

BAMA BULMBA TRIBES

RAINFOREST ABORIGINAL PEOPLE OF KURANDA REGION

in relation to Bulway, Buluwai, Bulwai, Buluwandji, Buluwanydji

Version 3

First compiled June 2017

August 2017 – updated with new pages

September 2017 – updated with new pages

February 2018 – new pages 28 – 38

(Addition of publication ABORIGINAL TRIBES OF AUSTRALIA

Their Terrain, Environmental Controls, Distribution, Limits and Proper Names. Norman B. Tindale)

June 2018 – page 71 updated map

August 2018 – disclaimer added

October 2019 – attachments added

Tindale Buluwai Parallel Vocabulary, Rainforest Aboriginal People Historical Mapping Summary

March 2020 – new content

Addition of Pama Language Centre, Austlang, TOC, reordered content



BULUWAI

LAND PEOPLE CULTURE WATER FLORA FAUNA ARTEFACTS

INDIGENOUS CORPORATION

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This collection is intended to visually index all available documented material regarding Buluwai.
This work has been undertaken as a community project for *Kuranda Region History Project*.

We hope this index encourages further reading of the historical material presented and
contributes a greater understanding of the Buluwai rainforest tribe, FNQ
as documented by Norman B.Tindale in 1940.



Web versions

www.buluwai.org

www.kurandaregion.org/history

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Excerpts from Map 1.2
Some Massacres on the Frontier - North Queensland
History of Cairns by Dr Timothy Bottoms

>> **Colony of Queensland 1859**

Hinchinbrook Island massacre 1872

>> **Atherton established 1875**

>> **Cairns established 1876**

Skull Pocket / Mulgrave River /
Skeleton Creek Battue 1884

Speewah massacre 1890

>> **Yarrabah established 1892**

>> **Yarrabah Mission Opens 1893**

-1860-

-1870-

-1880-

-1890-

-1900-

-1910-

-1920-

-1930-

-1940-

-1950-

-1960-

-1970-

-1980-

-1990-

-2000-

-2010-

>> **Mona Mona Mission Opens 1913**

Norman B Tindale Anthropologist
1938/39 *Tindale Archives > Parallel Vocabularies*
approx 150 languages x 110 words

Norman B Tindale Anthropologist
1940 **MAP SHOWING THE DISTRIBUTION OF THE
ABORIGINAL TRIBES OF AUSTRALIA**

Ken Hale Linguist
1958-1960 *Sound recordings collected*

R.M.W. DIXON Linguist
1977 *Grammar of Yidiny*

Roy Banning & Sue Robertson
1989 **JAABUGAY- ENGLISH DICTIONARY**

Dr Timothy Bottom Historian
1992 *The Bama People of the Rainforest*

Rhonda Duffin & Rosetta Brim Diabugay
1993 **NGAPI GARRANG BULURRU-M**

David R Horton (creator)
1996 **THE AIATSIS MAP OF INDIGENOUS AUSTRALIA**

>> **Aboriginal Cultural Heritage Act 2003**

>> **Djabugay Barron Gorge National Park
Native Title 2005 (filed May 1994)**

R.M.W. DIXON Linguist
2011 **SEARCHING FOR ABORIGINAL LANGUAGES**

>> **Townsville established 1864**

Opposite Dunk Island massacre 1872
Opposite Double Island massacre 1873

>> **Mareeba established 1877**

Spring Creek massacre early 1880s
Cockatoo Bora massacre 1886

>> **Kuranda established 1888**

Walter Roth Anthropologist
1910 *North Queensland ethnography*

>> **Cairns-to-Kuranda railway line 1915**

Ursula McConnel Anthropologist
1939 **SOCIAL ORGANIZATION OF THE TRIBES OF
CAPE YORK PENINSULA, NORTH QUEENSLAND**

Joseph Birdsell Anthropologist
1941 *A preliminary report on the trihybrid origin of
the Australian aborigines, American Journal of
Physical Anthropology*

>> **Mona Mona Mission Closes 1962**

*Continuing occupation by descendants of Mona Mona

>> **Barron Gorge Hydroelectric 1963**

>> **Australian referendum, 1967 (Aboriginals)**

>> **Aboriginal Land Rights Act 1976**

>> **Tjapukai Theatre in Kuranda 1987**

Elizabeth Patz Linguist
1991 *The Handbook of Australian Languages volume 4*

Michael Quinn Anthropologist
1992 *Djabugay : a Djabugay-English dictionary*

Dr Timothy Bottom Historian
1999 *Djabugay Country*

>> **Mona Mona Resolution 2008**

>> **Buluwai Native Title Appeal for Davies
Creek National Park (filed 2010)**

Michael Quinn Anthropologist
2012 **DJABUGAY BULMBA**

AIATSIS / FORGOTTEN TRIBES OF FAR NORTH QUEENSLAND

OPEN LETTER TO AIATSIS

1996, the year this map was published, was the year they attempted Modern Day Genocide on tribes they have knowingly left out of this map, to reduce the number of Aboriginal tribes, or for another purpose we don't know about.

It is certainly upsetting that tribes have been eliminated from this map causing the death of our identities: who we are, and more importantly who we were, our ancestors who survived the Frontier Wars are now forgotten on this map.

Up here in the Cairns area, the killing times are in living memory, the stories handed down from our grandparents, the suffering at the hands of the pioneers sent here to claim our ancestral lands as their own. Stories of Bama resistance over many generations prove to us we never left the lands and waters of our ancestors.

Long disclaimers and fine print don't count for us when the visual presentation is a *high resolution map with commercial value being published by a government authority*.

25 years in my lifetime is enough damage done. Continuing to publish and sell this map will continue to cause more harm to our Aboriginal Cultural Heritage, for our children and grandchildren.



William (Willie) Brim
Buluwai Traditional Owner / Cultural Custodian



#CORRECTTHEAIATSISMAP

Buluwai

Yirrganydji

Gunggay

Ngadjan

Muluridji

Buluwai honours our neighbouring tribes: Djabugay (north), Yirrgay (east), Muluridji (west), Ngatjan (south west) and Yidindji (south east) with whom we share Dreamtime stories of creator god Bulurru, ancestral lore, kinship and landscape boundaries.

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KENNETH HALE	<i>Pages 51 - 56</i>	SPEAKERS	<i>Page 84</i>														
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TIMOTHY BOTTOMS	<i>Pages 71 - 75</i>																

Walter Roth

From Wikipedia, the free encyclopedia

Walter Edmund Roth (2 April 1861 – 5 April 1933) was a British colonial administrator, anthropologist and medical practitioner, who worked in Queensland, Australia and British Guiana between 1898 and 1928.

Roth and his brother, Henry Ling Roth, are the subject of a join biography by Russell McDougall & Iain Davidson: *The Roth Family, Anthropology, and Colonial Administration* (2008).^[1]

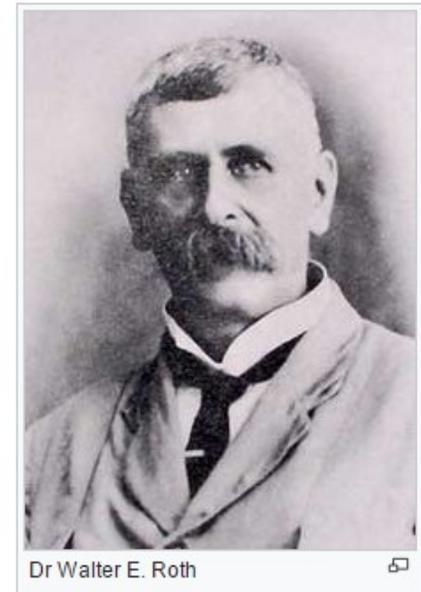
Contents [hide]

- 1 Queensland
- 2 British Guiana
- 3 Controversies
- 4 On-line publications
- 5 References
- 6 External links

Queensland [edit]

Roth was appointed the first Northern Protector of Aborigines in 1898 and was based in Cooktown, Queensland. From 1904 to 1906 he was Chief Protector and part of his duties was to record Aboriginal cultures.

The first three of his *Bulletins* on North Queensland ethnography were published in 1901, numbers 4 to 8 appearing between 1902 and 1906. In 1905 he was appointed a royal commissioner to inquire into the condition of the aborigines of Western Australia, and in 1906 he was made government medical officer, stipendiary magistrate. The remainder of Roth's bulletins on North Queensland ethnology, began to appear in the Records of the Australian Museum at Sydney in 1905; and numbers 9 to 18 will be found in volumes VI to VIII.



<http://trove.nla.gov.au/work/10247348?selectedversion=NBD4100062>

Roth, W.E., Bulletin 14, 1910, p. 18.

Head and neck band of shell



E.14434. *Nautilus* shell head and neck band. Collected Kuranda, 1899.
Length 26 cm.

https://australianmuseum.net.au/uploads/journals/16850/282_complete.pdf

**NORTH QUEENSLAND ETHNOGRAPHY. BULLETIN NO. 14.
TRANSPORT AND TRADE**

River and northwards). The imports constituting the Cape Grafton northern trade, coming mainly from the Barron River and Port Douglas, included the following:— hour-glass woven-pattern dilly-bags, round base basket dilly-bags, beeswax necklaces, straight shell-hafted spear throwers, a variety of bamboo spear, square-cut nautilus-shell necklaces, and cockatoo top-knot head-dresses. The southern foreign trade, which used

4. For purposes of trade and barter it may be said that the Cairns, and until recent years, the Cape Grafton Blacks travel along the coast-line between Port Douglas and the Mulgrave River; the Barron River Natives wander up the coast as far as Port Douglas and inland up to Kuranda and Mareeba; the Russell River boys 'walk about' to the Pyramid Mountain, the Mulgrave and Johnstone Rivers, and Cairns; whilst the Johnstone River Natives travel to between Clump Point and Liverpool Creek. Dealing now solely with the Cape Grafton Blacks, it

https://australianmuseum.net.au/uploads/journals/16936/932_complete.pdf

North Queensland ethnography / by Walter E.Roth.

Title	North Queensland ethnography / by Walter E.Roth.
Also Titled	Aborigines ethnographical studies
Other Authors	Roth, Walter Edmund, 1861?-1933. Hey, N.
Published	Brisbane : Gov. Printer, 1901-1910.
Physical Description	Bulletins 1-18 in 3 vols.
Subjects	Aboriginal Australians -- Queensland -- Basket making. Aboriginal Australians -- Queensland -- Languages. Aboriginal Australians -- Queensland -- Games. Aboriginal Australians -- Queensland -- Food. Aboriginal Australians -- Queensland -- Religion. Aboriginal Australians -- Queensland -- Implements. Aboriginal Australians -- Queensland -- Crime. Aboriginal Australians -- Queensland -- Boats. Aboriginal Australians -- Commerce -- Queensland. Aboriginal Australians -- Queensland -- Costume and adornment. Aboriginal Australians -- Queensland -- Social conditions. Aboriginal Australians -- Queensland -- Rites and ceremonies. Aboriginal Australians -- Queensland -- Armor. Aboriginal Australians -- Queensland -- Weapons.
Notes	Bulletin No. 1 signed "Donald F.Thomson, University of Melbourne, 1932" : Bulletin No.6 is by N.Hey, all the rest being Roth. : NAC has 2 sets of no. 1-6, and of no. 14-18. Also available online. Address as at 31/01/17 : https://australianmuseum.net.au/journalfinder
Language	English
Libraries Australia ID	4100062
Contributed by	Libraries Australia

<http://trove.nla.gov.au/work/10247348?q&versionId=20919683>

North Queensland Ethnography, Bulletins 1-5 ROTH, Walter E.

Govt. Print., 1901-1903., Brisbane, 1903. Quarter Calf Spine. Book Condition: Very Good. c.1903. Bulletin no.1 String and other forms of strand basketry, woven bag and net-work. pp.15, 19 plates. Bulletin no. 2 The structure of the Koko-Yimidir language. pp.35. Bulletin no. 3 Food : its search, capture and preparation. pp.31, 2 plates. Bulletin no. 4 Games, sports and amusements. pp.24, 10 plates (39 figs) Bulletin no. 5 Superstition, magic and medicine. pp.42, 7 plates (40 figs). Small folio. Bound together in later quarter calf and marbled boards. Bookseller Inventory # 001838

* Detail on request for this document

Ursula McConnel



Ursula McConnel, Queensland, approx 1938

Born	27 October 1888 Cressbrook, Queensland
Died	6 November 1957 (aged 69) Kelvin Grove, Queensland
Residence	Eagle Heights, Queensland
Citizenship	Australian
Nationality	Australian
Fields	Australian Anthropology
Alma mater	University of Sydney
Known for	Work with Wik Mungkan people, Cape York Peninsula.
Influences	Sir Grafton Elliot Smith, William Perry, Alfred Radcliffe-Brown, Edward Sapir
Influenced	Anthropology of Aboriginal people of Cape York

Career [edit]

Between 1927 and 1934 Ursula McConnel undertook five field trips into the Cape, and published numerous articles plus a book (entitled *Myths of the Mungkan*) mostly about the Wik Mungkan people, and the Aboriginal Australians of Cape York generally. During this period she was also awarded a [Rockefeller fellowship](#) (1931–33) to study under [Edward Sapir](#) at [Yale University](#), in the United States of America.^[3]

She attempted to obtain a doctorate in anthropology from University College, London, by submitting her publications, but, in the end, never obtained that doctorate, though still laying a significant foundation for present day anthropological research amongst the Aboriginal peoples of the region.^[3]

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- (2, 3, 4, 7, 8, 9, 11, 12 May 1928) *Wikmungan people of Gulf of Carpentaria*: Series of nine articles telling of experiences on an anthropological expedition up the Archer River, Gulf of Carpentaria;
- (1930) *The Rainbow-serpent in North Queensland*: Report of yero amongst [Koka-Yalunyu](#) tribe in Daintree and Bloomfield River region
- (1931) *A moon legend from the Bloomfield River, North Queensland*: A creation myth with explanatory analysis originally part of initiation ceremony
- (1933) *The Symbol in legend*: Comparative study of variations from a common type of culture; Examples from Wik-Mungan, Koko- Yulunyu, Koko-Yimidir kinship system and terms
- (1927–1928, & 1934) *Material culture and ceremonies at North-West Cape York*: 120 photographs taken during Ursula McConnel's field research.
- (1935) *Legends and ritual*: paper read before A.N.Z.A.A.S., Melb,
- (1935) *Junior marriage systems : comparative survey*: Survey of Cape York Peninsula
- (1936) *Totemic hero-cults in Cape York Peninsula, North Queensland*: totemic culture of Wikmungan and neighbouring tribes
- (1937) *Mourning ritual among the tribes of Cape York Peninsula*:
- (1937) *Illustration of the myth of Shiveri and Nyunggu*: Brief outline of story of two hero cults plus diagram of story places
- (1945) *The Wik-mungan tribe of Cape York Peninsula* Oceania—1930, 1930, 1934; v.1, no.1, no.2, v.4, no.3; [97]-104, [181]-205, [310]-367
- (1945) *Wikmungan phonetics*: Survey of phonetics from recordings made in 1934 to obtain cultural information. Oceania—1945; v.15, no.4; [353]-375
- (1953) *Native arts and industries on the Archer, Kendall, and Holroyd rivers, Cape York Peninsula, North Queensland* Records of the South Australian Museum Vol. 11, no.1 (1953)
- (1957) *Myths of the Mungkan* Melbourne. Melbourne University Press: Explanatory matter relates myths and stories to way of life and psychology of Wik-Munggan in Archer, Holroyd, and Edward river area

SOCIAL ORGANIZATION OF THE TRIBES OF CAPE YORK
PENINSULA, NORTH QUEENSLAND

By URSULA H. MCCONNEL

DISTRIBUTION OF TRIBES

BEFORE embarking upon the task of discussing the social organization and marriage systems of Cape York Peninsula, it is advisable to make a preliminary survey of the distribution and location of tribes in the areas under consideration, and those in contiguous areas which have a bearing upon the social organization of the former. As it is difficult in some cases to identify tribes recorded by others with those one has oneself recorded, and as it is confusing for the reader to have to sort out diverse names for himself, I am publishing herewith two maps which locate with as much detail as possible those tribes recorded by myself, and the late W. E. Roth before me, identifying these as far as possible with Dr. R. L. Sharp's summary in a small-numbered map¹ of his own and previously published records of tribes. Sharp's summary includes a number of tribes recorded by himself and Dr. D. F. Thomson, which were also recorded by myself but not as yet published, and on the other hand omits others which are recorded for the first time on my maps.

For Haddon's *Kauralaig* (Sharp: *Kaurareg*), a name which includes the inhabitants of the western islands of the Torres Strait, I obtained also specific names for the inhabitants of the following islands in the immediate vicinity of Cape York: Prince of Wales Is.: *Wathai-Yunu*; York Is.: *Kokkaiya*; Turtle Is.: *Alkaiyana* (inside), *Koiyana* (outside). For Adolphus Is., Albany Is. and the mainland extending from Cape York to Escape River I recorded the *Dyagaraga*, which probably include the local groups *Guday* or

¹ R. L. Sharp, "Tribes and Totemism in N.E. Australia," *Oceania*, Vol. IV, No. 3. p. 256.

Ursula H. McConnel 1939

SOCIAL ORGANIZATION OF THE TRIBES OF
CAPE YORK PENINSULA, NORTH QUEENSLAND

Authors

Ursula H. McConnel

First published: September 1939

DOI: 10.1002/j.1834-4461.1939.tb00256.x

<http://onlinelibrary.wiley.com/doi/10.1002/j.1834-4461.1939.tb00256.x/abstract>

South of Port Douglas is another group - the *indy* or *andy* tribes of the Mowbray, Barron and Mulgrave Rivers, surveyed originally by Roth²⁸ and later by me in 1931. On the Mowbray River are the *Tya.bogai-ty andyi*, a branch of whom on the Barron River are known as the *Nyakali* (Sharp : *Niakali*). On the south side of the Barron River are the *bulwandyi*; low down on the Barron are the *Yirkandyi*, and on Barron headwaters are the *Ngai-tyandyi*. On Mission Bay, south of Cairns, are the *Kuygandyi* and on Cairns Inlet and the Mulgrave River are the *Yidindyi*. Members of these tribes now live mostly on Yarrabah and Mona- mona Missions, or in the native camps near Cairns and other settlements.

The moiety names of these tribes also afford interesting contrasts, *kurabana* (*bana*=water, rain), representing the monsoon wet season, and *kurakula* or *kuraminya* (*minya* =meat), representing the dry winter months when grass is burned off and the chief hunting activities take place. These tribes practise a bilateral cross-cousin marriage, and have no record of a junior marriage. The term *kàlaya* (associated in northern Peninsular tribes with mother's younger brother) is used to denote mother's brother, either older or younger. These tribes therefore mark the end of the junior and unilateral marriage systems characteristic of Peninsular tribes.

The totemic organization of the *Kuygandyi* and *Yidindyi* tribes has been briefly reviewed by me in an article on shield-designs.²⁹ Large shields associated with the use of large wooden "swords" are peculiar to the tribes of the Cairns-Port Douglas region. The use of shields (and boomerangs) occurs for a short distance north of this area but not in the Peninsula proper. The knowledge and use of these has apparently passed up the Gulf rivers from north-west

central Queensland and Central Australia, but has not yet penetrated the Peninsula further north. Along this route from tribe to tribe has passed, it seems, not only the knowledge and use of weapons and implements and objects of mutual exchange, but cultural elements such as patrilineal named-moieties, and, in their wake, the four-section system, which Roth traced "throughout the length and breadth of north Queensland" ³⁰ south of the Mitchell River. The four-section system was recorded by Roth for tableland tableland tribes – *Koko-minni* (Palmer R.) ; *Koko-wara* (Laura R.) and *Koko-yelandyi* (E. Normanby R.) and the Princess Charlotte Bay and Endeavour River tribes,³¹ and the *Koko-olkolo* on the Alice (Mitchell) River, but did not, however, extend beyond. Four sections were also recorded by me for the tableland *Koko-wallanyda* (Normanby headwaters) ; *Koko-waldya* (Daintree headwaters) and *Koko-woggara* (Macleod R.).³² Four sections do not occur over the range in the east coast tribes of the Bloomfield, Daintree and Mossman Rivers and the Port Douglas- Cairns tribes. Nowadays the tableland tribes, *Koko-waldya*, *Wallandy* and *Woggara*, including the *Koko-molloroidyi* of Rifle Creek and Mount Molloy, frequent the mining camps and cattle- stations of the tableland, and mix with the coastal tribes in the Mossman and Daintree River township camp reserves. Here intertribal marriages and adjustments take place between the tableland tribes (four sections) and the coastal tribes (named moiety only) which appear to possess otherwise an underlying social organization in common. It was here that I recorded four sections for the *Koko-molloroidy*.

MAP NAME

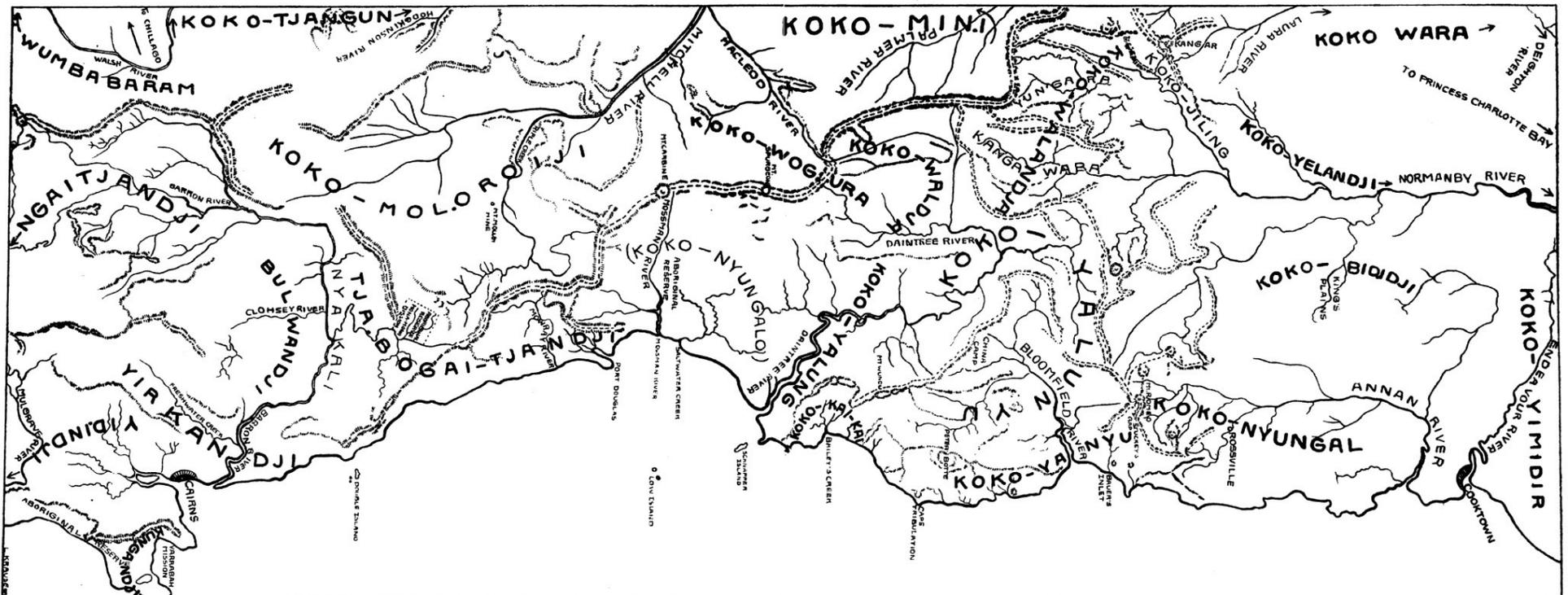
Map of coastal area from Cooktown
to Cairns, C.Y.P

MAP PUBLISH DATE

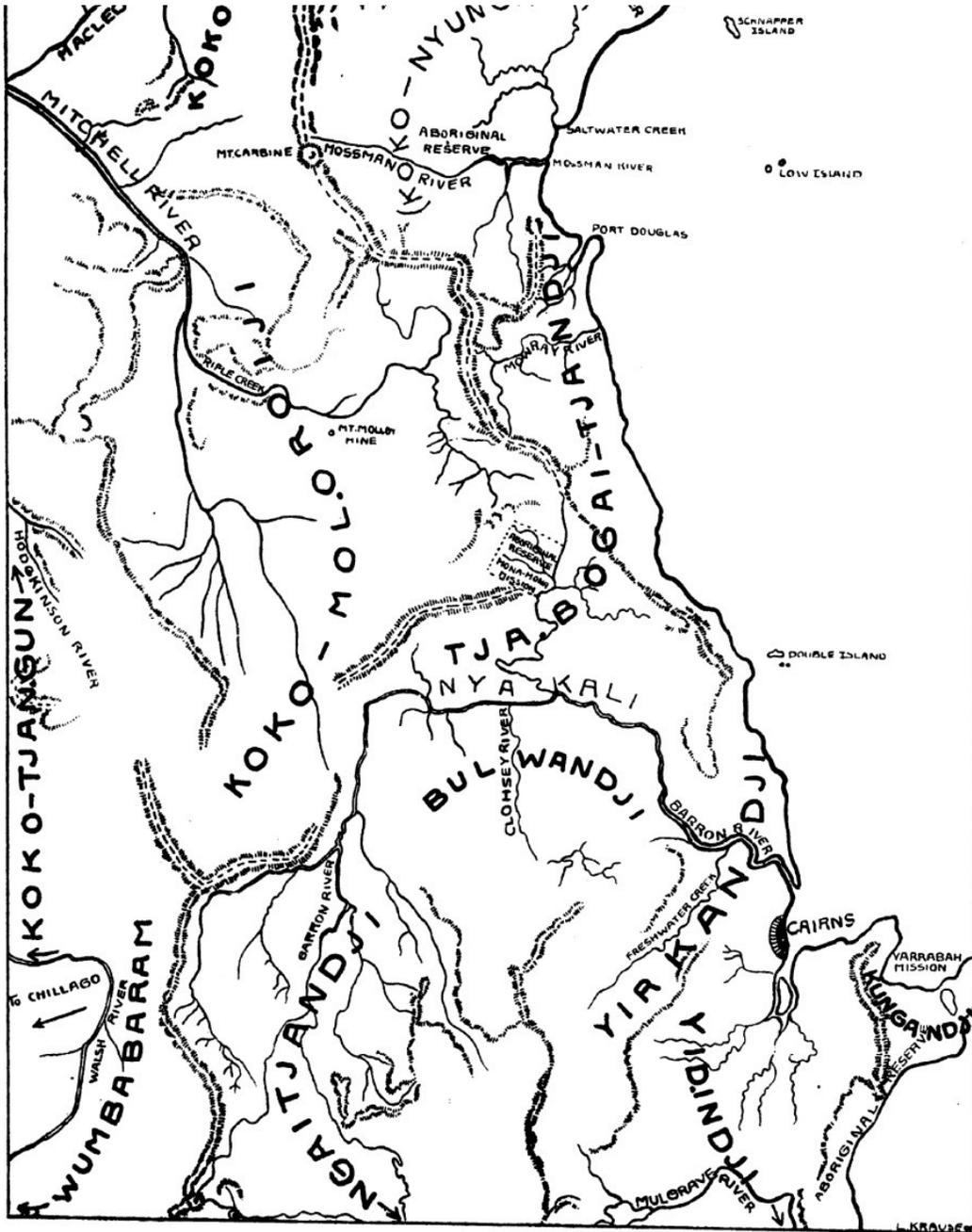
1939

MAP MAKER

L. KRAUSE__, URSULA McCONNEL



Map of coastal area from Cooktown to Cairns, C.Y.P.



Map of coastal area fro

ZOOM

While engaged in field work in North Queensland recently in the region of the Daintree and Bloomfield Rivers, I came across a mythical creature known as a *yero*, for which I found it difficult to account since it did not represent any particular animal, though it was said to resemble a snake and to be much larger than a crocodile. On the Upper Daintree it was said to inhabit a large rock on the side of a hill which connected with the river by an underground spring. The natives avoided this place, as the *yero* was felt to be dangerous. No further information was obtainable here as the area has been abandoned by the local tribe for many years and traditions have faded from memory. Another *yero* was reported at the waterfalls in Adeline Creek, a tributary of the Daintree, but information derived from members of the local tribe, now dispersed, was equally vague. On the Bloomfield River, where the Koko-Yalunyu have occupied their territory continuously and with less disturbance, the *yero* assumed more definite characteristics. It is believed to inhabit the long deep waterholes which connect the many waterfalls and rapids of "The Roaring Meg," which stream rises in a rugged mountain of some thousand feet called Peter Botte, and flows into the Bloomfield. It is considered dangerous to swim in these waterholes and stories are told of men who,

ing roar audible for miles around—hence the name. I am indebted to Professor Radcliffe-Brown for pointing out a connection between the *yero*, and the rainbow which would appear in the spray of the falls, at such times. This identification of the *yero* with the rainbow explains the many-coloured body, red hair and healing properties, elsewhere also attributed to the rainbow-serpent. The *yero* is apparently the rainbow itself, associated with waterfalls, in which its serpent-like form appears, with thunderstorms and deep waterholes in which its reflection would sometimes appear. In this tribe the *yero* does not seem to rank so high as *Gidja*, the Moon, whose supposed powers over a woman's functions have made of him a creator-god.

A more intensive study of these parts (to which I paid but a hurried visit in order to obtain information that would throw a light on the disorganized tribes of the neighbouring Daintree and Mosman Rivers) should yield more interesting results.

The rainbow-serpent is also found somewhere in the region of Double Island, between Port Douglas and Cairns. The Tjabogai-tjanji tribe here tell of *kuđu-kuđu* (the rainbow)—once a man—who travelled under the sea and came up through a hole in the ground, which suggests a link with the serpent. However, it was the blue-tongued lizard and not a snake who once upon a time when the coral reef was all scrubland, travelled up to the edge of the deep dark waters and caused the sea to bubble

348 THE RAINBOW-SERPENT IN NORTH QUEENSLAND

attempting to do so, were pulled under and tugged this way and that by the *yero* (obviously by the strong under-currents). Here also the *yero* is described as being like a huge eel or serpent, which is not deadly, but just dangerous, *i.e.*, it does not usually eat people. It has a large head with red hair, and a big mouth out of which the rapids are said to emerge. Its body is striped with many colours, and it has healing properties for those who belong to the locality and who if sick may swim in the water and regain their health.

From one of the deep waterholes—*Kambarago*—protrudes a big rock in mid-stream, which apparently rests lightly on the bed and has been known to move its position mysteriously in the stream and to sway in the current in flood time. The natives believe that the rock rests on the head of the *yero* and relate that a boy, swimming here after a cassowary, tried to climb up on to the rock to rest. Every time he attempted to climb up the rock rolled over and the *yero* tipped him off again into the water. At the entrance to another deep waterhole—*Kuradjua*—the water makes a detour, disappearing under some big rocks and bubbling up from underneath them on the other side. This action of the water is attributed to the *yero*. Two stormbirds (*Kuradjua*)—the parents of *Djaramali*, the thunder—live in these rocks. The mother-bird, as the stormy season draws near, comes to an opening in the rocks and calls to her son "Djowai! Kadai!" (imitation of the storm-bird's note). Then she disappears into the rock again and appears at another opening and calls again—"Djowai! Kadai!" ("Come, Son!") and so on, till *Djaramali* comes up with his answering peals of thunder. The storm-bird is sacred throughout the tribe, no one being allowed to kill or eat it. If anyone were to commit this sacrilegious act rain would come up in such quantities and flood the land to such an extent that there would be no refuge for man, "and then where would everyone go?" The chief dwelling-place of the *yero* appears to be a long deep stretch of water below which "The Roaring Meg" falls over a steep precipice, making after heavy rain a deafen-

THE RAINBOW-SERPENT MYTH IN NORTH-WEST AUSTRALIA 349
up till it covered the reef and arrived at its present position.

The Kungandji, who were the original inhabitants at Yarrabah Mission, south of Cairns, and are akin to the Tjabogai-tjanji, showed me some corroboree sticks—(*worippa*)—which were used in connection with *kuđu-kuđu* (the rainbow). These were painted with red and black spirals which were said to be representations of snakes. This corroboree must have had a special function at one time and is possibly associated with the Double Island legend.

URSULA McCONNEL.

THE RAINBOW SERPENT IN NORTH QUEENSLAND

Ursula H. McConnel

First published: October-December 1930

DOI: 10.1002/j.1834-4461.1930.tb01654.x

<https://onlinelibrary.wiley.com/doi/pdf/10.1002/j.1834-4461.1930.tb01654.x>

Norman Tindale began working at the South Australian Museum in 1918 as an entomologist's assistant, became its full-time ethnologist in 1928 and retired in 1965 after 45 years at the Museum. His significant contribution to documenting Aboriginal Australia arose from his association with Maroadunei, a Ngandi songmaker from Arnhem Land, who Tindale met on his first expedition to Groote Eylandt from 1921-22. Maroadunei introduced Tindale to the concept of 'tribal boundaries', establishing that Australian Aboriginal people were not 'free wanderers' but were linked by culture, kinship and language and were bound to the land geographically and ecologically. Tindale set



out to collect and collate empirical data from numerous expeditions, culminating in his 1974 map of tribal boundaries and its accompanying catalogue, 'Aboriginal tribes of Australia, their terrain, environmental controls, distribution, limits and proper names'.

