Aboriginal Places of Inner Brisbane
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Based on analysis of early ethnographic sources.

By Jessica Kane, Dr Ray Kerkhove, Prof Paul Memmott, and the Aboriginal Environments Research Centre
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Disclaimer

This research report contains quotes from historical documents, records and newspaper articles that can often include offensive and derogatory terms which are unacceptable today.


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The Research Methodology for the Inner Brisbane Map

The spatial extent of the mapping

In 2019, the Queensland Government Architect’s Office initially set the spatial extent of the map area within which the authors have reconstructed the traditional Aboriginal place names (or toponyms) of inner Brisbane. The map’s boundaries extend approximately 7.25km west of CBD to Mt Coot-tha, approximately 10km east of CBD to Bulimba Creek, approximately 8km north of CBD to Stafford and Nundah (or just north of Kedron Brook), and approximately 8km south of CBD to Rocklea and Mt Gravatt. The main creeks shown on the map at least in their lower reached are Oxley Creek, Moolabin Creek, Norman Creek, Bulimba Creek, Ithaca Creek, Enoggera/Breakfast Creek and Kedron Brook.

The area of the map sits within the Yagara language group territory which was made up of a number of constituent dialect groups. Each dialect group’s territory was in turn divided into a number of clan estates. A small number of clan estates were identified in the historical record and re-interpreted by Steele (1984) into his maps, e.g. ‘Yerongpan’, ‘Coorpooroo’, ‘Chepara’, ‘Gnaloonpin’, ‘Coobenip’, ‘Duke of York’, and ‘North Pine’. However modern anthropological analysis would indicate that many clan estates in the South-East Queensland area remained unidentified and unmapped in the historical record.

Figure: The Yagara language and its constituent dialect sub-groups as analysed by Dr Tony Jefferies (2011)¹.

¹ Adapted by the AERC from Jefferies, Tony. 2011 “Guwar, the language of Moreton Island, and its relationship to the Bandjalang and Yagara subgroups: a case for phylogenic migratory expansion?” MPhil Thesis, School of Social Science, University of Queensland. f.p.62, 78; and overlaid on an historical base map referenced as: Tully, W.A., Fox, H.W. & Queensland Surveyor General’s Office (1872). “Map of the southern portion of the colony of Queensland showing the
Turning to the wider geography, the Yagara language area was within the Goori Society region. This society extended from around Byron Bay in the south to Wide Bay in the north and west to the Great Dividing Range. High levels of socio-economic and ceremonial interaction occurred between the groups throughout this region, involving regular circular movement.

The ethnographic sources for the map
As noted on the map, this document is based on and only reflects the early colonial historical records. Additional information is likely to be held by individual Traditional Owner families not yet recorded by us. Readers interested in refining local detail are encouraged to consult with them.

Significant resources used in this document are:

- The works of Tom Petrie, who grew up in Brisbane in the 1830s and 40s, and his daughter, Constance, who recorded many of his memories (Petrie, C. 1904).
- The works of F.J. Watson, who grew up on the Mary River in the 1870s and 80s and authored *Vocabularies of Four Representative Tribes of South Eastern Queensland* (Watson 1944), as well as corresponding regularly with the Queensland Place Names Board.
- The works and personal papers (held in the John Oxley Library) of Archibald Meston who grew up in Northern NSW in the 1860s and 70s and at the end of the 19th Century had established himself as an ‘expert’ of Queensland’s Aboriginal people (inc. Meston n.d.). However, his information is sometimes found to be flawed, exaggerated or plagiarised.
- The knowledge of early colonial residents (19th Century) obtained from local Aboriginal people and reported in local newspapers e.g. “Nut Quad” aka Charles Melton (1907) and William Clark (1916) in the ‘Queenslander’.

We have tried, where possible, to draw on sources from people who spoke directly to local Aboriginal people. However, sometimes this was not possible and the only data available were through secondary and tertiary sources.

