

UNIT 2: MY COUNTRY



Topics	<ol style="list-style-type: none"> 1. How do we interact with our local environment? 2. Why is it important for the Adnyamathanha people to connect with Country? 3. How do Adnyamathanha Dreaming stories relate to Country?
Objectives	<p>Through individual and small group activities, students:</p> <ul style="list-style-type: none"> • Explore and explain the inseparable connection between the Aboriginal and Torres Strait Islander people and their Country, environment, fauna and flora. • Creatively develop an understanding of the traditional ways in which the Adnyamathanha people interact with Country. • Learn how the displacement of the Adnyamathanha people from their Country greatly impacted on their cultural practice. • Examine the relationship between stories of The Dreaming and the Land, and the messages they provide about culture and survival. • Participate in rigorous learning activities that provide opportunities to apply learning and knowledge to their own lives.
Curriculum Links	<p>This material has been aligned with the Australian Curriculum areas of:</p> <p>English The Arts Languages</p> <p>With a Cross-Curriculum Priority of: Aboriginal and Torres Strait Islander histories and cultures</p>
8 Ways Aboriginal Framework	<ul style="list-style-type: none"> • Deconstruct/Reconstruct • Learning Maps • Community Links • Symbols and Images • Non-verbal • Land-links • Story-sharing
Videos	<p>Wadu Matyidi Mini Doc: <i>Walking Our Country - Yarta Mandaawi Widniarl/purla</i></p>



UNIT 2: MY COUNTRY

Unit 2: My Country	
Inquiry 1: How do we interact with our local environment?	
Description: Part 1 - Students begin to explore the strong connection the Adnyamathanha people have with their Country.	
Student Activity Sheet	MC1.1 - <u>Reflection Sheet: Adnyamathanha Country</u>
Additional Resources	Education Department of South Australia, <i>The Adnyamathanha People – Aboriginal People of the Flinders Ranges - An Aboriginal studies course for secondary students</i> , Hyde Park Press Pty Ltd, 1992. (See “Appendix: Timeline of Events Affecting the Adnyamathanha 1790-1990”.) Mattingley, Christobel, <i>Survival in Our Own Land – ‘Aboriginal’ Experiences in ‘South Australia’ since 1836</i> , Wakefield Press, 1988. Multicultural Languages & Learning Resource Centre www.lmrc.sa.edu.au

1. VIEW

As a class, view the *Wadu Matyidi* animation and the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla*.

2. EXPLORE ADNYAMATHANHA COUNTRY

Before students re-watch *Walking our Country*, ask them to think about the questions they will need to answer later in Reflection Sheet: Adnyamathanha Country (Activity Sheet: MC1.1):

- What do you find interesting?
- What would you like to know more about?
- What did you observe about the knowledge and skills of the storytellers?

Re-watch the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla*, paying particular attention to the following sections:

Time	Quote
4:29	Ema Bovoro: “Being up here listening to the ancient rhythms and Elders’ voices, seeing the colours and textures of the land it changes everything.”
4:47	Haydyn Bromley: “When we go in here we are to make ourselves known to the spirits in a way that they can accept that we are coming along. As we come out and need to say something, whisper quietly but on the way in its actually just about listening to sounds around you and just absorbing the atmosphere and the significance of the place.”
5:22	Ema Bovoro: “It was deadly, we really felt the spirit of the land... Everytime we come back it becomes more real. I love coming back to Country.”

3. REFLECT

After viewing, ask the following questions to prompt an inquiring and explorative class discussion:

- What were the reasons for the Adnyamathanha people connecting to Country?
- Why is it important for the Adnyamathanha people to connect with Country?
- What might happen to the Adnyamathanha people if they don’t have the opportunity to connect to Country?
- What does Ema Bovoro mean when she says it’s “deadly”?
- Why do you think she thinks coming back to Country is “deadly”?

Direct students to complete the question sheet Reflection Sheet: Adnyamathanha Country (Activity Sheet: MC1.1).



UNIT 2: MY COUNTRY

Inquiry 1: How do we interact with our local environment?

Part 1

Activity Sheet:

MC1.1 - Reflection Sheet: Adnyamathanha Country

1. View

Watch the *Wadu Matyidi* animation and the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla*.

2. Explore Adnyamathanha Country

Before you re-watch *Walking our Country*, think about the questions you will need to answer later in Reflection Sheet: Adnyamathanha Country:

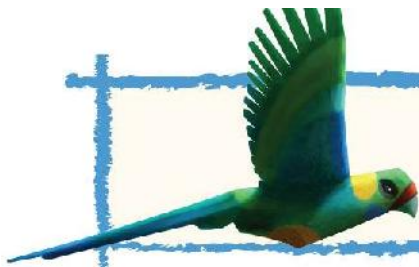
- What do you find interesting?
- What would you like to know more about?
- What did you observe about the knowledge and skills of the storytellers?

Re-watch the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla*, paying particular attention to the following sections:

Time	Quote
4:29	Ema Bovoro: <i>"Being up here listening to the ancient rhythms and Elders' voices, seeing the colours and textures of the land it changes everything."</i>
4:47	Haydyn Bromley: <i>"When we go in here we are to make ourselves known to the spirits in a way that they can accept that we are coming along. As we come out and need to say something, whisper quietly but on the way in its actually just about listening to sounds around you and just absorbing the atmosphere and the significance of the place."</i>
5:22	Ema Bovoro: <i>"It was deadly, we really felt the spirit of the land... Everytime we come back it becomes more real. I love coming back to Country."</i>

3. Reflect

Answer the questions in your Reflection Sheet: Adnyamathanha Country summarising some of the key points from the class discussion as well as your own thoughts.



MC1.1

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REFLECTIONS ON THE ADNYAMATHANHA COUNTRY

1. What did the **class** find most interesting about the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla*?

2. What did **you** find most interesting in the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla*?

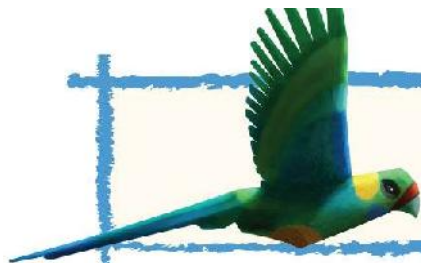
3. What would you like to know more about?

4. What are **three things** you observed about the knowledge and skills of the storytellers?

i.

ii.

iii.



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5. Why is it important for the Adnyamathanha people to connect to their Country?

6. What might happen to the Adnyamathanha people if they don't have the opportunity to connect to their Country?

7. What does Ema Bovoro mean when she says it's "deadly"?

8. Why do you think Ema believes coming back to Adnyamathanha Country is "deadly"?



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Unit 2: My Country

Inquiry 1: How do we interact with our local environment?

Description:

Part 2 - Students develop environmental literacy skills through the exploration of their local environment and Adnyamathanha Country.

Student Activity Sheets

MC1.2 – Environmental Literacy
MC1.3 – Adnyamathanha Country

1. VIEW

As a class, view the *Wadu Matyidi* animation and the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarlpurla*.

2. EXPLORE ENVIRONMENTAL LITERACY

Ask students to list ways that the children are interacting with, and learning from the environment. Make a list on the whiteboard of the students' observations.

Organise the students into groups of three. Allow the students to walk around the school grounds identifying ways in which they interact with the environment and learn from the environment. Ask each group of students to make notes about what they observe.

Using their recorded notes from their walk around the school, direct students to complete Environmental Literacy (Activity Sheet: MC1.2).

3. PICTURE BOOK – ADNYAMAMTHANHA

Have students create a learning resource in the form of a small picture book, for new prep students. The book's aim is to help prep students learn about the Adnyamathanha Country and language. For this activity students may like to use a digital drawing program or, if unavailable, draw or paint their book by hand. They may even wish to create their very own picture based eBook.

Ask students to:

- Choose 10 words related to Country from the Adnyamathanha Country word list (Activity Sheet: MC1.3).
- Draw a detailed, colour picture for each word on a separate page. Each picture page should contain the Adnyamathanha word and the corresponding English word for that picture.
- On a new page, create a title and colourful title page for their book.
- Compile all of their pages together to create a picture book.

Remind students that the pictures for each word should be representing the Adnyamathanha Country. They may like to watch the animation again to garner inspiration for their artwork.

Alternative activity:

Have your students choose from the list of words in Adnyamathanha Country (Activity Sheet: MC1.3) and create a different learning resource to compliment the *Wadu Matyidi* animation. Some ideas include:

- Memory cards
- Matching word worksheet
- Find-a-Word game



UNIT 2: MY COUNTRY

Inquiry 1: How do we interact with our local environment?

Part 2

Activity Sheets:

MC1.2 – Environmental Literacy
MC1.3 – Adnyamathanha Country

1. View

Watch the *Wadu Matyidi* animation and the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarlpurla*.

2. Explore

How do you think the children are interacting and learning from the environment? Make a list of any ideas you have and share them with your class.

Walk around your school grounds in a group, thinking and talking about how you each interact with and learn from the environment. Make notes about any thoughts or discussions you have to feed back to the rest of your class.

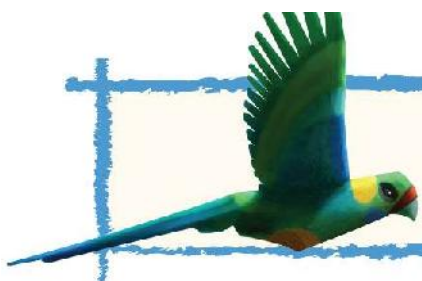
Use your notes and points of discussion to complete the activity sheet Environmental Literacy.

3. Picture Book – Adnyamathanha

You are now going to create a small picture book for new prep students. The book's aim is to help other students learn about the Adnyamathanha Country and language. For this activity you might like to use a digital drawing program or just draw or paint by hand.

- Choose 10 words related to Country from the Adnyamathanha Country word list.
- Draw a detailed, colour picture for each word on a separate page.
- On each page, place the Adnyamathanha word and the English word for that picture.
- On a new page, create a colourful title page for your book.
- Collate the pages together to create a picture book.

Remember the pictures for each word should be representing the Adnyamathanha Country. You may like to watch the animation again to get inspiration for your drawings.



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MC1.2

ENVIRONMENTAL LITERACY

1. Why is it important to know what the weather is going to be each day?

2. Walk around the grounds of your school. Name one area of your school that you liked and one that you disliked.

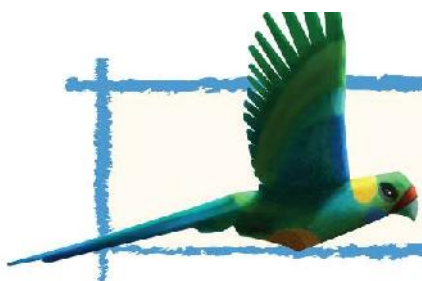
Liked: _____

Disliked: _____

Explain why you liked and disliked these areas.

