



Eastern Kuku Yalanji Indigenous Protected  
Area Management Plan Stage 1

# Caring for Kuku Nyungkal Country

November 2012



Jabalbina



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ISBN 978-0-643-10980-3

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### Report Citation

Kuku Nyungkal *Bama*, Hill, R., Pert, R.L., Shee, R and the Jabalbina Yalanji Aboriginal Corporation. 2012. Caring for Kuku Nyungkal Country. Eastern Kuku Yalanji Indigenous Protected Area Management Plan Stage 1. Cairns: Jabalbina Yalanji Aboriginal Corporation and CSIRO. Bana Yarralji Babu Incorporated provided extensive support to the development of this document, which builds on their earlier fine work in supporting development of the *Draft Strategic Plan for Kuku Nyungkal Country*<sup>1</sup>

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*Front Cover: Muwun (Big Tableland); Front Cover Inserts: wunba (sugarbag or honey bee), Brian Barry checking an orchid at Muwun, kungkun (brown tree snake), Kalkajaka (Black Mountain), jarruka (orange-footed scrubhen); Wunba and jarruku photos courtesy G. Wilson*

*Right: Upper East Normanby River; Back Cover: Home Rule Falls, Slaty Creek*

# Eastern Kuku Yalanji Indigenous Protected Area (IPA)

## Dedication

We dedicate this Plan to all our Kuku Nyungkal *Bama* who have gone before. We thank our Elders who kept our language strong and alive. For this Indigenous Protected Area, we follow our *Ngujakura* which comes from our ancestors till today and tells us how to look after *bubu* and *bama*.

## Acknowledgments

We would like to thank the following organisations who have brought this Plan to fruition.

Bana Yarralji Bubu Incorporated

Australian Government Department of Sustainability, Environment, Water, Population and Communities

Wet Tropics Management Authority

Australian Conservation Foundation

Queensland Department of Environment and Resource Management

Cape York Land Council

Queensland Parks and Wildlife Service

Balkanu Cape York Development Corporation

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Cedric Friday looking over a Nyungkal camping area near Mt Poverty



Hicksbeachia, a rare tree, at Jirandaku

## Acronyms

|        |   |
|--------|---|
| CSIRO  | Commonwealth Scientific and Industrial Research Organisation                  |
| DEHP   | Queensland Department of Environment and Heritage Protection                  |
| DERM   | Former Queensland Department of Environment and Resource Management           |
| EKY    | Eastern Kuku Yalanji  |
| JYAC   | Jabalbina Yalanji Aboriginal Corporation                                      |
| KN     | Kuku Nyungkal   |
| ILUA   | Indigenous Land Use Agreement   |
| IPA    | Indigenous Protected Area   |
| IUCN   | International Union for the Conservation of Nature and Natural Resources      |
| QPWS   | Queensland Parks and Wildlife Service   |
| SEWPAC | (Department of) Sustainability, Environment, Water Population and Communities |
| TAFE   | Technical and Further Education   |
| WTMA   | Wet Tropics Management Authority  |
| WTWHA  | Wet Tropics World Heritage Area   |

# 1 Our Vision for Kuku Nyungkal *Bubu*

Our vision for our *bubu* (land)<sup>1</sup> is to

- Maintain our Nyungkal culture, belief, customs and law/lore;
- Sustain, conserve, and preserve our country, landscapes, waters, mountains and all our cultural sites;
- Care for our people and their social and economic well being.

We Kuku Nyungkal *Bama* stand proud in knowing our culture, beliefs, customs and law/lore. We want to move back to country, back to *bubu*, and maintain cultural connection through food, lore, medicine and healing. Our identity reflects our *Ngujakura* (Dreaming) and our forefathers and their ancestors, and the generations to come. We want Nyungkal culture and law to drive management on country today as it did in the past. Complex tenure and laws from the Australian governments have divided up our country into different zones and uses<sup>2</sup>. We see that the Indigenous Protected Area (IPA) can help us put management of country back together.

This Indigenous Protected Area Management Plan will help us reach our vision for Nyungkal culture, people and our *bubu* to be strongly connected again.

Our totems are *wunba* (open forest honey bee) and *jarruka* (scrub hen).  
Photos: Gary Wilson



<sup>1</sup> Words from the Kuku Nyungkal Language are italicised throughout, with the English term in brackets the first time. However, words that have no equivalent in English, such as Nyungkal, are not italicised.

## 2 The Story of our Indigenous Protected Area (IPA)

### 2.1 The journey to our IPA

We have always looked after our *bubu* according to our traditional Kuku Nyungkal culture, law/lore and custom. Our Caring for *Kuku Nyungkal Country Plan* (Stage 1 of the Eastern Kuku-Yalanji Indigenous Protected Area) proposes how we will keep looking after our *bubu* according to culture, law/lore and custom. Eastern Kuku-Yalanji (EKY) *Bama* decided at a large meeting in Mossman in October 2009 to go ahead with an Indigenous Protected Area (IPA). The IPA is to be developed through stages by each of the major Yalanji groups. This meeting followed six consultation workshops held in 2009 where Traditional Owners discussed the idea of an IPA. Following the decision at the EKY meeting, Kuku Nyungkal *Bama* further agreed at a meeting in Rossdale in November 2009 for our *bubu* to be Stage 1 of the Eastern Kuku Yalanji (EKY) IPA. This Indigenous Protected Area idea has grown out of work we have been doing over many years, through native title and agreement-making.

### 2.2 Native Title, Agreements and Plans

Kuku Nynungkal, together with other Eastern Kuku Yalanji *Bama*, lodged a native title claim in 1994 over *bubu* which was mainly timber reserve and unallocated Crown land. In 1997, Eastern Kuku Yalanji proposed a settlement with the Queensland government which was agreed to by most parties in 2005<sup>2</sup>. To put the settlement in place, we signed fifteen Indigenous Land Use Agreements (ILUAs) with many different organisations including Cook Shire Council, Telstra, Ergon, the State of Queensland, the Wet Tropics Management Authority and others. Our ILUAs resulted in:

- Declaration of certain *bubu* as Aboriginal freehold under the *Aboriginal Land Act 1991 (Qld)* and some as ordinary freehold (Figure 1);
- Dedication of new national park under the *Nature Conservation Act 1992* (Fig 1);

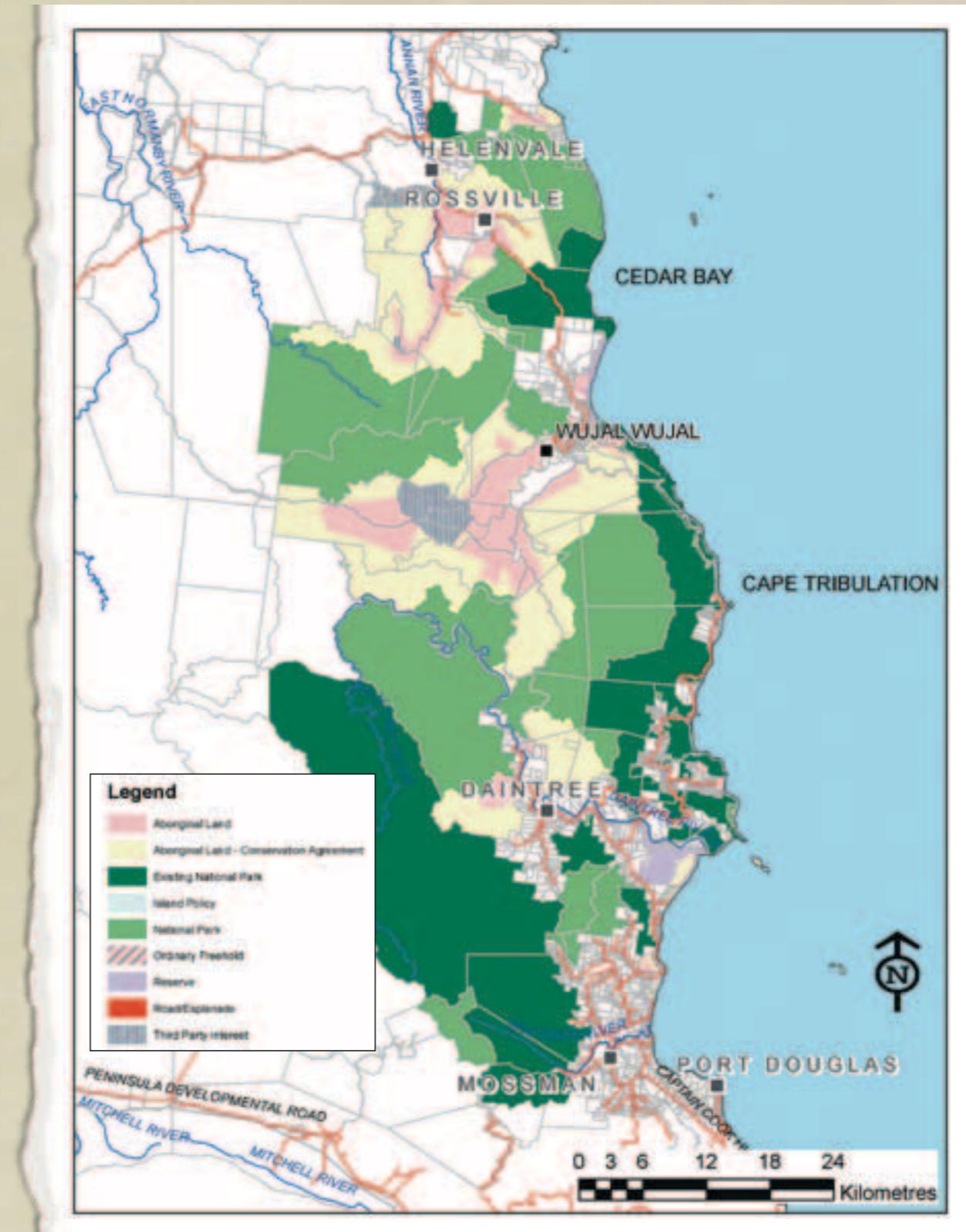


Figure 1 - Eastern Kuku Yalanji Land Use Agreement

Eastern Kuku Yalanji  
Indigenous Protected Area (IPA)

