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GARMA FESTIVAL 2007

Yothu Yindi Foundation's Garma Festival of Traditional Culture
Gulkula, via Nhulunbuy, Arnhem Land, Australia, 3-7 August 2007

Key Forum – 'Indigenous health: real solutions for a chronic problem'

4-6 August 2007

Background Notes (These notes are subject to change)

**This document contains important information for all guests to Garma 2007.
Please read carefully.**

**To avoid disappointment the Garma Festival organisers advise you
to make early bookings for flights and accommodation.**

CONTENTS

INTRODUCTION.....	3
GULKULA: THE FESTIVAL SITE.....	4
CATEGORIES OF ATTENDANCE.....	5
Key Forum – Indigenous health: real solutions for a chronic problem.....	5
Cultural Tourism.....	6
Yidaki Masterclass.....	6
Indigenous Students’ Contemporary Music Training Program.....	7
Indigenous Students’ Multimedia Training Program.....	7
Media.....	7
Accompanied children.....	7
GARMA FESTIVAL FEATURES.....	8
Evening Bunggul.....	8
Lunchtime and nightly concerts.....	8
Indigenous Film Program.....	8
Yolngu Information Hut.....	8
Garma Panel Collaborative Art Project.....	8
Gapan Gallery.....	8
Yirrkala Open Day.....	8
Garma Open Day.....	8
CANCELLATION POLICY.....	9
PROTOCOLS.....	9
Authority to make a recording (including photos) of the Festival.....	9
Role of the media.....	9
Northern Land Council Permits to Enter Aboriginal Land.....	9
Alcohol and other drugs.....	10
Behaviour protocols.....	10
ACCOMMODATION AND MEALS.....	10
Camping.....	10
Toilets and Showers.....	11
Meals.....	11
Offsite accommodation.....	11
TRAVEL AND TRANSFERS.....	11
Flights and Charters to Nhulunbuy (Gove) Airport.....	11
GROUND TRANSPORT.....	12
Taxis.....	12
Hire Cars.....	12
Drive carefully.....	12
FESTIVAL SITE ACCESS.....	12
When making your travel arrangements please note:.....	12
PRACTICAL ADVICE.....	12
Climate.....	12
Crocodiles and sea wasps.....	12
Mosquitoes.....	13
Shopping.....	13
Medical First Aid.....	13
Accompanied Children.....	13
Local Arts.....	13
FREQUENTLY ASKED QUESTIONS.....	14
A SHORT HISTORY OF YOLŃU.....	15
YOTHU YINDI.....	15
YOTHU YINDI: THE BAND.....	15
YOTHU YINDI FOUNDATION (YYF).....	16
YOLŃU MATHA: THE LANGUAGE.....	17
SOME COMMON YOLŃU TERMS.....	18
GENERAL AUTHORITY TO MAKE A RECORD OF THE GARMA FESTIVAL.....	19
GENERAL CONDITIONS FOR PERMITS.....	20

INTRODUCTION

The ancient sound of the *yidaki* (didgeridu) is a call to all people to come together in unity; to gather for the sharing of knowledge and culture; to learn from and listen to one another.

From Friday 3 to Tuesday 7 August 2007, that call will announce the 9th Garma Festival, the largest and most vibrant annual celebration of Yolngu (Aboriginal people of north-east Arnhem Land) culture and one of Australia's major cultural exchange events, and a model for authentic, insightful Indigenous tourism.

Garma is a colourful event with a greater, deeper purpose. Indigenous and non-Indigenous Australians experience and are directly involved in a spectacular yet substantive display of cultural practice and cross-cultural learning.

Garma is presented by the Yothu Yindi Foundation, a not-for-profit Aboriginal corporation with tax deductible status, and all Garma entry fees and other revenues go to the programs and projects of the Foundation and achievement of its aims.

- To provide contemporary environments and programs for the practice, preservation, maintenance and presentation of traditional knowledge systems and cultural traditions and practices, especially traditional dance (*bunggul*), song (*manikay*), art (*miny'tji*) and ceremony.
- To share knowledge and culture, thereby fostering greater understanding between Indigenous and non-Indigenous Australians.
- To develop economic opportunities for Yolngu through education, training, employment, and enterprise and community development.

More than 130 Yolngu are employed and trained at Garma each year.

In 2007, Garma features a Key Forum on 'Indigenous health: real solutions for a chronic problem'.

The Forum theme at 2006 Garma was 'Indigenous Education and Training', and with Indigenous health being another issue of fundamental importance and major concern, with a dire need for practical, sustainable policies and actions, the Foundation feels it is important to make 2007 Garma the venue for a strong, practical look at this issue of national importance.

Garma will incorporate visual art, dance – including the famous nightly *bunggul* – and music, as well as other important education and training issues relevant to cultural tourism, trade, and craft. There will be significant discussions in regard to bush medicine and food, and leadership – particularly youth leadership. We aim this year to further develop the Key Forum as a nationally significant gathering to share and discuss health, arts and culture projects and economic opportunities across Australia, to produce real and practical results. This will attract many community and corporate leaders, educators, students, and artists.

Of course, Garma will also feature the many regular programs such as the Cultural Tourism program with men's and women's programs, *yidaki* masterclass, an Indigenous youth program including contemporary music and multimedia training programs, health, personal development and seminars. Garma has also become a major gathering for Indigenous artists and Indigenous art collectors, and for art displays, presentations and projects, including the pre-eminent Garma Panel project.

Recently Garma was again – for the second year running – awarded the Northern Territory Government **Brolga Award** for the best Major Event. This followed the winning of the prestigious **Skal International Ecotourism Award** (Education program – Media category) and the Foundation being runner-up organisation in the inaugural **Gnunkai National Indigenous Tourism Award** in 2005.

Yolngu culture in north-east Arnhem Land – a heartland of Aboriginal culture and land rights – is one of the oldest living cultures on earth, stretching back many thousands of years, and the Garma Festival is a celebration of that Yolngu cultural inheritance. Garma, held on Aboriginal land, will again this year attract many clan groups from north-east Arnhem Land, and representatives from clan groups and Indigenous peoples from Arnhem Land, Australia's Top End, and across the nation.

