



Stephanie Radok
Chinese Whiskers 2005
Acrylic paint on cardboard boxes from China

Stephanie Radok

These works are full of my love and respect for Chinese food and food vessels - steaming dumplings, fragrant soup, subtle tea, duck skin, succulent morsels of seafood, sauces, herbs, spices, rice bowls, tea bowls, covered dishes - the entire sensual wealth of it.

Right at the beginning of my art-making I bought some Chinese brushes, a stick of black ink and an inkstone - that original purity and austerity, grinding the ink with water, holding the brush vertically over the paper, joining feeling with energy, is revisited in these works.

Stephanie Radok is an artist, writer and editor based in Adelaide. She studied at Canberra School of Art in the eighties and received an MA from the South Australian School of Art in 2002. Her writing on art is widely published, most frequently in Artlink and The Adelaide Review. Her artwork investigates issues of migration, cross-cultural fertilisation and constructions of knowledge. Her work is in the collections of the National Gallery of Australia, the National Gallery of Victoria, Warrambool Art Gallery and private collections. www.stephanieradok.com

Annalise Rees

My work reflects an interest in how site can be generated and represented through the medium of drawing. My drawings are site specific, relating to and determined by their own physical environment.

Graduating in 2004, Annalise Rees completed a Bachelor of Visual Art with Honours, majoring in sculpture from the Adelaide Central School of Art.

In 2004 she received the Adelaide City

Council Award, the Duckpond South Australian Living Artist Award and the Mancorp Critics Choice Award. In 2005 Annalise has been the recipient of the Adelaide Bank Award for the most outstanding arts graduate in South Australia and has undertaken an international artist residency at Sanskriti Kendra, India in October.

Annalise has exhibited frequently in South Australia including the Helpmann Academy Graduates Show in 2004 and 2005, and also interstate at the Perth Institute of Contemporary Art as part of the 'Matched' National Graduates Exhibition.



Annalise Rees
View from the Port Adelaide Lighthouse 2005
Charcoal on painted wall

She is a founding member of Ripple Art Studios Inc. established at Port Adelaide and currently resides in Adelaide.

Qi Zhang

As an international student, language is the most difficult difference for me. I still feel awkward when I have to express myself verbally in English although I have studied for three years in Australia. I have no family here; I have no home here. Every time I compare the very different cultures of Australia and China, I miss home. My work focuses on these issues which make me homesick, and those cultural and family experiences back in China that I cannot access in this country. I have designed some "wearable medicines" in jewellery so they can be portable and I can take these "medicines" with me anytime I get homesick. Using the form from the Chinese character 'home', I have made a piece of traditional Chinese furniture, which I can then use in my daily life in Australia to display my "medicines".

Qi Zhang is a resident of Heilong Jiang Province in China who came to Australia in 2002 to study a Bachelor of Visual Arts at the South Australian School of Art. Qi completed honours in Visual Art at UniSA in 2005, and plans to continue with post graduate study in 2006.

Melinda Rankin

Melinda completed her degree in Visual Arts in 2005 at the South Australian School of Art.

In 2005 she curated Fibres, a Reconciliation Week exhibition, which showed Indigenous textiles from the collection of the Finders University Art Museum at the Promenade Gallery, Finders Medical Centre. In 2004 she curated a textiles exhibition Eclectic Land as part of the Adelaide Fringe Festival at SASA gallery J111. Her projects aim to bring forward a history by combining contemporary works with collection material and historical and cultural information.



Qi Zhang: Colums steel ring
Silver, gold, terracotta seed pod

Out of site is associated with the Adelaide Bank Festival of Arts 2006 exhibition *Writing a painting* with Helen Fuller and Robin Best with Huang Xueqian and Nyukana Baker, curated by Vivonne Thwaites. Background research for *Writing a painting* led to an investigation of the Indigenous and Chinese histories of the site of the exhibition. The University of South Australia has acknowledged these histories in the naming of the Kaurna Building and the Way Lee Building on the City West Campus.

The curator would like to thank: Stephanie Radok, Annalise Rees, Qi Zhang, Vivonne Thwaites, Kaurna Warra Pintyangandi, Rob Amery, Trish Jamieson, Fred Littlejohn, Irma Frieda, Bai Lin Zhao.

