

JOONDOBURRI WALK

a project of

BRIBIE ISLAND COMMUNITY KINDERGARTEN



2011 Caldera Art
Prize winning dot painting entry titled 'Turtle Dreaming' by
Daphne Kal-Ma-Kuta Dux,
great granddaughter
of the last full blooded Joondoburri who died in 1897

*Bribie Island Community Kindergarten advise photos of children
used in video and this book were taken with parental permission to
publish.*

By Warwick Outram

*Research and plan
Ron Powell &
Bribie Island Community Kindergarten*

BOOKS BY THE SAME AUTHOR

Heritage Tales of Bribie Island 1994

Remembrance Handbook, 1998

History of Bribie Island Chamber of Commerce 2001

Bribie the Legend 2002

Boorabee, Bribie's Koala Heritage 2002

Bribie's Daughter 2004

Bribie Character 2004

Bribie and the Koala 2006

Journey to Bribie Island 2007

Bribie Island Memories 2008

Bribie's Golden Era 2009

Treasures of Bribie 2009

Bribie Island, Cradle Site of Queensland 2010

Birthday Girls at Bribie 2010

Bribie Island before the Bridge 2010

Bribie Island - People & Places 2011

Revisiting Heritage Tales of Bribie 2011

Bribie from the Beginning 2011

Bus to Bribie 2012

Growing up in a Depressed Queensland 2012

Bribie a Fascinating Isle 2012

Historical Snapshots of Bribie Island 2013

50th Birthday - Bribie Island Bridge 2013

First People on Bribie Island 2013

Frequently asked questions by Bribie residents 2013

Bribie's Golden Age Centres 2014

Shipwrecked 2014

Joondoburri Park 2014

In the Footsteps of Spirit Ancestors 2014

Two Bribie Suburbs 2014

Bribie's First Aboriginal Mission 2014

Answering Visitors Questions about Bribie 2014

Bribie or Boorabee 2015

In Memory of Jessie Freeman 2015

Glimpses of a Community Project 2015

Prewar Bribie Island 2015

Mission Point 2015

Passing the Baton 2015

SS Cormorant 2015

James Archibald arrived Brisbane 1885

James Archibald working and holidaying at Redcliffe 2015

Forty -Two Years at Bribie the Cradle Site of Queensland 2015

Snell family their voyage and life in Queensland 2015

Queensland's First Major Island Tourist Resort 2015

Bribie's Dual Centenary 1912-2012

Bribie's Environment 2015

Bribie's Koala Crossing 2015

Wartime Bribie 2015

Bribie's Heritage Listed Monument 2015

Bribie's Library 2015

James Keenan and his son Charles 2016

Supplies Must Go Through 2016

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A WARWICK OUTRAM PUBLICATION

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Special Thanks

To Micheline Ratcliffe for kindly proof reading the final document.

KINDY'S "ACTION RESEARCH"

Bribie Community Kindergarten produced a video to outline their research.

Presented here is a very condensed outline of what they called their 'action research' beginning by asking children questions and recording answers on video. Simple questions about trees, beach, the sand and what they would like at kindy.

Later, a note was sent to parents advising, "We have surveyed the children and now it is time to gain feedback from our adult community. We want you all to be part of the decision making process."

Questions asked of parents included:

"Do you engage with your children in local waterways and bushland?"

"What do you feel is most beneficial for your child/children when they explore or play in nature and why?"

"Do you think your child would enjoy leaving the kindy to visit the space?"

"Do you have any ideas for the way this project could develop?"

"Would you like to be involved?"

"Any concerns about children leaving the kindy grounds?"

"Do you have knowledge of local history or cultural information?"

Parent's replies were positive and one had queries about snakes, blue bottles and stone fish and offered her services to help on field trips.

The kindy then developed a "risk-benefit" plan, involving first aid training with a focus on snake bites.

They arranged with various people to discuss many points about nature and cultural heritage with staff and children. The photo below is one example.

Discussions were held with Moreton Bay Regional Council and their Landcare Group.

An application was submitted to Council to utilise the land behind the kindy for a yarnning circle and plaques naming the trees and some history.

The more they researched the more support was found which in turn encouraged more forward work.

They look forward to kindy families and team visiting all the other family nominated favourite beach and bush places, at monthly family beach/bush kindy mornings.



Our ongoing learning will continue with staff's upcoming visit to Cairns (to visit services in Boopa, Werem and Yarrabah) and also Mornington Island.

Bribie Kindy regularly skypes and communicates via other methods with remote services so our kindy children connect with children from remote areas.



Moreton Bay Regional Council has approved for their Landcare experts to join us on two working bees in the bushland as we continue with our plans for Council to approve a permanent yarning circle in the bushland behind our kindy for all community members.



EARLY DAYS OF BRIBIE KINDERGARTEN



*Bribie Kindergarten under Construction 1984
Courtesy Bribie Island Community Kindergarten*



*Bribie Island Community Kindergarten 1985
Snapshot Ron Powell*



*Bribie Island Community Kindergarten 2016
Snapshot supplied by Bribie Island Community Kindergarten*

BRIBIE KINDERGARTEN'S OBJECTIVE

Building File N0: 426 (83/84) was issued to the Bribie Island Kindergarten by Caboolture Shire Council on 23 May 1984 to build a Single Story Building Comprising a Kindergarten.

A reserve search conducted on 18 June 2007 confirmed the title reference as 49016264, trustees BRIBIE ISLAND KINDERGARTEN INCORPORATED, land area 0.184400 Ha.



Snapshot Warwick Outram 2013

In 2005 the Caboolture Shire Council published James Hansen and Lui Weber's vegetation survey of the very large Shirley Creek Area between Pumicestone Passage and Goodwin Drive .

In 2013 as the sign in Cotterill Avenue states the Queensland Government, Fisheries Queensland, also Queensland Boating and Fisheries Patrol undertook work in Shirley Creek. (Reference No. 2012NAO243)

Our plan is, for a public Joondoburri walk on a small portion of this large reserve immediately behind the Kindergarten extending back towards Shirley Creek.

