



# WILINGGIN HEALTHY COUNTRY PLAN

Keeping Ngarinyin People and Wilinggin Country Healthy 2012-2022



## ACKNOWLEDGEMENTS

The Wilinggin Healthy Country Plan was prepared for Ngarinyin People by the hard-working Wilinggin Aboriginal Corporation directors and members, in particular Paddy Neowarra, Pansy Nulgit, Jeannie Dutchie, Geoffrey Dutchie, Desley Gallagher, Michael McKenzie, Joseph Martin, Chloe Nulgit, Margaret Wungundin, Alfie White, Robin Dann, Eddie Bear and Gordon Smith Junior. Many other people and organisations have also contributed throughout the consultation: the communities of Ngallagunda, Kupungarri, Dodnun and Mowanjum, the Kimberley Land Council (KLC), the Wunggurr Ranger Program, the Nature Conservancy and the Department of Sustainability, Environment, Water, Population and Communities.

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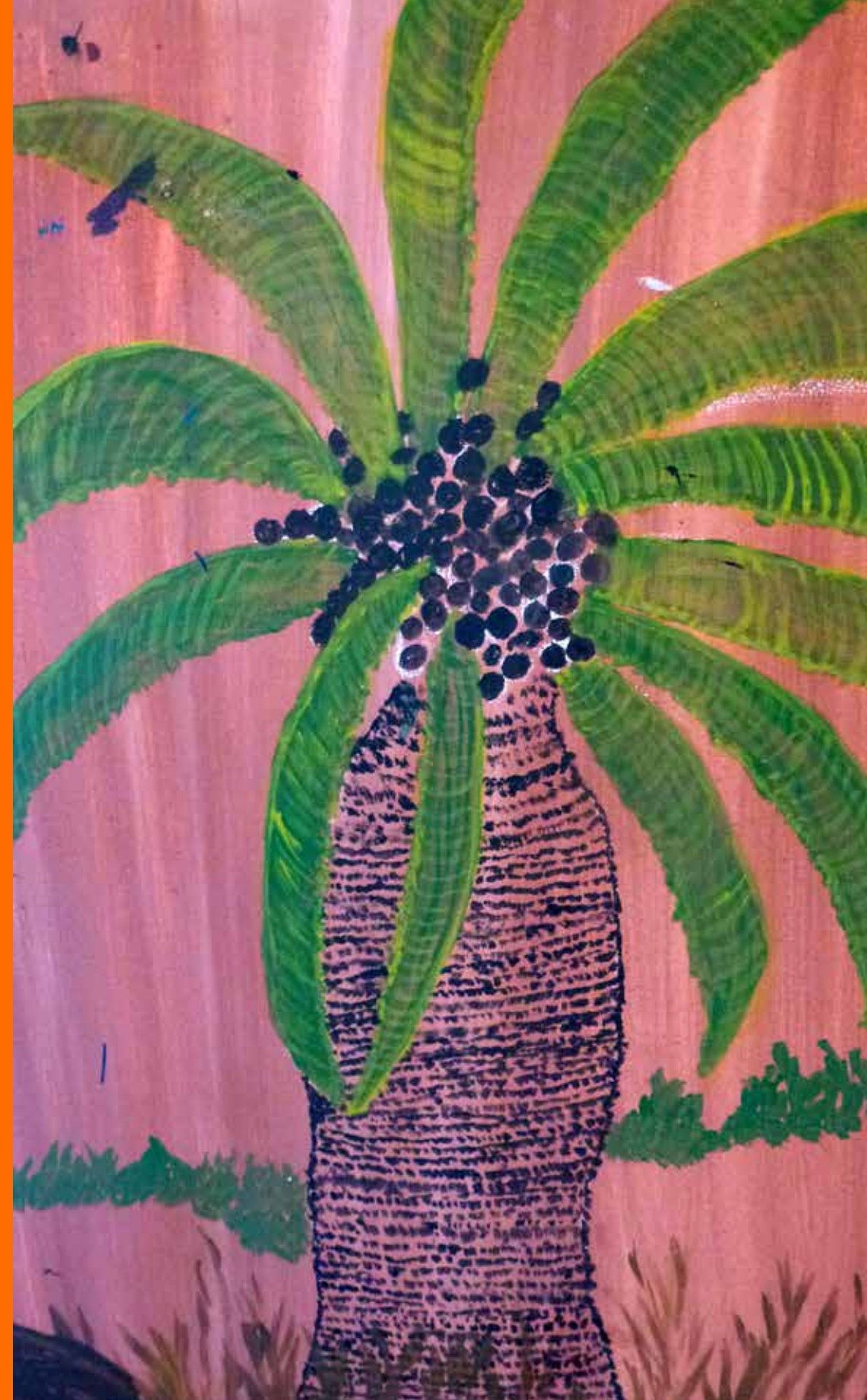
Front cover main photograph by Katherine Tuft, Australian Wildlife Conservancy (AWC)

**Citation:** Wilinggin Aboriginal Corporation (2012). Wilinggin Healthy Country Plan — Looking after Ngarinyin Country 2012–2022.

### Disclaimer

Readers are warned that this plan may show photographs of people who have passed away. All care has been taken to truly represent the views and desires of Ngarinyin people throughout this plan.

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*Photo: Nyaliga back to country trip and  
Healthy Country planning session*

## **WHO IS THIS PLAN FOR?**

### **NGARINYIN PEOPLE**

This plan has been developed to help Ngarinyin people carry out land and cultural management activities within the Wanjina Wunggurr Wilinggin Native Title Area.

It has pulled together a wide variety of information including traditional owners' aspirations for looking after country, and on the cultural, social and environmental values that underpin this.

The objectives and strategies developed as part of this plan will act as a road map for the future, helping to create both a healthier Wilinggin country and new livelihood options for Ngarinyin people.

This plan contains a lot of information valuable to Ngarinyin people. It is intended to be a handbook for Ngarinyin people to share, learn and teach about land management.

### **BUSINESS PARTNERS**

This plan is also for current and future partners of Wilinggin Aboriginal Corporation and/or clan and family groups. It provides basic information on Wilinggin country and Ngarinyin people, setting the scene for discussions around land management partnerships. Partners will learn about the challenges facing Ngarinyin people and the special values that need to be protected. The plan gives details on strategies and objectives that have been developed, and partners who may be able to help put them into practice.

### **VISITORS TO COUNTRY**

For visitors to Wilinggin country, this plan will give you a better understanding of Wanjina Wunggurr culture, country and people.



## DEDICATION TO ELDERS PAST AND PRESENT

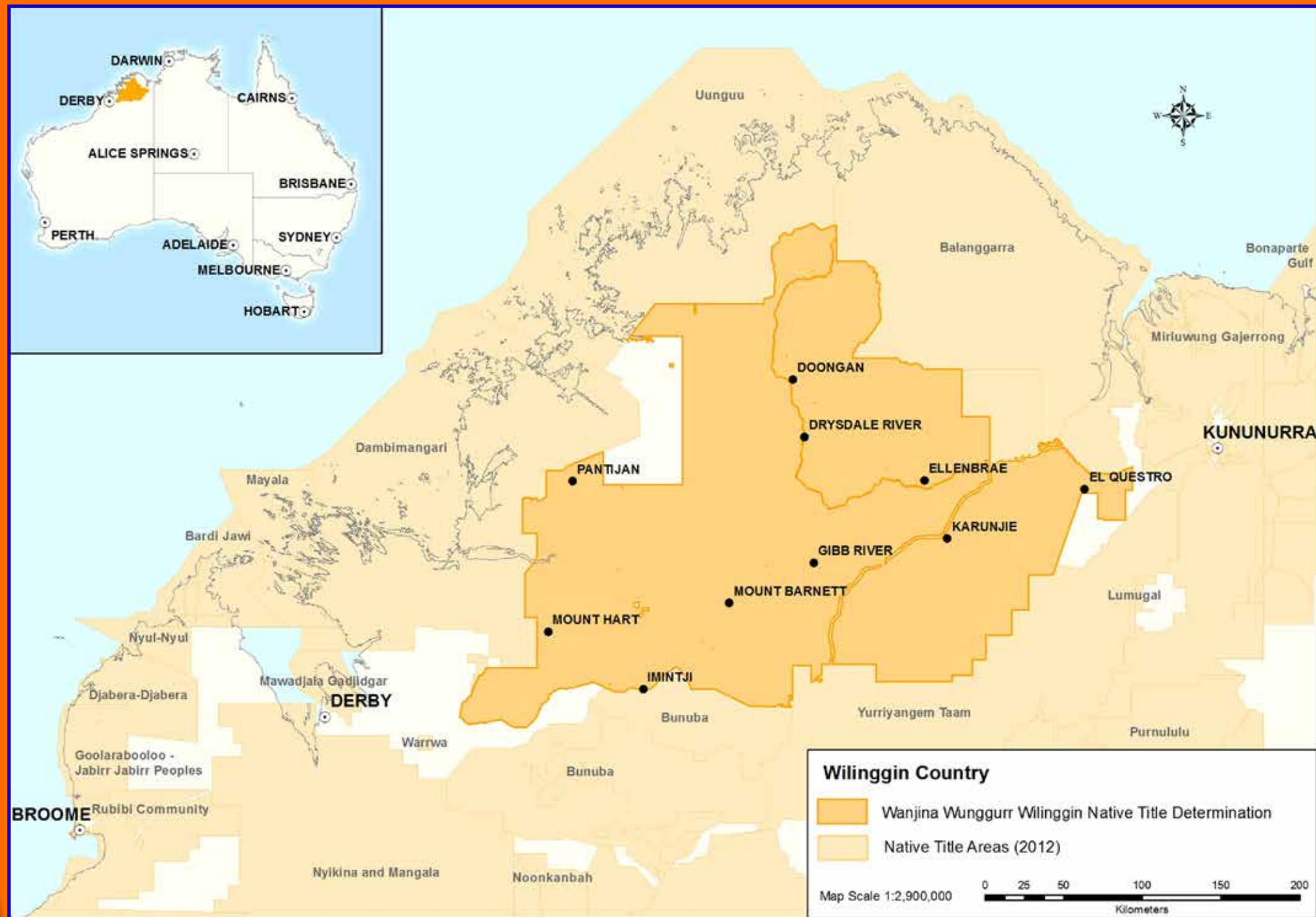
Ngarinyin law and culture have been passed down from generation to generation for thousands of years. In more recent times this transfer of knowledge has been hindered and degraded by the introduction of various government policies. The strength and courage of Ngarinyin elders to continue practising culture in severe adversity and their fight for land rights has made it possible for young Ngarinyin people today to practise their traditional culture and visit their ancestral lands — a legal right through the Wanjina Wunggurr Wilinggin Native Title Determination 2005.

The names below are just some of the elders whom we recognise as having helped create a brighter future in Indigenous Land Management for Ngarinyin People.

DAVID MOWALJARLAI (Deceased)	ROGER BURGU (Deceased)
LAURIE GOWANULLI (Deceased)	MARY O'REERI (Deceased)
ALFIE WHITE	JUDY (LUCY) WARD
DONALD CAMPBELL	JEFFREY BURGU (Deceased)
PAUL CHAPMAN DAMBUN (Deceased)	JEFFREY DUTCHIE MANGGULAN
YVONNE WHITE	PADDY NEOWARRA
TIGER MOORE (Deceased)	MORTON MOORE
BARNEY YU NGARANGARRI (Deceased)	BIDDY DALE RINJIWALA
GORDON SMITH DALIWAN	MANDY WUNGUNDIN (Deceased)
NUGGETT TATAYA GURDURR (Deceased)	KEITH NENOWATT
KATHY O'REERI	MATTHEW MARTIN
JIMMY MALINE MALAYIN (Deceased)	MAISIE JODBA
MABEL KING JAWUNBUN (Deceased)	BETTY WALKER
SCOTTY MARTIN WALARMURO	PENNY BIDD
PANSY NULGIT	DOROTHY CHAPMAN
JACK DANN DENDE (Deceased)	MAUDIE WHITE (Deceased)
PADDY WAMA ANGUDMAN (Deceased)	ELSIE WHITE (Deceased)
JACK DALE (Deceased)	DICKY TATAYA NYAANDED (Deceased)
DONALD DOLAN	REGGIE TATAYA NYALALI (Deceased)
JILGI MURRUDNGO	ALEC JILBIDIDJ
MOLLY MILLIGEE MIRIJI	JACOB BURGU (Deceased)







## WILINGGIN COUNTRY

Wilinggin country covers approximately 63,000km<sup>2</sup> (or 63 million hectares) of land in the Central North Kimberley region of northern Australia, an area roughly the same as the Wanjina Wilinggin Wunggurr Native Title Determination Area (Map 1). In some places Ngarinyin country flows beyond this boundary. This country has been home to Ngarinyin people for many thousands of years.

Ngarinyin country is mostly land-locked, apart from two small saltwater areas: on Walcott Inlet and Prince Frederick Harbour. The country extends from the limestone Devonian reef of the Napier Range and the King Leopold Ranges in the West across to the Durack, Saw and Cockburn Ranges in the East. Mitchell Plateau and Drysdale River National Parks and Carson River Station form the northern border, while to the south Ngarinyin country extends as far as the King Leopold Ranges, Marion Downs and Glenroy Stations and the northern edges of the Kija Tablelands (See Map 1).

The country is dominated by rugged sandstone and basalt ranges broken up by the major waterways of the Drysdale, Hann, King Edward, Durack, Moran, Roe, Mitchell, Calder, Isdell, Charnley and Chamberlain Rivers (see page 26). Deep rocky gorges and waterways with sandy banks lined with *Wulun* (Melaleuca paperbarks) and *Orrawa/Gurnjad* (Spring Pandanus) typify the central plateau areas of Wilinggin country. Pockets of rainforest can also be found, harbouring many significant plants and animals.

The central Kimberley plateau, the heartland of the Ngarinyin people, consists largely of low wooded savanna grasslands growing in shallow valleys between rugged sandstone tablelands. These tablelands extend westwards through Worrorra country to the high sandstone cliffs, which rise as high as 250 metres along the deeply indented coastline, before dropping away into estuarine tidal

mudflats with extensive mangrove systems. High tides along the north-western Kimberley coast run up to 11 metres, so these estuarine inlets, rich in food resources for local Aboriginal people, can extend a considerable distance inland. Ngarinyin country includes part of Walcott inlet, which is *lalanggarra mindi* ('saltwater') but doesn't extend to *wondu mindi* ('sea, ocean') proper. Ngarinyin country is essentially made up of ranges and rivers. This contrasts with Worrorra and Wunambal countries, which have coastline, sea country and islands.

Plant communities are subject to a dry tropics regime in which the north-west monsoon brings an annual wet season, *Jawad*, extending from January through to April. Cyclones may form during this season. Up to 1000mm of rain falls on the north-west. During this period extensive flooding of the tablelands occurs and rivers may rise to 10 metres. The monsoon season is followed by a relatively cool dry season, *Mawinggi*, between May and September, when virtually no rain falls. Many of the smaller rivers dry up and the larger rivers retract to a series of deep rock pools, often fringed by *Wulun* (Melaleuca paperbarks), *Gurnjad* (Spring Pandanus), a species of *Ficus*, and *Balmangan* (orange-flowering *Grevillea* species). These rock pools may be linked by underground flows and often occur in the deep gorges that cut through the tablelands. The gorges support very constricted areas of monsoon rainforest-type vegetation. The rocky outcrops nearby support populations of *Bonjoyi* (Red-flowered Kurrajong) and *Alwa* (Yellow-flowering Kapok), which bloom in July, at the height of the dry season.

This landscape holds important cultural and environmental values for Ngarinyin people. These values are recognised nationally and internationally in a range of declarations and conventions applying to the preservation of such rich cultural landscapes.



