

APPENDIX I

Format of attendance listings constructed from data collected in observations of land rights meetings.

Name	Number of meetings attended		Tribal Identification	Kin Affiliation	Organisation Association	Place of Residence
	1979- Dec 1981	Aug 1981- Dec 1981				

APPENDIX II

Information collection format for various interviews.

- | | | |
|----|---------------------------------|---|
| a) | Current personal details: | Name
Address
Employment
Tribal Identity
Involvement in local
committees (past
and present) |
| b) | Family and personal
history: | Where born
Where lived
Where kin living now
Where worked
Genealogy |
| c) | Concept of country: | Tribal territory
Home concept
Knowledge of country
Visitation to country |
| d) | Land rights | Attitude to land rights
Involvement in land rights
in past
Current involvement in land
rights
Ambition in relation to
land rights
Attitudes to Government
Departments
Attitudes to miners/
pastoralists etc
Attitude to those involved
Attitude to those not
involved
Attitude towards latest
land rights issue. |

APPENDIX III

An example of a personal profile.
(Names and addresses deleted)

a) Personal details -

NAME:

ADDRESS:

EMPLOYMENT: Pensioner.

TRIBAL IDENTITY: Kokatha, 'bit of Pangkala'.

INVOLVEMENT IN LOCAL COMMITTEES: Kokatha Fostering
Committee (DCW).

b) Family and personal history -

Birth Place: Marna Siding, when East-West Railway
going up. Parents working there at
time.

Areas Associated: Family travelled Kongoonya way,
Tarcoola, Wilgenya, Mount Eba. Father
was working as stockman. Sixteen years
in that area. Then to Iron Knob, then
back to Coondambo.

Used to stop at Coober Pedy a bit and
noodle for opal. Then to Coondambo and
then Kingoonya.

Also worked at Wiraminna, Parachilna,
Roxby Downs.

Family Details: Father Ted Higgins.
Tribal marriage at Coondambo.
Old women who looked after marriage
were 'old Angeline, old Maggie Baker and
old China'.
Three of children from first marriage
born at Coondambo.
One born at Coober Pedy/Anna Creek.
Left first husband, lived with second
husband at Andamooka and Port Augusta.
Three of children went to Umeewarra
Children's Home, Port Augusta.
Used to go back and forth from Wiraminna
to Port Augusta, visiting children.
Finally went back to Davenport.

Land Rights: Attends irregularly. Three meetings,
August 1981 - December 1981. Complains
that everyone forgets her and children
won't take her to meetings.

Other information: Called 'main lady' by other Kokatha
women, next to

APPENDIX IV

List of Local Government agencies interviewed.

1. Davenport Community Council.
2. Department of Aboriginal Affairs.
3. Department of Further Education.
4. Department of Social Security.
5. Aboriginal Funded Housing Unit.
6. Community Affairs Panel.
7. Davenport Adult Education Centre.
8. Department for Community Welfare.
9. Commonwealth Employment Service.
10. Woma.

APPENDIX V

Abbreviations appearing within the text.

ADC	Aboriginal Development Commission
ALFC	Aboriginal Land Fund Commission
ALRC	Adnjamathanha Land Rights Committee
ALRM	Aboriginal Legal Rights Movement
ANR	Australian National Railway
CAP	Community Affairs Panel
CES	Commonwealth Employment Service
DAA	Department of Aboriginal Affairs
DCW	Department of Community Welfare
DEYA	Department of Employment and Youth Affairs
DFE	Department of Further Education
DSS	Department of Social Security
ETSA	Electricity Trust of South Australia
EWS	Engineering and Water Supply
KPC	Kokatha People's Committee
NAC	National Aboriginal Conference
NACC	National Aboriginal Consultative Committee
NADOC	National Aborigines Day Observance Committee
NFACG	Northern Flinders Aboriginal Community Group
NPWS	National Parks and Wildlife Service
RMS	Roxby Management Services
SAALT	South Australian Aboriginal Lands Trust
SAHC	South Australian Health Commission
SAHT	South Australian Housing Trust
SLC	Southern Lands Council
UAM	United Aborigines Mission

APPENDIX VI

Campaign by the Northern Territory Government to undermine the N.T. Land Rights Act. (This advertisement appeared in a range of magazines and newspapers).
SOURCE: The Australian Womens Weekly, 25/8/1982.

