



Indigenous Perspectives

Palms Australia Orientation Course





Cadigal

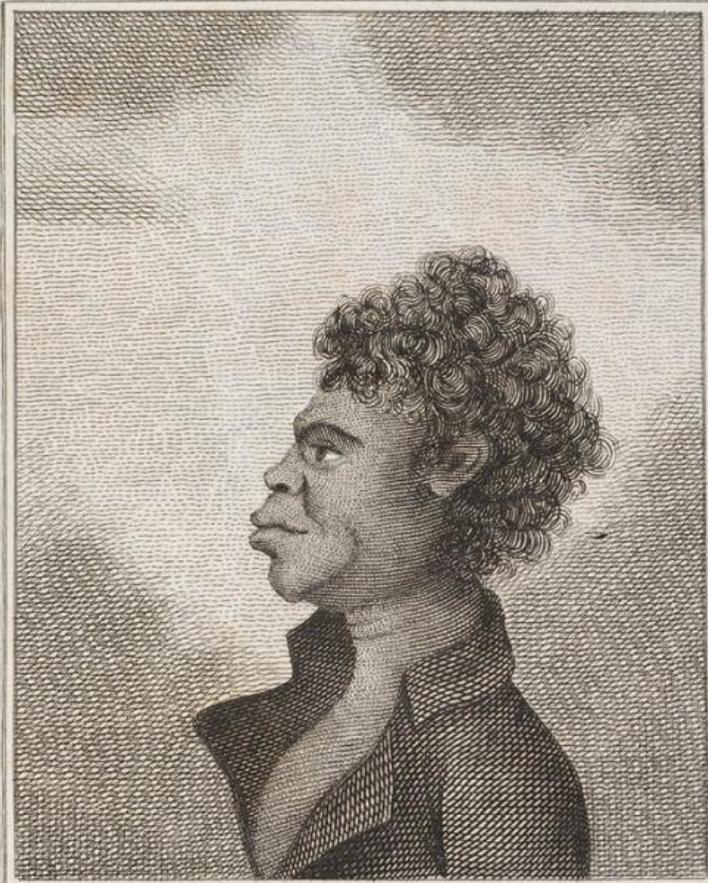
Wangal

Cammeraigal

Wiradjuri



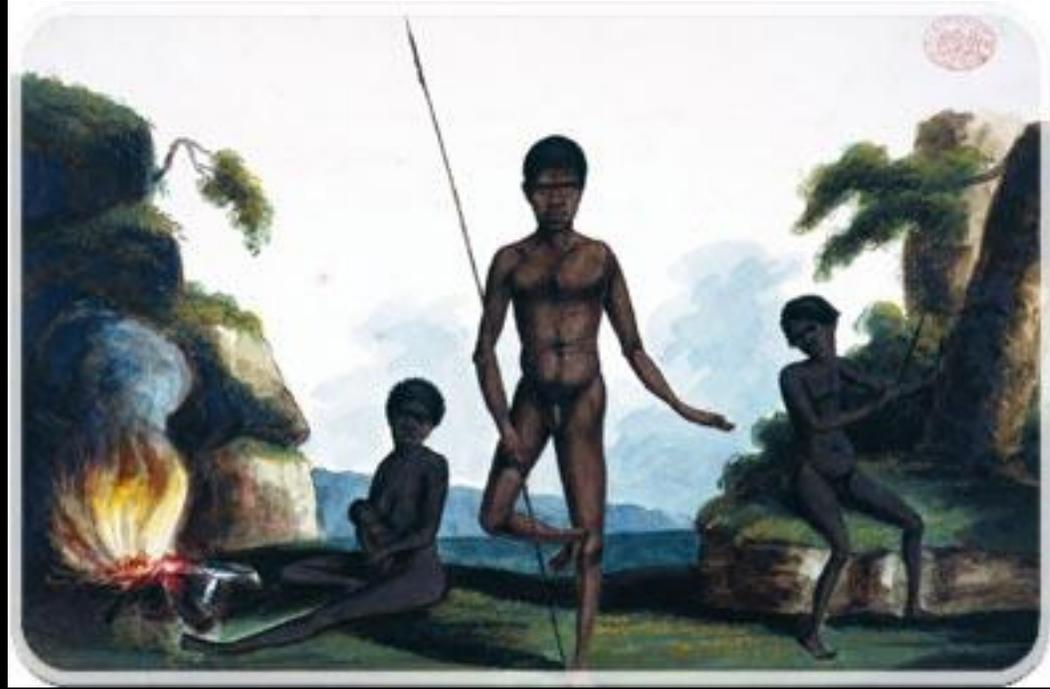
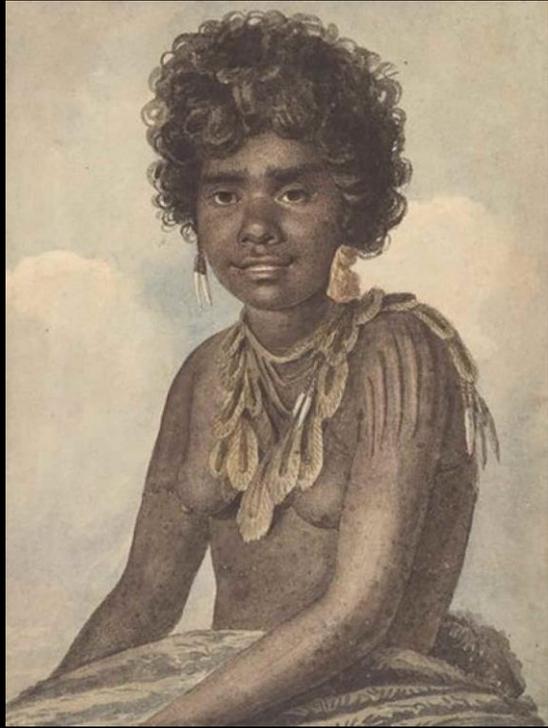
Native name Ben-nel-long
As painted when angry after Botany Bay Colabee was wounded.



