



YURANGA ABORIGINAL NETWORK MILDURA LOCAL ABORIGINAL NETWORK

**COMMUNITY PLAN
2020**



ACKNOWLEDGEMENT AND RESPECT

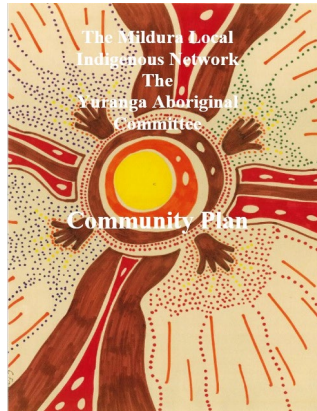
TELKI NGAWINGI

(Latji Latji for Good Day)

We would like to take this opportunity to acknowledge the traditional owners of this Country and the Elders who have passed into the Dreaming and Elders present today who have survived the impacts of Colonisation. Our Elders are the Cornerstone of our communities and we pay our Respect to them, their journeys, their strength and their Resilience. If it were not for them, we would not be here.

INTRODUCTION

The Yuranga Local Aboriginal Network in Mildura was established in 2008, as part of the then Victorian Government's New Representative Arrangement for Aboriginal People living in Victoria. The LAN's original Community Plan was Titled: "The Mildura Local Indigenous Network – The Yuranga Aboriginal Committee, Community Plan." It's overarching framework was the VIAF of the time.



Local Aboriginal Networks (LANs) bring Aboriginal people together to set priorities develop community plans and improve social connection.

Our Mildura LAN has an Aboriginal name, which means "bend in the river."

The LAN in Mildura has been active within the Mildura community and over the years has held a number of Projects and supported others, however we have worked with the local Mildura Rural City Council and have produced a video that sits on the AV Website. MRCC have endorsed our Community Plan and it also sits on their Website along with all of the Geographical Community Plans, as the Municipality's first Cultural Plan.

Our LAN now has approximately 212 participants and there are 39 LANs in the State of Victoria.



THELMA CHILLY

(ACKNOWLEDGMENT TO

NORSIYAH MOKAK

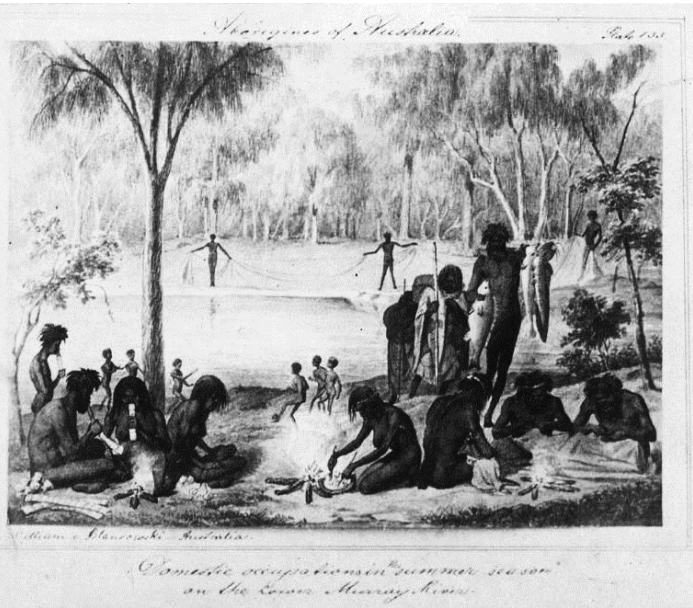
FORMER MILDURA BROKER)

ABORIGINAL COMMUNITY DEVELOPMENT BROKER

OUR COMMUNITY, OUR VISION, OUR FUTURE

ACKNOWLEDGEMENTS

We wish to take this time to pay our Respects to the Traditional Owners of this Country, the Latji Latji, Ngintait, Nyeri Nyeri and Wergaia, The First Peoples of the Millewa Mallee. We would also like to pay our Respect to the neighbouring Traditional Owners across the River, in NSW, the Barkinji, the Kureinji and the Maraura Tribes. We pay Respect to their Elders past, present & emerging and Acknowledge that this Country is Aboriginal owned from the dawn of time, until this day and always.



