

Role play of Eyre Peninsula Aboriginal history

This role play has been developed by Aboriginal community members and Aboriginal Education personnel from the Department of Education, Training and Employment in South Australia. Further information is available from Adele Pring, adele.pring@sa.gov.au or hass.sa.online@gmail.com. A longer version is also available on request.

References

Port Lincoln Aboriginal Community Centre representatives: Brenton Richards, Jennifer Johncock, Eddie Munro and others
I'd rather dig potatoes: Clamor Schurmann and the Aborigines of South Australia 1838-1853, Edwin A Schurmann, Lutheran Publishing House, Adelaide 1987.
Resistance and retaliation: Aboriginal-European relations in early colonial South Australia, Alan Pope, Heritage Action, Bridgewater, 1989.
Survival in our own land: 'Aboriginal' experiences in 'South Australia' since 1836, Christobel Mattingley and Ken Hampton, Wakefield Press, 1988.

Introduction

This role play which should be completed in one or two lessons will help enable students or adult participants to gain understanding and empathy for Aboriginal peoples' history. Similar role plays have been used successfully with groups of teachers, primary to tertiary students, Aboriginal people, public servants and community groups. Please note that much of the content is new to participants, including Aboriginal people.

It is important to debrief well after the role play (see notes at end) and to explain that the purpose is to educate and help develop empathy and work towards a better future, not blame or make people angry. If people are aware of this part of SA history, they are more likely to become active, empathetic citizens in future.

In previous sessions the following activities could help provide background knowledge:

- view and discuss the video *Alinta - the flame* in the Women of the Sun series
- research the quality of life for the average person in Europe, especially England, around 1788
- research aspects of traditional life in SA using Aboriginal Studies documents, eg language, stories, relationship terms, laws, games, foods, especially those relating to groups being studied

Before you start,

Participants will be divided into four small groups to represent the Aboriginal peoples around Port Lincoln 200 years ago. Provide four large pieces of paper and forty smaller pieces of paper (4 x A4 pages cut into 10 pieces each) to represent elders and children of each group. Photocopy the scripts, people's names, certificates, letters and descriptions of traditional life, which are included with this role play, to distribute later to the groups.

The narrator and one participant represent Europeans who at various stages in the role play, physically shift those playing Aboriginal people. Follow up activities are suggested at the end of the narrator's script. Be sure to allow sufficient class time for discussion, even if it means cutting short the role play.

As the narrator mentions particular dates and descriptions (shown in **bold**), a representative of that group reads their relevant statement from their script. The narrator reads the main script and stops regularly to seek comments from each group. Narrators can adapt and/or add extra comments wherever appropriate, depending on their knowledge and the dynamics of the group. Other props could be included depending on

resources. It is helpful to draw a map of South Australia on a white or blackboard to illustrate places throughout the role play.

To begin the role play, divide the floor space in a room, preferably free of furniture, between the four groups. Give each group one large and ten smaller pieces of paper. Cut and divide the pages with people's names and share amongst the groups.

Explain to participants that the large paper represents their land and the smaller pieces, representing extended family should be spread close to the land. The group should physically keep in touch with their (paper) land and their (paper) relatives. They can write names such as grandfather or daughter on the smaller pieces of paper.



Narrator's script

Life for Nauo and Barngarla people was generally peaceful and fulfilling but with occasional disputes as with all cultures. People lived in extended family groups consisting perhaps of husbands and wives, brothers and sisters-in-law, grandparents and grandchildren.

Several times a year the extended family shifted within their country or land, visiting familiar campsites of previous years. The time of moving camp depended on the availability of seasonal foods or because of deaths. The group met regularly with relatives belonging to the same or neighbouring groups for ceremonies. Sacred sites were respected and maintained by elders who had responsibility for them. Aboriginal people were proud and dignified.

Nauo and Barngarla people generally lived closer to the coast during the summer and further inland in winter. Where would they have found fresh water in the summer? (Soaks were dug near lakes and sand dunes)

Give out the information about traditional life to groups. On your (paper) land, take a few minutes to draw pictures of significant items you have information about. This might include precious waterholes, sacred sites, clothing, shelter, foods from your environment and artefacts used in daily life.

