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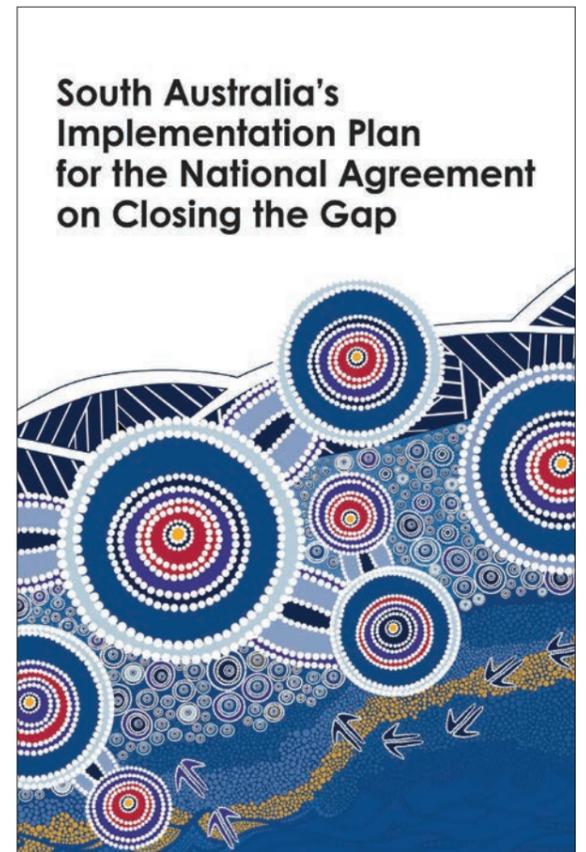
ABORIGINAL → WAY



Vision for Aboriginal Art and Cultures Centre

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South Australia's plan for Closing the Gap



Closing the Gap plan includes:

- increasing Aboriginal employment in the public sector from 2% in 2021 to 3% in 2022
- an Aboriginal emergency department access team that would work in hospitals to reduce Aboriginal patients' length of stay and discharge against medical advice rates
- an outpatient clinic in Adelaide's north that would provide specialist care for Aboriginal children with complex needs
- a South Australian Aboriginal Mental Health and Wellbeing Centre
- a standard for a basic level of safe and reliable drinkable water for self-supplied remote Aboriginal communities
- a working group to tackle the over-representation of Aboriginal people in the criminal justice system
- establishment of a peak body for Aboriginal children and young people
- development of a languages strategy that would consider legislation to better recognise First Nations languages
- amendments to the Mining Act that would help Aboriginal people monitor, in real-time, the progress of mining and exploration on their land.

"The implementation Plan has been designed to be a living document and, in partnership with the state government, we intend to update it as we go," Mr Wilson said. "We believe it is a very good start to making real progress on improving the lives of Aboriginal people."

SAACCON is auspiced under the Aboriginal Legal Rights Movement. CEO Mr Chris Larkin said he is hopeful that real change can come from the agreement.

"There is a lot of work to be done," Mr Larkin said. "Of course it will take time, but this is the beginning of a new way of doing business between Aboriginal people and governments."

South Australia's Aboriginal Community Controlled Organisation Network (SAACCON) has signed an agreement with the state government, which aims to make significant improvements to the lives of Aboriginal and Torres Strait Islander people living in South Australia.

Alongside SAACON, a peak body of 17 Aboriginal-controlled organisations, Premier Steven Marshall signed the state's first implementation plan for the National Agreement on Closing the Gap, estimated to cost several million dollars.

"We now have a chance to right the wrongs, and commit to a new way of developing and implementing policies and programs that impact on the lives of Aboriginal people," SAACCON Convenor Scott Wilson said.

Some commitments include a new mental health centre for Aboriginal people, creating a peak body for Aboriginal children and young people, and amending the state's mining legislation to ensure native title holders are better informed about what's happening on their land.

SAACCON Co-Convenor, Ms Tina Quitadamo, said the plan involves all government agencies and statutory bodies.

"We understand there is a lot of work to do, and we know translating the words in this plan into action is critical, as is ensuring accountability and driving structural change to help Close the Gap," Ms Quitadamo said.