## WANJINA CULTURE

The traditional connection to this country is through the Law of the Wanjinia Wunggurr. Ngarinyin people believe that the Wanjinia are their ancestors, who came and 'put themselves' in the rock when the world was soft. Wunggurr is the Rainbow Serpent, who usually lives in deepwater pools and is close to the Wanjinia. Wunggurr, the Rock Python/Rainbow Serpent, is most concentrated in the permanent waterholes of the area, but underlies the entire country and the sea in a more diffuse way. Landscape features, especially islands in fresh and salt water, are the visible undulations of the snake body of Wunggurr. Wunggurr waters contain baby spirits, which may communicate with their future parents in dreams before entering their mothers' bodies. A child is named after that Wunggurr place. People say: 'My parents found me at Wunggurr water/place X.'

While Wanjinia and Wunggurr are different from each other, they are not entirely separate. Wanjinia, as named and localised 'spirits of place', belong to specific areas of country and have stories that describe their travels and encounters in the Larlan (Dreaming), and tell how they became the ancestral beings for particular *dambun* (clan) groups. Wunggurr, on the other hand, is a more open-ended life force, which finds expression in all types of things, including the Wanjinia. Sometimes the terms Wanjinia and Wunggurr are used interchangeably in contexts where powerful forces in the country are being talked about.

The Ngarinyin country that makes up the Wilinggin Determined Area is divided into smaller areas of country called *dambun*, or clan estates by anthropologists (See Appendix 1). The names of the clans are based on the *gi* or totem of a particular part of country. The *gi* may be an animal, e.g. *Garnjalngarri* (hawk), or a plant such as *Warrgalingongo* (a wattle species), or a geographical feature, e.g. *Brredorron* ('rocky country, gorge'), a mythological being e.g. *Galarungarri* ('rainbow serpent, rainbow'), or another feature, e.g. *Man.guraarrigona* ('fog')

(Mowaljarlai 1992). Each *dambun* carries one of the two skin-names (or moieties), Wodoy or Jun.gurn. A person belonging to one skin can only marry someone of the opposite skin. People know their connection to their country and their connections to each other through the Law that comes down through the generations from Wanjinia and Wunggurr.

These Wanjinia and Wunggurr help to define the geographic area occupied by their custodians, the Ngarinyin, Worrorra and Wunambal peoples. The Wanjinia are made visible in the multicoloured paintings

in the sandstone caves of the region, but are also identified with certain features of the landscape, as animal and plant species, as pools of freshwater and sometimes saltwater, and as rain clouds. Aboriginal people of the north Kimberley say these creator beings are central to their sense of group identity and the Wanjinia are regarded by

**"Wandjina came from the wind and travelled the land and made this earth, and sea, and the mountains, the rivers, the waterholes, the trees, the plants, the animals, the language, and then the people. Wandjina made everything. Wandjina then gave us the Law to follow and gave us the land."**

Elder David Mowaljarlai, 1992



neighbouring peoples as distinctive of the people of the northern Kimberley, even where individual Wanjina may have wandered into neighbouring domains, e.g. into Kija country. The Wanjina are most often represented only by head and shoulders, though occasionally the entire body appears, sometimes drawn as a series of parallel lines, which represent falling rain. The head is haloed with radiating lines, which represent both feather head-decorations and lightning. The head bears a horseshoe-shaped red-ochre band, which occasionally shows, at either or both ends, the head of the Rock Python, an incarnation of Wunggurr, the Rainbow Serpent. Both eyes, with their heavy fringe of dark 'eye-lashes', are painted in black and a vertical line bisects the face where a nose might be expected. Only occasionally is a mouth represented. The Wanjina cave paintings are regarded by Ngarinyin, Worrorra and Wunambal/Gaambera people as the 'shadows' or imprints left by the Wanjina after their creative travels across the landscape. The word used is *anguma*: literally, 'spirit' or 'soul'.

Today, some 800 people identify themselves as Ngarinyin, most of whom live in Kimberley towns, within and outside Wilinggin Country. The great majority of these people live between Mowanjum and Derby, while others reside in the towns of Broome, Kununurra and Wyndham. Many still live on their traditional country in the communities of Imintji, Kupungarri, Dodnun, Ngallanggunda, and Marunbabiddi, and commute regularly into the major towns of the region. Many of the Traditional Owners who live in the regional townships also spend time on country, visiting relatives or checking on country around the outstations at Majidan, Munja, Winyuduwa, Pantijan and Karunjie during the dry season. Ngarinyin people are members of the larger North Kimberley community who share the Wanjina cosmology and have a long history of intermarriage and sharing country. These relationships continue strongly today in the post-contact era.





## THE ROAD TO NATIVE TITLE

Due to the size of Wanjina Wunggurr community and country (See Map 1), the Federal Court required that it be split into three claims — Wanjina Wunggurr Wilinggin, Wanjina Wunggurr Dambimangari and Wanjina Wunggurr Uunguu. To make sure that everyone was included, the apical ancestors of all of the three groups were listed on each claim (see Appendix 2). One of the reasons for this is that people within the three groups have intermarried.

The process was supported by all the people, in the collection of witness statements, preparation of evidence in the courtroom at Mowanjum Hall, or when evidence was being given on country. Everyone contributed, whether by giving evidence, singing songs for country or dancing and singing *junba* to show people's connection to and knowledge of country to the judge.

**“Standing alone is like a single stick — easily broken; but standing together is like a bundle of sticks, very hard to break.”**

Elder Paddy Neowarra, Native Title Consultation, 2002.

The Native Title claim and eventual determination were only a part of the Ngarinyin struggle for recognition as the

traditional owners of country and to have some control over their lives. The old people wanted something better for their children and future Wanjina Wunggurr generations than to be at the whim of government and non-Aboriginal authority.

Pastoralism had forced many of the old people onto stations, where they were often treated like slaves, working for no pay for most of their lives and not having the freedom to travel through their country. People were taken to Munja, a government ration station, but later on it was closed down and people were moved away. Many Ngarinyin people ended up on Mount House Station

following the closure of Munja, and later at Old Mowanjum and then New Mowanjum, the community just outside Derby.

In another phase of this struggle, the old people set up communities within Ngarinyin country, including Imintji, Kupungarri, Dodnun, Ngallagunda, Wingingare and Prap Prap. This process began in the 1980s, when excisions were granted through ATSIC and other government bodies. Initially people lived under canvas at many of these places, with no infrastructure such as houses, offices, stores, schools or anything else. By applying for funding, the communities eventually gained the services they have today. This has not been an easy process.

In June 1983, Ngarinyin, Worrorra, Wunambal/Gambera and Miwa people met at Drysdale River Crossing to form their first combined corporate body, Kamali Land Council, to deal collectively with what they regarded as unauthorised new prospecting in their traditional lands. At a meeting the following year, one of the first actions taken by the senior people present was to arrange themselves in their relative positions within the *wurnan*, the traditional exchange network. This also happened at Donkey Creek, when evidence was being given during the WWW trial.

The combined members of these groups put forward their ideas and aspirations for gaining access to their traditional lands to the ultimately disappointing Seaman Land Inquiry through this new body. Kamali Land Council ceased to exist in 2001.

In 1987 an organisation known as Gulingi Nungga, meaning ‘People of the Rain’, was set up to deal collectively with cultural and political concerns shared by the three language groups. This organisation also no longer exists.



In a coordinated effort, starting well before the Mabo decision was handed down, the Ngarinyin worked for many years on the common-law Utemorrah land claim for recognition of their title to the whole of their joint territory.

The three groups stood together again in the Wanjina Wungurr Wilinggin litigation against the State of Western Australia. The Pastoral and Graziers Association represented the pastoral lease-holders (except for Drysdale River Station lessees, who had their own legal representative) and the Western Australian Fishing Council.

The evidence was challenged at every opportunity as the other parties attempted to make their case.

KLC had four other claims in court at the same time — Tjurabalan, Karajarri, Rubibi (on behalf of Yawuru people) and Bardi Jawi — but decided to support this claim, even though at times funds were scarce. The KLC provided financial assistance, staff, vehicles, legal representatives, whatever was required to give the claim the best possible chance.

People came together, taking time out of their busy lives, as they knew how important this was to them and their descendants. The lengthy trial process spanned three years, with 59 days of hearings.

A lot of pressure was placed on the KLC by the National Native Title Tribunal to negotiate with the State Government, after the hearings but before the judge had made a decision. The NNTT knew that the State and other respondent parties were expecting to win. The KLC believed the evidence was strong and decided to place trust in Justice Ross Sunberg and await his decision.

In June 2004, people gathered at the Derby Telecentre to hear Judge Sunberg's decision via teleconference. This determination recognised that the claimants are one cultural group sharing laws, customs and beliefs, despite belonging

to different language groups. The determination recognised that the claimant group held Native Title rights over parts of the determination area, including some areas of exclusive possession, and rights to use the pastoral leases that had not been improved or enclosed (see Rights and Interests).

On August 27, 2004, people again gathered to hear Sunberg J. deliver his determination, this time on country at Mount Barnett, across the river from Kupungarri. It was a great day of celebration, where the children danced for the judge and the singers were members of the three tribes celebrating together.

As Donny Woolagoodja said, the Native Title determination was a time to remember the work of many of the old people who had passed away during the fight for Native Title rights. "We will be thinking of them. They fought against the government all their lives and did not get a result. We need to thank those old people for fighting for our rights. It was our land before we had Native Title, but we are happy to have Native Title."

When decisions were being made about the governance structure to support the determination, it was a unanimous decision of the three (3) groups that there should be one (1) PBC and that each of the groups would become incorporated under the PBC and that "If anyone wants to do business with us, they all have to come through the one gate." (Paddy Neowarra 2002, at a meeting at the Derby Recreation Centre).

One of the most important things for the young people and for future generations to remember is that Native Title is only strong if people use it. The generations following these old people, who worked so hard to provide this opportunity, should learn what their rights and interests are and be sure they make the most of what has been achieved.

The struggle is not over.





Photos: Ngarinyin leaders past and present who fought for Ngarinyin Native Title rights



## WILINGGIN LAND MANAGEMENT

Ngarinyin people have both traditional and legal responsibilities for managing country. Traditionally, people looked after the land within their own clan estates. Today the challenge is to develop a land management model based on traditional practices that will enable Ngarinyin people to look after country in the modern world.

### CLAN ESTATES

The *dambun* or clan estate is the basic unit that makes up a traditional land management system. Each Ngarinyin person belongs to a *dambun* and has responsibilities in looking after culture and country for that area. About 68 *dambun* make up Wilinggin country (see Appendix 1). Most *dambun* still have people who speak for that country, but in places where members of the original clan are all deceased, neighboring clan groups can speak for and manage country for that area. Not many Ngarinyin people are able to live and work on their clan estates; some visit regularly on holidays, while others struggle to get back, because of the remoteness and costs.

### WILINGGIN NATIONS

These clan areas can be grouped into four



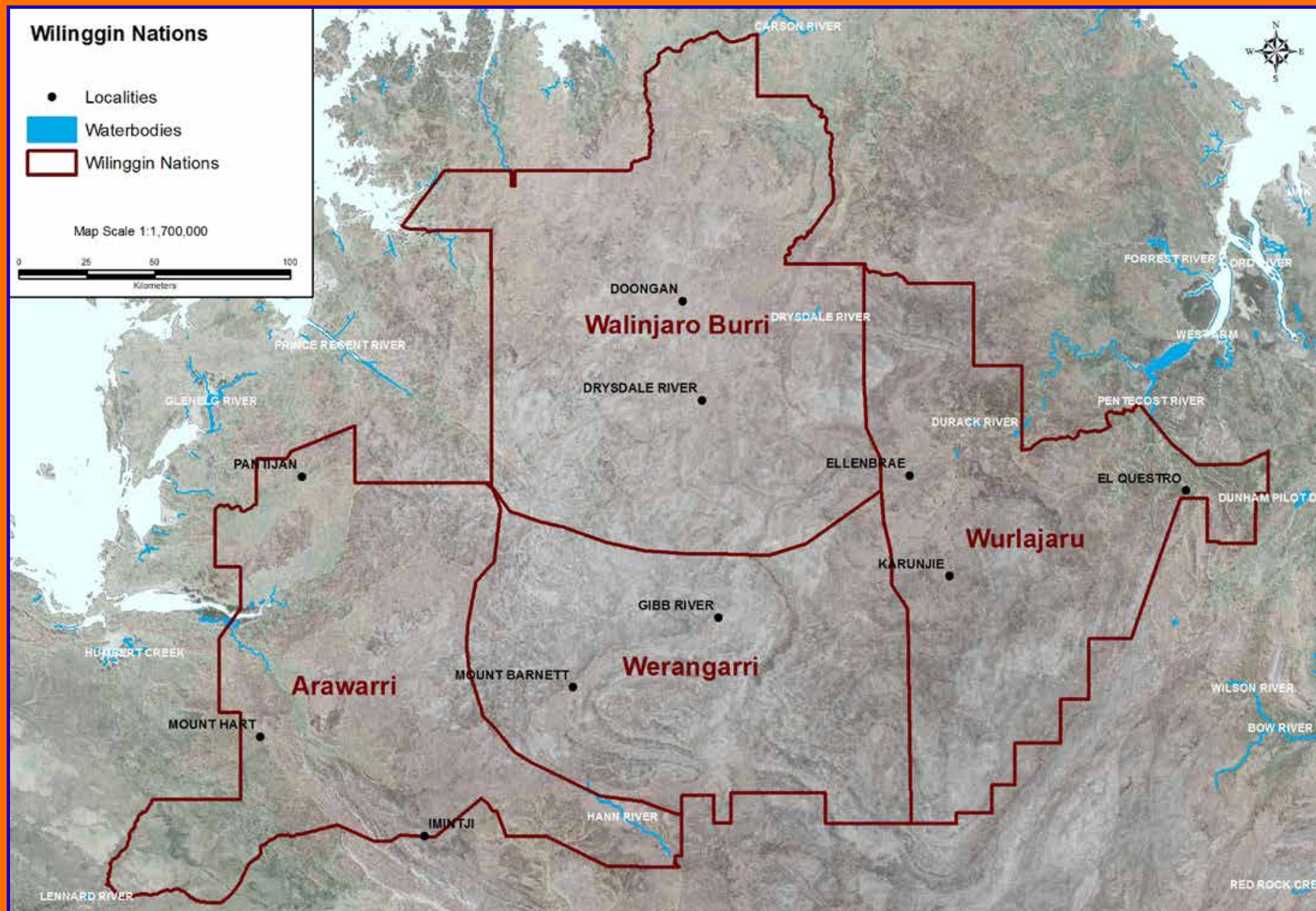
Wilinggin Nations. These are roughly based on the cardinal directions and geographic terrain. Today they are used to help create a culturally appropriate governance system for land management. Breaking Wilinggin country into four sub-areas makes for effective consultation, for developing more integrated landscape projects and ensuring fair service delivery. Directors for Wilinggin Aboriginal Corporation are drawn from each of the four Nations:

- ARAWARRI — West
- WALINJARO — North
- WERANGARRI — South
- WURLAJARU (Associated with the Wurla language) — East

### WILINGGIN ABORIGINAL CORPORATION

The Wilinggin Aboriginal Corporation is the body charged with helping traditional owners manage their clan estates and look after their rights and interests. It does this through legal mechanisms such as the *Native Title Act 1994*, *Conservation and Land Management Act 1984*, *Wildlife Conservation Act 1950*, or through customary law. Rights differ with different land tenure, and include the right to possess, occupy, use and enjoy the land and waters, engage in cultural activities, hunt and fish, control access to rock art including the Wanjina or Gwion Gwion images, and make joint management arrangements with the State Government.





## **A CAREER PATHWAY – INDIGENOUS RANGERS**

The rise of indigenous land management across northern Australia, particularly through the employment of rangers via the federally-funded Working on Country Program, has started to provide career options for Ngarinyin men and woman. A young person growing up on Gibb River or Mt Barnett Station can now aspire to live on their country and work as a ranger, looking after country.