3. What can stars in the night sky tell us?

4. Why is it important to understand the relationship between the weather and plant life?



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5. Name any poisonous trees or plants in your school grounds or in your home garden. Who told you about these plants, and why do you think they told you?

6. How many places are there in the school where you can get a drink of water?

7. Why is it important to know about water sources?

8. Name three things the children from the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarl/purla* learnt about the environment they were exploring.

- i.
- ii.
- iii.

MC1.3

ADNYAMATHANHA COUNTRY

Use the Adnyamathanha words below, connected to the *Wadu Matyidi* animation, to create a picture book or language learning resource to use in class.

Word List

English

Adnyamathanha/Aboriginal person

ants

Australian bustard

bite

budgerigar

cave

child

egg

fire

galah

horse

land

quoll

rain

rock wallaby

spear

spirit

waterhole

witchetty

witchetty moth

Adnyamathanha

yura

wipa

walha

vayantha

ulyidi

adnya arnku

yakarti

vipi

ardla

kilangkila

nhanthu

yarta

itnya

awi

andu

wartlatha

nguthu

awi urtu

wityarti

urrga



UNIT 2: MY COUNTRY

Unit 2: My Country

Inquiry 1: How do we interact with our local environment?

Description:

Part 3 - Students learn the importance of the natural environment to the Adnyamathanha people through the exploration of bush tucker and bush medicine.

Student Activity Sheet

MC1.4 - Bush Tucker/Medicine Research

Background Information Sheet

Bush Tucker and Bush Medicine Glossary

Additional Resources

Aboriginal, Multicultural, Languages & Learning Resource Centre (AML&LRC)
www.lmrc.sa.edu.au/

1. VIEW

As a class, view the *Wadu Matyidi* animation and the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarlpurla*.

2. EXPLORE BUSH TUCKER AND BUSH MEDICINE

Read through the Background Information Sheet [Bush Tucker and Bush Medicine Glossary](#) with the class. These are the plants and animals that the students will be learning more about in order to create a class 'D.I.Y. Museum'.

Print and cut out each line from the glossary of words. Place all of the words in a container or hat and ask each student to take one. This will now be their plant/animal item of research.

Introduce students to [Bush Tucker/Medicine Research](#) (Activity Sheet: MC1.4) which will guide students in researching and recording information on their item:

- What is your selected plant/animal?
- How is your selected plant/animal used in traditional Adnyamathanha culture?
- Why is your selected plant/animal used by the Adnyamathanha people?
- Where would you find your selected plant/animal?
- Explain why your selected plant/animal is important to the Adnyamathanha people?

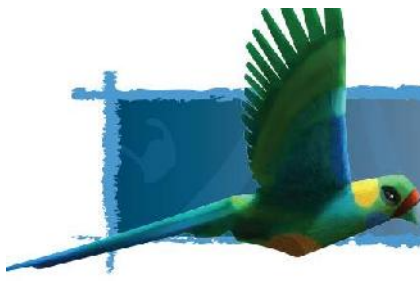
Have them undertake research using the Internet or their local library. If your school has limited resources available, contact the Aboriginal, Multicultural, Languages & Learning Resource Centre or arrange borrowing of resources from your state education resource centre.

3. CREATE A MUSEUM DISPLAY

Work with your students to create a classroom D.I.Y. Museum to display all of the research. Present the information as 'question and answer labels' and include photographs, drawings or, where possible, live specimens for each item.

You might even like to host an exhibition opening as part of:

- Sorry Day
- Mabo Day
- Reconciliation Week
- NAIDOC Week
- A whole school Aboriginal Cultural and History Studies focus celebration



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Inquiry 1: How do we interact with our local environment?

Part 3

Activity Sheet:

MC1.4 - Bush Tucker/Medicine Research

1. View

Watch the *Wadu Matyidi* animation and the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarlpurla*.

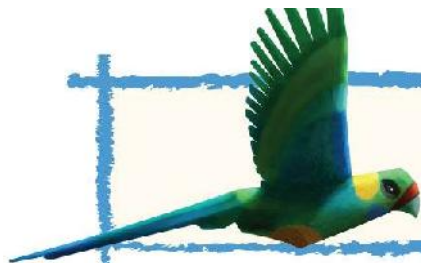
2. Explore Bush Tucker and Bush Medicine

Read the Bush Tucker and Bush Medicine Glossary with your class. These are the plants and animals that you will be representing in your very own class 'D.I.Y. Museum'.

Once you've been allocated a word from the Glossary representing the item for which you will need to undertake research, use the questions in your Bush Tucker/Medicine Research sheet to help you research and record information about your item. You might like to use the Internet or your local library as your information source. Try and find an image or photo to accompany your answers. If your item is native to your local area, you might even be able to find a specimen to include in the museum!

3. Create a Museum Display

Once you've completed your research and it's ready for display, work with your classmates to find the best way of sharing the information, pictures and any other objects. When it's done, host an exhibition opening to share your findings with other students at the school.



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MC1.4

BUSH TUCKER/MEDICINE RESEARCH

Your plant/animal: _____

Use the following questions as a guide to help you find out more about your item and record your answers. Collect a photo, picture or, if possible, a live specimen to accompany your findings.

1. What is your plant/animal and where does it come from?

2. What is your plant/animal used for? (e.g. food, medicine, clothing, ceremonies)

3. How is your plant/animal used in traditional Adnyamathanha culture?

4. Who specifically might use your plant/animal?



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5. Why is your plant/animal important to the Adnyamathanha people?

6. Is this item still used today by the Adnyamathanha people as bush tucker or medicine?



UNIT 2: MY COUNTRY

Unit 2: My Country	
Inquiry 2: Why is it important for the Adnyamathanha people to connect with Country?	
Description: Part 1 - Students explore how the Adnyamathanha people were removed from their Country and how this in turn impacted on their culture.	
Student Activity Sheet	MC2.1 – Research: Ram Paddock
Background Information Sheet	The Timeline of Events Affecting the Adnyamathanha 1790-1990
Additional Resources	<p>Education Department of South Australia, <i>The Adnyamathanha People – Aboriginal People of the Flinders Ranges An Aboriginal studies course for secondary students</i>, Hyde Park Press Pty Ltd, 1992. (See “Appendix: Timeline of Events Affecting the Adnyamathanha 1790-1990”.)</p> <p>Mattingley, Christobel, <i>Survival in Our Own Land – ‘Aboriginal’ Experiences in ‘South Australia’ since 1836</i>, Wakefield Press, 1988.</p> <p>Aboriginal, Multicultural, Languages & Learning Resource Centre (AML&LRC) www.lmrc.sa.edu.au/</p>

1. VIEW

As a class, view the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarlputla*.

2. EXPLORE COUNTRY

Discuss with the students their ideas about Country. Use open-ended questions to involve students in the discussion:

- What is meant when someone has a ‘connection to the land’?
- When do you feel most connected with the land? (e.g. running around in the backyard, playing in the playground or park, digging up worms, skiing, or playing at school.)
- Explain what you know about Aboriginal and Torres Strait Islander people’s connection to the land?

3. RESEARCH RAM PADDOCK

In the 1920s, the Adnyamathanha people were displaced from Mount Serle and were forced to live at a place called Ram Paddock (Minerawuta). This impacted greatly on their way of living and their culture and traditions. Guide students to research Ram Paddock and its impact on the Adnyamathanha connection to Country.

Read through the Background Information Sheet The Timeline of Events Affecting the Adnyamathanha 1790-1990 with your students, helping them to determine the main points or key questions that need to be answered when researching Ram Paddock.

Direct students to use the library or the Internet for their research and have them individually record evidence on Research: Ram Paddock (Activity Sheet: MC2.1). The activity sheet is structured to record ideas in the form of a Mind Map, with key headings:

- **What** was Ram Paddock?
- **When** did the Adnyamathanha people relocate from Mount Serle to Ram Paddock?
- **Where** is Ram Paddock located?
- **Why** did Adnyamathanha people live at Ram Paddock?

Ask students to write any additional key questions generated from the class discussion on their sheet.

Have students present their findings to the class via a presentation in the form of a:

- Poster
- PowerPoint or Keynote
- Graphic Timeline
- Photographic display



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- Animation
- eBook

Note: If your school library has limited text books for students to utilise for research, contact the Aboriginal, Multicultural, Languages & Learning Resource Centre (AML&LRC) and/or arrange borrowing of resources from your state education resource centre.

You might like to display the final projects as part of the following:

- Sorry Day
- Mabo Day
- Reconciliation Week
- NAIDOC Week
- A whole school Aboriginal Cultural and History Studies focus celebration



Inquiry 2: Why is it important for the Adnyamathanha people to connect with Country?

Part 1

Activity Sheet:

MC2.1 – Research: Ram Paddock

1. View

With your class, watch the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarlpurla*.

2. Explore Country

What does it mean to be 'connected to the land'? Think about a time when you feel most connected to the land. What do you know about Aboriginal or Torres Strait Islander peoples' connection to their land? Discuss with your class.

3. Research Ram Paddock

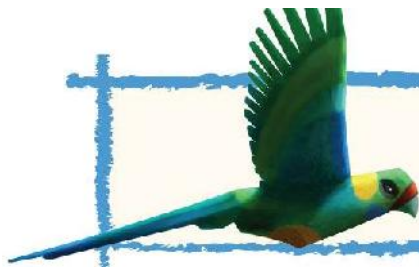
Now that your teacher has read through the Timeline of Events Affecting the Adnyamathanha 1790-1990 think about what are some key questions that you could research to help you find out more about Ram Paddock, also known as Minerawuta.

Use your activity sheet Research: Ram Paddock as a guide to help you find and record information about Ram Paddock. Write down any other key questions you might like to research on your sheet. Use the Internet or your local library to find relevant information, recording useful URLs, search phrases or book titles on your sheet.

Create a presentation about Ram Paddock using the information you have collected. You might like to do this as a:

- Poster, displaying your key headings and findings about Ram Paddock.
- PowerPoint or Keynote presentation.
- Timeline, with text and/or pictures demonstrating the changes throughout time.
- A photographic display, if you can source enough images. Make sure you include captions to help describe your information.

Be creative with how you display your information.

