

# Mäpuru

## Trip Information

*“It was at the beginning of time that the creating ancestors walked over the country, putting the groups of Yolŋu peoples in place, creating our lands, languages, ancestral songs, ceremonies, and sacred law.”*

**Yingiya**, Charles Darwin University, Lecturer in Yolŋu Studies



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The information in this booklet is aimed to prepare you as much as possible for the trip to Arnhem Land. Please read it carefully. However, please try to nurture a sense of openness and flexibility about this trip as plans can change at the last minute and life at Mäpuru very much flows on from moment to moment.

## ITINERARY

Day	Women only Arnhem Weavers Workshop	Arnhem Weavers/ Living on Country workshop
1	Meet in Darwin 8am, Drive into Arnhem Land	Meet in Darwin 8am, Drive into Arnhem Land
2	Arrive in Mäpuru in the afternoon. Set up camp.	Arrive in Mäpuru in the afternoon. Set up camp.
3	Cultural exchange begins	Cultural exchange begins
4	Cultural exchange	Cultural exchange
5	Cultural exchange	Cultural exchange
6	Cultural exchange	Cultural exchange
7	Cultural exchange	Cultural exchange
8	Cultural exchange	Cultural exchange ends
9	Cultural exchange	Leave Mäpuru. Camp out for the night
10	Cultural exchange ends	Arrive back in Darwin late afternoon. Clean up
11	Leave Mäpuru. Camp out for the night	
12	Arrive back in Darwin late afternoon. Clean up	

## HOW THESE TRIPS CAME ABOUT

The Arnhem Weavers was established in 2003 by two elders who wanted to preserve their ancestral culture, ensure financial self sufficiency, and open up inter-cultural exchange between balanda (white people) and indigenous people.

After being inspired by the weaving workshops undertaken by the women in the community the men also wanted to set up a similar program. Since 2011 men have been invited to live on country and undertake bush survival skills.

The Mäpuru community sees these projects as extremely successful. They create meaningful employment as well as financial independence for themselves and their families by inviting people to join them on country and learn from their rich culture and way of life. The community is striving to create a welfare-free future for their children, grandchildren and great-grandchildren. They can only do this on their ancestral estates or home-land.

Everyone at Mäpuru is enthused and excited every time visitors arrive because they are meeting people who are respectful and genuinely interested to meet and share and simply be with them.

### Philosophy behind Arnhem Weavers:

For decades white anthropologists, linguists and other researchers have studied Yolŋu. Similarly, governments and other service providers have developed policies and delivered programs without actively engaging Yolŋu. Both of these activities have a negative impact on the well-being, self esteem and dignity of the people they are meant to be working with. No-one wants to be seen as deficit and in constant need of service provision.

The Arnhem Weavers prove that there is another way, where divergent cultures can respect each other's traditions. And where Yolŋu women and men, as members of an ancient and yet modern, vibrant, forward looking culture have at least as much to offer Western societies as Western societies have to offer them.

## Weaving Workshops

The below information is copied from the Arnhem Weavers website:

<http://www arnhemweavers.com.au/tours-info.htm>

These workshops are offered to women (and sometimes men) interested in Yolŋu culture where the focus is textiles. The knowledge and skills the participants will be shown by the workshop leaders has been passed down for thousands of years, "it is, as it always has been". Participants will learn how to collect barks, pandanus and other plants. They will then be shown how to collect and prepare the fibres for dyeing before weaving or spinning.

It is assumed that workshop participants are motivated to engage with, and learn about Yolŋu culture and therefore will be keen to learn the traditional skills offered by these women. English is not the first language for these women, but as skilled linguists, speak as many as twenty Yolŋu languages. In addition, there will be opportunities for those interested participants to take part in hunting expeditions, including collecting mud crabs, a variety of shellfish, fish and other game and vegetable staples that Mäpuru residents regularly hunt and collect.

Since 2003 when the women first invited visitors to Mäpuru, many women come back year after year, moving the experience from one of a tourist looking on, to a more spiritual and personally meaningful life journey. These deep and respectful relationships are having a profound impact of the lives of the women concerned. Both Nature Philosophy and CERES Global offer priority places on workshops to those who have previously visited Mäpuru.

