March, 2006

Placenames Australia

NEWSLETTER OF THE AUSTRALIAN NATIONAL PLACENAMES SURVEY

Myles Dunphy and William Cuneo, two misguided nomenclaturists of the Blue Mountains

During the Dreamtime pursuit of the "Rainbow Serpent" Gurangatch by the Quoll Mirragan, through the Burragorang Valley, Gurangatch rested in a number of waterholes along the Wollondilly and Cox Rivers.[1] In his unpublished notes on this Gundungurra story R.H. Mathews listed a sequence of three of these waterholes on the Wollondilly: Goorit, Kweeoogang and Mullindi.[2] None of these names appear to have ever been published on any map of the Wollondilly River. However the waterhole name Kweeoogang was to have the curious fate of being moved by white men to two different mountains far from the waterhole.

The only published use of the placename Kweeoogang (as Queahgong) in its correct context appears in an account of a trip by Robert Etheridge of the Australian Museum to the Burragorang Valley in the early 1890s.[3] Etheridge was accompanied by Maurice Hayes, Burragorang Valley landowner and William Albert Cuneo, Thirlmere Station master. Hayes had been familiar with the Burragorang Valley since the early 1850s and had purchased two portions of land beside the Wollondilly River in the 1850s.[4] He would have had ample opportunity to talk to the Gundungurra people of the valley. His property was called Queahgong.[5] Mathews does not give the exact location of Kweeoogang waterhole but does describe where Goorit and Mullindi waterholes were, and Hayes's property lies between these. This property name probably reflects Aboriginal usage for this locality.

Etheridge's account of the Burragorang Valley expedition also uses the term "Mount Queahgong" to describe the bluff on the clifftop above the road descent into the valley. This Mount Queahgong is over 3km south-south-east of the waterhole and at the top of a vertical cliff some 150m high. This name appears never to have been used on any published map. The feature is called "The Bluff" on current maps.[6] It could be argued that Queahgong was an Aboriginal locality name that included both the waterhole and the cliff tops three kilometres away but this seems not to be compatible with the known Aboriginal usage of waterhole names in the valley.[7]

No documentation has been located on the origin of the name Mt Queahgong or the nearby names Mount Kamilaroi and Mt Murrungurry. However a likely explanation is contained in a curious unpublished manuscript by one of Etheridge's party. William Albert Cuneo (1860-1942) appears not to have had much direct contact with local Aboriginal people but he collected reminiscences about them from the early Burragorang settler Bernard Patrick Carlon (1842-1925). Carlon's romanticised stories were collected by Cuneo into a manuscript he entitled "A Brain Record".[8] Much of this manuscript could be categorised as folklore and not able to be verified from other sources. Cuneo claimed that the cliff top bluff was called Qheahgang and that the word meant "rough mountain road".[9] Carlon claimed to have played with a "Princess Queahgang" as a boy. She was said to have been the daughter of "King Murrungurry". Murrungurry was Cuneo's idiosyncratic spelling of the name of the Gundungurra man better known from blanket lists and the reminiscences of Gundungurra man William Russell as Myangarlie.[10]

Cuneo also insists in the manuscript that the Aboriginal people of the Burragorang Valley belonged to the "Kamilaroi Tribe".[11] This language group is now accepted to have occupied country hundreds of kilometers away from the Valley.

❑ CONTINUED PAGE 4

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In this issue

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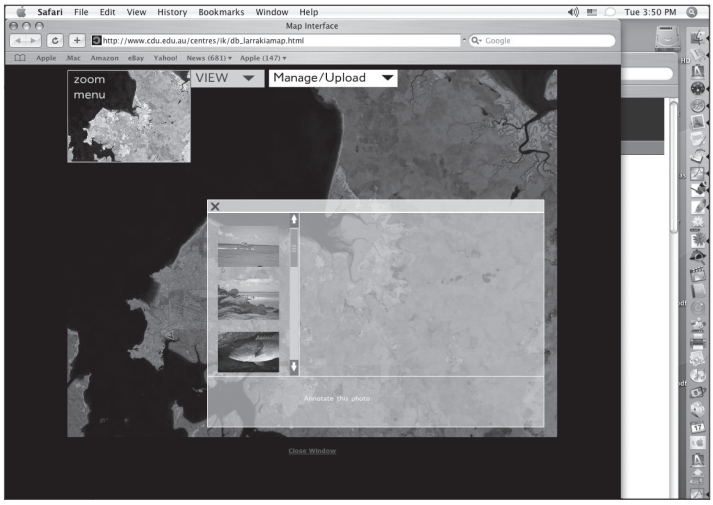

The Gulumerrgin database project is part of the ARC-supported "Indigenous Knowledge and Resource Management in Northern Australia" project. Larrakia people, together with School of Australian Indigenous Knowledge Systems, Charles Darwin University are building the Gulumerrgin database. This database aims to keep Larrakia language and culture strong, allowing for Larrakia people to protect knowledge and disseminate knowledge by means of computer technology. It will include a map interface locating Larrakia placenames, complete with sound files of placenames and associated stories.

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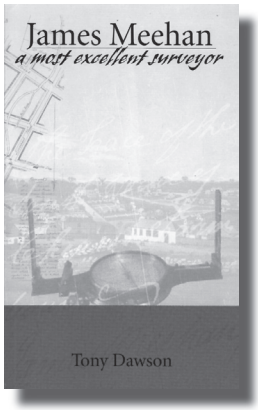
New publications



James Meehan, a most excellent surveyor, by Tony Dawson, 2004, published by Crossing Press. ISBN 0 9578291 6 7

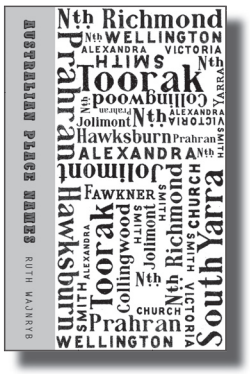
James Meehan recorded many of the placenames that appeared on early official maps of New South Wales and Tasmania. By 1820 he could say he had measured 'every farm that has been measured' since 1803 – more than two thousand grants and numberless leases were made during that period.

