

In this Issue: J. Adidi, NPA Stars, Trinity Bay, Sheniquia, R. Williams, District Health Council and more

We Can!

drinking, smoking, and all the bad stuff

we give up

we allow addiction to control our lives

there is no way that
we can still turn our lives around

with all the illnesses we have
it is too late for us

The
World
Health
Organization

advises: Established
scientific evidence suggests
there are major health benefits
in: Eating more fruit and vegetables,
as well as nuts and whole grains; Daily
physical activity; Moving from saturated
animal fats to unsaturated vegetable oil-
based fats; Cutting the amount of fatty, salty
and sugary foods in the diet; Maintaining a normal
body weight; and stopping smoking.

Up to 80% of cases of coronary heart disease, 90%
of Type 2 diabetes cases, and one-third of cancers can
be avoided by changing to a healthier diet, increasing
physical activity and stopping smoking.

Each time we go shopping we make decisions that can
have consequences in our lives, can adversely affect
our health, and in turn have an impact on the family
members around us. The prevention of illness is
better than a cure. Seek the advice of Health
professionals on ways to reduce the risks
of future illness and chronic disease.

can
we
survive

we
die young

we don't have to
give it up

Lifestyle changes over more than a century
had a profound effect on the health of
millions of people across the world. In 1862,
Anthelme Brillat-Savarin wrote: 'Tell me what you
eat and I will tell you what you are.' Ludwig Andreas
Feuerbach wrote in 1863/64: 'Der Mensch ist, was er
isst' (man is what he eats). Nutritionist Victor Lindlahr,
a great believer in the idea that food controls health,
stated early last century: 'Ninety percent of the diseases
known to man are caused by cheap foodstuffs. You are
what you eat.' In 1942 he published a book about it.
(source: phrases.org.uk)

A visit to a health professional can help explain how
the body works, and how food and exercise play a
major part in our wellbeing. Modifying our habits
and eating the right foods at the right time and
in the correct portions, can have very positive
impact on our health. There is plenty of

material available to inform us of
healthy lifestyle choices,
hygiene practices and
exercise we can do
to strengthen our
defences against

illness. It is up
to us to apply
these and
feel the
difference.

word for word
in reverse
turns it all around

it is possible

we don't believe
it is too late for us

with all the illnesses we have
we can still turn our lives around

there is no way that
we allow addiction to control our lives

we give up
drinking, smoking, and all the bad stuff

give it up

we don't have to
die young

we
survive

we
can

Why
note?

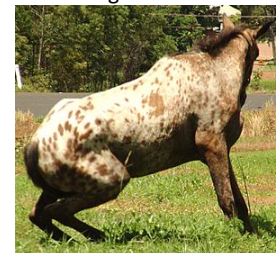
Nation Building



As part of the Australian Government's Nation Building Project, each of the five NPA communities received playgrounds (covered in NPA News, Issue 9). The Economic Stimulus Plan aims to support jobs and rebuilding our infrastructure for the future.



That's all good and well...



but it's too good a day...



... to let go to waste.
Where is my herd?

'Word for word in reverse' is based on an idea developed by Jonathan Reed



In the Voice of an elder and Pastor: Mr John Adidi

Mr John Adidi speaks of his time in the Navy, as public servant, as minister, and as administration president for the Bamaga Roos, and the NPA Rugby League.

"The Department of Community Services cleared the watermelon farm, which became the current oval. Where the current football oval is, next door is the current racecourse, for the show. That later became the second sporting field for soccer. Along the creek side, where the Mosby creek runs, that used to be a golf course. All these sporting venues have been moved from behind the Bamaga Hall, where the swimming pool is now. Under the trees there, that's the old showground. When it came to the naming of the sports oval, it wasn't named after Jonathan Yusia or the Yusia family, or one of the Bamaga Roos' players. Yusia was involved as a community leader, and was the younger brother

of Chief Bamaga Ginau.

"Yusia Ginau was an elder and a sports supporter, interested in all sports. I played rugby league fullback, with the original Bamaga Roos. But we never played here. We used to play over at T.I. I was the administration president of Bamaga Roos for so many years, the founder of the club actually. I was involved in Cairns, with the Kangaroos. We put the colour red, for the red dust. The founding members of Rugby League in the NPA are: Rod Willie, Stan Carr, Alo Tapim, Rupert Reuben, Kevin Lindgard (High School Principal, later became a Minister for Department of Community Services), the late Reg Sebasio, elder George Williams, and the late Rev Dan Elu."

"They start very young. That's where discipline starts when you're bringing up a child. You got to straighten the bamboo while it's green. When it's brown it is too hard to straighten. You got to discipline the kid for anything, in sport, or in house, in family, anywhere you go. That is part of life, disciplining. When he grows old, he knows what to do. Because rugby league started up in later years, adults were learning the sport, and it was a fourth rule tackle, it wasn't a six rule tackle as today they play. A few went down south, high school, like Peter Lui, Robert Bagie and others. There were no lower grades. There was one grade at one time. If you leave school, you go into 'A' grade. Now you got the junior league, but once they got up there, they got the skills. I know Arthur Beetson, an Aboriginal player, captain for Australia's side, they took them overseas. He is a rugby league legend, NRL, it was ARL then, he is now retired. He comes up here sometimes."

You got to
straighten the
bamboo while
it's green.

"There are a lot of parents involved. When the players came in, the families came in to support. We used to fundraise, we used to make kup mauri damper and sell it at houses, to buy petrol for the football club. We used to take it across to T.I. We used to do that every fortnight Friday, when it was payday, that's how we used to raise money."

"I moved out of the area of sports. I moved into ministry. I studied in Western Australia for six years. I graduated two years ago. I'm a Seventh-day Adventist, evangelist. I go everywhere where God wants me to deliver a message. I live in T.I., and I just work here. Adidi is a Saibai name, it is well known. My wife graduated last year. We're both ministers now. I am a retired public servant. I did 30 years in Queensland public service, Queensland Employment and Training. For the young, have respect and obedience. I am an ex navy man. I went from high school straight into the Navy. We went as far as grade 10, in 1966, before high school started. Yes... two weeks training and then I went straight to Vietnam, 17 years old. I was a victim of a collision too. I was on the HMAS Melbourne, the aircraft carrier. In 1966 I went overseas."

...and then I
went straight
to Vietnam,
17 years old.

The collision between HMAS Melbourne and US destroyer, USS Frank E Evans, in 1969, had a loss of 73 lives in South China Sea.

"In 1969 we were based in Manila and Subic Bay, involved in a big exercise of Commonwealth nations in the South China Sea. After that I came back straight into public service. Looking back, 33 years of service I did for government. Mum (wife) was a chef. We never spent time together. She said, 'Dad, you're not getting any younger. Take your pack and let's go somewhere else.' So we went to Perth, we studied there, 5 years. I went to Seventh-day Adventist Tertiary Institutions. My wife just graduated. She wants to continue and study health ministries, and show how the Bible connects to people's health."

