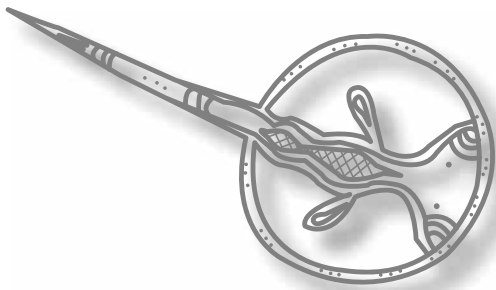
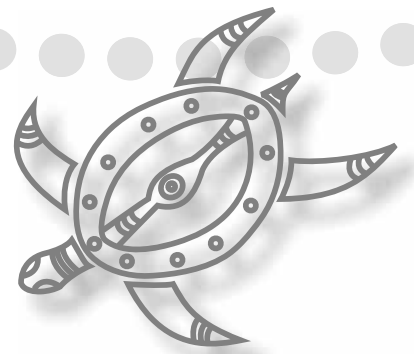


# Sea Country connections

## Activity Book



An initiative of the Great Barrier Reef Marine Park Authority

**REEF**  
Beat

Indigenous artwork by Patricia Galvin and Shenoa Sultana



Australian Government  
Great Barrier Reef  
Marine Park Authority

Funded by the Australian Government's  
Caring for our Country

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# Notes for Teachers

**Reef Beat: Sea Country connections** is an innovative teaching resource that includes activities and challenges to stimulate enquiring minds to explore the relationship between Aboriginal and Torres Strait Islander peoples and the Great Barrier Reef. These teaching and learning opportunities will enhance and extend student learning. Teachers and students can gain additional resources at [www.gbrmpa.gov.au/corp\\_site/info\\_services/education](http://www.gbrmpa.gov.au/corp_site/info_services/education)

The activities within this resource can support you to:

- Create meaningful lessons that provide students with an understanding and appreciation of Aboriginal and Torres Strait Islander peoples' perspectives on the coastal and marine environments of the Great Barrier Reef.
- Provide opportunities for students to develop cultural understanding and respect for Aboriginal and Torres Strait Islander peoples, their knowledge of the Great Barrier Reef environment, and their connection to country.
- Contribute to a nation-wide focus on the importance of Aboriginal and Torres Strait Islander peoples and their cultures.

These activities are targeted at upper primary to middle school students, however all activities can be modified for students at other stages of learning. This resource covers a range of Key Learning Areas and aims to engage students via multiple intelligences and targets essential learnings, whilst working towards achievement standards.

## Cultural sensitivities and protocols

When incorporating Aboriginal and Torres Strait Islander cultures into your teaching programs, and/or engaging with Aboriginal and Torres Strait Islander peoples, you should be mindful of cultural sensitivities and protocols and incorporate these into education programs and activities. These protocols are all part of showing respect for Aboriginal and Torres Strait Islander peoples.

### 1. Speaking for country – contacting the right people

There are over 70 recognised Traditional Owner groups living along the Great Barrier Reef coastline. These Traditional Owners speak only for their country. They cannot speak for other areas. Make sure you speak to the right people for the right country. Contact your local Land Council, Indigenous Corporation or community group.

### 2. Making local links

Where possible, engage local Aboriginal and Torres Strait Islander peoples in your education programs. Your students will benefit from personal interaction, instead of second-hand information from a book.

### 3. Welcome to Country

It is respectful to recognise Aboriginal and Torres Strait Islanders' traditional ownership of country through a formal Welcome to Country, where the traditional Aboriginal or Torres Strait Islander custodian or Elder welcomes people to their land at the beginning of an event. It's important that Traditional Owners are comfortable with the arrangements, and organisers need to ensure the appropriate Traditional Owners are identified and comfortable with the type of public event organised. In some areas where there may be two or more groups that have traditional ownership of the land, all groups should be approached and consulted regarding the Welcome to Country ceremony.

### 4. Acknowledgement of country

This is a way the wider community can demonstrate respect for Aboriginal and Torres Strait Islander peoples and can be performed by any individual (Indigenous or non-Indigenous) participating in an occasion of any kind. It demonstrates respect for the traditional custodians of the land or sea where the gathering of participants is being conducted.

It is appropriate to acknowledge traditional ownership where it is not possible for the Traditional Owners to provide a traditional welcome due to unforeseen circumstances, or if the event itself is too small or considered not important enough to warrant a welcome ceremony (e.g. school assemblies, parent evenings, conferences).

In these circumstances it is important that senior officers acknowledge the Traditional Owners in the appropriate way, even though the event may seem to be insignificant. Some suggested wording:

I respectfully acknowledge the past and present Traditional Owners of this land on which we are meeting, the <traditional name/s> people. It is a privilege to be standing on <traditional name> country. I also acknowledge the contributions of all Australians to the education of all children and people in this country we all live in and share together.

### 5. Owning information – showing respect

Aboriginal and Torres Strait Islander peoples own their information, similar to how an idea has copyright attached. Do not inappropriately use or refer to this information without the prior consent of Aboriginal and Torres Strait Islander peoples.



## 6. Sharing information

The cultural information shared with you depends on who you are. Some stories cannot be told or can only be told to certain people. For example, some information will only be shared with some Aboriginal and Torres Strait Islander peoples when they are ready for it; some information is gender-specific; and non-Indigenous people will probably only hear very general stories.

## 7. Sorry Business

The mourning period for deceased Aboriginal and Torres Strait Islander peoples is commonly called Sorry Business. The face of the person who has died should not be shown without warning. In many Aboriginal communities there is also a ban on using their name. Where possible avoid using any materials of deceased Aboriginal and Torres Strait Islander peoples.

## 8. Terminology

Terms such as 'Aboriginal' and 'Torres Strait Islander' should always be written with a capital letter, just like you would say 'Vietnamese' or 'American'. 'Indigenous' and 'Traditional Owner' are also capitalised. It is important also to ensure correct spelling and pronunciation of Traditional Owner group names.

The following table\* shows some inappropriate words and appropriate alternatives.

Inappropriate	Appropriate
tribe, tribal	group, clan, language group, family group
primitive, uncivilised, savage, pagan	civilised, society
vernacular	language
race	group, people
native, bushmen, ATSI, aborigine (This is a generic term for the original inhabitant of any country)	Aboriginal people, Torres Strait Islanders
nomadic	had purposeful movement patterns
chief, king, queen	Elder

\*Source: [www.southbank.qm.qld.gov.au/exhibitions/dandiiri/teachers/terminology.asp](http://www.southbank.qm.qld.gov.au/exhibitions/dandiiri/teachers/terminology.asp)

## Working together to manage sea country

Aboriginal and Torres Strait Islander peoples are the Traditional Owners of the Great Barrier Reef region and their strong connection to the Reef continues today. There are more than 70 Traditional Owner clan groups along the Great Barrier Reef catchment coast from the eastern Torres Strait Islands to just north of Bundaberg. Each group holds a range of past, present and future cultural and heritage values for their land and sea country, the area of the sea their group is traditionally affiliated with.

The Great Barrier Reef Marine Park Authority and Traditional Owner groups along the Great Barrier Reef are working together to establish partnerships for sea country management. Traditional Use of Marine Resource Agreements (TUMRAs) are being developed by Traditional Owner groups to describe formal management arrangements for a range of issues, such as hunting and research and monitoring.

## Education programs and resources

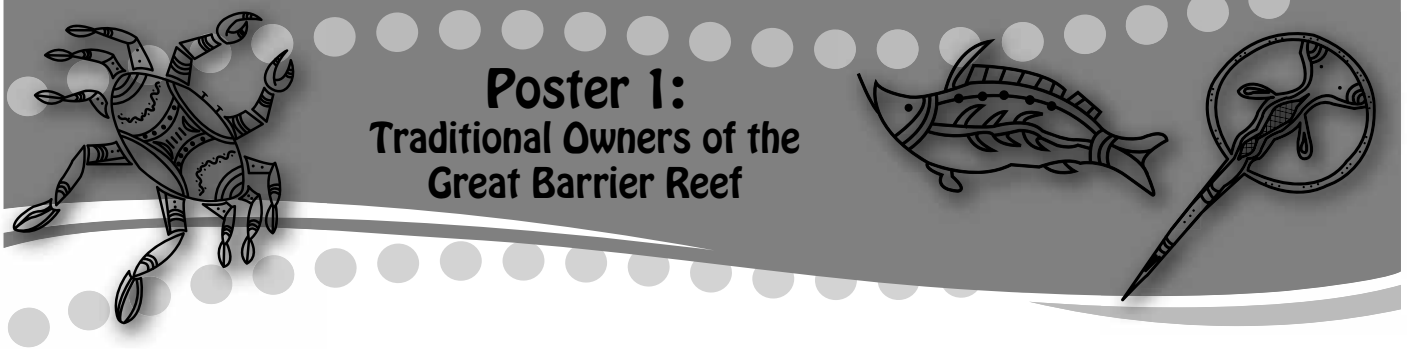
Reef education programs and activities: [www.gbrmpa.gov.au/corp\\_site/info\\_services/education](http://www.gbrmpa.gov.au/corp_site/info_services/education)

Telephone: (07) 4750 0700

Fax: (07) 4772 6093

Email: [education@gbrmpa.gov.au](mailto:education@gbrmpa.gov.au)





## Poster 1: Traditional Owners of the Great Barrier Reef

### Key messages

- Aboriginal and Torres Strait Islander peoples have used the Great Barrier Reef for thousands of years.
- They used the reefs, islands and mainland to fish, hunt and gather.
- They have developed a strong spiritual bond with their land and sea country.
- More than 70 Traditional Owner groups along the Great Barrier Reef coastline identify with a particular area of land or sea country where their ancestors lived.
- Native Title law ensures Traditional Owners have a right to continue traditional practices in their country.

### Activity 1: What is a ‘Traditional Owner’?

#### Key learning objectives

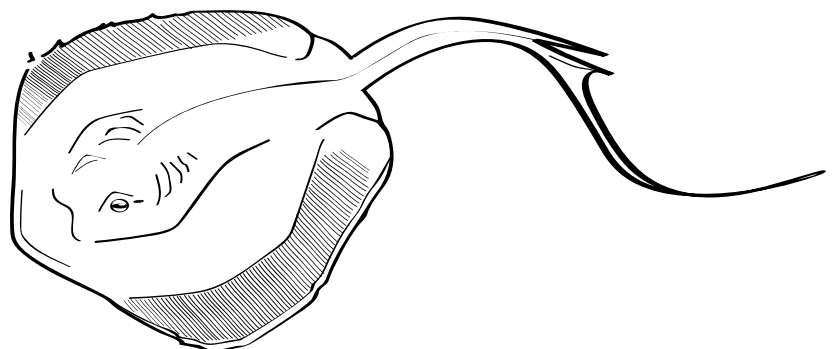
Students will understand the concept of traditional ownership for Aboriginal and Torres Strait Islanders by using their school as an analogy for country and themselves as Traditional Owners of their country. They will also develop an appreciation of the values and responsibilities of living in a school community.

