

SONGSPIRALS



Chapter Notes

These notes serve two purposes. The first is to help readers to find further information about key concepts raised in the text. The second is to recognise previous research and knowledge, and to highlight connections between this book and other published works.

Key texts which cover a range of topics discussed in more detail below include:

Keen, I. (1994). *Knowledge and Secrecy in an Aboriginal Religion*. Oxford: Oxford University Press.

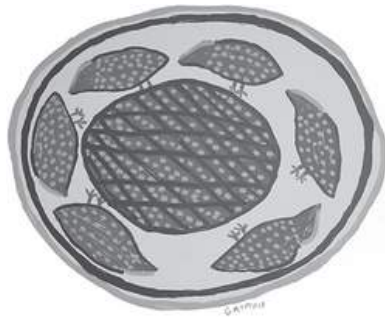
Morphy, H. (1991). *Ancestral Connections: Art and an Aboriginal system of knowledge*. Chicago: University of Chicago Press.

Watson, H., with the Yolngu Community at Yirrkala, & Chambers, D.W. (1989). *Singing the Land, Signing the Land: A portfolio of exhibits*. Geelong, Vic.: Deakin University Press.

Williams, N.M. (1986). *The Yolngu and Their Land: A system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

For how to read the different characters (e.g., ṛ ä ɭ nh dh ny) and more on orthography and spelling used in this text see:

Yolngu Advisors to CDU and Gupapuyṛu Yothu-Yindi and Märi-Gutharra (2012) *Yolngu languages and culture: Study notes (Gupapuyṛu)*. uniprintNT, Charles Darwin University, Darwin, Northern Territory.



Djalkiri

The term 'songline' was arguably popularised among non-Indigenous people through a 1987 novel entitled *The Songlines* by British author Bruce Chatwin. Along with such terms as 'Dreaming', 'Dreamtime' and 'song cycle', songline is now widely used to describe foundational Aboriginal Australian stories, songs, knowledges, and connections with Country. Yunupingu and Muller (2009, p. 160) explain that:

In Yolŋu law, songs always come with country, through the songlines passed down from our ancestors. The songs have dances and show the relationships between everything: the people, places, animals and plants – everything in the kinship system. When we 'sing' a place, we show how that place has an important story, we show our knowledge of that place, and the songs pass on knowledge to younger generations.

The term 'songlines' or 'songspirals' does not have a direct translation in Yolŋu matha. We use the term songspirals to recognise Yolŋu understandings of ongoing co-becoming and interweaving through song. Yolŋu songlines have been studied by non-Indigenous anthropologists and ethnographers for many years, and information about songlines has been recorded in many books and articles. For example, see:

Berndt, R.M. (1976). *Love Songs of Arnhem Land*. Melbourne: Thomas Nelson.

Berndt, R.M., & Berndt, C.H. (1954). *Arnhem Land: Its history and its people*. Melbourne: F.W. Cheshire.

Hinkson, M., & Beckett, J. (2008). *An Appreciation of Difference: WEH Stanner and Aboriginal Australia*. Canberra: Aboriginal Studies Press.

Keen, I. (1994). *Knowledge and Secrecy in an Aboriginal Religion*. Oxford: Oxford University Press.

Keen, I. (2011). 'The language of property: analyses of Yolngu relations to country', in Y. Musharbash & M. Barber (eds), *Ethnography and the Production of Anthropological Knowledge: Essays in honour of Nicolas Peterson* (pp. 101–20). Canberra: Australian National University Press.

Williams, N. M. (1986). *The Yolngu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

Yunupingu, D., & Muller, S. (2009). Cross-cultural challenges for Indigenous sea country management in Australia. *Australasian Journal of Environmental Management*, vol. 16, no. 3, pp. 158-167

Indigenous communities around Australia have also helped non-Indigenous researchers to learn about songlines and their implications for various fields and topics. See the following publications for further information:

Bradley, J., with Yanyuwa families (2010). *Singing Saltwater Country: Journey to the songlines of Carpentaria*. Sydney: Allen & Unwin.

Ellis, C.J., & Barwick, L.M. (1987). 'Musical syntax and the problem of meaning in a central Australian songline', *Musicology Australia*, vol. 10, no. 1, pp. 41-57.

Fuller, R.S., Trudgett, M., Norris, R.P., & Anderson, M.G. (2017). 'Star maps and travelling to ceremonies: the Euahlayi people and their use of the night sky', *Journal of Astronomical History and Heritage*, vol. 17, no. 2, pp. 149-60.

Rose, D. B. (2005). An indigenous philosophical ecology: Situating the human. *Australian Journal of Anthropology*, vol. 16, no. 3, pp. 294-305.

Rose, D. B. (2014). Arts of flow: poetics of 'fit' in Aboriginal Australia. *Dialectical Anthropology*, vol. 38, pp. 431-445. doi:10.1007/s10624-014-9347-0

Information about songspirals from around Australia has also been shared in films, exhibitions and online lectures such as the following:

Guyula, Y. (2015). 'Manikay (songline) and Milkarri', *Yolngu Studies*, Charles Darwin University. Retrieved from <https://livestream.com/accounts/2047566/events/1840804/videos/88483496> on 22 November 2018.

National Indigenous Television (2016). *Learn Indigenous Australian creation stories – 'Songlines on Screen' multimedia features*. Retrieved from www.sbs.com.au/nitv/songlines-on-screen/article/2016/05/25/learn-indigenous-australian-creation-stories-songlines-screen-multimedia-features on 22 November 2018.

National Museum of Australia (2018). *Songlines: Tracking the Seven Sisters*. Retrieved from www.nma.gov.au/exhibitions/songlines on 22 November 2018.

Research into songlines has sometimes been controversial, and it is important that knowledge about songlines is shared by the right people and with the right permissions. There are also important ethical issues that must be considered when recording, digitally archiving, and watching communities singing their songlines. These are discussed further in the following:

Christie, M. (2005). 'Aboriginal knowledge traditions in digital environments', *Australian Journal of Indigenous Education*, vol. 34, pp. 61-6.

Magowan, F. (2007). 'Honouring stories: performing, recording and archiving Yolngu cultural heritage', in U. Kockel & M.N. Craith (eds), *Cultural Heritages as Reflexive Traditions* (pp. 55-74). London: Palgrave Macmillan UK.

Morrison, G. (2017). 'In the footsteps of the Ancestors: oral fixations and ethical walking on the last great songline', in S. Strange & J. Webb (eds), *Creative Manoeuvres: Writing, making, being* (pp. 33–52). Melbourne: Melbourne University Publishing.

Not much research has been done into milkarri, perhaps in part because many anthropologists and ethnographers working in this field have been men. One notable exception is the research of Fiona Magowan, who worked with Yolŋu women in Galiwin'ku to learn about milkarri. Because it is difficult to describe milkarri in words alone, it is important to see and hear milkarri to gain a fuller understanding. Audio and visual footage of the songspirals presented in this book can be found on our Bawaka Collective website (www.bawakacollective.com) and further information found in:

Aboriginal Resources and Development Services (ARDS) (2016). *Bulun Milkarri: A story of sky, sea and spirit*. Retrieved from <https://ards.com.au/resources/external/bulun-milkarri> on 20 November 2018.

Magowan, F. (2001). 'Shadows of song: exploring research and performance strategies in Yolŋu women's crying-songs', *Oceania*, vol. 72, no. 2, pp. 89–104.

Magowan, F. (2007). *Melodies of Mourning: Music and emotion in Northern Australia*. Crawley, WA: University of Western Australia Press.

Magowan, F. (2013). 'Performing emotion, embodying Country in Australian Aboriginal ritual', in L. Wrazen (ed.), *Performing Gender, Place and Emotion in Music: Global perspectives* (pp. 63–82). Rochester: Boydell & Brewer Australia Press.

The concept of Country is explored in the following:

Bawaka Country, Suchet-Pearson, S., Wright, S., Lloyd, K., & Burarrwanga, L. (2013). 'Caring as Country: towards an ontology of co-becoming in natural resource management', *Asia Pacific Viewpoint*, vol. 54, no. 2, pp. 185–97.

Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., & Maymuru, D. (2015). 'Working with and learning from Country: decentring human authority', *Cultural Geographies*, vol. 22, no. 2, pp. 269–83.

Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Sweeney, J. (2016). 'Co-becoming Bawaka: towards a relational understanding of place/space', *Progress in Human Geography*, vol. 40, no. 4, pp. 455–75.

Kearney, A. (2018). Intimacy and Distance: Indigenous Relationships to Country in Northern Australia. *Ethnos*, vol. 83, no. 1, pp. 172–191. doi:10.1080/00141844.2016.1236827

Muller, S. (2014). Co-motion: Making space to care for country. *Geoforum*, vol. 54, pp. 132–141. doi:10.1016/j.geoforum.2014.04.011

Rose, D.B. (1996). *Nourishing Terrains: Australian Aboriginal views of landscape and wilderness*. Canberra: Australian Heritage Commission.

Rose, D.B., Daiyi, N., & D'Amico, S. (2011). *Country of the Heart: An Australian Indigenous homeland*. Canberra: Aboriginal Studies Press.

The phrase 'more-than-human' refers to a way of thinking about the world that 'spans the human–non-human divide' and focuses on relationships between humans and non-humans (Greenhough, 2014, p. 95). The following explore this idea in detail:

Gibson, K., Rose, D.B., & Fincher, R. (eds) (2015). *Manifesto for Living in the Anthropocene*. New York: punctum books.

Greenhough, B. (2014). 'More-than-human geographies', in R. Lee, N. Castree, R. Kitchin, V.A. Lawson, A. Paasi, C. Philo, S.A. Radcliffe, S.M. Roberts, & C.W.J. Withers (eds), *The SAGE Handbook of Human Geography* (pp. 94–119). Los Angeles: SAGE.

Head, L. (2016). *Hope and Grief in the Anthropocene: Re-conceptualising human–nature relations*. London: Routledge.

Head, L. (n.d.). *More than human, more than nature*. Griffith Review. Retrieved from <https://griffithreview.com/articles/more-than-human-more-than-nature/>

Latimer, J., & Miele, M. (2013). Naturecultures? Science, Affect and the Non-human. *Theory, Culture & Society*, vol. 30, no. 8, pp. 5–31. doi:10.1177/0263276413502088

Lorimer, J. (2007). Nonhuman charisma. *Environment and Planning D: Society and Space*, vol. 25, no. 5, pp. 911–932. doi:10.1068/d71j

Tsing, A. (2013). 'More-than-human sociality: a call for critical description', in K. Hastrup (ed.), *Anthropology and Nature* (pp. 27–42). New York: Routledge.

