



A Ceremony to Honour Our
Celebrating the Past Present & Future of Our Families
Boodja Yorta Yorta

**25th January 2013. From 9.30am onwards,
MATA GARUP (HEIRRISON ISLAND) PERTH**



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PARTICIPANT'S KIT

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- ☐ AGENDA 25th January 2013
 - ☐ Nyoongar Tent Embassy VISION STATEMENT
 - ☐ Curtin University NTE Media Research Summary
 - ☐ Amnesty International Australia Human Rights Training
 - ☐ Public Education on Sovereignty and Partnerships
 - ☐ Nyoongar Sovereign Tribal People's Gathering 2012
 - ☐ Significance of MATAGARUP and Women's Issues
-

PARTICIPANT'S KIT What's inside?

A DAY TO TASTE OUR TRIBAL SOVEREIGN FREEDOM

- ☐ Curtin University NTE Media Research Launch
 - ☐ Corroboree with Kwinana Yonga Boys
 - ☐ Concert and Lunch
 - ☐ Yorga Ceremony
 - ☐ Marmum Ceremony
 - ☐ Joint Yorga and Marmum Ceremony
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AGENDA

What's happening?

25th JANUARY 2013

AGENDA FOR NTE EVENT "A DAY TO TASTE OUR TRIBAL SOVEREIGN FREEDOM" 25th January 2013.

| TIME | ACTIVITY | | FACILITATOR |
|-----------------|---|-----------------|---|
| 7.00am -9.30am | Set Up | | NTE Volunteers |
| 9.30am- 10.30pm | Welcome to Country Opening Speech Preliminary Launch of Curtin University's Research on Media Reporting on the NTE Corroboree | | NTE Elder NTE Spokesperson CU Researchers Kwinana Yonga Boys |
| 10.30am -1pm | Concert | Lunch | Local Music Talent |
| 1pm – 5pm | Yorga Ceremony | Marmum Ceremony | Elders |
| 5pm- 6pm | Joint Yorga & Marmum Ceremony | | Elders |
| 6pm – 7pm | Clean Up | | NTE Volunteers |



Vision Statement

To unify all Tribal Sovereign people to pursue our inherent, universal and indivisible right to self- determination for all present and future generations.

Goal Objective 1:

To provide and exchange information on Tribal Sovereignty to all local, regional and national Tribal Sovereign people in the country.

Methods:

- 1) To organise a series of country and Perth metropolitan speaking tours to Tribal Sovereigns.
- 2) To share and exchange Tribal Sovereignty information with other Tribal Sovereign Embassies throughout the continent and with other relevant Tribal Sovereign organisations.
- 3) To organise a national Gathering of Tribal Sovereigns at Matagarup to unify and advance the knowledge and understanding of Tribal Sovereignty.
- 4) To participate in other Gatherings of Tribal Sovereigns.

Goal Objective 2:

To provide and share full information on the enjoyment of the UN human rights regime and its applicability to Tribal Sovereigns.

Methods:

- 1) To enter into arrangements with human rights organisations to provide UN and other international legal human rights education to Tribal Sovereign peoples.
- 2) To enter into arrangements with research institutions, other interested parties and individuals to record all UN and other international treaty obligations and subsequent parliamentary legislations, reports and measures of the Australian government that impact on the lives of Tribal Sovereigns.
- 3) To engage with and effectively participate in United Nation and other international human rights forums and mechanisms to promote and defend Tribal Sovereignty.

Goal Objective 3:

To produce a Charter of Human Rights for Tribal Sovereign Peoples that is based on the UN principle of the international rule of law.

Methods:

- 1) To enter into arrangements with Tribal Sovereign Embassies and Sovereign organisations to work towards the development of a Charter of Human Rights for Tribal Sovereign Peoples.
- 2) To facilitate treaty agreement arrangements with Tribal Sovereigns towards the adoption of a Charter of Human Rights for Tribal Sovereign Peoples.
- 3) To educate non-Tribal Sovereign peoples and call upon their adoption of the Charter of Human Rights for Tribal Sovereign Peoples.

Goal Objective 4:

To work towards the creation of a Tribal Sovereign representative body to promote, protect and further advance tribal sovereignty at local, regional, national and international levels.

Methods:

- 1) To create a Tribal Sovereign Council to represent the interests of Tribal Sovereigns in the south west corner of the continent.
- 2) To enter into treaty arrangements between the Tribal Sovereign Council and other Tribal Sovereign peoples and their representative bodies.
- 3) To enter into treaty arrangements between the Tribal Sovereign Council and other non-Tribal Sovereign Council entities.

