

Weaving Ngarrindjeri History

Year 10

Activity Book



© Yvonne Koolmatrie, River Dreaming - woven fibre mat, 2007.0053.0884
<http://collectionsearch.nma.gov.au/object/145370>

Acknowledgements

We are grateful to the Yitpi Foundation for encouragement and financial support for this project.

Yitpi is the Kurna word for seed.

We dedicate this project to the late Professor Tony Rathjen (founder of Yitpi Foundation), and past and present Aboriginal peoples in Australia whose way of life changed forever with the invasion of Australia by Europeans over 200 years ago.

Carolyn Schultz, Fiona Ryan, Maarten Ryder, Sarah McDonnell, Verna Koolmatrie and Kevin Kropinyeri.

Special thanks to Verna Koolmatrie, Kevin Kropinyeri, Derek Walker, Clyde Rigney and other members of Raukkan Community in the Coorong Ngarrindjeri Lands for collaborating on this project.
And to Auntie Ellen of Camp Coorong for teaching us to weave.



Ngarrindjeri Flag designed by Matt Rigney

The 18 dots represent the 18 Laklinyeris (tribes) that make up the Ngarrindjeri Nation. The spears represent the traditional fishing spears of the Ngarrindjeri. The Boomerang is the Sacred Boomerang that when thrown circles the Laklinyeris, informing their clan leaders to attend a Nation Meeting called Tendi (which makes and interprets Ngarrindjeri Law). The Blue represents the waters of Ngarrindjeri Country. The Sun gives life. The Ochre colour of the Boomerang represents our Mother - Mother Earth.
From Ngarrindjeri Nation Sea Country Plan (2006).

Ngarrindjeri Vision for Country

Kungun Ngarrindjeri Yunnan

(Listen to what Ngarrindjeri people have to say)

*“Our Lands, Our Waters, Our People, All Living Things are connected. We implore people to respect our Ruwe (Country) as it was created in the Kaldowinyeri (the Creation). We long for sparkling, clean waters, healthy land and people and all living things. We long for the Yarlumar-Ruwe (Sea Country) of our ancestors. **Our vision is all people Caring, Sharing, Knowing and Respecting the lands, the waters and all living things.***

From Ngarrindjeri Nation Sea Country Plan (2006)

“This vision makes clear the essential link between the wellbeing of individuals, families, communities, their unique ‘**world view**’ and their right and responsibility to care for Ngarrindjeri lands and waters.”

From Hemming and Rigney (2015)

Our Goals are:

- *For our people, children and descendants to be healthy and to enjoy our healthy lands and waters*
- *To see our lands and waters healthy and spiritually alive*
- *For all our people to benefit from our equity in our lands and waters*
- *To see our closest friends - our Ngartjis (special animals) - healthy and spiritually alive*
- *For our people to continue to occupy and benefit from our lands and waters*
- *To see all people respecting our laws and living in harmony with our lands and waters.”*

From Ngarrindjeri Nation Sea Country Plan (2006)



Image. South Australian Department for Environment and Heritage. From Ngarrindjeri Nation Sea Country Plan (2006).

Introduction

“The Ngarrindjeri are ‘water people’ from the Lakes, Coorong, Great Southern Ocean and River systems of the area south and east of Adelaide in South Australia. For thousands and thousands of years Ruwe / Ruwar [Country] provided the Ngarrindjeri with an abundance of fresh foods, fruits, vegetables, medicines and materials for making what was needed for living”.

“The Ngarrindjeri believe that the People, the Land, the Waters and all other living things are as one; together they create a system interconnected and vibrant with life. It is the balance between the many unique ‘ecological systems’ that have been damaged with the need to produce food for an ever expanding population”.

Quotes From: Ngarrindjeri Lakun: Ngarrindjeri Weaving. 2003. Ngarrindjeri Lands and Progress Association. Words of Uncle Tom Trevorrow (May 1st 1954 – April 18th 2013).

The authors recognise and acknowledge all Indigenous peoples of Australia.



Image. Carolyn Schultz

Ngarrindjeri native title claim settled

"Within its pages lay final proof of their traditional ownership of 578 parcels of land and water within the Murraylands, Coorong and Fleurieu – their native title rights"

"Justice White said the occasion was about more than an agreement between the Ngarrindjeri people and the state of South Australia; it was an agreement by which every Australian was bound."

"Today marks the formal recognition of the traditional ownership, by the Ngarrindjeri people, of this land," he said.

"They are being recognised, in effect by all the people in Australia, as the Aboriginal people who have occupied this country prior to European settlement."

"So also is the maintenance of their connection to this land being recognised."

"The court's orders do not have the effect of creating native title ... instead they are a declaration that native title exists in the land and has always existed, at least since the time of European settlement in 1788."

From the Murray Valley Standard (newspaper), December 14, 2017



Image: <http://www.murrayvalleystandard.com.au/story/5122664/ngarrindjeri-native-title-claim-settled/#slide=28>


About these resources

These **history** teaching resources are designed for both Aboriginal and non-Aboriginal students, and aim to

1. Help close the parity gap by encouraging more Aboriginal students to complete secondary school by developing engaging, culturally relevant history lessons;
2. Raise awareness, in all students, of Aboriginal cultures and traditional knowledge with a focus on people, cultures and ecology.

These learning materials focus on culture and ecology of the Ngarrindjeri lands in South Australia. There are references to Ngarrindjeri people and plants as well as some references to Kaurna plants and uses of materials from the Adelaide Plains.

Special thanks to Verna Koolmatrie, Kevin Kropinyeri, Derek Walker, Clyde Rigney and other members of Raukkan Community in the Coorong Ngarrindjeri Lands for collaborating on this project. And to Aunty Ellen of Camp Coorong for teaching us to weave.

The resource is released under Creative Commons Attribution 4.0 International.  You are allowed to **share** (copy and redistribute the material in any medium or format) and **adapt** (remix, transform, and build upon the material for any purpose, even commercially).

We encourage educators working with students from other Aboriginal cultures and language groups to adapt these activities to other cultures and plants in collaboration with local Aboriginal people.



Photo: Carolyn Schultz

Appropriate Terminology, Indigenous Australian Peoples

Language is a powerful tool for communication. Here we provide a snapshot of information provided by Flinders University (www.flinders.edu.au/CDIP, General Information Folio 5), that lists more and less appropriate language, and provides a context for the reasoning behind these recommendations. The full pdf is provided in additional resources.

Teachers and students are encouraged to read the entire document and get to know some of their local Aboriginal people to get a personal perspective of the most appropriate language.

No more classifying people

More appropriate

- Indigenous Australian peoples
- Aboriginal peoples
- 'Torres Strait Islander people or peoples' may be preferable, depending on the context

Using the more appropriate terms helps to avoid attempting to inaccurately label, categorise and stereotype people.

Less appropriate

- Transitional
- Traditional
- Contemporary
- Modern
- Urban
- Rural
- Isolated or remote Aboriginal people/Torres Strait Islander people

The less appropriate terms can be extremely offensive to many Indigenous Australians as they categorise people and assume that there are real differences between Indigenous Australian peoples of different areas. It is critical that they are not used to refer to or to attempt to classify Indigenous peoples.

In 'long-settled' areas, the implication that 'urban' Indigenous Australians are less Indigenous than 'traditional' or 'transitional' people and cultures is most offensive. A real issue is the 'real Aborigine' syndrome – the idea that the 'real' Aboriginal people live in Arnhem Land or the Central desert, and that only 'traditional' Aboriginal people and cultures are 'really Aboriginal'.

Student Activity Book

History 1. Ngarrindjeri Kaldowinyeri

- Activity 1. Ngarrindjeri Kaldowinyeri (Creation)
- Activity 2. Perspectives on Kaldowinyeri
- Activity 3. World Views
- Activity 4. Language related to Ngarrindjeri Kaldowinyeri

History 2. All things are Connected

- Activity 1. Cultural Meanings of Lakun - Weaving
- Activity 2. Exploring the meaning of the terms 'Aunty' and 'Elder'
- Activity 3. The circle to Aboriginal people in the context of weaving and life
- Activity 4. Evaluating and applying learning
- Activity 5. Creating a story, film, photostory or woven object
- Activity 6. Ngarrindjeri language related to weaving

History 3. The Stolen Generations

- Activity 1. Why me? – Individual stories
- Activity 2. The Assimilation & Integration Policies – effects on families
- Activity 3. Making it legal. Using the Human Rights Commission DVD
- Activity 4. The Assimilation & Integration Policies – attitudes/assumptions
- Activity 5. Effects of the Acts on Aboriginal individuals, families and communities
- Activity 6. The Acts as they were applied in South Australia
- Activity 7. Sorry Day

History 4. Weaving: History and Gender

- Activity 1. Ngarrindjeri woven objects from different historical Periods
- Activity 2. Contemporary Ngarrindjeri weaving
- Activity 3. Voice and audience of texts
- Activity 4. Value of historical information
- Activity 5. Debating
- Activity 6. Ngarrindjeri language related to woven items

History 5. Waterflows

- Activity 1. Words and meanings
- Activity 2. Contrasting meanings
- Activity 3. Contrasting views
- Activity 4. Changes to waterflows
- Activity 5. Ngarrindjeri Language related to Sea and Country
- Activity 6. Proposal for a healthy river: Final project.

History 1. Ngarrindjeri Kaldowinyeri (Creation)

Historical Skills:

Analysis and Use of Sources ACHHS 187 ACHHS 188 ACHHS 189
Develop an understanding of the meaning of world view

Perspectives and Interpretations ACHHS 190 ACHHS 191
Understand an Indigenous world view as cyclical

Explanation and communication ACHHS 192 ACHHS 193

Ngarrindjeri Kaldowinyeri (Creation) is as relevant now as it has always been.

Kaldowinyeri is evident in the Ngarrindjeri landscape, in the people and all living systems. Ngarrindjeri weaving is a metaphor for and a reconstruction of the Creation in many ways.

Communicate your understanding of Ngarrindjeri world view to others.
Develop oral or written texts that use evidence from a range of sources that are referenced.

This unit also links with “Ngarrindjeri culture embedded in Year 10 Science “ Theme C.

Consider the photo (Source 1) and read the three texts (Sources 2 to 4), and answer the questions.

Source 1. “River Murray Story”

Woven fibre mat by Yvonne Koolmatrie



© Yvonne Koolmatrie, River Dreaming - woven fibre mat, 2007.0053.0884
<http://collectionsearch.nma.gov.au/object/145370>

Source 2. 'Stories of Connection'

in Bell, D.(ed) for the Ngarrindjeri Nation (2008 p.25-26) Kungun Ngarrindjeri Mimir Yunnan (Listen to Ngarrindjeri Women Speaking) Spinifex Press

"Creation stories, passed from generation to generation, weave the world of Ngarrindjeri Land, Waters and People. All things are connected. Ngurunderi creator of the River Murray, Lakes Alexandrina and Albert, the Coorong, the Hummocks, of Ngarrindjeri lands, waters, fish and resources, gave his people stories by which they could live and in which they could find meaning. He laid out the Law of Land. The story of Muntjinggar [Seven Sisters, Pleiades Constellation] tells of the trials and tribulations of young women in their passage to womanhood. The stories of the Seven Sisters and Ngurunderi intertwine at Goolwa. Women's stories and men's stories are part of the Kaldowinyeri. The story of the creation of different dialects of Ngarrindjeri from the body of Wururi, a female huntsman spider, is a powerful metaphor for the unity of the Ngarrindjeri Nation. All things are connected."

Source 3. Auntie Ellen describes many ways in which weaving is a cultural practice.

from Bell, D. (ed) for the Ngarrindjeri Nation (2008 p. 6 - 8)

"Aunty Ellen Trevorrow is a cultural weaver. It's a meditation, she says. Her work has been exhibited at home and abroad. The getting of the rushes (Cyperus gymnocaulos), the preparation, the working, and the teaching are core activities that connect Aunty Ellen to her ruwi.....Here is Aunty Ellen Trevorrow's story:

"....My life is based from Murrunggung to Meningie and that's where I still am today, here with my family, weaving. Its cultural weaving because I use the same rushes that my Old people used - it's the three-pronged type of fresh water rushes - there's a lot of different types of rushes, but this is one that was used because it lasts a long time. Weaving is not just something I do to make money. I don't sell a lot. I work towards exhibitions. I love teaching. I love sharing the basket weaving."

Source 4.

Bell, D. 1998:78

“Ngarrindjeri women knew how to make baskets, big baskets for carrying fish and little baskets for special items, winnowers, fish scoops, mats to be worn, mats to sit on, mats as back warmers and mats that are folded over to make coffins”

Source 5. ‘Ngurunderi the Creator’

from Ngarrindjeri Sea Country Plan

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>

Ngurunderi the Creator

A long, long time ago Ngurunderi our Spiritual Ancestor chased Pondi, the giant Murray Cod, from the junction where the Darling and Murrundi (River Murray) meet.

