

8 October 2023

Web copy: <https://buluwai.org/aiatsis-forgotten-tribes-of-far-north-queensland/>

Hard copies: Michael Quinn, Djabugay Corporations, Kuranda Historical Society, Kuranda Paper, Dr Timothy Bottoms, Dianne Brim, Lisa Love, AIATSIS

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Dear Michael Quinn,

1. **The Great Land Heist Continues (The Long Game)**
2. **Mona Mona Mission housed people from 21 tribes, not just Djabugay**
3. **Djabugay "Clan" Groups**
4. **Toby Brim is from "up Cooktown way"**
5. **Buluwai Informants**
6. **Michael Quinn Got This Wrong**

Better to deal with this now, than posthumously.

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### 1. **The Great Land Heist Continues (The Long Game)**

Attachment A - <http://buluwai.org/content/uploads/Global-Empire-Land-Wars-Infograph.pdf>

Attachment B - <http://buluwai.org/content/uploads/FNQ-Tribes-Historical-Timeline.pdf>

Dianne poses that Tindale undertook the first "census" of Aboriginal Australians and I reckon she is probably right about that, ie. a head-count of survivors, their locations, their genealogies. I would like to think that Tindale had a real compassion for Aboriginal people and extended his projects to include anthropology, to collect and catalogue the fragments of Aboriginal traditional culture remaining at that time: language, artefacts, photographs, video, family trees, children's drawings, and hair and blood samples.

At the end of the Mission Era, by the 1960's, from Tindale's catalogue, the government gauged the genocide of Australian Aboriginals had failed. Linguist HALE was brought from Canada to Australia in that decade to begin the next move which would play out from 1970 over the following 50 years, until now:

#### ***To reduce the overall number of representative traditional Tindale Tribes***

In 1993 the native title act came out which was purported to represent the land rights of Aboriginal people, but more likely was designed to continue wresting it from them. This was quickly followed in 1994 by the so called 'encyclopedia' "Encyclopaedia of Aboriginal Australia", and then 1996 by the "fuzzy colours" of the HORTON/AIATSIS map.

The groups and regions on the map were "created" by HORTON, a self-proclaimed polymath, who said:

Summary: "Map showing all the Aboriginal groups of Australia, with organisation into regions. **The groups (not "tribes")** are based on language, history, self-identification, culture, technology (the summation of all the research work in Australia up to that point), and are separated not by boundaries of hard lines, as in Tindale's Map, but by **fuzzy colours** created by blending the colours of two adjacent groups. **The regions were created**, uniquely, by working from the individual groups and establishing where there was a distinct change in culture, language, social organisation, technology, economy, religion, kinship etc. Also considered was which groups combined together in large seasonal gatherings (ie within a region) and which areas marked historical reports of warfare (ie between regions). The result is a unique set (the first derived from the individual groups up, not imposed from the top down) of 18 regions which can be related to regions based on individual features."

--Abstract supplied by David Horton. <https://catalogue.nla.gov.au/catalog/7760724>

HORTON's 'encyclopedia' and map with the \*new configuration and \*new spellings became the defacto standard for information about Australian Aboriginal groups. At the time, this work was "created" by HORTON (1996) to deliberately supercede primary sources ROTH (1910), MCCONNELL (1938), TINDALE (1938), then later DIXON (1976) and BOTTOMS (1989) who delineated tribal groups, essentially relegating these primary sources and tribal group namings to history. The fix was in.



The fuzzy colours of the HORTON/AIATSIS map has the disclaimer (but who reads the disclaimer, right?):

*"This map attempts to represent the language, social or nation groups of Aboriginal Australia. It shows only the general locations of larger groupings of people which may include clans, dialects or individual languages in a group. It used published resources from the eighteenth century-1994 and is not intended to be exact, nor the boundaries fixed. It is not suitable for native title or other land claims. David R Horton (creator), © AIATSIS, 1996. No reproduction without permission."*

Since 1996, this map has been hung in schools, universities, hospitals, government offices, Indigenous corps, businesses and private homes, and for those on the map it's been happy days!

However, for those traditional Tindale Tribes that HORTON didn't include in his "creation" that is "not suitable for native title or other land claims" have struggled to gain recognition and funding in the 27 years since. They can see themselves in the primary source material ROTH (1910), MCCONNELL (1938), TINDALE (1938) and even in DIXON (1976), BOTTOMS (1989) but from 1996 onwards the HORTON/AIATSIS map takes over as the "authority".

