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## Place Name SUMMARY (PNS) 4.03.01/02

### TARANGGA

(last edited: 30.8.2016)

**incorporating 4.03.01/03 'Daringa' / 'Taringa'  
and 'Tarangk'**

#### 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*This essay has not been peer-reviewed or culturally endorsed in detail.*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, Ramindjeri-Ngarrindjeri and Narungga 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.*

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

*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: Aboriginal people, archaeologists, geographers, ecologists and historians.*

*Chester Schultz, 21/7/2017.*



## Place Name SUMMARY (PNS) 4.03.01/02

### TARANGGA

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#### Abstract

*Tarrangga* (*Tarangga* in KWP's New Spelling 2010), was the Kurna name adopted in 1839 by James McLeod for his property 'Tarranga' on the northern side of Pedler Creek at McLaren Vale, from Section 116 at 'Coweolonga'<sup>1</sup> to Section 138 on Chalk Hill. It is likely that he obtained the name from the first surveyors, in particular his friend James Hawker. Hawker was in charge of a survey party which for several months of that year was camped on the flats somewhere east of today's Tintara Winery, "about a mile" from McLeod's homestead. Hawker in turn had no doubt obtained the name from Kurna guides employed by the survey department at this time.

The name means 'place of the connector or joiner', which in the context of a swampy creek almost certainly means 'crossing place'. In the light of the historical circumstances above, this probably referred to the most convenient crossing in times of low to moderate flooding: probably near Hawker's camp, and probably somewhere in the stretch between Old Mill Court and Daringa Billabong just east of Field St, McLaren Vale.

By 1840 the area which is now McLaren Vale town was known to the settlers as 'Daringa Valley' (as distinct from the 'McLaren Plains' further east), and pioneer William Colton gave the name 'Daringa Farm' to his homestead (which still stands off Kangarilla Rd, next to Oxenberry Farm Wines and the Rail Trail). Most likely 'Daringa' was an independent record of the same word *Tarangga*, obtained similarly from Kurna people via the surveyors. But it is also conceivable that this spelling came from a different original word, *Taringga* – in which case its etymology and location would also be different from those of *Tarrangga*.<sup>2</sup>

At some stage (probably in the 1850s) the Oliver family adopted the name 'Taranga' for the southern part of their land around Section 106, probably because the name of McLeod's 'Tarranga' homestead on the adjacent Section 116 had passed out of currency after being perpetuated briefly by those who bought up McLeod's land from 1843 onward.

<sup>1</sup> See PNS 4.03.01/01.

<sup>2</sup> See PNS 4.03.01/03 'Daringa / Taringa'.



The notion has been widely reproduced that that ‘Taranga’ is a ‘corruption’ of *tarangk*, meaning ‘in the middle’ or ‘halfway’; that this was the name of ‘McLaren Vale’, and referred to the fact that it is about halfway between Encounter Bay and Adelaide.<sup>3</sup> This idea originated in the 1930s with Tindale, *possibly* from Albert Karlowan, probably as a response to the vineyard name ‘Taranga’; or it may have been Tindale’s own idea. But *tarangk* is a Ngarrindjeri suffix (not a Kurna noun), and so is unlikely to have been used as a genuine place-name even by the Ngarrindjeri and Ramindjeri people who travelled this route annually in the later 19<sup>th</sup> and early 20<sup>th</sup> centuries.

To make matters even muddier, the same etymology ‘midway’ has also been wrongly attributed to ‘Daringa’-*Taringga* by the standard place-name writers.<sup>4</sup>

Despite local folklore, ‘Daringa’-*Taringga* does not mean ‘swamp’ or ‘swampy surroundings’.<sup>5</sup> It is possible (*if* it was a separate name from *Tarangga*) that it referred to the spring ‘Blackfellow’s Well’ on Oxenberry Farm,<sup>6</sup> and/or the Daringa Billabong immediately downstream;<sup>7</sup> but it cannot mean those things.

<b>Coordinates</b>	Tarangga: Latitude -35.214245°, Longitude 138.541975° [general area from Tintara Winery to 300m upstream]
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## Language Information

<b>Meaning</b>	‘place of the thing which connects two points’, i.e. (in the context) ‘crossing place’
<b>Etymology</b>	<i>tara</i> ‘thing which connects two points’ (e.g. string girdle, basket handle) + <i>ngga</i> ‘at, place of’ > <i>tarangga</i>
<b>Notes</b>	The two earliest records spelled the name of a place in McLaren Vale as “Tarranga” and “Daringa”. These probably represent the same word, as it was very easy for English colonists to mistake the unstressed second vowel; the places were very close together around the valley; and there is no known meaning for an alternative root <i>tari</i> .
<b>Language Family</b>	Thura-Yura: ‘Kurna’
<b>KWP Former Spelling</b>	Tarrangga
<b>KWP New Spelling 2010</b>	Tarangga
<b>Phonemic Spelling</b>	/tharangka/
<b>Syllabification</b>	“Ta-rangga”:
<b>Pronunciation tips</b>	Stress the first syllable. Every a as in Maori ‘haka’.

<sup>3</sup> e.g. Pridmore 1949: 65.

<sup>4</sup> HM Cooper, *Australian Aboriginal Words*, SA Museum, various editions 1949, 1952, 1962; Manning 2006: 413.

<sup>5</sup> – as claimed by Adele Pridmore 1949, *The Rich Valley*: 65; Pridmore typescript n.d. [1948], ‘The Naming of McLaren Vale’, D3208(T), SLSA: 10.

<sup>6</sup> – as claimed by Mike Potter 1978, *Wines and Wineries of SA*, Adelaide, Rigby: 47; Willunga National Trust 1975, *Food, Wine and Facts: History and Guide of Willunga and McLaren Vale*, SA, Henricks Publishers: 33.

<sup>7</sup> GH Manning 2006, *Manning’s Place Names of South Australia: From Aaron Creek to Zion Hill*, Modbury, Gould Books: 122.



Main source evidence

<i>Date</i>	June-Nov 1839
<i>Original source text</i>	<p>“<b>Lieutenant James McLeod</b>, late of the Scots Greys, who, with Mrs McLeod, I have previously mentioned, were by the Government’s invitation located at Government House until Mr McLeod, could decide on the situation in which he would take up land for land orders which he had purchased in England, eventually concluded to make <b>his selection on the northern side of Maclaren Plains</b>, and purchased, on June 13, 1839, sections, containing in all 240 acres. Having been a fellow passenger with them to the colony, it was a matter of enjoyment to me while I was stationed here to go and spend occasional evenings at their homestead, and thus, to a little extent, get a break to the monotony of my occupation. Mr McLeod had brought his employes <i>{sic}</i> out with them from Scotland, and having put up some roomy Manning houses on his land, had made a very comfortable establishment. It was only about a mile from my camp, on the opposite side of the valley.”</p>
<i>Reference</i>	James C Hawker 1899, <i>Early Experiences in South Australia</i> , Adelaide, Wigg & Son: 52a.
<i>Informants credited</i>	
<i>Informants uncredited</i>	

<i>Date</i>	Nov 1839
<i>Original source text</i>	<p>“Nov 22nd. Started from Adelaide about 12 o’clock in the carriage, and reached the Onkaparinga about 4 o’clock. The gentlemen made a bridge for Mrs. Sturt and me, for the water was too deep for the carriage. Our horses had been tethered on the other side for us, so we mounted them and went on towards <b>Tarranga</b>, which we reached about 5 o’clock. Found Mrs. Macleod very well, but still living in a tent.”</p>
<i>Reference</i>	Julia Gawler MS diary of Colonel Gawler’s expedition to Mt Bryan, 22/11/1839, in State Library of SA. Also found in Charles Sturt 1982, <i>The Mount Bryan Expedition 1839</i> , Adelaide, Sullivan’s Cove (limited ed.), SLSA.
<i>Informants credited</i>	James McLeod and his wife
<i>Informants uncredited</i>	Kurna survey guides / probably surveyor James Hawker



<i>Date</i>	Feb 1840
<i>Original source text</i>	“Fly Waggon For the conveyance of Goods and Passengers to and from THE RAPIDLY IMPROVING TOWNSHIP OF WILLUNGA. ... The Horse Shoe Ford Onkaparinga M'Laren's Valley <b>Tarranga</b> Mr. Hewitt's Farm The Bay of Biscay, and thence to the Police Station at Willunga...”
<i>Reference</i>	<i>Southern Australian</i> 27/2/1840: 2e
<i>Informants credited</i>	
<i>Informants uncredited</i>	

<i>Date</i>	1840
<i>Original source text</i>	“tarra, string; girdle”.
<i>Reference</i>	Teichelmann & Schürmann 1840.
<i>Informants credited</i>	
<i>Informants uncredited</i>	Mullawirraburka, Kadlitpinna, Ityamaitpinna, etc 1838-40.

