

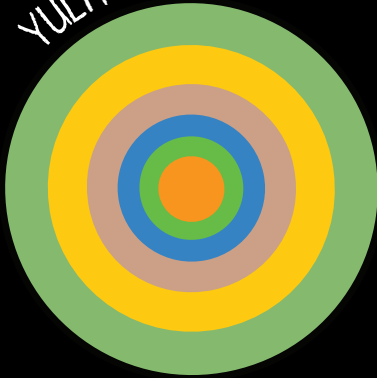
Welcome to



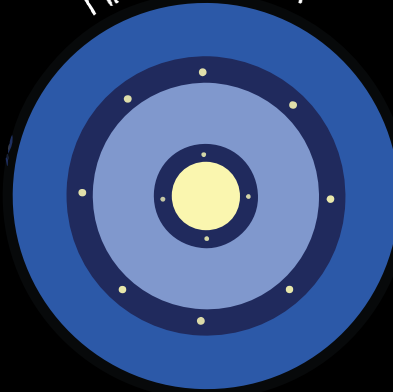
Aboriginal Culture has been within the Adelaide Hills for over 40,000 years

PERAMANGK COUNTRY

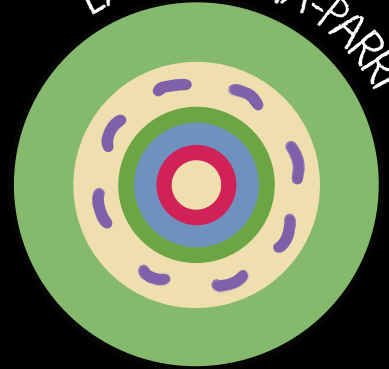
YULTI-WIRRA



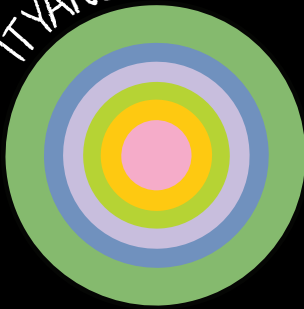
PIRRAMIMMA



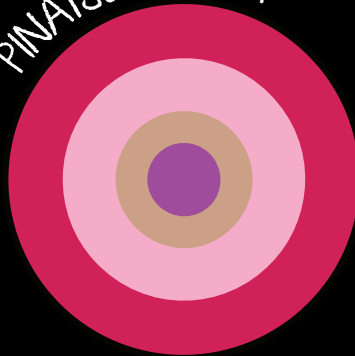
LARATINGGA-PARRI



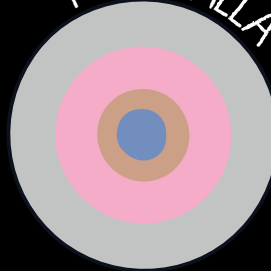
ITYANGGA



PINATJUWINGGA



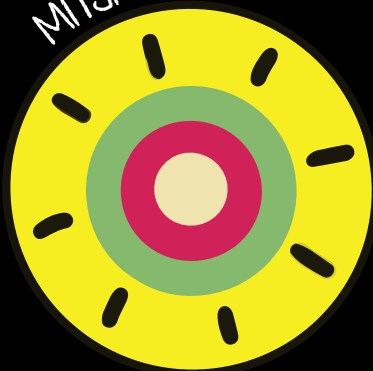
PULTARI-ILLA



