



*This and other essays may be downloaded free of charge from  
<https://www.kurnawarra.org.au/southern-kurna-placenames>*

## Place Name SUMMARY (PNS) 4.01.02/04

### PARNANGGA and the Autumn Star

(Revised)

(Last edited 18/8/23)

#### NOTE AND DISCLAIMER:

*This essay has not been peer-reviewed or culturally endorsed in detail.*

*The spellings and interpretations contained in it (linguistic, historical and geographical) are my own, and do not necessarily represent the views of KWP/KWK or its members or any other group.*

*I have studied history at tertiary level. Though not a linguist, for 30 years I have learned much about the 'Kurna'-Miyurna, Ramindjeri-'Ngarrindjeri'-Kornar and Narungga-Dhura languages while working with KWP, Rob Amery, and other local culture-reclamation groups; and from primary documents I have learned much about the Aboriginal history of the Adelaide-Fleurieu region (see e.g. my history of first contact, 'Feet On the Fleurieu', 2023).*

*My explorations of 'language on the land' through the Southern Kurna Place Names Project are part of an ongoing effort to correct the records about Aboriginal place-names in this region (which have abounded in confusions and errors), and to add reliable new material about the Named Places into the public domain as a contribution to cultural mapping.*

*I hope upcoming generations will continue this work and improve it. My interpretations should be amplified, re-considered and if necessary modified by KWP or other linguists, and by others engaged in cultural mapping: i.e. Aboriginal researchers who are linking their oral traditions with other up-to-date and best available knowledge, and associated archaeologists, geographers, ecologists, anthropologists and historians.*

*Chester Schultz 14/8/2023.*

## Place Name SUMMARY (PNS) 4.01.02/04

### PARNANGGA and the Autumn Star (revised 2023)

#### Abstract

*Parnangga* is the 'Kurna'-Miyurna name of a large campsite somewhere on the undulating land just north of Christie Creek at Morphett Vale; probably at Morphett Vale East near the primary school.

The place-name was recorded in the 1840s by the first surveyors, though attached by them and landowners to a property nearby on Section 639. It was also known to Ramindjeri informants around that time.

The body of Ityamaitpinna ('King Rodney') was prepared here for burial around 1860.

The name could mean either 'place of the autumn star' or 'place of the procession leader' (the latter referring to manhood rites), and there are no records to help us choose between the two meanings. Possibly these meanings might be connected: the procession leader might 'be' or represent the star, and *vice versa*, in rites related in some way to a Dreaming story about which we don't know anything. *Parna* was probably an ancestral Being, and *Parnangga* would be one of his or her most important sites, probably the place where he or she ascended into the sky.

While there is no direct evidence for it apart from place-names, there could possibly be a *Parna* 'autumn star' Dreaming trail (a suggestion first made by Tindale in unpublished notes). If so, it probably included *Parnarnakuku* ('Parananacooka') at Second Valley, 'Panalatinga' near Reynella, and possibly 'Pangartinga' at or east of Myponga Reservoir.

Tindale's assertion that *Parna* is the Pleiades (Seven Sisters) is not supported by the details of evidence (see Discussion), nor in Kurna culture where they are named the *Mankamankararna*. The search for the Parna autumn star or stars will continue to consider annual astronomical events in autumn, including April observations by senior Kurna man Lewis O'Brien (see Discussion).

<b>Coordinates</b>	-35.121523° Latitude, 138.528929° Longitude.
--------------------	--



## Language Information

Meaning	'place of the autumn star' OR 'place of the procession leader'.
Etymology	<i>parna</i> 'autumn star' OR 'procession leader in manhood rites' + <i>-ngga</i> 'at'
Notes	The star <i>Parna</i> has not been identified.
Language Family	Thura-Yura: 'Kaurna'.
KWP Former Spelling	Parnangga
KWP New Spelling 2010	Parnangga
Phonemic Spelling	/pɑnɑŋkɑ/
Pronunciation	Pa-nangga"
Pronunciation tips	Stress the 1 <sup>st</sup> syllable; every 'a' as in Maori 'haka'; 'ngg' as in 'finger'.

