



Recording Indigenous placenames

No one who reads *Placenames Australia* needs convincing that toponyms are important, that they form an integral part of our history and culture, and that they are worth studying and preserving. Learning the Bardi language has brought home to me just how vital a knowledge of placenames is to being fluent in a language and to being able to understand something about that culture.

I have been working with the last speakers of Bardi since 1999, when I set to work on a book of traditional stories as a bridging project between honours at ANU and starting my PhD. As soon as I began transcribing stories I was grateful that Gedda Aklif had included a list of placenames in the Bardi Dictionary. In the European lexicographic tradition toponyms

are not usually included in a dictionary; placenames, along with other proper names, are consigned to specialist dictionaries. But learners of Bardi using the dictionary need to know that *Iwany* is a placename just as they need to know that *aamba* means 'man' or *iinalang* means 'island'. Placenames appear in many Bardi sentences, and are often used instead of directional



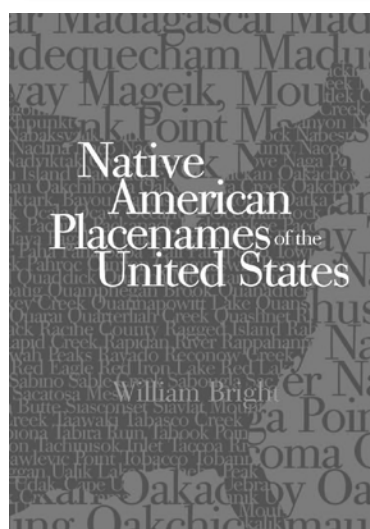
Lalin place, on Iwany (Sunday Island), is a favourite place for turtle spotting (Lalin is turtle mating time – November/December). People sit on the shore to keep a look out for turtles and signal to the hunters on mangrove rafts.

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New publications



Native American Placenames of the United States

by William Bright

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608 pp

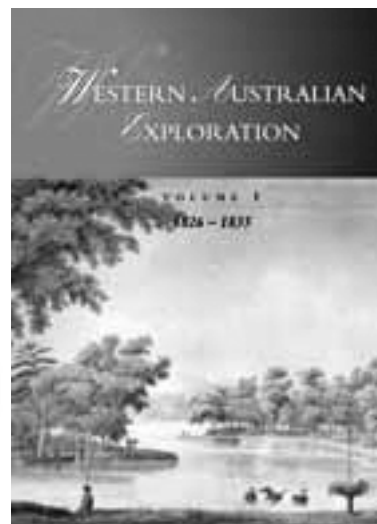
Published:
2004,
Oklahoma University Press

Native American placenames are found throughout the United States from Massachusetts to Alaska and from Miami to Yosemite. Indeed, American Indian words define the landscape. This volume combines historical research and linguistic fieldwork with Native speakers from across the United States to present the first comprehensive, up-to-date, scholarly dictionary of American placenames derived from Native languages.

Accomplished linguist William Bright assembled a team of twelve editorial consultants—experts in Native American languages—and many other Native contributors to prepare this lexicon of eleven thousand placenames along with their etymologies. New data from leading scholars make this volume an invaluable reference for students of American Indian culture, folklore, and local histories.

Bright's introduction explains his methodology and the contents of each entry. This comprehensive, alphabetical lexicon preserves Native language as it details the history and culture found in American Indian placenames.

William Bright, Professor Emeritus of Linguistics and Anthropology at UCLA and Adjunct Professor of Linguistics at the University of Colorado, Boulder, has been the editor of the journals *Language*, *Language in Society*, and *Written Language and Literacy*, and of the reference works *International Encyclopedia of Linguistics* and *The World's Writing Systems*.



Western Australian Exploration. Volume 1 December 1826 – December 1835

Principal editor:
Joanne Shoobert

ISBN: 085905 351 2

638 pp, illustrated, maps

Published:
2005,
Hesperian Press

The annotated record of all the known extant documents of Western Australian land exploration for the period. This seminal collection of 130 items, many of which have never before been publicly accessible, is the result of many years of collecting, collating, typing and proofing. It will be an essential reference for all interested in Western Australian history. Other volumes are in preparation.

Conference

The Australian National Placenames Survey will host a day conference on placenames of Indigenous origin, on Saturday 1 October 2005, in Canberra at the offices of Geoscience Australia. It will follow the same pattern as similar day conferences held in Canberra in 1999, Adelaide 2000 and Darwin 2001, bringing together researchers with interests in Australian languages and cultures with members of the Committee for Geographical Names in Australasia, the peak body for state/territory nomenclature authorities. It is envisaged that versions of some papers presented at this conference will be published, along with others, in a volume *Aboriginal Placenames Old and New* to be edited by Luise Hercus and Harold Koch for publication in 2006.

Contact flavia.hodges@humn.mq.edu.au for details.

words when giving directions or describing locations. They appear frequently in narratives; it is impossible to follow a conversation or story in Bardi without a good knowledge of the names of places.

Bardi traditional country comprises the tip of the Dampier Peninsula, to the north of Broome, and the offshore islands at the Western end of the Buccaneer Archipelago. It includes the former Sunday Island Mission and the current communities of One Arm Point and Lombadina/Djarindjin, as well as the tourist resort at Kooljiman (Cape Leveque). To date, the Bardi dictionary and supplement contain 535 different placenames, and we still have many blank spaces on the map.

Bardi placenames fall into a number of different types. The types are arranged hierarchically, although not all levels in the hierarchy have a name in Bardi. There's a parallel with English addresses. When we write an address we give the street, the suburb or town, the state and the country. Streets are contained in suburbs, which are divisions within cities. Bardi places are similarly hierarchical – although there weren't streets and towns in traditional times, there were districts, areas, and named places within these.

The broadest named type of placename in Bardi is the “area”. There seems to be no term for this in Bardi (nor the other related languages of the area), although the areas themselves are named. Areas in the northern part of the Dampier Peninsula tend to be about a day's walk from one side to the other. There are six main “areas” where Bardi is spoken. *Ardiyol* is one example (see map page 4).

