

Wadeye / Nauiyu Water Study

VOL. 2
Water Resources of
Wadeye (Port Keats) & Nauiyu (Daly River),
Traditional Knowledge Report

March 2003



ATSIC



Natural Heritage Trust

REINTEGRATING INDIGENOUS KNOWLEDGE
IN CONSERVATION MANAGEMENT



Northern Territory Government

Department of Infrastructure, Planning and Environment

**DEPARTMENT OF INFRASTRUCTURE, PLANNING AND ENVIRONMENT
NATURAL SYSTEMS DIVISION**

**WATER RESOURCES
OF
WADEYE (Port Keats) AND NAUIYU (Daly River) REGION**

TRADITIONAL KNOWLEDGE REPORT



Tyigerrenyi (Red lily Lagoon)

REPORT NUMBER : 30-2003D

ISBN : 0 7245 4853 X

A. MATSUYAMA, T. HAIG

DARWIN NT

MARCH 2003

ACKNOWLEDGMENTS

The authors would like to thank their fellow workers on this project: Peter Jolly who coordinated this project, Jeff Fong and Lynton Fritz who compiled maps with patience, Glenn Wightman for sharing their knowledge and experience with people in Wadeye and Nauiyu.

The authors would also like to thank Mark Crocomb, Bernadine Yilimu Kungul and Aloysius Dittin Kungul from Wadeye Aboriginal Language Centre, and Patricia McTaggart and Bidy & Rob Lindsay for their unlimited support to organise working with elders and finalise traditional place names.

Lastly, we would like to thank people in Wadeye and Nauiyu : John Nama, Barney Narjic, Patrick Palibu Nudjulu, Rex Munar, Bede Lantjin, James Longmair Munar, Jimmy Nambatu, Agnes Wood, Molly Yawalming, Frances Miljat, Helen Kuwarda, Kitty Waliwarrara, Rita Pirak, Rachel and Eddie Page from Kellerk for sharing their knowledge and supporting our fieldwork.

CONTENTS

1	Introduction.....	1
1.1	People and Land.....	2
1.2	Recorded Information.....	2
2	Water Stories.....	3
2.1	Wudipuli Region.....	3
	John Nama Water Story.....	4
2.1.2	Rex Munar Water Story.....	6
2.2	Kuy (Tree Point) Region.....	7
2.2.1	Patrick Palibu Nudjulu Story.....	8
3	Place Names.....	12
3.1	Place names of the Wudipuli Region.....	13
3.2	Place names of the Kuy (Tree Point) Region.....	16
3.3	Place names of the South of Nauiyu Region.....	19
3.4	Place names of the North of Nauiyu & Malak Malak Region.....	22
3.5	Other Place names.....	27
4	Fieldwork.....	28
4.1	Collection of Names and Knowledge.....	28
4.2	Tips for the fieldwork with Aboriginal People.....	28
4.3	Payment.....	29
5	People Involved in the project.....	30
6	Recommendations.....	31
6.1	Further Work.....	31
6.2	Workshop.....	31
7	References.....	32

List of Figures, Plates and Tables

Figure 1. Map of Wadeye (Port Keats)/ Nauiyu (Daly River) Region.....	1
Figure 2. Location of Wudipuli Region	3
Figure 3. Location of Kuy Region.....	7
Figure 4. Satellite Imagery of Wadeye(Port Keats)/Nauiyu(Daly River) Region.....	12
Figure 5. Wudipuli Region.....	13
Figure 6. Kuy Region.....	16
Figure 7. South of Nauiyu Region.....	19
Figure 8. North of Nauiyu and Malak Malak Region	22
Plate 1. Wadeye (Port Keats) from the hill.....	1
Plate 2. Johnny Nama pointing out a place.....	4
Plate 3. Johnny Nama talking about his country	4
Plate 4. Rex Talking about his country	6
Plate 5. Rex cutting ‘chunguru’ (swamp bamboo)	6
Plate 6. Rex demonstrating how to use chunguru (spear).....	6
Plate 7. Patrick with Mark Crocombe	8
Plate 8. Patrick demonstrating how to use Paper Bark Water Bag.....	8
Plate 9. Water Men (Bede Lantjin, John Nama, and Andrew Lantjin)	10
Plate 10. Discussion over the topographic map (Bede, James, Bernadine and Rex)	12
Table 1. Place Names of Wudipuli Region.....	14
Table 2. Place Names of Kuy (Tree Point) Region.....	17
Table 3. Place Names of the South of Nauiyu Region.....	20
Table 4. Place Names of the Malak Malak Region.....	23
Table 5. Place Names of the North of Nauiyu Region	25
Table 6. Place Names of near Kellerk.....	27
Table 7. Place Names of near Wadeye.....	27
Table 8. People Involved in the Project	46

Appendices

Appendix 1. Field Trip Memos
Appendix 2. Payment Form for the Aboriginal Guides
Appendix 3. People Involved in the Project

1 INTRODUCTION



Plate 1. Wadeye (Port Keats) from the hill

The Wadeye (Port Keats) and Nauiyu (Daly River) Water Study is unique in that it not only investigates the scientific information about the regional water resource, but it also integrates the traditional knowledge that relates to the resource. The Aboriginal people who live in this region will be the primary users of this product. The methodology and information collected during the investigation takes in to account their traditional perspective.

The traditional information collected during this study includes; place names in the regional aboriginal language, historical water behaviour, water stories and water use. The merging of science and tradition will assist the aboriginal people to better manage their resource. The following report documents the traditional knowledge collected during the investigation by project staff.



Figure 1. Map of Wadeye (Port Keats)/ Nauiyu (Daly River) Region

1.1 People and Land

Aboriginal people have unique perspective towards land. There are a few phrases describing how Aboriginal people see and relate themselves to land in the book called ‘The People and Their Land around Wadeye (Murrinh Kanhi-Ka Kardu i Da Ngarra Putek Pigunu)’ (Sr Teresa Ward. 1983, Wadeye Press).

‘One concept that comes through regarding land is that it would appear more correct to speak of people belonging to the land, rather than of land belonging to people. This is reflected in sentences such as:
Kardu yek Nangu – the people / of Nangu. (p2)’

‘When people are entering their country, especially after some absence, the elder of the group calls out to let the dead relations (who are also guardians of the country,) know of their approach. Some thing like the following (that was called out on one of my trips out bush,) is called

“Kardu ngalantharr -----! Kay! Kanhi ngurran ngay, kardu mamay wanku nanthinpun ngurran marra kanhi da mana. Ku I mi warra dungarrapakngime.”

A translation would run something like this: (The old man called out to him:) “Old man, [the last syllable is lengthened] Hey! [really attracting his attention] I’m coming here, bringing children out for the first time. Put animals and plant foods in our way.”

If the country is an area where “little people” live, they are called out to, too. When I was taken to Papa Ngala cave, the place where kardu Thelawira inhabit, Minthin (the man showing the group) called out, walking in front of us,

“Kay! Kanhi ngurran i kardu da pubangkardunu i wakal ngay wanku mamberti ngurran.”

Translated, it would be something like this,

Hey! [Attracting the little people’s attention] It’s me coming, and the people to see this place and I’m also bringing my daughter with me. [Sr Basil Demkadath Thardim was with the group – Minthin calls her ‘ daughter’.] (p19)’

‘Any given person is not really free to roam within any of the places listed previously. One has the ‘right’ to be in almost any part of one’s own country (excluding certain determined places) and to hunt and /or visit in one’s mother’s country only. People would only go to other places at the invitation of people from that area.

The explanation of why one is not permitted to view certain places may be simply that “ you might get sick” (meaning also the person explaining, may mean herself). Or in other cases, e.g. at da Mawurt, the place where the two women were drowned by the Milky Way, it’s just taken for granted that no one goes near there because of this event that happened in the dreamtime – ‘da murntak warra’ [See the book: Kardu Kunugunu Panpunkudgadumngintha written by Darnnanthi Narndu.] (p20)’

1.2 Recorded Information

The followings information was collected during the study as well as place names and are available on the CD-rom and/or in hard copy:

- Photographs of people and locations
- Posters
- A video clip which shows one of the elders talking about their country.

2 WATER STORIES

During the course of the study, stories were collected by interviewing tribal elders in Wadeye. The stories were about ‘water knowledge’, as in where the water occurs, how it is collected and its behaviour from year to year. The knowledge about water can be found not only in stories but also in paintings, songs and dances.

