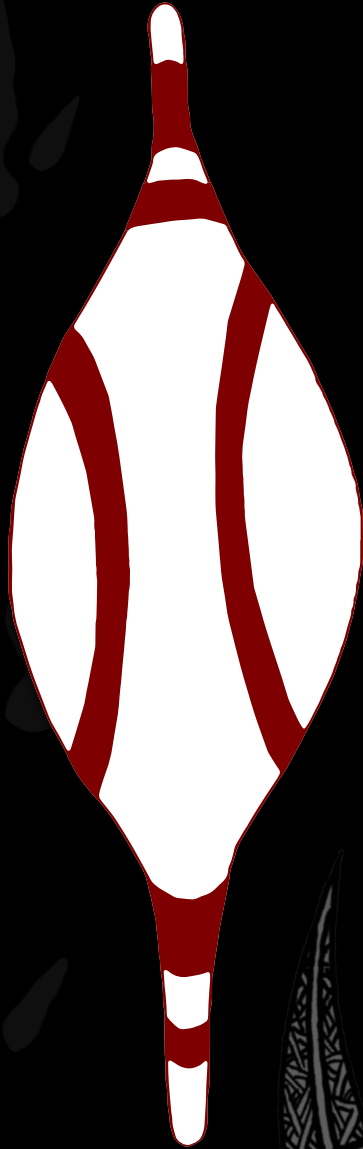


# Mudlangga to Yertabuiti track



CITY OF  
Port Adelaide Enfield

# Mudlangga to

*Marni niina  
Kurna  
yertaanna budni  
Bukkibirra tarkari  
mankotityadlu  
tirkandi.*

It's good that  
you came to  
Kurna land.  
Learn from the  
past so that  
we can grasp  
the future.

Uncle Lewis O'Brien

# Yertabulti *track*

The City of Port Adelaide Enfield holds a deep respect for the Aboriginal people in our community and their continued passion to educate us about their long-standing, sustainable culture and the traditions of learning and respect that will be important to our shared future.

The Mudlangga to Yertabulti Track has been developed as a means of telling the stories of just some of the Aboriginal people who have had a long association with the area.

By visiting the sites, reading the signs and studying the website and brochure you will gain a stronger understanding of the lives of Aboriginal people in both the recent and distant past.

The project respected the cultural and personal ownership of the storytellers. Fourteen long-standing Aboriginal residents of the Port and Lefevre Peninsula were interviewed by Dr Kristine Peters of KPPM.

The stories you read have not been edited. Council believes that it is important that the integrity of the story is respected, using the language of the story teller. We invite you to share in the Mudlangga to Yertabulti experience which reflects a way of thinking that sustained Aboriginal people for more than 50,000 years.

## The Storytellers

Lewis 'Yerloburka' O'Brien  
Josie Agius  
Pat Waria-Read  
Vincent Copley  
Tauto Sansbury  
Josephine Judge-Rigney  
Georgina Williams  
Margaret Brodie  
Kathy Brodie  
Mary Williams  
Sharon Chester  
Peter Bicknell  
Sonia Waters  
Donna Akselsen

## Consultant

Dr Kristine Peters (KPPM)

## Cultural Advice

Pat Waria-Read

## Cultural Designer/Artist

Karl 'Winda' Telfer

Material from the Kaurna Cultural Heritage Survey conducted in 2006 is reproduced with permission of the storytellers or their families.

This project has been funded by:

- The City of Port Adelaide Enfield
- Indigenous Heritage Program - Department Prime Minister & Cabinet
- Renewal SA
- Defence Housing Australia
- AnglicareSA Inc.

# *Ngadluko, Kurna Meyunnu, Kurna yerta tampendi*

Let's recognise Kurna People  
and Kurna Land

Uncle Lewis O'Brien

## Ityamiitpinna

The area between the Lighthouse and Information Centre on Commercial Road Port Adelaide was one of the summer camps of the Kurna people. Here lived Ityamiitpinna, his wife Tangkaira and their daughter Ivaritji and other members of their family group. Ityamiitpinna, also known as King Rodney, was reported to have been the first Kurna man encountered by Europeans when they arrived at the Port in 1836. For thousands of years Kurna people had summer camps along the Port waterways and beaches and fed on fish, crabs and oysters. Ityamiitpinna means 'father of mushrooms'. It was common to be called 'father of...' Ityamiitpinna's summer camp was at Port Adelaide. He used to live in the Botanic Gardens in the winter.

"We didn't roam around, we only went west to east. We lived in the west by the sea in the summer and in the foothills for the winter. We were managers of country. It was a magical system because everyone looked after the land - the Sturt River (Warriparinga) was blue when the first settlers came, they were shocked, but then they used the rivers as sewers, tanners, washing wool in them and wrecked them. You shouldn't put anything in the river. We always lived well back from the river so it stayed pure and so the animals can drink the water and it's useful all round.

