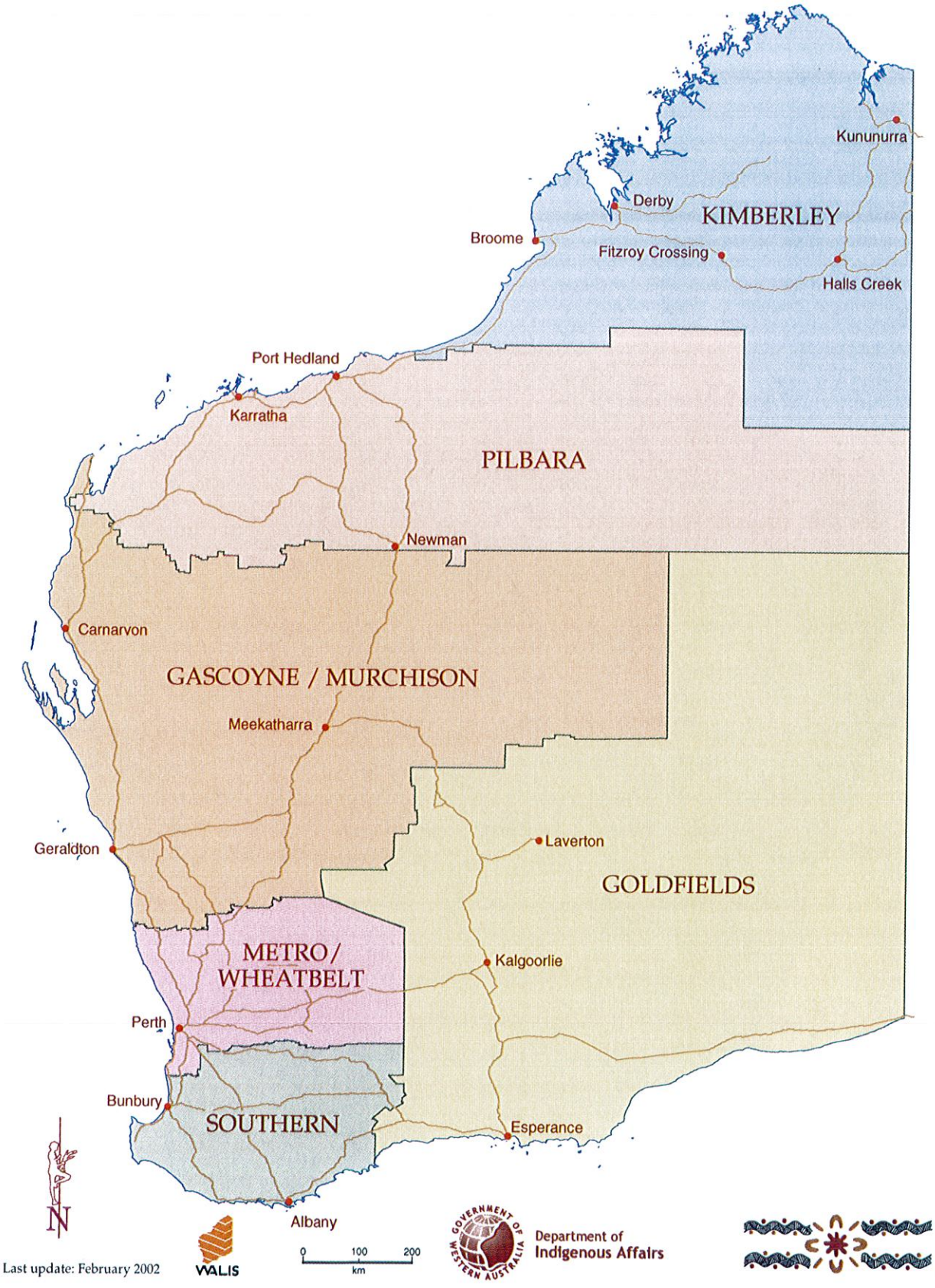
Department of Indigenous Affairs

WESTERN AUSTRALIA
ATSIC REGIONS



WESTERN AUSTRALIA
DIA REGIONS



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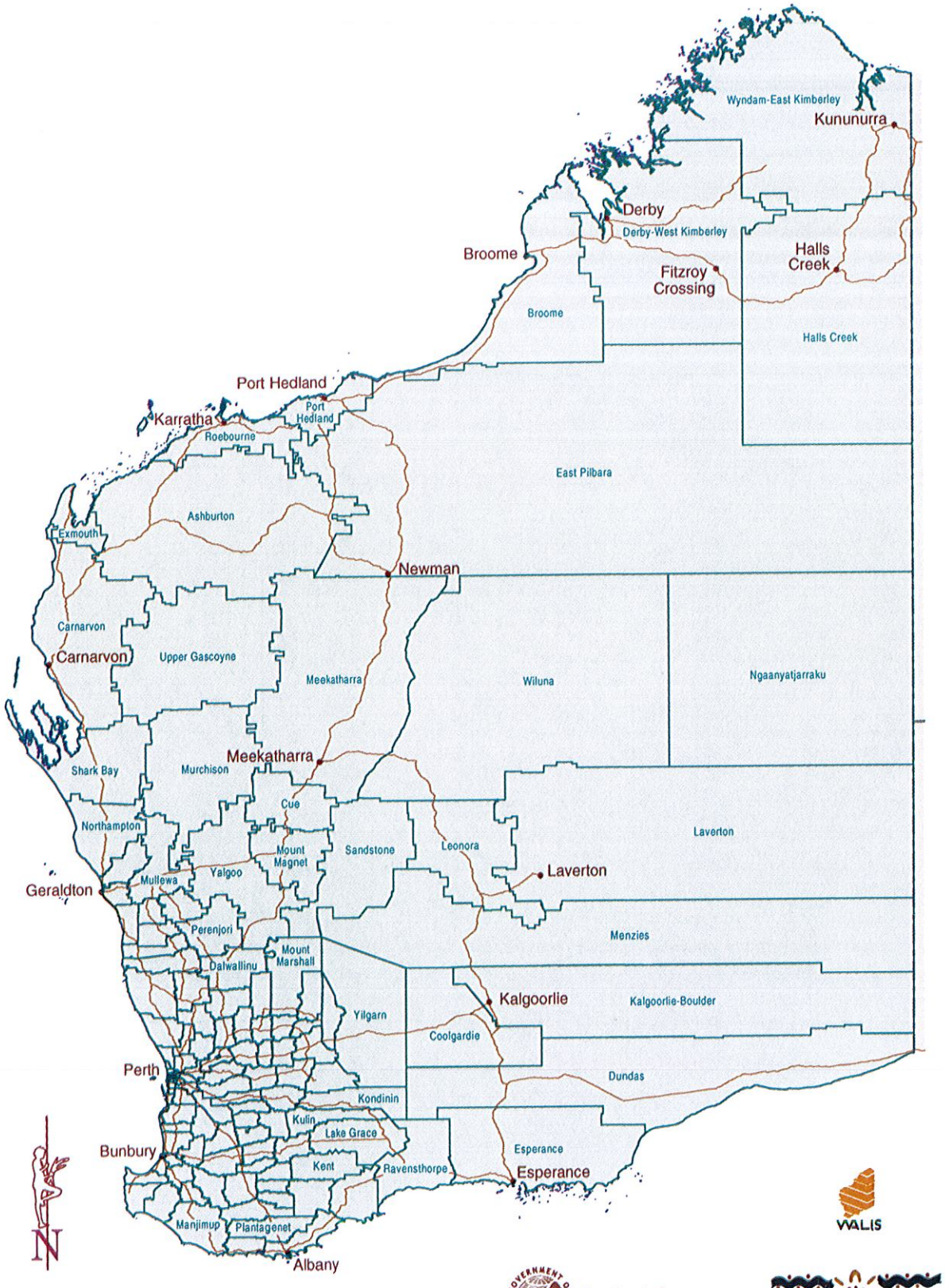
WESTERN AUSTRALIA
LOCAL GOVERNMENT AUTHORITIES

