

ABORIGINAL

People and Culture

HANDBOOK

A resource to guide and educate the wider community
and develop knowledge and understanding of
Aboriginal People and Culture.



CITY OF
Port Adelaide Enfield



"We would like to acknowledge and pay respect to the Traditional Owners of the land on which we stand, the Kaurna People of the Adelaide Plains. It is upon their ancestral lands that the Port Adelaide Enfield Council meets. It is also The Place of the Kardi, the Emu, whose story travels from the coast inland.

We pay respect to Elders past and present. We respect their spiritual beliefs and connections to land which are of continuing importance to the living Kaurna people of today. We further acknowledge the contributions and important role that Aboriginal people continue to play within our shared community."

Uncle Lewis O'Brien

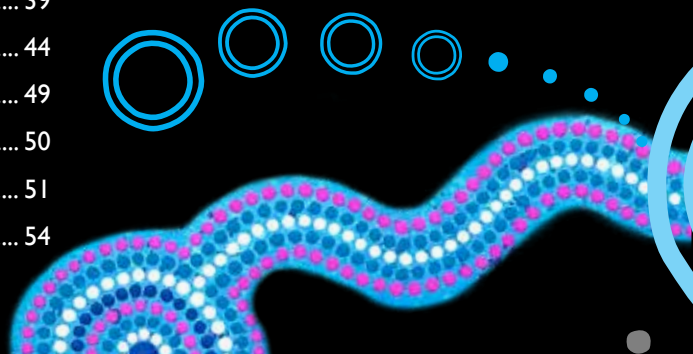




The artwork throughout the Aboriginal People and Culture Handbook is by Kristien Smith. The City of Port Adelaide Enfield regularly seeks local artists and commissions artwork for Council, to reproduce for Aboriginal Programs materials, including Aboriginal and Torres Strait Islander Awards, Aboriginal and Torres Strait Islander Scholarships and Nunga Week Activity written resources.

Contents

Introduction	5
Style and Key Word Usage.....	6
Background.....	8
The City of PAE and Cultural Recognition	11
Aboriginal Advisory Panel	12
Reconciliation Statement.....	14
Welcome to Country and Acknowledgement of Country	16
The Kaura Nation.....	18
External Boundary of the Kaurua Traditional Lands	19
Kaurua Culture Today	24
The Aboriginal and Torres Strait Islander Flags	28
Aboriginal Identity	30
Working with Aboriginal Communities	36
Cultural Ownership and Intellectual Property.....	39
Significant Dates in the Calendar Year.....	44
Significant Historical Events.....	49
Acknowledgement and Resource of Endorsements.....	50
Appendices	51
References	54



Introduction

About this Resource

The Handbook has been developed as a resource to guide and educate the wider community and develop knowledge and understanding of Aboriginal people and culture.

We acknowledge that the viewpoints and information presented here are not those of all Aboriginal communities and Nations; we hope that you will use the Handbook as a guide in your work and relationships with Aboriginal people. You are encouraged to undertake further research, and to seek information first-hand from Aboriginal people themselves.

While it is impossible for the Handbook to cover the full wealth of Aboriginal culture's history, richness and diversity, the information provided will assist in enhancing cultural competence and improving cultural protocols, which in turn will nurture a welcoming and inclusive community.

There is a wealth of valuable information available. You will find some credible sources in the References section at the back of this handbook.

We hope the information provided will increase awareness and start conversations and thought processes leading to positive action.

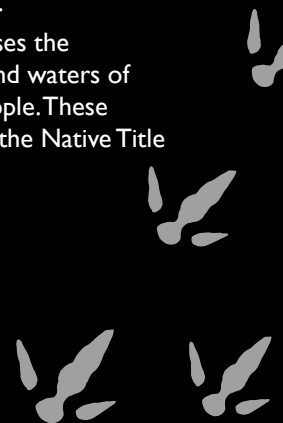
We wish to advise that this handbook may contain the names and images of Aboriginal people now deceased. It also contains links and references to sites that may use images of Aboriginal people now deceased.



Style and Key Word Usage

Style and key word usage in this Handbook are in keeping with local Aboriginal community advice.

- The term “Nunga” refers to Aboriginal people of South Australia.
- The term “Aboriginal” respectfully refers to Aboriginal peoples and Torres Strait Islander peoples. For purposes other than this handbook, the term “Aboriginal” generally refers to Aboriginal people of mainland Australia, whilst the term “Torres Strait Islander” generally refers to Torres Strait Islander people of the Torres Strait islands.
- The term “Indigenous Australian” is often used in reference to an Aboriginal or Torres Strait Islander person, however “Aboriginal” is the terminology preferred by most South Australian Aboriginal people. If applying for government grants etc, “Indigenous” is preferred.
- The term “Aboriginal and Torres Strait Islander” is used when referring to people of Aboriginal and Torres Strait Islander descent. Once identified this term may be abbreviated to ATSI in written form.
- The terms “Traditional Custodian/s” and “Traditional Owner/s” mean the Aboriginal community or person belonging to the Aboriginal ancestral lands that are being referred to.
- The term “Local Aboriginal community” respectfully refers to two groups:
 - Traditional Custodians or Traditional Owners of the land within the Council boundaries, and the greater Metropolitan Region of Adelaide, and Aboriginal people who are connected to the Council region who are from alternative language groups or community or an Aboriginal person who may belong to more than one community and have cultural connection to more than one Nation.
- The term “Kaurana Nation” refers to the Traditional Owners and culture bearers of the lands which are now called the Adelaide Plains.
- The term “First Nations People” is widely used to describe the First Peoples of Australia, the Aboriginal and Torres Strait Islander Peoples.
- The Term “Council” or “region” refers to the City of Port Adelaide Enfield and its boundaries.
- The term “Native Title Holder” recognises the traditional rights and interests to land and waters of Aboriginal and Torres Strait Islander people. These “Native Title Rights” are defined by the the Native Title Act 1993.





Background

Kaurna people have occupied the lands we now know as Port Adelaide for thousands of years, and the region is of great importance for Aboriginal people. The Kaurna people called the land around the Port River Yertabulti, (Yerta meaning place or land, and Bulti meaning sleep or death).

The river provided flax, rushes, reed covered dunes, mangrove forests and marshes and swamps, which offered fish, crabs and oysters as food sources, flax was used to make nets to catch fish and hunt game animals such as kangaroo, while reeds were made into mats, baskets and clothing, and trees and plant life, including the gum and honeysuckle, provided shelter and could be used to make tools.

“An acknowledgement of Kaurna history and their connection to country is integral to the history of the City of Port Adelaide Enfield area”

The Wirra Kaurna, a northern clan group, occupied land on the eastern bank of the Port River, while the Port River clan group resided on the western bank of the river, with their territory stretching from West Lakes to the tip of the Lefevre Peninsula, and from Glanville to the sea. The Port River clan group's totem was Kudlyo, the Black Swan. Positioned in Port Adelaide is the Lartelare Cultural Heritage Park: named and honoured after Lartelare, a Kaurna woman of the Black Swan/Port River clan group.

Prior to European settlement, the Kaurna people had a strong spiritual attachment and partnership with the land and the rich and diverse eco-zone of the Port Adelaide region, which provided them with food, shelter, and areas of spiritual significance.

Kaurna lived in camps around the Port waterways and beaches during the summer time, and in the winter they moved east into the foothills. Ityamiitpinna, also known as King Rodney, reported to be the first Kaurna man encountered by the Europeans when they arrived at Port Adelaide in 1836. King Rodney, his wife Tangkaira and their daughter Ivaritji and other members of their family group camped in the area near the lighthouse that stands near Commercial Road Port Adelaide.

The South Australian Colonisation Act: passed by the British Parliament in 1834, declared the lands of the new colony to be 'waste and unoccupied'.



Due to some considerable opposition from humanitarian circles in Great Britain the Colonial Office subsequently enshrined the principal of Aboriginal land rights by inserting in the Letters Patent, the document issued to the Colonisation Commissioners early in 1836 to formally establish the colony of South Australia, a clause which recognised the prior rights of the Aboriginals to the land and guaranteed that 'any lands now actually occupied or enjoyed by (the) Natives would not be alienated.'

The Letter Patent commitments were soon forgotten and all the lands were declared open for public sale and history shows no attempts were ever made to negotiate with the Kurna for the voluntary transfer of their lands or the scheme to use a proportion of the land sale funds for the benefit of the Kurna or other Aboriginal Nations was never executed.

Due to colonisation of South Australia, the Kurna people initially became fringe dwellers upon their own country or were removed from their traditional lands to make way for new colonists. By the 1840's Aboriginal people were moved onto reserves, some initially within what they now call the City of Charles Sturt, an Aboriginal Reserves set aside on Mikawomma, a tree-studded open grassy plain between Yertabulti (Port Adelaide region) and Tandanya (location of Adelaide) and then moved to rural stations reserves and missions. Few Kurna continued to camp as fringe dwellers, though by the early 1900's many from the Adelaide region were moved to missions like Point McKleay and

Point Pearce due to the Aborigines Act of 1911 which gave protectors of Aborigines comprehensive powers of the lives of Aboriginal people, which further removed Aboriginal people camping around Adelaide.