The 5 Tindale Tribes of the Cairns area HORTON scheduled for genocide when he "created" the map for AIATSIS are (alphabetical order):

Buluwai, Gungganydji, Muluritji, Njatjan, Yirrganydji

So as you can see Michael this story is not just about the Buluwai tribe. Or the Brim family.

Buluwai must succumb to being "Southern Djabugay"  
Gungganydji must succumb to being "Coastal Yidiny"  
Muluritji must succumb to being "Western Yalanji"  
Njatjan must succumb to being "Tablelands Yidiny"  
Yirrganydji must succumb to being "Coastal Djabugay"

Attachment C - <http://buluwai.org/content/uploads/AIATSIS-MAP-FNQ-COMPARISON.pdf>

Even though the HORTON/AIATSIS map disclaimer says "not suitable for native title or other land claims" somehow we've ended up with the effective genocide of 5 of the 8 traditional Tindale Tribes of FNQ.

These 8 Tindale Tribes that will be **condensed** to 3 Language Nations, a "creation" of the Linguist Era, starting with HALE (1970) and culminating in HORTON/AIATSIS (1996) "fuzzy colours". The Linguists changed the spelling of traditional Tindale's Tribes and reduced the number of groups across Australia dramatically.

There are no characteristics of "Primary Source" or "Traditional Law and Custom" present in HORTON's delineations and therefore, as the disclaimer says, "not suitable for native title or other land claims". And yet here we are!

In the 27 years since HORTON/AIATSIS map the "Language Nations" on the map have been effectively "boosted" to ensure they could, and would, trample their neighbouring Tindale Tribes to take their land.

For the traditional Tindale Tribes not marked on the map, immeasurable loss and suffering has been incurred because they know how it rolls – change the words on the paperwork, over generations, so Aboriginal people will get less and less - with blatant disregard for Aboriginal cultural heritage.

Attachment D - <https://buluwai.org/content/uploads/AIATSIS-Forgotten-tribes-of-Far-North-Queensland.pdf>

## 2. Mona Mona Mission had people from 21 tribes, not just Tjapukai / Djabugay tribe

<u>Population.</u>	260 with very little variation and few nomads.
<u>Tribes represented.</u>	Tjapukai, Muluritji, Idindji, Buluwandji, and Koko-jelandji. Also a few Djirubal, Barbarus, Ngatjan, Djankun (Koko-mutju), Koko-njunkulu (Tjumbundji), Koko-bididji, Koko-bujundji, Koko-imudji, Koko-mini, Koko-wara, Koko-patun, Wakaman, Jangga, Kutjal, Dagalang, Arap (Walngam)

### MONAMONA - ABORIGINAL STATION Norman B. Tindale (SA Museum) 1938-9

Population.	260 with very little variation and few nomads.
Tribes represented.	Tjapukai, Muluritji, Idindji, Buluwandji, and Koko-jelandji. Also a few Djirubal, Babarum, Ngatjan, Djankun (koko-mutju), Koko-njunkulu (Tjumbundji), Koko-bididji, Koko-bujundji, Koko-imudji, Koko-mini, Koko-wara, Koko-patun, Wakaman, Jangga, Kutjal, Dagalang, Arap (Walngam)

The continuing rhetoric that people at Mona Mona Mission were 'mainly Djabugay' must stop! This misinformation means that descendants from other tribes may not look at the Mona Mona records to trace their family tree. This is an outright disservice to the other 20 tribes whose ancestors were present there.

Yes Mona Mona is on Djabugay country (north side of the Barron River) but it was a 'refugee camp' for 20 other tribes as well.

Attachment E - <https://buluwai.org/content/uploads/BS-06-MM-V1-Buluwai-Stories-History-Series-Mona-Mona.pdf>

### 3. Djabugay "Clan" Groups

Michael, you will have to show me where you got this terminology because in seven (7) years of research I can't find the source.