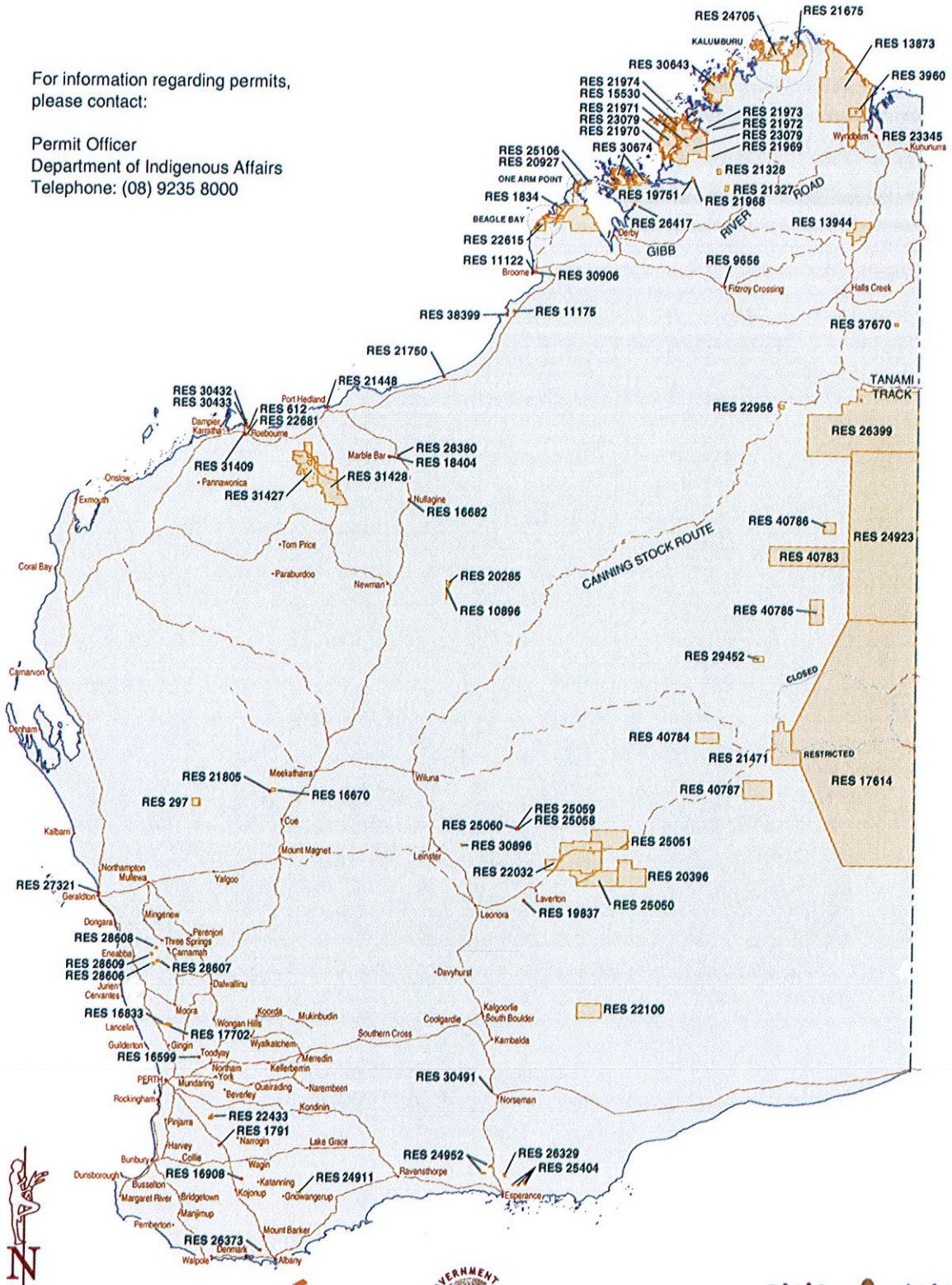


WESTERN AUSTRALIA

ABORIGINAL RESERVES UNDER Pt III - RESERVED LANDS AAPA ACT 1973 (PERMIT REQUIRED)

For information regarding permits, please contact:

