

# DICTIONARY OF ABORIGINAL PLACENAMES OF MELBOURNE AND CENTRAL VICTORIA pdf

## 1: - Aboriginal Placenames - ANU

*Aboriginal languages of Australia: this site has links to over 80 languages, classifying resources according to languages, location and types of resource.. Victorian Aboriginal Corporation for Languages: includes an online language query form and a library you can visit in person.*

Toponymic books and the representation of Indigenous identities Laura Kostanski Always it is the names that work the most powerful magic € They tell us not only where we want to go but where we have come from; clues to our past and the forces that have shaped the land we live in. I have termed this colonial phenomenon of utilising Indigenous names for colonial places a process of Anglo-Indigenous toponymy, wherein the names once used exclusively for Indigenous landscape purposes were captured by colonial powers and used for their own means of identifying the landscape Kostanski , In a sense, at this stage in the development of Australian identity, localised Anglo-Indigenous identification began to narrow into a more exclusively colonial and Australian phenomenon. This paper will show how the nation-building project that characterised post Australian society can be linked to changing promotions of placenames of Indigenous origin. Eighteen toponymic reference books have been located for this paper, spanning a publishing period of 96 years from to It is proposed that the majority of toponymic reference books created in the twentieth century were informed by a culture of nation-building. It should be noted that throughout the twentieth century there have been many distinguished historians and linguists who have researched Indigenous languages and their toponyms with careful diligence. These publications have been of tremendous use in promoting and preserving Indigenous cultures. This trait of publishing for a mainstream Australian audience had different effects on the reference publications and their representations of Indigenous cultures and languages. Translation One of the first comprehensive series of toponymic books to be published, which detailed different Aboriginal languages of Australia and their vocabularies, was compiled by Robert Smyth in Smyth proposed that the collections of native names of the hills, rivers, creeks and other natural features [would] be accepted as important and valuable contributions and as such are likely to assist towards a better comprehension of the peculiarities of the Australian languages. Smyth insisted that different areas of the Australian landscape were referred to through different Aboriginal languages, and as such he made clear that multiple histories of landscape identification existed prior to colonial occupation. This was in some ways the final chance for the settlers to record the meanings of various Indigenous traditions and nomenclature that they had adopted for their own use and incorporated into their own local vocabularies. Therefore, Smyth was acknowledging the existence in Australia of an Anglo-Indigenous placename production, wherein the primary aim of adopting an Indigenous name for colonial landscape identification reflected an imperialist vision, overlooking or little concerned with the true meaning and significance of the names. Thus, it can be stated that by using Indigenous names, without a complete understanding of their significance, colonists were undermining the importance of Indigenous landscape interactions. Nine years later, Edward Curr published a similar book, comprising four volumes, which detailed various Indigenous dialects and their vocabularies. Each list provided details of the compiler and explained the location of the language in Australia. Through providing multiple Indigenous word lists, and in some cases extended linguistic translations, Curr was emphasising, like Smyth, that various overlapping interactions of the landscape by Indigenous people had occurred prior to the claiming of the land by colonial powers. In his work, Curr was also asserting that a rich national identity of Australia could be appreciated through the understanding of the multiple Indigenous cultures evident in Australia at the time of colonial expansion. The publication of these books highlights the attempts of some of the colonists to give depth to a formative Australian identity. They were arguing that multiple Indigenous cultures would provide the temporal depth new settlers so desired. But while Smyth and Curr belonged to an ethnographic tradition concerned with accumulating detailed knowledge about local cultural differences among Aboriginal peoples - a concern with human diversity more generally - this was not the aim of new colonists in their own history

making. As will now be discussed, Aboriginal knowledge served a different function for some of the writers of nomenclature reference books post Federal translation In , E. Forbes addressed a meeting of the Royal Geographical Society of Australasia Victoria , at which he outlined his desire to create geographical name boards for each state across Australia. He expressed the hope that these boards would control the creation of new Australian placenames; identify and correct placenames with spurious etymologies; and provide a regulatory method of placename spelling. Of the many points that Forbes raised in his speech, two can be said to have been extremely important in the later development of toponymic books. The second of the points was that in the future any Australian Aboriginal word could be employed to describe place Forbes Forbes explained that this was the best methodology to employ in relation to the choice of Aboriginal placenames because there was such an extensive Australia-wide list of Aboriginal words compared to those lists confined to their original area. Thus, Forbes was asserting that the Australian identification of place needed to be asserted through English descriptions or non-specific Indigenous words. If the mere fact of Australian aboriginals having once wandered over this country entitles our languages to recognition, what are the claims of our own countrymen? For the anglo-saxon has been the real maker of Australia. History has no parallel for the progress and prosperity presented, all compressed into the limits of a single centuryâ€ their towns â€ should be designated by names, not given by the natives themselves, and often unavoidably incorrect, nor taken from the dialects of an extinct race who had no part in the work. Wright cited in Forbes Indeed, McGrath argued that it was at this time in Australian history that the act of naming was seen by some as an assertion of their proprietorial rights. In contrast to the hopes outlined by Smyth and Curr, a multifarious promotion of Aboriginal cultures did not develop. Rather, a single, homogenous ideal was created in toponymic reference books with the impetus of people such as Forbes and Wright. It can be argued that post-federation, Australians were wanting to understand their land ownership in a singular, united and easy to comprehend manner, which was a part of what Eric Hobsbawm More recently, Mark McKenna has noted that once the colonies federated on 1 January and the framework for the writing of a national history was in place, the desire to forget the violence of the frontier, or to at least dismiss it as an inevitable by-product of a far greater good, became stronger. Nomenclature industry One singular, self-serving colonialist approach to recording and preserving history is evident in the writings of John George Saxton in The toponymic history presented by Saxton was extremely generalist in nature. Aboriginal placenames were listed alphabetically in the left column of each page and on the right hand side were English translations. Obviously, the promotion of forgotten meanings of placenames, which could add a formative depth to the national identity, was undertaken at the cost of linguistic accuracy. From the example set by Saxton, other writers began to publish their own reference books on Australian placenames. Many took the same format as that adopted by Saxton, with a long list of toponyms on the left hand side of the page, and the English translations provided on the right without indication as to which Indigenous language they came from. Series 2, Folder Obviously the intentions of Martin to write a generalist reference work in the s carried right through the genre of these books, even into the s. Two conclusions can be made from these discussions of mellifluous placenames. Firstly, by discussing the names only for their tonal qualities, not their cultural background, the toponymic book writers were trivialising the cultural importance of the placenames. Secondly, it was writing such as this that urged readers to recognise that multifarious Indigenous culture in Australia was dead and now a single homogenous identity could be formed through the use of Indigenous words for Australian places and homes. This is reflective of a phenomenon which cultural geographer Peter Jackson Thus, rather than acknowledge Indigenous culture, and remain under threat of being considered illegitimate, colonists had to own the Indigenous interactions. Reed was espousing the notion that placenames were now totems of a dead Aboriginal culture to be used by the colonial powers. In so doing, he was promoting the idea that colonial culture owned Indigenous culture, and could utilise it any way it liked. Thus, in addition to the notion of creating group cohesion, we can interpret these early toponymic reference books as examples of an attempt to legitimise white control of the landscape through the appropriation of Aboriginal cultures and traditions. Justine Kenyon pushed the notion of

