















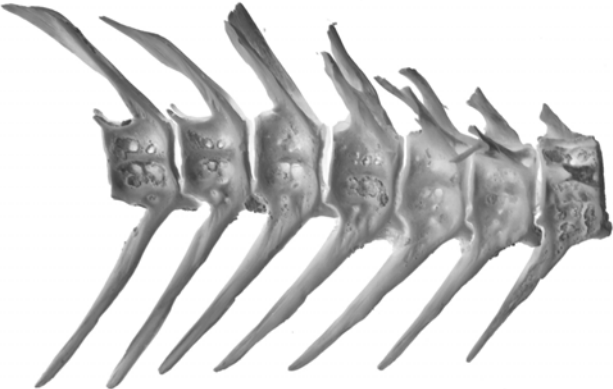
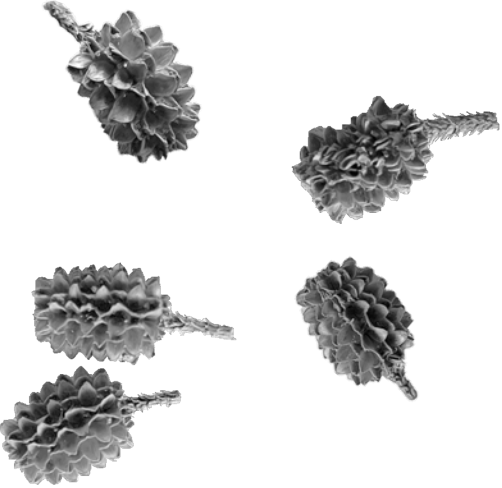


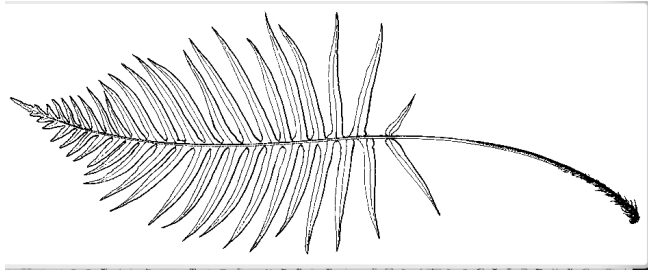


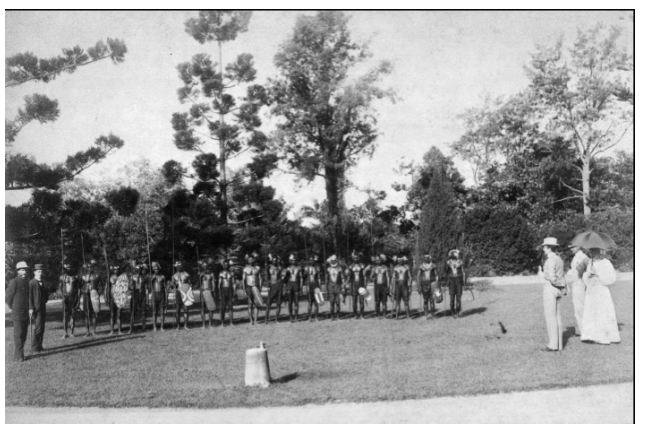
No.	Image	Description
<b>WALKING COUNTRY</b>		
1		<p><b>Casuarina leaf</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Branches of casuarina leaves were laid into creeks and waterways to encourage mangrove worms to eat the wood; a form of aquaculture</li> <li><input type="checkbox"/> Casuarinas with reddish tips are favoured by red-tailed black cockatoos which feast upon them</li> </ul>
2		<p><b>Tulipwood seeds</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Gardens Point is named after the tulip wood which was used to make spears</li> </ul>
3		<p><b>Blackbean pod</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Also known as Moreton Bay chestnut</li> <li><input type="checkbox"/> Seeds were processed before eating as they are poisonous otherwise</li> <li><input type="checkbox"/> Beautiful wood</li> </ul>

