



Indigenous History of Campbelltown

Welcome to Country



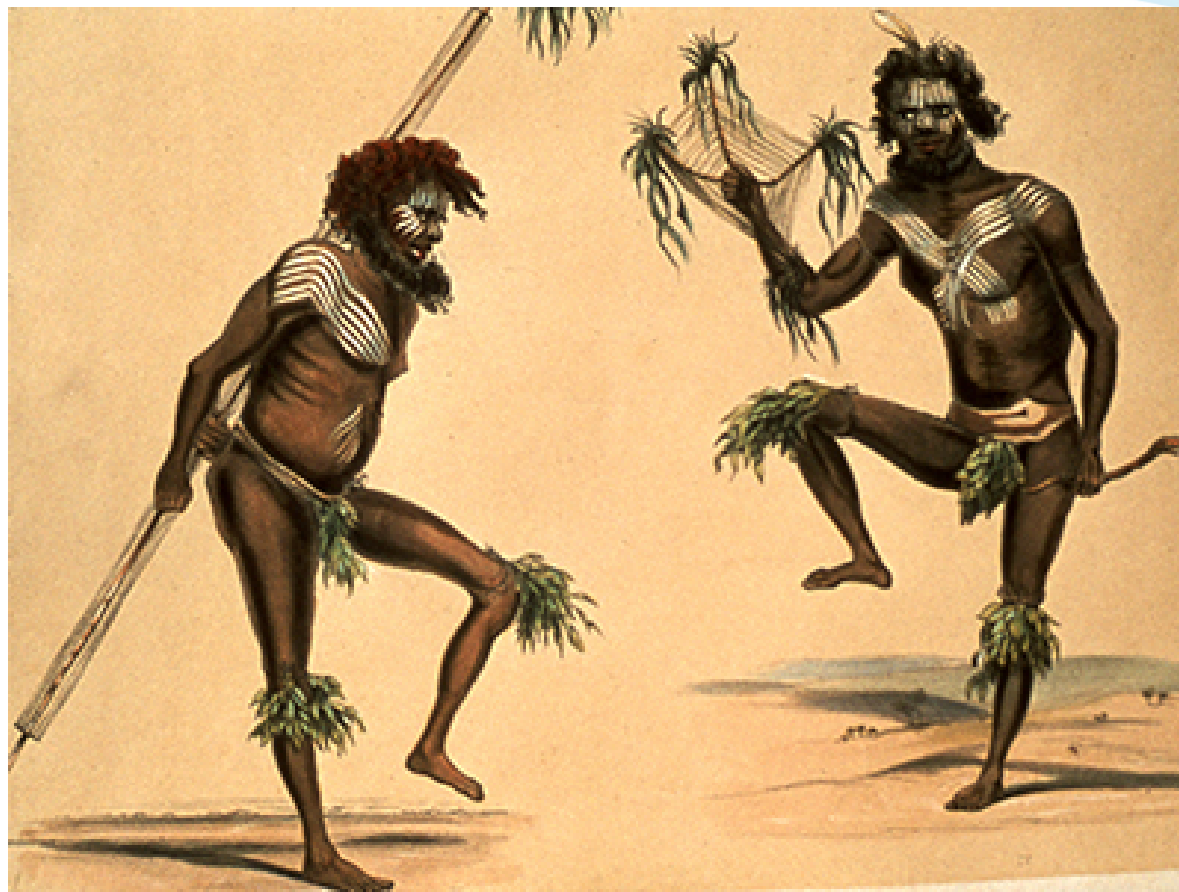
We would like to Acknowledge that the land we meet on today is the traditional lands for the Kurna people and that we respect their spiritual relationship with their Country. We also acknowledge the Kurna people as the traditional custodians of the Adelaide region and that their cultural and heritage beliefs are still as important to the living Kurna people today.

Cultural Sensitivity

Members of Aboriginal and Torres Strait Islander communities are advised that this presentation may contain names and images of deceased people.

Participants should also be aware that certain words, terms or descriptions may be culturally insensitive and would almost certainly be considered inappropriate today, but may have reflected the author's/creator's attitude or that of the period in which they were written.

Kaurna People



The Three Tribes of Adelaide



Adelaide Plains — **Kaurna People**
(Adelaide Tribe)

Adelaide Hills — **Peramangk People**
(Mount Barker Tribe)

Murray River — **Ngarrindjeri People**
(Encounter Bay Tribe)

Corroboree or Palti

THE NATIVE CORROBOREE.

The words that compose what may be called the song, are few in number, and are taken from some of the most trivial circumstances. To a European they would appear quite nonsensical. For instance—"the European food, —the pease I wished to eat—I wished to eat," forms a corroboree song. Another is—"Adelaide no more good since the white men came—now the road has tired me—throughout Yeona there is a continuous road—what a fine road is this for me winding between the hills, &c." All their other songs are of the same description. These words are repeated several times over, and this constitutes the singing part of the play.

1836



SITE OF THE TOWN OF ADELAIDE, 1836.

Illustrated Adelaide News, Saturday 1 July 1876, page 5

George Alexander Anstey



GEORGE ALEXANDER ANSTEY.

Biographical Information



George Alexander Anstey

From a prominent Tasmanian family, he arrived in South Australia in March 1838, eight months before these events took place. His first land purchase in the Colony included two 80-acre Sections in Campbelltown near Anstey Rivulet (Fourth Creek). He did not purchase his better known Highercombe Estate (Anstey's Hill) until 1840.

“Within four weeks of his arrival Mr. Bonney accompanied me to look for a sheep station on the Little Para for my one flock of ewes then depasturing on the Fifth Creek at the foot of the hills.”

The original name of that small tributary of the River Torrens, according to the earliest plans, was Anstey’s Rivulet, but although that name was discarded, Anstey’s Hill in the vicinity of Hope Valley, is as well known to-day as ever it was.

