

DEPARTMENT OF INFRASTRUCTURE, PLANNING AND ENVIRONMENT
CONSERVATION AND NATURAL RESOURCES GROUP

**WATER RESOURCES
OF
WEST ARNHEM LAND**

ABORIGINAL KNOWLEDGE



Sonia and Caroline at the hand dug well at Djunawunya

REPORT NUMBER 36/2003D

U. ZAAR

DARWIN NT

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1 INTRODUCTION

The aim of the West Arnhem Land Water Study was not only to provide a scientific assessment of groundwater and surface water in the region but also to explore the social and cultural significance of water to the Aboriginal people. In undertaking a cross-cultural study, it is hoped that common understandings will develop between Aboriginal people and land managers about water in West Arnhem Land, and that Aboriginal culture will play a stronger role in water resource management.

This report documents stories told by Aboriginal people which relate to water. They have largely been assembled from artists talking about their bark paintings, which often depict a cultural story. This emphasises that stories are not only related orally but through painting, sculpture and in ceremony: through song, dance and body paint. Some stories herein relate how particular water sites were created and others how spiritual beings inhabit water sites. The stories present only a small fragment of that which has been passed on from generation to generation.

In order to produce maps as relevant and user friendly to the local people, as well as to other land managers, many Aboriginal place names were documented. The last section of this report consists of lists of place names obtained through consultation with Traditional Owners. Details of the nature of many of the sites are given. All Aboriginal place names relate to the people, their ancestors, and the country. The names listed represent a small percentage of known place names. Due to the scale of the water resource maps produced, only some of the place names herein are recorded on the maps.

During the course of the study many Aboriginal people provided extensive help with locating water sites and explaining their historical behaviour. This information has been invaluable, particularly when such a vast area is covered and some regions have access difficulties. Where sites were not able to be visited, information was obtained by group discussions using topographic maps, aerial photography, satellite imagery and draft water resource maps. Again such information has been invaluable to the mapping process.



Plate 1 Barrulkmarra - Midnight Spring

2 WATER STORIES RELATED THROUGH ART

These stories have been obtained through the kind permission of Maningrida Arts and Culture, who continue to record the stories from paintings which arrive at the art centre. All the following texts are derived from their database.

2.1 Kurrukkurrh Ngalyod - Rainbow Serpent

The rainbow serpent is a powerful mythological figure for all Aboriginal people throughout Australia. It is often viewed as a female generative figure, but can sometimes be male. The rainbow serpent has both powers of creation and destruction. Most strongly associated with rain and the colour seen in rainbows which arc across the sky in the monsoon like a giant serpent, the rainbow serpent is said to be active during the wet season.

The rainbow serpent is associated with billabongs and freshwater springs where she resides and she is responsible for the production of most water plants such as water lilies, algae and palms, which grow near water. The roar of waterfalls in the escarpment country is said to be her voice. Large holes in stony banks of rivers and cliff faces are said to be her tracks. Characteristics of the rainbow serpent vary greatly from group to group and also depending on the site.

Artist: John Dalngadalnga Kuninjku

Through his art, John Dalngadalnga Kuninjku, relates the story of two men (Bulanj and Kodjok subsections) and two women (Kalidjan and Kamanj subsections) who arrived at some waterholes after attending a ceremony at Minjilang (Croker Island). Ngalyod was residing at these waterholes. The women knew too much of the law and song related to the Kunabibi ceremony so they were killed by Ngalyod. Ngalyod died simultaneously, taking this knowledge. The two men left for Roper River finding, on their return journey, people occupying country where no one had previously lived. The path of their journey is today revealed by the creeks and rivers, which their tracks became.

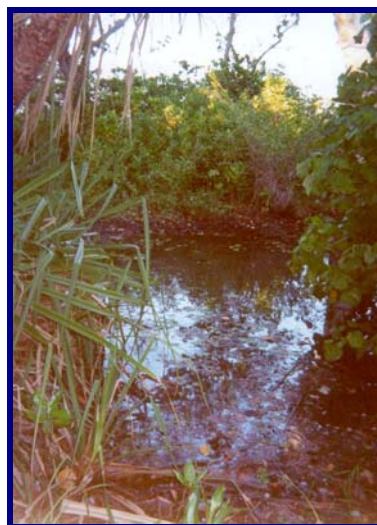


Plate 2 Waterhole on Croker Island

Artist: John Mawurndjul Milmilngkan

Each water creature and plant, such as the Deaf Adder and the lilies, is thought to be a manifestation of ngalyod, 'the rainbow serpent'. Dadbe Bolhmeng is part of John Mawurndjul Milmilngkan's personal dreaming, which in Kuninjku literally means 'the Deaf Adder ascended' out of the billabong. This billabong lies in John's country. The billabong at Dadbe Bolhmeng is covered with kun-dark 'water lilies', which John in his artwork represents with large areas of rarrk cross-hatching in-fill. The use of dots, called dirlhdirl, are an oblique reference to the body painting designs used in the Mardayin ceremony, a secret sacred cult ceremony which heavily influences Mawurndjul's work. A central circle drawn in one of his paintings, represents the fount from which the billabong is supplied with water. John Mawurndjul Milmilngkan states, 'kun-ronj kam-re', 'water comes' from there. Namanwarre 'freshwater crocodiles' also inhabit the billabong. Mawurndjul holds ngalyod in such awe that he explained when camping at a site called Dadbe Bolhmeng he doesn't use the water at night for fear that ngalyod might emerge. (Text by Adam Saulwick)



Plate 3 Waterlillies in a West Arnhem billabong

Artist: Mick Kubarkku

Horned rainbow serpents are believed responsible for the creation of the rock holes at the site Kubumi, on the banks of the middle region of the Mann River, south of Maningrida. In his artwork, Mick Kubarkku attempts to depict the serpents ploughing down in and out of the rocky river bank, piercing the rock as they travel and creating the rock holes. These geological formations today average approximately a metre in diameter and are visible only in the dry season when the floodwaters of the Mann River recede.