Currently the only ranger program on Wilinggin country is the Wunggurr Ranger Program, managed by the Kimberley Land Council. The Wunggurr Rangers employ Ngarinyin men and women to look after country, and equip them with skills and training in Natural and Cultural Resource Management. There are eight full-time rangers whose job it is to help Traditional Owners manage their estates. This is achieved with the back-up of over 80 casual rangers, employed to help in land management activities. The rangers are based in the heart of Wilinggin country, on Gibb River Station along the world-renowned Gibb River Road. They have many partners who assist with resources, training and fee-for-service jobs.

Many communities and families would like to set up ranger bases on their own country. Plans to expand the ranger program to other Wilinggin areas and communities and increase employment are underway.





Photos: All photos courtesy of Ross Knowles (AWC) except top right (KLC)



## LAND TENURE

Wilinggin country contains over 20 different land parcels (see below), with various land managers (see Map 3). The different land tenure within Wilinggin includes National Parks, Indigenous Pastoral Leases, Non-Indigenous Pastoral Leases, Unallocated Crown Land (UCL) and other small leases. Ngarinyin people have different levels of Native Title Rights within these areas and therefore

Wanjina Wunggurr Wilinggin Determination Area	Area (ha)	Area (km <sup>2</sup> )
	6,291,210	62,912

### Conservation estate managed by the Department of Environment and Conservation

	Area (ha)	Area (km <sup>2</sup> )
Drysdale River National Park	79,852	799
King Leopold Ranges Conservation Park	205,049	2,050
Laterite Conservation Park	8,717	87
Mitchell River National Park	61,121	611
ex Charnley River	35,518	355

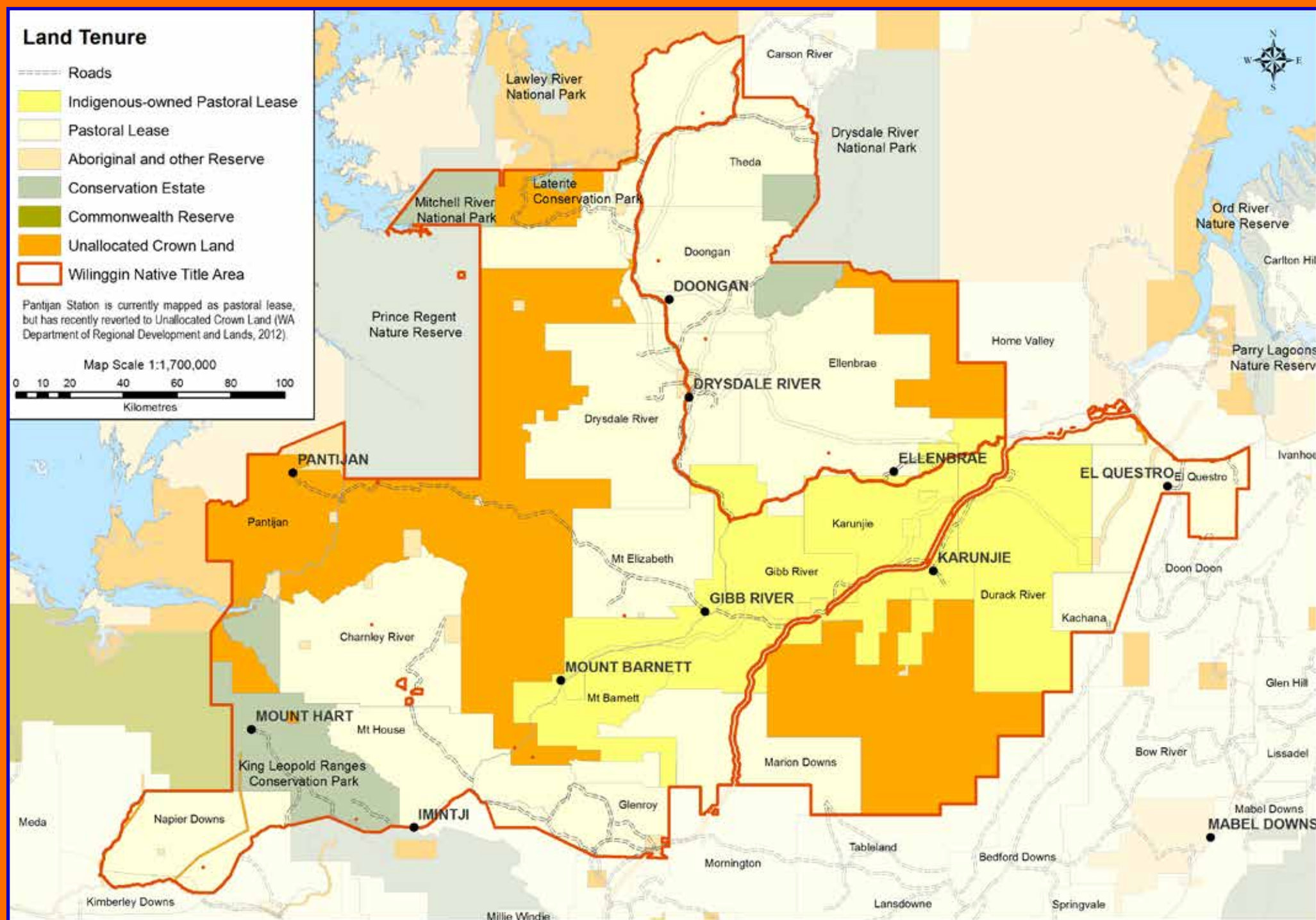


require effective communication and relationships with all of these land managers. Through this plan, the Wilinggin Aboriginal Corporation can start to create partnerships and understanding with all land managers to support Ngarinyin people to manage Wilinggin country.

### Pastoral and other leases

Lease	Area (ha)	Area (km <sup>2</sup> )
Charnley River	298,729	2,987
Doon Doon	16	15.96
Doongan	332,516	3,325
Drysdale River	423,523	4,235
Durack River	377,975	3,780
El Questro	166,168	1,662
Ellenbrae	395,867	3,959
Gibb River	397,180	3,972
Glenroy	60,672	607
Home Valley	29,542	295
Kachana	56,140	561
Karunjie	292,112	2,921
Kimberley Downs	12,252	122
Marion Downs	250,807	2,508
Mt Barnett	127,137	1,271
Mt Elizabeth	196,857	1,969
Mt House	282,464	2,825
Napier Downs	166,856	1,669
Theda	318,746	3,187
Pantijan Station	173,011	1,730
Maurice Creek Reserve	6070	6
Bryce Creek Reserve	6475	6





## HOW WAS THE PLAN MADE?

During 2011 and 2012 extensive consultation was undertaken with Ngarinyin people. This was done through a series of big workshops, working group meetings, Back to Country field trips, ranger activities, clan group catch-ups and lots of cups of tea. The consultation was guided by a process called Conservation Action Planning (CAP) or Healthy Country Planning (HCP). This provided a step-by-step process to help Ngarinyin people look at the key elements when managing country, such as:



## VISION

Ngarinyin communities working together in their homelands, keeping language, culture and country healthy, supported by traditional and western education.

## OUR TARGETS

The seven most important things for looking after Wilinggin country:

1. Darran.gu ngadi — Becoming Strong on Country
2. Maynda — Food and Medicine Plants
3. Malgarra — Bushfire
4. Law and Culture Sites
5. Ngarinyin Law and Culture
6. Ngabun — Freshwater Places
7. Ngaala — Wildlife and Bush Meats

Within each of these broad targets are smaller 'nested targets' (See Appendix 3)

## THE HEALTH OF OUR TARGETS

By taking a closer look at our targets we are able to see what makes them healthy and what makes them unhealthy. This helps us develop better objectives and strategies. It also helps us to see what areas need improving and where we should put our effort. The ratings are based on traditional and local knowledge together with western science. Sometimes the nested targets within a Target have different health ranks. For example, in Law and Culture *jodba* (dance) is in fair health but *garnba* (singing) is in poor health—this gives an overall rating for Law and Culture as Fair. More details on health of the targets sit with the Wilinggin Aboriginal Corporation.



*The target is not healthy and needs work immediately. If no work is done soon, it may never be healthy again.*



*The target is not healthy and needs work. If no work is done it will get worse.*



*The target is healthy. It may need some work to keep it healthy or make it very healthy.*



*The target is very healthy and may need some work to keep it healthy.*



Photo: Ngarinyin Women's Trip, Ngarangarri country (Beverley Springs Station)



### **TARGET 1: *Darran.gu ngadi* — Becoming strong on country**

Becoming Strong on Country, for Ngarinyin people, means revitalising ties with country through family groups spending time on country, travelling over it, hunting, harvesting and using the resources. It means reviving cultural practices that may have gone into decline, restoring Ngarinyin people's control over the management of the land and being able to pass on language, skills and knowledge between generations in the course of normal social life and interactions on country. It also means Ngarinyin men and women being able to earn their living on country.

**Liyn muno maniyangarri munda dambun wa malwa mingge**

Look at this country, it's good. There are no bad places.

**Maniyangarri munda molngana ganda arrungu warn**

It's good (country), these rivers and the ranges up high,

**umangarri munda manunggu oden wanjina barnjara**

with Wanjina paintings in the caves, stretching across the land.

*Pansy Nulgit, Barnett River, 2011*

To do these things in the modern world, within the constraints of Native Title, Ngarinyin people require strong leadership, good governance and adequate resources. They will therefore need effective western education and training programs, and mentoring in fields such as governance and business, to enable them to become independent and self-sufficient on country. They will also need infrastructure to support their land management and cultural and business activities: graded roads, office space, outstation buildings and vehicles. In time they may need assistance to set up basic facilities for ventures in cultural and eco-tourism.

By remote-community development, and by improving access, employment

and training, we can bring back the joy of living and working on country and again manage country in the Ngarinyin way.



*The target is not healthy and needs work.  
If no work is done it will get worse.*

#### **What makes *Darran.gu ngadi* healthy?**

- Support for clans to visit country
- Support for people to live on country
- Meaningful employment on country
- Strong governance and leadership
- Infrastructure development to support visits and help people earn a living on country
- TOs skilled for employment
- Earning enough money to live on country
- Resources that enable Wilinggin Aboriginal Corporation to work independently



## TARGET 2: *Maynda* — Food and medicine plants

*Maynda*: Food and medicine plants from the bush have always been important to Ngarinyin People. Wilinggin country provides a wide variety of food in the different seasons. Each year, children and adults look forward to the fruiting of the *Guloy* (Green Plum) for its sweet-tasting flesh, and enjoy collecting *Mangarnda* (type of bush potato) at the end of the wet season. They cook and eat the cabbage-like inside of the *Dangana* (Livistona Palm). Ngarinyin healers rely on the bush for medicines such as *garra* leaves to cure sickness such as *gundurr* (coughs and colds) and for warding off evil spirits. *Guru* (Cypress Pine) is used to smoke babies and people in ceremonies, and as a mosquito repellent. Ngarinyin



### **Garnmanggu liynba gula marru monod munda**

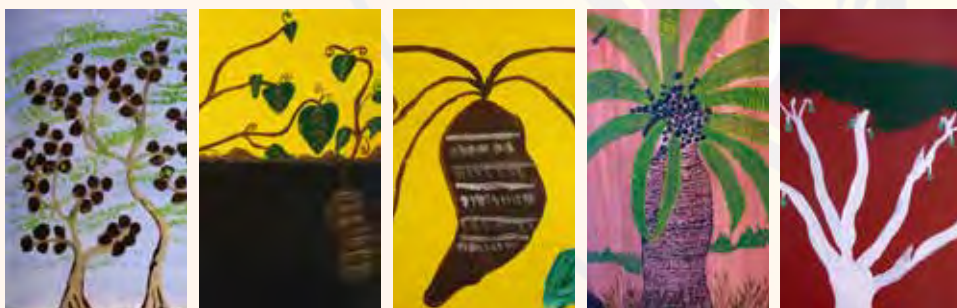
With the *Garnmanggu* (bush potato), first we look around for the vine.

### **Garnmanggu yarra mumangarri ganda buluba biyangarri munda ngayali**

When they find the one that entangles (trees) — that's the one! (A) *Garnmanggu* plant.

Elder Pansy Nulgit, Kupungarri Community 14.2.2013

still know a great deal about food and medicine plants but as older people pass away and town life becomes more attractive to the young, much work is needed to ensure that this target is looked after and knowledge is passed on.



*The target is not healthy and needs work.  
If no work is done it will get worse.*

### **What makes food and medicine plants healthy?**

- Burning the right areas at the right time, with the right frequency and intensity
- The use and transfer of bush knowledge
- Protection against weeds and feral animals
- Looking after indicator species such as *Guru* (Cypress Pine) and *Mangarnda* (bush potatoes)



### TARGET 3: *Malgarra* — Bushfire

Ngarinyin distinguishes between *winjangun* (campfires — concentrated in one spot) and *malgarra* (bushfires — spread over an area). Burning at the right time of year, the right way, is one of the most important tools Ngarinyin people

**“When you burn all the grass the animals are very poor and skinny. Old people used to burn one area and leave another. On *daardu mindi*, the burnt area, *jolulu mindi*, green shoots would grow and some kangaroos would get fat from feeding on this. After the green grass grew on the burnt area, people would burn the dry grass left unburnt from the first burn.”**

Elder Paddy Neowarra, Pantijan Station, 2011

use to look after country. It helps bush fruits such as *Gulangi* and *Guloy* (Black and Green Plums) to flower and fruit, and other food plants such as *Mangarnda* (bush potato), which can be recognised by its *wandud* (string/creeper), to grow and spread. It also helps to ensure that *jolulu*, new grass and seeds, are produced for animals and birds to eat, such as the critically endangered Gouldian Finch. *Malgarra* protects culturally important medicine plants such as *Guru* (Cypress Pine), by reducing the fuel load so that if a late season fire comes, it will burn out.

Each year Wilinggin Traditional Owners and Rangers undertake fire planning and operations. This helps Ngarinyin people to build skills in planning and looking after their country. TOs are encouraged to participate in both aerial and ground burning operations, while agencies are directed by the traditional owners on when to burn, where to burn and who should participate. The Wunggurr Rangers, with the Kimberley Land Council, are building the capacity of Ngarinyin communities to undertake fire management work independently and, through partnerships, to get ready for the Carbon Abatement market. Through good fire management Ngarinyin people may soon be paid to manage country the right way, as they have been doing for thousands of years.



*The target is not healthy and needs work. If no work is done it will get worse.*

#### What makes *Malgarra* healthy?

- Burning the right area at the right time, with the right frequency and intensity
- Having the right people involved
- Protecting and watching indicator species such as Cypress Pine
- Having sufficient resources (including rangers) to carry out fire management plans



## TARGET 4: Law and culture sites

Within Wilinggin country are thousands of important places for Ngarinyin people. We call these places Law and Culture sites. Looking after these sites helps to make country healthy; not caring for them can cause country to become unhealthy. They may be burial sites, ceremonial grounds, rock art sites (including Gwion Gwion and Wanjina paintings) and other places that are important to look after (such as heritage sites after European settlement).

Many sites are well-known to visitors as well as Ngarinyin; these are found along tourist routes such as the Gibb River Road. Equally important are all the sites in remote, hard-to-reach places. Many of these sites are only accessible on foot and have been almost forgotten. There is still opportunity, through the knowledge of living *Manambarra* (elders) and documentation from archives, to protect these sites and ensure the right custodians are managing them.



*The target is healthy. It may need some work to keep it healthy or make it very healthy.*

**Marlmarl liyn ongo budmangarri wanjina barnjara**  
 When white people want to look at Wanjinias in a cave,  
**Wari banyumindan barnjara marlmarl**  
 we smoke them at the cave.