William Blandowski’s 1857 depiction of Jari Jari (Nyeri Nyeri) people including men hunting, women cooking and children playing near Merbein. A form of kick and catch football is being playing in the background.

Image provided by Mark Morgan



COMMUNITY PROFILE & HISTORY

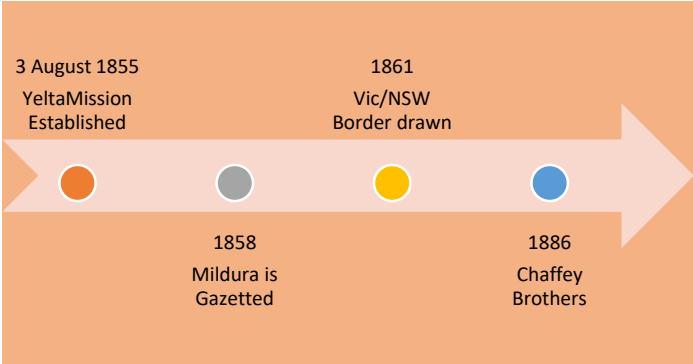
“In the long-forgotten past, the only light upon the earth (tungie) came from the moon (mitian) and the stars (toorts). No people inhabited the earth, only animals. One day during this semi-darkness, the female native companion (Koortinie) and the emu (Kurwie) were quarrelling. The native companion, during this quarrel, threw an emu egg up into the sky (tyrrily) where it broke upon a pile of wood prepared by Ngondenont, the Good Spirit. The concussion of the breakage caused a spontaneous fire which flooded the world in light. Ngondenont saw the advantage of the light for the dwellers on the earth, and thence forth vowed never to leave the earth in perpetual darkness.” The creation story from an 1883 account by Peter Beveridge of the ‘Dreamtime’ cosmogony of the Boor Boora, Watty atty (Wadi Wadi), Yairy Yairy (Jari Jari), Litchy Litchy (Ladji Ladji) and Waiky Waiky Aborigines of North Western Victoria.

For thousands of years, the Murray River wetlands and floodplains we now know as King’s Billabong and Nichols Point were bountiful and reliable source of life for indigenous people, who knew the area as Yerre Yerre. The major identified group was the Latji Latji, however the related Nyeri Nyeri, Tati Tati, Barkindji and Muthi Muthi nations are also know to have been present in the area. The Traditional owners of the lands in and around Mildura are the Ladji Ladji Tribes with its neighbour the Barkinji across the River with surrounding tribes including the Madi Madi, the Dadi Dadi and the Kureinji.

Aboriginal people have lived in this area for more than 60,000 years and are present in the Mungo Man, who was discovered in 1974 at Lake Mungo.

White settlement of Mildura occurred in 1847. On 13 Sept 1854 Thomas Hill Goodwin set out to investigate possible sites for a mission, and when he returned on 14 Dec 1854 he recommended Yelta, in Victoria and opposite the conjunction of the Murray and Darling Rivers. Early 1855 the Government of NSW (which still included the area later called Victoria) gave a square mile (640 acres or 256 hectares) grant near the Billabong called Yelta.

The site was established by the Church of England Society. Yelta had been chosen as the place for a Mission because it was on an area where the aborigines met as they followed their cycle of nomadic life.



Yelta commenced on 3 August 1855. Supplies were stored and a vegetable garden was soon fenced and equipped with a windmill for irrigation. Handmade bricks were used to build a dwelling house, store-room and a school-room.

