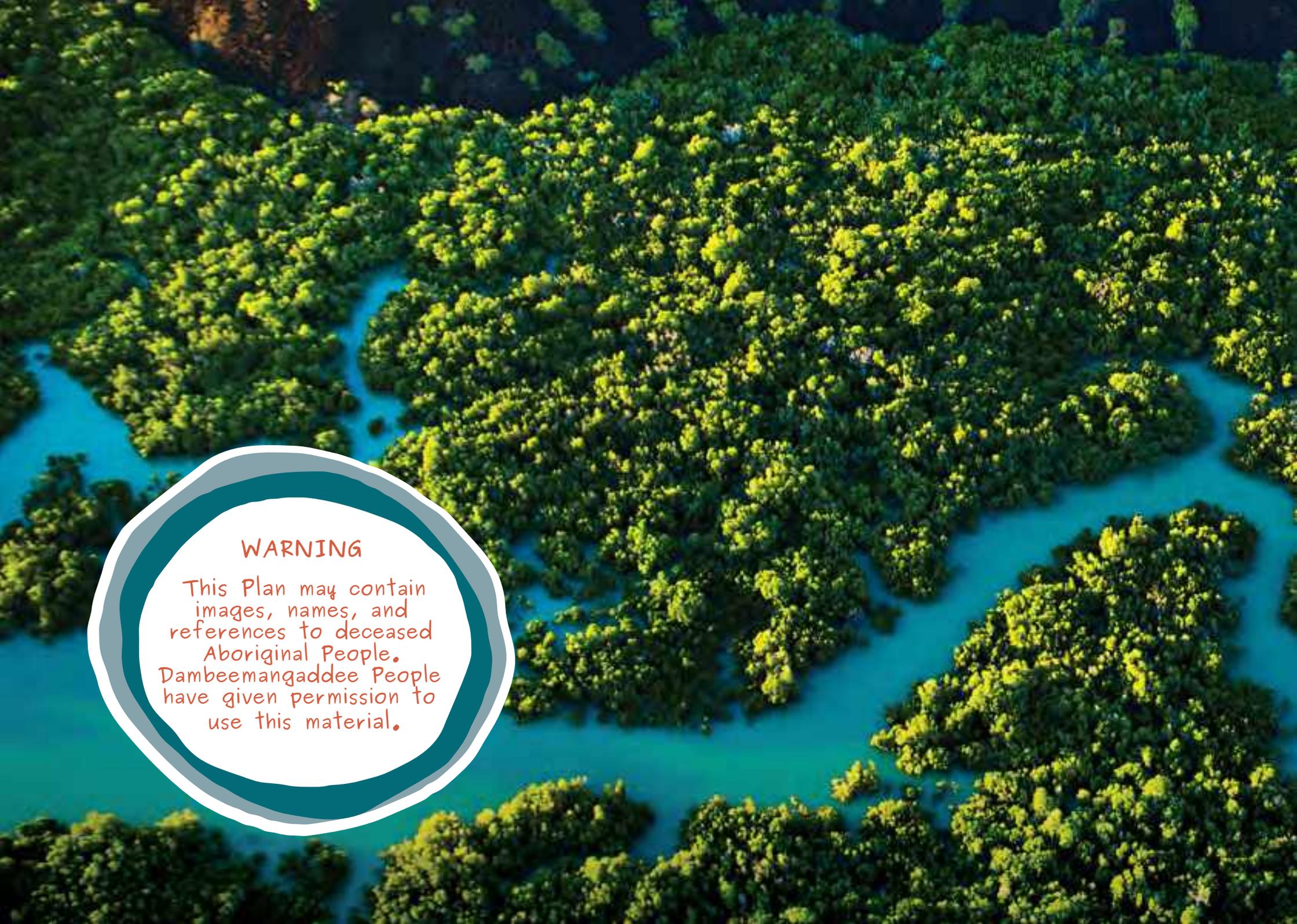




## **DAMBIMANGARI HEALTHY COUNTRY PLAN | 2023 – 2032**

*Working together for the future of our Country, People and Culture*



## WARNING

This Plan may contain  
images, names, and  
references to deceased  
Aboriginal People.  
Dambeemangaddee People  
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use this material.



## ACKNOWLEDGEMENTS

This Plan was prepared for Dambimangari Aboriginal Corporation by Dambeemangaddee Traditional Owners and Frank Weisenberger Consulting and Phoebe Martin. The information presented in all the maps and figures reflects Traditional Owner views.

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## CITATION

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## DEDICATION

This Plan is dedicated to those who came before us and whose spirits have returned home. It is dedicated to those we still have with us and those whose spirits are yet to be born.

Our Elders got their knowledge from living in Saltwater Country with their Old People, from **Lalai**, and from **Wandjina** and **Woongudd**. They taught us how our Culture is in our Country. Their stories are in language, songs, **joonba** and our daily life. We carry them in our hearts, and it is their vision guiding us into the future.

Many families fought hard to get recognition of our Native Title rights and interests. Without their determination, we would not be here. Now we must work hard to keep our Country, and Native Title strong. It is not simple, and it is not easy.

*We dedicate  
this Plan to the  
next generations of  
Dambeemangaddee People  
so they can live, work,  
and thrive on Country,  
and keep Country and  
Culture strong and  
healthy.*





## OUR VISION

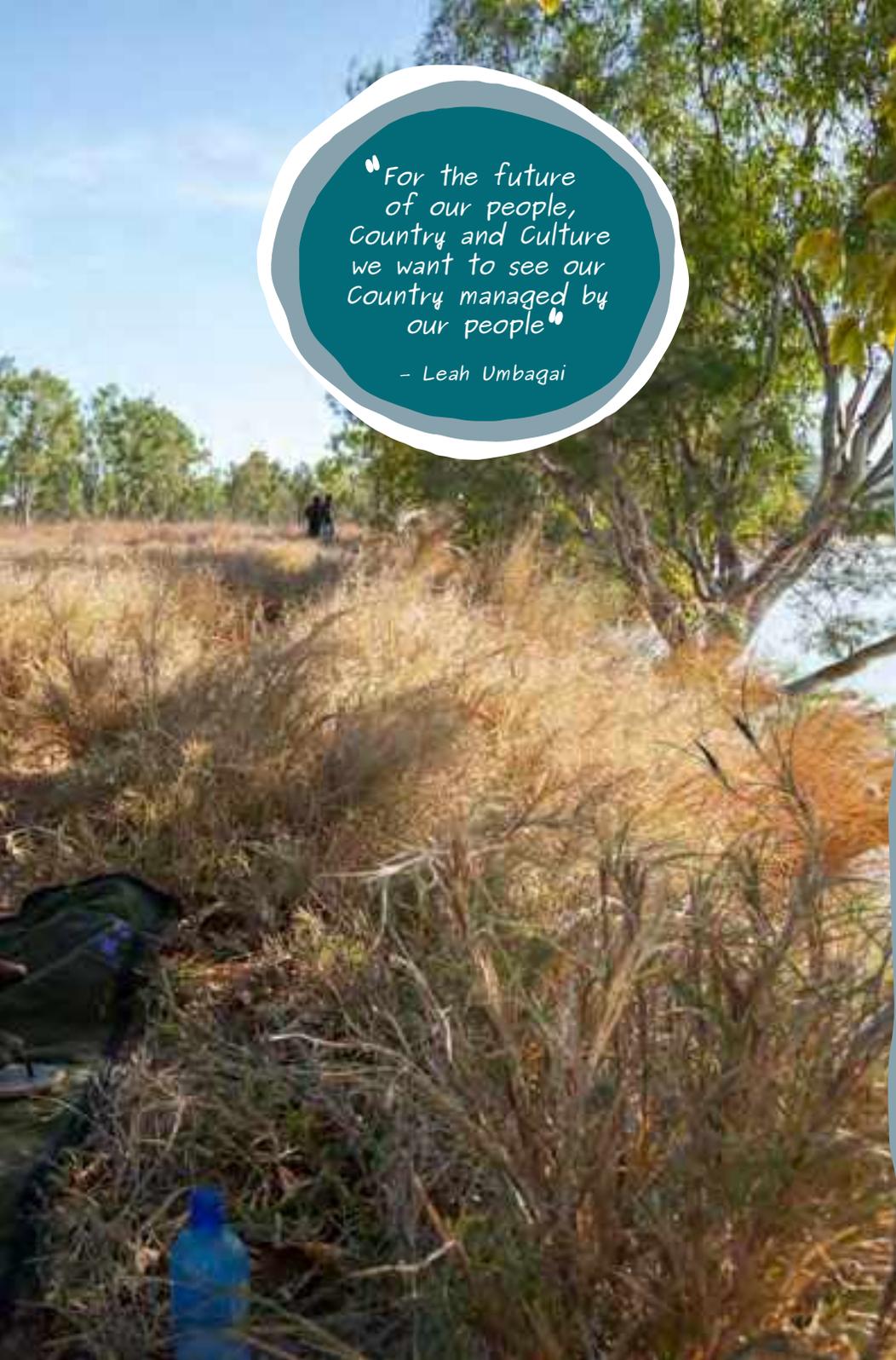
We are the people of **Wandjina** and **Woongudd** – the creators of our Land and Sea Country. **Wandjina** and **Woongudd** made the Law for us and all the land, sea, heaven, and all living things in our Country. They set out how we must look after Culture, plants, animals, people, and Country to keep them healthy. This Plan brings together our cultural and ecological knowledge together with western research to care for our Country.

We, Dambeemangaddee People come from many **dambeema**. Today we are made up of descendants from our **Ardbalandee**, **Woonbanggoowai**, **Beregooral**, **Arnnor-ngoiya**, **Ganboongaddee**, **Ardloolee**, **Yawjabai**, **Jilanbai**, **Deewai**, **Laddinyoowai**, **Ardbeeday** and **Oonggarddangoowai** ancestors.

### It is our vision that:

- As Dambeemangaddee, we assert our authority. Our Land and Sea Country are managed by our rules. We have the last word.
- We keep our cultural knowledge alive, share it with each other and pass it on to our young people.
- We look after animals, plants and cultural places on our Country using our cultural knowledge and western research.
- We can access our Country and create business opportunities to work and live on our Country.
- We manage people accessing our Country and have Dambeemangaddee People guide them.
- Stakeholders working with Dambeemangaddee respect our authority and take into account our priorities and aspirations.
- We give our young people western and cultural education, training and employment to look after Country and become future leaders.





*"For the future  
of our people,  
Country and Culture  
we want to see our  
Country managed by  
our people"*

*- Leah Umbagai*

## ABBREVIATIONS

<b>ALT</b>	Aboriginal Land Trust
<b>AWC</b>	Australian Wildlife Conservancy
<b>ACCU</b>	Australian Carbon Credit Unit
<b>CEM</b>	Conservation and Ecosystem Management
<b>CTO</b>	Commercial Tour Operator
<b>DAC</b>	Dambimangari Aboriginal Corporation
<b>DBCA</b>	Department of Biodiversity Conservation and Attraction
<b>DPIRD</b>	Department of Primary Industries and Regional Development
<b>EPBC</b>	Environment Protection and Biodiversity Conservation
<b>DVP</b>	Dambimangari Visitor Pass
<b>HCAC</b>	Healthy Country Advisory Committee
<b>HCP</b>	Healthy Country Plan
<b>IPA</b>	Indigenous Protected Area
<b>ISWAG</b>	Indigenous Saltwater Water Advisory Group
<b>IUCN</b>	International Union for Conservation of Nature
<b>JMB</b>	Joint Management Body
<b>LGMP</b>	Lalang-gaddam Marine Park
<b>KLC</b>	Kimberley Land Council
<b>LDS</b>	Late Dry Season Fire
<b>MASWAC</b>	Mowanjum Artists Spirit of The Wandjina Aboriginal Corporation
<b>MERI</b>	Monitoring Evaluation Reporting Improvement
<b>NIAA</b>	National Indigenous Australian Agency
<b>NKFAP</b>	North Kimberley Fire Abatement Project
<b>PBC</b>	Prescribed Body Corporate
<b>PRNP</b>	Prince Regent National Park
<b>RNTBC</b>	Registered Native Title Body Corporate
<b>UCL</b>	Unallocated Crown Land
<b>WWF</b>	World Wildlife Fund
<b>WW PBC</b>	Wanjina Wunggurr Prescribed Body Corporate
<b>YSTA</b>	Yampi Sound Training Area



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## LANGUAGE & SPELLING IN THIS PLAN

For us, language and identity are complex. Our people spoke many different languages, but over the years many of these have been lost. The main language (*wularn*) still spoken today is *Woddordda*. Sometimes it is spelt *Worrorra* or *Worora*.

*Woddordda* refers to both a certain way of speaking, what linguists call a language group, and a larger area of Country and those people associated with that Country. This takes in *Oomeeda* and *Oonggarddangoo* as well as *Yawjabai* as dialects.

Other identity and language associations include *Woonbangoo dambeem* in the north which has mixed *Woddordda/Wunambal* identity. *Gooral* has *Wunambal* identity, and three other *dambeem* in the east identify as mixed *Woddordda* and *Ngarinjin*.

Writing and spelling *Woddordda* is an evolving process. Over the years, anthropologists and linguists have worked with our Old People and developed different orthographies (spelling systems) for *Woddordda*. The late Heather Umbagai and Amy Peters contributed to earlier linguistic research. However, to help the younger generation

read and pronounce *Woddordda* words properly and understand important sounds like the 'd' in *Woddordda*, Janet Oobagooma and Leah Umbagai, with assistance from language recovery linguist Joyce Hudson AM, developed a sound-based spelling system that makes it easier for people to say and spell them.

This Healthy Country Plan uses this orthography, including for Dambeemangaddee People and Country, except for:

- The spelling of Aboriginal People, places or ancestors that are already spelt in a particular way (e.g. Barunga, Woolagoodja, Wotjalum)
- The formal Wanjina-Wungurr Dambimangari Native Title Determination & Dambimangari Indigenous Protected Area (**IPA**)
- Dambimangari Aboriginal Corporation, Dambimangari Rangers & Dambimangari Visitor Pass

See *Appendix 1: Woddordda Language Glossary* and *Appendix 2: Woddordda Language Glossary*

## A MESSAGE FROM DAMBEEMANGADDEE

### **Follow our lead and respect our Plan.**

We carry the cultural responsibilities of our ancestors to look after Country. Since our first Healthy Country Plan in 2012, we have come a long way. We are proud of our progress.

This new Plan builds on our strong foundations and resets our priorities for the next ten years.

**Central to this Plan is our desire that we, as Dambeemangaddee, set the priorities, make decisions and lead management of our Country.**

### **We are the lead on all strategies in this Plan.**

**We invite new and existing partners to work with us and invest in our priorities. To empower us and build our capacity to achieve our goals. To respect our Plan and support us to achieve our vision for Country.**

**This Plan leads all other planning and management on our Country. We ask you to recognise and support our Plan, not create your own.**





## OUR PEOPLE & COMMUNITY

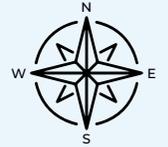
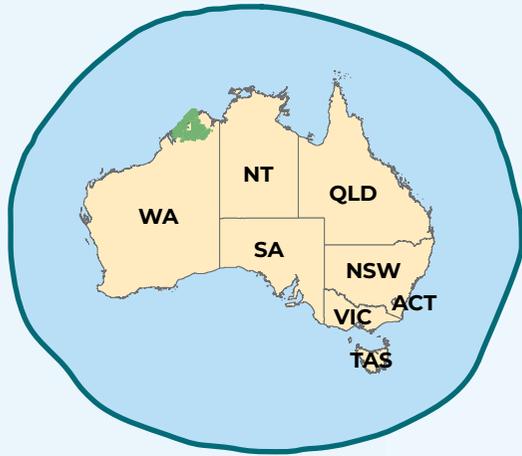
### WANDJINA WOONGUDD COMMUNITY

Dambeemangaddee are part of the **Wandjina Woongudd** community. **Wandjina Woongudd** Culture is shared by the **Ngarinyin, Woddordda, Wunambal** and **Gaambeera** People. We all share a unique body of beliefs and cultural practices going back to **Lalai**, the dreaming when the creator beings **Wandjina** and **Woongudd** helped shape the earth. The **Wandjina** and **Woongudd** made the Law for us and all the land, sea, heaven, and all living things in our Country. They set out how we must look after Culture, plants, animals, people, and Country to keep them healthy.

During our fight for land rights, our traditional **Wandjina Woongudd** homeland was separated into three Native Title claim areas: Dambimangari (**Woddordda**), Willinggin (**Ngarinyin**) and Uunguu (**Wunambal-Gaambera**) Native Title Determinations. The Dambimangari Native Title Claim was determined in 2011 covering 16,040 square kilometres (**sq km**) of land and 11,896 sq km of Sea Country, including more than 700 islands (see *Figure 1: Dambimangari and Wandjina-Wungurr Native Title Determination Areas*).

*“Wandjina made the mountains and the country. They created all of the different things, those Wandjina.”*

*- D Woolagoodja, in Barddabardda Wodjoonangorddee*



**Legend**

- Towns
- ~ Roads

**Wanjina Wunggurr Native Title Determination**

- Wanjina – Wunggurr Uunguu
- Wanjina – Wunngurr Willinggin
- Wanjina – Wunngurr Dambimangari

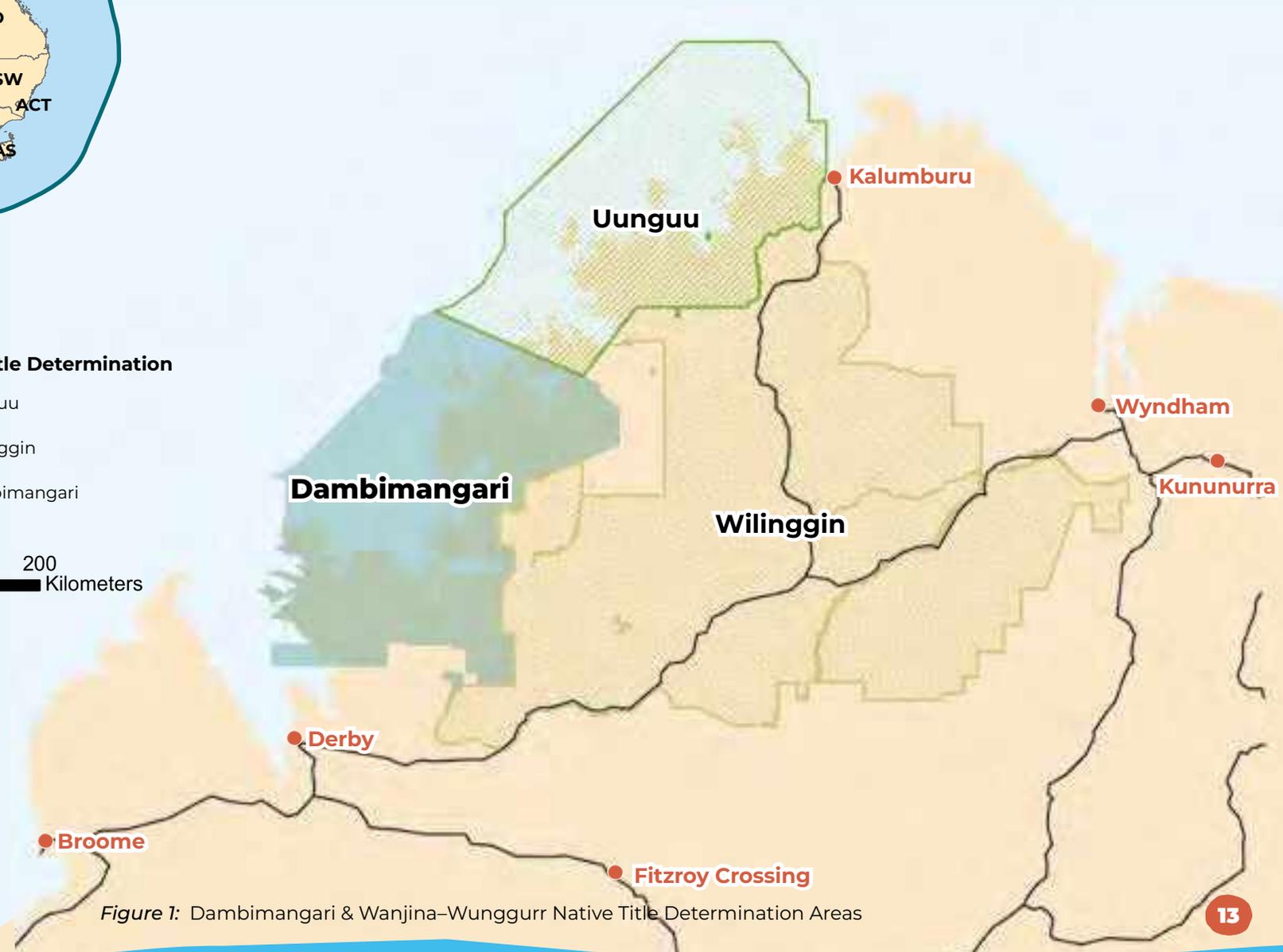


Figure 1: Dambimangari & Wanjina–Wunggurr Native Title Determination Areas



## OUR PEOPLE

The term “Dambeemangaddee People” came from the Native Title process. As the late J Oobagooma explained,

*“Dambeema is where you come from, where your Wandjina comes from... Dambeema can be a big place or a small place... Dambeemangaddee means all the people from the dambeema. That’s why we called our claim Dambeemangaddee.”*

*“Dambeema is home. It represents our land. Dambeema is where you come from, where your Wandjina comes from.”*

We say that our Country is our **dambeema**. Our home. When we say we are Dambeemangaddee People that means, the people from this Country.

Today our many **dambeema** are represented by descendants of **Malandoom, Woonbanggoo, Loolim, Yowjab, Ilan, Jilan, Ganboo, Oomeday, Laddinyoom, Gooral** and **Oongarongoo**. See Appendix 3: *Dambeema and associated Country Groups, Skin Groups & Languages*.

From what happened in **Lalai** came kinship and skin systems, and rules for how to behave, who to marry and how to respect ourselves and our Country. Country, people, plants and animals all have skins; **Woodoi** (spotted nightjar) and **Joongoon** (owlet nightjar). This is just one part of our Culture.



Today, there are more than 3000 of us. Many of us live in Mowanjum and Derby, but we have also moved accross Australia. It is difficult for us to access our remote Country. Many of our Elders have passed away, and only a small number of people speak **Woddordda**.

We live a different life from our ancestors, but we remember where we come from and how to look after our Country. As the late Mr Woolagoodja said

*"This world is a different place from when I was growing up, and the young ones today have to connect with their ancestors and Country first to make sure that they can make a future..."*

*(D Woolagoodja 2020, p16).*

We maintain strong connections to our land through our Law, Culture, songs and stories. We visit our Country when we can and have set up homeland communities on our remote coastline.

We want to return to Country, regain control and manage it. To live on our homeland and teach future generations.



