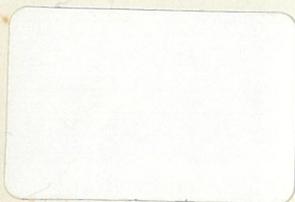


Key

**A SUMMARY OF ETHNOGRAPHIC MATERIALS
SUPPORTING
GUNGANDJI CLAIMS TO TENURE OVER
AND USE OF THE CAPE GRAFTON
AND ASSOCIATED MARINE AREAS**



for the
Great Barrier Reef Marine Park Authority
Townsville

Co-ordata Research
December 1995

AN ANALYSIS OF ETHNOGRAPHIC MATERIALS SUPPORTING GUNGANDJI CLAIMS TO TENURE OVER AND USE OF THE CAPE GRAFTON AND ASSOCIATED MARINE AREAS

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Introduction

The activities which this report addresses are the assembly, and subsequent assessment, of crucial ethnographic work from just over a century of white contact with the Gungandji people of the Cape Grafton peninsula.

The assembly of materials depended in the first place on a computer search commissioned from the Australian Institute of Aboriginal and Torres Strait Islander Studies (hence AIATSIS) in Canberra. (The Authority has already received a bound copy of this search.) While in that library on other business we were able to take photocopies representing crucial excerpts from most of the relevant articles, journals and books. These photocopies were then assembled alphabetically into lever-arch files, along with references to other articles, etc., that did not hold any such promise of relevance to the central issue.

This issue was of course the claimed tenure over the Cape Grafton and adjacent marine resources by the Gungandji people, their traditional use of those resources, and their means of extracting foods and useful materials from those resources through hunting, fishing and other techniques. Of consequential interest were the mythological traditions by which claim was maintained over those resources.

It should be emphasised that only published materials having an evident ethnographic basis were considered by the search mechanism at AIATSIS. Personal diaries, mission records, photographs and tape or other sound/film recordings were not considered. Extensive holdings of these are believed to be maintained both by the AIATSIS and by the National Library. The value to this analysis in assessing only published materials is that these have been subjected to conventional academic scrutiny and comment, and so are that much more reliable than unpublished data.

Findings

Ethnographic work was undertaken among the Gungandji late in the nineteenth century, following first white contact in the mid-1860s. Men such as Meston and

Parry-Okeden, and the principal Anglican missionary of that era, Rev EB Gribble, preceded by only a few years the magnificent contributions of WE Roth at the turn of the century. Soon afterwards came those other two giants of north Queensland ethnography: Ursula McConnel and Lauriston Sharp. Also from the 1930s -- though through a lesser degree of involvement -- are contributions from scholars of high standing such as Tindale, Birdsell, Davidson and McCarthy.

During the 1950s useful observations were made by amateurs, such as Seaton, following the tradition of "Bill Bowyang" and Rev E B Gribble himself. In subsequent years we note the involvement of scholars such as Dixon (Gungandji language), Bottoms (ethnographic and historical analyses) and Moyle (music). Over this same time period came serious analyses of the items of material culture deposited in museums by McConnel (O'Gorman) and Roth (Pope).

The first point worth noting is that Aboriginal tribal groups rarely have such a wealth of reliable ethnographic material recorded on their beliefs, habits, tools, language and practices. For the neighbouring Djabugay or Djirbal, for example, such an assembly of data as now follows simply does not exist. The Gungandji have been well served by ethnographic and linguistic records of their traditions, and while not all of the culture, nor of the language, could be reconstituted from these records, they comprise much more than many other groups -- now in similar decline -- might recover of their traditions.

It should also be noted that the later scholars depended much for their data, primary materials and observations on the solid ethnographies of earlier workers. What might be termed 'secondary' levels of analysis, so based, are *not* irrelevant to consideration, and in fact attest the integrity and accuracy of those prior observations. The use of Roth's data by most of the following scholars is typical (as Casey 1936; Davidson 1933; Davidson and McCarthy 1937, 1947; Kennedy 1933; Maddock 1970). The fact that later workers utilised such findings, and found those data in keeping with generalisations or developments in their respective fields, speaks volumes for the veracity and reliability of these earlier materials. There are no notable academic debates over issues of fact or interpretation in the literature that turn on this earlier scholarship, as there are in other contexts. Even early language records, transcribed sometimes according to inconsistent spelling conventions, can be utilised today in the determination of a language's place within the broader scope of areal linguistics. The ethnographic records of the Gungandji are of sound and scholarly character, as well as being of considerable scope.

In summary, what the literature attests are, we contend, the following facts:

1. That the Gungandji, as a social entity, traditionally occupied the Cape Grafton peninsula, and utilised foods and materials from both the forest and the marine environments of that area. The relative inaccessibility of that area protected them somewhat from invasion and incursion by either white or black interlopers.

