

Submission to the NSW Government Independent
Planning Commission

North Byron Parklands Cultural Events Site SSD 8169
and MP 09 0028 MOD 3-D540-18

by

Stella Wheildon for the Ngarakbal Githabul Clans of the
Yoocum Yoocum Moiety
East Coast Australia



.....”.....In a time of universal deceit telling the truth is a revolutionary act”

George Orwell

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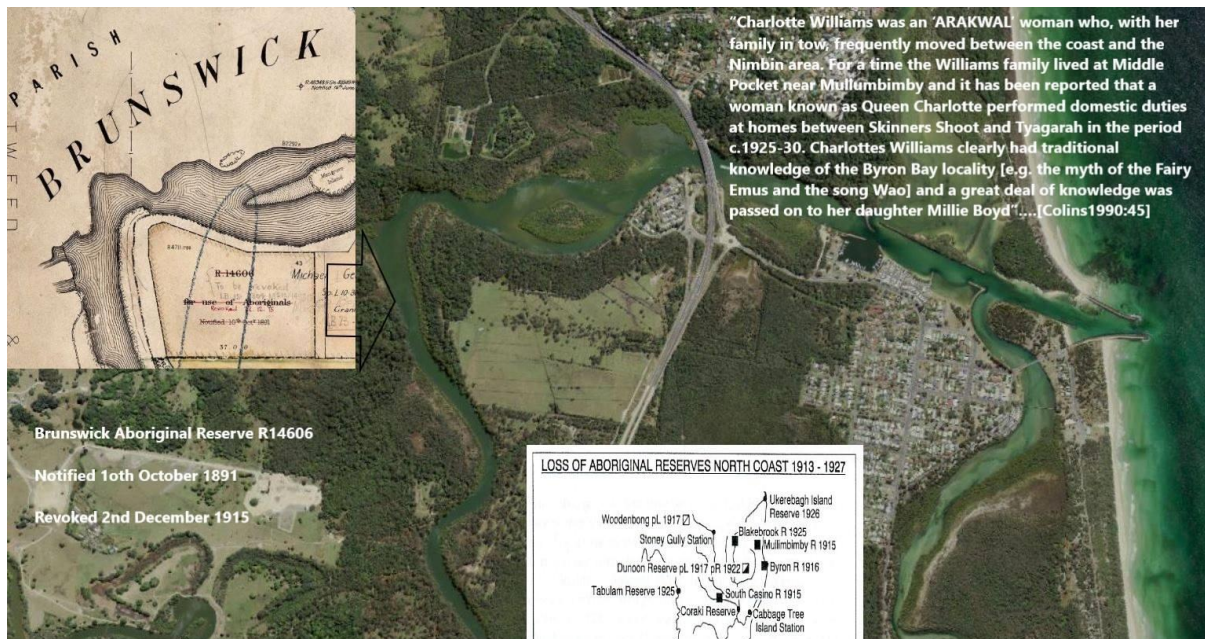
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In Traditional Aboriginal Lore and in accordance with Cultural and Intellectual Copyright [moral rights], Traditional Owners [Aboriginal People] are owners of land, and through it owners of songs, ceremonies and designs associated with that land, primarily by virtue of descent in a clan or estate group associated with a particular Tribal Estate. Attributes such as place of conception and birth also have implications in relation to Traditional rights of 'ownership'. In all groups there is ownership of land, sites, ritual, stories, paintings, music, designs and so on;

A set of attributes which are linked together...which comprise the Tribal Estate

There are clear distinctions with ownership of land by clans or estate groups, with mainly religious and symbolic significance, and use of land by bands, which has economic significance.



GEOGRAPHICAL NAMES REGISTER EXTRACT	
Reference:	67387
Placename:	Yelgun
Designation:	Locality
Status:	Assigned 20th May 1994
GNB File:	GNB3744
LGA:	Byron
Approx. AGD66 Lat:	-28 28 53
Approx. AGD66 Long:	153 29 38
Approx. GDA94 Lat:	-28 28 47
Approx. GDA94 Long:	153 29 42
Topographic Map:	Cudgen
1:100000 Map:	Tweed Heads 9641
Parish:	Billinudgel
County:	Rous
Description:	Village on the Pacific Highway about 8 km north by east of Mullumbimby. Boundaries shown on map marked GNB3744
Meaning:	Aboriginal for sun. Not camp as has been suggested. (Richmond Tweed Regional Library; 1984). Also: sun. (McCarthy; 1963). From: Gidhabal yalgan for 'the sun'. (M.Sharpe).
Origin:	Aboriginal.

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YELGUN is a Githabul word for the Sundespite this they have been excluded

The Ngarakbal Githabul own specific spiritual areas, or djurbihl which are extremely important to the individual and family who are responsible for that area. This principle is fundamental to ones sense of identity, spirituality, and wellbeing...This is a foundation truth associated with all the Beereen Traditional lore's and customs of all the Yoocum Yoocum Marriage clans....

The djurbihl sites have 'clear' owners, the djurbihl are there for their individual use and protection. **Furthermore, it is dangerous for a person to go near another family's djurbihl without permission...or to reproduce Totemic Design, Song or Lore.**

Important fundamental connections and obligations to and for specific sites is stated by the Githabul in the reports prepared by **HLA-Envirosciences for the Dept of Environment & Heritage for the Cultural Significance assessment for the Githabul Native Title** determination applications and subsequent transfer of the National Park properties in 2007

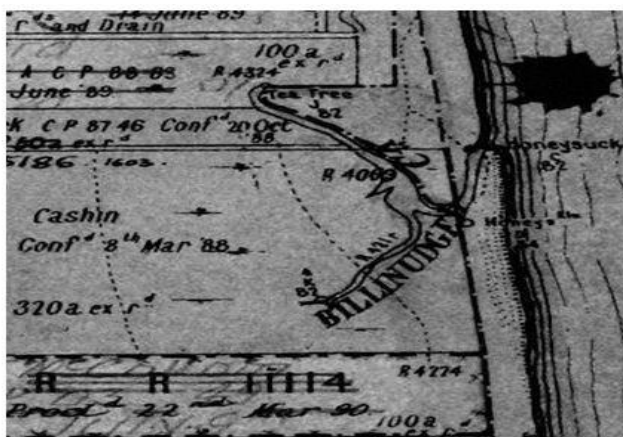
*All land is sacred to Githabul people but there are places that are extra special. There are powerful places like **jurbihl** sites...Jurbihl sites were created by the **buthara** [sic] people. They are spirit ancestors of the Githabul people. They taught us how to look after our country. They were real people but they transformed themselves into **djaru's**, jali, springs and mountains.....informant B 2001:4*

[HLA-Envirosciences Pty Ltd – for the Dept of Environment & Heritage May 2006]

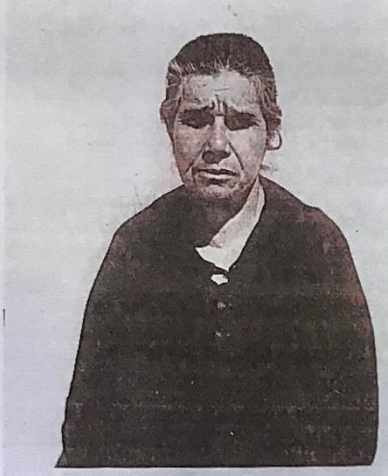
Bilinudgel Lagoon is part of the significant Ngarakbal Djurbihl complex



The religious association of a clan to it's territory [Calley 1959:66-67] that defines the most important class of spirits as Butheram relate to particular sacred places...Calley identified clan 19 Ngarapal most sacred Bootheram as 'Bilin-ngadjil'



Billinudgel Nature Reserve contains significant **male jurbihl** sites of the Ngaragpal [Ngarakbal] Bootheram in relation our 'Skin' marriage Lores with the Githabul with important linkages to Brunswick Heads **1895 Parish map; NSW Dept of Lands**



Charlotte Williams [Brown] pictured by Anthropologist TINDALE in 1938- Woodenbong Mission

In this 1950's recording Granny Charlotte further elaborated on the symbolism of the Ngarakwal ancestors journeys... of one the four 'Fairy Emu Wren' women, It was published in the Kyogle examiner on the 30th April 1957 under the title "The Fairy Woman" as being collected by Mildred Norledgeit explains;
Our Marriage [skin] lore of our Two Volcano Tribes & The mythological importance of the coastal area within the matrix of Bootheram jurbihl to the inland

Mildred Norledge tells the story of the legend of the Fairy Woman who sought her husband in the Crown Mountain area and found him after many months of wandering....