(After a few minutes) Each group should now take it in turns to tell the others about their particular knowledge of traditional life.

What do you know about life in England 200 years for the average person? (Life at this time for the majority of people in England, Ireland and other parts of Europe was generally hard. Many worked long hours in factories or workhouses, in muddy fields or in dark, damp coal mines. Illness was common. Only the wealthy lived in comfort. Narrators can ad lib according to their knowledge or that of the students)

1800 The British set up a colony around Sydney in what they called New South Wales. Most people were convicts or soldiers.

1801 to 1803 - English and French explorers mapped the coast of South Australia for their governments. (Instruct an 'explorer' to 'sail' around the SA coast and leave again)

1800 - 1830s French, American and British sealers and whalers visited parts of the coast to obtain fresh water. **Early 1800s.**

1834 The British Parliament claims South Australia. It is described as 'waste and unoccupied' yet also says that Aboriginal people's rights to their lands should be protected. In practice these rights are virtually ignored. Port Lincoln, with its huge harbour, is considered as the capital but Adelaide is finally chosen. (Seek comments from one or two groups)

Late 1830s Kaurna people around Adelaide are outnumbered by Europeans within a year of settlement and most of the land around Adelaide is taken up for farming. Missionaries from Germany work with the Aboriginal people. Relationships between the Kaurna and the Europeans are generally friendly with curiosity on both sides but many Kaurna die from introduced diseases such as colds, measles and whooping cough.

1839 - 41 Edward John Eyre explores the north and west of the state. He hardly has any contact with Aboriginal people. He calls in at the new Port Lincoln settlement for supplies. (Tear away a corner of one group's land)

1840 In only six years 17 000 Europeans had arrived in SA as well as 200,000 sheep and 15 000 cattle. Aboriginal peoples' land and water in southern SA was being polluted by sheep, cattle or too many European people. Traditional foods were rapidly being destroyed. **1840 Port Lincoln**

March 1840 The 12 year old son of the Hawson family in Port Lincoln, alone at home for two days, shoots at natives who he says have stolen a dog. Aboriginal people later spear the young boy twice in the chest.

(Move participants away from where the coast would be, as summer is ending.)

April 1840 Governor Gawler visits Port Lincoln by sea, the main means of transport at that time. He offers the missionary Clamor Schurmann the job there as Deputy Protector of Aborigines because he fears that there will be trouble.

September 1840 Schurmann arrives in Port Lincoln and observes a French whale boat and two others in the bay which was swarming with wild duck and other sea birds. Charles Dutton takes up land at the Marble Ranges, possibly the best land in the area. Dutton tells Schurmann there are hundreds of natives at Coffin Bay but they are not to be trusted. (Take more land away from each group. Discuss the word trust with the group. Who do you think should not be trusted?)

Move groups closer to the coast again as summer is approaching.

It is a difficult time because the Nauo and Barngarla are realising that the newcomers are here to stay and difficult also for the newcomers because their government say the land is theirs to farm. **1840s**

Eyre writes that Aboriginal people rarely attack without cause and yet the police wound and lock up nine innocent Aboriginal men in Port Lincoln following the Hawson boy's death.

Schurmann tries to make contact with the Aboriginal people to get to know them and their language as he did with the Kaurna in Adelaide. He has difficulty because they generally hide from the newcomers. He finally meets with some older men who are naked and have the ends of their beards plaited. Schurmann starts recording the language.

Schurmann brings five Aboriginal men into Port Lincoln and records more language. They leave and others arrive, wanting to be taken to Boston Island to catch snakes and penguins. One is called *Punalta*. **1840 Boston Island, then 1840 back on the mainland**

February 1841 Aboriginal people are accused of stealing potatoes, linen, a coat, kangaroo skins, a sheep and travel bag. An official says "It would be wrong if those loafers were to get away without punishment. It would make them cheeky, and embitter the whites". They are later said to steal kangaroo hides, a sheep and potatoes. (Discuss with the group the concept of theft)

When travelling out from the town, Schurmann observes that the Aboriginal men are protective of their women. (Discuss why this might be) French boats visit nearby bays.

