

BAMA BULMBA TRIBES
RAINFOREST PEOPLE OF KURANDA REGION
in relation to Bulway, Buluwai, Bulwai, Buluwandji

June 2017



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This collection is intended to visually index all available documented material regarding Bulwai.
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 Bulwai rainforest tribe, FNQ
as documented by Norman B.Tindale in 1940.



Web versions
www.bulwaicollective.org
www.kurandaregion.org/history

>> Colony of Queensland 1859	-1860-		
Hinchinbrook Island massacre 1872	-1870-	●	
>> Atherton established 1875 >> Cairns established 1876	●	●	
Skull Pocket / Mulgrave River / Skeleton Creek Battue 1884	-1880-	●	
Speewah massacre 1890	-1890-	●	
>> Yarrabah established 1892 >> Yarrabah Mission Opens 1893	-1900-		
	-1910-	●	
>> Mona Mona Mission Opens 1913	-1920-		
Norman B Tindale Anthropologist 1938/39 <i>Tindale Archives > Parallel Vocabularies</i> approx 150 languages x 110 words	-1930-	●	
Norman B Tindale Anthropologist 1940 <i>MAP SHOWING THE DISTRIBUTION OF THE ABORIGINAL TRIBES OF AUSTRALIA</i>	-1940-	●	
Ken Hale Linguist 1958-1960 <i>Sound recordings collected</i>	-1950-		
	-1960-	●	
R.M.W. DIXON Linguist 1977 <i>Grammar of Yidiny</i>	-1970-	●	
Roy Banning & Sue Robertson 1989 <i>JAABUGAY- ENGLISH DICTIONARY</i>	-1980-		
Dr Timothy Bottom Historian 1992 <i>The Bama People of the Rainforest</i> Rhonda Duffin & Rosetta Brim Djabugay 1993 <i>NGAPI GARRANG BULURRU-M</i> David R Horton (creator) 1996 <i>THE AIATSIS MAP OF INDIGENOUS AUSTRALIA</i>	-1990-	●	
>> Aboriginal Cultural Heritage Act 2003 >> Djabugay Barron Gorge National Park Native Title 2005 (filed May 1994)	-2000-		
R.M.W. DIXON Linguist 2011 <i>SEARCHING FOR ABORIGINAL LANGUAGES</i>	-2010-	●	
>> 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 <i>North Queensland ethnography</i>			
>> Cairns-to-Kuranda railway line 1915			
Ursula McConnel Anthropologist 1939 <i>SOCIAL ORGANIZATION OF THE TRIBES OF CAPE YORK PENINSULA, NORTH QUEENSLAND</i>			
Joseph Birdsell Anthropologist 1941 <i>A preliminary report on the trihybrid origin of the Australian aborigines, American Journal of Physical Anthropology</i>			
>> 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 <i>The Handbook of Australian Languages volume 4</i> Michael Quinn Anthropologist 1992 <i>Djabugay : a Djabugay-English dictionary</i> Dr Timothy Bottom Historian 1999 <i>Djabugay Country</i>			
>> Mona Mona Resolution 2008 >> Buluwai Native Title Appeal for Davies Creek National Park (filed 2010)			
Michael Quinn Anthropologist 2012 <i>DJABUGAY BULMBA</i>			

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.anu.edu.au/linguistics/nash/aust/nbt/)

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 338/01/19/4](http://www.anu.edu.au/linguistics/nash/aust/nbt/))





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, Buluwandiyi, Bulwandiyi, 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

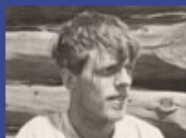
Location	Deeral north to Gordonvale and Edmonton; inland to Lake Barrine; a lowland strip fronting Lambs Range from Gordonvale north to near Cairns; the northernmost mountain area claimed as from olden times is Lambs Head, n.n. [Waru'ka:bunda]; east to Prior Range crest. Rain forest dwellers. In postcontact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

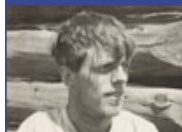
A B C D E F
G H I J K L
M N O P Q R
S T U V W X
Y Z

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 Bibiohra 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, Molloroi, Mularitchee, Mullridgey, Moorlooratchee (Wakara tribe term), koko-moloroitji (Koko-kulunggur tribe term), Koko-moloroi, 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, Dyabugandji, 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: Buluwandji 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: Gunggandji / 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/djabugaay_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, Kokoalandji, Kokoalandji, Kokoibindji, 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, Kokong, Kokonjukul, Kokujawa, Kukandji, Kungkandji, Kungskangji, 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.

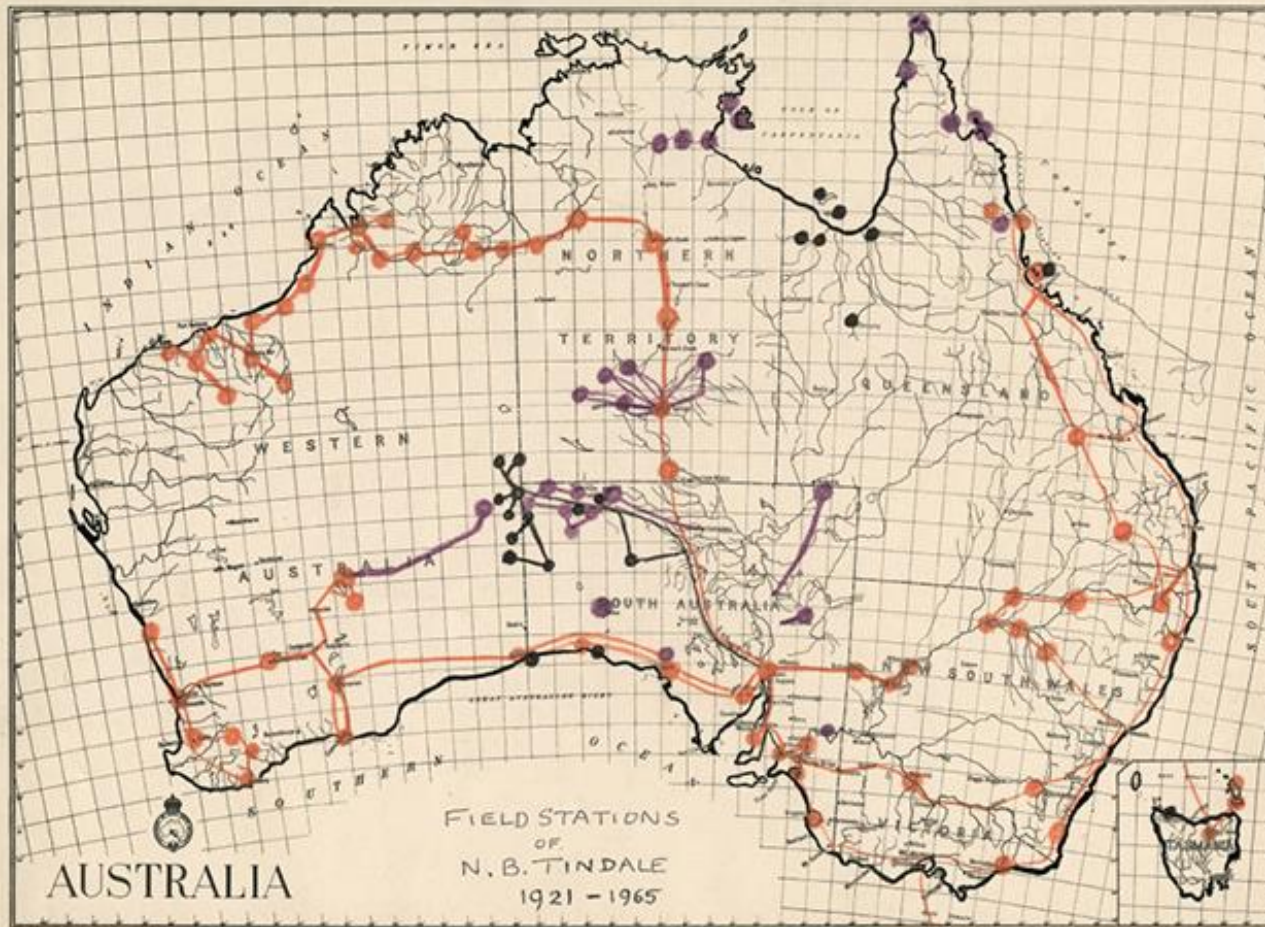
****Application for access in progress**

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; Kokoalandji; Djirubal; Idindji; Mamu; Wakaman; Kokoimudji; Djankun; Kongkandji; Kokopera; Ithu; Kokokulungur; Ankamuti; Lardiil; Kandju; Nawagi; Wikmunkan; Keramai; Gulgai; Olkolo; Winduwinda; Bandjin; Wulgurukaba; Walangama; Warakamai; Koa; Warungu; Wanjuru; Ewamin; Kunggari; 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; Gunditjmar; Maranganji; Kokata; Narangga; Koreng; Wirangu; Mirning; Njiken; Bailgu; Ngadjunmaia; Wirdinja; Ngalluma; Kalamaia; Nangatadara; Tjalkadara; Pini; Nana; Waljen; Murunitja; Tjeraridjal; Nauo; Nukunu; Antakirinja; Kalaako; Wiradjuri; Aranda; Kamilaroi; Kitabal; Kunggari; Pintubi; Kukatja (NT); Dieri; Wadikali; Jandruwanta; Wongkanguru; Lardiil; Kaiadit; 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