Within each area, there are a number of *booroo*. The word translates as “camp, ground, place” and also as “time” or “tide”. The *booroo* was owned by a group and formed an important part of Bardi social organisation. *Booroo* are much smaller than “areas”; for example, there are about fifteen *booroo* in the Ardiyol area. The *booroo* names are often also island names; thus *Jayirri* is both an island and a *booroo*, as is *Jalan*. Other islands may contain several *booroo*, as for example Sunday Island (*Iwany*). They are somewhat like “suburbs” or “neighbourhoods” in a city.

Each *booroo* contains multiple names for specific places within it. These may refer to different specific topological features, such as tidal creeks (*iidarra*), rocks (*goolboo*), reefs (*marnany*), caves (*gardin*), hills (*garrin*) or small bays, or they may refer to a piece of land behind the shore. Occasionally they also refer to constructed features, such as the large permanent fish traps (*mayoorroo*) around One Arm Point. Locality names typically refer to a feature, but the name will also be applied to the ground surrounding that feature. Thus *Jaybimilj* refers specifically to two submarine depressions (where fish congregate) in the tidal channel; however it also refers to the stretch of the passage where the depressions are located (the passage as a whole is called *Jaybi*).

While *booroo* names are unique, locality names are not. Thus there are multiple places called *Mardaj*. Where disambiguation is necessary, the *booroo* name is given as well. Thus *Jayirri Mardaj* is ‘the *Mardaj* on *Jayirri*’. *Iilon* is another common name. Some locality names are clearly relatable to common nouns in Bardi. *Noomoonyji* ‘seaweed’

is one, an area of thick seaweed on the south-eastern part of Sunday Island.

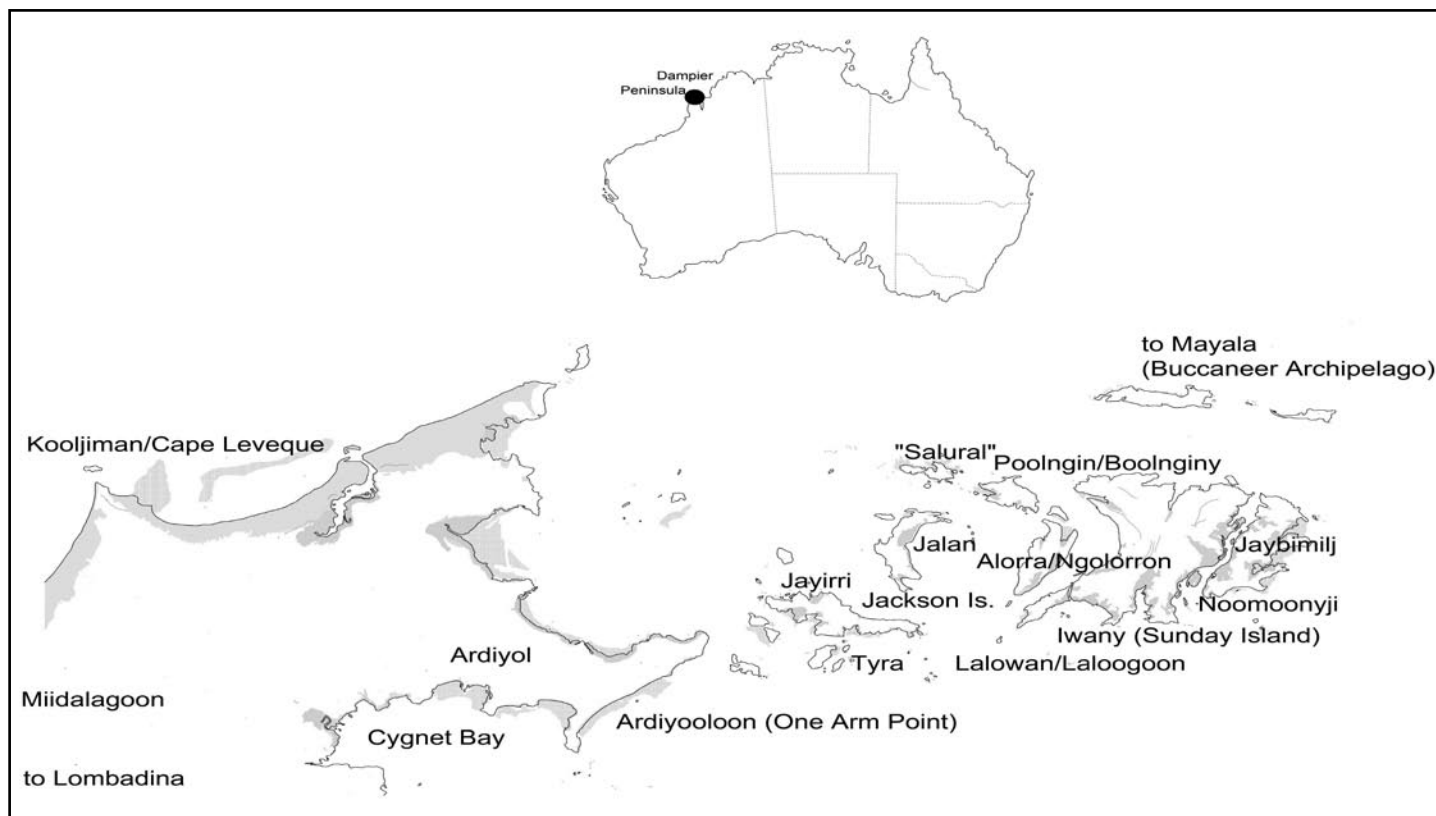
Many of the islands in the Buccaneer archipelago are Yawijibaya and Unggarrangu¹ country, but Bardi people have traditional rights of fishing, trochus gathering and access to various places. Some of the placenames in his country are clearly not of Bardi origin. The placename *Blog*, for example, is the only word in the Bardi dictionary which begins with a sequence of two consonants. This immediately makes it stand out as probably foreign; it sounds foreign to Bardi speakers just as Ngunnawal or Lalowan sound to English speakers.