Back then, the River Murray was just a small stream and Pondi had nowhere to go. As Ngurunderi chased him in his bark canoe he went ploughing and crashing through the land and his huge body and tail created the mighty River Murray. When Ngurunderi and his brother-in-law Nepele caught Pondi at the place where the fresh and salt water meet they cut him up into many pieces, which became the fresh and salt water fish for the Ngarrindjeri people. To the last piece Ngurunderi said, “you keep being a Pondi (Murray Cod)”.

As Ngurunderi travelled throughout our Country, he created landforms, waterways and life. He gave to his people the stories, meanings and laws associated with our lands and waters of his creation. He gave each Lakalinyeri (clan) our identity to our Ruwe (country) and our Ngarjtis (animals, birds, fish and plants) - who are our friends. Ngurunderi taught us how to hunt and gather our foods from the lands and waters. He taught us, don't be greedy, don't take anymore than what you need, and share with one another. Ngurunderi also warned us that if we don't share we will be punished. Ngurunderi taught us how to sustain our lives and our culture from what were our healthy lands and waters.



Yvonne Koolmatrie
Murray River Cod (Pondi)
Woven sedge rushes
53 x 22 x 120cm

© Aboriginal & Pacific Art 2016, Artist Yvonne Koolmatrie

Activity 1	Ngarrindjeri Kaldowinyeri (Creation)
Discover	The significance of Kaldowinyeri to Ngarrindjeri weavers
Skills	Record, examine, identify, explain, infer, discuss

Discuss Source 2 'Stories of Connection'

Kaldowinyeri connects generations of Ngarrindjeri People to their country, their language and to their place within Ngarrindjeri society.

Record two questions you have about Kaldowinyeri and discuss your questions.

Find out more about the Story of Muntjinggar (Seven Sisters, Pleiades Constellation) from the source book for Source 2 and from the internet.

Discuss in a small group or as a class.

Examine the weaving closely (Source 1).

Identify as many of the objects as you can that were mentioned in Source 4 (Bell). List the objects.

Explain how these relate to Ngarrindjeri Kaldowinyeri in light of what you read in Source 2 'Stories of Connection' and Source 5 'Ngurunderi the Creator'.

Do you think the weaving (Source 1) is an effective way of representing Ngarrindjeri culture/Kaldowinyeri? Why or why not?

From Source 3 summarise Auntie Ellen's explanation of weaving as a cultural activity?

Activity 2	Perspectives on Kaldowinyeri
Discover	Values in Ngarrindjeri Creation stories
Skills	Identify, record, research, create

Perspectives on Kaldowinyeri -Two Ngarrindjeri Creation Stories

Create a powerpoint presentation

Source 5 shows how Aboriginal people look to stories to inform them about values to live by.

Go to page 9 in

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>

On the map below of Ngarrindjeri Country identify the places of importance in the story of Ngurunderi. Record these places on the map. Where possible research and include English and Ngarrindjeri names for these places.



Image: <http://www.mobilelanguageteam.com.au/languages/ngarrindjeri>

Horton Indigenous Map of Australia © Aboriginal Studies Press, AIATSIS, and Auslig/Sinclair, Knight, Merz, 1996.

full map available at <http://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia>

Read the story of Ngurunderi in Source 5 again and create a powerpoint presentation from it explaining:

- Ngarrindjeri Creation of landscape and animals (You could include a map for this)
- Ngarrindjeri ethics that people should live by
- Ngarrindjeri relationship to the environment

Using the internet research the story of Thukeri

Write a paragraph describing how the story explains other important values for Ngarrindjeri people.

Discuss how Creation stories such as that of Ngurunderi and the story of Thukeri can be relevant today to Aboriginal and non-Aboriginal people?
Give reasons for your answer.

Activity 3	World Views
Discover	Values and cultural aspects that make up one's world view
Skills	Describe, identify, discuss

Write 2 short paragraphs to describe your world view. Identify and include:

- Your understanding of the term 'world view'.
- Values and cultural aspects that form your world view.

Discuss your world view with another person in your class, contrasting similarities and differences. Summarise your findings here.

Activity 4	Language related to Ngarrindjeri Kaldowinyeri
Discover	Language meanings
Skills	Identify, practice, research

In this unit the words are related to Kaldowinyeri. You will notice particularly that there are words relating to country and animals that were referred to in the quotes.

Find and record at least seven additional Ngarrindjeri words for animals found in the “River Murray Story” (Source 1) or ‘Ngurunderi the Creator’ (Source 5) or any other source.

Provide their English translations also.

You will find these two references useful for word translations:

Ngarrindjeri Lands and Progress Association Inc. (2013) Ngarrindjeri Lakun: Ngarrindjeri Weaving. Prepared under the direction of Anne McMahon with Ngarrindjeri Weavers. Copyright of Ngarrindjeri Lands and Progress Association Inc. (pages 76 to 78)

Ngarrindjeri Picture Dictionary for Older Students (2006) compiled by Mary-Anne Gale and Dorothy French with the Ngarrindjeri Elders. Copyright of Raukkan Community Council on behalf of the Ngarrindjeri community.

Ngarrindjeri Sea Country Plan

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>

[teacher to delete some Ngarrindjeri or English words to their choosing for students to complete the table]

Ngarrindjeri term	English description
Kaldowinyeri (n)	The Creation
Murrundi (n)	The River Murray
Pondi (n)	Murray cod
Ruwe (n)	country, land
Ngartjis (n)	totem, friend, countryman, protector (maybe animal or plant)
long necked tortoise (n)	malinthaipari
ma:mi (n)	fish
Yarluwar (n)	sea, seashore, coast, ocean

Selected entries from the Ngarrindjeri dictionary (2009)

This is the list of Ngarrindjeri men and women (names and two letter abbreviations) who contributed the dictionary, through a series of workshops with linguists. This information was integrated with historical written sources. Note the alternative spellings of many words.

The oral sources include:

VB = Veronica Brodie (dec.)	DS = Dorothy Shaw
MC = Marshall Carter	GS = Gloria Sparrow
DF = Dorothy French	MS = Major (Moogie) Sumner
NG = Neville Gollan	SS = Sydney Sparrow
SG = Sharon Gollan	GT = George Trevorrow
MJ = Maggie Jacobs (dec.)	TT = Tom Trevorrow
(via a wordlist from Veronica Brodie)	BW = Billy Wilson
DK = Doreen Kartinyeri	DW = Doug Wilson (dec.)
SK = Stan Karpany	GW = Graham Wilson
VK = Verna Koolmatrie	HW = Hazel Wilson
CL = Connie Love	PW = Phyllis Williams
EL = Eunice Love	RW = Mrs Rebecca Wilson
EM = Eileen McHughes	(quoted in Maryalce McDonald)
LR = Lena Rigney	JY = Julie Yandell
LRankine = Lydia Rankine	Plus AMc = Anne McMahon
NR = Nellie Rankine	(who gave one word for 'car')
AS = Addy Smith	

bilbili	ka:lar
<p>bilbili <i>Noun.</i> plant rushes; tops of freshwater rushes; blue rush; soft rushes used for baskets and nets. <i>Written source:</i> M= pilbile and bilbile 'rush (plant)'; T= pilbili 'rushes'; B and B= pilbali 'blue rush' p98 p111; Tn= pilbali 'soft rush (Jurcus) used for plaiting of net supports for baskets (lok:ori) and for making nets. Cattle eat it so it is now very scarce'; Tn= pilbali 'reed, a soft species, used for basket making, smaller than usual reeds and most common in Potaruwutj people's country' <i>Variant:</i> pilbili; pilbali. <i>Note:</i> Berndt and Berndt (1993) on p98 give an explanation of the reeds that are chewed to make twine for nets, and say the 'pilbali' are the 'blue rush available in scrub country'. The diagram on p102 shows it has a single prong rather than the three prongs of the 'yalkuri' <i>Oral source:</i> NG= bilbili 'tops of any freshwater reeds and rushes'.</p>	<p>ka:lar <i>Noun.</i> wattle seed bush; <i>Acacia longifolia</i>. <i>Written source:</i> YA in S= kalathali 'wattle'; McD= kalathal 'wattle'; C= kalari (bush) 'coastal wattle'; Tn= kula 'she-oak (<i>Casuarina stricta</i>)' <i>Variant:</i> kalathali; kalari. <i>Note:</i> It is unclear if this is a different variety of wattle seed from 'wurildi', see Berndt and Berndt (1993 p570). The coastal wattle found in Ngarrindjeri country is <i>Acacia longifolia</i> var. <i>sophorae</i>. It seems</p>
yalkari	wurruldi
<p>yalkari <i>Noun.</i> rushes; reeds; old man's beard; three pronged reed used for weaving. <i>Written source:</i> S= yalkuri 'reeds'; T= yalkuri 'rushes'; TR in S= yalkari 'reeds'; KK and EM in S= yalkari 'reeds'; B and B= yalkuri 'reed used as fibre to make the lasso of a bird trap, baskets and cloaks' p62 p89 and p102; B and B= yalkari 'three pronged rushes' p271; C= yalkuri 'old man's beard (<i>Clematis</i> sp.)'; C= yalkeri 'species of basket making grass'; Tn= yalkuri 'reed for basket making' <i>Syn:</i> (T= pilbili 'rushes'). <i>Variant:</i> yalkuri; yalkeri. <i>Note:</i> Berndt and Berndt (1993) say the 'yalkuri' is the three pronged reed used for weaving. This is the same reed still used today by weavers, see the diagram on p102. Neville Gollan in 2006 alternatively says 'yalkari' is a plant called 'Old man's beard' <i>Clematis microphylla</i> <i>Oral source:</i> NG= yalkarri, yalkari 'old man's beard <i>Clematis microphylla</i>'.</p>	<p>wurruldi <i>Noun.</i> acacia or wattle tree; fruit of wattle; wattle seed. <i>Written source:</i> M= wurrulde 'acacia or wattle tree'; T= wurruldi 'fruit of wattle'; B and B= wurildi 'wattle seed' p570 <i>Variant:</i> wurildi. <i>Note:</i> Taplin records a variation of this word (in plural form) as 'wirrildar' with different vowels, but says this is the tree (rather than fruit). Maybe they are dialect variations of the same species <i>Acacia longifolia</i> var. <i>sophorae</i>.</p>

Reference books for Language Exercises

Ngarrindjeri dictionary (2009) Gale M, French, D, with Ngarrindjeri Elders Raukkan Community Council on behalf of the Ngarrindjeri [Community]. Available at the State Library of South Australia.

Ngarrindjeri Lands and Progress Association Inc. (2013) Ngarrindjeri Lakun: Ngarrindjeri Weaving. Prepared under the direction of Anne McMahon with Ngarrindjeri Weavers. Copyright of Ngarrindjeri Lands and Progress Association Inc.

Ngarrindjeri Picture Dictionary for Older Students (2006) compiled by Mary-Anne Gale and Dorothy French with the Ngarrindjeri Elders. Copyright of Raukkan Community Council on behalf of the Ngarrindjeri community.

Other References

Bell, D. (1998 New edition 2014) Ngarrindjeri Wurruwarrin: A world that is, was, and will be. Spinifex Press, Melbourne,.

“River Murray Story” woven fibre mat by Yvonne Koolmatrie

<http://trove.nla.gov.au/work/173682698?q=koolmatrie%2C+Yvonne&c=picture&version!d=189288183>

Ngarrindjeri Sea Country Plan

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>

History 2. All Things Are Connected

Historical Skills:

Analysis and Use of Sources	ACHHS 187	ACHHS 188	ACHHS 189
Perspectives and Interpretations	ACHHS 190	ACHHS 191	ACHCK 091
Explanation and communication	ACHHS 192	ACHHS 193	ACHCK 093

Historical knowledge and understanding:

Rights and Freedoms (1945-present) ACDSEH104

This topic can be used as an introduction to Ngarrindjeri cultural perspectives and as a base for exploring the struggle of Aboriginal people in SA for rights and freedoms before 1965.

This unit also can be used with Tasks A1 and A2, Theme A “Ngarrindjeri culture embedded in Year 10 Science”

All Things Are Connected

In Ngarrindjeri Society connection is a theme linking the Creation with everyday life. Weaving for Ngarrindjeri people is a metaphor for connection on many levels - connection to the environment, to other family and kin, to language, to ancestors and the Creation.

Read the four sources provided and complete the activities.

Note that Source 4 is not Ngarrindjeri but shows how 'connection' is a theme in Aboriginal societies.

Source 1: Ngarrindjeri Lakun:

"The Ngarrindjeri word Lakun, which means to weave, has multiple meanings and shares meaning with some of our other words, such as - Lakalinyeri. The act of Lakun is about bringing families and people together.....Each stitch is an act of joining/spearing families and languages - the Lakalinyeris are families joined together like Ngarrindjeri Lakun.

.....Culturally weaving brings people together, to sit and weave is both a time of reflection and a time for family and community. The act of sitting together to weave develops strong bonds between people; it is a time of sharing knowledge, teaching, discussing ideas and making plans.