## DAMBEEMANGADDEE COUNTRY

*Dambeemangaddee Country stretches along the Kimberley Coast from the Robinson River, just north of Derby, all the way to the Prince Regent River area in the North Kimberley. It has been our home for many thousands of years.*

### Culture is everywhere

**All of our Country holds meaning.** It is more than just a place with specific features, plants, fish, creeks and animals. It is a very special place, rich in cultural sites. We have sacred sites and stories everywhere. There are special places for ceremony, burial sites, middens, engravings, stone arrangements, sites where ochres and clays were collected, fish traps, law sites with restricted access, tools, story lines connecting clan estates, seasonal camping areas, tidal flows and trading routes.

Compared to most places in the world, our Country is very healthy and undisturbed. It is of great conservation significance, home to threatened and endemic species which are important to all Australians. These values are recognised nationally and internationally in many conventions.

### Geography & vegetation

**Landscapes and habitats vary across our vast Country.** In the north, gentle hills and plains of volcanic Country support open woodland with fruiting trees, shrubs, medicine plants and tall grasses. These areas stretch up to rugged sandstone cliffs and plateaus covered by open eucalypt woodlands, with **jarda** (spinifex) ground cover. In very rugged areas, there are less trees and more shrubs. Central areas contain many different habitats because the landscape is very complex. In the south, the rugged sandstone changes to rolling quartz ranges along the coast,

with volcanic ranges and outcrops in the south-east. The highlands drop away to lowland sandplains and black-soil plains supporting tall open woodlands, extensive savanna, and grasslands.

All over Country, there are important pockets of rainforest, vine thickets and riparian vegetation along rivers, under cliffs and in rich valleys.

Our Country has big rivers like the Prince Regent, Glenelg, Sale and Robinson Rivers which flow into saltwater bodies such as Georges Basin, Walcott Inlet and Yampi Sound. Along the coast, ancient sandstone cliffs tower above tidal mudflats that are home to extensive mangrove forests and beaches.

*“The land is your culture; it's the land that gives you your culture. It is something that is very special and was given to us by our Old People.”*

*— D Woolagoodja, in  
Barddabardda  
wodjoonangorddee*

## Climate

Our climate is typical of the dry-tropics. Most rain falls from December to April during **Yalalabibibi**, first rain and thunderstorms and **Winyjuju**, the north-west monsoon or wet season.

Some visitors to our Country find the temperature is hot year-round. For us, the temperatures are lowest in **Jroolee** and **Mowingee**, and highest in Mideengan. See *Figure 14: Seasonal Calendar on page 65.*

## Saltwater Country

**We are Saltwater People. Saltwater is a powerful living force. It is Woongudd.** Our Sea Country includes the presence of **Woongudd** such as coral reefs, powerful whirlpools, rugged cliffs, sandy beaches, and more than 700 islands.

Dambeemangaddee Country is home to powerful places like **Garaan-ngaddim** (Horizontal Waterfalls) and important reefs like **Yowjab** (Montgomery Reef). Huge semi-diurnal tides range up to 11 metres. The currents, which we call legs, move between narrow passages and islands; they can create powerful tidal streams, and dangerous whirlpools. This Country can be dangerous, but our Old People used to travel on their rafts following the legs of the tide from the mainland to islands and bays. They travelled along the coast and among the islands in double-log rafts called **meeyalba** by Woddordda (also known as **galam**), and in dugout canoes called **baddawara**.

*“Woongudd is in Country and the sea, in caves or stone arrangements, and in whirlpools and tides.”*

*– Eewaambood,  
2018, p94.*

## OUR CULTURE

### Lalai, Wandjina & Woongudd

#### Lalai

Country, the rules of living and all the stories come from Lalai.

*"Lalai is the biggest story" - D Woolagoodja*

Lalai is creation and our governance. It is more than a set of beliefs; it is the foundation for our daily life and shapes who we are, how we belong and how we understand Country. Lalai is passed from generation to generation.



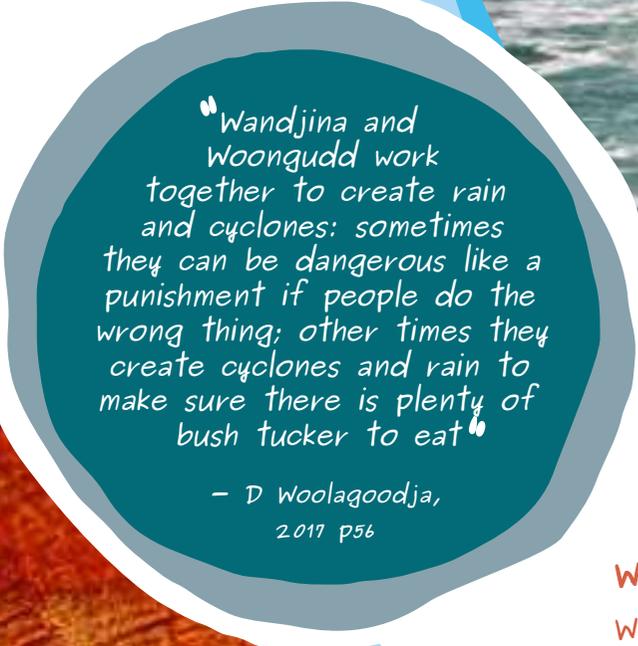
**Ngarinyŋ** boss Wandjina is **Wanalirra**  
**Woddordda** boss Wandjina is **Namarlay**  
**Wunambal** boss Wandjina is **Rimijmorro**

*Woongudd,  
Wandjina, Geeyorn  
and all the other  
Lalai Creators worked  
together and made  
our Saltwater  
Country.*

Lalai is the beginning and the end. It is our history of Wandjina and Woongudd creating the Country. They showed us food, water and the rules for how to live in and care for Country. You can see Lalai in paintings in caves and stone arrangements, the tides, sky, islands and rivers. The names of special places come from what happened in Lalai. Events of Lalai are part of our oral traditions, songs and stories. Today some of our Lalai are written into books, films and paintings. We made these recordings to keep Culture alive for future generations.

## Wandjina

Wandjina feature strongly in Lalai stories. They left their images as paintings in their shelters to remind us of our history and culture. We have to visit them to look after them, refresh them and keep our connection alive and healthy.



*"Wandjina and Woongudd work together to create rain and cyclones: sometimes they can be dangerous like a punishment if people do the wrong thing; other times they create cyclones and rain to make sure there is plenty of bush tucker to eat"*

*- D Woolagoodja,  
2017 p56*

## Woongudd

Woongudd are the essence of all living things including Wandjina, humans, animals and plants. Woongudd also refers to the creator Snake. Woongudd, working with other Lalai beings like the Crocodile and Jimbiddidj (rock cod) carved out waterways, lifted-up Country and created the sea, islands and reefs. You can see what they made in boulders, rocky outcrops, rivers and gorges. Woongudd is powerful and potentially dangerous in whirlpools, waterholes and places like Garaan-ngaddim (Horizontal Falls).

*"With beauty lies danger" - Pete O'Connor*



## Cultural Protocols

Our rules come from **Lalai**, from **Wandjina** and our Country. Our deep, rich knowledge of our customary Law still guides us today.

### Permission

We have to ask permission from the **Wandjina** and spirits when we want to go onto Country. We sing out to our ancestors, the spirit of the **Wandjina** before we enter the caves. We let them know we are coming to visit them. We are respecting the **Wandjina** and the **Woongudd**.

### Visitors on Country

We also need to seek permission for visitors and introduce them properly.

*"Through our Law we have cultural responsibilities to look after people when they visit our Country."*

– D Woolagoodja

We use **bejagu** (smoking) to welcome visitors before they enter Country, to introduce them, cleanse and protect them.

### Wooloowa

**Wooloowa** is a type of smoking used when you are visiting or leaving Country, to welcome and cleanse you. As the late Mrs Oobagooma explained:

*"Wooloowa is when we wash away their smell – we call it aalganim – it comes from your body. The smoke washes away the smell so they can be free. The Country can't smell them as a stranger, especially that spirit of the land itself. This spirit will let them walk free after they have been smoked. We do this ceremony for anyone who has not been in Country before, even our own people if they've never been to that place before."*

(J Oobagooma, 2017 p10).



### Gee & Woongudd

We have special relationships within our family group, our Country and all that belongs in Country, including plants, animals, fish, whirlpools and tides. We call two of these special relationships *gee* and *Woongudd*, sometimes we call them our totems. These totems represent us, and we are part of them too.

All the people who belong to a certain *dambeem*, from their father's side, share the different *gee* of that Country. There are many different totems in each *dambeem*.

You also have our own individual *Woongudd*. Before you are born, that spirit *baree* (rises up) from the Country. It is like a gift from the Country. Your father, *gaja* or *baba* might see or feel something unusual. That spirit watches them, follows them and shows itself. They might hit it and leave a birthmark. That is how you know your *Woongudd*.

*"Your gee, your dambeema with all the animals in it. They represent you, all those plants and animals and birds and other things"*  
- D Woolagoodja

*Woodoi and Joongoon fought over honey. They knocked each other over the head. Woodoi bled lighter, Joongoon's blood was dark. This created the Law that divides all Wandjina-Woongudd People into two skin groups: Woodoi and Joongoon. They started the promised system for marriage when they promised their daughters to their future husbands. We call this ngadaween.*

### Woodoi & Joongoon – moiety, skin system, relationships and caring for Country

Our skin system defines who we are and our relationship to each other.

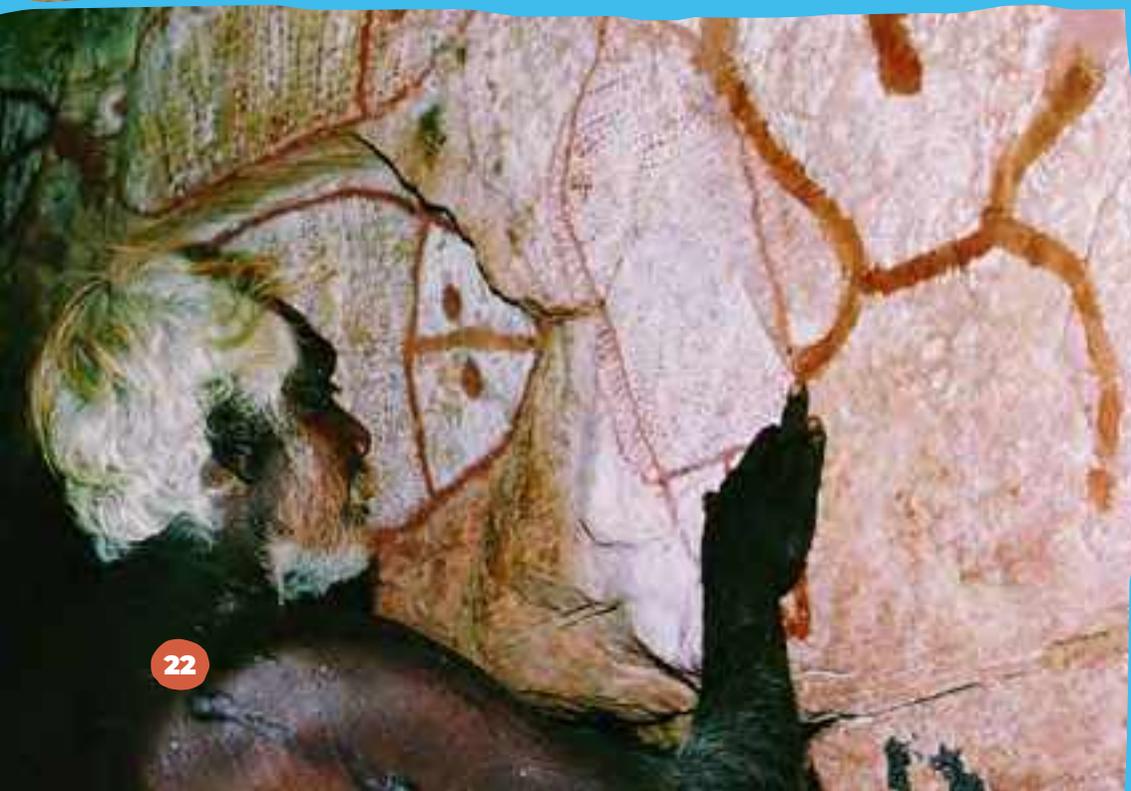
People know their connection to Country and to each other through these laws that come down through generations. *Woodoi* and *Joongoon* created the law that divides all *Wandjina-Woongudd* People into two skin groups. Country also has a skin. Some Country is *Woodoi* and some is *Joongoon*. Even plants and animals have skin names. When we perform *joonba*, we paint ourselves as *Woodoi* or *Joongoon*.

A person belonging to one skin can only marry someone of the opposite skin.

*Woodoi* and *Joongoon* cannot get a husband or wife from their own skin group. We still follow this today, but not as strictly.

Our skin system also ensures there will always be someone to speak for Country. Where people from a certain *dambeem* have passed away, neighbouring groups speak for that area. These systems make sure that nobody and no *dambeema* are uncared for.

**To understand more about our history, law, cultural protocols and *Lalai*, read the many books listed on page 87.**



## HISTORY

Dambeemangaddee People have a very long history. As our Elders have always told us: it is not about dates; it started from **Lalai**. When there was no beginning of time, it was when the world started. European archaeological records show that our ancestors have been here for more than 56,000 years. **We have been here from the beginning.**

Archaeological sites at Koolan and Wijeengadda Bard Bard show human usage and evidence of trade in pearl shell 30,000 years ago. Organic remains at one site at Koolan indicate people occupied land that is now covered by water and that inland and coastal groups were linked by long-distance trade. As ice levels began to recede 18,000 years ago, rising sea levels inundated land and created new Sea Country. Massive but gradual changes have altered Dambeemangaddee People's relationship with the land and sea.

Our Old People walked over long distances on the mainland and travelled along the coast and among the islands in double-log rafts called **meeyalba** by **Woddordda** and **galam** by Oomeday, and in dugout canoes called **baddawara**.

### **Aalmara (strangers/whitefellas) – Visitors, Colonisation & Settlement**

Europeans were not the first visitors to the Kimberley coast. Seafarers from Indonesia sailed to the coast annually in search of trepang (sea cucumber) and other marine resources. Our Old People told us stories about them, and there are traces along the coast. Mostly, they avoided each other, but sometimes there were tensions.

From around the early 17th century European ships expanded their travels and touched the west coast of Australia. However, it was not until the late 19th century that colonisation of our Country began to disrupt our peoples' lives. Our Old People had to find ways to defend themselves, their Country, and their health from the intruders. Some **aalmarra** were beachcombers and travelled along the coast looking for pearls. Others walked throughout Country looking at the land for cattle, sheep, and new **aalmarra** communities. Some were violent, some brought sickness with them, which killed our people. Some explorers tried to talk about our **Wandjina** Culture and paintings but never asked us.

Missionaries and Government People tried to help but sometimes dismissed our languages and cultural practices. They wanted us to change our Culture. Governments made rules and policies to try to control our lives, where we worked and where we lived. They built police stations and ration stations.

In the early 20th century Dambeemangaddee People were moved off our homelands and into missions. Presbyterian Missionaries tried to set up a mission at the Walcott Inlet in 1911, but this failed, and a year later, they moved north to Port George. This did not last long. Our Old People were worried that it was too close to the sea and that sailors, pearlers, and beachcombers might take away the women. In 1916, the mission moved to Kunmunya. People lived at Kunmunya mission and left from time to time to camp and travel with their families in our Country. Kunmunya Mission lasted for many years until 1951, when Traditional Owners were moved again to a new mission at Wotjalum, further south in Oomeday country. Some people also taken to the Sunday Island Mission and eventually moved to One Arm Point, Port Hedland and elsewhere.

However, four years later, in 1956, Wotjalum Mission was closed, and our people were moved away from their homelands to Old Mowanjum community, just outside Derby, and then in 1979 to new Mowanjum off the Gibb River Road, where many of us still live today. By then,

Mowanjum was no longer a mission and was governed by its own Aboriginal Corporation. In the early 1980s, after several unsuccessful attempts, we established a small community at Yaloon in the southwestern part of our Country.

In the 1970s the Australian Defence Force established a military training area over a large area of southern Dambeemangaddee Country, restricting Traditional Owners' access and control for decades.





## Dambimangari Aboriginal Corporation & Native Title

The Wanjina-Wunggurr-Dambimangari Native Title claim was lodged on the 24<sup>th</sup> of June 1996. Dambimangari Aboriginal Corporation (**DAC**) was set up long before we got our Native Title. We knew we would need our own corporation to manage our affairs, including Native Title and mining on Koolan Island. The first DAC meeting was held at Yaloon on 28 October 2006, with its first Chair Donny Woolagoodja and Vice Chair Inga Pedersen.

After years of hard work and many setbacks, Native Title was finally determined by consent over Dambimangari Land and Sea Country on the 26<sup>th</sup> of May 2011 in a ceremony held at Yaloon. In the same year, DAC signed an agreement to allow mining on Koolan Island, protect the cultural and environmental values of the island and provide training, employment and business development opportunities for Traditional Owners. Around the same time, the WA Government started talking to DAC about creating new marine parks and national parks on our Country.



## Today

We have come a long way since Native Title and our first Healthy Country Plan (HCP). We have built a corporation with more than 30 staff and strong governance structures, managed our IPA and Ranger Program, negotiated robust agreements, published many books and developed strong partnerships to support us. We are proud of our progress. Some families have also established successful On Country Tourism Businesses like Wijingarra Tours.

Since being moved off our Country, we have witnessed the damaging impacts of wildfires, weeds, feral animals, unmanaged visitor access, mining & industrial development. We are deeply concerned about the future of our youth, who continue to experience the negative

consequences of what has happened to us for more than a hundred years. Today, it is hard for us to access our remote Country. We maintain strong connections to our land through our Law, Culture, songs and stories, and spend time on Back-to-Country trips or through our ranger jobs. However, it is very difficult. We want to regain control and management of our Country. To return to Country, to look after it, live on our homeland and teach future generations.

**There are many books about our history – see page 87.**

*"We are proud of how far we have come. Now we have to work hard to keep our Culture strong and Country healthy for future generations. It is still a long road ahead."*

*– Kirsty Burgu*



## LAND & SEA MANAGEMENT ACHIEVEMENTS

The timeline below shows some of our key achievements regaining control of our Country and developing our land and sea management program (see Figure 2: Timeline Dambimangaddee).

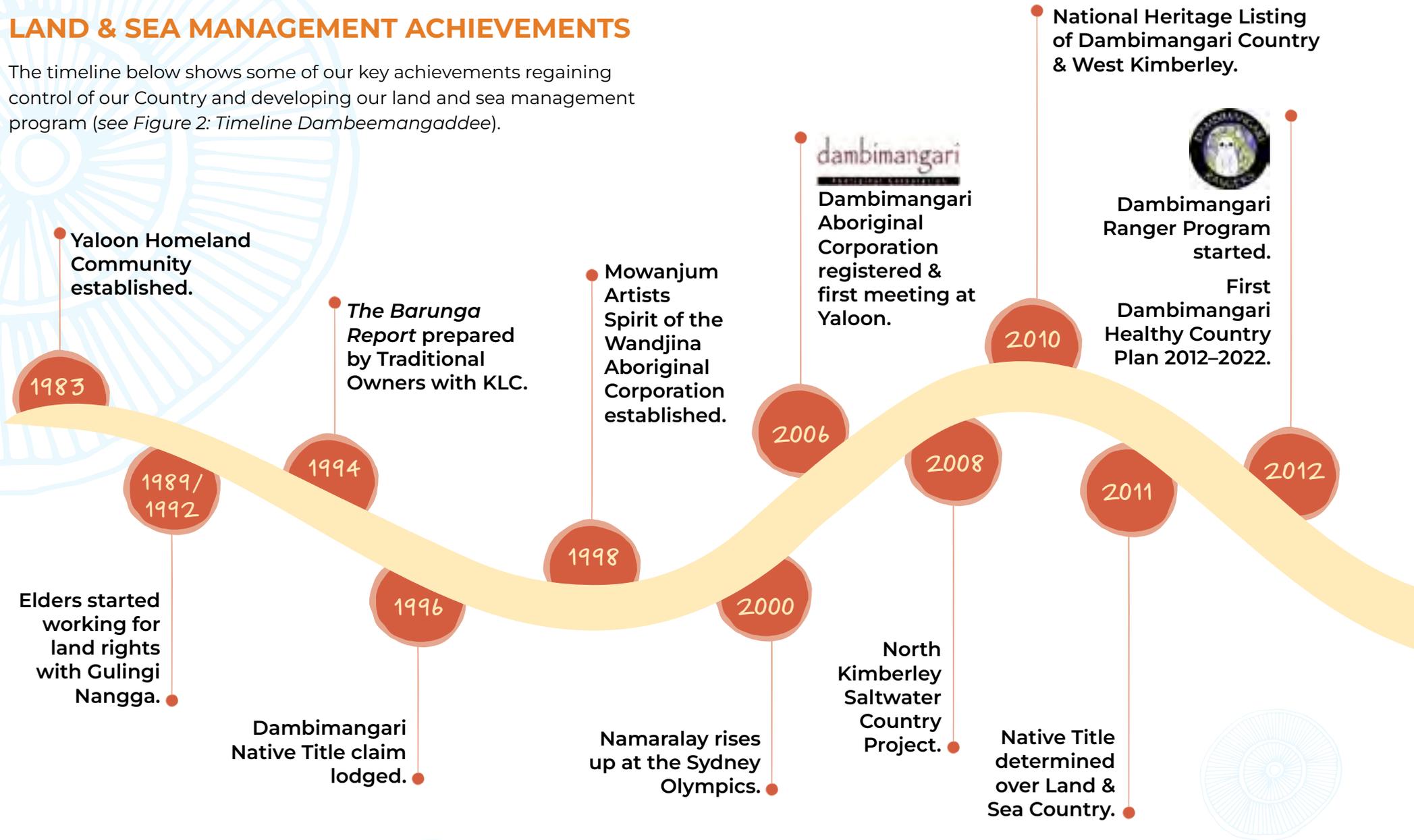
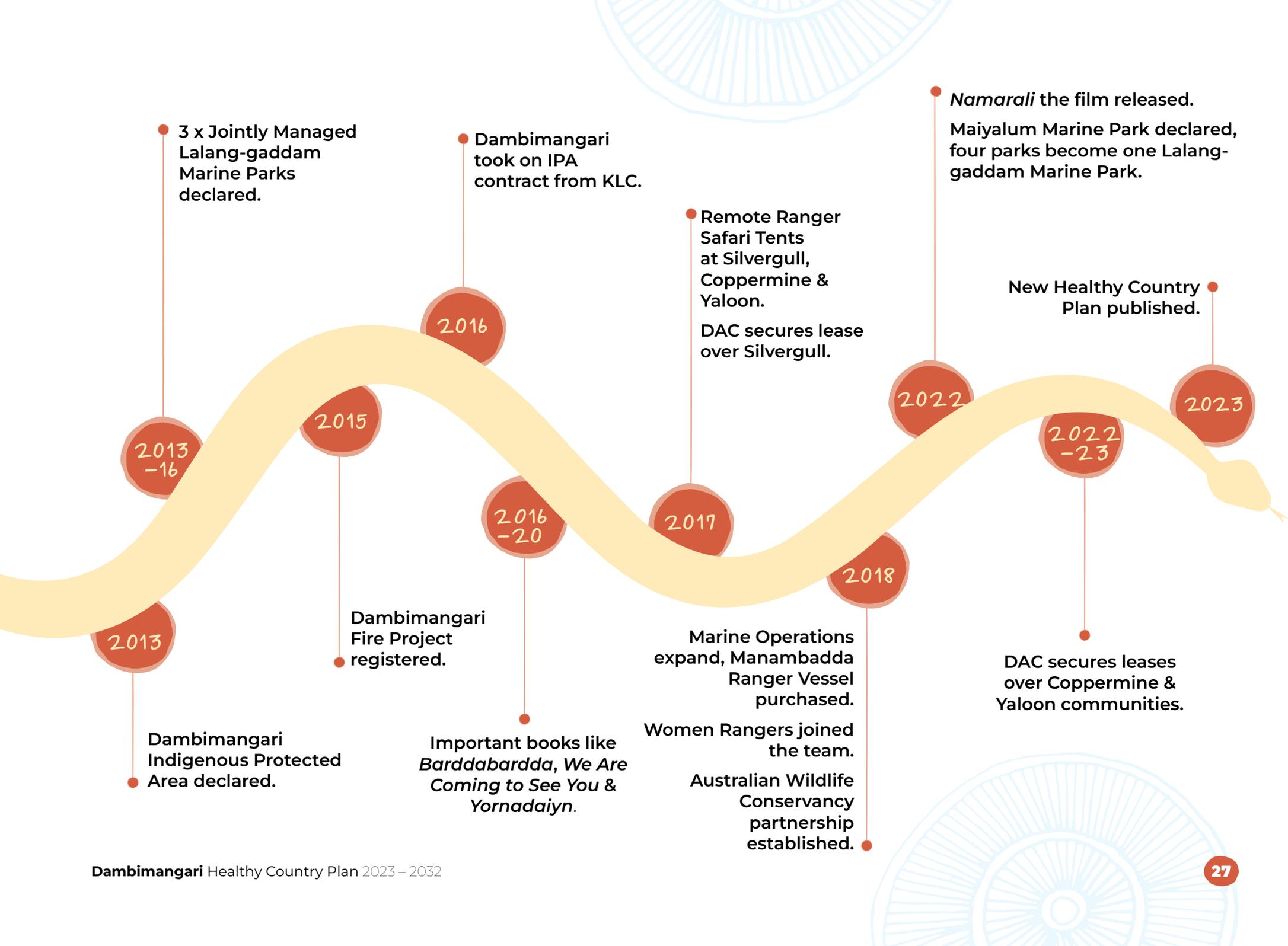


Figure 2: Timeline Dambimangaddee



# CARING FOR COUNTRY – LAND & SEA MANAGEMENT

We have cultural responsibilities to look after Country. Today, the challenge is to bring our Culture together with present-day ways to develop strong governance and land management tools that support us to look after our Country.