Gedda Aklif and I have compiled maps² for the places in Bardi country, but there are also some Bardi names on the Australian Geological Survey Organisation's 1:250 000 and 1:100 000 topographic maps of the region (*Pender SE5102* and *Yampi SE5103* are the relevant 1:250 000 topographic maps).

Some names on these maps are clear English renditions of Bardi names. Poolngin, for example, is clearly just a variant spelling of *Boolnginy*. Alorra is *Ngolorrion*, missing the initial <ng> sound (a frequent change in Anglicising Indigenous names). Lalowan is



Goornganggoon is another place on Sunday Island. It is close to the mooring ramp for the old mission. This pool was the mission's source of fresh water. A large old miyaloorroo (water python) lives in the water.



another adaptation, from *Laloogoon*. These are all *booroo*, or place names within *booroo*, which have roughly the same reference on the topographic map and in Bardi geography.

A few names are clearly Bardi, but refer to the wrong place. For example, Tyra Island is clearly Bardi *Jayirri*, but the name on the map refers to Manboorran, the smaller island to the south. *Jayirri* itself is given the name Jackson Island. Bardi *Jayirri* is a *booroo* name which includes both the island and the smaller surrounding islands such as *Manboorran*. Ralooraloo, on the maps as Salural, may be a typographical error.

One final name is worth mentioning in this respect. There is a resort at a place called Middle Lagoon, which in Bardi and Aboriginal English is [Miid(a)lagoon]. This name could be either the Aboriginal English pronunciation of *Middle Lagoon*, or *Middle Lagoon* could be the English adaptation of an Indigenous placename *Miidalagoon*. There is no lagoon in the vicinity, so it is not obvious why English speakers would have used that name. Moreover, *Miidalagoon* would be an alternative form of *Miidaloon*, a name that occurs twice elsewhere in Bardi country. Another name where the direction of borrowing is uncertain is Chile Creek (Bardi *Jilirr*).

Finally, some names in the area have come up through misunderstandings of the Bardi names for the places. The former mission and now Community of Lombadina/Djarrindjin (or Djarrinyin) is one example. It is variously spelled Lombadina or Lombardina. The original name seems to have been based on Loomarrdina, where Jilirr creek enters the sea (a short distance south of the community site). At some point, however, it appears to have been etymologised as having something to do with Lombardy in Italy (Lombardina would mean "Little Lombardy"). Perhaps the presence of Italian Catholic Missionaries at Lombadina had something to do with it.

In some older Bardi sources there is a place called *Oolarada*, given as the Bardi name for "Dish Island". This is actually a multilingual pun. The Bardi name is actually *Diiji* (and probably not related to English "dish" at all). At some point it seems to have been associated with the English word "dish" and back-translated into Bardi by *oolarada*, which is one of the words for a coolamon.

The moral of the story? Placenames provide us with many types of interesting information about cultural organisation, language contact and etymology. They are absolutely necessary for decoding

narratives. And filling up a map with all the names provides proof of traditional elders' strong attachment to the land.

□ **Claire Bower**, *Rice University and Honorary Visiting Fellow, Australian National University.*

Note: My research on Bardi has been carried out with funding from the Australian Institute of Aboriginal and Torres Strait Islander Studies (G2001/6505 and G2003/6761) and the Endangered Languages Foundation. Their support is gratefully acknowledged. I owe an immense debt to the Bardi people who have taught me their language, who took me out to show me their country and who when we came back made me say everywhere we'd been to make sure I knew the placenames. The Bardi dictionary, *Ardiyooloon Bardi Ngaanka (One Arm Point Bardi Dictionary)* is available from the Kimberley Language Resource Centre.

1 This name is also spelt Ugarrang(u) (the Bardi name for the people) and Unggarrang.
2 Topographic work for the area has also been completed as part of the Bardi land claim, but the results of that work are unavailable to both researchers and Bardi community members until the land claim is resolved. Therefore I have had no access to this work and do not know what it contains.

Tasmanian places and Tasmanian Aboriginal language

▼ narawntapu – Asbestos Range National Park

The Tasmanian Aboriginal word ‘narawntapu’ was adopted by the Tasmanian government in 2003 to rename Asbestos Range National Park, on the north coast between Devonport and George Town. Wayne Smith (*Placenames Australia*, December 2004) queried the accuracy of this word because he’d looked through ‘early Aboriginal dictionaries’ but couldn’t find it.

That’s understandable. Firstly, ‘words’ appearing in various lists of recordings of Aboriginal language are not in themselves Aboriginal words. You need to be a linguist, or at least know some basic linguistics, to recognise the sounds of original Aboriginal words in those recordings from scribes of many nationalities who tried to capture unfamiliar Aboriginal sounds in their own European spellings. Reconstruction using linguistic analysis and knowledge of Aboriginal languages is necessary to retrieve the authentic sounds of the original words.

Secondly, you need to look further than published books to find evidence for languages no longer spoken. A wealth of manuscript material from the colonial period is amassed in libraries and other institutions both in Australia and overseas, and this primary source material is essential reference for this kind of scholarship. As also is local knowledge, in this case, Aboriginal social and cultural knowledge.

Linguistic expertise as well as extensive research in published and unpublished sources, together with knowledge contained within the Aboriginal community, were all employed in the retrieval of ‘narawntapu’ and other Tasmanian Aboriginal words. This work is undertaken by the palawa kani Languages Program, a language revival initiative of the Tasmanian Aboriginal Centre for the past ten years, and continuing.

Mr Smith suggests the correct name for the narawntapu area is Panatana. This is a word recorded for a nearby but quite different location – Port Sorell, the next inlet along the coast some 10kms westward of narawntapu.

narawntapu was adopted by the State government on Aboriginal advice, and in preference to other options proposed by various academics and other enthusiasts. Then followed sniping from disgruntled ‘experts’ whose pet versions weren’t taken up and from those confronted by unfamiliar spellings and sounds and/or the whole notion of ‘renaming’. It is apparent that the practice of renaming landscape features with their Aboriginal names requires a lot of ongoing education and adjustment of attitudes in the Tasmanian community.

