

Visitor Management Strategy

And

Cultural Site Protection Strategy

[Anangu Pitjantjatjara Yankunytjatjara Lands]

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including the Indigenous Land Managed Areas
[Apara, Kalka-Pipalyatjara, Walalkara, Sandy's Bore & Watarru]
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Outline

Visitor management and the provision of site protection are not new concepts for Pitjantjatjara and Yankunytjatjara people. Hence this article is an attempt to examine the strategies that have been developed and used on the Anangu Pitjantjatjara Lands from traditional times until the present day. During this period it was found that as government policies and the social climate within Australia changed, more opportunities became available to improve strategies on the Lands. These improvements are only effective provided they are supported with sufficient resources including finance. Pitjantjatjara and Yankunytjatjara people (Anangu) are able to successfully manage visitors and protect cultural sites on their Lands providing they are fully supported by those who partner with them.

The section on “Early Strategies” assesses those strategies developed after the establishment of western culture in Australia. “Traditional Strategies” briefly describes those used since Pitjantjatjara and Yankunytjatjara culture began.

The following sections,

- Self Determination and Self Management Strategies
- Pitjantjatjara Land Rights Strategies
- Enterprise Strategies
- Staff Employment Strategies

examine the strategies Pitjantjatjara and Yankunytjatjara people and others have developed over the past 35 years.

Strategies developed in this period have provided Pitjantjatjara and Yankunytjatjara people with effective tools for managing visitors and protecting sites. The self determination policies activated by the Commonwealth Government in the 1970’s have been strategic in meeting the requirements of Anangu as Anangu management has replaced other forms of management in communities and homelands. The Pitjantjatjara Land Rights Act has provided Pitjantjatjara and Yankunytjatjara people with the authority to control visitors and protect sites of significance on their Lands. Present and future governments must support and resource the management structure through which Pitjantjatjara and Yankunytjatjara people manage this authority if the present strategies are to survive.

The increased activity over the past 35 years has also created opportunity for Anangu to be involved in enterprises like tourism on their Lands. More detailed and refined strategies will be required for managing visitors as these ventures increase in number. The new strategies will complement existing strategies, which may require revisiting and reshaping as the social needs of Pitjantjatjara and Yankunytjatjara people change.

One of the most significant strategies which re-occurs in this article is the need for Anangu to monitor visitor activity on their Land and hence provide a level of site protection. The most effective way of doing this is for Anangu to visit country at

regular intervals and this activity should be a part of land management work. This initiative is essential for the future wellbeing of Anangu culture.

The remaining sections in the article provide,

- A summary of strategies recorded,
- A review of the strategies recorded,
- Key cultural sites requiring protection and
- Some recommendations for the future.

The summary of strategies is simply a table containing the strategies recorded in each section.

In the review section it was possible to examine how the strategies contribute to five areas of “best practice”. These areas include control, boundaries, monitoring, management and education. Establishing the best practice for visitor management and site protection ensures that Anangu have a greater freedom to evaluate and develop the management of their culture.

The key cultural sites section summarises the activities being pursued in the indigenous land management programs operating across the Lands. The section outlines present and past activities being undertaken in each land management area relevant to visitor management and site protection. These areas are,

- (1) Kalka-Pipalyatjara
- (2) Apari-Makiri
- (3) Sandy’s Bore
- (4) Walakara and
- (5) Watarru

Other areas like Angatja, Cave Hill and Ngarutjara have been included.

The final section contains five recommendations, which will advance the present visitor management and site protection program in use on the AP Lands. These recommendations when developed will help provide a security system, which Anangu will require for future visitor management and site protection.

The recommendations are followed by a number of maps, which were produced using MapInfo.

There are five appendices attached to this article, which will provide further insight into how strategies have been developed on the Anangu Pitjajitjara Lands to manage visitors and protect sites.

Introduction

Many people groups around the world have inherited a functional relationship with their land from the generations preceding them. Since the beginning of time people groups have had a strong desire to build a relationship between themselves and their land in an effort to satisfy their physical and psychological needs and thus promote their wellbeing. Physical needs are usually the most dominant and are met through the provision of food, shelter and clothing. Hence access to land areas for hunting and gathering as well as producing food has been essential. The land has also been relied upon for many other resources including raw materials for constructing shelters, making clothes and for trading with other people groups. Water and minerals are also vital for supporting life as we know it.

Psychological needs are usually satisfied through the cultural relationships that people groups have developed between themselves and their land. Emotional, spiritual and political aspirations are included in these needs and are often the driving forces people use to obtain the commodities for satisfying physical need. Hence the necessity for each group to defend and protect their resources from internal and external forces wishing to falsely acquire them.

Other types of cultural relationships developed by people include the land related stories that provide the moral fabric on which the society is based. Many of these stories are re-told or re-enacted at places of significance, which are often referred to as sacred or cultural sites. These places of significance are usually very important to people and a range of strategies are used to protect them from damage or destruction. History has shown that greed and violence can result in the permanent loss of cultural sites and the resultant demise of a society. This demise is due to the fact that once people have lost their sites they also lose the opportunity and often the desire to perform the relevant ceremonies that once gave them a sense of purpose. People in this situation are often absorbed into other cultures usually with a defeated mind set. Others may have the opportunity and desire to rebuild a modern day version of their culture even though they have lost the sites they once cherished. Many choose to migrate to other nations in quest of a better standard of living and an opportunity to re-establish a form of their previous culture.

Pitjantjatjara and Yankunytjatjara people (Anangu) are a people group with significant resources and cultural sites to protect. They have developed strategies for managing visitors to their lands as well as strategies for protecting sites of cultural significance. These strategies have undergone many changes especially since the arrival of Europeans in this country. The interaction between both cultures has brought together two people groups of different cultures with different values. In the past these values were not always understood or respected by those involved in cross cultural negotiations. Hence over the past one hundred and thirty years Anangu have found themselves acting in a defensive role to protect their interests from the effects of European occupation.

The competition for resources began in earnest in the 1930's when pastoralists took up pastoral leases on Anangu Lands now known as the Anangu Pitjantjatjara Lands (AP Lands). The competition was for the vital resource of grasses, annuals and other vegetation, which grew extensively on the Lands. This competition extended to the consumption of the meagre water supplies contained in water holes and rock holes.

The competitors were the cattle, camels, donkeys and horses brought by the pastoralists and others. These large herbivores competed against the native animals, which occupied the Lands under the management of Anangu.

This was the beginning of a process in which Anangu were losing the battle to control those who entered their lands as well as the opportunity to protect sites of cultural significance. It is the purpose of this article to discuss the strategies, which have been developed over the years to manage the flow of visitors to the Lands as well as for the protection of cultural sites.

Early Strategies

Ernest Giles was reported to be the first European to visit the Lands (Ernabella) in 1873. He was one of the explorers involved in the race to be the first to cross the country from the overland telegraph line in Central Australia to the Western Australian coast. He and others travelled through the Musgraves Ranges (SA), the Petermann Ranges (NT and WA) and Townsend Ranges (WA) south east of the Warburton community. As the reports of their travels were published, many others followed them including government surveyors and geologists, prospectors, doggers, pastoralists and traders. This invasion of Anangu Lands by Europeans resulted in the loss of control by Anangu over the resources they managed. It also resulted in the physical abuse of Anangu and a disregard for their cultural beliefs and sites. A strategy was needed to protect the resources and cultural values that Anangu had developed and managed down through the ages.

In 1921 an area of 56,721 square kilometres was proclaimed as the North-West Aboriginal Reserve with its western and northern boundaries being the WA and NT borders respectively. The lands between the eastern boundary and the South Stuart Highway were gradually being gazetted as pastoral leases and occupied by pastoralists and doggers (dingo hunters) who were free to engage with Anangu at any cost. Land adjacent to the southern boundary was largely sand hill country and considered to be of no value to the pastoral industry. The establishment of the NW Reserve as a gazetted area for Aboriginal people was an attempt by the South Australian Government to provide some protection for Anangu from visitors to their Land. Although the creation of this reserve was a positive strategy, the Government stopped short of appointing a resident inspector to live on the Reserve hence local pastoralists and others were free to enter for their own purposes.

In 1933, a pastoral lease was granted to a Mr S. Ferguson for an area of 500 square kilometres (Ernabella block) and included the permanent Yankunytjatjara water hole in the Ernabella creek. In 1934, three other leases of the same size were granted adjacent to the Ernabella block and adjoining the North-West Reserve. Cross cultural problems were still on the increase and included the abuse of women, an increasing number of mixed parentage children and unfair trading practices.

In 1935 when reports of the above abuses reached Adelaide, a concerned surgeon by the name of Dr Charles Duguid decided to visit the area. Duguid assessed the situation and recommended that a mission station be established as a buffer settlement between the two cultures. Hence in 1937, the Ernabella pastoral lease was purchased by the Presbyterian Church.

Dr Duguid laid down the following principles for the mission:

There was to be no compulsion nor imposition of our way of life on the Aborigines, nor deliberate interference with tribal custom ... only people trained in some particular skill should be on the mission staff, and ... they must learn the tribal language.

Following a visit to Ernabella in 1939, Duguid wrote that:

Ernabella is the first buffer station in Australia deliberately planted between the old and the new civilizations. We are seeking to show the natives how much better off they are in their own country – free to roam at will – than sitting down at a cattle station in rags.

Another part of Duguid's strategy was to establish places further west of Ernabella to provide resources for Anangu during droughts and encourage them to stay in their homelands rather than move east to the cattle stations. Duguid was unable to get support for this concept of decentralization from the South Australian Government.

Ernabella functioned in the above capacity as a buffer station until 1961 when the Amata and Fregon communities were established. There was growing pressure from pastoralists to open up the Reserve for grazing. The government's response was to establish Amata (Musgrave Park) as a pastoral company where Anangu could be trained in the pastoral industry and then work on adjacent cattle stations. Government officers living at Amata could also control people entering the Reserve.

Fregon was established (1961) as an outstation of Ernabella allowing Anangu who related to the sand hill country out west to live closer to their homelands. The cattle work at Fregon provided employment for the men and a small craft industry was established. The establishment of Fregon and Amata was the beginning of fulfilling Dr. Duguid's earlier vision of the 1940's.

Because of the inequities between the two cultures people like Dr. Duguid and others saw the need to provide a process through which people from both sides could negotiate and derive a satisfactory outcome. In some cases all parties were not always happy with the outcome, however a more just solution was assured.

These early strategies were gateway and boundary type strategies for managing visitors and providing site protection. A gateway strategy is one where there is control over visitors entering the Lands at a number of gateways into the Lands. In 1937 the first gateway to be established was at Ernabella and in 1961 the second and third gateways were established at Amata and Fregon. These three places all managed pastoral interests and therefore people were involved in the care of cattle and sheep as well as keeping watch over activities which may have involved the illegal entry of visitors to their Lands. Even though boundaries were patrolled infrequently, Anangu were involved in this early management system which provided a strategy for managing visitors and protecting sites. Inspecting bores and the weekly ration run to sheep camps gave Anangu the opportunity to "keep watch" over their interests and intercept those who may have strayed onto their Land. Those who managed the communities at Ernabella, Amata and Fregon on behalf of Anangu also provided an official gateway through which visitors could enter the Lands. These administrations had the capacity to deal with people who Anangu found difficult to manage.

The sheep camp or shepherding system, which operated at Ernabella from the 1930's to the early 1970's provided an opportunity for Anangu to live at locations from Ngarutjara north of Mt Woodroffe to New Well in the east and at many other locations as far south as Shirley Well which is just north of Fregon. From these

isolated sheep camps Anangu could visit country and manage their custodial duties related to site protection and management.

Hence the Ernabella pastoral lease and the adjacent leases of Red Ochre, Upsan Downs and Shirley Well provided Anangu and their advisors with the opportunity to practice strategies of managing visitors and protecting sites on the eastern boundary of the North West Aboriginal Reserve. The Reserve itself remained unprotected except for the yearly trips back to country on camels by Anangu during the dogging season (July-August). There were other trips into the Reserve by government agencies prior to the establishment of Amata in 1961, however they were infrequent and not effective in the management of visitors or for site protection.

The purpose of these early strategies was for the management of external visitors ie from the encroaching European culture. Anangu had also developed a set of strategies to manage and protect sites from internal interference.

Summary of Strategies

1. The establishment of the NW Aboriginal Reserve (1921) [56,721 sq km] in the north-western corner of South Australia in which Anangu could live and maintain their traditional practices.
2. Permits were required to enter the NW Reserve, however they were issued in Adelaide.
3. The purchase of the Ernabella pastoral lease (1937) to provide a buffer or interface between Anangu culture and western culture.
4. The addition of three other pastoral leases (1949) to the Ernabella pastoral lease joining it to the eastern boundary of the NW Reserve.
5. The introduction of the policy at Ernabella (1937) for all non-Anangu to be skilled and to learn the local language. This was an essential part of the buffer or interface so issues could be resolved including those of unwanted visitors, violation of people's rights and the protection of sites.
6. The sheep industry at Ernabella, which operated over the three other pastoral leases obtained in 1949 provided an opportunity for Anangu to monitor visitor movement on their lands as well as have access to providing site protection in areas where sheep camps operated.
7. The introduction of the policy at Ernabella (1937) that "there was to be no compulsion nor imposition of our way of life on Anangu nor deliberate interference with tribal customs" provided a positive environment in which Anangu could live. This was not the case on the local pastoral properties of Mimili and Kenmore Park. This policy (Ernabella) allowed Anangu the freedom to manage their sites as well as have the support of their non-Anangu advisors to manage unwanted visitors.

Traditional Strategies

Anangu (Pitjantjatjara and Yankunytjatjara people) have a very unique culture to protect from both internal and external forces. The men have many important stories to preserve as well as the associated sites where the stories are celebrated. These sites are “men only” places and in the past, strict punishment was applied to those who entered without permission. Anangu women had to take care of children so they didn’t stray into “men only” areas when ceremonies were held in their area. These special sites were part of the Anangu Law system and it was essential to maintain them because they symbolized the story line, which provided a road map for cultural and physical survival. Many sites associated with story lines relate to water supplies, food supplies and the maintenance of a person’s spirit and soul. This relationship between needs and sites clearly demonstrates why Anangu regard it as essential to protect cultural sites.

Similarly the women have “women only” sites and it is forbidden to enter these places without permission. Men are obviously excluded from these sites and often women cannot visit unless they are with the appointed custodians. Again Anangu either men or women must practice a system of Law if their culture is to survive. The practice of Anangu Law by Anangu has sustained them as a people group for many thousands of years and through this time they have protected and preserved their sites. Death was a strong deterrent for those who violated the rules governing entry to sites. This is why some of the early European visitors who were ignorant of site protection fell foul of Anangu Law and paid with their lives. Today non-Anangu visitors to the Anangu Pitjantjatjara Yankunytjatjara Lands must not venture off the main roads unless they have permission to do so. This rule is to protect them from entering the places or sites which are “off limits” to them and thus avoid punishment.

Although it has been more than 130 years since European and Anangu cultures engaged, the Anangu Law system is still very active. Anangu children are growing up in a multi cultural environment and they are being taught both Anangu Law and non Anangu Law. This situation provided much conflict for their parents and grandparents as they struggled with the two systems. Various transitions have taken place since the early days of encounter between the two cultures. One of the transitions has been the respect, which has grown towards Anangu Law by non Anangu Law makers. In the late 1970’s a process was entered into with Anangu by the South Australian Legal system to gain an understanding of the Customary Law practices of Anangu and how these practices could be incorporated into the practice of South Australian Law to which Anangu were subject.

This was a significant move forward because it allowed Anangu to be subjected to a justice system, which was more appropriate for them. Allowances could be made for the input of relatives and court judgements made in relationship to the punishment a person may receive under the Anangu Law system. Although this is a very complex subject it was essential that some attempt be made to unravel the judgements measured out to Anangu who were being judged by two legal systems.

Other transitions occurred when the South Australian Government entered into negotiations with Anangu to produce a Land Rights Act (1976). This Act was successfully completed in 1981 when the Premier of the day Mr David Tonkin presented the Act to Anangu on the Anangu Pitjantjatjara Yankunytjatjara Lands at

Itjinpiri approximately five kilometres north of Ernabella. The effect of this Act on the management of visitors and site protection will be discussed later in this article.

The next section is about a major initiative taken by Anangu to decentralize from the larger communities and return to the homelands where they were born and raised by their parents and grandparents.

Summary of Strategies

1. Sites were vigorously protected and anyone found entering them without permission were punished severely.
2. Penalties imposed on those committing site offences were necessary so the law would be respected and the wellbeing of Anangu maintained.
3. Strong deterrents were used to prevent people from entering or desecrating sites because they symbolize the story line and therefore validate the celebration of the ceremony. Without the sites the stories lose meaning and people cease to celebrate them, hence another part of the culture is in jeopardy of being lost.

Self Determination and Self Management Strategies

In 1967 the Australian people voted in a referendum, which resulted in major changes to the Australian constitution for Aboriginal people. This was a turning point for Anangu in their relationship with the South Australian Government. Prior to 1967 Section 51 (xxvi) of the constitution stated that the Federal Government had the power to make laws with respect to “the people of any race, other than the Aboriginal race in any State, for whom it is deemed necessary to make special laws”. The result of the referendum was to remove the phrase “other than the Aboriginal race in any State”, hence the Commonwealth now had the power to make laws which would benefit all Aboriginal people. The States could no longer discriminate against Indigenous people because of the Commonwealth’s new position. Coupled with this was the Commonwealth’s freedom to enact laws that could over ride State laws.