Plate 4 Yikan, Azario and Jamie at the Mann River near Gamargawan

Aboriginal people today respect and caretake sacred sites where the rainbow serpent is said to reside. Often certain activities are forbidden at these places for fear that the wrath of the great snake will cause sickness, accidents and even tempests. This is not always the case however and there are many rainbow serpent sites today where people may enter to hunt, fish or swim.

2.2 Mumeka Spring at Milmilngkan

Transcript and translation of narrative by John Mawurndjul:

In talking about his art John Mawurndjul relates the story of the spring at Milmilngkan:

Yoh Milmilngkan maneh yina kunronj manekke mane yi-na. Ka-bo-bebme. Djal njamed ‘spring’.

Yes, this is the site at Milmilngkan and these represent water, you can see here. The water comes out [the little round dots are water/springs]. They are springs.

Kam-borrolkan Milmilngkan kunred but manekke njamed ka-karrme mandjimdjim spring kunronj kam-bobebme. Ngalyod might be kanjdji mayh ka-yo ngalyod. Mani rarrk ngabimbom. Kunred manekke. Kuning ka-yime bonj ka-borrohdolkan nga-nang boyen.

The water comes out at Milmilngkan and there are springs there surrounded by water pandanus (Pandanus aquaticus) where the water comes out of the ground. This might be caused by rainbow serpents, which live under the ground there. This is all crosshatched here. The cross-hatching represents the country there. That’s what happens there, I’ve recently seen the water coming up out of the ground there.

NOTE: Milmilngkan is another of Mawurndjul’s seasonal camps where he has a house there on the edge of a small creek.



Plate 5 Pandanus fringed creek in West Arnhem Land

2.3 Yawkyawk or Ngalkunburriyaymi

The water spirits Yawkyawk or Ngalkunburriyaymi are perhaps the most enigmatic of themes. Sometimes compared to the European notion of mermaids, they exist as spiritual beings living in freshwater streams, particularly those in the stone country. The spirit Yawkyawk are usually described and depicted with the tails of fish. Thus the Kuninjkun people sometimes call them ngalberddjenj which literally means ‘the woman who has a tail like a fish’. They have long hair which is associated with trailing blooms of green algae, called man-bak in Kuninjkun, found in freshwater streams and rock pools. At times they leave their aquatic homes to walk about on dry land, particularly at night.

Aboriginal people believe that at one time all animals were humans. During the time of the creation of landscapes and plants and animals, these animal ancestor heroes in human form changed into their animal forms via a series of various significant events now recorded as oral mythologies. The creation ancestor yawkyawk, which in the Kuninjkun language also means ‘young woman’, travelled the country in human form and changed into the form of ngalkunburriyaymi as a result of various ancestral adventures. Today the Kuninjkun believe that ngalkunburriyaymi are alive and well and living in freshwater sites in a number of sacred locations.

There are at least three major ngalkunburriyaymi sacred sites that are well known in the area south and south-west of Maningrida. One site is on the Mann River at a place near Yikarrakkal Outstation where the Mann River has rugged rocky banks and clefts beneath stone overhangs in the water. Another very similar site further west in the Kumadderr River district is surrounded by a number of small but very old rock art sites and has become known in English as ‘Dreaming Lady’. A third site is a major yawkyawk dreaming place which is so significant that the traditional clan custodians have set up an outstation community called Barrihdjowkkeng near the site and the identity of this group is very much related to their yawkyawk dreaming for which they have spiritual and practical responsibility. This group, known as the Dangkorlo clan, are well known for their bark paintings and sculptures of yawkyawk.



Plate 6 Aerial view of the Mann River

2.4 Gochan Jiny-jirra Area

Artist: Terry Ngamandara

Terry Ngamandara is a member of a group of clans who are custodians of the large swamp called Barlparnarra which lies between the settlement of Maningrida and his outstation Gochan Jiny-jirra. Barlparnarra is a focal Jowunga ceremonial site for a major ceremony celebrated for people right across Arnhem Land and is situated near the junction of the Blyth and Cadell rivers. It is also a major hunting and gathering site providing many vegetable foods such as spike rush corms and waterlilies. Game animals are also hunted at Barlparnarra as they are attracted to the waterhole to drink.

In one of Terry Ngamandara's painting a landscape is depicted with elements representing major parts of the country at Barlparnarra. The waterholes are depicted as the circular shapes.



Plate 7 Jenny, Betty (with Meldrum), William and Ursula at Barlparnarra

In another of Terry Ngamandara's paintings the artist depicts jina-minyjingana (also called buliya), the Salmon Catfish. It is linked with a site called Gu-yoyo, which is a section of the Cadell River in Jowunga country downstream from Gochan Jiny-jirra, where Ngamandara lives. Gu-yoyo is a Girnimba clan ancestral spirit who gives his name to this site and is said to live inside the creek.

Gu-yoyo is a favourite fishing spot during the dry season. It is possible to catch many different species of fish there, including salt water species who travel up stream as far as this point. When Terry visits this place fishing he is able to invoke the spirits of his ancestors to bring fish by calling their names.



Plate 8 Terry (centre) with family and visitors at Gochan Jiny-Jirra with one of his paintings

Artist: England Banggala

England Banggala tells the story of the Ancestral Being called Ji-japuny. Adapted from text by Margaret Carew and Robert Handelsmann.

Ji-japuny created the landscape of the An-nguliny clan estates and has his resting place is at a large waterhole called Boporlinymarr, near to Banggala's outstation Gochan Jiny-jirra. Here he lies inside the rock under the water. He is closely linked in myth with other dreamings on the An-nguliny clan estates, such as the female creation ancestor Jin-gubardabiya from the An-nguliny conception site Wangarra A-juwana, and with the wangarra ancestor spirits who inhabit a banyan tree close to both Wangarra A-juwana and Borporlinymarr.