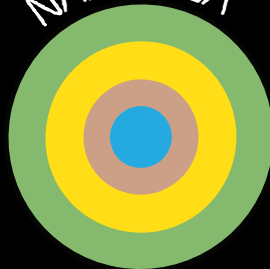
BURRUKA-NGGA



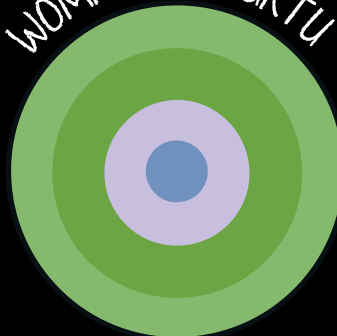
MITJI-PARRI



NANGKITJA



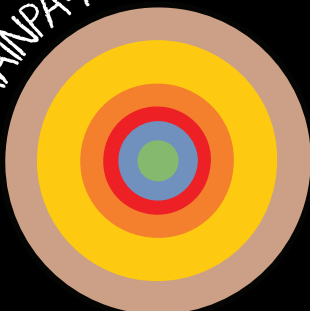
WOMMA MUKURTU



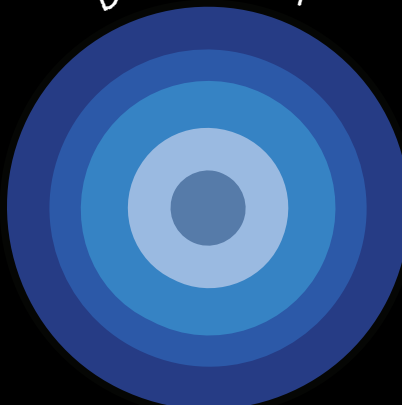
BATTA-NGGA



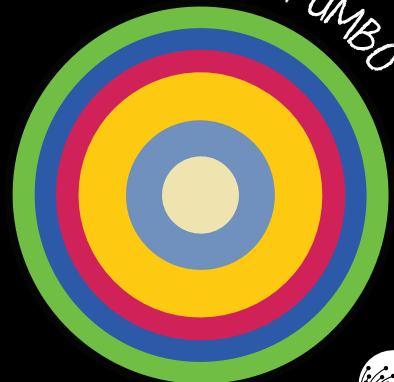
MAINPA-INGA



BOKATH-ILLA



KADLI-UMBO



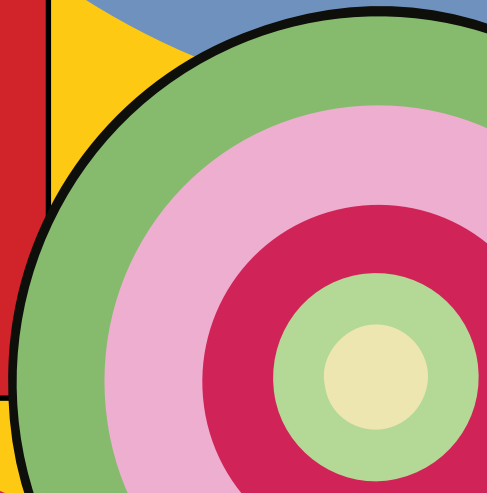
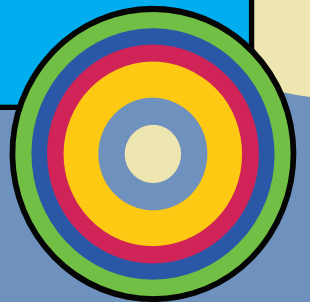
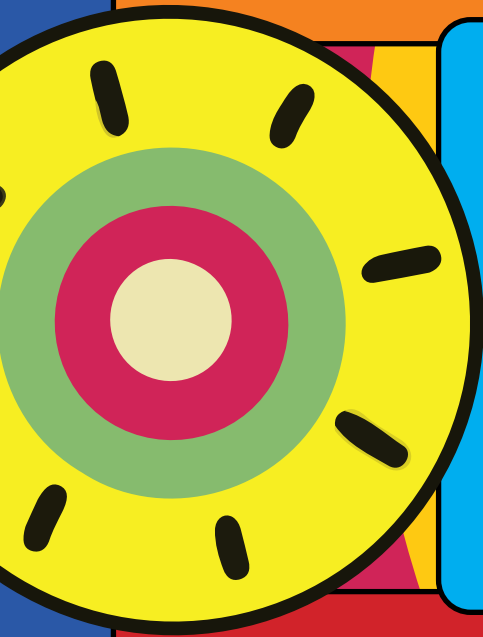
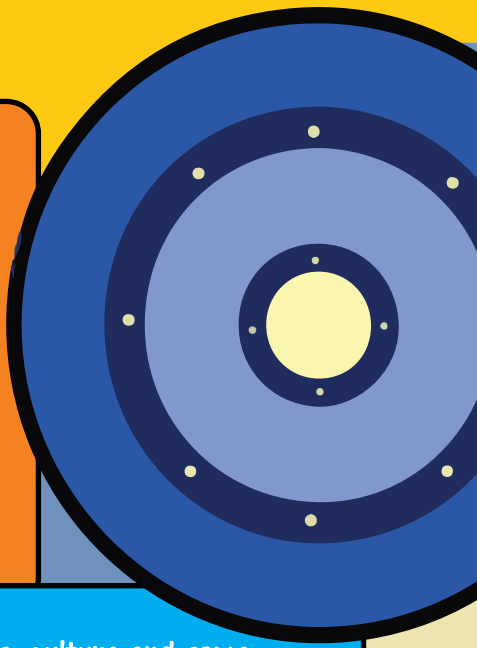
THE PERAMANGK STORY