Pastoral Pioneers of South Australia (Volume 1 page 18)

1838

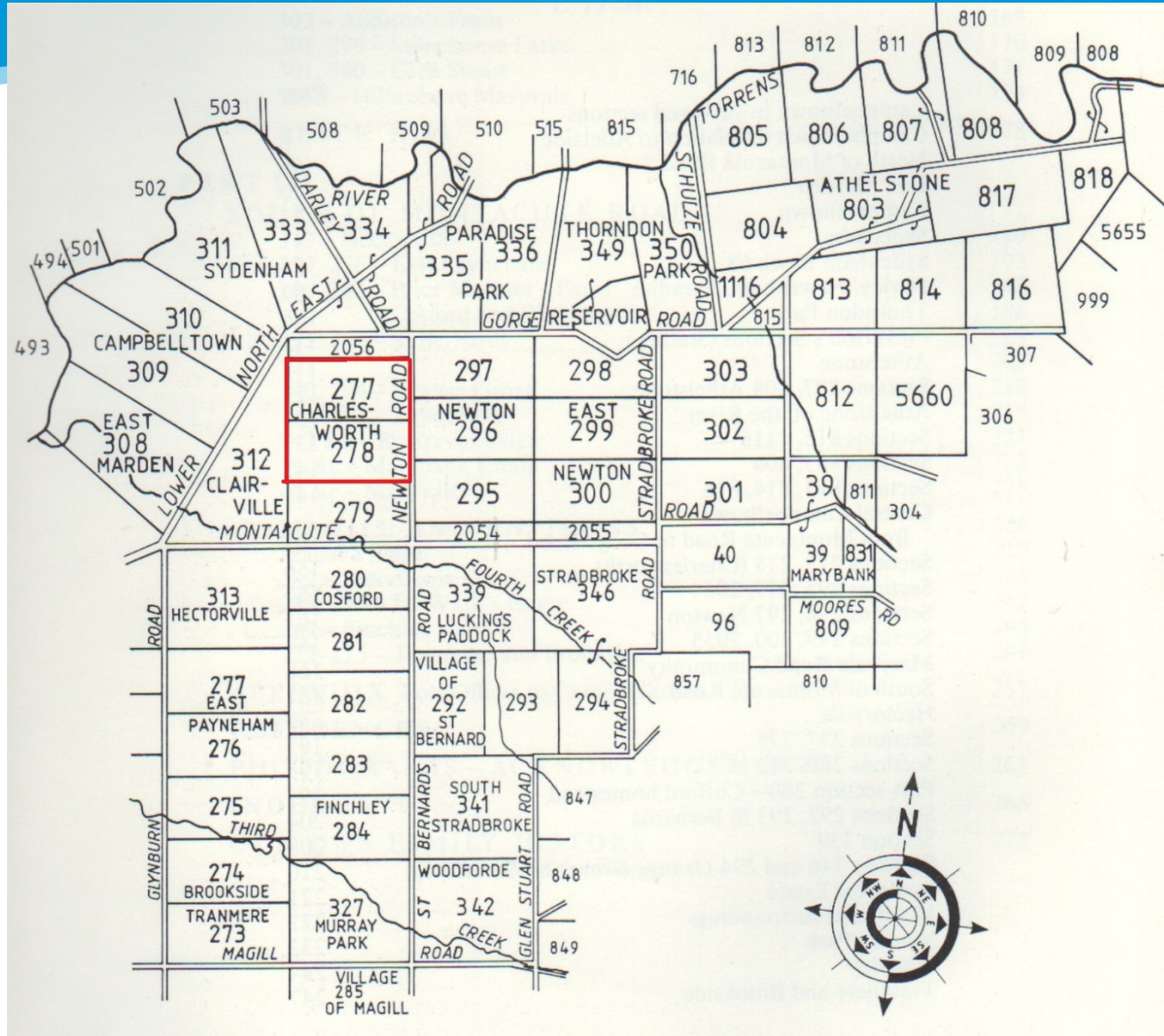
Land Office.

THE following Sections have been Sold
during the week ending the 1st instant:—
Sections 103, 277, 278, district A, containing
240 acres, purchased by George Alexander Anstey,
of North-terrace, South Adelaide, Esq. Amount
of purchase-money, £240.

J. H. FISHER
Colonial Commissioner.

LAND OFFICE,
Adelaide, 1st August, 1838.

1838



SPEARING OF CATTLE AND SHEEP BY THE NATIVES.

CONSIDERABLE excitement has been created among the proprietors of stock during the past week in consequence of several serious depredations having been committed by the natives on herds and flocks depasturing at some short distance from Adelaide. Mr. G. A. Anstey in particular has been a considerable sufferer, and on Tuesday last week two very valuable heifer calves and three lambs were speared by a party of blacks in open day, and almost in the presence of the stock-keeper...

South Australian Gazette and Colonial Register, Saturday 10
November 1838, page 3