Meehan was transported from Ireland in the wake of the failed 1798 Revolution. Assigned to the Survey Department where he remained for over two decades, he worked north to Port Macquarie, south to Port Phillip and Van Diemens Land, across the Blue Mountains to Bathurst, and throughout the Sydney region, tracing rivers and ranges, and laying out roads.

Governor Lachlan Macquarie regarded him so well that the two became friends and confidants. Macquarie put Meehan in charge of expeditions into unknown territory – through the rugged Shoalhaven gorges, high up the Lachlan River and well down the Macquarie River. Settlers and officers knew and respected him, and he knew the land of New South Wales better than anyone. Family man and successful pioneer farmer, active in civic and church affairs, modest and unassuming official: all are documented in this volume.

Author Tony Dawson, former Associate Dean of Science at the University of Technology, Sydney, lives at Newport Beach on land surveyed by James Meehan in 1821.

James Meehan, a most excellent surveyor is available from the publisher sales@crossingpress.com.au, ph 02 4782 4984. The author can be contacted at dragdawson@yahoo.com.au.



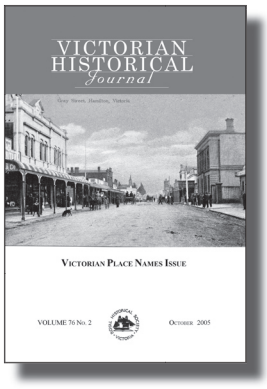
Australian Placenames, by Ruth Wajnryb, Lothian Books 2006. ISBN 0734406231

Placenames may be considered artefacts; moments in history, freeze-framed for posterity. At the end of the twentieth century, there were more than four million Australian placenames, three quarters of which are believed to have an Indigenous connection. *Australian Placenames* takes a fresh look at placenaming, using history and narrative as the guiding tools.

Placenames are part of our cultural and social history. They are labels people have attached with deliberation to a geographical area. While the people themselves have mostly long gone, the names remain. Upon exploration, they yield a wealth of stories that momentarily revive the past and make it available to us today.

Ruth Wajnryb celebrates the somewhat random, occasionally quixotic, nature of placenaming customs in Australia, in particular the human qualities that emerge in the stories behind the names. The material in *Australian Placenames* is organised alphabetically, and includes placenames from every state and territory. Interspersed among the entries are 'themed' boxes containing additional information of placenaming interest. The book will be available from 1st May 2006.

Ruth Wajnryb is a linguist, author and columnist, with a particular interest in how language brokers human relations. She is also interested in lexicography, and the ways in which neologisms reveal social and cultural trends.



Victorian Historical Journal Vol. 76, No. 2, October 2005. Victorian Place Names Issue. Published by the Royal Historical Society of Victoria with sponsorship from the Surveyor-General of Victoria's Office.

This special issue about Victorian placenames contains articles by Valda Cole on the naming of the parish of Tyabb; Bernard Wallace on the toponymic history of South Western Victoria; Ian Clark on George Augustus Robinson's writings as a resource for placenames research; Stephen Morey on placenames collected in the 1860s by Philip Chauncy, Victorian government surveyor; David Cahir on Victorian placenames and intercultural relations; and Laura Kostanski on the spurious etymologies used by many writing about Murray river places.

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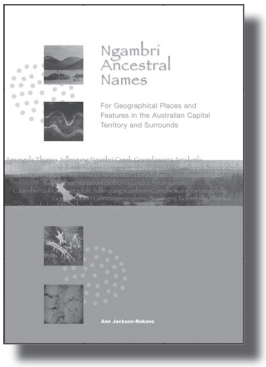


