

# Chapter 2: Traditional Indigenous markets

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SkillBuilder: Preparing a data show

Review and reflect

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# Chapter 2: Traditional Indigenous markets

## Overview

For Aboriginal Australians, the beginning of time is called the **Dreaming**. Before the Dreaming, the world was flat and featureless. Creatures appeared with the power to change from animal to human form. These were the ancestors. They created the landscape and made the lore and patterns for behaviour for their offspring. Peoples of the Torres Strait have their own, similar, spiritual beliefs. The songs, dances and stories of Aboriginal and Torres Strait Islander peoples tell the history of the ancestors. These are often performed at ceremonies. Ceremonies provide Aboriginal and Torres Strait Islander peoples with the opportunity to share stories and to trade goods.



**FIGURE 1** According to Indigenous people, the features of the landscape, lore and ceremonies were created in the Dreaming.

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### Traditional Indigenous markets

Watch this video to learn more about traditional Indigenous trade.

Searchlight ID: ELES-1812

## STARTER QUESTIONS

1. Explain what the Dreaming means.
2. According to Aboriginal and Torres Strait Islander peoples, how was the world created?
3. Why are songs, dances, stories and ceremonies important to Aboriginal and Torres Strait Islander people?

## 2.1 How do the ceremonial meetings of Aboriginal and Torres Strait Islander peoples provide opportunities to access goods?

Ceremonial performances are considered to be a central part of Aboriginal and Torres Strait Islander life. **Ceremonies** bring together all aspects of Indigenous Australian culture, including dance, song, body decoration, sculpture and painting. There are many similarities between the cultures, languages and practices of Torres Strait Islander and Aboriginal people, but also many differences. Ceremonial meetings provided Aboriginal and Torres Strait Islander peoples with the opportunity to access goods from other communities.

### Dance

In Aboriginal and Torres Strait Islander culture, being able to dance is virtually the same as knowing the ancestral hero stories. Dancing is learnt from an early age and passed down from generation to generation. Dance allows Aboriginal and Torres Strait Islander people to tell the stories of their language group in front of an audience, as well as to entertain and be entertained.



**FIGURE 1** Representatives from the Mirriuwung and Gidja people perform a traditional ceremony to ward off evil spirits with Rio Tinto employees watching on. The Mirriuwung (in blue) and Gidja (in red) people are the traditional owners of the land under which Rio Tinto opened an underground mining operation in 2013.

### Song

Aboriginal and Torres Strait Islander people also use song to tell their stories. Songs make up a **songline**, which is an elaborate song cycle mapping the country travelled by the Dreaming ancestors. The ancestors themselves are believed to have created the old songs that tell Dreaming stories as they created the landscape.

## Ceremonies

There have always been many types of Aboriginal and Torres Strait Islander ceremonies and many reasons for conducting them. Each **clan** had, or has, ownership of its ceremonies. Clans can share these with others or make them known to other clans, but other clans cannot own them. For Aboriginal peoples, all ceremonies are considered to have originated in the Dreaming. Ceremonies ensured that the important aspects of the Dreaming, including the stories and lore, were not lost.

Some ceremonies are private, some are for men only and some are for women only. Some ceremonies involve everyone belonging to a clan or to a **language group**, including children. Such ceremonies involve the gathering of large groups of people where songs, dances and trade goods are exchanged. People would, and still do, bring gifts to feasts along with special objects and raw materials for trade.

### Increase rites

Increase rites are rituals that are performed to ensure a supply of plant, bird, fish and animal food. These rituals are still practised by Aboriginal and Torres Strait Islander peoples. Chanting, singing and dancing take place to appeal to the ancestral beings to ensure a good supply of food or rain.

### Celebrations and feasts

Celebrations are ceremonies involving singing, dancing and mime. The early Europeans referred to Aboriginal celebrations as 'corroboree', but few Aboriginal peoples continue to use this term. Some celebrations are for entertainment while others are a prelude to another type of ceremony. Sometimes a celebration can be performed impromptu but is often planned well ahead of time. The composer of a celebration might travel to other groups and teach them the composition. Communities learn new celebrations when they gather together with other groups for ceremonies and trade. Torres Strait Islander people have similar ceremonies, referred to as feasts.

## An account of an Indigenous celebration

The aborigines painted their bodies according to the tribe to which they belonged, so in a corroboree [sic] or fight they were recognised at once by one another. In the former there would perhaps be ever so many different tribes mixed up, for they might all know the same dance. Father says it was a grand sight to see about 300 men at a time dancing in and out, painted all colours. There they would be, men white and black, men white and red, men white and yellow, and yet others a shiny black with just white spots all over them, or, in place of the spots, rings of white round legs and body, or white strips up and down. Yet again there were those who would have strange figures painted on their dark skins, and no matter which it was, one or the other, they were all neatly, and even beautifully, got up. There they would dance with their head-dress waving in the air — the swan's down, the parrot feathers, or the little sticks with the yellow cockatoo feathers. And, of course, the rest of the dress added to the spectacle — the native dogs' tails round their heads, the bones in their noses, and the various belts and other arrangements.