Arthur Hardy



Biographical Information



Arthur Hardy

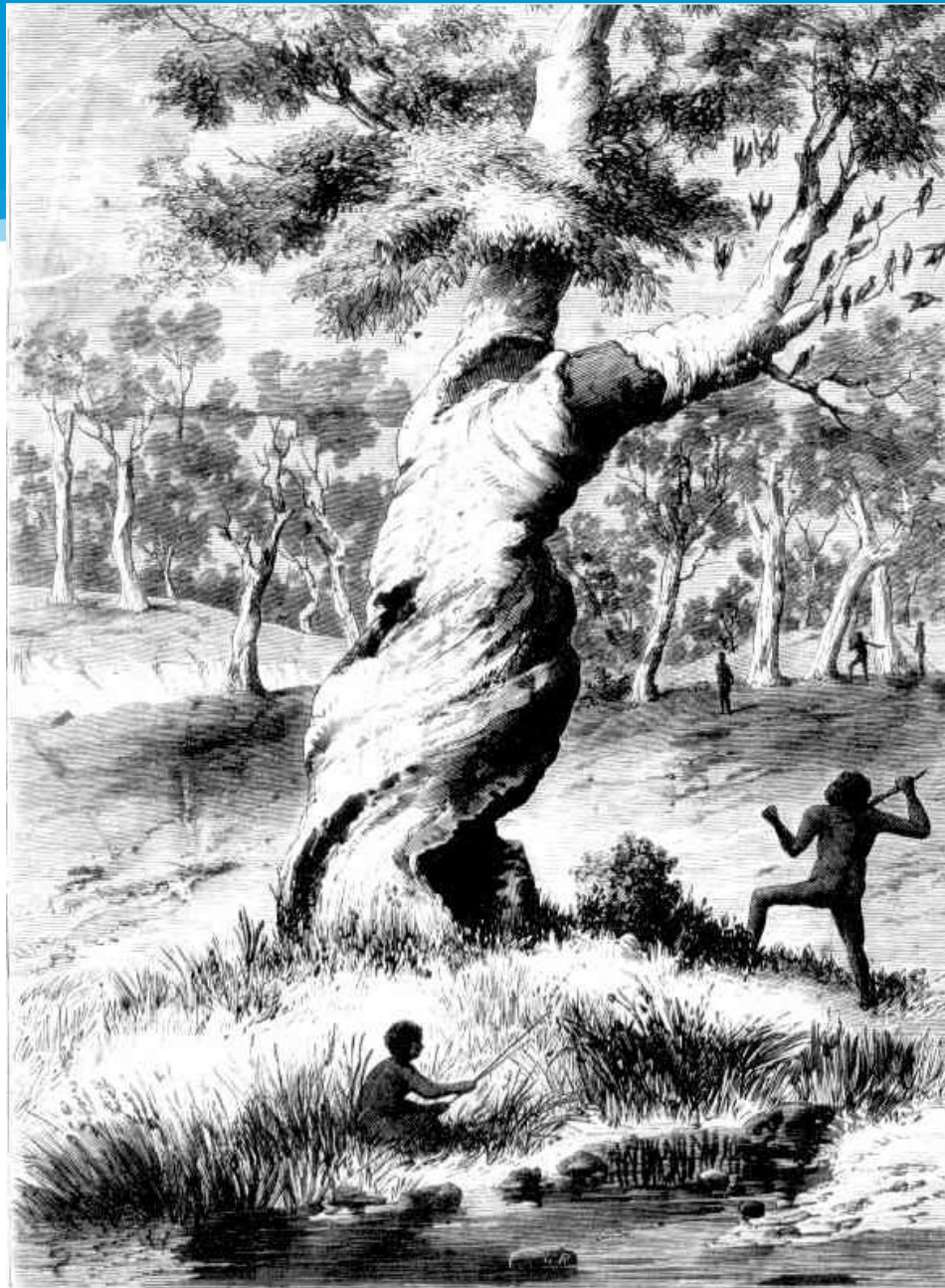
He arrived in South Australia on 9 February 1839, a little over two months before these events took place, having purchased 'Shepley on the Torrens' (Sections 334 & 335), now Paradise, prior to his departure from England. His neighbour on the opposite (Northern) bank of the River Torrens was Osmond Gilles, the Colonial Treasurer.

Apr. 21, 1839. Fine. Henry and George Newenham came to breakfast with me. After breakfast hear Mr. Gilles' old shepherd calling from the north side of the river. On going over found that he had been knocked down and speared by the blacks. Sent Mewett to take charge of the sheep and got assistance to carry him over to my house. He is dreadfully injured. Rode into town to Mr. Gilles who sent out a cart for him and a surgeon and a party of mounted police after the blacks, but they did not catch them.

Diaries of Arthur Hardy – Private Record Group (PRG 101/1)
State Library of South Australia

1841

Illustrated
Adelaide Post,
Thursday 23
January 1868,
page 1



NATIVES KILLING PARROTS.—FROM A SKETCH BY W. A. CAWTHORNE.—SEE PAGE 5.

