

CULTURALLY APPROPRIATE FIRST NATIONS CONSULTATION

Ngiyampaa Nation consultation report

Development of NSW water resource plans

Prepared By Dhirranggal Solutions

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**Ngiyampaa Nation consultation report—Culturally appropriate First Nations consultation
(Development of NSW water resource plans)**

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This report was prepared by consultants Dhirrangal Solutions. Principles for Culturally Appropriate Nation-Based Consultation remain the intellectual property of Dhirrangal Solutions.

All material in sections 6, 7 and as otherwise acknowledged is First Nations Cultural Knowledge provided by Senior Traditional Owners and Traditional Owners of the Ngiyampaa Nation for this consultation report. Senior Traditional Owners also provided guidance on the consultation process and report draft.

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All First Nations Cultural Knowledge in this report has been provided by Ngiyampaa Traditional Owners with the full knowledge of its intended purpose and consent for its use in this report; the development and accreditation of WRPs; and water planning in NSW. The State of New South Wales (including the NSW Department of Industry), the author and the publisher take no responsibility for First Nations Cultural Knowledge provided in error.

Acknowledgement of Traditional Owners

The New South Wales (NSW) Department of Industry and consultants, Dhirranggal Solutions, acknowledge and pay their respect to all the Traditional Owners and their Nations of the Murray–Darling Basin. The contributions of earlier generations, including the Elders, who have fought for their rights in natural resource management, are also valued and respected.

In particular, the NSW Department of Industry acknowledges and pays its respects to the Traditional Owners of the Ngiyampaa Nation, past, present and future. The department and Dhirranggal Solutions are incredibly grateful for the energy and time invested by the Senior Traditional Owners and other members of the Ngiyampaa Nation in the consultation process and the creation of this report. The department and Dhirranggal Solutions thank the Ngiyampaa Nation for their generosity during their time on Country. It is hoped that this relationship can be built upon for future mutual benefit in the process of water planning and water sharing.

Foreword

This report has been prepared by Dhirranggal Solutions Pty Ltd, who have been contracted on behalf of the NSW Department of Industry as a First Nations Stakeholder Consultant to co-design and deliver a round of Nation-Based consultations with the Ngiyampaa Nation to record the concerns of Traditional Owners for inclusion in NSW water resource plans. This consultation round builds from the pilot round held with the Gomeroi Nation earlier in 2018.

The Ngiyampaa Consultation round took place in from June to August 2018 across Ngiyampaa Country in western NSW. The consultation process was designed to meet the requirements of the Murray–Darling Basin Plan (Chapter 10, Part 14) and was conducted according to guidelines set by the Murray–Darling Basin Authority for best practice Traditional Owner consultation. The process was a collaborative effort between Dhirranggal Solutions, NSW Department of Industry and the appointed Ngiyampaa Nation Organisers.

This report outlines the consultation methodology and process, making recommendations for future consultations. It presents the Ngiyampaa Nation's objectives and outcomes for the management of water, based on their water-dependent values and uses, as determined in the consultation rounds.

WARNING: *Aboriginal and Torres Strait Islander readers are warned that the report may contain images of deceased persons.*

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i. Abbreviations

AMS	Aboriginal Medical Service
Basin Plan	Murray–Darling Basin Plan
MDBA	Murray–Darling Basin Authority
MLDRIN	Murray Lower Darling Rivers Indigenous Nations
NBAN	Northern Basin Aboriginal Nations
STOs	Senior Traditional Owners
TOs	Traditional Owners
TSRs	travelling stock routes
WRP	water resource plan
WSP	water sharing plan

ii. Notes on terminology

‘First Nations’ is used to refer to the original owners of what we now term Australia, as individuals, communities and nations. It is used in preference to the generic terms ‘Aboriginal’ and ‘Indigenous’, which deny the diversity of Australia’s original inhabitants. The term ‘First Nations’ acknowledges the specific jurisdiction that individual nation groups have over certain areas of Country across Australia.

‘Ngiyampaa’, as recommended by the Ngiyampaa Nation Organiser and used for Native Title, is the name for the people and nation consulted for this report.

‘Traditional Owners’ is the term ‘used to refer to those with recognised cultural authority to speak for Country’, as suggested by the Murray–Darling Basin Authority. **‘Senior Traditional Owners’** has been used for those with respected senior authority within certain areas or families, as identified by the Ngiyampaa Nation Organiser in this consultation. They are sometimes also labelled ‘knowledge holders’ or ‘Elders’.

1. Executive summary

The report

This report outlines the process and findings of consultation undertaken with the Ngiyampaa Nation for the development of water resource plans (WRPs) in NSW, for accreditation by the Murray–Darling Basin Authority, under requirements of Chapter 10 of the Murray–Darling Basin Plan. It outlines the consultation process and methodology, making recommendations for future consultation with First Nations people. It presents findings on the objectives and outcomes of the Ngiyampaa people for the management of their water-dependent values and uses. The report was prepared by consultants, Dhirranggal Solutions, on behalf of the NSW Department of Industry.

Consultation methodology

The consultation process adhered to the Murray–Darling Basin Plan Part 14 Guidelines for meeting Basin Plan Chapter 10 requirements. These recommended following a nation-based model for WRP consultation. Ngiyampaa Nation boundaries cross over four surface water and three groundwater WRPs. The process was underpinned by eight principles, developed by Dhirranggal Solutions, for culturally appropriate consultation: Respect for the Contemporary Cultural Framework; Flexibility; Collaboration; Quality Assurance; Clear Communication; Building Tangible Outcomes; Inclusivity and Accessibility; and Indigenous Data Sovereignty. Qualitative research methods employed include participant-centred research and generic thematic analysis.

Consultation process and recommendations

The process followed four phases. Phase 1 (Design and development) included development of consultation tools and participant identification. Eight Senior Traditional Owners were interviewed in Phase 2 (Preparation). Themes and suggestions gathered in interviews were used to inform workshops in Phase 3: (Consultation). Workshops were held in July in Lake Cargelligo, Ivanhoe and Cobar, with a total of 17 participants consulted, including some previously interviewed. During Phase 4 (Analysis and review), interview and workshop participants were invited to comment on the draft report: three new Traditional Owners participated. Successful outcomes included a total of 23 Ngiyampaa people consulted, representing a broad set of families; the use of data agreements to safeguard First Nations Cultural Knowledge; engagement with a nation-based traditional governance model; and comprehensive findings. Participants gave positive feedback about new Nation-based consultation processes. Recommendations for each phase suggest improvements for future consultations.

Table 1. Summary of key recommendations

Key recommendations	
Phase 1: Design	Engage Nation Organiser through NBAN earlier and define their scope more clearly. Investigate longer-term possibilities for data storage and obtaining permissions.
Phase 2: Preparation	Use Senior Traditional Owner interviews more comprehensively to plan and advertise workshops. Continue to involve NSW Department of Industry staff from different levels and roles, including in On Country visits.
Phase 3: Consultation	Workshop advertising and invitations go out earlier, more than once and in more diverse formats. Continue to involve NSW Department of Industry staff from different levels and roles, including in On Country visits. Engage a local community organiser for each workshop to guide logistics and invitations.
Phase 4: Review	Collect consistent participant data and feedback throughout. Keep review phase for Senior Traditional Owner feedback only, on Country.

Findings: themes

Analysis of the qualitative data gathered drew connections between recurring codes and subcategories. Data was arranged in five themes: Healthy Country and People; Cultural Continuity and Revival; Custodianship and Jurisdiction; Equity, Redress and Compensation; and Partnerships and Communications. These themes represent issues in water planning and management from a Ngiyampaa perspective. Ngiyampaa people are a dry land people. They have always used water for survival and as an expression of their cultural identity.

Findings: categories

The consultation set out to determine Ngiyampaa water-dependent values and uses; the impacts on and risks to these; and objectives and outcomes for their protection. The table below summarises the key findings.

Table 2. Summary of key findings: categories

Key findings: categories	
Values	Cultural connections; jurisdiction over Country and water; biodiversity; connected, natural flow; health and wellbeing; survival; economic; custodianship (caring for Country)
Uses	Bush tucker; cooking; recreation; social; cultural practice; teaching and knowledge transfer; domestic; land management
Risks	Large-scale industry (cotton, mining); inequitable water management practices; managed flow; infrastructure; property ownership; lack of cultural awareness; poor consultation practices; environmental degradation; poor communication
Impacts	Less bush tucker; lower flow in system; loss of culture and capacity to transfer knowledge; poor water quality; dry and damaged creeks; less access to Country and water; decrease in biodiversity; poor health and wellbeing; social and family impacts; inability to exercise custodianship and jurisdiction
Objectives	<ul style="list-style-type: none"> • Rivers, creeks and bodies of water function as a flowing system • Native animals and fish are protected and healthy • Clean and healthy water in creeks, rivers and for domestic use • Health and wellbeing of Ngiyampaa people supported

Key findings: categories

- Use of waterways for cultural practices and transfer of knowledge revived
- Ability to access culturally important water-dependent sites and areas
- Regain cultural authority and control over their water interests as custodians
- Employment in water management in roles including conservation and monitoring
- A water allocation for the Ngiyampaa Nation
- Greater equity in water allocations
- Cultural flows to support cultural projects and events
- Economic interests are encouraged and supported.
- Compensation for impact of poor water management
- Strong, respectful and effective partnerships
- Clear and consistent communication about water policy, planning and practices.
- Continue partnerships to use and monitor environmental water.
- Ngiyampaa Nation has strong, coordinated representation in water planning
- Consistent, culturally appropriate and effective consultation

2. Terms of reference

2.1 Murray–Darling Basin Plan Guidelines

The consultation process was informed by the Murray–Darling Basin Authority (MDBA) guidelines for meeting the Murray–Darling Basin Plan (Basin Plan) (Chapter 10) requirements in relation to Aboriginal peoples' objectives and outcomes for water.¹ As outlined in Basin Plan Section 10.52: *Objectives and Outcomes based on Indigenous Values and Uses*, water resource plans (WRPs) need to 'identify the objectives and outcomes desired by Aboriginal people that relate to the management and use of water resources ...through appropriate consultation with relevant Aboriginal organisations'. (p. 4) The MDBA Part 14 guidelines suggest appropriate consultation processes to ensure that the concerns of Traditional Owners are taken into account and consider how the *Akwé: Kon Guidelines* might be applied in the context of water resource planning. The Part 14 Guidelines have shaped the Ngiyampaa Nation consultation process and are referred to throughout this document.

The MDBA, Northern Basin Aboriginal Nations (NBAN) and the Murray Lower Darling Rivers Indigenous Nations (MLDRIN) encourage a Nation-based approach to consultation. As noted in the MDBA Part 14 Guidelines, 'Aboriginal Nation boundaries mostly don't correspond with State Boundaries.' (p. 5) Appendices A and B show the area within which the Ngiyampaa Nation sits, indicating the boundaries of WRP surface water and groundwater areas respectively and listing Nations within each. Based on these maps, developed by NBAN and MLDRIN, findings from the Ngiyampaa consultation will be used in the following WRPs:

Surface water WRPs: NSW Murray and Lower Darling, Lachlan, Macquarie–Castlereagh, Barwon Darling

Groundwater WRPs: Western Porous Rock, Lachlan Alluvium, Lachlan and South Western Fractured Rock.

2.2 Roles

Dhirrangal Solutions was engaged as a First Nations Stakeholder Consultant to provide consultation with Traditional Owners of the Ngiyampaa Nation. The consultants worked in collaboration with the NSW Department of Industry Principal Aboriginal Cultural Liaison Officer, NSW Department of Industry Aboriginal Staff and the Ngiyampaa Nation Organiser with the following role descriptions:

The **First Nations Stakeholder Consultant** shares a cultural bond with Traditional Owners. They conduct high-value, high-trust face-to-face talks with Traditional Owners and participate in subsequent workshops.

The **NSW Department of Industry Principal Aboriginal Cultural Liaison Officer** coordinates all Indigenous staff and consultant activities and ensures that knowledge gained is properly considered in developed state-wide strategies and policies.

NSW Department of Industry Aboriginal Cultural Officers and the Aboriginal Senior Policy Officer (Native Title) ensure all issues and options are identified and taken forward into appropriate analysis and further consultation. They ensure the knowledge gained ultimately contributes to development of water resource plans, water sharing plans, flood plain management plans and water quality management plans. They coordinate workshop logistics including invitations, venue bookings, catering, developing the agenda, taking minutes and reporting to the executive.

¹ Murray–Darling Basin Authority, 'Water Resource Plans: Part 14 Guidelines', MDBA Pub. No. 30/17, <https://www.mdba.gov.au/sites/default/files/pubs/D17-6996-WRP-requirements-Part-14-Aboriginal.pdf>. Viewed 5 May 2018.

Nation Organisers are engaged by the NSW Department of Industry to chair Traditional Owner workshops and coordinate with planners the expectations prior to each workshop.

2.3 Scope of work

First Nations Stakeholder Consultants were given the following brief prior to the consultation process. First Nations Stakeholder Consultants will:

- work with NSW Department of Industry to identify and prioritise Nations they will be working with, based on the WRP delivery schedule.
- work with NSW Department of Industry to build a list of key stakeholders for each Nation, identifying all Senior Traditional Owners and custodians to be consulted, providing appropriate references for how this was constructed.
- work with NSW Department of Industry staff to prepare a checklist and questions, prior to the face-to-face meetings.
- with NSW Department of Industry staff, visit and engage with all key stakeholders face-to-face. They will describe the engagement process we are seeking to undertake, supported by appropriate presentation and communications material prepared by NSW Department of Industry.
- at the face-to-face meetings, seek Traditional Owner agreement to attend and contribute to a one-day workshop.
- at the face-to-face meetings, identify the values Traditional Owners hold and how they wish to see them translated into water resource plan objectives.
- brief the Nation Organiser and NSW Department of Industry management on the outcomes of the face-to-face meetings, and Traditional Owner expectations in advance of each workshop, so that workshop format can be tailored to suit each Nation.
- play a key role in the one-day workshops in coordination with the Organiser to foster productive and open discussion of proposed values and objectives.
- following each workshop, prepare a final consultation report identifying and prioritising key values, objectives and themes for the Nation.

3. Methodology

The methodology for this consultation takes a Nation-based approach. It has been developed from Dhirranggal Solutions’ ‘Principles for Culturally Appropriate Nation-based Consultation’. These principles are supported by a commitment to the practice of Indigenous Data Sovereignty and the use of qualitative research practices, including participant-centred research and generic thematic analysis.

3.1 Principles for Culturally Appropriate Nation-Based Consultation

Dhirranggal Solutions has previously developed eight principles (Figure 1) as a guide to culturally appropriate Nation-based consultation.

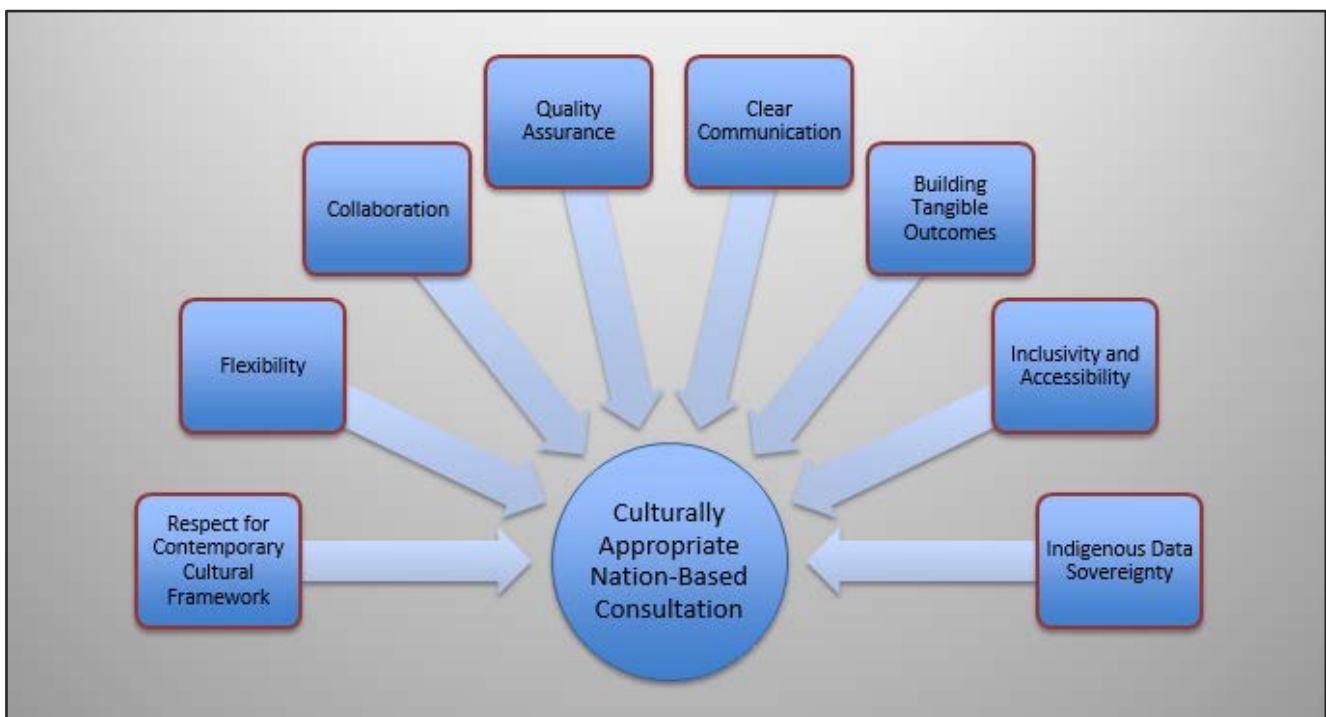


Figure 1. Principles for Culturally Appropriate Nation-Based Consultation (© Dhirranggal Solutions 2017)

The MDBA Part 14 Guidelines can be mapped against these Principles for Culturally Appropriate Nation-Based Consultation. Best practice methods employed to ensure the principles and guidelines were followed come from accepted culturally appropriate practices and protocols for engaging with First Nations people, as outlined in the table on the following page.

