

VOICES from AUSTRALIA

I Baydon Williams

My name is Baydon Williams I'm from the western Arrende people, west of Alice Springs, a place called Hermannsburg. We welcome you to this country from my people, Arrente people, „luringas“ people and pitigarra people. I be really glad to talk to Marcel. I was more or less born with it, with the laguages. It was; we learn at home. That's our normal things that we do at home. I am the youngest ceremonian leader. I get involved with cultural ceremonies a lot, cause my great grand fathers was the ceremonian chiefs. Hermannsburgs name is andaria an katana. There are dreamtimestories, we don't talk about it only with men, cause it's very strong in our believes. Some non indigenous peolpe are good some are bad, it's how people live. I think non indigenous, what I like to see is, we're living together and helping each other you know, instead of fighting over nothing. Well we learned a lot, we got education, we got work. What we learned from white fellows was, to communicate with one another. The biggest thing is just communication. If you don't have communication you stuck. There were more people, there were a lot of aboriginal people until it was invaded. A lot of the aboriginal people, a lot of the cultures, a lot of the people of the land was all wiped out. It starts into riots probably it starts into war, be after that. A lot of the people come in from the communities into town is because of health reasons, medical reasons. They have to be next to big hospitals. They need to get, rushed into something bad might happen. Well when they come into town it's very sad to see them, you know people from out the community, especially from out bush, they can't go back to their homelands, to their country because of that medical reasons, that's sad to see. I wouldn't live forever in town. It's just a too big area, I'd rather be back home, out bush. You know I need to do a lot of work at my station, my homeland for my kids and my grandchildren growing up. Why I moved into town was, because the education out in the community was very poor - school I'm saying. Three of my kids they finishing high education school. Well art, what I mean to me, art means just like you're drawning areas of your country where you belong and what symbols, what dreamings you have. That is your dreaming the art, the dot paintings and the other art is just watercolor, like namagera painted a lot of watercolor paintings. Well I think before dot paintings come, albert namagera used watercolor. He more or less painted central australia, to show the world what it's like. Dot painting just come along recently. Just painting, just board canvas. But the boards, the watercolor painters they used boards. The dotpainters use canvas. It's for the tourist who's buying it, cause the artist has doing the dotpaintings from the land, everyone knows about it. Everyone know what dreaming it is. It is possible to protect what you've learned from your grandfather and your grandmother, because once you are taught by your grandfather and your grandmother about the secrets and the songs of the land. It is very very important that you don't give the main informations out to people, but just a little bit what they need to know. Because the community, the familiiy is involved in the community too, so it's a communities faith based. Once you're doing a painting on an art a dotpaintig of your dreaming your are more or less selling your culture there. Once it's sold it's gone. It's wrong what that government is doing now. He's taking away a lot of things that, a lot of our old people fought for. For years and years and years, it's taking them a couple of weeks to take it away. I reckon that's silly, that the military is going into the community to check on kids, frighten everyone, a bit silly. If you take away the permit system from the communities, aboriginal communities, you give an access to people that goes in with drugs and what you call the petrolfilers or something. They're giving access for them people to go in, to do all these things. That's the wrong thing that fellows talk but taking

away the permit. Well you know what starts all that alcohol and drugs. If your up to make drugs you're mad, if you have to met alcohol you are stupid. Well people out at the communities are more fitter and well, what can I say, living out there. I might so say that we're living that Alice Springs, you're struggling to live in Alice Springs, in the town you know. You're struggling here. Out bush, you got your own community, you got your own land, your own country, you go hunting, get bushtucker everything. In Alice Springs, in town you don't go for bushtucker, you go for bushtucker hunting in someone elses fence you get persecuted going over someone elses yard. It's really hard to do that, keeping the family together up in the tradition together because like I said this alcohol and drugs and all that. And teach our younger kids about hunting skills, how the languages need to be spoken, making speers, making boomerangs, making shields. All those things doesn't happening. A lot of people come to my place where I'm staying and ask me about places and ask me for information and things like that. A lot of people not only from my tribe a lot of people from other tribes come to my place too. Uncles always teaching nephews a lot of things that father really speaks about. Love, it means a lot to me, love is a very special bond with someone and love is just friendship you make with someone, like I can say uncles have more love for nephews than fathers and mothers too. Written documents sometimes when you tell someone they change the words, the meanings of things. You know be very carefull with that. Well I like to see in the future a lot of our kids getting good education. You gonna see a lot of these kind that's working and you know. We like to see people in tourism and some indigenou, more indigenou people at the police force. We like to see a lot indigenou more up in the army. We like to see a lot of them that are teachers, working in the law, court of law, but the biggest thing in that is you got to have education to get there. You got to do something to be what you want to be. A lot of the people that was taking away, that were brought up by white people are because they were brought up by white people, they don't mixing with the local people, they think they are up here. Higher then aboriginal people, they sort of look down for cultural aboriginal people like us men. We are really really cultural in central Australia, cultural people. Like I said you need more aboriginal people to be at the police force. I like to finish off with my language saying that it was really good to talk to you at this little interview and hope one day we see each other again.

II Delena Abbott

I was born in Alice Springs but I have family in and around Alice Springs. We do have a community at Wallace Rockhole. That's my grandfathers place. I'm a traditional owner for out there, but we sort of grew up in Alice Springs with schooling here and used to go to Wallace for the holidays with my father. I think I class myself as a western arrente person. Here working in the clinic because I did my course for these guys, my aboriginal health worker course and after I completed it they just gave me a job here. So I though it'll be better for me to keep up my skills in working here. I'm in level three and my responsibility is to target primary health care amongst aboriginal people. So we are sort of like getting them in the acute management before it gets into a chronic disease. So we're try to get people before their illness is start to get into a serious one like you know to hit it early before it does turn into a chronic thing. It's diabetes and heart disease. I think it's getting the message out about the diseases and that, so people are being aware of you know what to look for signs and symptoms and that. So we're sort of trying to get that message out, so people you know so they're understand of what's happening to them. Like if I'm working here and a young aboriginal guy comes in, we'll via cultural law I can't sort of, see that young bloke cause he probably has some issues that are aboriginal male will only understand. But yes

sometimes when we're here days we got white receptionist up at the front that they just book, young aboriginal males with us female workers and young female patients to the male ones and so we sort of change everyone anyway, we just talk amongst eachother and we're just sort of check swap them all about. And what do you reckon indigenous people could learn from white men? I think just getting an education. That important that is to learn how to read and write. That is sort of a big problem here really that some young aboriginal kids just don't go to school. They we'll be cutting of the parents money if the kids aren't attending school. I think we are just getting too much money, you know what I'm saying, aboriginal people they get, not aboriginal people, but Australia is a free country so we got money coming up here there and everywhere, we got the pigeon or the doll or what is it CDP and we got royalties. The good and the bad, the bad is just the alcohol, that's the one that is really killing aboriginal people. I'm not to sure what the good part is about it. I have to think about that. Just how the living conditions, how the aboriginal people have been living for years. It supposed to be owned and run by aboriginal people controlled. Well they do trainings like to train people to be healthworkers and that. They've all got all different stuff running of from congress. We've got a Social, an Emotional we've got a FADs, that is to help our people out on the towncamps. We've got a bush MAWAO, that goes out to the bush, with the radius of Alice Springs. Some people that can't get into Alice Springs for medications and so that's about that. They've got underteens program so that goes out to all the towncamps or even the households where aboriginal people with their kids. That are sort of failing to throw up, so we got a team that goes out there and helps those mothers and helps pick up their weight and their growth and that. What else do we have here. Yeah we've got a youths team that helps young teenagers kids. We've got a lookaround that's right up there. That's just for all the woman that are pregnant like before the pregnancy and after the pregnancy. It has all to do with the alcohol but yeah that's more cases of just domestic violence and stabbings, yeah and just violence on the streets it was just these young teenagers that were just forgery. But you know staying away from the household I supposed to say yes that all comes down to alcohol. Art, like the artwork that they're do? I think that just keeps their stories alive that they're passing on to the younger kids. They're doing a lot in our days. I mean back when I was like a kid I've hardly ever see you know what was, but what's us is watch my grandmother making those wood carvings that does animals out of the and the cruller and so, well all that, but in our days it's just mainly all paint, you know the canvas ones. By just letting aboriginal people have you know live on their land yeah cause give it back to them, so they could show their kids out, time to sacred side places and tell them stories. But now they just turn it all on the canvas. ...you know because I've never known what my dreaming is really with my grandmother and that. She told me a couple of stories but. I mean that is all talking out now but I've never, I left it, I've never put it into action or anything but yeah. I mean like for the government coming for to gentle kids, I means that's good in a way because I'm be working at healthcare and I sort of know what is going on sometimes out there. We treat kids that are coming in and so on. Yeah I think that's pretty creepy I mean then are they taking their rights away so how many rights do have aboriginal people have now? Changes they try to make changes around you know, and a lot of aboriginal people don't know what those changes are for so they've got to adapt to that and yeah it's a bit hard for them sometimes. Like the appointment system what we have here. Right before it was just a walk in clinic where everybody just walked in and waited until their name got called. But now it's appointments only say they're expecting aboriginal people to pick up a phone and book an appointment. You know so that makes it a bit hard so sometimes we're not seeing as much people as we used to before. They got no phones in their houses or out at the towncamps so when they do come in they can't get seen by anybody because all the appointment systems are all

booked up and I think a couple of months back... So that's sort of like an ongoing issue. It's just learning sitting down and listening, listening to our eldest and teaching it passing it on but understanding but like I said like aboriginal people don't have their land anymore. They can't go out and see, let our grandparents show us those things for us to remember and look at things you know. I think there'll be a big change but yeah it's slowly, slowly changing, it's not like how it used to be in the older days. Yeah cause back we have one days to have the traditional ceremonies things, just have the traditional ceremonies, now people are doing ceremonies, they get a lot of alcohol and that brought in and they're using that for the, you know that is used at, to get alcohol you know. It's just like when someone is sick and you care for him and then sort of like when they're get better they offer you a gift or something so. People are sort of looking after their people now just to get alcohol you know, or attend ceremonies just to have a drink and that so. I'm hoping so, try to teach the young kids that, you know, but yeah.