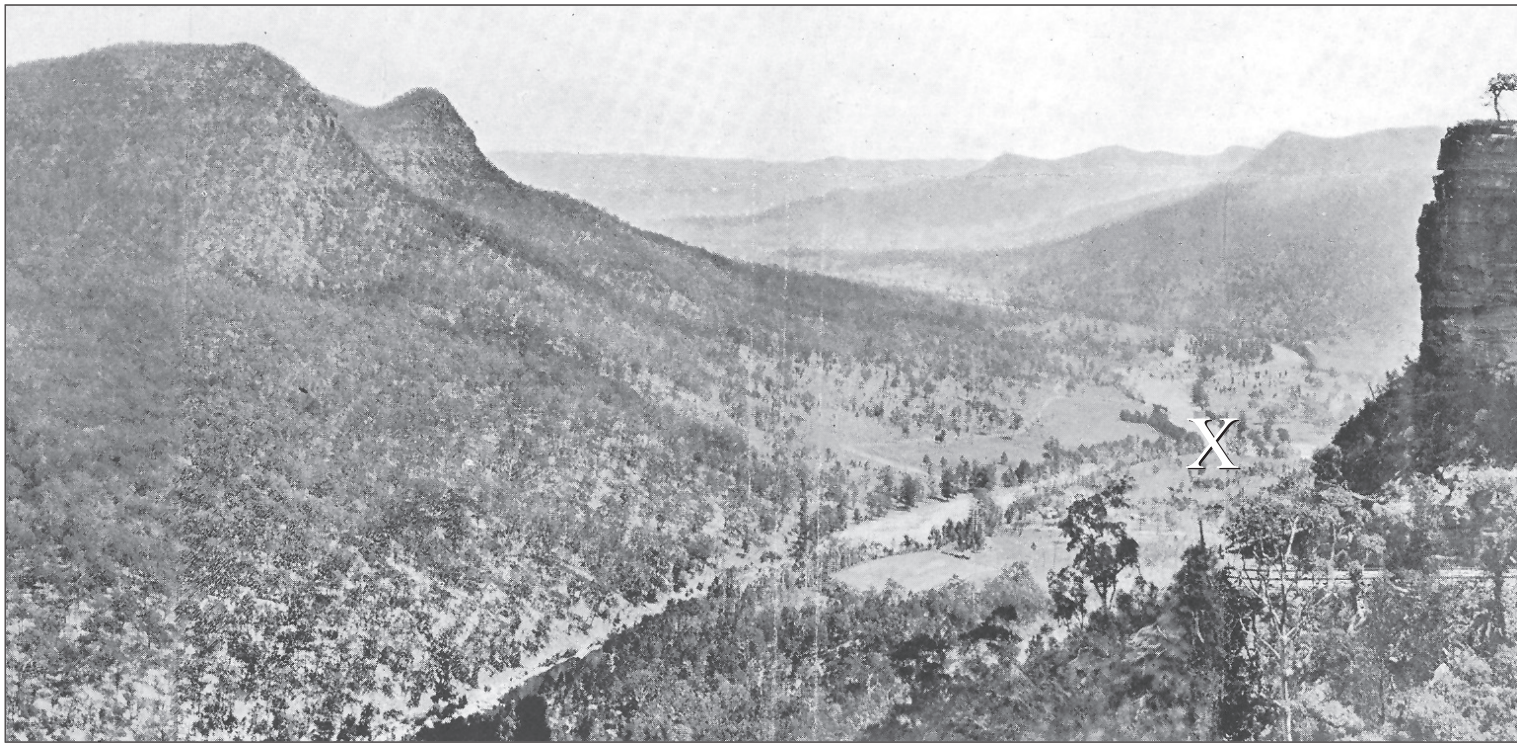
Ngambri Ancestral Names for geographic places and features in the Australian Capital Territory and surrounds, by Ann Jackson-Nakano, 2005, assisted through ACT Heritage Grants Funding. ISBN 0-646-45223-1

A mountain of historical evidence overwhelmingly supports the assertion that the ancestral custodial group of the ACT and surrounds at the time the first 'European settlers' arrived in 1820-21 took their name from their traditional country: these were the Ngambri people. The name of the Australian capital, Canberra, is derived from that of the Ngambri people and their ancestral country.

This publication is dedicated to Ngambri ancestors and all of their descendants. It examines all available historical sources related to placenames in the ACT and surrounds, and gives complete source details relevant to each placename.

The research provides evidence for original placenames which are in current official use, original placenames which are not currently or correctly in use, and Aboriginal placenames used in the 19th century that were not the original names for those areas/features.

Ngambri Ancestral Names for geographic places and features in the Australian Capital Territory and surrounds is available from the author ajn@webone.com.au. It costs $16.90 (incl GST & postage).



Part of an early 20th century panorama of the Burragorang Valley, looking up the Valley of the Wollondilly River, showing the locations of Queahgong. Mt Kamilaroi is the pointed peak on the left side of the picture and Mt Murrungurry is to the left of this. Kweeoogang waterhole the junction of the Tonalli and Wollondilly Rivers. This junction is marked with an 'x'. Photo from J. Carne, *Geology and Mineral Resources of*

Because the placenames Mount Kamilaroi, Mt Murrungurry and Mt Queahgong reflect the distinctive spellings and misunderstandings of Cuneo they are likely to have originated as commemorative names suggested by him. The former two did become official names for peaks on the northern end of the Wanganderry Plateau but Mt Queahgong was never recognized as a placename on a map.

It was bushwalker, cartographer and conservationist Myles Joseph Dunphy (1891-1985) who was responsible for having Queahgong become an official placename for a peak 32km to the north west of the Wollondilly waterhole. Dunphy was probably Australia's most prolific placenamer of the twentieth century, bestowing dense networks of names on areas such as the Blue Mountains, Warrumbungles and Hawkesbury districts.[12]

In a few cases Dunphy may have recorded authentic local Aboriginal placenames, but the great majority were taken from published books of Aboriginal words from all over Australia. A number are made-up pseudo-Aboriginal words. Dunphy also used historical references such as Barrallier's diary of his 1802 Burragorang Valley exploration as sources for commemorative names, finding places to put the names of all the Aboriginal people met by Barrallier.[13] One of Dunphy's worst habits was to take Aboriginal placenames that were in verbal use by local communities but not yet used on a map and put them where he pleased. Dunphy first explored the Burragorang Valley in 1912-13.[14] He apparently heard the name Queahgong used by the valley's settlers, found that it had never been mapped and decided to use it for the peak between Mt Jenolan and Mt Guouogang in what he called the Krungle Bungle Range. Jenolan and Guouogang are genuine Gundungurra names first recorded by Thomas Mitchell's surveyors Henry White and William Govett respectively in 1833.[15] Another name moved by Dunphy was Dungalla Cascades. The Burragorang community, probably reflecting Aboriginal usage, applied the name Dungala to the rapids at the road crossing in the upper Burragorang near Coleman's Creek.[16] Dunphy moved the name to a waterfall near Tuglow Caves that he claimed to have discovered in October 1914 on Box Creek, about 40km to the north west of Coleman's Creek.[17]

Dunphy enjoyed the double entendre of this name that also corresponded with the first syllables of the surnames of Dunphy and his walking companion Herb Gallup.