Djabugay Nation  
Djabugay Clan Groups  
Djabugay Nation Clan Groups  
Djabugay Mother Tribe  
Djabugay Language Nation

or even this vague version in the Kuranda Paper since 2018:

*The Bama (people) of this area (bulmba) shared a common ngirrma, language.*

*The Djabuganydji, Bulwanydji, Nyagali, Yirrganydji and Gulunydji have lived here for millennia. The Djabuganydji called it Djabugay. The Bulwanydji called it Bulway. The Yirrganydji on the coast called Yirrgay.*

WAYGAL-A-GALING BUWAL-WU Going looking for words

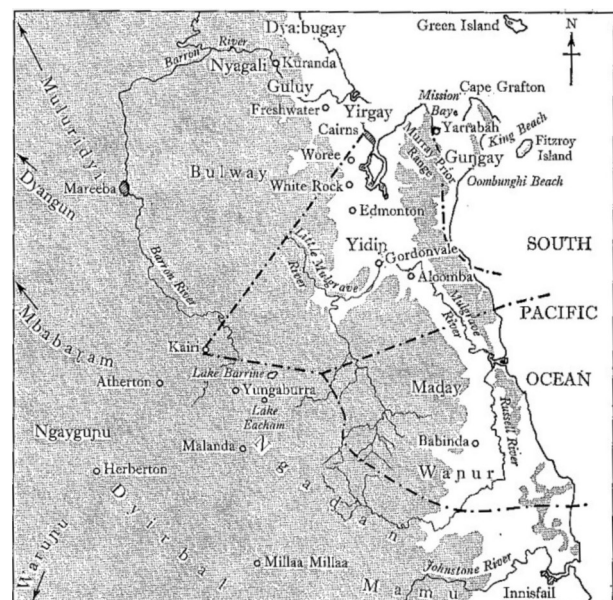
[https://www.kurandapaper.com/\\_files/ugd/f0cb2f\\_c0cb37ee6fa54d69abd87a432bcc6798.pdf](https://www.kurandapaper.com/_files/ugd/f0cb2f_c0cb37ee6fa54d69abd87a432bcc6798.pdf)

The closest I've found is Dixon:

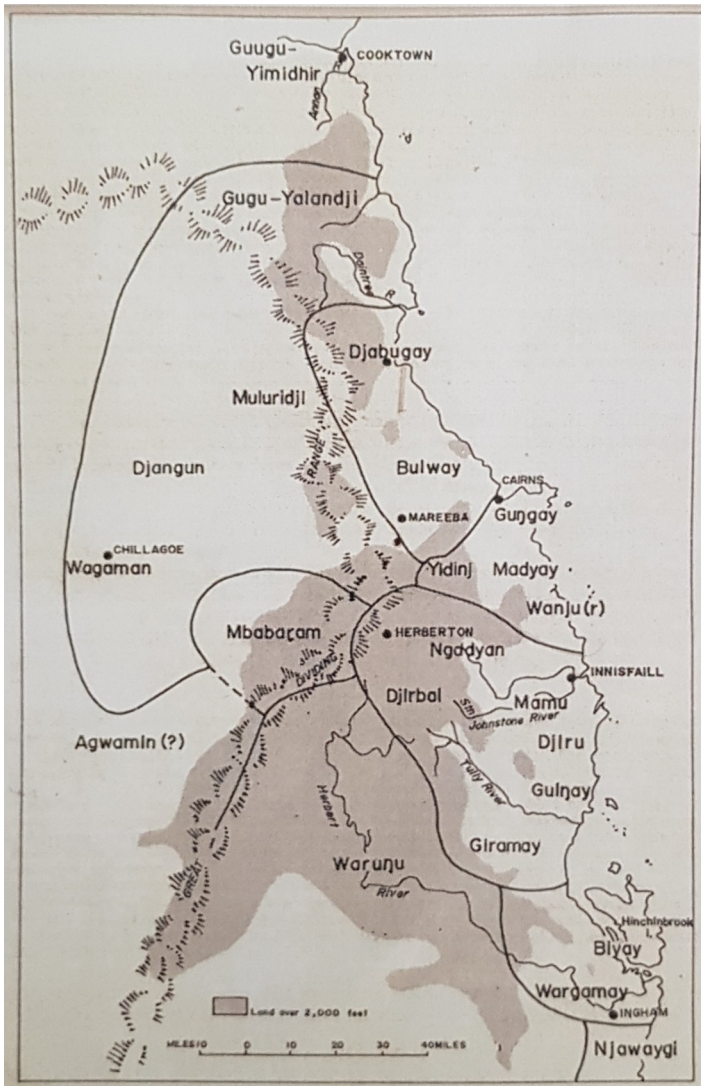
1977 From the book 'Grammar of Yidiny' 1977 Melbourne University Press - R.M.W. DIXON