# Eastern Kuku Yalanji Indigenous Protected Area (IPA)

- The opening of some roads;
- The recognition of native title over some areas totalling 126,900 ha;
- Creation of Pink Zone (16,500 ha), Yellow Zone (48,000 ha) and Green Zones (160,000 ha) that reflect tenure and environmental management agreements;
- The Pink Zone has few constraints on development. It is the main area for us to move back on to country, to build houses and grow gardens and orchards;
- The Nganjin-anga Bubu Nature Refuge (Yellow Zone) is our Aboriginal freehold *bubu* that we have agreed to protect for its high natural and cultural values;
- Green Zones are existing (dark green) and new (light green) national parks.



Eastern Kuku Yalanji native title claimant group and staff with Premier Beattie at the ILUA celebration, December 2007, Wujal Wujal

**Jabalbina Yalanji Aboriginal Corporation (JYAC)** is established as the Registered Native Title Body Corporate for our native title and as the sole grantee of the Jabalbina Yalanji Land Trust. JYAC looks after our native title interests, land rights and agreements. JYAC is responsible for supporting our planning and other work for our IPA. We work in partnership with the Kuku Nyungkal Rangers of Bana Yarralji Bubu Incorporated.



Eastern Kuku Yalanji ILUA Celebration December 2007 Wujal Wujal

Eastern Kuku and Yalanji *Bama* have also been involved in other agreements and plans about the protection and management of our country:

- Wet Tropics Regional Agreement which establishes arrangements for the cooperative management of the Wet Tropics World Heritage Area between the Traditional Owner groups within this area and governments<sup>3</sup>.
- Wet Tropics Aboriginal Cultural and Natural Resource Management Plan, which documents the priority issues and aspirations the relevant seventeen Traditional Owner groups have for country and culture. One key strategy is to develop and implement country-based plans for Traditional Owner groups<sup>4</sup>.
- Nomination of National Heritage Listing of the Wet Tropics, as a means of enhancing recognition of Traditional Owner cultural values<sup>5</sup>.

## 2.3 Strategic Plan for Kuku Nyungkal Country

The *Strategic Plan for Kuku Nyungkal Country* was prepared in 2009 by Bana Yarralji Bubu Incorporated on behalf of Kuku Nyungkal Traditional Owners<sup>1</sup>. The Nyungkal Strategic Plan is a country-based plan that looks at our priorities across our *bubu*. Through the process of developing the strategic plan, we learnt about Indigenous Protected Areas elsewhere in Australia. We agreed that the establishment of an IPA could be a good framework to coordinate management of all the protected areas on our country. We also looked at our aspirations, such as living on country, and issues that we need to address, like weed management. With the permission of Kuku Nyungkal Traditional Owners, we have incorporated a lot of the information from the Strategic Plan into this *Caring for Kuku Nyungkal Country Plan*.

## 2.4 Kuku Nyungkal Rangers

The Kuku Nyungkal Rangers have started working on managing our *bubu* supported by funding from the Australia Government's Working on

Country program. This funding is currently managed by Bana Yarralji Bubu Incorporated and Balkanu Cape York Development Corporation. The Kuku Nyungkal Rangers Working on Country project provides support for four years from July 2009 to June 2013. The Rangers are aligning their work with our strategies, actions and priorities in this *Caring for Kuku Nyungkal Country Plan*. The Rangers have already undertaken some important work that supports Kuku Nyungkal aspirations including:

- The 'Muramanka' Indigenous Rangers Conference, a cultural event attended by more than 300 Indigenous leaders, rangers and others over 4 days on Kuku Nyungkal country in 2010;
- Development and launch of the 'Muramanka Statement' from the Ranger Conference;
- Co-production of a documentary film about culturally sensitive scientific surveys on-country;
- A cultural camp for Bloomfield School children;
- A fire management survey in December 2010;
- Kuku Nyungkal Property Pest management Plan 2010-2014.



Kuku Nyungkal Rangers at the Muramanka Conference, 2010.  
Photo: Bana Yarralji Bubu Inc.

# Eastern Kuku Yalanji Indigenous Protected Area (IPA)

## Timeline of our IPA journey



Like most Bama around Australia, our journey has been a long one. It is a long time since the colonisation of our *bubu* but it has only been until recently that we have been able to make headway in being recognised in our own country and as the original inhabitants of this country and that we have always had the responsibility of our *bubu*.

The footprints depict Kuku Nyungkal Bama walking into the future along a path that has been anything but smooth. They are positive steps marked by milestones in our endeavour to create a better future for all Kuku Nyungkal - a future that ensures we are a happy, healthy and prosperous Bama. We have never deviated from our path because we are strong and our strength comes from knowing that our ancestors have been walking with us every step of the way, as it is after all, *jabalbina - home of our ancestors*.

## 2.5 Our area for Stage 1 of IPA planning—Caring for Kuku Nyungkal Country

The Eastern Kuku Yalanji Indigenous Protected Area will be developed in stages by our different groups. Kuku Nyungkal country centres on the upper Annan River country. This plan considers how to care for Kuku Nyungkal country within the ILUA boundary on the west and north and within our main river catchments on the east and south (Figure 2). We will be discussing this planning area with our neighbouring clan groups, particularly the Muka Muka Warra (Mt Amos) group.

We want the IPA to coordinate management across all our protected areas. The Pink Zone is the main area for development, and for moving back to country. We do not want to include it in the IPA, as it will have its own Community Development Plan.

Our IPA planning area includes about 14,000ha of our Nganjin-anga Bubu Nature Refuge (Yellow Zone), and about 10,500ha of national park (Ngalba

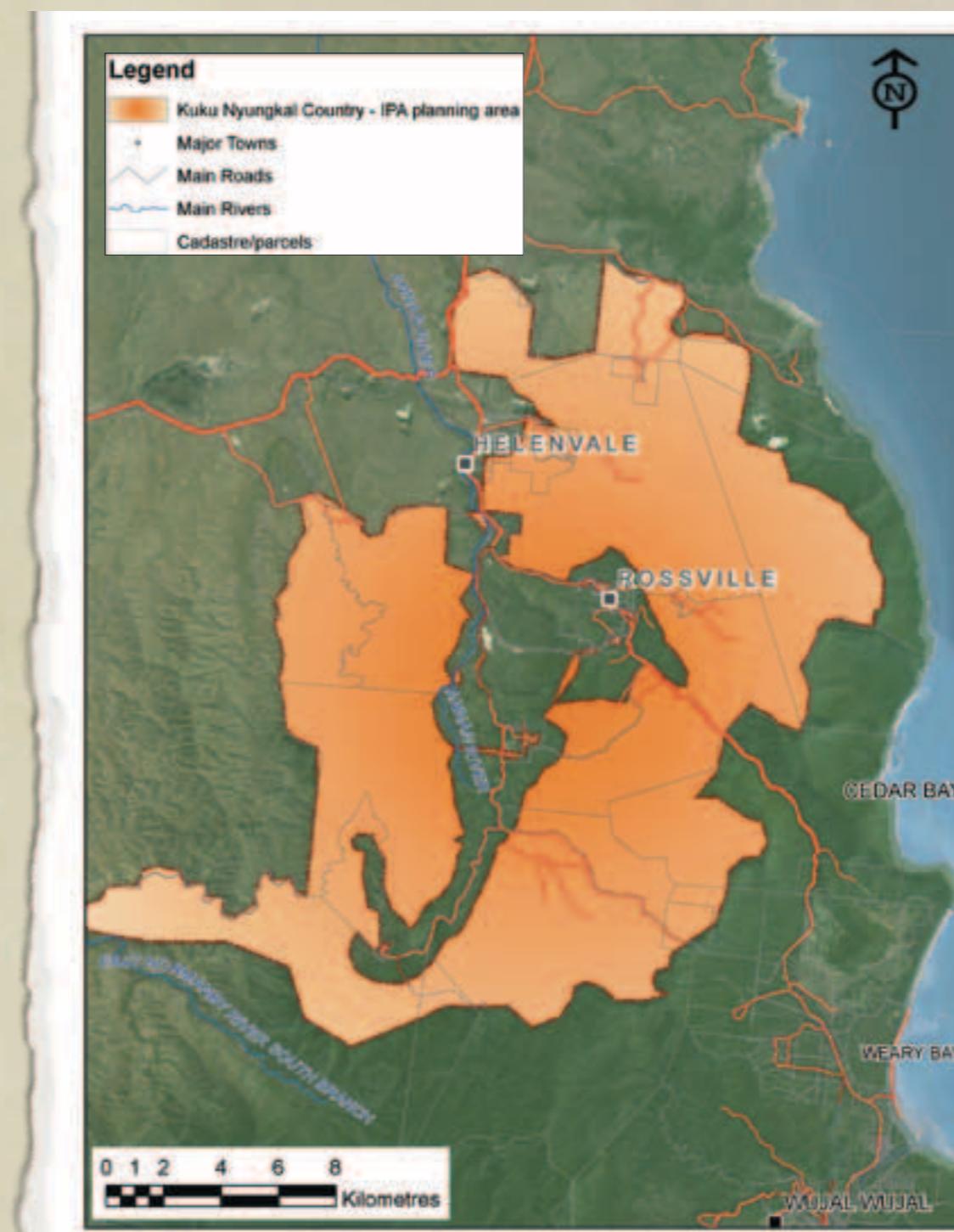
### Summary Points: Our Indigenous Protected Area Story