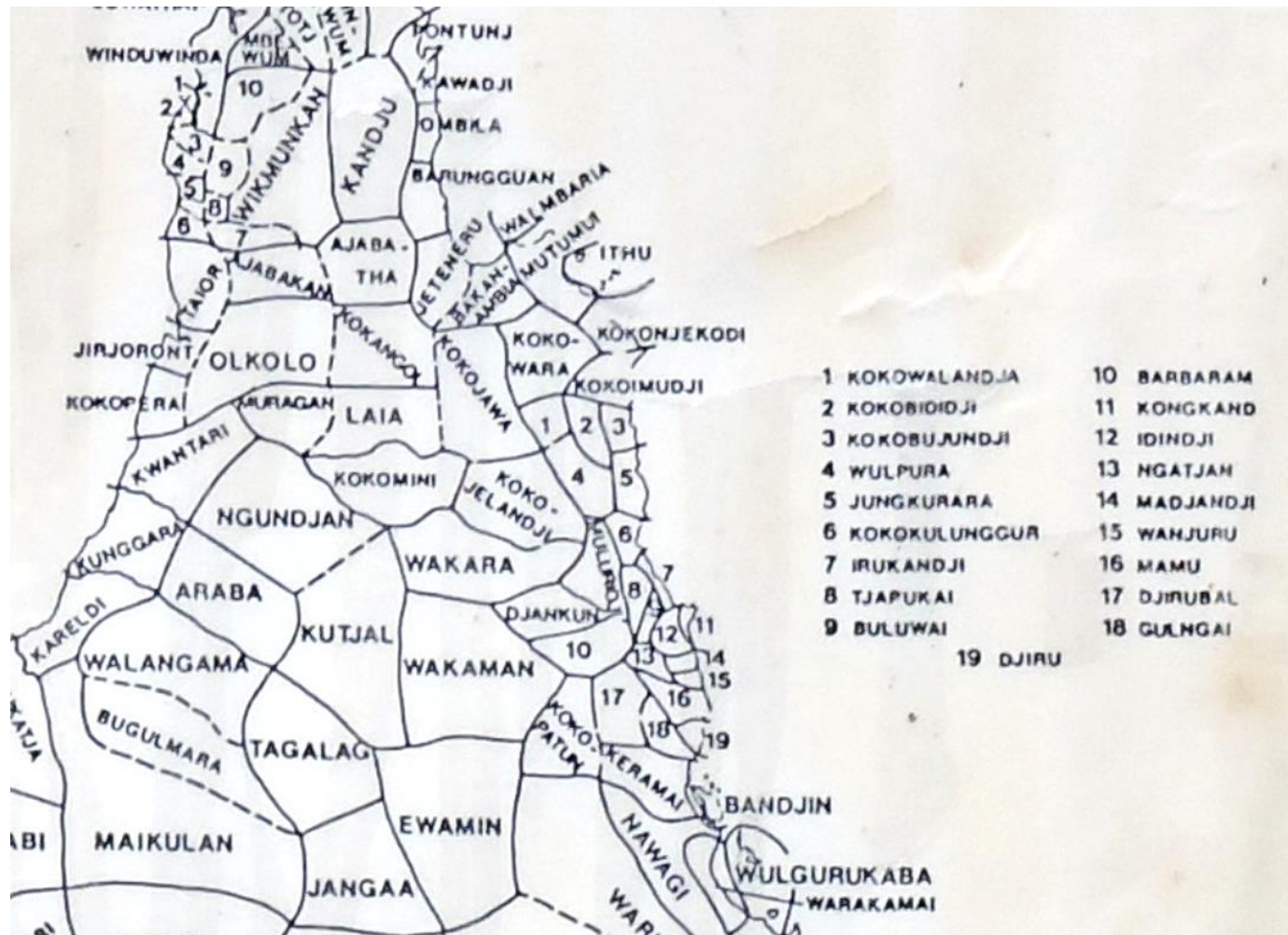


MAP NAME
LANGUAGE GROUP BOUNDARIES
IN AUSTRALIA

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

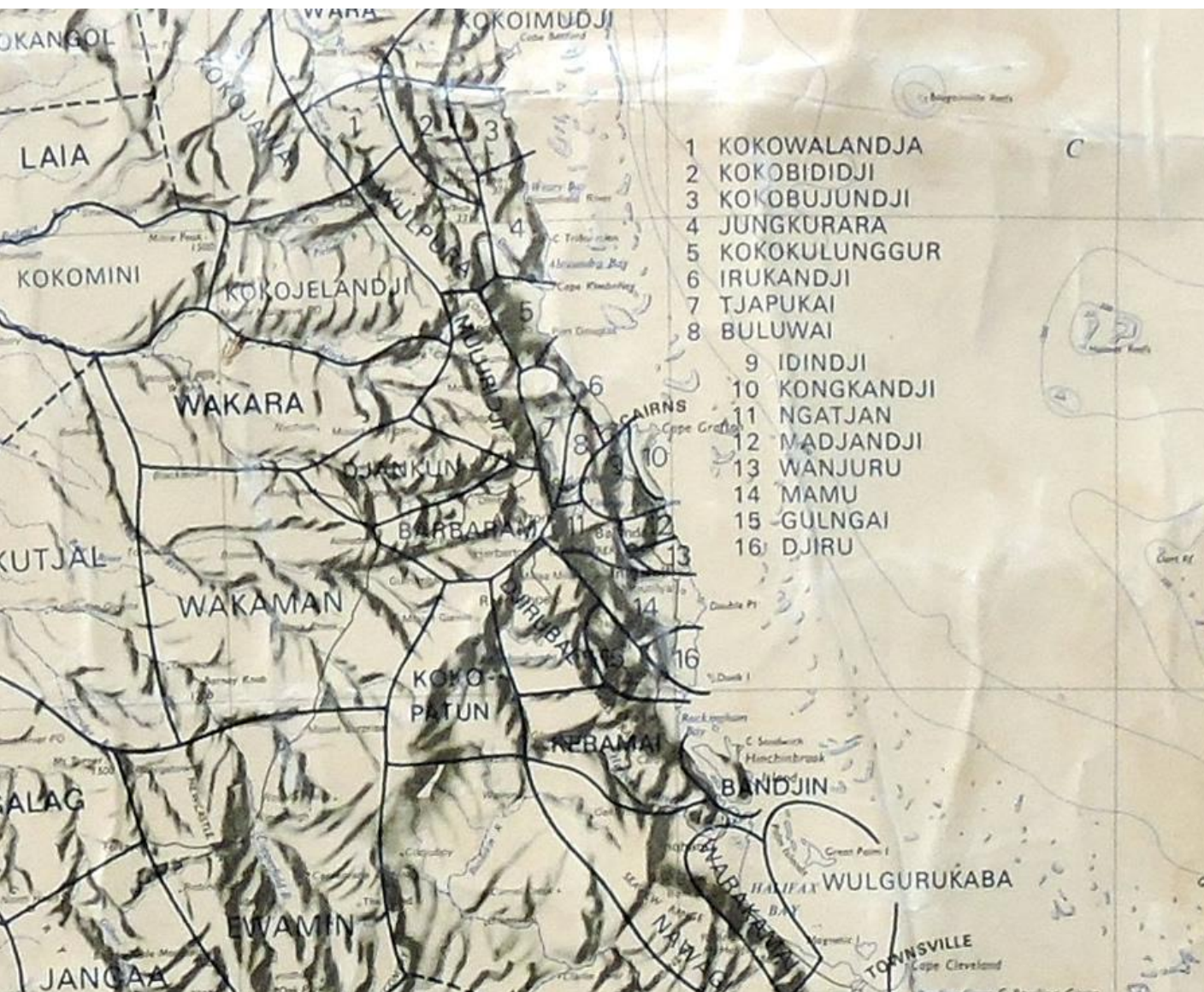
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MAP NAME
AUSTRALIA NE SHEET

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

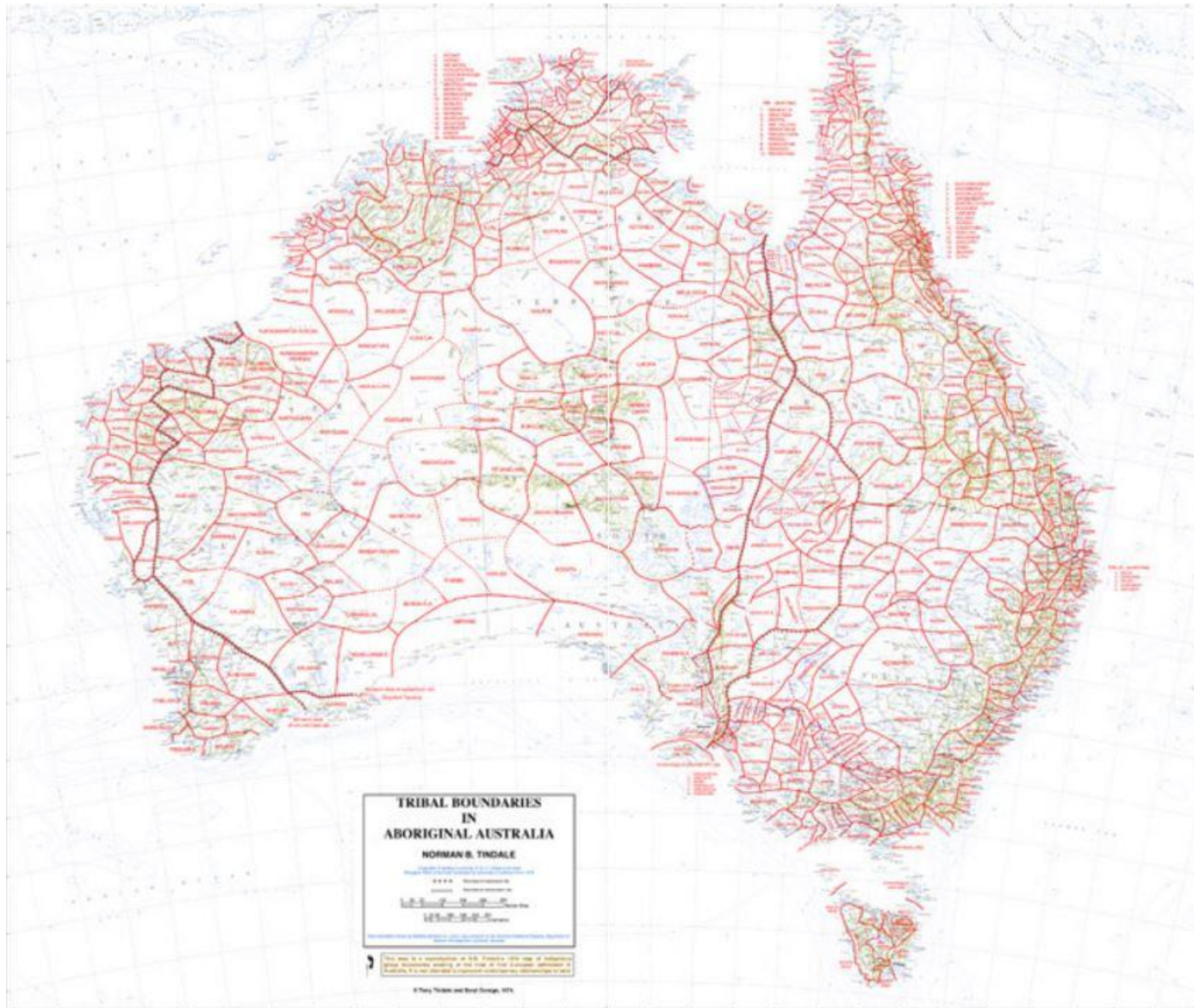
1974

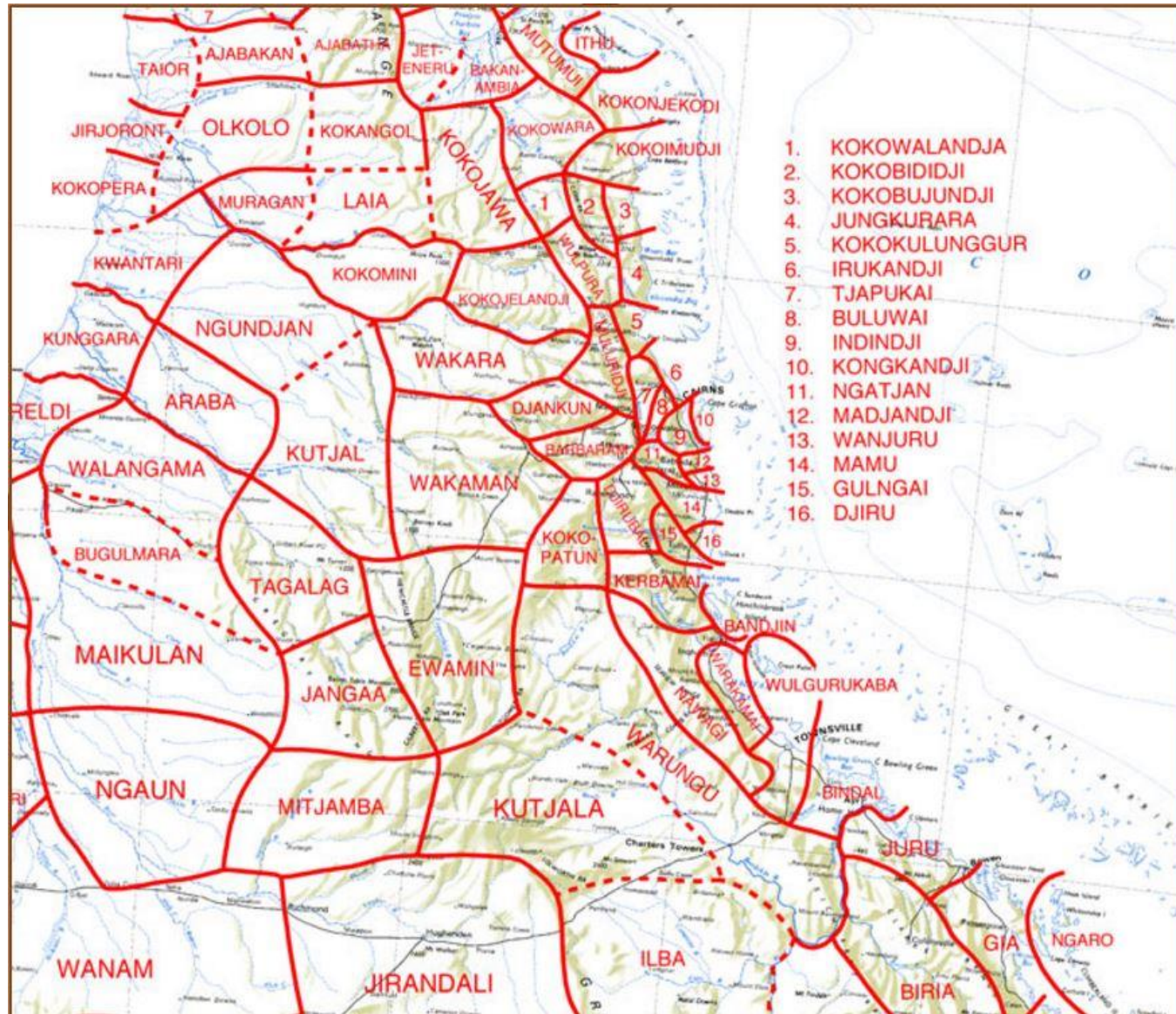
MAP MAKER

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

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 Munkan*) 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) *Wikmunkan 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-Munkan, 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 Wikmunkan 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-munkan 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) *Wikmunkan 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-Mungkan 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 *indyi* or *andyi* 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 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*, *Wallanyda* 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 moieties 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