<p>4</p>		<p><b>Grevillea seed pod</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Contains honey, can be dipped into water to make a sweet drink or can be placed in the mouth/licked</li> </ul>
<p>5</p>		<p><b>Scurvy weed</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> <i>Commelina Cyanea</i></li> <li><input type="checkbox"/> A native plant with a blue flower</li> <li><input type="checkbox"/> Botanists used to pull it out, but now allow it to spread because it is good for the soil</li> </ul>
<p>6</p>		<p><b>Bunya pine leaf</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Governor Gipps made a proclamation recognising the importance of bunya trees to Aboriginal people and designating where they grew as Aboriginal land. This was revoked later.</li> <li><input type="checkbox"/> Bunya pinecones fruit every three to six years. The bunya nuts were a very important source of protein and sustenance to Aboriginal Australians. People travelled from NSW, western Qld, central Qld and the islands to the Bonyi Bonyi festivals. They followed the stars and the gatherings were important for ceremonial exchange</li> </ul>

<p>7</p>		<p><b>Cotton tree leaf</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> The fibre from the cotton tree plant was used to make nets, ropes, bags, cordage</li> <li><input type="checkbox"/> The branches were used for spears</li> </ul>
<p>8</p>		<p><b>Hoop pine leaf</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> The hoop pine and bunya pine were part of Gondwana. They are ancient trees that were around when the dinosaurs lived</li> <li><input type="checkbox"/> The wood provides good quality timber</li> <li><input type="checkbox"/> Hoop pine was valued for its resin, which was used as an adhesive</li> </ul>
<p>9</p>		<p><b>Blackbean plant</b> See 3.</p>
<p>10</p>		<p><b>Red mangrove pods</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Were sometimes used to dye fibre</li> <li><input type="checkbox"/> Mangroves are important in maintaining healthy waterways</li> </ul>

<p>11</p>		<p><b>Mud whelk shell</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Found around mangroves and tidal flats</li> <li><input type="checkbox"/> Common to Queensland</li> </ul>
<p>12</p>		<p><b>Cockle shell</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Commonly found in Aboriginal middens in southeast Queensland</li> </ul>
<p>13</p>		<p><b>Dianella pods</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Commonly known as flax lilies</li> <li><input type="checkbox"/> Leaf can be split and twisted into a cord. "In southern South Australia, people boiled the leaves to drink as a tea. The roots and blue fruits of some species are edible."</li> </ul>
<p>14</p>		<p><b>Bunya pine leaf</b> See 6.</p>

<p>15</p>		<p><b>Fishbone</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Fish was an important staple in this area. Aboriginal people used to catch fish and feed the colony</li> </ul>
<p>16</p>		<p><b>Mud whelk shell</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> See 11.</li> <li><input type="checkbox"/> Mud whelks can be used as bait</li> <li><input type="checkbox"/> The whelk is a sea snail from the family <i>Buccinidae</i> – when properly cooked it is tender succulent meat. Can be roasted on coals</li> </ul>
<p>17</p>		<p><b>Fishbone</b> See 15.</p>
<p>18</p>		<p><b>Casuarina seeds</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Seeds are edible when roasted and were eaten by Aboriginal people</li> <li><input type="checkbox"/> “A decoction from the astringent bark has been used as a remedy for diarrhea, beri-beri, sore throat, cough, headache, toothache, sores and swellings”</li> <li><input type="checkbox"/> The sap is a source of water in an emergency</li> <li><input type="checkbox"/> Very good firewood</li> </ul>

<p>19</p>		<p><b>Bungwall fern leaf</b></p> <ul style="list-style-type: none"> <li>• When pounded into cakes a significant and highly nutritious food source for the local people. Often gifted to visitors. Refer 9. (Bungwall stone) For more information</li> </ul>
<p><b>PHOTOS</b></p>		
<p>1</p>		<p><b>Dancers performing during the Walk for Reconciliation in Brisbane, Queensland, 2000.</b> Photographer Jo-Anne Driessens</p>
<p>2</p>		<p><b>28 April 1988, Brisbane</b> Photographer Michael Aird</p>
<p>3</p>		<p><b>Archibald and Harold Meston presenting performers to Lord and Lady Lamington, Government House, George Street, Brisbane, 1896</b></p> <p>Photo by Poul Poulsen Courtesy Queensland Museum EH787</p>