2. That the Gungandji maintained a material culture appropriate to such a lifestyle, including the manufacture and use of both dugout (outrigger) and bark canoes, paddles, harpoons, shields, spears and other weapons -- even to string games; descriptions of these can be located in the literature (Davidson 1933; Davidson and McCarthy 1937, 1947; Jones 1976; Kennedy 1933; Pope 1967; Stanley 1924-26 and even Lauriston Sharp 1939), and examples found in several museums, notably those of Adelaide, Sydney and Brisbane.
3. That the Gungandji held to cultural practices and beliefs -- including their mythology -- in accordance with this lifestyle. Their artistic expressions included the representation of their principal totems, and their legends related those totemic figures to events which shaped their landscape, including Green Island.
4. That in social organisation (totems, moieties, marriage classes, etc. as from McConnel's, Roth's and Sharp's various works), language (see remarks on Gribble 1912, and Dixon 1969, 1977, 1991), and physiology (blood groups, genetic markers, etc., as Birdsell & Boyd 1940) the Gungandji properly belong within the general structure of Cape York peninsular peoples, forming a legitimate part of the diversity of those peoples, but having a discrete expression of that diversity.

Conclusion

A fair consideration of the materials recorded in the ethnographic literature is that a group identifiable as the Gungandji were associated with the Cape Grafton peninsula and its marine environment from the earliest white contact to the present. Despite genetic impact from outside the Aboriginal society, it retains its identity as a discrete community, identifying with the name 'Gungandji' and even as late as 1987 expressing itself in that language (Thompson 1987).

Traditionally, the Gungandji expressed their tenure over the peninsula and its marine environment through myths, which bestowed on them rights to hunting, fishing and collecting over these domains. A selection of the myths, and accounts of their materials culture supporting these activities, are well established in the literature.

There appears to be no scholarly contention raised over these recorded data or even over their interpretation in any published materials, despite the number, and diverse approaches, of the scholars who have been involved in their collection, assessment and analysis. The conclusion is that the findings are more secure than for almost any other tribe in Australia.

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VOLUME I

0067648

Australian Aboriginal art...an exhibition arranged by the State Art Galleries of Australia 1960-61

Sydney: Edwards & Shaw, 1960.

Includes a shield collected by Miss Ursula McConnel and presented by her to the South Australian Museum in 1953; ascribed to the Kongkandji (Kung'gandy) tribe at Cape Grafton. Attests Gungandji association with the area at the time of McConnel's work in the 1930s.

0055373

Bannister, Dennis Daniel

[Papers on the Aboriginal Languages of Queensland]

Queensland, 1977.

Bannister's map ascribes the area just behind Cape Grafton to the "Gunggai" or Gungandji tribe, whose vocabulary he transcribes from Gribble in this 1970s compilation.

[no rec no.]

Basedow, Herbert

The Australian Aboriginal

Adelaide: Preece, 1925.

Basedow was a medical man, turned anthropologist, and took a particular interest in Aboriginal health and anatomy. He records a man of seven feet four inches height at Yarrabah (p.16) measured by Rev E R Gribble, and to tree-climbing techniques (p.124) obviously from the same source. In chapter XVIII of this book Basedow refers to water craft and navigation, the use of rafts for turtle hunting and fishing, and mentions the twin outriggers of "some of the Queensland tribes". Basedow does not refer directly to the Gungandji, but it was clearly Gribble's information on them that he cited.

0065625

Bates, Muriel Stanley

A missionary looks at Yarrabah, Qld

Origin 1970:2(3):6.

Recollections for a popular press article by a lay missionary involved with Yarrabah from 1938 intermittently for 11 years, including an account of a part-Aboriginal nursing sister

from there who worked extensively with the church. Admits that "Not many full-bloods were left..."

[no rec no.]

Bayton, John

Cross over Carpentaria: being a history of the Church of England in northern Australia from 1865-1965

Brisbane: Smith & Paterson, 1965.

Accounts for the formal facts of the Anglican mission at Yarrabah but without any cultural information or understanding.

[no rec no.]

Birdsell, Joseph B & WC Boyd

Blood groups in the Australian Aborigines

American Journal of Physical Anthropology 1940:27(1):69-90.

Isogenic lines in their maps separate off the Cairns/Yarrabah region as distinct without comment. Disappointing in the lack of geographic relevance of the results.

[no rec no.]

Bolton, Geoffrey C

The founding of Cairns

Royal Australian Historical Society Journal & Proceedings 1959:45 pt 1:28-37.

Fails to provide any specific reference to the cultural or tribal identity of the 'Aborigines' he mentions, but presumably these are the Gungandji about Cairns.

0005330

Bottoms, Timothy

Djarrugan, the last of the nesting

Townsville, Qld, 1990

This document is not available for copying; contact Timothy Bottoms, 5 Montrose Avenue, Edge Hill Q 4870. The AIATSIS bibliography records: "Ethnographic account of the Bama of the Cairns Rainforest Region, including a re-assessment of early European contact; territorial groupings; myths; kinship and marriage; mortuary practices; economic life; material culture; trade; contact history; white/Aboriginal beliefs; includes list of food plant species of northeast Queensland." The group referred to is clearly the Gungandji.

[no rec no.]

Bowyang, Bill

Aboriginal navigators: uncanny skill in handling canoes...

Sea, Land and Air 1922:5(52):257-258.

Mention of north Queensland dug-out canoes, single and double outriggers, and the speeds they attain under skillful handling without specific reference to Gungandji.

[no rec no.]

Bramell, Elsie

Some Australian incised stones

Australian Museum Records 1941:21(1):17-18.