Banggala paints Ji-japuny in a number of guises. Sometimes he is an amorphous oval shape with rarrk cross-hatching and protrusions that represent variously the rock of Boporlinymarr, or the waterweed gaparlma. This weed is profoundly associated with the site and the Ji-japuny dreaming. Sometimes Ji-japuny is depicted as an insect-like being with long soft arms and horns like a buffalo. In this form he created the waterhole at Gochan Jiny-jirra by swimming along and flapping his long soft arms. His body formed the deep hole where the water lies permanently throughout the year, and the flapping motion of his arms created the riverflat that floods during the wet season. Most commonly, however, Banggala paints Ji-japuny as either a single or pair of snakes. Banggala says that in this form Ji-japuny is the male offspring of Ngalyod, the rainbow serpent. Ji-japuny the snake emerges from the rock underneath Boporlinmarr at night, and swims through the water. The waterweed, gaparlma, covers him and moves along the surface of the water, hiding him from sight, although one can see the light reflected from the surface of his body gleaming through the gaps in the weed. In this painting gaparlma is represented by the lines connecting the snakes.

3 WATER STORY FROM GOULBURN ISLAND

This story has been published by the Warruwi Bilingual Literature Production Centre. It is reproduced here with their kind permission. The Aboriginal language is Maung. The story was told by George Winunguj, abridged by Heather Hewett and edited by Heather Hewett and David Stainsby.

Ta Warruwi la weyirra – Why there are two Goulburn Islands

Wularrutapa ta kani naka angminang
arakap ta karrkaj. Angmin ta karrkpin.

Once there was only one island here. It was a big one.

Wurakak iwaning la Wukurl la
Kawagawa la Yampurlpurl la Mirrijpu
awaning ta kanipa.

The Crow and the other birds lived here as men.

Malany awurakungung jiyngu wigarra
yirrk naka iwumangung kirrk ja
numalalut ja kiyap. La yung ja
Wurakak warrwak imajpungkinangka.
Yukenang inniyantung ja ilinjinyut ja
kiyap.

Early in the morning they used to get up and catch fish. But the Crow always got up late. By the time he went hunting there were only small fish left.

Iminy ja Wurakak, “Kiki nganamin la
ngiwanala ja kiyap ja numalalut.
Wenatju kiwula la ngapi makiny.
Ngilayu kawirra la wirtjirrk la
mangkuparl la wururi. La kiki
nganamin pu pata puka?”

The crow said “How can I get good fish to eat? They get them all and I don’t get any. I just get bony ones. What can I do to those men?”

Kayirrk la awutpiny ngulam-ngulam
yurujungan ja Wurakak. Wularrut
iwumany kirrk ja kiyap pata Makakurr
la Mangalpitan la Kawagawa la
Wukurl.

Next morning the Crow slept in again. By the time he got up the others had taken all the fish.

Kayirrk la imurnanganiny apa inimany
ja tatken. Iminy ja Wuraka,
“Ngulamapa nganarntakpun”.

So he went back and got his stone axe. He said, “I’ll chop down that tree in the morning”.

Kayirrk la yutpiny. Makiny yurujungan
wularrut jita muwarn inyarlkpung.
Wenat iwumany kirrk ja kiyap. La
iwankan nuyu ilinjinyut yung.

Then he slept. It was late when he got up the next day. Once again the others had taken the fish. They had only left the little ones for him.

Kayirrk la imajpungkiny inimany ja
tatken yarntakpung mata warral.
Malany ta wupaj angmal kpangungka
la nyunyuk mata warral.

So he got up and took his stone axe and cut down the warral tree. The water began to pour out because the tree was sacred.

Awukeny pata wigarra yirrk pata
karlurri, “Kiki atpanamin?
Arrkpanawunju karlurri atpanarra
matmat yurrng nuyu ja arrngpayalga
arranma ja kiyap”.

*The others saw what had happened.
“What will we do?” they said. “We
will become birds and fly so we can
still catch fish.”*

Wuraka ilurrang akutju, “Nganawun
Wurakak”. Kayirrk kerra akak ja
Wurakak la wenat aminy nuyu,
“Anpanarra akak”.

*The crow flew away too. He said, “I
will become a crow”. Now the crow
scavenges because the others said to
him. “You will be a scavenger.”*

Pa angarlantiny anyamin Weyirra
anguran. Anyamin kani Warruwi
anguran. La kayirrk kurrayan kurrula
kinimajajpungku yurrng nakapa
warral. Wakapa waryat kanyu nakapa
warral tuka yarntakpung Wurakak.

*And so the flood cut off Weyirra from
Warruwi. You can still see where the
warral tree used to be. That is the
place where the crow cut down the
tree.*