## Main source evidence

Date	<b>1840</b>
Original source text	- " <b>parna</b> , star indicating the autumn." - " <b>parna</b> , one of the two men placed at either side of the line which the natives form when about to perform circumcision." - " <i>parnatti</i> , the Australian autumn, when the star Parna is seen." - " <i>wādlaworngatti</i> , the beginning of April or autumnal season, when the natives commence building their huts before fallen trees ( <i>wadlawornga</i> )."
Reference	Teichelmann and Schürmann 1840
Informants credited	
Informants uncredited	Mullawirraburka, Kadlitpinna, Ityamaitpinna, etc.

Date	<b>Sep 1840</b>
Original source text	"[section] 639 [printed] 'W. Brown' [plus red pen hand-written] " <b>Purnunga</b> ". - [printed across sections 609, 610, 611] "Alexander Anderson".
Reference	map Arrowsmith, 'Country South of Adelaide', London 1/9/1840, 'Sold by J Wyld, Geographer to Her Majesty' (BRG 42/120/28, SLISA).
Informants credited	
Informants uncredited	Kaurna survey guides 1839 / first surveyors.

Date	<b>Dec 1840</b>
Original source text	"(Morphett Vale and Neighbourhood)... Murray and Greig, <b>Pirnunga</b> ".
Reference	Bennett, <i>SA Almanac</i> 1841, Country Directory: 125.
Informants credited	
Informants uncredited	Kaurna survey guides 1839 / first surveyors.

Date	<b>Dec 1840</b>
Original source text	"[section, District B] <b>639 – Purnunga</b> – John Alleyne – Well, 18 feet deep, with 3 feet of water."
Reference	'Statement of the Extent and Cultivation... for 1840', <i>British Parliamentary Papers: Colonies: Australia</i> : Vol. 7: 116.
Informants credited	
Informants uncredited	Kurna survey guides 1839 / surveyors / landowners.

Date	<b>Dec 1841</b>
Original source text	"(Morphett and Hurtle Vales)... Alleyne, Messrs., <b>Pirnunga</b> ."
Reference	Bennett, <i>SA Almanac</i> 1842, Country Directory: 123.
Informants credited	
Informants uncredited	Kurna survey guides 1839 / surveyors / landowners.

Date	<b>1843</b>
Original source text	" <b>Parna-ñgga, Neighbourhood of Emu Hotel.</b> "
Reference	HAE Meyer, <i>Vocabulary of the... Aborigines of the Southern and Eastern portions of .... SA</i> : 50.
Informants credited	Encounter Bay (Ramindjeri) informants.
Informants uncredited	

Date	<b>Dec 1843</b>
Original source text	" <b>Anderson, A., section 609, Emu Hotel</b> ".
Reference	Cotter, <i>The SA Almanack and General Directory for 1844</i> : 162.
Informants credited	
Informants uncredited	

Date	<b>1857</b>
Original source text	<ul style="list-style-type: none"> <li>- "<b>parna</b>, a certain star indicating the autumn; one of the two men who are leading on the procession at the site of circumcision."</li> <li>- "<b>parnpannappendi</b> [Note: <i>parn</i> seems to express the idea of from, separating, dis-, and <i>tarn</i> the very opposite, see there.]"</li> <li>- "<b>parnatta</b> on this side"</li> <li>- "<b>wadla worngatta*</b>; before the wood. Usage: a season where the Aborig* locate before the fallen down trees".</li> </ul>
Reference	Teichelmann MS <i>Dictionary</i> 1857.
Informants credited	
Informants uncredited	Mullawirraburka, Kadlitpinna, Ityamaitpinna, etc.

