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## Place Name SUMMARY (PNS) 4.03.01/04

### TURRANGGA

(last edited: 28.6.2016)

also 4.03.01/07 Wilya-turra (p.11)  
and 4.03.01/11 'Myallinna Dooronga' (p.11)  
and 4.03.01/08 'Turrparri' (p.12)

### Abstract

*Turrangga* (or, in KWP's New Spelling 2010, *Turangga*) is the Kurna name of a site on Section 477, a kilometre east of McLaren Vale township, around the north side of the junction of Kangarilla Rd and Sand Rd. The name and location was recorded in 1839 by survey assistant Louis Piesse. It was on the eastern margin of the Daringa Swamp or 'Billabong' (extinct now for a century after local drainage and upstream development modified the water flow). Here the slopes of a low hill included a waterhole on the western side, and (according to the memory of early residents) there was a burial site not far away.<sup>1</sup>

The name means 'place of shade, shadow or reflection [in water]'. This may refer to the tree-lined margins of the swamp in general, or to the particular waterhole on 477 (now at or near a small dam 200 metres northwest of the junction of Kangarilla Rd and Sand Rd).

In her old age Faith Emily Lockwood (nee Hewett), who in the 1840s had lived on Oxenberry Farm about half a kilometre away, remembered this site by name as a "*place of birds and eggs, the swan, the duck, and goose*". This description may well have been given to her by the same Kurna people who gave her this place-name and a number of others in the area.

In 1907 EH Hallack wrote of "*Myallinna Dooronga (McLaren Vale)*", which he had probably obtained also from Mrs Lockwood. But the word is obscure, and addition of it to *Turrangga* makes no sense unless more information turns up.

<b>Coordinates</b>	Latitude -35.217558°, Longitude 138.558176° [on Lot 113 about 100 metres uphill from dam on Lot 3]
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<sup>1</sup> There is more about this burial site in the password-protected Data File of this essay (see 'Complete' version).

Mrs Lockwood also remembered what she took to be another place-name, *Wilya-turra* (meaning 'foliage and shade/reflection': New Spelling *Wilya-tura*); but this was more likely a *description*, perhaps of Turrangga itself or other similar places in the swamp area.

In 2007, at the request of Wirra Wirra Winery, KWP gave the name *Turra-parri* ('river of shade or reflection': New Spelling *Tura-pari*) to the small creek which runs through the winery into the lowland which was once Daringa Swamp. This name has been gazetted.

## Language Information

<i>Meaning</i>	'place of shade, shadow or reflection'
<i>Etymology</i>	<i>turra</i> 'shade, shadow or reflection' + <i>ngga</i> 'at', place of'
<i>Notes</i>	
<i>Language Family</i>	Thura-Yura: 'Kurna'
<i>KWP Former Spelling</i>	Turrangga
<i>KWP New Spelling 2010</i>	Turangga
<i>Phonemic Spelling</i>	/thurangka/
<i>Syllables:</i>	"Tu-ra-ngga":
<i>Pronunciation tips</i>	Stress the first syllable. <i>u</i> as in 'put'. Every <i>a</i> as in Maori 'haka'.

## Main source evidence

<i>Date</i>	Oct 1839
<i>Original source text</i>	" <b>Tu-run-ga:</b> land in McLaren Vale, section 477, district C."
<i>Reference</i>	Louis Piesse, letter from " <i>Camp Coortandillah</i> " 18/10/1839, <i>SA Colonist</i> Vol. 1 No.19. 1840: 296.
<i>Informants credited</i>	
<i>Informants uncredited</i>	Kurna survey guides

<i>Date</i>	1843
<i>Original source text</i>	"Tāinbari-angk, Ngangkipariñgga, <b>Tiiruñgga, Horse-Shoe.</b> "
<i>Reference</i>	HAE Meyer 1843, <i>Vocabulary of the Language Spoken by the Aborigines...</i> : 50.
<i>Informants credited</i>	
<i>Informants uncredited</i>	Ramindjeri people of Encounter Bay 1840-3