2.1 Wudipuli Region

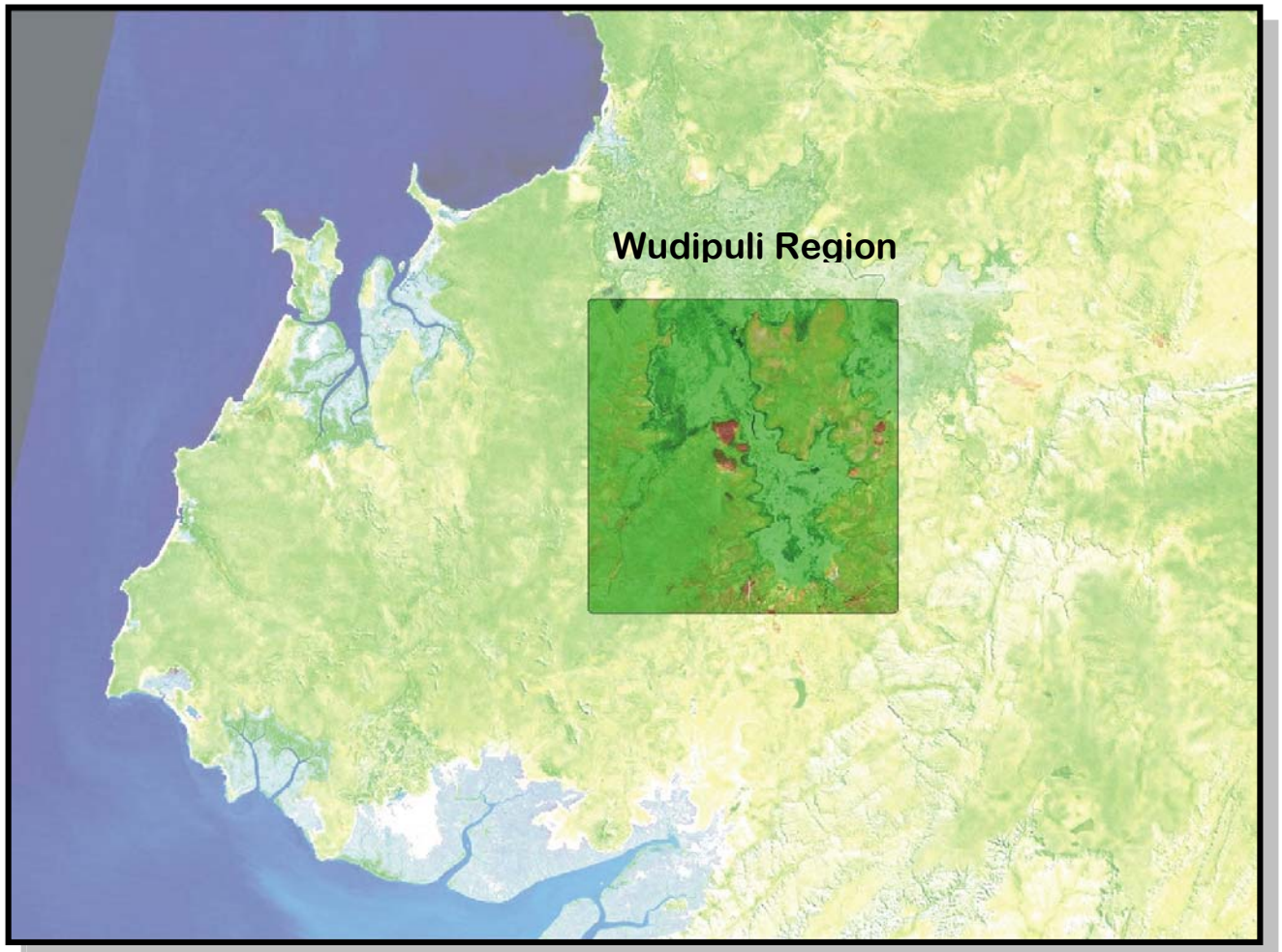


Figure 2. Location of Wudipuli Region

2.1.1 John Nama Water Story

Marri Ngarr (language)

Na wudimi manthi kar munthang
 puthputh yiperi kilinga mangini yiperi
 ngarei nanthi wu kulinemabaya kar na
 munthagputhputh kilinga pingi,
 munthangputhputh kilinga wudi wur
 kubupurn mabaya tjerr warriyah. Nanthi
 kilinga, karmur kwang wudimi kar arri
 wudimi wu warriah nanthi nani ngarali
 nanthi yiperri wudi yiwudi kar
 kuyapirrgata kar kubupun mabaya
 arrahmin nan munthang puth puth kilinga
 kanbi ngni kubupun mabaya nan
 muthang puth puth nanthi wudi
 kubimabaya nan munthang puth puth
 kilinga pingi ma nanthi yiperri wudi
 kubupun mabaya wudi wur na munthang
 puth puth kilinga pingi ma nanthi yiperri
 wudi kubupun mabaya wudi wur na
 muthang puth puth kilinga pingi I wakay
 kakki wudi kurrpath kupun na muthang
 puth puth na wuyi rrah mur wudi ma
 yiperri kukuduck ka na nanthi miniwi na
 munthang puth puth warriyah nanthi
 kar nanthi miniwi malipurngi warriah.



Plate 2. Johnny Nama pointing out a place

English Translation

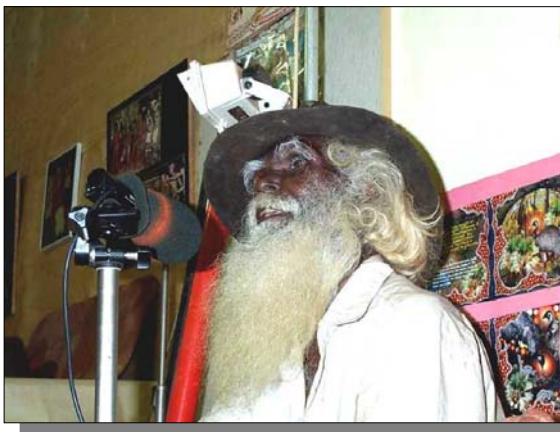


Plate 3. Johnny Nama talking about his country

John Nama water story tells how the people made and used their water containers in the old bush life days. They used to make large paperbark containers to hold water, these containers had a wooden handle for ease of carrying. The people made small containers that they used like cups to scoop up water to fill up the big paperbark containers. The people made drinking straws for the young children from the swamp bamboo.

Other Stories (from the field trip Memo, transcribed by Aya Matsuyama, Ursula Zaar)

They used a canoe to cross the billabong in the wet season. The Leichart tree was used to make the canoe. They collected goose eggs from around the billabong.

For some waterholes, people would have to dig them out again to reuse them.

When on the move, each member of the family would carry a paperbark container with water.

Nama never dries, but when it gets real wet it gets covered.

Inland peoples used a small paperbark container to collect into a larger one, the coastal people used a shell.

2.1.2 Rex Munar Water Story

Marri Ngarr (language)



Plate 4. Rex Talking about his country

Wudi mi ningali kanaga nanthi mungini kumunderripirl arr I munthang puth puth pingi wudi kangarripili pingi kulinemabaya wu kudyerripirriha na wuyi. Kunukunu ma me I munthangputhputh yingarri pilli

kirribath kinmel lawu wudi therr ye purrkpurk warriah wudi arr ka wudimi yuwu ngarr pinkudirrah pindipindi muntak na kunukunu wudi yiwungarr kiyepirrkut ah ma muntak ningina yitha yin arripin tharr yilyilah ma na thenanga therr yitha nang thenanga yin. Wuyi arri wu wudi therr yi wu wudimi ambu wudimi wardath mu pinhmikutah wuyi munyimburr yili therr ya wuyi Muyil warriyah . Wudi ngarri ka nanthi miniwi kuyjong na mungini pigini munthangputhputh ni wudi kuwarriah kultjerrpak miniwe arri kilimudi ngukurrni wudi nhini mikugat wudi ngapirr rrah ngapirr pimigata ka nganan puy nganan ka miniwi ngumukurri I mimiwi arr ka ma kan waddi kuyjong arr.

English Translation

Rex Munar tells of bush life days when the people were living in the area. They had paperbark water containers to hold their water. The containers had a wooden handle for carrying water from place to place. The people had small waterholes on the edge of the plains in some places. No one has lived in this area for a long time now and the little waterholes cannot be found. In the dry times when the water was deep down in the waterholes the people made long hollow tubes from the swamp bamboo to suck up water and then they tipped it into their paperbark water containers.



Plate 5. Rex cutting 'chunguru' (swamp bamboo)



Plate 6. Rex demonstrating how to use chunguru (spear)

2.2 Kuy (Tree Point) Region

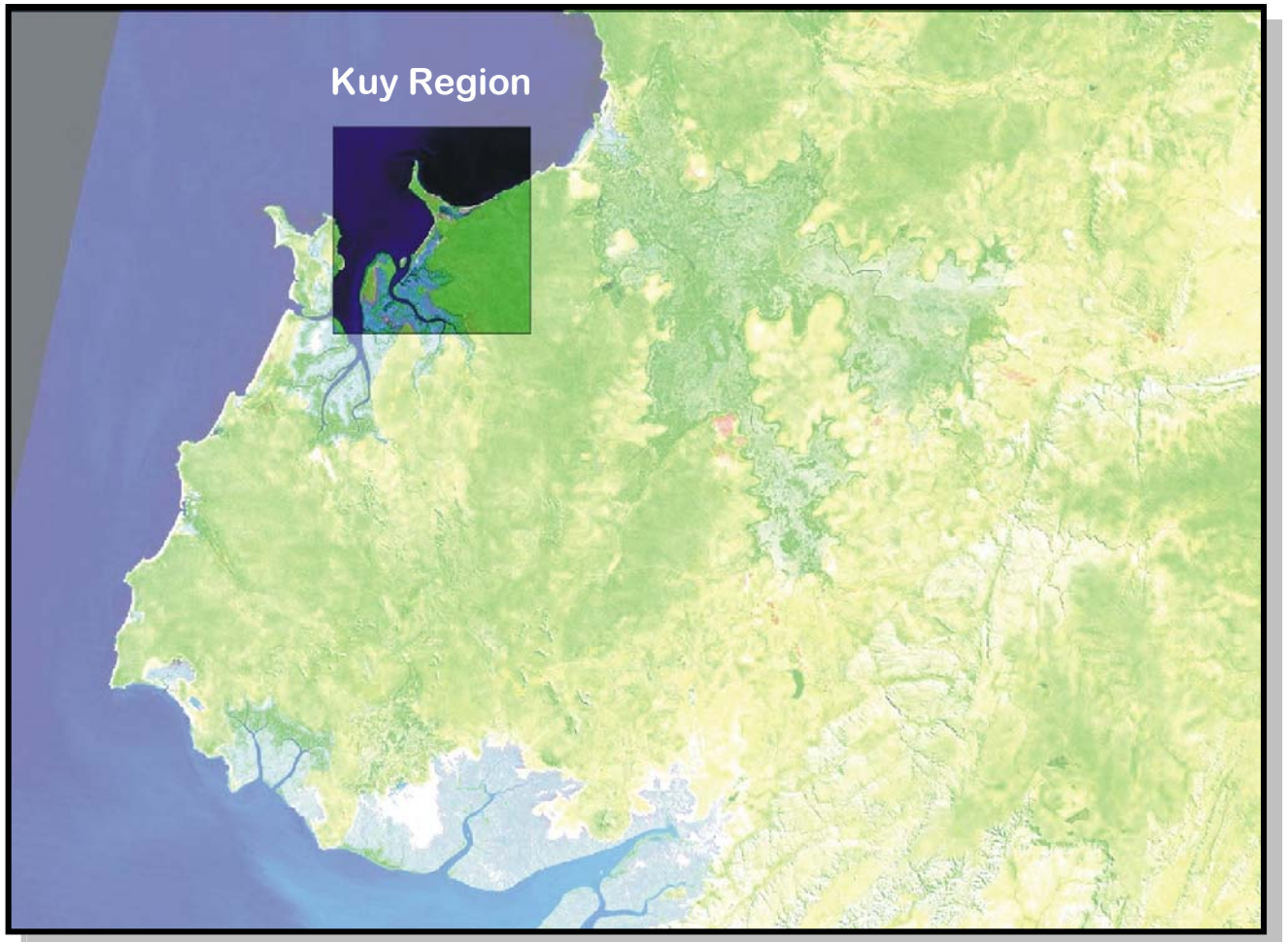


Figure 3. Location of Kuy Region

2.2.1 Patrick Palibu Nudjulu Story

Mangati Ke (language) - Patrick is the last full speaker of this language

Wudi kilidik-ga kusri na allala ngi wudi
kilidik-wu wudi kilidik-ga wudi ampu
karrtak kani wudi wariyali kusri wudi
ampu pinhthi karrtak me pinhthi wurri
kunherr wudi-ga kugudak kan wuyi kange
arrga wudi ampu kinhingimitjuk andi
kumpunherr thatma kange vinili
ngumpunhpikut wudi-wuwudi ampu
karrtak wudi ampu vinhthi
kumpunnimidim andi liyik wang tjindi
kusri I na allala kusri wuyi tjitjuk-ke kan-
wu na wudi ampu karrtak kani kan-wu.