The dancers would keep up these gaieties for a couple of hours and then all would return to camp, where they settled down to a sort of meeting...

**FIGURE 2** An extract from *Tom Petrie's Reminiscences of Early Queensland*, written by Tom Petrie's daughter, Constance, in 1904



**FIGURE 3** *Corroboree*, painted by S. T. Gill, c. 1864

### Rites of passage

Both Aboriginal and Torres Strait Islander peoples have ceremonies recognising or celebrating the passing of their young people into new stages of life. Bora is the **initiation** of Aboriginal boys into adulthood. The initiation ceremony often involves an ordeal such as the removal of a tooth or part of a finger. These ceremonies can last for weeks, with nightly singing, dancing and storytelling, displaying of body decoration and ceremonial objects. Songs and stories about the Ancestral Beings are told and retold. Some are open for women and children to see, others are restricted to

initiates only. Clans are expected to come together to participate in these ceremonies. Girls also have to undergo initiation, but it is not as severe as it is for boys.



Source: State Library of New South Wales [a106490]

**FIGURE 4** Warriors in Ambush: Series 49 - Aboriginal Mystic Bora Ceremony

Torres Strait Islander boys are welcomed to adulthood with their first beard shaving, which is also accompanied by a ceremony. The ceremony includes feasting and singing.

## Funeral ceremonies

Burial practices differ among Aboriginal and Torres Strait Islander peoples. Some Aboriginal peoples paint themselves white and cut their bodies to show remorse for their loved ones. Rituals are conducted with singing and dancing to ensure the person's spirit leaves the area and returns to its birthplace.

An important ceremony for Torres Strait Islander people is the 'tombstone opening'. This involves the headstone being formally unveiled to all family and friends of the deceased. This ceremony is an occasion for feasting and dancing and may include celebrants from the strait as well as from the Australian mainland.

## ACTIVITIES

### REMEMBER

1. What is a ceremony?
2. Define the term 'songline'.

### EXPLAIN

3. Outline how ceremonies taught people about the Dreaming.
4. Construct a diagram showing the various ceremonies that Aboriginal and Torres Strait Islander peoples have.

5. Explain how ceremonies provide a meeting place for the exchange of goods.

## DISCOVER

Film Australia recorded the Djungguwan, one of the most important ceremonies of the Yolngu people of northeast Arnhem Land, in 1966, 1976 and 2002.

6. Use the **Djungguwan** weblink in your Resources section to visit the Film Australia website and watch the videos about the Djungguwan, a ceremony of the Rirratjingu and the Marrakulu clans. Then answer the following questions: 

- What are some of the functions of the Djungguwan ceremony?
- In what ways is the Djungguwan like experiencing a musical event, such as a concert or opera?
- What story does the Djungguwan tell?

7. Use the **Instruments of ceremony** weblink in your Resources section to visit the Film Australia website and watch the videos about the instruments of ceremony. Then answer the following questions: 

- What is the importance of singing?
- Why is it important that places, objects and animals have names?
- What do the poles used in the ceremony represent?
- Describe the gundimolk (the ceremonial ground).
- What stories does the gundimolk represent?

## THINK

8. Why were ceremonies an important way for Aboriginal and Torres Strait Islander peoples to pass on information?

## 2.2 What goods do Aboriginal and Torres Strait Islander peoples trade?

Aboriginal and Torres Strait Islander peoples use the resources of the land and sea. They would, and still do, travel widely according to the seasons and weather, knowing the best time to move to a different location. The resources they continue to gather are affected by the season and by location. Clan groups gathered together forming larger groups for ceremonies and to trade resources that were plentiful in different areas at certain times of year. This is a practice that continues today.

## Trade goods

The items that Aboriginal and Torres Strait Islander peoples produce or collect and then trade depends on where they are located. A clan living in a coastal area, for example, is in a position to exchange the resources it finds there, such as fish and shells. A clan living inland might exchange the resources that it finds there, including herbs and stones, for items found in different types of country.

Before European settlement, Aboriginal and Torres Strait Islander peoples produced many items to trade. These included stones, shells (such as pearl, baler and trochus shells), **ochres** (used for paint and body decoration), tools (such as stone axes) and ceremonial items. Foods, including fish, crab, dugong or turtle meat, yams, bird eggs and turtle eggs were traded over small distances. Snake skins, mats, spears and wood carvings were also traded.

