APPENDIX I

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Number of meetings attended</th>
<th>Tribal Identification</th>
<th>Kin Affiliation</th>
<th>Organisation Association</th>
<th>Place of Residence</th>
</tr>
</thead>
</table>
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.
5. Aboriginal Funded Housing Unit.
6. Community Affairs Panel.
7. Davenport Adult Education Centre.
8. Department for Community Welfare.
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

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 EVEREIGHAM
CHIEF MINISTER
Laburnum Press Club, 24 Oct 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 determine ownership of the land.

No one can buy Aboriginal land or any part of it.

Any development or mining has to be with their approval. There is no requirement for them to abandon the land. They don't want to. They are compensated or double the normal royalties. They are free to run their own affairs and the problem in management with any general help they give is to provide terms of a way and compensation to any one of them. Land laws allow.

WHAT LAND IN THE NORTHERN TERRITORY HAS SOMEONE OWNED OR HAVE MADE A CLAIM TO?

Almost none. 1% or less than 17,000 square kilometers of all Aboriginal land is owned by Aborigines. 26% has been claimed and grazed 18.5% has been claimed and the rest is under mining claims by the minerals companies. 8.5% is under pastoral leases and 26.5% is living in areas defined as pastoral lease land and bring some small areas.

November 8, 1982, the Land Rights Act was passed.

HOW IS A LAND RIGHTS CLAIM DECIDED IN THE NORTHERN TERRITORY?
The objective is to validate any of the traditional owners.
WHAT CHANGES COULD POSSIBLY IMPROVE THIS SITUATION?

The land management plan outlined in this document seeks to address some of the issues facing the Umatilla Indian Reservation, but there are many others that require attention. The Umatilla Indian Reservation is facing several challenges, including: 

1. Water Resources: The reservation is located in a region with limited water resources, and water shortages are a common problem. Improvements in water management and conservation practices are needed.

2. Economic Development: The reservation has a high unemployment rate, and there is a need for economic development projects that can provide jobs and improve the local economy.

3. Environmental Protection: The reservation is home to many species of plants and animals, and there is a need to protect these resources from degradation.

4. Access to Healthcare: Many reservation residents lack access to healthcare services, and there is a need to improve healthcare facilities and services.

What Action Can Be Taken to Address These Issues?

The Umatilla Reservation Water Resources Management Board is working on a comprehensive water management plan that aims to address the issue of water shortages. This plan includes measures such as water conservation, water storage, and water reuse.

In addition, the reservation is working on economic development projects, such as the construction of a new business park that will provide jobs and economic opportunities for reservation residents.

The reservation is also working to improve environmental protection by implementation of a comprehensive environmental management plan.

Access to healthcare services is being improved through the construction of new medical facilities and the provision of healthcare services through telemedicine.

These are just a few of the actions being taken to address the challenges facing the Umatilla Reservation. Continued effort and cooperation are needed to ensure that these issues are addressed and that the reservation can thrive.

To learn more about these initiatives, visit the Umatilla Reservation's website or contact the reservation's office.
### 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.

