



NEWSLETTER

NHARANGGA ABORIGINAL PROGRESS ASSOCIATION INC

... taking care of people, language, culture and Country · May 2022

buggilu, garri, dhargarri: ngadlu yarda

#alwayswasalwayswillbeourland

Magnificent capture of Aurora Australia from Troubridge, Dhillba Country, by Sue Hancock

NAPA's latest publication takes on history and flips it on its head in a look at the past from a Nharangga perspective. Colonisation was swift and brutal and remaining information is from an almost entirely European point of view. With this in mind we set out to give it a Nharangga narrative and are excited to be able to now share it with you. There are though parts that retell stories of extreme colonial violence but a warning in the front forewarns of these pages as we acknowledge that they'll likely be confronting for Aboriginal people. At first glance it appears that so much has been lost: language, culture, Country, identity, tradition, but it remains within us, deep in our soul, waiting for the call of our Ancestors to return it to our consciousness. It's an important journey. It is the story of us. We sincerely thank South Australian Government Department of Human Services for the grants funding that enabled this project. Retails for \$25 (+ postage) available from our office.

AVAILABLE NOW



Here's a short excerpt about our ancient history ... *"Mega-fauna co-existed for around 30,000 years after the First Australians arrived. Fossil evidence at Curramulka's Corra-Lynn Cave shows that Nharangga people shared the landscape with Thylacoleo carnifex, a 1.5 metre long marsupial lion with a powerful jaw and massive forelimbs that was the largest carnivorous marsupial on earth; Diprotodon optatum, a giant wombat the size of a car was the largest marsupial ever known, and lived until about 11,700 years ago; Zygomaturus trilobus, related to the Diprotodon, was as big as a bull and may have lived in small herds; Procoptodon goliath was the largest, most heavily built kangaroo ever known and more than two-and-a-half times larger than the biggest red kangaroos of today; Varanus priscus, or Megalania, the largest terrestrial lizard known to have existed, was a giant goanna up to six metres long."*





ANZAC DAY

MONDAY

25th APRIL



NHARANGGA MAN and 'RAT of TUBRUK', TIM HUGHES won the Military Medal for "conspicuous gallantry and bravery" in New Guinea.

Aboriginal people have served Australia in every conflict since the Boer War where they joined as regular soldiers and served in the Light Horse Units.

At the beginning of World War I Aboriginal Australians attempting to enlist were rejected, but when the conscription referendum failed in 1916 and demand for more troops became desperate, regulations relaxed. In 1917 a new military order stated, "*half-castes may be enlisted in the Australian Imperial Force provided that the examining Medical Officers are satisfied that one of the parents is of European origin*".

Contradictions and inconsistencies within the application process were apparent in South Australia where men from Point Pearce and Point McLeay missions had a high rate of acceptance unlike other regions. The Protector even endorsed the enlistment of underage men. They weren't recognised as Australian citizens, and enjoyed few of the benefits, but many died for their country all the same, including at Gallipoli.

For the first time, Aboriginal people were mostly treated with equality when they enlisted: they were paid the same wage and served under the same conditions. But once the intense personnel demand of the war was over, the restrictions on enlistment were reimposed. Attitudes didn't change until 1949 when constraints based on race were abandoned.

A significant number of Aboriginal women also played important roles, enlisting in the women's services or working in war industries. In northern Australia many worked hard to support isolated Royal Australian Air Force outposts with help ranging from food supply to salvaging crashed aircraft.

To their disappointment, equality generally ended when the war did, and Aboriginal servicemen returned to the same discrimination as they'd experienced previously. One pointed out that he'd spent three years as a prisoner of war, and yet his children were barred from the local swimming pool. Although Aboriginal people weren't officially excluded from schemes for returned soldiers, the criteria was heavily stacked against them, and few enjoyed the benefits. The Soldier Settlement Scheme was particularly cruel as it offered lands to white servicemen that had once been the traditional lands of their Aboriginal peers. Commemorations and narratives frequently remained silent on the roles and achievements of the Traditional Custodians of our country, barring them from Returned and Services League Clubs, and not giving them the right to vote for some years to come.