## DAMBEEMA

Dambeemangaddee Country is made up of many *dambeema*. Everyone belongs to a *dambeem* and has cultural responsibilities to look after that area. There are systems in our Culture that make sure that nobody and no *dambeema* are uncared for. We have very complex, robust systems for decision making and caring for Country. For example, by following the skin system, there will always be someone to speak for Country. Where people from a certain *dambeema* have passed away, neighbouring groups speak for that area.

Today, our Board and other committees try to reflect and represent the different areas. This ensures culturally appropriate governance for our land and sea management and reflects our Right People, Right Place policy.

## WANJINA-WUNGGURR PBC

The Wanjina-Wunggurr (Native Title) Aboriginal Corporation is the Registered Native Title Body Corporate (**RNTBC**) or Prescribed Body Corporate (**PBC**) for the three Wandjina groups. This is generally known as the WW PBC. The WW PBC holds on trust the land determined to be Dambimangari Native Title country. DAC is the agent of the WW PBC in relation to activities on Dambeemangaddee Country, including our IPA, fire and carbon projects, mining and development. Many big decisions about Dambeemangaddee business also need to be approved by the WW PBC (see *Figure 3: Wanjina Wunggurr PBC Structure*).



Figure 3: Wanjina Wunggurr PBC Structure



*“Any business on  
Dambee Country is  
Dambee business”  
– Inga Pedersen*

## DAMBIMANGARI ABORIGINAL CORPORATION

Dambimangari Aboriginal Corporation was set up before our Native Title was determined. Today DAC is the governing body for all Dambeemangaddee business on behalf of our members, and in line with traditional Law and Culture. We know that to get good outcomes, we have to work together and follow our rules in **aalmara** Law and our own Law.

DAC fulfils many functions for the benefit of our members. Our business includes:

- Managing Native Title with the WWW PBC
- Members’ Services like health and education
- Land and sea management including the IPA, Rangers & Marine Park
- Cultural heritage management
- Economic development
- Cultural programs
- Engaging with mining, tourism and others who want to access our Country
- Remote infrastructure

We have come a long way since Native Title and our first Healthy Country Plan.

We have built a corporation with more than 30 staff, strong governance structures, IPA and Ranger Program, published many books and developed strong partnerships to support us. We are proud of our progress.

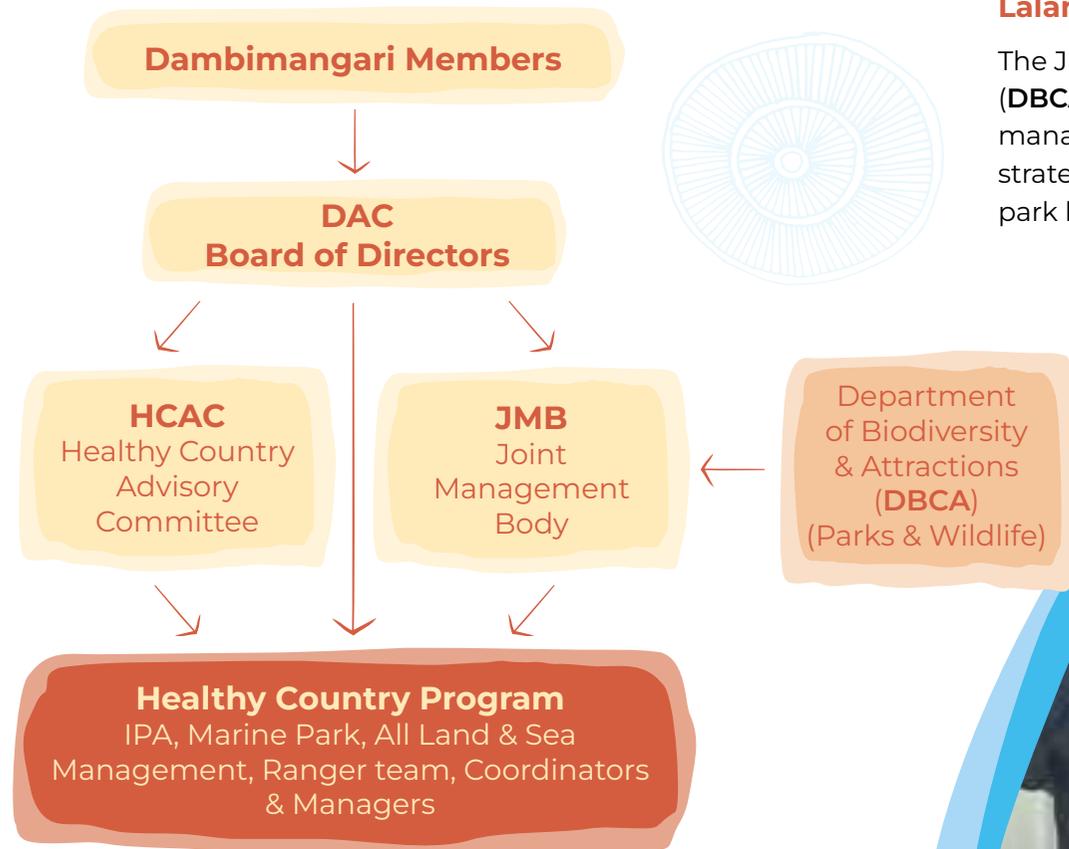
However, we are a busy corporation in a constant state of growth. We face increasing pressure from changing government policies, mining, tourism and other proponents who want to do things on our Country and need to adjust and adapt how we work.

Some people and agencies have difficulty engaging and consulting with Traditional Owners. Deadlines and not knowing who to speak to often leads to poor outcomes.

**Any proposal for development, research, on-ground works, cultural heritage, traditional knowledge or access to land or sea must be referred to Dambimangari Aboriginal Corporation.** The DAC Board of Directors ensure the right families are consulted about activity on their Country.

## HEALTHY COUNTRY PROGRAM

Our Healthy Country Program is overseen by the DAC Board of Directors, Healthy Country Advisory Committee (HCAC) and the Marine Park Joint Management Body (JMB). These Boards meet regularly (see *Figure 4: DAC Healthy Country Governance Structure*).



*Figure 4: DAC Healthy Country Governance Structure*

### Healthy Country Advisory Committee (HCAC)

The HCAC has delegated authority to oversee our Healthy Country Program. The HCAC is made up of 10+ Advisors who provide guidance to our staff, programs, and partnerships in line with the goals and strategies in this Plan. Partner organisations and specialists are also invited to provide expert advice or talk about joint projects.

### Lalang-gaddam Marine Park Joint Management Body (JMB)

The JMB is made up of Dambeemangaddee and Parks & Wildlife (DBCA) representatives. They make decisions about the jointly managed Lalang-gaddam Marine Park (LGMP) including developing strategic management plans, zoning, visitor management and marine park licenses for commercial tour operators.



## DAMBIMANGARI RANGERS

The Dambimangari Rangers started working on Country in 2012. The program provides jobs for our young people that support them to work on Country, reconnect with Culture and build their professional skills. In 2023, the Rangers have grown to a team of seven full-time and ten casual rangers, both men and women. We all work together to manage both Land and Sea Country.

The Rangers are supported by a Ranger Coordinator, Healthy Country Manager, Marine Operations Officer and other staff. The Rangers' biggest support comes from our Old People and cultural advisors. The Rangers are strong role models for young people in town.

**The Dambimangari Rangers implement the strategies and work programs in this Healthy Country Plan including:**

- Fire management
- Feral animal management
- Weed management
- Native plants and animals, threatened species
- Cultural heritage management
- Visitor management
- Sea Country management
- Supporting members to visit Country
- Biosecurity
- Indigenous knowledge transfer
- Training and development
- Community education

### Partners & Neighbours

**Partnerships are key to our success.** We work closely with partners like Parks & Wildlife (**DBCA**), the Australian Wildlife Conservancy (**AWC**), WA Fisheries (**DPIRD**), Department of Agriculture, environmental organisations like World Wildlife Fund Australia (**WWF**), and universities.

We also work with our neighbouring Indigenous Ranger groups via working groups like the Indigenous Saltwater Advisory Group (**ISWAG**) and North Kimberley Fire Abatement Project (**NKFAP**) and on regional research projects.

Our Ranger Program relies on a range of funding sources, including Commonwealth and State government grants, other agreements and initiatives like our Visitor Pass and Carbon Project. **We need to continue to find diverse, long-term funding sources to ensure the future of our Ranger program.**

**Dambimangari** Healthy Country Plan 2023 – 2032





## LAND TENURE

**In 2023, the majority of our Country is covered by Exclusive Possession Native Title, our Indigenous Protected Area and jointly managed Lalan-gaddam Marine Park.**

Other tenure includes the Wotjalum and Kunmunya Aboriginal Reserves (**ALT**), Yampi Sound Military Training Area, Crown Leases, Unallocated Crown Land (**UCL**), National Park and other private leases like aquaculture.

We are developing relationships with other land managers, government departments and neighbours, and partnerships that support our vision to manage all of Dambeemangaddee Country. *See Figure 5 opposite.*

## THE DAMBIMANGARI IPA

The Dambimangari Indigenous Protected Area was dedicated in 2013 and now covers 617,211 hectares of exclusive possession Native Title land and islands. This was an important decision that brings greater recognition for Traditional Owners as landowners and managers for our Country. The IPA also brings important resources, funding, and partnerships. We hope to extend our IPA over other areas, including Sea Country. The IPA also gives our Country national recognition as part of Australia's National Reserve System, contributing to biodiversity conservation for all Australians.

## INTERNATIONAL UNION FOR THE CONSERVATION OF NATURE (IUCN) MANAGEMENT CATEGORY

The Dambimangari IPA is classified and managed as International Union for the Conservation of Nature (**IUCN**) Category VI *Protected Area With Sustainable Use of Natural Resources*. A Category VI Protected Area is for environmentally intact land and sea, mostly in its natural condition with low-levels of impact from traditional human use. The IUCN category allows for traditional harvest and the sustainable use of natural resources.

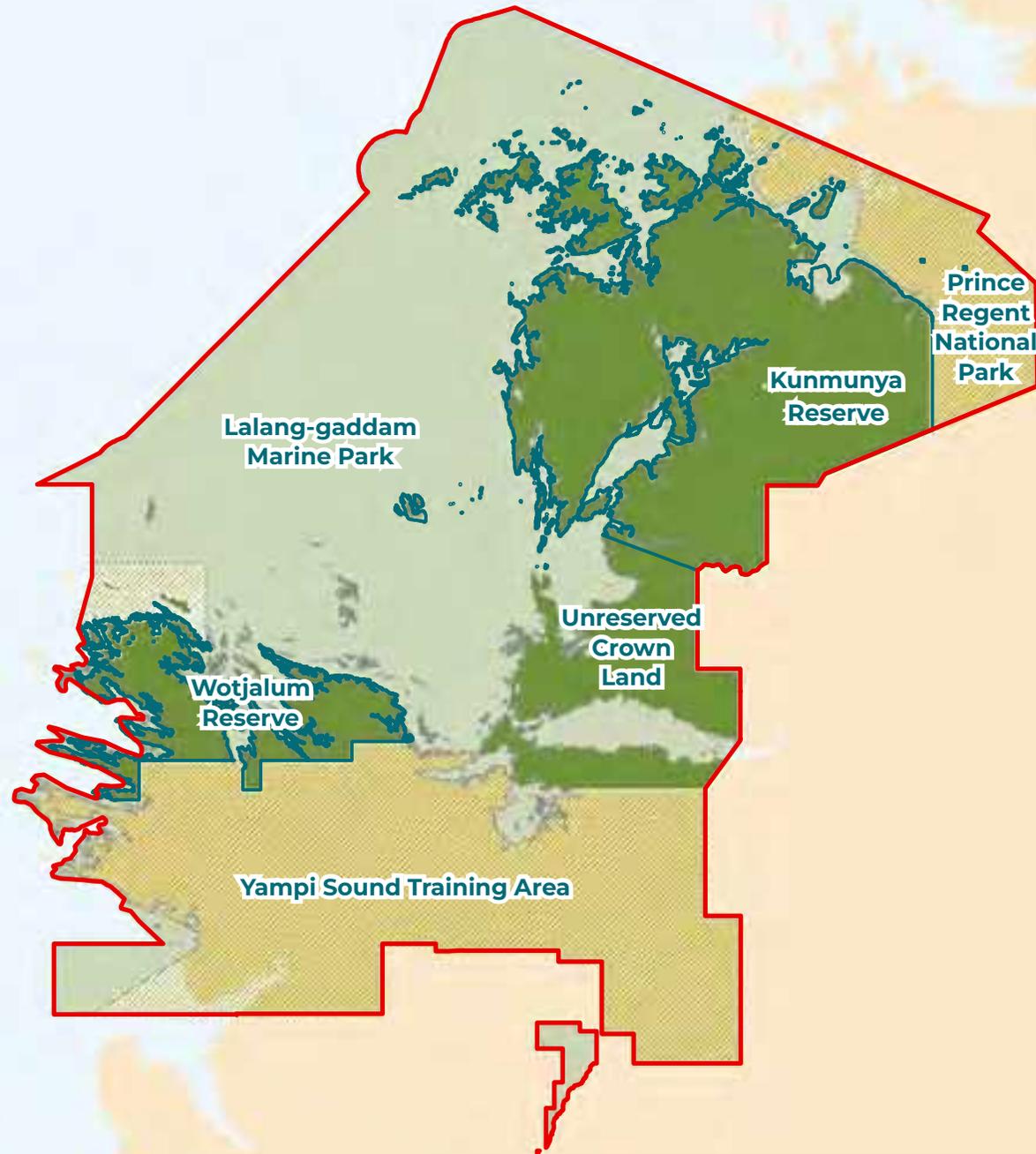
## NATIONAL HERITAGE LISTING (NHL)

Dambeemangaddee Country also lies within the West Kimberley National Heritage Listing (**NHL**). The Federal Government recognised the West-Kimberley as one of Australia's most special places, with its dramatic landscapes, rich cultural history and biological diversity in 2011 when it announced the inclusion of the West Kimberley on the National Heritage List. In addition to those heritage values nominated by scientists, Kimberley Traditional Owners nominated values of specific significance to our cultural values and Australians more generally.



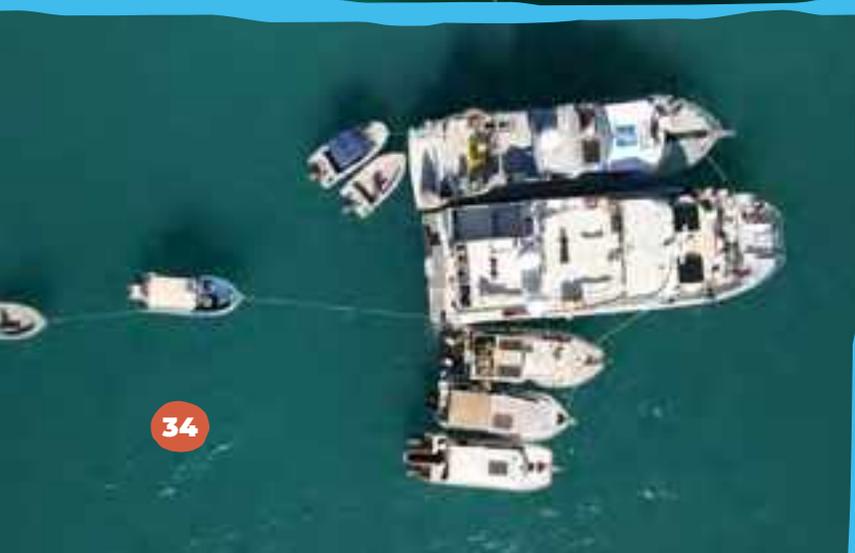
### Legend

- Dambimangari Native Title Determination
- Dambimangari IPA
- Native Title exists (exclusive)
- Native Title exists (non-exclusive)
- ▨ Native Title does not exist



0 10 20 40 60 80  
Kilometers

Figure 5: Dambimangari Native Title Determination Outcomes & Key Land Tenure



## JOINTLY MANAGED MARINE PARKS

In 2023, most of Dambeemangaddee Sea Country is now covered by the Lalang-gaddam Marine Park and gazetted as a Class A Nature Reserve, which will soon be jointly vested with DAC.

**The Marine Park is jointly managed by Dambeemangaddee and the WA Department of Biodiversity, Conservation & Attractions.**

This followed a long period of tough negotiations between 2012–2016 and again from 2018–2022. Four parks were originally created and have now been combined into a single park. We work together and share responsibility for management decisions through a Joint Management Body (JMB). Dambeemangaddee Traditional Owners contributed to writing this Management Plan, and many of the KPIs listed align with Dambeemangaddee targets in this Healthy Country Plan.

Joint Management combines traditional knowledge with western techniques to achieve the cultural, ecological and social objectives in the Marine Park Management Plan. This includes more regular ranger presence on Country through joint marine park patrols on both DBCA and DAC vessels.

**The Marine Park provides important conservation status for our Sea Country, and joint management has given DAC a seat at the decision-making table alongside government. It brings resources, expertise, legal protection, and more regular ranger presence on Country via marine park patrols. But it also brings many challenges. There is still a long journey ahead.**



## THE DAMBIMANGARI VISITOR PASS & CULTURAL TOURS

The Dambimangari Visitor Pass (**DVP**) is a permit system that enables visitors to enjoy Dambeemangaddee Country and supports us to manage increasing tourism pressures on our remote coastline.

The DVP provides a list of approved sites for tourists to access on Dambeemangaddee land and a Code of Conduct outlining cultural protocols when on Country. Some sites are open access, others can only be visited with a Traditional Owner Guide or have other restrictions. Any area that is not listed is closed, and we ask visitors to respect this.

The DVP aims to promote culturally appropriate, respectful, and sustainable access to our Country. It helps protect cultural and heritage values, reduces biosecurity risks and the impacts of invasive species, and keeps people safe when visiting Country. Visitor Pass fees are also an important source of income that feeds back into the Corporation to support our Healthy Country, economic development, and cultural programs.

**All commercial and recreational visitors who want to access Dambeemangaddee lands must have a Visitor Pass and follow the DVP Code of Conduct.**

For more information, see our website [www.dambimangari.com.au](http://www.dambimangari.com.au).

**Wijingarra Tours** provides Traditional Owner guided cultural immersion tours at Freshwater Cove.

Visit [www.facebook.com/freshwatercove/](https://www.facebook.com/freshwatercove/)

*"We would like all people to respect us and ask permission to come to visit us and our Country. We welcome visitors who really want to know."*

*- J Oobagooma*



# THE HEALTHY COUNTRY PLAN

## WHAT IS THE HEALTHY COUNTRY PLAN?

This Plan describes how Dambeemangaddee People want to look after our Country. It sets the management priorities for Dambimangari Aboriginal Corporation and the Dambimangari Rangers for the next ten years. It should also guide how partners work with us.

This Plan leads all other planning processes and management activities on our Country. We ask potential and existing partners to recognise and support our Plan, not create their own.

## HOW TO READ THIS PLAN

The structure of this Plan helps us to read and apply it (see Figure 6). This Plan:

- Sets out our overarching **Vision** – what we want for Country, Culture and people.
- Describes our **Targets** - all the important cultural and natural things we value, and want to look after, and rates how healthy they are.
- Lists the key **Threats** or problems that harm our targets, and rates how bad these threats are.
- Sets clear **Goals** that tell us exactly what we want to achieve for each target.
- Describes the **Strategies** and work programs we will use to improve our targets' health and reduce threats.
- Explains how we will use the Plan, **Monitor & Evaluate** whether the Plan is working, and adapt.
- Includes useful **Maps, Glossaries & Tables** like language, clan groups, threatened species.



## STORY OF THE PLAN - HOW DID WE MAKE THIS PLAN?

1. **We consulted widely** – We spoke to our Traditional Owner members, Directors, Rangers, Advisors and Partner organisations at workshops throughout 2022 to seek feedback on our progress and input into the new Plan.
2. **We reviewed our previous Plan and our progress** – This is the second Dambeemangaddee Healthy Country Plan. Before we developed this new Plan, we reviewed our progress implementing the last Plan (2012–22) and asked – were we effective in achieving our goals? What did we complete? What needs to change? How can we do better?
3. **We applied best practice Healthy Country Planning methodology** – this is an Indigenous adaptation of Conservation Standards. This “adaptive management framework” allows us flexibility and helps us work with partners like conservation organisations, government, researchers and our neighbours (see Figure 7).