<i>Date</i>	Aug 1840
<i>Original source text</i>	“A BOAT FOUND. Driven on shore near the Onkaparinga. Whoever will prove same to be their property by applying to CT HEWETT, Oxenberry Farm, <b>Daringa Valley</b> , and by paying the necessary expences may have it again. / CHARLES THOMAS HEWETT, August 4, 1840.”
<i>Reference</i>	<i>Register</i> 29/8/1840: 1f.
<i>Informants credited</i>	
<i>Informants uncredited</i>	

<i>Date</i>	Sep 1840
<i>Original source text</i>	“To the Directors of the South Australian Co, London. <b>Doringo Valley</b> [error for ‘Doringa’ or ‘Daringa’], Oxenberry Farm, Onkaparingo [error for ‘Onkaparinga’], South Australia, 2 <sup>nd</sup> September, 1840 ... We landed last 19 <sup>th</sup> of December, 1839, and on the 25 <sup>th</sup> went and took a view of the land, which was shown us by Mr. Randell, belonging to the South Australian Company. We made choice of four sections in <b>Doringo</b> [error for ‘Doringa’ or ‘Daringa’] Valley, about twenty-two miles from Adelaide, from which we have an excellent road, except about half a mile, which will in a few months be avoided by a bridge over the Horse-shoe, or Onkaparingo [error for ‘Onkaparinga’] River, where the township Nourlunga is begun, about three mile from the sea... We have one spring of excellent



	<p>water flowing above ground all the year, and at other parts of the valley we have got water at from 4 to 8 feet. We arrived here with our families the second day of January, 1840... have sown about eight acres of wheat... twelve acres of barley... it is, however, quite colonial, what in England we should call rough farming... cows... heifers... 139 ewes... We are getting thickly inhabited in this quarter and begin to have the appearance of an inhabited country... We have no doubt that every experienced and industrious farmer could do much better with his capital here than in England...</p> <p>Charles Thomas Hewitt / William Colton.”</p>
<i>Reference</i>	Colton/Hewett letter 2/9/1840, in ‘Second Report from the Select Committee on SA: Minutes of Evidence’, <i>BPP: Colonies: Australia</i> 2: 45.
<i>Informants credited</i>	
<i>Informants uncredited</i>	

<i>Date</i>	late 1840
<i>Original source text</i>	<p>“[Sections] 116, 117, 126, 127, 137, 138, 148 [error for 158] – <b>Tarranga</b> – James McLeod – [wheat] 4 [barley] 2 [maize] 2 [Garden] 1 – [water] an abundant supply of water at the surface – [extent] 20 acres, partly with posts and rails, and partly with temporary fence. – [crops, bldgs etc] Wheat, sown in July, a fair crop, and free from smut. Barley, sown in August, destroyed by cattle. Potatoes, planted in September, a pretty good crop. A good Manning’s house, outhouses, stock-yard, &amp;c.”</p>
<i>Reference</i>	‘Statement of the Extent & Cultivation... for the year 1840’, <i>BPP: Colonies: Australia</i> , Vol. 7: 88-9.
<i>Informants credited</i>	
<i>Informants uncredited</i>	

<i>Date</i>	1841
<i>Original source text</i>	<p>- “(Onkaparinga and Neighbourhood)... Colton, William, <b>Daringa Valley.</b>”          - “<b>McLeod ---- Tarranga.</b>”</p>
<i>Reference</i>	Bennett 1841, <i>SA Almanac</i> , Country Directory: 127.
<i>Informants credited</i>	
<i>Informants uncredited</i>	

<i>Date</i>	Dec 1841
<i>Original source text</i>	<p>“<b>Tarranga</b>, J McLeod, Sections 116, 117, 126, 127, 137, 138, 158, 15/12/1841”.</p>
<i>Reference</i>	Title deed GRO 501/1856, Old Systems, SA Lands Dept.
<i>Informants credited</i>	
<i>Informants uncredited</i>	



Date	1842
Original source text	“(McLaren Vale & Neighbourhood) Bell, George, <b>Daringa Valley</b> ... Colton, Wm., Lower Oxenberry... Hewitt, CT, Oxenberry Farm... McLeod, James, <b>Tarranga</b> .”
Reference	Bennett 1842, <i>SA Almanac</i> , Country Directory: 123.
Informants credited	
Informants uncredited	

Date	Aug 1843
Original source text	“IMPROVED FARMS. JOHN BENTHAM-NEALES is ready to treat with buyers for the following extensive farms, sections, &c. LOT I. McLaren Vale (section 116) [= <i>Coweolonga</i> ], house and other improvements, barn, good water, eighteen acres wheat looking very well, and which will give the buyer a return in three months... LOT VI. Section 138 [= <i>Chalk Hill</i> ], an excellent brick cottage, and about eight acres in wheat. This is a fine farm for a small capitalist, at present let for £12 per year...”
Reference	Register 23/8/1843: 1f, <a href="http://trove.nla.gov.au/newspaper/article/73843319">http://trove.nla.gov.au/newspaper/article/73843319</a> .
Informants credited	
Informants uncredited	

Date	June 1844
Original source text	“Mr G.S. Kingston... has received instructions to sell... the following country land... [Sections] No. 119, 127, and 137, at <b>Taranga</b> ... 15 <sup>th</sup> June, 1844.”
Reference	Observer 22/6/1844: 1b, <a href="http://trove.nla.gov.au/newspaper/page/18834161">http://trove.nla.gov.au/newspaper/page/18834161</a> .
Informants credited	
Informants uncredited	

Date	1846
Original source text	“DISTRICT OF WILLUNGA... - Oliver, Wm., White Hill - M’Kelvie, A., <b>Taranga</b> - Uphill, George, <b>Taranga</b> - Webb, George, <b>Taranga</b> ”.
Reference	Murray 1846, <i>SA Almanac</i> : 135-6.
Informants credited	
Informants uncredited	



Date	1848
Original source text	"Bell, Robert, <b>Daringa Valley</b> , McLaren Vale".
Reference	Murray 1848, <i>SA Almanac</i> : 105.
Informants credited	
Informants uncredited	

Date	1851
Original source text	<p>"DRAINAGE OF THE VALLEYS OF THE SOUTH. TO THE EDITOR OF THE SOUTH AUSTRALIAN REGISTER.</p> <p>Sir —.... I will observe the urgent necessity of cutting a main large drain or canal through the long flat lands. I will commence with Maclaren Vale. This valley... is gathered chiefly from the rains that fall on the range of scrubby sand hills the south south [<i>sic</i>] side of the Onkaparinga River, beginning about four miles east of the Horseshoe, up as far as Wigham's-hill, the distance of about seven miles, then running south-west on the ridge leading to Mount Terrible. About four miles it is gathered by the gradient decline of hills and vales into three main branches, emptying and meeting in one centre in section No. 125 in McLaren Vale. In this section it becomes, after heavy rains, on general occasions of a very destructive character. Before meeting in this section it gathers in three flats, called the Long Gully, Cliffs Flat, and Paddy's Flat, just in the form of a man's thumb and two fingers, the arm being the form to represent the main creek running to the sea. The Long Gully has been only lately taken up and being very narrow, the water has been confined nearly in the centre, consequently but little harm is yet done; but as the land becomes broken up, the water will make different inroads at different places, that unless a main ditch is soon cut, it will and must suffer as others have done.</p> <p>Cliffs Flat is of a different form, wider on the surface and less fall, consequently liable to more damage being done. Here, through the different periods of taking the land by the stoppages in the roads, &amp;c., the water has been in several places divided, and turned in different directions, and at the heavy floods overflows nearly the whole flat about a section wide. Paddy's Flat is of nearly the same form and size. These two empty themselves in section 148, which overflow a great portion of three sections, till it meets the water from the Long Gully in section 125. Here the water had done great damage over as good land as any in South Australia, and that to a very great amount. This land this season on many occasions was covered for such a length of time at once as to kill many acres of wheat. The injury sustained by this overflow is great in many ways; it not only kills some but weakens others; it injures the land from immediate working to sow maize,</p>





	<p>and also supplies it with seeds of various sorts of the worse description—drake wild oats, &amp;c.</p> <p>This season has spoken to us loudly to endeavour to obtain the remedy, and there is but one; that is, to cut a main channel in the best and nearest distance through those flats to the sea.</p> <p>On a close inspection of the watercourses, it will be found that more than double the quantity of land required to carry the water is now useless, by the serpentine course it runs in many of the sections. In this Vale the watercourse is about 33 feet wide, and by measurement the length of two sections, covered with a long tough grass that forms a preventative against the water breaking the surface, consequently the overflow is the greater on the other land.</p> <p>I am, Sir, your obedient servant, C. J. HEWETT." [C.T. Hewett]</p>
Reference	Register 27/091851: 3b, <a href="http://trove.nla.gov.au/newspaper/article/38444194/3932989">http://trove.nla.gov.au/newspaper/article/38444194/3932989</a> .
Informants credited	
Informants uncredited	

Date	1857
Original source text	<p>"tarra 1) that whereby two points are joined together; the handle of a basket, of a rush bag, etc. hadle [sic] of a kettle, etc.</p> <p>wadla tarra; a tree lying across a river to walk over.</p> <p>tarrangga wikatye tarrandi; to carry the Wikatye and hank of twine over the shoulder.</p> <p>2) as postfix where it generally throws off the letter T. It denotes along, alongside of, parallel with something."</p>
Reference	Teichelmann 1857, unpublished manuscript dictionary (George Grey papers).
Informants credited	
Informants uncredited	Mullawirraburka, Kadlitpinna, Ityamaitpinna, etc 1838-47.