Gathering the rushes for weaving involves family members, groups of men or women as well as mixed groups; using the collection of the weaving rushes as family time"

(in Ngarrindjeri Lands and Progress Association Inc. (2013: 8) Ngarrindjeri Lakun: Ngarrindjeri Weaving. Prepared under the direction of Anne McMahon with Ngarrindjeri Weavers. Copyright of Ngarrindjeri Lands and Progress Association Inc. 2013)

Source 2: Ngarrindjeri elder Auntie Ellen Trevorrow stated in 2007:

“There is a whole ritual in weaving,
from where we actually start, the centre part of the piece,
you’re creating loops to weave into;
then you move into the circle.

You keep going round and round creating the loops
and once the children do those stages they’re talking,
actually having a conversation just like our Old People.

It’s sharing time.

And that’s where our stories are told”

(in Bell, D.(ed)for the Ngarrindjeri Nation (2008:1) Kungun Ngarrindjeri Mimiran Yunnan:
Listen to Ngarrindjeri Women Speaking Melbourne, Spinifex Press.)



*(L–R) Noreen Kartinyeri, Auntie Dorrie Kartinyeri,
Brenda Gollan at one of the Lakun Workshops*

Photograph by Steve Hemming 1982 © EarthArt in Ngarrindjeri Lakun : Ngarrindjeri Weaving, pg 10.

Source 3: Ngarrindjeri elder Auntie Ellen Trevorrow states:

“Stitch by stitch, circle by circle,
Weaving is like the creation of life,
All things are connected...”

(in Ngarrindjeri Tendi, Ngarrindjeri Heritage Committee, Ngarrindjeri Native Title Management Committee (2006:51) - Ngarrindjeri Nation Yarlumar-Ruwe Plan, Caring for Ngarrindjeri Sea Country and Culture.)



Weaver - Uncle Billie (William) Rankine

Weaver – Uncle Billie (William) Rankine
Photograph © EarthArt in Ngarrindjeri Lakun : Ngarrindjeri Weaving, pg 20.

Activity 1	Cultural Meanings of Lakun – Weaving
Discover	The history of weaving in Ngarrindjeri society
Skills	Describe, Consider, Identify, Analyse, Create

Weaving is important to Ngarrindjeri people. Has it always been so?

Research the history of weaving in Ngarrindjeri society and Produce an Historical Information Report which describes the importance of weaving to Ngarrindjeri people.

You must provide direct references from the sources to support your response.

Things to consider:

- Describe what Ngarrindjeri people wove before contact with Europeans.
- Identify whether this was a gendered activity and age related.
- Consider the purposes for these woven items.
- Identify any changes in the items woven produced after contact with Europeans and in more recent times.
- Analyse why these changes occurred.

Create: Design a modern day application for Ngarrindjeri weaving.

Activity 2	Exploring the meaning of the terms 'Aunty' and 'Elder'
Discover	The structure of Aboriginal family relationships
Skills	Explain, Infer, Evaluate

In sources 2 and 3 female Ngarrindjeri elders are referred to as Aunties.

In Aboriginal society the term 'Aunty' can refer to an older Aboriginal woman who is looked up to by others for her wisdom and knowledge.

Explain why you think Ellen Trevorrow is referred to as Aunty?

Using the Ngarrindjeri Picture Dictionary for Older Students (2006) and Ngarrindjeri Lakun (2013)(full details in Reference list at end of unit) write down the Ngarrindjeri word for Aunty?

Find other family terms in the Ngarrindjeri Dictionary and record in the glossary at the end of this unit.

Evaluate whether the term 'Aunty' is applied in a similar way in non-Aboriginal families?

Aboriginal people who are knowledgeable and generally of an age where they have accumulated knowledge and wisdom and are recognised for this wisdom by the community they live in may also be referred to as Elders. An Elder also has responsibility in the community to guide others.

Go back to Sources 1. And 2. How are all Ngarrindjeri family members involved in the weaving process? Describe how weaving supports Ngarrindjeri families. Use other source material if you can to support your answer.



A shared woven piece by the Bonney family line.

Photograph © EarthArt in Ngarrindjeri Lakun : Ngarrindjeri Weaving, Pg 22

Activity 3	The circle to Aboriginal people in the context of weaving and life
Discover	Aboriginal spiritual meaning of the circle as applied to life cycles
Skills	Consider, Summarise, Identify, Evaluate, Construct

Sources 2 and 3 by Auntie Ellen Trevorrow both mention the circle.

Consider and then describe the significance of the circle to Auntie Ellen?

For Ngarrindjeri people Kaldowinyeri is being created now and was also in the past. It is the creation and the recreation of life and connection from the past to the present.

Summarise from Source 2 how the idea of the woven circle is like the creation and recreation of life for Auntie Ellen.

Construct 3 questions you would like to ask Auntie Ellen about weaving and connection to family.

Pair up with someone in your class, compare and discuss your questions.

Activity 4	Evaluating and applying your learning
Discover	Spiritual and ethical application of Indigenous concepts
Skills	Examine, Compare, Record

Compare the extent the concepts in the table relate to the wider Australian community to:

Religious groups

Australian and international law (choose one from)

Australian Constitution OR The Declaration of Human Rights

Your own ideas and beliefs?

Use the following table to record your findings.

	Aboriginal Culture	World Religions	Laws	Your own beliefs
Affinity/ Connectedness				
Sharing Stories				
Responsibility for educating future generations.				

Activity 5	Creating a story, film, photostory or woven object. Alternative research
Discover	Significance of weaving to particular Ngarrindjeri weavers
Skills	Write, Create, Produce, Research

“Stitch by stitch, circle by circle,
Weaving is like the creation of life,
All things are connected...”

Using the symbol of Ngarrindjeri weaving to represent the idea that ‘all things are connected’

Write a story drawing on the Creation story narrative style.

- Create a photostory using an ipad app such as Pictello, Book Creator etc or some other format which combines images and written or oral text
- Produce a short film
- Create a woven object from reeds using the detailed instructions provided in the Student Activity Book, “Ngarrindjeri culture embedded into Year 10 science ”(Theme A - Rushes and Plant Cell Walls, Task A3)

or

Research a Ngarrindjeri weaver.

Describe what this person weaves and the significance of weaving for this person.

This can be on-line research or an interview with a Ngarrindjeri weaver and should be produced as a biography which is either

- written as a multi modal text
- a poster
- a short film of this person and his or her work.

Activity 6	Ngarrindjeri language related to weaving
Discover	Language meanings
Skills	Identify, practice

Identify meanings of the words given in English or Ngarrindjeri and add more Ngarrindjeri words and their English meanings to this glossary.

Many words can be found in the Ngarrindjeri Picture Dictionary and in Ngarrindjeri Lakun pp 76-78 (see references).

Practice saying the words with a Ngarrindjeri language speaker.

[teacher to delete some Ngarrindjeri or English words to their choosing for students to complete the table]

Ngarrindjeri word	English meaning
Lakun (v)	weaving with rushes; spearing.
Lakalinyeri (n)	family group; clan
Lakun koyi (v)	making a basket
Bilbili (n)	weaving rush
Mi:mini (n)	woman
Ko:rni	man; male; boy
Ya:teki	teenage girl
Po:rli	child, young one.
ngapaldi	elder
Ngarrindjeri	Aboriginal people of the Murray River, lower lakes and Coorong

References

Bell, D. (2008) Kungun Ngarrindjeri Mimir Yunnan: Listen to Ngarrindjeri Women Speaking Melbourne, Spinifex Press.

Ngarrindjeri Lands and Progress Association Inc. (2013) Ngarrindjeri Lakun: Ngarrindjeri Weaving. Prepared under the direction of Anne McMahon with Ngarrindjeri Weavers. Copyright of Ngarrindjeri Lands and Progress Association Inc. 2013.

Ngarrindjeri Tendi, Ngarrindjeri Heritage Committee, Ngarrindjeri Native Title Management Committee (2006) - Ngarrindjeri Nation Yarlumar-Ruwe Plan, Caring for Ngarrindjeri Sea Country and Culture.

Ngarrindjeri Picture Dictionary for Older Students (2006) compiled by Mary-Anne Gale and Dorothy French with the Ngarrindjeri Elders. Copyright of Raukkan Community Council on behalf of the Ngarrindjeri community.

History 3. Stolen Generations

Historical Skills:

Analysis and Use of Sources	ACHHS 187	ACHHS 188	ACHHS 189
Perspectives and Interpretations	ACHHS 190	ACHHS 191	
Explanation and communication	ACHHS 192	ACHHS 193	

Historical knowledge and understanding:

Rights and Freedoms (1945-present) ACDSEH104

Background to the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965, including the 1938 Day of Mourning and the Stolen Generations

This unit can also be used with Task A2, Theme A, “Ngarrindjeri culture embedded into Year 10 Science”.

General capabilities

Intercultural Understanding

“Students recognise the significance of Aboriginal and Torres Strait Islander peoples’ histories and cultures.”

Literacy

“Students...learn how to build historical knowledge and to explore, analyse, question, discuss and communicate historical information, concepts and ideas.”

Cross curriculum priorities

Aboriginal and Torres Strait Islander histories and cultures

“Students will examine historical perspectives from an Aboriginal and Torres Strait islander viewpoint”

Stolen Generations

The Stolen Generations were children taken away from their Aboriginal families as a result of the Integration and Assimilation policies. These flawed policies created great distress in Aboriginal families and separated children from families, home, language and culture.

Activity 1	Why me? – Individual stories
Discover	Individual stories of people taken away from families as children
Skills	Discuss, consider, research, create

View part or all of the film ‘Why Me?’ by Ronin Films

<http://trove.nla.gov.au/work/20001970?selectedversion=NBD44294293>
<https://www.kanopystreaming.com/product/why-me-stolen-generations>
<http://www.roninfilms.com.au/feature/790/why-me.html> other

In this film 5 Aboriginal adults talk about their lives as stolen generation children and their struggles to re-unite with their families and communities and to lead meaningful lives with the assistance of Link-Up.

One of those adults is Doris Kartinyeri whose family are Ngarrindjeri people from Raukkan.

You can hear her story at 6.56- 9.25; 15.36 - 17.05; 21.50 - 24.00; 29.20 - 33.17 and 46.45

Or read her autobiography (Kartinjeri D (2000) Kick the Tin. Spinifex Press. North Melbourne).

Discuss these questions with a partner or in a group and record some notes.

How was Doris' life affected by being taken away from her family and community?

a) Can you relate her experience to Source 1 at the beginning of the topic?

b) Choose one other person in the film and consider what their lives might have been like had they been left with their family. Discuss.

or if this film is unavailable

c) Research Ngarrindjeri people who were taken away as children such as the singer 'Ruby Hunter', Bruce Trevorrow or others. Complete c) and d) in relation to the person you have researched.

d) Share your research with your class by creating a news report, a biography, or visually through art or music. Your teacher will give you some ideas and direction on how to present the information you have discovered during your research.

Activity 2	The Assimilation and Integration Policies – effects on families
Discover	Weaving as a Ngarrindjeri metaphor for the effects of the Policies on Ngarrindjeri families
Skills	Record, discuss, compare, contrast

Weaving can be a metaphor for the loss and the reconnection of people to culture and families as shown in the piece of writing below:

Source 1. from Ngarrindjeri Lakun (2013 p. 11-13)

The rows are layered one after the other;
the connection of each row
creates the object being woven....
The close knit connection of each row
gives the woven object its strength,
the connection that family members
have for each other is as strong as the woven object.....

Knowing that the implementation of the South
Australian Assimilation and Integration Policies
removed one of the layers from the Ngarrindjeri
kinship system, imagine a basket used for collecting
kundawi (sweet apple berry) or
muntries (native apple) with rows missing.
The small fruit from the kundawi and
muntharri plants would fall through....

Each row of the woven object supports
the row beside it, the rows work together
and the woven object becomes useful.

The woven object does not come to life without the weaving stitch connecting and reconnecting the centre rushes and rows together. The close nature of each stitch is also representative of the bonds between family and community.....”

This is a powerful text which uses weaving as a metaphor for the complexity and connection of Ngarrindjeri culture.

Discuss as a class, the symbolism of the weaving process in this piece of writing and the comparison of the strength of the woven object to the strength of family.

What is the writer saying about the effect of the South Australian Assimilation and Integration Policies on Aboriginal family relationships?



Activity 3	Making it legal. Using the Human Rights Commission DVD
Discover	Attitudes, assumptions and beliefs held by non-Aboriginal society that upheld these Policies
Skills	Discuss, select, describe, contrast

For a comprehensive study of the Stolen Generations and associated Acts use this DVD and the activity sheets from the human rights commission:

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home>

Note that the DVD needs to be ordered from the Human Rights Commission.

Use this activity sheet with the DVD to discuss issues raised:

<http://www.humanrights.gov.au/publications/rightsed-3-bringing-them-home-dvd-activity-sheet>

DVD activity sheet from The Human Rights Commission

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Part A

Before watching the Bringing them home DVD, read the questions below.
While you are watching the DVD make some notes in the table provided.