Port Adelaide has always been an important place for Aboriginal people. The Kurna people gave the Port Adelaide area the name Yertabulti, Yerta is land; bulti a place to sleep. Mudla is the place of the nose, a natural corral where you can round up the emus.

Traditional people were educated people, we ran conferences, we had a word for 'conference' and a word for 'ambassador'. Some of our people knew 20 languages. We had an edict that you speak the language of the person you speak to.

We had to have a lot of knowledge and were interested in learning a lot of subjects. We're thinking as we go, we're not relying on tools. It's magical thinking, you're training your brain on all different levels, language, orientation, a lot of different factors.

We always know, our eyes will tell us. We can see much more detail. We can discriminate between the bush and the animal. We lived outside and looked long distances in clear light, we didn't weaken our eyes with reading inside."

Lewis O'Brien



*The reinstatement of Kurna language and culture in the Port and surrounds brings with it new enthusiasm to rediscover stories of cultural significance and re-learn rituals for future generations to relate to and be proud of.*

Kurna Cultural Heritage Survey

## Meanings of Symbols

The circle drawing design is a 'Cultural Indicator' and the circles on the map represent the vibration of pause and movement through space.



The Snake Design is a 'Creation Ancestor – Yura' and is the author of the natural law for country



The Emu Design footprints speak of the 'Tjilbruke story and the Emus being pursued along the coastline towards Mudlangga – Pelican Point'



The Shield – Mullabakka is about Ceremony, Manhood, Protection and Defence. Each Family clan has their own design coming from their country totem design.



The Mudlangga to Yertabulti project listened to the stories of Aboriginal people who had lived in Port Adelaide for many years. Our story-tellers each had different memories and different stories, and we felt it was important to 'tell it like we heard it'.

The signs, this brochure and our web page are direct quotes, with the permission of the story teller. This information does not attempt to provide a complete picture of Aboriginal life, history and culture, it is the authentic experience of much-respected members of our community.

Some of the participants in the project on a tour to inspect the sites for signage.

Back row L-R: Karl Telfer, Sharon Chester, Margaret Brodie, Uncle Lewis O'Brien.

Front row L-R: Kristine Peters (KPPM), Janet Taylor (Port Adelaide Enfield Council), Auntie Josie Agius, Auntie Josie Judge-Rigney, Mary Williams, Bonnie Brodie.



## 1 Outer Harbor Railway Station

*Oliver Rogers Rd, Outer Harbor*

You are in Kaurna Country which extends from Clare in the Mid North to Cape Jervis on the Fleurieu Peninsula.

## 2 Kardi Yarta (Cultural Park)

*Cnr Victoria Rd/Pelican Point Rd, Outer Harbor*

The northern most tip of the Lefevre Peninsula was a significant site of the Kaurna people of the Adelaide Plains. This site was called Mudlangga (place of the nose) a natural corral for herding emus. The area was created by the ancient ancestors when they made the Port River. It is mentioned in the Dreaming story of Tjilbruke and how they hunted and trapped emus. The coastline can be dated to 6,000 years.

Lewis O'Brien

## 3 Lefevre Community Centre

*541 Victoria Rd, Osborne*

"We had certain people who were managers of country. It was a magical system because everyone looked after the land. We always lived well back from the river so it stayed pure and so the animals can drink the water."

Lewis O'Brien

## 4 Taperoo

*Victoria Rd, Taperoo*

"Back then, some of our best friends were white kids. There was one Italian kid among fifty of us who used to get on the bus or train from Outer Harbor to the Port as a big adventure. He was the only kid who wasn't black or white, he was the only one who was different."

Mary Williams

## 5 Meyer Oval

*Yerlo Dr, Taperoo*

The houses that most people moving from the missions were housed in were Housing Trust 'emergency' houses constructed from fibrolite on open or slatted footings.

## 6 Snowdens Beach

*George Robertson Dr, Taperoo*

"I came to the Port Adelaide area when I was about 13 or 14, we were still camping people then. I was camping on Snowdens beach with my Auntie Lavinia Edwards (Auntie Viney), my mother's older sister. We had a shower or tub bath once a week. Most of the time as a kid we spent roaming around swimming in the river, getting fish, getting food in the tidal swamps at West Lakes. You could put nets out and get birds and crabs and shellfish. It was a good life."

Georgina Williams

## 7 Birkenhead Reserve

*Cnr Fletcher/Semaphore Rds, Birkenhead*

"Across the Port River to the Torrens Island and beyond were the Medinda people, the 'Emu' people. They were Kaurna as well but a different family group to Lartelare's family. The Kaurna on Lefevre Peninsula, on the western side of the Port River, didn't associate much with the Kaurna on Torrens Island."