Whatmore, S. (2002). *Hybrid Geographies: Natures, cultures, spaces*. London: Thousand Oaks, California: SAGE.

Wright, S. (2015). 'More-than-human, emergent belongings: a weak theory approach', *Progress in Human Geography*, vol. 39, no. 4, pp. 391–411.

The implications of a 'more-than-human' approach for research and methodological approaches have been explored in the following:

Bawaka Country, Lloyd, K., Wright, S., Suchet-Pearson, S., Burarrwanga, L., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Hodge, P. (2018). 'Meeting across ontologies: grappling with an ethics of care in our human–more-than-human collaborative work', in J. Haladay & S. Hicks (eds), *Unsustainable Environments* (pp. 219–45). East Lansing: Michigan State University Press.

Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., & Maymuru, D. (2015). Working with and learning from Country: decentring human author-ity. *Cultural Geographies*, vol. 22, no. 2, pp. 269–283. doi:10.1177/1474474014539248

Braun, B. (2005). Environmental issues: Writing a more-than-human urban geography. *Progress in Human Geography*, vol. 29, no. 5, pp. 635–650. doi:10.1191/0309132505ph574pr

Johnson, J.T., & Larsen, S.C. (2017). *Being Together in Place: Indigenous coexistence in a more than human world*. Minnesota: University of Minnesota Press.

Lorimer, J. (2010). Moving image methodologies for more-than-human geographies. *Cultural Geographies*, vol. 17, no. 2, pp. 237-258. doi:10.1177/1474474010363853

Panelli, R. (2010). 'More-than-human social geographies: posthuman and other possibilities', *Progress in Human Geography*, vol. 34, no. 1, pp. 79-87.

The following publications explore connections between 'more-than-human' approaches inspired by Western philosophies and theories with Indigenous epistemologies, ontologies, and geographies:

Bawaka Country, Lloyd, K., Wright, S., Suchet-Pearson, S., Burarrwanga, L., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Hodge, P. (in press). Meeting across ontologies: Grappling with an ethics of care in our human-more-than-human collaborative work. In J. Haladay & S. Hicks (Eds.), *Unsustainable environments*: Michigan State University Press.

Johnson, J. T., & Larsen, S. C. (2017). *Being Together in Place: Indigenous Coexistence in a More Than Human World*. Minnesota: University of Minnesota Press.

Povinelli, E. A. (1993). "Might be something": the language of indeterminacy in Australian Aboriginal land use. *Man*, vol.28, no. 4, pp. 679-704.

Rose, D. B. (1996). *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness*. Canberra: Australian Heritage Commission.

Rose, D. B. (2004). *Reports from a Wild Country: Ethics for Decolonisation*. Sydney: UNSW Press.

Rose, D. B. (2005). An indigenous philosophical ecology: Situating the human. *Australian Journal of Anthropology*, vol. 16, no. 3, pp. 294-305.

Rose, D. B., Daiyi, N., & D'Amico, S. (2011). *Country of the Heart: An Australian Indigenous Homeland*: Aboriginal Studies Press.

Sundberg, J. (2014). Decolonizing posthumanist geographies. *Cultural Geographies*, vol. 21, no. 1, pp. 33-47. doi:10.1177/1474474013486067

Co-becoming is an idea the Bawaka Collective has explored in our work:

Co-becoming is our conceptualisation of a Bawaka Yolŋu ontology within which everything exists in a state of emergence and relationality. Not only are all beings – human, animal, plant, process, thing or affect – vital and sapient with their own knowledge and law, but their very being is constituted through relationships that are constantly re-generated (Bawaka Country, Wright, et al., 2016, p. 456).

The idea of co-becoming is explored in the following:

Bawaka Country, Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., Wright, S., Suchet-Pearson, S., Lloyd, K., & Sweeney, J. (2016). 'Co-becoming time/s: time/s-as-telling-as-time/s', in J. Thorpe, S. Rutherford, and L. Sandberg (eds), *Methodological Challenges in Nature-Culture and Environmental History Research* (pp. 81–92). New York: Routledge.

Bawaka Country, Suchet-Pearson, S., Wright, S., Lloyd, K., & Burarrwanga, L. (2013). Caring as country: Towards an ontology of co-becoming in natural resource management. *Asia Pacific Viewpoint*, vol. 54, no. 2, pp. 185-197. doi:10.1111/apv.12018

Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Sweeney, J. (2016). Co-becoming Bawaka: Towards a relational understanding of place/space. *Progress in Human Geography*, vol. 40, no. 4, pp. 455-475. doi:10.1177/0309132515589437



Part 1

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Wuymirri

Chapter 1 *Mum*

Search our Bawaka Collective website for recordings of milkarri for the Whale Songspiral and other songspirals. In addition, see the following texts for further information about the Whale Songspiral:

Cawte, J. (1973). *The University of the Warrimirri: Art, medicine and religion in Arnhem Land*. Sydney: NSW University Press.

McIntosh, I. (1994). *The Whale and the Cross: Conversations with David Burrumarra* MBE. Darwin: Historical Society of the Northern Territory.

McIntosh, I. (2000). 'Aboriginal reconciliation and the Dreaming: Warramiri Yolngu and the quest for equality', *Cultural Survival Studies in Ethnicity and Change*, series editors David Maybury-Lewis and Theodore McDonald. Boston: Allyn & Bacon.

McIntosh, I. (2015). *Between Two Worlds: Essays in honour of the visionary Aboriginal Elder, David Burrumarra*. Indianapolis: Dog Ear Publishing.

Shepherdson, E. (1981). *Half a Century in Arnhem Land*. One Tree Hill, SA: Ella and Harold Shepherdson.

The Bawaka Collective has identified key ideas about intercultural communication between Indigenous and non-Indigenous peoples, drawing on our experience of working together. See our Intercultural Communication Handbook on the Bawaka Collective website. There has also been considerable work that explores Yolngu communication styles, cross-cultural and inter-cultural communication. See:

Boyukarrpi, G., Gayura, J., Madawirr, P., Nunggalurr, H., & Waykingin, M. (1994). 'Yolngu ways of communicating', *Ngoonjook*, vol. 10, pp. 21-7.

Cass, A., Lowell, A., Christie, M., Snelling, P. L., Flack, M., Marrnganyin, B., & Brown, I. (2002). Sharing the true stories: Improving communication between Aboriginal patients and healthcare workers. *Medical Journal of Australia*, vol. 176, no. 10, pp. 466-470.

Harris, S. (1984). *Yolngu rules of interpersonal communication*: Nungalingya College.

Lowell, A., & Devlin, B. (1998). Miscommunication between aboriginal students and their non-aboriginal teachers in a bilingual school. *Language, Culture and Curriculum*, vol. 11, no. 3, pp. 367-389. doi:10.1080/07908319808666563

Lowell, A., Maypilama, E., Yikaniwuy, S., Rrapa, E., Williams, R., & Dunn, S. (2012). "Hiding the story": Indigenous consumer concerns about communication related to chronic disease in one remote region of Australia. *International Journal of Speech-Language Pathology*, vol. 14, no. 3, pp. 200-208. doi:10.3109/17549507.2012.663791

Magowan, F. (2018). 'Song as gift and capital: intercultural processes of indigenisation and spiritual transvaluation in Yolngu Christian music', in M. Ingalls, M. Reigersberg and Z. Sherinian (eds), *Making Congregational Music Local in Christian Communities Worldwide* (pp. 97-116). London: Routledge.

Morphy, F. (2007). 'The language of governance in a cross-cultural cultural context: what can and can't be translated', *Nginya: Talk the Law*, vol. 1, pp. 93-102.

Chapter 2 **Country**

Much research with Yolngu and other Indigenous peoples highlights that water is considered part of Country and that relationships with water are crucial. This point has been especially salient to challenging Western notions of property, ownership and rights in relation to various bodies of water. For further information, see:

Buku-Larrngay Mulka Centre (1999). *Saltwater: Yirrkala bark paintings of sea country: recognising indigenous sea rights*. Buku-Larrngay Mulka Centre in association with Jennifer Isaacs Publishing.

Gibson, K., Rose, D. B., & Fincher, R. (Eds.). (2015). *Manifesto for Living in the Anthropocene*. New York: punctum books.

Jackson, S., & Altman, J. (2009). Indigenous Rights and Water Policy: Perspectives from Tropical Northern Australia. *Australian Indigenous Law Review*, vol. 13, no. 1, pp. 27-48.

Jackson, S., & Barber, M. (2013). 'Recognition of indigenous water values in Australia's Northern Territory: current progress and ongoing challenges for social justice in water planning', *Planning Theory & Practice*, vol. 14, no. 4, pp. 435-54.

Jackson, S.E. (1995). 'The water is not empty: cross-cultural issues in conceptualising sea space', *Australian Geographer*, vol. 26, no. 1, pp. 87-96.

Rose, D.B. (2005). 'An indigenous philosophical ecology: situating the human', *Australian Journal of Anthropology*, vol. 16, no. 3, pp. 294-305.

Rose, D.B. (2014). 'Arts of flow: poetics of "fit" in Aboriginal Australia', *Dialectical Anthropology*, vol. 38, pp. 431-45.

Weir, J. (2009). *Murray River Country: An ecological dialogue with traditional owners*. Canberra: Aboriginal Studies Press.

Wilson, N.J., & Inkster, J. (2018). 'Respecting water: Indigenous water governance, ontologies, and the politics of kinship on the ground', *Environment and Planning E: Nature and Space*, vol. 1, no. 4.

In Yolŋu Law everything in the world is divided into two complementary moieties, Yirritja and Dhuwa. They are understood by anthropologists as a way of ordering or organising the world. For instance, Williams (1986, p. 57) explains that: Yolngu use the moiety division to allocate people, land, sacred sites, plants, animals, and things: throughout northeastern Arnhem Land, named moieties provide the broadest structure that Yolngu use for ordering particular relationships between groups of people and land.

Similarly, Morphy (1991, p. 44) notes that:

The independence of the moieties is strongly emphasized in the mythological system and in the system of totemic classification associated with the mythology. Everything is classified as belonging to either the Dhuwa or the Yirrtja moiety.

