

Document 1

FILE NOTEReference
Number:

245

Property:

CANJON

Proponent:

Ngarrabul Elders AC

SUBJECT:

Calls from

Redacted s 47F

NOTES:

Redacted s 47F

I spoke to [Redacted s 47F] around 11:00am. I told her I was awaiting responses on a number of letters I'd sent (to the vendor + ATSIC regional council.) I said once I had responses I'd seek further information (eg from the NNTF + NWS). I said this process would take some time + I also thought there was a need to visit the region to sort out priorities amongst the proposals we'd received.

I later spoke to [Redacted s 47F] regarding the proposal. I explained some of the ILCS processes + policies.

FURTHER ACTION:

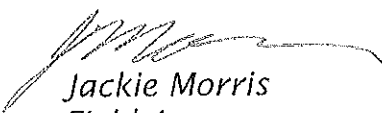
- Arrange Glen Innes meeting
- Write to groups re prioritising (sub-regional plan) - NSWALC + ATSIC regional council.

Significant Date(s)

Refer File to:

Resubmit Date:

to


 Jackie Morris
 Field Assessor

[27/8/97]

He felt the process was slow. I said we needed to be careful given the amounts of money involved + the limited opportunities to buy properties in an area.

He said they wish to include the whole community in the proposal not just one or two families. I gather that the two families who have approached the LLC in relation to Fernhill + Ebouera are also part of the Ngaurahau Kilders group.

The proponents wish to use the property for camping, fishing, fossicking (for sapphires). They'll grow stock feed + may develop some tourism venture down the track. There are significant sites ^{+ artefacts} on the properties. These are located on the boundary between Beorabee + Caroon. The river also runs along the property boundary. There is a dreaming track through this area too. Mr Byrne said the property is rich in native fauna + flora. He said the properties are "tribal land" + a sacred place is located on one property. They plan to ensure the title holding body is inclusive + they will allow the property to be used by non-traditional owner groups too. The proponents already own a property called the Willows which is 3000 acres + runs 1600 sheep. They feel this property does not meet their needs.

Redacted s 47F

He felt the LLC should assist with the non-land costs of the proposal. I said we generally purchase bare + it would be advisable for them to approach other funding bodies such as ATSIIC for money for these items. Caroon would be the priority of the 2 properties according to His AH. The proponents feel the 2 properties together would be more viable.

Document 2

FILE NOTE

Canoon Rosemount (1600ha) and Boorabee (1659ha) - Ngarrabul Elders
AC ph 067 321 150

9.00am 23 September 1997
Glen Innes LALC Office

Redacted s 47F

s)

Ron Allen - ATSIC RC Chairperson
Ron Slater - ATSIC

Redacted s 47F

Warren Rushbrook - ILC

The ILC's policy of generally purchasing bare was discussed. Approaches which had been adopted such as loans for the business components of the proposal were also outlined. Mr Allen, Mr Byrne and Mrs Chapman expressed concern at this approach. They felt that ILC purchases should contribute to the economic independence of communities. Mr Allen said ATSIC did not have funds to contribute to the business costs of ILC properties.

I explained that there are various ways to make money from properties with out purchasing the stock and equipment (eg agistment, renting dwellings).

The proponents expressed their desire to get the property back as a priority and deal with economic issues as a secondary concern. Mrs Cutmore said they need land because they wish to teach kids about their culture.

In response to a question from [s 47F] I said the ILC had purchased properties ranging from \$50,000 to \$3.5 million and a few hectares to tens of thousands of hectares. I said some of the more expensive purchases such as Mogila included a significant proportion which was being repaid as a loan.

11:30 am - I visited the properties and the Willows with [redacted]

Redacted s 47F

Cultural Significance

The Ngarrabul people consider a granite lookout we visited to be a mythological site. There are orange/red markings on the rocks which resemble people, animals and spirits. A large part of the valley and other lookout points can be viewed from this place. The proponents showed me carved/marker trees located on Canoon and an unusual stone arrangement. They were unsure what the significance of the arrangement was (circular arrangement of stones about 5 metres across with a clear area in the centre).

The proponents have not had a chance to conduct a full survey of the properties and they expect that they will identify other evidence of occupation once this is done.

A river runs between the properties. The properties form part of a dreaming track (the Willows is also part of the track).

There is extensive native fauna and flora on the properties (including wallaby, kangaroo, grass trees used for making jewellery, bush foods eg various berries known as "mugarra" and bush medicines) as well as a traditional hunting and camping area at Stoney Creek. The creek has a number of fishing and swimming holes. This area is sheltered and remains much warmer in the winter than areas closer to Glen Innes.

The proponents said that there is a massacre site on Boorabee but they were unwilling to visit this place. They believe 150 of their people were killed. It is unclear whether the group were resisting the occupation of their lands (apparently there was significant resistance to occupation through the highland areas). An alternative story is that white authorities believed the group were diseased and killed them to prevent the spread of infection.

Ngarrabul people camped on Canoon until the 1920's. The Ngarrabul had returned to the property when the Nucoorima mission closed down. The proponents were unsure why the mission closed s 47F said he thought the missionary had deserted.

Around 1000 words of the Ngarrabul language remain.

Traditional Ownership

The proponents have sent letters to local organisations and Ngarrabul people in other areas informing them of the proposal. For example there are Ngarrabul people in Ashford, Inverell and Guyra. Some of those groups have apparently stated that the Glen Innes group should make the decisions since they are living in Ngarrabul country. I said to s 47F that it would assist us to have their endorsement in writing.

Regional Priority

The proponents believe this proposal should receive priority over Fernhill and Elouera because those proposals have come from single family groups who are both members of the Ngarrabul Elders group.

The proponents have approached the state land council at least twice for funds to acquire Canoon but were unsuccessful. At one stage, they believed they had obtained a commitment from the land council to fund the acquisition.

s 47F said the proponents do not oppose the purchase of Elouera as it is outside their country. They would probably not oppose the purchase of Fernhill in the sense that it would place land back into Aboriginal hands but they do claim that this is within their country and they see the purchase of Canoon as the priority.

Proposed Uses

The proponents wish to record and protect the sites on the property.

They wish to continue wool, lamb and beef production on the property. I explained that generally the ILC purchases bare and that they should seek other funding for these purposes. They said they could utilise the equipment on the Willows property to assist with farming Canoon and Boorabee.

They also wish to use the property for training in bushcraft, cultural tour guiding and fencing. This would be done in cooperation with Cooramah which runs the local CDEP. There is significant duplication in the members of Cooramah and the proponent group.

Other uses discussed include a woodcutting business, market and extension of the current Ngarrabul Tourism guided tours which uses the Willows.

Land Management

There are exhausted tin mines on the property. There is likely to be significant costs associated with rehabilitating these areas. For example there appears to be arsenic contamination and mine shafts need to be covered or filled to make the area safe.

There are a number of areas on Canoon where cleared timber is lying on the ground. Possibly the CDEP workers would clean up these areas but it may be advisable to organise this before the property is handed over.

Beneficiaries -

There are 30 active members of the proponent group. The beneficiaries would include around 150 adults in Glen Innes or 500 individuals if children are included. There would also be indirect beneficiaries through Ngarrabul people living in other areas such as Guyra.

Market Factors -

The asking price of \$910,000 for Canoon appears to me to be inflated. The property is not on the open market yet. The vendor is retiring and his son is not interested in running the property.

Boorabee is surplus to the vendors' needs. The vendors are not concerned whether they sell or not.

Other Properties

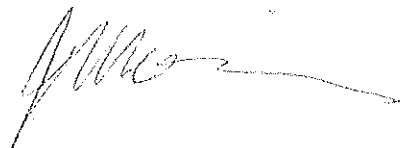
We visited the Willows which is owned by the LALC (3000 acres (1400 ha) - 1600 sheep) The property is not economically viable on its own. Only a small area of the property is cleared. The proponents stated that the property doesn't meet the needs of the LALC group as opposed to Ngarrabul group. There is a half finished tea room and workshop on the property. The LALC apparently ran out of ATSIC funds before the building was completed.

The proponents emphasised that although there is some crossover in membership, the proponent's membership is based on traditional tribal origin not current residence. Approximately 15 members of the Ngarrabul Elders group are also members of the land council but the majority are not. The proponents want a property fall all Ngarrabul people regardless of whether they live within or outside the Glen Innes LALC area.

Some ALRA claims have been granted in the area. These are small blocks and not very useful. The largest according to the proponents are a 36ha and 10ha blocks.

Native title / ALRA Act claims

The native title claims in Severn Shire on behalf of Bunjalung and Wahlabul are a significant distance to the east of the properties.



Jackie Morris
30 September, 1997

Document 3

**GLEN INNES LOCAL
ABORIGINAL LAND COUNCIL**

181 LANG STREET GLEN INNES 2370 PO BOX 157 GLEN INNES 2370
PH: 067 52 1150 FAX: 067 52 4444

**LAND OWNED BY THE GLEN INNES LOCAL ABORIGINAL LAND
COUNCIL**

5. Rural Property known as "Willows"

- (a) All that piece or parcel of land being Portion 17 Parish Ellloombai County of Arrawatta having an area of 800 acres in Certificate of Title Volume 7362 Folio 137.
- (b) Those pieces of land in the Shires of Inverell and the parish Ellloombai county of Arrawatta being portion 60 (shire of Inverell) and portion 34 Shires of Inverell. Perpetual lease Grant (C.L. 1928/9) having an area of 912.3 hectares in certificate of title volume 300? folio 242.

Please note that the perpetual leases associated with the "Willows" have been converted to Freehold.

Property was valued 9th August 1997 by Mr J Maxwell valuation price is \$292,900.

7. Land - Stop-a-Bit-Creek

NSWALC made claim on behalf of the Glen Innes Local 1.69 ha. This claim was granted by the Department of Lands, who transferred title to the Land Council on 7th October 1988. This land was valued on the 30th September 1991 at \$2000.00.