<i>Date</i>	April 1844
<i>Original source text</i>	<p>- "Leaving the Horse-shoe the road commences with a gentle ascent, and passing over some wattle hills we arrive at McLaren Vale (so named after J. McLaren, Esq., the Senior Surveyor)... McLaren Vale extends right up to the hills, but it ramifies into different small vales and flats with various local names, as, Douglas Flat, Boon's Valley, Wattle Valley; McLaren Vale proper, and so forth. The fine large trees and close award give this locality the appearance of a park. When I first knew it, it was without an inhabitant and abounded in game, kangaroos and emus being very numerous..."</p> <p>- "Surface water is not scarce to the South. I think I could go from Adelaide to the Slate Quarry at Piltongga and obtain surface water on an average of four miles. Distances measured from Government-house, Adelaide...</p> <p>... 5. Onkaparinga (Noarlunga) 22          6. <b>Turungga</b>, McLaren Vale 25½          7. Willunga 30...</p> <p>The greater part of 'McLaren Vale' could be abundantly watered by the two springs in the gullies at the head of the Vale... These main lines would alone supply water in most of the directions where it is chiefly required. There are, however, other springs which could be turned to account. There is <b>Turungga</b>, near Hewitt's; and Coweo-longga on section 115..."</p>
<i>Reference</i>	'L.P.' [Louis Piesse], 'Descriptive Tour Through Part of District C', <i>Observer</i> 13/4/1844: 7b, 8a-b; <a href="http://trove.nla.gov.au/ndp/del/page/18834087?">http://trove.nla.gov.au/ndp/del/page/18834087?</a>
<i>Informants credited</i>	
<i>Informants uncredited</i>	Kurna survey guides 1839

<i>Date</i>	[1840s] / 1893
<i>Original source text</i>	<p>"... <b>Doo-ronga</b> (place of birds and eggs),          The swan, the duck, and goose..."</p> <p>"... <b>Willia-Toora</b> (place of shade),          Through noonday's sunny hours..."</p>
<i>Reference</i>	'A Native' [Faith Emily Lockwood, nee Hewett], "one of the earliest residents of McLaren Vale", <i>Evening Journal</i> 23/9/1893: 4c. = <i>Register</i> 11/10/1893: 7e.
<i>Informants credited</i>	
<i>Informants uncredited</i>	Kurna people around McLaren Vale in 1840s

<i>Date</i>	1907
<i>Original source text</i>	“By all means retain our native names, for what could be prettier than Yarralinka (River Light), <b>Myallinna Dooronga (McLaren Vale)</b> , Pelltonga, Naldinga, Ortunga, Yerna-yerna, Wandeen, Yuee-illa (Mount Lofty), and many others?”
<i>Reference</i>	EH Hallack, <i>Observer</i> 27/7/1907: 35d, <a href="http://trove.nla.gov.au/newspaper/article/163165819">http://trove.nla.gov.au/newspaper/article/163165819</a> .
<i>Informants credited</i>	
<i>Informants uncredited</i>	Teichelmann & Schürmann 1840 and ‘A Native’ 1893 [Faith Lockwood] for some, but not for ‘Myallinna’.

### SHADING THE VALLEY: discussion:

The surviving Aboriginal place-names around McLaren Vale are dominated by a number of three-syllable names which were very similar to begin with, and which over the generations of invasion have become even more confusing. This applies most of all to ‘Tarranga’, ‘Daringa’ and ‘Taringa’.<sup>2</sup> Of the few genuine primary sources, those who gave the most accurate information and had the best credentials face-to-face with Kurna-speaking informants are the subjects of this essay on “Tu-run-ga” and its linguistic equivalent “Doo-ronga”.

### THE SOURCES:

In the period when the Aborigines of the McLaren Vale area were undergoing their first contact with Europeans, two alert and inquiring onsite observers made separate records of some of the Kurna place-names. One was a member of the first survey team for ‘District C’ in mid-1839. The other was a young member of one of the first colonial families who took up land there a year later. In two cases they both recorded the same name independently. The name under discussion, ‘Tu-run-ga’ or ‘Doo-ronga’, is one case; ‘Cow-e-o-lon-ga’ is the other.<sup>3</sup>

Louis Piesse was employed by the Survey Department on McLaren’s team in 1839 during the first surveys of the country from about Reynella south to Sellick’s Hill. It is known that these teams included Aboriginal people employed on equal wages, no doubt as guides to water, food, and routes.<sup>4</sup> From “*Camp, Coortandillah, near Aldinga*” he wrote a letter in October to the *Adelaide Guardian* (reprinted in *SA Colonist*), contributing a small wordlist and several place-names. These

<sup>2</sup> See PNS 4.03.01/02 Tarrangga.

<sup>3</sup> See PNS 4.03.01/01.

