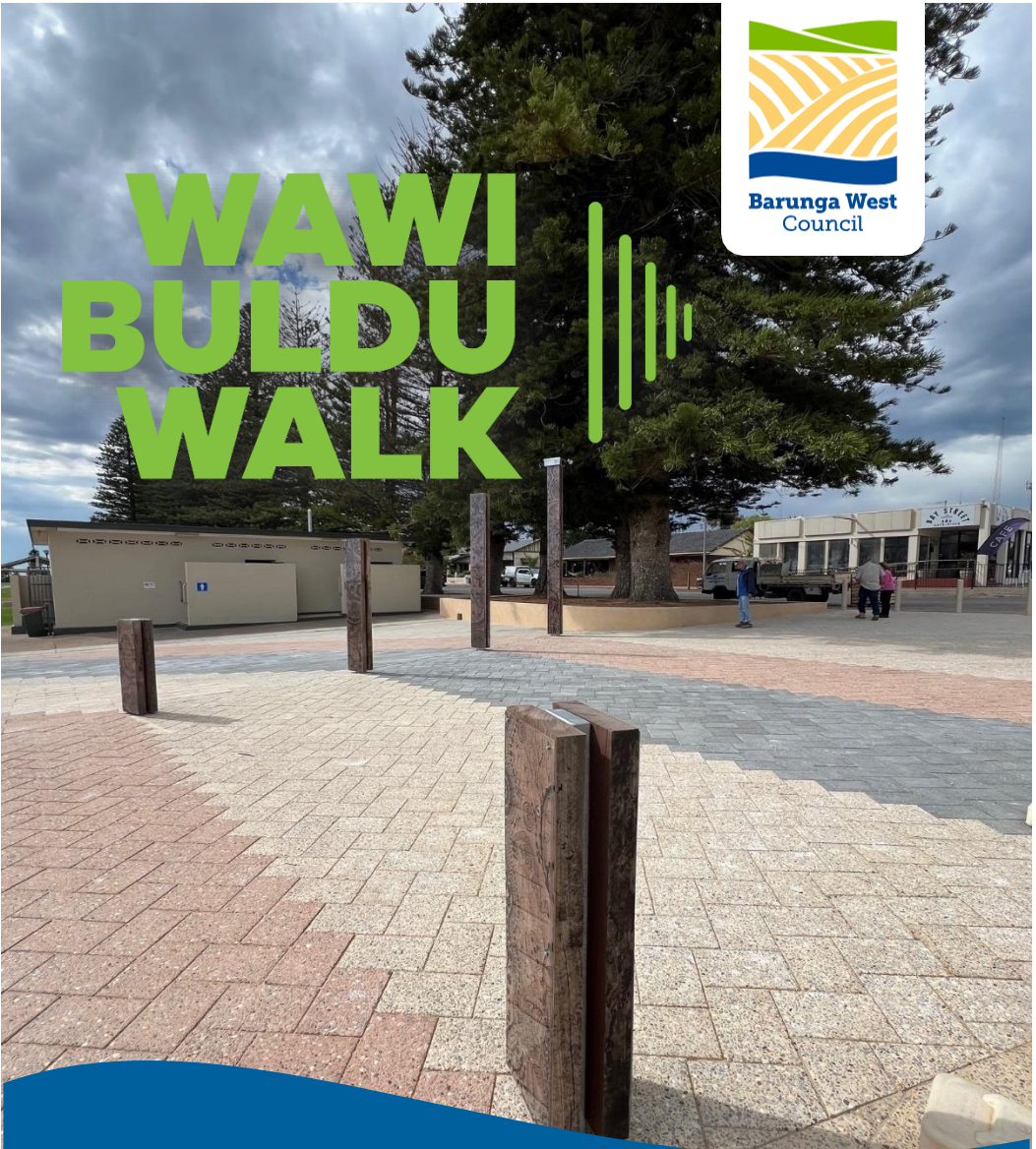




Barunga West
Council

WAWI BULDU WALK



This trail has been developed by Barunga West Council with the assistance of the Nharangga Aboriginal Progress Association and was funded by the Government of South Australia's Thriving Regions Fund – Thriving Communities Program.



Barunga West
Council



NHARANGGA
ABORIGINAL
PROGRESS ASSOCIATION INC



WAWI BULDU WALK

The name Wawi Buldu means 'kangaroo tracks' in the Nharangga language. It reflects a connection to the Nharangga totem for the Port Broughton region.