*DAWNTIME...when all creation was created – there were also people of the Spirit World made. Now the name of the Good Spirit people is **Wooyun**. They are a kind of fairy people. You may behold these people for they look like ordinary mortals, but they are only seen for a little while*

*It happened that one day **the fairy people** were traveling down to **Coogen Heads** and with them was a lovely young fairy girl. Now this girl had been promised in marriage to a young man brave as he was handsome, for he was in charge of a Bora Ring – the sacred Ring – to where all young men must go for the initiation Ceremony so that they may be proclaimed men of their tribe. For a man to be placed in charge of a Bora Ring he must indeed be a good man, so all the people of the tribe many know that he is worthy to be placed in charge of the SACRED BORA Ring.*

*When the time had come that the young **fairy woman** had reached womanhood she thought of the man, the young man to whom she had been given in marriage when a child. The dawn had kissed many days and the stars had kissed many nights since she had seen him last. Then one day she saw him in at Coogen Heads – she knew he was the man to whom she was promised in marriage – for her heart told her so.*

*When the battle had been fought at **Coogen Heads**, the young man went to his home at **Meeahan**, which is the name by which Crown Mountain was known to the tribe of the young man. So the fairy woman set forth to seek her lover – she came to **Meeahan**, and the people of there told her "yes ! the young man whom you seek and who will be your husband came home but is gone again".. So she set forth on her journey of seeking her husband, carrying with her the bark of the **Ti-tree**, she had brought with her from **Coogen Heads**..... **Charlotte Williams [nee Brown]***

Charlotte Williams was an 'ARAKWAL' woman who, with her family in tow, frequently moved between the coast and the Nimbin area. For a time the Williams family lived at Middle Pocket near Mullumbimby and it has been reported that a woman known as Queen Charlotte performed domestic duties at homes between Skinners Shoot and Tyagarah in the period c.1925-30. Charlottes Williams clearly had traditional knowledge of the Byron Bay locality [e.g. the myth of the Fairy Emus and the song Wao in Robinson1989:88-90; 91-92] and a great deal of knowledge was passed on to her daughter Millie Boyd [Colins1990:45]

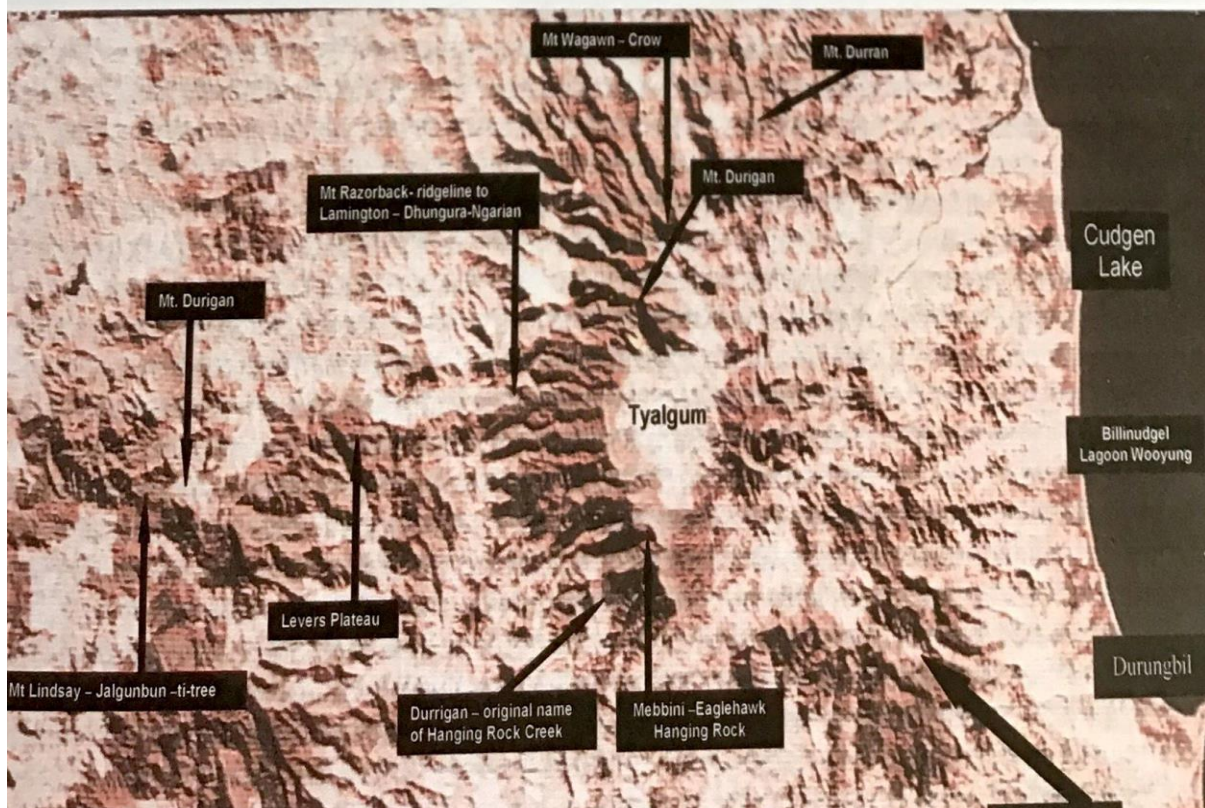
The assumption by the greater public, being led to believe that all Aboriginal people with the name **Williams** are of Githabal & Ngarakwal ancestry has facilitated the blatant theft of Ngarakbal Githabul lore and land in recent times.....No Ngarakbal Githabul Williams is a member of the Tweed Byron aboriginal representative bodies.

Here is a contemporary rendition of the same Marriage Lore – prepared for the Department of Environment and Conservation in May 2006

In order to achieve registration of the Githabul Native Title a Cultural Heritage study of the significance of the Tooloom, Toonumbar and Yabba National Parks - prepared by
HLA-Envirosciences Pty Limited

.....Leo was a **Balugan** who was staying with his old uncle Miyarni. He would look after his uncle who was an old clever fella.....The **Balugan** said: "I'm going to have to leave you for a while. I am going over to the coast. I want to go down to the tribal battle" ...the Uncle said " don't leave me on my own." But Leo insisted he had to go.

The next morning the **Balugan** woke up early to leave. He told the uncle that there was plenty of **gwiyam** [possum] and honey and away he went. He went over towards the coast, camping on the way. The coast was where the fight was, it was lasting four days. There was a **Guangun** there where they were having the **gunarra** [fight]. A **Guangun** is a very attractive presentable woman with all the attributes of being beautiful. That **Guangun** saw the **Balugan** and she saw that he was handsome. She was feeling in her heart that she wanted to be with the **Balugan**.....She was a **Ngarakwal** woman and her name was **Kumbarra**... ".....



There is a serious concern for senior members of the Ngarakbal Githabul that their matrilineal Bootheram has been taken off course over the recent decades; reflected in the incorrect contemporary Academic citations [post 1975] widely referred to by the traditional community as ACADEMIC Administrative FRAUD.

The creation of a separate Aboriginal governance system, then equipping it with the same legislative powers as municipal shire and state councils, and strategically excluding the bloodline to country ancestral Origine descendants from participation, is the vehicle through which all development and exploitation is occurring against the will of the greater Australian People.....this occurs via the collusion of corporate governance with its funded academic institutions, Aboriginal Lands Councils and Native Title Government systems - all of which are unrepresentative of ancestral Traditional Sovereign Owner Bloodline Moieties...being used to implement development against the will of the people....

This alternative governance system, by producing highly prejudicial and culturally incorrect report data for the purpose of filing into international geospatial systems under MOU's with the Office of Spatial Data Management and all affiliated branches and universities, has been brought to the attention of Government, Corporate and Legal representation by members of the Aboriginal Traditional Sovereign Alliance for decades....as a result, enough evidence now exists to expose the Truth of the deliberate creation of an alternative government legislative system which is being used to dispossess all Australians.....

Culture is stolen because any Indigenous person can relocate to a new area and join the Local Aboriginal Lands Council – ALCs claim and administrate crown lands using ancestral lore of the local moiety, yet NO independent Anthropological studies have been conducted to police purported Aboriginal identity or Skinlore association to stymie the appropriation and administration of local Aboriginal lore by non-moiety members.

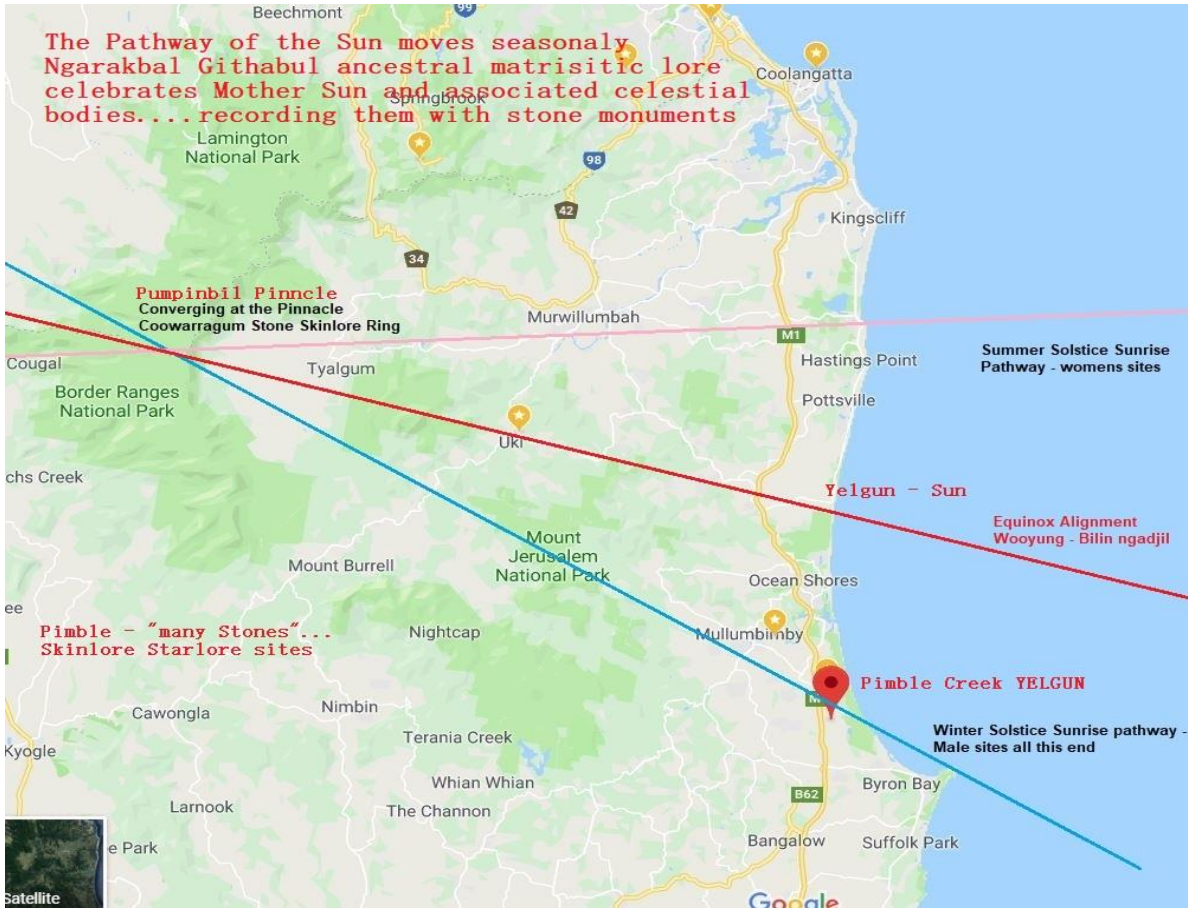
'Bundjalung Nation' Aboriginal Lands Councils, and associated government depts., are NOT representative of ancestral moieties [Traditional Owners] in relation to the Yelgun Billinudgel sites of North Byron ...Nor are they able to claim to be owners of the Ngarakbal Githabul Clans Ancestral Tribal Estate when they cannot prove totemic inheritance rights, obligations or connections to djurbihl in the Yelgun Billinudgel area.

