



Lot 50–Kanyanyapilla, McLaren Vale

Bi-cultural Ecological and Cultural Regeneration

Newsletter No 23, Summer 2021-22

Hi Everyone

News

Luscious Layer of Leaf Litter

As the plantings grow I've just this summer started to get a luscious layer of leaf litter under some of the trees and shrubs; several species now 'dropping their bundles' of litter to the 'forest floor' (in my imagination). Soil temperature and moisture moderation, weed suppression, microbial and insect activity all regenerating. The plants are 4-6 years old, and the River Redgums in particular making a visible carpet of leaves. Amazing.

Coupled with 40 cubic metres of imported mulch this summer there is a cover up going on. 25 c.m. of fresh cut mulch came from prunings under power lines and 15 c.m. of landscape mulch came from Peats Soils as part of their sponsorship of Biodiversity McLaren Vale (BMV). Thanks heaps Peats. All surviving seedlings of the 1,000 that went in last winter are being individually mulched, trailer by trailer load, shovel by shovel full.

Other Stuff

Summer Solstice - Kangaroo Grass Day

Summer solstice, Dec 22nd, seems to get overlooked or forgotten in the lead up to Christmas Day. So at L50K we are going to celebrate it with Themeda Day or Kangaroo Grass Day. Tis the time of year to harvest and spread the seed heads, a simple task.

Vast swathes of Kangaroo Grass once spread over the Adelaide Plains and further afield. The grass was so attractive to the introduced grazing animals that it was quickly decimated. It's making a slow return at L50K but, as with elsewhere, needs help. To kick off a few of us; me, Susan, Karl, Gina and Meme, harvested and cast the seed heads on Christmas or Boxing Day. This year I'll be more prepared and send out the call. And it won't be just at L50K; wherever you know of and can access a patch of Themeda, give it a helping hand. And you'll have the longest day of the year to do it, so no excuses.



Themeda triandra, Kangaroo Grass, on Branson Track, L50K

Victor Harbor Road - BMV Signage

All BMV Landscape Partners, of which I am one, get a small sign for the fence or gate. But as I am adjacent to the Victor Harbor Road with about 14,000 vehicles passing by daily, we've installed bigger ones facing each traffic direction. Watch out for them if you drive past (north facing still a work in progress).



Facing south

First Yacca Flower Spike – Part 2

I mentioned the first flower last issue. Watched it grow, mature but then unfortunately, die. Must have been the James Dean subspecies; live fast, die young (but Dean never actually said that). More likely the plant just expended too much energy on premature flowering and then carked it. Aaaah.



History Snippet

Wauwitpinna 182 Years Ago - Part 2

Part 1 outlined Wauwitpinna, Schurmann and Moorhouse walking to Encounter Bay *Wirramulla* and camping over at Kanyanyapilla on 24th July, 1839. The story now continues.

When at Encounter Bay *Wirramulla* Schurmann wished to visit Currency Creek. Wauwitpinna would not go: *Wauwitpinna didn't want to make this journey to Currency Creek, because he was afraid of the Parakameyu (Parnka meyu – lake people?). He left us very suddenly & because of this, soon after the Enc. Bay native did likewise... The native boy, the only one who stayed with us, had never been to this region...*

What was meant by 'afraid' we cannot be certain but it likely there was a cultural protocol or traditional relationship to be respected which the boy did not yet know about or understand.

Not only did Wauwitpinna act as a guide for the Encounter Bay *Wirramulla* journey, he often shared cultural stories with Schurmann at Piltawodli [the Native Location adjacent Karrawirraparri-Tarndaparri/River Torrens]. And Schurmann wrote valuable notes in his diary. Wauwitpinna must have trusted Schurmann as on one occasion cultural protocols were very evident. At Piltawodli several weeks before the journey south:

Wauwitpinna found it advisable to go with me to my home where he told me several things in secret, on the condition that I never repeat it to an Aboriginal. I was surprised at this; it seems to be extremely important (Schurmann, 5th June, 1839)

Wauwitpinna went to Schurmann's house several times to share story. And we know exactly where his house was at Piltawodli. Here's a picture of some of the foundations in 2018.