This was before the township of Mildura was developed and before the Victorian Border was mapped



GERALD COLLECTION MILDURA AND DISTRICT HISTORICAL SOCIETY
MILDURA POST OFFICE JUNE 1890

Our History

Nanya (Harry) 1835-1895

Harry Nanya was synonymous with Mildura early history. He is thought to be one of the last Aboriginal families to live by traditional hunting techniques and was Maraura man. During his childhood European explorers, aggressive overlanders and punitive expeditions killed most of his people, including the Rufus River massacre. Nanya lived at Popitah station and in 1860 left there with two women purportedly with a steel axe he had obtained and went to the ‘Scotia blocks.’

Nanya returned to Popita Station on 11 August 1892 bringing his family now consisting of 30 persons. He died in 1895 and was buried near the Great Anabranch. His and his families story is a sad one.

Mary Woorlong 1879 - 1942

Mary was the daughter of the Latji Latji Chief Whorlong (Woorlong).

Picture taken in 1934 on the same day that Mildura was officially declared a “city.” She died on 13 November 1943 and is buried at Nicholls Point Cemetery.



The name Mildura is believed to mean “red earth” in Lajti Latji language. Alfred Deakin (a Minister in the State Government) chaired a Royal Commission on water supply and visited California to view the irrigations areas there. He met George and William Chaffey. It was the Chaffey Brothers who then came to Australia and selected an old sheep station known as Mildura for the site of their first irrigation settlement. Mildura was then established in 1887 and the post office opened on the 23 January 1888.

In 1874 Kulkyne Station (50km south of Mildura) was gazetted s an Aboriginal reserve. Aboriginal people from around Mildura were relocated there. The reserve remained until 1910. There was also an Aboriginal camp at Nichols Point around the site of what is now the Sandilong Racecourse. *“Those Latji Latji who resided on pastoral holdings, including Mildura and Gol Gol Stations, continued to live a semi-traditional existence right up until the end of the nineteenth century.”* (Laphorne 1946) ...of the Aboriginal people who lived at the Golg Gol Camp included the last traditional Latji Latji clan leader, Whorlong with his wives Maggie and Peggy.....Several of these Aboriginal people were well-known local personalities; Chief Whorlong travelled to England where he was presented to Queen Victoria, and his daughter Princess Mary Whorlong was regarded as the last ‘full-blooded’ Aborigine in the region.” (Hill 1937)

Mary Whorlong was a well-known local identity in Mildura. Mary Chandler tells, *“Dad first met Mary at Kulkyne in 1919, and they were good friends. I have a photograph of her among big redgums down there, and Dad said he, at the time, wished he had colour (photography), because she wore all the colours of the rainbow. Dad spent a month at Kulkyne in 1919...and he walked the bush with her. In later days Mary used to sit usually near the fountain in Deakin Avenue, sometimes the next seat up and we always called on her there, or where she was living when we went to town.”*

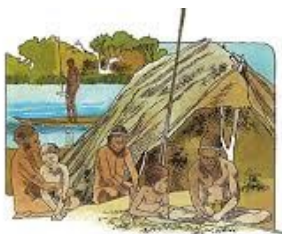
Mary reportedly died on 11 November 1942, she endeared herself to her fellow patients at the hospital and many citizens of Mildura had not only known Mary but appreciated her. She passed away at the Mildura Base Hospital. She was known to many as a faithful servant and many called her “Black Mary,” died without means. Later The Argus, August 15, 1950 reported: *“An appeal has been launched to raise funds for the erection of a headstone and sealing the grave of Mary Woorlong, last of the Kulkyne Aborigines. The Sunraysia Field Naturalists Club began the appeal. Mary Woorlong who was the last of the Kulkyne tribe of Aborigines, from northern Victoria, died a few years ago. She was buried in Mildura (Nicholls Point) cemetery.”*

(excerpts taken from Kings Billabong – Nichols Point “An Oral History.”)