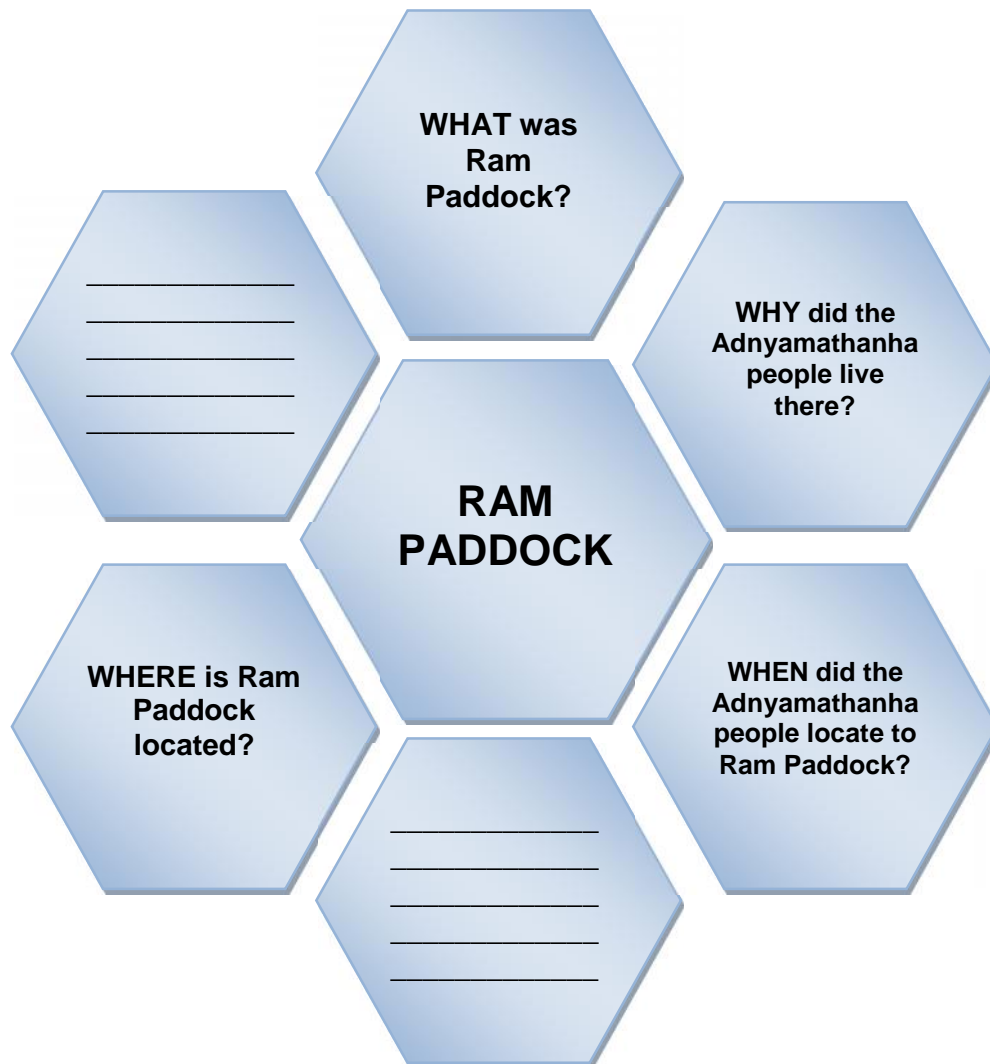


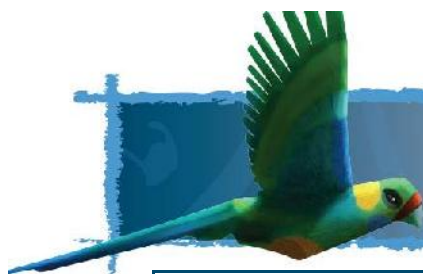
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Name: _____

MC2.1

RESEARCH: RAM PADDOCK





UNIT 2: MY COUNTRY

Unit 2: My Country	
Inquiry 2: Why is it important for the Adnyamathanha people to connect with Country?	
Description Part 2 - Students continue to explore the displacement of the Adnyamathanha people to Ram Paddock.	
Student Activity Sheets	MC2.2 – Mind Map: Ram Paddock and the Adnyamathanha People MC2.3 – Ram Paddock Research
Background Information Sheet	The Timeline of Events Affecting the Adnyamathanha 1790-1990
Additional Resources	Education Department of South Australia, <i>The Adnyamathanha People – Aboriginal People of the Flinders Ranges An Aboriginal studies course for secondary students</i> , Hyde Park Press Pty Ltd, 1992. (See “Appendix: Timeline of Events Affecting the Adnyamathanha 1790-1990”.) Mattingley, Christobel, <i>Survival in Our Own Land – ‘Aboriginal’ Experiences in ‘South Australia’ since 1836</i> , Wakefield Press, 1988. Aboriginal, Multicultural, Languages & Learning Resource Centre (AML&LRC) www.lmrc.sa.edu.au/

1.VIEW

As a class, view the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla*.

2. EXPLORE RAM PADDOCK

Facilitate a class discussion to explore how Adnyamathanha people and their culture were affected by their displacement to Ram Paddock (Minerawuta). Use the following key headings:

- Land
- Language
- Culture

Using Mind Map: Ram Paddock and the Adnyamathanha People (Activity Sheet: MC2.2), ask students to capture the main points from the class discussion.

Ask students to share some of their ideas and write them on the board. As a class, collectively determine some of the key impacts of Ram Paddock on the Adnyamathanha people, their lifestyle and their culture.

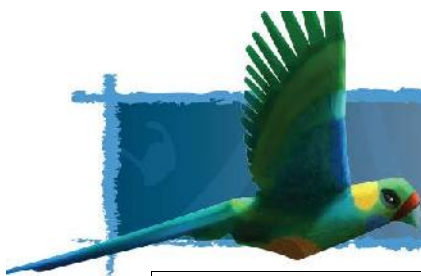
Discussion topics could include:

- Traditions: changes to food sources and customs
- Land: the connection to land not recognised, not allowed to care for Country
- Language: loss of native language, changes to native language, deterred from speaking native language
- Culture: inability to maintain sacred sites, disrespect for traditional beliefs, inability to practice ceremonies

3. REFLECT

Direct students to undertake further research about the historical impact of being displaced to Ram Paddock. In particular, focus on the impact on the culture of the Adnyamathanha people. Students can do this individually or as a small group activity. Guide them to use the Internet or their local library resources to find information that will help them to complete the following questions from activity sheet Ram Paddock Research (Activity Sheet: MC2.3):

- What historical event took place that resulted in the Adnyamathanha people being displaced to Ram Paddock?
- How did the removal of the Adnyamathanha people to Ram Paddock impact on their culture?
- How did the removal of the Adnyamathanha people to Ram Paddock impact on their language?



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Ask students to use their research to create a presentation for the class that represents their findings. A variety of formats should be used that suit the year level of the students:

- PowerPoint presentation
- A Timeline
- A Photographic display – if they are able to source enough photographs
- Or students could negotiate an idea for an alternative way of presenting the research.

Note: If your school library has limited reference books for students to utilise for research, contact the Aboriginal, Multicultural, Languages & Learning Resource Centre (AML&LRC) and/or arrange borrowing of resources from your state education resource centre.

4. EXTENSION ACTIVITY

In the late 1920s, the Adnyamathanha people were moved from Ram Paddock and resettled at Nepabunna Mission.

As an extension activity, students may like to continue their research and find out about Nepabunna.

Questions for students' research could include:

- Where is Nepabunna situated?
- Why did the Adnyamathanha people move to Nepabunna?
- What connections do the Adnyamathanha people have to Nepabunna that are still present today?



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Inquiry 2: Why is it important for the Adnyamathanha people to connect with Country? Part 2

Activity Sheets:

MC2.2 – Mind Map: Ram Paddock and the
Adnyamathanha People
MC2.3 – Ram Paddock Research

1. View

Watch the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarlpurla*.

2. Explore Ram Paddock

With your class, discuss how Adnyamathanha people and their culture were affected by their displacement to Ram Paddock, also known as Minerawuta.

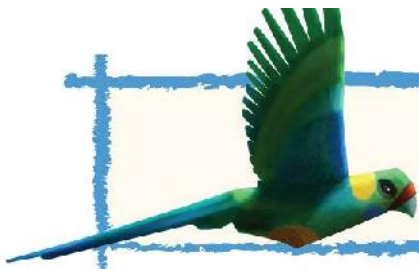
Use Mind Map: Ram Paddock and the Adnyamathanha People to capture any key points from the discussion as well as any additional points or new ideas that you can think of. Share these with your class.

3. Reflect

Use the Internet or your local library to help you research answers to the questions on your Ram Paddock Research activity sheet.

Create a presentation to share with your class that contains your key findings about the impact of Ram Paddock on the Adnyamathanha people. Include information you have found during your research. You might like to present your information as a:

- Poster
- PowerPoint presentation
- Timeline showing the changes through time
- A photographic display, if you are able to find enough photos. Alternatively you might like to draw your ideas and include captions with your pictures.



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Name: _____

MC2.2

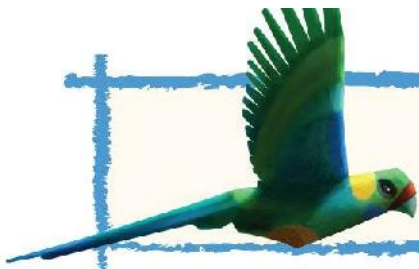
MIND MAP: RAM PADDOCK AND THE ADNYAMATHANHA PEOPLE

How were the Adnyamathanha people affected by their displacement to Ram Paddock?
Using the headings 'land', 'language' and 'culture', create a Mind Map to capture key points
from your class discussion or other ideas that you might have.

LAND

LANGUAGE

CULTURE



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Name: _____

MC2.3

RAM Paddock RESEARCH

Use the Internet or your local library to research the following questions:

1. What historical event took place that resulted in the Adnyamathanha people being displaced to Ram Paddock?

2. How did the displacement of the Adnyamathanha people to Ram Paddock impact on their culture?

3. How did the displacement of the Adnyamathanha people to Ram Paddock impact on their language?



UNIT 2: MY COUNTRY

Unit 2: My Country	
Inquiry 3: How do Adnyamathanha Dreaming stories relate to Country?	
Description: Students read and re-create Dreaming stories in order to understand the connection of The Dreaming to Country.	
Student Activity Sheet	MC3.1 – Reflection Sheet: Akurra Dreaming Story
Background Information Sheet	Akurra Dreaming Stories
Additional Resources	SA Memory, <i>Nepabunna, 1937-39</i> State Library of South Australia http://www.samemory.sa.gov.au/site/page.cfm?u=1303

1. VIEW

As a class, view *Wadu Matyidi* and the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla*.

2. EXPLORE AKURRA DREAMING STORIES

With the class, read through the Background Information Sheet Akurra Dreaming Stories telling of the land formations that 'Akurra' created. Ask each student to read a paragraph of the stories. At the completion of each story, ask the students to recall the main events.