LOTS of language

Language is a 'living being' ... it evolves to meet the needs of those who use it. Like all Aboriginal languages, Nharangga was an oral language for tens of thousands of years but following colonisation, new words were created to describe new experiences and the foreign goods, chattels and creatures that 'gunyas' (white people) brought with them. The changing world is what convinced NAPA to build a contemporary spelling structure around our language and a methodology to create new words. It allows people all over Country, or wherever they are, to learn at their own pace with a level of consistency that also fits within today's education system. Unfortunately the English alphabet doesn't adequately capture the sounds of our language, so its readability can be confusing to those not familiar with the foreign sounds. For those who wish to learn, you can contact Nharangga language consultant, Tania Wanganeen at cheresel0@outlook.com and follow her on Facebook at Nharangga Warra Wambana. For further language support don't forget to tune into the podcasts at www.buzzsprout.com/1651945 and contact us for learning resources, a complete list can be found at www.napainc.com.au/resources



nhinni marni

*hello, how are you – a greeting to one
guranna, ngayi yunggu
good, thank you*



marniayi, nhinni

I'm good, and you?

SOUTH AUSTRALIAN STATE LIBRARY AND STATE RECORDS ABORIGINAL REFERENCE GROUP

Our Chairperson, Michael Wanganeen, has begun his two year appointment to the South Australian State Library and State Records Aboriginal Reference Group. The group will play an important and active role in guiding the development and implementation of programs, activities and services that relate to Aboriginal people and cultures, holding four meetings per year. It's an exciting opportunity for the organisation and broader Nharangga community to better understand the historic resources that may tell us more about the past beyond memory. Find out more here: <https://www.slsa.sa.gov.au/news/press/2022/03/aboriginal-reference-group-meets-for-first-time>



Aboriginal Reference Group: First Meeting • photo by Sia Duff, 2022

Congratulations ...

to NAPA Board Member, Lisa Weetra on her recent new appointment. We asked her to fill us in on what it entails ...

"I'm Lisa Weetra, a Nharangga woman. I've been working at Moonta Area School for nearly 3 years as an Aboriginal Community Education Officer. I recently won the job in the Kadina Education Office for Term 2 as the Aboriginal Service Engagement Officer.

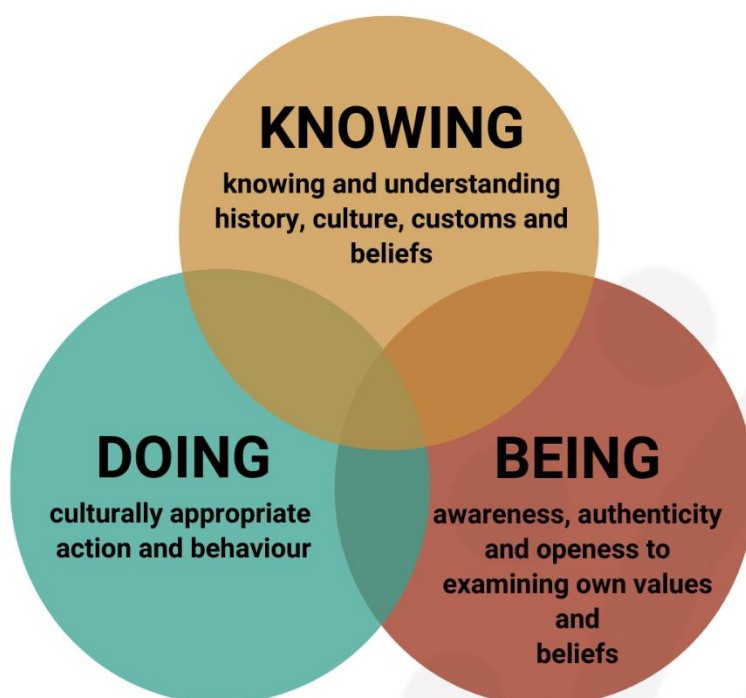
My role for Term 2 is to support schools on Yorke Peninsula, Mid North and Lower Mid North in improvement of wellbeing, attendance and engagement. I will be responsible for developing and supporting approaches with schools, preschools, and Student Support Services to implement proactive school and community education initiatives that support inclusion, learner engagement and achievement, social and emotional wellbeing, and participation of Aboriginal children, young people and their families/carers and communities to engage in learning and so much more.

I'm looking forward to the up-skilling and learning more from the Aboriginal Education Team and other key people to support Aboriginal children, their families and the community."