During the 1950/60's Aboriginal people began to return to Port Adelaide to reside. During the 1970/80s, Aboriginal organisations began to flourish across Metropolitan Adelaide and 'Nunga' emerged as a general term used by South Australian Aboriginal people to describe themselves.

The last several decades of the twentieth century saw the re-emergence of Aboriginal people who speak for the Adelaide Plains and identify as Kurna, while many other Aboriginal groups from across Australia and Torres Strait identified Port Adelaide as their home or the place to visit friends and family.

Kurna Elder Dr Lewis Yerloburka O'Brien, thought for a long time that he was a Narrunga person but he found out, through tracing history, that there were survivors of the Kurna, including himself and now there is well over a thousand Kurna descendants who can trace their ancestry back to a number of Aboriginal women who had children.

During the late 1980's and early 1990's there has been a heightened relationship and acknowledgement between the local Kurna people, their culture, other Aboriginal and Torres Strait Islander groups and their culture with the non-Aboriginal Australians.



The City of PAE and Cultural Recognition

The City of PAE (Council) is one of the largest Councils in South Australia, covering an area of approximately 91.7 square kilometres from the River Torrens to the coast. The Council region is located on the lands of the Kaurna people; however the population comprises Aboriginal people from around South Australia and other states and territories.

Council recognises Aboriginal people as the First Australians, with unique cultures and spiritual relationships to the land and sea that they have strived to maintain since colonisation. Council is strongly committed to working with and supporting the cultural, spiritual, health, emotional and economic wellbeing of Aboriginal people.

It is important to recognise and preserve Aboriginal cultural heritage; acknowledging the past, representing the present and fostering the future, as Council continues to improve on and develop regular projects which recognise and celebrate culture across the region. Through collaboration Council and the Aboriginal community identify and showcase local history of Aboriginal culture whilst striving to maximise all opportunities to implement adequate infrastructure, to provide a vibrant and cohesive experience of culture, increase the knowledge and history of Aboriginal culture, encourage participation of community, improve inclusion and co-build safe and resilient communities.

Council recognises and celebrates significant Aboriginal dates and events including NAIDOC, Reconciliation, Sorry Day, Apology Day and the Aboriginal and Torres Strait Islander Awards. Council has a particular focus on the collaborative development of Kaurna Nation protocols, and has a Kaurna Services Register. Together with the Kaurna Nation Council has identified and showcased spaces and places of significance, such as the Mudlangga to Yertabulti Tracks. Find out more on page 22.

The Handbook has therefore been designed to be a resource applying Aboriginal cultural protocols on Kaurna land and provides an opportunity to embrace and respect the culture and diversity of Aboriginal people and the people of the Kaurna Nation, whilst encouraging readers to build ongoing and respectful relationships with Aboriginal communities. The Handbook has been designed to provide a series of prompts and reflection on inclusive practices that enrich Aboriginal collaboration, actions and protocols in collaboration with the Kaurna Nation and the Aboriginal communities.

Aboriginal Advisory Panel (AAP)

In 1999, the Council in collaboration with the Aboriginal community established an Aboriginal Advisory Panel (AAP) to provide advice and direction to Council regarding cultural and policy decisions to ensure that Council is always aware of the current needs and concerns of the Aboriginal community. Current membership of the AAP includes:

- **Community Membership:** Aboriginal community representatives and Aboriginal community organisation representatives. The inclusion of both community and organisational representatives allows viewpoints and feedback to be shared at community and professional levels.
- **Elected Members:** Current Elected Council Members are able to take initiatives/concerns presented at AAP meetings to the Council and raise awareness in the wider community.
- **Council Staff:** Key staff include Council's Aboriginal and Cultural Diversity Officer, the Director of Community Development, the Community and Cultural Development Leader and the Community Development Manager.





Reconciliation Statement

A Reconciliation Statement is a signed agreement between key members of the Aboriginal community and the executive of an organisation or body.

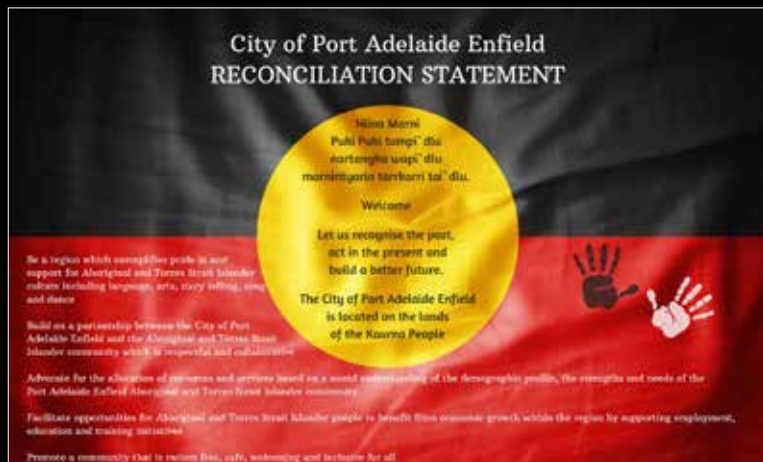
The process of Reconciliation formally began as a result of the Report of the Royal Commission into Aboriginal Deaths in Custody (RCIADIC) in 1991. The Government formed the Council for Aboriginal Reconciliation (CAR), setting a 10-year timeframe to advance a national process of reconciliation. The Council for Aboriginal Reconciliation's tasks were to address Aboriginal disadvantage and aspirations in employment, health infrastructure and economic development.

The Council for Aboriginal Reconciliation identified eight key issues in the reconciliation process: Understanding country, improving relationships, valuing cultures, sharing history, addressing disadvantage, incarceration levels, destiny (often called self-determination) and formal documentation of the process.

A Reconciliation Statement aims to build positive relationships between Aboriginal and Torres Strait Islander people and the wider non-Aboriginal population. It is about recognising Australia's First Peoples - "Aboriginal people" - and acknowledging Australia's history, encompassing both negative and positive learnings from each other, to promote growth as a nation.

The City of Port Adelaide Enfield established a Reference Group to develop and implement a Reconciliation Statement. The Statement was consulted broadly with the local Aboriginal community (specifically Aboriginal Elders) and the non-Aboriginal community.

Council collaborated with the Kurna Warra Pintyanthi for the Statement's translation and cultural services around Kurna culture. Kurna Warra Pintyanthi is the "Internet home of Kurna Warra, the language of the people of the Adelaide Plains" and is located in the School of Humanities, at the University of Adelaide.



Niina Marni

Puki Puki tampi`dlu, nartangka wapi`dlu, marnintyaria tarrkarri tai`dlu.

Welcome. Let us recognise the past, act in the present and build a better future.

The City of Port Adelaide Enfield is located on the lands of the Kaurna People. Council recognises Aboriginal people as the first Australians, with a unique culture and spiritual relationship to the land and sea that they have strived to retain through the period of non-indigenous settlement.

Council is strongly committed to improving the cultural, spiritual, health, emotional and economic wellbeing of Aboriginal and Torres Strait Island people in this region. In consultation and collaboration with the local Aboriginal community Council will:

- Ensure the City of Port Adelaide Enfield becomes a region which exemplifies pride in and support for Aboriginal and Torres Strait Islander culture including language, arts, story telling, song and dance;
- Build on a partnership between the City of Port Adelaide Enfield and the Aboriginal and Torres Strait Islander community which is respectful and collaborative;
- Advocate for the allocation of resources and services based on a sound understanding of the population, the strengths and needs of the Port Adelaide Enfield Aboriginal and Torres Strait Islander community;
- Facilitate opportunities for Aboriginal and Torres Strait Islander people to benefit from economic growth within the region by supporting employment, education and training initiatives;
- Promote a community that is safe, welcoming, free from racism and inclusive for all; and
- Collaborate with Aboriginal and Torres Strait Islander organisations and agencies, and the wider community, to implement measures identified in the Federal Government “Close the Gap Strategy” in relation to disadvantage within the Aboriginal and Torres Strait Islander community.

Welcome to Country and Acknowledgement of Country

Welcome to Country has been part of Aboriginal culture for thousands of years. Aboriginal people have clearly defined territories and boundaries that are still observed by Aboriginal communities today. Historically, when entering another group or Nation's country, traditional protocols required visitors to seek permission to enter. Once permission was provided, visitors were granted safe passage through another's country and were held responsible for maintaining the cultural protocols of that land. This tradition is followed today as a sign of respect and acknowledgement of Aboriginal people as the Traditional Owners of the land.

Welcome to Country and Acknowledgement of Country are shared/performed at meetings, gatherings and events. The Acknowledgment or Welcome may have different or similar wording to each other and may comprise short or long versions. Recognition should be given to Aboriginal people as the Traditional Owners of the land you are meeting on to recognise and promote awareness of the history and culture of Aboriginal people, and formally acknowledge Aboriginal people's ongoing connection to country.

Welcome to Country and Acknowledgement of Country are performed in specific circumstances, provided below.

Welcome to Country

Welcome to Country takes place when Aboriginal Traditional Owners welcome people to their land. This may be done through speech, song, dance or ceremony, and can only be performed by a respected Elder or community member from the particular country where the event is being held. The City of Port Adelaide Enfield is located on the lands of the Kaurana People and therefore a Welcome to Country at any event or gathering held within the Council area must be performed by a Kaurana Nations representative or a Kaurana Custodian.