#### Background

The concept of a Traditional Owner is difficult, particularly as the word ‘owner’ has a different meaning in a western context. Traditional Owners have connections with their country — they identify with it and use its resources. They have cultural and legal rights and custodial responsibilities for that country. ‘Country’ is not just the physical features but includes objects, resources, knowledge, stories and sense of belonging.

#### What to do

1. **Discuss** the concept of traditional ownership and the rights and responsibilities of Traditional Owners. Using the school as an analogy for country and the students as analogies for Traditional Owners, ask them what rights and responsibilities they might have for using and looking after their school country. Consider how everybody uses it and has responsibility for looking after it and how they need to look after it for next year’s class (e.g. oval, desks, class sets of text books, gardens, teachers, knowledge/library, ethos.) The senior teachers of the school can also be likened to a committee of Elders, or law makers, who can speak for *their* school but can’t make rules for *other* schools.
2. **Explore the school** by dividing the students into pairs or small groups and ask them to explore a part of their school country. Ask them to write down key features of the school that they use (e.g. playground equipment, library) and places where important events occur (e.g. pick up and drop off points for parents, school athletics carnivals, staff room as a key centre for passing on wisdom.)
3. **Take a guided tour** of 10 key features of the school country. Work out a short commentary on the value of each feature to the students, how they as students use it, and how they may look after it for future generations of students. String the 10 features into a walk and take a group of students or parents on a guided walk of their school country.



## Activity 2: Exploring the timeline

### Key learning objectives

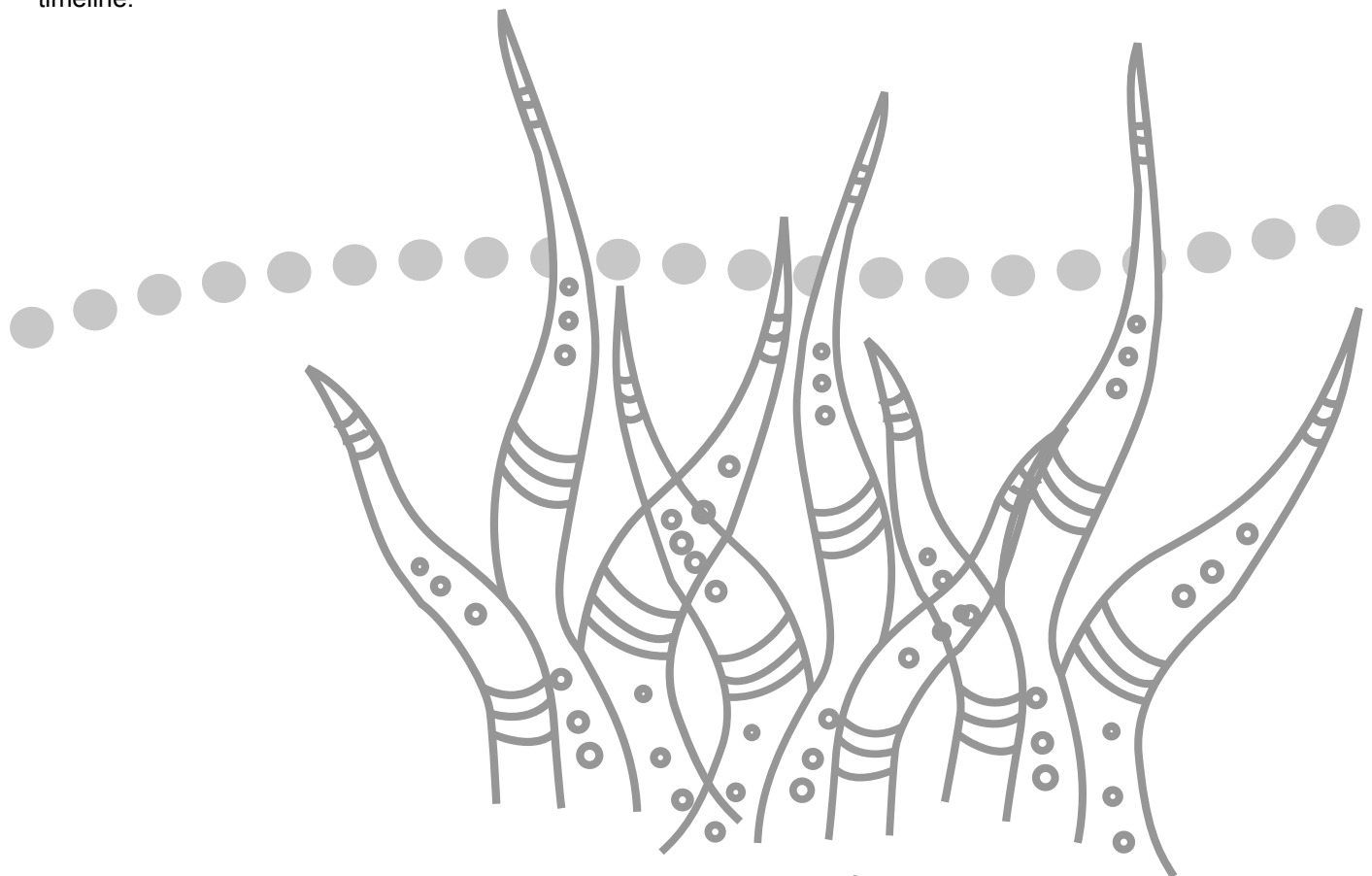
Students will gain an appreciation of the length of time that Aboriginal and Torres Strait Islander peoples have been living continuously in Australia, particularly when compared with the length of time Europeans have been living in Australia. They will compare major historical events in other parts of the world from 60,000 years ago to the present.

### What you will need

- Time line information from poster
- Roll of paper towel, or roll of paper
- Long corridor or part of school yard (where there is no wind, otherwise use tape to secure it)
- Access to resources about world history

### What to do

1. **Explain** to students that you will use a paper towel to make a timeline. Brainstorm ways the complete length of the roll can be determined, such as measuring the length of one square, counting the number of squares and multiplying or rolling out the whole roll and measuring its entire length (look on the wrapping to work out its total length).
2. **Make the timeline** by asking the students to work out how to divide the paper towel into 60,000 (representing the number of years that Aboriginal and Torres Strait Islander peoples have occupied Australia). Stretch out the towel and mark '60,000 years ago' at one end and 'today' at the other. Write the key Aboriginal and Torres Strait Islander milestones from the timeline in Poster 1 at the appropriate places on the towel (on one side of the towel). Each student could draw an appropriate image to visually represent the event on the timeline. You may wish to staple coloured paper or Post-It notes to the paper towel, instead of writing on it directly.
3. **Maths extension:** what percentage of Aboriginal and Torres Strait Islander histories have been influenced by European contact? For what percentage of Aboriginal and Torres Strait Islander histories have these people been living along Australia's current coastline?
4. **Research other historical events** by asking the students to find out when some historical highlights from different parts of the world happened (e.g. first cave paintings in Europe, people reach North America, first records of agriculture, pyramids in Egypt, first Chinese dynasty, Christ born, start of Renaissance, Great Wall of China built, peak of Mayan civilization in Central America, landing on the Moon.)
5. **Add the world history** by placing images or text of other world historic events at the appropriate locations on the timeline.





## Key messages

- The word country for Indigenous peoples has a different meaning to 'country' in European culture.
- It is not just a geographical area but is a place of origin spiritually and culturally and encompasses all living things, beliefs, values, and creation spirits connected to that area.
- Traditional Owners along the Great Barrier Reef coast have a connection to sea country.
- Traditional Owners express this connection to place through fishing, hunting and gathering and other cultural activities.

## Activity 1: My place

### Key learning objectives

Students will explore the concept of connections to place and how the place is still important to them even if they are not there all the time. The activity also introduces the concept of looking after the place for the future.

### What to do

1. **Think about a special place** outside school or home that each student has a strong connection with – perhaps a holiday place, former house, grandparent's house.
2. **Represent the place** by drawing a picture of their special place, including drawing or labelling things that make it special, or write a poem.
3. **Discuss** how the place is still special even if they are not there all the time.
4. **Write about the future** in one sentence - what would they like the place to be like in five year's time?

## Activity 2: Mini sea country

### Key learning objective

Students will develop an understanding of the concept of country and sea country by creating a miniature sea country.

### Background

This is a good activity to follow the previous activity for this poster. Creating a one metre square world focuses attention on the smallest details in the environment. Before the activity, brainstorm some ideas of what features could represent miniature versions of larger environmental features. For example, a pile of small stones could represent a hill, a tuft of grass as a forest, some small branches stuck into mud as a mangrove forest.

When the students have created their 'sea country', they become its Traditional Owners with a responsibility to care for country and pass on knowledge about the importance of the cultural sites by taking other students on a guided tour through their mini sea country. This activity could be done as an individual activity or as a group.