III Dorren Abbott

The digging stick was used for digging the animals that were eatable in the ground so they were just digged. If you ever see aboriginal art work and you see the U-shape and a symbol telling us that this is the digging stick. So the U-shape is this part of your body when you're sitting down, so when you see an aboriginal dotpainting you see like a U. In french it's like a OU you know? You get the U. Oui. Oui is it? Yeah. So it's like that in a way. So the digging stick was used for many things, it was to defend yourself if, you can call it as a Nalanala if you like. Like as a weapon. Or it was just for, killing the animals swiftly and for digging. So this ist he digging stick. And it is made out of Molga. Molgawood covers about 25% of Central Australia. It is a hard wood and it will last up to five till six years without breaking yeah, if you look after it. The patterns people put it on just to make them feel proud of their work. This here is a Woumera, which is a tool that the men used, the tribal eldest. They put the speer onto this and if they saw a large animal that they could hunted for their meal. They were put the speer onto that and they would go like this. So this is the Woumera. The black stuff that's on there is a kitty, it is found in the spinifex. This is a hunters boomerang, in Central Australia you have about five different types of boomerang, this is a hunters boomerang, it was used for killing the animals swiftly, this does not come back. It is just used once and they will get it after they've killed their price swiftly if it was wounded after they speered it. This boomerang is also made out of Molgawood, cause it is a hard wood. And cause it has it's natural color and the boomerang was also used for digging and also starting a fire by rubbing the edges. So this ist he hunters boomerang. The one that doesn't come back. The stoneknife was used for many things in that time by the aboriginal people, it was for their daily use. It also has the black kitty on it, to use it as a handle, so that they didn't cut their hands. If this is of no use they will reheat it and put it onto another one. This here is of quartz, quartz stone which you find in certain areas you have to look for them and you break the rocks they come into shapes and then you can glue it on or mold it on I should say, so that's the stoneknife. At cultural dances the men use the boomerangs to make their music by tapping it like this, I wouldn't know how to use it but I was told that these are for the men when they are singing and these are for the women tapping sticks so you can hear the sound that it's making, so these are clapsticks or tappingsticks. So the women use this a lot when we have our „Crowberries“. They are also made out of Molgawood. I am just part of the family, I just work as a CDP worker it's a Community Development Employment Program. It is were you working for the doll like what aboriginal people call sitdown money. But we do is, we do some training get people from

certain areas to come and teach us how to do anything like whatever that we choose to do, mainly like computerwork or typing. In the early eighteen, in 1877 when the german missionaries founded the aboriginal people in this western area, they named a place, west of here called Hermannsburg. They made their people learn many things, they became Lutherans for their religion. They taught the aboriginal people how to were clothing, learn how to make their own shoes, leatherwork, they had their own bakery, gardens and schools. To make it into a way joining place. They had cattle and horses, they made it into a cattlestation, also as a mission. Then in 1973 when the labour government came into power they gave the aboriginal people back their land. Hermannsburg mission was divided into five blocks, my dad was giving this land which he is leasing for 99 years. So we can take care of this land, 25 kilometers on this Jamesranch and 40 kilometers to the North of here. We can take care of this land. I think it's okay by the landrights we were giving, our parents were giving back the lands which their ancestors roamed. To make them more responsible I think it was a rightful choice to give our aboriginal people back our lands so we can look after it, share it with people. I think some were trying not to give us back our land they just want to roam the country without permission, like were you've get to have a lot of people throw rubbish and not carrying about what is protective to the aboriginal people. Well what I know is this is my dads land it is through a very powerful, my dad was a very powerful person in this land eventhough he's gone, he is still respected. I can't really tell you more but through cultural reasons, but in this area we are here to look after it for him and for our future too, like for our children. Hopefully they will look after it like we are. Always respect, respect the land, respect with who you are with, respect the surrounding. If you have both cultures together it will work better. It is not to be one going the other way and you're not understanding anything. I reckon if we work together and know what our needs are. And how to survive I mean we, everybody knows how to survive in the modern times now, but in our cultural ways when visitors come to our land I think they should really hear to what people are saying to them. I think they've learned a lot from the white men. Non indigenous people I mean I think it's the wrong way, I think if there is no solution to it, but if we did have one I think they should have none of these bad things. Cause the aboriginal people learned a lot from the non indigenous people in those days the aboriginal people didn't know anything but to live on the land and... In the last couple of weeks, surprising; sudden act like maybe they should have thought of doing something like this by looking at the abuse of sniffing, like in communities that come in with the child because there was neglected and I think what the federal governement did there was they just did it all of a sudden, they've frighten a lot of aboriginal people by not wanting to be in their community they want to disappear back into the bushland you know. Till they all go because it was like, oh the army is coming in they are going to steal our children and take them away again like they did in the early days. So I think it was not a very good idea. Well they've had no choice, were there is no choice here really, we will be having them here today. The people, the army? Yeah. We didn't have many army people but, what they should have done was, I don't think the army should have been involved. We don't have much alcohol problem here, we do have sometimes alcohol problem but it's mostly to do with the parenting of children, I think it's get the people more. I don't think it would frighten the drinkers you know. There will still be the normal people cause they can go to jail and things like this but, I don't think my argument is they shouldn't have done that. They should have done it in a manner were they're didn't frighten anyone, cause there are people still hiding. They should have came and, or well it didn't frighten us much here but in other communities I'm speaking for, when I talk I talk for everybody, that is my people. It has frighten them very much, they still are hiding. Better education, more work, more work in places like this, to better the people

like the families that are in their homes in the communities like this. I reckon they should have more work opportunities, yeah and better education. Education and work is together with the families can manage they won't have this problem. And I think also this should have happen to people in the cities and the wider communities not only out in places like this because in the cities you have more racial problems and people are beeing neglected like children. Young people are lying out in the streets I don't think we have that problem in Alice Springs. Well I can't really say for everybody like in communities different areas you have different ways of doing your art. Like in early days your rockart was, art was all this on the rocks you know. They're expressing their cultural feelings to the world by putting it on canvas and trying to explain. Why they are doing it is to show what their dreamtimes are by the markings or the symbols maybe. You have to have the person to tell you exactly what they mean. Canvas and acrylic paint, paintbrushes. Mostly they do the artifacts they use axes or chain saws to make it more modernised like the ones I've got here the tools. It's for both for you and for the person that is buying the art. Cause whoever buys it, they are taking back what the feelings of that person that put the artwork. Whoever buys it they take it away and then they can remember and always cherish what that person told them. I think it's just the natural way of them doing it. Don't forget the dotpainting was only introduced about 30 years ago, by a bloke called Clifford Possum. He wanted to bring the colors of the land cause as you can see there is no color in our rockart and people in those days only did landscape, they did landscaping of the country like Albert Namagera he did the landscape. Bought it in like the watercolor. Clifford Possum brought the dotpainting, to bring in the colors of the land. I would say if I did my painting I would just tell them not to misuse it don't misuse what you do on canvas is for people to see and that is not to be misused. You have to protect what you put on your, what you are sharing on the canvas to the people to see. When they, they're all rushing to go and have a look on which ones they can get and, but they're not really looking at, how would I say, the real paintings that people put their heart and soul into. Anybody would say that, I reckon that is very wrong, thats fraud. Well I wouldn't be sitting here telling you, we have to keep our dreaming going very strong, if we loose that our children wouldn't know nothing to carry on with, so I think it's very important part of our live. That is one thing that we can never ever like I say again misuse or just forget about it. It is something that we were taught and we'll always have that in our families and in our communities in our lifetime. Young people are going away and leaving, cause the modern times are setting in, more there is like people don't have much time to sit and share their stories cause the young people are going away. By the time they come back that person is old and forgetful, so we are here to trying to keep our tradition going. Art is a good way and sitting down and telling young people about what their dreamtime is, because mostly when you're doing your art it is out of your dreamtime stories. Not to take away our land we want to have freedom, we want to, look at this, fell that, fresh air, we don't have smoke. We don't want to have a big city near our, because it is really going to take away our natural habitats here. We don't want anymore heavy machineris or traffic coming and going. So we just want to leave our land natural. Do a tour of nature and see what aboriginal people, we don't go and just kill whatever, we want to kill just the fun of it. We see them as beauty to our land and we would like to see the non indigenous people do the same. Not to move anything that is seen in our land. If they could take this back and share it with like you guys you go back and share it with your people. When you come to our land your have respect, the land respects you back like the people. And look around, it's beautiful we don't want to see big skyscrapers here and things like that and busy traffic and smoke no way, please come and enjoy our land.