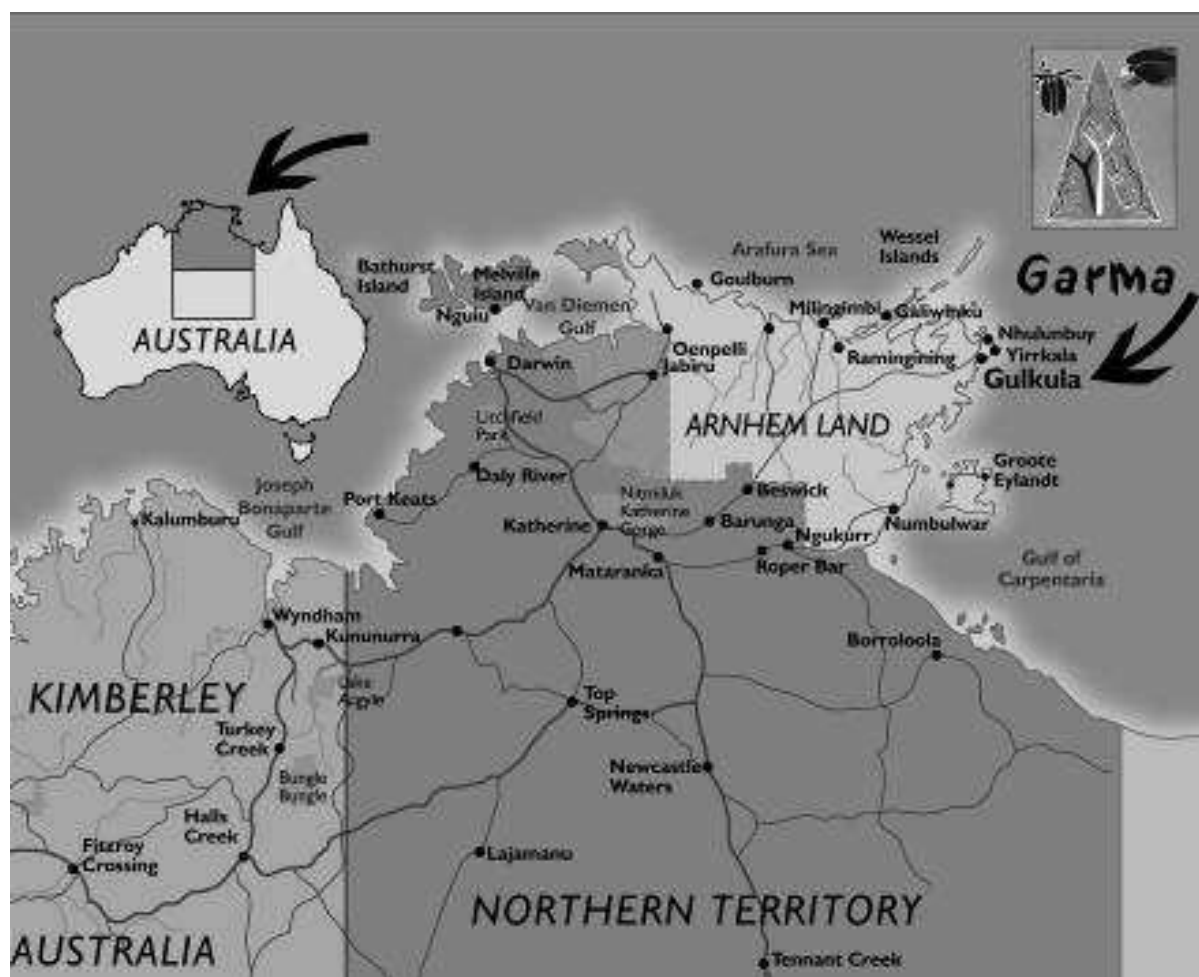
The vision of the Yothu Yindi Foundation is for Yolngu and other Indigenous Australians to have the same level of well-being and life opportunities and choices as non-Indigenous Australians.

“Garma is a vital element of achieving that vision,” says Mandawuy Yunupingu, founder of Garma and Deputy Chairman/Secretary of the Foundation. “It is a vital part of our efforts to present, nurture and protect traditional culture.

“Art, language, the mountain of traditional knowledge, the spirituality, much of it borne of the land, is disappearing. Cultural traditions and practices of traditional dance, song, ceremony - our social rituals and belief expressions - are being lost, not passed on to the next generation. The bonds, the ties are being broken. This cultural structure is vital for social cohesion, for holding communities and clans and families together and therefore for community development – and that includes economic development and even economic opportunities through that culture – and community well-being”.

GULKULA: THE FESTIVAL SITE

The festival site at Gulkula, set in a stringy bark forest with views to the Gulf of Carpentaria, is approximately 40 kilometres from the township of Nhulunbuy, and about 15 kilometres south-east of Nhulunbuy (Gove) airport. The Garma ceremonial ground at Gulkula is the focus of the festival. Gulkula has profound meaning for Yolngu, as Gulkula is where the ancestor Ganbulabula brought the yidaki (didjeridu) into being among the Gumatj people.



CATEGORIES OF ATTENDANCE

PLEASE NOTE: Garma has limited capacity and the various categories of attendance are regularly sold out long before the Festival commencement date. For the Key Forum, priority is given to applicants with specific or professional qualifications, expertise or interest in the Key Forum theme or who are working, studying, training academically or actively involved in a field relevant to the Key Forum theme. Other programs are filled on a 'first come first served basis'.

To attend Garma, you need to complete an online Expression of Interest (EOI) form. This includes nominating an attendance category from those outlined below. Read the list carefully so you can select the appropriate category when you are completing your Expression of Interest (EOI) form.

All attendance fees and other revenues received for Garma go to the operation of the cultural and economic programs – which have real social, cultural and economic outcomes – of the Yothu Yindi Foundation, a not-for-profit Aboriginal corporation with charitable status.

[submit an Expression of Interest](#)

Key Forum – Indigenous health: real solutions for a chronic problem

Participants with specific or professional qualifications, expertise or interest in the Key Forum theme or who are working, studying, training or are academically or actively involved in a field relevant to the Key Forum theme are invited to submit an Expression of Interest to attend and participate.

Student registration, at a discounted rate, is available to students enrolled in recognised Indigenous studies subjects, courses or programs at colleges or universities. You will need to provide details of your course in the Expression of Interest.

Key Forum registration includes Gove Airport ground transfers and meals. Camping accommodation hire is additional (if your EOI is accepted you will be given camping equipment hire options during your online registration).

The Forum will focus on a particular set of Indigenous health issues and topics centred on: traditional healing; maternal/child health services (two-way); relationships to make things work (social determinants in public health); infectious disease control that makes a real difference; health advice/education (effective ways of getting the messages across).