... Dad, you're not
getting any younger.
Take your pack and
let's go somewhere
else...

"We went to Sydney, to Redfern, for four days. Many people were disadvantaged down there, with drugs and alcohol, with needles, syringes. You can't walk barefoot. You got to have proper protective shoes. There was a big demonstration that weekend. The local Shire Council wanted to take the block, to claim the block back from the local Aboriginal people. Tents there, flags, everywhere. Four of us, husband and wife team, we were asked to minister for four days. We spoke to the people there, around bonfires. Most churches up here (in NPA) are voluntary run. They mostly minister to their flock. They should go out there. They should minister to everybody, regardless, and help them. Ministering mean, in any way. Ministering is about everybody. I was baptized in WA, I became an Adventist."

"I went away four years ago, to continue my career in Department of Community Services in T.I., I became involved in football over there and became the president of Torres League. I put in a submission; we took apprentices and carpenters to build a grandstand at T.I., the seating. I put in a submission for lights, registered and everything. Bamaga went over there and put a submission for lights in. When I came back (to Bamaga), they had lights over here (at the oval). When I saw that football field in lights, I cried, when I look at it, oh man."

"I used to steal my own dad's lawnmower, take it to the football field to mark the lines. I never cut the grass at my place, but I cut along the lines. My brother Rex, he used to go to the powerhouse, we used to mark the lines with oil, powerhouse oil. There was no white powder. I had a big lump in my throat. This is what we dreamed about. Tears were just coming down, I couldn't believe it. I drive past the creek (near Bamaga oval), the hard work, we used to dream to pump water from there. When I went to have a look at the football field, they had a pump standing there pumping the water from the creek, a pump house. That was our dream. Now they got sports and rec based there. The first Dan Ropeyarn Cup I went to was last year. I just sat back as a spectator, sucked it all in. It was a lovely feeling. A bit emotional. The old fellows, who used to be our supporters, all gone except my dad, he's pulling 89 now. He's going to be 90. He walks to the shops, ex Army sergeant."

I used to steal my own dad's lawnmower, take it to the football field...



This lake contains the breath of our ancestors, contains the blood of our kind, harbours the remnants of our forebears. We and this lake are relatives. This lake and so many others have links to us. Every cloud contains a part of our history. Each played a part, however long ago, that in time allowed us this view. And in the ground beneath our feet, our brothers' soil in kind. Our heritage is in front of us, around us, in us, alive in all we are.



Sanora



Tornoah



Thomazena Animase



Labi



Billy jnr



Oliphanu



Shirley



Trinity Bay coming to Seisia



Mr David Boume is skipper of MV Trinity Bay, which operates between Cairns, T.I., Horn Island and Seisia. The vessel is operated by SeaSwift, which services Cape York and the Torres Strait Islands, shipping passengers, cargo and everything else that is needed in these far off communities.

"We can carry up to 50 passengers maximum. We try to keep it at about 30, in general. It takes 3 days to Seisia (from Cairns), 2 days to Horn Island. We generally spend the day there before coming to Seisia. Trinity Bay can carry 125 containers, or 3,200 tonnes. The strangest sort of cargo we carry is crocodiles. National Parks catch them up here, and we take them down to Cairns. But we carry everything that the community needs up here, except for the mail. The ship is air-conditioned. Often we take passengers up with their cars, and then they take their cars back down the Cape. Generally people don't get seasick. The vessel is very stable."

"We got a new crankshaft for the engine. That is what held us up when we broke down (in 2009). The engine develops 1492 kW, 6 cylinders."

Trinity Bay was built in Korea, 1996 and was originally named 'Faseco 103' operating as a sand dredge. In 1998, SeaSwift purchased the vessel. She was converted to a container ship, capable to carry passengers. Three engineers operate the machinery; four deckhands handle cargo and general shipboard duties. The master and two mates keep navigation watch. The crew works a rotational roster.



Turf destined for Umagico Sports Field



The vessel has 61 berths in 24 cabins. Length is 81m, width 15m, with a draft of 5.74m. Service speed is 13.5 knots.



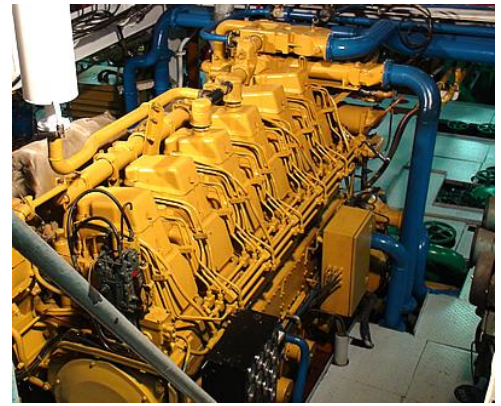
Chef Verena Kuenske, the galley hand and purser keep all fed and watered.

SeaSwift has depots in Cairns, Torres Strait (Horn and T.I.), NPA (Seisia), Gulf of Carpentaria (Weipa), and the Northern Territory (Darwin).





Seisia, as seen from the bridge, with views towards Umagico



The main engine consumes 420 litres of fuel per hour, developing 1492 kW, 6 cylinders.



SeaSwift also services 14 of the outer Torres Strait Islands on a weekly basis: Badu, Mabuiag, Moa (Kubin and St Pauls), Porma, Sue, Iama, Hammond, Erub, Mer, Ugar, Masig, Boigu, Dauan and Saibai.

The Malu Titan, Malu Chief, Malu Warrior, Wadjemup are landing craft, able to deliver freight to remote places that may be difficult to access. In addition, the MV Rosslyn Bay (for charter), Cossak tug and Comal barge are also in operation.



The MV Newcastle Bay has weekly scheduled services to Weipa. A number of dumb barges and tugs are for locations with minimal infrastructure in place. The Colossus and Carcinus dumb barges have 524m² clear deck space each, both with roll on/roll off access.



Image below courtesy of SeaSwift: Colossus capable of shifting large loads.



Kestrel Bay, Endeavour Bay and Emu Bay provide mother-shipping services to fishing fleets, restocking and refueling the fleet, and collecting the catch returning to port.

SeaSwift has two vessels (Trinity Bay and Newcastle Bay) servicing the NPA and Torres Strait, twice per week.