### A description of items that were traded

Trade items read like a veritable shopping list that included various types of ochre, trapping devices such as bird nets and fish traps, various ornaments, hair-belts, pearl shell, boomerangs, weapons, various stone implements, string bags, gum cements, food and medical resources, wild tobacco and intellectual property.

FIGURE 1

In his book *Aboriginal dreaming paths and trading routes*, Dale Kerwin lists some of the items traded by Aboriginal peoples.



FIGURE 2

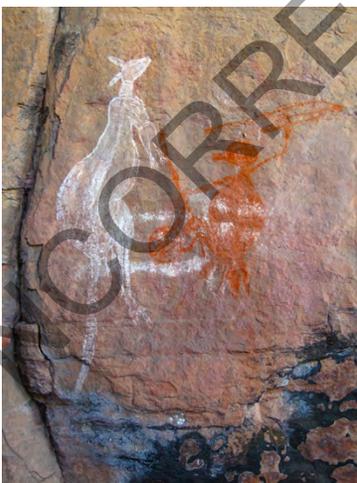
Colin Hamlett, a traditional owner of an area of the Weld Ranges in Western Australia at an Aboriginal ochre mine named Wilgie Mia. It is the largest and deepest underground ochre mine in Australia and has been in operation for over 3000 years. Red, yellow, white and black ochre was mined for ceremonies and to trade. Ochre is still mined by Aboriginal men to use in ceremonies and for rock art, and continues to be traded between Indigenous communities.



**FIGURE 3** Bardi Elder and traditional land owner Joe Davey holds up trochus shells, one in raw form and one polished. Trochus shells are used to make buttons, ornaments and jewellery, including bracelets and necklaces.



**FIGURE 4** Aboriginal tools including a cooloman (a shallow vessel or bowl used to carry water, fruits, seeds or babies), a stone axe, wooden shield, a dilly bag (a bag woven from the fibres of plants), a grinding stone and fire sticks.



**FIGURE 5** Old rock painting of an Indigenous person hunting a kangaroo with a spear, at Nourlangie in Kakadu National Park, Northern Territory. Kangaroos have long been an important food for Indigenous Australians and are considered to be a lean and healthy meat.



**FIGURE 6** A Torres Strait Islander boy with a fish spear walks along a seawall at Saibai Island. Papua New Guinea is visible on the horizon. Fishing is traditionally an important part of Torres Strait Islander culture and diet and continues to be the main economic activity.

## ACTIVITIES

### REMEMBER

1. What is ochre and for what purpose do Aboriginal and Torres Strait Islander peoples use it?
2. What were shells used for?

### EXPLAIN

3. Using the picture of Aboriginal tools (figure 4), outline the materials that Aboriginal peoples used to make their tools.
4. Draw a concept map that outlines the types of goods traded by Aboriginal and Torres Strait Islander peoples.

### DISCOVER

5. Use the **Saibai Island canoe** weblink in your Resources section to complete an online interactive in which you will use traditional fishing practices to catch fish, turtles and dugong from your canoe to prepare for a Torres Strait Islander feast. Write down where the various parts of the canoe came from, the types of tools used and the types of fish caught by Torres Strait Islander peoples. 

6. Use the **Yiwarra Kuju clips** weblink in your Resources section to watch the video in which Mangkaja artist Mervyn Street cuts a 'spear tree'. Then answer the following:

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- a. Describe how spears were made.

- b. What were sharp stones used for?
  - c. How was the glue used to attach things, such as blades to spear handles, made?
7. Use the internet to research other goods produced by Aboriginal and Torres Strait Islander peoples for trade. List these items. If you have created a concept map showing the types of goods traded by Aboriginal and Torres Strait Islander peoples (question 4), add the items you have listed to your concept map.

### PREDICT

8. What impact do you think European settlement had on the types of goods that Aboriginal and Torres Strait Islander peoples traded?