It is ironic that the names Dungalla Cascades and Mount Queahgong were approved in 1931 by the Surveyor General, Hamilton Bartlett Mathews (1873-1959), the son of R.H. Mathews (1841-1918).[18] Mathews senior took considerable care to locate Aboriginal placenames accurately. In 1931 his notebooks, which included the one that gave the true location of Queahgong, were still in the possession of his family. The sheer volume of placenames proposed by Dunphy meant that Mathews junior and his successors were never able to have them investigated properly.

I believe that it is now time to re-examine the Dunphy nomenclatural legacy. The pseudo-Aboriginal names should be the first to be removed. Placenames derived from Aboriginal languages far distant from the landscapes where they have been applied could be replaced with genuine local words supplied by local Aboriginal communities. Where archival research indicates that there are local placenames that have not been used on local maps before, they can be used to replace Dunphy's less

Cuneo's mountain names. The Burragorang Mountain is Cuneo's Mt is behind the Burragorang Mountain, four kilometres downstream of *the Western Coalfield*, Government Printer, Sydney, 1908.

appropriate suggestions. Although the original Kweeoogang waterhole has been submerged by Lake Burragorang, the small headland that projects into the lake on the southern boundary of Hayes's portion 34, Parish of Bimlow could be called Kweeoogang Point in line with the current practice of applying commemorative names to these lakeside features. Some of Dunphy's commemorative Aboriginal names, as well as those of Cuneo could now be seen to be inappropriate. Cuneo's Mt Kamilaroi (and the corresponding Kamilaroi Point beside Lake Burragorang) now seems bizarrely misplaced. Murrungurry (and Murrungurry Point) could be renamed in accordance with the advice of the Gundungurra man William Russell: "My uncle was "My-an-garlie" wrongly called Mullungully by the whites".[19]

There would be resistance among bushwalkers to removing misplaced names such as Mt Queahgong. Dunphy's nomenclatural zeal was part of his strategy for "claiming" the areas he wanted for bushwalking and conservation purposes. His names have allowed generations of bushwalkers to communicate with each other about their journeys through the landscapes of the Blue Mountains and other areas. Hopefully bushwalkers will accept that the claims now being made by the descendents of the Aboriginal people who lived in these landscapes include the right to suggest more authentic placenames than those made up by Dunphy or stolen by him from their rightful locations.

❑ **Jim Smith** is a PhD candidate in Warawara, Department of Indigenous Studies, Macquarie University. He can be contacted by mail at 65 Fletcher Street, Wentworth Falls NSW 2782.

Acknowledgement

Jim Barrett commented on drafts of this article.

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[2] R.H. Mathews collection, NLA MSS8006/3/10, p.23.

[3] R. Etheridge, 'Geological and Ethnological Observations made in the Valley of the Wollondilly River, at its Junction with the Nattai River, Counties Camden and Westmoreland, *Records of the Australian Museum*, 1893, pp.46-54.

[4] Portion 17, Parish of Wingecarribee and Portion 34 Parish of Bimlow, County of Westmoreland; Etheridge *op.cit.*, p.50.

[5] Etheridge, *op.cit.*, pp.48,50.

[6] Central Mapping Authority, *Burragorang*, 1:25,000 map, Second Edition, 1984. It has also been called Burragorang Mountain.

[7] J. Smith, *New Insights into Gundungurra Place Naming* in L. Hercus, H. Koch, P. McConvell (eds) *Aboriginal Placenames Old and New*, forthcoming.

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[9] Cuneo, *op.cit.*, p.3. In this manuscript Cuneo spells the word with an a in the final syllable.

[10] W. Russell, *My Recollections*, Camden News, Camden, 1914, p.9.

[11] Cuneo, *op.cit.*, 'When Murrungurry was King', p.1; 'Aboriginal Names', p.3.

[12] P. Thompson (ed), *Myles Dunphy, Selected Writings*, Ballagirin, Sydney, 1986, pp.53-86.

[13] M. Dunphy, *Map of Kowmung*, Colong Foundation, Sydney, 1963. This map also includes Arabanoo Peak, commemorating the Dharug man who was captured in Sydney by Captain Phillip in 1789.

[14] Thompson, *op.cit.*, p.158.

[15] W. Govett to T. Mitchell, 25/11/1833, State Records of NSW 2/1541; A. Andrews, *Major Mitchell's Map 1834*, Blubber Head Press, Hobart, 1992, pp.235-237.

[16] Interview with former Burragorang resident Ron Haynes (1914-1999) by Jim Smith July 1990, notes held by author. Haynes related a Dreamtime story incorporating this placename that he had heard from the Gundungurra Riley family.

[17] Thompson, *op.cit.*, p.122.

[18] *Ibid.* The names appeared on a map for the first time in A. Cooke, *The Blue Mountains and Burragorang Valley Tourist Map*, Department of Lands, Sydney, 1932. Dunphy had a major role in the compilation of this map. See Thompson, *op.cit.*, pp.64-70.

[19] Russell, *op.cit.* Aboriginal linguists may be able to suggest more accurate phonetic spellings than Kweeoogang and My-an-garlie.

The mutineers turning Lt Bligh and part of the officers and crew adrift from HMS Bounty, 29 April 1789. By: Robert Dodd. Image available at http://en.wikipedia.org/wiki/Image:Mutiny_HMS_Bounty.jpg

Placenames of Fiji 4

Before he became Governor of New South Wales, William Bligh was already famous as a navigator, and of course as the victim (and, some would say, cause) of the celebrated Mutiny on the Bounty, which took place under the shadow of the volcanic island of Tofua in Tonga, just to the east of Fiji.