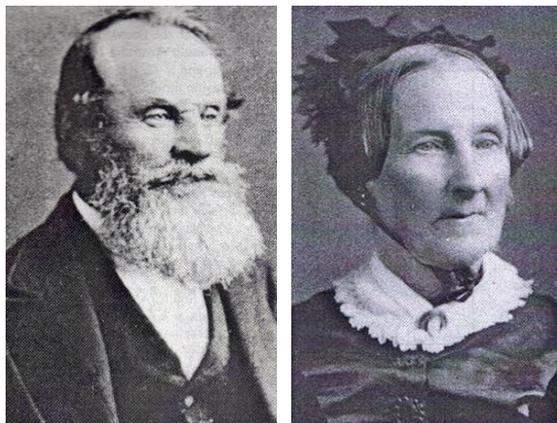


In September 1840 Schurmann left Adelaide to take up the position of Deputy-Protector of Aborigines at Port Lincoln. This was a difficult role as there was much frontier conflict on Eyre Peninsula and many killings.

Multi-generational Connections between People

Susan's great, great, great aunty lived and taught at Piltawodli

Now here's the next wonderful twist in this story. My partner Susan's great, great, great aunty Elizabeth Klose (nee Holbrook) lived in this very house at Piltawodli for six years, 1844-1850, and her first daughter, Sophie Louise Klose, was born there (as far as I can tell). Elizabeth had arrived in Adelaide in October 1838 along with her two sisters, Hannah and Harriet Holbrook on the *Pestonjee Bomanjee*. Hannah is Susan's great, great, grandmother. Also on board were the new Governor, George Gawler, and Teichelmann and Schumann. Soon after arrival Elizabeth married James Duncan, the ship's first mate, but he died of severe dysentery within three months. Elizabeth later married Samuel Klose, another of the Dresden missionaries, on Tuesday 16th April, 1844 at Trinity Church, North Terrace, the couple having been introduced by Schurmann.

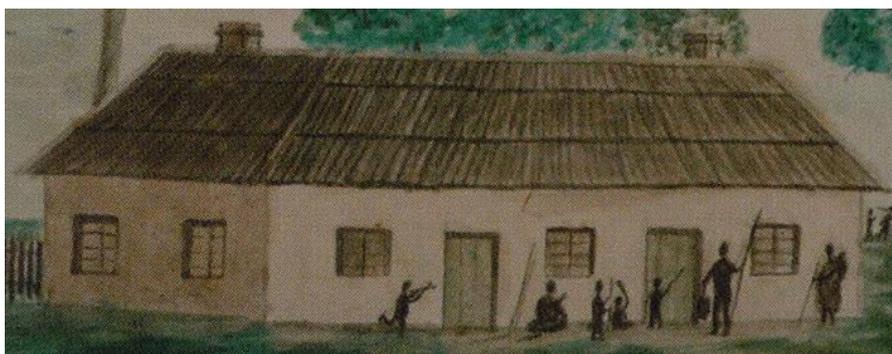


Samuel Gottlieb Klose & Elizabeth Klose (nee Holbrook)

After her marriage to Klose, Elizabeth taught the Kurna Meyunna girls domestic skills at Piltawodli and some of their needlework ended up back in Germany, now held by the Grassi Museum, Leipzig. Karl Telfer has been there and has seen the needlework. Samuel taught the children to write in their own language. Again some of their writing is back in Germany; Karl has seen those original manuscripts. Following is a letter by Pitpauwe, a 12 year old boy who attended Klose's school, and sent by Klose to Germany in 1843.

Ngaityo taruanna. Mudliworlinna na parni kaityatti. Narta ngadlo naalitya paper kaityandi. Paper kaityaninga parni ngadlikorna. Ngunyawaetinna parni kaityaninga yerntayintya. Pitpauwidlo naako paper pinggatti.