Date	1935
Original source text	<ul style="list-style-type: none"> <li>- "Daringa (Turunga)" [marked by printed 'McLaren Vale']</li> <li>- "Wir:a`wir:a" [arrow to Section 464, i.e. the Wirra Wirra Winery]</li> <li>- "Tarank (Taranga)" [arrow to Section 227 near Willunga]</li> <li>- "Paringa (fide R. Dettman)" [arrow to north part of Section 237]</li> </ul>
Reference	Tindale annotated map, Hundred of Willunga, AA 338/24/97, SA Museum.
Informants credited	Albert Karlowan; R Dettman.
Informants uncredited	Observer 13/4/1844 / names of local wineries in 1930s / ?name of old Daringa Homestead.



Date	n.d. [1948]
Original source text	“Colton... called [his farm] by its native name – <b>Daringa, Doringa, Doringo, meaning swampy surroundings</b> ”.
Reference	Adele Pridmore, n.d. [1948], ‘The Naming of McLaren Vale’, D3208(T), SLSA: 10.
Informants credited	
Informants uncredited	

Date	1949
Original source text	<p>- “By 1857... it was decided to extend Ellen Street from Mortlock’s Mill on through Sections 126 (Parkin Lumb) and 136 (Thomas Colton, son of William) till it met the road which came up over Brewery Hill from Gloucester.”</p> <p>- “For a great part of the year much of the land was swampy and before long a footbridge was erected at Pavy’s Bog for the convenience of travellers up Brewery Hill”.</p> <p>- “William Colton and his sons built their first home on the edge of the swamp and called it by <b>the Aboriginal name for the area, Daringa.</b>”</p> <p>- “Another native word for a small spot in the valley was <b>Daringa, meaning ‘swamp’</b>”.</p>
Reference	Adele Pridmore 1949, <i>The Rich Valley: An Account of the Early Life of McLaren Vale</i> , McLaren Vale Institute Committee: 19, 22, 64, 65.
Informants credited	
Informants uncredited	

Date	1975
Original source text	“ <b>Daringa</b> ’ was the first land-holding in the infant township of McLaren Vale... It is the aboriginal name describing the location of the spring of pure water, which the early settlers called ‘The Native Well’”.
Reference	Willunga National Trust 1975, <i>Food, Wine and Facts: History and Guide of Willunga and McLaren Vale, SA</i> , Henricks Publishers: [33].
Informants credited	
Informants uncredited	

Date	1978
Original source text	“ <b>Daringa</b> is an aboriginal word meaning ‘ <b>spring of pure water</b> ’.”
Reference	Mike Potter 1978, <i>Wines and Wineries of SA</i> , Adelaide, Rigby: 47.
Informants credited	
Informants uncredited	



<i>Date</i>	2006
<i>Original source text</i>	- "The name <b>Daringa</b> was given to a home built by William Colton... and <b>taken from the Daringa Billabong</b> ... Its nomenclature was explained in 1893 – one stanza of a poem reads: 'Doo-ronga (place of birds and eggs)..." - " <b>Taringa</b> – a railway station on the former Willunga line. <b>Aboriginal for 'in the middle'</b> . Willunga and McLaren Vale are, approximately, midway between Adelaide and Encounter Bay. Deposited Plan No. 501/1856 and Memorial 18/7 show the name as <b>Tarranga</b> ."
<i>Reference</i>	GH Manning 2006, <i>Manning's Place Names of SA: From Aaron Creek to Zion Hill</i> , Modbury, Gould Books: 122, 413.
<i>Informants credited</i>	
<i>Informants uncredited</i>	

### TARRANGGA, 'CROSSING PLACE': discussion:

#### A CONFUSION OF SIMILAR NAMES:

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 have become even more confusing over the generations of colonial forgetting and remembering. They have been adapted, adopted and shifted onto many different locations as the whim took the colonists, especially the owners of some of the region's famous vineyards.

Here from times of first contact we have "Tarranga", "Daringa", "Doringo", "Tu-run-ga" and "Doo-ronga". From later in the 19<sup>th</sup> century we have "Taranga". From Tindale and/or his informants in the 1930s we have "Taringga", "Tarangk", and the Taringa train stop near Willunga on the old line.<sup>8</sup> In the 21<sup>st</sup> century, SA alone has officially gazetted at least seven Taringa homesteads, three Tarangas, and Daringa Winery.<sup>9</sup> And only 5 km away from McLaren Vale as the crow flies, on or near the 'horseshoe' loop of the Onkaparinga River at Old Noarlunga, we have "Tiirungga" from first contact, and "Tjirungga" from Tindale.<sup>10</sup>

All this is confusing at first, but it is possible to clear some of the road back home to the Kaurna people of 1839-40, to deduce some of what they said to the colonists who asked them the way, and where these places were.

<sup>8</sup> This old railway line is now the Coast To Vines Rail Trail; see PNS 4.03.01/03 'Daringa' / 'Taringa' .

<sup>9</sup> See <http://maps.sa.gov.au/plb/>.

<sup>10</sup> See PNS 4.03.02/02 Tirranangku.

In the above list there are only two (or possibly three) original place-names obtained directly from Kurna people at times of first contact while they were still living their culture on the land. These are 'Tu-run-ga' and 'Doo-ronga' (which are the same in origin),<sup>11</sup> plus 'Tarranga' and 'Daringa' (which *may* be the same).<sup>12</sup>

Like a majority of our surviving Aboriginal place-names, 'Tarranga' and 'Daringa' entered European consciousness as local Aboriginal guides walked on their land with the first surveyors and told them how to find water, food, good travel routes and good campsites. In this case the Assistant Surveyor John McLaren was the man after whom he or his men named the valley in 1839, as they marked it out into squares for sale, and demolished lines of trees in order to build roads.

## 1. MCLEOD AND 'TARRANGA':

McLaren Vale pioneer James McLeod was a Scotsman and part of the establishment, an army man "*formerly of the Scots Greys*", with a well-connected wife. The two of them came to SA in 1838 on the same ship as Governor Gawler (also an army man), and remained close associates of the Gawlers. In June 1839, while the first surveys of the area were still in progress, McLeod bought 240 acres "*on the northern side of McLaren Plains*".<sup>13</sup> There before November they and their employees (who had come with them from Scotland) set up a homestead and station with imported transportable Manning cottages.<sup>14</sup>

McLeod called his property "*Tarranga*". We must note that at this stage they (or at least their surveyors) may still have been pronouncing it correctly as 'Tarranga' not 'Ta-rranga'.<sup>15</sup>

<sup>11</sup> See PNS 4.03.01/04 Turrangga.

<sup>12</sup> In sorting out these three names with their many spellings, there is (understandably) little enlightenment to be gained from the standard place-name authors, e.g. Manning equates 'Daringa' with 'Doo-ronga', and 'Taringa' with 'Tarranga' (Manning 2006: 122, 413), or even from Tindale, as we shall see below.

<sup>13</sup> Hawker 1899: 52a. In fact McLeod settled mainly in the low hills north of Pedler Creek from Chalk Hill northwest to Warners Rd. At the time of which Hawker was writing – the first survey in 1839 – the little-known Vale was still regarded as part of the Plains which included the whole area east to Blewitt Springs and the flats towards Willunga.

<sup>14</sup> – according to James Hawker 1899, *Early Experiences in South Australia*, Adelaide, Wigg & Son 1:3, 9, 52a; cp. Adele Pridmore 1949, *The Rich Valley: An Account of the Early Life of McLaren Vale*, McLaren Vale Institute Committee: 33-4. But the first published map shows seven sections purchased by McLeod, i.e. 560 acres; they were 116-7, 126-7, 137-8 on the north and 158 on the south (McLaren 1840, 'Country South of Adelaide', London, Arrowsmith).

<sup>15</sup> Kurna words are always pronounced with a stress on the first syllable. By contrast, a common habit in English is to pronounce multi-syllable words with a stress on the *second* syllable even when it makes no etymological sense, as in 'te-ri-fic', 'zo-o-logy' and 'so-ci-ety'. Hence those who had not heard 'Tarranga' or 'Daringa' pronounced by Kurna people were no doubt soon pronouncing them as 'Ta-ranga' and 'Da-ringa', as we do automatically today.



By November of the same year the name of their property was recorded by Miss Julia Gawler in the diary she kept while travelling on an exploration to the River Murray with her father, Captain Sturt, their wives, 'Encounter Bay Bob' and others:

*Nov 22nd. Started from Adelaide about 12 o'clock in the carriage... and went on towards Tarranga, which we reached about 5 o'clock. Found Mrs. Macleod very well, but still living in a tent.*<sup>16</sup>

### 1.1 – MCLEOD AND HAWKER:

Although the name 'Tarranga' did not then appear on any map, James McLeod or his agents had no doubt obtained it from the first surveyors, who in turn had obtained it from Aboriginal guides hired in Adelaide. Some of these men – in 1839 at least – were employed in the Aldinga and Yankalilla surveys on equal pay and rations.<sup>17</sup> Names on the earliest maps such as 'Willunga', 'Noarlunga', etc, show that these men were Kaurna speakers giving Kaurna place-names.

