Shark Island/*Boowambillee*
Traditional names back on the map

The dual naming workshop, co-ordinated by the Australian National Placenames Survey and hosted by the NSW Aboriginal Languages Research and Resources Centre at Tranby Aboriginal College in Sydney on Friday 31st October 2003, was a great success. As Jaky Troy (ALRRC Director) noted during the workshop, the gathering at Tranby was unique in that it involved community members and representatives from all over the Sydney basin and beyond, including Darug, Tharawal, Yuin and Guringai people, as well as people from communities all over NSW who have, for many years now, called Sydney home.

Workshop participants included people from Casula Powerhouse Arts Centre, Darug Custodians, Darug Tribal Aboriginal Corporation, Gadigal Koori Radio, Guringai Tribal Link Aboriginal Corporation, Holroyd City Council, the Koori Centre at Sydney University, NSW Department of Aboriginal Affairs, NSW National Parks and Wildlife Service, Minto Aboriginal Men's Group, Muru Nangi Mai Inc., Prospect Creek Aboriginal History Trail Plan of Management Working Party, Tharawal Aboriginal Men's Group, Sutherland City Council and Dulu Yaala Health Centre.

The two main aims of the workshop were for the NSW Geographical Names Board to raise awareness amongst Aboriginal communities of its *Dual Naming Policy* and to consult with members of Aboriginal communities regarding a case study set of Sydney Harbour dual names proposals. Greg Windsor, NSW GNB Secretary, outlined the policy and the

Colin Gale and Jaky Troy share a joke

proposed dual names. The workshop involved leaders and members of Aboriginal communities determining which Aboriginal placenames in the case study are best made available for public use and how these placenames are to be pronounced and spelt in the present-day situation. The NSW GNB considered the workshop 'a complete success with what was seen as a two-way exchange of valuable information'.

In the lead up to, and during, the workshop, much research and sorting through the evidence was required in order to propose the case study set of dual names in Sydney Harbour.

Media FOCUS

In recent months ANPS has received quite a bit of media coverage. David Blair was interviewed on ABC 702, 4BC Brisbane and ABC Radio North Coast. The survey received several mentions on ABC's Sunday morning radio show 'Australia All Over' and the dual naming workshop was covered on Koori Radio and by the *Koori Mail.* Flavia Hodges was interviewed by *The Bulletin* resulting in the article 'Removing the shame is the name of the game'. There was also an article on the ANPS published in the *Australian Family Tree Connections,* and *The Land is a Map* received a mention in *The London Review of Books.*

CGNA SPOT

Among the topics discussed at a recent teleconference between members of the Committee for Geographical Names in Australasia (CGNA) was the development of a national resource pack for use by school students and anyone with an interest in placenames. This is currently being tested and reviewed and will be made available as an online publication within the next few months.

Season's Greetings

Merry Christmas and a Happy New Year to all our readers and a special thank you to all our contributors and Research Friends for their hard work throughout 2003. As a small Christmas offering we have enclosed in the centre of this issue a map featuring Christmas themed Australian geographical placenames.

Placenames IN THE NEWS

The Sydney Morning Herald (Wednesday, October 8, 2003) reproduced a report published in the French press that residents of French villages whose names sound like 'Filthy Swine' and 'My Arse' were planning a weekend-get-together in south-western France. The idea behind this event was to 'form a united front against constant teasing and forge new pride in their colourful toponyms'. Among the fifteen or so villages who were joining the event were Saligos (which sounds like Filthy Swine) and Trecon (sounds like Very Stupid).

The 'Spike' column on the back page of *The Sydney Morning Herald* (Monday, 13 October, 2003) took up this news from France and suggested that there may be interest in a local version of such a festival. This suggestion to band together and fight the sniggers certainly seemed to strike a chord with the long-suffering residents of Watanobbi on NSW's Central Coast. Spike suggested other contenders for the get-together could include Butlers Knob, Hungry Head, Look At Me Now Headland, Dogs Rocks Road and Blandford (see box below).

The Name Gleaner (*Canadian Society for the Study of Names* newsletter, September 2003) reproduced an article from the *National Post* detailing a successful campaign by local residents to have Dummer Lake renamed. David Goyette lead seventy-six petitioning residents in a revolution that resulted in the lake being officially converted to White Lake, a name deemed far more appealing. Gone now are the snickers and barbed comments that plagued residents.

According to the *Geoscience National Gazetteer (http://www.ga.gov.au/map/ names/):*

There are twenty-three placenames featuring 'bland' in the Gazetteer. These include Blandview and Blandford in NSW, a Blandcourt in QLD, a Mount Bland in WA and VIC. There is a Bland Brook in WA, and a Bland Creek, Pool and Waterhole in NSW. There are also three places in NSW and one in QLD simply called 'Bland'.

