# Role play of Peramangk history since 1800

## Introduction

This role play has been developed by Adele Pring in consultation with many others. Feedback should be sent to sasose@activ8.net.au The role play aims to help enable participants to gain understanding and empathy for Peramangk peoples' history. 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, not blame or make people angry. If people are aware of this history, they are more likely to become active, empathetic citizens in future.

It would be useful to have available maps of the Mount Lofty and Barossa Ranges which show where the various valleys and ridges are located.

Participants are divided into four small groups to represent the Peramangk regions around Finniss Valley (including Mount Barker), Onkaparinga Valley (from Mount Torrens to south of Hahndorf), Bremer River (east of Mount Barker), Eden Valley (Torrens and Para River catchments). Use four pieces of different coloured A4 paper and the same colour paper cut into about 20 small pieces to pin on participants as well as to represent elders and children of the particular group. Photocopy the scripts and descriptions of environment which are included with this role play to distribute to the appropriate groups.

The narrator and one participant represent European explorers, settlers, missionaries and government officials. At various stages in the role play, those who role play the Europeans physically shift those role playing Aboriginal people.

To begin the role play, divide the floor space between these groups on a geographical basis (use an overhead transparency, white or chalk board map or mark the floor with chalk or tape). Give each Aboriginal group their coloured piece of paper to write their group’s name on, their individual pieces to pin on themselves and other small pieces on which they can write actual names of their extended families. The large paper represents their land. Members of each group should physically keep in touch with their (paper) land and their (paper) relatives should be spread on the floor near them.

Using information from the handouts which describe each environment, each group can take five minutes to draw important features on their ‘paper’ land. This might include precious waterholes, sacred sites, foods and artefacts used in daily life. After five minutes, each group should now take it in turns to tell the others about their particular environment. After this, give each group a copy of their group’s script.

Tell the group that when the narrator mentions particular groups and dates (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 Peramangk country on a white or blackboard to illustrate particular places throughout the role play.

Follow up activities are suggested at the end of the narrator's script. Be sure to allow sufficient class time for discussion.

## Narrator's script

By 1800, Europeans had begun settling around Sydney in NSW. At that stage there was no contact between Europeans and Aboriginal people in what is now known as South Australia.

Several times a year Peramangk extended families 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 language groups for ceremonies at Mount Barker and Mount Crawford. Sacred sites were respected and maintained by elders who had responsibility for them. Peramangk people were proud and dignified.

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 colony of NSW had begun around the Sydney area with mostly convicts or soldiers as residents.

Around 1805 Disaster struck nearly thirty years before white people settled in the colony of South Australia. **Eden Valley group 1805**. *Instruct an explorer to remove several paper elders and children from each group*

1802 Europeans hunting seals, to sell their fur, were based on Kangaroo Island. **Onkaparinga group 1806**.

1820s Another smallpox epidemic occurred and again killed many people. **Onkaparinga group 1820s**. *Instruct an explorer to remove several paper elders and children from all four groups*

1830 The explorer Sturt travelled along the River Murray to the Murray Mouth. *Instruct an 'explorer' to row down the river and leave again* **Bremer River group 1830.**

1831 Captain Collett Barker, an explorer, climbed Mount Lofty and then crossed from Rapid Bay to the Murray. His party reported fertile land. He was apparently killed by Aboriginal people near the Murray Mouth. Mount Barker is named after him. **Finniss Valley group 1831**

1834 The Foundation Act was passed in the British Parliament. This Act made provision for 300 000 square miles to become the territory in which British settlers could begin the colony of South Australia. The territory was described as 'waste and unoccupied'. However, the Letters Patent relating to the Act said that nothing could be done which would (I quote) "affect the rights of any Aboriginal natives of the said Province to the actual occupation or enjoyment in their own persons or in the persons of their descendants of any lands therein now actually occupied or enjoyed by such natives" end quote. Sympathisers in England knew of the ill treatment of Aboriginal people in the other Australian colonies but their attempts to protect Aboriginal rights failed. Although the Letters Patent had the force of law, they were virtually ignored by the settlers and authorities. *Seek comments from one or two groups*