▼ kunanyi – Mount Wellington

Many of our points apply also to Mr Smith’s discussion of Mt Wellington. He shows spellings recorded for its name. All but one of these are recorders’ efforts to spell the sounds of ‘kunanyi’, the word for the mountain in its local language. Any delay in renaming Mt Wellington has been less to do with

uncertainty about which ‘name’ to choose than the obvious need for continuing public exposure to the idea of renaming. Debates break out sporadically in the local media, sparked by renaming proposals made by local government bodies and various (white) community groups, and the public’s views run the whole gamut from total support to total rejection of Aboriginal names.

But while kunanyi is not in official public use, in 2004 the Aboriginal community approved its use on interpretation panels being built as part of the Tasmanian Government’s Wellington Park Trust Pinnacle Site development. Sometime in the first half of 2005, kunanyi and other Tasmanian Aboriginal language words will be seen engraved in a metal installation on the very top of the mountain.

▼ Elsewhere in Tasmania

Dale Lehner (*Placenames Australia*, June 2004) couldn’t see any Aboriginal-looking placenames on a map of Tasmania – except perhaps ‘Moonah’. In fact, a few Tasmanian places still bear the same names as before the invasion – among them Ringarooma, Boobyalla and Natone. Many other Tasmanian Aboriginal words appear on maps, albeit all with anglicised spellings: Alonnah, Karoola, Taroonah, Moonah – yes, Marawah, Leprena, Premaydena, Pennerowne Point, Togari, Trowutta, Corinna, Poatina, Oonah, Parrawe, Loyetee, Yolla, Lileah, Nabageena, Meunna, Lapoinya, Takone, Preolenna, Mawbanna, Paloona, Qoiba, Nubeena, Mathinna, Mangana etc etc. These were words taken



narawntapu.

Photo: Jane Stapleton, ABC Radio National

straight out of wordlists by settlers, surveyors, municipal authorities, some even by the Hydro Electric Commission to name its towns in the 1950s. Many of these words have not been allocated to the right places, or are not from the language of that area, and usually are words for things which have little or no correspondence with the place named (Yolla, for instance, is a word for a mutton bird, a sea bird you won't see in this inland farming town). But they're there on the map nonetheless, showing plenty of evidence of the original languages – and also of their appropriation by white Tasmania, without permission from or consultation with Aborigines.

Other names appear on signage, if not on maps – names such as Preminghana, Kutikina Cave, Wargata mina and others. These names were applied by Aboriginal Land Councils in the 1980s to caves on the Gordon and Franklin rivers and other significant sites.

In recent years, language names for several Tasmanian places have been revived among Aborigines. These include putalina (Oyster Cove), lumaranatana (the country at Cape Portland), lungtalanana (Clarke Island), wukalina (Mt William). Most recently, truwana (Cape Barren Island) and lutruwita (Tasmania) have been reintroduced. Occasionally these names are heard and seen in the media.

It takes more than a quick examination of maps and wordlists to gain knowledge of places and the words used to talk about them. Making judgements based on such superficial 'evidence' can only result in investigators making blunders that echo N.J.B. Plomley's assertion that the word 'kuti kina' *does not seem to be Tasmanian* and hence excluded it from his *Wordlist of the Tasmanian Aboriginal Languages* and other publications. His opinion did not however alter the reality – the word has been in continued use among Aboriginal families for generations as a frightener for children (and also corresponds with early recordings). I was one of very many Aboriginal children who've grown up being told, 'Behave yourself or kuti kina'll get you!'. Now how could he ever have known that?

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palawa kani Languages Program
Tasmanian Aboriginal Centre

Placenames of Fiji 1*

One of the first things that strikes the toponymically-aware visitor to Fiji from Australia or New Zealand is that, despite the fact that Fiji also has a British colonial heritage, the number of placenames of English (or British) origin is decidedly small. In fact, there are so few, most residents of Fiji would be pushed to come up with one. The handful of vaguely familiar sounding placenames – Toorak in Suva, Ellington and Penang near Rakiraki – originated from the colonies, rather than the heart of the Empire itself. There are some names of Indian origin in the sugar-cane areas of western Vitilevu and northern Vanualevu, and recently some islands given over to the tourist trade have been given new English names such as Beachcomber Island and Treasure Island, but apart from these, the contemporary placenames of Fiji are still, to a very large extent, the same Fijian names that have existed for hundreds, or thousands, of years.

Nevertheless, I would like to start this exploration of placenames of Fiji with one that isn't Fijian – the name of the entire island group itself, Fiji. The land we call Fiji is known to its inhabitants by a number of similar names, of which *Viti* is the most common. To understand why we refer to the group in English as Fiji, not Viti, we must return to that indefatigable Pacific explorer (and of course placenamer), Captain James Cook.

Before Cook, the islands of Fiji were known to Europeans to a limited extent, and like Australia and New Zealand, they had been given names of European origin, such as *Prins Wyllem's Eylanden* (Dutch for *Prince William's Islands*), bestowed by Tasman. Other later names include *Bligh's Islands*, *Sandalwood Islands*, and *Cannibal Islands*, none of which were used for very long.