Aboriginal place names on the map
There are 644 different traditional place names on the Inner Brisbane map. Please refer to “Data Compilation No.1: Identified Aboriginal Place Names of Inner Brisbane” for all collected information on their meanings, identified locations and variations of the spelling of their names. Additionally, refer to the accompanying data compilation “Brisbane places with Indigenous-sounding names but which are of doubtful local Aboriginal origin” for place names which may possibly be of Aboriginal origin but required more research and therefore were left off the map due to their uncertain nature.

An interesting exceptional place name is that of ‘Woomboonggoroo’ (probably Wumbungur) in the vicinity of Spring Hill or Kelvin Grove. This is the name of an Aboriginal man who betrayed the resistance fighter Dundalli, who was then hanged by the penal authorities at the building which is now the G.P.O. The place was named so that local Aboriginal people would not forget the infamy of this man, and is thus an interesting example of Aboriginal place naming in the colonial period. (Meston 1923.)
Many place names appear to have multiple meanings (polysemic) given by different sources. Polysemy is not unusual in Aboriginal place naming (toponymy) and does not necessarily mean that one of the translations is wrong. In Aboriginal culture, different names/meanings for places and things were well known, sometimes depending on one’s initiation (education) level or gender. Things that were connected to each other were often called similar or the same name, for example in South-east Queensland (SEQ), the Silky Oak tree and the eel were called the same names, as the Silky Oak was an ‘indicator species’ for it was the best time to catch and eat eel (Winterbotham 1957: 97D).

Many place names have no given translated meaning. In these cases, possible translations can be sought in available local word lists. However, a meaningful attempt at this remains a task for future linguistic scholars. As we rely on the historical record there is still a degree of doubt as to whether some nominated place names in the colonial record are an actual original place name or simply a descriptive phrase given to gloss the place.

A number of suffixes recur in the place names of SEQ which assists our confidence that what is recorded is indeed a place name. One is ‘-pa’/-ba’ indicating ‘place of’ or ‘belonging to’ (Watson 1944:103). Another similarly meaning suffix is ‘-gaba’ which indicates ‘appertaining to’ or ‘belonging to’ (Watson 1944:103). Whilst ‘-pili’ according to Petrie (1904: 316) means ‘coming’, although according to Watson (1944:105) it means ‘gully’.

The suffix -bin is another one which is common in place names. It also indicates a type of location. Take, for example, Burudabin meaning ‘place of oaks’. Buruda means ‘forest oak’, and bin indicates ‘place of’ (Petrie 1904:316). Holmer (1983: 397) suggests that it may be only associated with flora names. But not all words ending in ‘bin’ are associated with trees, e.g. Toongipin the name of Mt Cotton means ‘west wind’, Kupidabin, the name of Samford from kupi means ‘possum’ (Petrie 1904:315). The suffix most likely communicates a range of nuanced meanings which can be broadly captured with the translation ‘associated with’; thus ‘a place associated with ‘x’ or ‘y’.

**Initiation or ‘bora’ grounds**

The term ‘bora’ was identified in the early colonial period as an Aboriginal name for an initiation ceremony performed in the Upper Darling River Basin including areas of the Darling Downs (Mathews 1898a:68 and Plate V). Since the late 19th Century it has been adopted as a generic term for Aboriginal ceremonial sites across various parts of Australia including South-east Queensland and particularly those at which circular mounded earth perimeters were built. In the Brisbane region, ceremonial earth circles were recorded to occur alone or in complexes of two and had varying functions. Some European sources do not clearly distinguish between dance circles, fight circles and bora grounds. For this reason, there is a great deal of uncertainty about sites that are simply recorded as ‘bora ground’ and unless explicitly stated in the record that more than one circle occurred, only a single circle is articulated on the map. Likewise, sites have been articulated as close to the recorded function as possible. It is important to note that a single circle could have been a part of a larger complex which was not fully recorded or was destroyed.

For male initiation ceremonies, a double ring complex was required: a large public ring connected to a smaller restricted access ring for different ritual parts of the ceremony. The naming of these circles changes between sources and across the Moreton Bay region. Petrie (1904: 48) stated the larger circle was called bull [or bur] by people from Brisbane or tur by people from Bribie Island, and that the sacred ring was also called ‘kippa-ring’, after the term for an initiated young man kippa. The German Missionary Christopher Eipper also recorded the term bool for the large ring (1841), whilst Meston (n.d.) recorded boorool in the Cleveland dialect. Mathews (1910) recorded the terms
toara for the ceremony and the public ring, and goondooyoong for the smaller circle. These latter names were used likely from the northern part of the region.

