

## Place Name SUMMARY (PNS) 5.3/05

### LEPULDALINGGUL / LEPULDAWI or LEPIDAWI

(last edited: 8/5/2013)

See also PNS 5.3/04 Watara-parringga

and background document 'BACKGROUND4\_TjilbrukiCavesHills.pdf'.

#### Abstract

Lepuldalinggul is the Ngarrindjeri name for a hill in the southern Fleurieu range.

In the 1930s Ngarrindjeri informants Milerum and Karlowan spoke of a traditional pair of hills. This second hill was called Lepuldalinggul (and probably also Lepuldawalangg) by Karlowan, who identified it as Mt Robinson. Milerum probably did not name it, but is said by Tindale to have located it somewhere south of Mt Hayfield; however this is doubtful.

Both informants agreed that the other hill was Mt Hayfield.

Lepuldalinggul was associated with the being Lepuldali, or (in Milerum) Lepidawi. He was a 'ring tail mouse' (Milerum) or 'flying opossum' (Karlowan): possibly the Feathertail Glider.

Despite the optional use of the ending *-awi* which looks a little like Kurna, all these names are in Ngarrindjeri language where *-awi* is a common ending. They are analysed here because this helps us to locate the other place-name 'Watara-beringgi', which is probably Kurna in origin though adapted into Ngarrindjeri (see PNS 5.3/04 Watara-parringga for more details).

<i>Coordinates</i>	-35.54631° Latitude, 138.39947° Longitude
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#### Language Information

<i>Meaning</i>	'place of the Lepuldali two'
<i>Etymology</i>	<i>Lepuldali</i> 'marsupial mouse' + <i>enggul</i> 'place of two' (Locative Dual)
<i>Notes</i>	The Dual form refers to the pair of hills, though only one totemic being is named.
<i>Language Family</i>	Yaraldic: 'Ngarrindjeri'
<i>KWP Former Spelling</i>	
<i>KWP New Spelling 2010</i>	
<i>Phonemic Spelling</i>	
<i>Pronunciation</i>	" <u>L</u> ep-ul- da-linggul":
<i>Pronunciation tips</i>	Stress the first syllable; secondary stress on 3 <sup>rd</sup> syllable; 'e' as in 'get'; every 'u' as in 'put'; 'a' as in Maori 'haka'.

## Main source evidence

<i>Date</i>	<b>1934</b>
<i>Original source text</i>	“Story of Ken`gori / A bird in hills. RaminZeri story. Was man. Had two wives ring tail mouse (dapulatawi) and flying possum (watajari) down towards Cape Jervis. / See detailed story obtained 13.5.36”
<i>Reference</i>	Tindale SE of SA journal Vol.2, AA 338/1/33/2: 52.
<i>Informants credited</i>	Milerum 1934
<i>Informants uncredited</i>	

<i>Date</i>	<b>Jan 1936</b>
<i>Original source text</i>	“`lepul`dawi flying opossum. ?Petaurus breviceps Supposed to live at Cape Jervis. It ‘flies from tree to tree’.”
<i>Reference</i>	Tindale, ‘Series of words from Karlowan Jan 1936 when showing him animals etc in Museum’, SE of SA journal Vol.2, AA 338/1/33/2: 277.
<i>Informants credited</i>	Milerum 1936
<i>Informants uncredited</i>	

<i>Date</i>	<b>May 1936</b>
<i>Original source text</i>	<p>“Watajari... Le/Đapuldawı went round... This Watajari was wonderful chap; had strong teeth, shining fur. Watajari and Đ took some wonderful stones there at his hill, they shone. “Karloan thinks they must be gold, he is going to have a look for them”.</p> <p><i>[separate notes inset at bottom of story]</i> There are two hills, Mt Hayfield, 116 H of Yank = Watara`ňalaŋ i.e. flying opossum (called Wati:rəŋeŋgl by Karlowan) hill. The southern one is smaller (S of Mt Hayfield. SW of Section 234 H of Yank. It is the hill of Lepuldawi the ringtail opossum and is called `Lepul`daw<sup>a</sup>laŋ.</p> <p><u>`Lep:uldawi</u> and <u>`Wat:eiriorn</u>  a small animal      a black bird like magpie, warns kangaroo and people of your approach  Now two hills at `Wati:rə`ňeŋgl = Mt Hayfield / From Karlowan”.</p>
<i>Reference</i>	Tindale, ‘13 May 1936, Tanganekald Notes from Milerum’, SE of SA journal Vol.2, AA 338/1/33/2: 231.
<i>Informants credited</i>	Milerum 1936; Karlowan 1935-6
<i>Informants uncredited</i>	