NGARRABUL ELDERS ABORIGINAL CORPORATION

8th June 1997

On Tuesday/Wednesday 7/8th June 1997, I was invited to the property(ies) adjacent to "The Willows" (namely Canoon and Rosemont *) with Elders of the Ngarrabul people - Redacted s 47F

Being a member the neighbouring peoples; Ngyanalwan and Kamilaroi, as well as having extensive knowledge of Aboriginal Culture and cultural practices, I am well travelled and well read on Aboriginal Cultural Heritage and practices throughout Australia.

I am currently studying Cultural Heritage Management as my major at the University of Canberra. With this background the elders saw fit to obtain my opinion.

I am firstly very honoured to be invited to the Ngarrabul country and to the Sacred Sites of significance. I have no doubts at all about (the legitimacy of) the Sites I visited with the Elders being of the utmost significance to the Cultural Heritage of the Ngarrabul people. Listed are the various places we visited:

1. Women's Sacred Site (Oral History only perhaps?)
2. Women's Sentinel Rock (shaped - approx 50 ft high)
3. Sentinel by the River (in front of rock outcrop. Small pool of water nearby - very strong spiritually!!)
4. Painted Rocks
Designs painted/etched into rock seem very ancient. The strategic high points surrounding what is obviously a camping area. A guard would be able to protect the camp and see who was coming for miles. Because the stone arrangements are located in the clearing, (camping ground area), I feel and believe that the whole area within the painted rocks is an important ceremony ground. The rock arrangements are certainly for ceremony. Because all of these things are of reasonably proximity to each other; I surmise the area is for ceremonial purposes. The camping ground is noticeably warmer - ideal for

(2)

camping in these cold hills. I feel the painted and etched rocks are evidence of Dreamtime Spirituality and Creation. The message I recieved while there was that they - the rocks - were connected with Dreamtime (Creation), Law and Love.

5. **Scarred Trees** *These are scattered along the river; some have fallen over and rotted. Evidence of canoes and coolamon dishes are left on the trees (they were cut from) and are strong evidence of Aboriginal habitation - pre 1788 in a lot of cases.*

I would appreciate the opportunity of writing a more professional report and to have the photographs for interpretation as support documentation. I believe that the Spiritual significance as well as the Cultural significance of the Sites I visited (including Strathbogie), are of imperative importance to the Ngarrabul people, as the link to the proud inheritance of their ancestors.

In conclusion I would like to add that I am available to be further involved in supporting the Ngarrabul Elders in any way that they see fit, to ensure that these important Cultural and Spiritual sites of significance are in the hands of their rightful custodians; that they are recorded and protected under the various legislation that ensures this; that they are regularly patrolled (to ensure physical protection) and lastly, but by no means least, that these sites are protected in the hands of Aboriginal custodians for the Ngarrabul peoples forever. So that the Aboriginal Spirit shall endure through it's children of the Ngarrabul, our ancient culture must be protected by any means necessary.

Lastly my appreciation for the hospitality and the trust and faith put in me by the Ngarrabul Elders is beyond me, using this language. Graceful isn't enough. My Spirit is forever blessed and guided all the more clearer as a result of my visit to Ngarrabul Tribal Lands.

Redacted s 47F

CANBERRA

NGARRABUL ELDERS
ABORIGINAL CORPORATION

181 Lang Street Glen Innes NSW 2370 PO Box 312 Glen Innes NSW 2370
Telephone: 067 32 1150 Fax: 067 32 4444

14th July 1997

To: The Chairperson/Co-Ordinator

ATSIC REGIONAL

ATTENTION: RICHARD BURTON

Dear Sir/Ma'am

As discussed in our telephone conversation recently, please find enclosed an "example" of the letter of support we; the Ngarrabul Elders Aboriginal Corporation of Glen Innes; (on behalf of our members and all other Ngarrabul tribal people), have asked you to write on your letterhead. couldn't reach you today - am faxing this for your info.

As explained in our telephone conversation, the elders of the Ngarrabul people in our community have incorporated, and one of their first aims is to recover some of the Ngarrabul tribal lands through submission to the Indigenous Land Corporation.

One of the requirements for this submission is that statements be obtained from other aboriginal communities and organisations supporting and acknowledging that the area encompassing Strathbogie; Wellingrove; Rangers Valley and Kings Plains was once known to be the Tribal Land of the Ngarrubul people.

Though we are receiving assistance in our endeavours from our local Land Council in Glen Innes, we wish to stress that both the Elders Corporation and the proposed submission are completely separate from any Land Council operations and that any land obtained through the Indigenous Land Corporation on behalf of the Ngarrabul people, will be for the benefit and use of ALL aboriginal people descended originally from the Ngarrabul tribe regardless of where they themselves were born; (Ashford; Tenterfield to Sydney), and irrespective of where they live now.

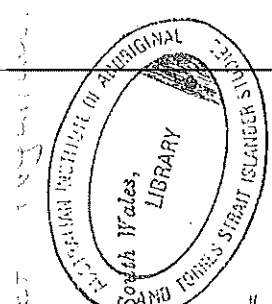
(Sent to all Regional & other Aboriginal Land Councils in Area)

As we hope to act on this matter urgently, we have attached a sample letter of the type we require, and we would be most grateful if you could fax us a letter along these lines (but altered to your own situation), on your official letterhead (if possible), and signed by an official person and/or community elders, as soon as conveniently possible to assist us with our intentions.

We greatly appreciate your support in this matter and will happily answer any queries you might have c/- of our temporary headquarters at Glen Innes Land Council, on the number listed above. Also, if you are aware of any descendants of Ngarrabul tribal people living in your area we are very keen contact them as soon as possible to further inform them regarding this matter, and we would be grateful if you could pass our contact details on to them or, alternatively, let us know how we may contact them.

Thankyou in anticipation.

Redacted s 47F



Excerpts included as proof of tribal distinction/boundaries
[From the Proceedings of the Linnæan Society of New South Wales, 1902, Part 4, November 26th.]

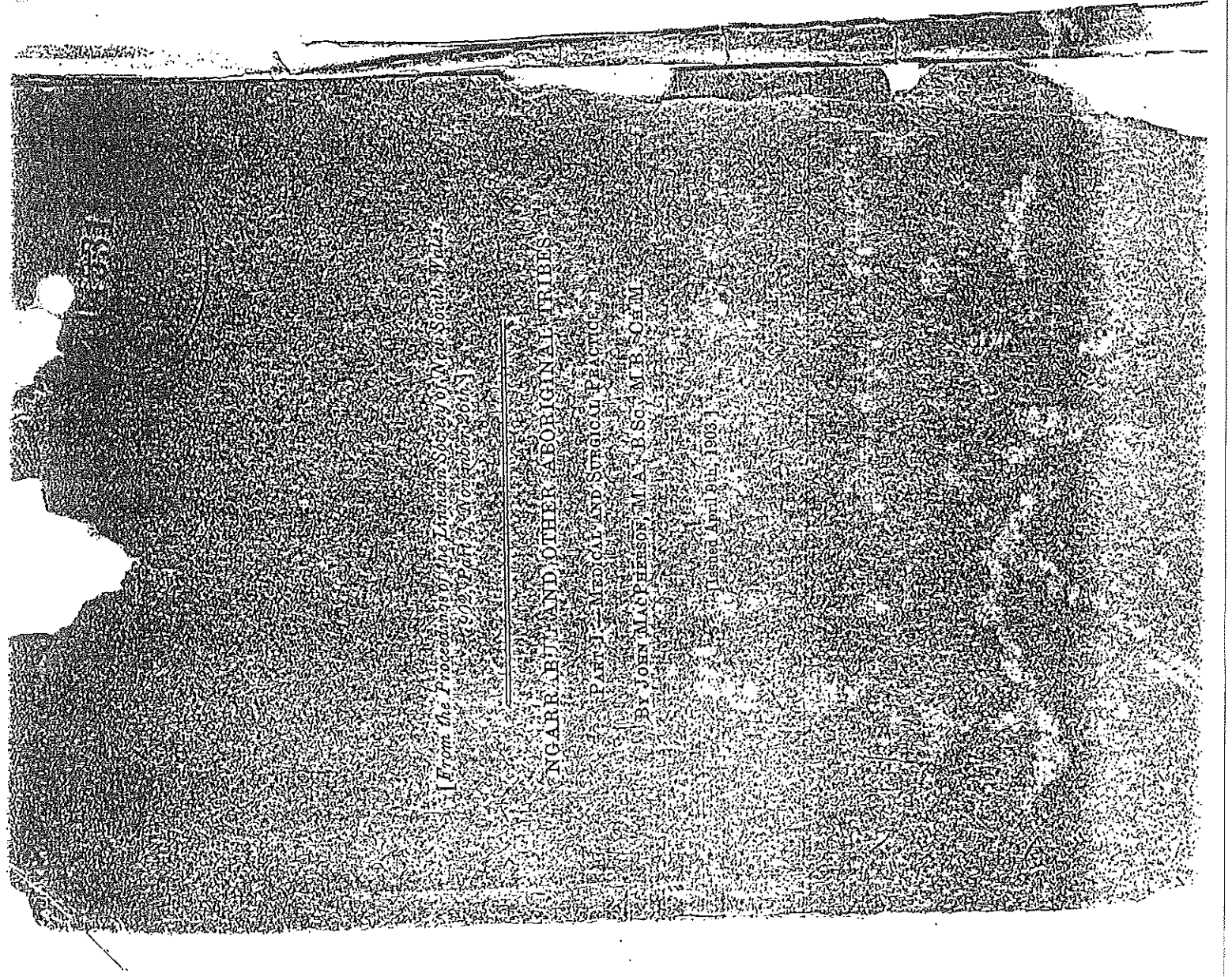
NGARRABUL AND OTHER ABORIGINAL TRIBES.

PART I.—MEDICAL AND SURGICAL PRACTICE.

By JOHN MACPHERSON, M.A., B.Sc., M.B., CH.M.