All earth circles were constructed in a similar way; a circle of ground was cleared of all trees, grass and roots with a raised perimeter using either soil, stones or timber. The size and various additional features of these circles differed depending on the site, purpose and the local group who maintained them. Multiple functions have been recorded for these circles as simultaneously places of commerce (trade), dispute resolution, combat, singing, dancing (corroboree) and ceremony (initiation). However, there were also separate locations at times for the non-ritual functions.

For men’s initiation sites, a pathway leading from the large circle to the smaller circle was bordered with various educational devices such as effigies of totemic animals. The smaller circle was of very similar construction to the larger one but often contained uprooted trees, fashioned into platforms, on which the teachers would sit. There is also evidence from the greater region that women also had their own initiation circles, though none were recorded in the map area. A major contributing factor in this lack of information on women’s initiation is that the early ethnographers were mainly men and therefore were not likely privy to women’s ritual business. For more details on these sites, please refer to Strong (2016) and Satterthwait and Heather (1987).

In the map area, three double-ring bora grounds were recorded, and an additional ten single circles or ‘bora’ grounds.

Mapping and analysis of bora grounds in SEQ and further wide throughout the Goori society region indicate that the greatest concentration of these grounds was along the Brisbane River, although they were widely distributed throughout the whole region. A pattern existed whereby different clans took turns in hosting initiation events when their local food harvests were abundant, creating a pattern of constant movement throughout the Goori region, but with much visitation to the best-resourced hosting camps along the Brisbane River. The Walun-koppa (Wooloongabba) and Burudabin (York’s Hollow) camps of inner Brisbane (see map) were major staging camps for visiting groups from throughout the Goori region, coming to participate in both initiation rituals and dispute resolutions.

The premise (discussed below) that the majority of Aboriginal place names in the map area were lost and unrecorded is substantiated by the recurring presence of bora grounds on the outer parts of the map without any nearby documented campsites, corroboree grounds or indeed named places. Bora grounds with earth rings persisted as part of the archaeological record in colonial times whereas many other place types were swiftly erased by land clearing, agriculture, pastoralism, and urban development.
Distribution of ‘bora’ rings (or circular ritual grounds) and ‘pullen’ grounds (or dispute resolution grounds) in the Goorie Society by Strong (2016, 874).

**Pullen-pullen grounds**

A continental-wide system of dispute resolution existed in Aboriginal Australia, albeit with many local variants, whereby all sizes of grievances were to be ideally resolved in a prescribed manner, as soon as possible to restore the harmony of everyday life, whether such grievances were between individuals, families, clans, or even larger groups. When visitors arrived at a host camp, the first pre-requisite was for all parties to declare and resolve any outstanding grievances. For this purpose, there were designated grounds where either one-on-one or group-on-group duels could be adjudicated by Elders. (Elkin 1931, Smith 2001, Briggs et al. 2017.) In the Goori society, these duels or structured fights were called pullen or pullen-pullen, the repetition or ‘reduplicated’ word indicating repeated fights or battles, as well as large group fights. Usually, once grievances were
settled, emotions were thought to be balanced and visitors were welcomed into the hospitality of the camp.

A network of these grounds was used throughout the region, whereby smaller adjacent groups of people would first ‘square up’ at smaller, local pullen grounds, then come together in an alliance to resolve regional grievances at large grounds (p.c. Alex Bond). For example, the Roma Street location was a regional pullen ground, where it was recorded that people from Kilcoy, Baramba, Durundur, Noosa, Maroochy, Mooloola and Bribie Island ranged against people from Mt Brisbane, Wivenhoe, Rosewood, Ipswich, Brisbane, Logan, Stradbroke Island and Moreton Island. (Petrie 1904:160-1). The wealth of resources available in the vicinity fed the many people who were to be hosted at the one time.