S.L. Neale sc. 552 Strand.

BENELONG;
a Native of New Holland.

Published Jan. 30.th 1804 by T. Egerton Whitehall.



In 1788 there
were no
Aborigines in
Australia ...

- **Natives**
natus- be born
- **Aborigines**
ab origine – from the beginning
- **Indigenous people**
'indu'- within 'gene'- beget

Disclaimer notice

This map indicates only the general location of larger groupings of people, which may include smaller groups such as clans, dialects or individual languages in a group. Boundaries are not intended to be exact. The views expressed in this publication are those of the author and not those of the Australian Institute of Aboriginal and Torres Strait Islander Studies. For more detailed information about the groups of people in a particular region, contact the relevant land councils.

NOT SUITABLE FOR USE IN NATIVE TITLE AND OTHER LAND CLAIMS



ABORIGINAL AUSTRALIA

Names and regions as used in The Encyclopaedia of Aboriginal Australia (© Hartley, General Edition, published in 1989 by the Australian Institute of Aboriginal and Torres Strait Islander Studies Aboriginal Studies Press) GPO Box 988 Canberra, ACT 2601

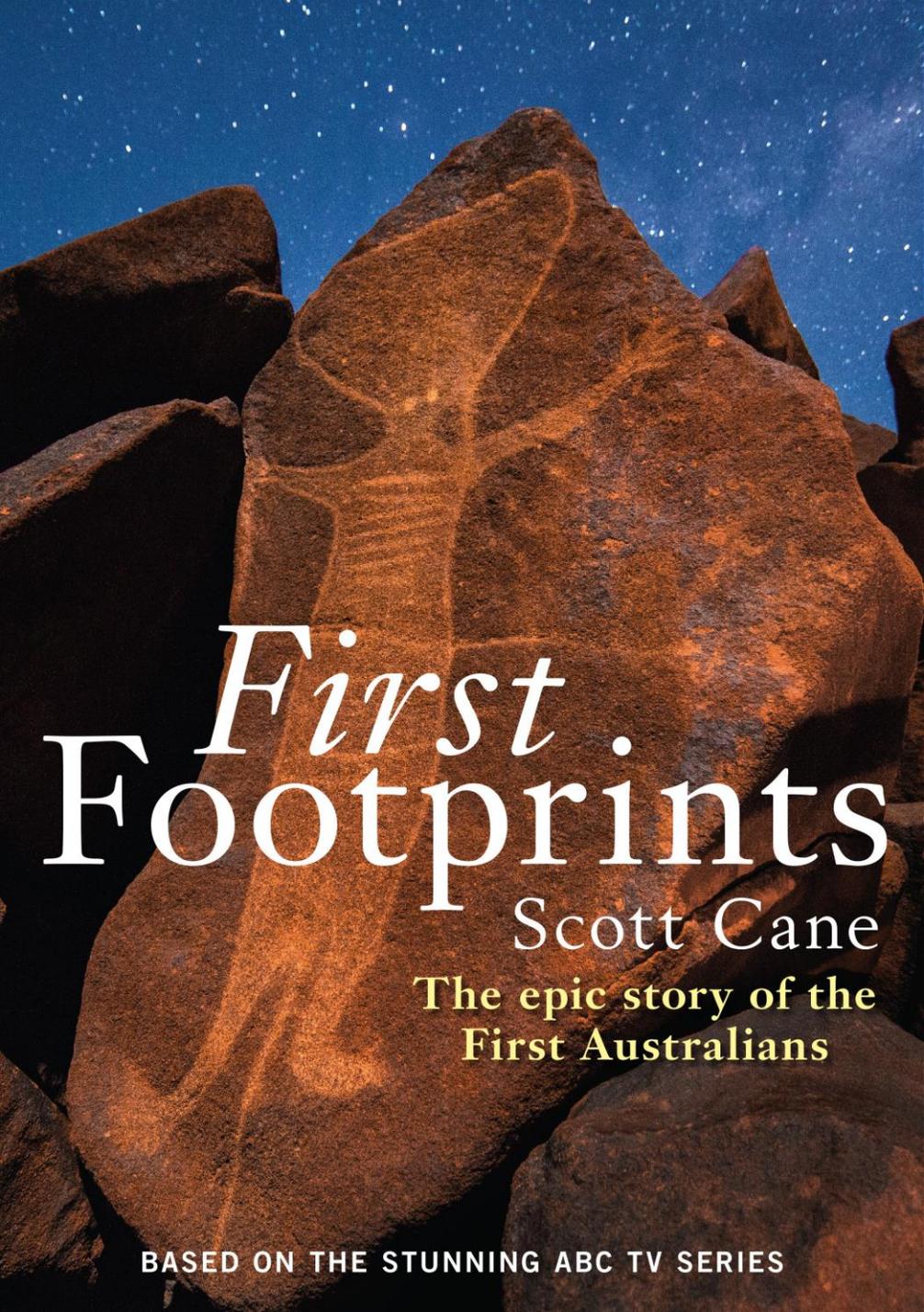
States Tribal language group name

Regions Region name

No published information available

SCALE 1 : 4 700 000

© Australian Institute of Aboriginal and Torres Strait Islander Studies



First.
Footprints

Scott Cane

The epic story of the
First Australians

BASED ON THE STUNNING ABC TV SERIES



17 November 2017

A three day journey to return Mungo Man and 104 of his country people reached its end.

The 1976 Chrysler Valiant hearse that carried the old people home was purchased to the Aborigines Advancement League, as part of the Aboriginal funeral fund.







Yuwali, one of a group of Martu women and children “brought in” from the Western Desert in October, 1964.



Native Patrol Officer, Walter MacDougall, with the Martu group in 1964



STORIES FROM THE WORLD'S GREATEST STORYTELLERS

FREE TO AIR FROM 12/12/12
AT 12 NOON ON CHANNEL 34



PROUDLY
PART OF