These two moieties are “complementary, equal and balanced” and are linked through marriage and ceremonies such that “an interactive balance between the two moieties is thus maintained” (Hutcherson, 1998, p. 4).

The two moieties are also explained in the following:

Hutcherson, G. (1998). *Gong-wapitja: Women and art from Yirrkala, northeast Arnhem Land*. Canberra: Aboriginal Studies Press.

Morphy, H. (1991). *Ancestral connections : art and an aboriginal system of knowledge*. Chicago: University of Chicago Press.

Williams, N. M. (1986). *The Yolngu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

Yolŋu Advisors to CDU, Gupapuyŋu Yothu-Yindi, & Märi-Gutharra. (2012). *Yolŋu languages and culture: Study notes (Gupapuyŋu)*. Darwin, Northern Territory: uniprintNT, Charles Darwin University.

Yolŋu Sea Country (2008). *Living Knowledge: Indigenous knowledge in science education*. Retrieved from <http://livingknowledge.anu.edu.au/learningsites/seacountry/index.htm> on 22 November 2018.

The Djan’kawu sisters are described as “ancestral spirit creatures” of Dhuwa moiety who “give life to all things in the world” (Hutcherson, 1998, p. 41). The story of the Djan’kawu sisters and their journey, and representations of them through artwork, have been discussed in numerous publications. Examples are:

Guyula, Y. (2014). *The Journeys of Djan’kawu: a journey of walking together*. Yolngu Studies, Charles Darwin University. Retrieved from <https://livestream.com/accounts/2047566/events/1840804/videos/32270714>

Hutcherson, G. (1998). *Gong-wapitja : women and art from Yirrkala, northeast Arnhem Land*. Canberra: Aboriginal Studies Press.

Keen, I. (1994). *Knowledge and Secrecy in an Aboriginal Religion*. Oxford: Oxford University Press.

Marika, W. (1995). *Wandjuk Marika : life story (as told to Jennifer Isaacs)*. St. Lucia, Qld.: University of Queensland Press.

Morphy, H. (1991). *Ancestral connections : art and an aboriginal system of knowledge*. Chicago: University of Chicago Press.

Wells, A. E. (1971). *This their dreaming: legends of the panels of Aboriginal art in the Yirrkala church*. St. Lucia: University of Queensland Press.

The Bawaka Collective explored weaving both as a cultural activity and as a metaphor for our developing relationships and connections in our first book and in a journal article:

Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., Wright, S., Suchet-Pearson, S., & Lloyd, K. (2008). *Weaving Lives Together at Bawaka: North East Arnhem Land*. Callaghan, NSW: Centre for Urban and Regional Studies, University of Newcastle.

Lloyd, K., Wright, S., Suchet-Pearson, S., Burarrwanga, L., & Hodge, P. (2012). 'Weaving lives together: collaborative fieldwork in North East Arnhem Land, Australia', *Annales de Geographie*, vol. 121, no. 687-8, pp. 513-24.

Weaving in Yirrkala and other Yolŋu communities has also been explored in this text:

Hutcherson, G. (1998). *Gong-wapitja : women and art from Yirrkala, northeast Arnhem Land*. Canberra: Aboriginal Studies Press.

The Garma Festival is held annually and is organised by the Yothu Yindi Foundation. The festival includes workshops and forums, songs, art, and music, and is a widely recognised Indigenous event in Australia. Further information about the festival, and the Gapan Gallery, can be found by searching online for the Garma Festival.

Garma and gaṇma are two concepts/metaphors that relate to sharing knowledge. Gaṇma has been described as:

...a powerful metaphor in the meeting and mixing of two streams which flow – one from land, the other from the sea – into a mangrove lagoon on Caledon Bay in NE Arnhem land. The theory of this confluence, called gaṇma, holds (in part) that the forces of the streams combine and lead to deeper understanding and truth... In recent discussions among the Yolngu and those non-Aboriginal Australians they have chosen to work with them, gaṇma theory has been applied to the meeting of two cultures - Aboriginal and Western (Watson, with the Yolngu Community at Yirrkala, & Chambers, 1989, p. 5).

Garma is described as a kind of intercultural interface or space where “people can share ideas and everyone can work hard to reach agreement” (Marika-Munungiritj, White, & Ngurruwutthun, 1992, p. 24).

Frawley, J., & Fasoli, L. (2012). Working together: intercultural leadership capabilities for both-ways education. *School Leadership & Management*, vol. 32, no. 4, pp. 309-320. doi:10.1080/13632434.2012.708328

Marika-Munungiritj, R., White, L., & Ngurruwutthun, D. (1992). Always together, yaka gana: participatory research at Yirrkala, as part of the development of a Yolngu education. *Convergence*, vol. 24, no. 1, pp. 23-39.

Phipps, P. (2009). Globalization, Indigeneity and Performing Culture. *Local-Global: Identity, Security, Community*, vol 6, pp. 28-48.

Watson, H., with the Yolngu Community at Yirrkala, & Chambers, D. W. (1989). *Singing the land, signing the land : a portfolio of exhibits*. Geelong, Vic: Deakin University Press.

Yirrkala-Dhalinybuy Yolngu Garma, & Galtha Rom Workshop. (1992). *Gapu=Water : Yirrkala - Dhalinybuy Yolngu Garma and Galtha Rom workshop, November 1991* Yirrkala Literature Production Centre.

Father Frank Brennan is a Jesuit priest and lawyer. His role and views on Aboriginal and Yolngu land rights are outlined in the publications below.

Brennan, F. (1994). *Sharing the country* (2 ed.). Ringwood, Vic.: Penguin.

Brennan, F. (1995). *One land, one nation: Maboo - towards 2001*. St Lucia, Qld.: University of Queensland Press.

Brennan, F. (2015). *No small change : the road to recognition for indigenous Australia*. St Lucia, Queensland: University of Queensland Press

Chapter 3 *Mapping*

Diverse ways of mapping and understanding place and space have been explored in a number of publications:

Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Sweeney, J. (2016). Co-becoming Bawaka: Towards a relational understanding of place/space. *Progress in Human Geography*, vol 40, no. 4, pp. 455-475. doi:10.1177/0309132515589437

Magowan, F. (2001). 'Syncretism or synchronicity? Remapping the Yolngu feel of place', *The Australian Journal of Anthropology*, vol. 12, no. 3, pp. 275-90.

Marika, W. (1995). *Wandjuk Marika : life story (as told to Jennifer Isaacs)*. St. Lucia, Qld.: University of Queensland Press.

Tamisari, F. (1998). 'Body, vision and movement: in the footprints of the ancestors', *Oceania*, vol. 68, pp. 249-70.

Turnbull, D., & Watson-Verran, H. (1989). 'Aboriginal-Australian maps', in *Maps Are Territories, Science is an Atlas: A portfolio of exhibits*. Chicago: University of Chicago Press. Retrieved from <http://territories.indigenousknowledge.org/exhibit-5.html> on 22 November 2018.

Watson, H., with the Yolngu Community at Yirrkala, & Chambers, D. W. (1989). *Singing the land, signing the land : a portfolio of exhibits*. Geelong, Vic: Deakin University Press.

The mission at Yirrkala was established in November 1935 in response to conflicts and tensions between Aboriginal people and settlers. See:

Dewar, M. (1995). *The Black War in Arnhem Land: Missionaries and the Yolngu 1908-1940*. Brinkin, NT: Australian National University, North Australia Research Unit (NARU).

Berndt (1976, p. 17) saw the Mission in 1946 and described it as “a mission house on a cliff above the stream, overlooking the sea, with a few Aboriginal huts clustered near the rough semi-open church and the dispensary.”

Berndt, R. M. (1962). *An Adjustment Movement in Arnhem Land, Northern Territory of Australia*. Paris: Mouton & Co.

Berndt, R. M. (1976). *Love Songs of Arnhem Land*. Australia: Thomas Nelson.

Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs., M., Ganambarr, B., Maymuru, D., Wright, S., Suchet-Pearson, S., & Lloyd, K. (2013). *Welcome to my Country*. Sydney: Allen and Unwin.

Keen, I. (1994). *Knowledge and Secrecy in an Aboriginal Religion*. Oxford: Oxford University Press.

By the 1970s, many Yolŋu lived at mission settlements like Yirrkala for most of the year. In 1972–73, as part of a strong political homelands movement, many Yolŋu began to move to ‘homelands’ or ‘outstations’ on their own clan territories or Country. See:

Fijn, N. (Director). (2016). *Yolngu Homeland* [video]: Ronin Films.

Kearney, A. (2018). 'Intimacy and distance: Indigenous relationships to Country in northern Australia', *Ethnos*, vol. 83, no. 1, pp. 172–191.

Morphy, H. (1991). *Ancestral connections : art and an aboriginal system of knowledge*. Chicago: University of Chicago Press.

Williams, N. M. (1986). *The Yolngu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

Donald Thomson was a researcher who lived and worked in Arnhem Land for many years. Information about Donald Thomson, his work, and experiences are documented in publications and in a documentary, and mentioned in many others:

Moore, J. (Director). (1999). *Thomson of Arnhem Land* [Documentary]. Australia: National Film and Sound Archive of Australia.

Morphy, H. (2002). Thomson, Donald Finlay Fergusson (1901–1970). *Australian Dictionary of Biography*. Retrieved from <http://adb.anu.edu.au/biography/thomson-donald-finlay-fergusson-11851/text21213>

Thomson, D. F. (2003). *Donald Thomson in Arnhem Land (compiled and introduced by Nicholas Peterson, Currey O'Neill, South Yarra)*. Carlton, Vic.: Miegunyah Press.

Chapter 4 *Becoming Together*

In 2014, the state government in Western Australia announced plans to close 100–150 remote Aboriginal homeland communities on the basis that they were too expensive to maintain. Similar policies and issues were also identified in the Northern Territory. In an interview with John Pilger, the prime minister at the time, Tony Abbott, stated that 'it's not the job of the taxpayers to subsidise lifestyle choices'. This was met with outrage, which highlighted that homeland communities are not a mere 'life-style choice' and that closing these communities would create problems and be culturally damaging.