Rachel Pinkerton



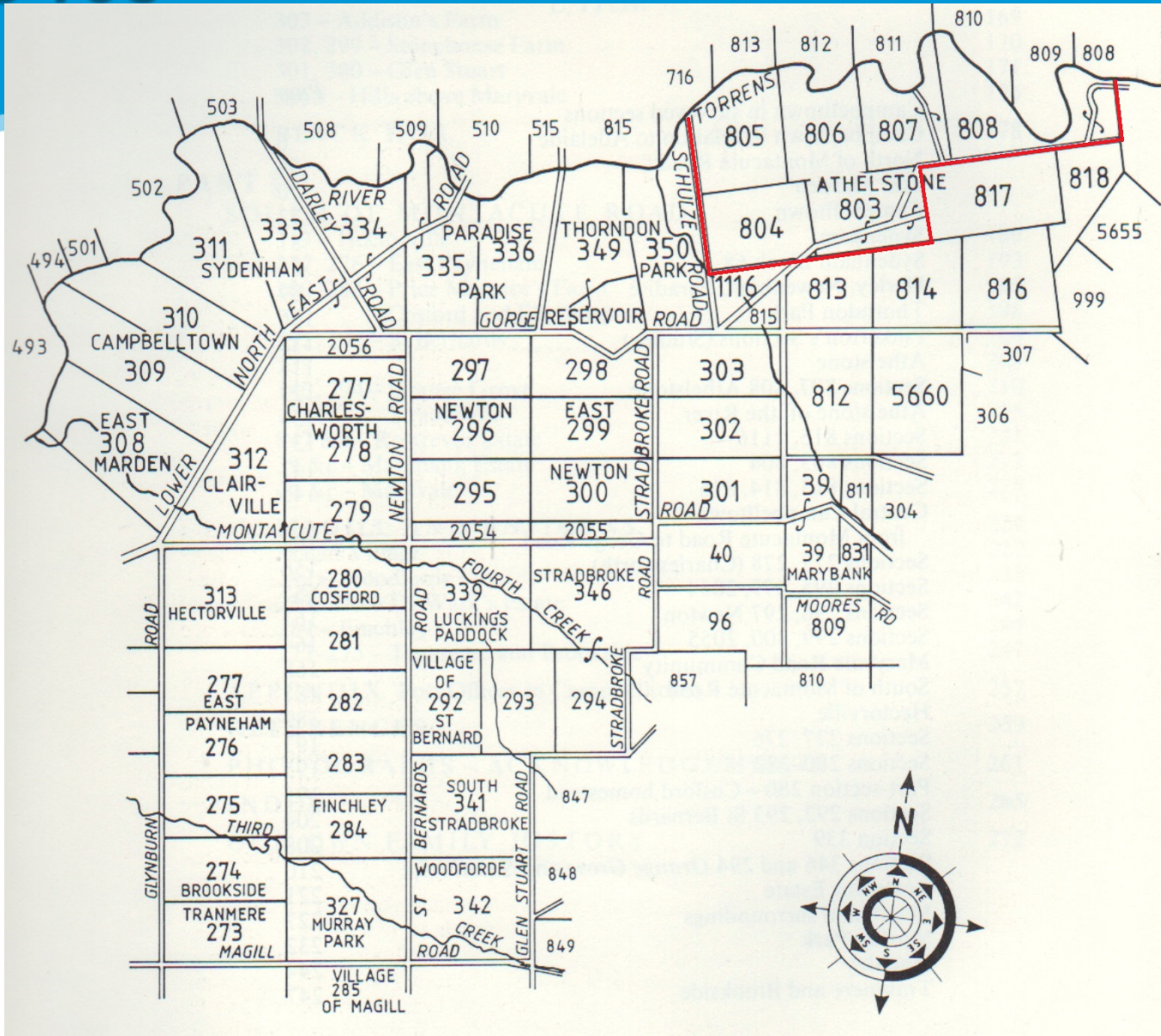
Biographical Information



Rachel Selina Reynolds (nee Pinkerton)

She was born at 'Studley' (now Athelstone) in 1838, probably the first European child to be born in the Campbelltown Council area. Her family relocated in 1848, first to Port Lincoln, and then to New Zealand. Therefore, these events took place before she was 10 years old. She herself acknowledged that many of her early memories were reinforced by her mother's frequent recitals.

1840s



1840s

PIONEERING IN AUSTRALIA
AND NEW ZEALAND

INCIDENTS

in the life of the late

Mrs. W. H. REYNOLDS, Dunedin, N.Z.

as recounted by herself.

Born at Adelaide, South Australia, 10th December, 1838.

Passed away" at Dunedin, N.Z., 21st August, 1928.

The Natives

The natives in those days were wild and fearsome-looking creatures, tall, erect, almost nude, only a loin girdle and some trapping, a few eagle's feathers in their matted hair, and a wild dog's tail attached to their beard below the chin, while all their face, arms, chest, and legs were striped alternately with bright, red and white paint or ochre of some description...

Chronicle, Thursday 12 September 1929, page 51

The Natives

...I have seen them surround the house with their wives and children — some 15 or 20 of them — and my mother would in terror gather us all around her, hiding us under the tables while she put the boxes, chests, &c., against the door, and stood with a double-barrelled gun at the window pointing the muzzle in the most daring and determined manner at them, till they would fling down their spears and baggage and show a more amiable attitude. After which she would give them some pannikins of flour, sugar, tea, &c., and they would depart...

Chronicle, Thursday 12 September 1929, page 51

Hannah Maria Lomman



Mrs. Austin, who died recently at the residence of her son-in-law (Mr. B. F. Whittenbury), Maylands, was born in Halifax-street, on the site of St. John's Church, on June 18, 1843. Her parents (Mr. and Mrs. Henry Lomman) arrived in the John in February, 1840. She was married at Trinity Church to Mr. John Austin on April 4, 1866. Her parents settled at Paradise, now known as Paradise Park...

Advertiser, Wednesday 10 August 1927, page 11

Biographical Information



Hannah Maria Austin (nee Lomman)

She was born on Section 336 (Paradise) in 1843. The events that she describes probably took place when she was a young child, as contemporary accounts show that corroborees were common in the 1840s, dramatically declined in the 1850s, and became very unusual by the 1860s.

...Her parents settled on the section now known as Paradise Park. She used to narrate interesting stories regarding the aborigines and she remembered having seen as many as 500 holding a corroboree on the banks of the River Torrens, where the Paradise Bridge now stands. Mrs Austin lived at Athelstone for many years and was highly respected...

Register, Wednesday 10 August 1927, page 11

1840s



THE NATURAL HISTORY OF THE COLONY—No. 15.
A SUMMER'S DAY IN SOUTH AUSTRALIA.
NATURE AMATOR.

Twilight gradually receding, Night throws her dark mantle over the scene. The numerous fires of the native tribes...are seen far and near, flaming and flickering in the darkened landscape, while the young men dance their corroboree with wild joy and still wilder gestures to the measured time kept by the females beating their opossum or kangaroo skins.

South Australian Register (Adelaide, SA), Saturday 12
June 1841, page 4

The Last Tribal Battle

Early Magill

...Within its boundaries the last tribal battle was witnessed. The conflict was between the Adelaide natives and those of Mount Barker and the River Murray tribes, in which between 700 and 800 painted savages took part...

The Adelaide Observer, Saturday 8 August 1903, page 3

A Note on Location

Possibly late 1848. At this time, 'Magill' referred to a large area that included most of Campbelltown and beyond, as Magill was the most populous village in the vicinity.

However, the various accounts of the battle narrow the location down to a few hundred yards East of 'Glynde House' (54 Avenue Road, Glynde) owned by Edward Castres Gwynne. This is very close to the boundary with the Campbelltown Council, near modern-day Glynburn Road.

