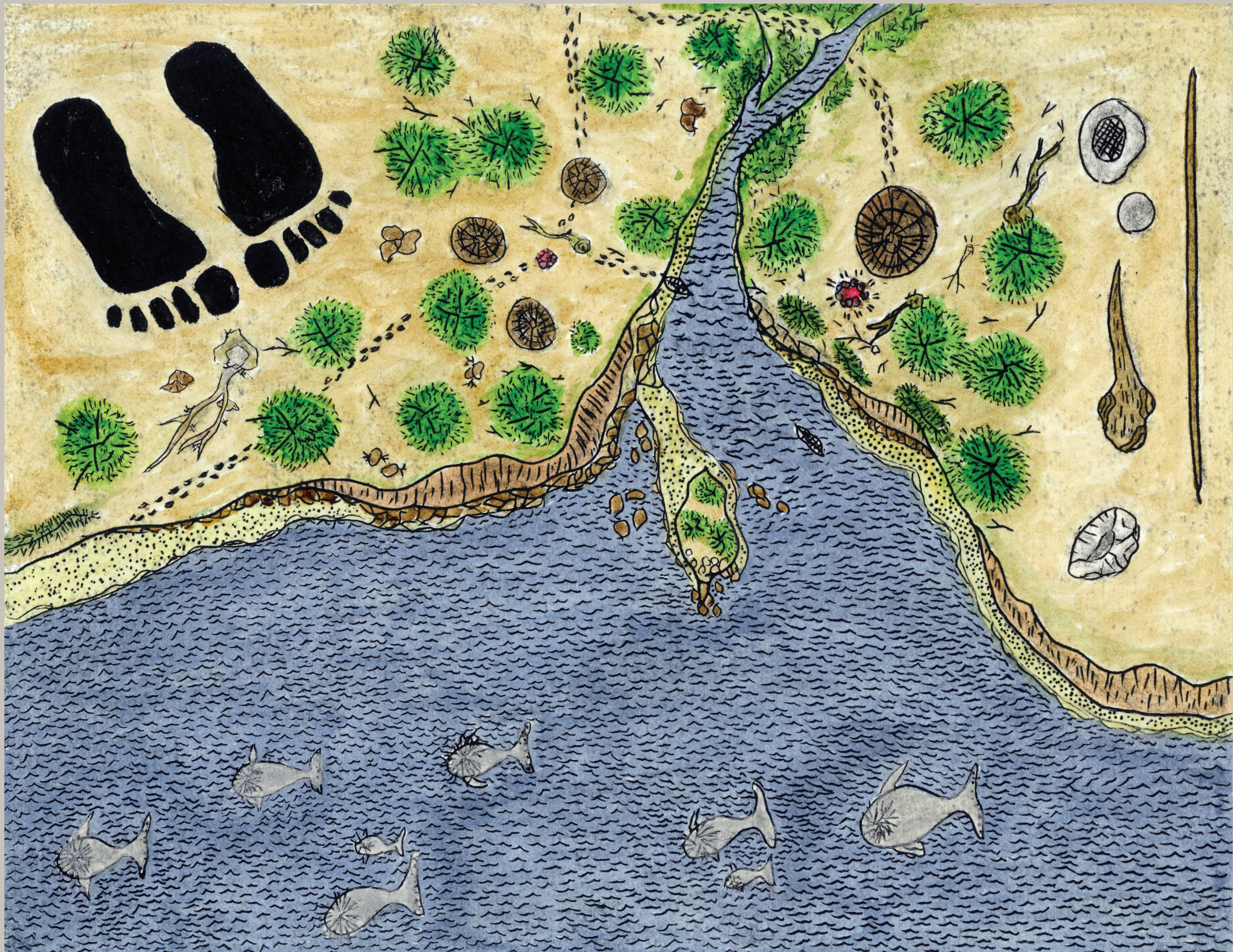


muwinina palawa pama nipaluna

STATEMENT OF COUNTRY



'As It Was' Collagraph by Allan Mansell.