Marys Headstone

Our History



Kulkyne / Mildura,

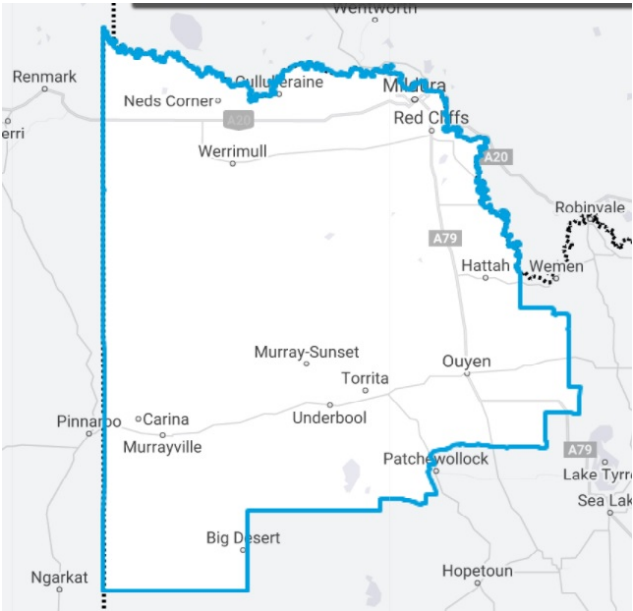
Mildura



Mildura Profile

Mildura is located in the North West of the State of Victoria and sits alongside the great Murray River. Its warm arid temperature makes it perfect for horticulture and is known widely as the “food bowl” of Victoria. Many of its industries include dryland farming, table, wine and dried grapes, citrus, vegetables and nuts, tourism, food and beverage manufacturing, transport and logistics, retail along with the health and community services sector.

Mildura's population is approximately 55,777 people with the ATSI community circa 4000 anecdotally.



Many Aboriginal people that live in the area have made a living labouring in the paddocks picking vegetables or in the groves picking citrus or stone fruit. Today many qualified Aboriginal people in Mildura are professionals who work across many sectors of employment.



Images provided by Mark Morgan





Our Vision

Mildura's Vision for our community is to strengthen Educational and Justice outcomes for all. We want to have Economic opportunities for our community and increase Employment. We want better pathways for our children's futures and our Community to step up and provide the Leadership we all need.

We want our place where our Service providers will be more self-determined and address all of our Community 'issues.'

We will find a way to work together, have better communication to encourage a Stronger, brighter and vibrant community steeped in our strong Culture and Heritage.



Our Values

Mildura LANs Values drive the operation of our LAN – such as fairness, inclusiveness, cooperation, respect, transparency, safety, and working in a setting free from 'Lateral Violence' and one that is grounded in our strong Aboriginal Culture.

Tyianu Tyangi Women's Project

Mosaic Headstone Project

Pampers & Healing



Our Activities

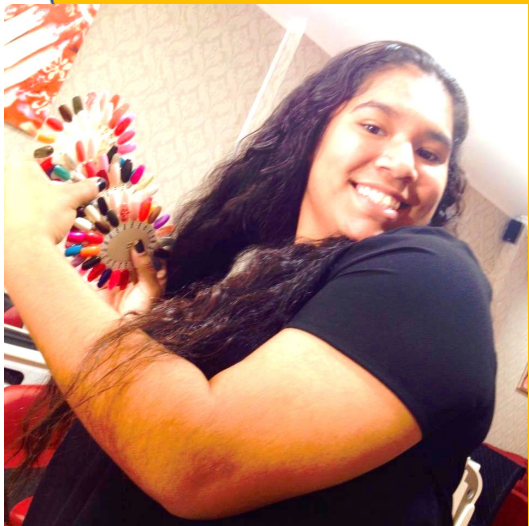


Tyianu Tyangi Dinner and Pamper



Tyianu Tyangi Self Defence

Tidda Boori Mimini Project



LAN Dinner & Awards Night

MDAS NAIDOC Ball Youth Awards
sponsored by our LAN & Corroboree



NAIDOC



Community Matters

ISSUE 39 | June 2019

Cultural celebration

Jaz Baxter and Willow Chilly are busy preparing for Corroboree on Sunday 7 July. Read more on page 5.



naidoc mildura and broome

Culture is in Mildura



Warralungpa purlunna mami dancers. Rain didn't deter the dancers.