#### MAP NOTATIONS - MAP 1.

*Yidinj and surrounding dialects. (Based on Roth 1910b, McConnel 1939-40; Tindale 1940; and writer's field work. The broken line indicates approximate tribal boundaries for the peoples speaking dialects of Yidinj; it is not known whether the Madayndji and Wanuru were distinct tribes, or two names for the same group. The locations for the groups speaking Dya:bugay language: Dya:bugay, Guluy, Yirrgay, Bulway and Nyagali – are each based on a **single source and have not been checked**; it is possible that some of these terms may be **alternate names** for a **single dialect/local group/tribe.**)*



ROTH (1910), MCCONNELL (1938), TINDALE (1938), DIXON (1976) were not recording "clans"- they were recording "tribes" which makes your "Umbrella" or "Mother" tribe and tribe/clan group blending taxonomy patently ridiculous.



MAP LEFT: 1976 R.M.W. Dixon, 'Tribes, languages and other boundaries in northeast Queensland'

Even Linguist DIXON didn't call it 'Djabugay' – he has Buluwai tribe south of the Barron River on all his maps. The thick black line is showing the similarities of the languages of neighbouring tribes – not choose one tribe who gets to be the *grand language-nation-tribe*. Ridiculous!

Tindale recorded Parallel Vocabularies (110 words) for 150 tribes across Australia. Here in FNQ he collected all but Yirrganydji – presumably he couldn't find an Elder at the time (1938). The coastal lands of Yirrgay would have been decimated early on in the Frontier Wars Era. Yirrganydji survivors were not recorded at Mona Mona, but they were recorded at Yarrabah Mission which opened in 1893 (20 years earlier).

Tindale went as far as to recognise the similarities between neighbouring tribe's words but still recorded them as distinct tribal languages (not dialects).

The Linguist Era was seeking a *dialect-style* association between the tribes to **collapse** them into 'language groups' or 'language nations' – hence the HALE (1970) HORTON/AIATSIS (1996) work.

The Linguist Era (1970-) has left it's mark by dodging the definitions and taxonomies in documents to align with "Language Nations".

I can see what happened Michael. You arrived in Kuranda and met what Dianne calls the "Proper old people" – those who had retained the cultural knowledge of their ancestors and knew enough English to translate and share. I imagine it was an exciting time – and busy – your body of work speaks volumes to the time and commitment you put into saving what was left. Thank you for your life's work – it's awesome :-)

Back in the day there was Djabugay corp and we know how funding rolls – you needed an Indigenous corporation to auspice for grants. The funding you received came through Djabugay corps so what else are you going to call your work? So it ended up being 'Djabugay Language' because it was neater for you, and with the Tjapukai Dance Theatre days I guess it was better marketing too. Tim admits as much for the title of his book 'Djabugay Country' – he thought it would get more traction with that title – and more people would buy it to read and understand the local history and Indigenous stories. Fair enough, except that these works have **skewed** the local history. To his credit, BOTTOMS is rewriting 'Djabugay Country' under a new name 'Bama Bulmba':