- Kuku Nyungkal *bama* have always looked after *bubu* by our culture, law/lore and custom
- Our Indigenous Protected Area is a way of continuing to look after *bubu* by our culture, law/lore and custom
- The Caring for Kuku Nyungkal Country Plan is for Stage 1 of the Eastern Kuku Yalanji Indigenous Protected Area
- The IPA follows on from work on native title and agreements
  - Native Title Claim 1994
  - Native Title Determination 2007
  - Indigenous Land Use Agreements 2007
  - Pink, Green and Yellow Zones
  - Wet Tropics Regional Agreement 2005
  - Wet Tropics Aboriginal Cultural and Natural Resource Management Plan 2005
  - Strategic Plan for Kuku Nyungkal country 2009
  - Kuku Nyungkal Rangers 2009

Bulal and Black Mountain national parks) that we will co-manage with QPWS.

We want to consider how some areas might come back into our IPA later including:

- Parts of the Collingwood mine site that are currently not included;
- Possibly some parts of the Pink Zone.



**Figure 2** - Area for Caring for Kuku Nyungkal Country Plan

## 2.6 International categories for our IPA

Management of an IPA is assisted by identification of an IUCN (International Union for the Conservation of Nature) management category that best describes the aspirations of the Traditional Owners. There are six IUCN management categories.

Our vision is to run our country to

- Maintain our Nyungkal culture, belief customs and lore;
- Sustain, conserve and preserve our country, landscapes, waters and mountains;
- Care for our people and their social and economic well being.

Currently our protected areas are either Category II (the pre-2011 national parks) or Category VI (pre-2011 non-national park, Figure 3).

We consider that Category V might better meet the aspirations of Kuku Nyungkal *Bama*.

Here are the objectives of each of the three categories we are interested in:

### **Category II**

To protect natural biodiversity along with its underlying ecological structure and supporting environmental processes, and to promote education and recreation.

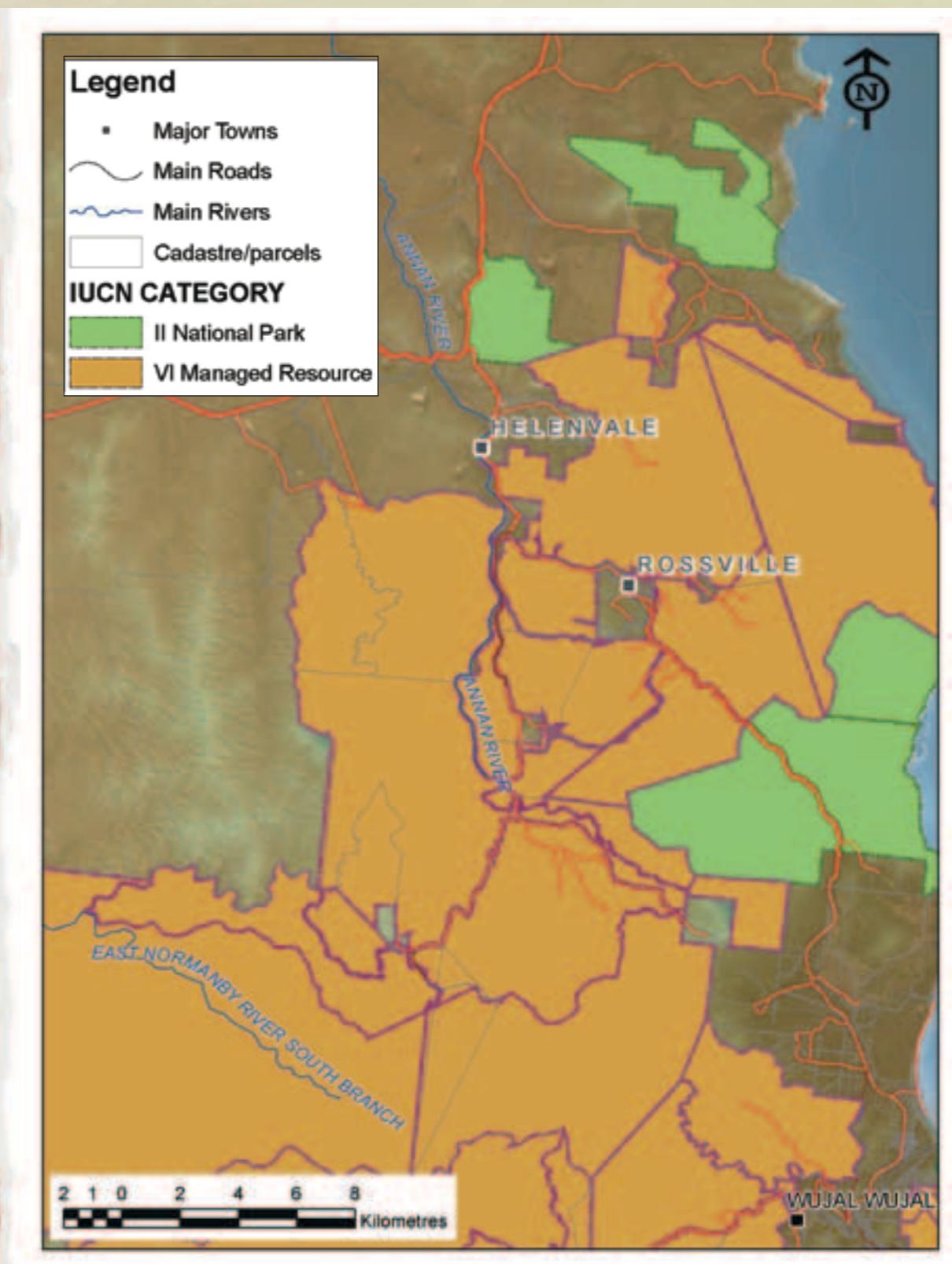
### **Category V**

To protect and sustain important landscapes and seascapes and the associated nature conservation and other values created by interactions with humans through traditional management practices.

### **Category VI**

To protect natural ecosystems and use natural resources sustainably, when conservation and sustainable use can be mutually beneficial.

**We would like to declare all of the IPA as Category V.**



**Figure 3 - Current IUCN Protected Area Management Categories on Nyungkal country**

# Eastern Kuku Yalanji Indigenous Protected Area (IPA)



IPA planning at Home Rule, September 2011. From left: Rosemary Hill, Bette Gibson, Jason Wachter, Roslyn Port, Lily Yougie, Leah Talbot, Katherine Walker



Group discussion of IPA at Kuku Nyungkal Forum May 2011, Rossville



Kuku Nyungkal Maja-maja, Agnes Burchill, at IPA planning meeting,  
Home Rule, September 2011



Roslyn Port, Shaun Creek and Warren Kulka discussing the IPA at  
Kuku Nyungkal Forum May 2011, Rossville

### 3 Ngujakuramunku (governance) for Kuku Nyungkal country

#### 3.1 Kuku Nyungkal Ngujakuramunku (governance)

Under Kuku Nyungkal culture, beliefs, law/lore and custom, *Maja-maja* (Elders) have a key role in decision-making. We have established the Kuku Nyungkal Maja-maja (Elders Group) as the primary forum for senior decision-making, cultural advice and issue resolution for all our business on Kuku Nyungkal country.