Gadigal Information Service Presents
Koori Radio 93.7FM





To Mr. Phillips, Steward to Lord Sidney.

*Sidney New South Wales,
August 29 1796.*

Sir

I am very well. I hope you are very well. I live at the Governour's. I have dinner there every day. I have not my wife. Another black man took her away. We have had muzzy doings. He speard me in the back, but I better now. His name is now Carroway. All my friends alive and well. Not me go to England no more. I am at home now. I hope Sir you send me any thing you please Sir. Hope all are well in England. I hope Mrs. Phillips very well. You nurse me Madam when I sick. You very good Madam. I thank you Madam, and hope you remember me Madam. Not forget. I know you very well Madam. Madam I want stockings. Thank you Madam. Send me two pair of stockings. You my good Madam. Thank you Madam. Sir you give my duty to Lord Sidney. Thank you very good my Lord, very good. Hope very well all Family, very well. Sir send me you please some handkerchiefs for pocket. You please Sir send me some shoes. Two pair you please.

Bamolong.

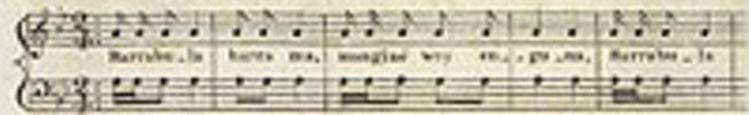
*Monatliche Correspondenz zur
Beforderung der Erd-und
Himmelskunde. 1801*



Bennelong in European dress with Aboriginal weapons behind him
engraving by James Neagle

A SONG OF THE NATIVES OF NEW SOUTH WALES;

Which was written down from the Singing of BENNELONG, and YAN BOWENY, the two Chiefs who were brought to England some years ago from Botany Bay, by Governor Phillip. The subject of the Song, is in praise of their Country and when they sang, it seem'd indifferently to them to have two sticks, one in each hand to beat time with; the Young men used of the left hand stick raised on the ground, while the other in the right hand was used to beat against it, according to the time of the notes.



The song accompanied with a Harp, by the Editor.



The musical notation for the chant sung by Bennelong and his Wangal kinsman Yemmerrawanne, published in 1811 by the Welsh composer and harpist Edward Jones in his 'Musical Curiosities'.