PORT BROUGHTON TO FISHERMAN BAY WALK 6 km each way

From the Civic Square Totem Poles to Fisherman Bay, you can walk this serene 6-kilometre coastal path. It travels past the town's Boat Ramp, a series of tidal peninsulas and finally arrives at the peaceful coastal community of Fisherman Bay.

SNOOK ROAD NATURE WALK 3 km each way

Native birdlife species can be seen along the trail including the White-bellied Sea Eagle, Red-capped Robin and Great Egret. The walk passes through mangrove forest and samphire shrubland.

ARBON ROAD TO CIVIC SQUARE 3.5 km

ENCOUNTER WALKING TRAIL 1.5 km each way

Take an easy walk and discover the fascinating history that surrounds Port Broughton.

PORT BROUGHTON

1 km

WAWI BULDU WALKING TRAIL • 12.5 km round trip



ABOUT THE TRAIL

Wawi Buldu is the Nharangga language name for this walking trail. *Wawi Buldu*, translated to English, means 'kangaroo tracks' and reflects a connection to the Nharangga totem for the Port Broughton region.

The Wawi Buldu Trail combines 3 existing walking trails:

- **Encounter Walking Trail** - a short walk from the jetty along West Terrace and John Lewis Drive (there are five signs along the route).
- **Port Broughton to Fisherman Bay Walk** - from the Port Broughton Jetty to Fisherman Bay (a 6-kilometre coastal path with no signs). Use this guide to learn about Nharangga culture in the area.
- **Snook Road Nature Walk** - from Snook Road in Fisherman Bay to Arbon Road in Port Broughton (3 km with signs) then Kerley Street and back along the Port Broughton to Fisherman Bay walk into town (3.5 km).

The Port Broughton to Fisherman Bay section gives insight into the coastal environment that Nharangga people lived in and experienced in daily life. The Nharangga people developed ways to work with the land, sea, rivers, seasons, flora and fauna. This guide highlights native foods found along the trail and reflects on the Nharangga way of life in the Port Broughton region.

Download this guide using the QR code on the trailhead sign (or by visiting <https://www.topoftheyorke.com.au/trails>) and follow the walking trail to learn about Nharangga culture, flora and fauna and European settlement in the area.

CIVIC SQUARE TOTEM POLES

The Port Broughton Civic Square totem poles were designed by Linda Turner. They represent the four clans that occupy Nharangga Banggara (the Yorke Peninsula).

Linda Turner



Linda Turner is a Nharangga woman and an Aboriginal visual artist. Her artwork employs a diverse, vibrant and contemporary palette which speaks to her connection to Country, community and kinship systems. She has a strong focus on positive communication, respectful learning and education and creative expression.

Linda seeks opportunities on Country, in community and within the broader arts sector to promote Aboriginal culture through the creation of art which highlights the diverse history and culture of Aboriginal people, stories and knowledge.

Her goal, and passion, is the delivery of beautiful, vibrant, soulful and creative works which are steeped in Aboriginal culture and lore which express the creative contemporary Aboriginal art movement of today.



NHARANGGA BANGGARA

Nharangga Banggara (Country), covers the whole of the Yorke Peninsula, stretching northward to the Broughton River along the eastern shores of the Spencer Gulf, traversing to the Hummocks and Wakefield River at the upper reaches of Gulf Saint Vincent, and finally reaching the tip of Dhillba Guuranda-Innes National Park in the south.

For countless generations, the Nharangga people have coexisted harmoniously with this land, embracing its entirety—the land, sea, sky, rivers, flora, fauna—and honoring the interconnectedness between all elements and with themselves.

To the Nharangga people, Country embodies more than just a geographic location; it is revered as Mother, a place but also a relationship.

Within the Nharangga tribal boundaries prior to white settlers, lived an estimated 500 indigenous people. Once settlement started to take place on the Yorke Peninsula, Aboriginal numbers declined drastically. In 1856, tribal numbers were estimated to have declined to 250. By 1880, less than 100 survivors remained. The main reason for such a rapid population decline is thought to have been European diseases to which the Aborigines had little or no natural resistance.

CLANS AND TOTEMS

Prior to European colonization, Nharangga were divided into four clans, each having its own area and totem.