Kaurna Cultural Heritage Survey

## 8 Yakkanninna

*Cnr Semaphore/Causeway Rds, Exeter*

The title Yakkanninna (Sisters) is symbolic throughout the artwork in many ways. It is designed to symbolise the sharing of cultural tradition between the two 'sister cultures' at Raukan Mission, where Kaurna and Ngarrindjerri people were removed after being dispossessed of their traditional homelands. The title also symbolises women sharing in the act of weaving – a spiritual process.

## 9 Lartelare

*Wirra Dr, New Port*

"Lartelare lived on the Lefevre Peninsula side of the Port River. Her totem was the swan. It was Lartelare's responsibility to take care of the swans on the river, to ensure they had food so that the swans in turn could provide a food source for the Aboriginal people in the area.

This site was one of the main camping grounds for Kaurna people, particularly for women, men camped on the other side of the river."

Kaurna Cultural Heritage Survey

## 10 Harts Mill

*Adjacent to Mundy St, Port Adelaide*

The artwork at Harts Mill celebrates and values the strong Aboriginal connection to the place and area. It represents the sophistication of Aboriginal culture and language that have survived for over 60,000 years..

## 11 Waterside Workers Hall

*Nile St, Port Adelaide*

"In the past there were too many broken down Nungas who didn't feel they were adequate enough. But now they're all there ready to do anything, it's a good thing."

"We've never taken to the gun to defend our rights. We're a peaceful people, that's where we come from. 6,000 years of a peace law governing you, you negotiate, that's what you do. But the ones coming in were used to warring all the time, and they'll say things to appease you, but didn't do what they promised."

Georgina Williams

## 12 Visitor Information Centre

*66 Commercial Rd, Port Adelaide*

"We worked with the whites - we didn't feel the fear, we didn't see that we were separate. The early whites saw us as separate heathens who didn't fear them. But we learned over the years that white-fellas didn't see us as equal, saw us as different, simple, uneducated, and they took our most precious thing (the land) away from us. And that's when we started fighting for our culture and traditions, and we're still fighting for these things today."

Pat Waria-Read

## 13 Frickers Corner

*Cnr Divett/Lipson St, Port Adelaide*

"I left school at a young age and went to work with my dad lumping at Cresco Fertiliser on Victoria Road next to the cement works. A lot of Aboriginal men worked there. I started lumping barley and wheat with my father and uncles. It was skilled work, the stack had to be built correctly."

Tauto Sansbury

## 14 Dale St Sunday Club and Dale St Meeting Place

*Dale St, Port Adelaide*

"A lot of Aboriginal families were around then, the Sunday Club proved it. It was in the heart of Port Adelaide and people came from everywhere just to attend the events or activities on the day."

Margaret and Kathy Brodie

## 15 Glow Taltaityai (Glowing Emus)

*Walter Morris Dr, Port Adelaide*

"We need to use words and tell our stories in a way that fits into our Aboriginal way of thinking. Aboriginal stories are not just dreamtime stories, they're rules for living, for working with each other, for telling our young people that there are consequences if you break these rules."

Pat Waria-Read

## 16 Kaurna Trail

*Port Canal Reserve, Minorities St, Port Adelaide*

Tauondi College worked with the City of Port Adelaide Enfield to develop the Kaurna Trail around Port Adelaide with six interpretive markers.



## 17 St Francis Boys Home/Glanville Hall

*Park Ave, Semaphore South*

From 1946 to 1959 the Church of England ran a boys hostel, 'Saint Francis Boys Home' at Glanville House. St Francis provided boys from the outback with education and a better understanding of white culture and the world of work. Many of the boys who were educated at St Francis became prominent citizens and leaders in politics, activism, sport and the arts.

## 18 Semaphore Road

*14 Semaphore Rd, Semaphore*

"I grew up with and bonded with the Narunga people, they were still living with the old law and created a framework from the Aboriginal social system to translate it into the new one to incorporate everyone, including dispossessed Kaurna people. You could see it happening, it was deliberately done to incorporate everyone from different places with different law into that place that we could all live together. I've seen something truly special."

Georgina Williams

## 19 Midden Sculpture

*Chr Semaphore Rd/Esplanade, Semaphore*

A midden is a mound or deposit containing shells, animal bones, and other refuse that indicates the site of a human settlement. This interpretation highlights the longevity of Aboriginal habitation compared to recent European settlement and the contrasts over the years of refuse.

## 20 Largs Bay

*Chr Esplanade/Kalgoorlie Rd, Largs Bay*

"Young people married old people, that was part of the exchange. In between that you could be with whoever you wanted as long as you didn't do it in their face. Same for women and men. You could have all your fun as long as you honoured the big law."

Georgina Williams

## 21 Kura Yerlo

*Lady Gowrie Dr, Largs Bay*

A beautiful memory visiting Kura Yerlo and seeing the women Elders sewing a possum cloak, the men doing their woodcarving and the children mixing with them all.