The walk to be available to the Kindergarten, all schools, Community organisations and the Community, particularly the aged.

Our broad plans are on this small section of a much larger reserve, to cater for the whole population, to inform, educate if you prefer, them of the Joondoburri people, plus demonstrate how much can be learned from the nature that surrounds us.

Objects of the walk is to

(a) Honour the original inhabitants, the Joondoburri people, who were here for some three thousand years before Flinders and the crew of the Norfolk arrived in 1799.

(b) Explain some of their life-style in the various sites which are marked in accordance with the following plan

(c) The various sites to be signed and have brief descriptions of the significance of the particular area.

(d) Hopefully native plants can be placed in small gardens at each site again with brief descriptions.

(e) Some seating will be required particularly for elderly patrons who today comprise majority of Bribie's citizens.

(f) Pathways suitable for wheel chairs and other elderly aids are also required.

Naturally we require support from Government representatives, Council, Councillors, Bribie Organisations, and Bribie residents.

INTRODUCTION

According to most reference material Aboriginal people have been on Bribie some 3,000 years. Unfortunately there is no public recognition on Bribie Island of the local aboriginal Joondoburri people by way of memorial, park etc..

Quoting from "Spear and Musket" Caboolture Shire's Centenary book, **"In 1891 A. Meston wrote "Fifty years ago there were from 600-1000 blacks on Bribie Island. Today there is not a soul left, and there are only three or four living representatives of the race one of whom is in St. Helena for killing a gin, and another , a smart, intelligent woman, lives near Toorbul Point...."**

That smart, intelligent , woman was the last full blooded Joondoburri, married to a whiteman Fred Turner and many of her descendants remain today.

Thanks to research by the Caboolture Historical Society, Sir Raphael Cilento, Stan Tutt and others the Kal-Ma-Kuta memorial is adjacent her grave site.

The plaque on the memorial states
"IN MEMORY OF
KAL-MA-KUTA
LAST OF THE JOONDOBURRI TRIBE
WHO PASSED AWAY A.D. 1897.
HONOURED AND RESPECTED
BY ALL WHO KNEW HER.
THIS MEMORIAL ERECTED BY
CABOOLTURE HISTORICAL
SOCIETY
1962"



KAL-MA-KUTA MEMORIAL

The Fig tree on left was planted over the grave by her children in 1897 :Photo Warwick Outram

The memorial is Heritage listed but difficult to visit due to it now being in the nature strip between the very busy dual roadways of the Caboolture Bribie Island Road at Ningi.

Our project is to give children and adults an idea of how the Joondoburri people lived here for 3,000 years, at what was one of their main camping areas. They were hunter gathers, using stone artifacts and they left us scar trees, some canoe trees but unfortunately one such tree has been lost another remains as just a stump. Food was gathered from the creek as crabs, prawns , eels, fish, shell fish , example oysters. Bungwall fern was gathered in the fresh water area, and the fern root pounded down and then further ground to a flour, which they made into a damper (bread) which they baked.

History suggests their shelters were of the round variety being more permanent, comfortable, particularly in the cooler months, which produced mullet and tailor runs. The Joondoburri made their own fishing nets which Flinders described as being equal to or superior to the English nets.

Aboriginal children would have been around the present Kindergarten area playing and learning just as children are today. On the proposed bush walk you will see evidence of their occupation and learn a little of how the first Bribie Islanders lived their lives, their use of vegetation for implement making, food and medicines.

They lived in a rich and beautiful environment.

Please Enjoy.

Ron Powell

UNCLE RON

Following my book “Historical Snapshots of Bribie Island” Ron enthralled me with his research of the Shirley Creek area resulting in another book “First people on Bribie Island” followed by “Joondoburri Park”. The monthly paper ‘Bribie Islander printed articles from the “First People on Bribie” in April and May 2015 and it appeared the Joondoburri Walk concept already had support from the Bribie Public.

I have known Ron for many years. He is keen with the camera, interested in all types of history, assists within the community and is best described as a quiet achiever.

He has helped me and others with research for several books.

In Queensland, apart from Bribie, he is currently helping New Farm Historical Society, Richlands - Inala Historical Society, and North Stradbroke Island Museum.

For New South Wales, he is assisting Narromine Museum, Molong Museum, and Tullamore Historical Society. In addition to me he has helped the following authors, Peter Ludlow, Lance Patterson, Di Close, Norma Meadly and Paul Setto.

He also helps the local community organisations including Caboolture Schools and the Bribie Kindergarten, and for them he has further researched information for their Joondoburri Walk, which follows in this booklet.

Like me, Ron believes our history should be readily available and shared by the community. He provides information to Bribie Library, Queensland State Library, National Library also AITSIS Canberra.

Neither he nor I ask for or receive grants and occasionally pay others to do some particular research. I always donate at least two books to Bribie Library, one not to be borrowed but retained in their local History Section, plus another for lending.

Additionally I provide copies to Queensland State Library, Royal Historical Society of Queensland, Queensland University Library, and National Library Canberra.

This ensures the information is readily obtainable from Bribie Island and other libraries. The State and National Libraries also have services to provide information through the internet plus ensuring all information is retained for posterity.

The Bribie Community Kindergarten deserves the necessary public, Council and State Government support to accomplish this project thereby helping children and the community to understand that for many thousands of years people were here on Bribie and how they lived before Matthew Flinders arrived in 1799. He, with his crew spent about two weeks with the Joondoburri people and recorded they held a concert, now recognised as the first concert and first multicultural concert in what became Queensland.

By today’s standards, the 18th, 19th and even the 20th century Australians may have indulged in some barbarous practices but the heavy reduction in native Australian and South American populations was accidental. Isolated from the rest of the world, they had no immunity to European diseases, so paid a heavy price until they gained similar immunity as the Europeans.



*Warwick and Ron 2013
Checking detail for “First
People On Bribie”*

LOCATION OF PROPOSED JOONDOBURRI WALK

The Joondoburri Walk will commence from the path below about midway between the Bribie Community Kindergarten and Shirley Creek and will utilise the area behind the kindergarten as parkland and gardens for use by both the kindergarten and public generally.