A period of five years passed before the Commonwealth began to influence Aboriginal affairs in Australia. In 1972 a raft of programs began to filter across Aboriginal communities. Anangu were early recipients of these programs, however before they could receive funding they had to form their own community councils and incorporate them under the appropriate legislation. The Commonwealth chose to fund these new Anangu incorporations directly rather than indirectly through Church and State bodies, who at that time administered Anangu communities on behalf of Anangu. This was a major initiative of the Commonwealth and the beginning of the policy of “Self Determination” for Aboriginal people. This policy was radically different to the policies of “Assimilation and Integration” used by the States in which Aboriginal people were encouraged to replace their culture and life style with western values and ethics. These policies had the effect of changing one’s identity through the loss of culture rather than developing that identity through the process of partnering with another culture (self determination).

In 1972 only four communities existed on what is now known as the Anangu Pitjantjatjara Yankunytjatjara Lands. Amata and Indulkana were managed by the Department of Community Welfare (State Government, SA) and Ernabella and Fregon were managed by the Australian Presbyterian Church (Sydney, NSW). Up until this time the administration at Ernabella had provided Anangu with the opportunity to train in a large range of skills. Training programs in managing their own community councils were just beginning. It was clear that more training and experience was required by Anangu to coordinate community programs, manage budgets and manage the interface between themselves and other cultures.

The task for Anangu was huge and something had to be done to address the “fast tracking” by the Commonwealth of their new “Self Determination” policy. In all four communities the State and Church administrations provided the ongoing support essential to make the new policy function properly. Staff at Ernabella and Fregon, transferred their employment to the new community incorporations with the help of their previous employer. This was an easy transition because staff were already dedicated to working for Anangu in each community.

The significance of what began in 1972 is still “a work in progress” on the Anangu Pitjantjatjara Yankunytjatjara Lands. The objective was for Anangu to take back the role of managing their own affairs. However major changes have occurred since 1873 when Ernest Giles first visited Ernabella. Anangu were now living a lifestyle,

which was being shaped simultaneously by the resources available from a dominant culture combined with their own. As the 1970's progressed the Commonwealth became a fountain of funding for a multitude of programs including housing, health etc. The level of funding was extensive and far beyond what communities had previously received. The adjustments that people had to make were often beyond the level of their previous experience, however Anangu wanted to make the most of the new economy.

The management of visitors and the protection of important sites were always upper most in the minds of Anangu. As mentioned earlier sheep work provided them with the opportunity to visit country, however this work closed down in the early 1970's. As the local economy grew from the flush of Commonwealth funding, Anangu who previously relied on government or mission vehicles for transport could now afford their own. Although the roads were in poor condition on the Lands Anangu could now travel according to their own timetable visiting relatives and country.

One of the permanent outcomes of the increased Commonwealth funding was the formation of the homelands movement, which covered the area between Pipalyatjara and Amata. The establishment of Pipalyatjara in 1975 was part of this movement and although the conditions were primitive people could live there. An earlier attempt was made by the Amata community (1960's) to decentralize into the Pipalyatjara area by establishing a mining venture there (Mt Davies). At that time Anangu were able to visit traditional areas around Kalka, Puta Puta and Pipalyatjara while engaged in the mining operation. This was a very positive development, however it was difficult to maintain a permanent presence due to the rough road conditions and the inability to maintain regular food deliveries from Amata.

Following the establishment of Pipalyatjara (1975) many other homelands were resettled including those in the following list.

Homeland	Date Settled
Pipalyatjara	1975
Kalka	1978
Puta Puta	1971
Kuntjanu	1977
Watarru	1977
Walytjitjara	1979
Kanpi	1977
Nyapari	1979
Angatja	1976

Towards the end of the 1970's an equally strong homelands movement began in the Ernabella area and in many cases homelands were established at old sheep camp sites. During the 1970's, the pastoral properties of Everard Park (1973 [Mimili]) and Kenmore Park (1976) were purchased by the Commonwealth adding more land for use by Anangu to the NW Reserve and the Ernabella pastoral leases. These purchases were important initiatives providing Anangu with access to more traditional land and a greater control over visitors as well as being able to exercise site protection.

In summary the 1970's saw the end of an earlier era and the beginning of the period of self determination and self management for Anangu. As finance became available they became more involved in determining their own future. This included the beginning of an active homelands movement allowing Anangu to re-settle in their homelands and "look after" country. The next step was to maintain this movement, which was the major task of the 1980's. In this period the policy of "self determination" became the policy of "self management".

Summary of Strategies

1. The Commonwealth became a new source of funding, which Anangu could use to manage their own affairs (local councils) including managing visitors and protecting sites.
2. Anangu now had their own vehicles to visit country as well as the support of government and mission vehicles for larger trips into more remote areas.
3. The establishment of a number of homeland movements provided Anangu with the opportunity to decentralize from the larger communities and live in their homelands. They then had a greater capacity to "look after" country including monitoring visitor movements.
4. The addition of more pastoral land (Mimili and Kenmore Park) and therefore more traditional land provided more opportunity for Anangu to manage visitors and provide site protection.
5. Small satellite communities like Pipalyatjara were established to provide basic services for Anangu so they could live in their homelands.

Pitjantjatjara Land Rights Strategies

As already mentioned the 1970's was a time of massive change for Anangu living in the major communities on the Lands. The homelands movement was an encouragement for people to think about "looking after" country. Anangu in the pastoral areas of the Lands were exploring the possibility of fencing their pastoral interests as well as enclosing traditional areas for which they were responsible. Hudson Lennon's father was one of these people who wanted to develop a small cattle enterprise at Officer Creek (Watinuma) as an extension of the Fregon cattle industry. His plan was to be resident in the area to manage cattle and "look after" his responsibilities concerning the Ngintaka dreaming. Others were considering doing the same in their areas.

In 1974, the Department for Community Welfare (DCW) who administered the NW Reserve, which included the Amata community invited the traditional owners from the Iltur (Coffin Hill) area and the area at the end of the Officer Creek to a meeting at Manyiri a site nearby. The purpose of the meeting was to discuss the renewal of the Shell Oil Company's Petroleum Exploration Lease application to drill for oil and gas at Manyiri. This company had a lease over the area some years earlier and drilled without success. The market for exploration was once again favorable and they wanted to renew their lease. In view of the Commonwealth's new role with Aboriginal people, the SA Government may have felt uneasy granting the new lease without first consulting traditional owners. They had obviously granted the first lease at Manyiri without the present degree of involvement.

The meeting was very successful and was attended by traditional owners from Mimili, Indulkana, Fregon, Ernabella, Amata and Yalata. The proposed exploration would be a long way from existing communities and over an area that was not highly sensitive. If the drilling program was successful the nature of the product being mined (oil and gas) would not require a large infrastructure of personnel etc. at the mine site. The product would be pumped from the ground and through a pipeline to the railway line, which was to the east of the area. This type of mining would have a minimum impact on the environment and the people living in the locality.

This meeting was a significant time for Anangu because it was the first time they had to consider the implications of a large scale mining venture on their Lands. The proposed operation at Manyiri could have been a proposal to explore for minerals resulting in an open cut mine much closer to their community. This sent a ripple through communities across the Lands and over the next couple of years Anangu continued to talk about the above issues. As they talked they were endeavoring to reach an understanding by consensus about their responses to future consultations. This process of negotiation is vital for Anangu to retain because once they have exhausted the possibilities and have reached agreement on an issue they then have the solidarity, which allows them to execute their decision.

In the winter of 1976, communities were called to attend a meeting at Amata. It was time for everyone to share their views about land and how it could be managed. Some Anangu wanted to establish cattle work on land areas that included part of the NW Reserve. They had no ownership in legal terms over this area, however they did have an agreed ownership over the pastoral leases, which were purchased for their use many years before. The communities and the councils at Ernabella, Fregon, Mimili

and the newly acquired Kenmore Park were involved in ownership and management of activities on these lands and therefore exercised an ownership role over these pastoral leases in keeping with the SA Pastoral Act. This was not the case for Anangu living in communities on the NW Reserve.

The meeting at Amata was another turning point for Anangu because they agreed that it was time to approach the South Australian Government and ask for the legal rights to all the land to which they had access. To do this they had to present their request as one body of people and hence the Pitjantjatjara Council was born. Everyone agreed to meet as a council every two months until they achieved the objective of owning the legal rights to use their land as they determined.

Much negotiation took place with the government of the day and although there was sympathy to grant Anangu their land rights there was not the will to make it happen. In 1979 the government changed hands and sympathies changed as well. Hence in February 1980 Anangu decided to hold their bi-monthly Pitjantjatjara Council meeting at Victoria Park racecourse in the eastern park lands of Adelaide so they could demonstrate their determination to gain the legal title for their land. This meeting was very successful and after 12 to 18 months of negotiations the Pitjantjatjara Land Rights Act was a reality.

It is very important to understand the issues that galvanized Anangu in their quest to gain their land rights. The bi-monthly meetings were always well attended and always held as open meetings. In this environment all Anangu were free to contribute so an effective consensus could be reached. If this was not possible, people would talk more about the issue overnight and the meeting would be continued the next day. It was very noticeable how important it was for Anangu to arrive at the right decisions in respect to clauses that the government wanted to include in the legislation about the entry of non-Anangu onto the Lands. This was a sensitive issue and one in which Anangu wanted to be involved. Local councils had been operating since 1972 and they were becoming more involved in deciding who should be allowed to visit their Lands. Anangu now had the opportunity to work in partnership with the government to determine the procedure through which different people could enter the Lands. The procedures that were developed included a permit system for a range of different people.

The police needed permission to enter the Lands without the delays of issuing a permit for each visit. Permanent staff working on the Lands needed long term permits while others would only require permits for a few days. The procedure for entering the Lands is clearly documented in the Act under “Division 2 – Entry to the Lands” and a copy is included in Appendix I.

The Pitjantjatjara Land Rights Act provided Anangu with a new authority vested in them by the SA Parliament to choose and regulate the entry of non Pitjantjatjara people onto their Lands. Anangu retain this authority to the present day and they are reluctant to hand it over to any other organization. It is a centre piece in the legislation because it allows Anangu to vet the entry of visitors and manage their activities while on the Lands.

Over the past 24 years Anangu Pitjantjatjara (AP) has had the responsibility of working with communities and organizations on the Lands to develop a method of administering the permit entry system for non-Pitjantjatjara people. The actual permits are issued from the AP office at Umuwa, which is an administrative centre based on the Lands. Many people apply directly to the permits office while others gain their permits through an application made by their work organization. For example Nganampa Health Council would apply to the permits office for work permits for people they would employ for short term or long term periods.

The administration of the permits office is not without its difficulties. It is not always easy to maintain the continuity of staff required to provide the level of service deemed essential from this remote location. Over the years the process of administering the permit system has been made easier as internal and external communication systems have improved.

Once visitors are approved and are on the Lands it is the responsibility of traditional owners and family members as well as the permit holder to ensure that visitor permit requirements are not violated. This is not always an easy task for Anangu especially if the majority of them are based and work in the larger communities. Hence it is essential that indigenous land management and pastoral programs survive so Anangu have the opportunity through their employment to visit country and protect their interests. There are a number of other activities like tourism that provide the opportunity for Anangu to visit country. This will be discussed in the next section.

It should be noted that when permission is granted to enter the Lands conditions do apply. The type of the permit issued may be unconditional or conditional if Anangu have specified that certain conditions apply. This is a safeguard for AP as well as the applicant in case future legal proceedings are necessary. Every body entering the Lands should be aware of their permit conditions before entry. In the case of mining operations on the Lands strict guidelines appear in the Pitjantjatjara Land Rights Act governing these activities. Mining applications are made to Anangu Pitjantjatjara and a copy sent to the Minister for Mines and Energy. These applications may be granted or refused depending on the nature of the application. If a mining company is granted permission to enter the Lands and engage in activities their permit is usually conditional. The exploration permits granted in the past usually contain a set of conditions that the company has agreed to prior to entering the Lands. These conditions are necessary for visitor management and site protection because mining personnel are usually unaware of the complexity of story lines that traverse the Lands nor are they aware of codes of conduct which apply.

Before summarizing this section it is worth examining another section of the Pitjantjatjara Land Rights Act which is quoted below.

Part 2—Anangu Pitjantjatjara

Division 2—Powers and functions of Anangu Pitjantjatjara

6—Powers and functions of Anangu Pitjantjatjara

- (1) The functions of Anangu Pitjantjatjara are as follows:

- (a) to ascertain the wishes and opinions of traditional owners in relation to the management, use and control of the lands and to seek, where practicable, to give effect to those wishes and opinions; and
- (b) to protect the interests of traditional owners in relation to the management, use and control of the lands; and
- (c) to negotiate with persons desiring to use, occupy or gain access to any part of the lands; and
- (d) to administer land vested in Anangu Pitjantjatjara.

This section is very important because it demonstrates the authority AP has to protect the interests of traditional owners. Once again Parliamentary authority has been vested in AP to administer their land for the purpose of managing visitors and protecting sites. Sections of the legislation like these should be revisited and discussed and appropriate management systems established by Anangu to protect their interests. Once these management systems are in place the land rights legislation will be more effective for Anangu. Hence the funding of land based activities which supports these management systems is essential. The SA Parliament has given Anangu a structural authority to work within, however without the appropriate funding it is difficult to operate the mechanisms required for the legislation to be successful.

Summary of Strategies

1. Anangu have the legislative authority to control the entry of visitors to their lands.
2. Anangu have the legislative authority to protect significant sites.
3. Anangu require land based work programs so they can visit country and monitor the activities of visitors to their lands. Indigenous land management programs provide this opportunity.
4. The establishment of small cattle enterprises like that at Watinuma provide Anangu with the opportunity to manage visitors and protect sites.
5. The option to apply conditions to visitor and mining permits to enter and work on the Lands is another strategy for managing visitors and site protection.

Enterprise Strategies

As mentioned earlier enterprises like the pastoral industry provided Anangu with the opportunity to visit country in the course of their activities and allowed them to monitor visitor movements and the need for site protection. Since then many of these enterprises have declined or cease to exist. In recent times renewed funding of indigenous land management programs through the Natural Resource Management structure has provided an opportunity for Anangu to visit country and monitor sites as part of their land management activities.

Another significant enterprise, which has contributed to visitor management and site protection has been tourism. Over the past 30 to 40 years there have been a variety of these ventures operating on the Lands ranging from eco tours to cultural tours. Cultural tours have varied from a one hour visit to the craft room by people travelling on the weekly mail plane to a ten day cultural excursion to the homelands. A feature of all ventures has been that they are supervised rather than self-exploratory. Tourism on the AP Lands is a multi cultural event and the success of each venture depends on the mix of human resources employed in each management team. The purpose of these ventures is to introduce the tourist to another culture, which is often quite different to their own. Hence ventures need to be well planned and presented so that cultural values are respected and appreciated. These factors are therefore part of visitor management strategy.

One of the most significant tourist ventures which pioneered the development of visitor management strategy began in 1982/83 at Angatja on the eastern end of the Mann Ranges on the AP Lands (see Appendix II). The Angatja homeland was established in 1978 by two very significant Pitjantjatjara people as part of the homelands movement described earlier in this article. These two people (Nganyinytja and Charlie Ilyatjari) were visionaries and could see that the younger people in the larger communities had become idle and the resultant boredom had led them into substance abuse (petrol sniffing) and other anti social activities. Nganyinytja and Charlie did not experience this idleness as young people because they were heavily involved in the cultural training programs established by their forebears. With this in mind they set about establishing their homeland as an education centre where petrol sniffers could come and learn the cultural and traditional knowledge that their parents once learnt (see Appendix III).

Nganyinytja and Charlie also had a vision to educate those beyond the borders of the AP Lands. As time passed they became involved in a partnership with Desert Tracks a small tourist enterprise established by two people who had worked on the AP Lands and understood Pitjantjatjara culture. They also supported the vision of the Angatja community. The first Desert Tracks tour to Angatja was conducted in May 1988 after two successful Australian Conservation Foundation trips in 1987. These earlier trips contributed to the development and formation of Desert Tracks, which has continued to operate in partnership with Angatja even though Nganyinytja and Charlie have passed away. Nganyinytja's daughter Leah and others have continued with the venture.

In essence Nganyinytja, Charlie and their family developed a "cultural college" at Angatja where they taught tourists for a period of three to ten days about Dreaming stories, songs, dances and basic Aboriginal bush craft, including hunting and

gathering food. Nganyinytja and Charlie directed the program while the Desert Tracks tour guides with translating skills provided cultural explanations to help participants understand everything that was being taught. The visitors were instructed about the behavior code when relating to Anangu and they were expected to observe this code while living on the Lands. Tour participants were students under the tutelage of Anangu and therefore learnt from first hand experience. Nganyinytja and Charlie's dream, was to educate people of other cultures about the "Anangu way" so these people would know how to respect Anangu and their culture. Building cultural respect was a strategy Nganyinytja and Charlie used to shape the perception of those who visited their homeland. This strategy has also been used in the induction of new staff members who are being employed on the AP Lands for the first time. It has also been used in other ventures including eco tours on the Lands.

The Angatja "cultural college" tourist venture has caused Anangu all over the AP Lands to think more about the expansion of cultural tourism. The cultural college at Angatja included teaching about the Ngintaka story line, which passes through that area. This is a dreaming story, which begins in WA, traverses the Lands to the eastern boundary and then back again to its end point at a place north of Kalka (Aran) in the NT. Many Pitjantjatjara and Yankunytjatjara people would like to open the story line for tourists to visit and develop it as a heritage trail for guided tours. This would be an interesting development, which would combine some significant strategies for visitor management and site protection. This type of tourism would be a cultural as well as an eco event for participants.

The above heritage trail concept has the potential to increase the volume of tourism across the Lands and would require the provision of car parks, viewing areas, walking trails, camp grounds and other facilities (see Appendix IV). The success of this venture would depend on the input of other Anangu resources like APY Land Management, AP Services, Nganampa Health etc. Pitjantjatjara and Yankunytjatjara people would become involved at another level of visitor management and site protection. New strategies would be added to those already being used and personnel would be required to manage these strategies. Tourism would become a major enterprise on the AP Lands.