ABORIGINAL LAND RIGHTS IS NOT A BLACK AND WHITE ARGUMENT.



Arguments about who owns Australia are simplistic and destructive. All Australians, black and white, own Australia. In the Northern Territory Aboriginal Land Rights is a fact of life.

Land ownership has led to a re-emergence of pride and purpose in Aboriginal communities.

This Government's intent is that Land Rights really work in the Territory.

THE HON. PAUL EVERINGHAM,
CHIEF MINISTER.

Canberra Press Club, July 28, 1982.

WHAT HAS BEEN ACHIEVED SO FAR IN THE NORTHERN TERRITORY?

The Aboriginal Land Rights (Northern Territory) Act was passed by the Australian

Parliament in 1976. It is the only legislation in Australia that sets up the machinery for the traditional Aboriginal owners of the land to claim legal ownership of the land.

No one can buy Aboriginal land at any price.

Any development or mining has to be with their approval. There is no requirement for them to do anything with the land if they don't want to. They are compensated at double the normal royalty rate for any mining they allow and they are free to negotiate, with any specialist help they care to enlist, terms of access and compensation for any use of their land they allow.

With very few exceptions, nobody even has access without their formal written approval. A Miners Right carries no weight on Aboriginal land.

WHAT LAND IN THE NORTHERN TERRITORY DO ABORIGINALS OWN, OR HAVE MADE CLAIM TO?

Nearly 50%, or more than 672,000 square kilometres is either Aboriginal land or is claimed by Aboriginals. 28.3% has been claimed and granted. 18.5% has been claimed and these claims are waiting to be heard by the Aboriginal Lands Commissioner. Aboriginals hold and run pastoral leases totalling 245,000 hectares. Aboriginal land in the Northern Territory is the size of Victoria and Tasmania combined and then some.

Now most of the 29,000 Aboriginals living in the Northern Territory live on their own land.

HOW IS A LAND RIGHTS CLAIM DECIDED IN THE NORTHERN TERRITORY?

The objective is to validate any claim by the traditional owners.

Traditional owners are described, in much the same way as the tribal groups were described, as "descent groups with a primary spiritual responsibility for the land or site and who are entitled, by Aboriginal tradition, to forage over the land". The Act recognises, and legitimises, spiritual as well as practical ownership.

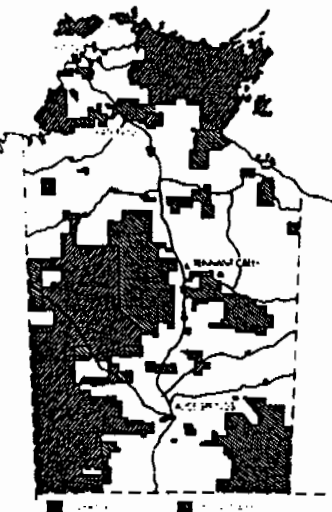
An Aboriginal Land Commissioner presides over the hearing. Claimants are represented by their own counsel and give evidence.

If the claim is validated, title is granted on the recommendation of the Federal Minister. The land is then managed by an Aboriginal Land Council that represents and protects the interest of the traditional owners and their land.

IF THE ACT IS WORKING, WHY CHANGE IT?

In some very important ways the Act is not working.

There are areas of the Northern Territory where Aboriginals have lived for near on a hundred years, yet they have no rights to claim secure title to living areas. They are the "Have Nots" in this issue.



While pastoral lease holders are protected under the Act from claim yet Aboriginal pastoral leaseholders can lose their land. Claims may be made to NT National Parks, stock routes and to public purpose land.

When the Aboriginal Land Fund Commission was established in the early 1970s, the principle that pastoral properties purchased by Aboriginals should remain productive was accepted by all.

But under the Act pastoral properties can be bought, then claimed and then left unproductive. This aspect of the Act could have a devastating effect on the Northern Territory and its ability to support Territorians, regardless of colour.