IV Jeffrey Wako

My mother is coming from Titika, from Maryville, my fathers is coming from Titrystation. But two languages, yeah I understand that. A long time ago but I came back at town and I stuck up here. I was getting money at town. Madera tribe but they got hour at that way, the east side. So it go into the Mongoldawaystation there. And after that I came back to do painting here. When I was working at the cattlestation and after that I wanted what was Clifford Possum was doing, doing painting you know. Tukurba dreaming, Madera. That is the story of his dreaming. And Madera sign is Nangara. Nangara it means dreaming, that's in Madera language. You see with the aboriginal people, they have different tribes. They call their people. Where are as we might call it a different society, they call it a tribe. And in some cases the one community invites another to visite them and it is bad manners to go into anybody elses community unless he has been invited by that tribal member you see. They can cause trouble and it has done in the past. Mother was taking money, the childrens money. Yes that's right, the parents take the money from the childrens. And they are taking cerosin or whatever. Cerosin yes that's this product from the petrol, petrol sniffing cerosin. That's pretty bad that you know. This is a photograph of Albert Namagera and his family. Before in the early nighteen fivetees. Now those people were able to care for themselves they didn't have any welfare or anything like that in those days, but they are all well dressed. Look at that. They won't getting any welfare in those days. I mean now. Now they just get the money and then they go and straight and sconder it. If you give them that. Which they do every fourthnite, they get all of the money, it's a lotto to them and within 24 hours it's all spend, it's all gone. Not in those days. I just have to relay on what I see. They are now able to have motorcars and things like that and drive around in. Mostly they abuse..., from the community sometimes the only policemen out there and they have to apply for a license to drive and they get a license to drive without taking a test. That's one of the examples I can tell you. And therefore they've never really learned to drive properly or carefully. I don't think that the citylive has anything to do with the life in the country at all. We are not there so we can't tell you, we know the life in the... you know, the people from the communities most of them have never been into a city, they've never left their community. They've always been in that area that belongs to them according to aboriginal law. You know the Madera people go to their country and the Pitinjara to their part of the country. The young people are just getting their money and using it by getting drunk, sniffing petrol and other things, yes it hasn't improved. I got one daughter. My daughter she didn't drink, but no nothing. Because they've just made a new law. It has something to do with not getting all this money. Because you know what, they're at „quater" school that's why. When Jeffrey was young, he was going to school, now the others don't want to go to school. I went to school at Colorstan a long time ago, at „Titkogi", at Colorstan with Brain Burman. Brain Burman yes. They were people who owned stations, cattlestations. Cattlestations at Colorstan. And every aborigine on that cattlestation had the opportunity to go to school, to learn to speak english. Jeffery is an example of that, he speaks good english. Your daughter is growning up, isn't she Jeffrey? She's married. I got my granddaughter. Have you got any other men in your tribe who are earning money. That's what I'm saying, you know like familygroups. Familygroups yes I see. And are those men earning money and giving it to their family to help with the food. So I can keep them, not only me. Yes that's what we want to know, not only him you see. I think it's the same in their family. Like share family. Share family. But black fellows is different law you know. But"another people think about". I might get, I might get hurt you know. Something might, I might get „pulled out". When I get sick, like you know bushmedicine they boil it with hot water that gumtree that „creek there". That's a bushmedicine that makes it more

better. I know what the bushmedicine is. My fathers country, my grandfathers country is west the „Angipi“ country. Yeah that's called I don't know. I can't call it, but I call it black fellows name is Kullai. But I don't know this white fellows name. But there is „mulberry“. My grandfather and my mother they've married, my father is a „Wallbilui“, my mother is Madera tribe, they are married. That's secret that's but you know what I mean secret that's too dangerous, but I can't tell, that's men secret, you know what I mean? But „Mueed“ is like when all the men when they crab, but secret you know. Secret is different but too dangerous I can't say that again. Find a woman you know. But too dangerous find a woman. That's only with the men. That women dreamtime is a different when you go, when you go in, you'll get sick or you desecrate it. That's dead and gone. But that's too dangerous. The people where here and this was the land were they are and we set up a business at this nature so, now naturally they all come in and find out if you can supply them with their painting materials, that's what they ask you for because they had started this movement. I wasn't here when Albert Namagera began painting and that's his style of work over there it's his wall. Now I came here 1957 and that photograph I've shown you is the one that I had, they had given me of themselves so they had been all growing men before I got here. Oh, it slowly developed into what it is today. You know I had an interest in this work and then people began considering it as a center to receive their art supplies and then as an elder person to handle it and buy it from them you see. Yes Jeffrey came here together with other people. I think things are going bad. When you hand things out to people you cause trouble, they are not earning things. If they are earning things like Jeffrey has worked all his life, he's earning his. But there are so many people, because they are of a certain age they get this unemployment benefit. It isn't just for white people, it's for aboriginal people too and 90% of them are on the unemployment benefit. A new community out in Parpanja and it was finished and it was opened and it was a 300.000 dollars complex of all facilities such as medical and everything that was needed for the community and then some vandals come in the following weekend and destroy it all, they just destroyed it. I know that one of the ladies working in the community as a primary school teacher told me and it was is the newspaper. I'm working amongst them in as much as I supply them with art supplies, but I'm not in a „adversely“ commission capacity to work with those people. Well I think the people are standing up now and saying that they'd have to have something done and then, I think it's taking place that they are going to make these changes unless they've already brought them in. They are going to change the system of giving out money. Well there are always people who will go and sneak the alcohol into the communities and get money for it. Those people usually don't belong to the community but they come into the community and they are there to make some money. So the only way to get rid of it is to get rid of those people but who is going to do it? Now our government is trying by saying that they can't, well I didn't exactly know what they are saying but they not handing out this money all the time anymore. My friend here is just arrived here in Alice Springs. She has only been here about a year, she knows Alice Springs, she keeps coming back because she had her gallery in New South Wales. Now she is preferring to live up here and have her activities going on in this part of the world, so her name I'll introduce you to her is Elenor. I think the tourists are great, they really want to, I think they humbuck to much, which means they ask too many questions but at least the intention is good. I think a lot of indigenous people get annoyed because too many questions. One of my artist friend well this is Jeffrey and that there, this painting is underneath there. She spoke very highly about your paintings. I don't find a price on that. Did you? Yes. Is that? That's a really good household prince, there it is. Yes I can see it but this young lady saw it, she said it's on there. Oh is that the price. I didn't know but they could have to be. You know it's close to what I've said isn't it? Yes I saw it. The poor old Jeffrey I

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have to give him some money to go and get himself some lunch. That's for you to go and get yourself some lunch Jeffrey. Where do you live? I stopped at the town camp. There is 28 town camps. 28? Yeah and then people come from the communities, so it's not enough housing, so they live in camps. Cause there is no hospital and so they „meet me“. Because I'm stopping at towncamp and my family to Alice come here and camp there you know. „But the police told them up“ to make noises and just go away to make big trouble you know. „I will be rescute then“. There's a lot of trouble out there. She has been in my gallery at Sydney, she was probably thinking the same thing. Yes. And they ask me about the Clifford Possum that went for 2,5 Million, what I thought, and I said I think you better go ask Misses Harvey that question. I found it in a book. Did you? Yes at my gallery. Yes it's there in my book. The national Gallery brought it. They didn't, did they? They did. Oh Piddy for god sake. She is in a playful mood. Oh what does he want? Oh he's excited. Very exciting. It's a reminder of what he had to do. So everything here as you can see is something that he is going to do a large painting of and that's his story there that he can relate to. We can't but he can and in each case he's relating to remind him of what he has yet to do. Oh that's interesting. I don't know how many, one, two, three, four, five, six, seven, eight, nine. I think about 21 or 22 different reminders here that he's is going to work on but he never did. Why? He never did. Never got that far. Like this one is stoneknife, boomerang, speer and some boomerangs and the dreaming is shield. That a wonga dreaming that means bird dreaming, bush onion it's more like onion, that is bushtucker. Tjaga that means a speer and that's kangaroo, they cut them up within and is just them. Very handy to have Jeffrey here. How long ago is that Misses Harvey? 20 years. It'll still would be a lot of money now. He could have talked a 120.000 dollars „ if he'd adapted the fee for“. That's what they'd offered him there in England. Really? Yes, he'd was offered that, but wouldn't leave it there, he wanted to bring it home. So because it was his reminder of what he had yet to do. I don't know which is which but it would be wise to have the other Clifford Possum now. This is the one that he did but it didn't have the shadows in it. Because they didn't have the bushfire. Yeah Cliffort Possum. That's his writing. What are these things? This one is a. I like that one. This one is Brindi dreaming. Brindi dreaming? Yeah. So there are the prints. Brindi dreaming. That's interesting. Is it? And what are these eggs, are those the ? This is a Brindi track you know the tail. Is this from the lizzard? Yeah that's lizzard and this is Brindi track. And they are sitting down and the eggs and... Ah sitting down yeah. And women and digging stick. And the digging sticks yes. They are sitting down and. And this is another story. That otherone there is a, that he's going that ways. Possum Tukurba dreaming. A large number of dots. Nobody knows I've got these. Jeffrey is the only aboriginal man that knows I've got them. And she is the first person I have ever seen painting with blue. This is the very first painting I've ever seen with blue in it. If you ever want to help me draw crowds to my gallery. I could have used this painting last week. I used one of this colors, this one, I've used this color. White, a sort of grey, black and white.