Late 1830s Kaurna people living where Adelaide is now, were outnumbered by Europeans and much of their land had been taken for farming. Relationships between the Peramangk people of the Mount Lofty and Barossa Ranges and the Europeans were mostly friendly with curiosity on both sides but many Peramangk died from diseases such as colds, tuberculosis, measles and whooping cough because they had no immunity. *Remove nearly all of the remaining paper people from each group* **Finniss Valley group 1830s.**

1836-1842 There was more local exploration and surveying of the Mount Lofty Ranges, particularly the Onkaparinga Valley, Torrens River Valley, Kuitpo Valley and Bulls Creek. *Instruct surveyors to walk through each group's country*

1837 Many River Murray Aboriginal people voluntarily move to the Adelaide area as well as some from Mount Barker and other parts of Peramangk country. *Encourage a person from each group west to Adelaide and back* **Onkaparinga group 1837**

1838 Hawdon, Bonney and 22 year old Edward John Eyre bring hundreds of cattle overland along the River Murray and across the hills past Mount Barker and Bakers Gully near Clarendon **Finniss Valley group 1839**. *Trample the paper land of the Finniss Valley group*

Squatters moved ahead of official government surveys to claim the best country. *Trample through each group's country.*

1839 Special Surveys are undertaken through the richest part of Peramangk country where the grasses grow a metre high and where there is permanent fresh water. George Fife Angas argues in a Select Committee of the British Government that Aboriginal people should at least have 10% of their country as reserves. Reserves are allocated at Mount McKenzie, Paris Creek and near Macclesfield in the Mount Lofty Ranges as part of the Special Surveys. *Tear and remove most of each group's paper land apart from the Bremer River group.*

Angas's son George French Angas, an artist, paints pictures of several Aboriginal people around Adelaide, the Barossa, Victor Harbor and the Coorong. He often travels with William Cawthorne who knows the country and Aboriginal people better, and who also paints and records cultural information.

1838 - 1847 German emigrants moved to live at what would become Hahndorf and Lenswood in the Mount Lofty Ranges. They buy their land from Dutton who by then owned much of the land around Mount Barker. *Remove most of the Onkaparinga group's land* **Onkaparinga group 1838**

1840s Men who were probably escaped or former convicts from Tasmania lived around Crafers. They were accused of robbing people passing through and were known as Tiersmen because they lived in the Tiers or steep hills.

1840s Friendly relations occured between Aboriginal people and some European settlers. **Finniss Valley group 1840s**

1840 - 1841 Surveyor Burr camped on Survey Hill at what is now known as Prospect Hill. His wife who was often left alone was afraid of Aboriginal people who she said called and demanded food. A nearby settler's daughter sometimes stayed overnight to keep her company and one time went missing. **Finniss Valley group 1841**

December 1840 Putpameyunna, Wirrameyunna and Marimeyunna meet for sport in Adelaide. They are the people from the coast south of Adelaide, north to around Gawler and 'east' people, the Peramangk. *Shift a person from each of the Peramangk groups to Adelaide.*

1840 In only six years 17 000 Europeans had arrived in SA as well as 200 000 sheep and 15 000 cattle. Aboriginal peoples' waterholes and country was being trampled and polluted. Several River Murray people moved closer to Adelaide through Peramangk country. *How might Peramangk people be feeling at this stage?*

1841 A resistance war occurs east along the Murray River near the border. **Eden Valley group 1841** *Move all but two real Eden Valley people east to Moorundie.*

1842 There are fights in Adelaide between the Mount Barker Aboriginal people and the Kaurna people followed by a major fight on Christmas eve 1842 between the Kaurna, Mount Barker and Encounter Bay people versus the Murray people. *Move all the real Mount Barker people to Adelaide.*