Aboriginal people begin a serious resistance to the settlers. **October 1841** (Take away all but a tiny piece of land and several of the paper people from all groups)

The Aboriginal warriors forced many farmers to take refuge in Port Lincoln and almost forced the abandonment of the township altogether.

March 1842 Five more people are killed in the countryside. The police sergeant wants Schurmann to leave the settlement. **March 1842**

April 1842. A boat arrives with Lieutenant Hugonin and 16 men from the 96th Regiment planning to set out to find the killers. Schurmann is invited along as interpreter and to help identify Aboriginal people. Headquarters are set up at Pallanna, about 25km west of Port Lincoln. **April 1842**

May 18 1842 Schurmann writes to Mr Moorhouse, the Protector of Aborigines in Adelaide. "The natives of Port Lincoln are divided into two tribes called Nauo and Barngarla. The former live on the coast to the south-west of the settlement and live chiefly on fish, are generally a strong race and often meet in large bodies not unlike the natives of Encounter Bay. The males have a small ring or circle engraved on each shoulder. The Barngarla spread to the north beyond Franklin Harbour and the interior. It is divided into two smaller ... (groups), Wambiri Yurrarri (coast people) and Battara Yurrarri (gum tree people) from their living in the interior where gums are plentiful. The two ... (groups) mix occasionally. The natives maintain that Mr Brown's and Mr Biddle's station murders were by an inland tribe."

(Move groups back inland a little because of the season.)

One of the settlers was "a particularly cruel and barbaric man. As a newspaper of the day noted, the Battara were intent ... to revenge themselves on (this man) ...; Determined to prevent attacks on his flocks by any means, the callous man not only shot Aborigines seen near his sheep but displayed their mutilated bodies as gruesome warnings.

June 1842 Charles Dutton leaves his property north of Port Lincoln and plans to return to 'civilisation' in Adelaide. **June 1842**

Two top mounted police attempt to find the 'murderers' after the army fail. After nine days their search is abandoned. One found out that his guides were leading him in a circle. After some coercion, they led him to one of the accused men.

Ngarbi is arrested then tried and convicted in Adelaide for his part in the killings. Schurmann appealed for mercy on the grounds that he had no choice but to do what his elders told him to do. He asks to die in his own country near Port Lincoln but was hung and buried in Adelaide.

The Port Lincoln's magistrate's clerk expressed concern that farming was forcing the Aboriginal people into their neighbour's territory causing wars between them. Aboriginal people from the north west invaded the land of the Port Lincoln Aboriginal people, possibly being attracted by the rations and other goods available. **Kongulta's quote**

"Frontier farmers adopt more brutal means to overcome any resistance. Rations like flour and sugar are provided by the government to the farmers for Aboriginal people. Arsenic was sometimes added to the flour. Waterholes are poisoned, fenced off, or drunk dry by sheep. Aboriginal people are shot. Aboriginal people die of tuberculosis and other diseases. Within thirty years only a few Aboriginal people in the area survive. (Take away more of the paper people from each group)

1843 Schurmann started farming with six Aboriginal people on 80 acres, two miles north of the town. Six acres were cleared and fenced, a few acres were dug and wheat sown. Governor Grey asked him to instead establish a native school but doesn't offer enough money for flour, meat, clothing, slates and paper.

Padlate, known as a mild and inoffensive man, is shot three times by the Port Lincoln police whilst camping with friends about a mile from the town. He survives the cold of the night but dies next day and his body is then buried in the jail yard, like a condemned man.

August 1844 Schurmann writes to Germany for funds for the farm. They offer funding if the colonial government offers the same. Not enough money is provided so he returns to Adelaide. **1845**

1848 Schurmann with his wife and child arrive back in Port Lincoln and find that life in Port Lincoln is more peaceful than before but in the remote areas there is more violence. Police trooper Tolmer describes it as a reign of terror against Aboriginal people. (Take away most of the remaining paper people from each group.