McLeod's friend James Hawker – the son of an admiral, and another shipmate and protégé of the Gawler family – had joined the Survey Department. Hawker was in John McLaren's team as they worked their way down from Glenelg to the Onkaparinga. After mapping a road to Aldinga, he was appointed Assistant Surveyor in charge of a party to carry out the first survey of McLaren Vale, and camped there for several months before moving to Willunga in mid-November.<sup>18</sup> He took this opportunity to visit the McLeods:

*Having been a fellow passenger with them to the colony, it was a matter of enjoyment to me while I was stationed here to go and spend occasional evenings at their homestead, and thus, to a little extent, get a break to the monotony of my occupation. Mr McLeod had brought his employes [sic] out with them from Scotland, and having put up some roomy Manning houses on his land, had made a very comfortable establishment. It was only about a mile from my camp, on the opposite side of the valley.*<sup>19</sup>

It is very likely that McLeod first heard the simple name 'Tarranga' from Hawker and, knowing Gawler's advocacy for genuine 'native names' such as 'Onkaparinga', decided to adopt it. And it is also very likely that 'Tarranga' was a name Hawker had heard from his Kaurna guides, and that it referred to the site of his base camp "about a mile" away from McLeod's homestead. We cannot be sure about these particulars, but we can be pretty sure of the general process: the surveyors noted

<sup>16</sup> Diary of Julia Gawler, 22 Nov 1839, in *Sturt, Charles, The Mount Bryan expedition 1839*, Adelaide: Sullivan's Cove, limited edition c1982.

<sup>17</sup> *Register* 10/8/1839: 6a, <http://trove.nla.gov.au/newspaper/article/27440703/2049497>.

<sup>18</sup> Hawker 1899 1:39b, 46a, 53a, 54a, 58a.

<sup>19</sup> Hawker 1899 1:52a.

the name from their Kurna team members, and communicated it to McLeod. But unlike other conversations at this time with those who showed some serious interest in Aboriginal names (such as Piesse and Lockwood), there is little doubt that the one about 'Tarranga' between these two men of military background would have been brief and unanalysed.<sup>20</sup>

## 1.2 – THE WORD TARANGGA:

'Tarranga' is clearly a Kurna word. It has the standard Kurna Locative suffix *ngga* ('at') as used with two-syllable roots such as *tarra*.

Among the known Kurna vocabulary there is one word to match this. *Tarra* was "that whereby two points are joined together". It could refer to such items as 'string; girdle; the handle of a basket, of a rush bag, etc; handle of a kettle'. *Wadla* was 'a tree lying on the ground', and *wadla tarra* was "a tree lying across a river to walk over".<sup>21</sup>

The name therefore means 'place of the connector or joiner'. In the context of a swampy creek like Pedler's, *tarra* would almost certainly mean 'crossing place', and probably referred here to the best place for fording the river. We shall return to this later.

## 2. COLTON, HEWETT, AND 'DARINGA VALLEY':

McLeod's neighbours William Colton and Charles Hewett arrived at Adelaide in mid-December 1839, bought four sections from the South Australian Company, and moved to 'McLaren's Vale' with their large families in early January 1840. The Hewett-Colton team were not part of the privileged military set but trained farmers from Devonshire. Any place-name they obtained was

<sup>20</sup> In their respective histories there are no signs of a serious interest in Aboriginal language and culture. Both of them were soon involved in punitive expeditions: McLeod to the Riverland in 1839 while Hawker was still surveying at McLaren Vale, Hawker likewise in 1841, and Hawker to the Port Lincoln wars in 1842, as he recounted at some length in his memoirs (Hawker 1899 1:61, 74-8, 82-3; 2:4-7). On the way to the Riverland in 1841 Hawker confided to his private diary: "our only hope is that the blacks will stand in order that we may show them the use of good firearms" (Robert Foster, Rick Hosking & Amanda Nettlebeck 2001, *Fatal Collisions*, Adelaide, Wakefield Press: 30). A year after that, he and his brother George were 'settling' Bungaree with a considerable amount of murderous violence on the Aborigines there (see the unpublished diary of George's son: Walter Hawker (n. d.), *Reminiscences of George Charles Hawker by his son Walter Hawker*, The author; reference from Gavin Malone). The authors of *Fatal Collisions* credit Hawker's published memoirs as one of three late-19<sup>th</sup>-century texts that created for SA "a cohesive and circular foundational history" which continues to justify Aboriginal dispossession by acknowledging the violence while presenting it as one of the 'pioneer hardships', rather than a resistance to invasion (Foster et al 2001: 40-1; cp. Foster & Nettlebeck 2012, *Out of the Silence*, Wakefield Press: 136).

<sup>21</sup> Teichelmann & Schürmann 1840; Teichelmann MS dictionary 1857. Cp. "The 'taara'... made of fibres of rushes twisted into string... is a long piece of netting, eight or ten feet, and a few inches broad, worn tight around the loins in time of battle" (WA Cawthorne [1844] / 1926, 'Rough Notes on the Manners and Customs of the Natives', *Royal Geographical Society of SA Proceedings* 27 (1925-6): 62).

likely to be obtained independently of the McLeods, and Hawker had left the area before they arrived.

By August 1840 Hewett was signing himself as “CT Hewett, Oxenberry Farm, Daringa Valley”.<sup>22</sup> A few weeks later he and Colton were giving their address to the Directors of the South Australian Company in London. It was published as “*Doringo* [or ‘*Doringa*’] Valley, Oxenberry Farm, Onkaparingo, South Australia”; but the correct colonial spelling was “*Daringa*”; for so it appeared in many almanacs and newspapers, and also (later) as the name of Colton’s homestead.<sup>23</sup> ‘Daringa Valley’ is what the earliest settlers called the area which is now McLaren Vale town (as distinct from the ‘McLaren Plains’ further east).

Where did this name come from?

We know that Hewett’s teenage daughter Faith was noting and preserving the local place-names during the six years she spent at their Oxenberry Farm.<sup>24</sup> Hewett was open to employing Aboriginal people on his farm, and when the foundation stone was laid for the Valley’s first ‘House of the Lord’ in 1844 several of them attended the service in “*Mr Colton’s brick barn*”.<sup>25</sup> Faith continued to record place-names as Mrs Lockwood at her second frontier home near Port Lincoln; but in her old age, writing a poem about what she had garnered, she did not mention either ‘Daringa’ or ‘Tarranga’ among the McLaren Vale items.<sup>26</sup>

Thus it was probably the Coltons who obtained ‘Daringa’. They probably heard it independently, either from other surveyors or directly from their Kurna contacts. They continued to use it as the name of their homestead, which still stands under that name near the eastern end of the town.

<sup>22</sup> Register 29/8/1840: 1f.

<sup>23</sup> We have no manuscript for the Colton-Hewett letter, and spellings of the place-names vary in different publications: “*Onkaparingo*” and “*Doringo*” (2<sup>nd</sup> Report from the Select Committee on SA, *BPP: Australia* 2: 45), or “*Onkaparinga*” and “*Doringa*” (5<sup>th</sup> Report of the Directors of the South Australian Company 1841: 27). Those who transcribe hand-written documents without knowing the language, or at least the word, can very easily mistake an a for an o, a u or even an e. Thus in publications ‘Onkaparinga’ is transcribed by a city clerk or editor as ‘*Onkaparingo*’, ‘Taranga’ as ‘*Teranga*’ (Uppill’s property in 1847) or even ‘*Paragara*’ (George Webb’s property in 1844-6). Note that their single joint address is ‘Oxenberry Farm’. Colton and Hewett had set up “*two Oxenberry Farms*” (Register 28/2/1844: 2d). Colton’s was sometimes called “*Lower Oxenberry*” in the first years (‘Statement of the Extent & Cultivation of land ... for the year 1840’, *BPP: Colonies: Australia* 7: 88; *Bennett Almanac* 1842, Country Directory: 123), but was re-named ‘Daringa’ some time later. The two homesteads were on the same contour line: why was Colton’s farm ‘Lower’? Probably it meant ‘a few yards further down the valley’.

<sup>24</sup> Faith Hewett lived at McLaren Vale for about six years, from 1840 when she was 16 until about 1846 when she was 22. She looked after her siblings after their mother’s death in 1846, until her father’s second marriage later that year (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: 29, 93).

<sup>25</sup> - and possibly later in his house, if “*all*” included the Aboriginals too (*Southern Australian* 16/12/1842: 2b; Register 28/2/1844: 2d). For the Hewetts see also PNS 4.03.01/04 Turrangga.

<sup>26</sup> ‘A Native’ [Faith Lockwood nee Hewett] 1893, ‘Aboriginal Nomenclature’, *Evening Journal* 23/9/1893: 4c = Register 11/10/1893: 7e.

Outside the earliest local circles the pronunciation no doubt soon changed to “Da-ringa” as we know it now, following English habit – thus entrenching and emphasizing what was probably a wrong second vowel.

## 2.1 – ‘DARINGA’, ‘TARRANGA’, AND THE ALMANACS:

In the Almanacs and newspapers there is much evidence for ‘Daringa’<sup>27</sup> and for ‘Tarranga’,<sup>28</sup> and these are the spellings which must be regarded as normal for colonists at the time. The spelling ‘Taranga’ first appeared in 1844 with the sale of McLeod’s land,<sup>29</sup> and continued with nearby landowners the Oliver family.

## 3. THE STATUS OF ‘TARRANGA’ AND ‘DARINGA’ AS KAURNA PLACE-NAME(S):

We note that in Aboriginal languages there is no distinction between *t* and *d*, so ‘Tarranga’ could be spelt correctly as ‘Darranga’, and ‘Daringa’ is the same as ‘Taringa’. But what about the first vowel? Were ‘Tarranga’ and ‘Daringa’ merely inaccurate versions of the other solidly-verified three-syllable name *Turangga*, recorded as ‘Tu-run-ga’ and ‘Doo-ronga’?<sup>30</sup> Unlike the latter, ‘Tarranga’ and ‘Daringa’ were spellings well-known from late 1839 to the late 1840s. It is rather strange that they were omitted by the three most reliable collectors of Aboriginal place-names in this area at the time of first contact: Piesse, Teichelmann and Schürmann, and Lockwood.<sup>31</sup> This might raise a question about their credibility as Kurna place-names.