While engaged in professional work in New England, I made the close acquaintance of the aboriginals inhabiting that district and those passing through it in the course of their wanderings. From them I learned some details of their methods in medicine and surgery, such as were practised while the tribes still preserved their integrity. The district I speak of was occupied by many tribes, known by the names of the languages spoken by their members. Thus, the *Yakambul* language was spoken at Inverell and Boggy Camp. *Ajarrindal* was used at Bolivia, Glen James, Stonechange, Wellington, Emmaville, and the neighbouring localities. *Ea-ee-ee-ee* obtained at Oban and its vicinity. The *Bundel* or *Bundela* tongue prevailed at Yagilbar (upon the Upper Clarence) and Gordon Brook (a tributary of the same stream). In the following account, unless otherwise specified, the facts relate to the customs of the Ngarrabul Blacks.

The education of students in medicine took place at the great Bora Initiation ceremonies (*Bull-beh*), the old doctors and warriors imparting the information. Many youths from different tribes received their instruction together. The old people withdrew, and the doctors (in number from three to six) took the lads apart to teach them the mysteries of the healing art. From time to time their proficiency was tested; they were sent to observe and diagnose cases of illness—being reprimanded for their mistakes—until the required degree of competency was gained. When at length the young man (for such he had now become) was deemed



[From the Proceedings of the Linnæan Society of New South Wales, 1902, Part 4, November 26th.]

NGARRABUL AND OTHER ABORIGINAL TRIBES.

PART I.—MEDICAL AND SURGICAL PRACTICE.

By JOHN MACPHERSON, M.A., B.Sc., M.B., CH.M.

Published April 30th, 1903.

fully qualified to practise, he must needs comport himself with circumspection, else trouble awaited him. If his erstwhile instructors considered him unwarrantably zealous in prosecuting the work of his profession, they reported the matter to the tribal chief (*Dooruign* or *Yimbandairah*), who, if he found the accusation sustained, ordered the culprit to be summarily put to death. Such drastic measures were deemed necessary, for the doctor would, when opportunity favoured, subject a patient, against whom he harboured resentment, to a course of treatment unecessarily rigorous. In the Yukumbul tribe, to guard against the possibility of such secret enmity being visited upon the sick man (*Dilikee**) by any doctor (*Yooruac-hah*), he (the patient) might insist upon several medical men being called in consultation upon his case. In Bundel the dasky physician was known as *Ngull-look-aiagal*—a layman or ordinary tribesman being *Biggat*.

Before the advent of the white settler, the natives informed me, there was but little sickness or disease of any kind. Tumours or neoplasms were rare or unknown. The work of the doctors was mainly surgical, and consisted of the treatment of wounds—the result of accident or sustained in warfare. Sorcery and witchcraft occupied a prominent place in their dealings with the sick. As narrated to me by the natives, their practices were, in the main, similar to those recorded by many other observers throughout Australia—blowing, manipulating and sucking being, as elsewhere, conspicuous features. In the presence of the doctor, the patient lay down and was subjected to a physical examination that the seat of disease might be ascertained. After feeling his head, body and limbs, the physician took some bushes and bit off a piece with leaves. Upon these he blew, and over them spread a mysterious powder which he kept in a bag. The leafy twig he then pressed well into the skin over the supposed diseased part, or, calling to his assistance one or more professional colleagues, they all pressed vigorously upon the potent charm. Thus, they

* A word of doubtful authenticity.

said, the drug rapidly pervaded the system and soon effected a cure.

Suction was one of the most universal of practices amongst the Australian Medicine Men. Dr. Clutterbuck* refers to a similar custom among the Victorian natives. I was surprised to observe the evident faith in which even at the present time, this manner of treatment is held by the civilised aborigines. Of course, in some cases, it would be a simple method of dry-cupping and would have the same applications. Again, it is the most rational manner of treating the stings and bites of venomous animals. Otherwise it was purely "make-believe" charlatanism, or part of dexterous sleight-of-hand performances by the astute physician. In the first category we might include sucking the integument over the affected parts in various pains or headaches, "colds" (nasal catarrh), &c. (Yukumbul). An old Yugilbar native, whose grandchild had an attack of acute bronchitis with cough and dyspnoea, sucked the infant's mouth and nose, after the fashion of the doctors of his tribe, as an emergency measure before seeking my professional advice. If a person felt sore (*boo-boo*) anywhere, the doctor inserted a cigar-shaped needle into the tender place. This manoeuvre, I was assured, was almost painless. Through the needle the wily sorcerer affected to extract by sucking the materies morbi (in the shape of a pebble or similar object previously adroitly concealed in his mouth). This he spat out, to the great satisfaction of the sufferer. In the Yukumbul tribe, similarly, splinters or barbs of spears were supposed to be removed by sucking. An Inverell native assured me that if a spear-head penetrated the flesh and broke off, native doctors (but not European surgeons) could, by these means, extract the buried fragment. Of course a piece of spear-head was, beforehand, deftly hidden about the performer's person to be produced at an opportune moment.

Their materia medica comprised herbs, plentiful in the Clarence River scrubs, but scarce in the Glen Innes neighbourhood.

* 'Port Phillip in 1840,' p. 51.

Marvellous properties in the curing of disease were ascribed to them. They were more potent for good, the Blacks informed me, than any of the remedies at my command. Dr. Clutterbuck spoke with disdain of the innocent herbs swallowed in decoction by the indigenous tribes of Victoria. It is, however, highly probable that a systematic investigation of their drugs would in some instances reveal properties of which advantage might well be taken in the practice of medicine. I need refer as an example only to the Corkwood tree of Eastern Australia (*Duboisia myoporoïdes*, R.Br.) which was employed by the natives for its toxic properties* and which yields Duboisine, a drug whose use in medical practice has now become world-wide. The Bundela women prepared a medicine from a small plant about nine inches in height confined to the warm climate of the coastal regions. A fire having been made, stones were placed upon it until they became very hot. Over these stones was stood a kooliman or wooden bowl (*Noomie*) filled with water. The plant was put in the water, which was then boiled and poured into a strong wooden medicine bucket (*Goobong-gooloo*). The steam was confined for a while with tea-tree bark. The drug thus prepared was of sour taste and great potency, being given with caution and only in very small doses. The Yukumbul natives used herbs found growing upon the plains for internal disorders caused by drinking contaminated water. Unfortunately I was unable to procure specimens of any of these plants.

Two species of the genus *Excoccaria* are found in Australia and are remarkable for the possession of a milky sap with intensely virulent and acid properties and capable of inflicting, by contact, the direst mischief upon the organs of vision. These are the Gutta Percha tree of Queensland and Northern Australia (*E. parvifolia*, Muell. Arg.) and the Milky Mangrove (*E. agallocha*, Linn.) ranging from Northern Australia to the north coastal area of New South Wales. The former species was studied by Dr.

* F. M. Bailey, Proc. Linn. Soc. N.S.W., Vol. v., 1880, pp. 1 et seq. (quoting Rev. W. Woodl.).

T. L. Bancroft, and Mr. Edward Palmer* speaks of its bark being used by the Gulf of Carpentaria natives, broken up in water, as a lotion for the relief of pain. The juice of the Milky Mangrove, according to Mr. J. H. Maiden,† was used by the aborigines of Eastern Australia, New Guinea and India to cure chronic ulcers. In Fiji the patient was fumigated with the smoke of the burning wood. In the Clarence River scrubs grows a tree perhaps identical with this Milky Mangrove and whose bark and sap were used by the blacks in the treatment of burns. When cutting the bark it was necessary to avert the face, else the juice spurting into the eyes might destroy the sight. This juice was collected in a medicine bucket. In treating burns, snake's fat was first smeared upon the injured surface and over this a piece of the bark, while, at a distance, the acid sap itself was applied, doubtless as a counter irritant. In severe pain arising from any cause, the juice was spread over the painful area, or the bark, rolled up into little fragments, was ignited and the glowing ember applied. This was reserved for sufferers otherwise strong, two dusky comrades holding the patient during this administration of the cautery.

Another tree, however, of the Queensland and New South Wales coastal scrubs is the rough-leaved Fig tree (*Ficus aspera*, R.Br.), which likewise yields an acid, milky juice. employed by the Cleveland Bay natives to expedite the healing of certain wounds (James Morrill).

The tannin-containing kino of the Apple-tree (*Angophora* sp.) was included in the Ngarrabul pharmacopœia. Mr. J. F. Mann† also speaks of the use of the astringent sap of the Apple tree in aboriginal therapeutics. In times of drought the Yukumbul Blacks procured water from Apple trees to obviate their drinking impure natural water; as in other parts of Australia, under the stress of thirst, the natives derive water from the roots of the

* Proc. Roy. Soc. N.S.W., Vol. xvii., 1883, p. 107.

† Proc. Geogr. Soc. Aust., 1st Session, 1883-4, Vol. i., p. 49.

Red Mallee (*Eucalyptus oleosa*, F.v.M.) and the Coolabah or Dwarf Box (*E. microtheca*, F.v.M.).

The Red Gum, *Yarral* (probably *Eucalyptus rostrata*, Schlecht.), also found a place in the Ngarrabul materia medica. *E. rostrata*, of course, yields the Eucalyptus gum of the British Pharmacopœia. According to various writers,* the medicinal use of the exudations of species of Eucalyptus was of wide extent among the Australian aborigines.

The White or Mauna Gum, *Marra* (*E. viminalis*, Labill.) forms one of the most conspicuous features of the Glen Innes forests. Glencoe and Marowan, from the prevalence of this species, were designated in Ngarrabul *Marra-will*. In some seasons the trunks are prettily tinted with patches of pink or red. Golden beetles (*Anoplognathus*), Psyllid insects, &c., feed largely upon the leaves. The common opossum (*Trichosurus vulpecula*, Kerr) subsists to a great extent upon the young foliage and bark of the smaller shoots and twigs. The yield of oil from the leaves is about $\frac{1}{2}\%$, consisting mainly of pinene, with comparatively little eucalyptol. The active principle (or principles) of Eucalyptus oils, however, for therapeutic purposes—whether eucalyptol (cineol), peppermint ketone, or other body—has yet to be determined. In this connection the admirable researches of Messrs. R. T. Baker and H. G. Smith have opened up an enormous field for the pharmacologist. The leaves of *E. viminalis* were used by the Ngarrabul Blacks topically for ophthalmia—*Narrada mil* (i.e., "bad eye"), and by internal administration for diarrhœa. It may have been merely a coincidence that a captive opossum of mine, when deprived of these leaves, suffered from diarrhœa with green bilious stools, but was restored to health when they were again added to his diet. Several authors have observed the therapeutic exhibition of Eucalyptus leaves

* Dr. W. E. Roth, 'Ethnological Studies among the North-West Central Queensland Aborigines'; James Dawson, 'Australian Aborigines', p. 57; J. F. Mann, *loc. cit.*, &c.

by the aborigines in different regions of Australia.* The tannin-containing bark of the White Gum was employed, moistened, by the Ngarrabul Blacks as an outward application in ophthalmia, just as in other parts of the continent the bark of divers species of Eucalyptus was used for various other purposes.