<sup>4</sup> *Register* 10/8/1839: 6a, <http://trove.nla.gov.au/newspaper/article/27440703/2049497>.

are all clearly in Kurna language, confirming that those guides were Kurna speakers. Among the names was “*Tu-run-ga: land in McLaren Vale, section 477, district C*”.<sup>5</sup>

Four years later Piesse wrote a newspaper essay describing the country for tourists and settlers. Now he identified “*Turungga*” as a useful source of surface water at McLaren Vale 25½ miles from Adelaide, and “*near Hewitt’s*”.<sup>6</sup> His new spelling – using the formal *ngga* spelling of the Locative suffix – shows that in the meantime he had read Teichelmann and Schürmann’s *Outline of a Grammar* (1840).

Fifty years later still, an elderly pioneer lady contributed to Adelaide’s *Evening Journal* 20 quatrains of verse containing 44 Aboriginal words, under the heading “*Aboriginal Nomenclature’... extracts from a poem hurriedly written*”.<sup>7</sup> She signed herself ‘*A Native*’. According to the editor she was “*one of the earliest residents of McLaren Vale and Port Lincoln*”. She was in fact Mrs Faith Emily Lockwood, eldest daughter of Charles T Hewett, and was 16 years old when her father established Oxenberry Farm at McLaren Vale in 1840. Here she lived with the family until 1846. She was an extremely articulate woman with a retentive memory, the family chronicler whose long letters preserved much of their history. In the 1840s she was obtaining Kurna place-names first-hand, probably from her father’s Aboriginal employees.<sup>8</sup> Thus she is a credible source, despite the brevity and often ambiguity of the poem’s glosses.

Mrs Lockwood remembered some of the sites near McLaren Vale:

*“Doo-ronga (place of birds and eggs),<sup>9</sup>*

*The swan, the duck, and goose;*

*Ko-ko-chunga (wood),*

*Where bronze-winged pigeons roost.*

*Parra-worlie (house of meat),<sup>10</sup>*

*Our happy hunting ground,*

<sup>5</sup> Louis Piesse, letter from “*Camp Coortandillah*” 18/10/1839, *SA Colonist* Vol. 1 No.19. 1840: 296.

<sup>6</sup> ‘L.P.’ [Louis Piesse], ‘Descriptive Tour Through Part of District “C.”’, *Observer* 13/4/1844: 8b.

<sup>7</sup> ‘A Native’ [Faith Lockwood nee Hewett] 1893, *Evening Journal* 23/9/1893: 4c = *Register* 11/10/1893: 7e.

<sup>8</sup> For Faith Emily Lockwood, nee Hewett (1824-1908), see Rob Amery & Chester Schultz 2009, ‘The Trail of Discovery of Historical Kurna Language Materials’, (unpublished MS: forthcoming *J. Anthropol. Soc. SA*). Her poem also includes other Kurna and Narungga names which she probably noted in conversation with other colonists, and Nawo or Barngalla names from Eyre Peninsula, collected there later at her husband’s homestead.

<sup>9</sup> For “*Doo-ronga*” see PNS 4.03.01/04 Turangga. It was part of the Daringa Swamp (now extinct) at the eastern end of McLaren Vale township.

<sup>10</sup> “*Parra-wurlie*” cp. Parawurlie on Yorke Peninsula.



Where nantos<sup>11</sup> and brown euros leap –

There fat calpos<sup>12</sup> bound.

“Cowie-orklunga (many streams)

Where we will dance and sing,

And meet the Rar-mong (men)

Who with them fish will bring.”

In the context of “our happy hunting ground”, the phrase ‘we will dance’ obviously refers to Aboriginal people, not the Hewetts. Many of the “Rar-mong” men (from Encounter Bay) came to Oxenberry Farm for seasonal work on the harvest,<sup>13</sup> where they found an employer who thought of them as equal human beings.<sup>14</sup> They would have been employable also at McLeod’s farm nearby, and probably camped at the place called ‘Cowie-orklunga’, or perhaps at ‘Dooronga’ within metres of the Hewett homestead.

<sup>11</sup> Kurna *nantu* ‘female kangaroo’.

<sup>12</sup> I have not been able to discover what a ‘calpo’ is. Perhaps it is another Kurna word otherwise unrecorded.

<sup>13</sup> “A large party of natives came up from Encounter Bay on Friday evening to Oxenbury Farm... and offered their services to cut corn” (*Southern Australian* 16/12/1842: 2b).