Teichelmann and Schürmann need not concern us here. They did not often travel far on Kurna land, and their knowledge of place-names was limited mainly to what they heard at the Native Location.<sup>32</sup>

Piesse ignored both ‘Tarranga’ and ‘Daringa’ not only in his letter of October 1839, but also in his 1844 travelogues – even though by this time he must have known the hard-luck story of McLeod

<sup>27</sup> Bennett’s *SA Almanac*, Country Directory for 1841 (p.127) and 1842 (p.123).

<sup>28</sup> *Southern Australia* 27/2/1840: 2e; ‘Statement of the Extent & Cultivation of land ... 1840’: 88-9; cp. James McLeod’s title deed in 1841, GRO 501/1856.

<sup>29</sup> *Observer* 22/6/1844: 1b, <http://trove.nla.gov.au/newspaper/article/158918746/18834161>).

<sup>30</sup> See PNS 4.03.01/04 Turangga.

<sup>31</sup> We may discount Wyatt, who was almost certainly no longer collecting language information by the time of the McLaren Vale surveys in mid-to-late 1839 (see his part in the events of 1839 in PNS 8/17 Murlayaki).

<sup>32</sup> Even when Schürmann obtained a place-name during a foot journey, it might not reach their publication, e.g. *Kanyanyapilla* (see PNS 4.03.03/03).





and his 'Tarranga', heard the name 'Daringa Valley' from his fellow surveyors, and probably seen both of them in the Almanacs.

Lockwood also ignored both of these names; they occur neither in her poem nor in her surviving letters. Yet it is hard to imagine that even in old age she did not remember that 'Daringa Valley' had been the settlers' name for the place where she lived for six of her formative years; that this name was used by her father in his published letter; that 'Daringa' was the name which her Colton neighbours gave to their homestead about 300 metres from hers;<sup>33</sup> or even that 'Tarranga' was the place of another neighbour's financial troubles only a mile away in those years.

Did Piesse and Lockwood record *Turrangga* as a different word and place from McLeod's 'Tarranga' and Colton's 'Daringa'?<sup>34</sup> Did they quietly ignore those other two because they had heard nothing about them from their own informants, and perhaps even doubted their credentials as 'native' place-names? Or did they regard them as *incorrect* versions of their own place-name 'Turunga / Dooronga', and did they see themselves as correcting those to the form which they had heard, while politely preferring not to highlight someone else's error? We can't be sure. But if it was a matter of 'correction' Piesse would probably have pointed it out, as he did in other cases.<sup>35</sup> Probably, then, there were two different place-names recorded by two independent groups of people.

Linguistic considerations also point towards two different place-names: one whose first vowel was *a*, and another in which it was *u*.<sup>36</sup> It is very unlikely that a stressed first syllable *Tu / Du* (as in 'took / doo') would have been mistaken for a stressed *Ta / Da* (as in 'tarp / darn'), or vice versa.

On both historical and linguistic grounds, then, the highest probability is that there was a place-name beginning *Tu* (and it was *Turrangga*) and at least one other beginning *Ta*, presumably at a different place.

For this essay the next question is whether there was a third name and place with a different second vowel: a *Taringga*, as well as a *Tarangga*.

<sup>33</sup> The name is still inscribed on the house.

<sup>34</sup> See PNS 4.03.01/04 *Turrangga*, in which I conclude that Piesse's "*Tu-run-ga*" and Lockwood's "*Doo-ronga*" represent the same word *Turrangga*.

<sup>35</sup> Piesse was not reticent in expounding his own (inaccurate) ideas on the language in 1839 (Piesse letter 18/10/1839, *SA Colonist* Vol. 1 No.19. 1840: 296). By 1844 he had read Teichelmann and Schürmann's publication, and offered more passing comments on the linguistics of place-names, and corrections to current spellings: e.g. *Ngangkiparri*, *Nurlo-ngga* and "*Willunga (properly Willa)*" (*Observer* 13/4/1844: 7a, 7b-c).

<sup>36</sup> This basic issue was obscured by the ambiguity of English spellings, in which a written 'u' can represent the sounds *a* as in 'but', or *u* as in 'put', or *yu* as in 'cute'; while a written 'a' can represent the sounds *a* as in 'haka', or *ae* as in 'cat', or *ay* as in 'cake'. Even Tindale falls into this trap in the names we are examining here.



### 3.1 – THE WORD ‘DARINGA’ / *TARINGGA*:

There is no known vocabulary for a root *tari*; though of course such a word might have existed but was not recorded. It is also possible that *Taringga* was ‘just a name’, with no dictionary meaning, like ‘London’ or ‘Rome’; though the presence of the Locative suffix *ngga* counts against that.

The English colonist who first wrote down ‘Daringa’ did not know Kaurna. It is possible that his informant actually said *Tarangga* but the listener mistook the second vowel. This could easily happen, partly because it is unstressed and therefore very brief, and partly because his expectations in a name were misled by the recent, nearby and (by 1839) familiar example of the written spelling ‘Onkaparinga’, in which *parringga* has the same stress pattern and first vowel as *Tarangga*.

Accordingly, it is most likely that ‘Daringa’ represented, less accurately, the same original Kaurna word *Tarangga*; and (as we have seen) that it was obtained similarly but independently from Kaurna people by some other surveyor, or perhaps by the Coltons themselves.

The places to which these names were attached were very close together: Colton and Hewett’s ‘Daringa’ in the Valley itself, and McLeod’s ‘Tarranga’ immediately north of it. We also know that McLeod’s ‘Tarranga’ homestead was located at a place which was definitely called by a different name, ‘Coweolonga’.<sup>37</sup> This makes it very unlikely that ‘Tarranga’ belonged at ‘Coweolonga’; much more likely that *Tarangga* was in Colton’s valley rather than McLeod’s hills; and all the more likely that ‘Tarranga’ and ‘Daringa’ originated as the same name.

Yet after all this it remains *conceivable* that ‘Daringa’ did come from a different original word, *Taringga* – in which case its etymology and location would also be different from those of *Tarangga*.<sup>38</sup>

In view of today’s multiple Tarangas and Taringas, we should note that there was no South Australian ‘Taringa’ (spelt with a ‘t’) at first contact.<sup>39</sup> The first public record of a ‘Taringa’ anywhere on Kaurna land was a ‘Taringa Farm’ somewhere at McLaren Vale in 1861 (location unclear), from

<sup>37</sup> See PNS 4.03.01/01 Coweolonga.

<sup>38</sup> For a fuller consideration of this possibility see PNS 4.03.01/03 ‘Daringa’ / *Taringga*.

<sup>39</sup> The situation is muddled yet more by the fact that there was a Taranga (place) and a Taringa (person) in New Zealand, which the SA newspapers of the 1840s reported as part of the Maori wars; a SA river steamer called ‘Taringa’ by about 1883; and a railway station and suburb Taringa in Queensland by 1875.

which a James Sykes was selling wine; but this could well be a misprint for 'Taranga'.<sup>40</sup> After that, no Taringa until the new railway siding in 1947, which we know was given by Tindale.<sup>41</sup>

#### 4. THE CROSSING PLACE TARRANGGA AND THE OBSTRUCTIONS ELSEWHERE:

Where were the pre-colonial Aboriginal 'crossing places' in this part of the Valley? Which one was *Tarrangga*?

There was one *tarra* in the bottleneck gully on Pedler Creek in Section 123 immediately west of the swampy stretch, and we know its name, *Tarniyandingga*.<sup>42</sup> Here the creek is narrow, and though steep on the northern side was no doubt the preferred place to cross for travellers going south to Aldinga and Willunga or north to the Onkaparinga ford. The colonists soon built their road near it. But it is likely that in times of flood the water here (and westward) was deep, swift and dangerous, making it advisable to take a detour eastward for shallower and slower water, even though it would be wider and bogger.

If your destination was east, you could follow the south bank of Pedler Creek along higher ground, then (if the flood was not too high) reach Turrangga on Section 477 and climb the long rise all the way to Blewitt Springs. But if your journey was north-south this was a long detour, after which you would face not one creek but several, and a wide swampland to the north. You needed a crossing at some relatively narrow point in the flooded valley at what is now the town of McLaren Vale.

Hewett wrote in 1851 that in this valley the creek was 33 feet wide for "*the length of two sections*" (i.e. about 1.2 km). It was "*covered with a long tough grass that forms a preventative against the water breaking the surface, consequently the overflow is the greater on the other land*".<sup>43</sup>

<sup>40</sup> Observer 9/11/1861: 1h, <http://trove.nla.gov.au/newspaper/article/158183845/18803230>. However, this 'Taringa' is so isolated in date from all the other records of the name that it is very likely a misprint for 'Taranga'; cp. "*James Macleod... Tarringa*" (error for 'Tarranga') in 'Return Of Sheep', *Southern Australian* 24/8/1841: 2e.

<sup>41</sup> See the essay on Taringa Railway Station in PNS 4.03.01/03 'Daringa / Taringa'.

<sup>42</sup> See PNS 4.03.03/01 Tarniyandingga.