Refers to Hamlyn-Harris (1916) and confirms his ethnographic account of the use of incised grindstones from 'round Cairns' -- but in fact Cape Grafton is referred to by the earlier author.

0057492

Brierly, Sir Oswald Walter

Canoes in Australia [Letter dated Feb. 1862]

Athenaeum 1862:1792:304.

Defends the claim that Australian Aborigines used canoes of some size and sophistication, mentioning single and double outrigger varieties, and the gradual improvement seen in their technology as the traveler moves northward to the Torres Straits.

[no rec no.]

Cairn, EJ & R Grant

Report of a collecting trip to north-eastern Queensland during April to September 1889

Australian Museum Records 1890-91:1(1):27-31.

Includes a few ethnographic items, and records the help of Aboriginal peoples of the rainforest in securing biological samples, but only the meagre vocabulary might identify their language.

[no rec no.]

Campbell, Alistair H et al.

The Aborigines and Torres Islanders of Queensland

Brisbane: Western Suburbs Branch, United Nations Association, 1958.

A map gives the position of major centres of Aboriginal population as at 1958, and mentions Yarrabah and general conditions only.

[no rec no.]

Campbell, Thomas G

Insect foods of the Aborigines

Australian Museum Magazine 1926:2(12):407-410.

Remarks on the use of insects for food in north Queensland, and the work of Carl Lumholtz, who undertook research in and around the Gungandji area. Does not give any specific tribal or cultural identifications.

[no rec no.]

Church Missionary Society

Neighbours of the never never

Melbourne: The Society, 1923.

Brief enthusiastic account of the mission's work at Yarrabah.

[no rec no.]

Casey, Dermot A

Ethnological notes

National Museum of Victoria Memoirs 1936:9:90-97.

Refers to Roth (1901, No.1, p.10) in attempting to determine the use(s) of a wooden implement received by the Museum from Cairns (probably Gungandji).

0074597

Cleland, John B & RV Southcott

Injuries to man from marine invertebrates in the Australian region

Canberra: [Government Printer], 1965.

These scholars accept the application of the name 'Irukandji sting' (bestowed by Flecker in 1952 from the Cairns Base Hospital) to their "Type A" wound, which is attributed to one of the Medusa family of jellyfish. The name is derived from the local tribal group, which is related to the Gungandji. (See Dixon 1977.)

0500066

Colliver, Frederick S

A survey of monuments and antiquities in Queensland

in FD McCarthy (ed.) *Aboriginal antiquities in Australia; their nature and preservation*

Canberra: Australian Institute of Aboriginal Studies, 1970:2-14.

In this listing of landscape artefacts of Aboriginal occupation, there appears reference to fish traps (p.8), to kitchen middens (p.8), and to Seaton's records of Gungandji rock art at Browns Bay (p.9).

0042339

Connolly, Stan

Short stories: Green Island, Big Bina, The Careless One
in *Black alternatives in Australia*

Brisbane: Social Alternatives 1981:28-33.

A collection of three traditional myths in modern garb, each identified with sites in the general Cape Grafton area.

0032523

Craig, Daniel

The effect of State policy and Queensland's laws on an Aboriginal reserve; a look at Yarrabah

Australian Institute of Aboriginal Studies Newsletter 1979:n.s.11:69-71.

Confirms the identity of the Gungandji at Cape Grafton by acceptance of Gribble's work (p.76) in this essay on state policy and self-determination. The independence and traditional orientation of the groups at Yarrabah is remarked upon.

[no rec no.]

Davidson, Daniel S

Australian netting and basketry - techniques

Polynesian Society Journal 1933:42(4):257-299.

Maps show the distribution of various netting and basketry techniques, with most sophisticated appearing in northeastern Queensland. Various authorities are cited, including Roth for the Cairns area. Does not specifically mention Gungandji, but accepts Roth's ethnographic data.

[no rec no.]

Davidson, Daniel S & FD McCarthy

Transport and receptacles in Aboriginal Australia

Polynesian Society Journal 1937:46(4):175-205.

Maps the various types of receptacles and containers in Aboriginal use, and depends on Roth's ethnographic data to reach a composite picture, including material from the Gungandji area.

[no rec no.]

Davidson, Daniel S & FD McCarthy

An ethnic map of Australia

American Philosophical Society Proceedings 1938:79(4):649-679.

On their detailed map, the Cape Grafton area is assigned to the "Kung-gan-ji", attesting their traditional country.

[no rec no.]

Davidson, Daniel S & FD McCarthy

Fire-making in Australia

American Anthropologist 1947:49(3):427-437.

Maps the distribution of various fire-making implements. Again calls on Roth's ethnography for confirmation of practices about the Cairns area and Gungandji use.

[no rec no.]

Dawson, CStM

Legends of Yarrabah

Walkabout 1955:21(7); 1955:20.

Popular ethnography and facile assimilationist views are combined in this article about Yarrabah residents and their traditions. Some language material would be worth confirming as Gungandji.

0048364

Dixon, Robert Malcolm

Languages of the Cairns rain forest region

London, 1969.

The language of the Gungandji -- Gungay -- is grouped with Yidiny and Madyay and opposed to other groups of dialects in the area. A maps shows traditional areas of tenure, with the Gungay owning the Cape Grafton area.