3. REFLECT

Have each student select one of the stories and complete Reflection Sheet: Akurra Dreaming Stories (Activity Sheet: MC3.1), answering the following questions:

- Where** in the Flinders Ranges is the story situated?
- What** is the geological feature of the area where the story is situated?
- What** is the importance of the story in relation to the:
 - Land?
 - Culture?
 - People?
 - Life lessons?

Ask students to select one of the following ways to present information collected on their selected story:

- Draw a picture representing their story and include the original story text alongside.
- Create a poster showing the geological features connected to their selected Akurra Dreaming story.

4. PICTURE BOOK – AKURRA DREAMING STORY

Divide students in groups of 3-4. Allocate each group an Akurra Dreaming story for which they will create a picture book. Assist each group to divide the story's text between the students and have them create at least one page with both their story text and a matching illustration. Have students present their final works by hosting a book launch. You might like to:

- Invite a junior primary buddy class to share in their celebration and learning.
- Have the students read their books to the buddy class.
- Share the final works in the school's library.

Alternatively, you might like to retell the Akurra Dreaming stories by:

- Diorama – using plasticine or recycled materials
- Animation – using plasticine stop-motion techniques
- Short play – working with the students to create a script for re-enactment
- Colouring sheet of Akurra with space for students to retell their version of the story.



UNIT 2: MY COUNTRY

Inquiry 3: How do Adnyamathanha Dreaming stories relate to Country?

Activity Sheet:

MC3.1 – Reflection Sheet: Akurra Dreaming Story

1. View

Watch *Wadu Matyidi* and the Mini Doc: *Walking Our Country - Yarta Mandaawi Widniarpurla* with your class.

2. Explore Akurra Dreaming Stories

Read through each of the Akurra Dreaming Stories which tell of the land formations that Akurra created. Select one of the stories you have read and answer the questions on your Reflection Sheet: Akurra Dreaming Story.

3. Reflect

Create a presentation about your story, using the information you have included in your Reflection Sheet: Akurra Dreaming Story. This might be by:

- Drawing a picture and writing the original story alongside.
- Creating a poster to show the geographical features that are connected to your story about Akurra.

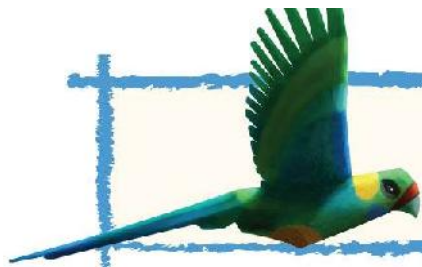
4. Picture Book – Akurra Dreaming Story

With your allocated group you are now going to create a picture book about an Akurra Dreaming Story to share at your very own book launch! Divide the chosen story up so that each member of your group has a section to work on. Each person should create at least one page which includes:

- Text for your part of the story
- Illustrations or pictures that best represent your section

Don't forget to create a title page and be creative with your team about how you create your book.

Once your class has finished, organise a book launch with your teacher to share your book and read the story to other students.



MC3.1

UNIT 2: MY COUNTRY

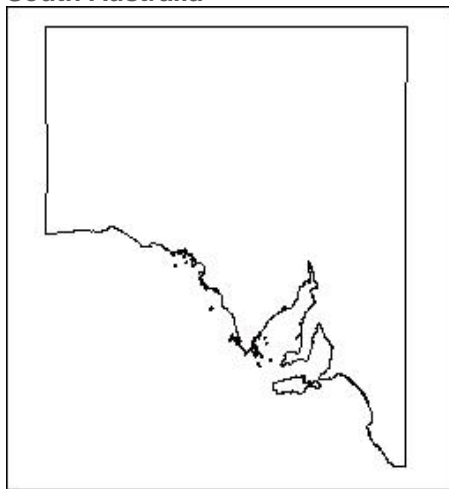
Name: _____

REFLECTION SHEET: AKURRA DREAMING STORY

Story Title: _____

1. Where in the Flinders Ranges is the story situated? Use the map below to draw where your story takes place. Describe beside where exactly in Australia it is.

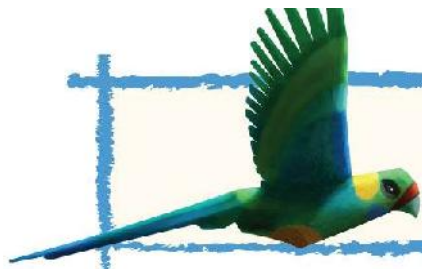
South Australia



2. What is the geological feature of the area where the story is situated? Describe.

3. What is the importance of the story to the:

i. Land?



UNIT 2: MY COUNTRY

Name: _____

ii. People?

iii. Culture?

iv. Life lesson(s)? (i.e. any safety messages or rules for living)

Bush Tucker and Bush Medicine

Glossary

Bush Tucker

Adnyamathanha	English
arla	wild onion
atnyalpu	rock yam
awadi	gum-tree lerp
iga	native orange
marnawarra	native plum
ngarnti	yam (native pear root)
urti	quandong, wild peach
varru varrlu	fish
warrkantha	pepper cress, native broccoli
wityarti	witchetty grub
yumuda	wild tomato
matu	native apricot
vulam	ruby saltbush
urdlu	red kangaroo
virrinthi	perentie
warraty	emu
wartu	wombat

Bush Medicine

Adnyamathanha	English
vartivaka	emu bush
arta	yacka (flower) stalks
vityirri	ituri
artia virla	charcoal
nguri	wattle gum
warraty marni	emu fat
vurtiuru	bitter quandong
vartapi	mistletoe
marnawarra	native plum
vuurpi mai	she-oak seed case

Akurra Dreaming Stories

Contents:

1. Akurra at Yaki
2. Akurra at Karldinha
3. Akurra at Widapa Awi

Akurra Dreaming Stories

Reference: All three stories are direct exact quotes from:

Tunbridge D, Flinders Ranges Dreaming, Aboriginal Studies Press, Canberra, 1988, pg. 6-10

Adnyamathanha Dreaming Stories and Country

Reference: Tunbridge D, Flinders Ranges Dreaming, Aboriginal Studies Press, Canberra, 1988, pg. xxxvii-xxxix

Akurra at Yaki

A long time ago there was a big snake called Akurra who lived up in the ranges. He was thirsty, so he went down to Lake Frome for a drink. He drank a lot of salt water at the lake. In fact, he drank the lake dry.

Akurra drank so much salt water that his belly became bloated and he became heavy. As he lumbered up towards his home in the ranges, his big belly carved out a great gorge. He also made lots of waterholes where he camped in the gorge as he climbed back up into the hills. The first of these waterholes was Akurrula Awi.

He kept on coming up, gouging out the gorge, until he came to Nuldanuldanha. He camped here and made another big waterhole. From here he went on to Valivalinha and made another waterhole. After that the next important waterhole that he made was Adlyu Vundhu Awi.

From here he went up into Mainwater Pound. He kept on climbing up the creek until he arrived at Yaki Awi, and there he stopped. This is where he came to stay for the rest of his life, and he is still there today.

He often comes up out of the waterhole at Yaki and makes rumbling noises. He lies there sunbaking and while the sun makes him warm, he makes loud rumbling noises in his belly. You can hear that big rumbling noise from a long way away.

Land/Cultural Links

Akurra, the giant serpent of the Flinders Ranges, is the creator and keeper of the large, permanent waterholes. This story recounts the creation of the creek system between Mainwater Pound and Lake Frome, with its waterholes and magnificent gorges, incorporating Bolla Bollana and Arkaroola Creeks. It accounts for the fact that Lake Frome, created by the kangaroo and salted by the euro, is dry (The Euro and the Kangaroo Dreaming story). It also accounts for the rumbling sounds heard in the Gammon Ranges area (coinciding with movement on the fault line). In another form of this story, Akurra sets out for Yaki from Vurakurranha, a waterhole on the edge of Lake Frome where the John Creek comes in. The name of the serpent's first stopping place on his way home is Akurrula which means 'Akurra stretched out' (yula).

Glossary

Akurrula Awi - Arkaroola Springs
Nuldanhuldanha - Nookkanooklana Waterhole
Valivalinha - Bolla Bollana Springs
Adlyu Vundhu Awi - Mainwater Springs
Yaki Awi - Yackie Waterhole

Akurra at Karldinha

Akurra set out from Yaki to go down to Lake Frome. He followed the main creek down. On the way he stopped to camp at Valivalinkha. He went on from here to Nuldanuldanha Awi Urtu where he camped.

There were some Yuras following Akurra all the way down from Yaki because they wanted to kill him. When Akurra was a Nuldanuldanha, they were camped at Valivalinha. They came over to Nuldanuldanha to try to get him.

Adnya nuldaanggadna. They rolled stones over. They rolled stones over the bank of the creek at him. That's why there are big rocks standing up in the creek at Nuldanuldanha. These rocks killed Akurra.

After this, Akurra revived and went on down the creek. Next he came to Ngawarlanha. It was here that the Yuras made a big noise at him. There is a big cliff there, and an echo comes off it.

He went on down to Akurrula Vari, until he came to Karldinha, near the lake. This is an Akurra Arngu ('Akurra's camp'). It was here that he died.

Land/Cultural Links

The story was told about the 'youngest Akurra'. (The 'old Akurra' is the one in *Akurra at Yaki*.) It assumes that the creation of the waterholes has already occurred. Valivalinha (or Palipalinha in its earlier form) is the origin of the English name Bolla Bollana for this waterhole. Nuldanuldanha (Awi Urtu) is Nooldoonooldoona ('waterhole'), the name deriving from the verb nulda ('to push over'). Ngawarlanha ('echo') is downstream a little way from Echo Camp. Karldinha is known as Caldina Well.

Glossary

Karldinha - Caldina Well
Akurra - serpent
Yaki - Yackie Waterhole
Valivalinha - Bolla Bollana Springs
Nuldanuldanha Awi Urtu - Nooldoonooldoona waterhole
Yuras - Adnyamathanha Aboriginal people
Ngawarlanha - Echo Camp
Akurrula Vari - Arkaroola Creek
Akurra Arngu - Akurra's camp

Akurra at Widapa Awi

Once upon a time there were only Aboriginal people in this country. They were dying from hunger. They were going through a big famine because there was a drought all over the country. That's why they went to Widapa Awi. They went down there so the Urngi could get Akurra out, to do something about the drought they were having.

When they arrived at Widapa Awi the first thing they did was build wurleys to stay in. Then they got Akurra out from the Akurra Awi there. They took out Akurra's kidney fat and heated it to make rain by holding it over the fire and letting the drops of melted fat fall onto the coals. After that a big gale force wind blew up. Akurra lay on the creek bank feeling sick because they had taken out his fat. As the smoke and the smell from the burning fat went up into the sky, it made a lot of big rain clouds come up. They burst, and down came showers of rain. A really big rain fell; it set in all around.