**GOAL OBJECTIVE 1: TO PROVIDE AND EXCHANGE INFORMATION ON
TRIBAL SOVEREIGNTY TO LOCAL, REGIONAL AND NATIONAL
TRIBAL SOVEREIGN PEOPLE.
SOUTHWEST SPEAKING TOUR**



Nyoongar Tent Embassy members travelled through the Southwest in April 2012 to meet and speak with Nyoongar Tribal Sovereign Peoples in Albany, Bunbury, Busselton and Katanning, among other places. After much hard work and preparation of sovereignty document kits the NTE members travelled great distances and camped outside on the ground in cold temperatures, all for the purpose of spreading the word about sovereignty.



SOUTHWEST SPEAKING TOUR cont.



Supporters, both young and old, welcomed the Nyoongar Tent Embassy members on their Southwest trip, which was well received by the Nyoongar communities they visited.

In Katanning, the children were inspired to march through the town, not once, but twice, to demonstrate their enjoyment of rights and self-determination as Tribal Sovereign People.



**GOAL OBJECTIVE 1:
PUBLIC EDUCATION ON SOVEREIGNTY**

**GOAL OBJECTIVE 2: TO SHARE INFORMATION ON THE
ENJOYMENT OF THE UN HUMAN RIGHTS REGIME.
AMNESTY INTERNATIONAL AUSTRALIA PERTH WORKSHOP**



Members of the Embassy were involved with a three-day human rights workshop that was presented by Amnesty International Australia. The workshop gave insights into human rights and how they relate to Aboriginal and Torres Strait Islander Peoples; content was particularly geared toward promoting an understanding of the criminal justice system within Western Australia along with tools and skills in effective campaigning for social change. Fourteen Aboriginal People from Western Australia completed the workshop, with a number of Nyoongar Tent Embassy activists among them.



**GOAL OBJECTIVE 2:
HUMAN RIGHTS TRAINING**

**GOAL OBJECTIVE 2: TO ENTER INTO ARRANGEMENTS WITH
RESEARCH INSTITUTIONS REGARDING REPORTS ON ISSUES
THAT IMPACT THE LIVES OF TRIBAL SOVEREIGNS.**

CURTIN UNIVERSITY RESEARCH ANALYSIS
ON MEDIA COVERAGE OF NTE EVENTS

In February 2012, people concerned with native title negotiations established a Nyoongar tent embassy at Matagarup on Heirisson Island. News reports by popular media outlets initially focused on activists demanding justice and land rights for Nyoongar people, but this focus soon shifted to the alleged illegality of camping at the site, to the threat of public nuisance and to the violence of police raids against the embassy.

This report analysed 104 Internet, television, print and radio texts about the Nyoongar tent embassy that were produced for Perth audiences by media outlets in February and March 2012. Key findings describe how many of these texts work to construct a criminal Nyoongar menace and legitimise police entrapment of tent embassy participants. Representation of police violence directed at ending the embassy's practice of Nyoongar sovereignty at Matagarup, however, indicated an absence of moral authority and democracy in the police deployments. Police raids at Matagarup provided an opportunity for media workers to problematise police violence, to rethink colonial problems and to disrupt fears within the colonial mind. The report suggests, however, that unless these fears are radically disrupted through media representation such obsessive use of police violence against people practicing sovereignty will continue as normal.



Dr Thor Kerr



Curtin University Research Staff



Dr Shaphan Cox

GOAL OBJECTIVE 2:

PUBLICATIONS & RESEARCH

GOAL OBJECTIVE 3: TO PRODUCE A CHARTER OF HUMAN RIGHTS FOR TRIBAL SOVEREIGN PEOPLES THAT IS BASED ON THE UN PRINCIPLE OF THE INTERNATIONAL RULE OF LAW. WORLD CONFERENCE ON INDIGENOUS ISSUES 2014

The World Conference on Indigenous Peoples will be held in 2014 as a high-level plenary meeting of the United Nations General Assembly. The main objective of the World Conference on Indigenous Peoples is to share perspectives and best practices on the realization of the rights of indigenous peoples and to pursue the objectives of the United Nations Declaration on the Rights of Indigenous Peoples. The World Conference would compel member states, including Australia, to ratify the Declaration on the Rights of Indigenous Peoples and to implement national domestic legislation as a result. The conference will also create a framework for the development of charters and treaties with and between Indigenous Peoples.