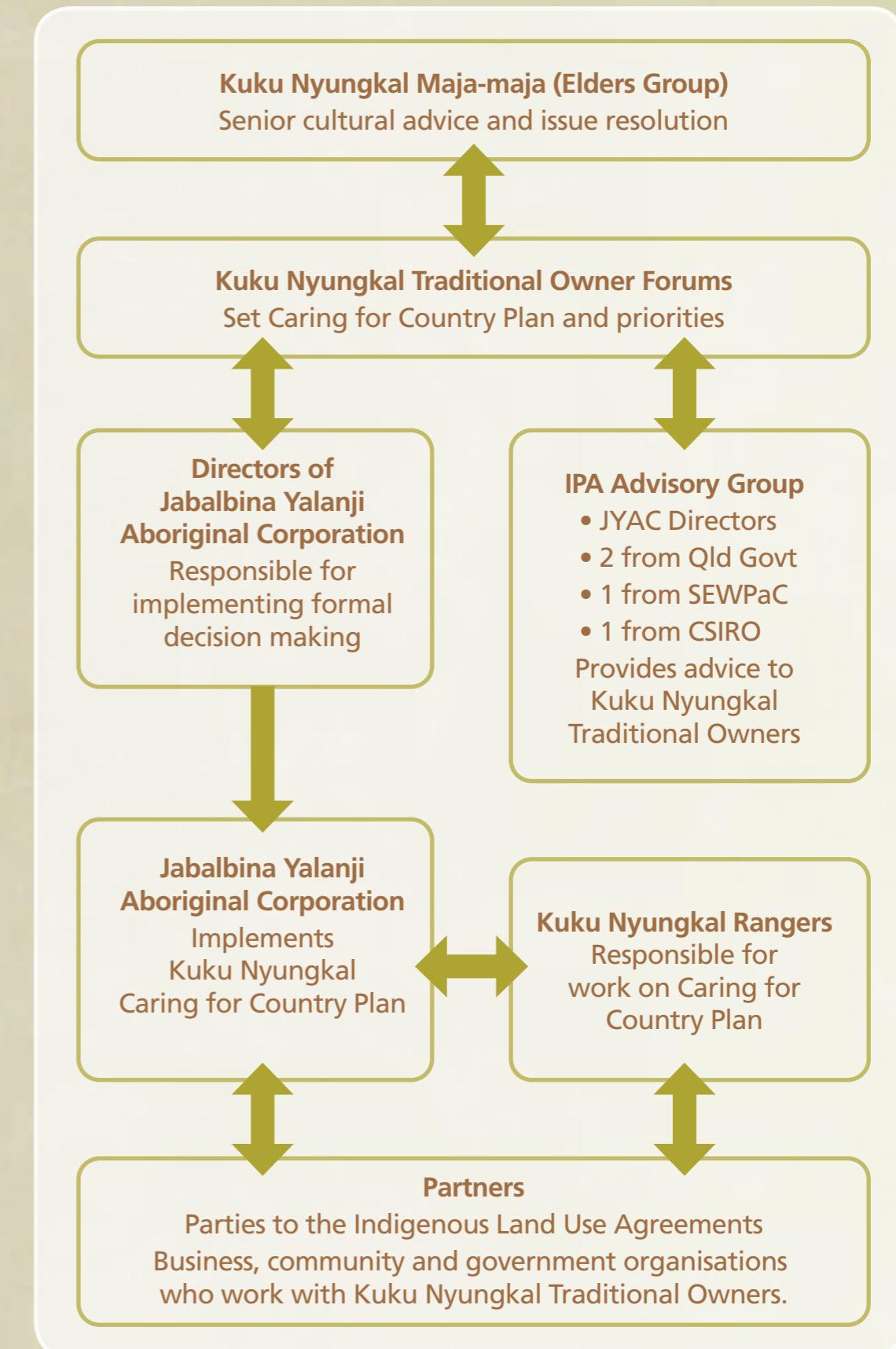
All Kuku Nyungkal Traditional Owners need to have input to our decision-making about country. We will hold regular Kuku Nyungkal Forums to give the right participation for Kuku Nyungkal *Bama*.

The Jabalbina Yalanji Aboriginal Corporation is responsible for supporting the development and implementation of our Caring for Kuku Nyungkal Country Plan. Kuku Nyungkal Rangers are responsible for a lot of the work on our *bubu*. It is important that the Rangers be the right Traditional Owners. Kuku Nyungkal Maja-maja need to select the Rangers to make sure the right people with the right connections to country are chosen.



*"Ngujakuramunku is from the beginning, and it still goes on today. Ngujakuramunku is also the governance, it's how we practice governance in terms of today."*

Francis Walker, Home Rule, September 2011



## 3.2 Sharing our *bubu* with other decision-makers

Europeans first came onto our country in the 1800s, bringing cattle, and starting up mining and other activities that have resulted in many impacts on us and our *bubu*. We documented many of these impacts in our Strategic Plan for Kuku Nyungkal country .

We now have other decision-makers within the area of our Caring for Kuku Nyungkal Country Plan. Since the Pink Zone is not considered part of our IPA, the main decision-makers for *bubu* management are:

- Wet Tropics Management Authority (WTMA);
- Cook Shire Council; and
- Queensland Parks and Wildlife Service (QPWS).

Our goal is to establish a coordinated management structure that sets out the roles and responsibilities of all these managers in implementing our Caring for Kuku Nyungkal Country Plan.

This coordinated management structure needs to show that the Kuku Nyungkal *Bama* are in the driving role in managing our *bubu*. We want WTMA, Cook Shire Council and QPWS to be following our *bama* leadership.

We need to talk with these agencies about how to do this.

Other people involved in work and decisions that affect our country include:

- Government organisations like Queensland Department of Environment and Heritage Protection;
- Non-government organisations such as South Cape York Catchments and the Australian Conservation Foundation;
- Scientists based at James Cook University, CSIRO and other institutions.

We want our governance structure to include the right sort of partnerships with these organisations.

## 3.3 International category for our governance

Governance of an IPA is assisted by identification of an IUCN (International Union for the Conservation of Nature) governance category that best

describes the decision-making arrangements for the Traditional Owners.

There are four IUCN governance categories:

- A Governance by government
- B Shared governance
- C Private governance
- D Governance by Indigenous peoples and local communities.

Our Eastern Kuku Yalanji IPA involves Indigenous governance on the yellow zone and shared governance on the Green Zone and Cook Shire Recreational Reserves. Our responsibility and authority for our *bubu* is shared with the government protected area agencies through the arrangements we are establishing. National parks that are covered by the IPA will need to have management plans that are consistent with this plan.

It is new for Indigenous Protected Areas to involve shared governance.



*Our land (*bubu*) is our mother, everything comes from her; it is an Indigenous perspective to nurture her, look after her and keep her living for the future generations like a mother takes care of her children, and children take care of their parents and their family morals, values, customs and viewpoints...*

*The government agencies who have control of our *bubu* that was given back to us have to work very closely with Nyungkal *Bama* to achieve their commitment to their *bubu* and their *bana* (water). Government agencies have to come to a greater understanding of *bama* Indigenous interests in their land and sea. Nyungkal *Bama* are better equipped to care for their country than others.*

Delores Friday explains the needs for co-governance in the Strategic Plan for Kuku Nyungkal Country<sup>1</sup>

## 4

# Our values of Kuku Nyungkal country

The main values that we want to protect on our country are:

- Kuku Nyungkal culture;
- Our water ways;
- Our plants and animals, particularly our bush foods and medicines;
- Kuku Nyungkal caring for *bubu* and waters;
- Kuku Nyungkal *Bama* and well being.

## 4.1 Kuku Nyungkal culture

It is very important for us to practice our cultural rights on our country. We follow the *Ngujakura*, our Dreaming, the rules for respecting our country and each other. We have many obligations and responsibilities for our *bubu*. These include our ceremonies, language, lore, law, identity, sites and knowledge transfer.

Ceremonies. Our ceremonies are part of caring for Kuku Nyungkal country. We need to conduct *warra wajal* (warming ceremonies) to introduce people onto country. We burn special leaves as part of ceremonies for storms and weather. We dance to welcome people to country and to celebrate special events. We have ceremonies, dances and music for our totems, which are also plants and animals.

Language: We need to speak and listen to each other and to country in Kuku Nyungkal language. Speaking our language on country, writing and reading our language, is important for *bama* and for *bubu*. Signs with Kuku Nyungkal names for places, plants, animals and stories are important for management of country.

Identity: Our *bidgarr* (totem, moiety), and our cultural connections to *bubu* through food, law/lore, healing, medicine and ceremonies are part of our identity. Knowing our family relationships, our roles, responsibilities and obligations to be on country is part of caring for country. Our kinship system requires us to maintain respect for Elders across all families. We follow rules of reciprocity, for sharing and caring between all clans and families. Elders's

roles are important in all decision-making. We need to be on country to fully understand traditional connections to country, and traditional boundaries of our estates.