MORE CULTURAL AWARENESS ...

NAPA delivered a second Cultural Awareness session for Yorke Peninsula Resilient Communities at Maitland Information Centre on Wednesday 13th April. Nharangga Elder, Lesley Wanganeen, generously shared her life experiences and cultural knowledge, answered questions and left everyone feeling thoughtful and inspired.



Cultural Capability Domains

KNOWING

- Gaining knowledge of Aboriginal culture, customs, histories, and experiences
- Understanding Aboriginal people's current and past interactions with government

DOING

- Taking action in a culturally appropriate way

BEING

- Demonstrating authentic respect for culture in all interactions
- Being aware of personal values and biases and their impact on others
- Having integrity and cultural sensitivity in decision-making

KNOWING, DOING, BEING

- Continuously building capability across all three domains
- Cultural capability is a process of continuous learning

CULTURAL BURNING ...

Cultural burning was an integral part of managing and caring for Country for tens of thousands of years, and in more recent years the general population have begun to recognise its importance as a legitimate practice. Landscape SA arranged training on Nharangga and Nukunu Country, delivered by FireStick Alliance crew Victor, Peter and Gerry last week.

From Victor's own words ... The landscape evolved with people, people took shape of the land. Everything we see is a product of cultural heritage; the landscape and how the plants have evolved. The land is always talking to us, and has that memory deep inside. People and Country are one thing and every action taken was with Country in mind. Now we can see that Country is not cared for.

Grasses are the most important in a burn, the canopy is sacred. We protect the stone country during a burn, it can't burn dry as there needs to be moisture for the grass to grow afterwards, and animals need fresh growth – this is soft grass, not hard grass. Our grasses are wiry and thin, this makes them dry, so in our wet season it still burns, and burns quickly; it wants the fire done with. Moss is vital, it stops everything being washed away. It's the protective layer that holds the soil over the rocks. When moss is a wet carpet is when grass can burn and there's still moisture in the limestone. The right time to burn is when the grass is half green and half dry.

White smoke is clean smoke; you can smell it and it smells nice, it doesn't sting your eyes and it dissipates into the atmosphere, it's not polluting. Black ash is from a cool fire and the smoke feeds the trees, germinates the trees and the flowers. Grass burns bring up seed, food and the right vegetation for the next burn. It activates diversity, and starts the fresh growth. With a grass fire the ground is still cold after, you can dig out the dirt – it doesn't put heat into the ground.

When trees burn you end up with black smoke, full of toxins, oils and poisons, and it plumes up, polluting the atmosphere. Hot fire kills the soil and seeds. White ash means it's too hot. Never harm the trees, the canopy, only burn the grass.

Country needs preparation for a burn: it needs gardening. There's lots of work to be done, it's not easy, but it needs to be done. Thanks to Faith Coleman for the photo from the day and Letitia Dahl-helm for her notes.





Congratulations ...

Yorke Peninsula Council, in partnership with Country Arts SA, has employed Narungga, Ngarrindjeri, Ngadjuri and Wirangu woman Sonya Rankine as an Arts and Cultural Facilitator.

Q&A with Sonya ... tell us about your role?

The Arts and Cultural Facilitator is a newly created role on the YP, and the key features are to ...

- ⦿ Provide advice and support on funding and resources available to regional artists, groups and communities to realise their artistic and cultural ambitions facilitate activity that is responsive to the needs of First Nation Narungga people and community, other local First Nation artists, stakeholder groups, young and diverse people

- ⦿ Facilitate and create opportunities that build audiences and individual participation in the arts
- ⦿ Facilitate opportunities to build artistic capacity and capability across the arts sector
- ⦿ Actively take part in Country Arts SA and Yorke Peninsula Council working groups to accomplish strategic outcomes
- ⦿ Work collaboratively with Council staff to activate spaces and places
- ⦿ Work collaboratively with local tourism groups to assist in development and promotion of arts and cultural tourism

How has it been so far?

I've enjoyed connecting with the First Nation Narungga community and local artists on the Yorke Peninsula and getting to know what is out there and what the possibilities are for growth and engagement within the community. Working in arts and culture is an energetic and evolving space that is incredibly engaging and rewarding. The interaction so far has been a great indication of what there is to come and what can happen on Yorke Peninsula.