by Ivan-Tiwu Copley

The Peramangk people lived on the eastern side of the escarpment of the Adelaide Hills in the districts surrounding Mount Barker. Records indicate that approximately 600 Peramangk were living around Mt Barker and at least 1,200 across its Nation and Clan areas at the time of European colonisation. There are still many descendants living today in South Australia. The whole language of these people has not survived, but there are still many words, names of places and names of the Clans that make up the Peramangk nation.

The Peramangk people share close relationships, culture and some language with the Nations of the Kurna to the west, Ngadjuri to the north, Ngarrindjeri to the south & Meru to the east. The Peramangk lived in the strip of country running north from Mount Barker through Harrogate, Gumeracha, Mt Pleasant, and Springton to the Angaston district and south to Strathalbyn. There are also sites along the River Murray where Peramangk people had access to the River. Peramangk place names can still be found at these places. Peramangk people had relations along the River Murray, and areas north of Manunka and around it, to Swan Reach.

Until settlement the Peramangk always maintained a good supply of water and plentiful amount of food, they rarely needed to move down onto the plains. There was trading between the Peramangk and the Aboriginal people in adjoining Nations, with them supplying: ochre, flint, quartz, supple whip-stick mallee spears, possum skins and other items not found on the plains and lower lakes. Within the community, the men would hunt for animal food while the women gathered vegetables, cared for the children and maintained the campsite. They would remain at a campsite for several days before moving, this prevented over use of the area and its food supply/resources thus ensuring the environment stayed the same for future generations over thousands of years.





The Peramangk would return to the sites used in previous years depending on the seasons and the condition of the environment. The diet also varied according to the season with vegetables, seeds, honey, eggs, grubs, insects, lizards, snakes, fish, yabbies, possums, and larger game with kangaroos, wallabies and emus all included, but depended on traditional laws of season and permissions of access. Peramangk people wore very little clothing, especially in summer, but the women were more likely to wear a cloak of possum fur or kangaroo skin.

Place names within the landscape mark a clear boundary of Peramangk territory and their many Clans, even though they also shared many trade items and dreaming across common ground, water, Sky and the Stars. Art sites along the eastern escarpment and the boundaries defined in the Tjilbruke and Ngarrindjeri song-lines that are also part of the Kurna dreaming.

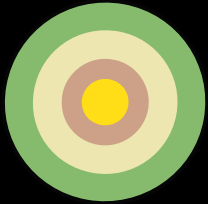
The ancient beings that carved out this land and the dreaming stories of these beings is still a living presence and known by many of our Meruwatta- (Country men), Nepo-anna (neighbours) and adjoining Nations

This will never change, even when the surface of the earth we all stand on does.

Summary by: The Peramangk Story by Ivan-Tiwu Copley.
Ivan-Tiwu Copley 2010

COLOURS OF PERAMANGK

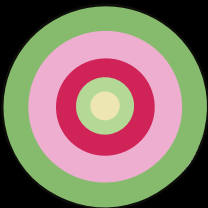
Our banner was designed by Hayley Willis and Tasma Rudeforth. Using a similar design to the artwork in the Adelaide Town Hall, we designed circles based on Peramangk meeting places and areas in the Adelaide Hills. Each colour represents either native plants, animals or meanings for the particular area.