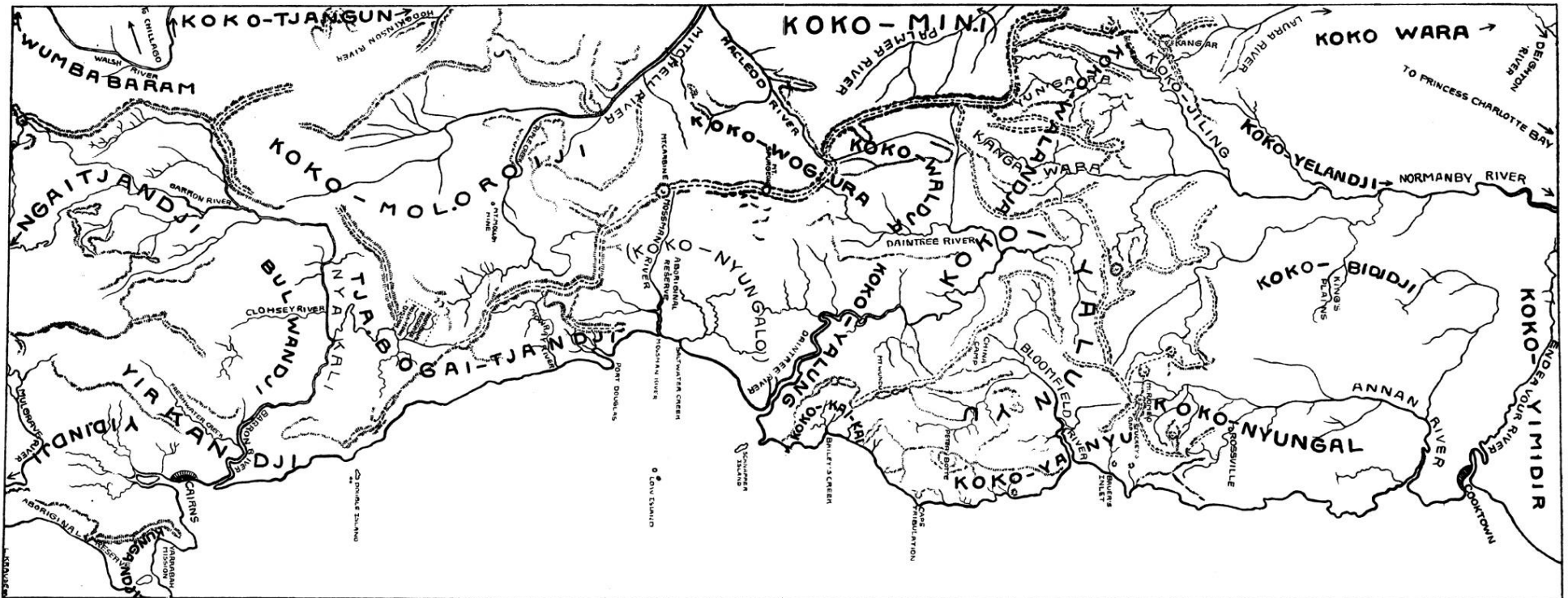
Map of coastal area from Cooktown to Cairns, C.Y.P

MAP PUBLISH DATE
1939

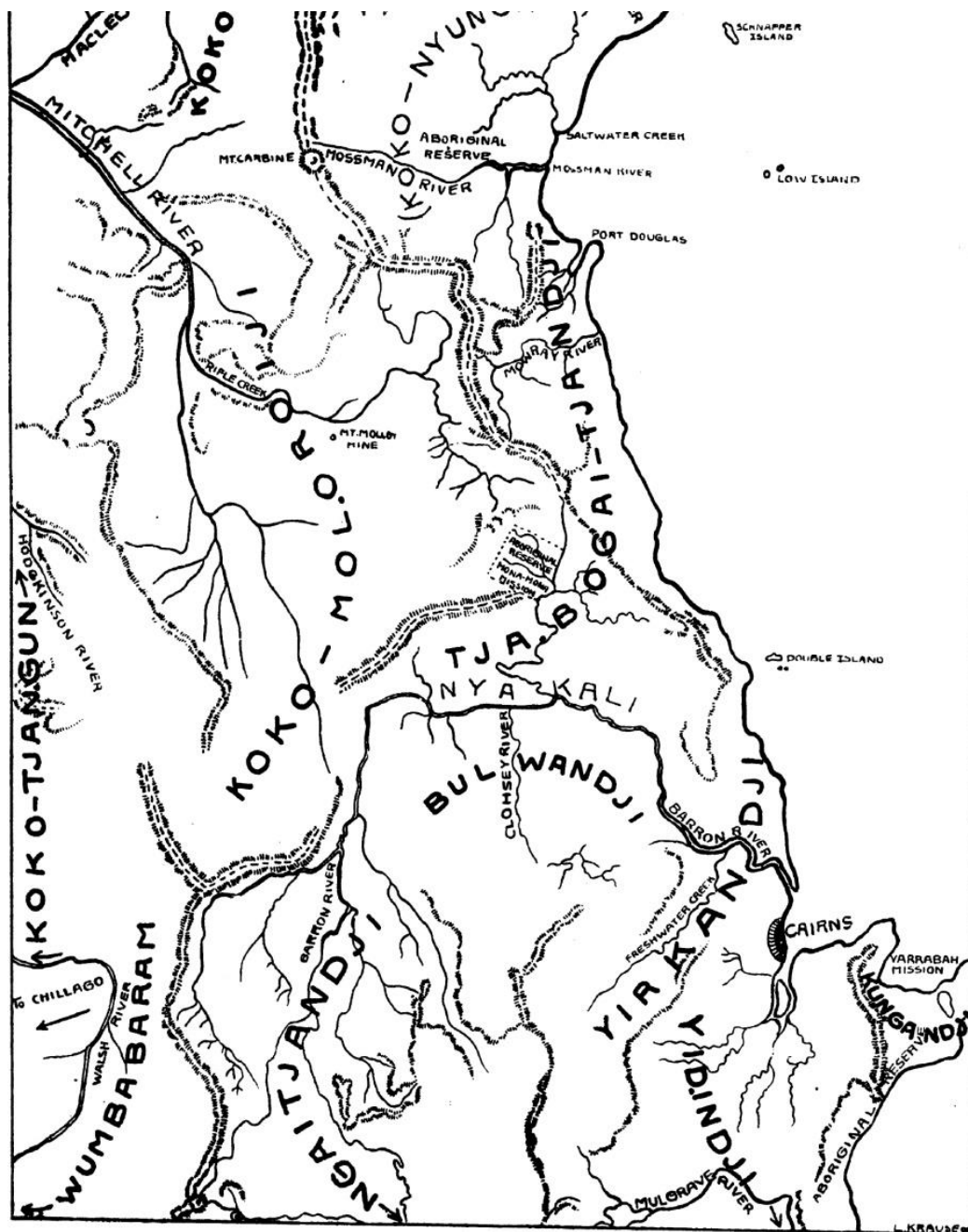
1939

MAP MAKER
L. KRAUSE__, URSULA McCONNEL

L. KRAUSE__, URSULA McCONNEL



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



Map of coastal area fro

ZOOM

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]

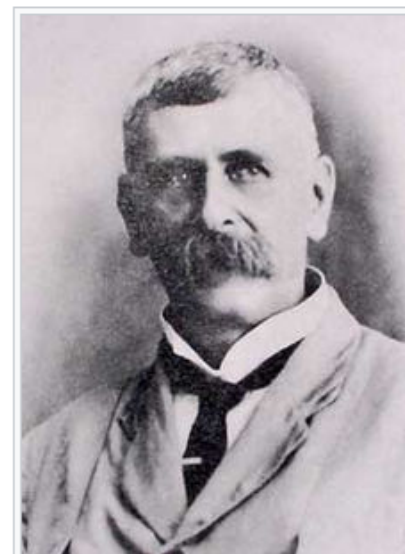
Contents [\[hide\]](#)

- [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.



Dr Walter E. Roth



<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

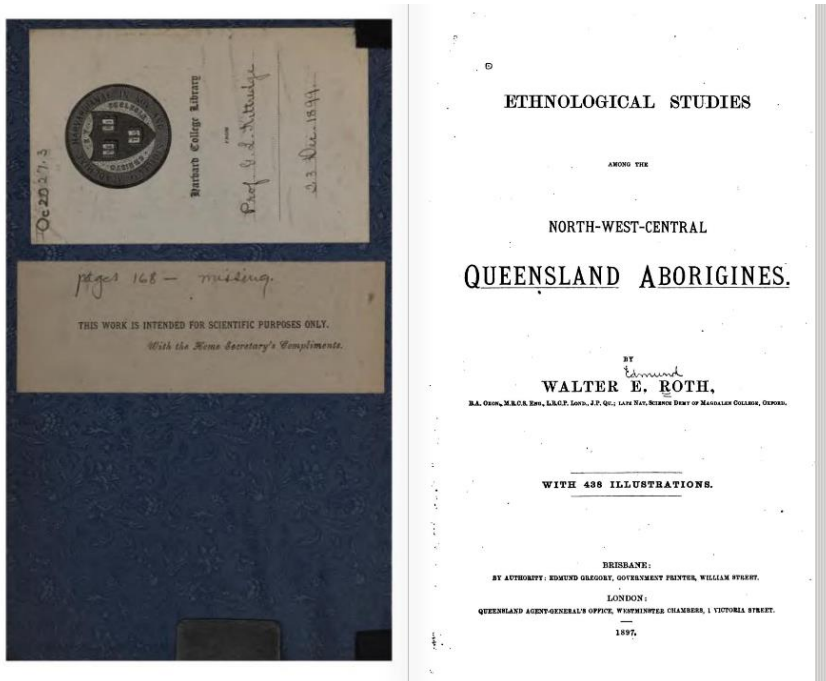
NORTH QUEENSLAND ETHNOGRAPHY. BULLETIN NO. 14. TRANSPORT AND TRADE

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

Ethnological Studies Among the North-west-central Queensland Aborigines



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 / 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.
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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

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.

Polly Elliott (Yidiny), Michael Webb (Guugu Yimidhirr), Charlie Wallis (Guugu Yimidhirr), George Martin (Djabugay, Guugu Yimidhirr), Joe (Wik Ngatharr), Billy (Kugu Muminh), David (Koko Bera),

004611	Messages from Yarrabah	Messages in Djabugay and Guugu Yimidhirr from George Martin
--------	--	---

Language/people:	Djabugay / Tjapukai / Djabuganjdji, Guugu Yimidhirr / Gugu Yimithirr / Kuku Yimidhirr
------------------	---

Archive item number	Timing point	Description	Date	Place
HALE_K06-004611	00:05:05	Message to Gilbert Martin in Djabugay from George Martin. This sequence includes a song performed by George Martin.	1960	Yarrabah, Qld

https://aiatsis.gov.au/sites/default/files/catalogue_resources/hale_k06_finding_aid.pdf



Finding aid

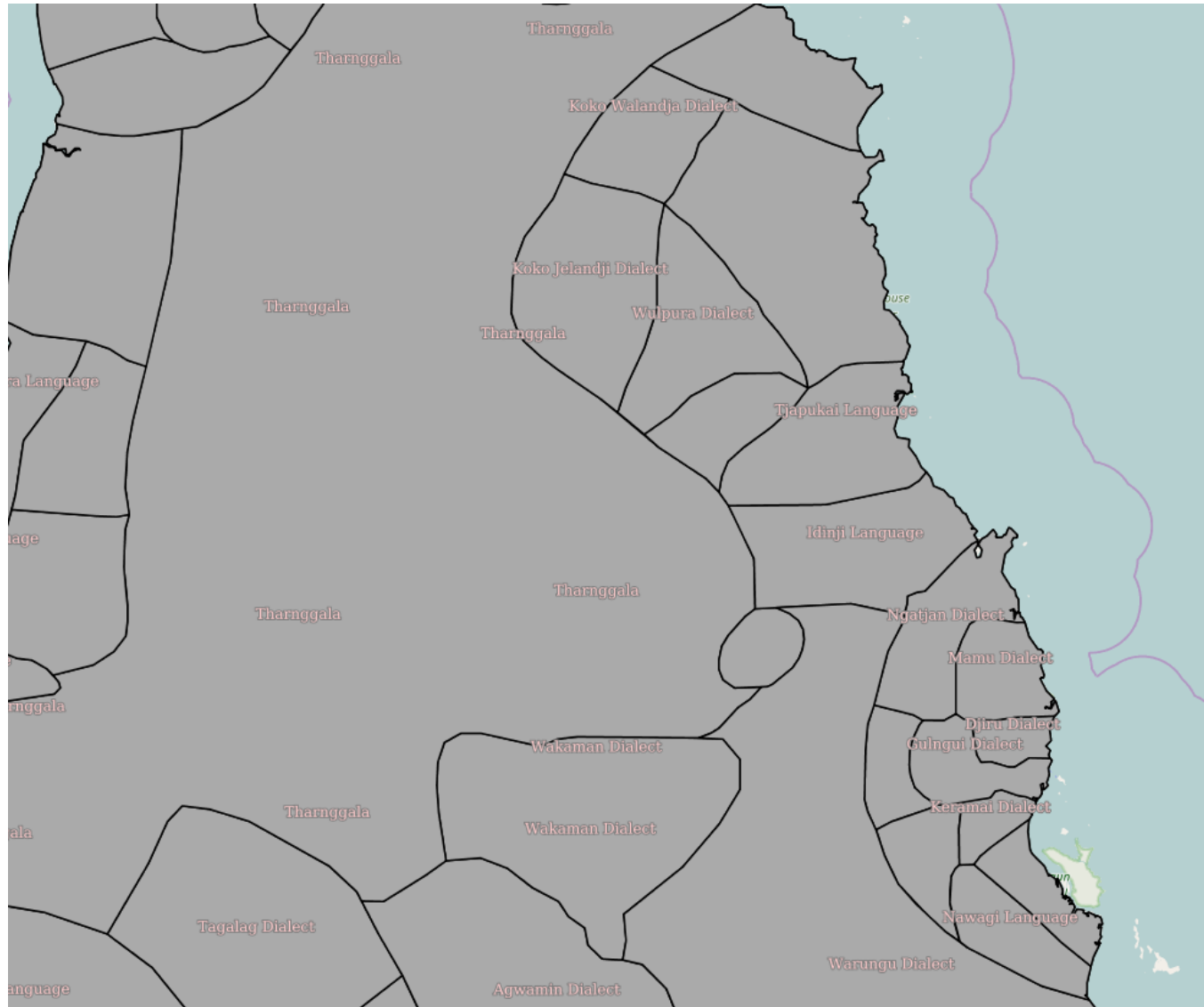
HALE_K06

Sound recordings collected by
Ken Hale, 1958-1960

List of People at Mona Mona Mission 28.10.1960

<http://www.cifhs.com/qldrecords/locmm1960.html>

Gilbert Martin M W .1901 Kuranda



MAP NAME

ABORIGINAL LANGUAGES OF
AUSTRALIA

MAP PUBLISH DATE

**digitised version 2009, base map
1970*

MAP MAKER

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)

A1A3

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 *Idindji* /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 phylum. 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 lʲnʲtʲ nʲtʲ lʲtʲ rʲtʲ yʲtʲ, 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 *vis-à-vis* other Australian languages — they are extremely rare in initial syllables, but highly frequent in non-initial, especially final, syllables:

occurs on the fall in pitch — # — or by a fall with subsequent rise on the first vowel — #//. In sentences in the conditional or irrealis (two verb suffix -ypara - -lpara), the first clause is characterised by intonation associated with #//: nʲura wantaypara#// pamalu nʲuran pakalparaguru# 'If you fell, the man would spear you'. In other clause sentences, both clauses normally have the intonation associated with #: ŋawuŋku kutʲanʲuŋ guntanʲ# minʲa kulu pakaya# 'I saw him the animal with a spear'. ŋawuŋku wapaŋ kipaŋ# 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 saw he left'. ŋawu kulu-n#// kutʲi nʲinanʲ kimunʲtʲa# '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 *N_p* (pronouns) is given below, in actor to

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 suffix -ŋku elsewhere in *Tjapukai* to mark the subject of a transitive verb.