Discussion questions	Notes
<p>After the opening section, the DVD switches between different people's accounts of separation from their families.</p> <p>Choose one of these stories.</p> <p>Name the character you have chosen.</p> <p>.....</p> <p>What stood out about the story you have chosen?</p> <p>(List two things that happened to the person.)</p>	
<p>What experiences do the people in the DVD share with those from the stories you have read?</p>	

<p>The DVD shows some black and white newsreels from the main period when children were removed.</p> <p>What information do they give?</p> <p>Who would have been watching these newsreels when they were first shown?</p>	
<p>Many viewpoints are presented in the DVD. These include Professor Mick Dodson, Sir Ronald Wilson, viewpoints of various people in the newsreels and the personal stories at the beginning of the DVD.</p> <p>Which viewpoints are most believable?</p> <p>Why?</p>	

http://www.aiatsis.gov.au/research/conf2009/presentations/Day3/MCC4/MC4_LRE1_3.pdf

Activity 4	The Assimilation and Integration Policies - attitudes and assumptions
Discover	The attitudes and assumptions underlying the policies
Skills	Record, discuss, compare, contrast

Part B

Working in groups, read out the following newsreel transcripts from the DVD while remembering the images that were presented with the voiceovers.

Newsreel 1	Newsreel 2
'Children of the Melville Island Mission Station arrive in Melbourne where they await transfer to a country home. A little bewildered by it all at first, their shyness is soon conquered and they're just happy kids on a corroboree'	'Mother very soon realised that she was indeed amongst friends – people who really cared for her and for her baby. The Aborigine has become a vanishing race, except on mission stations.'

Images, texts and contexts

Select some keywords from each newsreel. Discuss the attitudes, assumptions and general beliefs that surround these terms. Consider subconscious racism, Social Darwinism, scientific racism and rationalism.

What images accompanied each of the newsreel excerpts? What is the general tone of the newsreels? Describe how this tone is established. What was the message or intent of the newsreels?

Whose voices are represented by the newsreel texts? Who is speaking? Who isn't speaking?

Ways of telling

The second newsreel says that Indigenous women and their babies were 'amongst friends' on the missions. From your reading of the stories, what were conditions like on the missions for most Indigenous children?

How do the stories told by the newsreel compare and contrast with the stories told by Julie Lavelle and Peter Costello (interviewees)?

Discuss the media portrayal of Aboriginal people and issues today.

Consider examples of both positive and negative portrayals.

Activity 5	Effects of the Acts on Aboriginal individuals, families and communities
Discover	How the Acts restricted Aboriginal people in SA
Skills	Record

Use the site below to identify the Acts throughout Australia which enforced numerous restrictions on Aboriginal people and led to children being forcibly removed from their families and communities:

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home>

Record at least three of these Acts here and the dates they were in force:

Acts in South Australia

Use this site to find the Acts which applied specifically to South Australia:

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home-8-laws-south-australia>

Record at least three of these Acts here and the dates they were in force:

What assumptions about Aboriginal people and their futures do you think supported the introduction of these Acts?

Discuss your combined knowledge of these policies gained from the DVD, and written sources and your own knowledge.

Does this combined knowledge give you a broader understanding than your own knowledge alone?

Write a paragraph about:

Your understanding of the impact of the policies on Aboriginal families

or

A paragraph about the assumptions and beliefs that led to these policies.

Activity 6	The Acts as they were applied in South Australia
Discover	How the separation of Aboriginal and Torres Strait Islander children fits into both Indigenous and non-Indigenous histories
Skills	Discuss, consider, research, write, report

Use the research activity sheet below to develop your own research regarding the Acts which led to Aboriginal children being taken from their parents.

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home-5-track-history-timeline-activity-sheet-research-activity>

Research activity sheet - Track the History

Aim

To explore how the separation of Aboriginal and Torres Strait Islander children from their families fits into both Indigenous and non-Indigenous histories.

Step one – getting started

1. Select an event from the timeline. Alternatively, you may wish to identify a particular question that was raised by the information you discovered in the timeline.
2. Most of the events in the timeline have a link to another website where you can find more information. Use the links in the timeline as a starting point for your research. At this stage, you should focus on defining your research topic.
3. Read through what the webpage has to say about the event. If you do not have access to the internet, another good starting point is an encyclopaedia in your school or local library.
4. Use the table below to assist you during your initial research.

Note your research topic or question, along with the date of the event or issue you are interested in and any definitions you discover. You should also note any possible resources or research paths you have identified for further exploration.

Research topic or question:

(Due date:)

Relevant date(s) of event:

Definitions:

Research paths to follow up:

Step two – research

The next step is to do the research. The internet is one place to start research as it puts you in connection with a range of information. However, the internet is not the only place you can 'surf' for information.

- try your school, local or state library
- approach people in your local community who can give you some information. Local history societies or Indigenous groups may be able to assist you with your search for information (such as a Link-Up organisation).
- be creative about what kind of information you look at. Often, pictures and music can be just as informative and revealing.
- Record the references of all materials you use so that you will have your bibliography complete when you write your report or essay.

As you go along, keep track of what you do and where you go. Keep a log (journal) of what material you have read and, if possible, make copies of any images or important bits of information.

Step three – putting it together

After completing your research, you need to sort the information you have gathered into a logical order. This is a really important stage of research where you must create a structure and format for the report, essay or visual/audio presentation that you will produce.

A good way of doing this is to break it up using the basic questions of research: when, where, what, why, who and how. Use the table below to sort out your notes:

<p>When?</p> <ul style="list-style-type: none"> When did it happen? Was it connected to other events? Was it just one event or part of a series of events? 	
<p>What happened?</p> <ul style="list-style-type: none"> What are the basic facts? Are there differences of opinion? If so, what are these? 	
<p>Who?</p> <ul style="list-style-type: none"> Who caused the event? Who did it affect? What people were involved? Who is telling the story? 	
<p>Why?</p> <ul style="list-style-type: none"> Why did it happen? Are there differences of opinion? If so, what are they? 	
<p>How is it related to the separation of Aboriginal and Torres Strait Islander children from their families?</p> <ul style="list-style-type: none"> Argue why this event is included in the timeline. 	

Other information Record additional information of importance	
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Step four – presenting to an audience

Create a report, essay or some other format to present your research to an audience.

There are many ways of presenting information: news reportage, standard writing, visually or through a song.

Your teacher will give you some ideas and direction on how to present the information you have discovered during your research.

The important thing for you to think about is who your audience is and how they best receive information.

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www.humanrights.gov.au/education/bringing_them_home

Activity 7	Sorry Day
Discover	How you can be involved
Skills	Identify, Act

In 1923 Ngarrindjeri people wrote and presented a petition in the form of a letter written by Mrs Ellen Kropinyeri to the South Australian Government voicing objection and dismay at having their children taken from them. (in Trevorrow, T., et al (2006) They Took Our Land and then Our Children, Ngarrindjeri Land and Progress Association.)

However the separation of Ngarrindjeri children from their parents continued into the 1950's and 1960's.



'Fountain of Tears' former site of Colebrook Training Home.
 Memorial for Aboriginal children of the "Stolen Generations" and their families.
 Photo by Fiona Ryan. Sculpture created Silvio Apponyi (1998).

Read and discuss the following quote by Ellen Trevorrow (in Trevorrow, T., et al (2006) They Took Our Land and then Our Children, Ngarrindjeri Land and Progress Association) (no page number in publication but it can be found three pages from the end of the publication under the heading **Working together for Reconciliation**)

“ The Europeans who agreed with the laws betraying Aboriginal people did not take into account our feelings or our extended family system. They did not understand or consider the pain they were inflicting. However there are people who do acknowledge the sufferings of the Ngarrindjeri and other Aboriginal people. They reconcile the injustices of the betrayal in South Australia and are working with Ngarrindjeri and other Aboriginal people to redress these wrongs and to seek a guarantee of their original rights in equity and with justice by a rightful enactment in law.”

There have always been people who have acted and continue now to act to protect the rights of others.

This piece of writing refers to people like that.

Who are some people from the past or the present who act to protect the rights of Ngarrindjeri or other Aboriginal people?

Research 'Sorry Day' and find out what is happening in your local area.

See how you can get involved or plan an event.

From a website, print out dates contact details and a summary of what is possible to get involved in.

Consider whether you will participate in any of the activities.

Write down the possibilities you think of.

Discuss these options as a class.

References

Kartinyeri D (2000) Kick the Tin. Spinifex Press. North Melbourne

Ngarrindjeri Lands and Progress Association Inc. (2013) Ngarrindjeri Lakun: Ngarrindjeri Weaving / prepared under the direction of Anne McMahon with Ngarrindjeri Weavers

Trevorrow, T., Finnimore, C., Hemming, S., Trevorrow, G., Rigney, M., Brodie, V. and Trevorrow, E. (2006) They Took Our Land and then Our Children,
A joint project of Ngarrindjeri Heritage Committee Inc., Steve Hemming, Flinders University, Migration Museum, Department of Premier and Cabinet, Department of Aboriginal Affairs and Reconciliation and Department of Families and Communities. Published by Ngarrindjeri Land and Progress Association.

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home> Note that the DVD needs to be ordered from the Human Rights Commission.

<http://www.humanrights.gov.au/publications/rightsed-3-bringing-them-home-dvd-activity-sheet>

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home>

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home-8-laws-south-australia>

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home-5-track-history-timeline-activity-sheet-research-activity>

film 'Why Me?' by Ronin Films available at the following sites:

<http://www.roninfilms.com.au/feature/790/why-me.html> [other](http://www.roninfilms.com.au/feature/790/why-me.html#other)

<http://trove.nla.gov.au/work/20001970?selectedversion=NBD44294293>

<https://www.kanopystreaming.com/product/why-me-stolen-generations>

<http://www.nsd.org.au/stolen-generations/history-of-the-stolen-generations/the-history-of-the-stolen-generations>

<http://www.nsd.org.au/stolen-generations/history-of-the-stolen-generations/the-history-of-the-stolen-generations>

History 4. Weaving: History and gender

Historical Skills:

Analysis and Use of Sources ACHHS 187 ACHHS 188 ACHHS 189
Identify and locate relevant sources, using ICT and other methods

Chronology, terms and concepts ACHHS 182
Use chronological sequencing to demonstrate the relationship between events and developments in different periods.

Historical questions and research ACHHS 184
Identify and select different kinds of questions about the past to inform historical inquiry;
Evaluate and enhance these questions

Perspectives and Interpretations ACHHS 190 ACHHS 191

Explanation and communication ACHHS 192 ACHHS 193
Develop oral or written texts that use evidence from a range of sources that are referenced.

Weaving: History and Gender

Ngarrindjeri women and men have both engaged in weaving activities. Men wove baskets and mats and made rope for fishing as did women and children. Families were involved in gathering reeds, preparing them for weaving and participating together in the process of weaving. Weaving became a more gendered activity - a female activity through the action of Europeans imposing this as an appropriate activity for women and girls in the late nineteenth century. Today weaving is again a family activity.

Source 1.

Bell, D. 1998:78

“Ngarrindjeri women knew how to make baskets, big baskets for carrying fish and little baskets for special items, winnowers, fish scoops, mats to be worn, mats to sit on, mats as back warmers and mats that are folded over to make coffins”

Source 2.

Bell, D. 2008:6

“My Nanna Brown made baskets to sell or to trade for some clothing or something for us”.

Source 3.

Mattingley, C. and Hampton, K. (eds) 1988:186

“The most successful industry was the indigenous craft of mat and basketmaking, at which the Ngarinyeri had always excelled. There was a steady demand for these products. In 1910 sales brought in 99 pounds, 2 shillings and 10 pence. But in this also the effects of Grinkari Occupation were felt, as supplies of reeds and grasses diminished with clearing and cultivation....”

Source 4: Photos of early and more recent basketry
at <http://www.samuseum.sa.gov.au>.

Click on magnifying glass icon.

Type in Ngurunderi.

Go to section 4 of the story of Ngurunderi.

There are examples of basketry from different periods:

1844 cloak;

1933 winnower;

section on basketry has examples from 1915, 1939 and 1982.

<http://www.nma.gov.au/collections-search/display?irn=106874> sister basket from 1890's

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>

<http://www.cv.vic.gov.au/stories/whats-going-on/8014/baby-basket/>

<http://www.nma.gov.au/collections-search/display?irn=106874>

Art Gallery of SA drawings by George French Angus of Ngarrindjeri women's basketry work of the 1840's. Also 2 examples of baskets in Gallery 5

Source 5: Photos of mission times and basketry



“Girls with fish and traditional handmade baskets”

Mattingley, C. and Hampton, K. (eds.) (1988:184) *Survival in Our Own Land – Aboriginal experiences in 'South Australia' since 1836*. Wakefield Press, Adelaide.

Source 6: Photos of contemporary Ngarrindjeri weaving:

<http://www.trove.nla.gov.au>

In search area of this website type in “Trevorrow, Ellen” for an example her weaving.

Type in ‘Koolmatrie, Yvonne’ for examples of Yvonne’s work.



Kitchenware, before (left) and after (right) being woven by Ngarrindjeri (unnamed) artists.

Photos by Fiona Ryan, at Murray Bridge Regional Gallery May 2016.