## 2.3 How and why do Aboriginal and Torres Strait Islander communities trade?

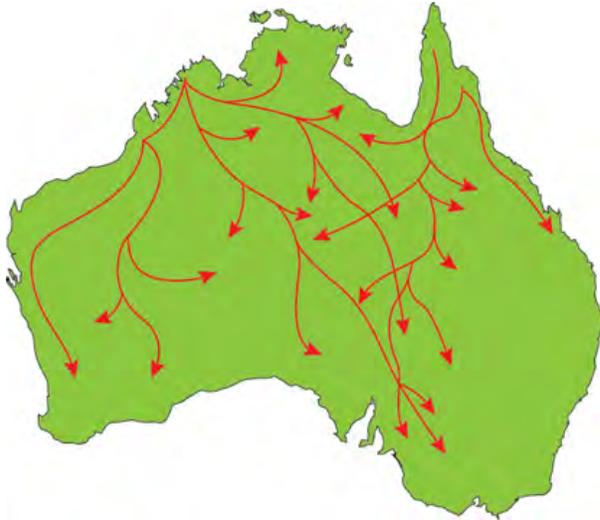
When we trade we exchange something for another thing. Today, we usually exchange something for money. In Aboriginal and Torres Strait Islander society, trading involved swapping, or **bartering**, one item for another. Aboriginal and Torres Strait Islander peoples traded, and continue to trade, to improve their lives. By trading they could obtain things that were not available in their area, or could become exposed to new ideas. Trade routes linked Aboriginal and Torres Strait Islander communities. Some of these routes were (and still are) long and complex.

### Relationships through trade

Trade was seen as a way to exchange and share resources. It was also a method of controlling society and lore. When trading, people from different areas and cultures needed to respect the rights, boundaries and cultural differences of the people they were trading with. Good relations would occur between neighbouring groups when they met to share or exchange resources because they could also share their knowledge and practices related to the Dreaming.

### Trade routes

Indigenous Australians traded with each other as well as with people in Indonesia and Papua New Guinea. There were **trade routes** all across Australia. The trade, or exchange, routes often followed natural features such as rivers or chains of waterholes, and they regularly intersected. These routes criss-crossed the mainland. They could cross incredibly long distances, sometimes thousands of kilometres. Tasmanian Aboriginal peoples had their own trade routes for exchanging ochre and other items.



**FIGURE 1** Major trade routes for pearl and baler shells

Even though goods were exchanged across the whole continent of Australia and between the Torres Strait Islands and the mainland, individual people did not necessarily travel the entire distance along a trade route. Goods, stories and ideas might be carried by a trader to a community centre and then be exchanged for other items. These goods, stories and ideas might then be taken by another trader to another centre and passed on to another community. Goods and other items were, and are, passed on from one clan to another. It was not just goods that were traded though. Rituals, chants and ceremonies were also traded, including the words that went with them.

## A description of Indigenous trade

We had our domestic trade routes that went north, south, east and west, my people the Ganggalida traded for oysters, sea turtle and dugong from the north and in return we had goanna and turkey. We went to Normanton for gidgee lancewood and heavy wood for spears and clap sticks, we went west to Garawa for spear flints and stuff. We went south to the Waanyi and we also traded for a stone axe from the Kalkadoons.

We never just traded for goods, trading was a time for sharing of ideas and technology such as the woomera and outrigger canoes with sails. The didgeridoo started in a small place in Arnhem Land and by the time whites arrived it had spread over half the distance of Australia. There was also a lot of ceremony sharing, of food, of stories, of culture and time together. Trade was a time of catching up both pleasure and business. My mob when travelling would grind up the Mitchell grass and make Johnny cakes out of it.

**FIGURE 2** An extract from a personal communication in 1994 by Murrandoo Yanner, an Aboriginal leader from the Ganggalida nation, Mungubie (Burketown), North Queensland

## ACTIVITIES

### REMEMBER

1. What is bartering?
2. What is a trade route?

### EXPLAIN

3. How did Aboriginal and Torres Strait Islander communities trade?
4. Read the extract from Murrandoo Yanner's personal communication (figure 2) and then complete the following:
  - a. List the goods and other things traded by the Ganggalida nation.
  - b. Briefly outline the benefits for Murrandoo Yanner's community from trading with other communities.

### DISCOVER

5. Use the **Trade routes** weblink in your Resources section to visit the National Film and Sound Archive and view the short 'Trade Routes' video. The video features Emeritus Professor John Mulvaney, talking about ceremonial trade routes in Australia. According to Mulvaney, how is it possible that an Aboriginal person living in South Australia could end up with ceremonial items from the Pacific and Indian oceans? 
6. Find out more about one of the goods traded by Aboriginal or Torres Strait Islander peoples. Use the internet to research where the good came from, how and why it was traded, and how far it was traded. Write down the results of your research in the form of a brief report.

### PREDICT

7. What do you think might have happened to Aboriginal and Torres Strait Islander trade routes if European settlement of Australia had not occurred?

### THINK

8. Look at the figure 1 map showing major trade routes for pearl and baler shells. Describe how shells managed to be traded such long distances.
9. Goods such as stones, shells, ochres, tools and ceremonial items were traded over huge distances. Food was not. Why do you think this was the case?

## 2.4 In what innovative and enterprising ways do Aboriginal and Torres Strait Islander peoples make use of their cultural knowledge?

Aboriginal and Torres Strait Islander peoples have made use of their cultural knowledge in recent times in many innovative and enterprising ways. Over the last decade, many Aboriginal businesses have been formed. Indigenous-owned enterprises operate in areas such as art and craft, **cultural tourism**, land management, finance and mining.