Permit Officer
Department of Indigenous Affairs
Telephone: (08) 9235 8000



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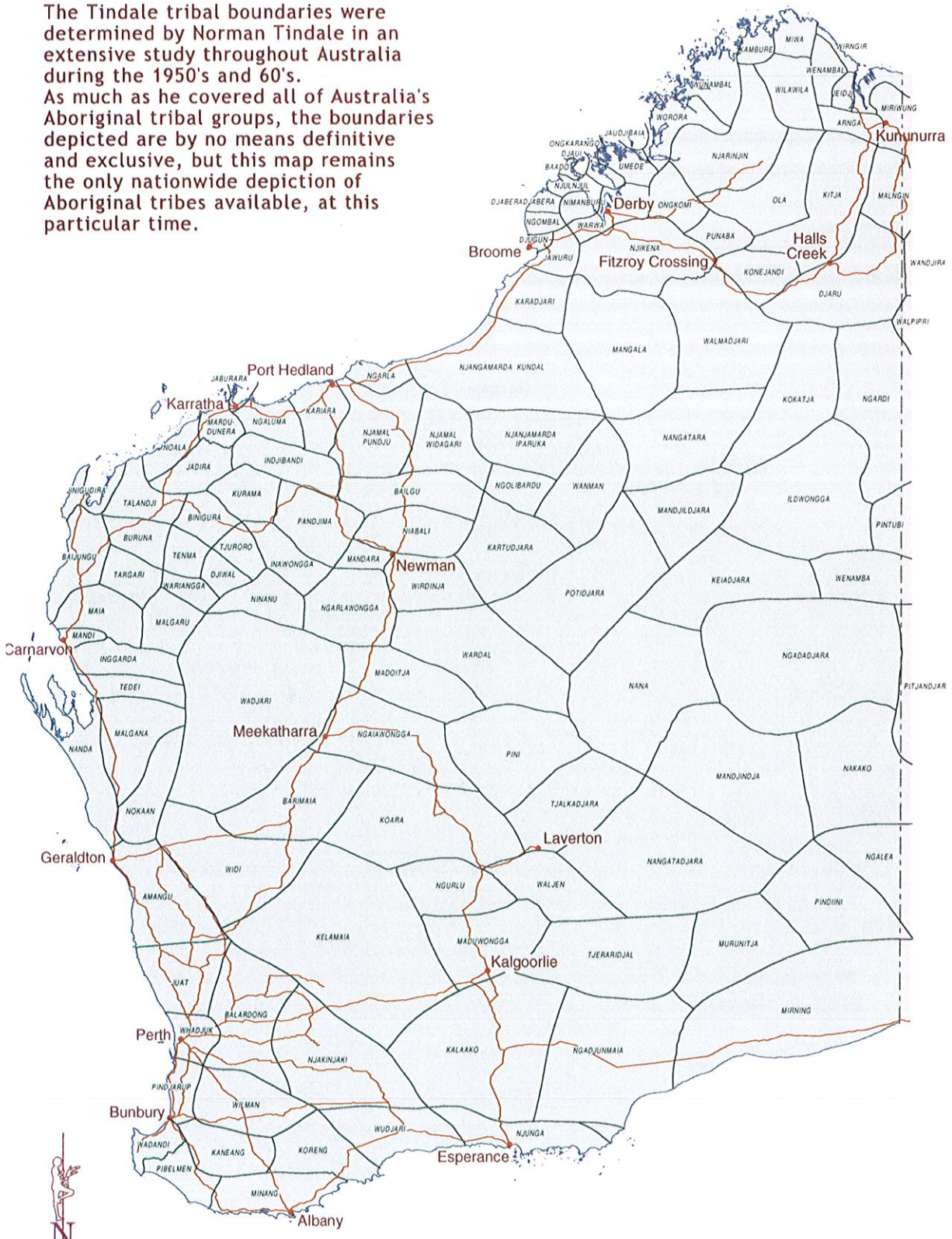
Department of Indigenous Affairs

WESTERN AUSTRALIA
TINDALE TRIBAL BOUNDARIES

The Tindale tribal boundaries were determined by Norman Tindale in an extensive study throughout Australia during the 1950's and 60's.
As much as he covered all of Australia's Aboriginal tribal groups, the boundaries depicted are by no means definitive and exclusive, but this map remains the only nationwide depiction of Aboriginal tribes available, at this particular time.