<i>Date</i>	<b>c.1940</b>
<i>Original source text</i>	<p>“Marsupial Possum and Jaybird / In Ramindjeri territory, within the same area associated with Tjirbuki, lived two Dreaming men on the scrub plain at at Wati-erilanggal, near Mt Hayfield, a few miles southwest of the Bald Hills. The name Wati-erilanggal referred to two hills, with the other being Lepuldalingul (Mt Robinson)... Lepuldali... a marsupial smaller than a possum which jumped from limb to limb of a tree and could easily be caught by hand. Its habitat was around Cape Jervis... Lepuldali was a clever man; Watieri was a sneak...”</p> <p>“Lepuldalindjera; from the place Lepuldalingul (Mt Robinson), located out in the scrub near Mt Hayfield where there are two hills: one hill belonged to the Wati-erilindjera clan, the other to the Lepuldalindjera. <i>Ngatji: lepuldali</i> (marsupial possum).”</p> <p>“<i>lepuldali</i> or <i>lepuldai</i>, marsupial possum – [obtained] Throughout the year – In tree country, especially in the wooded country around and between Mt Compass and the Bald Hills...”</p>
<i>Reference</i>	Berndt and Berndt 1993, <i>A World That Was</i> : 234, 311, 555.
<i>Informants credited</i>	Karlowan c.1940
<i>Informants uncredited</i>	Possibly Pinkie Mack and other Yaraldi informants.

<i>Date</i>	<b>1941</b>
<i>Original source text</i>	<p>“Song of the Swallow, Watiari and the Ring-tailed Mouse, Lepidawi..... The Lepidawi and Watiari are together known as [ˈWatajarul], a word in the dual form meaning ‘the two’. The Jarildekald know them as [ˈLepuldawi] and [ˈWatiriorn].”</p>
<i>Reference</i>	Tindale 1941, ‘Native Songs of the SE of SA, Part 2’, <i>Transactions of Royal Society of SA</i> 65(2): 242-3.
<i>Informants credited</i>	Milerum
<i>Informants uncredited</i>	Karlowan

<i>Date</i>	<b>1934-41</b>
<i>Original source text</i>	<p>“Ḑ / ˈLepulˈdawaˈlanj hill of dapuldawi / southern [is] smaller / Tindale has legend” [arrow to trig triangle ‘S of Mt Hayfield’].</p> <p>- Dec 1935 “Tjutjugawi / hill (Karl.)” [arrow to Mt Robinson].</p>
<i>Reference</i>	Tindale annotated map Hd of Yankalilla, AA 338/24/101.
<i>Informants credited</i>	Karlowan, Milerum
<i>Informants uncredited</i>	



Date	n.d. (?1980s)
Original source text	“Watiriorn Ramindjeri Tr. / Ancestral man of the country around Mt Hayfield Section 114 H of Yankalilla; he became the Welcome Swallow ( <i>Hirundo neoxena</i> ). He was initiated together with Lepuldawi another being whose country was at South of Mt Hayfield, a somewhat lesser hill. He was transmuted to the ringtailed opossum [ <i>added: and/or flying phalanger</i> ]... from Karammi through Karlowan.”
Reference	Tindale Ramindjeri vocabulary card in AA 338/7/1/17
Informants credited	
Informants uncredited	

Date	n.d. (?1980s)
Original source text	“Lepul`dawa`lang <i>Check</i> . Hill at Section 233 H of Yankalilla. S of Mt. Hayfield. Translation rec {sic} Lit. Water hill. <i>Deriv: dapuldawi water, ? Lepuldawi [sic]</i> A resort for water in dry times. Check legend from Karlowan. The meaning may be opossum water and spelling of dapuldawi may be Lepuldawi and [ <i>?wrlly - ?writing</i> ] error. Tindale ms from Karlowan.”
Reference	Tindale Kurna place-name card 553.
Informants credited	
Informants uncredited	