### **Workshop leaders:**

Two elderly women who have lived on their ancestral homelands all their lives, daily they spin and weave articles that they need for themselves, their relatives, for ceremonies and for sale. These sisters have remarkable skill; this is shown by the extent to which they have travelled throughout Australia teaching their skills through workshops at galleries and museums.

These women are expert at utilising a variety of seasonally available materials for their weaving. They use pandanus leaves, roots, and bark for spinning and weaving, as well as a wide selection of roots, leaves and fruits to dye the fibres before spinning and weaving.



## Men's Living on Country Workshops

These amazing journeys are led by the Indigenous Yolngu men providing the opportunity to connect to land whilst engaging and learning about 'men's business', the dreaming, ceremony and kinship.

During this time Yolngu elders share their skills, expertise, and knowledge of their traditional lifestyle in their ancient and majestic landscape.

It's a rare opportunity to deepen cultural understanding through taking part in the daily activities involved in living on country.

The structure of the workshop is based loosely around spending the first couple of days getting to know the Yolngu men, making spears, and getting ready to go out bush. We then sit down and together decide where we want to journey to. This organic process revolves around group consensus consistent with Yolngu culture. For example, whether we go to the coast, the mangroves, or the flood plains will depend on factors like wind direction, food availability, access to a boat, as much as the desire of the group as a whole.

We then spend a few days out on country, camping remotely, fishing, telling stories around the fire, walking on the flood plains and through the forests, hunting and gathering etc.

This structure is loose and every year is different with a lot of the adventures being opportunistic and spontaneous. Ultimately all things are discussed and decided on as a group – balanda (white) and Yolngu.

The trip is as much about enabling the community to achieve their goals as it is about us as visitors achieving ours. Our presence in the community enables the younger adults and children to see that Balanda value the Yolngu traditional skills and knowledge. At times there can be as many as 35 local men engaging with the visitors and being a part of the exchange. But this varies greatly.



## **PRE-TRIP CULTURAL UNDERSTANDING**

### **Language:**

Gupapunyu is one of the many languages spoken at Mäpuru. It is not everyone's first language, but they are all fluent in it. We encourage you to learn a few basic words and phrases before leaving for Darwin. It is a very respectful thing to do and the community appreciates it a lot. We will email you some basic word lists before the trip leaves.

There is also a wealth of information about Yolŋu language and culture on the CDU Yolŋu Studies website: <http://learnline.cdu.edu.au/yolngustudies/?q=yolngustudies>

### **Kinship/ gurrutu:**

Family connection is central to everything in life at Mäpuru. There is an incredibly intricate, dynamic and detailed web of interrelations which we can only begin to touch on and understand in our time there. Everything whether person, animal, tract of land, colour or style of weaving has a name and as such a relationship to everything else.

As Balanda going to the community without a Yolŋu skin name or moiety, we are initially a little bit difficult to place and relate to. Because of this as particular locals get to know and bond with you they may adopt you and give you a skin name. This is an honor and will help you to feel how you fit into the whole community. If this doesn't happen don't be disappointed, it's fine to fit in to the community just as a balanda person as well!

### **Learning:**

Yolŋu way of teaching and learning is very different to what we balanda are brought up with. Where our model of learning is based more on questioning, the emphasis for Yolŋu is much more on sitting, watching, listening and being shown. Questions are not generally used and information is passed on when the teacher feels you are ready. Please be mindful when we are at Mäpuru that for many of our teachers, English is their sixth or seventh language and as such being asked lots of questions in English is very tiring. If you simply sit and watch and wait to be shown, with a little patience you will generally find all your questions answered.

### **Gifts:**

It is important that the Mäpuru children grow up learning that the Yolŋu universe is rich, modern and sustaining and that the Yolŋu view, that the world and all elements within the environment are sacred has much to offer the Western world. It is also important that visitors do not bring stories of a much richer, brighter, glitzier Western world for the children. For this reason, it is not recommended that we do not bring gifts for individuals.

However, gifts to the school that support the Elders and their aspirations are very welcome. The school regularly operates a shop with the students to give them real life experiences with maths, money handling and communication skills. They are always looking for donations. Evidently underwear for all ages is a big seller. Second hand clothing is also popular and hair scrunchies, fish hooks and hand lines sell well too.