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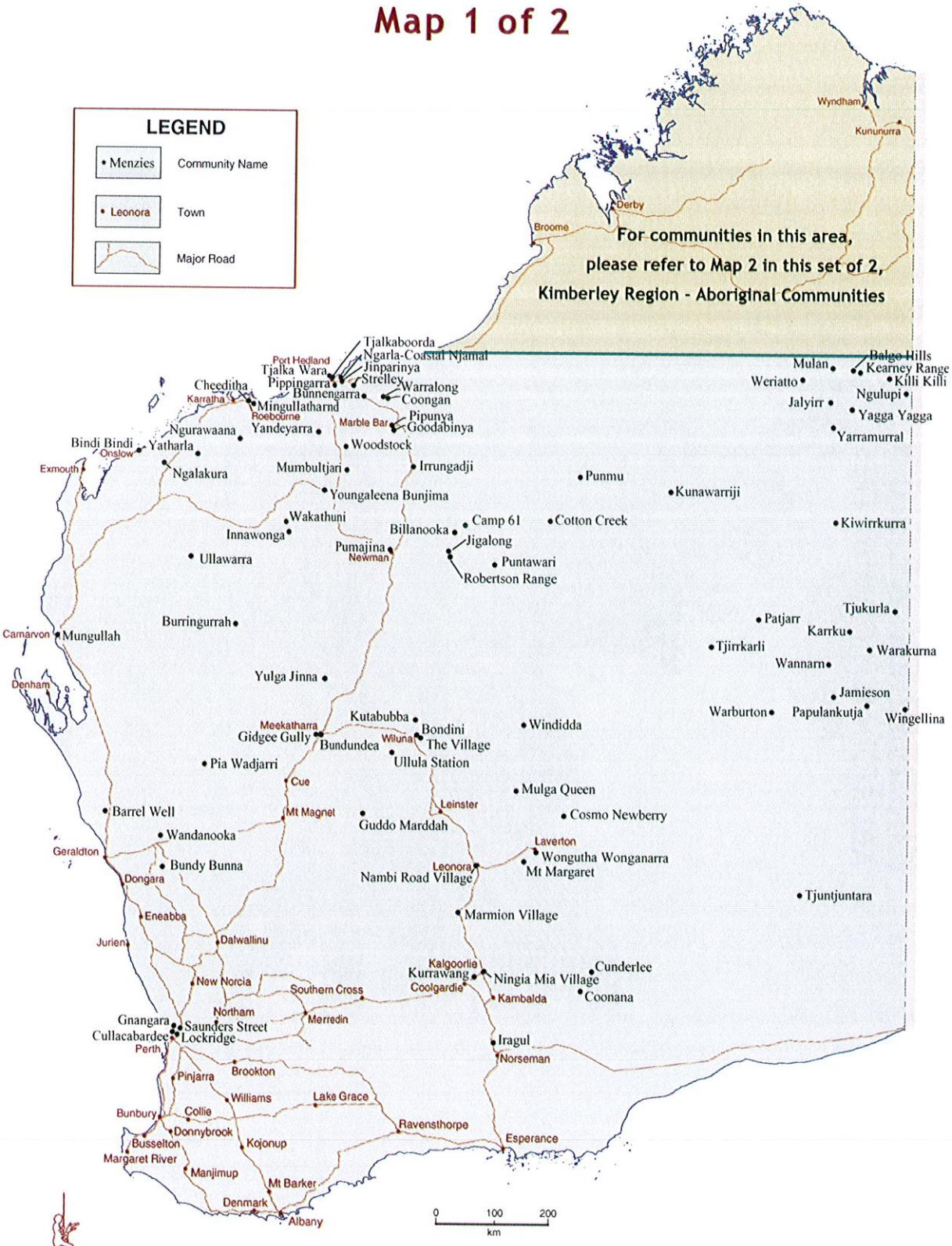
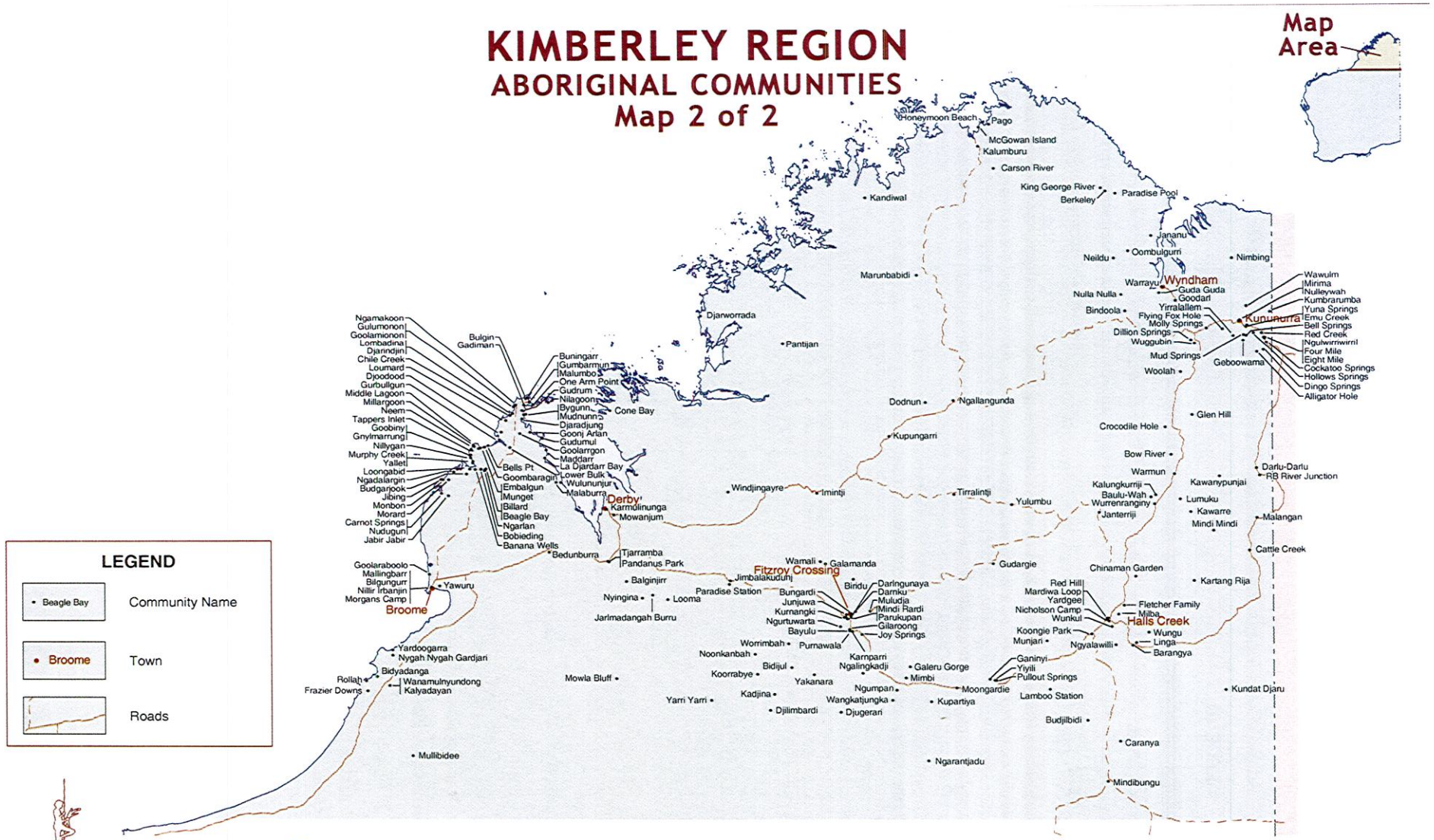
Acknowledgement to The Regents of the University of California

WESTERN AUSTRALIA
ABORIGINAL COMMUNITIES
Map 1 of 2



KIMBERLEY REGION
ABORIGINAL COMMUNITIES
Map 2 of 2



For communities in the remainder of the state,
please refer to Map1 in this set of 2,
Western Australia - Aboriginal Communities