1840s Peramangk people tolerate Europeans on their land in most cases but some Europeans don't show good manners by giving food and goods in return. When Peramangk people kill sheep to eat or help themselves to flour which they see as their right, Europeans accuse them of theft and sometimes shoot them. Killings are not usually reported. Peramangk people learnt that Europeans are here to stay. Murder, starvation and disease take their toll. The reserves set aside for Aboriginal people are rescinded and sold to Europeans. The money is said to be used for welfare of Aboriginal people.*Remove all remaining paper people from each group.* **Finniss Valley group 1840s**

Not all Europeans are hostile. Some Europeans continue friendly relationships with Peramangk people. However, many see them as beggars and thieves. Increasingly Europeans don't see Peramangk people as they go about their lives in the new towns or on their new farms. However, they would not have their farms if the Aboriginal owners had not been killed or frightened away. William Jury living near Eden Valley wrote to Angas in England saying '... I hope the Lord will hear the Prayers of his people on behalf of the natives ... the Sabbath is so little regarded by many of the white men as they take the gun and shoot more than they do on the other six days'. *Remove a real person from each group.* **Onkaparinga group 1842**

1843 Cawthorne writes that 'nearly all of the Mount Barker [people] are down at Adelaide now and have been for some time. *Move a Moorundie person to Adelaide.*

1844 Johannes Menge writes of the cruel treatment of Aboriginal people by some of the European settlers.

1840s - 50s An American whaler of African descent, named Jackson, stays in South Australia permanently. He settles in the Kuitpo Valley, at Blackfellow's Creek, which is named after him. The Peramangk name for this place is *Pultarilla*, meaning 'plenty possum'.

1845 Many Aboriginal children are reported to be dying from whooping cough. *Remove one or more people.*

1850 By now there were several copper mines in the Mount Lofty Ranges as well as several towns. **Bremer River group 1850**

By 1850, most Aboriginal land within 400 kilometres of Adelaide had been sold to Europeans and belonged to them under the law of the new colony. (Draw a circle on the map approx. 400km from Adelaide, ie a bit north of Port Augusta) *Collect all but little bits of the remainder of Peramangk land*. *If coloured paper is pinned on the group members it could also be torn. This is a powerful way of showing how much Peramangk land was lost.* *Ask the groups to talk about how they feel.*

1850s What happened in Victoria at this time which affects SA? *A participant usually knows* Many European men who are living in South Australia leave their jobs as farm labourers and shearers to join the gold rush in Victoria. Several Aboriginal people fill the gap in the labour force, saving the South Australian economy from collapse. **Bremer River group 1850s**.

1850 Some young adults of Kaurna, Peramangk and Ngarrindjeri descent in Adelaide are taken to Poonindie north of Port Lincoln where a mission is established. *Physically move a Peramangk person to Port Lincoln.* Many suffer illnesses, probably caused by leaving their land and living in foreign country. Those who survived became excellent farmers, winning prizes for their skills in district competitions.

The Aboriginal Friends Association is formed by caring Europeans to lobby for better conditions for Aborigines.

1860s There are now more than 60 ration depots throughout South Australia. The Narungga people of Yorke Peninsula are shifted to a new mission at Point Pearce and most of the Ngarrindjeri people of the Murray Lakes and Coorong move to the new mission at Point McLeay though some lived along the Coorong in the bush not wanted by the European farmers. The missionaries do not allow Aboriginal language or ceremonies but they do protect people from being killed. *Move an Bremer River person to Wellington to the south east. of their country.*

1865 There are many flour mills in the Mount Lofty Ranges by now which indicates that much of the land is cleared and cultivated. A few surviving Peramangk are employed as labourers and are considered peaceful. Their enemies are the men from the River Murray and Lakes. All Peramangk land except the drier mallee region is now sold to Europeans. *Remove all remaining Peramangk land. Q. Why might Peramangk people be considered peaceful?*

Part of the mission at Poonindie is sold off to European settlers who consider they have a better right to the land. The residents are shifted to Point Pearce or Point McLeay. *Shift the Poonindie people to Point Pearce* *Q. How might these people have felt about their situation? Q. Would they have been welcomed at the mission communities they were shifted to?*

1869 There are hundreds of miners and their families at the Barossa Goldfields. An old Aboriginal man and his wife still live in their wurley in the Barossa Ranges. **Eden Valley group 1869**

1901 The Australian Commonwealth is formed. Aboriginal people are not to be included in the census nor given rights to vote, except when they already have state rights.