To pass on to the Animal Kingdom. The fat of the Carpet Snake (*Python spilotus* var. *variegata*, Gray) was in great demand as an emollient application for burns, or an embrocation for rheumatism, just as, for rheumatic pains, the pristine dwellers of Tasmania employed the fat of the Mutton Bird (*Puffinus brevicaudus*, Gould†), or the Australian settlers use Emu or Iguana oil. Some of my Yukumbul informants averred that rheumatism was uncommon before the advent of the white colonists, and the consequent change in the aboriginal mode of life. An old Oban native, when I wished him to conduct me to the ground of his Bora (*Orbmbah*), proffered his rheumatic joints as an excuse for declining.

The surgical practice was simple. Slight wounds amongst the Yukumbul people were left untreated—healing readily. In the Ngarrabul tribe an eagle-hawk's feather was placed upon a large cut or wound to close it; over this some soft tea-tree bark, the whole being bound up with a piece of kangaroo-skin to keep it warm and comfortable. On some of the natives irregular cicatrices, chiefly about the forehead, gave evidence of the blows of clubs (*Murrambin* or *Dappirr*), wielded by co-tribesmen in altercations, or hostile blacks in intertribal feuds. One Oban aboriginal of great age, in addition to such scars, had a periosteal node upon his frontal bone, and great depressions in his cranial vault. These, he said, were the marks of quarrels with his fellows; but whether they were depressed "pond" fractures or examples of the absorption of the parietal bones which sometimes supervenes in advanced age, I cannot say.

* Edw. Palmer, Coleman, &c. In the National Dispensatory, 5th ed., p. 627, it is stated that the virtues of Eucalyptus leaves were well known to the aboriginal inhabitants of Australia.

† Bonwick, 'The Daily Life of the Tasmanians', p. 89.

Fractures were not uncommon, the result of accident or encountered in war, from the blow of the large and powerful war boomerang (*Burr-gur*)—the kind which did not return to the thrower. In the Yukumbul tribe the bark of a special tree, *Bignonioides*, was used in setting fractures. Thus, for the forearm, two sheets of bark were used, placed along the anterior and posterior sides of the injured member; these were secured by tying. The dusky surgeons said that the juice of the bark penetrated to the seat of fracture and effected its healing. In the Bundela race, when a limb was fractured, the old people gathered round and bound it up with tea-tree bark to keep it warm and comfortable. Around this was fastened string made from a scrub-tree like the Black Kurrajong, *Yapper*, of the Inland Plains (*Sterculia diversifolia*, G. Don). Thus it was secured until union had taken place. The bark of the Australian tea-trees or paper-bark trees (*Melaleuca*, *Callistemon*, and *Leptospermum*) lends itself admirably to extemporaneous use in setting broken bones—placed outside in. The inner layers are sufficiently firm to secure immobility of the fragments, while the soft exfoliating outer layers form an excellent padding, as recommended by Dr. Woodward in his Railway Ambulance Handbook.*

The bite of the centipede and spider, and sting of the scorpion, were treated by vigorous sucking until the blood was withdrawn, and with it the poison. The nip of the powerful soldier-ant was not deemed important enough to require interference, whereas the sting of the English bee (*Bee*) was considered highly dangerous and often fatal. The imported bee was very "saucy," and should be robbed of its honey only by night (Bundela).

Snakes of the most venomous kinds are common throughout the whole district, but the natives rarely die from the effects of their bites. A Yukumbul female told me that they were seldom bitten, and that she had never heard of a fatality arising from such a cause. It is said, however, that an aboriginal at Oban succumbed to the venom of a tiger snake, *Erukallah*

* Third Edition, p. 100.

(*Natechis scutatus*, Peters). The Ngarrabul natives used to cut the skin at the site of the wound until it bled freely. Then all the doctors sucked it. No ligature was applied. The Yukumbul Blacks, however, in addition to sucking, applied above the wound a ligature of the skin of *Koobi*, the opossum. The late Dr. George Bennett, in his 'Gatherings of a Naturalist' (p. 275), gives an account of the measures adopted by the Clarence River natives in combating the effects of snake venom—scarification, free bleeding, and keeping the patient running about until the effects of the poison had passed away. The Ngarrabul Blacks say that *Burri-purri*, the Soldier Bird (*Myzomela garrula*, Lath.), finds snakes, proclaiming their presence by an outburst of noisy clamour.

In the olden days poisoned spears were in use. The men covered them with the melted resin of the Grass Tree, *Suirri-burr* (*Xanthorrhiza* sp.). They were then passed on to the women, who alone knew how to impregnate them with the powerful poison. A wound with such a spear was generally mortal unless treated by a woman. Men were powerless to cope with such cases. A Yukumbul female informed me that in her tribe spears were poisoned with a substance obtained from the mountains. It is related of the Narrinyeri tribes of South Australia that they were wont to poison a kind of dagger by leaving it in a putrid human corpse for some weeks, and then wrap up the point of the dagger in some hair or feathers soaked in the fat of a decaying corpse. This was termed Neilyeri or the poison revenge.* Poison in any other form was quite unknown to the Narrinyeri.† An old Ngarrabul tribesman, on the contrary, was in great dread of poison, *Mittie*. He said the Inverell blacks (who obtained it originally from Queensland) keep it in a small vessel. It is like a scent, and is in use to the present day. If the possessor be at enmity against anyone, his victim's fate is sealed. In his

* Rev. Geo. Taplin in the 'Native Tribes of South Australia,' p. 29, et seq.
Mr. C. Hedley (Proc. Roy. Soc. Qld., v.) speaks of the Fort Curtis Blacks employing the milky juice of *Ezaccaria ugalloccha* to poison their spears.

† Taplin, *loc. cit.*, p. 47.

absence from camp some of the poison is sprinkled on his rug. When he returns to sleep, it is his last eternal slumber. He dies "all puffed out." My informant could tell me nothing more about this lethal drug. Even the police, he said, are mystified. Current rumour certainly in this district ascribes the death of aboriginals to some mysterious poison employed by hostile natives. It is said that in earlier days also the natives were in great terror of being thus put to death by revengeful Blacks.

As regards ritual or ceremonial and "ornamental" surgery, I saw no natives with the septum nasi pierced. The Ngarrabul Blacks told me that neither circumcision nor knocking out the incisor teeth was practised in their tribe, nor was that remarkable rite, urethrotomy or mutilation of the penis, described amongst other Australian people. Scarification of the body (erroneously termed "tattooing") however, was performed after attaining adult years. It was entirely optional, and members of either sex could be so adorned if they felt disposed—an advantage that some at least did not avail themselves of. The form and distribution of the lines, etc., made by this operation differed materially in different tribes, and travellers say that many tribes could be thus easily distinguished by the bodily markings of their members.* I saw an old Oban native with extensive cicatrices upon the skin of his chest (back and front), but not upon his abdomen. One vertical scar lay over the upper sternum. On either side of the chest in front, below the level of this one, were four scars; those on the left being almost horizontal, while those on the right were shorter and directed obliquely downwards and inwards, thus:—



The scars were all pale and atrophic, and neither upon these nor on those resulting from injuries was there any elevation of false keloid. In fact we are told that wounds require to be subjected to special measures to ensure the formation of such cicatricial over-

* Bulmer in Brough Smyth's 'Aborigines of Victoria,' Vol. I., p. 295. J. M. Davis, *ibid.* Vol. II., p. 313.

Growth—described *inter alios* by Drs. Milne Robertson* and W. Wyatt†

Obstetrics in Ngarrabul were quite simple. The female relatives, sister, mother or grandmother, looked after the patient and her baby. The men knew but little about such matters, and we aloof.

Such, then, was the practice of medicine and surgery and these primitive people. Drunkenness, with its attendant annoyances, the diminished bodily vigour resulting from occupying and sleeping in damp, dark and ill-ventilated hovels, incidental upon their civilisation, have all combined to destroy the tribes, and soon the few remnants will be gathered to their fathers and we shall know them no more.

* Report on certain Customs of the Aborigines of Western Australia, p. 6. † Adelaide and Encounter Bay Tribes in 'Native Tribes of South Australia,' p. 162.