Rubensia Numa's Yarnu Yarnu group.



2019 Naidoc Sportsperson of the year, Shavette Thompson performed in the Paakantj dance group.



Paakantj Dance Group.



Four amazing didgeridoo players performed at the corroboree. Two of the younger players, Jaxiel, 8, and Janwan, 13, from the Barkandji tribe, are pictured.



Paakantj Dancing.



First Peoples of Mildura Mallee dancing. These are the traditional owners of Mildura and surrounding areas.



Uncle Brian Hunt is an old-time poet and singer, singer from the Barkandji tribe.

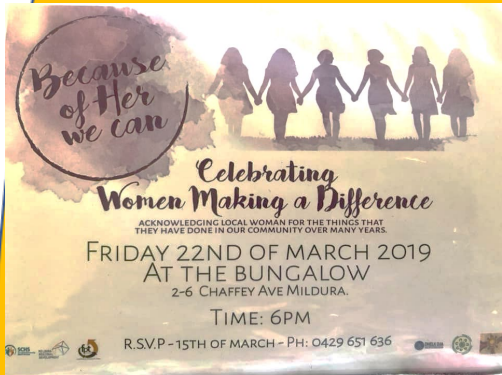


Our Activities

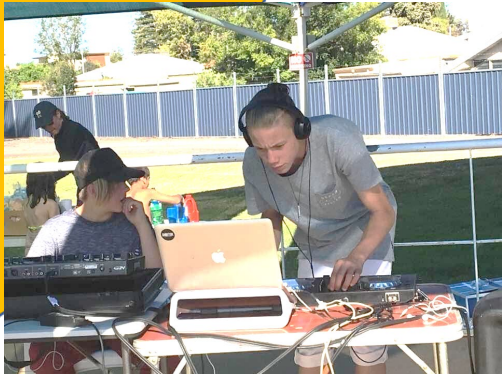
Nguuwalaana Paki (cook and sing Cultural Experience) NAIDOC Event



Our Activities
Women Making a Difference Project



LAN XMAS PARTY WITH CHAFFEY STUDENTS ORGANISING



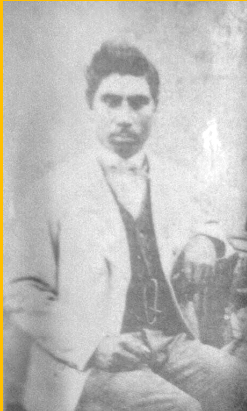
Our Activities

Mildura Family History Project Online ~ Kirby/Bright Family

4 Gener-
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Family
tree
chart



James Tyson



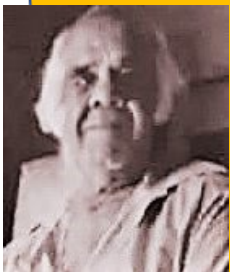
Jeremiah Kirby



Charlie Kirby



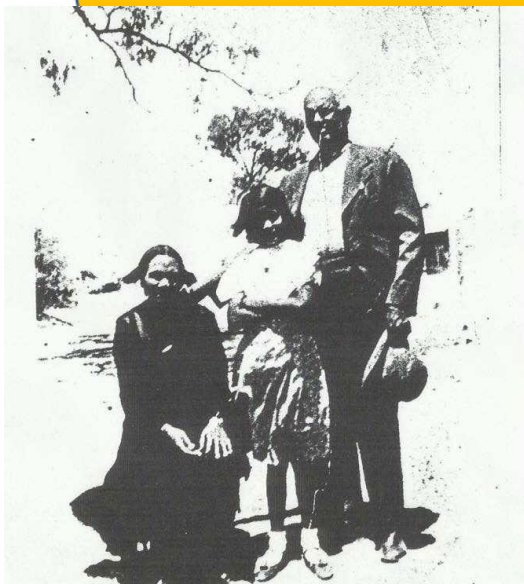
Christine Kirby nee' Bright



Gordon Kirby



Grace May Bright (Christine's sister)



Christine Kirby (originally a Bright from Narrandera), her husband
Charlie Kirby, and one of their daughters.