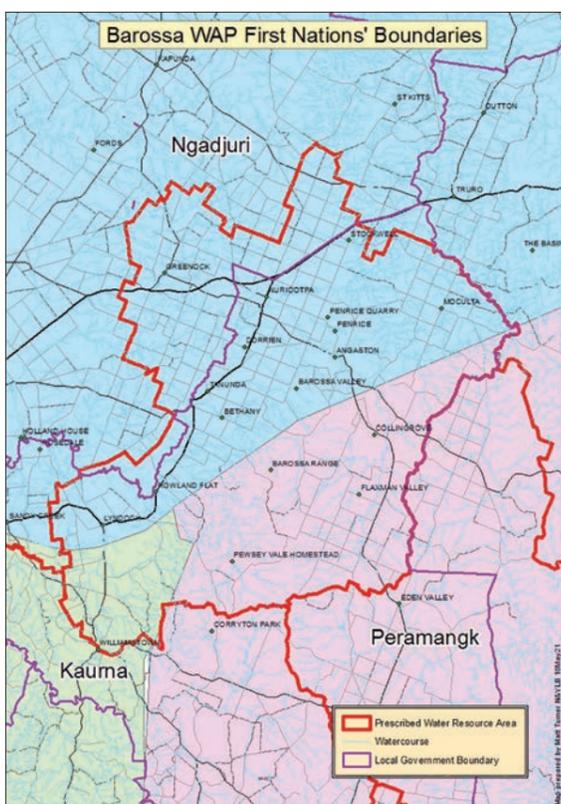
Conversations flow at Lyndoch

First Nations representatives have gathered at Lyndoch to discuss local Aboriginal water interests with the Northern and Yorke Landscape Board. This informal gathering is a first step for the Board in collaborating with three First Nations communities – Ngadjuri, Peramangk, and Kaurna – who have traditional land within the area covered by the Barossa Water Allocation Plan.



The Northern and Yorke Landscape Board delivers programs that manage land, water, pest plants and animals, and biodiversity. The Board hopes to help identify Aboriginal water interests, cultural objectives, and outcomes for country, so that the Barossa Water Allocation Plan can reflect the strong cultural values for local First Nations communities.

The Water Allocation Plan aims to ensure natural water resources are managed sustainably, supports current users and considers all the needs of both the environment and communities.



The Barossa Water Security Strategy is investigating how other water supplies (such as the Bolivar Wastewater Treatment Plant) can meet existing and new demands and potentially reduce demands on the natural water resources.

Initial Board conversations with First Nations people have addressed the importance of:

- looking after country
- making sure there's enough water left over for the environment
- the need to undertake cultural surveys
- looking after the spirit of country by having First Nations people being on country.

Climate change forecasts are predicting a hotter and drier future which will place additional pressures on the region's water supplies. Ecosystems and water courses in Barossa are already under stress and we will need to work together to find ways to support these important assets. The Board will continue to engage directly with First Nations communities about these issues with on country visits.

For more information, please contact Matthew Turner (Aboriginal Partnerships Officer, Northern and Yorke Landscape Board) on 0429 478 473.

Top, left to right: Peta Brettig (DEW), Jennifer Munro (NYLB), Jamie Pook (NYLB), Tony Fox (NYLB), Doug Green (DEW), Garth Agius, Carlo Sansbury, Tania Taylor, Matthew Turner (NYLB), George Taylor, Kimberly Taylor, Geoffrey White (NYLB), Annie Bond (NYLB). *Photo: Jessica Cavallo.* Left: Barossa WAP First Nations' boundaries.

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Cover image: View of the proposed Aboriginal Art and Cultures Centre from the north showcasing the cantilevered outdoor gallery and the feature columns that appear to grow from out of the ground – creating a stronger connection to Country. *Image: Diller Scofidio + Renfro and Woods Bagot.*

WARNING: Aboriginal and Torres Strait Islander readers are warned that the following publication may contain images, names, and stories of deceased persons.

From the Editor & SANTS CEO



Welcome to the Spring 2021 edition of *Aboriginal Way*. You may have noticed a refreshed logo in the last two issues, and now I am excited to reveal our new layout. While the design is different, our commitment to sharing native title updates and stories relating to Aboriginal communities remains the same.

For South Australian Native Title Services (SANTS), the publisher of this newspaper, 2021 has been testing and stressful due to the increasing demands from the Federal Court and impacts of the COVID-19 pandemic.

Despite these pressures SANTS has continued to perform its native title functions, progressing native title applications, digitising records, and assisting PBCs to develop different ways of doing business by utilising technology.

Recently I was pleased to see South Australia's first implementation plan for Closing the Gap (read more on page 2), signed by South Australia's Aboriginal Community Controlled Organisation Network (SAACCON) and the state government. SANTS, as a member of SAACCON backs the agreement, which aims to make significant improvements to the lives of lives of Aboriginal and Torres Strait Islander people living in South Australia.