Document 4

Exempt in full under s 45

Document 5

COPY



INDIGENOUS LAND CORPORATION

Commercial in Confidence
BOARD LAND ACQUISITION DECISION

Decision No 117

BOARD MEETING No 26

PROPOSAL No A245
BY Ngarrabul Elders Aboriginal Corporation
FOR Canoon, Rosemount and Boorabee

THE BOARD OF DIRECTORS OF THE INDIGENOUS LAND CORPORATION:

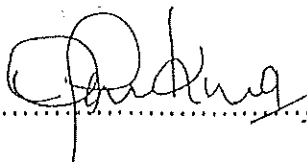
1. Notes Land Acquisition Proposal No A245 in relation to the proposed purchase of Canoon, Rosemount and Boorabee via Emmaville, New South Wales ("the property");
2. Recognises the attachment of the proposed owners of the property and the cultural significance of the properties as described in Proposal No A245, having due regard to the National Indigenous Land Strategy and the Regional Indigenous Land Strategy for New South Wales;
3. Agrees to purchase the land and fixtures under Section 191D(1)(b) of the *Aboriginal and Torres Strait Islander Commission Act 1989* ("the Act") for the purpose of granting the land to an Aboriginal Corporation ("the title holding body") under Section 191D(1)(a) of the Act to a maximum of valuation plus 10%;
4. Agrees to purchase the stock and equipment offered for sale with Canoon under Section 191D(1)(b) and Section 191H(1) of the *Aboriginal and Torres Strait Islander Commission Act 1989* ("the Act") to a maximum of \$171,500 as per the valuation;
5. Agrees that the ILC shall, under Section 191E(1) of the Act meet the cost, to a maximum \$4,000 of carrying out remedial work on the abandoned mine located on the property;
6. Authorises the General Manager to take all necessary steps to effect the grant of the land upon him being satisfied that the grant complies with the conditions, if any, set by the Board;

proves that the ILC shall, pursuant to Section 191E(1) of the Act, meet the cost of insurance, Crown rents, rates, taxes and other statutory outgoings relating to the properties for a period of one year only starting from the date they are purchased by the ILC;

The purchase of the land and fixtures is subject to the following:

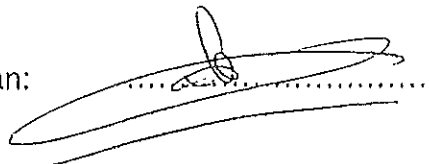
8. The "Standard Conditions Relating to Land Acquisition" contained in the "ILC Guidelines";
9. The following special conditions:
 - (a) the provision by the proponent of advice that the ownership arrangements to apply in respect of the property upon its divestment by the ILC will satisfy the policy of the ILC that so far as is possible, the title holding body will be a corporation especially formed for the purpose of proprietorship of the property and will comprise and be controlled by the traditional owners of the land;
 - (b) the provision by the proponent of advice that members of the Ncoorilma native title group will be offered reasonable access to the property and will be consulted in relation to any proposed building on the property; and
 - (c) the provision by the proponent of a written undertaking not to disclose any information regarding dealings between the proponent and the ILC to any third party prior to the completion of the sale without the prior approval of the General Manager of the ILC.
10. The ILC, by consultation between its General Manager and its Chairman, reserves the right to vary or add to the terms and conditions to apply to the purchase of the property as it thinks fit, but such varied or additional conditions shall not be inconsistent with or derogate from the terms and conditions set out above.

MOVED, Director

Djenkura 

Date: 15/5/98

SIGNED, David Ross, Chairman:



Date: 15/5/98

Document 6

NGARRABUL ELDERS
ABORIGINAL CORPORATION

181 Lang Street Glen Innes NSW 2370 PO Box 157 Glen Innes NSW 2370
 Telephone: 067 32 1150 Fax: 067 32 4444

27th November 1997



Jackie Morris
 Indigenous Land Corporation
 Eastern Branch
 PO Box 217
 Albert Street
 BRISBANE QLD 4002

Dear Jackie,

The following comprises our response to your letter dated 17th September 1997 and re-faxed to us recently. I must personally apologise for the lassitude in finalising and sending this response to you due to pressing personal commitments, and hope that the answers detailed fulfill your requirements of us.

Firstly however, the Ngarabul Elders wish to thank you and your associate for your attendance here in Glen Innes to discuss our submission to the ILC and to visit and research the properties in question.

We also wish to advise you that Ngarabul Elders Aboriginal Corporation have held a meeting with the board of the Bungaree Aboriginal Corporation (in reasonably harmonious circumstances), and have agreed in conjunction with Bungaree Aboriginal Corporation that the broader based community plan; submitted to the ILC by the Ngarabul Elders (to which several members of the Bungaree Corporation also belong incidentally), should go to the table first (as soon as is possible) without objection from the Bungaree Corporation, and that subsequently, the Ngarabul Elders will not oppose the secondary claim submitted to the ILC by the Bungaree Corporation when it is tabled in the future.

100-1609-1195 (to fax)

ADDITIONAL INFORMATION REQUIRED RE: PROPOSAL TO PURCHASE
CANOON/ROSEMONT AND BOORABEE

- a) Approximately how many indigenous people will benefit from the granting of title to a traditional owner-controlled corporation and how will they benefit?

Our initial membership totals 25 individuals. With their extended families adding approximately 20 persons each to that total; (approximately 500 additional persons with children; grandchildren and great grandchildren included), making a known total of approximately 525 persons of indigenous (Ngarrabul Tribal) origins benefiting from the proposal; around half of whom currently reside in the general area.

There are also an unknown quantity of other Ngarrabul descendants, not yet aware of their potential access to tribal lands and membership of the Elders group, and we are currently attempting to contact these individuals with the purpose of encouraging their involvement and support for this proposal, and promoting awareness of the intentions and possible benefits of the Ngarrabul Elders actions on their behalf.

This means that approximately 200-250 people (of all ages) will benefit directly and be directly involved with the general actions; operations and benefits of the tribal land redeemed by the Ngarrabul Elders for Ngarrabul people. A further 200-250 will be aware of access and potential but benefit more indirectly because of lack of proximity to the lands, and potentially 200 plus additional people yet to be notified could benefit from access as awareness of the above is advertised amongst Ngarrabul people everywhere making the potential total over 750 persons altogether.

Benefits will include:

- 1. Ngarrabul people would have unimpeded access to tribal land - freedom to walk where their ancestors did, and teach their children to respect and protect sacred sites and tribal ways as they would have prior to white occupation.*
- 2. No matter where descendants currently reside, they will have a piece of tribal heartland - of 'home' - to return to, to learn from.*
- 3. Sites that are significant to Ngarrabul people; such as those detailed in our submission, will be researched; documented and protected by descendants, and knowledge of sites and attendant rituals etc will be preserved for future generations.*
- 4. Acquisition of tribal land will enable programs planned to revive cultural traditions; (such as the one currently being prepared by the Ngarrabul Elders through the Department for Women Grants), and to educate young aboriginals about respect for, and survival*

Beneficiaries will fall into three main categories:

1. *Directly involved. (Corps group and their families - 200-250 persons)*
2. *Indirectly involved. (Families of Corps group living out of the area but access restricted by distance.*
3. *Other Ngarrabul descendants yet to be contacted (eg. without family members currently residing locally) whom we will make every effort to inform.*

- c) Have other funding bodies been approached for funds to acquire the land/ We note that you have already provided information on the unsuccessful approaches made to the NSW Aboriginal Land Council by the Glen Innes Local Aboriginal Land Council for funds to acquire Canoon/Rosemont.

State Land Council - (as previously reported this claim had been approved at state level on a handshake basis with both the Land Council and the property owner, so the feasibility of the proposed purchase was not disputed there, but fell through due to lack of funds following budget reductions and restructuring of funding responsibilities (ie. decision-making transferred to Regional Branches who have tended to fund more central projects).

- d) What support funding has been sought for the proposed uses of the property and what is the current status of any funding application?

Ngarrabul Elders are currently in the process of submitting for a basic Administration budget through ATSIC, and have already consulted with a Project Officer in regard to this. We will be submitting this before the end of December.

As soon as we have some indication of the I.L.C.'s intent to redeem the land in our proposal we intend to submit for business operational funding through ATSIC and Rural Resources Initiative and to State Land Council for culture and heritage funds. We have been told that as an Elders Group we have a good chance of obtaining this, but can't lodge funding submissions for land we don't currently own/manage. We are however currently roughly drafting submissions for these purposes so that we can act as soon as we get the 'green light' from the I.L.C. with the aim of having funds available before the legalities are completed.

Also the Womens Grant funds we have been successful in obtaining will assist us with the research and recording of sites of cultural significance and history in the area if we are

on the land to proceed, and will benefit many; hopefully for generations to come. The Women's Summit cultural weekend for which we have been granted \$17000 is an example of the type of programs Ngarrabul Elders hope to establish on their tribal land, if granted.

There are many special sites on the lands submitted for in our proposal to the ILC which would add to the cultural value of this event;(which we hope could become an annual one), and those we would implement in the future.

5. *Employment and training opportunities for Aboriginal people is a planned by-product of the business plan for the properties proposed.*
6. *Self-determination and economic independence are feasible (we believe, given the proven business potential of Canoona/Rosemont (and Boorabee); the fact that a rural business is already operating successfully; (negating start-up costs and risks), and the relative costlessness of expanding the business base; (by growing fodder crops for use and sale, and marketing resources such as timber and tourism.*
7. *Self esteem may seem an unusual benefit to state, however that is exactly what ownership; self-determination and a degree of independence will achieve for dispossessed people, who have lived everywhere and belonged nowhere for too long.*

- b) How did you decide on this number of potential beneficiaries? Are there different categories of beneficiaries and if so in what numbers?

Ngarrabul Elder's proposal is broad based - as outlined above we intend to benefit all descendants of Ngarrabul tribal people; (this is specified in our written registration also), no matter where they currently reside or how long it takes to notify them of their right, by providing access to cultural sites and knowledge; employment and occupation, but also by just providing those people whose people belonged to the lands in the designated area, a portion of that land to own and use freely and unhindered.

We are of course aware that contacting all those covered by the broad base of this proposal is a huge and time-consuming task, and realise that the majority of initial work will be done by the corps group as representatives of all Ngarrabul descendants, even though the benefits will belong equally to all descendants.

granted the land as the goals of the projects are compatible. We have received these funds. We have also tentatively researched funding avenues for future goals such as crisis accommodation/rehabilitation through Department of Housing and other health/welfare related departments

e) Details of any other land held by indigenous peoples in the area which you are aware of/ We note that you have already identified a property owned by the Glen Innes Local Aboriginal Land Council known as the "Willows".

Glen Innes Local Aboriginal Land Council and Cooramah Housing and Enterprise Aboriginal Corporation are the only other Indigenous property owning organisations active in the Glen Innes district. WE WISH TO STRESS THAT WHILST NGARRABUL TRIBAL LANDS FALL PARTLY WITH-IN THE GLEN INNES LAND COUNCIL BOUNDARIES, NGARRABUL PEOPLE ARE NOT ALL OR EVEN MOSTLY, MEMBERS OF THAT LAND COUNCIL/COMMUNITY, AND AS SUCH ANY ASSESSMENT BASED ON 'LOCAL HOLDINGS' WILL NOT TRULY REPRESENT THE LAND NEEDS OF NGARRABUL PEOPLE.