Not only is there no time limit on the lodging of claims, there is no provision in the Act by which multiple repetitive claims can be prevented.

The Northern Territory Government, the Australian Government, and the Land Councils

have discussed these problems for more than 18 months.

WHAT CHANGES COULD POSSIBLY IMPROVE THE SITUATION?

A number of changes are needed to make the working reality reflect the original intent of the Act.

In the Report of the Royal Commission preceding the introduction of the Aboriginal

Aboriginals will, after Commonwealth amendments,

be able to continue with claims over pastoral properties they already own, but no future claims over pastoral properties will be possible.

not be able to proceed with claims to national parks, stock routes or other NT public purpose land.

Please write or telephone for the information packages freely available below.

Lands Rights (NL) Act, Mr. Justice Woodward said:

"there must be uncertainty on the way in which many of the proposals will turn out in practice."

"all arrangements should have a built-in flexibility about them that will encourage desirable changes and ensure that the system does not become rigid and unresponsive to changing needs."

After six years of working experience, the Northern Territory Government is proposing that the broad system remain unchanged but that the weaknesses be corrected.

WHAT IS THE PROPOSAL?

The Northern Territory Government will pass laws ...

to enable over 3000 Aboriginal people to apply for secure title to living areas on the pastoral properties on which they live.

to enable Aboriginals to convert titles from term pastoral leases to perpetual pastoral leases under favourable conditions.

to give Aboriginals title to Uluru (Ayers Rock) National Park on the basis that joint management between the Conservation Commission and the Pitjantjatjara people is arranged.

to allow for joint management agreements for NT national parks already under claim.



NORTHERN TERRITORY. THE LAND WHERE DREAMS ARE BEING MADE, NOT BROKEN.

To: Department of the Chief Minister, Chan Building, Mitchell Street, Darwin, Northern Territory, 5794.

YES, I would like more information about Land Rights in the Northern Territory. Please send me your information pack.

NAME _____
ADDRESS _____
STATE _____ POSTCODE _____

APPENDIX VII

Mining Consortiums involved in various developments in the Study Area.

Companies involved in large scale resource assessment and development in the Far North.

Company name	Area of involvement
Electricity Trust of South Australia.	Leigh Creek Coalfields. Port Augusta Power Plants A,B, and C.
Broken Hill Pty. Ltd.	Ironknob and Iron Baron Iron Ore. Whyalla Steel Works.
C.S.R. Ltd.	Mount Gunson Copper Mines.
Santos Ltd. Delhi Petroleum Pty. Ltd. S.A. Oil and Gas Corp. Pty. Ltd. Bridge Oil Ltd. Vamgas Ltd. Reef Oil N.L. Basin Oil N.L. Crusader Resources Aust. N.L. Alliance Petroleum Aust. N.L. Total Exploration Aust Pty. Ltd.	Cooper Basin Liquids Scheme. Stony Point Fractionating Plant and Port facilities.
Western Mining Corp.Ltd. B.P. Aust Ltd.	Roxby Downs Copper, Gold, Uranium Development-potential link to proposed Uranium Conversion Plant at Port Pirie.
Utah Devt. Co. Ltd.	Lake Phillipson Coal Exploration.
Meekathara MineralsLtd.	Archaringa Basin Coal Exploration.
South Australian Uranium Corp. Oilmin N.L. Transoil N.L. Petromin N.L. Western Nuclear (Aust).	Beverly Uranium Development, potential link to proposed Uranium Conversion. Plant at Port Pirie.
M.I.M. Holdings Ltd. C.S.R. Ltd. Teton Aust. Ltd.	Honeymoon Uranium Development- potential link to proposed Uranium Conversion Plant at Port Pirie.

APPENDIX VIII

Procedure for collection of job list data.

In compiling the job list, discussions were held with the Commonwealth Employment Service (CES) head and Aboriginal Liaison Officer, as well as Aboriginals employed by the Electricity Trust of South Australia (ETSA), Australian National Railways (ANR), The Highways Department and Engineering and Water Supply (EWS). The CES informants were asked to list as many employed Aboriginals as they could and to name the type of job and employer of those listed. As the CES informants were regularly dealing with employment in the town their knowledge was exceptionally detailed. Informants from individual industries were only asked to give the names of Aboriginal people working under the same employer as themselves, and information about family and friends. Through this method of listing and cross-referencing it was hoped that most of the employed Aboriginal population in Port Augusta could be accounted for.