Anglo-Indigenous identification by claiming that for Australians searching for a house name with an Indigenous flavour: Words may be made up. For instance, all words for ground or earth also indicate camp. Thus Lar, Larne, Langi all mean ground, camp or home, and may be used as a prefix similarly to that fine name Langilogan, or Mr. This manipulation of Indigenous words for placenames was stated by Endacott This utilisation of Indigenous cultures in developing a national identity is a process which can be seen in nomenclature books. For instance, Ingamells proposed that since most aboriginal speech has passed forever, never to be spoken again in proper dialect, here are simply memorials that may be freely used and may fitly lend colour to our transplanted European life in this country. Another manner in which these books helped the process of cultural homogenisation was with their vague representations of Indigenous languages, a practice which continued until the publication of Dictionary of Aboriginal Placenames of Victoria by the Victorian Aboriginal Corporation of Languages in It has been noted Strang Thus, the cultural heritage of a place can reside in the language-specific placename. Therefore, in discussing placenames of Indigenous origin, one needs to consider the language and cultural background of the name in order to appropriately translate the meaning into English. Considering the format of the toponymic books, this is an ideology that was not addressed within the word lists themselves, yet this type of definition of Indigenous culture was almost always represented in their introductions. Furthermore, he argued that many placenames had spurious beginnings; that different languages were present Australia-wide; and that some placenames had been corrupted into unrecognisable forms from their original. Moreover, it was a trend that was to persist across the century. Simultaneously, Thorpe did not explain the different dialects, nor did he attempt to acknowledge them next to the translations provided in the word lists further on in the book. By , Reed had developed these generalisations into state boundary lines, indicating next to each placename the state of its location, whilst still acknowledging that: There were at least five hundred languages or distinct dialects, many of which have never been recorded it must be remembered that a single word may have had more than one meaning in one language, and that the same word may have borne an entirely different meaning in another. During the early part of the twentieth century, books by Saxton , Thorpe , , Martin and Kenyon contained no references at all. The lack of referencing in these books can cause spurious etymologies to arise Kostanski and acts as a hindrance to researchers. It is a hindrance because it does not allow the researcher to verify where the translations came from. Thus, there can be no method applied to these books in sorting the correct translations from those that are spurious. In effect, poor referencing in these books allows the promotion of both correct and spurious etymologies to a wide and general audience, with no distinctions being possible to be made between them. By references were being mentioned by Reed in the introduction to his book. Then from Aldo Massola in onwards these types of toponymic books had extensive reference lists. Yet, the rigour with which these lists were compiled remained less than sound. Of these later editions, the most interesting reference lists were compiled by Massola and Blake Obviously, Massola and Blake were making extensive use of the prior research undertaken by toponymic authors. On the other hand, Blake Folder , Box , and paying particular attention to the drafts of his book, provides substantial evidence of his lack of referencing rigour. It is obvious that Blake did not methodically substantiate his placenames translations. Nowhere was this more apparent than in the proofs of his book, in which no mention of referencing for each name was made. It would appear that even as late as the s authors such as Blake were following the same methodology stipulated by Saxton in , and thus continued to perpetuate the ideology of homogenisation of Indigenous landscape interactions. Conclusions The toponymic reference books published during the twentieth century were far from innocuous in their representation and treatment of Indigenous cultures. These books are still held in State and local libraries across Australia, usually in the general reference sections. The toponymic books discussed in this paper have almost exclusively represented Indigenous Australian cultures from a colonially-tainted perspective, one which has prized the Indigenous toponyms for their ability to give a depth to Australian national identity. Certain elements of this singular Indigenous entity were selected to be discussed within a colonial framework, with no real consideration given to the original non-Anglo-Indigenous meanings. Recent

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toponymic publications are working on correcting the oversights made by the toponymic writers of the twentieth century, and hopefully there will be a flow-on effect in Australian national identification with Indigenous cultures. The Construction of Aboriginality, J. Cultural Transmission and the Making of Australia, N.

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## 2: Aboriginal places, objects and land management

*Database contents: Dictionary of Aboriginal placenames of Gippsland and Northeast Victoria Dictionary of Aboriginal placenames of Melbourne and Central Victoria Dictionary of Aboriginal placenames of Northwest Victoria.*