Whilst the two groups obviously have some members in common, and Ngarrabul Elders are utilising some of their administration resources in our infancy; Glen Innes Local Aboriginal Land Council serves only the Aboriginal people living within their allotted boundaries (a map is available), and only those who hold current membership of the council. Ngarrabul Elders act on behalf of Ngarrabul descendants living anywhere in the country as well as those currently resident in the district.

Land owned:

Cooramah Housing and Enterprise Aboriginal Corporation's holdings are restricted to municipal rental dwellings - they do not own property and are dependant on the Land Council property to operate their rural enterprises.

Glen Innes Land Council owns "The Willows"; a working property of approx 1000 acres at Wellingrove near Emmaville, currently valued at \$292900.00 (see details in our submission and attached)

and

"Stop-A-Bit Creek" a 1.69h block of unusable land near Glen Innes valued at \$2000.00.(see attached 1997 audit valuation).

This completes our response to your queries - should you require further information etc we will be happy to provide it. Please contact us at any time. (A copy of this has been posted to your office with the inclusion of copies of several pieces of data corroborating the Ngarrabul people's existence in the area; their language and the culturally significant sites documented in our preliminary investigation prior to submitting our proposal to the ILC.

Thankyou once again for your courtesy and assistance, and again I apologise for the delay in sending this data to you. We look forward to hearing from you soon.

Yours sincerely

Redacted s 47F

Document 7

National Native Title Tribunal

Country of Boorabee

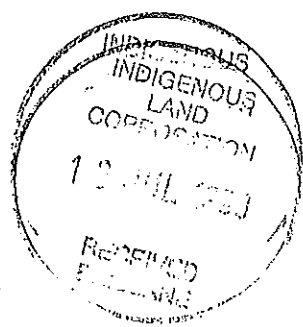
Telephone: (02) 9291 6110 Level 25
Facsimile: (02) 9233 5613 25 Bligh Street
Freecall: 1800 640 501 Sydney NSW 2000

GPO Box 9973
Sydney NSW 2001
Email: registrar@nntt.gov.au
Web Page: http://www.nntt.gov.au

Our Ref :NC98/17 - Ncoorilma

8 July, 1998

Bob Haebich
Divisional Manager (Eastern)
Indigenous Land Corporation
PO Box 217, Albert St
BRISBANE QLD 4002



Dear Mr Haebich

Re: Native Title Determination Application NC98/17 - Ncoorilma

I am writing to advise that the above application was registered on the Register of Native Title Claims on 7 July 1998.

I have enclosed a copy of the register entry and map attachments of the claim area.

The application is now being assessed for acceptance pursuant to Section 63(1) of the *Native Title Act 1993*.

If the application is accepted by the delegate of the Native Title Registrar you will be advised of the date of acceptance and the date by which interested persons or bodies must apply to become a party to the application.

If you have any queries in the meantime, please refer to the application by way of the above file number.

Yours sincerely

Gary Hartop
Case Manager's Assistant

National Native Title Tribunal

REGISTER OF NATIVE TITLE CLAIMS

Note: Below is the result of a search of the National Register of Native Title Claims as maintained by the National Native Title Tribunal, as at the date and time indicated and as selected by the criteria named below.

Date: 8 July 1998

Time: 11:18 AM (Sydney)

Individual Application Selected: NC98/17

Note: A fee of \$20 applies to search the Register of Native Title Claims or the National Native Title Register except in cases of financial hardship. The Registers can be inspected at a Tribunal Registry in each capital city or can be obtained by phoning 1800 640 501. Photocopying charges apply to all requests for copies of records maintained by the Tribunal except in cases of financial hardship.

National Native Title Tribunal

NATIVE TITLE - A SIMPLE EXPLANATION

Native title is the name Australian law gives to the traditional ownership of land and waters that have always belonged to Aboriginal people and Torres Strait Islanders according to their traditions, laws and customs. Native title may be found to exist:

- where it has not already been extinguished by an inconsistent government grant to a third party, and
- where the native title claimants have maintained their connection over the land.

Please note that this Register extract reflects only the information provided by the applicants who are seeking a native title determination. A native title determination will be made only if all the parties to the application agree. If this is not achievable, the native title application will be referred to the Federal Court for decision.

Where the Registrar of the National Native Title Tribunal 'accepts' a native title application, this does not mean that Native Title has been 'granted'. The acceptance of an application simply means that it has been accepted for mediation by the Tribunal.

Native title cannot displace existing interests in land and waters that have been validly granted. It is possible, however, for native title rights to co-exist with other interests over the land or waters.

Existing interests, such as pastoral leases other leases, licences and permits, will continue to apply even if there is a determination of native title. The Tribunal does not accept applications over present freehold land. (The exceptions to this are where the freehold is held either by the Crown or by the Aboriginal people).

Register of Native Title Claims

Registration Number:

Body Application Lodged With: National Native Title Tribunal Ref.No.: NC98/17

Date Lodged: 7 July 1998

Date Registered: 7 July 1998

Status: Not yet accepted

Registered Native Title Claimant: Mathew John Munro & Suzanne Blacklock

Address for Service: C/- Craddock, Murray & Neumann Solicitors
Level 2/255 Castlereagh Street
SYDNEY NSW 2000

Tel.No.: (02) 9283 4755 Fax.No.: (02) 9283 4180

Description of Persons Claimed to Hold Native Title:

Mathew J Munro & Suzanne Blacklock, on behalf of the Ncoorilma Tribe also called Ncoorilma Munros

Area Covered

State/s: New South Wales

ATSIC Region/s or TSRA: Kamilaroi Regional Council

Local Government Area/s: Barraba Shire Council, Bingara Shire Council, Dumaresq Shire Council, Glen Innes Municipal Council, Guyra Shire Council, Inverell Shire Council, Manilla Shire Council, Parry Shire Council, Severn Shire Council, Uralla Shire Council, Yallaro Shire Council

Location: From Wallangra south to south of Manilla east to east of Bendemeer north to north of Clarkes Mtn then west to Wallangra

Description: Within the boundary described in Annexure "A"

The area of the application includes all Crown Land, Crown Freehold, Crown Roads, Crown Leases, waters, creeks, reserves, National Parks, State Forests and land held by Local Aboriginal Land councils within the area of the application. The area of the application also extends to the airspace above the land and waters subject to the application.

The area of the application excludes land subject to freehold grants, except such grants as Crown freehold, grants made for the benefit of Aboriginal People and excludes land the subject of interests which have validly extinguished native title.

The area of the application is subject to rights and interests validly created by the State of New South Wales or the Commonwealth and not inconsistent with the Racial Discrimination Act 1975 or the Native Title Act 1993.

Size:

Land and/or Waters: Land and Waters

Details of Native Title Rights and Interests Possessed Under Traditional Laws

NC98/17 Printed: 8/7/98 11:10am (Sydney)

Page 1

and Customs:

The Applicants are entitled as against the whole world to the use, possession and enjoyment of their country, including all waters and land within the area of the application, subject to and in accordance with the traditional customs and laws of the applicants.

The applicant has and will continue to maintain and care for their spirituality, sacred rituals and cultural belongings (links) by occupying, hunting, fishing and travelling within their traditional tribal country as they have done for thousands and thousands of years.

Draft Determination Sought:

The Ncoorilma Munros are entitled as against the whole world to the possession, use and enjoyment of their country in accordance with their traditional laws and customs, subject to any rights created by the state of New South Wales or the Commonwealth of Australia which are not inconsistent with the Racial Discrimination Act 1975 or the Native Title Act 1993.

Attachments:

Attachment "A" is a description of the application area (1 x A4 page) attached 7/7/98

Attachment "B" is a map of the application area (1 x A3 page) attached 7/7/98
(If not attached these are available at NNTT Registries in each Capital City, or by phoning 1800 640 501)

End of Entry for NC98/17

1 " A "

NCOORILMA

Starting from Seven River, north of Clarkes Mountain; follow the ridgeline of the Great Dividing Range south through the centre of Clarkes Mountain then Mt Rumbee, Mt Lookout to the Moonbi Range.

Then follow the ridge of the Moonbi Range north-west to Highway 95 at and including Moonaran.

Then follow Highway 95 north to Coolatai; to the intersection of the road to Ashford then follow the road to Ashford west through to Ashford; to the centre of Fraezers Creek to where it meets the Seven River then follow the centre of the Seven west to the starting point.

Document 8

National Native Title Tribunal

Our Ref: schfee Your Ref: 97/245	Sydney Registry Level 25 Bligh Street SYDNEY NSW 2000	Telephone (02) 291 6110 Facsimile (02) 233 5613 GPO Box 9973 SYDNEY NSW 2001
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17 September 1997

Ms Hennig
ILC
GPO Box 652
ADELAIDE SA 5001

Dear Ms Hennig

Re. Native Title Search: Inverell Local Government

Thank you for your letter of 8 September 1997 in relation to the above Local Government Area.

A search of the Register of Native Title Claims indicates that **no** applications for determination of native title have been lodged with the National Native Title Tribunal to date in relation to land in this area.

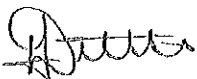
It must be pointed out however, that this does not mean that an application for determination of native title will not be submitted to the Tribunal at some future date.

Please note that this is not an indication whether or not native title exists in relation to this land; this cannot be certain until a determination that native title does or does not exist in relation to an area has been made. Section 61 of the *Native Title Act 1993* (Cth) provides a mechanism, called a non-claimant application, for determining whether or not native title exists over an area. However, you may wish to seek legal advice before you consider lodging a non-claimant application under Section 61.

The fee for a search of the Register is \$20.00 pursuant to section 187(2) of the *Native Title Act 1993*(Cth).

Should you have any further enquires, please contact the writer on (02) 9291 6110 or 1800 640 501.