More info available on: www.seaswift.com.au

Sheniquia

Five year old Sheniquia had meningitis at ten weeks of age. Meningitis is an inflammation, which affects the membrane lining of the brain and spinal cord. The illness can develop very quickly and can potentially kill within hours. Sheniquia survived this illness. She is physically impaired, has brain damage, and a feeding tube to her stomach. Mother Minnie Kulla Kulla and Father Gavin Port tell their story:

"Sheniquia will be 6 years old in August," says Mr Gavin Port, father of two boys and one daughter. "Sheniquia got Meningitis when she was 10 weeks old. That infected her brain cells, she couldn't swallow, she couldn't respond to us." "She is now a lot better than she was," adds Mrs Minnie Kulla Kulla, mother of the 5-year-old. "We believe she will walk." Mr Port, "At the moment she can't walk. She can talk, sometimes. She needs constant care. We do get support. We get a lot of support from respite as well. They take us down to Cairns for two weeks per year. We also get a lot of support from the hospital, here (Bamaga) and in Cairns, physio, therapy. They all come up to Bamaga to see her, I think once every 6 months they come up, and Frank Cook from T.I., is disability service. She is the only daughter I got. Here (with partner Minnie) we have three kids and one on the way. One is 16, the other is 15. They both support Sheniquia, they help mum to lift her up. The way we look at it, she seems to be growing out of it. Every time she grows, she responds more. We see an improvement."

Mrs Minnie Kulla Kulla: "Before we used to stay at Coen, and then we came up here. My husband left me for a year (in the past). The physio didn't understand how I could cope with her without my husband. But I did. I didn't drink. I never smoked, because I love my children. I spend a lot of time with them. Then I asked my husband to come back to me, because I wanted him to meet the only daughter he got. Now I'm really happy that he is helping me with her."



Sheniquia and her father share a very special bond

Mr Gavin Port: "I gave up drinking. Sheniquia needs special care and a lot of loving. We believe she'll grow out of it."

Mrs Kulla Kulla, "Doctors in Brisbane said that she won't smile. Doctor said that she won't walk, that she won't move her hands. But we find that she smiles a lot. Yeah, she giggles. And even when we take her, go to church, she loves the church, relaxing. Even the children, they touch her, saying 'Sheniquia,' and she looks at them."

Mr Port, "In March we've been to Brisbane, for a 3-day check-up. They say her hip is out of place, the other one is normal. They say in February we should be going back for an operation. We are not going to go down for it, because we reckon she doesn't need it. We believe it will grow back in again." Mrs Kulla Kulla, "The hip is out of place, but she can move her leg, on the left side. I don't understand how the hip is out of place and she can move her leg. I mean if the hip is out of place, it's very hard to move around."

"In physio they move her legs. Sheniquia can tell if it's mummy or daddy. Even her brothers, when they talk to me, she watches them and she knows that are my brothers. She can tell the eldest and the youngest one. I talked to one of the physio. One of them asked, 'Can I touch her?' I said, if you do, you have to talk to her. But she (the physio) forgot, and she walked in saying, 'Hello Sheniquia.' Sheniquia got a fright and started to scream. You need to let her know that you are there. Mr Mack, he is a good supporter too."

Mr Port, "He is a teacher as well, and he knows her a lot."

Mrs Kulla Kulla, "She spends a lot of time with her and watches her ways. Doctor said I have to be careful, because I got the other one coming up. I need a lot of rest. But my son helps me with her, when my husband is not around. Even when we go out fishing, she loves it, near the fire, at night, and when we come home she sleeps 'til morning. She eats chicken and rice, or steak, we stew it, we blend it with gravy. There is a special powder that stays moist, so she can eat it. She loves it."

Mr Port, "She drinks from a training cup. She lets us know when she wets her nappy. She improved a lot." Mrs Minnie Kulla Kulla, "She is now 4 years without medication. She used to have fits before, but I stopped the medication she was given. She used to have seizures. Now she's coping very good without it. When she gets a fit, we call her, 'Sheniquia,' we call her name, and she gets out of it straight away."

"She hasn't had any lately, maybe last year. She had little ones, but they don't stay for long, and then she just smiles and moves her legs really fast, like she wants to run," says Mr Gavin Port. Mrs Kulla Kulla adds, "And giggling. If she can't sleep at night, I have to sing for her. I sing her church songs, hymns. Even when we are studying our bibles, she's listening; we're telling her what it means, and that is good, because the spirit responds to that, making her relaxed. For other fathers and mothers it is going to be hard to understand what I've been through, with my daughter like this. We didn't know when she had this meningitis, when she was 10 weeks. We didn't know. But it runs in the family."

Mr Port, "My family, all in my family had meningitis, my cousins, my uncles, they all pulled through it. They found in Cairns (hospital) that there was a bug in her spine that affected her brain cells. She is putting on weight now. We mixed the powder with water and feed that through the tube into her stomach, but now she's eating plenty of solid foods. We always have to measure the amount. She now eats from a spoon. We still have to feed her."

Mrs Kulla Kulla, "I put the spoon on her mouth and she opens it. At first I found it very hard to feed her, but now she opens her mouth before the food is there, waiting for it. I'm really blessed that I'm talking with my daughter now. I want to help young mothers if they have a problem like that, with children like this. I want to help them. I want to tell them how to cope with children. That is my goal. I really want to go to school with her, study with the teachers, see how they cope with her, because they don't know her ways. Even the doctors in Cairns Hospital said to the nurses there, 'Don't worry about touching her, the mother knows very well.' So the nurses don't do that. I feed her. They don't understand when she's crying a lot. I said to them that she needs little children around her, because they make a lot of noise, but they (the nurses) don't understand." Mr Gavin Port, "We like to share with mothers and fathers the love of God."



Hanging around



It is not clear if the shoes hanging on the power-line in Bamaga are being recharged or hanging out to dry, which is maybe a little difficult in the Rain Season. Perhaps the wearer had enough, as each shoe prefers to head into a

different direction prompting the owner to hang them up for good. In any case, they get a good airing.

Teamwork

"Guys, if we want to get this crumb to the nest, we got to work together." "Right."

"You go left, you go backwards, you go a little bit left, you go hard left, you go a little bit right, and I just push."

"Right."

"Who said that?"

"I did." "We got to get around the corner." "How?" "Which way are we going?" "No, not right, you go right, I'm pushing!" "No way, let's have a meeting to discuss this."



...telling the story

Mrs Agnes Marks had put a play together for the school, telling the



story of the removal of people from (old) Mapoon. Because the teacher involved had moved, it is now turned into a dance. The first meeting to get it off the ground was late April.

“Every fortnight we used to ride up to Cape York, to get the mail”

In the voice of an elder: **Mr Rusty Williams, (Bamaga)**



Mr Rusty Williams’ adopted father is the late Mr Billy Williams. Aka Alau (Tuku Alau) from the Kaurareg Tribe (there are many alternative names for this tribe) is aunty to the late Father Mara (buried at Alau). The late Aka Alau was born on Muralug Island (Prince of Wales Island), the traditional lands of the Kaurareg people.

“Most of her life she lived on Hammond Island (Kiriri),” says Mr Williams. “Later down the track she came to Thursday Island. Then she came over here (the mainland) and married Billy Williams.”

“I’m five years old in the picture. All my life I lived in Alau (now Umagico). When old fellow died, in 1951, me and old lady (Mother Alau) moved down to Injinoo. We stayed there until I get married, and the old lady passed away.”