<sup>14</sup> CT Hewett was an adult convert from Tory Anglicanism to Congregationalist Dissent. His daughter’s theology takes the counter side in the heated debates of the 19<sup>th</sup> century about the human status of the Aborigines, in which through her lifetime the social-Darwinian view overwhelmed the humanitarian (see e.g. H Reynolds 1987, *Frontier*, North Sydney, Allen & Unwin, Part 2 ‘Ideology’). Verses 1 and 18-19 presents an explicit understanding of the Biblical doctrine that all humans are equally the children of God and therefore ‘our brothers’, bestowed (like our common ancestors Adam and Eve) with the ability to name the creation meaningfully. She regards these place-names as evidence of this; she also pays tribute to their indispensable care of the first surveyors and explorers, and by implication recognizes that telling the place-names was part of this generosity:

[v.18] “The black man prov’d by brotherhood,  
Which from Adam he lays claim,  
For like him in his garden  
He could find a proper name.

[v.19] What they called things had meaning  
When rightly understood,  
They guided those who traversed  
First through each pathless wood.

No doubt this was the theology of the whole Hewett family. When Hewett and fellow pioneer Colton laid the foundation stone of their ‘House of the Lord’ at McLaren Vale in February 1844, “a few of the aborigines attended both services”. Because of bad weather these were held, not as usual under Hewett’s “large spreading gum tree”, but “in Mr Colton’s brick barn” and later in his house (*SA Register* 28/2/1844: 2d). For the Hewett story at McLaren Vale see Peter L Norman 1986, *Four Hewetts Venture North: A History of Charles Thomas Hewett and Four of His Children 1794-1986*, Adelaide, Hewett Family Reunion Committee: 19-28.

While Piesse's informants were probably hired in Adelaide, Lockwood's were almost certainly some of these seasonal workers. Her record of local Kurna place-names – only one is in Ngarrindjeri – suggests strongly that those she spoke to were Kurna.

#### THE WORD:

This word is obviously Kurna, since it uses correctly the standard Kurna Locative suffix *ngga* 'at'.

Lockwood's "*Doo-ronga*" is linguistically compatible with Piesse's "*Tu-run-ga*", and almost certainly represents the same original word *Turrangga*.<sup>15</sup> Thus the root word is *turra*, a common Kurna noun with a range of closely related meanings which include 'shade', 'shadow', 'reflection in a mirror or in water', and 'likeness or image'. 'Sitting in the shade' is *turra tikkandi*; while the verb *turralyendi* can mean 'seeing one's self in a looking glass' or 'reflecting [light]' or 'casting a shadow'.<sup>16</sup>

#### THE PLACE:

Piesse's Section 477<sup>17</sup> was a square with sides about 2/3 of a km, its southern boundary today being Sand Road from Hillside Herbs past McLaren Districts Lions Park and another 300 metres west along Kangarilla Road.

The southwestern segment (in the fork of Kangarilla and Sand Roads) is a 20-metre hill, the end of a low ridge which extends from the range south of McLaren Flat. At 477 it slopes down on the north to Cliff's Flat Creek (now designated as part of Pedler Creek), and on the south to Paddy's Flat Creek.<sup>18</sup> A few yards west of the section boundary, these join to become the main watercourse past the Oval and Caravan Park.

In 1839 Counsel marked on 477 two major roads (as proposed at that stage): one due east from Oxenberry into today's Sand Road; the other south to Willunga and northeast towards what is now

<sup>15</sup> 1. In Aboriginal languages *d* and *t* are linguistically equivalent. 2. Lockwood's '-ron-' could represent either *a* or *u/o*, but more likely *a*: cp. her "Pell-tonga" and "Myponga" which we know were *Maitpangga* and *Pirtangga*. For an English speaker, the third vowel in Piesse's corresponding '-run-' is certainly *a* as in 'haka', which is conclusive. 3. *Turru* is a known Kurna word, but is very unlikely here, as *turrangga* means 'on the ridge of a mountain', while Section 477 is almost flat on the edge of a wetland.

<sup>16</sup> Teichelmann and Schürmann – Germans who were still fairly new to English – expressed this as "*to throw back light or the shade*" (Teichelmann MS 1857 'turralyendi').

<sup>17</sup> See McLaren map 1840, 'Country South of Adelaide'.

<sup>18</sup> The old creek names are found in a letter by CT Hewett, *Register* 27/9/1851: 3b, <http://trove.nla.gov.au/newspaper/article/38444194/3932989>. Thanks to Gavin Malone for this reference.