Explanatory signs will explain how the Joondoburri used native vegetation and generally provide a place of contemplation and learning about the people who were here for at least some 3,000 years before the arrival of Europeans.



This existing concrete pathway runs from between the Car Park area and the Kindergarten in Cotterill Avenue to the foot bridge over Shirley Creek then through the Retirement Village mobile residential park to Fifth Avenue.

At the entrance to the path is the boulder with plaque attached, which states

ARBOR DAY 1990
Tree planting by pupils of
Bribie Island Kindergarten
to celebrate
Queensland's 50th year
celebration of
Arbor Day
Authorised by Caboolture
Shire Council



Snapshots Warwick Outram

A JOONDOBURRI BASKET



Courtesy Queensland Museum

Basket made by Kal-Ma-Kuta. Information issued in May 2009.

Curator: Trish Barnard - Senior Curator of Indigenous Studies (Cultures and Histories Program)

Topic: 1897 Aboriginal basket

Aboriginal and Torres Strait Islander visitors are advised that this section contains names of deceased individuals.

My name is Trish Barnard. I'm the Senior Curator for Indigenous Studies with the Queensland Museum. My favourite object out of the collection is this little basket here that was made by a woman in 1897. Her name was Kalmakuta and she was from the Joondoburri people of Bribie Island - Pumicestone Passage area.

It was also interesting that it was made in 1897, which is the same year that the Queensland Act came into place. The Act is formally known as the Aboriginals Protection and Restriction of the Sale of Opium Act and that governed Aboriginal people's lives right up until about 1970.

The interesting thing about this basket is also that European people started settling and exploring in the Pumicestone area from the 1820s and it wasn't until 1837 that Brisbane was actually settled. So up around that point, it's interesting to note that throughout Museum collections, very little was actually collected from this region.

So that makes this basket very unique indeed.

Another really interesting thing about this particular basket is this diagonal stitching on the front. This is a coiled technique used to make this basket but this diagonal stitching is unique to this region in south-east Queensland and it's not seen in any other bags or baskets made throughout Queensland or Australia. So that's why this makes it a very rare example of fibre work from that time. Very little was actually collected by Europeans since the occupation of this region and very little is actually found in other collections so that makes this basket quite special.

Now, the other interesting thing is Kalmakuta actually married a European who was an oyster fisherman near Bribie Island and his name was Fred Turner. So she adopted the English name of Alma and was known as Mrs. Alma Turner but her language name remained Kalmakuta. The Caboolture Historical Society in fact, erected a memorial to Kalmakuta which is a stone cairn up at Ningi and it can be seen today. Kalmakuta and her husband Fred Turner lived at Ningi where they established a little hut in the 1870s and they remained there until she passed away in 1897.

WORLD RENOWNED JOONDOBURRI ARTIST

PAINTED THE FRONT COVER PICTURE TITLED “TURTLE DREAMING”

As told on the monument, Kal-Ma-Kuta died in 1897. Her great granddaughter, Daphne Kal-Ma-Kuta Dux, won the Caldera Art Prize with this Dot Painting in 2011.

In winning the prize, she made the following comments and one can only imagine Daphne’s clash of personal feelings. *“This painting is about a little girl who was born in*



“Turtle Dreaming”

1928 and spent 15 years of her young life in an orphanage. There were no toys to play with, or books to read, except the Bible.

At the back of the orphanage there was swamp land where we would sit and play in the mud (until we were caught). One day while sitting quietly I spotted this tiny creature sitting on a lily pad. It was no bigger than my fingernail. I later found out it was called a ‘penny farthing turtle’.

There is nothing much of my childhood I can remember. This is one memory I have never forgotten, which is why I keep painting them today.”

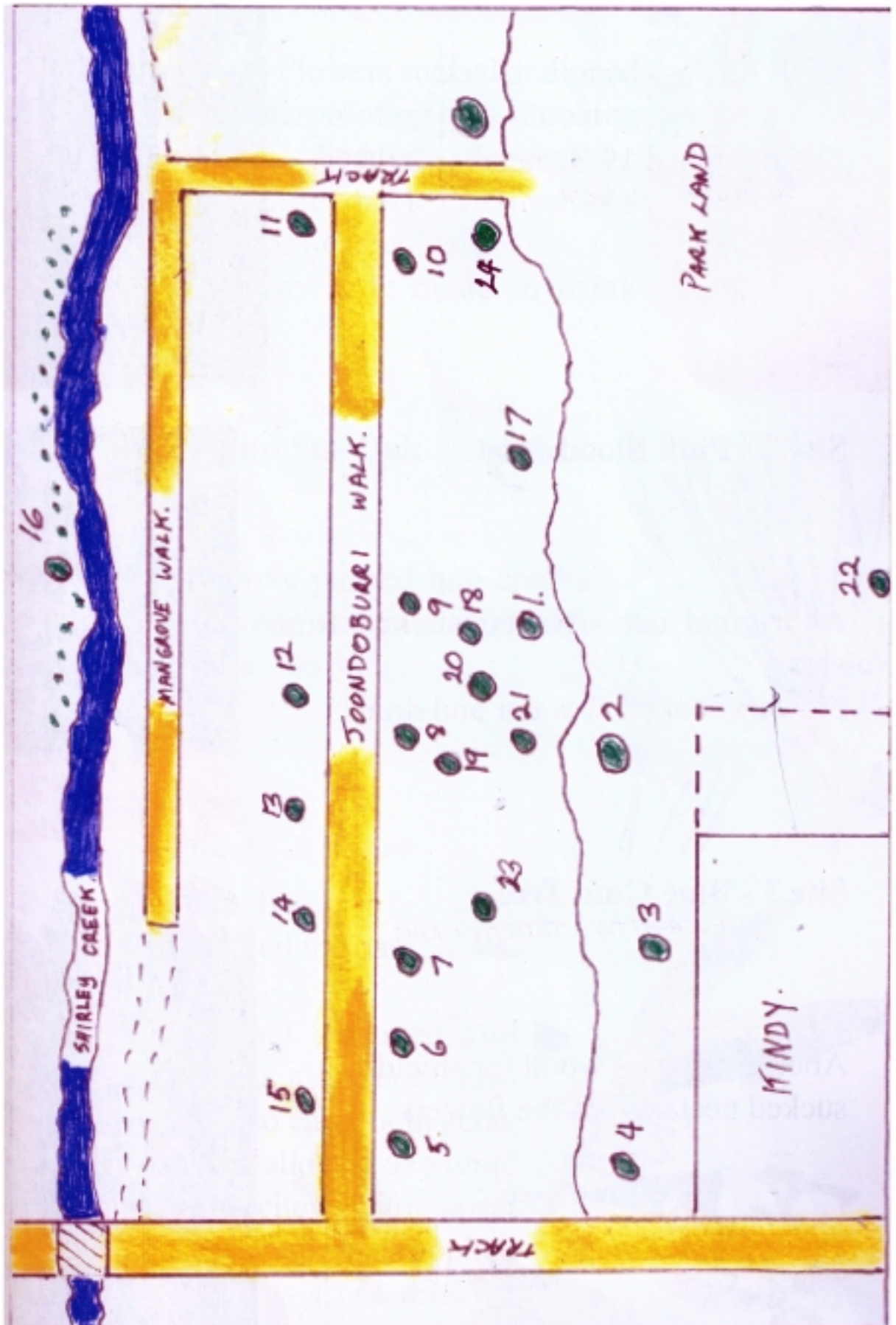
Daphne Kal-Ma-Kuta Dux promotes the ancestral home that her forebears called ‘Boorabee’ and is proud their meaningful name remains, although anglicized to ‘Bribie’.

