



Land Management Update
May 2022

Tasmanian
Aboriginal
Centre



lungtalanana/Clarke Island



Pakana rangers along with a contractor have been doing maintenance on infrastructure on lungtalanana getting some of the buildings into better shape so that we can accommodate more community when visiting the island.



Sea country IPA tayaritja

The TAC in partnership with the ALCT were successful in an application to develop an Indigenous Protected Area Sea Country Project in tayaritja/Furneaux Islands. This project will provide resources to undertake consultation and planning with the Aboriginal community and other land managers in the region to increase Aboriginal management of sea and coastal areas. It will also provide opportunity for more Ranger positions in the Islands. Community consultations will be planned to identify our priorities in this area in the near future.



Lungtalanana- animal repatriation project

How can we heal lungtalanana?

Our people have had a deep and ongoing connection to lungtalanana for thousands of generations. lungtalanana holds stories from our ancestors from lumaranatana/Cape Portland and was part of their extended country; it is a place that held special significance to our people. Invasion and the movement to the Islands meant family connections were maintained in this time. And has since been used for farming and community programs. The country has changed through these uses, particularly from invasive and non-native animals and vegetation and wildfire.

In 2014, a wildfire tore through 98 percent of lungtalanana. Although devastating the island, this fire has provided us with the opportunity to consider the way in which we care for the Island and the need to learn about this Country.

We need to look at many things, including the impact and removal of cats and other non-native animals, cultural burning programs to promote and restore healthy country, re-patriating native animals, and importantly creating a place for our community to spend time and share in.

Rangers have begun learning the relationships with fire in this landscape and how the country responds.

We are also learning about what animals were on the island before invasion and discussing if and how we could repatriate them.

What do we mean by Healthy Country?

the term Country is used commonly by Aboriginal people. Country has different meanings. It describes the place of where someone belongs and the Nation they belong to, as well as the meaning that describes the holistic interpretation of land, place and relationships. Country refers to the living and nonliving world. The plants the animals the spirits the atmosphere and the stories that exist within it. When we think of Healthy Country, we think of the relationship between all these things, and it includes us and the people that are part of Country. Country has balance as all these things interact, when we remove components of Country it may lead to changes that impact on balance and functionality of living and nonliving systems. Country may also be seen as a living entity that can be healthy or sick.

Invasion has seen the destruction of many elements of the Country and Sea Country within tayaritja. Including the destruction of many of the living things, whales, seals, land mammals and destruction of stories and knowledge of this Country. Luckily the Aboriginal community is still here to protect Country and continue the stories of our people.

Prupilathina profile

Found throughout Tasmania and several of the Bass Strait Islands. On the Bass Strait Islands, it is now only found on Flinders Island but was present on lungtalanana, Preservation Is, Woody Is, Cape Barren and Badger Islands. Thought to have been killed off by being eaten and from agricultural practices. Prupilathina from Bass Strait Islands is a similar but different species to the Tasmanian mainland species.

Culturally prupilathina was an important food source for Aboriginal people.

'The natives entered into conversation about

hunting the wombat. They frequently do this by torch light. Each person takes with him a stick and beats the bush as they proceed. When they discover their game, they strike him with a spear or waddy. One said he sometimes got hold by the tail and then struck with his waddy. (Plomley 1966)

Wombats inhabit a wide range of country types and in some areas of thick bush, people would rely on prupilathina in the absence of payathanima/wallaby and Tara/kangaroo.

Wurati from the nununi people told of the creation story of prupilathina. In Wurati's story the word he uses for prupilathina is 'droegerdy'. Prupilathina was disturbing two men who were asleep by the campfire by burning them with fire and making a noise. They called out to prupilathina to be quiet and go away but prupilathina kept returning again and again. In frustration the two men caught him by his leg, they looked at him and were very pleased with what they saw so they put prupilathina into a hole in the ground. From then on, they would catch and eat prupilathina. This was the way in which prupilathina was created to be how we know them today (Plomley 1966)

Habitat

In Tasmania the wombat is widespread and found from sea level to alpine areas but shows a preference for heathland, coastal scrub and open forest where soils favor their burrowing habits. Wombats often dig their burrows in the areas above creeks and gullies. Burrows can be up to 20m long and more than 2 m below the ground and have numerous connecting tunnels and entrances. There may also be more than one nest in the burrow, which they make from sticks, leaves and grasses (sourced from Common Wombat | Department of Natural Resources and Environment Tasmania (nre.tas.gov.au)).



Lifestyle

Wombats are mostly nocturnal, usually coming out at night to graze when temperatures are lower. However, in cold periods they may sometimes be seen about during the day either grazing or basking in the sun. They graze for between three and eight hours a night, during which time they may travel many kilometers and visit up to four burrows within their home range to rest or tidy up the burrow. Although they are solitary animals, with only one wombat inhabiting any one burrow, the overlap of home ranges does occasionally result in a number of wombats using the same burrow.

To avoid the overlap of feeding areas they use scent-marking, vocalisations and aggressive displays. Wombats not only leave their burrow to graze but will also spend time rubbing themselves against logs or branches. If used often enough, these rubbing posts may be recognised by their worn or polished appearance.