Plate 7. Patrick with Mark Crocombe

English Translation

These water are spring water on the mud flats and near the mangrove's, these water never dry up. When people traveled they knew just where to find the water.



Plate 8. Patrick demonstrating how to use Paper Bark Water Bag

Ma wudi arrili-ga wudi arrili kani-ga wudi
kittjerr-illi kani-ga kan-ga nampumasri-ya
karrtaka kittjerr kan ngi wudi pumunin
wudi pumunin-ga kan ngi wudi munin na
kittjerr kusri karrtak kimini-ga warriya
ngampukuta vini kampukuta winnege
warriya wudi vini kumpunhmikuta
kumpunhmikuta warriya kusri
ngamputhangkata kinhkula wudi kinhkula
wudi kinhkula kimini-ga warriya wudi vini
kumpunpikuta nanhtji munhthangputjputj
nanhtji munngini munhthangputjputj I
nanhtji-ga nhinmigut-ga nanhtji tirdi ngi
nanhtji tirdi gu-ya warriya.

This is a freshwater spring that bubbles up through the sand at low tide, you can only get this water at low tide. When you find these springs you would dig a hole and wait for the water to fill up and then you would fill up your water container.

Wudi-ga wudi mi wudi wudi mi-ga kinmela-ga kinhmikuta ma me wanniya wurri kinherr-ga ampu kinhmitjuka kitharriya kange vinili kinhmiguta vini kinhmikuta warriya wudi pundi ngana kangali warriya kapisri-ya vini kapisri-ya warriya kinhkurla kimini-ga warriya wudi vini ngi-ya mu wudi-ga kinhmiguta ngi wudi kinhmiguta ngithiwuni-ya ngithiwuni kinhmiduta-ga warriya wudi vini wurri kinherrvumpu-ya kan-ga kinhkurl kan-ga watiya wudi vini kinhpigut kinhpikuta-vi me-wu nanhtji nang kange munngini I nanhtji-ga tirdi gali tirdi karrbatj kinherra wudi-wu wudi nanhtji munhthangputjputj kan gali karrbatj kani-ya na wuyi wudi-ga ngani kamuyagali karrbatj tje-ya nitjingani I tjimin ngi menh.warriya

This is a water hole which the old people have dug long ago and each generation after the other know where these waterholes are. When people traveled to a camping place they knew where the waterhole was and they would start digging until there was water. Then they would leave it to let it fill up and they would wait for the mud and sand to sink to the bottom. Then after the water was clear they would fill up their paperbark containers. In the old days the people used paperbark containers, but now we use billycans and plastic buckets.

Thenggi-ga Thenggi ngi wudi kusri-wu wudi wudi nhinmigut-wu wudi nhinmigut kusri-wu. Thenggi wudi kan ngi wudi-ga wudi ampu ngi kang ma wudi warriyeli kusri wudi nhinmigut muntak kan-wu wudi wudi ma vindi vindi na nganan muntak ma muntak wudi warriya kusri kan nginhaji-wu nginhaji-ga kan.

At Thenggi there is also a water hole which the old people have dug a long time ago this water never dries up it's always there.

WUYI KUY WUDI KURDIRR KANG.

Kuy winne-ya Kuy kan-ga wudi kan-ga wudi nang kan-gali wudi kurdirr wudi kurdirr wuyi-ya wuyi wudi nhinkurdirr tje warriya wuyi pundi kan-gali nhinpigut wudi-ga kinhmigurriguta yigali kinhmigurriguta kinhmiguta kinhmigut kusri nanhtji tirdi kan-ge warriya wudi kinhpumpuya kinhpiguta karrbatj kaniya yigali pundi ngana kan gali wudi kapisriya kapisriya kantu warriya.

There's also a water hole at Kuy this waterhole was also dug by the old people a long time ago and this water is always there it never dries up even in the dry season it never dries up.

PALIBU WUDI KURDIRR KANG

Kan winne Palibu Palibu warriya gali wudi gali wudi nang kan gali nhinpigut nhinpigut kan gali kinhpigut kunmela-ya warriya kan-ga wudi gnani kan gali kusri kan-wu.

Another waterhole is at the place called Palibu. This water hole was dug by the old people and this water also never dries up.

WUMBURLI KANG WUDI MI

I ngihntji winne wurri Wumburli Wumburli kusri kan-ga wudi nang kan gali wudi mi tradi yingi wurri kusri ampu na muyil ampu arri altjema kusri ma djingi wurri tradi kusri kan-ga wudi warriya gali wudi warriya kinhmiguta-ya warriya wudi-ga kusri wudi-ga a-tirdi kan-ge wudi nhinmigut-wu kinhmigurrkuta-wu aaa warriya kan-ga warriya warriya.

Another waterhole is at the place called Wumburli. This waterhole is not at the place in the Little Muyil and not in the middle but its further up inland and this waterhole was also dug by the old people. The old people used bailer shells to fill up their paperbark containers. Finish.

These are a number of short stories about the different water holes in the Tree Point area. Some of the water holes are wells that were dug in the sand behind the beach, others are fresh water springs on the beach that are covered by the sea when the tide comes in. The people used to fill their paperbark water containers at low tide. There are other spring water holes in the middle of salt pans. People used old bailer shells like a cup to fill their paperbark water containers. The people all used drinking straws made from the swamp bamboo.



Plate 9. Water Men (Bede Lantjin, John Nama, and Andrew Lantjin)

Other Stories (from the field trip Memo, transcribed by Aya Matsuya, Ursula Zaar)

They used to make water containers out of paperbark, stick and twine.

They used a (bailer) shell to collect the water from the spring to pour into the paperbark container.

Some of these bailer shells would be left by the water hole for a very long time, eg at Palibu.

Historically the water has been there all the time. He told us of no creation story of water. The water was there all the time, ever since the first people.

3 PLACE NAMES

A significant amount of Aboriginal place names were documented during the course of the study. The intention was to make the final products (ie, CD-rom and maps) more user friendly to the aboriginal people. Many local people provided assistance with the spelling and locating of place names, the location of water sites and the importance of the water sites to their culture. Most of the information was obtained by group discussions using topographic maps, satellite imagery and base maps. This was an effective method of data collection as most places were difficult to access.



Plate 10. Discussion over the topographic map (Bede, James, Bernadine and Rex)



Figure 4. Satellite Imagery of Wadeye(Port Keats)/Nauiyu(Daly River) Region

Due to the scale of the mapping and the number of place names, not all of the information was included on the final **Water Resources Map**. This report represents a complete record of place names and locations.

The base map used for the collection and correction of the place names were the Australian 1:50,000 and 1:100,000 topographic survey maps produced by the Royal Australian Survey Corps.

The “ID” number corresponds to the “Place Names Database” used for ArcExplorer project file “Trad.aep”. Comments were recorded by project staff during interviews and field trips. The “Easting” and “Northing” are UTM coordinates in the AGD66 Datum, Zone 52 South. All UTM coordinates in the report and on the CD-Rom are AGD66 for consistency. The exception is the Water Resource Map printed at 1:250,000 scale, which is in GDA94.

Table 1. Place Names of Wudipuli Region

ID	Name	source	Category	Easting	Northing
83	Altjema River	Language Centre	water sites	593590	8429090
8	Derra ngarra Billabong	fieldwork	water sites	593500	8429000
64	Derrithumbu	Language Centre	place name	592180	8425600
49	Dinmarharr	Language Centre	place name	593260	8433890
47	Diyini	Language Centre	place name	592550	8435110
56	Kawinhinh Swamp	Language Centre	water sites	595660	8427950
62	Kidenu	Language Centre	place name	593520	8425020
159	Kinipi	GPS	place name	594080	8429580
51	Kuburyen	Language Centre	place name	593430	8431320
46	Kulinmirr	Language Centre	place name	592490	8436310
75	Manangkurrir	Language Centre	place name	589620	8428130
68	Marranu	Language Centre	place name	591070	8429020
73	Mirerrmin Kurri	Language Centre	place name	587020	8426710
48	Mulining Billabong	Language Centre	water sites	592520	8434460
54	Muninirri	Language Centre	place name	594230	8429380
77	Na Kiniyirr	Language Centre	place name	591300	8430690
76	Na Membi	Language Centre	place name	591950	8429970
78	Na Nganhenkata	Language Centre	place name	592560	8429620
59	Na Ngawuk	Language Centre	place name	597180	8427080
82	Na Pupurrin	Language Centre	place name	593610	8427330
85	Na Thardiwem Kurri	Language Centre	place name	593400	8423310
79	Namanthi	Language Centre	place name	590490	8431400
65	Namar	Language Centre	place name	592940	8426640
66	Narr	Language Centre	place name	592140	8427280
72	Natjdelyen	Language Centre	place name	587740	8427070
9	Nemembi	fieldwork	place name	591700	8430000
60	Ngadatharr	Language Centre	place name	594180	8423030
57	Ngatharmurri	Language Centre	place name	595630	8426210
74	Ngenege	Language Centre	place name	586020	8426190
55	Nginthiti	Language Centre	place name	594600	8428240
61	Ngunbe	Language Centre	place name	593710	8423810
50	Nungarl	Language Centre	place name	593060	8433030
71	Nunguk	Language Centre	place name	588790	8427500
58	Perrikudun	Language Centre	place name	597770	8425870
70	Tharrnga	Language Centre	place name	589900	8429850
53	Thurwurri	Language Centre	place name	593230	8430660
88	Tjerr	Language Centre	place name	591450	8421500
69	Tjerrul	Language Centre	place name	589900	8429020
63	Wudimalingu Swamp	Language Centre	water sites	595820	8425100
81	Wudimarlingu Waterhole	Language Centre	water sites	593330	8428120
67	Wudipuli Waterhole	Language Centre	water sites	591850	8428590
14	Wuyi Djaru	fieldwork	place name	590100	8429000

Table 1. Place Names of Wudipuli Region (continued)

ID	Name	source	Category	Easting	Northing
23	Wuyi Kubuyen	fieldwork	place name	594000	8431700
15	Wuyi Manangurri	fieldwork	place name	589900	8428600
20	Wuyi Nyinjetti	fieldwork	place name	594500	8428100
22	Wuyi Thurwurri	fieldwork	place name	593600	8429800
16	Wuyi Udandal	fieldwork	place name	593800	8424900
84	Yerrwa Dirrangarra	Language Centre	place name	592970	8429620
80	Yerryirr	Language Centre	place name	591870	8433060
52	Yithiwarri	Language Centre	place name	591920	8431630

3.2 Place names of the Kuy (Tree Point) Region

The Kuy Region is approximately 25 km north east of Wadeye (Port Keats). The names and locations were documented during fieldwork in October of 2002. Names and locations were obtained from Patrick Palibu Nudjulu. Spelling was checked by aboriginal language specialists at the Wadeye Aboriginal Language Centre in Wadeye.