Indigenous Peoples make up more than 5 percent of the world's population; some 370 million people. The Nyoongar Tent Embassy's work to develop a framework, charter, and treaty will prepare the Nyoongar Sovereign Peoples to join this international movement.

In order to facilitate Indigenous peoples' preparations for the World Conference, the Sami Parliament of Norway has extended an invitation to indigenous peoples to attend a Global Preparatory Indigenous Peoples' Conference on the World Conference on Indigenous Peoples, to be held in Alta, Norway in June 2013. Alta is a significant site for the resistance of the Sami Peoples who blocked heavy machinery and held hunger strikes in 1979 to successfully halt the construction of a dam and hydroelectric power plant, which would have inundated Sami land, displacing residents and disrupting reindeer and salmon migrations.

The NTE have developed a pathway for Nyoongar Tribal Sovereign Peoples to attend the UN World Conference on Indigenous Issues in 2014.

The NTE will also be publishing audiovisual documents on the UN Declaration on the Rights of Indigenous Peoples for launch at NAIDOC week 2013.

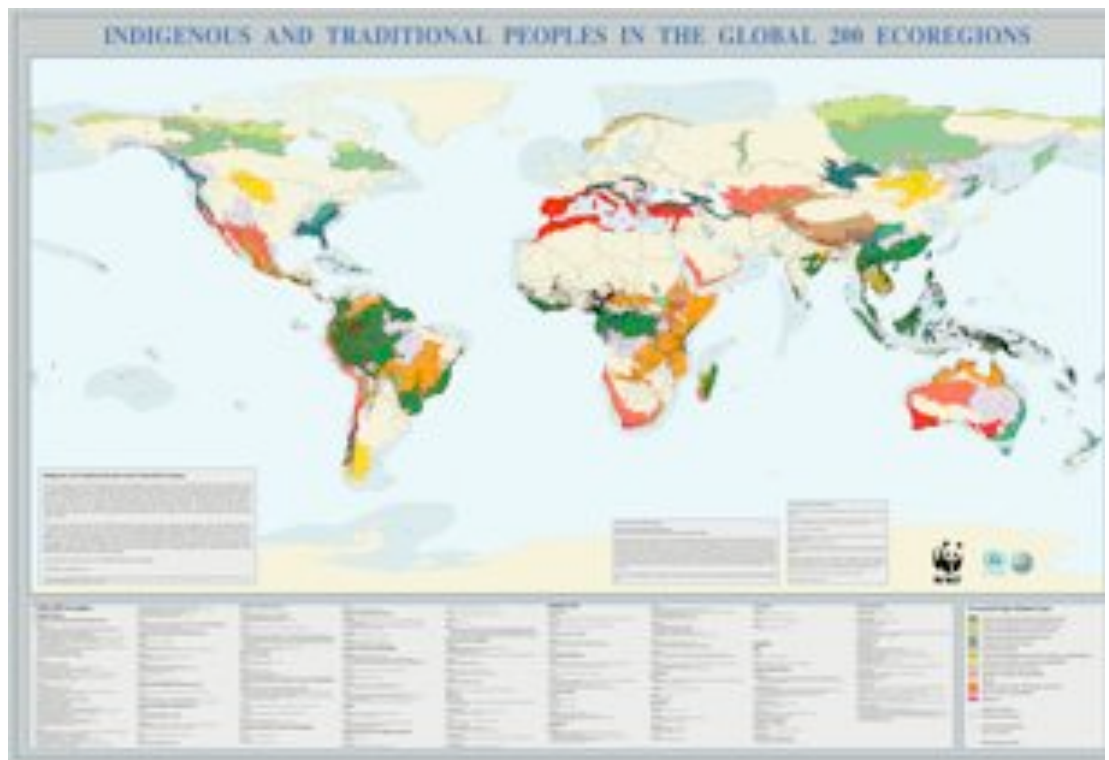


image: UN Permanent Forum on Indigenous Issues

source: www.grid.unep.ch United Nations Environment Programme DEWA/GRID Geneva

GOAL OBJECTIVE 3: CHARTER OF HUMAN RIGHTS

GOAL OBJECTIVE 3: TO FACILITATE TREATY AGREEMENT ARRANGEMENTS WITH TRIBAL SOVEREIGNS. KINGS PARK TREATY

On 10th June 2012 a proclamation from the Nyoongar River Tribes came into effect when a Sacred Fire in Kings Park with hot coals from Matagarup was ignited by Noonie Raymond of the Swan Valley Region under supervision by Swan River People.



