

**STATEMENT ENDORSED BY BARKANDJI NATIVE TITLE CORP 23 AUGUST 2018**

- 1. We are the Barkandji people, the people belonging to the Barka or Darling River**
- 2. The Barka is our mother, our lifeblood, and our responsibility to manage for future generations**
- 3. Barkandji demand that our river be officially referred to by its name "Barka"**
- 4. The Barkandji Native title determination covers the Barka from Wentworth to near Bourke**
- 5. Barkandji people still live along the Barka as they have for over 45,000 years (radiocarbon date from a fireplace at Menindee Lake).**
- 6. Barkandji Prescribed Body Corporate and Barkandji people have not been meaningfully consulted over the Basin Plan, Water Sharing Plans, the Menindee Lakes Business plan or the latest 6 options for the Lower Darling.**
- 7. The Basin Plan and all plans and proposals since 2012 have taken our environmental and cultural water and given it to irrigators in the northern basin or lower Murray, leaving us with nothing but dry river bed and toxic pools**
- 8. There have been no positive outcomes for us and there are no positive outcomes in the Menindee Lakes plan or 6 options for the Lower Darling.**
- 9. They all mean loss of cultural values, social well-being, health, and economic opportunity.**
- 10. The outcomes are bad, and getting worse, and will get worse into the future because the amount of water taken from the Barwon-Darling system for irrigation is not sustainable or compliant with water meters not mandatory until 2023**
- 11. The amount of water taken from the system for irrigation does not take into account climate change therefore trapping us in a cycle of worsening conditions.**
- 12. Barkandji demand a fair deal for the people living along the Barka even if we have to go to the United Nations to fight for our justice**
- 13. Only Barkandji and our families that live along the Barka can negotiate for us, neither NBAN or MLDRIN have chosen to represent Barkandji at the present time**
- 14. Barkandji demand proper negotiations with actual outcomes of environmental and cultural water for our people**
- 15. Barkandji demand the right to influence the decision-making and the management of our waters to benefit the cultural, environmental, social, health and economic values for the people living along the Barka.**
- 16. Barkandji demand that the MBDA and NSW DoI recognise the Australian and International laws that provide for the cultural and economic rights of indigenous people so we can manage the Barka for future generations.**

17. Barkandji call for the Menindee Lakes to be recognised and managed as the major fish nursery and bird breeding ground (documented by scientific research) and listed as an iconic Ramsar wetland managed by a MDBA Aboriginal Partnership program
18. Barkandji call for the Menindee Lakes to be recognised as a cultural place of world heritage significance like Lake Mungo, based on the 45,000 year date from a fireplace at Menindee Lake, and the diversity of burial sites, cemeteries, ceremonial places, kopi Ngatji egg burial markers, middens, scarred trees, canoe trees, ovens, mounds and unique artefacts such as the largest mortars recorded in archaeology, in addition to world significant remains of megafauna and the geomorphology of the lakes and junction of the ancient and modern Barka with its evidence of climate change throughout the Pleistocene.
19. Barkandji call for the recognition of the whole Barka from Bourke to Wentworth as a cultural place of world heritage significance like Lake Mungo based on the sacred story places and archaeological sites all along the Barka, including but not limited to a 50,000 year date from a fireplace and the unique burial of Kaakutji on Toorale National Park, the Ngatji waterholes and springs, grindstone quarries, burials, sacred story places, canoe trees, stone arrangements, burials, quarries and stone fishtraps near Wilcannia, the 23,000 year old middens on the ancient Barka near Menindee, the sacred waterholes, canoe trees, cemeteries and historic mission at Pooncarie, and the sacred storied junction with the Murray River.
20. Barkandji call for the whole Barka from Bourke to Wentworth to be declared a living entity with legal rights and responsibilities, as has the sacred Whanganui River of New Zealand and the sacred Ganges River of India, both of which have been gazetted in 2017 as living entities or living people by the courts of those countries based on their living culture and persona.
21. Barkandji refuse to let new water infrastructure further damage our world significant cultural sites
22. Barkandji refuse to lose the environmental and cultural water necessary for our well being, cultural values and uses, health, and for economic opportunities such as tourism, education, bush tucker businesses, art and crafts businesses
23. Barkandji demand to be treated equally to other landholders with recognition of our river frontage stations such as Yoeval, Appin, Weinteriga, Pooncarie Mission, Menindee Mission and blocks in and around Wilcannia, Menindee, Pooncarie and Wentworth
24. Barkandji demand to be treated equally as joint managers of river frontage estates such as Paroo Darling National Park, Toorale National Park, and Kinchega National Park and that the need for environmental and cultural water for these estates be respected and written into the Water Sharing Plans and Menindee Lakes business plan
25. Barkandji demand that all Aboriginal people and all people from all races living along the Barka be able sustain their culture, history, social well being, health and economy through the sustainable management of the Barka and the adjoining Murray-Darling Basin