V Douglas Multa

Central land Council we, us the goverment will money and sometimes we have meetings. Looking after the community. This community was brought up in the early 30ies and it is still existing today. Back in the early 30ies it was missionaries then the governement came along and handed it back to all people from here. Yeah that's good „therefore in“ for the locals for the traditional owners. It was a really hard struggle you know to get this landright back. The old people they as white people at the government and in the 70ies, early 70ies the governement gave it back, the landright to aboriginal people. We need to get this permit very strong. If you take away

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the permits you are taking away this land as well. The government is doing a lot of wrong things back in the past and it is still happening today. The government should realize you know what they've done in the past. Yet all the aboriginal people have a way to go you know. Probably the last couple of months talking about all the issues what the government says in Canberra and up in Darwin. Parted all the people there is not a good way you know, they should let all the aboriginal people. One day all the things are going alright. But we need money, we havn't quite enough for everything. That's wrong. When you looking at leasing it for five years you are taking the land as well. „And than you buy it hope you aboriginal people.“ We had a meeting with the government. We talked about we ask them why are, what you are gonna do if you're leasing the country for five years. What's gonna happen with the permit. That's gonna be taking away as well, that's wrong. No meeting, no nothing. They just go straight in. The government is not really giving us any good information about this changes you know. We need to be sitting down with the government and talk face to face what's gonna happen. Talking about health, education all that is issue as well you know. All the white people especially the government ones, they don't realize that we are the rightful owner for this country. We was here before they. And they're taking away our rights and everything, land, law everything. What's gonna happen with all the kids for the next future? They are be taking away. They have not really rights. They want be speaking their own language they will be speaking english. Our culture is really strong and you know it has been here for a long time. But the government live, there are changes every year. Look what is happening today. Changing. Changes every time. I don't think, they don't learn our culture. We're not even communicating with eachother you know. That's why the government is gonna take all this rights from us and just go away and doing their things. Yeah they should look at that one as well, education, our kids not even thirteen years old, they can't even read and write and... Government no, not a good influence mate. Mostly all the government is bad, bringing all the bad influence into the country. Everyone we got to live be together. We should be together leveled. Not them up here and we down the bottom mate. It's got to be leveled. Balanced. Our law and their law it's got to be recognized our law too. That's important. That's very important from the past, from the old, back in, our old people. They should learn to respect aboriginal people. It won't change the way of living, it will be the same thats the matter where you go. People will be still thinking what was happening back there. We will be here and we will be fighting for our rights still everything. This is our country, this is our home. Our art is very special to us. It means a lot. It's this one it's ground, everywhere you look that's our, it's us. Mountain, the trees, the water, animals, sand everything is us. Moon. Every which way you see it's always they, it's got a meaning. It's everything like I said everything, all in one. You can't just come and take away my, if you're taking me, you're taking away all, everything that is surrounding me. Yeah we are always you know we're trying to breaking out, sacred site, laws, everything. It's all the change everything but ours didn't change, it's still it's written in here, ours. And we'll always will relay in here and up here. Doing the paintings come rockpainting, sand all those, on a bark. Our „yet“ called colored rocks, that's all the materials we, they've used in the past, but these days it's here and it'll always be here. Everytime when the artist do the paints, there it's got to be a story and titles are going there with it. You are seeing a lot of changes about the art, you know people, our people are brought over, selling the paintings giving away your own culture. Money just comes and goes, but your story, selling it to the tourists or whatever. It's still here today. Money just goes into your pocket and comes out through another. It's changed, the arts came along with it, buyers come along, it changes everything. It used to be really secret. That's stealing, I call it that's stealing. You're taking away somebodies life, country, spirit, law, culture and everything. If people respecting you know and

think you are taking away someones culture, law. People should turn around and think, pay respect to them. „Art you always, you don't reckon that it's been gone“. From the old people to us and it will keep going, not nothing, it won't change. „Can't tell you“ we'll be there always till everything is finished. That shouldn't be done it like that you know, it's got to, it should be kept sacred. Really hard white people you know. It's been taking away from where your spirit country is, somebody comes along, just taking away our dream. So all the sacred sites are already protected anyway that's there, never been checked out. The biggest problem is the permit. That is what the government wanted, to take away the permit and that is the biggest worry for our people, our land, our country. It's not right, they'll go always. It's just destroying our culture and“ that you will be“. They're taking away your identity you know. Keep the community dry it'll stop that the alcohol is flowing in and all the drugs and „just stop“. „Aborigine“ bad health and this other stuff is coming in, fighting and you know everything. You can't fix it mate, it has always been happening. Government just try to change it but it's still happening. They should you know. Bring“ the bit yard“ to the people out here and really sit down and show them, tell them, this is what we got do. Keep our, keep your community clean, your people everything all this stuff, it's not happening. You know we, I know my background, other people know their background and everything but other thing is. Other people comes in and, like the government people they don't know our background, we don't know their background as well. You have childrens, yes they've got their knowledge from us, but the thing is it's changing. We got a small school here and that's probably two little children „is well and loose“ because school doesn't got a room to put them in, that's why some of our kids lived out in the town, you know education.

VI Peter Clarke

You've got to let the aboriginal people run their community. You've got to give them the jobs, don't send a white person just to run the school, the clinic, the police. It gives more meaning when there is owned community members of the community are working as in their place, in their time, you know what I mean. Give them a chance. You want to keep them there in the one little corner, you are not going to educate them anymore because you know, god forbid it, where are they gonna go? To town? And they'll be back next week anyway. I've seen that over the last three months you know, people out in the communities you „ to mood“ young Sebastian who is a police officer out there and just to see a young indigenous aboriginal guy walking around in town and beeing so proud of who he is in his own community, that makes a big difference. You know it's his town, he grew up there, where else is he gonna work? It's more people like that you need in the community in that sets the benchmark for everyone else to „find/fight“. When you're talking about mentors and people in the communities that you look up to and you respect. And in everything, everything alive it doesn't take your parents to grow you up it takes a whole community to grow you up. You've got to educate people about you know the services and everthing else of the time, if you run in carron you know, diesel, petrol and stuff like that I mean you've got all these new hybrid cars, that run of batteries and you know half and half and you save money there but then you've got your houses and stuff like that. You get solarpower, you can do this, you can do that. A primer example is Hermansburg you know, they've got a gasplant out there and the whole community should be on gas, but do you think they've got gas out there? No they don't, but they can sell the gas in town here for thousands and thousands but you know it's natural resources from out of their ground, their land and they should be getting free gas all the way through. You know the cars should be run on gas as well, all no. There is so many options you can do, but you know these guys are only thinking for themselves and the money really so. I look at things and say, you start of

small and then you work your way up, you know what I mean. If you could send the message cross worldwide mouth and educate people like that. It's word of mouth gets crossed quite, quite clever and quite effective. I mean you've got to look at who you are talking to, who is actually listening and then work out from there, you know if this message is actually gonna sink in the head or if it's just gonna get straight through one ear and out the other. And have a strong voice, someone is speaking, someone with meaning, someone with a fine heart, they actually can say that, get the message across. Be proud of aboriginal people, be proud of what you are and from there you know. Don't just turn around just keep doing it you know. I think aboriginal people need to be proud of who they are and they need to work and they need to get up and then stand up for themselves in their community and actually be a part. Be counted for who they are in their community, do something now, instead of waiting for later. All range a pool, it's education, it's living standards, there is general health, diabetes, the whole one of sugar that's, you can not just say one thing and then just say well look that's gonna fix it. It's an overall you know, living, living and beeing, being around family and showing family how to cook a nice healthy meal. Communities are communities, if something is happening out there, it's just all shut down you know. As with citylives everything is run clockworked, everyone is looking at the time and wondering where they're gonna be and how they gonna be. Planning this and planning that. Back in the community mate, you don't have no plan, cause you are there you are the plan you know. It's hard because I went back to my community for the first time in fourteen years and I started speaking Arrente and they just told me straight away why you're speaking another language for, when you speak „Gringi“. Noones in Alice Springs speaks „Gringi“ I mean and ones you loose talking that language, you loose a lot, you tend to pick up on other stuff you know, another language. And they've made missionaries and they've put people like in „Yundamoon“ to „Papanya“ and stuff like that, they drag all this different tribes in and that will all end up having a big war and the outcomes of that is 25 years later is all the average aboriginal kids with five different languages and backgrounds you know. You can't do that, but the government has. That is showing in the history that is what they've done before, it's a bit crazy but you know, it's like the simple rule of divide and conquer. Just throw all in one bin they will kill themselves and pick up the pieces afterwards. They live in Canberra, of course they don't bloody care, sorry. If they've would actually live in the community it might be a different story but... And then they'll expect you to vote for them. Live and death I mean, when you die you don't say their names, you know to say „Cullumgera“ like „Cullum“ in my language „Gringi“, so if I'd died, if you would say my name, said Peter all the time, so it like brings back the spirit, so that's aboriginal culture, they don't usually say their name, they usually say „Cullumu“, „Cullumgera“ or something like that and that might go on for years, four, five years but, it's timing as well. Aboriginal ways and cultures is usually to find the right skin. Cause there is the right skin that you are connected to, but as I know this, there are so many different languages and tribes out there, it's hard to do. In the past noone is really worried about it, but you know in some cases it makes you stronger if you do it that way and your kids will have their right name, the skinname and stuff like that. Not there is like half and half where you know two skinnames to go with the one, just because their mother and father is the wrong skin. It's hard because I'm not at the community, it falls back there where you are looking for the right skin, settling down „righting the one you're own shows white women soon“. That's just aboriginal culture, that's the way it is. It's all up here in your head as knowledge, but whether you want to tell it, talk it, teach it or not. If not you can just sit on it and die with it, it's a lot of people that are doing that now. It depends on the time, like in what era was it done, like if you go and see some old footage of what the missionary shot. They've shot it in the way where, these guys do not know how to speak english and