ANPS Database Documentation Sample
BROKE, NSW

Nov. 27 (1831)
I met Mr. White at the junction of the Ellalong, and we proceeded together, down the valley of the Wollombi. The sandstone terminates in cliffs on the right bank of this stream near the projected village of Broke, (named by me in honour of that meritorious officer, Sir Charles Broke Vere, Bart.)…

Major T.L. Mitchell, *Three Expeditions into the Interior of Eastern Australia, Vol. I - Journey in Search of the Kindur, in 1831-2*
Second Edition; Australiana Facsimile Editions No. 18, p.12

The Naming of the Bathurst Plains and Bathurst

A fine statue in the centre of the city of Bathurst commemorates the 'Discovery by Evans of the Bathurst Plains and The Opening of The West, 1813'.

To the early explorers the Blue Mountains presented a formidable barrier and although attempts had been made since 1789 to cross them, it was not until 1813 that Blaxland, Lawson and Wentworth succeeded in penetrating almost a hundred kilometres of this very difficult terrain and saw, from a high point, fertile land beyond. This was a time of drought and Governor Macquarie was anxious to discover what he referred to in his dispatches to England as 'some Track of Country where possibly Nature might be more bountiful than in the present Circumscribed Limits of this Colony'. Accordingly he sent George William Evans, one of the Deputy Surveyors of Land, accompanied by a small party, to cross the Blue Mountain Range and discover what kind of country lay beyond.

The expedition was a success. In a brief report of his tour of discovery, enclosed in a letter to Governor Macquarie on his return in January 1814, Evans was able to report:

> From the period of my survey, the whole Country may be truly called beautiful, abounding in many fertile plains the Westernmost and largest extending on both sides of the River, I have named in honor of the Right Honorable Earl Bathurst His Majesty's Principal Secretary of the Colonies Bathurst Plains. The richness of the soil and verdure cannot be exceeded, no part of New South Wales or Van Diemens Land I have seen, in my humble opinion, bear a comparison with it.

Governor Macquarie was anxious to view this land and, according to his *Journals of His Tours in New South Wales and Van Diemen's Land,* set out on Tuesday, 25th April, 1815, with his wife and ten 'gentlemen', including George

Statue of Evans commemorating his journey to Bathurst Plains

Obelisk commenerating Governor Macquarie's naming of Bathurst

Evans, to visit the newly discovered country to the west of the Blue Mountains. They travelled via Emu Plains, down Cox's Pass (named in honour of William Cox who had been instrumental in constructing it) and arrived at The Grand Depot at Bathurst Plains on the 4th of May, 1815. Governor Macquarie was delighted, describing the area as 'truly grand, beautiful and interesting, forming one of the finest landscapes I ever saw in any country I have yet visited'. Here he established his headquarters and explored the Bathurst and Macquarie Plains.

At a Divine Service on Sunday, 7th of May 1815, Governor Macquarie named the 'new intended town on this beautiful spot' Bathurst in honour of the noble Earl of that name. In May 1930 an obelisk was erected on the banks of the Macquarie River commemorating the occasion. This obelisk is now flanked by a low semi-circular wall, topped by plaques detailing the history of some of the early settlers (such as, Captain Raine and Watson Augustus Steel) in the area and naming their properties.

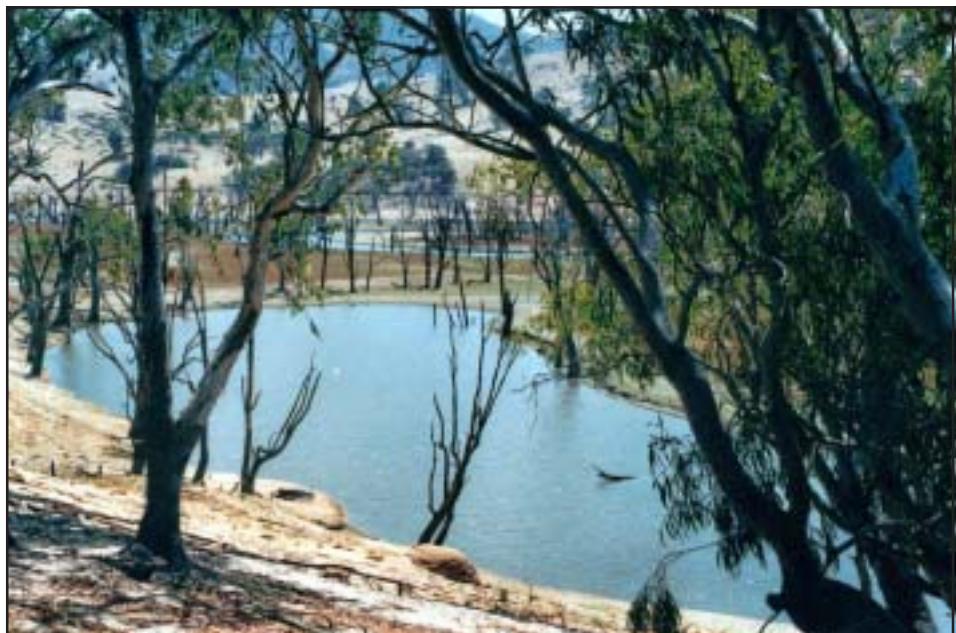❑   Joyce Miles

Researching Placenames of the Murray River

The contemporary landscape of the Murray River was formed by colonists during the early part of the nineteenth century. Through journeys of exploration, and periods of settlement, colonists claimed parts of the land as their own. With each of these acts of possession, parcels of land were named by the colonists so that different areas could be identified. The majority of these settlers were European, and brought to the landscape their own cultures and traditions. In many instances European words were used as placenames, yet in other places Indig-

Murray River near its origin between Albury-Wodonga and Corryong

enous words were adopted. This use of Indigenous words and placenames in the introduced naming system was a common occurrence across Australia and many of these are still in existence today.