Captain Cook had noted the island of Tofua in 1774, on his second voyage to the Pacific, and supposed it to be a volcano from the "continual column of smoak we saw assend from the center of the isle". In 1777, on his third and final voyage, he returned to Tonga to wait for the northern summer, when he could go to the Arctic in search of the elusive 'north-west passage', in the more congenial setting of the island group he had named the "Friendly Archipelago".

While thus biding time in Tonga, Cook was able to ascertain that Tofua was indeed an active volcano, though benign enough to contain a permanent village, and that it was a major source of the black stone from which the Tongans fashioned the blades of their adzes and other tools.

William Bligh served under Cook on that voyage in 1777, and twelve years later, in 1789, he returned to Nomuka in Tonga in search of water and provisions for his ship, HMS Bounty, which had been commissioned to transport breadfruit from Tahiti to the West Indies. Thirty miles to the south-west of Tofua, which was belching forth great columns of smoke and flame at the time, the mutiny led by Fletcher Christian took place.

Bligh and his loyal officers were cast adrift in an open boat and rowed to Tofua, where Bligh hoped to find breadfruit and water, but after some trading they were attacked by the inhabitants, who had seen that they had no weapons other than cutlasses. Realising that the islands were not quite as friendly as Cook had believed, they determined to make for the nearest "civilised" place they knew of, Batavia in Indonesia. During their subsequent epic voyage, they passed through the centre of the Fiji Islands, and their observations added considerably to western knowledge of Fiji, as a result of which this group was known for a time as Bligh's Islands.

Tofua is still an active volcano. Though there is now no permanent population, it is frequently visited for its timber, which is used for house-posts and in canoe-building, and yaqona plantations. But what are we doing in Tofua,

Tonga, in an article on placenames of Fiji? Please bear with me as I explain some niceties of historical linguistics.

I mentioned above that the Tongan island Bligh had called on for provisions before the mutiny was known as Nomuka. It doesn't take a great deal of imagination to realise that this is essentially the same as Fijian *Namuka,* which is the name of at least two islands: Namuka in Southern Lau, famous for its *lali* (large wooden drums) and its *meke* (poetic dances), and also the small uninhabited island opposite Kalokolevu, between Suva and Navua.

There is another small uninhabited island just off the southeast corner of Upolu in Samoa, north of Tonga, which is called Namu'a. Samoans have changed all their k's to glottal stops, just as have the people of much of north-eastern Fiji, so Samoan Namu'a is the expected equivalent of Fijian Namuka. This suggests that it is the Tongans, with their pronunciation 'Nomuka', who have changed the first vowel of this island name from an 'a' to an 'o'.

Photo reproduced with kind permission www.south-pacific-picture.com

Why would they do this? It wasn't out of sheer perversity. It was the result of a very common type of linguistic change known as 'assimilation', in which weaker sounds assimilate, that is become more similar, to stronger sounds in their vicinity. An example in English is the prefix *com,* originally from Latin, meaning 'with'. The final 'm' in this prefix has assimilated to the following consonant, so that it has become *col* when the next sound is an 'l' (as in collapse, collide), *cor* when next to an 'r' (correct, corrode), *con* when next to an 'n' (connect, connote) and so on.

So it was by assimilation that the 'a' in Namuka, which is not stressed and therefore a weak sound, was changed to 'o' in Tongan Nomuka, because 'o' is more similar to the 'u' in Namuka, which is stressed and therefore a strong sound. The same thing happened with other old words used by the Lapita people – the first settlers of Fiji and Polynesia – some three thousand years ago, such as *matu'a* meaning 'old', which has become Tongan *motu'a; cabutu* or *sabutu*, an exquisite fish similar to a snapper (*Lethrinus mahsena*), which is Tongan *hoputu; manuka* 'injured', which has become Tongan *monuka,* and so on.

If we now return to the name of the volcanic island near which Bligh and his colleagues were cast adrift, and apply the rule of assimilation we have just been discussing, we see that the Tongan name Tofua could well derive from an earlier name Tafua. And, when we consult Churchward's excellent Tongan dictionary, we find that the Tongan word *tafu* means 'to make or light a fire'. So, the placename Tafua seems to be composed of *tafu* plus the suffix 'a', and probably meant simply 'place of fire' or 'land of fire'. A more apt name for a volcanic island would be hard to find.

The Tongan word *tafu* is another word with a very long pedigree, going back to Lapita times, and related words are found all over the Pacific. In Manam, off the north coast of New Guinea, *taun* means 'make fire', as does *saun* in the Micronesian island of Pohnpei. In the language of Rotuman, a small island northwest of Fiji, *fahu* means the same thing. All these are related to Tongan *tafu* by regular sound changes.

In Fijian, the word is *tavu,* but the meaning has changed slightly. In Standard Fijian, the most common meaning is 'broil, cook by laying on an open fire', most commonly applied to fish and breadfruit, but now also to toasting bread and barbecues. In some places it also means to burn trees in clearing land for cultivation, or to fire pottery.

So, by applying our knowledge about Tongan Tofua to its Fijian equivalent, we would expect that if there were a Fijian placename Tavua, it would also mean 'place of fire' or 'volcano'. And indeed there are a number of places in Fiji called Tavua – a town and district in northern Vitilevu, an island in the Mamanuca Group to the west of Vitilevu, a village on the west coast of Koro Island – but none of these is volcanic. Indeed, standard works on the geography of Fiji tell us that there hasn't been any volcanic activity in Fiji for many thousands of years, since long before Fiji was first occupied by Lapita people.