Matagarup Sacred Fire



Preparing the Sacred Fire at Kings Park



Activity Around the Fire



The Nyoongar Tent Embassy inauguration at Kings Park

GOAL OBJECTIVE 3: PARTNERSHIPS & TREATY AGREEMENTS

GOAL OBJECTIVE 3: TO ENTER INTO ARRANGEMENTS WITH TRIBAL SOVEREIGN EMBASSIES AND SOVEREIGN ORGANISATIONS.

CANBERRA TENT EMBASSY **REBUTTAL STATEMENT**

The Nyoongar Tent Embassy was established in commemoration of the 40th anniversary of the Canberra Tent Embassy, which was established on 26 January 1972, by four Koori men, Billie Craigie, Tony Coorie, Michael Anderson and Bert Williams. In 2012, Canberra Tent Embassy founder Micheal Anderson, visited the Nyoongar Tent Embassy to offer congratulations and demonstrate solidarity among Tribal Sovereign Peoples.



Canberra Tent Embassy 1972

source: www.canberratimes.com.au



NTE Members outside Government House handing over Rebuttal Statement
image courtesy of Alex Bainbridge: Socialist Alliance Western Australia

In February 2012, members of the Nyoongar Tent Embassy marched on Government House to hand over a Notice of Rebuttal Sovereignty Statement to WA Governor Malcolm McCusker. The Rebuttal Statement outlines the argument for Indigenous Tribal Sovereignty.

After the previous City of Perth CEO refused to recognise the Nyoongar Tent Embassy's right to practice culture at Matagarup, the NTE is currently facilitating the 25th January 2013 event in partnership with the new Perth City Council CEO.

GOAL OBJECTIVE 3: PARTNERSHIPS & TREATY AGREEMENTS

GOAL OBJECTIVE 4: TO CREATE A TRIBAL SOVEREIGN REPRESENTATIVE BODY TO PROMOTE, PROTECT AND FURTHER ADVANCE TRIBAL SOVEREIGNTY AT LOCAL, REGIONAL, NATIONAL & INTERNATIONAL LEVELS.
OTHER TRIBAL SOVEREIGN EMBASSIES

In 2012, Vanessa Culbong attended the inaugural assembly of the Sovereign Union interim National Unity Government as a representative of the Nyoongar Tent Embassy, with the objective to learn, listen and come back. All Aboriginal Nations were called to send delegates to the “Peoples’ movement motivated to take responsibility for our own destiny through a right of self-determination as is guaranteed under the United Nations Charter.”

Information on the eleven Tribal Sovereign Embassies can be found at nationalunitygovernment.org



source: nationalunitygovernment.org Sovereign Union – First Nations Interim National Unity Government

GOAL OBJECTIVE 4:
CREATION OF A TRIBAL SOVEREIGN REPRESENTATIVE BODY

GOAL OBJECTIVE 4: TO CREATE A TRIBAL SOVEREIGN REPRESENTATIVE BODY TO PROMOTE, PROTECT AND FURTHER ADVANCE TRIBAL SOVEREIGNTY AT LOCAL, REGIONAL, NATIONAL & INTERNATIONAL LEVELS.
SOVEREIGN TRIBAL PEOPLES GATHERING

A Call Out to all Sovereign Tribal Peoples to Gather to Strengthen Our Culture, Unify our Peoples and Form a Sovereign Tribal Council

Bring your Elders, representatives and families to participate in a 3-day historical event to freely self-determine the future for our present generation of people and for those following us after we are long gone.

We will never surrender our lands



AGENDA

- Day 1: Cultural Welcome to Country
Presentation of all Sovereign Tribes
- Day 2: Our Sovereign Journey and universal and indivisible right to freely self determine our future.
- Day 3: Signing of a Declaration of Unity of Sovereign Tribes

Date: 4th June, 2012
Place: Matagarup, Perth Gateway

Contact: Maureen Culbong. Mobile: 041 6376 210.
Sponsored by Nyoongar Tent Embassy - Perth.

This Gathering is an alcohol and drug free event and will have a zero tolerance to violence.

On the day that has been called Foundation Day in WA, the 4th June 2012, the Nyoongar Tent Embassy embarked on a three-day event, inviting all Sovereign Tribal Peoples to strengthen our Culture, unify our Peoples, practice our universal and indivisible right to freely self determine our future and form a Sovereign Tribal Council.

The Nyoongar Tent Embassy members were honoured to welcome representatives from the Brisbane Sovereign Embassy as special guests to the event.