To consider how these placenames of Indigenous origin came into existence we need to understand the cultural psychology surrounding the colonists. As Paul Carter noted in his *Road To Botany Bay* (1987), the landscape of Australia was so foreign to the newcomers that the English vocabulary would often not suffice in describing it. Indeed, if we look back at the historical records it can be found that the Surveyor-General

Thomas Mitchell described in his journal of 1836 that:

> The great convenience of using native names is obvious… so long as any of the Aborigines can be found in the neighbourhood… future travellers may verify my map. Whereas new names are of no use in this respect. (*Three Expeditions*, 1836, vol. 1, p 174)

Thus, the colonists utilised Indigenous words as a type of vernacular mapping technique for finding themselves in the bush. This use of Indigenous vocabulary in the construction of placenames meant

that in many cases the actual Indigenous meaning of the word was not recorded, and therefore today's placename researchers can encounter many problems when trying to trace the history of these names. Problems in identifying the meanings of the placenames can result from the lack of historical records; the previous publication of multiple translations; or the prior invention of the meanings. These research problems are evident in the towns of Moama, Corowa and Bandiana on the Murray River.

The translation of the town name Moama is intriguing for any placename researcher when they consider the

origins of the published placename translations. This is a town where the lack of historical records has hindered the translation of the name. As recently as 1995 local historian Helen Coulson wrote that Moama 'is an Aboriginal word for 'dead''(p. 25). Coulson indicated that she took the translation from Aldo Massola's book of 1968, where he also stated that the name meant 'dead' (p.35). Massola's translation came from James O'Callaghan's book of 1918. In O'Callaghan's book he quotes Moama as meaning 'dead' (p. 70), and references this translation to the ethnographer Edward Curr's book of 1887. Curr's word list does state that Moama means 'dead' (vol. 1, p 263). Unfortunately for the town of Moama, the translation originally gained by O'Callaghan was taken from Curr's list of the Woolna language of the Adelaide river, in the NT. Interestingly enough, this source had never been verified by any of the following publications, and the spurious translation existed for more than 70 years. It is not clear why O'Callaghan took the translation of Moama from this particular word list, but it is certain that the subsequent placenames books and histories did not verify his work. This case highlights the importance of tracing all published placenames translations to their original sources, and verifying their origins. Unfortunately though, in the case of Moama, there is to my knowledge no other information available as to the origin of the name.

In some instances, such as the town of Corowa, even where the original translation can be found, the preponderance of other translations can be confusing for a researcher. The original translation of this placename came from Curr's 1887 book, where *Korawa* was stated to mean 'emu feathers' (vol. 3, p. 570). This came from the Bangerang tribe of the Echuca/Shepparton area. In 1918 though, O'Callaghan published this translation along with 'pine' and 'rocky river' (p. 38). These last two translations were unreferenced, and therefore their

origins are unverifiable. In a local history in 1920 published by Arthur Andrews, and then by toponymists Alexander Reed and Aldo Massola in the 1960's, the translation 'pine' was promoted, whereas in the 1930's and 1940's James Tyrrell and William Thorpe published 'rocky river'. Whilst it is certain that many Indigenous placenames had multiple meanings, in the case of Corowa the only verifiable meaning comes from Curr's book, but remains unpublished.

I would have to say that one of my favourite areas of placenames research is uncovering translations of names that are pure invention. The town name of Katamatite is an example of this inventive nature of some toponymists. Even though in 2002 Ian Clark and Toby Heydon set the record straight by informing us that the previously published translations were unverifiable (p. 114), and that the name was infact from the Daunwurrung language, it is always fascinating to see what these previous translations were. O'Callaghan published this record in 1918 of the name translation from William Tricks, Secretary of Tungamah Shire Council:

> This place is situated on the banks of a creek called the Boosey, and the name is said by some to be a contraction of the question 'Kate, am I tight?', to which the answer was, 'yes, you're on the boosey'. (1918, 57)

The landscape of Australia was so foreign to the newcomers that the English vocabulary would often not suffice in describing it...Thus, the colonists utilised Indigenous words as a type of vernacular mapping technique for finding themselves in the bush.

In 1944 Archibald Martin also published this translation. It is obviously a play on words, invented by the locals. Unfortunately, to date there are no known records to verify the actual meaning of the name.