The goal form of the first person *N_p* is partially supplanted by *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: ŋanʲtʲi-nta, nʲura-nta, nʲurampa-nta; (3) ablative: ŋaya-num, 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 and plural forms and combine with the goal suffix -nʲ. Unlike pronouns, 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: kutʲanʲu-nʲ)
 kutʲamparay 'they, those' (ergative: kutʲampara-nʲtʲu; goal: kutʲamparayŋu-nʲ)

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

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]

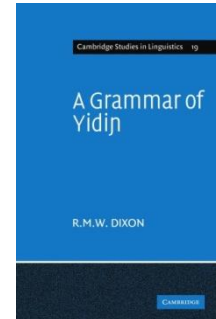
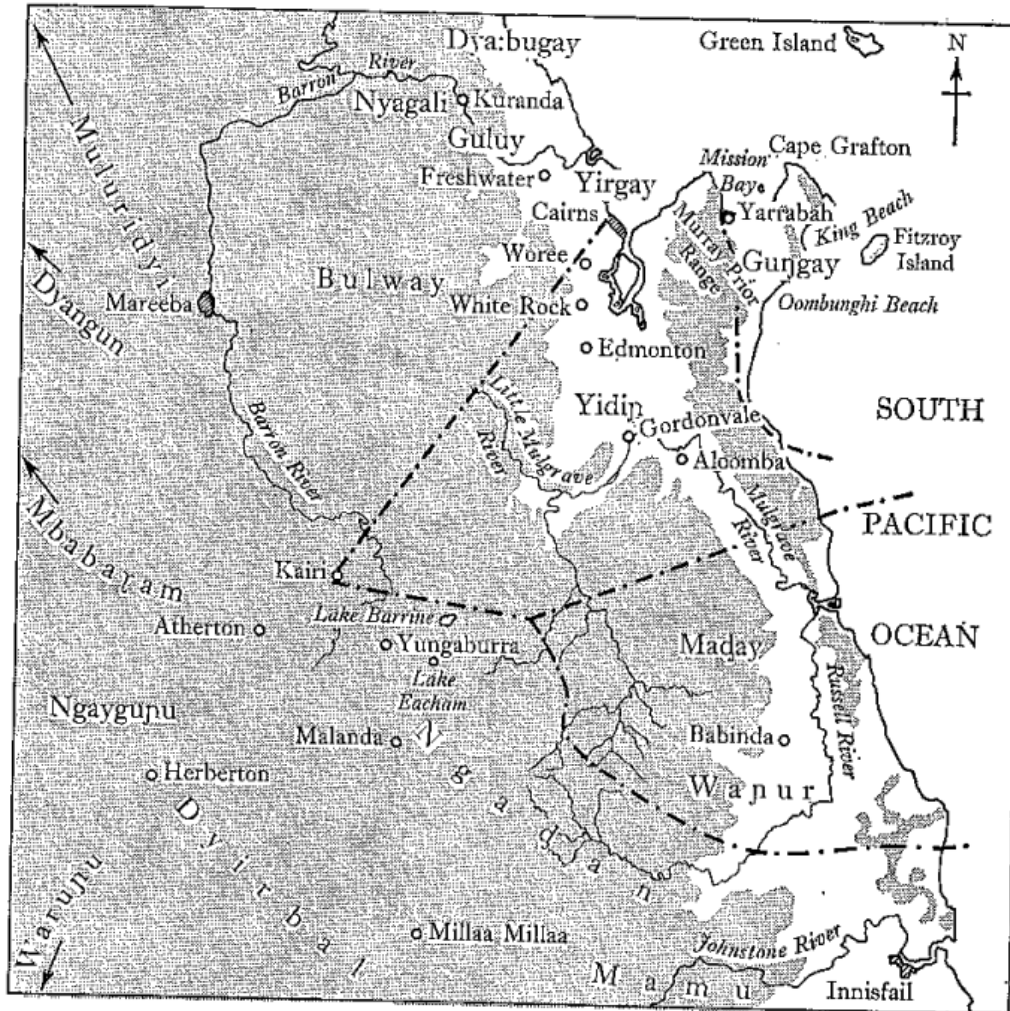
His monumental three-volume work, *Basic Linguistic Theory* (2010-2012), was published by the Oxford University Press.

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**

Yidiny and neighbouring languages,
Dixon (1977)

MAP DATE

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

MAP MAKER

R.M.W. DIXON

MAP NOTATIONS

- MAP 1. Yidiny 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 Yidiny; it is not known whether the Madaɣndji 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 Yidinjdi, Gungapdi and Maḍapdi tribes, living in rain forest just to the south of the present city of Cairns, North Queensland. The writer collected some data on Yidinj 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.

Yidinj 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-Yidinj–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 Yidinj.

Yidinj 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 Yidinjdi tribe – speaking the Yidinj 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.

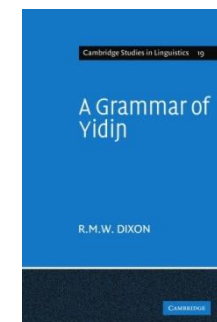
gambi:ɟbara or *bundabara* (*gambi:ɟ* ‘tablelands’, *bunda* ‘mountain’) ‘tablelands people’ – inhabiting the thick ‘scrub’ which characterises mountains on top of the tableland.

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 Yidinjdi 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 Yidinj R.M.W Dixon 1977



1.3 Surrounding languages

To the north of the Yidipḏi were a number of tribes (or local groups) speaking what appear to have been – like Yidip, 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 Yidip, tribal names were derived by the addition of the comitative suffix *-(p)ḏi* – thus Yirgapḏi, Bulwapḏi, Dya:bugapḏi. 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:bugapḏi to name the whole speech-community.

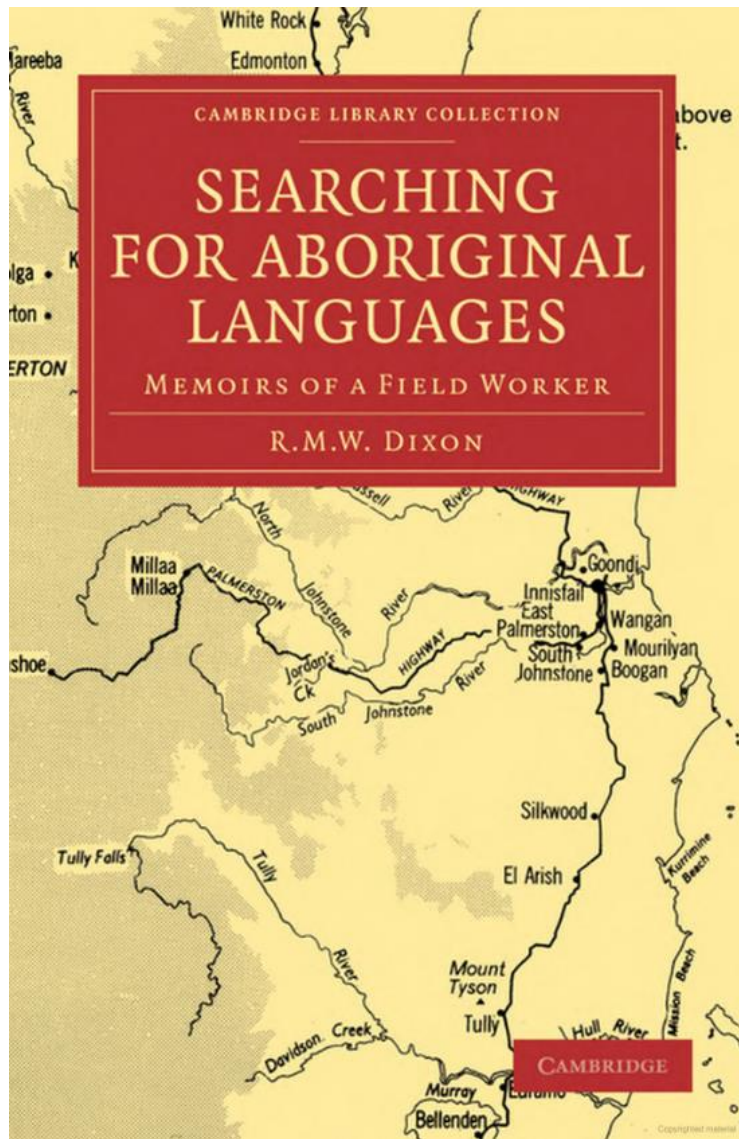
Dya:bugay, while clearly a separate language, is without doubt closely genetically related to Yidip (and no other language belongs to

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

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 Yidip (Yidipḏi, Gungapḏi and Wapur). The final tribe is Mbabaḡam, 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 Yidip–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/Yidip-speakers from the north. This would explain the strong linguistic boundary half-way down the Barrinean bloc. It could also explain the Yidip story concerning the Gungapḏi tribe being the original inhabitants (the Barrinean people) and the Yidipḏi men coming by sea from the north (and presumably marrying Gungapḏi women). Certainly, the story insists that the Gungapḏi could not at that time understand Yidip, whereas by this century Gungay and Yidip 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 Barabaram, the apparently aberrant language that Lizzie Simmons had declined to speak to us. Certainly Dyirbal and Jabugay

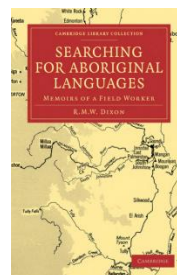
[Page 327 »](#)

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 Yarrahah.

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called Bama, Barabara Bama (often called just Bama) and Bira 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 Warramaygan people speak Warramay; 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 Ramsay could be fairly, 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

[Page 101 »](#)

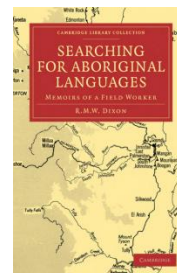
"he sang himself to sleep, blackfellow fashion."

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 Martin Watson's son to help me record an hour 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

[Page 46 »](#)

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[Page 327 »](#)

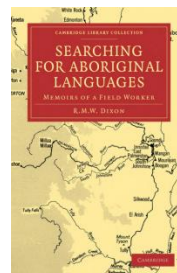
Warrgamay, back Murray, Red Henry and Andy Bennham on Shroton, and others too. Also some final Warrgamay and Nyawaygi checking with John Tooth, Lambert Cocky and Willie Seaton.

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

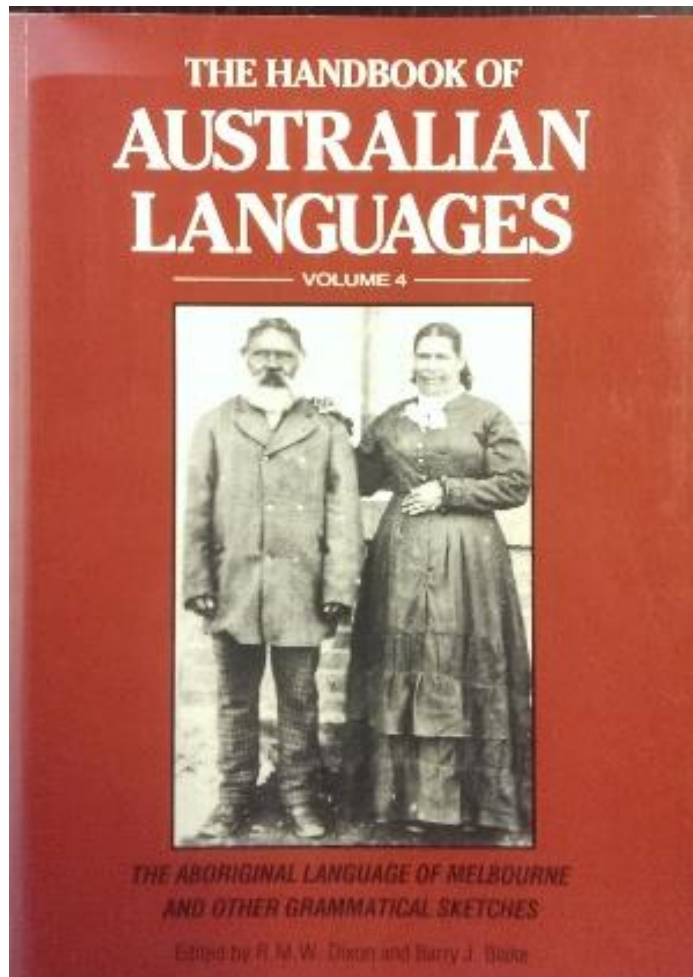
[Page 330 »](#)

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=PwLsdz0O9i1Z3mj0WcVlukB8zE&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).