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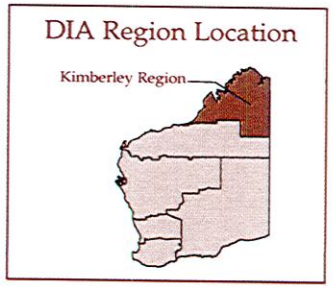
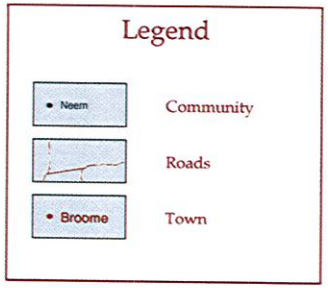
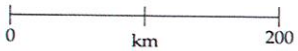
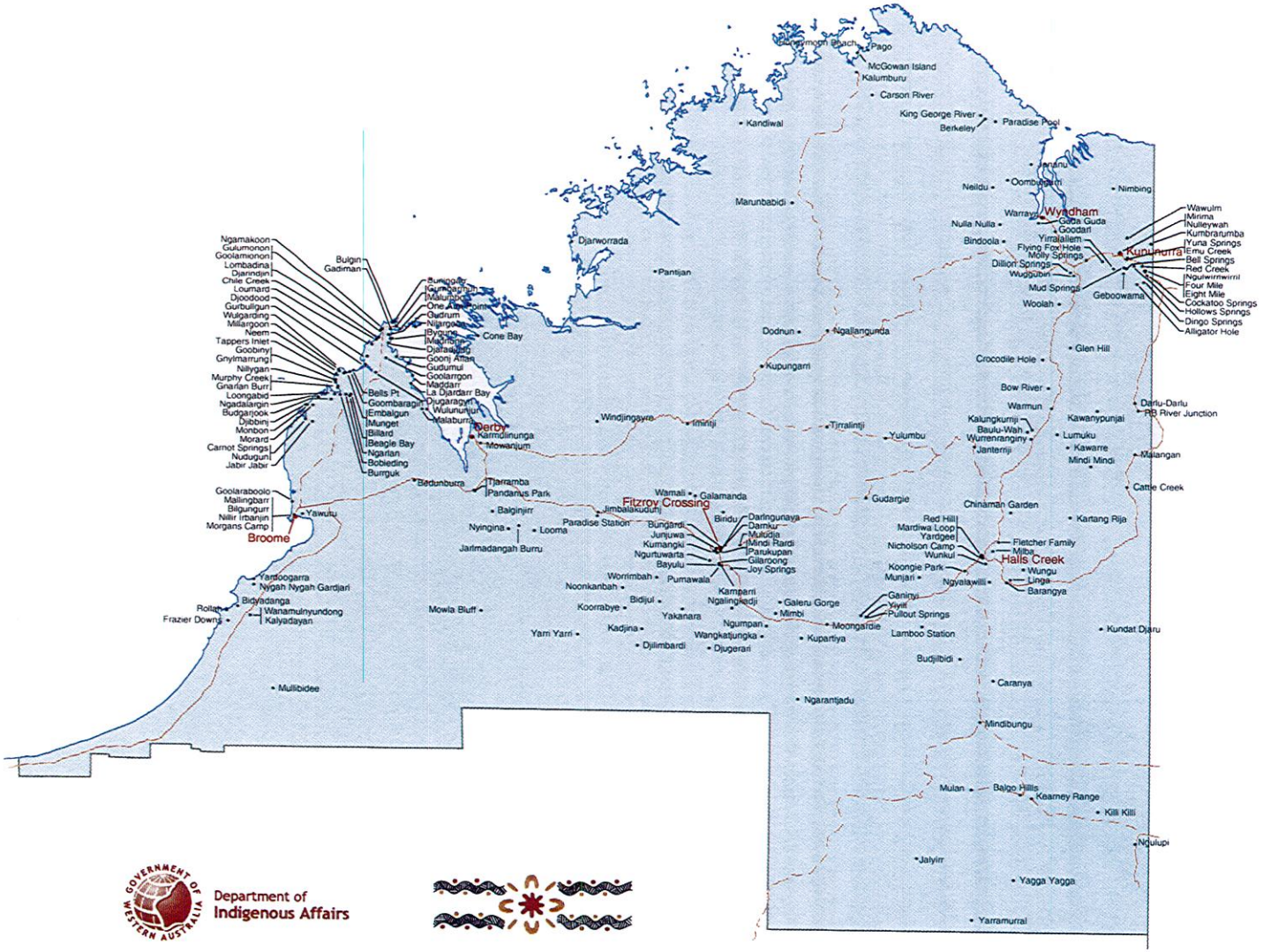
KIMBERLEY REGION