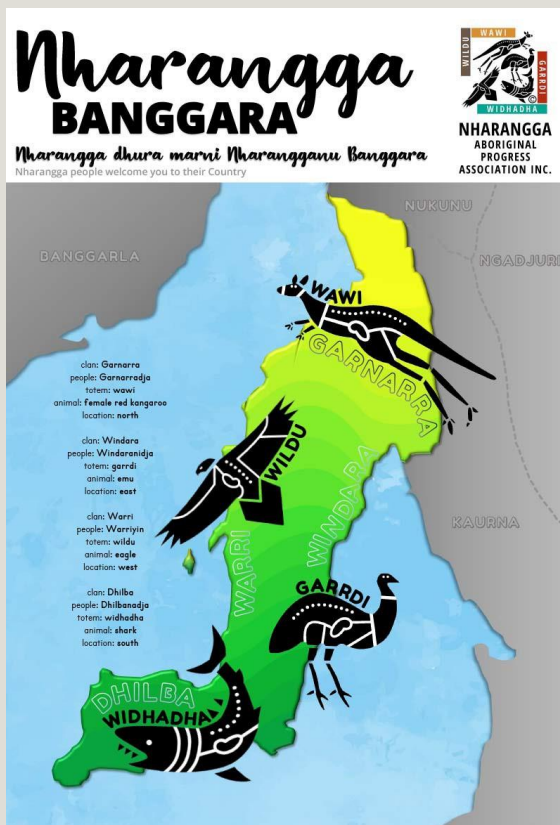
Garnarra – Located in the north, their totem is the female red kangaroo ('wawi').

Windara – Located in the east, their totem is the emu ('gardi').

Warri – Located in the west, their totem is the eagle ('wildu').

Dhilba – Located in the south, their totem is the shark ('widhadha').

Totems represent connection. Relationships between people and their totems are profound and enduring.



Courtesy of
Nharangga
Aboriginal Progress
Association

THE ENCOUNTER WALKING TRAIL

Follow the 5 interpretive signs commencing at the jetty, travelling along West Terrace and north along John Lewis Drive. Click this link for more about the [Encounter Walking Trail](#).

Sign No. 1 – Mundoora Arm: a description of the mangroves, dunes, ridges, salt marshes, tidal flats and salt flats.

Sign No. 2 – Station without a train: tells the story of the train which ran 16 km to Port Broughton from Mundoora.

Sign No. 3 – Buried at Sea: the story of Dr Mathwin who, in 1926, was South Australia's last citizen buried at sea.

Sign No. 4 – Did you know?: unusual facts about Port Broughton including Upper Spencer Gulf is one of only three places in the world to experience the phenomenon of dodge tides. The sea dodges its normal tide, ceasing to move from mid-level for approximately 18 hours. The only other places where dodge tides occur are the Gulf of Mexico and along the North African Coast.

Sign No. 5 – Mini Cyclone: in 1979 Port Broughton and Fisherman Bay were hit by a mini cyclone causing \$6 million of damage.

PORT BROUGHTON TO FISHERMAN BAY WALK

For more information download the [Port Broughton to Fisherman Bay Walk brochure](#).

Please note: this section of the walk is currently undergoing some maintenance works.

Sea Country

Sea country was important to Nharangga people and seafood made up a large portion of their food source. Various fishing methods from fish traps, spearing and nets were all part of the Nharangga techniques. Although the Gayinbara (butterfish) was the most prized, a large variety of fish species were targeted depending on the season and tide. These fish included: Ballara (mullet), Gadbari (snapper), Wallaldu (King George whiting) and Gadanggala (blue swimmer crab).

The Gayinbara is very significant to the Nharangga people and provided a generous and plentiful food source. The Nharangga people identify as the "Butterfish Mob".

Fish traps

Nharangga identify as "salt water" people and are widely recognised as expert fishers. Fishing techniques were developed that utilised the natural features of the coastline and engineering capabilities that enabled the Nharangaa to build fish traps along the coastline. These fish traps did not interfere with the natural behaviours of the targeted fish species and allowed a sustainable fishing practice that meant only the required fish would be harvested.

These fish traps were built as 'barrier traps' by crossing the natural path of schooling fish and herding them into enclosed water. Stones, natural structure and nets made from reeds were all utilised as part of the fishing tools and process.

The stage of the moon cycle which determines tidal movement would affect different locations differently. Nharangga fishers would use fish traps in various locations to make the best use of the tidal conditions.

Nets

Nharangga were renowned for their net making and fishing techniques. Nharangga people made fishing nets from a coastal broad leaf reed (bundu bundu). As part of the spiritual traditions songs were sung at night to charm the nets to catch plenty of fish. The reeds were then processed into a useable fibre by heating the reeds over coals, then chewing and rolling to make a strong string for weaving.

Each man would have his own net of about of 2 metres long and 1.5 metres deep. When needed several nets would be joined together.