Figure 6. Kuy Region

Table 2. Place Names of Kuy (Tree Point) Region

ID	Name	source	Category	Easting	Northing
112	Akilimbu	Language Centre	place name	565820	8445610
106	Alawu	Language Centre	place name	565180	8450260
28	Albeller	fieldwork	place name	566000	8442900
129	Almantjin	Language Centre	place name	564410	8441540
116	Almarrirr Waterhole	Language Centre	water sites	567810	8445350
92	Alvele Waterhole	Language Centre	water sites	566890	8444150
91	Alwangirr Waterhole	Language Centre	water sites	566940	8444830
109	A-Mumu	Language Centre	place name	564250	8450780
42	Anunanbi Waterhole	fieldwork	water sites	559800	8438800
38	Bamungirr Waterhole	fieldwork	water sites	571600	8447700
93	Digildigil Waterhole	Language Centre	water sites	565280	8442390
104	Dinhmuli	Language Centre	place name	566060	8447660
118	Dittin Waterhole	Language Centre	water sites	566050	8444070
120	Idjikuninh Waterhole	Language Centre	water sites	567340	8443910
156	Karnangam Waterhole	Language Centre	water sites	560450	8429760
145	Karrattadi	Language Centre	place name	560570	8437120
41	Karru ga tadhi Waterhole	fieldwork	water sites	560500	8438500
40	Karrugatadhi Waterhole	fieldwork	water sites	560300	8440000
142	Kulkut	Language Centre	place name	561500	8441750
24	Kuta muchanga Waterhole	fieldwork	water sites	568100	8434000
102	Kuy Waterhole	Language Centre	water sites	567040	8447180
34	Kuy (camp)	fieldwork	place name	567100	8447100
35	Kuy (well)	fieldwork	water sites	566900	8447100
105	Lhiyi	Language Centre	water sites	565090	8448280
113	Lirrkanginhthji	Language Centre	place name	566030	8445440
134	Manggakut	Language Centre	place name	566760	8440030
135	Mangirrwu	Language Centre	place name	565320	8439720
139	Manhirrin	Language Centre	place name	567810	8437990
115	Manhthi Kalarrinh	Language Centre	place name	566520	8446420
89	Menmerru Waterhole	Language Centre	water sites	571690	8448110
121	Migali Waterhole	Language Centre	water sites	566460	8443440
33	Mindilbee	fieldwork	place name	564400	8448000
37	Minenu	fieldwork	place name	571200	8447600
111	Mirntirribi	Language Centre	place name	563300	8448350
96	Mumurli Waterhole	Language Centre	water sites	571370	8447830
143	Munembi Waterhole	Language Centre	water sites	559950	8438410
138	Munhining	Language Centre	place name	567120	8438150
128	Na Ini kusri	Language Centre	place name	563160	8440430
108	Na Marmalin kusri	Language Centre	place name	564440	8451260
107	Na Muwun	Language Centre	place name	564630	8450590
100	Na Ngelki Waterhole	Language Centre	water sites	570170	8446750
127	Na Turl	Language Centre	place name	562880	8440970

Table 2. Place Names of Kuy (Tree Point) Region (continued)

ID	Name	source	Category	Easting	Northing
103	Na Walthang Waterhole	Language Centre	water sites	566580	8447430
140	Na Wanhbi tirtil pundi	Language Centre	place name	569530	8438700
144	Na Witjtjin	Language Centre	place name	560030	8439760
147	Nadal	Language Centre	place name	562620	8436700
151	Nala Waterhole	Language Centre	water sites	561770	8433580
27	Naning Spring	fieldwork	water sites	568500	8437500
132	Neninh	Language Centre	place name	567430	8441860
131	Neninh yipesri	Language Centre	place name	565530	8440650
149	Ngarnime Waterhole	Language Centre	water sites	562430	8434820
98	Nginhkil Waterhole	Language Centre	water sites	569770	8446980
155	Nginhtjinilat Waterhole	Language Centre	water sites	560640	8430390
153	Nhili Waterhole	Language Centre	water sites	561400	8433000
133	Nimilmini	Language Centre	place name	567810	8440630
152	Ninagut Waterhole	Language Centre	water sites	561930	8434010
99	Palibu Waterhole	Language Centre	water sites	568990	8446810
136	Palun	Language Centre	place name	566060	8438860
126	Tadimenpi Waterhole	Language Centre	water sites	563250	8442100
29	Thanki Spring	fieldwork	water sites	565300	8443200
94	Thenggi Waterhole	Language Centre	water sites	564380	8442920
157	Vengginenggi Waterhole	Language Centre	water sites	562640	8430870
110	Wallal	Language Centre	water sites	564110	8449510
141	Wangu	Language Centre	place name	561500	8442890
150	Wilidim kusri Waterhole	Language Centre	water sites	562190	8434450
97	Wudi Denggity Waterhole	Language Centre	water sites	570440	8447210
114	Wudi Idji	Language Centre	place name	566110	8445700
95	Wudi Kali Na Kittjerr	Language Centre	place name	571500	8448550
137	Wudi kilidik	Language Centre	place name	564920	8438720
25	Wudi Yipirrimi	fieldwork	place name	568600	8434300
122	Wudmul Waterhole	Language Centre	water sites	565130	8443790
148	Wumenhkem Waterhole	Language Centre	water sites	563670	8436540
154	Wumirdim Waterhole	Language Centre	water sites	560610	8430920
101	Yen Kundan	Language Centre	place name	567860	8446830
130	Yenyasru	Language Centre	place name	565670	8441370
146	Yerampuwup Waterhole	Language Centre	water sites	561220	8437670

3.3 Place names of the South of Nauiyu Region

The upstream section of Daly River, which is southern part of Nauiyu is called Dirrpedderr. The names and locations were documented during fieldwork in November of 2002. Names and locations were obtained from Jimmy Nambatu, Agnes Wood, Molly Yawalming, and Patricia McTaggart. The spelling was checked by Patricia McTaggart.



Figure 7. South of Nauiyu Region

Table 3. Place Names of the South of Nauiyu Region

ID	Name	source	Category	Easting	Northing
199	Baga Ck	discussion	water sites	673590	8478590
181	Belweni (Mt Nancar)	discussion	place name	687360	8472150
206	Brity-Tyenda Ck	discussion	water sites	699660	8457690
180	Burarr (Heyward) Ck	discussion	water sites	690000	8472310
202	Detyerrli Hill	discussion	place name	692740	8455900
183	Dirrpenderr (Daly) River	discussion	water sites	686900	8470940
171	Dun Billabong	discussion	water sites	685420	8473710
179	Engelifenkirim Billabong	discussion	water sites	686540	8470990
164	Fayi Billabong	discussion	water sites	684480	8476740
191	Kapuya Billabong	discussion	water sites	687380	8463050
346	Kemba	discussion	place name	690360	8464660
338	Kulugur Hill	correction	place name	684230	8479350
168	Kumang Ck	discussion	water sites	684360	8476020
170	Kumungyi Hill	discussion	place name	684720	8474620
190	Kutulbi Billabong	discussion	water sites	688870	8464070
343	Larngan (Sandwich Hill)	discussion	place name	703190	8460770
204	Lerre Hill	discussion	place name	698900	8460510
345	Lunying	discussion	place name	692120	8464660
173	Marmmalaya Billabongs	discussion	water sites	683940	8473300
188	Marmmalaya Hill	discussion	place name	682540	8469590
192	Melu Hill (?)	discussion	place name	679900	8463880
163	Nayarrang Billabongs	discussion	water sites	685300	8476740
200	Nederr Ck	discussion	water sites	671430	8477840
174	Nenerr Billabong	discussion	water sites	686730	8472860
186	Nimbale Ck	discussion	water sites	686890	8467370
189	Nugaru Swamp	discussion	water sites	683330	8466840
195	Numuwele Billabong	discussion	water sites	678030	8458700
184	Panggarramer Billabong	discussion	water sites	683930	8469670
182	Penygele/Federr Billabongs	discussion	water sites	687570	8469020
169	Pepi Hill	discussion	place name	683320	8474060
162	Pindaya Billabong	discussion	water sites	686650	8478530
198	Pinderk (Blood Wood) Billabong	discussion	water sites	675800	8476990
176	Pinyete Billabong	discussion	water sites	685740	8471640
340	Puleli Ck	discussion	water sites	686050	8477230
197	Pulgeyifa (Muldiva) Ck	discussion	water sites	679470	8456060
185	Pusyentetertme Hill	discussion	place name	685800	8468680
187	Tadara Ck	discussion	water sites	686760	8466000
166	Tamaya Hill	discussion	place name	680220	8477230
196	Tangmanggin Billabong	discussion	water sites	677110	8458110
172	Tarantyarra Billabongs	discussion	water sites	684920	8473140
344	Thyerrginytyi	discussion	place name	694230	8463380
339	Tyerrwel (Waiting Place)	discussion	place name	683640	8478710

Table 3. Place Names of the South of Nauiyu Region

ID	Name	source	Category	Easting	Northing
160	Tyigerranyi Billabong (Red Lily Lagoon)	discussion	water sites	685560	8478550
194	Tyumunde Billabong (Alligator Lagoon)	discussion	water sites	678310	8459190
193	Tyumunde Hill	discussion	place name	678420	8463280
341	Wan'ngufe Hill	discussion	place name	688520	8479730
175	Wembele Billabong	discussion	water sites	686350	8472320
165	Wurriya Billabong	discussion	water sites	682650	8476870
342	Yerreweyi Billabong	discussion	water sites	686690	8472860
161	Yilyere Hill	discussion	place name	685620	8477150

3.4 Place names of the North of Nauiyu & Malak Malak Region

In the Malak Malak Region, which is North of Nauiyu, Daly River is called Walawali.