Tindale recorded observations and data into journals over five decades. His collection in the South Australian Museum Archives comprises expedition journals and supplementary papers, sound and film recordings, drawings, maps, photographs, genealogies, vocabularies and correspondence. Copies of Tindale's genealogies are consulted by Indigenous people across Australia, with records on some families dating back to 1860, and sometimes include language groups and people's traditional names. The genealogies, charted in hand-written field notes, include 50,000 Indigenous people, as well as thousands of named photographic portraits. The Tindale Collection has provided evidence for Native Title claims, and has helped thousands of Aboriginal people to trace their family connections, particularly in areas where traditional knowledge has been lost.



MAP NAME

'Rough Distribution of Vocabularies collected by Norman B. Tindale 1921-1976' ©

[SA Museum](http://www.samu.gov.au)

MAP PUBLISH DATE

1976

MAP MAKER

NORMAN B. TINDALE

<http://www.anu.edu.au/linguistics/nash/aust/nbt/>

Tindale vocabularies

This section is about the over 150 parallel vocabularies of Australian languages collected by Norman B Tindale.

Tindale's Index to Tribes, coded to his manuscript map and vocabularies (based on entry by Barry Alpher, 28 June 1999, AIATSIS; 112-142 added from

[SA Museum description of Series AA 33 8/01/19/4](http://www.samu.gov.au)

)

- 1 Ngatjan
- 2 Tjaapukai
- 3 Muluritji
- 4 Buluwai
- 5 Ba:baram
- 6 Kokojelandji
- 7 Djirubal
- 8 Idindji
- 9 Mam:u
- 10 Wakaman
- 11 Kokoimidji
- 11 Ngalia
- 12 Ngaikungu
- 13 Kongkandji



Buluwai (QLD)



ABOUT

A B C D E F
G H I J K L
M N O P Q R
S T U V W X
Y Z

TRIBAL MAP
SA MUSEUM
ARCHIVES

Location	East of Tolga on crest of Coast Range; north to Kuranda (rain forest dwellers); 8 on northeast part of NE map.
Co-ordinates	145°35'E x 17°0'S
Area	200 sq. m. (500 sq. km.)
References	Tindale, 1938 MS, 1940; McConnel, 1939-1940, 1950; Dixon, 1966, 1969 MS.
Alternative Names	Buluwandji (valid alternative), Bulwandji, Buluwandyi, Bulwandyi, Bulway.

This information is reproduced from NB Tindale's *Aboriginal Tribes of Australia* (1974). Please be aware that much of the data relating to Aboriginal language group distribution and definition has undergone revision since 1974. Please note also that this catalogue represents Tindale's attempt to depict Aboriginal tribal distribution at the time of European contact.

- ▶ [Collection AA338 Norman Barnett Tindale](#)
- ▶ [Collection AA346 Board for Anthropological Research](#)
- ▶ [Collection AA689 Joseph Benjamin Birdsell](#)



Idindji (QLD)



ABOUT

A B C D E F
G H I J K L
M N O P Q R
S T U V W X
Y Z

TRIBAL MAP
SA MUSEUM
ARCHIVES

Location	Deeral north to Gordonvale and Edmonton; inland to Lake Barrine; a lowland strip fronting Lambs Range from Gordonvale north to near Cairns; the northernmost mountain area claimed as from olden times is Lambs Head, n.n. [Waru'ka.bunda]; east to Prior Range crest. Rain forest dwellers. In postcontact times a breakaway group shifted to Redlynch and began to call themselves Djumbandji. They usurped part of Buluwa territory; 9 on NE part of NE map.
Co-ordinates	145°45'E x 17°10'S
Area	400 sq. m. (1,000 sq. km.)
References	Meston, 1889; Gribble, 1897; Parry-Okeden, 1897; Roth, 1910; Tindale, 1938 MS, 1940, 1963 MS, 1972 MS; McConnel, 1939-40; Sharp, 1939; Worms, 1950; Winterbotham, 1956; Dixon, 1966.
Alternative Names	Yidindji, Yidindyi, Yidin, Idi: (short form used by Idindji), Idin, Idinji, Itti, Yettingie, Bolambi (name of a onetime dominant male of this tribe), Yellingie (presumed misreading of Yettingie), Mulgrave River dialect (Meston), Charroogin, Maiara (horde name), Myarah, Maimbi (horde), Djumbandji (see comment above), Jumbandjie.

This information is reproduced from NB Tindale's *Aboriginal Tribes of Australia* (1974). Please be aware that much of the data relating to Aboriginal language group distribution and definition has undergone revision since 1974. Please note also that this catalogue represents Tindale's attempt to depict Aboriginal tribal distribution at the time of European contact.

- ▶ [Collection AA338 Norman Barnett Tindale](#)
- ▶ [Collection AA346 Board for Anthropological Research](#)
- ▶ [Collection AA689 Joseph Benjamin Birdsell](#)



Irukandji (QLD)



ABOUT

A B C D E F
G H I J K L
M N O P Q R
S T U V W X
Y Z

TRIBAL MAP
SA MUSEUM
ARCHIVES

Location	Narrow coastal strip from Cairns to Port Douglas (Mowbray River) and on the tidal waters of the Barron River at Redlynch. In 1897 six persons of the 'Yettkie' [sic] were listed by Parry-Okeden and are thought to be of this tribe. They were still remembered in 1938; by 1952 recollections of their existence had almost faded in the Cairns area especially among the younger Tjapukai, who had by then come to regard the country as part of their own. The term [irukandji] is by some thought to mean 'from the north,' in the Mamu language [irikandji] means 'east'; 6 on northeastern part of NE map.
Co-ordinates	145°40'E x 16°45'S
Area	200 sq. m. (500 sq. km.)
References	Parry-Okeden, 1898; Gribble, 1897; Roth, 1910 (map); Richards, 1926; McConnel, 1939-1940; Sharp, 1939; Tindale, 1940, 1963 MS; D. Seaton, 1955 MS; Doolan, 1964 MS; Dixon, 1966.
Alternative Names	Irakanji, Yirkandji, Yirkanji, Yirgay, Yettkie (misreading of Yerrkie), Illagona, Wongulli (place name of their camp, now on the city limit south of Cairns), Dungara (horde name on Lower Barron River), Tingaree, Dungarah, Dingal.

This information is reproduced from NB Tindale's *Aboriginal Tribes of Australia* (1974). Please be aware that much of the data relating to Aboriginal language group distribution and definition has undergone revision since 1974. Please note also that this catalogue represents Tindale's attempt to depict Aboriginal tribal distribution at the time of European contact.

► [Collection AA338 Norman Barnett Tindale](#)



Kongkandji (QLD)



ABOUT

A B C D E F
G H I J K L
M N O P Q R
S T U V W X
Y Z

TRIBAL MAP
SA MUSEUM
ARCHIVES

Location	Cape Grafton peninsula west of Prior Range; south to Palmer Point (n.n. Wararitji) and the mouth of Mulgrave River. Mathews (1898) quotes data from his son applicable to this tribe; 10 on northeastern part of NE map. Rain forest dwellers.
Co-ordinates	145°50'E x 17°5'S
Area	150 sq. m. (400 sq. km.)
References	Gribble, 1897 (2 papers), 1898 (2 papers); Parry-Okeden, 1897; Mathews, 1898 (Gr. 6464 appendix); Roth, 1910; McConnel, 1931, 1935, 1939-1940, 1953; Tindale, 1940, 1963 MS; Dixon, 1966, 1969 MS.
Alternative Names	Kunggandji, Kunggandyi, Kungganji, Kungandji, Koongangie, Goonganji, Goonganjee, Gunggay, Kooganji, Koo-gun-ji.

This information is reproduced from NB Tindale's *Aboriginal Tribes of Australia* (1974). Please be aware that much of the data relating to Aboriginal language group distribution and definition has undergone revision since 1974. Please note also that this catalogue represents Tindale's attempt to depict Aboriginal tribal distribution at the time of European contact.

- ▶ [Collection AA338 Norman Barnett Tindale](#)
- ▶ [Collection AA346 Board for Anthropological Research](#)
- ▶ [Collection AA689 Joseph Benjamin Birdsell](#)



Muluridji (QLD)



ABOUT

A B C D E F
G H I J K L
M N O P Q R
S T U V W X
Y Z

TRIBAL MAP
SA MUSEUM
ARCHIVES

Location	Headwaters of Mitchell River; north to Mount Carbine; east to Rumula; south to Mareeba; west to Woodville, chiefly in the drier country west of the main rain forest margin between Biboohra and Mount Molloy.
Co-ordinates	145°10'E x 16°40'S
Area	1,100 sq. m. (2,900 sq. km.)
References	Parry-Okeden, 1897; Mathews, 1898 (Gr. 6464); McConnel, 1931, 1939-1940; Sharp, 1939; Tindale, 1940; Dixon, 1966.
Alternative Names	Muluridy, Mulari-ji, Molloroiji, Mularitchee, Mullridgey, Moorlooratchee (Wakara tribe term), koko-moloroitji (Koko-kulunggur tribe term), Koko-moloroiji, Kokanodna (a horde).

This information is reproduced from NB Tindale's *Aboriginal Tribes of Australia* (1974). Please be aware that much of the data relating to Aboriginal language group distribution and definition has undergone revision since 1974. Please note also that this catalogue represents Tindale's attempt to depict Aboriginal tribal distribution at the time of European contact.

- ▶ [Collection AA338 Norman Barnett Tindale](#)
- ▶ [Collection AA346 Board for Anthropological Research](#)
- ▶ [Collection AA689 Joseph Benjamin Birdsell](#)



Tjapukai (QLD)



ABOUT

A B C D E F
G H I J K L
M N O P Q R
S T U V W X
Y Z

TRIBAL MAP
SA MUSEUM
ARCHIVES

Location	Barron River from south of Mareeba to Kuranda; north toward Port Douglas on the plateau south of and to the east of Mareeba; their western boundary followed the margin of the rain forest from Tolga north to Mount Molloy; rain forest dwellers; 7 on NE map. With disappearance of coastal Irukandji, the Tjapukai had by 1952 come to claim as theirs the coastal strip between Cairns Inlet and Lamb Range, with one horde living near Redlynch. Plates 43 and 44 are relevant.
Co-ordinates	145°30'E x 16°50'S
Area	300 sq. m. (800 sq. km.)
References	Meston, 1889; Parry-Okeden, 1897; McConnel, 1931, 1939-1940; Hale and Tindale, 1933; Davidson, 1938; Sharp, 1939; Tindale, 1940; Flecker, 1952; Dixon, 1966; West, pers. comm.
Alternative Names	Tjapukandji (valid variant), Tja:pukanja, Tjabogai-tjandji, Tjabogai-tjanji, Tcabogai-tjanji, Toabogai-tjani (typographical error), Tjabogaijanji, Dyabugandyi, Dyabugay, Tapelcay, Tuffelcey (probable misreading of old handwriting), Koko-njunkulu (northern term), Koko-nyungalo, Koko Tjumbundji (Kokojelandji term), Hileman (lapsus calami), Njakali (Buluwai term) , Nyakali, Barron River dialect (Meston), Binggu (Redlynch horde).

This information is reproduced from NB Tindale's *Aboriginal Tribes of Australia* (1974). Please be aware that much of the data relating to Aboriginal language group distribution and definition has undergone revision since 1974. Please note also that this catalogue represents Tindale's attempt to depict Aboriginal tribal distribution at the time of European contact.

▶ [Collection AA338 Norman Barnett Tindale](#)

▶ [Collection AA346 Board for Anthropological Research](#)

▶ [Collection AA689 Joseph Benjamin Birdsell](#)

Local call number: p TIN Personal

Author: Tindale, Norman B. (Norman Barnett), 1900-1993

Added Author: Birdsell, Joseph B. (Joseph Benjamin), 1908-1994

Title: Tasmanoid tribes in North Queensland : (results of the Harvard-Adelaide Universities Anthropological Expedition, 1938-1939)

Annotation: Theory that the following tribes represent Tasmanoid remnant; Ngatjan, Mamu, Wanjuru, Tjapukai, Barbaram, Idindji, Kongkandji, Buluwai, Djiru, Djirubal, Gulngai, Keramai; mixed tribes include; Bandjin, Newegi, Agwamin, Wakaman, Muluridji, Djankun, Irukandji and possible Wulpura; environment; physical characteristics, cultural relationships, language, material culture, burial rites, cannibalism

Source: South Australian Museum -- Records ; Vol. 7, no.1 (1941), pp 1-9

Language/Group: Djabugay / Tjapukai / Djabugandji language (Y106) (Qld SE55-01)

Language/Group: Djabugay / Tjapukai / Djabugandji people (Y106) (Qld SE55-01)

Language/Group: Bandjin language (Y130) (Qld SE55-10)

Language/Group: Bandjin people (Y130) (Qld SE55-10)

Language/Group: Mbabaram / Bar-Barrum people (Y115) (Qld SE55-05)

Language/Group: Bulwandji people (Y110) (Qld SE55-01)

Language/Group: Bulway language (Y110) (Qld SE55-01)

Language/Group: Dyirbal / Djirbal / Jirrabul language (Y123) (Qld SE55-05)

Language/Group: Dyirbal / Djirbal / Jirrabul people (Y123) (Qld SE55-05)

Language/Group: Djiru / Dyiru language (Y124) (Qld SE55-06)

Language/Group: Djiru / Dyiru people (Y124) (Qld SE55-06)

Language/Group: Gugu Djangun / Djungan / Gugu Dyangun language (Y109) (Qld SE55-01)

Language/Group: Gugu Djangun / Djungan / Gugu Dyangun people (Y109) (Qld SE55-01)

Language/Group: Agwamin language (Y132) (Qld SE55-09)

Language/Group: Agwamin people (Y132) (Qld SE55-09)

Language/Group: Girramay language (Y127) (Qld SE55-06)

Language/Group: Girramay people (Y127) (Qld SE55-06)

Language/Group: Gungay language (Y114) (Qld SE55-06)

Language/Group: Gungandji / Gungandji people (Y114) (Qld SE55-06)

Language/Group: Madyanydyi / Wanyurr people (Y119) (Qld SE55-06)

Language/Group: Madyay / Wanyurr language (Y119) (Qld SE55-06)

Language/Group: Malanbarra / Gulngay language (Y126) (Qld SE55-06)

Language/Group: Malanbarra / Gulngay people (Y126) (Qld SE55-06)

Language/Group: Mamu language (Y122) (Qld SE55-06)

Language/Group: Mamu people (Y122) (Qld SE55-06)

Language/Group: Mbabaram language (Y115) (Qld SE55-05)

Language/Group: Mularidji / Gugu Muluriji language (Y97) (Qld SE55-01)

Language/Group: Mularidji / Gugu Muluriji people (Y97) (Qld SE55-01)

Language/Group: Ngadyan / Ngadjon language (Y121) (Qld SE55-06)

Language/Group: Ngadyan / Ngadjon people (Y121) (Qld SE55-06)

Language/Group: Nyawaygi language (Y129) (Qld SE55-10)

Language/Group: Nyawaygi people (Y129) (Qld SE55-10)

Language/Group: Wagaman / Wakamin language (Y108) (Qld SE55-05)

Language/Group: Wagaman / Wakamin people (Y108) (Qld SE55-05)

Language/Group: Gugu Waldja / Wulpura language (Y98) (Qld SE55-01)

Language/Group: Gugu Waldja / Wulpura people (Y98) (Qld SE55-01)

Language/Group: Yidiny / Yidindji language (Y117) (Qld SE55-06)

Language/Group: Yidiny / Yidindji people (Y117) (Qld SE55-06)

Language/Group: Yirgay language (Y111) (Qld SE55-02)

Language/Group: Yirrganydji / Yirgay people (Y111) (Qld SE55-02)

https://aiatsis.gov.au/sites/default/files/docs/collections/language_bibs/djabugay_tjapukai_djabugandji.pdf

2. N1-2458 Harvard Adelaide Expedition Anthropological Data

This series comprises printed cards on which data has been recorded under the following headings: (in the first section) Place, Date, Observer, Recorder; (in the second section) (individual subject) Number, Sex, Child, Adult, Group or Tribe, Name, Birthplace, Rank, Occupation, Kinship with, Father's Group or Tribe, Mother's, Family Number, and also headings for other kin details, and other details including Genetic class, Blood group and Age. The remainder of the card, including the reverse, is printed with headings and categories for the recording of physical observations and measurements (anthropometric data), numbered to 80. The first card in the series is annotated by NB Tindale: 'For Genetic class data see Genealogies by NB T[indale] recorded by family number', 'Sociological details and genetic assessment by NB Tindale based on genealogies collected and recorded in Notebooks which see for data on Genetic class'. Most cards have JB B[irdsell] recorded as 'Observer' and BG B[irdsell] as 'Recorder'. Some information in the second section appears to have been filled in by NB Tindale, possibly later. Note that interleaved with the Woorabinda cards are a set of duplicate cards by NB Tindale, used as temporary sociological data cards.

- o **Mona Mona (Queensland) [N401 - N605]**
Tribes/groups recorded: Ba:Baran, Bulerwai, **Buluwai**, **Buluwandji**, Djirubal, Idi, Idinji, Imba, Kantju, Kokobididji, Kokobujundji, Kokoji Birdji, Kokoimudji, Kokojalandji, Kokojelandji, Kokojobindji, Kokopaton, Muluridji, Muluritji, Natjan, Tjapokai, Tjapukai, Tjabukanji, Tjapukia, Tjapukandji, Wakaman, [Walangama].
- o **Yarrabah (Queensland) [N606 - N945]**
Tribes/groups recorded: Barunganti (?), **Buluwai**, Djarkan, Djankan, Djirubal, Idjindji, Idinji, Kalkaduna, Koko Imudji, Kokobididji, Kokongi, Kokonjukul, Kokujava, Kukandji, Kungkandji, Kungkangji, Kunkandji, Kunkantji, Maikulun, Maikulung, Muluritji, Mutumui, Natjan, Ngatjan, Ngundjan, Tjapukai, Wagamai, (Waljan).

<http://archives.samuseum.sa.gov.au/aa346/AA346-04.htm>

AA 338/8/20 Parallel Vocabularies

Supplementary to Journals: 'Harvard and Adelaide Universities Anthropological Expedition, Australia, 1938-1939. Journal and notes by Norman B. Tindale' (vols 1 and 2; AA 338/1/15/1-2).

This item includes materials relating to Tindale's long-running interest in collecting parallel vocabularies of Aboriginal languages. Tindale collected the bulk of his parallel vocabularies during the Harvard and Adelaide Universities Anthropological Expedition during 1938-39. This expedition visited many places in the north, south, south-east and south-west of the continent (including areas of Qld, NSW, Vic, Tas, SA, and WA), and enabled Tindale to collect 110 vocabularies. To this core, 42 additional vocabularies were added from data collected during subsequent expeditions to Western Australia (1952-54), Central Australia (1951, 1956) and Queensland (1960, 1963). Note that the vocabularies collected during 1952-4 (nos 112-142) are located in journal: 'Anthropological Field Notes on the UCLA-UA Anthropological Expedition N.W. Australia by Norman B. Tindale. Vocabularies and Social Frameworks IV. 1953' (AA 338/1/19/4). Apart from these core materials, this item also contains notes on phonetics, social frameworks, and other vocabularies and working notes collected by Tindale or drawn from literature sources.

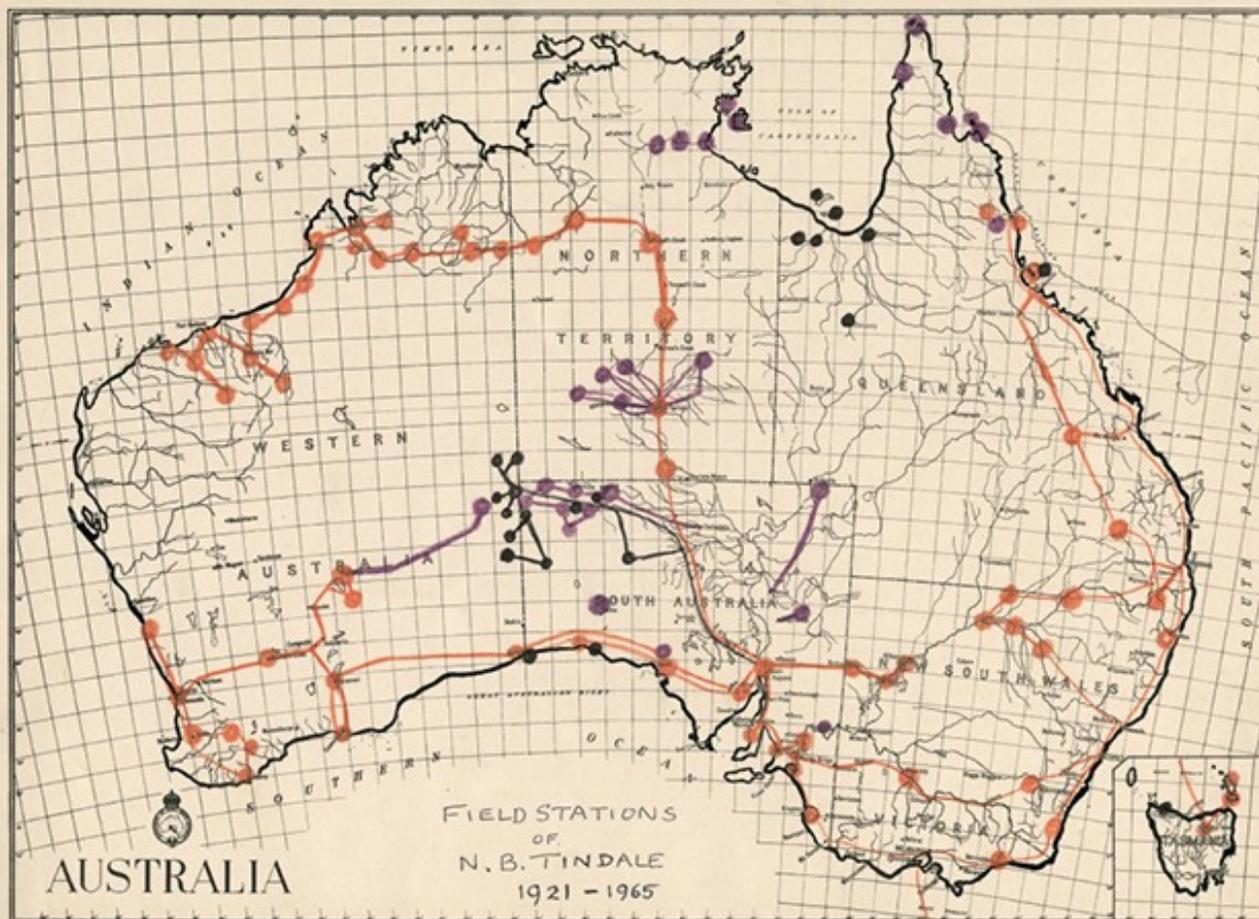
ATTACHMENT F - THIS DOCUMENT

In summary, the parallel vocabularies 1-111 and 144-152 consist of the **equivalents in Aboriginal languages of up to approximately 110 English words** (although variations in the latter are encountered at times). The vocabularies are occasionally accompanied by brief notes on the place of recording and other contextual information.

See also Tindale's index card files, AA 338/7/2/58 - 338/7/2/60.

Tindale Tribes: Ngatjan; Tjapukai; Muluridji; **Buluwai**; Barbaram; Kokojelandji; Djirubal; Idindji; Mamu; Wakaman; Kokoimudji; Djankun; Kongkandji; Kokopera; Ithu; Kokokulungur; Ankamuti; Lardiil; Kandju; Nawagi; Wikmunkan; Keramai; Gulngai; Olkolo; Winduwinda; Bandjin; Wulgurukaba; Walangama; Warakamai; Koa; Warungu; Wanjuru; Ewamin; Kunggarri; Kutjal; Bidia; Ngaro; Maikudunu; Ngaun; Wakara; Kunggara; Jirandali; Wiri; Kangulu; Karingbal; Nguri; Jagara; Jokula; Maikulan; Kokomini; Kalkadunga; Jangga; Wadjalang; Kalali; Batjala; Tagalag; Dalla; Kokobujundji; Djakunda; Kabikabi; Wakawaka; Kitabal; Jukambe; Darambal; Maikulan; Kumbainggiri; Dainggati; Gundiijmara; Maranganji; Kokata; Narangga; Koreng; Wirangu; Mirning; Njikena; Bailgu; Ngadjunmaia; Wirdinja; Ngalama; Kalamaia; Nangatadjara; Tjalkadjara; Pini; Nana; Waljen; Murunitja; Tjeraridjal; Nauo; Nukunu; Antakirinja; Kalaako; Wiradjuri; Aranda; Kamilaroi; Kitabal; Kunggarri; Pintubi; Kukatja (NT); Dieri; Wadikali; Jandruwanta; Wongkanguru; Lardiil; Kaiadilt; Janggal; Jokula; Wanji; Kongkandji.

<http://archives.samuseum.sa.gov.au/aa338/AA338-08.htm>



MAP NAME

FIELD STATIONS OF N.B. TINDALE
1921 – 1965

MAP PUBLISH DATE

XXXX

MAP MAKER

NORMAN B. TINDALE

MAP NAME

Map of Australia

MAP PUBLISH DATE

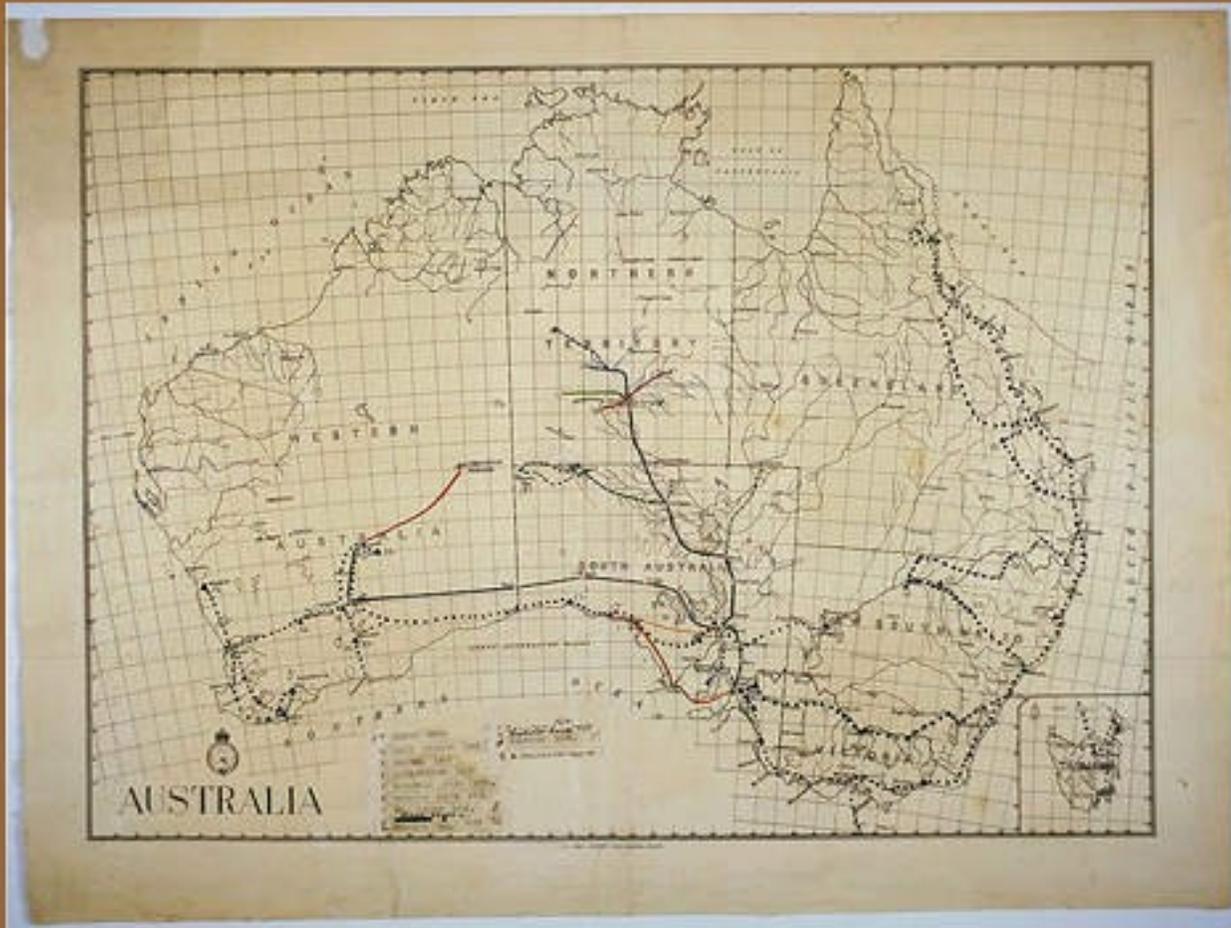
After 1939

MAP MAKER

NORMAN B. TINDALE

MAP NOTATIONS

- South Australian Museum Tindale Collection
- Map annotated by Tindale showing the routes taken by the Board for Anthropological Research expeditions between 1924 and 1939.





MAP NAME

Aboriginal Tribes

MAP PUBLISH DATE

1939

MAP MAKER

NORMAN B. TINDALE

MAP NOTATIONS

- South Australian Museum Tindale Collection

- Map showing the locations of Aboriginal tribes based on Tindale's fieldwork. A version of this map was published in 1940.

- https://www.samuseum.sa.gov.au/gallery/aacg/speakingland/story08/08_images/08_img10.htm



MAP NAME

'Cairns and Hinterland Road Map'
with N B Tindale Notations

MAP PUBLISH DATE

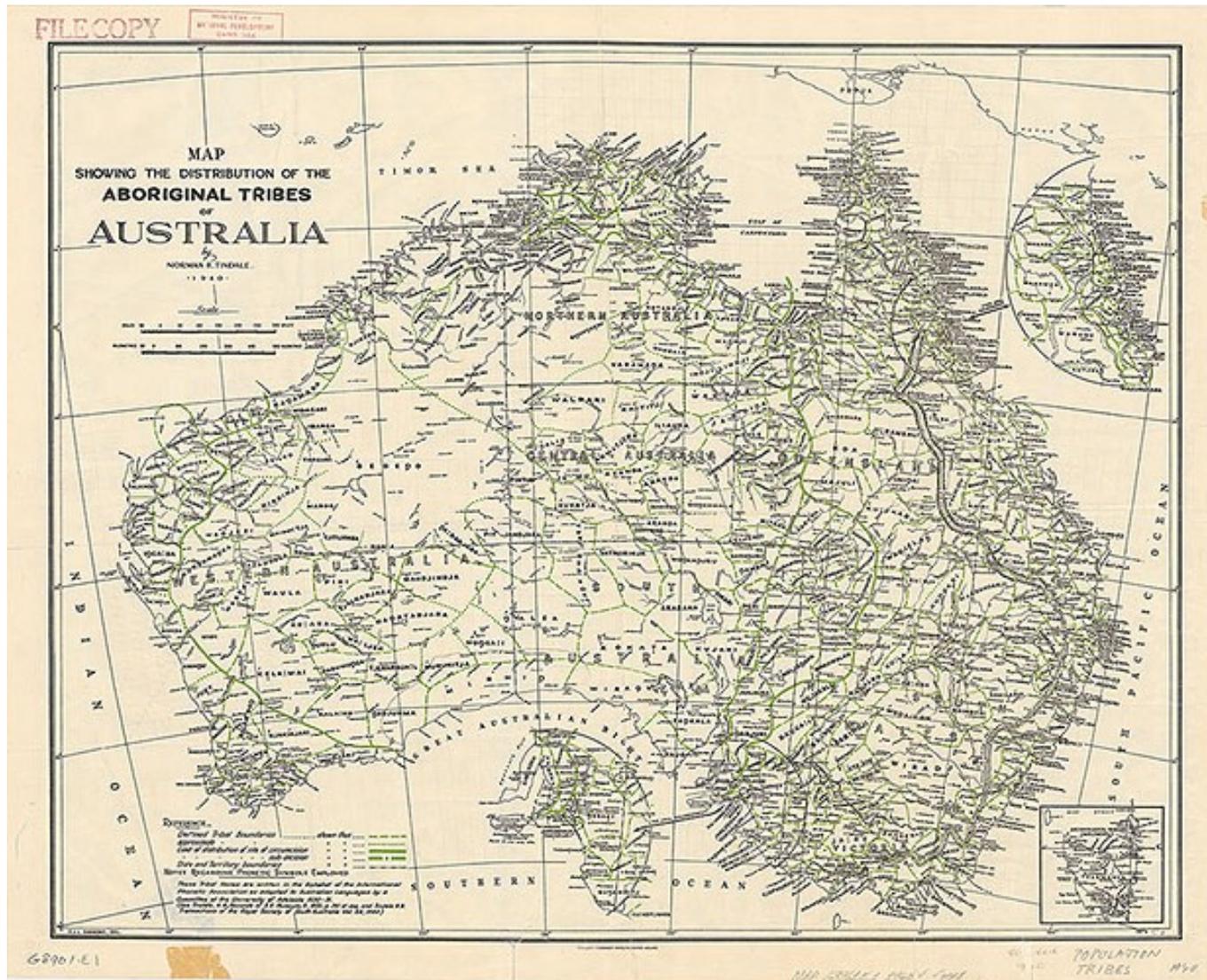
1938/72

MAP MAKER

NORMAN B. TINDALE

MAP NOTATIONS

•South Australian Museum Tindale
Collection



MAP NAME
SHOWING THE DISTRIBUTION OF
THE ABORIGINAL TRIBES OF
AUSTRALIA

MAP PUBLISH DATE
1940

MAP MAKER
NORMAN B. TINDALE

MAP NOTATIONS
REFERENCE

- Defined Tribal Boundaries show thus [green dash]
- Approximate “ “ “ [green dotted line]
- Limit of distribution of rite of circumcision “ “ [green solid line]
- State and Territory boundaries “ “ [black dash dot line]

NOTES REGARDING PHONETIC SYMBOLS
EMPLOYED

- These Tribal Names are written in the Alphabet of the International Phonetic Association as adapted to Australian Languages by a Committee at the University of Adelaide 1930-31.
- (See Tindale, N.B., Records of the S.A. Museum, 5, 1935, p. 261 et seq. and Tindale N.B. Transactions of the Royal Society of South Australia Vol. 64, 1940)



MAP NAME
SHOWING THE DISTRIBUTION OF
THE ABORIGINAL TRIBES OF
AUSTRALIA

MAP PUBLISH DATE
1940

MAP MAKER
NORMAN B. TINDALE

ZOOM



MAP NAME
LANGUAGE GROUP BOUNDARIES
IN AUSTRALIA

MAP PUBLISH DATE
19__

MAP MAKER
NORMAN TINDALE

MAP NOTATIONS

- NOT TO SCALE
- THE DETAILS ON THIS MAP ARE SUBJECT TO AMENDMENT.
- COMPILATION AND DRAUGHTING BY S. __ UNOTT.
- THIS MAP IS DERIVED FROM THE "TRIBAL BOUNDARIES IN ABORIGINAL AUSTRALIA" MAP BY NORMAN B. TINDALE. THE ORIGINAL MAP MAY BE OBTAINED FROM THE AUSTRALIAN INSTITUTE OF ABORIGINAL STUDIES, CANBERRA.



