



Yamatji Marlpa
ABORIGINAL CORPORATION
Knowledge Partnerships



Knowledge Partnerships

National Native Title Conference 2016

June 2016



Background

- YMAC is a NTRB covering 1 million square kms in the Murchison, Gascoyne and Pilbara regions of Western Australia
- The Knowledge Partnerships business unit is currently working in our representative areas and we are expanding into other regions in Australia.



Knowledge Partnerships

- Future direction in a post native title environment
- Support and maintain long standing relationships with Traditional Owners
- Responsibility beyond Native Title claims
- The evolution of Land Councils is critical to ensure accountability

How does YMAC achieve this

- Project development
- Service agreements
- Sharing knowledge
- Facilitating external partnerships

How does YMAC achieve this

- Tourism
- On-Country activities
- Return of Research Materials
- Cultural mapping
- Trans-generational knowledge sharing

Projects

KM TEK - Building Knowledge of the Cultural Landscape

TEK projects often combine local and indigenous knowledge systems with scientific and western philosophic systems to create a comprehensive and holistic understand of ecology and environments.

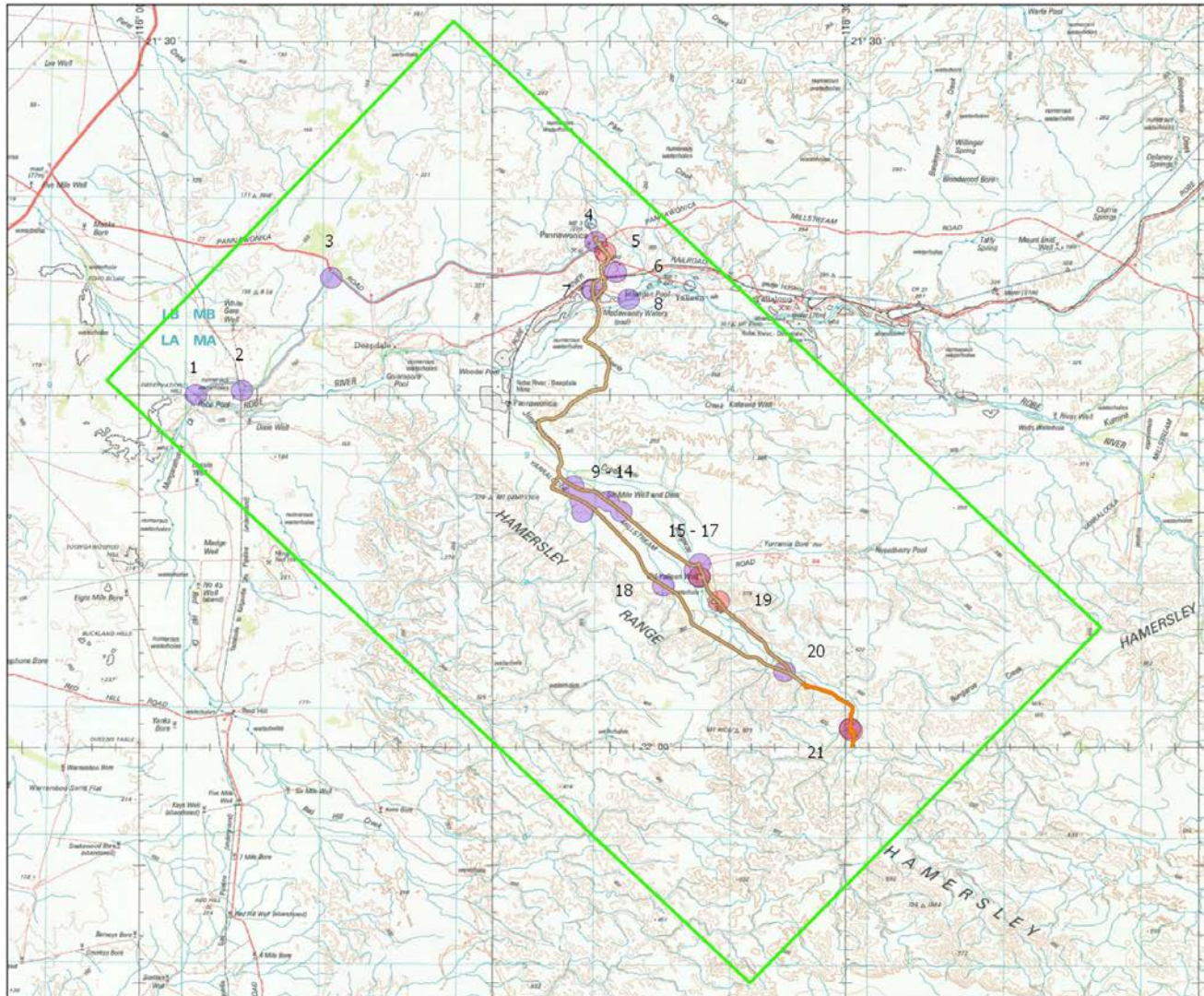


KM TEK - Building Knowledge of the Cultural Landscape



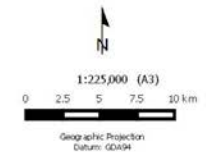
KM TEK - Building Knowledge of the Cultural Landscape

Kuruma Marthudunera Traditional Ecological Knowledge Project - Ethnobotanical Survey



Legend

- Women's Trip
- Men's Trip
- Mens survey areas
- Womens survey areas
- Ethno research area




Produced by G Herrmann,
Yamatji Marlpa Aboriginal Corporation