The Key Forum - a central element of Garma - is coordinated by Charles Darwin University and is now established as a pre-eminent national gathering of community, corporate and governmental leaders and decision-makers, and educators and practitioners in a particular field.

The Forum will run for three days from Saturday 4 to Monday 6 August 2007 at the Garma Festival site at Gulkula, near Nhulunbuy in north-east Arnhem Land. Garma will run for five days from Friday 3 to Tuesday 7 August 2007, and those people registered for the Key Forum are welcome to attend for all five days of the Festival.

As well as the Key Forum and integrated academic presentations on language and culture, Key Forum participants also have the opportunity to watch the daily *bunggul* and music performances, enjoy Garma art exhibitions and projects, and participate in evening and night activities.

Raymattja Marika said when announcing the Forum theme for 2007, that education and health are two of the central challenges facing Australia in regard to its Indigenous population, so it is particularly apt that "Indigenous health : real solutions for a chronic problem" is the 2007 Forum theme, following on from Indigenous Education and Training in 2006.

"And we will be working even harder in 2007, particularly after Garma, to try to make sure that a set of concrete, practical policies and actions come out of Garma, with everyone involved taking on specific roles and responsibilities to address this extremely important issue.

“The Forum will focus on a particular set of issues and topics, and we are determined it will make a real difference. We will be inviting leading practitioners and decision-makers, and community, governmental and corporate leaders, to the Forum in order to get the maximum possible practical results from it, and we will also be following up on the outcomes to maintain the momentum.

And at Garma 2007, we will also be further developing the very successful Youth Forum, and the National Indigenous Youth Community Leadership program. We will continue to bring together young Indigenous Australians to nurture leadership, work and life-skills. We are walking the walk, not just talking the talk, in developing community leaders, in sharing and protecting culture and knowledge, in bringing Australians together and in creating economic opportunities and real outcomes”, she said.

Cultural elements within the Key Forum Program

While the Men’s and Women’s programs (with Yolngu knowledge men and women as organisers, guides and presenters) are a specific part of the Cultural Tourism Program – and attended only by those people on the Cultural Tourism Program – some separate, special men’s and women’s events may be incorporated into the Key Forum program at certain times.

Cultural Tourism

submit an Expression of Interest

- **Men’s Program**
- **Women’s Program**

Registration is available to members of the general traveling public to attend Garma through a special Cultural Tourism program which includes Indigenous and non-Indigenous professional guides leading special field excursions to different locations, and other special sessions of the Garma program.

Following the success of the 2006 program, we have further developed the Cultural Tourism program, increasing the direct involvement of Yolngu guides and cultural leaders, and tailoring the Garma programs into a unique Cultural Tourism program which delivers superb experiences, specially organised for men and women.

The Cultural Tourism program is designed to be compatible with Yolngu culture. So those privileged to come to Garma on the program will split for much of the time into tailored separate women’s and men’s groups, with appropriate Yolngu guides and presenters, but come together as one group for such special sessions and other features as a Cultural Induction session; the famous nightly bunggul (dance ceremony); and presentations on language, flora and fauna, and interpretation of dance and song.

Garma provides a unique cultural immersion experience – Yolngu culture on Yolngu terms on Yolngu land. It is an award-winning model for insightful, intimate Indigenous tourism. The unique line-up of entertainment, education and real cultural interaction includes a spectacular celebration of cultural traditions and practices – dance, song, music and art – which is truly authentic. And all proceeds go to the operation of Yothu Yindi Foundation social, cultural and economic programs.

Cultural Tourism registration includes Gove airport ground transfers, meals and camping accommodation.

Yidaki Masterclass

submit an Expression of Interest

Registration is open to men only.

The Yidaki Masterclass program includes a daily Yidaki Masterclass focusing on yidaki playing and its cultural context, and also providing opportunity for students to observe and assist with the crafting of yidaki, not to mention a day out bush hunting and enjoying local beaches and rivers.

The masterclass, conducted annually during Garma, is open to a limited number of (male) students of the instrument, who are instructed by Djalu Gurruwiwi

Registration fee includes Gove airport ground transfers, meals and camping accommodation.

Indigenous Students' Contemporary Music Training Program

submit an Expression of Interest

For approved industry professionals and Yolngu VET music students.

Each year at Garma, Charles Darwin University and the NT School of Music run VET music training for Northern Territory-based Indigenous musicians and songwriters at the Festival site, Gulkula and at the Yirrnga Music studios, culminating in Garma performances – lunchtime and evening concerts. The training program focuses on improving industry and performance skills and techniques and recording original music.

Professional musicians who wish to volunteer to facilitate workshops within the VET program for to Indigenous students enrolled in VET modules with CDU and NT School of Music are invited to submit an EOI.

Indigenous Students' Multimedia Training Program

submit an Expression of Interest

For enrolled Yolngu VET multimedia students.

Each year at Garma, Northern Territory Open Education Centre supported by CDU run VET multimedia training for Northern Territory-based Indigenous students at the Festival site, Gulkula, culminating in a range of industry-based experiences. The training program focuses on improving industry and production skills.

Media

submit an Expression of Interest

For approved professional media representatives.

Garma enjoys widespread national and international media coverage across a range of themes and is now one of Australia's highest profile Indigenous, cultural exchange and tourism events. Media please note: the Foundation has professional photographers recording all aspects of Garma, and photos are available at no cost for publication by media outlets. All Garma participants, including media representatives are required to sign the Authority to Record.

Accompanied children

While the organisers will do everything in their power to make the site child-friendly, the responsibility for the care and well-being of children lies entirely with parent/s or guardian/s.

- Children **12-17 years of age** accompanied by parent/s or guardian/s may attend Garma (in the same category as a parent/guardian) at a discounted rate – 66% of the full fee for that category.
- Children **2-11 years of age** accompanied by parent/s or guardian/s may attend Garma (in the same category as a parent/guardian) at a discounted rate – 50% of the full fee for that category.
- Children **under 2 years of age** accompanied by parent/s or guardian/s may attend Garma free of charge.

PLEASE NOTE: Garma does not provide child-minding facilities.

GARMA FESTIVAL FEATURES

(included in above attendance categories)

Evening Bunggul

Traditional ceremony performed each day of the Festival from 4pm to sunset.