## Discussion: AUTUMN STAR PLACE:

### WHERE WAS PARNANGGA?

In September 1840 W Brown was mapped as the owner of section 639 on Christie Creek immediately west of the Main South Road crossing. On a royal presentation issue of this map, an enthusiastic servant of the SA Company added in neat red pen the name of the farm: 'Purnunga'. By the end of the year Mr Brown had ceded both the ownership and the name first to Messrs Murray and Greig, then to John Alleyne, and there was already a "well, 18 feet deep, with 3 feet of water".<sup>1</sup>

Immediately downstream the south side of the creek was "marshy" at the confluence with today's 'Emu Creek', but 639 was notable as the river crossing for the "native track" of the Kurna people on their way south to the indispensable ford at the mouth of Onkaparinga Gorge. No doubt they had led the earlier newcomers on this path, so that during the first country survey in 1839 it was already the "present track" of the settlers, sometimes dignified as the "Present Road to Unkaparinga". McLaren's surveyors marked a "Proposed Road to Unkaparinga", which followed it closely most of the way and remains as today's Main South Road. But section 639 was not noted for fresh water at the surface: no indication of it had got onto Counsel's artistic field maps, and Alleyne had to dig.<sup>2</sup>

About a mile north in the sheoak scrub on section 609, there had already been since May 1839 a cleared patch where a "rough picket fence" enclosed the grave of an unfortunate ex-convict from Tasmania. Employed by McLaren's team as a bullocky, and with rum rations in short supply that month, he had drunk too much of the department's "vile substitute", stalled his dray against a tree, wandered off, and perished in the scrub.<sup>3</sup> Sixteen months later Alexander Anderson owned this section as Alleyne's neighbour, and by the end of 1840 had opened the 'Emu Inn' there.

Over the range, Meyer's mission was being established at Encounter Bay among Aboriginal people who, though they spoke a completely different language, were frequent visitors to the Onkaparinga-Christie plains area as allies and trading partners of the Kurna. By 1843 Meyer had published his Ramindjeri *Vocabulary*, and it included two sets of place-names. The second of these, he wrote, contained

<sup>1</sup> 'Country south of Adelaide', maps C 256 and C 274, SLSA; Bennett *SA Almanac* 1841, Country Directory: 125; 'Statement of the Extent and Cultivation... for 1840', *BPP: Colonies: Aust*: Vol. 7: 116.

<sup>2</sup> Richard Counsel, Field Book 94: [105b] [108b], GNU; maps C 256 and C 274, SLSA.

<sup>3</sup> James Hawker 1899, *Early Experiences in SA*, 1:40-1.



*several... names, especially of those in the vicinity of Adelaide, [which] belong to the Adelaide language, as their terminations show; and, indeed, are known only to a few individuals who have been in the habit of visiting the Adelaide tribe, and who can speak both languages”.*

One of this list was “*Parna-ñgga, Neighbourhood of Emu Hotel*”.<sup>4</sup>

To those Ramindjeri travellers, talking about land which was not their home but merely a place to pass through, ‘Parna-ñgga’ was probably a campsite, one of the relatively few familiar landmarks whose Kaurna name they had learned during their visits into Kaurna land. Before the 1840s they had visited this far northward only for special occasions, although traffic between Encounter Bay and the southern Kaurna at Rapid Bay and Yankalilla had always been common.<sup>5</sup> For some other northern places they gave hybrid versions like ‘Pattawillyangk’ for *Patawilyangga*, combining Kaurna morphemes with a Ramindjeri locative suffix *-angk*.

Meyer’s gloss “neighbourhood of Emu Hotel” was designed for contemporary settlers who had no other named landmarks closer to this than ‘Morphett’s Vale’ (which before the town was built would have meant much the same thing), or ‘Horseshoe’ and ‘Onkaparinga’ southward, or ‘Hurtle Vale’ (today’s Old Reynella) northward. Meyer allows for a much larger area than section 609, and Tindale was justified in considering two sites about a mile away as candidates for *Parnangga*.