### **Images and recording:**

Generally workshop participants are requested not to use cameras during their time at Mäpuru. This decision has been made because workshops offer a unique opportunity to develop a close and meaningful relationship with the people at Mäpuru, and cameras can invade personal space and unbalance a developing relationship with

visitors.

Mäpuru people are keenly interested to meet and share with the visitors they have invited to their country. Time spent meaningfully sharing is called 'gurul'. It is impossible for 'gurul' to flourish if Mäpuru people feel they are being observed, photographed, researched or studied.

By all means bring your camera to capture images of your trip, but once we are in the community we ask you to limit your camera use. Towards the end of our time at Mäpuru we will use one or two cameras to take images around the workshop. We will share images taken with all participants. The Arnhem Weavers are greatly appreciative when photo albums are collated and posted back by workshop participants too.

All images taken are to be for personal use only. No publication or commercial usage is authorised unless written permission is granted by all three: Margaret Bambalarra, Roslyn Malŋumba and Julieanne Gitjpulu..

### **Arnhem Weavers Website**

Finally if you have not yet had the chance to read over the Arnhem Weavers website, now's the time: <http://www.arnhemweavers.com.au/tours-info.htm>

### **FLIGHTS**

The trips leave from Darwin. Participants need to make their own way to Darwin. We will be leaving for Mäpuru early in the morning on the first day and returning late on the evening of the last. Please leave yourself plenty of time either side of arriving and departing Darwin as unexpected delays can happen on the road in and out and we don't want anyone to miss their flights. If possible please try to arrive in Darwin at the latest during the day before the trip begins and book flights home for the afternoon the day after the trip gets back.

### **MEETING UP IN DARWIN**

The group will meet at 8am at Darwin Water Gardens car park in Rapid Creek. This is approximately 10kms north of the CBD. See the map on the following page. To get to Water Gardens you can either take a taxi or bus from the CBD.

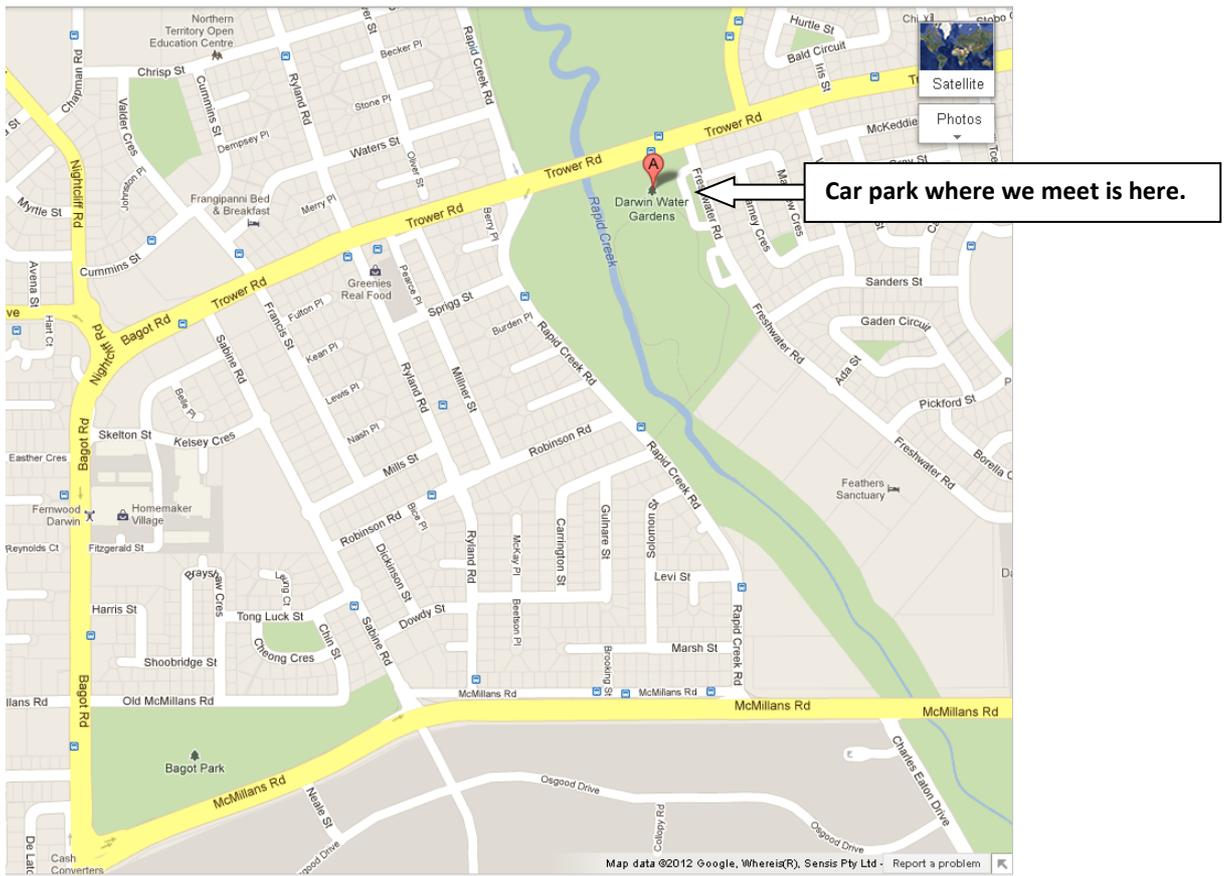
We hope to be packed and ready to go by 9.30am. The sooner we leave, the more time we have to enjoy the journey, arrive at camp and cook/set up in the daylight.