[no rec no.]

Dixon, RMW

Tribes, languages and other boundaries in northeast Queensland

Tribes and Boundaries in Australia. N Peterson (ed.)

Canberra: AIAS, 1976.

Detailed discussion of the boundaries about the tribal and sub-tribal entities from Cooktown to Ingham on the north east Queensland coast. Assigns Cape Grafton to the Gungandji (see maps p.209, 217). This is a convincing modern statement of boundaries.

[no rec. no.]

Dixon, Robert MW

A grammar of Yidiny

Cambridge: Cambridge University Press, 1977.

Dixon provides a most thorough attempt to locate the traditional estates of the peoples who spoke dialects of a language he calls Yidiny, but which included Gunggay (of the Gungandji) and Wanyur and perhaps Madjay. A map is provided which places the Gungandji about Cape Grafton.

0008107

Dixon, RMW

Words of our country: stories, place names and vocabulary in Yidiny, the Aboriginal language of the Cairns-Yarrabah region

St Lucia, Qld: University of Queensland Press, 1991.

In the introduction to this set of stories from the Yidiny/Gungandji people, Dixon provides a thumb-nail sketch of pre-contact and contact history. Part of this deals with the traditional estates of the tribe, which are mapped (opposite page 1). Dixon asserts yet again that the Cape Grafton area has always been Gungandji country.

0049886

Flecker, Hugo

Elevated kitchen middens of Konkandji people

North Queensland Naturalist 1954:22(107):14.

The contents of the midden were largely shellfish, with a few cycas nuts, and the author speculates that the users of the cave in which these were found sought shelter there from wet season conditions. This does not appear to be a formal archaeological dig, but a surficial assessment of Gungandji discard materials. It attests long-term Aboriginal occupation.

0084583

Gribble, ERB

Communications from correspondents

Australasian Anthropological Journal 1896:2:22-23.

Cites a note from Gribble on the origins of the Gungandji in a family whose sons and daughters alone survived after the low reefs offshore were inundated. Relates the Gungandji to their present habitat.

[no rec no.]

Gribble, Ernest RB

Class systems: class system of the Goonganji Myarah and Dungarah tribes, being tribes on Cape Grafton, Mulgrave River and Lower Barron River

Australasian Anthropological Journal 1897:1(4):84.

Names the two classes (moieties?) of the Gungandji, with some of the principal totems (in language also) of each, and the distinguishing mark of the classes. Notes use of markers to direct late arrivals to a new camp.

0051394

Gribble, Ernest Richard Bulmer

Linguistics of the Koo-gun-ji tribe: chief camp at Cape Grafton, Queensland

Science of Man 1900:3(8):134-135.

The three pages of useful vocabulary here allows identification of Gungandji as one of the true Cape York Peninsular languages, having cognates with other such languages according to known sound changes. Attests the validity of Gungandji as a Cape York speech form.

0051384

[Gribble, Ernest Richard Bulmer]

Cape Grafton dialects of Goonganji tribe

Science of Man 1912:13(10);11;12: 211; 231;251.

A shorter listing than 0051394, this also has some errors, but still attests that Gungandji is a true 'Paman' language -- one of the Cape York Peninsula group.

[no rec no.]

Gribble, Ernest RB

Forty years with the Aborigines

Sydney: Angus & Robertson, 1930.

The chief value of this account is in the photographs of Gungandji men fishing with spears, and in the incidental descriptions of cultural life amongst them during the establishment of Yarrabah mission by Gribble.

[no rec no.]

Gribble, Ernest RB

The problem of the Australian Aboriginal

Sydney: Angus & Robertson, 1932.

Having been closely associated with the establishment of Yarrabah, Mitchell River, Forrest River and Roper River missions for the church, Gribble here attempts to provide a popular ethnographic perspective of Aboriginal life. There is constant reference to practices at each of these places, and identification of the former with the Gungandji. Reviewed by Prof AP Elkin as a serious ethnographic contribution in Oceania 2:366-67.

0051387

Gribble, Ernest RB

A despised race: the vanishing Aborigines of Australia

Sydney: Australian Board of Missions, 1933.

Gribble begins with an overview of Aboriginal culture and practice, and describes tribes about Cairns and the Yarrabah mission: "Goonganji, Yerkanji, Narkalinji, Yetinji, and Majanji" . Includes details of class system, totems and legends. Attests Gungandji presence in the area from earliest contact.

VOLUME II

0074392

Hamlyn-Harris, Ronald and F Smith

On fish poisoning and poisons employed among the Aborigines of Queensland
Queensland Museum Memoirs 1916:5:[1]-22.

Among the fish poisons mentioned by Hamlyn-Harris are two from vegetable sources utilised by the Gungandji: a derris sp. and a diospyros sp. The preparation of the latter is described in some detail; it is known to them as tulican. Attests both Gungandji practice and general estate areas by virtue of occurrence of these plants.

0034282

Harris, David Russell

Adaptation to a tropical rain-forest environment: Aboriginal subsistence in
northeastern Queensland

in Blurton-Jones, NG and V Reynolds (eds) Human behaviour and adaptation
London: Taylor & Francis 1978:18:113-134.

