



# Place Names Maali - Final Report

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We thank you for your integrity and understanding.



Woorlbirninny kaartidjin *Creating knowledge*



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<b>Acknowledgement</b>	<b>3</b>
Forward from Moodjar by Emeritus Professor Dr Len Collard	3
Introduction & overview	4
Project partners	5
Maali miy	5
Landgate	6
City of Swan	6
Moodjar	6
Disclaimer & Agreements	7
Data Sharing and Indigenous Cultural Intellectual Property	7
Moodjar’s Place Names process	8
Connecting words	9
Decoding Process	10
Darbakarn darbakarn	10
Place Names Maali Decoding Summaries and Outcomes	12
Gidgegannup	13
Waljarra Swamp	14
Koondela	15
Walyunga Pool	17
Koongamia	20
Boongarup Pool	21
Birdignarading Spring	23
Boononging	25
Mount Mambup	26
Jandulup	27
Wielling Pool	29
Yalawarra Pool	31
Coolee Coolee Swamp	32
Maralla Creek	34
Marda Brook	36
Boyay Gogomat	37
Mandoon	38
Wurerup	41
Gynning	42
<b>Bibliography</b>	<b>44</b>

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## Acknowledgement

Moodjar acknowledges Aboriginal and Torres Strait Islander peoples as the Traditional Custodians of Australia and recognise their ongoing role, responsibilities and continuing connection to land, waters and culture. We acknowledge the Whadjuk People as the Traditional Custodians of the land we meet on. We pay our respects to Elders past and present.

Ngulluckiny moort nitja mia mia katitjiny Whadjuk Noongar Boordier nitja boodjar ngulluckiny nyinniny. Ngulluckiny katitj buranginy quop koorndan noonar Noongar birdier buranginy moorditj woortbirniny wer doordook nitja birrit boodja.

## Forward from Moodjar by Emeritus Professor Dr Len Collard

On behalf of the team at Moodjar Holdings, it is a privilege to present this final report for the Place Names Maali project. This project is the beginning of a state-wide journey to reclaim and reassert Aboriginal placenames and their meanings across the state of Western Australia, beginning with the South West boodjera. We thank our project partners Landgate and the City of Swan for leading the way as government agencies building towards reconciliation, truth-telling and new approaches to government and Noongar community relations.

At the core of this work is the Maali miy - the Voice of Swan decoding group. This group consists of bridiyas (Elders and Senior Knowledge Holders) both from the local Swan area, as well as representing the Whadjuk Aboriginal Corporation Cultural Advice Committee. The Maali miy provided strong cultural leadership by centering their kaartidjin (knowledge) in the decoding process, as they broke down each placename to reveal the true stories of the boodjar (land) we walk on. Sharing and discussing the colonial records and wordlists used as secondary resources in the process, the Maali miy often challenged these records and re-asserted their ancestral kaartidjin handed down to them by their old people.

The process has been incredibly deep and rigorous, with strong and respectful discourse and agreement making. We thank the Maali miy for their generosity of spirit and sharing of their knowledge and time to be a part of this landmark project.

It is exciting to know that the outcomes of this work will be among the first decoded and endorsed placenames recorded on Landgate's new Aboriginal Place Names online interactive map. Who knew that when I first approached Landgate over 30 years ago to begin discussions on how we can reassert our Noongar placenames on boodjar, that we would be here today making this a reality, not only on Noongar boodjar, but eventually state-wide across Western Australia.

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The tide is changing, and the opportunities to not only learn, but in turn teach, the true history of this land are growing and becoming more embedded in Australian's everyday life. This is only the beginning of the journey, as we acknowledge the koora (past), to assert the truth in the yeye (present), and walk together into the boorda (future).

## **Introduction & overview**

Place Names Maali is a Noongar language, knowledge and placenames project delivered in partnership with Landgate, the City of Swan, Moodjar, Noongar Elders and Traditional Owners. This project is designed to serve as a pilot to test the mapping of Aboriginal placenames within an interactive portal that could be developed into a state-wide framework.

There are many Aboriginal placenames currently recorded in the Landgate database, with information sources ranging from the first colonial surveyor records, to contemporary naming and knowledge. Many of these names have never been properly translated, or have incorrect translations recorded in the database, leading to unknown or incorrect meanings attributed to these important sites. Professor Len Collard's work centres around discovering the truth and meaning behind Aboriginal placenames across Noongar boodjar and beyond. Landgate approached Moodjar to provide cultural advice and support in the development of the new Aboriginal Place Names map. This map will be an interactive portal that will house Aboriginal placenames from across Western Australia, along with their translations, pronunciations, and stories. To begin this journey, Moodjar advised on a community development initiative that engages traditional owners in centering their kaartidjin in the process, alongside learning the decoding techniques that Dr Len Collard has spent a lifetime studying. Moodjar argued that the outcome of this process would add a rigour in cultural language, led by senior knowledge holders that ensures cultural authority to the placenames that would be entered into the new system. Throughout the pilot, the placenames would be verified by traditional owners and language holders, and translated into their original meanings. This is where Place Names Maali was born.

Through the Place Names Maali project Moodjar worked alongside traditional language and knowledge holders to uncover and decode 15-20 Noongar placenames in the council area of the City of Swan. These names were drawn from both current Landgate data, as well as external historical research. Over 4 workshops held fortnightly, Moodjar and the Maali miy group decoded 18 final placenames. These decoded names have now been verified by traditional owners and knowledge holders, and will be documented in the new Aboriginal

Place Names map developed by Landgate, forming part of a long-term legacy project to revive Aboriginal language and placenames, and reassert sovereignty over this land.

Landgate is committed to recording and preserving the traditional names of places and geographical features of WA. Landgate understands the importance of gathering and holding this information, and its enduring legacy and connection to country, culture and heritage for Aboriginal and non-Aboriginal people across WA. This preservation of Aboriginal heritage is an important step towards reconciliation (Landgate Guideline to Aboriginal Naming and Dual Naming, 2023)

## Project partners

### Maali miy

#### Voice of Swan decoding group

The decoding sessions centred around Noongar Elders and senior knowledge holders referred to in this process as the Maali miy decoding group. Maali miy was the name chosen by the group, and it translates to 'Voice of Swan'. Members of the group are listed below, with a majority of members attending most sessions. Those that only attended one session are noted. Maali miy provided language, knowledge and cultural authority for the decoding process.

Maali miy	
Patrick Egan	Brenda Larsen
Joe Collard - Cultural Advice Committee to May 2024	John Mogridge
Karen Hayden	Charne Hayden - Cultural Advice Committee
Additional contributors who attended one workshop	
Jenny Garlett - Cultural Advice Committee (Attended Workshop 2)	Dylan Collard (Attended workshop 3)



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## Landgate

Landgate is Western Australia's land information authority, securing land interests, valuing property and providing and promoting the use of location data ([Landgate 2024](#)). Landgate is also the principal naming authority for the state of WA, being the department that approves road names, river names, park names, and the like. In recognising its role in holding extensive data on Aboriginal placenames, Landgate is now leading the way in developing and hosting the Aboriginal Place Names map across WA. Landgate's role in the Place Names Maali process was to provide overall project management, including access to the Geonoma database holding the Noongar placenames information of the area, while responding to advice and feedback on the development of the overall Aboriginal Place Names map.

## City of Swan

As the Landgate office is located in Midland in the Swan Council area, Landgate has partnered with the City of Swan to explore collective opportunities to build towards Reconciliation Action Plan goals together. In this process of building strong partnerships, Landgate approached City of Swan with the Aboriginal Place Names map concept, to discuss piloting the concept within the Swan region. John Mogridge and Karen Hayden from the City of Swan have been at the forefront of this partnership - providing valuable local leadership and knowledge as part of the Place Names Maali project.