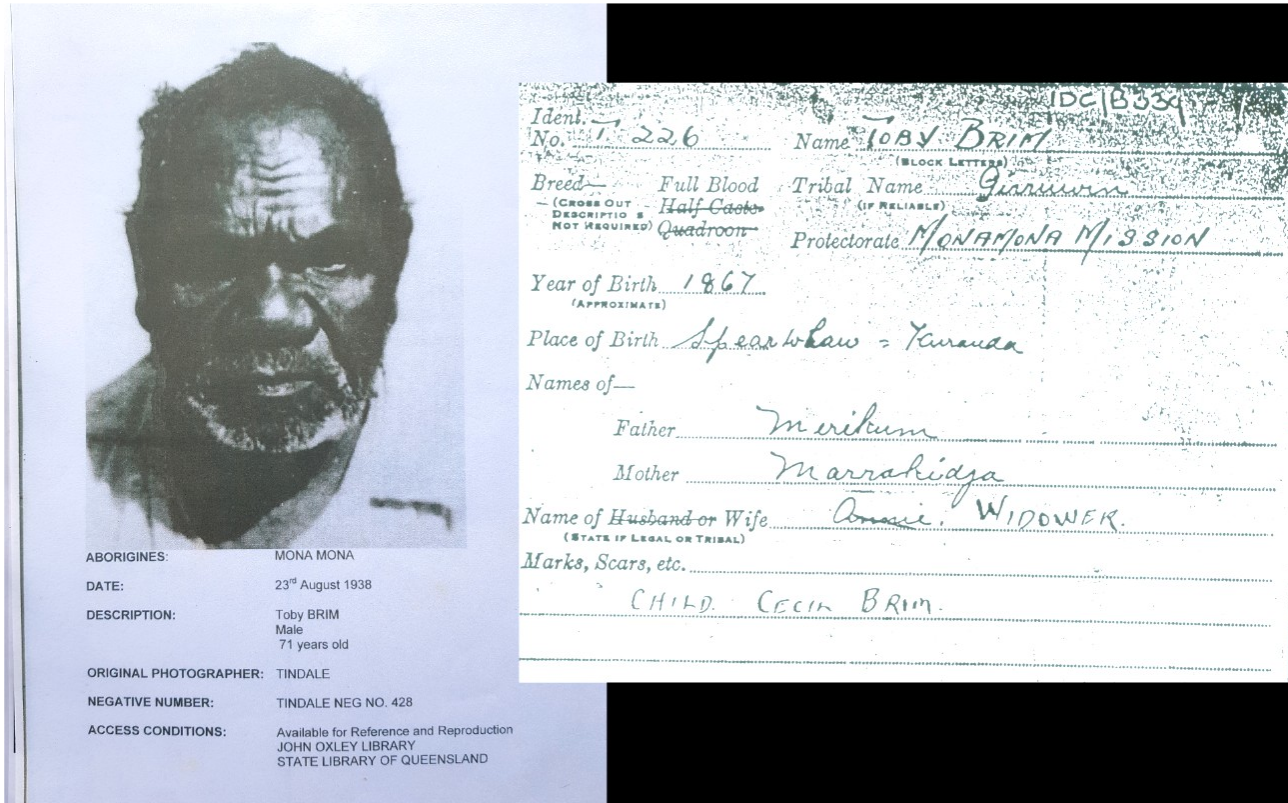
Attachment F - <https://cairnshistory.com.au/why-i-am-re-writing-djabugay-country-under-the-new-title-of-bama-bulmba/>

Attachment G - <https://cairnshistory.com.au/dr-timothy-bottoms-response-to-horton-aiatsis-1996/>

#### 4. Toby Brim is from "up Cooktown way"

When Dianne and I met with you in 2021 you told Dianne up front, in the first minutes of the meeting, that Toby Brim was from 'up Cooktown way' which is incorrect, and you were advised of that at the time. To confirm:

Toby Brim was born at Speewah in 1867:



Ident. No. 226 Name TOBY BRIM (BLOCK LETTERS)  
Breed Full Blood Tribal Name Gianswan (IF RELIABLE)  
(CROSS OUT DESCRIPTION NOT REQUIRED) Half-Caste Quadroon Protectorate MONA MONA MISSION  
Year of Birth 1867 (APPROXIMATE)  
Place of Birth Spearwhaw - Yarranda  
Names of—  
Father Merikum  
Mother Marrakidja  
Name of Husband or Wife Annie WIDOWER (STATE IF LEGAL OR TRIBAL)  
Marks, Scars, etc. CHILD: CECIL BRIM

ABORIGINES: MONA MONA  
DATE: 23<sup>rd</sup> August 1938  
DESCRIPTION: Toby BRIM  
Male  
71 years old  
ORIGINAL PHOTOGRAPHER: TINDALE  
NEGATIVE NUMBER: TINDALE NEG NO. 428  
ACCESS CONDITIONS: Available for Reference and Reproduction  
JOHN OXLEY LIBRARY  
STATE LIBRARY OF QUEENSLAND

Toby was recorded with Annie and their children at the Veivers property (old Snake Gully) in Speewah prior to them being rounded up and *safely escorted* to Mona Mona by Veivers brothers in 1916 – 3 years after the mission opened.