Only Ancestral bloodline-to-country "skin" moieties can legally prove Core and Contingent rights to 'Bootheram'...

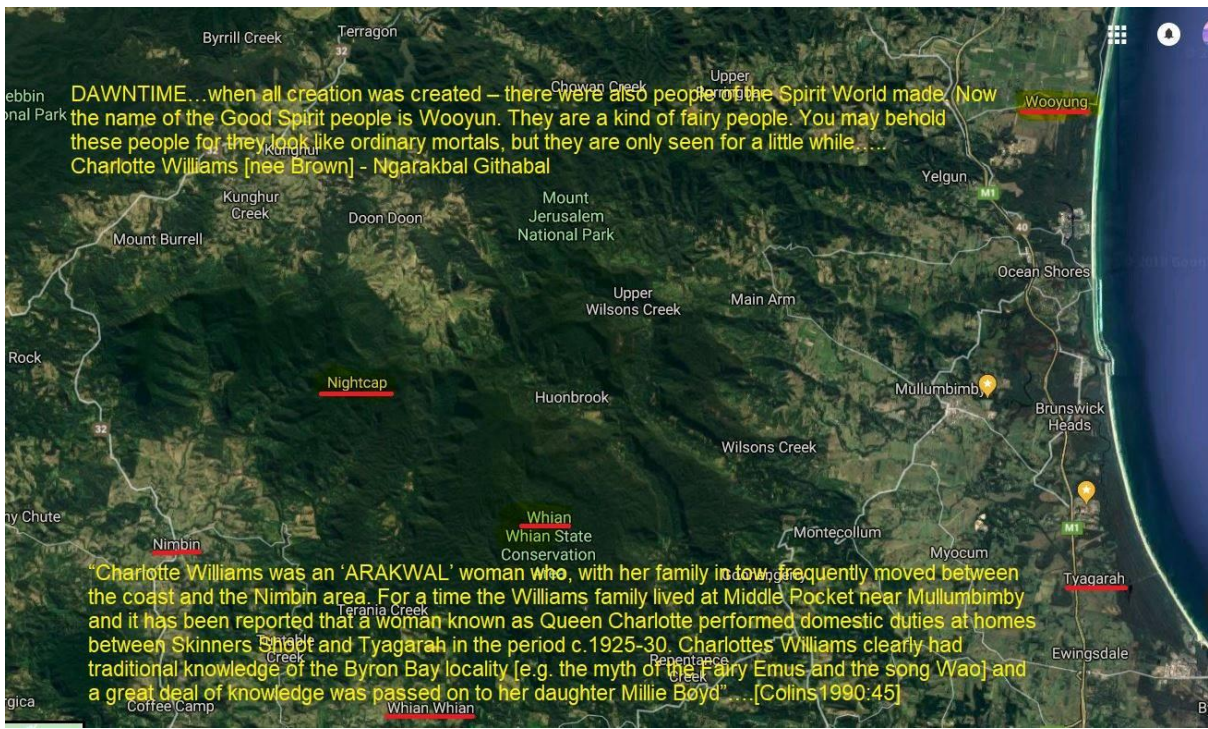
Core & Contingent Rights of an Ancestral Moiety with bloodline-to-country are recognized, protected under several keystone FEDERAL & International legislations... with requirement of proof of descent, identified separation of matristic and patriarchal skin lore groups, and authentic Aboriginality, all supported by case law.

Despite this, STATE legislative instruments will only consult with Aboriginal Lands Councils, exclusively endorsing them to be the representative bodies.

This is a deliberate action of discrimination and dispossession of ancestral matristic Culture, Lore, Tradition and living people.



Equinox Celestial Skinlore alignments are celebrated in the Yelgun Complex



Anthropologist JP Collins, who proves data for the North Byron Cultural Heritage site noted Charlotte Williams [Brown] in a report for the Byron Shire Council**Aboriginal European Heritage Study Broken Head**and it was utilised by NSW Native Title Services ...**NOW OMMITTED**

Lack of Anthropological Analysis to determine Traditional Descendants kills Culture

Lands Gazettes occurring through STATE Parliament in conjunction with the Geographical Names Board and the NSW Department of Lands are **based on Linguistics**. Commencing in 2003 the Bundjalung Mapping Project, in conjunction with Tweed Byron Aboriginal lands Council and the Southern Cross university began recording ancestral djurebil sites and Lore as Bundjalung , creating highly prejudicial contemporary data that eliminates, and alters the earlier archival records. With the altered lands records being used as the benchmark to determine crown lands claims by Aboriginal Lands Councils. These altered records then link into the **Office of Spatial Data Management** which is government's core facility to determine all methodologies of land & water management, including native titleit creates a dynamic in which; Transfer of an alien tribal group into the Tweed Byron area has been perpetuated and sanitised with lands gazettes in what is perceived as a deliberate act to destroying Authentic Aboriginal Culture, Lore History and their related Religious sites and rites...occurring by altering LINGUISTICS in lands records.

Which to an orally held Religion [Fertility Cult] enacts genocide.

In 2003 brother & sister Harry & Marlene Boyd were instrumental in taking part in a Southern Cross University School of Environmental Science and Management Study by Ian Fox as part of his partial fulfillment of a BA of Applied Science...The study centered on the ancestral Ngarakwal pathway from Wooyung to Mt Warning....

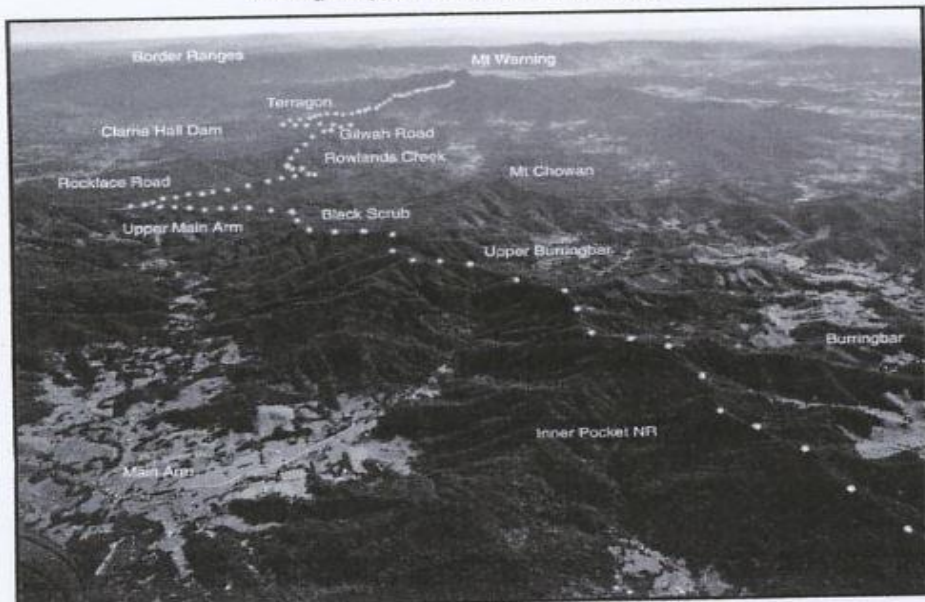


Figure 32: Aerial photo of pathway route – Inner Pocket to Mount Warning (Wollumbin)
(photo courtesy of Bill Mills Northern Photo Surveys, 10 July 1997. Labelling Ian Fox, 25 May 2003)

separate routes to the Tweed, before rejoining in the Byrill Creek area below Mount Warning (Wollumbin) and continuing to the coast at Wooyung (H. Boyd, *pers. comm.*). Harry stated that this pathway was used not only by Bundjalung people, but by people of neighbouring tribes and people from as far away as the desert. Harry identified a name for the pathway and spoke of the existence of another name for Mount Warning, other than Wollumbin. While Harry has allowed the existence of these words to be mentioned here, protocol and confidentiality determine that these names not be spoken. Harry declined to give further information which could be included in this study, but did state that access to the mountain and certain surrounding sites and places was of great significance to all traditional people (H. Boyd, *pers. comm.*). Harry, did however, give permission to name a ceremonial dance, *The Emu Dance*, which was performed at the Wooyung Bora Ground. Harry's knowledge of this ceremony was passed to him through the oral history of his mother, Auntie Milli Boyd, and his grandmother, Granny Charlotte (H. Boyd, *pers. comm.*). Granny Charlotte is Charlotte Williams, whose 'Butherum' or Creation story *The Fairy Emus* is told in a book of Aboriginal narratives and poems collected by Roland Robinson, more than 50 years ago (Robinson, 1989). Harry's family, including his brothers and sisters, were unaware of the published stories of their grandparents (Charlotte and Eustan Williams) until Robinson's (1989) book was located during research undertaken for this study. Reference to the 'Butherum' or Creation stories was acceptable to Harry because they are a version told for publication and do not compromise confidential cultural information (H. Boyd, *pers. comm.*). The possible further significance of Wooyung to Aboriginal people is contained in another Creation story of *The Three Brothers*, which describes where they made the first Wandaral or Bora Ring. This was identified as Brunswick Heads in J.G. Steel (1984, p.7), but clarified as a more northerly location by two Bundjalung Elders in oral communications to Riebe *et al.* (2001) during interviews undertaken for the Mount Warning (Wollumbin) study.