It was really great after that big rain. There was a lot of flooding in the creeks and that made plant foods spring up all over the place. There was munyeroo and windmill grass, native cabbage and tah-vine – all kinds of plant food.

Land/Cultural Links

This story is perceived as a record of history right up to the present time. It describes a particular occasion when the doctor men (urngi) endowed with special rain making powers actually performed the rain making ritual. Only they could approach the dangerous Akurra. They went into Akurra's cave (vandala) and brought him out. The operation which followed was accompanied by a special song sung by Wilyaru assistants. When the smell and the smoke from the burning kidney fat went up into the sky, a big general rain would set in.

The account underlines the constant struggle experienced in the Northern Flinders Ranges in the face of all too frequent droughts. This story describes for us one of several means traditionally employed to break a drought and ends with a striking description of the transformation which takes place after a good rain falls. The plant foods are said to 'spring up' (vudlandyadna, meaning 'they woke up') everywhere. In fact, the seeds of some plants may have lay dormant in the dry ground for years.

The plants named are:

- Munyeroo (*Portulaca oleracea vidlavaka*): the seeds are eaten ground, stems chewed and leaves cooked.
- Tah-vine (*Boerhavia diffusa aruwirri*) – the root is cooked.
- Windmill grass (*Panicum decompositum alhi*) – the raw seeds are eaten ground.
- Cabbage, narrow thread-petal (*Stenopetalum lineare wadkandhu*) – steamed in a ground oven.

Glossary

Widapa Awi – Widapa Creek

Urngi – doctor men

Akurra - serpent

Munyeroo – pigweed

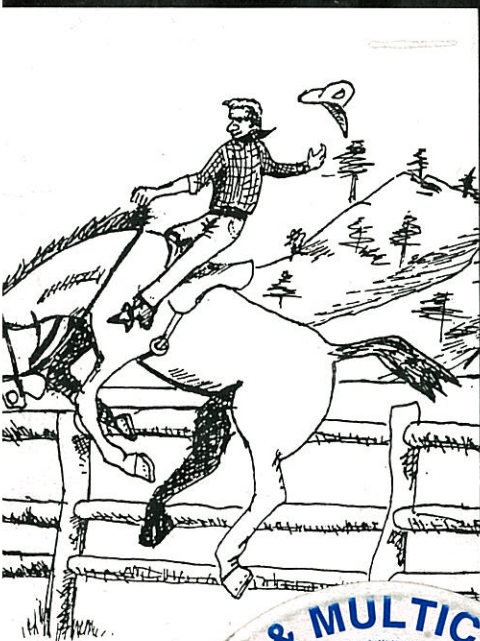
ABORIGINAL STUDIES 8-12

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THE ADNYAMATHANHA PEOPLE

ABORIGINAL PEOPLE
OF THE FLINDERS RANGES

An Aboriginal studies course for secondary students



Cataloguing-in-publication data

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Appendix

TIMELINE OF EVENTS AFFECTING THE ADNYAMATHANHA 1790-1990

The details presented on this timeline have been drawn from many sources including diaries and journals of early settlers. For that reason much of the information is only inferential. It is designed to provide an overall understanding of the developments brought about by colonisation. Although some of the early references may not have directly affected the Adnyamathanha, they indirectly led to the events which drastically affected them in the years soon after.

- 1789 **SMALLPOX EPIDEMIC.** This happened almost 50 years before South Australia was proclaimed. It reached South Australia via the Murray Valley. There is some thought now that it may in fact have been chicken pox but the effect on the Aboriginal people who had no immunity was disastrous.
- 1802 **FLINDERS**, the English explorer, mapped the South Australian coast. While anchored near the top of Spencer Gulf, a party headed by the ship's botanist, Robert Brown, went ashore and scaled the highest mountain, now called Mt. Brown, of the mountain range, now called the Flinders Ranges. Brown reported flat and uninteresting land on either side of the mountains. No contact was made with Aboriginal people although Brown did see huts and campsites.
- 1829 **SECOND SMALLPOX EPIDEMIC.** The second smallpox epidemic hit South Australia, resulting in thousands more dead, thus further reducing the Aboriginal population. The effect of this epidemic on Adnyamathanha people is not recorded although people with smallpox-like scars were seen.
- 1834 **FOUNDATION ACT PASSED IN BRITISH PARLIAMENT.** This Act made provision for 300,000 square miles to become the territory in which British settlers could begin the colony. The territory was described as 'waste and unoccupied', thus attempting to deny Aboriginal land ownership.
- The Board of Commissioners gained power over the plans because the British Government wanted to bear none of the financial burden of the planned colony.
- In 1835 the Government, under pressure from Lord Glenelg, made belated attempts to make the Commissioners consider the welfare of the 'native inhabitants' of the colony.
- 1836 **SOUTH AUSTRALIA PROCLAIMED.** H.M.S. Buffalo party landed at Glenelg. Sir John Hindmarsh was appointed by the British Government as Governor and Commander in Chief of South Australia. He announced the beginning of British government in South Australia. No treaty was made with its original owners.
- In March, Stevenson was made temporary Protector of Aborigines in South Australia.
- 1837 **PROTECTORS OF ABORIGINES.** Walter Bromley was appointed acting Protector of Aborigines and Dr W. Wyatt Protector of Aborigines. Protectors were required to 'encourage' the Aborigines towards a 'friendly disposition to the settlers'.

English settler population in 1837 was 2 500.

- 1838 **PAYMENT FOR LAND.** Robert Cock paid three pounds, sixteen shillings and sixpence for interest in land he had purchased, to go to Aborigines. Although a number of colonists made statements about the rights of the original owners, very few actually did similar good works.

English settler population in 1838 was 4 000 plus 480 horses, 38 000 sheep and 2 500 cattle.

- 1839 **ALCOHOL PROHIBITED.** The sale of alcohol to Aborigines was prohibited by law in January.

PROTEST AGAINST WYATT. In May there was a public meeting to consider the issue of Aboriginal resistance. Many present protested about the way the Protector of Aborigines, Wyatt, was doing his job. Europeans condemned Wyatt for not 'controlling' the Aboriginal people.

MATTHEW MOORHOUSE APPOINTED PROTECTOR. Following public protest, Wyatt resigned as protector. Dr. M. Moorhouse was appointed permanent Protector. He remained in this position until 1857. All land sales were to be checked by the Protector. There was often a clash of interests between settlers' claims of land and protection of Aboriginal rights of occupation.

HEALTH PROBLEMS. In Adelaide, some attempts were made to improve the health of Aboriginal people. Vaccination against smallpox began every Wednesday, from 11 to 12 noon at the Native Huts on the Torrens. However, no such action occurred elsewhere.

LAND SALES. By 1839, much of the land which had been surveyed was sold. Settlers moved out to take up other land in SA.

EUROPEAN EXPLORATION. Edward John Eyre made two exploratory trips to the north of Spencer Gulf along the plains to the west of the Flinders Ranges. Eyre had little contact with the local Aboriginal people and was discouraged when he found land, which he thought was poor, and little water.

English settler population in 1839 was 14 000.

- 1840 **FURTHER EXPLORATION OF FLINDERS RANGES.** Eyre made another trip to the Flinders, exploring further north and into the ranges. He climbed Mt. Serle (a sacred site) and made contact with Adnyamathanha people on several occasions. His report of the ranges was not favourable, temporarily discouraging settlement and exploration by Europeans.

AN ADNYAMATHANHA BOY, later known as Mt. Serle Bob, was one of the Yuras observing Eyre and his party in the northern Flinders Ranges. After Eyre and his party abandoned their camp site, the Yuras examined it and found matches and broken glass which they began using. The broken glass was good for cutting.

English settler population in 1840 was 17 366, plus 200 160 sheep, 15 000 cattle and 1 000 horses.

- 1841 **GOVERNOR GREY ARRIVED IN MAY.** His cost cutting measures had negative effects on a number of Aboriginal people.

VIOLENCE ON MURRAY RIVER. There was extreme violence on the Murray, including the Rufus River massacre and other skirmishes in July. Aboriginal people between Lake Bonney and the River Darling clashed with European overlanders bringing cattle and sheep to Adelaide. English people in Adelaide were angry and afraid. A force, led by 'Protector' Moorhouse and Major O'Halloran, sent to protect the overlanders and restrain the Aboriginal people, shot at least thirty Aborigines at Rufus River.

- 1842 **WASTE LANDS ACT.** Land could be reserved for public use such as for the benefit of Aboriginal people. It aimed to encourage 'civilised' habits among the native population by settlement of an area of land for farming. This plan did not

take into account Aboriginal lifestyle nor did it encourage their success as farmers.

Sections of land were set aside in the settled areas of the state only during 1842-1848. Most sections were leased to white settlers as the government thought Aborigines were unable to cultivate land. Twenty-four years later it was found that of the sixty reserves set aside, most were still leased to white people.

The Colonial Office in London ordered that a percentage of revenue from land sales now be reserved for Aboriginal welfare as had been agreed two years before.

- 1843 **EUROPEAN SETTLEMENT EXTENDS TO SOUTHERN FLINDERS RANGES.** John Bristow Hughes selected a large area of land, including the current town sites of Gladstone and Laura, and began to develop this land as a pastoral property.
- 1844 **CRYSTAL BROOK** was established
- 1846 **PASTORAL DEVELOPMENTS IN THE FLINDERS RANGES.** Malcolm Gilles' cattle station at Mt. Remarkable was the most northerly pastoral property in SA.
- ABORIGINAL PEOPLE KILLED.** Three Aborigines were killed near Crystal Brook. Matthew Moorhouse, the Protector of Aborigines, found that the Europeans had been threatened and the incident had been brought about by sheep stealing.
- POLICE.** A police station was constructed at Melrose in the southern Flinders Ranges.
- 1847 **PEKINA STATION.** J.F. Hayward began work as overseer at Pekina Station, near present day Orroroo. Conflict between local Aboriginal people and Hayward over food and water resources followed.
- 1849 **NORTHERN SETTLEMENT.** Pastoral developments pushed northwards through the Flinders Ranges as the Browne brothers settled near present day Quorn and the Ragless brothers settled at Willochra Creek.
- 1850 **PASTORALISTS EXPLORE FURTHER NORTH.** William Chase, employed by the Brownes, found favourable pastoral country around Arkaba, Wilpena Pound and Aroona.
- 1851 **NEW PASTORAL LEASE SYSTEM.** The government introduced a 14 year pastoral lease system.
- NEW PASTORAL RUNS.** Leases were taken up at Arkaba, Wilpena Pound, Aroona and Oraparinna. J.F. Hayward took up the Aroona lease. Conflict between Hayward and Aboriginal people over water sources, food and stock escalated quickly. Hayward used violent measures, such as whipping and shooting, to control Aboriginal people, who (he thought) threatened his interests.
- 1852 **PORT AUGUSTA.** The site of Port Augusta was selected as a closer port than Adelaide to ship wool. Shipments of wool began soon after, before the town was laid out.
- KILLINGS.** Two Europeans killed by Aborigines on the Mt. Arden run. Four Aborigines were shot in retaliation.
- 1856 **A CONSTITUTION FOR SOUTH AUSTRALIA** was passed in England.
- MORE SETTLEMENT, MORE POLICE.** Settlement had spread beyond Mt. Serle. A police station established on Angepena Run to quell increasing resistance by Adnyamathanha to loss of their land, food sources and water supplies.
- Yuras were living in great fear because of this conflict. European pastoralists saw waterholes as being for their sheep and cattle and did not approve of Aboriginal people using them and scaring their stock.

