

Noongar Placenames with Connections to Water

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1 Introduction

My purpose in researching Noongar placenames associated with water, and creating this document, is to plan and build authenticity for an art quilt on the subject of placenames. The quilt follows others that I have made on 'Aboriginal Place Names, Swan-Canning Estuary and Environs' (Forster, 2018) and water management by Aboriginal Peoples which is documented in 'Celebrate the Culture of Australia's First People, Series 2' (Forster, 2020). My driving purpose is reconciliation through education via the quilt medium.

I note the words of Collard et. al. (2004) that:

For Nyungar, any one place may be called a number of different names by different people at different times of the year. For example, some Nyungar refer to Kings Park as Karra katta or the hill of the spiders, Yongariny or place for catching kangaroo, Geenunginy Bo or the place for looking a long way and Karlkarniny or by fire place sitting. All of these places are equally correct - it depends on the context in which they are being used, and by whom (p. 41).

Also, "if the name is descriptive, for example, dark or black water, the same name might occur in several places - wherever dark water is found" (Collard et al., 2004, p. 41).

Below, I present only placenames that are associated with water. The places are all in Noongar Country, in the southwest of Western Australia, from the regions of the 14 Noongar language groups: Amangu, Juat, Whadjuk, Balardong, Pindjarup, Wiilman, Njakinjaki, Wardandi, Bibelmen, Kaneang, Minang, Koreng, Wudjari, and Njunga (Collard et. al., n.d.). The language-group regions can be viewed online, on an interactive map by Collard et. al.. I draw heavily on the work of Noongar Elder Len Collard and colleagues including:

- Whadjuk Noongar placenames (Collard et. al., 1997),
- linguistic interpretations of placenames (Collard et. al., n.d.).

Other major sources of information were:

- Perth (Whadjuk Noongar) placenames referred to by Daisy Bates (1909),
- Whadjuk Noongar placenames listed by Lyon (1833),
- Noongar vocabularies by Lyon (1833), Grey (1840), Moore (1842) and Whitehurst (1997). The first three were by early settlers/explorers, with words recorded phonetically, so spellings differ. Whitehurst's vocabulary was prepared for the Noongar Language and Cultural Centre by Noongar people from all parts of Noongar territory, who agreed on spelling,
- Gnarla Boodja Mili Mili (Our Country on Paper), by the Department of Local Government Sport and Cultural Industries (2019), an interactive map of Noongar placenames in the Perth Central Business District.
- the Landgate (n.d.) database. Landgate is the official placename database for the Government of Western Australia.

Placenames are grouped under root words which were taken from the literature or were drawn from the Noongar vocabularies. Overall meanings of placenames and available anecdotes are also provided. The relevant language group or distance from Perth is stated – if neither of these are given, the place is in greater Perth (Whadjuk Noongar Country). The suffix 'up' at the end of placenames means 'place, site or location of' (Collard et. al., n.d.), and those places tend to be on or near the coast. Further inland, placenames may end with 'in' or 'ing' meaning 'place, site or location of' (Arnall, 2015, interview with Len Collard). If these suffixes occur in the placenames below, they are not explained.

There is no claim that the collation of placenames is comprehensive. As stated by Collard (n.d.), there is “a void in the identifying, recording, writing and understanding of the Australian Indigenous history as it relates to the Nyungar meaning of place names” (p. 2).

2 Placenames in alphabetical order of root words

amar, a hole or pool of water in a rock; gnammar, water standing in a rock (Moore, 1842)

- Amarillup (Minang Noongar), literally means “over there in that rocky place is a hole with water in it” (Collard et. al., n.d., Amarillup webpage).
- Ewlyamartup (Koreng Noongar), railway station, literally means “come now to this place where there is a water hole associated with a leg” (Collard et. al., n.d., Ewlyamartup webpage). Maybe leg deep? Additional root words: marta, leg (Moore, 1842). Meaning probably refers to Lake Ewlyamartup.
- Amaroo (Wudjari Noongar), homestead, literally means “oh the location of a rock hole with water in it is far away” (Collard et. al., n.d., Amaroo webpage).
- Gnamma (Wudjari Noongar), watercourse, literally means “by using the hand to get at a pool of water in the rock hole for a taste and then to drink from it” (Collard et. al., n.d., Gnamma webpage). Additional root word: maar, hand (Whitehurst, 1997).

bal, the third person singular of all genders (Moore, 1842); Balingan, Aboriginal warrior (Landgate, n.d.)

- Balingup (Bibelmen Noongar), town, takes its name from Balingup Pool, located in Balingup Brook which flows through the town, the name was first recorded by a surveyor in 1850 (Landgate, n.d.). Literally means “one that is situated here at this place” (Collard et. al., n.d., Balingup webpage). Alternatively, the name is said to be derived from the name of the Aboriginal warrior, Balingan (Landgate, n.d.).

balga, grass tree, xanthorea arborea (Moore, 1842)

- Balgarup, river, 256 km south east of Perth, tributary of the Blackwood River, rising south east of Kojonup; the name is Aboriginal, and was first recorded by surveyor Alfred Hillman in 1840 (Landgate, n.d.).

bal-lee, on this side, this way, in this direction (Grey, 1840)

- Ballidu, town, 216 km northeast of Perth, named after Balli Balli after a nearby soakage, the Aboriginal word bal-lee which is similar to Balli means on this side; this way; in this direction (Landgate, n.d.).

banya, to sweat, perspire, drop water; sometimes it means wet (Grey, 1840); banya, perspiration (Moore, 1842)

- Baandee (Njakinjaki Noongar), locality, literally means “of perspiration or sweat and or of a shimmer in a silvery fashion (due to the perspiration or sun reflecting on the salt lakes)” (Collard et. al., n.d., Baandee webpage). Baandee Lakes is an extensive salt lake system east of Perth.

be-an, to dig, scrape, scratch (Grey, 1840)