So does the placename Tavua mean 'place of firing pottery' or 'place of burning trees' – or is there another explanation? I hope you will join me in the next issue of *Placenames Australia* to find out the answer!

❑ Paul Geraghty, University of the South Pacific

APIT takes part in international training

One of the key goals of the Asia-Pacific Institute for Toponymy, host institution of the ANPS, is to serve as an internationally respected provider of training in toponymy, embracing both the standardisation issues important to those working for government agencies and the cultural aspects of concern to those investigating placenames from historical, linguistic and sociological viewpoints. It is thus gratifying that APIT was invited to contribute to the delivery of a UN-supported international training course in toponymy held in Malang, East Java, Indonesia in September 2005.

Organised jointly by Bakosurtanal (*Badan Koordonasi Survei dan Pemataan Nasional*, the Indonesian National Coordinating Agency for Surveys and Mapping) and the Institut Teknologi Nasional in Malang, the course followed a similar pattern to the one organised by APIT and held at Charles Sturt University, Bathurst in October 2004 (reported in *Placenames Australia* for December of that year). The Malang course was attended by a large number of Indonesian participants, as well as visitors from Australia (Laura Kostanski, Secretary of the ANPS Victorian State Committee), Brunei, East Timor, Malaysia, Pakistan and Sri Lanka.

The team of presenters with specialist expertise in various areas of toponymy was led by the veteran toponymist and advisor to the Indonesian government Prof. Jacub Rais, with the support of Ferjan Ormeling, convenor of the Working Group on Training Courses in Toponymy within the United Nations Group of Experts on Geographical Names. Local presenters included Prof. Ayatrohaédi of the University of Indonesia, Budi Sulistiyo of the Department of Marine and Fisheries Affairs, and Bakosurtanal staff members Cecep Subarya and Dodi Sukmayadi. As well as APIT Director Flavia Hodges, Andreas Illert from Germany and Tjeerd Tichelaar from the Netherlands were invited as guest presenters. The considerable organisational tasks involved in staging the course were handled by a team led by Widodo Edy Santoso of Bakosurtanal, with local coordination in the hands of Leo Pantimena of the Institut Teknologi Nasional.

During the first week of the course Flavia Hodges made presentations on the principles, policies and procedures of geographical naming; legislative frameworks; models of national authorities; lexicology and onomastics; the linguistics of placenaming; Indigenous placenaming in Australia; methods of toponymic research; and the work of APIT and the ANPS in professional and vocational training. The second week of the course was structured around a field completion exercise involving the confirmation of placenames with local informants.

Following on from this, at the recent meeting of the Asia South-East and Pacific South-West Division of the United Nations Group of Experts in Geographical Names in Brunei, APIT was requested to carry out a survey of the training needs of members of the Division, covering questions of duration, delivery, content and costs. ANPS Director David Blair will be attending the next full UNGEGN meeting in Vienna in March, along with other Australian delegates. Following comment on the draft questionnaire in that forum it will be distributed (via email) to members of the Division in time for a consolidated report to be considered at the next divisional meeting in Jakarta in August.

❑ Flavia Hodges

You say Jarvis, we say Jervis

Jervis Bay is a major attraction in the Shoalhaven district, popular with locals and visitors alike, but the pronunciation of Jervis has been a topic of debate for generations. Just as some surnames are pronounced differently by branches of the family in different areas, the subject of "Jervis or Jarvis" is regularly raised.

Jervis Bay was named in 1791 by Lt Richard Bowen after the British Admiral, Sir John Jervis (1735-1823) who is best known for being in command of the British Fleet at the Battle of St Vincent in 1797. After that battle he was created an earl, to be known as Earl St Vincent; but earlier in his career he had served alongside Captain James Cook at the siege of Quebec in 1759.

During 1928, Mr Jervis Manton wrote to the Speaker of the House of Representatives (Sir Littleton Groom) about the growing inclination in Australia to mispronounce the name of Jervis Bay. He claimed to be descended from the original Jervis, and asked the Speaker to do what he could to maintain the correct pronunciation, "Jervis".

When controversy raged on the subject during 1972, the State Member for South Coast Jack Beale (who was also Minister for Environment Control) sought to have it clarified by the Geographical Names Board of NSW. While not giving a definitive answer, the GNB's response in January 1973 was that once a placename had been established in this State, its pronunciation would be determined "by popular usage", which it said was "Jarvis". However during that month Shoalhaven Shire Council confirmed a previous resolution that the correct pronunciation was "Jervis".

In the meantime, developer Warren Halloran who with his father before him had taken great interest in the history of Jervis Bay and perpetuated names from the Battle of St Vincent in Vincentia street names, decided to go to the source. He contacted the then current Viscount St Vincent in England, Ronald George James Jervis who advised that the family had always pronounced the name as it was spelt, "Jervis". Viscount St Vincent provided Mr Halloran with an extract from the family tree that showed the large overlap between generations which made it almost impossible for the pronunciation of the family name to change.

While working in England in 1998, *South Coast Register* journalist Alex Arnold was corrected by a former Royal Navy man who was adamant that he should be saying "Jarvis" Bay.

Two newsreaders asked about this subject both favour Jervis, but for different reasons. Graham French of Radio 2ST said he had been guided by former colleague, the late Greg Toohey, who he said had been "obsessed with it". Toohey's research led him to believe it was Jervis Bay, and French followed suit, although he had occasionally been corrected by naval people.