About Victorian Places About victorianplaces. This public website produced by Monash University, in association with the University of Queensland, creates an authentic, reliable and scholarly website that will answer your questions. The website combines original research with newly digitised historical sources and unique images to give a comprehensive view of each place and its history. More than two decades of research and writing have now gone into Victorian Places. Commenced in the mids as a project based in the National Centre for Australian Studies at Monash University funded by the Australian Research Council, the project has been updated and adapted to take advantage of the Places database model developed at the University of Queensland. Based on the successful and popular Queensland Places www. Victorian Places aims to provide an historical and current assessment of all settlements in Victoria and addresses both metropolitan and regional growth issues in a readily useable fashion. It includes over entries headwords on Victorian settlements that now have or once had populations of or more at any census. The entries include cities, towns, villages, suburbs and shires both old and new. It includes suburbs not only for Melbourne but for regional cities as well. The entries weave the story of place using extracts from gazetteers and handbooks and are illustrated with a wide range of images including historical postcards, recent photographs and tourist promotional material. These entries reflect the European occupation of Victoria from the nineteenth century. The cities, towns, villages and suburbs in this database are largely the creation of European settlers, but of course many of the settlements appropriated Aboriginal lands. The origin of many place names throughout Victoria relies heavily on Aboriginal naming and we have drawn on Daniel Bunce, Language of the Aborigines of the Colony of Victoria among other sources for these. We do not attempt to outline the Indigenous history of the landscape before European occupation, a vast area of rapidly advancing scholarship, but we point to a number of sources that readers can consult about this, including the Atlas of Indigenous Australia and the Encyclopaedia of Aboriginal Australia , Sue Wesson, An Historical Atlas of the Aborigines of Eastern Victoria , Richard Broome, Aboriginal Victorians: A history since and Gary Presland, First people Criteria for inclusion The primary criterion for inclusion in Victorian Places is that the local government area of city, town, village or suburb once had or now has a population of or more, as measured at colonial censuses in the nineteenth century and Commonwealth Government censuses since We rely on these census figures as the most authoritative source, but because censuses in the nineteenth century were only held every ten years, and in recent times held every five years, they do not always pick up settlements that had a brief but short-lived population burst. Nonetheless, we have entries on most of the gold mining settlements where the population was often very short lived. We also have entries on the broad regions of Victoria. These regional entries are not always readily defined, geographically, not least because the regional nomenclature has changed over time, and we are gradually moving from regional names based on exploration and then administration, to the notion of bio-regions, where the boundaries can be quite indistinct. Sources for Victorian Places All material on this website is original, except where extracts from historic handbooks are used and these are clearly identified. Sources for all the longer entries are listed at the end of each entry. Most of the entries draw on published sources, especially local histories. These are of variable quality and variable reliability, and until recently have usually contained very little information or analysis about prior Indigenous occupation, or the Indigenous history of the settlement after its formal naming as part of the European occupation of Victoria. These local histories themselves may contain errors, and we welcome corrections, preferably with evidence, such as a newspaper reference. For many of the shorter entries, especially for the postwar suburbs, no published sources exist because no one has yet written books about these places. For these entries we have been reliant on websites, newscuttings and similar sources, but these have not been listed

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unless we have deemed them to be of sufficient depth to provide further reading about the place. Extracts from these sources appear where appropriate. Images All images featured on this website are copyright and come from private collections and have been digitised especially for this website. Due to licensing and administrative arrangements copies cannot be provided of any images on this website for other purposes nor permission for use given. Copyright Copyright in the entries is jointly held by Monash University and the University of Queensland. Individual entries may be quoted with the appropriate attribution, but the database itself cannot be replicated without permission. How to cite We recommend that entries be cited in the following format using the permanent URL of each entry and the date of access, eg. Photographed Hawthorn Tram Depot during Melbourne open house , used with permission. Cutts Tram Font by Hannah Cutts, used with permission. The following people have assisted the project:

## 3: Rediscovered: the Aboriginal names for ten Melbourne suburbs

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

These names were in a cache of notes made by Alfred William Howitt , an anthropologist and Gippsland magistrate. The Kulin was an alliance of Aboriginal nations in central Victoria. Held in the museum since the s as a small part of his extensive collection, they are difficult to decipher and require expert scholarship to decode. He lived from around to They add some 10 new locality names and further tantalising details to what is already known from other publications. Melbourne Museum, XM, Author provided The boundaries of European suburbs or municipalities did not, of course, correspond with the pre-existing Aboriginal conceptions of place. We have to acknowledge that we do not exactly know what Barak and Richards were referring to when they provided Howitt with these terms. The truth is that in the absence of more precise geospatial information we will never know. An extract from A. Some names describe land use or vegetation that have in most cases been eradicated, others are suggestive of ancestral stories. This may reference the place in a story where an Ancestor fashioned a spear point, or fixed one. Indigenous words, phrases and place names have been taken up and used in mainstream Australia since colonisation, but often with a limited appreciation of their nuance or complexity. Universities, for example, are eagerly adopting Indigenous names to furnish their meeting rooms and public spaces. Some local councils are keen to source Indigenous names for new parks, river ways and streets. And while the recuperation of this material is essential for recognising and acknowledging Indigenous presence deep into the past and ongoing , interpreting this material is not straight-forward, as linguistic and anthropological literature has shown, especially when it comes from scant archival material. It may refer to the site of one of the two Melbourne Cathedrals that were completed just prior to these conversations taking place. The Murri Book Club and the politics of reading for Indigenous Australians The trials of translation Place names throw up many linguistic issues that we need to consider in our analysis. Aboriginal languages in Victoria had sounds not used in English which could easily confuse European scribes. Take the name for the River Yarra. Most Melburnians will now recognise this in the name for the large green-space located nearby to Federation square, Birrarung Marr. However many years earlier, Rev William Thomas made a sketch map of Aboriginal names for the rivers and creeks in the Yarra valley. Melbourne still uses a derivative of this word, Prahran, for one of its suburbs, although it is not beside the river. Curr , in his book *The Australian Race*, recorded the name for the river as Bay-ray-rung. In fact these four words, Birrarung, Paarran, Bay-ray-rung and Prahran, are different spellings of the same word. The faint echoes of the conversations between Richards, Barak and Howitt resonate from the 19th century as the citizens of present day Melbourne wrestle with our colonial heritage. This research is part of a large multi-institutional project on colonial records involving Aboriginal communities, historians, linguists and anthropologists, led by Deakin University in partnership with Melbourne Museum. The authors would like to acknowledge the Wurundjeri Council for their assistance in preparing this article. Permission for access and use of any cultural information, language, and place names within this article must be obtained by written approval from the Wurundjeri Council. This article was originally published on *The Conversation*. Read the original article.