- Beenabup, the entrance to the Canning; properly the North side; or the Eastern shore of Melville Water (Lyon, 1833), meaning place for digging holes (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 7). Como foreshore (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 7). Collard et al. (1997) name Beenabup as the place of the mungaitch ceremony or place where honey bearing banksia were fermented in fresh water holes [soak holes which were dug, Bates, 1909]. The account by Bates seems to indicate that the fermenting occurred a little further north along the foreshore of the South Perth peninsular at Gooyag'-gerup (see below, under guya, species of frog)

bibi, woman's breast (Moore, 1842); bib, bibi, breast (Whitehurst (1997)

- Biberkine (Wiilman Noongar), watercourse, literally means “breast/s milk aka water hole/s that are situated up here on this breast-like easterly rise” (Collard et. al., n.d., Biberkine webpage). Bibbelman people know granite domes as bib - Bibbelman means “the land of many breasts” (Nannup, 2008, p. 101)

bilya, river (Whitehurst, 1997)

- Billeroo (Amangu Noongar), means river (Collard et. al., n.d., Billeroo webpage). Billeroo-Carnamah Road exists but Billeroo no longer listed as a town on Landgate.

Bilya or bi-lo or bil or beello or bille are all variations to the spelling that means navel, river, stream, creek, or floods etc.” (Collard et. al., n.d., Billeroo webpage). Bil-yi “the navel. The aborigines suppose a person with a large navel is necessarily a good swimmer; and therefore Bil-yi-gadak or bil-yi gwabba, means a good swimmer. They also think that, whether they can swim well or not, depends upon whether their mother has thrown their navel-string into the water or not, at the time of their birth” (Moore, 1842, p. 12).

- Beeliar, the district of Midjagoorong, bounded by Melville water and the Canning, on the North, by the escarpment on the East, by the sea on the West and, on the South, by a line due East, from Mangles Bay (Lyon, 1833). Now recognised in the name of Beeliar Park. Literally “means the run of water on a westerly direction by or through that place” (Collard et. al., n.d., Beeliar webpage).

“When Dutch sailors landed on our shores, Nyungar had karla (camp sites) in and around the big beelya, later to become the Swan River” (Collard et al., 2004, p. 27). The removal of a limestone/sand bar at Fremantle at the end of the 19th century resulted in the Derbal Yaragan (Swan Estuary) becoming more like a river (Parks and Wildlife Service, n.d. a).

- Beela (Pinjarup Noongar), railway station, literal meaning “there in that place is where the river water is running into a pool” (Collard et. al., n.d., Beela webpage).
- Bilya Rock (Amangu Noongar), 380 km north of Perth, rocks on land (Landgate, n.d.), means “from or of the river creek or big floods” (Collard et. al., n.d., Bilya webpage)
- Dyarlgarro Beelya, now named the Canning River (Lyon, 1883), beelya for river, Dyarlgarro for?

boolya/booryl magic man (Department of Local Government Sport and Cultural Industries, 2019)

- Booryulup, the place of the booryul (magic people) (Collard et al., 1997). Booryulup /Boornoolup, the interpretation is debated; boorna tree; booyal south; boolya/booryl magic man (Department of Local Government Sport and Cultural Industries, 2019). “Situated between the present day Richardson Park and Mill Point (*Gareenup*) ...This area has since been covered by the Kwinana Freeway. ... Today the foreshore reserve is called *Milyu*” (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 7, p. 8)

boorno, the chin; boorno, a pin of wood, by which the mantle is fastened (Lyon, 1833)

- Boornoolup, the place of the trees and wood near the angle between the two main branches of the river; also the Nyungar word for chin (Collard et al., 1997); the angle between the two main branches of the river, the word signifies a peninsula, but it does not literally correspond to the Greek word, for it signifies a chin (Lyon, 1833). South Perth peninsular? If so, a variation of the spelling of Booryulup (previous entry)?

boye, a stone (Grey, 1840); buyi, rock; borryl, bardya, quartz (Moore, 1842)

- Boyerine, townsite, 245 km south east of Perth, the name is derived from nearby Boyerine Pool, first recorded in 1874, the meaning of the name may be related to Boya, an Aboriginal word meaning rock or stone (Landgate, n.d).

bura, big swamp (Moore, 1842)

- Booragoon, lower reaches of the Canning River (Collard et al., 1997), southern branch of Canning (Lyon, 1833).
- Booneenboro , Perth Water (Lyon, 1833); Buneenboro, Perth Water (Department of Local Government Sport and Cultural Industries, 2019).
- Boorianup, the place of swampy country (Collard et al., 1997); Point Pelican (Lyon, 1833)
- Booriarup, the place of swampy country (Collard et al., 1997).
- Boorlo, Perth, properly Point Fraser (Lyon, 1833).

bu-yu, smoke (Moore, 1842)

- Boyup Brook, 264 km south of Perth, name derived from the Aboriginal name of a nearby watercourse, Boyup Brook, which was first recorded as Booyup Brook in 1877. It is said the origins of the name are that the brook was originally surrounded by blackboys which, when set alight, sent up a cloud of black smoke (Landgate, n.d.).

derbal, estuary (Grey, 1840; darbal, an estuary (Moore, 1842)

- Derbal Yaragan, Derbal meaning the whole of the country from the Murray to the Gyngoorda, and Yaragon the [Swan] river (Lyon, 1833); the Perth waters section of the Swan River is known to the Nyungar people as Derbal Yerrigan meaning estuary, to rise (Collard and Winfield, 2012). Additional root word: irabin, to rise (Moore, 1842).
- Derbal Nara, Cockburn Sound, includes Mangles Bay, Cockburn Sound, Owen's Anchorage, Gage Roads, and the whole space from the main to the islands, and from Collie Head to the Northern entrance beyond Rottnest (City of Cockburn, n.d.). Additional root words: nara, the hollow of the hand, and narall, the side (Lyon, 1833); narra, narrail the ribs (Grey, 1840). Alternative meaning: estuary of the salmon (City of Cockburn, 2011). Additional root word: ngarri, ngarrilgul, salmon (Moore, 1842).