**Lore:** Our Kuku Yalanji Indigenous Ecological knowledge is the basis of our management. Our management is based on our stories of the plants and animals, our story places, and our seasonal calendars. Our lore comes from the country and our ancestors. *Yirrmba* (Rainbow Serpent) knowledge and responsibilities are the basis of management. Our lore about cultural sites, about how to collect bush foods and how to cook foods on open fires, to make *marra* (cycad) and *wukay* (yam), comes from the ancestors and the country and shows the way to care for *bama* and *bubu*. Womens' birthing practices are taught through women's lore. We want to follow our burial practices of people being buried back on country. Our lore is kept alive through talking and listening, painting, crafts, books, leaflets, photos, videos and digital media on computers. We are involved in cultural mapping and ethnobotany projects to keep our lore alive.

**Law:** Our Law for country comes down from the *Ngujakuramunku*, the Dreaming. We have rules about respecting each other and respecting country. We have strong rules that rocks, stones and other things must not be removed from country. Our rules also apply to how plants and animals can be harvested and shared between families. Our rules place restrictions on who can go to certain parts of country<sup>1</sup>. Some places are only for men, other places are only for women. Some places should not be visited. The use of special places for hunting and gathering is governed by our seasonal calendars. When these rules are broken there is a lot of suffering—both people and country get sick.

**Sites:** We have many sites on our country that need protection. These include story places, poison places, burial sites, birthing sites, painting places, and other sites.

**Knowledge transfer:** Kuku Nyungkal Elders need to pass knowledge on to younger generations on country. Elders are the *Maja-maja* (bosses) of our knowledge. Trips onto country to pass knowledge from the older people

# Eastern Kuku Yalanji Indigenous Protected Area (IPA)

to the younger people are important. Painting, crafts, cultural mapping, ethnobotany, cooking, taking photos, making books, and videos are all important to knowledge transfer.

## Summary Points: Kuku Nyungkal culture

- Kuku Nyungkal culture is needed to keep country and people strong and healthy.
- Culture includes ceremonies, language, identity, sites, lore, and law. Stories, story places, bush foods, kinship, families, totems, dance, paintings, rules for where and when to hunt and gather, keeping things on country.
- Elders need to keep culture strong and pass it on to younger people.



Nyungkal cultural ceremonies for warming people are an important part of caring for Nyungkal country.

Kathleen Walker warming Alf Diamond, Oliver Sumner-Potts, Bennett Walker, Raymond Pierce to welcome them to Shipton's Flat, May 2011



*"Yirrmbal is the main one, you have to take the right person to talk for country or Yirrmbal will make people sick. Bama are all different, not just any bama, you have to be the Maja-maja for that bubu, to talk for it."*

Lily Yougie, Home Rule,  
September 2011

*"We need to respect traditional decision-making for our IPA, the power of bama law and lore. It makes us stronger and country stronger".*

Marilyn Wallace talking and listening  
Kuku Nyungkal at Shipton's Flat,  
May 2011



Painting by Cedric Friday, Photo: S. Nowakowski

## 4.2 Our waterways

Waterways are very important on our country. *Yirrmbal*, the rainbow serpent travels along our waterways, along the corridors which are our rivers. Our waterways include creeks, rivers, springs, and wells. Waterways are used for healing, for cleansing, and for travelling along. Our waterways flow down to the saltwater, and saltwater values are very important to us.

Nyungkal law and lore manage our waterways. Kuku Nyungkal *Bama* with the right cultural knowledge need to be present to manage waterways. Visitors should always seek permission before swimming or drinking from water, and should respect our rules about special places where people should not go. You cannot take rocks or throw rocks into the rivers. Ceremonies need to be performed to introduce people or changes on to waterways<sup>1</sup>. Certain Traditional Owners have responsibilities to speak to places along the rivers, to specific waterfalls and to other identified water bodies<sup>6</sup>.

Waterways need to be clean. We use water for drinking and cooking. Water quality is very important to us. Water should not have big sediment loads or poisons in it. Waterways need to have the right flow rates, and depths that are in tune with the seasons<sup>7</sup>.

Freshwater fish, *ngujay* (fresh-water turtle) and mussels that live in the waterways are important foods for use, and important for our culture and stories. Our traditional methods of fish poisoning protected our waterways. We only catch the fish we need to eat and no more<sup>1</sup>.



Kuku Nyungkal *Majamaja* and assistants near an important water place on the Annan River, September 2011.

From left: Agnes Burchill, Leah Talbot, Clara Ogilvie, Suzanne Jenkins Asheruhany Walker, Katherine Walker, Cissy Ross-Kelly, Lily Yougie, Rosemary Hill, Esther Henderson, Roslyn Port, Bette Gibson

Trees and plants that grow along the waterways are very important. Flowering of *yarrun*, and *yumba* signal it is time for *ngalkun* (mullet) to go up the river and lay their eggs<sup>8</sup>. *Gambarr* (clay) for painting, dancing and cooking is found along our waterways<sup>1</sup>. Sand along our waters is important for making *wukay*<sup>8</sup>.

*Yiri*, waterfalls, are sacred places on our country. There are many cultural restrictions on who can go to waterfalls. Some waterfalls are only for men.

### Summary Points: Kuku Nyungkal waterways

- Waterways are the main place for *Yirrmbal*, the rainbow serpent, and are sacred on our country.
- Waterways are important for stories, cleansing, healing, drinking, for springs, for travelling.
- Waterways need to be clean, with the right flows in the right seasons.
- Plants and trees along the waterways are important.
- Fish, *ngujay* and animals live in the freshwater and many move between the freshwater and saltwater.



Jason Wachter with *yumba* (wattle), Rossville, September 2011. Flowering of *yumba* signal it is time for *ngalkun* (mullet) to go up the river and lay their eggs<sup>8</sup>

# Eastern Kuku Yalanji Indigenous Protected Area (IPA)



Kuku Nyungkal women at Twin Forks 9 May 2011. From left: Hazel Douglas, Doreen Ball, Francis Walker, Joyce Bamboo, Florence Walker, Kathleen Walker.



"I'm very concerned for Mungumby, that's a story place, that's a man's waterfall." Carol Toby 10 May, 2011

"Water is the giver of life." Kuku Nyungkal elder<sup>6</sup>



Asheruhany Walker on the Annan River, September 2011



Marra (Cycas media) "This is our culture, our food. We go and collect this and take it down the river and clean it and wash it, in September time when it's ripe." Agnes Burchill, Kuku Nyungkal Elder, September 2011 Photo: S. Nowakowski

## 4.3 Plants and animals

All plants and animals on Kuku Nyungkal country are important. Many different plants and animals are used for food and for cultural practices, and appear in our stories, totems, dances, songs and artwork. All these plants and animals should be able to live and be healthy on our country.

Our country includes some *madja* (rainforest) and some *ngalkal* (open forest) country.

There are many bush foods and medicines on our country. Knowledge about how to collect foods is important to looking after country.

Some of our important plants for food, medicine and cultural practices include *barka* (candle nut), *jun-jun* (ginger), *jungka* (cherry), *bujabay* (walnut), *ngakun* (flame tree), *banday* (green plum), *buyku* (paperbark), *yumu* (bottle brush), *marra* (cycad), *janbal* (quondong), *wukay* (yam),  *julbal* (fig), *wabul-wabul* (river cherry), *ngadimirri* (grass tree), *mili* (stinging tree), *jujubala* (iron wood), *babajaka* (blood wood), *milmarr* (lawyer vine), *wanjakan* (turpentine), *wuju* (mat rush), *kajurr* and *jikan* (blady grass)<sup>1, 9</sup>.

Some of our important animals include *walkarr* (goanna), *diwan* (scrub turkey), *jarrabina* (tree-climbing kangaroo), Boyd's dragon, *ngankin* (echidna), *bulja* (night owls), *kaya* (dingo), *kadar* (wallabies), *kambi* (flying fox), *dandabina* (eel-fish), *kanaji* (jew-fish), *kuyu* (fish)<sup>1</sup>.

### Summary Points: Plants and animals

- All plants and animals on Kuku Nyungkal country should be able to live and be healthy.
- Patches of *madja* (rainforest) and *ngalbal* (open forest) are both important to us.
- Many plants and animals are important as bush foods and medicines, and also as totems and stories.



Warren Kulka with *dalkan* (Casuarina), Rossville, September 2011



Kathleen Walker collecting bark for warming ceremony.  
Shipton's Flat, 9 May 2011



Adelaide Baird with *wanjakan* (turpentine) tree, Shipton's Flat, in 1997.

Eastern Kuku Yalanji  
Indigenous Protected Area (IPA)



Lily Yougie collecting yangka (green ant), Shipton's Flat, September 2011



Cissy Ross-Kelly showing Asheruhany Walker how to make soap with *yarrun* (wattle) fruit, Shipton's Flat, September 2011



Kathleen Walker making soap with *karrandal* (*Alphitonia* sp.) leaves, Shipton's Flat, September 2011



Kathleen Walker applying yangka medicine to Cissy Ross-Kelly, Shipton's Flat, September 2011

## 4.4 Kuku Nyungkal caring for country

Kuku Nyungkal *Bama*'s presence on country is vital for health of country and people. We have a responsibility and authority under our law to be on country and care for country in traditional and modern Kuku Nyungkal ways. We undertake many important practical activities for the health of country including fire management, harvesting of plants and animals, managing visitors, controlling weeds and pests, monitoring country, and protecting sites.