McLaren Flat.<sup>19</sup> At their junction he marked “good w” and “2 wells”.<sup>20</sup> These waterholes were at or near what is now a small dam 150 metres north of Kangarilla Road just before it bends northeast at Sand Rd, less than half a km east of Hewett’s homestead (at what is now the corner of Park Drive). They are fed by the Paddy’s Flat creek which flows west along Sand Road, northwest through Genders Winery, south of the Oval and into Pedler Creek.

This spot was at the eastward margin of flooding for Daringa Billabong,<sup>21</sup> and the hill would have been a peninsula in times of high flood. It has a commanding view especially over the creek system north, south and west.

Possibly this was the archaeological site (type unspecified in my source but classed as one of the “small inland plain sites”) which was “described by Cooper [1937] as being 1.5 km from McLaren Vale ‘on a low hill sloping towards a small creek... [providing] permanent running waters’”.<sup>22</sup> However, if its location amid a ‘plain’ is taken in a very general sense, Cooper’s site might also be on Lumb’s Hill, Chalk Hill or at ‘Coweolonga’, and the matter can only be clarified by more homework in the SA Museum.

Was there a place on 477 answering the ‘shady’ description above? There certainly was, and more in the wetlands not far away from it. The only question is how much of this watery shade the name referred to; for Section 477 was the eastern margin of the Daringa Swamp, “an almost permanent billabong on the site of the present Recreation Ground.”<sup>23</sup> The area must often have looked as it did in 1927,<sup>24</sup> when much of the district was under water for days”.<sup>25</sup>

<sup>19</sup> The second of these roads was still marked in full on the 1909 Survey Department map of the Hundred of Willunga which Tindale used for his annotations (AA 338/24/97), and a few fragments of it remained in 1985 on the Department of Lands Diagram Book; but nothing of it is visible today, and it may never have been built.

<sup>20</sup> Counsel 1839, Field Books 94: 54 and 102: 29 (GNU); cp. McLaren map 1840, ‘Country South of Adelaide’.

<sup>21</sup> See the City of Onkaparinga’s flood mapping brochure for Pedler Creek (McLaren Vale), at [http://onkaparingacity.com/onka/living\\_here/community/community\\_safety/flood\\_management.jsp](http://onkaparingacity.com/onka/living_here/community/community_safety/flood_management.jsp) (8/6/16). Thanks to Gavin Malone for this reference.

<sup>22</sup> Betty Ross 1984, *Aboriginal and Historic Places Around Metropolitan Adelaide*, Anthropological Society of SA Inc: 21. She adds “This site appears to be under vine cultivation at the present time” (1984). Available online via <http://www.anthropologysocietysa.com/home/wp-content/uploads/2013/08/> [15/7/15].

<sup>23</sup> The Recreation Ground is now the McLaren Vale Oval. Was ‘billabong’ the correct term here in the 19<sup>th</sup> century? A billabong is a defined loop marking an old course of the river which is now normally cut off from it. If Daringa Swamp was a billabong in the strict sense, this tells us something about the original watercourses which we cannot tell by looking at their courses now: that there was a cut-off loop somewhere near the oval, which for most of the year retained water; and that by definition this was still and therefore reflective, providing a *turra* mirror. Perhaps the defunct watercourse on Sections 147-8, looping around the Caravan Park immediately north of Semmens Rd, was once this billabong. If so, there would be a circumstantial case that *Turrangga* may have referred more widely than Section 477.

<sup>24</sup> ‘1927’ may be an error for 1917 (Pridmore 1949: 68; Gavin Malone unpublished research notes on McLaren Vale, 2/5/2016).

<sup>25</sup> Pridmore 1949: 65.



This flood plain is the outlet for a very large catchment which extends along the main range from near Kangarilla to Montarra, and along the spur on the south side of Onkaparinga Gorge.<sup>26</sup> The whole area of low land north and east of McLaren Vale was often flooded, from 477 northwest to the bottleneck gully at the Victor Harbor Rd, until local drainage channels and development upstream reduced and controlled the water flow.<sup>27</sup> The watercourses have now been so modified that it is often very hard to tell where they originally ran.