*Under the guise of saving the natives from their wretched lives, a letter is sent from Mona Mona Mission Superintendent to Chief protector of Aboriginals, Brisbane,*

*'It will be convenient for me to take the Kuranda Tribe on the Mission by July 1915. If you think it advisable for one to do so, at the time, would it not be best for you to instruct Constable Donahue to sign them on for six months only? I think the sooner we can have them on the Mission the better it will be for them.'*

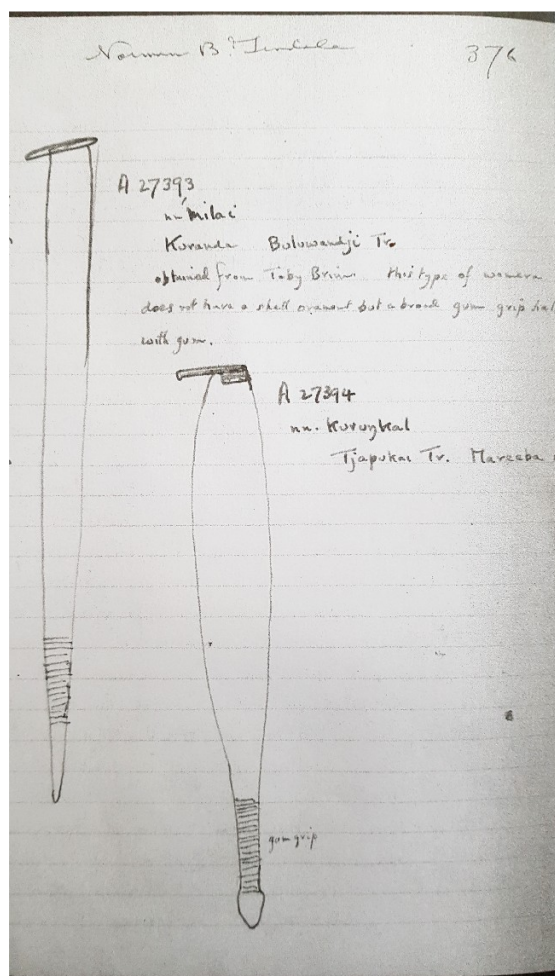
*Then in 1916 Mona Mona Mission Superintendent to Chief protector of Aboriginals, Brisbane,*

*'Re: Kuranda Aboriginals. We are now in a much better position to take them ...; 'You may feel free to have them sent along any time when it is convenient to your department'. ...*

A Glimpse at Buluwai History 1867 – 1969, Gudembah. Katjiraka. Buluwai. (Dianne Brim)

Dianne has been researching Buluwai family history for over 30 years. You are not in a position to disregard her family records and Buluwai tribe cultural heritage work.

Tindale met Toby Brim at Mona Mona and collected artefacts from Buluwai, Kuranda Tribe:



LEFT: Norman B. Tindale (SA Museum)

A27393

'milai

Kuranda Buluwandji Tr.

obtained from Toby Brim this type of woomera  
does not have a shaft ornament but a broad gum grip  
held / with gum.

The Cooktown reference is regarding Dan Charlie and Oscar Brim – the two eldest sons of Toby and Annie Brim. Prior to the mission opening there were several “raids”, this is one at Speewah (c1881):

*“It was during August 1881 at the Clohesy River, one and a half years after Atherton wrote to the Colonel Secretary complaining about his loss of cattle, that Sub-Inspector Carr informed the Commissioner of Police, that troopers had to ‘disperse’ the Buluwandji for killing Atherton’s cattle.”*

*“At this time, Toby is around 29 years of age, and yet another ‘dispersal’ is so bad that it leaves Toby no choice but to tell Oscar and his brother to ‘run for their lives’.”*

A Glimpse at Buluwai History 1867 – 1969, Gudembah. Katjiraka. Buluwai. (Dianne Brim)

The children ended up at Cooktown where Dan Charlie was taken to the Hopevale Mission and Oscar Brim was sent to a station at Camooweal. Cecil Brim’s older brothers both have descendants and Dianne’s work has recorded them, and contact has been made.

You can read more about these stories in Dianne’s book: <https://buluwai.org/content/uploads/FINAL-KATJIRAKA-Dec-2016.pdf>

Or on the Buluwai Stories - History Series page: <https://buluwai.org/buluwai-stories>

Attachment H - <https://buluwai.org/content/uploads/BS-01-TB-V1-Buluwai-Stories-History-Series-Toby-Brim.pdf>