When the job list was complete it was found to have a number of significant gaps. The main problem arose in relation to Aboriginal people resident in Port Augusta but working outside of the township on road or rail gangs or in the pastoral industry. As the method of data collection relied on oral information and the recall of informants, it was vulnerable to inaccuracies arising from an 'out of sight, out of mind' condition. Despite this shortcoming the CES viewed the final listing to be reasonably indicative of Aboriginal employment patterns in Port Augusta.

APPENDIX IX

Unemployment comparison, Port Augusta-Adelaide.

Powell (1978; 12) based his estimates on a workforce definition which incorporated those employed, those training for employment and those who, by their own definition, were available for work but unemployed at the time of the survey.

Gale and Wundersitz (1982) based their estimates on a workforce definition which incorporated those employed full time (there were none employed part-time in their sample) and those unemployed and in receipt of benefits.

The figures of 61.7% was derived from calculations based on the figures which appear in the table below.

Urban employment status: comparison between the Aboriginal and total population, 1980.

<u>Employment status</u>	Total Adelaide population <u>percent</u>	Aboriginal population 1980 survey <u>percent</u>
Employed	42.3	8.9
Unemployed	4.1	14.3
Total in labour force	46.4	23.2
Not in labour force (15 years and over)	30.9	31.4
Not in labour force (under 15 years)	22.7	45.4
Total population	100.0	100.0
	n=934,200	n=405

Source: Gale F. and Wundersitz J. 1982, Adelaide Aborigines: A case study of urban life. p.121.

APPENDIX X

Letter relating to police interference in Kokatha initiation ceremonies

Dear Sir,

One of our employees, (Billy Kite) an aboriginal who is pretty well educated and one of the best stockmen we have ever had working for us has asked me to write for your opinion, and if possible, protection in the following matter.

He was born up in the Far North and reared by a man named Kite who trained and educated him. He worked on Stuarts Creek Station for years and afterwards for Mr. Wm. Oliffe of Millers Creek Station. He came to us just three years ago and has been working here without a break ever since. He has nothing to do with the blacks down this way and has never really associated with any of them. He believes he is legally married to Susie Kite and they have 5 children one of them you know Eba Kite who was with Mrs McPherson near Peterborough. His "wife" and four of the children are now at South Gap Station near Bookaloo attending the State School there and being supported by Billy who sends them his wages regularly. Susie Kite (his "wife") is a half caste so that his children are not full blooded blacks.

Among the local tribe here are 4 or 5 half caste men who are real wasters and will never work but sponge on the men who do. Until recently Willie Kite the eldest son of Billy was working here but these half caste men got hold of him and enticed him away from his father. When they got him well away from here he was seized and is now being held by some of them awaiting the assembly of the tribe when he is to be operated on (made a "man" as they call it). Billy Kite is furious about it and now appeals to you to punish these fellows or take such other action as you think fit to protect his sons from interference by tribes who have no right whatever to touch them.

My personal opinion is that this is being done out of pure spite by the loafers because they know that Billy is held in such high esteem by the whites and he has nothing to do with them. I cannot see that I have any right to interfere wither as a J.P. or in my capacity as an Issuer of Rations to the Old Aboriginals but I certainly think that it is a matter that should receive attention. Billy Kite is too sensible to take the law into his own hands and I have advised him to refrain from doing anything desperate (as he threatens to do) until he hears what you have to say.

With the exception of about half a dozen of these half caste loafing blighters the blacks here are a decent contented lot and don't give the slightest trouble but it would be a good thing for everyone concerned if it were

possible to bring them to their senses.

(Protector of Aborigines Correspondence, 1921).

APPENDIX XI

Kingfisher Initiation Myth

The Aborigines believed that the giant semi-human creatures that were created at the beginning of the world were responsible for all the creeks, hills, gorges and mountains in Australia.