I've also kept busy sitting on the reference group for the Aboriginal Art and Cultures Centre set to open at Lot Fourteen on North Terrace in 2025. The \$200 million Centre will combine traditional storytelling with modern technology – *Aboriginal Way* caught up with the Centre's Ambassador, David Rathman AM, who spoke about its significance to Aboriginal and Torres Strait Islander peoples.

In our final edition for 2021, you can also read about the 40th anniversary of the APY Land Rights Act, details about Tarnanthi festival, and the quarterly native title claims update.

Thanks for reading *Aboriginal Way* and all the best for 2022.

Keith Thomas
Editor & SANTS CEO

Native title claims update

Claims listed/or in trial

Walka Wani Oodnadatta No.1 and No.2 and Arabana No.2

Trial concluded 12 March 2021. Waiting on judgement.

Wirangu No.2, Wirangu No.3 and Wirangu No.4 Sea claim

Community has agreed in principle to a consent determination offer. Trial has been adjourned to a date to be fixed. New Mirning claim now also overlaps the Wirangu Part A claim area and Streaky Bay golf course. Full court appeal heard in August.

Nauo/Nauo No.2/Nauo No.3

Community has agreed in principle to a consent determination offer. Trial has been adjourned to a date to be fixed.

Ngadjuri No.2 and Wilyakali

Ngadjuri and Wilyakali have now been offered consent determinations.

First Nations of the South East No.1 and No.2 and Ngarrindjeri

Mediation between the groups was successful and trial vacated. Remaining area of First Nations claim progressing towards a consent determination.

Other claims

Narungga Nation

Compensation matters continue to be negotiated.

Nukunu and Barngarla

Remaining portion of Barngarla claim was determined by consent in late September. Nukunu to follow soon.

Malyankapa

Part A area is listed for trial in 2022 due to overlap with Wongkumara. Work on a native title report continues in Part B.

Far West Coast (FWC) Sea claim

Matter listed for trial commencing in 2022. Mirning filed an overlapping claim on 10 May which was the subject of strike out proceedings in August.

First Peoples of the River Murray and Mallee

Native title report provided to the state in June.

Yandruwandha Yawarrawarrka

Claim in Queensland has been listed for trial commencing May 2022 due to overlap with Wongkumara.

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Funding boost for APY Warru Rangers

The black-footed rock-wallaby, or *warru*, was swarming in the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands 80 years ago. Today it's South Australia's most endangered mammal.



Photo: Zoos SA/Nicole Miller.

APY Rangers have saved warru from extinction with help from researchers and Zoos SA, but needed an \$8.3 million funding boost from the National Indigenous Australian's Agency to continue their conservation work.

The species is now only found near Pukatja in the eastern Musgrave Ranges, and Kalka in the western Tomkinson Ranges.

APY Lands manager of land management, Neil Collins, said the funding will allow the Warru Kaninytjaku Ranger program to continue for seven more years, with plans to introduce warru to areas like Mimili.

Rangers have played an important role in protecting warru by culling feral predators and minimising the risk of bush-fires that can destroy their habitat and food sources. But more colonies will ensure warru have a stronger chance of surviving as an overall population.

The funding boost will not only secure the short-term future of warru, but provide more training and employment for Anangu people who have cultural ties with the species.