## 5. Buluwai Informants

### Toby Brim

See 4

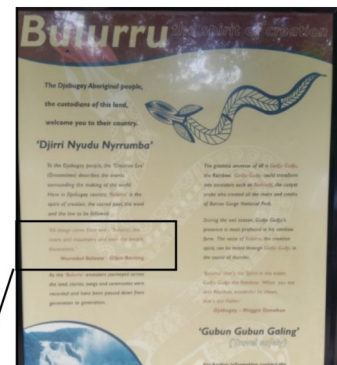
### Gilpin Banning

*"Last, but not least, I am grateful to Wurrmbul, Gilpin Banning, who provided the foundations for saving the language of his people."*

Ngirrma Djabugay: A Djabugay Dictionary 2012, Michael Quinn, Cassy Nancarrow, Buda:Dji Aboriginal Development, Association Aboriginal Corporation, 2012 - 155 pages

*"Wurrmbul **Balawai** – Gilpin Banning" in his own words on Barron Falls signage:*

BARRON FALLS SIGNAGE:  
Wurrmbul Gilpin Banning  
Wurrmbul **Balawai** – Gilpin Banning



*'All things come from one - 'Bulurru', the rivers and mountains and even the people themselves.'*

**Wurrmbul Balawai - Gilpin Banning**

### Warren Brim

Acknowledgments *"... has arisen out of my studies with elders Warren Brim..."*  
NGANYDJIN BULMBA Our Country Michael Quinn 1992

Warren identified himself to historian Dr Timothy Bottoms:

*"**Buluwanydji** Elder, the late Warren Brim, recalled..."*  
Djabugay Country, Chapter 3 Mission Days, page 50

Michael, there is a reason why there are only place names on the south side of the Barron River.

### Willie Brim

Willie was made Junior Elder at the time of the Barron Gorge native title by the Mona Mona descendants. He is quoted in numerous reports, including where other Aboriginal parties defer to his cultural knowledge.

Since Dianne's work on the Tindale archive in the 1990's, Willie has been insistent **Buluwai** is a tribe and has its own language, and is not a clan of the so-called Djabugay Language group/nation.



**6. Michael Quinn Got This Wrong**

What you have decided as the “Djabugay Mother Tribe” narrative is simply untrue Michael. You can no longer support your own version to the detriment of all the traditional Tindale Tribes who will miss out in this fake dialect / language group / nation version of history.

Having studied primary sources ROTH (1910), MCCONNELL (1938), TINDALE (1938), then later DIXON (1976), BOTTOMS (1989):

Bulwai is a tribe and always mapped on the south side of the Barron River  
 Yirrgay is a tribe and always mapped on the coast and sea country from Cairns to Port Douglas  
 Tjapukai is a tribe and always mapped on the north side of the Barron River

You can check **all the maps** yourself in this PDF:

<http://buluwai.org/content/uploads/Kuranda-Region-Bama-Bulmba-Tribes.pdf> (108 pages)

I’m blowing the whistle Michael. I will no longer stand by while you (and other language enthusiasts) seek to destroy ROTH (1910), MCCONNELL (1938), TINDALE (1938), DIXON (1976), BOTTOMS (1989) extensive primary source work on the tribes of FNQ. **None** of the primary source material supports Djabugay being the “mother” or “umbrella” or “super” tribe or overarching “language nation” – that is but a creation of your own Michael.


Yes, Djabugay are at Kuranda - on the north side of the Barron River. You need to explain this to Djabugay people - that you were wrong about the bogus ‘umbrella’ or ‘mother’ tribe taking over Buluwai and Yirrganydji. Because you were wrong when you created the narrative in the first place back in the day, and when Dianne and I met with you in 2021, and you’re still wrong now.


In 2021 during the ‘Correcting the Records Project’ Dianne and I visited with you. Dianne asked you to change the name on the dictionary to be more inclusive and to avoid family getting it wrong, but you refused.

So here we are. I know why you are sticking with your ‘Djabugay Language’ story – because you don’t want your legacy to be ‘wrong’. But it won’t be that at all – your work has been very much appreciated – and will be for generations to come.

What won’t be appreciated is the genocide of the Buluwai and Yirrgay tribes – and further afield neighbours Muluritji, Gunganydji and Njatjan.