In these very significant, traditional ceremonies, men, women and children perform *bungguls* (dances), with *manikay* (song). The *bungguls* are a spectacular nightly (4 pm to sunset) feature of Garma, with special *bungguls* and ceremonial exchanges often being presented by combinations of performers from various communities and clan groups.

Lunchtime and nightly concerts

Presented by young Indigenous bands participating in the Indigenous Students' Contemporary Music Training Program.

Indigenous Film Program

Evening screenings including multimedia students' documentaries, short films and stills photography.

Yolngu Information Hut

Garma Panel Collaborative Art Project

In a unique collaborative art project, Indigenous artists attending Garma are invited to create a print. Limited edition prints are produced of each work, and a very small number of prints of the Garma Panel are created. Prints and panels from 2003-06 are for sale at the onsite exhibition. The printmaking studio where the prints are created is open to Indigenous artists who are attending Garma. The exhibition is open to all at Garma.

Gapan Gallery

The Gapan Gallery is a gallery within a grove of stringy bark trees adjacent to the Garma Festival ground. 2007 will be the sixth year that the gallery has been created. Gapan is the white clay used to paint the trees which make up the 'walls'. As in previous years, this year's exhibition will feature limited edition prints editioned at the Buku-Larrnggay Mulka Centre (Yirrkala's arts centre).

Yirrkala Open Day

On Friday 3 August there will be a visit to the Yirrkala Community Education Centre and the Buku-Larrnggay Mulka Art Centre at Yirrkala and the opportunity to see the best in local Pandanus production; the homegrown limited edition prints made by local Indigenous printmakers and artists since 1996 and the yidaki (didgeridu) enterprise that has won export awards over the last few years.

This year, Open Day visitors to Buku may be able to attend the official opening of The Mulka Project – a ground-breaking multimedia and archive annex at Buku.

Garma Open Day

Between 4pm and 10pm on Monday 6 August, Nhulunbuy residents are invited to the Garma 2007 Open Day.

CANCELLATION POLICY

Registrants cancelling before 30 June 2007 will receive a 50% refund. Registrants cancelling after 30 June 2007 will not receive a refund. Registrants cancelling with appropriate medical documentation will receive a full refund. We are sorry to have to adopt this policy, but our resources are limited and we need to establish, for operational purposes, the number of visitors well before the festival commences.

PROTOCOLS

Authority to make a recording (including photos) of the Festival

ALL Garma participants are required to read and sign (by ticking a box during the online registration process) the *General Authority to make a Record of the Garma Festival*. By completing your online registration, you will have electronically agreed to the conditions outlined on the 'General Authority to Make a Record of the Garma Festival'. A copy can be found on page 19 and at www.garma.telstra.com

Role of the media

The Yolngu want Garma, with its purpose and aims, to be a universal message for the world. The camera crews and various media representatives documenting the festival are working for, or at the invitation of, the Yothu Yindi Foundation. All media are required to sign the 'General Authority to make a Record of the Festival'. And as that Authority states, YYF may use a copy of recorded material at its discretion – including for fundraising and publicity purposes – provided it credits the Recorder in an appropriate manner. The *General Authority to make a Record of the Garma Festival* form enables the Yothu Yindi Foundation to maintain control over the use of images, which from time to time is an issue, particularly with images of deceased people.

Northern Land Council Permits to Enter Aboriginal Land

The Yolngu are the traditional owners of north-east Arnhem Land. They are also recognised as owners of this land under Australian law through the Aboriginal Land Rights Act (NT) 1976. Permits are required to enter Aboriginal land.

Through a unique arrangement with the Northern Land Council who administer the permit system, your completed Official Garma Festival Registration becomes your official permit.

Your completed Official Garma Festival Registration is:

1. Your confirmation email from the registration team.
2. Your registration summary (this will have the details you provided during your online registration) and will be emailed to you.
3. The *General Authority to Make a Record of the Garma Festival* and the *General Conditions for Permits* that you have electronically signed when registering. (You will receive a copy of these two documents with your confirmation email.)
4. Your tax invoice/receipt of payment (paying participants). Please Note: the Garma Registration Team will have a record of your payment.

Keep a **printed copy of these documents** with you at all times.

If you intend to drive to Garma on the Central Arnhem Highway, **your fully paid for and completed Official Garma Festival Registration** only permits you to drive directly to the festival, the township of Nhulunbuy and to attend the Festival, and all other normal **permit conditions** apply. (See *General Conditions for Permits*, page 20 of these *Notes*.)

NO SIDE TRIPS ARE PERMITTED.

PLEASE NOTE: The Northern Land Council has advised that permission will NOT be granted to travel via the Ramingining Road in 2007.

Your completed and paid-for Official Garma Festival Registration (see previous page) is required as evidence that you are an approved Garma participant, should you be asked at any time to show a Permit while traveling through Arnhem Land. Please keep a **printed copy** of these documents with you at all times when traveling in Arnhem Land.

Gulkula and surrounding areas is an Indigenous Protected Area (IPA), managed by Dhimurru Land Management Aboriginal Corporation. Declared in March 2001 as the first IPA in the Northern Territory, the Dhimurru IPA is a part of the Australian National Reserve System of protected areas.

If you wish to visit other sites in the area, permits are required. Inquiries should be made to the Dhimurru Land Management Aboriginal Corporation in Nhulunbuy.

T: 08 8987 3992
F: 08 8987 3224
E: dhimurruinfo@dhimurru.com.au

Please take care when driving, as many roads are unsealed and there are some difficult river crossings. A 4-wheel drive vehicle is highly recommended.

Alcohol and other drugs

Alcohol and drugs are not permitted at the site of the Garma Festival. Alcohol is also banned at Yirrkala and the Yirrnnga Music Studio. Penalties for taking alcohol into restricted areas can be severe.

Behaviour protocols

At the Garma Festival, you are requested to observe and work within Yolngu protocols.

- Remember you are on Yolngu land and entering Yolngu time.
- Yolngu perceptions, priorities and preoccupations are different from those of mainstream Australia. Be patient, and try to leave at home your expectations of how things are learnt, and how events should run.
- Traditionally Yolngu learn by observation, by looking and listening. Asking too many questions can be inappropriate. So, when you have questions, choose them carefully and thoughtfully.
- Respect Yolngu people's personal space, particularly in the camping areas
- Avoid strolling around and visiting Yolngu campsites unless specifically invited and accompanied by Yolngu.
- Visitors should NOT leave the Gulkula site on their own, and should only walk along specifically marked Festival trails. This is about showing respect for land and is also a safety issue. Please ensure someone knows your travel plans.
- Treat the old people with the greatest of respect – they hold the knowledge and the power.
- Please be conscious that dress standards may often vary from what is considered acceptable at your home. By dressing conservatively you will avoid the possibility of causing offence.