Former ABC television newsreader, Richard Morecroft who now lives in the vicinity of Jervis Bay, agrees. He said he had been guided by the Standing Committee on Spoken English (SCOSE), although he believed it to be the preferred pronunciation rather than mandatory.

This was borne out by Irene Poinkin, SCOSE's language researcher who did admit that it was a "sore point". She quoted from the BBC Dictionary of Pronunciation that indicated Sir John Jervis would have pronounced his name as "Jervis". Although the Royal Australian Navy favours "Jarvis" for its vessel, HMAS Jervis Bay, according to Ms Poinkin, when there is a doubt the spelling takes precedence.

So Jervis it is!

❑ Alan Clark

* This article first appeared in the *South Coast Register* on August 5, 2005. It resulted then in some feedback, including an email from Shoalhaven Tourism manager Tom Phillips. He said that on April 6, 1992 at the declaration of the Jervis Bay National Park, the then Australian Environment Minister, Ros Kelly confirmed the pronunciation of Jervis Bay as being as it is spelt.

The importance of bygone placenames

Following on from my brief article of Dutch *faux amis* placenames in *Placenames Australia*, December 2005, I should like to shift my focus slightly in this piece to look at bygone placenames – those that have been supplanted, lost, or forgotten. Again, Dutch placenames afford good examples.

Once a placename has been bestowed, it is not uncommon for it to be replaced. Some international examples include: St Petersburg <> Leningrad, Constantinople > Istanbul, Bombay > Mumbai, Peking > Beijing, Burma > Myanmar, Rhodesia > Zimbabwe, Upper Volta > Burkina Fasso, New Hebrides > Vanuatu; Gilbert Islands > Kiribati, etc.

In Australia we have experienced:

- the replacing of the original Indigenous placenames by introduced placenames;
- the more recent and commendable replacing of non-Indigenous names with Indigenous names, e.g. Ayers Rock > Uluru, The Olgas > Katatjuta;
- the replacing of numerous German placenames during World War I throughout Australia, but primarily in South Australia, e.g. *Hochkirch* > Tarrington, *Heidelburg* > Kobandilla, and *Kaiserstuhl* > Mt Kitchener, etc.; and
- the replacing of most placenames conferred by the Dutch during their 150-year interest in the Southland, e.g. *Anthoonij van Diemenslandt* > Van Diemens Land > Tasmania, and of course *Nova Hollandia* / *Nieuw Holland* / New Holland > Australia etc. (see below).

The conscious replacing of a placename usually has socio-political motivations.

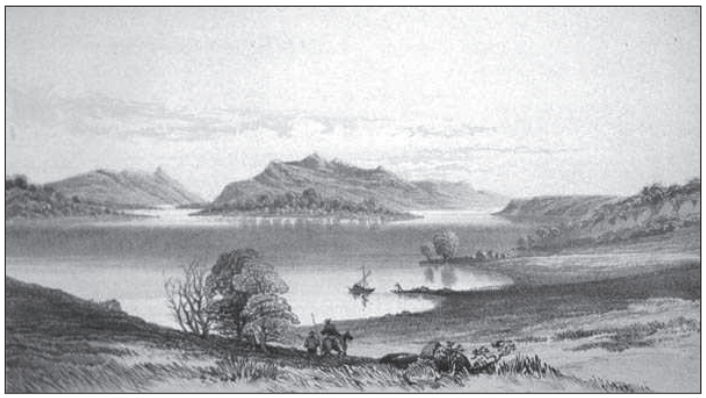
In recent times dual-naming of places has been implemented in some multilingual societies and societies with linguistic minorities, e.g. Friesland, Canada, and Switzerland. A refreshing and encouraging move towards this has recently been made in Sydney with some twenty places in and around Sydney Harbour having gazetted dual English-Aboriginal names, these include: Fort Denison / Muddawahnyuh, Potts Point / Darrawunn, and Darling Harbour / Tumbalong (see *Placenames Australia*, March 2004). The introduction of a dual-name can be a precursor to the adoption of the Indigenous or minority language name as the sole official name as was the case with Uluru and Katatjuta.

Less than 20% of the originally more than 200 placenames bestowed by the Dutch are to be found on current maps or in national and state gazetteers. The remaining 80% were either supplanted, lost, or forgotten. Most were renamed after European settlement in 1788, either because they were unknown and were inadvertently renamed by subsequent explorers and settlers, or because a conscious decision was made to assert the British sovereignty over the land. Examples include: *'t Hooghe Eylandt* > Prince of Wales Island (Qld.), *R[ivier] met het Bosch* > Pennefather River (Qld.), *Witte Hoek* > Webb Point (NT), *Marten van Deflt baai* > Port Essington (NT), *Gat de Goede Hoop* > Cumberland Strait (NT), *Van Diemenslant* > Melville Island (NT), etc. To name a place is a symbolic way of taking possession of it. The Dutch conferred very few placenames considering they had charted almost all of the Southland's coastline from the tip of Cape York to the Nuyts Archipelago (just off the coast west of Ceduna). Their lack of interest in this land is exemplified by this paucity placenames. Essentially, names were applied only to those topographic features that had some significance for navigation. Further naming was, therefore, unnecessary.

It was not uncommon for the Dutch themselves to unwittingly rename a feature mainly because of inaccurate navigation and cartography. Some examples include:

- Groote Eylandt which had been previously named *Van der Lijns Eylandt* and *Van Speults Land*;
- the renaming of Willem Janszoon's *Vliege Baij* (now Albatross Bay, Qld.) to *Rivier Batavia* by Jan Carstenszoon in 1623, and subsequently named *Mossel baaij* (after Governor General of the Dutch East Indies, Jacob Mossel) by Jean Etienne Gonzal in 1756; and
- Carstenszoon's renaming of Janszoon's *Dubbelde Ree* (now Archer Bay, Qld.) to *Revier Coen*.