The Kirby family appears in many of the stories we collected and they were an important Warangesda family. This photo was probably taken at Balranald where they lived for long periods. It was photocopied at the Balranald Local Aboriginal Land Council where they are copying old photos and trying to build up a historic collection.



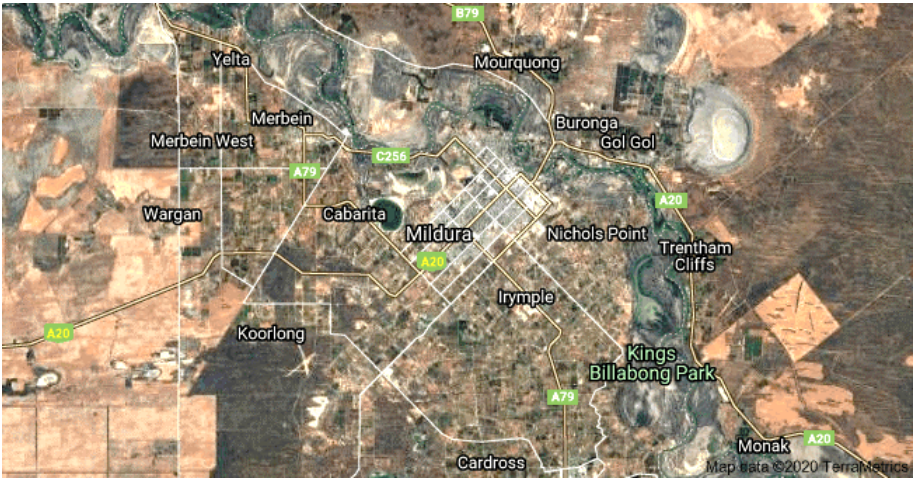
Our Local Aboriginal Network has aligned our Community Plan to the LANs State-wide 5 Year Plan and is displayed in the back of this newly updated Community Plan 2020.

Link to State-wide 5 Year Plan Here:

<https://www.aboriginalvictoria.vic.gov.au/sites/default/files/2019-09/Victorian-LAN-Five-Year-Plan-2016-2020.pdf>



MILDURA

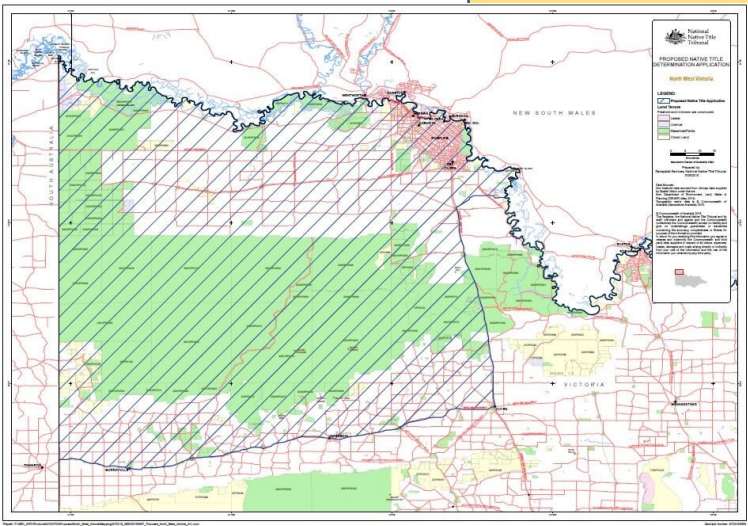


Population

55,777

CLAN GROUPS

Latji Latji
Ngintait
Nyeri Nyeri
Wergaia



RAP Area Map

First Peoples of the Millewa Mallee were appointed the RAP for Mildura on the 5 December 2018.