*The Daringa Billabong must have been a magnificent place, for here grew groves of the silky teatree, a fern which grows only near water, scarlet bottlebush, tree honeysuckle and an occasional blackwood tree, with sheoaks on the higher ground. By the turn of the century, a few teatree shrubs and ferns survived rather dejectedly. Wild duck were plentiful on the billabong, but as the swamps dried up, these, too, disappeared. Most of the older residents recall rather wistfully the abundance of robins and wrens before the days of closer settlement brought numbers of cats about and also caused the disappearance either total or partial of tomtits, grass parrots and blue shell parrots by removing their natural cover of low prickly shrubs.*<sup>28</sup>

There can be little doubt that it was the southwestern part of 477, with the '2 wells', which Piesse's Kurna guides referred to as 'Tu-run-ga'. It is likely that it also contained a campsite, perhaps one used especially during funeral ceremonies. Here also was the best approach to 'McLaren's Valley' from the eastern plains of the Pedler Creek catchment. It was a site above any flood level, with 'good water' nearby, and a good view all around.

By 1840 Section 477 had been purchased by a W Swainson, but he apparently did not settle there. However, on the neighbouring Section 148 CT Hewett set up Oxenberry Farm in 1840, with "Blackfellow's Well" – a "spring of excellent water flowing above ground all the year" – which served all the early settlers in this valley for some years.<sup>29</sup>

No doubt 'Doo-ronga' was a place familiar to the Hewetts only half a kilometre away. Faith Hewett would have seen it every day from Oxenberry Farm, rising to the east above a line of teatree scrub,

<sup>26</sup> The catchment includes McLaren Flat, Douglas Gully, Blewitt Springs and all the creeks west of the range: see e.g. <https://data.environment.sa.gov.au/NatureMaps/Pages/default.aspx>.

<sup>27</sup> Pridmore 1949: 22; Pridmore typescript n.d. [1948]: 20; cp. Hewett letter, *Register* 27/9/1851: 3b.

<sup>28</sup> Pridmore 1949: 70. Cp. Manning 1984: "The Daringa Swamp, low lying with two creeks running into it, was a place of scenic beauty. Surrounded by bottlebrush, teatree and ferns it was covered with wild ducks, and nestling in muddy hollows below was a particular delicacy – yabbies. In winter the creeks overflowed, and much of the adjacent land was flooded, thereby attracting ibis, plover and other water birds" (*GH Manning 1984, Hope Farm Chronicle: Pioneering Tales of South Australia 1836-1870, Adelaide, the author: 112*). This quotation purports to be part of a memoir written in 1870 by Manning's ancestor; however, the book, while well researched, is partly fictionalized, including the memoir: cp. Preface: ix). The tree species around Daringa Billabong can be seen in old photographs of the Recreation Ground (Malone unpublished research notes on McLaren Vale, 2/5/2016).

<sup>29</sup> Colton & Hewett letter 2/9/1840, in Second Report from the Select Committee on SA, *BPP: Australia 2*: 45; cp. Pridmore 1949: 7, 15, 55.

big gums and perhaps sheoaks.<sup>30</sup> A 'once-in-20-years' flood would separate Turrangga from Oxenberry by a lake with a very low island in the middle of it and transform Turrangga into a peninsula on its eastern shore. During a 'once-in-a-century' big wet the lake would stretch southeast almost to Wirra Wirra and northeast all the way to the Blewitt Springs Road.<sup>31</sup>

#### ABORIGINAL SIGNIFICANCES:

Mrs Lockwood remembered 'Doo-ronga' as a place of "*birds and eggs*", especially birds of the wetland, "*the swan, the duck, and goose*",<sup>32</sup> which suggests that much of its Kurna value and identity lay in its relationship to the wetland as a source of these important foods. Probably it was one of the easiest campsites from which to gain access to the riches of the wetland, perhaps because there was a larger area of the best habitat nearby.

Doubtless another important aspect of its identity lay in the nearby burial site. Wetlands were often areas for burial of the dead, as they were around the Port River estuary, where recent development has unearthed many such sites.<sup>33</sup> But we know no details of this in the case of Turrangga, unless HM Cooper's 1937 archaeological work may tell us more.

#### DISPOSSESSION:

There can be no doubt that "Blackfellow's Well" on Hewett's property was one of the prime local resources for Aboriginal people; the English name candidly admits this. It may even have been part of the place called *Tarrangga* and an important part of Aboriginal travel and livelihood.<sup>34</sup> CT Hewett's marginal relationships with Aboriginal workers must be seen in the context of this overarching act of dispossession.