ACCOMMODATION AND MEALS

Camping

The Garma Festival is intended to be a camping experience and the Festival site at Gulkula is well set up for camping. We encourage you to camp with us during your stay.

By staying on site at Gulkula, you will have a greater opportunity to experience Garma, and its special character, purpose and essence.

The registration fees for some attendance categories include camping equipment. For those categories where equipment is not included, camping equipment is available for hire and should be booked when finalising your registration. (Check pages 5-7 for more information.)

Please bring your own pillow and sheets.

Toilets and Showers

There are toilets and showers on site.

Meals

Garma is fully catered, with three main meals a day. There are two kitchen/dining areas at Garma. Paying registered guests are catered for at the main kitchen/dining area on the southern side of the Festival site, and a kitchen/dining area, on the northern side of the *bunggul* ground caters for non-paying guests, volunteers, workers and Yolngu participants. On arrival, reception staff will issue you with your Garma Festival ID and the appropriate meal pass.

During your online registration, you will be asked to provide details of the days you will be attending Garma. We use this information for catering purposes.

Offsite accommodation

Garma does not take responsibility for travel or accommodation arrangements for participants who elect to stay offsite.

Accommodation facilities in Nhulunbuy are very limited.

- **Gove Peninsula Motel**
T: 08 8987 0700
F: 08 8987 0770
- **Walkabout Lodge**
T: 08 8987 1777
F: 08 8997 2322
- **Aboriginal Hostel**
T: 08 8987 2553

TRAVEL AND TRANSFERS

Flights and Charters to Nhulunbuy (Gove) Airport

Please note that there are limited flights in and out of Nhulunbuy (Gove) and schedules vary.

If you experience difficulty booking your travel arrangements, please don't give up! Previous experience has shown that a fully booked flight today may have seats available in a week's time.

If you require assistance, contact the official Garma travel agent, Brad Thomas.

The Travel Bureau
Level 12, 447 Kent St, Sydney NSW 2000
T: +61 (0)2 9267 4661
F: +61 (0)2 9264 8135
M: 0403 941 184
E: brad@travelbureau.com.au

Please be sure to advise the registration office of your arrival details (during the online registration process), so a representative from the Yothu Yindi Foundation can meet you at the airport and transfer you to the site at Gulkula.

Ground transfers to and from the Festival site are provided free of charge to registered Festival participants for all regular airline arrivals and departures.

GROUND TRANSPORT

Taxis

- T: 131 008 for 12-passenger mini bus taxi or 4-passenger taxi operating between the Garma site at Gulkula and the Nhulunbuy (Gove) township.
- T: 08 8987 1537 for 4-passenger taxi operating between the Garma site at Gulkula and the Nhulunbuy (Gove) township.

Hire Cars

- **Kansas**
T: 08 8987 2872
- **Gove Rentals 4X4s & Cars**
T: 08 8987 1700
- **Manny's Car Rentals**
T: 08 8987 2300
- **Thrifty**
T: 136 139

Drive carefully

- Please take care when driving, as roads are unsealed and there are some difficult river crossings.
- A 4-wheel drive vehicle is highly recommended.
- Do not speed – single vehicle rollovers are far too common on Territory roads.
- Be particularly careful at night – buffaloes and other animals can stray on to the road.
- It is illegal in the Northern Territory to carry passengers in the back of a ute.

FESTIVAL SITE ACCESS

When making your travel arrangements please note:

- The Garma Festival commences on the morning of Friday 3 August and concludes on the afternoon of Tuesday 7 August 2007.
- The Festival site at Gulkula opens at 4pm on Thursday 2 August. Do not arrive before then as the site is under construction.
- The Festival site closes at 10am on Wednesday 8 August. All festival participants must leave the site before this time.
- Limited meals are available on the evening of Thursday 2 August and on the morning of Wednesday 8 August

PRACTICAL ADVICE

Climate

Generally speaking, it is fine, rain-free and sunny. The days are quite warm (tops of around 31°C) and evenings can be cooler (down to around 15°C). It is essential to keep up a high fluid intake (plain water is best) to avoid dehydration (particularly important if you are coming from the southern states) and advisable to wear a broad-brimmed hat and guard against sunburn. As Gulkula is near the coast, there are occasional rain showers. Remember to close your tent properly when leaving it, to avoid a wet bed from the occasional rain shower.

Crocodiles and sea wasps

Crocodiles (*baru*) inhabit the waters of Arnhem Land. They are not a threat at the Garma site which is atop an escarpment 100 metres above sea level. But care should be taken if venturing near water. Sea

wasps (box jelly fish) and other stingers exist in the ocean (although the dates of Garma are out of season). It is recommended to have a 2-litre bottle of vinegar handy if going into the ocean. It is highly recommended this is only done in the company and supervision of official Garma guides.

Mosquitoes

To avoid mosquitoes, wear repellents and cover up at dusk. Generally speaking, there are not many mosquitoes but if camping you may wish to bring a mosquito net, as reactions to bites vary.

Shopping

General goods (water, soft drinks, some toiletry items) and Garma merchandise will be available for sale onsite at the Garma Shop. Nhulunbuy has supermarkets and a variety of shops and facilities.

Medical First Aid

A first aid service is available onsite. Any serious conditions will need to be taken to Nhulunbuy Hospital. Please advise the organisers if you have special needs or conditions.

We recommend that you bring sunblock, mosquito repellent, shoes, hat, toiletries, towel, torch, small backpack, and drink bottle. There is an onsite store that sells a small range of these items plus drinks and cigarettes.

NOTE: There are no clothes washing facilities onsite.

Accompanied Children

While the organisers will do everything in their power to make the site child-friendly, the responsibility for the care and well-being of children lies entirely with parent/s or guardian/s.

- Children **12-17 years of age** accompanied by parent/s or guardian/s may attend Garma (in the same category as a parent/guardian) at a discounted rate – 66% of the full fee for that category.
- Children **2-11 years of age** accompanied by parent/s or guardian/s may attend Garma (in the same category as a parent/guardian) at a discounted rate – 50% of the full fee for that category.
- Children **under 2 years of age** accompanied by parent/s or guardian/s may attend Garma free of charge.