The Last Tribal Battle

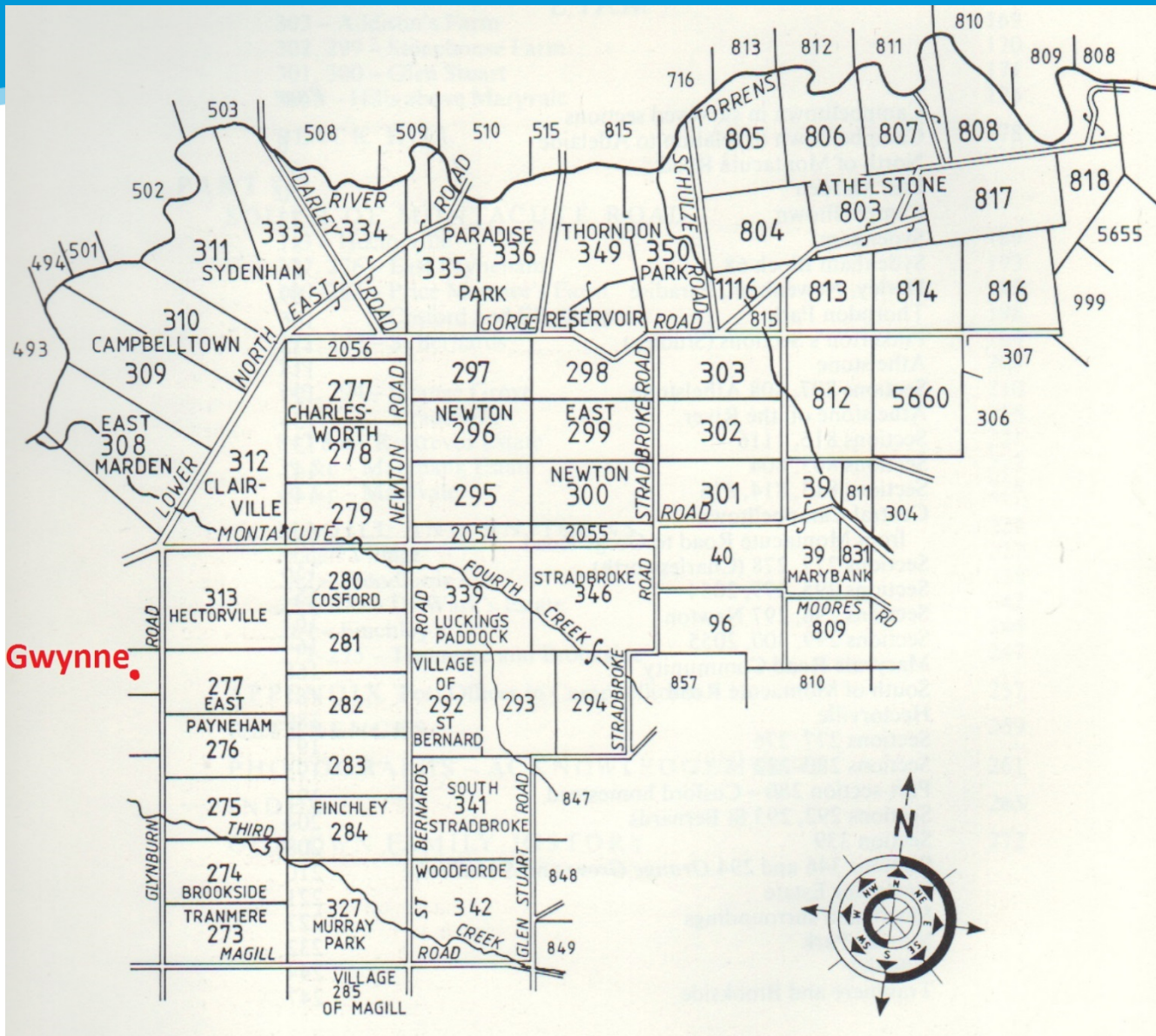
...This event made such a deep impression on my memory, that I was not likely to easily forget the least circumstance that came under my notice. For weeks after, the usual boys' games were suspended for mimic war on native lines, in which shields and spears, and at last stones began to play a dangerous part. The morning of the day of battle dawned, and by ten o'clock both forces were in motion. Scouts were thrown out. The battle-field selected was a clear space of a few acres of a few hundred yards to the east of Mr. Gwynne's residence (he was a lawyer then, in after years he became one of the Judges of the Supreme Court)...

I am not writing a romance, but am recording what actually took place, and what I saw myself. No doubt the old police journals of the forties or very early fifties have preserved the record of this event...

Imagine 700 or 800 painted savages with painted shields, yelling like demons and hurling at each other 800 waddies, all on an area of less than an acre...