Yours sincerely



Daliah Fittler
Senior Case Managers Assistant

Register of Native Title Claims

Registration Number: C00197

Body Application Lodged With: National Native Title Tribunal Ref.No.: NC96/8

Date Lodged: 12 March 1996 Date Accepted: 15 May 1996

Date Registered: 12 March 1996

Status: Notification Period Ends 4 November 1996

Registered Native Title Claimant: Kenneth Alfred 'Linki' Gordon

Address for Service: C/- Mr Adam McLean
NSW Aboriginal Legal Service
PO Box 695
STRAWBERRY HILLS NSW 2012
Tel.No.: 02 6999277/015788424 Fax.No.: 02 699 3454

Description of Persons Claimed to Hold Native Title:
The Bunjalung people of Mulabugilmah and Baryugil

Area Covered

State/s: New South Wales

ATSIC Region/s or TSRA: North-Eastern Indigenous Regional Council

Local Government Area/s: Copmanhurst Shire Council, Nymbodia Shire Council,
Seymour Shire Council, Tenterfield Shire Council

Location: Areas of land and water in the Parishes of Yulgilbar, Yarrcalkiarra,
Mookima, Coombadjah, Ogilvie, Carnham, Churchill, Pleuna and Albert
in the State of NSW

- Description:
1. All of Washpool National Park (Note: including, but not limited to, the description of the Park in the Parish Maps below)
 2. All of Ewingar State Forest (Note: including, but not limited to, the description of the Park in the Parish Maps below.)
 3. Mt Marsh State Forest (Note: including, but not limited to, the description of the Park in the Parish Maps below.)
 4. Lot 71, Parish of Yulgilbar DP 752401 vacant Crown land
 5. Lot 131, Parish of Yulgilbar DP 752401
 6. Parish of Yulgilbar DP 752401 Travelling Stock Route *44628
 7. Lot 51, Parish of Yulgilbar DP752401
 8. reference deleted 28/04/97
 9. Parish of Yulgilbar DP752401 Baryugil Public School Site
 10. Parish of Yulgilbar DP752401 all Crown Road Reserves within Parish
 11. Parish of Yulgilbar DP752401 all rivers, creeks and other waterways within the Parish including, but not limited to, Clarence River
 12. Parish of Yulgilbar DP 752401 all islands within the rivers and waterways
 13. Parish of Yarrcalkiarra DP752400 Travelling Stock & Camping Reserve *55638
 14. Parish of Yarrcalkiarra DP752400 Travelling Stock Route *73878
 15. Lot 66, Parish of Yarrcalkiarra DP752400 former Reserve for Fine Flower Public School
 16. Parish of Yarrcalkiarra DP752400 Travelling Stock Route *

17. Parish of Yarrcalkiarra DP752400 severed land
18. Parish of Yarrcalkiarra DP752400 all Crown Road Reserves within Parish
19. Parish of Yarrcalkiarra DP752400 all Rivers, creeks and other waterways within the Parish including, but not limited to, Clarence River
20. Parish of Yarrcalkiarra DP752400 all islands within the rivers and waterways
21. Lot 56, Parish of Mookima DP752383 Mt Marsh State Forest whether wholly contained within the Parish or not
22. Lot 57, Parish of Mookima DP752383
23. Lot 58, Parish of Mookima DP752383
24. Lot 59, Parish of Mookima DP752383
25. Parish of Mookima DP752383 all Crown Road Reserves within Parish
26. Parish of Mookima DP752383 all rivers, creeks and other waterways within the Parish including but not limited to the Clarence River
27. Parish of Mookima DP752383 all islands within the rivers and waterways
28. Lot 112, Parish of Coombadjah DP752370 Travelling Stock Route *81567
29. Parish of Coombadjah DP752370 Travelling Stock & Camping Reserve *52268
30. Parish of Coombadjah DP752370 part Water Reserve *326
31. Parish of Coombadjah DP752370 all Crown Road Reserves within Parish
32. Parish of Coombadjah DP752370 all Rivers, creeks and other waterways within the Parish including but not limited to the Mann River
33. Parish of Coombadjah DP752370 all islands within the rivers and waterways including extension into portion 41
34. Reference deleted 28/04/97
35. Parish of Ogilvie DP752385 Travelling Stock Route & Water Reserve *49020
36. Lot 66, Parish of Ogilvie DP752385
37. Parish of Ogilvie DP752385 former Reserve for public school
38. Parish of Ogilvie DP752385 Reserve 84957 for public recreation
39. Parish of Ogilvie DP752385 Reserve 92112 rubbish depo Reserve
40. Parish of Ogilvie DP752385 all Crown road Reserves within Parish
41. Parish of Ogilvie DP752385 all rivers, creeks and other waterways within the Parish including but not limited to the Clarence River, Joseph's creek, Bugilbah Creek, Dubadar Creek (Deep Creek)
42. Parish of Ogilvie DP752385 all islands within the rivers and waterways
43. Parish of Carnham DP752367 Reserve 671 for crossing
44. Parish of Carnham DP752367 Washpool National Park
45. Parish of Carnham DP752367 part Reserve 327
46. Parish of Carnham DP752367 Ewingar State Forest
47. Lot 94 & 99 Parish of Carnham DP752367 part Washpool National Park
48. Parish of Carnham DP752367 all Crown Road Reserves within Parish
49. Parish of Carnham DP752367 all rivers, creeks and other waterways within the Parish including but not limited to the Washpool Creek, Collum Collum Creek, Second Creek, and Burnt Down Creek
50. Parish of Carnham DP752367 all islands within the rivers and waterways
51. Lot 80, Parish of Churchill DP752639
52. Parish of Churchill DP752639 Washpool National Park
53. Lot 93, Parish of Churchill DP752639 Water & Camping *Reserve 57814
54. Lot 95, Parish of Churchill DP752639 Reserve 61586 for resting place
55. Parish of Churchill DP752639 Reserve 62100 Preservation of

graves

56. Parish of Churchill DP752639 whole of Ewingar State Forest including the part included in this Parish
57. Lot 101, Parish of Churchill DP752573 within Parish of Churchill
58. Parish of Pleuna DP 752388 Washpool National Park
59. Parish of Albert DP752363 Washpool National Park

Size:

Land and/or Waters: Land and Waters

Details of Native Title Rights and Interests Possessed Under Traditional Laws and Customs:

The Native Title rights and interests possessed under traditional laws and customs include, but are not limited to, the following;

1. the right to live on the land and travel over the land,
2. the right to hunt and fish on or from the land and waters, and to collect food from the land and waters,
3. the right to take items from the land and waters, such as timber, stones, resin and shells and to make such things as shelter, tools and hunting implements,
4. the right to conduct ceremonies on the land and waters
5. the right to prevent other people from entering the land and waters and from removing any items from these areas
6. the above rights are subject to any rights or interests created by the State of NSW and/or the Commonwealth of Australia not inconsistent with the Native Title Act 1993 or the Racial Discrimination Act 1975.

Draft Determination Sought:

Kenneth Alfred 'Linki' Gordon holds, on behalf of the Bunjalung people of Mulabugilmah and Baryulgil, Native Title to the lands described in the application.

Attachments:

Location map of the area produced by LIC - (1 A3 page) Dated 29/07/96.
(If not attached these are available at NNTT Registries in each Capital City or by phoning 1800 640 501)

End of Entry for NC96/8

NNPT - Register of Native Title Claims NC96/8

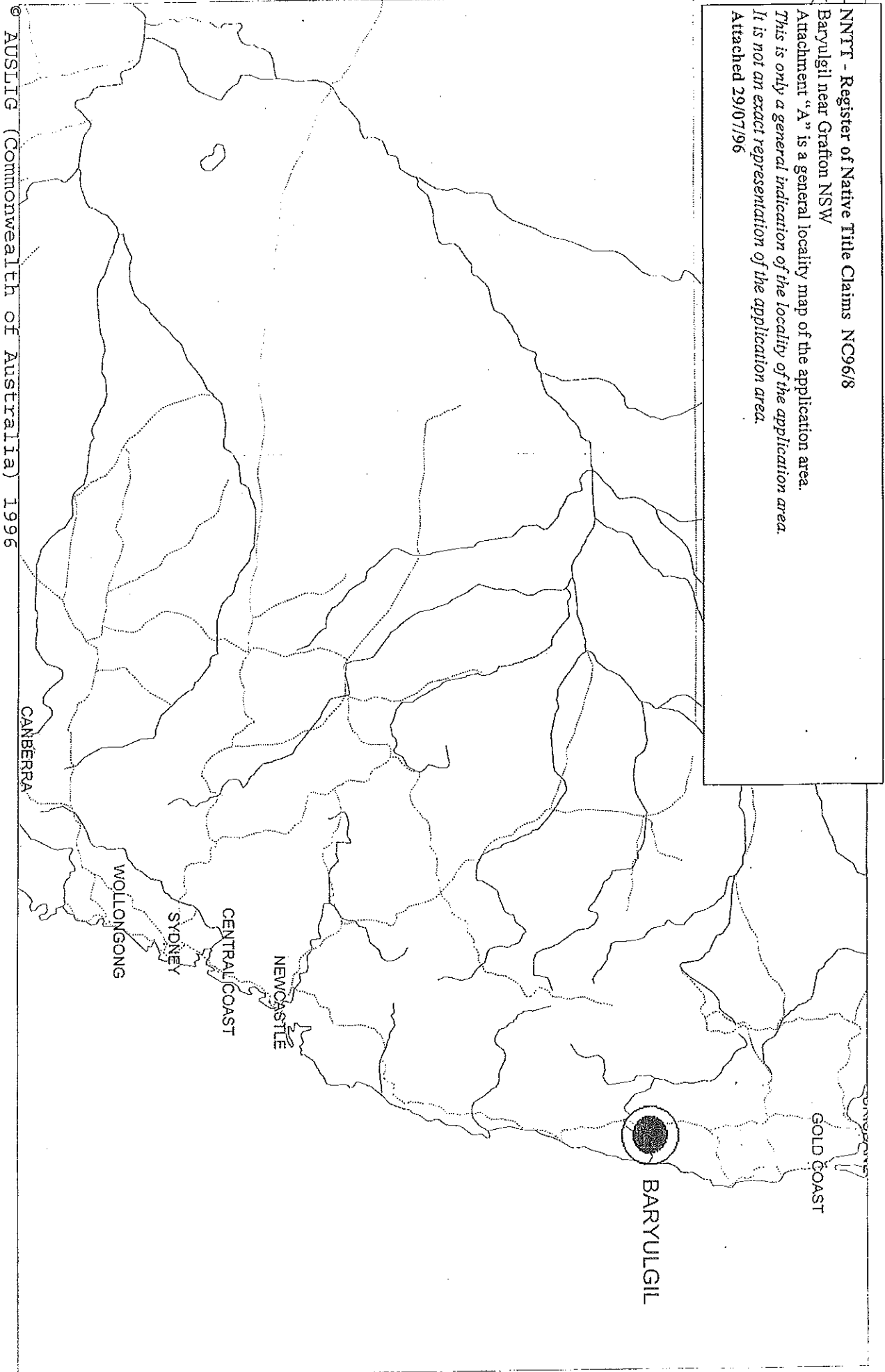
Baryulgil near Grafton NSW

Attachment "A" is a general locality map of the application area.