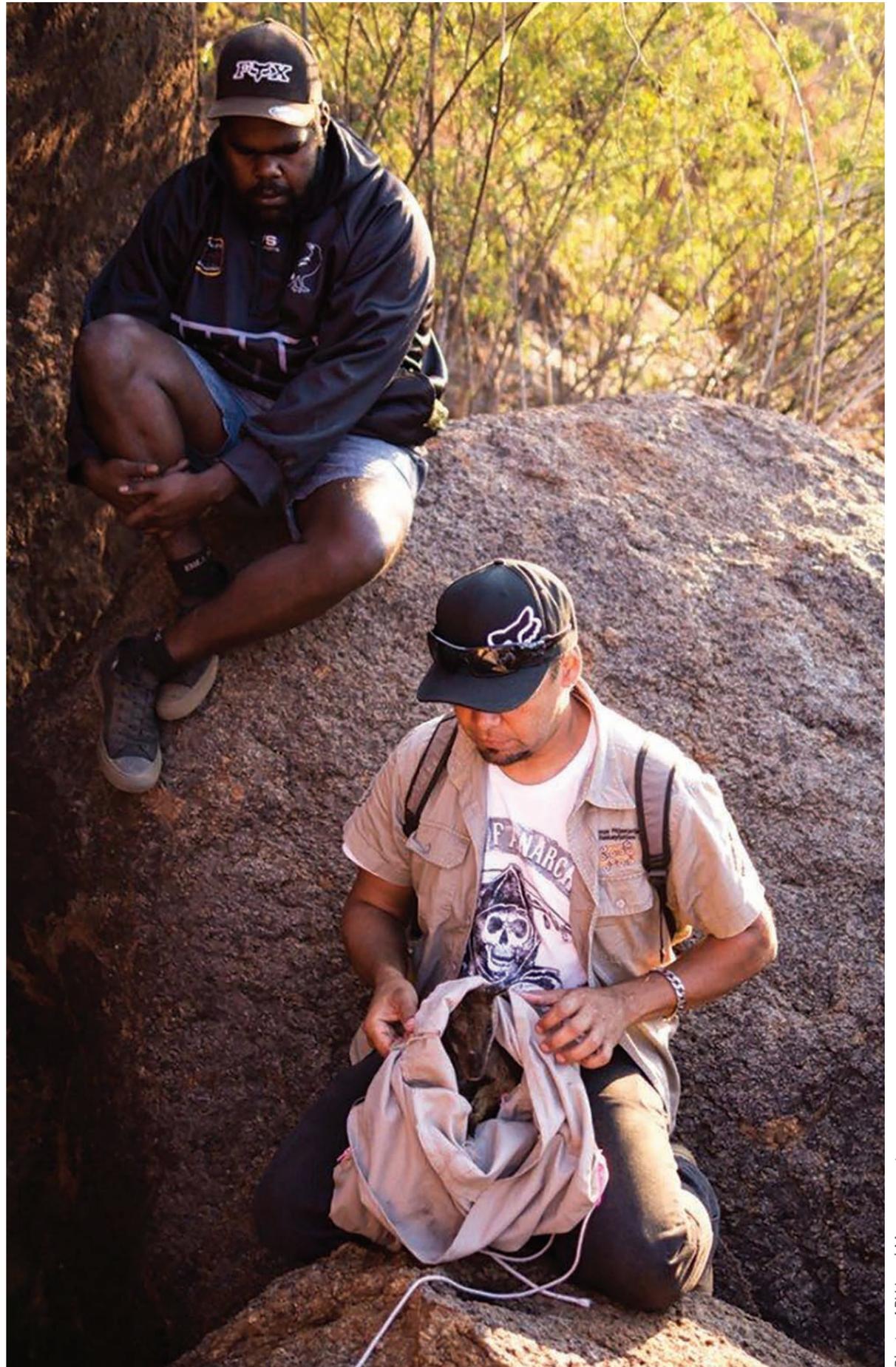


Photo: APY Land Management.

“The warru colonies have become a bit more isolated, they’re not as linked right across the lands as they once were, so predators can really have an impact and that’s mainly cats and foxes.”

APY general manager Richard King welcomed the funding and said it aligned with key objectives in APY's Strategic Plan 2021–2025.

“APY applauds the government’s commitment to future-proofing employment opportunities,” Mr King said. “APY’s acclaimed Ranger program has shown how caring for country generates economic opportunities and social and cultural benefits for Anangu that has strengthened the wellbeing of all APY communities.”

Landholder gives land back to Nukunu people

A non-Indigenous landholder has handed Nukunu Wapma Thura (NWT) Aboriginal Corporation her 30-acre property in the Flinders Ranges.

About 30 people attended the hand-back ceremony in August where the landholder, Zana Carter, signed the property over to NWT.

Ms Carter wants the traditional owners to use their knowledge to environmentally rehabilitate the area.

"I wanted the best for this country, and the best way was to involve them (NWT)," Ms Carter told ABC. "It seemed like that was the most respectful way – to actually give that back to them, which was always theirs anyway."

Nukunu elder and NWT chair Kym Thomas welcomed Ms Carter to Nukunu nation for her generosity.

"She now becomes our adopted Aunty as well, so that's a new member of the family," he told the ABC.

There are no plans to do any building on the land, but the corporation will use the area for cultural ceremonies and to grow native foods for profit.



Above, left to right: Nukunu elder Kym Thomas, landholder Zana Carter, and elder Lindsay Thomas. Photo: Lucas Forbes, ABC Rural.