4



**Photo taken outside Parliament House. Mary Pentecost – born approx. 1891**

Taken to Government House from Maryborough / Fraser Island in 1897.  
Mary's mother – Lizzie Johnston? (Badtjala)  
Mary's father – Willie Pentecost (South Sea Islander)

In this photo Mary Pentecost is photographed with Elsie Stuart, her daughter Wanda on her lap and Guy Feilden Aide-de Camp (ADC) to Lord Lamington outside the Governor's Library on the drive of Government House.

Photograph from Pascoe William Grenfell Stuart Photograph Album, ACC NO. APO-35- O/S John Oxley Library, SLQ. Pascoe Stuart was Private Secretary to Lord Lamington and he appears in another group photo.




Lady Lamington's diary or transcript of her diary or, wrote later as a memoir drawing on her diaries... she wrote:

*About this time I got a little half Papuan and Aboriginal girl, who had no father. She came from the Aboriginal settlement at Frazer Island. I had her head shaved, a necessary precaution, and put her into a bright red cotton dress – and she became a protégé of my Irish housekeeper, though they often had differences of opinion. One day I remember "Mary" threw the teapot at Mrs Pope's head, but it didn't seem to upset their affection for each other. She was a nice little girl and looked very quaint in her red dress. [p.98]*


Queensland Archives:  
According to the records, at the time Mary Pentecost applied for the age pension in 1944, it was believed Mary was born around 1882.


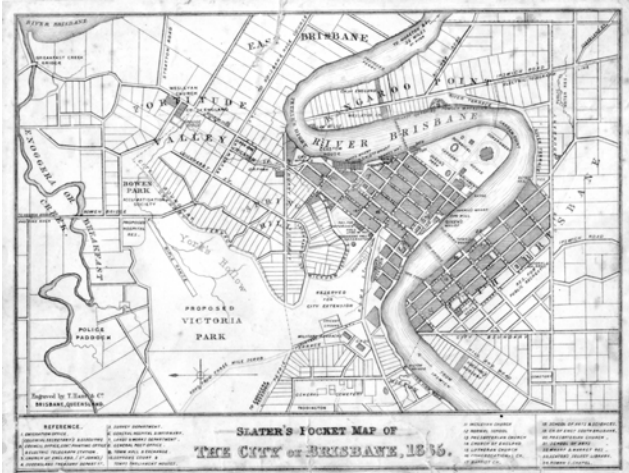


A note on the correspondence mentions Lady Lamington was in Brisbane from 1896 to 1901, and