Curtin, R., & Norman, J. (13.03.2015). Tony Abbott a 'disgrace', says Federal Opposition after comments that living in remote Indigenous communities was a 'lifestyle choice'. *ABC News*. Retrieved from <http://www.abc.net.au/news/2015-03-10/tony-abbott-backs-decision-to-close-wa-indigenous-communities/6295296>

Kagi, J. (12.11.2014). Plan to close more than 100 remote communities would have severe consequences, says WA Premier. *ABC News*. Retrieved from <http://www.abc.net.au/news/2014-11-12/indigenous-communities-closures-will-have-severe-consequences/5886840>

Perpitch, N., & Vidot, A. (14.11.2014). Cost of closing remote communities greater than tackling issues, Aboriginal leaders say. *ABC News*. Retrieved from <http://www.abc.net.au/news/2014-11-13/closing-remote-aboriginal-communities-cause-chaos-leaders-say/5889278>

Pilger, J. (2015). 'Evicting Indigenous Australians from their homelands is a declaration of war', *The Guardian*, 22 April 2015.

Stokes, P. (11.03.2015). This isn't a lifestyle, it's a way of life. *ABC News*. Retrieved from <http://www.abc.net.au/news/2015-03-11/stokes-remote-indigenous-living-isnt-a-lifestyle-choice/6303234>

Mädirriny, the south-east wind, is further discussed in the following publication:

Bawaka Country, Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., Wright, S., Suchet-Pearson, S., Lloyd, K., & Sweeney, J. (2016). Co-becoming time/s: Time/s-as-telling-as-time/s. In *Methodological Challenges in Nature-Culture and Environmental History Research* (pp. 81-92).

Chapter 5 *Harmonising*

The following publications document the extent of Yolŋu participation in military activity and various impacts of the Second World War on Yolŋu in North East Arnhem Land:

Berndt, R.M. (1962). *An Adjustment Movement in Arnhem Land, Northern Territory of Australia*. Paris: Mouton & Co.

Cole, K. (1979). *The Aborigines of Arnhem Land*. Adelaide: Rigby.

Keen, I. (1994). *Knowledge and Secrecy in an Aboriginal Religion*. Oxford: Oxford University Press.

Long, J. (1992). The Sinking of the Patricia Cam: Narritjin's Story. *Aboriginal History*, vol. 16, no. 1, pp. 81-84.

Riseman, N. (2008a). 'Colonising Yolngu defence: Arnhem Land in the Second World War and transnational uses of indigenous people in the Second World War', PhD thesis, The University of Melbourne.

Riseman, N. (2008b). Exploited Soldiers: Navaho and Yolngu Units in World War II. *Journal of Northern Territory History*, vol. 19, pp. 60-81.

Riseman, N. J. (2012). *Defending whose country? Indigenous soldiers in the Pacific war*. Lincoln: University of Nebraska Press.

Thomson, D.F. (2005). *Donald Thomson in Arnhem Land (compiled and introduced by Nicholas Peterson)*. Carlton, Vic.: The Miegunyah Press.

Narritjin Maymuru shared his story about the sinking of the boat Patricia Cam and helping the survivors on the Wessel Islands in:

Long, J. (1992). 'The sinking of the Patricia Cam: Narritjin's story'. *Aboriginal History*, vol. 16, no. 1, pp. 81-4.

The term 'stolen generations' refers to Aboriginal and Torres Strait Islander children who were legally removed from their families by staff working for government agencies and church missions from approximately 1905 until the 1970s. See:

National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families (Australia), Wilson, R.D., & Australian Human Rights and Equal Opportunity Commission (1997). *Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families*. Sydney: Human Rights and Equal Opportunity Commission.

Roy Dadayŋa Marika is known as the father of the land rights movement. His contributions are described in the following:

Dunlop, I. (director) (1983). *In Memory of Mawalan* [video]. National Film and Sound Archive of Australia.

Dunlop, I. (director) (1995). *Pain for this Land* [video]. National Film and Sound Archive of Australia.

Dunlop, I. (director) (1996). *Singing in the Rain—Yirrkala in 1974* [video]. National Film and Sound Archive of Australia.

Marika, B. (2017). *Desperate Measures: Roy Marika the father of land rights* [video]. Melbourne: Informit.

Marika, W. (1995). *Wandjuk Marika: Life story (as told to Jennifer Isaacs)*. St Lucia, Qld: University of Queensland Press.

Williams, N. M. (1986). *The Yolngu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

East Journey are a Yolŋu band from Yirrkala whose members include Rrawun Maymuru, PJ White, Arian Pearson, Ngalkanbuy Mununggurr, Gathapura Mununggurr, Malngay Yunupingu and Marcus Marawili.

Their biography can be viewed here:

https://www.youtube.com/watch?v=46FcQIxJ_8g

Yolŋu speak many different languages and Yolŋu Matha is often used to refer to Yolŋu languages in general. As explained in Yolŋu Advisors to CDU, Gupapuyŋu Yothu-Yindi, and Märi-Gutharra (2012, p. 5):

Some linguists distinguish between Yolŋu languages and the 'dialects' of these languages because they are closely related. However, many Yolŋu people prefer to use the word 'language' rather than 'dialect', because from a Yolŋu point of view, each language is associated with a distinct cultural group: a complex of different areas of land, different totems, different songs, ceremonies and sacred sites.

There are a number a resources available about different Yolŋu languages and resources have been developed in Yolŋu languages by schools and universities in East Arnhem land and the Northern Territory.

Amery, R. (1993). An Australian koine: Dhuwaya, a variety of Yolŋu Matha spoken at Yirrkala in North East Arnhemland. *International Journal of the Sociology of Language*, vol. 99, no. 1, pp. 45-64. doi:10.1515/ijsl.1993.99.45

Christie, M., & Yirrkala School Literature Production Centre. (1989). *Yolngu Matha : notes for language learners at Yirrkala*: Yirrkala Community School Literature Production Centre.

Dixon, R. M. W., & Blake, B. J. (Eds.). (1983). *Handbook of Australian Languages: Djapu, a Yolngu dialect; Yukulka; Uradhi; Nyawaygi*. Canberra: ANU Press.

Keen, I. (2014). Language in the constitution of kinship. *Anthropological Linguistics*, vol 56, no. 1, pp. 1-53. doi:10.1353/anl.2014.0000

Northern Territory, U., & Shepherdson, C. (2002). *Yolngu matha dictionary : Yolngu Matha to English - English to Yolngu Matha*. In *Yolngu matha dictionary* (Version 3.0. ed.). Darwin: Darwin : Shepherdson College CEC and Northern Territory University.

Yirrkala School Literature Production Centre. (1979). *Yolngu dharuk gumatjkurru*. Yirrkala Literature Production Centre.

Yolngu Advisors to CDU, Gupapuyngu Yothu-Yindi, & Märi-Gutharra. (2012). *Yolngu languages and culture: Study notes (Gupapuyngu)*. Darwin, Northern Territory: uniprintNT, Charles Darwin University.



Part 2



Wukun

Chapter 2 *Singing The Clouds*

Gurruṯu is a system of kinship that underlies and creates the Yolŋu world. The Bawaka Collective understand Gurruṯu as:

...a system of kinship that underlies and creates the Yolŋu world.

Gurruṯu brings everything together within an infinite pattern of kinship, obligation and care. Gurruṯu encompasses who is related to whom, who is related to what and how. It underpins and gives rise to Yolŋu social and governance systems and, along with Rom, which encompasses the fundamental Law and systems which underlie Yolŋu being, is the basis of Yolŋu ontology (Williams, 1986; Keen, 1994; Burarrwanga et al., 2013). When Yolŋu say related to, they do mean who is your aunty, your cousin, your stepmother, but it goes beyond this. Relation here includes humans and more-than- humans, and how they are connected to each other, how they fit, where their ties and obligations are, where their responses and responsibilities lie. Critically, these patterns of kinship include everyone and everything in a bounded relationship to each other in, through and as a part of place/space/Country (Bawaka Country et al., 2016, p. 460).

Gurruṯu has been discussed in the following publications and online resources:

Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Sweeney, J. (2016). Co-becoming Bawaka: Towards a relational understanding of place/space. *Progress in Human Geography*, 40(4), 455-475.
doi:10.1177/0309132515589437

Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., Wright, S., Suchet-Pearson, S., & Lloyd, K. (2013). *Welcome to my Country*. Sydney: Allen and Unwin.

Christie, M., & Greateorex, J. (2004). 'Yolngu life in the Northern Territory of Australia: the significance of community and social capital', *Asia Pacific Journal of Public Administration*, vol. 26, no. 1, pp. 55-69.

Christie, M., & Guyula, Y. (2011). *Yolŋu resources. Teaching from Country*, Charles Darwin University. Retrieved from <http://learnline.cdu.edu.au/inc/tfc/index.html>

Djambutj, N. (1994). 'Connections through the east wind and morning star', *Ngoonjook*, vol. 10, pp. 30-7.

Keen, I. (1994). *Knowledge and Secrecy in an Aboriginal Religion*. Oxford: Oxford University Press.

Morphy, F. (2007). The language of governance in a crosscultural cultural context: what can and can't be translated. *Ngiya: Talk the Law*, vol. 1, pp. 93-102.

Williams, N. M. (1986). *The Yolngu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

The relationship between gurruṯu and mathematics has been explored by the Bawaka Collective and others through the concept of Yolŋu mathematics:

Bawaka Collective (producer) (2017). *Knowledge on the Land: Two-ways learning through Yolŋu mathematics*. Retrieved from www.youtube.com/watch?v=wyaOzZmAAI4 on 20 November 2018.

Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., Wright, S., Suchet-Pearson, S., & Lloyd, K. (2013). *Welcome to My Country*. Sydney: Allen & Unwin.

Cooke, M., & Batchelor College. (1991). *Seeing Yolngu, Seeing Mathematics*. Batchelor, NT: Batchelor College.

Yolŋu Aboriginal Consultants Initiative. (n.d.). *Maths as a cultural practice*. Charles Darwin University, SiMERR National Research Centre. Retrieved from https://www.cdu.edu.au/centres/yaci/projects_maths.html

Chapter 3 *Clouds Forming*

Cyclones Lam and Nathan made landfall in Arnhem Land and impacted a number of communities, including Yirrkala. For further information, please see:

The Guardian. (2016a). Cyclone Lam. *The Guardian* (Australian Edition). Retrieved from <https://www.theguardian.com/australia-news/cyclone-lam>

The Guardian. (2016b). Cyclone Nathan. *The Guardian* (Australian Edition). Retrieved from <https://www.theguardian.com/australia-news/cyclone-nathan>

The idea of mǎrr and love is further explored in the following paper:

Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L. L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Graham, M. (forthcoming). Everything is love: mobilising knowledges, identities and places as Bawaka. In M. Palomino-Schalscha & N. Gombay (Eds.), *The Politics of Indigenous Spaces*: Routledge.