How can you assist people on Yorke Peninsula?

I'm someone they can talk to about an art and/or cultural idea, create connections with other artists, link to grant funding and program opportunities within Country Arts SA. I'm here to facilitate and support any kind of arts and culture project on the Yorke Peninsula.

How can people get in touch with you?

Email me at sonya.rankine@countryartssa.org.au or call me on 0491 086 854.

**this item has been edited for brevity, to see the whole article please go to <https://yorke.sa.gov.au/news/media-releases/supporting-arts-and-culture/>*



From www.naidoc.org.au ... We have a proud history of getting up, standing up, and showing up. From the frontier wars and our earliest resistance fighters to our Aboriginal and Torres Strait Islander communities fighting for change today — we continue to show up. Now is our time. We cannot afford to lose momentum for change. We all must continue to **Get Up! Stand Up! Show Up!** for systemic change and keep rallying around our mob, our Elders, our communities. Whether it's seeking proper environmental, cultural and heritage protections, Constitutional change, a comprehensive process of truth-telling, working towards treaties, or calling out racism — we must do it together.

The inaugural **NHARANGGA CULTURAL DAY**



NAPA co-hosted a fantastic day celebrating all things Nharangga on Sunday 22nd May at Minlagawi, near Minlaton, with Yorke Peninsula Council and Narungga Nation Aboriginal Corporation. The sun shone, the breeze was gentle and the public flocked to take part. The day was funded through Yorke Peninsula Council via Landscapes SA Northern and Yorke Grassroots Grants and we sincerely thank both organisations for their support.

Above | Organisers of the Nharangga Cultural Day, NAPA Board Member, Lesley Wanganeen, YP Council's Environment Officer, Letitia Dahl-helm, NAPA Chairperson, Michael Wanganeen and Narungga Nation Aboriginal Corporation's Cyril 'Bigzie' Kartinyeri (absent were YP Council's Sonya Rankine and NAPA's Cathy Glazbrook)

Brianna Warrior opened the walking tour with a Welcome to Country spoken beautifully in Nharangga language. Ivy Cranwell repeated it in English (pictured below left).



One of the biggest drawcards on the day was the hosted walking tour with Shane and Steven Warrior, pictured above right, stopping to talk about culture and tradition to two groups of walkers totalling over 80 fascinated participants. They shared their considerable knowledge, answered questions and engaged the groups in discussion about ancient Nharangga culture.

Right | Kids had the opportunity to build a 'wardli' (wurlie) from provided branches (pictured right).

SAVE the DATE
Minlagawi Cultural Day
Sunday 7th May 2023





Above | Nharangga totem bush art activity run by NAPA Board Member Lisa Weetra, and Bianca Newchurch with helpers Aaliyah Weetra and Nevayah Karpany.



Above | Cheryl and Ian Bishop chat to Kev Newchurch and daughter Kirene about Kev's beautiful work, pictured below





Above | Daniel Newchurch, from Newchurch Horticulture, made these absolutely delicious kangaroo tacos



Above | Clem Newchurch shared his vast knowledge of traditional tool and equipment making, demonstrating string and net making too ... and enjoyed Daphne Rickett's beautiful wattleseed damper!



Left | Joan Taylor, Lynette Chester, Natalie Harkin (poet and artist), Mali Harkin-Noack, Sharene Vandebroek (leadlight artist). Read more about their fabulous work here: <https://bit.ly/natharkin> and here: <https://bit.ly/apronsorrowsovereigntea>



Above | Nikki Ashby held dance workshops, with participants first learning the components and then putting together a performance



Above | enormous thanks to YP Council's Letitia Dahl-helm for pulling the day together

If any Nharangga people would like to host an activity or showcase their talent at next year's Minlagawi Cultural Day, please register your interest with Letitia at letitia.dahl-helm@yorke.sa.gov.au



We were pleased to have a visit from Kyam Mahar, Attorney-General, Minister for Aboriginal Affairs and Minister for Industrial Relations and Public Sector recently. Discussions centred around working together to bring about the best outcomes for Nharangga people, language, culture and Country.

If you'd like to join the mailing list to receive our newsletter,
please email us at info@napainc.com.au



WE THANK OUR FUNDERS ...



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*generally open Monday to Wednesday from 10am to 3pm



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