Pathways which may provide information about traditional land use patterns were also discussed in a chapter of Northern Region State Forests *Murwillumbah Management Area EIS* (Heron & Reed, 1996). It was identified that an extension of a major pathway existed along the Tweed/Richmond divide. Aboriginal archaeologist Ron Heron provides the specific recommendation that a 200 metre protection zone be

Foxes report has been utilised by Everick Heritage in relation to the North Byron parklands sites analysis, yet no Ngarakbal Githabul were notified or consulted. Instead, the assessment exclusively endorsed the patriarchal Bundjalung

Years of submissions to all levels of government and associated departments in regards the omission of Ngarakbal Githabul at sites relating to the seasonal celestial matristic alignments were ignored.



NEW SOUTH WALES

MINISTER FOR ABORIGINAL AFFAIRS

Our Ref: 04/HN/0059

Ms Stella Wheildon
The Cottage
[REDACTED]
BOGANGAR NSW 2488

Dear Ms Wheildon

I refer to your letter regarding the appropriateness of some Tweed-Byron Local Aboriginal Land Council (TBLALC) members to make cultural representations regarding the area surrounding Cudgen Lake in the Tweed Valley region. I apologise for the delay in responding to you.

Specifically, you have claimed that TBLALC cultural representatives were nominated to the exclusion of the rightful traditional owners. Your letter also questioned the Aboriginality of some members of the TBLALC.

The *Aboriginal Land Rights Act 1983* (ALRA) requires that an Aboriginal person (defined at Section 4) make a written application to the LALC asserting their Aboriginality (Section 54(3)) and it is an offence to make misleading claims (Section 54(4)). Questions regarding the Aboriginality of TBLALC members should be raised with the TBLALC Secretary and placed on the agenda for discussion at the next meeting.

The Registrar, ALRA is responsible for the investigation of breaches and if you wish to formally challenge the validity of certain persons' memberships, you should write to the Registrar, Aboriginal Land Rights Act, Level 13, Tower B, Centennial Plaza, 280 Elizabeth St Sydney NSW 2010.

Should you have any queries concerning this matter please contact Mr Ken Jurotte, Manager Heritage and Natural Resources, NSW Department of Aboriginal Affairs on (02) 9219 0750.

Thank you for bringing this matter to my attention.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Andrew Refshauge'.

Andrew Refshauge MP
Deputy Premier
Minister for Education and Training
Minister for Aboriginal Affairs

Level 31 Governor Macquarie Tower 1 Farrer Place SYDNEY NSW 2000

29 MAR 2007



7 May 2004

Ms Stella Wheildon
The Cottage
[REDACTED]
Bogangar NSW 2488

Dear Ms Wheildon

Thank you for your letter to the Governor-General of 3 February 2004 regarding indigenous inhabitants in the Tweed Valley area. I apologise for the delayed response.

Major General Jeffery appreciates the time and trouble you have taken writing to him and understands these matters have caused you great concern. However, I am sorry to disappoint you but responsibility for matters such as these rests with the relevant Minister of the elected government of the day. I have therefore forwarded your letter to the Minister for Immigration and Multicultural and Indigenous Affairs, Senator the Honourable Amanda Vanstone, Parliament House, Canberra, ACT, 2600.

Yours sincerely

A handwritten signature in blue ink, appearing to read 'Kevin Davidson'.

Kevin Davidson
Acting Official Secretary to the Governor-General

GOVERNMENT HOUSE CANBERRA ACT 2600 AUSTRALIA

TELEPHONE (02) 6283 3533 FACSIMILE (02) 6281 3760 WEBSITE www.gg.gov.au



Office of the Minister for Immigration and Multicultural and Indigenous Affairs
Minister Assisting the Prime Minister for Reconciliation
SENATOR THE HON AMANDA VANSTONE

Parliament House
CANBERRA ACT 2600

Telephone: (02) 6277 7860
Facsimile: (02) 6273 4142

MC 20040674

Ms Stella Wheildon
The Cottage
[REDACTED]
BOGANGAR NSW 2488

2 AUG 2004

Dear Ms Wheildon

Thank you for your letter of 25 June 2004 to the Minister for Immigration and Multicultural and Indigenous Affairs, Senator the Hon Amanda Vanstone concerning Tweed Byron Local Aboriginal Land Council selling off Aboriginal Lands/Ngarakwal. The Minister has asked me to respond on her behalf.

The New South Wales Government is responsible for the NSW Aboriginal Land Council and Local Aboriginal Land Councils under the *Aboriginal Land Rights Act 1983 (NSW)*. Accordingly you will need to raise your concerns with the NSW Government. The Hon Dr Andrew Refshauge MLA, NSW Deputy Premier and Minister for Aboriginal Affairs, is the responsible Minister.

There are clearly serious issues and concerns about the Land Council system in NSW that need to be addressed by the NSW Government.

Thank you for bringing your concerns to the Minister's attention.

Yours sincerely

Russell Patterson
Senior Adviser



INDEPENDENT COMMISSION AGAINST CORRUPTION

Ms Stella Wheildon
'The Cottage'
[REDACTED]
Bogangar NSW 2488

Our Ref: [REDACTED]
Contact: Cheree Ryan
Telephone: [REDACTED]

IN CONFIDENCE

Dear Ms Wheildon

I refer to your correspondence of 19 April 2004, 20 May 2004, 25 May 2004 and 8 June 2004. In particular, you allege that the Tweed Byron Aboriginal Land Council made a fraudulent application for a grant to the NSW Department of Land & Water Conservation in 2002. You also advised of numerous other matters relating to centrelink payments, aboriginal lineage, false representation in tourist brochures, ethic and procedural issues of the Tweed Byron Aboriginal Land Council.

The role of the ICAC is to minimise and expose corrupt conduct in the NSW public sector as defined by the ICAC Act. Corrupt conduct is defined as the partial or dishonest exercise of public official functions. Corrupt conduct must also constitute a criminal or disciplinary offence, or reasonable grounds for dismissal.

The ICAC has carefully considered the information you provided and determined that the application submitted by the Tweed Byron Aboriginal Land Council to the Department of Land & Water Conservation may constitute corrupt conduct under the ICAC Act. However, the ICAC has determined not to take any action in this matter because the Department has advised that it is pursuing this matter with the Tweed Byron Aboriginal Land Council.

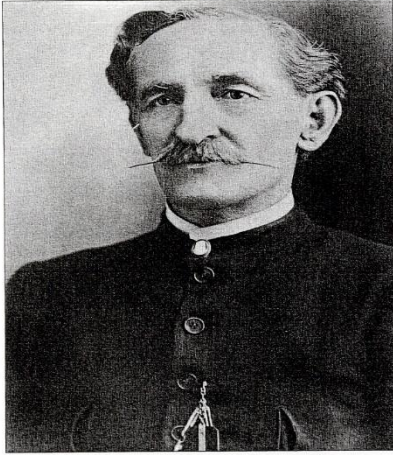
In regard to your allegations of defrauding the Australian Government, the ICAC has no jurisdiction in such matters. You may wish to advise Centrelink of your allegations in this regard.

The other allegations raised do not appear to constitute corrupt conduct under the ICAC Act. For the reasons set out above, the ICAC proposes to take no further action in regard to your complaint. The matter will now be referred to the Operations Review Committee for its advice, as required under the ICAC Act.

Thank you for bringing this matter to our attention. Although we cannot investigate every matter sent to the ICAC, any information about possible corrupt conduct assists the ICAC's

ALL CORRESPONDENCE TO GPO BOX 500 SYDNEY NSW 2001 OR DX 557
TELEPHONE (02) 8281 5999 FACSIMILE (02) 9264 5364
TOLL FREE 1800 463 909
www.icac.nsw.gov.au

The deliberate omissions occurred despite there **NO Evidence** within the early Ethno-history records to support the contemporary governance concept of a cultural bloc now promoted as 'BUNDJALUNG NATION' being associated with this area, or of a Tribal group known as the BUNDJALUNG ever having any access or 'rights' to Ngarakwal Githabal Tribal Estate...



Archibald Metson. Source — John Oxley Library print number 68274.

"All the Tribes from Nerang to the Clarence spoke variations of the great "Yoocum-Yoocum" dialect [Yoocumbah], which went west to New England and down to the head of the Condamine at Warwick, where it joined the Wacca-Wacca of the Darling Downs"...
"..Archibald Metson 1894

The "Yoocum-Yoocum dialect which extended from the Logan River south to midway between the Clarence and the Belinger River, and all New England from Armidale to near Warwick, whence it was joined by the Wacca-Wacca of the Darling Downs, the dialect which came down the north side of the Brisbane River to the sea and Toorbul Point and down the Burnett to the sea at Bundaberg"...
..Archibald Metson 1923

Anthropologist Radcliffe-Brown [1918, 1929A, 1929B, 1930] refers to this same cultural bloc as