Elder Pansy Nulgit, Barnett River, 2011



### What makes Law and culture sites healthy?

- Sites maintained by the right Traditional Owners
- Traditional Knowledge being passed on
- Significant sites being protected from disturbance
- Significant sites mapped and recorded for Ngarinyin use



## TARGET 5: Ngarinyin Law and culture

Today Ngarinyin Law and Culture is still practised. Although no longer entwined into everyday life as it once was, it remains an important and valued aspect of the life of every Ngarinyin person. *Junba* (dance and song), *Wurlan* (language), *Larlan* (Dreamtime) stories and law ceremony are key elements that are practised through both formal and informal arrangements. Every year Ngarinyin people continue to hold law ceremony for young Ngarinyin people to go through their rites of passage.

### **Wurlan layburru bijingi yilala**

Let the children know language.

### **Burrolman doba bidi ngudma wudmarndan**

They [the women] clap their upper thighs/laps

### **Junba dunba burwanngarri**

while they [the men] dance for corroboree.

### **Layburru bijingi yilala junba jirri jodba bijingi ngadaga dambira**

Let the children know *junba* (corroboree), let them dance our country.

Elder Pansy Nulgit at Walarra (New Mt Hart station) , 2012

The Ngarinyin *Manambarra* hold the customary law for future generations. They help guide behaviour on country using cultural protocols that have been handed down for generations. It is this customary law that protects and maintains healthy relationships to country. From entering a cultural site, to collecting *Guloy* (Green Plum) and hunting for *Yaali* (Kangaroos and Wallabies), strict rules apply. For example if country is entered or treated the wrong way there can be consequences, such as floods, drought, fires, and sickness. Visitors must be guided by traditional owners of the right skin group — either *Wodoy* or *Jun.gurn* — and from the right *dambun* (clan estate). Visitors must enter the country in a respectful manner and tell the ancestors of their presence. Preparation includes

*bijagun* (smoke) from burning *unggarrun* (ironwood tree) dispersing the land's spirits to ensure they do you no harm, such as making you sick or giving you bad dreams.

As more and more people move away from country into town, modern-day distractions threaten the knowledge and practice of customary law and culture. Many *Manambarra* have passed away; however, knowledge of customary law still exists. Work is needed to ensure that Ngarinyin Law and Culture is passed on to each generation and that new teachers emerge to pass it on again.



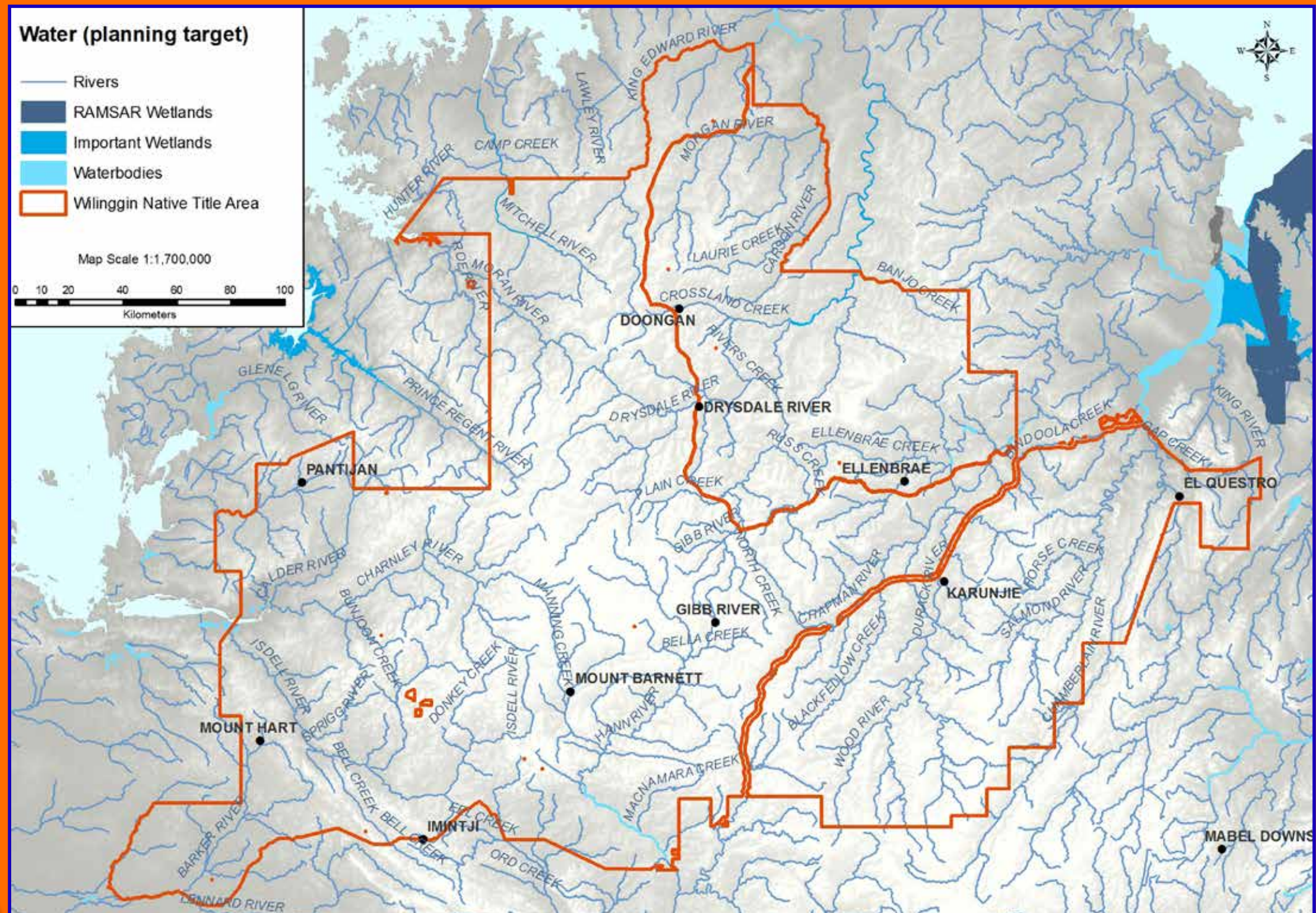
*The target is not healthy and needs work.  
If no work is done it will get worse.*

### **What makes Ngarinyin Law and culture healthy?**

- Teachers passing on knowledge
- Ngarinyin Law being maintained and strengthened
- Increased opportunities for *Junba* (dance and song)
- *Wurlan* (Language) being maintained
- Knowledge being used







## TARGET 6: Ngabun — Freshwater places

*Ngabun* are freshwater places such as rivers, creeks, springs, billabongs, floodplains, swamps, waterfalls and underground water. *Ngabun* give drinking water and bush foods like *Ungguwiya* (water lily), freshwater fish such as *Emana* (black bream), *Wulumara* (Long-necked Turtle) and *Dijigudi* (Short-necked Turtle), *Goya* (freshwater crocodile) and *Narli* (cherabin).

**Wudjilan wuran ganda orrawa jinda ngabun.gurdeyali alyin**  
 This tree, Pandanus (*Pandanus spiralis*) holds freshwater inside it.  
 Elder Pansy Nulgit

*Ngabun* sustain useful plants like the paperbark species (*Melaleuca argentea* and *M. leucadendra*), which are used for cooking, collecting water, medicines, tools and shelters. *Orrawa jirri* (Spring Pandanus) is another plant that can be eaten and provides habitat for birds such as Gouldian Finches and Purple-crowned Fairy Wrens and other birds that the Ngarinyin value. *Yaali* (kangaroos

and wallabies) and other game animals hang around *Ngabun* at certain times of the day.

Our rangers have done lots of work to protect *Ngabun* places.

Each year they study *Wulumara* and *Dijigudi*. They also monitor the waterways and wetlands for feral pigs and weeds, and look at water quality and the insects and animals that live there. The rangers visit schools to educate children on the importance of looking after our waterways and wetlands.

**“Your father yarri (dream) you from that water, it can be big turtle, fish, goanna, you can go and visit that place then, your dreaming place, where your spirit came into the world. You can ngayag the traditional owners from that place, the Manambarra from that place, this comes first before any action, they will help you understand your own place of belonging. This is our customary law.”**

Elder Pansy Nulgit at Walarra (New Mt Hart station), 2012

Wilinggin Country boasts many beautiful and important waterways such as the Drysdale, Hann, King Edward, Durack, Moran, Roe, Mitchell, Calder, Isdell, Charnley and Chamberlain Rivers. These must be protected.



*The target is healthy. It may need some work to keep it healthy or make it very healthy.*

### What makes Ngabun healthy?

- River banks in good condition
- Respectful and appropriate visits to *Wunggurr* places
- Water quality
- Healthy populations of culturally significant species such as *Wulumara* (Long-necked Turtle) and *Dijigudi* (Short-necked Turtle)



“We got to look after these places. The animals depend on us to look after them. They are our family, our countrymen. They live on the wetlands and we live on them. We can’t live without them.”  
Elder Paddy Neowarra

TARGET 7: Ngaala —  
Wildlife and bush meats

Ngaala means animals, insects, fish and meat. From Gaanggi (March Flies), Warrmuna (Brushtail Possum),

Dirrinjinji (dragonflies) to dilalanggi (bull ants), everything has its place in Ngarinyin culture. The Kimberley is a hot spot for endemic species, animals that occur nowhere else in the world, for example the Black Grasswren (*Amytornis housei*), Monjon (*Petrogale burbidgei*), and miyol/yilangal Scaly-tailed Possum (*Wyulda squamicaudata*) are just a few. It also has a number of species that are threatened and recognised nationally as animals that need to be looked after.

Species listed under the Environmental Protection and  
Biodiversity Conservation Act 1999

Endangered	Vulnerable
Wijingarri Northern Quoll ( <i>Dasyurus hallucatus</i> )	Red Goshawk ( <i>Erythroriorchis radiatus</i> )
Gouldian Finch ( <i>Erythrura gouldiae</i> )	Crested Shrike-tit (northern), Northern Shrike-tit ( <i>Falcunculus frontatus whitei</i> )
	Purple-crowned Fairy Wren ( <i>Malurus coronatus coronatus</i> )
	Balyawarra Golden-backed Tree Rat ( <i>Mesembriomys macrurus</i> )
	Freshwater Sawfish ( <i>Pristis microdon</i> )

Some animals have become depleted in areas of their known range. For example, the *Balyawarra* (Golden-backed Tree Rat) has virtually disappeared in the Northern Territory, but is still quite common in places in Ngarinyin country, such as Yanduma near the Calder River. Some animals are endemic to Ngarinyin country, such as the fish newly-named Barnett River Gudgeon (*Hypseleotris kimberleyensis*), but already known to the Ngarinyin as *mangena*. (Morgan et al 2009:53).



The target is not healthy and needs work.  
If no work is done it will get worse.

What makes Ngaala and bush meats healthy?

- Burning the right area at the right time, with the right frequency and intensity
- Following customary law for hunting
- Using and passing on bush knowledge
- Monitoring indicator species such as critical-weight marsupials
- Abundance of game (e.g. kangaroo, emu, turkey)



Many animals are significant not just ecologically but also culturally. For example, the bird *Jun.gurn*, the Owlet-nightjar (*Aegotheles cristata*), and *Wodoy*, the Spotted Nightjar (*Eurotoposus guttatus*), play an important role in dreamtime stories that teach people customary law around skin and kin relationships. Other animals of cultural importance are *Jebarra* (emu) related to the *wurnan*, *Wijingarri* (quoll) and *Domalagngarri* (Black-headed Python) important to *baran* (widow) law.

### Aw, wurnan wandij widnirri, wodoy-ya jun.gurn

O.K., they started making the wurnan, Spotted Nightjar and Owlet Nightjar.

Elder David Mowaljarlai, 1992

Bush meats come from game animals that have always played an important part in the diets of Ngarinyin people. We are talking about looking after *Yaali* (kangaroos and wallabies), *Garayali* (goanna), *Jebarra* (emu) and *Barnarr* (bush turkey). Hunting and tracking game, and preparing and cooking bush meats, follow customary Law. When you protect game animals you are also protecting cultural knowledge and practices. *Ngaala* in Wilinggin country is increasingly coming under threat from pest animals such as cane toads and feral cats. Other threats include unmanaged fire, weeds and over-hunting and fishing.

### Warndij woni wurlan nyadaga amalarr wijingarri

The Jun.gurn man, Wijingarri, the native cat, made our language.

Elder Pansy Nulgit, Munja, 2008



### Wurnan di warndij wanyidnirrni-ngarri...

When we made the wurnan...

**dududu amindani**

she stomped away with it

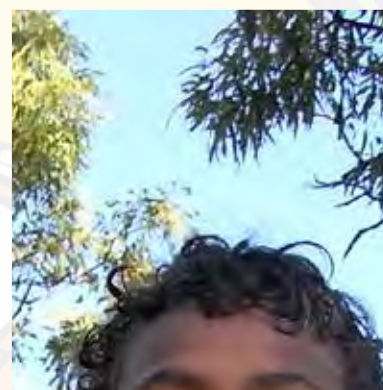
**gurangi jirri**

the bush plum

**nyindi-yali jebarra**

That emu was the one.

Elder David Mowaljarlai, 1992



## THREATS

### UNMANAGED FIRE

A fire not properly managed or controlled can become a wildfire under certain conditions. A wildfire is any fire that causes damage to country. Wildfires generally occur from early August till November, when the monsoon season starts. Under dry, windy conditions, and when not enough cool season burning has occurred, wildfires can burn for many weeks, destroying vast tracts of country. Burning everything in their path, wildfires destroy animal habitats and food resources, interrupt plant flowering and fruiting, reduce organic matter causing erosion and water pollution, and damage cultural sites and infrastructure. Wildfires may also contribute to the spread of weeds and feral animals. Since Europeans arrived in the Kimberley, wildfires have increased in extent, intensity and frequency, creating a significant threat to the biodiversity values of Wilinggin country.

**Majal jongarri mingarri melbarra wari mumindan munda guloy**  
When the grass is high, (the fire) burns the green plums completely.

**Wari mumindan muna jongarri malgarra**  
Big fires burn up all the bush tucker.

**Wari budmangarri malgarra mindiyu rulug biyingga manjanda barnjara**  
When they (the people) set a bushfire, (the animals) shift themselves out to the rocks and caves.

**Gajin.ga mara borrgoya**  
We can't find them (the animals).

**Malgarra gi andumani**  
The bushfire pushed out all the animals.

Elder Pansy Nulgit, Kupungarri community, 14.2.2013



### PEOPLE NOT ON COUNTRY

For thousands of years, Ngarinyin people lived on their land and undertook traditional land management, which kept country healthy and people prosperous. This connection to country enabled Ngarinyin people to understand the land and protect its values against any threats. As the seasons changed and people travelled throughout the landscape on foot, everyone could see, smell, hear and taste the country and know whether it was healthy or unhealthy.

These days, many Ngarinyin people do not live on or visit country. Many children have never been to their ancestral lands, and do not gain the experience to know whether country is healthy or unhealthy. For some families, living on country is not an option because their land is on pastoral leases or lacks infrastructure, such as roads. Work commitments or aspirations and the necessity to send their children to school keep them in regional centres. To keep country healthy, Traditional Owners must be on country and actively managing the land.



Photo: Ngarinyin Women's Trip, Ngarangarri country (Beverley Springs Station)



## LACK OF RESOURCES AND GOVERNANCE FOR GOOD LAND MANAGEMENT

The Wanjina Wunggurr Wilinggin Native Title Claim covers roughly 63,000km<sup>2</sup>, slightly smaller than the State of Tasmania. To carry out their legal and cultural responsibilities to manage country, Ngarinyin people require significant resources and effective governance arrangements. At present, one ranger program is running; however, being spread so thinly it does not allow for effective land management to be achieved. More rangers are needed, with more bases, vehicles, coordinators, equipment, jobs and training. An increased level of governance would allow for culturally appropriate decision-making processes to be established, and to ensure that leaders are nurtured, supported and developed.