### Commercialisation of Indigenous arts and cultural practices

Many Aboriginal and Torres Strait Islander peoples have found a livelihood through the **commercialisation** of art and crafts and other cultural practices. The Aboriginal and Torres Strait Islander art and craft market has grown dramatically over the last few decades. Australian Bureau of Statistics (ABS) research shows that Aboriginal and Torres Strait Islander people are more likely to be employed in visual arts and crafts occupations as their main job than non-Indigenous people.

The Australian Government provides funding to Indigenous art centres and associated industry support organisations through the Indigenous Visual Arts Industry Support (IVAIS), with the intention being to help build a stronger Indigenous visual arts industry. The industry is made up of many Indigenous-owned art centres producing and marketing visual art, while maintaining and transmitting culture and generating income and employment opportunities for Aboriginal and Torres Strait Islander artists.



FIGURE 1 Indigenous man painting traditional artwork in Cooktown, Queensland

### Indigenous tourism

Indigenous tourism is worth billions of dollars every year in Australia and hundreds of thousands of international visitors arrive every year hoping to have an Aboriginal experience. There are many Aboriginal owned and operated tourism enterprises across the country.

Tourism Australia has an Aboriginal tourism website where tourists can explore detailed content, images, footage and information about Aboriginal tourism experiences in Australia. Aboriginal

Tourism Australia (ATA) is a non-profit company established in 1995 to provide leadership and a focus for the development of Aboriginal tourism.

Voyages Indigenous Tourism Australia is part of the Indigenous Land Corporation (ILC), a statutory authority established to assist Aboriginal and Torres Strait Islander people with land acquisition and land management. All of Voyages' profits go towards supporting Indigenous training and employment. Voyages runs the Ayers Rock Resort on behalf of the ILC, with 221 Aboriginal staff. The resort includes four hotels and a campground. Voyages also runs the ILC's Home Valley Resort in the East Kimberley (seen in the Baz Luhrmann movie, *Australia*) and the Mossman Gorge Cultural Centre in Far North Queensland.



FIGURE 2 Aboriginal street musician playing a didgeridoo at Circular Quay in Sydney

## Indigenous enterprises

Indigenous Business Australia (IBA) is a government organisation that promotes and encourages economic independence, home ownership and the starting of businesses by Aboriginal and Torres Strait Islander peoples. IBA says that there were about 4600 small firms run by Aboriginal people in 2001; by 2011, this figure had grown to around 13 000.

The Office of the Registrar of Indigenous Corporations (ORIC) is an Australian Government statutory office that supports and regulates almost 2500 corporations registered under the *Corporations (Aboriginal and Torres Strait Islander) Act 2006*.

ORIC has a step-by-step guide to setting up an Indigenous company. It also provides specialist support; for example, training courses, a dispute resolution service, recruitment assistance and telephone advice.



**FIGURE 3** Cleaners who work for the Aboriginal-owned and run company Iman Operations. Iman Operations is a company owned by Iman Limited, which was established to manage native title funds and advance the Iman community in the areas of education, training, employment, sport and relief from poverty and ill health. Iman Operations is involved in land management (specifically weed and erosion control) and contract cleaning services.



**FIGURE 4** Indigenous Construction Resource Group (ICRG) employees Leon Taylor and Terrence Yanawana working on a mining project in Western Australia. ICRG is a mining services company. It provides road and equipment maintenance, logistics (transport of large equipment) and construction support to resource companies. The company is 25 per cent owned by Aboriginal Australians and its management team has a good understanding of Indigenous customs, cultures and heritage. ICRG works closely with Aboriginal communities and its workforce is largely made up of Indigenous people.



FIGURE 5

Jodie Sizer, director and founding member of PwC Indigenous Consulting (PIC). PIC is a partnership between a group of Indigenous Australians and PricewaterhouseCoopers (PwC). PricewaterhouseCoopers is one of the world's largest providers of professional services, including tax accounting and management advice. PIC is a consulting business that aims to work with governments, corporations and community clients on Indigenous-related matters. It is 51 per cent owned by Indigenous Australians with Indigenous leaders and employees. PIC provides advice and develops and supports strategies to ensure that Indigenous funding is spent more effectively, that Indigenous programs are better planned and that Indigenous communities prosper.

## ACTIVITIES

### REMEMBER

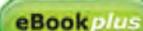
1. What is cultural tourism?
2. Briefly outline what it means to commercialise arts and crafts and other cultural practices.
3. How does the Australian Government support the Indigenous art industry?
4. List two organisations that support Indigenous tourism.
5. List two organisations that support Indigenous enterprises.