Other tourism concepts have been canvassed and include bush walks through the Ngarutjara area with Peter Nyangu. In October 1996, Linda Rive and others went on a four day pilot walk in the Ngarutjara area with Peter Nyangu as their guide. Linda then wrote a report on the walk for the Anangu directors of Desert Tracks. This report called "Tjina Wiru Ankunytja" (Good Travelling on Foot) details relevant information as well as the activities undertaken during the trip. A copy of this report has been included in Appendix V and provides valuable information for those interested in beginning similar ventures. The following extract is from a Desert Tracks brochure used to publicize the walk.

"Murputja Range 4 day walking tour. Walk the tracks of the Creation Ancestors, following the ridges of this ancient land, one enters the timeless space and silence of the desert. Small groups can arrange special walking tours through the region, supported by a 4WD vehicle carrying camping equipment and water. Climb the highest mountain in S.A. Learn it's traditional significance as part of the Ngintaka Tjukurpa - the giant perenti lizard dreaming. Magnificent 360 degree view to Uluru."

It is interesting to note that the above walk includes part of the Ngintaka story line as well as other story lines in the Ngarutjara area. This type of tourist activity is very

manageable and provides a cultural as well as an eco experience for participants. The use of a support vehicle to carry food, swags etc. allows each person to participate on foot in the landscape just as Pitjantjatjara and Yankunytjatjara people have done for centuries. The choice of area in which walks are planned plays a significant part in visitor management strategy. It was interesting to read the report and learn how the secret areas around Tilinkitja were protected. When Anangu are involved in leading groups of tourists through the countryside they are able to protect sites and stories often by using other stories as a camouflage. It is not always necessary to tell the whole story and in this way important information and sites can be protected.

Mining is another enterprise with which Pitjantjatjara and Yankunytjatjara people have had some experience. Unfortunately the Pitjantjatjara Land Rights Act wasn't in place when miners were mining cryospheres in a partnership with the Pipalyatjara community in the mid 1970's. Hence it was difficult to hold people to their agreements and for Anangu culture to be respected. Since then there have been a number of successful mining exploration ventures due to the correct use of the negotiating process, which is encouraged in the legislation. In the early days mining companies were not good at managing cross-cultural situations, however they have adjusted positively to the requirements of Aboriginal Lands legislation drafted for lands around Australia over the past 25 years. Mining companies now show an eagerness to learn about Aboriginal culture and the methods of governance they use. Some companies organize training schools for their staff so they are aware of cultural issues and know the procedure for avoiding cultural conflicts, which can arise during the conduct of exploration work eg. damaging sacred sites. This training initiative adopted by some companies is to be commended. It is a strategy which has been very successful.

Summary of Strategies

1. Tourism would provide Pitjantjatjara and Yankunytjatjara people with the opportunity to visit some sites more regularly and monitor their protection and report on any maintenance required.
2. Teaching tourists in a "hands on" environment encourages cultural respect and therefore an awareness to protect Anangu culture and associated sites.
3. Tourist ventures like "Heritage Trails" would increase tourist traffic across the Lands and would demand the introduction of land management solutions. For example the introduction of authorized car parks, walking trails, camp grounds etc.
4. An increased volume of tourist traffic would require the formation of a management body with the responsibilities of monitoring the impact of tourists on the Lands, providing tour information and weather and road conditions to tourist operators, coordinating other service agencies responsible for maintaining roads, collecting fees if applicable, providing rescue or assistance facilities etc.
5. In a tourist venture the activities undertaken and areas visited are directly related to the strategy Anangu want to use to manage visitors and provide site protection.

6. Pitjantjatjara and Yankunytjatjara cross-cultural training schools organized through training institutions is a great educational strategy which makes the management of visitors and the protection of sites much easier for Anangu.

Staff Employment Strategies

In the first section of this article it was mentioned that the Ernabella Pastoral Lease was purchased in 1937 and Ernabella became a buffer zone where Pitjantjatjara and Yankunytjatjara people could continue with their cultural pursuits without being marginalized by an intruding western culture. It was therefore necessary for non-Aboriginal staff to have an understanding of the cultural values of those they worked with. Many staff members were long term and were able to mentor new staff as they came to the field. In the case of Ernabella many staff were required to attend a five month training school in Sydney (1960's) before taking up work with Anangu. The course included subjects like anthropology, linguistics, history, time management etc. This training and experience equipped people with the tools they would need when working cross-culturally. A similar course was conducted by the Australian School of Pacific Administration (ASOPA) in Sydney during the same period for those working for government organizations in a cross-cultural environment. These courses were discontinued in the 1970's and the induction of new staff became the responsibility of long-term field staff who mentored them while "on the job".

Mentoring was a good solution, however the development that took place in the 1970's was far greater than expected, resulting in more new staff than those available to mentor. The Institute for Aboriginal Development (IAD) was formed during this period and it provided basic training for new staff employed to work in Aboriginal communities.

In 1976, Pitjantjatjara and Yankunytjatjara people gathered at Amata and for reasons mentioned earlier formed the Pitjantjatjara Council. This was the beginning of the formation of regional Anangu organizations designed to provide "user friendly" services for Pitjantjatjara and Yankunytjatjara people. Nganampa Health Council was one of these organizations and was established in 1983. This council employs nursing staff whose work is often very personal and requires a good understanding of local behavior codes and culture. Because of the need to evaluate sensitive issues, Nganampa Health have conducted their own in-service training programs for their new staff. This is a great strategy and all local organizations should be encouraged to provide some level of in-service training for new staff.

Summary of Strategies

1. From 1937 staff at Ernabella were encouraged to learn the local language so effective communication could take place between Anangu and staff.
2. The use of long-term experienced staff to mentor new staff is a good practice.
3. In the 1960's external cross-cultural training courses were available for new staff to complete.
4. New staff working for Anangu organizations on the Lands should receive an induction into Anangu culture.

5. In-service cross-cultural training courses should be provided by Anangu organizations working on the Lands.
6. Organizations based off the Lands who are involved with work on the Lands should provide cross-cultural training courses for their staff.

Summary of Strategies

The following table is a list of the strategies recorded in this article.

Type of Strategy	Strategy
Early Strategies [1921 to 1970's]	<ol style="list-style-type: none"> 1. The establishment of the NW Aboriginal Reserve (1921) [56,721 sq km] in the north-western corner of South Australia in which Anangu could live and maintain their traditional practices. 2. Permits were required to enter the NW Reserve, however they were issued in Adelaide. 3. The purchase of the Ernabella pastoral lease (1937) to provide a buffer or interface between Anangu culture and western culture. 4. The addition of three other pastoral leases (1949) to the Ernabella pastoral lease joining it to the eastern boundary of the NW Reserve. 5. The introduction of the policy at Ernabella (1937) for all non-Anangu to be skilled and to learn the local language. This was an essential part of the buffer or interface so issues could be resolved including those of unwanted visitors, violation of people's rights and the protection of sites. 6. The sheep industry at Ernabella, which operated over the three other pastoral leases obtained in 1949 provided an opportunity for Anangu to monitor visitor movement on their lands as well as have access to providing site protection in areas where sheep camps operated. 7. The introduction of the policy at Ernabella (1937) that "there was to be no compulsion nor imposition of our way of life on Anangu nor deliberate interference with tribal customs" provided a positive environment in which Anangu could live. This was not the case on the local pastoral properties of Mimili and Kenmore Park. This policy (Ernabella) allowed Anangu the freedom to manage their sites as well as have the support of their non-Anangu advisors to manage unwanted visitors.
Traditional Strategies [continuous period]	<ol style="list-style-type: none"> 1. Sites were vigorously protected and anyone found entering them without permission were punished severely. 2. Penalties imposed on those committing site offences were necessary so the law would be respected and the wellbeing of Anangu maintained. 3. Strong deterrents were used to prevent people from entering or desecrating sites because they symbolize the story line and therefore validate the celebration of the ceremony. Without the sites the stories lose meaning and people cease to celebrate them, hence another part of the culture is in jeopardy of being lost.

<p>Self Determination and Self Management Strategies</p> <p>[1970's to the present day]</p>	<ol style="list-style-type: none"> 1. The Commonwealth became a new source of funding which Anangu could use to manage their own affairs (local councils) including managing visitors and protecting sites. 2. Anangu now had their own vehicles to visit country as well as the support of government and mission vehicles for larger trips into more remote areas. 3. The establishment of a number of homeland movements provided Anangu with the opportunity to decentralize from the larger communities and live in their homelands. They then had a greater capacity to "look after" country including monitoring visitor movements. 4. The addition of more pastoral land (Mimili and Kenmore Park) and therefore more traditional land provided more opportunity for Anangu to manage visitors and provide site protection. 5. Small satellite communities like Pipalyatjara were established to provide basic services for Anangu so they could live in their homelands.
<p>Pitjantjatjara Land Rights Strategies</p> <p>[1981 to the present day]</p>	<ol style="list-style-type: none"> 1. Anangu have the legislative authority to control the entry of visitors to their lands. 2. Anangu have the legislative authority to protect significant sites. 3. Anangu require land based work programs so they can visit country and monitor the activities of visitors to their lands. Indigenous land management programs provide this opportunity. 4. The establishment of small cattle enterprises like that at Watinuma provide Anangu with the opportunity to manage visitors and protect sites. 5. The option to apply conditions to visitor and mining permits to enter and work on the Lands is another strategy for managing visitors and site protection.

<p>Enterprise Strategies</p> <p>[1960's to the present day]</p>	<ol style="list-style-type: none"> 1. Tourism would provide Pitjantjatjara and Yankunytjatjara people with the opportunity to visit some sites more regularly and monitor their protection and report on any maintenance required. 2. Teaching tourists in a "hands on" environment encourages cultural respect and therefore an awareness to protect Anangu culture and associated sites. 3. Tourist ventures like "Heritage Trails" would increase tourist traffic across the Lands and would demand the introduction of land management solutions. For example the introduction of authorised car parks, walking trails, camp grounds etc. 4. An increased volume of tourist traffic would require the formation of a management body with the responsibilities of monitoring the impact of tourists on the Lands, providing tour information and weather and road conditions to tourist operators, coordinating other service agencies responsible for maintaining roads, collecting fees if applicable, providing rescue or assistance facilities etc. 5. In a tourist venture the activities undertaken and areas visited are directly related to the strategy Anangu want to use to manage visitors and provide site protection. 6. Pitjantjatjara and Yankunytjatjara cross-cultural training schools organized through training institutions is a great educational strategy which makes the management of visitors and the protection of sites much easier for Anangu.
<p>Staff Employment Strategies</p> <p>[1937 to the present day]</p>	<ol style="list-style-type: none"> 1. From 1937 staff at Ernabella were encouraged to learn the local language so effective communication could take place between Anangu and staff. 2. In the 1960's external cross-cultural training courses were available for new staff to complete. 3. New staff working for Anangu organizations on the Lands should receive an induction into Anangu culture. 4. In-service cross-cultural training courses should be provided by Anangu organizations working on the Lands. 5. Organizations based off the Lands who are involved with work on the Lands should provide cross-cultural training courses for their staff.

Review of Strategies

The strategies recorded in this article have provided solutions to the visitor issues faced by Pitjantjatjara and Yankunytjatjara people since contact with western culture. They reflect the best practice for the period in which the issues were significant. When these best practices were not adequate, attempts were made to improve them as the social and political climate within Australia became more favourable. For example, in 1981 Pitjantjatjara and Yankunytjatjara people gained the best solution for exercising control over the entry of visitors to their Land ie. through the Pitjantjatjara Land Rights Act.

This Act also provides for the protection of cultural sites when and if they require protection. One of the goals of the current indigenous land management program operating on the AP Lands is the “Identification and Management of Country of Cultural Significance”. This includes sites under threat and in need of protection or maintenance. Most of the strategies developed by Anangu and others are for the purpose of managing visitors and hence contribute to site protection. However there is also a need to protect sites from being damaged by livestock including large feral herbivores (camels, donkeys and horses). Sites requiring this type of protection are recorded in a separate article called “Watering Point and Wetland Protection Strategy on the AP Lands”.

In reviewing the strategies listed in this article, it is possible to group them under the following headings of best practice.

(i) Control: This is probably the strongest “best practice” available to Pitjantjatjara and Yankunytjatjara people because since 1981 they have had legislative authority to manage visitors and protect cultural sites. They have also been able to prosecute those who violate the requirements of their entry permit while on the Lands. In earlier periods weaker controls were available and the strategies developed were less effective. It would be unwise to remove from the Act or dilute the Parliamentary authority that Anangu presently have to operate a permit entry system for visitors to the Lands.

(ii) Boundaries: The setting of boundaries on the activities of people and the land areas they are permitted to enter has been another “best practice” which has been established on the AP Lands. Boundaries also include the purchase of pastoral leases in the early days and the establishment of homelands during the 1970’s. Tourist ventures have found it necessary to set boundaries by establishing behavioral codes for tourists when relating to Pitjantjatjara and Yankunytjatjara people while on the Lands. It has also been essential to establish boundaries for new staff when they come to work on the Lands. The practice of setting good boundaries has solved many problems before they have become issues.

(iii) Monitoring: Monitoring has been a “best practice” that has been used since Anangu culture began. The ability to observe is taught to Anangu children from a very young age because it is a vital component for hunting and gathering the food required for survival. The soft desert soil also provides the evidence required to “keep track” of people’s activities and therefore to make management decisions based on the observations. Monitoring is an ongoing activity and should be sustained by providing Anangu with the opportunity to visit country as a part of their regular

employment. Hence it is essential to preserve land management activities on the AP Lands so monitoring is retained as a best practice.

(iv) Management: Pitjantjatjara and Yankunytjatjara people have the tools for operating a successful visitor management and site protection program. The success of this program is determined by the practices used in the program's management system. The most important "best practice" of this management system is to provide an efficient service, which is capable of networking with all communities, homelands and departments as well as the visitors. The purpose of the networking is to achieve a satisfactory outcome for all parties involved in visitor management and site protection programs. The success of this service depends on the availability of experienced personnel who are equipped to manage it. It is essential that this service be fully funded by Anangu Pitjantjatjara (AP) and not diminished by any social or political persuasion.

(v) Education: The education of visitors, new staff and others is another "best practice" which has been established over the past 40 to 50 years on the AP Lands. This is an interesting practice because it is a preventative measure rather than a cure for problems, which arise from the management of visitors. The practice of providing in-service training schools for new staff and for other field staff is highly recommended. Organizations responsible for employing people to work on the Lands should provide appropriate orientation for their staff.

Key Cultural Sites

The identification of key cultural sites, which require protection is a “work in progress” on the AP Lands. Sites that may have been free from pressure in the past may now be under threat. Alternatively the pressure may have reduced due to an enterprise closing down or homelands being abandoned. In the late 1960’s cattle, camels, horses etc. were not present in the Aliwanyuwanyu area, hence the water hole was in good condition. In the 1980’s a homeland was established at Watinuma (Officer Creek) and included a small cattle enterprise. Eventually the cattle found the water hole and consumed every drop of rain water it collected. A management decision was made to permanently fence the water hole and exclude the stock allowing wildlife to live in the area again. Hence the need for site protection is directly related to the activities of people in all areas across the Lands.

Increased levels of funding for indigenous land management programs over the past five years has provided a greater sense of direction for Anangu in communities and homelands. They can now include a range of achievable goals in their programs, which were once only dreams. At present there are five of these programs operating on the AP Lands (see Maps) and one the goals is the “Sharing of Indigenous Land Management Practices including Art and Craft with Others eg Tourists”. Each group of land managers embraces this goal and wish to pursue some form of tourism in their area. Cultural sites will therefore come under more pressure from visitors and will require greater levels of protection.

Indigenous land management programs operate in the following areas and comments include issues facing Anangu in respect to site protection.

1. Watarru: The development of a program in the Watarru area began in 1998 and Anangu have been very active in patch burning work, threatened species work, rock hole cleaning etc. They have also had an interest in catering for small numbers of tourists. At an INRM meeting in Port Augusta (August 2002) the Watarru women were asking for funding for a pit toilet. This toilet was to provide some amenity for the tourists that would come to Watarru. Scientists had already visited the area and the women had acted as their tour guides. These visitors enjoyed being shown places of interest, buying art and craft as well as participating in their scientific work. If visitor numbers increase at Watarru more attention should be given to site protection. Presently the sites that require protection include rock holes which are being polluted by camels.

2. Kalka-Pipalyatjara: In the mid 1970’s Anangu moved back into this area to look after the country of their grandfathers and grandmothers, hence there has been a lot of land management activity since that period. Funding for the program has waxed and waned, however it has stabilized over the past two years. This stability has resulted in an increase in land management activities including rock hole cleaning and visiting sites of cultural significance. One of these sites is at Aran, the place where the Ngintaka man was killed for stealing the grinding stone from Anangu who lived over near Walatina. Kalka people said that tourists came to Aran years ago to see the site and that it would be good for tourists to visit again. Most of the problems caused at these sites are the result of foot traffic and or motor vehicle movement around the site. Access roads, car parks and walking tracks need to be constructed so the landscape is preserved for further visits. If camels become a problem, the area may require

fencing. The collecting of rock samples and stone tools from sites is also a problem and needs to be addressed. Desert Tracks does not allow the collection of these samples during any of their tours.

3. Aparā-Makiri: For a number of years the Aparā traditional owners and their families have been involved in an exercise to remove cattle, horses and camels from the Aparā springs area. This area was under the traditional ownership of Mick Wikilyiri's grandfather and now it is Mick's responsibility. In April 04 after the cattle had been removed, Mick and his family members met at Aparā springs to discuss the goals and purposes they wanted to include in an indigenous land management program for their area. The most significant site they wanted to protect in the first instance were the springs which had been badly polluted by the Amata cattle. Until these springs were protected their land management program would stay on hold. A steel post and rail fence was erected around the springs in late 2004. Further work is required to construct a suitable access road to the area, a car park and walking trails. Other sites may require protecting as this land management program develops.