The names and locations were documented during the fieldwork in November of 2002.

Names and locations were obtained from Bidy Lindsay, Frances Milijat, Helen Kuwarda, Kitty Waliwarrara, and Rita Pirak. The spelling was checked by Patricia McTaggart.

The names in north of Nauiyu Region were also collected from the same group of people.

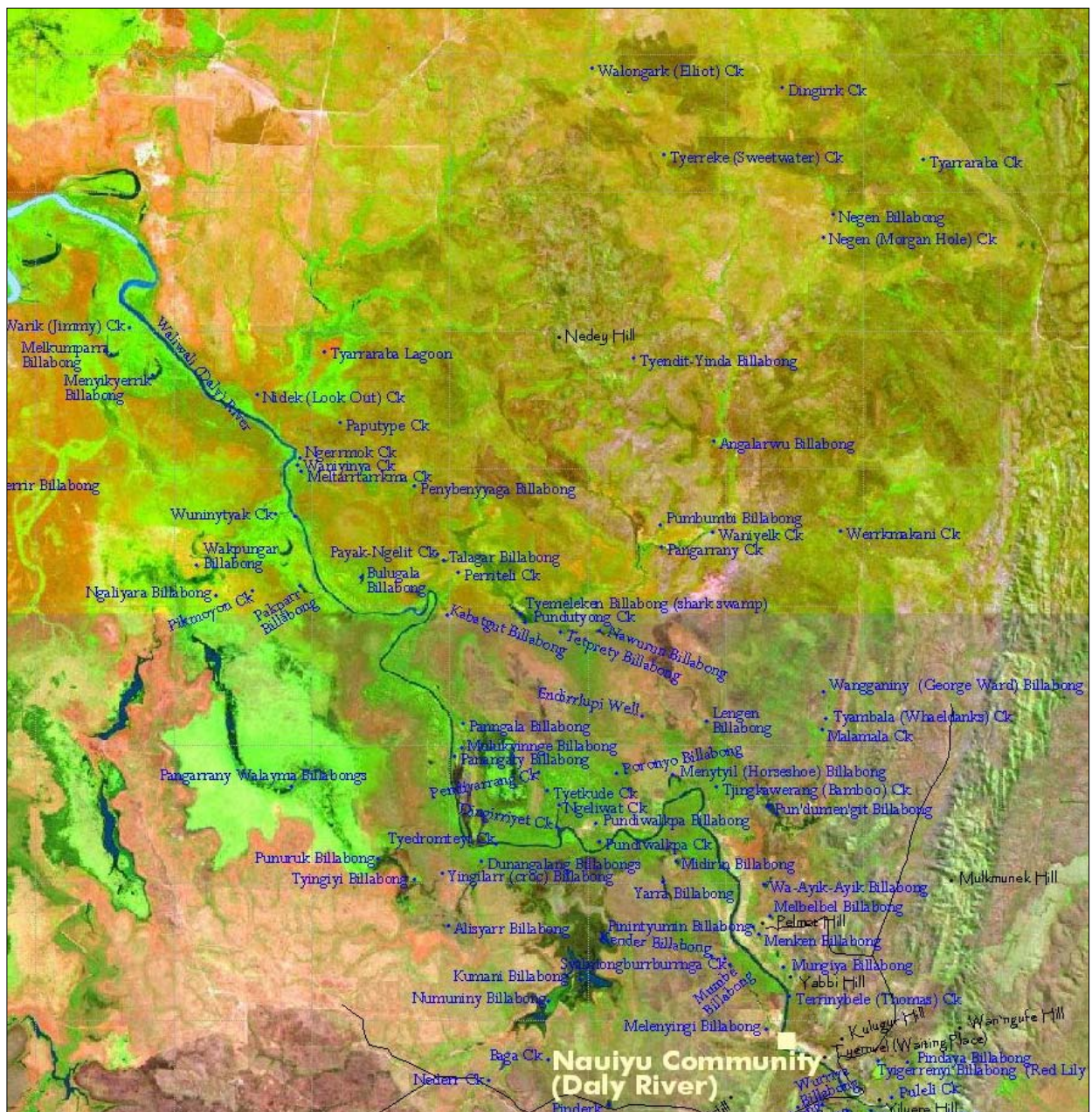


Figure 8. North of Nauiyu and Malak Malak Region

Table 4. Place Names of the Malak Malak Region

ID	Name	source	Category	Easting	Northing
207	Nedey Hill	discussion	place name	674000	8504770
208	Angalarwu Billabong	discussion	water sites	679620	8501010
209	Tyendit-Yinda Billabong	discussion	water sites	676690	8504000
210	Pumbumbi Billabong	discussion	water sites	677650	8497990
211	Pangarrany Ck	discussion	water sites	677730	8497160
212	Perriteli Ck	discussion	water sites	670340	8496250
213	Tyemeleken Billabong (shark swamp)	discussion	water sites	672590	8494750
214	Tetprety Billabong	discussion	water sites	674060	8494070
215	Nawurun Billabong	discussion	water sites	675460	8494130
216	Endirrlupi Well	discussion	water sites	677000	8491050
217	Poronyo Billabong	discussion	water sites	676060	8488960
218	Tyetskude Ck	discussion	water sites	673580	8488330
219	Pendiarrang Ck	discussion	water sites	673270	8488990
220	Dingirriyet Ck	discussion	water sites	673920	8487050
221	Ngeliwat Ck	discussion	water sites	674020	8487830
222	Pundiwalkpa Billabong	discussion	water sites	675330	8487170
224	Pundiwalkpa Ck	discussion	water sites	675460	8486480
225	Menytil (Horseshoe) Billabong	discussion	water sites	678100	8488930
226	Midirin Billabong	discussion	water sites	678240	8485790
227	Tyedromteyt Ck	discussion	water sites	671700	8486390
228	Dunangalang Billabongs	discussion	water sites	671180	8485780
229	Mulukyinnge Billabong	discussion	water sites	670480	8489910
230	Panngala Billabong	discussion	water sites	670540	8490790
231	Panangaty Billabong	discussion	water sites	670220	8489580
232	Kumani Billabong	discussion	water sites	674750	8481530
233	Numuniny Billabong	discussion	water sites	673590	8480730
234	Negen (Morgan Hole) Ck	discussion	water sites	683590	8508400
235	Werrmakani Ck	discussion	water sites	684200	8497730
236	Tyambala (Whaeldanks) Ck	discussion	water sites	683650	8490950
237	Pun'dumen'git Billabong	discussion	water sites	681590	8487790
238	Wa-Ayik-Ayik Billabong	discussion	water sites	681430	8484950
239	Pinintyumin Billabong	discussion	water sites	681000	8483410
240	Melbelbel Billabong	discussion	water sites	681640	8483800
241	Menken Billabong	discussion	water sites	681250	8483140
242	Pelmot Hill	discussion	place name	681380	8483570
243	Kender Billabong	discussion	water sites	679510	8482340
244	Mumbe Billabong	discussion	water sites	680180	8482060
245	Syalmongburrurrnga Ck	discussion	water sites	680000	8482270
246	Mungiya Billabong	discussion	water sites	682110	8481950
247	Yabbi Hill	discussion	place name	682400	8481580
248	Melenyingi Billabong	discussion	water sites	681510	8479720
249	Milkmerrir Billabong	discussion	water sites	652160	8499520

Table 4. Place Names of the Malak Malak Region (continued)

ID	Name	source	Category	Easting	Northing
250	Tyarraraba Lagoon	discussion	water sites	665510	8504260
251	Bulugala Billabong	discussion	water sites	666810	8496070
252	Meltarrtarrkma Ck	discussion	water sites	664640	8499900
253	Kabatgut Billabong	discussion	water sites	669940	8494690
254	Wuninytyak Ck	discussion	water sites	663730	8498370
255	Waliwali (Daly) River	discussion	water sites	664440	8498300
256	Pakparr Billabong	discussion	water sites	664610	8495760
257	Pikmoyon Ck	discussion	water sites	662880	8495590
258	Talagar Billabong	discussion	water sites	669820	8496710
259	Penybenyyaga Billabong	discussion	water sites	668740	8499380
260	Pangarrany Walayma Billabongs	discussion	water sites	664300	8488470
261	Punuruk Billabong	discussion	water sites	667450	8485880
262	Tyingiyi Billabong	discussion	water sites	668730	8485140
263	Yingilarr (croc) Billabong	discussion	water sites	669760	8485350
264	Alisyarr Billabong	discussion	water sites	670010	8483440

Table 5. Place Names of the North of Nauiyu Region

ID	Name	source	Category	Easting	Northing
264	Alisyarr Billabong	discussion	water sites	670010	8483440
208	Angalarwu Billabong	discussion	water sites	679620	8501010
251	Bulugala Billabong	discussion	water sites	666810	8496070
220	Dingirriyet Ck	discussion	water sites	673920	8487050
228	Dunangalang Billabongs	discussion	water sites	671180	8485780
216	Endirrlupi Well	discussion	water sites	677000	8491050
253	Kabatgut Billabong	discussion	water sites	669940	8494690
243	Kender Billabong	discussion	water sites	679510	8482340
232	Kumani Billabong	discussion	water sites	674750	8481530
240	Melbelbel Billabong	discussion	water sites	681640	8483800
248	Melenyingi Billabong	discussion	water sites	681510	8479720
252	Meltarrarrkma Ck	discussion	water sites	664640	8499900
241	Menken Billabong	discussion	water sites	681250	8483140
225	Menytyil (Horseshoe) Billabong	discussion	water sites	678100	8488930
226	Midirin Billabong	discussion	water sites	678240	8485790
249	Milkmerrir Billabong	discussion	water sites	652160	8499520
229	Mulukyynge Billabong	discussion	water sites	670480	8489910
244	Mumbe Billabong	discussion	water sites	680180	8482060
246	Mungiya Billabong	discussion	water sites	682110	8481950
215	Nawurun Billabong	discussion	water sites	675460	8494130
207	Nedey Hill	discussion	place name	674000	8504770
234	Negen (Morgan Hole) Ck	discussion	water sites	683590	8508400
221	Ngeliwat Ck	discussion	water sites	674020	8487830
233	Numuniny Billabong	discussion	water sites	673590	8480730
256	Pakparr Billabong	discussion	water sites	664610	8495760
231	Panangaty Billabong	discussion	water sites	670220	8489580
211	Pangarrany Ck	discussion	water sites	677730	8497160
260	Pangarrany Walayma Billabongs	discussion	water sites	664300	8488470
230	Panngala Billabong	discussion	water sites	670540	8490790
242	Pelmot Hill	discussion	place name	681380	8483570
219	Pendiyarrang Ck	discussion	water sites	673270	8488990
259	Penybenyyaga Billabong	discussion	water sites	668740	8499380
212	Perriteli Ck	discussion	water sites	670340	8496250
257	Pikmoyon Ck	discussion	water sites	662880	8495590
239	Pinintyumin Billabong	discussion	water sites	681000	8483410
217	Poronyo Billabong	discussion	water sites	676060	8488960
210	Pumbumbi Billabong	discussion	water sites	677650	8497990
222	Pundiwalkpa Billabong	discussion	water sites	675330	8487170
224	Pundiwalkpa Ck	discussion	water sites	675460	8486480
237	Pun'dumen'git Billabong	discussion	water sites	681590	8487790
261	Punuruk Billabong	discussion	water sites	667450	8485880