Figure 6: Structure of the Dambimangari HCP



## SCOPE – WHAT AREA DOES IT APPLY TO?

**This Healthy Country Plan is a “whole of Country Plan”.** It applies to the Dambimangari Indigenous Protected Area, and informs management of other parts of Dambeemangaddee Country, including the jointly-managed Lalang-gaddam Marine Park, the Yampi Sound Military Training Area (YSTA), parts of the Prince Regent National Park (PRNP) and other areas of our Country (see *Figure 5: for Land Tenure, IPA and conservation estate boundaries*).

Our Rangers are increasingly involved in managing other parts of Dambeemangaddee Country, often cooperatively with partners.

**Our aim is to regain control and take the lead managing all areas of our Country in accordance with this Plan.**

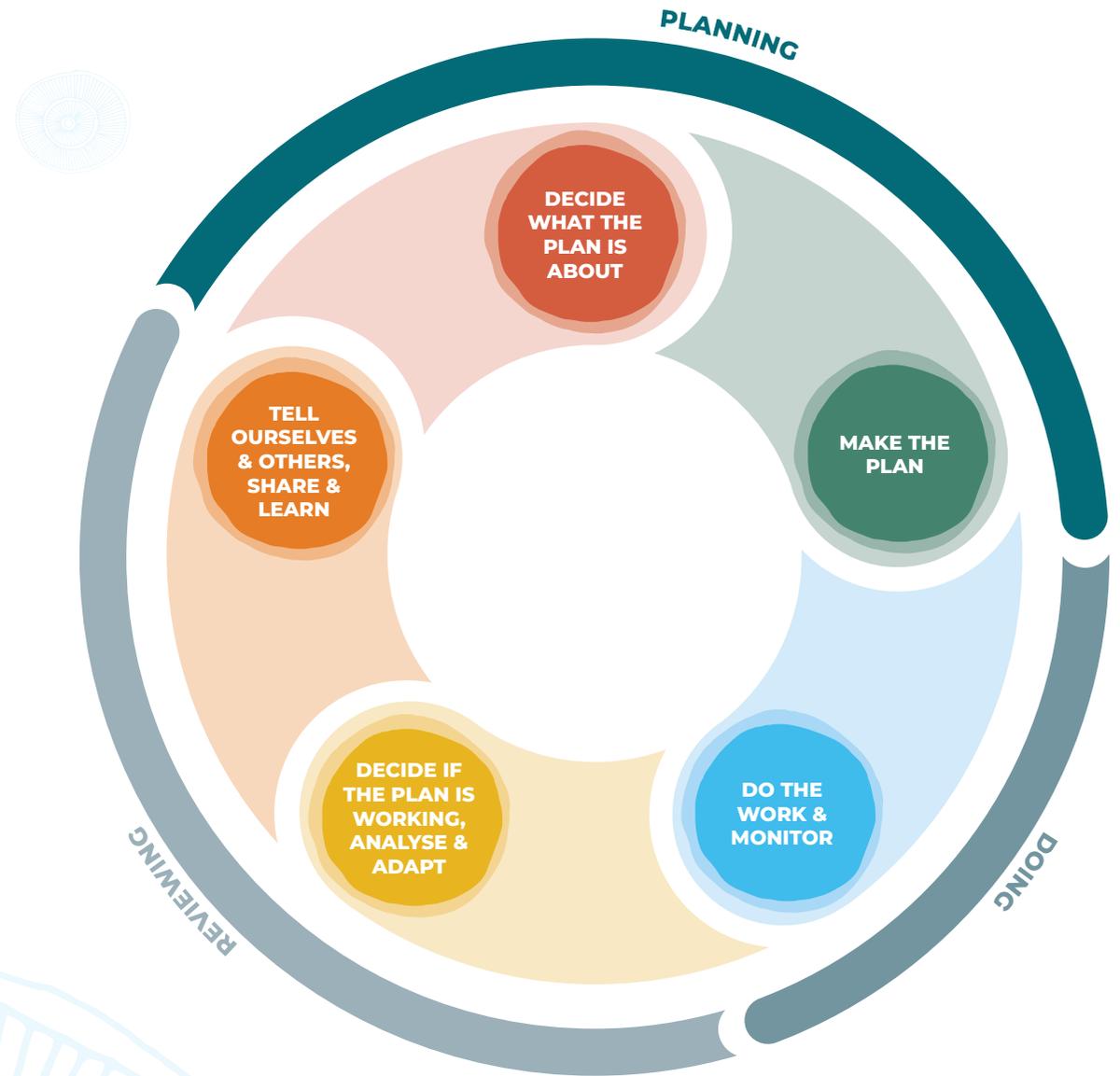


Figure 7: Healthy Country Planning Process

# Dambeemangaddee Healthy Country Plan 2023–2032

Working together for the future of our Country, People and Culture

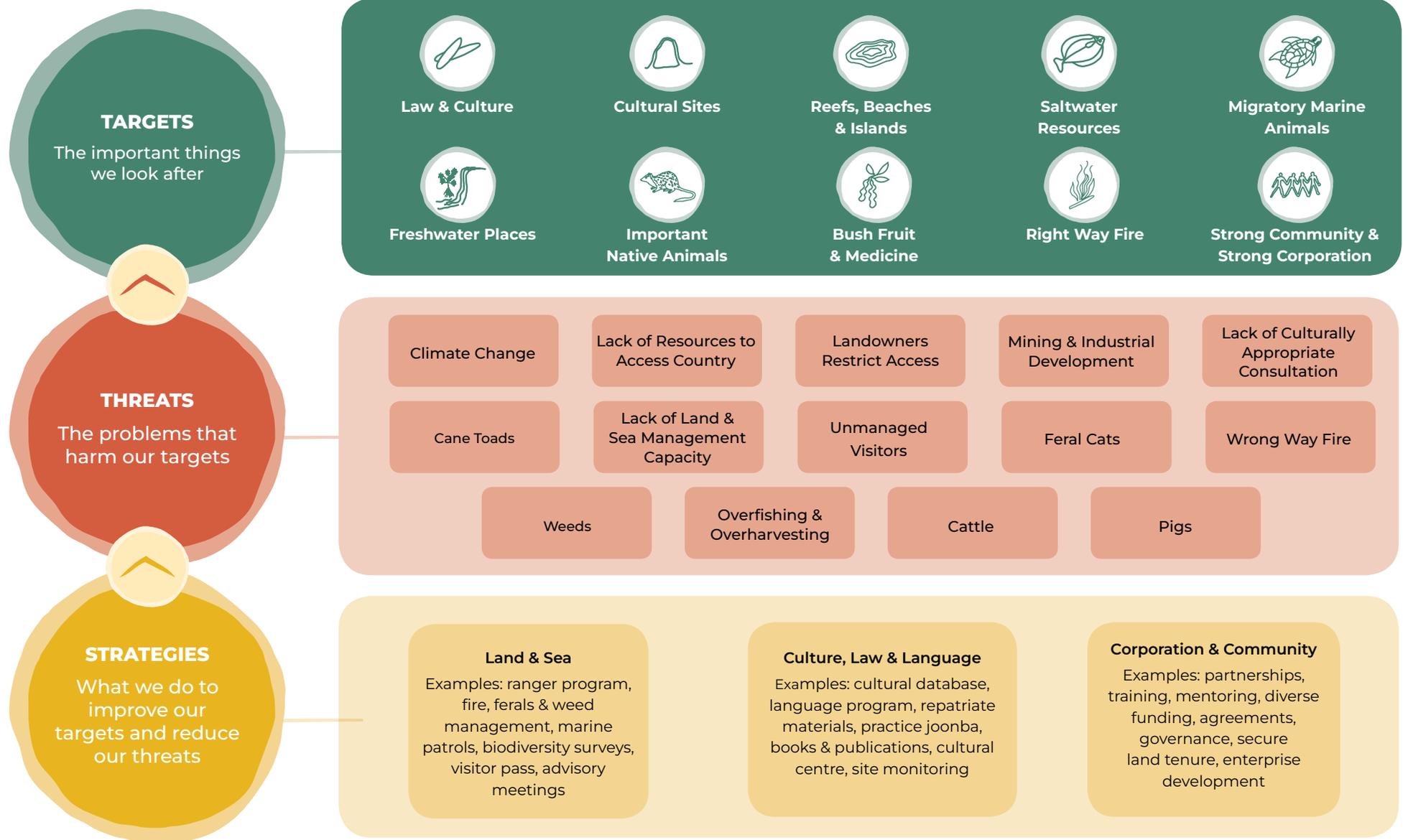


Figure 8: Dambeemangaddee Healthy Country Plan 2023–2032 – Overview



## OUR TARGETS

In 2012 and again in 2022, we consulted our Elders, members and Rangers and identified what is important for healthy country, Culture and community. We call these our **Targets**.

Targets are the important values and assets that we care about and want to look after. These include cultural values like Law, and language, environmental values like animals, and socio-economic values like trained staff and infrastructure.

When we consulted our members in 2022, we agreed on our most important targets and grouped these into ten target headings. Each of the target headings is made up of a number of “**Nested Targets**”, which make up the bigger heading. Our targets did not change much from our last Plan, but we did add two new targets: Law & Culture, and Strong Community & Strong Corporation.

We also assessed the health of each target to help us plan and prioritise our work (see *Table 1*).



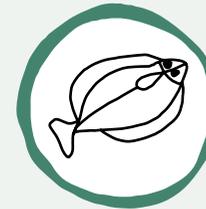
TARGET 1  
**Law & Culture**



TARGET 2  
**Cultural Sites**  
Dambeem Mamaa



TARGET 3  
**Reefs, Beaches & Islands**  
Waddaroo, galardba & mordu



TARGET 4  
**Saltwater Resources**  
Lalang-gaddam  
Jaiya



TARGET 5  
**Migratory Marine Animals**  
Walee, walinj,  
ngunubany & jigeedany



TARGET 6  
**Freshwater Places**  
Aagu



TARGET 7  
**Important Native Animals**  
Banardee



TARGET 8  
**Bush Fruit & Medicine**



TARGET 9  
**Right Way Fire**  
Weearnoo gadjarnma



TARGET 10  
**Strong Community & Strong Corporation**  
Ayilwodda mamangal  
ngaddee

## TARGET HEALTH IN 2022

	Health Status 2012	Health Status 2022	Trend Change since 2012
 <b>Law &amp; Culture</b>			
 <b>Cultural Sites</b> Dambeem Mamaa			↘
 <b>Reefs, Beaches &amp; Islands</b> Waddaroo, galardba & mordu			→
 <b>Saltwater Resources</b> – Fish, Sharks, Rays & Shell Lalang-gaddam Jaiya – jaiya, ganamaj, nguajalam & malinju			↗
 <b>Migratory Marine Animals</b> – Turtle, Dugong, Whales & Dolphins Walee, walinu, ngunubany & jigeedany			→
 <b>Freshwater Places</b> – Rivers, Waterholes, Waterfalls & Wetlands Aagu – malngaddim, woddumbun, ngubuddee & jamaddangga			→
 <b>Important Native Animals</b> Banardee			→
 <b>Bush Fruit &amp; Medicine</b>			→
 <b>Right Way Fire</b> Weearnoo gadjarnma			→
 <b>Strong Community &amp; Strong Corporation</b> Ayilwodda mamangal ngaddeem			



Table 1: Target Health Ratings



Our targets represent what is most important to us as custodians of Country. They are the cultural, environmental & social assets we depend on, and what our Rangers work to protect.



## TARGET 1 LAW & CULTURE

**This target includes *joonba*, *Lalai* stories, cultural protocols, *wularn*, Law, ceremony, totems, knowledge systems, and all the customary practices and beliefs that make up our traditional Law and Culture.**

We spell Law like this because for us, it has the same status and force as western law, not folklore or fairytales.

The *Wandjina* *Woongudd* tribes all share a unique body of beliefs and cultural practices going back to *Lalai*. Law and Culture give us identity and guide all aspects of daily life, for example how we visit Country, how we harvest bush tucker or use *weeyanu* (fire). The sharing systems of *woonan* and *wudoo* provide us with rules for how to interact with Country and each other.

Our Old People laid strong foundations, and Law and Culture are still practised actively today. However, many of our Elders have passed away and it is very difficult to get on Country to pass on knowledge. We need to act urgently to keep our language, Law and Culture alive.

*"Culture comes from the Country. That's why we have to look after the Country"*  
 - D Woolagoodja

	Health in 2012	Health in 2022	Trend
 Law & Culture			

## ACHIEVEMENTS SO FAR

- Future Genealogies Project recorded and mapped sites and Country names and histories of Old People
- Genealogies for all the DAC members
- Published many books
- Ranger Program strong cultural guidance
- Support for Mowanjum Festival & Art Centre

## NEXT STEPS

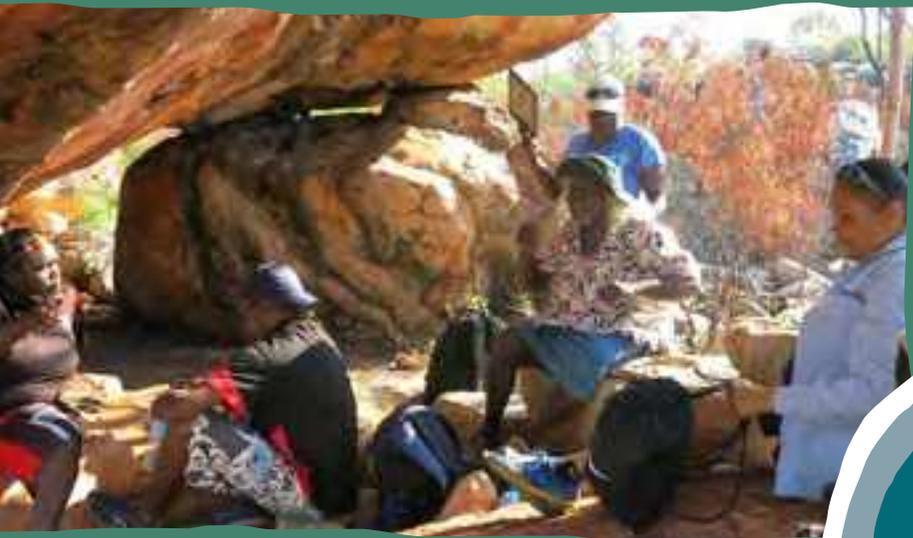
Our new strategies include:

- Establish a new Cultural Program unit
- Develop a digital cultural database
- Language program, app & classes
- Repatriate cultural materials to a safe place
- Bushcraft, *joonba* & artefact making
- Working with schools and young people

## GOALS

- By 2023 all Dambimangari Rangers can introduce themselves in *Woddordda*.
- By 2024 regular cultural programs are implemented to share and pass on knowledge.
- By 2027 a language recovery program is implemented to support 5 Dambeemangaddee TOs to achieve fluency in *Woddordda*.





## TARGET 2 CULTURAL SITES Dambeem Mamaa

**All of our Country holds meaning.** Our ancestors have lived in and travelled their Country for many thousands of years and there are sacred sites and stories everywhere.

This target refers to places of extreme importance to us within a wider landscape of cultural significance of our whole Country. Our cultural sites include:

- Burial sites
- Occupation middens
- Paintings of **Wandjina**, **Geejorn** and other stories
- Stone arrangements
- Engravings
- Ochre and clay diggings
- Fish traps
- Law & ceremony sites
- Sites with restricted access
- Tools
- Story lines
- Seasonal camping areas
- Powerful water places
- Trading routes

Some of these sites are well-known to **aalmara**. Others are hidden and very hard to access. Some are registered with the Government heritage systems, and DAC has recorded many more over the years. Still, many are not. Many are only accessible on foot, and some have been forgotten.

*"We still look after the Lalai. Freshening the images keeps the Wandjina happy, alive and they look after us too then"*  
 - D Woolagoodja, Elder

**We have cultural responsibilities to visit and look after these places.** Sitting, talking and experiencing these places make us feel close to our ancestors and keeps these places fresh and alive. Stories and connection to place give our young people a sense of identity. We need to continue to visit these sites and teach the next generation.

	Health in 2012	Health in 2022	Trend
 <b>Cultural Sites</b> Dambeem Mamaa	<span style="color: green;">●</span>	<span style="color: yellow;">●</span>	↘

**Every place has its rules and regulations.** We invite visitors to come to our Country, but you need to follow our cultural protocols, notify us, get permission and come with a free spirit. Visiting these sites without permission or without a Traditional Owner guide disrespects our Law and Culture. Country can punish unauthorised visitors and harm them.

*"You need to be quiet in this Country. It's dangerous. Aboriginal People never go through when the tide is rushing through or play around with the Lalang-gaddam, which is that salt water which contains the Snake. If you make a loud noise you will stir up the Snake. It is dangerous to go through here."*

*- J. Oobagooma in Barddabardda Wodjoonangorddee*

**We ask Visitors to only visit approved locations, and to follow our Visitor Pass and Code of Conduct to keep you safe.**

We need to act urgently to keep our stories and knowledge alive and our connection to Country strong. It is a huge challenge. As part of this review, DAC Board and members agreed to commit more resources to develop systems to visit, map, monitor and manage priority cultural sites, and get back important cultural information and artefacts from partners, museums and researchers around the world.

### GOALS

- By 2023 systems will be in place to map, monitor and manage priority cultural sites.
- By 2024 90% of visitors on commercial tour boats will purchase a Dambimangari Visitor Pass and abide by the Code of Conduct (and by 2025 80% of recreational visitors).
- By 2024 DAC has delivered a Cultural Awareness Package to all key partners, and plan to deliver it annually in future.



## TARGET 3 REEFS, BEACHES & ISLANDS *Waddaroo, galardba & mordu*

We are Saltwater People. Our ancestors often camped along beaches and stayed on our many islands. Hundreds of cultural sites, like stone arrangements, rock art sites, shell middens, fish traps, and artefact scatters are found all along our coast.

### Waddaroo (reefs)

Waddaroo also known as *gonumbu* are important hunting grounds for *juluwadda* (saltwater turtle), *waliny* (dugong) and *jaiya* (fish), and a source of saltwater resources and medicines like *eeladja*. *Yawjab* (Montgomery Reef) is a particularly significant reef for hunting for *walee* (green turtle).

### Mordu (islands)

There are more than 700 islands on our Country. Many of these are very important cultural places, for example *Wooddoolgoo* (Augustus), *Nimenba* (Champagny), and the *Joonoolgoo* group (Heywood). Saltwater *wandjina* created many of these islands and reefs. Islands have permanent freshwater like *Argoongalangaddee* “Talking Waters” or temporary intertidal springs, others are important as the last places where dying people’s spirit touches the earth.

### Galardba (beaches), jindirm (mangroves) and galow (saltmarsh)

These are important for hunting, camping and as habitats for important marine life. *Jindirm* provide food and shelter for many species including invertebrates (crabs, molluscs), fish and elasmobranchs (sharks and rays), stabilise intertidal sand and are an important carbon storage.

### We are very concerned about increasing human pressures on our coast.

Native Title, our IPA and jointly-managed Marine Park have given us some control and resources. Zoning, regular ranger patrols and our Dambimangari Visitor Pass also support us to manage increasing visitor pressures on our remote coastline (see *Figure 9: Lalang-gaddam Marine Park and the Dambimangari Visitor Pass*).

	Health in 2012	Health in 2022	Trend
 <b>Reefs, Beaches &amp; Islands</b> <i>Waddaroo, galardba &amp; mordu</i>			→

### GOALS

- By 2024 90% of commercial tour boats will purchase a Dambimangari Visitor Pass and abide by the Code of Conduct (and by 2025 80% of recreational visitors).
- By 2032, strict biosecurity measures are in place to prevent cane toad spread onto priority islands, and a monitoring program and action plan have been developed.

### Legend

- Dambimangari Native Title Determination Area
- Sanctuary zone
- Special purpose zone (cultural protection)
- Special purpose zone (biocultural conservation)
- Special purpose zone (whale conservation)
- Special purpose zone (wilderness conservation)
- Special purpose zone (recreation and conservation)
- Special purpose zone (pearling)
- General use zone
- Dambimangari Visitor Pass

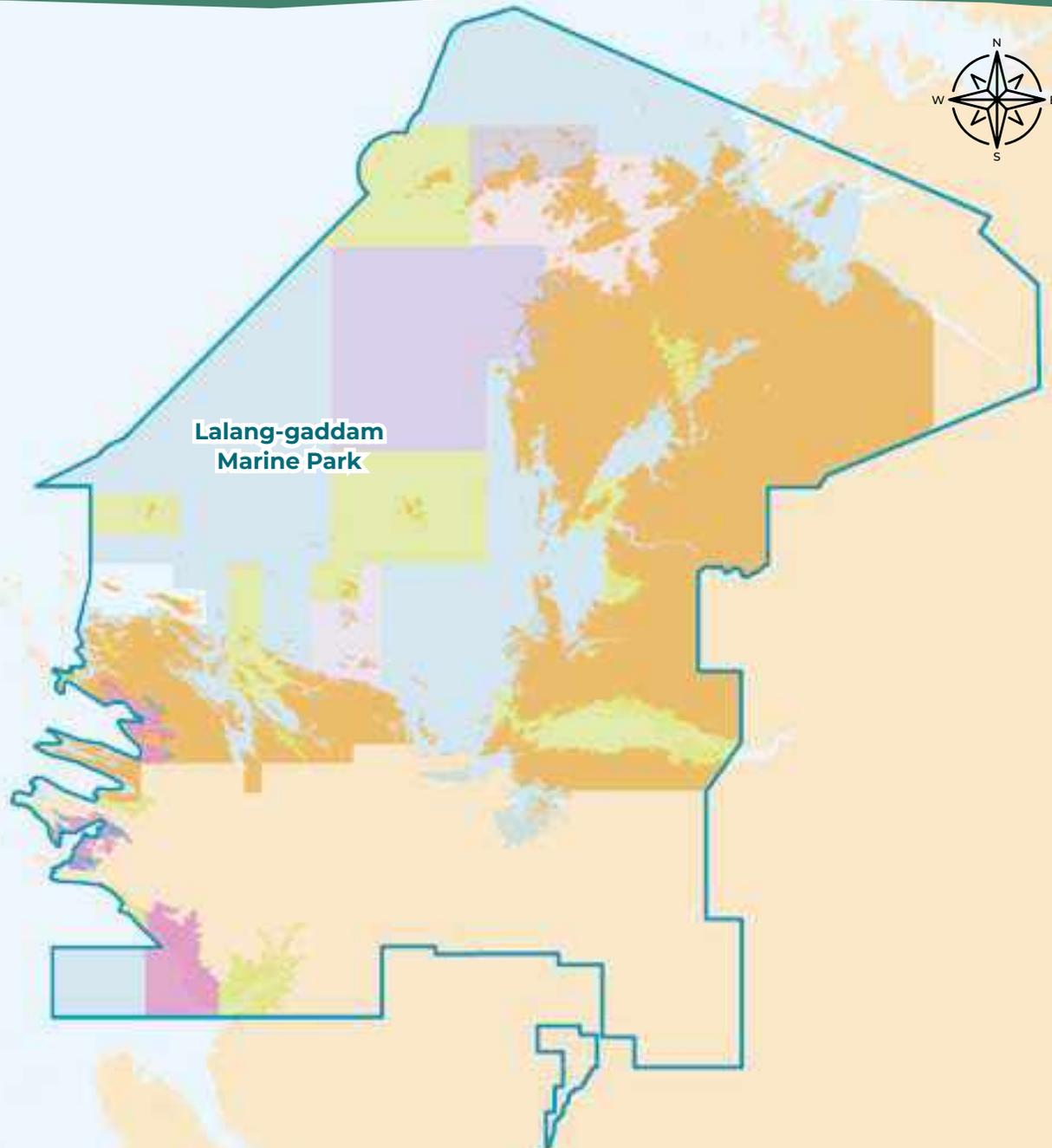


Figure 9: Lalang-gaddam Marine Park & the Dambimangari Visitor Pass



“ We are Saltwater People. Our ancestors travelled and lived by the sea. We need to know the sea – the seasons, currents and tides – to survive ”  
 - Adrian Lane

**TARGET 4 SALTWATER RESOURCES – FISH, SHARKS, RAYS & SHELLS**  
**Lalang-gaddam Jaiya – jaiya, ganamaj, ngujalam & malinjum**

Lalang-gaddam (Saltwater Country) is a rich food source and hunting ground. Sea Country including waddaroo (coral reefs), galardba (beaches), large tracts of galow (saltmarsh), jindirm (mangrove)-lined creeks, estuaries and bays provide a rich habitat for many different species of jaiya (fish), sawfish, sharks, rays and shells.