### EXPLAIN

6. Choose any one of the Indigenous enterprises outlined above. Describe what they do and how they contribute to Aboriginal and Torres Strait Islander communities.

### DISCOVER

7. Use the **Aboriginal Tourism** weblink in your Resources section to explore this section of the Tourism Australia website, then answer the following questions:

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- a. What information and support does the site offer to both tourists and tourism operators?
  - b. What program has Tourism Australia introduced, along with Indigenous Business Australia and other organisations, to support established Indigenous tourism operators in building their business skills and knowledge, and developing and marketing their product?
8. Use the **Indigenous Land Corporation** weblink in your Resources section to visit and explore this website. What is the ILC and what programs does it run? 
9. Use the **Inspire** weblink in your Resources section to browse issues of this magazine produced by Indigenous Business Australia. Choose an Indigenous enterprise highlighted in one of the issues and outline what the business does and how it has been assisted by IBA. 

### PREDICT

10. List the consequences of Aboriginal and Torres Strait Islander peoples utilising their cultural knowledge in enterprising ways.

### THINK

11. Working in a group of two or three, produce a presentation about the innovative and enterprising ways in which Aboriginal and Torres Strait Islander peoples make use of their cultural knowledge. Use internet research in your planning and present your findings in a video or using presentation software, such as PowerPoint.

## SkillBuilder: Preparing a data show

### Tell me

#### What is a data show?

A data show is a visual format for organising and displaying information and data. This information and data might include, for example, graphs, tables and charts as well as text to present findings and conclusions.

#### Why is a data show useful in economics and business?

A data show is important for showing trends and relationships in information and data. A data show guides the reader or viewer through the data and information in order to persuade or inform them about the findings or conclusions.

A good data show:

- is presented neatly and clearly
- includes a range of graphs, tables, charts and text
- summarises or analyses what can be seen in the graphs, tables charts and text
- includes an evidence-based conclusion about what the data or information is saying.

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## Show me

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To create a data show, there are a number of steps to be carried out:

**Step 1:** Find the data and information about your topic of interest.

**Step 2:** Choose appropriate information and data to display.

**Step 3:** Choose the presentation software, such as PowerPoint or Keynote, that you will use to display your information and data.

**Step 4:** Add the information and data to your data show.

**Step 5:** Summarise or analyse what you can see happening in the graphs, tables charts and text.

**Step 6:** Write a conclusion, summarising trends and relationships identified.

Following is a model of how information in a data show might be organised. This might then be presented, for example, as a series of slides in a PowerPoint presentation. For this model, information has been drawn from *The Top 500 Aboriginal and Torres Strait Islander corporations (2011–12)* report by the Office of the Registrar of Indigenous Corporations (ORIC).

### Top 500 Aboriginal and Torres Strait Islander corporations 2011–12

#### Aboriginal and Torres Strait Islander corporations registered under the CATSI Act

As can be seen in table 1 below, 2391 Aboriginal and Torres Strait Islander corporations were registered under the CATSI Act in 2011–12. This is a slight reduction since 2006–07, when the number was 2552. The number of new registrations has trended upwards between 2006–07 and 2011–12, from 111 to 173.

**Table 1** Number of Aboriginal and Torres Strait Islander corporations registered under the CATSI Act

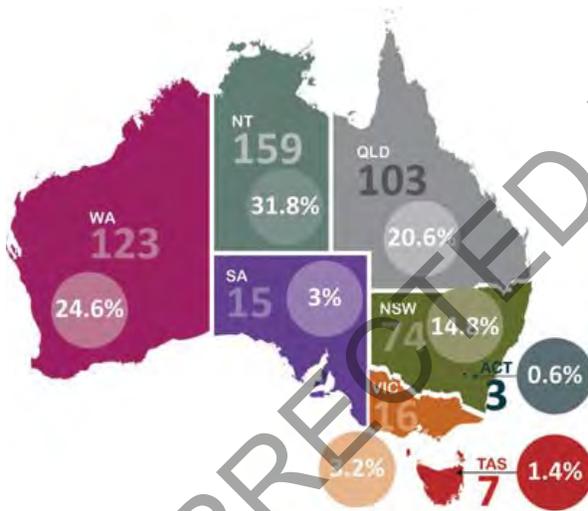
Year	2006–07	2007–08	2008–09	2009–10	2010–11	2011–12

<b>Number of registered corporations</b>	2552	2605	2723	2210	2286	2391
<b>Number of new registrations</b>	111	84	125	163	187	173

Source: *The Top 500 Aboriginal and Torres Strait Islander corporations (2011–12)* report by the Office of the Registrar of Indigenous Corporations (ORIC) p. 5.