#### **Bus**

The relevant timetable for the Darwin to Casuarina bus that will take you from the CBD to Water Gardens is in appendix 1 at the end of this document. You can find a full timetable at:

[http://www.transport.nt.gov.au/\\_data/assets/pdf\\_file/0009/21330/Route10\\_tt\\_dwn-cas.pdf](http://www.transport.nt.gov.au/_data/assets/pdf_file/0009/21330/Route10_tt_dwn-cas.pdf)

You will need to get off the bus at Water Gardens, stop 097 on Tower Road. This is one stop after Rapid Creek and one stop before Alawa Crescent 115. The bus takes approximately ½ an hour from the CBD.



**Map:** Showing location of Darwin Water Gardens and Bus stops



**DRIVE IN:**

The drive in is very long, bumpy and hazardous, with some creek crossings and poor road conditions. For each trip we book two 11 seater 4WD troop carriers with side facing seats in the back, roof racks and one trailer. We will be taking the drive very slowly and considerably. If you are prone to getting sore backs, car sick etc, please let us know as we can rotate who sits in the front seat. We will also be rotating drivers (only between those who have previous 4WD experience).

The drive will take us two full days. And whilst long, it is spectacular, taking us south from Darwin through Katherine, then East onto the Central Arnhem Highway and finally North on the small track to Mäpuru.

We spend the first night on the road camped at the top of an escarpment with amazing views for miles below. This night

is bush camping with no amenities. We'll cook dinner over a camp fire, setting the scene for the days to come.

Late afternoon/early evening on the 2nd day we will arrive in Mäpuru and be warmly greeted by the community. That night we will set up our camp (cooking area, tents, camp fire) and have a good night's rest. Activities start the following day.

**LOCATION:**

Mäpuru, Arnhem Land is approximately 1000 km east of Darwin with a population of around 100 people. The residents are all Yolŋu and connected ancestrally to the area. The arrow on the below map shows the rough location of Mäpuru.



MAP: ARNHEM LAND SHOWING LOCATION OF MÄPURU.

**CLIMATE:**

Mäpuru is in the tropics, where the day time temperature is around 30°C and night time temperature is about 24°C. However it is possible for night time temperatures to get as low as 17°C in June especially out on the escarpment where we camp when travelling to and from Mäpuru. It will be the dry season while we are there, but because of the proximity to the Gulf of Carpentaria we can occasionally experience light showers.



## WHAT TO BRING:

Please take essentials only as we will also be carrying 10 to 12 days' worth of food, extra water, car repair tools etc. Make sure all things you need for the first night camping on the road are handy in your pack. **Soft bags are better for packing than hard bags/cases.**

## APPROPRIATE DRESS:

Please note that the women in Māpuru dress modestly in long loose skirts that come down to mid-calf. It's great to bring a few long skirts with plenty of volume that you can sit comfortably cross legged under. Modesty is mainly from the waist down so singlets or short sleeved tops are fine but you will also want to think about sun protection. Around camp and on the drive in and out you are free to wear loose fitted pants should you wish.



