







Butterfly Droppings



French

Island

Despite the artic conditions in the Mechanics Institute the professionalism of the Warrandyte Drama Group won over the audience with their performance of Merchant of Venice last month. Two intervals for a chance to warm our hands on coffee mugs and catch up with friends were welcomed and congratulations to all involved, especially lan Sherwood for a convincing Shylock and Jock MacNeish for an equally convincing foppish French suitor!



PARK WATCH......PARK WATCH.

A person with a "Handy-man/Mower type trailer has regularly been dumping his load of garden/mowing rubbish, including many "PROBLEM" plants in the Gold Memorial Car-Park. This takes place usually on a Wednesday about 4pm. Park staff would like any information regarding this DUMPING. So Fowspians all keep your eyes peeled. Park Office 844 2659.

... EM The Friends will be participating in Melbourne Water's 1991 River Clean-Up Week with a repeat of our canoe day special activity on Sunday afternoon, November 10th.

This year the Bend-of-Islands Conservation Association, "BICA", is doing a similar clean-up and will join us for a spit-roast tea after our heroic deeds. BICA will scrounge down to Oxley Road in the Bend-of-Isles, we will re-paddle last year's route from that point down to Blue-Tongue Bend (lots of details on the map).

As you can see, Ron Golding will have the community bus on handto ferry us around. Bring a kit of spare clothing to leave in the bus. Some soft drink should be carried on the day but more serious vintages could be left in the Esky on the bus for later.

Those who need a hire canoe (and we hope heaps come) must book a seat or a boat with Doug (844 2740) or Margaret (844 1060) by the end of the month. A modest fee will apply (\$around \$10-12 last time) but we will try to waive childrens expenses as we have in the past.

We meet at 12.30 at the Jumping Creek car-park. The spit will be roasted at Claire Watson's whose home fronts the River at the famous Arthur's Mistake rapid. It is "on the Friends"; Margaret has promised to pencil any catering notes below.

Doug PLAN NOV 10 THE NOV 10 the clean PIGNON TOWN 1. Meet at Frank & Tan R. Jumping Crk. take us to at 12.30 the start 2. Ron takes us to Wonda Park ma conoes bubus. 1. Ron buses us to Claires for a spit roast with NOV 10 B.I.CA. folk 2. The canoes are ferried back over to Day's end. Frank. The cars Bus back to are locked up cars. at the end of Park visiting hours

FOOD....GLORIOUS....FOOD.....Catering corps will need to know just how large the hungry hordes will be. Claire, Ian, Bill and Elise hope to prepare and cook the perfect joints and viands. Please bring some complimentary salad things to share (or perhaps a cake if that is your "THING" but do let the chef's know you are coming.......844 1060.

from Jat-4-pus Loupat

ON SCALY WINGS IN A SOUTHERN SPRING

It doesn't seem possible that something as delicately beautiful as a butterfly, can, on paper-thin wings, fly over a thousand kilometres; but they do. There are several species of butterfly which every year have a large-scale mass migration across rugged and sometimes inhospitable areas of Australia. They rest only briefly during their marathon journey, just long enough to sip at some energy-giving, nectar-rich flowers. Some will inevitably die alone the way falling prey to predators or simply being blown off course, but it is a miracle that so many not only survive but appear remarkably fresh.

The Caper White (Anaphaesis java teutonia) is a supreme example of a migratory butterfly. Around the end of November or early December huge numbers of these graceful, itinerant butterflies may be observed fluttering only a few metres above ground level. They are frequently encountered on hilltops or wide open spaces, usually flying steadily in a northerly direction. Numbers fluctuate from year to year sometimes reaching immense proportions. If you are fortunate enough to be in the right place at the right time to witness such a mass migration it is a spectacular sight indeed. Hundreds, sometimes thousands of butterflies drift past with wings flapping leisurely, looking rather like scattered petals from some exotic flower that has been plucked by the wind.

The Caper White is by no means an unembellished white butterfly. The upper surface of its wings are a pearly white and have variable amounts of black around the edge, females having a broader black margin than the males. The underside of its wings are also white but with dramatic splashes of deep yellow and inky black and look as if a child has been let loose on them with a paintbrush.