* Detail on request for this document

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>

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.

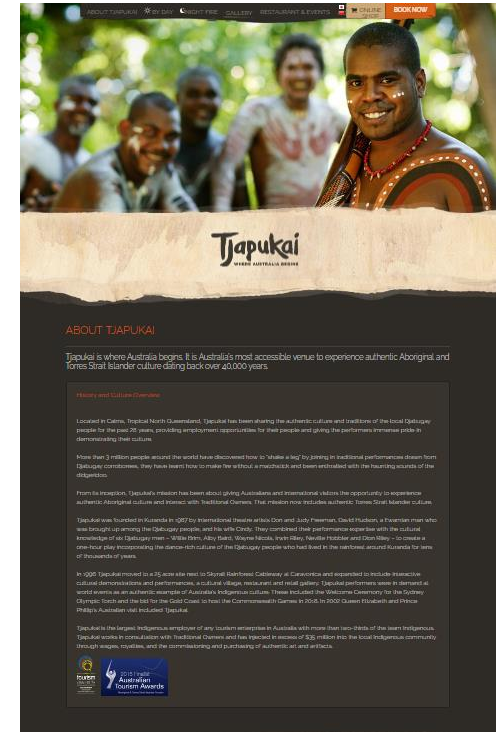
More than 3 million people around the world have discovered how to “shake a leg” by joining in traditional performances drawn from Djabugay corroborees, they have learnt how to make fire without a matchstick and been enthralled with the haunting sounds of the didgeridoo.

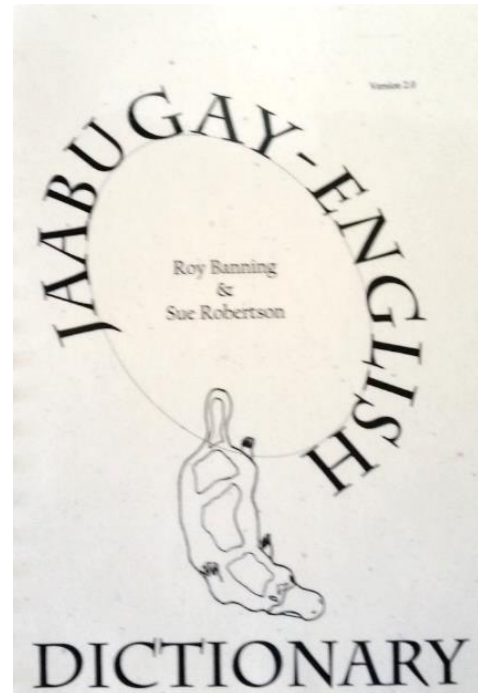
From its inception, Tjapukai’s mission has been about giving Australians and international visitors the opportunity to experience authentic Aboriginal culture and interact with Traditional Owners. That mission now includes authentic Torres Strait Islander culture.

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.





MAP NAME

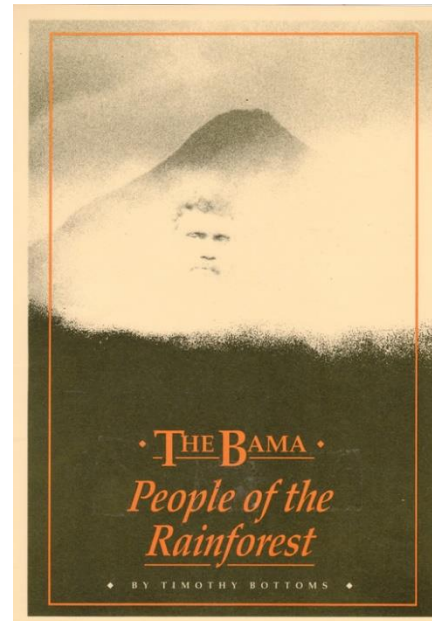
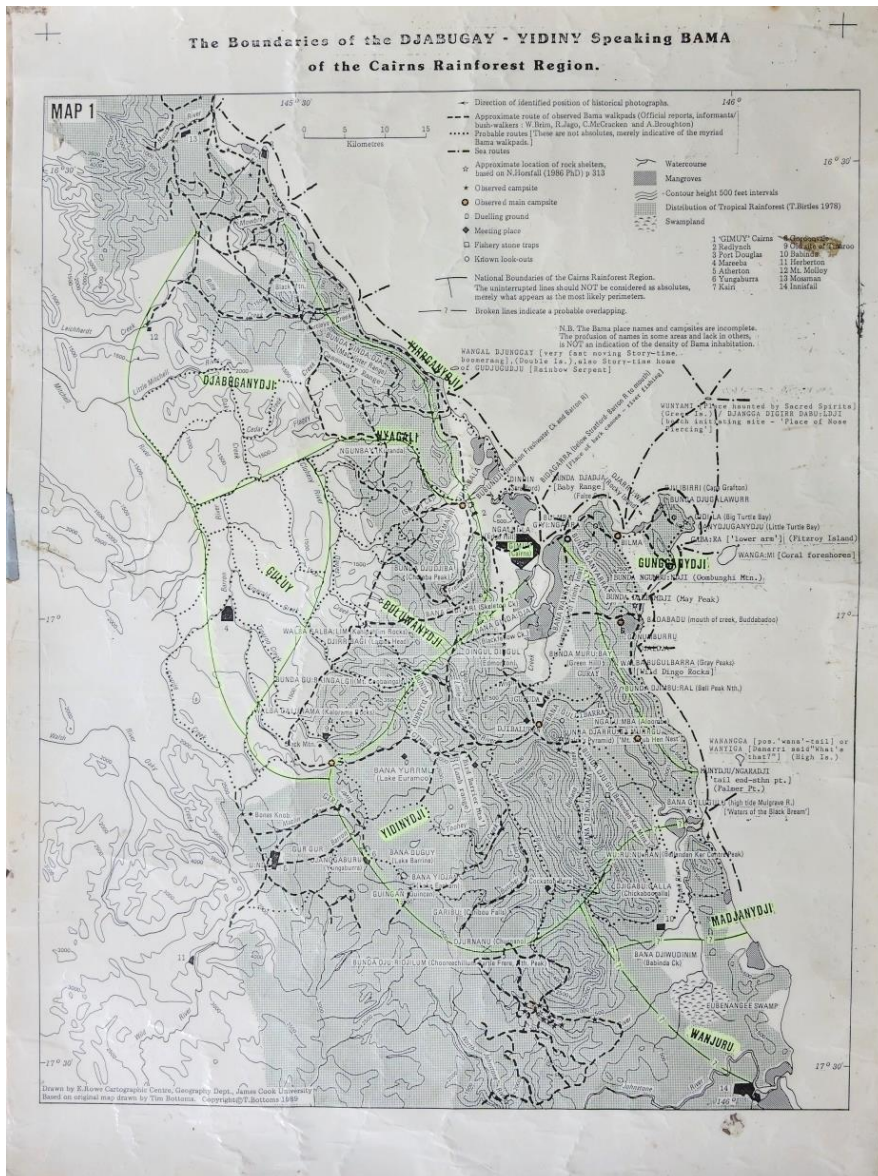
MAP DATE

1989

MAP MAKER

Sue Robertson

From the book 'Jaabugay-English Dictionary'



MAP NAME

The Boundaries of the DJABUGAY – YIDINY Speaking BAMA of the Cairns Rainforest Region.

MAP PUBLISH DATE

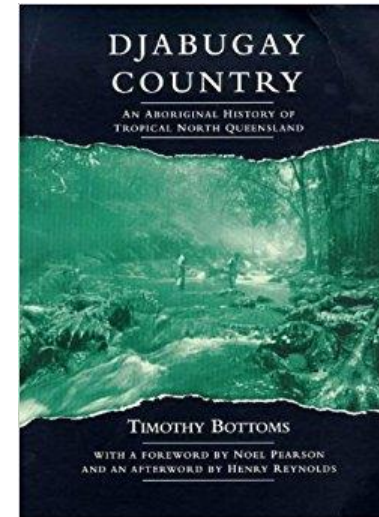
1992 book published The Bama People of the Rainforest by Timothy Bottoms

MAP MAKER

Drawn by E. Rowe Cartographic Centre, Geography Dept., James Cook University
Based on original map drawn by Tim Bottoms. Copyright © T. Bottoms 1989