It was pointed out to us by a Noongar Elder that *Derbal Nara* was a body part metaphor referring to the 'hollow of the hand.' He illustrated its meaning by cupping his hand to show how the hollow part represents the sea and the upper parts correspond to the higher contours of the mainland and islands. He said categorically that *Derbal Nara* refers to the place where the estuary (*derbal*) empties its flow into the sea (Macintyre and Robson, 2018, webpage).

djidi-djidi, willy wagtail (Whitehurst, 1997)

- Chittering, town and rural district, 70 km north east of Perth, has been known by this name since first recorded by explorer George Fletcher Moore in 1836; it is an Aboriginal word probably meaning place of the willy wagtails (Landgate, n.d., town name webpage).

Lake Chittering, Aboriginal Jittare or Jittar-ing, interpreted by Moore in 1836 as Jaider or Jayder, and by early settlers as Chittering; distinguished also by Chauncey in 1853 as Jittare or Jittare-ing (Brooker, 2016).

djoomba, hair; djondalaki, white-haired (Whitehurst, 1997)

- Dyoondal (Point Walter). "Dyundalup or Dyoondalup is a Noongar word meaning "place of long white flowing hair", which describes the sand bar and the white waves breaking on it" (City of Melville, n.d., webpage). The Charnock woman [djanak, evil spirit, Whitehouse, 1997] carried spirit children up in her hair where they became the Milky Way (Nannup, 2008). The sandbar in the Swan River at Point Walter is a strand of her hair (Parks and Wildlife Service, n.d. b, audio file by Noongar Elder Marie Taylor).
- Joondalup, the name is a Noongar word, first recorded in 1837 and possibly meaning either "place of whiteness or glistening", or "place of a creature that can only move backwards" (Landgate, n.d., webpage). A strand of the Charnock woman's hair snapped off and created the lakes at Joondalup (Robertson et al., 2016). During full moon, you can see her long white hair reflected in Lake Joondalup from the stars (City of Joondalup, n.d.).

djoorabiny, romantically keen on a person of the opposite sex (Whitehurst, 1997)

- Goordandalup, Crawley Point (Bates, n.d.). Southern side of Pelican Point, meaning meeting place of the married or betrothed persons (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 4). The meeting place of married or betrothed persons (Collard et al., 1997). Meaning given on signage on the foreshore, J H Abrahams Reserve, is consistent with that of Collard et al. (1997).

gabba, water (Lyon, 1833); gabee, water (Grey, 1840); gabbi, water (Moore, 1842)

- Eneabba (Amangu Noongar), locality, literal meaning "it is here, at the water that a greeting indicating friendship and respect transpired" (Collard et al., n.d., Eneabba webpage).
- Abbawardoo (Amangu Noongar), pool, literal meaning "oh it was a friendly farewell at this water as we left to go on our way" (Collard et al., n.d., Abbawardoo webpage).

- Boodjargabbeelup, meaning the place where the water meets the land, or Point Fraser; before European settlement this was one of the main crossing points to the eastern side of the beelya or river, owing to its shallow water and exposed mud flats (Collard and Winfield, 2012). Additional root word: Boodjar, land, the earth (Lyon, 1833); budja, land (Moore, 1842).
- Gabbee kalga-kalga, "Near the site of the Queen's statue in King's Park, there used to be a large hollow tree which conserved rain water, and close to the tree was an old native grave. The tree and vicinity were called Gabbee kalga-kalga, a species of blackboy" (Bates, 1909, p. 16). Additional root word: balga, Xanthorea arborea, grass-tree or blackboy (Moore, 1842).
- Gabbee Kowangoolup was the name applied to Melville Water (Bates, 1909, p. 16). Kowangoolup may have been derived from kowain—laughing : gabbee—water, which would make it "Laughing Water, "but kowan also means floating" (ibid). Additional root word: kawiny, laughing (Whitehurst, 1997).

Here it may be proper to remark that the banks of the river beyond the flats have few or no particular names. The reason is obvious. Above this point, the river being narrow and deep, is of no service to a people who know nothing of navigation. But below this, particularly on the shores of Melville water, where the water is, to a great extent on either side of the broad channel, not more than knee or thigh deep, it is admirably adapted to spear fishing ; atid consequently every bay and promontory is of the utmost consequence to a people so much dependant upon fisliing as well as hunting (Lyon, 1833, p. 63)

Gabbi Kowangulup, the place of swimming and also a talking place by the Gabbee Darbal (Collard et al., 1997). Additional root words: kowanyang to swim; wangow to talk (Moore, 1842); wangkiny, talking (Whitehurst, 1997).

Gabbi Kowangalup (City of Melville, n.d.; Department of Biodiversity, Conservation and Attractions, 2015, Precinct 5). Canning River mouth (City of Melville, n.d.). Canning confluence, where the Canning and Swan meet, the place where the water comes out of the hole (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 5).

- Galbamaanup, place of the black water (Lake Claremont) (Collard et al., 1997). Additional root word: moorn, black (Whitehurst, 1997)
- Gabb Kow Gool Up, Nyungar name for a spit, sand spit, swimming place (Collard et al., 1997). Additional root word: kowanyang to swim (Moore, 1842).
- Gabbi Kalgarda(up), place of the mullet (Collard et al., 1997). Additional root word: kalkada, mullet (Whitehurst, 1997).
- Gaboordjoolup/Gaboodjoolup, the bay in South Perth foreshore where the present jetty is located (Department of Local Government Sport and Cultural Industries, 2019). Goooodjoolup, bay opposite Perth (Lyon, 1833).
- Gabbiljee, watery place at the end of the river, Bull Creek, creek area (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 15)
 Gabbi Yandirt, Chittering Valley, about 70 km north east of Perth. Gabbia Yandirt, Aboriginal Valley containing Lake Chittering and Lake Needonga and present town of Bindoon (Brooker, 2016)
 Additional root word: yandjet, bulrushes (Whitehurst, 1997); yanjidi, an edible root of a species of flag (typha) (Moore, 1842)

On Thursday last, I prepared myself to go into the bush and see this " gabbee yandit " (freshwater lake) so often mentioned (Moore, 1884, p. 216). 1836 diary

I went from this twelve miles north, then N.E. for thirteen miles, which brought me to a place called Gogomen, in a valley parallel to the Swan River ; then north ten miles, to a place where the valley expands to a mile broad, with a swampy lake in the centre of it. This is called Gabbi Yandirt. I have described it on a former occasion (ibid, p. 349). 1836 diary.