NATIVE BUSH FOODS

Samphire beds

Samphire are a salt tolerant succulent that are found in coastal regions, tidal wetlands and saltmarshes. These unusual looking plants have jointed branches that allow them to store large amounts of water. This is the most abundant bush food along the walk and you will find large patches across the shore line.

They are a succulent herb with the best eating examples coming from the low growing meadows which are the younger shoots, generally close to the shoreline. Nharangga people would traditionally eat the samphire with seafood.

Samphire meadows were also used as a seating area while fishing.



Pig Face

This trailing ground cover boasts lush green leaves and striking pink/purple flowers.

The plump, juicy leaves offer a sweet and salty flavour, enhancing the taste of meat and fish dishes. However, the most delectable part of the plant is its fruit, which ripens to a vibrant red/purple hue.

Seasonal availability: Fruiting occurs in December and January, while flowering typically takes place in October.



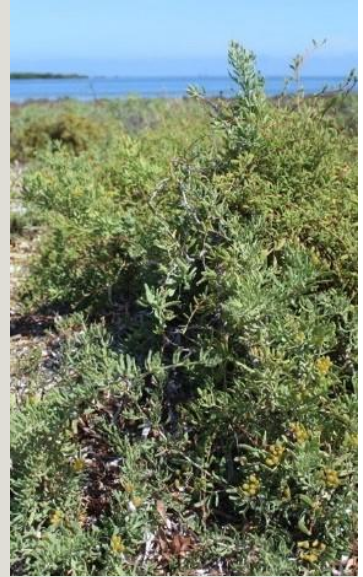
Courtesy Port Stephens Council

Nitre bush (Salty Grapes)

Nitre bush, also known as Salty Grapes, thrives in coastal saline environments. Its berries come in a variety of hues, ranging from golden to red, brown, or purple. Initially resembling grapes in sweetness, they swiftly transition to a salty flavor upon tasting. During the peak season, these salty grapes are plentiful.

Native birds and animals hold a fondness for Nitre Berries, considering them a favoured food source. Additionally, the Nharangga people indulged in these berries, relishing them as a seasonal delicacy.

Seasonal Availability: Peak harvesting time for these salty grapes spans from December to January.



Quandong

This Australian native tree is a parasitic plant that uses the root system of other trees to supplement their own supply of nutrients and water. It is a small bright scarlet fruit of about 2 cm and contains one large kernel. This tart fruit ripens in early spring. The kernel nut is also nutritious and had various medicinal uses.

The quandongs were eaten raw, roasted over the fire or placed on hot rocks to soften. Another technique was to pound the fruit into a pulp and mould into balls. The balls were then dried in the sun to preserve for future use.

Kernels were collected throughout the year from the seed banks beneath the trees from the fallen fruit.

Seasonal Time: fruiting September to November.





Acacia

Nharangga people harvested seeds and ground them into a flour meal, then mixed into a paste and cooked over hot ash, similar to a damper. Acacia seeds are rich in carbohydrates. It's crucial to accurately identify acacia seeds, as some varieties can be toxic. Therefore, extreme caution must be exercised when identifying the plant species.

Gall Apples are formed when a native wasp lays eggs in the acacia leaf, resulting in the growth of larvae and the formation of gall. The Nharangga people consumed the gall both fresh, to quench thirst, and cooked. It possesses a flavour reminiscent of bitter apples.

Nharangga individuals gathered acacia seeds, relying on their profound understanding of which bushes yielded the highest quantity and best nutritional content. Some acacia species were consumed while still green.

Seasonal Availability: Autumn and Spring.

SNOOK ROAD NATURE WALK

The Snook Road Nature Walk is home to a diverse range of native animal species.

The walk begins just south of the Fisherman Bay boat ramp at Snook Road. At the southern end of Snook Road, pass through the gate to access the walking track.

Please note this trail passes through a pristine natural environment. The track is 3 km long (6 km return) and is a flat walk suitable for all walking levels. Be aware of snakes, lizards and birds. Dogs are welcome if on a lead.

For more information on this walk, download the [Snook Road Nature Walk brochure](#).

Please note: this section of the walk is currently undergoing some maintenance works and may not be fully accessible.

This information has been compiled by Barunga West Council in partnership with the Nharangga Aboriginal Progress Association, Nharangga Consultant Peter Turner and Nharangga Warra Wambana - Tania Wanganeen.

To learn more or to purchase Nharangga educational materials, please contact:

Nharangga Aboriginal Progress Association

www.napainc.com.au



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