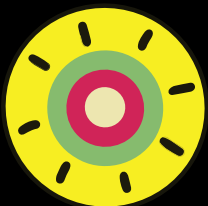
Nangkitja: Place of Grubs in the trees- Nangkita, near Mount Compass
Colours represent the colours of dried flower spikes, the tree Grubs



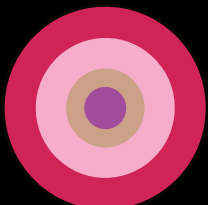
Burruka-ngga: Place of Hidden Fire, Brukunga, synonymous with the Tjilbruke song line. A mountain of pyrite. The Peramangk would trade fire making kits to people as far away as Lake Victoria and may have been traded further still. Colours represent the colours of fire, the pyrite



Batta-ngga: Place of Tall Trees- blue/ red/ pink gum forests stretching north from Meadows to Echunga. Fire stick farming practices had produced open grassland interspersed with large areas of tall gum trees. Perfect areas for camping & Hunting with abundant water, food stuffs and raw materials for living and trade. Colours represent Red Gum Blossom, Pink Gum Blossom, Gum leaves, Gum nuts



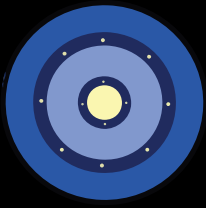
Mitji-parri: Mosquito River: Bremer River, the name Meechi was used by local Aboriginal people, Meechi being a local pronunciation of Mitji, a Kurna word for Mosquito / Wasp/ Native bee. Colours represent the Native Bee, the swamp water, the plants around the swamp, the Banksia, the Marsh Gum Wattle



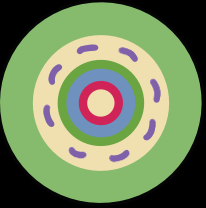
Pinatjuwingga (Peenakauwingga): Bald Hill & Water Place- A location near Cherry Gardens indicating the geographical location of permanent water in an area noted in times past for the abundance of native cherries that would be collected in late summer and early Autumn when water was at its scarcest. Colours represent the cherries, the Bandicoot, the Purple Twining Fringe Lily, the Blossoms



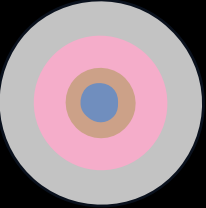
Bokati-illa: Swimming / Bathing place- Hahndorf, a permanent waterhole on the upper reaches of the Onkaparinga River near Hahndorf where Peramangk children learnt to swim. Also a regular campsite in summer. Colours represent the colours of the Waterhole



Pirramimma: Place of Moon and Stars- Located on the Preamimma Creek, a semi permanent waterhole where clear, windless nights the stars can be seen reflected in flat, clear waters
Colours represent the colours of nighttime, the stars, the water



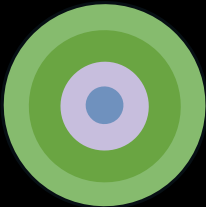
Laratingga-parri- Flooding Land Creek- Mount Barker Creek / Laratinga Creek as it flows off Mount Barker. Colours represent the reeds, trees, plants, the Purple Swamphen, the water, the Purple Spotted Gudgeon, the Crimson Rosella



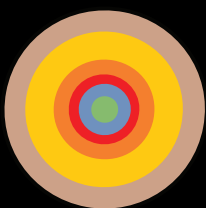
Pultari-illa: Possum Place- A location near Prospect Hill (Kuitpo Valley) where possums where known to be plentiful. Colours represent the Possums, the trees, the Possum's nose, the Bluebell Creeper



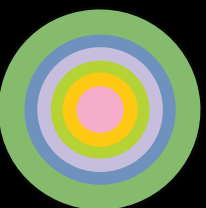
Yulti-Wirra: Stringybark Forest- referring to the stringy bark forests that capped the Western Escarpment of the Mount Lofty Ranges. In particular a location in the eastern hills above Myponga. Colours represent the colours of the Stringy Bark, the colours of the Rainbow Lorikeet