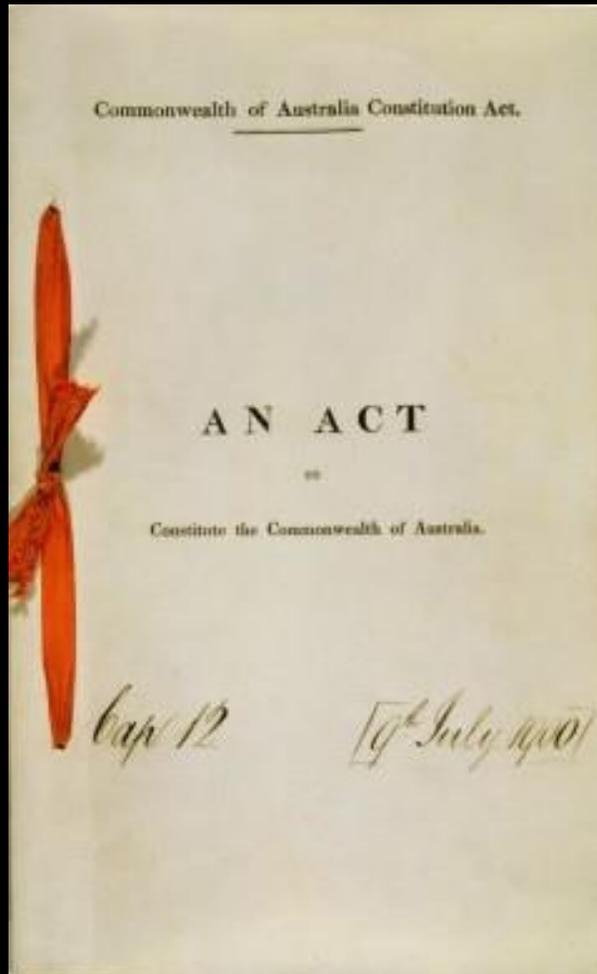
Clarence Slockee dressed as Bennelong for a performance of 'A song of the Natives of New South Wales'. SMH, 20 September 2010.

The Sydney Gazette and New South Wales Advertiser

Volume 11/Number 472/ Saturday, 9 January, 1813

Bennelong died on Sunday morning last at Kissing Point. Of this veteran champion of the native tribe little favourable can be said. His voyage to, and benevolent treatment in Great Britain produced no change whatever in his manners and inclinations, which were naturally barbarous and ferocious. The principal Officers of Government had for many years endeavoured, by the kindest of usage, to wend him from his original habits, and draw him into a relish for civilised life; but every effort was in vain exerted. His propensity to drunkenness was inordinate; and when in that state he was insolent, menacing and overbearing. In fact he was a thorough savage, not to be warped from the form and character that nature gave him, by all the efforts that mankind could use.

1901 A new nation is born



Aborigines were barely mentioned in the deliberations of the Federal Conferences and Conventions of the 1890s. Although many involved were known for their humanity, no delegate spoke of a national obligation to Australia's first inhabitants.

The resulting Constitution of 1901 mentioned Aboriginal people only twice, and on both occasions did so in the negative.

The original Section 51 provided that:

- *The Parliament shall, subject to this Constitution, have power to make laws for the peace, order, and good government of the Commonwealth with respect to:
...(xxvi) The people of any race, other than the Aboriginal race in any State, for whom it is deemed necessary to make special laws.*

The original Section 127 provided that:

- *In reckoning the numbers of the people of the Commonwealth, or of a State or other part of the Commonwealth, Aboriginal natives shall not be counted.*

26 January 1938

AUSTRALIAN ABORIGINES CONFERENCE
Sesqui-Centenary

DAY OF MOURNING & PROTEST

to be held in

THE AUSTRALIAN HALL, SYDNEY
(No. 148 Elizabeth Street)

on

WEDNESDAY, 26th JANUARY, 1938
(Australia Day)

from

10 a.m. to 5 p.m.

THE FOLLOWING RESOLUTION WILL BE MOVED:

"WE, representing THE ABORIGINES OF AUSTRALIA, assembled in Conference at the Australian Hall, Sydney, on the 26th day of January, 1938, this being the 150th Anniversary of the whitemen's seizure of our country, HEREBY MAKE PROTEST against the callous treatment of our people by the whitemen during the past 150 years, AND WE APPEAL to the Australian Nation of today to make new laws for the education and care of Aborigines, and we ask for a new policy which will raise our people to FULL CITIZEN STATUS and EQUALITY WITHIN THE COMMUNITY."

Aborigines and Persons of Aboriginal Blood only are invited to attend. Please come if you can!

Signed for and on behalf of

THE ABORIGINES PROGRESSIVE ASSOCIATION

J. T. Patten, President.
W. Ferguson, Organising Secretary

Address: c/o Box 1924 KK
General Post Office, Sydney

The Aborigines Progressive Association held a conference in Australia Hall, on Elizabeth Street in Sydney, as others celebrated 150 years of settlement down on the harbour.

Their manifesto, *Aborigines Claim Citizenship Rights*, was launched, and a resolution passed in formal protest against inequality and segregation.

Then Prime Minister, Joseph Lyons, met a deputation from the conference some days later, leading to reform of the various Aboriginal protection legislations across the states.



A LARGE BLACKBOARD displayed outside the hall proclaims, "Day of Mourning." Leaflets warned that, "Aborigines and persons of Aboriginal blood only are invited to attend." At 5 o'clock in the afternoon resolution of indignation, protest, was moved, passed.