MAP NAME
LANGUAGE GROUP BOUNDARIES
IN AUSTRALIA

MAP PUBLISH DATE
19__

MAP MAKER
NORMAN TINDALE

ZOOM



MAP NAME

TRIBAL BOUNDARIES IN
ABORIGINAL AUSTRALIA

MAP PUBLISH DATE

1974

MAP MAKER

NORMAN B. TINDALE

MAP NOTATIONS

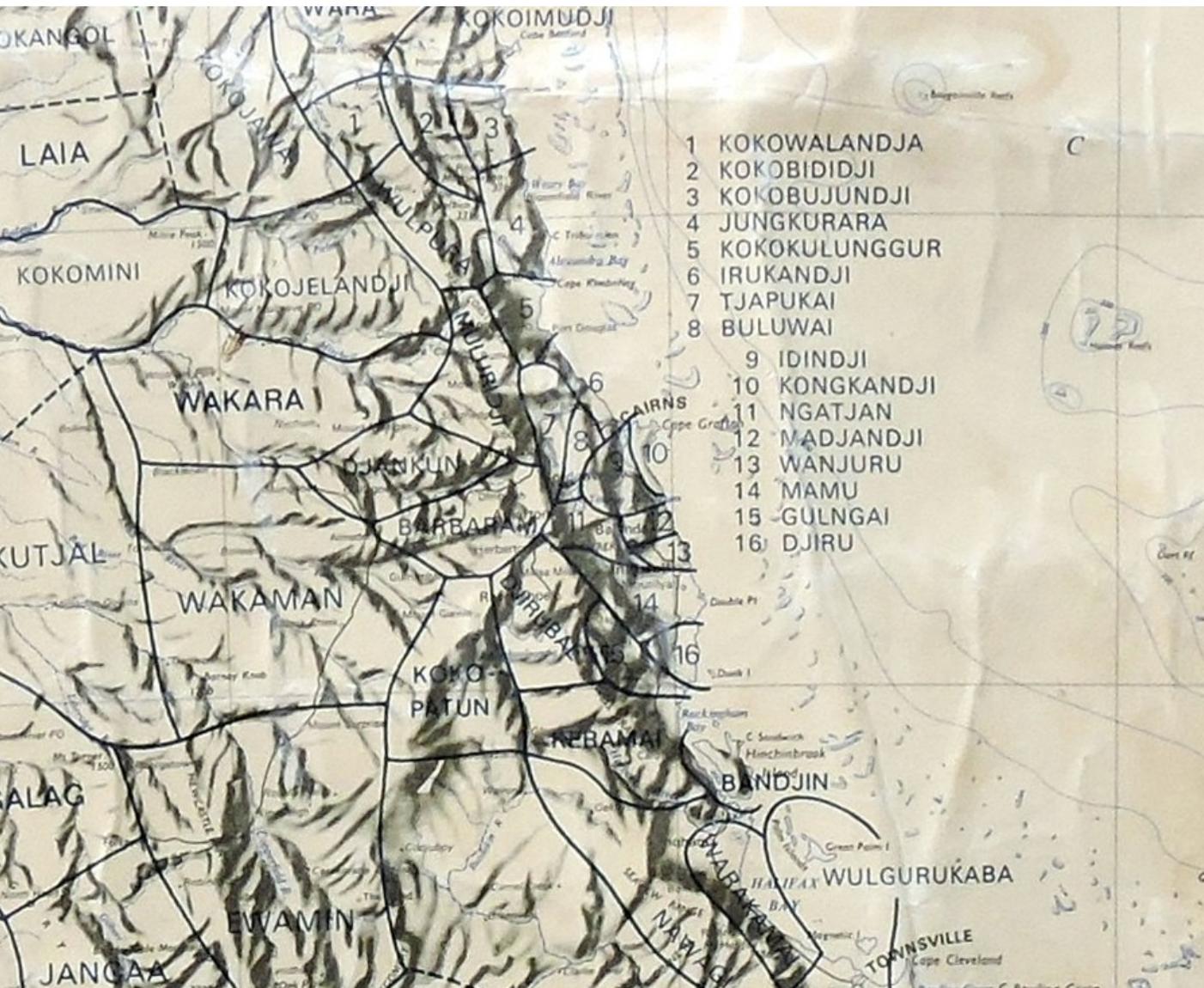
No high resolution version available



MAP NAME
AUSTRALIA NE SHEET

MAP PUBLISH DATE
1974

MAP MAKER
NORMAN TINDALE

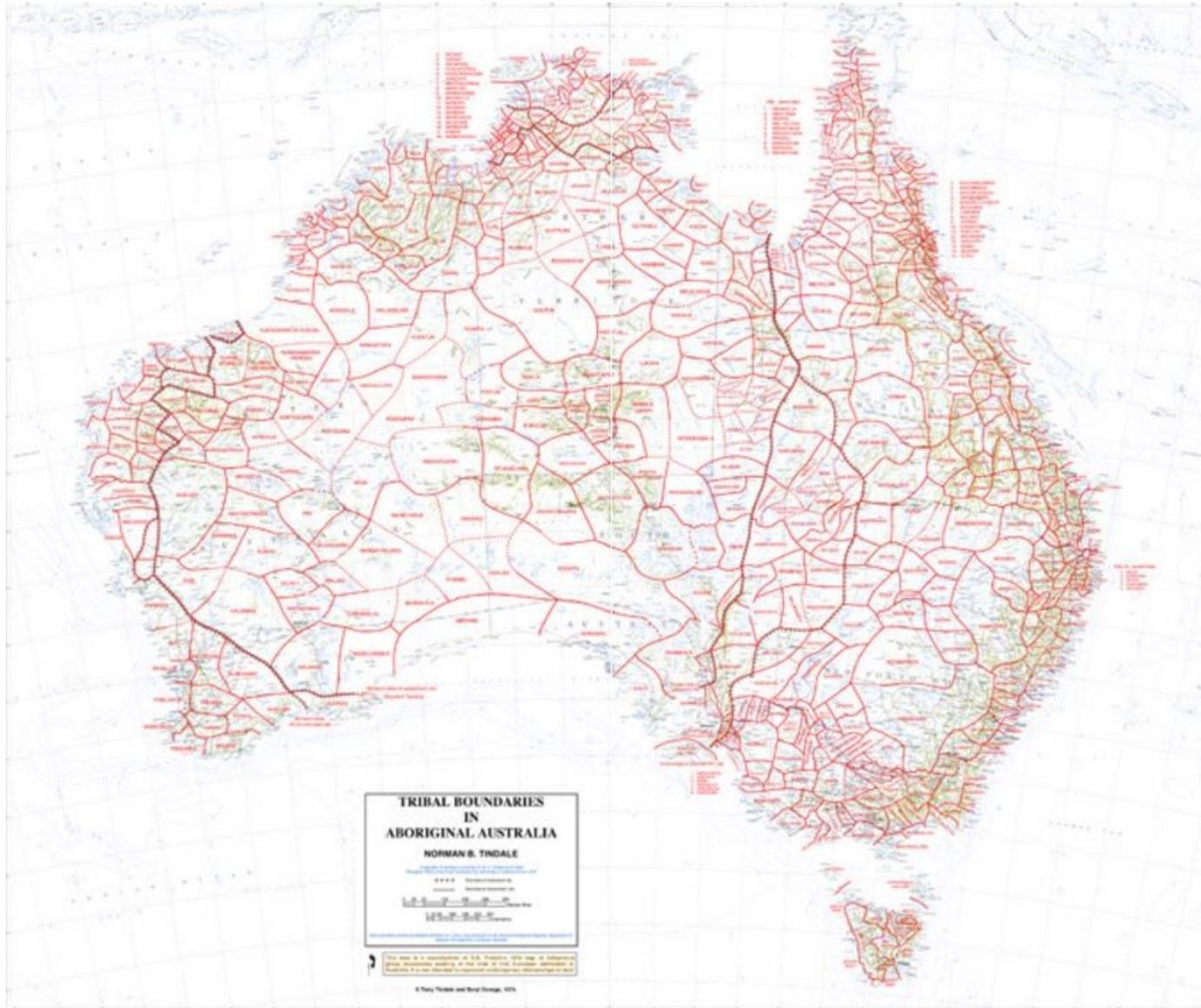


MAP NAME
AUSTRALIA NE SHEET

MAP PUBLISH DATE
1974

MAP MAKER
NORMAN TINDALE

ZOOM



MAP NAME

TRIBAL BOUNDARIES IN
ABORIGINAL AUSTRALIA

MAP PUBLISH DATE

1974

MAP MAKER

NORMAN B. TINDALE

MAP NOTATIONS

- Geographic II Spelling as used by Dr. N. B Tindale in his book “Aboriginal Tribes of Australia” published by University of California Press 1974.
- [circle] Boundary of subincision rite
- [triangle] Boundary of circumcision rite
- Tribal boundaries drawn by Windifred Mumford on a base map produced by the Division of National Mapping, Department of National Development, Canberra, Australia.
- This map is a reproduction of N.B. Tindale’s 1974 map of Indigenous group boundaries existing at the time of the first European settlement in Australia. It is not intended to represent contemporary relationships to land.



MAP NAME
TRIBAL BOUNDARIES IN
ABORIGINAL AUSTRALIA

MAP PUBLISH DATE
1974

MAP MAKER
NORMAN B. TINDALE

ZOOM

ABORIGINAL HISTORY



VOLUME SIX 1982

PART 2

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A SOUTH AUSTRALIAN LOOKS AT SOME BEGINNINGS OF ARCHAEOLOGICAL RESEARCH IN AUSTRALIA* Norman B. Tindale

<http://press-files.anu.edu.au/downloads/press/p71431/pdf/book.pdf?referer=1082>

Following return to Australia in 1937 two years were spent in fieldwork shared with Joseph B. Birdsell. While emphasis of the programme was on physical and cultural anthropology, each of the States of Australia were visited and at many field stations archaeological data found. As examples large stone axes with hafting grooves were present archaeologically at **Monamona** on the Atherton Tableland in northern Queensland. From the Tjapukai tribespeople it was learned that their use had continued up to the present, being hafted, using wrap-around long handles of lawyer cane, and employed in the felling of rain forest trees. Side-pebble chopping tools of seemingly ancient date were present also in the rain forest. Similar side-pebble chopping tools were also found to be present both on Cape Barren and Flinders Islands in Bass Strait, between Australia and Tasmania. Evidence for microlithic industries was present in many places (Figure 3), while

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With an Appendix on Tasmanian Tribes
by RHYS JONES

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Canberra
1974

NORMAN TINDALE
1900-1993

Norman B. Tindale

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1900-1993

My discussion will now focus on the Australian tribe at the several levels of organization that have been mentioned, working up from the smallest unit— the family— to the largest— the tribe—under the following general subheadings: “The Family,” “Clans and Hordes,” and, “The Tribe.”

THE FAMILY

The smallest social living unit among the Australian aborigines is the simple family and the frontispiece shows such a family at home near Warupuju watering place in the Warburton Ranges of Western Australia only a few days after they had made their first direct contact with men of the Western world, as represented by members of the Expedition of the Board for Anthropological Research of the University of Adelaide, in August 1935.

Father of the family was about thirty years of age, his wife was younger, approximately twenty-four years old, and their first daughter was between five and six years of age. She still occasionally suckled at her mother's breast. The wife was pregnant with her second child. Home for the moment for these Ngadjajara tribespeople was an open place on soft, sandy, and therefore warm ground, about 100 yards (100 m.) from a creek bed. The time was midafternoon and the wife, having returned from foraging for vegetable food, was enjoying temporary respite and conversation before fetching water from the sandy bed of the creek and firewood to make up the sleeping area for the cold night that will follow the lazy warmth of this August midwinter day. They rest behind a simple breakwind of twigs and leaves placed on the southeastern side of their home to protect them from the cold southeasterly trade breezes that continue through the night, when the temperature, which during the day rises to nearly 90 degrees, will drop to as low as 20 degrees Fahrenheit (32° to — 13°C). Ashes from sleeping fires show that the family had occupied the place for at least one previous night.



Frontispiece. Camp of man, wife, and first child, Ngadjajara tribe, at Warupuju, Warburton Ranges, Western Australia, in August 1935. It is situated on bank of a dry sandy creek with river red gum trees (*Eucalyptus camaldulensis*) marking its course.

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There was still an abundance of succulent grass growing on the adjacent plains, a benefit from the rains of the previous summer. The husband, who had been hunting with spear and spear-thrower, which may be seen lying in the breakwind near his elbow, had already eaten a share of kangaroo meat and had rubbed the fat from around its abdominal tissues over his forehead, which shines with a newly applied mixture of grease and black charcoal. The summer season of rain had been kind and it can be inferred that the woman's vegetable food-gathering chores therefore had not been prolonged, since she had had leisure to decorate her daughter's hair with ['tartu], the seed pods of *Eucalyptus camaldulensis*, the river gum trees that grow in the bed of the seasonally flowing creek, part of whose course is seen in the background of the photograph. The little girl is playing with her mother's digging stick ['wana]. In the background to the south the sleeping place and ashes of the fires of another family who had moved elsewhere is evident, so that already only an archaeological trace remains of their brief residence.

A group of families of this elemental character will live together in one area. Usually the males are the descendants of one man or of men who are brothers and in the case of patrilocal residence in marriage, as we have among the Ngadadjara, a group of these families constitutes a horde. They are a group of patrilineally related men and their children, together with the wives they have acquired from other hordes, but minus the girls they or their fathers have sent away in marriage in order to receive these women in exchange.

The patrilineally descended family can be viewed in another way as a clan that is tied to a given area of country by descent from a common ancestor, symbolized by an ancestral totemic being. In the Ngadadjara tribe, for example, father's father, father, son, son's son, and their brothers have inherited from the past a totem, ['tjukur] or ['tum :a], linked with a specific place or series of places and associated with a detailed story of an ancestral being, his life activities, wanderings, confrontations with enemies, and final departure into a spirit world. This ancestral being may have an animal name, such as ['malu] kangaroo, ['kalaia] emu, ['waijuta] opossum, or especially in the Western Desert may have a manlike name, hence ['Njiru] or [Jula] the "Moon man," ['Wati 'K utjara] the "Two men" (who also have animal identities as two species of goana [jungku] and ['milpali]). Men who are related as father and son possess the same totem or a related pair or group of totems which are the emblem or emblems of their clan. A clan thus is considered to be composed of all the men and women who are directly descended from a given ancestral man. The girls of the clan, however, do not remain in their clan territory, for as they grow to womanhood they are sent away in marriage and as adults they live in association with men of other clans. For this reason it is usual to regard the horde, sometimes called the local group, as the extended family unit that normally lives and roams about a given territory. It is the family extended through several generations plus women brought in and minus the girls of the family who live elsewhere.

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CLANS AND HORDES

In Australia several terms have been used for groups larger than the simple family but smaller than that known as the tribe. These terms include horde, clan, and meet together with some regularity. Each clan group minus the persons departing from it in marriage plus the ones imported as spouses constitutes a horde. A series of hordes that are contiguously placed and share certain common practices are recognized as a tribe.

NORMAN TINDALE
1900-1993

Following a brief examination of the historical origins of the principal terms, and a look at the views of some other researchers, data obtained from aborigines in several parts of Australia will be cited to give a more detailed view of the significance of the territorial aspects inherent in the concepts of horde and clan.

A general dictionary meaning of the term clan is: "A number of persons claiming descent from a common ancestor, and associated together, a tribe." In this form it is applied to clans of the Highlands of Scotland and extends to the Lowlands but is rarely used by the Irish.

The term derives from the ancient Gaelic word *dann*. Old Irish forms are *eland* and *dann*. It may have the significance of family, stock, or race, and its meaning has been extended to similar tribal groups in other countries. The term horde is from the Turki word *orda*. An early reference (Eden [1555] Decades 280) says: "Tartares are divided by companies which they caule Hordas. . . . They consist of innumerable H ordas." Two formal dictionary meanings are given:

- (1) a tribe or troop of Tartar or Central Asiatic nomads dwelling in tents and wagons and migrating from place to place for pasturage or for war or plunder; also applied to other nomadic tribes.
- (2) a great company especially of the savage uncivilized or uncultured.

In Australia both these terms have to be employed with caution and with considerable reservations as to detailed meaning. They are both firmly established in the literature, otherwise it would have been wiser perhaps to select from some Australian aboriginal group a proper term and define it for general use, since the unconsidered employment of terms from nonhunting cultures could readily introduce incorrect ideas and extensions of meaning, when applied in an area where they are foreign. One may appreciate this possibility by considering the example of the false note struck by a nineteenth-century English writer on Australian mythology in recording passage of a great meteor across the Australian sky (visualized by the Ramindjeri people of Encounter Bay as the flight of an evil being named *Mulda*, harbinger of sickness and blindness). In a flowery passage the happening was described as "a chariot of fire racing across the heavens."

Radcliffe-Brown (1929:400) was one of the first to define the local group in Australia as a horde. To him this was the small group that owned and occupied a certain defined territory. He considered that over much of the continent the horde was a closed patrilineal group. This horde was exogamous in the general case, therefore he considered the normal Australian horde should be regarded as "a small exogamous patrilineal local clan." Although he introduced the term clan into his definition, he did not either specifically define its meaning or clearly differentiate it from the term horde.

H. K. Fry (1950) considered that "the unit of all aboriginal societies is the exogamous local family group or horde, which owns a definite area of country, and the sacred places, ceremonies and legends belonging to that country. Varying numbers of adjacent hordes constitute a tribe." Johannes Falkenberg (1962) and William E. H. Stanner (1965) have both helped our understanding of the nature of the horde and the clan. Falkenberg used the terms clan area and horde territory. For him each clan area in a tribe is composed of a number of different totem sites, each surrounded by horde territory or, in the exceptional case, two territories together surround the totem sites of one clan.

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THE TRIBE

When people live together, it is a universal observation that they arrange their lives in a system. The degree and complexity of the type of organization depend on a multiplicity of factors. Although a highly organized social life may be present in a complex society based on agriculture or industry, there often are less elaborate political arrangements among simpler communities.

In previous paragraphs we have seen that among the food gathering and hunting peoples of Australia limits of travel on foot, the absence of organized storage and transport of food, and the limits of communication imposed by a diffused occupation of their land ensure that the extended family group or horde is one of the basic units of society. Under normal circumstances members of Australian aboriginal society prefer to live together in such limited groups, sharing the intimacies of daily life and happenings. This type of life is encouraged, since the communities are dispersed over their land at a density of population seldom as high as one person per two square miles, except in a few circumstances which are discussed in chapter 8 in some detail.

Nevertheless there is communication with other hordes, and at the limit of political organization in Australia there is the tribe, the largest in which a man can readily share in the full life of the community, imparting his thoughts to others whom he meets with a feeling that he is among his own kind. These are not strangers, ngatari ['qatari], They share a common bond of kinship and claim a common territory, even though the sharing in it may be the subject of restrictions on the taking of certain foods and the exploitation of some other resources may be limited without prior arrangement or permissible only by reason of the possession of specific kinship ties, for within the tribe there are sometimes distinctions between what a man may do in his own clan country, in that of his mother, and in those of his wife's people.

In Australia this larger unit has a widely recognized name, a bond of common speech, and perhaps a reputation, and even an aura of names—polite, rude, or insulting—given to it by other tribespeople who live in adjoining territories. The subject of tribal names appears in chapter 2.

Australia has one of the largest areas of territory occupied by peoples in an approximately uniform state of hunting culture, differing from region to region chiefly because of the different animals and plants upon which the people depend for a living and because of the acquisition of ideas by some which have not yet spread to all. With relatively few exceptions the coherence of the tribe within its territory is based on a few relatively simple rules. These can be demonstrated to be active because of the large number, nearly six-hundred examples, which can be studied. Other things being equal, it seems clear that at the general level of the Australian hunter, tribal coherence is based on community of thought and communication by reason of the possession of a common language. They have the ability at least periodically to meet together for the exchange of women between hordes. They develop ideas in common and there is sharing of initiation rites and increase ceremonies.

The size and nature of Australian tribes are strongly controlled by geography and by man's ability to travel out from a sure base or center where he feels secure. Except where special conditions exist, strongly linear tribal territories therefore are rare, and compact subrectangular or subcircular tribal territories are common. Consideration of the many tribal areas shown on the first edition of the Australian map of tribes (Tindale, 1940), initially drew attention to the probability that the ideal tribal area for a centrally located tribe was either a five or a six-sided figure with a mean of 5.5 contacts with neighboring tribes, thus approaching very nearly to the ideal shape of the cell of the honeybee. This shape suggests the powerful influence that distance has on interrelationships between peoples.

When a tribal territory departs widely from this shape, it is usually under strong control of some special physiographic or ecological feature. Thus the boundaries of the Wadikali territory as shown on the main map has a long southwesterly extension. This is determined by terrain and by the long course of Yandam a creek which flows southwestward through country that otherwise provides little attraction to tribes living north or south of the Wadikali.

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1900-1993

In eastern Australia at least nine tribes spread over 500 miles (800 km.) use the term ['koa] for west. They include the Wikmunkan, Kokokulunggur, Kokobujundji, **Buluwai**, Idindji, Tjapukai, Djankun, Warakamai, and Warungu. Two other tribes however, the Wanjuru and the Tagalag, use ['koa] to indicate south. When compared with the Kokobujundji system it is seen that in the Wanjuru not only the word ['koa] but the term ['naka] also has been rotated counterclockwise through 90 degrees to become north instead of east. Thus two cardinal terms whose directions are well established elsewhere have been altered together. The Tagalag have

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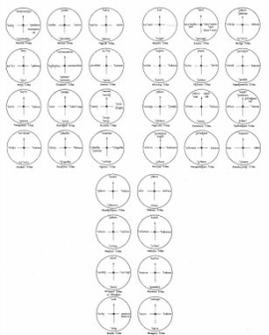
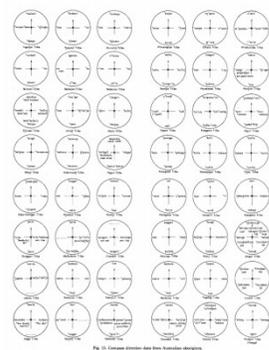
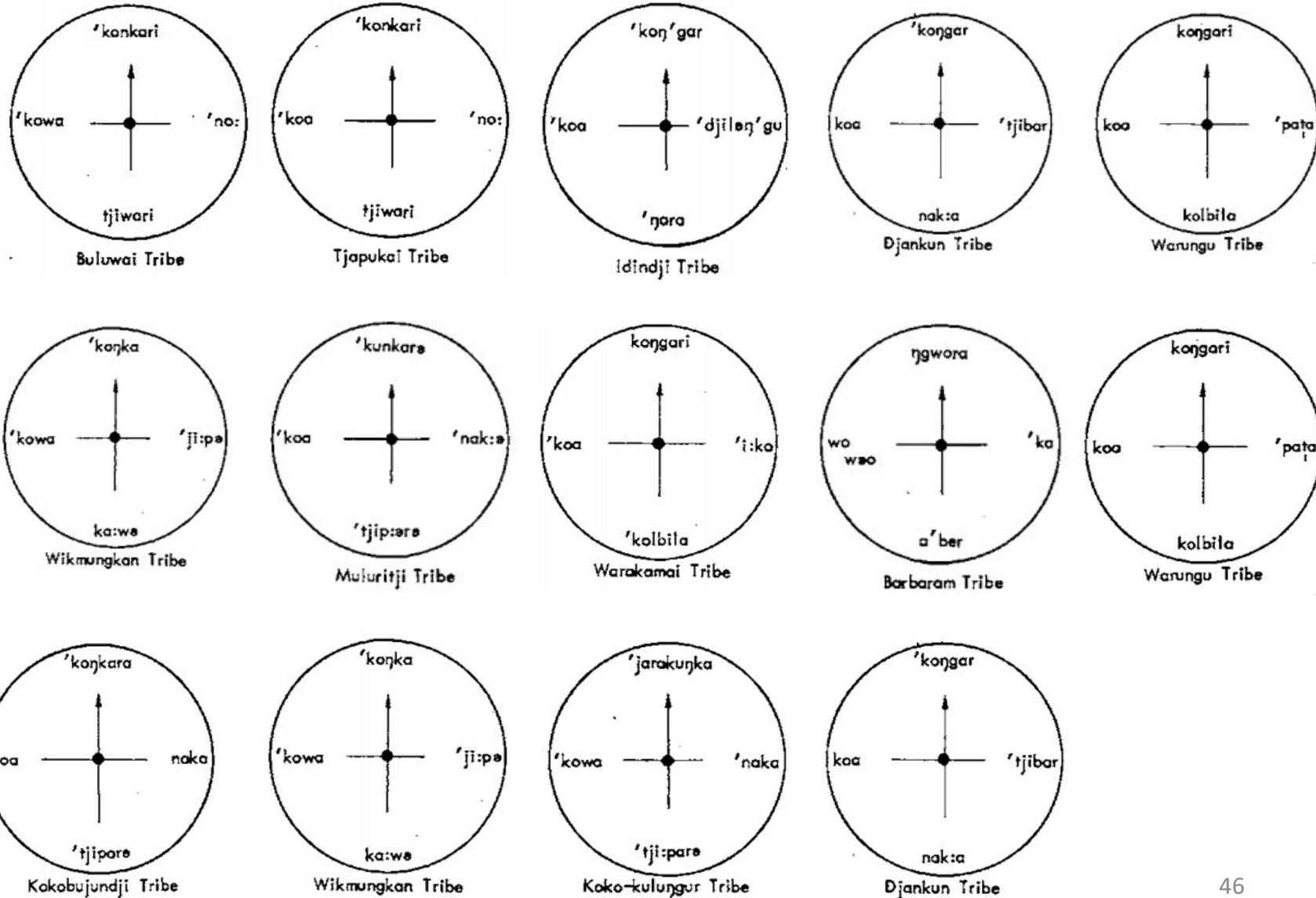
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Fig. 15. Compass direction data from Australian aborigines.

Local regional subset below

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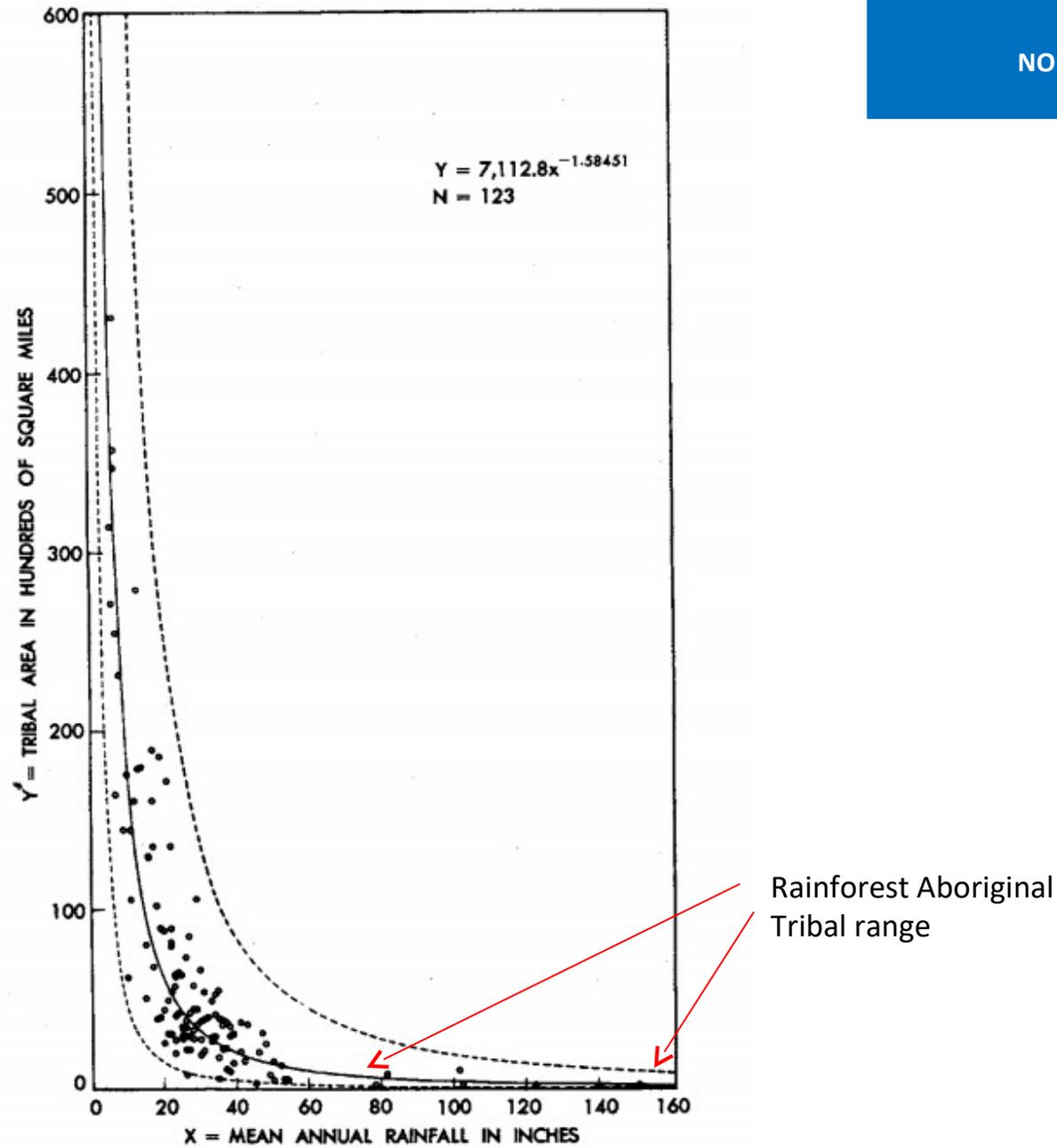


Fig. 10. Correlation between size of tribal area and rainfall in a series of noncoastal tribes (after Birdsell, 1953).