PLEASE NOTE: Garma does not provide child-minding facilities.

NOTE: Garma is held in a remote bush location and does not have facilities for disabled people.

Local Arts

Buku-Larrnggay Mulka Arts Centre

The Arts Centre at Yirrkala is open 8am-4.30pm Monday to Friday and 9am-12pm Saturday. Special opening times may apply during Garma.

T: 08 8987 1701

YBE Arts

Located on the Melville Bay Road (road to the Nabalco plant outside Nhulunbuy town) is open 8am-4.30pm Monday to Friday and 9am-12pm Saturday. In addition to local and Laynhapuy Homelands artists, YBE also has work from Ramingining, Milingimbi, Numbulwar and Lake Evella.

T: 08 8987 2811

FREQUENTLY ASKED QUESTIONS

Can I take photographs at the Garma Festival?

Yes, but ALL participants must electronically sign a *General Authority to make a Record of the Garma Festival* (see page 19).

NOTE: During the online registration process you ticked a box agreeing to the conditions of this Authority.

How can I learn more about Yolngu languages and culture?

Go to <http://learnline.cdu.edu.au/yolngustudies>. See also pages 16 and 17.

Is the Key Forum at the same place as the Festival?

Yes, the Key Forum is an integral part of the Festival. The Forum will run for three days from Saturday 4 to Monday 6 August 2007 at the Garma Festival site at Gulkula. Garma will run for five days from Friday 3 to Tuesday 7 August 2007, and those people registered for the Key Forum are welcome to attend for all five days of the Festival.

What is my Official Garma Festival Registration?

Your completed Official Garma Festival Registration is:

1. Your confirmation email from the registration team.
2. Your registration summary (this will have the details you provided during your online registration) and will be emailed to you.
3. The *General Authority to Make a Record of the Garma Festival* and the *General Conditions for Permits* that you have electronically signed when registering. (You will receive a copy of these two documents with your confirmation email.)
4. Your tax invoice/receipt of payment (paying participants). Please Note: the Garma Registration Team will have a record of your payment.

Keep a **printed copy of these documents** with you at all times.

Do I need a permit to enter Aboriginal land?

Yes. Your fully paid and completed Official Garma Festival Registration (see previous question) is your permit to enter Aboriginal land. Read permits conditions carefully so you understand the restrictions. See also page 20 for *General Conditions for Permits*.

What happens when we fly in? How do we get to the site? Do we need a car?

Ground transfers to and from the Festival site **are provided free of charge** to registered Festival participants **for all regular airline arrivals and departures**.

Where to we stay?

We encourage you to camp with us during your stay. By staying on site at Gulkula, you will have a greater opportunity to experience Garma, and its special character, purpose and essence.

PLEASE NOTE: Camping equipment is available for hire and should be booked when finalising your registration

What else do I need to bring?

We also recommend that you bring sunblock, mosquito repellent, shoes, hat, toiletries, towel, torch, small backpack, and drink bottle. There is an onsite store that sells a small range of many of these items plus drinks.

A SHORT HISTORY OF YOLŊU

Only since 1935 have the Yolngu people of the region had sustained contact with the *ngapaki* (Europeans): firstly through Methodist missions, then through contact with service personnel during World War Two and, more recently, with the establishment of a major bauxite mine on their lands.

Yolngu people speak a dozen dialects of a language group known as Yolngu *matha*. English is very much a second (or thirteenth) language.

Since the 1960s, Yolngu leaders have been conspicuous in the struggle for Aboriginal land rights. In 1963, provoked by a unilateral government decision to excise a part of their land for a bauxite mine, Yolngu people at Yirrkala in north-east Arnhem Land sent to the House of Representatives a petition on bark (the traditional medium for visual art representation). The bark petition attracted national and international attention and now hangs in the national parliament as a testament to the Yolngu role in the birth of the land rights movement. The bark petition precipitated a government inquiry and then litigation by the Yolngu to defend their sacred lands and prevent their desecration.

In what is now regarded as the first native title case, Justice Blackburn acknowledged:

The evidence shows a subtle and elaborate system highly adapted to the country in which the people led their lives, which provided a stable order of society and was remarkably free from the vagaries of personal whim or influence. If ever a system could be called 'a government of laws and not of men', it is that shown in the evidence before me. *Milirrpum v Nabalco (1971) 17 FLR 141, p267*

However, he decided that only (non-Aborigines') statutory title existed, and no native title – title based on traditional tenure by Aborigines – and the mine went ahead. It was not until 1992 that the High Court of Australia, in the Mabo ruling, recognised Indigenous property rights under common law (native title rights), effectively ruling against the notion of *terra nullius* (empty land, or land belonging to no-one).

Yolngu people have continued to be active in the land rights struggle. The Chairman of the Yothu Yindi Foundation is Galarrwuy Yunupingu. He acted as the court interpreter in the Milirrpum case and is now widely regarded as an elder statesman of Indigenous leaders nationally. He was the Chairman of the influential Northern Land Council from 1983 to 2004, was honoured as Australian of the Year in 1978. In 1985, he was awarded the Member of the Order of Australia (AM) for his services to the Aboriginal community and is currently listed as one of Australia's 100 National Living Treasures.

Yolngu artists and performers have been at the forefront of global recognition of Aboriginal and Torres Strait Islander culture. Yolngu artists, renowned for their fine cross-hatching paintings on bark, have international reputations and Yolngu traditional dancers and musicians have performed widely throughout the world and had profound influence on contemporary Indigenous performance troupes nationally.

YOTHU YINDI

Yothu Yindi is the main kinship term Yolngu people use to describe the cultural glue that binds their society. Its literal meaning is 'child and mother'. The Yolngu concept of Yothu Yindi recognises duality and fosters balance where there is difference. It encompasses the two sides of a world in which balance is maintained: a balance between people and land that has ensured their survival for tens of thousands of years.

YOTHU YINDI: THE BAND

Yothu Yindi is the name taken by Australia's most successful Indigenous band. Formed in 1986 by Mandawuy Yunupingu, Yothu Yindi was recognised from its earliest stages as a unique band, combining Indigenous and non-Indigenous musicians, and marrying the instrumentation of western rock 'n' roll with songs and performance from the ancient song cycles of northeast Arnhem Land. Mandawuy is the founder of the Yothu Yindi Foundation and the current Deputy Chairman and Secretary.

Yothu Yindi has released six albums, toured widely throughout the world, performed at the Seoul, Atlanta and Sydney Olympics and won numerous Australian and international songwriting and video awards.