you know these guys are looking like aliens and stuff. In our days it's, it's hard to say too cause, going down „to the rock back“ a couple of months ago. There is people out there standing in Ayers Rock, what's on? They've never seen a black person in their whole life, they've never seen an aboriginal person. So all that they want to do is to meet an aboriginal person. Hello, I'm one over here mate! Shake my hand, nice to meet you, you know. And they've just got this whole different perspective, they will think they are bloody animals that are running around in the jungle you know, just climbing trees and everything like that. It's a whole different perspective and some people get scared. It's going to be hard work, very hard work. It's not gonna happen over night. All sites they buy everything and they are trying to buy famous artist and stuff like that, but the sad thing about it is, you might get one or two aboriginal people that are getting payed good money to do their art. The rest of it, it's a really bad game, you know all these guys are getting a raw deal, you might be having artist who're selling their paintings and all over sudden they, they sell it again and then that's price is doubled and tripled and the painting is worth a quater of a million dollars, do you think the artist is gonna get that? No, that goes to the galleries. But within saying that, there are people out there who're do get payed really really good money, to do aboriginal art and their art. It should happen more often. It's sad because it's a business, the people just make money and that is what it comes down to. Aboriginal art is just another excuse of you know, just like the real estate, you buy land. Everyone gets into it. They all say nice buy a painting, let's buy quite a few paintings let's hold them and soon turn them into an investment, wait till they're profit, wait till they doubled in money you know. It's the name, the name of the artist really. There's good art out there, I mean what you call good art? Their perspective of aboriginal people and aboriginal culture is just far from believe you know. They expect us to be standing at the airport with a speer you know and half naked and that's aboriginal people from Central Australia, it's bullshit. If I brought an aboriginal painting I'd be happy to give it to an aboriginal person the money. I wouldn't buy it from a gallery. By saying that I probably wouldn't buy one anyway, the family would give it to me you know it's their aboriginal way. They wouldn't expect you to pay for it. Sometimes it's just nice to look at it, so if it's a gift you know, it's a gift you'll keep it and look after it.

VII Tjal Andrews

I'm born in Angustown. Yeah I just grew up here and I came to school. I've lived here about, many many years. Some people from here, they were born here and they live here. But I come here from Angustown. Seeing no, no house when I come and see they've put a new road from the thing, from Hermannsburg. And they've brought a rushing through people live here and people come from other place you know, from „Taka“, from Ayers Rock some come from...But we live here now, we live here. Some come back and some old people past away, but we live here and just here we live here. We „young“ peoples because we grew up here and we're born here. 30 or 40 years might be I don't know. Some people is working in the thing the precedence, the chairpersons and counselors. They control with the clerk and they're working together. Some, but some went away, but another people is not, like early days they used to get on there, learn about things, „aboriginal are the white mens way“ and think about everything. But now in 1976 they just turned around and back to, they give us our things, land, and everybody was talking. Some people you know they old womens and ladies are teaching them children, for dancing, teaching art and crafts, teaching for dancing. Men used to be taught before and they can dance together, but they know what's old lady use to take the schoolchildren to the bush and teach you all that tracks, kangaroo tracks, koalas track and the snake or everything you know

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to save so everything to learn. Them children might knows what this is a kangaroo track. And sometimes, at nighttime they used to dance. Mens, not mens, women, ladies used to sing for men, boys to dance and turn around after that all the girls turn dancing and they're painted everthing and dance. That's good for aboriginal people they've used it a long time ago and they used to dance and show all that everything is painted up and dance culture, they used to go for kangaroo, kangaroo and come back and do they used to go for speer, put a speer make them new speer, good one and everything you know like tar they get from spinifex and they make like a tar. When you put a speer together and sweep with that things. When people used to come for something and school or together they dance here sometimes they, because young people is learn about music and dance and that. And everybody was just finish them, they went to white mens site. City and towns and show them what they learn and what they culture is for aboriginal people. Once I went to, I went for meetings but it's difference, but I think I' thinking about well this new everything is changed and changed over again guess what. Everybody is changing over you know like this government people changing. Not like before. Government just started as quick as possible they come, they didn't send us some people to talk to us but, that's they're put just quick and we can't understand what's the wrong is, what's the problem is. When someone come from other place they get a permit from the land council, but I heard about the news about they said no permits there. Cutting all the permits and just people can just come in, just like that. Like horses come in. Coming in and out. We want to keep our country clear with permits because we get a dreaming, dreaming around the place, around us. Dreaming is our culture like a showing us culture too you know, that's like our spirit you know. Old people spirit like showing us like keep on going on. Keep the culture. Because we learn with our father and mother and grandfather we know like they teach us to live with the like, we can keep our culture. Some, that's important for us, that's why we don't trust anyone come in, coming out, coming in and out. Because they might bring something in bush and they keep something drugs and everything. Alcoholics and everything finishing up for aboriginal people. There are some people painting, they got paint, near the office but I never go there. But they're not painting really, really country, you know we know where they come from where grandmother used to be and grandfather, great, great grandfather they are not doing that, but they are painting all that like bushpotatos and bushtuckers. The art, the culture is like our spirit to keep people lives and things, old people long time ago about the old people. They're thinking about all great, great grandfather that's the one, culture it's reminding us.

VIII Trisha Morton Thomas

I was born in Tennant Creek but I'm a „Madera“ which is about 200 km north west of Alice. I grew up between Alice Springs, Mount „Alanant“ and „Napabi“ which is the traditional names for those, for Mount „Alanant“ is „Worowori“ and the traditional name for „Napabi“ is „Lurumba“ but I grew up between all three of them. I've been in Alice Springs probably for the first 21 years of my life and then I moved to Sydney for 15 years and came home about 3 years ago. I'm not sure I know that during the 1920ies and probably even earlier just the second world war veterans came out to Australia, or maybe the first world war veterans came to Central Australia and they were giving blocks of land and just whatever aboriginal people where living on that, were in that area at that time, they generally came into whatever station was closest. Well my grandfather was the first of my people to ever meet a white person, that was probably the beginning of last century and my mother herself hadn't actually met any white person until she was about twelve. My grandfather he the first time he ever saw a white person he and my uncle were walking or just out hunting and they came, they

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where at a riverbed and they went to get some water and saw these sort of strange looking men sitting on strange looking animals. They'd seen tracks, the animals where horses and they'd seen tracks while they where out hunting but they didn't know what they were and they'd roomers from other tribes and stuff about white people but hadn't never ever layed eyes on them. And I think they were about four, four men who came and they rounded up my uncle and my grandpa, they've tried to run but they got sort of roped back. They just tried giving them jams and bread and stuff like that, which my uncle loved, because he was still only a kid but my grandfather was really wary about it, he didn't wanted to touch anything of it and they ended up, sort of taking my grandfather with them and they went to „Napabi“station. And from there they've taught him how to ride a horse and apparently the first time he ever got on a horse, he got on backwards. But he became very well known horseman. I think in my family there is being about four generations since my grandpa, now actually, no it's probably about five or six generations now since my grandpa saw, first saw a white person. His experiences with white people wheren't all that great. He later on in his life, he survived the „Constants“ massacres which they officer Morrey, he came through with a group of men and station owners and just wiped out whatever aboriginal people they came across. Because of a murder of a dingotripper, a white dingotripper was murdered and they just went through and killed everybody they can see and everybody that came across. This was in „Connerston“ which is about, it's probably about 200 km north west of Alice. It was the last recorded massacres in Australia. He survived, his story was that he, they had come through his camp and wiped out everybody who was there. They, the men there were about three of them out hunting and when they came back everybody was dead. And they burried them traditionally the people, you know my grandfather, his newborn son was burried in the dirt and had his head kicked of. And all the women had been raped and all the children had been hacked to death or just really badly beaten. So they burried them traditionally and then went home to tell other people of the danger, but they just kept coming across bodies and more bodies, and more bodies. In the end there were so many bodies and so many they had to sing, they just couldn't sing anymore and couldn't do traditional burial rights anymore and just started piling people on top of eachother and then just throwing rocks on top of them. So those people have never been sort of send on to a dreaming properly. Yeah, that was my grandpa's experiences with white people, he never trusted them after that. He would come in and work at the station but, would never ever allow his children to come into the station. That was so until my mom was about twelve that she first came into the station and that was only because grandpa wasn't around. I can understand my grandfathers language fluidly, my mother speaks it fluidly, most of my family speaks it. I have difficulty in actually announcing it and pronouncing it, but I can, if someone is speaking to me in „Madera“, I can hear it very very well and still converse with them in english. And if I absolutely have to, I'll speak in „Madera“, but I have to really sit there and think about what I'm about to say. They are lawmen „creature“, they keep the law and make sure that people don't break the law but they are also hired accesses, aboriginal men had been highly initiated and then apparently taught in black magics. Which all sound very superstitious but I believe in „creature“ which is weird. Yeah and apparently this“creature“ man had come from a neighboring tribe he'd killed my grandfathers brother somehow and then he came across my grandfather but my grandfather had three dogs with him and the dogs „bought“ them in and said that he, he said take this dogs of me cause I've come here to kill you, I've already killed your father, ehm your brother, and then my grandfather just got up and an iron ax, not with an iron ax, with an old stone ax and chopped his head of. But apart from that I don't really know, it's not often spoken about whether tribes. I can't really see it happening, I can see other tribes men coming in and stealing women or whatever, but I can't never see any tribe coming into someone elses land