Table 3. Culturally appropriate principles and practices

Principle	MDBA Part 14 Guidelines	Best practice methods employed
Respect for Contemporary Cultural Framework	'MDBA's expectation is for the consultation to give focus to the Traditional Owners who are associated with a Water Resource Plan area' (p. 4)	<ul style="list-style-type: none"> • Nation-based consultation approach • Nation organiser guides participant identification and cultural protocol • Respect internal governance structures—'Nation business is nation business.' • Respect for Senior Traditional Owners • Seek permissions and introductions • Support from wider cultural network • Respect for contemporary First Nations governance and businesses
Flexibility	<p>The 'consultation process is designed to take into account the broad views and desires of TOs' (6)</p> <p>'Use of appropriate tools and mechanisms for recording and understanding Aboriginal objectives and outcomes' (5)</p> <p>'Confirm preferred participation methods at the start of discussions with local TOs' (5)</p>	<ul style="list-style-type: none"> • Recognise different needs of individuals, communities and nation • Customise consultation tools—offering walks on Country, photo documentary, narrative-style responses or guided questioning • Give choice and control over the recording, use and storage of data • Give options for locations and times • Allow timeframes to shift and change
Collaboration	<p>'Collaboration and cooperation are typical enabling tools for achieving an extension of positive results' (6)</p> <p>'A shared understanding of key terms is agreed and applied with TOs for the purpose of the consultation.' (5)</p>	<ul style="list-style-type: none"> • Collaboration between Traditional Owners, NSW Department of Industry, the Nation Organiser and Dhirranggal Solutions • Consultants and NSW Department of Industry work consistently with the Nation Organiser to ensure cultural protocol is followed • Senior Traditional Owners interviews shape workshops (participant-guided research) • Workshops are collaboratively facilitated • Work together to define key terms and understandings
Quality Assurance	<p>Present 'a fair-minded and balanced reflection of information provided' (9)</p> <p>Allocate 'sufficient time and resources to ensure thorough efforts to identify and engage all relevant stakeholders.' (p. 7)</p>	<ul style="list-style-type: none"> • Ensure information comes with culturally appropriate jurisdiction • Conduct face-to-face interviews with Senior TOs first • Senior TOs review drafts • Categorise data consistently by location and participant type • Use generic thematic analysis to collate findings • Engage culturally appropriate consultants with experience with grassroots communities

Table 3. Culturally appropriate principles and practices (contd)

Principle	MDBA Part 14 Guidelines	Practices
Clear Communication	'Clear information about water resource planning processes and content is provided to Traditional Owners.' (p. 5)	<ul style="list-style-type: none"> • Give information in diverse formats (hard copy maps, Google maps, video, PowerPoint, information sheets) and appropriate language • Use workshops to present information about water planning • Water planners present at workshops • Appropriate lead-in time and interviewing Senior Traditional Owners builds community awareness about the consultation • Data agreements explain purpose and scope of the consultation.
Building Tangible Outcomes	'Includes information that goes a step further ... about how outcomes for Aboriginal values and uses can be strengthened' (6)	<ul style="list-style-type: none"> • Ensure values and uses are translated into clear objectives and outcomes • Give voice recordings and photos to Senior TOs for future use • Develop a nation-based stakeholder list for future consultations • Set up a communication channel between Nation groups and NSW Department of Industry Aboriginal reps
Inclusivity and Accessibility	<p>Ensure 'comprehensive participation, opportunity for all relevant stakeholders to speak and have respectful acknowledgement of points of view' (9)</p> <p>'Consultation with relevant Aboriginal organisations' (6)</p>	<ul style="list-style-type: none"> • Offer workshops in different locations • Choose culturally appropriate venues • Provide upfront travel funding • Provide choice of interview venue for Senior TOs • Read draft report in person to Senior TOs for review
Indigenous Data Sovereignty	'Use of appropriate tools and mechanisms for recording and understanding Aboriginal objectives and outcomes' (5)	<ul style="list-style-type: none"> • Give voice recordings and photos back to Senior TOs • Use data use agreements with all participants • Define and protect First Nations Cultural Knowledge

3.2 Nation-based approach

The consultation methodology enables First Nations people to continue their traditional roles as custodians. A Nation-based approach, encouraged by the MDBA, NBAN and MLDRIN, sustains the presence of individual Nations and allows them to contribute to water resource plans within the context of their cultural boundaries (see Figure 1 and Figure 2). With this approach, First Nations can assist government to make better decisions in water planning.

Governance structures of First Nations are complex and continuing to build processes for engaging with government. The engagement approach taken was guided by MDBA, NBAN, MLDRIN and accepted cultural protocols. It relied heavily on the Ngiyampaa Nation Organisers and NBAN representatives, Peter Harris and Robert King. MDBA states that 'the term 'Traditional Owners' is used to refer to those with recognised cultural authority to speak for Country' (3) and guides States to identify appropriate Traditional Owners for consultation. The use of the Nation Organisers as guides relied on widely accepted cultural protocol and lore which determines that only internal representatives have the cultural authority to speak on a Nation's internal governance structures, guide consultative processes and identify Senior Traditional Owners.

3.3 Indigenous Data Sovereignty

Part of a culturally appropriate consultation framework acknowledges the rights First Nations people over their own knowledge, articulated internationally in the Indigenous Data Sovereignty movement. Indigenous Data Sovereignty is 'the management of information in the way that is consistent with the laws, practices and customs of nation-states'.² This movement is growing nationally too, with the understanding that localised data, controlled and accessed by First Nations people 'can be part of the solution for Indigenous disadvantage' in Australia.³

The contract signed between Dhirranggal Solutions and NSW Department of Industry was negotiated to include the following definition of First Nations Cultural Knowledge:

Accumulated knowledge which encompasses spiritual relationships, relationships with the natural environment and the sustainable use of natural resources, and relationships between people, which are reflected in language, narratives, social organisation, values, beliefs, and cultural laws and customs.

Consultants are required to identify any First Nations Cultural Knowledge gathered during the consultation. This can only be used for specific purposes in the accreditation of WRPs. Ngiyampaa participants read through data use agreements which made them aware of the purpose of the research and the use of their knowledge, and signed consent forms, giving them options for the recording and storage of their individual data. Senior Traditional Owners interviewed are given back their raw interview data to keep for their own records and purposes.

² Snipp in Kukutai, T, and Taylor, J. 'Indigenous data sovereignty and indicators: Reflections from Australia and Aotearoa New Zealand.' Paper presented at the UNPFII Expert Group Meeting on 'The Way Forward: Indigenous Peoples and the 2030 Agenda for Sustainable Development', United Nations, HQ, New York, Oct 22nd-23rd, 2015, p. 7.

³ The Australia and New Zealand School of Government. 'Professor Ian Anderson to lead discussion of Indigenous data issues at ANZSOG/AIHW Conference.' 23 February 2018. <https://www.anzsog.edu.au/resource-library/news-media/better-data-indigenous-disadvantage-ian-anderson> Viewed 9 May 2018.

3.4 Qualitative research methods

The consultation was guided throughout by best practice principles for qualitative research, aligning with the Principles for Culturally Appropriate Nation-Based Consultation and the MDBA Part 14 Guidelines. Ethical considerations included the de-identification of data and principles of free, prior and informed consent. These aligned with general considerations in the *Akwé: Kon Guidelines*:

- prior, informed consent of the affected indigenous and local communities;
- ownership, protection and control of traditional knowledge; and
- the need for transparency. (MDBA, p. 3)

Data use agreements and Participant consent forms defined the consultation process for participants as a sign to First Nations people that they and their knowledge are being treated with respect.

The research process was participant-directed, with Senior Traditional Owner face-to-face interviews shaping the research design. This two-pronged approach was recommended by the MDBA. Data was collected with a multimodal approach and questions encouraged open, narrative responses, in line with the principle of flexibility and MDBA guidelines to ‘use appropriate tools and mechanisms for recording and understanding Aboriginal objectives and outcomes.’ (5) A generic thematic analysis of both interview and workshop data was used to ‘provide a fair-minded representation of information and knowledge gained through the consultation process,’ as guided by MDBA. (4) A review process also ensured accuracy of reporting. Research methods employed formalise often-unrecognised internal cultural governance structures and leadership as frameworks with which to engage in this nation-based model.

4 The consultation process

The consultation process followed four phases.

- **Phase 1: Design and development**—Planning, literature review, development of consultation tools (question list and data agreements) and participant identification (stakeholder list).
- **Phase 2: Preparation**—Face-to-face interviews with Senior Traditional Owners to share information, build relationships and guide planning of later workshops.
- **Phase 3: Consultation**—Technical workshops with the wider Ngiyampaa community to gather further input into the clauses of Part 14 on objectives and outcomes based on values and uses of water.
- **Phase 4: Analysis and review**—Data analysis, report writing and Senior Traditional Owner review.

The MDBA Part 14 Guidelines advise ‘a planned approach to properly engaging Traditional Owners [TOs], including identification and involvement of appropriate TOs’ (4) (Phase 1). They suggest that for genuine engagement in water resource planning, Traditional Owners be consulted for two specific purposes: Information sharing/relationship building meetings (Phase 2) and Technical workshops (Phase 3). This section provides detail on the consultation process undertaken with the Ngiyampaa people, indicating new practices implemented and making recommendations for further rounds.

4.1 Phase 1: Design and development

In Phase 1, NSW Department of Industry engaged the NBAN Nation Organiser. Consultants conducted a literature review, developed a stakeholder list with the Nation Organiser and revised documents (data use agreements and interview question list).

Engagement of NBAN Nation Organiser

NSW Department of Industry engaged a Nation representative through NBAN to provide cultural guidance and help facilitate interviews, workshops and the reviews.

Table 4. Engagement of NBAN Organiser

Engagement of NBAN Organiser	
Key actions and outcomes	<p>Nation Organiser engaged through NBAN.</p> <p>Peter Harris engaged as key consultant with Robert King assisting.</p> <p>Water Planner Brendon Chatfield developed relationship and processes with NBAN organisers for month preceding consultation.</p> <p>Development of process for with working with NBAN Nation Organisers across future consultations.</p>
Challenges	<p>Some difficulties in arranging communications between NBAN Nation Organiser, consultants and NSW Department of Industry early in process.</p>
Recommendations	<p>Engagement process through NBAN and MILDRN is systematised.</p> <p>Newly established process with contract and clear role descriptions for Nation Organisers is followed.</p>

Stakeholder list

The stakeholder list was used to guide consultants and the NSW Department of Industry to engage participants for interviews and workshops. The Nation Organiser is essential to the development of the stakeholder list in this Nation-based approach. The process began one month before consultants were engaged with NSW Department of Industry Planner Brendon Chatfield meeting NBAN representatives several times prior to the consultation. Once engaged, the NBAN Organiser provided Dhirranggal Solutions with a list of Senior Traditional Owners recognised as cultural leaders from Nation-based, grassroots governance structures. This ensured inclusive representation of Ngiyampaa family groups and communities, which do not always correspond to towns from a Western geographical perspective or align with established lead agencies. Development of the stakeholder list also involved a desktop analysis of external and internal governance structures, including Local Aboriginal Land Councils (LALCs), Aboriginal Medical Services (AMS), committees and social media groups. As guided by MDBA, ‘better practice would expand and update available knowledge and understanding about the relevant stakeholder groups that are linked with the Basin water resources in an area.’ (6)

Table 5. Stakeholder list

Stakeholder list	
Key actions and outcomes	<p>Developed in collaboration between Dhirranggal Solutions, Nation Organiser and NSW Department of Industry.</p> <p>Nation Organiser provided cultural authority and internal knowledge.</p> <p>Nation Organiser provided individual Senior TOs from grassroots governance for initial consultation.</p> <p>Desktop analysis of Ngiyampaa stakeholders included key organisations.</p> <p>Wide range of stakeholders were included and classified into Traditional Owners, external governance models and historically connected groups/individuals, providing cultural guidance.⁴</p> <p>Treated as a living document: list was expanded throughout the consultation.</p> <p>Consent to being on the list provided through Nation Organiser or Dhirranggal or individual.</p> <p>Provenance of contact included to provide cultural guidance (i.e. Dhirranggal Solutions, Nation Organiser, NSW Department of Industry).</p> <p>Names from literature review included in the stakeholder list</p>
Challenges	<p>Not all contact details could be provided through Nation Organiser in a timely fashion.</p> <p>Gaining direct consent from all individuals and organisations to be on the list is time consuming.</p>
Recommendations	<p>Continue the practice of building the stakeholder list before consultant engagement.</p> <p>NSW Department of Industry allocates time after the consultation to check individuals’ consent to be included on stakeholder list for future consultation and feedback.</p>

⁴ **Traditional Owners:** groups or individuals under nation-based governance; **External Governance:** those with non-traditional governance structures imposed from outside the Gomerioi Nation; **Historically Connected:** those from other nations who live on Gomerioi Country

Revision of documentation: data use agreements and question lists

Data use agreements

Data use agreements, developed as a key component of culturally appropriate consultation in the Gomeri round, enable Nations and individuals to play a part in the management and control of their information. These were revised in Phase 1 of the Ngiyampaa consultation and supported by the Nation Organiser. Two different agreements were created: for face-to-face interviews and workshops (Appendices C and D). These defined:

- the **purpose** and **scope** of the consultation
- **identity protection** measures: data was de-identified and personal details stored securely
- **data storage** procedures, giving options for participant choice
- **data use**: First Nations Cultural Knowledge was limited to use for WRP development and accreditation, water planning and internal education.

The MDBA guidelines acknowledge that ‘it is an ongoing challenge for Aboriginal organisations to engage multiple and repeated times with governments for a range of purposes.’ (9) Defining data use safeguards First Nations Cultural Knowledge, but reduces flexibility. As data gathered during the consultation can only be used for WRPs, participants will need to either be consulted again for further water planning or approached to release the knowledge again. This highlights the need for Ngiyampaa-controlled data storage options. Notes from the workshops are currently being held by Dhirranggal Solutions, providing a temporary storage option while the Ngiyampaa Nation institutes its own data governance procedures.

Question list

Dhirranggal Solutions revised the question list developed with NSW Department of Industry in the previous consultation (App. E). This was used for face-to-face interviews as a tool to encourage conversation, shape interviews and ensure comprehensive coverage of information. This was useful to have as a guide, but was not always needed as interviews adopted a flexible, participant-controlled approach, often structured in a free-flow narrative style.

Table 6. Revision of documentation

Data use agreements and question list	
Key actions and outcomes	<p>Plain English explanations added to interview data use agreement.</p> <p>First Nations Cultural Knowledge safeguarded with data use agreements.</p> <p>Free, prior and informed consent obtained laying a foundation of trust.</p> <p>Choice of data storage options offered to participants in data use agreements.</p> <p>Question list revised to delete unnecessary questions and clarify language.</p>
Challenges	<p>Under-resourcing of Ngiyampaa governance structures make data storage difficult.</p>
Recommendations	<p>Data use agreements remain in their current revised form for use for future consultations.</p> <p>That longer term possibilities for data storage and obtaining permissions are investigated by NSW Department of Industry for future consultation.</p>

Literature review

MDBA Guidelines point out that the challenge of repeated engagement of Aboriginal organisations with government can be softened by early, comprehensive research to inform the consultation process, like a literature review. A literature review was set as an additional deliverable for the Ngiyampaa consultation (see Appendix F). This short desktop analysis included a scan of previous research in the water and natural resource management space and a brief historical and cultural overview of the Ngiyampaa people.