Tracks

The distinctive cube shaped dung of the wombat is a useful indication of its comings and goings. Any new object within a home range is a prime target for marking with dung, particularly if it is elevated. Fallen trees, fresh mushrooms, rocks and even an upright stick have been found with dung on top! The cube shape means that dung is less likely to roll off such objects. The rump of the wombat is covered by a very tough, thick skin. If threatened, a wombat will dive into a nearby burrow or hollow log, using its rump as protection from the teeth and claws of its attacker. The wombat is also capable of crushing attackers against the burrow roof. Their natural enemies are Tasmanian devils and eagles, while no doubt the thylacine once preyed upon them (*Sourced from Common Wombat | Department of Natural Resources and Environment Tasmania (nre.tas.gov.au).*



Yula monitoring



In the lead up to the 2022 season, community from Cape Barren have assisted the Land Management crews in the monitoring of the yula. Monitoring showed that Birds numbers and weights were good this year, more data is available on the TAC website.



Lungtalanana

tunapri milaythina/learning country

Pakana Rangers recently undertook a trip with some community members to lungtalanana to undertake some fire activity and look and learn about Country. Discussions were had on learning about Country types on lungtalanana and habitat for animals that live there. Bringing palawa kani into the landscape is important for building cultural relationships with our lands. Using palawa kani to name and describe the things we see on our Country gave strong sense of timeless connection to our rruni/Island lungtalanana.

Some of the palawa kani plant names we learned on lungtalanana

Bankisa- luwini

She Oak- limuna

Banksia cone- laramina

Grass - nimina

heathlands – taytakanina

Flame Heath- praympri

Kunzea- tinputina

Coastal wattle- kuwiya

Melaleuca Tea Tree- rrun



Southwest and Ballawinne wildfires



Pakana Ranger and Truwana Rangers were called upon to assist with fighting a wildfire on and around the Aboriginal land at Ballawinne. The Rangers identified numerous heritage places that had been exposed by the fire including caves and stone tool sites. Our community Rangers are well trained and are gaining experience in all areas of fire management. Being able to assist in an emergency response is important for the protection and good management of our lands.

Hummocky/Chappell Island



It's a constant battle clearing the weeds on Hummocky, slowly chipping away at the mature boxthorn.



This photo shows a cleared area regenerated with salt bush & kanikung (pig face).

Badger Island



Grahame hard at work cutting and pasting a large isolated Boxthorn bush.





- We have been successful in obtaining funding through NIAA’s Indigenous Land Enterprise Infrastructure Fund.
- The successful application will enable us to be to provide six solar installations on the six Muttonbird sheds on Bigdog island, which will benefit lease holders in their cost savings on diesel when processing yula and will reduce harmful carbon emissions being put into our atmosphere.
- Also, another solar installation at our Kings Run hut, which will enable power onsite for community stays and working on country rangers.



Big Dog & Kings Run Solar

Diana's Basin



For those community that are unaware, the Tasmanian Aboriginal Centre along with help from our friends at TLC & ILSC have purchased a new property at Diana's Basin on the East coast, just out of St Helens.

The TAC is currently working on creating a camping space and toilet facility for community stays on the property. If any community are wanting to visit the site in the meantime, please contact the TAC for directions to the property.



Preminghana

Community Use of Preminghana is an essential asset.

Use of places is essential in giving them significance – whether that use is for utility and function (kipli, recreation, aesthetic enjoyment), or culture and identity (ceremony, tunapri, events)

Contemporary use of Preminghana for cultural camps provides a space for community members to create and share stories and knowledge.

Community use of Preminghana reinforces many of the other targets and ensures the maintenance of those other targets.

Community use of preminghana is increasing and more people are choosing to spend time at preminghana with their families in their own time. This is a great thing for the land and for all the community.

The following table from the Healthy Country Plan shows some of the 'targets' or values that are important to the Aboriginal community , the status of each was ranked through a community meeting process.

http://tacinc.com.au/wp-content/uploads/2015/07/20150529_Preminghana-Healthy-Country-Plan-_Final.pdf

Item	Indicators	Status
Community Use	<ul style="list-style-type: none">Community satisfactionLevel of visitationNumber of community events	Very Good
Cultural places and heritage	<ul style="list-style-type: none">Sites checked and maintainedSite condition	Very Good
Fauna of Conservation Significance	<ul style="list-style-type: none">Abundance / diversityPresence / absencePalawa kani names used	Fair
Financial Opportunity	<ul style="list-style-type: none">Income through propertyNumber of Aboriginal people employedNumber of funded projects at Preminghana	Fair
Flora of conservation significance	<ul style="list-style-type: none">Diversity of vegetation communitiesVegetation conditionPalawa kani Names identified (monitoring)	Very Good
Landscape values and wetlands	<ul style="list-style-type: none">Aesthetic appearanceDiversity of flora and faunalandscape changeWetland condition / water quality	Good
Preminghana tunapri (including kipli)	<ul style="list-style-type: none">Activities undertaken to gain and share knowledgeKnowledge of cultural heritage id increased or transferred	Very Good

Burning at preminghana



Traditional fire practices are a very important part of our culture, they were used for ceremony's, hunting, the regeneration of new fresh vegetation for wildlife and to shape country. It is important that we continue to use fire on country in the right way.



Community looking to learn more about fire and seeking to be involved in future burns should contact Andry or David

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