## LACK OF OPPORTUNITIES TO PASS ON KNOWLEDGE

Opportunities for young people to learn from their elders on country are diminishing. Few organisations have the capacity to plan and run knowledge transfer trips. To ensure that knowledge is passed on to the future generations of land managers, targeted on-country traditional education needs to occur. Hunting and gathering, fire management, cultural site management, language and other important activities all have to be undertaken on country. These opportunities should complement western education to ensure that the younger generations are trained to use both toolboxes, western and traditional.

## WEEDS

Weeds are plants that do not belong to country and cause damage, and they are becoming an increasing problem on Wilinggin Country. They come in the form of grasses and herbs, vines, trees and shrubs, and some occur in waterways. Many weeds come from overseas, having been brought in on purpose (e.g. for pasture or horticulture) or by accident. Weeds cause damage by

- Altering habitats, making it hard for animals to find food and shelter
- Competing with or taking the place of native plants, including ones that people rely on
- Creating increased fuel loads for wildfires, which then burn hotter and cause more damage
- Changing the flow and health of water places
- Restricting the movement of people and animals through the landscape

Land managers have legal responsibilities to manage some weeds (Weeds of National Significance or Western Australian Declared Weeds).

It is important for Traditional Owners to spend time on their country and notice if



any new plants have arrived; it is at this point that weeds are easiest to eradicate. It is important to know what weeds look like and how to eradicate them.

Listed as a Key Threatening Process under the <i>Environmental Protection and Biodiversity Conservation Act 1999</i>
Invasion of northern Australia by Gamba Grass and other introduced grasses

FERAL ANIMALS

Feral animals are non-native animals that cause significant damage to country. Animals that do not belong here include cats, pigs, donkeys and the newly arrived cane toad. Other invasive animals include types of fish, birds and reptiles. Cattle outside stations are also feral, but are a source of meat for traditional owners. Feral animals cause damage by

- Preying on native animals
- Trampling sensitive vegetation (e.g. rainforests) and causing erosion
- Trampling and fouling waterholes
- Spreading diseases and parasites
- Disturbing and damaging cultural sites
- Spreading weeds



Listed as a Key Threatening Process under the <i>Environmental Protection and Biodiversity Conservation Act 1999</i>
Predation by feral cats
Predation, Habitat Degradation, Competition and Disease Transmission by Feral Pigs
The biological effects of Cane Toads ( <i>Bufo marinus</i> ), including fatal poisoning.

Feral animal control can be extremely difficult and costly. Working with neighbouring land managers is essential for any long-term control efforts.

POOR PERSONAL HEALTH AND WELLBEING

The poor personal health and wellbeing of Ngarinyin people is becoming an increasing concern for the health of Wilinggin country. Without healthy and active people we are unable to fill jobs, undertake training and look after country as the old people did. Today we see many people unwell, both in body and spirit. There are many reasons why this is happening, including poor money-management, depression, relationship problems, welfare dependency, substance abuse, broken families, modern distractions and many more. Although health is not normally associated with land management, Ngarinyin people see direct links between the health of people and the health of country.





## CLIMATE CHANGE

Although Climate Change is beyond our control as individuals it will still have effects on Wilinggin Country. We don't know what these effects will be, but we do know the weather and seasons will change. Ngarinyin people need to be ready for this, be able to notice the changes and respond accordingly. In other parts of the world, sea levels have risen, water temperature has changed, some plant species have died back while others have spread. We may see hotter, drier seasons with increased wildfire, more severe flooding and cyclones that damage coastal mangroves. Plants and animals that rely on seasonal indicators may also suffer (e.g. flowering and fruiting or breeding may occur at different times).

## PASTORAL and OTHER LEASES

Wilinggin country has a proud but tainted history of pastoralism. Many Ngarinyin people today look back with fondness to their station days, when they lived and worked on the land. Today, pastoralism is still strong, but indigenous participation has been declining. Pastoral activity has been listed as a threat because of:

- Impact of hard-hoofed animals on our targets
- Perceived and real restrictions of access to Wilinggin country

The problem of access across pastoral and other leases has been raised by Traditional Owners throughout community consultations. Gates and fences

impede Traditional Owners from using areas for their own customary purposes. Fences and signage prohibiting people from entering leasehold or private land to reach resources on country are discouraging for Traditional Owners, and people risk losing their attachment to such areas, which they see as now belonging to someone else.

## UNCONTROLLED VISITOR ACCESS

Wilinggin country boasts some of the most beautiful landscapes in the world. Combined with a distinctive flora and fauna, an ancient, living indigenous culture and beautiful weather, it attracts tourists. Each year thousands of tourists travel along the world-famous Gibb River Road, stopping at beautiful gorges, cultural sites and other points of interest. Other visitors include workers from the towns delivering services or exploring on a weekend. Many visitors are unaware of the cultural sensitivities of going to some places without permission.

Ngarinyin people have lived on these lands for thousands of years and tourist routes pass through many areas that are culturally important. Important sites are not just caves where *Wanjina* rock art is found, but waterholes, rivers, the rocky ranges and remnant rainforest patches. There are many traditional stories attached to these places and all are important to people. Many areas are unsafe to go to without a custodian present.



Photo: Walada (Mt Hart) back to country trip



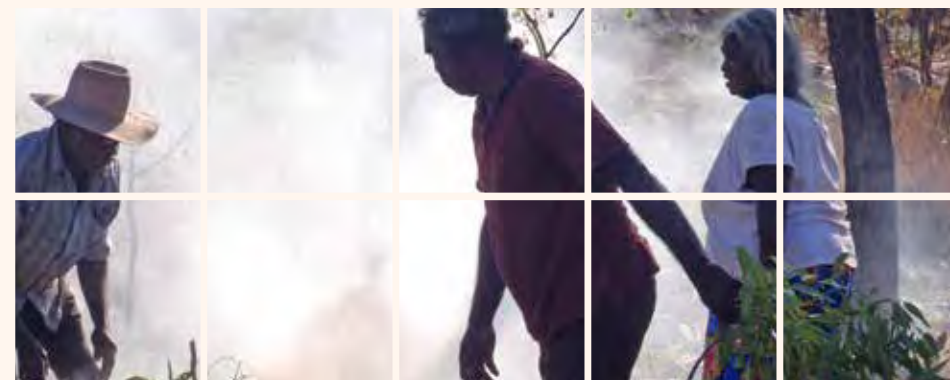
## OBJECTIVES AND STRATEGIES

The following section details the key objectives that Ngarinyin people want to achieve over the coming years to meet the challenges posed by the threats to our key targets. Each objective has at least one strategy to ensure that the objective is met.

LAND MANAGEMENT	OBJECTIVE	STRATEGIES
	By 2016 fire on Wilinggin country is managed by traditional owners so as to look after natural and cultural values.	<ol style="list-style-type: none"> <li>By 2015 rangers, clan groups and communities within protected areas (i.e. Ngallagunda, Imintji, Kupungarri, Dodnun, Karunjie and Marunbabiddi) have increased capacity through accredited training and access to resources to take part in burning and fire suppression activities.</li> <li>By 2015 develop and start implementation of carbon abatement projects that enable Wilinggin Traditional Owners to start earning credits and take part in the carbon economy.</li> </ol>
	By 2022 feral animals will be managed to ensure that priority cultural and natural places are not degraded.	<ol style="list-style-type: none"> <li>By 2015, identify and list priority natural and cultural places in need of protection from feral animals.</li> <li>In 2015, develop and start implementing feral animal action plans for these places.</li> </ol>
	By 2022 invasive weeds will be managed to ensure that priority cultural and natural places are not degraded.	<ol style="list-style-type: none"> <li>By 2015 identify and list priority natural and cultural places in need of protection from weeds.</li> <li>In 2015 develop and start implementing weed action plans for these places.</li> </ol>
	By 2015 Law and Culture sites are protected and managed according to Ngarinyin cultural protocols	<ol style="list-style-type: none"> <li>By 2014 develop a cultural site register, documenting important information for cultural sites</li> <li>By 2014 develop and implement management plans for priority sites</li> <li>By 2014 develop and start implementing a cultural awareness program for visitors to Wilinggin country</li> </ol>
	By 2015 a Ngarinyin education program is in place to ensure that Law, Culture and Traditional Ecological Knowledge (TEK) is passed on.	<ol style="list-style-type: none"> <li>By 2014 establish a Ngarinyin Cultural Program to facilitate the transmission of land and cultural knowledge from elders to the younger generation (e.g. Junior Ranger Program).</li> <li>By 2014 the Wunggurr Ranger Program has developed a database for the safe storage, collation and use of TEK, <i>Junba</i> and other important cultural information, including learning materials (e.g. Ngarinyin Plant and Animal Book).</li> </ol>



	OBJECTIVE	STRATEGIES
<b>GOVERNING COUNTRY</b>	By 2015 Wilinggin Aboriginal Corporation is strong, independent and has resources to assist Traditional Owners in managing country.	<ol style="list-style-type: none"> <li>1. By 2013 develop a business plan for WAC to become an independent and resourced organization with sound indigenous land management.</li> <li>2. By 2014 establish office and staff living space to manage on-country programs.</li> <li>3. By 2014 develop a governance and leadership training program.</li> </ol>
	By 2016, 20 full-time rangers and community casual rangers are resourced and skilled to look after country.	<ol style="list-style-type: none"> <li>1. By 2014 Ngarinyin people have a female ranger project undertaking healthy country activities.</li> <li>2. By 2014 Ngarinyin people have an extensive land-management training program, accessible to all community members.</li> <li>3. By 2016 expand the Wunggurr Ranger program to have rangers based on all Wilinggin Nations' country.</li> </ol>
	By 2015 an increased number of Traditional Owners are living on and accessing their homelands of Majidan, Pantijan, Wood River, Karunjie and Marunbabidi.	<ol style="list-style-type: none"> <li>1. By 2014 identify vacant country and key capital, infrastructure and training needs (e.g. roads, airstrips, grader training, dwellings, water crossings etc.)</li> <li>2. By 2015 secure resources to implement an annual works program.</li> </ol>
<b>HEALTH AND WELLBEING</b>	By 2019 Ngarinyin people's physical and spiritual health has been improved by on-country programs.	<ol style="list-style-type: none"> <li>1. By 2014 the Ngarinyin school holiday ranger program is established providing annually scheduled activities encouraging wide participation (e.g. culture camps/ walks.)</li> <li>2. By 2015 key partnerships have been developed delivering high quality behavioural change outcomes linking conservation and health promotion.</li> </ol>



## **ACTION PLANNING AND RESOURCING**

For each of the above strategies, actions must be taken. These will be described in a separate book called the Wilinggin Protected Area Action Plan. This Action Plan will direct the day-to-day work of staff and partners working for Wilinggin Land Management. It shows the what, when, where, who and how for each strategy.

## **MONITORING AND EVALUATION**

Throughout the life of this plan it is important to know if strategies are being delivered effectively, objectives are being reached and traditional owners are moving closer to their vision for a healthy country. It is also important to be able to report to funding bodies and project partners on the progress being made.

Project steering committee will be set up to provide advice on management decisions and to help monitor progress in achieving objectives. Committees will be developed to reflect the project governance arrangement suitable for each Wilinggin Nation. They will consist of Wilinggin directors and cultural advisers as well as project partners and experts from various fields (e.g. anthropologists, scientists etc).

## **CAPACITY AND OWNERSHIP**

The Wunggurr Ranger Program and Wilinggin IPA Project are managed by the Kimberley Land Council. However, all operational activities are managed by Traditional Owners through the Wilinggin Aboriginal Corporation and/or clan groups. As Wilinggin grows stronger and develops good governance and effective business systems and processes, these large federal contracts can be managed by WAC. Strategies in this plan will ensure that this happens in a timely and effective manner.

## **RESOURCES**

The current resources available to help implement the Wilinggin Healthy Country Plan

- Wilinggin Directors (Volunteers)
- Cultural Advisory Committee (Volunteers)
- 1 x Indigenous Protected Area Coordinator
- 1 x Wunggurr Ranger Coordinator
- 8 x Ngarinyin Rangers
- Casual Rangers (10+)



## **GOVERNANCE — WILINGGIN LAND MANAGEMENT**

To make sure that this plan is implemented, it is critical that traditional owners own and drive the process for land management. This means ensuring that effective governance structures are established and that these structures are resourced, used and respected. It is especially important that outsiders use these structures to support Traditional Owners, rather than going through the back door, undermining Traditional Owners' responsibilities and authority.

The Wanjina Wunggurr Prescribed Body Corporate (WWPBC) holds the Native Title Rights for Ngarinyin People. The Wilinggin Aboriginal Corporation (WAC) has been established to carry out the management responsibilities for the PBC on behalf of all Ngarinyin people. This means that WAC is the front door for anybody wishing to do business on Wilinggin Country. WAC will then refer any business opportunities or threats to the affected Traditional Owner groups.

Many Ngarinyin family groups have set up their own corporations for land management. WAC can support these smaller corporations, acting as an umbrella organisation. For those families without their own clan corporations, WAC will continue to assist in supporting land management activities in their areas.



*Photos: Ngarinyin elders Geoffrey Dutchie and Alfie White*

## **WILINGGIN INDIGENOUS PROTECTED AREA (IPA)**

Upon completion of the consultation phase of the Wilinggin IPA Project, the Wilinggin Aboriginal Corporation, members and relevant clan groups unanimously agreed to establish an IPA on exclusive possession native title land within the Wanjina Wunggurr Wilinggin Native Title Claim area. Exclusive Possession Native Title, although not freehold, provides Traditional Owners with their strongest level of native title rights. The decision to declare an IPA brings greater recognition for Traditional Owners as the landowners and managers for their country. It also brings much-needed resources and support through funding and partnerships to help TOs assert their rights.

## **IUCN PROTECTED AREA MANAGEMENT**

This Plan has been endorsed by the Federal Government, recognizing that it is consistent with the International Union for the Conservation of Nature (IUCN) Protected Area Management. The Wilinggin IPA will be managed according to two IUCN Categories:

### **V Protected Landscape/Seascape**

A protected area where the interaction of people and nature over time has produced an area of distinct character with significant ecological, biological, cultural and scenic value: and where safeguarding the integrity of this interaction is vital to protecting and sustaining the area and its associated nature conservation and other values.

### **VI Protected area with sustainable use of natural resources**

Protected areas that conserve ecosystems and habitats, together with associated cultural values and traditional natural resource management systems. They are generally large, with most of the area in a natural



condition, where a proportion is under sustainable natural resource management and where low-level non-industrial use of natural resources compatible with nature conservation is seen as one of the main aims of the area.

## CO-MANAGEMENT IPA AND JOINT MANAGEMENT

Other areas within Wanjina Wungurr Wilinggin Native Title Claim can be declared IPA, however this requires further consultation because these places have different land managers and land tenure arrangements, such as pastoral leases. Ngarinyin people are interested in becoming a co-manager of conservation estate with the Department of Environment and Conservation (DEC). Such an opportunity could provide many benefits to Ngarinyin people. Discussions have started between the Wilinggin Aboriginal Corporation and DEC.