## Moodjar

Moodjar is a family-owned company established in 2006. Moodjar's Director is Professor Len Collard and CEO is Lisa Collard. Len is a Whadjuk Nyungar Traditional Owner of the Perth Metropolitan area and surrounding lands, rivers, swamps, ocean and its culture.

Moodjar is about sharing Nyungar knowledge and culture to produce an overall positive impact on Australian society. The following core values are embodied in the way Moodjar work: 'Kura, yeye, boorda' - Deep connections between the past, present and the future of:

- Boodja – country
- Katiji – knowledge
- Moort – family
- Katitjin – 'maar' research teaching and action go hand in hand
- Kanya - the practice of respect
- Gnulla koorliny - working together
- Waarbirny quop weirn - creating the good spirit
- 'Boordier' - Leadership

Moodjar's role in the Place Names Maali project was cultural engagement, coordinating and facilitating Moodjar's innovative placenames decoding research in a community setting.

Through this process Moodjar facilitated the decoding workshops with the Maali miy decoding group, as well as the feedback session on the Aboriginal Place Names map prototype.

## Disclaimer & Agreements

The decisions made during this project were based on information and knowledge available at the time. A range of resources were made available to the Maali miy decoding group. A literature review written by Dr Sandra Wooltorton and Louisa Stredwick specifically for this project and area was drawn on throughout the project. In addition Moodjar employed Noongar word lists and a range of resources that the group brought in and referred to (all listed in the bibliography). These are all considered secondary sources. As per Moodjar's methodology for decoding Noongar placenames, the primary source information is Noongar kaartdijin, language and cultural knowledge that each person brought to the table and shared generously and passionately with each other. With Len Collard facilitating the dialogue and process - the group arrived at the meaning and translations for the Maali Place Names through a majority voting process. At the outset this process of consensus was agreed upon by the group. Reporting was completed fortnightly, where all votes were recorded and noted for transparency and learning. All outcomes are based on the context and knowledge at the time. All parties understand that there may be new information shedding new light on the meanings behind these places in the future.

*Most of us, we were given the names, and we worked with what we knew. But us coming back again and back again to discuss further over the weeks, allows us to process it. Because we're talking about deep - this is deep and spiritual. These old people who come up with these names, they were connected to songs and stories that were there for 1000's of years. And there are certain things, probably around 70%, that we have no qualms about.*

- Joe Collard

## Data Sharing and Indigenous Cultural Intellectual Property

Moodjar respects and expects adherence to Indigenous Cultural and Intellectual Property rights by all partners, following the principles developed by Terry Janke, an international authority on ICIP<sup>1</sup>. Moodjar applies these protocols throughout the decoding process, including providing information to knowledge holders, ensuring consent and permission, sending reports for sign-off, attribution of stories, upholding cultural privacy protocols, and protecting general Noongar protocols. If information is to be used outside the purpose, Moodjar encourages Noongars to seek fair compensation and encourages participants to ask questions.

<sup>1</sup> <https://www.terrijanke.com.au/icip>

Janke's work also highlights [Indigenous Data Sovereignty](#), promoting an Indigenous Data Sharing Agreement for working with First Nations communities, seeking traditional knowledge, and using traditional knowledge. The Moodjar team went through in detail the Data Sharing Agreement with all participants allowing time for discussion and ensuring understanding. All participants provided written consent via the agreement, which Moodjar holds on file.

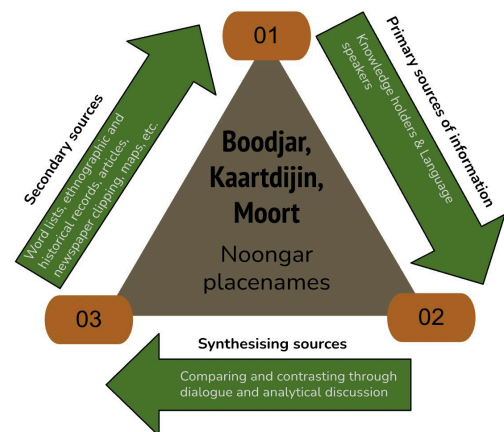
## Moodjar's Place Names process

Moodjar believes it best to carry out naming and renaming as part of a process 'in conversation' with a range of people. Partly this involves 'consulting' those who have long since passed (through the historical archive), bringing together language users to get the best available evidence that helps us understand 'meaning-making', entering into processes that having those who will 'use' the names offer their insights and encouraging groups of people to have an experience of contemplation and arrive at shared understandings.

This is best described through the Triangulation model, using three data points and the concepts of Boodjar, Kaartidijin and Moort, to centre the information and arrive at the most accurate answer and conclusion.

These triangulation points involve:

1. Centering the knowledge on the language speakers and knowledge holders in the room, as the primary source of information.
2. Drawing data from written research including colonial word lists, maps, ethnographic and historical records, and research papers.
3. Synthesising these two data points together with all stakeholders, creating a dialogue and analytical discussion to reach the best known truth.





## Connecting words

An important element of the Place Names process is the acknowledgement that each Noongar placename is not just one word, it is a sentence. This sentence will more often than not be a descriptor of the location, giving its purpose, its landscape and identifiable features, or its meaning to an individual or group.

At the root of the decoding process is the agreement on the base connecting words evident in the Noongar language. These connecting words ground the placename in its geographic site and purpose, and are the important link that holds the placename sentence together. Below is the agreed Connecting Words table referred to in the Place Names Maali project:

<b>AK / UK</b>	On	<b>IN / ING / INY / NG</b>	Situated, Sitting, Located here
<b>ANG / ONG</b>	On, Belonging to	<b>NE / NEE / NI / NIE / NIH</b>	This, Pay Attention, Listen, Take Notice
<b>GA / KA</b>	Of, Belonging to		
<b>AN / UN / UNG</b>	Connected to	<b>WER</b>	And
<b>AP / UP</b>	Locality, The place of	<b>IL / ILY</b>	That, over there
<b>AL / ALA / ALE / ALI / ALLA / ALLEE</b>	That, Over there	<b>DA / DAA / TA</b>	Mouth, Entrance, Access to

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## Decoding Process

The Place Names Maali decoding process was a rigorous and transparent one, with all stakeholders and knowledge holders invited to undertake this process together through the following elements and steps:

1. Literature Review undertaken by Dr Sandra Wooltorton and Louisa Stredwick, drawing on historical colonial texts alongside cultural narratives to provide the history of the place.
2. Fortnightly workshops to break down and decode the initial 19 Noongar placenames.
3. Centering the discussion on the knowledge in the room, provided by the Maali miy decoding group.
4. Supporting this knowledge with the colonial word lists, as the first literature depicting the Noongar language in written form.
5. Undergoing rigorous discussion in the room around each name and its potential translation.
6. Through a majority consensus vote process, a first round of translations were decided on.
7. Each translation discussion and outcome was documented in the post-workshop reports.
8. A final consensus session took place, with those present agreeing to the outcomes through the majority vote process.

## Darbakarn darbakarn

As part of the decoding process, Moodjar and stakeholders followed the 'Darbakarn, darbakarn' model. This is a consensus driven approach that provides 3 different stages of response, to ensure time and space are given to the discussion.

As Dr Palmer notes (Moodjar Holdings, 2022) when describing Moodjar's process,

*"...sometimes things take a little time to work through. Sometimes we don't know the answer to a question right away. We need time to think, ask others and work things out. A strong Noongar way of doing things is to acknowledge this, go along darbakarn (steady, steady) and take more time. The Moodjar team will make sure people are allowed to put things 'on hold', recognise that we may not be able to work something out right away and go away, talk with people, and do some more thinking."*



**Woort koorliny** - Means green - all go! That's the placename we agree on.

**Share** - We might be happy that there's multiple perspectives on that name or place, and that might be the decision that the group comes to. The work in that session will be just to document them all for now.