	<p>that it was reasonable to assume that Mary Pentecost would have been 18 years of age in 1901. (Mary Pentecost - Torres Strait Old age pensions, 1F-65, letters dated 21 and 26 September 1944, ITM 504006).</p> <p>Letter dated 21 September 1944 written by the Director of Native Affairs, mentions that Mary Pentecost was in Brisbane for 10 years working as a nurse maid for Lady Lamington. Also mentions Mary was born at Maryborough, went to Brisbane and then to Yarrabah.</p> <p>Other records suggest that Mary Pentecost was living in K'gari (Fraser Island) in June 1903. (Mary Pentecost - Home Secretary's correspondence, 1907-8631, Item ID 847649 extract).</p> <p>On the 7 March 1905 Mary was present as a witness at the marriage of Annie Bowman and Sambo, at Yarrabah. (Queensland Marriage certificate: 2010/N4503)</p> <p>On 11 September 1908, Mary Pentecost, widow of Stephen, married John Kaumi (Aboriginal News – Yarrabah Issue Vol.3 No.22 dated 30 September 1908, possibly held at Queensland State Library).</p> <p>On the 26 April 1920 Mary was living on Mer (Murray Island) Torres Straits, when she gave information about the death of Joe Brown (Queensland Death certificate: 1920/002610)</p> <p>On 1 October 1920 Mary married Bob Kaigey on Mer Island.</p> <p>Mary Pentecost passed away at Mer Island on 7 May 1946, her parents were recorded as Willie Penticost, farmer and mother Jenny, no last name. Her spouses were recorded as John and Bob Kaige; Mary's children are named as Mabege, Urban and Toto. Mary was buried at Mer Island cemetery by Poey Passi, Church of England minister</p>
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		<p>(Queensland Death certificate: 1946/004870).          Her partner Bob Kaige / Kaigey passed away on 1 June 1952 (Queensland Death Certificate: 1952/C/4150)</p>
<p>5</p>	 <p><b>Blacks storm Parliament in rights protest</b></p> <p>Blacks storm Parliament in rights protest</p> <p>House stormed in 1939</p>	<p><b>Blacks storm Parliament in rights protest, Brisbane 1991</b> (<i>Courier-Mail</i>)</p> <p>Photographer: Peter Barnes</p>
<p>6</p>		<p><b>Ceremony of presenting blankets to local Aborigines 24/5/1874</b></p> <p><a href="#">Blanket distribution in Brisbane, 1874</a></p> <p>State Library of Queensland</p>
<p>7</p>		<p><b>Crowd gathered for the government blanket distribution in Queen Street, Brisbane in 1863</b></p> <p>Aboriginal people being presented with Government blankets outside the Police Office in Queen Street, erected as the Female Factory in 1829 and demolished in 1871 to make way for the General Post Office. An article relating to the image appears in <i>The Brisbane Courier</i> entitled A Bit of Old Brisbane.</p>

	<p>Further information supplied from Ray Kerkhove:</p> <p>Ray Kerkhove: 'Blanket Day' was 24th May - the Empire Day/ Queen's Birthday. It was one of the biggest celebrations of the pre-Federation era and I've many references to Aboriginal groups swarming into town from great distances to watch the processions, fireworks and partake in the celebrations.</p> <p>I think Aboriginal attending 'blanket giving' ceremonies during Empire Day thought it was ridiculous, though they often 'played along'. They used the event to mock whites:</p> <p>"By the way, many years ago the Aboriginal poet-laureate composed a distich <b>which is chanted by the blacks at every court-house in the State on the receipt of the bounty</b>. The words, quoting from memory, run something like this :</p> <p>Victoria, Bictoria, (Queen Victoria! Queen Victoria!) Berry well done, Jim Crow!</p> <p>This is repeated with much gesticulation of hands, arms and waddies until the sergeant issues the order, " Shut up and clear out."</p> <p><b>- Queensland Figaro, 22 May 1902, p.3</b></p> <p>('Jim Crow' you might know was a derogatory term for a 'Jackey Jackey' lackey).</p> <p>As far as I can determine, the 'blanket day' venue - all over Queensland - was always either at the <b>local police barracks, gaol or courthouse</b> (the three were often clustered together, and at any rate, the Police Magistrate headed the distribution).</p> <p>I have records of such distributions at:</p> <p>A) the old courthouse/ military barracks in what's now Queen Street Mall (corner Albert Street up to Burnett Lane) <b>1849- c.1851</b></p> <p>B) <b>c.1851- c.1864</b> at 'Gaol Hill' (which also had a courthouse - same gaol Dundalli was kept at and hung in front of - see PHOTO) = today's GPO</p> <p>C) <b>1864-1869</b> back at the police barrack (Albert/Queen's St corner)</p> <p>D) <b>1870-??</b> at the old Court House (now the old Law Courts on George Street)</p> <p>I think Inner City distribution ended by the early 1880s due to too few recipients being left.</p> <p>From 1886 I have this: "</p>	<p>The photograph represents the first distribution of blankets to the Aboriginal people. All were arranged in front of the old Court House, with the fire bell to the left. The Aboriginal people were seated in the centre and the school children on the right, to sing the National Anthem. Note from editor: The old Court House referred to stood on the summit of a hill the site of which is at present marked by the General Post Office and Telegraph Office and had originally been used as a women's gaol. (Information taken from: <i>The Brisbane Courier</i>, 12 October 1912).</p>
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	<p>None of these blankets are distributed in Brisbane, but in Cleveland, Sandgate, and other outlying Townships in this part of the colony they are given out" (Brisbane Courier, 13 May 1886, p.4)</p> <p>I know Enoggera and Mott Park (Greenslopes/Holland Park) were two of the 'blanket distribution' spots in the 1890s.</p> <p>You can see these images (below) are all of the same site in Brisbane, though different years. It's the old Gaol/women's factory = GPO site. From reminiscences I've collected, it seems this area was favoured as it was still fairly vacant up that end, meaning quite a lot of folk could gather here.</p>	
<p>8</p>		<p><u>PM wants protest arrests after marcher's positive test from weekend rally (inql.com.au)</u></p> <p><b>The weekend's Black Lives Matter protest was one of the biggest demonstrations Brisbane has ever seen.</b> Photo: ABC, Thursday June 11, 2020</p>
<p><b>ARCHIVAL RESEARCH</b></p>		
<p>1</p>	<h1>DUNDALLI</h1>	<p><b>Dundalli</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Aboriginal warrior</li> <li><input type="checkbox"/> Was hung outside the present old GPO site in Brisbane. (Cotton tree string representing noose)</li> </ul> <p>Ray Kerkhove: GPO site: resistance turning point, blanket handouts and meeting the Duke. This is one of the most significant sites for Indigenous history in Inner Brisbane:</p> <p><b>5<sup>th</sup> January 1855</b> Resistance leader Dundalli was kept at the Queens Street Gaol (now GPO) on his last days, and in front of here (under heavy military guard and the presence of settlers called in from all over the</p>