Womma- Mukurta: Head shaped Hill upon a plain: Mount Barker, a large rounded hill upon a high plateau. Mt Barker was a favourite meeting and trading place with central importance for both Peramangk and Ngarrindjeri Peoples. Colours represent the colours of the plants, the trees, the Blue Wren, the Sun Orchid



Mainpa-nnga: Autumn food place- Myponga on the trade route south to Putpangga Territory is was a place of plentiful water and food, particularly in autumn when the drying water holes allowed for access to freshwater mussels, turtles and rush bulbs that were easily accessible in the otherwise boggy and marshy piece of country. Colours represent the waterholes, the colours of Autumn, the Turtles, the Freshwater Mussels

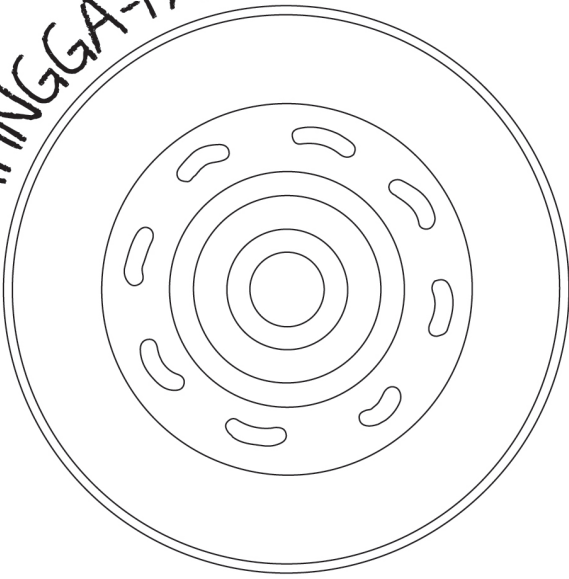


Ityangga: Near by place- currently known as Echunga, the place is on the trade route through battangga which follows a route along the Meadows-Kuitpo plain right down to Mt Remarkable. Colours represent the colours of the trees, the Flowers, the creek, the Guinea Flower Wattles



Kadli—umbo: Dingo Urine (Rainbow water) Kaiserstuhl Creek, the waters of this creek run yellow brown out of the Kaiserstuhl conservation park and into the Gawler River. The waters comes from a combination of the yellow soils the creek flows through and the tannins released from rotting leaves. The area is also the site of the performance of the Rainbow Palti, a dance shared by the Mauraura and Peramangk People. It also shares the name of the totem of the Tarawatta or Yuri-Ruka clans, the Dingo. Colours represent the creek, the tannins, the colours of the Rosella