**Darbakarn darbakarn** - Maybe we're not sure and not agreeing completely. Then it's darbakarn darbakarn - we will go gently and come back to it.

## Place Names Maali Decoding Summaries and Outcomes

The remainder of this document lists the final translations of each placename, including a summary of the discussions that led to those decisions. For more detailed and minuted discussions from each workshop, please refer to the *Collated Discussion Report* held by Landgate.

Each placename will be presented in the Aboriginal Place Names map in the following structure:

<b>Placename</b>	[Noongar place name]
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"> <li>• [Decoded word] - [english translation]</li> <li>• [Decoded word] - [english translation]</li> <li>• [Decoded word] - [english translation]</li> </ul> <p>This name translates to “[Translated placename]”</p> <p>[Context sentence]</p> <p>This translation was completed during the Place Names Maali project - a partnership project involving Landgate, Moodjar, City of Swan, and the Noongar Elders and Traditional Owners decoding group (Maali miy - Voice of Swan), as well as the Whadjuk Aboriginal Corporation Cultural Advice Committee in 2023 / 2024.</p>
<b>Source</b>	Maali miy
<b>Language</b>	Noongar
<b>Verification</b>	Verified by Traditional Owners
<b>Endorsement</b>	Endorsed by Prescribed Body Corporate - Whadjuk Aboriginal Corporation Cultural Advice Committee

## Gidgegannup

### Final approved translation

<b>Placename</b>	Gidgegannup
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Gidgie - Spear</li><li>● ngang - my / mine</li><li>● up - place of / locality</li></ul> <p>This name translates to “My place of spears”</p> <p>This is the place where materials were sourced for gidgies (spears). Various types of trees are used to create gidgies.</p>

### Location and information source

- Suburb of Gidgegannup
- Coordinates: 31 47 31 S 116 11 54 E
- Currently in the Landgate database.

### Summary of decoding

- Originally in the Landgate system as ‘Place where spears (Gidgie) are made’.
- Translation was noted as incorrect, as there is no word for ‘made / create’ in the name. This word is ‘Walbirininy’.
- The group all agreed that the word ‘Gidgie’ in the name does mean ‘Spear’.
- Name was broken down to ‘Gidgie / Gann / Up’, with ‘Gidgie’ being ‘Spear’, and ‘up’ being ‘place of / locality’ from the Connecting Words table.
- Consideration was given to the perspective of the person speaking, in decoding the middle of the word - is it theirs? Ours? Mine? His / hers? The word ‘ngang’ was discussed, meaning ‘mine / ours’, as a potential interpretation of the middle word ‘Gann’ in the name.
- With the name broken down, the origins of each word were agreed as - Gidgie = spear / Ngang = mine, ours / Up = place of.
- This first translation of ‘Our Place of Spears’ received a unanimous vote.
- At the final consensus discussion the translation for ‘ngang’ was noted to be more ‘my / mine’ rather than ‘ours’, which updated the translation to be ‘My place of spears.’
- This final translation received a unanimous vote.

## Waljarra Swamp

### Final approved translation

<b>Placename</b>	Waljarra Swamp
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>• Waldja - Mountain eagle</li><li>• rra - [plural form]</li></ul> <p>This name translates to “Mountain eagles”</p> <p>This area is named after the Waldja - the Mountain eagle.</p>

### Location and information source

- Site of the Old Swan Orphanage
- Coordinates: 31 51 36 S 116 00 54 E
- Currently in the Landgate database.
- Also noted in Daisy Bates documents as ‘Wal-garra’ and ‘Wul-jarra’ (Bates, 2014a, 2014b)

### Summary of decoding

- Began by breaking down to Waldja = mountain eagle / rra = plural form, similar to ‘Boodjerra’ being the plural of ‘Boodjar’, as the plural form of ‘s’ added to the end of word is not a structure of Noongar language.
- Note from one group member that from a birds eye view, the swamp appeared to have a similar shape to an eagle’s footprint. Another noted that the site is near the hills, which is where the mountain eagles would live.
- Discussion on the ‘Jarra’ potentially relating to the Jarrah tree. It was noted that the Noongar word for this tree is ‘Djarraly’ or ‘Djarryl’ (Moore, 1842), with the ‘Jarrah’ naming being the European version of the tree name.
- A reference for ‘Waldja’ was confirmed to be ‘very large dark brown mountain-eagle’ (Moore, 1842).
- Joe shared a story of the eagles burning country, leaving lakes in the areas they burned, potentially linking the area to a songline.
- The final translation received a unanimous vote.



## Koondela

### Final approved translation

<b>Placename</b>	Koondela
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>• Koornt - House, camp</li><li>• ala - Over there</li></ul> <p>This name translates to “Camp over there”</p> <p>This area has been documented to be linked to tribe home camps. When asked what this place was, a guide may have pointed and told the enquirer ‘that is our camp, over there.’ This is proven evidence that Noongar have been living in this area for a very long time.</p>

### Location and information source

- Suburb of Woodbridge.
- Not currently in the Landgate database.
- Sourced from Daisy Bates documents
  - Noted in n.d., Bates, *Geographical Distribution of the Northern and Southern groups of Western Australia*. (Bates, 2014a)
  - Noted in 1904, Bates, *Native Vocabulary Compiled by Joobaitch of Guildford & Perth areas*. (Bates, 2013)

### Summary of decoding

- Not currently in the Landgate database, this name was found to be the placename for the suburb of Woodbridge in research documents.
- Noted that the area was described as ‘Guildford Tribe Home Camps’ in Daisy Bates documents, so the name could relate to home or camping.
- The word ‘Koondee’ = ‘hitting stick’ was discussed, with the query if there were trees in this area that may have been used specifically to create a Koondee. The word for ‘stick’ was discussed, with the words ‘dowak’ and ‘boorn’ offered.
- In referencing the ‘home camps’, the term Mia or Mia Mia was discussed. This was also noted to be an Eastern States Aboriginal word. It was discussed that if this area is sheltered and covered from the wind, it could have been used as a winter camp.
- The group spent time looking through the wordlists and resources for more information. ‘Karlup’ was offered as being fireplace / fire. ‘Kwont’ was found for shelter in Wilf Douglas’ *Illustrated Dictionary of the South-West Aboriginal Language* (Douglas,

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1996). 'Koornt' was also found listed on the SWALSC website as meaning 'Shelter (mia mia)'.

- It was discussed that the fact this was a recognised camping ground provides more evidence that Noongars have been living in this area for a very long time.
- 'Ela / ala / alla' was drawn from the Connecting Words table, meaning 'over there'.
- The interchangeability of 'T' and 'D' in the Noongar language was discussed, noting that 'Koornt' and 'Koond' could sound similar when spoken aloud.
- The final translation received a unanimous vote.

## Walyunga Pool

### Final approved translation

<b>Placename</b>	Walyunga Pool
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Waldja - Mountain eagle</li><li>● yung - to give / connected to</li><li>● ga - belonging to</li></ul> <p>This name translates to “Belonging to the Mountain eagle”</p> <p>Walyunga is an important place of trade and exchange, located on the boundary of many groups of the area. At Walyunga we give to each other - food, materials, and we exchange family for partnerships or travel. This significant Walyunga area belongs to the Waldja - the Mountain eagle.</p> <p><i>A secondary translation was also submitted by the Maali miy group, noting that both were strong and relevant translations to the area, and so this name may require further critical review:</i></p> <p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Waly - to cry</li><li>● yunga - male grey kangaroo</li></ul> <p>The name translates to “Crying kangaroo”.</p> <p>Walyunga may be where the male kangaroo cried for his female kangaroo, after she was chased by the dingo. This forms part of an important songline.</p>

### Location and information source

- Name for the pool of water in Walyunga National Park, where the Avon and Swan Rivers converge.
- Coordinates: 31 43 14 S 116 04 21 E
- Currently in the Landgate database.
- ‘Walyunga’ name originated from the Pool site, but has also been given to ‘Walyunga National Park’ and ‘Walyunga Lookout’ within the Landgate database.