Source 7: Alana Garwood-Huong

<http://aiatsis.gov.au/gallery/video/baskets-hold-history>

“Baskets held in museums may seem as though they are empty, but held within them are histories. It is not always visible but with time, patience and research, baskets can reveal what is held within. The histories in the baskets are important because they tell a story of a time past and of change. They also hold the threads of the story of their collection and journey to their current resting place.” Alana Garwood-Huong”

Source 8:

Baric D (2006) Unravelling gender constructs in archaeology: Ngarrindjeri archaeology, fibre culture and masculinist constructions, Flinders University honours thesis.

“Auntie Ellen said that in the past the old people always wove, and that both men and women knew how to weave. During the late nineteenth century, Victorian ideals of women as figures of domesticity were applied to Indigenous women in terms of the tasks they could perform. As Bell (1998) and Hemming et al. (2000) have argued, basketry was one aspect of Ngarrindjeri culture that missionaries encouraged women to undertake, as it was an “appropriate” task for a woman. However, Ngarrindjeri people and anthropologists inform us that at the time of European invasion, men also made baskets (Bell 1998:85; Hemming et al. 2000:350; Kleinert and Neale 2000:379; Sutton et al. 1989). Therefore, the notion of basketry being “women’s work” is a European construction, and not one that accurately reflects Ngarrindjeri society.



Uncle Clarence Long with sewing baskets he made for the Raukkan school girls in about 1935

Photograph © EarthArt in Ngarrindjeri Lakun : Ngarrindjeri Weaving (Opposite dedication page)

Source 9.

Dept of Education, Training and and Employment (2001) Ngarrindjeri People and Environment - Past, present and future A cross curriculum teacher resource for upper primary students. (p. 68-69)

“When I was young we’d go camping just out of Goolwa there. Mum and dad, grandpa and grandma and all the kids, whoever was there, we used to all go.My dad and grandpa used to go fishing and get rabbits. That is where I learnt to make my dumplings and damper.

We used to get cockles and rushes at Goolwa beach. Grandma would be doing her baskets and her mats. Grandpa would be putting the new rushes out to dry and mum and dad would be trimming the rushes and sharpening the pegs which are used in weaving.”

Source 10.

Parkes, B. (ed) 2005 Woven forms: Contemporary basket making in Australia. Object: Australian Centre for Craft and Design, Sydney (p. 7).

“Ngarrindjeri men and women have a long history of weaving baskets, mats, fish traps, coffins and cloaks. At the time of European contact, Ngarrindjeri people were making a variety of objects from sedges (*Cyperus gymnocaulos*) which grew along the riverbanks and swamps of the Murray River (Hemming et al. 1989:21). Their style of weaving can be described as a “coiled bundle” with a simple blanket or loop stitch (Giles and Everett 1992:46).

Today, the Coorong Ngarrindjeri community still practice weaving, and also teach their technique to groups attending the Camp Coorong Race Relations and Cultural Education Centre. Renowned Ngarrindjeri weavers include Ellen Trevorrow and Yvonne Koolmatrie”. (Parkes 2005 p. 7).

The **Weaponry Basket** - is a round or oval elongated basket used to carry throwing clubs and boomerangs. There are either one or two straps or handles that loop over the shoulders, the kara koranji or weaponry basket is carried under the left arm.



Weaver ~ Uncle Clarence Long

Egg Scoops are made by attaching a small and deep rounded half egg woven shape to a forked branch. They are used to scoop eggs of the water birds that nest in the reeds.



Weaver - Vicki Hartman

Weaver - Auntie Ellen Trevorrow

Photograph © EarthArt in Ngarrindjeri Lakun : Ngarrindjeri Weaving

Activity 1	Ngarrindjeri woven objects from different historical Periods
Discover	Historical Ngarrindjeri weaving
Skills	Describe, Consider, Research

Read and interpret the sources below then answer the questions.

Refer to Sources 1, 4 , 5, 6 and 7

Research books and websites to find pictures of the woven objects.

Use these websites from Source 4:

<http://www.samuseum.sa.gov.au>

Click on magnifying glass icon.

Type in Ngurunderi.

Go to section 4 of the story of Ngurunderi.

Find these examples of basketry from different periods:

1844 cloak; 1933 winnower; section on basketry has examples from 1915, 1939 and 1982.

http://www.samuseum.sa.gov.au/gallery/aacg/speakingland/story18/18_module.htm

Find two photos of Ngarrindjeri woven objects from the mid 1800's and later.

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf> pages 10, 11, 13, 14.

Describe which objects would have been made in order to make life more comfortable. What were their uses?

Which objects would have been used to access food? What type of food would the item have enabled easier access to? Name specific species of animal or vegetable foods if you can.

Refer to Sources 4 and 5 and photo within Source 5 (Mattingley C. and Hampton, K.)

Ngarrindjeri society changed as a result of colonization and particularly after 1918.

Visit the SA Museum website and the story of Ngurunderi.

In the different sections are examples of woven objects from different times. Have a close look at these objects to see particularly how the design enabled the function of the object. Note also the sustainability of the material from which the object is made.

Select 3 objects with dates by them and record:

Item 1.

What it is _____

When it was made _____

It's use _____

Design elements _____

Sustainable resource _____

Item 2.

What it is _____

When it was made _____

It's use _____

Design elements _____

Sustainable resource _____

Item 3.

What it is. _____

When it was made _____

It's use. _____

Design elements _____

Sustainable resource _____

Activity 2	Contemporary Ngarrindjeri weaving
Discover	What and why Ngarrindjeri weave today
Skills	Record, Name, Present

Research contemporary Ngarrindjeri weaving using at least 3 sources. Present your findings using a multimodal text (graphics and text) with a minimum of 500 words.

Here are some suggestions and questions to guide your research:

Read some biographies of weavers accompanying their works on websites to answer these questions. Here are three biographies to get you started.

Also find examples of their weaving and include photos.

<https://www.daa.org.au/bio/ellen-trevorrow/biography/>
<https://www.daa.org.au/bio/yvonne-koolmatrie/biography/>
<http://www.artgallery.nsw.gov.au/collection/artists/koolmatrie-yvonne/>

What reasons are given by Ngarrindjeri weavers for weaving today?
How the coiled weaving technique of the Ngarrindjeri has spread to different communities and been used by them.

http://www.nma.gov.au/_data/assets/pdf_file/0015/225150/ReCoil_Education_kit.pdf

Has European society and contact had an effect on what Ngarrindjeri people weave and the purpose of their weaving?

Show a comparison between early and current styles of weaving.

Activity 3	Voice and audience of texts
Discover	How we 'hear' and respond to different texts
Skills	Record, Discuss, Identify, Compare

Analyse the voice in Source texts 8, 9 and 10.

Whose words are you listening to in each reading? Record your answers:

Source 1 _____

Source 2 _____

Source 3 _____

Are the authors speaking for and about themselves or for others? Discuss.

What do you think is the purpose of each piece and the intended audience?
Record your answers.

Source 1

--

Source 2

--

Source 3

--

Now compare the style of writing of each text and identify language features which make them different. Consider formal vs informal, which 'person' the text is written in, if there are nominalisations and if there are references within the text.

Do this in pairs or as a group recording your answers in a table.

Source 1	Source 2	Source 3

Activity 4	Value of historical information
Discover	How information is shared in different cultures
Skills	Examine, compare, record

Ngarrindjeri people passed on knowledge through stories, song and dance. It was an 'oral' tradition. Knowledge would be passed on to people depending on their readiness or maturity to understand and ability to respect and pass on the knowledge appropriately.

European History is generally valued when it has been written and validated by more than one recognised historian. It is heavily dependent on records and documents which are regarded as accurate sources of information which can be relied upon. Historians must always record the details of where they get their information as this not only recognises someone else's work but also validates what they are writing. Sources 1 and 3 have examples of this.

Identify ways Ngarrindjeri history was recorded by Ngarrindjeri in the past and passed on from generation to generation and how it has been recorded since colonisation.

Consider what might occur if information is not recorded in some way, particularly what might occur if a generation is traumatised such as in the 'Stolen Generations'.

Which sources provide evidence of both men and women engaging in weaving and what is the 'evidence'?

What values are evident about 'family' in Source 2?

What is suggested in Source 3 about European values and gender roles and their impact on Ngarrindjeri society and weaving in particular?

Activity 5	Debating
Discover	Language meanings
Skills	Debate

Use the sources from this unit and others in the Weaving Ngarrindjeri History units and any additional sources of your own to research and compose a debate in response to one of the following statements:

- a) 'Traditional weaving is an historical activity which serves a limited purpose in modern Ngarrindjeri society.'
- b) The memories of an individual which are told are just as important and valid as other methods of recording historical information.

Activity 6	Ngarrindjeri language related to woven items
Discover	Language meanings
Skills	Identify, practice, research

In this unit are words for woven items that were commonly made and used by Ngarrindjeri. There are many more words for woven items in the dictionaries. You will find a number of words for different types of baskets and mats. Include some of these below.

Identify meanings of the words given in English or Ngarrindjeri and add more Ngarrindjeri words and their English meanings to this glossary.

Many words can be found in the Ngarrindjeri Picture Dictionary and in Ngarrindjeri Lakun pp 76-78 (see references).

Practice saying the words with a Ngarrindjeri language speaker.

[teacher to delete some Ngarrindjeri or English words to their choosing for students to complete the table]

Ngarrindjeri word	English meaning
koyi (n)	woven basket
rakoranyi (n)	fish basket
pundi; yalani (n)	mat
panawarar (n)	mat coffin (n)
tulangaperi (n)	mat cloak (n)
ka:rupraki (n)	woven basket of 2 circular parts
kuti; lokeri (n)	cockles

References

- Baric, D. (2006) Unravelling gender constructs in archaeology: Ngarrindjeri archaeology, fibre culture and masculinist constructions, Flinders University honours thesis.
- Bell, D. (1998 New edition 2014) Ngarrindjeri Wurruwarrin: A world that is, was, and will be. Spinifex Press, Melbourne,
- Bell, D. (2008) Kungun Ngarrindjeri Mimir Yunnan: Listen to Ngarrindjeri Women Speaking Melbourne, Spinifex Press, Melbourne.
- Dept of Education, Training and Employment (2001) Ngarrindjeri People and Environment - Past, present and future. A cross curriculum teacher resource for upper primary students.
- Mattingley, C. and Hampton, K. (eds) (1988) Survival in Our Own Land – Aboriginal experiences in 'South Australia' since 1836. Wakefield Press, Adelaide.
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- <http://www.samuseum.sa.gov.au>.
- <http://www.nma.gov.au/collections-search/display?irn=106874>
- <http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>
- http://www.samuseum.sa.gov.au/gallery/aacg/speakingland/story18/18_module.htm
- <http://www.trove.nla.gov.au>
- <http://www.cv.vic.gov.au/stories/whats-going-on/8014/baby-basket/>
- <http://www.nma.gov.au/collections-search/display?irn=106874>
- <https://www.daa.org.au/bio/ellen-trevorrow/biography/>
- <https://www.daa.org.au/bio/yvonne-koolmatrie/biography/>
- <http://www.artgallery.nsw.gov.au/collection/artists/koolmatrie-yvonne/>
- http://www.nma.gov.au/_data/assets/pdf_file/0015/225150/ReCoil_Education_kit.pdf

History 5. Waterflows

Historical Skills:

Chronology terms and concepts ACHHS164

Use chronological sequencing to demonstrate the relationship between events and developments in different periods.

Analysis and Use of Sources ACHHS 187 ACHHS 188 ACHHS 189

Identify and locate relevant sources, using ICT and other methods

Perspectives and Interpretations ACHHS 190 ACHHS 191

Identify and select different kinds of questions about the past to inform historical inquiry.

Compare the different cultural values and perspectives of the use and significance of the Murray River

ACHGK 072, 071, 070

Explanation and communication ACHHS 192 ACHHS 193

Historical knowledge and understanding:

Key Concept - Cause and effect

The relationship between a factor or set of factors (cause/s) and consequence/s (effect/s). These form sequences of events and developments over time.

Teachers could also use [this link](#) this unit to Geography and Sustainability

Waterflows

“Weaving has always been an important way of keeping in touch with and maintaining the health of the river through the process of collecting reeds. The river’s environmental degradation has an impact on the availability of traditional reeds used for weaving and the great majority of traditional foods. Environment, culture and food are intimately connected. The Murray & Darling Rivers are like the kitchen, the centre of food production and life, the place where people gather.”

<http://mildurapalimpsestbiennale.com/program/weaving-stories-murray-river/>.



Photograph © EarthArt in Ngarrindjeri Lakun : Ngarrindjeri Weaving, pg 18.

Source 1.

(Ngarrindjeri Nation 2007: p 8)

“Ngarrindjeri people feel a strong sense of obligation and responsibility towards their traditional country based on the Creation. Ngarrindjeri respect the gifts of Creation that Ngurunderi passed down to our Spiritual Ancestors, our Elders and to us. Ngarrindjeri must follow the Traditional Laws; we must respect and honour the lands, waters and all living things. Ngurunderi taught us our Miwi, which is our inner spiritual connection to our lands, waters, each other and all living things, and which is passed down through our mothers since Creation.”