Date	n.d. (?1980s)
Original source text	“dapuldawi of Tindale TRSSA 65(2) 243 May be a mishearing of lepuldawi which is not a mouse but a ringtail opossum. Check the place name Lepuldawalang which may be opossum water place. Make sure to find legend of the place given ms ? by Karlowan or Warn of possible/probable error Meyer has tapiatauwe = { <i>?ashes? water?</i> } Yarildekald = salt water.”
Reference	Tindale vocabulary card from box AA 338/7/1/44 “To Sort”.
Informants credited	
Informants uncredited	

Date	1987
Original source text	“Tjirbruki arrived at [ˈTjutju`gawi] (west of Mt Robinson), the camp of Ramindjeri tribesman [ˈKen`gori] of the [ˈwanma`rai] totem (ringtail possum), <i>Pseudocheirus peregrinus</i> .”
Reference	Tindale 1987, ‘Wanderings of Tji:rbruki’, <i>Records of SA Museum</i> 20: 9b.
Informants credited	
Informants uncredited	Some details Karlowan and Milerum

## Discussion: THE HILL OF LEPULDALI:

In the 1930s the Ngarrindjeri men Milerum and Karlowan spoke of two hills in the high range country of southern Fleurieu, an ambiguous borderland between the Ramindjeri speakers of Encounter Bay and the Kurna speakers of Rapid Bay and Yankalilla.<sup>1</sup>

These two hills were the embodiment of two totemic Beings: 'Watiari' and 'Lepidawi' (Milerum) or 'Wati-eri' and 'Lepuldali / Lepuldaui' (Karlowan). Their names, locations, and stories were recorded rather sketchily, and Tindale's original records have them mingled with others even more sketchy including a third being (Kengori) and a third hill ('Witawalang'), with part of the Tjilbruki story, and with Tindale's own assumptions and interpretations; so that a major job of disentanglement has been necessary.

For comprehensive data and some analysis of this cluster of Beings and their hills, see my linked document 'BACKGROUND4TjilbrukiCavesHills.pdf'.

For Watiari and his place near Mt Hayfield, and the song composed by Kaltanganuru in which the two Beings were featured, see PNS 5.3/04 Watara-parringga.

### THE NAMES OF THE BEING:

For Tindale Milerum named Watiari's companion as "Lepidawi".<sup>2</sup>

Karlowan named this Being as "Lepuldawi" for Tindale,<sup>3</sup> and later for Berndt as "Lepuldali" or "Lepuldaui".<sup>4</sup>

In the context of a different story about another being Kengori, Milerum also gave another name which looks very similar, 'Dapulatawi' (1934) or 'Dapuldawi' (1936).<sup>5</sup> In the 1936 entry Tindale very quickly assimilated this word to Karlowan's Lepuldawi and crossed out the capital D: "Le/Dapuldawi went round..." and "Watajari and D took some wonderful stones..."<sup>6</sup> It is unclear, but likely that 'Dapuldawi' was a different being from Lepidawi, even though Tindale merged them in one of his earliest records.

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<sup>1</sup> See my *Feet On the Fleurieu* (forthcoming 2013).

<sup>2</sup> SE of SA 2: 252-4; Tindale 1941, 'Native Songs of the SE of SA, Part 2', *Transactions of Royal Society of SA* 65(2): 242.

<sup>3</sup> SE of SA 2: 231, 277.

<sup>4</sup> Berndt and Berndt 1993: 112, 234, 311, 555. 'Lepuldaui' is merely another spelling of 'Lepuldawi'.

<sup>5</sup> SE of SA 2: 52, 231.

<sup>6</sup> Tindale, '13 May 1936, TanganeKald Notes from Milerum', SE of SA 2: 229: 231.

THE NAMES OF THE HILL:

For Berndt, Karlowan gave the name of the hill as “Lepuldalingul”.

For Tindale, it was probably Karlowan rather than Milerum who gave the hill as “Lepuldawalang”. The original record of this version<sup>7</sup> does not make clear who the informant was, but the spelling is consistent with Karlowan’s ‘Lepul-’ rather than Milerum’s ‘Lepi-’.

Milerum does not seem to have given a name for the hill.