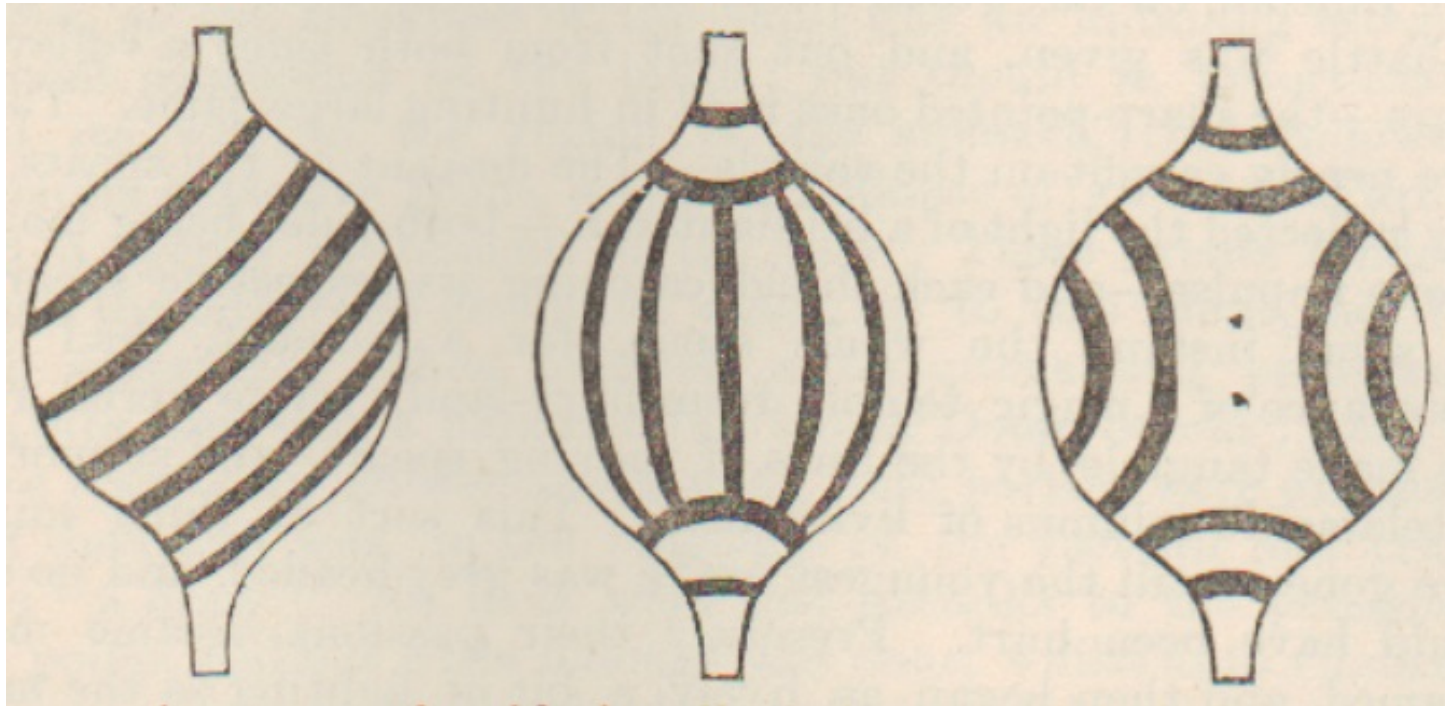
“The Aborigines of Australia: being personal recollections of those tribes which once inhabited the Adelaide Plains of South Australia.” by Edward Stephens, 1889.

The Last Tribal Battle



The Last Tribal Battle

I now give an illustration of the shields, with the devises they bore...



The Last Tribal Battle

Peramangk
Shield

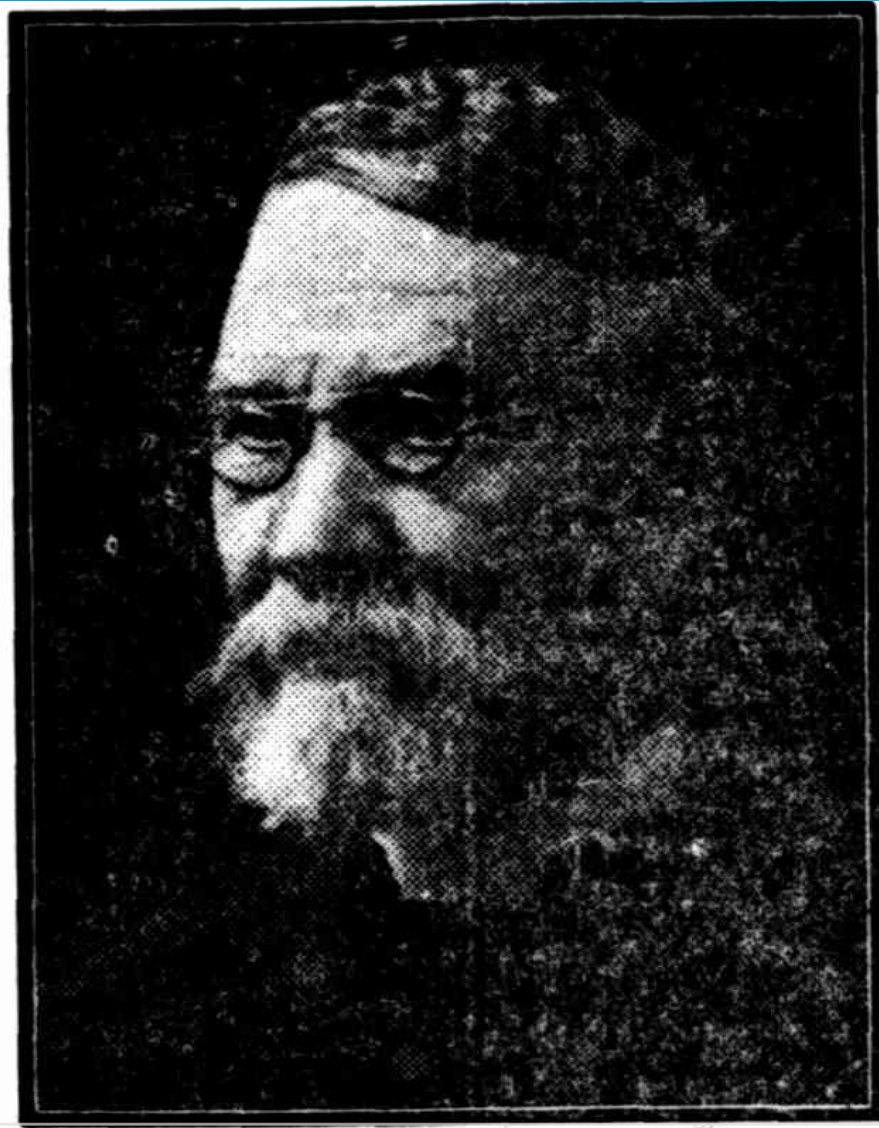


The Last Tribal Battle

...I remember a fight which the Murray blacks had with the blacks from Adelaide. They met on the Glynde. There were hundreds of them, and they looked ferocious in their war garb. A few were injured with spears and boomerangs, when some mounted troopers from Adelaide came galloping up. The aborigines quickly scattered...

“Payneham in the Early Days: Mr. Charles Wood in Reminiscent Mood” in The News, Saturday 25 August 1923, page 7.

Rev. David Stewart Wylie



Biographical Information



Rev. David Stewart Wylie

He was born on Section 273 (Tranmere) in 1841, a son of David Wylie, M.A., who came to South Australia in 1838, and established the Tranmere School near modern-day 'Tranmere House' (3 Kings Grove, Tranmere).