- Gabby Coombar, variously called Garbanup, Garganup Swamp, Garagan Lake, now named Karakin Lakes, 117 km north west of Perth near Lancelin (Brooker, 2016). Recorded as Gabby Coombar and Garganup

Swamp by Moore in 1836 and by Roe, 1839 notebook (cited in Brooker, 2016). Possible additional root word: koomal, possum (female) (Whitehurst, 1997); goomal, grey possum (Bates, n.d.).

gidjigarbel, fishing spear (Moore, 1842); gidye, a spear (Lyon, 1833)

- Gidgegannup, spring, name recorded in 1852, also now the name of a rural suburb of Perth near the spring, meaning the place where spears are made (Landgate, n.d.)

gilgie/jilgie, a freshwater crayfish (Shire of Goomaling, n.d.); tjilki, crawfish (Moore, 1842)

- Chelgiup (Minang Noongar), watercourse, Chelgiup as ... jilgie-gup or jil-ba-gup "meaning the locality with the vegetation and water which has fresh water crayfish inhabiting it" (Collard et. al., n.d., Chelgiup webpage).
- Joo'albub (Dyson's swamp in Shenton Park, renamed Lake Jualbup in 1996), was a good place for wild duck in its season, and also for goonok (Bates, 1909):

goonok or jilgees were sought for in their season. A favourite place for cranes this place [another swamp] must have been at one time, for the old legend told by the grandfathers runs thus: The wai'en (crane) rested on one leg and sang to the goonok: "Moordaitch, moordaitch, wat' gool, wat' gool; goon'yok, goon'yok, yooal'gool yooal'gool," ("Hard one, hard one, go away, go away; soft one, soft one, come here, come here" (Bates, 1909, p. 16).

gnawoo, mallee fowl (Whitehurst, 1997)

- Gnowangerup, townsite 341 km south east of Perth, name is Aboriginal, derived from nearby Gnowangerup Creek and Spring, both names being first recorded in 1878, name means "place where the mallee hen (Gnow) nests" (Landgate, n.d.). The place of the mallee hen's nest (Collard, n.d.).

goodinyal, the cobbler (Lyon, 1833)

- Goodinup/Gudinup/Gudenup, the name for springs that once existed at the west end of Perth foreshore (Spring Street) which flowed into a large pool of water. Goodinup possibly derives from the Noongar word goodinyal (cobbler fish) (Department of Local Government Sport and Cultural Industries, 2019).

goomal, grey possum (Bates, n.d.); koomal, possum (female) (Whitehurst, 1997)

- Goomalling, town 134 km north east of Perth, name first shown for a spring found by explorers Hillman & Lefroy in 1846, an Aboriginal word which means "the place of the silver-grey possum" (Landgate, n.d.).
- Coomalbidgup, town on the South Coast Highway, the name is Aboriginal, and one informant states it means "Possum scratches up a tree & there is water there", the explorer George Grey in 1839 recorded "Koo-mal" as meaning Possum, and Bid-dee or Bid-gee means waterhole in the dialect of the Mundrabilla Tribe (Landgate, n.d.).

goona, excreta, faeces (Collard et.al., 2004); kona, excrement; kona, the anus (Moore, 1842);

- Goonialup, the springs at the base of Mt Eliza where the Waakul opened its bowels (Collard et. al., 1997).

Gooninnup, camp west of the narrows near the Swan Brewery site (Collard et. al., 1997).

Goonininup, the track where the Waakul opened its bowels (Mount Eliza) (Collard et. al., 1997). Kakoda trail?

Goonininup is the place where the Waakal rested on its journey and defaecated, leaving limestone as a permanent reminder for all to see; literally the name means this is the place where the (Waakal) faeces is located (Collard et al. 2004). "All those places in the South West where the Waakal rested were made known by the presence of lime, which was its goona or excreta" (ibid, p. 40)

Additional root word: nyinnow, to sit, to remain in a place any time (Moore, 1842).

Goouinin'nup ... came next to Mooro [Mount Eliza], and was the name of the spring that still bubbles up in the vicinity. Beside this spring was the camp of Ng'al'goong'a [Yellagonga] and his families—

Ngalg'goong'a, who stood up in his native dignity to receive the detachment of soldiers, the forerunners of those who were coming to claim his territory, and incidentally to cause him and his kind to vanish from the earth! Partly through fear of the jan'ga-spirits or ghosts—a term applied to the first white people seen by the natives, and partly, I am sure, through friendliness, for I have known his children, Ngalg'goong'a placed his spring, and his favourite camp at the disposal of the jan'ga, and betook himself and his people and few household goods—comprising his spare bookas (skin cloaks), weapons, flint implements, etc.—to Wil'gee-garup (red ochre pit), somewhere near Monger's Lake, It was at Gooninin'nup, therefore, that the very first white camp was pitched in 1829 (Bates, 1909, p. 16).

Goonininup was, and remains, a site of significance to Nyungar for a variety of reasons. Bates ... records that Goonininup is a key camping place on a major trade route used by Nyungar travelling from other areas to Perth in order to trade for the highly demanded wilgi (red ochre). Nyungar believe that Goonininup is one of a number of places where young boys were initiated and would attend and be taught important katitjin or knowledge before being admitted into maam boordier adulthood. When initiates were finally accepted into full boordier adulthood, a celebratory keeniny (or dance) and a big feast was held in the Goonininup boodjar area. This keeniny and big feast was arranged by the local Nyungar boordier to coincide with seasonal Yongariny or kangaroo hunts ... It was also a place for fishing and other economic activities (Collard et al., 2004, p. 40-41.)