UNCERTAINTIES:

Tindale’s published works do not mention the uncertainty about the spelling and meaning of the name or names. A couple of his place-name cards, probably from the 1980s, confess these as an unresolved problem, possibly an error, but continue to speculate on a single lexical meaning, using his environmental approach: a Kurna place-name card:

*‘Lepul`dawa`lang Check.*

*Hill at Section 233 H of Yankalilla. S of Mt. Hayfield.*

*Translation rec [sic] Lit. Water hill. Deriv: dapuldawi water, ? Lepuldawi [sic]*

*A resort for water in dry times. Check legend from Karlowan. The meaning may be opossum water and spelling of dapuldawi may be Lepuldawi and [?wrily - ?writing] error.*

*Tindale ms from Karlowan.*<sup>8</sup>

and an unsorted vocabulary card:

*dapuldawi of Tindale TRSSA 65(2) 243*

*May be a mishearing of lepuldawi which is not a mouse but a ringtail opossum.*

*Check the place name Lepuldawalang which may be opossum water place.*

*Make sure to find legend of the place given ms ? by Karlowan or*

*Warn of possible/probable error*

*Meyer has tapiatauwe = [?ashes? water?] Yarildekald = salt water.*<sup>9</sup>

<sup>7</sup> Tindale ‘13 May 1936, Tanganekald Notes from Milerum’, SE of SA 2: 231.

<sup>8</sup> Tindale n.d. (1980s?), Kurna place-name card 553 ‘Lepuldawalang’. As we saw above, ‘dapuldawi’ was from Milerum, not Karlowan (SE of SA 2: 52).

'Dapuldawi' 'Lepidawi' and 'Lepuldawi' all end with *-awi*. This sounds like the 'water' place-name suffixes in the languages of Yorke Peninsula and the Flinders Ranges (Coobowie, Moorowie, Telowie, Italowie, etc), which are related to Kurna and use variants of the Kurna word for water, *kauwi*.<sup>10</sup> Are they Kurna words?

Lepidawi, Lepuldawi, Lepuldali and their compounds cannot be Kurna words as they stand, since they begin with *l* and this never happens in Kurna.

Dapuldawi could conceivably be Kurna but for two things. Firstly, in practice there are very few Kurna known place-names which end in *kauwe* 'water',<sup>11</sup> and none which end in the contraction *-awi* even though this is common in related languages further north and west. Secondly, the ending *-awi* is common among Ngarrindjeri nouns and is also a Possessive suffix ('of, belonging to').

Tindale's derivation of 'dapuldawi' from Ngarrindjeri *tappatauwe* 'water'<sup>12</sup> (or *thappatauwe* 'salt water')<sup>13</sup> is fairly credible. *Tappatauwe* could very easily be modified into *dapuldawi* by adding an *l* and altering an unstressed vowel. Milerum's '-pidawi' requires only the vowel change from *-patauwe*. But we have no idea why a Being would be named 'salt water'.

The alteration of *da-* to *le-* remains unaccountable; but dialect difference (if that is what it is) perhaps does not need to be accountable, and we do not have records of any other Ngarrindjeri words beginning with 'lep-', from which to trace the process. Thus the question whether there are two different words (and possibly two different Beings) is left open from a linguistic point of view as well.

Tindale's other late guesses about the meaning (see above) are mere niggings at the problem and have no linguistic virtue. There are no known words in either Kurna or Ngarrindjeri which use morphemes like *dapul*, *lepuld*, *lepid* or *tappa* to mean anything like 'opossum' or 'hill'.

*Lepuldali* / *Lepuldawi* / *Lepidawi* seems to have good credentials in two dialects of the Ngarrindjeri of the early 20<sup>th</sup> century, with an agreed referent as a proper name, and credible variants in Tangan and Yaraldi, but no other known 'meaning'. Unlike Watiari and its variants, both of the informants apparently knew this word and did not attribute it to any foreign language or dialect. But all the 19<sup>th</sup>-century collectors missed it. Perhaps it came into use later than the generations of first

<sup>9</sup> Tindale vocabulary card 'dapuldawi' from 'To Sort', AA 338/7/1/44.

<sup>10</sup> See Hercus and Potzeny 1999, 'Finch vs Finch-water', *Records of SA Museum* 31(2): 179.

<sup>11</sup> In southern Fleurieu there are Tuttu-kauwingga (PNS 5.3/08) and Ityi-kauwingga or Ityikauwi (PNS 5.4.1/12); the locative *ngga* is optional. Otherwise there is only 'Mercowie' at Crystal Brook (PNS 9/32).

<sup>12</sup> Meyer 1843: 97.

<sup>13</sup> Taplin 1879: 136.

contact, by processes unknown, maybe with the increased traffic on the range during journeys from the Lakes to Adelaide.