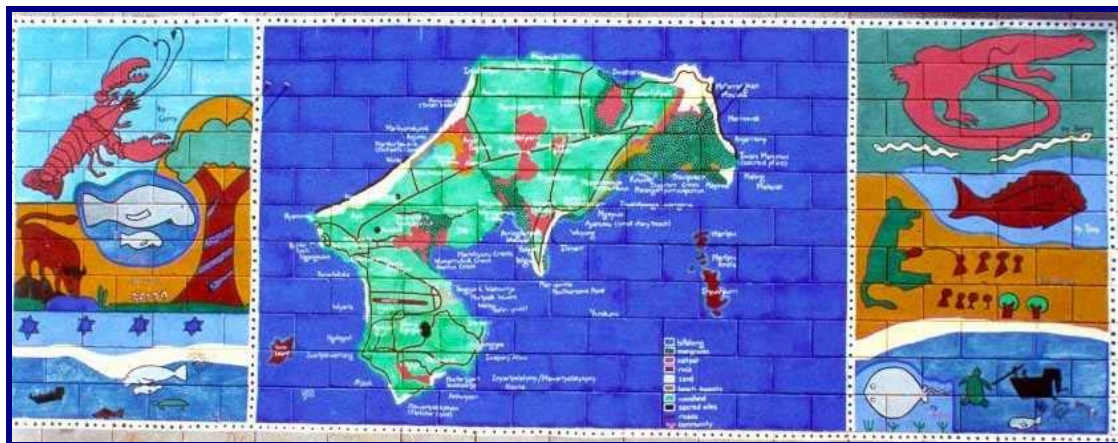


Plate 9 Map of South Goulburn Island as drawn on community building at Warruwi

4 PLACE NAMES

4.1 Place names of the region east of Maningrida

Sites north of Jibalbal outstation. Sites are hand dug well locations unless otherwise stated. Names provided by Betty Wanduk and her mother Mary. Transcribed by Ursula Zaar.

Feature Name	Easting	Northing
Anannandalduk	453600	8661800
Balpanarra (swamp)	440800	8655700
Berraja	445811	8665464
Bindjuwa	439300	8658100
Djiberganurwa	453000	8654000
Djinnabilpa	440200	8658100
Djugondjurra	447000	8654500
Djunawunya	450200	8666200
Genidjanga	453800	8666300
Gungola Gedjirra	446700	8653200
Gupanga	454600	8664900
Jerrapirra	453300	8663300
Ji-bena	448200	8657100
Lalagidjirpa	454300	8666100
Marmiledjirpa	453800	8665700
Malmaladjarra		
Nadjabuka	449500	8666000
Weygilpurra	447000	8658000
Waygapurra		



Plate 10 Stuart and Horace at the hand dug well near a Coritha palm at Ji-bena

4.2 Place names in the Bulman region

Names collected and transcribed by Ursula Zaar

Feature Name	Source	Feature Description	Easting	Northing
Badimirri	Mt Catt People		457000	8472000
Barrulkmarra	R. L.	Meaning: Midnight Spring	446600	8483600
Bidgedu	John Dalywater		417300	8499700
Bonijarka	R. L.		432900	8486200
Bunge	Dudley		413745	8529000
Burrunula			402000	8524300
Djatigu			445000	8494000
Djirkin	Adrian Ashley	Meaning: Big Rat	415000	8501200
Dobo Dobo	Dorothy	Mt Marumba	436700	8490700
Dudpujum	Philip Ashley		410500	8528400
Galparran	John Dalywater	Large pool. Meaning: Monster hole.	409000	8527485
Golmunur	John Dalywater		413800	8502600
Gunberrin			436000	8493500
Jimjimrulk	John Dalywater	Area name	414000	8503000
Klikleemarra	John Dalywater		401000	8510600
Malakadjalkyurr (Dinner Camp)			424000	8529000
Marladjmuli	Lachlan Elizabeth Dudley	Billabong	415200	8525600
Mirrnogarr			433000	8525000
Mulabor Spring	Hitler?		425700? 429000?	8477000? 8470300?
Muliplip Molupliplip Yirrpum	John Dalywater		404805 420700	8527485 8496300

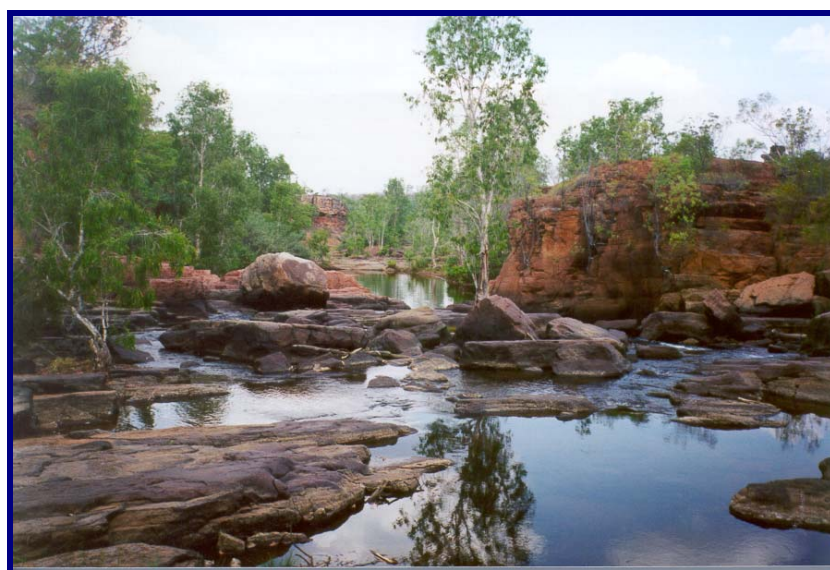


Plate 11 Klikleemarra

4.3 Place names on Goulburn Island

Names provided by: Rosemary.
Transcribed by Ursula Zaar.

Feature Name	Feature Description	Easting	Northing
Allarrku	Traditional well at Sand Point	323900	8723200
Angalamurwan	Spring	333300	8717400
Arryarym	Perennial flowing creek	333200	8729200
Ilyarru	Site of well	327500	8725800
Indan	Traditional well	323900	8723900
Inyakanmulayirrk	Significance: Frog dreaming	323639	8711127
Irrkardag	Island	328800	8711200
Magarrutuk	Homeland, traditional well close by.	325300	8725200
Magarudag	Was and island. Used in the 1950's. Habitated by people. Washed away by strong winds.	329800	8713200
Mamadang	Swamps	332700	8729200
Mamalang			
Yuwirrak	Traditional well	328200	8729300



Plate 12 Rosemary with Reanna at Ilimarr well

4.4 Place names of Cobourg Peninsula

Names provided by: Robert Maniyan Cunningham, August 2001, in Urruku language.
Transcribed by Ursula Zaar and checked by Solomon Cooper and Fred Baird.