Source 2.

(Hemming et al. 1989; Bell 1998; Ngarrindjeri Nation 2007).

“Water is absolutely central. Water availability and quality are critical to supporting the health of Yarlwar-Ruwe. To achieve a healthy Yarlwar-Ruwe, sufficient water flows into the water-dependent systems is a necessary condition.....Use values are at the heart of Ngarrindjeri valuing of water, wetlands and floodplains (e.g. the need to have seasonal markers for organising Ngarrindjeri activities and for giving Ngarrindjeri a clear feeling of health and a direct connection to lands and waters). The environment is therefore a text to be read, and a set of markers that produce feeling and therefore a sense of wellbeing” .

Activity 1	Words and meanings
Discover	Ngarrindjeri relationships to Yarlwar-Ruwe
Skills	Analyse, Infer, Clarify

Analyse the meanings of words in sources 1 and 2.

Complete a, b and c.

a) In source 1 analyse how the writer uses the words 'obligation', 'responsibility', 'respect', and 'honour' in referring to traditional Country. What do these value words infer about relationships Ngarrindjeri have to Country in this piece of writing?

b) Research the meaning of Yarlwar-Ruwe referred to in Source 2.

c) Clarify the 'use values' do you think might be central for Ngarrindjeri and a healthy Yarlular Ruwe?

Source 3. 'Ngarrindjeri engagement'

The Coorong, Lower Lakes and Murray Mouth region and surrounding areas represent the central homelands of the Ngarrindjeri people.

The region is central to Ngarrindjeri culture and spiritual beliefs. Creation stories (cultural and spiritual histories) about Yarlular-Ruwe (Sea Country) reveal the significance of the relationship between the country and the people both physically and spiritually. Ngarrindjeri see all things connected - body/country/spirit - through their philosophy of Ruwe/Ruwar.

Freshwater flows down the Murray-Darling system are seen by the Ngarrindjeri as the life blood of the living body of the River Murray, Lower Lakes and Coorong, and the wellbeing of the Ngarrindjeri people, is linked to the health of the region. Ngarrindjeri seek a return of healthy and clean water to their country that sustains Ngarrindjeri livelihoods."

http://www.environment.sa.gov.au/managing-natural-resources/river-murray/river-restoration-and-environmental-water/Coorong_Lower_Lakes_Murray_Mouth/Ngarrindjeri_engagement

Source 4. “Celebrating 150 years the River Murray – locks, weirs and barrages

In 1931 the River Murray Commission recommended barrages be constructed on the channels leading from Lake Alexandrina to the Murray mouth at the Coorong.

The Engineering and Water Supply Department undertook the construction of the barrages from 1935 - 1940.

The barrages were designed to withstand tidal pressure but not to obstruct flood waters. Commonly known as the Goolwa Barrages, there are five barrages that make up the group:

- Goolwa
- Mundroo
- Boundary Creek
- Ewe Island
- Tauwitchere

Both the Goolwa and Tauwitchere barrages were built with locks, allowing passage between the Murray mouth and the Coorong. During construction coffer dams were built to keep the areas free of water. Cofferdams are levees built around the construction site.

The construction of the barrages has regulated the flow of the river and keeps salt water out of the lower reaches of the Murray. This made the construction of major pipelines (Mannum - Adelaide and Tailem Bend - Keith) possible - helping to supply South Australia with water.

Today, the River Murray is the lifeblood of South Australia's water supply. The foresight of the engineers involved with these projects coupled with the hard work of thousands of workers created the mainstay of the current water supply system.”

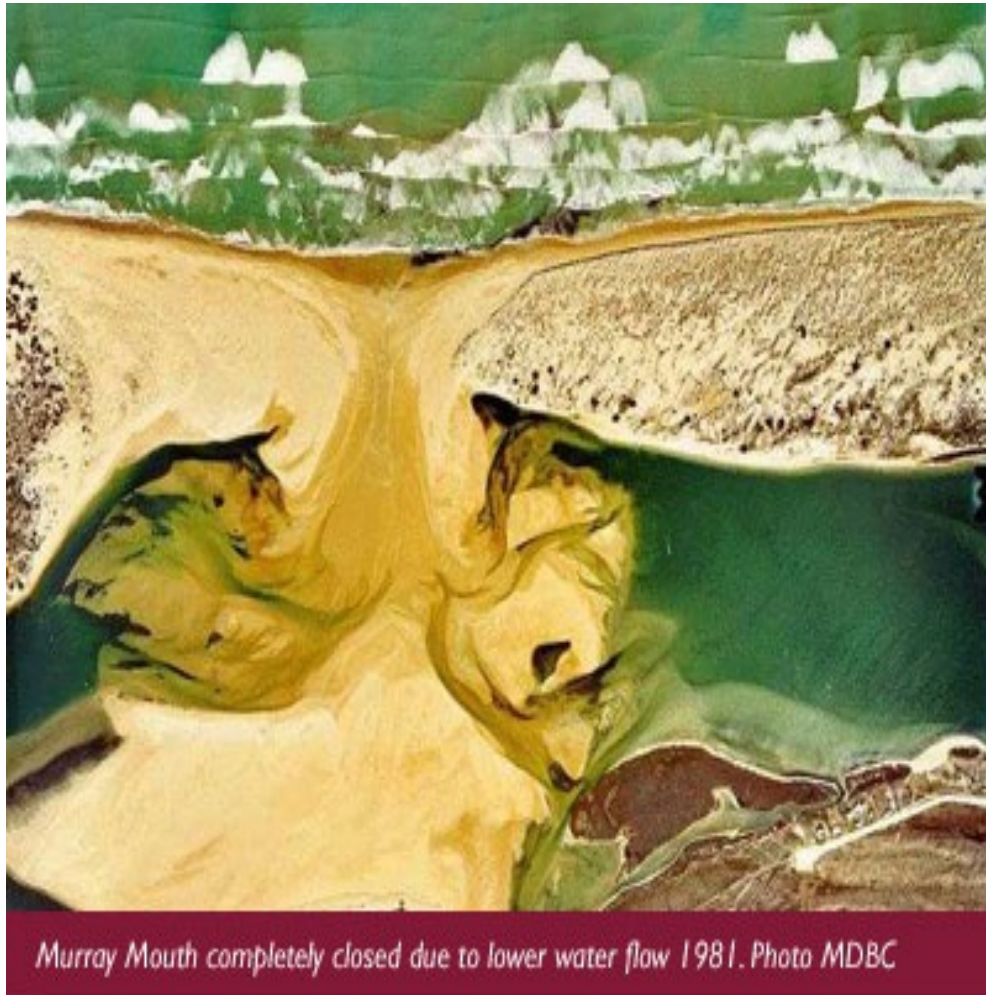
http://www.sawater.com.au/NR/rdonlyres/D7DDCD4E-6CD6-4C61-9D3D-4BC9041AA16A/0/river_murray_locks_weirs.pdf

Activity 2	Contrasting meanings
Discover	How words can convey alternate meanings
Skills	Define, contrast

Define how the concept of the River as a living body in source 3 helps to link the health of the river system the health of people.

Contrast how the term 'life blood' has been used in source 3: 'Ngarrindjeri engagement' and the source 4: 'Celebrating 150 years.....'

Write a paragraph describing how the term is used in each source



Murray Mouth completely closed due to lower water flow 1981. Photo MDBC

Source 5a. (Ngarrindjeri Nation Yarluwar-Ruwe (Sea Country) Plan p.5)

“The land and waters is a living body.

We the Ngarrindjeri people are a part of its existence.

The land and waters must be healthy for the Ngarrindjeri people to be healthy.

We are hurting for our Country.

The Land is dying, the River is dying, the Kurangk (Coorong) is dying and the Murray Mouth is closing.

What does the future hold for us?”

(Tom Trevorrow, Ngarrindjeri Elder, Camp Coorong, 2002)

Source 5b. (Berndt et al. 1993: p 13)

“The great River Murray that dominated the Ngarrindjeri people was significant not only because of the Ngurunderi myth which was known all over its territory. As it was put to us, the River was like a lifeline, an immense artery of a living 'body' consisting of the Lakes and the bush and over the southern plains and undulating land. This 'body' also included country to the east, most of which was only partially relevant to the Narrinyeri. Its 'legs' spread south-eastwards along the Coorong and south-westwards along Encounter Bay and beyond. The 'body' symbolic of Ngurunderi himself, embraced five different environments which merged into one another: salt-water country, riverine, lakes, bush (scrub) and desert plains (on the east) – a combination that had particular relevance to the socio-economic life of the people.”

Further resource Kungun Ngarrindjeri Yunnan Agreement



Lock 4 on the Murray River at Berri in the Riverland
Image: Fairv8, 2009, CC BY-SA 3.0,

Source 6. The Murray River: a place for education

The Murray is an ancient and long river (approximately 2,600 km) with a large catchment that is relatively flat and dry. Situated west of the Great Dividing Range in south-eastern Australia the catchment of the Murray-Darling Basin covers approximately one seventh of continental Australia. The Murray collects most of its water from the high rainfall zone of the Australian Alps in the east of the basin, where it rises at about 2000 metres. For example, the catchment above the Hume Dam, on the Murray at Albury, covers less than 2% of the area of the basin yet provides almost 40% of the river's flow (Rutherford, 1990). After leaving the headwaters the river flows across the Riverine Plains, which are typified by their low gradient and low rainfall; the rivers in this area contributing virtually no flow to the Murray. This set of conditions has played a significant role in shaping the many ways people, both aboriginal and European settlers, have utilised and conceptualised the river.

Stewart, A. (2004). Canoeing the Murray River (Australia) as environmental education: A tale of two rivers. *Canadian Journal of Environmental Education*, 9, 136-147.

Activity 3	Contrasting views
Discover	Different perceptions of the river
Skills	Explain, Summarise

In **Source 5** the river is described as a 'living body' to Ngarrindjeri.

Explain why it is described this way.

In **Source 6**, the river is described as a catchment.

Summarise how this view has guided use of the river by Europeans?

Activity 4	Changes to waterflows
Discover	How different views lead to divergent actions
Skills	Outline, Produce, Consider, Identify

Since the 1870's outline the constructions that have been built which have altered water flow of the Murray River as it flows through Ngarrindjeri country. Research the changes to the River Murray that have occurred through European intervention particularly those in Ngarrindjeri country in South Australia.

Outline the main reasons for the construction of weirs, locks and barrages?

Produce a time line of the construction of weirs, locks and barrages in South Australia. List by date what these constructions are and where they are located.

Consider and note advantages the building of barrages and locks had, for navigation, agriculture and water supply.

Here are some websites that can help with activity 4:

http://www.sawater.com.au/nr/rdonlyres/d7ddcd4e-6cd6-4c61-9d3d-4bc9041aa16a/0/river_murray_locks_weirs.pdf

<http://www.murrayriver.com.au/about-the-murray/locks-weirs-dams-barrages#history>

<http://www.lakesneedwater.org/barrages>

<http://www.lakesneedwater.org/experts>

Source 7

“Naturally the series of locks and weirs has dramatically changed and effected the flow of the natural river. This has changed the aquatic ecosystems, wetlands, riparian vegetation and waterfowl. With less flow to the Murray mouth the entire ecosystem has changed with serious consequences to the Coorong. The impact of man on the volume of flow in the Murray can be seen by comparing the average natural and current flows at various locations in the system. Current flows at Albury are higher than natural because of the transfer of additional water from the Snowy River via the Snowy Mountain Scheme. Further downstream diversions have reduced flows. At the Murray mouth, outflows to the sea have been reduced by 8,100 GL/year which is almost two thirds of the natural outflow. This reduction in flow is slightly less than the current total diversion from the Basin of around 10,500 GL/year 1.”

<http://www.murrayriver.com.au/about-the-murray/locks-weirs-dams-barrages#history>

Source 8.

“Since the 1860’s successive South Australian governments have supported the construction of a huge network of agricultural drains in the south-east of our Country. Water that once brought life to a vast expanse of wetlands was drained into the sea, and the Coorong and other inland wetlands have been denied their major source of freshwater. As a result of this destructive land management, the Coorong, for thousands of years a major focus of our culture and economy, began to deteriorate and is rapidly dying today. The barrages were built at the request of European landowners and without the consent of Ngarrindjeri people. For the last 65 years we have witnessed the decline in the health, wildlife and other resources of the lakes and the river, made worse by the deliberate introduction of exotic species, such as the European Carp and destructive farming practices such as dairy farming, irrigation, land clearing and cattle and sheep grazing.

Ngarrindjeri people hold cultural and spiritual connections to particular places, to particular species of animals and plants, and all elements of the environment are part of our kinship system. Particular animal and plant species are the Ngartji (totem or special friend) of Ngarrindjeri people, who have special responsibility to care for their Ngartji. The waters of the seas, the waters of the Kurangk (Coorong), the waters of the rivers and the lakes are all spiritual waters. The Creation ancestors taught us how to respect and understand the connections between the lands, the waters and the sky. The place where the fresh and salt waters mix is a place of creation where our Ngarjtis breed.”