Map 2 Djabugay Bulmba



MAP NAME

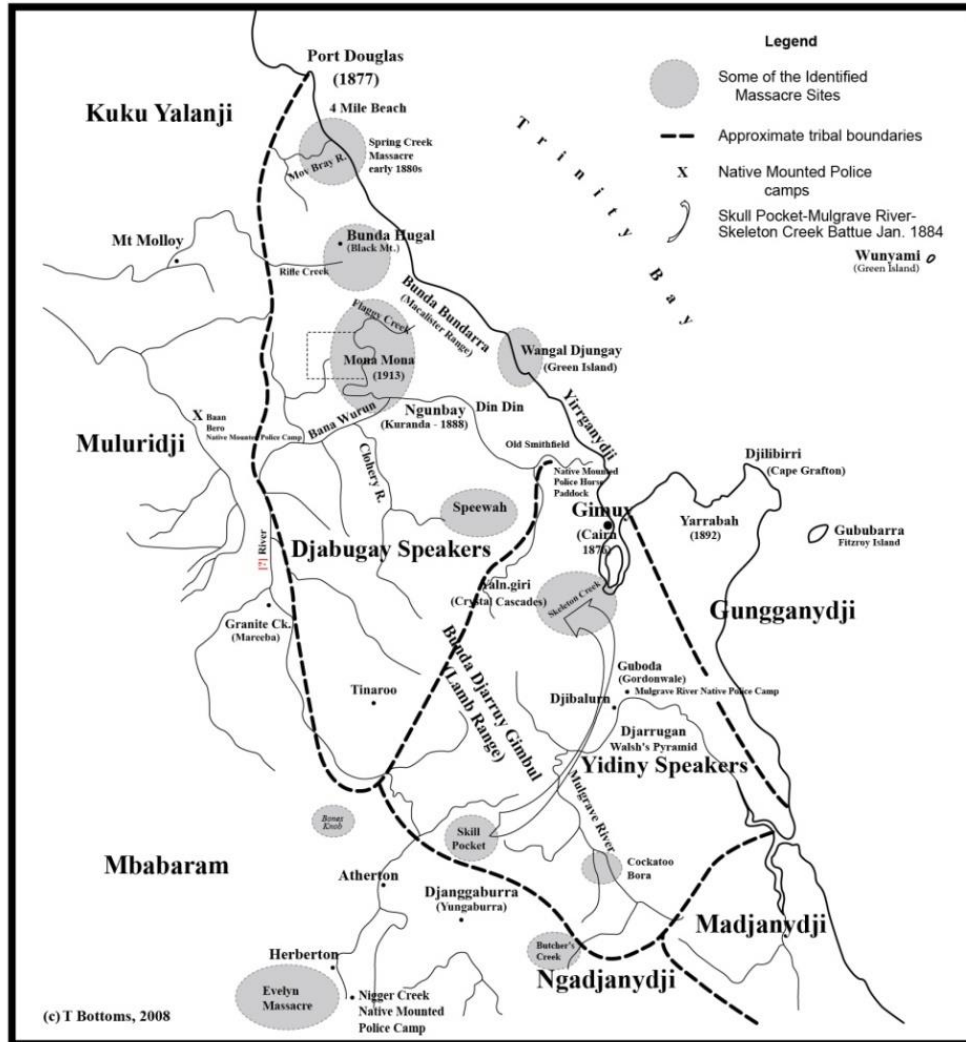
MAP 2 – Djabugay Bulmba

MAP PUBLISH DATE

1999 Djabugay Country

MAP MAKER

T Bottoms



**Map 5 - Bama Bulmba
Aboriginal Rainforest Homelands**

MAP NAME

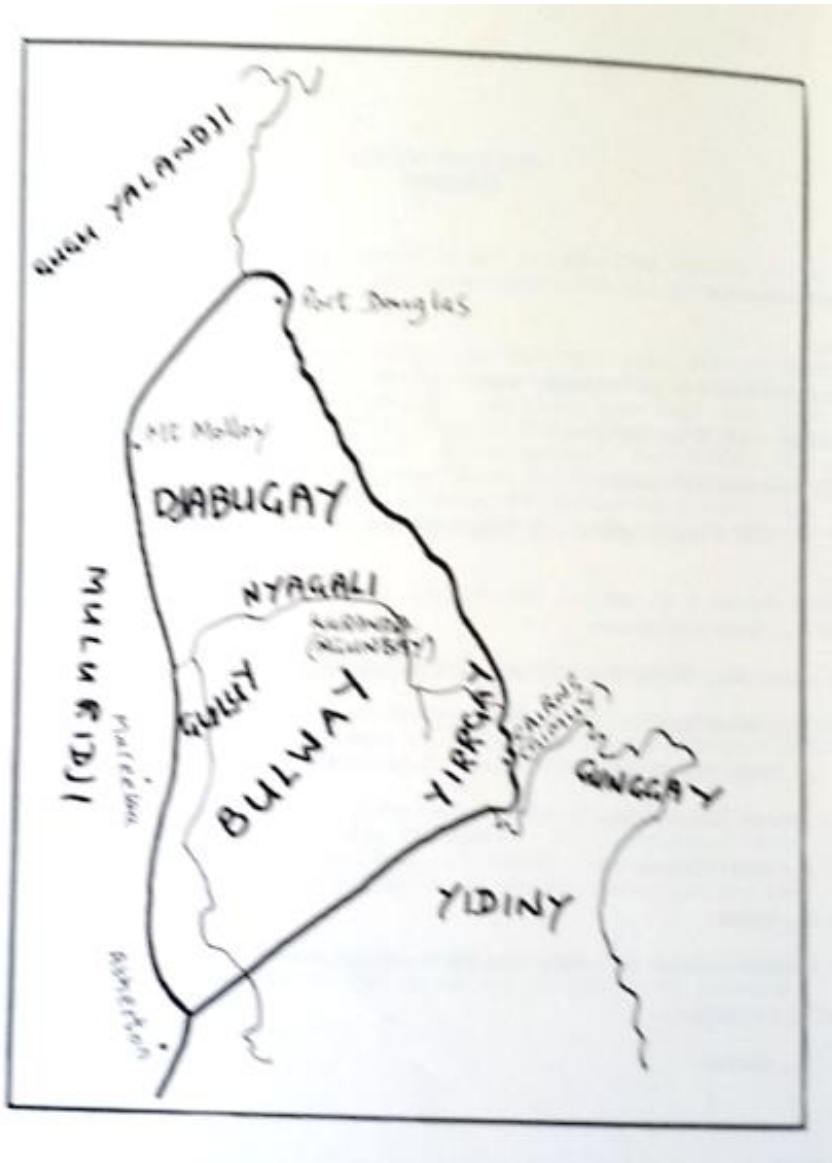
MAP 5 – Bama Bulmba Aboriginal
Rainforest Homelands

MAP PUBLISH DATE

2008

MAP MAKER

T Bottoms



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 Nganydjijin 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.

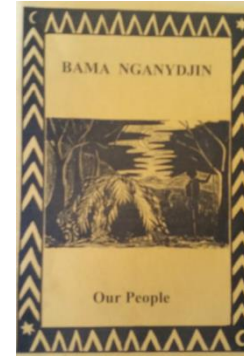
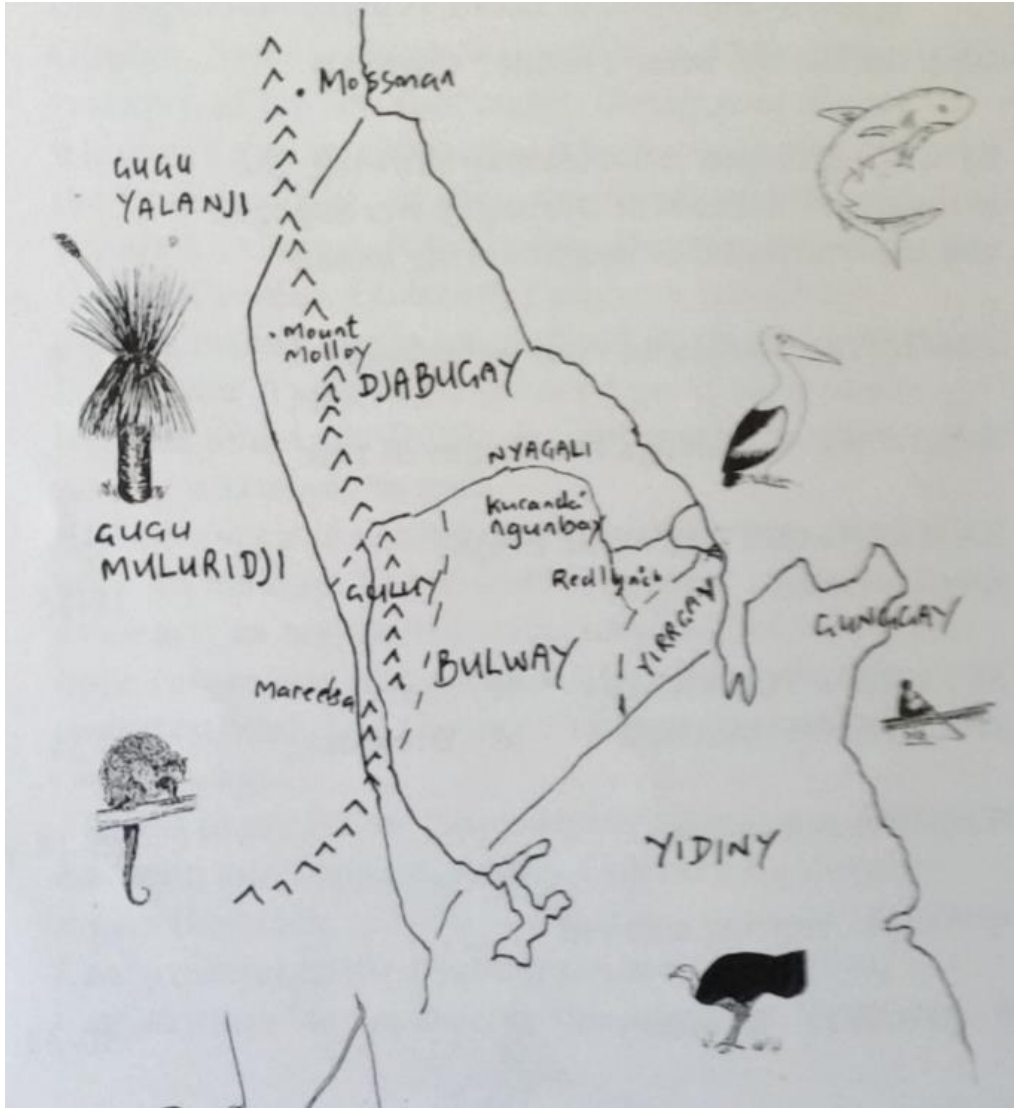
The second part of this book, entitled Nganydjijin Ma: Nganydjijin Djulbin “Our food our trees” has arisen out of my studies with elders Warren Brim and Dan Coleman who accompanied me in the rainforest to show me the medicines, foodstuffs and timbers on which the Djabuganydji way of life depended. They 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 NGANYDJINI

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 Djirbal 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.

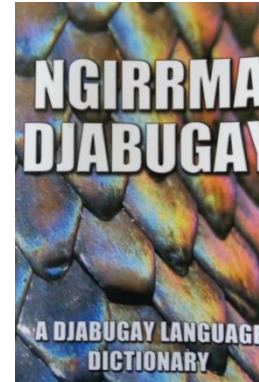
Furthermore this dictionary owes its existence to the support of linguists Helena Cassells, Elizabeth Patz, Bob Dixon and Ken Hale.

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.

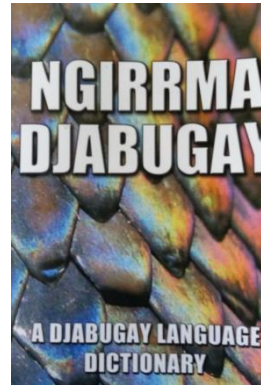
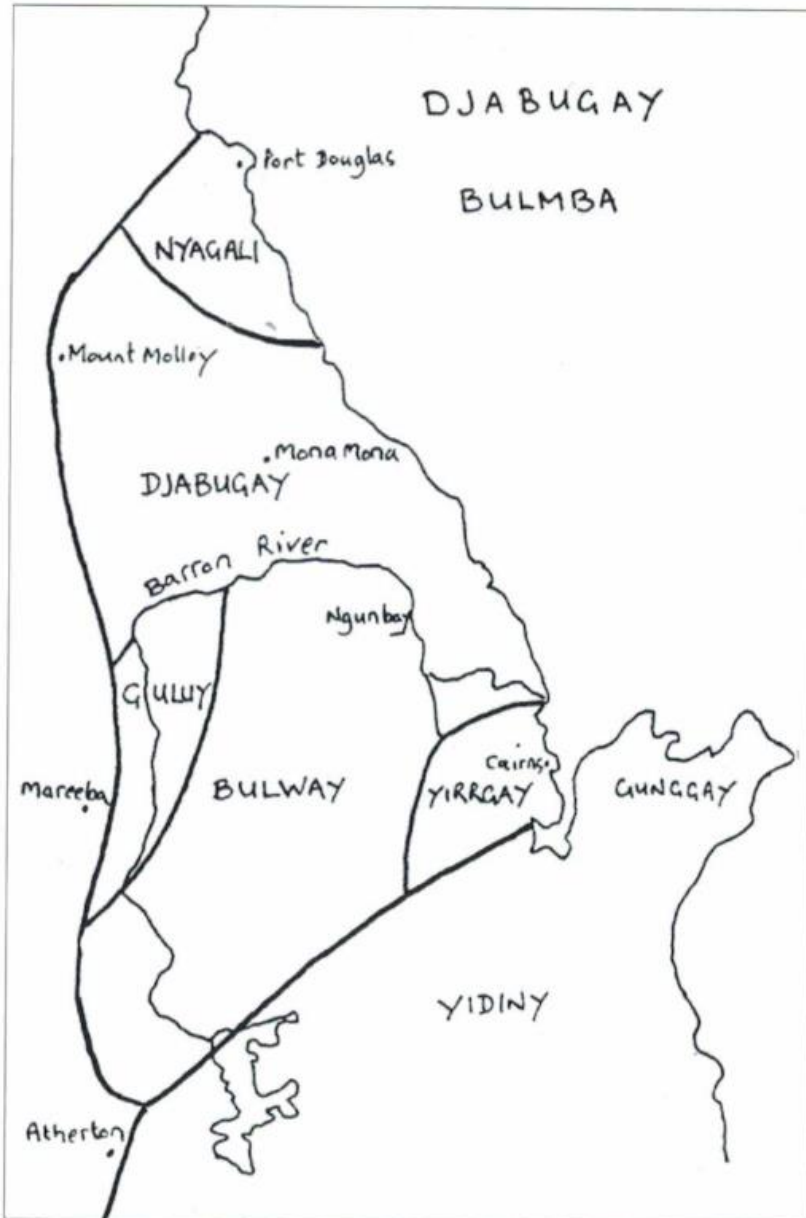
Bob Dixon has done an enormous amount of research on the neighbouring language Yidiny whose speakers shared many cultural beliefs and traditions with the Djabugay speaking people. This present dictionary owes much to his long and painstaking labours, which throw light on the way of life of the Aboriginal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

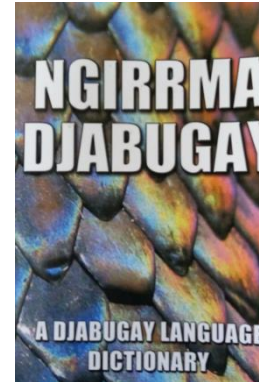
The map shows the extent of the area of which Djabugay and its dialects were spoken. The groups speaking these dialects inhabited lands both on the coast and coastal range and on the tableland. The map is from Patz 1991 and is based on work by Ursula McConnel (1939) and communication with Gilpin Banning.