Acknowledgement of Country

An Acknowledgement of Country can be performed by anyone who is not a Traditional Owner of the country you are meeting on and can be either an Aboriginal and or non-Aboriginal person. Acknowledgment of Country pays respect to the fact that you are on Aboriginal land. Acknowledgments are often performed when a Traditional Owner is unavailable or due to the type of event or gathering, for example: Council meetings, staff meetings or network meetings. Many written resources often feature an Acknowledgement of Country.



Council Acknowledgement

Council, in collaboration with the local Kurna Nation and Aboriginal community, has produced Acknowledgment of Country resources. More formal Acknowledgments are used at key events such as the Council meetings, and ceremonies, and less formal Acknowledgments for staff and community as an alternative Acknowledgement.

The City of Port Adelaide Enfield's Formal Acknowledgement

We would like to acknowledge and pay respect to the Traditional Owners of the land on which we stand, the Kurna People of the Adelaide Plains. It is upon their ancestral lands that the Port Adelaide Enfield Council meets. It is also The Place of the Kardi, the Emu, whose story travels from the coast inland. We pay respect to Elders past and present. We respect their spiritual beliefs and connections to land which are of continuing importance to the living Kurna people of today. We further acknowledge the contributions and important role that Aboriginal people continue to play within our shared community.

The City of Port Adelaide Enfield's Less Formal Acknowledgement

I would like to acknowledge that we are meeting on the traditional land of the Kurna and pay respect to Elders past and present. I further acknowledge the continued relationship Aboriginal people have with their country, culture and beliefs.



The Kurna Nation

The Kurna Nation encompasses the Aboriginal Traditional Owners of the Adelaide Plains in South Australia. Kurna land extends north towards Crystal Brook, down the Adelaide Plains, south along the coast to Cape Jervis, and is bounded by the Mount Lofty Ranges to the east. The City of Port Adelaide Enfield is built upon the ancestral lands of the Kurna people.

On 21 March 2018, the Kurna people were recognised as Native Title holders for the lands around Adelaide.

Council continues to engage representatives of the Kurna Nation to ensure Kurna people paint their own historical picture within the Council region, based on their memories, cultural stories, histories and their spiritual connection to family and country.





External Boundary of the Kaurna Traditional Lands

In 2018, the Federal Court of Australia made the judgment that confirms the status of the Kaurna people as the traditional owners of lands around what is now Adelaide, officially recognising that Aboriginal people had a system of laws and ownership on their lands before European settlement.

Spiritual Connection of the Kurna Nation

The spiritual connection to land is deepened by a number of “Dreaming stories” belonging to the Yertabulti (Port Adelaide) Kurna people, including Tjilbruksi dreaming, The Seven Sisters dreaming and the Tidley the Frog dreaming. The Kurna people believe that they are connected with the spiritual realm through rituals, secret women’s and men’s business, walking the land and staying in balance with the physical environment. The Kurna people believe that everything physical in their world contains an essence or spirit originating in the Dreamtime and that each person is descended from one of these spirits, thus possessing some of that spirit’s life force. The spirit they descended from is their totem. In the Council region area totems are often aligned with bird and sea life found in the river, the wetlands and along the coastline, such as pelicans, swans and other seafaring animals. The Port River group’s totem is Kudlyo, the black swan.

Partnership with the Land

Kurna Nation descendants have a partnership between family and country which is difficult, if not impossible, to sever. Kurna believe that physical attributes of the Yertabulti (Port Adelaide) region such as waterholes, the river, the coast, inland watercourses, wetlands, mangrove forests and sand dunes were created by spiritual ancestors to sustain the Kurna people. To destroy or change those features is to work against the ancestral beings, an action considered to be sacrilege.

Kurna family groups were organised to ensure land, food and water resources management of the region. Family groups within the Kurna Nation and their neighbours met regularly on neutral ground at Tarndanyangga (Victoria Square), Moseley Square in Pattawilya (Glenelg) and Mount Barker to conference about the issues confronting them.

The Tapurro (Taperoo) area was well known for its water supplies with the last remnant waterhole located at the Police Academy at Largs Bay now commonly referred to as the Snake Pit.

Lore and Cultural Knowledge

Aboriginal lore refers to the creation of stories and customs that Aboriginal people learned from the Dreamtime. Aboriginal lore has been passed on through the generations through songs, stories and dance and it governs all aspects of traditional life.

Aboriginal creation stories give meaning to everything and affect the relationships people have with their environment, each other and their totems.

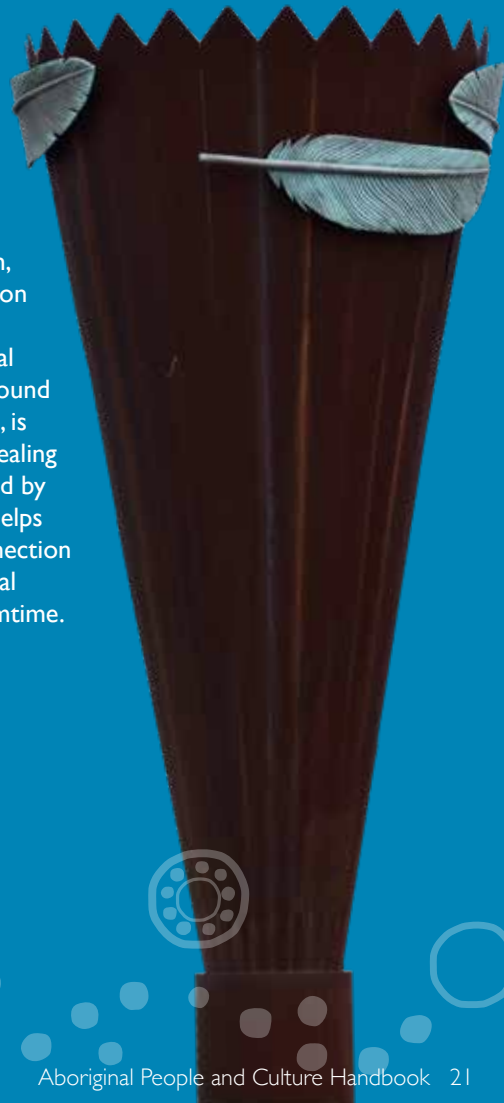
It is important to recognise the diverse range of Aboriginal Nations throughout Australia and that each language group has their own unique spirituality, beliefs and lore.

Aboriginal lore is distinct from the Westminster justice system that governs Australia.

The land was seen as a teaching tool to educate people about spiritual ancestors, land management, social structures and family values. The land had to be walked upon to learn. Knowledge could not be gained by staying still.

Walking the land from summer to winter camps, experiencing the physical elements of the environment along the way, following the trail, navigating by the stars, listening to stories and songs, and tapping into the memory of the Elders and the earth taught social order and the skills necessary to survive without destroying the ecology of the land supporting the Yertabulti (Port Adelaide) Kaurna.

Protocols governing behaviour were passed on through everyday activity and more formally during cultural ceremonies, rituals and meetings. For this reason, the revival and reclamation of Kaurna language, particularly in educational establishments in and around the Port Adelaide region, is seen as integral to the healing of past hurts experienced by Aboriginal people and helps reclaim culture and connection to country, family, spiritual ancestors and the Dreamtime.



Places of Cultural Significance

Significant sites are not confined by the administrative boundaries of the present Council region.

The Port River estuary and environs were, and are, important in Kaurana life, with large numbers of sites found along the coastal margins. The area was rich in food sources along with the coastal wetlands. Areas of particular note within the Council region include:

- Gillman Dune: Now almost entirely levelled or developed, it offered elevated locations extending well into the low lying, flood prone environments surrounding the southern edge of the estuary. The strategic importance of this feature is highlighted by the number of sites found along its length, including camps that were maintained well into recent historic times in and around Yertabulti (Port Adelaide).
- Gepps Cross - Dry Creek area: The discovery of several skulls aligning with the Kilburn dunes near Gepps Cross was reported in The Adelaide Observer in August 1868, with the article noting that the area was a "well-known fighting ground". Skeletal remains and implements had been found throughout the area on previous occasions.
- Rosewater - Queenstown Area: A number of sites (burials and a ceremonial ground) have been recorded in the area aligning with the Rosewater dunes. A shallow waterhole located in the area had been used by Aboriginal people together with the local settlers and teamsters carting ore from Burra to Yertabulti (Port Adelaide). The locality of the waterhole was later named "Rosewater" recognising its high quality water.





Kaurna Culture Today

The Kaurna Register

Council has an established Kaurna Register, which is an online database of Kaurna people who offer Welcome to Country services, including dance and smoking ceremonies. This register is constantly updated and maintained. Individual contact details are provided on the register.

The Kaurna Register is free for the public to access. Individual Kaurna Register service providers may charge a fee for their services; the fee will be determined by the service seeker and the Kaurna Register service provider. Fees for services may vary due to factors such as the level of specialised cultural knowledge, performance or services required.

Smoking Ceremony

A smoking ceremony is performed by an Aboriginal person to cleanse a space and promote the wellbeing of Traditional Owners and guests on country.

Cultural Dance Performances

Each Aboriginal Nation has its own cultural dances that relate to traditional stories, the land and the animals. Some dances require the performers to be painted in traditional markings and symbols and/or wear traditional costumes. Not all Aboriginal Nations practise the tradition of dance; some cultural customs such as this have been lost/forbidden during colonisation.