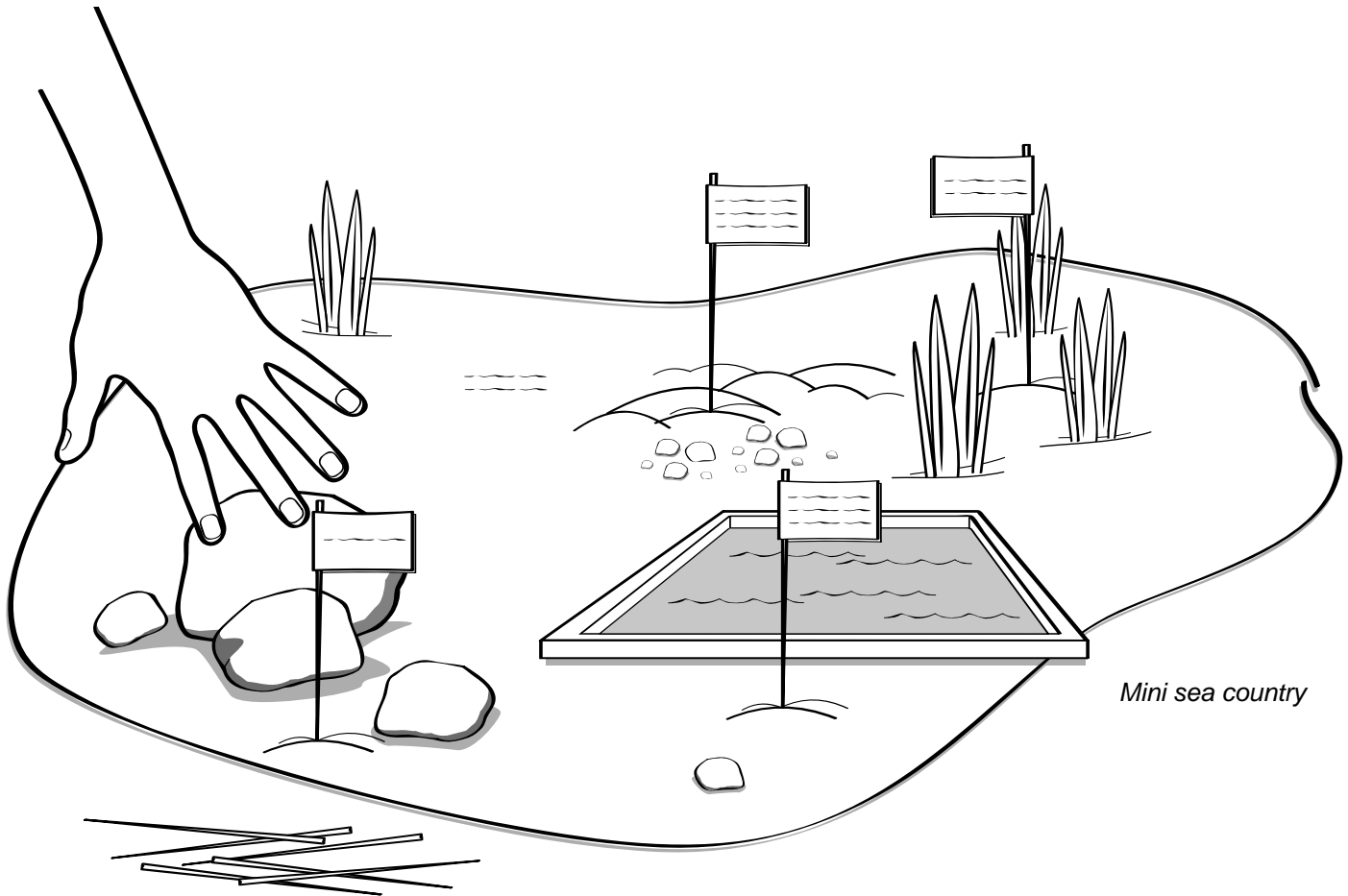
### What you will need

- Piece of string 1 metre long
- Tray or shallow container (such as a takeaway food container) or a piece of blue cellophane
- Water
- Sticky labels
- Wooden skewers
- Texta/pen



## What to do

- Step 1:** Find a place in the school yard that has at least six interesting features, such as a tuft of grass, some small stones. You will have to get down close to the ground and look really closely at things.
- Step 2:** Put your string on the ground so that it defines the boundary for your 'country'. The boundary does not have to be square, any shape will do.
- Step 3:** Fill your container with water. This will represent the sea. Place it inside your country.
- Step 4:** Make up a name for each of your features including the sea country itself. Think about why each of the places is important. Is it a good fishing spot? Does it look after the young fish? Is it a place where something important has happened?
- Step 5:** Write the name of each of your features on a sticky label and wrap it around the top of a skewer. This becomes a marker to the feature.
- Step 6:** Show other groups your mini sea country, pointing out the features and why they are important.



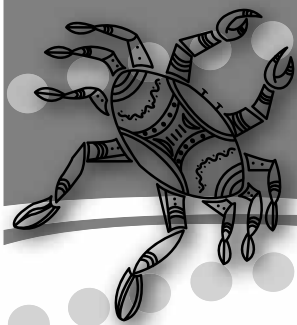
## Extension activity

Imagine that the sea level has risen and floods some of the land and model it on one of the mini sea countries. Discuss whether the key land features are still important, even though they are now covered in water. Research the changing sea levels of the Great Barrier Reef coast in the past.

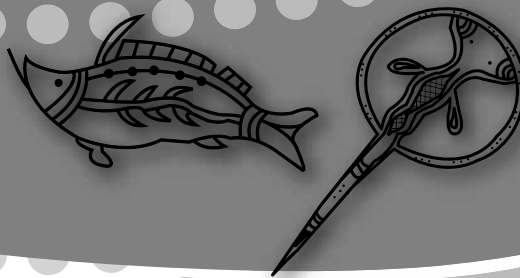
This could be a complementary activity to the Sea Level Rising Mapping activity in the *Reef Beat 2009: Climate Change and the Reef Activity Book*. This activity could also be used to explore the concept introduced in Poster 8 of the effects on past rising sea levels meaning that many old burial grounds are now underwater.







## Poster 3: Traditional sustainable use of sea country



### Key messages

- Aboriginal and Torres Strait Islander peoples have always used the sea.
- They use their knowledge of the seasonal ecology of the Great Barrier Reef to indicate the best times to hunt and fish.
- They have traditional lores (rules) governing how they hunt, gather and fish so that animal populations are sustainable.

### Activity 1: Seasonal calendars

#### Key learning objective

Students will explore alternative calendars and, as a class, develop their own seasonal calendar for their school environment.

#### Background

Cultures throughout the world have measured the passage of time and organised their lives using calendars. The Gregorian calendar, based on a solar year divided into months, is the universally accepted civic calendar. Traditionally, Aboriginal and Torres Strait Islander peoples recognised a seasonal calendar that uses ecological events to mark the seasons.

#### What you will need

- Circular calendar template – A4 size for individual students and large poster size for class
- Crocodile Islands seasonal calendar information from Poster 3
- Access to resources about calendars from other Indigenous groups, other cultures or through time (see resources below)

#### What to do

1. **Transfer** the information from the seasonal calendar in the poster into the circular calendar template (supplied) – each student can do this.
2. **Investigate** how other cultures (including other Aboriginal and Torres Strait Islander groups) and people in the past have used calendars.
3. **Make** a seasonal calendar for your school environment using the poster size circular calendar template. Start by including key events traditionally included on calendars such as school holidays, term week numbers, sports carnivals etc. Then add plant, animal and weather activities as they occur throughout the year, such as the first calls of migratory birds, frogs or cicadas calling, goannas out and about, trees flowering, lorikeets feeding, cyclone season, cicadas emerging, seeds dropping from trees. The calendar could be added to over the year as events are noticed.

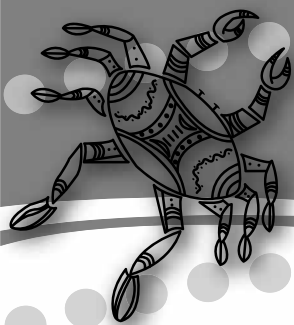
#### Resources

- First Indigenous guide to western Cape York, includes circular seasonal calendar with five seasons and the plants and animals (using language names) that are important in those seasons - Thancoupie, G. F. 2007, *Thanakupi's Guide to Language and Culture: A Thaynakwith Dictionary*, Jennifer Isaacs Arts and Publishing, North Sydney.
- Example of alternative calendars: [www.adm.monash.edu.au/ssss/equity-diversity/calendar/alternative-calendars.html](http://www.adm.monash.edu.au/ssss/equity-diversity/calendar/alternative-calendars.html)
- Good ideas on making and recording nature observations - Reid, A. 1984 *Gumleaves and Geckoes: an environmental diary*, Gould League.
- Discussion of Indigenous weather knowledge, including examples of seasonal calendars throughout Australia (unfortunately none for Queensland) - [www.bom.gov.au/iwkl/](http://www.bom.gov.au/iwkl/)

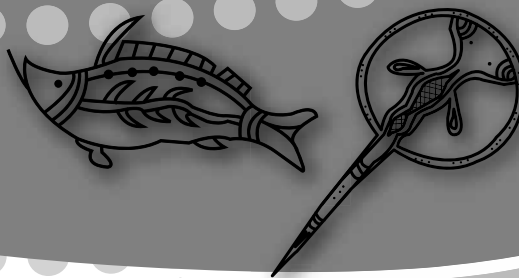


This resource is available online at  
[www.gbrmpa.gov.au/  
corp\\_site/info\\_services/education](http://www.gbrmpa.gov.au/corp_site/info_services/education)





## Poster 4: Traditional use today



### Key messages

- Traditional use of marine resources are activities that Aboriginal and Torres Strait Islander peoples undertake as part of their cultures, customs or traditions.
- This includes fishing, hunting and collecting; as well as looking after cultural and heritage sites, storytelling, ceremonies and trade.
- Although the tools and methods used to now undertake these activities may have changed with changing technology, the cultural purpose behind the activities has not.

### Activity 1: Canoe hunt

#### Key learning objectives

Using the format of a treasure hunt and role play, students will learn about the types of marine resources that are traditionally used by Aboriginal and Torres Strait Islander peoples. They will also learn about the importance of the sustainable use of these resources.

#### Background

Aboriginal and Torres Strait Islander peoples travel around their sea country in boats – traditionally in canoes, now in motorised boats. Travelling in canoes required team work. Traditional use is sustainable and requires the collection of sufficient food but leaves other food for another time.

