

Kaurna miyurna, Kaurna yarta tampintheta

(Recognising Kaurna people
and Kaurna land)

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

ADELAIDE KAURNA WALKING TRAIL

Karrawirra pari (River Torrens)
& Adelaide city area

This is based on *Kaurna miyurna, Kaurna
yarta tampintheta Walking Trail Guide, 3rd edition.*

Yertarra padnima taingiwiltanendadlu
(Yartarra padnima taingiwiltarninth'adlu)
'When we walk the land,
we become strong'

Kaurna text contributed by
Kauwanu Lewis Yerloburka O'Brien

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 tampintheta 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 Kaurna miyurna, Kaurna yarta tampintheta (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.

Tarnta Kanya (Red Kangaroo Rock)

Tarnta 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 *Tarnta*, 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.

Tijilbruke, the Ibis Man

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

Yuridla, Dreaming story of the Mount Lofty Ranges

The Dreaming of *Ngarnu*, 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 *Yuridla* – 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 *Yurda*). *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.

2 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 *tulya* (soldier) and a World War II female *kuku kangkalangkala* (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.

3 '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.

4 Talking our way home

Torrens 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 hand-written 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 Pintyanthi. *Ngaiera karralika kauwingga taikutti yerra kumanendhi* (*Nayirda karralika kauwingga taikuthi yara kumarnintheta*) 'The sky and the outer world are connected in the waters and the two become one.'

5 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.

6 Headstone sculpture acknowledging Kaurna Elder Doris Graham

West of Festival Centre Ampitheatre

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.'

7 Pingku (Pinky Flat)

Northern riverbank east of Morphett Street Bridge

Pinky Flat, appearing to be grassy 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.



8 *Kudlyu* (Black Swan) – *Karra* (Red gum) – *Karrawirra pari* (River Torrens) – a river, lake or series of ponds?

Southern riverbank west of Morphett Street Bridge

The *kudlyu* (black swan) was introduced to the area in the 1880s when the lake was made. Swans lay their eggs amongst the reeds and bulrushes. Note the Eucalyptus tree with a huge scar to the north of the path. The thickening of the outer bark shows how trees repair themselves when bark is cut away to make shields, bowls or canoes. Bulrushes have long flat leaves (suitable for weaving) and brown seed heads, whereas reeds are hollow, less flexible (not suitable for weaving) and have pale wispy seed heads. In some areas, reeds were tied in bundles for making rafts. The weir, which formed the River Torrens into a series of lakes and ponds, was built in 1881, before which the river would have flooded after heavy rain and at other times would have dried to a series of ponds. Kurna youths met to swim here in the 1960s and 70s.

9 Old Adelaide Gaol

The gaol was opened in 1841 and closed in 1988 and is now an historical landmark. When Governor Hindmarsh proclaimed the Colony of South Australia at Glenelg on 28 December 1836, he stated his '...firm determination to punish with exemplary severity, all acts of violence or injustice which may in any manner be practised or attempted against the natives...' Few colonists were punished for their cruelty, but if Aboriginal people took sheep or cattle, they were shot, poisoned or gaoled.

10 *Pirtawardli* and *Tininyawardli*

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

In April 1837 *Kaurna miyurna* were moved to *Pirtawardli* (brush tailed 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 *Pirtawardli* was established, they were called the *Tarralyi Miyurna* (stockade people). In 1839, *Pardutiya Wangutya* and *Bakkabarti Yerraitya* were found guilty of murdering shepherds, Thompson and Duffel, and hanged at *Tininyawardli* across the road to the north, now part of the golf course.

11 *Yarakartarta* (Yerrakartarta)

Intercontinental Hotel Forecourt, North Terrace

Installed in 1995, *Yarakartarta* (today spelled *Yarakartarta*) (meaning 'at random') was designed by Kookatha artist, *Milka* – Darryl Pfitzner, in consultation with *Kaurna miyurna* including *Kaurna*/Ngarrindjeri artist, Muriel *Mumtherang* van der Byl. Muriel's silk paintings of the stories of *Kaurna* Dreaming ancestor *Tjilbruke* and Ngarrindjeri 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).