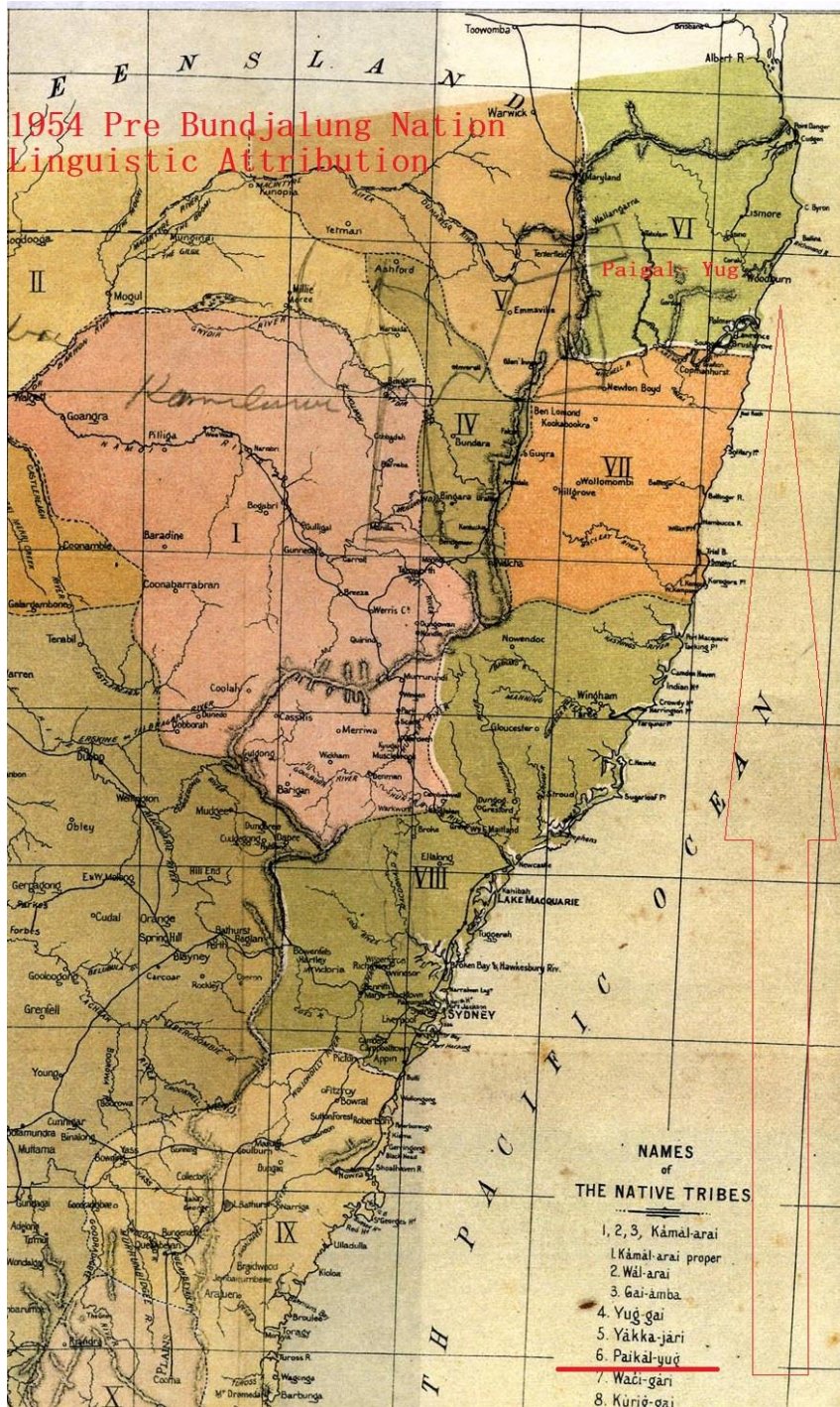
the Yukum or Yukumbil tribe;

"This large tribe, named in it's negative [yukum = No] occupying the region of the Richmond and Clarence Rivers in the north of NSW and extending over the Qld Border. Their country extends about 100 miles north and south and about 80 miles east and west. Within the north there are considerable local differences of dialect, and a number of the sub-tribes are recognised. The sub-tribe about which I have most information is the Kidjabal of the country at the head of the Clarence River "...
Radcliffe Brown 1929A:400

TODAY GOVERNMENT ADMINISTRATION HAS ALTERED ANCESTRAL LORE TO CLAIM and promote NORTHERN NSW AS BEING exclusively the patriarchal 'BUNDJALUNG NATION'. Discriminately eliminating all reference to early ethno-historical, linguistic and anthropological data, thus causing extensive damage to Matristic Aboriginal Culture, Lore, Religious & Ritual practices, including the [Cudgin] Brunswick area and the North Byron Parklands Site at Yelgun adjacent to the Billinudgel Nature Reserve

This discrimination by Government Departments breaches numerous State & Federal legislations, and case law. By enforcing a one-tribe-policy of exclusivity and discrimination, which utilises alternative aboriginal council legislation with no requirement for transparency dispossesses and discriminates all members of the local Tweed Byron community.

The following excerpt from a publication by Rev. Livingstone in 1892 more or less summarises the legend of the Three Brothers – now being claimed as Bundjalung Nation, a patriarchal



Nation, a patriarchal lore, and attributed to Bilinudgel ...but in the original recording there was already a woman on the land ...matristic Lore metaphor for the Ngarakbal Githabul

....“Long ago Beerung, with his two brothers Mommon and Yaburong came to this land. They came with their wives and children in a great canoe, from an island across the sea. As they came near shore a woman on the land made a song that raised a storm which broke the canoe in pieces....this is how the paigal [men] came to this land...” ... Rev. Livingstone in 1892

The Ngarakbal Githabul Lore, as Yoocum Yoocum moiety, is an ancient matristic lore of this local landscape – which PREDATES the

arrival of the Paigal ...but government has mixed the two separate systems together, exclusively endorsing the patriarchal and deliberately eliminating the Matristic

Yar-Birrain and his four sisters the Fairy Emu Women Skin Lore predates the relatively contemporary Three Brother legend of migration from another country...now also being appropriated as Bundjalung by the Arakwal Corp.

Billinudgel – North Byron -Yelgun is the significant EQUINOX ceremonial [ritual] area for the Ngarakbal Githabul corroborees - ‘yourara Berrung-na ...Celebrating the celestial male Yoocum Yoocum Totemic Ancestor Hero, Burrigan – Burrigan’s journeys are affiliated within the masculine aspect of the Rainbow Serpent. Burrigan comes to teach morals and ethics to the people...the echo’s of which are held in our local PLACE names like Burringbah due west of the North Byron Parklands Complex – and now wrongfully being attributed as Bundjalung Nation

3.2.4 Culturally significant sites and places

Prior to European settlement, the Bundjalung people occupied the north-east corner of NSW (Calley 1964; Navin 1990). Within the Bundjalung nation there were a number of tribes. The Minjungbal tribe is recorded as occupying the area between Byron Bay and Southport, extending inland to Murwillumbah. The Coodjimbingurra clan is believed to have occupied the coast between the Tweed and Brunswick River (Navin 1990; NPWS 1997a).

? - Ngarakbal - Yoocum Yoocum

Settlement patterns of the Bundjalung Nation have also been debated by several authors. Aboriginal population densities are generally accepted as being higher on the coast than the hinterland. This is attributed to the variety of resources the coastal strip offered. The use of the Reserve area by Aboriginal people is likely to have been high given the variety of terrain types, vegetation and the ease of access the ridges provided to the coastal floodplains. A large number of middens occur in the Reserve on the ridge spurs and sand barriers indicating a local abundance of food. These sites together with other types of sites across both Holocene and Pleistocene deposits attest to a long period of Aboriginal occupation in the Reserve (Navin 1990).

A limited number of archaeological surveys have been conducted in the Reserve and the general area since the late 1970's. A survey by Navin (1990) has provided the greatest level of information.

There are 16 recorded Aboriginal sites in the Reserve, excluding the recent detailing of a mythological site (Conservation of North Ocean Shores (CONOS). pers. comm.). These sites include a scar tree, bora ring, stone artefact scatters and isolated finds which indicate camp sites, hunting and gathering activities and travel routes (Navin 1990).

The NPWS detailed the presence of the ceremonial double bora ring and associated shell midden complex in the northern part of the Reserve in 1977.

The bora ground is considered regionally important as it is relatively well preserved and remains in a natural context compared to other bora grounds located in urbanised or rural environments. The site is important to local Aboriginal people and there is a claimed custodial relationship by a living Aboriginal person (Navin 1990; NPWS 1996).

Navin (1990) described the "old dune" in the Reserve as being archaeologically sensitive, it appears to have been used as a base camp providing a point from which

Billinudgel Nature Reserve: Plan of Management

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Approx. AGD66 Lat:	-28 28 53	
Approx. AGD66 Long:	153 29 38	
Approx. GDA94 Lat:	-28 28 47	
Approx. GDA94 Long:	153 29 42	
Topographic Map:	Cudgen	
1:100000 Map:	Tweed Heads 9641	
Parish:	Billinudgel	
County:	Rous	
Description:	Village on the Pacific Highway about 8 km north by east of Mullumbimby. Boundaries shown on map marked GNB3744	
Meaning:	Aboriginal for sun. Not camp as has been suggested. (Richmond Tweed Regional Library; 1984). Also: sun. (McCarthy; 1963). From: Gidhabal yalgan for 'the sun' . (M.Sharpe).	
Origin:	Aboriginal.	

© Geographical Names Board of New South Wales

Yelgun is the Ngarakbal Githabul word for Mother Sun – a celestial matristic Sky Ancestor

Despite years of correspondence showing the omission of the matristic Ngarakbal Githabul, and highlighting the exclusive endorsement of the patriarchal Bundjalungnothing has changed...

Living Culture is being appropriated and exploited and Genocide is flourishing - enacted by government & aboriginal representative bodies that DO NOT represent the matristic Ngarakbal Githabul Lore and Culture.

Fax # 02 9219 0770
Office of the Registrar of Aboriginal Affairs
& the NSW Dept of Aboriginal Affairs.

5th September 2006

Centennial Plaza, Tower B

Surry Hills NSW 2010

To the Registrar of the NSW Aboriginal Lands Rights Act
Mr Stephen Wright,

Statutory Declaration

QATHS ACT, 1900 (NSW) EIGHTH SCHEDULE

I, My Harry Frank Boyd (Skin name – Durran Dombal)
‡Address of # 4 Bellbird Place, Goonellabah 2480 in the
State of New South Wales, do solemnly and sincerely declare that:-

I am a Traditional Aboriginal custodial Elder of the Ngaraakwal Ngandowal dialect moiety and have both blood-line-to-country and traditional Aboriginal 'skin' descent associations to the Tweed Gold Coast and Northern Rivers areas. Because of this Aboriginal lore (Feathered Serpent Traditions) I have Traditional Ownership responsibilities and commitments to the areas within the jurisdiction of the Tweed Byron Local Aboriginal Lands Council, one of several Aboriginal Lands Councils that govern over my traditional tribal landscapes.