One was section 639 a mile south.<sup>6</sup>

The other was the big archaeological site which “dominates the whole of Morphett Vale (Cooper’s 74 site)”<sup>7</sup> with camp relics both ancient and recent. Currently (August 2010, and ever since then, as far as I know) the SA Museum is unable to find records of this either among its site cards or on its archaeology database.<sup>8</sup> I have not been able to locate it from Tindale’s published plan of one campsite; but on an unpublished map he marked it on sections 625, 626 and 640, on a northern tributary of Christie Creek immediately northwest of today’s Morphett Vale East Primary School,  $\frac{3}{4}$  of a mile southeast of the old Emu Hotel.<sup>9</sup> This *might* be the Morphett Vale campsite whose plan he published. It had a water source by the creek near it. But the plan contains inaccuracies, and he gives no precise location for it.<sup>10</sup> According to Tindale this site was the “Old camp at Morphett Vale

<sup>4</sup> Meyer 1843, *Vocabulary*: 50.

<sup>5</sup> See my history *Feet On the Fleurieu, Language On the Land* (forthcoming 2013).

<sup>6</sup> Kaurna place-name card 589 ‘Pa:nangga’.

<sup>7</sup> Tindale, ‘Trip to Halletts Cove 27.7.1937’ in AA338/1/35 ‘Notes on the Kaurna’: 150a.

<sup>8</sup> Keryn Walshe, email 7/8/10.

<sup>9</sup> Annotated map Hd Noarlunga, AA 338/24/73.

<sup>10</sup> Tindale 1974, *Aboriginal Tribes*: 55-6. cp. James Knight 2003, *Testing Tindale Tribes*, unpublished thesis, University of New England, NSW: 459-60.

where 'Rodney' died",<sup>11</sup> and "the last place inhabited by them before their final disruption, following the death of [Ivaritji's] father [Ityamaiipinna or 'Rodney']... It was here that her father's body was trussed, rubbed with red ochre, and smoked over a fire".<sup>12</sup> We can presume that it was Ivaritji who told him these things, though I have not yet found any original notes among his papers.

The old Emu Inn was demolished long ago. Ironically, the probable *Parnangga* site is closer to the new Emu Hotel (by the creek on the eastern side of the main road) than to any of the old sites on the western side with which its name was once associated.

#### THE NAME:

The almanacs spelt this name 'Purnunga' and 'Pirnunga', which reflect variant pronunciations. Meyer, from pronunciation by his Ramindjeri informants, gave it in clear standard 'Kaurna'-Miyurna form and spelling.

*Parna* is a known Kaurna word which, combined with the usual Locative *-ngga*, gives *Parnangga* 'at *Parna*', 'place of *Parna*'.

*Parna* can be the common pronoun 'they'; but 'in or at them' is a very unlikely meaning for a place-name. It can be "a certain star indicating the autumn", sometimes "stars" Plural; and can also be one of two men who led a procession during manhood rites: "Then a line is drawn, on one side of which stands a person called *Parna* (the name of the stars of autumn), and on the other one called *Tappo* (the name of a fly)".<sup>13</sup> Perhaps in that situation the *parna* was the Autumn Star. The morpheme *parn-* also has a locational meaning 'this side', as "the very opposite of *tarn*" (?*tarna* 'back side'),<sup>14</sup> but it is obscure, and 'this side' seems contradictory to the idea of *parna* as 'them'.

So *Parnangga* (with the Locative suffix) might mean 'autumn star place' or 'place of the procession leader', and conceivably 'at or on this side' (as a variant of *parnatta/parnatti* 'on this side').<sup>15</sup>

Some widespread public interpretations of the name are inaccurate. *Parna* does not mean either 'autumn' or 'rain' in Kaurna. These ideas came from Tindale and his SA Museum colleague HM Cooper. Although Tindale *also* noted the correct gloss elsewhere, he wrote both errors at different

<sup>11</sup> Site plan in AA338/2/85 'Kaurna Data: Supp. Papers'.

<sup>12</sup> Tindale 1974, *Aboriginal Tribes*: 55.

<sup>13</sup> Teichelmann / JP Gell 1841, *Tasmanian Journal of Natural Science*. v.1; reprinted *Roy. Geog. Soc. SA Proc.*, Vol. 7, 1904: 94n.