Chapter 4 *Thundercloud*

The relationships between Macassans and Yolŋu are discussed in a number of publications that highlight the extended period of cultural connection and exchange:

- Bilous, R.H. (2015). 'All mucked up: sharing stories of Yolŋu–Macassan cultural heritage at Bawaka, north-east Arnhem Land', *International Journal of Heritage Studies*, vol. 21, no. 9, pp. 905–18.
- Bilous, R.H. (2015). 'Making connections: hearing and sharing Macassan–Yolŋu stories', *Asia Pacific Viewpoint*, vol. 56, no. 3, pp. 365–79.
- Clark, M., & May, S.K. (2013). *Macassan History and Heritage: Journeys, encounters and influences*. Canberra: Australian National University Press.
- Evans, N. (1992). Macassan loanwords in top end languages. *Australian Journal of Linguistics*, vol 12, no. 1, pp. 45-91. doi:10.1080/07268609208599471
- Glowczewski, B., & Barker, W. J. (Producer). (2002). *Spirit of Anchor*. Retrieved from https://videotheque.cnrs.fr/index.php?urlaction=doc&id_doc=980&rang=1
- Lloyd, K., Suchet-Pearson, S., Wright, S., & Burarrwanga, L. (2010). 'Stories of crossings and connections from Bawaka, North East Arnhem Land, Australia', *Social and Cultural Geography*, vol. 11, no. 7, pp. 702–17.
- McIntosh, I.S. (2006). 'A treaty with the Macassans? Burrumarra and the Dholtji ideal', *The Asia Pacific Journal of Anthropology*, vol. 7, no. 2, pp. 153–72.
- Palmer, L. (2007). 'Negotiating the ritual and social order through spectacle: the (re)production of Macassan/Yolngu histories', *Anthropological Forum*, vol. 17, no. 1, pp. 1–20.

Responsibilities that come with and are inspired by adoption in Yolŋu, and other Indigenous systems, are explored in:

- Bawaka Country, Suchet-Pearson, S., Wright, S., Lloyd, K., Tofa, M., Sweeney, J., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., & Maymuru, D. (2018). 'Goŋ Gurtha: Enacting response-abilities as situated co-becoming', *Environment and Planning D: Society and Space*. doi:10.1177/0263775818799749.
- Rose, D.B. (1999). 'Indigenous ecologies and an ethic of connection', in M. Low (ed.), *Global Ethics and Environment* (pp. 1–13). London: Routledge.
- TallBear, K. (2014). 'Standing with and speaking as faith: a feminist- indigenous approach to inquiry', *Journal of Research Practice*, vol. 10, no. 2, p. 17.

Bawaka Cultural Enterprises and Lirrwi Tourism are Indigenous-run tourism ventures based in Bawaka and Yirrkala, respectively. Further information about their tours can be found by searching on their names online.

For further information about tourism, intercultural communication, and opportunities for personal transformation in Bawaka and Yirrkala, see the Intercultural Communication Handbook on our website as well as:

Bawaka Country, Wright, S., Lloyd, K., Suchet-Pearson, S., Burarrwanga, L., Ganambarr, R., Ganambarr, M., Ganambarr, B., Maymuru, D., & Tofa, M. (2017). 'Meaningful tourist transformations with Country at Bawaka, North East Arnhem Land, northern Australia', *Tourist Studies*, vol. 17, no. 4, pp. 443–67.

Lirriwi Yolngu Tourism Aboriginal Corporation, & Morse, J. (2012). *Yolngu Cultural Tourism Masterplan: A new way forward for Arnhem Land*. Nhulunbuy, NT: Lirriwi Yolngu Tourism Aboriginal Corporation.

Lloyd, K., Suchet-Pearson, S., Wright, S., Tofa, M., Rowland, C., Burarrwanga, L., Ganambarr, R., Ganambarr, M., Ganambarr, B., & Maymuru, D. (2015). 'Transforming tourists and "culturalising commerce": Indigenous tourism at Bawaka in northern Australia', *International Indigenous Policy Journal*, vol. 6, no. 4.

Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., & Burarrwanga, D. (2009). "That means the fish are fat": sharing experiences of animals through Indigenous-owned tourism', *Current Issues in Tourism*, vol. 12, no. 5–6, pp. 505–27.

Chapter 5 *Clouds Separating*

Rom is often described as Yolngu law. It has been discussed in many research publications, for example:

Brigg, M., & Tonnaer, A. (2008). Mawul Rom Project: openness, obligation and reconciliation. *Australian Aboriginal Studies*, 2008, no. 2, pp. 3-15.

Christie, M., & Guyula, Y. (2011). *Yolngu resources. Teaching from Country*, Charles Darwin University. Retrieved from <http://learnline.cdu.edu.au/inc/tfc/index.html>

Djambutj, N. (1994). Connections through the east wind and morning star. *Ngoonjook*, vol. 10, pp. 30-37.

Keen, I. (2011). The Language of Property: Analyses of Yolngu relations to country In Y. Musharbash & M. Barber (Eds.), *Ethnography & the Production of Anthropological Knowledge: Essays in honour of Nicolas Peterson* (pp. 101-120). Canberra: ANU Press.

Marika, R., Yunupingu, Y., Marika-Mununggiritj, R., & Muller, S. (2009). Leaching the poison – The importance of process and partnership in working with Yolngu. *Journal of Rural Studies*, vol. 25, no. 4, pp. 404-413. doi:10.1016/j.jrurstud.2009.05.007

Yirrkala-Dhalinybuy Yolngu Garma, & Galtha Rom Workshop. (1992). *Gapu=Water : Yirrkala - Dhalinybuy Yolngu Garma and Galtha Rom workshop*, November 1991 Yirrkala Literature Production Centre.



Part 3



Guwak

Chapter 1 *Being A Messenger*

Narritjin Maymuru worked extensively with the anthropologist Howard Morphy and with filmmaker Ian Dunlop. His art, work and stories are recorded in several publications and films, including:

Dunlop, I. (producer) (2018). *At the Canoe Camp*. National Film and Sound Archive of Australia.

Dunlop, I. (director) (2018). *Narritjin at Djarrakpi* [video]. National Film and Sound Archive of Australia.

Long, J. (1992). The Sinking of the Patricia Cam: Narritjin's Story. *Aboriginal History*, vol. 16, no. 1, pp. 81-84.

Morphy, H. (1991). *Ancestral connections : art and an aboriginal system of knowledge*. Chicago: University of Chicago Press.

Morphy, H. (2005). *The Art of Narritjin Maymuru*. Canberra: ANU E Press.

Further information about the Yirrkala Church Panels can be found [here](#):

Wells, A. E. (1971). *This their dreaming: legends of the panels of Aboriginal art in the Yirrkala church*. St. Lucia: University of Queensland Press.

In 1963, a lease for mining on Gove Peninsula was announced, after no consultation with Yolŋu people. Rirritjinju clan leaders sent the bark petition to the Federal Government stating that their land rights must be respected (National Museum Australia, n.d.-b). The bark petition contained bark paintings of clan “symbols of ownership, of knowledge and rights” with a typed document, and was sent in 1963 (Marika, 1995, p. 100). An inquiry was conducted into the issue, but ultimately the mine went ahead.

In 1973 the newly elected Federal Government appointed the Woodward Royal Commission to investigate legal recognition of Aboriginal land rights. The Commission's report was presented to Government in 1974 and recommended procedures for Aboriginal land claims and for compensation where land has been taken. This led to the Aboriginal Land Rights (Northern Territory) Act being passed in 1976, and legal recognition of Aboriginal land rights and the establishment of land councils in the Northern Territory (National Museum Australia, n.d.-a).

Relevant court cases, legislation, and Government reports include:

- Report of the House of Representatives Select Committee on Grievances of Yirrkala Aborigines, Arnhem Land Reserve, 1963, Parliamentary Papers 1962-63, No. 311.
- Milirrpum and others v Nabalco and the Commonwealth Government, 1971.
- Aboriginal land rights commission: First report (Woodward Commission), July 1973, Canberra, Parliament of the Commonwealth of Australia.
- Aboriginal land rights commission: First report (Woodward Commission), April 1974, Canberra, Parliament of the Commonwealth of Australia.
- Aboriginal Land Rights (Northern Territory) Act 1976 (ALRA).

Further information about the bark petition and land rights movement, particularly around Yirrkala, is provided in the publications and websites below:

AIATSIS. (11.09.2015). *Land rights*. Australian Institute of Aboriginal and Torres Strait Islander Studies. Retrieved from <https://aiatsis.gov.au/explore/articles/land-rights>

Marika, W. (1995). *Wandjuk Marika : life story (as told to Jennifer Isaacs)*. St. Lucia, Qld.: University of Queensland Press.

Morphy, H. (1983). 'Now you understand' - an analysis of the way Yolngu have used sacred knowledge to retain their autonomy. In N. Peterson & M. Langton (Eds.), *Aborigines, Land and Land Rights* (pp. 110-133). Canberra: Australian Institute of Aboriginal Studies.

National Museum Australia. (n.d.-a). *Aboriginal Land Rights Act. Defining Moments in Australian History*. Retrieved from http://www.nma.gov.au/online_features/defining_moments/featured/aboriginal_land_rights_act

National Museum Australia. (n.d.-b). *Yirrkala, 1963-71*. Retrieved from http://indigenoustrights.net.au/land_rights/yirrkala_1963-71

Wells, E. (1982). *Reward and punishment in Arnhem Land, 1962-1963*. Canberra: Australian Institute of Aboriginal Studies.

Williams, N. M. (1986). *The Yolngu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

Yunupingu, G. (2009). Tradition, truth & tomorrow. *The Monthly*, (Dec. 2008–Jan. 2009), 32-40. Retrieved from <https://www.themonthly.com.au/issue/2008/december/1268179150/galarrwuy-yunupingu/tradition-truth-tomorrow>

Further information about Magnolia Maminydjama Maymuru's journey as a model can be found in these articles:

Terzon, E. (14.05.2016). Magnolia Maymuru: From Yirrkala to the catwalk. *ABC News*. Retrieved from <http://www.abc.net.au/news/2016-05-12/indigenous-model-selected-for-miss-world-nt/7407430>

Terzon, E. (23.07.2016). 'She's created a conversation': Magnolia Maymuru ends Miss World Australia finals with chants of Arnhem Land. *ABC News*. Retrieved from <http://www.abc.net.au/news/2016-07-23/miss-world-australia-magnolia-maymuru/7646052>

Chapter 2 *Sky Country*

Sky Country is discussed in the following publications:

Clarke, P. A. (2009). Australian Aboriginal Ethnometeorology and Seasonal Calendars. *History and Anthropology*, vol. 20, no. 2, pp. 79-106. doi:10.1080/02757200902867677

Clarke, P. A. (2014). The Aboriginal Australian Cosmic Landscape. Part 1: The Ethnobotany of The Skyworld. *Journal of Astronomical History and Heritage*, vol. 17, no. 3, pp. 307-325.