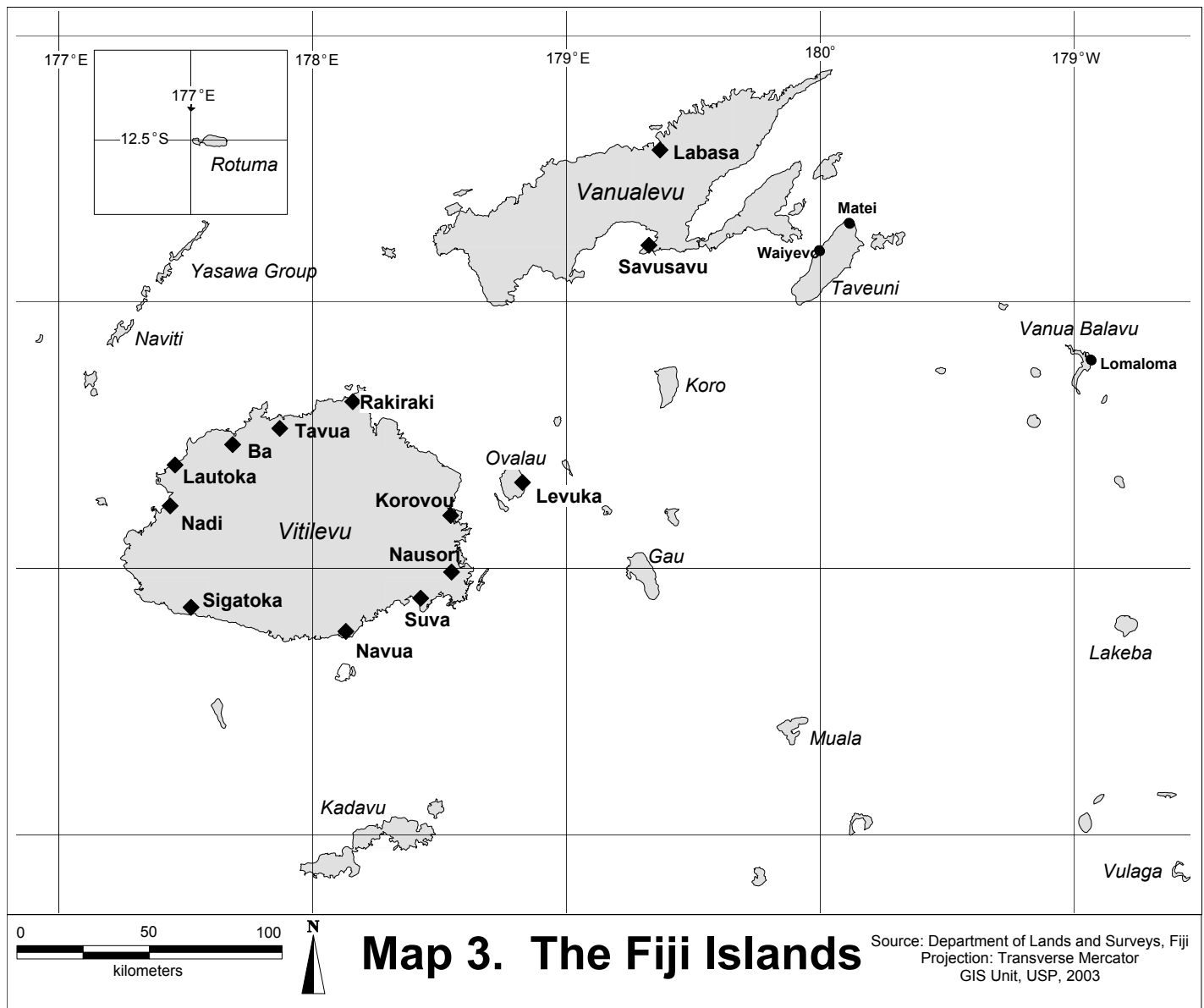
Cook spent a great deal of time in Tonga, just to the east of Fiji, and was so enchanted with the place that he

called them the Friendly Islands. There were many Fijians in Tonga at the time, so he could observe them first-hand. Cook was told by the Tongans that Fiji was a vast country to the north-west, full of produce and finely-made artefacts, but also full of treacherous reefs and war-like inhabitants, which is presumably why he never attempted to explore the group. The name for Fiji in modern Tongan is *Fisi*, but in Cook's time (the 1770s) it was pronounced rather differently, as *Fiji*, with the 'j' sounding rather like English 'ch'. Cook and his men wrote the name as 'Feejee', in a way that would convey the pronunciation to English-speaking readers, and that spelling was in common use in English for a hundred years or so.

As Tongan spelling became standardised in the early 1800s, the spelling *Fiji* became more usual, and filtered from there into English. To understand why English continued to use the Tongan rather than the Fijian name, it must be remembered that Tongans were then frequent visitors to Fiji, and many even settled there; and being christianised and educated earlier than their Fijian hosts, they were often used as guides and interpreters. This is why a number of Fijian islands were given Tongan names on early maps, and a few of these are still with us: Fulaga for the Fijian Vulaga, Moala for Muala, Katafaga for Katavaga, and so on.

When the botanist Berthold Seemann published the account of his visit to Fiji, he entitled the book *Viti: an account of a government mission to the Vitian or Fijian Islands in the years 1860-61*, presumably believing that it was more courteous to give the group the name which the *itaukei* (owners) themselves use. But very few followed his lead – Fiji had become the accepted English name.

Some observers also expected the name Viti to be resumed officially on Fiji gaining its independence in 1970, but



it never happened. One theory I have heard is that the string of dots over the last three letters is aesthetically pleasing, and good for the tourist trade. It certainly seems to sell a lot of perfume.

During the 1980s, the outstanding scholar and former director of the Fiji Museum, Fergus Clunie, often used the name Viti and the adjective Vitian in his writings, presumably out of similar feelings of correctness and courtesy to those of Seemann in the last century, but his was still a voice in the wilderness.

So it is that the English name for these islands is still the Tongan 'Fiji' that Captain James Cook gave us over two hundred years ago, while the Fijians themselves continue to use *Viti*, *Viji*, *Visi*, or *Vi'i*, depending on the area.

I now turn to the origin of the name Viti, which is of course related to the Tongan Fiji. Some three thousand years ago, people who appear to have been very good sailors and fishers, and who made a kind of pottery we now refer to as Lapita, settled Fiji from a land in the west. Given their proximity both geographically and linguistically, either the Southeast Solomons or Northern Vanuatu would be good guesses.

Now, approaching Fiji from that direction, the settlers would have seen two very prominent volcanic islands. The northerly one is the gently sloped island of Naviti, with an area of 13.13 square miles, and maximum elevation of 1272 feet. Naviti is today the most populous island in the Yasawas, and no doubt would have been viewed as an attractive landfall by travellers from the west.