### Summary of decoding

- Noted to be the largest Aboriginal camping ground within 50km of Perth (1984, National Parks Authority of WA, Walyunga National Park)
- The word ‘Walyang’ was discussed, meaning ‘lungs’.

- Name was broken down into Waly / yung / ga.
- 'Ga' was found in the Connecting Words table to be 'belonging to'.
- The term 'yong-a' was found in the Symmons word list to mean 'give', (Symmons, 1841) and the term 'Yaang' or 'Yoongama' was translated as meaning 'to give' on the Wirlomin Noongar Language & Stories website.  
(<https://www.wirlomin.com.au/language-list/yaang/>)
- The word 'ian' was found in Salvado's word list (Salvado, 1977) to mean 'to give', and it was noted that the spelling and pronunciation would be different in this resource due to the author's Spanish language heritage.
- It was noted that the word 'Yung' is translated as 'Native man' in certain resources. It was then discussed how 'Nyungar' is also known to be 'man', but when you break down the word, it could be linked to 'Gnarniny', meaning food or to eat. So if we look at the word as 'Nyung-gnarniny', it means that they are providing / supplying / food. 'Nyungars' are the 'givers', of food, information, directions, water.
- Discussion around this name also linking to the 'Waldja', in line with the translation for 'Waljarra' and connecting these sites through on-country narrative.
- The word 'Wal' meaning 'to cry' was discussed, alongside 'Yunga' meaning 'Male grey kangaroo'.
- Joe shared a story of the dingoes chasing the kangaroos across the land, noting this could be the place where the male kangaroo came to cry, and forming part of an important songline. He also noted the site of 'Wurerup' in the region could also relate to this story, as the 'Warr' is the female grey kangaroo.
- Two strong translations were offered and voted on:
  - 1. Waly (cry) / Yunga (kangaroo) = Crying Kangaroo
  - 2. Waldja (Mountain Eagle) / Yung (to give) / Ga (Belonging to) = Belonging to the Mountain Eagle
- Discussions around the Waljarra site and Walyunga site being along the same watercourse, so could link to the same songline about the Waldja.
- As a final decision couldn't be made, a **preliminary vote** was cast, with 'Crying Kangaroo' receiving a unanimous vote.
- In Workshop 2, further discussion included breaking down the name to Wal (to cry) / Yung (to give) / Ga (Belonging to), with the sentence 'Belonging to the Crying', telling of giving your sorrow to a place, and remembering the old people.

- Walyunga as a strong place of trade, exchange, and gathering was discussed, with it being near the boundary of many different groups and where they would all come together.
- The 'giving' could be related to exchanging family for partners or travel - sending someone on their journey.
- It was noted that 'Yung' could also be the connecting word 'Ung', which means 'connected to'.
- Charne shared her previous work with an anthropological study of the area, where they found thousands of stone and rock artefacts. Thousands of years of artefacts compacted on top of each other, showing the importance and age of the site.
- A reference was raised from the publication '*Potential for Aboriginal Cultural and Eco Tourism Activities in Walyunga National Park*' (Rodda, 1993) which noted that Eagles were specifically not caught and eaten in this area, as it was believed this would cause you to lose your powers and aim in spear throwing (Erickson, 1974). This showed another connection to the translation relating to 'Mountain eagles'.
- Three translations were offered and voted on:
  - 1. Wal (crying) / Yung (to give) / Ga (belonging to) = Belonging to the crying (for the exchange between Noongars). **0 votes.**
  - 2. Waly (cry) / Yunga (kangaroo) = Crying kangaroo. **0 votes.**
  - 3. Waldja (Mountain Eagle) / Yung (to give / connected to) / Ga (belonging to) = Belonging to the Mountain eagle. **7 votes.**
- With the sentence of 'Belonging to the Mountain eagle' receiving a unanimous vote.
- At Workshop 3 additional research provided by Charne was presented (Rodda, 1993). It was noted that most of the references and potential translations had already been discussed e.g. yonga (kangaroo), yunga (to give), Nyungah (people - givers).
- It was agreed to honour the original consensus vote decided at Workshop 2.
- At the final consensus discussion, further points were raised regarding the 'Yunga' kangaroo and dingo songline. Joe again noted this songline runs from Waroona, to Warr-ad-djin-ab (Munday Swamp), to Wurerup, and then Walyunga, which could indicate that it is a very important dreamtime story. He again raised that it could be where the male kangaroo cried for the female kangaroo, dropping his tears and creating the pool.
- It was felt strongly by some members of the group that although the voted translation was valid, this songline link was also a strong possible translation for the site. It was decided to submit the translation voted by consensus, while also noting the strength of the narrative around the 'Crying Kangaroo', and that further critical review of this site may need to take place.

## Koongamia

### Final approved translation

<b>Placename</b>	Koongamia
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Konk - uncle</li><li>● ga - belonging to</li><li>● mia - house</li></ul> <p>This name translates to “Uncle’s house”</p> <p>‘Koongamia’ is where the house belonging to the uncle is located.</p>

### Location and information source

- Suburb of Koongamia.
- Coordinates: 31 54 16 S 116 02 23 E
- Currently in the Landgate database.

### Summary of decoding

- This location was given this Noongar placename in the mid 1950’s, so may not be a traditional placename. Presented as a contemporary name, in order to ascertain the validity of the translation currently in the system. Originally translated in the database as ‘koong’ = ‘hill’ / ‘mia’ = ‘home’.
- The group began by critically analysing this translation, and researching translations for the word ‘hill’ or ‘head’. The Salvado word list notes ‘Catta’ as being ‘Head: top of a hill’. (Salvado, 1977). The word ‘Koonga’ was discovered, meaning ‘Back’ (Bindon, 1992), with the referencing showing the word originates from the Margaret River region. The word ‘Kaat’ = ‘The Head’ in the Wilf Douglas illustrated text (Douglas, 1996), and ‘Kat-ta’ = ‘the head, a hill, the top of anything’ (Grey, 1839). The word ‘Koornt’ was raised, to mean ‘shelter / home’ in Noongar.
- Through this research the group agreed that the translation of “Home on the Hill” doesn’t work for ‘Koongamia’, it would have to be ‘Kattakoornt’ or something similar.
- The name was then broken down into Koong / ga / mia. The word ‘Konk’ was found for the start of the word, meaning ‘Uncle’. ‘Ga’ was translated from the Connecting Words to ‘belonging to’. ‘Mia’ was translated to ‘home / shelter / camp’, as an Eastern States version of ‘Koornt’ in Noongar.
- The sentence ‘My Uncle’s House’ was voted on, with 4 votes of approval and 1 abstain. Majority consensus was reached.
- In the following workshop, it was discussed that there was no ‘My’ in the name, so the sentence should be altered to just ‘Uncle’s House’, to which all agreed.