Table 7. Literature review

Literature review	
Key actions and outcomes	<p>Review provided a brief, focused introduction to the Ngiyampaa people and a bibliography.</p> <p>Review uncovered some previous oral recordings about Ngiyampaa water values.</p> <p>General information used to inform both workshop facilitation and report findings.</p> <p>Some organisations and individuals uncovered for inclusion in the stakeholder list.</p> <p>Written evidence found in literature review was corroborated with interview and workshop feedback.</p> <p>Reports and articles found in literature review were passed on to Traditional Owners at their request, contributing to resourcing and capability of the community.</p>
Challenges	<p>Written evidence may not reflect contemporary reality or Traditional Owner understandings.</p>
Recommendations	<p>That the literature review be emailed to the Nation Organiser to check accuracy of contents.</p> <p>That literature reviews continue to be conducted for future consultations.</p>

4.2 Phase 2—Preparation

As the knowledge holders and heads of family groups within the contemporary cultural framework, Senior Traditional Owners, suggested by the Nation Organiser, participated in face-to-face interviews in June 2018. Feedback gathered provided initial data on Ngiyampaa water values and objectives. Consultants also used these interviews to build relationships and shape the consultation by gathering suggestions to guide Phase 3 workshops.

Face-to-face interview participant data

In total, eight Traditional Owners were interviewed in Phase 2. The table below represents participant data for six males and two females. Fair representation for culturally appropriate consultation is measured not by numbers, but by inclusiveness of family groups and communities. In total, these Senior Traditional Owners represented 15 different family groups and over 1,110 different people. They spoke for a broad range of communities and areas in Ngiyampaa Country. The Nation Organiser is included as a participant. Interviews were conducted in Lake Cargelligo and Ivanhoe. A participant was also identified Cobar, but declined to be interviewed without pay. After completion, a further participant was identified in Menindee. See over page for a map showing locations of interviews.

Table 8. Participant data: Senior Traditional Owner face-to-face interviews

Date	M/ F	Governance	Families represented*	Locations represented **	Number represented
13.06.18	M	Grassroots	Harris, Keewong	Murrin Bridge, Booberoi Creek, Willandra Creek, Lachlan, Tridern, Keewong, Mt Hope	300
13.06.18	M	Grassroots	King, Ward	Carowra Tank	100
13.06.18	M	Grassroots	King	Carowra Tank, Lachlan, Murrin Bridge, Euabalong	30
14.06.18	M	Grassroots	-	Lake Cargelligo to Cobar	30
14.06.18	M	Grassroots	Williams, Biggs, Harris, Hanson, Whitens, Singh, Vincent	Lantrie, Euabalong, Booberoi Creek	200
19.06.18	F	Grassroots	Johnsons, Williams, Harris	Ivanhoe, Cobar, Menindee, Willandra Lakes	250
19.06.18	M	Grassroots	Slades, Kennedys	Ivanhoe, Willandra, Moscal	100
19.06.18	F	Grassroots	Jones, Thompsons, Kennedys	Ivanhoe, Willandra, Moscal	100

*Family groups represented do not necessarily correspond with surnames of participants.

** Locations represented do not necessarily relate to the interview location, but indicate what parts of Gomeroi Country these Traditional Owners speak for.

Face-to-face interview process

Participant identification

Senior Traditional Owners (STOs) from the following groups were invited to be participants, always with guidance from the Nation Organiser:

- Grassroots Senior Traditional Owners on the stakeholder list, as provided by the Nation Organiser
- Suggestions made by consultants or NSW Department of Industry, with approval from the Nation Organiser
- Further suggestions from interview participants, while on the ground

To guarantee the process was controlled by the nation, as is culturally appropriate, consultants and NSW Department of Industry exercised a high degree of flexibility with time, interview and travel arrangements. The initial list of grassroots Senior Traditional Owners changed significantly while consultants were on the ground according to cultural business arising, suggested additions from interviewees, and the reliance on the Nation Organiser to provide cultural introductions.

Interviews

After taking time for a cultural introduction, identifying family and 'having a yarn', consultants read through the data agreement with participants. To ensure the process was as culturally appropriate as possible, Senior Traditional Owners were encouraged to make choices about how they would like the interview conducted, including choice of venue, food, recording options and a walk 'On Country'. The Nation Organiser took consultants and NSW Department of Industry Aboriginal staff member, Brendon Chatfield, 'on Country' to Booberoi Creek, near Murrin Bridge. Showcasing the revived health of the creek, this trip enabled consultants to see how the Ngiyampaa people operate as custodians of Country and benefit from an active partnership with environmental water. Where possible, more time should be allocated to 'On Country' visits as part of the consultation.

Interview responses

The responses from the Senior TOs in these interviews provided a basis for the workshops and for the overall structure of the findings in this report. Information from these interviews was organised into five themes:

- Healthy Country and People
- Cultural Continuity and Revival
- Custodianship and Jurisdiction
- Equity, Compensation and Redress
- Communication and Partnerships.

Feedback was gathered in the following categories: values, uses, impacts, risks, objectives and outcomes. These align with the requirements of Basin Plan, Chapter 10, Part 14, except for 'Impacts', added to incorporate the large amount of feedback about changes in the environment, culture and people as a result of water planning processes. 'Risks' was then defined as the practices and issues risking healthy engagement with Gomeroi water-dependent values and uses. See Appendix G for responses to categories.

The interviewees were also asked for guidance on structuring workshops. They gave feedback about appropriate towns across the Ngiyampaa Nation, culturally appropriate venues within towns, cultural protocols to be followed and culturally appropriate communication techniques. Senior Traditional Owners made a range of suggestions for workshop communications and logistics. These suggestions and feedback based on categories were presented to NSW Department of Industry to inform the workshop planning process.

Table 9. Face- to- face interview process

Face-to-face interview process	
Key actions and outcomes	<p>Ngiyampaa STOs chosen, approved and introduced through Nation Organiser with cultural authority.</p> <p>During interview, STOs given an information package about the WRP process and consultation.</p> <p>Plain language version of the data use agreement, read aloud, increased confidence in understanding and signing of document.</p> <p>Data use agreements formalised the relationship between NSW Department of Industry, the Ngiyampaa Nation and participants; enabling free, prior and informed consent and a safe space to share knowledge.</p> <p>Choice of location and process offered flexibility.</p> <p>Nation Organiser took consultants and NSW Department of Industry ‘On Country’ to Booberoi Creek, providing valuable insights into the benefits of environmental water.</p> <p>NSW Department of Industry Planner, Brendon Chatfield, attended some interviews in Lake Cargelligo, sharing information about water planning and management.</p> <p>Relationship building prepared Senior TOs and communities for up and coming workshops.</p> <p>Consultant timeframes and payment arrangements successfully negotiated with NSW Department of Industry based on a maximum quoted amount.</p> <p>Information from interviews including responses to questions and suggestions for workshop logistics presented to NSW Department of Industry to inform workshop planning, ensuring Senior TO knowledge shaped wider community consultation.</p>
Challenges	<p>Given the need for flexibility and culturally appropriate introductions, not all meetings could be booked in with appropriate lead time to fully inform Senior TOs. .</p> <p>Interviewees not found for some key towns: Hillston, Menindee and Cobar.</p>
Recommendations	<p>Information packages are sent to the Nation Organiser for dissemination before interviews.</p> <p>The interview participant list is developed with more lead time.</p> <p>Aboriginal NSW Department of Industry representatives continue to come to interviews when possible.</p> <p>Advertising material for workshops is made available to take to key towns in Phase 2.</p> <p>Time and encouragement for On Country walks continues.</p> <p>STO suggestions be used more comprehensively to structure workshops.</p>



Figure 2. On Country Visit: Booberoi Creek

4.3 Phase 3—Consultation

Following Phase 2 interviews, the wider Ngiyampaa community were invited to participate in workshops. As per MDBA guidelines, these invited Traditional Owners to give input on their objectives and outcomes based on their water-dependent values and uses. They were also a platform to give information about the water planning process and to build a relationship for future consultation. These workshops built upon the initial series conducted on Gomeri Country.



Figure 3. Community WRP Workshop (Cobar)

Workshop participant data

Workshops were conducted in July 2018 in Lake Cargelligo, Ivanhoe and Cobar. A total of 17 Ngiyampaa Traditional Owners attended workshops. Five of these participants were Senior Traditional Owners who did face-to-face interviews. Between Lake Cargelligo and Ivanhoe, 13 different family groups were represented.

Table 10. Participant data: WRP Consultation Workshops

Date	Town	Venue	No. Participants *	M	F	Families represented **
24.07.18	Lake Cargelligo	Lake Cargelligo TAFE	7	6	1	Thorpe, Payne, Vincent, Williams, Clarke, Keewong, Harris, King (2), Ward, Thomas
25.07.18	Ivanhoe	Ivanhoe CDP Shed	4	1	3	Kennedy, McCormack, Jones, Johnsons, Williams, Harris
26.07.18	Cobar	Anglican Church Hall	6	4	2	-
TOTAL			17	11	6	

*NBAN Nation Organisers were present at all meetings but have only been counted in Lake Cargelligo.

**Family groups represented do not necessarily correspond with surnames of participants. Some participants represent more than one family group. No responses were provided in Cobar.

Workshop outline

Feedback from Senior Traditional Owners gave recommendations for cultural protocols to follow and logistics for workshops. NSW Department of Industry worked with the Nation Organiser to plan workshops according to these suggestions. Workshops lasted between four to five hours according to the following structure:

1. Welcome to Country
2. Introductions
3. WRP and water planning information session (NSW Department of Industry)
4. Data use agreement and consent (Dhirranggal Solutions)
5. Feedback Session One
6. Feedback Session Two

Information session

An important aspect of the workshops was the provision of information on water planning from NSW Department of Industry staff. The MDBA Guidelines state that 'clear information about water resource planning processes and content is provided to TOs.' (5) An explanatory information package handed to each individual, supplemented by full colour maps, was used in conjunction with a presentation to outline the water planning process. The scope of the consultation was clearly explained. Aboriginal planners recorded out of scope issues for later investigation. As a result, conversation was more focused and participants better informed than in the previous consultation. All meetings were attended by a water planner who was able to answer specific questions and shared real-time data with participants. Senior Traditional Owners and workshop participants requested higher-level executives also come to workshops.



Figure 4. A water planner shares real-time data with participants

Feedback sessions

Most participants were happy to provide feedback in guided discussion, using the information package for prompting. At two workshops, responses from the face-to-face interviews (Appendix F) were used to give examples and prompt thinking around the categories (values, uses, impacts, risks, objective, and outcomes). Other techniques which could be explored include open, but directed questions; break-off, smaller discussion groups for brainstorming; and use of photos (from face-to-face-interviews) related to themes and categories.

Overall, the workshop built relationships and trust between the grassroots Ngiyampaa community and government. Many participants were positive about the nation-based consultation process, with one stating that: ‘This way we’re looking after our Country. We’re talking about our Country which we relate to.’

Table 11. Community WRP Workshops

Community WRP Workshops	
Key actions and outcomes	<p>One month lead time given between interviews and workshops.</p> <p>NSW Department of Industry worked with Nation Organiser to coordinate logistics: venues, food, dates etc.</p> <p>Locations were provided by the Nation Organiser and Senior TOs as key cultural areas.</p> <p>Invitations emailed to wide range of organisations, including Native Title applicants, Murdi Paaki Regional Assembly, Mt Grenfell and Mt Gundabooka committee representative and individuals on stakeholder list.</p> <p>Workshop planning session held in June with consultants and NSW Department of Industry highlighted priorities; focused facilitation and guided risk management procedures.</p> <p>Smooth and successful facilitation of workshops, shared between NSW Department of Industry and consultants.</p> <p>Data use agreements received well.</p> <p>Clear explanation of the scope of the consultation focused conversation. Out of scope issues were recorded for investigation by Aboriginal planners.</p> <p>Comprehensive feedback for WRPs gathered.</p>

Community WRP Workshops

	Water planners shared data and information.
Challenges	<p>Lower than expected turn out for workshops:</p> <ul style="list-style-type: none"> • invitations not circulated widely • people in feeder towns (Hillston, Murrin Bridge, Menindee) not given notice or assistance with attendance • posters not delivered in Phase 2 • some email invitations not passed on. <p>Without a local organiser, planning for the Ivanhoe workshop did not suit needs of all participants.</p> <p>Prices for food and locations were not set beforehand.</p> <p>NSW Department of Industry information package highly useful for workshops and individual participants.</p>
Recommendations	<p>Engaging a local community organiser is set as a regular practice for workshops.</p> <p>Advertising and invitations be approached more thoroughly and with longer lead-time.</p> <ul style="list-style-type: none"> • Social media be used and posters taken out in Phase 2 • Ring around be conducted for people on stakeholder list • A reminder is sent out following invitations, closer to workshop dates. <p>Option for written submissions be advertised early in the consultation.</p> <p>Transport be organised for individuals in communities not included in the workshop series.</p> <p>Prices for venues and food to be set beforehand.</p> <p>Use a range of mechanisms to gather feedback as appropriate in each community.</p>

4.4 Phase 4: Analysis and review

Analysis

A process of generic thematic analysis was used to organise data from workshops and interviews. Patterns in responses were identified as ‘subcategories’ under the ‘categories’: values, uses, risks, impacts, objectives and outcomes. Relationships between emerging ‘subcategories’ were compared, connected and grouped into sets of similar responses in each category. Larger themes were drawn from responses and subcategories. Ngiyampaa data was organised into five broad themes. To ensure a First Nations’ interpretation, the cultural consultant contributed to the development of subcategories, themes and responses. Data from workshops and interviews were organised by theme, subcategories and key responses to categories. Themes are presented in a narrative style, categories in tabulator form based on themes and subcategories. Key responses to each category are illustrated by quotes and listed in order of frequency mentioned. Although frequency is used to prioritise responses, it is important to note this does not measure relative importance of responses.

Review

The draft findings section of this report was read aloud to participants, followed by a shared lunch. This phase was received positively. It built more trust by giving immediate feedback to Traditional Owners and ensured their voices were a key part of the overall shape of the report, acknowledging their cultural authority. One Senior Traditional Owner commented that this was the first time a government department had returned to her community to check reporting accuracy and give immediate feedback.



Figure 5. Ivanhoe review with cultural consultants

As advised by the Nation Organiser, the review was offered to workshop participants, as well as interviewed STOs. Smaller, less formal meetings were held in the same towns as workshops, with attendance as follows:

Table 12. Participant data: review phase

Location	Date	NBAN reps	STOs	Workshop participants	New participants	TOTAL
Cobar	Mon 13/08	1	1	1	0	4
Lake Cargelligo	Tues 14/08	2	2	1	1 (M)	5
Ivanhoe	Wed 15/08	0	2	0	2 (1M, 1F)	5

Location	Date	NBAN reps	STOs	Workshop participants	New participants	TOTAL
					TOTAL	11*

*NBAN Reps only counted once

Table 13. Analysis review

Analysis and review	
Key actions and outcomes	<p>Thematic analysis provides quality assurance and a basis for objective analysis of data.</p> <p>Review participants felt that their overall thoughts and feelings had been well captured in the report and were grateful to be involved in something so important to their culture.</p> <p>Review participants were happy to speak to a consultant from western New South Wales.</p> <p>The review process further established a relationship between the department, consultants and TOs based on trust and respect.</p> <p>Important feedback on the draft findings section was incorporated into the final report, including: spelling, additional detail for subcategories, additional objectives.</p> <p>The review process clarified the priorities of Ngiyampaa objectives.</p> <p>The review process brought in additional participants and cemented a team of committed Ngiyampaa water representatives.</p> <p>Location-based consultation made the review more accessible and culturally appropriate than via email.</p> <p>Further opportunity was provided for consultants to see On Country values and impacts.</p>
Challenges	<p>Negotiations for Nation Organiser participation and payment.</p> <p>Changed plans to include workshops participants as well as Senior Traditional Owners impacted on logistics and organisation.</p>
Recommendations	<p>Review phase remains with Senior Traditional Owners only.</p>

4.5 Overall participant data

The table below displays the total number of Ngiyampaa people consulted in all phases, including for interviews, workshops and review.

Table 14. Total participant data

Participant data	Totals
Ngiyampaa participants	23
Male	16
Female	7

The map below shows the location of interviews (Ivanhoe and Lake Cargellico) and workshops (Ivanhoe, Lake Cargellico and Cobar), in relation to Sydney.