Feature Name	Feature Description	Easting	Northing
Aadj	One wet, one dry tributary	191000	8729500
Adbunae	Creek mouth	827300	8756400
		826000	8757000
Alarkbarkbun	Area	175700	8745800
		177000	8755000
Alaru	Mangrove creek	826800	8763400
Aragaldi	Area Name	179000	8727300
Ardeel	Area	211000	8744000
Arrangga	Creek	823000	8746700
Arri arru	Burford Island	822500	8729200
Arri ipuwalla lagan	Hill	184700	8731600
Arriwunyal		176800	8731800
Bebellimore	Creek.	184400	8743900
Bluewater	Perennial Creek	826300	8746700
	Significance: Hawkesbill dreaming		
Bono		802500	8746700
Bulwoyi	Area near creek, mangroves	823700	8754000
Damudagi		801300	8749300
Dangulayi		176200	8730800
Djallumurragi	Palm tree in salt water.	192500	8720800
Djamulingi		801800	8747900
Djunmanie	Spear point	189500	8746700
Galla rangbang	Hill / Mountain	182000	8728500
Garwi	Point	183200	8752400
Gingaybut		177500	8760200
Gumidjbun	Beach	180000	8760500
Gungidjba	Creek which dries out	180000	8735900
Idjami	Iwalg Creek		
Illawudjin	Point	197100	8731200
Illimarie	Record point	191500	8746700
Ngi-lad-pa			
Inagi	Black rock	816200	8741800
Injalgung	Endyalgout Island		
Iwor	swamp	174500	8758000
Iwungi	Swamp and perennial waterhole	824400	8755300
Langangu		804300	8749800
Malkbanyun	Morse Island	207000	8718000
Mandjbuldang	Creek and bay	806400	8750200
Mangulguj	Greenhill Island	187000	8716000
Manu manu	High black rock out at sea	818200	8738500
Algingi yirri	Significance: The rock came down from Nadidjibigi and made the creek as it rolled down the hill.		
Mijjarri		825500	8766500

Mulorgarri	Spring at start of creek.	184800	8738700
Murri willa willa	Perennial stream	185300	8728600
Nadidjibigi	Perennial Stream	174000	8742600
Nadijarri	Perennial pools.	191000	8728200
Nadirullawadi	Reef	175700	8731600
Namidja	Well, wet season creek.	181400	8723800
	Meaning: Old well		
	Significance: Old people used this well at the beach		
Nanduli		187400	8713000
Nardjerri	Note: Discrepancy on location. Probably Wurlu	195500	8730700
Wurlu			
Ngadugalagali	Walford point	179800	8763100
Ngarjbalk	Mt Bedwell	178800	8729200
Nurday		179500	8725200
Radulang	Swamp in wet, well in dry	186000	8718300
	Meaning: Vomit		
Unarn	Caiman Creek	196500	8754600
Wadai	Location of Seven Spirits Wilderness Resort	178300	8760200
Waddi	Spring at coast near swamps.	811200	8753200
Walawurru	Island	177000	8762300
Walkwuringigaligali	Perennial stream	180500	8738700
Wabuninijalligalli	Meaning: Land was born.		
Wamiye	Little creek	184500	8743900
Wamurgudjan	Little beach	188800	8726800
Wandari	Saltwater Creek	179400	8731800
Wandulk	Nepa palms creek	172456	8756103
Wange ajan	Wangoindjung Island	189800	8719800
Wange ajan		177400	8761100
Wanguludgudj	small perennial creek.	183000	8731900
Wangulugudeh			
Wanyillgay	On coast, mangroves	183500	8746500
Wardanbarray	Area where there is a well	186200	8716800
Wardibi	Island	820800	8754400
Wardibi	Island	820800	8754400
Warlarri	Creek with permanent waterholes	177600	8739400
Warlarli	Meaning: Footsteps		
Warmingin	Mangrove	186200	8742600
Welagi	Little creek	184600	8744200
Wharmi	Creek	186300	8740400
Wilgadj	Point	175500	8762700
Wirragi	Beach	185700	8742900
Wirrili		178800	8761300
Wordge	little creek which dries out	186200	8747300
Worldada	Old well at this site	176300	8761300
Wow wirri	Area, swamp	820000	8752700
Wowwirri	creek, swamp	820000	8752400
Wugarbu bugar	Creek	825700	8749000
bugarn arlabuyngu			
Wundu wundu	Point	174700	8764600
Wungagu	Little creek	184300	8723900
Wungmulli		186200	8725500
Wungmulh			

Wungu murru	Area, swamp	818500	8753400
Wungu udji		811100	8754300
Wungumurru	creek, swamp	818500	8753300
Wunjiba	area of coast and well	178500	8731800
Wurlburgi		185600	8715400
Wurling guranga	creek	824700	8751700
	Meaning: Moon having shower		
Wurnulla	Wet season swamp.	183500	8742900
Wurruyung	creek and jungle with freshwater.	186500	8746600



Plate 13 Robert Cunningham with the map showing place names

4.5 Place names of the Jungle Creek / Mammadawerre Region

Names collected and transcribed by Ursula Zaar

Feature Name	Source	Feature Description	Easting	Northing
Amargeuwarge	Charlie Nalorlman Mukudu	Area – top part of Jungle creek.	342500	8656600
Danek		Area	356000	8659000
Djalma		Area	357500	8658000
Gamajbuk	Mukudu	Billabong on Goomadeer River	357600	8668500
Gandjarrbak	Anderson Nalorlman			
Gaparri	Charlie Nalorlman	Area, unsure of exact location	345500	8635900
Goomadir		Large area	355000	8666000
Gundun Bangarr	Charlie Nalorlman Wuddip Nabalwad	Area?	354500	8668300
	Anderson Nalorlman	Pool on Goomadeer River	359300	8674500
Gurrujmuk	Charlie Nalorlman	Hill and area	347000	8639800
Madabai	Mukudu	Area name, Yirritja	341869	8643099
Maliman	Charlie Nalorlman		351700	8671100
	Anderson Nalorlman		354000	8666700
Marbun	Wuddip Nabalwad	Spring area Mamadawerre creek	342000	8647500
Namaganda'I Namarringkarrayi	Charlie Nalorlman	Area, unsure of exact location	347500	8636800