4. Walalkara: The development of the Walalkara program began in 1998 and Robin Kankanpakantja and his family are now managing a very effective indigenous land management program for that area. Many of the sites are rock holes located on the plains while others are contained in small hills. School children from the Fregon school visit the Walalkara area to clean rock holes and learn stories as well as traditional practices from their elders. Some of these sites are visited regularly and once again access roads and car parks are required if the landscapes around these sites are to be preserved. These access roads need to be constructed properly so the flow of storm water to the rock holes is not interrupted. In the case of the access road to Pu Pu, a windrow on the southern side of the road now prevents the flow of storm water to the rock holes from the catchment area above them. This situation needs to be corrected so the rock hole catchment area is protected. The fence around the Pu Pu rock holes may require some maintenance. As the Walalkara program progresses it may be necessary to fence other sites to protect them.

5. Sandy's Bore: The program at Sandy's Bore has been operating for nearly two years now, however tourists have been visiting the area for a much longer period. Sammy Dodd a key manager of the program told us about tourists that visited the area when the property (Mimili) was a cattle station and owned by Dave Joslin and his family. Sandy's Bore is located in some of the most picturesque country in the Everard Ranges and most tourist excursions have taken advantage of the scenery and visited that area. Tourists often camp in the Victory Well area north of Sandy's Bore. Although tourists have come to this area over a long period of time local ventures have been short lived. Sammy and his wife Ngilan Dodd would like to see tourists come each season to their area so they can share some of their culture and sell their art and craft. This type of tourism would include visiting cultural sites hence an assessment of the types of protection required would become an essential part of their indigenous land management program. There are many rock holes of cultural significance in the Sandy's Bore area and it would not be difficult to develop a small tourist enterprise which would include some of them.

The areas where indigenous land management programs operate are not the only areas where tourism ventures have operated on the AP Lands. The following areas are just as significant and cultural sites will need some form of protecting.

1. Angatja: The Angatja community has been involved in sponsoring tourism since the early 1980's. Hence the cultural sites, which have been visited regularly in this area should be assessed to determine how well they have withstood the pressures of regular use. This community has worked in partnership with the Desert Tracks tourist company, which should be able to provide relevant information on how they managed the landscape during each trip.

2. Cave Hill: This community has also been involved for many years in tourism in association with Desert Tracks. They are presently considering placing this site on a National Register, however further protection measures need to be considered. Since there is no surface water at this location ie. the presence of rock holes, the local community is considering fencing the area to keep out grazing cattle and thus reduce the pollution in the immediate area. These sites are significant areas to preserve because their cultural importance will increase over time. Local schools already include visits to these cultural sites in their curriculum.

3. Ngarutjara: This area has already featured in this article and if further tourism is being considered an inventory of sites and the protection required should be detailed in a separate report. The potential for a walking trail in this area is very good.

Other areas also have the potential for use for tourist ventures and they will emerge as Anangu develop the programs required to sustain these ventures.

The following requirements are necessary for the protection of cultural sites.

- Good access roads to sites
- Suitably located car parks
- Well planned walking tracks
- A suitable storm water management plan
- Fencing to protect the site where necessary
- An appropriate revegetation program
- Toilet facilities where applicable
- Good camping facilities where applicable
- Provision of adequate site information

Recommendations

This article records a full range of strategies, issues, best practice and present programs, which have been used on the AP Lands for visitor management and site protection. The following is a list of “things to do” which are highly recommended and should be pursued.

- Establish a data base. Enter each area involved in tourism into the APY Land Management data base or related data base and upgrade the protection program required for each area. Record all past attempts of site protection for each area.

- Clearly establish persons responsible for operating and co-ordinating the management system, which networks with communities, homelands, departments and visitors to the Lands. This group of people is responsible for activities beyond the issuing permits.

- Several in-house workshops should be conducted to assess the visitor management strategies being used at present and to assess the site protection strategies being used. The proceedings of all workshops and meetings should be recorded in the data base for future reference.

- Assessing strategies for visitor management and site protection should be a regular activity on the AP Lands and involve communities, homelands and departments. The proceedings of all meetings should be recorded in the data base.

- Activities which provide Anangu with the opportunity to monitor and look after their Lands should be maintained and increased where possible.

- Staff and visitor orientation material should be promoted and readily available through communities, homelands (where applicable), departments and those responsible for the visitor management system.

Maps

The following maps cover the areas that have been discussed in this article. Each map has a satellite image as a background layer to show the type of topography present in each area.

Maps A and B when viewed together provide a complete map of the AP lands. It has been enlarged and printed on two A4 pages for easier viewing. Map A includes the following areas.

- (1) Watarru
- (2) Kalka-Pipalyatjara
- (3) Angatja
- (4) Apari-Makiri and
- (5) Cave Hill

Map B includes,

- (6) Ngarutjara
- (7) Walalkara and
- (8) Sandy's Bore areas.

This general map provides a complete view of the AP Lands and includes the location of the community or homeland (large print) representing each of the eight areas discussed in the "Key Cultural Sites" section.

The second map is of the Angatja area on the eastern end of the Mann Ranges. Some of the rock holes mentioned by Nganyinytja in her article (Appendix III) eg. Piltarti and Kurkaratjara are recorded. The lake to the north west of Walal which is just above the NT-SA border line was made by the tail of the Ngintaka man according to the story tellers.

The third map is of the Ngarutjara area where the pilot bush walk took place in October 1996 (Appendix IV). Tjataunnngutja the place where the walk began is marked on the map and Marngilytjanya where people camped the second night is also marked. The map includes adjacent areas, which are also very suitable for tourism providing suitable ventures can be developed.

The fourth and fifth maps have been included to demonstrate the vast area over which the Ngintaka man travelled ie. from Walatina in the east (Map II) to Aran northeast of Kalka on the western end of the Lands (Map I). Angatja, Ngarutjara, Watinuma and Irintata have also been highlighted to indicate places where the Ngintaka man visited. Map I also shows Ayres Rock (Uluru) and Yulara in relationship to the Lands. More information is available in a recent report by Diana James on the "Ngintaka Songline Heritage Trail (June 2005).

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3. I would like to acknowledge the people I have worked with over the past six years who have contributed to this article through conversations and field work experience. These people include Frank Young, Ginger Mick, Mick Wikilyiri, Sammy Dodd, the Kalka women, Lindsay Paddy, Alex Knight, Belinda Cooke, Gary McWilliams and Diana James. Conversations with many others have also contributed.
4. I trust that the development of sustainable visitor management and site protection strategies by Pitjantjatjara and Yankunytjatjara people will be a continuing process.

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Appendix - I

Part 3 – The Lands

Division 2—Entry to the lands

18—Rights of Pitjantjatjaras with respect to lands

All Pitjantjatjaras have unrestricted rights of access to the lands.

19—Unauthorised entry on the lands

(1) A person (not being a Pitjantjatjara) who enters the lands without the permission of Anangu Pitjantjatjara is guilty of an offence and liable to a penalty not exceeding the maximum prescribed by subsection (2).

(2) The maximum penalty for an offence against subsection (1) is—

(a) where the offence was committed intentionally—a fine of two thousand dollars plus five hundred dollars for each day during which the convicted person remained on the land after the unlawful entry; or

(b) in any other case—a fine of two hundred dollars.

(3) An application for permission to enter the lands—

(a) may be made by an applicant on the applicant's own behalf, or on behalf of a group of persons; and

(b) must, unless the Executive Board otherwise allows—

(i) be in writing and lodged with the Executive Board; and

(ii) set out—

(A) the purpose for which entry to the lands is sought; and

(B) the period for which entry to the land is sought; and

(C) the time and place at which the applicant, or the group on whose behalf the application is made, seeks to enter the lands.

(4) The applicant shall, at the request of Anangu Pitjantjatjara, furnish such further information as it may reasonably require to determine the application.

(5) Upon an application under this section, Anangu Pitjantjatjara may, by instrument in writing—

(a) grant permission to enter the lands unconditionally; or

(b) grant permission to enter the lands subject to such conditions as it thinks fit; or

(c) refuse permission to enter the lands.

(5a) Where a group of persons is permitted to enter the lands, each member of the group is bound by the conditions (if any) subject to which the permission was granted.

(5b) A person who contravenes or fails to comply with a condition on which the person, or a group of which the person is a member, was granted permission to enter the lands is guilty of an offence and liable to a penalty not exceeding the maximum prescribed by subsection (5c).

(5c) The maximum penalty for an offence against subsection (5b) is a fine of \$2 000 plus \$500 for each day (if any) during which the convicted person was on the lands, or a particular part of the lands, in contravention of the condition.

(6) Anangu Pitjantjatjara may, upon such conditions as it thinks fit, delegate any of its powers under subsection (5) to any group of Pitjantjatjaras.

(7) A delegation under subsection (6) is revocable at will and does not derogate from the power of Anangu Pitjantjatjara to act itself in any matter.

(8) This section does not apply to—

- (a) a police officer acting in the course of carrying out his official duties; or
- (b) any other officer appointed pursuant to statute acting in the course of carrying out his official duties; or
- (ba) the Electoral Commissioner acting in relation to an election being conducted, or to be conducted, under section 9, or a person assisting the Electoral Commissioner in relation to such an election; or
- (c) a person acting upon the written authority of the Minister of Aboriginal Affairs, who enters the lands for the purpose of carrying out functions that have been assigned to a Minister or instrumentality of the Crown or a department of government; or
- (d) a member of the Parliament of the State or the Commonwealth, a person who is genuinely a candidate for election as a member of the Parliament of the State or the Commonwealth, or a person who is accompanying and genuinely assisting any such member or candidate; or
- (e) entry upon the lands in case of emergency; or
- (f) entry upon the lands in pursuance of Division 3, Division 4 or Division 6 of this Part.

(9) Where a person proposes to enter the lands in pursuance of subsection (8)(b), (ba), (c) or (d) reasonable notice of the time, place and purpose of the proposed entry must be given to Anangu Pitjantjatjara.

(9a) A person who, being entitled to enter upon part only of the lands in pursuance of Division 3, Division 4 or Division 6 of this Part, enters upon some other part of the lands without the permission of Anangu Pitjantjatjara acts in contravention of subsection (1).

(10) If Anangu Pitjantjatjara, by notice in writing to the Minister of Aboriginal Affairs, objects to an authorised person entering or remaining upon the lands, the Minister shall revoke or modify the authorisation in order to give effect to the objection unless he is satisfied that there are sufficient reasons why the authorisation should continue notwithstanding the objection.

(11) Where a pastoral lease remains in force in relation to any part of the lands, the holder of the lease, any member of his family, any employee or member of an employee's family, and any other person authorised in writing by the lessee, may, without the permission of Anangu Pitjantjatjara, enter land comprised in the lease.

(12) Where an authorisation is granted by a lessee under subsection (11), notice in writing of the authorisation shall be given by the lessee to Anangu Pitjantjatjara within one month after the authorisation was granted.

Division 3 – Mining Operations on the Lands Division 4 – The Mintabie precious stones field Division 6 – Highways

Appendix – II

Desert Tracks Supporting Article for ATSIC Submission

May 1991 [approximate date]

History of Tourism at Angatja

Angatja community was established in 1978. It had been the ancestral home of Nganyinytja handed down to her by her grandparents and their grandparents before them.

In the early eighties, Nganyinytja and her husband Ilyatjari, established Angatja as a rehabilitation camp for petrol sniffers. They taught them traditional ways of living and engaged them on hunting, working with camels and with horses.

In October 1986, Greg Snowdon had a number of discussions with Nganyinytja and Ilyatjari about the possibility of bringing groups of visitors or students out to Angatja on a more regular basis. At the end of that year, Phillip Toyne, newly appointed Director of the Australian Conservation Foundation, approached Anangu Pitjantjatjara for permission to take a tour of ACF members onto the Pitjantjatjara lands in 1987. Approval was given for this trip, and Greg was asked to lead the tour. This tour went ahead in July 1987, led by Greg and Linda Rive. Subsequently permission was sought and gained for a second tour which went ahead in October 1987, again led by Greg and Linda.

Both of these tours went to Angatja in order to experience these same traditional skills and knowledge. These groups were theatre groups, film-makers and ordinary people wanting to learn something about 'the Aboriginal way'.

In October 1986, Greg Snowdon had a number of discussions with Nganyinytja and Ilyatjari about the possibility of bringing groups of visitors or students out to Angatja on a more regular basis. At the end of that year, Phillip Toyne, newly-appointed Director of the Australian Conservation Foundation, approached Anangu Pitjantjatjara for permission to take a tour of ACF members onto the Pitjantjatjara lands in 1987. Approval was given for this trip, and Greg was asked to lead the tour. This tour went ahead in July 1987, led by Greg and Linda Rive. Subsequently permission was sought and gained for a second tour which went ahead in October 1987, again led by Greg and Linda.

Both of these tours went to Angatja. Nganyinytja and Ilyatjari were in charge of the trips whilst they were at Angatja, organizing the teaching and day to day timetables. Both trips were an outstanding success for all involved.

The interest and enthusiasm of those who participated in the ACF tours was such that Greg Snowdon and Diana James approached Anangu Pitjantjatjara in December 1987 for permission to run six trips in 1988. These trips would be run through Desert Tracks, a business started by Greg and Diana for the tours. Permission was granted in January 1988 to run these tours.

The first Desert Tracks tour as such was run in May 1988. Subsequently trips were run once a month until October. In 1989 permission was again sought and received to run more tours to Angatja. There were 10 tours planned, but due to the pilot strike only 7 were run. In May and October, Angatja were host to the Cousteau society who filmed Desert Tracks for their international television documentaries.

In 1990 permission was sought for 8 x 7 day tours and 6 x 10 day tours. This was approved and eventually 6 x 7 day tours were run and 6 x 10 day tours. In October Film Australia made a one hour documentary on Desert Tracks and Angatja which was filmed nationally on the ABC on March 3, 1991 and was very well received. Permission has again been given for more tours in 1991 and it looks likely that there will be 9 or 10 tours to Angatja in 1991.

Through the four years of tour operations nearly 400 people have visited Angatja. They have contributed around \$70,000 directly to the community as well as \$25,000 in artifact sales and other income in the form of food, fuel and game hunted.

Cultural College

Nganyinytja and Ilyatjari consider Angatja as being a cultural college. They view the people who come to Angatja as students. These students have come from many places. The majority are from Australian cities.

There have been students from America, Canada, India, Germany, Sweden, Denmark, England, Malaysia and other overseas countries. Other Aboriginal people have come from Sydney, Melbourne and Perth to learn from the Angatja people.

Nganampa and Anangu Pitjantjatjara have used the Angatja community for cultural orientation training for their staff on the AP lands. FAFE and ATSIC have also used it for this type of orientation training. It seems to be almost necessary for people working on the lands to have this type of training.

Perhaps most importantly Nganyinytja and Ilyatjari have used Angatja to teach their own children, grandchildren, and other younger Pitjantjatjara people. When the dances are being taught, the rockholes or the bush foods the young kids are always encouraged to learn first.

Philosophy of Cultural Tourism

The outstanding success of Desert Tracks is based on the openness and vision of Nganyinytja and her husband Ilyatjari, and the sensitivity and understanding of the cross-cultural element of the tours by Greg and Diana.

Throughout the whole process of establishing, developing and running the tours, there has been a keen awareness of the benefits of tourism and the problems due to cultural intrusion. There is a belief that there should be a more open interface between European and Aboriginal societies. This interaction needs to be on a level of cultural exchange. This exchange should redress the imbalance set up by European society

where they force so much on Aboriginal people but never take the time to sit down and learn from them.

European culture needs to start accessing the huge store of wisdom and knowledge accumulated by anangu over many thousands of years. We are now sharing this continent, and in the 200 years since Europeans arrived there has been the destruction of much of the native forests, grasslands and fauna. We have been bent on beating the country – not listening to it. The tours have taken this as a main message for the students – to learn to listen to the country.

On these trips the white people are not coming to teach, to advise or to tell anything. They are coming to learn, to sit down with anangu and listen to their knowledge and experience their skills. Value is given to traditional law, lore, authority and customs. This value is not just given lip service, but can be seen to be real. Not only do the tour participants pay money for the teaching, but they are keen and eager students. Through learning about things such as hunting and gathering of foods, medicines and healing, the ‘tjukurpa’ and ‘inma’ – the songs and dances of the Dreaming, the students learn about a different way of living in the world.

The essence of the teaching is the need to retain contact with the earth and with the spirituality which arises from the earth. Without this spirituality, there is no purpose in life. This spirituality is still alive today, and white people from the world outside can get a glimpse of this and come to some understanding of how it is related to our sharing this same country of Australia.

The result of this type of interaction is a greatly increased respect for anangu by white society. It gives western culture a much needed infusion of spirit and soul coming from the earth of this land. The younger anangu also find an increased respect and involvement in traditional aspects of their culture and especially in the knowledge and authority of the older people.

One of the very important elements of the trips is the use of male and female interpreters/guides. It has been found that often the most productive interchanges occur during the times when the sexes separate and do men’s or women’s work. This reflects traditional cultural norms. What happens is that people see the value in this separation and the richness and joy that can occur without demeaning the value of what the other groups are doing.

The experience of Greg and Diana has proved invaluable in guiding Desert Tracks through its developing years. It has now reached a point where Anangu can take on more of the interpretative work without needing to have skilled white interpreters available.

Appendix III

TRADITIONAL LEARNING

HOW I LEARNED AS A PITJANTJATJARA CHILD

An account of traditional childhood and learning as told by Nganyintja Ilyatjari. Her descriptive account was taped, transcribed and translated by Bill Edwards and printed in a National Journal for Teachers of Aborigines about the Aboriginal Child at School, February/March, 1991, edition.

As a child I lived at a place called Angatja. My father, mother, grandmother, older brothers, aunts and uncles taught me there and I learned from them.

My mother taught me about her bush foods. She collected the plant foods and prepared them and I learned by watching her.