<sup>14</sup> Teichelmann MS 1857.

<sup>15</sup> Teichelman MS 1857, under 'parnpanpendi'.

times.<sup>16</sup> Cooper popularized ‘autumn rains’ in several editions of his *Australian Aboriginal Words*, 1949-1969. Probably they were misled by finding the word *parnar* ‘rain’ in the language of the neighbouring Ramindjeri-Kornar people.<sup>17</sup>

#### WHICH STAR(S)?

Teichelmann allowed that *Parna* could be ‘stars’, plural. This probably indicates that it was a small group or constellation rather than a single star. There are no known Kurna sources which identify the astronomical *Parna*, but we do know it had ecological resonances in Kurna culture. *Parnatti* is “the Australian autumn, when the star Parna is seen”; we may reasonably suppose that *Parna* not only ‘is seen’ but continues to be seen throughout autumn or at least the remainder of it, depending on the date when *Parna* first appears.

Though not explicit in the records, it might also be *Parna* that signals *waadlawornkati* (OS. *wādlaworngatti*), which is “the beginning of April or autumnal season when the natives commence building their huts before fallen trees (*wadlawornga*)”;<sup>18</sup> today we would call this mid-autumn. Is this a synonym for *parnatti*? Not obviously, and perhaps not likely.<sup>19</sup>

Tindale speculated that *Parna* was the Pleiades (a star cluster also widely known as ‘the Seven Sisters’). About *Parnangga* he wrote, “This is one of the places linked with the mythological story of the Pleiades group of stars and their heliacal rising in the autumn of the year”,<sup>20</sup> i.e. the specific

<sup>16</sup> See Kurna Vocabulary card ‘Parna’ and map AA 338/24/73.

<sup>17</sup> See Gale 2019, *Ngarrindjeri Dictionary: Concise Second Edition*, MIPAAC, Strictly speaking, a Ramindjeri word is irrelevant to Kurna culture; nevertheless this word could have been borrowed from Kurna and re-interpreted by the Ramindjeri in accordance with its connotation of rain, possibly but not necessarily associated with the first major onset of rain in autumn. The Ramindjeri of Encounter Bay, some of whom gave the place-name *Parnangga*, also gave the noun *parnar* ‘rain’ (Meyer’s spelling; T&S would have given it as *parna*). We don’t know whether they saw this noun and the place-name as related. There are two other quite different words for ‘rain’ in Meyer’s Ngarrindjeri: *kulyulyawi* ‘drizzling rain’ and *mulkuri* ‘heavy rain’. Another very similar word recorded as Ngarrindjeri for ‘rain’ – *parni*, *pa:ni*, *bani* – could have been back-formed as a Ngarrindjeri Singular from *parnar* perceived as a Ngarrindjeri Plural. Both words seem to have meant ‘rain in general’. Three other Ngarrindjeri words, also apparently used for ‘rain in general’ – *karni*, *kupung*, *thrupurmi* – were not recorded until long after first contact and seem to have coexisted with *parnar* and *parni*.

<sup>18</sup> Teichelmann and Schürmann 1840, *Outlines of a Grammar...* 2:50.

<sup>19</sup> Note that while SA’s official Europeanized ‘autumn’ begins in March, when rains become markedly more frequent, these rains usually do not begin to set in more heavily until May (see Duane Hamacher 2015, ‘Identifying seasonal stars in Kurna astronomical traditions’, *Journal of Astronomical History and Heritage*, 18(1), p.5 of online version <https://arxiv.org/pdf/1504.01570.pdf>; but see p.11 on mean and median rainfall). Hamacher assumes too much when he agrees that Teichelmann and Schürmann were “conflating *Parna* and *waadlaworngatti* into a single ‘autumn’ season stretching from late February to early June” (p.10). Likewise when he interprets the records as saying that *Parna* signals only “the start of autumn” (*ibid*); this is Hamacher’s own speculation (though possibly a good one) that the *Parna* astronomical event coincided with the first rains in early March. *Wadlaworngatti* was at ‘the beginning of April’. It seems that ‘April weather’ may have been a piece of folklore used at any time of the year as a general term for ‘weather when work has to be done before it gets too rainy’: cp. Teichelmann’s record of farm work at Happy Valley with Kurna men in midwinter: “*It appeared today as if their work had come to an end. Since at present we are experiencing the so-called April weather we must make the most of the time*” (Teichelmann diary 16 July 1844, tr. Marcus Krieg).