Table 5. Place Names of the North of Nauiyu Region

ID	Name	source	Category	Easting	Northing
245	Syalmongburrurrnga Ck	discussion	water sites	680000	8482270
258	Talagar Billabong	discussion	water sites	669820	8496710
214	Tetprety Billabong	discussion	water sites	674060	8494070
236	Tyambala (Whaeldanks) Ck	discussion	water sites	683650	8490950
250	Tyarraraba Lagoon	discussion	water sites	665510	8504260
227	Tyedromteyt Ck	discussion	water sites	671700	8486390
213	Tyemeleken Billabong (shark swamp)	discussion	water sites	672590	8494750
209	Tyendit-Yinda Billabong	discussion	water sites	676690	8504000
218	Tyatkude Ck	discussion	water sites	673580	8488330
262	Tyingiyi Billabong	discussion	water sites	668730	8485140
238	Wa-Ayik-Ayik Billabong	discussion	water sites	681430	8484950
255	Waliwali (Daly) River	discussion	water sites	664440	8498300
235	Werrmakani Ck	discussion	water sites	684200	8497730
254	Wuninytyak Ck	discussion	water sites	663730	8498370
247	Yabbi Hill	discussion	place name	682400	8481580
263	Yingilarr (croc) Billabong	discussion	water sites	669760	8485350

3.5 Other Place names

Table 6. Place Names of near Kellerk

ID	Name	source	Category	Easting	Northing
3	Banakula	fieldwork	place name	632000	8522000
2	Bungal	fieldwork	place name	620000	8495000
4	Magat	fieldwork	place name	627000	8484000
1	Ngandawudi	fieldwork	place name	588000	8495000

Table 7. Place Names of near Wadeye

ID	Name	source	Category	Easting	Northing
7	Kurapen	fieldwork	place name	614380	8421480
6	Lutundu	fieldwork	place name	574000	8401000
5	Ngarlan Billabong	fieldwork	water sites	572000	8396000

4 FIELDWORK

Conducting fieldwork with locals was one of the most productive moments not only for collecting names and locations but also establishing trust between project officers and local people. It was the great opportunity for the elders to take their young to significant places where they have not been able to visit for a long time. Most of the fieldwork were truly appreciated by those local people in this regard.

4.1 Collection of Names and Knowledge

Due to the short dry season and the remote nature of many of the sites, much of the data was collected with the use of topographic maps and satellite images. When possible, field trips were conducted by project staff with the traditional owners as guides. During the field trips, it was noted that many of the aboriginal people have very good memories in regards to their country and the details of places where they have lived. It was also noted that when working with maps they sometimes had difficulty in associating names to certain topographic features. This was understandable as many of the places had not been visited for years and the traditional owners were not accustomed with navigation on a map. It was also found that the most productive trips were when an elder could accompany project staff in the bush and confirm place names and stories.

4.2 Tips for the fieldwork with Aboriginal People

Although the use of maps was a useful method of collecting information, the field trips in the bush with tribal elders was the most productive method of collecting information. When working with aboriginal people, the following points should be addressed:

1. Establish a method of payment to traditional owners if necessary.
2. Logistics of the trip should be organised well in advance. Organise meetings with Aboriginal people to review maps and satellite imagery. This will help to specify where they would like to take us or where they would like to go.
3. The timing is critical, as aboriginal people have other cultural responsibilities that may change their schedule at short notice.
4. If it is possible, find non-Aboriginal people in the community who are familiar to the custom and events in the community as they could tell who would be the best person to contact, when would be the best period for the meetings or field trips, etc.
5. A boat or 4WD vehicle could be required to access some sites and camping may be necessary.
6. When meeting or working with Aboriginal people, it is always helpful to provide a cup of tea with biscuits, or to supply lunch on day trips. This helped the traditional owners to feel comfortable working with project staff.
7. The important thing to remember is that the field trips should be fun for the aboriginal people as well.

4.3 Payment

It is understandable that aboriginal people like to be paid for their time when participating in research projects. Typical payment for services such as site visits, interviews and language transcription came to about **\$100 per day** per person. There was not a prior arrangement by which project staff can make payments to those who contribute to the study. Two methods of payment were used in Wadeye (Port Keats) and in Nauiyu (Daly River). One method involved the pre-payment of a budget to the language centre in Wadeye in anticipation of services rendered. The language centre simply provided an invoice to project staff for an estimated budget and the invoice was paid through the local community council using an LPO. The language centre could then make payments to traditional elders as work progressed. The method proved to be convenient, effective and acceptable to all involved. The second method was similar to the payment scheme used by The Parks and Wildlife Service during previous studies. Through prior agreement between the DIPE financial management group and the Department of Corporate Information Services (DCIS), the project staff were provided with a cash budget for payment to traditional owners. Upon completion of services, the elders were paid in cash and filled out a receipt for services rendered. The receipts were then submitted back to DCIS for processing the original cash advance to project staff. The method worked to the satisfaction of all parties involved.

The Parks and Wildlife Service, Conservation and Natural Resources Group, DIPE have been using a similar method of payment. The documents used for this transaction are provided in Appendix 2. For more information, contact the author or Glenn Wightman (89-99-4527) at the Parks and Wildlife Service of DIPE.

5 PEOPLE INVOLVED IN THE PROJECT

At the beginning of the project, it was difficult to find the right people to inquire about traditional knowledge, and was a time consuming exercise. Therefore the contact details of those who were involved in this study were documented in Appendix 3. If there is any similar project to be conducted in this region in future, this information would be helpful.

6 RECOMMENDATIONS

6.1 Further Work

In the limited time for the study, it was only possible to visit a couple of places with traditional owners. As shown in the section 2 and 3, information (eg. place names and stories) around the area was collected. However, there seemed to be more places where the traditional owners are willing to visit. If an opportunity arises for the further study, it is possible to improve not only the quantity of the information, but also the quality by conducting more field trips with the traditional owners. The more they visit a place, the more detail information the traditional owners seem to remember.

There also seems to be a strong interest in maintaining the traditional knowledge on both sides – the elders and the young people. When the field trips were conducted, the elders brought a few young people along. That was a fortunate opportunity for them to learn the traditional knowledge from their elders as those places had not been visited for more than 20 years. Apparently, there is something they can learn only when they are at a site.

The traditional owners are getting old, and much of their knowledge has not been documented. When the elders are gone, the knowledge will go with them. As long as an interest is there, it is worthwhile carrying out further study regarding the traditional knowledge. More information could possibly find a better link between traditional knowledge and scientific information.

During the meeting with Jimmy Nambatu in Nauiyu Community, the following people's names were mentioned as a key person in each area. Unfortunately there was no chance to contact them during the course of this project, however, for the further study, they would be helpful.

- Cyril Morgan @ Wududuk, one of his family,
- Errol Olson/Wilson(same person?) @ Peppi, one of his family,
- Roger @ Pulampa, his friend,
- Ruth @ Pulampa,
- Errol Anderson @ Paraderr

6.2 Workshop

The presentation at the end of the project with all the end products is a great way to demonstrate how the project benefits the local people. It is also the opportunity for us to assess the quality and the character of the end products, and it could be reflected in the future projects.

A workshop during a project would be effective in terms of informing the local people about the progress of the project, identifying the community's needs regarding water information and assessing the best way to present the end products (checking the availability of facilities or hardware).

If possible, holding a workshop at a school and inviting elders and children in the community would be useful. The traditional owners should feel more comfortable talking to their young about water knowledge. It also would rise the awareness of managing water resources by themselves for their community.

In terms of Education of Water Management, it would be worth considering to hold a workshop with a Ranger Program in the community.

7 REFERENCES

- Jeff Hardwick, 1977. *Port Keats Resource Book*,
Bro. John Pye, 1978. *The Port Keats Story*.
- Sister Teresa Ward, 1983. *The People and Their Land Around Wadeye*, National Library of Australia, ISBN 0 86790 073 3,
- JAMIESON, M., 1998. *Explanatory Notes for the Groundwater Availability Maps of the Papunya-Yuendumu-Kintore Region, Northern Territory, Wiluraratja Kapi (Western Water Study)*. Department of Lands Planning and Environment, Natural Resources Division, Report No. 20/1998D.
- WISCHUSEN, J.D.W., 1998. *Western Water Study (Wiluraratja Kapi) Hydrogeology of the Yuendumu-Papunya-Kintore Region, Northern Territory, Notes to Accompany the Western Water Study 1:500 000 Major Aquifer Systems Map*. Department of Industry, Science and Resources, Australian Geological Survey Organisation.
- ZAAR, U., G. PROWSE & I. MATHEWS 1999. *Water Resources of East Arnhem Land*. Department of Lands Planning and Environment, Natural Resources Division, Report 02/1999D.
- GEORGE, D., 2001. *Water Resources of the Katherine Region and South West Arnhem Land*. Department of Lands, Planning and Environment, Natural Resources Division, Report No. 28/2001D.

APPENDICES

Appendix 1. Field Trip Memos

Field Trip to Nauiyu, Wadeye

(17/9/12 – 20/9/02)

Trevor Haig, Aya Matsuyama, Ursula Zaar

Tuesday, 17.9.02

Rachel and Eddie came by in the morning and she told us some names for the area. See satellite map and topo. She told us a handful of names. This area is devil devil area and there is a small hill behind Eddies shed which has to do with devil devil. It is a sacred site.

Some place names given to us:

Ngandawudi 588000, 8495000

bungal 620000, 8495000

Banakula 632000, 8522000

Magat 627000, 8484000 ?