The Yamatji Marlpa Aboriginal Corporation does not guarantee that this map is without flaw of any kind and disclaims all liability for any errors, loss or other consequences which may arise from relying on any information depicted. Roads and tracks on land managed by IMAC may contain unmarked hazards and their surface condition is variable. Exercise caution and drive to conditions on all roads.

KM TEK - Building Knowledge of the Cultural Landscape

Kuruma Marthudunera Ethno-Botanical Survey 2105



VLA

GURRUWARDA / JITARTU

Scientific Name: *Grevillea pyramidalis* Family: Proteaceae Common Name: Caustic Bush

B
M
C
O

Traditional Uses:

Women - Gurrurwarda

Bush Medicine: *We use the inside bark and the outside bark of this tree also.*

*The inside bark we use for sores, especially boils. You take off the outside bark, then cut out the inside bark and you crush it up till it the milky sap comes out of it. You use this milky sap to put on boils or any infected sores, mainly boils. You leave it there 24 hours and it draws all the muck out. Then you wash the sore in the Bargudoo solution (inner bark solution) (*Acacia inaequilatera*).*

(Authors note: these two plants usually grow in close proximity on stony lower slopes and plains).

The outside bark, you burn it and use it the same way as Bargudoo – you rub the bodies of newborn babies to keep them cool.

Ceremony: *The seeds have a sticky coating (resin) which burns the skin. The skin blisters in big lumps. The men use this for (ceremonial) scarring.*

Other: *When this one flowers it means the eagles have laid their eggs.*

Contributor: EJ




Photo: Sticky caustic resin on seed pods.

Men – Jitartu

Ceremony: *This is a plant we use when the boys go through the Law. It has round nut-seeds. They have a sticky like-oil on them. This is used for making scars during the Law ceremony – ceremonial scarring. It burns the skin, it makes blisters then the scars form.*

Contributor: ML




Photo: Caustic Tree in Bungaroo Valley.