Fire management is one of the most important things to us. *Ngalku* (fires on country) are used to clean and freshen up country. Fires bring up new grasses that attract wallabies and other animals. Our fire management is governed by the seasons and by our customary law. Fires must be lit by the right Kuku Nyungkal person in the right place at the right time<sup>1, 8</sup>.

All resources on our country need to be used for cultural practices, at the right season and with rituals.



Kuku Nyungkal *Bama* and rangers' activities on country are vital for the health of country.

We need to live on and near country. Moving back to country is to maintain cultural connections is part of keeping the *bubu* healthy. We will be building our *bayan* (houses) in the Pink Zone. We are considering excluding this area from the IPA, but living here is vital to the IPA.

We need Rangers to carry out all the practical activities for the health of country. Rangers must be Kuku Nyungkal Traditional owners selected from a wide range of Kuku Nyungkal families.

### Summary Points: Kuku Nyungkal caring for country

- Kuku Nyungkal have responsibility and authority to be on country and care for country in traditional and modern ways.
- We need to return to live on and work on country.
- Rangers' practical activities in fire management, visitor management, monitoring and protected sites, controlling weeds and pests, are highly valued.
- Rangers must be Kuku Nyungkal Traditional Owners



"If the country is not cared for by Kuku Nyungkal, country feels it is not cared for by the right people, the Elders always said that."

Lily Yougie passing on knowledge about *jujabala* (ironwood) to Leah Talbot at Shipton's Flat, September 2011

## 4.5 Kuku Nyungkal Bama and well being

Opportunities for Kuku Nyungkal *Bama* to improve our well being are highly valued. We want to generate benefits from our country through education, employment and economic development. Businesses like a health retreat, eco-cultural tourism, walking tours, festivals, and cultural education and brokering services could be developed. The Kuku Nyungkal Ranger service is important for education and employment opportunities.

Well being relates to our cultural practices, our bush foods, medicines, women's birthing practices, and people being buried on country. We want to strengthen younger generations, through initiations, and through Elders having a youth committee to work with. Moving back onto country, and working on country, is important to our well being.

Recognition of our human rights is important to our well being.



Telika Greenwall straining the wukay through *kakan* (black palm) dilly bag.  
Photo: S. Nowakowski

### Summary Points: Kuku Nyungkal *Bama* and well being

- Opportunities for Kuku Nyungkal *Bama* to improve our well being are highly valued.
- We want to generate opportunities through education, employment and economic development.
- We want to look at businesses like a health retreat, walking tours, festivals and others.
- The Ranger service is important for education and employment.



Education opportunities to pass on knowledge on country are important to Kuku Nyungkal well being. Photo: S. Nowakowski

Making *wukay* on country.

From left: Ava Sneider, Ena Shipton, Seraya Tranby, Kathleen Walker, Telika Greenwall

## 5 Threats to our country

Kuku Nyungkal *Bama* and country have suffered greatly since *waybala* (Europeans) first arrived on our country in the 1800s. Many of us have lived our lives as exiles, only visiting, hunting and camping on country from time to time. We have documented the history of *waybala* impact on our country in a number of books and reports<sup>1, 8, 10-11</sup>.

The main threats to our country today are:

- Lack of recognition of our rights, interests, opportunities and access to our country and culture;
- Kuku Nyungkal culture losing strength;
- Mining and other developments;
- Introduced animals, plants and diseases;
- Disrespectful visitors;
- Climate change.

### 5.1 Lack of recognition of our rights and interests, and lack of opportunities

Although we have had our native title recognised, we still do not have proper recognition of our rights and interests as Kuku Nyungkal *Bama* to run our country.

We are not able to get back to *bubu*. There are many barriers, including complex federal, state and local government rules, acts, policies and procedures. We do not have the resources to deal with all these rules and organisations. Our country is divided up into parts that we can't access.

Some government and other agencies follow correct protocols. However, some still do not get permission properly through consultation with Jabalbina, Traditional Owners and our Elders. By doing this, they are showing disrespect of our human and cultural rights. Leases are given out on our

traditional country without our permission or knowledge. The legacy of colonisation continues in discriminatory attitudes and laws.

We face lack of understanding by non-Indigenous people. They stereotype us and do not treat us respectfully as different individuals. Many people lack cross-cultural awareness and knowledge. Many people misinterpret or misrepresent our views.

Our rights to our culture and our cultural knowledge are not respected. Copyright laws do not protect images, knowledge and other aspects of our cultural and intellectual property.

We lack an economic base. There are few opportunities for employment and training, lack of opportunities to work in mines, for jobs to go first to Nyungkal. We lack the resources to start enterprises. We lack the vehicles needed to access and get back on country.

There is a lack of genuine involvement from the scientific community, who still conduct most activities on country without our involvement.

#### Summary Points: Lack of recognition of rights and interests

- We are not able to get back on our land because of complex laws and rules.
- Government and other agencies do not fully recognise us as land owners and managers.
- Non-Indigenous people lack understanding and cross-cultural awareness.
- Our cultural and intellectual property rights are not protected.
- We lack an economic base and opportunities for employment and enterprise development.



Opening of ranger base ablutions block at Shiptons Flat, September 2011, approved after a long and expensive process.

## 5.2 Kuku Nyungkal culture losing strength

Kuku Nyungkal culture and knowledge is the basis of caring for country and people. The ongoing weakening of our culture is a major threat. Our people are split up and divided. There is loss of wisdom, knowledge, lore, language and loss of tradition. Our cultural protocols are not being followed properly. Kuku Nyungkal *Bama* are losing their ability to identify our estates and name our story places. Our cultural knowledge is not being recorded properly and not being shared properly. There is a loss of respect for our Elders and for each other. Our ceremonial practices are being lost from country with the influence of *waybala* way.

The kinship system is losing its strength. People are not respecting the clan rights for people to talk for country. A person from one clan should not talk on behalf of a person from another clan. The cultural rights of people who have married-in to our clans have not been properly sorted out. We suffer from lack of protection for intellectual property. Our cultural sites, including birthing places and burial places are not respected. We have many *bama-*

*bama* disputes that are not properly resolved. Sorry business is not respected. This loss of cultural strength causes more impacts, as people get sick from breaking traditional law.

Lack of access to our country and our resources makes it hard to get material like *wuju* that is needed for cultural crafts. This makes it more difficult to keep our cultural practices alive.

### Summary Points: Kuku Nyungkal culture losing strength

- Loss of our knowledge, lore, tradition, language and wisdom is a major threat to *bubu* and *bama*.
- Our Kuku Nyungkal kinship systems of respect and reciprocity with each other are not followed properly.
- Many people suffer when traditional laws are broken.
- Lack of access to cultural resources is weakening our cultural practices.

## 5.3 Mining and other developments

Mining, drilling, and digging on our country is causing a lot of damage. The large tailings dam constructed at Shiptons' Flat has altered water flows and damaged our country.

In other places, real estate developments have impacted on cultural sites, places where our people were born or are buried. Chemicals used by farmers, miners and graziers have polluted our country.

Large amounts of minerals and timber resources have been removed and sold from our country. This has caused a loss of natural and cultural resources and a loss of wildlife habitat. Corridors for wildlife movement have been broken up. Frogs and other species on our country are becoming endangered.

Cuttings for roads, powerlines and tracks have caused erosion and siltation in our streams.

### Summary Points: Mining and other developments

Impacts from mining and other developments include:

- Changes to flows in our waterways;
- Chemical pollutions and siltation;
- Loss of resources from our country;
- Erosion.



Tailings dam at Shipton's Flat, May 2011

### 5.4 Introduced animals, plants and diseases

Pigs are damaging our country, polluting water ways and digging up young plants. Pigs eat the food of other native wildlife. Dogs, cats, and other feral animals are damaging our cultural values. Cattle wander across our country and into the wrong place, and can spread diseases. They trample springs and

waterways, causing erosion and loss of habitat. Feral bees compete with our native bees, making it hard to get sugarbag (wild honey).

Many weeds are spreading on our country. Plants are in the wrong place, closing up our country and making it difficult to walk around. Declared weeds include sicklepod, snake weed, lantana, tobacco weed, horehound and ratstail<sup>1</sup>. Weeds are transported on our country by vehicles, roads, wind, water, animals and people.

### Summary Points: Introduced animals, plants and diseases

- Pigs, cats and dogs damage our country and cultural sites.
- Cattle are going into the wrong places and carry diseases.
- Trampling of springs and habitat by cattle.
- Fewer native bees.
- Weeds are spreading across our country.
- Weeds close up country.



Shaun Creek commenting on weed management  
Kuku Nyungkal Forum, Rossville, 11 May 2011

## 5.5 Disrespectful visitors

Disrespectful visitors and tourists have many impacts on our country. They leave rubbish, and remove plants, animals and stones. They do not follow protocols about where to go on country. Cultural sites are vandalised. Many vehicles speed causing impacts on our wildlife and roads. They are public liability issues for us with uncontrolled tourists on our country.