Very few deaths occurred during these proceedings, with the first serious injury often ending the fight, indicating that the events were conducted according to protocols with adjudicators and in a quite ritual fashion (see Petrie 1904:44-48, Winterbotham 1957:48-58). However, there are historic accounts of some cases wherein losing sides were ousted and pillaged, and feuds continued for decades.

Pullen would coincide with other inter-group business, such as initiation ceremonies. The Roma Street pullen ground was said to be paired with the Samford bora ring used when the ‘inland tribes’ were hosting the ceremonies. Whilst the York’s Hollow pullen ground was paired with the Pine River bora ring and used when the ‘coastal tribes’ were hosting. (Petrie 1904:35,55.)

Eleven pullen-pullen grounds were recorded in the map area.

**Fishing and game herding sites**

Eight important fishing sites were recorded in the map area. Most of these sites were located at or near the junction of a creek with the Brisbane River where a ‘fishing weir’ was constructed that directed fish into the path of fishermen with hand-held nets or spears. In some cases, these were complexes of pens and traps.

A similar principle to the fishing weir was used for terrestrial game. Narrow ‘pockets’ of land such as Kangaroo Point and Long Pocket provided a natural funnel for game. People and their hunting dogs would form a line spanning the pocket then slowly close in, trapping game at the end of the peninsular, where they could be caught in large nets or speared.

**Campsites**

Approximately 88 campsites were recorded in the map area. A glance at the map indicates a concentration of both campsites and place names either side of the Brisbane River and especially where large creeks flow into the river. This reflects a concentration of rich natural resource habitats which can be exploited economically by local clans to maximise their recreational time as well as to host visiting groups to share seasonal harvests.

However, a few areas such as from Breakfast Creek to Spring Hill had extensive occupation that adjusted according to the season and population which swelled during periods of ceremony and trade, making it difficult to retrospectively determine discrete camping areas if they even existed (and given the impacts of urban development on the archaeological record).
In contrast, there is a relative reduced density of campsites and place names in the north-west and southeast corners of the map, areas that are more distant from the river (4 to 7 km away). This may seem logical given the richness of resources along the river. However, it may be because the documenting of places in the colonial written record was done by new colonial settlers who were choosing to site their farms and houses in places closer to the river. As will be discussed later, there is a high probability of many unrecorded Aboriginal place names absent from the map represent an unfortunate but unavoidable deficiency. Local clans would most certainly have travelled up the tributary creeks in their estates to exploit resources and would have had named campsites they utilised seasonally along these creeks.

The historical record makes it clear that Aboriginal people had preferred and consistently used locations for their camps. Leichhardt (Darragh and Fensham 2012: 254) recorded from Baker (an escaped convict who lived in Aboriginal people for many years), that Aboriginal people travelled between specific campsites across their clan estate and wider area of range or visitation. Winterbotham (1957:81) recorded that upon leaving camp, bark sheets were sometimes raised off the ground, ready for when the campsite was next used. However, if a death occurred at a campsite, it was often avoided for extended periods (Darragh and Fensham 2012: 254) until it was seasonally cleansed of spirits and could be re-opened.

For more information on Aboriginal campsites in the Greater Brisbane Region, please refer to Kerkhove (2015a).

**Corroboree ground**

The word ‘corroboree’ is a generic term for an Aboriginal entertainment event made up of the performance of a series of songs and dances. A common Goori name for corroboree (recorded in Yagara, Kabi and Bandjalang languages) is yawar (or ‘yawahr’, ‘yau’ra’) and for dance, ngari (or ‘ngahri) also warai (Watson 1944). The corroboree did have other functions beyond entertainment which included the teaching of versions of sacred histories that were suitable for public understanding (not of a restricted nature), as well as the very maintenance of such oral history. Encouraging humour, happiness and wellbeing were other important functions. The corroboree was a secular event that could be attended by all members of the society including children. It was distinct from profane rituals and ceremonies that had restricted participation although both involved singing and dancing. Song men were held in exceptionally high esteem and could travel far beyond their clan estates.