## NATIONAL RESERVE SYSTEM

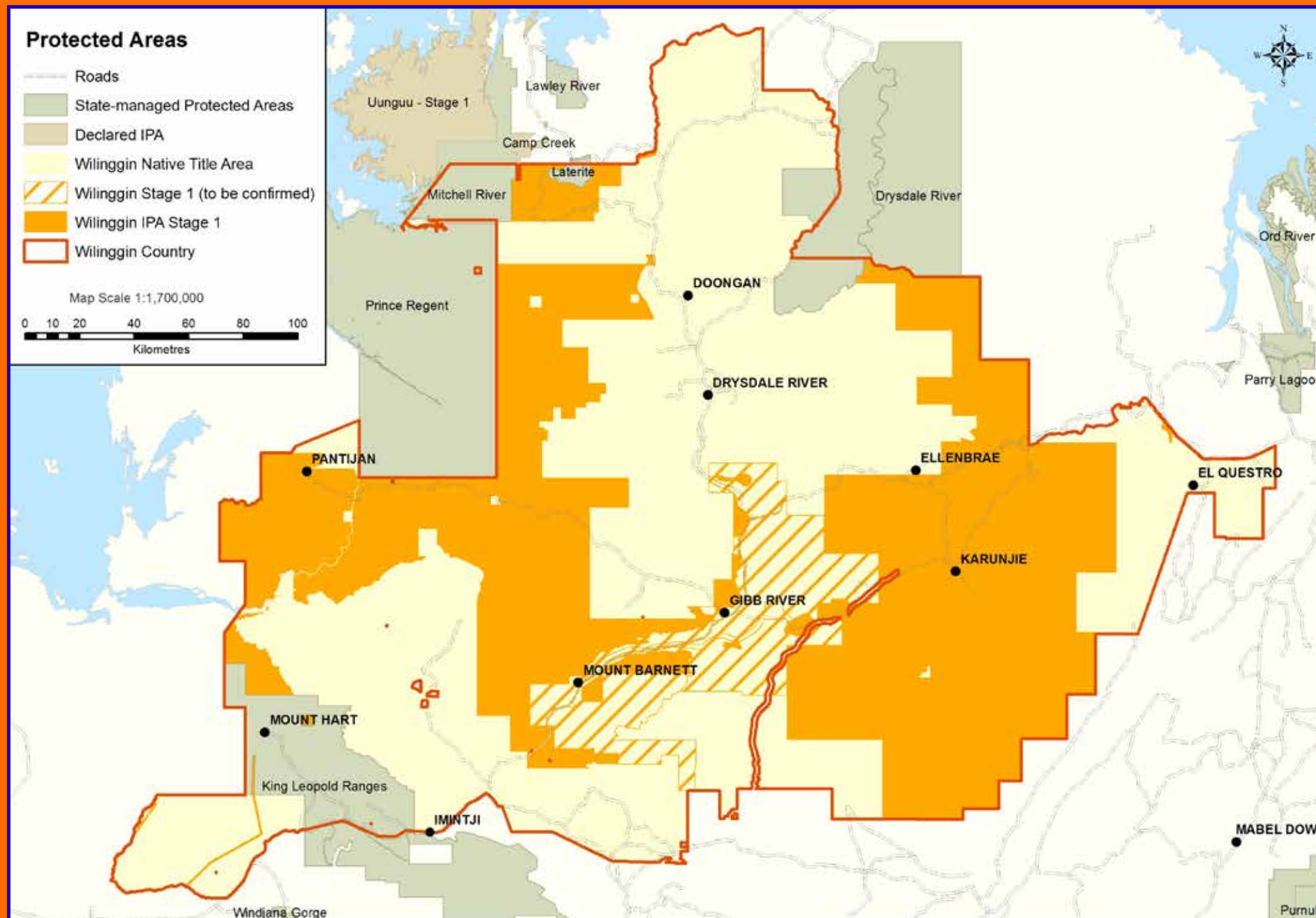
The Wilinggin IPA will contribute to the Australian Government's National Reserve System (NRS). The NRS formally recognises IPAs as contributing to the biodiversity conservation of Australia for all of its citizens and future generations.

## WILINGGIN IPA AREAS

Breaking the Wilinggin IPA into Nation areas will allow for the development of more effective landscape scale projects and ensure land management outcomes are being achieved. It will also allow for fair service delivery to the different Ngarinyin clans and make it easier to prepare projects to attract funding. See appendix 6 for more details on IPA areas within Wilinggin Nations.

TOTAL SIZE OF WILINGGIN IPA		24,174km²/2,417,416ha	
Wurlajaru IPA		Size of Area (km²)	IUCN Category
Durack River Station		3,780	6
Karunjie Station		2,921	
Exclusive Possession Land: <ul style="list-style-type: none"> <li>- Between Ellenbrae and Home Valley Station</li> <li>- Wood River and Salmond River Upper Catchments</li> </ul>		4036	5
Total size of Wurlajaru IPA		10,731km²	
Arrawarri IPA		Size of Area (km²)	IUCN Category
Exclusive Possession Land		2,377	5
Blyth Creek Reserve		6	
Maurice Creek Reserve		6	
Pantijan Station		1730	
Total size of Arrawarri IPA		4,119 km²	
Werangarri IPA		Size of Area (km²)	IUCN Category
Mt Barnett Station		TBD	6
Gibb River Station		941	
Exclusive Possession Land: <ul style="list-style-type: none"> <li>- Between Marion Downs and Gibb River Station</li> <li>- Between Mt House and Mt Barnett Station</li> </ul>		4668	5
Total size of Werangarri IPA		5,609km²	
Walinjaro Burri IPA		Size of Area (km²)	IUCN Category
Exclusive Possession Land: <ul style="list-style-type: none"> <li>- East of Prince Regent Nature Reserve</li> <li>- East of Mitchell River National park</li> </ul>		3706	5
Total size of Walinjaro Burri IPA		3,706km²	







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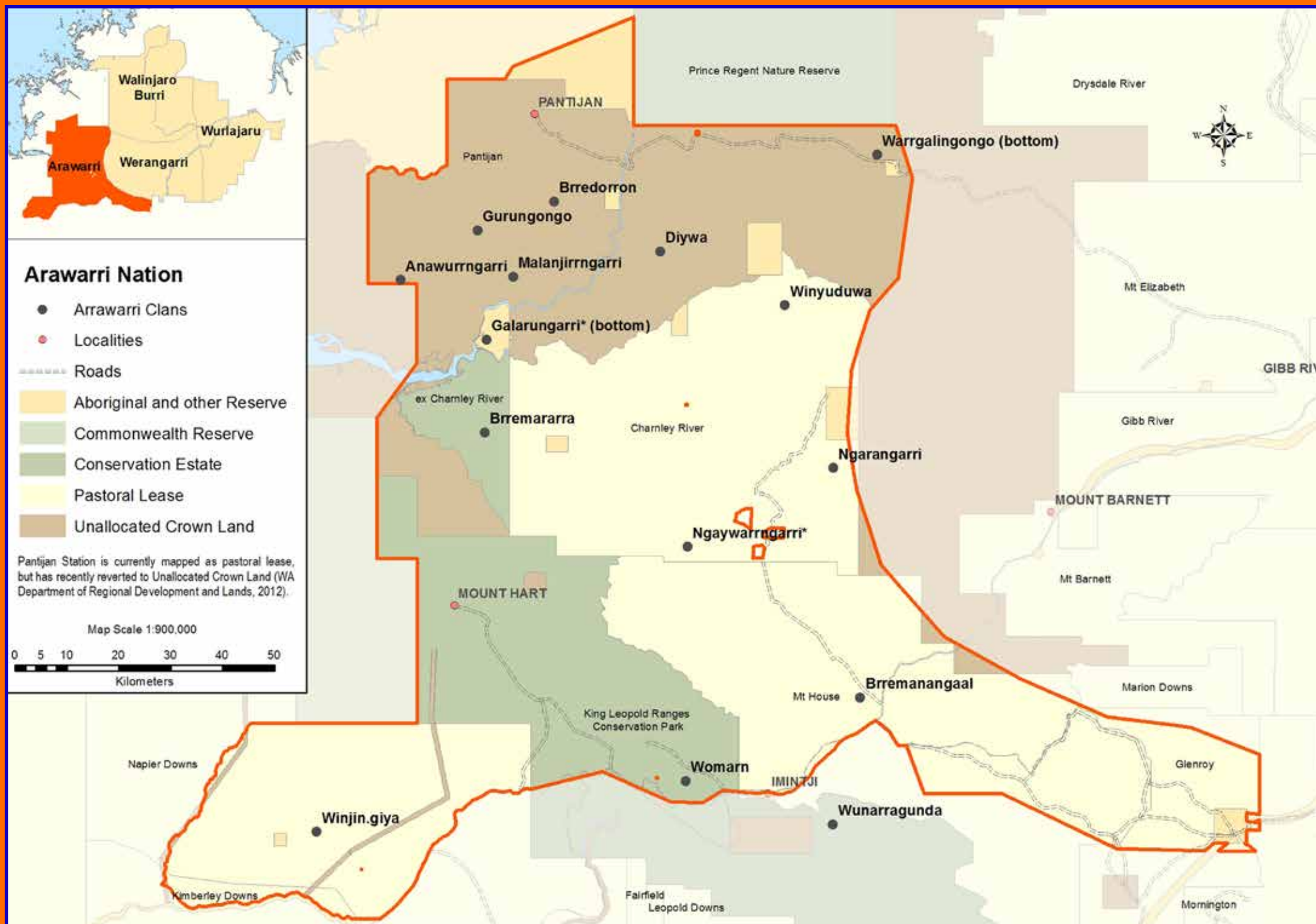
## APPENDIX 1 — Ngarinyin nation maps, clan names, geographic area, Gi and moiety

\*\* Please note that the following information should not be seen as complete but rather a work in progress. People wanting to know the traditional owners for a clan area should contact the Wilinggin Aboriginal Corporation.

### Arawarri nation and clans

Clan	Area	Gi	Moiety
<i>Ngarangarri</i>	Old Beverley Springs, Mt House Homestead, Egan, Moses and Morton Bores	<i>Ngara</i> – Sugarbag	W
<i>Winyuduwa</i>	Synott Range, Pine Valley, Plain Creek, New Beverley Springs, some of the Charnley River	<i>Ngandiwu</i> – Hill	J
<i>Brremararra</i>	Isdell River, Bell Creek	<i>Mararra</i> – Isdell River	J
<i>Winjin.giya</i>	Napier station	<i>Winjin</i> – monsoon rain	
<i>Gurungongo</i>	Pantijan Munja Area	<i>Guru</i> – Cypress pine	J
<i>Galarungarri</i> (bottom)	Red Bull Creek and Calder River area and down towards Munja	<i>Galaru</i> – rainbow serpent, rainbow	W
<i>Warrgalingongo</i> (bottom)	Bachsten Creek Area, tourist camp	<i>Warrgali</i> – Wattle	J
<i>Anawurrngarri</i>	Munja/Walcott Inlet towards western boundary of Pantijan Station	<i>Anawurr</i> – Praying Mantis	J
<i>Diywa</i>	West of <i>Warrgalingongo</i> (bottom). Includes <i>Gurrany</i> , Harding Range near Pantijan		W
<i>Malanjirrngarri</i>	Bottom of Pantijan station, bottom of <i>Gurungongo</i>	<i>Malanjirr</i> – a tree found in rainforest country	
<i>Brredorron</i>	Between Charnley and Isdell Rivers near Munja	<i>Dorron</i> – rocky country, gorge	J
<i>Ngaywarrngarri</i>	Grace's Knob (old station) <i>Gerren</i>	<i>Wijingarri</i> – Northern Quoll	W
<i>Womarn</i>	New Mt Hart ( <i>Unggumi</i> ), Inglis Gap	Hill in Unggumi country	W
<i>Wunarragunda</i>	Imintji	Kingfisher	J





## Walinjaro Burri nation & clans

Walinjaro is the north-west and northern part of the Wilinggin Determined Area. *Burri* means north (Map 3).

Clan	Area	Gi	Moiety
<i>Galarungarri</i> (top)	Upper Moran river includes Prap Prap, Old Mitchell River Station, and goes to Old Doongan station	<i>Galaru</i> , rainbow serpent /Rain	W
<i>Brrejirad</i>	Around Mt York Between Prince Regent and Roe Rivers <i>Gurrawuni</i> hill	<i>Jirad</i> , pink hybiscus flower	W
<i>Brrejalngga</i>	Lower Roe River	<i>Jalngga</i> , water lily	W
<i>Barurrungarri</i>	<i>Ngalmu</i> Woodhouse Creek Old Drysdale Station	Barurru-Dance Ground/Stringybark tree	W
<i>Dilangarri</i>	Next to old Doongan station, NE of <i>Galarungarri</i>	<i>Dila</i> , dog	W
<i>Manyarrngarri</i>	Drysdale River	<i>Manyarr</i> , Cuckoo	W
<i>Agulangongo</i>	West Damper	<i>Agula</i> , Rock devil	W
<i>Man.guraarrigona</i>	Between <i>Agulangongo</i> and <i>Galarungarri</i>	<i>Man.guraarri</i> , mist, fog	W
<i>Brrewarrgu</i>	Theda Station Area	<i>Warrgu</i> , type of black rock	J
<i>Lalangarri</i>	Down from <i>Brrejalngga</i>	<i>Lala</i> , plant with yellow flower	W
<i>Manjilwa</i>	Includes Lejmorro	Guts-ache	J
<i>Jilindingarri</i>		<i>Jilindi</i> , fruit that emus eat	W
<i>Garnjalngarri</i>	Next to <i>Manjilwa</i> S of <i>Galarungarri</i>	<i>Garnjal</i> , hawk	J
<i>Warrgalingongo</i> (top)	Next to <i>Garnjingarri</i>	<i>Warrgali</i> , wattle	J
<i>Janungarri</i> (top)	Top of the Mitchell River, next to <i>Galarungarri</i> (top)	<i>Janu</i> Praying Mantis	J
<i>Wayangarri</i>	Towards <i>Brrejirad</i>	<i>Waya</i> – Kangaroo skin	W
<i>Wajinngo</i>		<i>Wajin</i> – to dig up and flick dust with the feet when running	J
<i>Gunyirrngarri</i>		<i>Gunyirr</i> – black ant	J
<i>Wodongarri</i>		<i>Wodoy</i> – Spotted Nightjar	W
<i>Jarulngarri</i>		<i>Jarul</i> – Little Agile wallaby	J
<i>Wajawajalngarri</i>	Next to <i>Wodongarri</i>	<i>Wajawaja</i> – King Brown snake	
<i>Gurnjadngongo</i>	Bottom of King Edward River Mitchell crossing	<i>Gurnjad</i> – Pandanus	J
<i>Garnjingarri</i>	<i>Mejerrin</i> (Mt Agnes), <i>Winjaagin</i> (Mt Hann) <i>Wunulawana</i> (hill)	Hair belt	J