## 5.6 Climate change

Changes in the seasons are affecting our country. Water is not available at the right time in the right place. Frogs and other species on our *bubu* are disappearing.



Warren Kulka discussing cultural heritage at Crooked Creek with Kuku Nyungkal Maja-maja, September 2011



From left: Jason Wachter and Geoffrey Yougie discussing impacts of climate change on Kuku Nyungkal country, Home Rule, September 2011.

Geoffrey sees the importance of traditional knowledge "I went to Brisbane for high school, but I can still write in Kuku Nyungkal, I grew up in our language."



Warren Kulka pointing to the site of a proposed development at Crooked Creek, September 2011. Kuku Nyungkal Maja-maja want to make sure that cultural heritage here is not damaged.



Warren, Leah Talbot and Lily Yougie examining the proposal.

## 6 Our strategies for reaching our vision for Kuku Nyungkal country

Our vision is to be back on our country, maintaining our Kuku Nyungkal culture connection through food, lore, medicine and healing, to keep *bubu* and *bama* strong.

To reach this vision we have set down objectives for what we want to achieve in the near future. We have seven main strategies we are working on:

1. Governance
2. Rights and recognition
3. Kuku Nyungkal cultural strategy
4. Kuku Nyungkal management on country
5. Visitor management strategy
6. Education, information and partners strategy
7. Socio-economic strategy

### 6.1 Governance and planning

We want to run our country according to our Kuku Nyungkal law, lore, culture and custom. Our objectives are to:

1. Establish an Elders Group for all Nyungkal initiatives on country, including the Indigenous Protected Area Stage 1.
2. Develop a management structure that sets out with the roles and responsibilities of all our Kuku Nyungkal *Bama* and organisations and revives our traditional authority structure.
3. Develop a coordinated management structure that sets out how other *bubu* managers can follow *bama* leadership and work together, including QPWS, Cook Shire Council, WTMA, South Cape York Catchments, research organisations and others.
4. Complete our Caring for Kuku Nyungkal Country Plan.
5. Develop a coordinated action plan that sets out how other *bubu* managers will follow our Caring for Kuku Nyungkal Country Plan.

### 6.2 Kuku Nyungkal Cultural strategy

We want to strengthen and develop Kuku Nyungkal culture. We are interested in cultural assessment, and recording initiatives. We would like to develop a culture centre and have more cultural camps. We want to revive initiation processes and other traditional ceremonies and rites including smoking and cleansing. We want to follow our sorry business and sacred sites guideline. Our objectives are to:

1. Establish an Elders Group for all Nyungkal initiatives on country, including the Indigenous Protected Area Stage 1.
2. Support Jabalbina to act as a referral body to the Nyungkal Elders Groups.
3. Support the Elders Group to establish the cultural program and appoint Cultural Officers.
4. Establish Elders Group management of the Nyungkal Cultural Information System.
5. Undertake cultural mapping with individual Elders to gather cultural information into the Nyungkal Cultural Information System
6. Support the Elders to establish Protocols for use and management of cultural information and ensure they are followed.
7. Hold Nyungkal language workshops.
8. Hold Nyungkal culture camps.
9. Establish foundation groups of youth, men and women.
10. Work with cultural partners—Jalbu Jalbu Nyungkalwarra, Men's Group, Youth Groups, others.



Nyungkal Elder Bette Gibson leading a session at the Kuku Nyungkal Forum,  
Rossville, May 2011.

### 6.3 Rights and recognition strategy

We want management based on recognition of our law and lore systems, as well as the government system. Our protocols that go back to grass roots Traditional Owners having power and input need to be followed. We want more input with State and local government, also national and international governments e.g. Indigenous National Congress and International Congress. We want more consultation from State and Local Governments. We need Kuku Nyungkal control over future acts on our country. We want to get the best out of development, to have the capacity to run and manage our own development, for example through mine contracts. Our objectives are to:

1. Get the tenure handed back to Jabalbina.
2. Complete plans on how to move back to country in the Pink Zone.
3. Work with State and local government to reduce the planning red tape for us to move back onto country.
4. Establish a Nyungkal Lore and Custom Protocol and communicate with other groups to respect and follow the Protocol.
5. Monitor compliance with the Nyungkal Lore and Custom Protocol and other agreements (e.g. joint management, ILUA).
6. Ensure transparent communication by all the agencies about what they are doing.
7. Ensure Kuku Nyungkal (through the Elders) have input into all the plans and activities on country by Cook Shire, WTMA, QPWS and others.

8. Ensure resources for *bama* engagement with government - funding for engagement in meetings etc that governments benefit from.
9. Ensure national park planning on our country waits until our *bama* plan is established and we have a coordinated strategy for how other *bubu* managers will follow our plan.
10. Establish joint management over the national parks, through the Cape York Peninsula Heritage Act or other means.
11. Develop a protocol for scientists to notify Jabalbina, and ensure opportunities for engagement and employment in all research, including involving Traditional Owners out in the field and reporting back on the science.
12. Establish a Nyungkal Cultural and Intellectual Property Protocol and cultural repatriation program.



*The whole problem is we have been pushed to the end. The flora and fauna have been put away for the future, but nothing for us, we have been stuck in our little Pink Areas.*

Bennett Walker, Kuku Nyungkal Forum, Rossville May 2011

*We should be taking Traditional Owners ... to challenge this*  
Ray Pierce, Kuku Nyungkal Forum, Rossville May 2011

## 6.4 Nyungkal management on country (Rangers)

Kuku Nyungkal Rangers are needed to manage our country. Rangers work on fire management and weed and feral animal control. They close off special places for animal breeding and revegetation of native trees and bushes. We need Rangers to develop management plans and engage with other stakeholders. Rangers need to be involved in environmental assessments of the impacts of developments like the mine, and climate change. We need assessments of things like how erosion is affecting our sacred sites. Our objectives are to:

1. Establish an Elders Group.
2. Establish more Rangers and Ranger training.
3. Have Elders run a transparent process for recruitment and selection of Rangers.
4. Include Senior Rangers and their mentoring role.
5. Elder's Committee to select Rangers for jobs and training.

6. Ensure Elders' input into country planning, and proper consultation with Nyungkal Rangers.
7. Strengthening men's, women's and youth groups and their role on country.
8. Develop partnerships with QPWS, WTMA, Department of Environment and Heritage Protection (DEHP) – Nature Refuge Section, Bana Yarralji, Balkanu etc.
9. Develop better communication between *bama*, stakeholders and government.
10. Implement Nyungkal Rangers' pest management plan, in partnership with Jabalbina.
11. Implement Nyungkal Rangers' *jarrabina* forest corridor management plan, in partnership with Jabalbina.
12. Ensure resources such as the Ranger's vehicle are available for Rangers to use.
13. Ensure Ranger's workplans, appointments etc follows the directive of Nyungkal governance through Elders etc.
14. Apply performance measures for Rangers.



Diwan, scrub turkey.



Ranger Brian Barry checking an orchid.



Lighting *ngalku* (bush fires) is an important part of ranger business. Photo: S. Nowakowski

## 6.5 Socio-economic strategy (jobs, business, health)

We want to have good jobs, businesses and health for all Kuku Nyungkal *Bama*. We want to explore all options for changing our situation. Some legislation needs change. We want to explore all avenues for compensation for future acts on our country. We seek engagement with philanthropic and business sectors and with the science and research fraternity. We wish to explore entertainment and media options. Intellectual property protection and management should generate benefits of us. We want Kuku Nyungkal security on developments. We want a Kuku Nyungkal employment service to assist with employment opportunities. We need capacity-building, training and education. We need cultural community development planning. Our objectives are to:

1. Establish a business plan that incorporates all of Kuku Nyungkal interests.
2. Establish a plan for tourism, catering and enterprises.

## 6.6 Education, information and partners strategy

We need to focus on public relations and communication, and developing engagement with partners. Education needs to be taken into the local schools, including information about our climate change knowledge. We need education about our culture, lore, beliefs and languages for local, national and international audiences. Our objectives are to:

1. Establish a cultural awareness template to ensure people follow protocols.
2. Establish junior rangers.
3. Cultural inductions.
4. Conduct cross-cultural workshops and camps.
5. Conduct school and TAFE cultural camps for our own people.
6. Run cultural education in TAFE and schools.

## 6.7 Visitor management strategy

We need to increase cultural awareness and awareness of our engagement protocols. We need Nyungkal control and authority over tourism management. Signage with *bama* language is a good way to do this. A visitor information centre would be useful. Our objectives are to:

1. Establish a visitor management plan that incorporates protocols and procedures.
2. Establish an information booth.
3. Establish a cultural centre.
4. Put up signs in English and KukuNyungkal.
5. Establish controls of people coming and their impacts (permits, visitor areas).
6. Establish public facilities, toilets and picnic areas.



Marilyn Wallace participating in agency planning, Home Rule, May 2011

# 7 How we will learn from and improve our plan

We want to start by working on a one to two-year plan. We have decided actions for each of strategies, and indicators that will show us whether we are succeeding or not.