'My mother would take me out with her. We went out together to collect small animals and plant foods.'

I also learned from my father. He taught about meat foods, cooking the meat, making spears, joining parts of spears tightly with sinew and going out hunting for meat.

My mother would take me out with her. We went out together to collect small animals and plant foods, hitting sand goannas, and sometimes collecting bush honey.

I watched her and gathered some foods and when we all came together in camp we ate the meat and plant foods.

My mother gathered various plant foods, native millet seeds, pigweed, roots which grew in the rocks and other seeds. These foods were available in autumn.

Other foods were found on trees in spring. These fruits included mistletoe berries, mulga apples, native plums and quandongs. The native fig trees grew on small rocky hills.

They taught me many things and at night the men told stories. One man would tell one and when he finished another would relate one.

They talked and we all just listened. We all listened together and nodded our agreement and learned, the children and women together. They talked in turn and when they finished we slept.

'My mother carried firewood on her head and I learned how to carry it and throw it down in the camp.'

They taught me many things such as how to carry firewood on my head. My mother carried firewood on her head and I learned how to carry it and throw it down in the camp.

Mother would give me a digging stick to dig, a small one, and I learned how to dig. I would dig a hole as mother dug for rabbits. As a child, I learned by digging small holes.

Mother would pull big witchetty grubs (from tree roots) and I learned to look for the right trees and dig for them.

We would tell stories and then my father and mother would send us off. They gave us meat, damper and water to take to our older brothers. We took them to our brothers and having given them the food and water we sat with them for a while and watched them as they played.

Those boys played with spears and we watched them. Our older brothers camped apart and the older ones taught the younger ones, and we girls would go over and watch and learn with them.

They played with spears as if spearing kangaroos, and learned. Having learned they went off the next day and their father gave them spears and they went out together to look for meat and learned to spear. All this work was truly good.

'We made wind breaks and collected firewood as we had learned. We sat in the shelters and made fires and played at being women looking after babies.'

Again at night the men taught the children to dance the ceremonies, teaching night after night to sing and dance.

Another evening they would imitate kangaroos and practise spearing. They practised with spears, missing the targets. Just as in the Army they learn to shoot with rifles, in the same way they learned to spear, to be fighting men. They learned to dodge the spear and to watch the prey carefully.

The women taught how to winnow the seeds, separating the seeds from the grass, and we learned by watching. We asked: 'How do you winnow? Teach us.'

They taught us in this way: "Take the wooden dish."

We took a dish and put seeds into it and shaking and shaking it we learned. We learned how to grind the seeds on grindstones and having ground them we ate. And we spun hair belts. The women spun hair into belts and we learned all this.

The children played games. When we had done all the work and learned how to work, the children came together and we girls imitated the women.

We made wind breaks and collected firewood as we had learned. We sat in the shelters and made fires and played at being women looking after babies.

Having watched all this work we sat apart and made out we were women, making shelters, lighting fires and telling stories. We children did this together having listened to all these things.

We learned all of our ways correctly at Angatja, about the different plant foods, the various meat foods, the waterholes and the camps.

Father and Mother taught us the names of all the places as the whole family together looked after them, brothers, aunts and sisters.

We who were related to those places lived there together, grandfather, grandmother, my uncle, my aunt, my father, and my elder sister. We travelled around close to our camps and as we moved around together we learned.

As they taught us we learned about all of the places and their stories.

'At night the men taught the children to dance the ceremonies, teaching night after night to sing and dance.'

All the waterholes have names and as we moved around we camped at the named waterholes. We travelled around the places, going around from Piltati to Umpukula and from Umpukula to Angatja, and we would visit some of the smaller places. Nyikina, Kurkaratjara, Araltju and Malukulu were some of these small camps.

We would camp at them for a short while and they taught us their names and then took us to the large places and taught us. They would tell us: "These are small places that do not have water."

They taught us about the camps, the creeks and the hills and we learned everything. As we learned the stories of the country. They kept telling them again, again and again.

Father told me many stories and I learned. He would say to me: "You are hearing stories all the time. You keep asking for another one."

I would say: "You know all the stories."

My elder brothers also told stories and as they told story after story I listened and listened and learned. I think about these old times and I wish we could live like these old times again.

'They taught us about the camps, the creeks and the hills and we learned everything.'

We should always live as we did in those old times when all our work was beautiful and straight.

Yes, we listened then to the story from the land, from the places to which we are related, from our very own camps.

The knowledgeable men danced invisibly. We heard about these knowledgeable men of the spirit, from the ancient spirits.

The spirits lived in their own places where it is said they performed the beautiful ceremonies. And a man would say: 'I have received this beautiful ceremony, and they would perform the ceremony of that place.

There is the story of a bird related to the camp named Mimili. Only the boys danced then, not the girls not us.

It is only now that women dance for money but in the past the girls did not dance. They did not dance the Seven Sisters ceremony then, only now.

They started to do it, not when we were at Ernabella, but at Amata. Some of the women received ceremonies from the north. But only the men danced then.

'My elder brothers also told stories and as they told story after story I listened and listened and learned.'

Sometimes during the day or in the evening, as we sat in the bush shelters, our older sisters told us stories, placing leaves on the ground to represent men, women, children and the youths who camped apart from the others.

They placed leaves representing old men and old women and told stories, relating the women's stories. They would tell a story about an old woman and her husband who was blind.

The woman called out: "Bring some firewood. It's freezing."

And a daughter got up and brought some firewood. She lit a fire, got some wood and threw it down. And a son put wood there and they made a windbreak and left them. Someone else would tell a story about a man who wanted a young woman. They told these kind of stories, about a man, or a good child, or a bad child who was hit. A child who was bad was punished.

Another story was about a man who wanted two wives. His first wife hit him and abused him. These are the things they taught us using the leaves; living good lives, about a man getting plenty of meat and about sharing everything.

They placed leaves also to represent our relationships and moieties.

They would say: "These are people of our moiety, and those are from the moiety.

This is a daughter and this is an uncle."

Mother would teach us and we watched.

They taught us to avoid snakes and to be afraid of them and about ants that bite and to fear them and watch out for them.

They would say: "This one bite. It is bad. Keep away from them."

"I think about these old times and I wish we could live like these old times again." They pointed out the green ants and the meat ants that bite, and would say "Watch out for these, watch carefully in case they bite you. Be careful, watch out and hit them. Beware of poisonous snakes".

They told us: "Don't talk about some things or you will be hit immediately. Avoid all those things. Don't go near the men's places. Don't look at them. Turn around and go straight in the other direction, or you will be killed. Don't go back. Go straight ahead and don't be disobedient."

And they taught us about the plants and to choose the edible ones only, the desert raisins, bush tomatoes, native gooseberries and mistletoe berries. These ones we learned to eat, but not some others such as the emu bush and poisonous vines and herbs. These are bad.

They taught us how to make shelters with Spinifex grass, branches and posts and how to light fires. The men showed how to light fire by rubbing sticks together.

They taught us to go carefully across the land, to look for good campsites and to look for the direction of the wind when making a camp, if the wind is blowing to the east. And when lighting fires we saw which way the wind was blowing and made the windbreaks accordingly. They taught us these things.

They taught us to read the tracks on the ground.

Mother, grandmother, older sister, aunts, uncles and grandfather drew prints in the ground and taught us to read the prints of men, women, children, dogs, monsters and evil spirits.

At night we children were afraid to go far away in case the wind took us away. We were safe in the camp.

They would say: "All the children stay with your mothers, fathers, older brothers and other relatives all the time. Don't go out on your own. Don't stay on your own but together with father, mother, brothers and other relatives."

Everyone looked after a child. As we grew older we looked after everyone and cared for them, sister, uncles, aunts, all together.

Our mothers gave generously to the child and taught them to share quickly. And if a child kept something selfishly or stole, thinking 'This is mine', the mother would hit and say, "No! Give it! It's hers. You give it to her." And we gave it immediately.

If a child went too close to a woman and her baby the mother rebuked her, 'No! Go this way'. Mothers taught us to go straight.

"Don't play around close to the men but go of a little way," they would say.

"Go around, not straight through here, not this way, but around the old men, the young men and the old women." Everything was good and we learned not to go around without thinking. If we did that we were hit. They would say, "No! Go this way".

'We listened then to the story from the land, from the places to which we are related, from our very own camps.'

If the children played near the camp, our mothers sent us off and we would go immediately.

One would get up and wave a stick and send us off, saying “Run off, all of you!” And we would listen obediently and go. The children did not play near the camp. They were sent off to play at a distance.

The old men and old women lay sleeping in camp and we played away from them and when we had played we would come back.

The older brothers and sisters looked after the little children.

The women and older girls would go out together in case there was a man around. If one went alone a man might spear her so they went with friends for fear of men and they would come back together with lots of meat.

‘Only the boys danced then, not the girls, not us.’

We were learning and we were happy, eating plenty of meat and playing as children, making out we were women and learning to do the work of our mothers and fathers, cooking meat, grinding *seeds*, winnowing seeds, gathering foods, telling and listening to stories.

We were learning about the stories, the plant foods, the meat foods, the land, and choosing good sites for camps near firewood and shelter.

We learned to build camps according to the wind. We learned to observe the wind and then build shelters and windbreaks and light fires.

We learned to eat the honey foods and the plant foods from the trees and we learned about the waters and the hills.

We sheltered inside caves when it rained and we had no shelters.

We learned to eat bush onions and to swim in the waterholes. Our mothers, fathers and older brothers taught us how to swim in the waterholes, and we learned how to dig for water and to place some Spinifex grass on the water to stop it splashing.

We learned everything from our fathers, just like school.

We became very knowledgeable and we did our own work well.

Appendix IV

Diary Notes – Angatja Tourist Camp Field Trip

M.W. Last.
22nd June 95.

We (Mike and Simon Thompson) were up by 7:00 am (camped at Angatja turn-off off main road) and away to the Angatja tourist camp by 8:20 am arriving there by 8:45 am. Linda Rive (Desert Tracks) was there and it was a good time to arrive. Charlie was also about and we sat down around the fire with some of the tourists and had a coffee while Linda explained to us the plans for the new ablution block as drawn by Paul Pholeros. The shelter we were sitting in was part of the development and was built by Roger Hammond. The timber was desert oak with a spinifex covering on the roof and walls. There was a pit toilet across in the trees and Linda showed us where the ablutions block was to be built and how they would be used.

The water supply to the camp was via a 5 km pipe line from Angatja and they had a couple of sets of taps in the open area in the trees. The soil type in the camp area was a loam and reasonably stable as Centralian soils can be. Further to the east adjoining the area the soil became much more sandy and covered with sennas. The camp was in a lovely clump of Mulgas (*Acacia aneura*) which extended to the north and west.

The new showers would deliver 10 litres of water per person and some of the visitors said they would have only one shower during their 5 day stay there. Even so if everyone showered each day there would only be 10 litres from each person, which is not a lot of water to irrigate trees. The shower blocks were to be built in the mulga sometime this year.

Linda spoke of trying to keep the bush and showed us the log barriers, which we have suggested in the plans. Simon and I spoke to Charlie and Linda about making a log barrier between the bush to the west and the open camp area. We also explained how people could begin to assist the regeneration process by planting seed of grasses as well as Senna and *Acacia aneura*. I showed Linda some young mulga growing in the area and how they could grow more seedlings up to the log boundary.

We showed them the problems they were having already with erosion down their present access road due to water movement down the wheel tracks. We showed them the shallow gutters and the build up of loose sand beginning to accumulate in the camp area. We said that they should plan a new access road into the camp area. Linda, Charlie and Nganyinytja were happy about this and asked us to plan the new road into the area.

We said we had wooden pegs with us and that we could peg tree planting areas and a new access road etc. It was possible to use the left overs of the desert oak and lay them out where the log barrier should be between the bush and the camp area. I explained to Linda that each new development should not adjoin the present camp area – that each new development should have a 0.5 km bush barrier between them. eg. the camel yards instead of adjoining the camp area – should be 0.5 km away.

Also people should walk along paths through the bush for 300 to 500 metres before spreading out to look at the flora.

Linda wanted an area for turning around their buses and trailers etc. I said we would drive further west and make a turn around about 0.5 to 1.0 km away so the existing adjacent bush can remain unused.

After laying out the log barrier, Simon and I hammered in pegs to mark the planting positions for Senna and Acacia aneura. Also hammered in pegs for some Enchylena tomentosa.

We then began work on surveying a new access road into the camp area. Simon showed Linda where the new road branched off the main track before she left for their day trip. We continued to peg and clear the new access road and drive along it so Linda could begin using it on their return.

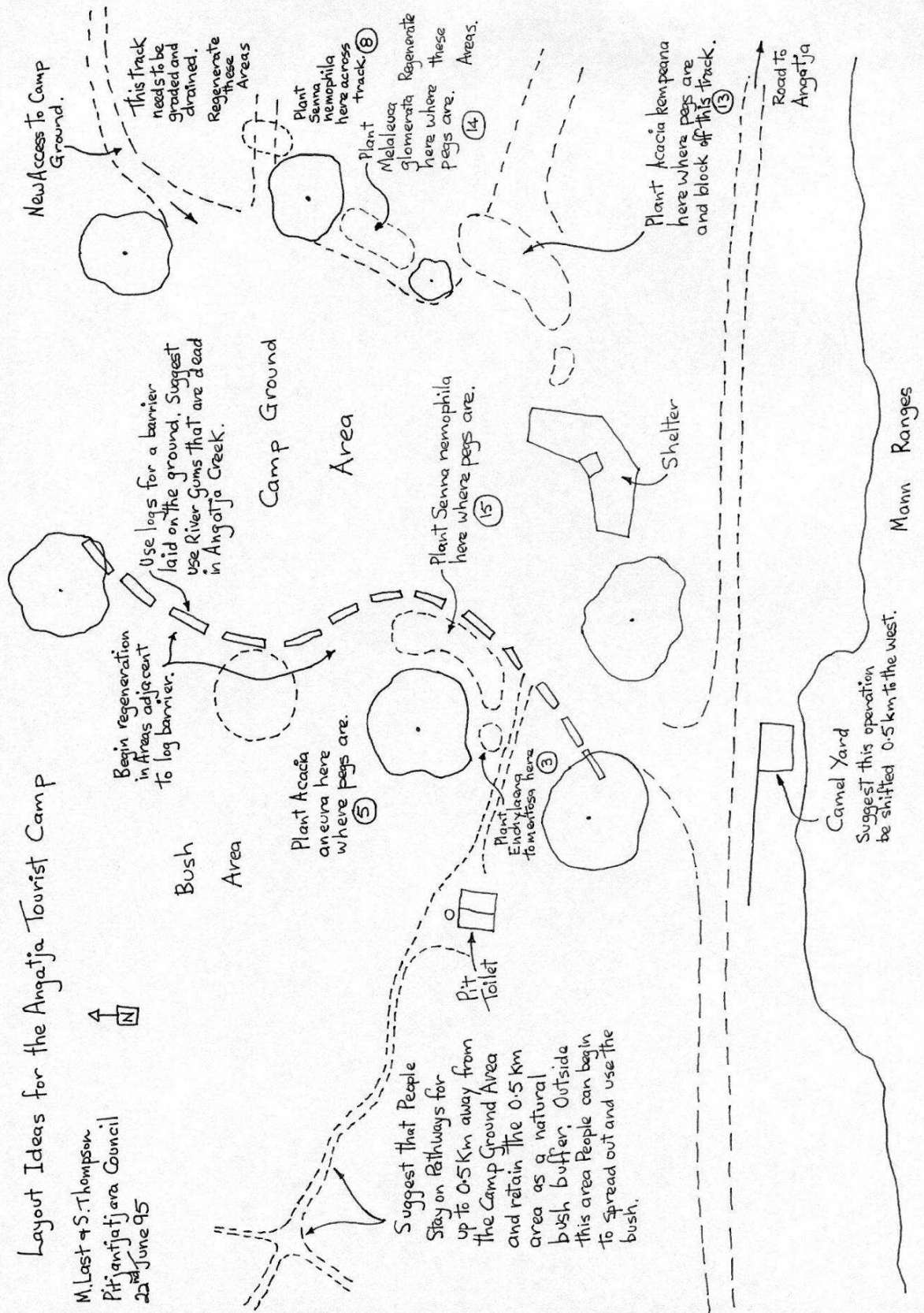
We also pegged out an area in which to plant Acacia kempeana across the existing access road so it would be unusable. Charlie said this would be a good shrub to use. We pegged an area in which to plant Melalueca glomerata and some more Senna to block off other access ways. We also used some dead timber to block off these accesses. Charlie was happy for us to take photos of the area so we had a visual picture to use in the office. We then drove along a track to the west of the camp area to make a turn around area for their buses and trailer.

Charlie, his wife Nganyinytja and Linda were happy with the results of our visit. We would send the trees and shrubs on the “punu” truck to be planted by community members. I would also send sketch plans with instructions of the work to be completed to Linda at Desert Tracks.

We left about 1:10 pm and had lunch at the Angatja airstrip before driving on to Kanpi.