A Tribal Sovereign Representative Body will facilitate ongoing debates and communications with other Tribal Sovereign Peoples into the future.



The Nyoongar Tent Embassy has over 160 Sovereignty documents for those interested in the issues of Sovereignty, including a Notice of Rebuttal Sovereignty Statement, which outlines the argument for Indigenous Tribal Sovereignty.

GOAL OBJECTIVE 4:
CREATION OF A TRIBAL SOVEREIGN REPRESENTATIVE BODY



THE SIGNIFICANCE OF MATAGARUP FANNY BALBUK YOOREEL

Fanny Balbuk was born at Matagarup in 1840. She was the granddaughter of Yellagonga. Her father was Coondebung, and her mother was Joojeebal/Doodyeep. Joobaitch was her uncle.

Fanny Balbuk witnessed the devastation of her traditional lands by the early Swan River Colony. She would walk through the area of the city of Perth, naming every feature and tradition of the land and recall the part played by her mother and grandmother in the kangaroo hunt at King's Park. She gathered zamia fruit on St Georges Terrace. In the 1890s, Perth's railway station was built on the swamp where she gathered eggs and caught turtles and crayfish.

However, Fanny Balbuk was adamant to stick to her traditional rights of way. On finding that white men had built houses, and laid fences, on her traditional land, she would break down the fence, or walk right through any house and yard that had been built in the way.

Daisy Bates wrote of Fanny Balbuk at the time;

"To the end of her life she raged and stormed at the usurping of her beloved home ground. Through fences and over them, Balbuk took the straight track to the end. When a house was built in the way, she broke its fence-palings with her digging stick and charged up the steps and through the rooms."

Balbuk's grandmother, Moojorngul, is buried in the grounds of Government House, or Kooraree. Balbuk never let the settlers forget whose land they had taken. She would stand at the gates of Government House - where her grandmother's burial ground lay - cursing those who lived inside.

In 1907, Fanny Balbuk attended a luncheon at the Karrakatta Club, an exclusive club for women in Perth. Daisy Bates introduced Balbuk to all present, as their landlady, since she was the original owner of the land on which the club stood.

The information which Fanny Balbuk gave to Daisy Bates about the traditional Nyoongar lands in the Perth area, played an important role in the native title claim of 2006, when Justice Wilcox of the Federal Court of Australia found that Nyoongar people held native title rights over the Perth metropolitan area and its surrounds. This was the first occasion when native title had been found to continue to exist in an Australian capital city.

The Nyoongar Tent Embassy proposes that name of The Causeway be changed to Fanny Balbuk Way, to honour the spirit of this remarkable woman and to proclaim the traditional owners of the land.

...If anyone has any more knowledge on Fanny Balbuk, please pass it on to the Nyoongar Tent Embassv so that we can complete the information we have aathered so far.

**WHAT IS THE SIGNIFICANCE OF
MATAGARUP?**

THE SIGNIFICANCE OF MATAGARUP

ABORIGINAL WOMEN RECLAIMING MATAGARUP BIRTHING SITE

Aboriginal women will reclaim Matagarup as a significant sacred site in ceremony and ritual where Noongar women have given birth in ceremony and ritual since the creative spirits formed the earth.

Aboriginal women throughout our cultural history have had a significant place in the cosmology of Indigenous Australians as creators of life. The land is connected to woman and fertility, giving birth to new life in a symbolic way. The land is referred to as 'the land my mother. The land becomes a symbol of transformation in which Aboriginal women have a sacred place. They are landowners, owners of ritual, sacred stories painted through art, dances that have a place in rites of passage, and aspects of the religious life of our ancient cultures.

Modern Aboriginal women are descendants of strong Aboriginal women who have been through times of great tragedy in Western Australian history and have survived the onslaught of colonisation with great dignity and pride but without bitterness and hatred. Aboriginal women have been the bearers of joy and pain, of being mothers and grandmothers, great-grandmothers to have children forcibly taken away from them. Sometimes the children didn't come back, they died in custody. Aboriginal women have had to walk the way of the cross, to be in the Garden of Gethsemane constantly and to walk through the valley of the shadow of death many times in their lifetime. We honour the women who have died through violence and abuse. We honour the women who have overcome rape and trauma. We honour the women who know what hatred is and have been able 'to know what love is' through the gift of forgiveness and truth telling. We honour the mothers of sons and daughters who have died through suicide in our communities.

These are stories about Aboriginal women that demonstrate greatness and a commitment to making a difference in the daily lives of Aboriginal people.