## Action Plan 2011-2012

| Strategy   | Objectives  | Action 2011-2013   | Indicators   |
|------------|---|--|--|
| Governance | <ul style="list-style-type: none"> <li>Establish an Elders Group for all Nyungkal initiatives on country, including the Indigenous Protected Area Stage 1.</li> <li>Develop a management structure that sets out the roles and responsibilities of all our Kuku Nyungkal <i>Bama</i> and organisations and revives our traditional authority structure.</li> <li>Develop a coordinated management structure that sets out how other land managers can follow bama leadership and work together, including QPWS, Cook Shire Council, WTMA, South Cape York Catchments, Researcher Organisations and others.</li> <li>Complete our Caring for Kuku Nyungkal Country Plan.</li> <li>Develop a coordinated action that sets out how other land managers will follow our Caring for Kuku Nyungkal Country Plan.</li> </ul>   | <ul style="list-style-type: none"> <li>Form Elders Group</li> <li>Discuss coordination of Kuku Nyungkal management.</li> <li>Discuss coordination with other land managers.</li> <li>Nyungkal adopt plan.</li> <li>Drafts and consultation about Caring for Kuku Nyungkal Country Plan.</li> </ul> | <ul style="list-style-type: none"> <li>Number of meetings of Elders Group.</li> <li>Agreement about a Nyungkal coordinated management structure.</li> <li>Number of meetings with land managers to discuss coordinated plan.</li> <li>Number of meetings to discuss Caring for Country plan.</li> <li>Kuku Nyungkal meeting adopts final Caring for Kuku Nyungkal Country plan.</li> </ul> |
| Culture    | <ul style="list-style-type: none"> <li>Establish an Elders Group for all Nyungkal initiatives on country, including the Indigenous Protected Area Stage 1.</li> <li>Support Jabalbina to act as a referral body to the Nyungkal Elders Group.</li> <li>Support the Elders Group to establish the cultural program and appoint Cultural Officers.</li> <li>Establish Elders Group management of the Nyungkal Cultural Information System.</li> <li>Undertake cultural mapping with individual Elders to gather cultural information into the Nyungkal Cultural Information System</li> <li>Support the Elders to establish Protocols for use and management of cultural information and ensure they are followed.</li> <li>Hold Nyungkal language workshops.</li> <li>Hold Nyungkal culture camps.</li> <li>Establish foundation groups of youth, men and women.</li> <li>Work with cultural partners—Jalbu Jalbu Nyungkalwarra, Men's Group, Youth Groups, others.</li> </ul> | <ul style="list-style-type: none"> <li>Elders Group to assist Rangers to establish cultural program and appoint cultural officers.</li> <li>Elders Group to work with Rangers to hold language and culture camps.</li> </ul>   | <ul style="list-style-type: none"> <li>Number of meetings of Elders Group</li> <li>Number of culture and language camps</li> </ul>   |

# Eastern Kuku Yalanji Indigenous Protected Area (IPA)

| Strategy               | Objectives   | Action 2011-2013  | Indicators   |
|------------------------|--|---|--|
| Rights and recognition | <ul style="list-style-type: none"> <li>Get the tenure handed back to Jabalbina.</li> <li>Complete plans on how to move back to country in the Pink Zone.</li> <li>Establish a Nyungkal Lore and Custom Protocol and communicate with other groups to respect and follow the Protocol.</li> <li>Work with State and local government to reduce the planning red tape for us to move back onto country.</li> <li>Monitor compliance with the Nyungkal Lore and Custom Protocol and other agreements (e.g. joint management, ILUA).</li> <li>Ensure transparent communication by all the agencies about what they are doing</li> <li>Ensure Kuku Nyungkal (through the Elders) have input into all the plans and activities on country by Cook Shire, WTMA, QPWS and others.</li> <li>Ensure resources for <i>bama</i> engagement with government - funding for engagement in meetings etc that governments benefit from</li> <li>Keep a halt on the national park planning on our country until our <i>bama</i> plan is established and we have a coordinated strategy for how other land managers will follow our plan.</li> <li>Establish joint management over the national parks.</li> <li>Develop a protocol for scientists to notify Jabalbina, and ensure opportunities for engagement and employment in all research, including involving Traditional Owners out in the field and reporting back on the science.</li> <li>Establish a Nyungkal Cultural and Intellectual Property Protocol and cultural repatriation program.</li> </ul> | <ul style="list-style-type: none"> <li>Tenure handed back</li> <li>Develop a partnership with relevant groups to explore options for joint management of the Wet Tropics World Heritage Area</li> </ul>   | <ul style="list-style-type: none"> <li>Tenure handover finalised</li> <li>Number of partnership meetings discussing joint management</li> </ul>  |
| Rangers                | <ul style="list-style-type: none"> <li>Establish an Elders Group</li> <li>Establish more Rangers and Ranger training</li> <li>Have Elders run a transparent process for recruitment and selection of Rangers.</li> <li>Include Senior Rangers and their mentoring role</li> <li>Ensure Elders' input into country planning, and proper consultation with Nyungkal Rangers</li> <li>Strengthening men's, women's and youth groups and their role on Country.</li> <li>Develop partnerships with QPWS, DEHP, WTMA, Bana Yarralji, Balkanu etc.</li> </ul>  | <ul style="list-style-type: none"> <li>Appoint more Rangers and undertake Ranger training</li> <li>Elders group input to country planning and Rangers</li> <li>Implement Bana Yarralji's pest management plan</li> <li>Implement Bana Yarralji's jarrabina management plan</li> </ul> | <ul style="list-style-type: none"> <li>Number of Rangers and courses completed.</li> <li>Number of Elders meetings to discuss IPA caring for country plan with Rangers</li> <li>Number of Elders meetings with Rangers.</li> <li>Number of ha of pest management etc.</li> <li>Number of Rangers who are Kuku Nyungkal (KN) traditional owners.</li> </ul> |

# Eastern Kuku Yalanji Indigenous Protected Area (IPA)

| Strategy           | Objectives  | Action 2011-2013  | Indicators   |
|--------------------|---|---|--|
|                    | <ul style="list-style-type: none"> <li>• Develop better communication between bama, stakeholders and government.</li> <li>• Implement Nyungkal Rangers' pest management plan, in partnership with Jabalbina.</li> <li>• Implement Nyungkal Rangers' jarrabina forest corridor management plan, in partnership with Jabalbina.</li> <li>• Ensure resources such as the Ranger's vehicle are available for Rangers to use</li> <li>• Ensure Ranger's workplans, appointments etc follows the directive of Nyungkal governance through Elders etc.</li> <li>• Apply performance measures for Rangers.</li> </ul> | <ul style="list-style-type: none"> <li>• Re-invigorate the partnership with QPWS to develop and implement work plans for the Kuku Nyungkal Rangers.</li> </ul>  | <ul style="list-style-type: none"> <li>• Work plan ensures KN Rangers work broadly across KN country and work with QPWS Rangers</li> </ul>   |
| Socio-economic     | <ul style="list-style-type: none"> <li>• Establish a business plan that incorporates all of KN interests.</li> <li>• Establish a plan for tourism, catering and enterprises.</li> </ul>   | <ul style="list-style-type: none"> <li>• Ensures a Business Plan is initiated.</li> </ul>   | <ul style="list-style-type: none"> <li>• Funding for the development of a Business Plan is applied for.</li> </ul>   |
| Education          | <ul style="list-style-type: none"> <li>• Establish a cultural awareness template to ensure people follow protocols</li> <li>• Establish junior rangers</li> <li>• Cultural inductions</li> <li>• Conduct cross-cultural workshops</li> <li>• Conduct school and TAFE cultural camps for our own people</li> <li>• Run cultural education in TAFE and schools.</li> </ul>  | <ul style="list-style-type: none"> <li>• Ensure cultural education occurs in schools and TAFE.</li> <li>• Teach Kuku Nyungkal <i>Bama</i> about the bama way.</li> </ul>  | <ul style="list-style-type: none"> <li>• No. of cultural inductions.</li> </ul>  |
| Visitor management | <ul style="list-style-type: none"> <li>• Establish a visitor management plan that incorporates protocols and procedures</li> <li>• Establish an information booth</li> <li>• Establish cultural centre</li> <li>• Put up signs in English and KukuNyungkal</li> <li>• Establish controls of people coming and their impacts (permits, visitor areas)</li> <li>• Establish public facilities toilets and picnic areas.</li> </ul>  | <ul style="list-style-type: none"> <li>• Establish signage (Rangers)</li> <li>• Develop a partnership proposal for a visitor management plan and secure funding, including for Elders' identification of appropriate places for designated camping.</li> <li>• Ensure Rangers are available to work at heavy visitation times, including public holidays and weekends.</li> </ul> | <ul style="list-style-type: none"> <li>• No. of signs with bama names</li> <li>• Proposal for a visitor management plan developed.</li> <li>• No. of Rangers working on high visitation days.</li> </ul> |

## 8

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