Mr Williams is 81 now. Picture would have been taken approx 1934, near where the Youth Club is now. Cowal Creek towards the rear, school would be to the right. Image from left: The late Mr Billy Williams (adopted father), Mr Rusty Williams (then 5 years old, Aka Alau (mother)).

“You see this picture, it is Injinoo, the old Almond Tree is pulled down. Behind the church there was swamp. Most of my life I lived in Alau. I walked. I never missed school. I walked from Alau to Injinoo until I left school. I left school after 7th Grade (Schools at that time had 7 Grades). We had the Government Teacher, the late Jomen Tamwoy. There is a chook pen in the picture. The old people sit there (in the background and sides).”



“I left Alau in 1951, when I get married I always go down there, where I grew up, school holidays I take my kid down there, have a fortnight there and then come back, until Umagico come in. Most of the time we lived on spring water. One time I asked about Health, why this blood pressure, sugar, diabetic all came up? ‘Why,’ I asked, I lived all my life on spring water, until today. I’ll be 82 this year. This old fellow (the adopted father, the late Mr Billy Williams) used to work on the Jardine. His mother is a Gudang woman, his father a white man, Williams, one of the Marines, I think. I have been adopted from Ropeyarn. I have one sister in Cairns, another younger sister in Injinoo. She married to Bowie, and my eldest brother, that’s all gone, Martin Ropeyarn. His eldest son is (the late) Dan Ropeyarn. I can understand (indigenous) language, but I can’t talk. Language is lost.”

“The first house build in Bamaga was the Manager’s house, used to be Thomas. I worked with him then. In Umagico all the first houses had been pulled down. They built new ones. Next door where we lived (childhood days), there was a South Sea bloke, Jimmy Gillar. He used to have garden. We got garden too, cassava, sweet potatoes, corn, and all that, fishing, hunting. We got flour and rice, but most of the time we lived off the garden. Today you can’t find any gardens. Everybody lives from shop now. Easy picking that, shop. Umagico now, that used to be a big garden. When Injinoo put garden up they asked the Aboriginal old fellow, they asked all the Aboriginal old fellows if they can give them this place. So they gave them the place and they build Alau then. During that time only one bloke, one old fellow called Tom and his wife, Kitty, old lady, me, and Jimmy Gellar, that is all who lived there. When these three gone, old Tom, his wife, we were left. When old fellow (Jimmy Gellar) died, he left me too, so we moved down to Injinoo.”



“Every fortnight we used to ride up to Cape York, to get the mail. No boat here yet. If somebody was sick at Injinoo, a bloke had to ride up there (to Cape York), to get boat over to pick up sick person. It was hard that time.”

Left image courtesy Cr Gina Nona. The white stone-lined main road in Injinoo, 1920. Mr Meun Lifu mentioned this in NPARC News, Issue 6, page 3. Right image show approximate location today, between church and beach. Injinoo today is located a little further from the beach.



"Later the cargo boat came in to Injinoo, maybe every fortnight, but people still lived off garden stuff. Oil, flour and rice were all cheap, today, up there (raising his hands). Most of the time people used to walk where they wanted to go, no vehicles. Horse, we had horses. I worked for D.N.A. (Department of Native Affairs). First we start off in 1948, Higgins Field, and build up Bamaga (during WWII Higgins Field was the name of what is now NPA Airport, also once known as Red Island Point Airfield and Jackey Jackey Airfield). We had no machines. Today they have forklifts and everything. We had nothing, no chainsaw. We had to use the cross-cut (hand operated saw, two men), tree puller... very hard. When I look at the young fellows, they are lucky today. Before was a hard life. We lived hard to build up Bamaga. Today they have truckload sand. When the carpenter needed sand, truck with four to six boys went down the beach, all a shovel job."

"Before Jardine River (as water supply), we used to use this Lake (bridge near basketball court in Bamaga). We used to have a pump at the side of the bridge, for the whole community. Now water is pumped from Jardine River."

"I always tell the young about grog, drink. We had a By-law. You get caught only by smell (breath), policeman smell you, beer or something, you end

up fortnight in jail, cutting grass, cleaning up the community. The old village, down at Injinoo, was always nice and clean before. We lived on good order. Today, no. You walk around the community today, a bottle there, paper there, a can there. Before, no. They got two days in a week, Thursday, Government Day they called it, Tuesday, Mission Day, two days a week to clean up. People lived very good. We had 9pm, no kid allowed on the street, 10pm no big person (adults). You get caught on the street (after those hours), policeman gets you, next day you're in court."



around, we talk, bush-walk, bush-medicine, and all that, 'til 2004 when Pajinka generator burned down. Then it closed. I've been all the time here now (in Bamaga, image above, Bamaga in recent times)."

"If they need something, they call on me. The sewerage pipe coming up now, I wait for that one. As soon as they start the pipe, I will be there too, walk about while they do the dig. Just in case they might pick up something, bone or something."

"Bamaga was started with manpower, no machines. It was started by an old white fellow, Jo Thomas, 1948. Today very hard to find work, you have to go down to a Work-finder. Before the boat we used to have a semitrailer, 1968, semitrailer came up, put them through river. But they changed all that now, Wet Season no good. Before they had one small boat, used to run cargo to Weipa, now they got a big one. We went to school 'til age 15, then look for a job. I had one fortnight at home, then I got a job." Image right: NPA Airport, recent times, during WWII it was known as Higgins Field.

Continued next page



The history of Umagico is closely linked to Lockhart

History of Umagico with reference to Lockhart

1848 Explorer Edmund Kennedy makes base camp at mouth of Pascoe River. Seven men died at the camp from starvation and disease.

1870s Luggers seen in the coastal areas.

1907 Chief Protector of Aboriginals declares Lloyd Bay as: 'an ideal place to form an Aboriginal reserve.'

1908 Lloyd Bay: 985 square miles declared as Aboriginal reserve (1908 - 1912).

1912 Lloyd Bay reserve abandoned in favour of Pascoe River reserve (1912 - 1924), as Anglican mission 1924 - 1967.

1924 Total of 380,400 acres in the County of Weymouth, parishes of Lockhart, Atholl, Chilcott, Arran and Cremorne gazetted as Aboriginal reserve under the control of Stephen Harris Davies and Cornelius O'Leary (source: State Library of Queensland).

1924 Aboriginal and Torres Strait Islanders forcibly removed from Cape York and Torres Strait Islands for settlement at the reserve. Initially the mission was set up at Ochid Point (in Lloyd Bay), then moved to Bare Hill (south of Cape Direction). This is now known as Old Site.

1934 More Cape York people arrived at reserve; it became the centre of sandalwood trade.

1939-41 Europeans left (start of WWII), Aboriginals were 'told to go back to the bush and fend for themselves.'

1941 The Old Site mission was abandoned at start of World War II, and moved closer to the American Bomber base at Iron Range (reports Wapedia).

1947 Mission re-established (at Old Site). Various tribal groups forced to live in a single community.

1964 Church hands the mission over to Queensland Government. Government tries to relocate people to near Bamaga. People refused.