The band is widely regarded as a role model for the success and creative talent of Yolngu people. Lead singer and songwriter, Mandawuy Yunupingu, is one of Australia's highest profile Indigenous artists and was 1992 Australian of the Year. He was also presented with an Honorary Doctorate from Queensland University of Technology in 1998. For further information, see the Yothu Yindi Band website www.yothuyindi.com

YOTHU YINDI FOUNDATION (YYF)

An initiative of Mandawuy Yunupingu, founder and leader of the Yothu Yindi band, YYF (not-for-profit Aboriginal corporation with tax deductible status) was established in 1990 by elders from five of the Yolngu clans (Gumatj, Rirratjingu, Djapu, Galpu and Wangurri).

The central aims of the Foundation are:

- To develop economic opportunities for Yolngu through education, training, employment, and enterprise and community development, particularly the enterprise and livelihood potential of Yolngu culture
- To share knowledge and culture, thereby fostering greater understanding between Indigenous and non-Indigenous Australians
- To provide a contemporary environment to encourage the practice, preservation and maintenance of traditional dance (*bunggul*), song (*manikay*), art (*miny'tji*) and ceremony

The traditional models of Yolngu commerce, enterprise and economy have been eroded over the last century. The Foundation sees a need to create a new model that serves both the requirements of traditional communities and western financial markets and institutions. The Foundation recognises that organisations that ask questions like 'What can we do today to make sure our kids will be productive 20 years from now?' will be best equipped to create businesses that are sustainable from a community and environmental perspective, will maintain cultural practices and traditions, and boost the spirit and livelihood opportunities of the community.

North-east Arnhem Land is home to an array of talented Indigenous artists, entertainers, artisans, storytellers, philosophers and academics of traditional knowledge. By developing mechanisms that allow development to occur in a manner appropriate to Yolngu wellbeing and the wellbeing of Yolngu country, the Foundation promotes Yolngu self-empowerment and self-governance. The Foundation can provide the community with support in creating, marketing, protecting and maintaining their intellectual property, culture and country whilst engaging in the broader economic sphere. In this way, financially sustainable businesses can be created in the community, using local assets and culturally appropriate practices.

YOLŊU MATHA: THE LANGUAGE

Yolŋu Matha means Yolŋu language. It refers to Yolŋu languages in general. There are over 40 Yolŋu languages. Most Yolŋu speak multiple Yolŋu languages.

The following explanation may help you to pronounce the words.

Vowels: There are three pairs of vowels.

Short vowels

a as in about

i as in bin

u as in put

Long vowels

ä as in father

e no equivalent in English - try lengthening the i in bin

o as in pore

Consonants

b, g, k, l, p, m, n, t, w, y are like the English equivalents

dh, th, nh pronounced with the tongue between the teeth

d, t, n, l, r pronounced with the tongue curled back

dj as with jug

tj somewhat similar to the ch in church

ny as with news

ŋ as in sung

If you want to learn more about Yolŋu language and culture, go to <http://learnline.cdu.edu.au/yolngustudies>

SOME COMMON YOLŪU TERMS

Bäpi Snake

Bäru Crocodile

Bathi Dilly bag

Bayŋu None, I don't have any

Bilma Rhythm sticks (clap sticks)

Buŋgawa Boss, leader (can be a derogatory term)

Buŋgul Dance not necessarily Traditional ceremony (corroboree)

Buŋgul djäma Ceremony business or work is considered important work in Yolŋu society

Burrkuwurrku Headband

Dhuwa, Yirritja Everything in the world belongs to one of these two named social moieties or categories. Yolŋu marry into their opposite moiety.

Dirramu Man, male

Djäma Work, business

Ga' Give it here! Thank you

Galpu Spear launcher

Gara Spear

Gapan White clay used for ceremony purposes, dancing and painting.

Gapu Water

Gurtha Fire, lighter, match, firewood

Gu' Let's go

Ma Okay! Do it!

Manymak Good, okay

Miyalk Female

Miwatj Region You are in Miwatj or sunrise country

Nänitji or **Manha** Alcohol

Napaki Non-Yolŋu person, white person. (Balanda not currently used due to deceased person having same or similar name. Avoidance protocol in place but word often appears in publications and documentaries.)

Narali Tobacco, cigarette

Natha Food (not meat)

Nhämirrinhe How are you?

Nhulunbuy The hill around which the township is located.

Rupiya Money (Macassan introduced word)

Wäwa Brother

Wurrwa Armband

Yaka No

Yaka manymak I am not good

Yalala Later

Yapa Sister (its common to refer to a female you don't know as yapa (eg) excuse me yapa.

Yatj Bad

Yidaki Didgeridu (The Miwatj region is recognised as the home of yidaki you are on yidaki country)

Yolŋu The peoples of the northeast Arnhem Land region call themselves Yolŋu. Different from other tribes around Australia Koori, Noongah, Murri for example

Yo Yes

Yo manymak Yes, good, thanks. A positive response or acknowledgement

Yolŋu matha A general term for the more than forty Yolŋu languages of north-east Arnhem Land

Clan names

Djapu

Galpu

Gumatj

Rirratjinu

Common family names

Gurruwiwi

Marika

Munungurr

Yunupinu

GENERAL AUTHORITY TO MAKE A RECORD OF THE GARMA FESTIVAL

BETWEEN: Yothu Yindi Foundation Aboriginal Corporation, GPO Box 2727, Darwin NT Australia 0801

AND: _____

A. Definitions:

In this document:

'Festival' means the Garma Festival, the Yirrkala School Campus and the Yirringa Music Development Centre, Events held at Gulkula, Gunyangara, and other locations in northeast Arnhem Land in the Northern Territory of Australia during the month of August 2007 and includes all of the events and images comprising the Festival.

'Record' includes any photographic, film, video or audio recording, whether permanent or not and the creation of any literary, dramatic, artistic or musical work which embodies an image or sound which was made available to the recorder by virtue of this agreement and their subsequent presence at the Festival.

'Recorder' means a person who is authorised by this document to make a record of the Festival.

'YYF' means the Yothu Yindi Foundation Aboriginal Corporation.

'Traditional Aboriginal Owners' mean the Yolngu people who have the rights to perform, create, reproduce and control the reproduction of any aspects of the subject matter of the Festival.