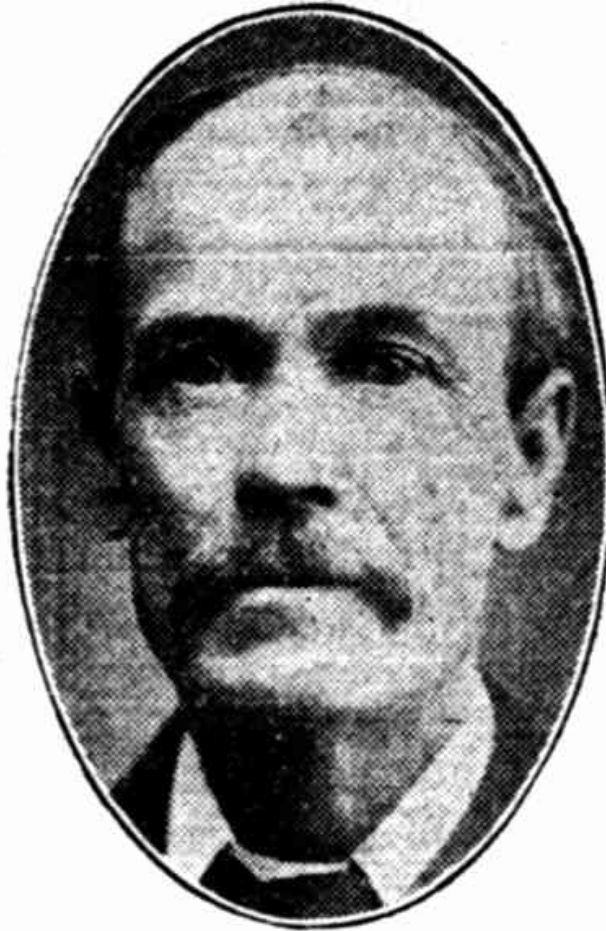
Rev. David Stewart Wylie



...The aborigines used to camp at Tranmere, and on one occasion a neighbouring tribe congregated on Judge Gwynne's section nearby, and trouble began. A fight eventuated, but word had been sent to the mounted police, who quickly arrived and dispersed the combatants....

“Rev. D. S. Wylie born at Tranmere in 1841”
in The Mail, Saturday 3 July 1915, page 19.

Robert Scott Wylie



MR. R. S. WYLIE
who can remember the time when blacks
were camped at Tranmere.

Biographical Information



Robert Scott Wylie

A brother or Rev. David Stewart Wylie, he was born about 1847, which means that he may have been too young to have witnessed some of these events first-hand, particularly the last tribal battle that is thought to have taken place in late 1848.

Robert Scott Wylie

...Memories of the days when the blacks congregated in their wild state round what is now the popular suburb of Tranmere are recalled by Mr. Robert Scott Wylie. Mr. Wylie was born on the site of Tranmere 80 years ago... Mr. Wylie has a vivid recollection of the aborigines who used to gather near Tranmere each May 24 to receive Government blankets. They were almost naked, and lived in the most primitive fashion. He found them most inoffensive, but recalled an occasion where two different tribes met near his home and hostilities were started. The arrival of police put a stop to the fight. He had seen as many as 1,000 blacks near Tranmere on the celebration of the birthday of Queen Victoria [May 24]...

“Study Pioneer. Wild Blacks at Tranmere. Experiences of Mr. R. S. Wylie” in The News, Thursday 14 July 1927, page 4.

Mysterious Death at Magill

... an inquest at the Destitute Asylum on Friday morning, September 20 [1878], relative to the death of a man, name unknown, who was found dead under a tree at Magill on the evening of September 17...

Found it to be the body of a half-caste male, aged, he thought, between 25 and 30...

Richard Hann, gardener at the Magill Orphanage, said on the evening of the 17th September he was in a gully on Mr. Price Maurice's property near the Magill Orphanage... The body was in the hollow of the tree in a recumbent position, on its right side, with a white-and-red handkerchief under the head. There was a white felt hat laying on the stomach... [Mr Hann] had been at the Orphanage for three years, but during the whole of that time had never seen any blacks about the neighbourhood...

South Australian Register, Saturday 21 September 1878, page 2

Mysterious Death at Magill

...Annie Neil, aged 14...deposed that...On the morning of September 17 she and her sister were gathering wood near where the deceased was found, when they saw a black man and black woman chasing three sheep. About half-past 4 o'clock she went out again with her brother James to collect wood and again saw them. On going near the tree where the deceased was found to take the boughs and small wood they saw there the black woman, who was sitting down, got up and said if they did not go away they would murder them. The woman, who was quite naked, chased them and they ran home. The man did not get up. The man and woman were sitting close to the tree, but witness did not then know that there was a dead man in the tree. She had never seen blacks in the gully before...

South Australian Register, Saturday 21 September 1878, page 2

Mysterious Death at Magill

...The adjourned inquest... was resumed by the City Coroner at the Destitute Asylum on Friday morning... Peter Bell, a farmer, residing at Mount Barker, stated that a Indian half-caste named Alex Morrison had been in his employ as a shepherd for about eight years... From the description of the man and the clothes he wore he thought the body of the man found in the tree was that of Morrison... The Jury returned the following verdict:— “We believe from the evidence that the body found in the hollow of a tree at Magill is probably that of Morrison, but there is no evidence as to the cause of death, or to how he got into the tree, neither is there any direct evidence as to identity.”