1967 - 1987 The Queensland Government took control of the mission and tried to move the population to Umagico, near Bamaga. Some people moved to Umagico; however, many resisted the move. The current site of Lockhart River Community was established (reports Wapedia).

1971 People forced from traditional areas.

1987 Lockhart River Community receives 'Deed of Grant in Trust' (DOGIT) title.

2006 Population at Lockhart River: 542.

The 'local' population of Lockhart River consists of five different clan groups:

Wuthathi are from the north of Olive River;

Utaalnganu are from the Lockhart River south to Friendly Point;

Kuuku Ya'u from Lloyd and Weymouth Bays;

Kaanju from the inland mountain areas behind the coast;

Umpila are from Friendly Point to the Massey River.

The local language is slowing fading out.

Lockhart location: 800km north of Cairns (by road), apprx 2550km from Brisbane (road). Lockhart River is northernmost town on east coast of Australia. Lockhart River was named by explorer Robert Logan Jack (1880), after his friend, Hugh Lockhart.

The 'relocated' people from the Lockhart and other regions lived initially at Injinoo Mission (early 60s), as Umagico did not yet exist. New Mapoon was started earlier, in 1963 (as Charcoal Burner in Hidden Valley), and a little later that year Umagico was becoming established. Locally Umagico is known as Alau. The local language was Lalau. 'Lalau' according to Mr Meun Lifu is Gudang language. Some residents have since returned to Lockhart. New arrivals to Umagico have come from Torres Strait Islands, such as Kubin (Moa Is), and other areas.

'Umagico' means 'Rainbow Serpent', in one of the Lockhart languages (unclear which).

Source:

<http://www.slq.qld.gov.au/info/ind/footprints/community/missions/mainland/l-m>, and

http://wapedia.mobi/en/Lockhart_River,_Queensland,

http://en.wikipedia.org/wiki/Lockhart_River,_Queensland,

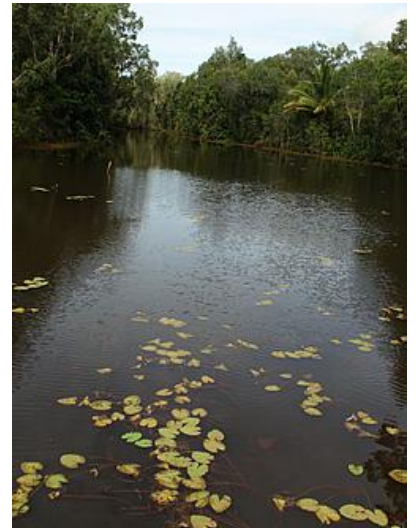
<http://www.highbeam.com/doc/1P1-153983104.html>.



"Every fortnight we used to ride..."

continued

"I asked my uncle if he can get me a job at Higgins Field, Main Roads, until Main Roads closed, then worked for D.N.A.. Then I moved to Horn Islands, break some houses over there, and IBIS store, Badu. After that, I joined Main Roads, 1986. Before, no women on T.I., only old bull, old men. When the war was declared (WWII) we come back home. Then I got a job a Lockerbie, Tom Holland. Worked there for a couple of years, until the D.N.A. bought the saw mill. We had a lot of jobs then, lot of manpower and no machines, no chain saw. A lot of the things I forget. One time I've been chasing cattle, I hit a piece of wood (head injury). Now when I leave something, I have to look four, five days before I find it. We like tourists come in, we like extra money coming in."



"You know the water we got here, the Lake (bridge in Bamaga, Lake behind the Resort, recent image, above). It used to be clean. Now it looks dirty. Billy there, billy there, it supposed to be clean in the middle. You go to other places, water is clean, because nothing there to make them dirty. This one used to be clean. Bamaga people used that one before. It breaks my heart when I see that water dirty."

"I reckon the big trucks, water runoff in the big rain, that's what I don't like. I talked to Jim (Foody), I don't know if they do anything. I like to see this place clean, you know, we got a lot of visitors coming. A lot of lakes when they come up here on the road are nice and clean. When they get here they find this, all dirty. Last year we had the Governor General, a lady (Ms Quentin Bryce), down Mapoon there. So when she went back she sent me a photo, me and her stand together."

NPARC Chief Executive Officer
Mr Stuart Duncan

Artist: **Mr Matthew Kulla Kulla**

"I didn't know my father or my mother. I grew up with both grandparents, from mother's and father's side. My mother's parents, they used to work in a station, maybe 70km out of Coen, on a cattle station. My grandfather was a drover. My grandmother was a cook at the station. I was there, had school outside of the station."

"The boss's wife was my teacher by two-way radio. As I grew a bit older, I went to my father's parents, my grandmother, that's how I got these stories. She taught me all the traditional ways, bush tucker, where to get the good stuff. She's from Lockhart."

"I'm staying up here, since 2003, because I got a partner in Bamaga. I am from Lockhart and Coen. I have four daughters and one is on the way. My eldest daughter is 9 years old, my second is 7, my third daughter is 5, and the other one is four."

"Kulla is my mother's surname:"

"K = Kaanju, U = Umpila, LL = Lama Lama, A = Aya Pathu. These are all tribes from my mother's side."

"I am going to take part in 'Unsung Heroes', closing the gap competition for NAIDOC."

Mr Kel Williams is currently conducting a workshop in wood carving at the NPA Arts Centre, New Mapoon, which sparked Mr Kulla Kulla's interest.

"I'm working on the eagle, but also can't wait to get the paddle done."



Naiyu Pooya Withy Mana (I'm broken hearted) "This is me, broken hearted, because my grandmother (on my father's side, she grew me up), she told me these stories, she taught me how to do bush tucker, how to make weapons, because I've never seen my grandfather. She grew me up, me and my other two brothers. She is from Wunta Tribe, Wind Story, Lockhart. It's not too far from my grandmother's clan, on my mother's side."



Naiyu Gar'Ka Laka (Bush Doctor), "I had this in my dreams. It's a bush doctor, a spiritual healer."



Yintjingga (Sea Eagle) "The eagle, the totem from my mother's clan, from Lama-Lama Tribe, situated 80km from Coen, at the east coast, Port Stuart."



Koong'Kai & Yeepai Thampinue (Drums of Lockhart Saltwater People Dreaming), Initiation Ceremony. "This is from Lockhart, my father's side. It tells the story of initiation into manhood, at night. The animals represent the spirits of our ancestors. Koon'Kai, Kukuyau is the north clan, Yeepai represents south clan on the east coast, that's my grandmother's clan. Young boys go into initiation to become young men."



Pachan Nali (Daybreak Dreaming) "The animals are there, at daybreak. They see spirits coming out from the water."



Nachie Ngathangu Kincha Namu (Sacred Land), "I had this in my dreams. Nachie Ngathangu Kincha Namu, in my dad's language."