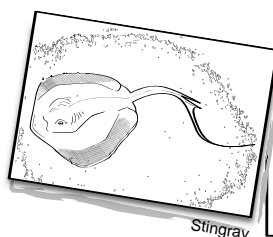
#### What you will need

- School grounds or other large outdoor area with places to hide cards
- Rope to make canoes
- Cards or tokens (printed onto card and laminated)

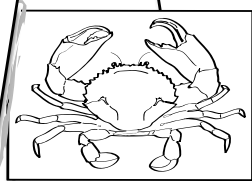
#### What to do

1. **Make a series of cards** or tokens of traditional foods and materials with either a picture or words on the eight tokens (provided):

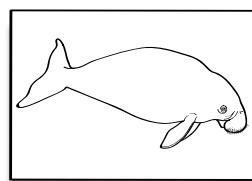
- Barramundi
- Turtle eggs
- Stingray
- Yams or other bush tucker
- Dugong
- Turtles
- Mudcrabs
- Flint for tools



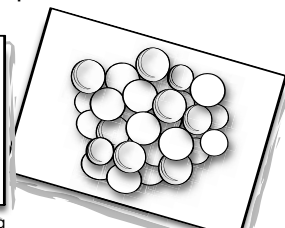
Stingray



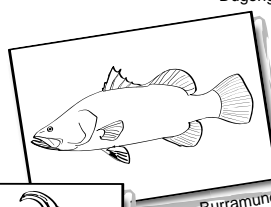
Mud crab



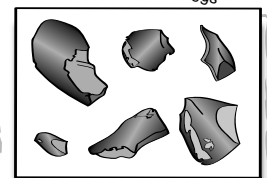
Dugong



Turtle eggs



Barramundi



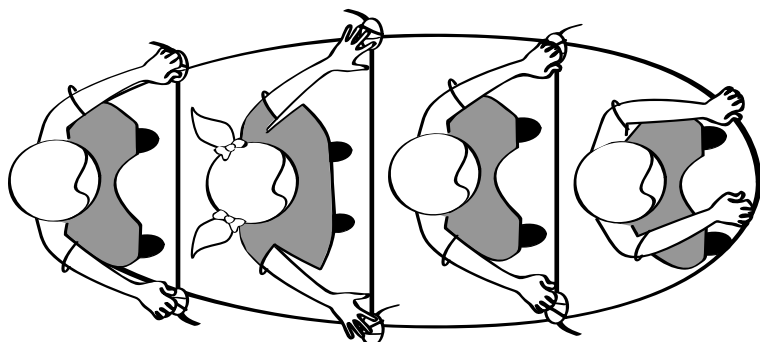
Flint for tools



This resource is available online at  
[www.gbrmpa.gov.au/  
corp\\_site/info\\_services/education](http://www.gbrmpa.gov.au/corp_site/info_services/education)

2. **Hide the cards** or tokens around a designated part of the school ground. There should be more cards than required by the students (e.g. three more than the number of canoes).

3. **Make the canoes** using a large piece of rope to represent the outside of a canoe. It is essentially an oblong loop with three cross pieces making four compartments. This is a canoe for four students. Adjust the arrangement of the rope to suit the number of students in a group. Each student holds onto the rope piece in front of them to maintain the shape of the canoe.



4. **Travel in the canoes** by teaming the students up and letting students practise at travelling in their canoe. It will require cooperation.
5. **Start the game** and designate a 'campsite' on the 'beach' where the canoes can launch.
6. **Start collecting** by telling the students that they will be going out in their canoes to collect food and materials for a family feast. Show them examples of the cards they will be looking for, explaining the type of food or material. Designate the number of cards that must be collected for each food or material. Some, such as the dugong and stingray, will be limited to one. Others, such as fish, can be a greater number. You may provide clues as to where cards are hidden.
7. **Return to camp** when they have collected the required number of each item, present the collected food and materials.
8. **Sustainable use** - as a group, count up the number of each food or material cards collected. Knowing how many you started with, work out how many cards are still left in the playing area. Discuss why there might be limits on the number, sex and maturity of the animals taken. Ask the students to collect the remaining cards.

There could be a time limit (such as night approaching) so that some of the canoe groups do not have enough time to gather all the food and materials needed.

The activity could also be made competitive with the first canoe back being honoured by the family gathering as the best food providers.

### Extension activities

1. Students research the different types of food or material they collected, where they are found, and their cultural importance to Aboriginal and Torres Strait Islander peoples. A local version of the game could be developed by researching the species of plants and animals found in your area.
2. Include some totem animals in the game. These are animals that some groups cannot hunt or trade, but others can. The groups could select their own totem animal or have one allocated by the teacher.

### Resources:

- Traditional Use of Marine Resources - [www.reefed.edu.au/home/explorer/hot\\_topics/gbr\\_traditional\\_owners/traditional\\_use\\_of\\_marine\\_resources](http://www.reefed.edu.au/home/explorer/hot_topics/gbr_traditional_owners/traditional_use_of_marine_resources)
- MESA, 2005, Utilising resources of the Great Barrier Reef - [www.mesa.edu.au/cams/module14/readings01.htm#read4](http://www.mesa.edu.au/cams/module14/readings01.htm#read4)

## Activity 2: Changing technology

### Key learning objective

Students will compare changing Aboriginal and Torres Strait Islander peoples' use of technology.

### Background

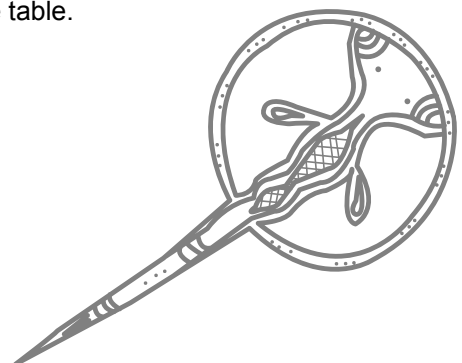
The important traditional purpose for undertaking activities remains the same but modern technology has replaced traditional objects and methods to make it a little easier.

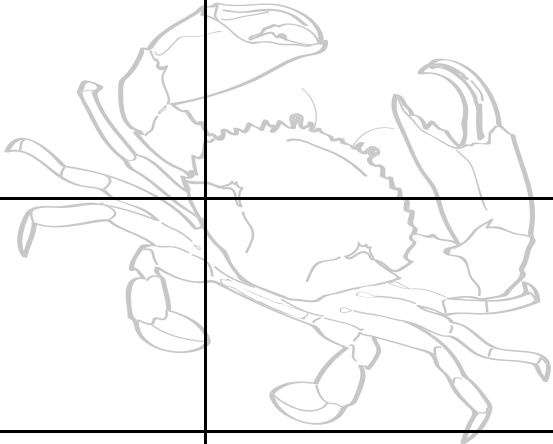
### What you will need

- Print out of technology table (provided)
- Access to resources about traditional and modern Aboriginal and Torres Strait Islander technology

### What to do

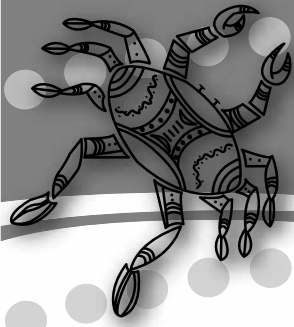
Use the information provided in Poster 4 and other research to complete the table.



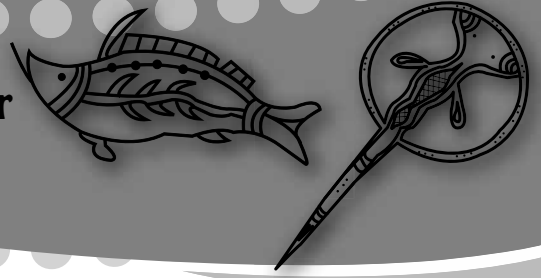
Important purpose	Traditional object/technology	Modern object/technology
Fishing for today's meal		
Hunting a turtle for a community event		
Cooking for a community gathering for storytelling		
Travelling to distant island to check it is in good health	Dugout canoe	
Passing on knowledge from generation to generation		
Communicating between distant groups		
Finding your way around at sea		GPS and navigation charts

**Resources**

- Information about tools and weapons - [www.reefed.edu.au/home/explorer/hot\\_topics/gbr\\_traditional\\_owners/tools\\_and\\_weapons](http://www.reefed.edu.au/home/explorer/hot_topics/gbr_traditional_owners/tools_and_weapons)



## Poster 5: Traditional Owners looking after sea country today



### Key messages

- Traditional Owners have a wealth of knowledge about the Great Barrier Reef that has been passed down from generation to generation for thousands of years.
- They also have a responsibility to look after their sea country.
- As well as continuing traditional cultural practices, Traditional Owners today look after their sea country using many modern management techniques.
- Some Traditional Owner groups are developing formal agreements with the Great Barrier Reef Marine Park Authority and the Queensland Government.

### Activity 1: Sea country snakes and ladders

#### Key learning objectives

Students will explore the value and sustainable use of marine animals by Aboriginal and Torres Strait Islanders, by researching a culturally important animal. They will also investigate threats to the survival of the animal species.

#### Background

Aboriginal and Torres Strait Islander peoples have traditionally looked after their marine resources. Today they are continuing to manage and help address new modern threats to marine life that are important for food and culture. This activity will make a snakes and ladders game with the snakes being threats to the animals and the ladders being positive work to manage the species that is being undertaken by Aboriginal and Torres Strait Islanders.

#### What you will need

- Snakes and ladders template (provided)
- Counters (buttons, coins etc)
- Dice
- Access to resources about threats to marine animals and positive management actions



This resource is available online at  
[www.ebrmpa.gov.au/  
corp\\_site/info\\_services/education](http://www.ebrmpa.gov.au/corp_site/info_services/education)

#### What to do

This activity can be done individually or in groups.

1. **Research a marine animal** that is important to Aboriginal and Torres Strait Islander peoples such as turtles, dugong, stingrays, barramundi.
2. **Research the threats** to the animal (e.g. netting, illegal hunting, pollution, rubbish, introduced pests), and place them in order of greatest to lowest threat. These become the snakes on the board, with the greatest threat becoming the largest snake.
3. **Research the positive management** undertaken by Aboriginal and Torres Strait Islander peoples to help look after the animal and ensure any taking for traditional purposes is sustainable (e.g. picking up ghost nets and rubbish, educating kids to care for country, reporting illegal netting activity, signing sustainable hunting agreements.) These are the ladders, with the greatest value activity becoming the largest ladder.
4. **Label** the snakes and ladders on the template with the threats and positive actions.
5. **Draw** or cut out pictures to go onto the game, stick on with tape or glue.
6. **Play the game.** Students can add additional details and activities if they wish (e.g. miss a turn squares).



## Activity 2: Write your own Traditional Use of Marine Resources Agreement (TUMRA)

### Key learning objective

Students will understand Traditional Use of Marine Resources Agreements (TUMRAs) and how they are helping Traditional Owners to look after their sea country on the Great Barrier Reef.

### Background

*The Great Barrier Reef Marine Park Zoning Plan 2003* recognises that under section 211 of the *Native Title Act 1993*, Native Title holders may undertake traditional use of marine resources in the Great Barrier Reef Marine Park. Traditional use activities in the Great Barrier Reef Marine Park are managed under the *Great Barrier Reef Marine Park Act 1975*, and the *Great Barrier Reef Marine Park Regulations 1983*.

Traditional Owners are developing formal agreements, called TUMRAs, to make sure sea country resources are being used sustainably. TUMRAs deal specifically with the Great Barrier Reef Marine Park and the Great Barrier Reef Coastal Marine Park.

These agreements are made official by the Great Barrier Reef Marine Authority (Australian Government) and the Department of Environmental Resource Management (Queensland Government).

TUMRAs may outline specific details about the numbers of turtles, dugong and other marine species that may be taken. They may also cover how Traditional Owners can assist in monitoring the conditions of the plants and animals, and the impact of human activities in the Great Barrier Reef.