As usual, once the area had been surveyed into 'Sections' and the Crown was selling them, the prime sites of the Aboriginal owners were the first to be snapped up for 'development'. It is not recorded whether any of the colonists involved here – survey assistant Piesse helping to carve up the land for sale, or Colton, Swainson and other buyers, even the relatively open-minded Hewett –

<sup>30</sup> See G Malone (unpublished research notes 2016), containing observations from Lareen Newman 1994, *Environmental History of the Willunga Basin 1830s to 1990s* Geography Honours Thesis, University of Adelaide: 87.

<sup>31</sup> See GoogleEarth maps in the City of Onkaparinga's flood mapping brochure for Pedler Creek (McLaren Vale), at [http://onkaparingacity.com/onka/living\\_here/community/community\\_safety/flood\\_management.jsp](http://onkaparingacity.com/onka/living_here/community/community_safety/flood_management.jsp), pp.3, 4.

<sup>32</sup> The 'goose' was no doubt the *pitta*, the Cape Barren goose, which in the 1840s still flourished here near the western extremity of its range; but it is now rare in this area, and classified in general as 'vulnerable' (see Pizzey & Knight 2007, *The Field Guide to the Birds of Australia*, 8<sup>th</sup> ed., Sydney, HarperCollins: 30).

<sup>33</sup> See e.g. V Wood 2007, *Kurna Cultural heritage Survey*, City of Port Adelaide Enfield: 8. [https://www.portenf.sa.gov.au/webdata/resources/files/Document\\_KurnaCulturalHeritageSurvey.pdf](https://www.portenf.sa.gov.au/webdata/resources/files/Document_KurnaCulturalHeritageSurvey.pdf) [3/6/2016].

<sup>34</sup> See PNS 4.03.01/02 Tarrangga.

ever reflected upon this aspect of their relationship with the land and its people. They had not seen this valley as ‘inhabited’ except by animals. It was only after eight months of industrious development in ‘Daringa Valley’ that Colton and Hewett wrote: “We... *begin to have the appearance of an inhabited country*”.<sup>35</sup> Four years after he took part in the McLaren survey Piesse reflected: “When I first knew it, it was without an inhabitant and abounded in game, kangaroos and emus being very numerous”.<sup>36</sup>

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#### APPENDIX 1: WILYA-TURRA (PNS 4.03.01/07):

Mrs Lockwood’s poem also recorded what she thought was another place-name. Although the spelling indicates that she did not see the connection with ‘Doo-ronga’, it also contains *turra*:

*Willia-Toora (place of shade),  
Through noonday’s sunny hours.*

This is clearly *wilya turra*, in which *wilya* is the common word for ‘leaves’ or ‘young branches’. The phrase could mean ‘shadow of branches’ or ‘reflection of branches’, or (in a shaded waterhole) both at the same time. Lockwood had the impression that for her Kurna informants ‘shade’ was the active reference for this phrase. It is probably not a place-name but a description, and might have been used of Turrangga itself or many a place in the swamp area near Oxenberry Farm on its southern verge. The water would have to be still, not disturbed; therefore surrounded and overhung, perhaps, by dense thickets of teatree or swamp gum. But we are tempted to guess that it referred to the same place as ‘Dooronga’: *Turrangga*, ‘place of shadow and reflection’.

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#### APPENDIX 2: ‘MYALLINNA DOORONGA’ (PNS 4.03.01/11):

In 1907 the travelogue chronicler Edward Hallack wrote a letter to the *Observer* extolling the sound of Aboriginal place-names:

<sup>35</sup> Colton & Hewett letter 2/9/1840

<sup>36</sup> Piesse (‘L.P.’) in *Observer* 13/4/1844: 7b.

*By all means retain our native names, for what could be prettier than Yarralinka (River Light), Myallinna Dooronga (McLaren Vale), Pelltonga, Naldinga, Ortunga, Yerna-yerna, Wandeen, Yuee-illa (Mount Lofty), and many others?*<sup>37</sup>

Hallack had obviously read Mrs Lockwood’s ‘Nomenclature’ poem of 1893, since he quotes several names from it.<sup>38</sup> But he is the earliest and only independent known source of the word “Myallinna”, for its association with “Dooronga” and its application as part of a name for ‘McLaren Vale’.<sup>39</sup> ‘Dooronga’ is Lockwood’s spelling, and the pseudonym ‘A Native’, under which her poem was published, was the one often used by Hallack himself for newspaper articles.<sup>40</sup> He had no doubt been responsible for getting her poem published in the *Evening Journal* and *Observer*, and perhaps he also obtained ‘Myallinna’ from her independently of her published poem.<sup>41</sup>

The only Kurna words which could conceivably explain it by known vocabulary are *mai* (‘vegetable food’) and *yarlinna* (‘husband’). But it is hard to see how this compound could be a place-name, or even make sense at all. Of course it is always possible that a word like *Maiyalina* could be ‘just a name’, with no dictionary meaning. Either way, this does not appear to add anything to our understanding of Turrangga.