Daphne has not been asked, but if the community is successful in creating a Joondoburri Walk or Park then surely some arrangement would be possible with her to enable a display of some photographs of her work.

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- | | |
|--|--------------------------|
| (1) Canoe tree stump | (12) Blue Quandong Tree |
| (2) Bloodwood | (13) Swamp Mahogany |
| (3) Blue Gum | (14) Orchids |
| (4) Paperbark | (15) Herbs |
| (5) Casuarin | (16) Mangroves |
| (6) Soap Tree | (17) Wattle |
| (7) Scar Tree Stump | (18) Swamp Mahogany Tree |
| (8) a:Strangler Fig, b:Passion Fruit,
c:Dodder Vine | (19) Spear tree |
| (9) Blue Quandong (small) | (20) Snake Vine |
| (10) Paper bark Scar stump | (21) Swamp Mahogany Tree |
| (11) Ceremonial Tree | (22) Cotton Tree |
| | (23) Bribie Pine |
| | (24) Moreton Bay Ash |

SITE PLAN



SITES 1-2-3

Aboriginal uses from Book 'Bush Heritage' by Pat and Sim Symons

Site 1 - Canoe Tree Stump

Eucalyptus Robusta?

Photographed 19 September 2013



Site 2 - Pink Bloodwood

Corymbia intermedia (was *Eucalyptus intermedia*)

Aboriginal use - Nectar sucked from flowers.

Flowers soaked in water and drunk.



Site 3 - Blue Gum Tree

Eucalyptus tereticornis

Aboriginal use - wood for shields, sucked nectar from the flowers.

Blue Gum Flowers



SITES 4-5-6

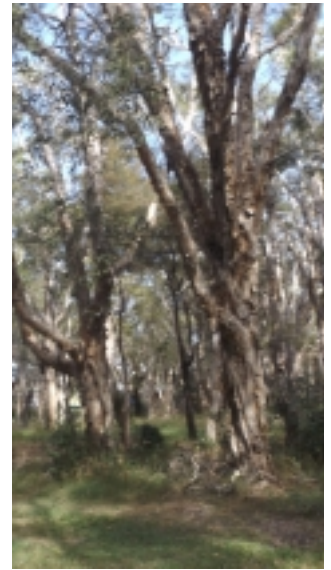
Site 4 - Paperbark

Melaleuca quinqueneavia

Aboriginal use: Flowers sucked or dipped in water - Bark, waterproofing huts - cooking and wrapping food - bedding - fire tinder.

Herbal Medicine, bark crushed and chewed (vapors) for head colds.

Obtain water by hole made in trunk (unpleasant taste).



Site 5 - Swamp She Oak

Casuarina Glauca

Tree trunks were pushed into creeks to attract the Teredo (shipworm) which were eaten raw or cooked.



Site 6 - Soap Tree

Alphitonia excelsa

Aboriginals used the bark, roots, leaves and berries.

Bark and roots infused and rubbed on body as a liniment, also for sore eyes and to ease tooth ache. Bark and wood swallowed as a tonic and young roots chewed for upset stomach. Leaves and/or roots applied to bites and stings from snakes, stingrays and insects.



SITES 7-8-9

Site 7 - Scar Tree Stump

Photo taken 1990.

Tree since removed, stump visible.



Site 8 -

(a) Small strangler fig

(b) Native Passion Fruit

Passiflora herbertiana

(c) White Passion Flower

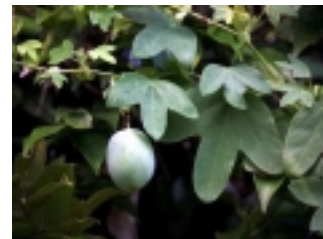
Passiflora subpeltata

(d) Dodder Fruit

Cuscuta campestris



(a)



(b)



(c)



(d)

Site 9 - Blue Quandong (small)

Elaeocarpus grandis

Showing young growth off the tree and fruit that has fallen from the mature tree.



SITES 10-11-12

Site 10 - Paper Bark Stump

Melaleuca quinqueneavia

Showing a scar where bark was once removed for shelter or cooking.

Photo taken 19 September 2013.



Site 11 - Aboriginal Ceremonial Tree

Eucalyptus tereticornis

When the tree was young the Blue Gum branches were grafted together to form a circle.



Site 12 - Blue Quandong Tree

Elaeocarpus grandis

Fruit was eaten raw or squashed and mixed with water to make an edible paste. Fruit picked green was buried in sand for 4 days, while fruit softened and turned blue and sweetened.