Harris' map of tribal territories aligns well with Dixon's maps. Harris is able to explain the higher population supported on the coastal fringes by virtue of their utilisation of marine resources as well as those of the forests. This is a well argued statement on the subsistence of the rain-forest tribes, and supports the Gungandji occupation of the coastal fringe.

[no rec no.]

Hornell, James

Water transport; origins and early evolution
Cambridge: CUP, 1946.

In this comparative account of simple water transport, Hornell describes various canoe types and the distribution world-wide. Included are the bark canoes of inland Australia and the dug-out, outrigger types of north-eastern Australia. Does not mention the Gungandji directly, but accepts the use of outrigger canoes in this area.

0800917

Hume, Lynne

Them days: life on an Aboriginal reserve 1892-1960
Aboriginal History 1991:15(1-2):4-24.

Attests in summary the early days of Yarrabah mission and records oral history on its development.

0086426

Jones, Dorothy

History of Green Island

Royal Historical Society of Queensland Bulletin 1976:342:3-4.

Although highly ethnocentric in its account, Jones documents the first white use of the Island by Mein, and the conditions he found there. His claim to have been on the island in 1857 is questioned, but it appears certain that the site, if not the date, is correct. Attests Aboriginal use of the island from first contact.

[no rec no.]

Jones, D

Trinity Phoenix: a history of Cairns and district, 1976 [Publisher?]

Equally ethnocentric as 0086426, this account of the development of Cairns is more detailed but no better in its recognition of prior Aboriginal tenure in the equation, except as these people offered problems or resistance. Which in its way is perhaps testimonial enough to their presence.

[no rec no.]

Kennedy, Keith

Instruments of music used by the Australian Aborigines

Mankind 1933:1(7):147-157.

An integration of personal observations and literature review, this article describes the distribution of musical instrument types throughout Australia, giving examples. Some of these examples come from 'around Cairns' or are cited from Roth's work in this area. These include references to humming tops, gum leaves and wind instruments. Attests the veracity of Roth's observations in the area.

[no rec no.]

Lees, William

The Aboriginal problem in Queensland: a story of life and work under the New Acts
Brisbane: City Printing Works, 1902.

Identifies the Yarrabah tribe as the Gungandji, and gives a brief history of the mission.

[no rec no.]

McCarthy, Frederick D

Fire without matches

Australian Museum Magazine 1945:8(11):368-373.

Discusses methods of making fire and the myths that validate its use in Aboriginal Australia. A myth from Cape Grafton about the wren and the use of the fire-drill in north east Queensland attest the acceptance of ethnography of the Gungandji -- probably from Roth and Gribble.

[no rec no.]

McCarthy, Frederick D

Australian Aboriginal Rock Art

Sydney: Trustees of the Australian Museum, 1958.

The Brown's Bay paintings described by Seaton are here accounted for and ascribed to the 'Konkandji'. The article accepts the findings and description of Seaton.

[no rec no.]

McCarthy, Frederick D

Australian Aboriginal decorative art

Sydney: Trustees of the Australian Museum, 1962.

A photograph (by Ursula McConnel) of Gungandji men decorating a shield, and of various shield and paddle designs (from the same source) attest "Kung'gan-ndyi" artistic expressions from the 1930s.

0067858

McConnel, Ursula Hope

The Rainbow-serpent in North Queensland

Oceania 1930:1(3):347-349.

"The Kunggandyi, who were the original inhabitants at Yarrabah Mission, south of Cairns...showed me some corroboree sticks -- (worrippa) which were used in connection with kudju-kudju (the rainbow [see other mythologies -- CR])" In one of the most definite statements on land tenure from the era, McConnel attests traditional Gungandji occupation of the Cape Grafton area.

[no rec no.]

McConnel, UH

Inspiration and Design in Aboriginal Art

Art in Australia 1935:59:49-68.

The materials here are doubtless the source of McCarthy (1962); McConnel illustrates her article almost exclusively (except for a few Mitchell River artefacts) with photographs of artistic expression from Cape Grafton, identifying the groups as "Kung'ga:ndyi" and "Yidindyi", and labelling them with vernacular names. The article includes much incidental ethnographic material and several myths of the Gungandji which relate to the artefacts. the sites of Green Island and Baki Creek (nr. Grants Hill) are mentioned. This is a useful confirmatory article from an early era.

0067861

McConnel, Ursula H

Social organization of tribes of Cape York Peninsula

Oceania 1939, 1940:10(1); (4):[54]-72; [434]-455.

Remarks of the moiety names (cf. Gribble 1897) of the "Yirkandyi", the "Kungandyi" of the Cairns Inlet on Mission Bay and the "Yidindyi" of the Mulgrave River. Records their marriage patterns and remarks on their totemic organisation. the map, (p.68-69) is detailed and specific: the Kunggandyi are clearly identified with Cape Grafton. This is first-class ethnographic attestation from a renowned anthropologist.

[no rec no.]

Macmillan, L

The Dugong

Walkabout 1955: ? :17-19. [Incomplete reference]

Describes for the popular press the habitat and behaviour of the dugong, complete with a full account of the process of neo-traditional dugong harpooning. Establishes that indigenous methods of capture for food were entirely adequate.

0068741

Macpherson, John

More Aboriginal fish poisons

Mankind 1935:1(12):9-12.