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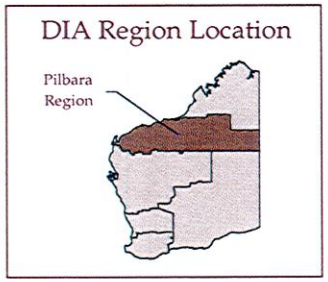
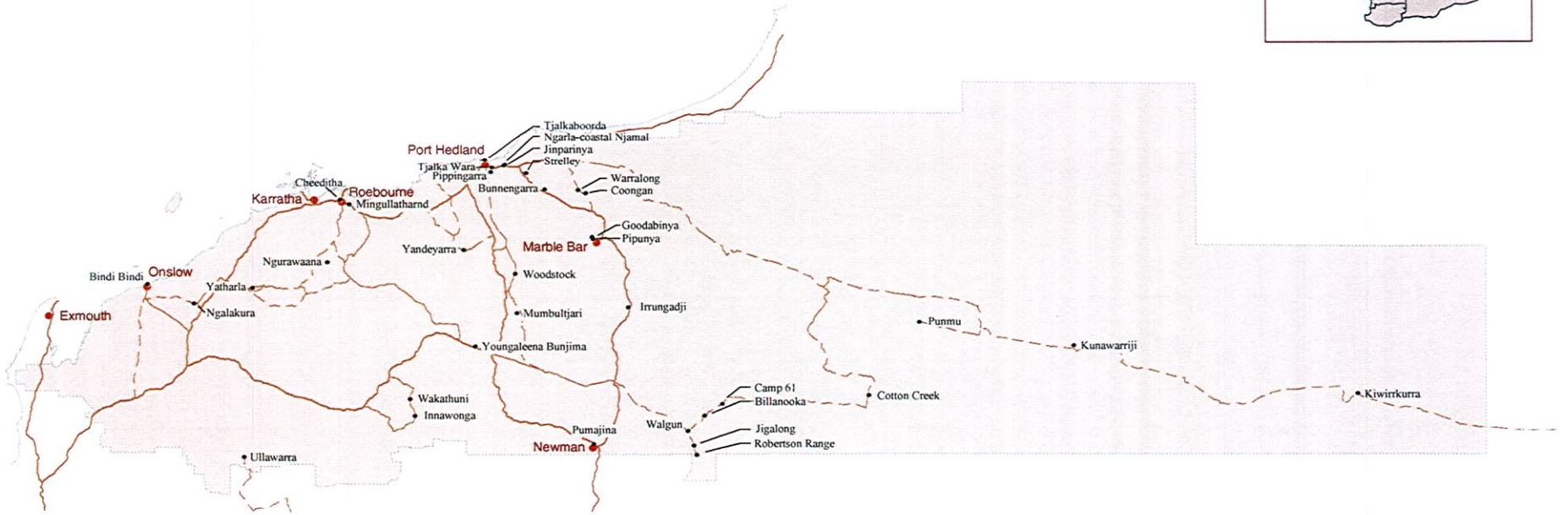
PILBARA REGION





Legend

- Yatharla — Community Name
- Road Network
- Onslow — Town

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Department of Indigenous Affairs

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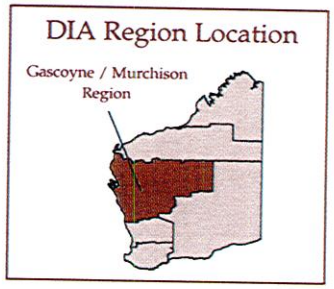
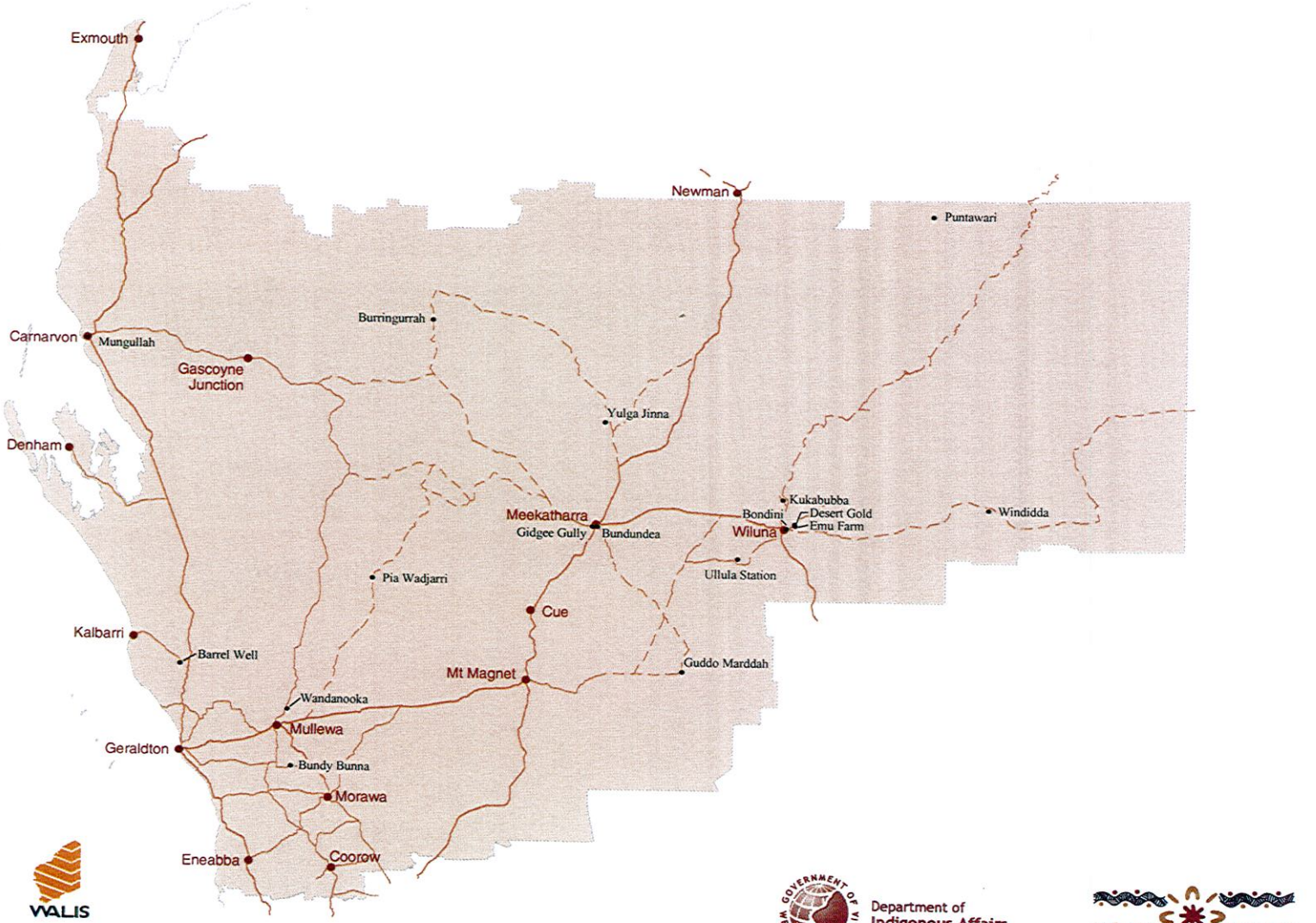
GASCOYNE / MURCHISON REGION