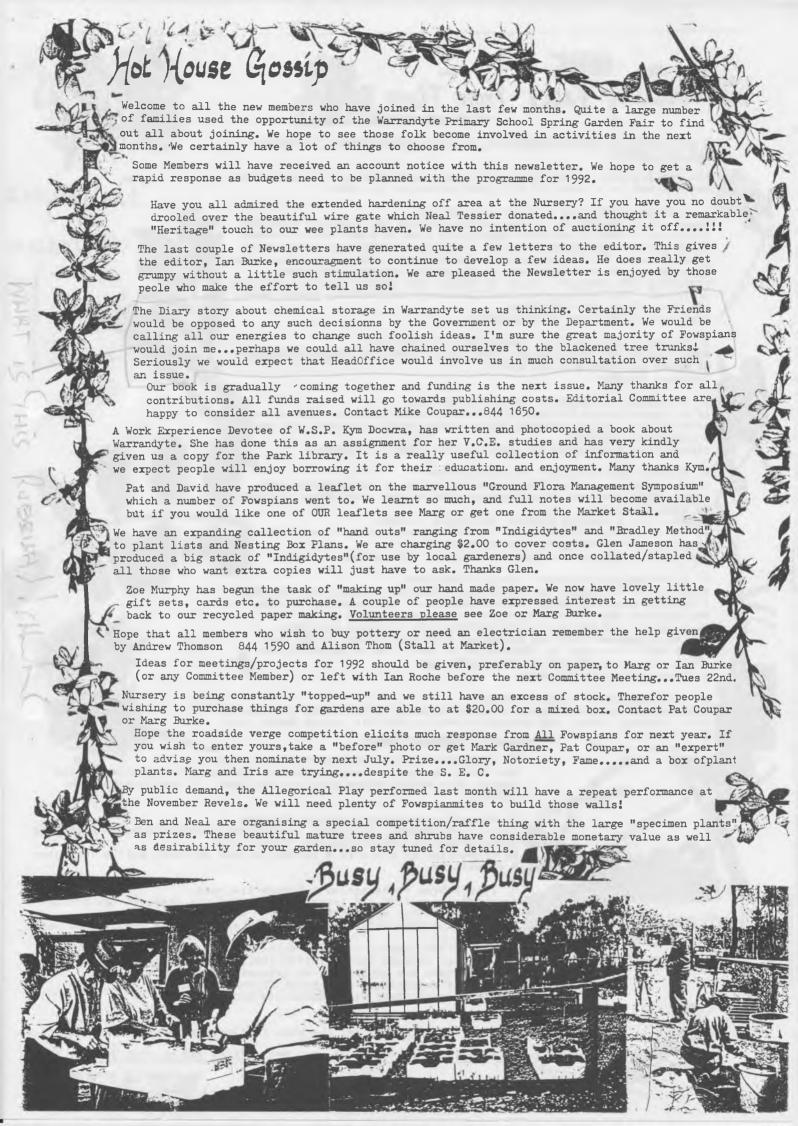
The caterpillars of the Caper White, as its name implies, feed on Native Caper (Capparis spp.) which is found throughout the savannah woodlands of Australia. In some instances the caterpillars may be so abundant that they cause serious defoliation of the bushes. Native Caper is not indigenous to Victoria (that is it does not occur naturally). However, if it is planted in gardens or parks then the caterpillars may seek out the bushes and lay their eggs in clusters on the young leaves.

The Austr-'ian Painted Lady (Vanessa kershawi) is another widespread, mib atory butterfly which can be observed as early as August, but is far more prevalent a month or two later making its annual journey southwards. It is a deep, rich orange-brown colour with dramatic black and white markings on the upper surface of its wings. The underside is a lighter, mottled brown colour and when the butterfly alights on the ground with wings closed, it is cleverly camouflaged amongst the leaf litter and debris. The caterpillars of this common, but nevertheless extremely attractive butterfly eat the leaves of native everlastings (Helichrysum spp.), and are equally content feeding on Cape Weed (Arctotheca callendula). This plant which originally came from South Africa has become a widespread agricultural weed of paddocks and roadsides.

The Australian Painted Lady belongs to the Family NYMPHALIDAE (Browns, Tigers, Crows, and Nymphs) along with the Meadow Argus (Junonia villida) a similar looking butterfly, but with circular markings of orange and blue on its brown wings. Both species may be seen flying together during these springtime, migratory traverses.

There is a great deal that we still do not understand about butterfly migration. For instance, why do some species have this instinctive urge to converge en masse and fly such tremendous distances? We do know that such flights move in a purposeful direction which is aided, but not governed by the wind. One suggestion is that the migration is a strategy to extend their range as far as possible. However, the price that the species pays is high in terms of the sheer number of individuals that need to be produced since only the lucky few succeed in finding

PAINTED LADY.



# Fascinating Facts From Flora

A pot-pourri of peas, clandestine affairs, adventurers, and soy sauce.