Johnson, D. D. (1998 (2014)). *Night skies of Aboriginal Australia : a noctuary*. Sydney: Sydney University Press.

Rose, D. B. (1996). *Nourishing terrains : Australian Aboriginal views of landscape and wilderness*. Canberra: Canberra : Australian Heritage Commission.

For more on Yirrkala school see:

Marika, R. (2000). Milthun Latju Wana Romgu Yolnu: Valuing Yolnu Knowledge in the Education System. *TESOL in Context*, vol. 10, no. 2, pp. 45-52.

Chapter 3 *This Is Political*

Mälk is often translated as 'clan' group (note that mala and bäpurru are also sometimes translated as 'clan'). As Morphy (1991, p. 47) explains, mälk can be understood as:

...patrilineal descent groups which acknowledge common ancestry, hold in common rights over land, and have the same mardayin, that is body of sacred knowledge, or "sacred law." ... The surnames recently adopted by Yolngu for bureaucratic purposes correspond to the individual's clan, although they are not the names of the clan.

Further information about mälk can be found in the following publications:

Christie, M., & Guyula, Y. (2011). *Yolŋu resources. Teaching from Country*, Charles Darwin University. Retrieved from <http://learnline.cdu.edu.au/inc/tfc/index.html>

Morphy, H. (1991). *Ancestral connections : art and an aboriginal system of knowledge*. Chicago: University of Chicago Press.

Williams, N. M. (1986). *The Yolngu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

The impacts of government intervention on Yolŋu lives have been discussed in many publications. Of particular note is the Northern Territory National Emergency Response of 2007, commonly referred to as 'the intervention', which was arguably prompted by a 2007 Commonwealth Government report entitled Little Children Are Sacred. The intervention was very controversial and was criticised for the lack of consultation with Indigenous communities and for the suspension of the Racial Discrimination Act. Following a change in government, the intervention was replaced in 2010 with a similar policy called Stronger Futures. See:

Churcher, M. (2018). 'Reimagining the Northern Territory Intervention: institutional and cultural interventions into the Anglo-Australian imaginary', *Australian Journal of Social Issues*, vol. 53, no. 1, pp. 56–70.

Gibson, P. (18.06.2017). Ten years of the NT Intervention - Ten testimonies from the grass-roots. *NITV*. Retrieved from <https://www.sbs.com.au/nitv/article/2017/06/18/ten-years-nt-intervention-ten-testimonies-grass-roots?cid=inbody:10-impacts-of-the-nt-intervention>

Gibson, P. (21.06.2017). 10 impacts of the NT Intervention. *NITV*. Retrieved from <https://www.sbs.com.au/nitv/article/2017/06/21/10-impacts-nt-intervention>

Howitt, R. (2012). 'Sustainable Indigenous futures in remote Indigenous areas: relationships, processes and failed state approaches', *GeoJournal*, vol. 77, no. 6, pp. 817–28.

Keenan, S. (2013). 'Property as governance: time, space and belonging in Australia's Northern Territory intervention', *Modern Law Review*, vol. 76, no. 3, pp. 464–93.

Lea, T. (2012). When looking for anarchy, look to the state: Fantasies of regulation in forcing disorder within the Australian Indigenous estate. *Critique of Anthropology*, vol. 32, no. 2, pp. 109-124

Macoun, A. (2011). 'Aboriginality and the Northern Territory intervention', *Australian Journal of Political Science*, vol. 46, no. 3, pp. 519–34.

Morphy, F., & Morphy, H. (2013). 'Anthropological theory and government policy in Australia's Northern Territory: the hegemony of the "mainstream"', *American Anthropologist*, vol. 115, no. 2, pp. 174–87.

O'Dowd, M. (2009). Place, identity and nationhood: The Northern Territory intervention as the final act of a dying nation¹. *Continuum*, vol. 23, no. 6, pp. 803-825. doi:10.1080/10304310903294853

Ralph, J., & Smith, C. (2014). We've got better things to do than worry about whitefella politics': Contemporary Indigenous graffiti and recent government interventions in Jawoyn Country. *Australian Archaeology*, vol. 78, pp. 75-83. doi:10.1080/03122417.2014.11682002

Yunupingu, G. (2009). 'Tradition, truth & tomorrow', *The Monthly*, December 2008—January 2009, pp. 32-40.

Mining has been a source of much pain and prompted the Bark Petitions and other land rights activism in Yirrkala. Further information about the mine and its impacts can be found in:

Dunlop, I. (Director). (1995). *Pain for This Land* [Video]: National Film and Sound Archive of Australia.

Dunlop, I. (1996). *Singing in the Rain - Yirrkala in 1974*: National Film and Sound Archive of Australia.

Scambary, B. (2013). *My Country, Mine Country: Indigenous people, mining and development contestation in remote Australia*. Retrieved from Canberra: <http://epress.anu.edu.au/titles/centre-for-aboriginal-economic-policy-research-caepr/my-country-mine-country> on 20 November 2018.

Williams, N. M. (1986). *The Yolngu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

In 1963, a lease for mining on Gove Peninsula was announced, without any consultation with Yolngu people. Rirratjinu clan leaders sent the Bark Petitions to the Commonwealth Government stating that their land rights must be respected. The Bark Petitions contained bark paintings of clan 'symbols of ownership, of knowledge and rights' with a typed document, and was sent in 1963 (Marika, 1995, p. 100). An inquiry was conducted into the issue. Although the mine went ahead, the petitions eventually led to the Aboriginal Land Rights (Northern Territory) Act being passed in 1976, and legal recognition of Aboriginal land rights and the establishment of land councils in the Northern Territory. Further information about the Bark Petitions and the land rights movement, particularly around Yirrkala, is provided in:

Marika, W., as told to Isaacs, J. (1995). *Wandjuk Marika: Life story*. St Lucia, Qld: University of Queensland Press.

Morphy, H. (1983). "'Now you understand": an analysis of the way Yolngu have used sacred knowledge to retain their autonomy', in N. Peterson & M. Langton (eds), *Aborigines, Land and Land Rights* (pp. 110-33). Canberra: Australian Institute of Aboriginal Studies.

Wells, E. (1982). *Reward and Punishment in Arnhem Land, 1962-1963*. Canberra: Australian Institute of Aboriginal Studies.

The absence of visible agricultural activity has been used to justify terra nullius. See:

Gammage, W. (2011). *The Biggest Estate on Earth: How Aborigines made Australia*. Sydney: Allen & Unwin.

Pascoe, B. (2013). *Dark Emu: Black seeds—agriculture or accident?* Broome: Magabala Books.

Chapter 4 *The Spirits are in Everthing*

Anthropologists and ethnographers have recorded much information about Yolŋu spirituality and love, and the Bawaka Collective has explored the idea of m̩ärr and love. See:

Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., & Graham, M. (2018). 'Everything is love: mobilising knowledges, identities and places as Bawaka', in M. Palomino-Schalscha & N. Gombay (eds), *The Politics of Indigenous Spaces*. London: Routledge.

Berndt, R.M. (1976). *Love Songs of Arnhem Land*. Australia: Thomas Nelson.

Magowan, F. (2018). Song as gift and capital: Intercultural processes of indigenisation and spiritual transvaluation in Yolngu Christian music. In *Making Congregational Music Local in Christian Communities Worldwide* (pp. 97-116).

Morphy, H. (1991). *Ancestral connections : art and an aboriginal system of knowledge*. Chicago: University of Chicago Press.

Morphy, H. (1994). 'From dull to brilliant: the aesthetics of spiritual power among the Yolngu'. *Man*, vol. 24, no. 1, pp. 21–40.

Rudder, J. (1993). *Yolnu cosmology : an unchanging cosmos incorporating a rapidly changing world?* (PhD), Australia National University, Canberra.

Chapter 5 *Living in Today's World*

Yothu Yindi, Gurrumul and East Journey are well-known examples of contemporary music that draw on Western, international and Yolŋu influences, and share messages about culture, rights and respect. Do check out their music by searching for them on the internet. The following publications discuss Indigenous music as an example of living in two worlds, as a mode of intergenerational knowledge sharing, and as a vehicle for intercultural communication.

Bracknell, C. (2015). "'Say you're a Nyungarmusicologist": Indigenous research and endangered song', *Musicology Australia*, vol. 37, no. 2, pp. 199–217.

Corn, A. (2010). 'Land, song, constitution: exploring expressions of ancestral agency, intercultural diplomacy and family legacy in the music of Yothu Yindi with Mandawuy Yunupingu', *Popular Music*, vol. 29, no. 1, pp. 81–102.

Corn, A. (2013). Sustaining Australia's Indigenous Music and Dance Traditions: The Role of the National Recording Project for Indigenous Performance in Australia. *Musicology Australia*, vol. 35, no 2, pp. 268-284.
doi:10.1080/08145857.2013.844526

Corn, A. (2014). 'Agent of bicultural balance: Ganma, Yothu Yindi and the legacy of Yunupingu', *Journal of World Popular Music*, vol. 1, no. 1, pp. 12-45.

Corn, A. D. S., & Gumbula, N. (2002). *Nurturing the sacred through Yolngu popular song*. Retrieved from <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/nurturing-sacred-through-yolngu-popular-song>

Neuenfeldt, K.W.M. (1993). 'Yothu Yindi and Ganma: the cultural transposition of Aboriginal agenda through metaphor and music', *Journal of Australian Studies*, vol. 17, no. 38, pp. 1-11.



Part 4



Wititj

Chapter 1 *Settling Of The Serpent*

Yolŋu ideas about boundaries and territory are explored further in:

Lloyd, K., Suchet-Pearson, S., Wright, S., & Burarrwanga, L. L. (2010). Stories of crossings and connections from Bawaka, North East Arnhem Land, Australia. *Social and Cultural Geography*, vol. 11, no. 7, pp. 702-717.
doi:10.1080/14649365.2010.508598

Watson, H., with the Yolŋu Community at Yirrkala, & Chambers, D. W. (1989). *Singing the land, signing the land : a portfolio of exhibits*. Geelong, Vic: Deakin University Press.