## Essential gear includes:

- Small tent with fly
- Sleeping mat
- Light sleeping bag or blanket
- Personal cutlery, plate, bowl and mug
- Long sleeved shirts (for sun protection – especially the men who are often out all day)
- Loose sleeveless tops for wearing in the weaving shelter
- Long skirts with plenty of volume for women
- Shorts and light pants for the men (women can wear loose below knee length pants around camp or to pair with a tunic top that comes down past the thighs for in the weaving shelter).
- Warm top for nights
- Sandals or thongs that are easy to slip on
- Basic sneakers or in the men's case sturdy shoes for tramping around the bush, walking in the muddy mangroves, getting wet etc
- Personal first aid kit (mostly to deal with insect bites, cuts, abrasions, splinters, headaches and menstrual cramps). We will also take a first aid kit with basic bandages, band aids etc (however we cannot administer any drugs, including even Panadol, so you will need to bring your own supply of these). You may like to consider electrolights, barocca, teatree oil and ensure you have adequate prescription medications - please advise us discretely if you have serious medical considerations, or are on medications etc.

- Head torch and spare batteries
- Towel or sarong
- Board shorts and t – shirt to swim in (bathers and bikinis are not recommended)
- Notepad and pen (for learning language)
- Soft day-pack or bag for when we are away from camp
- Water bottle
- Broad brimmed hat
- Sunscreen
- Insect repellent
- Toiletries – small quantities and biodegradable wherever possible.
- Plenty of large tapestry needles with blunt ends (approx 5cm, and that you can stick a piece of Pandanas through (around the size of wool). And pair of pointed scissors (put in checked in baggage). These are for weaving.
- Fishing hooks and hand reels (especially for the men optional for women)
- The remainder of your \$900/\$1200 payment for the workshop in a mix of large and SMALL DOMINATION CASH only please (plenty of \$5, \$10, and \$20). This will be given to the community at the end of our stay. Plus extra money for purchasing baskets from the women if you want.

#### Optional

- Garden gloves for collecting pandanas
- Small and low to the ground camping chair or a small pillow could be used for comfort while sitting down.
- A card to write a thank you in on the day we leave.
- You can also bring some photos of your family to share or give away at the end of our stay.
- Hand sanitizer and toilet paper (if you want a private stash for you bag, if not we take plenty)

#### FOOD AND DIETARY REQUIREMENTS:

Our meals are made to last and nurture. We take lots of travel proof fresh fruit and veggies like: spuds, pumpkins, carrots, watermelons, oranges, apples etc and try to minimize packaging as there is no rubbish disposal at Māpuru.

We cook very basic vegetarian legume based meals over the open fire generally with a grain such as rice, quinoa or pasta and lots of veggies. Breakfasts and lunches are simple e.g. fresh fruit, muesli, powdered milk, salad wraps etc. Snacks are fresh fruit. All meals are vegetarian, so please bring tinned meats if you feel you' need bit extra of something **or nuts and snacks if you need something between meals.**

**Please let us know** if you have any dietary requirements or food-related allergies. Lists of foods you can't eat

would be very useful and we will do our best to accommodate you in our menu planning where possible.



## **ACCOMMODATION:**

The Mäpuru community has built us a traditional bark shelter for shade and to set up our outdoor kitchen area under. Participants will need to bring their own small tent and sleeping gear to sleep in. We recommend bringing a tent with a fly as there can be light showers even in the dry season.



## **FACILITIES:**

There is access to a clean 'long-drop' toilet, and cold shower. There are also a couple of beautiful swimming holes that are great for cooling off in the afternoon.

## **SAFETY AND HYGIENE**

We can't emphasize enough the importance of personal hygiene during the trip. The biggest health concerns are the potential for colds which can often be passed on from the kids or gastro if hygiene standards drop within the group. Make sure you have some things to account for this in your first aid kits. We will provide a big bottle of hand sanitizer but recommend you bring your own to have handy. Also, have your first aid kit well equipped to deal with insect bites, allergies, minor gastric issues and infections.

Washing up must always be done with hot water.