Pat has ten peas on her list of plants propagated at the Pound bend Nursery and it's time F.F.F.F. paid attention to them.

1. Bossiaea prostrata - Creeping Bossiaea Named after Bossieu de la Martinière who was the botanist with the ill-fated French scientific expedition lead by Comte de la Perouse, which sailed into Sydney Harbour in February 1788 just three weeks after Govenor Phillip's arrival. Imagine the surprise on both sides! Both ships, the Astrolabe and La Boussole, remained two weeks exploring the northern shores of Botany Bay before sailing off into The wreckage was not discovered until forty years later, oblivion. off Santa Cruz, New Hebrides. prostrata = trailing on the ground.

2. Daviesia leptophylla - Narrow-leaf Bitter-pea Named after Rev. Hugh Davies 1739-1821, author of "Welsh Botanology" He lived in Wales all his life. leptos = slender.

3. Dillwynia cinerascens - Grey Parrot-pea. After Lewis Weston Dillwyn 1778-1855, another Welshman who spent most of his life in Swansea, Wales where owned a pottery. He was a competent botanist. cinerascens = becoming ash-grey (as in cinders I suppose)

Glycine clandestina - Twining Glycine Greek glykys = sweet. The leaves and roots of some species are sweet. Oil from the Asian species Glycine max (Soya Bean) is used to make soy sauce. clandestina = bearing hidden, invisible flowers.
In N.S.W. Glycine clandestina is called Lovers'Twine. Are they

thinking of clandestine trysting places? Not to be confused with the Love Creeper (Comesperma volubile)

5. Hardenbergia violacea - Purple Coral-pea Named after Franziska von Hardenberg, sister of Baron Carl von Hugel 1795-1870 Austrian patron of horticulture. He travelled to the Philippines and Western Australia collecting plants and it was Franziska's job to see to the preservation of these specimens. We can only presume that she travelled with her brother to do this. The Baron's son came to Australia in 1874. He collected birds while staying at Olinda in the Dandenongs. violacea = violet coloured

6. Hovea linearis - Common Hovea After Anton Pantaleon Hove, a Polish botanist from Warsaw who travelled to W. Africa, India, and Russia collecting for Sir Joseph Banks and Kew Gardens.

> 7. Indigofera australis - Australian Indigo Neo-latin for indigo-bearing because two tropical species are the plants from which indigo dyes are obtained. A deep violet-blue colour.

8. Kennedia prostrata - Running Postman After John Kennedy, 1759-1842, London nurseryman who wrote botanical descriptions in the "Botanists Repository" No connection at all, with a Postman unless we could call a letterbox a repository.

9. Platylobium obtusangulum - Common Flat-pea Greek platys = flat and lobos = a pod from the shape of the fruits. The pods are flat and oblong.

The specific name refers to the obtuse angle of the apex of the leaf.

10. Pultenaea gunnii - Golden Bush-pea Named after Richard Pulteney 1730-1801, an English botanist-surgeon who practised his profession at Leicester and then in Dorset. He left an unpublished manuscript "Flora Anglica" Robert Campbell Gunn was a Tasmanian botanist.

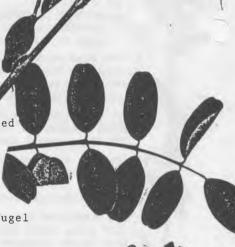
An idea for a heading for the next fascinating facts has occured to me.

MYSTERY REPORTER MYSTIFIED OR THE CASE OF THE MISSING BLANKET LEAF









Just a few thoughts after reading the editorial of the September FOWSP Newsletter regarding the Manning Clark Quote that 'the reverence for life ought to be the main point of debate about the environment, and not the economic arguments.

It appears to be an approach that could be developed further to some advantage at the local level. Too often the economic arguments are counter-productive anyhow. Few seem interested in the long-term effects of our actions on the planet, and many of the uncommitted have difficulty in relating fully to the natural environment. All too often the every-day emphasis on the attainment of material culture and the latest creature comforts tends to ensure that the natural world around us assumes only secondary importance.

In order to correct that imbalance, I believe we could somehow win over the hearts and minds of the community by drawing upon some of the concepts contained within the language and recorded experiences of the past. In much the same fashion as your organization is able to develop deeper insights into say our indigenous flora by interpretation of descriptive information contained within their botanical nomenclature, so also should we be able to peel back layer after layer of meaning from the historical record in order to build up a more meaningful relationship with other aspects of our natural environment.