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

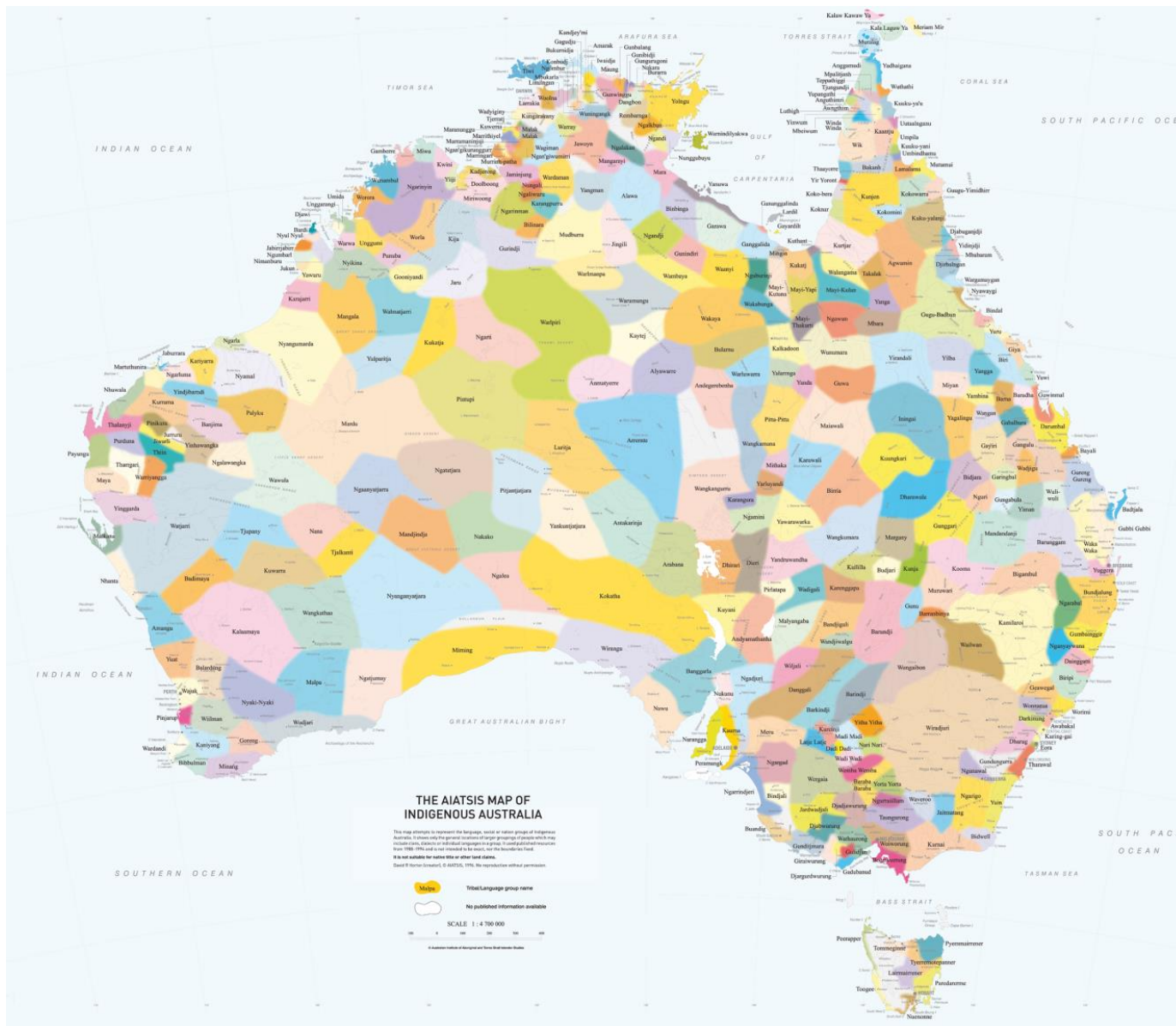
MAP MAKER
David R Horton

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

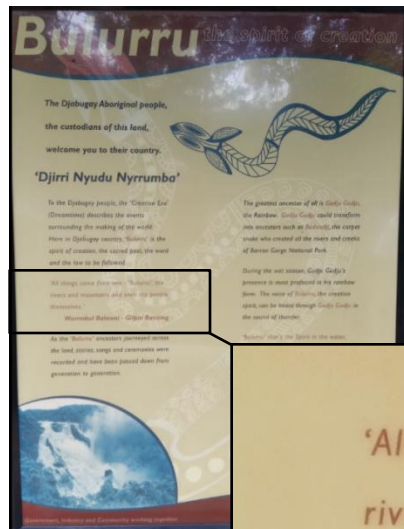
David R Horton



ZOOM

Tindale 'Parallel Vocabularies' Speakers 1938-9

George Martin
1958



Wurrmbul Gilpin Banning
Wurrmbul Balawai – Gilpin Banning

Wanyarra Roy Banning

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

Wurrmbul Balawai - Gilpin Banning

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](#).

1.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]

2.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]

3.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]

4.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]

5.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. HARVARD-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

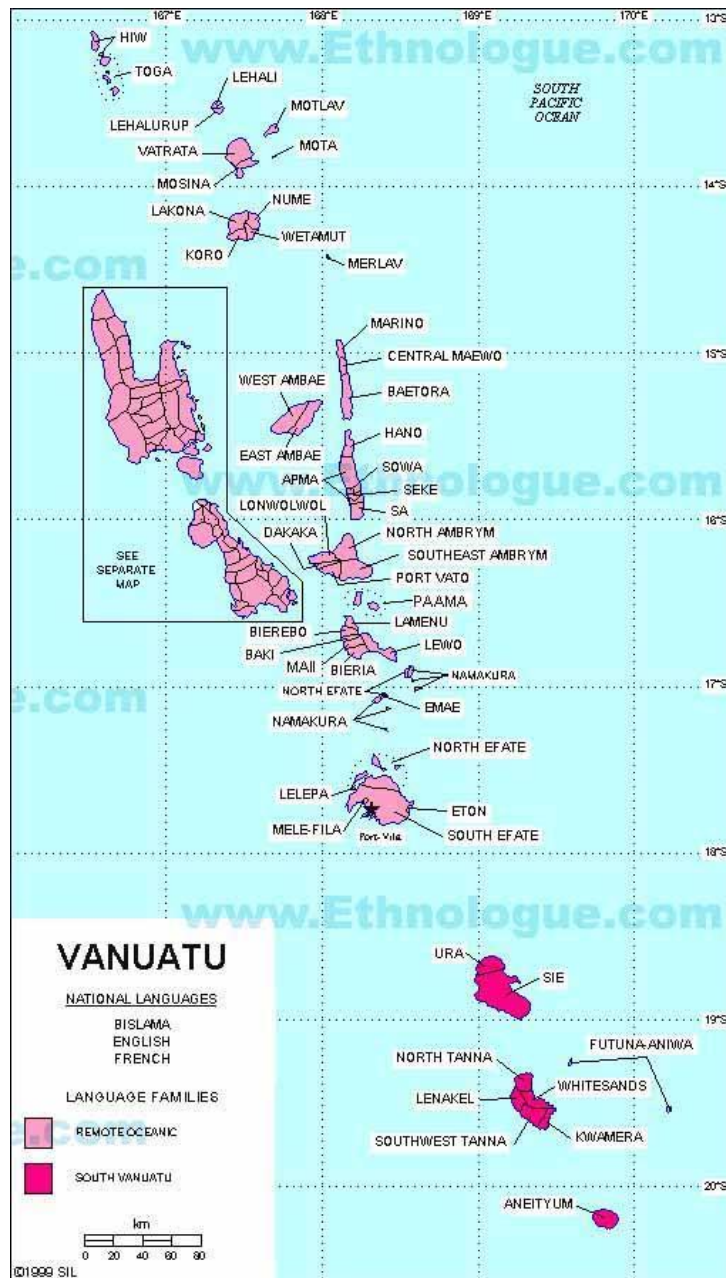
Date Range August 1938 - December 1938, dates of expedition

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

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

Series [AA346/09](#)

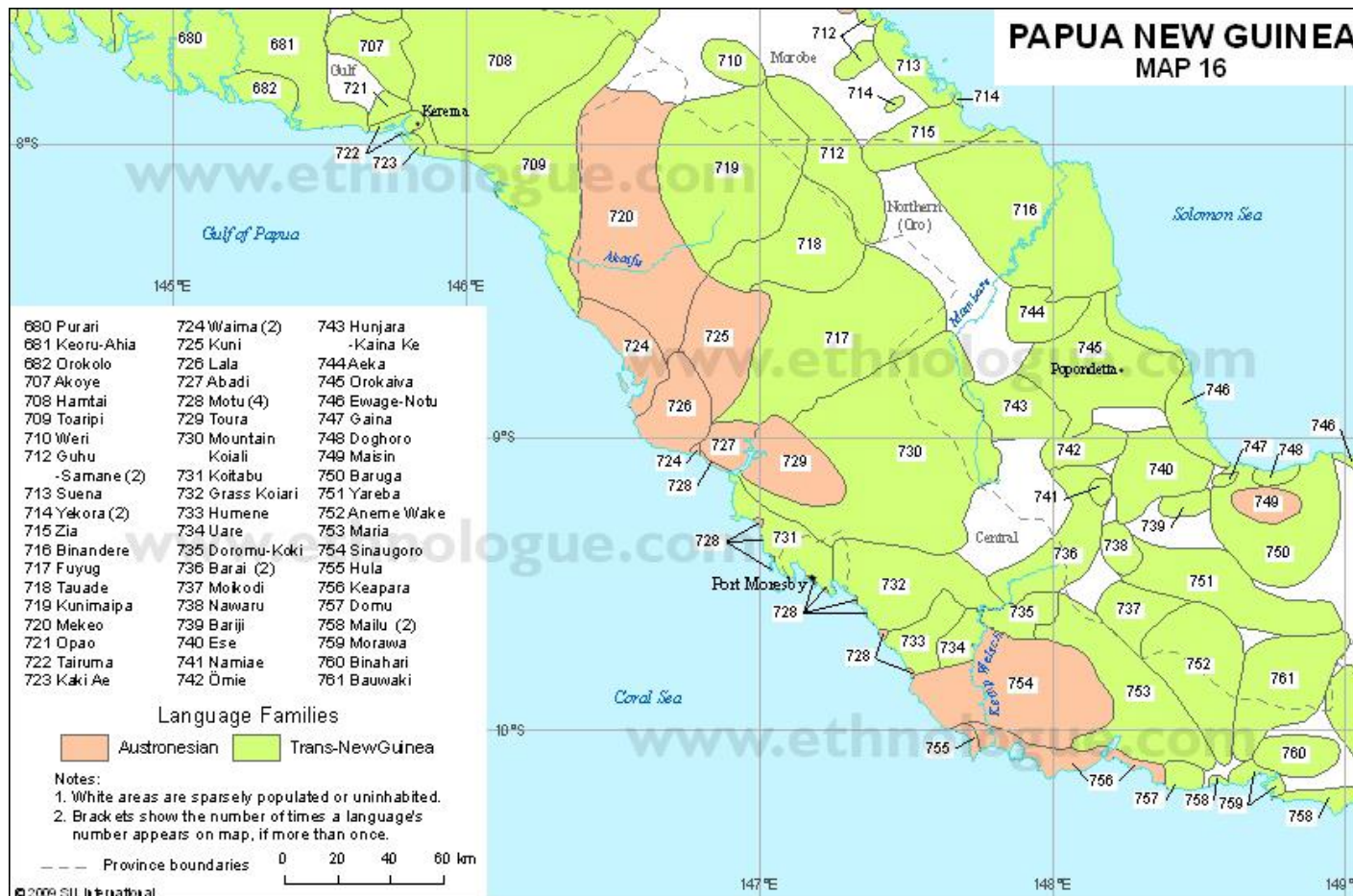
* Joseph Birdsell - The recalibration of a paradigm for the first peopling of Greater Australia



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]

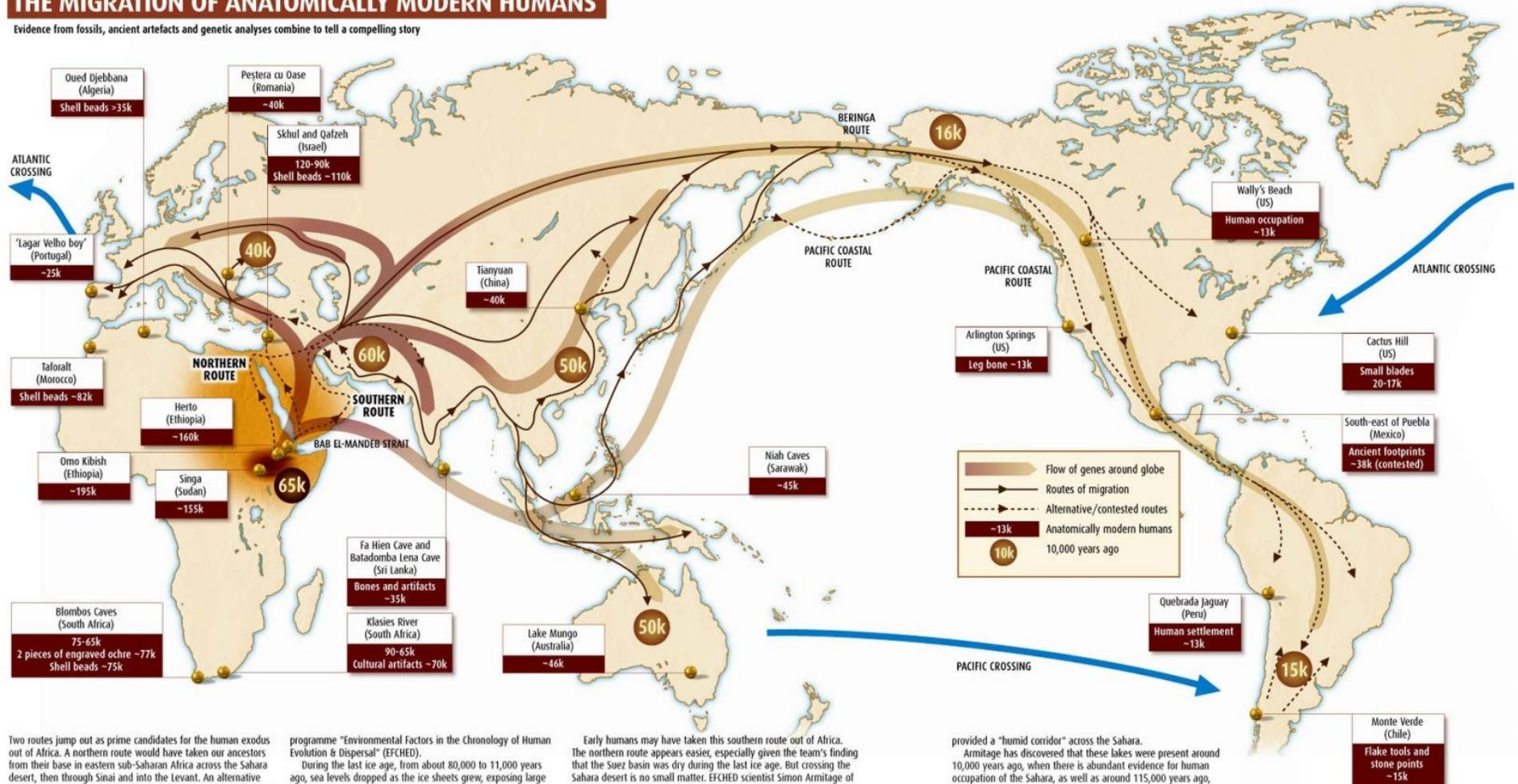
The languages of Papua New Guinea today number over 850. These languages are spoken by the inhabited tribal groups of [Papua New Guinea](https://en.wikipedia.org/wiki/Languages_of_Papua_New_Guinea)^[1] making it the most linguistically diverse place on earth.