## Boongarup Pool

### Final approved translation

<b>Placename</b>	Boongarup Pool
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Boorn - trees</li><li>● ngar - eat</li><li>● up - place of</li></ul> <p>This name translates to “Place to eat amongst the trees”</p> <p>Here where the two rivers meet there are many resources. It is a place where we sit and eat amongst the trees.</p>

### Location and information source

- Name for the pool of water in Walyunga National Park, where the Avon and Swan Rivers converge, slightly North of Walyunga Pool. Also known as ‘Long Pool’.
- Coordinates: 31 43 40 S 116 04 34 E
- Currently in the Landgate database.

### Summary of decoding

- The word ‘Boonjanniny’ meaning ‘kissing’ was offered, as the two pools/waterways come together.
- The name was broken down into Boon / ngar / up, with ‘Up’ = ‘place of’ from the Connecting Words.
- Other words discussed included ‘Boon-yan’ = to kiss (Bindon, 1992), and ‘Ng-ra’ = ‘back of’ (Bindon, 1992).
- The word ‘Boorn’ was found, to mean ‘tree / wood / root / tuber / vegetable’, and ‘ngarniny’ to be ‘eating’, with the name centering around vegetation to eat.
- The name was also broken down into Bo / ong / ngar / up, with ‘Bo’ meaning ‘long way.’
- ‘Boongara’ = ‘Bull banksia’ was found in a book referencing Grey’s vocabulary on plants (Abbott, 1983).
- Three translations were created and voted on.
- For option (3) the group offered the sentence of ‘Place to eat vegetables’ / ‘Vegetable eating place’ / ‘Place to consume vegetables’. referencing how ‘Boorn’ could relate to vegetables as well as trees.

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- John then offered the sentence of 'The place to eat amongst the trees' which all the group responded positively to. John continued by noting it could then relate to eating many different foods including fish and foods from the river, at this place. The below are the final translation options developed and voted on by the group:
    - 1. Boon (to kiss) / Ngar (back of) / Up (place of) = No sentence given. **1 vote.**
    - 2. Bo (long way) / Ong (on) / Ngar (eat) / Up (place of) = No sentence given. **0 votes.**
    - 3. Boorn (tree / vegetables) / Ngar (eat) / Up (place of) =
      - a) Place to consume vegetables. **1 vote.**
      - b) Place to eat amongst the trees. **3 votes.**
  - Translation 3b) received 3 votes, and therefore majority consensus.

## Birdignarading Spring

### Final approved translation

<b>Placename</b>	Birdignarading Spring
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>• Birdi - Pathway</li><li>• gnara - Below / down / underneath</li><li>• ing - Situated / sitting / located here</li></ul> <p>This name translates to “Pathway down to where it (the spring) is located”</p> <p>This name tells you that you must travel down the pathway to access the spring that is located below.</p>

### Location and information source

- Coordinates: 31 42 37 S 116 10 12 E
- Currently in the Landgate database.

### Summary of decoding

- The name was broken down into Birdi / gnara / ding.
- The word ‘Birdiya’, being ‘boss / leader’ was offered for the start of the word, as well as ‘bidi’ meaning ‘pathway’. The word ‘ing’ meaning ‘situated / located here’ was offered for the end of the word, from the Connecting Word table.
- The word ‘Ngaree’ and ‘Nara’ meaning ‘Salmon’ was discussed, as well as ‘Gnara’ meaning ‘neck’, and ‘Ngara’ meaning ‘the back’ (Bindon, 1992).
- Discussions on the name relating to a pathway down to the Spring, as Springs always sit at lower points in the land. On viewing the map of the site, the group noted there were small watercourses around this site, with a potential linkage to the Avon River through the waterway. It was wondered if the connection of the waterways could be considered the ‘neck’, and people would follow the path to the ‘neck’ of the river to get their water and food sources.
- ‘Gnara’ was also discussed to mean ‘below’, References for this include ‘Ngardak / Ngardal’ meaning both ‘below’ and ‘down’ in Moore’s Vocabulary (Moore, 1842), and ‘Ngar-dak’ also meaning ‘low down’ in Symmon’s study of the language (Symmons, 1841). This could relate to the ‘Pathway down to the spring below’.
- Another option was ‘Birdiya’ = boss / ‘Ngarniny’ = ‘eating’ / ‘Ing’ = ‘located here’, with the sentence of ‘Where the bosses eat.’

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- There was discussion how the 'Spring' was a wadjella addition, so would be inferred, but not a main part of the name. The sentence of 'Pathway situated below (to the spring) here at this location' was created and voted on.
  - The final translation received a unanimous vote. A more succinct sentence of 'Pathway down to where it (the spring) is located' was presented to the group at the following workshop, which all approved as the updated translation.
  - At Workshop 2, and at the final consensus discussion, the group discussed options for translating the word 'Spring' in the name to Noongar. Options raised were:
    - Monong - pool, of water, in a river (Moore, 1842)
    - Garjyt - spring, flowing of water (Moore, 1842)
    - Ngirgo - spring, small (Moore, 1842)
    - Nura - spring; pool (Salvado, 1977)
    - Gnirana - well; spring (Salvado, 1977)
    - Yung-je - a stream; a spring (Bindon, 1992)
  - As there were several placenames that had the wadjella words of Pool / Spring etc. attached in the Landgate system, it was decided to not translate 'spring' for this name, and leave it as it is recorded in the system, but note the options if needed for the future.
  - All approved the final translation.

## Boononging

### Final approved translation

<b>Placename</b>	Boononging
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Boorn - Wood / trees</li><li>● ong - on / belonging to</li><li>● ing - situated / sitting / located here</li></ul> <p>This name translates to “Trees belonging on / at this location”</p> <p>This location is where the good trees belong, and where people may have travelled to get trees and wood to make certain tools.</p>

### Location and information source

- Location: 31 45 37 S 116 03 28 E
- Currently in the Landgate database.

### Summary of decoding

- The name was originally broken down to: ‘Boorn’ = trees, wood / ‘Ong’ = mine, ours, on, belonging to / ‘Ing’ = situated / located here.
- Discussion that it could be the site where people would go to get trees and wood to make weapons and tools.
- The sentence of ‘Trees belonging on / at this location’ was created.
- The final translation received a unanimous vote.
- At Workshop 3 it was raised that the direct translation for ‘Ong’ should just be ‘on / belonging to’, removing the ‘mine / yours’ translation. This was updated in the breakdown.

## Mount Mambup

### Final approved translation

<b>Placename</b>	Mount Mambup
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Maaman - Father</li><li>● up - place of</li></ul> <p>This name translates to “Place of the father”</p> <p>When you reach out to the ancestors, you do so from a high place. Mount Mambup is in an area that has a strong connection to men, and is the ‘Place of the father’, where you can sing out to your ancestors.</p>

### Location and information source

- The Mount Mambup hill.
- Location: 31 45 37 S 116 03 28 E
- Currently in the Landgate database.

### Summary of decoding

- The name was broken down into Mam / Up. ‘Up’ was translated to ‘place of’ from the Connecting Words. ‘Maam’ was translated to ‘man or father’.
- It was shared that this area was a known men’s area, as well as there being a strong ceremonial songline between Mount Mambup and Bailup.
- There was a request to initially note the translation as ‘Maaman’, as its plural form.
- The sentence of ‘The Place of men or fathers’ was created, but then simplified to ‘The Men’s Place.’
- With the breakdown of ‘Maaman’ = men / ‘Up’ = Place of, the final translation of ‘The Men’s Place’ received a unanimous vote.
- At the next workshop, it was raised that ‘Maaman’ means ‘Father’, more than it means ‘Men’.
- It was shared that when you reach out to the ancestors, you go to high places. This is why the high hill in the area is aligned with ‘father’.
- ‘The Place of Fathers’ and ‘Fathers Place’ were both created as sentences, with it then being noted it should be changed to the singular tense.
- All agreed with the updated translation of ‘Father Place’.
- At the final consensus discussion, it was raised that ‘up’ always translates directly to ‘place of’, so the name should be altered to ‘Place of the Father’. All agreed to this edit.