Lounge Gallery
Kaurna Building
South Australian School of Art
University of South Australia
City West Campus
Fenn Place
Adelaide

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South

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Out of Site

Stephanie Radok
Annalise Rees
Qi Zhang



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CITY COUNCIL

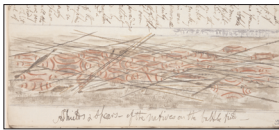
University of South Australia

2 to 17 March 2006

Out of Site

Many layers of history can be traced through the streets, lanes and parklands of the City of Adelaide's north-western corner. Below the surface lie hidden fragments of stories that may never fully recovered. The area has a deep significance for the Kaurna people, traditional owners of the land. As the area was developed in the 1800s, migrants from Britain came to live there, but it was also known for the Chinese residents who came to be associated with Adelaide's West End. These two very different cultures, the Kaurna and the Chinese, with their ancient histories and paradigms that so differed from those of the European settlers were deeply misunderstood at the time.

Before European settlement, the area now called the Adelaide Plains was the traditional land of the Kaurna people. *Tampanyungga Kaurna Yerta* - this is the Red Kangaroo Dreaming place of the Kaurna people. It was an important place for the Kaurna long before the City of Adelaide was established. The Adelaide Park Lands and Squares are part of this



William Cawthorne
Shields & spears of the natives on the battlefield, 1844. Lithiumum diarium 1842-46.
Mitchell Library, State Library of NSW, ref A125, Item 17

place and hold special cultural significance for us - the Kaurna people. Kaurna Statement of Cultural Significance for the Adelaide Park Lands
European arrivals to Adelaide first camped at Emigration Square, located close to where Adelaide High School is today. This region was known to the Kaurna people as *Tambawodi*, and is believed to have been used as a meeting place by Indigenous groups from different areas. In the 1890s and 1900s this location was still used as a camping spot for Indigenous people visiting the city.

In 1844 this site was the location for a planned battle between the Kaurna people, assisted by their allies from Goolwa, against the Murray people. The battle was prevented by the police who rode on horseback through the crowd, dispersing the fighters, and destroying their weapons. W.A. Cawthorne depicted the scene in his

sketch Shields & spears of the natives on the battlefield (1844). The following comments by Kaurna man Mulla Wirraburka, reported by Cawthorne in the South Australian Register, give an indication of the upheaval caused by European settlement:

You write in the paper and tell white man what for we fight. Before white man come, Murray black fellow never come here. Now white man come, Murray black fellow come too. Encounter Bay and Adelaide black fellow no like him. We want them to go away. Let them sit down at the Murray, not here. This is not his country.

Life for the Kaurna was irrevocably changed by European settlement. Traditional boundaries between Indigenous groups broke down as people from other areas came to Adelaide, encouraged by distributions of food and blankets. Food sources diminished as the settlement expanded and game was driven away. In 1838 a 'Native Location' which was known by the Kaurna as *Piltawodi* (possum place), was established on the north bank of the Torrens River, opposite the Adelaide Gaol. Rations of biscuits, sugar and rice were



William Cawthorne
Shields & spears of the natives on the battlefield, 1844. Lithiumum diarium 1842-46.
Mitchell Library, State Library of NSW, ref A125, Item 17

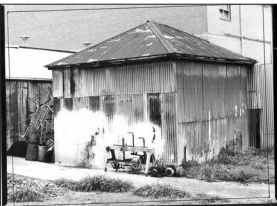
distributed from this point. Matthew Moorhouse, who held the role of Protector of the Aborigines during this time, hoped the area would become an extensive garden where Indigenous people would be taught the 'civilised arts



William Cawthorne
The School Room of the Aborigines of the Native Location, Adelaide, 1842-46.
Mitchell Library, State Library of NSW, ref A103, Item 2

of industry and cultivation'. In reality the location had a transient population, and none of its twelve or so huts were lived in on a permanent basis by Indigenous people.