Sometimes, separate names were bestowed on the same topographic feature during the same voyage, with the different names appearing on separate charts. For instance, Carstenszoon's journal reports the naming of a *Revier de Carpentier* (from which the Gulf later obtained its name), but Carstenszoon's chart-maker, Arent Martenszoon de Leeuw, records it as the *Revier Batavia*. This is also a case of renaming because the "river" they were referring to was Janszoon's *Vliege Baij*.



Other times, a placename becomes displaced. Frederick Henry Bay near Hobart is a well-known example. In 1642, Tasman named what is now known as 'Blackman Bay', *Frederick Henricx Baij*. Subsequent confusion by the French explorer d'Entrecasteaux as to the exact location of *Frederick Henricx Baij* led him to apply it to a previously unknown bay (the current Frederick Henry Bay) slightly to the west.

On other occasions, the original Dutch name (or a slight variation of it) was transferred to a nearby feature, as Flinders did with various names conferred in 1644 by Tasman in the Gulf of Carpentaria. For instance, Tasman did not recognise the insular nature of Maria Island, nor that of the main islands of the Wellesley and Sir Edward Pellew groups. On his charts they appear as promontories.

Other Dutch placenames became lost because their precise locations or referents have never been established. An excellent example of this is *Jacob Remmessens rivier* (near present-day Exmouth), which appears on the 1622 Hessel Gerritszoon map of the Indian Ocean and Jodocus Hondius' map of approximately 1625. However, these maps are not accurate enough to determine which river was actually named. There are also no extant records that report a ship having made landfall near here. The only clue we have is in the legend of a manuscript chart held in Vienna which names a Jacob Remmissen, a ship's mate, who had ridden at anchor at that place. Other examples of lost Dutch placenames include:

- the *Willems revier* (named by the captain of the *Mauritius*, Lenaert Jacobszoon in 1618, after the Captain of the *Duyfken*, Willem Janszoon, who was also on board the *Mauritius* as the upper-merchant), probably refers to the Ashburton River (WA), but this is by no means certain;
- *Rijders Eijland*, *Rijders Waterplaets* (bestowed by Gonzal and Lavienne van Asschens in 1756); and
- *de Caep Maritius*, *Tafel Berch*, *Caep quade hoop*, *Het Eijlandt Goeree* and *Het Eijlandt Speult* (named by Willem Joosten van Coolsteerdt during the 1623 voyage of the *Arnhem*).

Finally, there are numerous forgotten placenames. These are names bestowed to known geographical features, but are no longer use, either because they were unwittingly supplanted or simply no longer used. In 1705, Marten van Delft, spent some three months charting the northern coast of Arnhem Land. He conferred no less than 47 names along this coastline, none of which survive today.

So, why should we care about bygone placenames? Of what relevance are they today? Well, I believe they are important because they are indicators of who we are and whence we came. On every map we can find a wealth of historical, cultural and linguistic information frozen in the names that people have given to places. This is why placenames form such an integral part of any culture and its language. They may provide information about the geography and nature of the place named, when it was named, and who bestowed the name. As well, they offer insights into the belief and value systems of the namers, and are a rich source of information about a region's linguistic and social history. In many regions, they also reveal the various chapters of their exploration and settlement. Australia's placenames are a good case in point.

❑ Jan Tent
Department of Linguistics, Macquarie University

Placenames puzzle no. 17

Nursery Rymes

All the clues reveal placenames connected with nursery rhymes (disregard spelling), e.g. (NSW) a quite contrary girl in a valley … Maryvale

1. (Tas) The baker who demanded a coin for a taste of his products; watercourse
2. (NT) He fell off a wall; verb – to perform, execute etc
3. (NT) There was a small male person who was armed with one lead bullet
4. (SA) An elderly jolly monarch going across
5. (SA) Diminutive William who indulges in nocturnal runs around the town
6. (SA) Surname of the little girl who mislaid her flock; steeply rising ground
7. (Qld/NSW) It was rung when a cat tumbled into a water supply
8. (WA) A member of the aristocracy keen on his troops ascending and descending steep terrain
9. (Tas/NSW) Venus, for example, twinkles like a girl's best friend; a stretch of sand
10. (SA/NSW) On my way here I encountered a polygamist
11. (NSW) The bells of a London church speak of a fruit of the citrus genus
12. (NSW) The small male hornblower; very steep land mass
13. (Vic) One of the herd leapt over the satellite revolving round the earth
14. (Vic) The medical practitioner who went to Gloucester
15. (Vic) Two accompanied Jack on his water seeking mission
16. (Vic) He was married to a person with an aversion to red meat; watercourse
17. (Vic/Qld) The month for gathering nuts; Australia has a Great Barrier one
18. (Vic) Alas, it is falling down, madam, and must be rebuilt
19. (Vic) Two of the three bags from the prolific black sheep
20. (Vic) This man was required to cook a cake with all possible speed

Contributions

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

31 January for the March issue	31 July for the September issue
30 April for the June 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. Pieman River 2. Humpty Doo 3. Gunn 4. Cole Crossing 5. Winkie 6. Peep Hill 7. Bell 8. York 9. Diamond Beach 10. St Ives 11. Orange 12. Blue Mountains 13. Cowes 14. Foster 15. Jil Jil 16. Jack River 17. May Reef 18. London Bridge 19. Wool Wool 20. Baker