		<p>region) he was hanged. This was a major turning point in the SE Queensland 'Black War' between Aboriginal people and settlers. The event was widely reported in the Colonial press. It saw huge protests by, and feuding amongst, Aboriginal groups who had supported, and rejected, Dundalli's leadership.</p>
<p>2</p>		<p><b>Cotton Tree String – Brisbane River</b></p> <p>Woven by Judy Watson and pinned into the shape of the Brisbane River</p>
<p>3</p>		<p><b>Map – Slater's Pocket Map of Brisbane, 1865</b></p>
<p>4</p>		<p><b>Shield –</b> Aboriginal shield from Brisbane, from the collection of the University of Queensland Anthropology Museum</p> <p>Photographed by Carl Warner</p>
<p>5</p>		<p><b>Basket –</b> Queensland Museum, photographed by Peter Waddington.</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Retrieved from Sandgate area</li> <li><input type="checkbox"/> Bought from King Billie at Sandgate</li> </ul>

<p>6</p>	<p><b>BUDGEREE FELLOW GOVERNOR</b></p>	<p><b>‘Budgerree Fellow Governor’</b></p> <p>Ray Kerkhove: This (above) was the Queen Street arch greeting Governor Lamington and his wife in 1896. Interestingly, the greeting is Pidgin: ‘Budgerree fellow Governor’ (You are an excellent man, Governor). The Aboriginal ‘guard of honour’ met the couple at Howard Street Wharves and marched them up and under this arch. Judging from a news article, I think this was the Aboriginal group’s choice of wording for how they wanted to greet the new Governor as it’s also mentioned in the news article.</p> 
<p>7</p>		<p>Reverse of shield 4.</p>

