Kaurna miyurna, Kaurna yarta tampinthi
(Recognising Kaurna people and Kaurna land)

Adelaide Festival Centre
This Kaurna Reconciliation sculpture, dedicated to Kaurna in 2002, represents some of the Kaurna story, giving insight to Kaurna culture and history. It was designed in consultation with Kaurna community by Kaurna artist Eileen Karpany and Aboriginal artist Darren Siwes with Tony Rosella and sculpted by Donato Rosella. The elements that make up the sculpture are as follows.

Tarna Kanya (Red Kangaroo Rock)
Tarna Kanya, the natural rock formation relating to the Red Kangaroo Dreaming of the Adelaide area, may well have been located on, or near, the Adelaide Festival Centre. This was the place where Tarna, the male Red Kangaroo totemic ancestor introduced the men’s initiation ceremony.

Ngangkiparingga (Onkaparinga), women’s river
Symbolised here within the oval shape of a woman’s large dish or bowl, is a form representing the flowing creeks and rivers as well as the inner curves of shellfish found in the fresh and salt water of Ngangkiparingga and other estuaries in Kaurna country.

Tjilbruke, the Ibis Man
The spiritual shape symbolises the fresh water springs and journeys of Tjilbruke, the Ibis Man, a Kaurna creator ancestor. Tjilbruke helped create the Kaurna landscape while grieving for his nephew, Kulultwui, who was killed after he broke a kuinyunta (taboo) forbidding him to eat kardi (emu).

Yuridía, Dreaming story of the Mount Lofty Ranges
The Dreaming of Nganu, the body of the giant from the east, is depicted in this sandstone sculpture. From the Adelaide parklands can be seen his two ears (Mount Lofty and Mount Bonython), called Yuridía – two ears (now known as Uraidla).

Kaurna spiritual beliefs
Elements of this artwork symbolise the great sky river Wardlipari (lit. ‘hut river’, commonly known as Milky Way) and the Yurdakauwi (lagoon in the dark parts of Wardlipari, belonging to the giant serpent Yurdé). Wardlipari was so named because Kaurna miyurna believe the bright stars on the edge to be campfires of ancestors along the edge of the river in the skyworld. The skyworld reflects life on earth. Life-sustaining fresh water is central to meeting places on earth and spiritually in the skyworld – past, present and in the future. For some people today, the water represents tears linked to the Reconciliation process. The Kaurna shield (Wakalti) is a central element.

Aboriginal and Torres Strait Islander War Memorial
South East corner of Victoria Drive and King William Road (Torrens Parade Ground)
This War Memorial sculpture and pavement tiles depict a World War I male tyula (soldier) and a World War II female kuku kangkalganka (nurse). They are standing above a coolamon, which is a traditional Indigenous holding vessel, which holds the ritual fire to honour those who served. The two figures are surrounded by the Rainbow Serpent, an Indigenous Creation figure and a boulder that intersects the memorial wall. This is a National Indigenous memorial and includes Kaurna descendants like WW2 Corporal Timothy Hughes, whose citation can be read here.

You are standing on Kaurna Land’ tiled mural
King William Road bridge underpass
Many elements and themes are combined and draw on the environmental history of this location and reminds us that this was a place for Kaurna to hunt and gather their daily food. On the tiles are depicted European fish such as carp (which have supplanted most of the now-vanished endemic fish species). Also depicted are other animals and creatures that once lived around this part of the Torrens before it was dammed. Kaurna remember Gudgeon fish for example, that are no longer in the river but were a staple of their diet.

Torrrens riverbank
The artwork is a historical and personal reflection on migration, dispossession and the role that language plays in creating a sense of identity and belonging. The inscribed glass and steel ‘floating paper boats’, draw on the handwritten letters of 19th and 20th century immigrants, and the experiences of the artist Shaun Kirby (a child migrant of the 1960s). The shore-based element contains text developed in collaboration with the Kaurna language committee, Kaurna Warra Pintinyanti. Ngaierra karralika kauwingga takutti yerrara kumanendi (Nayarra karralika kauwingga takutti yerrara kumanendi)! The sky and the outer world are connected in the waters and the two become one.

Cultural performance (palti) site
Adelaide Oval/Torrens Lake
Look across the river to see the Adelaide Oval stadium. Two big cultural performances (called palti in Kaurna language, which included traditional dance and song) were arranged by the SA Cricket Association in May 1885, attracting 25 000 spectators. The Aboriginal performers were from Point McLeay and Point Pearce Missions.