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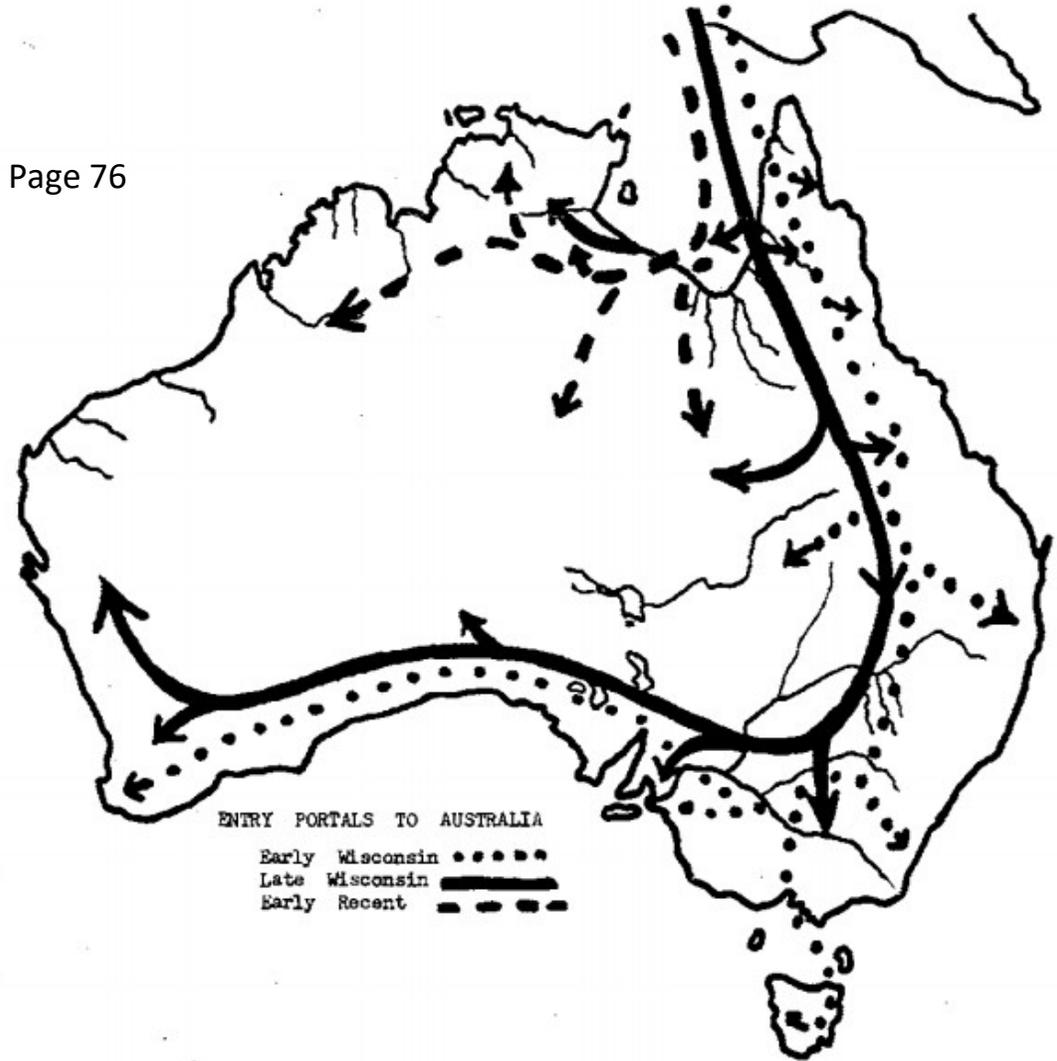
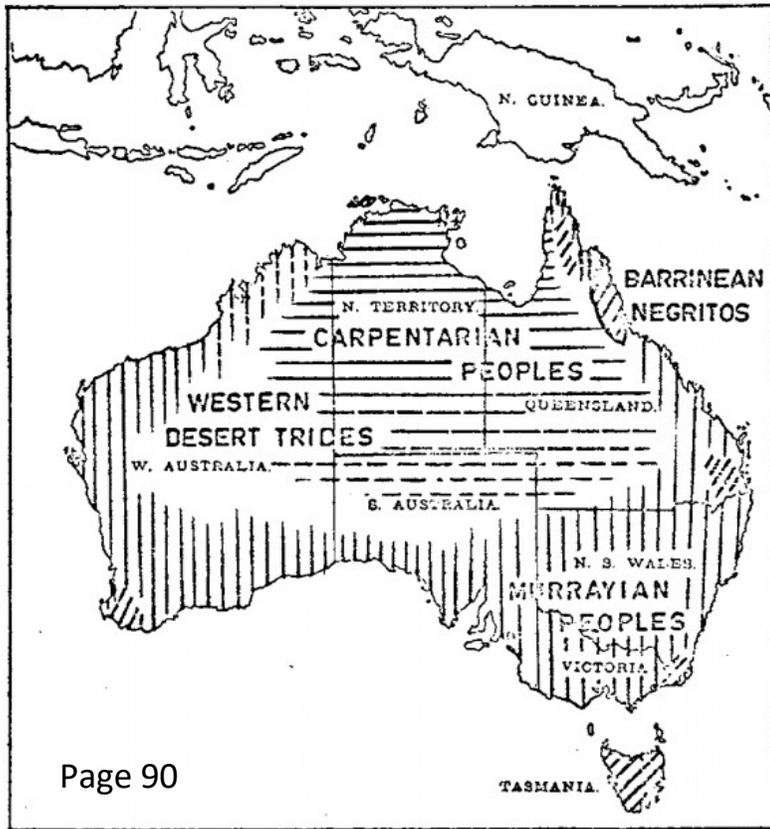


Fig. 24. Theoretical entry portals to Australia.



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Fig. 28. Distribution of the main types of Australian people.

Loc.: East of Tolga on crest of Coast Range; north to Kuranda (rain forest dwellers); 8 on northeast part of NE map.

Coord.: 145°35'E x 17°0'S.

Area: 200 sq. m. (500 sq. km.).

Alt.: Buluwandji (valid alternative), Bulwandji, Bulwandyi, Bulwandyi, Bulway.

Ref.: Tindale, 1938 MS, 1940; McConnel, 1939-1940, 1950; Dixon, 1966, 1969 MS.

Idindji

'Idindji

Loc.: Deeral north to Gordonvale and Edmonton; inland to Lake Barrine; a lowland strip fronting Lambs Range from Gordonvale north to near Cairns; the northernmost mountain area claimed as from olden times is Lambs Head, n.n. ['Waru'ka:bunda]; east to Prior Range crest. Rain forest dwellers. In postcontact times a breakaway group shifted to Redlynch and began to call themselves Djumbandji. They usurped part of Buluwai territory; 9 on NE part of NE map.

Coord.: 145°45'E x 17°10'S.

Area: 400 sq. m. (1,000 sq. km.).

Alt.: Yidindji, Yidindy, Yidin, Idi: (short form used by Idindji), Idin, Idinji, Itti, Yettingie, Bolambi (name of a onetime dominant male of this tribe), Yellingie (presumed misreading of Yettingie), Mulgrave River dialect (Meston), Charroogin, Maiara (horde name), Myarah, Maimbi (horde), Djumbandji (see comment above), Jumbandjie.

Ref.: Meston, 1889; Gribble, 1897; Parry-Okeden, 1897; Roth, 1910; Tindale, 1938 MS, 1940, 1963 MS, 1972 MS; McConnel, 1939-40; Sharp, 1939; Worms, 1950; Winterbotham, 1956; Dixon, 1966.

Tjapukai

'Tja:pukai

Loc.: Barron River from south of Mareeba to Kuranda; north toward Port Douglas on the plateau south of and to the east of Mareeba; their western boundary followed the margin of the rain forest from Tolga north to Mount Molloy; rain forest dwellers; 7 on NE map. With disappearance of coastal Irukandji, the Tjapukai had by 1952 come to claim as theirs the coastal strip between Cairns Inlet and Lamb Range, with one horde living near Redlynch. Plates 43 and 44 are relevant.

Coord.: 145°30'E x 16°50'S.

Area: 300 sq. m. (800 sq. km.).

Alt.: Tjapukandji (valid variant), Tja:pukanja, Tjabogai-tjandji, Tjabogai-tjanji, Tcabogai-tjanji, Toabogai-tjani (typographical error), Tjabogaijanji, Dyabugandyi, Dyabugay, Tapelcay, Tuffelcey (probable misreading of old handwriting), Koko-njunkulu (northern term), Koko-nyungalo, Koko Tjumbundji (Kokojelandji term), Hileman (*lapsus calami*), Njakali (Buluwai term), Nyakali, Barron River dialect (Meston), Binggu (Redlynch horde).

Ref.: Meston, 1889; Parry-Okeden, 1897; McConnel, 1931, 1939-1940; Hale and Tindale, 1933; Davidson, 1938; Sharp, 1939; Tindale, 1940; Flecker, 1952; Dixon, 1966; West, pers. comm.

Kenneth L. Hale

From Wikipedia, the free encyclopedia

Kenneth Locke Hale (August 15, 1934 – October 8, 2001) was a linguist at the [Massachusetts Institute of Technology](#) who studied a huge variety of previously unstudied and often [endangered languages](#)—especially indigenous languages of [North America](#), [Central America](#) and [Australia](#). Languages investigated by Hale include [Navajo](#), [O'odham](#), [Warlpiri](#), and [Ulwa](#), among many others.

Among his major contributions to linguistic theory was the hypothesis that certain languages were non-configurational, lacking the phrase structure characteristic of such languages as English.

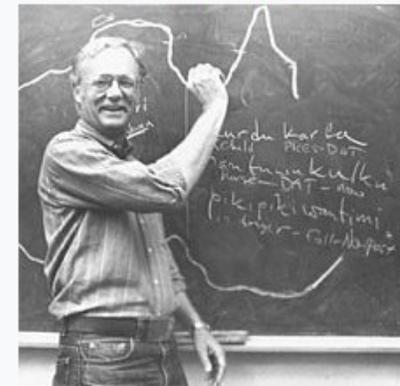
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- 4 Rodeo
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- 6 References
- 7 External links

Life [edit]

Hale was born in [Evanston](#), Illinois. When he was six his family moved to a ranch near [Canelo](#) in southern Arizona. He was a student at the [University of Arizona](#) from 1952 and obtained his PhD from [Indiana University Bloomington](#) in 1959 (thesis *A Papago grammar*). He taught at the [University of Illinois at Urbana-Champaign](#) in 1961-63 and at the University of Arizona, [Tucson](#) in 1963-66. From 1967 he held a sequence of appointments at the [Massachusetts Institute of Technology](#) until his retirement in 1999.

Kenneth L. Hale



Born August 15, 1934
Evanston, Illinois

Died October 8, 2001 (aged 67)
Lexington, Massachusetts

Website linguistics.mit.edu/hale/

Academic background

Education [University of Arizona](#) (B.A.)
[Indiana University Bloomington](#)
(M.A., Ph.D.)

Thesis title *A Papago Grammar*

Thesis year 1959

1960 Tjapukay [Dja:bugay] notes. Pata Tyaykul. Mr Gilbert Martin. Monamona Mission. Mr George Martin. Yarrabah Settlement. 125 l. * AIATSIS MS 543

1960 Tjapukay [grammar and vocabulary] 1 box. Phoneme inventory, verbs intransitive & transitive, suffixes, nouns, relational, enclitic like suffixes; approx. 748 words and sentences on loose sheets with translation * AIATSIS MS 543

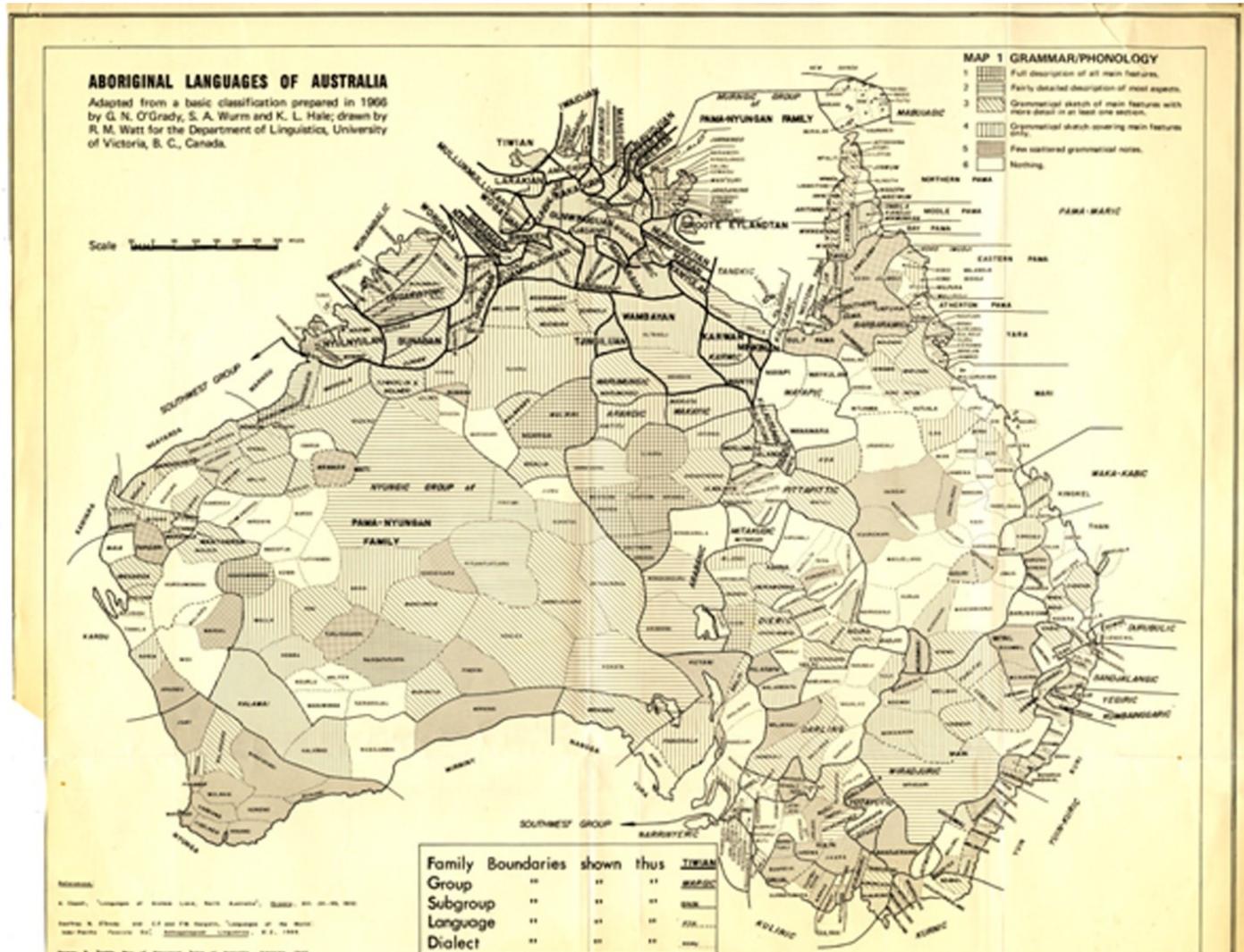
1976 Hale, Kenneth L. 1976. Tya:pukay (Djaabugay), pp.236-242 in Languages of Cape York, ed. by Peter Sutton. Canberra: AIAS.

<http://www.anu.edu.au/linguistics/nash/aust/hale/biblio.html>

Tjapukay. Change AIATSIS MS 734 to AIATSIS MS 543

http://aiatsis.gov.au/sites/default/files/catalogue_resources/MS543.htm

Wurrmbul, Gilbert or Gilpin Banning worked with linguists Helena Cassells and Elizabeth Patz who were following up on Ken Hale's study of the Djabugay language in the early 1960s.



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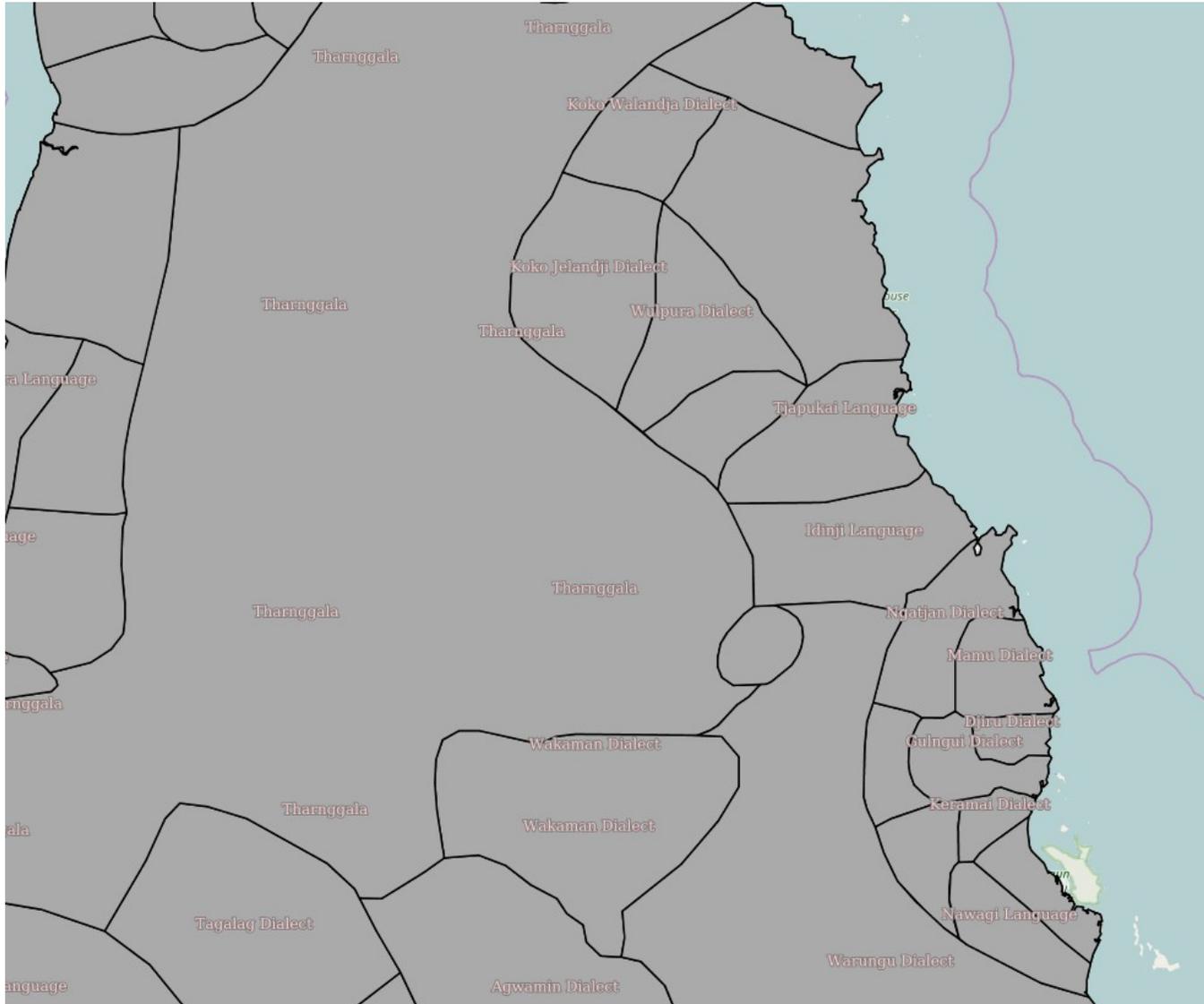
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G.N. O'Grady, S.A. Wurm, and K.L. Hale

MAP NOTATIONS

•Adapted from a [basic classification prepared in 1966 by G.N. O'Grady, S.A. Wurm, and K.L. Hale](#); drawn by R.M. Watt for the Dept. of Linguistics, University of Victoria, B.C., Canada.

•This map shows the amount of grammar/phonology information that was available on aboriginal languages in Australia. This map is based on the [map prepared by Oates and Oates](#) and supplemented with information from the following source: "Languages of the World: Indo-Pacific Fascicle Six" by Geoffrey N. O'Grady and C.F. and F.M. Voegelin, as well as information from the [MultiTree](#) database on language relationships.



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G.N. O'Grady, S.A. Wurm, and K.L.
Hale

<http://llmap.org/map/321372/>

ZOOM – DIGITAL VERSION

L12 TYA 'PUKAY (DJAABUGAY)

Kenneth Hale

18.0.12 "TYA.PUKAY", Cape York,

Lang's of C.Y.

Peter Sutton (Ed)

AIAS

Canberra 1976

Tjapukai /tʲa-pukay/ or *Tjapukandji* /tʲa-pukanʲtʲi/, numbered 71 on Greenway's map, is located on the Barron River from south of Mareeba to Kuranda; north to Port Douglas ... (Tindale 1940) in North Queensland. It is also referred to as *Njakali* /nʲakali/. It is closely related to *Iaindji* /yiti-ntʲi/ with which it shares 58 per cent of basic vocabulary and, together with the latter, belongs to the Paman or Cape York Peninsula group of the Pama-Nyungan phyletic family. The number of speakers is not known - it is perhaps less than 50. The source for *Tjapukai* are field notes (150 pages) and tape recordings (five hours) collected by Hale in 1960.

The phoneme inventory is charted below:

p	t	tʲ	k		
m	n	nʲ	ŋ	i	u
l				a	= length
r					
w	R	y			

All consonants except /l r/ are attested initially; nasals, the liquids /l r/, and two of the glides, /R/ and /y/, are attested finally. Clusters are medial only: /mp lmp np lp rp yp, nt lnt Rnt yt, nʲtʲ inʲtʲ nʲtʲ itʲ rtʲ ytʲ, ŋk lŋk rŋk yŋk nk lk rk yk, nm lm ym, Rn, nŋ lŋ yŋ/, that is, resonant plus stop, resonant plus nasal. Vowels occur medially and finally only. The distribution of long vowels is of some interest *v̄a-a-v̄a* other Australian languages - they are extremely rare in initial syllables, but highly frequent in non-initial, especially final, syllables:

¹Australian Institute of Aboriginal Studies spelling. (Ed.)

fall in pitch - # - or by a fall with subsequent rise on the final vowel - #//. In sentences in the conditional or irrealis (e.g. verb suffix -ypara - -lpara), the first clause is characterised by intonation associated with #//: nʲura wantaypara#// pamalu nʲuran pakalparayuru# 'If you fell, the man would spear you'. In other clause sentences, both clauses normally have the intonation associated with #: ŋawuŋku kutʲaŋuŋ guntanʲ# minʲa kulu-pakaya# 'I saw the animal with a spear'. ŋawuŋku wapaŋ kipanʲ# ŋanʲa maRawala# 'I was scraping the boomerang and it (the knife) cut my hand'. In sentences of the last type, that is, conjoined sentences, the clause may also have #//: ŋawuŋku karanʲ#// kutʲi kalinʲ# 'I am he left'. ŋawu kulu-n#// kutʲi nʲinanʲ kimunʲiYa# 'I was here, I was in Cairns'.

Conspicuous allophones of segmental phonemes occur only for these have voiced and voiceless allophones. They are consistent after nasals; elsewhere, voiced and voiceless allophones are in variation.

Stem classes in *Tjapukai* are nouns, verbs, and particles. marking is by independent stems constituting a sub-class of nouns.

The inventory of *l*_p (pronouns) is given below, in actor form:

- ŋawu (ŋku) 'I'
- ŋanʲtʲi 'we non-sg'
- nʲura 'you sg'
- nʲurampa 'you non-sg'

The first person forms ŋawuŋku and ŋawu are now in free variation; the element -ŋku, however, is identical with the ergative suffixing elsewhere in *Tjapukai* to mark the subject of a transitive verb.

The goal form of the first person *N*_p is partially suppletive: ŋanʲa - the other *N*_p combine with the goal suffix -nʲ: ŋanʲtʲi nʲura-nʲ, nʲurampa-nʲ. Other pronominal forms are (1) possessive: ŋanʲtʲi-n, nʲura-n, nʲurampa-n; (2) dative, benefactive: ŋayinʲ-ŋanʲtʲi-nta, nʲura-nta, nʲurampa-nta; (3) ablative: ŋaya-ŋum, nʲura-num, nʲurampa-num; (4) purposive, allative, complement (cf. yangka- 'to fear': ŋayi-nku, ŋanʲtʲi-nku, nʲura-nku, nʲurampa-

The two members of *N*_d (demonstratives), like *N*_p, have singular forms and combine with the goal suffix -nʲ. Unlike plural forms and combine with the goal suffix -nʲ. Unlike plural forms like other members of the noun class, *N*_d combine with the ergative when they occur as subject of a transitive verb. *N*_d are listed followed by *N*_i (interrogatives).

- kulu 'he, this' (ergative: kulu-ŋku; goal: kulu-nʲ).
- kulumparay 'they, these' (ergative: kulumpara-nʲtʲu; goal: kulumparayŋu-nʲ)
- kutʲi 'he, that' (ergative: kutʲa-ŋku; goal: kutʲaŋu-nʲ)
- kutʲamparay 'they, those' (ergative: kutʲampara-nʲtʲu; goal: kutʲamparayŋu-nʲ)

Robert M. W. Dixon

From Wikipedia, the free encyclopedia

Research [edit]

Dixon has written on many areas of linguistic theory and fieldwork, being particularly noted for his work on the languages of Australia. He has published grammars of Dyirbal^[4] and Yidiny^[5] as well as non-Australian languages such as Boumaa Fijian^[6] and Jarawara.^[7]

Dixon's work in historical linguistics has been both influential and controversial. His views began to depart "rather radically" from accepted views regarding the historical relationships among Australian languages about four decades ago.^[8] Dixon rejects the concept of Pama–Nyungan languages. He also proposes that the standard "family-tree" model of linguistic change is only applicable in some circumstances, thinking that a "punctuated equilibrium" model, based on the theory of the same name in evolutionary biology, is more appropriate for the Australian languages. Dixon puts forth his theory in *The Rise and Fall of Languages*,^[9] refined in his monograph *Australian Languages: their nature and development* (Cambridge University Press, 2002). This work is not, however, widely accepted amongst Australianists.^[10]

Dixon is the author of a number of other books including *Australian Languages: Their Nature and Development* Cambridge University Press^[11] and *Ergativity*.^[12]

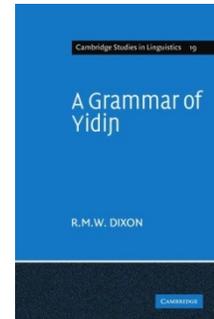
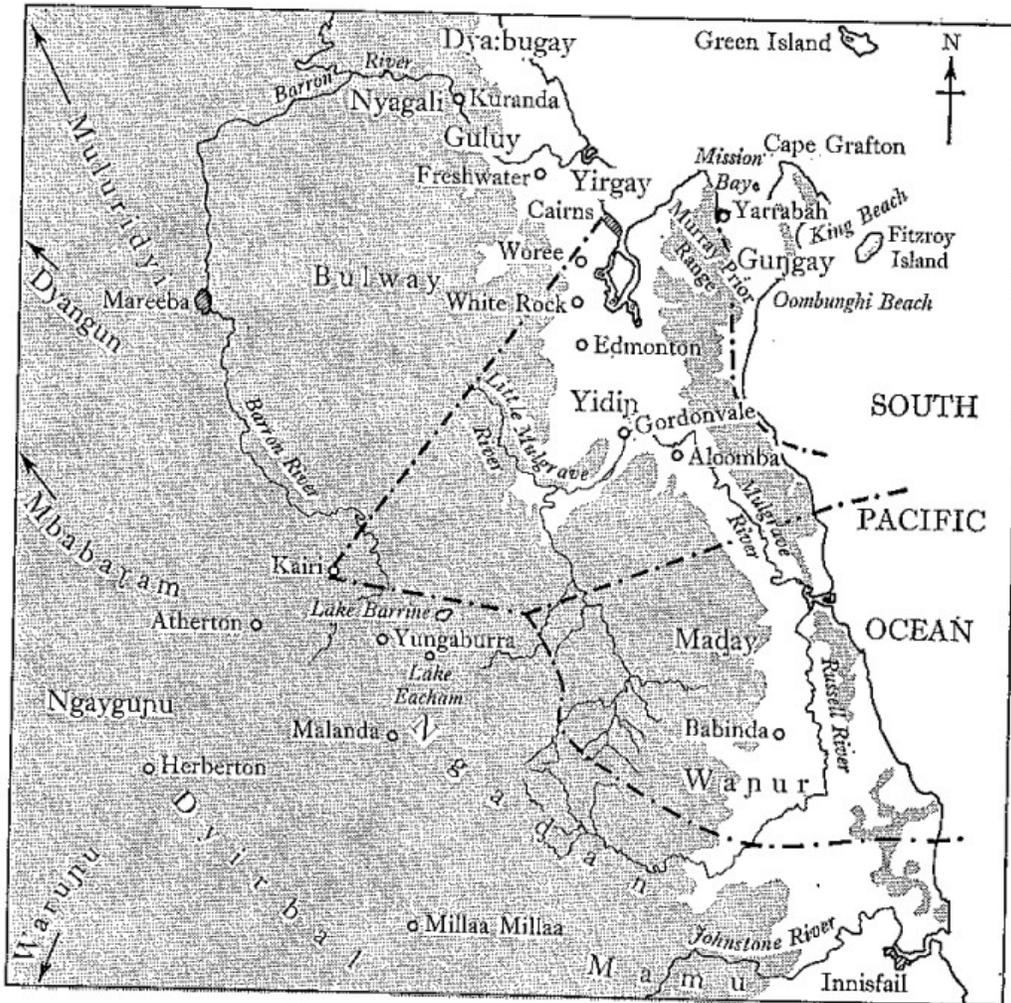
His monumental three-volume work, *Basic Linguistic Theory* (2010-2012), was published by the Oxford University Press.

Academic positions [edit]

In 1996, Dixon and another linguist, Alexandra Aikhenvald, established the Research Centre for Linguistic Typology at the Australian National University in Canberra. On 1 January 2000, the centre relocated to La Trobe University in Melbourne.^[1]

Both Dixon (the Director of the centre) and Aikhenvald (Associate Director) resigned their positions in May 2008.^[13] In early 2009, Aikhenvald and Dixon established the Language and Culture Research Group (LCRG) at the Cairns campus of James Cook University.^[14] This has been transformed into a Language and Culture Research Centre within the Faculty of Arts and Social Sciences at JCU, Cairns, in 2011. Currently, Professor Aikhenvald is Director and Prof Dixon Deputy Director of the Centre.^[15]

1.2 Dialects 5



MAP NAME

Yidinj and neighbouring languages, Dixon (1977)

MAP DATE

1977 From the book 'Grammar of Yidinj' 1977 Melbourne University Press

MAP MAKER

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 Yininj; 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, Yirgay, 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.**)

Preface

This is the grammar of a language originally spoken by perhaps 2000 members of the Yidinj̄i, Gungap̄i and Maḍap̄i tribes, living in rain forest just to the south of the present city of Cairns, North Queensland. The writer collected some data on Yidinj̄ from 1963, and worked intensively on the language from 1971 to 1975. Although there are only a handful of speakers remaining, fluent text material was obtained from Tilly Fuller (who died in 1974), Dick Moses and George Davis. The eagerness of the main informants to have their language recorded, together with their intelligence and perceptiveness, has led to a full range of data being obtained for every level of linguistic description.

Yidinj̄ is quite close genetically to its northerly neighbour Dya:bugay, which is known from a short grammatical sketch by Hale (1976a); they are as similar as, say, French and Spanish. Comparison with Dya:bugay and reconstruction of aspects of proto-Yidinj̄–Dya:bugay – as well as more general reference to on-going work on comparison and reconstruction for the whole Australian language family – helps to explain many morphological alternations and irregularities in Yidinj̄.

Yidinj̄ is as different from its southerly neighbour, Dyirbal (see Dixon 1972) as it is from almost any other language in Australia (while still showing typological similarities characteristic of Australian languages as a whole). Important points of grammatical difference are commented on, in small print, as are a number of interesting surface similarities (some of which may be the result of areal diffusion).

1.2 Dialects

The Yidinj̄i tribe – speaking the Yidinj̄ language – lived in the rain forest just south of Cairns, occupying a fair area of coastal flats (but with access to the sea only at Cairns inlet, and near the mouth of the Mulgrave River), the foothills of the range, and a tapering finger of tableland extending as far inland as Kairi (see map 1). There were five or six ‘local groups’, named after the type of territory with which they were associated (in terms of conception sites, and so on) and which they occupied most of the year:

✓ *gulgibara* (*gulgi* ‘sand’; *-bara* is a productive affix ‘person belonging to-’ – see 3.3.6) ‘sand people’ – the local group associated with the (sandy) seashore, and the lower reaches of the Mulgrave River and its tributaries, where it flows through sand.

✓ *malanbara* (*malan* ‘large flat rock’) ‘flat rock people’ – the local group associated with the upper reaches of the Mulgrave River (and the Little Mulgrave) where the river predominantly flows through rocks.

✓ *walubara* (*walu* ‘side of hill’) ‘hillside people’ – living close to the *malanbara* group, in the foothills of the range, but off the main rivers.

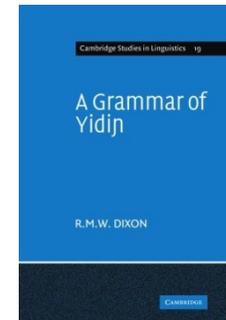
✓ *gambi:ḡbara* or *bundabara* (*gambi:ḡ* ‘tablelands’, *bunda* ‘mountain’) ‘tablelands people’ – inhabiting the thick ‘scrub’ which characterises mountains on top of the tableland.

→ *warginbara* (*wargin* ‘forest’) ‘forest people’ – associated with the slightly less dense ‘forest’ between mountain peaks in the tableland.