## 22 Largs North

*Lady Gowrie Dr/Magarey St, Largs Bay*

"My mum Winnie Branson, was a single mum with six kids. She was the first State Secretary of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders. I remember her taking me to Canberra for the very first FCAATSI meeting. It was my first introduction to Aboriginal rights and I've been on that pathway ever since."

Pat Waria-Read

## 23 White Hollow

*Lady Gowrie Dr, Taperoo*

"White Hollow is the last of what was the natural world. We should venerate every 'open space last place', be respectful of Aboriginal people's spiritual relationship - everyone's spiritual relationship - with the last natural things along the coast."

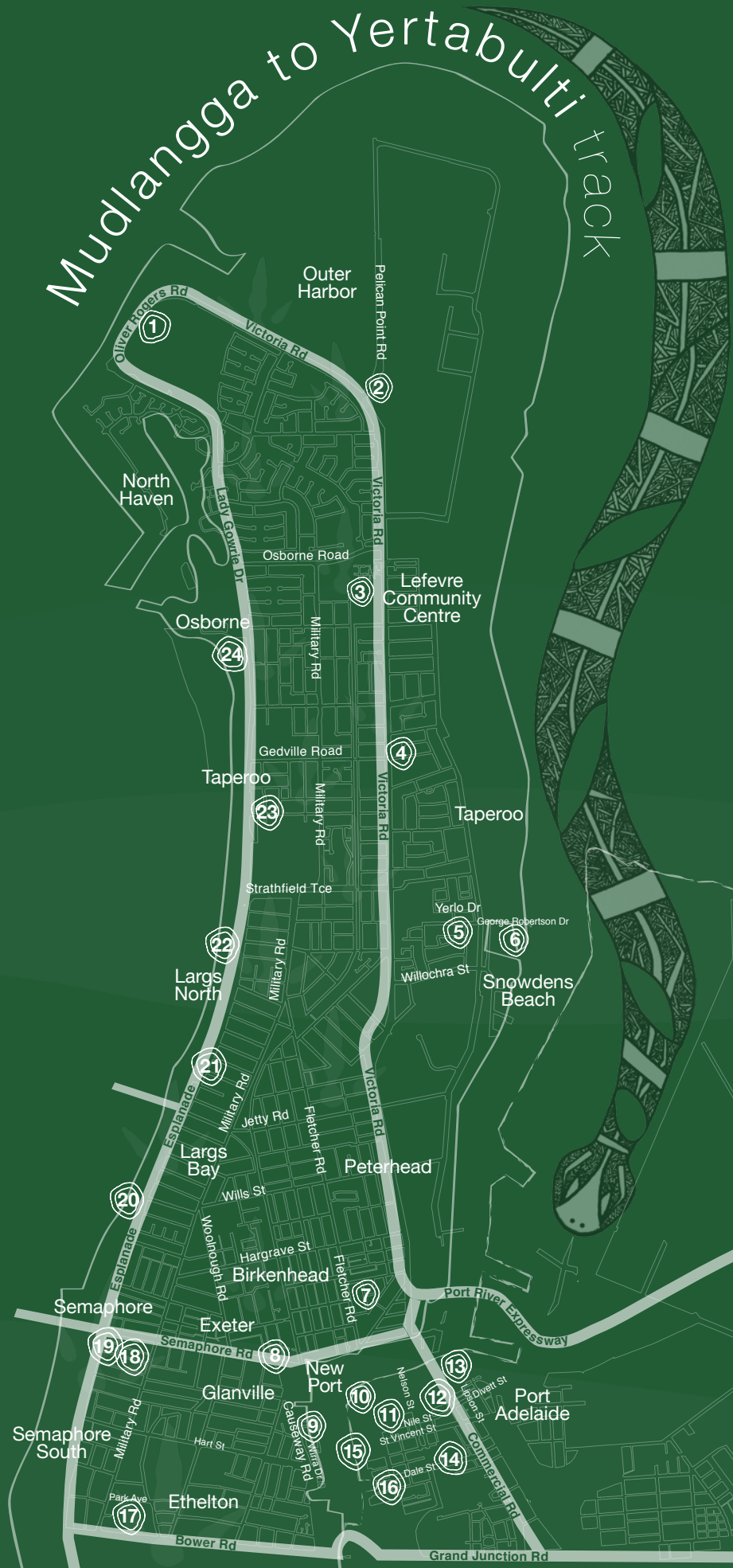
Georgina Williams

## 24 Osborne Beach

*Lady Gowrie Dr, Osborne*

"We kept our waste separate. Middens were used so you didn't mess up your country, you keep your kitchen clean. You ate your food and threw the scraps into the midden site, but you lived away from it."

Lewis O'Brien





Port Adelaide Enfield



Australian Government



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