Headstone sculpture acknowledging Kaurna Elder Doris Graham
West of Festival Centre Amphitheatre
Kaurna Elder Doris May Graham (1912–2004) worked tirelessly for Reconciliation. On the headstone are Doris’s words of wisdom: ‘Trust was the start of it. Joy was part of it. Love is the heart of it.’

Pingku (Pinky Flat)
Northern riverbank east of Morphett Street Bridge
Pinky Flat, appearing as brassy islands on the northern bank of the Torrens Lake, has a connection with pingku also known as the bilby, which is similar in size to a rabbit. It was a traditional Aboriginal food and also eaten by early European settlers when there was a shortage of sheep and cattle meat. There would once have been about 200 indigenous plant species within 10 minutes walk of this area. The Pinky Flat and Adelaide Oval areas were the locations of Aboriginal camps until the early 1900s.

Who are the Kaurna?
Kaurna (pronounced ‘Gar-na’) people are the traditional owners and custodians of the Adelaide Plains. Kaurna country stretches from Cape Jervis in the south, Crystal Brook in the north, Mount Lofty Ranges to the east and St Vincent Gulf in the west. Neighbouring Aboriginal groups include the Ngadjuri, Nukunu, Narungga, Peramangk and Ramindjeri.

Pronunciation
A pronunciation guide for Kaurna language can be found in the Kaurna miyurna, Kaurna yarta tampinthi Walking Trail Guide, 3rd edition.

The Graham F. Smith Peace Foundation wishes to acknowledge the Kaurna people, the original custodians of the Adelaide Plains, and the land on which this walking trail is situated.

1. The You are standing on Kaurna Land’ tiled mural.
2. The Aboriginal and Torres Strait Islander War Memorial.
3. The Torrens riverbank artwork.
4. The Talking our way home artwork.
5. The Cultural performance (palti) site.
6. The Headstone sculpture acknowledging Kaurna Elder Doris Graham.
7. The Pingku (Pinky Flat) artwork.

The spirit still lives amongst the steel, concrete, roads and lawns. Learn about the past so that we can grasp the future.

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Flooded after heavy rain and at other times would have dried which formed the River Torrens into a series of lakes and the outer bark shows how trees repair themselves when bark with a huge scar to the north of the path. The thickening of amongst the reeds and bulrushes. Note the Eucalyptus tree the 1880s when the lake was made. Swans lay their eggs were shot, poisoned or gaoled.

against the natives...’ Few colonists were punished for their injustice which may in any manner be practised or attempted to punish with exemplary severity, all acts of violence or proclaimed the Colony of South Australia at Glenelg on now an historical landmark. When Governor Hindmarsh The gaol was opened in 1841 and closed in 1988 and is an historical landmark. When Governor Hindmarsh

Installed in 1995, Yerrakartarta (today spelled Yarakartarta) (meaning ‘at random’) was designed by Kookath artist, Milka – Darryl Pitzner, in consultation with Kaurna miyurna including a Kaurna/Ngarrindjeri artist, Muniel Mumtharinga van der Byl. Muriel’s silk paintings of the stories of Kaurna Dreaming ancestor Tjilbruke and Ngarkatji Dreaming ancestor Ngurunderi, are translated here into ceramic tile murals. Tjilbruke created the fresh water springs along the coast with his tears of grief, following his nephew’s death. Ngurunderi created the River Murray and cut up Pondi, the Murray Cod, to create all the different (fresh-water fish).

West of carpark opposite golf links’ kiosk off War Memorial Drive

In April 1837 Kaurna miyurna were moved to Pirltawardli (brush tail possum home) or as called by the government, the ‘Native Location’. By 1838, a dozen huts were built to accommodate Kaurna miyurna as well as a garden, schoolhouse, storehouse and a residence for the interpreter. Samuel Klose recorded that Kaurna miyurna in Adelaide were referred to as Witu Miyurna (reed people) and, after Pirltawardli was established, they were called the Tarralyi Miyurna (stockade people). In 1839, Pardutiya Wangutya against the natives...’

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only 30 or so surviving traditional objects including Kaurna shield (Wakali), are displayed in the Kaurna history and culture section. The artefacts with paintings by George French Angas and a photograph of Ivaritji (Iparrityi), Kaurna Elder, taken in 1928 by Norman Tindale, ethnologist at the SA Museum reveal insights about Kaurna social and cultural life. Between the South Australian Museum and Kainka Wirra (the lake in the Botanic Gardens), there are bronze plaques on display along North Terrace. Some of these plaques commemorate Aboriginal people (including Kaurna Elder Gladys Ellipich) and those who supported Aboriginal and Kaurna causes, such as George Fife Angas and Samuel Thomas Gill.