just to grab land because all of our, who we are is associated with where we come from and we have those dreaming stories for that area, we have our own connections with land in that area so why would we go into someone else's land when we don't have a dreaming story for them and we don't know the song for them. There are so many dreaming stories that come into Alice Springs from different areas like the catterpillars, which are the main mountain ranges you know the „Mabringas“, which are the McDonald Ranges they call them that. That actually starts in „Lurumba“ which is, that starts in „Madera“ territory and then it comes through here and then I think it goes through to South Australia. But every clan or every tribe has a particular part of that story, so one story will start say maybe in the Top End, like the seven sisters dreaming which travels all across Australia, will maybe start in the Top End and they have their story and their part of the story. Then the tribe next to them will have the second part of the story, then it just keeps going until the story is completed. But not everybody has the entire story, like one tribe wouldn't have the whole story. They are divided in two different languages but generally the next part of the story will belong to another language group or another dialect that's very similar to the one just behind it or just before it. If you look at Australia as in, like you know Europe. Europe it's pretty much on the same continent but there are so many different languages and it's the same that happens in Australia, or throughout indigenous Australia. I think it's disputed whether there where, it's between 300-500 different languages, pretty contacted and I think in the last 200 years those languages have come down to about 200 languages left now and they're going fast. All of those languages they're going very very fast. I think in this era it's extrem. If I listen to the way my nephew speak or my „nices“ in „Madera“ it's very different to what my mother and what my older uncle speaks. They speak a higher form of „Madera“ which is almost a purest „strang“ whereas my nephews and „nices“ there's, it's almost like slang. They've been thrown in slang and stuff so I think the next generation will be very very lucky to hear the purest „strang“. Number one they could learn how to take care of the land because it's. I don't really know, there's a hell of a lot they could learn from the people who've managed to survive on a continent for over 60.000 years. They just, it's just extrem arrogance to think that they could come from a country that is mostly green to a country that is mostly brown and think they know how to live here and think they know how to make it work. Already in Australia you have a look at Brisbane, their watersupply is going down. In Central Australia most of our water comes from an „ antican“ bassin in Alice Springs which it's taken thousands and thousands and thousands of years to go into that „catchmate“. And what's happend is from, and it's just in the time that I've been alive I have seen all the permanent waterholes that I used to swim in as a child, they're all gone. And they're gone because the water is being pulled out of the bassin and that supply is going. So the waterlevels in the river and stuff is dropping and a lot of salt is coming up as well so they're making, it's harder to sort of live on the land now, because where the salt comes up there is no more plants will grow there, except for maybe saltbushes which are absolutely useless, you can't use them for anything. Well since colonisation you know there has been huge tracks of land that have begun corroding and they. Things like the Murry river which is over in the eastern states. You just look at them and that water was just constantly flowing and now the levels are dropping and dropping and dropping and there is blue green algae all the way through and that's „other stuff“. That was sort of never heard of before. Mostly bad stuff learn how to drink a hell of a lot of alcohol, learn how to disrespect the eldest and learn how to not care about the land anymore. Our whole social structure was completly different to non aboriginal kingship systems and that. Every single person, I can only speak fort his area, I can't speak for the Top End or down South Australia and stuff like that, but generally my people are pretty much the same, well they're different, but pretty much the same. We

had kingship systems in place where everybody had a skinname so therefore they knew exactly how they're related to everybody else in their tribe. „And here you say" my skinname is „Napanga" and I've just met this person who's name is „Nambajinga" that's their skin so I know that's my mother, therefore I have to treat her according to the way that I would treat my mother. And then any if, so her children will also be „Panankas" which would make them my brothers and sisters, it doesn't matter if they are blood related or not, they become family. People still do have promised marriages, but I think it's becoming less and less normal. People are starting to choose their own partners in life. Which I think in some ways is a good thing. I just know from my family it's, life doesn't end in death, you know just because you die it doesn't mean that life is over. You just move on to the dreaming, you move into the next phase of life which becomes a spiritual phase you know. You're not longer a physical body, you're spiritual body. And then you wait there until you are reborn back into your family. I think love is pretty universal across the world, it's just one, it's like any other emotion. It's everybody feels it but how it's expressed I think. I don't think aboriginal people are extremely huggy people „all we know". You know they will show affection for people but generally I think we are pretty sort of historic, sort of, we are not open to sort of running up and giving someone we've just met a big hug. Generally, I barely ever hug my brother you know so. It's not polite to show too much emotion. I do think of going back to my homelands, it's just at the moment, it's maybe when I'm older I'll go back out to my community and live there. It's just at the moment there is. I have children and I need to keep them in school because I believe that they need to have an education. They need to be able to survive in the white mens world and in order to survive in the white mens world they need to have an education, but they also need that education to be able to hold on to our land. So that if ever you know if ever our land is trying to be taken of us, they can use white laws, they can use all that to be able to retain it. My mother during the 80ies I think, when they first started bringing out the land rights movement, personally I think the Northern Territory sold out. The aboriginal people in the Northern Territory sold out on the rest of Australia, we could have had a national land rights legislation but the aboriginal people in the Northern Territory just sort of caved in and took what they could take which sort of „bought" the land rights thing for the whole country it „bought" it crashing down. If they would have held in for a bit longer I think we could have got land rights across the entire nation but I'm grateful for what we do have. I just think they went about it in the wrong way but my mother all of my families was heavily involved in getting back our piece of land, which is all you can really fight for is your land. I think most Australians still look down on aboriginal people. I still think that they look at us on the lowest rank of society. In the same way, I mean I know myself there has been a lot of times I turn around go f....Am I allowed to swear? Yes. There has been a lot of times when I turn around go I hate white people, you know I hate them and which is unfair my dad was white and I loved him dearly. But I just don't understand white people sometimes, I don't understand them, I don't understand how they can see somebody on the street who's obviously really sick. I was in town one day and there was this poor aboriginal woman laying on the side of the road and she was having a heart attack in the middle of Alice Springs and people just stepping over her to go about their business. And I pulled up and I said what's, you know, you are okay? And she said ah no my heart and I rang the ambulance and „god damn" they come and I said she has having a heart attack, lucky you called us, she would have died and I went into the shop where she was laying out in front and they said oh we thought she was drunk. God did you even asked? This poor woman had never touched a drop of alcohol in her life she was having a heart attack outside their shop. And it's just that whole mentality but it wasn't just white people, there was aboriginal people who were just stepping over her as well. And I just look

at people and go where is your heart gone? When did you actually stop carrying for another human being? And that's what's happen in our culture as well, that whole kingship system is starting to break down where people are now starting to just take care of their nucleus group, their little nucleus family, which is like mom, dad, grandpa, grandmother and their children. And then no longer taking care of the extended family. And Alice Springs in itself, the whole town, the whole feel of the town is changed. When I was a child I knew every second person I passed, you know and I knew them by name and I knew who their families were and that was regardless of whether they were white or italian, chinese, korean and I had friends, they were all sorts of nationalities, but they were friends and their family were friends. So we knew them. And now you are lucky to meet somebody that you know maybe in a day. I've been back home for three years and I'm still running into people that I haven't seen in 15 years. Alice Springs was definitely a community. I think the thing that spoiled Alice Springs was when they've realized they could make a lot of money of the tourist dollar and they've stopped catering for the locals then and they've started catering for tourism. I think tourism has turned aboriginal people into whores in a lot of ways and I know it sounds really harsh but, it's like when you have an artist who is selling their paintings for 50 dollars so that they can make a quick dollar to either feed their family or buy a drink. There is something seriously wrong with that industry. That artist will sell it for 50 dollars, they'll only be offered 50 dollars for that painting and yet that painting will then go over to Europe or America and sell for thousands of dollars. And the tourism industry in Alice Springs particularly I think rides a hell of a lot on the aboriginal back and it rides a hell of a lot on the aboriginal dollar. But they just don't take care of aboriginal people, they constantly putting us down. You know where are all the facilities for aboriginal people in Alice Springs? Where is all the housing that aboriginal people should be able to access? But they don't. You can walk down the mall in Alice Springs, how many aboriginal shops are there, selling aboriginal artifacts? And then where is the shop that has the aboriginal owners? It's down the other end of town where hardly anybody goes. I think art in itself is a way for aboriginal people to make money, it's a, my people have a very, very low education weight. You know our education is for paticularly I think in the Northern Territory. People are living out in the communities and their education level maybe is at, by the time they leave school, maybe is at a grade three, grade four standard. Which is hardly anything in Australia, you know that's nothing and yet they have to deal with mining companies, they have to deal with lawyers, they have to deal with so many professionals. And they have a grade four education standard and then these professionals are speaking to them in a language that they can't comprehend. Because they're using words like comprehend and philosophical and all this kind of stuff that an aboriginal person just goes. What? What the hell are you talking about? And then, I think I've lost track of your question. No, that's alright. But, you know and then that education standard is so low that they can't get a job. They can't even work in K-Mart just stacking shelves or whatever because they don't have the „regime“ and because they don't have the „regime“ they can't get any jobs. Generally a lot of aboriginal people were start going to university in their 40ies and 50ies. By that time when they have got a degree they're too old, nobody wants to employ them because they're too old. And then some I know, some people will have an extremely high education but in a place like Alice Springs you are overqualified, so you can't work there. I think the welfare was a „worse“ thing that ever happend to aboriginal people. It's like they took and now in Central Australia, they took... In Central Australia the majority of aboriginal people worked on stations and most of them were employed as cattlemen and women who worked with cattle. And there is that sense of, you know when you work for your money, there is that sense of pride, there is a real pride in earning your own money and not having to deal with a handout from somebody.