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## 4: About Victorian Places | Victorian Places

, *Dictionary of Aboriginal placenames of Melbourne and Central Victoria* / Ian D. Clark, Toby Heydon Victorian Aboriginal Corporation for Languages Melbourne Wikipedia Citation Please see Wikipedia's template documentation for further citation fields that may be required.

More of these place names will appear in later issues. Albury - After a village in Kent which it resembled. Bega - Appears on an early plan as Bika. His wife personally taught them to sew and sing. Bondi - From native Boondi, describing noise of water rolling in. Broken Hill - Named by the Government; originally Willyama. Coalcliff At this point in W. Clarke and two others found coal and with it built fires to warm themselves. He was hanged at Darlinghurst on a Christmas Eve. Dolphin, who also voyaged to the South Seas. Like his father, King Thakombau had been a ruthless cannibal. He was given the Victoria Cross. Jenolan - Known to natives as Binoomea. Their name for a prominent peak some miles from the Caves was Genowlan. Name bestowed by C. Cooper, who marked the bridle track from Katoomba. Some maintain the name is derived from J. Nolan, an early settler. Lee, a Minister for Public Works in N. Carthage wrote in Sentenced to death, reprieved, a "lifer" at Norfolk Island, he eventually became respectable and was caretaker of Hobart Botanical Gardens. The first attempt to manufacture pigiron in N. The port was first entered by boat in in pursuit of escaping convicts. The native name of the site was Malubimba. Mitchell, too, was an A. Parkes - After Sir Henry Parkes It has been said of him that he was the first Australian statesman to meet British statesmen as an equal. An ancestor introduced the Government sign of the broad arrow. Wilcannia - An aboriginal word meaning "opening where floodwaters rush through. Ararat - The nearby hill was named Mt. Aboriginal name for the hill: Gorambeepbarak, for the town site Buttingitch. Armadale - From Armadale House, residence of the Hon. Avoca - Explorer Major Mitchell named it after the Irish river identified with the "sweet vale" Of the poet Moore. Bairnsdale - Natives called it Wy-yung. Bairnsdale - was the name of a homestead in the district "so called because bairns arrived annually with unfailing regularity. Balmoral - Native name: Beechworth - Once known as Mayday Hills. Cameron, a storekeeper and later a Member of Parliament, rode into Beechworth in on a horse called Castor, shod with golden shoes, each shoe weighing 7oz. Benalla - Through an error by a clerk in the Lands Department it became Benalla, although the real name is Benalta, said to be an aboriginal name for musk duck. Bendigo - A corruption of Abednego, the Christian name of William Thompson, the British champion pugilist, famous at the time the settlement was christened. His brothers, likewise were biblically named Shadrack and Meshach. He retired from the ring and became a nonconformist minister. The Gold Commissioner renamed the town Sandhurst because his father had been Governor of Sandhurst Military College, England, but the diggers and settlers stuck to Bendigo. Sandhurst means "sandy wood. Bunyip - From the fabulous amphibious being dreaded by the natives and said by them to rise at night from the depths of lagoons and waterholes and utter strange cries, identified by some white settlers as the boom of the bittern. The aborigines believed that the bunyip would engulf solitary fishermen, canoe and all, in its vast jaws, and then sink like a stone to his undiscoverable den. An early Australian writer mentioned six aborigines who preferred death by bushfire to taking shelter in a waterhole. Burnley - After William Burnley, original land owner. She was Helen Porter Mitchell, and her first music lessons were given by the mother of Annette Kellermann, famous swimmer. Castlemaine - Once simply Forest Creek. Named by Captain Wright after his uncle, Viscount Castlemaine. The first racecourse was a failure. The site was about to be turned into a cemetery when a sporting publican advertised a race meeting and by shrewd publicity saved the course. Buxton was named after the town in Derbyshire, England. Mineral springs there were famous in Roman times. Colohan Dandenong - Letters written in refer to Dan-y-nong, and a Government surveyor recorded it as Tanjenong; it means "Lofty. Eureka - Means "I have found it. Became the name of a goldfield claim. Miners, indignant at high licence fees, became restive, and, during an argument, one of them was killed at the Eureka Hotel. The landlord, charged with murder, was discharged; later the hotel was wrecked and



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burnt. Troops were sent from Melbourne and the miners defied them in a stockade. Flemington - Named after Robert Fleming, who brought some cattle to Australia and was one of the earliest settlers. He provided the meat eaten at the earliest race meetings, and there is still in existence in the family the handsome bracelet the racing fraternity of the day gave to his wife. Geelong - Jilong, native word said by various authorities to mean: Born in England of a very old family, he came to Sydney and was a magistrate at 21 and rode his own horses in racing events. One of his horses ran at the first meeting at Flemington. A street in East Melbourne is named after him. Glenmore - In the vicinity, Henry Power, bush-ranger, who had stuck up the mail coach within five miles of Beechworth, was captured while sleeping. When sentenced to 15 years in Pentridge he asked the judge to "draw it mild. Glenrowan - Named by the brothers Rowan, who had a station there. Horsham - Darlot, pioneer, named it in after his native Horsham, Sussex, England. The aboriginal name was Wopet Bungundilbah, "house of feathers. It got its present name through a surveyor whose birthplace was Maryborough, Ireland. It was known also as Batmania. The natives called Portland, Laywhollet, "the place of long grass. Natives knew the locality as Py-ip-gil. Serviceton - Named in honor of Sir James Service. He came to Victoria in the gold-digging days and four years later was in Parliament, becoming, in succession, Lands Minister, Treasurer, and Premier. Shepparton - Sherbourne Sheppard was the owner of Tallygaroopna Station in the s. He died at Naples, Italy. Settlers first knew Stawell as Pleasant Creek. Swan Hill - Major Mitchell called it so because the noise of swans spoiled the sleep of the explorers. The natives knew it as Martiragnir. Tallangatta - From native word meaning "many trees. Warrnambool - Originally spelt Warnimble, from a native word meaning "plenty. A village was founded on the site of the present Albany in by Edmund Lockyer, who was sent by Governor Darling in Sydney to establish a settlement on King George Sound, because it was feared the French would forestall British occupation. There was quite a celebration in Albany in on the arrival of a cargo of red flannel, the gift of the Duchess of Kent to the aboriginal women. Wylie was subsequently his faithful companion on his historic journey from Fowlers Bay, when his only white mate, Baxter, was murdered by two aborigines. Later he was Governor of Trinidad. He published two volumes of poems. Bunbury - Called after Lieut. Bunbury, of the 21st Fusiliers. Busselton - Takes its name from the Bussel family, which arrived in the colony in the Warrior, An aboriginal brought news that a vessel was breaking up off the shore. Eight people were drowned when the lifeboat was launched, and the rest were in grave danger. Indomitably, Grace Bussel swam her horse through the boiling surf and came to shore again carrying a child, with a woman riding behind her. She repeated the perilous trip over and over for the next four hours, rescuing in this way no fewer than 48 people. Collie - Named after Dr.