### What you will need

- Access to resources about TUMRAs
- Areas to sit in small groups for discussions (ideally outside)

### What to do

1. **Research** TUMRAs. What are they? How do they recognise the rights and responsibilities of Traditional Owners?
2. **Choose** a section of the Great Barrier Reef and the adjacent coastline. Make sure the section includes reefs, seagrass and islands. It could be a real piece of the Queensland coast or you could make one up with plenty of interesting features.
3. **Research** the values of your selected area to work out what may be important for Traditional Owners (e.g. hunting grounds, shellfish gathering area, fish traps, art sites, story places). If you are not sure, make it fictional by stating what you think might be important in that area.
4. **Have a meeting** - place yourself in the shoes of a Traditional Owner. Gather in a group (perhaps five or six), sit down outside and really think about what you want from your sea country and how you might help manage it. Aboriginal and Torres Strait Islanders spend much time debating issues and reaching consensus on issues such as this. Can you?
5. **Write your own TUMRA** for the Traditional Owners and the Government to sign, with a list of the rights of Traditional Owners and their responsibilities for caring for country, and the responsibilities of the government for managing the country.
6. **Sign the Agreement** and ensure your entire group formally signs the Agreement in front of witnesses and it is signed by a Government representative (e.g. nominated student or teacher).

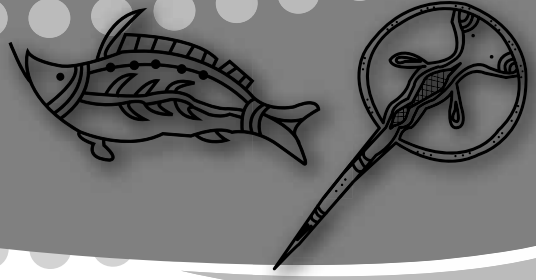
### Resources

- Information on sustainable use of marine resources - [www.gbrmpa.gov.au/corp\\_site/key\\_issues/conservation/indigenous\\_partnerships/sustainable\\_traditional\\_use\\_of\\_marine\\_resources](http://www.gbrmpa.gov.au/corp_site/key_issues/conservation/indigenous_partnerships/sustainable_traditional_use_of_marine_resources)
- Publications about zoning of the Great Barrier Reef, including the *Great Barrier Reef Marine Park Zoning Plan 2003* - [www.gbrmpa.gov.au/corp\\_site/management/zoning/zoning\\_publications](http://www.gbrmpa.gov.au/corp_site/management/zoning/zoning_publications)
- Links to publications about legislative requirements - [www.gbrmpa.gov.au/corp\\_site/about\\_us/legislation\\_regulations](http://www.gbrmpa.gov.au/corp_site/about_us/legislation_regulations)





## Poster 6: Torres Strait Islander peoples' connections to sea country



### Key messages

- Torres Strait Islander peoples come from a number of islands in the Torres Strait and two mainland towns on the tip of Cape York.
- They are culturally distinct from Aboriginal peoples.
- Torres Strait Islanders are seafarers and have used their sea country (including the islands) for trading, hunting, fishing, gardening. Dances and artwork, such as masks, involve elements of the sea.

### Activity 1: Experimenting with canoe design

#### Key learning objectives

Students will learn about the different designs of canoes that Aboriginal and Torres Strait Islander peoples traditionally utilised to reach their marine and island destinations. They will experiment with different models of canoes, with and without outriggers, to test their sea worthiness for coastal waters.

#### Background

Aboriginal and Torres Strait Islander peoples travelled around their sea country in boats, traditionally in canoes dug out from logs with or without outriggers, now in motorised boats.

*“(In the north) dugout canoes (were) made from kapok trees and other light, buoyant woods. In some areas a mast and pandanus-fibre sail were attached to dugout canoes. Both single and double outrigger canoes were used in Torres Strait and along the Coral Sea coast of Queensland.*

*The greater complexity of water craft in northern Australia is believed to have arisen because of the presence of offshore reefs and islands suitable for hunting, fishing and temporary habitation. It is also believed that northern technologies benefited from the interaction between the inhabitants of coastal Australia and areas to the north, in particular Melanesia”. (Smyth 1997)*

#### What you will need

- Materials to make scale models of canoes (such as light wood, branches, foam) and materials to make outriggers and possible sails e.g. craft sticks, foam, string, plastic bottles (students may be tasked to choose the materials or provided with them)
- Tools
- Trays or basins of water
- Access to resources about dugout canoes

#### What to do

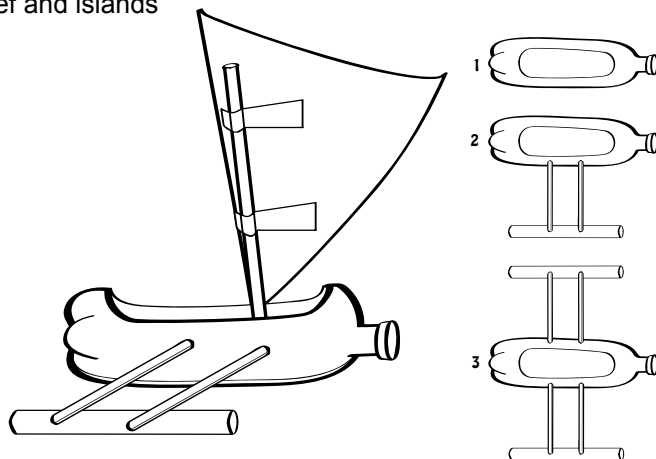
1. **Research** images of dugout canoes including some with single and double outriggers. Search for images of Aboriginal and Torres Strait Islander canoes or canoes from nearby Pacific countries, or even the modern outrigger canoes popular along the Queensland coast.
2. **Carve out** three dugout canoes. Try to make them as similar as they can. Test that they float on still water.
3. **Add** one outrigger to one canoe and two outriggers to another. You now have three canoes:
  - Single hull with no outrigger
  - Hull with one outrigger
  - Hull with two outriggers
4. **Test** how each one floats in water. They may float better with a little weight in the bottom of the canoe.
5. **Devise a few tests** to compare how each performs in different conditions. For example:
  - Which is easiest to steer (push in a straight line)?
  - Which travels furthest when you use the same amount of force (energy) to push it?
  - Which is more stable with waves coming from the front, or the rear or each side?
  - Which is more stable in a violent storm?



6. An additional step could be to add a mast and sail (e.g. of cardboard) and test the canoes again.

7. Write up your results as a scientific report with:

- Title
- Aims e.g. to determine which type of canoe would be best for travelling long distances across potentially stormy seas to reef and islands
- Materials
- Methods
- Results
- Conclusion



This resource is available online at  
[www.ebrmpa.gov.au/  
corp\\_site/info\\_services/education](http://www.ebrmpa.gov.au/corp_site/info_services/education)

## References

- Smyth, D. 1997, *Saltwater Country Aboriginal and Torres Strait Islander Interest in Ocean Policy Development and Implementation Socio-cultural Considerations - Issues Paper*, Department of Tropical Environment Studies and Geography James Cook University, Smyth and Bahrdt Consultants in Cultural Ecology.

## Activity 2: Designing flags for sea country

### Key learning objectives

Students will learn about the origin and meaning of the Torres Strait Islander flag. They will learn about symbols in flags and design their own flag for the Great Barrier Reef.

### Background

The Torres Strait Islander flag is a strong focus of identity for Torres Strait Islander peoples. Much meaning can be interpreted from the colours and symbols on the flag. They include:

- Green colour – represents land (islands)
- Black colour – represents Indigenous peoples
- Blue colour – represents the sea
- White colour – represents peace
- Dhari – headdress (Torres Strait Islander peoples)
- Five pointed star – five island groups within the Torres Strait and symbol for seafaring people using stars in navigation

### What you will need

- Torres Strait Islander flag or image of one
- Other flags or images of flags
- Art materials, ideally fabric and fabric paints
- Access to images about Torres Strait Islander flag and other flags

### What to do

1. **Research** the origin of the Torres Strait Islander flag. Look at the colours and symbols. What do you think they represent? What do the colours and symbols tell you about the things that Torres Strait Islander peoples value?
2. **Research another flag** and its meaning. It could be from another country or people.
3. **Design a flag** for the sea country of the Great Barrier Reef. Include symbols that represent the things that are important to you about the Great Barrier Reef.
4. **Make a flag** with the fabric and fabric paints or use paper.

### Resources

- Information about, and image of, a dhari on display in the permanent Dandiiri Maiwar exhibition at the Queensland Museum Southbank - [www.southbank.qm.qld.gov.au/exhibitions/dandiiri/ailan\\_kastom/dhari.asp](http://www.southbank.qm.qld.gov.au/exhibitions/dandiiri/ailan_kastom/dhari.asp)





### Activity 3: Masks

#### Key learning objective

Students will design their own mask based on a bird or marine creature.

#### What you will need

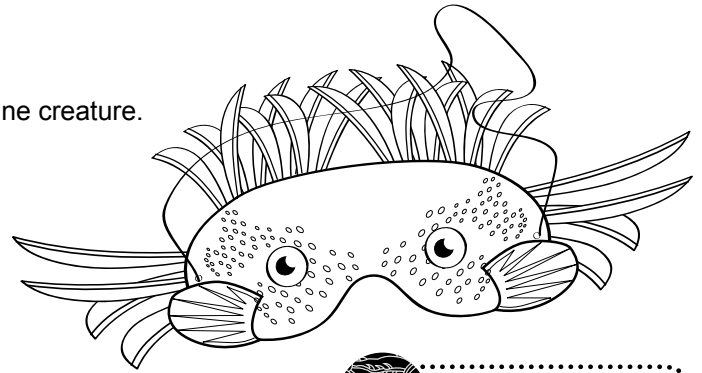
- Examples of Torres Strait Islander masks
- Art material
- Mask blank (provided)

#### What to do

1. **Explore** different Torres Strait Islander masks
2. **Design** a mask based on a bird or marine creature

#### Resources

- Information about masks - [www.southbank.qm.qld.gov.au/exhibitions/dandiiri/bipo\\_taim/masks.asp](http://www.southbank.qm.qld.gov.au/exhibitions/dandiiri/bipo_taim/masks.asp)



This resource is available online at  
[www.ebrmpa.gov.au/  
corp\\_site/info\\_services/education](http://www.ebrmpa.gov.au/corp_site/info_services/education)

### Activity 4: Weaving and basketry

#### Key learning objective

Students will engage with a Torres Strait Islander artist (or other local artisan) and learn about the art of weaving or basketry.