District Health Council meets in Bamaga

The District Health Council met in Bamaga in April. Cr Napau Pedro Stephen, Mayor of Torres Island Shire Council explains:

About Health: “I’m here because I’m the chair of the District Health Council. The District Health Council is set up under the Queensland Minister for Health, Paul Lucas. He appoints representatives from each cluster in the Torres Strait and NPA. Each cluster is represented on the Health Council. We are the peak Health Community organization. Our role and responsibility is, we take the matter from our grassroots, each of the clusters in each of our communities, and relate it directly to the Minister. We work side by side with the CEO of Queensland Health, who is Christine Giles. She is stationed in Thursday Island. I think she hit the road running. This morning we had a linkup with her. We meet every two months, at different locations.”

“I’m here with the members of the different clusters. Pastor Allan Mosby is from the Inner Islands. Jackson Sailor is the rep from the NPA. Mr Alo Tapim is here, from the Eastern Island cluster. The representative from the Kaurareg Rep, he can’t be here because of ‘Sorry Business’ happening at Weipa. He represents the Kaurareg people, the largest Traditional Owner’s body in the Torres Strait, on the Council. Maria Tamim is our secretary.” Absent members of the Health Community Council are Mr Jeffrey Bosuen (Kaiwalagal), Ms Charlotte Tamwoy (Near Western Islands), Ms Ethel Larry (Top Western Islands), Mr Clara Tamu (Central Islands), and Cr Walter Mackie (TSRA Health Portfolio Rep).”

“It’s about ownership. I think the promotion of ownership, of who owns Health, we have a bigger picture here... the Federal Government talks about ‘Closing the Gap.’ The only people that know about closing the gap are the people that are in the community. We were just talking about from a perspective that you have Health practitioners. You can have all the Health practitioners and specialists come to your area. You as an individual take up that responsibility. The mission statement for the Health Community Council is that ‘You Change, Your Community Change, You Design the Change.’ So it’s all about the individual. You can be bombarded with all the data and all the stats, and prove that your society, your culture, and your people are dying faster, and at an increasing rate ... **now it’s what you’re going to do about it.** In the Torres Strait and the NPA are very positive initiatives happening, whether you’re talking about market gardening, you’re talking about growing your own stuff, and supplying, or you’re starting cottage industries, and also looking at what the women’s groups are actually doing. Those things the NGOs are running with, where you actually know there is DV data, domestic violence, then you cater for the healing process of those particular incidences from your own community, and therefore you don’t lose that perspective of actually giving them over to someone else to look after. I think that the problem is actually, too many times that we think the answer comes from the outside. **But the answer**, most times in life, whether you are indigenous or non-indigenous, most of the problems that faces mankind, the answer **is right in front of what is wrong.**”

“The problem with Health, wellbeing, in our community as a whole is that good initiatives that have been created with positive outcome are left to starve, without proper resource and ongoing financial resource to sustain that. I think if something good happens, government is very well and proven in the past, that if something works well in the community, they let it out to dry. And they come back to the same community and say: ‘What sort of program or project that you want us to come up with that we can fund?’ Now if those programs, as in progressing, they just should continue to buy into it, to invest into it. We talk about capacity, the government uses the word ‘Community Capacity Building,’ I mean, that’s been around for a long time, but they’re just words and programs.”



From left: Mr Jackson Sailor (NPA), Pastor Pedro Stephen (Chair, Inner Islands), Pastor Allan Mosby (Inner Islands), Ms Maria Tapim (Secretariat), Mr Alo Tapim (Eastern Islands).

“That needs to flow in to actually have proper stuff that is actually happening, that in the face of the community they can see change, and they themselves can actually invest in.”

“On the community level common sense does not come into practice. The fault in the past, in the Torres Strait, Thursday Island especially, we have more government departments than Canberra, but yet, you’re living on a 5 square kilometer island, and you have 30 more government departments, so the community also have 30 NGOs (Non Government Organisations). So you have all these structures in place, working for the same client, but they don’t talk to each other. When you attend these meetings, these inter-agency meetings, everybody identifies that the fault is actually communication, and at most times common sense communications. Pick up the phone, ‘Hey my friend (may live down the road here), there is something happening, you need to do it. You need to follow up.’”

“One of the main things again in isolated community is that we don’t have the continuity. People come in, but they are only here for a little while, and they’re gone. When they’re here they start something very positive. When they leave, there is no one to sustain it. It’s been always a flow, and that’s why from local leader’s perspective, I believe in actually growing our own people. And that is why we’re actually here. One of the main agenda items today is actually encouraging indigenous doctors back, into the communities. We don’t want to encourage them to come back without specialist field too, to compliment the isolation of our area. They have gone away, and we appreciate they have gone away, but we need to monitor their movements, and where they’re going, and let them know that there is an open door policy back home. Whenever you want to come back, you come back. Not to give them the view, that when they want to come back it’s too late. You need those specialists, practitioners, doctors, allied health workers, to actually always know they need to go away to get experience to come home. Or you end up having a very limited knowledge, a narrow view when you’re providing healing services back to your people.”

"We are very impressed in the way that health is being delivered in the NPA, very impressed with the health staff, taking us around and showing us. From my perspective over the last two days, there are no wall, no silos. It is the initiative of the communities to have transparent pathways between the ways they deliver services here. I want to compliment those that are responsible, that are working with the health managers here in the NPA. I would actually take this model and share it with Torres Strait, that we would actually have one action right across the region."

"We're doing the 10,000 steps over there (a campaign to motivate people to do exercises). To think that you walked one hour, you've done a lot, but it's really a pittance. To break the habit, the question is always asked by my friends in Thursday Island, 'How can Thursday Island sustain nine or ten taxis?' Because everybody don't want to walk. Everybody thinks it's a status to be driven around, **but it's killing us.**"

About self-worth: *NPA has alcohol restrictions in place. This is not the case on Thursday Island.* "That is because Thursday Island is a township. On Thursday Island, that is where the Torres Shire sits, it's like any other township elsewhere in Queensland. The alcohol ban that affected in the last four years up the Cape, only concern was on Aboriginal Councils and Island Council that is actually under the Community Service Act. Under the Local Government Act you really can't impose the alcohol ban that they did with the Aboriginal Indigenous communities. Thursday Island is not specifically Indigenous, it's a township. The four pubs that are there are controlled under the Liquor Licensing mob. They are actually like any other towns. There are no special Amendments or Acts looking at alcohol, to manage alcohol, because it's become a very... the very problem to cause your community to actually in disarray."