**PIKA KURA
PULKARINGKUNTJAKUTAWARA
PALYALKATIMA
KUNPU NGARAMA**

**NGANAMPA TJILPI
PAMPA TJUTA
ATUNMANKUNYANGKA
NGANAMPA CULTURE
KULU ATUNMANANYI.**



**NGANAMPA TJILPI PAMPA
TJUTA CORONAVIRUS
(COVID-19)-TU
PUNGKUNYANGKA PIKA
PULKARINGKUKU. MUNU
KUTJUPA TJUTA KULU PIKA
PULKARINGKUKU:**

- Anangu pika kutjupa-kutjupa tjara tjinguru asthma-tjara, diabetes-tjara (tjukatjara), munu kututu pikatjara tjuta.
- Anangu urkalyitja, flu-tjara munu pika kutjupa-kutjupa tjara

**NGANAMPA TJILPI PAMPA
TJUTA NGANAMPA NINTILPAI
NGARANYI. MUNU NGANAMPA
CULTURE KUNPU KANYILPAI.
TJANA NGANAMPA PULKA
PALYANU KALA UTI NGAPARTJI
TJANANYA ATUNYTJU
KANYINMA WIRURA.**

- Tjanala ila ngaranytjawiya. Palu patunguru palunya tjananya alpamilanma
- Utila nganampa tjilpi pampa tjuta wirura atunmanama watarkurintjawiyanngu ara nyanga witu-witungka.



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NINTINMA**

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AHCSA COVID-19 website
www.ahcsa.org.au




**STOP
THE
SPREAD
STAY STRONG**

**PROTECT
OUR ELDERS,
PROTECT OUR
CULTURE**



**OUR ELDERS ARE AMONGST
THE MOST VULNERABLE TO
CORONAVIRUS (COVID-19)
ALONG WITH:**

- People with weaker immune systems due to pre-existing medical conditions such as asthma, diabetes, heart disease
- People who are already feeling sick or have the flu

**OUR ELDERS ARE LIVING
TREASURES, GUIDING US
AND HELPING TO KEEP
OUR CULTURES STRONG.
THEY'VE DONE SO MUCH
FOR US, LET'S GO THE
EXTRA YARDS TO KEEP
THEM SAFE.**

- Keep your physical distance but not emotionally, reach out in other ways to show you care.
- Let's keep connected and look out for our Elders during this difficult time.



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AHCSA COVID-19 website
www.ahcsa.org.au




Anangu Pitjantjatjara Yankunytjatjara Lands



In this issue we share the work of the Waru Rangers. What other conservation work is happening?

Our rangers go out looking after rock holes; they monitor where the invasive weeds are and put in place some plans. At the moment we've got a young lady who's doing her PhD in one of the invasive species, buffel grass. We're hoping we'll be able to look at programs to eradicate buffel grass across the Lands.

The other things we're doing in terms of conservation for the Lands is working on something called carbon farming. APY is looking at managing some of our invasive species through intensive grazing where those invasive species are to reduce fuel loads and protect savanna lands. We're looking at doing that to generate an economy for our Anangu, so that money will be invested back in to look after country and to get more of our natural species growing.

A lot of the perennials and natural nut grasses that are in the arid regions can't compete with these invasive species. So, animals like kangaroos are drawn away from the Lands because they can't get their natural foods. So, it's actually quite hard to find kangaroos on the Lands because of that – we need to get that natural balance of APY back to where it should be.

What impact has COVID-19 had on the communities?

In a strange way, COVID-19 has got all the communities closer together. We're communicating a lot more, using information technology a lot better. Two years before COVID-19, we'd put up seven telecom towers right across the land which encouraged people to use their phones and new technologies. We have noticed that people ordering online through parcels and the internet has increased since we put the towers in, but when COVID came on, we had the infrastructure to hold meetings right across land. We actually got quite a bit of buy-in from the community councils.

APY is a land council, so we don't really have much to do with community councils in terms of municipal services – we just really manage access to use and control of the land itself. COVID actually forced us to communicate a lot better with councils and APY executive have invited councils to come and work with us and to grow a pool of leadership right across the Lands. Once our current executive retires, we need to have that pool to step up. It's about educating the next people coming up in good governance and good decision making so that we have this solid, strong pool that understand what the APY land rights is about.

Forty years on, the Anangu Pitjantjatjara Yankunytjatjara Land Rights Act 1981 remains unprecedented in Australian lands rights history.

Initially called the Pitjantjatjara Land Rights Act, it gave traditional owners inalienable freehold title to their land in the far north-west of South Australia.

Members of APY determine how the 103,000 square kilometres of land is managed by an executive board, which reports directly to Premier Steven Marshall.