These examples of Moama, Corowa and Katamatite on the Murray River are good examples of the problems facing researchers in verifying the histories and translations of placenames of Indigenous origin. Keeping in mind these problems though, there are certain

P.S.S. 'Melbourne' on the Murray at Mildura

guidelines researchers can follow to avoid their own publication of spurious etymologies. Firstly, it is absolutely important for any toponymist to research the vocabularies of the local Indigenous clans and utilise this knowledge when approaching the historical records. This means that any etymological information uncovered can be confirmed as appropriate to the region. Secondly, common sense must be used when approaching the records, anything that looks invented must be treated with suspicion! Thirdly, always access archival resources from government surveillance records, because sometimes they herald

previously unknown information. Finally, try to trace the original sources of all published material, because research into the original records can be a fruitful way of uncovering new translations and meanings.

Research into the meanings of Australian placenames can be a rewarding experience, and allows the toponymist a deep understanding of Australia's cultural heritage.

❑ Laura Kostanski

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Traditional names back on the map

Dr Val Attenbrow presented the early forms of Aboriginal placenames in Port Jackson, which she had compiled from historical sources in the process of her archaeological work in the area. Dr Michael Walsh and Dr Jaky Troy presented their interpretation of this compilation of names. Their knowledge of sound systems of Aboriginal languages, and particularly Jaky's expertise on the Sydney Language, made it possible to reconstruct a likely pronunciation of each name. Workshop participants then weighed the evidence, considered the process of historical and linguistic reconstruction and decided which names had the strongest evidence. They determined the best way to spell these names, by considering and selecting from a set of spellings proposed by David Blair and designed to elicit from speakers of Australian English today the best pronunciation possible to honour the original names.

The workshop participants stated strongly that there is more to Aboriginal placenames than pronunciation and spelling. The cultural meanings of placenames, and the ways in which these connect land and language, are important elements to include. Workshop participants are keen to see the current set of proposals as a springboard. Knowledge of places and meanings in the Sydney case study, and also across NSW, need to be collected and preserved wherever possible. Research into and restoration of Aboriginal placenames and their meanings can contribute to the language and culture revitalisation movement which has been gaining momentum in recent years in NSW.

As a result of the community consultation during the workshop, twenty proposed dual names will now progress

Ivan Wellington, Tom Smith & Les Bursill

to the next stage. That is, they will be forwarded to both local and State authorities with jurisdiction over these relevant areas for further comments. Subject to the Board's consideration, the proposals will be then advertised in relevant newspapers to establish the community's perception of these names.

Watch the ANPS website for the development of a page about the workshop, with more photos and details.

Proposed Sydney Harbour Dual Names

Spellings from consultation	Current Name of Feature
Gubbuh Gubbuh	Middle Head
Gooree	Chowder Bay
Gooragal	Chowder Head
Booraghee	Bradleys Head
Goram Bullagong	Mosmans Bay
Weeyuh Weeyuh	Careening Cove
Gooweebahree	Lavender Bay
Warungareeyuh	Blues Point
Dumbalong	Darling Harbour
Meeliyahwool	Campbells Cove
Warrane	Sydney Cove
Dubbagullee	Bennelong Point
Wahganmuggalee	Farm Cove
Yurong	Mrs Macquaries Point
Muddawahnyuh	Fort Denison
Derrawunn	Potts Point
Gurrajin	Elizabeth Bay
Jerrowan	Elizabeth Point
Yurrandubbee	Macleay Point
Bowambillee	Shark Island

GNB Dual Naming Policy

Dual naming has been possible in NSW since June 2001. The NSW GNB *Dual Naming Policy* aims to:

1. Ensure that Aboriginal placenames are recognised by all Australians as being an integral part of Australia's heritage and need to be preserved along with recognised non-Aboriginal names.
2. Encourage greater recognition of Aboriginal heritage and custodianship of geographical names.

Naming proposal requirements and forms can be found at http://www.gnb.nsw.gov.au/info/nameprop.html

Many of the comments made during and after the workshop demonstrate that from an Aboriginal perspective, land, language and culture are inextricably linked; and that placenames are an important illustration of this world-view:

Anything concerning culture, especially if you strongly believe in it, you make sure that you pass it on, you always pass it on... Talking Language, making a Welcome to Land speech in Language is beautiful, it's the feeling it gives you when you can speak it and I reckon, after that, live with it. You couldn't get it any better. (Uncle Ivan Wellington)

In the process of reclaiming language and culture over the past 20 years one thing I have learned is that … the old language draws us back to country. (Les Bursill)

Even Kirribilli/Giyarabilli, *which is more or less the name; it's finding out about that particular area and learning the spiritual significance of those particular places that's so important. If there's a change and if there's a beautiful meaning there and spiritual meaning then people will understand. It's not just a matter of coming in and changing a name. … Mount Dromedary is an example. Gulaga is its tribal name. Jimmy Cook, when he sailed up, because it looked like the shape of camel with its humps, called it Dromedary; but if he'd looked at it from two different angles he would've seen a man and a woman. It's a place of creation. … We've got to learn to live with the land; live the land not own the land. Nobody owns the land, nobody owns the land. It's very important for people to understand and try to learn to live with the names and names of places. Some names down here [south of Sydney in Yuin Nation territory] have a lot of meaning. It's that connectedness of the land; right through; the water, rocks, trees, bushes, animals; it brings in the oneness and connectedness. It's where we should be at all times. It's the knowing of the land, the living of the land, the feeling of the land, and watching the language of the land, that's so important.* (Uncle Max Harrison)