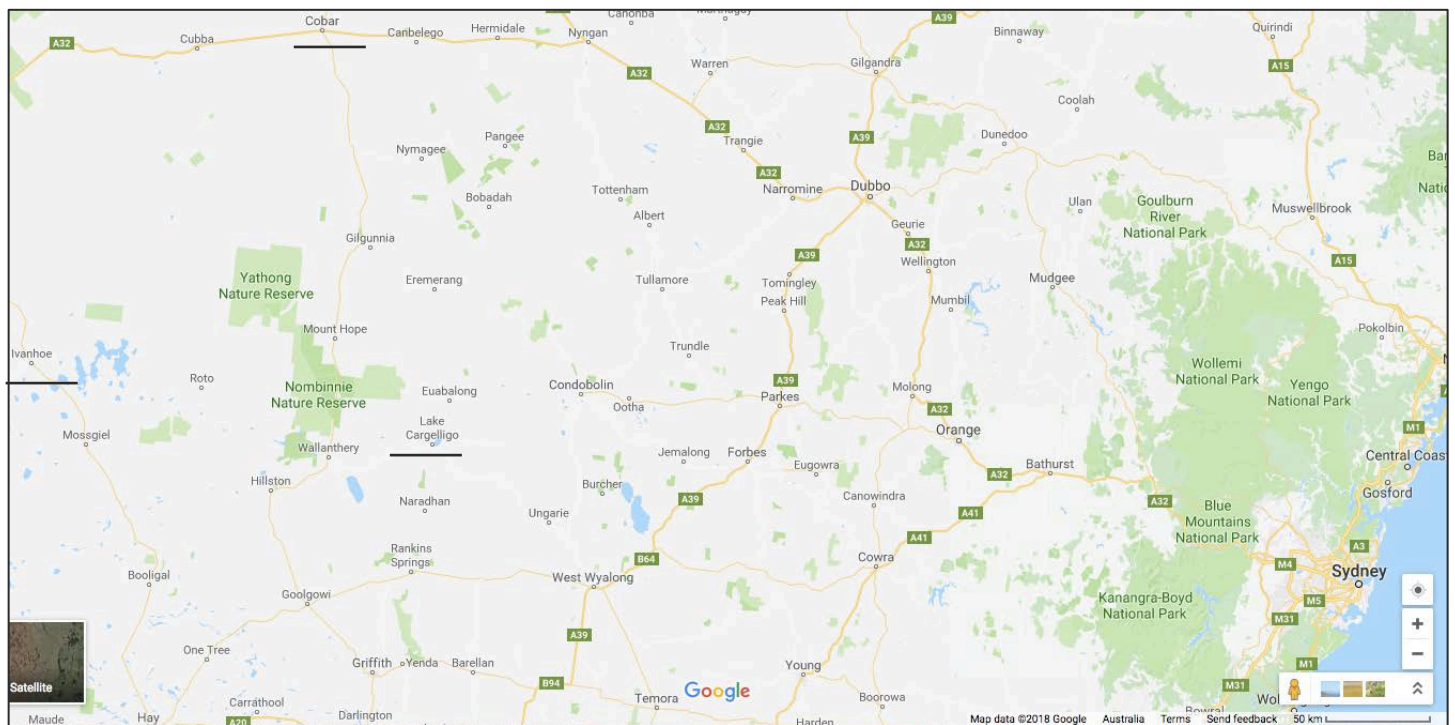


Figure 6. Map of interview locations

5. Findings: Themes⁵

***Kalingaa*: The Ngiyampaa Water Story**

Ngiyampaa Country

Ngiyampaa Country sits in Central Western New South Wales, taking in the towns of Ivanhoe, Cobar, Menindee, Lake Cargelligo and Hillston, some of which are on cross-over country with neighbouring nations Wiradjuri and Barkandji. Traditionally, the Ngiyampaa are a dry land people. Although creeks such as Willandra, Oxbow, Booberoi, Sandy and Lake Creeks sit on their Country, they were reliant on springs and rain-filled lakes. Billabongs, swamps and lagoons fed by creeks were important sources of water and bush tucker. Creeks also filled lakes such as Lake Morrison, Lake Brewster, the Menindee Lakes, the Willandra Lakes and Lake Mungo, providing ample food sources. As a result of colonisation, the Ngiyampaa were forcibly relocated both within their *ngurrumpaa* (homelands) and on to neighbouring territory. Their people lived at Carowra Tank or Keewong Station from 1926, the population sustained by an artificial dam or 'tank'. Many people still identify as 'Keewong mob'. In 1933, they were moved to Menindee Mission, followed by a further removal in 1949 to Murrin Bridge, next to Lake Cargelligo, Wiradjuri (or cross-over) Country. Traditionally, Ngiyampaa people travelled to rivers and lakes on neighbouring territory, sharing with other nation groups. Gatherings at places like the Willandra Lakes occurred seasonally for trade, social and other business. Since colonisation, the Lachlan River, too, has become an important site for continuing cultural activities and personal connections.



Figure 7. Salt Lake Tank, Keewong Station, the main water supply for the last Ngiyampaa camp in this area, used until 1953. Photo: Elaine (Biggs) Ohlsen, 1990

Survival

The Ngiyampaa have always been a people to fight for survival. For the Ngiyampaa *kalingaa* (water) means a great deal, 'especially being in a dry sort of area.' *'It's sacrifice, you know, it's sacred to us. Cause our old people never had any, you know. They suffered.'* Water tells them 'about the hardship and how they survived out there.' A dry land people, they had to find ingenious ways of storing, using and finding water. This included sharing with nearby mob, an ethos that comes out strongly in their contemporary desire to work together.

⁵ Information contained in this section is First Nations Cultural Knowledge provided for the development and accreditation of water resource plans.

Cultural identity

The Ngiyampaa are a people struggling to keep their culture alive in the face of environmental degradation, of their creeks and water systems. *'Without the water, we lose culture and history.'* Although their culture is strong, they are struggling to find the space and resources to continue its transfer. Many Traditional Owners have fond memories of their childhood around water: *'we grew up on the river. We lived on the river.'* But *'things have changed.'* They have great concern that both a lack of access and environmental changes to their waterways are impacting on the children's identity. *'Teaching kids used to happen. I haven't seen it for a long time: transferring the knowledge to kids.'*



Figure 8. A history of living with water. Photo: Robert King

Environmental and cultural water

They would like to see the revival of their waterways to ensure the survival of their culture. These objectives are being partly met by a project with state environmental water bodies at Booberoi Creek, near Murrin Bridge. The Ngiyampaa are seeing real, measurable impacts there, as the creek comes back to life. However, environmental water is being used to supplement a real need for cultural flows. They would like a water allocation specifically for their Nation and its cultural needs. Their survival is, as it always has been, dependent on it.

These elements of the Ngiyampaa water story run across five themes: Healthy Country and People; Cultural Continuity and Revival; Custodianship and Jurisdiction; Partnership and Communications; and Equity, Redress and Compensation.

5.1 Healthy Country and People

Taking an active role in Caring for Country, the Ngiyampaa people have always valued environmental health. Healthy Country is not just important for biodiversity, but provides a foundation for the Ngiyampaa lifestyle and worldview. *'Animals tell a story about the season.'* They believe that an interconnected system operates seasonally for the benefit of all living elements of the system. For the Ngiyampaa, a healthy system brings life. *'It's healthy. You know, health for the people. It brings life. ... Without water, we'd be done. It's our lifeblood.'*

When the water flows and the system functions, Ngiyampaa people are healthier and happier. *'And when I know that there river is flowing, all the Aboriginal people, they all go down to the river. They fish. And their lives are a lot happier when there's something to do.'* This is particularly true for Ngiyampaa youth, who love going to the river for recreation. *'We were swimming all the time there, we lived down there.'* *'We used to row up and down the river just for fun when we were kids.'*

However nowadays, they see the system drying up. *'There was plenty of water until these later years and that. Our people had plenty of water.'* *'Every time I go out there, I can cry, you know, you can cry, cause it was just dust.'* They believe that both water management and infrastructure such as dams and levees is having a major impact on the overall functioning of the river systems, changing flow significantly. *'While-ever they're taking water out of the rivers, the creeks and that are not going to get water in them.'*

The Ngiyampaa Traditional Owners have seen the biodiversity of their country diminish over time. *'Willandra Creek was full of ducks and birds.'* *'Even the frogs used to breed. Where all the frogs' eggs were in the edge of the river, you don't see them anymore.'* They see significantly less fish, yabbies, ducks and turtles. These changes are intimately connected to the declining health of the water system. *'Wildlife are suffering because they are locked out of the waterways.'*

Water quality is very important to the Ngiyampaa. When the water was clean and flowing, the Ngiyampaa would use the water for domestic activities, including cleaning, drinking and cooking. Participants in Ivanhoe reported being now unable to use treated tap water either for drinking or washing clothes. The Ngiyampaa are concerned about the impact of industry on water quality. *'There are poisons running through it, through our rivers, from the cotton.'* They notice that you can taste the change in the fish. Ngiyampaa people in Cobar don't drink town water, concerned that it is *'dirty and contaminated.'* Invasive species, such as carp, are also having a big impact on water health for the Ngiyampaa. *'The rivers are overflowing with them.'* *'Carp cause major erosion. Trees are falling in from the banks.'* Cattle also cause damage to creek beds. Changed flow is impacting on temperature and oxygenation.

Decreasing water health impacts on the wellbeing of the Ngiyampaa people. *'We never had a lot of sick kids like we do now when we was there on the river.'* They believe diseases in the fish are impacting their own health. It also affects the mental health of the people.

They would like to see more flow; natural flow. *'We want clear, healthy water and continuous flow.'* They see a healthy water system as being connected, with natural flow along rivers benefitting creeks and smaller water bodies. *'Why don't they have just ordinary flow all the time?' 'If the rivers don't improve, there'll be no creeks.'* *'I'd like to see our billabongs full again. With water all around us how we used to have it years ago.'* They would like to see their creeks filled with fish and yabbies. *'We need our native fish to come back.'* With the influx of environmental water into Booberoi Creek, the Ngiyampaa have noticed an increase in fish, yabbies and water spiders. *'Environmental water has provided water on Country.'* In the same way, they would like the allocation of cultural flow to recognise the Ngiyampaa culture's right and need to healthy waterways.

5.2 Cultural Continuity and Revival

Healthy Country keeps its people healthy not just directly, but by allowing for the continuance and revival of cultural practices. Water is integral to the survival of Ngiyampaa cultural identity. *'A lot of our cultural activities were done on the river bank.'* As cultural people, the Ngiyampaa feel a deep connection to water. *'There's a real need for people to be by the water. We always travel to it.'* This connection to water has been part of Ngiyampaa culture for tens of thousands of years. Contemporary Traditional Owners reflect with deep passion on this historical connection across their own lifetime: *'growing up on the river ... it was our life.'*

A strong focus for the Ngiyampaa people is the collection of food from on Country, particularly around water. Collecting bush tucker has been cultural practice for generations of Ngiyampaa people, as evidenced by stone fish traps at Willandra Creek. Continuing these practices, contemporary Ngiyampaa Traditional Owners gather a variety of foods from water bodies, including yabbies; turtles; birds like ducks and swans; the eggs of turtles, ducks or swans; worms; and fish. Animals, including kangaroos and emus, come down to rivers and creeks to drink. A variety of plant foods and bush medicines also need rivers and creeks to survive. *'We used to live on them and go down to get all our tucker.'* *'When we were kids, we used to go. We'd take salt with us. A packet of matches. And we'd catch the yabbies. Pull 'em straight out of the creek. Put 'em on the fire, cook 'em and eat 'em. You know, that was our lunch. And the kids today wouldn't know, they're missing out on that sort of stuff.'* Growing vegetable gardens has also been very important in more contemporary times, particularly given the isolation of many Ngiyampaa people.



Figure 9. Happy times at Murrin Bridge when water was plenty and healthy (1950s).

The Ngiyampaa regularly celebrate their cultural connections in family groups by gathering near water. To this day, some Ngiyampaa groups have annual family camps. Traditional owners remember gatherings fondly from their childhood. *'They used to take us out and us kids would run wild. Parents would sit down and have a cup of tea. They showed us how to yabby.'* *'We had barbecues and recreation activities which are our social and cultural gatherings and catch up.'* These gatherings also include traditional cooking by rivers, making Johnny cakes and tea over fires, and cooking kangaroo and emu in holes. Mud was used both for cooking and making objects.

These are the continuing practices of the Ngiyampaa culture, whose survival was based on a deep and intimate relationship with the land. It has continued despite the forced removal of people from their homelands and the impact of colonisation. Culture has continued because Ngiyampaa people have kept it alive by transferring knowledge between generations. Water is integral to this process. *'The presence of water helps with cultural knowledge.'* *'Them oldfellas, they taught you what was right and what was wrong, in amongst all that, you know.'* Storytelling keeps alive a spiritual connection too, with dreaming trails situated along water. *'The river to me ... was very spiritual. All the stories they used to say.'*

But in this single generation, Traditional Owners have witnessed clear changes in water which are threatening their close cultural connection. *'Without the water, we lose culture and history.'* They have noticed significant changes in the presence of plants and animals used for bush tucker. *'You used to be able to go and there'd be tucker all around the river. And today that doesn't happen. Ducks don't lay their eggs in the trees. And sweeping up the yabbies, they're just not there. And the fish ain't there in abundance how it used to be. Because our billabongs are dried up. Our creeks are dried up.'* Poor town water quality means the Ngiyampaa are struggling even to grow vegetables at home.

The Ngiyampaa used to gather by the river to practise ceremony: *'One of the last corroborees they done there on Booberoi Creek.'* The Willandra Lakes were *'a trading site and have connection to ceremony. The Barkandji, Ngiyampaa and Muthi Muthi traded there.'* Ochre beds, used in ceremony and gatherings, are often near water. Annual men's camps still occur near water, although the women's practice of weaving is under threat. *'In the lagoons at Murrin Bridge, there were reeds growing out there. We used to do cultural weaving. There's nothing around anymore so we can't teach the young kids anything.'*

Lack of water is impacting on the Ngiyampaa's ability to transfer their knowledge between generations. *'What the river meant to us was being together and learning. Things have changed.'* *'Drying out impacts on teaching young people about culture.'* *'Teaching kids used to happen. It doesn't happen as much. I haven't seen it for a long time. Transferring the knowledge to the kids.'* *'We are losing culture because we can't practice in our cultural space and we can't use this to transfer knowledge to children.'* The Ngiyampaa see the connection between the loss of cultural activities and an increase in youth crime.

Increased flow and the reestablishment of certain creeks and billabongs would help the Ngiyampaa continue and revive their culture. *'I'd like to see the water flowing down the creeks again and down the rivers so that people can go and enjoy doing the things that our ancestors did years ago when the water was plentiful.'* *'We want to see more water in the river so we can carry on having gatherings there.'* *'The elders could go out and teach the young ones about medicine and all of that. They were guides for our younger people. We want to go out and do all of that so they don't forget their culture.'* *'We should be bringing back cultural practices.'* They would like to see the plants and animals they rely on for practising culture to come back. *'We need the water for sure, so we've got all our reeds and the fish and our medicine trees.'* Some Ngiyampaa Traditional Owners suggested mapping the breeding seasons of key bush tucker animals and allocating cultural flow for this. They would also like cultural flows for other projects, including for certain occasions, such as NAIDOC Week.

5.3 Custodianship and Jurisdiction

Water carries significant importance for the jurisdiction of Ngiyampaa people on their Country. It indicates boundaries and custodianship responsibilities. The Ngiyampaa people have an intimate knowledge of the water sources and water bodies on their Country. *'The Ngiyampaa people, they was a dry land people, you know, and most of us was just the creeks and the billabongs and the rockholes [gilgai] and that. ... We drifted to the rivers every now and then when it got dry.'* After colonisation, the Ngiyampaa people have deepened connection to rivers. *'From the Lachlan River right down. My people are right along it. Any water place out here has a connection for us.'* *'That was ours. The water was ours.'*



Figure 10. Murrin Bridge

Ngiyampaa people can describe the connections between creeks and water bodies on their land. On the Lachlan River near Murrin Bridge, the Ngiyampaa grow up knowing how to interact with this specific reach of river, learning about the nearby *'deep hole'* and the *'shallow place'*. Their jurisdiction is evidenced in naming practices representing the deep connections between Country, the Ngiyampaa Traditional Owners and their history: *'We name stretches of river after what our mob has done. It tells history of our family.'* They see people moving off Country and are worried that communities may close down altogether. *'This impacts on the family group. Separation. Water's our connection. It separates people. It makes people leave Country.'*

With jurisdiction, comes a responsibility to care for Country as custodians. Ngiyampaa people have specialised knowledge about how to manage their creeks. *'We'd burn cane grass so the animals came up and the ash would fall into the water and clean the water.'* They would like to continue these practices, acting as river rangers. Ngiyampaa people need to be able to continue to care for their water bodies, such as springs. *'We*

should have the right to go and check them. Some Traditional Owners suggested setting up a river ranger program: *'to have local people monitoring the river'*, including youth. The Ngiyampaa Traditional Owners are providing such opportunities by trying to get water back into a lagoon at Murrin Bridge. As they are working, *'the young people are there. They have cameras. When you start talking water, they start being involved.'*

The Ngiyampaa are noticing an increased practice of fencing previously available land, especially travelling stock routes, that impacts their ability to access important water bodies, like billabongs and rockholes. *'Even when the rivers are flowing and there's plenty of water around, we can't get access to the water, with the fences up.'* *'We can't access the cultural places that mean a lot to us in our community.'* This inability to access the water bodies over which they have jurisdiction makes a big impact on their ability both to practice their culture and to care for Country. They would like to be able to practice culture on Country without having to approach numerous different departments and stakeholders. *'There's still the issue of that big word Access. We need to go in there and pick some snottygobblers. We need a certificate for that. We need to go and get some wild meet. We need some other certificates. Can't this all be rolled in to one?'*

The Ngiyampaa believe nation-based consultation is important for recognition of jurisdiction. *'This way we're looking after our Country. We're talking about our Country which we relate to.'* Although all Ngiyampaa Country remains important to all communities and individuals, each group of Traditional Owners consulted has jurisdiction over specific areas within the Ngiyampaa Country. Those in Ivanhoe are particularly interested in restoring the Willandra Creek and associated Lake Morrison. The Lake Cargelligo and Murrin Bridge Traditional Owners have interest in restoring flow to Booberoi Creek, Oxbow Creek and several billabongs and lagoons nearby. The Cobar group would like to continue care of the springs and *gilgai* (rockholes) around their area. Despite specific jurisdictions, the Ngiyampaa people also have clear custodial relationships with neighbouring nations. *'We never had rivers. We shared the rivers.'* They want to see the system functioning not just for themselves, but for their neighbours: *'Why can't they help Wilcannia and Menindee?'* As shared custodians of Lake Mungo National Park and the Willandra Lakes Region, they understand that their creeks and rivers impact on this region.