Can get Emu Point names from **Agnes Wood** at Nauiyu.

Thursday, 19.9.02

At museum with Mark.

Sebastian: there is a freshwater billabong surrounded by saltwater. A good hunting camp in the old days. Called Ngarlan. 8396000, 572000

Lutundu, place near Table Hill, 8401000,574000

Moyle river road crossing, name Kurapen?

Mark returned with old Johnny Nama and Barney Narjic (Johnny's brother)?.

Also Scott turned up with **Sebastian** Jinjair (from Table Hill, speak *Jamunjun* Johnny's son in law) and Arthur Karui (they are rangers). Mark used mapping on the computer to look at country to id sites. He taperecorded the names as we jotted them down with the location. Later **Bernadine** came in and helped with spelling.

Johnny Nama

Comment	Name	Easting	Northing
Billabong at Wudapuli	Derra ngarra	593500	8429000
North point of Billabong	Nemembi	591700	8430000
Hunting place for geese. Shallow water. Sometimes dries out. North of airstrip, inside paperbark	marranu Ududadi	591300	8429000
Place name, south east of airstrip. Outstation with new house. there is a spring just down from Nama in the paperbarks	Nama	0592672	8426785 (gps)
Site name, hunting place	Kidano	0593752	8425076 (gps)
In paperbark pocket. Old time camping place when water was in the swamp.	Wuyi Derritumbo	592200	8425500
Old time hunting place	Wuyi Djaru	590100	8429000
Wet Season camp	Wuyi Manangurri	589900	8428600
Old time camping place	Wuyi Udandal	593800	8424900
Swamp, billabong. In a dry year it dries up	Wudidadi Udimalano	595900	8425200
Deep hole at the end of the billabong. There are two mermaids living there, one old and one young	Wuyi Na Bupurrin	593600	8427300
paperbark swamp	Wuyi Kawinyin	595900	8428200
Point	Wuyi Nyinjetti	594500	8428100
Place name, good camping place	Wuyi Nganthanmurri	595700	8426300
	Bernadine spellt		
Camping place name	Wuyi Thurwurri	593600	8429800
Pocket in paperbark swamp	Wuyi Kubuyen	594000	8431700

Bernadine Kungul - helped with spelling

Friday, 20.9.02

Patrick Palibu spoke about water in his country and gave place names. See map for Kuy area.

Patrick spoke about:

Springs and waterholes in the area of Kuy and how they managed their water supply. **They used to make water containers out of paperbark, stick and twine.** There was an example at the museum which we took a photo of. We wrote down a number of place names.

They used a (bailer) shell to collect the water from the spring to pour into the paperbark container.

Some of these bailer shells would be left by the water hole for a very long time, eg at Palibu.

Historically the water has been there all the time. He told us of no creation story of water. The water was there all the time, ever since the first people.

The language that Patrick spoke in was *Mangati Ke* He is the last full speaker of this language.

Comment	Name	Easting	Northing
Narrow waterhole	Kuta muchanga	568100	8434000
	Wudi Yipirrimi	568600	8434300
Spring, wet season camp. (Edwards mothers name)		568800	8436100
spring, wet season camp	Naning	568500	8437500
place at the mangroves on the edge	Albeller	566000	8442900
Spring on the salt pan	Thanki	565300	8443200
Fresh water spring on salt flat	Dittin	566000	8444100
coastal camp	Wudi Idji	566000	8446000
Spring on coast, under the seawater. Appears at low tide	Wal lal	563600	8448700
Little beach, outstation	Mindilbee	564400	8448000
Little beach, wet season camp, hand dug well	Kuy	567100 camp	8447100
		566900 well	8447100
Hand dug well at coast. Place of Patricks birth, hence his name. One shell has been there for a long time - to scoop out the water.	Palibu	570000	8447000
		570200?	8446800?
Little beach	Minenu	571200	8447600
Water hole	Bamungirr	571600	8447700
Dry season camp, hand dug well, always water. On islan		563200	8441600
Water hole near a big tree	Karrugatadhi	560300	8440000
water hole, always water	Karru ga tadhi	560500	8438500
perennial water hole	Anunanbi	559800	8438800

Had a brief session with Johnny Nama again talking about how they travelled through the country and where they collected water. The language Johnny spoke in was *Murin Ngarr*. His tribe is Ma yak Wudipuli – Wudipuli Mob (spelt by Bernadine)

It was recorded by Mark and will be transcribed and translated for us. Some extra places mentioned:

Small billabong	Murlining	592500	8435200
Waterhole from a long time ago	Wudipuli	592400	8428300
place name	Nangarl	593200	8431900

He spoke also about how water was collected in paperbark containers.

They used a canoe to cross the billabong in the wet season. The Leichart tree was used to make the canoe. They collected goose eggs from around the billabong.

For some waterholes, people would have to dig them out again to reuse them.

When on the move, each member of the family would carry a paperbark container with water.

Nama never dries, but when it gets real wet it gets covered.

Inland peoples used a small paperbark container to collect into a larger one, the coastal people used a shell.

Common Language spoken in Wadeye (Port Keats) is called *Murin Pata*.

Field Trip to Nauiyu, Wadeye

(Wed. 09/10/02 – Fri 11/10/02)

Ursula Zaar, Aya Matsuyama

9/10/02 @ Naiyu Community (Daly River)

Meetings

- Dave Shoebridge (Town Clerk)
and a brief introduction about our project was given. He pointed that there are about ten clans living here so things could be a bit different from other Aboriginal community. He also showed a Map of Jabiru Region which has traditional names for the main out stations and area, but not much into details, however it would be worth getting that map.
- Patricia (Art Center)
She is the one with big interest in recording traditional names. She has written down some names but not on a map, and is happy to work with us to document those names for maps. She is **a linguist**. Her grand mother, mother and herself are from the up stream of the Daly River.
She told us about the following people to contact:
 - Jimmy Nambatu & Agnes Wood,
 - Bidy Lindsay,
 - Miriam (was away for the art opening in Bachelor)Her language is Nangi-Klungrru (?)
- Bidy Lindsay & Rob (ph&fax:89-782-347, email:robandbiddy@octa4.com.au)
Bidy's country is around the down stream of the river. Her sisters would be interested in working with us. She worked for the Malak Malak Book. Malak Malak is her clan.
- Jimmy Nambatu (Ngarlurrl? his Aboriginal name)
Moyle, swamp area, is his country. There is an O/S called Unmoorru (?). Water Rat is his dreaming. There are some water falls he mentioned, Anambalan and Bendala, need to be checked with him on the map.
He told us about the following people to contact:
 - Cyril Morgan @ Wududuk, one of his family,
 - Errol Olson/Wilson(same person?) @ Peppi, one of his family,
 - Roger @ Pulampa, his friend,
 - Ruth @ Pulampa,
 - Errol Anderson @ ParaderrHe is happy to have a day trip to his country with us, maybe next time we get back here, need to organize with Patricia.

Things to do for the next meeting

- Find out about the payment from Glenn Wightman.
- Bring Satellite Image for the each local area (with details)
- Organize a next trip with Patricia

10/10/02 @ Nemarluk Out Station

Meetings

- Basil & Daisy (teacher @ Nemarluk Out Station)
- Bidy's Sister (didn't get her name)

Fieldwork

- met up with the following people from Wadeye (Port Keats), to go to the swamp area, up north of Merrepan. All day driving, and camped at swamp area.

- Mark Croakim
- Bernadine Kungul
- P.J. (their son)

(The Elder, cousin of Johnny Nama)

- Rex
- James
- Beed

(The Younger)

- Patrick
- Andrew
- Leo

11/10/02 @Swamp area

Fieldwork

- Mainly Rex was telling us story of the places, these were all video taped, and transcript and English translation will be provided by Mark.
- Straw Grass (Chunguru) was used to collect water from the well when it was low. They suck water with it and transfer to the paper bark bag.

Meeting

- met Daryl at Merrepan Out Station

Gauging

- Gauging at the Moyle River, 172L/sec.

Field Trip to Naiyu Community

(Tue. 26/11/02 - Fri. 29/11/02)

Aya Matsuya, Christos Despotis

26/11/02 @ Naiyu Community (Daly River)

Meetings

- Patricia (Art Center) discussed how we organise the field work with the elders. She suggested not to go anywhere further as it's getting very wet, but maybe we could do a day trip around the community.

27/11/02 @ Naiyu Community (Daly River)

Meetings (morning)

- Jimmy Nambatu, his wife Agnes Wood, Molly Yawalming and Patricia McTaggart attended a meeting. They were talking about upstream of the Daly River. Most of the names were for the billabongs and creeks.

Meetings (afternoon)

- Bidy Lindsay, and her sisters Helen Kuwarda, Frances Miljat, Kitty Waliwarrara, Rita Pirak and Patricia McTaggart attended a meeting. They were talking about downstream of the Daly River, which is Malak Malak area.

28/11/02 @ Naiyu Community (Daly River)

Meetings (morning)

- Jimmy Nambatu, his wife Agnes Wood, Molly Yawalming and Patricia McTaggart attended a meeting. They covered most of the area which they used to travel for crocodile hunting.

Meetings (afternoon)

- Bidy Lindsay, and her sisters Helen Kuwarda, Frances Miljat, Kitty Waliwarrara, Rita Pirak and Patricia McTaggart attended a meeting. They covered the details of downstream of the Daly River.

Field Trip (afternoon)

- Visited Tyigerrenyi (Red Lily Lagoon) with Patricia, Molly, Kristine (Patricia's sister), Daniel, Karrigipul (Patricia's son), and Roger.

29/11/02 @ Naiyu Community (Daly River)/Woolianna

Field Trip (morning)

- Visited a few billabongs around the community and took photos. Some of the tracks were wet.
- Visited Woolianna area, took photos of billabongs.

Memo

Due to the wet, none of field trip was conducted. People seemed to have great difficulties to relate the places and names. Therefore the locations of names could be wrong, and will need to confirm by visiting places with them during the dry season in future.

Things to do

- Put all names onto ArcView project, and get coordinates.
- Send a draft map to Patricia to check.
- Put all photos onto CD Rom.

Appendix 2. Payment Form for the Aboriginal Guides

PAYMENT FORM for Aboriginal Guides
Natural Systems Division, Conservation and Natural Resources

I, Aya Matsuyama, do hereby certify that _____ has
been paid \$ _____ for providing assistance with Aboriginal Place Name data collection
and/or collation regarding the _____ language, at
on
the _____ / / _____.

Signed: _____ Aya Matsuyama, P1 (93672), Natural Systems, DIPE
Witnessed: _____ Date _____ / / _____.