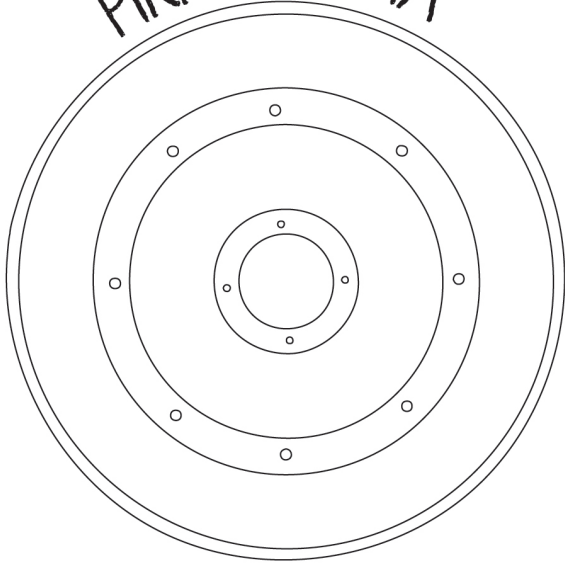
LARATINGGA-PARRI



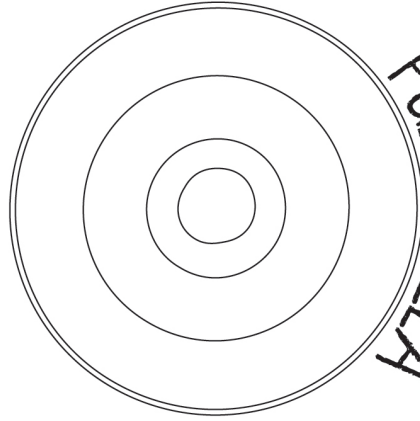
BURRUKA-NGGA



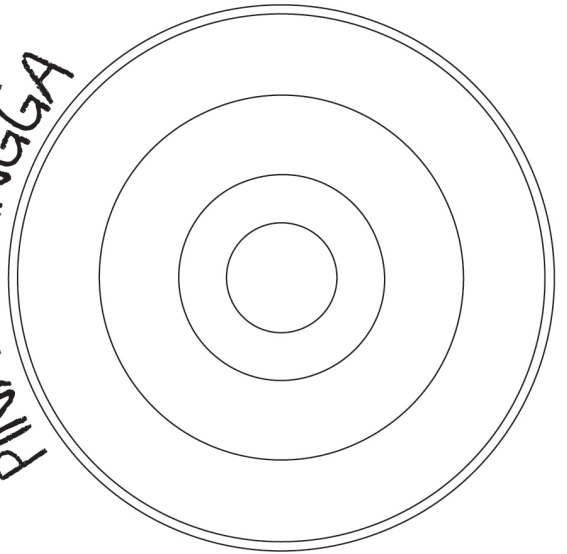
PIRRAMIMMA



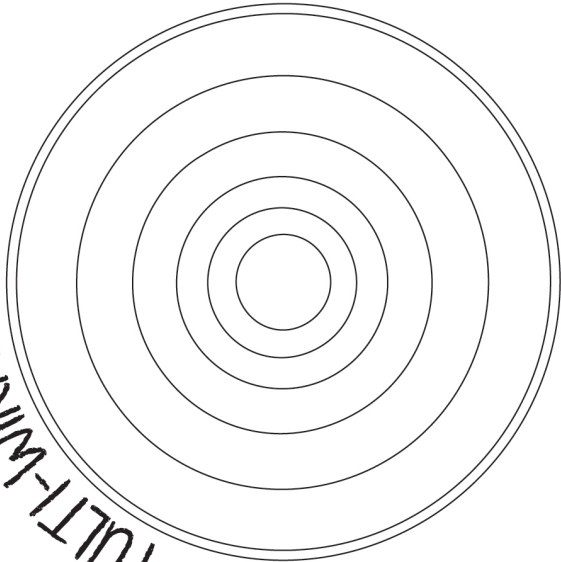
PULTIARI-ILLA



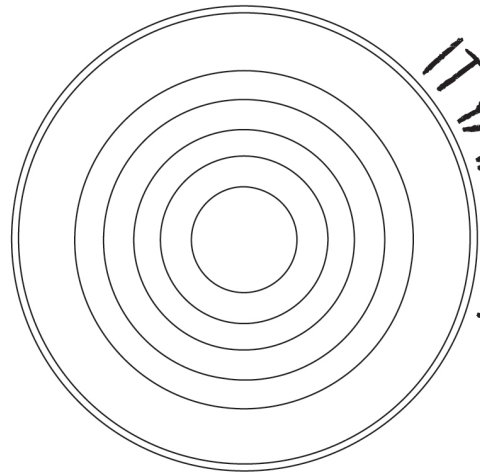
PINATJUWINGGA



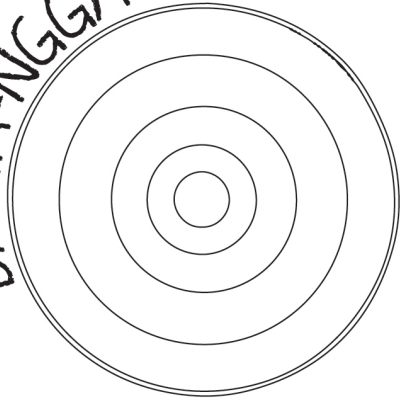
YULTI-MIRRA



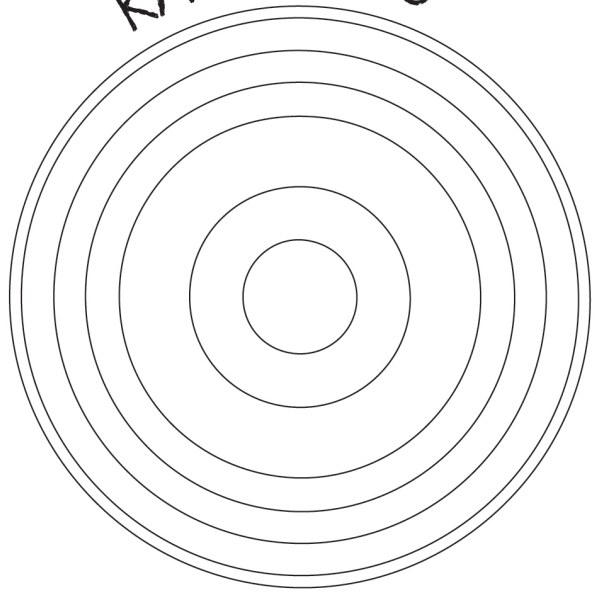
ITYANGGA



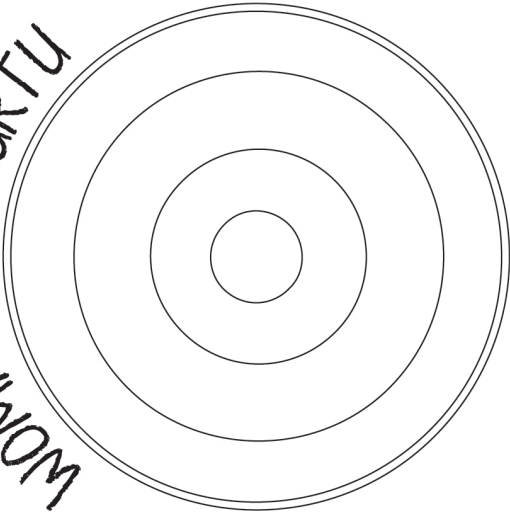
BATTA-NGGA



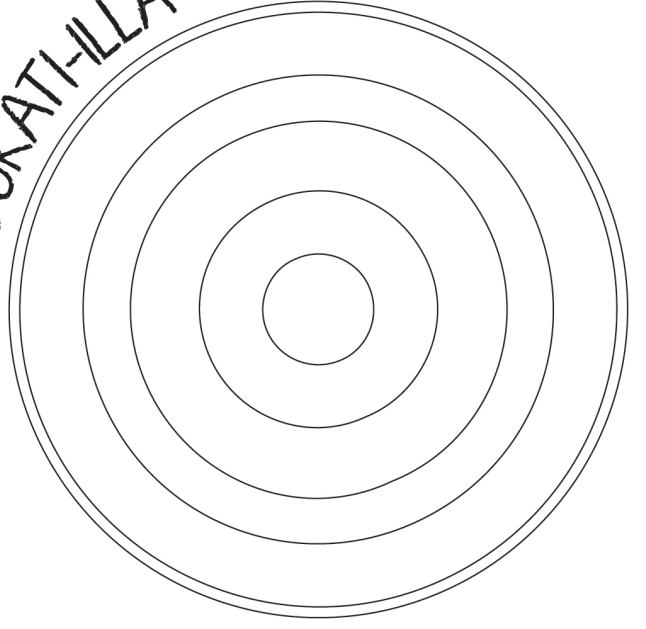
KADLI-UMBO



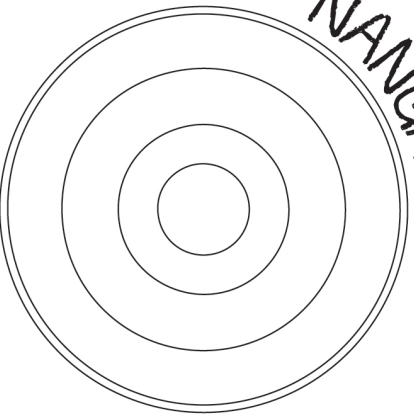
MOMMA MUKURTU



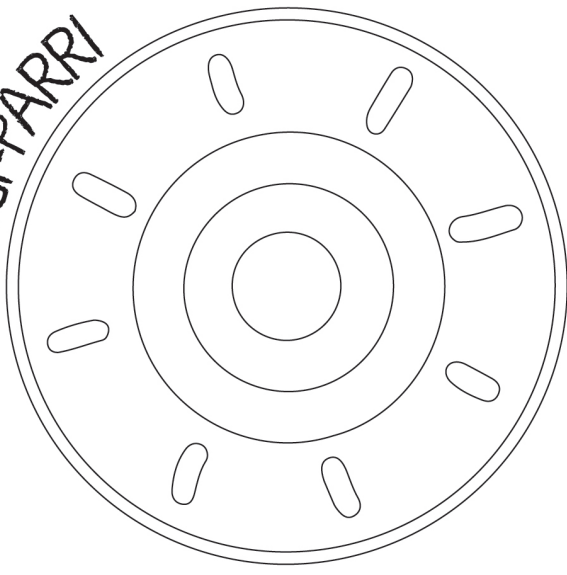
BOKATI-HILLA



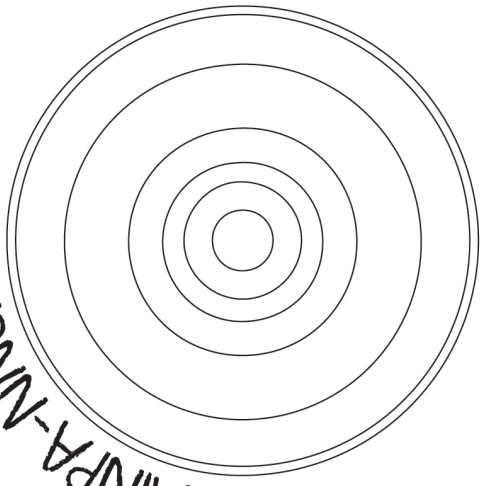
NANGKITJA



MITJI-PARRI



MAINPA-MUGA



WHAT IS A
WELCOME TO
COUNTRY ?



Information from www.reconciliation.org.au

A Welcome to Country is a ceremony performed by Aboriginal or Torres Strait Islander people to welcome visitors to their traditional land. It can take many forms, depending on the particular culture of the traditional owners. It can include singing, dancing, smoking ceremonies or a speech in traditional language or English.