The Ngiyampaa would like to have control of the management of their own water bodies. Some Traditional Owners suggested representation within the Ngiyampaa Nation from each community, *'to get people from the different communities where Ngiyampaa people live and all band together and have a say with the government about where our water's going.'* In the review process, participants expressed excitement about the future, seeing the objectives laid out in this report as a good basis from which to work for their Nation's water interests. All Ngiyampaa Traditional Owners consulted would like to have an allocation specific to their nation group: *'our own allocation. A nation allocation ... and we manage that ourselves.'*

5.4 Partnerships and Communications

The Ngiyampaa people believe a lack of cultural awareness amongst other stakeholders and the government has contributed to many of their issues, including access and inequity. They are concerned that the concept of cultural flows is not viewed favourably by other stakeholders: *'don't talk about cultural flows because you're not going to get it.'* Although they used to have good relationships with farmers, *'cause we used to work for them'*, this has changed in recent years. This is having a real impact on their ability to practice culture: *'I remember as a kid we used to go out yabbing. Now we're not even allowed on the properties.'* They would like to develop working relationships and partnerships with land holders.

They Ngiyampaa feel that they've had little representation and a lack of voice as a stakeholder in water management. *'No one's been here to speak up on behalf of us here.'* *'Ngiyampaa people are not involved in decision making. We don't know what's going on. Meet us fellows halfway.'* They would like to see more consultation on a nation-based level. *'This is the first time the government's sending the people out to us and trying to listen to the people and taking all the problems back.'* They would like consultation to be backed by real results and measurable change. *'We could talk about water until the cows come home, but the government has the upper hand. They decide where the water goes.'* They would also like set up effective partnerships with government bodies. *'We never heard much about how to work with the government.'*

The Ngiyampaa Traditional Owners feel like they don't receive adequate information about water. *'Half the time you're wondering what's gonna go on with everything.'* They also speak of having difficulty with the form information comes in. *'We are interested in information. I get this information but I don't understand it.'* The Traditional Owners would like information on flow and river conditions. *'I've never heard of anyone coming out and monitoring the river and giving the locals feedback. Regular feedback.'* During the workshops, water planners showed Traditional Owners real-time data about flow rates and ground water levels. This is the kind of information they would like to receive, but many have difficulty accessing electronic information. Often, they get information by word of mouth. Some Ngiyampaa Traditional Owners suggested setting up communication channels with possible frameworks including NSW Department of Industry, local councils, Office of Environment and Heritage and NBAN.

The Ngiyampaa people have set up working relationships in the field of environmental water. Their shared project at Booberoi Creek has brought back some biodiversity, including cultural plants and animals. *'I seen the turtles coming back. I've seen the fish.'* The NBAN representative is also on the EWAG panel and has been getting good outcomes. *'We're putting our point across and we're getting somewhere.'* Although he would also like to see cultural flows as they provide different outcomes, he believes First Nations people can continue to work together with environmental water.

The Ngiyampaa Traditional Owners would like to participate in meetings with all stakeholders. *'People need to build relationships with the Nation.'* Under a system of Nation-based control, the Ngiyampaa would like to work with other First Nation groups across the basin system. They see the Northern Basin Aboriginal Nations as a good structure. *'We need the nations to come together as one, to work together with it.'*

5.5 Equity, Redress and Compensation

The Ngiyampaa feel that large-scale industries such as cotton and mining are being allocated an unequal proportion of state water. *'It's the people that are using the water, like I'm talking about the big industries, like cotton and all them sort of things.'* Although Ngiyampaa people believe that licensing for the use of water is important, allocations need to be distributed in a more equitable fashion. They feel that industries could be encouraged to implement water recycling practices to decrease their water allocations. The Ngiyampaa would like more water for cultural use, with allocations distributed by Nation group. *'We have to share water with everyone.'*

They feel strongly that despite their inherent rights to water as First Nations people, they are not treated as a serious stakeholder in the distribution of water. *'We don't get nothing. We don't get compensation for anything.'* *'We need our own water. I would like to see our own allocation. Ngiyampaa allocation. Our own that we can use ourselves.'* The Ngiyampaa Traditional Owners see this as redress for the impact water management to date has had on their cultural practices and the health of their Country. They *'want some entitlements to be attached to Ngiyampaa people'*, in the form of land and water, such as their billabongs. They believe the government *'should be required to give back to us for things that affect us. Redress and compensation. Give something back.'*

As it has always done, water still holds economic potential for the Ngiyampaa. *'That's a livelihood for our Aboriginal people. They've gotta have water.'* The Ngiyampaa people would like to have some land and water to be able to conduct economic activities, including breeding catfish and growing seeds, *'to see Ngiyampaa get their own water allocation for their own little industries.'* *'We want catfish so that we can sell it and eat the fish.'* Some also suggested instituting a program for Ngiyampaa people to help eradicate carp.



Figure 11. Booberoi Creek after Environmental Flow (June 2018)

6. Findings: Categories⁶

6.1 Values and uses

Table 15. Values and uses: sub-categories by theme

Themes	Sub-categories	Detail
Healthy Country and People	Biodiversity	Animals: yabbies, platypus, frogs, water rats, mussels, water spiders, turtles, platypus, yellowbelly, catfish, possums, kangaroo Birdlife: pelicans, ducks, waterbirds, swans, emu Plants: trees, scrubland for shade, reeds
	Social and recreation	Youth; rowing in boats made from cars or tin; fishing competitions; fishing; BBQs; swimming; slip and slides; driving near the creek
	Domestic	Cooking; drinking; washing clothes, showering, cleaning
	Survival	Water as life; lifeblood; precious commodity; sacrifice; dry land people
	Interconnected system	Relationship between rivers and creeks; flow; seasonality; animals and water as indicator of a healthy system
	Water bodies	Lakes, springs, rock/water holes (<i>gilai</i>), creeks, billabongs, lagoons, dams
	Wellbeing	Fishing, activities, gatherings
Cultural Continuity and Revival	Bush tucker	Ducks, swans, kangaroos, kangaroo tails; bardi grubs, duck eggs, turtles, turtle eggs, emus, yabbies, snakes, fish, mussels, emu, emu eggs, googar (goanna), porcupine, possum, shrimp Contemporary: rabbits, redfin
	Medicine trees and edible plants	Yellowpans, snottygobbles, yadaipans (rose bush), apple bush, wild bananas, quandongs, crowfoot, emu bush, butter bush (medicinal and ceremonial), hops (aromatic and ceremonial), wild apricots, currajong tree, lignum
	Cultural food practices	Hunting/gathering: Reeds made yabby nets; fish traps; fishing; collecting worms; burying water; carrying water; gather yabbies while they were eating underneath reeds; put flour on a native bee and follow it to honey; vegetable gardens Cooking: Emu and kangaroo in a hole in the ground; johnny cakes; billy o'tea; cooking over campfire; billycans
	Community	Camping; fishing competitions; family gatherings; cooking; meeting places along river; billy o' tea; communicating together by water; teaching youth
	Historical Connections	Growing up on the river; sacrifice of ancestors; looking for Aboriginal sites
	Cultural practices	Weaving; scarred trees; washing hands in the creek; storytelling; corroborees; making bundis (huts); ochre; artefact and tool making
	Importance of water	Spiritual; connection to culture and history; part of identity; heritage; transfer of knowledge; inspiration; morality; sacred; ceremony

⁶ Information contained in this section is First Nations Cultural Knowledge provided for the development and accreditation of water resource plans.

Table 15. Values and uses: sub-categories by theme (contd.)

Themes	Sub-categories	Detail
Custodianship and jurisdiction	Responsibilities	Sharing water; monitoring sites; monitoring springs; transfer of knowledge; monitoring flow; cleaning water and land; respect for water; managed burning
	Inherent rights	Access, ownership, naming practices
	Particular water bodies	Lakes: Cargelligo, Brewster, Morrison, Menindee, Willandra, Brewster Creeks: Booberoi Creek, Sandy Creek, Willandra Creek, Lake Creek, Oxborough Creek Lachlan River Near Murrin Bridge: brown swamp, two lagoons, billabong
	Ngurumpaa (homelands)—traditional and contemporary	Lake Cargelligo, Murrin Bridge, Ivanhoe, Hillston, Cobar, Menindee, Mount Grenfell Historic Site, Lake Mungo, Willandra Lakes Region
Equity, Redress and Compensation	Economic	Fish; native plants and seeds; bush foods
	Ownership	Country; land; water
	Water allocations	Cultural Flow, Environmental flow, Nation-based allocation
Partnerships and Communication	First Nations partnerships	Messaging, sharing resources

Key Ngiyampaa values

From the subcategories above, the following key values emerged. These are illustrated by quotes and listed in order of frequency mentioned during consultation. This does not necessarily indicate level of importance. The table below also indicates whether these values have social, spiritual, cultural, environmental and economic as suggested by the MDBA guidelines.

Table 16. Key values

No.	Key value	Social	Cultural	Spiritual	Environ-mental	Economic
1.	<p>The Ngiyampaa people value water for its connection to their culture and identity through historical connections, cultural practices, storytelling and spiritual connections.</p> <p>'It was a part of Ngiyampaa identity. Even though we were on the land, it's part of me and part of my culture. My heritage.'</p> <p>'The river's not just for going fishing. There's a lot of cultural activities: camping, hunting, teaching kids.'</p>	√	√	√		
2.	<p>The Ngiyampaa people see water as connected to their jurisdiction on Country, which they exercise over specific water bodies.</p> <p>'If there's no water in that creek, then what's the use of us all being here if we can't fight for it?'</p> <p>'Ngiyampaa people, they was a dry land people, you know, and most of us was just the creeks and billabongs and the rockholes.'</p>		√			

No.	Key value	Social	Cultural	Spiritual	Environ-mental	Economic
3.	<p>Ngiyampaa people value biodiversity of ecosystems reliant on water.</p> <p>‘Animals tell a story about the season.’</p> <p>‘Well our trees need water. All our plants and that down on the river. The frogs and the water rats.’</p> <p>‘In the wintertime, there was always plenty of water. You knew that there was plenty of duck eggs and food in the wintertime.’</p>		√		√	
4.	<p>Ngiyampaa people value water as a connected system requiring natural flow.</p> <p>‘You gotta keep the billabongs flowing.’</p> <p>‘That’s what we’d like to see, with the water running through Willandra Creek, ‘cause we’ve got a Lake out there. And when that creek runs the Lake gets filled.’</p>		√		√	
5.	<p>Ngiyampaa value water as a life-giving element, essential for health and wellbeing for old and young.</p> <p>‘It’s life. It’s healthy. You know, health for the people. It brings life.’</p> <p>‘I know if I get bored, I know I can go and sit on the river bank and go fishing and that. That’s one of the good pastimes I do.’</p>	√	√	√	√	
6.	<p>Ngiyampaa people value water for survival, both practically and as a people historically.</p> <p>It’s very valuable, the water to us. It’s sacrifice, you know, it’s sacred to us. ‘Cause our old people never had any, you know. They suffered.’</p> <p>‘Years ago, our people would find water. That didn’t just depend on Willandra Creek. They depended on finding water holes and they found water holes.’</p> <p>‘Without water, we wouldn’t be alive. We’d be done. We’ve gotta have water to live.’</p>		√	√	√	
7.	<p>Ngiyampaa people value water for as a precious commodity with economic potential.</p> <p>‘Water in Ivanhoe, is very precious to us.’</p> <p>‘That’s a livelihood for our Aboriginal people. They’ve gotta have water.’</p>		√			√
8.	<p>Ngiyampaa people value water as a part of caring for Country.</p> <p>‘We look after billabongs, creeks and swamps coming off the Lachlan River We have expertise monitoring sites in the forest.’</p> <p>‘As soon as the flow comes, everyone’s up and around. As soon as we talk about water, everyone’s there.’</p>		√		√	√

Responses—Uses

From the subcategories above, the following key uses emerged. These are illustrated by quotes and listed in order of frequency mentioned during consultation. This does not necessarily indicate level of importance. The table below also indicates whether these values have social, spiritual, cultural, environmental and economic as suggested by the MDBA guidelines.

Table 17. Key uses

No.	Key use	Social	Cultural	Spiritual	Environ-mental	Economic
1.	<p>The Ngiyampaa people use waterways to collect and cook bush tucker.</p> <p>'And we'd go and catch a fish. We'd cook it. We'd have Johnny Cakes cooked. We'd have to use water to make Johnny Cakes. It was good.'</p> <p>'There's a brown swamp out there, we used to call it. [near Murrin Bridge]. We used to go out and get ducks and swans and kangaroos and whatever you know.'</p> <p>'When the Willandra Creek was full, there were plenty of emus and emu eggs. Kids would be coming from all over the place for emu eggs.'</p> <p>'We would watch the yabbies going in to get the sweet things on the bottom of the reeds and then grab them.'</p>	√	√		√	√
2.	<p>The Ngiyampaa people use waterways for recreational and social purposes and to hold family and community gatherings.</p> <p>'Out in every Easter time on the river, people come from all over the place. All the people come there and camp out for three or four days. I've got grandkids there and aunts, cousins, brothers ...'</p> <p>'We had barbeques and recreation activities which are our social and cultural gatherings and catch up and we camped there.'</p> <p>'If there's somewhere to have a swim, we'll go and have a swim.'</p> <p>'We was playing all the time. That was together. We was always together. We were reared around the water.'</p> <p>'We used to go out there all the time for BBQs and yabbing. Catching carp. The flow was pretty good back in the day. It was something you looked forward to at the end of school with your family.'</p>	√	√	√		
3.	<p>The Ngiyampaa people use waterways to practice culture.</p> <p>'A lot of our cultural activities were done on the river bank. We spent a lot of time on the river.'</p> <p>'In the lagoons at Murrin Bridge, there were reeds growing out there. We used to do cultural weaving.'</p> <p>'Willandra Lakes were a trading site and have connection to ceremony. The Barkandji, Ngiyampaa and Madi Madi traded there.'</p> <p>'There are walking trails and dreaming trails all through there.'</p>	√	√	√		
4.	<p>The Ngiyampaa people used waterways to transfer knowledge and teach young people.</p> <p>'Ever since I was a kid, they taught me stuff about Ngiyampaa culture and everything. About the river. About how to respect it. And to look after it, to try and look after it.'</p> <p>'The elders could go out and teach the young ones about medicine and all of that. They were guides for the younger people. We want to go out and do all of that so they</p>	√	√	√		

No.	Key use	Social	Cultural	Spiritual	Environ-mental	Economic
	don't forget their culture.' 'You go to the river to communicate with one another.' 'We learn how to catch yabbies when we're kids.'					
5.	The Ngiyampaa people used water for domestic purposes. 'We used to go down to the river, down to Murrin Bridge there and carry a bucket of water home to cook a feed with.'	√	√			√
6.	The Ngiyampaa people used water as part of land management.		√		√	√



Figure 12. Evidence of Cultural Practice near the creek.