Projects

Yinhawangka Return of Materials and Database

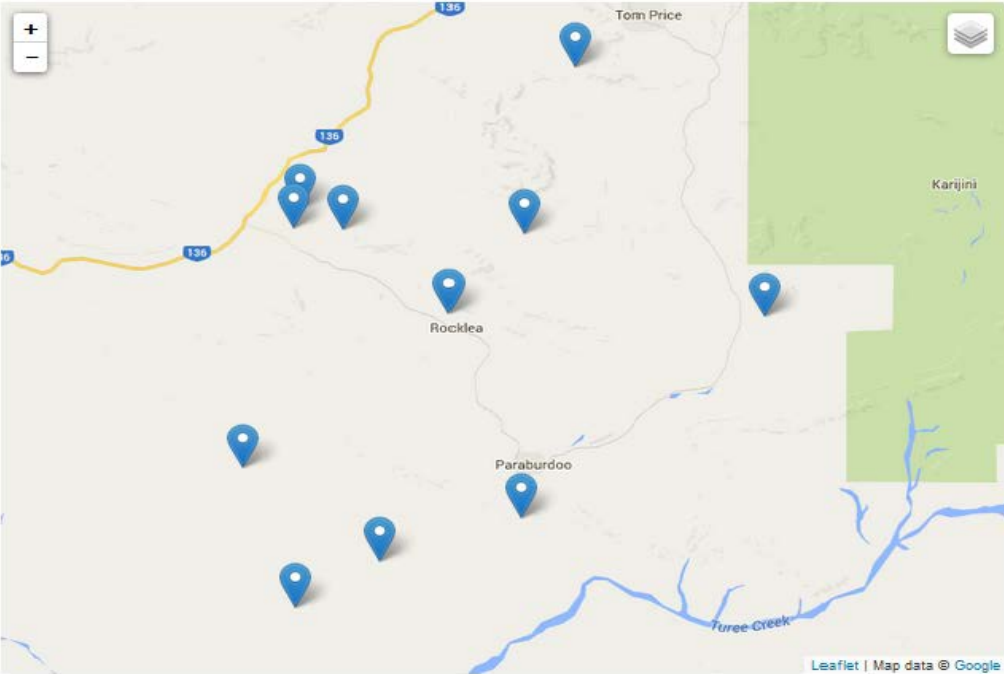
- The purpose of this project is to work with Yinhawangka to develop a cultural database, based on research conducted by YMAC, into the best solution for the particular needs of Aboriginal organisations, and tailored to the needs of the Yinhawangka community.
- This project will allow Yinhawangka the opportunity to access and manage cultural knowledge held in the collection in ways determined by the group according to their needs, cultural protocols and future aspirations.

Yinhawangka Return of Materials and Database

Browse Digital Heritage / Yinhawangka / Browse Digital Heritage

Browse Digital Heritage

List Grid **Map**



Leaflet | Map data © Google

Search

Search **Reset**

Community

Yinhawangka


Collection

Yinhawangka Field Trip (2)

Category

- Country (10)
- Photos (10)
- People (5)

Yinhawangka Return of Materials and Database




About Browse Collections Browse Digital Heritage


Browse Digital Heritage / Yinhawangka / Browse Digital Heritage

Browse Digital Heritage


List **Grid** Map




Lizard
Various views of a skink or lizard at Bobswim




Red Flower




YHW Connection Film, Part 1
Yinhawangka Native Title claimants introduce themselves and explain how they are Yinhawangka.



Rocklea
Aerial photo of Rocklea



Blue Flower
Photo of a blue XX flower



Interview Test

Search

Search Reset

Community

Yinhawangka

Collection

Yinhawangka Field Trip (2)

Category

Country (9)
 Photos (9)
 People (5)

Yinhawangka Return of Materials and Database



About

Browse Collections

Browse Digital Heritage

Blue Flower



[Download](#)

[IMAGE METADATA](#)

DESCRIPTION:

Blue flower photographed at BHP tenement during 2013 Native Title field trip

LOCATION:



COMMUNITY:

Yinhawangka

PROTOCOL:

Yinhawangka Community Only

CATEGORY:

Country, Plants, Photos

KEYWORD:

Flower, Field trip

ORIGINAL DATE:

6/13/2013

CREATOR:

YMAC

RIGHTS:

Please contact archives@ymac.org.au before re-use

SOURCE:

YMAC Connection Research

IDENTIFIER:

YHW_BlueFlower001_Web.jpg

FORMAT:

JPEG

AUTHOR:

Admin

Projects

Gnulli Interpretive Signage at Kennedy Range National Park



Aboriginal history

Mundatharra is the name for the Kennedy Range in the Inggarda language. This is an extremely important spiritual place for the Traditional Owners of the area and to those of the wider Gascoyne region. It continues to be central to the mythology. The whole range is extremely sacred and within the range there are many important archaeological and ethnographic cultural sites. For the Traditional Owners the significant sites throughout country tell many stories that are central to their culture. These stories continue to be handed down through the generations.

Despite the impacts of colonisation, the Traditional Owners of this area have maintained an extremely close connection to Mundatharra. Many people and families have grown up and worked on surrounding pastoral stations where they were able to continue to carry out their responsibility to care for the range. They continue to shoulder these responsibilities today and take their children and grandchildren out to show and teach them about the stories, country and the spirits in the range.

Mundatharra was also an important place for Inggarda people to meet with Thudgari, Wajarri, Baiyungu and other people from the area. The old people would meet here to trade, gather medicine, drink from the fresh water springs and hold ceremonies.

Visitors to Mundatharra are asked to show their respect to the country by following all cultural protocols. These include those indicated on signs, avoiding places signed as restricted heritage sites, keeping to marked tracks and areas, and only camping in designated camping areas. Going to the wrong places can be dangerous for both visitors and the Traditional Owners. Some stories and places can only be spoken about or visited by certain people. Visitors need to be particularly careful at water holes and show their respect to the *kajuwa* (water snake) as well as be careful of the spirits in the range after sun down.

Artefact scatters found in many parts of the park provide evidence of the long history Aboriginal people have with the area. All Aboriginal sites in Western Australia are protected under the Aboriginal Heritage Act 1972. Visitors finding artefacts should leave them where they are found and inform Parks and Wildlife of their location.

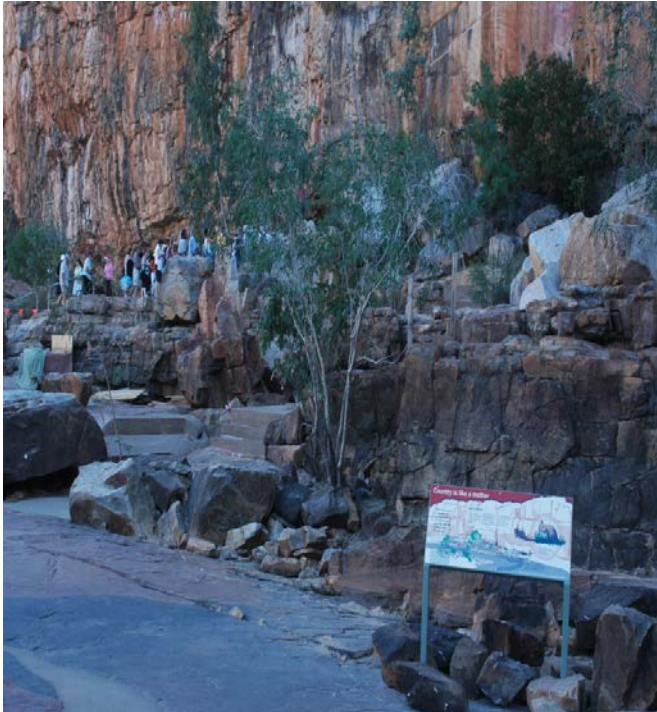


Projects

Nanda Interpretive Signage at Kalbarri National Park



Projects



Interpretive signage in Katherine Gorge,
Nitmiluk National Park NT



Interpretive signage Karijini National Park
WA

Projects

Yule River on-Country Bush meeting



Knowledge Partnerships

Partnering with Traditional Owners

Questions?