**lumi, katina timtumili minanya-ta,
takariliya muwinina ningina kipli muka-ti;
nara mulaka payathanima pungkatina-ti
nanalini mapiya kunanyi
patrula-nara latu-nara; tuylupa ningina
rayakana paywuta liyata kunanyi
minanya
rayakana muwinina, paliti-nara, tunapri-
nara makara milaythina-nara-ti; patrula
muwinina putiya puni
waranta tunapri tunapri muwinina;
waranta kanaplila palawa makara lumi
lutruwita milaythina taymi ningina raytji**

This image is how it would have been before the arrival of the Europeans.

In the image is an Island, the white people called it Hunter Island and used it for storage of gun powder and supplies from the first fleet. It no longer exists.

The first nation people used this area, nipaluna as meeting places.

From a birds eye view the image depicts, whales in the Derwent, tools, a mortar and pestle, trees, shelters and camp fires.

The black foot prints are the Aboriginal People crossing the country side.

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STATEMENT OF COUNTRY

The country where Mac Point is now situated, and the surrounding areas of nipaluna/Hobart is the unceded Country of the palawa Community of lutruwita/Tasmania.

The muwinina were the first people of the country at and around nipaluna (where Hobart now stands).

Before invasion, colonisation and the decimation of the muwinina people, the landscape and shoreline looked completely different to that of today.

A small rocky island that colonisers called ‘Hunter Island’ surrounded by a beautiful bay that the colonisers named ‘Sullivans Cove’ is now Hunter Street, and forms part of the waterfront of nipaluna.

Here, along the original shoreline of timtumili minanya/Derwent River, muwinina families would collect food from the sea – mussels, oysters, abalone; hunt wallaby and collect seasonal bush foods in the hills and scrub around kunanyi/Mount Wellington. The freshwater rivulets and streams that begin high up on kunanyi meandering down to meet the salt water of timtumili minanya were key to the survival of the people.

Their fires would keep them warm, and the smoke from their fires sent signals of ‘we are here in this place’ to their friends (and foes). The winds carried the songs of the muwinina as high as the pinnacle of kunanyi and across the river.

The presence of whales at specific times would have provided opportunity for the Elders to recite songspirals; deep knowledge about these majestic creatures, and their connection as they made their migration down the eastern seaboard. Passing those stories and sacred information down for future generations of leaders as they had done for millennia.

A few kilometres south at a place that wurati said was called kriwa (now Little Sandy Bay) was a ‘native village’, and not far from kriwa was a stone/rock quarry which was used for making scrapers and cutting tools. This section of the shoreline of timtumili minanya was undoubtedly a focal point for the muwinina people and their allies.

Almost all of the physical evidence of the presence of the muwinina whose Country incorporates Mac Point and surrounds has been destroyed, and like the people are gone forever.

This is a tragic loss, not only to the Tasmanian Aboriginal community, but to the wider Tasmanian community.

However, while we consider how devastating it was for the muwinina witnessing the encroachment of the huge buildings, presence of large wooden boats and more and more white people coming, to their ancestral homelands, let us consider the ingenuity and adaptability of the muwinina.

Even as the decimation of their whole life world was happening before their eyes, those Old People, who no longer had access to the quarries to collect stone to make important tools, were making implements from glass brought here by colonisers.

Glass tools recently found at Macquarie Point that include implements for scraping wood and animal hides, sawing wood and for cutting and scraping non-woody plant material are truly testament to the adaptability the muwinina people, even at such a traumatic time.

It is an indictment of both the government and colonists of the day that a People who had lived within their Country for millennia, managing that Country in a sustainable way were no match for introduced diseases, colonial massacres and dispossession.

The age-old songs of the muwinina, their ingenuity, spirit and memory will always be in their Country; but their fires no longer burn.

We respectfully honour the muwinina, their fight for their People and Country, and the place they have in our history; and we celebrate the survival of the palawa community.

lutruwita (Tasmania) is sovereign Aboriginal land, never ceded.