<sup>43</sup> CT Hewett letter 1851, 'Drainage of the Valleys of the South', *Register* 27/9/1851: 3b, <http://trove.nla.gov.au/newspaper/article/38444194/3932989>; thanks to Gavin Malone for this reference. According to Malone, what Hewett means here is that in those days "*it was not a scoured creek but a broad flat with mainly sheet surface water filtering through a 'long tough grass', the Gahnia, Ficinia and Cyperus species*"; so that during floods the "*water flows as a sheet on top of surface... on the verges of the drainage system i.e. floods out*" onto the flats at Sections 147, 136, 135 and the southern part of 125, (G Malone p.c, emails 26/5/2016, 1/7/2016, including confirmation, by City of Onkaparinga ecologist Johnathan Conlon, of "*a mix of sedges (Cyperus... Juncus sp.*" at Pavy's Bog north of the supermarket). The distance covered by these conditions could be measured between the 40- and 44-metre contour lines, from Stump Hill Rd east to Old Mill Court. Upstream from this the distances between the higher ground north and south are very short.



At the eastern end of the valley your options were limited by the presence of Daringa Billabong, somewhere between Turrangga and the badly flooded areas mentioned by Hewett (north of Old Mill Court). This beautiful place of trees, shrubs, flowers and birds has been extinct now for over a century, a victim of development and drainage schemes such as Hewett's. Local chronicler Adele Pridmore wrote of the Daringa Swamp, "*an almost permanent billabong on the site of the present Recreation Ground*".<sup>44</sup>

*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>45</sup>

It is likely that the western end of Daringa Billabong was at a junction with Pedler Creek just west of Field St.<sup>46</sup> With its extra width of water surrounded by a dense understory of shrubs, this almost certainly marked the eastern limit for places which were sufficiently narrow, safe and convenient for travellers to cross during the winter, or perhaps at any time.

The position of very early tracks and bridges can help us to make an intelligent guess at where the crossings were before settlement.

Several records suggest somewhere in the stretch around Field St. Here the gap is least between higher ground on the north and south; here flood-level predictions are narrowest today, and would have been so then.<sup>47</sup> Today's crossing on Field St probably indicates the site of an early settler footbridge over 'Pavy's Bog', which was the area next to James Pavy's brewery after which

<sup>44</sup> Pridmore 1949: 65. The Recreation Ground is now the McLaren Vale Oval.

<sup>45</sup> Pridmore 1949: 70.

<sup>46</sup> Was 'billabong' the correct term here in the 19<sup>th</sup> century? The wetland was sometimes called 'Daringa Swamp'. 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. From research of old maps, plans and photographs it seems likely that the original course of Pedler Creek was immediately north of the houses behind Semmens Rd; part of this course is still visible on the western side of Field St behind the carpark. The billabong probably looped north around the caravan park, joining the main watercourse just west of Field St (see e.g. my calculations based on the copy, held in Oxenberry Farm Winery, of an old plan of Pavy's Brewery, showing the position of the creek line as it crosses Field St).

<sup>47</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.

Brewery Hill was named.<sup>48</sup> This road was obviously located to conform with the section boundary, and so possibly was the earlier footbridge; but the Kurna crossing was probably close by.

In the light of these historical and geographical circumstances, we may conclude that *Tarrangga* probably referred to the most convenient crossing in times of low water or moderate flooding: probably near Hawker's camp, and almost certainly somewhere in the stretch around Field St.

#### 4.1 – CONCLUSIONS ABOUT THE NAME(S):

No doubt the conversations with Kurna men in Hawker's team went on largely in Pidgin English and signs, interspersed on one side with many Kurna words which Hawker and even Piesse would barely understand if at all. Hawker was there in late winter and spring, and there would have been many conversations about places to cross the swollen creek. How well did he understand the significances in what was being said to him?

A term such as 'crossing place', whose meaning has a very general application, may not be specific to one place but a class name for *any* such place: in other words, it may be a 'generic place-name' rather than a 'site name', or perhaps not a place-name at all. We have no evidence that this was so for *Tarangga*, but it is possible in principle. In English it could have been merely 'a crossing'; but it could also have been 'The Crossing', a site of local importance to travellers.<sup>49</sup>

This might also explain why some of the surveyors *thought* that *Tarrangga* was a place-name, while Piesse and Lockwood failed to mention it (though Lockwood too has some items which are not place-names). Perhaps *Taringga* was the site name, and Hawker or other surveyors confused it with a generic *tarra* crossing nearby.

If there was only one name, *Tarangga* 'The Crossing Place', then it probably referred to a crossing near Colton's – probably immediately below the point where Daringa Billabong joined Pedler Creek. We may guess that there may have been an associated campsite (though there is no record of it), perhaps about 700 metres away using Blackfellow's Well.

On the other hand if there were two names, then *Tarangga* might have referred to a crossing a little further west, perhaps near Old Mill Court; while *Taringga*, though it has no known meaning, might

<sup>48</sup> Pridmore 1949: 22. Field St fits with the requirements of the 1839 surveys: it is on the boundary of sections, where roads were to be allowed for by order of the Survey Department. It appears that this crossing was not turned into a proper road until 1857, when the stretch of today's Chalk Hill Rd from Field St across the creek to Main Road was added (Pridmore 1949: 19). Cp. "*The footbridge over Pavy's Bog was often used when people going to Kangarilla or McLaren Flat could not take the shorter route because they found it impossible to wade there through the Doringa Swamp*" (Pridmore typescript [1948]: 20). Her map on p.5 of this typescript shows the location of the brewery, on the western side of Field St opposite a track which is probably today's Semmens Rd. The footbridge was erected in 1859 (*Register* 27/8/1859: 3; thanks to Gavin Malone for this reference).

<sup>49</sup> Aboriginal languages have no Definite Article ('the') or Indefinite Article ('a').

have been the actual name of the same hypothetical campsite at Colton's, the place with a "spring of excellent water flowing above ground all the year".<sup>50</sup>

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## 5. ABORIGINAL HISTORY IN THE VALLEY OF TARANGGA:

At first contact the colonists recorded very little about the Aboriginal occupants of McLaren Vale; indeed Piesse claimed that "When I first knew it [in 1839], it was without an inhabitant", though it "abounded in game, kangaroos and emus being very numerous".<sup>51</sup> What survived from the 1840s and later was the memory of Aboriginal travellers from Encounter Bay and the Lower Murray passing through on their way to Adelaide for the annual rations and provisions, and Aboriginal men coming for employment at harvest time.<sup>52</sup> But Lockwood's record of local Kurna place-names – only one is in Ngarrindjeri language – suggests strongly that in the 1840s some of these people must have been Kurna speakers, though the farmers seem not to have noticed this. By about 1845 the Kurna people were very thin on the ground in Adelaide and probably here too, swamped by the influx of Ngarrindjeri speakers from south of the ranges.

Residents from the 1870s remembered Ramindjeri identities such as "Queen Charlotte" who was "a frequent visitor to the village, always dressed in a very gay-patterned gown". Unpublished detail suggests that this lady was really "Old Charlotte", one of the Encounter Bay 'identities' who interacted with tourists: i.e. probably Charlotte Tripp, later McLean.<sup>53</sup> But earlier still the farmers and townsfolk in the Vale must have known another 'Charlotte' who was called 'Queen'. This was Tankaira (originally of Clare), one of the Kurna survivors. Her husband 'King Rodney' (Ityamaiipinna) and daughter 'Princess Amelia' (Ivaritji) were "well-known identities" in McLaren

<sup>50</sup> For campsites within McLaren Vale town, see below.

<sup>51</sup> Piesse ('L.P.'], *Observer* 13/4/1844: 7b. Such observations quickly became an unquestioned part of the self-justifying folklore among the colonists; e.g. John Norman's speech in 1854 (with Hewett beside him as Vice-Chair) during a dinner celebrating the completion of a new wheat store at Port Willunga. He enthused about the progress made since people like the builder "had arrived at a time when emus and kangaroos were the exclusive possessors of the soil" (*Observer* 13/5/1854: 5e, <http://trove.nla.gov.au/newspaper/article/158097368/18793557>).

<sup>52</sup> e.g. in 1842 "A large party of natives came up from Encounter Bay on Friday evening to Oxenbury Farm... and offered their services to cut corn. Mr Hewett employed six of them to reap and bind, and we must confess, we found two of them good reapers – one, especially, would surpass some whites that profess to be able hands. There can be no doubt that, with a little instruction, these natives could be made very serviceable in gathering in the harvest" (*Southern Australian* 16/12/1842: 2b, <http://trove.nla.gov.au/newspaper/article/71622686/6246168>). Since Hewett and Colton were partners, and both their properties were called 'Oxenberry' in 1842, this probably implies that the Aboriginal harvesters knew both of them as employers.

<sup>53</sup> Pridmore 1949: 67. Cp. "Old Charlotte – known locally but erroneously as Queen Charlotte" because she "can be remembered by some finishing her days in a wurlie by the Inman River and making baskets to sell to passers-by" (Pridmore [1948]: 47); obituary, *The Journal* 8/8/1919: 2e, <http://trove.nla.gov.au/newspaper/article/204719211/22748000>.

Vale,<sup>54</sup> and no doubt so was Tankaira at the time, though the two Charlottes appear to have merged in colonial memory a few generations later.<sup>55</sup>

Where did these travellers camp while they were visiting the Vale?