"The grog is an area where people actually see they vent their frustration and anger. The problem has always been access to proper employment, access to education, access to housing. They are the issues, housing and employment, if you address them, you have people that have some form of self-worth. It relates to health as well. If you don't have a job, if you're living in frustration, the CDEP* is not even award wage." *CDEP: Community Development Employment Projects, an Australian Government funded initiative for Indigenous job seekers, aimed to develop participants' skills and employability in order to assist their move into employment outside CDEP.*

"How can you come up, to be a man? If your father worked 7 to 5, seven days a week, or five days a week, and here you are, and you can justify that, because there is no other employment, that you work 3 days this week, and two days the next week, to make up your 5 days. That in itself is so destroying. It undermines your manhood. If you then want to invest in traditional practice, there are so many legislations around that, doing your traditional practices. If you want to hunt dugong and turtle, and bring that on as an offset to put food on the table, there are total restrictions around those things. If you want to do artefacts that involve parts of the dugong and turtle, we have total restrictions against that. So you're limited, if they talk about cottage industries, you're limited to cottage industries deemed to be the interpretation in the mainstream. But in your own traditional culture, although your traditional barter system has been there from day one, knowing that you can't go to the store now with a bag full of shells. That is now the cash thing. You got to trade that, so you get dollar for dollar. That is common sense down the track. We've got so much complication on the land tenure, native title. It's actually the Westminster system of reserves, and pastoral lease, and all that. Currently, a 40-year lease, they are talking about in your community (NPA, see NPARC News: Issue 9, page 1: 'Is this for real'). The traditional owners are saying, 'You're coming to us, you're asking us we should give up our ownership, give up our total ownership, and take on a lease?' There are going to be questions all the time. But I think working together, we can work forward in terms of common sense approach, that if you need land, then you go to the landowners, which are the traditional owners, you negotiate with them. There is an ILUA in place (*Indigenous Land use Agreement*), and then you move on."

"The equivalent to the Apudthama Land Trust in Torres Island is the Kaurareg (*Kaurareg Aboriginal Land Trust*). On the outer islands, each of the island groups has a PBC, Prescribed Body Corporate. The State has a Trust Body as well."



... that is so
destroying. It
undermines
your manhood

About our Roots: "In our culture in the Torres Strait we talk about 'Giz.' Giz meaning the roots. If you don't know your roots, you don't know what tree you belong to. It's important to know your roots, to know your fruits that come from that tree. We have so many trees in the Torres Strait. That is why we are very rich in the many fruits we can give.

The fruits of
today are the
gift and
character that
we can give

The fruits of
today are the
gift and
character
that we can
give, all put

into that one basket that we call Torres Strait / NPA. With your link with us, it's another fruit coming into the basket. It's our responsibility now to make sure that this basket is strong, to hold this generation fruit, as well as the next generation."

About Jurisdiction: "The Torres Shire Council, our jurisdiction goes up to PNG (Papua New Guinea), as a Shire Council, and south to 11 degrees, which is just south of Jardine. The Torres Strait Regional Council has amalgamated the seventeen Island Councils. They became one Regional Council, DOGIT councils really, sitting on the Torres Shire jurisdiction boundaries. The NPA is the three Aboriginal communities (Injinoo, Umagico, New Mapoon) and the two island communities (Bamaga and Seisia), became amalgamated, rolled into one, became the NPA Regional Council. Those two Regional Councils (TISR and NPARC) still sit under the jurisdiction of the Torres Shire, but in terms of local government services and responsibility, the Torres Shire Council only deliver local government services and administration to the inner islands. The other two then deliver the local government services and administration to their respective regions, the Torres Island Council, and also NPA Regional Council. It is very complex. It has always been a very complex legislative system in place in this Torres Strait, Northern Peninsula Area, for the last 40 years or so. For the last two decades there has been a focus on defining the responsibility, defining a more transparent governance system, both, at the local level, and the regional level."

Cr Napau Pedro Stephen, Mayor of Torres Island Shire Council, continued

About Jurisdiction (continued): "The amalgamation has been a difficult time, because I think from an individual community perspective, the initiatives, there have been very positive initiatives that have been implemented, or being initiated, by these local communities, suddenly being managed one step from those communities, outside these communities. So the decision making, from a community grassroots' perspective, has been one step removed, away from the community, where you had before when Council administer their local government services, and also community development, the decision was done at the coalface. The complexity is with the land tenures, and with the land tenures the different economic initiatives that have been created in the community, like NPA has a lot of good businesses that are tourism related that is actually happening. Thursday Island of course has already been the hub, where government services have been delivered from."

About Tourism: "I think the way forward for us as a region, has always been... exploring the possibility of tourism, the concept of tourism involvement in terms of eco tourism, because we see that as a very good economic foundation, to move forward. The business associated with tourism is the one that can be a very sustainable way forward, for this region."

"I think Seaman (Dan)

will continue to be our ambassador. He's been a very positive role model, especially for upcoming artists, but also a living billboard, able to promote a region."

"As we sit here and talk in Bamaga, across Australia, not many things are unknown about Torres Strait, or Northern Peninsula Area. We have a very beautiful place. I've travelled the length and breadth of Australia, I travelled overseas. I am a firm believer that you don't have to leave the shores and the security of Australia to have the experience that the world is

showcasing. Within our own country that we can actually have the wealth of experience what other countries have, and still have that safety of our own place."

"It's a way forward. It's all about shared services and partnerships. Each area always compliments what the other area doesn't have. Our strength and weakness, when the two come together, we compliment in what we can do, it really showcases our strength. It's the way from your traditional barter systems and exchange, whether it's through marriages or initiations. It's been an ongoing thing. I think what we do now is actually... we're presenting something that is very much alive, and very much real. It's not something like a 'zoo' thing, dressed up for the day, but it's an ongoing lifestyle we are talking about. Most of our community, a living cultural village, that you can come in and you can work and walk around, and I think the best part of culture what always been about, what we are able to share. People that come in, we are not only able to share, but also are able to have the insight to take advantage to what is around us and adopt it, and have a positive benefit back to the community."

I think Seaman Dan will continue to be our Ambassador!

It's all about shared services and partnerships

Old Umagico Tavern

Work has started to repair the roof of the disused Umagico Tavern.

Getting active, have a ball:**Softball, Basketball, Volleyball**

PCYC hosted a meeting some time ago, at New Mapoon Community Hall, gauging the interest in sports throughout the year. Turn-out was great. An early May meeting of PCYC, NPARC, and any interested stakeholders aims to create a 'Steering Advisory NPA Sport and Recreation Board' to put Softball and other sports on a calendar, with regular competitions held in the NPA. The first of these meetings relates to Softball, while other meetings (Basketball / Volleyball) will follow.



Bamaga board is fitted, just needs some hoops.

Seisia Fishing Club plans Raft Race

Seisia Fishing Club is planning a 21st of August Raft Race between Umagico and Seisia for non-motorised craft. Sunset Markets are Saturdays, 3-6pm every fortnight (8 May, 22 May, 3 June etc).

Healthy Breakfast Walk

Nai Beguta Agama organized a 'Healthy Breakfast Walk' from Bamaga to New Mapoon. Breakfast is provided AFTER the walk. The Project Coordinator is Ms Joyce Soki, who had also organized the Injinoo 30min afternoon walk in April, and Umagico to Camp Ground afternoon walk. All the activities are part of the NPA Makeover Project 2010.