### Geographic spread of the top 500 Aboriginal and Torres Strait Islander corporations

As seen in figure 1, the Northern Territory had the highest number of corporations in the top 500 Aboriginal and Torres Strait Islander corporations in 2011–12, with 159 corporations. This made up 31.8 per cent of the total 500. The other two states with a large number of corporations in the top 500 were Western Australia with 123, and Queensland with 103.



**FIGURE 1** Geographic spread of the top 500 Aboriginal and Torres Strait Islander corporations

### Overall income of the top 500 Aboriginal and Torres Strait Islander corporations

As can be seen in figure 2, in 2011–12 the combined income of the top 500 corporations was almost \$1.61 billion, which was a 12.6 per cent increase from \$1.43 billion in 2010–11. Over the last eight years the overall income earned by the top 500 corporations has more than doubled, growing from \$767 million in 2004–05 to \$1.61 billion in 2011–12.

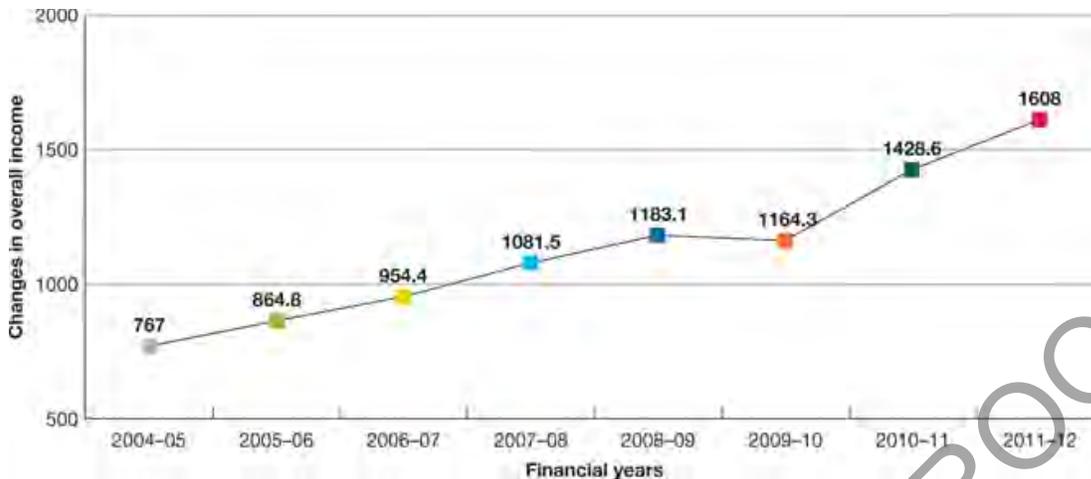


FIGURE 2 Changes in overall income of the top 500, 2004-05 to 2011-12

### Geographic share of the income

As seen in figure 3, the Northern Territory and Western Australia accounted for 72.4 per cent of the overall income of the top 500 corporations in 2011-12. The Northern Territory, with 41.6 per cent of the overall income, was ranked first, and Western Australia, with 30.8 per cent of the overall income, was ranked second. Queensland was ranked third, with 13 per cent of the overall income.

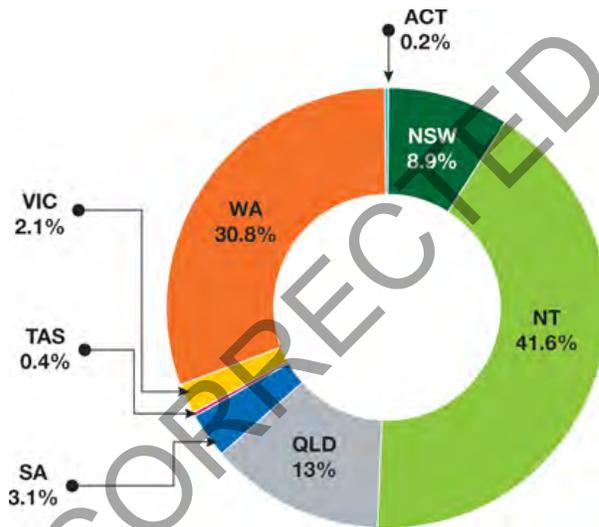


FIGURE 3 Geographic share of overall income generated by the top 500 corporations (expressed as a percentage)

### Conclusion

The number of Aboriginal and Torres Strait Islander corporations registered under the CATSI Act fell slightly in the eight years leading up to 2011-12. However, the combined income of the top 500 Aboriginal and Torres Strait Islander corporations more than doubled in the corresponding period. The combined income of the top 500 Aboriginal and Torres Strait Islander corporations was almost \$1.61 billion in 2011-12. Most of the corporations in the top 500 Aboriginal and Torres Strait

Islander corporations in 2011–12 were located in Northern Territory, Western Australia and Queensland, with these states earning the vast majority of the income generated by the top 500 corporations.