The meaning, the feeling, the concept is really important because if we don't get the feeling then even the dual naming will be just another name to learn; it won't really be of any significance. It has to be connected to the land. If you look at Uluru, hardly anyone ever says Ayers Rock now because they've adopted Uluru because they've been there and the legend is really told there, all the significant places have guides there, so people have been connected to it. So once the connection happens and you actually get the feeling then names stick. (Marelle Burnum Burnum)

My Cuz and myself are very much into the reclamation and resurrection of our languages and cultures (Koori, Murri etc) and it seems that we are a part of a movement that appears to be happening all over NSW and no doubt all over the country now called Australia. It is very good to hook up with like-minded people who are just as passsionate as we are. Any way we can help to promote the cause given the guidelines we have to work with, we will do all we can. We have an outlet to get this information out to the wider community (black & white). The more support we can give each other the better in getting the message out to the wider community. (George Fisher, Koori Radio)

The Indigenous languages of this land have for countless generations been the voice of the Land. The Land has lost its voice while these languages have been silenced. When people once again utter the words that have been the names of our places for eons upon eons the sweet voice of our Land will once again speak with meaning to her children. In this my heart will surely rejoice. (Christopher Kirkbright Wagan Yullubirrgn)

It was great to have the opportunity to participate in such a worthwhile project. We consider it very important to preserve our traditional place names, not just for academics to peruse but for the collective education of the general public. A wonderful intiative. (Warren Whitfield)

Photo Gallery

Prospect Creek Aboriginal History Group

Marelle Burnum Burnum & Max Harrison

Greg Windsor & Chris Kirkbright

Morning tea in the Tranby courtyard

Michael Walsh & Warren Whitfield

New Publications:
Gamilaraay/Yuwaalaraay/Yuwaalayaay Dictionary

It is very difficult to know how many Aboriginal language and tribal groups existed before European contact, especially in areas affected early on by the forces of colonisation. Many linguists estimate around three hundred distinct Indigenous languages were spoken in 1788. However, European settlement brought rapid changes to Indigenous Australian societies and dramatically affected the ways Aboriginal people lived and communicated and as a result much of the knowledge of these languages was lost. Today, language revival is a priority for Indigenous people and many successful language projects are now in place.

It is part of the ANPS's task to become involved in the groundswell of action across Australia to revitilise and maintain Indigenous languages and to work with Aboriginal communities and language specialists to research and recognise Indigenous placenames.

As a result of the growing number of language revitalisation initiatives there are quite a few publications on traditional Indigenous languages that have been released, for example in recent years IAD Press has published, *Learner's Guide to Warumungu* by Jane Simpson,

The Gamilaraay/ Yuwaalaraay/Yuwaalayaay Dictionary is a recent addition to the growing corpus of community based publications emerging on traditional Indigenous languages. This publication provides a substantial introduction to what is currently known of the Gamilaraay, Yuwaalaraay and Yuwaalayaay languages and is primarily written for Gamilaraay/Yuwaalaraay/ Yuwaalayaay people who have been inspired to relearn their language. Much interest has been shown over recent years in reviving and preserving these dialects, which come from the central north of what is today called New South Wales.

This three hundred and forty plus page book is divided into two main sections: the dictionary and the learner's guide. The dictionary contains extensive information on the range of meanings each word may have, examples of usage and illustrated dictionary entries. It also contains details on the grammar of the

the dictionary's numerous example sentences along with many helpful instructions and learning tips. It shows how complex words are formed by simpler words and how words are put together in sentences.

This book was published by IAD press in Alice Springs, compiled and edited by Anna Ash, John Giacon and Amanda Lissarrague. The main Gamilaraay/ Yuwaalaraay/Yuwaalayaay informants were Arthur Dodd, Greg Fields, Ted Fields, Peter Lang, Fred Reece and Ginny (Jenny) Rose.

As Indigenous Australians our language sustains us, informs us and unites us...These initiatives enable previously dormant threatened languages to be transformed into 'living' language which, over time, may be reclaimed by their communities and language speakers – young and old alike. – from the Foreword by Russ Taylor, Principal, Australian Institute of Aboriginal and Torres Strait Islander Studies.

Alyawarr to English Dictionary compiled by Jenny Green, *Introductory Dictionary of Western Arrernte* compiled by Gavan Breen and *Learner's Guide to Kaytetye* by Myfany Turpin. Some of these dictionaries and language materials include information on Indigenous placenames and many contain vital background to understanding the role of placenames in Indigenous languages and cultures.

dialects as well as important cultural information. Many words in the dictionary are cross-referenced to the learner's guide to help the reader better understand the correct use of the word.