✓ *baḍabara* (*baḍa* ‘grassy plain’) ‘grasslands people’ – inhabiting the high grassy plains on the tableland (where kangaroos are most plentiful). There was a substantial area of grasslands between Yungaburra and Atherton, and Yidinj̄i territory extended a short way into it.

Each local group had its own dialect. There are nowadays too few speakers remaining to attempt a detailed assessment of dialectal differences, but it does appear that the *gulgibara* (or ‘coastal’) speech was

A Grammar of Yidinj̄ R.M.W Dixon 1977



1.3 Surrounding languages

To the north of the Yidjɪŋɪ were a number of tribes (or local groups) speaking what appear to have been – like Yidjɪ, Gungay and Wapur – dialects of a single language: Yirgay, Guluy, Bulway, Nyagali and Dya:bugay (see map 1). As in the case of groups speaking Yidjɪ, tribal names were derived by the addition of the comitative suffix *-(ŋ)ɪ* – thus Yirgaŋɪ, Bulwaŋɪ, Dya:bugaŋɪ. Nowadays the name Dya:bugay (which is said to have been originally the name of the dialect spoken on the coast, towards Port Douglas) appears to be used by speakers to refer to the whole language, and Dya:bugaŋɪ to name the whole speech-community.

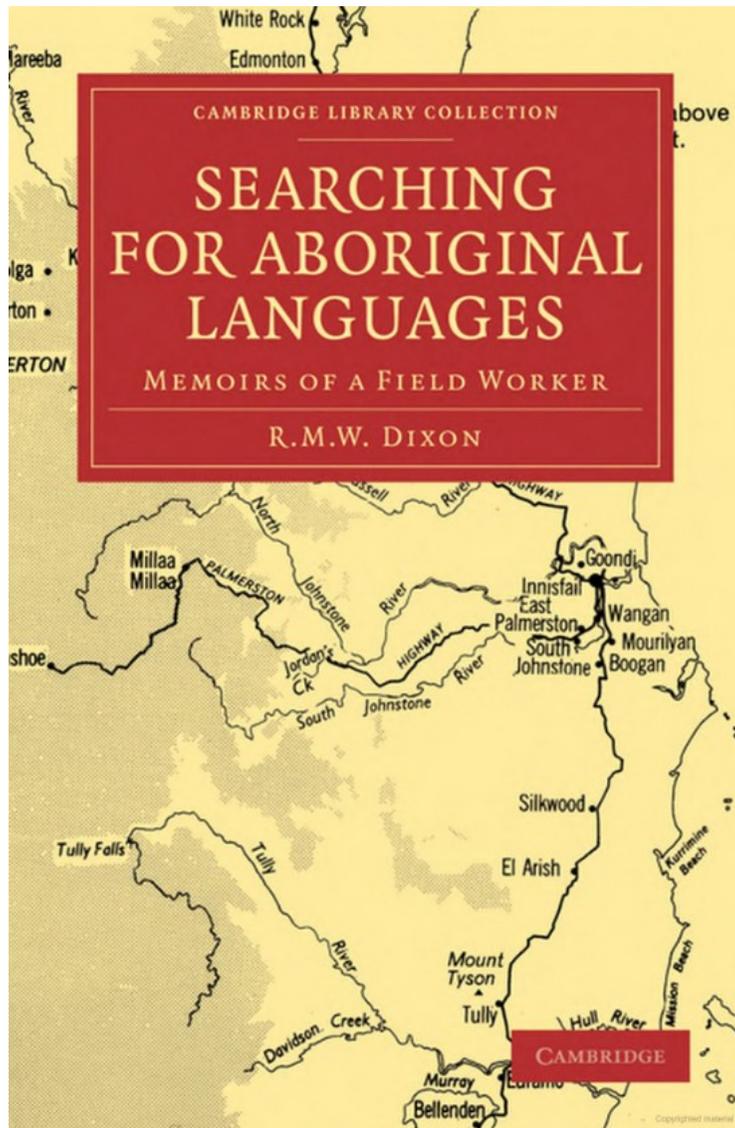
Dya:bugay, while clearly a separate language, is without doubt closely genetically related to Yidjɪ (and no other language belongs to

this 'sub-family'). There are close similarities in pronoun roots, in noun and verb inflectional and derivational affixes, and in some enclitics, suggesting that it should be possible to reconstruct a fair portion of proto-Dya:bugay–Yidjɪ. A 400-word sample reveals that 53% of the lexicons are identical or very similar, suggesting that the languages have been separate for a long enough period for the fraction of common vocabulary to have dropped (through separate taboo and replacement in the two languages) to the 'equilibrium level' (see Dixon 1972: 330–41).

To the south, Yidjɪ and Wapur are contiguous with two of the dialects of the 'Dyirbal language' – Ngaɟan and Mamu. Yidjɪ and Dyirbal are – considering that they are both languages of the general Australian type – totally dissimilar in every area of grammar. Lexically, Yidjɪ has only 20% (identical or closely related) items in common with the central Dyirbal dialect, 22% with Mamu and 29% with Ngaɟan.

Tindale and Birdsell (1941: 1, 5) report that 'in the eastern coastal and mountain region near Cairns is an area where exist several small tribes of a people characterised by a high incidence of relatively and absolutely small stature, crisp curly hair, and a tendency towards yellowish-brown skin colour... The preliminary results of blood grouping tend to substantiate the distinctness of the bloc of tribes.' They gave twelve tribes belonging to this 'Barrinean type' – six speak Dyirbal, two Dya:bugay and three Yidjɪ (Yidjɪŋɪ, Gunggaŋɪ and Wapur). The final tribe is Mbabaŋam, speakers of a highly divergent language (see 1.3) which Tindale took to be symptomatic of the Barrinean languages being 'unAustralian'. In fact, the languages show striking similarities with languages spoken in other parts of the continent (by Aborigines who do not show Barrinean physical characteristics); the point worthy of note is that there is such a large linguistic difference – and such overt hostility – between the Yidjɪ–Dya:bugay speakers in the northern part of Tindale and Birdsell's bloc, and the Dyirbal speakers in the south. Note also that Dyirbal shows considerable similarities with languages on the South Queensland and New South Wales coasts, and that travellers in Dyirbal myths all come from the south (Dixon 1972, 1976b).

It is tempting to speculate that there may well have been, in the Cairns Rain Forest region, a people of a different physical type from the tribes around them, who may at one time have had their own distinctive language and culture. One would expect such an isolated block to be gradually infiltrated – perhaps by Dyirbal-speakers from the south, and by Dya:bugay/Yidjɪ-speakers from the north. This would explain the strong linguistic boundary half-way down the Barrinean bloc. It could also explain the Yidjɪ story concerning the Gunggaŋɪ tribe being the original inhabitants (the Barrinean people) and the Yidjɪŋɪ men coming by sea from the north (and presumably marrying Gunggaŋɪ women). Certainly, the story insists that the Gunggaŋɪ could not at that time understand Yidjɪ, whereas by this century Gungay and Yidjɪ were without doubt mutually intelligible.



2011

In the early 1960s, R. M. W. (Bob) Dixon was one of the first linguists to study the Aboriginal languages of northeast Queensland, Australia. He found that some languages of the coastal rainforest were still in daily use, but others were only half-remembered by a single elder. This autobiographical account of fourteen years of research, first published in 1984, paints a fascinating picture of the frontier society that existed in the region nearly fifty years ago. It reveals the difficulties and the excitement of linguistic fieldwork, but most of all it focuses on the people who agreed to work with Dixon and patiently helped him to understand their dauntingly complex languages. They allowed him to record their legends and songs and spent many hours answering his questions; this book is a poignant reminder of the fragility of their ancient culture.

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eight. He'd spent one week on Jabugay, while at the old Mona Mona mission. When Ken heard I was in Cairns, he asked me to follow up his work and try to get information on how relative clauses are formed in Jabugay. He sent a tape in which he spoke to his old informants in Jabugay for twenty minutes, telling them what he was doing now and asking their help. A twenty minute address, after one week's field work on the language! I took the tape up to Redlynch post office on

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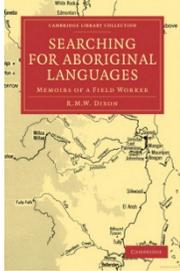
leave it any later.”
When Ken Hale sent the Jabugay tape, he'd urged me to try to find a speaker of Barbaram, the apparently aberrant language that Lizzie Simmons had declined to speak to us. Certainly Dyirbal and Jabugay

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on Jabugay, but there was still much more to tackle – and fast, with only one or two speakers left. Helena wasn't able to undertake this, because of her growing family, so Elizabeth Patz, an ANU student, agreed to continue with the project for her honours year sub-thesis. I arranged to meet Elizabeth in Cairns to start her off. (She was ideally organised, having brought along her husband, Günther, to keep her company, and also her father, to play chess with Günther while she

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Cassells introduced her to Gilpin Banning, the last man with a good knowledge of Jabugay. Half a dozen people sat down at the bench with us, to help out. One of the men was Yidiny, so I asked him; “Nyundu yidiny nyanggaajing?”
“That's very well pronounced,” said Gilpin. And then he leant over to confide: “You know my language is Jabugay but I know a little bit of Yidiny, and I think I like that language best.” I knew exactly how he



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she'd go off on a tangent, a non-linguistic tangent, in such a way that I'd appear to be rude if I tried to continue. Also her Yidiny was inextricably mixed with Jabugay, the language from north of Cairns. Moses took tremendous pains to keep his Yidiny pure, excluding Jabugay (although he knew a bit) and even eliminating some established English loans! But not his sister. It was hard to tell whether Ida Burnett was a bit stupid or whether she was playing games with me: I suspect

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from Cairns – to meet Dick Moses. Alf Neal had been in Canberra recently and said Dick was fit and well and sent his best wishes. Moses might record another text for me, and I knew he could help Elizabeth with some preliminary information on Jabugay. Rather than suddenly descend on Dick with two strange ladies, after a two-year absence, I decided to call in on my own first, just to say hello.
There was another new stretch of bitumen on the road to Yarrabah.

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called Wanyurr, Warrgamay (often called just Warr) and Yirrganyji are dialects of a single language, which I refer to as Dyirbal.
The Yidinyji people speak Yidiny and the Gungganyji speak Gunggay. These two, and also Wanyurr, are dialects of a single language.
The Jabuganyji people speak Jabugay and the Yirrganyji people Yirrgay, two dialects of one language.
The Warrgamaygan people speak Warrgamay; Biyay is another dialect of the same language.

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approval of speakers. Dyirbal is another way of spelling Jirrbal, a central dialect that has the largest number of speakers (and in which I eventually became most fluent).

Nyawaygi, Warungu, Yidin, Jabugay, Muluriji, Jangun and Barbaram all appeared to be distinct languages. Barbaram remained the top priority – if ever I could locate a speaker – because of its apparently aberrant structure. But the other languages would now be given a lower

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Margaret Sambay could be funny, but the most remarkable man I met in Cairns was Douglas Seaton (whom I'd looked up at Philip Wilson's suggestion). Douglas had been a sign painter in Cairns all his life; his hobby was the study of Aboriginal culture and artefacts. He'd spent untold weekends with the Jabugay people, listening to their traditional stories and writing them down (in English), visiting sites that have religious significance for them, learning how implements were made and used, and studying Aboriginal designs. He and his wife were

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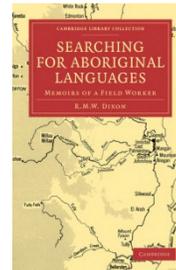
"he sang himself to sleep, blackfellow fashion."

I did what field work I could around Cairns, but there wasn't much to do. A couple of people who knew some Yidin weren't awfully interested and gave me nothing very useful. I went up to the Jabugay encampment at Redlynch, seven miles out of Cairns, but it was – as the Hookworm Man had warned – pretty raw and tough. Although I recorded a few words, no one was interested in giving texts. And

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come back another day.

It was possible to record a little Muluriji from Jack Cummings after he came home from work. We talked by candlelight in his hut at the far end of the settlement. And one apparently helpful man said that he didn't know any Jabugay himself, but he'd guide us to where the old people lived who did speak it. Mona Mona Mission – the place Ken Hale had worked at for a week three years earlier – had recently been disbanded, and the mission houses distributed to small settlements

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Johnny Wilson would take to him, and recorded all that of Girramay from Mosley Digman.

Out of the dozens of Australian languages he had gathered data on, Ken Hale admits to being able to carry on a conversation in seven or eight. He'd spent one week on Jabugay, while at the old Mona Mona mission. When Ken heard I was in Cairns, he asked me to follow up his work and try to get information on how relative clauses are formed in Jabugay. He sent a tape in which he spoke to his old informants

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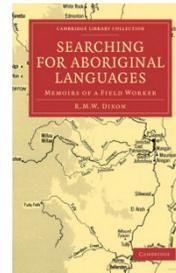
Geramay, Mack Murray, Ida Henry and Andy Bennham on Jiribar, and others too. Also some final Warrgamay and Nyawaygi checking with John Tooth, Lambert Cocky and Willie Seaton.

Helena Cassells, the forester's wife in Atherton, had done good work on Jabugay, but there was still much more to tackle – and fast, with only one or two speakers left. Helena wasn't able to undertake this, because of her growing family, so Elizabeth Patz, an ANU student, agreed to continue with the project for her honours year sub-thesis. I

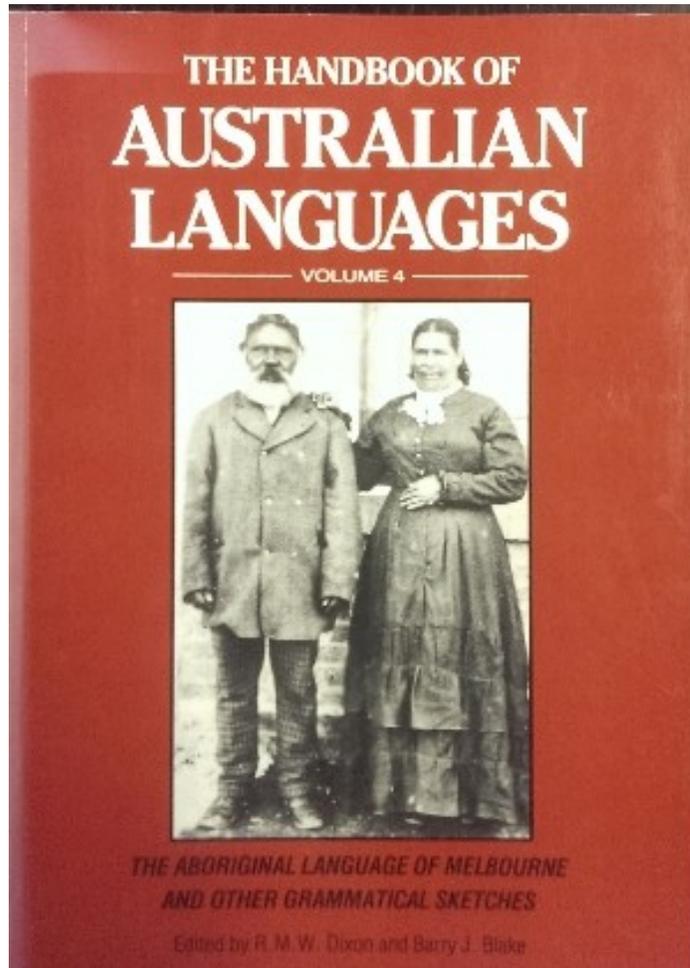
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North Queensland, to which George had contributed so much (and with his photo in it), at the bookstore in Berkeley, California. He was surprised and pleased.

The next day, Elizabeth and I went up to Redlynch and Helena Cassells introduced her to Gilpin Banning, the last man with a good knowledge of Jabugay. Half a dozen people sat down at the bench with us, to help out. One of the men was Yidiny, so I asked him; “*Nyundu*



https://books.google.com.au/books?id=tWHIDB9rJ5kC&pg=PA46&lpg=PA46&dq=kenneth+hale+monamona&source=bl&ots=ha6Se7Wmej&sig=PwLsdz009i1Z3mj0WcVlukB8zsE&hl=en&sa=X&ved=0ahUKewiQ6e7_nYPUAhVGNpQKHawmDtgQ6AEIPDAD#v=onepage&q=jabugay&f=false



Elizabeth Patz 1991

Author Name: [DIXON, R.M.W. & Barry J. Blake \(eds\).](#)

Title: **The Handbook of Australian Languages. Volume 4 : The Aboriginal language of Melbourne and other grammatical sketches.**

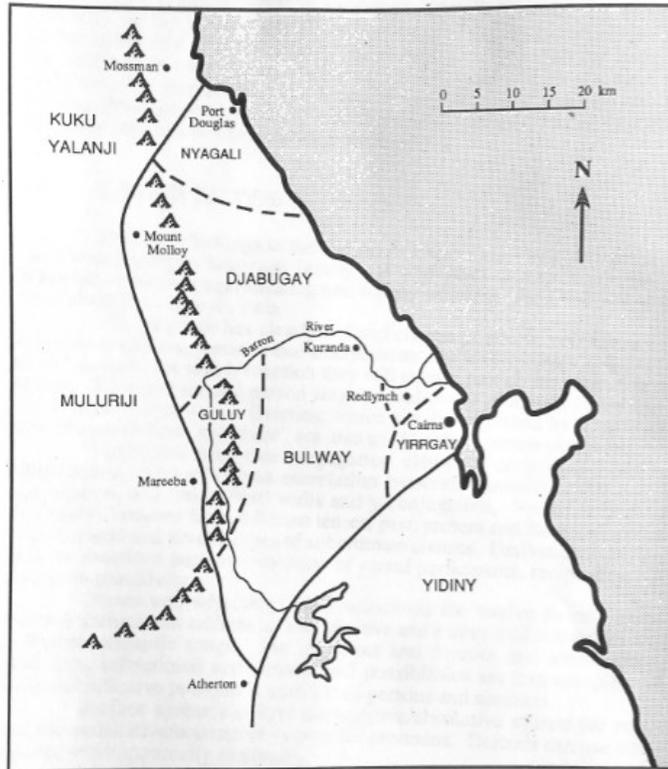
Publisher: Melbourne Oxford University Press 1991

Small 4to. 410pp, 7 maps, 1 illustration. ***Wolwurrung (Melbourne district), Panyjima (Pilbara, WA); Djabugay and Mbabaram (Far North Queensland).

Elizabeth Patz

Review of Djabugay country: an Aboriginal history of tropical North Queensland by Timothy Bottoms

<http://press-files.anu.edu.au/downloads/press/p72831/pdf/reviews3.pdf>



Map 6: DIALECTS OF DJABUGAY, AND NEIGHBOURING LANGUAGES

This grammar of Djabugay is a **salvage grammar**. It is based primarily on the knowledge of **one speaker, Gilbert Banning**, in his late sixties at the time of investigation. Although a fluent speaker, he had used the language to only limited extent for some decades. This grammar can therefore only present the bare bones of Djabugay structure and can say nothing about the finer points of syntax and style, let alone the intricacies of discourse structure or conversational interaction.

1.1 LINGUISTIC TYPE

Djabugay belongs to the Paman or Cape York Peninsula group of the Pama-Nyungan language family. It represents a typical Australian language in that it is agglutinating and wholly suffixing. Its unmarked word order is subject - object - verb.

The language has clearly defined classes of nouns, verbs, location and time qualifiers, particles and interjections. Adjectives can also serve to modify a verb, but in this function they still remain part of the subject noun phrase. First and second person singular and plural pronouns constitute a word class of their own. Deictics, which are distinguished by a two-term spatial system 'here' and 'there', are also used as third person pronouns.

Verbs fall into two conjugation classes, *l*-conjugation and *y*-conjugation. There is some correlation between transitive verbs and *l*-conjugation, and intransitive verbs and *y*-conjugation. Verbal inflections distinguish between three different tenses, past, present and future, as well as aspect, mood and several types of subordinate clauses. Derivational suffixes include functions such as indication of plural participants, reciprocity, and change in transitivity.

Nouns and adjectives take inflections for twelve cases. Stem-forming derivational suffixes include genitive and a three-fold comitative with a diverse semantic range. For pronouns and deictics and location/time qualifiers, inflectional and derivational possibilities are less complex. A universal reflexive pronoun is used for all persons and numbers.

Surface syntax employs the ergative/absolutive system for nouns and the nominative/accusative system for pronouns. Deictics can use either system, some apparently optionally.

1.2 DIALECTS, TERRITORY, AND NEIGHBOURS

Hale (1976c) recorded the name of the language as *Tʷa:pukay* with a long vowel in the first syllable. Dixon's field notes on Yidiny show mention of Djabugay with long and short vowel in free variation. Compared with other vowels with phonologically contrastive length in Djabugay the 'a' in the first syllable is in fact short, albeit slightly lengthened because it carries stress.

Djabugay comprised five dialects: Yirrgay, Guluuy, Nyagali, **Bulway** and Djabugay. The groups speaking these dialects inhabited a triangle from just south of Cairns to just north of Atherton, then northward along the Barron River and on to Mount Molloy, then meeting the coast again

THE HANDBOOK OF AUSTRALIAN LANGUAGES

VOLUME 4



THE ABORIGINAL LANGUAGE OF MELBOURNE AND OTHER GRAMMATICAL SKETCHES

Edited by R. M. W. Dixon and Barry J. Sale

1.2 *Dialects, territory and neighbours* 247

between Port Douglas and Mossman. The distribution of the dialect groups can be seen on Map 1 which is based on McConnel (1939-40) and communication with informants. The Djabugay-speaking group, the Djabuganydji, apparently occupied the largest territory, including a long stretch along the Barron River.

The extent of difference between these dialects is no longer possible to judge, because the only remaining competent speakers happen to be Djabuganydji with no specific knowledge of any other dialects.

The immediate southern neighbour of the Djabugay language group is Yidiny with which Djabugay shares about 53% of common vocabulary, based on a 400-word list of basic vocabulary. There are also similarities in pronoun roots as well as in nominal and verbal suffixes and in some enclitics (Dixon 1977). Furthermore, Djabugay and Yidiny share a common stock of dreamtime myths. Clearly, these two languages and cultures are closely genetically related; and no other language appears to belong to this small subgroup.

Traditionally, the Djabugay and Yidiny tribes had close contact with each other. Intertribal marriage was permitted, which resulted in some degree of bilingualism. However, to what extent present familiarity between the two tribes is a result of traditional contact and to what extent it is the result of enforced mixing of the tribes during the white settlement period is difficult to assess.

The neighbour to the north and west is the Kuku Yalanji language group, with whom the Djabuganydji apparently had less contact than with the Yidiny tribe. While Djabugay and Kuku Yalanji share cognates, their morphological and syntactic systems and realisations show many differences.

1.3 SOCIOLINGUISTIC INFORMATION

Because of the decimation and breakup of the Djabugay group early this century the social structure of the tribe has changed dramatically. Sociolinguistic features linked to traditional tribal structure, such as special speech styles as found further south and north, have been forgotten - if they ever existed. What information could be obtained about the traditional way of life, linguistically or otherwise, was always accompanied by comments that this belonged to a bygone era.

With respect to food acquisition and processing, man-made shelters and artefacts and division of labour between the sexes, the Djabuganydji represented a typical rainforest civilisation of North Queensland.

Djabugay society was organised according to a two moiety system: gurrabana, associated with the wet summer season (bana 'water'), and gurraminya, associated with the dry winter season when most of the hunting activities took place (minya 'non-vegetable food'). An individual could only marry a member of the opposite moiety and offspring always belonged to their father's moiety (R. Banning & Quinn 1989). Marriages were arranged in childhood. No communication of any kind was permitted between the promised marriage partners until their betrothal after the male's initiation in his mid-teens. For their initiation, boys were taken to live in an all-male camp for several months. They received cicatrices on shoulders and chest.

248 *Djabugay*

During this time the mother's brother played an important role as guardian of the initiate. Nothing seems to be known now about possible female initiation or about other aspects of the initiation ceremony, such as handing on of special knowledge, legends, songs, or the possible use of a special speech style. The last initiation ceremony took place at the very beginning of this century before the breakup of traditional tribal structure and customs. The present lack of knowledge of these matters is therefore not surprising, as is the current lack of information on the kinship system (except concerning the most closely related family members) and possible taboo relationships.

The only indication that language could function as a purely ceremonial tool is found in reported penance rituals. Certain plants were taboo and not to be touched by anybody and certain food was taboo for the uninitiated. Any breach of taboo was thought to be punished by frightening events such as thunderstorms or gales. It was believed that the elements could be appeased by public self-accusation during which the culprit had to lean over a fire and cry out repeatedly a word with mythical association: *sho*. This word had no other application. Furthermore, it is phonologically distinct from other Djabugay words; neither the fricative nor the mid back vowel belong to the regular phonological system of Djabugay.

1.4 PRESENT SITUATION

At the end of the 19th century Djabugay territory was taken over by white settlers for cane growing and cattle farming and many Djabuganydji were deliberately killed in the process. (Gilbert Banning's mother escaped a mass shooting in the Davies Creek/Speewah area.) Others succumbed to introduced diseases like influenza. In 1916 almost all remnants of the tribe were rounded up by the police and taken to Mona Mona, a Seventh Day Adventist mission on the Barron River. Here, children were separated from their parents and placed in single sex dormitories together with children of other tribes. This of course ensured that English became the dominant language for the children and that transmission of cultural knowledge from parents to children was virtually impossible. The trauma of this enforced assimilation to white Australian culture and language could still be felt in the late 1970s. Many old people who were rumoured to still know "language" blankly denied any knowledge of it when approached by a white researcher, no matter how tactfully, possibly for fear of reprisals. When Mona Mona mission closed in 1963, the tribal group was broken up again and moved to various small settlements in Kuranda, Mantaka, Kowrowa, Koah, and Redlynch.

In the early 1960s Hale estimated that there were about fifty fluent speakers of Djabugay, although apparently not all of these contributed as informants to Hale's research. By the late seventies Hale's main informants had died or were too old to concentrate on language work. Others, as mentioned above, were unwilling to share their knowledge. A further complication was that on several observed occasions old people's use of Djabugay met with derision from younger people present. In short, the Djabugay language was regarded as not desirable by the larger community and only three competent speakers could be reliably identified. These were:

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THE ABORIGINAL LANGUAGE OF MELBOURNE
AND OTHER GRAMMATICAL SKETCHES

Edited by R. M. W. Dixon and Barry J. Sale

1.4 Present situation 249

Gilbert Banning, in his late sixties, Keatie Street, in his early forties, and Roy Banning, aged thirty, all with Djabugay as their first language. Their families had evaded settlement on the Misson; Roy Banning lived with his uncle Gilbert Banning and learned the language from him.

In the late 1980s, in the wake of nation-wide awareness of Aboriginal identity, pride and political influence, Djabugay culture and language began to regain recognition and appreciation. A language program has been developed by Roy Banning and Michael Quinn in close consultation with about fifteen Djabugay speakers, most of whom have Djabugay as their second language and use it to limited extent, but are sufficiently competent to make valuable contributions. However, Gilbert Banning is still regarded as the authority on Djabugay language and culture and in cases of uncertainty recordings of his speech and this grammar based on his use of language are accepted by the Djabuganydji as a true record of their language.

1.5 PAST INVESTIGATIONS

The earliest mention of the Djabugay people can be found in Archibald Meston's *Report on the Aboriginals of Queensland*, 1896. While Meston does not make any specific comments on the Djabuganydji, he classes the "Chabbuki" at Port Douglas as a "quiet" tribe in his list of 'Tribes Interviewed'.

The first more detailed published comments on the Djabugay tribe appear in the first half of this century, at a time when the tribe was already disintegrating. In 1910 W.E. Roth described trade patterns among North-East Queensland coastal tribes and referred to the involvement of the "Yirkanji" (*North Queensland Ethnography, Bulletin No. 18*). In the 1930s, about twenty years after most Djabugay survivors had been placed in Mona Mona Mission, Ursula McConnel studied rainbow serpent myths of North Queensland, including that of the "Tjabogai-tjanji" ('The Rainbow Serpent in North Queensland', *Oceania*, vol.1, no.3, 1930). She also attempted to identify Djabugay dialect groups and their territories in the context of 'Social organization of tribes of Cape York Peninsula' (*Oceania*, vol.10, no.1, 1939-40). In this paper she uses "Tya.bogai-tyandyi" as the general tribal name and identifies "Nyakali", "Bulwandiyi", "Yirkandyi" as subgroups. Among other comments she identifies the moiety system of "kurabana" and "kurakula or kuraminy" (see §1.3); she also deplors the "intense disintegration" of the east coast tribes and the associated difficulty in recording their identity and customs. Norman B. Tindale in his 'Distribution of Australian Aboriginal Tribes' (*Transactions of the Royal Society of South Australia*, vol.64, 1940) uses the names "Tja:pukai, Tjapukandji, Tjapukai" and records as further alternatives "Tja:pukanja, Tjabogai-tjandji, Tjabogaijanji, Njakali, Nyakali" as well as several terms which in reality refer to subgroups of the Kuku Yalanji. In 1941 N.B. Tindale and Joseph B. Birdsell published their ethnographic study 'Tasmanoid Tribes in North Queensland' (*South Australian Museum Records*, vol.7, no.1). "Tjapukai", "Buluwai" and "Irukandji" are identified, among others, in this paper and the "Tasmanoids in the Atherton Tableland area" receive special mention as "originally similar to the Tasmanians". The paper also includes some brief general comments on

250 Djabugay

general comments on environment, cultural relationships, language and material culture of North Queensland tribes. During the 1950s Douglas Seaton of Cairns published two Djabugay myths, and descriptions of the initiation ceremony and the making of a stone axe in different issues of the *North Queensland Naturalist* (see references). His spelling of the tribal name varies between Tyapukai, Tchupaki, Tjapukai. Seaton's last contribution is an unpublished four-page typescript 'Notes on the Djabugai People, Cairns Area', 1963, held at Australian Institute of Aboriginal Studies. In addition to notes on customs and artefacts, this manuscript includes a vocabulary list of about 250 words and nine phrases.

Serious language investigation began in the 1960s after sixty years of active language suppression. Kenneth Hale undertook an analysis of the language on the basis of some months of fieldwork during 1961, resulting in a seven-page sketch grammar published in *The Languages of Cape York* edited by P. Sutton (1976a) and a description and discussion of the form and function of the ergative, locative and instrumental cases in *Grammatical Categories in Australian Languages* edited by R.M.W. Dixon (1976). A number of other scholars gathered limited material on Djabugay, including Archibald Meston, N.B. Tindale, R.M.W. Dixon, Barry Alpher, Sandra Keen and Tasaku Tsunoda. In 1977 Helena Cassells, a graduate of the A.N.U., wrote a description of the phonology and morphology of Djabugay, including some texts and a fairly extensive Djabugay-English/English-Djabugay vocabulary list (unpublished). Cassells work is based on Hale's publications, supplemented by fieldwork with Gilbert Banning. The grammar in this Handbook is built on the investigations by both Cassells and Hale (publications and fieldnotes). Roy Banning and Sue Robertson (1990) have produced a Djabugay word list based mostly on earlier sources such as vocabularies by Hale and Patz.

In 1987 Michael Quinn and Roy Banning began their work on developing Djabugay language instruction material resulting in the publication of *Djabugay Ngirra Gulu* (1989). The information and instructions contained in this 119-page book are excellent. The vocabulary is organised into culture-related semantic fields, illustrated by Aboriginal artists, and accompanied by clear and simple instructions on structural language features. Using games and quizzes it presents Djabugay as an immediately usable language. Even though it cannot describe the social function and relevance of particular language forms because this aspect has been suppressed for many decades, it is still a "communicative grammar" in that it treats Djabugay as a tool for social interaction - the actual application will be up to the new users of Djabugay.

2. PHONOLOGY

2.1 PHONEMES AND THEIR REALISATIONS

With nineteen distinctive sounds Djabugay has a small phoneme inventory compared to many other Australian languages. There are four

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Excerpt from Tjapukai Website

History and Culture Overview

Located in Cairns, Tropical North Queensland, Tjapukai has been sharing the authentic culture and traditions of the local Djabugay people for the past 28 years, providing employment opportunities for their people and giving the performers immense pride in demonstrating their culture.

More than 3 million people around the world have discovered how to “shake a leg” by joining in traditional performances drawn from Djabugay corroborees, they have learnt how to make fire without a matchstick and been enthralled with the haunting sounds of the didgeridoo.

From its inception, Tjapukai’s mission has been about giving Australians and international visitors the opportunity to experience authentic Aboriginal culture and interact with Traditional Owners. That mission now includes authentic Torres Strait Islander culture.

Tjapukai was founded in Kuranda in **1987** by international theatre artists Don and Judy Freeman, David Hudson, a Ewamian man who was brought up among the Djabugay people, and his wife Cindy. They combined their performance expertise with the cultural knowledge of six Djabugay men – Willie Brim, Alby Baird, Wayne Nicols, Irwin Riley, Neville Hobbler and Dion Riley – to create a one-hour play incorporating the dance-rich culture of the Djabugay people who had lived in the rainforest around Kuranda for tens of thousands of years.