The longest strike begins

August 1966

Gurindji workers withhold their labour from the Wave Hill cattle station in the Northern Territory, camping in a make-shift village in close proximity to the most sacred of their sites at Wattie Creek.

Initially it was thought that Gurindji demands were solely about improving conditions for Aboriginal workers on the cattle station, however their primary demand was for the return of their custodial lands, which they have never left.

The Gurindji strike attracted wide public support.

support aboriginal land rights

SUPPORT the GURINDJI

boycott vesteys goods



DON'T buy

Villawool KNITTING WOOLS AND YARNS

Donald Cook TINNED FRUIT AND VEGETABLES

Imperial TINNED MEAT AND MUSHROOMS

**Hamper
Trim**) TINNED MEATS

AND **don't** SHOP AT **Dewhurst** BUTCHERS



Justice Blackburn

Milirrpum v Nabalco Pty Ltd, (1971) 17 FLR 141

... I am very clearly of the opinion, upon the evidence, that the social rules and customs of the plaintiffs cannot possibly be dismissed as lying on the other side of an unbridgeable gulf. The evidence shows a subtle and elaborate system highly adapted to the country in which the people led their lives, which provided a stable order of society and was remarkably free from the vagaries of personal whim or influence. If ever a system could be called "a government of laws, and not of men", it is that shown in the evidence before me.



Justice Blackburn identified a number of hurdles to the Yolngu claim:

- the plaintiffs had not established that their links to the relevant land were the same as their predecessors' in 1788
- Australian courts binding on his own had identified the Crown as "the owner in demesne of all the land of New South Wales immediately the settlement was established"
- there was no doctrine of communal title in English law as it applied to settled colonies
- the plaintiffs could not demonstrate an interest in land that could be recognized in Australian law as "proprietary".



1972 *"It's time ..."*

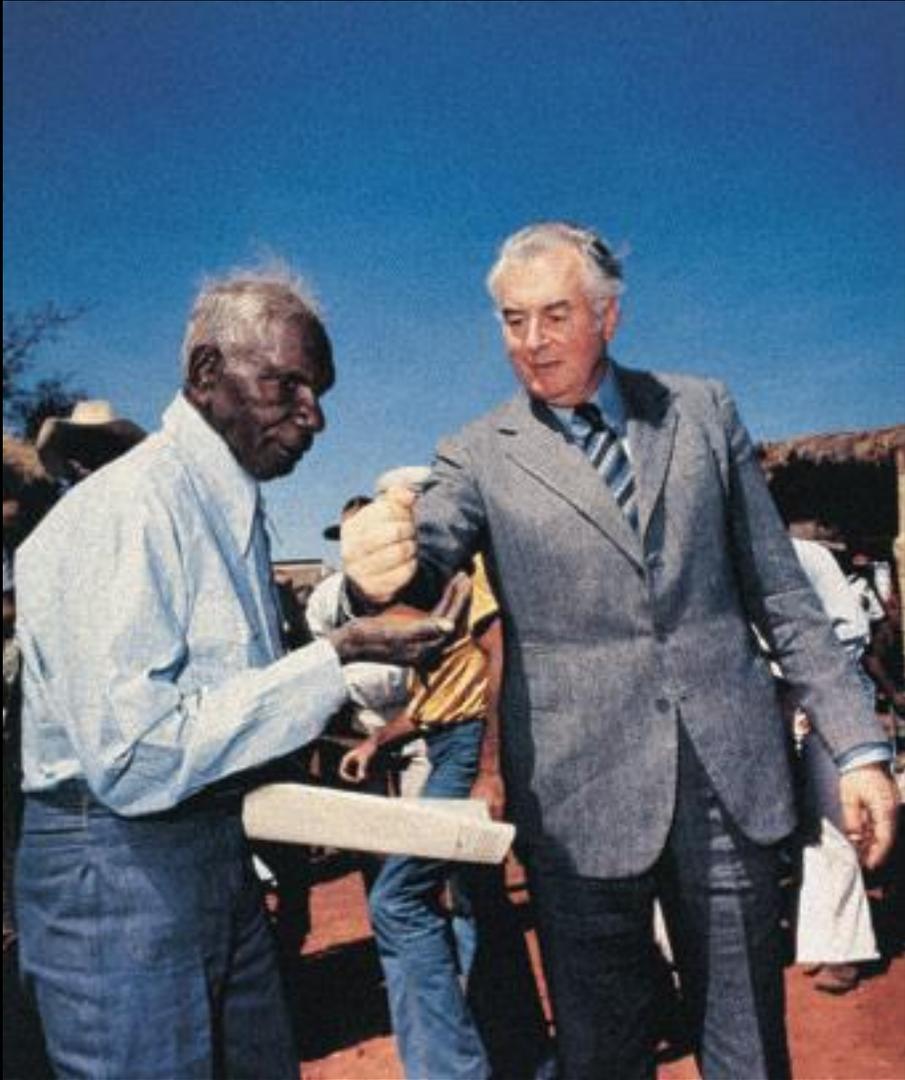
- Election of the Whitlam Labor Government sees Aboriginal Affairs becomes a separate ministry served by a separate Department of Aboriginal Affairs (DAA).
- The Whitlam Government brings in a policy of self-determination and the outstation or homeland movement gains momentum as thousands of Aboriginal people move out of missions and settlements and back onto traditional lands.
- begins the move to legislate a national Aboriginal Land Rights Act.