The learner's guide is an easy-to-follow introduction to some aspects of the grammar of these languages and explains many of the features outlined in
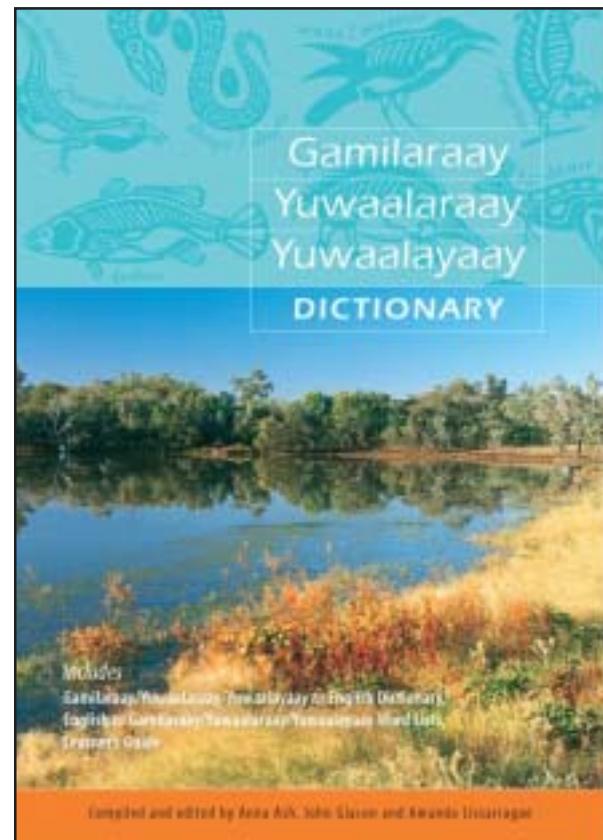
It is available from:
Yuwaalaraay Language Program
St Joseph's Primary School
PO Box 125, Walgett, 2832
Phone: 02 68 281 060
Email: jgiacon@ozemail.com.au

It also available from Abbeys (Sydney), Narnia Bookshop (Tamworth) and from the IAD press (Alice Springs).

ANPS Research Friend: Jan Tent

In each issue of *Placenames Australia*, we try and keep up to date with the work of a current Research Friend. This issue it is Jan Tent.

Jan Tent

'As a linguist, it is perhaps not all that surprising that I have an interest in toponymy. This interest dates back to 1976 when, as a linguistics honours undergraduate at Macquarie University, I presented a seminar paper on Australian placenames. Up until recently, this interest remained a rather casual and quiescent one.

From 1991 to 1998, I lived in Fiji, teaching linguistics at the University of the South Pacific. During this time a colleague and I became interested in borrowing in Polynesian languages. Our research uncovered seven loanwords that were probably of Dutch origin, introduced by explorers, such as Le Maire and Schouten (1615-17), Tasman and Visscher (1642-43).

The blending of my interests in toponymy, Dutch exploration of the Pacific and its linguistic legacy has led, again not surprisingly, to my current interest in Dutch and Dutch-linked placenames in Australia.
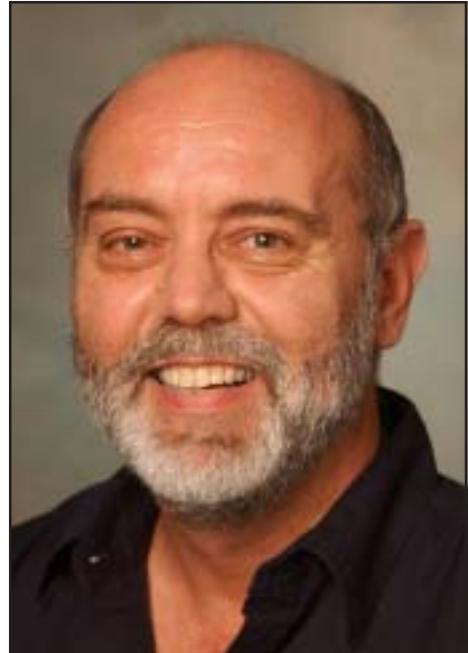
In Australian toponymy we first need to distinguish between Indigenous and introduced placenames. Then we must differentiate between pre-1788 and post-1788 placenames. Naturally the vast majority of introduced placenames are post-1788; however, many Dutch placenames pre-date European settlement. In addition, we need to set apart those bestowed by the Dutch themselves and those that were conferred by others in honour of, or commemorating, the Dutch.

It is often thought that the Dutch were the first Europeans to navigate and chart parts of the Australian coastline. However, there is convincing, if not tantalising, evidence that the Portuguese pre-empted the Dutch by as much as a hundred years. Nonetheless, the earliest extant European placenames are Dutch, the first being *Cabo Keerweer* now 'Cape Keerweer' (i.e. 'Turn-about' or 'Turn-again') on the West coast of Queensland. It was at this place in 1606 that Willem Janz. decided to turn his ship around and sail back to the East Indies. Like all other Dutch explorers after him, Janz. thought the coast of the 'Great Southland' offered nothing of commercial value. Janz. was followed by Hartog, Houtman, Thyssen, de Witt, Pelsaert, Tasman, and de Vlamingh, all of whom left their toponymic mark on the Australian map.

Australia also has many post-1788 Dutch-linked placenames. Many of these celebrate Tasman; however, others include, the city of Orange in NSW, and the Western Australian townships of Leeman and Guilderton.