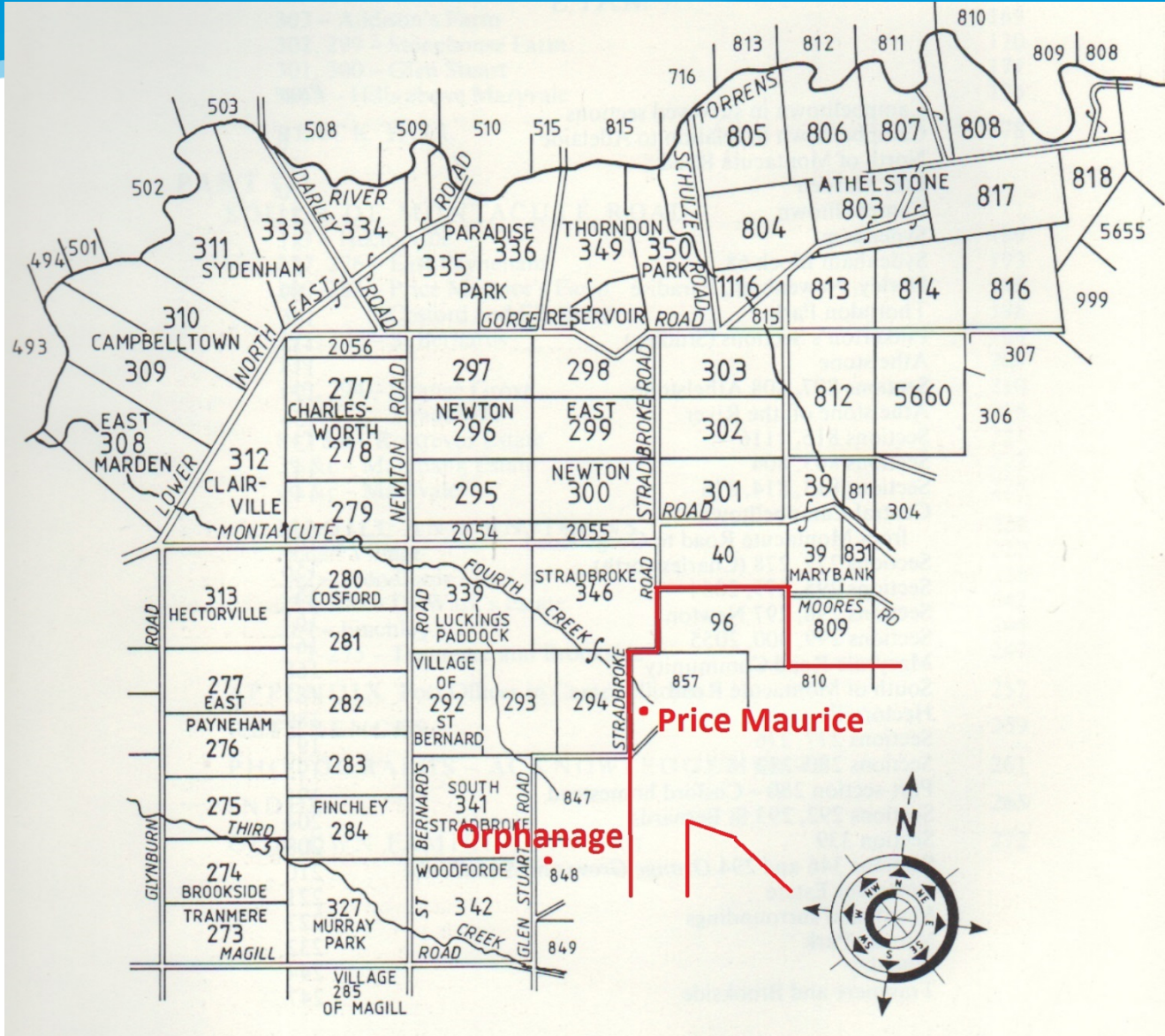
Evening Journal, Friday 27 September 1878, page 2

A Note on Location



From the clues provided, these events probably took place near Spring Gully, Rostrevor. However, in the 1870s Price Maurice's 'Fourth Creek Estate' was a vast 3,031-acre property, which included most of the modern-day Morialta Conservation Park and a number of gullies, located just beyond the Eastern boundary of the Campbelltown Council area. Unfortunately, the original inquest, which may have provided additional detail, has not survived.

1878



Kaurna Word List 1889

ANIMALS, BIRDS, &C.

Bitcha, <i>locust, grasshopper</i>	Mareela, <i>mullet</i>
Cōndollee, <i>whale</i>	Nanta or nanto, <i>horse</i>
Cōorakee, <i>cockatoo</i>	Nantooterca, <i>male kangaroo</i>
Coorāka, <i>maggie</i>	Nerpa, <i>rat</i>
Cooyar, <i>fish</i>	Nercoondar, <i>shark</i>
Connādna, <i>wallaby (female)</i>	Pilta, <i>brush opossum</i>
Cooyōunda, <i>unslean animals</i>	Pilyabilya, <i>butterfly</i>
Cudlee, <i>dog</i>	Pitta, <i>goose</i>
Currēe, <i>emu</i>	Percoo, <i>mouse</i>
Coolyow, <i>white kangaroo</i>	Taboora, <i>blow-fly</i>
Cōngoola, <i>crawfish</i>	Tapoo or Taboo. <i>small black fly</i>
Curkīnya, <i>sparrow hawk</i>	Toonda, <i>red kangaroo</i>
Curca, <i>a small fish, bream</i>	Toorca, <i>grey kangaroo</i>
Mayōo, <i>cat</i>	Toonoo, <i>snake</i>
Malōota, <i>ring-tail opossum</i>	Tinjella, <i>quail</i>
Mootanitchee, <i>fowls</i>	Taboōrāparee, <i>maggot</i>
Mootanitchee-wangarnee, <i>cock-crowing</i>	Wadla, <i>wallaby</i>
Mootanitchee wacwacoo, <i>chickens</i>	Wadla watpa, <i>wallaby rug</i>
Moonbi, <i>pigeon</i>	Walta, <i>large bird, turkey, eagle,</i>
	Wangoo, <i>black opossum</i> [&c.

Kaurna People Today

“To those people who say that the Kaurna people were wiped out, I say, ‘They ain’t dead, man! They are still around and very much alive.’”

Leila Rankine, 1989.

<https://www.marion.sa.gov.au/living-kaurna-cultural-centre>