#### Background

Intricately designed basketry and weaving is central to Torres Strait Island peoples' lifestyle. The purpose is mostly practical, but decorative hanging pieces and children's play objects are also made. Coconut leaf, banana fibre or pandanus is the usual material, although in recent times plastic strapping has been used. Objects woven include baskets, fans, rice cookers and small feast decorations. (Source: Queensland Museum)

#### What to do

1. **Invite** a Torres Strait Islander artist to demonstrate basketry or weaving. Ask the artist if they could teach the students how to make a small marine animal out of palm fronds. If you cannot invite a local Torres Strait Islander, find a local artist who can share their craft with the students.

#### Resources

- Queensland Museum loan kits – Torres Strait Islander Cultures Kits - These resource kits contain a selection of artefacts, objects, stories and other resources, with task cards linked to a broad range of KLAs including SOSE, Science, Technology and the Arts. Three different kits can be borrowed for use in primary and middle schools. Contact Queensland Museum Loans on ph (07) 3406 8344 or email [loans@qm.qld.gov.au](mailto:loans@qm.qld.gov.au)
- Information about basketry and weaving from the Queensland Museum's Dandiiri Maiwar exhibition [www.southbank.qm.qld.gov.au/exhibitions/dandiiri/ailan\\_kastom/weaving.asp](http://www.southbank.qm.qld.gov.au/exhibitions/dandiiri/ailan_kastom/weaving.asp)





## Poster 7: Aboriginal peoples' connections to sea country

### Key messages

- Aboriginal peoples used trade, often across the sea, with other clan groups to improve their quality of life.
- They have used their sea country for ceremonial purposes and for gathering food.
- They have also drawn inspiration from their sea country for songs, dances and storytelling. Artwork such as paintings and carving often includes sea creatures.

### Activity 1: Canoe travels

#### Key learning objective

This is a running game that will introduce the types of activities that connect Aboriginal and Torres Strait Islander peoples with their sea country and some of the challenges they face getting to the sites.

#### Background

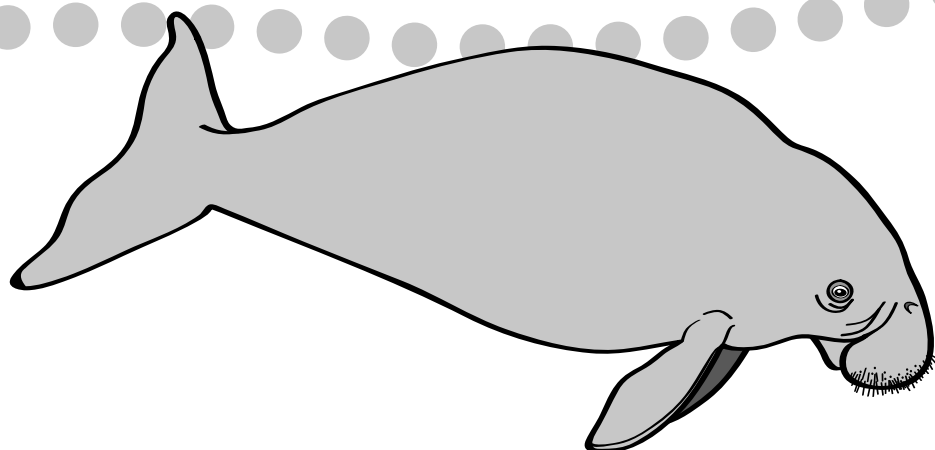
Traditional activities in sea country require Traditional Owners to travel to different sites for different purposes. Some of the sites are a long way away and there are often dangers getting there.

#### What you need

- An area big enough for the class to run around in (e.g. 20m by 20m)
- Materials to make signs

#### What to do

1. **Designate** and mark four places at the centre of each side of a large square within the available space and label:
  - 'beach camp' and 'island art site' opposite each other
  - 'coral reef' and 'seagrass bed' opposite each other on the other two sides
2. **Pair up students** so they represent people going out in canoe/boat to various locations to do a number of tasks. They are paired up holding hands (to represent two people in a boat). They all start in the centre of the space.
3. **Call out** one of several activities (see table next page). The student pairs must run to the site where the activity is most appropriate and do actions to undertake the activity. These actions can be worked out by you or the students.
4. **An elimination game** – last pair to get there or do task is eliminated (perhaps after a few rounds where everybody has a chance to do a few activities.)



Teacher instruction	Location for students to run to	Activity to perform
Fish	Coral reef	Fish with line
Turtle	Seagrass bed	Catch a turtle
Ceremony	Beach camp	Make a fire
Art	Island art site	Mix paint and paint
Cyclone	Either beach or island	Duck and shelter
Lightning	Where they are	Drop or lie on the ground to avoid lightning
Story	Where they are	Two pairs must get together and sit in a circle and one must start telling a story

## Activity 2: Sea country art

### Key learning objective

Students will view some examples of contemporary or traditional Aboriginal and Torres Strait Islander art and create a painting that represents aspects of the Great Barrier Reef that are important to them.

### What you will need

- Art materials

### What to do

1. **View** examples of Aboriginal artwork, traditional and contemporary.
2. **Discuss** how many of the paintings show stylised representations of marine animals or plants.
3. **Create** a painting or drawing about an aspect of the Great Barrier Reef that is important to them. It could be about a marine animal or coastal plant that is hunted or collected.
4. **Display** the artworks as a sea country exhibition at your school/library.

### Alternative activity

As a class make a large poster or canvas, or glass painting on a window in class room that can be seen both by students both inside classroom and outside, depicting aspects of sea country. The students could brainstorm a 'promise to the environment' to protect it, and include the promise on the artwork.

## Activity 3: Sea country dance

### Key learning objective

Students will choreograph and perform a dance that reflects a sea creature or shows people using sea country.

### What to do:

1. **Invite** an Aboriginal or Torres Strait Islander dance group, if possible, to perform a dance that relates to sea country. Alternatively, view clips showing traditional dances. They could be traditional or contemporary dance styles.
2. **Analyse** the different components or actions in the dance. Think about what animals or activities they portray.
3. **Choreograph** a dance that shows people using sea country – either in small groups or a class. It does not have to be in the same style as an Aboriginal dancing. Ensure that it tells a story.
4. **Perform** the dance to the rest of the school.



## Resources

- *Aboriginal Dance: Record of Aboriginal Dancing*, 1978, VHS video, two eight minute films. Includes 'Three Dances by Gulpilil' and 'Five Aboriginal Dances from Cape York' (from Arukun Mission Station., can be purchased from iDIDj Australia /[www.ididj.com.au/store/movies.html](http://www.ididj.com.au/store/movies.html))
- *Yidaki Festa 2005 with Djal Gurruwiwi and family*, Dinkum Music, 2005, DVD, 59 minutes, includes dancing, full traditional body painting and feather ornamentation - Can be purchased from iDIDj Australia [www.ididj.com.au/store/movies.html](http://www.ididj.com.au/store/movies.html).

## Activity 4: Storytelling

### Key learning objectives

Students will listen to or read creation stories then write and illustrate their own 'creation story'.

### Background

Storytelling is an important part of the cultural life for Aboriginal and Torres Strait Islanders. Creation stories tell about how things came to be – the land, landscape features, animals and people. They usually have a moral.

The stories are 'owned' or belong to the clan, and the storytellers or custodians have an obligation to pass the stories along. Some stories are considered to be secret or sacred and can only be told to certain people. Some stories are women only stories or men only stories. Some stories cannot be heard by young people until they are older. The best way to hear stories is to listen to the custodians telling them.

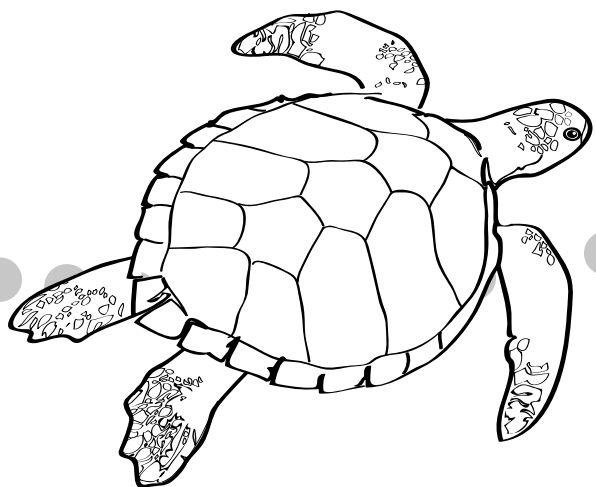
Stories written in the style of creation stories by non-Indigenous students should be considered as examples of creative writing, rather than stories that explain creation.

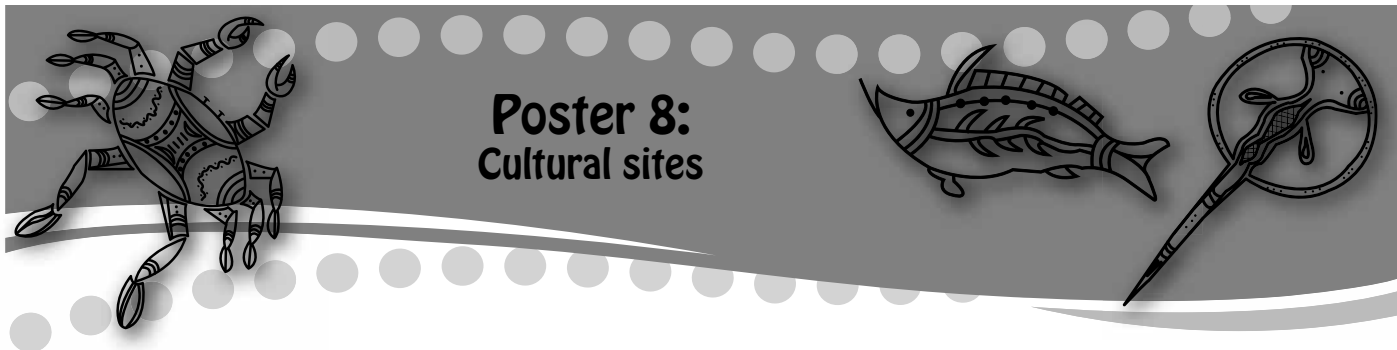
### What to do

1. **Ask a local** Aboriginal or Torres Strait Islander storyteller to come to the school to tell a local creation story. If this is not possible, read some creation stories, particularly creation stories about the Great Barrier Reef's islands and reefs. Sit under a tree for the storytelling session.
2. **Write and illustrate** a story about how a feature or animal in the Great Barrier Reef area was created. If it has a moral, ask the rest of the class to guess the moral.