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Legend

- Mungullah — Community Name
- Road Network
- Kalbarri — Town

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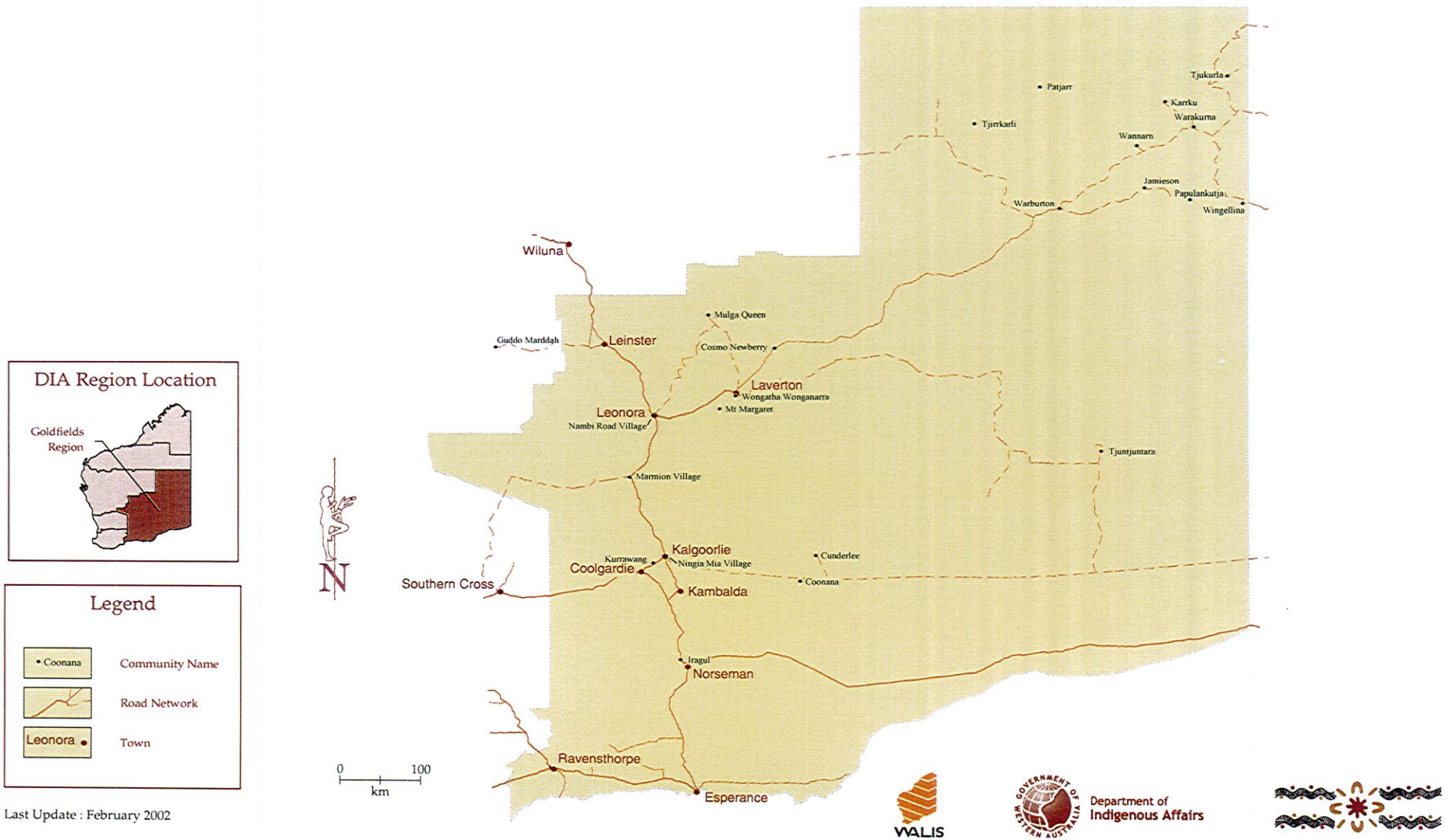
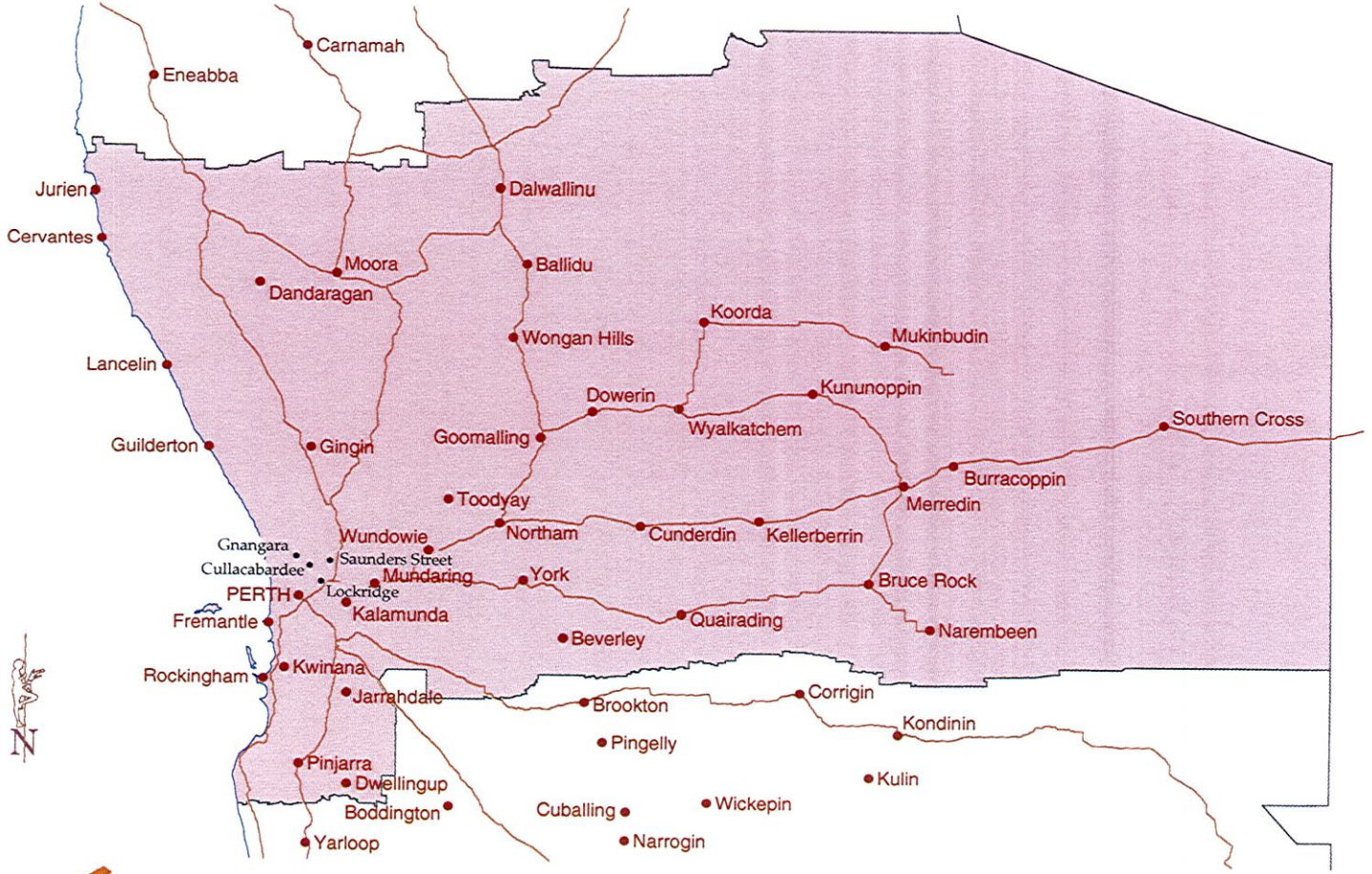
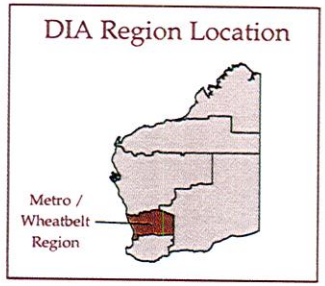
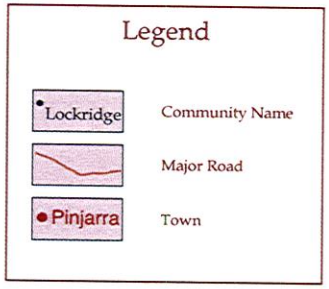
GOLDFIELDS REGION