People also need to be wary of buffalos. If you see one your best option is to steer well clear of them.

### **Insurance**

We highly recommend that you get travelers insurance and/or ambulance insurance. The latter will cover you in case of an emergency evacuation.

## **TRAVELLING IN A GROUP**

Up to 16 participants will be coming on each trip. Because of this it is important we are mindful of everyone else's needs as well as our own.

This trip relies on us working together as a group. Things run smoothly when everyone contributes and helps out. We will put together a cooking and cleaning roster. There are recipes to follow for all the evening meals.

You will also need to be mindful of your own resilience dealing with discomfort (especially on the drive out to Mäpuru) and a lack of personal space. It is important to be aware of your own needs and develop personal strategies in dealing with this.

## **MONEY**

There are no ATM facilities at Mäpuru, so you will need to organise your final \$900/\$1200 payment to bring in cash before we depart. Please bring plenty of \$5, \$10 and \$20 notes as well as some \$50s so that it is easy to divide up amongst the community. You may also want to buy a basket directly from one of the talented women or buy dyed Pandanus to take home to continue weaving with. The cheapest small bathi (baskets) cost about \$80-\$100, so you will need to bring extra cash if you think you want to take home any baskets.

## **CONTACT:**

There is no, or very rare mobile phone reception at Mäpuru. There is a public phone which you will need a dial up phone card for. We will be taking a satellite phone for safety on the drive in and out. In case of an emergency phone:

- CERES in Melbourne – (03) 9389 0100/ (03) 9389 0183
- Roslyn Maljumba – teacher at Mäpuru School - (08) 8970 4925

## **BACKGROUND TO CERES**

CERES Community Environment Park is located on 4.5 hectares of land on the banks of the Merri Creek in Brunswick East, Melbourne. CERES is a place where people come together to share ideas about living well together, and directly participate in meeting their social and material needs in a sustainable way. Through social enterprises, education and training, employment and community engagement, CERES provides the means by which people can build awareness of current local and global issues, and join in the movement for economic, social and environmental sustainability.

For thousands of years the Wurundjeri people lived on the land where CERES now stands. The Merri Creek was a focus of their lifestyle, a place to swim and play and a vital source of food. Following the European invasion, the Victorian gold rush and the growth of Melbourne city, the site was quarried for bluestone then turned into a landfill site. As industry moved in the water became polluted and the trees and wildlife disappeared.

Since CERES was established in 1982, the efforts of our community have transformed the site. Once a desolate wasteland, today CERES is a place of nature and beauty, inhabited by a vibrant and diverse community. We attract around 400,000 visits each year through our on-site education and training programs, our retail plant Nursery, the Organic Market & Grocery and our cafe. CERES continues to provide opportunities for the community to come together in site groups or as volunteers, through community programs and events.

We reach out to over 200,000 people through our work in schools across metropolitan Melbourne, and regional and rural Victoria. CERES Fair Food delivers organic food and the sustainable food message across metropolitan Melbourne. CERES also partners with a wide variety of organisations to bring about mutually beneficial outcomes, and reaches across the planet with CERES Global.

### **CERES Global**

CERES Global is the international outreach project of CERES and has been organising trips to Mapuru since 2010. It is a project within CERES aiming to engage with the issue of global inequities and the well-being of all people on the planet and the environments in which they live. It has a special focus on working with communities to find solutions to environmental and climate change challenges. It also works to improve economic and social sustainability within these communities.

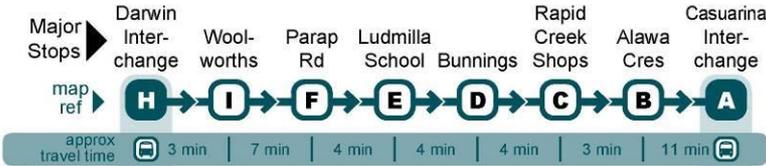
For more information visit [www.ceres.org.au/global](http://www.ceres.org.au/global)

CERES global is honoured to run these trips to Arnhem Land, and we look forward to having you with us.

APPENDIX 1: Monday to Friday, Saturday and Sunday Bus timetable.