A strike ends, recognition begins

16 August 1975

- the Labor government finally negotiated with Vestey's to give the Gurindji back a portion of their land. The handback of leasehold title to 3238 square kilometres of Wave Hill Station took place on at Kalkaringi.
- Gough Whitlam addressed Vincent Lingiari and the Gurindji people, saying:



Vincent Lingiari, I solemnly hand to you these deeds as proof, in Australian law, that these lands belong to the Gurindji people and I put into your hands part of the earth itself as a sign that this land will be the possession of you and your children forever.

On this great day, I, Prime Minister of Australia, speak to you on behalf of all Australian people – all those who honour and love this land we live in. For them I want to say to you: I want this to acknowledge that we Australians have still much to do to redress the injustice and oppression that has for so long been the lot of Black Australians.

Prime Minister Gough Whitlam pours soil into the hands of traditional land owner Vincent Lingiari, Northern Territory. Mervyn Bishop. 1975 (Art Gallery of NSW)

or

*Calling out the essentialised, racialised,
settler-colonial binary.*

But I, too, love this country just as
much as the next person ...

That's unAustralian!

Isn't that just reverse-racism?

Aren't we all just
Australians?

Isn't this covered by our
diversity policies n stuff?

You know, my [convict/migrant/working class/poor] ancestors
were [excluded/underpaid/discriminated against/oppressed]
too ...

1980's – critiquing national identity





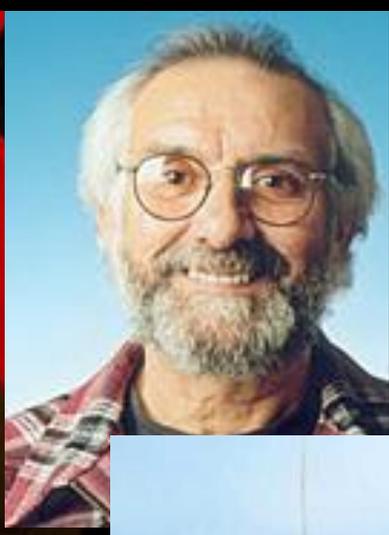
... the special encouragements and prizes we set aside for Aborigines are actually meant for . . . well, Aborigines. You know, the ones we fear would get nothing, if we didn't offer a bit extra, just for them.

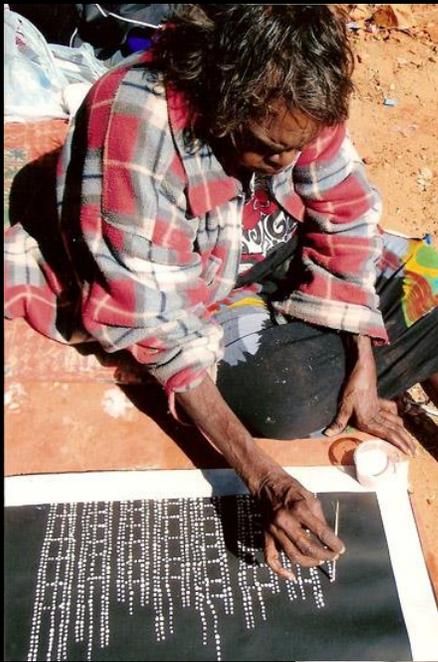
So when a privileged white Aborigine then snaffles that extra, odds are that an underprivileged black Aborigine misses out on the very things we hoped would help them most.

Take Mellor's art prize. This white university lecturer, with his nice Canberra studio, has by winning pushed aside real draw-in-the-dirt Aboriginal artists such as Dorothy Napangardi, Mitjili Napanangka Gibson and Walangkura Napanangka, who'd also entered and could really have used that cash and recognition.

Does this make sense? What's an Aboriginal art prize for, if a man as white and cosseted as Mellor can win it, and with a work that shows no real Aboriginal techniques or traditions?

<http://www.heraldsun.com.au/opinion/white-fellas-in-the-black/story-e6frfifo-1225764532947> accessed 5 October, 2011.













Griffin McMaster

@griffinmcmaster



Adam Goodes calls Australia Day
invasion day

Deport him

If you don't like it leave

28/07/2015 9:53 pm

2 FAVORITES



Griffin McMaster @griffinmcmaster · 2h

@KevinAirs442 no problems Kevin



Kevin Airs @KevinAirs442 · 2h

@griffinmcmaster That is an incredibly stupid and ignorant tweet, Griffin. I'm disappointed anyone in football would think like that.