Approximately 3 weeks ago, mid August 2006, I was contacted by Marylin Arthur regarding my attendance at a CDEP graduation picnic in Brunswick Heads. This picnic also involved the attendance of Mr Athol Compton and Mr Baz Ivy who wanted to discuss CDEP projects for the Brunswick, Mt Warning and Pinnacle sites within my tribal country. Baz and Athol came and picked me up from my Sisters home in Goonellabah and we went across to the park in Brunswick to have a BBQ for the CDEP graduation.

This was also an opportunity for Athol Compton and Baz Ivy of Yabar Yelgun CDEP Aboriginal Corporation to discuss their CDEP business in my tribal country, however these two men never explained to me that the TBLALC is the auspicing body of the CDEP, or that Clarence Philips the co-ordinator of the TBLALC, was the founding registrar of the Yabar Yelgun. I was never told these things. During the course of the picnic, Lynn, a facilitator of Yabar Yelgun CDEP came over with a notepad and got me to write a letter of authorisation, as the Traditional Aboriginal Land Owner of these sites, stating that the CDEP groups could work in the allocated areas of Brunswick, Mt Warning and the Pinnacle. Since this day I have found out that the CDEP is part of the TBLALC, and that Yabar Yelgun was created by Clarence Philips for the TBLALC. I was also never told that my letter of authority that I wrote for Lynn at the BBQ could be used to obtain funding for the CDEP and the TBLALC. No-one has ever told me of these matters.

The Tweed Byron Aboriginal Lands Council is the same council that has repeatedly declined to recognise my traditional linkages to this area and those same linkages of my moiety members. The individuals claiming to act for all Traditional Aboriginal Owners of this region is the board and senior employees of the Tweed Byron Aboriginal Local Aboriginal Lands Council.

The membership Board of the Tweed Byron Aboriginal Lands Council and various senior representatives do not have Traditional Aboriginal linkages with blood-line-to-country descent associations for this region. They are not members of my traditional skin moieties and clans. They have no Traditional Ownership of this area at all.

The co-ordinator of the Tweed Byron Aboriginal Lands Council is Mr Clarence Philips. Mr Philips is not of Aboriginal descent. This is a well-known fact in the Tweed Byron regions and a source of constant frustration and distress for members of my moiety.



1009384

I feel that I have been deliberately misled and lied to, and that the TBLALC has obtained my signature by deception.

The TBLALC has been registering the Ngarakwal Nganduwal sites without consulting any Traditional Aboriginal Owner moiety. This site registration has been occurring cross border (Qld & NSW). Mr Des Williams of the TBLALC and Mr. Ian Fox of SCU are currently undertaking the Bundjalung Mapping Project for the NSW DIPNR and the NPWS, as part of an initiative of the Catchment Management Authority in conjunction with the TBLALC. This is all occurring without my, or my moieties consent or involvement.

I state that; no legal consent was ever obtained by Mr Clarence Philips, co-ordinator of Tweed Byron Local Aboriginal Lands Council, or by any other members, representatives, contractors or consultants of or for any of these organisations or individuals to use any Traditional Aboriginal cultural or intellectual material or tribal associations belonging to my ancestral moiety. And that this theft of my aboriginal heritage has occurred despite them all being aware of who I am, where I live, and of my Traditional ancestral connections to this country. The Tweed Byron Aboriginal Local Aboriginal Lands Council have never received permission to act on my behalf in any matters. My Traditional Aboriginal cultural associations have been used without legal consent.

My Moiety and I would like for the Registrar of the NSW Aboriginal Lands Council, Mr Steve Wright, to immediately enter my name and my sister Mrs Marlene Shanker Boyd's name into the Registrar of Aboriginal Owners for the Tweed Byron Aboriginal Lands Council, as we are the direct descendants from the original Aboriginal inhabitants of the area and have cultural associations that derives from the "traditions, observances, customs, beliefs, knowledge and history of the traditional moieties of this region.

I will not endorse the TBLALC, or the associated Tweed Shire and Byron Shire Councils, including the NSW and Federal government projects and processes any further, until I, and my moiety are given our rightfully recognition and full voting status as the Traditional & Original Owner descendants of this region.

And I, make this solemn declaration conscientiously believing the same to be true, and by virtue of the

provisions of the Oaths Act 1900.

SUBSCRIBED and declared at Murwillumbah

..... In

the said State this 5th day of September
year 2006

[Signature].....Signature(s)

Before me:

Signature of JP [Signature] 100934

Full name of JP PRINT FULL NAME: Kaylene Margaret STANFORD

A Justice of the Peace in and for the State of New South Wales
Registration Number (if applicable) 100934
(JP registration number allocated to the JP by the NSW Attorney General's Department)

The Registrar of the NSW Aboriginal Lands Council was contacted in 2006 – but the names of all the descendants of the Ngarakbal Githabul were never entered as requested.



**TWEED
SHIRE
COUNCIL**

Please Quote
Council Ref:
For Enquiries
Please Contact:
Telephone:

Lesley Mys Aboriginal Liaison Officer
(02) 6670 2440

document2

27 June 2007

The Hon, Paul Lynch, MP
Minister for Aboriginal Affairs
Level 32, 1 Farrer Place
Sydney NSW 2000

Dear Minister,

Ms Stella Wheildon

It is understood that Ms Wheildon has contacted your Department. It is requested that your Department contact Tweed Byron Local Aboriginal Land Council before any further responses to Ms Wheildon and the people that she represents is made.

For your information, I have attached copies of correspondence that Tweed Shire Council has received over the last twelve months, we request that your Department review this correspondence by Ms Wheildon. Please find enclosed correspondence on various issues by Ms Wheildon in her capacity as a representative of the Nagaraakwal/Naganduwal descendants.

Yours faithfully

Gary Corbett
Manager Community and Cultural Services

cc: to Ms Wheildon



CIVIC AND CULTURAL CENTRE, MURWILLUMBAH
PO BOX 816, MURWILLUMBAH NSW 2484
TELEPHONE (02) 6670 2400 FAX: (02) 6670 2429

PLEASE ADDRESS ALL COMMUNICATIONS TO THE GENERAL MANAGER
ABN 90 178 732 490
www.tweed.nsw.gov.au

To this day the exclusive endorsement of the one-tribe-policy of Bundjalung Nation is perpetuated by the Tweed and Byron Shire Councils, as per instruction by the STATE government departments and instruments.



*The land is our living
lore...embodying all our spiritual
and religious beliefs*

*Incorrectly labelling Ngarakbal
Githabul sites with other tribes
dialects destroys cultural
significance and the connectivity of
the ancestral sites = 'journey'
symbolism*

*Impoverishing Traditional Lore and
Humanity through the destruction
of ritual religious motifs & culture*



This systemic STATE exclusion occurs even though the Tweed Shire Council was party to the FEDERAL Githabul Native Title claim No representative of the Ngarakbal Githabul enjoys a place in any of the Tweed or Byron aboriginal representative bodies or committees claiming to be able to speak for their **LIVING CULTURE**

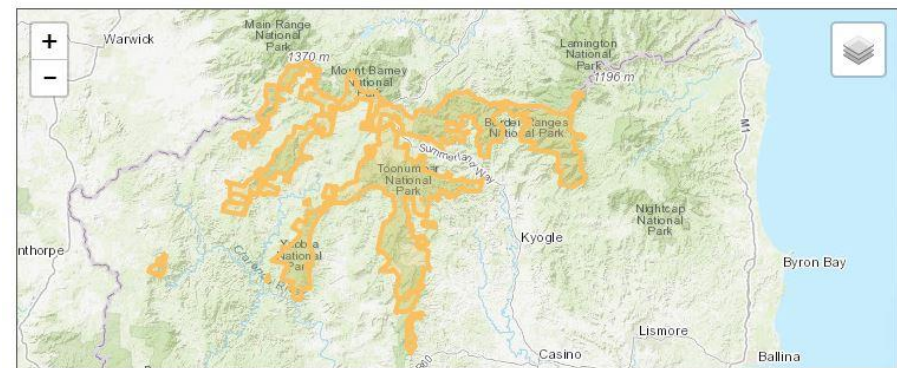
[Back to search results >](#)

NCD2007/001 - The Githabul People

Tribunal file no.	NCD2007/001
Federal Court file no(s)	NSD6019/1998
Short name	The Githabul People
Case name	Trevor Close on behalf of the Githabul People v Minister for Lands
Determination type	Claimant
State or Territory	New South Wales
Legal process	Consent
Determination outcome	Native title exists in the entire determination area
Representative A/TSI body area(s)	New South Wales
Local government area(s)	Kyogle Council, Tenterfield Shire Council, Tweed Shire Council
Determination date	29/11/2007
Date/s of effect	29/11/2007
Registered on National Native Title Register	Registered National Native Title Register details
Registered Native Title Body Corporate	Githabul Nation Aboriginal Corporation RNTBC

Application(s) affected by the determination

Short name	Date filed	Application type	Application status	NNTT file no	Federal Court file no
The Githabul Peoples See Application details	05/09/1995	Claimant	Determined	NC1995/011	NSD6019/1998



Determinations

Search Future Act Applications and Determinations

Federal Court file no.	<input type="text"/>
Application name	<input type="text"/>
Application type	ALL
State or Territory	ALL
Local government area	Tweed Shire Council
Representative A/TSI body area	ALL
Applicant representative	<input type="text"/>
Application status	ALL
Notification status	ALL
Date filed between	<input type="text"/> and <input type="text"/>
Sort by	Date filed

[Search >](#)

Your search returned **15** matches.