In 1996 Tjapukai moved to a 25 acre site next to Skyrail Rainforest Cableway at Caravonica and expanded to include interactive cultural demonstrations and performances, a cultural village, restaurant and retail gallery. Tjapukai performers were in demand at world events as an authentic example of Australia’s Indigenous culture. These included the Welcome Ceremony for the Sydney Olympic Torch and the bid for the Gold Coast to host the Commonwealth Games in 2018. In 2002 Queen Elizabeth and Prince Phillip’s Australian visit included Tjapukai.

Tjapukai is the largest Indigenous employer of any tourism enterprise in Australia with more than two-thirds of the team Indigenous. Tjapukai works in consultation with Traditional Owners and has injected in excess of \$35 million into the local Indigenous community through wages, royalties, and the commissioning and purchasing of authentic art and artifacts.

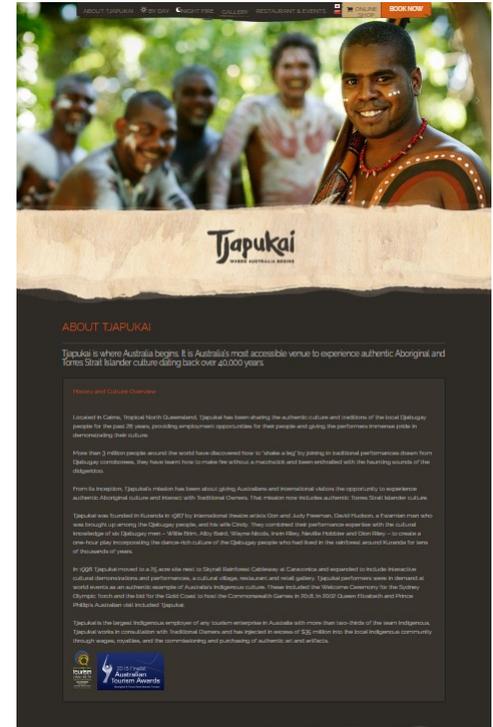
Excerpt from Kuranda the Village at the Top of the Barron Falls 2021

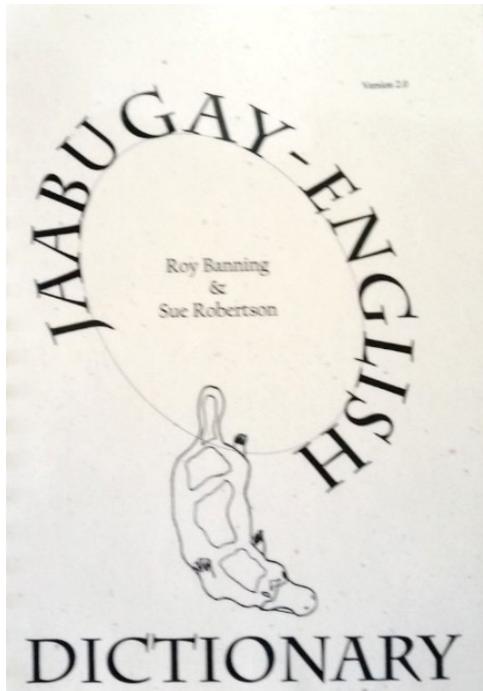
ABORIGINAL CULTURAL TOURISM – Tjapukai Dance Theatre Opens 1987

Seven young men from Kuranda, Ewamian man David Hudson, Buluwai man Willie Brim, Djabugay man Neville Hobbler, Kuku Yalandji men Alby Baird, Irwin Riley, Dion Riley and TSI man Wayne Nicols toured the world in 1990 showcasing Australian Aboriginal Culture to a global audience for the first time! Teaming up with Kuranda locals Don and Judy Freeman, the TJAPUKAI DANCE THEATRE was co-created in a Kuranda basement venue in 1987, at first seating around 100 visitors per day. The attraction quickly grew into a sensation seating over 320 visitors per day during 2-3 performances. In 1989, the cultural performance moved from the basement to a purpose built theatre in Kuranda. Then, in 1996 the attraction moved to a larger custom designed venue in Smithfield where it remains open today entertaining visitors from around the world.

Major Achievements: 1988 World Expo Brisbane. 1990 World Tour with Australian Tourist Commission giving 58 shows in 60 days on four continents. 1990 Represents Australia at USA Fair. 1990 Wins Queensland Small Business Award and Queensland Tourism Award for Heritage and Cultural Tourism, 1991 Tour of United States, 1992 Overseas tours to Korea, Japan and Singapore, 1992 Wins Australian Tourism Award, Queensland Tourism Award and Outstanding Contribution Award from Inbound Tourism Operators Association, 1993 Performs at the Kennedy Centre, Washington D.C., 1993 Expo '93 in Korea, 1993 Tours Austria, Canada and US, 1993 Wins Queensland Tourism Award and Australian Tourism Award. 1994 Features at Commonwealth Games - Canada, with TV audience of 100 million and performs for the Queen, 1995 Tours Japan, Minister’s Award for Outstanding Overall Contribution at Australian Tourism Awards.

TJAPUKAI





MAP NAME

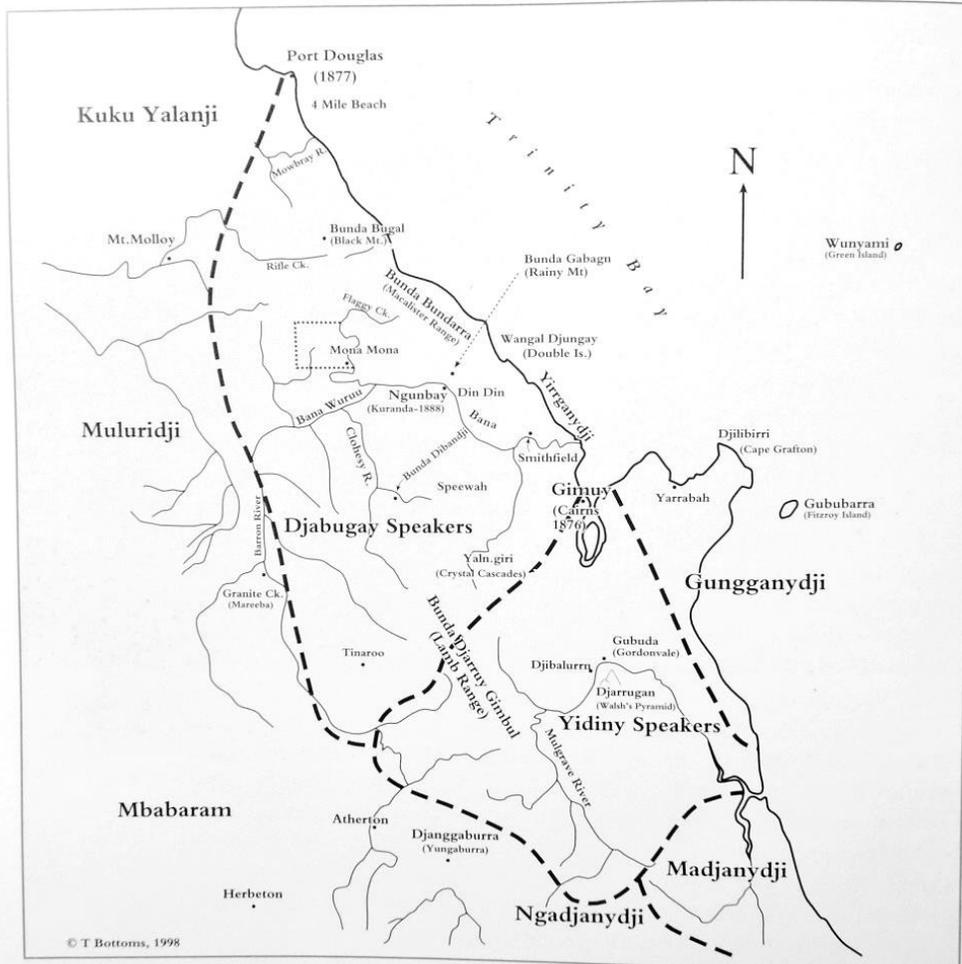
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1989

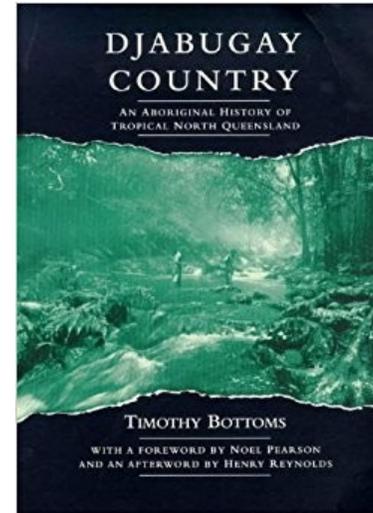
MAP MAKER

Sue Robertson

From the book 'Jaabugay-English Dictionary'



Map 2 Djabugay Bulmba



MAP NAME

MAP 2 – Djabugay Bulmba

MAP PUBLISH DATE

1999 Djabugay Country

MAP MAKER

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Why I am re-writing *Djabugay Country* under the new title of: *Bama Bulimba*

By Timothy Bottoms, October 2021

Writing *Djabugay Country* (Allen & Unwin, 1999) was one of the most rewarding experiences of my life and it has enabled me to connect to First Nation people in a way that I never thought possible. I am enormously grateful for the opportunities and values of the relationships that have followed. Over the years since the publication, my attention has been drawn as to how the book is being viewed by local Bama. Apparently the book has caused quite a deal of debate amongst the Indigenous people of the Kuranda region.

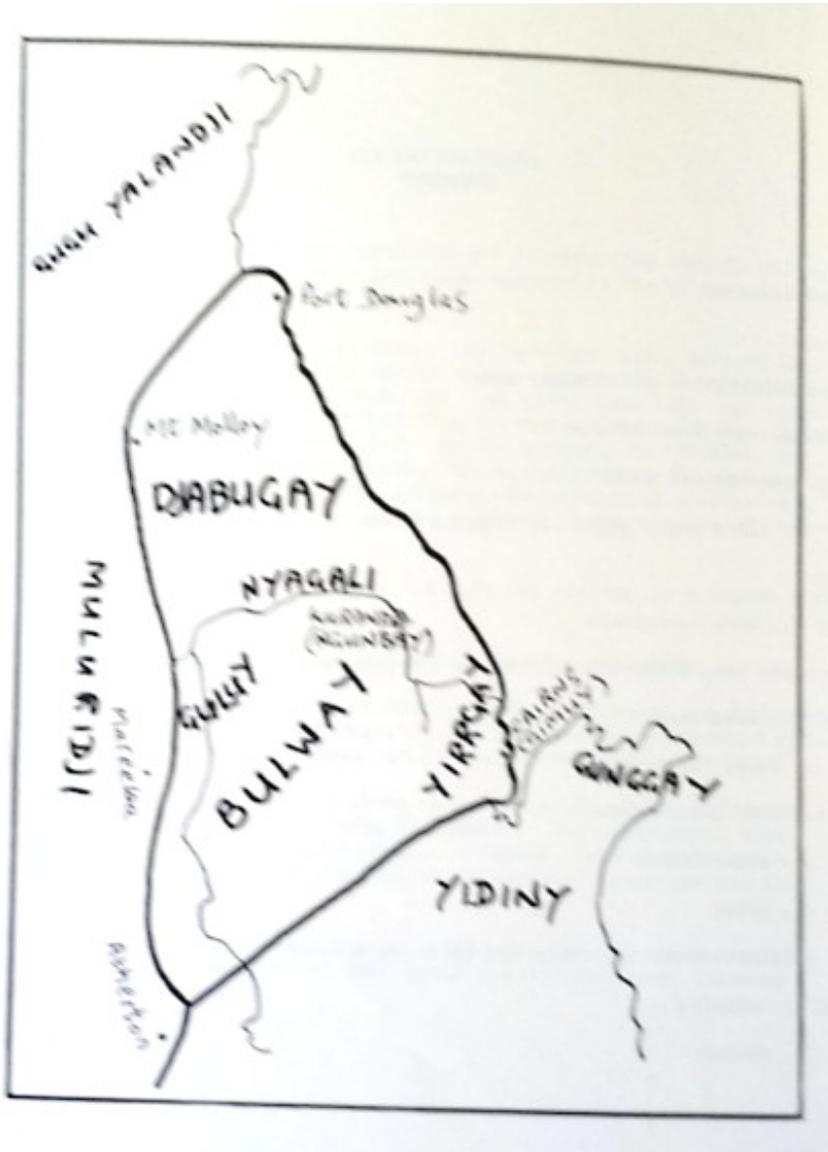
My motivation that spurred me to write this history was to give Kuranda Bama, particularly those involved with the Tjapukai Cultural Park, an impetus to know their history. Through the 1990s I was contracted to the Wet Tropics Authority as a Ranger Trainer Co-Ordinator for the tribes: Djabugay, Yirrganydji and Malanbarra Yidinydji. There was a mood in Cairns society that the Bama, through the Tjapukai Cultural Park, were coming of age as a tourist attraction and as a business for local Indigenous people. In 1999 we could not have foretold that by 2020, the Cultural Park would have closed (due to Covid), and employment opportunities would have disappeared.

In the late 1990s I was wanting to help the Bama, which in this case was to look at the Tjapukai or Djabugay, by writing a history about themselves and Mona Mona Mission. Many Kuranda Indigenous people seemed to identify themselves as Djabuganydji, although I noted that there were some who termed themselves as Buluwanydji. From my research for my MA(Qual)¹ I looked at my sources for my Map 1 which was then termed: "The Boundaries of the Djabugay-Yidiny speaking Bama of the Cairns Rainforest Region." There is a bias towards the Djabugay which should acknowledge the tribes of Buluwanydji, Muluridji, the Kuku Yalanji and the Yirrganydji. My map of the Cairns Rainforest Region I would now term as: "The Approximate Boundaries of the Bama in the Cairns Rainforest Region." Please see attachment which I consider the most up to-date version.

I now feel that I must re-write *Djabugay Country* under a new title: *Bama Bulimba* and give more acknowledgement to the Buluwanydji tribe, which encompasses south of the Barron River (Bana Wuruu) which Tindale included in his notes from 1938, as well as Yirrganydji, the Muluridji, and the Kuku Yalanji. This will be more encompassing of the Bama in this region than *Djabugay Country* and give more context of the historical characters that populated the rich panoply of our Australian Indigenous history.

The revised title 'Bama Bulimba: An Aboriginal History of Tropical North Queensland' will be released at first as a digital e-book in the near future, then a physical reprint if local schools and universities would like copies for students to access.

¹ "DJARRUGAN, the Last of the Nesting", JCU, Cairns, March 1990.



MAP NAME

DESCRIPTION OF DJABUGAY AREA

MAP PUBLISH DATE

Duffin, Rhonda; Brim, Rosetta (1993). *Ngapi Garrang Bulurru-m: All Things Come from Bulurru.*

MAP MAKER

MAP NOTATIONS

The Djabugay language was spoken over a wide area from **Gimuy** (Cairns) to Port Douglas and west towards Mareeba. In the south it extended almost to Atherton. On the map you can see the names of the different groups of **Bama** (Aboriginal people), each speaking their own dialect of **Djabugay** language.



This book is dedicated to Wurrmbul
who did not want his people
to forget the language of their bulmba

Edited researched and written by Bina, Michael Quinn
with the assistance of Wanyarra, Roy Banning,
Warren Brim and Binda Mulay, Dan Coleman.
Art by Guginy, Frank McLeod and Wubay, Meriel Averis.

Copyright 1992

M. Quinn, R. Banning, F. McLeod, M. Averis

ISBN 0-646-11482-4

Acknowledgments

Without WURRMBUL (Pelican) this book could not have been written. Wurrmbul, Gilbert or Gilpin Banning, believed that the language of his ancestors should be preserved and was concerned that his people no longer followed “one track”, no spoke the language of his country Djabugay. To this end he worked with linguists Helena Cassells and Elizabeth Patz who were following up on Ken Hale’s study of the Djabugay language in the early 1960’s.

The first part of Nganydjin Bulmba comprises readings taken from the recordings made by Cassells and Patz in the 1970’s and explores such themes as artefact manufacture, cooking, the quest for food as well as providing insight into the nature of Bulurru “The Good God”. My thanks are due to these linguists and to Wurrmbul’s nephew Wanyarra, Roy Banning who checked over the selected texts for inaccuracies.

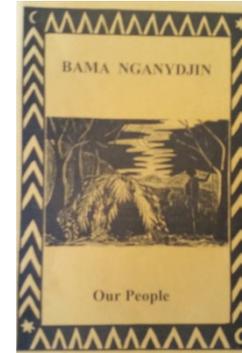
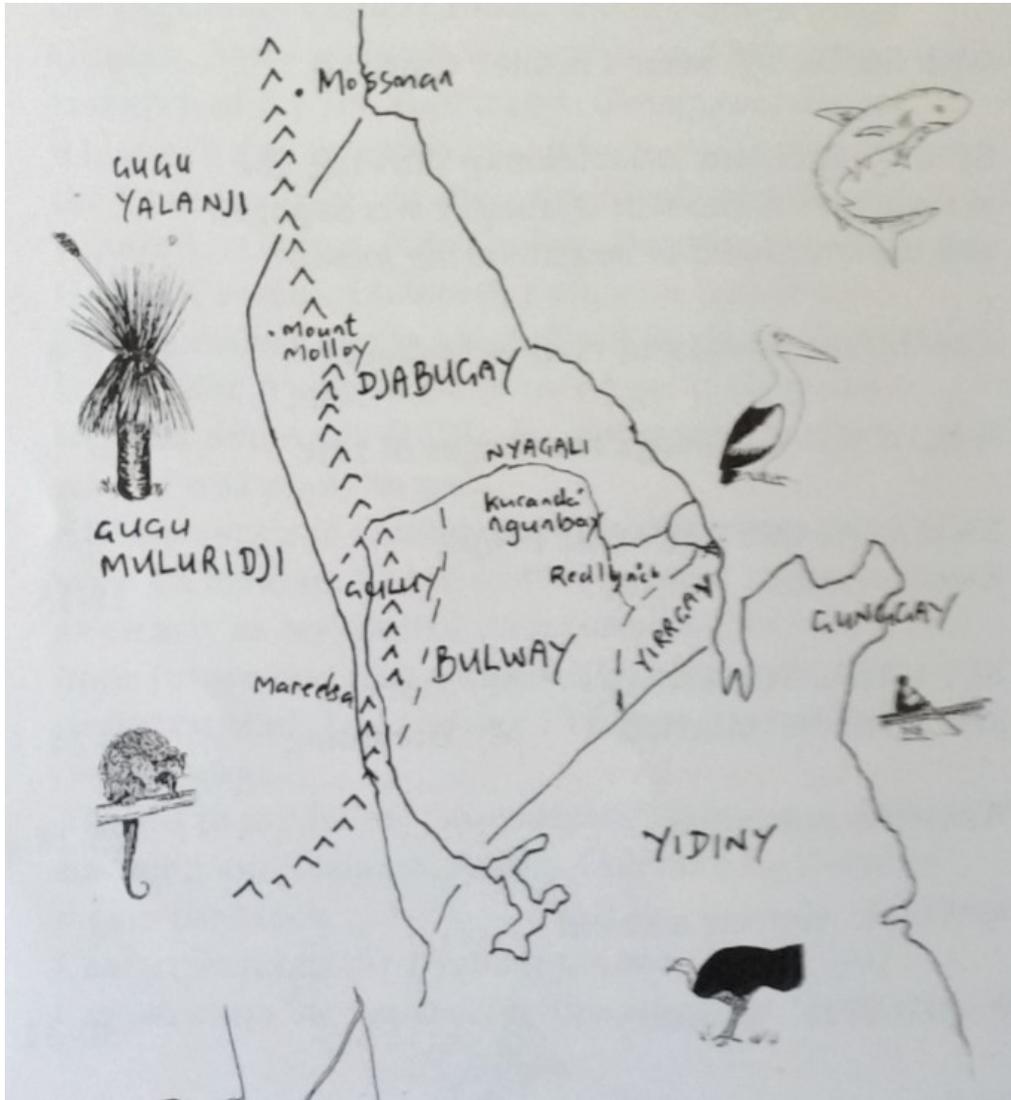
The second part of this book, entitled Nganydjin Ma: Nganydjin Djulbin “Our food our trees” has arisen out of my studies with elders Warren Brim and Dan Coleman who accompanied me in the rainforest to show me the medicines, foodstuffs and timbers on which the Djabuganydji way of life depended. They too are concerned that the Djabuganydji descendants have access to the information that was vital to their ancestors. For reasons of accessibility we have presented this information in English but featured key Djabugay words relating to nomenclature of the species and habitat.

My thanks are also due to Box Dixon whose book Word of Our Country has been of constant help in researching the utilisation of the rainforest by the Bama.

NGANYDJIN BULMBA

Our Country

Michael Quinn 1992



BAMA NGANYDJIN

Our People

Michael Quinn, Meriel Averis, 1995

The Djabuganydji and their neighbours Djabugay, Nygali, Bulway, Gulay and Yirrgay are dialects of one language. The bama (people) speaking these dialects had their own territories and referred to themselves respectively as the Djabuganydji, the Nyagalindji, the Bulwanydji, the Gulunydji and the Yirrganydji.

“Nowadays the name Dya:bugay (which is said to have been originally the name of the dialect spoken on the coast towards Port Douglas) appears to be used by the speaker to refer to the whole language, and Dya:buganydji to name the whole speech community.” (R.M.W.Dixon,1977)

Dixon found that Djabugay is closely related to Yidiny and that other languages spoken to the north, the west and the south of the Djabugay-Yidiny language sub-family were not at all similar grammatically or lexically. He was told that Gunggay spoken by the Gungganddji of Cape Grafton was mutually intelligible with Yidiny.

Not surprisingly more interaction went on between speakers of Djabugay, Yidiny and Gunggay than with neighbouring peoples whose languages were quite different, such as the Gugu Yalanydji to the north and the Muluridji to the west, and speakers of dialects of Jirbal to the south of Yidinydji territory.

Acknowledgements

Without the help of Wanyarra, Roy Banning and other Djabugay speakers, such as elders Maggie Donahue, Enid Gray, Jimmy Boyle, Florence Williams, Ivy Bacon and Dan Coleman, my research into the Duabugay language would have come to nothing.

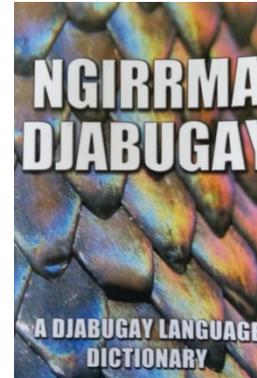
Furthermore this dictionary owes its existence to the support of linguists Helena Cassells, Elizabeth Patz, Bob Dixon and Ken Hale.

I wish to thank Cassy Nancarrow for her role in streamlining my word-list and helping to eradicate ambiguities in the text.

My understanding of the complexities of Djabugay grammar derives especially from the work of Elizabeth Patz. For a more comprehensive account of the language I recommend Patz's study of Djabugay in *The Handbook of Australian Languages Volume 4*, edited by R.M.W Dixon and Barry J. Black, Oxford University Press, Australia 1991. any mistakes in rendering her findings are undoubtedly my own.

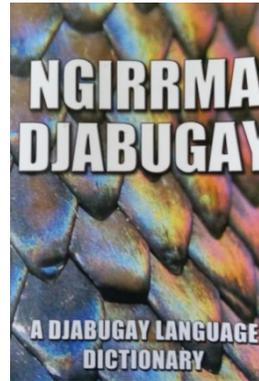
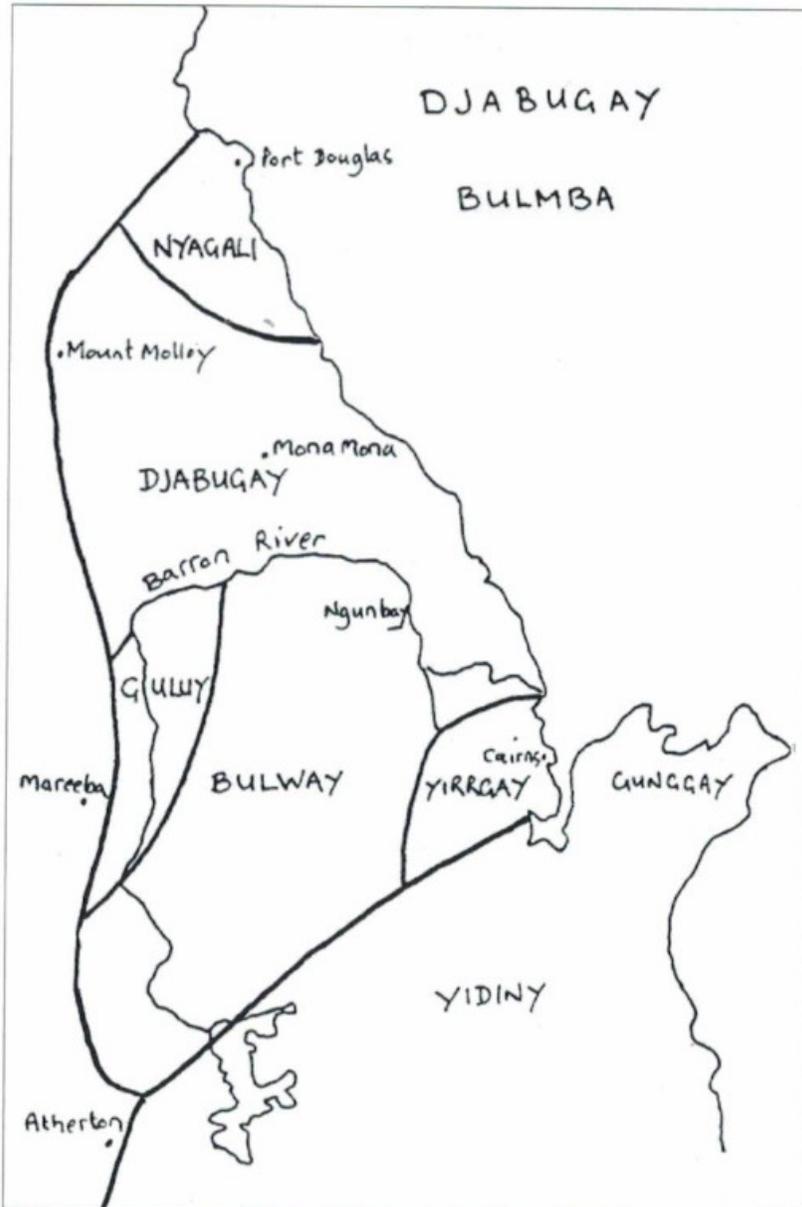
Bob Dixon has done an enormous amount of research on the neighbouring language Yidiny whose speakers shared many cultural beliefs and traditions with the Djabugay speaking people. This present dictionary owes much to his long and painstaking labours, which throw light on the way of life of the Aboriginal peoples of this part of Queensland.

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



Ngirrma Djabugay: A Djabugay Dictionary 2012

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

Speakers of the Djabugay language include not only the Djabuganydji people by the Nyagalindji, Gulunyndji, Bulwanyndji and Yirrganydji. All these peoples spoke one ngirrma, one language.

Bulway, Nyagali, Guluy, Yirrgay are all dialects of Djabugay and so their speakers could understand each other. Today, however, knowledge of these dialects has been lost.

“The groups speaking these dialects inhabited a triangle from just south of Cairns to just north of Atherton, then northward along the Barron River and on to Mount Molloy, then meeting the coast again between Port Douglas and Mossman... The Djabugay-speaking group the Djabuganydji, apparently occupied the largest territory, including a long stretch along the Barron River.” (Elizabeth Patz, 1991)

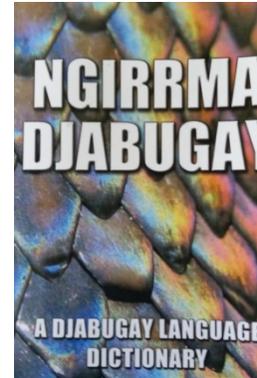
The map shows the extent of the area of which Djabugay and its dialects were spoken. The groups speaking these dialects inhabited lands both on the coast and coastal range and on the tableland. The map is from Patz 1991 and is based on work by Ursula McConnel (1939) and communication with Gilpin Banning.

The Djabugay language and its relation to other Australian Aboriginal languages

Djabugay is in many ways typical of Australian languages. In particular, linguistic research has shown Djabugay to be closely related to Yidiny, its southern neighbour, with whom it has common some 53% of its vocabulary as well as having great similarities in pronoun roots, nouns and verb derivational and inflectional suffixes and in some enclitics (Bob Dixon 1977).

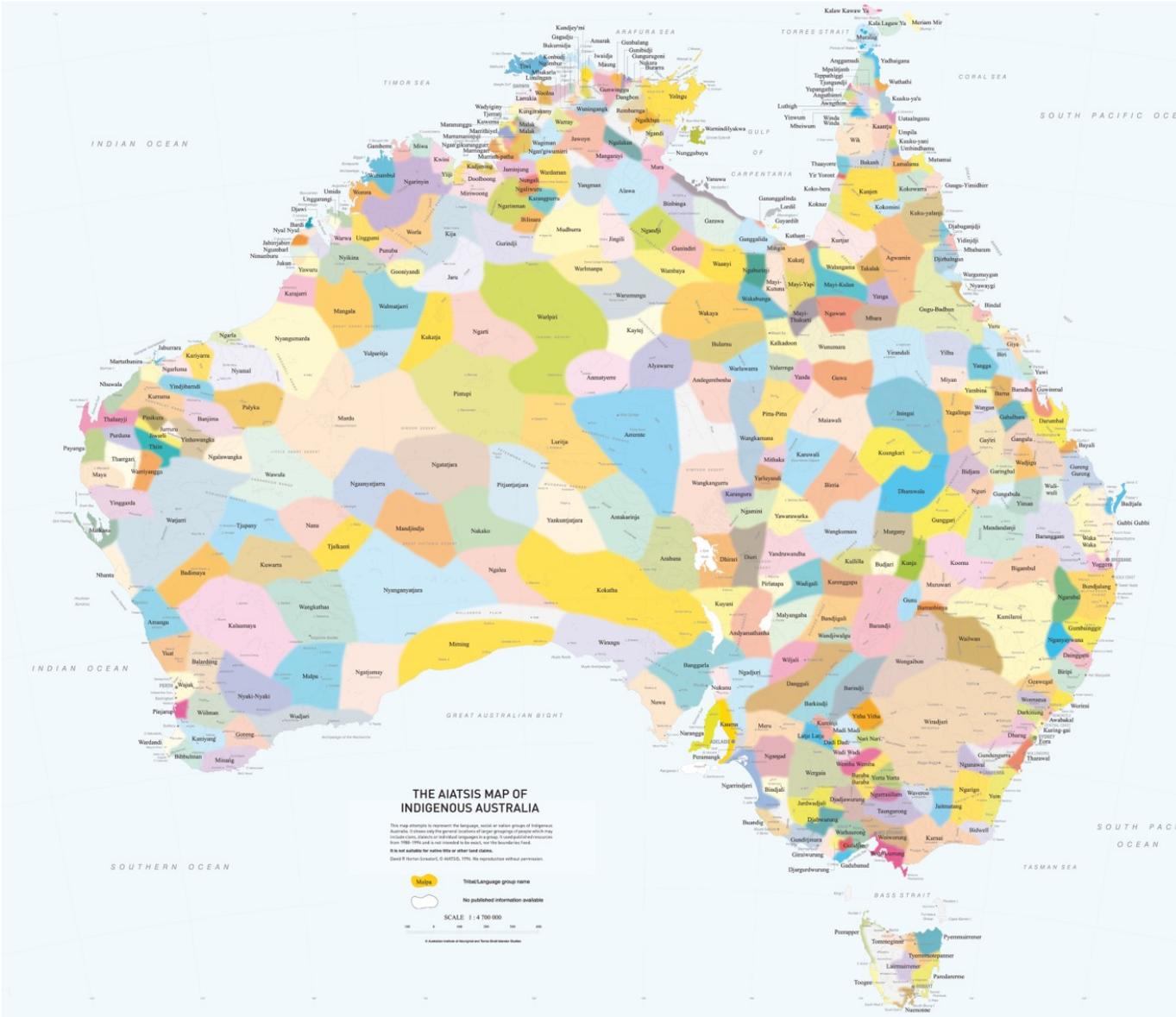
Given that Djabugay and Yidiny share certain dreamtime myths it is clear that both languages and cultures have a close genetic relationship. It is also understood that there was degrees of bilingualism amongst speakers of these languages prior to colonisation (Patz 1991).

Traditionally, the Djabuganydji and Yidinydji shared a similar environment and way of life. They had similar beliefs and cultural traditions and linguistically shared certain elements of their lexicon and grammar. Entries taken from Bob Dixon's *Words of Our Country* have been marked with an asterisk. Such words were either possibly held in common or mutually known as the result of inter-marriage and other forms of cultural exchange.