There was 'Coweolonga' in a gully a kilometre north, and (according to Mrs Lockwood) this was a place where the Kurna and Ramindjeri people met for trade and ceremony.<sup>56</sup> But there can be no doubt that there had been campsites associated with the well-favoured sites which Colton and Hewett snapped up. I do not know any direct record of campsites on their property or in the town itself.

But on one of the Oxenberry Farms was their prime water source, 'Blackfellow's Well'. *"For almost fifty years most of the water for the village was carried from here by the women and children"*.<sup>57</sup> It was probably somewhere in today's vineyard between what is currently (2016) Daringa Cellars on the corner of Park Drive, and the little lake alongside the Rail Trail near Oxenberry Farm Wines and 'Daringa' homestead. Upstream to the southeast is the creek now named 'Turrapparri'; downstream to the northwest was probably Daringa Billabong.

Blackfellow's Well was *"the most frequent meeting-place for the early settlers"*, and when Colton, Hewett and another local began to organize church services, it was here that they were held: *"A bullock wagon served as a pulpit and was drawn up beneath a large gum-tree, whose stump has only disappeared"* not long before 1948.<sup>58</sup> According to local memory it was *"huge"* and hollow, and the Hewett family (arriving in summer) had lived in it until their house was built.<sup>59</sup> When the town's churchgoers celebrated Harvest Thanksgiving in 1844, *"weather prevented the holding of the service, as in times past, under the large spreading gum tree; it was, therefore, held in Mr Colton's brick barn,"*<sup>60</sup> *and was well attended by the settlers in the district"*. That evening they laid the foundation stone of their first 'House of the Lord'.<sup>61</sup> *"As night was approaching, all returned to Mr Colton's house, where addresses were given"*.

The report noted that *"A few of the aborigines attended both services"*. Doubtless they had helped to reap the harvest which had been celebrated. There can be no doubt, too, that if as they sat in the barn their minds wandered to the days of their autonomy, they would have remembered

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<sup>54</sup> Pridmore 1949: 67.

<sup>55</sup> This family was well-known also at Clarendon. 'Rodney' and his wife both died about 1860. See Tom Gara 1990, 'Life of Ivaritji', *Journal of the Anthropological Society of SA* 28: 70-72; Gara 1998, 'Life and Times of Mullawirraburka', in Simpson & Hercus 1998, *History in Portraits, Aboriginal History Monograph* 6: 125.

<sup>56</sup> See PNS 4.03.01/01 'Coweolonga'.

<sup>57</sup> Pridmore 1949: 16.

<sup>58</sup> Pridmore 1949: 55.

<sup>59</sup> Pridmore 1949: 7.

<sup>60</sup> Colton's barn still stands alongside 'Daringa' homestead.

<sup>61</sup> On the Main Rd, at the same site as the second church building which is now occupied by Dave Clark and the Singing Gallery.

drawing their own water from the well a hundred metres away, and camping under that huge tree (perhaps twice as far), or inside it during the winter wet.<sup>62</sup>

About a kilometre west of here another “enormous gum-tree” grew on the roadside, under which Aboriginal people were often seen sitting in the 1880s. It was “a noted landmark”, “immense as regards both height and circumference”, and “known to many as the Halfway Tree, because it was considered halfway between [the original hamlets of] Gloucester and Bellevue”.<sup>63</sup> The shady spot was probably one of the few left to them on their way to or from Wheaton’s Gully further down Pedler Creek;<sup>64</sup> and thence either north to Adelaide (via Tarniyandingga or Tarrangga, depending on the state of the creek), or west to the major campsite at the mouth (now Moana) which in turn served Ochre Cove.

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<sup>62</sup> This tree was used as a landmark by the surveyors. Its exact position might be pinpointed – by someone with better eyesight and interpretative ability than I have – on an early page of the Diagram Book archives in GNU, where on Colton’s Section 147, at a gap in the proposed roadway, we read “large gum \_\_\_[illegible]” (Diagram Books, ‘Book A, p.4-2, GNU).

<sup>63</sup> Pridmore 1949: 68-9. The Halfway Tree “grew almost opposite the gateway of Sylvan Park with its roots stretching down into the paddock on the other side of the road. ... and when it was learned that it was to be cut down there was a public outcry. Without avail, however, and in 1885 or 1886, the ten-year-old Frank Martin watched the landmark being cut down”. The gateway in question would have been near the junction of today’s Valley View Drive and Main Road. In the 19<sup>th</sup> century Gloucester in the east and Bellevue in the west were separate settlements in the vale (valley) called ‘McLaren’s’; there was no town of ‘McLaren Vale’. Local custom gradually recognized a single ‘private township’ called ‘McLaren Vale’, but this did not become official until 1923 (Pridmore 1949: 41).

<sup>64</sup> Pridmore 1949: 68.



**Appendix 1: OLIVER'S 'TARANGA':**

James McLeod fell into financial ruin and lived only until 1844. Although he and his brother Loudun were known briefly as the McLeods of 'Tarranga', all of James's sections were sold off from 1843 onward. From then on the McLeods were identified with their other property 'Rona' on the main range to the east.<sup>65</sup>

Meanwhile William Oliver had arrived in SA in 1841 and bought property immediately north of McLeod's. 'Oliver's Taranga' Winery is now a South Australian icon on Seaview Road north of McLaren Vale. But in spite of the early arrival of the ancestor William, he was not the first colonist in SA to use the name 'Taranga', as we have seen.

The last gasp of the name on McLeod's land may perhaps be the sale in 1850 of "*the whole of the Live Stock, Farming Implements, &c*" from "*Taranga Farm, the residence of Mr John Lamb*" who was heading for California.<sup>66</sup>

Oliver and his descendants seem not to have bought any of McLeod's property,<sup>67</sup> but they must have adopted the name from it. At some unknown time after 1850 they adopted the name 'Taranga' for the southern part of their land on Section 106 – probably because the name was simple, attractive, local, and currently unused. A Trove search of all South Australian newspapers shows no mention of the name between 1850 and 1901, when an 'F Shipster' was selling 'rooted vines' from 'Taranga, Maclaren Vale';<sup>68</sup> and no pairing of 'Oliver' with 'Taranga' until 1907.<sup>69</sup>

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<sup>65</sup> For 'Rona' on Section 712 see PNS 4.03.03/05 Kangkalilla-pangka. When a mortgage for this Section was taken out in 1846, it was still in the name of "*Loudun McLeod of Tarranga*" (Mem 18/7, Sep 1846, in Old Systems, Lands Dept). But James's sections in McLaren Vale had already been sold off (see the bankruptcy sale in *Register* 23/8/1843: 1f, <http://trove.nla.gov.au/newspaper/article/73843319> ; *Southern Australian* 3/10/1843: 3e, <http://trove.nla.gov.au/newspaper/article/71618096/6246504>; *Observer* 22/6/1844: 1b, <http://trove.nla.gov.au/newspaper/article/158918746/18834161>). James McLeod is not remembered as a McLaren Vale pioneer so well as some of those who settled nearby and slightly later, such as William Oliver who appropriated McLeod's property name as 'Taranga'.

<sup>66</sup> *Register* 6/3/1850: 2a, <http://trove.nla.gov.au/newspaper/article/38443346/3932161>).

<sup>67</sup> McLeod's sections were 116, 117, 126, 127, 137, 138 and 158 (McLaren map 1840, 'Country South of Adelaide'). Oliver's in 1841 were 85, 94, 95, 96 and 106 (Plan 6/24, GNU); to which he later added others to the east, west and north but not to the south (sections owned by Wm Oliver at time of his death in 1888 [Corinna Wright to Malone, p.c. 2016]).

<sup>68</sup> *Evening Journal* 10/7/1901: 1b, <http://trove.nla.gov.au/newspaper/page/22417531> (reference from Gavin Malone).

<sup>69</sup> On 14 May 1907, the youngest daughter of "*A. Oliver, Taranga vineyards, McLaren Vale*" had recently been married (*Advertiser* 14/5/1907: 6b). In 1916, "*Taranga, owned by Mrs. A. Oliver, is one of the few vineyards in which artificial manure was used last season*" (*Register* 1/2/1916: 3b).

## Appendix 2: 20<sup>th</sup>-CENTURY SPECULATIONS: TINDALE AND 'TARANGK':

Around the time of his field work with Ngarrindjeri elder Albert Karlowan, Tindale recorded a number of place-names on a large-scale map of the Hundred of Willunga; its main general credit was “*Details from Karlowan Dec. 1935. March 1939. 1941*”.<sup>70</sup> Among the names marked were “*Daringga (Turungga)*” attached to the printed ‘McLaren Vale’ township; and “*Tarangk (Taranga)*” attached to section 227, about 1.3 km northwest of Willunga.<sup>71</sup> These annotations are not individually credited, but we have other clues to their origin as well as ‘Karlowan 1935-41’.

As we have seen, ‘Daringa’, ‘Tarranga’ and ‘Turungga’ were McLaren Vale names dating from the 1840s; but no early names were recorded on the downs or flats between McLaren Vale and Willunga.