Plate 14 Children with catch at Gamajbuk

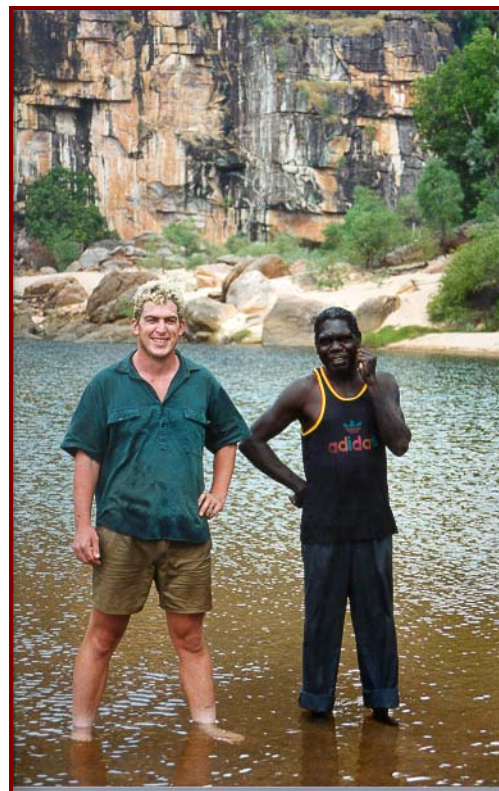


Plate 15 Anthony and Charlie on the river near Gaparri

4.6 Place names from Croker Island

Names collected by Bill Panton from Parks and Wildlife in June 2002.

Names said by Charlie Wardega and Hazel Mullabullawo and checked by Mary Yarmirr and Joy Williams for correctness and spelling.

Place name	Comments	Easting	Northing
Adjarrgarragad	well	229900	8777950
Adjumulwargoo	Spring water - perennial.	236250	8750750
Ajamarragu	well	224350	8765100
Alamirra	well	230400	8777750
Algulawarri	Spring. Ken Ogden. Outstation.	236150	8759800
Allgarwa	Well	225650	8777200
Angaragu	Well	228400	8772900
Anginining	Well	235300	8780700
An-girrja	creek	238600	8755500
Arrgamurrmirr	Keith Williams Outstation.	239050	8763700
Baniwilgbarran	Well dug with baler shell	238100	8759700
Burdburrugaga	Fresh running water. Stream.	236500?	8767500?
Burdburrugaga	Overflowing water. Wet season spring.		
Dangardbjag	well	237150	8746800
Gadagardjo	Salt flat	237850	8750400
Garrngi	well	235550	8765800
Gidargee	Perennial creek?	233400	8752500
Gidjula	well	232600	8751500
Gijula	well	232600	8751600
Gorlbarrlutj	this island a long time ago. But they died out.	266500	8777500
Gudbee	Well	237350	8773450
Gulgi	Well	230600	8755800
Gumarmarlmarrl	Well on Grant Island	270200	8765500
Gurrillgi ?	Darch Island	245000	8761500
Gurrmurriny	well on road cutting	226000	8765600
Idurbulk	Lagoon?	235100	8782200
Ijijun	well	234000	8779800
Ilgi	Mainbase	228250	8770050
Ingirri	well	236100	8778600
Injinaj		236700	8747200
Injurrargang	Mc Cluer Island	282000	8775000
Irrath	well	228800	8758450
Iurrurr	well	226500	8776350
Iwarr	Well	235800	8780200
Japs Creek	Inlet	235600	8765300
Jilbarrbarri		239600	8757400
Jimarungoo	Well	237550	8771900
Jimulbum	Perennial creek	235600	8772100
Jinomit	Well	238050	8769750
Juwurd	Well	225750	8774000
Lawiwil	Runs all year round. Spring water to salt plain	235200	8762250
Lowidj	Pools in dry season. 6 mile creek.	232500	8758200

Maga	well	236450	8776800
Mambulban	well	235800	8766300
Mambulugban	Black cockatoo well	223450	8777400
Manburrwa	Oxley Island	262500	8785000
Margungarri	Darrmilyi. Burrabe - trickle from rainbow serpent. Ng yariny.	235700	8766050
Marjun	well	237600	8769100
Marramarrani	Well	232950	8749350
Mayinbalg	Well	228050	8773800
Mingee	Well	227850	8776400
Mirrgarri	Well on Oxley Island	262300	8786000
Mirrmirr	Well	235200	8782800
Moogoowill	Creek or well?	228700	8776800
Mootoborri	Spring water all year round. Creek.	236000	8752850
Murramurra	Spring water. Creek?	233200	8750100
Nadbaladbu	Jim Wauchope's windmill	237250	8767350
Nagugagang	Well	223000	8779100
Nganyigurrung	White Cliff Well, all year round.	229900	8757150
Ngarrgadad	Well	226300	8774300
Nininlarri	Well, soak near big trees.	235600	8785400
Nyiningarrga	Well	235600	8785400
Ragalu	Well	239400	8768550
Walgarr	All along good water. Outstation.	237000	8763000
Warnagurdya	Outstation	228100	8771300
Wat / Warrt / Warrd	Small island, dreaming for storm, cyclone. That's where that cyclone is. Break the tree. And you'll cause a cyclone. The trees & cane mark the sacred place. Short trees.	268000	8774000
Well 1186	Water present	237100	8744500
Worrudja	Grant Island	270000	8766000
Wurrgad	Well	227900	8768900
Yilngirrg	Well. Daisy's birth place.	228200	8759450
Yirarri	Name, no water	238550	8758550
Yumurr	Well	230650	8778000