Or having to go and ask somebody for food and stuff. And what they did in the Territory was then, they rather than paying aboriginal people real wages to work the cattle on those stations. They decided it was too expensive and then the government bought in the doll. So they would rather pay people to sit down and not do anything than to pay them to work to work. It's ridiculous. And then those people not only then have they, they've giving them money, but now they've taken away a sense of pride in their own accomplishment. It's a matter of record that aboriginal people are some of the best horsemen in this country. I think aboriginal people in this day and age are „gain“ whereas normal as we ever going to get. You know according to white standards, we're not gonna get anymore normal than what we are. Unless you completely take away all our languages and completely take away our rights to our land and even then all you gonna have isn't you know a whole nation of people who have no soul. Anybody with any kind of sense know the government, they are worried about incest as is anybody. Any parent is worried about incest. But the problem is incest doesn't just happen in aboriginal communities, it happens all across Australia in every racial group. And yet they are coming into aboriginal communities and saying right, we have to fix you all up, which is what they've always done. Instead of allowing us to take care of things, I don't know. I have no idea why the military is involved either. I personally think that the whole reason why the government has come into all those communities is to take back our land. They found so much uranium in Central Australia that suddenly all this land that was worth nothing, you know twenty years ago, has become extremely valuable. There are so many uranium deposits, you know just in this area alone, that suddenly there is money involved and the government is come back and you know we'll take back your land. The permit system that is in place now? I think the permit system is a fantastic idea, it allows aboriginal people control over who comes into their land and what they are allowed to do on that land. It's like any other land owner in Australia if you were to say to any person who owend any piece of land in Australia, well I'm sorry but you have no rights anymore as to say who can trespas on your land. That anyone is allowed to walk into your land, do whatever they want, photograph whatever they want even take pictures over you which is happen in America where, before they bought in the permit systems on the native american homelands, people would cruising into their land in tourbusses taking pictures and then in Central Australia where we do have a permit system that stops people from coming into our land or we can say who can and who can't come onto our land. It does work in the fact that you can stop people from running alcohol onto your land, you can stop people from running drugs onto your land, you can stop people who are going to come into your land and misuse people and misrepresent people, you know whether that's in film or on radio or whatever and I just, I don't know. There are avenues in the land right act that allows certain things to happen on aboriginal land there is no need to take away the permit system. You know they have made allowances for special things like as in the Howard government coming in and stuff like that. There is really no need to change it and I think John Howard will push and push and push to have the permit systems removed and I personally think that he probably will, it probably will go. I think so but then that's what everyone says, it is about land and it is about money because I don't know, I think most people who aren't indigenous to their land and I'm not just talking about Australia I'm talking about anywhere in the world. Their land is just a commodity, it's something that they can use to make money. But if your are indigenous to that country and I'm not just talking about you know like black-skinned people, their people who are indigenous like the irish and scottish and all that their indigenous to their own lands and they, I am sure that their feelings for their own country is probably as strong as an aboriginals persons feelings for their country. Well things like domestic violence and drug misuse and alcohol misuse they are all introduced, they are all introduced from white men and they came in,

aboriginal people have only been allowed to drink in the open or have the freedom to drink in the last was it 40 years, 50 years and that's 50 years for people to learn how to drink socially, it's just ridiculous. That's like putting a kind in a room full of sweet drinks you know like Coke or „Cordeol“ or whatever and then saying to them. Okay, now you have to have one glass every two hours. Now what kid is gonna do that? Unless you are actually you know, Europeans and most people who, you know aboriginal people never had alcohol in our lifes before non indigenous people came. So we don't, most aboriginal people don't understand the concept of having a social drink. You know which is like okay we'll have maybe two cans tonight before we go to bed or we'll have a glass of wine or something. But then most Australians don't know how to drink socially, most Australians are pissheads. An majority of people in the Northern Territory regardless of whether you are black or white are certified alcoholics, they are. Lack of employment, people don't want to leave their homelands but then they've got no choice then but to go on the doll. I do think that pedophilia is a problem in the communities, I also think that's a problem right across Australia that needs to be looked at. I think in some communities domestic violence has become a huge issue and that also traditionally is not an aboriginal thing. Like a lot of people say, oh you know aboriginal people be violent to their women before white men came, but that's not true. I mean there was violence people were disciplined or whatever but a man was never ever allowed to hit a woman for no reason. Because really if, say if you had a wife and she has got like eight brothers behind her, you are a huge big burly man. Now honestly are you going to hit that woman with those brothers behind her? Is it like, you know traditionally there was so many laws in place that you, if you...aboriginal law traditionally was very strict, it was a very hard law and it was very strict and if any of those laws were broken you didn't just get a tap on the wrist, you were disciplined according to the severity of what you've done. And there was never any „levay given now“ people will do something and you know, you murder someone now and you go to jail for two years. In traditional aboriginal law, if you had murderd somebody you have to stand in front of that persons family and they have, you know they spear you or if it was an accidental death you know, you're speared in the thigh or you're speared through the stomach or wherever and then if it wasn't accidental, if it was a deliberate murder, deliberate death, that person has to forfeit their live. They took a live they have to give their live or if they run away one of their family members has to take their place, so barely ever was the law broken. I don't know because so much of aboriginal traditional law has broken down, so many of our old people are dying at an alarming rate, our mortality rates are 20 years less than the average Australian. Aboriginal men dying in their 40ies, that's our life expectancy, 40 years old. And then they wonder why aboriginal people go and have children when they are 12. That's like if you are expected to die at 40 and which you probably most likely to, because you get inherited diseases like heart disease, diabetes, whatever is out there most aboriginal people end up with it and it's usually passed down the family line. So most aboriginal people are dying in their 40ies, 50ies if they...I'm very surprised that, you know I have several family members who are sitting in their 60ies and 70ies, my uncle is probably about 110 and he is still going, but is never ever drank alcohol or smoked any drunges or any cigarettes his whole life. He barely ever eats anything that isn't from the bush and he is still kicking but most of the time people are gone very young and a lot of people died too because of alcohol related deaths and that's, you know someone goes out with their brother or their cousin, they get drunk, they have a fight, they've gone and kill their cousin or brother or seriously, seriously hurt them and in the morning they wake up and they, that guilt you know the guilt of knowing that you've just killed this family member, that you absolutely loved him but in the moment of drunkenness you've gone and killed him. And then the family doesn't know how to deal, how to administer

justice anymore because if they'd turned around and speared that person then they're in trouble because then the police come along and they're locked up for assault, you know so. I don't know what would work anymore because most of our old people, they are going or they are too frail or too fragile to keep the law going. Even you know in Central Australia we always had these payback clashes where some families, someone has killed somebody who belongs to this family and then, so that family has now come back to do payback but even that's not done right anymore. Traditionally payback meant that this, the family member who had hurt their family member, they would meet, you know both of those families would meet and then it would be discussed as to who would, who in that family would take the payback. But now what they do is a whole group of people will get into a car and go over to someone else's house and completely smash that house up and injure that person or end up killing that person. And they call it payback, but it's not, it's not traditional law, they are not supposed to just go into anybody's house and just smash them up. It has to be decided amongst those two family groups who will take the punishment for it. And they going in and they smashing up old women and they are hurting old men and old women who didn't have anything to do with that person's death except that they were related to the person who did it. And generally they won't even know that the person has done it. I definitely think that we need more aboriginal people in the police force, we need more aboriginal people in the army I guess, it's just. I don't know about the army because I kind of think that is a really weird concept for an aboriginal person, to go into someone else's land, to fight on their land you know, it's just not our way. But the police force definitely, I think we definitely need more police, we definitely need more lawyers, we need more professional people all across, but I don't know if that'll happen, not in my lifetime. Or traditionally our knowledge was kept orally, it would be passed on orally, but because so many aboriginal children are turning away from traditional law because it's just not cool. That a lot of our stories are being lost and a lot of our stories are being bastardised you know in that, other elements are coming into the retelling of the story. So I think the future of conservation for our languages and our customs and our laws comes down to video, it comes down to radio. It all comes down to things that are technological now. Because even with our paintings, our artworks, a lot of artworks, I know this now, I just being told, people will take someone else's story and tell someone else's story now without actually consulting that person. I think earlier there was some people will use kangaroo dreaming, emu dreaming, I've seen a lot of them. Traditionally most of our paintings were done on rocks with ochers or they were done on the ground for ceremonial purposes, but the introduction of artworks that are on canvas and stuff didn't happen until the 1970ies and that was, that happened out at „Parpanja“ I think when they first started bringing artworks onto.. I know I think most people now they paint with whatever is available to them, I have known people who have used housepaint to be able to paint a picture on canvas. Ceremonially depending, I think what most white Australians see or most non indigenous people see is kindergarten ceremony, to put it loosely that's probably what you would allow a child to see in your culture and stuff. Because there is nothing really sacred or a thing to it, they will show you public dancing, but mostly sacred ceremonial stuff is not seen by anyone outside of that tribe. So there is still a lot of stuff in aboriginal law that's maintain and kept traditionally and it's only for the members of that clan or that tribe. I think tourism has a huge impact on the art, because if you just have a look at artworks from the 1970ies, you start seeing the shifts and the changes in the styles and usually if once, if there is a painting that's just being sold for maybe a million, a million dollars, I think one of the artists in „Migilli“ I can't remember her last name, but I think she has just sold a painting for most a million dollars and her.. I've noticed there is a lot more people painting in her style now. I think art in anyone's books is an expression of the individual and most of our artworks,