Name	NNTT file no	Federal Court file no	Date filed	Application status
Tweed Byron Local Aboriginal Land Council	NN2017/014	NSD2201/2017	12/12/2017	Active
Pottsville Community Preschool	NN2014/002	NSD921/2014	10/09/2014	Active
Widjabul Wia-bal People	NC2013/005	NSD1174/2013	24/06/2013	Active
Nganduwal Minjungbal Bundjalung	NC2012/006	NSD1208/2012	21/08/2012	Discontinued
Gold Coast Native Title Group	QC2006/010	QUD346/2006	05/09/2006	Dismissed
Joseph and Patricia Nancy Hoctor	NN2002/005	NSD6013/2002	11/09/2002	Discontinued
Widjabul Aboriginal People	NC2001/007	NSD6019/2001	26/11/2001	Discontinued
Norva Investments Pty Ltd	NN2001/006	NSD6009/2001	27/03/2001	Discontinued
P.A. & S.L. Harford	NN2000/006	NSD6007/2000	11/07/2000	Discontinued
Susanne Harford	NN1999/009	NSD6021/1999	11/11/1999	Discontinued
Widjabul Clan, Bundjalung	NC1996/033	NSD6048/1998	18/10/1996	Discontinued
Cudgenburra (Fingal Peninsula)	NC1996/022	NSD6039/1998	26/06/1996	Discontinued
Pooningbah Community Aboriginal Corporation	NC1996/003	NSD6024/1998	09/02/1996	Dismissed
The Githabul Peoples	NC1995/011	NSD6019/1998	05/09/1995	Determined
NSW Government # 2	NN1995/005	NSD6114/1998	16/02/1995	Discontinued

Statutory Declaration
OATHS ACT 1900, NSW, EIGHTH SCHEDULE

Man: Douglas Williams do solemnly and sincerely declare that

I am a descendant of Charlotte Brown a Ngarakbal woman from Brunswick Heads Aboriginal Reserve and her husband Euston Williams a Githabul man from Mulli Mulli Aboriginal Station.

Euston and Charlotte were Traditional Owners from the two Volcanos Marriage clans, ancestral tribes of North Eastern NSW /South Eastern Qld. The Ngarakbal Githabul people, Ngarakbal and Githabul People belong to this country and derive our law and customs from the Nguthungali-gards (spirits of our grandfathers) which still reside in our significant landscape features.

On the 29th of November the Federal Court of Australia made a positive consent determination recognising the Githabul People's native title rights and interests in the Kyogle Shire, Tenterfold Shire and Tweed Shire council areas of New South Wales.

My people are the only ancestral Traditional Owner group to achieve a positive determination of native title in the area; and this includes the Arakwal Byron Bay Bundjalung who could not achieve a federal determination and instead signed only a State Indigenous Lands Use Agreement.

Despite my people having achieved federal native title at no time have I ever been contacted or consulted in regards my peoples traditional ancestral heritage in the Tweed Byron region by any cultural heritage body, including the Tweed Byron Aboriginal Lands Council, the Arakwal Aboriginal Corporation, Everick Heritage Consultants, Byron Shire Council, Tweed Shire Council, NSW Native Title Services, NSW Department of Lands, NSW National Parks and Wildlife Services, NSW Environment & Heritage or the Regional Departments or representative bodies or consultative groups of any of these authorities in regards the North Byron Parklands.

This deliberate omission has occurred even with extensive recording of my Ngarakbal and Githabul people's traditional cultural lore and association with the region having been collected and databased by authorities since first occupation of the Tweed Byron and Gold Coast regions.

and I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of the Oaths Act 1900.

Declared at: KYOGLE on 14.1.19
(place) (date)

(signature of declarant)

in the presence of an authorised witness, who states:
I, WARWICK BRUCE PRENTICE, JP 114205
(name of witness) (qualification of witness)

certify the following matters concerning the making of this statutory declaration

I have known the person for at least 12 months OR I have confirmed the person's identity using an identification document and the document relied on was:


(signature of witness)
14.1.19
(date)
(describe identification document relied on)

Commonwealth of Australia
STATUTORY DECLARATION
Statutory Declarations Act 1959

1 Insert the name, address and occupation of person making the declaration

1. JASON EUSTON MILES
120 AUGUS RD BRIGHTON QLD 4017
CASUAL

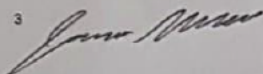
make the following declaration under the Statutory Declarations Act 1959:

2 Set out matter declared to in numbered

2
1. JASON EUSTON MILES, do solemnly and sincerely declare that I am a descendant of Charlotte Brown a Ngarakbal woman from Brunswick Heads Aboriginal Reserve and her husband Euston Williams a Githabul man from Mulli Mulli Aboriginal Station. Euston and Charlotte were Traditional Owners from the two Volcanos Marriage clans, ancestral tribes of North Eastern NSW /South Eastern Qld. The Ngarakbal Githabul people. Ngarakbal and Githabul People belong to this country and derive our law and customs from the Nguthungali-garda (spirits of our grandfathers) which still reside in our significant landscape features. On the 29th of November the Federal Court of Australia made a positive consent determination recognising the Githabul People's native title rights and interests in the Kyogle Shire, Tenterfield Shire and Tweed Shire council areas of New South Wales. My people are the only ancestral Traditional Owner group to achieve a positive determination of native title in the area; and this includes the Arakwal Byron Bay Bundjalung who could not achieve a federal determination and instead signed only a State Indigenous Lands Use Agreement. Despite my people having achieved federal native title at no time have I ever been contacted or consulted in regards my peoples traditional ancestral heritage in the Tweed Byron region by any cultural heritage body, including the Tweed Byron Aboriginal Lands Council, the Arakwal Aboriginal Corporation, Everick Heritage Consultants, Byron Shire Council, Tweed Shire Council, NSW Native Title Services; NSW Department of Lands, NSW National Parks and Wildlife Services, NSW Environment & Heritage or the Regional Departments or representative bodies or consultative groups of any of these authorities in regards the North Byron Parklands. This deliberate omission has occurred even with extensive recording of my Ngarakbal and Githabul people's traditional cultural lore and association with the region having been collected and databased by authorities since first occupation of the Tweed Byron and Gold Coast regions. and I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of

I understand that a person who intentionally makes a false statement in a statutory declaration is guilty of an offence under section 11 of the Statutory Declarations Act 1959, and I believe that the statements in this declaration are true in every particular.

3 Signature of person making the declaration

3 

4 Place

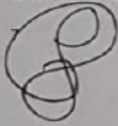
5 Day

6 Month and year

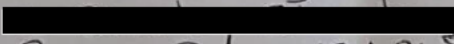
Declared at ⁴ ~~Byron Bay~~ NSW on ⁵ 4th of ⁶ 1st 2019

Before me,

7 Signature of person before whom the declaration is made (see over)



8 Full name, qualification and address of person before whom the declaration is made (in printed letters)

8 Julie Harvey. JP no 196034.

Byron Bay NSW 2481.

Note 1 A person who intentionally makes a false statement in a statutory declaration is guilty of an offence, the punishment for which is imprisonment for a term of 4 years — see section 11 of the Statutory Declarations Act 1959.

Note 2 Chapter 2 of the Criminal Code applies to all offences against the Statutory Declarations Act 1959 — see section 5A of the Statutory Declarations Act 1959.

Statutory Declaration
OATHS ACT 1900, NSW, EIGHTH SCHEDULE

I, Jennifer Williams, do solemnly and sincerely declare that

I am a descendant of Charlotte Brown a Ngarakbal woman from Brunswick Heads Aboriginal Reserve and her husband Euston Williams a Githabul man from Mulli Mulli Aboriginal Station.

Euston and Charlotte were Traditional Owners from the two Volcanos Marriage clans, ancestral tribes of North Eastern NSW /South Eastern Qld. The Ngarakbal Githabul people. Ngarakbal and Githabul People belong to this country and derive our law and customs from the Nguthungali-garda (spirits of our grandfathers) which still reside in our significant landscape features.

On the 29th of November the Federal Court of Australia made a positive consent determination recognising the Githabul People's native title rights and interests in the Kyogle Shire, Tenterfield Shire and Tweed Shire council areas of New South Wales.

My people are the only ancestral Traditional Owner group to achieve a positive determination of native title in the area; and this includes the Arakwal Byron Bay Bundjalung who could not achieve a federal determination and instead signed only a State Indigenous Lands Use Agreement.

Despite my people having achieved federal native title at no time have I ever been contacted or consulted in regards my peoples traditional ancestral heritage in the Tweed Byron region by any cultural heritage body, including the Tweed Byron Aboriginal Lands Council, the Arakwal Aboriginal Corporation, Everick Heritage Consultants, Byron Shire Council, Tweed Shire Council, NSW Native Title Services, NSW Department of Lands, NSW National Parks and Wildlife Services, NSW Environment & Heritage or the Regional Departments or representative bodies or consultative groups of any of these authorities in regards the North Byron Parklands.

This deliberate omission has occurred even with extensive recording of my Ngarakbal and Githabul people's traditional cultural lore and association with the region having been collected and databased by authorities since first occupation of the Tweed Byron and Gold Coast regions.

and I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of the *Oaths Act 1900*.

Declared at: LISMORE on 10th January 2019
[place] [date]
[signature of declarant]

in the presence of an authorised witness, who states:

I, KAREN ALLEN a JP
[name of witness] [qualification of witness]

certify the following matters concerning the making of this statutory declaration

I have known the person for at least 12 months OR *I have confirmed the person's identity using an identification document and the document I relied on was PHOTO LICENCE

KAllen JP no. 147107 [describe identification document relied on]
[signature of witness] 10/1/19
[date]

Statutory Declaration
OATHS ACT 1900, NSW, EIGHTH SCHEDULE

I, Melania Ord/Williams, do solemnly and sincerely declare that

I am a descendant of Charlotte Brown a Ngarakbal woman from Brunswick Heads Aboriginal Reserve and her husband Euston Williams a Githabul man from Mulli Mulli Aboriginal Station.

Euston and Charlotte were Traditional Owners from the two Volcano Marriage clans, ancestral tribes of North Eastern NSW/South Eastern Qld. The Ngarakbal Githabul people, Ngarakbal and Githabul People belong to this country and derive our law and customs from the Nguthungai-garda (spirits of our grandfathers) which still reside in our significant landscape features.

On the 29th of November the Federal Court of Australia made a positive consent determination recognising the Githabul People's native title rights and interests in the Kyogle Shire, Tenterfield Shire and Tweed Shire council areas of New South Wales.