## Jandulup

### Final approved translation

<b>Placename</b>	Jandulup
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>• Jandu - Whistling kite</li><li>• up - place of</li></ul> <p>This name translates to “Place of the Whistling kite”</p> <p>This area is named after the Jandu – the Whistling kite</p>

### Location and information source

- Coordinates: 31 36 39 S 115 59 38 E
- Currently in the Landgate database.

### Summary of decoding

- The name was initially broken down into Jan / da / al / up.
- The spelling originally presented in the first workshop was ‘Jandalup’, which was incorrect. The correct spelling in the Landgate system is ‘Jandulup.’ This was corrected at the following workshop.
- In reviewing a map, it was seen that the site sits near a watercourse running North/South, which may connect to an underground water system.
- Some translations options were ‘Djenna’ (feet), ‘Da’ (mouth /access), ‘Al’ (that / over there), with the theme of walking down to the pool to find water.
- It was discussed that when the settlers arrived, the first thing they would look for is water. So it makes sense that several of the placenames in the area are about how to find water.
- The sentence of ‘The place that can be accessed by foot’ was created, noting that ‘accessed by foot’ is the direct translation, but infers ‘walking’.
- This translation was initially created and voted on, and received a unanimous vote:
  - Djen (feet) / Da (Mouth, access) / Al (that, over there) / Up (place of, locality) = The place that can be accessed by foot.
- The summary of this name was presented at the start of Workshop 3, with a request to reopen the name for discussion as a member who wasn’t present at the previous workshop had new information to offer.

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- The words 'Darnda / Djarndo' to be a fish hawk bird, and then 'Jandu' meaning 'Whistling Kite' were found from the same source, originating from George Fletcher Moore's work (Bindon, 1992)
  - 'Jandu' in the name could relate to a fish hawk, whistling kite, or falcon.
  - The sentence of 'Place of the Whistling kite' was presented, with 'Jandu' = whistling kite / 'Up' = place of, with recognition that the 'L' could be a potential addition during different phases of documentation.
  - All approved and agreed to update the translation to this.

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## Wielling Pool

### Location and information source

- Coordinates: 31 44 04 S 116 10 23 E
- Currently in the Landgate database.

### Summary of decoding

- Discussion around places with similar sounds, like Walyalup and Woorloo.
- Discussion on what would be found around pools of water - gilgies, yongas, minnows.
- Name was broken down into 'Wiel' / 'Ing', with 'Ing' being 'situated / sitting / located here' from the Connecting Words
- Discussion of 'Wierloo' meaning 'winnaitch', or a 'no good spiritual place', with questions around whether the water here was dark water. It was noted that when the old people go to water, they throw sand in, sing out who they are, to the Waugal and the spirits of the water.
- 'Weelo' as the Noongar word for 'bush-stone curlew' bird was found.
- Noted the pool was part of an underground waterway leading to near Walyunga Pool.
- A translation of 'Wiel' (spiritual / spirit) / 'Ing' (situated / sitting / located here), with the sentence of 'The Location of the Spirits' was drafted, but no final decision was made.
- The name was revisited at Workshop 3. The following potential words were found: 'Wie' to be 'a species of snake - not eaten', and 'Wil' to be 'The North', and 'Wila' to be 'Swan' (Bindon, 1992).
- 'Weelo' = bush stone curlew was raised again, also noting this bird denotes spiritual matters.
- Further discussion on 'Wie' as the snake, and what type of snake it would be, was it the sacred carpet snake? The sentence of 'Sacred Carpet Snake' was offered, meaning this is his resting spot. It was added that the 'Ing' would be 'at this location / located here', and it was asked - what is at this location? Is it a snake? What sort of snake? Or is it a spirit? The sentences of "Sacred carpet snake located here" and "Location of the sacred carpet snake" were drafted.
- Further research post-workshop discovered a page of different snake names, however none linked to the 'Wie' name (Douglas, 1996). More information could not be found.
- Other words discussed that could relate to the decoding included:
  - Willawa - silver wattle (reference unconfirmed)
  - Willaran - Sandalwood tree (Moore, 1842)
  - Willaring - Willy wagtail / wagtail / flycatcher (Moore, 1842)
  - Wilo - North (reference unconfirmed)

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- Wirlo - Curlew bird (Douglas, 1996)
  - Woylie / Woly - small kangaroo / brushtail (Douglas, 1996)
  - At the conclusion of Workshop 3 there was still no strong decision made.
  - At the consensus session the group discussed the names 'Willaring' for willy wagtail, and 'Wirlo' for the curlew bird again, noting both birds are linked to spiritual matters. The word 'Wie' for 'snake - not eaten' was raised again (also spelled 'Wye') (Moore, 1842).
  - The term 'Wirrn' for spirits was raised, with a possible link to the 'Wiel' part of the name. The word 'Wedin' meaning 'a valley' (Moore, 1842) was noted, with the site potentially being a pool of water in a valley.
  - The group decided that there was not a strong enough consensus on what this placename could be translated to, so there would be no final translation. The work completed so far has been noted in this final report, however there will be no submission to the Aboriginal Place Names map for this site, as it requires further critical review.

## Yalawarra Pool

### Final approved translation

<b>Placename</b>	Yalawarra Pool
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Yal - To come / access / go to</li><li>● ala - that / over there</li><li>● warra - bad / no good</li></ul> <p>This name translates to “It's no good to access over there (the pool of water)”.</p> <p>This pool of water is dangerous - the name is a warning to not access the water there, as there are powerful and bad things at that part of the water.</p>

### Location and information source

- Coordinates: 31 39 41 S 116 06 58 E
- Currently in the Landgate database.

### Summary of decoding

- The word ‘Warra’ was highlighted early, meaning ‘bad / no good’.
- Discussion around when you interact with, or do things to ‘bad water’, like fishing where you shouldn’t, it can bring storms and bad energy.
- The name was broken down into ‘Yal’ (to come / access / go to) / ‘Ala’ (that / over there), ‘Warra’ (bad / no good).
- Discussion on the meaning centering around ‘that’s warra - don’t go over there! Don’t go near that water hole, as there’s powerful things there’. This could either be for spiritual reasons, or because the area is dangerous.
- Whenever people go to a new body of water, there’s always an engagement, because the spirit of the water is there and you have to pay respects.
- There is no word for ‘pool of water’ in the name, so this would be inferred.
- The sentence of ‘It’s no good to access over there (the pool of water)’ was created, and approved unanimously.

## Coolee Coolee Swamp

### Final approved translation

<b>Placename</b>	Coolee Coolee Swamp
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>• Koorl koorl - Move to and from</li><li>• Kolail kolail - Paperbark trees (plural)</li></ul> <p>This name translates to “Coming and going through the Paperbark trees”</p> <p>This may have once been a high movement area - where people would ‘koorl koorl’ - come and go and travel back and forth across the land following the waterways.</p> <p>Although this area is now mainly cleared land, it would have once been a swampy area filled with trees common to this type of area such as Paperbark, Melaleuca and Sheoak trees. 'Kolail' is one name for the Paperbark tree, and 'Kolail kolail' would be the plural form, meaning there were many Paperbark trees at this swamp.</p>

### Location and information source

- Coordinates: 31 41 47 S 116 01 38 E
- Currently in the Landgate database.