- Gooniwinyup, the Narrow's Old Man's Depot near Mount Street (Collard et. al., 1997). Post settlement name!

goorgoogoo, rushes (Lyon, 1833); gurgogo, species of rush (Moore, 1842)

- Goorgygoogup, rushes near Millars Pool, Point Belcher (near the Narrows Bridge) (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 7)
- Goorgygoogyup, the bay opposite to the ford on the flats. The name imports the place abounds with rushes (Lyon, 1833). Goorgygoogyp evidently a contraction for Goorgygoogyup (Lyon, 1833)
- Goorgygoogyp, place of the rushes (Collard et al., 1997).
- Goorgyp, Belmont (Lyon, 1833). Belmont implies a hill but that doesn't come up as such in a web search. Belmont is the name of a suburb bordering the Swan River.

guya, species of frog (Moore, 1842)

- Kooyalmylyup (Collard et al., 1997), /Kooyamulyup/Gooyamulyup (Department of Local Government Sport and Cultural Industries, 2019). Initiation place where the frogs are located where pin nose of the young initiatives (Collard et al., 1997). Camping ground at the foot of Mount Eliza extending from Goonininup (Kennedy's Fountain) towards present site of University of Western Australia (Department of Local Government Sport and Cultural Industries, 2019).

Koo'yaniulyup adjoined Goonminnup. Was it named after the large croaking frogs (koo'yarr) which made night hideous in their vicinity? Anyhow, it was of sufficient importance to be given a name, and it may have contributed its share of edible frog food to the native larder (Bates, 1909, p. 16).

- Kooyagoordup, place of the kooyar species of frog (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 5). Sandy beach near Applecross (Bates, n.d.). Waylen Bay foreshore (City of Melville, n.d.).
- Gooyagarup, place of the frogs, eastern shore of Melville Waters (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 7)

Gooyag¹-gerup was a white sand patch on the south shore of Karreenup—Melville Water side [area at top of South Perth peninsular]. Many mun'gaitch tree—flowering banksia—grew in the vicinity, and when the flowers were ripe and honey-bearing, the natives made a large soak at Gooyag¹gerup, where there must have been a fresh water spring, into which they put the ripened blossoms of the mungaitch, afterwards, drinking the sweetened concoction, which appears to have been somewhat heady.

Karreenup and Beenan's friends visited them in numbers during the mungaitch season, and dancing and fighting and flirting, were carried on day and night during their visit. They drank either from a small yorla—paper-bark vessel—or from a shell. Think of the numbers of natives who must have swarmed over the place during the mungaitch season, for the honey drink was a great favourite with them and they came from many miles around to partake of the abundance! Realise that eighty years have sufficed to wipe them out to the last man! (Bates, 1909, p. 16)

nyogulang, to steep in water-as, Mangyt nyogulang, to steep the Mangyt, or Banksia flowers, in water, which the natives do to extract the honey, and then drink the infusion. They are extremely fond of it; and in the season their places of resort may be recognised by the small holes dug in the ground, and lined with the bark of the tea-tree, and which are surrounded with the drenched remains of the Mangyt. They sit round this hole, each furnished with a small bunch of ine shavings, which they dip and suck until the beverage is finished (Moore, 1842, pp. 87-88).

gwabba, good, pretty ... (Moore, 1842)

- Kwobrup (Koreng Noongar), town, the Aboriginal name of a nearby swamp first recorded in 1905 (Landgate, n.d.). The name means a good place (Collard et. al., n.d.).

gwelgannow, compounded of gwel and gannow. to step, to shift the position, to avoid a spear by stepping on one side; gannow, to step ... (Moore, 1842)

- Gwelup, swampy lake, now name of a Perth suburb, recorded in 1878 as Gwelup Swamp, , name derived from gwelgannow, and would therefore probably be the lake that shifted position (Landgate, n.d.). The water does shift position in the sense that it dries to occupy a smaller area in the summer.

jandu, little eagle (Moore, 1842)

- Jandabup, lake and now name of a Perth suburb, meaning place of the little eagle (Landgate, n.d.).
- Jandakot, lake and now a Perth suburb, name recorded 1844, said to mean place of the whisting eagle; lake name changed to Forrestdale Lake in 1973 (Landgate, n.d.).

jilba, the spring, August, September (Moore, 1842)

- Jilbup, Thompsons Lake, Cockburn, place of grass. djilba is the season when green grass is abundant (City of Cockburn, n.d.)

jinna, the foot (Moore, 1842)

- Gingin, town 84 km north of Perth, has abundant fresh water, area was first explored by George Fletcher Moore in 1836, who showed the Aboriginal name "Jinjin" on his exploration plan, an Aboriginal name, meaning is stated as "footprint" otherwise "place of many streams" (Landgate, n.d.).

kadjo, a native hammer; kadjor, basalt, whinstone (Moore, 1842)

- Kojonup (Kaneang Noongar), town, 259 km south east of Perth, literally means the place or location of the axe (Collard et. al., n.d.), Kojonup Spring was discovered in 1837 at this place, meaning said to be place of the South-West stone axe (kadjo) and the stone used to make it (Landgate, n.d.).

kara, spider (Moore, 1842); garbanga, large black cormorant (Moore, 1842)

- Caribunup (Kaneang Noongar), as kar-bun-up literally means the place of the spiders (Collard et.al., n.d.). 'Bun' is the trees or the woods or the bushes (Arnall, 2015, interview with Len Collard). Alternately an Aboriginal place name that has been variously said to mean "place of a kindly stream" , "place of cormorants" (Landgate, n.d.). Root word: karbanga (car-banga-are), great cormorant (Abbott, 2009, citing Gilbert, 1839).

karda, very large species of lizard (Moore, 1842)

- Cardup, Perth suburb, recorded in 1844 as Cardoup, Aboriginal name said to mean place of the racehorse goanna (Landgate, n.d.).

karri, crab (Moore, 1842)

- Karrakatta, Gar-katta, the place of the hill where the crabs are located on the banks of Swan River where City of Perth is built “Crab head” (Collard et al., 1997). Base of Mount Eliza. Additional root words: katta, head, hill, top of anything (Moore, 1842).