## 5: Some Australian Aboriginal names of Towns and Suburbs

*From the Collection of Victorian Aboriginal Corporation for Languages 70 Hanover Street Fitzroy Victoria. Description Dictionary including Indigenous and European place names.*

List of Australian place names of Aboriginal origin From Wikipedia, the free encyclopedia This article needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. The name derives from the Bandjalang word meaning "camping place". Aboriginal names of suburbs of Brisbane , derived from the Turrbal language. Place names in Australia have names originating in the Australian Aboriginal languages for three main reasons: Historically, white explorers and surveyors may have asked local Aboriginal people the name of a place, and named it accordingly. Where they did not ask, they may have heard the place was so-named. Due to language difficulties, the results were often misheard and misunderstood names, such as the name of the Yarra River. There are a suspicious number of place names which translate as pretty and resting place, which may imply European romanticism, and no doubt a good deal of mispronunciation and corruption in general. Australian governments have officially named many places, particularly suburbs, after Aboriginal people or language groups, such as Aranda or Tullamarine. The place name has always been called thus by Aboriginal people, and Aboriginal people still live in the area. This is particularly so for Aboriginal communities, such as Maningrida in the Northern Territory. This is more frequent where white settlement has been less dense, particularly in Central Australia and the Top End. Watkin Tench , who arrived on the First Fleet , observed of the Aboriginal languages of present-day Sydney: We were at first inclined to stigmatise this language as harsh and barbarous in its sounds. Their combinations of words in the manner they utter them, frequently convey such an effect. But if not only their proper names of men and places, but many of their phrases and a majority of their words, be simply and unconnectedly considered, they will be found to abound with vowels and to produce sounds sometimes mellifluous and sometimes sonorous. What ear can object to the names of Colbee pronounced exactly as Colby is with us , Bereewan, Bondel, Imeerawanyee , Deedora, Wolarawaree, or Baneelon , among the men; or to Wereeweea, Gooredeeeana, Milba, [1] or Matilba, among the women? Parramatta, Gweea, Cameera , Cadi, and Memel, are names of places. The tribes derive their appellations from the places they inhabit. Thus Cemeeragal , means the men who reside in the bay of Cameera; Cadigal , those who reside in the bay of Cadi; and so of the others.

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6: Melbourne | Define Melbourne at [www.enganchecubano.com](http://www.enganchecubano.com)

*Dictionary of Aboriginal Placenames of Melbourne and Central Victoria / 5 rating (2 votes) One of a four volume set of dictionaries of Victorian Aboriginal placenames covering Melbourne and Central Victoria, Gippsland and Northeast Victoria, Southwest Victoria and Northwest Victoria.*

Messenger Ten previously forgotten Aboriginal names for 19th century sites and suburbs of Melbourne have been recently unearthed at the Melbourne Museum. These names were in a cache of notes made by Alfred William Howitt, an anthropologist and Gippsland magistrate. The Kulin was an alliance of Aboriginal nations in central Victoria. Held in the museum since the 1950s as a small part of his extensive collection, they are difficult to decipher and require expert scholarship to decode. He lived from around 1815 to 1881. They add some 10 new locality names and further tantalising details to what is already known from other publications. Melbourne Museum, XM, Author provided The boundaries of European suburbs or municipalities did not, of course, correspond with the pre-existing Aboriginal conceptions of place. We have to acknowledge that we do not exactly know what Barak and Richards were referring to when they provided Howitt with these terms. The truth is that in the absence of more precise geospatial information we will never know. An extract from A. Some names describe land use or vegetation that have in most cases been eradicated, others are suggestive of ancestral stories. This may reference the place in a story where an Ancestor fashioned a spear point, or fixed one. Indigenous words, phrases and place names have been taken up and used in mainstream Australia since colonisation, but often with a limited appreciation of their nuance or complexity. Universities, for example, are eagerly adopting Indigenous names to furnish their meeting rooms and public spaces. Some local councils are keen to source Indigenous names for new parks, river ways and streets. And while the recuperation of this material is essential for recognising and acknowledging Indigenous presence deep into the past and ongoing, interpreting this material is not straight-forward, as linguistic and anthropological literature has shown, especially when it comes from scant archival material. It may refer to the site of one of the two Melbourne Cathedrals that were completed just prior to these conversations taking place. The Murri Book Club and the politics of reading for Indigenous Australians The trials of translation Place names throw up many linguistic issues that we need to consider in our analysis. Aboriginal languages in Victoria had sounds not used in English which could easily confuse European scribes. Take the name for the River Yarra. Most Melburnians will now recognise this in the name for the large green-space located nearby to Federation square, Birrarung Marr. However many years earlier, Rev William Thomas made a sketch map of Aboriginal names for the rivers and creeks in the Yarra valley. Melbourne still uses a derivative of this word, Prahran, for one of its suburbs, although it is not beside the river. Curr, in his book *The Australian Race*, recorded the name for the river as Bay-ray-rung. In fact these four words, Birrarung, Paarran, Bay-ray-rung and Prahran, are different spellings of the same word. The faint echoes of the conversations between Richards, Barak and Howitt resonate from the 19th century as the citizens of present day Melbourne wrestle with our colonial heritage. This research is part of a large multi-institutional project on colonial records involving Aboriginal communities, historians, linguists and anthropologists, led by Deakin University in partnership with Melbourne Museum. The authors would like to acknowledge the Wurundjeri Council for their assistance in preparing this article. Permission for access and use of any cultural information, language, and place names within this article must be obtained by written approval from the Wurundjeri Council.