Didgeridoo Performances

The Didgeridoo (Yidaki), is a wind instrument which was created by the Yolngu people of North Eastern Arnhem Land in Australia. It is considered to be one of the oldest instruments in the world. Playing the didgeridoo is an exclusively male activity and Aboriginal women are not allowed to play it. In respect to this cultural protocol it is advised that non-Aboriginal women also refrain from playing the instrument.

Cultural Tours

Cultural tours are conducted by local Kurna custodians. The tours share the rich history and significance of the Port Adelaide area. They provide opportunities to learn about traditional practices and how these have shaped the place we call home.



Local Kurna Heritage

The City of Port Adelaide Enfield is built on the Traditional Lands of the Kurna people, who lived sustainably and nurtured the land and waters for more than 60,000 years as one of the world's longest living cultures. Kurna country was rich with freshwater lagoons and abundant food sources, and used for millennia as a meeting place for cultural celebrations, ceremony and trade by Kurna people; the Council region continues to be a place of significant Kurna heritage to this day.

The City of Port Adelaide Enfield, in collaboration with Kurna representatives, has contributed to the local Kurna heritage. Historical documents and Kurna storylines have made it possible to acknowledge and raise awareness of the significance of spaces and places across the region, as illustrated below.

The Tjilbruke Dreaming Trail

What is now Adelaide's metropolitan coastline plays a significant role in the creation story of the Kurna Nation. The ancestor, Tjilbruke, carried the body of his slain nephew down the coast, from the place that is now Kingston Park, to the tip of the Fleurieu Peninsula, Outer Harbor. At each place where the grieving giant stopped to shed tears, a freshwater spring welled from the ground. Springs and other geological sites at Kingston Park, Hallett Cove, Christies Beach, Port Noarlunga, Port Willunga and further south are all linked by this epic Dreaming story.

The Mudlangga to Yertabulti Track

This track has been developed as a means of telling the stories of just some of the Kaurna and other Aboriginal Nations who have had a long association with the region. By visiting the sites, reading the signs and studying the accompanying website and brochure you will gain a stronger understanding of the lives of the Kaurna and other Aboriginal Nations in both the recent and distant past. The project respects the cultural and personal ownership of the storytellers. Fourteen long-standing Kaurna and other Aboriginal residents of the Port and LeFevre Peninsula were interviewed to develop the track.

The Kaurna Trail

This trail features six interpretive markers and was developed in partnership with local Kaurna and other Aboriginal people with the cultural support of Tauondi College who worked with Council to implement the Kaurna Trail around Port Adelaide.





CITY OF
Port Adelaide Enfield

Niina Marhi



City of Port Adelaide Enfield
Kurna Acknowledgement

The Aboriginal and Torres Strait Islander Flags

The Aboriginal Flag

This flag was designed by Harold Thomas, an Aboriginal artist, in 1971. The black represents the Aboriginal people, the red the earth and Aboriginal peoples' spiritual relationship to the land, and the yellow the sun, the giver of life. The Aboriginal flag was first raised in Victoria Square in Adelaide on National Aborigines Day in 1971, but was adopted nationally by Aboriginal people in 1972 after it was flown above the Aboriginal Tent Embassy outside Old Parliament House in Canberra. In June 1995, the Australian Government proclaimed the Aboriginal flag as an official Flag of Australia under section 5 of the Flags Act 1953.



The Torres Strait Islander Flag

This flag is attributed to the late Bernard Namok of Thursday Island. The flag is emblazoned with a white Dari (headdress) which is a symbol of Torres Strait Islanders. The white five pointed star beneath it symbolises the five major island groups and the navigational importance of stars to these seafaring people. The green stripes represent the land, the black stripes represent the people, and the blue the sea. The flag symbolises the unity of all Torres Strait Islanders. The Torres Strait Islander flag is also a Proclaimed Flag of Australia.



Flag Flying Protocol

The City of Port Adelaide Enfield flies the Aboriginal flags every day of the year. There is no rule as to how often you are able to fly the Aboriginal flags, however Council encourages others to fly the flags as often as possible, and especially at specific times during the Aboriginal calendar. Some examples of these include: NAIDOC Week, National Reconciliation Week and during Aboriginal mourning of a local Aboriginal Elder and/or respected Aboriginal person.

There are protocols that must be followed when flying Aboriginal flags. The Flags Act 1953 states that the Australian National Flag should always take precedence over other flags, including the Aboriginal flags.

Where one flagpole is taller than others, the Australian flag should be placed on the tallest flagpole. If all flagpoles are of the same height, the Australian flag is positioned on the extreme left-hand side.

The Aboriginal flags may be flown in either order, as they are both of equal standing. Always ensure that the Aboriginal flags are hung the correct way up; black on top for the Aboriginal flag and the Dari (headdress) the right way up (over the top of the star) for the Torres Strait Islander flag.

Flag Raising Ceremonies

When raising the flags at ceremonies, the Australian National Flag should be raised first and lowered last, unless all flags at the ceremony are raised and lowered simultaneously.

Flying the Flag at Half-Mast

Flags in any locality can be flown at half-mast when someone local passes on, or on the day of their funeral as a sign of respect and mourning. When lowering the flag from a half-mast position it should be briefly raised to the top of the flagpole and then lowered ceremoniously. When flying the Australian National Flag with other flags, all flags in the set should be flown at half-mast. A flag should never be flown at half-mast at night even if it is illuminated.



Aboriginal Identity

The term “Aboriginal” was coined by the British in the 1830’s, after they adopted the term “Australian” for themselves. No real attempt to define the term legally was made until the 1980’s, despite use of the term twice in the 1901 Constitution of Australia. These references, however, were removed in 1967. A number of administrative and legal definitions have been proposed over time and some remain in use today.

For thousands of years, what is now known as Australia was occupied only by Aboriginal people. At the time of colonisation, it was estimated that between 750,000 and one million people lived on the lands and surrounding islands.

Aboriginal peoples’ lives centred on an intimate cultural relationship with the land, sea and the natural environment as well as intimate knowledge of kinship structures within families, clans, communities and Nations.

Today Aboriginal people remain diverse with many distinct cultural groups (Nations) across Australia. Torres Strait Islander people are a distinct cultural group to Aboriginal people, also comprised of language groups with distinct cultural practices. In 2016, the estimated total Aboriginal population was 649,200, representing 2.8% of the total Australian population. The greatest proportion of Aboriginal people lives in major cities. In addition, more Aboriginal people than non-Aboriginal people live in regional and remote areas of Australia. The median age of Aboriginal people is 23 years compared to 38 years for non-Aboriginal people in Australia.

The relationship between Aboriginal people, the environment, language, sacred sites and the education of young people are important elements of Aboriginal society, and are common themes across language groups.

Various factors affect Aboriginal people’s self-identification as Aboriginal, including a growing pride in culture, solidarity in a shared history of dispossession (including the Stolen Generations), and among those who are fair-skinned, an increased desire to acknowledge their ancestors. Aboriginal identity can be politically controversial in contemporary dialogue among both Aboriginal and non-Aboriginal people.

Current Definition of an Aboriginal person

Aboriginal is defined as: A First Nations person of mainland Australia and Tasmania.

Torres Strait Islander is defined as: A First Nations person from the Torres Strait Islands, between northern Australia and New Guinea. The Torres Strait Islands are part of the state of Queensland. Torres Strait Islander people have their own cultural practices, languages, and beliefs that are distinct from those of Aboriginal people.

A three-part definition of an Aboriginal person is someone who satisfies all of the following criteria:

- **Descent:** Is of Aboriginal or Torres Strait Islander descent
- **Identification:** Identifies as an Aboriginal or Torres Strait Islander person
- **Community:** Is accepted as such by the Aboriginal community in which he or she lives.



Kurna Identity

An example of how a Kurna person may define their Aboriginality as Kurna:

- Descent: “I am a descendant of the Kurna Nation from the Yertabulti region.”
- Identification: “I am an Aboriginal person and a proud descendant of the Kurna people from Kudlyo (Black Swan), Yertabulti group and I proudly identify as an Aboriginal person.”
- Community: “I am known as an Aboriginal person within the Aboriginal community of Port Adelaide.”

Confirmation of Aboriginality

Local Aboriginal organisations offer an Aboriginal identity confirmation process, known as “Confirmation of Aboriginality”. While a person does not need a certificate of Aboriginality or Torres Strait Islander identity to prove they are Aboriginal, it is common that a Confirmation of Aboriginality and/or Torres Strait Islander form is required when applying for grants, university courses, government assistance, school programs or when applying for jobs which designate an Aboriginal applicant.

Identity and Family

Family underpins Aboriginal culture. The family is at the heart of everything. Family is not the nuclear family of Western society. Family is extended family. It is Important to recognise this kinship when working with Aboriginal people.

Identity and Language Groups

Whilst there are shared experiences of colonisation, there is great cultural diversity within the Aboriginal population. The map (Figure 1) is an attempt to represent recorded Aboriginal language groups across Australia. Prior to colonisation there were an estimated 250 language groups across the continent and in current times there is an estimated 120 of those languages still spoken. Each colour on the map represents an Aboriginal group, referred to as a language group, because each group has its own spoken language. The red lines represent general clusters of dialects whereby people in different language groups may understand each other.