Williams, N.M. (1982). 'A boundary is to cross: observations on Yolŋu boundaries and permission', in N.M. Williams & E.S. Hunn (eds), *Resource Managers: North American and Australian hunter-gatherers* (pp. 131-53). Boulder, Colorado: Westview Press.

Williams, N.M. (1983). 'Yolŋu concepts of land ownership', in N. Peterson & M. Langton (eds), *Aborigines, Land and Land Rights* (pp. 94-109). Canberra: Australian Institute of Aboriginal Studies.

Williams, N. M. (1986). *The Yolŋu and their land: a system of land tenure and the fight for its recognition*. Canberra: Australian Institute of Aboriginal Studies.

Laklak's story is described in detail in our second book:

Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., Wright, S., Suchet-Pearson, S., & Lloyd, K. (2013). *Welcome to My Country*. Sydney: Allen & Unwin.

Further information about re-understanding tourism as a mode for sharing and communicating knowledge and culture, and as a way of exploring notions of belonging together can be found in the following publications:

Amoamo, M., & Thompson, A. (2010). (re)imaging māori tourism: Representation and cultural hybridity in postcolonial New Zealand. *Tourist Studies*, vol. 10, no. 1, pp. 35-55.

Barton, A. W., & Leonard, S. J. (2010). Incorporating social justice in tourism planning: racial reconciliation and sustainable community development in the Deep South. *Community Development*, vol. 41, no. 3, pp. 298-322.
doi:10.1080/15575330903444051

Bawaka Country, Wright, S., Lloyd, K., Suchet-Pearson, S., Burarrwanga, L., Ganambarr, R., Ganambarr, M., Ganambarr, B., Maymuru, D., & Tofa, M. (2017). Meaningful tourist transformations with Country at Bawaka, North East Arnhem Land, northern Australia. *Tourist Studies*, Vol. 17, no. 4, pp. 443-467. doi:doi:10.1177/1468797616682134

Bilous, R. H. (2015). Making connections: Hearing and sharing Macassan-Yolŋu stories. *Asia Pacific Viewpoint*, vol. 56, no. 3, pp. 365-379. doi:10.1111/apv.12092

Bunten, A. C. (2010). More like Ourselves: Indigenous Capitalism through Tourism. *American Indian Quarterly*, vol. 34, no. 3, pp. 285-311.

Higgins-Desbiolles, F. (2006). More than an "industry": The forgotten power of tourism as a social force. *Tourism Management*, vol. 27, no. 6, pp. 1192-1208.

Lloyd, K., Suchet-Pearson, S., Wright, S., Tofa, M., Rowland, C., Burarrwanga, L., Ganambarr, R., Ganambarr, M., Ganambarr, B., & Maymuru, D. (2015). Transforming Tourists and "Culturalising Commerce": Indigenous Tourism at Bawaka in Northern Australia. *International Indigenous Policy Journal*, vol. 6, no. 4. doi:10.18584/iipj.2015.6.4.6

Lynch, M. F., Duinker, P., Sheehan, L., & Chute, J. (2010). Sustainable Mi'kmaw cultural tourism development in Nova Scotia, Canada: Examining cultural tourist and Mi'kmaw perspectives. *Journal of Sustainable Tourism*, vol. 18, no. 4, pp. 539-556.

Lynch, M. F., Duinker, P. N., Sheehan, L. R., & Chute, J. E. (2011). The demand for Mi'kmaw cultural tourism: Tourist perspectives. *Tourism Management*, vol. 32, no. 5, pp. 977-986.

Scherrer, P., & Doohan, K. (2013). "It's not about believing": Exploring the transformative potential of cultural acknowledgement in an Indigenous tourism context. *Asia Pacific Viewpoint*, vol. 54, no. 2, pp. 158-170. doi:10.1111/apv.12016

Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L. L., & Burarrwanga, D. (2009). 'That means the fish are fat': sharing experiences of animals through Indigenous-owned tourism. *Current Issues in Tourism*, vol. 12, no. 5-6, pp. 505-527. doi:10.1080/13683500903042907

The protocols and order for sharing knowledge in Yolŋu culture are discussed in a number of publications. Of particular note is the way this contrasts with imperial research agendas that assume the right to know and to discover. For further information, see:

Brigg, M. (2016). 'Engaging indigenous knowledges: from sovereign to relational knowers', *Australian Journal of Indigenous Education*, vol. 45, no. 2, pp. 152-8.

Bawaka Country including Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., & Maymuru, D. (2016). 'The politics of ontology and ontological politics', *Dialogues in Human Geography*, vol. 6, no. 1, pp. 23-7.

See our Bawaka Collective website for more information about our first and second books.

Chapter 2 *Belonging and Longing To Be With Country*

Healthcare in remote and very remote parts of the Northern Territory, and in particular communication issues among non-Indigenous practitioners and Indigenous peoples and traveling away from Country to receive treatments, is explored further in the publications listed below:

Cass, A., Lowell, A., Christie, M., Snelling, P. L., Flack, M., Marrnganyin, B., & Brown, I. (2002). Sharing the true stories: Improving communication between Aboriginal patients and healthcare workers. *Medical Journal of Australia*, vol. 176, no. 10, pp. 466-470.

Lea, T. (2008). *Bureaucrats and bleeding hearts: Indigenous health in northern Australia*. Sydney: University of New South Wales Press.

Lowell, A., Maypilama, E., Yikaniwuy, S., Rrapa, E., Williams, R., & Dunn, S. (2012). "Hiding the story": Indigenous consumer concerns about communication related to chronic disease in one remote region of Australia. *International Journal of Speech-Language Pathology*, vol. 14, no. 3, pp. 200-208. doi:10.3109/17549507.2012.663791

Ralph, A. P., Lowell, A., Murphy, J., Dias, T., Butler, D., Spain, B., Hughes, J. T., Campbell, L., Bauert, B., Salter, C., Tune, K., & Cass, A. (2017). Low uptake of Aboriginal interpreters in healthcare: Exploration of current use in Australia's Northern Territory. *BMC Health Services Research*, vol. 17, no. 1. doi:10.1186/s12913-017-2689-y

Shaw, G., Ray, T., & McFarland, B. (2011). The outstation model of rehabilitation as practiced in Central Australia: The case for its recognition and acceptance. *Substance Use and Misuse*, vol. 46(SUPPL. 1), pp.114-118. doi:10.3109/10826084.2011.580227

Waran, E., O'Connor, N., Zubair, M. Y., & May, P. (2016). 'Finishing up' on country: challenges and compromises. *Internal Medicine Journal*, vol. 46, no. 9, pp. 1108-1111. doi:10.1111/imj.13186

Chapter 3 *Wapitja*

The story of the Djan'kawu Sisters and their journey has been discussed in numerous publications, including:

Dunlop, I. (director) (1983). *In Memory of Mawalan* [video]. National Film and Sound Archive of Australia.

Hutcherson, G. (1998). *Gong-wapitja: Women and art from Yirrkala, northeast Arnhem Land*. Canberra: Aboriginal Studies Press.

Wells, A.E. (1971). *This Their Dreaming: Legends of the panels of Aboriginal art in the Yirrkala church*. St Lucia, Qld: University of Queensland Press.

Lloyd, Wright, Suchet-Pearson, Burarrwanga, and Bawaka Country (2012, p. 1092) describe dillybags as “a woven bag usually made out of pandanas (gunga). Dillybags carry many things but it’s not just physical items that they hold. The dillybag holds culture too, it holds stories, knowledge, language, law and even men’s and women’s power.” Dillybags have also been used as a model for an Indigenist research methodology. For further information, please see:

Doyle, K., Cleary, M., Blanchard, D., & Hungerford, C. (2017). The Yerin Dilly Bag Model of Indigenist Health Research. *Qualitative Health Research*, vol. 27, no. 9, pp. 1288-1301. doi:10.1177/1049732317700125

Hutcherson, G. (1998). *Gong-wapitja : women and art from Yirrkala, northeast Arnhem Land*. Canberra: Aboriginal Studies Press.

Lloyd, K., Wright, S., Suchet-Pearson, S., Burarrwanga, L., & Bawaka Country. (2012). Reframing Development through Collaboration: towards a relational ontology of connection in Bawaka, North East Arnhem Land. *Third World Quarterly*, vol. 33, no. 6, pp. 1075-1094. doi:10.1080/01436597.2012.681496

Sithole, B. (2012). *The ARPNet Dilly Bag: a practical field guide to participatory and other research tools for use by Aboriginal Research Practitioners in Australia*. ARPNet at RIEL. Charles Darwin University.

Further information about the ceremonies where Laklak received her honorary PhD from Macquarie University can be found here:

The Bawaka Collective. (31.05.2017). *Research impact, Macquarie University*. Retrieved from <https://www.mq.edu.au/research-impact/2017/05/31/partnership-with-north-east-arnhem-land/#.W7BYimgzaUk>

Suchet-Pearson, S. (5.8.2016). Honorary Doctorate celebrations in Yirrkala join Macquarie University and the Department of Geography and Planning with North East Arnhem Land: Two worlds coming together in recognition of deep knowledge and achievement. *groundwork*. Retrieved from <https://groundworkgeop.wordpress.com/2016/08/05/honorary-doctorate-celebrations-in-yirrkala-join-macquarie-university-and-the-department-of-geography-and-planning-with-north-east-arnhem-land-two-worlds-coming-together-in-recognition-of-deep-knowle/>

Chapter 4 *Women's Knowledge and Wisdom*

For many years, universities have been sites where colonial knowledge is acquired and reproduced, and where Indigenous knowledges have been treated as artefacts, exotic curiosities, or absent. In recent years, scholars have explored ways of recognising Indigenous knowledges in universities, and of decolonising or indigenising universities, particularly in terms of research and teaching practice. See:

Asher, L., Curnow, J., & Davis, A. (2018). The limits of settlers' territorial acknowledgments. *Curriculum Inquiry*, vol. 48, no. 3, pp. 316-334. doi:10.1080/03626784.2018.1468211

Carter, J., & Hollinsworth, D. (2017). Teaching Indigenous geography in a neo-colonial world. *Journal of Geography in Higher Education*, vol. 41, no. 2, pp. 182-197. doi:10.1080/03098265.2017.1290591

CBC Radio. (25.08.2018). Decolonizing the classroom: Is there space for Indigenous knowledge in academia? *Unreserved* [podcast]. Retrieved from <https://www.cbc.ca/radio/unreserved/decolonizing-the-classroom-is-there-space-for-indigenous-knowledge-in-academia-1.4544984>

Christie, M. (2006). 'Transdisciplinary research and Aboriginal knowledge', *The Australian Journal of Indigenous Education*, vol. 35, pp. 78-98

Gaudry, A., & Lorenz, D. (2018). Indigenization as inclusion, reconciliation, and decolonization: navigating the different visions for indigenizing the Canadian Academy. *AlterNative: An International Journal of Indigenous Peoples*, vol. 14, no. 3, pp. 218-227. doi:10.1177/1177180118785382

Hunt, S. (2014). 'Ontologies of Indigeneity: the politics of embodying a concept', *Cultural Geographies*, vol. 21, no. 1, pp. 27-32.