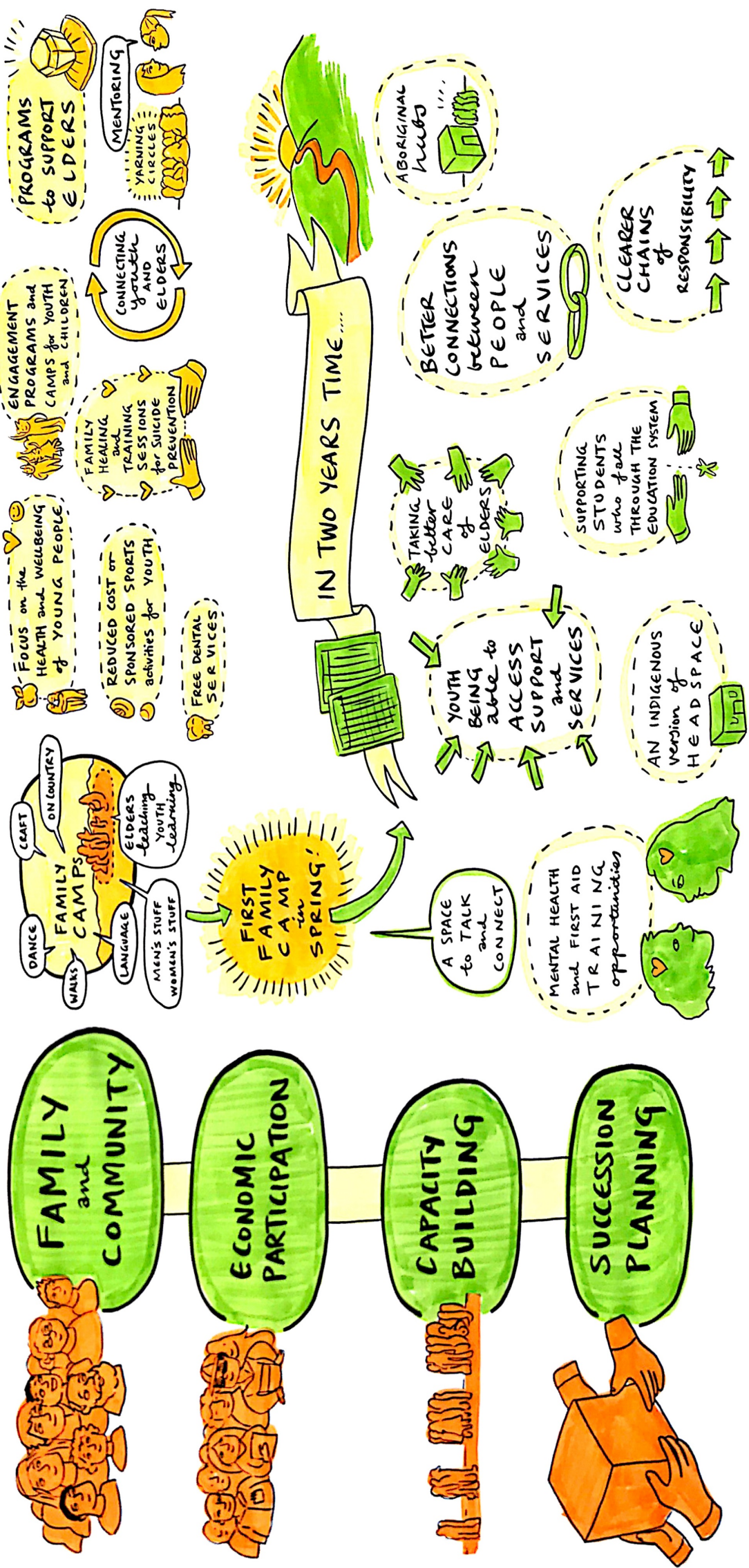


Note: The population is based on the Remplan from the Mildura Regional Development Corp.