In the tradition of Hamlyn-Harris (above) MacPherson discusses poisons; glucosides and saponins. Tannins are not toxic to humans, but fish are very sensitive to it. Refers specifically to the "tulican" of the Gungandji being a diospyros sp. (p.11). Attests fishing methods of the tribe.

0068853

Maddock, Kenneth J

Myths of the acquisition of fire in northern and eastern Australia
in Berndt, RM (ed.) Australian Aboriginal anthropology 1970:174-199.

The myth of the red-backed wren is cited from Roth (1903:11-12) in this theoretical exposition on fire-making myths. Acceptance of Roth's data on the Gungandji by this renowned anthropologist confers high level of credibility on it.

[no rec no.]

Meston, Archibald

Report on the Aborigines of Queensland

Brisbane: Government Printer (Queensland Pp CA 85 of 1896).

A report of Meston's tour through the missions and settlements of Cape York Peninsula, including Cape Grafton, on which he reports favourably, but notes: "...funds have so far not been sufficient to enable the Mission to bring much land under cultivation, nor supply much food to the blacks. Dugong are plentiful in the bay, but no attempt has so far been made to spear or net them." Doubtless this comment applies to the Mission, rather than groups or individuals among the native population. Speaks well of possibilities at Yarrabah.

0036523

Meston, Archibald

Expedition to the Bellenden - Ker Range: flora of Bellenden - Ker: report

Brisbane: Government Printer, 1904.

After a fine historical and geographic description of the area, Meston writes an account of several ascents of the mountain in search of botanical specimens suitable for commercial exploitation. Aboriginal people -- probably a part of the Yidiny, related to the Gungandji -- assisted in the search for samples. The name for Yarrabah [Yarraba] is given as "Woonjooloo" and its tribe as "Woonjoolburra", which may be another group's names for these. The language material clearly attests that it is a variant of the eastern Cape York Peninsula "Paman" group, and since his informant is identified as a "Coong-oon-jee" we may accept this attestation of traditional tenure about the area. Contains many Aboriginal place names of the area.

0081301

Meston, EA

Mestonian flashes

Cummins & Campbell's Monthly Magazine -- Aug. 1954-June 1956; Aug. 1956:
various pagings.

In these excerpts from Archibald Meston's work, mention is made of a cannibal feast at Cape Grafton, where the victims paid the price of elopement because their relationship was regarded as incestuous.

0070546

Moyle, Alice M

Aboriginal Music on Cape York
Musicology III:3-20, 1968-69.

Recordings were made by Moyle at Yarrabah in the Djabugai and Kungandji languages by Hilary Harris, who sang of various traditional entities and totems. Musical complexity is noted.

0004254

O'Gorman, Anne

Ursula McConnel: the archaeology of an anthropologist
Canberra, [1989].

After a historical resume of McConnel's career and interests, O'Gorman turns to an account of her collection of artefacts, and of these, the materials from Yarrabah are most significant. Some 77 items from this area, representing "Kungandiy and/or Yidinji" work, are catalogued. Ethnographic observations from Lumholtz illuminates the descriptions. This is an important contribution to an understanding of Gungandji life and artistic expression, by a top-flight anthropologist of the 1930s, with a good ear for phonetics. It strongly attests Gungandji occupation of the Cape Grafton peninsula.

0072028

[Parry-Okeden, William Edward]

Report on the north Queensland Aborigines and the native police
Brisbane: Government Printer, 1897.

Parry-Okeden contributes little information on the Cape Grafton scene so early in its history, but does locate the "Yellingie, Yettkie, Mooka" and "Koongangies" tribes about Cairns in his detailed map. In doing so he attests Gungandji territories at an early date.

0073450

Pope, Kathleen

An examination of the material culture of south eastern Cape York Peninsula, based on the Roth Ethnographical Collection at the Australian Museum, Sydney
Sydney, 1967.

In the same way as O'Gorman examined the McConnel collection (above) Pope reviews the artefacts collected by WE Roth, and deposited in the Australian Museum, Sydney. In chapter VI, Pope addresses water travel, and remarks that although Roth described both double and single outrigger canoes, bark canoes and paddles, as well as rafts, no specimens of the log rafts or double outrigger canoes are catalogued. E.13452 is a model of the type of canoe used at Cape Grafton, made there in 1897. A scale model harpoon is attached; the two are represented on p.147 of the MS. The manufacture and use, together with general discussion of the craft, follows. It is shown that Cape Grafton is alleged, in Roth's 1910 work, to be the southern limit of the dugout canoe, but this contradicts his earlier (1908) claim that this limit was the Tully River. Perhaps the bark-sheet canoe was meant by the latter (p.157). The item E.16080, a double outrigger collected by Roth at Bloomfield River, has been lost from the collection but Haddon and Hornell (1937:179) mention a double outrigger canoe found by McGillivray on Fitzroy Island near Cape Grafton, suggesting that it too had penetrated further south than Roth recorded it. The paddles -- made from spatulate mangrove roots -- "could have easily been used at the time of their collection". Native Gouges for making canoes are also described. The whole summary attests the significance of water craft to the indigenous populations of the east coast, including the Gungandji, and establishes that travel for considerable distances in good conditions was not impossible, and probably very common.