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>

Read **Source 7** to find out how the construction of locks and weirs have affected the natural flow of the river. Consider the changes from a Ngarrindjeri perspective in **Source 8**:

There are some similarities in what the two pieces are stating and referring to and some differences.

Identify some similar things they are both stating and list these.

Identify the aspects referred to by Ngarrindjeri that are not referred to in the first piece and list them.

Activity 5	Ngarrindjeri Language related to Sea and Country
Discover	Language meanings
Skills	Research, record, practice

There are a number of words in Ngarrindjeri in the readings above.

Research and record these words in the table below and find out the English meaning.

A start has been made for you:

Ngarrindjeri word	English meaning
Miwi	inner spirit; seat of emotion in or near stomach
barekar	water
thapathawi (n) yilgi (n)	saltwater
kurangk	at the river
kuranthantha (n)	a plant species
kolaki (n)	a plant species used as food

Activity 6	Proposal for a healthy River: Final project.
Discover	Options for a healthy River
Skills	Discuss, Propose

Proposal for a healthy River.

In a small group, discuss your understandings of Ngarrindjeri and non-Ngarrindjeri values relating to the river and its use.

In your group, brainstorm and record some positive ways to ensure the health of the Murray River (Murrundi), through both water flows and access to water for human use.

Form your ideas into a proposal for future health and water use of Murundi / the Murray River.

Share your proposal with the class.

This could be developed further into a longer written assignment, a short film or poster series.

Language resources

<http://www.mobilelanguageteam.com.au/languages/about/ngarrindjeri>

Ngarrindjeri Sea Country Plan - Department of the Environment

www.environment.gov.au/indigenous/.../ngarrindjeri-scp-2006-1.pdf

Lots of good photos in this reference

Ngarrindjeri Picture Dictionary for Older Students (2006) compiled by Mary-Anne Gale and Dorothy French with the Ngarrindjeri Elders. Copyright of Raukkan Community Council on behalf of the Ngarrindjeri community.

References

http://www.sawater.com.au/nr/rdonlyres/d7ddcd4e-6cd6-4c61-9d3d-4bc9041aa16a/0/river_murray_locks_weirs.pdf

<http://www.environment.sa.gov.au/managing-natural-resources/river-murray/river-restoration-and-environmental->

<http://www.sawater.com.au/sawater/environment/therivermurray>
<http://www.lakesneedwater.org/barrages>

<http://www.lakesneedwater.org/experts>

<http://www.murrayriver.com.au/about-the-murray/locks-weirs-dams-barrages#history>.

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>

http://www.environment.sa.gov.au/managing-natural-resources/river-murray/river-restoration-and-environmental-water/Coorong_Lower_Lakes_Murray_Mouth/Ngarrindjeri_engagement

http://www.sawater.com.au/NR/rdonlyres/D7DDCD4E-6CD6-4C61-9D3D-4BC9041AA16A/0/river_murray_locks_weirs.pdf

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Hemming, S., Jones, P.G. and Clarke, P.A. (1989) Ngurunderi: an Aboriginal **Dreaming**. Adelaide: South Australian Museum.

Stewart, A. (2004). Canoeing the Murray River (Australia) as environmental education: A tale of two rivers. Canadian Journal of Environmental Education, 9, 136-147.

Teacher's Handbook

Links to Australian History Curriculum

Humanities and Social Sciences – History: Year 10 Achievement Standard

By the end of Year 10, students refer to key events, the actions of individuals and groups, and beliefs and values to explain patterns of change and continuity over time. They analyse the causes and effects of events and developments and explain their relative importance. They explain the context for people's actions in the past. Students explain the significance of events and developments from a range of perspectives. They explain different interpretations of the past and recognise the evidence used to support these interpretations.

Students sequence events and developments within a chronological framework, and identify relationships between events across different places and periods of time. When researching, students develop, evaluate and modify questions to frame an historical inquiry. They process, analyse and synthesise information from a range of primary and secondary sources and use it as evidence to answer inquiry questions. Students analyse sources to identify motivations, values and attitudes. When evaluating these sources, they analyse and draw conclusions about their usefulness, taking into account their origin, purpose, and context. They develop and justify their own interpretations about the past. Students develop texts, particularly explanations and discussions, incorporating historical argument. In developing these texts and organising and presenting their arguments, they use historical terms and concepts, evidence identified in sources, and they reference these sources.

Topics

History 1. Ngarrindjeri Kaldowinyeri

- Activity 1. Ngarrindjeri Kaldowinyeri
- Activity 2. Perspectives on Kaldowinyeri
- Activity 3. World Views
- Activity 4. Language related to Ngarrindjeri Kaldowinyeri

History 2. All things are Connected

- Activity 1. Cultural Meanings of Lakun - Weaving
- Activity 2. Exploring the meaning of the terms 'Aunty' and 'Elder'
- Activity 3. The circle to Aboriginal people in the context of weaving and life
- Activity 4. Evaluating and applying learning
- Activity 5. Creating a story, film, photostory or woven object
- Activity 6. Ngarrindjeri language related to weaving

History 3. The Stolen Generations

- Activity 1. Why me? – Individual stories
- Activity 2. The Assimilation & Integration Policies – effects on families
- Activity 3. Making it legal. Using the Human Rights Commission DVD
- Activity 4. The Assimilation & Integration Policies – attitudes/assumptions
- Activity 5. Effects of the Acts on Aboriginal individuals, families and communities
- Activity 6. The Acts as they were applied in South Australia
- Activity 7. Sorry Day










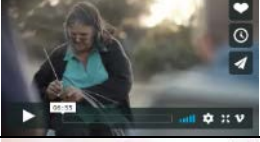


History 4. Weaving: History and Gender

- Activity 1. Ngarrindjeri woven objects from different historical Periods
- Activity 2. Contemporary Ngarrindjeri weaving
- Activity 3. Voice and audience of texts
- Activity 4. Value of historical information
- Activity 5. Debating
- Activity 6. Ngarrindjeri language related to woven items



History 5. Waterflows

- Activity 1. Words and meanings
- Activity 2. Contrasting meanings
- Activity 3. Contrasting views
- Activity 4. Changes to waterflows
- Activity 5. Ngarrindjeri Language related to Sea and Country
- Activity 6. Proposal for a healthy river: Final project.

A list of videos produced by Ngarrindjeri Nation is available at <http://www.ngarrindjeri.org.au/videos>

	Tribute to Tom Trevorow © 2013 Ngarrindjeri Regional Authority and Change Media
	Weaving and Whispers at TarraWarra Biennale © 2014 Ngarrindjeri Regional Authority and Change Media
	Meningie Foreshore Redevelopment © 2014 Ngarrindjeri Regional Authority and Change Media
	Nation to Nation - Aboriginal Regional Authorities in SA © 2015 Ngarrindjeri Regional Authority and Change Media
	We are Water People © 2016 Ngarrindjeri Regional Authority and Change Media
	Yarlular Ruwe Evaluation © 2016 Ngarrindjeri Regional Authority and Change Media
	Fulton Hogan Ngarrindjeri/NBN video © 2016 Ngarrindjeri Regional Authority and NBN
	We Are Ngarrindjeri © 2014 Ngarrindjeri Regional Authority and Change Media
	Everything Is Connected - Ngarrindjeri Carving ©2015 Change Media and Ngarrindjeri Land and Progress Association Inc
	Everything Is Connected - Ngarrindjeri Weaving ©2015 Change Media and Ngarrindjeri Land and Progress Association Inc
	Everything Is Connected - Ngarrindjeri Dance ©2015 Change Media and Ngarrindjeri Land and Progress Association Inc
	FLOW - Life Giving Lands and Waters © 2013

Additional videos about Ngarrindjeri Culture and Peoples

	<p>Reframing culture © 2012 Ngarrindjeri Regional Authority and Change Media http://vimeo.com/52964967</p>
	<p>Nukkan Kungun Yunnan (See Listen Speak) © 2009 Ngarrindjeri Regional Authority and Change Media https://vimeo.com/44838720</p>
<p>More videos can be found by searching for Ngarrindjeri at Vimeo https://vimeo.com/search?q=ngarrindjeri</p>	

History 1. Ngarrindjeri Kaldowinyeri (Creation)	
Historical Skills: Analysis and Use of Sources Identify the origin, purpose and context of primary and secondary sources Evaluate the reliability and usefulness of primary and secondary sources Perspectives and Interpretations Identify and analyse the perspectives of people from the past Identify and analyse different historical interpretations (including their own) Chronology, terms and concepts Use chronological sequencing to demonstrate the relationship between events and developments in different periods and places Use historical terms and concepts Explanation and communication Develop texts, particularly descriptions and discussions that use evidence from a range of sources that are referenced. Select and use a range of communication forms (oral, graphic, written) and digital technologies	ACHHS 187 ACHHS 188 ACHHS 189 ACHHS 190 ACHHS 191 ACHHS182 ACHHS183 ACHHS 192 ACHHS 193
Historical knowledge and understanding: Empathy An understanding of the past from the point of view of the participant/s, including an appreciation of the circumstances faced, and the motivations, values and attitudes behind actions.	
General capabilities: Literacy Capability Students...learn how to build historical knowledge and to explore, analyse, question, discuss and communicate historical information, concepts and ideas. Define and use terms and concepts relevant to the unit. Create a vocabulary list of these terms	
Numeracy Capability Use timelines to explore the effects on an event in different geographical locations	
ICT Capability Use a range of digital technologies (such as online search tools and databases) to assist with investigating concepts	

Cross curriculum priorities:**Aboriginal and Torres Strait Islander histories and cultures-**

Students will examine historical perspectives from an Aboriginal and Torres Strait islander viewpoint.

Explore the background to the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms

Intercultural Understanding-

Students recognise the significance of Aboriginal and Torres Strait Islander peoples' histories and cultures.

Inquiry question (s):

Is there a difference between Indigenous History (eg events since contact and colonisation) and the Creation? Pre-contact, would events have become part of the Creation?

Learning activities:

Source analysis

Group discussions

Research

Resources:

Bell, D. (1998, new edition 2014) Ngarrindjeri Wurruwarrin: A world that is, was, and will be. Spinifex Press, Melbourne.

Ngarrindjeri Lands and Progress Association Inc. (2013) Ngarrindjeri Lakun: Ngarrindjeri Weaving. Prepared under the direction of Anne McMahon with Ngarrindjeri Weavers. Copyright of Ngarrindjeri Lands and Progress Association Inc.

Ngarrindjeri Picture Dictionary for Older Students (2006) compiled by Mary-Anne Gale and Dorothy French with the Ngarrindjeri Elders. Copyright of Raukkan Community Council on behalf of the Ngarrindjeri community.

"River Murray Story" woven fibre mat by Yvonne Koolmatie

<http://trove.nla.gov.au/work/173682698?q=koolmatie%2C+Yvonne&c=picture&versionId=189288183>

Ngarrindjeri Sea Country Plan

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>

History 2. All things are connected

This topic can be used as an introduction to Ngarrindjeri cultural perspectives and as a base for exploring the struggle of Aboriginal people in SA for rights and freedoms before 1965 in subsequent topics.

Historical Skills:

Analysis and Use of Sources

Identify the origin, purpose and context of primary and secondary sources

Evaluate the reliability and usefulness of primary and secondary sources

Perspectives and Interpretations

Identify and analyse the perspectives of people from the past

Identify and analyse different historical interpretations (including their own)

Chronology, terms and concepts

Use chronological sequencing to demonstrate the relationship between events and developments in different periods and places

Use historical terms and concepts

Explanation and communication

Develop texts, particularly descriptions and discussions that use evidence from a range of sources that are referenced

Select and use a range of communication forms (oral, graphic, written) and digital technologies

ACHHS 187

ACHHS 188

ACHHS 189

ACHHS 190

ACHHS 191

ACHHS 091

ACHHS182

ACHHS183

ACHHS 192

ACHHS 193

ACHHS 093

Historical knowledge and understanding:

Depth Study -Rights and Freedoms (1945-present)

Background to the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965, including the 1938 Day of Mourning and the Stolen Generations.

ACDSEH104

General capabilities:

Literacy Capability

Students...learn how to build historical knowledge and to explore, analyse, question, discuss and communicate historical information, concepts and ideas.

Define and use terms and concepts relevant to the unit. Create a vocabulary list of these terms

Numeracy Capability

Use timelines to explore the effects on an event in different geographical locations

ICT Capability

Use a range of digital technologies (such as online search tools and databases) to assist with investigating concepts

Cross curriculum priorities:**Aboriginal and Torres Strait Islander histories and cultures-**

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Intercultural Understanding-

Students recognise the significance of Aboriginal and Torres Strait Islander peoples' histories and cultures.

Inquiry question (s):

What role has weaving had within the social and spiritual life of Ngarrindjeri people? How has it changed over time?

Learning Activities:

Read source passages and view images of Ngarrindjeri weaving.

Activity 1: Discuss role of weaving in Ngarrindjeri life. Weaving pattern - weaving often begins with a circle.