Plate 16 Charlie Wardega Williams



Plate 17 Hazel Mullabullawo



Plate 18 Mary Yarmirr



Plate 19 Joy

4.7 Place names from West Arnhem Land

General Listing

Feature Name	Source	Feature Description	Easting	Northing
Abramarad	Victor Williams Ronnie Williams	Intermittent Swamp	257700	8677000
Agidjarlu	Victor Williams Ronnie Williams	Area name	264000	8677500
Arijud	Victor Williams Ronnie Williams	Area at swamp – flood plain	262000	8673700
Arralgnuna	Steven Moses	Perennial Billabong	322200	8682400
Badkoral	Victor Rostrim	Spring on the Cadell River	418000	8573000
Balandjarng	Winton Campion	Area along Cadell River	438000	8615000
Balarri	Clancey	Big area name, swamp.	365000	8683000
Balali	Leanda Kentish		363000	8684000
Barlarli	Anderson		361000	8675000
Balpanarra	Betty Wanduk	Big swamp, permanent water	442000	8657000
Bamalgon	Victor Rostrim	Area along tributary to Cadell River. Meaning: Big Storm / Lightning	436300	8602200
Bamanung	Russel Brian	Perennial billabong beside Imimbar Creek.	452300	8606200
Barbori	Charlie Brian Russel Brian	Billabong and old outstation near Imimbar Creek. Meaning: little billabong in Kune language.	460500 451800	8609800 8606200
Bearbum (Bare-bum?)	Wali Campion	Area of creek forming a tributary to Imimbar Creek. Meaning: Wali was bitten on the bottom by a crocodile at this location. This is possibly where the name arises.	451000	8588000
Bemen - bemendi	Victor Rostrim?	Pool on Imimbar Creek	441200	8594000
Bilawane	George Djandjomerr	River where water pump is	384000	8580500
Blum (Plum?)	George Djandjomerr	Perennial spring near Malgawa Outstation	379500	8581200
Bonidjaku	Victor Rostrim	Pool on Imimbar Creek	441100	8593700
Borboyngi	Anderson		457300	8660700
Bordjedje	Brian Campion	Large area	456000	8606000
Borrongdjam	Victor Rostrim	Upper Cadell River from these coordinates: Meaning: bird singing in the wet season	419000	8593000
Bu – kodjok Ku - kodjok	Wali Campion	Large pool on the Blyth River	451000	8564000
Bud burik	Victor Rostrim	Pool along the Cadell River	424400	8598300
Bulagurra?	B. W.	Island in swamp area	453400	8648400
Bunbarr	Wali Campion Stuart Campion	Area name – Blyth river area. Area along Saddlers Creek.	467000 ?	8598000 ?
Burrkeh	Charlie Brian	Small spring, South Imimbar Creek	444800	8594300
Dabugarri	Miriam	Muralidbar Creek. Significance: Baby Dreaming. From Mermaid	369000	8643900
Ded Katgirri	Victor Rostrim Joshua Rostrim	Area/site along Cadell River. Significance: Moon Dreaming where the moon left its picture in the rock.	420300	8593800

Devil Devil Pass (European)	George Djandjomerr	Significance: To do with Lightning Dreaming.	390000	8994000
Dholpu	Victor Rostrim	Rrol Clan – TO is Laura	440700	8597600
Dhumbu	Stuart Campion	Site along Imimbar Creek	468300	8617600
	Wali Campion	Perennial waterhole / Pool on tributary stream to the Blyth River.		
		Significance: Ceremony place.		
Djabidjbagolwi	Lofty	Liverpool River area	372000	8590000
Djadelbelminir uyi	Victor Rostrim	Area with thick vegetation on tributary to Cadell River	8599500	434400
Djenmed	Victor Rostrim	Area with rapids along Cadell River	423800	8597000
	Joshua Rostrim	Meaning: fish bone, put together as rubbish.		
Djikirrikolork	Wali Campion	Hill	479700	8613200
Djokolboryin		Perennial pool at Goomadeer River.	356800	8657200
Djilliwirri	Stuart Campion	Site along Blyth River	469400	8621200
	Wali Campion			
Djubbunnu	Wali Campion	Swamp	472000	8567000
Djubbunn				
Swamp				
Djudjdi_buyn	Wali Campion	Two rocks and a gorge.		
		Significance: Secret place where there is Rainbow Serpent excrement. Look but don't touch.		
Djulkarr	Clancey	Waterfall	363200	8652600
Djultji	Wali Campion	Area name	473079	8616025
	Stuart Campion			
Dubbun	Victor Rostrim	Place with smooth grinding rock.	437100	8606000
		Significance: Ceremony place		
Dugaladjaran	Victor Rostrim	Area along Cadell River	424000	8601900
	Joshua Rostrim	Meaning: Little possum		
Dumandjaki	Victor Rostrim	Area along creek at confluence to Cadell River	435100	8610300
Ermi	George Djandjomerr	falls along river east of Malgawa	384600	8580700
Gakorrordjh	Wali Campion	Large spring on upper Guyuyu Creek	469000	8565000
Gandirriman	Russel Brian	Swamp which dries out.	449600	8613500
Ganeng	Wali Campion	Billabong to Blyth River	470200	8601000
Gillidjangarr	Wali Campion	Area.	459500	8637500
		TO: Lena Djamaraku		
Ginjen	Wuddip	Big Spring	326000	8634000
	A..			
Gubarnbarngu	Clancey	Area	398000	8681000
		Meaning: Old Tommy's country		
Gubiniguldi	Victor Rostrim	Swamp with trees.	433800	8607000
		Meaning: Mud Cod		
Gudjurdu	Wali Campion	Hill	478200	8618200
Gugerri	Neville	Perennial Waterhole	396900	8659700
	Eric Marday			
Gumarngil	George Djandjomerr	Spring		
Gunanbarr	Anderson	Area	340000	8684000
Gunbuldjulk	Victor Rostrim	Area/site along Cadell River	424000	8599500
	Joshua Rostrim	Meaning: Kangaroo crossed the country, you can see the tracks in the rock.		
Gunburray	Bill	Rock country area name	400000	8623000
Gunukdi	Wuddip		370500	8639600
Ibin	Wali Campion	Area along tributary to Imimbar Creek	456000	8594000
Igarum	Neville Marday	Area of perennial creek	401000	8669000