You may hear Aboriginal community members refer to Aboriginal people collectively using terms from various Aboriginal languages, such as: Nunga - South Australian (southern region), Anangu - Northern South Australian and neighbouring parts of Western Australia, Yura - Northern Flinders Ranges region, Koori - New South Wales and Victoria, Murri – Queensland, Pama - Northern Queensland, Palawa – Tasmania, Wangai - Central Western Australia, Yamatji - Gasgoyne and Pilbara regions of Western Australia, Nyoongar - Western Australia (South West) and Yolngu - Arnhem Land, Northern Territory.

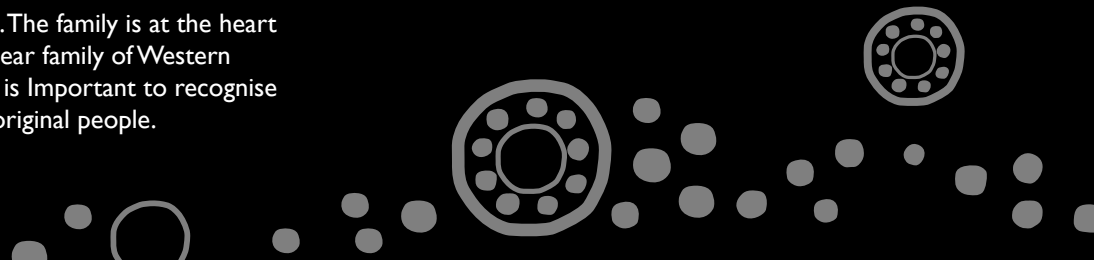
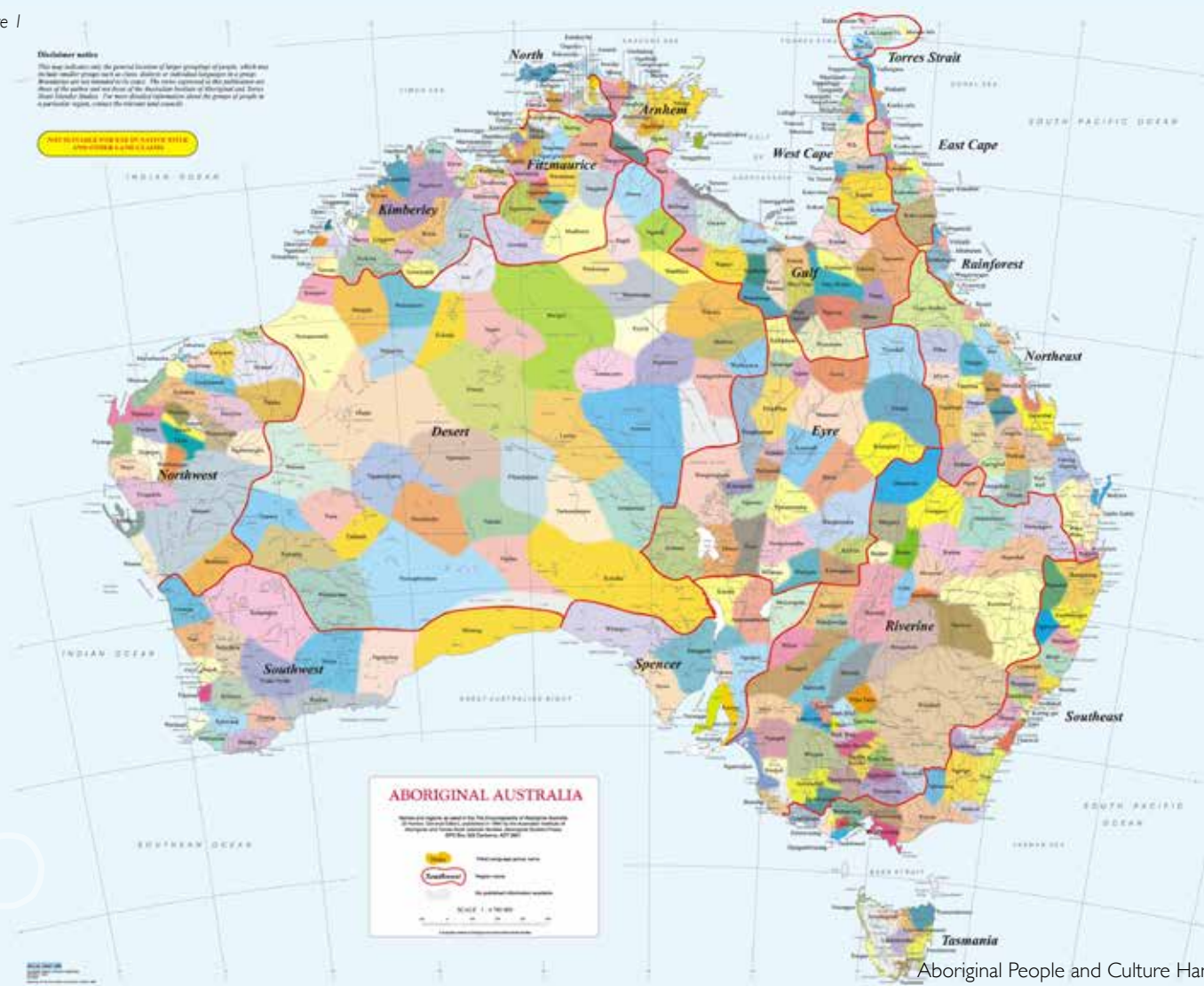


Figure 1





South Australian Aboriginal Language Groups

South Australia is the traditional land of many Aboriginal language groups, including: Kurna, Narungga, Ngarrindjeri, Peramangk, Bungandidj, Bindjali, Ngargad, Meru, Danggali, Wiljali, Ngadjuri, Nukunu, Barngarla, Nawo, Wirangu, Mirning, Ngalea, Kokatha, Kuyani, Adnyamathanha, Malyangapa, Pirlatapa, Yandruwandha, Yawarrawarrka, Yarluyandi, Wangkangurru, Dieri, Dirari, Arabana, Antikirinya, Pitjantjatjara and Yankunytjatjara.

Pronunciation of Aboriginal language varies between language groups and if you need to use or pronounce a specific Aboriginal word, it is suggested that you consult the appropriate resources or individuals. A list of Aboriginal language and translation services available in Adelaide can be found in Appendix 2, Language Translation Services.



Working with Aboriginal Communities

Effectively working and collaborating with Aboriginal people and communities requires an understanding of culture, which defines Aboriginal identity and the day-to-day dynamics of family and community. Gaining knowledge of Aboriginal history and culture provides an insight into the ongoing intergenerational consequences of invasion and colonisation. Paternalism, racism and the social and justice systems of Western culture have all had major negative impacts on the lives of Aboriginal people.

Through knowledge gained, the wider community is equipped to provide positive input into the lives of the Aboriginal people and to better build more effective and trusting relationships.

The City of Port Adelaide Enfield has paid special attention to First Nations Peoples, particularly the Traditional Owners of the region. Council has listened and developed the best ways to engage and collaborate with both the Kaurna and other Aboriginal peoples. This is a continual learning approach to facilitate relationships between Council and community. Council's ongoing collaboration with Aboriginal communities and organisations works to develop locally driven engagement strategies and methods to provide the opportunity for inclusive decision making, resilience and engagement.

Collaborative Practices

Developing and maintaining collaborative practices with Aboriginal communities can be complex due to the diversity or the political and cultural makeup of each community. Talking to informed friends and colleagues and conducting research will assist you in building meaningful relationships with Aboriginal communities. It is important to connect with the relevant local Traditional Owners, including Elders, family representatives, Aboriginal groups, committees and services, and to consult with workers within the region.

Things to Consider:

Research policies and procedures regarding collaboration with the local Aboriginal community. This will help to ensure that your communication with Aboriginal people is effective, and help you to develop strategies to ensure that any problems are resolved sensitively.

The following checklist may be helpful in assisting you to develop positive working and personal relationships:

- Who are the Traditional Owners of the land?
- Who are the Elders; their roles, their leadership?
- What are the local Aboriginal organisations or services; their roles, their leadership?
- Who are the local Aboriginal peoples and communities, their make-up, issues and leadership? Generally it is not just the Traditional Owners who live in a particular region.
- Who are the Aboriginal workers within the community?

- What recent and/or previous community engagement has occurred?
- What is the demographic of the local Aboriginal community (age, gender etc)?
- Who are the local Aboriginal interest groups?
- What are the political climate and issues of sensitivity?
- What are local Aboriginal historical events and their impact on the local Aboriginal community today?
- Where are the local places of Aboriginal significance?
- What is the contemporary Aboriginal culture, including art, music and drama?



The Importance of Family

Family underpins Aboriginal culture. The family is at the heart of everything. Family is not the nuclear family of Western society. Family is extended family. It is Important to recognise this kinship when working with Aboriginal people.

Use of Appropriate Language

Appropriate language and delivery are important when engaging with Aboriginal communities. It is advised that Aboriginal people and Torres Strait Islander people be called Aboriginal and/or Torres Strait Islander, not Indigenous, Aborigine or Islander as shown below. If you are speaking with a group from a certain Nation you can refer to that Aboriginal Nation, for example Kurna, Narungga, Ngarrindjeri. The word “Aboriginal” is often used to encompass both Aboriginal and Torres Strait Islander people.