Karr'gatup, or Karr'gata stretched from the "big tree" near Goonminnup [Kennedy's Fountain] to the old police station. The name may possibly be derived from kara-spider, or karr—a species of crab. The old native owners did not know which, if either, was correct. There is a deep hole in the water along the Karr'gata beach, which was the abode of a woggal, or mythical carpet snake, and no kalteengur ever ventured to disturb the woggal's repose by fishing in the vicinity of his home. The spot was winnaitch—forbidden or tabu—to all, for it was woggalung boojoor—ground belonging to the woggal—and anyone who trespassed within its boundaries did so at the risk of his life, for this special woggal was boogue—sulky—and killed anyone who came on his ground. There was a patch of reddish earth on the slope near the winnaitch water, which was supposed to be the earthly home of the woggal, when he desired a change from his marine residence, and this was also winnaitch. In the very early days of the settlement, when boats and barges from Fremantle brought the necessaries of life to Perth, these boats were moored somewhere in the vicinity of the woggal's ground, and from one of them an anchor was lost. Inducements of tea, flour, sugar, and tobacco were vainly offered to the native who would dive for the anchor in the winnaitch gabba, but not one of them would venture near it (Bates, 1909, p. 16).

- Karrakatta, meaning place of the crabs, Freshwater Bay sandbank (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 3)

koomp, urine (Moore, 1842)

- Gumap/Gum-ap/Goomap. Area along Buneenboro (Perth Water) at present-day Elizabeth Quay; meaning from oral history: place that smells like urine (Department of Local Government Sport and Cultural Industries, 2019). Alternatively, Goomap/Nyoomap, literal meaning ‘the place of the young humans and animals’ (Collard et al., 1997).

koorak, type of bush tucker (Whitehurst, 1997)

- Coorow, town 264 km north of Perth, name is derived from the Aboriginal name of a nearby spring, first recorded in 1872, meaning may be from the word "Curro", which is the Aboriginal word for a variety of Portulacca, or another source gives it as "many mists" (Landgate, n.d.).

kowanyang, to swim, wangow, to talk (Moore, 1842); wangkiny, talking (Whitehurst, 1997)

- Kowangalup, Kowunyung(up), the place to swim [and talk] in the Gabbee Darbal (Collard et al., 1997).

mallo, shade (Moore, 1842)

- Mallokup (Wardandi Noongar), situated on the derbal (or estuary) where the Wonnerup Homestead is now located [near Busselton], its Nyungar name means the place of shadows, due to the massive Tuart forest creating the shade in that place (Collard, n.d.).

matta, leg, shank (Moore, 1842)

- Matta Gerup, the flats, the name seems to indicate that the water is only a knee deep (Lyon, 1833). Matta Gerup /Matta-Gerup/Matagarup/ Mata Garup, shallow crossing point through the Swan River where the Causeway is now located; matta-ger, shin deep (Department of Local Government Sport and Cultural Industries, 2019). Alternatively, Matagarup, the place where the legs make a hole in the shallow places along the river (Collard et al., 1997).

“Matta Gerup” – It was suggested that the name of the river crossing or ford in the vicinity of *Ferry Point was probably the same name as that recorded by Lyon (1833) which refers to a ford further

upstream at Heirisson Island (where the Causeway is today) known as "*Matta Gerup*" (or more commonly known nowadays as "*Matta Garup*"). According to Lyon (1833) '... the shores of Melville water, where the water is, to a great extent on either side of the broad channel, not more than knee or thigh deep, it is admirably adapted to spear fishing...' (in Green 1979: 175). It is interesting to note that *Matta* (which literally means "leg") when used in this context may be viewed as an indigenous body part metaphor. It is likely that such a description would have applied to all shallow "fordable" or "knee deep" estuarine or river crossings (Macintyre and Dobson, 2018, webpage).

*Ferry Point was also known as Willis' Point, near the Swan River mouth. It was blasted away as part of the Fremantle Harbour development in the 1890s (Museum of Perth).

manjar, annual fair (Moore, 1842)

- Manjaree, Bathers Beach Fremantle, a place where fair or place of trade occurs; where families of people gather for kinship and in-law making; where mothers, fathers, and old people get together; and where young men and women whom have come of age meet future husbands and wives (City of Cockburn, n.d.).
- Munglinup River (Njunga Noongar), a south coastal river, is the place where young people met their in-laws (Collard et. al., n.d.).
- Mandurah, city 74 km south of Perth, name is believed to be derived from the Aboriginal word mandjar, meaning trading place (Landgate, n.d.).
Mandurah, Manjeeroo, native name, also manjaboorlu (Bates, n.d.). Mandurah, Mandjoogoordap, meeting place of the heart (Mandurah Community Museum, n.d.). Additional root word: gurdu, the heart; the combinations of this word express many of the feelings (Moore, 1842).

Mandurah was visited during the fishing season, York and other eastern parts in the warrayn or by-by season, Perth in the mungyte or banksia flowering season, and the more southern districts in the quoonat or acacia gum season (Bates, n.d., p. 33).

min-dit sick, in pain, unwell (Moore, 1842)

- Minderup (Lyon, 1833); renamed Butler Point, now known as Keanes Point, literally means place for alleviating sickness because of the fresh water springs (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 3).

moorn, black (Whitehurst, 1997)

- Moondaap, Point Heathcote, Moondaap is meant to represent the darkness of the water (City of Melville, n.d.).
- Moondaap, Point Dundas (Bates, 1909, p. 16; City of Melville, n.d.).
- Moorda, Mount William, the Blue Mountains. The term seems to indicate darkness of colour (Lyon, 1883). 110 km south of Perth.

mulyin, swamp (Moore, 1842)

- Moultryning, townsite 291 km south east of Perth, Aboriginal name of a nearby dam, first shown on maps in 1909. A possible meaning of the name is "place of little swamps" (Landgate, n.d.).