Aboriginal women writers promote the soft but powerful aspect of courage, Aboriginal women held executive positions in the international arena along with other Indigenous peoples throughout the world.

There are fine examples of the multiple roles faced daily by Aboriginal women, as artists, mothers, workers in the community, public and private sectors including corporate executives. Countless Aboriginal women have worked for the healing of the nation. They ensure that Aboriginal culture and peoples are reclaiming their place at the centre of the heartbeat of Australia.

These life experiences are precious. None of the experiences need be lost in death. As the stories are told the stories empower the communities from which they came. Their stories enrich our collective identity, makes us stronger as individuals. It calls for a redefinition by Aboriginal women of the challenges ahead of us that need to be faced with extraordinary courage and truth.

Matagarup will now continue to hold the sacred stories of ceremony and ritual in a way that is culturally spiritually enriching to peoples in the Noongar Nation.

Courtesy of the Coalition of Peoples

**WHAT IS THE SIGNIFICANCE OF
MATAGARUP?**

THE SIGNIFICANCE OF MATAGARUP **ABORIGINAL WOMEN PROMOTING, PROTECTING** **AND ADVANCING TRIBAL SOVEREIGNTY**

The Nyoongar Tent Embassy honours Matagarup's significance as a sacred women's birthing site, which has also been recognised by the Swan and Canning Rivers Iconic Trails Project.

The Nyoongar Tent Embassy also celebrates the significance of the sheek trees that grow in abundance on Matagarup. It was a sheek tree that was cut down on 12th August 1829 to mark the foundation of the Swan River Colony in defiance of our Tribal Sovereignty, and it was a woman who was invited to strike the first blow.

Women members of the Nyoongar Tent Embassy reclaim the Matagarup sheek tree as a symbol of our inherent, universal and indivisible right, as Tribal Sovereign People, to self-determination for all present and future generations.



WHAT IS THE SIGNIFICANCE OF
MATAGARUP?

WHAT IS THE SIGNIFICANCE OF MATAGARUP?

Matagarup (Heirisson Island) is a Registered Site with the Government of Western Australia Department of Indigenous Affairs (Site ID 3589).

Listed as a mythological site, with open access and no restrictions, Matagarup has been officially recorded as a Meeting Place, Plant Resource, Camp and Hunting Place.



Section 8 of the WA Aboriginal Heritage Act states:

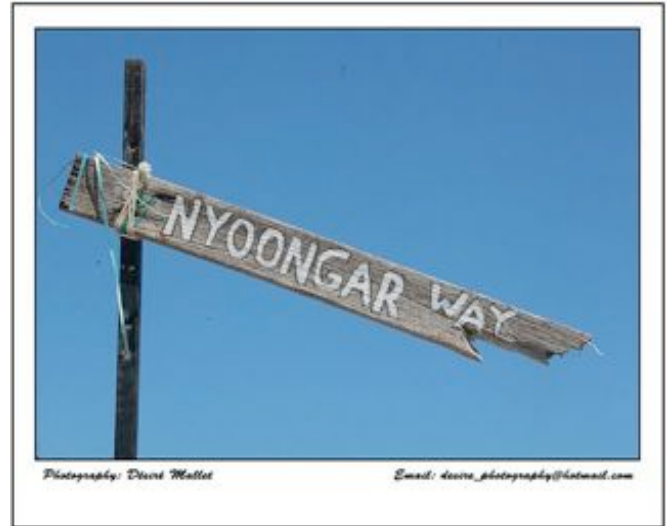
Where the Committee is satisfied that a representative body of persons of Aboriginal descent who usually live subject to Aboriginal customary law has an interest in a place or object to which this Act applies that is of traditional and current importance to it, and which is in the custody or control of the Minister, the Minister after consultation with the Committee shall make that place or object available to that body as and whenever required for purposes sanctioned by the Aboriginal tradition relevant to that place or object.

WHAT IS THE SIGNIFICANCE OF MATAGARUP?

NYOONGAR TENT EMBASSY AND COMMUNITY PRACTISING LORE AND CULTURE AT MATAGARUP



Building Mia Mias



Establishing the Nyoongar Way



Kwinana Yonga Boys by the Sacred Fire



Matagarup Mia Mia

WHAT IS THE SIGNIFICANCE OF
MATAGARUP?



Tending the Sacred Fire



Swimming in the Lagoon



Winning the Right to Return

**WHAT IS THE SIGNIFICANCE OF
MATAGARUP?**



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