VOLUME III

0073427

Roth, WE

String, and other forms of strand: basketry-, woven bag-, and net-work.

North Queensland Ethnography Bulletin, No. 1. 1901

Brisbane: Govt. Printer. Excerpts only.

Brief mentions of the floral material from which string is obtained by the Gungandji, and the uses to which it is put.

0073384

Roth, W E

Food: its search, capture and preparation.

North Queensland Ethnography Bulletin, No. 3. 1901

Brisbane: Govt. Printer. Excerpts only.

Includes a list of edible vegetable species, with Gungandji vernacular names, and an impressive list of edible shellfish species (also named). Fish poisons, fish hooks, fish nets, turtle hunting techniques and wallaby traps are also mentioned in connection with the Gungandji, usually with vernacular names attached. This constitutes a very interesting window on Gungandji subsistence.

0073387

Roth, W E

Games, sports and amusements

North Queensland Ethnography Bulletin, No. 4. 1902

Brisbane: Govt. Printer. Excerpts only.

Brief mentions of pets and playthings; detailed description of string-figures, some of great complexity, mentions of warfare toys and the yiki-yiki, a Gungandji musical instrument. Demonstrates that the Gungandji followed general Aboriginal leisure interests of the area.

0073429

Roth, WE

Superstition, magic and medicine

North Queensland Ethnography Bulletin, No. 5. 1903

Brisbane: Govt. Printer. Excerpts only.

Roth records the beliefs of a variety of Aboriginal groups, including the Gungandji, in this bulletin, but the material is well scattered by his approach. It includes another version of the myth about the red-tailed wren, beliefs about the human spirit or soul, boys' nick-names derived from the father, beliefs about conception, scorcery, and pharmacopoeia. There is not a great deal of material, but it is undoubtedly original.

0073379

Roth, Walter Edmund

Domestic implements, arts, and manufactures

North Queensland Ethnography Bulletin no. 7, 1904

Brisbane: Government Printer. Excerpts only.

The use is attested by the Gungandji of boomerangs (shaped by soaking under stress), fire-drills, moiety-related pigments, edged shells, awls, dilly-bags, coolamons, water gourds, and fish-hooks, many of which are illustrated with line drawings. The article provides evidence of a rich material culture at Cape Grafton.

0073405

Roth, Walter Edmund

Notes on government, morals and crime

North Queensland Ethnography Bulletin no. 8, 1906

Brisbane: Government Printer. Excerpts only.

Relations between sexes, greetings -- especially after long absences, and punishment are among the topics related to Gungandji practice which Roth discusses. Interesting confirmation from Gribble is included.

0073397

Roth, Walter Edmund

Marriage ceremonies and infant life

North Queensland Ethnography Bulletin no. 10, 1908

Records of the Australian Museum 2(1). Excerpts only.

Betrothal, widowhood, abortion and infanticide are attested for the Gungandji in this comparative study of north Queensland tribes by Roth.

0073430

Roth, Walter Edmund

Transport and trade

North Queensland Ethnography Bulletin, no. 14, 1910

Records of the Australian Museum 8(1). Excerpts only.

Discusses the use and manufacture of outrigger canoes in some detail, and mentions the vernacular name of the outrigger being that for 'mullet' -- bunul -- in Gungandji. Also attests trade, barter and peripatetic wanderings of the local tribes. There is strong evidence for an established marine culture, and an often reprinted photograph of mewn using a canoe.

0073378

Roth, Walter Edmund

Decoration, deformation, and clothing

North Queensland Ethnography Bulletin, no. 15, 1910

Records of the Australian Museum 8(1). Excerpts only.

Hair dressing and ornamentation, nose-pins, necklaces and bark blankets are described for the Gungandji -- usually with the vernacular terms.

0073388

Roth, Walter Edmund

Huts and shelters

North Queensland Ethnography Bulletin, no. 16, 1910

Records of the Australian Museum 8(1). Excerpts only.

Roth attests the structure and manufacture of bark/bough huts in the area.

0073409

Roth, Walter Edmund

Postures and abnormalities

North Queensland Ethnography Bulletin, no. 17, 1910

Records of the Australian Museum 8(1). Excerpts only.

Sleeping positions, tree climbing techniques, postures assumed during relieving bodily needs, and the disposal of the umbilical cord among the Cape Grafton people are described. Includes photographs.

0073425

Roth, WE

Social and Individual Nomenclature

North Queensland Ethnography Bulletin, No. 18, 1910

Records of the Australian Museum 8(1).

A map attests the boundaries of the local tribes, which conforms largely with biogeomorphic features, with some place-names cited. Stages of growth among the Gungandji are named, with vernacular forms also, and named classifications of the environment/species are recorded. Aboriginal stature

Seaton, Douglas

Rock paintings in the Brown Bay area, north Queensland: Irukandji people

North Queensland Naturalist 1952:20(103):35-37.

Describes a visit to a gallery above Brown Bay in 1952 to view rock paintings, in an area acknowledged to be traditionally "Koongkandji" country. Seaton's work is accepted by other scholars, and attests a long traditional tenure of the area. The residents are however not Irukandji, whose area is described as "Murray Prior Range, from Mission Beach to Trinity Inlet as far as Hill's Creek in the west" but rather the "Koongkandji" of "Cape Grafton, King's Beach and the eastern area bounded by the coastal range to the Russell River".