nano, mud (Grey, 1840); nano, muddy (Moore, 1842)

- Nanulgarup, meaning to stop at the place of mud, swamps and boggy areas on the foreshore at Nedlands (Collard et al., 1997).
- Narnoorup, "soft mud in the estuaries where the feet sink down" (Bates, n.d., p. 9)

narrjick, abundance, plenty (Moore, 1842)

- Narrikup, townsite 377 km south east of Perth, named Narrikup after a nearby brook, name is Aboriginal, possibly from "narrik" meaning abundance or plenty or "place of abundance" (Landgate, n.d.).

ngooldja, brother in law (Whitehurst, 1997); ngannama, brothers-in-law (Moore, 1842);

- Ngooloomiyup (City of Cockburn, n.d.), Ngoolormayup (Lyon, 1833), Carnac Island. The place of my brother in-law; little brother (City of Cockburn, n.d.)

ngooran, bird (Whitehurst (1997)

- Ngoogenbiro, large lake behind Monger's (Lyon, 1833). Known as Lake Herdsman, formerly as Great Lake; the largest of the lakes; it has retained much of its former shape, although most of its interior is swamp rather than permanent water (Perth Wetlands, n.d., webpage). It certainly still has many birds.
- Ngoorgenboro, the place where nyungars catch birds (black duck's) and collect eggs with other food sources. (Collard et al., 1997).

ngwundow, to lie down (Moore, 1842)

- Wundowie, town, 72 km east north east of Perth, derives its name from Woondowing Spring, an Aboriginal name for a nearby spring first recorded in 1874, meaning of the name is not known, may be derived from ngwundow, meaning to lie down (Landgate, n.d.).

nieremba, the pelican (Lyon, 1833); neer-im-ba, a species of pelican (Grey, 1840); nirimba, budtallang, pelican (Moore, 1842)

- Niergarup, Point Preston, Bicton (Lyon, 1833). The place where the pelicans are located (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 2)
- Nyeergardup, bay area, city side of Keane's Point, part of Freshwater Bay (Department of Biodiversity, Conservation and Attractions, 2015, Precinct 3). Still a pelican gathering place.

norna, very venomous snake (Moore, 1842)

- Nornalup, inlet and village, south coast 425 south east of Perth, the place of norn, the black snake (Collard, n.d.).

peranj-jiddee, bush, similar to the Black Wattle (Landgate, n.d.)

- Perenjori, townsite 348 km north of Perth, Aboriginal name of a nearby Perenjori Rockhole, first recorded in 1911 when land was set aside for a water reserve at the rockhole, the name may be derived from the Peranj-jiddee which surrounded the rockhole (Landgate, n.d.).

pingar, swamp or lake (Collard et. al., n.d.)

- Pingaring (Njakinjaki Noongar), literal meaning "situated here stay at this location or here in this place are the swamp or lake/s swamp/s" (Collard et. al., n.d., Pingaring webpage). Additional root words: nyin, sit (Whitehurst, 1997); ing (short for nyin or ngi), situated sat sit down here stay at this location or here (Collard et. al., n.d.).
- Pingrup (Koreng Noongar), locality, literal meaning "the place or site, or situated here – stay at this location, for here in this place are the swamp/s, or lake/s" (Collard et. al., n.d., Pingrup webpage). Additional root words, as for Pingaring, see above.
- Pinjarra (Pindjarup Noongar), literally means to dig in and amongst swamps amongst jarrah trees (Collard et.al., n.d.). Alternatively, "usually said to mean place of a swamp, but is more likely named after the Pindjarup tribe, the Aboriginal group that frequented this area" (Landgate, n.d., webpage). It seems named after both! The tribe may have been named after the swamps!

Pinjarra was the site of a massacre on 28 October 1834, in which 24 armed soldiers and civilians cornered the Pindjarup tribe of about 80 men, women and children. One estimate is 15 Aboriginal people and one coloniser were killed. Others hold the numbers of Aboriginal people killed were much greater (Ryan et. al., 2017-2020).

waitj, wetj, emu; dgen, djin, foot (Whitehurst (1997); widji, emu (Moore, 1842); widyee, emu (Lyon, 1833)

- Wagin ['g' pronounced as in gentle] (Wiilman Noongar), 225 km south east of Perth, literal meaning "here is the site of the foot tracks from when the emu sat down" (Collard et.al., n.d.). Townsite, derives its name from Wagin Lake, a usually dry salt lake south of the town, name is Aboriginal, first recorded for the lake in 1869-72, meaning place of emus (Landgate, n.d.).
- Wagerup, townsite, 124 km south of Perth, gazetted in 1899, took its name from the railway station of the same name and nearby Wagerup Brook, said to mean place of emus, name recorded in 1853 as Waigeerup (Landgate, n.d.).

walle, to cry, to shed tears, to wail (Moore, 1842); walyo, kangaroo rat (Moore, 1842)

- Walyalup, Fremantle, "place of tears; the local Whadjuk people used to hold their funeral rites here. The deceased would be buried in the sand dunes and the singing and mourning would start so that the deceased could go on their next journey into the spirit world. It was believed that the spirits would cross the sea to Wadjemup (Rottnest Island) and go beyond to return at a later date (City of Cockburn, n.d.). A crying place as funeral rites conducted here (Collard, 2011).

Walyalup, Fremantle; including both sides of the river; North and South (Lyon, 1833)

Walyalup "does not cover the entire local government area of Fremantle just the High street precinct to the Fremantle Town hall...So why is it called place of the walyo? The local Whadjuk people used to hunt walyo (kangaroo rat or woylie). Walyo were abundant in the scrub and low trees that were found around Fremantle" (City of Fremantle, n.d.).

wando, eucalyptus, tuart (Moore, 1842)

- Wandering, town, 120 km south east of Perth, settlers first moved into the Wandering area around 1860, name is derived from Wandering Brook, the name first being recorded in 1859 as Wandelring Brook, an Aboriginal name, one account being that the Aboriginal name for the area was Wandooin after the wandoo or white gum tree that is prevalent there (Landgate, n.d.).

wanna, woman's stick or staff (Moore, 1842); woona, swamp tree (Bates, n.d.)