<sup>20</sup> Tindale, Kurna place-name card 589 ‘Pa:nangga’. He made the same speculation about ‘Paranacooka’ (Tindale annotated map Hundred of Yankalilla, AA 338/24/101).



date when this cluster first becomes visible at dawn near the eastern horizon after being obscured by the glare of the sun.

However this cannot be right, since the heliacal rising of Pleiades at the latitude of Adelaide or Parnangga does not happen until June.<sup>21</sup> In those latitudes the Pleiades are not visible at all from mid-April to mid-June, hidden behind the sun.<sup>22</sup> But *Parnatti* ('the Australian autumn', in our terms March to May) is the very time when Parna explicitly *is* seen. In any case, the Kaurna name for the Pleiades was not *Parna* but *Mankamankararna* (Old Spelling *Mankamankarranna*), 'the [several] Young Maidens'.<sup>23</sup> It is not likely that it could be called both.

Neither can Venus or any other *planet* be attached to a particular season, since their wandering appearances happen at different dates from year to year.<sup>24</sup>

Duane Hamacher, researcher in Indigenous astronomy, has in mind all this information and much more technical detail, especially the records of monthly average rainfall, though these might be less crucial than he makes them.<sup>25</sup> He assumes that the event must be a heliacal rising, and concludes that *Parna* is probably the bright star known in Europe and the Middle East as Fomalhaut, whose heliacal rising at this latitude happens around 1<sup>st</sup> March<sup>26</sup>

<sup>21</sup> Tony Beresford, technical information officer for Astronomical Society of SA, who used data from Auckland because its latitude is similar to Morphett Vale's (p.c. 27/7/2010, email 3/8/2010). Cp. "early June" in northern NSW where the heliacal rise of the Pleiades is the signal for southward whale migration ('Indigenous astronomy and seasonal calendars', Indigenous Knowledge Institute, Uni of Melbourne, <https://indigenouknowledge.unimelb.edu.au/curriculum/resources/indigenous-astronomy-and-seasonal-calendars> [16/8/23]); and "mid-June" in New Zealand, where it marks the Maori New Year ('Matariki is a heliacal tradition', <https://www.museumswellington.org.nz/matariki-heliacal-tradition/> [16/8/23] Wellington Museums Trust).

<sup>22</sup> This is the two-month period from their helical setting at dusk to their heliacal rising at dawn (for these terms see [https://astrosim.univie.ac.at/Projectse2\\_en.html](https://astrosim.univie.ac.at/Projectse2_en.html)).

<sup>23</sup> T&S 1840, Teichelmann MS 1857.

<sup>24</sup> Confirmed by Tony Beresford, p.c. phone 27/7/2010. Tindale speculated that Venus or Jupiter might be the star referred to in 'Parananacooka' (Tindale Ramindjeri cards from AA338/7/1/17: #588/4 'Pa:narana`kuko' and #588/5 'Pa:narana`kuna').

<sup>25</sup> About the assumption or conjecture that *Parna* signals rain, see also Hamacher 2015: 7, 10-12.