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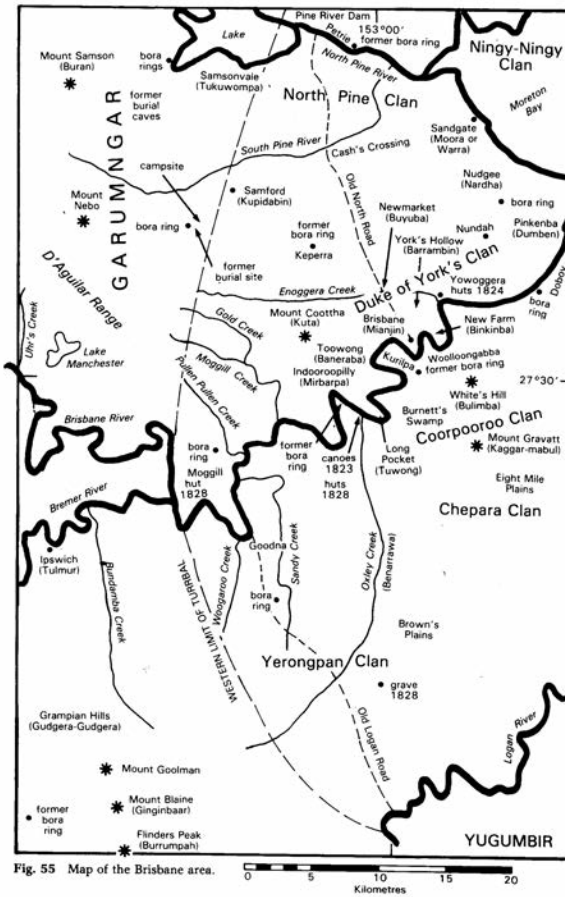


Fig. 55 Map of the Brisbane area.

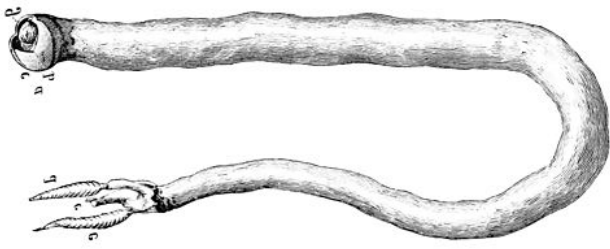
Map – John Steele, from *Aboriginal Pathways in southeast Queensland and the Richmond River*, 1983

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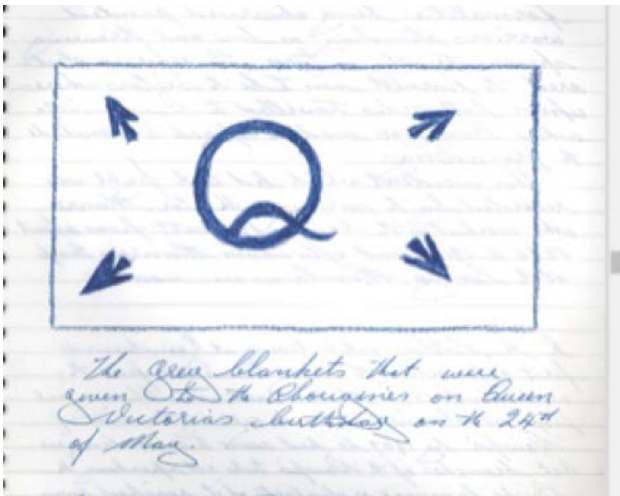





**Bungwall Stone**



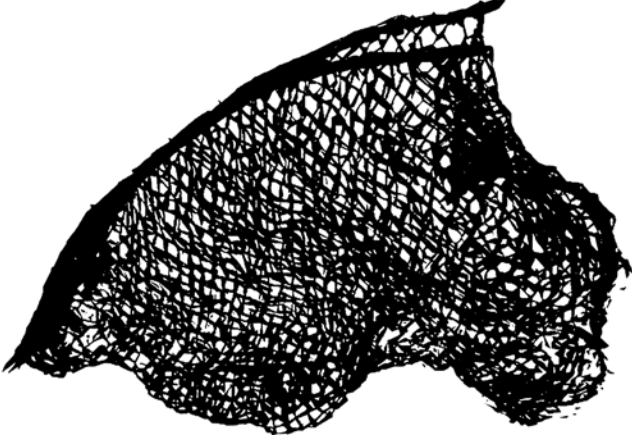
- Grindstone used to crush the root of the bungwall fern (ribbon fern) which was then made into cakes and roasted on the fire
- Following section written by Ray Kerkhove:
- “Bungwall fern was much valued for its tuber, which was turned into edible damper which was a staple food for Aboriginal groups of southern Queensland. Bungwall swamps were maintained as quasi-farms through controlled burning of swamp edges and other maintenance. The thin, very long roots contained numerous fibres, thus requiring a process that simultaneously stripped off and smashed the roots. The meal was then pounded and baked as damper. Special thin-edged pounders (‘bungwall bachers’) were invented for this purpose.