METRO / WHEATBELT REGION







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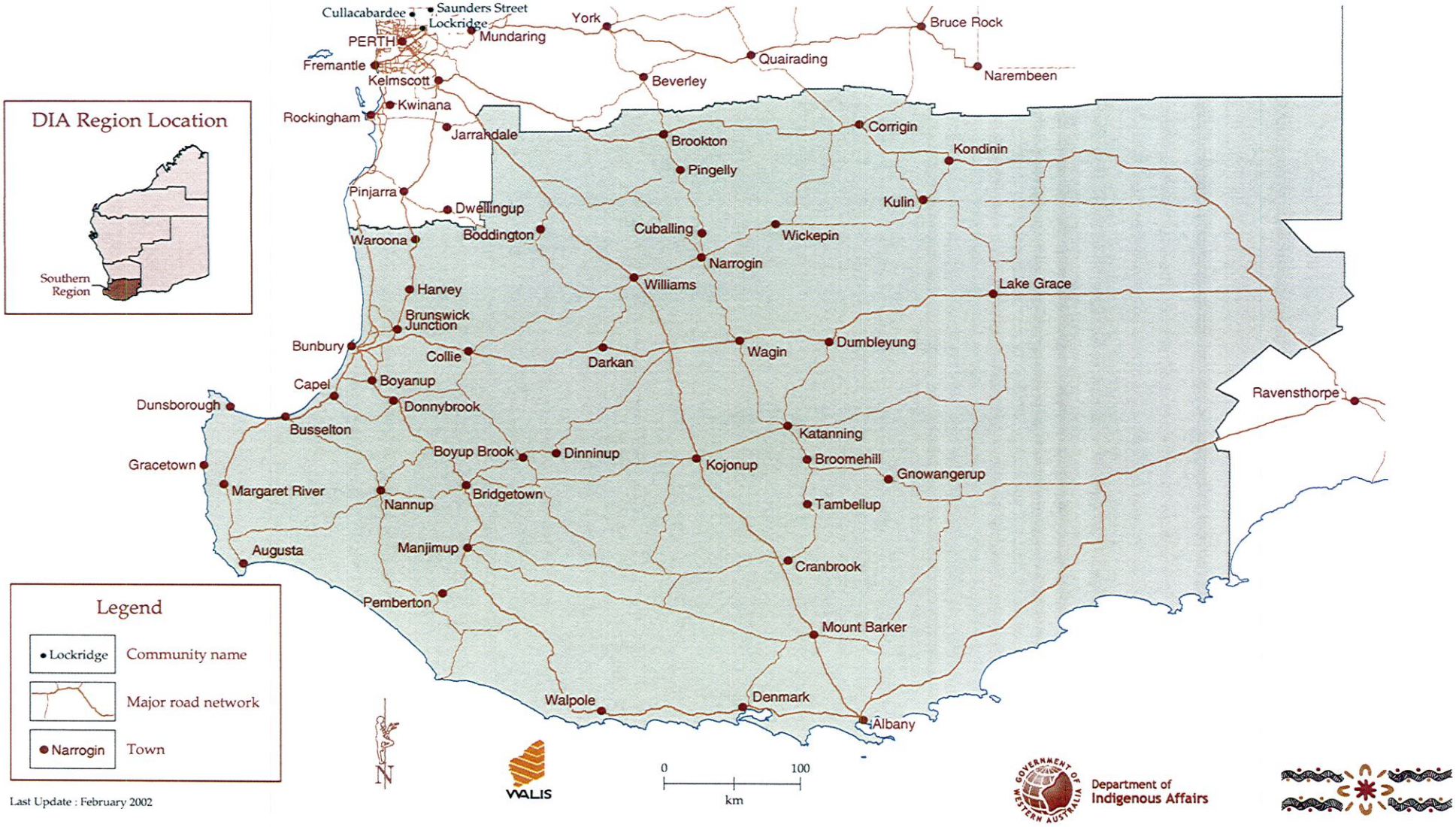
SOUTHERN REGION



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