This is only a general indication of the locality of the application area.

It is not an exact representation of the application area.

Attached 29/07/96



- Legend
- Waterline (1:10M)
 - Railway Lines (1:10M)
 - Rivers (1:10M)
 - Buttup Areas (1:10M)
 - State Borders (1:10M)

Register of Native Title Claims

Registration Number: C00579

Body Application Lodged With: National Native Title Tribunal Ref.No.: NC97/21

Date Lodged: 29 July 1997

Date Registered: 29 July 1997

Status: Not yet accepted

Registered Native Title Claimant: Colleen Donnelly, Andrew Donnelly,
Mr Albert Robinson, Margherita Bruce and
Kathy Kum-Sing.

Address for Service: C/- Mr Eduard Neumann
Craddock Murray and Neumann
2nd Floor
255 Castlereagh Street
SYDNEY NSW 2000
Tel.No.: 02 9283 4755

Fax.No.: 02 9283 4180

Description of Persons Claimed to Hold Native Title:
Colleen Donnelly, Andrew Donnelly, Mr Albert Robinson, Margherita Bruce and
Kathy Kum-Sing on behalf of the Aboriginal People of the Millera/Pretty
Gully/Woolool Wooloolni/Mallanganee tribal area more, particularly described
herein and known under the following different names: Wahlabul, Werlabel,
Widjabal and Bundjulong (hereinafter called "the Wahlabul people").

Area Covered

State/s: New South Wales

ATSIC Region/s or TSRA: Kamilaroi Regional Council, North-Eastern Indigenous Regional
Council

Local Government Area/s: Casino Municipal Council, Copmanhurst Shire Council,
Kyogle Shire Council, Nymbodia Shire Council, Richmond
River Shire Council, Severn Shire Council, Tenterfield
Shire Council

Location: The application area covers Crown land and waters in the Glen Innes
Region, Tenterfield and Casino Districts including National Parks and
State Forests.

Description: The area covered by the application is:
Starting at the junction of Cataract and Clarence River follow the
western bank of the Clarence River to where it meets the Peacock
Range; then follow the ridgeline of the Peacock Range to where it
meets the Richmond Range; then follow the ridge of the Richmond
Range south to where it meets the Long Mile Ridge; then follow the
Long Mile Ridge to the Clarence River; then follow the ridgeline
between Dry Creek and Ewingar Creek to the North Ewingar Road; then
follow the North Ewingar Road south to Billimbra Road; then the
Billimbra Road to Washpool Trail; then follow the ridgeline between
Malara Creek and OBX Creek to Wattle Creek Road; then along the
ridge to Mt Spirabo; then follow the ridge north to Spirabo Forest
Way; then follow Spirabo Forest Way north to Scrubb Road; then
follow Scrubb Road to the junction with Quarry Road; then follow
the ridge of the Great Dividing Range north to Lindbrook Road; then
follow Lindbrook Road to the Cataract River; then follow the
southern bank of the Cataract River to where it meets the Clarence

River.

The area covered by the application includes all Crown land, Crown freehold, Crown roads, Crown leases, waters, creeks, reserves, National Parks, State Forests and land held by local Aboriginal Land Councils within the above boundary. The area of the application extends to airspace above all lands and waters included in the application, to the claimable limit and includes river beds, river banks and subsoil. The area of the application excludes land subject to freehold grants, except such grants as Crown freehold, grants made for the benefit of Aboriginal people and any other land not yet indentified where native title has been validly extinguished.

Size:

Land and/or Waters: Land and Waters

Details of Native Title Rights and Interests Possessed Under Traditional Laws and Customs:

The applicants, the Wahlabul Aboriginal people, are entitled as against the whole world to the possession, use and enjoyment of their country, including all waters and land within the area of the application, subject to and in accordance with Wahlabul people, clans, custom and laws. The Wahlabul people continue to live on, hunt, fish and travel through their country as they have done for thousands of years. The native title rights and interests held by the Wahlabul people are subject to any rights or interests created by the State of New South Wales or the Commonwealth of Australia which are not inconsistent with the Race Discrimination Act 1975 or the Native Title Act 1993.

Draft Determination Sought:

The Wahlabul Aboriginal People are entitled as against all the world to the possession, use and enjoyment of their country according to their traditional laws and customs, subject to any rights created by the State of New South Wales or the Commonwealth of Australia which are not inconsistent with the Racial Discrimination Act 1975 or the Native Title Act 1993.

Attachments:

Attachment "A" is a Forestry Commission NSW, Tenterfield State Forest Map. (Too large to attach - May be viewed at the Sydney Registry of NNTT)
Attachment "B" is a general locality map. 1x A4 page. Attached 29/7/97.
(If not attached these are available at NNTT Registries in each Capital City or by phoning 1800 640 501)

End of Entry for NC97/21

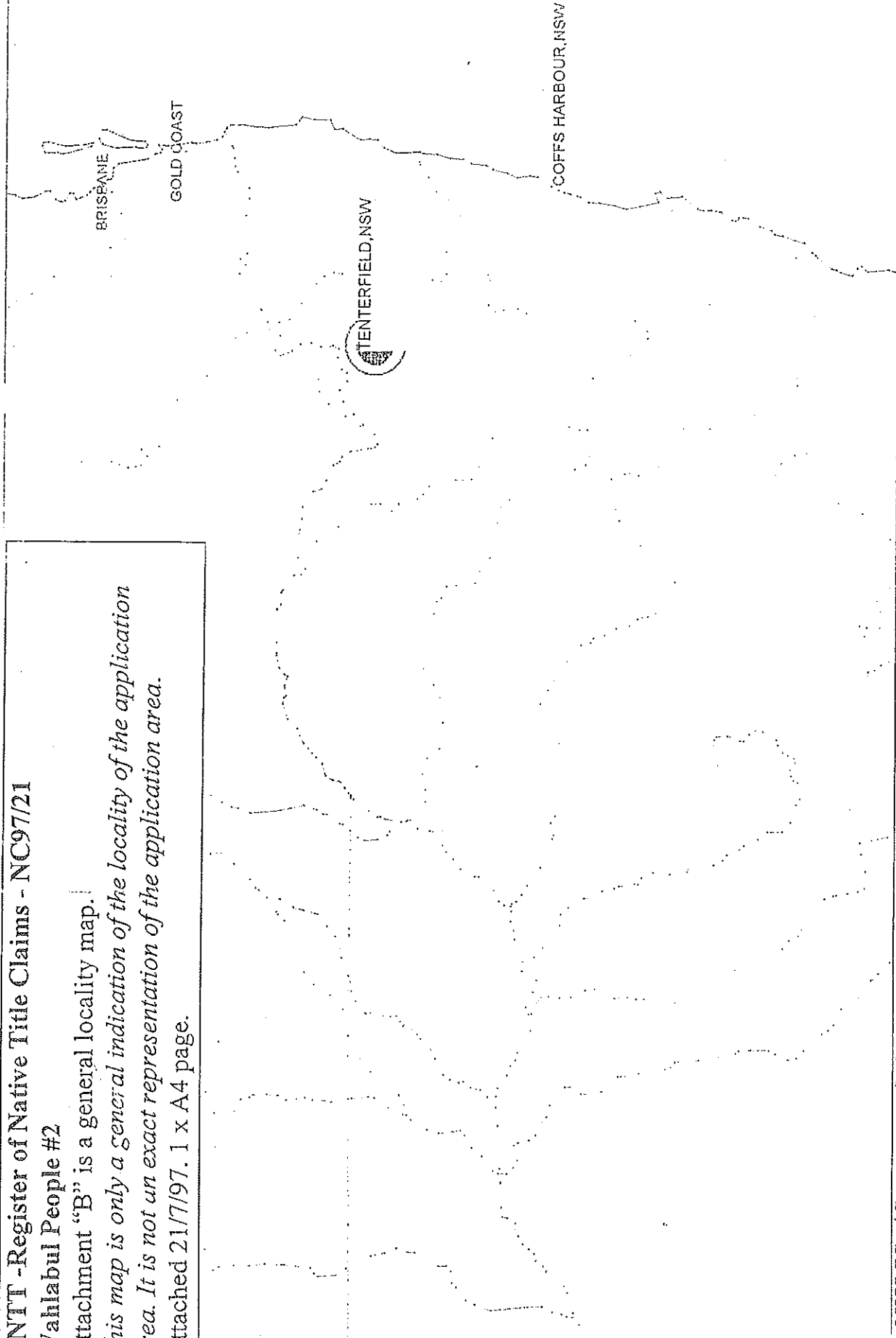
NNTT - Register of Native Title Claims - NC97/21

Wahlabul People #2

Attachment "B" is a general locality map.

This map is only a general indication of the locality of the application area. It is not an exact representation of the application area.

Attached 21/7/97. 1 x A4 page.



AUSLIG (Commonwealth of Australia) 1996

NOTE: The base is a product of AUSLIG. Additions by NNTT.

Waterline (1:10M)
Builtup Areas (1:10M)

Rivers (1:10M)

State Borders (1:10M)