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## Let me do it

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Follow the steps outlined and the model above to construct a data show that displays information and data to show trends and relationships in Aboriginal and Torres Strait Islander corporations. When completed, present the data show to your class.

**Step 1:** *Find the data and information.*

Use the **Top 500 Report** weblink in your Resources section to visit the ORIC website and download the most recent Top 500 Aboriginal and Torres Strait Islander corporations report.



**Step 2:** *Choose appropriate information and data to display.*

The data you choose should show trends and relationships in Aboriginal and Torres Strait Islander corporations.

**Step 3:** *Choose the presentation software* that you will use to display your information and data, such as PowerPoint or Keynote.

**Step 4:** *Add the information and data to your data show.*

Include appropriate tables, graphs, charts and text.

**Step 5:** *Summarise or analyse what you can see* happening in the graphs, tables charts and text.

**Step 6:** *Write a conclusion,* summarising trends and relationships in Aboriginal and Torres Strait Islander corporations, using the evidence you have included in your data show.

Complete the following questions.

1. How did you decide what information and data to use?
2. What trends did you find in the information and data you used?
3. What relationships did you find in the information and data you used?
4. What finding or conclusion did you make about the information and data you used?

# Review and reflect

## Review

The ceremonial meetings of Aboriginal and Torres Strait Islander peoples provided opportunities to access material benefits such as rare and valuable goods. Aboriginal and Torres Strait Islander communities traded, and continue to trade, food and valued goods. This reinforced personal and group relationships. Today, Aboriginal and Torres Strait Islander peoples utilise their cultural knowledge in innovative and enterprising ways, such as in cultural tourism, commercialisation of arts and cultural practices and Indigenous enterprises.

- Ceremonial meetings allow groups to meet together for various reasons, including celebration and feasts, increase rites, rites of passage and funerals.
- Good relations would occur between groups when they met to share or exchange resources, ideas and knowledge, as there was a need to respect the rights, boundaries and cultural differences of the people they were trading with.
- Aboriginal and Torres Strait Islander peoples traded rare and valuable goods including stones, shells, ochres, tools and ceremonial items as well as food, weapons, medical resources and ideas.
- Trade routes criss-crossed Australia, and Aboriginal and Torres Strait Islander peoples used them to trade with each other, with other clans, and with people in Indonesia and Papua New Guinea.



**Interactivity**

**Multiple choice**

Searchlight ID: INT-5471



**Interactivity**

**True/false**

Searchlight ID: INT-5476

## Reflect

Read the case study below and then answer the following questions:

1. What are the ngangkari?
2. Why was the Anangu ngangkari Tjutaku Aboriginal Corporation created?
3. Explain what ANTAC is aiming to do.
4. In what way have the ngangkari utilised their traditional knowledge in an innovative or enterprising manner?

Traditional Aboriginal healers from central Australia created the Anangu ngangkaṛi Tjutaku Aboriginal Corporation (ANTAC) in December 2013. The ngangkaṛi from the Anangu Pitjantjatjara Yankuntjatjara Lands (APY), located in the north-west of South Australia, decided to establish the corporation to coordinate the provision of their health care services. ANTAC is Australia's first organisation of traditional healers.

Because of the isolation and remoteness of the areas in which the ngangkaṛi are working, there was no consistent payment schedule for their services. Sometimes ngangkaṛi would be paid very little or nothing at all. The cost of petrol can also make the expense of travel to faraway communities very difficult. These are some of the issues that ANTAC will attempt to coordinate, and some of the reasons why the corporation was created. Another important motive was to create sustainable employment for the traditional healers.

ANTAC was founded on the principle of self-determination. The ngangkaṛi developed their organisational structure, the rules of the organisation and the decision-making processes that govern their corporation. These rules are outlined in the Rulebook that was adopted by the ngangkaṛi and approved by the Office of the Registrar of Indigenous Corporation (ORIC). These rules include accreditation processes and standards. Accreditation of ngangkaṛi is managed by a board of five senior male and female ngangkaṛi. ANTAC has registered more than ten traditional Aboriginal healers.

ANTAC's objective is to combat sadness and depression in the communities within South Australia, Northern Territory and Western Australia. It does this by providing individual consultations and treatments and through the cleansing of private dwellings, health care facilities, buildings and other areas. ANTAC provides ngangkaṛi services to Aboriginal and non-Aboriginal people in the APY Lands, South Australia, and in the cross border areas of South Australia, Northern Territory and Western Australia. The ngangkaṛi of ANTAC intend to work hand-in-hand with western medical practitioners and health professionals to provide a holistic two-way health care to their patients.