# DICTIONARY OF ABORIGINAL PLACENAMES OF MELBOURNE AND CENTRAL VICTORIA pdf

## 7: List of Australian place names of Aboriginal origin | Revolvly

*One of a four volume set of dictionaries of Victorian Aboriginal placenames covering Melbourne and Central Victoria, Gippsland and Northeast Victoria, Southwest Victoria and Northwest Victoria. These dictionaries are the product of extensive research by historical geographers Ian D. Clark and Toby Heydon.*

Scottish Place Names - Melbourne, Australia For comparability with other large cities around the world, Melbourne has been defined as the entire urban and semi-urban area extending from Werribee and Melton in the west to Seville, Monbulk, Pakenham and Clyde in the east and bounded in the north by Sunbury, Mickleham, Wollert and St Andrews. Also included in this area is the western half of the Mornington Peninsula. Of the names of the suburbs, neighbourhoods and municipalities in Metropolitan Melbourne, Of course, some of the names are used in other parts of the British Isles as well, but at least 84 of them Yarra River at Night, Melbourne via Wikimedia Official suburbs and other localities with names that are definitely or most probably of Scottish origin are: While there is also an Abbotsford in West Sussex, England, the name of this suburb seems to have a definite link with Scotland. See also Glen Waverley, Ivanhoe and Templestowe below. Aberfeldie Perthshire, spelt Aberfeldy, near where the Black Watch Regiment was formed in - see illustration. When the property was sold in it became the name of the suburb. Barnes and Blake , on the other hand, state that Aberfeldie was the name of an estate owned by the Napier family. Both explanations point to a Scottish origin. Armadale two places in Highland and one in West Lothian. The suburb was named after Armadale House, the residence of James Munro , businessman, temperance leader, politician and land speculator, who was born in Armadale in the former Scottish county of Sutherland now part of Highland. This is possibly the oldest Scottish place name in Metropolitan Melbourne. The suburb subsequently took its name from the mountain. Avondale is also found as a place name both in England and in Ireland. It has been suggested that the name of this suburb honours the Duke of Clarence and Avondale, the eldest son of the future King Edward VII, who died of pneumonia in Barnes, ; Blake, If this is correct, then a Scottish connection could be claimed since Avondale is a noble Scottish title used occasionally by the British royal family. Blake states that the name does indeed come from the place in Perthshire, Scotland pictured here. Braeside Aberdeen City and Inverclyde. Although this name also occurs in northern and central England, the Melbourne suburb has a definite, albeit indirect, link with Scotland. According to Barnes , p. The location of these suburbs on the Kororoit Creek probably suggests a purely descriptive reason for the names, burn being a Scots and northern English word for a creek or stream. Cairnlea South Ayrshire and Stirling. Information on the origin of the name of this suburb is not available. There is also an important river in Lancashire, England called the River Calder. The Melbourne suburb no doubt takes its name from the Calder Highway on which it is situated. Campbellfield - although there are no places in Scotland with this precise name, Campbell is a well-known Scottish family name. The Campbells were once the most powerful of all the Highland clans. It is uncertain as to which particular Campbell this suburb owes its name - Neil Campbell, J. Lyon Campbell or some other pioneer. The area became popular with Scottish settlers, a Presbyterian Scots Church being built on Sydney Road Hume Highway in the bluestone structure, erected a little later in , is now on the Victorian Heritage Register. Known originally by another Scottish name Ross Town , the name of this suburb was changed in honour of Andrew Carnegie, the Scottish-American steel-maker and philanthropist who was born in Dunfermline, Fife - see the illustration of his birthplace. The suburb takes its name from the pastoral run purchased in by Thomas Chirnside and his brother Andrew, emigrants from Berwickshire, Scotland in Thomas and Andrew. George Chirnside, a descendant, died in without a male heir, the property being held in trust until its development as a new suburb in Coldstream is a descriptive name, applied by Kerr and Robert Black to their estate in the s. The Scottish village of Coldstream was the birthplace of the famous Coldstream Guards. Formed by General Monck in , it is the oldest British regiment to have survived intact over time. The Melbourne suburb took its name from an old bluestone inn, which had been named after the village or hill in