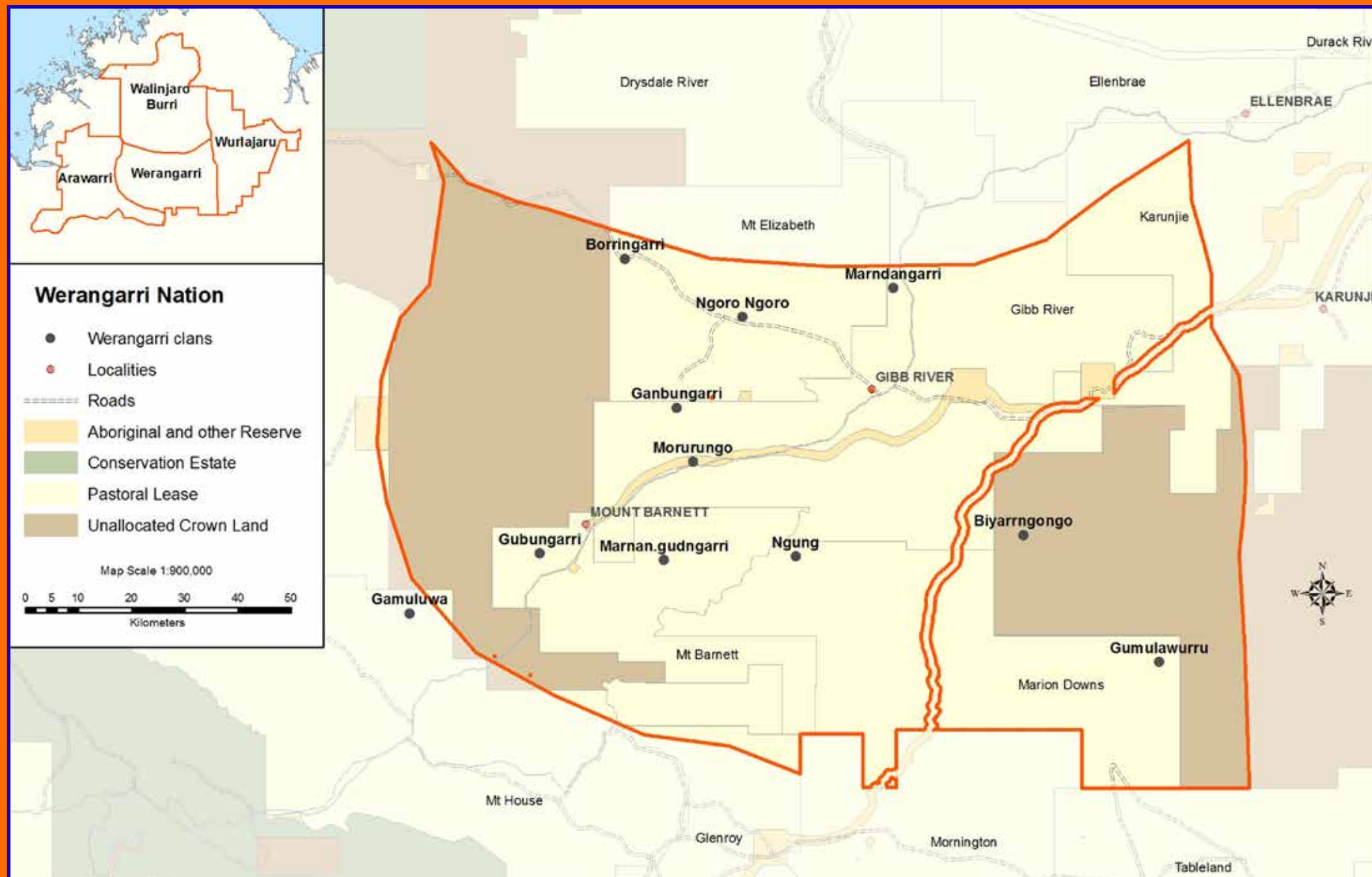




## Werangarri nation and clans

Clan	Area	Gi	Moiety
<i>Borringarri</i>	Beside the Hann River	<i>Wulumarr</i> , type of frog found in caves	J
<i>Ngoro Ngoro</i>	Dodnun, Mt Elizabeth Top from <i>Bijili</i> , <i>Waa</i>	<i>Ngoro Ngoro</i> , frog croak	J
<i>Marndangarri</i>	Gibb River Community	<i>Marnda</i> , gum	J
<i>Ganbungarri</i>	West of <i>Ngoro Ngoro</i>	<i>Ganbu</i> , animal with a woolly tail like <i>Balyawarra</i> (tree rat)	W
<i>Gumulawurru</i>	Wood River	<i>Gumulawurru</i> , butcher bird/ <i>Gumurun Hill</i>	W
<i>Ngung</i>	Next to <i>Gumulawurru</i> S of <i>Marndangarri</i>	<i>Ngung</i> , sound made by freshwater crocodile	J
<i>Galiyambo</i>	Next to <i>Ngung</i> , S of <i>Marndangarri</i> , NE of Mt Barnett	<i>Galiyambo</i> , type of lerp	
<i>Gubungarri</i>	Mt Barnett community	<i>Gubu</i> , heron/brains of snake	W
<i>Biyarrngongo</i>	Wanalirri area next to <i>Gumulawurru</i>	<i>Biyarr</i> , bare ground, dry leaves, dry grass	W
<i>Marnan.gudngarri</i>	Up from <i>Gubungarri</i>	<i>Marnan.gud</i> , freshwater crocodile/black dog	
<i>Gamuluwa</i>	<i>Bangi</i> Phillip Range	Kingfisher	J
<i>Morurungongo</i>	Between <i>Ngoro Ngoro</i> and <i>Gubungarri</i>	Crocodile	J



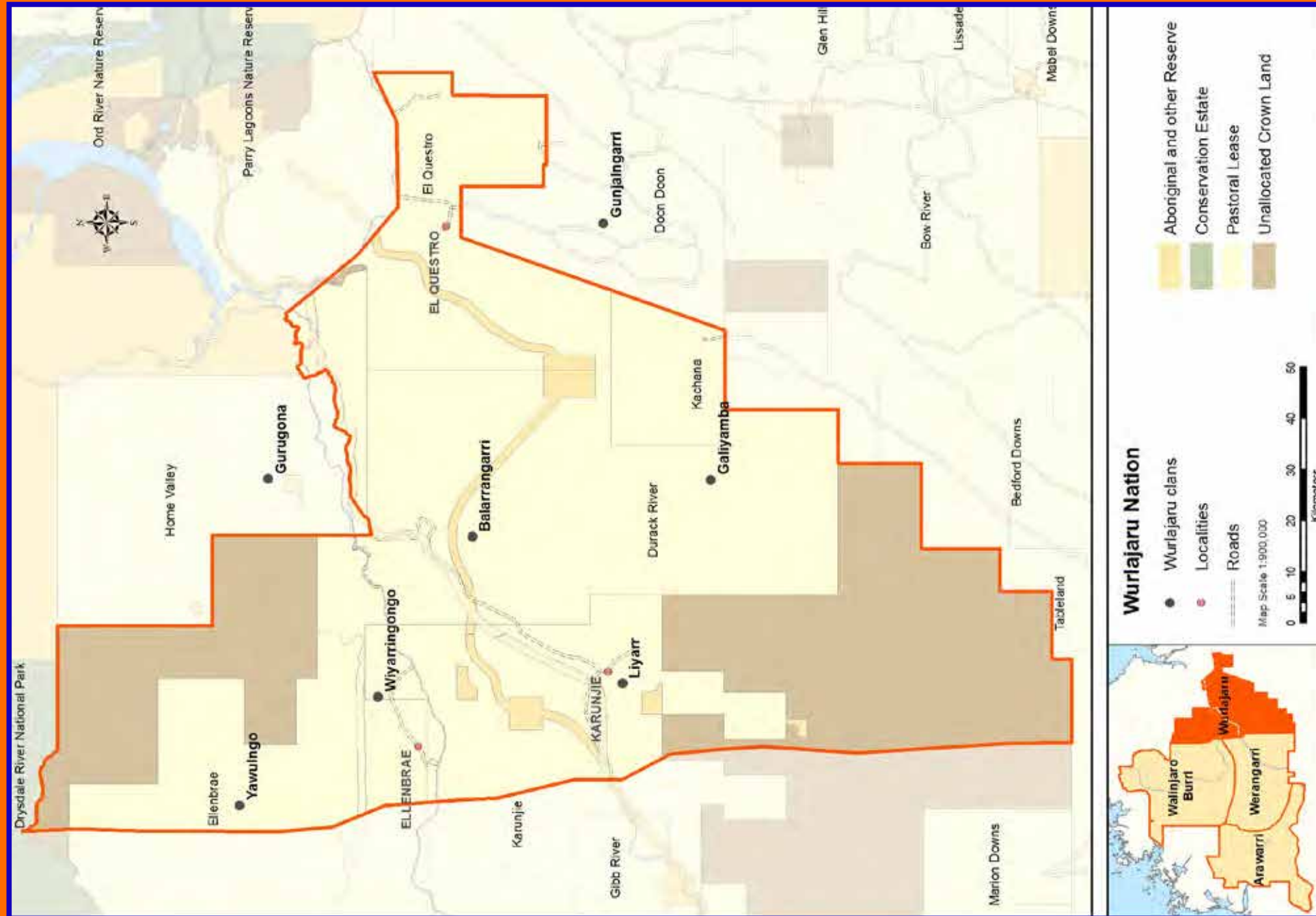


### Wurlajaru nation and clans

*Wurlajaru* is the north-east part of the Wilinggin Determined Area (Map 5).

Clan	Area	Gi	Moiety
<i>Gunjalngarri</i>	Doon Doon	<i>Gunjal</i> , Coolibah	W
<i>Gurugona</i>	Home Valley, Jack's Waterhole	<i>Guru</i> , Cypress pine	J
<i>Liyarr</i>	Ellenbrae	<i>Wanamburr</i> , type of paperbark tree	W
<i>Balarrangarri</i>	Karunjie (middle)	<i>Balarra</i> , Seven sisters constellation	W
<i>Yawulngo</i>	Karunjie (towards Wyndham, next to <i>Liyarr</i> )	<i>Yawul</i> , tree with yellow flower/ kangaroo	J
<i>Wiyarringongo</i>		<i>Wiyarri</i> , emu (in <i>Wurla</i> )	J
<i>Galiyamba</i>	West side of Kachana Station, top of Salmond River	<i>Galiyamba</i> , type of lerp	W







## APPENDIX 2: THE MEMBERS OF THE WANJINA-WUNGGURR COMMUNITY

The descendants of Manumordja, Bulun, Muduu, Banganjaa, Djanghara, Yamara, Baangngayi, Miyaawuyu, Juugaariitor, Djurog-gal, Gilingii, Buunduunguu, Awololaa, Baarrbarrnguu, Angaarambuu, Liinyang, Maanduu-Nuunda, Yuulbal, Freddie Yauubidi, Djalalarmarra, Biljimbirii, Didjingul and Jimmy Manguubangguu.

The descendants of Bandilu, Jarara, Garnag, Momolindij, Galadna, Wanbalug, Burrimbalu, Niyalgarl, Janggara, Ngambijmoro Birramang-nguray, Marala, Gayroog, Buunbuun, Bunngn-guuluu, Djanban, Ngaul-gnarli, Wuungulaa, Maamaandil, Djalano, Djilawalaa, Gunagang-ngarii, Mirnggala,, Wabilu, Babirri, Morndignali, Wulagudan, Balangurr, Nyolgodi, Bagumaya, Banggulmoro, Bundungumen, Bagurrngumen, Jilbidij, Bulyuriyali, Brarnggun, Moundi Nirrin,, Molabayng, King O'Malley, Ulinji, Nyaminjenman, Nyalangun, Nalawaru, Bumangul Jarngulay, Bandibej, Munbara, Didburr, Gungala, Wundij, Larburr, Mandi Bandumar, Omboni, Wama, Jalimburr, Bundanali, Umbawinali, Dinamoro, Yalwamurrngarri, Milarbiyar, Mudarwin, Larungumen, Gunduran, Warrwarr, Dandangumen, Didburrngomen, Naranyalgan, Jimmy Bird, Monarriyali, Ngarburrngu, Yanbongu, Dudungungga, Jimmy Wawawawarri, together with the descendants of Dalbi, who was adopted into the native title claimant group; and

The descendants of Bulun/Mauckie, Luwirr, Binjirrngu/Kadi, Djamai, Marnpiny, Munguwadawoi, Kanaway, Arai Djinbari, Maudie Kaiimbinya, Nyanggawana, Ernie Nyimandum and Ruby, Manumortja, Peter Malanaby, Old Jacob, Miyardu, Jerry Jangoot, Jabadayim, Nalawaru, Junggara and Murunguny together with Kenny Oobagooma, Jacob Sesar and Evelyn Bandora, who were adopted into the native title claimant group, and their descendants.



## APPENDIX 3: NESTED TARGETS

When you protect a Target you also protect many other things contained within the target – these are called ‘*Nested Targets*’. For example, when you use *Malgarra* effectively, you are protecting *Yaali* (kangaroos and wallabies), *Jebarra* (emus), *Barnarr* (bush turkey), *Garayali* (goannas), Gouldian Finches, Purple-crowned Fairy Wrens, small marsupials and everything that *Malgarra* affects directly.

Target	Nested targets
<b>Darran.gu ngadi — Becoming strong on country</b>	Working together, Access to Country, Self-sufficiency, Managing country the right way, Independence, Recognition, Pride, Resources, Strength
<b>Food and medicine plants</b>	<i>Guru</i> (Cypress pine), <i>Jalngga</i> , <i>Manbarda</i> , <i>Ungguya</i> and other water-lilies, bush onion, <i>Guloy</i> (Green Plum), <i>Gulangi</i> (Black Plum), <i>Ganbey</i> , <i>Bunju</i> , <i>Jiliwa</i> (Cluster Fig), <i>Manguja</i> (Bush Grape) <i>Garnmangu</i> (Bush Potato), <i>Dangana</i> (Livistona Palm), <i>Malmu</i> (Poison Tree), <i>Ngalirrgi</i> (Bush Apple), <i>Arn.ngal</i> , <i>Binjurrul</i> (Conkerberry)
<b>Bushfire</b>	<i>Yaali</i> (Kangaroos and Wallabies), <i>Jebarra</i> (Emu), <i>Barnarr</i> (Bush Turkey), <i>Garayali</i> (Goanna), Gouldian Finch, Purple-crowned Fairy Wren, small marsupials, endangered Ecosystems, Infrastructure
<b>Law and culture sites</b>	Wunggurr Sites, Rock Art Sites, Burial sites, Ceremony Grounds, Heritage Sites
<b>Ngarinyin law and culture</b>	<i>Wurlan</i> (language), <i>Junba</i> (dance and song), knowledge transfer – cultural education about stories, plants, animals, places and country
<b>Ngabun — Freshwater places</b>	Wunggurr places, fish, water bugs, <i>Emana</i> (black bream), Barramundi, <i>Wulumara</i> (Long-necked Turtle), <i>Dijigudi</i> (Short-necked Turtle), <i>Goyo</i> (Freshwater Crocodile), <i>Narli</i> (Cherabin), <i>Bomberri</i> (Freshwater Mussel)
<b>Ngaala — Wildlife and bush meats</b>	<i>Yaali</i> (kangaroos and wallabies), <i>Jebarra</i> (emu), <i>Barnarr</i> (bush turkey), <i>Garayali</i> (goanna), small marsupials such as rats, mice and <i>Wijingarri</i> (quolls), frogs, <i>Aru</i> (snakes), echidna, witchitty grubs, water goanna, birds — <i>Dumbi</i> (owl), Gouldian Finch, Purple-crowned Fairy Wren, infrastructure and endangered ecosystems.



## APPENDIX 4: SPELLING AND PRONUNCIATION

(provided by courtesy of Alan Rumsey and modified by Thomas Saunders)

The Aboriginal language words used in this work are mainly *Ungarinyin*, since this is the main language spoke in the research area. Some sounds are not found in English and are represented by two letters.

a	as in 'mama'; in single open syllables, as in Australian pronunciation of 'father', e.g. ba, 'you go'	g	as in 'go'
aa	long a, as in Australian pronunciation of 'father'. Compare <i>ngaala</i> 'meat, animal' with <i>ngarla</i> 'sick', and <i>gaanggi</i> 'March Fly' with <i>garngi</i> 'moon'	j	similar to j in 'jade'
ay	as in Australian 'day' e.g. <i>wongay</i> 'woman'	l	as in 'long'
e	as in 'set'; at the end of words and in single open syllables, as in British and US pronunciation of 'fete', e.g. <i>ge</i> 'sing out'	m	as in 'many'
i	as in 'pit'; at the end of words and in single open syllables, as in British pronunciation of 'Fiji' e.g. <i>ari</i> 'man', <i>gi</i> 'totem'	n	as in 'never'
iy	long i as in British pronunciation of 'Fiji', e.g. <i>ngiyima</i> 'I'm going to/I want to say/do'	ng	as in English sing, singer; ng often occurs at the start of words in <i>Ngarinyin</i>
o	as in Australian pronunciation of 'lock' or 'worn'; at the end of words and in single open syllables, as in British pronunciation of 'poke', e.g. <i>goyo</i> 'Freshwater Crocodile'	n.g	as in sunglasses (n+g)
oy	as in 'boy' e.g. <i>goyj</i> 'drink'	ny	as in English canyon; sometimes occurs at the end of words as a type of n sound, <u>not</u> with an extra syllable as in 'many'
u	as in 'put'; at the end of words and in single open syllables as in British pronunciation of 'clue' e.g. <i>burdu</i> 'small'	r	with the tip of the tongue curled back as in American English 'hurry'
b	as in 'but'	rr	with the tip of the tongue tapped or "rolled" against the roof of the mouth, as in Scots and Italian r
d	as in 'dog'	rd	with the tip of the tongue curled back as in American English 'card' or 'bird'
		rl	with the tip of the tongue curled back as in American English 'girl'
		rn	with the tip of the tongue curled back as in American English 'barn'
		w	as in 'water'
		y	as in 'yellow'



## APPENDIX 5: GLOSSARY OF NGARINYIN LANGUAGE WORDS

(compiled by Thomas Saunders)

This glossary includes every Ngarinyin word and phrase used in the Wilinggin IPA plan except clans. For explanation of clans and clan names see Appendix 1.