The study of Dutch and Dutch-linked placenames presents some interesting and unique problems. Some placenames are now either English translations or look to be English, thus masking their heritage. Some of these include: Red Bluff (WA) from *Roode Houck*, Turtledove Is. (WA) from *Tortelduyf Eylandt*, South Cape (Tas.) from *Zuyd Caep*, Storm Bay (Tas.) from *Stoorm Baij*. Then there are a number of placenames that are neither Dutch nor English. A good example is this is a small island off Tasmania's southern coast which Tasman named *Pedra Brancko* (now known as Pedra Blanca) after the Portuguese name for an island off the coast of China meaning 'white rock'. Finally, the lack of precise charting due to the inaccurate calculation of latitude and especially longitude has often caused much confusion. This resulted in either the geographical feature being inadvertently renamed by a subsequent explorer; the original name being entirely lost and the feature given a new English name; or the original name being given to a nearby feature. An example of the latter two scenarios is that of Frederick Henry Bay near Hobart. In 1642, Tasman named what is now known as Blackman Bay, *Frederick Henricx Baij*. When the French explorer D'Entrecasteaux visited the area in 1793, he mistook a previously unknown bay, slightly to the west, for Tasman's *Frederick Henricx Baij* and charted it as such. The name has stuck.

When we consider the extensive Dutch exploration and charting of the Australian coastline, especially by de Vlamingh and Tasman, it is striking how few placenames they recorded. However, when we consider the motives of the Dutch in charting the coast of the 'Great Southland' it is perhaps not so surprising. Their main interests were to help their ships safely navigate to the Dutch East Indies, and to discover potential sources of precious metals and new markets for trade. As noted above, the 'Great Southland' offered little, if anything, of value to the Dutch. Unlike the British in the latter years of the eighteenth century, the aim of the Dutch was not to settle. Prolific naming of places is a necessary by-product of settlement.'

❏ Dr Jan Tent

Aboriginal Placenames of Corangamite

The Stoney Rises of Western Victoria were the site of a prolonged resistance by Colignon, Jarcourt, Keeraywurrong and Wathaurong warriors. Men like Kaarwirn, Kuunawarn and Curacoin mounted attacks from the Rises because the horses of soldiers and vigilantes were so severely restricted in the terrain.

The clans drove sheep from the squatters' runs and coralled them in the grassy dells among the tumbled volcanic stones. Evidence of the prolonged nature of the conflict can be seen in the fortifications and gun embrasures of some old buildings in the Pirron Yallock area.

During the volcanic era, long before European invasion, the Curdie River was cut in half by lava flows creating Lake Corangamite. The lake takes its name from the Colijon word *koraiyn*, meaning bitter or salty. These people from around the Colac lakes, also used the word *koraiyn* for the white man's alcohol. It's a curiosity that despite the antipathy white squatters held for the Aboriginal people and the contempt with which they regarded Indigenous culture they often chose to preserve local Aboriginal names for the properties they stole from those very same people. Drive through this area and you pass Pirron Yallock, Colac, Elliminyt, Warrion, Beeac,

Lake Corangamite

It's peculiar, eerie, to have the names but almost none of the people. I took several journeys to Lake Corangamite in March 2003, accompanied in the first place by John Clark, a Keeraywurrong man and National Parks officer, but on other occasions to inspect Indigenous house foundations and fish traps. Later I compiled a list of remaining place and property names derived from the local Indigenous languages (to be published next year in the Wathaurong Dictionary).

The geography of the area is distinctive and relatively untouched as access is still

The Purrumbete road dips and bounds through the slumps and slees of the volcanic jumble. In the dells there might be swatches of emerald grass, on the tumbled mounds eucalypts muscle their way into the rock, probing with fine fingers for a fault where they might look to steal their living. Apple trees, all the juicier for having been discovered wild.

Everyone I meet on this day is generous, warm, humorous, wry, good honest country Australians, and yet I approach my task with foreboding.

There's a house on the highway near Pirron Yallock made of local stone. Over twenty years I've tried to get permission to have a look at it. It's a striking house. Gun embrasures let into the walls. The local Information Centre and historical Society seem unsure if they've ever noticed it, can't believe any house in their history would ever have gun slots in the wall, but on this day I call in and there's a new resident, a pleasant young Australian and not only does she invite me to photograph the building but she explains its history as a fort in the war between white squatters and the Jarcourt and Colignon. She

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Irrewarra, Birregurra, Geelong, Werribee, Purrumbeet, Warrnambool, Ballarat, thousands of them. You see property names, Mone Meet, Buninyong, Kardinia, Gerangamete, Lal Lal, Karngun, Moodmere, Pyalong, Murdeduke, Tarndwoorncoort, Trawalla, Yan Yan Gurt, Wooloomanatta. There seems to be a compulsion to remember the original name even while forgetting how the property came under white ownership.

made difficult by the maze of piled stone. The rural fences in this area are constructed of lavastone, much of which was taken from earlier structures; the houses of the Colignon people. It is a very peculiar feeling to see such direct evidence of the conflict between the two civilisations. And yet my journeys there have always been accompanied by great civility and kindness. My final visit to this region is a good example of the conflicting tendencies of our soul.

stares at me to see if I comprehend the enormity of the horror. I do. She is a good person, in her world people should not shoot at other people.