Tindale certainly knew ‘*Turungga*’ (in this spelling) from the 1844 *Observer* essay,<sup>72</sup> which is credited on the same map. Although we have no specific record of what he knew about the other two, he would probably have heard of them both. ‘*Daringga*’ was doubtless his version of Colton’s homestead ‘Daringa’, and/or of the nearby Daringa Swamp of local memory. But it is extremely unlikely that ‘Daringa’ and ‘Turungga’ are variants of the same word, as Tindale is apparently asserting on this map.<sup>73</sup>

‘*Tarangga*’ was no doubt the Oliver vineyard ‘Taranga’ 2.5 km north of McLaren Vale.<sup>74</sup> I have no idea why Tindale would choose to apply it 4 km south of the Vale, unless he had already put “*Tarangk*” there and was casting about for a historical precedent for the alleged name.

However, *tarangk* is not a noun but a Ngarrindjeri suffix meaning ‘in the middle of’ or ‘between’.<sup>75</sup> This gives us a clue – not spelled out anywhere in the Tindale records I have seen – to the reason why his annotation ‘Tarangk’ had ‘Tarangga’ attached to it. Probably ‘Taranga’ (correctly re-spelt as ‘Tarangga’) had been reinterpreted in Ngarrindjeri terms, replacing the Kurna locative suffix *ngga* with Ngarrindjeri *angk*. We have no sure way of knowing whether it was Karlowan or Tindale

<sup>70</sup> Tindale annotated map, Hundred of Willunga, AA 338/24/97.

<sup>71</sup> i.e. ‘Daringga (Turungga)’ and ‘Tarangk (Tarangga)’ respectively. From here on in this essay I will replace Tindale’s phonetic symbol *ŋ* with its equivalent in normal spelling, *ng*.

<sup>72</sup> ‘L.P.’ [Louis Piesse], *Observer* 13/4/1844: 7-8.

<sup>73</sup> As this essay has pointed out above, the vowels in these two names cannot all be equated to the sound *a*. But Tindale could not be alerted by ‘Dooronga’ to the presence of the sound *u*, because apparently he did not know Lockwood 1893.

<sup>74</sup> At this date there were no other Tarangas around McLaren Vale, as far as I know. The one on Wheaton Rd (now Simon Hackett Winery) did not name itself Taranga until 1973 (Mike Potter 1978, *Wines & Wineries of SA*: 61-2). In any case, there was never a Taranga winery or homestead south of McLaren Vale.

<sup>75</sup> “*Tāre, s., opening, hole, crevice. Tār-angk, in the opening, in the middle; used as a prep., between*” (Meyer 1843: 98); Rob Amery considers it a suffix (p.c. 30/3/09). Note that the Ngarrindjeri root word *tari* ends with the sound *i*, and in Kurna would form *Taringga* not *Tarangga* if the rules were followed. But either of these hybrids is very unlikely as an explanation of a Kurna name obtained at first contact deep in Kurna territory.



who did this; but we must suspect Tindale (working from Meyer's 1843 publication), as it is unlikely that Ngarrindjeri people would have used a suffix as a place-name.<sup>76</sup>

As far as I know, Tindale did not commit any of these interpretations of 'Tarangga' onto cards, maps, journals and papers during his Place-names Gazetteer project in the 1980s. But it seems that in the 1940s he passed on some speculations to his Assistant in Ethnology at the SA Museum, Harold M Cooper. In the 1940s and 50s Cooper was amassing a huge collection of Aboriginal words, useable for naming anything from a property to a racehorse. They included a few place-names, such as his brief entry "Taringa McLaren Vale Tindale".<sup>77</sup> No semantic distinction is made between *d* and *t* in Aboriginal languages, and it is clear that for this item he had consulted Tindale, who was simply re-spelling 'Daringa', probably with the Ngarrindjeri word *tari* in mind.<sup>78</sup>

In 1949 the Museum began to publish some of his collection, and he wrote in his Foreword,

*Whilst most of the words selected have already appeared in vocabularies,.... a number of words hitherto unpublished have been added, including some made available by Mr Norman B Tindale... from his research manuscripts.*<sup>79</sup>

Among them was an expansion: "*Taringga: McLaren Vale district (the middle place)*". This interpretation does not seem to have appeared anywhere else to that date, publicly or privately. By glossing an alleged Kurna word *taringga* with what is (almost) a translation of Ngarrindjeri *tarangk*, this does not match his old annotations where *tarangk* is equated with *Tarangga*, and *Daringga* with *Turungga*. It presumably reflected the latest of Tindale's formulations. They all appear to be off-the-cuff; none of them made it onto a place-name card, and none makes much linguistic sense.

Tindale also passed on some speculations to the local chronicler Adele Pridmore. In the same year as Cooper's first edition, Pridmore's local history of the Willunga-McLaren Vale district was published. The author had been in touch with Tindale and used some of his other material.<sup>80</sup> Conversely, Tindale had probably obtained some of his information above by talking to her. Now she published Tindale's dubious record (the older map version) implying that 'Tarangk' was an

<sup>76</sup> But see below; and see more discussion of these names and issues in PNS 4.03.01/04 Turrangga and 4.03.01/03 Daringa-Taringga. In the latter I note other data which suggest that Tindale may also have toyed with *Taringga* as a hypothetical Kurna word derived from Ngarrindjeri *tari*, and perhaps with interpreting 'Daringa' on that basis.

<sup>77</sup> HM Cooper n.d. [?1940s], typed alphabetical vocabulary list, SA Museum AA 64/5/9.

<sup>78</sup> For Tindale and *tari* see PNS 4.03.01/03 Daringa-Taringga.

<sup>79</sup> HM Cooper 1949, Foreword to *Australian Aboriginal Words*, SA Museum.

<sup>80</sup> Pridmore's earlier draft of her book had included a paragraph which paraphrased and credited Tindale on the subject of Aboriginal burials and inquests (Pridmore typescript n.d. [1948], 'The Naming of McLaren Vale', D3208(T), SLSA: 46).



original native name. She further implied that it was the original of Oliver's 'Taranga' even though it came from Ngarrindjeri speakers of Encounter Bay:

*When the whites disturbed the countryside the tribes mixed a little and clashed a good deal,<sup>81</sup> and all made periodic journeys to Adelaide for their blanket issue on the Queen's birthday. It was on this account that the Encounter Bay tribe came to speak of the McLaren Vale district as Tarangk or Taranga, which means 'in the middle', and some time after William Oliver arrived he took the native name for his property. The Taranga estate is still in the possession of his grandson, Robert Oliver, JP.<sup>82</sup>*

Cooper's publications made Tindale's gloss 'in the middle' familiar to place-name buffs, and it has been recycled in public information ever since. Manning's publications on SA place-names have promoted an the idea – already implicit in Cooper<sup>83</sup> – that the name 'Taringa' and its alleged meaning have something to do with the area being "approximately midway between Adelaide and Encounter Bay".<sup>84</sup> The implied viewpoint would be Ngarrindjeri, probably after contact and no doubt arising more or less as Pridmore says.

It is *conceivable* that Karlowan was remembering a late 19<sup>th</sup>-century or early 20<sup>th</sup>-century usage, in which the Ngarrindjeri and Ramindjeri of the south coast may have called the McLaren Vale area (or a site within it) *Tarangk*, despite the linguistic improbability. If so, perhaps they were inspired by the similarity of their word to a local Kurna place name. But this folk etymology of *Tarangga* is one of many such hybrid versions which Tindale recorded from Karlowan, many of which were pretty clearly elicited by asking him about existing names on a map or from local settler history.<sup>85</sup> At this late date we probably cannot know whether Tindale was speculating rather than reporting; but this does not affect the analysis.

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<sup>81</sup> This statement also confirms that Pridmore was consulting Tindale about these Aboriginal matters. Tindale is almost alone in asserting that there was serious ongoing conflict between the Kurna and the Ramindjeri; all the historical evidence points to a long alliance between them (see my history *Feet On the Fleurieu* [in progress]).

<sup>82</sup> Pridmore 1949: 65.

<sup>83</sup> – and in Pridmore about 'Taranga'.

<sup>84</sup> G Manning 2006, *Manning's Place Names of SA*: 413. He adds some more confusion by citing the irrelevant Deposited Plan for McLeod's 'Tarranga' which preceded Oliver's at McLaren Vale.

<sup>85</sup> See e.g. Karlowan's "*Turtotjalangga*" for 'Tortachilla' (PNS 4.03.02/04 Tartatyilla. Tindale admitted that he sometimes used map names to elicit 'genuine' versions from Milerum in areas outside his country (see Tindale papers, 'Place names: Drafts for text', AA338/10/2: 114).

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**Appendix 3: TODAY’S TARANGAs AND TARINGAs:**

A ‘Taranga’ homestead stands now on Section 105 at Warners Rd near Stump Hill; a ‘Taranga Farm’ homestead is on Section 97 at Olivers Rd; and a former ‘Taranga Winery’ on Section 102 at Wheaton Rd is now the Simon Hackett Winery.<sup>86</sup>

A ‘Taringa’ homestead (presumably the one on Section 116) was the residence of James Manning when he died in 1914.<sup>87</sup> There is or was another ‘Taringa’ homestead on Section 444 towards Willunga,<sup>88</sup> probably named in the 1960s after the Taringa railway stop (named in 1947).<sup>89</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>86</sup> For these names and those below, see <http://maps.sa.gov.au/plb/>.

<sup>87</sup> *Register* 20/4/1914: 8.

<sup>88</sup> Its first known record is on Military survey map “Milang 1:100,000. Sheet 6627” (compiled 1966).

<sup>89</sup> See PNS 4.03.01/10 Taringa Railway Station, incorporated within 4.03.01/02 Daringa / Taringga.