1902 Janet Matthews establishes the Manunka mission 50 miles north of Mannum. Mrs Matthews reports tensions between members of different language groups who are virtually forced to live together.This mission stays open until 1911. *Move the Wellington person to Manunka mission further north then further along the river* **Bremer River group 1902**

1911 The *Aborigines Act of South Australia* means that Aboriginal people are supposedly 'protected' by being segregated onto reserves away from non-Aboriginal people. They can be kept there indefinitely and arrested for leaving.

1923 The *Aborigines (training for children) Act* means that Aboriginal children can be removed from their families against their will and sent to institutions until they are adults. This continues for another 40 years. **Eden Valley group 1923** *Q. How might the parents have felt? Q. Do you know the stories of anyone this has happened to?*

While many of the mission children have had successes in their lives it is not without cost. Others are so devastated at being taken from their families and culture that when they reached adulthood, they do not cope and many die from alcohol and other stress related diseases.

1926 Swan Reach mission is established. Residents come from far and wide as a result of dispossession of land.

1934 Exemption certificates are introduced which makes certain Aboriginal people honorary 'whites'. Those with 'dog tags' as they were 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 are 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*

1944 A number of Aboriginal people served in the armed forces during the war. *Send someone off to war then bring them back.* They do not have equal rights with other returned servicemen and women on their return. Many are not allowed to visit their families on reserves. *Give a permit to an exempted person*

1950s Assimilation policy expects that Aboriginal people will 'attain the same manner of living as other Australians and to live as members of a single Australia'. This means stopping cultural traditions and giving up values to take up those of non-Aboriginal Australians.

1950s Iron pyrite is mined at Brukunga, near Nairne north of Mount Barker. Brukunga is a sacred site associated with the Tjilbruke story. Attempting to clean up the leaching of acids since mining ceased has cost the government millions and it is still far from being controlled.

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

1966 The *Aboriginal Lands Trust Act* gives title of Aboriginal reserves in South Australia to the Aboriginal Lands Trust, an organisation managed by Aboriginal people. Lands are mostly small in area but significant. There are none in the Mount Lofty or Barossa Ranges.

1966 Aboriginal people became entitled to equal pay with other Australians and only recently became entitled to equal social security payments as other Australians such as old age pensions, widow's pensions, unemployment benefits.

1967 A National Referendum gives approval for Aboriginal people to be counted in the census and gives the Commonwealth government power over the states in Aboriginal affairs.

1982 Aboriginal Heritage Rangers from the Flinders Ranges record Aboriginal sites in the Mount Lofty Ranges including rock art, old camps, quarries, stone arrangements, ceremonial and burial grounds.

1986 Equal Opportunity Act makes discrimination unlawful on the basis of race.

1991 The Australian government begins the process it calls the Reconciliation between Aboriginal and other Australians

1993 Mabo legislation is passed acknowledging the traditional ownership of land of the Meriam people of the island of Mer in the Torres Strait. It sets a precedent for other cases.

1996 The *Native title act* is written in a response to Mabo.

1998 The *Native title act amendment act*  is a modification which means that title coexistence can occur for example between leaseholders and traditional owners.

1990s Native vegetation continues to be removed in the Mount Lofty and Barossa Ranges, most recently to plant grape vines. There is an increased occurrence of salt affected soil as a result.

1999 Several Aboriginal people are tracing their family history and finding links to Peramangk ancestors. *Shift Peramangk survivors back into Peramangk country*.

**Debriefing**

The role play ends at this point. Restate that the aim of the role play is understanding, not guilt. It is when people are aware of injustices in the past that they are more able to prevent them from occurring in the future.