Commonly Misused Words and their Alternatives

Aborigine/s: This is a derogatory term.

Alternative Language: Aboriginal, Aboriginal people.

Islander/s: This is considered inappropriate as it is non-specific to Torres Strait Islander people and could be referring to South Pacific Islanders such as Tongans, Samoans and Fijians.

Alternative Language: Torres Strait Islander/s.

Indigenous: This term is considered offensive to some Aboriginal people, particularly in South Australia, but is more widely accepted in the Eastern states where it is seen as politically correct terminology.

The term is however generic - plants can also be considered to be “Indigenous”. The word can also be construed as diminishing Aboriginal and Torres Strait Islander cultural identity as it is not specific to the First Nations People in Australia.

Alternative Language: Aboriginal and Torres Strait Islander/s, First People, First Nations, First Australians, Traditional Owners. ATSI is an appropriate acronym to use (in writing only), but is not a preferred method of referring to Aboriginal and Torres Strait Islander people.

It is offensive to ask how much Aboriginal “blood” an Aboriginal and/or Torres Strait Islander person possesses. Terminologies such as half caste/quarter-caste or full blood are considered racist and insensitive.

Aboriginal Language and Translation Services

The City of Port Adelaide Enfield is committed to promoting and facilitating the revival and use of Aboriginal languages, particularly the local Kurna language, by means such as incorporating Kurna naming of streets and the dual naming of parks and reserves. Sourcing the appropriate words for translation should be negotiated with recognised Aboriginal language and interpreting services; these services may come at a cost which must be negotiated with the service provider on an individual basis.

A list of Aboriginal language and translation services available in Adelaide can be found in Appendix 2, Language Translation Services.

Cultural Ownership and Intellectual Property

There are Aboriginal and general Australian protocols which protect intellectual property (IP) and cultural copyright. When seeking access to, or use of, Aboriginal cultural information, you must first gain permission from the relevant individuals or organisations. The rights to use Aboriginal material may be held by an individual, whilst cultural protocols or designs may or may not have traditional significance to a Traditional Owner or their heritage.

Traditional symbols, songs, dances, performances and rituals may be a part of the heritage of particular Aboriginal language groups and the artists that produce these are custodians of that culture.

When working with Aboriginal people it is imperative that Aboriginal cultural and IP rights and copyright are observed and safeguarded in relation to all of the following:

- Literary, performing and artistic works (including songs, music, dances, stories, ceremonies, symbols and designs)
- Languages
- Scientific, agricultural, technical and ecological knowledge
- Spiritual knowledge
- All items of moveable cultural heritage
- Aboriginal ancestral remains and Aboriginal human genetic material

- Immovable cultural property (including sacred and historically significant sites and burial grounds) and
- Documentation of Aboriginal people's heritage in archives, film, photographs, videotape or audiotape, and all forms of media.

Permission should be obtained from the Traditional Owners before using any material which relates to their cultural heritage. They should be consulted on how the community will be attributed and given the opportunity to approve the way in which the material is used.

The City of Port Adelaide Enfield recommends and promotes cultural respect in the use of Aboriginal art, music and digital media by working with Aboriginal artists, linguists or local Elders and the Traditional Owners. You may find the information you need in this handbook, or you can contact the IP Australia, the Australian Government agency that administers IP rights and legislation relating to patents, trademarks, designs and plant breeder's rights, www.ipaustralia.gov.au



Discovery of Aboriginal Sites and Objects

People seeking to undertake activities which may interact with Aboriginal heritage should refer to the Aboriginal Heritage Act 1988 and seek specific advice. The South Australian Department of Premier and Cabinet can provide guidance on Aboriginal heritage.

Reporting the Discovery of an Aboriginal Site or Object

If an Aboriginal site or object is discovered during ground-disturbing works, works must cease immediately in the vicinity of the discovery. Care should be taken not to further disturb or damage the site or object.

Notification of the Discovery of the Site or Object (and Remains)

Notification is required pursuant section 20 of the Aboriginal Heritage Act and must be made to the Premier through the Aboriginal Heritage team at the Department of the Premier and Cabinet, Aboriginal Affairs and Reconciliation.

The Aboriginal Heritage Act 1988 refers to Aboriginal Object as:

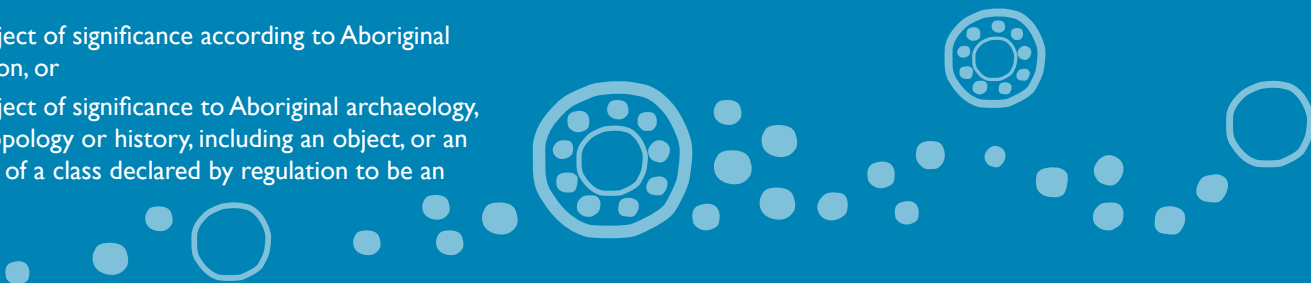
- An object of significance according to Aboriginal tradition, or
- An object of significance to Aboriginal archaeology, anthropology or history, including an object, or an object of a class declared by regulation to be an

Aboriginal object. It does not include an object or an object of a class excluded by regulation from this definition.

Aboriginal Remains means:

- The whole or part of the skeletal remains of an Aboriginal person, but does not include remains that have been buried in accordance with the law of the State.
- Potential Aboriginal Sites

Any land, developed or undeveloped, may contain Aboriginal sites and/or objects of significance to Aboriginal archaeology, anthropology, tradition and history. These sites and objects may relate to Aboriginal spiritual beliefs and ceremonial activities, living patterns and burials, and the use of environmental resources such as water, animals, plants and stone. Sites may be obvious or present as subtle features in the landscape or may be completely hidden beneath the ground's surface. Some sites may have very little material evidence remaining but are known through the oral histories of Aboriginal people.



Certain landscape features are more likely to be Aboriginal sites and/or contain evidence of Aboriginal occupation. These landscape features pose a higher risk for the discovery of Aboriginal sites and objects. Unusual landscape features often have cultural significance. Examples of some landscape features and the type of Aboriginal sites that they are often associated with are provided below:

- Clay pans, lakes, rivers and estuaries may contain stone artefact scatters, shell middens, rock art, campsites and stone arrangements.
- Rocky outcrops may contain quarries, rock art, rock holes, stone arrangements, ceremonial sites and stone artefact scatters.
- Dunes and sand hills may include stone artefact scatters, campsites and burials.
- Craters and sink holes are often cultural sites.
- Areas in close proximity to the coast may include campsites, stone artefact scatters, shell middens and burials.
- Areas in close proximity to creeks, rivers, watercourses, lakes, waterholes, rock holes, wells and springs. Whether permanent, seasonal or temporary, these may also contain campsites, stone artefact scatters, burials and other signs of Aboriginal occupation, especially in arid zones.

- Areas which have been less developed, including parks, open land or road verges, may still contain artefact scatters or subsurface archaeological material such as burials and earth ovens.
- Places bearing Aboriginal names, or place names which are English translations of Aboriginal names or indications of Aboriginal interaction with the landscape (including words such as 'Black' or 'Spear') may indicate previous Aboriginal connection to that location and may have significance to Aboriginal people.

Damaging, disturbing or interfering with Aboriginal sites and objects without the authorisation of the Premier, as the Minister responsible for Aboriginal Affairs and Reconciliation, is an offence under the Aboriginal Heritage Act 1988. Disturbing Aboriginal sites may also cause distress and offence to Aboriginal people. In addition, the cultural and archaeological value of a site may be diminished if it is damaged, disturbed or interfered with.



Significant Dates in the Calendar Year

Throughout the year there are a number of significant dates relating to Aboriginal communities and a range of events that are held throughout the country, including in the Council region. Information about Council-led celebrations held on each of the significant dates will be displayed on Council's website, www.cityofpae.sa.gov.au

26 January - Survival Day

Australia Day is not a celebration for all Australians. Aboriginal people mark this day as Survival Day. Since colonisation, Aboriginal people have been subjected to government-sanctioned violence, policies that removed children from families, the removal of people from their lands and the denial of self-determination.

It is marked by events such as the Survival Day Concert, first held in Sydney in 1992. Survival Day was formerly referred to as "Invasion Day" and has since been referred to as Survival Day because Aboriginal people "survived" the invasion.

26 January - Aboriginal Tent Embassy

The Aboriginal Tent Embassy is a permanent protest occupation where residing activists claim to represent the political rights of Aboriginal Australians. It was first established in 1972 on 26 January and is made up of signs and tents on the lawn opposite Old Parliament House in Canberra. It is not recognised as an official embassy by the Australian Government.