Johnson, J. T., Cant, G., Howitt, R., & Peters, E. (2007). Creating Anti-colonial Geographies: Embracing Indigenous Peoples? Knowledges and Rights. *Geographical Research*, vol. 45, no. 2, pp. 117-120. doi:10.1111/j.1745-5871.2007.00441.x

Marika-Munungiritj, R., White, L., & Ngurruwutthun, D. (1992). 'Always together, yaka gana: participatory research at Yirrkala, as part of the development of a Yolngu education', *Convergence*, vol. 25, no. 1, pp. 23-39.

Nakata, M. (2013). 'The rights and blights of the politics in Indigenous higher education', *Anthropological Forum*, vol. 23, no. 3, pp. 289-303.

Tuck, E., & Yang, K.W. (2012). 'Decolonization is not a metaphor', *Decolonization: Indigeneity, Education & Society*, vol. 1, no. 1, pp. 1-40.

Wright, S. (2018). 'When dialogue means refusal', *Dialogues in Human Geography*, vol. 8, no. 2, pp. 128-32.

Further information about the Dhimurru Rangers can be found on the Dhimurru Aboriginal Corporation website and in the following:

Dhimurru Land Management Aboriginal Corporation, & Wearne, G. (2006). *Yolŋu wu monuk gapu wāna sea country plan: A Yolŋu vision and plan for sea country management in North-east Arnhem land, Northern Territory*. Dhimurru Land Management Aboriginal Corporation.

Hoffmann, B.D., Roeger, S., Wise, P., Dermer, J., Yunupingu, B., Lacey, D., Yunupingu, D., Marika, B., Marika, M., & Panton, B. (2012). 'Achieving highly successful multiple agency collaborations in a cross-cultural environment: experiences and lessons from Dhimurru Aboriginal Corporation and partners', *Ecological Management & Restoration*, vol. 13, no. 1, pp. 42–50.

Marika, R. (1999). 'The 1998 Wentworth lecture', *Australian Aboriginal Studies*, vol. 1, pp. 3–9.

Muller, S. (2014). 'Co-motion: making space to care for country', *Geoforum*, vol. 54, pp. 132–41.

Yunupingu, D., & Muller, S. (2009). 'Cross-cultural challenges for Indigenous sea country management in Australia', *Australasian Journal of Environmental Management*, vol. 16, no. 3, pp. 158–67.



Part 5

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Goŋ-Gurtha

Chapter 1 *Keepers Of The Flame*

Yolŋu leaders and activists, and other Indigenous scholars and activists, have used the idea of 'living in two worlds' to describe being Indigenous in contemporary Australia. See:

Burin, M. (2017). 'Walking in two worlds'. Retrieved from www.abc.net.au/news/2017-04-07/the-junior-ranger/8378336 on 20 November 2018.

Yunupingu, G. (2016). 'Rom Watangu', *The Monthly*. Retrieved from www.themonthly.com.au/issue/2016/july/1467295200/galarrwuy-yunupingu/rom-watangu on 21 November 2018.

Chapter 2 *Passing It On To The Kids*

Stories and information about the importance of hunting and sharing meat are offered in the following publications:

Lakak Burarrwanga and family. (2013). *Welcome to my country*. Crows Nest, NSW: Allen & Unwin.

Marika, W. (1995). *Wandjuk Marika : life story (as told to Jennifer Isaacs)*. St. Lucia, Qld.: University of Queensland Press.

McConchie, P. (2003). *Elders: Wisdom from Australia's Indigenous leaders with forewords by Mandawuy Yunupingu and Lowitja O'Donoghue*. Melbourne: Cambridge University Press.

Thomson, D. F. (2003). *Donald Thomson in Arnhem Land (compiled and introduced by Nicholas Peterson, Currey O'Neill, South Yarra)*. Carlton, Vic.: Miegunyah Press.

Chapter 3 *The Fire On The Horizon*

Following a review of Indigenous education in the Northern Territory in 2014 (Wilson, 2014), the Department of Education announced a new strategy for Indigenous education that included boarding schools for Indigenous high school students from remote and very remote communities (Department of Education, 2014). Further information about this policy and the boarding school in Nhulunbuy (Gove) can be found here:

Betts, A. (25.05.2017). *Nhulunbuy High School's multi-million-dollar boarding complex for remote education opens*. Retrieved from <https://www.abc.net.au/news/2017-05-24/nhulunbuy-high-schools-boarding-complex-opens/8555770>

Department of Education. (2014). *A share in the future: Indigenous Education Strategy 2015-2024*. Retrieved from Darwin: https://education.nt.gov.au/_data/assets/pdf_file/0020/229016/A-Share-in-the-Future-The-Review-of-Indigenous-Education-in-the-Northern-Territory.pdf

Guenther, J., Milgate, G., Perrett, B., Benveniste, T., Osborne, S., & Disbray, S. (2016). Boarding schools for remote secondary Aboriginal learners in the Northern Territory. Smooth transition or rough ride? Paper presented at the *Australian Association for Research in Education Annual Conference*, Melbourne. https://www.aare.edu.au/data/2016_Conference/Full_papers/671_John_Guenther.pdf

Osborne, S., Rigney, L.-I., Benveniste, T., Guenther, J., & Disbray, S. (2018). Mapping Boarding School Opportunities for Aboriginal Students from the Central Land Council Region of Northern Territory. *The Australian Journal of Indigenous Education*, 1-17. doi:10.1017/jie.2018.1

Spillman, D. (2017). A Share in the Future . . . Only for Those Who Become Like 'Us': Challenging the 'Standardisation' Reform Approach to Indigenous Education in the Northern Territory. *The Australian Journal of Indigenous Education*, vol. 46, no. 2, pp. 137-147. doi:10.1017/jie.2017.3

Wilson, B. (2014). *A Share in the Future: Review of Indigenous Education in the Northern Territory*. Retrieved from Darwin: https://education.nt.gov.au/_data/assets/pdf_file/0020/229016/A-Share-in-the-Future-The-Review-of-Indigenous-Education-in-the-Northern-Territory.pdf

Much Western scholarship privileges a teleological conception of time and history. The readings below explore nonlinear conceptualisations of time with Yolŋu and other Indigenous peoples.

Bawaka Country, Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., Wright, S., Suchet-Pearson, S., Lloyd, K., & Sweeney, J. (2016). Co-becoming time/s: Time/s-as-telling-as-time/s. In *Methodological Challenges in Nature-Culture and Environmental History Research* (pp. 81-92).

Keen, I. (2006). 'Ancestors, magic, and exchange in Yolngu doctrines: extensions of the person in time and space', *Journal of the Royal Anthropological Institute*, vol. 12, pp. 515-30.

Natcher, D.C., Huntington, O., Huntington, H., Chapin III, F.S., Trainor, S.F., & DeWilde, L. (2007). 'Notions of time and sentence: methodological considerations for Arctic climate change research', *Arctic Anthropology*, vol. 44, no. 2, pp. 113-26.

Perkins, M. (1998). 'Timeless cultures: the "Dreamtime" as colonial discourse', *Time & Society*, vol. 7, no. 3, pp. 335-51.

Porr, M., & Bell, H.R. (2011). "Rock-art", "animism" and two-way thinking: towards a complementary epistemology in the understanding of material culture and "rock-art" of hunting and gathering people', *Journal of Archaeological Method and Theory*, vol. 19, no. 1, pp. 161-205.

Reid, J. (1979). 'A time to live, a time to grieve: patterns and processes of mourning among the Yolngu of Australia', *Culture, Medicine and Psychiatry*, vol. 3, no. 4, pp. 319–46.

Rose, D.B. (2000). 'To dance with time: a Victoria River Aboriginal study', *Australian Journal of Anthropology*, vol. 1, no. 2, pp. 287–96.

Strang, V. (2015). On the matter of time. *Interdisciplinary Science Reviews*, vol. 40, no. 2, pp. 101-123. doi:10.1179/0308018815Z.000000000108

Chapter 5 **Connecting Generations**

Yolngu perspectives on how young children learn, and on gifted or talented children, are shared in the following resources:

Garngulkpuy, J. (2008). *The Yolngu Child's Pathway: Yolŋuw Yothuw Marngithinyaraw ga Marngikunhamirr Dhukarr*. Retrieved from https://www.cdu.edu.au/centres/yaci/pdf/Garngulkpuy_TFC_ChildsPathway.pdf

Guyula, Y. (2008). *The story comes along and the children are taught*. Retrieved from https://www.cdu.edu.au/centres/yaci/pdf/Yingiya_Story.pdf

Marika, R. (2005). *Gapu Milngurr*. Retrieved from https://www.cdu.edu.au/centres/yaci/pdf/Raymattja_milngurr.pdf

Yolngu Aboriginal Consultants Initiative. (2008). *Gifted and Talented Children*. Retrieved from https://www.cdu.edu.au/centres/yaci/projects_gifted_talented.html

Siena Stubbs' book entitled *Our Birds: Njilimurrungu Wäyin Malanyinha* is available for purchase from Magabala Books:

Stubbs, S. (2018). *Our Birds: Njilimurrungu wäyin malanyinha*. Broome: Magabala Books.

Some information about her book and how it was developed can be found here:

Thompson, J., & Trevaskis, L. (15.04.2018). Rich bird life, culture inspires Yirrkala teenager Siena Stubbs to become published author. *ABC News*. Retrieved from <https://www.abc.net.au/news/2018-04-15/yirrkala-teenager-siena-stubbs-publishes-bird-book/9641348>