OUR FUTURE OUR PRIORITIES



PRIORITIES AND ACTIONS



2020 Yuranga Community Plan Update

Align with the State-wide LAN 5 Year



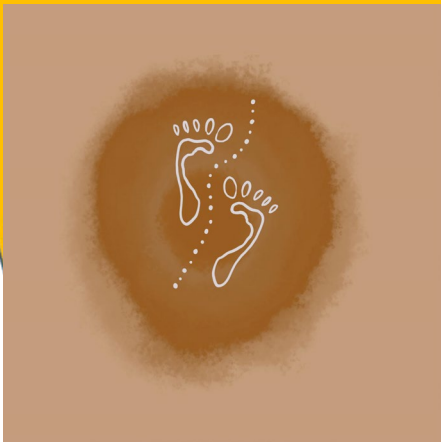
STRENGTHENING CULTURE

Culture Camps, Corroboree, Community Artist Events, Youth runway show, Elders Gatherings, Leadership, Acknowledgement of all groups, using local people when delivering our Events, Look after our Elders, Being proactive and participate, ask for the Resources we need



ECONOMIC PARTICIPATION

Have our own Cultural Centre & Space to heal and grow our own Indigenous Plants, Share our knowledge with all Clans, A Koori Business Guide for procurement, More Pathways for Koori Students when they leave school



SUPPORT FOR YOUNG PEOPLE

Capacity Building using Holistic Healing, Camps, & SEWB
Make ACCOs accountable for funding they receive for Youth
LAECG have a Youth group and allow Youth to speak at Meetings
Ask Young People what they want and Broker that for them
Give our Youth more Employment opportunities
Always invite Youth along, allow them to participate on all groups and committees, get KESOs to support them

BUILDING A STRONGER LAN

Allow our Community to be Self-Determined
Get Legitimacy from Internal/external Agencies
LAN Meetings should be more activity based and strength based to encourage participation
Broaden the Membership
Engage with young people in their settings



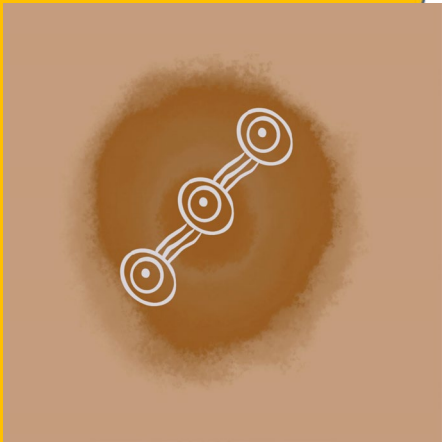
COMMUNITY PLANNING & PARTNERSHIP

Learn to be assertive and speak up when going to meetings
Localise our business
Market the LAN and be proactive and progressive
Hold Community Days and Inform community
Listen to our Elders Voices

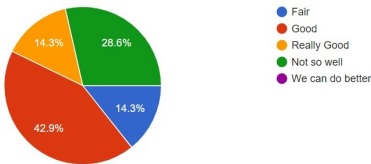


WORKING WITH LOCAL GOVERNMENT

Local Government needs to provide more Koori Community Engagement
If you commit – show up and step up
More Aboriginal People in Local Government Roles and Engagement with each other



How do you feel we are WORKING WITH LOCAL GOVERNMENT at present?



REPORT WRITTEN BY: THELMA CHILLY
REPORT UPDATE 2018: NORSIYAH MOKAK
REPORT GRAPHICS 2018: SARAH FIRTH

**THIS PLAN WAS DEVELOPED IN CONSULTATION WITH
THE YURANGA LAN ~ MILDURA**