<table>
<thead>
<tr>
<th>Company name</th>
<th>Area of involvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Electricity Trust of South Australia.</td>
<td>Leigh Creek Coalfields. Port Augusta Power Plants A, B, and C.</td>
</tr>
<tr>
<td>C.S.R. Ltd.</td>
<td>Mount Gunson Copper Mines.</td>
</tr>
<tr>
<td>Santos Ltd.</td>
<td>Cooper Basin Liquids Scheme.</td>
</tr>
<tr>
<td>Delhi Petroleum Pty. Ltd.</td>
<td>Stony Point Fractionating Plant and Port facilities.</td>
</tr>
<tr>
<td>S.A. Oil and Gas Corp. Pty. Ltd.</td>
<td></td>
</tr>
<tr>
<td>Bridge Oil Ltd.</td>
<td></td>
</tr>
<tr>
<td>Vangas Ltd.</td>
<td></td>
</tr>
<tr>
<td>Reef Oil N.L.</td>
<td></td>
</tr>
<tr>
<td>Basin Oil N.L.</td>
<td></td>
</tr>
<tr>
<td>Crusader Resources Aust. N.L.</td>
<td></td>
</tr>
<tr>
<td>Alliance Petroleum Aust. N.L.</td>
<td></td>
</tr>
<tr>
<td>Total Exploration Aust Pty. Ltd.</td>
<td></td>
</tr>
<tr>
<td>Western Mining Corp. Ltd.</td>
<td>Roxby Downs Copper, Gold, Uranium Development—potential link to proposed Uranium Conversion Plant at Port Pirie.</td>
</tr>
<tr>
<td>B.P. Aust Ltd.</td>
<td></td>
</tr>
<tr>
<td>Utah Devt. Co. Ltd.</td>
<td>Lake Phillipson Coal Exploration.</td>
</tr>
<tr>
<td>Meekathara Minerals Ltd.</td>
<td>Archaringa Basin Coal Exploration.</td>
</tr>
<tr>
<td>South Australian Uranium Corp.</td>
<td>Beverly Uranium Development, potential link to proposed Uranium Conversion Plant at Port Pirie.</td>
</tr>
<tr>
<td>Olimin N.L.</td>
<td></td>
</tr>
<tr>
<td>Transoil N.L.</td>
<td></td>
</tr>
<tr>
<td>Petromin N.L.</td>
<td></td>
</tr>
<tr>
<td>Western Nuclear (Aust).</td>
<td></td>
</tr>
<tr>
<td>M.I.M. Holdings Ltd.</td>
<td>Honeymoon Uranium Development—potential link to proposed Uranium Conversion Plant at Port Pirie.</td>
</tr>
<tr>
<td>C.S.R. Ltd.</td>
<td></td>
</tr>
<tr>
<td>Teton Aust. Ltd.</td>
<td></td>
</tr>
</tbody>
</table>
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.

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

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 Aboriginals 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 Aboriginals 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 arkaroo 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 wadnapa (partly initiated man) managed to escape and both fled eastwards.

The wadnapa stopped at a creek near Wirrea Sapa Station and was transformed into a stoney hill. The wilyaru man kept on going until he went too far over the border. The other Aboriginals 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 arkaroos 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.

A. The Kokatha Perspective.

Site stalemate still blocks Roxby road

The SA Government has refused to act on a request by the Kokatha Aboriginal Council to urgently declare a Roxby Downs blockade as illegal.

According to a cabinet decision of 27 August last year, the council was asked to outline a plan to resolve a dispute over the construction of a pipeline to supply the proposed Roxby Downs uranium mine.

However, the council has not been able to meet the deadline set for the report, and the Government has now decided to proceed with the project.

The Government's decision has been met with anger by the Kokatha community, who say they were not consulted about the pipeline.

"We are not happy with the Government's decision," said a council spokesman. "We feel we were not given enough time to come up with a plan, and that the pipeline is a threat to our land and culture."

The Kokatha community has been fighting to stop the pipeline for months, and they say they will continue to resist it.

"We will not give up without a fight," said another council member. "We will do everything we can to stop the pipeline from going through our land."

The Government says it will now go ahead with the pipeline, and that the Kokatha community will be consulted about the project.

However, the Kokatha community says it will not be intimidated, and will continue to fight against the pipeline.
A MATTER OF PUBLIC INTEREST

ROXBYS AND ABORIGINALS

Recent difficulties caused by last minute changes, at the request of Aboriginals, 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 Aboriginals.

While the traditions of Aboriginals 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 Aboriginals 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 Grenville Road, Parkside.
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THE ADVERTISER (14/10/1981), Aboriginals call for Roxby Moratorium.

THE ADVERTISER (19/10/1981), Sacred Sites Damaged - Aboriginals.

THE ADVERTISER (14/6/1982), Secret Site of Aboriginal Dreaming.

THE PORT AUGUSTA DISPATCH (9/7/1884), Starving Aborigines.

THE PORT AUGUSTA DISPATCH (30/7/1884), Native Famine.

THE PORT AUGUSTA DISPATCH (8/8/1884), Natives in North West.

THE PORT AUGUSTA DISPATCH (18/7/1887), The Native Problem.

THE PORT AUGUSTA DISPATCH (8/5/1891), The Native Problem.

THE PORT AUGUSTA DISPATCH (17/11/1891), Natives on Westside.

THE TRANSCONTINENTAL (15/2/1981), Aborigines Receive Government loan.