A shepherd, another man and a shepherd's wife are killed. The town is outraged but it is probably in revenge for poisoning of five Aboriginal people near Port Lincoln by a man named Dwyer, who had added poison to flour. Dwyer is brought in for questioning but he escapes and is said to have left on a boat for California. **1848**

1849 Aboriginal men found guilty of Captain Beevor's murder are hung at the site of their crime as a deterrent to others. (Take away the remaining paper people) Aboriginal people realise they cannot defeat the invaders. They survive by doing seasonal work for the farmers.

1850 Schurmann school for native children is funded by the government who say "It keeps the children away from their parents and prevents them becoming ... savages ...". 24 children attend the school and learn reading and writing. It operates for three years and then funding is cut.

Most settlers don't see Aboriginal people as they go about their lives in the towns or on their farms. However, they would not have had their farms if the Aboriginal owners had not been previously killed or frightened away.

1850 Several young Aboriginal people are taken from Adelaide to a new mission at Poonindie north of Port Lincoln. Many die from tuberculosis. Those who survive became excellent farmers, winning prizes for their skills in district competitions.

1860s Most of the mission at Poonindie is sold off to European settlers who consider they have a better right to the land. The remaining residents are shifted to Point Pearce and Point McLeay. *Q. How might these people have felt about their situation?*

1865 There are ration depots at Port Lincoln, Poonindie, Cowell and Venus Bay.

By 1890 the best land within 150 km is held freehold. There are still ration depots at Cowell, Elliston and Port Lincoln.

1911 Aboriginal people are by law segregated onto reserves away from non-Aboriginal people. They can be kept there indefinitely and arrested for leaving. Aboriginal people camp at Mallee Park Aboriginal reserve near Port Lincoln town, an area prone to flooding,

1913 The Koonibba Children's Home is built at Koonibba Mission near Ceduna. Some Wirangu and Kookatha children are placed in the home. Their families visit them on Sundays. The girls are trained to become housekeepers when they leave the home as teenagers.

1915 There is still a ration depot at Port Lincoln.

1923 By law, Aboriginal children can be removed from their families against their will and sent to institutions until they are adults. This continues until the late 1960s.

1930s - 1940s Many Aboriginal people come and go from Mallee Park and other fringe camps. There is seasonal labouring work available such as wheat lumping (carrying bags of grain) onto trains throughout Eyre Peninsula, clearing mallee trees and stumps from paddocks, maintenance and repairs on the railway, labouring at the government produce store. (add more personal examples here if you know of any)

1934 Exemption certificates are introduced which make certain Aboriginal people honorary 'whites'. Those with 'dog tags' as they are called are not allowed to mix with their relatives who are not exempted but they can buy land, have a bank account, vote, drink alcohol and work in normal employment. Those without are not allowed to leave the reserve they were living on without written permission each time. (Give the exemption certificate to someone)

1935 Exempted people and non-Aboriginal people are not allowed onto Aboriginal reserves. (Give a notice to the exempted person). Young Aboriginal women, who are taken away as children, work as housekeepers for wealthy families after they leave the children's home.

1945 A number of Aboriginal people serve in the armed forces during the war. (Send someone off to war) but do not have equal rights with other returned servicemen and women on their return. Several don't return from the war. Some are not allowed to visit their families on reserves without permits. (Give the permit to an exempted person) (follow this up with a notice)

1950s - 1960s The government policy is Assimilation so many Mallee Park families are shifted to houses in streets such as Freeman Avenue in Port Lincoln. **1950s**

1965 The Aborigines and Historic Relics Preservation Act of SA provides some protection for sacred sites, burial sites, painting and engraving sites and fish traps.

1966 The *Aboriginal Lands Trust Act* gives title of Aboriginal reserves in South Australia to the Aboriginal Lands Trust, to be managed by Aboriginal people. Lands included are mostly small in area but significant to the local Aboriginal people. Examples are Mallee Park and Poonindie.