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

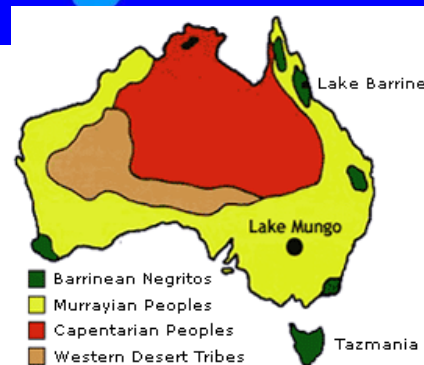
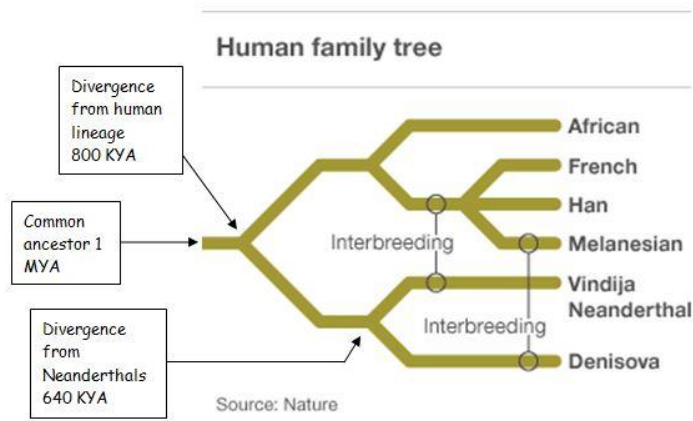
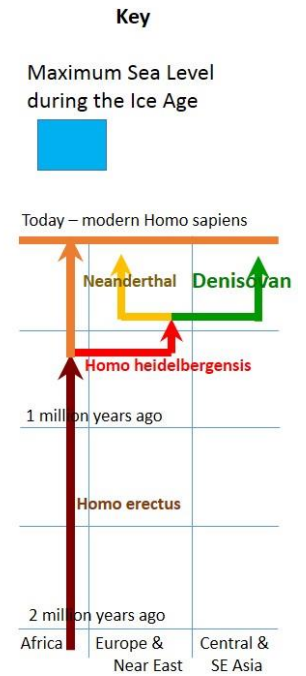
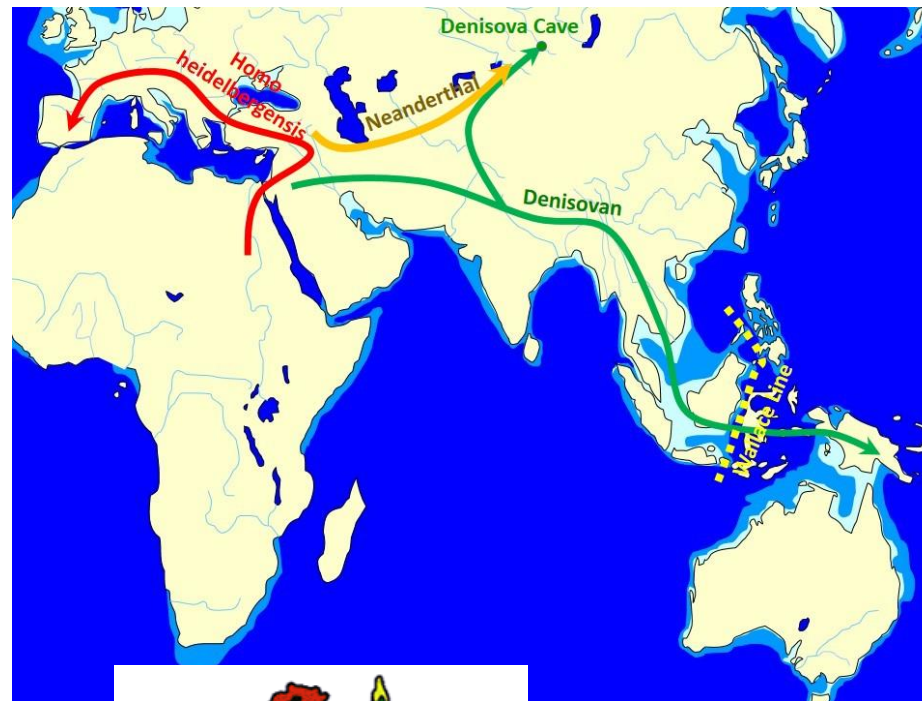
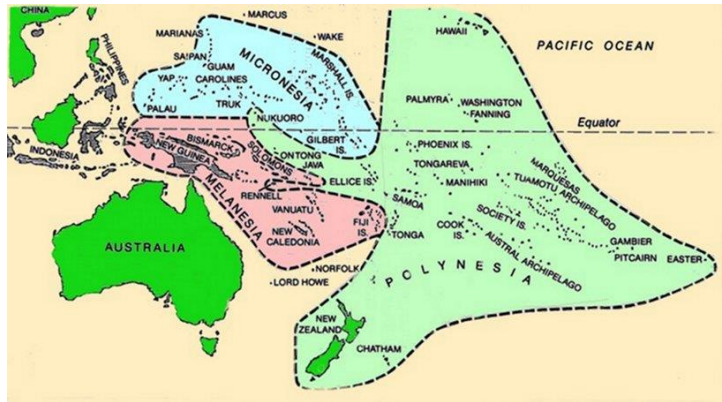


Two routes jump out as prime candidates for the human exodus out of Africa. A northern route would have taken our ancestors from their base in eastern sub-Saharan Africa across the Sahara desert, then through Sinai and into the Levant. An alternative southern route may have charted a path from Djibouti 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.

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.



Descendent of the first humans to leave Africa.

Mark Kolbe / Getty Images

<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.

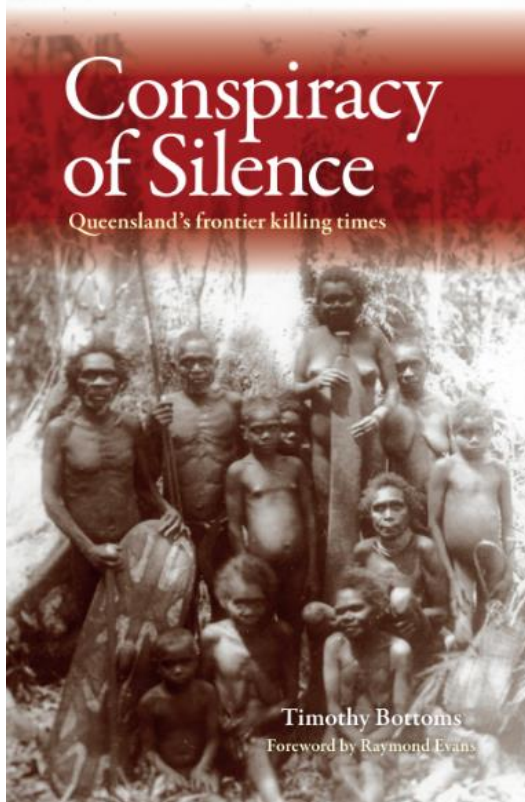
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ABORIGINAL AUSTRALIANS ARE descendants of the first people to leave Africa up to 75,000 years ago, a genetic study has found, confirming they may have the oldest continuous culture on the planet.

<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

University of Melbourne © 2014, Nikki Henningham

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.

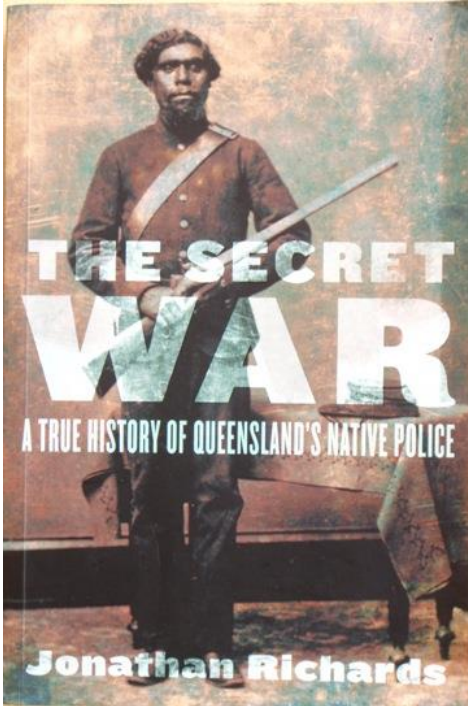
In one respect *Conspiracy of Silence* is a recap of old evidence reproduced for a new decade. Stories of the massacres at Hornet Bank, Long Lagoon, and Blackfellow Creek on the Hodgkinson Goldfields, of mass drownings, burnings and poisonings at numerous places, are chillingly familiar to anyone who 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...

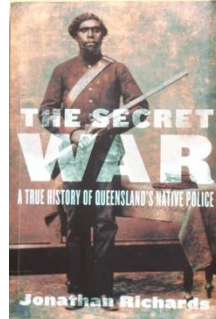
"In October 1885, a detachment commanded by Sub-Inspector William Nicholas and Cadet Roland Garraway killed at least six Aboriginal people at Irvinebank, inland from Cairns. A European witness saw 'the blacks scatter in all directions' after the troopers arrived. One 'blackfellow', handcuffed to a fence, '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

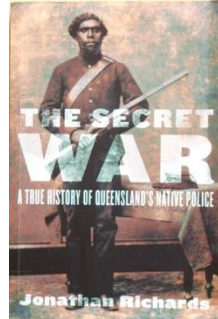
The Secret War helps correct what has been regarded, at best, as an "omission" of frontier violence from Australia's early official histories and government records; an absence designed to cover up the real record, while denying Aboriginal occupancy and communal ownership of the land. It also notes a 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."

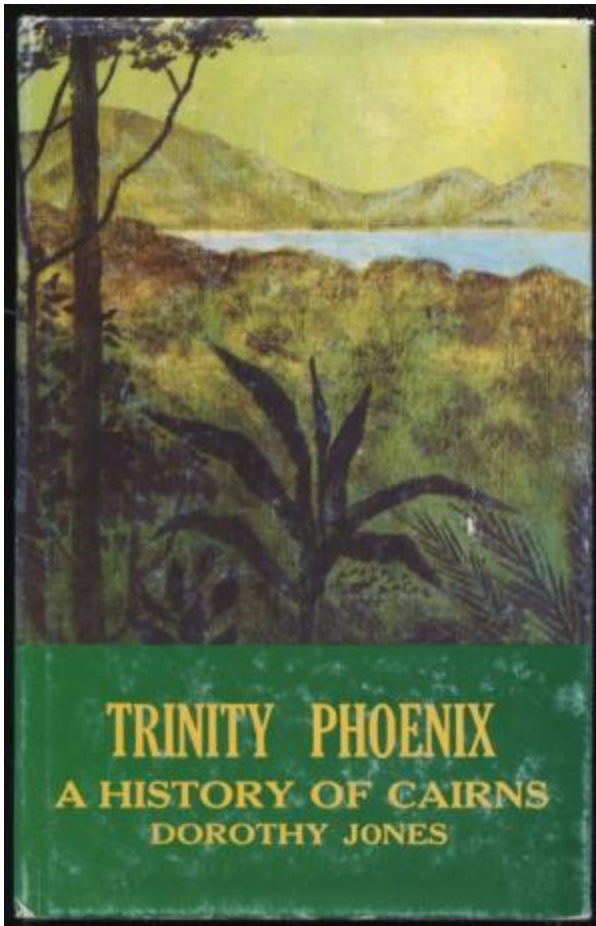
The Secret War is another contribution towards unveiling some of the dirty secrets that Australia's ruling elite would prefer to remain hidden—a history whose consequences are still being endured by the country's indigenous population today.

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.

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/>