ABORIGINES KILL JAMES MITCHELL, a hutkeeper on Angepena run, in revenge for the whipping and beating of Aboriginal women and children. An innocent Aboriginal man was captured and died soon afterwards, following harsh treatment by police.

BLANCHEWATER and St. Mary's Pool to the north of the Flinders Ranges became of great interest to pastoralists.

- 1857 ABORIGINAL FRIENDS' ASSOCIATION FOUNDED, possibly in response to the lack of government initiatives and concern over the affairs of Aboriginal people.

MATTHEW MOORHOUSE RESIGNED as Protector of Aborigines and the office was abolished. Responsibility for Aborigines was transferred to the Minister for Crown Lands.

YURAS EMPLOYED AS SHEPHERDS AND MESSENGERS by some European pastoralists. Some traded tobacco for wityati (grubs) and other bush tucker.

- 1858 SURVEYS AND EXPLORATIONS. Further explorations and surveys, including mineral searches were undertaken by Europeans. B.H. Babbage explored west of Lake Torrens and Major Warburton 'discovered' that Lake Torrens was separate from Lake Frome. Samuel Parry undertook a comprehensive survey and gave many places European names.

LESSEE OF PARALANA STATION REQUESTED STORES from the government in order to obtain influence over the Aboriginal people.

INABUTHINA (POMPEY) attacked a hut for food near Mt. Serle. He actively resisted the European invasion of his people's land.

- 1859 STIRLING NORTH was laid out between Pichi Richi Pass and Port Augusta. A hotel was opened.

- 1860 SELECT COMMITTEE OF ENQUIRY INTO ABORIGINES IN SOUTH AUSTRALIA. G.F. Angas testified that 'no subject in the course of the history of the colony has been so shamefully shirked as the welfare of the Aborigines'. No legislation followed. The enquiry was to ascertain whether the land and money set aside for Aboriginal people was justifiable. Most inquiries like this across Australia concluded that it was in the interests of both the Aboriginal and free settler population to separate Aborigines from white society and isolate them on small reserves where they would be allowed to die peacefully, 'protected' from outside interference. This was the beginning of the protection era which did not become official legislation in SA until 1911.

Many people who gave evidence before the Enquiry expressed the opinion that local Aboriginal people were dying out.

MINING. The Great Mining Company bought mineral leases at Nuccaleena and began copper mining there. Approximately 90 men were employed.

JOHN MCTAGGART OF WOOLTANA STATION employed Aborigines as shepherds to protect sheep from wild dogs.

LORD BISHOP OF ADELAIDE suggested that rations and clothing should be provided for Aborigines at Mt. Serle and other 'outskirts of civilisation' and suggested religious instruction for those who were not 'wild and uncivilised'.

RATION DEPOTS. By 1860, there were fourteen ration depots operated by the South Australian Government. In effect, the depots drew Aboriginal people away from disputed areas and made them more reliant on government handouts. The number of ration depots was increased during the 1860s and, by 1867, there were sixty one depots.

- 1862 YUDNAMUTANA MINING COMPANY began work at Yudnamutana and Blinman. Dozens of other copper deposits were worked in a small way.

- 1863 BELTANA. An unknown number of Aboriginal men were killed near Beltana by Europeans while on an ochre expedition from the north. They were killing sheep to eat.

- 1863 **NEW TOWNSHIPS.** The surveying and laying out of new townships, Yarrah, Mount Eyre, Hookina, Mera Mema, Edeowie and Parachilna, was begun. Following the droughts in the late 1800s, Blinman was the only township to survive.
- 1864 **CORPORAL WAUCHOP OF ANGEPENA** was sent a consignment of rifles. **INABUTHINA.** (Pompey) shot and killed by Stuckey, a European man, who was charged with murder but was released as it was considered justifiable homicide.
- 1864 **DROUGHT.** There was no rain beyond Mt. Remarkable. Serious drought caused many sheep and cattle to die and some pastoralists were bankrupted. The drought continued into 1865.
- 1865 **ABORIGINAL REACTION.** Many Aboriginal people, driven to near starvation by the combined effects of the drought and the loss of food and water resources (due to the pastoralist invasion), reacted by killing the pastoralists' stock. No less than 150 sheep and 150 cattle were killed near Paralana, according to a pastoralist's report. A shepherd was also killed in this conflict.
- RETALIATION.** An Aboriginal man and woman were arrested and another Aboriginal man shot dead by Europeans following the above incident.
- THE SURVEYOR GENERAL, GEORGE GOYDER,** was requested to examine the geographical features of the colony so that a better idea of suitable grazing and farming areas was known. He made it quite clear that the Flinders Ranges were not suitable for the production of cereal crops because the rainfall was too unreliable. He was ridiculed and his advice was ignored.
- REQUEST FOR A PROTECTOR.** Hughes (one of the holders of a pastoral lease) requested rations as well as a Protector of Aborigines for the Flinders Ranges.
- 1866 **REGIONAL SUB-PROTECTOR FOR ABORIGINES,** J.P. Buttfield was appointed to organise relief and was stationed at Blinman.
- 1867 **MORE PASTORAL LEASES - LESS BUSH TUCKER.** More pastoral leases were established. Fencing replaced the need to employ shepherds. Rock wallabies, euros and kangaroos as well as other indigenous animals had to compete for food and water and this greatly reduced the natural wildlife.
- 1868 **COMMISSIONER OF CROWN LANDS TAKES OVER ROLE OF PROTECTOR.**
- 1869 **STRANGWAYS ACT.** This Act made it easier for settlers to gain land and it stemmed the flow of European settlers to Victoria where land was easier to purchase. It opened the floodgates on the rush for land in South Australia. This indicates the pressure on those sections of land set aside as Aboriginal Reserves.
- 1870 **A NATIVE FEAST** was provided for Aborigines at Blinman together with sports events. Money for this was raised by public subscription.
- 1871 **ABORIGINES JAILED.** Three Aboriginal men were sentenced to 12 months hard labour in Port Augusta jail for stealing clothes and food from the Aroona store.
- 1870s **WHEAT FARMS ESTABLISHED IN THE NORTHERN FLINDERS.** Many European optimists pushed north believing that wheat farming and the change in land cultivation could alter the weather patterns of the Flinders Ranges. The 1870s were years of good rainfall and crops flourished. Drought returned by the end of the decade. Rabbits became strongly established throughout the ranges.
- 1873 **BELTANA** was laid out.
- ABORIGINES EMPLOYED** 'Mt. Serle Bob' worked on pastoral stations and at road building near Owieandana, now known as Mt. Serle. Many Aboriginal women worked at tanning possum and wallaby skin rugs. They were tanned with alum and salt. There was a big demand for their work. Many men were paid only in tobacco.

- 1878 QUORN was surveyed and Pichi Richi Pass was laid out.
- 1880s SEVERE DROUGHTS THIS DECADE IN THE COLONY OF SOUTH AUSTRALIA. This placed more pressure on settled land. Wheat crops were a total failure beyond Goyder's line.
- 1884 RAIL LINE OPENED between Port Augusta and Marree. Aboriginal people were allowed free travel upon application to the Protector of Aborigines. Alarm was caused to European passengers when Aboriginal men 'semi-naked' and covered in ochre boarded the train. They were returning north after an ochre expedition. These expeditions continued until 1914.
- 1889 THE LEIGH CREEK MINING COMPANY was formed. Aboriginal people were able to enter into employment with the establishment of pastoralism. They worked mainly as stockmen and shearers. The Sub-Protector of Aborigines reported; 'They are ... extensively employed on cattle and sheep stations in the district; in fact, some stations are worked entirely by them. They are exceedingly useful and reliable among stock, many of them are excellent shearers.'
- 1890s ABORIGINAL POPULATION AT MT. SERLE AND FROME WELL CAMPS grew markedly. Frome Creek always had fresh water after other springs and soaks dried up. Mt. Serle became an increasingly favourable area due to the opportunity of working camel and donkey teams to cart supplies of wool. Some Adnyamathanha mined copper and gold at Mt. Serle. Aboriginal women and children helped bag the copper and sew the bags closed.
- 1892 RESPONSIBILITY FOR ABORIGINAL AFFAIRS GIVEN TO MINISTER OF AGRICULTURE AND EDUCATION.
- 1897 BLINMAN POLICE were directed to ensure that no Aborigines strayed around the town. They usually remained in their areas of choice and travelled at regular intervals to ration depots. They walked between eight and twenty miles weekly to collect their rations. The depots were so located that the Aboriginal inhabitants of the region were able to remain in their relatively permanent camps at Wilpena, Wooltana and Mt. Serle.
- 1899 SELECT COMMITTEE ON ABORIGINES to investigate the plight of Aborigines. A Bill similar to that already passed in Queensland was proposed but was delayed until 1911 in South Australia.
- 1901 FOUNDATION OF AUSTRALIAN COMMONWEALTH. Aboriginal people would be treated under special legislation. Aboriginal people were not included in any Census nor regarded as Australian citizens therefore they did not share in civil liberties like voting, unless they already had the vote in State elections. The States retained rights over Aboriginal people.
- 1902 MEASLES OUTBREAK AT MT. SERLE. Fifteen Aboriginal people died.
- 1904 REQUEST FOR ABORIGINAL LAND The pastoral manager of Wilpena wrote to the Protector of Aborigines requesting that land containing a sacred ochre mine be allocated to a group of Aborigines camped nearby. This was not accepted.
- 1910s YURAS EMPLOYED IN A VARIETY OF JOBS including fencing, stockwork, tracking, roadbuilding, carting, dam building, clearing scrub. Many were still paid only in tobacco. Some young Yuras, including Rufus Wilton, learnt to read, write and do arithmetic. Claude Demell attended school briefly. Almost all continued their traditional education as well as travelling with their families while parents worked on pastoral properties.
- 1911 FIRST ABORIGINES ACT OF SOUTH AUSTRALIA The intention was to 'protect' Aboriginal people who were seen to be a 'dying' race. It segregated many Aboriginal people in South Australia onto reserves away from non-Aboriginal people.