Griffin McMaster @griffinmcmaster · 2h

@KevinAirs442 disrespect his country and you cop it. I'm not happy with the way he's going about things



[View other replies](#)



Kevin Airs @KevinAirs442 · 2h

@griffinmcmaster His family have been here for 40,000 years. If you don't like it, you leave. He's not dissing his country, he's proud of it



[View other replies](#)



Griffin McMaster @griffinmcmaster · 1h

@KevinAirs442 Australian government bend over for indigenous. Free interest loans, free Uni degrees. Even said sorry & he's still going on



[View other replies](#)



Kevin Airs @KevinAirs442 · 1h

@griffinmcmaster He's not "going on", he's playing AFL and celebrating when he scores.



[View other replies](#)



Griffin McMaster @griffinmcmaster · 1h

@KevinAirs442 he doesn't celebrate Australia day. Un-Australian...which is why im not happy



[View other replies](#)

... ours is an Aboriginal country. All of it. Every single bit. Try saying it to yourself in the mirror. 'I live in an Aboriginal country.' Even the obvious cannot be recognised as true until somebody says it.

The second step in the journey is a second statement to the self in the mirror. "I was born in an Aboriginal country, therefore I must be considered Aboriginal."

Aboriginality is not a matter of blood or genes; Aborigines themselves have to learn Aboriginality. They have to master knowledge of their own country, and of their relationships with neighbouring peoples, and the languages appropriate to trade, negotiation and celebration.

Germaine Greer. 2003.

Whitefella Jump Up: the shortest way to nationhood.

... what can this mysterious 'dancing together' have looked like? Rollicking British hornpipes followed by elegant Australian knee-lifts? ... What [Bradley] shows us is the British and the Australians dancing hand in hand like children at a picnic"

Inga Clendinnen, 2003. *Dancing With Strangers*. p9.





Section 1

The Aboriginal and Torres Strait Islander peoples were the first inhabitants of Australia.

The Parliament is committed to placing before the Australian people at a referendum a proposal for constitutional recognition of Aboriginal and Torres Strait Islander peoples.

3 Recognition

- (1) The Parliament, on behalf of the people of Australia, recognises that the continent and the islands now known as Australia were first occupied by Aboriginal and Torres Strait Islander peoples.
- (2) The Parliament, on behalf of the people of Australia, acknowledges the continuing relationship of Aboriginal and Torres Strait Islander peoples with their traditional lands and waters.
- (3) The Parliament, on behalf of the people of Australia, acknowledges and respects the continuing cultures, languages and heritage of Aboriginal and Torres Strait Islander peoples.

AN ACT

to
Constitute the Commonwealth of Australia.

Cap 12

[9th July 1901]

Section 51: *The Parliament shall, subject to this Constitution, have power to make laws for the peace, order, and good government of the Commonwealth with respect to:*

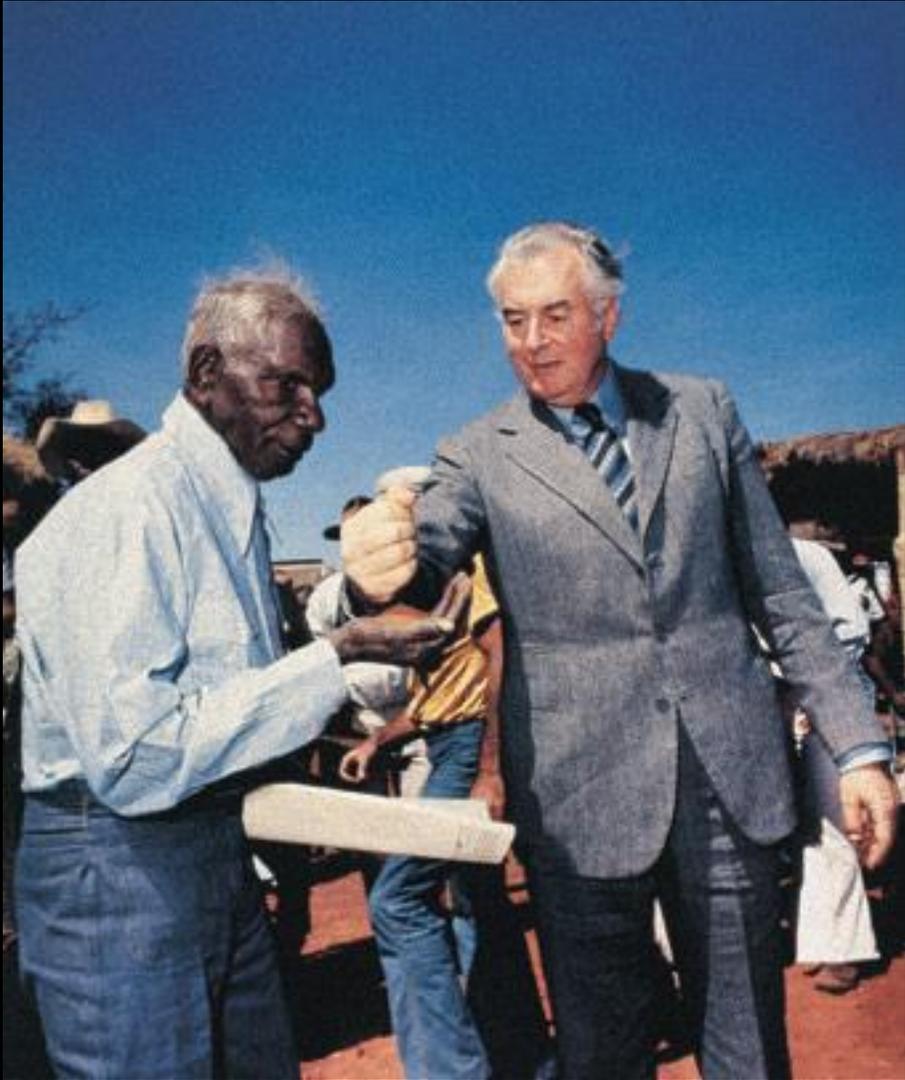
xxvi) *The people of any race, other than the aboriginal race in any State, for whom it is deemed necessary to make special laws.*