While the transient nature of the Indigenous population meant that Piltawodi was not used as a permanent residence, a mission school was established there. This school was significant



Chinese temple, Adelaide, built 1881, demolished 1985.
Photo: Eric Agre, 1985

for its practice of teaching the Kaurna settlers in their own language and also for the extensive records of the Kaurna language made by the Lutheran missionaries, Christian Teichelmann and Clamor Schürmann. These records have provided an important resource for the revival of the Kaurna language in the 1990s. Playing an important role in this recording of the language were Kaurna men Mulla Wirraburka and Kaditjipinna, both of whom developed strong relationships with the missionaries.

In 1845 the school at Piltawodi was moved to a location east of Government House where the children were taught in English instead of Kaurna. The students were removed from their homes and lived at the school in order to reduce the influence of their elders. Over time the population of Kaurna people living in Adelaide diminished as they were either moved to outlying areas by the government, or chose to move to less populated areas. By 1856 no Indigenous people were recorded as living continuously in Adelaide. Gradually the Kaurna language ceased to be spoken, with the last known speaker of Kaurna, *hantji* (also known as Amelia Taylor) dying in 1929.

Sixty years later, during the 1990s, Kaurna people and linguists began the reconstruction of the Kaurna language. The significance of reclaiming the

language is explained by Kaurna/ Ngarrindjeri elder Veronica Brodie:

We need a language for the Adelaide people; we need to know the language of the Adelaide Plains people, and that's the Kaurna language. And once that spoken in almost every Aboriginal home in Adelaide, we'll be able to say, 'We've got a language.' And if we learn it well with our friends and families, then it may be the means of reconciliation, who knows?

wide variety of goods and produce. An Adelaide City Council Annual Report makes note of one house in the West End where 'in one room bananas were stacked to ripen, peanuts were being roasted in another while outland, vegetables were being grown for sale to the public.'

Other occupations amongst the Chinese population in the West End at this time included fancy goods importers, storekeepers and cabinetmakers. Fancy goods seem to have been a broad term referring to haberdashery - everything that ladies are likely to want, from a pin to articles of night apparel. Storekeepers traded mostly in Chinese groceries, tea from China and bananas. Furniture making was a growing trade, much to the distress of European carpenters, who were threatened by the Chinese capacity to work long hours and charge smaller amounts for their work. A Chinese furniture factory operated on the south-eastern corner of Morphett and Hindley

Streets before being demolished in the 1920s. Little seems to have been recorded about the factory, but in 1905 it was estimated there were between 30 to 40 Chinese employed in the furniture trade in Adelaide. An article in the Register in 1884 refers to Wing Soon, the leading Chinese carpenter in town, who was also a particularly attentive student at the Chinese school in Light Square.

The Chinese school was established by the Adelaide City Mission to teach English to Chinese settlers. One high profile supporter of the school was Chinese businessman Yet Soo War Way Lee. Way Lee was a charismatic man, popular within the Chinese community as well as the wider business community of Adelaide. He established an importing firm in Adelaide and ran a shop on the southern side of Hindley Street near Morphett Street which sold Chinese bric-a-brac, porcelain ware, Chinese tea and medicines. A correspondent to the Register in 1884 describes his surprise on entering Way Lee's store and finding that

his store accounts were calculated using a form of abacus. Way Lee advocated for the Chinese settlers in Adelaide, petitioning Parliament in 1891 to ask that restrictions on Chinese immigration be lifted, particularly for the wives of Chinese men living in South Australia.



Roughing Brand Trademark, registered by Chinese Businessman Way Lee to the South Australian Government Gazette, 13 May 1897

The legislation restricting Chinese immigration, known as the White Australia Policy, stayed in place until the 1970s. Today Adelaide boasts a healthy Chinese population and a thriving Chinatown in

Market precinct.

However, for the Kaurna people, the journey back to a strong cultural base has been slow. The task of recognising and documenting their history continues to this day.

The traces of the long residence of the Kaurna people, and the shorter residence of the Chinese settlers in Adelaide's West End are indelibly etched below the surface of a changing world.

Just as in an archaeological dig treasures from the

past are unearthed, examined and displayed with reverence, so the hidden fragments of individuals and cultures, long absent from our awareness, can be brought to light and recognised. Out of site explores some of these themes, with the hope that still other stories may come to the surface to be recognised and celebrated as part of Adelaide's rich history.

Melinda Rankin: Curator