Ngirrma Djabugay: A Djabugay Dictionary 2012

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



MAP NAME
THE AIATSIS MAP OF INDIGENOUS AUSTRALIA

MAP DATE
1996

MAP MAKER
David R Horton

MAP NOTATIONS
This map attempts to represent the language, social or nation groups of Indigenous Australia. It shows only the general locations of larger groups of people which may include clans, dialects or individual languages in a group. It used published resources from 1988-1994 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.

MAP NAME

THE AIATSIS MAP OF INDIGENOUS AUSTRALIA

MAP DATE

1996

MAP MAKER

David R Horton



ZOOM

Harvard - Adelaide Universities
Anthropological Expedition

329

Harvard - Adelaide Universities
Anthropological Expedition

1938

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SPEAKERS

LEFT NOTES:
Tindale 'Parallel Vocabularies'
Speakers 1938-9

George Martin
1958

Wanyarra Roy Banning

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



Language Varieties of Cape York Peninsula

This inset map shows the outline of Australia with a red box highlighting the Cape York Peninsula in the northeast. A detailed map of the peninsula is provided below, showing the locations of various language varieties and major towns. The map includes geographical features like the Gulf of Carpentaria and the Coral Sea. The PAMA Language Centre logo is also present.

BAR Expedition Symbol: N

THIS FILM CONTAINS SECTIONS THAT ARE RESTRICTED.

This is the first of twelve film titles documenting the Board for Anthropological Research (BAR) Harvard-Adelaide Universities expedition, during 13 May 1938 - 30 June 1939. This expedition travelled through South Australia, Queensland, New South Wales, Tasmania, Victoria and Western Australia. For a listing of the locations visited by the expedition party see: JB Birdsell's 'Australian Daily Field Journal 1938-1939' (AA 689/1/1) and NB Tindale's Journal 'Harvard and Adelaide Universities Anthropological Expedition, Australia, 1938-1939' (AA 338/1/15/1-2).

'Pygmoid Natives of the Atherton Plateau, Queensland' 1938 is a final film production documenting the BAR expedition's visit to Queensland during August to December 1938. The cinematographer was NB Tindale (AA 338) with possible involvement from both DM Tindale and BG Birdsell who stating that they were 'looking forward to interesting experiments with a small movie camera,' 'Women Look Forward to Year's Camping Trip.' *Advertiser* 5 May 1938, clipping in NB Tindal Journal (AA 338/1/15/1-2), p.xi.

The Harvard Adelaide films were made for the South Australian Museum's (SAM) Children's Museum, however due to the onset of the Second World War and the prohibitive costs of bringing film to a final production stage, these films except the present item, remained unfinished. During 1974 NB Tindale wrote a report on the unfinished BAR films. See: (AA 346/9/27/8).

The South Australian Museum Archive Master Preservation Tape (AA 346/9/13/1/5) consists of Reels 1-2 (AA 346/9/13/1/1-2), duration 22 minutes 49 seconds, with intertitles. This expedition film was previously held in the NB Tindale collection and was transferred into the BAR collection in December 2005.

Additional footage not included in the final film production was found spliced to the end of Mann Range, 1933, Reel 3, See: Access copy (AA 346/9/13/1/11-12), Time Codes 11:26-11:53, duration 34 seconds.

This film has been titled, additional titles not included in the final film production are found in (AA 346/9/13/8) Time Codes 05:39-06:05.

In this summary all intertitles are italicised and within quotation marks. All spelling within intertitles have been left as originally spelt. Language and terms which reflect the author's attitude or that of the period in which the item was produced may be considered inappropriate today.

The method adopted by BAR expeditions to undertake research and record the results involved assigning a unique number to each individual (here called 'individual subject number'). This number was given the expedition symbol as a prefix, and remained consistent throughout the research. This expedition was assigned the symbol 'N'. All individuals recorded during the expedition were assigned an individual subject number, for example [N419]. Where possible the 'individual subject number' of those who appear in film have been noted.

The time coded summary is in minutes and seconds. Following the summary of this film is a list of references

Formats Held: 16mm, SP Betacam, Digital Betacam, Access DVDs

Summary (Time Coded): Taken from Access DVD 3 (AA 346/9/13/1/9)

- 00:00 Harvard-Adelaide Expedition Film: 'Pygmoid Natives of The Atherton Pleateau, Queensland.'1938.
- 00:00 'Cultural Sensitivity Warning.'
- 00:00 'The Museum Board of South Australia © 1938.'
- 01:30 '*Pygmoid Natives of The Atherton Plateau, Queensland. I*' Film title overlaid on a photograph of a group of Australian Aboriginal people from Millaa Millaa, Queensland, c.1890. Photographed by Alfred Atkinson.
- 01:36 '*Photography and Arrangement by Norman B Tindale Ethnologist SA Museum.*'
- 01:41 '*Hinchinbrook Island - southern limit of Queensland's largest rain jungle.*'
- 01:46 An Australian Aboriginal man wades through a river carrying an tomahawk and other items above his head. He then returns to the far bank of the river. Palm Island, Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), pp.611-613, and related footage (AA 346/9/13/1/11) Time Codes 11:26-11:53.
- 02:00 Hinchinbrook Island channel viewed from the mountains that overlook Cardwell, Queensland.
- 02:11 Sign for 'Russell River.'
- 02:15 The Russell River with Mt Bartle Frere in the background, Queensland.
- 02:23 Sign for 'Barron Falls' with the falls in the background.
- 02:29 Barron Falls near Cairns, Queensland.
- 02:40 '*Atherton Tableland - formally home of many pygmoid tribes.*'
- 02:45 Rain forest near Mona Mona, Queensland.
- 02:53 '*Many pygmoid natives now congregate about Mona Mona*'
- 02:55 Map of Queensland showing the Cairns Hinterland, a hand points out Mona Mona, Queensland.
- 03:02 People gather at the communal tap, Mona Mona Mission, Queensland.
- 03:13 Children playing. Mona Mona Mission, Queensland.
- 03:46 A group of women carry large planks of timber. Mona Mona Mission, Queensland.
- 03:58 '*Anthropologist JB Birdsell talks to a Bararam man.*'
- 04:02 'NB Birdsell speaks to Starlight Street [N444] of the Tjapukai people. Mona Mona Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), p.325.
- 04:20 Cecil Brim [N479] of the Tjapukai and Buluwai peoples walks towards the camera. Mona Mona Mission, Queensland. See NB Tindale Journal (AA 338/1/15/1-2), p.329.
- 04:33 Toby Brim [N428] of the Tjapukai people. See: NB Tindale film summary (AA 346/9/27/6) p.3.
- 04:39 BG Birdsell speaking with and Maggie Davis [N435]. Mona Mona Mission, Queensland.
- 05:03 Cyril Hobson [N433] of the Tjapukai people. Mona Mona Mission, Queensland. See NB Tindale Journal (AA 338/1/15/1-2), p.325.
- 05:19 Gwen (Gwene) Molloy [N581] of the Buluwai and Muluritji peoples. Mona Mona Mission, Queensland. See: Photographs (AA 338/5/15/46-47) and NB Tindale Journal (AA 338/1/15/1-2), p.369.
- 05:35 Young daughter of 'Ollie Carroll.' See: NB Tindale Journal (AA 338/1/15/1-2), p.353, and NB Tindale photograph (AA 338/5/15/36-37, 44)
- 05:45 An Australian Aboriginal woman holding her young child. Mona Mona Mission, Queensland.
- 05:51 A group of children. Mona Mona Mission, Queensland.
- 06:06 An Australian Aboriginal man poses for the camera, laughing.
- 06:25 JB Birdsell speaks with a Nora Mont [N464] of the Tjapukai people. Mona Mona Mission, Queensland. See: Photographs (AA 338/5/15/24) and NB Tindale Journal (AA 338/1/15/1-2), pp. 326-327.
- 06:38 Mary Ann Lawrence [N475] of the Tjapukai people. Mona Mona Mission, Queensland. See: Photographs (AA 338/5/15/28) and NB Tindale Journal (AA 338/1/15/1-2), p.328.
- 07:01 Night shot of Bob Rose [N488] of the idindji people speaking his traditional language. See: NB Tindale Journal (AA 338/1/15/1-2), p.339, and NB Tindale's film summary (AA 346/9/27/6) p.4, Reel 10.

07:30 *'Newly-born pygmoid infant with pink skin'*

07:35 A nurse and an Australian Aboriginal woman with her newborn baby. Close up of several newborn babies. Yarrabah, Queensland.

08:36 *'Giant figtrees mark age-old camping places of aborigines.'*

08:41 DM Tindale and BG Birdsell examine figtrees.

09:16 DM Tindale, BG Birdsell and JB Birdsell crossing log bridges in the rainforest, Lake Barrine, Queensland.

09:40 *'Volcanic crater lakes in the jungle.'*

09:44 Wild ducks fly over a large lake in the rainforest. Lake Barrie, Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), p.417.

10:00 Great expanses of rainforest vegetation on the edge of Lake Barrie, Queensland.

11:00 *'Cassowaries and tree kangaroos live in the jungle.'*

11:05 A cassowarie chick. Oombundgie, Queensland.

11:22 *'A dozen small tribes roam these jungles.'*

11:26 An Australian Aboriginal man on the far bank of a river, standing on a raft. The man poles the raft across the river towards the camera, smoking a pipe. The man picks up a tomahawk and other items from the raft. Palm Island, Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), pp.611-613, and related footage (AA 346/9/13/1/11) Time Codes 11:26-11:53.

11:54 Photographic still of a group of Australian Aboriginal people from Millaa Millaa, Queensland. Photograph by Alfred Atkinson c.1890. See: NB Tindale photograph (AA 338/5/15/87).

12:02 *'Tree-climbing, a daily necessity for jungle dwellers.'*

12:06 Tall trees at the edge of the forest. Lake Barrie, Queensland.

12:19 An idindji man prepares a cane loop by tying knotted hand grips. Lake Barrie, Queensland.

12:26 An idindji man demonstrates how to climb a tree using a cane loop. Lake Barrie, Queensland. See: Photos (AA 338/5/15/57) and NB Tindale Journal (AA 338/1/15/1-2), p.419-421.

13:17 ***'Pygmoid Natives of the Atherton Plateau, Queensland, II'*** Film title overlaid on a photograph of 'Idindji tribes people near Babinda, Cairns District, 1893.' Taken by Alfred Atkinson. See: NB Tindale photograph (AA 338/5/15/85).

13:23 A Tjapukai man demonstrating spear holding method. Mona Mona Mission, Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), p.543.

13:36 Close up of spear holding method.

13:42 *'Tjapukai man making wax-hafted quartz knives.'*

13:47 George Kuranda [N429] of the Tjapukai people demonstrating pressure flaking. Mona Mona Mission, Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), pp.340-341.

14:47 Placing bees-wax on the stone flake.

15:01 Two women carry firewood through grassland. Mona Mona Mission, Queensland.

15:18 *'Staple diet of bush yams pounded and milled.'*

15:23 Mrs Carroll of the Tjapukai people grinding yams for food. In the background are various baskets used by the local people. A rolling motion is used on the grindstone to prepare the yams, which are first hammered, pounded and then rolled. The stone mills are in the SAM collection. Mona Mona Mission, Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), pp.351-353, 359.

16:03 *'Nets, spears and poisons are used in fishing.'*

16:00 Women and children walk with fishing nets.

16:17 Restricted Content Starts.

17:27 Restricted Content Ends.

17:27 *'Basket-making methods follow those of extinct Tasmanians.'*

17:31 Mrs Carroll of the Tjapukai people weaving baskets. The grass is split and flattened, then the initial arrangement and first movements of the weaving process are demonstrated. Mona Mona, Queensland, 1938. See: Photographs (AA 338/5/15/42-44) and NB Tindale Journal (AA 338/1/15/1-2), p.353.

18:52 An Australian Aboriginal man uses his teeth to strip the cane into lengths. The final stages of lashing the handle onto the basket. Mrs Carroll places the basket on her head to show the manner of carrying. A young child sits by her side.

19:51 *'Flat tree-buttresses yield large Idindji fighting shields.'*

19:55 An idindji man uses a tomahawk to outline the shape of the shield in a fig tree. Oombundgie, Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), p.471.

20:08 Fred Mandraby [N611] of the idindji people making a shield. Yarrabah, Queensland. NB Tindale Journal (AA 338/1/15/1-2), p.462. The shield is SAM Registry No. A27377.

20:46 Shield being smoked over a fire. Yarrabah, Queensland. NB Tindale Photographs (AA 338/5/15/62).

20:58 Scraping the shield smooth with a rasp stone. Yarrabah, Queensland. See: NB Tindale Journal (AA 338/1/15/1-2), p.461.

21:19 Using coals to burn through the handle of the shield. Yarrabah, Queensland.

21:33 Preparation of turtle designs for the shield. Yarrabah, Queensland.

21:40 Fred Mandraby [N611] and Charles Hyde [N704] of the idindji people decorating shields. Yarrabah, Queensland. See NB Tindale Journal (AA 338/1/15/1-2), pp.461, 541, NB Tindale photograph (AA 338/5/15/67). Additional footage is found in Harvard Adelaide: Film Offcuts (AA 346/9/13/12/6), Time Codes 01:57-02:04.

21:53 *'Placing turtle and fish designs on these shields.'*

21:58 Fred Mandraby [N611] of the idindji people painting turtle and fish designs on a shield.

22:32 Charles Hyde [N704] of the idindji people painting himself.

22:44 Fred Mandraby [N611] and Charles Hyde [N704] of the idindji people with their painted shields and a broadsword. Oombundgie, Queensland.

22:49 *'A wooden broadsword is the principle fighting weapon'*

23:54 Fred Mandraby [N611] and Charles Hyde [N704] of the idindji people with their painted shields, close up of the designs.

23:16 Restricted Content Starts.

24:17 Restricted Content Ends.

24:17 Sill photograph 'Idindji tribes people near Babinda, Cairns District, 1893.' Taken by Arthur Atkinson. No Intertitle.

24:19 End of footage

Tindale Tribes: [Tjapukai](#); [Idindji](#); [Muluritji](#).

•HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. MASTER NEGATIVE, REEL 1

Characteristics: 16mm, B&W, silent, 400 ft.

Notes: This item was previously held in NB Tindale collection (AA 338) Acc. No. 1044 [Negative 3A]

•HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. MASTER NEGATIVE, REEL 2

Characteristics: 16mm, B&W, silent, 400 ft.

Notes: This item was previously held in NB Tindale collection (AA 338) Acc. No. 1043. [Negative 3B]

•HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. DUPLICATE POSITIVE, REEL 1

Characteristics: 16mm, B&W, silent, 400 ft.

Notes: This item was previously held in NB Tindale collection (AA 338) Acc. No. 1044 [Positive 3A]

•HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. DUPLICATE POSITIVE, REEL 2

Characteristics 16mm, B&W, silent, 400 ft.

Notes: This item was previously held in NB Tindale collection (AA 338) Acc. No. 1043. [Positive 3A]

•HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. MASTER PRESERVATION COPY

Format: SP Betacam

Duration: 22 min 49 sec

Transfer Date: 1/07/2006

Generation: Copy of AA 346/9/13/1/1-2

6. HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. DUBBING / LOAN COPY

Format: Digital Betacam

Duration: 22 min 49 sec

Transfer Date: 1/07/2006

Generation: Copy of AA 346/9/13/1/5

7. HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. PRESERVATION DVD 1 [TIME CODED]

Format: DVD

Duration: 22 min 49 sec

Transfer Date: 1/07/2006

Generation: Copy of AA 346/9/13/1/6

8. HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. PRESERVATION DVD 2

Format: DVD

Duration: 22 min 49 sec

Transfer Date: 1/07/2006

Generation: Copy of AA 346/9/13/1/6

9. ARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. ACCESS DVD 3 [TIME CODED]

Format: DVD

Duration: 22 min 49 sec

Transfer Date: 1/07/2006

Generation: Copy of AA 346/9/13/1/7

10. HARVARD-ADELAIDE: 'PYGMOID NATIVES OF THE ATHERTON PLEATEAU, QUEENSLAND' 1938. ACCESS DVD 4

Format: DVD

Duration: 22 min 49 sec

Transfer Date: 1/07/2006

Generation: Copy of AA 346/9/13/1/8

REFERENCES

- NB Tindale Journal 'Harvard and Adelaide Universities Anthropological Expedition, Australia, 1938-1939.' (AA 338/1/15/1).
- NB Tindale's notes for the editing of the Harvard Adelaide films (AA 346/9/27/6).
- NB Tindale 'Notes on Partly Processed 16mm films, examined by NB Tindale, July 1974.' (pp.4) (AA 346/9/27/8).
- NB Tindale annotations on the edges of the 16mm film regarding subjects, dates and locations.
- Mai, Larry L et al ed. *The Perception of Evolution: Essays Honouring Joseph B. Birdsell.* Anthropology UCLA, Volume 7, Numbers 1 & 2, 1981. University of California, Los Angeles.
- Tindale, NB and Birdsell, JB. 'Results of the Harvard-Adelaide Universities Anthropological Expedition, 1938-1939. Tasmanian Tribes in North Queensland.
- BAR Harvard-Adelaide Expedition: Sociological photographs (AA 346/4/20/1).
- BAR Harvard-Adelaide Expedition: Anthropological data cards (AA 346/4/20/2) JB Birdsell set (AA 689/9/16).
- NB Tindale photographs (AA 338/5/15/1-2).
- Alfred Atkinson photograph used in Reel 1 title. See: (AA 338/5/15/87) and (AA 689/4/3/1/41-42).
- Alfred Atkinson photograph used in Reel 2 title. See: (AA 338/5/15/85) and (AA 689/4/3/1/24).

Creator [Board for Anthropological Research](#)

Control AA 346/9/13/1/1-10

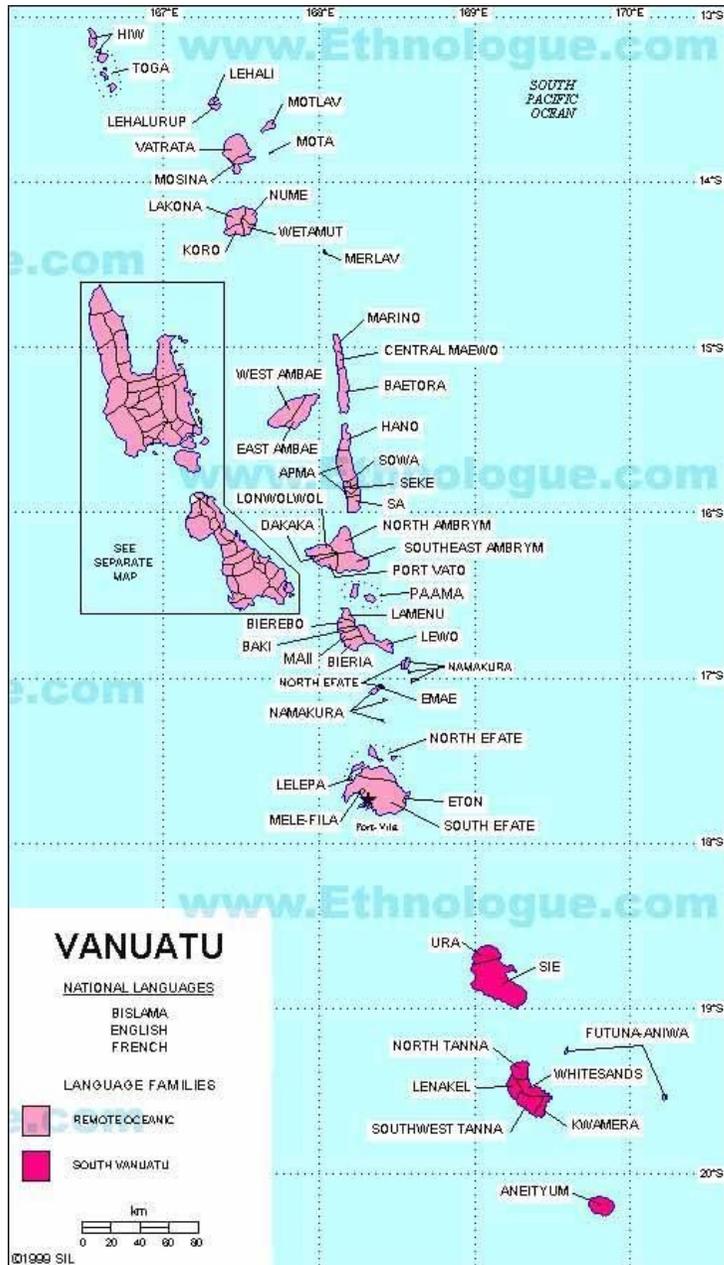
Date Range August 1938 - December 1938, dates of expedition

Quantity 26 cm, 10 film items. Formats: 16mm, Betacams, DVDs

Inventory Identifier AA 346/9/13/1/1-10

Series [AA346/09](#)

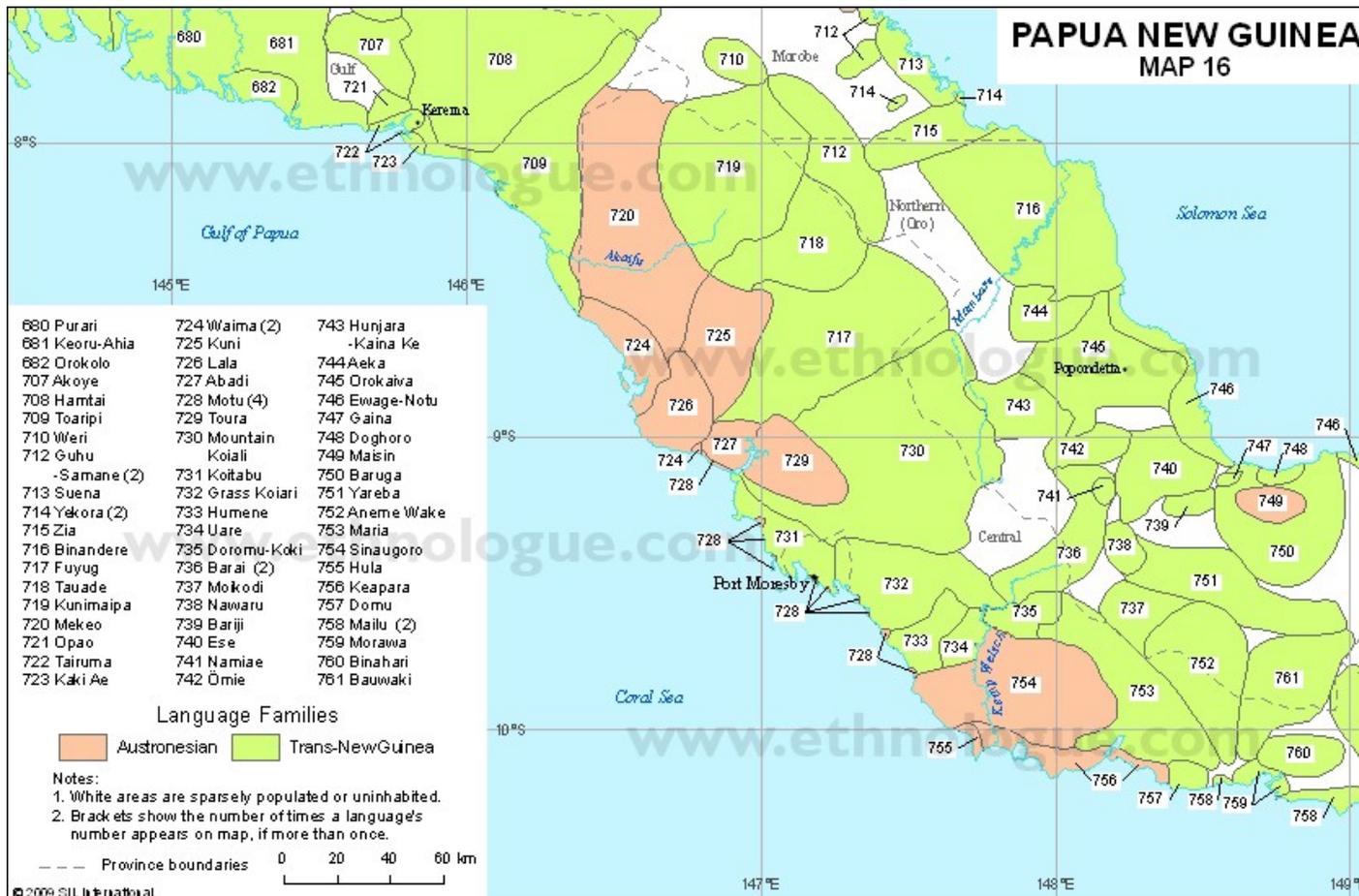
* Joseph Birdsell - The recalibration of a paradigm for the first peopling of Greater Australia



In addition, there are over one hundred local languages spread over the archipelago. Vanuatu is the country with the highest density of languages per capita in the world: it currently shows an average of about 1760 speakers for each indigenous language, and went through a historical low of 565;^[1] only Papua New Guinea comes close. Some of these languages are very endangered, with only a handful of speakers, and indeed several have become extinct in recent times. Generally however, despite the low numbers for most of the indigenous languages, they are not considered especially vulnerable for extinction.^[2]

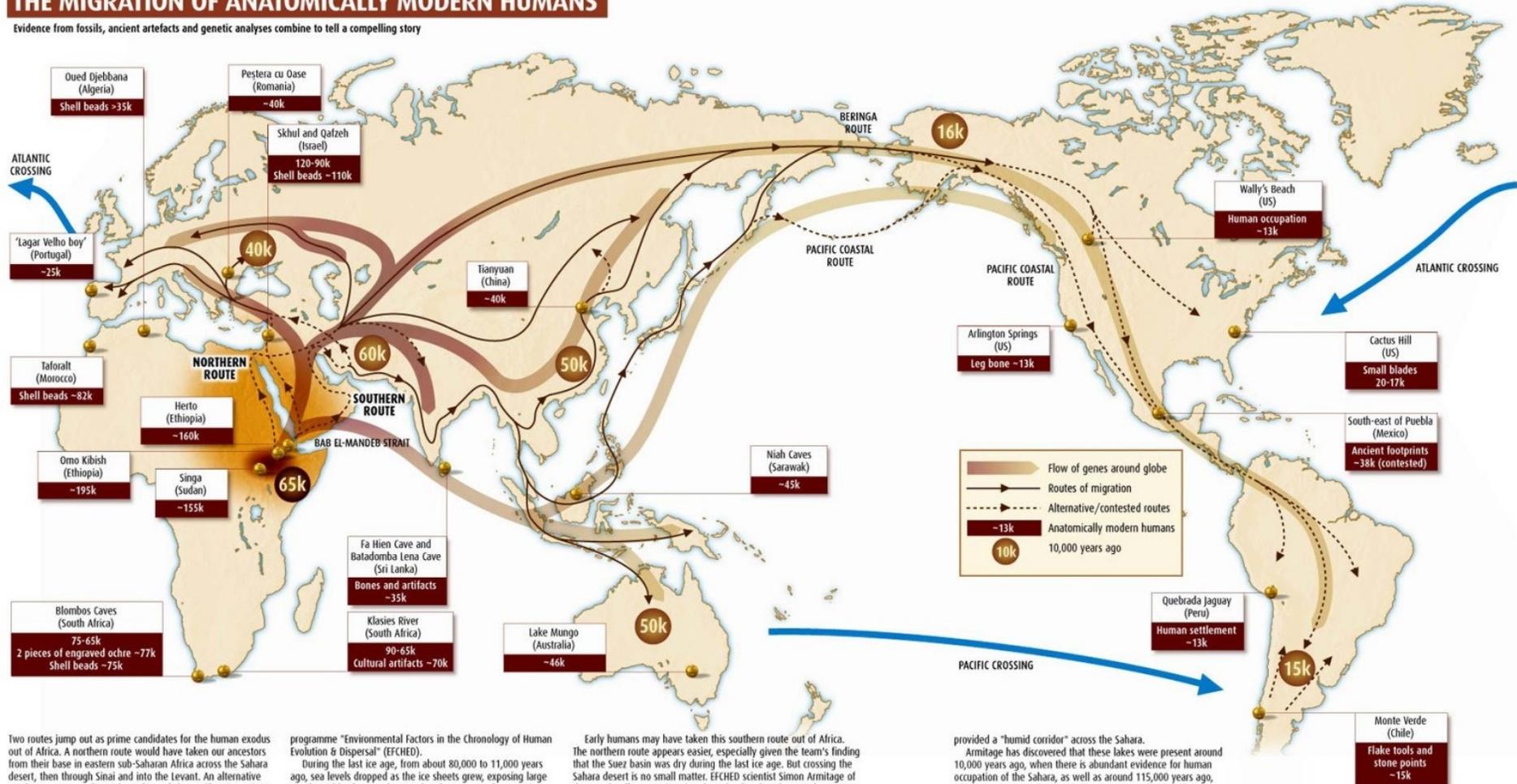
The languages of Papua New Guinea today number over 850. These languages are spoken by the inhabited tribal groups of Papua New Guinea^[1] making it the most linguistically diverse place on earth.

https://en.wikipedia.org/wiki/Languages_of_Papua_New_Guinea



THE MIGRATION OF ANATOMICALLY MODERN HUMANS

Evidence from fossils, ancient artefacts and genetic analyses combine to tell a compelling story

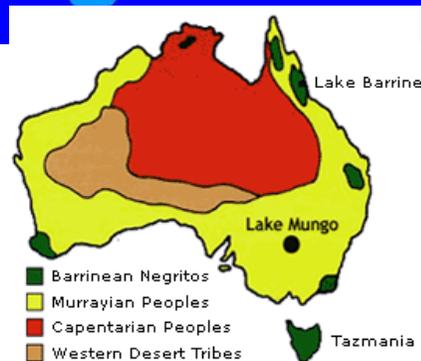
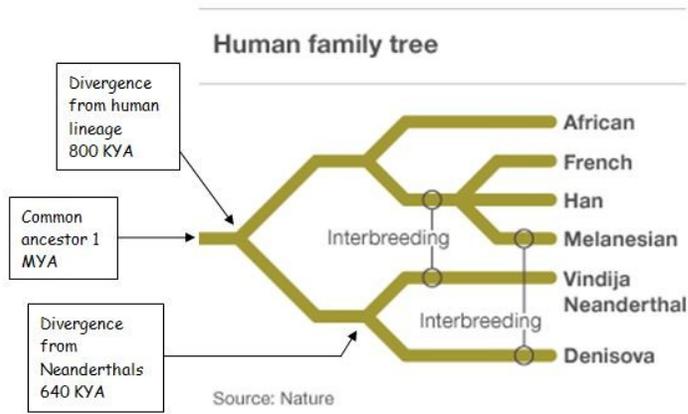
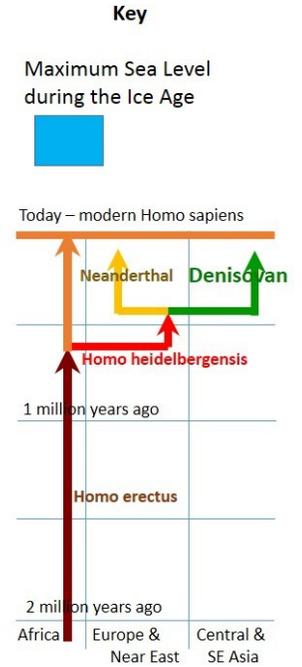
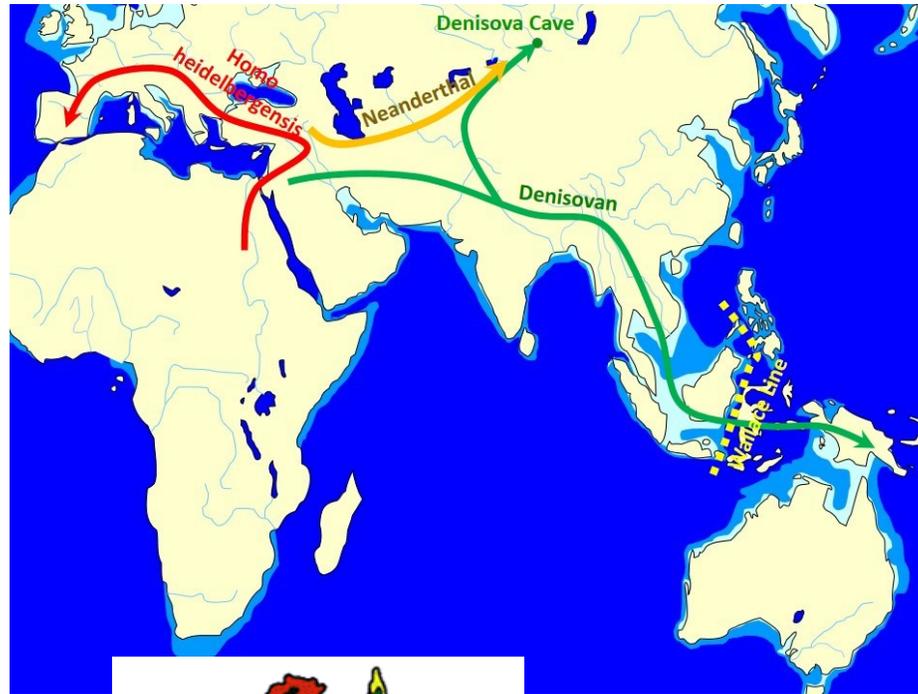
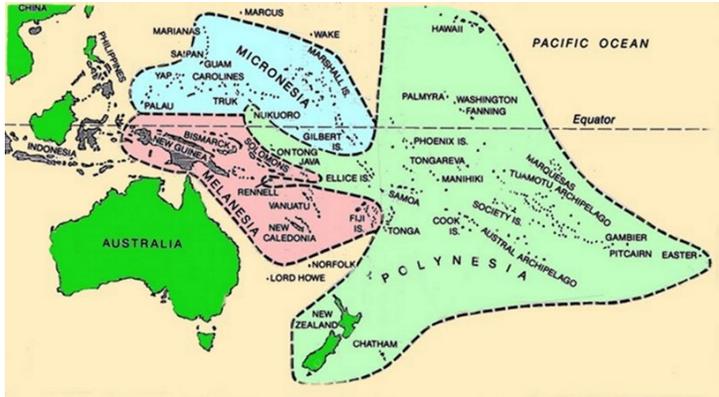


Two routes jump out as prime candidates for the human exodus out of Africa. A northern route would have taken our ancestors from their base in eastern sub-Saharan Africa across the Sahara desert, then through Sinai and into the Levant. An alternative southern route may have charted a path from Djibouti or Eritrea in the Horn of Africa across the Bab el-Mandeb strait and into Yemen and around the Arabian peninsula. The plausibility of these two routes as gateways out of Africa has been studied as part of the UK's Natural Environment Research Council's

programme "Environmental Factors in the Chronology of Human Evolution & Dispersal" (EFCHED). During the last ice age, from about 80,000 to 11,000 years ago, sea levels dropped as the ice sheets grew, exposing large swathes of land now submerged under water and connecting regions now separated by the sea. By reconstructing ancient shorelines, the EFCHED team found that the Bab el-Mandeb strait, now around 30 kilometres wide and one of the world's busiest shipping lanes, was then a narrow, shallow channel.