### Summary of decoding

- The word ‘Koolee / Coolee’ was offered, as the word for ‘lice / nit / flea’.
- It was noted that one word could mean the singular, with a double word meaning plural or many.
- It was discussed that in early wordlists, Noongar words tended to be written starting with ‘K’ rather than ‘C’. (see reference as example - (Moore, 1842).
- Joe told the story of the eagle and crow sharing the sweet water, which included ‘Koolees’ in the story. He noted this story is about sharing resources and honouring your obligations and responsibilities. He believed this location may relate to this story.
- On the map it was noted to be near a watercourse, and at the foot of a hill.
- The word ‘koorl’ meaning ‘move / go’ was discussed. ‘Koorl koorliny’ means ‘to go, and come back’, so this could be an important site for moving back and forth across the land along the waterways.
- Two sentences were created, and voted on:

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- 1. Nits / Fleas (plural / emphasis). **1 vote**
  - 2. Coming and going. **4 votes**
  - Sentence 2 received the majority consensus vote.
  - At the final consensus session, it was advised there was a name for the Melaleuca / tea tree / paperbark tree that could link to this name. Reference options that arose were:
    - Ko-lail - the tea tree, or paper bark tree (Grey, 1839)
    - Kolil - Melaleuca. Colonially, tea-tree, or paper-bark tree (Moore, 1842)
    - Gulli - A species of Casuarina; colonially, the sheoak (Moore, 1842)
  - The group then questioned if these trees were present at this site, as this may be cause to reopen the name for discussion. A Landgate staff member agreed to travel to the site to ascertain an answer, to help the group decide if the name needed to be adjusted to be linked to the name of the trees present.
  - It was reported that although the site itself had been cleared, a nearby waterway showed signs of Sheoaks and smaller Melaleuca trees, with the Paperbark tree being the most dominant in the area. Through this it was assumed that there would have been a notable presence of Paperbark at this swamp site before it was cleared.
  - As both translations were considered appropriate for the site, it was suggested to combine the two into the one concept. Len noted this can sometimes happen with placenames, where several concepts or meanings are collapsed into the one name. This final option was shared with the group via email for confirmation.

## Maralla Creek

### Final approved translation

<b>Placename</b>	Maralla Creek
<b>Background</b>	<p><i>The Maali miy group worked on two different translations for this name. Both have been noted to have equal potential relevance, so this name may require further critical review in regards to songlines and dreamtime stories.</i></p> <p>1) This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Marr - Wind</li><li>● alla - over there</li></ul> <p>This name translates to “Windy over there” This area is named after the wind that blows through.</p> <p>2) This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Marra - Hands</li><li>● alla - over there</li></ul> <p>This name translates to “Hands over there” This name may tell the story of where the kangaroo’s hand fell, as part of the important songline running through the area.</p>

### Location and information source

- Coordinates: 31 44 38 S 116 00 38 E
- Currently in the Landgate database.

### Summary of decoding

- This site is situated at the top of the suburb of Ellenbrook.
- Name was broken down into ‘Maar’ = hand, ‘Alla / ala’ = that / over there. Also ‘Marra’ = hands plural, and ‘Marr’ = air / wind.
- When focusing on the ‘hands’ concept, it was discussed that people may have caught things with their hands at this creek.
- It was also offered that it could be where the female kangaroo left her hand print, or fell and broke her arms, as part of the ‘Yunga’ songline discussed at previous sites.
- Discussion also around the wind, with local members of the group noting it gets quite windy in this area, with lots of ridges causing wind effects.



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- Two sentences were created, and voted on:
    - 1. Marra (hands) / Alla (over there) = Hands over there. **2 votes.**
    - 2. Marr (wind) / Alla (over there) = Windy over there. **3 votes.**
  - Sentence 2 received the majority consensus vote.
  - At the final consensus session, the first translation sentence was raised again, along with its potential link to the Kangaroo songline. The group noted the votes for the two sentences were quite even, with both translations holding equal potential validity for this site.
  - The group agreed to submit both translations to the map, with a note that the placename required further critical review to ascertain which translation was most appropriate for the site.

## Marda Brook

### Final approved translation

<b>Placename</b>	Marda Brook
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Marda - Legs</li><li>● da - access</li></ul> <p>This name translates to “Crossing”</p> <p>This part of the water may be safe to walk across.</p>

### Location and information source

- Coordinates: 31 39 44 S 116 06 58 E
- Traverse of Brockman River.
- Currently in the Landgate database.

### Summary of decoding

- Noted that this site is located directly next to the ‘Yalawarra’ site, at the same river intersection. The name was broken down into ‘Maar’ = hand, or ‘Marr’ = wind, and ‘Da’ = mouth / access.
- Reference to the placename ‘Matagarup’ in East Perth, explaining how this name relates to fording the river, crossing on foot, with ‘Marda / Matta’ translating to ‘Legs’. (Grey, 1839) (Moore, 1842).
- Discussion around ‘Yalawarra’ being the unsafe part of the river, and ‘Marda’ being where it is safe to cross the river, either through depth, terrain, or for spiritual reasons.
- In the original Landgate notes this site was called a ‘Traverse of Brockman River’, ‘traverse’ meaning to travel across or through.
- It was also noted that the ‘Yalawarra’ and ‘Marda’ names were from the same Surveyor (R.Quin) and Field Notes (Field Book 20 - pg8), lending strength to the idea that the names came from a guide telling the surveyor that it’s dangerous over there (Yalawarra), but it’s safe to cross over here (Marda).
- The term ‘Crossing’ was offered as the translation, to be the interpretation of ‘Marda’ as legs, and it being safe to walk across.
- All agreed with a unanimous vote.
- At the final consensus session, it was noted that the connecting word ‘Da’ meaning ‘mouth / access’ from the Connecting Words had not been included in the translation. All approved this being added, to strengthen the translation being about ‘leg access / crossing’.

## Boyay Gogomat

### Final approved translation

<b>Placename</b>	Boyay Gogomat
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Boyay - Rock</li><li>● gogomat - owl</li></ul> <p>This name translates to “Owl rock”</p> <p>Boyay gogomat is the Owl rock - a significant and sacred site.</p>

### Location and information source

- Located at Hanson’s Red Hill Quarry Project Area within Lot 11, Toodyay Road, City of Swan.
- Not currently in the Landgate database.
- Location data sourced from MacIntyre and Dobson Report on Aboriginal consultations and site investigation of the 'Owl Stone' at Hanson's Red Hill Quarry (Macintyre & Dobson, 2009).

### Summary of decoding

- It was discussed in Workshop 2 if this site should be decoded as part of the project.
- It was noted that in depth work, research, and anthropological surveys and consultations had been done on this site, with local Elders. The group were asked if it was appropriate for this site to be discussed in this forum, and added to the Landgate mapping system.
- The group agreed it was important to include this name, as it is a significant site that requires recognition and protection from the encroaching quarry works.
- The name was broken down to ‘Boyay’ (rock), ‘Gogomat’ (Owl).
- Discussion around ‘Boyay’ also being the term for money, and how this was due to coins originally appearing as rocks to Noongars when first presented.
- ‘Gogomat’ name is related to the Southern ‘Boobook’ Owl.
- All voted for the translation ‘Owl rock’, with unanimous approval.

## Mandoon

### Final approved translation

<b>Placename</b>	Mandoon
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>• Mandja - Trade and exchange</li><li>• ong - belonging to</li></ul> <p>This name translates to “Belonging to trade and exchange”</p> <p>Mandoon is the name for the Guildford area and the Helena River, and is an important meeting place for trade, exchange and ceremony. At Mandoon the three waters also meet (Swan River / Helena River / Bennett Brook), with the Avon River meeting the Swan River further North at Walyunga Pool.</p>

### Location and information source

- Suburb of Guildford.
- Not currently in the Landgate database.
- Sourced from Robert Lyons map, as told to him by Yagan in 1832 (Green, 1984).