SITES 13-14-15

Site 13 - Swamp Mahogany

Eucalyptus Robusta

Bark from mature trees used in making canoes.

White Ant Nest in tree.



Site 14 - Orchid

Geodorum Terrestre

Tubers eaten- used with resin to secure stone knives on handles, axe heads etc. On Groote island this orchid used as a glue, sticking feathers to dancers bodies or their totemic emblems.

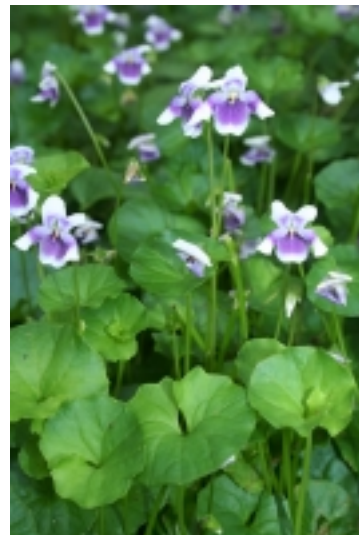


Site 15 - Native Violet

Viola Hederacea

Found along racks and shady areas usually close to wet areas.

Aboriginals use: Flowers were eaten raw.



SITES 16-17-18

Site 16 - Mangroves

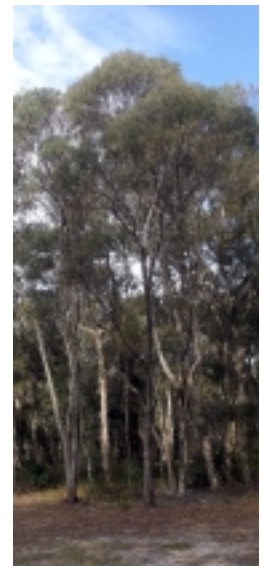
Native bees inhabit the trees and nests were raided for honey. Edible seeds were cooked for two hours in an earth oven, leached in water and then mashed. Leaves used as a spice when cooking meat and small fish. Wood ash mixed with water and rubbed on skin for scabies. Inner bark used as an ointment for stingray and stone fish attacks.



Site 17 - Wattle (broad leaf)

Acacia aulacocarra

Seeds were roasted, said to taste like a combination of hazel nut, chocolate and coffee. Grubs collected from tree trunks, roots and gum from notches cut into bark of the trees to treat diarrhoea and also mix with wattle ash to treat wounds, sores, coughs and



Site 18 - Swamp Mahogany tree

Eucalyptus Robusta

Has thick bark that was easily peeled away. Aboriginals used it to make tied canoes.

It was also a food tree for the koala.

Large scar in this tree. Interior burnt out. A shelter tree.



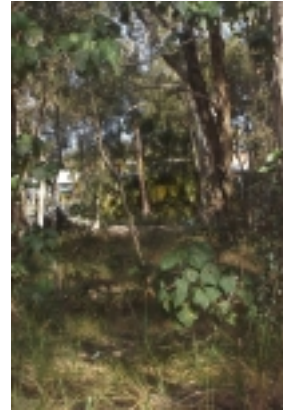
SITES 19-20-21

Site 19 - Spear Tree or bush

Macaranga tanarius

Aboriginal used the trunks for spear shafts being strong and light. Spear tree fibre used to make twine which in turn was used in dilly bags etc.

A typical Australian Fishing Spear was obtained by the Australian Museum in 1894 the spear had 4 bone prongs, 56 cm long and shaft 200 cm long.

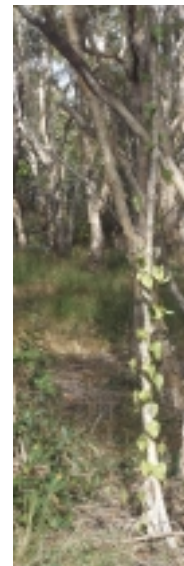


Site -20 Snake vine

Stephania japonica

Aboriginals used the whole plant as a fish poison. Powdered stems, leaves and berries were crushed and thrown into suitable water holes.

Fibres were also used to make twine.



Site 21- Swamp Mahogany Tree

Eucalyptus Robusta

We have mentioned that the bark of this type of tree was used by local Joondoburri people in canoe making.

This photo from 'Aboriginal Bark Canoes' by Robert Edwards provides us with a photo of a bark canoe built in South Australia in 1904.



SITES 22-23

Site 22- Cotton Tree

Hibiscus tiliaceus

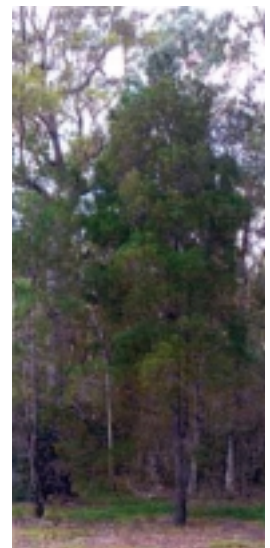
Bark soaked until inner fibres could be separated from the new growth. Fibre rubbed on thighs to form a twine which was used to make dilly bags, fishing nets and lines. Nets were attached to two hand sticks to be pulled through the water. Twine also used for ropes for turtle and dugong harpoons.



Site 23 - Bribie Pine Tree

Callitris columellaris

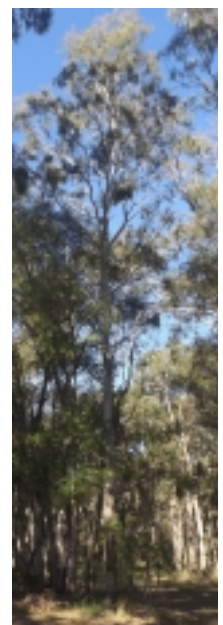
Timber very flammable, used as a torch for night spear fishing. Resin used as glue, leaves and twigs used for colds and skin irritations.



Site 24 - Moreton Bay Ash

Corymbia tessellaris

The wood is heavy and the Joondoburri people used it as a club and spear shafts.



AUSTRALIAN ABORIGINALS

Cutting bark from tree

Courtesy Aboriginal
Heritage,
by Jean A. Elis.