Activity 2 and 3: Discuss that weaving is a family activity; storytelling while weaving creates relationships and is a cultural activity that has gone on for thousands of years, a cyclical tradition "just like our Old People".

Activity 3. Brainstorm the significance of a circle: eg sitting in a circle to chat around a campfire; relationships, wholeness, nuclear family, extended family, also cyclical nature of life and the Creation. Discuss how Ngarrindjeri weaving maintains connection to country by collecting reeds and knowing location and the time of year to pick them and how this also connects people to Creation stories of the area.

Activity 6. Discuss how weaving can be a way of connecting people to language. Learn Ngarrindjeri words used in the passages. Identify meanings of the words in the glossary. Find other Ngarrindjeri words eg for family members

Resources:

Ngarrindjeri Lands and Progress Association Inc. (2013) Ngarrindjeri Lakun: Ngarrindjeri Weaving. Prepared under the direction of Anne McMahon with Ngarrindjeri Weavers. Copyright of Ngarrindjeri Lands and Progress Association Inc. 2013.

Ngarrindjeri Picture Dictionary for Older Students (2006) compiled by Mary-Anne Gale and Dorothy French with the Ngarrindjeri Elders. Copyright of Raukkan Community Council on behalf of the Ngarrindjeri community.

History 3. Stolen Generations	
<p>Historical Skills:</p> <p>Analysis and Use of Sources Identify the origin, purpose and context of primary and secondary sources ACHHS 187 ACHHS 188 ACHHS 189</p> <p>Evaluate the reliability and usefulness of primary and secondary sources</p> <p>Perspectives and Interpretations Identify and analyse the perspectives of people from the past ACHHS 190 Identify and analyse different historical interpretations (including their own) ACHHS 191</p> <p>Chronology, terms and concepts Use chronological sequencing to demonstrate the relationship between events and developments in different periods and places ACHHS182 ACHHS183</p> <p>Use historical terms and concepts</p> <p>Explanation and communication ACHHS 192 ACHHS 193 Develop texts, particularly descriptions and discussions that use evidence from a range of sources that are referenced. Select and use a range of communication forms (oral, graphic, written) and digital technologies</p>	
<p>Historical knowledge and understanding:</p> <p>Depth Study-Rights and Freedoms (1945-present) Background to the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965, including the 1938 Day of Mourning and the Stolen Generations ACHDSEH104</p> <p>Key Concept - Empathy An understanding of the past from the point of view of the participant/s, including an appreciation of the circumstances faced, and the motivations, values and attitudes behind actions.</p> <p>Key Concept - Perspectives A point of view or position from which events are seen and understood, and influenced by age, gender, culture , social position and beliefs and values.</p>	
<p>General capabilities:</p> <p>Literacy Capability Students...learn how to build historical knowledge and to explore, analyse, question, discuss and communicate historical information, concepts and ideas. Define and use terms and concepts relevant to the unit. Create a vocabulary list of these terms.</p>	
<p>Numeracy Capability Use timelines to explore the effects on an event in different geographical locations</p>	

ICT Capability

Use a range of digital technologies (such as online search tools and databases) to assist with investigating concepts

Cross curriculum priorities:**Aboriginal and Torres Strait Islander histories and cultures-**

Students will examine historical perspectives from an Aboriginal and Torres Strait islander viewpoint.

Explore the background to the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms.

Intercultural Understanding-

Students recognise the significance of Aboriginal and Torres Strait Islander peoples' histories and cultures.

Inquiry question (s):

Research 'Sorry Day' and find out what is happening in your local area. See how you can get involved or plan an event.

Learning activities:

Source analysis, Interviews, Analysis of DVD, Report or Essay or Presentation.

References:

Ngarrindjeri Lands and Progress Association Inc. (2013) Ngarrindjeri Lakun: Ngarrindjeri Weaving. Prepared under the direction of Anne McMahon with Ngarrindjeri Weavers.

Trevorrow, T., Finnimore, C., Hemming, S., Trevorrow, G., Rigney, M., Brodie, V. and Trevorrow, E. (2006) *They Took Our Land and then Our Children*, A joint project of Ngarrindjeri Heritage Committee Inc., Steve Hemming, Flinders University, Migration Museum, Department of Premier and Cabinet, Department of Aboriginal Affairs and Reconciliation and Department of Families and Communities. Published by Ngarrindjeri Land and Progress Association.

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home> Note that the DVD needs to be ordered from the Human Rights Commission. The Australian Human Rights Commission material on their website is licensed under the [Creative Commons Attribution 4.0 International Licence](#). For further details (including excluded material), <http://www.humanrights.gov.au/copyright>

<http://www.humanrights.gov.au/publications/rightsed-3-bringing-them-home-dvd-activity-sheet>

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home>

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home-8-laws-south-australia>

<http://www.humanrights.gov.au/publications/rightsed-bringing-them-home-5-track-history-timeline-activity-sheet-research-activity>

film 'Why Me?' by Ronin Films available at:

<http://www.roninfilms.com.au/feature/790/why-me.html>

<http://trove.nla.gov.au/work/20001970?selectedversion=NBD44294293>

<https://www.kanopystreaming.com/product/why-me-stolen-generations>

<http://www.nsdcc.org.au/stolen-generations/history-of-the-stolen-generations/the-history-of-the-stolen-generations>

<http://www.nsdcc.org.au/stolen-generations/history-of-the-stolen-generations/the-history-of-the-stolen-generations>

History 4. Weaving: History and Gender	
Historical Skills: Analysis and Use of Sources Identify the origin, purpose and context of primary and secondary sources Evaluate the reliability and usefulness of primary and secondary sources Perspectives and Interpretations Identify and analyse the perspectives of people from the past Identify and analyse different historical interpretations (including their own) Chronology, terms and concepts Use chronological sequencing to demonstrate the relationship between events and developments in different periods and places Use historical terms and concepts Explanation and communication Develop texts, particularly descriptions and discussions that use evidence from a range of sources that are referenced. Select and use a range of communication forms (oral, graphic, written) and digital technologies	ACHHS 187 ACHHS 188 ACHHS 189 ACHHS 190 ACHHS 191 ACHHS182 ACHHS183 ACHHS 192 ACHHS 193
Historical knowledge and understanding: Key Concept-Continuity and change Continuities are aspects of the past that have remained the same over certain periods of time. Changes are events or developments from the past that represent modifications, alterations and transformations.	
General capabilities: Literacy Capability Students...learn how to build historical knowledge and to explore, analyse, question, discuss and communicate historical information, concepts and ideas. Define and use terms and concepts relevant to the unit. Create a vocabulary list of these terms	
Numeracy Capability Use timelines to explore the effects on an event in different geographical locations	

ICT Capability

Use a range of digital technologies (such as online search tools and databases) to assist with investigating concepts

Cross curriculum priorities:**Aboriginal and Torres Strait Islander histories and cultures-**

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Intercultural Understanding-

Students recognise the significance of Aboriginal and Torres Strait Islander peoples' histories and cultures.

Inquiry question (s):

Has European society and contact had an effect on what Ngarrindjeri people weave and the purpose of their weaving?

Learning activities:

Source analysis

Group discussions eg

Consider how Ngarrindjeri people have developed weaving by comparing woven items Ngarrindjeri made and used

- a) at the time of first contact with Europeans,
- b) during the days of Point Macleay Mission and
- c) from 1980's to the present.

Understand how colonisation has initiated changes in woven objects.

Write about the significance of weaving to Ngarrindjeri people during these three periods.

Understand that weaving was originally an activity that both genders took part in.

Discuss which pieces of writing are regarded as reliable historical information and why.

Begin to develop an understanding of history as being recorded in various ways by different people.

Source analysis

Group discussions

Independent Research

References:

- Baric, D. (2006) Unravelling gender constructs in archaeology: Ngarrindjeri archaeology, fibre culture and masculinist constructions, Flinders University honours thesis.
- Bell, D. (1998 New edition 2014) Ngarrindjeri Wurruwarrin: A world that is, was, and will be. Spinifex Press, Melbourne
- Bell, D. (2008) Kungun Ngarrindjeri Mimir Yunnan: Listen to Ngarrindjeri Women Speaking Melbourne, Spinifex Press, Melbourne.
- Dept of Education, Training and Employment (2001) Ngarrindjeri People and Environment - Past, present and future. A cross curriculum teacher resource for upper primary students.
- Mattingley, C. and Hampton, K. (eds) (1988:184) Survival in Our Own Land – Aboriginal experiences in 'South Australia' since 1836. Wakefield Press, Adelaide.
- Parkes, B. (ed) 2005 Woven forms: Contemporary basket making in Australia. Object: Australian Centre for Craft and Design, Sydney.
- <http://www.samuseum.sa.gov.au>.
- <http://www.nma.gov.au/collections-search/display?irn=106874>
- <http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>
- http://www.samuseum.sa.gov.au/gallery/aacg/speakingland/story18/18_module.htm
- <http://www.trove.nla.gov.au>
- <http://www.cv.vic.gov.au/stories/whats-going-on/8014/baby-basket/>
- <http://www.nma.gov.au/collections-search/display?irn=106874>
- <https://www.daa.org.au/bio/ellen-trevorrow/biography/>
- <https://www.daa.org.au/bio/yvonne-koolmatie/biography/>
- <http://www.artgallery.nsw.gov.au/collection/artists/koolmatie-yvonne/>
- http://www.nma.gov.au/_data/assets/pdf_file/0015/225150/ReCoil_Education_kit.pdf

History 5: Waterflows	
Historical Skills: Analysis and Use of Sources Identify the origin, purpose and context of primary and secondary sources Evaluate the reliability and usefulness of primary and secondary sources Perspectives and Interpretations Identify and analyse the perspectives of people from the past Identify and analyse different historical interpretations (including their own) Chronology, terms and concepts Use chronological sequencing to demonstrate the relationship between events and developments in different periods and places Use historical terms and concepts Explanation and communication Develop texts, particularly descriptions and discussions that use evidence from a range of sources that are referenced. Select and use a range of communication forms (oral, graphic, written) and digital technologies	ACHHS 187 ACHHS 188 ACHHS 189 ACHHS 190 ACHHS 191 ACHHS182 ACHHS183 ACHHS 192 ACHHS 193
Historical knowledge and understanding: Key Concept - Cause and effect The relationship between a factor or set of factors (cause/s) and consequence/s (effect/s). These form sequences of events and developments over time.	
General capabilities: Literacy Capability Students...learn how to build historical knowledge and to explore, analyse, question, discuss and communicate historical information, concepts and ideas. Define and use terms and concepts relevant to the unit. Create a vocabulary list of these terms	
Numeracy Capability Use timelines to explore the effects on an event in different geographical locations	
ICT Capability Use a range of digital technologies (such as online search tools and databases) to assist with investigating concepts.	

Cross curriculum priorities:**Aboriginal and Torres Strait Islander histories and cultures-**

Students will examine historical perspectives from an Aboriginal and Torres Strait islander viewpoint.

Explore the background to the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms

Intercultural Understanding-

Students recognise the significance of Aboriginal and Torres Strait Islander peoples' histories and cultures.

Inquiry question (s):

Is there a difference between Indigenous History (eg events since contact and colonisation) and the Creation? Pre-contact, would events have become part of the Creation?

Learning activities:

Source analysis

Group discussions

Cultural relationships to water flow:

Develop understanding of the cultural significance of the lower Lakes, Murray

Mouth and Coorong to Ngarrindjeri

Understand how changes in water flow due to construction of locks, weirs and barrages has affected the health of Ngarrindjeri country and people

Compare and contrast understandings of water flow held by Ngarrindjeri and non-Ngarrindjeri.

Consider possible futures that could satisfy both European and Ngarrindjeri values.

Resources:

Bell, D. (1998 New edition 2014) Ngarrindjeri Wurruwarrin: A world that is, was, and will be. Spinifex Press, Melbourne.

Hemming, S., Jones, P.G. and Clarke, P.A. (1989) Ngurunderi: an Aboriginal Dreaming, Adelaide: South Australian Museum.

Stewart, A. (2004). Canoeing the Murray River (Australia) as environmental education: A tale of two rivers. Canadian Journal of Environmental Education, 9, 136-147.

Ngarrindjeri Lands and Progress Association Inc. (2013) Ngarrindjeri Lakun: Ngarrindjeri Weaving. Prepared under the direction of Anne McMahon with Ngarrindjeri Weavers. Copyright of Ngarrindjeri Lands and Progress Association Inc. (This resource has a good word list for woven items)

Ngarrindjeri Picture Dictionary for Older Students (2006) compiled by Mary-Anne Gale and Dorothy French with the Ngarrindjeri Elders. Copyright of Raukkan Community Council on behalf of the Ngarrindjeri community.

"River Murray Story" woven fibre mat by Yvonne Koolmatie

<http://trove.nla.gov.au/work/173682698?q=koolmatie%2C+Yvonne&c=picture&versionId=189288183>

Ngarrindjeri Sea Country Plan

<http://www.environment.gov.au/indigenous/publications/pubs/ngarrindjeri-scp-2006-1.pdf>