For instance, take the name of the district 'Warrandyte'. It first appeared in the historical record
in 1840 when James Dawson named his Run 'The Warrandyte
Cattle Station'; Later the town of Anderson Creek assumed
the name. I have read somewhere that it derives from two
Aboriginal words - 'Warren' meaning 'to throw' and 'dyte'
meaning 'the thing thrown at'. That translation has
always seemed to me to convey very little of the
Aboriginal intent of the word. Surely there must have
been more to it than just that. All that translation
does at present as it stands is raise the further
question of 'who is throwing what, and for what purpose
is it being thrown?'.

One day, many years ago whilst walking along the river. I found myself in the small gorge where Brushy Creek enters the Yarra. Despite the very evident non-indigenous vegetation and the large accumulation of litter derived from our throw-away society, I somehow felt overwhelmed by a feeling of reverence for the place. I felt myself transported back into a world peopled by countless generations of Aboriginal people using that small chasm to commune with their Dreamtime Spirits.

Some years later whilst going through the Howitt Fapers, I came across a letter written in 1887 by Joseph Shaw to Alfred Howitt. Howitt had previously written to Shaw (who was the Superintendent of the Corranderrk Aboriginal Reserve) asking for information about

Aboriginal culture. Shaw's most reliable informant at the time was William Barak, the last of the full-blood Wurrundjeri Elders. Howith had come to the realization that the accumulated knowledge of an entire people was rapidly disappearing from the world, and was desperately seeking to collect what remained of it for posterity. The letter in part reads:

What is the legend about Buk-ker-til-lible, a hole or chasm in Ai-narneian or Brushy Creek running into the Yarra. It is said that Bunjil threw a star down to punish people, and made the hole.

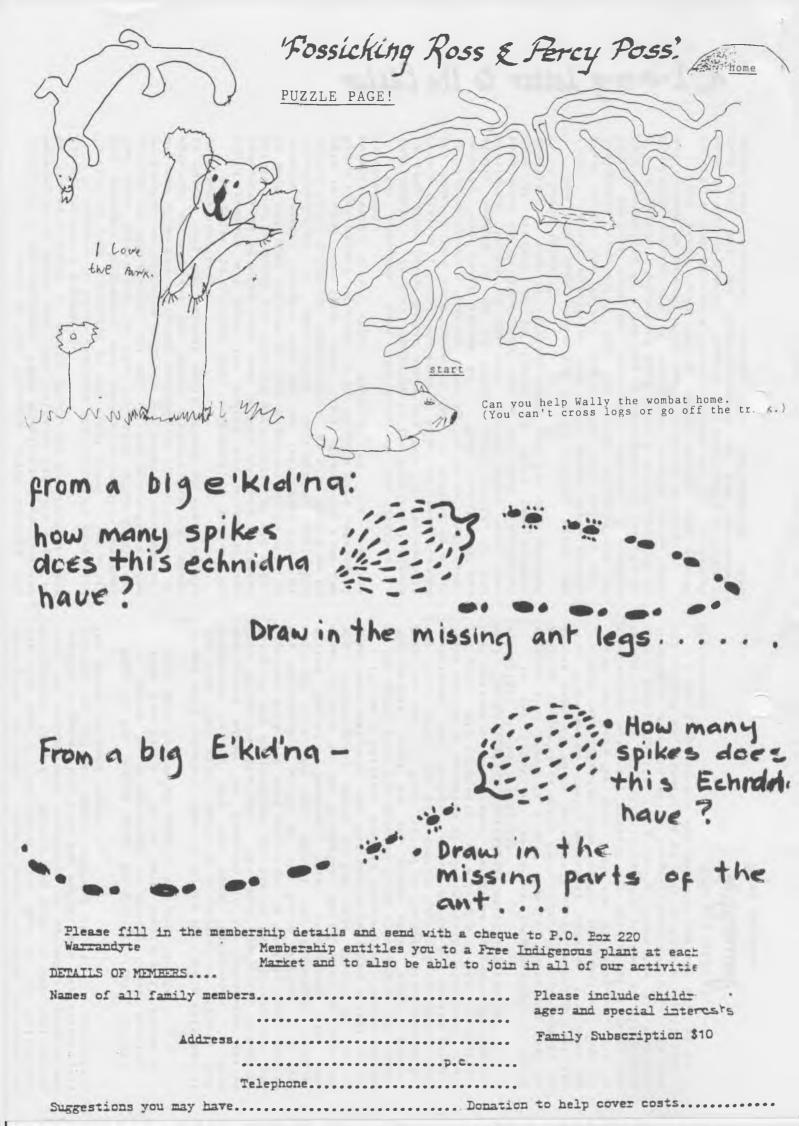
It was only recently that it struck me like a bolt out of the blue that there could be a connection between that Dreamtime legend and the word 'Warrandyte'. Most Aboriginal names for features in the landscape derive from Dreamtime Stories. The most important Dreamtime Being of the Wurrundjeri was Bunjil the 'All-Father' who together with his sons and wives is said to have created the Wurrundjeri world of the Yarra Valley. In his physical form, he was 'Bunjil the Eaglehawk' (Wedgetailed Eagle). However, after completing his many creative acts in the Dreamtime, Bunjil went up into the sky, (Tharingbek) where as the star Altair he can be seen, ever-watchful that his people obey the tribal lore.