# 10

## Darwin to Casuarina via Stuart Park, Parap, Ludmilla, Rapid Creek and Alawa



Bus Route		Monday to Friday								
am	10	5:45	5:48	5:55	5:59	6:03	6:07	6:10	6:21	
	10	6:16	6:19	6:26	6:30	6:34	6:38	6:41	6:52	
	10	6:30	6:33	6:40	6:44	6:48	6:52	6:55	7:06	
	10	6:55	6:58	7:07	7:11	7:15	7:19	7:22	7:32	
	10	7:20	7:23	7:32	7:36	7:40	7:44	7:47	7:57	
	10	7:35	7:38	7:47	7:51	7:55	7:59	8:02	8:12	
	10	7:56	7:59	8:08	8:12	8:16	8:20	8:23	8:33	
	10	8:13	8:16	8:25	8:29	8:33	8:37	8:40	8:50	
	10	8:30	8:33	8:42	8:46	8:50	8:54	8:57	9:07	
	10	8:47	8:50	8:59	9:03	9:07	9:11	9:14	9:24	
	10	9:04	9:07	9:16	9:20	9:24	9:28	9:31	9:41	
	10	9:21	9:24	9:31	9:35	9:39	9:43	9:46	9:58	
	10	9:38	9:41	9:48	9:52	9:56	10:00	10:03	10:14	
	10	9:50	9:53	10:00	10:04	10:08	10:12	10:15	10:26	
	10	10:13	10:16	10:23	10:27	10:31	10:35	10:38	10:49	
	10	10:31	10:34	10:41	10:45	10:49	10:53	10:56	11:07	
	pm	10	10:49	10:52	10:59	11:03	11:07	11:11	11:14	11:25
		10	11:07	11:10	11:17	11:21	11:25	11:29	11:32	11:43
10		11:25	11:28	11:35	11:39	11:43	11:47	11:50	12:01	
10		11:41	11:44	11:51	11:55	11:59	12:03	12:06	12:17	
10		12:00	12:03	12:10	12:14	12:18	12:22	12:25	12:36	
10		12:35	12:38	12:45	12:49	12:53	12:57	1:00	1:11	
10		12:55	12:58	1:05	1:09	1:13	1:17	1:20	1:31	
10		1:13	1:16	1:23	1:27	1:31	1:35	1:38	1:49	
10		1:31	1:34	1:41	1:45	1:49	1:53	1:56	2:07	
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10		2:02	2:05	2:12	2:16	2:20	2:24	2:27	2:38	
10		2:27	2:30	2:37	2:41	2:45	2:49	2:52	3:03	
10		2:47	2:50	2:59	3:03	3:07	3:11	3:14	3:24	
10		3:07	3:10	3:19	3:23	3:27	3:31	3:34	3:44	
10(a)		3:25	3:28	3:37	3:41	3:45	3:49	3:52	4:02	
10		4:00	4:03	4:12	4:16	4:20	4:24	4:27	4:37	
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10	7:35	7:38	7:45	7:49	7:53	7:57	8:00	8:11		
10	8:10	8:13	8:20	8:24	8:28	8:32	8:35	8:46		
10	8:45	8:48	8:55	8:59	9:03	9:07	9:10	9:21		
10	9:20	9:23	9:30	9:34	9:38	9:42	9:45	9:56		
		Friday Nights Only								
pm	10	9:55	9:58	10:05	10:09	10:13	10:17	10:20	10:27	
	10	10:30	10:33	10:40	10:44	10:48	10:52	10:55	11:02	
	10	11:05	11:08	11:15	11:19	11:23	11:27	11:30	11:37	

Service times continue on page 2.

**Explanation**

(a) Casuarina to Darwin via St Mary's School. Normal route of travel until Daly St, Smith St, Peel St, Mitchell St then normal route to Darwin Interchange.