Early humans may have taken this southern route out of Africa. The northern route appears easier, especially given the team's finding that the Suez basin was dry during the last ice age. But crossing the Sahara desert is no small matter. EFCHED scientist Simon Armitage of the Royal Holloway University of London has found some clues as to how this might have been possible. During the past 150,000 years, North Africa has experienced abrupt switches between dry, arid conditions and a humid climate. During the longer wetter periods huge lakes existed in both Chad and Libya, which would have

provided a "humid corridor" across the Sahara. Armitage has discovered that these lakes were present around 10,000 years ago, when there is abundant evidence for human occupation of the Sahara, as well as around 115,000 years ago, when our ancestors first made forays into Israel. It is unknown whether another humid corridor appeared between about 65,000 and 50,000 years ago, the most likely time frame for the human exodus. Moreover, accumulating evidence is pointing to the southern route as the most likely jumping-off point.



Aboriginal Australians, Pacific Islanders carry DNA of unknown human species, research analysis suggests

Updated 26 Oct 2016, 10:44pm

People from Papua New Guinea and north-east Australia carry small amounts of DNA of an unidentified, extinct human species, a new research analysis has suggested.

The analysis suggests the DNA is unlikely to come from Neanderthals or Denisovans, but from a third extinct hominid, previously unknown to archaeologists.

Statistical geneticist Ryan Bohlender and his team investigated the percentages of extinct hominid DNA in modern humans.

They found discrepancies in previous analyses and found that interbreeding between Neanderthals and Denisovans was not the whole story to our ancestors' genetic makeup.



PHOTO: A third group of hominids may have bred with the ancestors of Melanesians. (Supplied: Briar March)

RELATED STORY: World-first genome study reveals rich history of Aboriginal Australians

RELATED STORY: Genetic map reveals impact of interbreeding with cavemen

New DNA Analysis Shows Aboriginal Australians Are the World's Oldest Society

The group was the first to split after a single wave of migration out of Africa took place between 51,000 and 72,000 years ago, study shows



Aboriginal rock art at Ubirr in Kakadu National Park. (witte-art, de via iStock)

<http://www.smithsonianmag.com/smart-news/dna-tests-suggest-aboriginal-australians-have-oldest-society-planet-180960569/>

<http://www.abc.net.au/news/2016-10-26/dna-of-extinct-human-species-pacific-islanders-analysis-suggests/7968950>

First Aboriginal genome sequenced

1920s hair sample reveals Aboriginal Australians' explorer origins.

Even Callaway

A 90-year-old tuft of hair has yielded the first complete genome of an Aboriginal Australian, a young man who lived in southwest Australia.



Descendent of the first humans to leave Africa.

Mark Kolbe / Getty Images

He, and perhaps all Aboriginal Australians, the genome indicates, descend from the first humans to venture far beyond Africa more than 60,000 years ago, and thousands of years before the ancestors of most modern Asians trekked east in a second migration out of Africa.

<http://www.nature.com/news/2011/110922/full/news.2011.551.html>



Aboriginal Australians are the oldest continuous culture on Earth, confirms a new genetic study. (Credit: Getty Images)

DNA confirms Aboriginal culture one of Earth's oldest

BY AG STAFF WITH AAP | SEPTEMBER 23, 2011

The first Aboriginal genome sequence confirms Australia's native people left Africa 75,000 years ago.

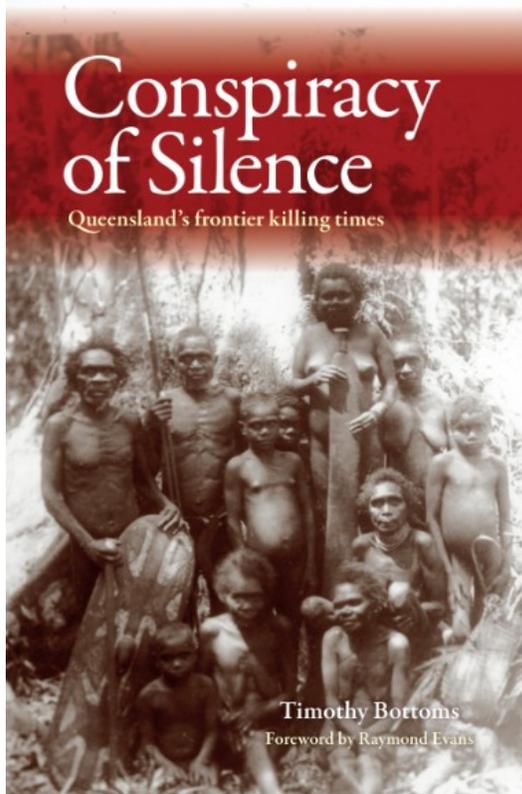
SHARE EMAIL PRINT

ABORIGINAL AUSTRALIANS ARE descendants of the first people to leave Africa up to 75,000 years ago, a genetic study has found, confirming they may have the oldest continuous culture on the planet.

<http://www.australiangeographic.com.au/news/2011/09/dna-confirms-aboriginal-culture-one-of-earths-oldest/>

Conspiracy of Silence – Queensland’s frontier killing times

By Timothy Bottoms



“This is an important, well researched book: challenging, compelling and controversial. It is a must read for anyone interested in Australian history.”

Henry Reynolds

The Queensland frontier was more violent than any other Australian colony. From the first penal settlement at Moreton Bay in 1824, as white pastoralists moved into new parts of the country, violence invariably followed. Many tens of thousands of Aboriginals were killed on the Queensland frontier. Europeans were killed too, but in much smaller numbers.

The cover-up began from the start: the authorities in Sydney and Brisbane didn't want to know, the Native Police did their deadly work without hindrance, and the pastoralists had every reason to keep it to themselves. Even today, what we know about the killing times is swept aside again and again in favour of the pioneer myth.

Conspiracy of Silence is the first systematic account of the frontier violence in Queensland. Following the tracks of the pastoralists as they moved into new lands across the state in the nineteenth century, Timothy Bottoms identifies massacres, poisonings and other incidents, including many that no-one has document in print before. He explores the colonial mindset and explains how the brutal dispossession of Aboriginal landowners continued over decades.

NIKKI HENNINGHAM

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As a postgraduate student in the 1990s I researched white women's experiences of the North Queensland colonial frontier. Personal accounts of travel in the region written by women were few, but there is one passage of a diary kept by twenty-two-year-old Caroline Creaghe that I can still remember by heart. Creaghe, who travelled in northwest Queensland with her husband as part of a bigger expedition party in 1883, was staying at Lilydale station near Lawn Hill, enjoying some home comforts and conversations with the women who lived there. Her description of their reports of the interior design at a station roughly sixty kilometres distant is permanently imprinted on my memory: 'Mr Watson has forty pairs of blacks' ears nailed round the walls collected during raiding parties after the loss of many cattle speared by the blacks'. I read many accounts of frontier violence through the course of my research, but this sentence remains, for me, the most powerful symbol of the cruelty and complicity of white settlers who occupied Queensland in the nineteenth and twentieth centuries. Even if there was some tut-tutting associated with the telling of the tale, the implicit message was that sometimes in difficult circumstances, difficult things happen. All white men and women knew this, but they rarely spoke of it.

When I opened my copy of Timothy Bottoms' *Conspiracy of Silence: Queensland's Frontier Killing Times*, I went straight to the (detailed) index to find Creaghe's name, and discovered that my memory hadn't failed me (161). There was the reference to Mr Watson; one of the many examples of the settler brutality in Queensland that Bottoms has gathered together to provide 'a roadmap back into what seems, from a modern perspective, to be a barely conceivable past' (xix). Building on the work of Raymond Evans (who provides a foreword), Henry Reynolds and Noel Loos, Bottoms combines detailed archival research with the oral lore of traditional landowners to remind us that, even after a generation of revisionist colonial history, there are still many crimes that were committed during these killing times that remain unacknowledged or, perhaps even worse, disputed and denied. 'No Australian today is responsible for what happened on our colonial frontier', he says. 'But we are responsible for not acknowledging what happened. If we do not, our integrity as a nation is flawed and we are shamed as a people for perpetuating a lie' (207). In a meticulously researched and referenced book, Bottoms makes sure that anyone who reads it is left in no doubt as to what happened in Australia barely 120 years ago.

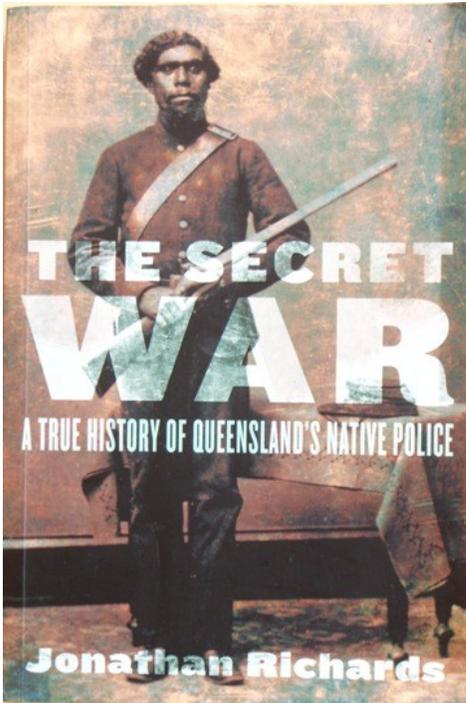
In one respect *Conspiracy of Silence* is a recap of old evidence reproduced for a new decade. Stories of the massacres at Hornet Bank, Long Lagoon, and Blackfellow Creek on the Hodgkinson Goldfields, of mass drownings, burnings and poisonings at numerous places, are chillingly familiar to anyone who has worked, literally and figuratively, in the area. But even those familiar with the documentary evidence of the systematic violence that accompanied white settlement in Queensland will find something new in Bottoms' approach. Bottoms received help from traditional landowners around the state and skilfully incorporates their knowledge of the past into the known documentary narrative. Mrs Alma Wason, an Okunjen elder of Kowanyama on the Gulf of Carpentaria, notes that today, 'there are big gaps in the genealogies of the clans of the top end groups ... as well as neighbouring clans ... whose territory it was the Jardines trespassed upon' (104). The Jardine brothers were well known for 'shooting their way through' on their way to Cape York, with Frank Jardine marking his sharp-shooting with notches on his rifle stock. Even without the visible evidence of the notches, the Okunjen have their own stories that tell the truth of how the Jardines 'civilised the north'. Our understanding is enhanced through their inclusion.

Particularly impressive is the way Bottoms has mapped what he has collected, making visual the extent of the violence he has uncovered and described. In a collection of illustrations, 'Some Massacres on the Queensland Frontier', he offers a comprehensive set of 'massacre maps', aimed to confront the reader in the event that mere text won't work. If anecdotes out on the edge of the frontier are easy to ignore, the total picture Bottoms provides through this graphic visualisation is an entirely different matter.

Bottoms does not hold an academic post and he received no significant funding to complete this book. It was a labour of life, an important landmark in a journey of personal enlightenment through experience and study, which amply demonstrates the quality of the work being done in this country by professional historians on a mission. For the sake of honesty and reconciliation, observes Bottoms, 'the awful truth' has to be acknowledged, not only because history demands it but because there are ramifications of relevance for contemporary Australia. 'Greed and frustration in the effort to make profits is part of the reason for the callous disregard for the humanity of indigenous Queenslanders', he says. 'It is still a component motivator today, but without the killing and the violence' (xxv). *Conspiracy of Silence* reminds us that local events that took place a century ago have the power to resonate nationally well into the twenty-first century.

Revealing Australia's dark past—The Secret War: A True History of Queensland's Native Police

By Mary Beadnell 2 December 2008



The Secret War: A True History of Queensland's Native Police by Jonathan Richards is a valuable exposure of the systematic military-style violence employed against Aboriginal people in the Australian state of Queensland during the second half of the nineteenth century.

The Native Police force, which consisted of indigenous men, recruited and led by former British military officers, was used to crush indigenous resistance to the forcible acquisition of communal lands. The unit operated from 1859, when the self-governing colony of Queensland was proclaimed, until the onset of World War I in 1914. Richards, a research fellow with the Centre for Public Culture and Ideas at Queensland's Griffith University, spent 10 years working on *The Secret War*. He has drawn together information from a variety of sources—including police and public service records, personal letters, newspaper reports and letters to editors. His book, produced with the help of a dedicated team of archivists, librarians and other researchers, meticulously details the systematic terror used by the colonial authorities.

Capitalist development was in full swing when Queensland was proclaimed a colony. Land was being acquired at a rapid rate, sugar cane was being farmed across wide areas of the coastal region to the north of the major centre, Brisbane, and there were gold rushes in the north.

As *The Secret War* notes, the central object of capitalist colonisation was "the acquisition of land, minerals, timber and other resources". The Queensland Native Police force was therefore instituted as part of a wider assault on Aboriginal people, a war of dispossession that began soon after British settlement of Australia, first in New South Wales in 1788 and then in Tasmania and Victoria.

The original Queensland unit was initiated under the control of the colony of New South Wales between 1848 and 1859, with Aboriginal troopers recruited from the Murray and Murrumbidgee districts in the south. Like its Victorian equivalent, the ostensible purpose of the Native Police force was the protection of frontier farmers or "squatters"; its principal role, however, was the suppression of all Aboriginal resistance.

The practice of recruiting Aborigines from areas distant to those being patrolled was in keeping with Britain's divide-and-rule policies. Aborigines, moreover, were considered well suited to the job because, unlike the European settlers, they were able to operate in the most difficult of conditions, including the tropical swamps and impenetrable scrub of remote Queensland.

Another important consideration was that Aboriginal police could be paid a pittance. Recruitment, in fact, was based on the offer of a gun, a uniform, a horse and a small amount of money, and, where this didn't appeal, at gunpoint. Not surprisingly, mass desertions were common, with many Native Police troopers tracked down after they had fled, and forced to return to their posts.

Recorded atrocities

The Secret War provides numerous examples of the savagery perpetrated against Queensland Aborigines and Torres Strait Islanders. For this reason, it is a gruelling and at times distressing book to read. On page 32, Richard writes:

"In 1890, the naked body of an Aboriginal girl aged 12 to 14 years was found at Albert River near Burketown. She had been 'tied to a bar of iron with a wire rope at ankles, knees, waist, neck and wrists, two iron bullock-bows were through the arms'. According to one source, former Sub-Inspector William Armit 'used crucified captives for target practice...

"In a second case, an inquest was held into the death of an Aboriginal woman named Kassey, killed at the Herbert River in 1872. Her partner, Alick, a runaway trooper, unsuccessfully appealed to a local settler for help in surrendering to Sheridan, the police magistrate at Cardwell. Sheridan later conducted an inquiry into her death. The coronial investigation showed that Kassey was shot dead by troopers under the command of Acting Sub-Inspector Charles Shairp. Her body was then burnt. Inspector Thomas Coward, who testified at the inquest that two troopers helped look for the remains, said one commented to him, 'some fellow been roast him poor fellow.' Burning the evidence was the hallmark of the secret war...

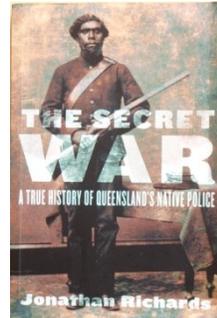
"In October 1885, a detachment commanded by Sub-Inspector William Nicholas and Cadet Roland Garraway killed at least six Aboriginal people at Irvinebank, inland from Cairns. A European witness saw 'the blacks scatter in all directions' after the troopers arrived. One 'blackfellow', handcuffed to a fence, 'was screaming out loud' before the troopers 'led him away fastened between two horses'. He and the others were never seen alive again, but their half-burned bodies were seen by many Europeans. According to the Brisbane Courier of 14 November 1884, 'over fifty persons had seen the bodies at a camp near the town. Several residents said the Native Police had burnt the bodies."

Many of those "dispersed"—the polite term used in the late nineteenth century to describe the murder of Aboriginal people—were killed while fleeing Native Police troopers. Some of the archival documentation falsely justifies the police violence as "retaliation" for alleged atrocities against local settlers by Aboriginal people.

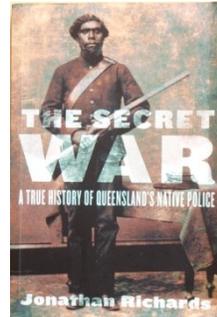
Historical cover-up

The Secret War helps correct what has been regarded, at best, as an "omission" of frontier violence from Australia's early official histories and government records; an absence designed to cover up the real record, while denying Aboriginal occupancy and communal ownership of the land. It also notes a tendency in previous archival material, particularly from journalists, novelists and popular historians, to romanticise "the gallantry" of the officers of the Native Police force.

Importantly, Richards establishes the global context in which the military-style force was established and its methodology. "The Native Police," the book points out, "were certainly not a police force in the ordinary sense of the word; today, they would be called Special Forces."



In a chapter entitled "The Native Police and other colonial forces", Richards assesses colonial policing practices in other parts of Australia and the world—in India, Sri Lanka, the Caribbean, throughout the Cape Colony of South Africa, North America and during the Japanese expansion into Taiwan and other Pacific territories, beginning in the 1890s. The book also touches on the military connections in Australian colonial society—the old boy networks, where sons of British military families who had fought in other parts of the British Empire could gain prestigious appointments and make fortunes from land speculation. Native Police camps, like other squads deployed in colonial war settings, followed the ever-extending settlement frontier as it moved north and west across Queensland. Young Aboriginal men were specifically targeted by police because they would fight back, as were the old, who were the defenders of language and culture. The women, called "gins", and children were either left orphaned or seized as the spoils of war with sexual abuse a regular occurrence.



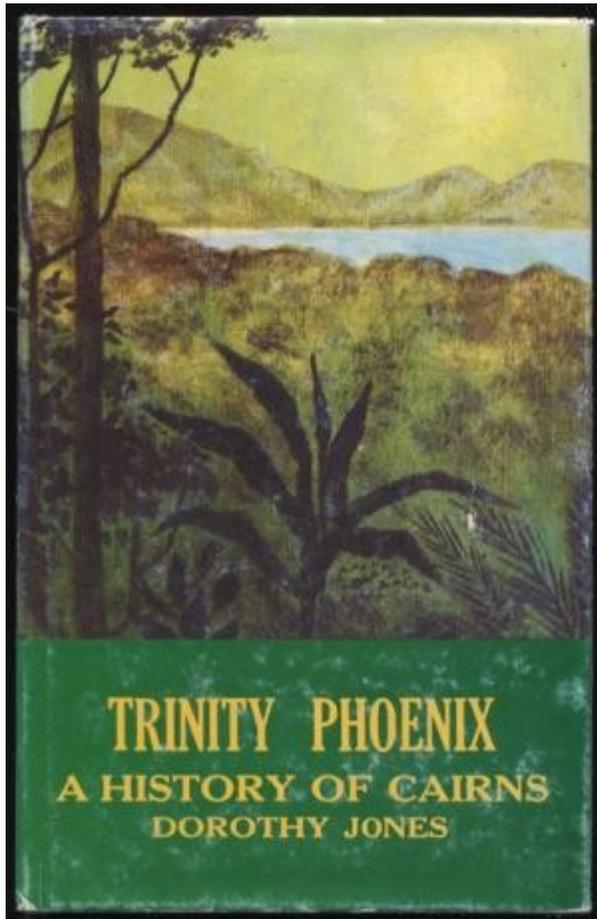
The book's final chapter considers the question of genocide and carefully assesses this issue within the context of the colonisation of Queensland. Richards explains that in an atmosphere of vengeance, fear, and racial arrogance, many settlers advocated the complete extermination of the Aboriginal people and the actions of the Native Police led to genocidal outcomes with families and tribes massacred in cold blood. But the colonial parliament and judiciary never advocated the extermination of the Aboriginal people, and killing indigenous people was officially unlawful. The book, moreover, quotes from numerous sources, including letters to newspaper editors from local settlers, public servants, church leaders and others deeply concerned about the violence being directed against Queensland's indigenous population. Despite this, and the regular discovery of the charred remains of murdered Aborigines, the police, courts and the government turned a blind eye. No police officers were found guilty of any of the crimes perpetrated against Aboriginal people. Officers accused of the most blatant acts were quietly dismissed or others conveniently absconded after being charged. The undeclared war, in fact, remained "a secret", with legislation preventing witnesses from accompanying the police on their patrols. In dispassionately exposing many of the crimes committed against Queensland's indigenous people by the Native Police, *The Secret War* provides a partial but nonetheless important answer to the so-called History Warriors—a group of revisionist and right-wing academics led by Keith Windschuttle, author of *The Fabrication of Aboriginal History*—who have attempted to deny this history and blame Aboriginal people themselves for their dispossession. (See "**What is at Stake in Australia's 'History Wars'**"). As Richards explains in the book's prologue: "We will never know exactly how many dispersals took place in Queensland, or the number of Indigenous people who died during them. We can, however, gain a deeper understanding of what happened when we learn a little about the Native Police, the infamous force created to kill Aboriginal and Torres Strait Islander people in Queensland. The force operated as part of a widespread campaign of frontier racial violence in colonial Australia in general, and in Queensland in particular. In this sense, the Native Police lie close to the heart of European Australia's dark nation-making origins." *The Secret War* is another contribution towards unveiling some of the dirty secrets that Australia's ruling elite would prefer to remain hidden—a history whose consequences are still being endured by the country's indigenous population today.

Trinity phoenix : a history of Cairns and district.

Jones, Dorothy

Published by Cairns and District Centenary Committee, Cairns (1976)

ISBN 10: 0959749101 ISBN 13: 9780959749106



Illustrated with black and white photographs, folding map at rear. 22 cm. 515 pages.

Rainforest Aboriginal People Historical Mapping Summary

MAP MAKER	YEAR	TRIBES
NORMAN B. TINDALE	1938	IRUKANDJI, TJA:PUKAI, BULUWAI, INDINDJI, KONGKANDJI
URSULA MCCONNEL	1939	TJABOGAI-TJANDJI, NYAKALI, BULWANDJI, YIRKANDJI, YIDINDJI, KONKANDJI
NORMAN B. TINDALE	1940	IRUKANDJI, TJA:PUKAI, BULUWAI, INDINDJI, KONGKANDJI
**KENNETH HALE	1970	TJAPUKAI LANGUAGE, IDINJI LANGUAGE
NORMAN B. TINDALE	1974	IRUKANDJI, TJAPUKAI, BULUWAI, NDINDJI, KONGKANDJI
R.M.W DIXON	1977	DYA:BUGAY, NYAGALI, GULUY, BULWAY, YIRGAY, YIDIN, GUNGAY
ELIZABETH PATZ	1991	NYAGALI, DJABUGAY, GULUY, BULWAY, YIRRGAY, YIDINY
**SUE ROBERTSON	1989	JAABUGAY, YIDIN, GUNGGAY
TIMOTHY BOTTOMS	1992	DJABUGANYDJI, YIRRGANYDJI, NYAGALI, YIRRGULUY, BULUWANDJI, GUNGGANDYDJI
**TIMOTHY BOTTOMS	1999	YIRRGANYDJI, DJABUGAY SPEAKERS, YIDINY SPEAKERS, GUNGGANDYDJI
RHONDA DUFFIN, ROSETTA BRIM	1993	DJABUGAY, NYAGALI, GULUY, BULWAY, YIRRGAY, GUNGGAY, YIDINY
MICHAEL QUINN	1995	DJABUGAY, NYAGALI, GULUY, BULWAY, YIRRGAY, GUNGGAY, YIDINY
**DAVID HORTON	1996	DJABUGANJDJI, YIDINJDJI
**KENNETH HALE	2009	TJAPUKAI LANGUAGE, IDINJI LANGUAGE
MICHAEL QUINN	2012	DJABUGAY, NYAGALI, GULUY, BULWAY, YIRRGAY, GUNGGAY, YIDINY
TIMOTHY BOTTOMS	2018	DJABUGANYDJI, YIRRGANYDJI, BULUWANYDJI, YIDINYDJI, GUNGGANYDJI

Rainforest Aboriginal People Historical Mapping Summary

KENNETH HALE
 1934-2001

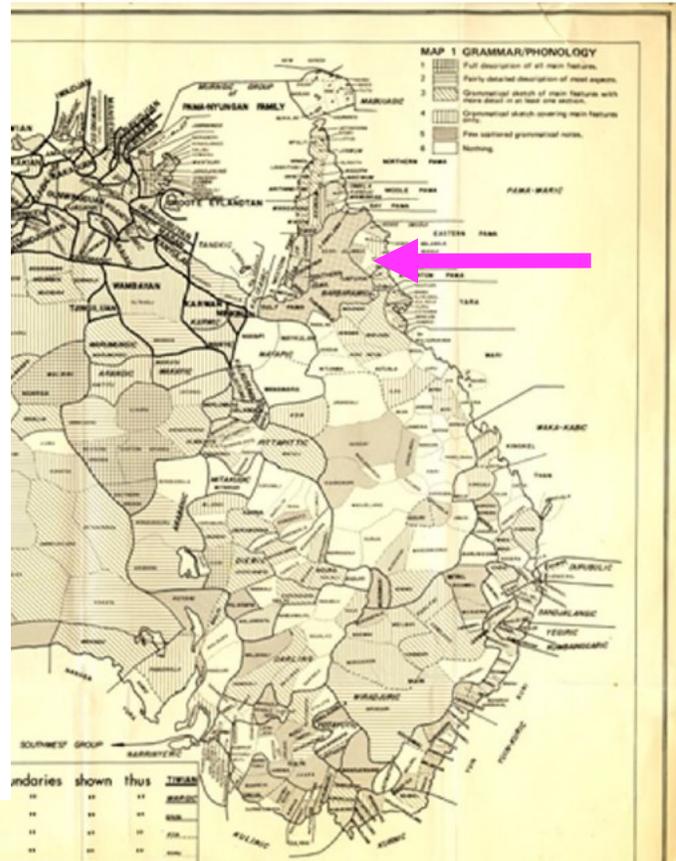
MAP NAME
 ABORIGINAL LANGUAGES OF AUSTRALIA

MAP PUBLISH DATE
 1970

MAP MAKER
 G.N. O'Grady, S.A. Wurm, and K.L. Hale

- MAP NOTATIONS**
- Adapted from a [basic classification prepared in 1966 by G.N. O'Grady, S.A. Wurm, and K.L. Hale](#); drawn by R.M. Watt for the Dept. of Linguistics, University of Victoria, B.C., Canada.
 - This map shows the amount of grammar/phonology information that was available on aboriginal languages in Australia. This map is based on the [map prepared by Oates and Oates](#) and supplemented with information from the following source: "Languages of the World: Indo-Pacific Fascicle Six" by Geoffrey N. O'Grady and C.F. and F.M. Voegelin, as well as information from the [MultiTree](#) database on language relationships.

51



Willie Brim:

- ★ HALE 1970
 Buluwai is removed

From the notation on this map:

“Adapted from a basic classification prepared in 1966 by G.N. O'Grady, S.A. Wurm, and K.L. Hale; drawn by R.M. Watt for the Dept. of Linguistics, University of Victoria, B.C., Canada.”

And you can also see at the bottom key the Canadian linguists were looking for a certain linguistic structure:

*“Group
 Subgroup
 Language
 Dialect”*

It is unclear why O'Grady, Wurm and Hale removed Buluwai from this map.

Where did they get their information for the *“basic classification prepared in 1966”*?

Rainforest Aboriginal People Historical Mapping Summary

This table is a summary of all historical maps that have been published for the Cairns area.

<p>BULUWAI YES</p>	<p>BULUWAI NO</p>
<p>TINDALE 1939,1974 MCCONNEL 1939 DIXON 1977 PATZ 1991 BOTTOMS 1989, 2018 DUFFIN/BRIM 1993 QUINN 1995, 2012</p>	<p>★ HALE 1970 ROBERTSON 1989 AIATSI 1996 BOTTOMS 1999</p>

Willie Brim:

The list on the left denotes Buluwai in its correct location.

The list on the right has removed Buluwai tribal lands.

I will contend these are aberrations from all other cultural mapping work undertaken in Far North Queensland and that Hale and team got it wrong.

I also contend the later work based on HALE, including the DIXON and AIATSI map, is incorrect.

Buluwai is a tribe and has its own people and language and is not a dialect of Djabugay.

Rainforest Aboriginal People Historical Mapping Summary

Table below shows summary of usage of terms GULUY and NYAKALI in historical maps and texts

4 / 4

PUBLISHER	YEAR	GULUY		NYAKALI		REF
		MAP	TEXT	MAP	TEXT	
EARLY WORK						
TINDALE	1938-9	NO, not on tribe index map	NO, not on tribe index	NO, not on tribe index map	YES, Tjapukai tribe: "Nyakali, Barron River dialect (Meston)"	5-12
TINDALE INDEX - MONA MONA / YARRABAH TRIBE LISTS	1938-9	n/a	NO	n/a	NO	13
MCCONNEL	1939	NO	None found as yet	YES, north Barron River, *half size font to tribe name	YES. "On the Mowbray River are the Tyabogai-tyanyi, a branch of whom on the Barron River are known as the Nyakali."	42
LATER WORK						
DIXON	1977	YES, approx. Redlynch	<i>alternative names for a single dialect/local group/tribe.</i>	YES, south side of Barron River spelt <i>Nyagali</i>	<i>alternative names for a single dialect/local group/tribe.</i>	55
PATZ	1991	YES, approx Mareeba	YES	YES, approx Port Douglas	YES	63
BOTTOMS	1992	YES, approx Mareeba	YES	YES, north of Barron River	YES	68
DUFFIN	1993	YES, approx Mareeba	YES	YES, north of Barron River	YES	72
QUINN	1995	YES, approx Mareeba	YES	YES, north of Barron River	YES	74
BOTTOMS	1999	NO	YES	NO	YES	69
BOTTOMS	2008	NO	YES	NO	YES	70
QUINN	2012	YES, approx Mareeba	YES	YES, approx Port Douglas (moved north from previous 1995 map)	YES	76

notes

- Access Tindale Archive: AA 346/9/13/1/1-10 Harvard-Adelaide Expedition: 'Pygmoid Natives of the Atherton Plateau, Queensland' 1938.
 - 04:20 Cecil Brim [N479] of the Tjapukai and Buluwai peoples walks towards the camera. Mona Mona Mission, Queensland. See NB Tindale Journal (AA 338/1/15/1-2), p.329.
 - 04:33 Toby Brim [N428] of the Tjapukai people. See: NB Tindale film summary (AA 346/9/27/6) p.3.
 - <http://archives.samuseum.sa.gov.au/aa346/AA346-09.htm>
- In his last book in 1993, Birdsell predicted that a crucial test of his theory would be a comparison of the mitochondrial lineages of the populations of New Guinea and Aboriginal Australia, especially if descendants of the Cairns rainforest people and Tasmanians were included. While there has not been research that has specifically included these last two groups, there was a study in 1999 that went some of the way towards testing the hypothesis. It was conducted by Mark Stoneking, now at the Max Planck Institute for Evolutionary Anthropology at Leipzig, and Alan Redd, an anthropologist from Pennsylvania State University. <https://hwaairfan.wordpress.com/walk-in-somebody-elses-shoes/the-people-of-the-dreamtime/erasing-a-people-from-history-australian-pygmyies/>