It gave the Chief Protector power to remove almost any Aborigine to any Aboriginal reserve or institution and to keep them there indefinitely. Disobeying

a reserve superintendent became an offence in law. Police could arrest Aborigines without a warrant.

1913 ROYAL COMMISSION OF INQUIRY ON ABORIGINES (1913-1916).

A number of men from Point McLeay and Point Pearce, including a Kaurna descendant, William Adams, gave evidence and asked that they be given land to become independent.

Matthew Kropinyeri from Point McLeay spoke against the proposal that children should be separated from their parents in order to 'make good citizens of them'.

Recommendations:

Differentiation between 'half-caste' and 'full-blood'. 'Half-caste' people encouraged to move away from reserves. Discouraged associations between white people and 'full-blood' people. Prohibited alcohol and opium to all Aboriginal people.

Police officers often served as Protectors of Aborigines, enforcing the restrictions. This influenced Aboriginal peoples' later attitudes to police.

Separation was done by taking children away from their parents without permission. This was formalised by the Government in the 1923 Act.

The Royal Commission took little notice of Aboriginal submissions and expanded the policy of protection in what must have seemed negative ways to the bitterly disappointed Aboriginal people of Point Pearce and Point McLeay.

1916 SOUTH AUSTRALIAN LICENSING ACT prohibited the sale and consumption of alcohol to Aboriginal people. This right was excluded from Aboriginal people until 1967.

1918 ADVISORY COUNCIL ON ABORIGINES ESTABLISHED BY STATE GOVERNMENT. Six members, but no Aboriginal representation. Protection continued.

1920 YURAS MOVE TO RAM PADDOCK GATE. Mt. Serle was sold as a sheep run to Mr Greenwood. His son, Gordon Greenwood, took over and pushed the Yuras away with harsh treatment. Yuras became influenced greatly by Europeans. Many had their own sheep, donkeys and horses. There are reports of seven vehicles being owned. However, the traditional social structure was retained and ceremonies continued. Rufus Wilton did not move from Mt. Serle until 1925 together with some others.

Yuras were paid from one pound to two pounds five shillings a week for their work. Many were employed to control vermin including rabbits and dingoes.

1923 MT. SERLE RATION DEPOT CLOSED. The new owners wanted Yuras to work for their rations for ten shillings a week. Most Yuras shifted to Ram Paddock Gate.

ABORIGINES (TRAINING FOR CHILDREN) ACT. Under the Aborigines (Training for Children) Act of South Australia, the Protector was able to commit Aborigines or children of Aboriginal descent to an institution for their 'care, control and training' until they were 18 if they were male and 21 if they were female. This resulted in the practice of Aboriginal children being taken from their families against their will. This insensitive practice continued for another forty years.

Some Yura children were taken away by government authorities.

1924 HERBERT HALE AND NORMAN TINDALE from the SA Museum visited Adnyamathanha people at Owieandana, Mt. Serle, to record information. Several photographs were taken of older Yuras and their traditional names recorded.

1928 PROBLEMS AT RAM PADDOCK GATE. Messrs Cole and Whyte took over the Burr Well Station and refused to allow the Yuras to stay at Ram Paddock Gate. They wanted the water supply for their stock even though the Yuras had dug the well.

U.A.M. The United Aborigines Mission investigated the possibility of sending a missionary to work with the Yuras at Ram Paddock Gate.

1930 JIM PAGE, U.A.M. MISSIONARY, was allowed to camp with the Yuras until alternative camping ground could be found. In September they were ordered off Burr Well Station. In October an agreement was drawn up to allow Yuras to stay on about 24 square miles at Nepabunna subject to certain conditions. Jim Page named the mission Nepabunna, meaning 'flat rock'. Fred Eaton and his wife joined Jim Page as missionaries.

1931 MOVE TO NEPABUNNA The Yuras living at Ram Paddock Gate shifted to Nepabunna.

1933 R.M. WILLIAMS set up a leather workshop at Nepabunna. The workshop was successful, but the U.A.M. said that the business could only continue at Nepabunna if the profits went back to the mission.

1934 R.M. WILLIAMS left the mission, taking with him the leather business, which later became a multimillion dollar industry.

1934 THE ABORIGINES ACT. Continuation of the desire to protect what officials regarded as a 'dying race'. It attempted to do this through increasing controls and restrictions.

The definition of 'Aborigine' was widened. An Aboriginal Department was established. A Chief Protector of Aborigines was appointed. The Chief Protector was given considerable powers over all aspects of Aboriginal life in South Australia. This Act was amended in 1939.

1936 POLICE ACT Under the Police Act of 1936, any non-Aborigine in South Australia found moving about or living with Aborigines without satisfactory reason was liable to arrest and three months imprisonment.

ROY THOMAS OF BALCANOONA realised that the Adnyamathanha were good, keen workers and began employing them on his station.

1937 MALKARA, THE SECOND STAGE OF INITIATION was prohibited by the missionaries who saw the ceremony as barbarous.

CONFERENCE BETWEEN STATE AND COMMONWEALTH AUTHORITIES INVOLVED IN ABORIGINAL WELFARE. There was an attempt to make Aboriginal policies uniform throughout the Commonwealth of Australia. It recommended encouraging part-Aboriginal people to enter white society and intended to 'raise' Aboriginal people to a status which entitled them to the ordinary rights of citizenship.

1939 IMPROVEMENTS AT NEPABUNNA. A large storage tank and mill were provided by the Aborigines Department, giving water supply for gardening and domestic purposes. The school's iron roof was replaced and sewing classes were started. There were plans to build a hospital.

ABORIGINES ACT AMENDMENT ACT OF SOUTH AUSTRALIA

- Office of Chief Protector and the Advisory Council abolished and replaced by the Aborigines Protection Board.

- Control over Aborigines extended and personal liberties restricted even more.

- The Protection Board became the legal guardian of all Aboriginal children.

- The definition of 'Aborigine' was widened to include all Aboriginal people irrespective of 'caste' and whether or not they felt they needed the Board's 'protection'.

- Introduced the Exemption Certificate (clause 11A) which allowed certain Aborigines to become 'non-Aborigines' if they behaved as the government wanted. Many Aboriginal people referred to these as 'dog-licences'.

- There was also a prohibition against white people 'consorting' with an Aboriginal person, unless that person was 'exempted' from the provisions of the Act. This meant that many European men with Aboriginal defacto wives were forced to abandon them or they could be charged with consorting.

- 1939 **BEGINNING OF WORLD WAR 11 (1939-45) ABORIGINAL PEOPLE INVOLVED IN WAR.** Many Aboriginal men fought with the Australian Armed Forces even though they were not constitutionally Australian citizens.
- The greater demand for labour on the home front resulted in many Aboriginal people moving away from reserves and missions to take up employment.
- These new freedoms raised Aboriginal peoples' expectations in the post-war period.
- YURAS INVOLVED IN WWII.** At least five Yuras served in the army during WWII.
- 1940 **USE OF EXEMPTION CERTIFICATES BECAME INCREASINGLY COMMON.** According to government officials, certain Aboriginals 'by virtue of their character and standard of intelligence and development' should be exempted from the Aborigines Act and given the same rights as white Australians.
- This was often very divisive in Aboriginal society. In order to gain an exemption, many had to reject their Aboriginality.
- Once exempted, the person was not allowed to 'consort' with Aboriginal people other than immediate relatives and then only with many restrictions.
- LITTLE EMPLOYMENT AT NEPABUNNA.** Men were supplied with rabbit traps by the surrounding stations in an attempt to destroy these vermin. 22,000 rabbit skins were sold along with a number of fox skins. A two roomed cottage and small hospital were erected at Nepabunna.
- 1941 **NO EMPLOYMENT AT NEPABUNNA.**
- COMMONWEALTH CHILD ENDOWMENT PAYMENTS MADE AVAILABLE TO ABORIGINES EXCEPT TO 'NOMADIC' PEOPLE.**
- Previously, any person living on a mission or reserve was not entitled to any pensions.
- Part of the government's plan was to encourage part-Aborigines to move off settlements and missions.
- Most Aboriginal people were still denied rights to Social Services.
- This lessened the financial ties to missions and reserves.
- From this time, other Commonwealth Social Services were gradually extended to certain categories of Aborigines.
- 1942 **DORMITORY BEING BUILT AT NEPABUNNA.** The Aborigines Protection Board gave one hundred and twenty-three pounds towards the building costs.
- 'EXEMPTED' ABORIGINES BECAME ELIGIBLE FOR OLD AGE, INVALID AND MATERNITY BENEFITS**
- 1943 **DORMITORY NOT YET COMPLETE** but it was decided that the children of people working on stations were to stay there. A new well was being sunk for water supply. The Aborigines Protection Board provided rations and medical attention for the sick.
- 1944 **WINDMILL AND PUMP** were supplied at Nepabunna to get water from the new wells due to a very dry season.
- ABORIGINES WHO HAD AN EXEMPTION CERTIFICATE BECAME ELIGIBLE FOR UNEMPLOYMENT AND SICKNESS BENEFITS.**
- 1943 **COLEBROOK HOME (A TRAINING INSTITUTION FOR YOUNG ABORIGINAL CHILDREN) MOVED FROM QUORN TO EDEN HILLS IN ADELAIDE.** The home was started in Oodnadatta and later was established in Quorn. It was used to house Aboriginal children taken from their parents in an attempt to 'assimilate' them into European culture.
- 1944 **COMMONWEALTH REFERENDUM.** Federal Government sought power to make laws for Aborigines. Referendum failed.