		Significance: Sugarbag dreaming. Traditional story connects water from Igarrum to Namugardabu.		
Immilgil	Victor Williams Ronnie Williams	Area at creek	272500	8673000
Jawulpa Anirra	Horace	Well	446800	8657200
Kabenengai	Luke	Significance: Yalk Yalk (mermaid)	380000	8660000
Balkmir	Tommy	dreaming area.		
Kalkbo	Lofty	Liverpool River Catchment	371500	8592700
Kokoludki	Victor Rostrim Joshua Rostrim	Area at Imimbar Creek	440800	8595700
Kolbin	Victor Rostrim	Significance: Devil Dreaming		
Kurrnguki	Lofty	Area along tributary to Cadell River	436600	8603700
Mabbun	Stuart Winton	Liverpool River Catchment	382500	8603000
		Site along tributary to Blyth River.	472800	8602600
		Significance: Blind boil dreaming. Meaning: Rocks look like blind boil.		
Maburda	Wali Champion	Area name	466000	8591500
Madjakil	Tommy	Majori Creek	381000	8671000
Magununung	Wali Champion Stuart Champion	Large waterhole on Blyth River	469900	8620700
Mali Mali	Victor Rostrim	Significance: Brolga Dreaming secret site.		
Malwarrulk	Victor Williams	Area & creek – tributary to Cadell River	433000	8598300
Manborreban	Bill	Area at spring	272000	8682000
Mandjalarkarr	Wali Champion	Area?	401500	8635500
Mangabor	Miriam Tommy	Hill	479000	8614000
Mangulan	Mount Permein	Perennial part of creek with paperbarks.	376300	8656700
Mangundjang	Lofty	Area name.		
Mangungangi	Victor Rostrim Joshua Rostrim	Perennial billabong	274000	8692000
Marngingingarni	Kennedy	Significance: Sugarbag Dreaming	377500	8587500
Meerin	George Djandjomerr	Site along upper Cadell River	624000	8600500
Midjarpin	Rose Darcy	Meaning: Sugarbag		
Mokmek	Lofty	Area near Nabalek.	315000	8638000
Mokori	Victor Rostrim	Rainforest & spring north of Malgawo.	387000	8591700
		Creek area name	446500	8644300
			390000	8612500
		Area of Cadell River	421500	8596000
		Meaning: Freshwater crocodile		
Moludja	Daniel Djanbul	Area	363000	?
Myra Falls	Kennedy	Waterfalls with springs at the base.		
		Significance: The rainbow serpent is around there. It causes the springs.		
Nabudmibango	Lofty	Big spring on tributary to Liverpool River.	373000	8589000
Na-karndoebalh	Wali Champion	Large pool on Guyuyu Creek.	471200	8574500
Nalabirrbirr	Bill	Area name	393000	8664500
Namalagobor	Bill	Spring	392700	8647500
Namanwitmi	Victor Rostrim Joshua Rostrim	Pool on Cadell River	419500	8592800
Naningdjilliwirr	Stuart Champion Wali Champion	Waterhole – dries in the late dry.	469234	8621099
Nemirili	Wali Champion	Site name at Blyth River road crossing	467200	8627500
Ngaldawun	Victor Williams Ronnie Williams	Area name	275000	8667000
Ngalkurldurr	Lofty	Liverpool River Catchment	378000	8598000
Ngaradj	Victor Rostrim	Meaning: White Cockatoo	424200	8603000
Ngarborung	Victor Rostrim	Area along Cadell River.	420200	8594800

	Joshua Rostrim	Meaning: Wild country.		
Ngaworlor	Miriam	Area	368900	8640300
Ngorbul	Wali Campion	Inundated area along creek which is tributary of the Blyth River.	459500	8576000
Ngorlorwerri	Miriam	Site along creek south of Gudjekbeinj.	370200	8642200
Nguhbul	Wali Campion	Change of location from prior listing. Significance: Rainbow serpent excrement at this location	459200	8574000
Nihlar	Victor Rostrim	Area along creek, tributary to Cadell River	436300	8608500
Noni	Lofty	Spring at this location	374650	8588849
Rumulbi	Wali Campion	Swamp that dries up.	468800	8596200
Wadbad	Victor Williams	Site	270800	8674100
	Ronnie Williams			
Walirrgadjarnj	Wali Campion	Area	463000	8631500
Walirrgagjary		Significance: Yirritja moiety		
Wandalk	Wali Campion	Swamp	471200	8601400
Warralkarr	Alfred	Swamp, possibly dries out.	285500	8615000
Wumaldji	Victor Williams	Swamp that dries out.	253400	8676600
	Ronnie Williams			
Wunbun	George	Creek area	304500	8690500
	Jacky			
	David			
Yalgali	Anderson	Spring	344800	8653200
Yarbal	Brian Campion?	Area south of Malnjangarnak.	474000	8595000
	Wali Campion?			

Considerable time and care has been taken to locate and spell Aboriginal place names. Consultations have been broad but discrepancies may occur. The place names have been given with the permission of the traditional owners specifically for use in this mapping project. If they are to be used elsewhere, it is necessary to gain approval from the traditional owners. The Northern Land Council can be contacted in this regard.