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## Darwin to Casuarina via Stuart Park, Parap, Ludmilla, Rapid Creek and Alawa

Major Stops	Darwin Inter-change	Woolworths	Parap Rd	Ludmilla School	Bunnings	Rapid Creek Shops	Alawa Cres	Casuarina Inter-change
map ref	H	I	F	E	D	C	B	A
approx travel time	3 min	7 min	4 min	4 min	4 min	3 min	12 min	
<b>Bus Route</b>								
<b>Saturday</b>								
am	10	6:20	6:23	6:30	6:34	6:38	6:42	6:45
	10	6:55	6:58	7:05	7:09	7:13	7:17	7:20
	10	7:40	7:43	7:50	7:54	7:58	8:02	8:05
	10	8:10	8:13	8:20	8:24	8:28	8:32	8:35
	10	8:45	8:48	8:55	8:59	9:03	9:07	9:10
	10	9:15	9:18	9:25	9:29	9:33	9:37	9:40
	10	9:50	9:53	10:00	10:04	10:08	10:12	10:15
	10	10:20	10:23	10:30	10:34	10:38	10:42	10:45
	10	10:55	10:58	11:05	11:09	11:13	11:17	11:20
	10	11:25	11:28	11:35	11:39	11:43	11:47	11:50
pm	10	12:00	12:03	12:10	12:14	12:18	12:22	12:25
	10	12:30	12:33	12:40	12:44	12:48	12:52	12:55
	10	1:05	1:08	1:15	1:19	1:23	1:27	1:30
	10	1:40	1:43	1:50	1:54	1:58	2:02	2:05
	10	2:10	2:13	2:20	2:24	2:28	2:32	2:35
	10	2:40	2:43	2:50	2:54	2:58	3:02	3:05
	10	3:15	3:18	3:25	3:29	3:33	3:37	3:40
	10	3:50	3:53	4:00	4:04	4:08	4:12	4:15
	10	4:20	4:23	4:30	4:34	4:38	4:42	4:45
	10	4:50	4:53	5:00	5:04	5:08	5:12	5:15
	10	5:25	5:28	5:35	5:39	5:43	5:47	5:50
	10	6:00	6:03	6:10	6:14	6:18	6:22	6:25
	10	6:40	6:43	6:50	6:54	6:58	7:02	7:05
	10	7:05	7:08	7:15	7:19	7:23	7:27	7:30
	10	7:40	7:43	7:50	7:54	7:58	8:02	8:05
	10	8:10	8:13	8:20	8:24	8:28	8:32	8:35
	10	8:15	8:18	8:25	8:29	8:33	8:37	8:40
	10	9:15	9:18	9:25	9:29	9:33	9:37	9:40
	10	10:20	10:23	10:30	10:34	10:38	10:42	10:45
	10	11:20	11:23	11:30	11:34	11:38	11:42	11:45
<b>Sunday &amp; Public Holidays</b>								
am	10	6:55	6:58	7:05	7:09	7:13	7:17	7:20
	10	7:40	7:43	7:50	7:54	7:58	8:02	8:05
	10	8:10	8:13	8:20	8:24	8:28	8:32	8:35
	10	8:45	8:48	8:55	8:59	9:03	9:07	9:10
	10	9:15	9:18	9:25	9:29	9:33	9:37	9:40
	10	9:50	9:53	10:00	10:04	10:08	10:12	10:15
	10	10:20	10:23	10:30	10:34	10:38	10:42	10:45
	10	10:55	10:58	11:05	11:09	11:13	11:17	11:20
	10	11:25	11:28	11:35	11:39	11:43	11:47	11:50
pm	10	12:00	12:03	12:10	12:14	12:18	12:22	12:25
	10	12:30	12:33	12:40	12:44	12:48	12:52	12:55
	10	1:05	1:08	1:15	1:19	1:23	1:27	1:30
	10	1:40	1:43	1:50	1:54	1:58	2:02	2:05
	10	2:10	2:13	2:20	2:24	2:28	2:32	2:35
	10	2:40	2:43	2:50	2:54	2:58	3:02	3:05
	10	3:15	3:18	3:25	3:29	3:33	3:37	3:40
	10	3:50	3:53	4:00	4:04	4:08	4:12	4:15
	10	4:20	4:23	4:30	4:34	4:38	4:42	4:45
	10	4:50	4:53	5:00	5:04	5:08	5:12	5:15
	10	5:25	5:28	5:35	5:39	5:43	5:47	5:50
	10	6:00	6:03	6:10	6:14	6:18	6:22	6:25
	10	6:40	6:43	6:50	6:54	6:58	7:02	7:05
	10	7:05	7:08	7:15	7:19	7:23	7:27	7:30
	10	7:40	7:43	7:50	7:54	7:58	8:02	8:05



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