'Subject Matter' includes all things done at the Festival by any Traditional Aboriginal Owners including the things comprising their corpus of ritual knowledge held or owned by them under their Aboriginal law and custom and includes the confidential information, words, stories, songs, dances, images and paintings, disclosed or revealed, spoken, sung, performed, exposed or created at the Festival.

'YY' means the musical group known as Yothu Yindi.

'Publish' has the meaning given to the word in section 29 of the Copyright Act and includes any disclosure of the Record made of the Festival to a person who was not present at the Festival or not authorised by the Festival, the relevant Traditional Aboriginal Owners to have the Record disclosed to them.

B. Whereas:

The Recorder wishes to make a Record of the Festival.

The Festival is prepared to authorise and has the power to authorise the Recorder to have access to the Festival to make such a Record.

C. It is hereby agreed that the Recorder is so authorised on the following conditions:

The Recorder is only authorised to make a record of the Festival for their personal use and any publication of the Record is not authorised unless written permission is granted by YYF.

The things comprising the Subject Matter are incidents of the Traditional Aboriginal Owners rights arising from their ownership of certain land inherited by them from their ancestors, including their creator ancestors and may only be used by them in a manner consistent with their law and custom and in particular for the purpose of maintaining the integrity of their law and custom.

Any copyright or other intellectual property rights arising by virtue of this authorisation to make a Record of the Subject Matter of the Festival are held by YYF for the benefit of the Traditional Aboriginal Owners of that Subject Matter.

No Record of the Festival may be used in any way whatsoever without the prior written approval of YYF except in the circumstances set out below.

The Recorder shall at all times during the period of the Festival follow the directions of YYF including any persons authorised to give such directions by YYF and/or YY.

The Recorder shall provide to YYF as soon as possible after the completion of the Festival a high quality copy of all or any Record made during the Festival.

YYF may use the copy of the Record provided to it by the Recorder in its absolute discretion – including for fundraising and publicity purposes - provided that it credits the Recorder in an appropriate manner.

The Recorder shall not use a Record whether authorisation or permission is granted or not in a manner that is detrimental to the Traditional Aboriginal Owners, their rights in land, or their corpus of ritual knowledge or in any manner whatsoever inconsistent with Aboriginal law and custom.

The Recorder will not seek to obtain any authorisation, agreement or permission from any Traditional Aboriginal Owner in relation to any matter whatsoever other than through or with the consent of YYF.

The Recorder acknowledges that this agreement does not allow the Recorder to make any record of YY without further written permission of YY.

Signed: _____

Signed: _____

The Recorder: _____

YYF: _____

Date: _____

Date: _____

Witness: _____

Witness: _____

Electronic acceptance of your registration and attending Garma means that you accept the terms of this agreement.

GENERAL CONDITIONS FOR PERMITS

IMPORTANT: THESE PERMIT CONDITIONS APPLY TO ALL GARMA FESTIVAL ATTENDEES

1. This permit is only valid for persons with a **completed Official Garma Festival Registration**
2. This permit only entitles Officially Registered Garma guests to travel directly to and from Garma festival sites and camp at the site for the duration of the Festival. **NO SIDE TRIPS ARE PERMITTED.**
3. Staff and volunteers are required to have completed the Official Garma Registration and obtained this permit for the times required.
4. This permit may be revoked at short notice during road closures for ceremonial and/or cultural maintenance activities.
5. This permit does not authorise entry to any buildings, dwellings, living areas or camps, unless with the consent of the occupier of such buildings, dwellings, living areas or camps.
6. This permit may be revoked at any time in accordance with sections 5 or 6 of the **Aboriginal Land Act**.
7. This issue of this permit does not serve as notice to traditional owners and residents of the areas of Aboriginal land to be visited. The permit holder is responsible for ensuring that all relevant communities are informed of his/her intention to visit.
8. This permit is valid only for visiting Aboriginal land or for the purposes stated herein. Unless otherwise stated in the permit, work or commercial activities or business negotiations of any kind are not to be carried out on Aboriginal land.
9. This permit must be carried at all times by the holder whilst on Aboriginal land or seas adjoining, or produced for inspection on demand by a member of the NT Police, officer of the Land Council and traditional Aboriginal owners of the land.
10. The carrying and consumption of alcohol may be prohibited in some areas under Part VII of the **Liquor Act**. It is the responsibility of the permit holder to ascertain whether alcohol is prohibited in the areas he is to travel through and visit.
11. This permit does not entitle the holder to enter or remain on any Aboriginal sacred site or site of significance. Art and/or archaeological sites must not be disturbed or interfered with.
12. Motor vehicles and boats must be in a satisfactory condition and reasonable spare parts, food, fuel and water must be carried.
13. Permit holders must travel directly to their destination and not divert. No new tracks are to be created.
14. All rubbish and litter is to be disposed of in places provided expressly for that purpose (if any) or removed from Aboriginal land (prior to disposal).
15. The permit holder must take all reasonable precautions to prevent the introduction or spread of exotic fauna (such as cane toads) and exotic flora, including cleaning vehicles and equipment prior to and when traveling within Aboriginal land.
16. This permit does not authorise the taking of (wild or domestic) animals onto Aboriginal land.
17. This permit does not authorise the cutting of trees or removal of flora from Aboriginal land; or disturbance to the environment, including to wildlife, vegetation, water and soils.
18. This permit does not authorise fishing, hunting or swimming or the use of boats on inland waters or closed seas.
19. The permit holder shall not carry any firearms, nor shoot nor discharge firearms.
20. In respecting the right to privacy of traditional owners, photography, cinematography, video or sound recording for commercial purposes is prohibited, unless authorised by a further permit/film agreement with the Northern Land Council. In respecting traditional ownership of imagery, the permit holder is prohibited from photographing or otherwise recording traditional imagery, songs, stories or other cultural material.
21. Mustering or BTEC operations may be in progress over area traveled through or visited. The permit holder must observe all signs carrying warnings and must comply with reasonable directions of Land Council or DPIF officer in respect of entry into those areas.
22. Gates are to be left opened or closed as found.
23. The permit holder must comply with all laws in force in the Northern Territory of Australia at all times.
24. The permit holder enters Aboriginal land at his or her own risk and agrees to undertake and bear all risk. The permit holder agrees that the Northern Land Council and the relevant Aboriginal Land Trust shall not be under any liability of any kind to the permit holder whether in negligence, under statute or otherwise, in respect of death, injury, loss or damage of any kind whatsoever and howsoever arising and which occurs during or as a result of entry upon the said land.