Jaiya like jimbiddidj (rock cod), doolja (mangrove jack), iledda (barramundi), Spanish Flag and shell like malinjum (oyster) are important food sources. Seasonal indicators tell us the right time to fish, what species are fat and not to take too much. Many of our creation stories feature jaiya and other saltwater animals

“There is a lot of tucker and medicine in the reef. The woongudd provides food for the people but you have to follow the rules” (Eewaambood, 2018, p95).

We monitor important Saltwater habitats like waddaroo, jindirm and juloom (seagrass) with partners like Parks & Wildlife. Marine park zoning helps us manage commercial and recreational fishing. Our Rangers also work with other partners like DPIRD to monitor and manage the health of jaiya and ganamaj using underwater cameras, gillnet and longline surveys. We also work with our neighbours on the Indigenous Saltwater Advisory Group (ISWAG) to ensure that Traditional Owner priorities direct saltwater research in the region.

	Health in 2012	Health in 2022	Trend
 <b>Saltwater Resources</b> Lalang-gaddam Jaiya	●	●	↗

## Jimbididj (Rock Cod) and Ngalygaany (Baler Shell)

Woongudd carved out the bed of the Prince Regent River during Lalai.

Jimbididj (Rock Cod) and Ngalygaany (Baler Shell) swam upstream, opening up the Country and creating the bays and creeks. After Ngalygaany became tired and made her home in St George Basin, Jimbididj kept swimming upstream until she reached Maamboolbarda (Kings Cascade) where she came across Jooweebanj (Bowerbird) who stopped him. Jimbididj then put on her brakes with such force that the soft mud piled up against the bank of the river, creating the waterfall steps at Maamboolbarda.

Today, you can see Jooweebanj in the waterfall there, the Yellow Snake on top, and Jimbididj is at the bottom with the Crocodile.

Story adapted from J Oobagooma, 2017, p 185

Jimbididj and Ngalygaany are also seen in the logo of the Lalang-gaddam Marine Park.

### GOALS

- Priorities of Dambeemangaddee Traditional Owners are reflected in marine research, and we are actively involved in species management.



## TARGET 5 TURTLES, DUGONGS, WHALES & DOLPHINS (MIGRATORY MARINE ANIMALS) juluwadda, walinu, ngunubanu & jigeedanu

This target is about all the saltwater animals that travel long distances and through other people's Country.

Our Sea Country is very rich in **waddaroo**, **juloom** and **jindirm**. These are important habitats for migratory marine animals like **juluwadda** (saltwater turtles) and especially **walee** (green turtles), flatback turtles, **walinu** (dugong), **ngunubanu** (whales) & **jigeedanu** (dolphins) who come to come to our Country to feed and to breed.



*"Walee and walinu are important totems, and a rich food source. Our Law that says you should only hunt in the right season, only take what you need, and share it around with families"*

- Kallum Mungulu

### Juluwadda (turtle) & Walinu (dugong)

These are important totems and a rich food source for our people. We hunt **walee** and **walinu** in the right season, and harvest **walee** and flatback **ambidd** (turtle eggs) on nesting beaches. **Yawjab** (Montgomery Reef) is the key foraging site for **walee** in the Kimberley (see *Figure 10: Montgomery Reef Key Foraging Site for Green Turtle*). **Wooleejaaroo** (Island in Montgomery Reef) and **Ganbadba** (Talbot Bay) are culturally significant areas for **walinu**.

*"Walinu fat can make your hair long. Hawksbill turtle is a natural dye"* - Kirsty Burgu

All marine turtle species on our Country including **walee**, flatback, hawksbill and olive ridley are protected under the Biodiversity & Conservation Act and the Commonwealth Environment Protection and Biodiversity Conservation (**EPBC**) Act. We have our own protocols about sustainable harvest and the right time to hunt. We expect others to respect these rules.

## Ngunubany (whales)

Each year, three species of **ngunubany** (whales) visit our Country as part of their long journeys, especially in **iroolee** (cold, dry time) and **middeengan** (build up) seasons. Humpback **ngunubany** are the main species found in Lalang-gaddam. They are the largest population of humpbacks in the world. We have many stories about **ngunubany**. When our Old People lived out on Kunmunya mission they built **ngunubany** sculptures for **joonba**. **Langawooroo** (Hall Point) is the **ngunubany** dreaming place. Camden Sound is an important breeding and calving ground.

## Jigeedany (dolphins)

**Jindirm** lined shores provide the habitat for **jigeedany** (dolphins) including the Australian snubfin dolphin, Indo-Pacific humpback dolphin, and bottlenose dolphin. Some snubfin and humpback **jigeedany** use Dambeemangaddee Country as their main habitat and live in small, coastal populations in a few key areas. Other **jigeedany** species travel around and use deeper water too.



### Montgomery Reef Key Foraging Site for Green Turtle

Six adult green turtles tracked 2017–19 from Montgomery Reef. All stayed in the channel except one male travelled to Lacepede Islands (unpublished data, DAC)

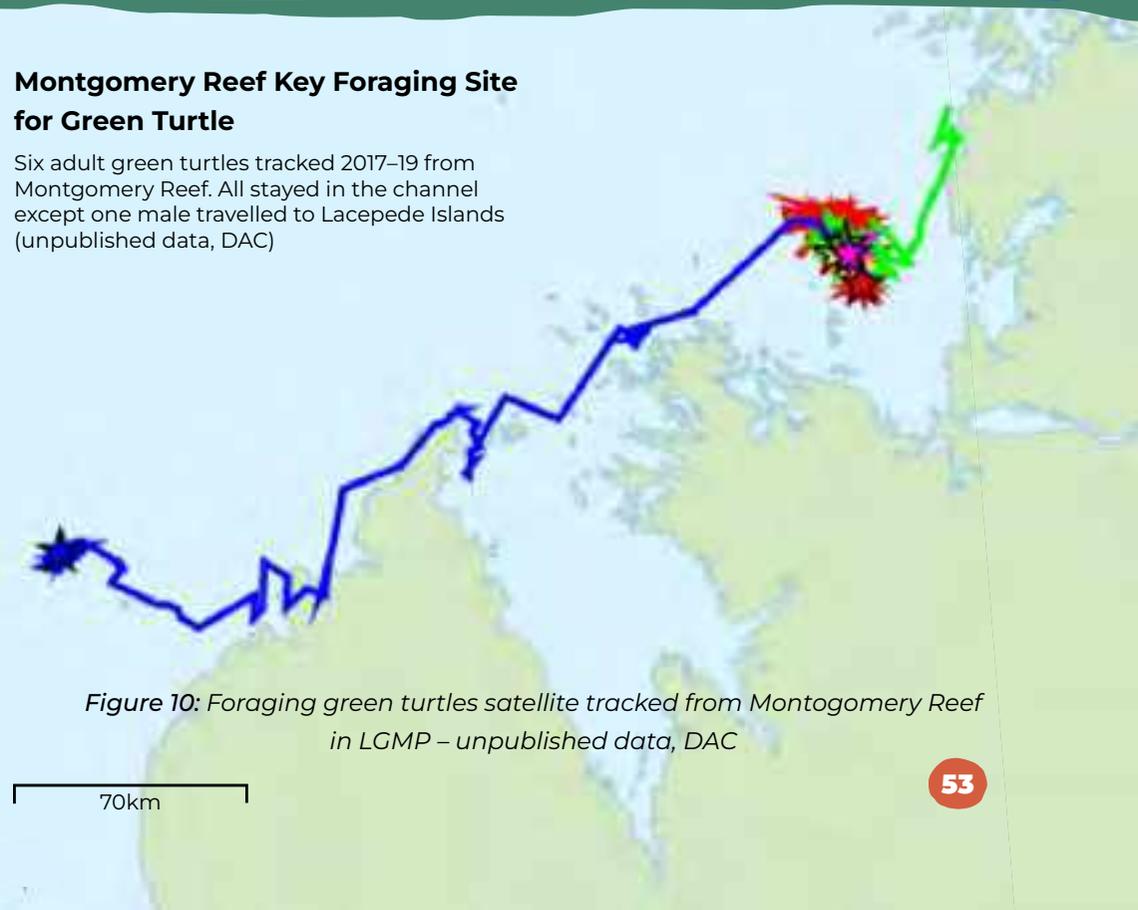
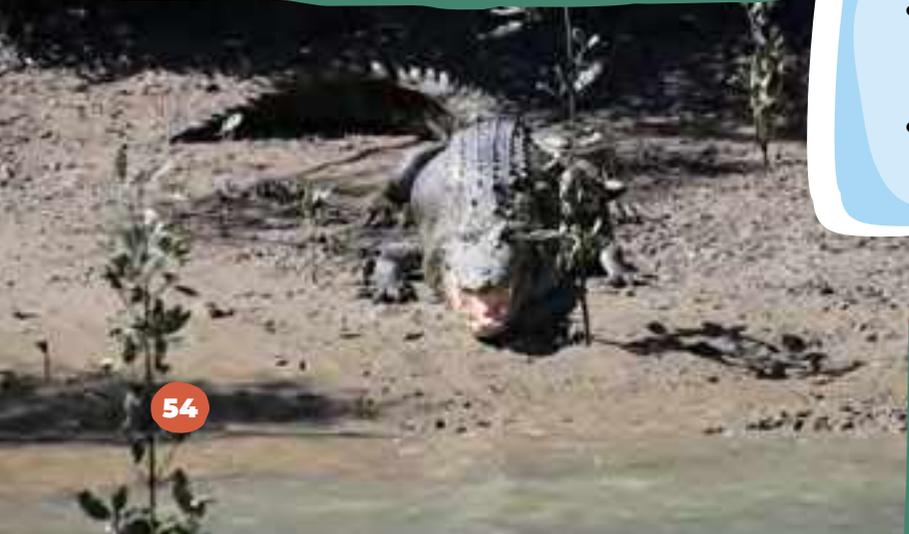


Figure 10: Foraging green turtles satellite tracked from Montgomery Reef in LGMP – unpublished data, DAC



The Dambimangari Rangers have done lots of work with different partners to understand and monitor these important animals. Projects include satellite tracking, aerial surveys, DNA sampling, turtle nesting beach monitoring and boat-based surveys. The creation of the jointly managed Marine Park and sanctuary zones provide important conservation status, and brings resources, expertise and regular marine patrols.

Overall populations are very healthy, and our Sea Country is an important home for *julawadda*, *waliny*, *ngunubany* and *jigeedany* (see Figure 11: *Marine Migratory Species – Turtles, Dugongs, Whales and Dolphins*)

It is important that partners support us as Traditional Owners to lead Saltwater management on our own Country. This means Dambeemangaddee People setting the strategic priorities, our Rangers doing fieldwork and managing data.

	Health in 2012	Health in 2022	Trend
 <b>Migratory Marine Animals</b>			

### GOALS

- Priorities of Dambeemangaddee Traditional Owners are reflected in marine research, and Dambeemangaddee Traditional Owners are actively involved in marine migratory species management.
- By 2032 we will understand the health and trend of threatened and priority species to ensure no further species are lost.

## Legend

○ Dambimangari Native Title Determination Area

### Important Saltwater Species

- ◆ Humpback whale
- ◆ Australian humpback dolphin
- ◆ Australian snubfin dolphin
- ◆ Dugong
- ◆ Flatback turtle
- ◆ Green turtle
- ◆ Hawksbill turtle
- ◆ Olive ridley turtle
- ◆ Saltwater crocodile
- Mangroves
- Lalang-gaddam Marine Park

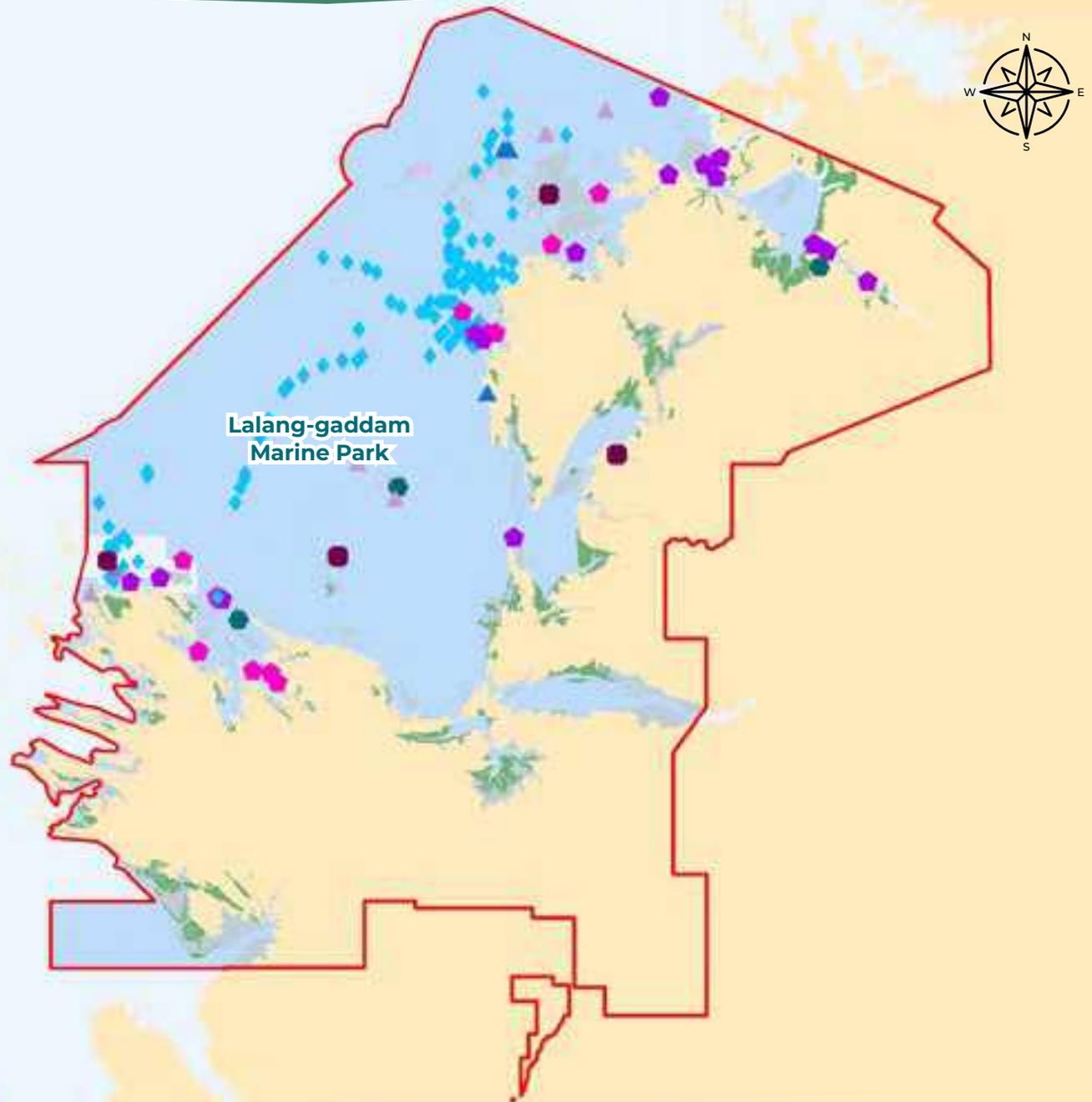


Figure 11: Marine Migratory Species – Turtles, Dugongs, Whales and Dolphins

## TARGET 6 FRESHWATER PLACES – RIVERS, WATERFALLS, WATERHOLES & WETLANDS

### Aagu – malngaddim, woddumbun, ngubuddee & jamaddangga aagu

Aagu places include **malngaddim** (rivers), **woddumbun** (waterfalls), **ngubuddee** (waterholes), springs, swamps, billabongs and **jamaddangga aagu** (wetlands).

There are many creation stories about these places. Many **aagu** places are culturally significant, highly sensitive and may be restricted to men or women-only sites with special cultural protocols. Freshwater places also give us important bush foods like **mungoodeewa** (black bream), **wulomaringy** (long-neck turtle) and **dujeequdee** (short-neck turtle) and freshwater crocodile.

“The Glenelg River was made by Mola Mola (chitons) crawling and swaying up the river with the Green Snake. Mola Mola were leading a big gang... Mola Mola went in front and the big white gum trees and paperbark trees, mangroves, cork trees for raft making, brolgas and willy wagtail all came behind making the river. Lowngaddiy, the old Wandjina woman, and the Green Snake went with the Mola Mola... They created the river's features, bends and so on. And they stayed there as different animals, stones and other things; they left themselves on the river.”

J Oobagooma, 2017, p240

Important rivers include **Malandoom** (Prince Regent), Robinson, **Molor molojiyn** (Glenelg) and **Jarnya** (Sale) rivers. Starting as narrow creeks in the highlands, the rivers open up and have large estuaries lined with **jindirm** and **galow**, home to many culturally significant and threatened and endangered plant and animal species.

Freshwater sawfish, **gulaw** (green sawfish) and river sharks can be found in our bigger rivers. Freshwater places are home to useful plants like **joongoonbeem** (paperbark) which is used for cooking, collecting water, tools and shelter.

Freshwater springs can also be found on some larger islands. On Augustus Island, our ancestors always found water at **Argoongalangaddee** (Talking Waters). On other islands, intertidal springs provide us with water when we travel across our Country.

Most freshwater places on our Country are very healthy and undisturbed.

However, we are worried about the impact of mining and development, commercial use like fish farms or tourism, and the impacts of feral animals like cattle, pigs and cane toads. As part of this review, we plan to map, prioritise and monitor our most important freshwater places.

	Health in 2012	Health in 2022	Trend
 <b>Freshwater Places</b> <b>Aagu</b>			

## GOALS

- Freshwater places remain healthy, and culturally important water places are not further damaged.





## TARGET 7 IMPORTANT NATIVE ANIMALS

### Banardee

Dambeemangaddee Country is a very special place for us, and the broader public. Many native animals are culturally important as *gee* or *woongudd*. They helped shape the land and sea during *Lalai* and set rules for how we interact.

Animals like the *quddmala* (goanna), *gurndoola* (agile wallaby), *walamba* (hill kangaroo), *aaddara* (big strong kangaroo) and *jeberanyin* (emu) are important to us as food sources. Our ancestors were seasonal hunters and carefully looked after all species, passing their cultural knowledge on by telling their stories through song, dance and painting. It is hard for us to access Country now to hunt as our ancestors did, but we try to hunt when we can.

Many species threatened elsewhere in Australia find a safe haven on our Country. Threatened mammals like the *wijeengadde* (northern quoll), *garimba* (golden bandicoot), *manjanj* (nabarlek) and *wungarnban* (black-footed tree-rat), and endangered bird species like the *wuddudoo* and *barbarnguny* (western partridge pigeon) have been recorded (See *Figure 12: Important Native Animals on Dambeemangaddee Country*). Our Country is large and very remote, and we are still discovering new species (See *Figure 13: Threatened and Endangered Plant and Animal Species and Appendix 4: Threatened and endangered species and matters of National Environmental Significance*).

*Wijeengadde Bard Bard takes its name from the Woddordda word for the Northern Quoll Wijeengadde and the physical act of shaking, bard bard. A number of important events happened here during Lalai which led to the creation of a permanent freshwater source and the sandy beach. The social practice of baran, where newly widowed women blacken their bodies and cut off their hair, is also associated with Lalai events at Wijeengadde Bard Bard.*

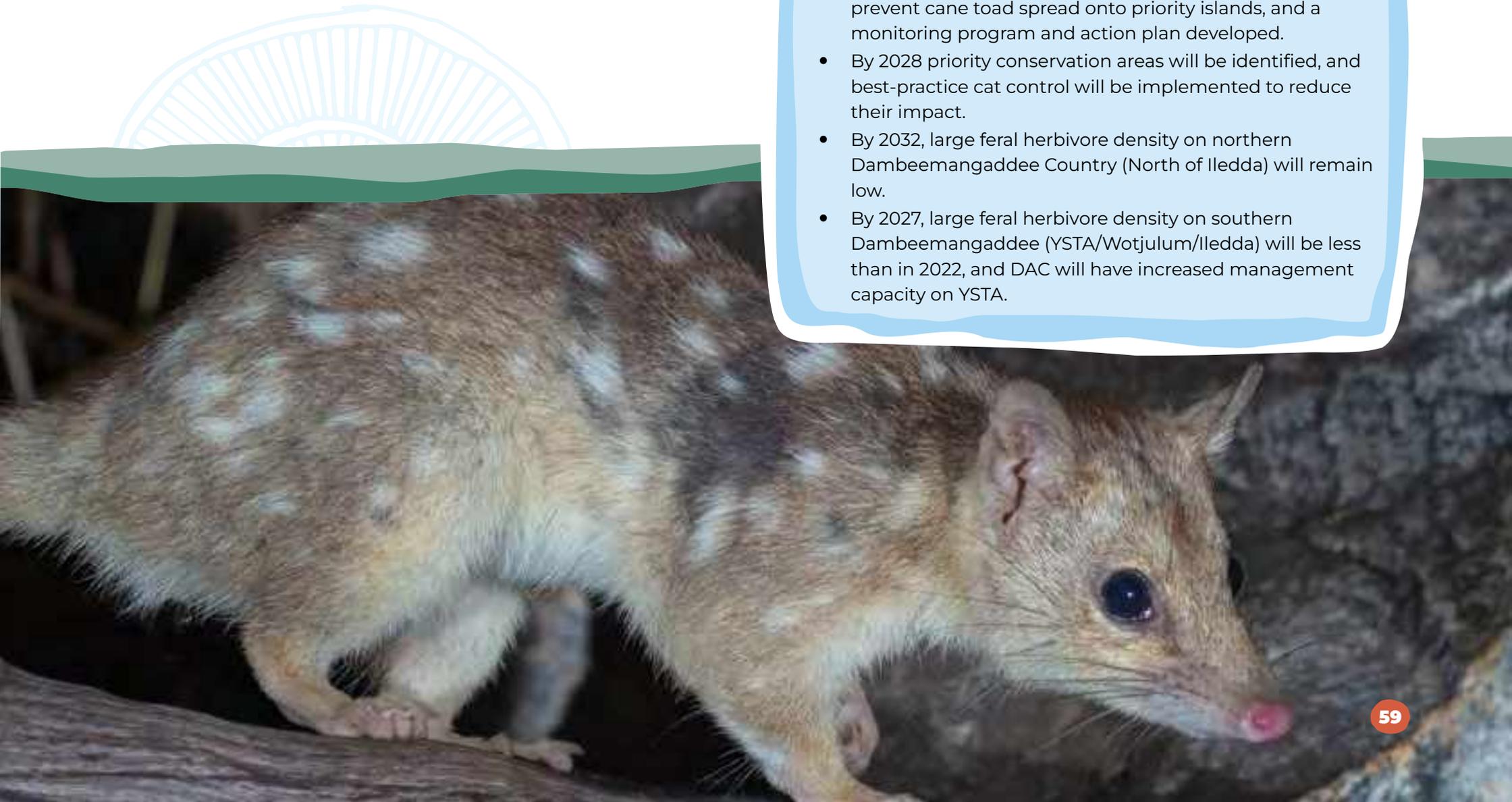


	Health in 2012	Health in 2022	Trend
 <b>Important Native Animals</b> <b>Banardee</b>			→

Today, we use right way fire, manage feral animals and weeds, and monitor the impacts of hard-to-manage invasive species like cats and cane toads. Our partnership with AWC has supported us to better understand and manage our important native animals. So far, we have focused on baseline surveys across much of our country to find out what is there. Now, we are shifting to long-term monitoring and targeted research or management for priority species and areas.