I, Aya Matsuyama, do hereby certify that _____
has
been paid \$ _____ for providing assistance with Aboriginal Place Name data collection
and/or collation regarding the _____ language, at
on
the _____ / / _____.

Signed: _____ Aya Matsuyama, P1 (93672), Natural Systems, DIPE
Witnessed: _____ Date _____ / / _____.

I, Aya Matsuyama, do hereby certify that _____
has
been paid \$ _____ for providing assistance with Aboriginal Place Name data collection
and/or collation regarding the _____ language, at
on
the _____ / / _____.

Signed: _____ Aya Matsuyama, P1 (93672), Natural Systems, DIPE
Witnessed: _____ Date _____ / / _____.

I, Aya Matsuyama, do hereby certify that _____
has
been paid \$ _____ for providing assistance with Aboriginal Place Name data collection
and/or collation regarding the _____ language, at
on
the _____ / / _____.

Signed: _____ Aya Matsuyama, P1 (93672), Natural Systems, DIPE
Witnessed: _____ Date _____ / / _____.

Approved: _____ Trevor Haig, P2 (94435), Natural Systems, DIPE
Date _____ / / _____.

Appendix 3. People Involved in the Project

Table 8. People Involved in the Project

f_name	l_name	where 1	where 2	relation	country	organisation		ph 1	fax	email	address	memo
Patricia	McTaggart	Nauiyu			upstream of Daly River	linguist	local	(w)89782533				very interested in recording names
Mark	Crocombe	Wadeye				Wadeye Aboriginal Language Centre		89782677	89782725	mcroc@austarnet.com.au	c-/ Post Office, Wadeye, NT0822	
Bernadine	Yilimu Kungul	Wadeye		has a son to Mark called P.J.		Wadeye Aboriginal Language Centre	local	89782677	89782725		c-/ Post Office, Wadeye, NT0822	
Dave	Shubridge	Nauiyu				Clerk		89782422				
Murrie		Nauiyu				Leadership Centre		89782460				
Biddy	Lindsay	Nauiyu			Malak Malak	T/O	local					
Rob		Nauiyu				Biddy's partner						
Biddy and Rob	Lindsay	Darwin			Malak Malak	T/O	local	89481826				
Jimmy	Nambatu	Nauiyu				T/O	local					
Agnes	Wood	Nauiyu		Jimmy's wife		T/O	local					
Molly	Yawalming	Nauiyu		Patricia's Mother		T/O	local					
Frances	Miljat	Nauiyu		Biddy's sister, Malak Malak Mob	Malak Malak	T/O	local					
Helen	Kuwarda	Nauiyu		Biddy's sister, Malak Malak Mob	Malak Malak	T/O	local					

Table 8. People Involved in the Project (continued)

f_name	l_name	where 1	where 2	relation	country	organisation		ph 1	fax	email	address	memo
Kitty	Waliwarrara	Nauiyu		Biddy's sister, Malak Malak Mob	Malak Malak	T/O	local					
Rita	Pirak	Nauiyu		Biddy's sister, Malak Malak Mob	Malak Malak	T/O	local					
Rex	Munar	Wadeye			Wudipuli	T/O	local					
Patrick	Palibu Nudjulu	Wadaye	KUY	Elder and TO	Kuy	T/O	local					speaks Mangati Ke, last full speaker
John	Nama	Wadeye			Wudipuli		local					speaks Murin Ngarr, ma yuk Wudipuli (Wudipuli Mob)
Bede	Lantjin	Wadeye		Rex's brother			local					
Andrew	Lantjin	Wadeye					local					came to Wudipuli with the elders
James	Longmair Munar	Wadeye		Rex's brother			local					
Sebastian	Jinjair	Wadeye		John Nama's son in law	Table Hill	Ranger	local					speaks Jamunjun
Barney	Narjic	Wadeye		John Nama's brother			local					
Arthur	Karui	Wadeye				Ranger	local					
Basil & Daisy		Nemarluk				teachers	local					
Patrick		Wadeye					local					came to Wudipuli with the elders

Table 8. People Involved in the Project (continued)

f_name	l_name	where 1	where 2	relation	country	organisation		ph 1	fax	email	address	memo
Leo		Wadeye					local					came to Wudipuli with the elders
Ken	Hewett	Woodycupaldiya	DELYE	Elder and TO		Yantjarrwu	local					
Brian	Liddy	Woodycupaldiya	DJILK	Elder and TO		Yantjarrwu	local	89782153				
Billy	Brock	Woodycupaldiya	DJILUK	Elder and TO		Yantjarrwu	local					
Terry	Sams	Woodycupaldiya	Emu Poinit	Elder		Yantjarrwu	local	89782768				
Danny		Woodycupaldiya	EMU POINT	Terry's brother in law		Yantjarrwu						
Eddie and Rachel	Page	Woodycupaldiya	KELLERK	Rachel is TO		Yantjarrwu	local	89782826				
Brian	Liddy	Woodycupaldiya	LIEDHARDT	Elder and TO		Yantjarrwu	local					
Peter	Panquee	Woodycupaldiya	MULINGE	Elder and TO		Yantjarrwu	local					
Harold	Anderson	Woodycupaldiya	PAREDERR (Paradale)	Elder and TO	Brinkin (?)	Yantjarrwu	local					
Larry and Josie	Neuman	Woodycupaldiya	SABIINA	Josie's mum is elder and TO	Muck-a-thee-il	Yantjarrwu	local	89782825				
Tommy and Gail	Liddy	Woodycupaldiya	UNMUNYULL UK	wife's family land	wife's family	Yantjarrwu	local	89782284				
Bob	Hewitt	Woodycupaldiya		Member		Yantjarrwu						
Victor	Perry	Woodycupaldiya		ATSIC rep		Yantjarrwu		89782516				
John	Sullivan	Woodycupaldiya		President		Yantjarrwu		89782516				

Table 8. People Involved in the Project (continued)

f_name	l_name	where 1	where 2	relation	country	organisation		ph 1	fax	email	address	memo
Robert	Wadij	Palumpa		Wadij Brother		Nganmarriyanga	local					
Roger	Wadij	Palumpa		Son of Robin		Nganmarriyanga	local					
Captiain	Wadij	Palumpa		Wadij Brother		Nganmarriyanga	local					
Matthew	Wadij	Palumpa		Wadij Brother		Nganmarriyanga	local					
Jack	Wadij	Palumpa		Son of Robin		Nganmarriyanga	local					
Moses	Wadij	Palumpa		Son of Robin		Nganmarriyanga	local					
Robin	Wadij	Palumpa		Clan Elder and Wadij Brother	Pine Creek Way	Nganmarriyanga	local					
Mabel	Wadij	Palumpa		Elder and wife of Robin	Madjillindi (Mar-a-nung-e-may)	Nganmarriyanga	local					
Leo	Melpi	Wadaye	DITCHI	Elder and TO		Murin	local					
Bernard	Jabinee	Wadaye	FOSSIL HEAD	Elder and TO		Murin	local					
John	Chula	Wadaye	KARNARBOL	TO		Murin	local					
Romolo	Tchernia	Wadaye	KUBUYIRR	Elder and TO		Murin	local					
Theodora	Narndu	Wadaye	KUDUNTIGA	Elder and TO	narndu	Murin	local					
John	Boscoe	Wadaye	KULSHILL	Kulshill		Murin						

Table 8. People Involved in the Project (continued)

f_name	l_name	where 1	where 2	relation	country	organisation		ph 1	fax	email	address	memo
Gabriel (?)	Gabriel (?)	Wadaye	MERREPAN	TO and Head Guy		Murin	local					
Francis	Maylar	Wadaye	MUNINGYA	Elder and TO		Murin	local					
Benedict	Benedic	Wadaye	NAMA	Elder and TO		Murin	local					
Norman	Norman	Wadaye	NARDIRRI	Elder and TO		Murin	local					
Basil and Daisy	Jimarin	Wadaye	NEMARLUK			Murin						
Anthony	Dooling	Wadaye	OLD MISSION			Murin						
Angela	Norris	Wadaye	Port Keats	Administrator (Dave's wife also)		Murin		89782581				
Bernard	Jinjair	Wadaye	TABLE HILL			Murin						
Anthony	Nemarluk	Wadaye	TCHINDI			Murin						
Aloysius	Narjic	Wadaye	WUDAPULI	TO and Head Guy		Murin	local					
Gerald	Morgan	Wadaye	WUDUDUK	TO		Murin	local					
Mark	Crocomb	Wadaye				Kardu Numida		89782677				
Robert	Mollinjin	Wadaye		TO around Airforce Hill		Kardu Numida	local					
William	Parmbuk	Wadaye		TO		Kardu Numida	local					
Timmy	Timmy	Wadaye		Council President		Kardu Numida						

Table 8. People Involved in the Project (continued)

f_name	l_name	where 1	where 2	relation	country	organisation		ph 1	fax	email	address	memo
Mathais		Wadaye		Elder, I think		Kardu Numida	local					
Ambrose		Wadaye		Elder, I think		Kardu Numida	local					
Greg		Wadaye		Elder, I think		Kardu Numida	local					
Felix	Bunduck	Wadaye			Kardudimin	Languages Centre						
Dave	Norris	Wadaye	Port Keats	Manager		Murin		89782581				
Paul	Donald	Palumpa		Cattle Station Manager		Nganmarriyanga		89782319				
Colin	Tidswell	Palumpa		Council Clerk		Nganmarriyanga		89782450				
Warren	Brown	Peppimenarti		Council Clerk, as of 2001		Deewin Kurin		89782377				
Bill	McLennon	Peppimenarti		Essential Services Officer		Deewin Kurin		89782377				
Peter	Reynolds	Peppimenarti		Manager of resource Centre		Deewin Kurin		89782933				
Mary Anne		Peppimenarti		Acting clerk on occasion		Deewin Kurin						
Terry	Bullemore	Wadaye		Clerk		Kardu Numida		89782362				
Dave	Ready	Wadaye		Essential Services Officer		Kardu Numida		89782867				

Table 8. People Involved in the Project (continued)

f_name	l_name	where 1	where 2	relation	country	organisation		ph 1	fax	email	address	memo
Dale	Seanigar	Wadaye		Assistant Clerk		Kardu Numida		89782355				
Scott	MacIntyre	Wadaye				NLC		89782262				
Kim	Barber	Wadaye		Anthropologist		NLC						
Bob	Tedcastle	Darwin		Head of Freight clerk		Murin		89453268				
Patrick		Darwin				Murin						