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:

• researching one or more incidents in the timeline

• presenting a timeline in a visual form

• viewing and discussing the video series *Women of the sun* in comparison to Peramangk history and culture

• communicating with Peramangk descendants to take local action acknowledging Peramangk history and culture

## Bremer River environment

Our country is east of Mount Barker, rocky and drier and much windier than other parts of Peramangk country. We had views of the River Murray and the Murray Lakes and traded with the people from those areas. There are lots of rock art sites along the major trade routes up the river valleys that were like sign posts marking our country.

Life for Peramangk people generally was peaceful and fulfilling but with occasional disputes as with all cultures. People lived in extended family groups consisting perhaps of a husband and wife, brothers and sisters-in-law, grandparents and grandchildren. Foods included yabbies, native fruits, leafy vegetables, roots and tubers. Animal foods include kangaroo, possum, bandicoot, bush turkey, goanna, echidna, ducks, pigeons, parrots, eggs, fish, turtles, eels, mussels, grubs. A lot of time was spent around the campfire telling stories, making tools, nets, bowls, clothing and teaching the young children. Dancing and singing were a regular part of life.

## Bremer River script

**Bremer River group 1830**

We heard about the *pinde meyu* (spirits from the grave) travelling south along the big river wearing strange clothing. Later they travelled north up river and were gone. When our people first saw white people we thought it was our ancestors returning.

**Bremer River group 1850**

They started a copper mine at Kanmantoo. It wrecked our fresh water creeks.

**Bremer River group 1850s**

Monarto and her husband John and some others worked for John Wrathall Bull harvesting potatoes and threshing wheat.

**Bremer River group 1902** Mrs Matthews provided food and shelter for us. We would have preferred to be independent but our country was no longer available to us. There is not enough mission land to keep the men busy with work and besides we're having to live with our traditional enemies. Our women are still mothers and feel important but the men are suffering because they can no longer provide for their families and are feeling very depressed. It's the same at other missions. After the mission closes the men have to live by fishing, rat trapping and doing a bit of seasonal work for the European farmers.

## Eden Valley environment

Our country included the Marne River and Para River catchment and the top end of the Torrens River catchment. There are huge river red gum trees, native pine and sheoak and grass that grows very high. There is abundant water most of the year. It gets freezing cold at night in the winter so we need to wear our possum skin cloaks that are in great demand from our near neighbours to the east. There are big get togethers at Mount Crawford which we call *Teetaka*. We use stone fish traps. We trade possum skins and bark from the red gum trees to be used as canoes with the people from the River Murray in exchange for spears made from whip mallee trees.

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## Eden Valley script

**Eden Valley group 1805**

A smallpox epidemic spread via the river communities. This affected our people terribly and many of our older relatives and children died. We didn't understand European diseases and thought that it was a punishment for something we'd done wrong. It was a very sad time because our elders were dying with all their knowledge and our babies too before they had a chance to live.

**Eden Valley group 1841**

Our neighbours to the east were fed up with overlanders bringing their cattle and sheep through their country but the government forces were brutal in their response, decimating the resistance fighters. Edward John Eyre selected land near Blanchetown on the River Murray and set up a ration depot there with a detachment of the 96th regiment and troopers. His aim was to pacify Aboriginal resistance. Some of us moved there because it was safer.

**Eden Valley group 1869** We're living on possum meat and we'll use their skins. We're the last two of our people in the area.

**Eden Valley group 1923**

We're very angry yet frightened and ashamed at the same time. Government officials can come into our houses at any time and if we have too little food or clothing for our children, they take them from us. We tell our children to head bush whenever they see the officials and not come home until tea time or after dark. It's not fair.

## Finniss Valley environment

Our country extends from Mount Barker and south through the hills and valleys of the central Fleurieu Peninsula. There's permanent springs at Mount Barker where we have get togethers of hundreds of people. Grass grows over a metre high. Hilltops were heavily forested but the valleys were like parkland with huge trees and grassland in between. We burnt them regularly to encourage grazing animals and reduce the danger of wild fires.

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## Finniss Valley script

**Finniss Valley group 1831**

We watched the white man they called Barker from a safe distance.