		<p>A large portion of women’s daily work was spent extracting, pounding and baking bunwall cakes. In 1841, the missionary Christopher Eipper (1813-1894) provided a vivid description of an evening meal of bungwall and the work involved in preparing it:</p> <p>‘... it is the daily occupation of the women to dig [the root] out of the swamps... They are found in pieces the size of a man’s thumb. When the root is roasted in the fire and the black skin pulled off, it is not unpalatable, but to increase its relish, the good housewife has a smooth stone with which she pounds in into small cakes, and the hands them to different members of her family, or a guest if he should fancy the dish. It is a homely sight, when you proceed in a clear evening to a camp of the black natives, to behold them occupied in taking their frugal, or it may be even plenteous meal... As you approach, you will hear a noise of so many small hammers, but on coming close up to them, you find it is the busy wife or mother pounding cakes for the family.’ Christopher Eipper, <i>The Origins, Conditions and Prospects of the German Mission to the Aborigines in Moreton Bay</i> (Sydney: James Reading, 1841), 6.</p>
<p>10</p>		<p><b>Shipworm (<i>cobra</i>, <i>canyi</i>, or <i>kunyi</i>)</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Also known as mangrove worm</li> <li><input type="checkbox"/> Were cultivated/farmed by placing casuarina branches in water to attract them</li> <li><input type="checkbox"/> The following is from Constance Petrie who recorded the memories of her father, pioneer Tom Petrie (1831-1910) concerning the ‘shipworm farms’ that once existed where Breakfast Creek joined the river</li> </ul>

		<ul style="list-style-type: none"> <li>□ “This is a grub which grows in old logs the saltwater gets at. They are long and white and were swallowed raw like an oyster. The aborigines got them out with stone tomahawks, by cutting up the wood they were in, and then knocking the pieces against a log, so dislodging the grubs, which fell out. These were gathered up and put into a ‘pikki’, and so carried to camp. Generally gins or old men got this cobra. They all took care to have plenty coming on by cutting swamp oak saplings and carrying these onto a mud bank dry at low water, and piling them up there. These piles were some 2ft high and 6ft wide. Father has seen them made in the Brisbane River, in Breakfast Creek... The grubs in the swamp oaks were considered the largest and best, although plenty were got from other trees which fell in the water. The swamp oaks grew near the water, and so were easily got at. The piles would be dry at low water always, and covered at high, and the natives would visit them in about a year’s time, making fresh ones then to take their place.”</li> </ul> <p>C.C. Petrie, “Tom Petrie’s Reminiscences”, <i>The Queenslander</i>, 9 August 1902, 291.</p>
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11		<p><b>‘Q’ Blanket design</b></p> <ul style="list-style-type: none"> <li>□ Blankets distributed on ‘Blanket Day’, supplied by Ray Kerkhove</li> </ul>
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<p>12</p>		<p><b>Blankets – distinctive red stripes</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Standard issue blankets. (Ray Kerkhove)</li> </ul>
<p>13</p>		<p><b>Judy Watson indigo Shibori wash</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Used as the background for the wall design</li> <li><input type="checkbox"/> Like ochre, globally indigo is a significant dye and trade/crop,</li> </ul>
<p>14</p>		<p><b>Cotton Tree String</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Woven fibre, can be used for cordage or can be woven into bags or nets</li> </ul>

<p>15</p>		<p><b>Bungwall Stone (shape)</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Refer 9.</li> </ul>
<p>16</p>		<p><b>Cotton Tree String – Brisbane River.</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Refer 2.</li> </ul>
<p>17</p>		<p><b>Judy Watson – tow row</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Also known as the butterfly net</li> <li><input type="checkbox"/> Placed in water and the wooden handles are then closed to trap the fish</li> <li><input type="checkbox"/> The net is often made from cotton tree fibre</li> </ul>