One of the most beautiful parts of the Flinders is Wilpena Pound, and the most valuable is the Leigh Creek Coalfield.

Long ago there was a big corroboree and initiation ceremony at Wilpena Pound. There was an old Kingfisher Man called Yulu Yulura who lived in the west near Muarni territory. He entered the Flinders from the north at Mt. Termination. At Leigh Creek he lit a large signal fire to let the people know of his coming.

The charcoal remaining from this fire has formed the coal deposits at Leigh Creek and several small deposits in other places on the way down.

The Aborigines called it Yulu's coal long before white men ever came into the country.

When Yulu was passing through Brachina Gorge on his way down to the ceremony he saw two huge snakes travelling in the same direction. These snakes called 'arkaroos' scared Yulu so he crept behind some low hills so that he could not be seen.

Yulu reached the ceremony, but in the meantime the two arkaroos had caught up with him at the Pound.

They surrounded the people and between them they swallowed everyone except for Yulu and Wild Turkey Man who went off towards the south; also a wilyaru (newly initiated man) and a vадnapa (partly initiated man) managed to escape and both fled eastwards.

The vадnapa stopped at a creek near Wirrealpa Station and was transformed into a stoney hill. The wilyaru man kept on going until he went too far over the border. The other Aborigines there told him he had come too far, so he had to turn back towards Mt. Chambers.

He kept on travelling until he couldn't go any further. He stopped some two or three miles south of Mt. Chambers and there he turned into a large rock on the side of a small hill. The rock is reddish-black in colour and is now known as Wilyaru Rock.

The two arkarooos were so full after eating the people that they lay down and willed themselves to death. Their bodies form the walls of the Pound and it is said that St. Mary's Peak is the head of the female arkuru.

(Wilton et. al., 1980; 1).

The preceding myth is significant in relation to the changing Adnjamathanha view of their landscape. The localities of significance in this myth, such as Wilpena Pound and Leigh Creek, are evaluated in European as well as Aboriginal terms. Wilpena Pound is isolated as being one of the beauty spots of the Flinders Ranges, thereby acknowledging its current tourist value. Leigh Creek is similarly described as one of the 'most valuable' areas of the Flinders Ranges alluding to its value as a coal source. This process of placing pre-contact Adnjamathanha mythology into a European logic (as well as vice versa) is becoming an increasingly common characteristic of the Adnjamathanha land relationship and points to a process of mythological flexibility which incorporates new meanings and values that both the Adnjamathanha and the non-Aboriginal population place upon the landscape.

APPENDIX XII

The Roxby Downs Struggle Continues.
Source: The Advertiser, 23/8/1983.

A. The Kokatha Perspective.

Site stalemate still blocks Roxby road

The SA Government has refused a request by the Kokatha Aboriginals to immediately declare Canegrass Swamp a sacred site.

Speaking after a Cabinet meeting at Port Augusta yesterday, the Minister for Environment and Planning, Dr. Hopgood, said: "We want more information on it before we make a definite statement."

Two hours earlier, Dr. Hopgood, the Chief Secretary, Mr. Keneally, the Minister of Aboriginal Affairs, Mr. Crahan, and the Minister of Mines and Energy, Mr. Payne, left the Cabinet meeting in the Port Augusta Council chambers to talk to Aboriginals in a nearby park.

The Ministers set on the lawn and spoke to representatives of the Kokatha People's Committee and the National Federation of Land Councils for 20 minutes about the Roxby Downs sacred sites dispute which has stopped the construction of a road across Canegrass Swamp, 30 kilometres north-west of the Olympic Dam mining camp. The camp is 30 kilometres west of Andamooka.

Aboriginals say a bulldozer has destroyed sacred sites. They have set up a camp across the road route to prevent its going through what they say is another sacred site.

The Government recently approved an Environmental Impact Statement for Roxby Downs, clearing the way for the exploration phase of the project at Olympic Dam.

The Aboriginals say they did not contribute to this statement and cannot accept it. They have asked for a 17-

By KYN TILBROOK

kilometre deviation road to be built around the swamp to protect the site.

At the start of the meeting, Mr. Keneally was reluctant to sit on the ground, saying he had on his good clothes.