To my brother in law. You sent some toys. Now we are sending a letter to you. [Please] you send a letter for us two. [Please] send toys here. Pitpauwe (honey suckle) has written you this letter.



Schoolroom of the Aborigines of the Native Location (detail) from W A Cawthorne, 1843 (ML A103)

Dr Birgit Scheps-Bretschneider, Curator of the Australian and South Pacific Collections at the Grassi Museum visited L50K in September 2019. Another wonderful connection.

And More People Connections

Susan's great, great, grandfather saved from drowning

Now here's the next, next twist in the story. In September 1840 Susan's great, great, grandfather Thomas Turner, Hannah's husband, was saved from drowning in the River Torrens/Karrawirraparri-Tarndaparri by two Kurna Meyunna youths, known as Tom and Robert. Thomas Turner was crossing the river on a log bridge at Thebarton when he slipped into the flooded river. The two young Kurna Meyunna men had just crossed and saw him being carried away downstream. They ran after him and one went down the slippery bank, caught hold of him and dragged him out.

Another Holbrook sister, Isabella, and her husband Dr. Charles Davies, arrived here in February 1840 and settled in North Adelaide and the Turner's were staying with them at the time of the near drowning. And on the 16th October Dr Davies noted in his diary:

The two black youths came to our house today, who got Mr Turner out of the Torrens on the 14th of last month; their names are Tom & Robert; they both understood English pretty well especially Tom who spoke it with a very good accent, and replied very correctly to questions put to them on subjects having no connection one with the other.

Hannah was already pregnant, so Susan's next ancestor would still have been born had Thomas drowned. But two sisters would have lost husbands within a short time of their marriages in a new colony far from home in Derby.

Susan grew up in NSW and while knowing her ancestors had arrived in Adelaide she and her family knew nothing of this intimate family connection with Kurna Meyunna at colonisation. Both Karl and Susan were absolutely amazed at this intimate interaction between their ancestors 180 years or so ago.

And there is much more about the Kloses as well as those on-board the *Pestonjee Bomanjee* and the bi-cultural story of southern region in the colonising era. But that is a long, multi-threaded story for other times.

And here's the Final Twist in the Story - Another Connection

Whilst we know the locality, we can never really know the precise spot on which Wauwitpinna and the others camped back in 1839. Kanyanyapilla is to be understood as a cultural complex, much bigger than L50K itself. However, one of the most likely camping spots is now owned by a fellow Biodiversity McLaren Vale committee member, Anne Binns, and her husband Bill. We walked their land trying to imagine what the vegetation may have been, where would have provided shelter from a winter's south westerly and so forth. Most of the land is vineyards now but I've sort of settled on a likely spot but either way, we now have a place to acknowledge a story. Anne and Bill are thrilled. As are Karl and I. By the crow, corner to corner, their place is only 280 metres from L50K. By car, gate to gate it is 2600 metres, we are separated by the 14,000 vehicle a day Victor Harbor Road.

Back to Wauwitpinna

And what became of Wauwitpinna? Unfortunately we just do not know. He was last mentioned in Schurmann's diary on 30th January 1840, about eight months before Schurmann left Adelaide. Had Wauwitpinna already left Adelaide, had he died? If it was something tragic Schurmann would have perhaps mentioned it. Karl and I will definitely be acknowledging Wauwitpinna somehow at Kanyanyapilla. How and when we don't know yet. Something will reveal itself sometime.

A Bi-Cultural Story and Place

These little vignettes remind us how intimately we have a bi-cultural story, aspects often just sleeping, waiting to be woken (or sometimes kicked awake). And how precious are the snippets of story we have which enable us to piece together the intimate and more personal narrative of colonisation. It was about people; not just an impersonal, imperial colonising endeavour over indigenous lands. And we, all of us, live with that history 182 years later.

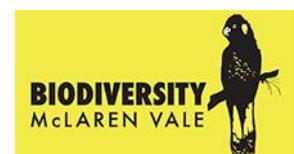
Cheers Gavin

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Project Partners and Supporters



Timelapse Adelaide