**Finniss Valley group late 1830s**

Our people are living in a confusing time. We welcomed the new guests to our land but they don't seem to be leaving. In fact, even more keep arriving. They are putting up fences and frightening our animals away. Some of the newcomers are friendly and give us tobacco, flour and sugar if we do jobs for them but others are very aggressive and scare us. The friendly ones like to attend our *palti* (pronounced Paul-tee). Palti is our word for one of our ceremonies in the moonlight when we have singing and dancing.

**Finniss Valley group 1839**

The cattle fouled the waterholes and smelt terrible. The white men had guns.

**Finniss Valley group 1840s** We used to collect yabbies, hunt possums and gather native vegetables around Echunga and sometimes the Sanders family gave us clothing and food. Soon after though tuberculosis took many lives.

**Finniss Valley group 1841**

Our people were blamed but years later her body was found near Ashbourne. She got lost and had built herself a little shelter.

## Onkaparinga environment

Our country extend from near Lobethal and Mount Torrens to south of Hahndorf. It's like a huge long wide valley between hilly ridges. There is ample permanent water filled with aquatic life and birds. The Nganguruku people from around Swan Reach on the River Murray visited us for ceremonies. There are huge red gums from which we can cut shields and dishes. We climb them to hunt possum.

Life for Peramangk people generally was peaceful and fulfilling but with occasional disputes as with all cultures. People lived in extended family groups consisting perhaps of a husband and wife, brothers and sisters-in-law, grandparents and grandchildren. Foods included yabbies, native fruits, leafy vegetables, roots and tubers. Animal foods include kangaroo, possum, bandicoot, bush turkey, goanna, echidna, ducks, pigeons, parrots, eggs, fish, turtles, eels, mussels, grubs. A lot of time was spent around the campfire telling stories, making tools, nets, bowls, clothing and teaching the young children. Dancing and singing were a regular part of life.

## Onkaparinga script

**Onkaparinga group 1806**

Illness killed many of us. Horrible deaths with sores all over. Our medicine had no effect.

**Onkaparinga group 1820s**

We heard stories about the *pinde meyu* taking women away in their boats.

**Onkaparinga group 1837** We were curious about the new visitors. Dr W Wyatt was appointed Protector of Aborigines and was to 'encourage' us towards a 'friendly disposition to the settlers'. In August 1837 he began a daily issue of rations to Aboriginal people in Adelaide so we went down there sometimes. Governor Gawler arrived in Adelaide in October 1837. He threw a party for 200 Aboriginal people and we were given roast beef, tea, sugar, rice, biscuits and new blankets. We had to leave our weapons at the gate though. The new 'fast food' was easy work, not like having to collect seeds and grind them to make our own flour.

**Onkaparinga group 1838**

Who do think they are. They come into our country as guest but don't leave and they're driving us away from Bukatilla, the place where our children learn to swim. They call it Hahndorf.

**Onkaparinga group 1842** It wasn't fair. They took our land, frightened our kangaroos and wild turkeys away, their sheep and cattle eat our bush foods and we have to beg for food.

Copy, cut and trim to hand out during role play

|  |  |
| --- | --- |
| **148****unconditional exemption from the provision of the aborigines act, 1934.**In pursuance of the powers conferred by section 11a of the Aborigines Act, 1934, the Aborigines Protection Board, being of opinion that ..............................................................by reason of his character and standard of intelligence and development, should be exempted from the provisions of the Aborigines Act, 1934, does hereby unconditionally declare that the said ...............................................................shall cease to be an aborigine for the purposes of the said Act. | Photograph of bearerSignature of Bearer................................The Seal of the Aborigines Protection Board was hereunto affixed on the .....6th.... day of .....May.............1934 , in the presence of  ....J. Cleland...... Chairman ....J. Whitburn.. Member .....C. Bartlett....... Secretary |

Copy, cut and trim to hand out during role play

To ........................................

Swan Reach Mission

Dear Sir

The Board has agreed to permit you to visit Swan Reach Mission on 25th December 1944 You are to report to the Manager immediately upon arrival at the station and must depart before sunset.

J. Smith

Secretary

Aborigines Protection Board

Copy, cut and trim to hand out during role play

12th January 1935

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