It is even possible that ‘Myallinna’ was not originally associated with ‘Dooronga’. Most of the names in Hallack’s list are not accompanied by a bracketed gloss such as ‘McLaren Vale’. If the newspaper’s editor had accidentally left out a comma after ‘Myallinna’, it would then be a separate and unlocated name along with ‘Pelltonga’, ‘Wandeen’ and the others.<sup>42</sup>

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### APPENDIX 3: ‘TURRAPARRI’ (PNS 4.03.01/08): a new namesake 2007:

Was Turrangga also the name of the wetland in general? We in KWP thought so in 2007, when we were asked to provide a name for another tributary of Pedlers Creek. This one – the southernmost

<sup>37</sup> *Register* 18/7/1907: 6d, <http://trove.nla.gov.au/newspaper/article/56532569/4434131>.

<sup>38</sup> ‘Pell-tonga’, ‘Naldinga’, ‘Ortunga’ come from ‘A Native’ [Lockwood] 1893. Hallack also knew Teichelmann & Schürmann 1840, from which he took ‘Yangkallilla’ and ‘Yerna-yerna’.

<sup>39</sup> In 1908 Rodney Cockburn wrote the sentence “*The natives knew McLaren Vale as Myallinna Dooronga*”, without crediting Hallack (Cockburn 1908, *Nomenclature of South Australia*: 87). This has been recycled as fact in subsequent editions of his work (e.g. Cockburn 1984 & 1990: 142).

<sup>40</sup> GC Bishop (ed.), Prologue to EH Hallack, *Toilers of the Hills*, District Council of East Torrens, 1987: 9.

<sup>41</sup> Mrs Lockwood was still alive when Hallack wrote in 1907; she died in 1908 (PL Norman 1986. *Four Hewetts Venture North: A History of Charles Thomas Hewett and Four of His Children 1794-1986*, Adelaide, Hewett Family Reunion Committee: 14).

<sup>42</sup> We might also wonder why Lockwood, if she believed ‘Myallinna’ was part of a name which included ‘Dooronga’, did not mention it in her poem.

of the Pedler catchment – begins in the range near Montarra, flows northwest through Wirra Wirra Winery, continues to Serafino Estate, and (today) joins the wetland near the McLaren Vale Oval via a northerly reach which may be a manmade drain.<sup>43</sup> It is likely that it fed Blackfellows Well.

The Winery originally suggested ‘Baxendale Creek’, after an early settler family. But when the Geographical names Unit consulted the Kurna Heritage Board and then KWP, we reasoned that because it runs into the wetland of Turrangga, it could be named *Turra-parri*, ‘shadow / image river’.<sup>44</sup>

It is currently Dual-named as ‘Turraparri / Baxendale Creek’,<sup>45</sup> but has appeared on maps as ‘Turraparri Creek’ (a redundancy, since this translates as ‘shady creek creek’)<sup>46</sup> and ‘Shadow Creek / Turraparri’.<sup>47</sup>

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## References to background documents

For a composite collection of background data relating to McLaren Vale’s Aboriginal place-names and history, researchers can consult KWP for access to the password-protected document ‘BACKGROUND6\_McLarenVale.pdf’.

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*End of Summary*

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<sup>43</sup> It is not at all clear where this creek ran before drains were constructed to reclaim land at the eastern end of the town. Hewett did not mention it in his 1851 letter to the editor of the *Register*. It may have flowed between Colton’s Daringa homestead and Oxenberry Farm, then between Semmens Rd and the Caravan Park, joining Pedler Creek perhaps near Field St.

<sup>44</sup> See KWP minutes 18/7/2007.

<sup>45</sup> See <http://maps.sa.gov.au/plb/>.

<sup>46</sup> NatureMaps, <https://data.environment.sa.gov.au/NatureMaps/Pages/default.aspx> [3/6/2016].

<sup>47</sup> UBD Street Directory 2011-2016.