1966 Aboriginal people become entitled to equal pay and welfare with other Australians and get the right to vote. **1966**

1967 A National Referendum gives approval for Aboriginal people to be counted in the census.

1970s A farmer near Port Lincoln explains with shame to a visiting teacher and students that his ancestors poisoned Aboriginal people.

Some Port Lincoln Aboriginal people travel to Western Australia and return with partners. Several Western Australian Aboriginal people come to live in Port Lincoln and Whyalla to join their extended families.

1990s Many Aboriginal people work at least two days a week for the equivalent of the dole, undertaking work which contributes to their community and society generally.

1986 Equal Opportunity Act makes discrimination unlawful on the basis of race. *Q. What still needs to be done for Aboriginal people to be treated fairly?*

1991 The Australian government began the process it calls the Reconciliation between Aboriginal and other Australians. Some Aboriginal people are still trying to trace their family and ancestral links after being taken away as children and placed in homes.

1990s Native title legislation is introduced. The legal processes are very stressful for Aboriginal people because they have to prove continuing connections with particular land and culture.

The role play ends or pauses at this point. The aim of the role play is not to promote guilt or anger because they are not particularly useful but to develop understanding, empathy and justice for the future. The past cannot be changed but we can all work towards a better future. It is when people are aware of injustices in the past that they are more able to prevent them from occurring in the future.

More local history can be incorporated into the role play, especially that from local Aboriginal families.

Talk in small groups for a few minutes before reporting back to the group. (use questions on next page as a guide)

Debriefing

Participants should be given a few minutes to discuss in their groups what they have learnt from the role play and each group should have one person recording comments (see possible discussion questions below). They should then be invited to share their learning with the whole group.

Discussion could include the following questions:

- Is a role play like this better than watching a video about the same events? Why?
- What did you learn of importance that you didn't know before? Describe.
- Did anything about the role play surprise you? How or why?
- What would you like to find out more about?
- How do you think the role play could be improved for the future?

The role play could be followed up with relevant activities including the following:

- finding out what older people in the community learnt about Aboriginal history when they were at school and what they might have liked to learn more about
- researching of one incident in the timeline
- presenting a timeline presented in a visual form
- viewing and discussing the video series *Women of the sun*

TRADITIONAL LIFE

Group 1

There is a natural grace in deportment of the men, their walk is perfectly erect and free and they are very agile. Men wear their hair covered with yarn spun from opossum fur or human hair, sometimes with emu feather decoration above the forehead. The chest and arms of men from the north west are painted in red and white at times giving a ferocious appearance. The men wear a belt of human hair, sometimes interwoven with emu feathers, drawing it tight, especially when they are hungry.

A unique implement is the *yuta*, a large piece of bark over a metre long and 30cm wide which is used to clean or winnow the grubs of a large species of ant around September. Even young children are skilled in this complex task. The weapons and implements are packed in a kangaroo skin or coarse net bag carried under the left arm.

Net bags are made from rush fibre and might contain the following items: a large flat shell is used for drinking, a round smooth stone is for breaking bones of animals, ochre stone, a wooden scoop, quartz and small items such as kangaroo sinew, pointed bones for sewing, sharp bones to peel roots, feathers, string, spear-barbs, etc. Women's bags are larger than men's and are supported by a band across the chest. Some men carry a knife called *bakki bakkiti* made from quartz stick with resin grip.

Group 2

Clothing is one or two kangaroo skins and but rarely of rugs made of wallaby, opossum or other furs. The skins are prepared by being stretched on a level spot with pegs, flesh side upwards. When dry the fleshy substances are gently pulled or shaved off with a sharp edged piece of quartz. It is then rubbed with the rough surface of an ironstone which makes it soft and pliable. They are sewn together with sinew from a kangaroo's tail through holes made with a thin pointed bone. They are worn fur side outwards in rainy weather. The best are worn by the women, especially those with small children which are then covered either when sitting on the mother's back or on her lap at camp.