But when his Cabinet colleagues sat down, Mr. Keneally said: "Well, I suppose I had better."

He then squatted, but as the meeting progressed he sat on the lawn.

Mr. Shorby O'Neill, of the National Federation of Land Councils, told the Ministers, during a sometimes heated discussion, that Aboriginals were sick of people saying the sites were not authentic.

"Our representatives have recognised the sites in front of us and the mining company," he said.

"We want the State Government to go out and publicly say this."

Mr. O'Neill said the Aboriginals wanted the Cabinet to agree in principle that it recognised the sites.

"We want something in the very near future, today, not tomorrow," he said.

The Western Mining Corporation wanted Aboriginals to leave their camp at the swamp and travel to Port Augusta to discuss the issue.

"We have found that is not possible. In the past, people were swayed two hours and they put a bulldozer through a site," he said.

Aboriginals feared that if they went to Port Augusta for the meeting, WMC would go ahead with the road.

Mr. O'Neill also said they wanted representatives of the SA and Federal governments to go to the swamp because



The Chief Secretary, Mr. Keneally — squatting before he finally sat on the grass — gestures to emphasise a point during his Port Augusta park meeting with Aboriginals yesterday.

"There is a heavy situation going on up there."

Dr. Hopgood told the Aboriginals a report of a survey on sacred sites would be ready soon.

"It will serve as a basis for the Government's stance on any future attitude towards sacred sites," he said.

Dr. Hopgood said the Government had little power to protect the sites because of the previous Liberal Government.

Under the indenture the company was bound to recognise sites identified in the Environmental Impact Statement.

Sites had not been identified because of a breakdown in

communications, so there was no legal protection for sites that might be identified.

"So, we have to negotiate," he said.

After the Cabinet meeting, Dr. Hopgood said the Government was well aware of the problem but could not make the statement requested because more information was needed.

Mr. O'Neill said he was unhappy with the Cabinet's decision.

"But I think it has been good that we have put them on the spot," he said.

The Leader of the Opposition, Mr. Olsen, said yesterday

the Government should find an immediate solution to the "impasse."

Mr. Olsen, who visited Roxby Downs with nine Liberal MPs yesterday, said the Government had had enough time to investigate the sacred site claims but had not expressed his views on the matter publicly.

Aboriginal groups had been given "every opportunity" during the Environmental Impact Statement stage of the project to express views about any sites significant to them.

PAGE 3 — Minister on charge over sacred site.

B.The Developer Perspective.

A MATTER OF PUBLIC INTEREST

ROXBY AND ABORIGINALS

Recent difficulties caused by last minute changes, at the request of Aborigines, to the alignment of the 100km road under construction north from Olympic Dam highlight shortcomings in procedures in South Australia for adequate identification, location, verification and protection of sites of anthropological or archaeological significance to Aborigines.

While the traditions of Aborigines that certain places are a secret part of their culture and that secrecy should be respected, ways must be sought to avoid confrontations that will occur when "no go" places are nominated by Aborigines for the first time only after construction works have actually commenced and despite the fact that full information on the nature and intended location of such works has been made available to all concerned many months beforehand.

This was so in the case of the borefield road now being built north of Olympic Dam.

The Kokatha and their advisors had ample time to make it known that the corridor for this road, details of which were published in the draft EIS in October, 1982 and made available to them, presented problems for them. They did not do so. Sites identified by other Aboriginal representatives in the borefield road corridor were fully documented in the Joint Venturers Environmental Impact Statement and taken into account in locating the road.

A large number of sites have been claimed by the Kokatha representatives to exist in the project area and the borefield road corridor. Statements made to date by the Southern Land Council indicate information which supports the claims will not be provided to the government to enable it to make properly informed decisions. This attitude can be contrasted with land claims in the Northern Territory where bare assertions are not accepted by the Aboriginal Land Commissioner nor as the basis of valid anthropological claims.

The process of recognition of sites their relevance and importance should take account of the abundance or otherwise of the land surface features to which they are related.

Issued on behalf of the Olympic Dam Joint Venture,
by Roxby Management Services,
168 Greenhill Road, Parkside.

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