Layout Ideas for the Angatja Tourist Camp

M. Last & S. Thompson
Pitiantjatjara Council
22nd June 95



How Land Can Be Used for Development Around Homelands and Camp Sites

Figure 1: This type of Development is desirable because much of the natural landscape can be maintained between developments

M. LAST & S. Thompson
Pitjantjatjara Council
22nd June 95.

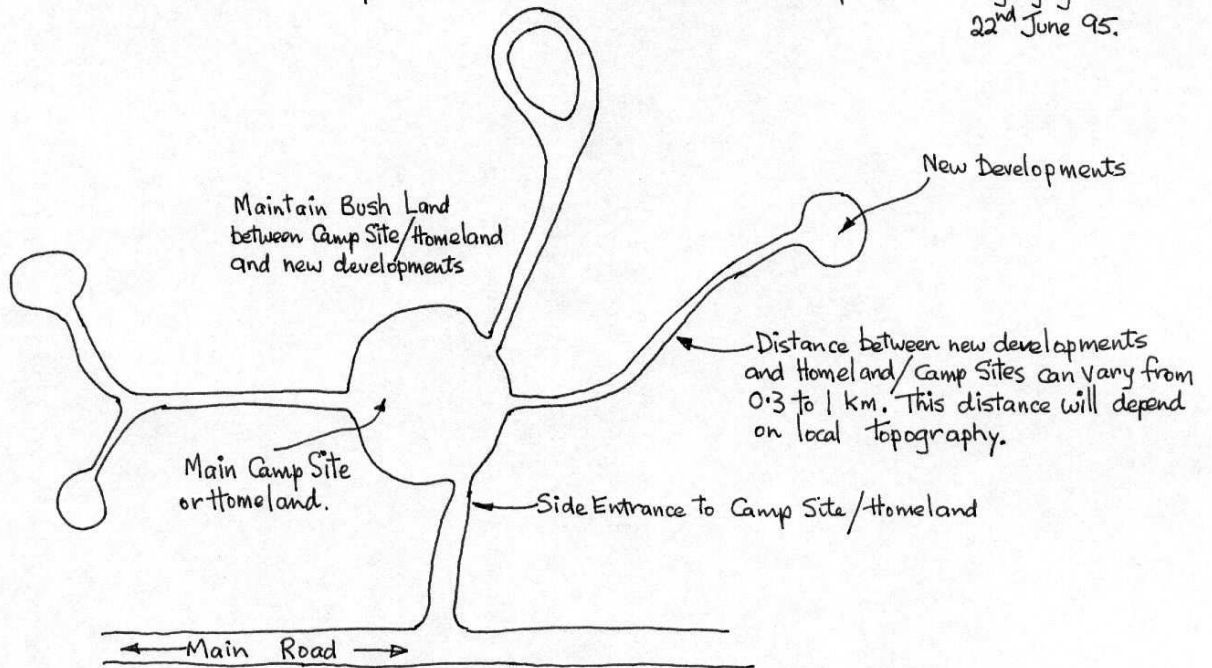
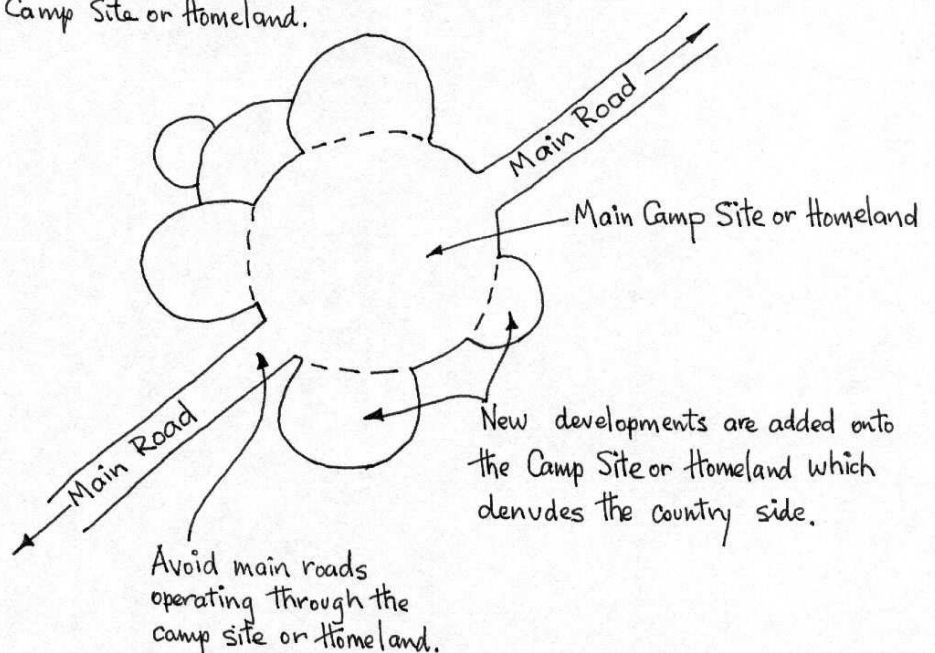
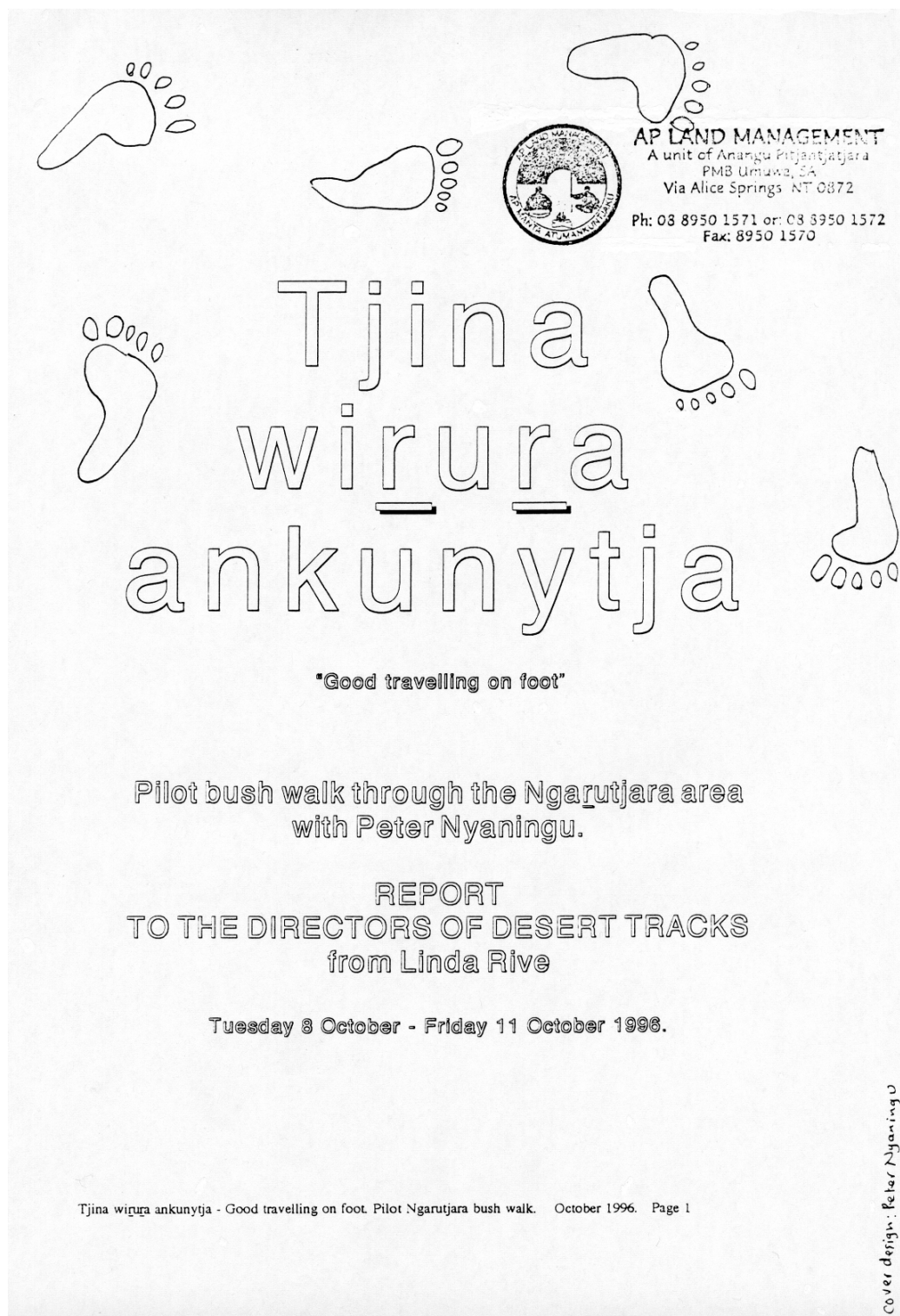


Figure 2: Avoid this Type of Development where the new developments are added on to the existing Camp Site or Homeland.



Appendix V



Background

In the 1996/1997 Desert Tracks brochure there are two tours advertised, as follows:

"Murputja Range 4 day walking tour. Walk the tracks of the Creation Ancestors, following the ridges of this ancient land, one enters the timeless space and silence of the desert. Small groups can arrange special walking tours through the region, supported by a 4WD vehicle carrying camping equipment and water.

Climb the highest mountain in S.A. Learn it's traditional significance as part of the Ngintaka Tjukurpa - the giant perentie lizard dreaming. Magnificent 360 degree view to Uluru. Prices on application."

Desert Tracks wants to add a walk similar to the "Murputja walk" onto the mountain-climbing tour. (Mount Woodroffe), increasing the tour to four days in duration.

As commitments prevented her from participating, Diana James asked me to assist with preparation of the pilot walk. The purpose of the pilot walk was to assess the route and the "do-ability" from the point of view of tourists, so Desert Tracks, AP Land Management and Peter Nyangu of AP and Desert Tracks arranged the pilot. I was asked to write the report and to assess the possibility of the concept as well as the route. The pilot walk was scheduled for early October 1996.

Peter Nyangu and Peter Yates, had already done a great deal of pre-preparation. The walking track and sites around the Ngarutjara area were first checked out on the weekend of the Saturday and Sunday 3&4 August 1996 by Nyangu (ngurartja), Peter and Colin Endean, travelling in the Land Management vehicle.

Following the practicalities, a plan to discuss the Pilot Ngarutjara Walk was placed on the agenda of the AP General Meeting for the following week 6&7 August. However, due to the visit of the new Minister for Aboriginal Affairs, Herron, that meeting was cancelled.

The AP General Meeting went ahead on 13&14 August at Mimili, and the proposal for a walk was discussed and approved for September.

According to protocol the matter was again raised at the AP Executive Meeting on 3,4&5 September at Umuwa. The Executive also granted approval. The logistics of the walk was not discussed at this meeting, as this is an internal matter and does not require AP Executive approval.

The Pitjantjatjara Council anthropologists Gertrude Stotz and Mike Harding were invited to conduct clearances concurrently. An official letter from AP Land Management to conduct the clearances, and a suitable length of notice was given.

It had been intended that the route have the anthropological clearance either on the week prior or during the walk, however, due to sickness this was not able to go ahead.

A number of individuals already knew about the pilot by word of mouth and were invited to come along as "tourists" and to help create a realistic group experience. Individuals came along at no charge except for sharing the costs of the food which worked out to be just under \$50 a head. No payment was made to Peter Nyangu on this occasion. Final Desert Tracks tour price and payment to Anangu guide will be calculated at a later date, if the tour is seen to be feasible.

I sent a fax out on Thursday 3 October to all people who were on the provisional list to contact me if they were able to come. Most people contacted me, but most were unable to come. The final group size was 5 adults plus 5 children, as well as Peter Nyangu and Yangkuyi.

Conclusions

Everyone who came on the walk agreed it was successful and a lot of fun. Nyangu described it as "Tjina wiruṛa ankunytja" which means really good travelling on foot.

Most of the time we were walking within visual sight of the summit of Mount Woodroffe, where Nyangu explained is Wati Ngintaka, the huge perentie lizard ancestor, looking down on the country around him from his great high camp. We felt that he could see us at all times. At Yunpa the Arutju women saw us pass their camp. Knowing they were there was humbling. Through his teaching Nyangu helped us to see the way Tjukurpa sits in time. It is not something that happened a long time ago, it is current, and he talked about it in the present tense. Tjukurpa is not an archaeological specimen but is a living dynamic way of life.

We did not use a topographic map. Instead, we were walking through a social landscape. Nyangu taught us that Anangu navigate by stories rather than maps, and know where they are by shape and recognition. Map navigation would mean we would be walking merely through some hills, rather than a landscape which is imbued by personalities. Walking like this teaches us to use our ears to listen and our eyes to see. Walking like this is not walking in isolation. This walk - and the climbing of Mount Woodroffe - is not to conquer or even to just move from A to B. It is to move through the country in a way that people have always moved, with its own distinct purpose according to need. Therefore this is no wilderness and must not be marketed as a wilderness experience. Everywhere we go there are signs of human occupation dating back into antiquity. The signs of humans date from several days ago, to several decades ago, to several thousand years ago. This is a landscape from which people have never been removed.

The actual walking route takes one through a great variety of spectacular landscape. This is volcanic country with granite or rhyolite. The walk was mostly on flat plains or undulating rises, with the occasional scramble up rocky gorges to visit waterholes, and some gravelly hillsides. Some areas were sandy, dotted with rocky outcrops, and some scattered enormous sand hills. In many places there are harsh and exposed plains with broken shards and extruded shale. In all directions tower the huge Musgrave Ranges, with ever-changing shades of colour and light. Lovers of nature will love this region as it offers a type of arid landscape not really known by most bushwalkers.

Along with our understanding of the social landscape, we passed through great forests of saltbush dotted with edible mistletoe - a food especially associated with Wati Ngintaka. We often followed big dry riverbeds lined on either side with enormous shady river red gums. We gained a new appreciation of the value of this ubiquitous tree. On low gravelly hills grow hard spinifex *tridactylis*, which is spaced with plenty of room to walk in between, and a great photo opportunity. Witchetty bushes abound, as do prickly wattle, ironwood, mulga and hakeas.

The area is ideal for bird watchers. Walking made us so aware of the quiet little birds which one would normally miss. Flitting through the foliage we saw mistletoe birds, wrens, honey eaters and too many others to mention. There were crows, corellas, galahs, birds of prey, zebra finches and honey eaters in abundance. Wild animals are here too, the chances of seeing euros, kangaroos, emus and reptiles are greatly enhanced by walking quietly through their various habitats. A highlight for us was to encounter an enormous blue tongue lizard. There is so much to learn about land use and care, both traditional and modern. Much modern damage has taken place here too, due to feral animals such as wild brumby and rabbit. Discussions on land care were on-going and educational and were of a great deal of interest to us all.

Nyangu showed us how to understand water and how to get it. The children involved themselves in this, and they said it was really good to see all the small rockholes. They felt that, like so many children before them, they too were digging out the creek storage soakages - *warngalyku*. The children played endlessly and had so much fun, and said the rock climbing was "cool".

For all these reasons I believe the walk is an exhilarating experience for anyone who is able to participate!

Logistics

Most of the day's walking was not done during the optimum times, as it just worked out that way, but as the days went by we managed to pack up and leave earlier. However, we were mostly walking in the heat of the day. On a backpacking walk it would be different as there would be a fraction of the equipment to organise. It is important on hot days to get a fair bulk of the walking done before lunch.

Out on the plains the land is bare and there is a lot of exposed walking. Tourists will need to make an early start to get the bulk of the walk done during the cooler ends of the day. The night times by the fire are the best. Walkers will need to be fit and able to cope with these harsh lands. Wide-rimmed hats or legionnaire hats - not caps which offer no protection to the back of the neck - will need to be worn. Wear sturdy boots with ankle protection. Do not use this trip to break in new boots! Wear good thick walking socks. Gaiters are definitely useful, short gaiters for walking to keep out grass seeds and spinifex, and long gaiters to climb Mount Woodroffe in. Wear long-sleeved lightweight shirts rather than t-shirts. Also bring sunblock, fly nets, sunglasses and a small personal first aid kit. Jumpers and beanies for winter. Refillable water bottle. Carry walkers' style energy foods such as chocolate and dried fruit and nuts.

We toileted in the bush, using a shovel to dig a hole according to practices and standards long in place by Desert Tracks. Nobody had a problem with this, and as all had been briefed to cleanse their hands afterwards, there were no bugs or stomach upsets. On a backpacking walk a hikers' shovel can be carried. These items weigh only way a few grams and are made of plastic.

Finally, a good quality, functional and comfortable back pack is of the utmost importance, as is sleeping gear. A light groundsheet, mat and sleeping bag is all that is needed, although people could bring tents during rainy times. This equipment will need to be the responsibility of the walker and will need to be taken seriously. There are many excellent wilderness equipment shops, such as Paddy Pallin, in the capital cities who can advise on equipment. Backpacks and sleeping bags are very personal items, and I would recommend that walkers bring their tried and trusty equipment, or else, if buying new, then to go for the top of the range such as Macpac backpacks and sleeping bags, Paddy Pallin and Katmandu clothes and gear, and Thermarest sleeping mats. I do not recommend that Desert Tracks supply or hire any of these items.

To reduce the amount of gear needing to be transported, Nyaningu and Peter looked at potential sites to place traditional camp shelter structures and water drums. Water use was high, but that was probably because we had so much of it and a vehicle to fetch more in. On a vehicle-free walk, people would use far less for all purposes except for drinking. Good, clean drinking water is of the utmost importance.

Cooking and eating gear can be supplied by Desert Tracks, although walkers may prefer their own knives, forks, plates and cups. Camp ovens could be left at the camps, as they are extremely heavy. Alternatively, lightweight hikers' cook wear could be carried. The cook wear style will influence the type of meals and meals will need to be prepared on top of the fire or on a small portable stove, as hikers' saucepans are not designed to be buried under the coals. On the pilot walk boxes of dairy produce, fresh fruit and fresh vegetables and salad items in eskies were carried in the Toyota on the pilot walk. If no support vehicle is to be used, then the entire menu will need to be revised. Dried fruits and vegetables will replace fresh, minimal oils or margarines in leak-proof squeeze packs will replace bulky supermarket packs.

Prior to a four day bush walking tour the menu will need to be worked out to the exact amount and dried foods divided up into lots for each meal. Every single item will need to be weighed and counted. All excess packaging removed and discarded and only the essential ingredients carried. The supplies will need to be divided into loads suited in weight to the group of walkers to carry. Remember some women can carry less than some men, and children much less again. However, this is not impossible, bush walkers do it all the time - it is just a big departure from anything that Desert Tracks has done this past 8 years!

What next?