So it's my guess that the first inhabitants settled on this island of Naviti. They named it Naviti for a very simple reason: in the language they spoke, "na viti" meant "the sunrise" or "the east". It would not then have taken them long to discover that there was a much larger land not too far to the southeast, indeed the largest island in the group. Naturally, they called it Navitilevu, meaning "larger Naviti", which is now often shortened to Vitilevu. Eventually, the name was abbreviated to Viti, and extended to cover the entire group.

□ **Paul Geraghty,**
University of the South Pacific

* This is the first in a series of articles.

East Torrens placenames and local history

The East Torrens district is located in the Mount Lofty Ranges to the east of Adelaide, South Australia. The District Council of East Torrens was proclaimed in 1853 and at the time comprised all of the land between the River Torrens in the west and the Onkaparinga River in the east, a distance of over 25 kms. The landscape is hilly, dissected by a series of watercourses. The district is well-known as a fruit and vegetable growing area and in recent years has gained a fine reputation as a wine-producing region.

The East Torrens district had 13 townships or localities (each discussed below), none of which were surveyed townships but rather developed in an *ad hoc* fashion around small settlements. East Torrens became part of the newly formed Adelaide Hills Council in 1997.

Norton Summit

Named for an early resident, Robert Norton (1809-1891), who settled here in the late 1830s. The locality was originally known as the Company's Tiers, then as Grassy Flat and from the 1860s as Norton's Summit. Timber was processed here at a mill owned by The South Australian Company (hence Company's Tiers). By 1851 another settler, William Henry Sutton, had established a licenced house where the steep road from Third Creek reaches the ridge; he called the place Sutton's Summit. Some doubt is cast on this story as he did not obtain a wine licence until 1866 and his Scenic Hotel was not licenced until 1873 by when the name Norton's Summit was already in use. Local folklore suggests that friendly rivalry

ensued, perhaps somewhat calmed by Sutton's son marrying Norton's daughter. Norton Summit was the seat of the East Torrens District Council. Three Premiers of South Australia lived here – Hon. John Baker, Hon. Thomas Playford and Hon. Sir Thomas Playford.

Morialta

A locality approximately 1 km west of Norton Summit. Geoffrey Manning in *Place Names of South Australia* (1990 p213) suggests this name is derived from an Aboriginal word, meaning 'running water' or 'ever flowing'. However, according to Rob Amery and Georgina Yambo Williams ("Reclaiming through renaming: the reinstatement of Kurna toponyms in Adelaide and the Adelaide Plains" in *The Land is a Map: placenames of Indigenous origin in Australia*. Pandanus Books. 2002 p261) Morialta possibly derives from *mari* 'east' + *yertalla* 'cascade'. Fourth Creek flows through the Morialta Gorge (now part of Morialta Conservation Park) and the rugged gorge has three impressive waterfalls. The Morialta Estate was purchased by pastoralist and businessman John Baker in 1845 from its original lessee, C.D.E. Fortnum, who probably named the area which had previously been called Glen Stuart after Edward Fortnum's step-brother, Charles Stuart. The 2000-acre Morialta estate remained in the Baker family until 1924.

Teringie

A suburban area 1 km west of Norton Summit, adjacent to Morialta Conservation Park. It is likely that the name was originally applied to the property of George

Hunt Snr (see Ashton) who owned 74 acres here from 1854 until 1869. The Teringie subdivision dates from about 1966 and the name Teringie was given to the subdivision at this time.

Montacute

This locality was named for Montacute, Somerset by pastoralist and businessman Hon. John Baker (1812-1872). Baker was from Somerset but his association with Montacute or Montacute House, if any, is not known. The name Montacute was originally applied to a copper mine on Sixth Creek with which Baker was associated in 1843. The discovery of copper was followed by a gold find in 1846, reputedly the first in Australia. The gold rush was short-lived and ended with the discovery of gold in eastern Australia.

Cherryville

An early resident, Samuel Bungay, reputedly named this locality after the native cherry (*Exocarpus cupressiformis*), which was abundant in the area. The area was first settled in the early 1850s by stockholders and timber-cutters such as the Bungay and Merchant families who later developed fruit orchards there. The name Cherryville was first used in about 1892 before when the area was generally known as Sixth Creek.

Marble Hill

A locality just south of Cherryville. The official summer residence for the Governor of South Australia was built at Marble Hill in 1878-79. The name was probably mistakenly given in the belief that the white quartz that occurs in the area was

marble. This impressive Victorian Gothic residence and its superb gardens were destroyed in the Black Sunday fires of 2 January 1955 and remain today as a ruin.

Basket Range

The origin of this name is uncertain. It was first used in Rate Assessments in 1856 but was not consistently used until about 1890. The area was also referred to as Deep Creek, the name of a local watercourse. Geographically, Basket Range is a N-S ridge that runs from Deep Creek in the north to Greenhill Road in the south. This ridge is in the centre of a large area that is completely encircled by hills that form a pound or 'basket'.

It has also been suggested that the name is derived from the practice of German settlers from the Harz Mountains, probably at Lobethal or German Flat (near Lenswood), who in the 1840s and '50s carried their produce to market in Adelaide in large wicker baskets mounted on their backs. The main route from Lobethal to Adelaide (the Bullock Track) passed through the area.

William Rowland, a local resident from 1871, propounded a third theory (*Adelaide Observer*, 22 May 1908): 'In the early days the splitters in The Tiers, as the hills were called then, had to pay a licence. Mr Basket had control of that department, and collected the Government fees from the splitters.' No evidence of the existence of a Mr Basket has been found, and furthermore, no Timber Licences ranger was appointed for the East Torrens area.

Ashton

An early landowner, George Hunt, named Ashton in 1858 for his birthplace of Ashton, Northamptonshire, England. A subdivision of nine workmen's allotments was laid out in 1869 along the Main Eastern (now Lobethal) Road by Hunt. Buildings on Allotment 1 formed the basis of the original township and remains yet as such.