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Dumfries-shire east of Moffat on the A Although a place by this name can also be found in Wales, the local historical evidence strongly suggests a connection with Scotland, either through Flemington in Inverness-shire or, less likely, Robert Fleming, a local businessman who supplied meat to patrons of the nearby race course. According to the Librarian at Moray Council, there is still a farm called Flemington situated between Nairn and Inverness. Gladstone is a Scottish family name, well established in Lanarkshire by the thirteenth century Herbert de Gledstan was one of the signatories of the Ragman Roll. Although he was born in Liverpool, his parents were both Scottish and he proudly claimed that "not a drop of blood in my veins is not Scottish. Glen Huntly was the name of a fever-stricken ship that docked in Port Phillip Bay in Glen Waverley and Mount Waverley - Waverley is the name of the main railway station in Edinburgh see illustration. The station received its name in the s, from the title of a series of novels by Sir Walter Scott a monument to whom had been erected in Edinburgh near the future railway station in Sir Walter, in turn, had borrowed the name from Waverley Abbey, a Cistercian monastery in Surrey, England founded in but now a ruin. The Melbourne suburbs of Glen Waverley and Mount Waverley derive their names from that of an earlier township now the suburb of Malvern East which had been privately surveyed in and which was named Waverley by its owner after the Sir Walter Scott novels - see also Abbotsford above and Ivanhoe and Templestowe below. Glenferrie has a definite connection with Scotland although there is no place in Scotland by this name. The name owes its origin to a property in the area owned by a Scottish settler and solicitor, Peter Ferrie Lay, Glengala - possibly based on Gala Water, the river in the Scottish Borders on which the town of Galashiels is situated. Glenroy valley in Lochaber, Perthshire. This suburb takes its name from an estate owned by Duncan Cameron, who named it after a place in Inverness-shire from which he came. As noted in the Monash University website, "Cameron was one of several Scots farmers in the district whose tenure is still visible in the bluestone Scots church at Campbellfield. However, Gowanbrae is the name of a guesthouse, built in , in Dufftown, Moray. In a communication received from its owners, it was stated that this guesthouse has always been known as Gowanbrae and that it receives many Australian visitors. Gowrie Carse of Gowrie, Perthshire. Graham - there are many places in central and southern Scotland beginning with Graham from the surname; also a few just over the border in Northumberland and Cumbria. The most famous bearer of this essentially Scottish name was the brilliant soldier James Graham, the 1st Marquess of Montrose His statue in the town of Montrose is shown here. The Port Phillip neighbourhood commemorates James Graham , merchant and politician Barnes, Although Graham was born in County Clare, Ireland, his cultural heritage seems to have been more Scottish than Irish, Graham having spent his teenage years in Cupar, Fife. This may be a purely descriptive name, with no reference to any of its namesakes in Scotland. A Scottish connection cannot be ruled out, however, given the proximity of the suburb to several other localities in this part of Melbourne with Scottish names. Moreover, the majority of street names in Greenvale are Scottish. Heatherton - the only place in the British Isles with this descriptive name - a farm called Heatherton Park - is in the English county of Somerset. The Melbourne suburb can be claimed for Scotland, however, since the name was selected in at the request of the local people by Mrs Peter Hotton, postmistress and wife of the local school-master, on account of the plant cover which was similar to Scottish heather. The name of this municipality honours Hamilton Hume , explorer, who was born at Parramatta in New South Wales. Kealba - this appears to be a made-up name, derived from Keilor see below and its other neighbour St Albans and is therefore indirectly half-Scottish in origin. Alba, incidentally, is the Gaelic name for Scotland. Kerrimuir Angus, spelt Kirriemuir. This Box Hill North neighbourhood takes its name from an early estate in the area. Knox is also a Scottish family name. The statue of John Knox , the leader of the Reformation of the church in Scotland, is illustrated here. Macaulay - the MacAulays are a Scottish clan descended from two entirely separate sources, Gaelic and Norse. According to Barnes , this Moonee Valley neighbourhood is said to derive its name from Lord Macaulay, a Whig statesman. Many of the streets in Macleod have Scottish names. The McCraes were well known in the early days of Melbourne. Meadow Heights - like Westmeadows see below , this name can arguably be claimed for Scotland since it is based on Broadmeadows, its southern neighbour Meadow Heights was known originally as

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Broadmeadows North. Broadmeadows, as indicated above, was named for a place in the Scottish Borders. Menzies Creek - there is a Menzieshill in the city of Dundee. Menzies is a Scottish family name of Norman origin. Robert de Meyners, Great Chamberlain of Scotland, is credited with having taken the name to Scotland in the 13th century. The photo of the portrait of Sir Robert was taken in Menzies Castle in Perthshire where it hangs in a place of honour. According to Coulson , this semi-rural suburb in the Dandenong Ranges was named in the s after John Menzies, an early gold prospector who decided to settle in the area. James Walker, a local landowner, gave the Melbourne suburb its name in the early s. As pointed out by Peter Baddeley in the Encyclopedia of Melbourne p. Montrose therefore appears to be the result of creative inversion rather than a direct borrowing from Scotland. The suburb takes its name from the estate of the first settler in the area, Dr. Niddrie Edinburgh and Longniddry in East Lothian. There are two theories concerning the origin of the name of this suburb. The first is that it took its name from a property called Niddrie that had been built between and by Henry Stevenson, and which he had named after the Edinburgh suburb article on Niddrie, retrieved from Wikipedia in March Blake , on the other hand, is of the opinion that the suburb was named for Niddry Castle in West Lothian, owned by the Earl of Hopetoun, Governor of Victoria from Ormond Ormond Castle in Highland, now a ruin but once the home of the Black Douglases many centuries ago. Panton Hill - Panton, according to a heraldic website, is one of several variations of the Scottish surname Pointon, and is of Norman origin. The semi-rural suburb of Panton Hill was named in for Joseph Anderson Panton as a tribute to the role he played in restoring good relations between European and Chinese workers on the local goldfields. Born at Knockiemil, Aberdeenshire, Panton became a police magistrate for the Heidelberg and later the Melbourne districts. Rob Roy - the name of this essentially rural locality in Smiths Gully on the northern fringe of metropolitan Melbourne is probably a reference to Rob Roy McGregor see illustration , the Scottish outlaw whose cattle rustling lifestyle was romanticised by Sir Walter Scott. Rosanna has a definite connection with Scotland.

## 8: Scottish Place Names in Melbourne, Australia

*Dictionary of Aboriginal placenames of Melbourne and Central Victoria / Ian D. Clark, Toby Heydon Dictionary of Aboriginal placenames of Gippsland and Northeast Victoria / Ian D. Clark, Toby Heydon Place names and land tenure: windows into Aboriginal landscapes: essays in Victorian Aboriginal histor.*