6.2 Risks and impacts

Table 18. Risks and impacts: sub-categories by theme

Themes	Sub-categories	Detail
Healthy Country and People	Country	Increased dust, cattle trampling land,
	Carp	Erosion, smell
	Native animals	Come into town to drink; locked out of the river; less breeding of frogs, turtles etc.
	Water quality	Dirty water, poor smelling water, poor tasting water, not potable, pollution, poison, contamination, low oxygen, temperature
	Flows and levels	System not functioning; low flow, less seasonal flooding, dry springs, lower levels, no water, dry rivers and creeks, low rivers impact creeks, controlled flow, dry billabongs
	Impacted water bodies	Darling River, Willandra Creek, billabongs, creeks at Murrin Bridge, dry reservoir at Cobar; Menindee Lakes
	System impact	System not functioning, loss of seasonality, management disrupting natural systems
	Health and wellbeing	Boils, diseased fish, illness, mental health affected, sick children, scabies
Cultural Continuity and Revival	Bush tucker	Less fish, less worms for bait, unhealthy fish, less eggs, less yabbies, no possums, no yabbing, no fishing, less shrimp
	Cultural practices stopped	Less reeds for weaving; loss of youth identity; less transfer of knowledge; no access to cultural spaces; no cultural learning at school; scarred trees pulled down; less cultural; social and spiritual interactions
	Community	Less gatherings, losing history; losing connections
	Domestic	Unable to drink water, clothes change colour, vegetable gardens die
	Social	Less play and recreation, less swimming, family separation, nothing to do, increase in crime
	Identity	Threat of cultural disappearance
Custodianship and Jurisdiction	Moving off Country	Community closures, relocations, can't exercise jurisdiction
	Jurisdiction	No representation, lack of information, governance structures
	Lack of access	Fencing TSRs; fencing dams; blocked off billabongs; rockholes on private property; no camping on TSRs; no access to water and springs; permission needed; fear; locked out animals; change of tenure
Equity, Redress and Compensation	Water allocations	Mining, cotton, big industry, irrigation systems, greed, inequity, over-allocation, different size buckets for different stakeholders, cultural flow not given enough; no Ngiyampaa allocation
	Impact of industry	Expensive water, tailings, clearing, bore water for domestic use
	Infrastructure	Dams, levees, rusted pipes
Partnerships and Communication	Cultural awareness	Cultural flows not understood or respected; land owners ignorant; poor relationships with farmers
	Communications	Lack of information, information in unusable formats
	Consultation	Lack of representation, Ngiyampaa not involved in decision making; Government has upper hand

Responses—Risks to values and uses

From the subcategories above, the following key risks emerged. These are illustrated by quotes and listed in order of frequency mentioned during consultation. This does not necessarily indicate level of importance.

1. The Ngiyampaa people see large scale industrial practices, particularly in cotton and mining, as a risk to their water-dependent values and uses.
 - ‘That’s a disgrace that Darling River. Because of them fellas wanna grow cotton. They’ve got that much water out there. They could still send that down, but they’re just being greedy.’
 - ‘Mining affects us, because we have to pay for more water. Because of the situation for the pipes. The water’s dirty and contaminated.’
2. The Ngiyampaa people see inequitable water management practices as a risk to their water-dependent values and uses.
 - There are different size buckets according to what water is used for—domestic, environmental, cultural and Aboriginal water. The cultural bucket is very small.
 - ‘Lots of people have water allocations. We don’t have this.’
3. The Ngiyampaa people see the control of flow through management practices and infrastructure as a risk to their water-dependent values and uses.
 - ‘Lakes and creeks are dammed off because the farmer doesn’t want the water coming on to his property.’
 - ‘We could talk about water until the cows come home, but the government has the upper hand. They decide where the water goes.’
4. The Ngiyampaa people see property ownership and fencing as a risk to their water-dependent values and uses.
 - ‘I remember as a kid we used to go out yabbing. Now we’re not even allowed on the properties.’
 - ‘Farmers got the TSRs leased out to them and fenced them off. There is a gate with ‘See the Manager’ on it. People don’t know there’s a stock route there.’
 - ‘The farmers have fenced Murrin Bridge off. Murrin Bridge blocks should be back there. Right across the fence should be ours, but it’s blocked off. It should be our billabong.’
5. The Ngiyampaa people see a lack of cultural awareness as a risk to their water-dependent values and uses.
 - ‘Don’t talk about cultural flows because you’re not going to get it. [People think] it means over the bank and running, like a big flood.’
6. The Ngiyampaa people see poor consultation practices as a risk to their water-dependent values and uses.
 - ‘Ngiyampaa people are not involved in decision making about the weir. We don’t know what’s going on. Meet us fellows halfway.’
 - ‘This is the first time coming to us and asking us questions.’
7. The Ngiyampaa people see environmental degradation as a risk to their water-dependent values and uses.
 - ‘We are only catching carp now. We catch about a dozen carp. The river’s are overflowing with them.’
 - ‘The risks are poison running through it.’
8. The Ngiyampaa people see communication of information as a risk to their water-dependent values and uses.
 - ‘I’ve never heard much about it. We never heard much about how to work with the government.’
 - ‘I get this information but I don’t understand it.’

Responses—Impacts of water management practices

From the subcategories above, the following key impacts emerged. These are illustrated by quotes and listed in order of frequency mentioned during consultation. This does not necessarily indicate level of importance.

1. There is less bush tucker for Ngiyampaa people to catch and eat.

'You used to be able to go and there'd be tucker all around the river. You didn't even have to go home for a feed you know Food'd be right there at the river.'

'Without our river, we've got no fish. We've got no tucker. You know, fish can't survive on dry land.'

'Booberoi creek—that used to be one hell of a fishing place. You could go and get yabbies all year round. You know, catfish, ducks, duck eggs, you could eat duck eggs all the way along the creek. There's nothing there now.'

2. Ngiyampaa people notice the impact of lower flow on the whole system.

'Willandra Creek has only flowed twice in the last twenty years.'

'The last of the biggest water we've had around here was out in '56 when we had all the floods, but you don't see that anymore, come up to a certain thing and that's it. The water's gone.'

'When we was growing up the old fellas used to have that water with them there all the time, you know.'

3. Ngiyampaa people are losing their ability to practice their culture and transfer knowledge to the next generation.

'If we don't complain, if we don't put all this into place for us. We're gone. We're finished.'

'You can't pass on this knowledge or show it to your kids. Everything's too dry.'

'We are losing history.'

'How can we take our younger ones back and teach them how we survived? How important it was to us to go and spend time. We can't take our kids back now and say this is what we used to do.'

4. Domestic water quality on Ngiyampaa Country is significantly less healthy.

'You can't even wash our clothes. They turn brown.'

'We can't grow veggies. The water kills your lawn.'

'And the smell of that water is just atrocious. It's shocking.'

5. Creeks on Ngiyampaa Country are dry and damaged.

'When I went out there, every time I go out there, I can cry, you know you can cry cause there, it was just dust. The cattle was walking up and down and trampling it all back in.'

'All the creeks are dry at the moment.'

'That's the driest I've ever seen that Willandra Creek. It's always had water in it. Now it just gets a drop.'

6. Ngiyampaa people have significantly less access to their Country, cultural sites and water bodies.

'The lake is dry and we have no access. We are locked out of our cultural places.'

'Even when the rivers are flowing and there's plenty of water around, we can't get access to the water. With the fences up. We have to get permission.'

'There's springs out on this back country. We're not allowed to go there.'

7. Ngiyampaa people have noticed a decrease in biodiversity and an impact on animals.

'Animals are locked out of the river.'

'Kangaroos and emus come right into town. It affects wildlife.'

'Well, now and then you might get a catfish in there, but mostly carp.'

'Well, just all the animals in it, you know, you can tell there's a big change.'

8. The health and wellbeing of Ngiyampaa people is being negatively affected.

'If you've got still water all the time kids get sick, full of boils. And if the river's still flowing, that just washes away.'

'If there's not water out there, we're sick. It affects the mental health of the people.'

'If our waters aren't running, well the fish get diseases too and that means we get diseases from eating bad fish. It's our life.'

9. Ngiyampaa people notice social and family impacts.

'This impacts on the family group. Separation.'

'And when there's nothing to do what do they do? Sit around, get in trouble you know.'

10. 'The ability of Ngiyampaa people to exercise custodianship and jurisdiction has been affected.

'I suppose it'll close communities down too, there's the risk of losing communities.'



Figure 13. Mining impacts on Country and access to it.

6.3 Objectives and outcomes

The MDBA Part 14 Guidelines advise the aim of consultation processes should be ‘to identify Traditional Owners’ objectives for water management, and the desired outcomes that the objectives would contribute towards.’

- ‘**Objectives** are commonly understood to mean ‘aspirations’ or ‘goals’, and is often expressed as wishes.’
- ‘**Outcomes** is commonly thought of as the result of achieving an objective—in other words, what happens (or is envisaged to happen) when a wish is fulfilled.’ (3)

Objectives and outcomes are presented in themes. Responses were coded, grouped and allocated subcategories. Objectives were derived from these grouped responses. Detail from responses has informed outcomes within each objective. The number of responses within each group was added to prioritise and order objectives by frequency. This order is a rough guide only and does not necessarily indicate priority based on importance.

Healthy Country and People

Table 19. Healthy Country and People: objectives and outcomes by frequency

Objectives	Outcomes
Rivers, creeks and bodies of water function together as a flowing system.	Flows are natural and continuous. Billabongs, lagoons and waterholes are filled regularly. Willandra Creek near Ivanhoe, Booberoi Creek and other creeks near Murrin Bridge flow again. Lakes, including Lake Morrison, fill up again. Biodiversity increases.
Native animals and fish in and near waterways are protected, healthy and increase in population.	Native fish are bred, restocked and healthy. Fish breeding areas are protected. Managed flows support fish breeding. Native animals are able to access waterways. Animals and birds used for bush tucker increase in population.
Water in rivers and creeks is clean and healthy.	Ngiyampaa people can drink river and creek water. Biodiversity increases.
Water available for domestic use is clean and healthy.	Ngiyampaa people can drink supplied water. Water no longer smells poor. Ngiyampaa people can water plants and vegetables. Ngiyampaa people can use water for washing.
Healthy waterways support the wellbeing of Ngiyampaa people.	Young people can play by rivers and creeks. Ngiyampaa people no longer suffer from unnecessary illness and infection. Mental health issues decrease.

Cultural continuity and revival

Table 20. Cultural continuity and revival: objectives and outcomes by frequency

Objectives	Outcomes
<p>The Ngiyampaa people revive their practice of using waterways for the transfer of knowledge.</p>	<p>Young people have a sense of cultural identity. Elders teach about water, culture, medicine and food on Country again. Young people are able to participate in the cultural activities their elders did. Young people become involved in activities caring for water.</p>
<p>The Ngiyampaa people continue and revive cultural practices by waterways.</p>	<p>Ngiyampaa people are able to gather and cook bush tucker, including yabbies. Bush tucker locations and seasons are mapped. Cultural practices are revived. The Ngiyampaa people are able to continue family gatherings by water. The practice of weaving continues and is revived. Cultural cooking practices, such as cooking in the ground by the river, are continued and revived. Naming practices are acknowledged with signs.</p>

Custodianship and jurisdiction

Table 21. Custodianship and jurisdiction: objectives and outcomes by frequency

Objectives	Outcomes
The Ngiyampaa people are able to access their culturally important water-dependent sites and areas.	Fencing around Travelling Stock Routes is taken down. Ngiyampaa people have access down to rivers. Cultural access rights are supported by policy and legislation across departments. Partnerships with landowners support access. Access enables custodianship of springs and rockholes. Access to sites supports activities for families and young people.
The Ngiyampaa people are given control over their water interests to continue their role as custodians.	Ngiyampaa ownership of culturally important water-dependent sites and areas. Ngiyampaa control over management of water on their Country.
Ngiyampaa people are employed in water management in roles including conservation and monitoring.	Ngiyampaa people are employed as water rangers in monitoring and conservation. Young people are working on Country in their traditional role as custodians, including monitoring springs and waterholes. River reaches are cleaned and maintained; water quality is consistently monitored. Ngiyampaa people are employed to help eradicate carp.
Ngiyampaa people regain cultural authority over their waters.	Ngiyampaa people are offered support and resources to develop governance structures. Custodianship and jurisdiction of the Ngiyampaa people on their Country is acknowledged by government in policy and practice. Water planning includes 'on Country' consultation with Ngiyampaa people as custodians. Consultation is with local, grassroots Traditional Owners who have authority to speak for Country.



Figure 14. Ngiyampaa people working together to manage their waters.

Equity, redress and compensation

Table 22. Equity, redress and compensation: objectives and outcomes by frequency

Objectives	Outcomes
The Ngiyampaa Nation is given its own water allocation.	<p>The Ngiyampaa Nation is recognised as a key stakeholder.</p> <p>Greater equity is achieved.</p> <p>Ngiyampaa have water to manage on their own behalf.</p> <p>Water is allocated for all required lands and water bodies within the Ngiyampaa Nation, including Mawonga Station.</p>
Greater equity and balance between stakeholders is achieved in water allocations.	<p>Less water is allocated for cotton.</p> <p>Neighbouring First Nations stakeholders are taken into consideration in water allocation.</p> <p>Bigger industries are encouraged to implement water recycling programs to help limit their allocations.</p> <p>Water is shared more equitably between stakeholders.</p>
The Ngiyampaa people receive cultural flows.	<p>Cultural practices and cultural events are supported by cultural flows.</p> <p>Cultural flows are allocated to support fishing practices and the breeding of fish.</p> <p>Cultural flows are allocated to support the gathering of bush tucker.</p> <p>Cultural flows are seen as distinct from environmental flows.</p> <p>Information about cultural flows including applications, policies and their release are given clearly to Ngiyampaa people.</p> <p>The Ngiyampaa people are supported to run multiple project with cultural flows.</p>
Ngiyampaa economic interests are encouraged and supported.	<p>Fish breeding is supported as an Ngiyampaa enterprise.</p> <p>Seed propagation of medicinal plants and bush foods is supported as an Ngiyampaa enterprise.</p> <p>The Ngiyampaa are allocated water to support their economic interests/</p>
The Ngiyampaa Nation is compensated for the impact of poor water management on their culture, people and communities.	<p>Ngiyampaa people don't pay water rates.</p> <p>Ngiyampaa people are granted ownership of important land and water sites.</p> <p>Redress includes an Ngiyampaa water allocation.</p>

Partnerships and communication

Table 23. Partnerships and communications: objectives and outcomes by frequency

Objectives	Suggested outcomes
<p>Strong, respectful and effective partnerships are built between the Ngiyampaa Nation and its people and other stakeholders in water planning.</p>	<p>Ngiyampaa Nation-specific Cultural awareness training is conducted with stakeholders.</p> <p>Water planning takes into consideration the Ngiyampaa worldview.</p> <p>Senior Traditional Owners from across nations use current and new structures, such as NBAN, to work together, sharing resources and strategies.</p> <p>When working on Country, government bodies approach local representative Ngiyampaa Traditional Owners as the first port of call.</p> <p>Partnerships and communications are set up between Ngiyampaa people, irrigators and land owners.</p>
<p>Ngiyampaa people are informed clearly and consistently about water policy, planning and practices.</p>	<p>Regular updates on releases, river health, environmental and cultural flows are given to Ngiyampaa communities.</p> <p>A channel of communication is set up between the Ngiyampaa people and NSW Department of Industry, possibly through local government or the Office of Environment and Heritage.</p> <p>Both NSW Department of Industry and NBAN representatives communicate regularly with the Ngiyampaa people.</p> <p>Rivers and creeks on Ngiyampaa Country are monitored regularly with results going directly to the people.</p>
<p>The Ngiyampaa people continue partnerships to use and monitor environmental water.</p>	<p>Flow is restored to watercourses of cultural importance to Ngiyampaa people.</p> <p>Biodiversity increases to the benefit of both the environment and Ngiyampaa people.</p> <p>The Ngiyampaa people have significant influence on the use of environmental water on Country.</p> <p>Water is shared between stakeholders.</p>
<p>The Ngiyampaa Nation has strong, coordinated representation in water planning.</p>	<p>Support is given for an Ngiyampaa Nation committee for water interests with strong governance and representation from all Ngiyampaa communities.</p> <p>A full Ngiyampaa Nation meeting is held to discuss water interests.</p> <p>Ngiyampaa representation in water planning is integrated with other areas in Natural Resource Management and Native Title.</p> <p>The Ngiyampaa people are recognised in practical ways as a key stakeholder in water planning.</p>
<p>Consultation with Ngiyampaa people regarding their water interests is consistent, culturally appropriate and effective.</p>	<p>Feedback is given after consultation.</p> <p>Nations are the basis for consultation.</p> <p>Ngiyampaa people are consulted about Country to which they have cultural connection.</p> <p>Inform all Ngiyampaa communities of this consultancy process and its findings.</p> <p>Work with other government departments to address issues arising in consultation.</p>