Carey Gully

Originally known as Carey's Gully or Paddy Carey's Gully, this township was reputedly named by (or after) Patrick (Paddy) Carey whose identity remains unknown. The area, originally referred to as Forest Road, was first settled by timber-cutters but was later (in the 1860s) developed for market gardens and fruit orchards. No person by the name of Carey held a timber-cutting licence or owned land in the area. It has been suggested that 'Paddy Carey' might have some association with Irish folklore.

Piccadilly

It has long been assumed that the name relates to Piccadilly, London. However, this has been questioned by Manning (*ibid.* p248) and by Rob Amery of the University of South Australia, and it may derive from a Kurna word that sounds very much like 'Piccadilly'.

In about 1853 Mrs Emma Young (wife of local gardener John George Young) reputedly named the area for Piccadilly, London (her family lived at Kensington). A second claimant for this same origin is Miss Mary Johns, a young English cook employed at Arthur Hardy's house at Mount Lofty in about 1862. In 1928, a local gardener, Henry Curtis, stated that Samuel Tomkinson, a banker and Member of Parliament who, for a time, represented this district, gave the name. Prior to the late 1850s, residents of the area described the locality as either Mount Lofty or New Tiers.

Manning suggests that the name derives from *picco* 'the eyebrow' and *piccoddla*, 'locality of the eyebrow'. Amery's analysis ("Weeding out spurious etymologies: toponyms on the Adelaide Plains" in *The Land is a Map: placenames of Indigenous origin in Australia*. Pandanus Books. 2002 p170, 175) is that *piko* is Kurna for 'eyebrow' and the dual form would be *pikodla* 'two eyebrows', just as

jurreidla is the 'two ears', both names referring to body parts of a giant kangaroo stretching along the Mount Lofty Ranges (see Uraidla).

Summertown

A township developed on the Greenhill Line of Road during the 1860s. The area was known as the New Tiers or Mount Lofty until the name of Summer Town came into use in about 1874 when a postal name for the area was needed. The storekeeper, Thomas Bonython Percival, referred to the place as Summer Town – he considered it was the ideal place to live during summer. After about 1890, the name was generally written as a single word.

Uraidla

This name seems to be derived from Kurna *jurreidla* 'two ears' and, according to a series of 1936-37 articles by Noel Augustin Webb, refers to the similarity of nearby mounts Lofty and Bonython when viewed against the western skyline to the ears of the giant kangaroo stretching along the Mount Lofty Ranges, a creature in Kurna lore (in Amery *ibid.* p169, 175).

Greenhill

This name comes from Green's Hill over which the original line of the Greenhill Road passed prior to being rerouted in 1855-57. (Green's Hill is now within Greenhill Recreation Park). The identity of the person for whom the hill was named has not been discovered. When James Warland of Burnside took up land in the area for grazing in the 1860s his property was described as being 'on the Green-hill road'. Some of the land at Greenhill was subdivided for a housing development in the 1950s and the name Greenhill was given to the subdivision.

□ Geoffrey Bishop

More on Moent

Since my article ‘The enigma of *Moent*’ went to press in the March issue of *Placenames Australia*, some further information has come to my attention, and as a result I would like to revise some of my thinking on the origin of this placename.

One obvious source for the name which I indefensibly neglected to consider, is that *Moent* may be a Dutch rendition of an Aboriginal word. The language spoken in the region where *Moent* appears on the 1670 *Duyfken* chart is Uradhi. This language has the word *munhtha* meaning ‘charcoal, hot coals’ (Crowley 1983: 409). A similar word, *munhth*, without the final <a> vowel, meaning ‘coals, charcoal; cremation ground’, occurs in the Wik-Mungkan language, spoken further south near Cape Keerweer (Kilham et al. 1986: 120). Since the digraphs <nh> and <th> represent dental articulations of the sounds /n/ and /t/, the word would have been perceived and rendered as *moent(a)* by Dutch speakers.

However, the Dutch were not in the habit of recording Indigenous names on their charts, unless the name was an already established local placename that the Dutch were, or became, aware of. This can be clearly seen on the *Duyfken* chart, which records a number of local Indonesian names, such as *Banda*, *Kee* (Kepulauan Kai), *Aru* (Kepulauan Aru), *Ceram* (Seram), *Gorans* (Kepulauan Gorong), *Quaus* (Kampong Kwas), *Guliguli* (Gulegule), *P Ron* (Pulau Run), *P Naij* (Pulau Ay), *Rosangijn* (Rozengain), and an eye-view of a mountain range labelled *Gounongapij* (lit. *gunung* ‘mountain’ + *api* ‘fire’, and probably referring to the

Pegunungan Maoke range). But on the north coast of Pulau Yos Sudarso¹ in West Papua (or Irian Jaya), the chart records the name *Tiuri*.² Robert (1973: 8), Mutch (1942: 35) and Schilder (1976: 44) all comment on its obscurity. Given the occurrence of other local placenames on the chart in this vicinity, Schilder’s suggestion that it might be a “native name” is entirely feasible. This is supported by the existence of the village and language variety known as *Téri* or *Tërö* (see Drabbe 1949, 1954; Voorhoeve 1975), close to the point where *Tiuri* is written on the chart. If *Tiuri* is the Dutch rendition of that local name, then *Moent* may be

also be such an interpretation of the Uradhi or Wik-Mungkan *munhth(a)* and, if this is the case, would surely make it the first recorded word of any Australian Indigenous language.