A pilot backpacking-only walking tour must come next. This is essential because a packing tour may bear little resemblance to the walk with a Toyota land cruiser. Some factors will remain similar, such as the actual route - pending further anthropological clearance - but other factors may change. A backpacking pilot walk will trial and reveal further essential information such as:

- critical equipment requirements
- siting of shelters and water drums
- water consumption
- menu and amount of food needed
- ability of guide to lead, carry and cook
- safety of remote walking and mountaineering without radio

At this stage we do not know who the guide will be. Peter Nyangu is very keen to walk and has been on a fitness regime in preparation for this walk. He would very much like to continue walking but he is concerned about his foot, which gives him some trouble. Also, as he says, he is not getting any younger!

A second walk will confirm, or otherwise, the suggested sites for the traditional shelters. On a backpacking walk with much of the walking done before lunch may necessarily alter the placement of the final destination for the day. The correct siting is very important. In this harsh landscape reaching the shelter and water will take on a great deal of importance to walkers. Water drums will need to be put into place first of all. If the second walk finds the drums to be well placed, then the shelters can be built (although I would heartily recommend doing two backpacking pilots just to make sure).

Peter Yates has suggested that the wiltja structures could be built using CDEP workers or community service workers. He and Nyangu will co-ordinate this. Nyangu is proposing to build two shade shelters. They will be constructed near:

1. Tilunkitja - five hundred meters away from the flank of the mountain and the entrance to the water hole. This is to maintain the privacy of the water and to not disturb native animals. A small amount of work also needs to be done to Tilunkitja gorge entrance to prevent brumbies from entering. (Day 3)
2. Ngintaka Pilpirpa - also a fair distance away as traditional protocol demands. (Day 4)

Both structures will be bush-style in design, with suggested added features such as a rough bench or table, wire hooks hanging from the ceiling for lamps, bags, pots and so on. A 44 gallon drum with a tap on a stand. Water needs to be easy to get. Siphon hoses not recommended for health reasons. Taps are needed as walkers will need to easily fill up water bottles with narrow necks.

Not every night's camp is at a built structure. Some camps will be at shady creek sites. These camps will also need a water drum. Good places to put the water drums on stands are:

- Day 1 on the western end of Yunanpa mountain, east of Iltja-iltja
- Day 2 near Marngilytja water on Whittle Creek

A suitable vehicle parking area will need to be cleared at Ngintaka Pilpirpa. All the rocks on the ground could be rearranged to make a barrier to prevent vehicles from going off-road. Land Management may be able to advise if the car park site is in a fragile site or not. If it is - then an alternative must be found.

Traditional equipment will be needed and can be hidden in the roofing material of the shelters and specific spots. Their inclusion will greatly enhance the cultural experience. Nyangu would like to use:

- a spear thrower - miru - for fire making and a spear - kulata - men's tools of trade
- and mimpu or piti - wooden bowls and a digging stick - wana - women's tools of trade

Tjina wiruṅa ankunytja - Good travelling on foot. Pilot Ngarutjara bush walk. October 1996. Page 5

What next?

What needs to come next is pilot walk number two. This is essential because a walking tour will base no resemblance to the one we have just done. Some factors will remain similar, and that is the actual route - pending further anthropological clearance. The backpacking pilot walk will trail and reveal further essential information such as:

- critical equipment requirements
- menu and amount of food needed
- water consumption
- ability of guide to lead, carry and cook
- safety of remote walking and mountaineering without radio.

At this stage we do not know who the guide will be. Peter Nyangu is very keen on walking and has been on a health and fitness regime in preparation for the walk. He would very much like to continue walking but he is concerned about his foot, which gives him some trouble. Also, as he says, he is not getting any younger!

A second walk will confirm, or otherwise, the suggested sites for the traditional shelters. On a backpacking walk with much of the walking done before lunch may necessarily alter the placement of the final destination for the day. The correct siting is very important, as this landscape is so harsh. Water drums will need to be put into place first of all. If the second walk finds the drums to be well placed, then the shelters can be built (although I would heartily recommend doing two backpacking pilots just to make sure).

Peter Yates has suggested that the wiltja structures could be built using CDEP workers or community service workers over summer. He and Nyangu will co-ordinate this.

Nyangu is proposing to build two shade shelters near:

Tilun~~kit~~ja - five hundred meters away from the flank of the mountain and the entrance to the water hole. This is to maintain the privacy of the water and to not disturb native animals. A small amount of work also needs to be done to Tilun~~kit~~ja gorge entrance to prevent brumbies from entering. (Day 3)

Ngintaka Pilpirpa - also a fair distance away as traditional protocol demands. (Day 4)

Both structures will be reasonably traditional in design, but with suggested added features such as a rough bench or table, wire hooks hanging from the ceiling for lamps, bags, pots and so on. A 44 gallon drum with a tap on a stand. Water needs to be easy to get. Siphon hoses not recommended for health reasons. Taps are needed as walkers will have to fill up water bottles with narrow necks easily.

Traditional equipment will be needed and can be hidden in the roofing material of the shelters and specific spots. Their inclusion will greatly enhance the cultural experience. Nyangu would like to use:

- a spear thrower - miru - for fire making
- a spear - kul~~at~~a - which is the men's tools of trade
- and mimpu, piti, kanilypa and/or wira, wooden bowls
- digging stick - wana - which are women's tool of trade

Not every night's camp is at a built structure, but camps at shady creek sites will need to have a water drum. Good places for water drums are on Day 1 at Yunanpa mulyangka near Iltja-iltja and near Whittle Creek near Marngilytja on Day 2. If the pick-up point at the trip's conclusion is to be at Ngintaka Pilpirpa, then a suitable vehicle parking area will need to be cleared. All the rocks on the ground could be rearranged to make a barrier to prevent vehicles from going off-road. Land Management may be able to advise if the car park site is in a fragile site or not.

* It needs to be remembered that Neville at Mulga Park is generally against the idea of walking, for his own reasons. It is important to establish clearly the legal implications of entering the AP Lands through Mulga Park Station tracks, and the status of the track in question needs to be made clear. (Half a dozen or so kilometers from Mulga Park Station Store on the right as you head towards Victory Downs). It is not a public road, according to Neville from Mulga Park Station. Access to the AP Lands via this track has been used for a long time by local Anangu, and that is ok. but if tourists are to be taken down there then that is a different story. Neville is not keen at all for the track to be used for tourism. This needs to be looked at. I recommend that the status of the road be checked. Tjāta-unngutja can be reached via the Eagle Bore road, adding on an extra 40kms to the Yulara-Ngarutjara drive. This may need to be used to save arguments. I assured Neville that Desert Tracks will keep him informed. My promise needs to be kept, preferably in writing.

Guides need to have Senior First Aid skills. During the walk there were nose bleeds, cuts, scratches and blisters. Mount Woodroffe poses serious health risks due to its gravelly surface and altitude. A contingency plan needs to be drawn up to deal with fractures, heat stress and other accidents. A comprehensive First Aid kit must be carried containing instant ice packs, compression bandages and gastrolite.

Minimal impact bushwalking techniques should be followed during any bushwalk. Rubbish must be carried out, nothing must be taken, only footprints must be left. All archeological items must be left. The same standards on other Desert Tracks tours will apply to this one. Permission for photography and the giving of cultural knowledge remains at the discretion of the Anangu guide.

When?

Though it would be ideal to do another walk as soon as possible, it is probably far too hot now. March or April 1997 may be a good time for the backpacking pilot walk. Walking can only happen in the cooler winter months for obvious reasons. Advertise for only May, June, July, August, September, October, dates on request.

Advice will need to be given to Peter Yates and Peter Nyangu about whether to go ahead with building.

Anangu input.

Although we had numerous de-briefs and sessions together during the walk and leading up to it, and even though he had said "Tjina wiru ankunytja" - at the very end of the walk Nyangu expressed his frustration for his lack of knowledge of the general business aspects of Desert Tracks. He also expressed his disappointment on the lack of discussion about foundation issues underpinning his involvement. This came as a surprise to me, and I felt that I had neglected to consult with him enough about directors' issues with Desert Tracks. The reason I did not is that I had assumed he was well versed in the consultancy process of Desert Tracks. However, it appears he is not. This caused Peter Yates and I some embarrassment, and some misunderstanding. Only by a long and serious discussion did we sort it out and came to an understanding again.

From this I recommend that any dealings with Peter Nyangu must be taken slowly and carefully, giving him plenty of time to understand and consider each step. He is carefully learning all the right terms to use, and is very interested and keen to get it right.

Nyangu is very keen on walking. As long as all comers abide by traditional Law and he knows what is going on he is prepared to continue the project. He also requests that from now on, all visitors to the Ngarutjara region sign his visitors' book which he keeps.

Payment to Anangu for guiding and cultural teaching is not covered within the parameters of this report.

Pilot Walk Day 1 Tuesday 8 October. 17 km walk.

We meet at Mulga Park Station Store at 10.30am. Most of us buy something. Soon we head off in convoy to Tjāta-unngutja 45 minutes down a winding station track*. Nyanningu stops to hunt kangaroo but lets the animal go. On arrival at Tjāta-unngutja, we transfer all equipment and swags into the support vehicle. We hide the cars in the scrub around Tjāta-unngutja.

Nyanningu now gives us an introductory talk and declares the walk to be open. Nyanningu says we are welcome in his ancestral country, which is full of Tjukurpa. Tjāta-unngutja, meaning rockhole-in-the-thicket, is today a silted-up rockhole (kapi kaltara) . Nyanningu explains that it will soon be dug out again. Digging out waterholes is traditionally women's work. This is a deep hole and requires strong women to dig it out. It used to have thick trees all around, but they are nowhere to be seen today. He used to camp here as a boy, away from the water. Families need to do this in order to prevent children from falling in, and to give the animals chance to come in and drink. The men would go a long way away to hunt for kangaroo and euro. Tjāta-unngutja is woma python (Kuniya) Tjukurpa, and it is a place where Kuniya put her eggs. She spins a magic substance on them, which glues them together, and then she puts her head through the bundle of eggs and carries it off to Uluru. Also, nearby, is another Tjukurpa of the Arutju women, who are fat-tailed antichinus or rat-like creatures, foraging for their wangunu seeds.

The support vehicle set off first with all the gear. The walkers set off carrying only a day pack with water, snacks and cameras. We walk for two hours through country where Peter Nyanningu worked as a shepherd in the days of Ernabella Mission. The country we walk through is bright with yellow spinifex seed-heads. The hills are rugged red against the blue sky. The land is immense. It is windy, which keeps us cool. We walk through a beautiful pass with rocks and spear-bush. The boys see a snake. We follow the range, in a south-west direction towards Yunanpa and Iltja-iltja.

We stop for lunch and have salad sandwiches made of very fresh bread, hot refreshing tea and oranges. Yangkuyi tells us that she walked around here as a young girl. She used to know all the names of the places, and is re-acquainting herself with them again. We are about four to five kilometers from the huge rock wall of Yunanpa. The stories of Yunanpa are not able to be revealed, but we were able to admire its huge smooth rounded bulkiness from a distance. The stories of these rounded hills are secret and we can only be told that the Arutju women are here, grinding up the seeds they have been gathering on the plains we have just walked through. Lunch is very quickly cleaned up, as we have only the shade of some ironwood trees and there is a hot wind blowing. We set off for Iltja-iltja.

Iltja-iltja is Nyanningu's birthplace. He shows the broad large waterhole, and where, as a boy, he used to play, sliding down to huge rock slope on a pad of spinifex. In later years, as a married man, he lived at Iltja-iltja with his family. His son's name is inscribed on one of the tree trunks. This is a glorious beautiful spot in the river bed, a soakage with gums all around and a rock formation up above. There are rock paintings and carvings in the caves. There is a big green fig tree growing, with new green figs, soon to become juicy and red. Old stone tools lie around. These are heritage items and must be left alone.

Leaving Iltja-iltja we continued through scrubby country with melaleuca and spinifex. The land undulates and the views are spectacular and varied. As the sun started to go down we arrived at a large creek bed with tall gum trees giving out big shade. We are quite tired after the walk, but felt it was a short 17 kilometers, as it was easy going. We have biscuits, cheese and pate. Before dinner we watch the sunset turning Yunanpa into a series of huge orange mounds. We had pasta, chilli mussels and parmesan cheese for dinner, and many cups of hot billy tea.

Nyanningu directs us to sleep in a boys' camp, women's camp, and married couples' camp, which he explains is the correct way out here. He says that the traditional Law has never been broken around here, and traditional ways must continue to be kept up. We arrange our swags according to his directions. It is good sleeping under the stars, which are so bright and glittering. There is no moon, making them all the brighter. We see the Southern Cross and the constellation of Scorpio, with its red heart.

Tjina wiruṛa ankunytja - Good travelling on fool Pilot Ngarrutjara bush walk. October 1996. Page 7

Day 2 Wednesday 9 October. A shorter but harder walking day, about 10 kms

We are up with the sun. Breakfast is porridge, muesli, toast, coffee and tea. We refill our water bottles, realizing how important it is. We find it very thirsty walking weather. Once we have eaten and everything is packed Nyangu sits us down and tells us more about the area.

Today we will be walking in full view of Ngarutjara mountain where the perentie lizard man, Wati Ngintaka sits up above. Wati Ngintaka can see all the land around and he sings about everything he can see. We will be watched over all day by him. All of us see this as a protective force, and like the idea. We are to cross a number of Tjukurpa paths today, rather than follow one single path. We set out. The weather is hot, but with a cooling breeze. There are many flies. Some of us wear fly nets.

The support vehicle sets out for the lunch spot half-way between here and the night's camp in Marngilytja Karu, a riverbed. We start to walk through rocky and rugged country. From a rise we inspected the land through binoculars and have the way explained by Nyangu, who knows the land without needing maps. This is a shorter walk but more rugged than yesterday. We really feel we are in the heart of the range country now. We see many signs of euros. For most of the morning we follow a big dry riverbed, walking along the harder banks, but in the shade of the big trees. We find a big blue-tongued lizard, who allows itself to be picked up and closely inspected. In the treetops many corellas, galahs and Major Mitchell cockatoos screech. We take a rest under a low-growing river red gum which is clearly a breeding ground for corellas and zebra finch. Every hole and hollow in the tree contains a nest. The land changes and we walk along the creek side thick with huge hard spinifex mounds. There are many active rabbit burrows, still not yet infected with rabbit Calicivirus. We follow a wild donkey trail, a narrow pad running through the maze of spinifex.

Coming out through a small gap we burn some spinifex to warn the support vehicle of our arrival, as arranged. Out through the other side we find a remarkable thicket of about a dozen trunks of ironwood with thick shade. The car is there with a welcome lunch. We discover we are quite tired, but devour lunch and drink many cups of tea. Some of us lie down for a rest. After a well-deserved one hour we pack up quickly and set off again.

We are now walking through spectacular range views, with the mountains towering overhead. We are continually aware of the presence of Wati Ngintaka now. We head for another large river bed called Whittle Creek on the maps but known to Nyangu as Marngilytja karu.

On arrival, after a reasonably big walk the adults all have a nap, but the children play. They find so many things to do in the river bed - climb trees, dig holes, collect firewood. They found a bat, which Nyangu calls pintjantjara, before it flew free. Peter cooked a wonderful dinner of beef vindaloo curry, which was tasty but mild enough to suit everyone. We had it with white rice, pappadams cooked plainly on the hot coals, and banana with yoghurt. He cooked it in big cast iron camp ovens on the fire, which makes food taste so good. The meal revitalised us. After dinner we again arranged our swags according to the traditional Anangu camping arrangements.

Before sleep, around the camp fire, Nyangu told us some more traditional beliefs, including the ancient story of the sisters who live below the horizon. They have their firesticks. Even though the older sister wants to carry her firestick across the sky during the day, she is worried that her fire is too hot and will burn the human children. So she lets her youngest sister carry her firestick across the sky, as her fire is small enough to be safe to humans. So she is the sun on her daily journey. Sometimes in the east if the rising sun seems so bright, it is because the older sister is about to rise, but each time she lets the younger one go instead.

On arrival in the west the younger sister carries her firestick around the edge of the world, just below the horizon, back to her camp in the east. At night, Nyangu told us, two men come out, holding up Tjukalpa - the milky way - like an umbrella over the world. The following night another two men take over. They swap back to the first two men the following night. After these stories we all slept with so much greater understanding of Anangu cosmology.

Tjina wiruṛa ankunyitja - Good travelling on foot. Pilot Ngarutjara bush walk. October 1996 Page 8

Day 3 Thursday 10 October. Walk across a wide valley, about 8 kms

We awoke earlier to catch the cool morning, organised breakfast and cleaned up. Once packed up and ready to go, we walked up Marngilytja creek just a short way, to see many water soakages. Nyangu calls these soakages kapi wamalyku. Wamalyku are found only in dry riverbeds after rain. The water collects in rock tanks under the sand, and being buried under sand it does not evaporate. Anangu people dig out the sand and wait for the water to seep into the hole. Nyangu said they put a pad of sponge-grass into the hole onto the surface of the water, which acts as a strainer. He showed us how to drink lying down with one leg in the air for balance. We all had a drink of the cool and delicious water. Once we had all drunk, Nyangu filled in the hole again. He said it is quick and easy to fill in the hole, which must be done each time as the water would quickly evaporate if exposed to the sun too much. There were quite a number of these holes, some which wild donkeys had dug out, others which dingoes had dug out. All around the soakages are melaleuca trees.

On leaving, we first passed through a huge forest of saltbush and prickly wattle dotted with mistletoe. We eat the mistletoe fruit, which we learn was created by Wati Ngintaka. We see a splendid wren in spectacular blue plumage. We walk until we find another shady spot in the riverbed for a long rest. We eat some bushwalkers' dried fruit and nuts.