Injury Prevention

Sport and Rec Services had Trainer, Mr Mark Brown, conduct a workshop about sports Injury Prevention at New Mapoon. Mr Brown was Director of Physiotherapy at the 2000 Olympics and Paralympic Games in Sydney, as well as working in medical programs at the Olympic Games in Athens, 2004, Melbourne Commonwealth Games, 2010, and the recent 2010 Winter Olympics in Vancouver. To find out more about the 'Getting Active' program, visit: www.sportrec.qld.gov.au



Artist: **Mr Matthew Kulla Kulla** continued...

Mr Matthew Kulla Kulla's latest works are these:

Far left:

Yii Tha Sand Goanna Dreaming, hunting sea turtles & bush turkey eggs for meals.

Left:

Brolga Dreaming

Cave of Dreamtime Dreaming

Both works are Acrylic on Canvas. Since writing this, he completed a larger canvas, similar to Yii Tha, very detailed. See also croc, on page 16.

"if the community feels very strongly about healthy foods, then..."

Dr Jane Barry is a GP (General Practitioner), working with the Royal Flying Doctors, as part of the Rural Women's GP Service, visiting the NPA on a regular basis.

"I come up here every 2 to 3 months, to do women's health clinics. As part of those services I can do any type of health checks, but specifically I come up here to do women's business, issues like pap smear, contraception, menopause and sexual health."

"The health issues here in the NPA mirror many of the other Indigenous communities in Australia. Because health care is difficult to access, it means that if I see somebody, there are usually a lot of other health issues to cover. But it's good fun. I like it. I have been working with the program for four years, but this is my 5th visit to Bamaga, so a bit over a year (in NPA). I'll keep coming for the foreseeable future."



"When I'm not here I do other work with the Flying Doctors, in other communities. I go to Wujal Wujal, and Aurukun, and Lockhart River. I used to go to many of the island communities as well. Apart from this I work in Cairns as a GP."

"What would my advice be to the women here? Take charge of your own health. As much as you can, feel empowered to make changes, so you feel healthier and stronger."

"Education is the most important thing. If people are educated, they can make better choices about lifestyle. They are then better equipped to realize when they need to access health care. I think that is the biggest thing, and proper housing, access to good healthy food, and a better understanding about exercise. A strong mind as well, having a cultural identity, being strong in yourself, mentally. It is not only to fending off illness, it is about knowing how to protect yourself against things, having regular health checks, having regular pap smears, using condoms. If you are put on medication, having an understanding of what the medication is about. If you know why you're on something, then you are more likely to want to keep taking it, because you understand it."

"Obesity is a very important issue for the NPA and Torres Strait. There is currently an obesity epidemic up here, and the NPA would be one of the most obese communities in Australia."

It is really a huge health problem. It is harder to get fresh fruits and vegetables up here, but if the community feels very strongly about healthy foods, then they can direct to some extent what is available in the shops. People have a basic understanding about healthy food. Everyone knows that chips and lollies are bad for you, but looking in detail about food, which foods are kind of make you more likely to be overweight, that is a bit more complicated. It is kind of harder to get regular exercise up here, because of the heat and the rain, but it can be done. As with anything, food and lifestyle, there is an element of addictiveness in them, a bit like smoking. To cut down on what you're eating and changing your lifestyle, doing more exercise, that takes a big commitment. But communities can be better designed to make that easier, by having lots of facilities, and kids being active and continuing to be active into their adulthood. A lot of communities in Australia struggle with obesity."

"When I'm here, I visit each of the communities. My next visit here will be Tuesday the **8th June** 'til Friday **11th June**. The next visit after that is probably the **3rd to the 6th of August** (to be confirmed)."

"People can always ring Doreen Stone (at Bamaga Hospital) on 4090 4219, to find out when I'm next here."



Specialists coming to NPA: May / June / July

Bamaga Hospital and Community PHCC

| | |
|------------|---|
| 17-20 May | EYES, Dr Gary Brian, Thursday Island Hospital & OT |
| 17 May | Dietician, Dr Marissa Arnot, Bamaga PHCC, 3 days |
| 18 May | Endocrine Clinic, Dr Ashim Sinha, Bamaga PHCC |
| 16 Jun | General Physician/Paediatric/OT, Dr Heazlewood, Dr Marshall & Team |
| 28-30 Jun | Dermatology Clinic, Dr Rob Miller |
| 21 Jun | Optometrist, Eyedentity, Injinoo PHCC |
| 22 Jun | Optometrist, Eyedentity, Umagico PHCC |
| 23 Jun | Optometrist, Eyedentity, Bamaga PHCC |
| 24 Jun | Optometrist, Eyedentity, Bamaga PHCC |
| 25 Jun | Optometrist, Eyedentity, Seisia PHCC |
| 5-9 July | EYES, Dr Gary Brian, TIH OPD & OT 5 th – 9 th |
| 15-16 July | Renal Clinic, Dr Tim Furlong, Bamaga Hosp 16 th |

| | |
|--------|---|
| 19 May | Life Workshops (Suicide Prevention) Dr Edward Koch Foundation Seisia Council Chambers 1-4pm, ph 4031 0145 |
| 23 Jun | Life Workshops (Suicide Prevention) Bamaga, venue TBA, ph 4031 0145 |

Squid caught

Big squid caught near Kimbe, West New Britain, Papua New Guinea, on a lure (popper).



Image courtesy Mr Kjell Klingvall via Mr John Carlton

Tired tree...



... or retired?

Mrs Merry Ray and Mr John Ray with their Diamante Back Squid. It weighs 11.8kg and was caught on a No 5 hook with a piece of tuna as bait on a hand line in Kimbe Bay. Depth of water is 45m just off the reef. Mr Kjell Klingvall, "This is the second time I have seen this type of Squid in PNG waters over the past 10 years. It is not a common catch, just good luck."

3 days old (born late April)



... but my birthday is in August.
Let's have a sip, mum.



Rangers in Chemical Training

Apudthama / NPARC Rangers during Chemical Training sessions to qualify for ACDC Ticket, with trainer / assessor, Ms Jenny Petrich, of Northern Skills Alliance. The course takes into account the rangers' previous experiences in the safe handling of chemicals. The rangers are now also qualified in horse handling and riding. In recent weeks they completed their Firearms Safety Training.

Rangers still NOT happy



A new cell is currently under construction at the garbage dump between Umagico and Injinoo. The old cell is full, as reported in last issue of NPA News. Another load of rubbish was found right next to the waste facility, outside of its fenced off area, next dirt track right, when driving toward the beach.



Dugong Table in ceramic tiles



Mr Daniel Sebasio jnr, Carpenter's Shop, came up with this design.



Croc a work in progress



Artist, Mr Matthew Kulla Kulla has been very busy lately, not just with the brush. Mr Kulla Kulla wants to add teeth to the croc. No croc can be without them.