Removing bark for a shield

Courtesy Australian Museum,
Photo T. Dick.



Bribie Island

The Bribie Island reserve was never officially gazetted but reserved by a Cabinet decision on 20 May 1877. Thomas Petrie recommended in a letter to the Minister for Lands in April 1877 that a “fishing establishment” be formed on the island for Aboriginal people. **By 1878 he reported that most of the Aboriginal people on the island had left.**

November 1892 the Aboriginal Protection Association advised the Colonial Secretary that a number of Aboriginal people had been removed from the Bribie Island Mission Station and taken to Peel Island as a temporary place of residence, awaiting completion of buildings to be erected on the new mission station (Myora) at **Stradbroke Island** (<http://www.slq.qld.gov.au/resources/atsi/community-history/missions/mainland/r-t#stradbroke>).

JOONDOBURRI LIFESTYLE

Ron Powell tells that Joondoburri lifestyle varied according to season from hunting to fishing but commenced early every morning.

FOR WOMEN FOLK, food gathering began early morning, collecting ingredients, then food preparation which began about mid day, baking dampers in bush ovens.

MEN FOLK: Hunting or Fishing, then early afternoon the men folk would return with their catch, prepare it by skinning and cutting the meat for the evening meal.

EVENING MEAL: Cooked and eaten.

TIME FOR A REST: **Women folk**; weaving dilly bags and nets.

Men folk; tool making with stone flaking and knapping, tightening bindings on spears, applying resin on spear heads, replacing worn out or damaged tools such as boomerangs, nets, and art work.

SUNSET: Around a camp fire, time for yarning, teaching young people the law and culture also story telling about the day's events and dream time stories - then time for sleep.

NEXT MORNING: As only enough food was gathered daily to feed the mob in camp, young and old, early next morning it was 'back to work' collecting the day's food.

CANOES: As fishermen they were adept at making canoes from bark and coolamons for carrying food. Some possible canoe trees and/or coolamon trees are still visible on Bribie Island.

Early pioneers also used bark for many purposes, so at this stage we cannot be sure who actually cut the bark from trees.

In the Shirley Creek Area, Ron Powell has photographed a number of trees with the bark removed. (See below)



JOONDOBURRI SHELTERS

Ron Powell's research revealed two types of shelter in the Shirley Creek area.

(a) Open lean-to temporary shelter, of easy and quick construction, ideal for when they were moving around.

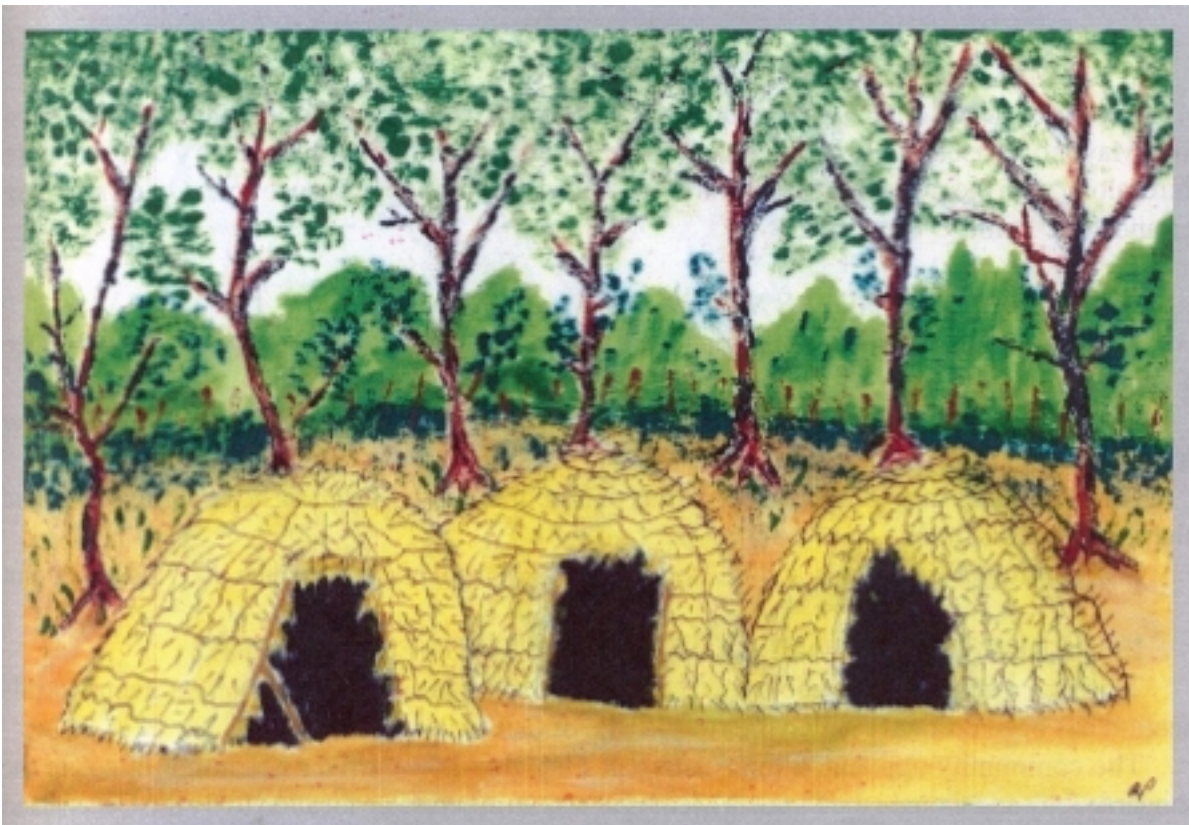
(b) The closed rounded huts, called by the Joondoburri people "Dhuras" were grouped in small villages as described by Matthew Flinders in 1799.

They had small entrances away from the prevailing winds and avoiding strong winds.

This time of year coincides with the annual mullet run and tailor. Dugongs were also plentiful. Another type of shelter is large trees with the interior burnt out, mainly used to protect occupants during wild storms with strong wind and hail.

Ron has observed some possible trees at Bongaree.