## Resources

- Queensland Museum loan kits – Aboriginal Cultures Kits: These resource kits contain a selection of artefacts, objects, stories and other resources, with task cards linked to a broad range of KLAs including SOSE, Science, Technology and the Arts. There are three kits about Aboriginal cultures on the themes of Language (early childhood to lower primary), Land (lower to mid-primary) and Lore (middle school). Contact Queensland Museum Loans on ph (07) 3406 8344 or email [loans@qm.qld.gov.au](mailto:loans@qm.qld.gov.au)
- Rainbow serpent (Gubbal) creation story from Palm Island - [www.dreamtimetracks.com/manbarra.html](http://www.dreamtimetracks.com/manbarra.html)
- Dreaming stories from Queensland told by a custodian - [australianmuseum.net.au/Stories-from-Queensland](http://australianmuseum.net.au/Stories-from-Queensland)





## Poster 8: Cultural sites

### Key messages

- There are many cultural heritage sites along the Great Barrier Reef coast that offer an insight into the history of Aboriginal and Torres Strait Islander peoples.
- They are of two types:
  - Tangible – actual physical evidence of the sites is present
  - Non-tangible – no or little evidence of people living there is present but they are important sites because something important happened there either historically or in a story.

### Activity 1: Cultural sites around the world

#### Key learning objectives

Students explore tangible (physical) cultural sites and intangible cultural sites where events and stories took place in both European and Aboriginal and Torres Strait Islander society. They will locate the sites on maps of the world, Great Barrier Reef and Torres Strait.

#### What you need

- Maps of the world and maps of the Great Barrier Reef and Torres Strait
- Art materials
- String and pins

#### What to do

1. **Investigate** cultural sites around the world – try to include some that are important because something happened on them (e.g. a historical event such as a cultural event, a battle, or shore landing) as well as the more obvious tangible sites. Include discussion on the importance of protecting these sites. Let each student choose one of each for a class poster.
2. **On a map** of the world, place pictures of tangible cultural sites on or around the map and draw pictures of events that occurred at intangible sites. Link to the map with string.
3. **Investigate** Aboriginal and Torres Strait Islander cultural sites on or near the Great Barrier Reef or Torres Strait.
4. **On or around a map** of the Great Barrier Reef and Torres Strait place drawings of both the tangible sites and intangible sites.

### Activity 2: Design your own fish trap

#### Key learning objective

Students will develop an understanding of how fish traps work by designing and building a model fish trap in the classroom.

#### What you need

- Stones
- Large tray
- Water
- Fish tokens made from a material that does not float on the surface but ideally can be neutrally buoyant in the water (e.g. use plastic or plywood with paper clips added to the base until they sit upright in the water but rest on or near the tray when filled with water.)

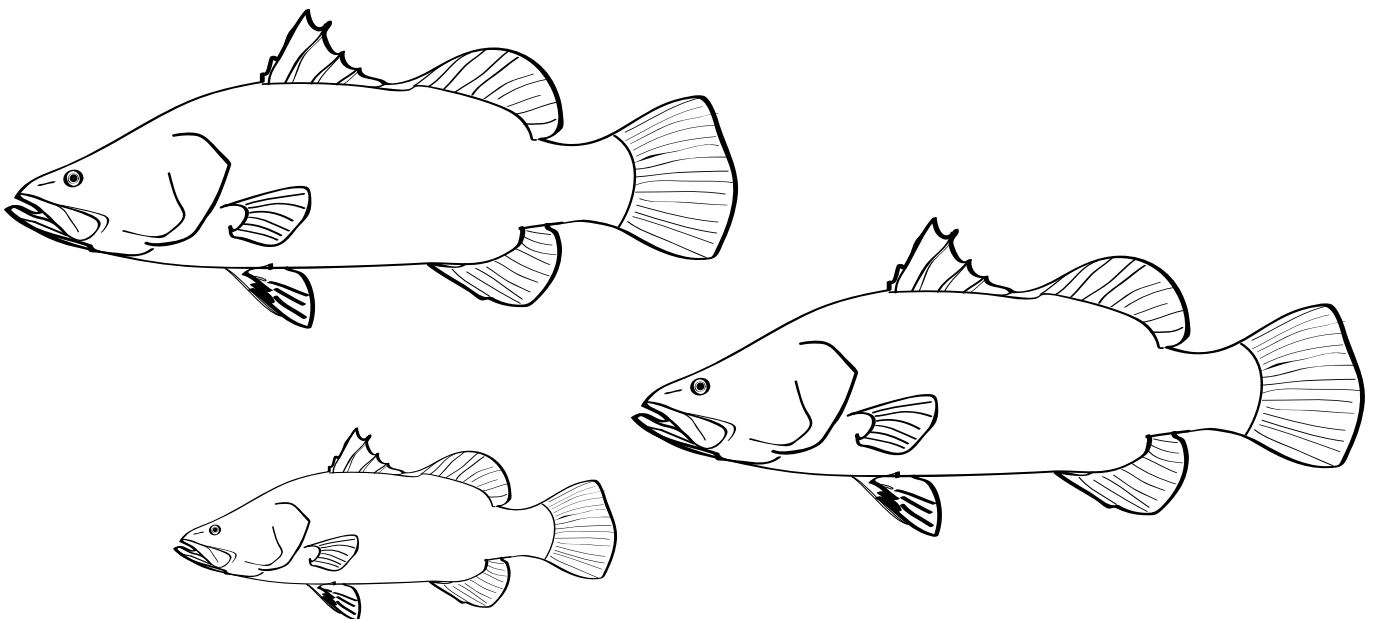
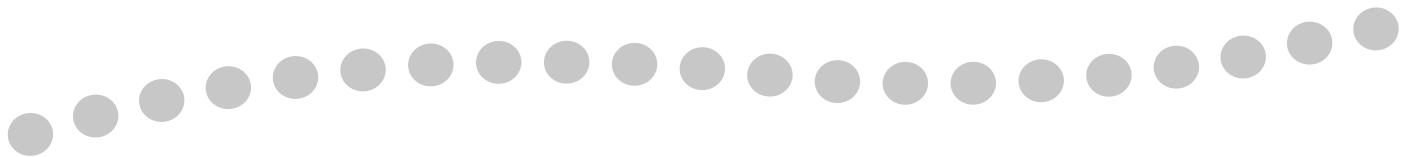
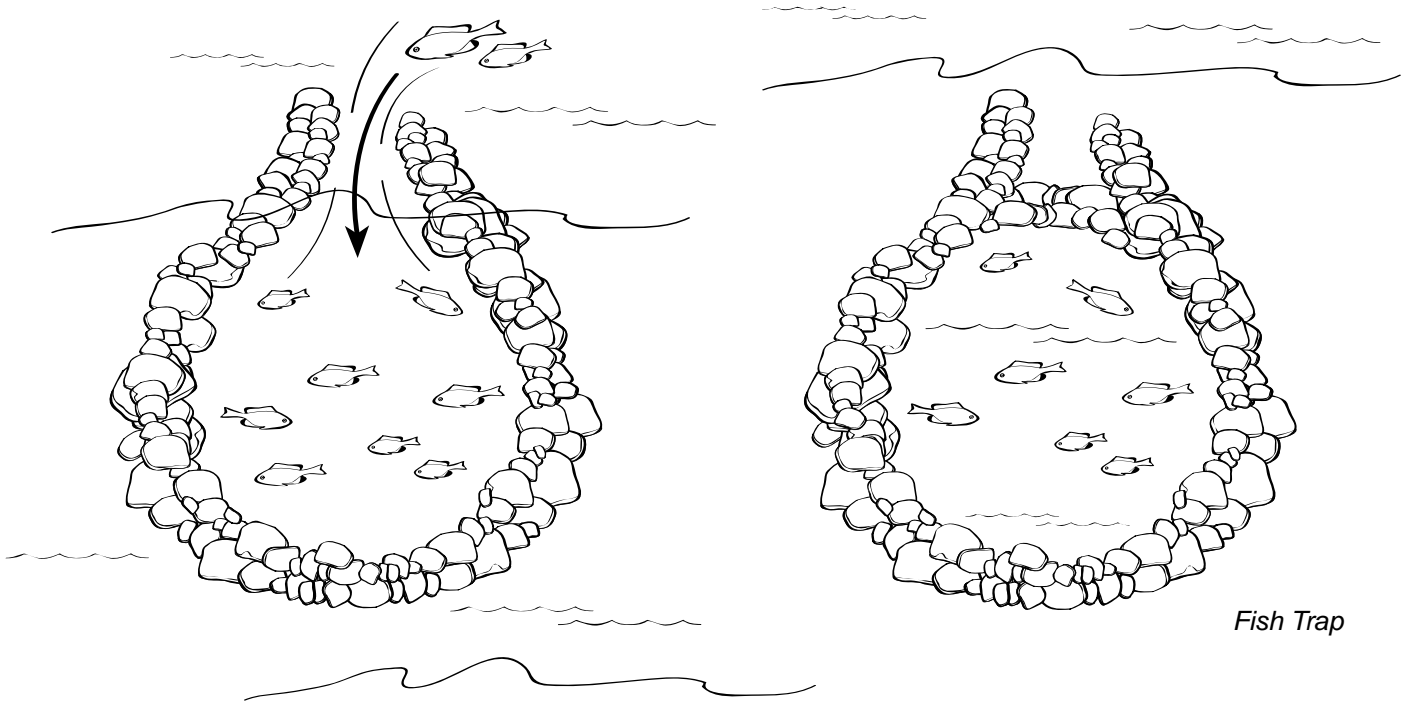


#### What to do

1. **Investigate** how fish traps work, using information in Poster 8 and other research.
2. **Draw** a design of a fish trap on paper.



3. **Create** your fish trap in the centre of a large tray (without water) using stones. This is low tide with no water.
4. **Create** high tide by filling the tray with water. Fish arrive at high tide so add some fish tokens which “swim about” making sure some end up swimming into the trap and others are outside the trap.
5. **Remove** the water (to simulate the tide going out). Fish should be trapped inside the trap. Any fish outside the trap should drain away with the water.
6. **Marvel** at the simplicity but ingenuity of the stone fish trap.



## Activity 3: Digging up the past

### Key learning objective

Students become archaeologists to investigate the characteristics and importance of midden sites.

### Background

Middens are mounds of leftover shells, bones and artefacts from past meals. Archaeologists study middens to learn more about the people who made them. Middens provide evidence of what Aboriginal and Torres Strait Islander peoples in that area ate, what animals were in the area, and by dating the material, how long people have lived there. Some midden artefacts are made of materials that are not found in the area, and therefore provide evidence of trade.