## GOALS

- By 2032 we will understand the health and trend of threatened and priority species to ensure no further species are lost.
- By 2032, strict biosecurity measures will be in place to prevent cane toad spread onto priority islands, and a monitoring program and action plan developed.
- By 2028 priority conservation areas will be identified, and best-practice cat control will be implemented to reduce their impact.
- By 2032, large feral herbivore density on northern Dambeemangaddee Country (North of Iledda) will remain low.
- By 2027, large feral herbivore density on southern Dambeemangaddee (YSTA/Wotjulum/Iledda) will be less than in 2022, and DAC will have increased management capacity on YSTA.



# Important Native Animals on Dambeemangaddee Country

Captured on Camera Traps 2018-2023



**Wijeengadda**  
Northern Quoll (T, C)



**Manjanj**  
Narbalek (T)



**Dumbi**  
Northern Masked Owl (T, C)



**Gurndoola**  
Agile Wallaby (C)



**Wungarnban**  
Black-footed Tree-rat (T)



**Wungarnban**  
Golden Backed Tree-Rat (T)



**Joongoon**  
Australian Owlet-nightjar (C)



**Woodoi**  
Spotted Nightjar (C)



**Kimberley Brush-tailed Phascogale** (T)



**Garimba**  
Golden Bandicoot (T)



**Banadba**  
Australian Bustard (C)



Northern Bluetongue Skink (T)



**Orddolee**  
Dingo (C)



**Mowunguny**  
Black Headed Python (C)



**Wuddudoo**  
Gouldian Finch (T)



**Barbarnguny or Wawaddany**  
Western Partridge Pigeon (T)

Figure 12: Important Native Animals on Dambeemangaddee Country . These are either Threatened (T), Culturally important (C) or both.

## Legend

### Conservation Status Threatened & Endangered Fauna

- Endangered
- Vulnerable
- Other Specially Protected
- Migratory Species
- Poorly Known Species – Not on Conservation Estate
- Poorly Known Species – On Conservation Estate
- Poorly Known – Several Locations
- Rare Near Threatened
- Dambimangari Native Title Determination Area

### Vegetation Dambimangari (NVIS Level 1)

- Bare areas; mud flats
- Bare areas; salt lakes
- Hummock grassland
- Open forest
- Open hummock grassland
- Open woodland
- Tussock grassland
- Woodland

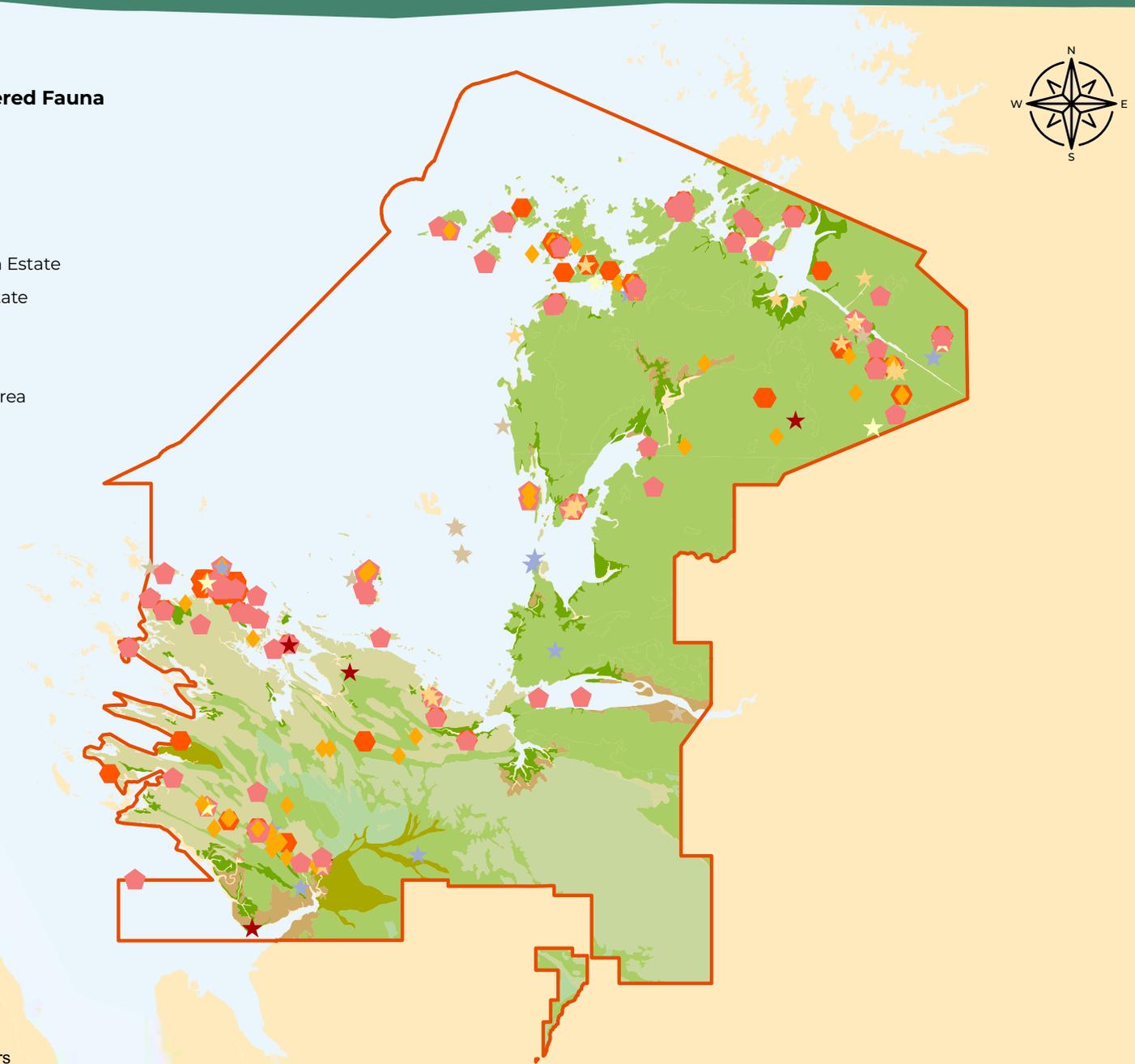


Figure 13: Threatened & Endangered Animal Species

## Target 8 Bush Food & Medicine

During **Lalai**, **Wandjina** made the Country with all the food for the people. Our Country provides us with plants for food, medicine, tools and shelter. We have many stories for them. Bush food and medicine are found all through our Country – the creeks, plains and mangroves. Rainforest patches at the bottom of our gorges are important areas to collect bushfoods like berries and bush medicine.

Every fruit and plant has its season. We read country like a calendar to tell us when certain plants or animals are fat or ripe. Our Seasonal Calendar tells us when to harvest or hunt during the year (see *Figure 15: Seasonal Calendar*).



### Joongoonbeem (paperbark)

Our ancestors harvested **joongoonbeem** trees for coolamons, carrying coals, to line **baddawara** (canoe) and to wrap food to put in ground ovens.

### Sugar bag (bush honey)

We eat honey from sugarbag flies. We eat the flies too.

*“The honey is sweet, but the yellow part is cheeky... You can use the yellow part if you have an upset tummy. It’s like a medicine, we call it noogo, to stop diarrhoea.”*  
(D Woolagoodja, 2018, p223)

It’s also good for coldsick. There are two kinds of sugarbag, **Neenya** and **Ainanga**. **Neenya** is the red colour and it represents the honey that is really sweet. **Neenya** is the quiet, small one that lives in the tree. It makes a very light noise and is hard to hear. **Ainanga** is bigger, yellow and strong. It makes you thirsty. **Ainanga** are more cheeky and noisy. You can hear them because they are noisy when they fly about, but they stay in the ground mostly.

### Yams

We collect different yams like **ganmangoo** and cook them in different ways. **Mududu** (cheeky yam) is like a bush chilli you can eat like an apple to freshen your mouth.

*“Yams like Yamala or Yaarla grow underground in a dry place, we cook them in hot sand to roast it.”*  
(Eewaamabood, 2018, p 216)

We still collect these today and you can see many paintings of them.

### Green ants

We eat green ants to treat colds. They are mostly in the trees. We squeeze the bottoms. It tastes like lime. You can eat it straight up, or put it with water and sugar and drink it. They are cheeky too and can sting you.

## Jalaam (green moss)

Is found in rivers. We use it to cure runny tummies. It builds up in banks like lawn. You make a fire, heat up stones and put the moss on top so it steams up. Then you hold your baby over the steam to cure a runny tummy.

Our Country is a safehaven for many rare and endangered plant species. Due to its remoteness, many priority species lacking scientific information are found on our Country (see *Figure 14: Priority and Threatened Flora on Dambeemangaddee Country*). This remoteness also makes it difficult for us to access Country to harvest bush food and medicine. Elders with strong knowledge have passed away, and the younger generation live in town. We want to keep this knowledge alive by developing a plant book, language project, native plant nursery, school visits and taking kids and members back on Country.

	Health in 2012	Health in 2022	Trend
 <b>Bush Fruit &amp; Medicine</b>			

### GOALS

- By 2024 the Dambeemangaddee Weed Management Plan will be updated and put into action.
- By 2032 new weed species invasions will be minimised, and existing infestations will not spread further.
- By 2032, large feral herbivore density on northern Dambeemangaddee Country (North of Iledda) will remain low.
- By 2027, large feral herbivore density on southern Dambeemangaddee (YSTA/Wotjulum/Iledda) will be less than in 2022, and DAC will have increased management capacity on YSTA.
- By 2026 DAC will publish a Plants and Animals book to share cultural and scientific knowledge.



## Legend

○ Dambimangari Native Title Determination Area

### Conservation Status Threatened & Priority Flora

★ Priority Species

◆ Rare, near threatened and other species in need of monitoring

### Vegetation Dambimangari (NVIS Level 1)

● Bare areas; mud flats

● Bare areas; salt lakes

● Hummock grassland

● Open forest

● Open hummock grassland

● Open woodland

● Tussock grassland

● Woodland

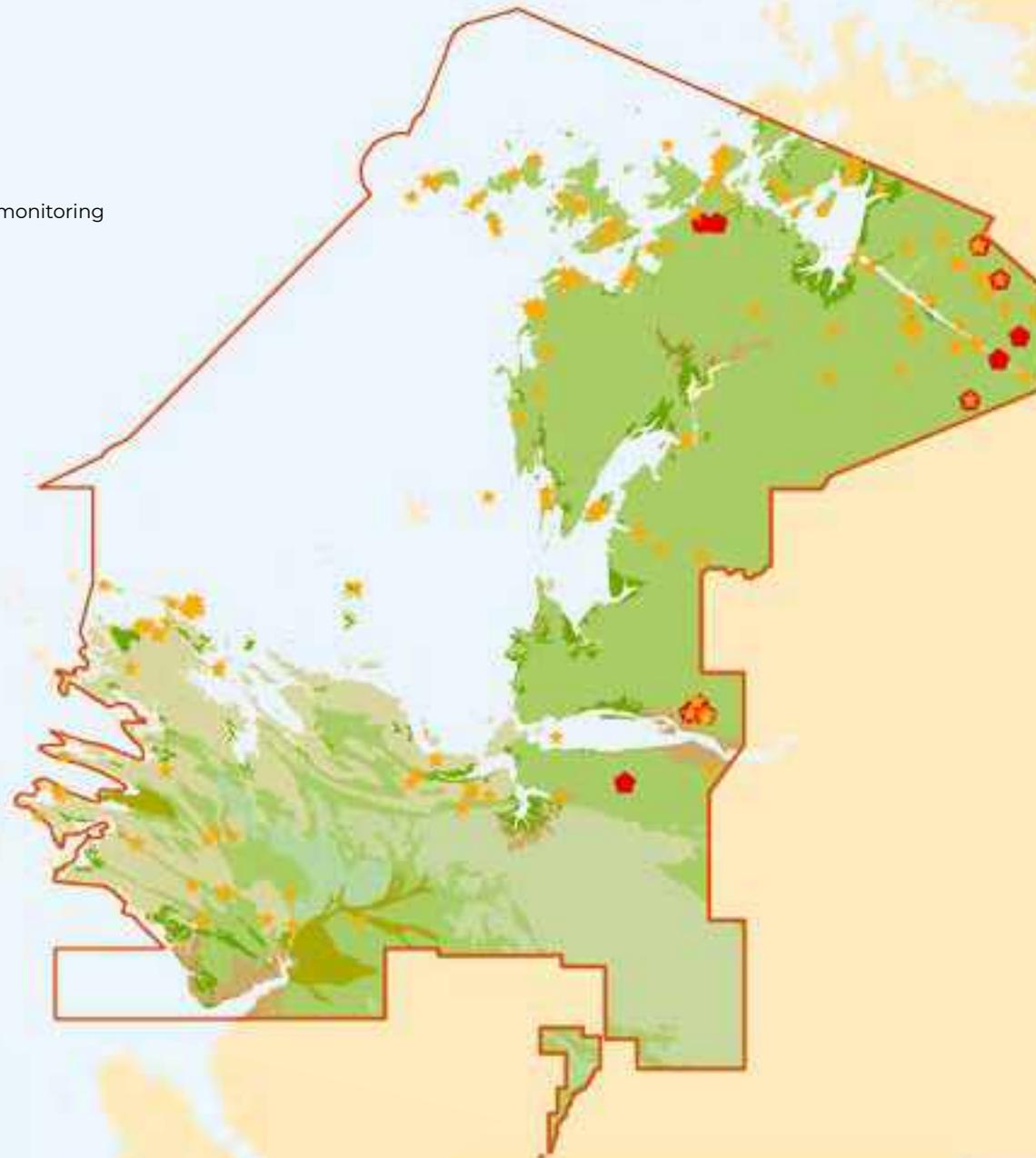


Figure 14: Priority & Threatened Flora on Dambeemangaddee Country



Figure 15: Dambeemangaddee Seasonal Calendar 2023. Artists Leah Umbagai, Amelia Hurrell & Cissy Umbagai.

## Dambeemangaddee Seasons

We have two big seasons, wet and dry. What is happening, how we experience and feel them, and how the seasons slide into each other, the “in-betweens” and transitions, that is how we know. You know by what you experience and feel. How Country, plants and animals respond. This doesn’t fit neatly in four seasons.

**Wandjina** and **Woonqudd** are the main bosses. They work together to bring rain and all the plants and animals.

**Mowingee** is cold weather time. This is hunting season. Everything is fat. Turkey, emu, fish, goanna and crab. Bush fruits are abundant and plentiful. Sometimes we get **wilmee** (dew or fog), and sometimes **knock em down** rain flattens the high grass.

Then the hot winds start and we transition to **Jawadd**, when the air is hot and dry.

Next comes the build-up. This is **Middeengan**. It gets sticky and humid, small frogs call up the **arngoonbanu** (small clouds) which form on the horizon. **Argnoonbanu** come across, the Country smells sweet and fresh. **Yalalabibibi**, the first rains, start.

**Yalalabibibi** brings **Winyjugu**, the hot, rainy season. This is cyclone or monsoon time. Cyclones are created when **Wandjina** and **Woonqudd** make rain together. **Winyjugu** season makes the Country fresh.

Then the cycle swings around again.

– Kallum Mungulu

## TARGET 9 RIGHT WAY FIRE Weeyanu Gadjarnma

Fire is an important part of Dambeemangaddee Culture, and one of our most important tools for managing Country. We use fire as part of *bejagu* and *wooloowa* (smoking ceremonies) to welcome people and free them from bad spirits, and *wudoo* for babies. In the old days, our ancestors used fire for hunting and communication.

Since European colonisation, our Country has experienced more widespread, intense late season fire due to the loss of traditional burning. However, since 2010 the Dambimangari Rangers re-introduced Right Way Fire to look after Country. Right Way Fire is important for plants and animals. Kangaroos fatten themselves on the green shoots of grasses to come up after fire goes through the bush. Some plants need fire to produce seeds, while other plants like *gurum* (cypress pine) are very sensitive and need to be protected from intensive burns. Some animals need long-unburnt patches as refuges.

Today we use early dry-season fire to break up country with fire scars, so that hot, late dry-season wildfires won't burn across large areas.

We use both ground-burning and aerial burning via helicopter to create breaks and break up patches of long unburnt fuel. This reduces the spread and intensity of destructive late season wildfires. We also put in fire breaks to protect remote infrastructure and sensitive cultural sites. In the late-dry season, we suppress wildfires where feasible on our remote and rugged Country. Over the years partners like the KLC and AWC have supported us with technical expertise, operational support and capacity building. We also work with our neighbours on the North Kimberley Fire Abatement Project.

After ten years, we can already see the fire regime is improving and there is less late season wildfire (see Figure 16: Fire Frequency 2013-22). By reducing late season fires, our fire management also generates Australian Carbon Credit Units (**ACCUs**) that we can sell on the carbon market. This is an important source of income that funds our Ranger program, remote infrastructure and other strategic projects.

*We use right way fire. This means we read the Country and burn at the right time of year, when there is still some moisture in the plants and in the air so that it stays cool and goes out overnight.*



	Health in 2012	Health in 2022	Trend
 <b>Right Way Fire</b> <i>Weearnoo gadjarnma</i>			→

### GOALS

- By 2032 Dambeemangaddee People are leading fire management and have used both cultural knowledge and western science to meet the following targets:  
 Dambimangari IPA: EDS: <25%, LDS <10%, Total Area Burnt <30%  
 Yampi Sound Training Area: <30%, LDS <10%, Total Area Burnt <40%



## Legend

 Dambimangari Native Title Determination Area

### Fire Frequency 2013–22

-  0 times 2013–22
-  1 time 2013–22
-  2 times 2013–22
-  3 times 2013–22
-  4 times 2013–22
-  5 times 2013–22
-  6 times 2013–22
-  7 times 2013–22
-  8 times 2013–22
-  9 times 2013–22
-  10 times 2013–22

0 10 20 40 60 80  
Kilometers

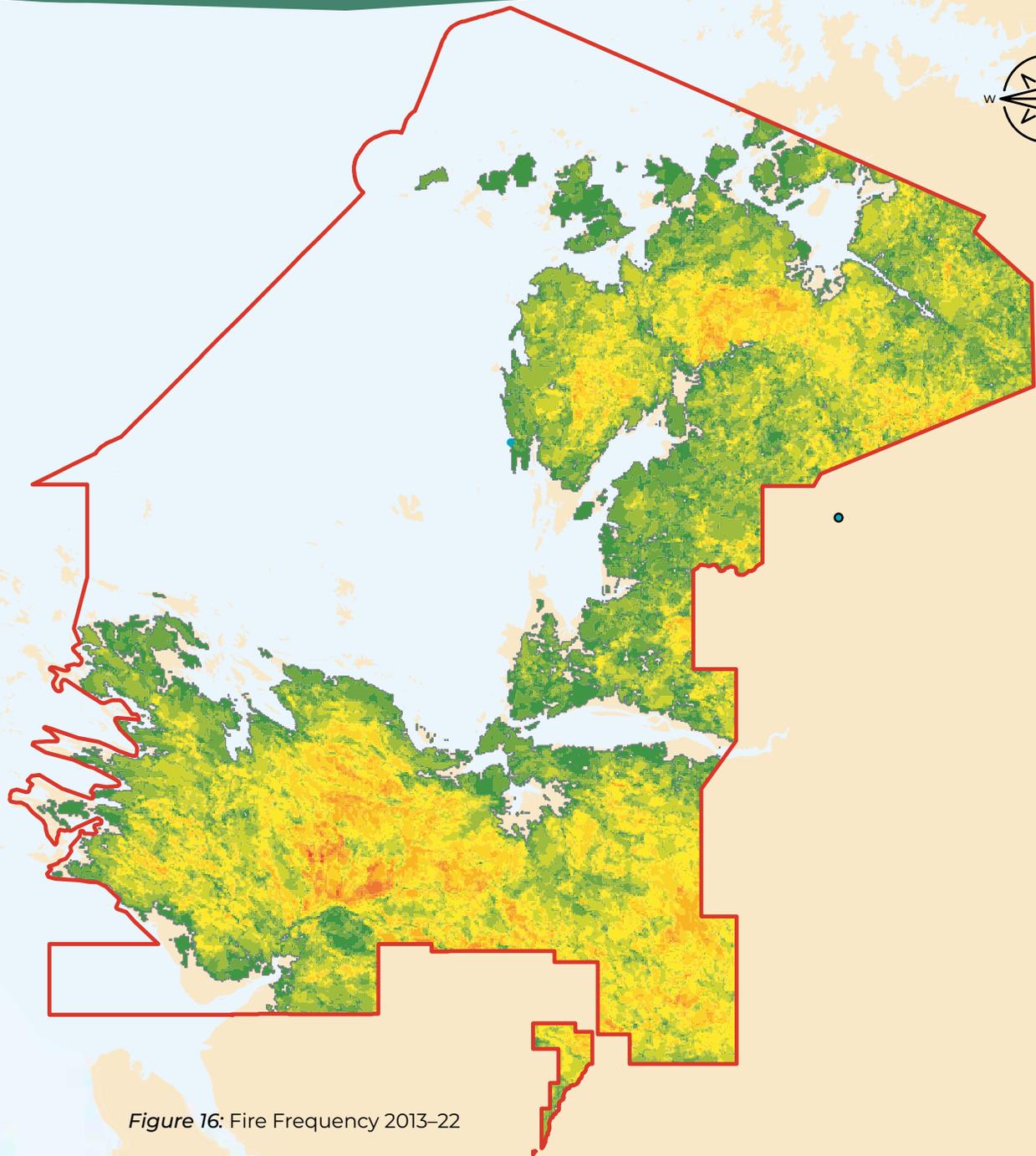


Figure 16: Fire Frequency 2013–22

## TARGET 10 **STRONG COMMUNITY & STRONG CORPORATION** *Ayilwodda Mamangal Ngaddeem*

**This target is about the strength and capacity of our Corporation, Rangers and community, and our vision to regain control and management. It is also about our people reconnecting to Country.**

### **ACHIEVEMENTS SO FAR**

- Secured Native Title
- Established a strong Corporation with 30+ staff
- Declared an IPA & manage a strong Ranger Program
- Negotiated agreements to benefit members
- Secured tenure over remote communities
- Office, base, vessels & vehicles to get people on country
- Future Generations Project and dataset
- Wijingarra Tours on country tourism

But there is still a very long road ahead of us.