### Summary of decoding

- The name ‘Mandoon’ is recorded on signage around Guildford as ‘The place of many trees’. It is also listed as a name for the Helena River and wider area.
- A reference was found that supports this translation: Mandon = A wooded spot; a place full of trees; a thicket. (Moore, 1842)
- The name was broken down into ‘Mand, Marnda’ / ‘Oon’.
- ‘Oon’ was considered to potentially be the connecting word ‘Ong’, meaning ‘on / belonging to’.
- Discussion around the ‘Marnd’ / Marnda’ being related to ‘meeting place’, similar to the ‘Mandurah’ translation and meaning.
- Many in the room gravitated more towards the G.F. Moore translation, however Len invited the group to undertake a more critical review of the name, and break it down into its possible separate parts first.
- There was robust discussion in the group around these two translation options. It was noted the word for trees (boorn) or many (boola) were not present in the Mandoon name, so it wouldn’t break down to ‘The place of many trees’.

- Additional references presented included:
  - 1840 - Grey. "Man-done" = Woody / place of trees (Grey, 1839)
  - 1884 - Moore. "Mandon" = Wooded; covered with trees (Bindon, 1992)
- It was encouraged to trust the knowledge in the room, over the academic references, as the writers may have all been referencing each other, from incorrect information.
- It was discussed that as the Robert Lyons map was created in 1832, it would have been difficult to capture accurate language and meaning in the historical records, as the wadjellas would only have been learning the language for a very short time.
- Discussion that the area would have been an important place of gathering and trade, as it is enclosed by water, and where the rivers meet.
- Two sentences were created and voted on:
  - 1. Mandoon = Place of many trees. **1 vote.**
  - 2. Mand (gathering) / Oon (Belonging to) = Belonging to Gathering. **2 votes.**
- 2 votes abstained. Due to the close vote and high number of abstainers, the name was undecided. Later in this same workshop the name was re-opened.
- Discussion around other words that could form the name.
  - Manda = Amongst, between, division among individuals (Moore, 1842)
  - Mandju = decayed roots, seasoned wood (Moore, 1842)
  - Marng = tea (no reference)
- With 'Manda' also relating to gathering and people coming together, discussion returned to the 'gathering place'.
- Joe then offered 'Madiny' meaning the number 'three' in certain Noongar numbering lists. This was related to the three rivers converging at this site - Swan / Helena / Bennett Brook or it could be the Avon River further away. He offered 'The place of the three rivers'.
- Discussion that the rivers converging may be why it is such an important gathering place, but the direct translation of the name doesn't have reference to rivers, or 'place of', when following the Connecting Word structure.
- Through strong discussion, three sentences were created and voted on. Due to a tight vote, a secondary vote occurred.
  - 1. Mand (gathering) / Oon (belonging to) = Belonging to a gathering for ceremonial purposes. **1st vote = 2 votes. 2nd vote = 2 votes.**
  - 2. Madiny (three) = Belonging to three rivers. **1st vote = 1 vote.** Removed for second vote.
  - 3. Mand (gathering) / Oon (belonging to) = Belonging to a gathering. **1st vote = 2 votes. 2nd vote = 3 votes.**

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- Translation 3 was chosen through the majority consensus vote.
  - At the final consensus session, further words were offered that linked to the bush / trees, and to the original translation;
    - Mundak - the bush, wild country, the woods (Moore, 1842)
    - Mondak (no reference found)
    - Munda - bush, forrest (Salvado, 1977)
  - In focusing on the name relating to a gathering / trade place, as per the voted translation, it was noted that the breakdown word should be 'Mandja', and have the specific translation of 'trade and exchange'. All agreed to edit the translation to align with this.
  - The group then did a final vote on the translation of 'Mandja' (trade and exchange) / 'Ong' (belonging to) = Belonging to trade and exchange.
  - 3 approved, with 1 against. This translation was approved through consensus vote.

## Wurerup

### Final approved translation

<b>Placename</b>	Wurerup
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Warr - Female grey kangaroo</li><li>● up - place of</li></ul> <p>This name translates to “Place of the female grey kangaroo”</p> <p>This area is named after the Warr - the female grey kangaroo.</p>

### Location and information source

- Suburb of Upper Swan.
- Not currently in the Landgate database.
- Sourced from Robert Lyons map, as told to him by Yagan in 1832 (Green, 1984).

### Summary of decoding

- The name was broken down into ‘Wurer / up’, which translates to:
  - Warr = female grey kangaroo (See “Warru” (Moore, 1842))
  - Up = place of
- Discussion on the area relating to the female grey kangaroo, and potentially forming part of the kangaroo songline.
- The sentence of ‘Place of the female kangaroo’ was created and voted on, receiving a unanimous vote of approval.
- At the final consensus session, it was noted that the ‘Warr’ is the female grey kangaroo, but the sentence translation doesn’t note the ‘grey’. This change was approved and made to the translation.

## Gynning

### Final approved translation

<b>Placename</b>	Gynning
<b>Background</b>	<p>This name is based on the Noongar words:</p> <ul style="list-style-type: none"><li>● Ken-ing - Dancing</li><li>● ni - take notice</li><li>● ing - located here</li></ul> <p>This name translates to “Ceremonial grounds (dancing)”</p> <p>‘Gynning’ is a place of dancing, where you must look and take notice of these important ceremonial dancing grounds.</p>

### Location and information source

- Suburb of Ellenbrook.
- Not currently in the Landgate database.
- Sourced from Robert Lyons map, as told to him by Yagan in 1832 (Green, 1984).

### Summary of decoding

- The name was broken down into Gynn / Ni / Ing.
- The word ‘Keny’ meaning ‘one’ was offered for the word ‘Gynn’, which is also written in word lists as:
  - Gyn (Symmons, 1841)
  - Gyne, or Gain, one, “kain” (Grey, 1839)
  - Chegn (Salvado, 1977)
  - Gyn (Moore, 1842)
- Discussion around the Ellenbrook NAIDOC events spelling the name ‘Giynung’ and translating it to ‘The place of looking’. It was noted this may have come from the word ‘Geenunginy’ meaning ‘Looking’ (Moore, 1842).
- Discussion that the ‘G’ and ‘K’ sounds can be interchangeable, but when read aloud sometimes the ‘G’ is pronounced like the English ‘J’.
- Another breakdown was offered, of ‘Keniny’ (dancing), ‘Ni’ (this, pay attention), ‘Ing’ (situated / located here), for people to take notice of the dancing at this location, or as a notice of warning, for those not supposed to be there at certain times e.g. children / different genders.
- Dancing is linked to ceremonial gatherings of tribes, and ceremonial grounds. You take notice of the dancing here.



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- Additional words discussed included:
    - Gyn = one
    - Keen (kening) = dance
    - Nyin = sit
    - Nyinniny = sitting
    - Djinang = look
    - Djinanginy = looking
    - Ni = listen / pay attention
    - Ing = situated / located here
  - Two sentences were created and voted on:
    - 1. Gyn (one) / Ni (take notice) / Ing (located here) = One take notice of this location. **0 votes.**
    - 2. Kening (dancing) / Ni (take notice) / Ing (located here) = Ceremonial grounds (dancing). **5 votes.**
  - Sentence two received a unanimous vote of approval.
  - At the final consensus session it was raised that the name could relate to sitting (Nyiny), and be where the kangaroo sat, as part of the songline story.
  - The group agreed that the context sentence captures all the different parts of the breakdown of the word that the group worked on, and explains the site and its purpose.
  - A final vote was cast for the 'Ceremonial grounds (dancing)' translation. The outcome was 3 approve, 1 abstain. The translation was approved through majority consensus.

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