they are out now are expressions of those individual people. Like you have a look at a story that tells, say kangaroo dreaming and there will be five different artists who are telling that story, but all of those express that story in their own individual way. And I think that's what happens with indigenous art and that's what happens with art anywhere in the world. Because most of the people who come from that area would generally know what that dreaming was anyway. But most people are generally only allowed to paint what their totems are. There is no way in the world I would even think of doing a sundreaming painting because that's not my dreaming. And I would do morning star, I would do kangaroo and emu and I would do white dingo and I would do „whitchery“ grub but outside of those I wouldn't touch any other totem. A share in the profit and I don't mean like five cents out of a dollar, I mean that the artist at least gets a fifty share out of it. Because that's the problem at the moment with the aboriginal art industry is that while aboriginal artworks are being sold for a huge amount of money, the artist themselves barely see any of it. They're still living in „squat“. They can barely even afford to buy the paint that they use to pay to paint that painting and yet that piece is been sold for hundreds and thousands of dollars overseas. Because it just by an aboriginal person doing that painting they are already protecting that story. The painting itself it's a part of that person and it's part of their totems and stuff, it's not worth a lot culturally because you grow up already knowing what your totems are and you are raised hopefully knowing what your dreaming stories is and where it starts from and how it relates to you and how it relates to this person in this country or that country who may share the same dreaming. But the actually painting itself isn't worth a lot culturally, it's worth a lot financially. There is a big difference in ceremonial because that's, I supposed it's a kin to any religious order where they, where... you know say if you go, if you're catholic and you know the pope is in all of his regalia and whatever clothes he is wearing. Whatever they have is, it's symbolic to their religious ceremony and there is a meaning behind it and it's the same with aboriginal, with paintings on body, there is a meaning to it. Dreaming is life, it's the same thing. Dreaming it's hard to explain, dreaming without sort of really knowing, because dreaming isn't in the past, dreaming it's part of creation but it's also now and it's also tomorrow. Dreaming is a part of the physical world and it's a part of the spiritual world and each person has their own dreaming journey and their own...dreaming is life. My part of my dreaming is that today I drove you out here and showed you this tree and then sitting down and having this interview with you, that's part of my dreaming story. And it's in the future when I tell my journey to my children it may or may not be important enough for me to tell. But you never know, dreaming is a part of the spiritual world and it's a part of the physical world and it happen day in and it happen day out and it's constant. And a lot of people say oh the dreaming never changes but the dreaming constantly changes. It's just that what is written behind us has to stay the same, it's got to be accurate and it's got to be true. What they don't understand is usually like within Australia or Central Australia they've come into an area where there are definite behaviours for men and women, you know that men are only allowed to be around this area and behave a certain way around these women or... so anthropologists have come into this area and they are „previewed“ to what they see whether they are man or woman, they are „previewed“ to what men do or if they are woman they see what happens with the women, but they never get the full story, so then they go and write it down in history as absolute knowledge when it's not, they only have part of a story or part of a way of live that these people live. Because unusually if they stay in the community they'll be given a skinname, so that is safe, they'll given a skinname of „Japarula“, so „Japarula“ is not allowed to talk to „Nambagimba“ because that's his mother in law. So he will never ever know what his mother in law does in his live, accept for some gossip that somebody told him. But he doesn't see it first hand. And if an

anthropologist has come in and he has given a skinname „Japarula“ he is never ever allowed anywhere near „Nambagimba“, so he'll never ever know what that skingroup does so he only gets a part of the picture. I don't know if I'm explaining this properly but they never ever get the full picture, so therefore what they've written down in history isn't actual fact, it's part of what happens in that group of people but it's not all of it, but they write it down as if it is all of it. It's better to conserve some of it, then none of it. From what's happen in the last 200 years it's aboriginal people have lost so many cultures and so many languages and stuff. And that's a very short amount of time to loose so much you know. It's a very short amount of time which sort of says to me that maybe in the next hundred years or so if I was just to show up, just get in a time machine and show up in Australia in another hundred years or 200 years, I wouldn't even recognize my people anymore. Not so much the color of their skin or what ever, but I wouldn't recognize anything that they did as my people, I think we would have changed so much. I've lived in New South Wales and I've had children with an aboriginal man from New South Wales and despite the fact that they've been, they were probably hardest hit in around Sydney and stuff when colonisation happen. And they've lost a lot of their culture and a lot of their laws and they've lost a lot of their dreaming but they haven't lost the essence of aboriginality. They haven't lost who they are as a people. They have lost, I think a lot of them have lost their connection to land and all the songs and all the stuff that go with it. But generally as aboriginal people we're the same right across Australia. You know you take care of your family. It's that common thing of beeing poor and not having...and beeing this color skin in this country were people will look down on you. Just because of the color of you skin, you know it's weird. I think a lot of aboriginal people in Australia, especially a lot of aboriginal people in the Eastern States that have lost most of their traditions and cultures fight harder for what they have then what we do in Central Australia because it's all around of it, all around us most of the time. We take it for granted. And that time is going to come when we just can't take it for granted anymore, it's disappearing at an alarming rate. And it's just not going to be there, but the people in New South Wales and people in Melbourne and all those people who have lost their culture will fight to the nail to keep what they have. And here we just throw it away like it's not worth anything. I don't think people are tired of fighting, I think people have just become to comfortable. I think the people who have the words to be able to express... I think people have, like I said I think people have just become to comfortable. In the 70ies and stuff we, you know 60ies, 70ies aboriginal, 1967 referendum what's that. That's only about fourty years ago. Aboriginal people don't have the right to go wherever they want without having to tell the police officer I'm just going down the road or without having to get permission from somebody to go and visit your uncle in the next town or whatever. So in the last 40, 50 years we've had the freedom to behave however, like any other Australian. And I think in gaining that freedom we've lost the passion for what we've also lost. We're quite content to sort of sit at home and watch out TV and go out whenever we want and stuff, it's that fire is gone. And we're really no better of today then we were 40 years ago, in fact I think we're worse of today then we were 40 years ago. What happen they took away „Adsick“ which was the aboriginal governing body or whatever, arm of the government that „cated“ for aboriginal people and they had...yes „Adsick“ was corrupted in a lot of ways by some of the counsellors but when „Adsick“ went down barely even a boo-hoo was heard you know barely anyone said anything. And then this law is taken of us and then „Eddy Marbour“ manages to overturn, you know to fight the government and manages to overturn the law of „Terenalias“ and then the government turns around and just go flip, flips it back over. Like „Eddy Marbour“ won this case to the right to his land as an aboriginal person who is never...or an islander actually but as an indigenous person who has never ever gave up their sovereign right to

their land. And he's proved that he's got a sovereign right through the Australian law system. And then the government just comes over and flips it over again and says okay you got „Terenalias“ but now it's too late, it's 200 years later and so we can't give you back all your land and we're not going to and everything is just starting to go backwards and hardly anybody is speaking anymore, it's just so quiet. I went to the „Nadock“ March two weeks ago, which is a national aboriginal islander day. And there they must have been about 50 people there, 50 people. When I was a kid every aboriginal person I knew was at the „Nadock“ March and now just nobody says anything. It's just quiet, it's scary but then you know, you never know. You kick a dog one too many times and sooner or later it turns around and bites you. But every year or every time, we know when the elections are coming up, we know when they going to call an election in this country. Because the moment they start, everytime they are going to call an election they start booting all the aboriginal people out, it's like okay, we'll give them a kick and then that way the rest of the country will vote for us because we're putting the aborigines down again, so. Aboriginal people are a huge part of getting governments elected, not so much...In the Northern Territory our votes get people into parliaments you know because we, there is a hell of a lot of aboriginal people in the Territory, but for the rest of the country I think Jonny Howard is extremely good at turning around and saying, pointing the finger at aboriginal people, that's why I know that there is an election coming up very soon because he straight away send the army into the Territory and you know start of carrying on about pedophilia and stuff. And it's like well okay I know there is an election coming around the corner simply for the fact that he's starting booting the aboriginal politics thing again you know. It is just my opinion.