### **WHAT NEXT?**

To look after our country and keep our community strong, we need:

- Strong corporation, good leadership, and governance
- Skilled rangers and staff, with the capacity to take the lead managing our Country
- Strong agreements, partnerships, and land tenure to give us the strong protection, benefits and control
- Diverse funding sources
- Economic opportunities and sustainable businesses led by our people
- Remote infrastructure, ranger bases, outstations, roads, vehicles and vessels that support people to live and work on Country
- Education, training and mentoring for young people to be future leaders (both western education and our traditional knowledge)

*“They need to feel strong for their Country so that government and other people do not divide them and make it difficult for them to take over the land, the Country and Lalai”*

*– D Woolagoodja, 2017, p403*

On Country business like **Wijingarra Tours** support our vision to see our people working on their traditional Country, looking after their **dambeema** and creating sustainable employment for future generations.



Health in 2012	Health in 2022	Trend
----------------	----------------	-------



**Strong Community & Strong Corporation**  
*Ayilwodda mamangal ngaddeem*



## GOALS

- Dambeemangaddee Healthy Country Team is skilled and resourced to look after Country and step up in their roles.
- By 2025, at least three Dambimangari Rangers will be in senior roles, and by 2032 most Coordinator roles will be filled with qualified Traditional Owners.
- By 2025, the Healthy Country Team can access sustainable funding from diverse sources to support all activities in the HCP.
- By 2025, DAC staff, the Healthy Country Team and members can access relevant cultural information and environmental data.
- By 2028 DAC will have the funds to provide infrastructure & access for Dambeemangaddee families to live seasonally on Country.
- By 2032 Dambeemangaddee have authority over all decisions on exclusive Native Title, and strong arrangements to manage Dambeemangaddee interests on non-exclusive lands.
- By 2024 (and ongoing) 80% of Rangers complete their Conservation and Ecosystem Management (**CEM**) Cert II, and 30% of Rangers complete their CEM Cert III.
- By 2024 (and ongoing), 80% of full-time Rangers complete their Coxswain grade II and 50% their Coxswain grade I.





## THREATS

**Threats** are the problems that negatively affect the health of our targets. They harm Country, Culture and community. Although our Country is valued for its high biodiversity and as an untouched refuge, threats are growing as human activity increases.

The threats in this Plan were chosen and ranked by our members and Rangers who see their impacts first-hand on Country.

Some threats directly impact Country like weeds and feral animals. Other threats endanger people and Culture, like lack of consultation or ability to access Country. Some threats, such as weeds and feral animals, are recognised by Western Science as significant, and there are national abatement plans that can inform our strategies. Others are unique to our Country and require local solutions.

### Rating our Threats

Rating our threats helps us prioritise work and focus our efforts. It also helps us track the impact of our work. With this Plan, we want to make sure that none of the threats have become worse, and hopefully some are ranked lower.

For each target, we identified the critical threats. We then rated each threat to determine how much it affects our targets by looking at:

- **Scope / Size** – does the threat occur everywhere, or only in a small area?
- **Severity / Seriousness** – is the threat likely to destroy the target, or have a small impact?
- **Irreversibility / Permanence** - could we reverse the damage, or will it be damaged forever?

We rolled up individual scores and combined them in an overall threat rating, as shown in *Table 2*. For a detailed matrix of threats and targets please refer to *Appendix 5: Summary Threat Table*.

*Rating our threats helps us prioritise work and focus our effort! A lot of our work will focus on Very High and High-ranked threats. Low-ranked threats will mostly be monitored to make sure they do not get worse.*

Threats	Rating 2012	Rating 2022	Trend <i>Change since 2012</i>
<b>Climate Change</b>			→
<b>Lack of Resources to Access Country</b> <i>Gardee balanggadda dambeema</i>			↗
<b>Landowners Restrict Access</b> <i>Mungngudd barddaa</i>			↗
<b>Mining &amp; Industrial Development</b> <i>Aarlmara wadgam</i>			↗
<b>Lack of Culturally Appropriate Consultation</b> <i>Rinyee gaaddee</i>			→
<b>Cane Toads</b>			↗
<b>Lack of Land &amp; Sea Management Capacity</b> <i>Gaiyagoo gaaddee</i>			↗
<b>Unmanaged Visitors</b> <i>Aalmarra</i>			→
<b>Feral Cats</b> <i>Minyingan</i>			
<b>Wrong Way Fire</b> <i>Weearnoo</i>			→
<b>Weeds</b> <i>Wundudmula</i>			↗
<b>Overfishing &amp; Overharvesting</b> <i>Mungngudd gubadju ngaaddee</i>			
<b>Cows &amp; Donkeys</b> <i>Bulumanu &amp; oromarnangaddee</i>			→
<b>Pigs</b> <i>Ngor-ngor</i>			→



-  VERY HIGH
-  HIGH
-  MEDIUM
-  LOW

Table 2: Overview Threats



## THREAT 1 CLIMATE CHANGE

Sea-surface temperature is predicted to increase by 2.2-4 degrees by 2030, creating heat stress that will threaten intertidal communities. The last coral bleaching events along the Kimberley coast happened in 2016 and 2020. Our reefs were spared then, but coral bleaching is not the only impact of climate change. Rising sea levels will threaten some cultural sites along our coast, and sea water will push further into freshwater, possibly affecting springs, wetlands and dense **jindirm** stands in **Ganbadba** (Talbot Bay). Hotter weather will dry out Country quicker, creating a longer late dry season hot fire season. Rare threatened and endangered animals that find a safe place on our Country are most at risk of being impacted by climate change.

More research gives us better insight into the effects of climate change, and monitoring programs will help us detect change early. We do our part to combat climate change by reducing emissions through right way fire and our carbon project. However, climate change is a global phenomenon that we can't resolve on our own. Dambimangari Rangers, together with our partners, can increase the general health and resilience of Country by reducing the impact of other threats from human use and introduced species.

## THREAT 2 LACK OF PEOPLE ON COUNTRY & ACCESS TO COUNTRY *Gardee balanggadda dambeema*

**Wandjina** and **Woongudd** gave Dambeemangaddee the Law and responsibility to look after our Country, and over thousands of years, our Old People have looked after Country the traditional way. But with the arrival of **aalmara**, we were pushed into missions at Kunmunya and later Wotjalum. Since World War Two, many of us live in Derby and Mowanjum. Away from our Country.

Our Country is remote and rugged. This makes it very difficult for us to connect, learn and live on Country without boats, helicopters and remote infrastructure. But our Law and Culture require us to visit sites regularly, care for Country and teach the next generation.

Young people need to go and visit Country, see it with their own eyes and hear the stories about those places. Through the Ranger program and Back-to-Country trips, we can provide some opportunities to go Back-to-Country. But this is not enough. DAC is working hard to improve access to Country for our members and support them to spend time, live and work on Country. This includes negotiating remote access roads and tenure changes, business development, vessels and vehicles, and seeking partners and funding to build and maintain remote infrastructure.

*"When people stop visiting Country, the Country cannot smell their malambad, the sweat of the body, the body scent; even the fish, they are half human too, and they miss the people. And then the Country changes..."*

*– D Woolagoodja, 2017. P44.*

### THREAT 3 LANDOWNERS RESTRICT ACCESS

#### Mungngudd barddaa

Native Title provides us with strong rights for some parts of our traditional Country, but not for all areas. We are still restricted from accessing or managing some parts of our Country.

In 1978, the Australian Department of Defence established the Yampi Sound Training Area over an area of 560,000 hectares, an area rich in important cultural sites. Our relationship is improving, but there is a long way to go. It is still very difficult for Traditional Owner families to access this part of Country and fulfil our cultural responsibilities. Our goal is to take the lead in managing this area and be able to travel the Country, to hunt, fish and visit cultural sites.

There are also other small private leases for mining, aquaculture and tourism along our coastline and islands which restrict our access, exclude our voice and have damaging impacts on Country.

*"We've got Native Title but we've still got to fight to be on our land, to have a say and to manage our Country."*

– Gary Umbagai

### THREAT 4 MINING & INDUSTRIAL DEVELOPMENT

#### Aalmara wadgam

Mining has a long history on Dambeemangaddee Country. Cockatoo and Koolan Island have been mined for more than 50 years, well before Traditional Owners had a say. We don't face the same level of pressure as some groups. However, the threat from mining has increased significantly in the past ten years. Exploration tenements and negotiations are active across our Country. Areas previously off-limit for exploration have now opened up. The Marine Park provides some extra levels of protection for some of our special areas. However, mining is still possible in other areas of our Country.

It is very hard for us as Traditional Owners to say no to mining on our Country. The law is not always in our favour. We do our best to negotiate strong agreements to ensure benefits for our members and protect Country and Culture.

*"We are worried about the impact of mining and development on our important sites. We as Traditional Owners should be the ones to make decisions about any mining on our Country."*

– Kirsty Burgu



## THREAT 5 LACK OF CULTURALLY APPROPRIATE CONSULTATION

### *Rinyee gaaddee*

Native Title gave us recognition and strong rights. But too often, we are still seen as just another stakeholder, not as the Traditional Owners of our Country. We have a responsibility to care for our cultural sites, and broader responsibilities to care for Country and its resources, like its *jaiya*, *julawadda*, *waliny* and *aagu* places. We are concerned about how proposed changes to heritage laws may affect us.

Any proposal for development, research, on-ground works, cultural heritage, traditional knowledge or access to land or sea must be referred to Dambimangari Aboriginal Corporation. DAC governs all Dambeemangaddee business on behalf of our members, and in line with traditional Law and Culture. Any business on Dambeemangaddee Country is Dambeemangaddee business.

## THREAT 6 CANE TOADS

When we wrote our first Healthy Country Plan, cane toads had only just crossed the border to Western Australia. Now the cane toad front has passed all the way through our Country to the coast. Numbers are likely to increase significantly in the next few years. Experience across northern Australia shows that this will impact some of our important native animals like *wijeengadda*, *barndom mana* (Large Goannas), and some snakes, which are at high risk of being poisoned fatally when they prey on cane toads. We cannot stop cane toads. However, the Dambimangari Rangers work closely with our partners and neighbours to monitor their presence and impacts, develop biosecurity protocols, and monitor and prioritise islands as possible refuges.

*“Since aalmara (strangers or whitefellas) came here they thought that they owned our Country but we know from Old People that this is our Country and cultural place. We know from Old People how to live in our Country. Other people should respect that like we respect other Traditional Owners and their Country.”*

*– D Woolagoodja, 2017, p403*

## THREAT 7 LACK OF LAND & SEA MANAGEMENT CAPACITY

### Gaiyaqoo gaaddee

Dambeemangaddee Country spans 27,936 sqkm of the remote North Kimberley coastline. Managing such a vast area requires resources, skilled staff and infrastructure like vessels, remote ranger bases and access roads.

Our Ranger Program and Corporation have come a long way in 10 years. We now have vessels, vehicles, qualified Rangers and staff, and remote coastal infrastructure that enables us to manage remote parts of our Country. Our partnerships with AWC and DBCA have brought resources and technical expertise that make us stronger. Our Carbon Project and Visitor Pass are bringing new income. We still have a long way to go. We still rely on insecure short-term grants and mining royalties, which makes long-term planning difficult. We need to find new and diverse sources of income to fund Ranger jobs, training, operations, businesses and remote infrastructure that support people to live and work on Country.

*"We want to live on our country, stay there, start a community and businesses. But our country is so remote that without boats, roads and remote bases, we are stuck in town."*

*- Inga Pedersen*

*"Mostly we want people to know that we are the Traditional Owners of Dambeemangaddee Country and we respect our Old People, our Country and Lalai. We would like all people to respect us too and ask permission to come to visit us and our Country. We welcome visitors who really want to know"*

*- J Oobagooma*

## OTHER THREATS

### Unmanaged Visitors

Increasing tourism and unmanaged visitor access is a significant concern. Particularly with more cruise ships, private yachts, seaplanes and helicopters accessing our beautiful coast and sensitive cultural sites. Under our traditional Law, we are responsible for the safety and well-being of visitors to our Country. All visitors need to seek permission before they come and respect our protocols, including closed sites and our Code of Conduct.

The Marine Park, management plans, regular ranger sea patrols, and Dambimangari Visitor Pass are helping us manage growing visitor pressures. However, our remote country still makes it very difficult to monitor and manage visitors and their impacts.



## Feral Cats **Minyangan**

There are generally low numbers of **minyangan** (feral cats) on Dambeemangaddee Country. But numbers are growing, particularly in the open volcanic country in the north. They are very difficult and resource intensive to manage. Cats have a catastrophic impact on critical weight range (3.5g-5.5kg) mammals like the **wungarnban** and **garimba**, birds and reptiles. We are also trialing direct management on areas of Yampi. However it is not feasible to manage cats across all of our remote Country. Good right way fire management is one tool we can use to suppress cat numbers.

## Wrong Way Fire **Weeyanu**

Wrong way fire means intense, late-season destructive fires at the wrong time of year. Our most effective tool to avoid these catastrophic late dry season fires is good, early dry season fire management. Since European colonisation, our Country has experienced more extensive, intense late season “wrong way fires” due to the loss of traditional burning. However, the Dambimangari Rangers started fire management in 2010 and have re-introduced right way fire with support from partners like KLC and AWC. Now we can see the fire regime is shifting back, with less widespread late-season wildfires.

Today “wrong way fire” is caused by lightning, campfires or crosses our boundaries from other land managers. These fires are worse if we are not actively managing fire the right way early in the season. By using right way fire management, we break country up into areas of different fuel loads and create a network of fire scars to limit the spread and intensity of wildfires late in the year. Early in the year, our Rangers also put fire breaks in place to protect communities, infrastructure, and sensitive cultural sites.

## Weeds **Wundudmula**

Because our Country is so remote and isolated, it is quite clean of weeds. They mostly occur around our coastal settlements like Silver Gull, Coppermine and Yaloon. Weeds are particularly bad at tourism, mining and development sites like Kuri Bay, and Koolan, Cockatoo and Turtle Islands, and widespread on the Yampi Sound Training Area. There are some at freshwater places dispersed by birds or wind. We have done weed surveys to map where they are, treat and follow up monitoring at priority infestations. Because our Country is so remote, we need to develop biosecurity plans to prevent new weeds arriving, be very strategic about managing weeds and update our weed management plan.

## Overfishing & Overharvesting Jaiya Arrga Mungngudd

Dambeemangaddee Traditional Owners are seasonal hunters. We only take sustainably. We have rules that say when and where to hunt, in the right season, and to only take what you need. That's why so many animal species are still in high numbers on our Country. But more sealed roads, a bigger population, higher visitor numbers and increased access to boats means that pressures on our natural resources will increase. Through the marine park and fishing zones, patrols and education, we need to ensure that people only take a little and do not over-exploit saltwater resources.

## Large Feral Herbivores: Cattle **Bulamana**, Donkeys **Oromarnangaddee** & Horses

Limited access, remoteness and ruggedness means the numbers of **bulamana** and **oromarnangaddee** on our Country are quite low compared to other parts of the Kimberley. But there are some exceptions, usually in lowlands or close to current or historical pastoral leases. **Bulamana** are found in the lowlands around Wotjalum and **Iledda** (Walcott Inlet), on Yampi. **Oromarnangaddee** have been found between Pantijan and Prince Regent. **Bulamana** and **oromarnangaddee** are drawn to freshwater, and with their hoofs, they damage fragile riparian vegetation, muddy-up water holes, and break down river-banks. They can also spread weeds.

We conduct aerial culling operations with AWC and DBCA where they impact culturally and ecologically significant areas.

## Pigs **Ngor-ngor**

Limited access, remoteness and ruggedness means the **ngor-ngor** (pigs) numbers on our Country are quite low. In 2023, **ngor-ngor** were mostly present around Wotjulum, swampy areas and along some of our rivers on Yampi Sound Training Area. Pig damage is generally limited to waterways and wetlands, with the occasional predation of turtle nests, and some concerns at coastal communities. We have only recently started managing pigs with AWC, most recently with regular aerial culling to disrupt breeding cycles and targeted trapping.



## WORK PROGRAMS & STRATEGIES

To reduce the severity of threats, improve the health of targets and build local capacity, DAC, the Rangers and Traditional Owners undertake a range of activities called Strategies. To help organise our work, strategies with a similar focus and purpose are grouped into Work Programs:

### Biosecurity

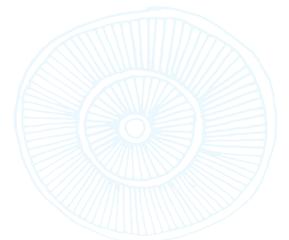
Biosecurity surveys along the coastline help to keep Dambeemangaddee Country free from exotic species.

- Deliver annual biosecurity activities.

### Community Education & Development

A strong community and strong corporation need to be sustainably resourced. These Strategies focus on strengthening our community, rangers and Corporation via capacity building and resourcing.

- Engage with members and community;
- Maintain 3 seasonal ranger bases & develop new strategic ranger bases;
- Pursue compensation for loss of Native Title;
- Seek funding and partnerships to diversify income streams for Healthy Country Management;
- Seek to undertake all land management & register carbon project on Yampi;
- Support TOs to pursue on-country businesses aligned with Healthy Country Plan;
- Support work experience students and pathways from schools.



## Consultation & Planning

Engaging with the Dambeemangaddee community, partners and stakeholders is a major focus. All programs are undertaken in close consultation with our community. These strategies ensure that the Dambeemangaddee community drive our programs.

- Actively engage with key partners & stakeholders;
- Attend relevant regional forums and events on strategic issues to share and learn;
- Complete all grant management & reporting;
- Complete annual review and planning meeting at the end of each year to monitor HCP implementation;
- Complete work planning with HCAC, partners and stakeholders;
- Seek cultural advice on Healthy County program at four Healthy Country Advisory Committee (**HCAC**) Meetings & other subcommittees;
- Consult members about Healthy Country Program at the AGM and other members' events;
- DAC via the JMB will have input into reviewing & updating the Management Plan, Visitor Plan, zoning, CTO Handbook and other management strategies for the Marine Park;
- Increase member access and secure tenure over Yampi;
- Organise JMB & other subcommittee meetings to seek direction;
- Pursue IPA expansion & resourcing for remaining land and sea;
- Report and seek direction on Healthy Country program from DAC Board quarterly;
- Secure access and appropriate tenure over other land parcels;
- Seek co-management or hand back of Prince Regent River NP;
- Seek to undertake all land management & register carbon project on Yampi.





## Cultural Heritage Management

Dambeemangaddee Country is a cultural landscape. Traditional Owners and the Dambimangari Rangers carry the responsibility of our ancestors to look after these important places.

- Manage the impact of visitors, feral animals, weeds and fire on priority sites;
- Develop educational materials and signs at priority visitor locations on Dambeemangaddee coast;
- Regularly visit priority sites to survey site conditions.

## Education, Training & Development

To implement this Healthy Country Plan, we need skilled Rangers, staff and community members. Strategies in this Program are focused on strengthening our corporation and individual technical skills so we can take the lead managing our Country.

- DAC and the Healthy Country Team develop and roll out WHS policies and procedures;
- Ensure mental health support services are available to the team;
- Implement capacity building program to lead carbon and fire management;
- Implement leadership training, mentoring, Ranger development framework and succession planning to support Rangers to step up to coordination and management;
- Maintain valid first aid certificates and attend mental health workshops;
- Senior Rangers complete accredited, advanced or specialised training such as Cert IV level CEM, business administration, project management;
- Undertake accredited training to a Cert III level in CEM, Coxswain, Tourism, Fire and other relevant qualifications & licenses.

## Feral Animal Management

These strategies aim to limit the impact of large feral animals on sensitive areas and threatened and endangered species:

- Continue and extend feral animal monitoring and management by annual aerial survey, culling and trapping large feral herbivores and pigs at priority sites;
- Monitor feral animal populations on Dambeemangaddee Country in priority areas using best-practice methods;
- Prepare Cane Toad Action Plan for priority islands, trial and monitor strategies;
- Raise awareness of tour operators and tourists about cane toads and other invasives;
- Review and update the Dambeemangaddee Feral Animal Management Plan with partners;
- Trial direct feral cat control methods in priority locations of high density & priority species with AWC.

## Fire Management

Right-way fire management is an important tool for the Dambimangari Rangers to look after Country and minimise other threats.

- Engage with stakeholders and develop fire plan;
- Obtain fire permits and permissions;
- Organise equipment and logistics for fire management (with partners);
- Conduct burning with partners based on fire plan;
- Implement capacity building program to lead carbon and fire management;
- Suppress late-season fires with partners, where possible;
- Review fire operations annually with partners;
- Review and adapt Ecological Threshold Analysis research into Monitoring, Evaluation, Reporting and Improvement (**MERI**) framework;
- Manage carbon project and administration.





## Freshwater Management

Freshwater places on our Country are relatively intact. Surveys and regular monitoring will help the Dambimangari Rangers to respond to any changes quickly.

- Map important freshwater places, particularly on priority islands;
- Engage with landowners, developers and government to protect freshwater places ;
- Undertake regular monitoring at priority freshwater sites to monitor the impact of ferals;
- Develop targeted freshwater monitoring projects at specific locations in response to emerging threats;
- Undertake targeted cane toad surveys at priority freshwater places on islands.

## Indigenous Knowledge Transfer

Our Elders put a lot of effort into passing on their knowledge to the next generations. Strategies in this work program focus on teaching the next generation and keeping our Language, Law and Culture active and strong.

- Develop and roll out cultural programs to teach members;
- Get back information and materials from partners & previous projects;
- Investigate digital learning tools to teach young people traditional knowledge;
- Develop Plant & Animal Book to share cultural and scientific knowledge;
- Organise Back-to-Country trips and cultural activities with kids and elders to visit cultural sites, record and transfer knowledge;
- Regularly visit schools to teach kids about Country, Culture and the Rangers;
- Set up and maintain a native plant nursery to share traditional plant knowledge;
- Update, digitise and maintain the Dambeemangaddee cultural site map in an accessible format;
- Work with cultural advisors and partners to develop a language program and deliver to DAC staff & members, including engaging fluent language speakers.