If, as I believe, that is the correct interpretation of the myth, then the meaning to be conveyed by the name 'Warrandyte' must be 'the place where Bunjil threw down the star'. That belief is further strengthened by the fact that the slab home of Dawson's neighbours and associates, the Selbys, stood close by to the gorge. There can be no question of Dawson having mistakenly used the name. His credentials as a friend of the Aborigines are impeccable, and years later he completed his major work, The Australian Aborigines, which included a vocabulary of their language.

In the light of the above information, I would suggest that there is a good case for those who seek to develop closer ties with their natural environment, to devote some of their energies towards ensuring that the site from which their community derives its name be restored and protected from further degradation. That of course can only be done with the blessing of, and in association with the present day Aboriginal Elders, who themselves are currently struggling to come to terms with their Aboriginality in a world dominated by economic arguments, a world which largely sees their culture and the natural environment as of only secondary importance.

I would appreciate any comments you may have as to the concept.

bours WEW,



Warrandyte Environment League

## Public Meeting

& Annual General Meeting

### URBAN ENCROACHMENT (Doncastration) The end of the Warrandyte we know and love?

What are appropriate types of buildings for Warrandyte? What are the options? The ethics of development. Swimming Pools? Tennis courts?

Val Polley - Warrandyte Ward Councillor, Mayor CODAT. Rob Marshall - Eltham North Riding Councillor

Alan King - Warrandyte Advisory Council Bob Winters - Environmental Consultant.

Warrandyte Community Centre Friday 1st Nov AGM 7:30 pm Meeting 8:00pm

Supper Available

Further Information: Greg Stroot 844 3459

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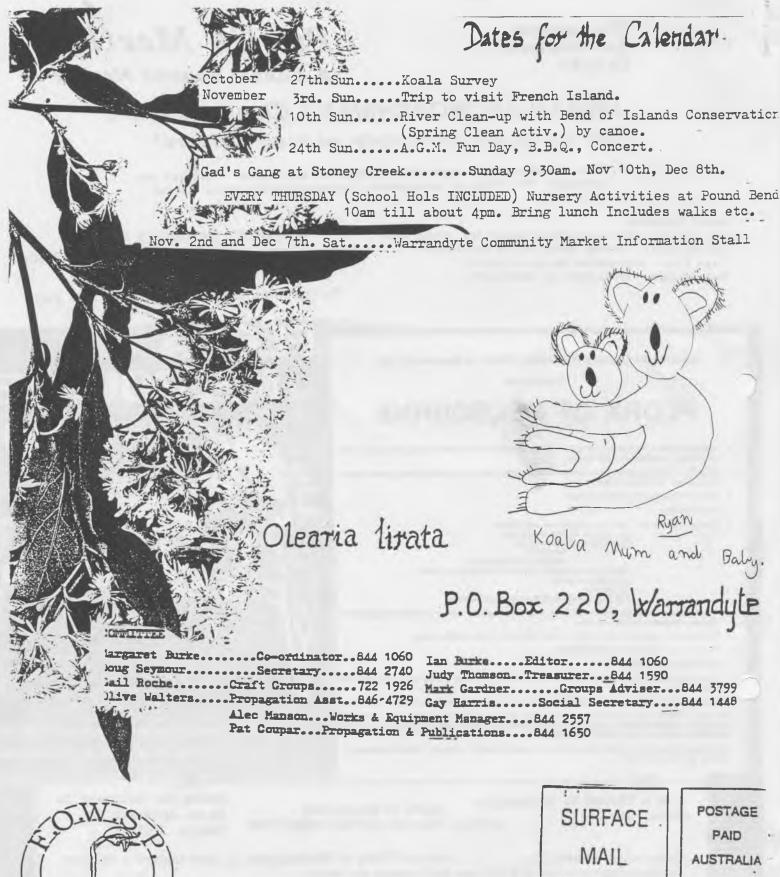
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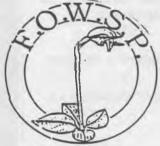
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