

Woolaning Community
PO Box 130
Palmerston NT 0831

Parliamentary Enquiry
Reeves Report
Canberra ACT 2600

Dear Sir,

At the Daly River meeting on the 16th June 1999 you requested more information on maps tended by Woolaning members, Claude Narjic, Edith Petherick and Joan Growden that show the huge areas of land claimed by a few matrilineal clan members of the so called Kungarakan saltwater crocodile clan, the Wagonage dingo clan and the Maranunggu white eagle clan are imposter.

The above people have been given control over these huge areas of land mainly by the voting of distant Arnhemland Northern Land Council elected members even though these people do not have the songs, dance and ceremonies for the Wagait/Finniss areas. This has dispossessed large numbers of honest tribal people that could not claim land in the Finniss River Land Claim because their estates were already on the Waigait Land Trust area or on pastoral leases.

There has been no public land claims held for any Land Trust areas. Ownership is the opinion of elected members many who are from distant areas of the Northern land Council.

Community members believe that hearings for traditional land are a waste of time and money unless all patrilineal clans with spiritual affiliation to the claim areas are all represented equally.

Members believe that ownership of estates in Land Trust areas should be decided by the ritual clan elders of the smaller land council areas then unsolved disputes on land ownership should be heard by a Land Commissioner as recommended by Mr Reeves.

Land should not be given to people without the song, dance and ceremony for the land.

In future amendments to the Land Rights Act (NT) 1976, members believe that each Land Council should take census of all traditional owners and produce a public map showing the patrilineal estate of every Local Decent Group living in each Land Council area.

A public clan map will help clans from being bypassed by overlapping claims to land, the following six points in question for a census of clans will help many people regain their heritage.

1. Name the Clan Totem that members get their spiritual affiliation to the land from.
2. Is the Clan patrilineal or matrilineal?
3. Name the ancestor you get your Totem from and show a simple genealogy chart of your decent.
4. Name the ritual elder of the clan who holds the songs, dance and ceremonial objects for the Clans estate.
5. Show the Clan estate on a map together with the adjoining clan estates.
6. Name the ritual elders of each neighbouring clan and their Totems.

For the additional information on the three maps shown to the Parliamentary Committee at Daly River on the 16 June 1999 is as follows:-

Map 1

This map is the clan map by members of the Woolaning Community which represents the living clans of the Wagait Land Trust area and the Litchfield National Park area and environs.

Nearly all the clans marked blue, pink, green and orange are related to people residing at Woolaning Community.

Clans coloured I pink represent the large Cycad/glider Possum (Marri) Clan and the small Daterbird (Gundjerumba) Clan of the southern and inland Larakia sub-groups.

(Tindale N.p230) The rock art shelters representing clan motives are also marked pink.

Clans and sites coloured green represent the true Kungarakan people between Mt Tolmer, Adelaide River and Batchelor area.

Clans and art sites marked blue belong to the Werat/Djerait patriline descendants who now speak several other languages such as Madngele, Wadjigan and Brinken. Sometimes these clans are referred to as Wagaitj (Elkin) Paperbark people (Tindale) or northern Malak-Malak.

Mr Kim Barber, an Anthropologist has now been employed by the Northern Land Council on 31.3.99 to research the Awediak Big Black Goanna (*varanus panoptes*) and Fullimi White Breasted Sea Eagle's clan claim to Korindju their estate on Wagait Land Trust area, however, all the other clans marked blue, pink or green need Anthropological and Legal assistance to be recognised as traditional owners for their clan estates.

The circle of dots in the centre of Litchfield National Park represents the ceremony area of the three tribes. Twenty-eight stone arrangements divided into three areas, cover an area 500m in length.

Map 2

Map of the same area as Map 1. Shows sites in the area claimed by McGuinness/Calma families marked in green as the Kungarakan Saltwater Crocodile clan area.

The above people claim Korindju as the name of their estate claiming through an ancestor named Maranda, the son of Pundjal who worked and lived around the Bynoe Harbour/Finnis River tin mines in 1934 to 1937 for the McGuinness family.

Edith Petherick and Joan Growden claim that the above Maranda is their grandfathers brother Maranda Marrimi of the Goanna/White Eagle clan the Djerait group.

The Narjic family have the song, dance and ceremony for Korindju also known as Wangamtuj.

The McGuinness/Calma clan has extended their claim from northern Wagait to now include the Elizabeth River on the Darwin Harbour down to the Brocks Creek mining area.

(Compare Map 2 with Map 1)

Map 3

Is a copy of N Tindales map showing tribes in the Darwin/Daly area.

Pink area shows the areas claimed mainly by the Dingo Clan members as Wadjigan country. Ritual elders from the Anson Bay area have mapped the Dingo estate at Red Cliff district on Amiyangal land.

The Wadjigan Association members have controlled the area north of Daly river for over twenty years to the detriment of our Kiyuk and Djerait relatives.

Members of the Singh family have been Northern Land Council representatives for the Fog Bay and Anson Bay areas for many years. Felix Bunduck a senior elder claims the Singhs belong to his clan group at Port Keats.

The yellow areas coloured on Map 3 are claimed by a family impersonating as Maranunggu White Eagle clan. These people (Daiyi Family) are registered in the 1957 Census of Wards as Naran Goanna (Varanus Gouldii) also known as Awoil Goanna by Claude Narjic.

Ritual elder from the Moyle River, Jimmy Numbatu is married to the above clan and claims that their totems are Goanna and Black Bream, of the Nungawumidee group at Wingate Mts.

The Daiyi family claimed Finnis River Land Claim with a Possum Dreaming and Wagait as White Eagle country they succeeded to, from the Djerait who died out. The Marri clan (Cycad/Possum) and the Djerait descendants dispute the Daiyi Family's false claims.

Maranda or Robert Marrimi lived with the true Kungarakan and the true Maranunggu groups at Batchelor for many years (1945-1970).

The problems of false claims to land has been detrimental to a large number of tribal people.

We hope the Federal Parliament will legislate to stop people claiming more than one tribal area when there are people still alive for their area.

Anthropologists have not helped solve the above problems by helping people to take over large areas of land and acting against the permanent residents by sending a confidential letter to the Northern Land Council requesting them not to have Tommy Petherick and Nugget Majar represented at the Finnis River Land Claim hearing.

(Encl. Letter of Robert Layton to NLC dated 15.7.80)

Nancy Williams and Robert Layton worked for the Warai and false Kunharakan has full control of their own estates.

The Woolaning Community members believe that the Attorney Generals Department should look into all the above mentioned false claims.

Yours sincerely

(Signed)
Joan Growden
Claude Narjic
Edith Rose Petherick

Woolaning Community