After our rest we walk away from the big river and out into a huge enormous plain littered with square flat rock shards - remnants of the eroded sides of the Musgrave Ranges. Mount Woodroffe looms above us to our right, the highest of many enormous mountains. Sunlight glints on the rock shards, reminding us of how harsh this land can be. Good stout boots are important at this point. We pass many corkwood trees bearing heavy green seed pods. We strike out to the left hand range, heading for a gorge gouged out of the lower slope. It is very hot, but the landscape is so thrilling that we don't mind. We crossed the plain until we came within one or so kilometers from the gorge.

We see the vehicle parked up ahead in the shade of a handful of tall mulga trees. The ground has been raked clear and a pile of firewood is collected. Nyangu tells us that a shelter could be built here for future walkers. We rest and have lunch of salad sandwiches with sun dried tomatoes. We drink three billies of Lady Grey tea, which is an ideal refreshing tea for hot climates. After lunch we are ready to walk to the gorge, which Nyangu tells us is called Tilunkitja.

It is a short walk. We leave behind the glaring harshness of the plain upon entering the cool and shady rock walls. Once inside and resting under a huge and ancient melaleuca, Nyangu tells us about Tilunkitja. This important waterhole belongs to Wati Pukatja, a man who travelled around the area in the beginning times. Wati Pukatja had once walked through what is now a hill beside Ernabella Church, on his journey here. Although Pukatja's activities at Tilunkitja are secret, access to the water is not, and we are allowed to climb up to drink the clean water above. We see some huge spearwood trees. Nyangu explains that men cut them and steam them into straight spear shafts over the fire. In the rock crevices we see a very old kestrel's nest, made from years and years of white droppings built up into a thick white platform. We filled our water bottles here, and took some for Yangkuyi to drink, as she remained behind in the camp. We left Tilunkitja and returned to the mulga stand. Our next stop is the shady river bed which flows between Tilunkitja on the one side, and the lower flanks of Mount Woodroffe and Ngintaka Pilpirpa waterhole on the other. It is a short walk of three quarters of an hour. We walk partly back the way we have come, to a good shady spot in the river, for an early camp. We are tired but really happy and relaxed in the shade. The children find a lovely tree to climb in, and they play for hours on its limbs. A dinner of stew with potatoes and salad is prepared, with a bar of Lindt chocolate saved for a special after-dinner treat. We arranged our swags underneath a big melaleuca tree, knowing the shade in the morning would be really solid.

Day 4. Friday 11 October. Walk across the valley to Ngintaka Pilpirpa. 4 kms

We woke early and organised a breakfast of porridge and toast and billy tea. The walkers set out quite early and those who wished stayed behind to play in the river bed.

The aim is to walk to Ngintaka Pilpirpa, which means chest of the Perentie Man, an important water hole at the base of Mount Woodroffe. The huge white stripe on the dry waterfall of Ngintaka Pilpirpa is clearly visible from a great distance away, as was Tilunkitja yesterday. This walk is a short section, about 4 kilometers, with a rough climb into the Ngintaka Pilpirpa gorge once at the mountain. It is about half a kilometer in from Nyangu's proposed car park and camp. On arrival at the base of Mount Woodroffe, the immensity of the land around us becomes apparent. The view from the tjitirpa - or flank of the mountain - is vast. We can see Yunanpa and many of the riverbeds we have walked through. We can see so many of the small hills we passed, and other landmarks which we are beginning to recognise. The wind whistles through the white-tipped spinifex grasses, and past each sharp rock edge, making a humming sound as haunting as the silence is, that surrounds us under the vast sky. It is a dramatic and magnificent place. The gorge is made up of a series of about eight enormous steps with a shallow water hole in each, lined with melaleuca and bush plum. At the very top there is a huge mouth where, during heavy rain, the water gushes out. The water soaks away immediately into the sand, and Nyangu explained that Anangu people have to dig for water here at the base of the fall.

We are so proud and thrilled to be at the flanks - tjitirpa - of Mount Woodroffe, at the mouth of Ngintaka Pilpirpa with Peter Nyangu, traditional owner by dint of birth, although his father and grandfather's place is at Pukara. The mountain is so huge and covered in rocks and hard spinifex *triodia basedowii*-tjiri - the wind is less strong today and it is catching in every rolled leaf of tjiri and around every sharp rock shard, shattered and sharp edged - square and broken - and every leaf of the river-bound melaleuca. I can hear the wind hissing on the vast sides of the mountain. The country is huge, grey purple and spacious. Wind. Birds localise us. We meditate in silence. In silence we meditate on the moving grasses, the hissing wind, and the flowing oat-gold tops of the spinifex flowering heads.

Anangu never camp in the gorge here, they always take their water out of the area to their distant camping places. Nyangu showed us an old wooden spear head which he said had belonged to Tjamiwa when the two of them were hunting together with spears together 40 years ago. After we exited the gorge the vehicle had arrived to take us back to the shady creek where lunch was ready.

As this is our last meal together before we leave for home we had a big meal of brown rice with beans and salad, and billy tea. At the conclusion of lunch we all sat around and thanked Nyangu for hosting us in his beautiful country. Then we were in the vehicle and away back to where we started. It seemed quite a long way, as the road had to take the long way around, often many kilometers from where we had walked. An hour or more later we were back at the cars and saying goodbye.

Names of people who walked.

Peter Nyangu - nguraritja. guide and Anangu Pitjantjatjara Field Officer
Yangkuyi Lyons
Peter Yates - co-organiser, Anangu Pitjantjatjara Land Management
Sue McLeod
Kathy McLeod
Ruth Morley
Linda Rive
Pirpantji Rive-Nelson, 14 years old
Jeremy James, 13 years old
Christopher James, 9 years old
Rory McLeod, 5 years old
Clancy McLeod. 9 months old

Photographs (Taken by Ruth Morley)

1. The exquisite landscape of Ngarutjara area, through which we walked.
2. Day 1 at Tjata-ungutja. Peter Nyangu welcoming us to his country and declares the Pilot Ngarutjara Walk open.
3. Day 1 after lunch. Yunanpa is in the background. From left to right, Sue carrying Clancy, Kathy and Ruth. (Note accompanying letter from Ruth regarding this photograph.)
4. Day 1. Heading off to Iltja-iltja, our shadows are getting long in the afternoon sun. From left to right, Linda, Sue, Peter carrying Clancy and Kathy.
5. Day 2. After breakfast, walking into Iltja-iltja. The big river red gums shows the presence of a waterhole. Nyangu in the foreground.
6. Day 2. In the sandy creek bed with Iltja-iltja waterhole behind. Nyangu once used this as his primary water supply when he lived here as a permanent base. From left Kathy, Sue, Ruth, Linda, Nyangu.
7. Day 2. Nyangu showing us a fine big fig tree which has provided him with figs his whole life. From left Sue, Nyangu, Linda, Kathy, Peter. We have already walked from the other side of the mountains in the background.
8. Day 2. The kids at Iltja-iltja rock slide. Rory, Jeremy, Pirpantji and Chris.
9. Day 2. Intrepid bush walkers Chris, Jeremy and Pirpantji. After this photo was taken we continued walking up the gully seen on the top left.
10. Day 2. After leaving Iltja-iltja area we look out over this big plain. We are to head next to the two big trees in the middle distance, then veer left around the hill, and continue through the valley. We rested under the trees and found them to be full of birds' nests.
11. Day 2. Burning a tjiri – trioda basedowii – to warn the vehicle of our arrival. Unfortunately this Spinifex did not give off any smoke at all!
12. Day 2. We follow numerous small wild donkey tracks through some lovely country of tjiri, corkwoods and ironwoods. This area is behind the left hand mountain in picture 10.
13. Day 3. Nyangu showing us how to drink kapi warngalyku from Marngilytja (Whittle Creek) camp. After drinking from warngalyku they have to be filled back in or else the water will be wasted by evaporation.
- 14.

Proposed Itinerary

Day 1 Tuesday 8 October. 17km walk.

9:30 am Meet at Mulga Park Station store (2 hours drive from ARR).

Head off in convoy to Tjāta-unngutja 45 minutes. Load all swags and walking gear into support vehicle – **this will need to be prompt as there are 17 kms to walk.** Leave all cars at Tjāta-unngutja, hiding them in the scrub. Introduction talk.

Tjāta-unngutja is a silted-up rockhole with woma python and fat-tailed antichinus Tjukurpa.

Support vehicle sets off with all the gear, walkers set off carrying only day pack with water. Two metal crowbars will be carried for digging of maku.

Walk for 2 hours through country where Peter Nyaningu worked as a shepherd in the days of Ernabella Mission. Follow the range, in a south-west direction towards Yunanpa and Itja-iltja.

12:30 Lunch, pre-prepared by support vehicle driver, 1 hour. Afterwards, walk for another 2 hours.

3:30 Arrive at Itja-iltja. This is Peter's birthplace. It is a glorious beautiful spot in the river bed, a soakage with gums all around and a rock formation up above. Old stone tools ie around (these are heritage items and must be left alone). There are paintings and carvings made by kanyaḷa and maḷu in the Tjukurpa time.

Support vehicle will be here waiting. Dinner, swags, stories and sleep.

Day 2 Wednesday 9 October. A shorter but harder walking day. about 10 kms

Breakfast and organise walking gear. Clean up camp and pack up support vehicle. Time to explore more of Itja-iltja.

11:00 Support vehicle and walkers carrying daypack with water set out for Marngilytja rockhole. Walk through rocky and rugged country. This is a shorter walk but more rugged. Lunch near or at Marngilytja rockhole. After lunch, head for a point on Whittle Creek to camp. On arrival, hunt for tjanmaḷa, wild bush onions, in Whittle Creek. Support vehicle will be waiting, dinner is later prepared, make camp, swags, stories and sleep.

Day 3 Thursday 10 October. Walk across a wide valley. about 10 kms.

Breakfast and organise walking gear. Clean up camp and pack up support vehicle. Time to explore more of Whittle Creek.

Support vehicle and walkers set out. Walkers carrying day packs and water.

Walk across the valley floor, surrounded by the Musgrave Ranges, heading for Tilunḱitja. Tilunḱitja rockhole for lunch. Tilunḱitja is a rockhole in a small chasm in the side of a mountain. Secret Tjukurpa is here. Lunch and rest.

After lunch, set off, heading for Ngintaka Pilpirpa, clearly visible on the side of Mount Woodroffe, across on the far side of the valley.

Arrive at night's camp spot which is a traditional Anangu campsite, a short distance away from the rockhole. Dinner, camp, swags, stories, sleep.

Day 4. Friday 11 October. Climb Mount Woodroffe. 4- 7 hours (Optional).

Breakfast and organise for climbing. Discuss safety measures and timing.

Climbers will take a packed lunch, each responsible for carrying their own food and drink. Climbing time can range from between 4 - 7 hours depending on the fitness of group members and the weather. Unfit persons are not recommended to climb, Long trousers are highly recommended (even in the hot weather) due to the copious amount of spinifex on the mountain. Sturdy boots and gaiters are recommended. Upon leaving camp, head for the ascent path to the summit. There are many ways to climb, all difficult. Someone (or several people) will remain in camp to prepare dinner.

6:55 Sun sets. Everyone must be down the mountain by now or else we will need to set agreed safety and rescue operation in motion. Dinner before it gets too dark in the evening light. Swags, stories, trip assessment and sleep.

Day 5. Saturday 12 October. Return to cars and go home.

Breakfast. Pack up camp. Organise personal gear. Drive in support vehicle back to cars along optional routes, probably the main road. Load personal gear into own cars. Goodbye and set off on separate ways. Ernabella Arts is open today.

Tjina wiruḡa ankunytja - Good travelling on foot Pilot Ngarutjara bush walk. October 1996.

MENU for 7 adults 5 kids Pilot Ngagutjara Walk Tue 8 act - Fri 11 act 1996

Tuesday lunch, dinner.

Wednesday breakfast, lunch, dinner

Thursday breakfast, lunch, dinner

Friday breakfast, lunch

Menu:

Breakfast - Tea, coffee, bread, spreads, muesli, milk, fruit.

Lunch - Tea, coffee, cordial, fruit, bread, salad items, sandwiches and crackers.

Pre-dinner snacks - pate, cheeses, crackers.

Dinner Day 1 at Iltja-iltja. Pasta with chilli mussel sauce.

Dinner Day 2 at Whittle Creek. Meat and vegetable curry with white rice, sambals and pappadams.

Dinner Day 3 Ngintaka Pilpirpa. Stew with potatoes and salads.

Yulara shop \$231.05

4 x 500mls soy milk 3 litres long life milk 2 x 600mls fresh milk 2 butter 1 nuttalex margarine 1 large tasty cooking cheese 1 bag shredded cheese 1 blue cheese 1 stilton cheese 1 brie cheese 1 camembert cheese 1 greek yoghurt 2 pate 2 fine parmesan cheese 1 coarse parmesan cheese 2 pkts cheese.

1 mayonnaise 3 loaves of bread 1 large pkt assorted crackers 1 pkt water crackers 2 pkts saor cracker biscuits 1 pkt custard cream biscuits 1 pkt shortbread biscuits.

1 pkt tea leaf 1 pkt lady grey teabags 1 instant coffee 1 vittoria ground coffee 1 box porridge 1 pkt muesli 1 large orange cordial.

2 bags oranges 2.5 kg golden delicious apples 2 garlic 1 ginger 6 fresh chillies 2 kg capsicums 3 lettuce 2kg tomatoes 6 lebanese cucumbers 5kg potatoes 2.5 kgs onions.

500g dates 2 pkt fruit and nut slice 250g dried apricots 125 g pecans 125 g almonds 250 g cashews 250 g banana chips.

1 jar vindaloo curry paste 2 tins coconut milk 1 pkt pappadams 1 white basmati rice 1 brown rice 2 pkts angel hair pasta 2 jars pesto paste 2 jars tomato paste 4 tins tomatoes 1 big tin red kidney beans 4 tins mussels 1 bottle olive oil 1 bottle lemon juice.

Mulga Park Shop \$79.00

wana digging sticks 3 bread 8 pkts meat 6 bananas 1 kg sugar 1 honey 1 jam 1 marmalade 1 vegemite.

What was forgotten! salt pepper eggs chocolate.

With these quantities of groceries there was exactly enough and no more. Although there was enough food for everyone, we would have been stuck if we had had to provide for any more people or stay out an extra day.

Pirpantjiku Ngunytju
Linda Rozelle Rive
NAATI recognized Interpreter/Translator - Western Desert Language
Pitjantjatjara and Yankunytjatjara dialects
PO Box 371. Yulara. NT 0872
ph 08 8956 2650

Peter Yates, Sue & Kathy McLeod - Land Management, Umuwa fax 89601510
Mark and Mary Sidel. - AP Services, Umuwa. fax 501540
Ruth Morley, John Goetz, Gertrude Stotz - Pitj. Legal fax 523261
Leslie Thornton . Ernabella clinic fax 567528
Date: Thursday 3 October 1996. 2 pages.

Dear bush walkers,

PILOT BUSH WALK AT NGARUTJARA TUES 8 OCT – FRI 11 OCT 1996

The pilot bush walk at Ngarutjara, on behalf of Desert Tracks, is going ahead. The walk will be documented by Linda which will form a report required by Desert Tracks. This walk is currently marketed in the Desert Tracks 96/97 brochure as follows: 'Murputja Range 4 day walking tour. Walk the tracks of the Creation Ancestors, following the ridges of this ancient land. One enters the timeless space and silence of the desert. Small groups can arrange special walking tours through the region, supported by a 4WD vehicle carrying camping equipment and water. Climb the highest mountain in S.A. Learn it's traditional significance as part of the Ngintaka Tjukurpa - the giant perentie lizard dreaming. Magnificent 360 degree view to Uluru. Prices on application'. Some of you are urgently required to confirm your interest in this walk by contacting the joint coordinators Linda Rive 08 8956 2650 or Peter Yates 567994 by Friday, so that we can organise food and so on. It is intended that we chuck in \$100 each to cover costs. I will organise the food, menu worked out by Peter and I. Any special requirements please supply yourself. The support vehicle can carry babies or children and tired people if necessary. Please supply your own swag, cup, bowl, plate, cutlery, fly net, daypack. water bottle and walker's energy mix if required. Additional rainwater would be appreciated. Desert Tracks will supply billies. camp ovens, cook wear. Co-operative effort with help to load swags and cook is required to make this a success. It should be great! Desert Tracks vehicle carries a St John's first aid kit but carrying your own portable kit in your day pack would be a sensible idea. Photography will be according to Nyaningu's discretion. Secret/sacred areas will be avoided. Nyaningu's commentary and teachings will be interpreted for non-Pitjantjatjara speakers by me. Minimal impact bushwalking codes should be remembered. Bring your bushwalker's trowel for burying toilet wastes. etc. Rubbish will be carried out. Avoid gastro by remembering to wash your hands.

Menu is likely to be:

Breakfast . Tea. coffee. bread, spreads, muesli, milk, fruit.

Lunch. Tea, coffee, cordial, fruit, bread, salad Items. sandwich fill is cold roast lamb or eggs.

Dinner Day 1 at Iltja-iltja. Pasta with chilli mussel sauce.

Dinner Day 2 at Whittle Creek. Sweet potato and vegetable curry with white rice.

Dinner Day 3 at Ngintaka Pilpirpa. Gado gado with brown rice.

Dinner Day 4 at Ngintaka Pilpirpa. Stew prepared early by non-climbers.

Names of individuals on the list so far are:

Peter Nyangu	confirmed
Peter Yates	confirmed
Sue McLeod	confirmed
Kathy McLeod	confirmed
Linda Rive	confirmed
Ruth Money	confirmed
John Goetz	confirmed
Colin Endean	?
Leslie Thornton	?
Gertrude Stotz	?
Pirpantji Rive-Nelson 14 yrs	confirmed
Jeremy James 13 yrs	confirmed
Chris James 9 yrs	confirmed
Rory McLeod 5 yrs	confirmed
Clancy McLeod 9 months	confirmed
Mary Siedel	?
Mark Siedel	?

Bye for now. See you at Mulga Park, 9.30am on Tuesday!!

Linda