Although celebrations have been postponed to 22 April, APY general manager Richard King reflected on the past, present and future of the region.

How has the Act changed over 40 years?

There have been some minor changes in 2005 to allow for more input of Anangu in decision-making and more power to them to be involved in how the Act goes, rather than leaving it just to the executive board. So, there are a few more checks and balances that came in, all of them make the Act stronger and more transparent.

What unites the different communities across the APY Lands?

They share a common language. There are variations in the language across those areas, but generally they can speak to one another. They have similar stories – what they call Tjukurpa – which connect them together and open up resources to each of the tribes. The land itself connects them together.

What traditional connections have Anangu people maintained to this day?

Now that the land belongs to them since 1981, people have had more access through the Lands. Each year around September business starts and everybody gets together, and they practice their cultural celebrations in the different places, and they pass on knowledge to the next generation. I've only been there for six years and I've noticed that cultural celebration and sharing of knowledge seems to be getting stronger.

Above: SA Premier David Tonkin with Punch Kawaki Thompson OAM, Chairman of the Pitjantjatjara Council, signing the agreement to the Pitjantjatjara Land Rights Bill in Adelaide on 2 October 1980. Photo supplied: APY's Ara Irititja project.



It sounds like there has been a silver lining with COVID-19?

Yes, and the other thing that's happened with COVID is people have become more aware of germs and washing hands and are bit more careful about their distances with one another and shaking hands. Initially it started off slow, but everyone's got the message and seems to be looking after one another.

What changes do you hope to see for the APY Lands 40 years from now?

Anangu themselves running the Lands. I'd like to see an economy on the Lands where people don't have to come to Adelaide looking for work. I'd like to see those Anangu who have gone away and been educated at university have the opportunity to come back and really give back to their communities. I think that's got to be the goal. We've got to make sure that APY has a future and that those traditional stories are passed on.

But more than that, Anangu themselves are in control of their own Lands and making those decisions and have the skills and education in the two worlds to be able to really make the Act do what it was established to do and to secure a future for themselves. And to be thinking about in 40 years' time for that leadership group to be thinking about the next 40 years and what that's going to look like for Anangu.

Above left: Premier David Tonkin with the crowd at the Pitjantjatjara Land Rights 'Hand Back' ceremony in Itjinpiri on 4 November 1981. *Photo supplied: APY's Ara Irititja project.* Above right: APY general manager Richard King. *Photo supplied.*

Who would you like to thank?

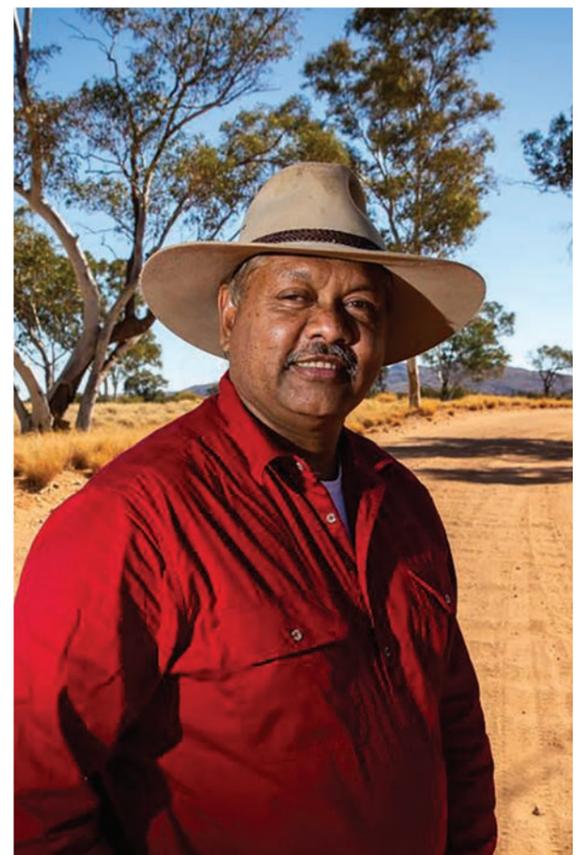
I've only really been there six years, but those people originally who marched for land, and then really stood up for their rights – hats off to them. They were able to provide really good leadership for the next generation. Those executive members now who've put their hand up and who've worked through what could only be described as a tumultuous time in the last six or seven years to bring the APY executive and the APY lands group to where it is today, we have no debt, we have no litigation, we have a bright future.