Since this is not a Kaurna place-name, and it is not widely known, I refer the interested reader to the background document for a detailed discussion of its location and other matters.<sup>14</sup>

## WHERE WAS THE HILL?

Briefly:

Milerum's location for it was not clearly recorded, despite Tindale's assertion that it was the trig station 'South of Mt Hayfield'. (It is doubtful that Tindale realized it was a trig station, a featureless point right on the range watershed, not an identifiable 'hill'; and higher than Mt Hayfield, not 'smaller' as Milerum had said).<sup>15</sup>

Tindale probably never recorded a specific site for the second hill from either Karlowan or Milerum.

On the other hand we know that Karlowan did have his own different 'take' on this second hill. Speaking to Berndt, he identified the hill of Lepuldali as Mt Robinson.<sup>16</sup> This is a very wide but identifiable hill on the watershed: 8 km ESE of Mt Hayfield (not 'south') and separated from it by the valleys of Waterfall Creek and another smaller stream; and 6.5 km east of the 'South of Mt Hayfield' trig station. Its summit is over 360 metres, compared to Mt Hayfield's 354.<sup>17</sup>

Karlowan's Mt Robinson was "*Lepuldalingul...*, located out in the scrub near Mt Hayfield where there are two hills". It was the place of "*Lepuldali or Lepuldau*", the "*marsupial possum*".<sup>18</sup> He was a Yaraldi man from the Lakes, living at Murray Bridge. For him Mt Robinson was 'near Mt Hayfield'. Not surprisingly then, '*Watierilanggal*' – which for him was between the two, 'on the scrub plain'<sup>19</sup> – could be described as 'near' either of them.

Strangely, it seems likely that Karlowan originally told Tindale that the first place 'Watira-ngenggul' was also 'near Mt Robinson', rather than associating it with Mt Hayfield as Tindale did (following Milerum); though both can only be taken as approximations.

<sup>14</sup> See 'BACKGROUND4\_TjilbrukiCavesHills.pdf'

<sup>15</sup> Tindale 1936 in SE of SA 2: 231.

<sup>16</sup> Berndt and Berndt 1993: 233-4, 311.

<sup>17</sup> Mt Hayfield's elevation is given at [www.placenames.sa.gov.au/pno/](http://www.placenames.sa.gov.au/pno/). Mt Robinson's is not, but can be seen from the contour lines on survey map 'Torrens Vale' 1:50,000, 2<sup>nd</sup> ed., No. 6526-1 (1980).

<sup>18</sup> Berndt and Berndt 1993: 311.

<sup>19</sup> Berndt and Berndt 1993: 234.



In the published form of his 1936 essay on Karlowan's Tjirbuki story, Tindale wrote, "*Tji:rbuki was born (started) at [Wa`ti:raŋəŋgul]... which is near Mt Hayfield and about five miles south-west of Bald Hills*".<sup>20</sup> But in a late MS draft he had previously written, "*which is near Mt Robinson and about 3 miles south of Bald Hills*"; and then corrected the place and distance to the published version.<sup>21</sup>

Tindale included a few titbits from Milerum in this essay, but 'Mt Robinson' here is unlikely to have been one of them since Milerum seems never to have mentioned it. The alteration to 'near Mt Hayfield' could have arisen from either of the informants. Karlowan told Berndt it was '*near Mt Hayfield*' and may have told the same to Tindale as well at another time. Being already mentally aligned to Milerum's '*south*' version from sessions in the same year, Tindale presumably saw 'Mt Robinson' as a simple mistake. Missing the opportunity as early as this in his search for a single correct version, he filtered this hill out of his interpretations, opted for Mt Hayfield alone, and never revisited the issue.

This side-track highlights once again the need to analyse the geographical context before assuming too much from a single landmark reference.

### References to background documents

See also my background document 'BACKGROUND4\_TjilbruKiCavesHills.pdf', where matters of Lepuldali / Lepidawi and Dapuldawi are laid out in full.

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*End of Summary*

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<sup>20</sup> Tindale and Mountford 1936, *Records of SA Museum* 5(4): 500.

<sup>21</sup> 'The story of Tji:rbuki... from Karlowan and notes from Milerum, published in 1936', in 'Notes on the Kurna', AA 338/1/35: 79; cp. Tindale 1936: 500.