My previous suggestion that *Moent* may be the cartographer’s misspelling or mistranscription of *Moer*, *Moeras* (‘Swamp’) or *Moerlant* (‘Swampland’), I no longer find so convincing. I feel that phonologically and orthographically the alternatives are a little too dissimilar to *Moent* for such an error to be made. Secondly, on the *Duyfken* chart also we see, just below the place recorded as *Nieu Zelant* (Kumawa peninsula, West Papua), a detailed and accurate representation of the island *Adi*, which bears the description *Marasich Landt* (‘Marshy/Swampy Land’). Since this variant of *moeras* is used, it would be reasonable to assume that the chart maker would have used the form *Maras* or *Marasch* if he intended to refer to the Jardine Swamps, as I previously suggested, rather than *Moent*. On the other hand, we must also bear in mind that spelling was far from standardised in the seventeenth century, and that it was quite common for a writer to use several spellings of a word in the same document. We see for instance, the following spelling variations on the *Duyfken* chart itself: *Lant* vs *Landt* (‘Land’), and *Hooch* vs *Hoogh* (‘High’). Therefore, *Maras* and *Moeras* are potential variants our chart maker may have used.

A more likely candidate for a mistranscription on the *Duyfken* chart is perhaps *Dubbelde Ree* (‘Double/Twin Roadstead’), which is often interpreted or cited as *Dubbelde Rev[er]* (‘Double/Twin River’) (e.g. Mutch 1942: 31; Kenny 1995: 151). The most likely reason for

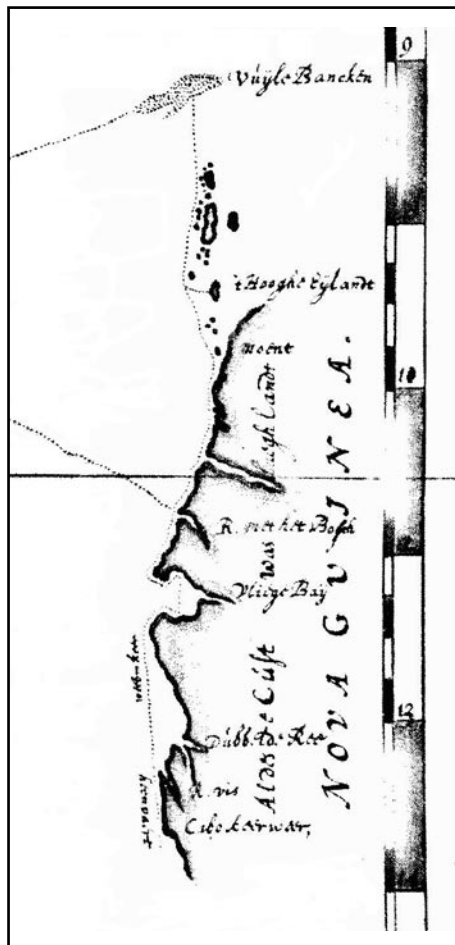


Figure 1. Section from the *Duyfken* Chart

this is the chart depicts the mouths of two distinct rivers, now known as the *Watson* and *Archer* rivers. Robert (1973: 9) proposes *Ree* to be a mistranscription of *Rev.*, and points out that Willem Jansz and his men must have ventured into Archer Bay, “otherwise it would have been impossible to see the rivers which flow into [it]”. Although we have no evidence of this, it is a most reasonable suggestion, for in the centre of the mouth to Archer Bay lies the tiny Wallaby Island, which obscures the Archer River (see Figure 2.). Since the chart clearly shows the south-north line of the Archer River course, Jansz would have had to enter the bay to be aware of this. Whether Jansz meant *Ree* or *Rev.* remains unclear, as does the naming of *Moent*.

□ **Jan Tent**, Department of Linguistics, Macquarie University

¹ Also currently known as *Pulau Kolepom*, *Pulau Kimaam*, *Pulau Dolok*, or previously as *Frederik Hendrik Island*.

² *Tiuri* - *Tiury* also appears on a number of other maps, including Hessel Gerritsz.'s map of the Pacific (1622), J. Janssonius' map of the East Indies *Indiae Orientalis Nova descriptio* (1633), João Teixeira's map of the East Indies (1643) (Schilder 1976: 292), as well as the so-called *Bonaparte Map* of Tasman's voyages. The word *tierra* also appears in the same location on the map of Abraham Ortelius (1589) and the planisphere of Plancius (1592).

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Figure 2. Wallaby Island, Archer Bay, Archer River & Watson River.
Source: Image Science and Analysis Laboratory, NASA-Johnson Space Center.

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Buildings

The following clues reveal placenames which are also those buildings (or part thereof)

e.g. (Vic) Corn is ground here; Kakadu is a National one ... Mill Park

1. (Vic) a medical practioner's unit
2. (Vic) location of ancient Roman gladiatorial conquests
3. (Vic) a monastic building and three feet
4. (Vic) an RSL for instance; a row of identical adjoining houses
5. (Vic) large building for shearing sheep and baling fleeces
6. (Qld) a British single storey house
7. (Qld) large greenhouse; the Alps for example
8. (Qld) Gizeh is the most famous
9. (Qld) main residence on a cattle station or large farm
10. (NT) restaurant or cafeteria attached to a factory or office; grating or squeaking sound
11. (NSW) suburban or country dwelling, usually detached; group of trees smaller than a forest
12. (NSW) ancient; part of a pub
13. (NSW) buildings for storing hay etc.
14. (NSW) long narrow enclosure for playing a ball game; tip of a pencil
15. (NSW) a feudal fortified residence of recent origin
16. (NSW) building for public Christian worship; a decimal can have one
17. (WA) house, not down
18. (WA) vestibules; principal
19. (ACT) institutions for financial transactions
- 20.(SA) a recently built house

Contributions

Contributions for *Placenames Australia* are welcome. Closing dates for submissions are:

31 January for the March issue

30 April for the June issue

31 July for the September issue

31 October for the December issue.

Please send all contributions to the Editor, Susan Poetsch, at the address below.

Electronic submissions are preferred, and photographic or other illustrations are greatly appreciated.

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Answers: 1. Doctors Flat 2. Amphitheatre 3. Abbeyard 4. Club Terrace 5. Woolshed 6. Bungalow 7. Glass House
Mountains 8. Pyramid 9. Homestead 10. Canteen Creek 11. Villawood 12. Old Bar 13. Barnes 14. Bowling Alley Point
15. Newcastle 16. Church Point 17. Dwellingup 18. Halls Head 19. Banks 20. New Residence