Along the way, Labor was originally the ones that handed back the Lands, but the APY and the APY executive in particular have enjoyed bipartisan support from both Labor and Liberal over the years. Without that type of support and that sort of commitment from both sides of government it's difficult to really get a move on along the way. It's 10% of South Australia and we couldn't do it without the support. I would like to thank our director, Mr Rex Tjami, he's been there for 15 years. I'd like to thank Mr Bernard Singer, he's been in and out of executive for a long time, but the leadership those guys show and the character they bring and the commitment is exemplary.

What's next for APY Lands?

We're going to be launching the tourist strategy. We want to encourage people to come through and to look at the APY and have a chance to get that cultural immersion. What people don't realise about the APY is that we're the gateway to all those Aboriginal stories. Numbers will be limited to enjoy the opportunity to meet Anangu and to find out what Australia is really like from the people who are still living the way they always have for the last 60,000 years.

The APY Land Rights Act 40th anniversary festival has been rescheduled to 10 April 2022, with the expectation that vaccination levels continue to improve.



"I'd like to see an economy on the Lands where people don't have to come to Adelaide looking for work. I'd like to see those Anangu who have gone away and been educated at university have the opportunity to come back and really give back to their communities."

APY general manager Richard King

Vision for Aboriginal Art and Cultures Centre



“It’s not about art, it’s about culture,” says David Rathman AM, the Ambassador of the yet-to-be-built \$200 million Aboriginal Art and Cultures Centre (AACC).

Top left: Aerial view featuring an open air amphitheatre to host Welcome to Country and other events, nestled amongst the immersive gardens. Image: Diller Scofidio + Renfro and Woods Bagot. Above: AACC Ambassador David Rathman. Top right: Aerial view with AACC wholly connected to the landscape. Image: Diller Scofidio + Renfro and Woods Bagot. Above right: North Terrace arrival with water feature and cantilevered galleries evoking a sense of welcome. Image: Diller Scofidio + Renfro and Woods Bagot.

Described by Premier Steven Marshall as the ‘jewel in the crown’ for Lot Fourteen, the AACC is slated for completion in 2025 as a gateway to the oldest living cultures in the world.

“We didn’t use canvas to express ourselves,” Mr Rathman says about First Nations people. “We used sanskrit, rock art and traditionally connected ceremonial dance, which wasn’t just something that we did for the enjoyment of other people.”

The AACC will be more than an art gallery; it will hold a culturally significant purpose for Aboriginal people to share their story, their way using ancient and modern mediums.

The concept designs by Diller Scofidio + Renfro and Woods Bagot depict a building that is incorporated into the land on which it sits. “You don’t feel any disconnect between building and land,” Mr Rathman says.

The Ambassador shares an early idea from the Aboriginal Reference Group which is working with the state government on the vision for the Centre.

“We’re talking about the idea of having core samples taken from the site which could be stood up as a pole of soil that signifies the ages through which that land has been occupied by Aboriginal people, namely the Kurna.”

While the Centre will be located on Kurna Country, it will be an institution representative of all Aboriginal nations.

An estimated 700,000 people who visit the Centre each year will be immersed in Aboriginal culture through a combination of traditional storytelling and modern technology. It will include spaces for exhibitions, performances, ceremonies and artefacts that have been hidden and neglected in the past.

Before the AACC’s announcement, 30,000 significant cultural artefacts were stored in a dingy warehouse at Netley. Mr Rathman advocated for a purpose-built storage facility for the artefacts and in 2020 the South Australian Government committed to a new purpose-built collections storage facility, but Premier Steven Marshall wanted to take it a step further.

“He was struck by the size of it and appalled at the state of how it was stored,” Mr Rathman says. “I was aiming to get a storage facility, which we’ve now achieved. Plus, the Premier committed to the AACC at Lot Fourteen to have that as an Aboriginal centerpiece both nationally and internationally.”

As part of the Adelaide City Deal, the Australian Government has committed up to \$85 million and the South Australian Government will provide \$115 million towards the precinct. But it’s a small price to acknowledge and showcase over 60,000 years of cultures that were decimated by colonisation.

“This particular institution will give us the opportunity to tell the story of how Aboriginal and Torres Strait Islander people view their own country, and their own story as it’s evolved over many thousands of years,” Mr Rathman says. “And if it’s fully understood, will allow non-Aboriginal people to feel a greater understanding of what they need to do to build a reconciliation with Aboriginal and Torres Strait Islander people, which can be lasting and valuable.”

The Aboriginal Art and Cultures Centre will commence early construction works in late 2021.