An Acknowledgement of Country is a way of showing awareness of and respect for the traditional Aboriginal or Torres Strait Islander owners of the land on which a meeting or event is being held, and of recognising the continuing connection of Aboriginal and Torres Strait Islander peoples to their Country.

An Acknowledgment of Country can be informal or formal and involves visitors acknowledging the Aboriginal or Torres Strait Islander owners of the land as well as the long and continuing relationship between Indigenous peoples and their Country.

It's like visiting a friend, you wouldn't go into a friend's house without being invited. It is polite to have a Welcome to Country or to Acknowledge the Country when you are on Peramangk land.

Acknowledgement of Land

Here is an Acknowledgement of Land that you can read at gatherings on Peramangk land.

We acknowledge and pay our respect to the Custodians of this land, the Peramangk Aboriginal People - both those past and those present.

It is on their traditional land that we gather.

We acknowledge the Peramangk Elders and their ongoing attachment they have to their land and the affects this loss has caused to their people.

We desire there be healing, restoration and reconciliation as we walk together into a better future.

We also pay respect to any other Aboriginal or Torres Strait Islander people who are present here today.

Acknowledgement of Land

Here is a Welcome song that you can sing in class
(to tune of Frere Jacque)

Hello, Good Morning

Hello, Good Morning

How are you?

How are you?

Peramangk Watta

Peramangk Watta

You are welcome here

You are welcome here



* Peramangk Watta means this is Peramangk Land



THANK YOU TO...

Ivan-Tiwu Copley, Peramangk Elder

Peter McGinn, Mount Barker District Council

Mark Elliott, Cultural Advisor

*The students at Mount Barker Primary School for
the artwork and Ros Cameron (ACEO)*

*For more information on Peramangk Country please
contact: Mount Barker District Council*

*Resource by Hayley Willis
and Tasma Rudeforth*