## Information Management

An important aspect of our work is recording and managing information, both traditional and contemporary. We use a mix of strategies to ensure that data is safely stored, and that we learn from it to inform adaptive management.

- Regularly record Input / Implementation data;
- Regularly record Output / Outcome data;
- Continuously input data and manage datasets;
- Investigate and develop cultural and environmental database and storage to organise, manage and make knowledge more accessible;
- Get back information from partners and previous projects.



## Saltwater Country Management

We work with our stakeholders, partners and neighbours to protect our rich Saltwater Country.

- Complete Sea Country Planning workshop and develop joint Saltwater Research and Monitoring plan with partners;
- Continue long-term monitoring of key marine ecosystem health indicators with partners – reef, mangrove, sea temperature, seagrass;
- Continue long-term monitoring of snubfin & humpback dolphin in priority locations, including Prince Regent River;
- Continue to record opportunistic sightings for turtles, dugongs, dolphins and whales;
- Continue with regular flatback and green turtle nesting surveys at key nesting sites with partners;
- Develop long-term monitoring & research projects for foraging green turtles at regional priority sites, particularly Montgomery Reef & Turtle Reef;
- Develop and implement long-term monitoring & research on dugong populations at local, priority locations, e.g. Turtle Reef, with neighbouring groups, ISWAG & partners;
- Develop local water quality monitoring projects in response to new threats from industry & development;
- Develop targeted research projects with partners on fish and elasmobranch (shark and ray) diversity and abundance;
- Long-term monitoring of coral reef fishes, sharks and rays with DPIRD;
- Long-term monitoring of estuarine and nearshore fishes, sharks and rays with DPIRD.

## Threatened Species & Communities

Our Country is a safe haven for many threatened and endangered species. The Dambimangari Rangers work with partners to survey, monitor those species and develop targeted research and management.

- Continue inventory surveys across all Dambeemangaddee Country including Yampi;
- Develop & implement a long-term monitoring program with partners for priority species and sites;
- Co-develop & implement action plans, management strategies and research projects for priority species with partners;
- Educate members, stakeholders and the public about values of Dambeemangaddee Country and Ranger work;
- Undertake vegetation surveys at priority sites.



## Visitor Management

The beauty of our coastline draws in many visitors. We focus a lot of work on managing the impacts of growing tourism and ensuring they are safe on Country.

- DAC via the JMB will have input into reviewing & updating the Management Plan, Visitor Plan, zoning, CTO Handbook and other management strategies for the Marine Park;
- Dambimangari Marine Rangers with DBCA undertake monitoring to establish the impact of increased boat access on marine fauna;
- Deploy cameras to monitor priority visited cultural sites;
- Develop and deliver cultural awareness packages to stakeholders, government agencies and visitors;
- Develop and implement Dambeemangaddee On Country Tour Guide Program;
- Develop and implement a long-term Tourism and Visitor Plan;
- Develop and maintain relationships with all key stakeholders and visitors;
- Develop engagement strategy for local recreational visitors/ fishers;
- Engage with government and neighbours to progress enforcement powers for Indigenous Rangers;
- Monitor and analyse visitor numbers and human use to inform future management;
- Participate in annual CTO workshop and other industry events;
- Promote sustainable saltwater resource use via joint compliance & education patrols, newsletters, social media;
- Update and manage the Dambimangari Visitor pass, including purchasing, queries, invoicing, compliance, visitor pass locations and protocols;
- Update communication materials to provide accurate information to visitors.

## Weed Management

Dambeemangaddee Country is relatively free from weeds. However, the Rangers use strategies in this work program to ensure invasive plants on Yampi and around coastal settlements don't become a bigger problem

- Review and update the Weed Management Plans for Dambeemangaddee and Yampi;
- Continue to map priority weeds with partners;
- Co-develop regional biosecurity protocol for Kimberley coast with neighbours;
- Educate visitors and tour operators to raise awareness about the impact of weeds and Kimberley Biosecurity Protocols;
- Monitor priority weed infestations and record sporadic weed observations using Fulcrum;
- Treat priority weeds at priority sites in accordance with Dambeemangaddee Weed Management Plan.



## MONITORING & EVALUATION – HOW DO WE KNOW IT'S WORKING?

It is important that we monitor how well this Plan is working. Are we on track to achieve our goals? Do we need to make any changes? This means we need regular check-ups to review how our work is going.

We have developed a *Monitoring, Evaluation, Reporting & Improvement (MERI) Plan* to help us with these check-ups (See Figure 17: *The Dambeemangaddee MERI framework*).

There are three levels of monitoring in our MERI Plan:

- 1. Input & Output Monitoring:** are we doing the work we said we would? Do we need to do more? This looks at our Inputs (Strategies & Actions), Outputs and effort as we do our work. We review this **every year**, as part of reporting to funding bodies & partners, and annual work planning & reviews
- 2. Outcome Monitoring:** are our strategies & actions working? Are threats reducing? **Every 1-3 years**
- 3. Impact Monitoring:** are our targets improving? **Every 5 years** during our Mid-Term and ten-year review

Monitoring and evaluation are done by our Rangers and key Healthy Country Staff, together with our Healthy Country Advisory Committee, partner organisations and members.



**How do we measure our progress? To know how well our Healthy Country Plan is working we need to track progress in a number of ways.**



Figure 17: *The Dambeemangaddee MERI framework*

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# APPENDIX 1: WODDORDDA LANGUAGE GLOSSARY

Note this Glossary is an ongoing project. There are likely to be gaps and errors. We welcome your feedback.

Land, Plants & Animals			
Woddordda	English		
aaddara	kangaroo (big strong one)	freshwater crocodile	minyingan
aaqu	water	guddmala	cats (descriptive)
banadba	australian bustard	gulaw	mududu
banardee	animals	gurndoola	cheeky yam
barbarngunꞱ (aka wawaddanꞱ)	western partridge pigeon	gurum	mungoodeewa
bunardee	food	iledda	black bream
bulamana	cattle (descriptive)	jamaddangga aagu	ngubuddee
dadarlyꞱ	purple crowned fairy wren	jarda	waterhole
dujeegudee	short necked turtle	jeberanꞱn	ngor-ngor
dungulyꞱ	sand goanna	jileeyam	pigs
dumbi	northern masked owl	jinderbiddij	orddolee
eewanban	rough scaled python	joongoon	dingo (check)
ganmangoo	yam	joongoonbeem	describes donkeys (new word)
garimba	golden bandicoot	jooweebanj	walamba
		malngaddim	hill kangaroo
		manjanj	weeyanu
		mawungunꞱ	fire
			wijeengadda
			northern quoll
			wilmee
			dew or fog
			woddumbun
			waterfall
			woodoi
			spotted nightjar
			wuddudoo
			gouldian finch
			wulomarinꞱ
			long necked turtle
			wundudmula
			weeds
			wungarnban
			black footed tree rat / golden back tree rat

Table 3: Woddordda Language Glossary.

Sea Country, Plants & Animals	
Woddordda	English
ambidd	turtle eggs
arngoobanu	small frogs
baddawara	dug-out canoe
budduduwa-waddaroo	hard reef
doolja	mangrove jack
galardba	beaches
ganamaj	shark (commonly used for all types)
galow	saltmarsh
goiyoiya	saltwater crocodile (not freshwater)
iledda	barramundi
jaiya	fish
jigeedanꞱ	bottlenose dolphin
jimbiddidj	rock cod
jindirm	mangrove (common, clustering type)
juloom	sea grass
juluwadda	saltwater turtle (all types)
jungudja	bluebone

malinjum	oyster (big one)
meeꞱalba	double log raft
mordu	island
ngalyꞱaanyꞱ	baler shell
ngujalam	stingray with blue spots
ngunubanꞱ	whale (all types)
waddaroo	reef (deep and shallow)
woonggalalram-buddum	reef (deep water, underneath)
walee	green turtle
walinꞱ	dugong
Seasons	
Woddordda	English
mowingee	cold weather time, dry season
middeengan	build up, sticky and humid
winꞱjugu	hot, wet, monsoon season
jawadd	hot, dry season
Ʇalalabibibi	first thunderstorms and rains
iroolee	dry season, cool weather

See Seasonal Calendar for other words that describes the changes in between

Places	
Woddordda	English
Argoongalangaddee	Talking Waters (Augustus Island)
Ganbadba	Talbot Bay
Garaan-ngaddim	Horizontal Waterfalls
Goomalamala	St Andrews Island
Iledda	Walcott Inlet
JarꞱya	Sale River
Joonoolgoo	Heywood Island group
Langawooroo	Hall Point
Lalang-gaddam	Saltwater country in a broad sense
Malandoom	Prince Regent River area
Molor moloiꞱn	Glenelg River
Maamboolbarda	Kings Cascade
NgalyꞱaanyꞱ	Saint Georges Basin
NgayaanganꞱ	Mount Trafalgar
Ngumbree	Raft Point
Nimenba	Champagne Island
Wijeengadda Bard Bard	Freshwater Cove
Wooddoolgoo	Augustus Island
Wooleejaaroo	Island in the Montgomery Reef area
Yawjab	Montgomery Reef area

Table 3: Woddordda Language Glossary

## Notes on Woddordda translation of some targets & threats

Target	Woddordda	Literal English Translation
Cultural Sites	Dambeem Mamaa	Sacred places
Strong Community & Strong Corporation	Ayilwodda mamangal ngaddeem	Big mob of people all together
Right Way Fire	Weeyanu gadjarnma	Fire right way
Threats	Woddordda	Literal English Translation
Lack of People on Country & Access to Country	Gardee balanggadda dambeema	No / nothing big groups on Country
Landowners Restrict Access	Mungngudd barddaa	Keeping it for themselves
Mining & Industrial Development	Aalmara wadgam	Working for others' (whitefellas/strangers) advantage
Lack of Culturally Appropriate Consultation	Rinyee gaaddee	Not listening, no ears, no understanding
Lack of Land & Sea Management Capacity	Gaiyagoo gaaddee	No resources or means of sustaining yourself (originally stones, money)
Overfishing & Overharvesting	Jaiya addga mungngudd	Taking too much fish from us, for themselves

Table 4: Translation of Targets & Threats in Woddordda



## APPENDIX 2: WODDORDDA SPELLING & PRONUNCIATION GUIDE

	Woddordda/ Oomeeda/ Oonggarddangoo	English		Woddordda/ Oomeeda/ Oonggarddangoo	English
<b>Vowels</b>			<b>Consonants</b>		
a	<u>mana</u> (here)	<u>u</u> mbrella	rl	<u>marlinjoo</u> (oyster)	American gi <u>l</u>
aa	<u>goolaaɣn</u> (kin term)	dh <u>a</u> l	rd	<u>goor</u> dadadoi (butcher bird)	American ca <u>r</u> d
ar	<u>gargardj</u> (night bird)	pa <u>r</u> t	dd	<u>ngaddoo</u> (where, as in “where are you going?”)	bu <u>t</u> ter, when said very quickly
i	<u>wilmee</u> (dew)	wi <u>l</u> l	dj (use in middle or end of word)	<u>garnan</u> g <u>g</u> oo <u>d</u> o <u>d</u> j (female dog)	ja <u>m</u>
ee	<u>Deewai</u> (Country name and group)	se <u>e</u>	j (use at beginning of word)	<u>garnan</u> g <u>g</u> oo <u>d</u> o <u>d</u> j (female dog)	ja <u>m</u>
e	<u>benggal</u> (come)	eg <u>g</u>	l	<u>Loolim</u> (Country name)	<u>l</u> ook
oo	<u>wudoo</u> (to smoke a child)	bo <u>o</u> k	ly	<u>ngaly</u> ga <u>ny</u> (baler shell)	mi <u>l</u> lion
or	<u>mondor</u> la (painted forehead)	fo <u>r</u>	r	<u>baridj</u> (get up)	ve <u>r</u> y
oi	<u>ngoi</u> (alive; breathing)	bo <u>y</u>	m	<u>mana</u> (here)	<u>m</u> an
ow	<u>Bowaranyayn</u> (woman’s name)	co <u>w</u>	n	<u>noon</u> (dozing off)	<u>n</u> ext
ai	<u>brai</u> (lift up; move up a bit)	eye	ny (use yn at end of words)	<u>wun</u> y <u>ju</u> g <u>oo</u> (day and night cyclonic rain)	o <u>n</u> ion
u	<u>wudoo</u>	pu <u>t</u>	ng	<u>ngaddoo</u> (here or turn around)	si <u>n</u> g
o	<u>jonnor</u> (give me)	Jo <u>h</u> n	ngg	<u>benggal</u> (come)	hu <u>n</u> ger
aw	<u>Yawjab</u> (Country name)	lo <u>w</u> ing	w	<u>wooloowa</u> (smoking ceremony)	<u>w</u> ell
ay	<u>Oomeday</u> (Country)	ha <u>y</u>	y	<u>yaddam</u> (cover/make shade)	<u>y</u> et
<b>Consonants</b>			<i>Note: A hyphen is used to separate confusing sequences, such as n-g or n-ng, and parentheses are used in words to indicate a silent ‘n’</i>		
b	<u>babai</u> (kin term)	ba <u>t</u>			
d	<u>darlanyaddee</u> (frilled neck lizard)	da <u>d</u>			
g	<u>gaddayn</u> (kin term)	go			
rn	<u>garnan</u> g <u>oo</u> d <u>ee</u> (dog)	American ba <u>r</u> n			

Table 5: Woddordda Spelling & Pronunciation Guide

## APPENDIX 3: DAMBEEMA & ASSOCIATED COUNTRY GROUPS, SKIN GROUPS & LANGUAGES

Dambeema	Associated Country group	Associated skin group	Associated language(s)
Woonbanggoo	Woonbanggoowai	Joongoon	Woddordda/Wunambal mixed
Malandoom	Ardbalandee	Joongoon	Woddordda
Ganmanya	Ganmanyawai	Joongoon	Woddordda
Gooral	Areegooralya (singular is Beregooral)	Joongoon	Wunambal
Wooddoolgoo, Nimenba and Joonoolgoo	Wooddoolgoowai, Nimenbawai and Joonoolgoowai	Woodoi & Joongoon	Windjarumi and today Woddordda
Ilan	Ilangaddee or Arnnor-ngoiya	Woodoi	Woddordda
Ganboo	Ganboongaddee	Woodoi	Woddordda/Ngarinyin mixed
Mala(n)jor	Mala(n)jorngaddee, also called Ardbangoorai	Joongoon	Woddordda/Ngarinyin mixed
Loolim	Ardloolee	Joongoon	Woddordda
Yawjab (includes Boiwanynoonoo, Ngumbree and Mooloogoodba)	Yawjabai	Woodoi & Joongoon	Yawjabai
Jilan	Jilanbai	Woodoi	Woddordda
Laddinyoom	Laddinyoowai	Woodoi	Woddordda
Deewai	Deewai	Woodoi	Woddordda/Ngarinyin mixed
Oomeday	Oomeday; also Ardbeeday	Woodoi & Joongoon	Oomeeda
Oonggarddangoo (including Jileeya)	Oonggarddangoowai	Woodoi & Joongoon	Oonggarddangoo

Table 6: Dambeema and associated Country Groups, Skin Groups & Languages

## APPENDIX 4: THREATENED & ENDANGERED SPECIES & MATTERS OF NATIONAL ENVIRONMENTAL SIGNIFICANCE

<b>Saltwater Resources</b>	Short-nosed Seasnake – <b>CE</b>	Southern Bluefin Tuna – <b>CD</b>	Greater Sand Plover – <b>VU</b>
	Curlew Sandpiper – <b>CE</b>	Leaf-scaled Seasnake – <b>CE</b>	Eastern Curlew – <b>CE</b>
	Red Knot – <b>EN</b>	Australian Painted Snipe – <b>EN</b>	Australian Lesser Noddy – <b>VU</b>
	Northern Siberian Bar-tailed Godwit – <b>CE</b>		
<b>Migratory Marine Animals</b>	Scalloped Hammerhead – <b>CD</b>	Leatherback Turtle – <b>EN</b>	Loggerhead Turtle – <b>EN</b>
	Olive Ridley Turtle – <b>EN</b>	Blue Whale – <b>EN</b>	Abbott's Booby – <b>EN</b>
	Flatback Turtle – <b>VU</b>	Great White Shark – <b>VU</b>	Green Turtle – <b>VU</b>
	Hawksbill Turtle – <b>VU</b>	Fin Whale – <b>VU</b>	Sei Whale – <b>VU</b>
	Whale Shark – <b>VU</b>		
<b>Rivers, Waterfalls, Waterholes &amp; Wetlands</b>	Northern River Shark – <b>EN</b>	Mitchell's Water Monitor – <b>CE</b>	Freshwater Sawfish – <b>VU</b>
	Green Sawfish – <b>VU</b>	Merten's Water Monitor – <b>E</b>	Dwarf Sawfish – <b>VU</b>
<b>Bushtucker &amp; Bush Medicine</b>	Mountain White Gum – <b>VU</b>		
<b>Important Native Animals</b>	Gouldian Finch – <b>EN</b>	Partridge Pigeon – <b>VU</b>	Ghost Bat – <b>VU</b>
	Red Goshawk – <b>VU</b>	Golden Bandicoot – <b>VU</b>	Northern Brushtail Possum – <b>VU</b>
	Brush-tailed Phascogale – <b>VU</b>	Bare-rumped Sheath-tailed Bat – <b>VU</b>	Masked Owl – <b>VU</b>
	Nabarlek – <b>EN</b>	Northern Quoll – <b>EN</b>	Black-footed Tree-Rat – <b>EN</b>
	Grey Falcon – <b>VU</b>	Brush-Tailed Rabbit-Rat – <b>VU</b>	Northern Blue-tongue Skink – <b>CE</b>

**CD:** Conservation Dependent    **CE:** Critically Endangered    **EN:** Endangered    **VU:** Vulnerable

Table 7: Matters of National Environmental Significance

Other species of high conservation value that are known to occur include:

- **Black Grasswren** (*Amytornis housei*)
- **Rough-scaled Python** (*Morelia carinata*)
- **Kimberley Rock-rat** (*Zyzomys woodwardi*)
- **Wungarnban / Golden-backed Tree-rat** (*Mesembriomys macrurus*)
- **Yilangal / Scaly-tailed Possum** (*Wyulda squamicaudata*)

## APPENDIX 5: DAMBEEMANGADDEE HISTORY

DATE	EVENT
The beginning	Lalai
56,000+ years ago	Earliest European records of our ancestors
1910	Presbyterian Assembly attempted to establish a mission in the Walcott Inlet area, but failed
1912	The Mission then moved further north near Port George IV Inlet
1916	The Mission moved again to Kunmunya because of beachcombers, others and threats to Aboriginal women
1926	Munja Ration Station established in Ngarinyin Country
1927–40	Reverend Love returned to Kunmunya & worked closely with Woddordda Elders
WWII	Aboriginal People fended for themselves in their traditional Country
End of WWII	Kunmunya Mission closed in 1949
1949–51	Traditional Owners were moved from Kunmunya to Wotjulum Mission
1954	Very few facilities at Wotjulum and Government encouraged Aboriginal People to move to Derby
1956	Wotjulum closed and Aboriginal People moved to Mowanjum (old site)
1970	Traditional Owners attempted to re-establish homeland in Kunmunya area
1973/4	Elders attempt to negotiate heritage protection when Australian Defence Force established Yampi Military Training Area
1979	Moved to New Mowanjum
1983	Yaloon Homeland Community established
1989	Elders started working for recognition of Native Title with Gulingi Nangga Aboriginal Corporation (before Mabo)
1994	Barunga Report
1998	Mowanjum Artists Spirit of The Wandjina Aboriginal Corporation ( <b>MASWAC</b> ) established
1996	Dambimangari Native Title claim lodged
2000	Namarali rises up at the Sydney Olympics
2006	Dambimangari Aboriginal Corporation registered & first meeting at Yaloon

DATE	EVENT
2006	First mining agreement made between DAC and Aztec for mining at Koolan Island.
2008	North Kimberley Saltwater Country Project
2010	Started the Dambeemangaddee Future Generations Project
2010	National Heritage Listing of the West Kimberley
2011	Native Title determined over Land & Sea Country, ceremony at Yaloon
2012	Dambimangari Ranger Program started
2012	First Dambimangari Healthy Country Plan developed for 2012–2022
2013	Dambimangari Indigenous Protected Area (IPA) dedicated
2013–2016	Jointly Managed Lalang-garram Marine Parks announced (Camden Sound, Horizontal Falls & North Lalang-garram)
2015	Dambimangari Fire Project registered
2016	Dambimangari took on IPA contract from KLC
2017	Remote Ranger Safari Tents at Silvergull, Coppermine & Yaloon
2017	DAC published <i>Barddabardda Wodjenangorddee: We Are Telling You All of You</i>
2017	DAC secures lease over Silvergull
2018	DAC Marine Ops expanded, Manambadda Ranger Vessel purchased
2018	Women Rangers joined the team
2018	Australian Wildlife Conservancy (AWC) partnership established
2018	<i>We Are Coming to See You</i> published by DAC, WAC & WGAC
2020	<i>Yornadaiyn Woolagoodja</i> published by D Woolagoodja
2021	<i>Namarali</i> the film released
2022	Maiyalum Marine Park declared, four parks become one Lalang-gaddam Marine Park jointly vested in DBCA & DAC
2022–23	DAC secures leases over Coppermine & Yaloon communities
2023	New Healthy Country Plan 2023–2033 published

## APPENDIX 6: SUMMARY THREAT TABLE

Threat Label	Law & Culture	Important Cultural Sites	Reefs, Beaches & Islands	Saltwater Resources	Migratory Marine Animals	Bush Fruit & Bush Medicine	Rivers, Waterholes, Waterfalls & Wetlands	Culturally Important Native Animals	Right Way Fire	Strong Community & Strong Corporation	Summary Threat Rating
Climate Change	Low	Low	Medium	Medium	High	High	Medium	High	High		High
Lack of Resources to Access Country	High	Medium	Low		Low	Medium	High	Medium	Medium	High	High
Landowners Restrict Access	High	High				Medium	Medium	Low	Medium	High	High
Mining & Industrial Development	Medium	High	Medium	Medium	Low	Medium	High	Medium		Medium	High
Lack of Culturally Appropriate Consultation	Medium	High	Low	Low	Medium	Low	High	Low	Low	Medium	High
Cane Toads	Low						High	High		Low	High
Lack of Land & Sea Management Capacity	High	Medium	Medium	Low		Low	Medium	Medium	Medium	Medium	High
Unmanaged Visitors	Medium	Medium	Medium	Low	Medium		Low			High	Medium
Feral Cats			Medium				Low	High			Medium
Wrong Way Fire	Medium	Low	Low			Medium	Medium	Medium	Low	Medium	Medium
Weeds	Low	Low	Medium		Medium	Medium	Medium	Medium		Low	Medium
Overfishing / Overharvesting			Medium	Medium	Medium		Low				Medium
Cattle	Low	Low	Low			Low	Medium	Medium		Low	Medium
Pigs	Low	Low			Medium	Low	Medium	Low		Low	Medium
<b>Summary Target Ratings</b>	High	High	Medium	Medium	High	High	High	High	Medium	High	Very High

Table 8: Summary Threat Table





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