Below is Ron's painting of Joondoburri huts or "Dhura"



Painting by Ron Powell

JOONDOBURRI FISHING NETS

Flinders entered a hut or “Dhura” and found a net, the meshes of which were much larger and the twine much stronger than English nets. He took the net away with him as proof of the superior ingenuity of the Moreton Bay natives over those at Port Jackson, leaving a hatchet in return.



*Dugong in Pumicestone Passage
Courtesy Qld Fisheries*

F.S. Colliver and F.S. Woolston in Caboolture Shires Centenary Book “Spear & Musket” wrote the following from Flinders diaries.

”They used scoop nets in catching fish and the moment the fish were out of the water they commenced roasting and eating them. After they satisfied themselves, and should any fish remain, these were carried home to their women and children who had been employed at least for part of the time in collecting fern root (Dingowia), and an exchange of foods may have taken place i.e., fern root for fish.

For the Coastal and Island people who relied so much on the sea for their food, nets of various types were a necessity.

We know of seine nets some 80 yards long, and of intermediate forms both regarding length and mesh, and too of bag like nets and dillies.

Flinders in 1799 saw one of the large nets at Bribie Island and commented that the net was too big to hold a porpoise. Later noting a turtle asleep on the water he came to the conclusion these large nets were used to catch these animals.

*We now know their main use was to catch Dugong, an animal **seen by Flinders as a first Australian record in Bribie Passage.***

The large nets were made of hibiscus fibre or a vine (Melasia tortuosa) and the twine or cord produced was up to 2 1/2 inches circumference.

Of smaller mesh but still large, hand nets were in use singly or as a team effort.

It is recorded that up to ten men stood neck deep in the water each holding his own and his neighbours net handle, and stayed in this position whilst other men in canoes drove dugong or fish toward them.

Flinders was greatly impressed with this community effort of net fishing regarding it as an important social attribute.

The nets themselves are described as having a large mesh and being made into a big pocket with two sticks at the top forming handles.

Lesser size meshes were used for fish and other marine organisms.

The Towrow was a rather specialised fishing net, being really a scoop net attached to a “cane” bent to form a circle with one end of the “cane” extending beyond the circular outline.

Held in one hand this extension went over the wrist to form a steadying device, and continued use of the net produced a callus on the wrist that set aside the fishing people from the non fishing people.”

Flinders noted that the knots used in the nets were exactly the same as in English nets and pondered on the method used to produce such equal sized mesh”.

STONE AXES



Over the years aboriginal axes and adzes have been found in the Shirley Creek area.

Some of the implements are of fine grain basalt. Ron tells he has seen similar stone around the Maleny area.

There are other artefacts of similar material from the Ipswich area. Also stones from the

Noosa area, silcrete material, also trachytes from the Glass House Mountains - Silcretes also occur in one spot there.

Trading between the Joondoburri and other natives on the Sunshine Coast and Ipswich indicates Shirley creek area as an important aboriginal permanent site going back a long way.

In May 2016 it was reported that researchers had recently carbon dated a stone axe found in Western Australia as 49,000 years old.

Older by 10,000 years than the tool previously held the status of the world's oldest, also found in Australia.



OLDEST AXE IN WORLD FOUND

Courtesy Koori Mail May 18, 2016



ARCHAEOLOGISTS from the Australian National University (ANU) have unearthed fragments from the edge of what they say is the world's oldest-known axe, found in the Kimberley region of Western Australia.

Lead archaeologist Professor, Sue O'Connor said the axe dates back between 46,000 and 49,000 years, around the time people first arrived on the continent.

"This is the earliest evidence of hafted (with a handle) axes in the world," she said.

"Nowhere else in the world do you get axes at this date?"

"In Japan such axes appear about 35,000 years ago. But in most countries in the world they arrive with agriculture after 10,000 years ago."

Prof O'Connor said this discovery showed early Aboriginal technology was not as simple as has been previously suggested.

"Australian stone artefacts have often been characterised as being simple," she said.

"But clearly that's not the case when you have these hafted axes earlier in Australia than anywhere else in the world."

Prof O'Connor said evidence suggests the technology was developed in Australia after people arrived about 50,000 years ago.

"We know that they didn't have axes where they came from," she said.

"There's no axe in the islands to our north. They arrived in Australia and innovated axes."

Once unearthed, the flakes were then analysed by University of Sydney professor Peter Hiscock. "Since there are no known axes in south-east Asia during the Ice Age, this discovery shows us that when humans arrived in Australia they began to experiment with new technologies, inventing ways to exploit the resources they encountered," he said.

"The question of when axes were invented has been pursued for decades, since archaeologists discovered that in Australia axes were older than in many other places. Now we have a discovery that appears to answer the question."

Mr. Hiscock said that although humans spread across Australia, axe technology did not spread with them.

The axe fragment was initially excavated in the early 1990s by Prof O'Connor at Carpenter's Gap 1, a large rock shelter in Windjana Gorge National Park in the Kimberley.

New studies of the fragment have revealed that it comes from an axe made of basalt that had been shaped and polished by grinding it against a softer rock like sandstone.

Archaeologists say this type of axe would have been very useful for a variety of tasks including making spears and chopping down or taking the bark off trees.



Ancient axe heads and hafted axes were used

THE RACE OF THE JINDOOBARRIE

Through vistas dim of vanished years,
With unrecorded sighs and tears,
Thy voice the mournful listener hears,
Dark Jindoobarrie.

A faint sad voice from days of yore,
An echo from the lonely shore
Where stalk thy stately forms no more,
Caroomba Jindoobarrie.

The days when you were wild and free,
And slept beneath the Doorah tree,
On sand dunes by the sounding sea
Bandarra Jindoobarrie.

And now! Oh Fate's remorseless doom,
Lone Beerwah rises through the gloom,
And calls in vain above thy tomb,
"Inta wanya Jindoobarrie?"

Round where the Cape in ocean dips,
Sailed Flinders in his white-winged ships,
The Heralds of your death eclipse,
Oh Jindoobarrie!

And what the deeds, and whose the blame,
When pale faced "Careonggi" came
With club of steel and spear of flame?
Yalbal Jindoobarrie.