Archaeologists study the evidence of human cultures to reconstruct their history, lives and customs. Palaeontologists, on the other hand, study fossilised animals and plants.

As cultural sites, middens are protected under the Queensland Government's *Aboriginal Cultural Heritage Act 2003* and the *Torres Strait Islander Cultural Heritage Act 2003*. It is illegal to disturb or destroy them. It is important that the students are made aware that the activity is a game and they would not be allowed to dig up a real midden.

### What you need

- Picture cards of different types of objects found in a midden (supplied) - print them onto card and laminate them
- Sand pit
- Clip boards, note paper and pencils for recording information
- Data sheet for recording information including plan of sand pit with grid marked on
- String for marking grid
- Pegs
- Surveyor's or marking tape to attach to pegs



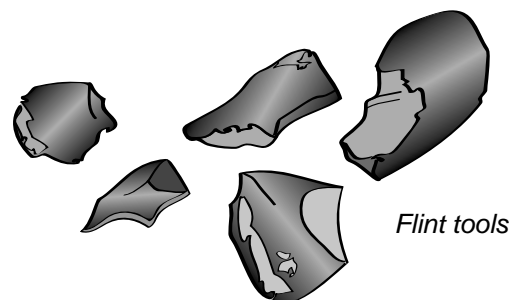
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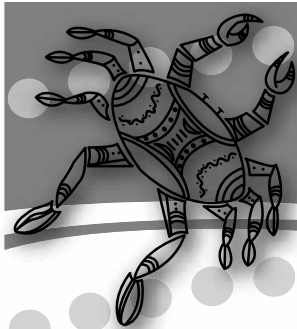
### What to do

1. **Bury the cards** in the sand pit.
2. **Discuss middens** - why are they there? What do they contain? What can they tell us? Think about modern versions of middens. Discuss the laws protecting cultural sites.
3. **Become an archaeologist** and perform an archaeological dig of a midden. Discuss archaeologists. What do they do? How are they different from palaeontologists? With older students, discuss the ethical issues of disturbing Aboriginal and Torres Strait Islander cultural sites. Tell them that these sites are protected by law. In real life you would need to consult with Traditional Owners before the midden was disturbed.
4. **Mark out** the sand pit into a grid using string and pegs – either the students or teachers can do this. Each square could become the dig site for a student or group of students. The grid could be marked with coordinates and the students could include their coordinates on their data sheet.
5. **Students do a 'dig'** to collect samples, recording on their data sheets (and possibly with camera) what they have found and where they found it.
6. **Research** when back in class - have the students find out what their shellfish or bone is called (scientific name, English name, language name) and research what habitat it would have been collected from e.g. mangroves, rocky shore. For the artefacts (such as fishing spears, scrapers) they have to find out what they are made of and what they were used for.
7. **At the end** of the activity, remind students that in real life, they would consult with the Traditional Owners about what to do with the objects.

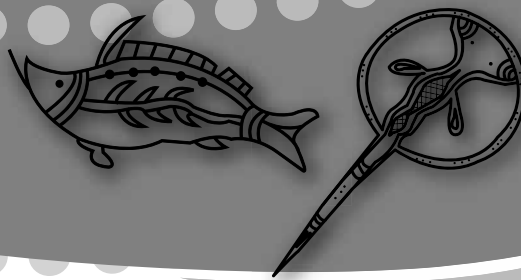
### Extension activities

1. Research the types of species of shellfish that you expect to find in your local coastal area and make cards for another dig.
2. Investigate trade routes as evidenced by traded artefacts.





# Reef Beat Glossary



## **Ancestor**

An Aboriginal or Torres Strait Islander's family member from the past.

## **Australian Native Title Law**

Recognition under Australian law of certain Aboriginal or Torres Strait Islander peoples' rights and interests in land and waters according to their own traditional laws and customs.

## **Burial grounds**

A place where deceased Aboriginal or Torres Strait Islander peoples are buried; often these sites are of special cultural or spiritual significance.

## **Carbon-dated**

A scientific way to estimate the age of a plant or animal by measuring the amount of carbon remaining in them.

## **Ceremonial items**

Special objects used by Aboriginal or Torres Strait Islander peoples in their ceremonies. These can be made from items such as plants, animals and shells.

## **Clan**

A group of close relatives who share the same ancestry, totems, land and sea country and clan name.

## **Collecting**

Gathering of materials, including fish or other resources, for use as food or for use in everyday life.

## **Coolamon**

A basin-like dish made from wood or bark used by Aboriginal people to carry food or water.

## **Continental shelf**

The submerged shelf of land that slopes gradually from the exposed edge of a continent to where the drop-off to the deep seafloor begins.

## **Creation stories**

All aspects of Aboriginal and Torres Strait Islander cultures contain stories and spirits associated with the Creation Period, or Dreamtime. Each clan or group may have many stories, often with a lesson to be learned or a moral tale, about the Creation Period deities, animals, plants, and other beings.

## **Cultural values**

The accepted and common way members of a clan, group or community behave.

## **Dreaming**

The Dreaming has different meanings for different Aboriginal and Torres Strait Islander groups, but can be seen as an embodiment of creation that gives meaning to everything. It establishes the rules governing relationships between the people, the land and all things for these groups.

## **Dreamtime creation sites**

Include modified sites, or natural features of the landscape, that possess special significance because of their role in Aboriginal or Torres Strait Islander beliefs. Usually these sites are very sacred to Aboriginal and Torres Strait Islander peoples.

## **Dugout canoe**

A boat made from a hollowed tree trunk.

## **Fish traps**

Made from rocks, branches or wickerwork and placed in the water to trap fish and other aquatic animals.

## **Fringing reef**

A coral reef close to and along the land.

## **Grinding stones**

Slabs of stone used to crush and grind food like bulbs, berries and seeds for cooking.

## **Hunter-gatherer**

A member of a society who gains their subsistence in the wild on food obtained by hunting and foraging.

## **Hunting**

For thousands of years, Aboriginal and Torres Strait Islander peoples have used the natural environment and its resources for food and for cultural and economic purposes. Today, the marine resources still play an important part in Aboriginal and Torres Strait Islander cultures.

## **Indigenous heritage**

Places that are part of Aboriginal and Torres Strait Islander peoples' spiritual links to the land and sea or which tell the stories of these people from time immemorial to the present.

## **Mabo Day**

Celebration of the work and life of the late Eddie Mabo, a Torres Strait Islander whose campaign for land rights resulted in the High Court overturning *terra nullius* and recognising Native Title.

## **Marine resources**

Plants and animals - such as fish, turtles, and dugongs - harvested by Aboriginal and Torres Strait Islander peoples from their sea country for food or for cultural or ceremonial purposes.

## **Material culture**

The physical objects created by a culture such as buildings, tools and other artefacts created by the members of a society.

## **Middens**

Areas where Aboriginal and Torres Strait Islander peoples lived in coastal environments, identified by middens - or mounds of leftover shell, bones and other organic material from meals.

## **Motifs**

Distinct element; outstanding feature; ornamental.

## **Ochres**

The earliest earth pigments derived from naturally tinted clay containing mineral oxides, ochres were used by Aboriginal and Torres Strait Islander peoples for artwork and rock paintings.

## **Outrigger**

A canoe that has a framework extending from its side to support a float that gives stability.

## **Partnership arrangements with government agencies**

A partnership may be between Traditional Owners and government, and the wider community, to share responsibility and have authority for managing a resource.

## **Ritual life, rituals**

Ritual performance rehearses the Aboriginal and Torres Strait Islander spiritual link with the natural world and places of importance (sacred sites) by stylised and customary actions, usually dance accompanied by song cycles and music.

## **Rock art**

Paintings, carvings and drawings in caves or on rock surfaces that tell stories of everyday and significant events; in some instances these formed parts of ceremonies and rituals; often produced by mineral pigments, such as ochre, combined with clay and usually mixed with water to form a paste or liquid that was applied to an unprepared rock surface.

## **Sea country**

The area of the sea that Aboriginal and Torres Strait Islander peoples have a traditional connection with - the area they belong to and their place of Dreaming. This includes all living things, beliefs, values, creation spirits and cultural obligations associated with it.

## **Spiritual ties**

An important part of Aboriginal and Torres Strait Islander cultures and values; includes all relationships and being related to and belonging to.

## **Storytelling**

Aboriginal and Torres Strait Islanders use oral stories to tell stories about traditional beliefs and customs. These can be passed down through the generations.

## **Traditional use of marine resources**

Undertaking activities as part of Aboriginal and Torres Strait Islander people's customs or traditions, for the purpose of satisfying personal, domestic or communal needs. Many Aboriginal and Torres Strait Islander peoples undertake traditional use of marine resources activities to: educate younger generations about traditional and cultural rules, protocols and activities in sea country, practise their living maritime cultures, and to provide traditional food for families.

## **Terra nullius**

When Europeans first arrived in Australia, they used this Latin expression to declare the 'land belonging to no one.' In the 1990s, the concept was challenged in the High Court of Australia and overturned leading to the establishment of Australian Native Title Law.

## **Totems**

An object or item in nature, often an animal, assumed as a token or emblem that identifies a clan, group, family or related group.

## **Trade**

Aboriginal and Torres Strait Islander peoples travelled through the Great Barrier Reef using canoes and outriggers for trade, the exchange of resources. Trade occurred between clans, groups and later with Europeans, where turtle shell and pearl shell were traded for iron and steel products.

## **Traditional lore**

The traditional rules that are used within Aboriginal and Torres Strait Islander peoples culture that provides guidance to their social structures and behavioural interactions.

## **Traditional Owner**

Under the *Great Barrier Reef Marine Park Regulations 1983*, "a person of Aboriginal or Torres Strait Islander descent who: (a) is recognised in the Indigenous community or by a Native Title representative body: (i) as having spiritual or cultural affiliations in a site or area in the Marine Park; or (ii) as having Native Title; and (b) holds entitlements to undertake activities under Aboriginal or Torres Strait Islander custom or tradition in that site or area."

## **Tree scars**

Physical marks on trees that show the many ways Aboriginal people used trees for their daily life and culture. For example, using wood for shields and climbing trees to catch possums.

## **Traditional Use of Marine Resources Agreement**

A Traditional Use of Marine Resources Agreement (TUMRA) is 'an agreement, developed in accordance with the *Great Barrier Reef Marine Park Regulations 1983*, by a Traditional Owner group, for the traditional use of marine resources in a site or area of the Marine Park.'

## **Wickerwork**

Material or products generally made from plaited or woven twigs.