7. Appendices

Appendix A: Surface water map

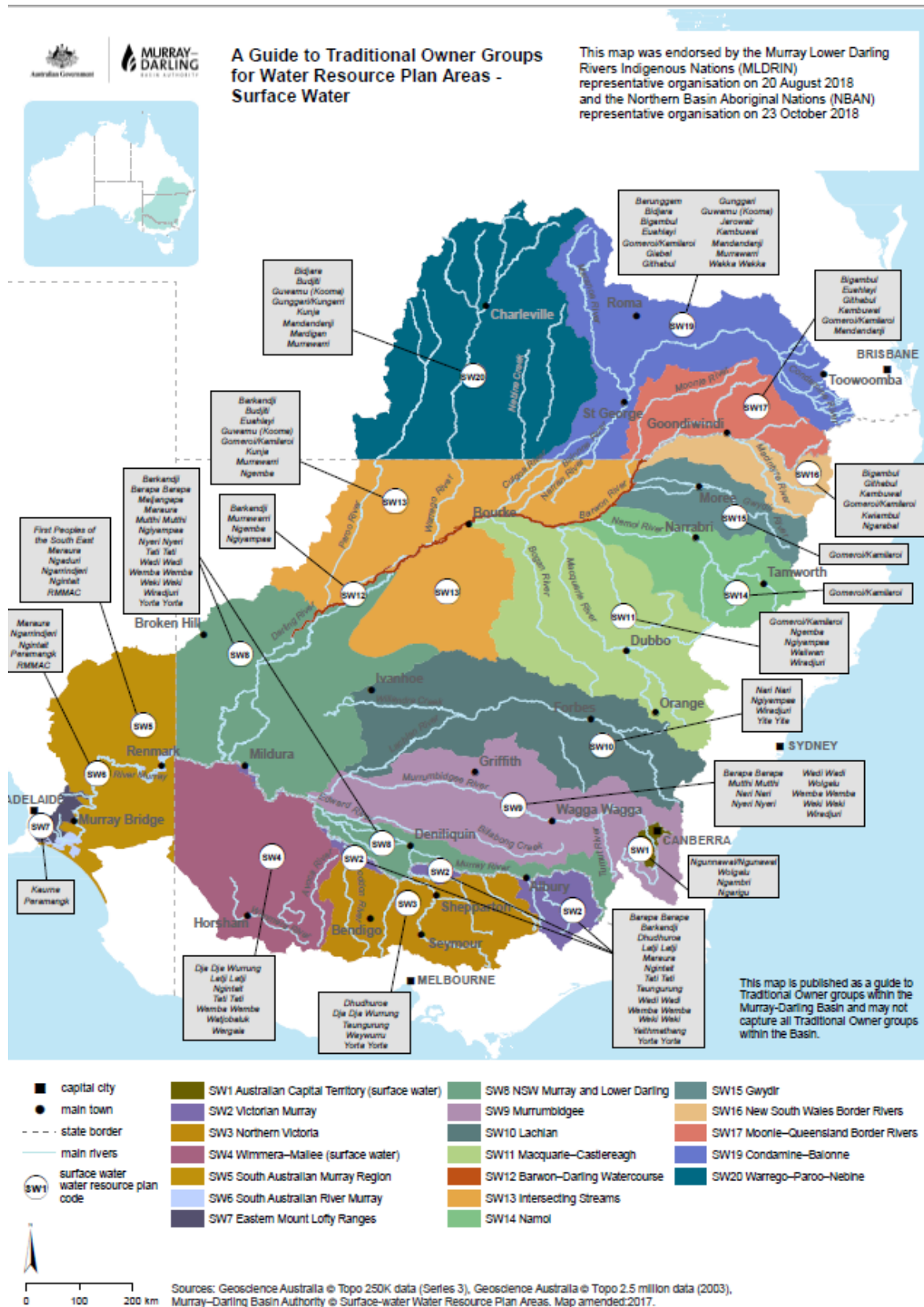


Figure 15. A guide to Traditional Owner Groups for water resource plan areas: surface water

Appendix B: Groundwater map

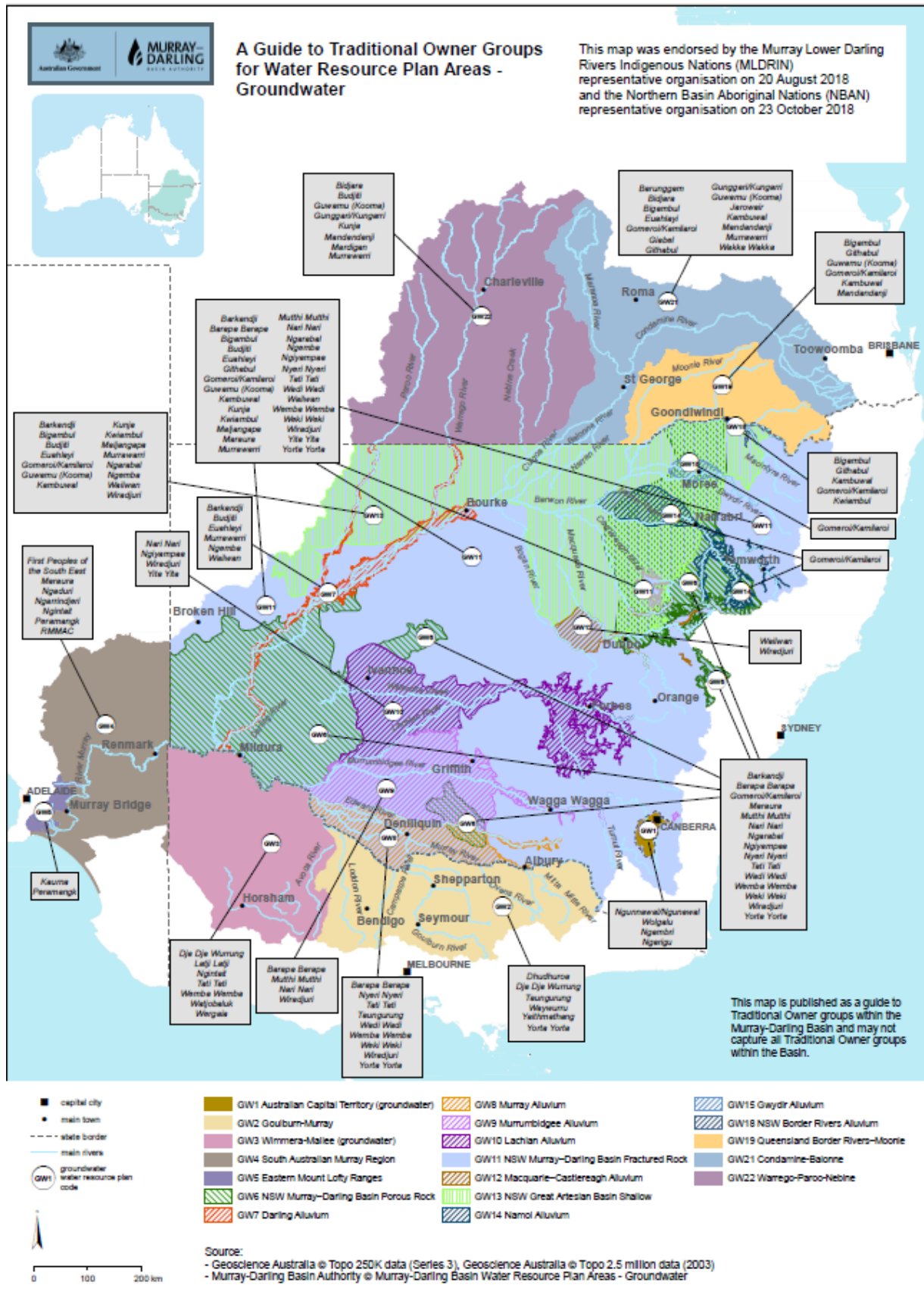


Figure 16. A guide to Traditional Owner Groups for water resource plan areas: groundwater

Appendix C: Data use agreement interviews

INFORMATION USE AGREEMENT

Face-to-face interviews

First Nations Culturally Appropriate Nation-Based consultation for water resource plans NSW Department of Industry—Lands and Water

This agreement is made on _____ 2018

Between _____ of _____

And Dhirranggal Solutions Pty Ltd
of 1/19-23 Moate Ave, Brighton-le-Sands NSW 2216.

1 Background

- | | |
|--|--|
| <p>1.1 Dhirranggal Solutions has been contracted by Lands & Water, NSW Department of Industry (NSW Department of Industry) to conduct culturally appropriate consultation on a nation by nation basis to ensure that the concerns of Traditional Owners are taken into account in the development of NSW water resource plans (WRPs). These consultations will assist NSW Department of Industry to meet its objectives in delivering water planning as per the Murray–Darling Basin Plan under the <i>Water Act 2007</i>. Throughout this agreement, Dhirranggal Solutions operate on behalf of NSW Department of Industry.</p> | <p>Dhirranggal Solutions are holding culturally appropriate consultation for (NSW Department of Industry) for the development of water resource plans.</p> |
| <p>1.2 Based in western New South Wales, Dhirranggal Solutions is a 50% Indigenous-owned company delivering community-led and culturally appropriate consultation. It is owned and operated by Jason Ford and Alexandra Dixon.</p> | <p>Dhirranggal Solutions is an Indigenous company from western New South Wales run by Jason Ford and Alexandra Dixon.</p> |
| <p>1.3 Dhirranggal Solutions and NSW Department of Industry are aware that there are culturally appropriate processes and protocols that need to be followed to maintain community confidence in recognising spiritual, social, customary and economic values of water to First Nations people. The consultation aims to be guided by Traditional Owners, including involvement in stakeholder mapping, workshop planning and the review process.</p> | <p>Dhirranggal Solutions and NSW Department of Industry will be guided by Traditional Owners to follow cultural processes and protocols during the consultation.</p> |
| <p>1.4 The consultation process will consist of a series of interviews with Senior</p> | <p>The consultation process</p> |

Traditional Owners in June, including walks on Country. These will be followed by a number of workshops in different locations in July. Opportunity will also be given for people to submit information individually throughout July. The review process gives Traditional Owners the chance to check the draft consultation report in late July.

follows three stages in June and July:

1. Senior Traditional Owner Interviews.
2. Traditional Owner workshops.
3. Review with Senior Traditional Owners.

2 Definitions

First Nations Cultural Knowledge means accumulated knowledge which encompasses spiritual relationships, relationships with the natural environment and the sustainable use of natural resources, and relationships with the natural environment and the sustainable use of natural resources, and relationships between people, which are reflected in language, narratives, social organisation, values, beliefs, and cultural laws and customs.

First Nations Cultural Knowledge is the knowledge built up over generations that belongs to First Nations people and communities.

Ngiyampaa Nation

The Murray–Darling Basin Plan **came into effect in November 2012. The Basin Plan legislation guides governments, regional authorities and communities to sustainably manage and use the waters of the Murray–Darling Basin, ensuring water is shared between all users.**

The Murray–Darling Basin Plan legally guides governments and communities in managing the water of the Murray–Darling Basin.

Objectives are defined by the Murray–Darling Basin Authority as commonly understood to mean ‘aspirations’ or ‘goals’, and are often expressed as wishes.

Objectives are goals.

Outcomes are defined by the Murray–Darling Basin Authority as commonly thought of as the result of achieving an objective—in other words, what happens (or is envisaged to happen) when a wish is fulfilled.

Outcomes are the things that happen when a goal is achieved.

The term **Traditional Owners** is used by the Murray–Darling Basin Authority to refer to those with recognised cultural authority to speak for Country.

Traditional Owners are people with cultural authority to speak for Country.

Values and uses (water-dependent) means places, areas, sites and/or practices that have cultural significance to First Nations people and require a certain water quantity or quality to be sustained.

Values and uses are cultural places, areas sites and practices that need water.

Water resource plans (WRPs) establish rules to meet environmental and water quality objectives and will take into account potential and emerging risks to water resources. WRPs will play a key role in ensuring implementation of limits on the quantity of surface and groundwater that can be taken from the Murray–Darling Basin for consumptive purposes. The NSW Government will develop 22 water resource plans (WRPs) to set out arrangements to share water for consumptive use. These cover many Aboriginal communities across the Murray–Darling Basin.

Water resource plans (WRPs) set out rules for water management. There are 22 water resource plans for New South Wales. They cover either surface water or groundwater.

Water sharing plans (WSPs) establish rules for sharing water between different types of water use and ensure that water is provided for the health of the system. WSPs have been developed for rivers and

Water sharing plans (WSPs) set out rules for sharing water between users in New South Wales. They last for ten

groundwater systems across New South Wales following the introduction of the *Water Management Act 2000*. WSPs have a term of ten years. Prior to expiry of the ten-year term of a water sharing plan, the plan is reviewed to determine whether it should be extended or replaced. In the inland region of NSW, most water sources will also be subject to the requirements of the Commonwealth's Basin Plan.

years.

3 Your participation

- 3.1 As a Ngiyampaa Traditional Owner, you are invited to participate in a face-to-face-interview to provide information on the following:
- Ngiyampaa cultural values and uses around water
 - Objectives and outcomes to protect and manage these values and uses
 - Culturally appropriate guidelines for running a workshop on Ngiyampaa country

This interview will ask for the following information:

- Ngiyampaa values and uses of water
- Goals for Ngiyampaa water management
- Suggestions for running workshops on water

- 3.2 These are possible ways information may be gathered:

You can choose to give this information in an interview or during a walk on Country.

- Open questions: a series of open questions will be asked about Gomerioi objectives and outcomes based on water-dependent values and uses.
- Walks on country: Opportunity will be given to show assets in a walk on Country, including photography with permission. If time doesn't permit during this interview, a NSW Water Cultural Officer will conduct this at a later stage.

- 3.3 The interview will be conducted by Jason Ford of Dhirranggal Solutions at a place and time negotiated with you. There may be other people present in the interview, including Alexandra Dixon (Dhirranggal Solutions); a local Ngiyampaa community organiser; and a representative from NSW Department of Industry.

You will be interviewed by Jason Ford from Dhirranggal Solutions. Other people might be there, including someone from NSW Department of Industry.

- 3.4 Your participation is voluntary.

You are volunteering to do this interview.

- 3.5 You may withdraw your participation and information at any stage up until the consultation report has been finalised.

You can change your mind at any time up until the report is written.

4 Purpose and scope

- 4.1 The information gathered from you will be organised with other interview data by Dhirranggal Solutions and used to structure a series of workshops on Ngiyampaa country in July. The workshops will be organised in a culturally appropriate way according to advice given by you and other Traditional Owners.

Your information and information from other Senior Traditional Owners will be used to run workshops in July on Ngiyampaa country.

- 4.2 Information from both the interviews and the workshop will be used by

Information from interviews and

Dhurranggal Solutions to write a consultation report on objectives and outcomes based on Ngiyampaa water-dependent values and uses.

workshops will be used in a report on Ngiyampaa water values, uses and goals.

4.3 Water resource plans specify how water will be shared and managed within a specified area. Information from this consultation will be used in the following WRPs:

- **Surface water WRPs:** NSW Murray and Lower Darling, Lachlan, Macquarie–Castlereagh, Barwon Darling
- **Groundwater WRPs:** Western Porous Rock, Lachlan Alluvium, Lachlan and South Western Fractured Rock

Information from the report will be used to write New South Wales water resource plans for areas covering Ngiyampaa Country.

4.4 Water resource plans incorporate existing water planning and management within NSW (including water sharing plans), as well as meeting the requirements in Chapter 10, part 14, sections 10.52 – 10.55 of the Basin Plan. These ensure that the concerns of Traditional Owners regarding their stated objectives and outcomes based on water-dependent values and uses are taken into account in the water resource planning process. It is hoped that First Nations people will wish to be involved in water planning in the future. This round of consultations for the development of WRPs will establish a basis for how culturally appropriate consultation can be incorporated into future water planning in NSW.

Water resource plans make sure Traditional Owners needs are heard in water planning in NSW. They are just a start. This consultation will also look at culturally appropriate ways for Traditional Owners to be involved in water planning in NSW in the future.

5 First Nations Cultural Knowledge

5.1 Any First Nations Cultural Knowledge you provide as part of this consultation is owned by either yourself or a legal entity nominated by you, as a representative of the Ngiyampaa Nation.

The First Nations Cultural Knowledge you give in this interview is owned by you or someone you choose.

5.2 First Nations Cultural Knowledge might be collected as part of this interview in one or more of the following ways:

- in a voice recording of the interview process
- in written notes taken as part of the interview process
- in photographs of values and assets on Country.

The knowledge you give in this interview might be collected in a voice recording, in notes and in photographs.

5.3 When providing First Nations Cultural Knowledge, you must identify it appropriately and clearly acknowledge to Dhurranggal Solutions what you are willing to share with NSW Department of Industry.

Please tell us when you are sharing First Nations Cultural Knowledge. Let us know if you don't want it shared with NSW Department of Industry.

5.4 First Nations Cultural Knowledge provided to NSW Department of Industry as part of this consultation will be clearly marked. It can only be used by NSW Department of Industry in the following ways:

NSW Department of Industry can only use the First Nations Cultural Knowledge you share today for Water resource plans and water

- in the development and creation of WRPs
- to obtain accreditation for the WRP from the Murray–Darling Basin Authority
- for water planning in NSW
- and for internal research and education

planning. They may also use it for research and education within the department.

5.5 If NSW Department of Industry wants to use the First Nations Cultural Knowledge provided as part of the consultation in a way other than those listed in 5.4, it must approach you or your nominated representative.

NSW Department of Industry needs to contact you if it wants to use your knowledge in any other way.

5.6 To ensure best possible protection measures, in some cases, approximate locations of cultural values and assets may need to be recorded. You do not need to share exact locations.

If you want to tell us about cultural sites, you don't need to tell us exactly where they are.

6 Data collection and storage

6.1 The information you contribute to the consultation report will be de-identified.

Your name won't be on the information you share for the report.