But vengeance came in after years,
Each murdered stranger's ghost appears,
Transfixed by dim and shadowy spears,
Warrang Jindoobarrie.

What rock thee now, those deeds of yore?
No more the stranger's blood, no more
Thine own shall stain thy native shore,
Wild Jindoobarrie.

Silent the songs when hearts were light,
Gone are the dance, the hunt, the fight,
In darkness of eternal night.
Lost Jindoobarrie.

In vain the voice of Beerwah calls,
From terraced cliffs and waterfalls,
Hark! Echo from the caverned walls,
"Wanya Jindoobarrie"

Lost in the never ending gloom,
Stern fate records the words of doom,
"Dead is the race of Jindoobarrie"

A. Meston - Brisbane.

Footnotes:

Caroomba-----great, mighty.

Doorah tree-----camping tree.

Bandarra-----strong.

Inta wanya-----where are you?

Carooingg-----strangers.

Yalba-----speak.

Warrang-----bad, fierce.

Wanya-----where?

"Bribie Island was inhabited by a powerful tribe called 'Jindoobarrie,' a graceful, athletic race. In 1840 they numbered 600 to 1000; and to day (1891) there is not a soul left on the Island".

Archibald Meston's poem and footnotes were published on 29 September 1891 in the Newspaper 'Queenslander'.

Obtained from the internet under TROVE, a project of the National Library in Canberra, where books, photos, newspapers and maps are digitised.

WHAT HAPPENED TO THE JOONDOBURRI?

From the Australian Dictionary of Biography we know Archibald Meston was a journalist, civil servant, explorer, a good marksman and learned to throw the spear and boomerang from his Aboriginal acquaintances. His education and knowledge of aborigines resulted in a commission from the Colonial Secretary to prepare plans to improve the lot of Queensland aborigines. His proposals were embodied in the Aboriginal protection Act of 1897 and from 1898 to 1903 he was "The southern Protector of Aborigines for Queensland".

From the middens they left behind we know the Joondoburri inhabited Bribie for some 3,000 years.

(1) **ILLNESS.** All aborigines were severely affected by a very high death rate from European diseases; estimates vary between 60% and 90% died, until they also gained similar immunity to the white people.

(2) **LACK OF FOOD.** Even Mother Nature apparently turned against them and to survive they had to seek other areas where they could obtain sufficient food. Back then, what we know today as Pumicestone Passage was a long arm of Moreton Bay until the sea broke through at Caloundra and drastically altered the marine environment in the new passage. That change heavily reduced their main source of food and destroyed a life style developed over many centuries as indicated on previous pages 24 and 25.

(3) **MARINE LIFE.** Recently, about 1990, another severe depletion of marine life in the Passage occurred due to development and planting pine forests that disturbed the land and released natural sulphuric acid into the Passage.

(4) **LAST OF THE JOONDOBURRI.** The memorial at Ningi states "Kal-Ma-Kuta the last of the Joondoburri tribe passed away 1897". (See Page 8). Probably it would cause less confusion if it stated, "the last full blooded Joondoburri."

In 2015 Daphne Kal-Ma-Kuta Dux wrote a book for her family titled "When Two Cultures Meet" and of Kal-Ma-Kuta's parents said "Soon they had a little daughter whom they named Kal-Ma-Kuta. Born around 1857, of good blood and known as "The Princess of Bribie."

Daphne then quotes Thomas Welsby, "Kal-ma-Kuta was orphaned in infancy and was brought to the mainland and grew up in the company and protection of a white family. She became known as Alma Westaway."

When Alma was about fifteen years of age, while walking along the beach, she saw a small boat overturned in the Passage and someone with arms frantically waving. Without another thought she dived in, swam out and saved a young man. They became very good friends and married in 1872 when Frederick Turner was eighteen and she seventeen.

Fred and Alma (Kal-Ma-Kuta) were contracted to light and extinguish the kerosene beacon light at the entrance to the Passage. Also, Alma was the first Aboriginal Woman to hold oyster leases or permits.

Obviously Kal-Ma-Kuta had been raised by white people, happily married a white man and lived and worked as did a white person and had children..

The eldest was called Frederick, after his father but generally known by a nickname "Burrum". Then Mable arrived, followed by Leonard, Florence, Amy, Cecil and William, so there are many Joondoburri descendants.

LET US HONOUR THE JOONDOBURRI, WHO FOR AT LEAST 3,000 YEARS LIVED HAPPILY ON BOORABEE, WHICH WE ANGLICISED TO BRIBIE.

SOME RECENT ACTIVITIES

Photos supplied by Bribie Island Community Kindergarten





INTERIOR BRIBIE KINDERGARTEN



Photos supplied by Bribie Island Community Kindergarten



ARE THERE OTHER JOONDOBURRI TREASURES?

Ron Powell asks “*What other Joondoburri treasures are in Bribie sands, just awaiting discovery, to tell us more of this almost lost clan of aboriginal people who had their lives entwined on Boorabee, now anglicised to Bribie.*

How far back can we delve into Bribie’s ancient history?”

Ron says “*This book is written to honour the people of this aboriginal clan, and through our bush walk for people to learn a little of how they lived all those long years ago.*

How many generations of these people lie asleep under Bribie’s sand.?

Their spirits and evidence of life must be honoured, for this is indeed a sacred land to the first people.”



A MESSAGE FROM UNCLE RON

CHILDREN

**Go forth unto nature
Learn her great secrets
For every tree
For every leaf
For every stone
For every fossil
Has a story to tell
Which will forever enrich our lives
And we can enjoy the great beauty
Of the world around us**

TOWN OF CASINO HONOURS THEIR LOCAL ABORIGINES

Casino Cabs depicts Aboriginal stories and a welcome to customers.



Photo supplied by Daphne Kal-Ma-Kuta Dux

Daphne Kal-Ma-Kuta Dux front row left,
with representatives of the community and organisations
who helped create the concept

DAPHNE'S ART



“DAY DREAMING”
Photo of dot painting supplied by
artist
Daphne Kal-Ma-Kuta Dux

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