13 February - National Apology to the Stolen Generations

On 13 February 2008, the Commonwealth Parliament passed a motion that formally apologised to the Stolen Generations. Prime Minister Kevin Rudd tabled the motion, apologising to Aboriginal and Torres Strait Islander Australians for the laws and policies of successive Parliaments and Governments that have inflicted profound grief, suffering and loss. Council holds an event called the Walk of Awareness on this date to commemorate the National Apology and to pay respects to the Stolen Generations.

12 to 26 February - The Freedom Ride

In 1965 from 12 - 26 February around 35 students from the University of Sydney, the Student Action for Aboriginals, rode a bus to towns around New South Wales, exposing the terrible living conditions that Aboriginal people were subjected to and the existing racism against Aboriginal people. This journey became known as The Freedom Ride. The students ensured that the media covered their demonstration, which drew national and international attention to the poor living conditions of Aboriginal people and the racism that was rife in New South Wales country towns. Laws that banned Aboriginal children from using local pools were exposed and abolished as a result of the Freedom Ride. The event was the beginning of changing the relationship between Aboriginal and non-Aboriginal people in contemporary Australia.

19 March - National Closing the Gap Day

National Closing the Gap Day is a national day of action to pledge support for achieving health equality for Aboriginal Australians.

26 May - National Sorry Day

National Sorry Day, or the National Day of Healing, is an annual event that has been held in Australia on 26 May since 1998, to acknowledge and commemorate the mistreatment of Australia's Aboriginal people.

27 May to 3 June Reconciliation Week

Reconciliation Week begins and ends with two significant dates; 27 May is the anniversary of the 1967 referendum which saw Aboriginal people granted rights to be counted in the national census. The closing date is 3 June, Mabo Day. This day is a commemoration of Eddie Koiki Mabo, a Torres Strait Islander whose campaign for Aboriginal and Torres Strait Islander land rights led to a landmark decision of the High Court of Australia that overturned the claim of Terra Nullius. This meant that Aboriginal and Torres Strait Islander people were rightfully recognised as the First Peoples of this land.

5 to 12 July - NAIDOC Week

NAIDOC stands for National Aboriginal and Islanders Day Observance Committee. NAIDOC Week starts on the first Sunday of July and finishes on the following Sunday, and is a week-long celebration of Aboriginal and Torres Strait Islander history, culture and the achievements of Aboriginal people.



4 August - National Aboriginal and Torres Strait Islander Children's Day

National Aboriginal and Torres Strait Islander Children's Day is an opportunity for the whole community to celebrate Aboriginal and Torres Strait Islander children, and each year communities from all over the country host and attend events focused on kids, culture, family and community.

Second week of November - Nunga Week

The major celebrations of the Aboriginal community in the Council region are held during Nunga Week. It is an exciting time to join in a range of activities in the Port Adelaide Enfield region. It was established as a time when Council would celebrate the many and varied contributions that Aboriginal communities make to the broader community every day. One significant event held annually is the Aboriginal and Torres Strait Islander Awards. Council seeks nominations from members of the community and community organisations for the Aboriginal and Torres Strait Islander Awards during Nunga week.

The categories for the Awards are:

- Elder of the Year
- Aunty Josie Agius Youth Achievement Award
- Person of the Year
- Sports Person of the Year
- Contribution to the Arts
- Educational Achievement

- Lifetime Achievement
- Recognition of an Aboriginal or Torres Strait Island group or organisation for its contribution to the Aboriginal or Torres Strait Islander community; and
- Recognition of a non-Aboriginal or Torres Strait Islander person, group or organisation for their contribution to the Aboriginal or Torres Strait Islander community.

October to January - Tarnanthi

This is the Festival of Contemporary Aboriginal and Torres Strait Islander art in South Australia. Tarnanthi, a Kurna word, translates as “to rise, come forth, spring up or appear”.





Significant Historical Events

Some of the historical events that have significance for Aboriginal and Torres Strait Islander people and communities and all Australians are detailed below:

- 1967 Constitutional amendment referendum: The Commonwealth Government acquired power to legislate for Aboriginal Australians and allowed for their inclusion in the census.
- 1972 The Aboriginal flag was first flown: Designed by Harold Joseph Thomas, a Luritja man from Central Australia, the Aboriginal flag was first flown in Adelaide on National Aborigines Day, 12 July.
- 1972 Self-determination introduced into government policy: The Department of Aboriginal Affairs was established, and the Whitlam Government introduced the policy of self-determination.
- 1975 Racial Discrimination Act: On 11 June the Commonwealth Racial Discrimination Act came into effect.
- 1985 Uluru handed back: Uluru (formerly known as Ayers Rock) was handed back to the Traditional Owners.
- 1989 Aboriginal and Torres Strait Islander Commission Act: The Aboriginal and Torres Strait Islander Commission (ATSIC) was established by the Aboriginal and Torres Strait Islander Commission Act 1989 and began operations on 5 March 1990.
- 1992 Native Title (Mabo): In 1992 the High Court decision on Native Title (Mabo) overturned the concept of Terra Nullius (that land belonged to no one at the time of European invasion) and established that Native Title can exist over particular kinds of land. This led to the establishment of the Native Title Act 1993.
- 1992 Torres Strait Islander Flag: Bernard Namok of Thursday Island designed the Torres Strait Islander flag.
- 1997 Bringing Them Home: The Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families, Bringing Them Home, was released.
- 1998 National Sorry Day: The first National Sorry Day was held on 26 May, one year after the tabling of the Bringing Them Home report which recommended that a National Sorry Day be declared.
- 2005 Abolition of the Aboriginal and Torres Strait Islander Commission (ATSIC): On 16 March Parliament passed the ATSIC Amendment Bill, repealing provisions of the Aboriginal and Torres Strait Islander Act 1989 (Commonwealth) and thereby abolishing ATSIC and its structures from 30 June 2005.
- 2008 The Federal Government issued a statement of sincere regret over the forced removal of Aboriginal children from their families, known as The Apology.
- 2018 Consent Determination, Kaurua Native Title Claim: On 21 March the Kaurua people were officially recognised as the Traditional Owners of most of the Adelaide region under the Kaurua People's Native Title Claim.

Acknowledgments and Resource Endorsement

The Nunga Handbook has been developed by the Community Development Section's Aboriginal and Cultural Diversity Officer, the Aboriginal Trainee Officer, Council's Aboriginal Advisory Panel, key local Aboriginal and Kurna Nation Elders and Members.

Acronyms

ATSI	Aboriginal and Torres Strait Islander
ATSIC	Aboriginal and Torres Strait Islander Commission
AAP	Aboriginal Advisory Panel
CAR	Council for Aboriginal Reconciliation
NAIDOC	National Aborigines and Islanders Day Observance Committee
RCIADIC	Royal Commission into Aboriginal Deaths in Custody



Appendix I: ATSI Media and Resources

Details are correct as of March 2020

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)

Holds a vast collection of films, photographs, language resource and artefacts about Aboriginal and Torres Strait Islander Culture.

Address: 51 Lawson Crescent, Acton ACT 2601

Phone: (02) 6246 1111

Website: www.aiatsis.gov.au

Koori Mail

The Koori Mail is an Aboriginal-owned newspaper, established in May 1991. It has a strong focus on issues of importance within Aboriginal and Torres Strait Islander communities. The paper provides a platform and voice for Aboriginal Australia. All proceeds from the paper go towards the provision of scholarships for Aboriginal and Torres Strait Islander students and provide sponsorship for community events.

Address: PO Box 117, Lismore NSW 2480

Phone: (02) 66 222 666

Website: www.koorimail.com

National Indigenous Times

The National Indigenous Times is an online news site that reports on issues affecting Aboriginal and Torres Strait Islander people and celebrates the positive achievements in areas of interest such as sports, the arts and business.

Address: PO Box 4103, Mosman Park South WA 6012

Email: editor@nit.com.au

Website: www.nit.com.au

Creative Spirits

Creative Spirits offers a wealth of insights and important information regarding Aboriginal Australia from the past to the present.

Email: jens@creativespirits.info

Website: www.creativespirits.info

Aboriginal Way

The Aboriginal Way is a newspaper published by the South Australian Native Title Services (SANTS) that reports on the latest news regarding Native Title settlement, laws and other news of interest to Aboriginal people in South Australia. South Australian Native Title Services works with Aboriginal people to gain recognition of, and protection for their native title rights and interests. The Aboriginal Way team also produces a radio show providing news and stories for Aboriginal communities. It is produced at Radio Adelaide.