As Djabugay Cultural Advisor / Custodian, Michael Quinn I ask that you complete the following tasks forthwith:

<p>1. Advise Kuranda Historical Society you got it wrong. Dianne approached KHS to ensure the Djabugay story would not be skewed on the story board. KHS neglected to allow Dianne to proof read the ‘Indigenous’ story board. What made KHS so sure of their cultural information Michael?</p>	<p>“Djabugay - Our Traditional Owners” story board window display</p>
<p>2. Advise DTAC, Council and Visitor Information Centre you got it wrong. Dr Timothy Bottoms sent this ‘Letter to the Editor’ (Kuranda Paper) for the new mural and it was refused citing ‘legal’ issues. Michael, since when is *actual history a legal issue? Who is advising DTAC to protect their ‘language identity’ with legal means?</p> <p><i>Letter to the Editor</i></p> <p><i>I was dismayed to see the mural at the Kuranda Visitor Information Centre on the front page of the Kuranda Paper (Sep 2023). The mural, unfairly, does not acknowledge the Buluwai Aboriginal people of this area.</i></p>	<p><b>NEW MURAL FOR KURANDA VISITOR INFORMATION CENTRE</b></p> <p><small>During August a new mural was added to the Kuranda Visitor Information Centre. It is the fifth artwork completed under the Maree Shire Council’s Public Mural Action Plan, with a total of 11 public murals planned throughout the Shire over a three year period. The mural was made possible through funding from the Maree Shire Council RADP (Regional Arts Development Fund) which is a partnership between Council and the Queensland Government to support local arts and culture in regional areas.</small></p> <p><small>This latest mural is designed by local artist Connie Rovina who worked with the Djabugay Aboriginal Corporation to include Djabugay cultural heritage within the artwork titled <i>Bulmba Njirruwa</i>, including traditional Djabugay language (Njirruwa) and symbols.</small></p> <p><small>Connie Rovina’s artwork can be viewed at her WildWorks Aboriginal Art gallery on Thervine Street, Kuranda. Connie is also one of the six artists who have painted historical cassowary statues for the Cassowary Art Trail project.</small></p>  <p><small>Above: Patrick Dwyer in his cassowary suit at the 2022 Kuranda Colour Fest. Photo: Doreen Neocleouski.    Below: Connie Rovina mural on the Clendos Street side of the Kuranda Visitor Information Centre. Photo: Gaele Hannah.</small></p>

<p><i>As you may know, I am currently rewriting 'Djabugay Country' because I feel it misrepresents who the actual traditional owners are of the Kuranda area.</i></p> <p><i>Claiming that Kuranda is a part of the Djabugay tribal area is a misnomer, it is in fact Buluwanydji territory on the south side of the Barron River.</i></p> <p><i>Dr Timothy Bottoms FNQ Historian 1990 'Djarrugan – The Last of the Nesting' 1999 Djabugay Country - An Aboriginal History of Tropical North Queensland 2013 Conspiracy of Silence - Queensland's frontier killing times 2015 CAIRNS City of the South Pacific - A History 1770-1995 www.cairnshistory.com.au</i></p>	
<p>3. Remove 'Bulwanydji' from the intro text on your Kuranda Paper panel – you are not the Advisor / Cultural Custodian for the Buluwai tribe or their language.</p>	<p><i>The Djabuganydji, Bulwanydji, Nyagali, Yirrganydji and Gulunydji have lived here for millennia. The Djabuganydji called it Djabugay. The Bulwanydji called it Bulway. The Yirrganydji on the coast called Yirrgay.</i></p> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>WAYGAL-A-GALING BUWAL-WU</b> Going looking for words </p> <p><small>The Bama (people) of this area (bulmba) shared a common language. The Djabuganydji, Bulwanydji, Nyagali, Yirrganydji and Gulunydji have lived here for millennia. The Djabuganydji called it Djabugay. The Bulwanydji called it Bulway. The Yirrganydji on the coast called it Yirrgay. The 'y' sound at the end of these words sounds like the archaic English word 'aye' for 'yes'. Some of their stories go way back in time. The Djabuganydji believe that once their hunting grounds stretched to the Barrier Reef. At the end of the last (in glacial) time there was a rise in sea-level that pushed the people back inland and created the present shoreline. Nowhere else in the world have people been able to reside continuously in one place for so long, passing on their stories to the present day. The actual word 'bulmba' has many meanings: home, camping ground, territory, the weather and the authority of the elders, upholders of the Law. The bulmba is constantly changing, depending on the time of the year, the season and the weather. Thanks to the Bulmba Rangers for help with selection of words and to the Djabugay Tribal Aboriginal Corporation for their work in preserving the area's linguistic inheritance.</small></p> <p style="text-align: right;"><small>Michael Quinn</small></p> </div>

Kind regards,



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