1,400 artists on show at Tarnanthi

Tarnanthi, the festival of contemporary Aboriginal and Torres Strait Islander art, launched in October with a powerful performance by Electric Fields, Antara *inma* singers and Tjarutja Dance Theatre Collective that was livestreamed to viewers all over the world.



of the Kurna people, the traditional owners of the Adelaide Plains. It means to spring forth or appear – like the sun and the first emergence of light.

“Storytelling lies at the heart of Aboriginal and Torres Strait Islander artists’ work, and Tarnanthi provides us with an occasion to listen. If we give them our fullest attention, they can transport us across time and country, into different ways of seeing and understanding,” Tarnanthi Artistic Director Nici Cumpston OAM said.

Artworks from 1,400 artists range from photography, weaving and sculpture to painting, fashion, film and immersive installations that bring country to you.

“At a time when travel opportunities have been limited, Tarnanthi carries us far away – at home. It takes us into the cultural richness of the many nations of our nation,” Premier Steven Marshall said.

The Tarnanthi 2021 festival program is available at agsa.sa.gov.au



Top left: Rachael Siddall, BHP Olympic Dam Manager Corporate Affairs; Dr Jennifer Purdie, BHP Olympic Dam Asset President; Nici Cumpston OAM, Tarnanthi Artistic Director; Mickey Kumatpi O’Brien, Senior Kurna Man; Rhana Devenport ONZM, Director, AGSA in front of works by Tiwi artists, Tarnanthi 2021, AGSA. Photo: Saul Steed. Left: Kuma Kaaru performing at the Tarnanthi 2021 media preview in front of *Australia: Mix it all up* by John Prince Siddon, AGSA. Photo: Ben Searcy. Above: Electric Fields with Antara singers at the launch of Tarnanthi 2021, AGSA. Photo: Nat Rogers.



Artists from Cape York to the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands have their work featured in exhibitions at the Art Gallery of South Australia (AGSA) and galleries across the state until 30 January 2022.

The word ‘tarnanthi’ (pronounced TARN-an-dee) comes from the language

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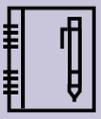
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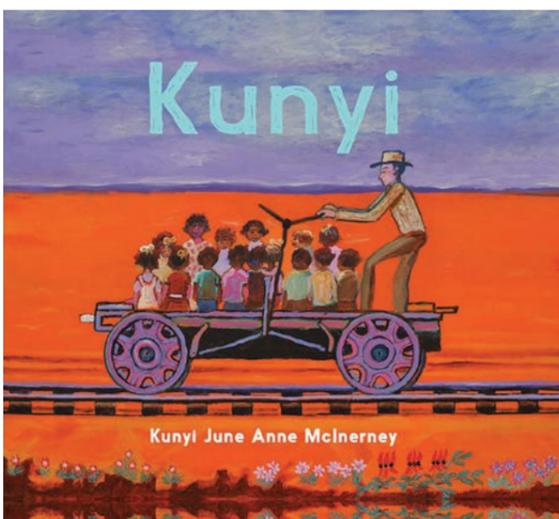
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Kunyi shares life at Oodnadatta Children's Home during the 60s



Review by Kathryn Beilby

Kunyi is an illustrated memoir by Kunyi June Anne McNerney educating children and reminding adults about the Stolen Generations.

For Aboriginal children born in outback Australia, life was about family, living with the land and maintaining traditions. However, life for many of these children was cruelly stolen from them. Kunyi June Anne McNerney is one of those children, born in 1950 and at the age of four taken with her siblings to the Oodnadatta Children's Home.

From the beginning of her journey, Kunyi gives the reader an honest account of the conditions in the children's home, the despair suffered, the separation from family and lack of understanding why the children had to be there when their families were living just across the track.

The journey is told through snapshots of memories in words and pictures. Daily life was full of work and rules, but the children did find time to laugh and have fun. There were the usual mischief makers amongst the children – especially the older ones trying scare the younger ones with taunts about Mamu (bad spirits) – but these children all became a family and looked out for each other. The treatment of the children was not kind and the sense of loss for Kunyi's mother is evident. The missionaries did provide Sunday art which is where Kunyi says she learned to draw and paint.

A wonderful addition to home, school and public libraries, and an important historical record of a nation-wide injustice.

This very special book had to be told and shared, it may at times both disturb and shame white Australian adult readers but will fascinate younger readers who will have many thoughts and questions to ponder over.

Top: *Mission Buildings with Dining Area* by Kunyi June Anne McNerney, 2017. Above: *Kunyi* book cover.

