

and sizes of caves than those occurring in Yindjibarndi country. We do not know whether Yindjibarndi speakers would apply the term *muji* to very large caverns. And the word *muji* is also used for smaller holes that would not be called caves by English speakers.

- b. What is the extent of any particular landscape feature for which there is a term? E.g. *marnda* refers to an area of *ngurra* ('ground') that stands higher than the country around it—a hill, mountain, ridge, or range. Does *marnda* include surrounding sloping ground or just the steep part of the feature?
- c. Terms for sets of landscape features may not match up semantically, e.g. *marnda*, *bargu*, *burbaa*—cf. 'mountain', 'hill': *marnda* (see above); *bargu* is a *gubija* ('small') *marnda* made of rock or sand; *burbaa* can refer to a *gubija marnda* that is low, smooth, and rounded—not as steep as a *bargu*. Most instances of the term *marnda* in Yindjibarndi would be called *hill* in English, but features at the southern edge of Yindjibarndi country would probably be called 'mountain' in English but are still an instance of *marnda* to a Yindjibarndi speaker.
- d. Different whole-part concepts: e.g. compare the Yindjibarndi terms *wundu*, *mankurdu*, and *yijirdi* to the English term 'river': A *wundu* is a relatively broad, level channel where water flows or lies after heavy rain. In Yindjibarndi country, there are no *wundu* that flow with water all the time. But the *wundu* is always there. If there is water in a *wundu*, the water is referred to as *mankurdu* if flowing deep and fast, *yijirdi* if flowing gently, and *bawa* if it is just lying there temporarily. Hence, a *wundu* is not really equivalent to a 'river' in English, as it does not include the water. The situation is further complicated by the fact that some *wundu* in Yindjibarndi country bear colonial English proper names ending in 'River', others in 'Creek'.
- e. Some terms effectively are defined by shape rather than by topographic objects, e.g. *burbaa* can refer to a *gubija marnda* that is low, smooth, and rounded—not as steep as a *bargu*. *Burbaa* also refers to a rise in a *yirdiya* ('road', 'track' or 'trail'), especially at the crest. *Burbaa* can also be used to refer to low, rounded areas of higher ground, for instance between *garga* ('gullies'). Here, the term seems to relate more to the shape of the ground, rather than to a particular type of landscape object.
- f. Physical point of view may influence conceptualization: e.g. (in Navajo) initial results suggest that *tséyi'* may be preferred for a rock canyon seen from the canyon floor, whereas *tsékooh* would be preferred when the same feature is seen from above the rim. Thus, it is at least possible that there may be more than one term for a particular type of landscape object, depending on the location of the observer. Also, some landscape features are so large that they can only be recognized by viewing from a considerable distance, and others can only be seen when nearby. In Seri, parts of the beach have different names: e.g. *hastoj cnoosc* is the section between low and high water mark.
- g. Some terms may refer to spatial locations (places) rather than landscape features, e.g. *wana*, *wanangga*: *wana* refers to a hillside (or perhaps a flat area) in the middle distance—where you can still see something (like a kangaroo) but it is much too far away to throw a stone at it (or shoot the kangaroo). *Wanangga* could refer to the location of something in the middle distance. This perhaps is an example of landscape being thought of as a field (for observation and activities) rather than as a set of objects.
- h. Spiritual aspects of place, e.g. *yinda* ('permanent pool'): every *yinda* has a *warlu* ('spirit' or 'mythic snake'), that formed and protects the *yinda*. Specific types of landscape features may have spiritual associations, which are part of the meaning of indigenous landscape terms.
- i. Groups of places: generic landscape terms, and also toponyms, sometimes refer to groups of landscape features (Hercus and Simpson 2002; also Nash and Simpson, Chapter 17 below).