

Who cares? Why does it matter?

Incorrect information has caused a lot of fractures and disharmony in our Kuranda community. This is the nature of untruths.

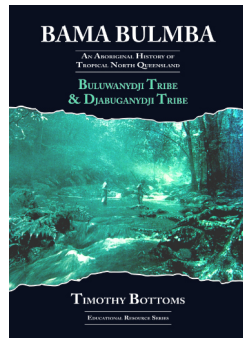
Traditional Owners using incorrect cultural information will *disconnect* themselves from country, that is, consenting to misinformation will legally force you further away from your ancestors, tribe and ancestral lands.

Using information that is not true will cause the children, grandchildren, great grandchildren, great great grandchildren, etc. absolute ongoing chaos without any love, peace and harmony.



Correcting the Records Project
2020 - 2030

Local Historian
& Author
Dr Timothy
Bottoms says...



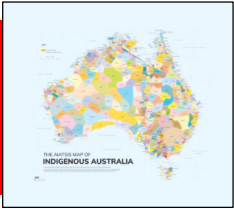
Excerpts from BAMA BULMA - An Aboriginal History of Tropical North Queensland - Buluwanydjì Tribe & Djabuganydjì Tribe

Page 112 “Three of *Ngirrma* speakers were *Buluwai* – Warren Brim, Roy Banning and Gilpin Banning who came from the traditional lands of the *Buluwanydjì* of Freshwater Creek. This was to lead to ramifications that no one could have anticipated. For 1996 was when Horton (the compiler) from AIATSIS produced a map of Aboriginal languages for Australia that proceeded to lump similar languages under one tribe. So for our region, suddenly *Djabugay* subsumed *Buluwai* and *Yirrgay*, as it also did for *Yidiny* which subsumed the language of *Gunggay* of the *Gungganydjì* (Cape Grafton). AIATSIS claims on this map that it should **not** be used for Native Title or other land claims, which the Queensland Government has ignored.

Now in the 2020s the native title process has become the adjudicated arbiter of whether a tribe existed or not, and traditional tribes recorded earlier by Tindale and others have fallen by the wayside and are currently being written out of history and erased from the public record.”

Page 134 “The new century offered the Kuranda *Bama* a fantastic new beginning as the *Tjapukai* Dance Theatre was going great guns with some 100 people employed, and the tribe *Djabugay* had been recognized, even though the lands of the *Buluwai* had not. Kuranda is a part of the *Buluwanydjì* traditional territory and because *Tjapukai* or *Djabugay* had risen to prominence through the Dance Theatre; along with the spurious claims by the AIATSIS map and the Queensland Government (through Native Title), both the *Buluwai* and the *Yirrganydjì* have been side-lined and expunged. Officially, because of Native Title, but not in reality as both mobs have substantial numbers who will not acquiesce to the intimidating tactics of Queensland Native Title and the creation of the AIATSIS 1996 map.”

HORTON / AIATSIS MAP 1996 is INCORRECT in FNQ



**** FALSE INFORMATION / NOT TRUE / MADE UP BY LINGUISTS ****

- ✓ KUKU-YALANJİ
- ✗ MULURİDJİ
- ✗ YİRRGANYDJİ
- ✓ DJABUGANYDJİ
- ✗ BULUWANYDJİ
- ✗ GUNGANYDJİ
- ✓ YİDİNYDJİ
- ✗ MADJANYDJİ
- ✗ WANJURU



Map disclaimer below

Who is reading this fine print under the map?

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

SOURCE: [://aiatsis.gov.au/explore/map-indigenous-australia](http://aiatsis.gov.au/explore/map-indigenous-australia)

The AIATIS map sourced PATZ1980 which means the groups are created (invented, made up, not true) by linguists. The disclaimer on the map says it can't be used for native title - but it is!

Mr Michael Quinn got this wrong!



**** FALSE INFORMATION / NOT TRUE / MADE UP BY LINGUISTS ****



While the title of this map is 'Map 1 – The **Dialects** of Dyabugay' the fine-print provided by linguistics Professor R.M.W. Dixon illuminates the use of the terminology thus:

*Where the self-termed "languages" of several tribes are mutually understandable, the linguist may recognise these as **dialects** of one superordinate language. But "**there was not usually any name for a group of tribes whose speech was mutually intelligible, nor for the language^ [the superordinate language]** that we can - on linguistic criteria - assign to them. It is necessary to **choose some label for each language^**, and this usually has to be done fairly **arbitrarily by the linguist**" (Dixon 1980:43).*

SOURCE: A grammar of the Kuku Yalanji language of North Queensland By Elisabeth Patz 2002, sourcing R.M.W. Dixon

SOURCE: <https://digitalcollections.anu.edu.au/items/15b4e08e-2fc5-428a-8b9f-1d764bfb1787/full>

In other words, Mr Michael Quinn misunderstood the academic terminology and has been telling people the wrong thing for 30+ years.



What credentials does Mr Michael Quinn have? Anyone know? Anyone seen his degree certificate? **We have a right to know if he is an academic or not!**