[no rec no.]

Seaton, Douglas

Irukandji legends of the Big Tree near The Yarrabah Track, Brown Bay, north Queensland

North Queensland Naturalist 1953:21(104):1.

Recounts a myth of the Gungandji (n.b. the AIATSIS annotation "Author has since been advised that tribe is Gonggandji".) Attests local tenure about Brown Bay.

[no rec no.]

Seaton, Douglas

Rock paintings of the Konkandji people

North Queensland Naturalist 1952:20(101):19.

Describes further rock art at Brown and Sunny Bays in "Konkandji" country.

0074086

Sharp, Richard Lauriston

Tribes and totemism in north-east Australia

Oceania 1939:9(3):[254]-275; 1939:(4):[439]-461.

Sharp's No.56 on his map (p.256) places the "Kungandji" on the Cape Grafton Peninsula. The named patrilineal moieties, after the YirYoront pattern, are Kurakulu and Kurabana. A list of some totems is found on p.271 and conception beliefs of the Gungandji are discussed (p.273). This survey by a noted anthropologist in the 1930s attests the earlier work of Roth, and adds much weight to the claims of traditional tenure in the Cape Grafton area.

0020284

Sharp, Richard Lauriston

Notes on northeast Australian totemism

in Coon, CS & Andrews, JM (eds) *Studies in the anthropology of Oceania and Asia* 1943:66-71.

Follows on from his 1939 article, but discusses totemic organisation, again placing the "Kungandji" among those sharing the YirYoront pattern: "Named totemic patrilineal moieties without named sections; named patrilineal totemic [sic] cult clans regulating land tenure and associated with multiple linked totems including land, mythical ancestors, and a great variety of other phenomenon [sic]; strict moiety totem tabu in most tribes, but tabu on clan totems ordinarily absent; totem centres and control rites by individual or group owners of sites, in some tribes without regard to affiliations of the totem regulated; group historical rites representing ancestral activities; individual totemic spirit pre-existent in clan [lands] and associated at conception with each clan member, at death returning to clan land in some tribes, while leaving the region completely in others." Such detail can only come from close enquiry and familiarity with variant practices, and suggests that the Gungandji fit into a pattern appropriate to their usual geographical location at Cape Grafton.

[no rec no.]

Stanley, GAV

String-figures of the north Queensland Aborigines

Queensland Geographical Journal 1924-26:40-41:73-92.

Emanating from Yarrabah, this well-illustrated article on string-figures gives not only the final figures but how they are formed, what each represents, and even compares them with other cultures. This is an interesting expansion of Roth's work in the same arena, and again attests the virility of Gungandji culture still in the 1920s.

0002399

Thompson, Edwina

Our beautiful Wangetti

[Clifton Beach, Qld.]: Wangetti Education Centre, 1987.

What is interesting about this small booklet is the vernacular Gungandji translation in the end papers, attesting as late as 1989 the knowledge and use of the language. This is quite contrary to what even linguists would anticipate, and only strengthens the conviction that the culture remained resilient for a long time after mission establishment at Yarrabah.

[no rec no.]

Thomson, J (ed.)

Reaching Back

Canberra: Aboriginal Studies Press, 1989. [Extract only.]

A map locates some places with traditional names, and includes Brown Bay, Cape Grafton, etc. A collection of personal anecdotes and commentary on many issues by elders is recorded

from the earliest oral records of the mission. The tenure of the Gungandji at Yarrabah is attested.

[no rec no.]

Thorpe, William

Some New Guinea cultural influences found amongst the Aborigines in Australia
Australian and New Zealand Association for the Advancement of Science Report
1924:17:491-494.

Suggests a New Guinea origin for many artefacts and practices used by Aborigines, including outrigger canoes and mummification relevant to the Cape Grafton area.

[no rec no.]

Tindale, Norman B

Survey of the half-caste problem in South Australia

Royal Geographical Society of Australasia, SA Branch Proceedings 1941:42:66-161.

Taking data from Yarrabah to compare with SA, Tindale examines the "half caste problem" from an assimilationist standpoint.

[no rec no.]

Tindale, Norman B

Aboriginal Tribes of Australia. 2 Vols.

Canberra: ANU Press.

This survey and map of Aboriginal Australia mentions Gungandji use of cassowary chicks as pets in camp, and defines traditional boundaries of the tribe.

0076287

Tindale, Norman B & Birdsell, JB

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

South Australian Museum Records 1941:7(1):[1]-9.

Classified by Tindale as "Tasmanoid" the Kongkandji are located by him at Cape Grafton. A brief sketch of the Tasmanoids' culture and practices is included. On physiological grounds, it is suggested there is a separate genetic strand of peoples here.

[no rec no.]

Troughton, Ellis le G

Sea-cows: the story of the dugong

Australian Museum Magazine 1928:3(7):220-228.

Hurley's photograph of Aboriginal people harpooning a dugong with a "wap" (so named) and a close up of both the tackle and a harpoon head, make this otherwise biologically oriented article of interest. A sample of dugong from 'near Cairns' probably means "from Yarrabah". The hunting technique had certainly not been lost at this point of time.