- Wonnerup (Wardandi Noongar), the place of the peppermints, these trees were also used as women's digging or fighting sticks (Collard, n.d.).

The digging stick was about an inch and a half thick and measured about five feet long and was pointed at one of its ends. The women used the wonner for digging roots and bullfrogs. They also used it to settle any disputes that arose amongst them (Collard, n.d.).

wardan, sea (Whitehurst, 1997); gabee-wodin, the sea, the main ocean (Grey, 1840)

- Wardanup (Wardandi Noongar), hill, literal meaning "the place of the ocean" (Collard et. al., n.d., Wardanup webpage). The hill is on the coast.
- Warden (Njunga Noongar), literal meaning "the place of the ocean" (Collard et. al., n.d., Warden webpage). Warden is on the coast.
- Wadjemup, Rottnest Island, known to Noongar people as place across the river (Stasiuk, 2015)

Waugal, Warkel - Dreaming snake, creator of water ways (Nannup, 2008)

- Warkalup (Wudjari Noongar), homestead, literal meaning "a place in the wild bush where the dream-time water snake resides and comes up from within deep dark pools of water that is here" (Collard et. al., n.d., Warkalup webpage).
- Wagoorjup, "mouth of the Canning River before it broadens into Gabbee kowangoolup [Melville Water]" (Bates, 1909, p. 16), place of the Waarkarl (City of Melville, n.d.) .

wilgi, an ochrish clay, which, when burned in the fire, turns to a bright btick-dust colour (Moore, 1842).

- Wilga (Pinjarup Noongar), literally means "the look out for the red ochrish clay from the north and west that I want" (Collard et.al., n.d., webpage). Name is Aboriginal, may be related to the nearby Wilgee Spring

which has been shown on maps of the area since 1894, wilgee is the Aboriginal name for the red ochre or pigment worn for ceremonies (Landgate, n.d.).

wye, species of snake not eaten by the natives (Moore, 1842)

- Wyening, townsite 136 km north east of Perth, Aboriginal name derived from the nearby Wyening Spring, first recorded in 1858, meaning is recorded as "place of dread" or "place of the dreaded snake" (Landgate, n.d.).

yandjet, bulrushes (Whitehurst, 1997); yanjidi, an edible root of a species of flag (typha) (Moore, 1842)

- Yangebup, current name Yangebup Lake, believed to be from the Whadjuk word yanget (bulrush), Yangebup Lake was first recorded in 1841 (Landgate, n.d.)
- Yandilup/Yan-dee-lup/ Yandeelup/Yandigup/Yandellup, low lying swamp, sloping ground between St Mary's Cathedral and Perth train station, meaning (Elder Len Collard), the reeds are on and by this place (Department of Local Government Sport and Cultural Industries, 2019)
- Yanchep, name first recorded 1866, derived from yanget, a native flax or bullrush (Landgate, n.d.). Nyanyi-Yandjip, Yanchep area, literal meaning "pubic hairs, an allusion both to the reeds surrounding the lake and to the Waugals's hairy mane" (MacDonald, et al., p. 25, 2005, citing O'Connor, et. al., 1989).
- Gabbi Yandirt, Shire of Gingin, 91 km north of Perth, name seems to be derived from gabbi (water) and yandii (typha reed) (MacDonald, et al., 2005). Additional root word: yandjet, bulrushes (Whitehurst, 1997); yanjidi, an edible root of a species of flag (typha) (Moore, 1842)

3 Conclusion

The practice of assigning the same name to two or more places (Collard et. al., 2004), which might be a point of confusion for casual investigators of Noongar placenames, is illustrated above with, for example, 'Booriarup, the place of swampy country'. The name takes the form of a description. The practice identified by Collard et. al. of having multiple names for the same place is evidenced with Boorlo, meaning big swamp and Boodjargabbeelup, meaning the place where water meets the land, both referring to Point Fraser. The compilation above illustrates that, almost exclusively, descriptions are inherent to Noongar placenames. Syllables indicate:

- the nature of the water source including: *amar*, a water hole; *bilya*, river; *bura*, big swamp; *derbal*, estuary; *nano*, muddy; *pingar*, swamp or lake; and *wardan*, ocean.
- shapes or other properties associated with the human body, including: *matta*, leg to indicate depth of estuary water; *boorno*, [prominent] chin to indicate a pensinsular; *banya*, perspiration to indicate the shimmer of salt lakes; *bibi*, breast to indicate water (as though breast milk); *nara*, the hollow of the hand to indicate the passage of estuary water into Cockburn Sound; and *djondalaki*, white-haired.
- fauna or flora found at water sources including: *goorgoogo*, rushes; *yandjet*, bulrushes; *gilgie/jilgie*, freshwater crayfish; *goodinyal*, cobbler; *kalkada*, mullet; *guya*, species of frog; *karri*, crab; and *nieremba*, pelican. Naming places after flora and fauna can be expected since water attracted and sustained them.
- activity at the water source: *min-dit*, sick (sick people bath in the spring); *be-an*, dig (holes); *kowanyang*, swimming; and *wangow*, talking.
- spiritual connections including with the Waugal, the Charnock woman, and boolya, a magic man.

Hence, the Noongar placenames for water sources are practical in that they indicate something about the place, unlike the colonial renaming, which frequently recognised mates, as evident in, for example Point Dundas, or referenced places in the 'home' country, for example Perth. Albeit, some Noongar placenames did reference people – the people who lived in those places, for example Gareenup, the country of Kareen (Bates, 1909) and, possibly, the name of Balingan, a warrior, persists today in the name of Balingup township (Landgate, n.d.).

There is huge scope for further inquiry with Bates (n.d.) and Brooker (2016) being a huge sources of placenames. Online access to lists of Noongar words for fauna and flora, as is available for birds (Abbott, 2009), would assist linguistic analysis.

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