6.2 While the information is stored, it will be allocated a reference number rather than your name. A list with your name and associated reference number will be stored by NSW Department of Industry in a password-protected database, separate to the consultation report and accessible only with your permission by First Nations Cultural Water Officers.

Your information will be given a number. Your name and this number will be kept separately from your information. They will be held by Aboriginal staff at NSW Department of Industry.

6.3 Dhirranggal Solutions would like to gather some personal information from you such as your family group, gender and age range to be used to organise information gathered. Passing on this information is voluntary.

You will be asked for information like your age, gender and family group. This will help organise information. You don't need to give this if you don't want to.

6.4 On completion of the consultation report, the interview recording will be returned to you or a representative of your choice. This interview recording may contain First Nations Cultural Knowledge you do not wish to disclose to NSW Department of Industry. Please nominate below who you would like this returned to.

When the report is written, the voice recording will be given back to you or someone you choose below.

6.5 Dhirranggal Solutions will temporarily store the de-identified audio recording on a password-protected computer only accessible by Jason Ford and Alexandra Dixon. This copy will be deleted once the consultation report has been written.

Your voice recording will be kept by Dhirranggal Solutions until they write the report. They will delete it after it is returned to you.

6.6 Dhirranggal Solutions will store de-identified written interview notes on a password protected computer only accessible by Jason Ford and Alexandra Dixon. This will be saved until the completion of the NSW consultation, for up to two years.

The written notes from your interview will be kept for up to two years by Dhirranggal Solutions.

6.7 Any photos taken during the course of the interview will be checked with you before being included in the final consultation report. Photos not used in this report will be returned to you or your nominated representative.

We will check photos with you before they are put in the report. All photos will be returned to you or someone you choose.

6.8 NSW Department of Industry can only store your First Nations Cultural Knowledge:

- as part of the final consultation report provided by Dhirranggal Solutions
- as part of the water resource plan

NSW Department of Industry will only keep the consultation report. They will not keep recordings, notes or photos.

6.4 Dhirranggal Solutions would like to create an audio recording and take written notes during your interview. The audio recording will be transcribed and to gather information for the report. Please indicate any First Nations Cultural Knowledge that you do not wish to share with NSW Department of Industry and it will be omitted from the transcription.

We would like to record this interview so we can use your information in the report. If there are parts you don't want us to write down later, please let us know.

7 Publication and review

7.1 You will have the opportunity to review the draft consultation report with Dhirranggal Solutions at one stage in July 2018. Please indicate below whether you would like to do this by person or via email.

You can check the draft copy of the report in July. Please let us know if you want to do this in person or through email.

7.2 Traditional Owner viewpoints will be prioritised as part of this consultation and in the review of the draft.

8 Contacts

Please contact the following people for more information or clarification:

Dhirranggal Solutions

Jason Ford 0456 536 683
jford3757@gmail.com

Alexandra Dixon 0458 465 849
dhirranggal@gmail.com

NSW Department of Industry

Darren Murray 0418 647 836
darren.murray@dpi.nsw.gov.au

Kara Talbot
kara.talbot@dpi.nsw.gov.au

AGREEMENT: Face-to-face interviews

First Nations Culturally Appropriate Nation-Based consultation for water resource plans

NSW Department of Industry—Lands and Water

- I have read the information use agreement or have had it read to me.
- I agree to being interviewed by Dhirranggal Solutions and having the interview recorded.

I understand the recording and any photos taken will be stored temporarily by Dhirranggal Solutions. When the project is finished, I would like the recording and any photos:

- Returned to me and all other copies destroyed.
- Given toof..... as my authorized representative for storage and all other copies destroyed.

I would like the opportunity to review the draft consultation report

- in person Or via email.
- I will identify any First Nations Cultural Knowledge I provide that may or may not be used by NSW Department of Industry for the purposes of creating WRPs.

Name: _____

Signature: _____

Contact: _____

Date: _____

Name: _____

(Director: Dhirranggal Solutions)

Signature: _____

Contact: _____

Date: _____

Appendix D: Data use agreement workshops

PARTICIPANT INFORMATION SHEET

Workshops (Ngiyampaa)

First Nations Culturally Appropriate Nation-Based consultation for water resource plans NSW Department of Industry—Lands and Water

Thank you for agreeing to participate in the consultation workshops held by NSW Department of Industry—Lands and Water from 24 – 26 July 2018.

Purpose

NSW Department of Industry is conducting culturally appropriate consultation on a nation-by-nation basis to ensure that the concerns of Traditional Owners are taken into account in the development of NSW water resource plans (WRPs). These consultations will assist NSW Department of Industry to meet its objectives in delivering water planning as per the Murray–Darling Basin Plan under the *Water Act 2007*.

NSW Department of Industry will be gathering information about First Nations values and uses of water. You will also be asked to identify any potential risks to these values and uses, as well as some objectives and outcomes for their preservation and management.

Information use

Dhirrangal Solutions, on behalf of NSW Department of Industry, will be gathering written notes on information you provide. These will be used to write a consultation report to inform the development of specific water resource plans in New South Wales. Notes from the workshop will be retained by Dhirrangal Solutions for review purposes, but will not be given to NSW Department of Industry. The report and notes will not be used for any other purpose.

Your name will not be stored with any of the information provided. Your name and other details you choose to provide on the participant register will be used for feedback and statistics only.

Photography

Dhirrangal Solutions may take photos throughout the workshop for use in the consultation report and on NSW Department of Industry's internal social media. Please indicate your consent below.

Review

Senior Traditional Owners will have the opportunity to review the draft consultation report. All stakeholders will be given the opportunity to view water resource plans as they go on public exhibition throughout 2018–19.

Please contact Jason Ford on 0456 536 683 or Alex Dixon on 0458 465 849 for more information.

PARTICIPANT AGREEMENT

Workshops (Ngiyampaa)

First Nations Culturally Appropriate Nation-Based consultation for water resource plans
NSW Department of Industry—Lands and Water

I have been provided information about this workshop and agree to participate.

I consent to Dhirranggal Solutions and NSW Department of Industry collecting notes on my feedback and using them to provide a consultation report for writing water resource plans.

I agree to Dhirranggal Solutions including me in photos of the workshop for the consultation report and NSW Department of Industry’s internal social media.

YES or **NO**

I would like my details below to be added to a list for further consultation and information about water planning in New South Wales

YES or **NO**

(Please add details below)

Name: _____ Signed: _____

Phone: _____ Email: _____

Appendix E: Interview questions and checklist

Culturally appropriate First Nations consultation for water resource plans
NSW Department of Industry—Lands and Water

Face-to-face interviews Checklist and questions

Background

What is your family group?

How many people do you represent?

How do you like to be identified in terms of your Nation?

What areas within the Ngiyampaa Nation do you want to talk about? (Which areas do you have links to?)

How do you want the interview to be done? Where do you feel most comfortable? (general questions at home, walk on Country, photographs)

Interview questions

Do you know much about how they manage water in New South Wales?
(explain process)

What is your understanding of the terms values, objectives and outcomes?

Values and uses

What does water mean to Ngiyampaa?

How does it fit into Ngiyampaa culture and lifestyle? (cultural, social, environmental, spiritual and economic)

What are some of the values water holds to you?

What are some of the general uses for water for Ngiyampaa people?

What assets in Ngiyampaa Country need water?

Management

Are your water interests being managed well at the moment? Why/why not?

What are the risks to protection and management of Ngiyampaa water interests? How can these be addressed?

Are there any ways you could work together with government or other stakeholders to manage water better for Ngiyampaa?

Objectives and outcomes

What goals would you like to see over the next ten years to ensure sustainability of Ngiyampaa water interests?

What outcomes would you like to see in the next ten years if Ngiyampaa water is managed well?

Workshop

We would like to establish an agreed process for wider consultation in the Ngiyampaa Nation, so we are asking for your input.

- What is the best way to record views and concerns of participants at a workshop? (video recording, audio recording, written submissions, photo documentary)
- Where are the best locations on Ngiyampaa country and in your area to hold a workshop?
- What food would you like to have?
- What is the best way to get the word out for your people? (newspaper, Facebook, posters, email list)
- What/who are the key groups/organisations and individuals who should be invited?
- What are good times of day to hold a workshop?
- What cultural protocols should we follow in the workshop?

Appendix F: Literature review and bibliography

Ngiyampaa WRP consultation

Literature review

Please note: This information is provided from desktop research and is intended as an initial guide only. Information provided by Traditional Owners during the consultation will take priority.

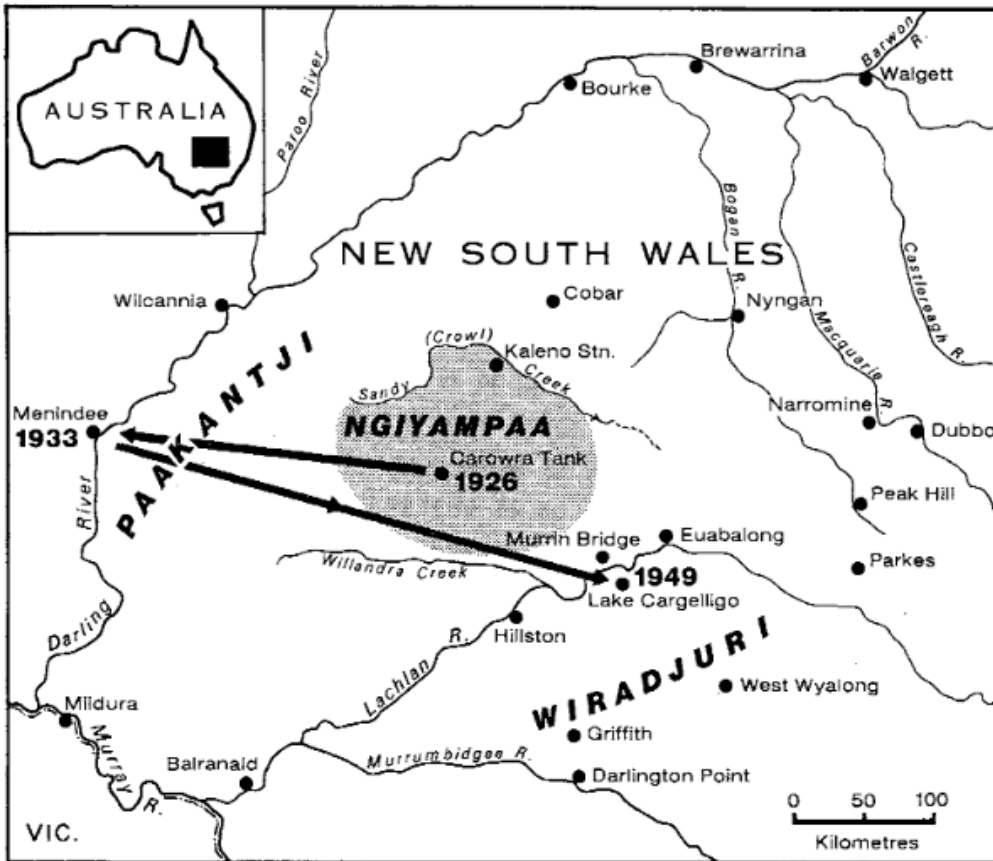
Ngiyampaa General Information

Language	Ngiyampaa (Nee-yam-par). Variations: Ngiyambaa. It is a Pama-Nyungan Language of Wiradhuric sub-group. The language Ngiyampaa is connected to the Ngemba, Wongaibon (Wangaaybuwan) and
Geographical area	<p>Ngiyampaa Country extends North to Cobar, East to Nyngan, South to Lake Cargelligo and the Lachlan (Kaliyarr) River and West close to the Darling (Paawan) River. The Ngiyampaa are known as dry land people. The only running water is Willandra Creek. The people drifted back and forth between the Lachlan, Darling and Bogan Rivers.</p> <p>Elder Roy Kennedy says there are two different areas: North has scrub and bush food, South is plains country with Willandra Creek running through it for fishing. (Brown)</p> <p>The Ngiyampaa people share a Native Title claim with Ngemba, Wongaibon and Weilwan people.</p>
Associated places	<p>Ivanhoe, Cobar, Nyngan, Broken Hill, Menindee, Lake Cargelligo and Murrin Bridge, Hillston, Griffith, Pooncarrie, Darnick Station, Mandelman Station, Joulni Station, Cobar Penepplain, Mawonga (Indigenous. Protected Area), Macquarie Marshes</p> <p>‘If you’re at Lake Mungo or if you’re at Ivanhoe, you’ve got this feeling that you’re home.’ Beryl and Sharon Kennedy (Brown)</p>
Colonial history	<ul style="list-style-type: none"> • Around 1900—moving around their <i>ngurumpaa</i> (homeland camp areas), on pastoral stations • 1926—moved to Carowra Tank • 1933—moved to Menindee Mission • 1949—moved to Murrin Bridge, outside Lake Cargelligo [see Map 1]
Natural assets	Williandra Creek, Lake Mungo National Park, Gundabooka National Park, Willandra Lakes Region World Heritage Area, Mt Grenfell Historic Park, Billabongs, Creeks, Rock Holes, Sandy Creek, Mawonga, Macquarie Marshes
Bush foods & medicines	<p>Plants: Mithirr (Acacia wattle seed); Yarrayipiyan (Rosewood or Applebox); Red Mallee; Ruby Saltbush; Pine Gum; Wild Apricot; Mukarr (Porcupine Grass); Toopah (Bush Banana); Kurrabar (White Cyprus Pine; Wilga Tree; Tharramulam (Mallee Fringe Lily); (Local Land Services, 2010 - more information in Local Land</p>

Services, 2016).

Water-associated values and uses

Water is Part of ‘dreamings’: Each Ngiyampaa speaker had a ‘dreaming’ or ‘totem’, inherited from mothers at birth. These were often dreamtime beings or animals, but could also be phenomena like ‘rain’ or ‘running water’. (Rose)



Note: Shaded area shows the *ngurrampaa* or ‘camp-world’ in which the oldest generation of today’s Ngiyampaa speakers grew up. Places where later generations grew up are marked with dates showing when people were concentrated or shifted there.

Figure 17. Map 1: Ngiyampaa. (Donaldson, 1985)

Relevant Past Studies

Ngiyampaa Ecological Cultural Knowledge by Local Land Services (Western Region)

A project gathering stories and ecological cultural knowledge from the Ngiyampaa. They shared this information in a video (2010) and a report (2016), including the following:

- Ngiyampaa people followed Willandra Creek westward to Lake Mungo, in the past (p. 4)
- An elder explains the significance of Willandra Creek: ‘They call us the dryland people and our only running water was the Willandra Creek so in the dry times we would come out of the scrub to creek country. That creek was our lifeline as far as water goes.’ (4)
- ‘When it rained some of the lakes would hold water for at least two years. In some places the Aboriginal people filled logs with water from time to time and plugged the ends so they had water available when the swamps dried up. There were also natural rock holes in the ground throughout our country, which would fill up with water and our mob placed stone lids on them. There were also other ways of finding water in the dry country.’ (5)

DHARMAE, The Data Hub of Australian Research on Marine and Aquatic Ecocultures

This database contains an oral history with Ngiyampaa elder Richard Kennedy (see Goodall and Kennedy). He discusses the following:

- Growing up in Eulabalong on the Lachlan, he went fishing with his family, catching only what they needed and leaving pregnant females, to ensure more for the future.
- The river was much clearer—you could see catfish nests 6 feet deep.
- Changed flows, mining and farming, drought and introduced species have put native fish, like Cod, Golden and Silver Perch and Catfish, at risk. Fish sizes have also decreased.
- He points out a change from group-focused, collectivist culture to a more Western-aligned individualist culture that has impacted Aboriginal society and environment.

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Appendix G: Responses from interviews

Table 24. Responses from Senior Traditional Owners: face-to-face interviews

Categories	Responses
Values	Life; spiritual/sacred; custodianship; physical health; wellbeing; sacrifice; precious; attachment to place; water health; history; environmental health; survival
Uses	Food (cultural practice); medicine and healing; social; passing on knowledge; children’s play; domestic; culture; gatherings
Impacts	Very low flow; less food; pollution; loss of culture; no knowledge; smelly water; health
Risks	Agriculture; management of flow; pollution; lack of information; inequity; no community involvement; carp; pumps and bores
Objectives and outcomes	<p>Partnerships</p> <ul style="list-style-type: none"> • With local farmers—better access • Meeting with all water stakeholders • First Nations working together <p>Water health and quality</p> <ul style="list-style-type: none"> • Bring back native fish and biodiversity • Better domestic water <p>Flow</p> <ul style="list-style-type: none"> • Get the river running and lakes filling <p>Cultural flows</p> <ul style="list-style-type: none"> • Get the billabong back • Social uses <p>Nation-based governance—water</p> <ul style="list-style-type: none"> • Community involvement • Representation of small towns <p>Social and recreational use areas</p> <ul style="list-style-type: none"> • Especially in remote areas • At ILC property, Mawonga • Children can do traditional pastimes <p>Transfer of knowledge</p> <p>Water allocations</p> <ul style="list-style-type: none"> • By nation group • Water not money • Cultural water licenses