Fish traps are used and fish are also speared. Wells are dug 2 - 6 metres deep for drinking water near fresh water lakes and in sand dunes. Foods not eaten include oysters and some shell-fish, some kinds of fish, common mushrooms. Animal foods are called *paru* and include snakes and other reptiles, native cats, intestines of some animals, seal, kangaroo, smaller marsupials, birds including wild duck, sea birds, penguin, geese, emus through to wrens, grubs, mussels, fish. Other foods eaten include fungus other than common mushrooms, eggs.

Place names include *Pallanna* Spring, *Muthabkka* (Coffin Bay), *Korlo* (narrow peninsula NW of Coffin Bay). It is common to travel 25-35 km in a day, the men travelling further, women travelling directly with children to an intended camping place with one or more men. Fire is made and small animals roasted and eaten followed by roots or fruit then talking, singing or dancing.

Group 3

Grease is applied by both sexes, sometimes all over, sometimes just the face, particularly in hot weather. Red, black and white body paints are used. The black and red are ground from stone from the far north. The black becomes shining and metallic. Cinders of a burnt grass-tree are sometimes used as a substitute but it is duller. The white is a soft chalk or pipeclay and is only applied for occasions like dancing and mourning. Different designs in the body paint indicate different kinship relationships.

Game is speared or hit with a *wirri*. Sign language, dogs, smoke and fire are utilised for hunting. Nets and hooks are not used for fishing. Larger fish are speared, smaller fish are surrounded and flicked onto the shore with tea tree. Some fish are attracted in the night by a light. Game is roasted on the fire. Kangaroos are skinned and cut into joints. Smaller animals are only skinned if the fur is required. Male animals are eaten by adult men, females by women and young animals by children except for the kangaroo-rat eaten by everyone. Wallaby and bandicoot are not eaten by young men and women. Girls eat lizards and women eat snakes.

A windbreak is made in summer but in rainy weather huts are made of sheoak branches, always with a fire to keep feet warm. In cold weather each person has a small heap of burning coals in front and back. Severe burns happen frequently. Length of stay at a camp depends on availability of food and water, perhaps ten days but no longer than a fortnight. Each family has a separate hut and unmarried men sleep apart in a hut of their own. Moiety groups include the *Mattiri* and *Karraru*, a husband being one and the wife the other. Children take after the mother's moiety.

Group 4

Spears are made from gum tree saplings two or more metres long, straightened in hot ashes. The root end is pointed after being hardened in the fire. Two or three in a bundle of a man's spears are barbed and a *midla* (wommera) is used for throwing. A shorter spear is used for fishing. *Wirris* or clubs are used for throwing or hitting, mainly used for throwing at kangaroo rats or other small animals. The *kiatta* or digging stick is a gum or sheoak sapling, 1.5 m long and 5cm in diameter, hardened in the fire and having a sharp edge. It is used by the women to dig up roots. The boomerang is called a *wadna* and is used solely for striking fish in the water.

Vegetable food is *mai* and includes roots the size and shapes of small carrots and radishes, roasted in hot ashes and peeled. The root of the grass-tree is eaten raw and it grows abundantly on the barren hills and plains of Port Lincoln. Some fungus is also eaten raw. The main fruit is that of the *karkalla* (pigface) and others are small berries or pods like quandong, cherry and a kind of bean called *nondo* which grows in abundance in the sandhills between Coffin and Sleaford Bays. Lots of people come from far away when these beans are in season. Some gum from trees is eaten.

Marriages are arranged by the parents. There are rarely more than four children reared by each family. Boy children outnumber girls. Children are called by their birth order names, eg first-born if a male is *Piri* and if a girl *Kartanya* and each is also named according to the place of birth. Both names are retained through life. Males receive a third name at puberty. All grown men are equal in authority though there is considerable deference shown to old men. When a man dies his soul goes to an island accompanied by a red-billed beach bird which shrieks during the night.

PEOPLE'S NAMES

All but the two children's names are men's names as recorded by Schurmann. Cut these to share between the groups at the beginning of the role play.