This glossary is not a substitute for a dictionary. Please see the body of the IPA plan for more information on the names, concepts and other words included in the glossary.

The words are arranged into categories. Within these categories words are arranged alphabetically.

Nouns have noun classes (gender), indicated when known.

Translations of Ngarinyin animal and plant names include the official common name and the scientific name (if known). A few animals also have Kimberley names, shown in inverted commas (see *Alalanggarra jirri*).



Category	Ngarinyin word/phrase	English equivalent
1) Animals	<i>Alalanggarra jirri</i>	'salty', saltwater crocodile, male saltwater crocodile, <i>Crocodylus porosus</i>
	<i>Aru mindi</i>	snake, eel
	<i>Barnarr jirri</i>	'bush turkey', Australian Bustard, <i>Ardeotis australis</i>
	<i>Dilalanggi</i>	bull ant
	<i>Dirrinjinji</i>	dragonfly
	<i>Domalagngarri</i>	Black-headed Python, <i>Aspidites melanocephalus</i>
	<i>Dumbi jirri</i>	small owl, Ninox sp.
	<i>Emana jirri</i>	Black Bream, Sooty Grunter
	<i>Gaanggi jirri</i>	March Fly
	<i>Goyo jirri</i>	'freshy', freshwater crocodile, <i>Crocodylus johnstonii</i>
	<i>Jebarra nyindi</i>	emu
	<i>Jun.gurn jirri</i>	Owlet Nightjar (bird)
	<i>Mangena</i>	Barnett River Gudgeon, <i>Hypseleotris kimberleyensis</i>
	<i>Miyol jirri</i>	Scaly-tail Possum, <i>Wyulda squamicaudata</i> (also water-lily-like plant, see Plants)
	<i>Narli</i>	'freshwater prawn', Cherabin
	<i>ngaala</i>	meat, animal, fish
	<i>Warrmuna</i>	possum, Ring-tailed Possum, Brushtail Possum, <i>Trichosurus vulpecula</i>
	<i>Wijingarri jirri</i>	'native cat', Northern Quoll, <i>Dasyurus hallucatus</i>
	<i>Wodoy jirri</i>	Spotted Nightjar (bird)
	<i>Yaali jirri</i>	kangaroos and wallabies



Category	Ngarinyin word/ phrase	English equivalent
2) Plants	<i>Alwa</i>	Yellow-flowering Kapok
	<i>Balmangan</i>	type of Grevillea, possibly <i>Grevillea pterifolia</i>
	<i>Bonjoyi</i>	Red-flowering Kurrajong
	<i>Bunju mindi</i>	Ficus sp.
	<i>Burrgu burrgu mindi</i>	type of bloodwood, <i>Corymbia</i> sp.
	<i>Dangana</i>	Livistona Palm, <i>Livistona eastonii</i>
	<i>Gurnjad</i>	Pandanus Palm, <i>Pandanus spiralis</i>
	<i>Garra mindi</i>	red berries (eaten by turkeys)
	<i>Garnmanggu mindi</i>	type of bush
	<i>Gulangi jirri</i>	Black Plum, <i>Vitex glabrata</i>
	<i>Guloy mindi</i>	Green Plum, <i>Buchanania obovata</i>
	<i>Guru mindi</i>	Cypress Pine, <i>Callitris intratropica</i>
	<i>Jalngga</i>	type of water-lily
	<i>Jolulu mindi</i>	green shoots of grass
	<i>majal mindi</i>	grass (general term)
	<i>Manbarda</i>	type of water-lily
	<i>Mangarnda</i>	type of bush potato
	<i>mangarri</i>	plants, vegetable food [ordinary Ngarinyin] See maynda
	<i>maynda</i>	plants, vegetable food [formal Ngarinyin ('big words')] See mangarri
	<i>Miyol jirri</i>	water lily-like plant (also Scaly-tail Possum, see Animals)
	<i>Monod mindi</i>	vine
	<i>Ngalirrgi</i>	bush apple
	<i>Orrawa jirri</i>	Spring Pandanus, <i>Pandanus spiralis</i>
	<i>Ungguwiya</i>	water-lily
	<i>Ungguya</i>	type of water-lily
	<i>Wandud</i>	creeper
	<i>Wulun di</i>	paperbarks, <i>Melaleuca</i> spp.

Category	Ngarinyin word/ phrase	English equivalent
3) Spiritual and mythological	<i>anguma</i>	spirit, soul, [literally 'his spirit/soul']
	<i>Gwion Gwion</i>	the toolmakers
	<i>Wanjina jirri</i>	the creator, makers of country and rain
4) Country	<i>Arawarri</i>	nation that encompasses southern and south-eastern part of Ngarinyin country.
	<i>barnja mindi</i>	cave
	<i>Burri</i>	nation that encompasses northern and north-western part of Ngarinyin country.
	<i>daardu mindi</i>	burnt area
	<i>dambira</i>	country, camp
	<i>dambun mindi/di</i>	country, clan estate, camp
	<i>Lalanggarra mindi</i>	saltwater, see also <i>alalanggarra</i>
	<i>manjan di</i>	rock
	<i>manunggu di</i>	ranges
	<i>molngana mindi</i>	river
	<i>Werangarri</i>	nation that encompasses central and eastern part of Ngarinyin country
	<i>Wilinggin di</i>	camping place, habitat, shortened form of <i>Wanjina Wilinggin Wunggurr</i> Native Title Area and people
	<i>wondu mindi</i>	sea, ocean
	<i>Wurlajaru</i>	nation that encompasses eastern and north-eastern part of Ngarinyin country. Sometimes used as synonym for Wurla language and people
5) Other words and phrases	<i>arrungu</i>	above
	<i>ba</i>	you go
	<i>badjelan</i>	we hold them
	<i>bari engi</i>	let him rise
	<i>birri</i>	they, them [used mostly to refer to people]
	<i>buluba</i>	to look around for



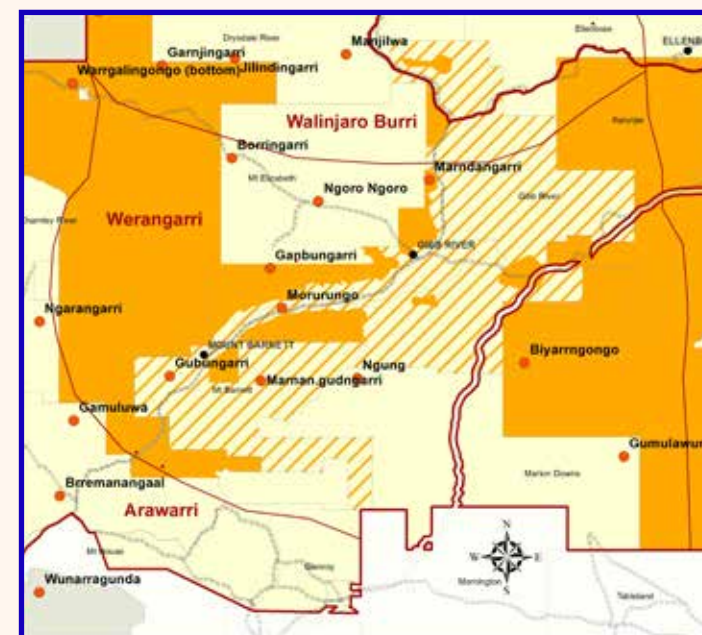
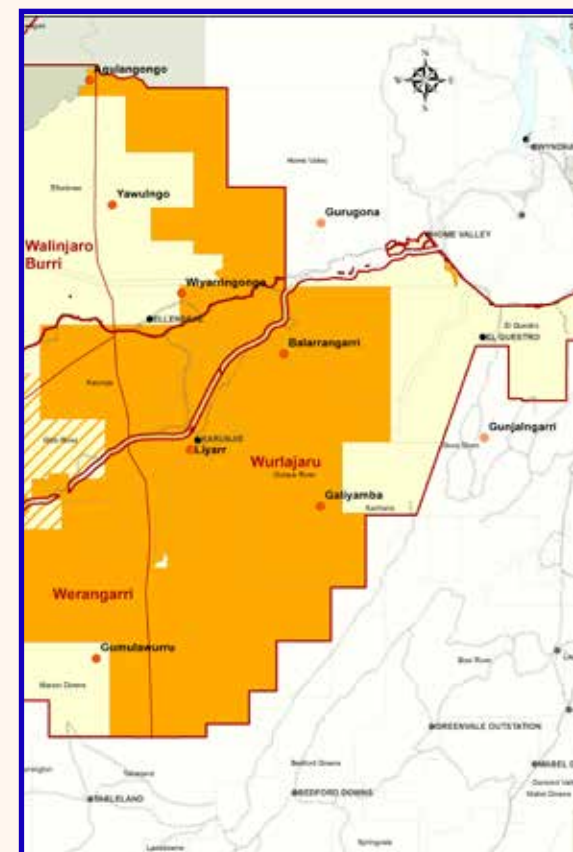
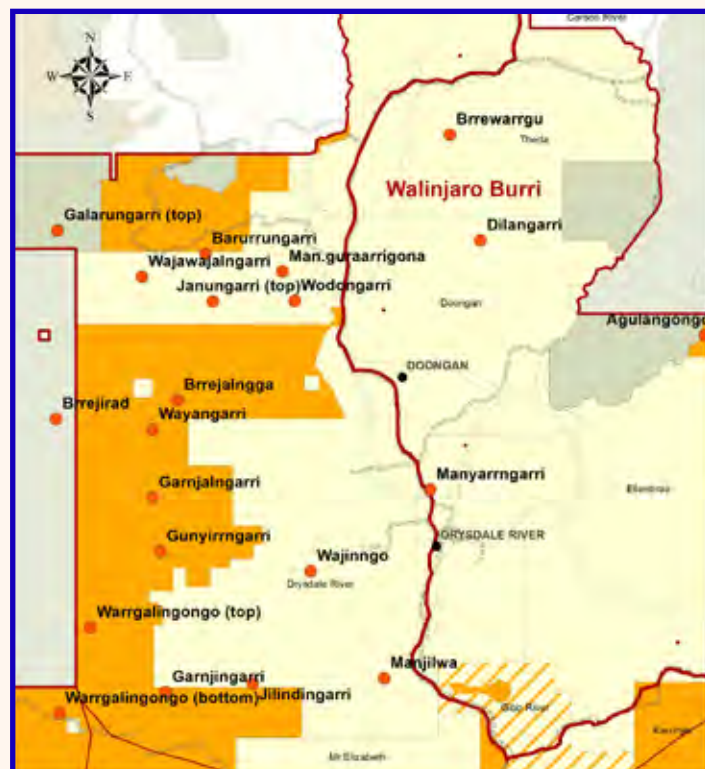
Category	Ngarinyin word/phrase	English equivalent
5) Other words and phrases cont...	<i>burrolman di</i>	their laps
	<i>burdu</i>	small
	<i>gajin.ga</i>	can't
	<i>darran.gu</i>	strong
	<i>darran.gu ngadi</i>	we are becoming strong
	<i>di</i>	the, this (thing) [includes many types of trees, rocks, water, fire, body parts, language and times]
	<i>doba</i>	to clap a beat
	<i>dunba</i>	to dance
	<i>ge</i>	to sing out
	<i>goyj</i>	to drink
	<i>jirri</i>	the, this (masculine thing) [refers to all male people and many animals]
	<i>jodba</i>	to dance
	<i>jongarri</i>	big
	<i>layburru</i>	to know
	<i>liny</i>	to look
	<i>liynba</i>	to look around for
	<i>malwa</i>	bad e.g. country
	<i>maniyangarri</i>	good e.g. country
	<i>melbarra</i>	for good (permanently)
	<i>mind</i>	the, this (thing) [refers to place names, flat, wide things, a few animals, many fruits etc.]
	<i>munda ngayali</i>	that's the one!
	<i>ngayag</i>	to ask
	<i>ngadaga</i>	our
	<i>ngiyima</i>	I'm going to say/do, I want to say/do
	<i>ngudba</i>	to hit again and again

Category	Ngarinyin word/phrase	English equivalent
5) Other words and phrases cont...	<i>nyindi</i>	the, this (feminine thing) [refers to all female people and many animals]
	<i>rulug</i>	shift (move from one place to another)
	<i>wari</i>	to burn
	<i>wari banyumindan</i>	we smoke them
	<i>wari budmangarri</i>	when/where they made/lit a fire
	<i>wari mumindani</i>	it burnt them (e.g. bush tucker plants)
	<i>warn</i>	to stretch across
	<i>yarra</i>	to entangle
6) Weather and elements	<i>balbun</i>	dew
	<i>bawun jirri</i>	winter rain
	<i>bendemanya</i>	short sunny hot season after wet season
	<i>bijagun di</i>	smoke
	<i>gorid jirri</i>	willy willy
	<i>jalalabibibi jirri</i>	first rain
	<i>jalawuna jirri</i>	willy willy
	<i>jawad di</i>	wet season, thunderstorm
	<i>malgarra mindi</i>	bushfire
	<i>mawinggi jirri</i>	cool season, south-east wind
	<i>mawud</i>	season of the first south-east wind
	<i>mawundu mindi</i>	south wind
	<i>merringun</i>	hot season
	<i>ngabun di</i>	water, freshwater
	<i>winjangun di</i>	fire, campfire, firewood
	<i>winjin di</i>	monsoonal rain, cyclonic rain
	<i>wulngijirrin</i>	short, very hot season after first rain
	<i>yalanggarr di</i>	west wind



Category	Ngarinyin word/ phrase	English equivalent
7) Culture	<i>gi</i>	totem, emblem of a person's <i>dambun</i> (clan estate)
	<i>junba</i>	public song/dance performance
	<i>Jun.gurn jirri</i>	creator of marriage law, who is also associated with digging vegetables, member of <i>Burramalarr</i> (dust moiety), marriage partner of <i>Wodoy</i>
	<i>oden</i>	he ( <i>Wanjina</i> ) puts himself on it (the cave) as a painting
	<i>Ungarinyin di</i>	Language of the Ngarinyin people
	<i>Wodoy di</i>	creator of marriage law, who is also associated with hunting, member of <i>Burronarr</i> (bone moiety), marriage partner of <i>Jun.gurn</i>
	<i>Wurla</i>	language of Wurlajaru nation, related and very similar to Ungarinyin
	<i>wurlan di</i>	language
	<i>wurnan di</i>	traditional exchange and trade network of objects and art forms
8) People	<i>yarri</i>	to dream a baby spirit
	<i>Manambarra jirri</i>	law person, knowledgeable elder
	<i>Marlmarl birri</i>	white people
	<i>Ngarinyin</i>	name of country and people of the largest Wanjina group. See <i>Ungarinyin</i>
	<i>wongay nyindi</i>	woman
	<i>Worrorra</i>	language, people (neighbours to the Ngarinyin), country towards the coast around Kuri Bay Kunmunya etc.
	<i>Wunambal</i>	language, people (neighbours to the Ngarinyin), country towards the coast including Mitchell Plateau and surrounds
	<i>Yilala</i>	children





look  
after  
country  
Ngarinyin  
way...

**DECLARE AN IPA**



## ACKNOWLEDGMENTS

We thank our valued partners for their financial assistance, expertise and other support in helping to prepare the Wilinggin Healthy Country Plan.

- Wilinggin Aboriginal Corporation
- Kimberley Land Council
- The Nature Conservancy
- Indigenous Protected Areas Program of the Australian Government's Department of Sustainability Environment, Water, Population and Communities

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