In amongst the Stoney Rises I get lost of course, I do it almost deliberately. I love being lost, the opportunities it provides, and of course I'm approached on one of these apple laden lanes by a farmer on a motorbike and the irony is on his face even before I wind down the window. He knows I'm lost and he knows I don't care. He's got sheep like that, used to correcting their errant cloven hoofs. And because I'm in this lonely, seldom travelled part, *his* country, he treats me like a friend, a brother, and even when I ask about the fish traps in the lake his face clouds only a little and he directs me faithfully to the correct road. Good bloke, a decent Australian.

I turn in to a farm lane and approach a tiny house and can't help noticing how bone grey and flaky the fibro sheets of its construction. At the back door I peer through the glass and see all the strewn boots, five different sizes, the baby's cot jammed against the window of a side room, the blatant poverty.

He comes out, the farmer, and hears my request to photograph the lake and seems to guess immediately what I'm after, a grim line momentarily forming on his lips, but he shows me how to approach the shore, down along the fence line, through the gate, no worries. He is kind in the way of really hard up people, but at the back of his eye there's a look of shock that someone should have enough time to take photos in the middle of the day. I don't know how he came by this farm but I can see the work ahead of him in every rotten post, every gate clinging to its hinge with nothing but the pride of being a gate.

I can see the fish traps striding out over the shallow salty lake and I look about, trying to imagine where a fisherman might have his house, and, yes, there it is, no, there *they* are, on the rise from which you'd be able to see the fish coming along the concourse of stones.

First built by grandfathers in a time so distant that their names are synonymous with creation.

The walls are tumbled down now, you can see the shiny spots on stones where cattle have rubbed, the roof beams and thatch burned long ago, but they're there, thirty, forty, fifty, many houses and this is just the fishing camp, how many must have lived in the Rises, those Colignon, Jarcourt, Keeraywurrong, on days like this when the sun rests on your back like a lazy cat and the pelicans glide across the water, sleepy and mesmerised by their own reflections?

I can see the fish come, the giggles of children, smoke spiralling in coiling towers, the dogs dozing with their feet on their paws and I am sorry for the beleaguered farmer but I am devastated for these people, that such beauty and peace have been stolen, that such easy bounty should have been replaced by a grinding labour of devastating grimness. That the namers of the country were treated with such contempt. I sorrow for farmer and fisherman alike but oh, how it hurts to see such waste of that generous civilisation. It hurts to say we Australians allowed it then and accept it today, that so few people can bear to ask how the country got its name because the answer involves telling a story Australia refuses to believe.

It's not about saying sorry, it's not about accounting for the slain, it's about recognising how today's Australians came by their country, and that means respecting the history of the invasion and honouring those who named this great land and still live here.

After all, in some districts, Aboriginal words form more than ninety percent of all placenames and in most districts rarely less than forty percent. Australia can't continue to ignore its placenames heritage because those names define us all.

❑   Bruce Pascoe
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The Placenames Puzzle No. 8

Literary Placenames

Our thanks to Joyce Miles once again for creating the placenames quiz. The answers to the clues are placenames with a literary connection. For example, *(Qld/NT/NSW)* Plantation inherited by Scarlett O'Hara…….Tara

1. (*NSW/Qld*) For whom this tolls
2. (*NSW*) The clockwork one
3. (*NSW*) East of Adam's place
4. (*NSW/Vic*) Only twenty of these travellers' tales were finished
5. (*NSW*) Fleming's was royal in French
6. (*NSW*) According to the Bible and Masefield, this distant place exported cargoes of ivory, apes and peacocks among other things
7. (*NSW*) Here, the last exit is on the freeway
8. *(NSW)* When young he came out of the West on the best horse
9. (*NSW*) In the middle of the summer he was King of the Fairies
10. (*SA*) *(Island)* Novel written in 1922 by English writer living in Thirroul, near Wollongong
11. (*Vic*) Miss Eyre's eventual husband
12. (*SA*) Jane Austen brings Fanny Price to live here with the Bertrams
13. (*SA*) Dr Watson's companion on first-name terms
14. (*WA*) Did Hardy sit under the tree?
15. (*Qld*) *(Region)* Beneath the sign of the goat
16. (*Qld*) Along with Carey's Oscar
17. (*Qld*) The mountain from which Moses viewed the Promised Lane
18. (*Tas/Vic*) It was her Ladyship's fan
19. (*Tas/Vic/Qld/SA*) Mr Greene's rock
20. (*NT/Tas*) Dorian had his portrait painted

Answers: 1. Bell 2. Orange 3. Eden 4. Canterbury 5. Casino 6. Ophir 7. Brooklyn 8. Lochinvar 9. Oberon 10. Kangaroo 11. Rochester 12. Mansfield Park 13. Sherlock 14. Greenwood 15. Capricorn 16. Lucinda 17. Nebo 18. Windermere 19. Brighton 20. Gray

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