<sup>26</sup> Hamacher 2015: 14, 15, 18. Beresford calculates 28 Feb (computer table for Adelaide, p.c. email 3/8/2010). Or is it perhaps "mid-March", "15<sup>th</sup> March"? (Hamacher 2013, 'The Mystery of Parna', <http://aboriginalastronomy.blogspot.com.au/2013/05/the-mystery-of-parna.html> [22/1/14]). This mid-March date may be an early mistake, since he specifies "early March" several times in the later essay. Hamacher is on shakier ground when he introduces the "Ngarrindjeri traditions" of the autumn Crow star Marangani, recorded as rising low in the southeastern sky, as evidence that Parna might rise in the same direction (p.10-11, 15, 16). Would the key site Parnangga, a low hill not far from the South Mt Lofty Ranges on its eastern side, afford a clear enough view of the heliacal rising of a southeastern star to justify its identification as the place of Parna's final ascent into the sky? Discussing this in the context of its visibility and the topography, and preparing the way for his choice of southeastern Fomalhaut as the best candidate for Parna, Hamacher implies that it would (p.12).

This is possible, but might be premature. The annual ‘seeing’ of Parna might not necessarily be at the *beginning* of what we Westerners call ‘autumn’;<sup>27</sup> and the beginning of the Kurna autumn might not be signalled by a heliacal rising but by some other ‘star’ event.

Senior Kurna man Kauwanu Dr Lewis Yerloburka O’Brien “has been observing “3 stars & the moon” every April for many years, and reckons they are Parna”.<sup>28</sup> He says, “Parna is the stars near the first full moon in the first week of April. The star is on the left of the moon in April, but on the right of it during most of year”.<sup>29</sup>

What might such an event be in scientific astronomy? or what other phenomena might fit everything we know about Parna?<sup>30</sup> I must leave such further investigations to future Kurna researchers.

#### THE SIGNIFICANCES OF *PARNA*:

The place-name could refer to ‘star’ or ‘procession leader’, or a combination of both. The ‘stars’ called *Parna* certainly did have mythological and ritual resonances, as indicated by Teichelmann’s explicit link between the ‘stars’ and the procession leader, although few traces of the story are left around Adelaide. “We do not know the story behind Parnanga, but from what we know of Kurna cosmology, it is likely that Parnanga is the place from where the Ancestral Being Parna ascended into the heavens, or where he or she performed some other feat”.<sup>31</sup>

It is possible there was a *Parna* songline through Kurna lands, shared by *Parnangga* with ‘Panalatinga’ near Reynella,<sup>32</sup> ‘Parananacooka’ at Second Valley (?*Parnarna-kuku* ‘sick stars’, using the Plural),<sup>33</sup> and possibly ‘Pangartinga’ somewhere between Myponga Reservoir and Myponga Beach Rd.<sup>34</sup> Probably it would have continued on other sites across neighbouring cultures and lands. But if so, we know nothing about it – except (perhaps) in hints from Milerum as recorded by Tindale and mingled with his own speculations.

<sup>27</sup> Hamacher considers Deneb (heliacal rising in early April in the far northeast), but rules in favour of Fomalhaut (2015: 14-15). He does not consider Canopus because it does not match his rain criterion (heliacal rising at the end of April, according Beresford’s table; early May in southwest Victoria according to Philip A Clarke 2016: 290, <http://www.bioone.org/doi/full/10.2993/0278-0771-36.2.277>); is this too late to signify any kind of ‘autumn’?

<sup>28</sup> Lewis O’Brien p.c. 17/3/2015.

<sup>29</sup> Lewis O’Brien p.c., phone call 25/6/2015. A version of his observations was noted by KWP in their Minutes of 22 June 2015.

<sup>30</sup> e.g. What stars appear ‘on the left of the moon’ only in the first week of April? Is the heliacal rising of Canopus in early May too late for Parna? How does the mid-autumn date for *waadlawarnkati* (‘beginning of April’) relate to the possible dates for *Parna*? Was it also marked by a ‘star’ event, and if so, did this also involve *Parna*?

<sup>31</sup> Amery 2002, ‘Weeding Out Spurious Toponyms...’, in Hercus et al, *The Land Is a Map*: 167.

<sup>32</sup> See PNS 4.01.01/04 Panalatinga (in progress).

<sup>33</sup> See PNS 5.04.01/02 Parananacooka.

<sup>34</sup> See PNS 5.01/17 Pangartinga (in progress).