Punalta

Muntalta

Yutalta

Yenbalta

Mitalta

Manyilti

Illata

Ngulgalta

Wondalta

Kunnamunka

Tubulta

Kangokalendi

Muwadna

Palyanna

Munta

Kanyokalendi

Ngulga

Yaltabidni

Marsa

Minanabidni

Ngulga

Nummalta

Ngarbi

Timba

Wornama

Tubu

Illeri

Mydlya

Tjilye
(child aged 10)

Tallerilla
(child aged 12)

SCRIPT

Early 1800s They abducted some of our women as 'wives' to help them build shelters, find bush foods and water, prepare food, preserve seal skins.

1840 Boston Island The newcomers shoot seagulls and catch fish. We find and eat what the settlers would call mature eggs but to us this is normal. We find it strange that they eat oysters.

April 1842 The soldiers surround a group of our people fishing at Coffin Bay but find out they are not the killers. Despite this a soldier fired his pistol on *Yumba* and another soldier shot *Nummalta* in the abdomen as he stood spearing fish. Schurmann described *Nummalta* as 'always so good and open' as he had previously guided the newcomers. He soon died. Schurmann says it was "like a knife in my heart to see this innocent man shot". He left the regiment then feeling that it was a contradiction for him to be there. More of our people were shot and others taken prisoner.

We told Schurmann that Ngulga, Munta, Tubu and two children Tyilye and Tallerilla had been shot. ...The government said the butchery will continue until we hand over the guilty ones. But how can we do this?

1845 Farmers employ some of us to reap and thresh their grain crops.

SCRIPT

1839 - 41 We've seen the white fellow they call Eyre. We watch his group as they travel and talk about him around our camp fires in the evenings.

1840 back on the mainland Schurmann sees one of our fish racks or traps and our fresh water wells dug in the deep sand.

June 1842 Dutton and others travel by land rather than sea so that he can take more of his goods with him. We warn them that there is not much fresh water along the way. Their bodies are later found where they died near Mt. Young.

1848 Some of the settlers call us savages yet they shoot and poison us in our own land. Some settlers seem to be good people.

SCRIPT

1840 Port Lincoln The newcomers stop us from burning our country which we do as part of hunting strategies. It helps new grass shoots to grow which kangaroos like, makes travelling easier and leaves safe clearings for when there is a big wildfire. They don't understand this. They are killing many of our kangaroos with their guns.

They are occupying our land so they are obliged to us according to our law. We like their fast food which they call flour but some have no manners and do not share.

October 1841 It is said that 500 sheep have been stolen but we let them take them back. Some of us want the farmers to go away and leave our country but others feel they are too powerful to fight and try to live peacefully with them.

1950s Audrey Kinnear from Koonibba Mission, is sent to school in Adelaide and later works as a nurse in Port Augusta and meets her mother and sister again.

SCRIPT

1840s We tolerate the newcomers on our land but they often don't always give food and goods in return. When we kill a sheep to eat or take flour which is a reciprocal right under our law, Europeans accuse us of theft.

March 1842 Twelve of us go back to Port Lincoln with Schurmann to help catch the killers. We track the men suspected of the killings and all but one flee from their camp. The Government orders this man to be shot even though he is unarmed. They don't want prisoners. Shots are fired at three of those who flee and two are wounded. A heavily pregnant woman is found, trying to hide in the hollow of a tree and Schurmann asks the Sergeant if he plans to shoot her. The so called 'stolen goods' are collected from the camp and the men's belongings including weapons and fur skins are burned. We also flee. It is a very scary time.

Kongulta's quote Kongulta argued with Hale that having chosen Adelaide ... the settlers had no business at Port Lincoln." (Pope p. 83)

1966 Until then we had to survive using ration vouchers which would have to be exchanged for food.

12th January 1945
Aboriginals Department
Adelaide

To

TAKE NOTICE that you are forbidden to be within any aboriginal institution in South Australia. If after receiving this notice you are present within such institution you will be guilty of an offence for which you may be fined a sum not exceeding twenty five pounds for every day during which you are so present or you may be imprisoned in jail for a period not exceeding three months.

.....
A. McLean
Chief Protector of Aboriginals

A copy of the above notice was served on
.....personally by me on / /

A. L. Payne
Superintendent