12 Old Parliament House – Parliament House – Government House

North Terrace between Station Road and Kintore Avenue

It is believed that part of the Old Parliament House building, like the Holy Trinity Church, was built out of cream coloured stone quarried nearby from the sacred *Tarnta Kanya* (male Kangaroo) rock. At Parliament House, the South Australian Parliament, in a bipartisan gesture on 28 May 1997, expressed its deep and sincere regret for the forced separation of some Aboriginal children from their families and homes, which occurred prior to 1964. Parliament apologised to Aboriginal people for these past actions and reaffirmed its support for Reconciliation between all Australians. At Government House, Governor Gawler made a practice of having his speeches translated into *Kaurna* language. In a speech published in the *Register* on 27 October 1838, he said: '*Black men – We wish to make you happy. But you cannot be happy unless you imitate good white men. Build huts, wear clothes, work and be useful. Above all things you cannot be happy unless you love GOD who made heaven and earth and men and all things. Love white man. Love other tribes of black men. Do not quarrel together. Tell other tribes to love white men, and to build good huts and wear clothes. Learn to speak English.*'

13 Migration Museum

Eastern side of Kintore Avenue

Outside the foyer of the Migration Museum there is a plaque on the wall that recognises the location of what was the new Native School Establishment, which operated after 1845 when the school at *Pirtawardli* closed. It was closed in 1852. While the School was operating, Aboriginal students from the school would be taken to the Holy Trinity Church on North Terrace for religious services.

14 South Australian Museum

North Terrace

Only 30 or so surviving traditional objects including *Kaurna* shield (*Wakalt*), 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 Elphick) and those who supported Aboriginal and *Kaurna* causes, such as George Fife Angas and Samuel Thomas Gill.

15 *Kainka Wirra*

Lake in Botanic Gardens and Botanic Park off North Terrace

Kaurna Elder, *Ityamai-ityina* (named King Rodney by Europeans in the 1830s) was a significant contributor to Reconciliation in colonial times, had a special affinity with the waterhole, which is now the main lake in the Botanic Gardens. His daughter Ivaritji (*Iparrityi*) provided valuable information about *Kaurna* history. Botanic Park and Gardens were previously open parkland and the site of large Aboriginal camps from the time that *Pirtawardli* (the Native Location) was closed in 1845 until the early 1870s when the Botanic Gardens and Botanic Park were established.

16 *Tandanya* (Tarntanya)

Corner of Grenfell Street and East Terrace

Tandanya is named in recognition of *Tarnta Kanya*, (the male Red Kangaroo Dreaming). Exhibitions change regularly and sometimes include works by *Kaurna* artists.

17 *Tarntanyangga* (Victoria Square)

Intersection of King William, Grote and Wakefield Streets

The main camp of the *Tarntanya* (Red Kangaroo Dreaming) people, was in or near *Tarntanyangga* (Victoria Square). The site where the General Post Office is located was called Ngamatyi. *Kaurna* woman Elder, Ivaritji (*Iparrityi*), said the square has always been an important meeting place for Aboriginal people. The Aboriginal flag, designed by Aboriginal man, Harold Thomas, was first flown at *Tarntanyangga* (Victoria Square) on 12 July 1971 during National Aboriginal and Islander Day. It was adopted nationally in 1972 after being flown at the Tent Embassy in Canberra, ACT, and proclaimed as a 'Flag of Australia' on 14 July 1995 by the Governor-General of Australia, William Hayden. The colours on the Aboriginal flag symbolise Aboriginal people (black top half), the earth and a spiritual relationship with the land (red bottom half) and the sun (yellow circle in the middle).

Thank you for participating in this walk. Please share your knowledge with friends, neighbours and colleagues and encourage them to participate and work towards Reconciliation.



The Graham F Smith
Peace Foundation Inc.
Working for Peace
Through the Arts



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