My people are the only ancestral Traditional Owner group to achieve a positive determination of native title in the area; and this includes the Arakwal Byron Bay Bundjalung who could not achieve a federal determination and instead signed only a State Indigenous Lands Use Agreement.

Despite my people having achieved federal native title at no time have I ever been contacted or consulted in regards my peoples traditional ancestral heritage in the Tweed Byron region by any cultural heritage body, including the Tweed Byron Aboriginal Lands Council, the Arakwal Aboriginal Corporation, Everick Heritage Consultants, Byron Shire Council, Tweed Shire Council, NSW Native Title Services, NSW Department of Lands, NSW National Parks and Wildlife Services, NSW Environment & Heritage or the Regional Departments or representative bodies or consultative groups of any of these authorities in regards the North Byron Parklands.

This deliberate omission has occurred even with extensive recording of my Ngarakbal and Githabul people's traditional cultural lore and association with the region having been collected and databased by authorities since first occupation of the Tweed Byron and Gold Coast regions.

and I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of the Oaths Act 1900.

Declared at Kyogle on 14.1.2019
[place] [date]
Melania Ord/Williams
[signature of declarant]

In the presence of an authorised witness, who states:
I, WARWICK BRUCE PRENTICE JP 114205
[name of witness] [qualification of witness]

certify the following matters concerning the making of this statutory declaration

I have known the person for at least 12 months OR I have confirmed the person's identity using an identification document and the document I relied on was NSW Driver's Licence # 12446483

[describe identification document relied on]

[Signature]
[signature of witness]

14.1.19
[date]

Commonwealth of Australia
STATUTORY DECLARATION
Statutory Declarations Act 1959

1. *Rosemary Lee Williams*

1 Insert the name, address and occupation of person making the declaration

make the following declaration under the *Statutory Declarations Act 1959*:

2 Set out matter declared to in numbered

2 *[Signature]*, do solemnly and sincerely declare that I am a descendant of Charlotte Brown a Ngarakbal woman from Brunswick Heads Aboriginal Reserve and her husband Euston Williams a Githabul man from Mulli Mulli Aboriginal Station. Euston and Charlotte were Traditional Owners from the two Volcanos Marriage clans, ancestral tribes of North Eastern NSW /South Eastern Qld. The Ngarakbal Githabul people. Ngarakbal and Githabul People belong to this country and derive our law and customs from the Nguthungali-garda (spirits of our grandfathers) which still reside in our significant landscape features. On the 29th of November the Federal Court of Australia made a positive consent determination recognising the Githabul People's native title rights and interests in the Kyogle Shire, Tenterfield Shire and Tweed Shire council areas of New South Wales. My people are the only ancestral Traditional Owner group to achieve a positive determination of native title in the area; and this includes the Arakwal Byron Bay Bundjalung who could not achieve a federal determination and instead signed only a State Indigenous Lands Use Agreement. Despite my people having achieved federal native title at no time have I ever been contacted or consulted in regards my peoples traditional ancestral heritage in the Tweed Byron region by any cultural heritage body, including the Tweed Byron Aboriginal Lands Council, the Arakwal Aboriginal Corporation, Everick Heritage Consultants, Byron Shire Council, Tweed Shire Council, NSW Native Title Services, NSW Department of Lands, NSW National Parks and Wildlife Services, NSW Environment & Heritage or the Regional Departments or representative bodies or consultative groups of any of these authorities in regards the North Byron Parklands. This deliberate omission has occurred even with extensive recording of my Ngarakbal and Githabul people's traditional cultural lore and association with the region having been collected and databased by authorities since first occupation of the Tweed Byron and Gold Coast regions. and I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of

I understand that a person who intentionally makes a false statement in a statutory declaration is guilty of an offence under section 11 of the *Statutory Declarations Act 1959*, and I believe that the statements in this declaration are true in every particular.

3 Signature of person making the declaration

3 *[Signature]*

4 Place
5 Day
6 Month and year

Declared at ⁴ LISMORE on ⁵ 10th of ⁶ January 2019

Before me,

7 Signature of person before whom the declaration is made (see over)

7 *[Signature]*

8 Full name, qualification and address of person before whom the declaration is made (in printed letters)

8 KAREN ALLEN
C/- COURTHOUSE LISMORE
JP NO. 147107

Note 1 A person who intentionally makes a false statement in a statutory declaration is guilty of an offence, the punishment for which is imprisonment for a term of 4 years — see section 11 of the *Statutory Declarations Act 1959*.

Note 2 Chapter 2 of the *Criminal Code* applies to all offences against the *Statutory Declarations Act 1959* — see section 5A of the *Statutory Declarations Act 1959*.

Statutory Declaration
OATHS ACT 1900, NSW, EIGHTH SCHEDULE

I, Roberta Elizabeth Ann MILES, do solemnly and sincerely declare that

I am a descendant of Charlotte Brown a Ngarakbal woman from Brunswick Heads Aboriginal Reserve and her husband Euston Williams a Githabul man from Mulli Mulli Aboriginal Station.

Euston and Charlotte were Traditional Owners from the two Volcanos Marriage clans, ancestral tribes of North Eastern NSW /South Eastern Qld. The Ngarakbal Githabul people. Ngarakbal and Githabul People belong to this country and derive our law and customs from the Nguthungali-garda (spirits of our grandfathers) which still reside in our significant landscape features.

On the 29th of November the Federal Court of Australia made a positive consent determination recognising the Githabul People's native title rights and interests in the Kyogle Shire, Tenterfield Shire and Tweed Shire council areas of New South Wales.

My people are the only ancestral Traditional Owner group to achieve a positive determination of native title in the area; and this includes the Arakwal Byron Bay Bundjalung who could not achieve a federal determination and instead signed only a State Indigenous Lands Use Agreement.

Despite my people having achieved federal native title at no time have I ever been contacted or consulted in regards my peoples traditional ancestral heritage in the Tweed Byron region by any cultural heritage body, including the Tweed Byron Aboriginal Lands Council, the Arakwal Aboriginal Corporation, Everick Heritage Consultants, Byron Shire Council, Tweed Shire Council, NSW Native Title Services, NSW Department of Lands, NSW National Parks and Wildlife Services, NSW Environment & Heritage or the Regional Departments or representative bodies or consultative groups of any of these authorities in regards the North Byron Parklands.

This deliberate omission has occurred even with extensive recording of my Ngarakbal and Githabul people's traditional cultural lore and association with the region having been collected and databased by authorities since first occupation of the Tweed Byron and Gold Coast regions.

and I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of the Oaths Act 1900.

Declared at: Mulleumbimby on 20th December 2018
[place] [date]
Roberta E. Miles
[signature of declarant]

in the presence of an authorised witness, who states:

I, Karen Anne Arnold a JP 224917 **Karen Anne Arnold**
[name of witness] [qualification of witness] NSW JP 224917

certify the following matters concerning the making of this statutory declaration

I have known the person for at least 12 months OR *I have confirmed the person's identity using an identification document and the document I relied on was Photo card 2040958144

KA Arnold 20/12/18
[signature of witness] [date]

The Ngarakbal Githabul and other clans of the matristic Yoocum Yoocum moiety, have NO faith in the current ACADEMIC, Corporate & government institutions, departments & individuals claiming to be 'managing the Estate' to faithfully and accurately record the ancestral materials and preserve the INTEGRITY of LORE;

No independent Anthropological study has been undertaken, currently all Aboriginal studies of this region including all the Yoocum Yoocum lands from Coffs Harbour to South East Qld, has sites being attributed as the patriarchal 'Bundjalung Nation', Destroying the ancestral identity, the Ngarakbal Githabul **'Women's Business'** and terminating the moieties women's SPIRITUAL & Totemic lore's & linkages into ancestral Landscape; Government systems and representative bodies are blatantly misconstruing existing legislations, which although designed to empower in maintaining Lore & Language is being abused to destroy & dispossess.

Women as Owners of Land & LORE



Millie Boyd in 1938 taken by Anthropologist -Tindale

Women are rarely mentioned in the Anthropological literature as owners of country in their own right or as decision making individuals; they appear as wives and mothers, their relationship to the Bootheram always mediated through another....but this is not our Traditional lore way

Millie Boyd was an exception to **European patriarchal thinking**, and so was her Mother Charlotte Williams because they maintained their ancestral lore traditions after invasion and in spite of European Authorities

The 'Bereen' follow Matristic Lore
Matristic Lore encompasses both Male and Female roles within ritual and responsibility... identified by Tindale

The collusion of Academic institutions with Lands Councils and Government systems, which are unrepresentative of ancestral Traditional Sovereign Owner Moieties, but persist in creating highly prejudicial and culturally incorrect, or 'UNFIT FOR USE' report data –and filing it into the international geospatial systems under MOU's with the Office of Spatial Data Management and all it's affiliated branches and universities – has been brought to the attention of Government, Corporate and Legal representation by members of the Aboriginal Traditional Sovereign Alliance - outlining the breaches of Archival Law, State Records Legislations, along with breaches of Heritage Law, Anti-Discrimination Law, Trade Practices Law, Native Title Law, Aboriginal Lands Rights NPW Legislations, Sex Discrimination, Geographical Names Law, Cultural & Intellectual Copyright [moral rights] laws etc, etc....

For State Government, its departments & associated corporate and council systems to seek to profit from Aboriginal Culture, WITHOUT RECOGNISING OR INCLUDING the Matristic NGARAKBAL GITHABUL BLOODLINE – Yoocum Yoocum moiety.

Anyone looking at this vast body of cultural material and persistent correspondences to all levels of administration can only assume that Government is deliberately and knowingly enacting GENOCIDE of the Yoocum Yoocum Moieties LIVING matristic culture, with no intention of stopping....

*“We are the light end of the feather...
The Aboriginal People...
They can take our land
But they will never take our Bootheram...
It was made in the Mountains
It was made in the Water
Its strong in the land
They’ll never take it.”..*

Millie Boyd – Daughter of Euston Williams and Charlotte Brown



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