- 1945 GOOD RAINS AT NEPABUNNA followed the worst drought in the history of the mission. A licence was granted to install a transceiver, particularly to help with medical assistance. This cost one hundred pounds and was paid for by the Yuras living at Nepabunna.
- 1946 NEPABUNNA POPULATION WAS 192. Some worked on pastoral stations and Leigh Creek coal fields. 34 children were at school. The dormitory was completed and extensions were planned.
- 1947 LAST VARDNAPA CEREMONY (first stage initiation) was performed. It had ceased to have any meaning without the follow-on rites. The end of this ceremony was a major cultural loss for the Yuras as all the sacred information was locked away.
- MINING. Many Yuras found employment by collecting copper and barytes in the hills, helped by Fred Eaton.
- 1948 SOME YURA FAMILIES MOVED TO COPLEY where men worked at the coal mine at Leigh Creek.
- NEW SCHOOL BUILT AT NEPABUNNA.
- DORMITORY WENT UNUSED as no matron was available and the Yuras could see no great need for it.
- BARYTES MINED by Yuras. 5 tons were produced each week and they collected the profits.
- CONFERENCE BETWEEN STATE AND COMMONWEALTH AUTHORITIES INVOLVED IN ABORIGINAL WELFARE HELD IN CANBERRA This highlighted the different state definitions on who was Aboriginal and different conditions of 'exemption' from the Acts.
- 1949 INCREASE IN DEMAND FOR LABOUR, so many men went away while the women and children stayed. Rations were supplied to the old and sick.
- 1950 WATER SUPPLY PROBLEMS CONTINUED compounded by the men having to leave Nepabunna for employment.
- 1951 CONFERENCE BETWEEN STATE AND COMMONWEALTH AUTHORITIES INVOLVED IN ABORIGINAL WELFARE HELD IN CANBERRA. Citizenship status for Aborigines was discussed for the first time.
- Introduced a new policy of assimilation - stated that all 'Aborigines' were expected to eventually 'attain the same manner of living as other Australians and to live as members of a single Australia'.
- Aboriginal people were expected to adopt the same customs and attitudes as white middle-class Australians. Any programs specifically for Aboriginal people were seen as temporary and were designed to assist 'assimilation'.
- Traditional people were to be encouraged to adopt a settled lifestyle.
- 1953 ELEVEN YURAS EMPLOYED IN BARYTES MINE. A grant was received for a bore and water tank for Nepabunna.
- 1954 FRINGE CAMPS. The Yura population drifting to Copley, Beltana and Hawker were camping adjacent to towns with no facilities for hygiene. They were not allowed to live in the towns.
- BORE FOUND NO WATER at Nepabunna despite drilling 350 feet.
- ALCOHOL provided by white men to Yuras caused family unrest.
- 1955 EATONS RETIRED after 25 years of service. 20 children attending Nepabunna school. Record rainfall.
- 1956 EATON MEMORIAL CHURCH OPENED AT NEPABUNNA.
- 1959 NEW HOUSES BUILT. Eight houses were built at Nepabunna. Most people had previously lived in shacks. The population was 74. A tank, windmill, pump and auxiliary engine were provided by the Aborigines Protection Board.

COMMONWEALTH SOCIAL SERVICES CONSOLIDATION ACT. Social Services finally extended to all Aboriginal people, except those living traditionally.

This was a part of the government's efforts in the late 50s and early 60s to encourage Aboriginal people to move away from reserves. It was intended to assist in the implementation of the Assimilation Policy.

1960 NEPABUNNA POPULATION 83. Most men were now employed on pastoral stations.

1961 NEPABUNNA POPULATION 109. Two new four roomed houses and a new house for the superintendent were built. Water supply was still unsatisfactory.

'NATIVE WELFARE' CONFERENCE. First time a common definition of assimilation was worked out and agreed to.

It was estimated that over 40% of Aboriginal South Australians still lived on reserves. The Commonwealth was keen to allay the mounting international criticism over Australia's history of race relations. Many Aboriginal activists have seen how effective international courts can be in publicising their demands and pressing for change.

1962 NEPABUNNA SCHOOL TAKEN OVER BY GOVERNMENT from the missionaries. 40 children attended. A new bore was sunk with a good supply of water. A new medical building, consulting room and nurses quarters were built.

ABORIGINAL AFFAIRS ACT. Seen to be one of the most liberal in Australia at that time, but life on reserves still could be restrictive. It included the following changes for the better:

- the power to remove Aboriginal people to reserves was abolished
- exemption certificates were abolished

However, the government was still heavy-handed in its attempts to push 'assimilation' and having quit a reserve, a person had to apply for permission to revisit it. There were still offensive and petty rules operating on reserves.

1963 NEPABUNNA POPULATION 110. A new two unit school and teachers houses were built.

1964 ROYAL FLYING DOCTOR SERVICE was available to Nepabunna by radio daily. Population 100.

'NATIVE WELFARE' CONFERENCE. Due to an increase in non-English migration to Australia, it was difficult for governments to talk in terms of an 'homogeneous' Australian population.

The new definition of assimilation was slightly altered whereby Aboriginal people were to be encouraged to mix in a non-Aboriginal society but it did not necessarily mean the loss of identity.

It was a movement towards a policy of 'integration' rather than of 'assimilation'.

It was recommended that governments should provide increased opportunities in education, housing and employment.

It included the idea of Aboriginal people having a choice in their own futures.

SOUTH AUSTRALIA'S WELFARE ACT PROCLAIMED This established a new board of control known as the Aboriginal Affairs Board and the Aboriginal Affairs Department was upgraded.

1965 ABORIGINES AND HISTORIC RELICS PRESERVATION ACT OF SA This provided some protection of sacred sites, burial sites and other significant locations.

1966 SA COUNCIL OF ABORIGINAL WOMEN FOUNDED. Winnie Branson and Gladys Elphick started this movement.

PROHIBITION OF DISCRIMINATION ACT. The Act was an official attempt to eliminate discrimination in housing, employment and supply of services and

to set public standards in the matter of discrimination. To date no successful prosecution has been made.

SOUTH AUSTRALIA'S LAND TRUST BILL PROCLAIMED. First step by an Australian government to grant Aboriginal title to land. The trust holds freehold title to many former Aboriginal reserves in South Australia and leases the land for 99 years to the Aboriginal communities traditionally associated with them.

The late Tim Hughes was the first chairman. It provided a way of handing back some land to Aboriginal people. It gave support to later demands for land rights in South Australia and in other states resulting in the South Australian Land Rights Bills of 1981 and 1984. It established a principle of land compensation for original dispossession of land.

'EQUAL WAGES FOR ABORIGINES' CASE. This campaign was supported nationally by the Australian Workers Union and the newly established Combined Council of Aboriginal Advancement. Previously many Aboriginal pastoral workers had been inadequately paid under a 'slow worker' clause.

It was intended to provide equal pay and equal status for Aboriginal people in the work force. It forced pastoral station owners to upgrade work conditions and move towards equal pay for Aboriginal people. Unfortunately many pastoralists mechanised their properties in response to these demands. This resulted in less jobs in the pastoral industry. With increased unemployment, more Aboriginal people were forced onto welfare benefits, or, in the case of many Adnyamathanha people, to shift away from their homelands in the Flinders Ranges to search for work.

- 1967 **NATIONAL REFERENDUM.** This intended to provide equal status for Aboriginal people in Australian society and give the Commonwealth control in Aboriginal Affairs over the states.

It gave Aboriginal people citizenship and voting rights and they were now included in the national census. This has highlighted their unequal position in Australian society.

The Commonwealth has not always chosen to exert its constitutional powers over the States.

ABORIGINAL AFFAIRS AMENDMENT ACT OF SA Reserve councils gained power to control who visits their lands.

- 1968 **COMMONWEALTH DEPARTMENT OF ABORIGINAL AFFAIRS ESTABLISHED.** This provided a mechanism for separate funding of Aboriginal programs and facilitated the increased involvement of the Commonwealth Government in Aboriginal Affairs.

Separately funded Aboriginal organisations emerged in the 1970s as a result.

NEPABUNNA POPULATION 85. Only 25 students attended school as many left early to work on stations.

- 1970 **GAMMON RANGES NATIONAL PARK** formed.

- 1973 **D.A.A. TAKE OVER NEPABUNNA.** The Department of Aboriginal Affairs took over funding from the U.A.M. Nepabunna Community Council formed. Self-management began.

ABORIGINAL HOSTELS LIMITED provided hostel accommodation in towns and cities for Aboriginal people living away from home and facilitated Aboriginal people moving into larger population centres.

ABORIGINAL TASK FORCE ESTABLISHED IN ADELAIDE IN SA INSTITUTE TECHNOLOGY. This helped more Aboriginal people gain tertiary qualifications.

- 1974 **LAND TRANSFERRED TO THE ABORIGINAL LANDS TRUST.** The land formerly controlled by the mission at Nepabunna was transferred to the Aboriginal Lands Trust and then leased back to the Nepabunna Community Council.

IRISH WELLS STATION (NANTAWARRINA) was bought by the government. The lease was later transferred to the Aboriginal Lands Trust.

1976 RACIAL DISCRIMINATION ACT OF SOUTH AUSTRALIA.

COMMONWEALTH 'ABORIGINAL LAND RIGHTS (NORTHERN TERRITORY) ACT 1976'. Set up some land councils in the Northern Territory to represent Aborigines in matters concerning land and land claims.

ABORIGINAL MEDICAL SERVICE OPENED IN ADELAIDE. This was directly controlled by the Aboriginal Community Centre and provided a separate health service for Aboriginal people who did not feel comfortable using mainstream health services.

It encouraged the move for Aboriginal people to take more control over issues affecting their community health and made Aboriginal health a more important issue.

1978 NEPABUNNA STORE CLOSES. Yuras now have to shop in Copley.

ABORIGINAL TEACHER EDUCATION STARTED AT UNDERDALE CAMPUS OF THE SOUTH AUSTRALIAN COLLEGE OF ADVANCED EDUCATION to assist more qualified Aboriginal teachers into teaching in SA.

1979 NATIONAL ABORIGINAL CONFERENCE CALLED FOR A TREATY TO BE NEGOTIATED. No officially sanctioned treaty has ever been signed in Australia. It was wanted to safeguard rights of Aboriginal Australians.

1981 MT. SERLE PURCHASED FOR YURAS. The Aboriginal Development Commission purchased Mt. Serle Station to be managed by A.D.C. with an Adnyamathanha manager.

1982 THE ARTOOWARRAPUNNA COUNCIL took over the management responsibility for Mt. Serle Station. The council consisted of representation of the Adnyamathanha community from throughout the Flinders Ranges and Port Augusta. The council was given a five year lease from A.D.C.

BALCANOONA STATION was added to the Gammon Ranges National Park.

1985 AYERS ROCK (ULURU) HANDED BACK TO ABORIGINAL PEOPLE.

1986 EQUAL OPPORTUNITY ACT, 1984. Discrimination on the basis of race or ethnic origin, disability, sex, marital status, pregnancy and sexuality became unlawful in employment, education and the provision of goods and services.

1988 SA GOVERNMENT BEGINS DEVELOPMENT OF SELF-GOVERNMENT IN LANDS TRUST AREAS. Don Dunstan, former Premier of SA was appointed by the Government to develop a policy for self-government of Aboriginal Lands Trust Areas.

NANTAWARRINA STATION was transferred to the Aboriginal Lands Trust: it was to be managed by the Nepabunna Community Council on behalf of the Adnyamathanha people.

1990 MT. SERLE STATION. The loan for Mt. Serle Station was paid off in full. Mt. Serle became fully owned by the Adnyamathanha people.