Address: Level 4, 345 King William Street, Adelaide, South Australia 5000

Phone: (08) 8110 2800

Freecall: 1800 010 360

Website: www.nativetitlesa.org

Appendix 2: Language Translation Services

Details are correct as of March 2020

Kurna Warra Pintyanthi

Kurna translation and cultural services. Naming of streets/roads/parks and other infrastructure

Contact: Kira Bain

Tauondi Aboriginal Community College

Address: 1 Lipson Street, Port Adelaide SA 5015

Phone: (08) 8240 0300

Email: admin@kwk.org.au

Website: www.adelaide.edu.au/kwp

APY Interpreting and Cultural Advisory

Translation, interpreting and cultural awareness services for Anangu, Pitjantjatjara and Yankunytjatjara (APY)

Phone: (08) 8377 5497

Mobile: 0467 427 388

Email: apy.ica@gmail.com

Website: www.apyadvisory.com.au

Kurna Language Classes

Certificate III in Learning an Endangered Aboriginal Language
Tauondi Aboriginal Community College

Address: 1 Lipson Street, Port Adelaide SA 5015

Phone: (08) 8240 0300

Website: www.tauondi.sa.edu.au/study/aboriginal-languages

Ngarrindjerri Language Classes

Certificate III in Learning an Endangered Aboriginal Language
Tauondi Aboriginal Community College

Address: 1 Lipson Street, Port Adelaide SA 5015

Phone: (08) 8240 0300

Website: www.tauondi.sa.edu.au/study/aboriginal-languages

Narungga Aboriginal Progress Association (NAPA)

Translation, resource development, language teacher training

Address: 1 Old Wallaroo Rd. North Moonta SA 5558

Phone: (08) 8825 2212

Email: info@napainc.com.au

Mobile Language Team

Collection of language resources and links to networks within South Australia

Address: Level 6, Schulz Building, University of Adelaide, North Terrace, Adelaide 5000

Phone: (08) 8313 0707

Email: info@mobilelanguageteam.com.au

Website: www.mobilelanguageteam.com.au

Living Languages

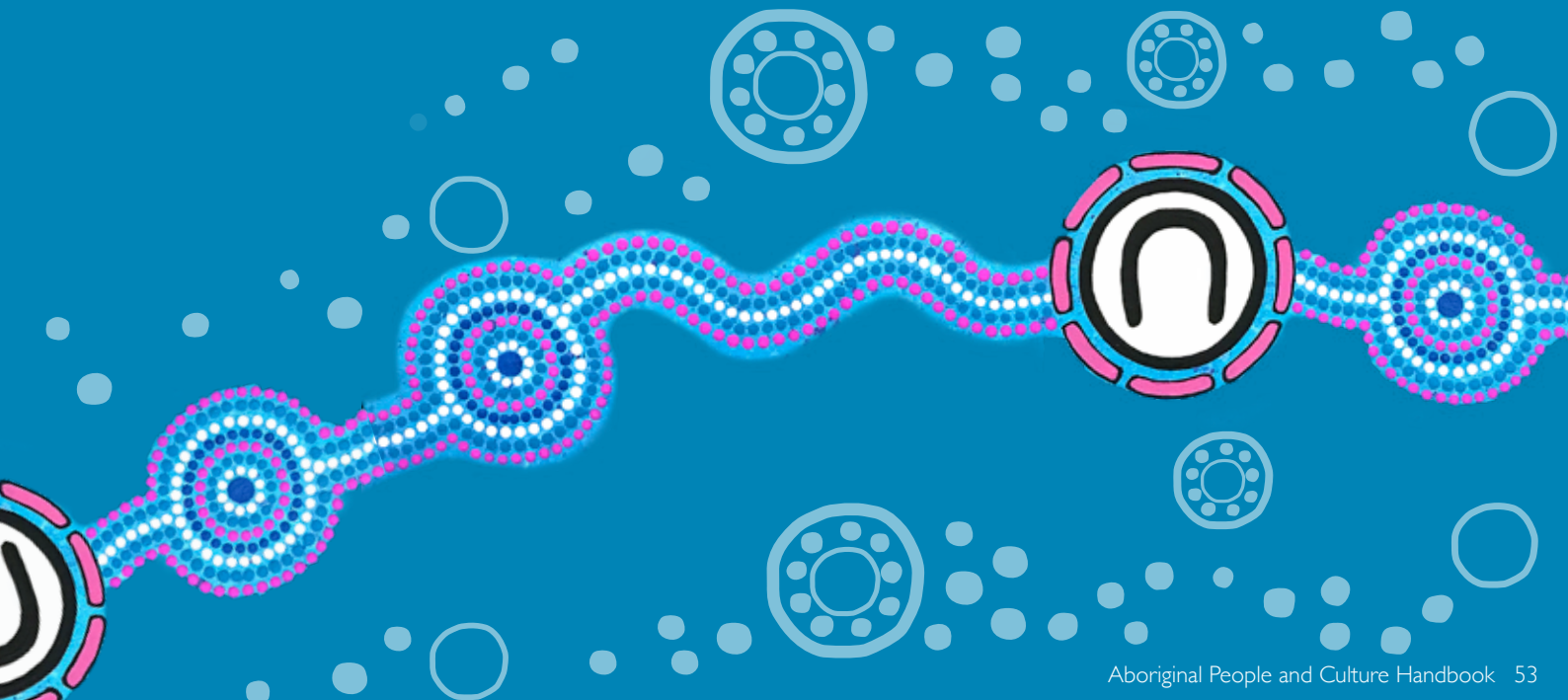
Provides workshops for professional development in language revival across Australia. Living Languages has a vast network of Aboriginal language professionals and schools nationwide

Address: Suite 3, Level 119-21 Argyle Place South Carlton, VIC 3053

Phone: (03) 9077 9500

Mobile: 0476 265 885

Website: www.livinglanguages.org.au/about-intro



References

Further information on the material provided in the Nunga Handbook can be sourced through the following links and references:

- Australian Bureau of Statistics. Census Quickstats Port Adelaide Enfield.
quickstats.censusdata.abs.gov.au/census_services/getproduct/census/2016/quickstat/LGA45890
- Australian Institute of Aboriginal and Torres Strait Islander Studies. The National Apology to the Stolen Generations.
aiatsis.gov.au/explore/articles/apology-australias-indigenous-peoples
- Australian Institute of Aboriginal and Torres Strait Islander Studies. The Freedom Ride. aiatsis.gov.au/publications/products/reading-list-freedom-ride
- City of Port Adelaide Enfield. Aboriginal population statistics. profile.id.com.au/port-adelaide-enfield/indigenous-keystatistics
- City of Port Adelaide Enfield. Kurna Cultural Heritage Survey. www.cityofpae.sa.gov.au/webdata/resources/files/Document_KurnaCulturalHeritageSurvey.pdf Rodney this link doesn't work. Page not found.
- Creative Spirits. Aboriginal history and contemporary culture. www.creativespirits.info
- Flinders University South Australia. A resource outlining appropriate terminology. www.ipswich.qld.gov.au/__data/assets/pdf_file/0008/10043/appropriate_indigenous_terminology.pdf
- Koori Mail Newspaper. Aboriginal news and information. www.koorimail.com
- Kurna Cultural Heritage Survey, July 2007, Vivienne Wood, Heritage Consultant, for the City of Port Adelaide Enfield. www.cityofpae.sa.gov.au/community/aboriginal-and-torres-strait-islanders
- Kudljo the Black Swam Dreaming: Veronica Brodie and the continuity of Kurna history at Glanville and Le Fevre peninsula, Research report prepared for the Lartelare Homeland Association, by Sheridah Melvin, June 1994. www.cityofpae.sa.gov.au/community/aboriginal-and-torres-strait-islanders
- Mikawomma: www.charlessturt.sa.gov.au/community/arts,-culture-and-history/kurna-culture/mikawomma
- Mudlangga to Yertabulti track, Lewis O'Brien, City of Port Adelaide Enfield brochure. www.cityofpae.sa.gov.au/community/aboriginal-and-torres-strait-islanders
- National Indigenous Times. Aboriginal online newspaper resource. www.nit.com.au
- National Museum of Australia. Aboriginal Tent Embassy. www.nma.gov.au/defining-moments/resources/aboriginal-tent-embassy
- National Native Title Tribunal. National Native Title Register, showing where the Kurna Native Title claim exists. www.nntt.gov.au/searchRegApps/NativeTitleRegisters/Pages/NNTR_details.aspx?NNTT_Fileno=SCD2018/001
- O'Brien 1990 'And The Clock Struck Thirteen', written by Lewis O'Brien and Mary-Anne Gale
- Oxfam Australia. National Close the Gap Day FAQs. www.oxfam.org.au/what-we-do/indigenous-australia/national-close-the-gap-day/national-close-the-gap-day-faqs

References

- Port Adelaide: Tales from a 'commodious harbour', John Couper-Smartt, 2003, Friends of the South Australian Maritime Museum Inc. pg 32.
- Routledge (Taylor and Francis Group) Publishers. The Intersection of Trauma, Racism, and Cultural Competence in Effective Work with Aboriginal People: Waiting for Trust. www.ecav.health.nsw.gov.au/uploads/60438/ufiles/publications_and_reports/Published_Reports/Herring_Spangaro_Lauw_McNamara.2012.The_Intersection_of_TraumaRacism__Cultural_Competence_in_Effective_Work_with_Aboriginal_People.Waiting_for_Trust.pdf
- South Australian Native Title Services. Native Title services and information for South Australian Aboriginal Native Title claimant groups. www.nativetitlesa.org
- State Library of Victoria. The 1967 referendum. ergo.slv.vic.gov.au/explore-history/fight-rights/indigenous-rights/1967-referendum
- Survival International. Terminology. www.survivalinternational.org/info/terminology
- University of Adelaide. Kurna Warra Pintyanthi. Kurna language and cultural rights (what you can and cannot do). www.adelaide.edu.au/kwp





CITY OF
Port Adelaide Enfield