As an Aboriginal person, my life is lived on two levels in relation to sovereignty: one is my *existence* within a nation (Australia) that regards itself as a sovereign state, and the other is as a *functioning* sovereign Indigenous being.

The identity of Aboriginal people was and remains formed through the cultural practices continued from ancestral inheritance, attachments to place through spiritual relationships and the communal structure of life.

... there is a sense and manifestations of being of a sovereign nation, no matter how depleted or damaged, and carrying the sense of belonging to that sovereign nation despite the historical and current efforts of the dominant culture and its remnant edifices of British imperialism.

Brady, Wendy. 2007. "That sovereign being: History matters", in Aileen Moreton Robinson, (ed.) *Sovereign Subjects: Indigenous Sovereignty Matters*. Allen and Unwin, Sydney. pp. 140-151.



Vincent Lingiari, I solemnly hand to you these deeds as proof, in Australian law, that these lands belong to the Gurindji people and I put into your hands part of the earth itself as a sign that this land will be the possession of you and your children forever.

On this great day, I, Prime Minister of Australia, speak to you on behalf of all Australian people – all those who honour and love this land we live in. For them I want to say to you: I want this to acknowledge that we Australians have still much to do to redress the injustice and oppression that has for so long been the lot of Black Australians.

Prime Minister Gough Whitlam pours soil into the hands of traditional land owner Vincent Lingiari, Northern Territory. Mervyn Bishop. 1975 (Art Gallery of NSW)

The Redfern Park speech

It begins, I think, with an act of recognition. Recognition that it was we who did the dispossessing. We took the traditional lands and smashed the traditional way of life. We brought the diseases. The alcohol. We committed the murders. We took the children from their mothers. We practised discrimination and exclusion. It was our ignorance and our prejudice. And our failure to imagine these things being done to us.



<http://www.australianstogether.org.au/stories/detail/recognition>

1990's – from Keating to Howard

Royal Commission into Aboriginal Deaths in Custody (1990-91)

Council for Aboriginal Reconciliation (1991-2001)

Aboriginal and Torres Strait Islander Commission

The “Mabo” decision and National Native Title Act (1992)

The inquiry into the Stolen Generation experience and legacy

1996 – 2007 the Howard years





13 February 2008: The Apology

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.



We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country. For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.



To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.



Tradition, Truth and Tomorrow Galarrwuy Yunupingu

The Monthly, December 2008-
January 2009.

NEW SOUTH WALES GOVERNMENT
ABORIGINES PROTECTION ACT, 1909-1943, SECTION 18c.
[REGULATION 56]

CERTIFICATE OF EXEMPTION

From Provisions of the Act and Regulations

THIS IS TO CERTIFY that William Newman,
light Aborigine, aged 46 years, residing at Ellengerah St, NARROMINE.
(caste)
is a person who in the opinion of the Aborigines Welfare Board, ought no longer be subject
to the ^{provisions} ~~following provisions~~ of the Aborigines Protection Act and Regulations, or any of such
provisions, and he/~~she~~ is accordingly exempted from such provisions:—

Issued in compliance with the Resolution of the
Aborigines Welfare Board and dated the
Nineteenth day of April, 1955

[Signature] Chairman.

[Signature] Member.

of the Aborigines Welfare Board.

Countersigned by
The Secretary.

[Signature]

Photograph of
William Newman



ULURU STATEMENT FROM THE HEART

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a *spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty.* It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is *the torment of our powerlessness.*

We seek constitutional reforms to empower our people and take *a rightful place* in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: *the coming together after a struggle.* It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.



[The Children Came Back](#)