Ajana Is thought to be either the Nanda name for the area or to be derived from a similar word meaning "mine". Akuna An Aboriginal word meaning to follow. Allawah An Aboriginal name meaning "make your abode here" or "remain here". Arrino Is Aboriginal in origin and is the name of the local springs - thought to mean "place of many granite hills". Attunga The name is an Aboriginal word for "a high place" Awaba Is of Aboriginal origins, and means "flat or plain surface" Balarang Said to mean "place of swamp oak". Ballarat derived from local Wathaurong Aboriginal words for the area, balla arat - Thought to mean "resting place". Berowra Is an Aboriginal word that means place of many winds. Berri From the local Aboriginal tribe, Meri, meaning "a wide bend in the river". Billimari From the local Wiradjuri language - meaning "plenty of water". Bogan Gate Derived from the local Aboriginal word meaning "the birthplace of a notable headman of the local tribe". Boyanup Is a Noongar Aboriginal name, said to mean "a place of quartz" - "Boya" means "rock" or "stone". Bundamba The origin of the suburb name is from the Yugarabul Aboriginal language meaning place of the stone axe. Burraneer Is an Aboriginal word meaning point of the bay. Caboolture The name "Kabultur" is derived from the Yugarabul dialect Kabi Aboriginal people meaning "place of the carpet snake" Cammeray Named after the Cammeraygal, the Aboriginal tribe of the North Sydney area. Canberra Thought to derive from the word Kambera or Canberry which is claimed to mean "meeting place" in the old Ngunnawal language, one of several Indigenous languages spoken in the district by Aboriginal people. Coodanup Of unknown origin - although considered a Noongar word - is the local name for the mouth of the Serpentine River. Coolamon The Aboriginal word for a basin-shaped wooden dish made and used by Australian Aborigines. Coonawarra Is an Aboriginal word meaning "Honeysuckle". Cooran From guaran, meaning tall trees or Moreton bay bush. Cootamundra The traditional owners are considered to be the Wiradjuri, with the name probably deriving from their word guudhamang for "turtle" Coraki Derived from Bundjalung Gurigay, meaning The meeting of the waters. Corrimal Named after the Aboriginal Dreamtime warrior Kurimul Dapto An Aboriginal word - possibly from Dabpeto meaning "water plenty", Dimbulah A local Indigenous Australian word for "long waterhole", referring to the Walsh River that runs nearby the town. Dowerin Either the Aboriginal word for the twenty eight parrot Dow-arn or "place of the throwing stick" dower. Dumbleyung Coming from "Dambeling" which possibly means "large lake or inland sea" or "dumbung", a game played with bent sticks and a hard piece of fruit. Elanora Derived from an Aboriginal word meaning "home by the sea" or "home by the water" Eneabba From the aboriginal name of the nearby Eneabba Springs. The meaning of the word is "small water". Geelong Derived from the local Wathaurong Aboriginal name for the region, Jillong, thought to mean "land" or "cliffs". Gerringong Thought to derive from an Aboriginal word meaning "fearful place" Gilgandra The name is derived from an Aboriginal word meaning "long waterhole" Gingin Thought to mean "footprint" or "place of many streams" Ginninderra Derived from the Aboriginal word for the creek which flows through the district of Ginin-ginin-derry which is said to mean sparkling or throwing out little rays of light. Gnowangerup The name of the townsite is Aboriginal, being derived from nearby Gnowangerup Creek and Spring meaning place where the mallee hen Gnow nests".

## 9: Aboriginal Place Names

*The protection of Aboriginal cultural heritage - objects and places is administered by Aboriginal Victoria, through the administration of the Aboriginal Heritage Act*

Melbourne Ten previously forgotten Aboriginal names for 19th century sites and suburbs of Melbourne have been recently unearthed at the Melbourne Museum. These names were in a cache of notes made by Alfred William Howitt, an anthropologist and Gippsland magistrate. The Kulin was an alliance of Aboriginal nations in central Victoria. Held in the museum since the 1970s as a small part of his extensive collection, they are difficult to decipher and require expert scholarship to decode. He lived from about 1815 to 1881. They add some 10 new locality names and further tantalising details to what is already known from other publications. Indigenous suburb names in Melbourne. Melbourne Museum The boundaries of European suburbs or municipalities did not, of course, correspond with the pre-existing Aboriginal conceptions of place. We have to acknowledge that we do not exactly know what Barak and Richards were referring to when they provided Howitt with these terms. Did they refer to areas within a particular clan boundary usually called an "estate" in anthropological parlance, or were they the names of very specific sites; perhaps a tree, a rock, a bend in the river or a hill? The truth is that in the absence of more precise geospatial information we will never know. Some names describe land use or vegetation that have in most cases been eradicated, others are suggestive of ancestral stories. The term for Collingwood Flat, Yalla-birr-ang, for example, is described as "a very old name" that means "the wooden point of a reed spear". This may reference the place in a story where an ancestor fashioned a spear point, or fixed one. Indigenous words, phrases and place names have been taken up and used in mainstream Australia since colonisation, but often with a limited appreciation of their nuance or complexity. Universities, for example, are eagerly adopting Indigenous names to furnish their meeting rooms and public spaces. Some local councils are keen to source Indigenous names for new parks, river ways and streets. And while the recuperation of this material is essential for recognising and acknowledging Indigenous presence deep into the past and ongoing, interpreting this material is not straight-forward, as linguistic and anthropological literature has shown, especially when it comes from scant archival material. It may refer to the site of one of the two Melbourne cathedrals that were completed just prior to these conversations taking place. Or, perhaps "Geeburr" is a generic reference to a place recognised as "sacred" by Aboriginal people and not a specific place name at all? The only other name referring to a building rather than a place is the "S. James Hancock". The trials of translation Place names throw up many linguistic issues that we need to consider in our analysis. Aboriginal languages in Victoria had sounds not used in English which could easily confuse European scribes. Take the name for the River Yarra. In 1835, Robert Brough Smyth recorded the Woiwurrung name for the river as "Birr-arrung", but failed to tell us from whom or when it was collected. Most Melburnians will now recognise this in the name for the large green-space located nearby to Federation Square, Birrarung Marr. However many years earlier, Rev William Thomas made a sketch map of Aboriginal names for the rivers and creeks in the Yarra valley. He wrote "Yarra Yarra or Paarran" next to the outline of the course of the river. Melbourne still uses a derivative of this word, Prahran, for one of its suburbs, although it is not beside the river. Curr, in his book *The Australian Race*, recorded the name for the river as Bay-ray-rung. In fact these four words, Birrarung, Paarran, Bay-ray-rung and Prahran, are different spellings of the same word. We can at least say though, that this was a place name associated with the river, perhaps related to the word for "mist" or "fog", that was elsewhere recorded as "boorroong" or "boorr-arrang". The more commonly known name "Yarra" however came from surveyor John Helder Wedge, who upon asking a Wathawurrung speaker from the Geelong area what the cascading waters on a lower section of the river were called, exclaimed "Yanna Yanna", meaning "it flows". The faint echoes of the conversations between Richards, Barak and Howitt resonate from the 19th century as the citizens of present day Melbourne wrestle with our colonial heritage. This piece originally appeared on *The Conversation*.



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