Tindale's records, such as the card for 'Pa:nangga' referred to above, include undeveloped references to such a *Parna* Dreaming trail. This idea seems to have come from his own combination of several sources. One is the old Kaurna information about the autumn star. Another is a version of the Ngurunduri story from Milerum, in which the wives became stars or planets. A third is the public name 'Parananacooka River' at Second Valley, which Milerum interpreted as "*Pana-ranakuko*", and either he or Tindale also related this to "the `Pa:na women (autumn star)".<sup>35</sup> Tindale also associated this trail with "Baan Hill near Bordertown".<sup>36</sup>

How much of this is from Milerum and how much is from Tindale's desk-work? It's hard to know because of the ambiguities in the way Tindale has recorded his information. Knowing how much speculation Tindale sometimes built upon small data, we may be doubtful.<sup>37</sup> And some of his links can be discounted because they depend on his incorrect identification of *Parna* as the Pleiades.

*Parnangga* most probably referred to the big campsite at Morphett Vale East. Its water supply nearby, marked on Tindale's plan of the campsite, was probably the site which Piesse called 'Maundarilla': *Mandarrilla* 'place of the handle or [girdle] string'.<sup>38</sup>

So was Morphett Vale, or a place or places near it, perhaps a place for manhood rites? The possible meanings of *Mandarrilla* and another Morphett Vale place-name *Marndudla*<sup>39</sup> may also hint at men's and perhaps also women's business in the vicinity. But these guesses are very uncertain.

.....

**POSTSCRIPT: 'PORT PARNANGA':**

Port Stanvac would have been Port Parnanga if the SA government had followed the advice of its own Nomenclature Committee in 1958.

The government wanted the name 'Port Stanvac', a classic piece of Orwellian 'New-speak' in honour of the Standard-Vacuum Oil Company whose refinery was to be built there. The story is told in sedate but pointed language in the Minutes Book of the committee:

<sup>35</sup> Tindale map, Hundred of Yankalilla, AA 338/24/101.

<sup>36</sup> Kaurna place-name card 588/1 'Pa:naranakuko'.

<sup>37</sup> See also my discussion in the management File of PNS 5.04.01/02 'Parananacooka'.

<sup>38</sup> See PNS 4.1.2/3.

<sup>39</sup> See PNS 4.1.2/2.



“6/10/58. Present: HL Fisk, Chairman; Messrs AHH Davison, FR Martin [and] NB Tindale. The Chairman welcomed Mr Tindale to the Committee and referred to tasks of the Committee and explained the likely calls on the services of Mr Tindale.... CSO 494/58: Port Stanvac:... Mr Tindale submitted the following aborigine names ‘parnanga’, ‘kawimane’ [sic], ‘maundarilla’, ‘tainbarang’. It was resolved that Port Stanvac was not acceptable and that PORT PARNANGA be adopted (PARNANGA = ‘place of much rain’ – plural ‘rain’).<sup>40</sup>”

A loose sheet at the end of the book, scribbled with the same information, seems to indicate that Tindale left it to Cooper to get his suggestions minuted; which might also account for the incorrect gloss of ‘Parnanga’ as “*plural ‘rain’*”. In this situation Tindale was happy to suggest his own spellings of Aboriginal names from Port Noarlunga, Morphett Vale and Hurtle Vale, all 4 km or more away from the refinery site.

The disagreement dragged on with Tindale overseas in USA. The committee tried again to veto the New-speak:

“5/6/59. CSO 494/58: Discussion on proposed refinery name – suggestions were names MAWSON. O’SULLIVAN. PARNANGA. KAWIMANE [sic]. MAUNDARILLA. TAINBARANG. Unanimous approval by Ctee for adoption of MAWSON, after Sir Douglas Mawson”.<sup>41</sup>”

But they were over-ruled by their employers.

*End of Summary*

<sup>40</sup> Nomenclature Committee Minutes Book: 125, GNU.

<sup>41</sup> Nomenclature Committee Minutes Book: 126.