Corroborees were used by Aboriginal people to distribute news throughout the greater region. Whereby, locals groups would gather together to teach each other new songs then, upon returning home, would teach these songs to their neighbours further afield. Some accounts contextualise this exchange as a form of trade (McCarthy 1939). These gatherings, much like pullen (which were sometimes held in conjunction), required a suitable arena and a large food supply in the vicinity. For example, the corroboree ground in Kedron was recorded to support over 500 attendees due to its abundance of fish (‘Brisbane Suburb Beauties…’ 1906.) Corroborees were highly orchestrated events (e.g. refer to Petrie’s description 1904:19-23).

Twenty-four corroboree grounds were recorded in the map area. As European observations were sometimes vague or inaccurate, it is probable that certain ‘corroboree grounds’ were in fact bora grounds, and vice versa.
Aboriginal crossing points of the Brisbane River

The Brisbane River was one of the larger rivers on the east coast of Australia, although its substrate topography, flow and tidal characteristics have significantly changed since colonial times (Kemp et al. 2015, Kerkhove 2019a). Several definitive preferred or regular crossing points of the river were identified in the historical record. These crossing points occupied either a bend in the river where it is, therefore, narrowest or where islands and sandbars formed intermediate ‘stepping stones’. Crossings were conducted either on foot (if the area enabled wading), by swimming (sometimes with logs or other floats) or by positioning canoes on both sides of the crossing point. However, in general, the ethnographic evidence suggests an individual might choose to cross anywhere if they were a strong enough swimmer and people might have fishing venues on spits or sandbars along the entire course of the river. Certain places may have had multiple functions for crossing, fishing, hunting and up or down-river travel. Hence we know from the castaway Thomas Pamphlet (Steele 1983: 69) that there was a canoe mooring place at the mouth of Oxley Creek, but travel may have been to the nearby island renowned as a flying fox habitat, or for up-river or down-river travel, or for harvesting rainforest resources on the opposite of the river, as well as for river crossing.

Aboriginal pathways

A hypothetical positioning of the old Aboriginal pathways or ‘bush roads’ has been shown on our map. There is evidence that Aboriginal pathways provided a foundation for the new roads established by the colonists. Aboriginal people would have selected the easier route where possible, and also modified areas (chopped out foliage), providing tracks when necessary, through thick forest. It is logical that the colonists would have used and widened these established pathways rather than cutting their own. They also often hired Aboriginal guides while travelling through or exploring country and therefore were taken along and quickly recorded such Aboriginal pathways.

The pathways on the map have been synthesised, using maps of Brisbane’s earliest roads such as Greenfield (1896) and Yates & Jones (1913). Only routes that followed natural landforms were selected. Of these, routes that connected areas with known Aboriginal places were traced. The character of these pathways was checked against the few references concerning pathways within Brisbane, as well as by Aboriginal scholar Alex Bond. He has explained that Aboriginal people would often duplicate pathways, one following a water source, and another along the ridge (most likely accounting for seasonal differences in the conditions of these paths; one for dry weather and one for wet weather usage perhaps).

Petrie (1904: 160-161) also gives an indication of Aboriginal pathways to surrounding regions. During ceremonies, Aboriginal people would have camped and hunted in the direction from which they came (as was customary in most of Aboriginal Australia). For example, at the ceremonies held at where Roma Street is now, Petrie described the following camping/hunting pattern, which also reflected major pathways and direction of homeland:

- Bribie, Mooloolaba, Maroochy and Noosa people hunting at Hamilton and camping at where the Normanby Hotel is;
- Durundur, Kilcoy and Baramba people hunting at Buyuba (Newmarket) and camping at where the Normanby Hotel is;
- Logan, Stradbroke and Moreton people hunting at Kurilpa (West End) and camping at Spring Hill [or Woolloongabba];
- Ipswich, Rosewood, Wivenhoe and Mt Brisbane (Esk region) hunting at Baneraba (Toowong) and camping on Petrie Terrace; and
Brisbane people camping at Spring Hill and hunting at Spring Hill, Bowen Hills and New Farm.
The spelling of place names

No attempt has been made by the authors to convert the place names into a standard linguistic spelling orthography. Modern linguists and language scholars are still in the process of analysing the phonetics of South-east Queensland languages, and no consensus has been reached regarding which and how many vowels were used in these languages, and what the regional differences were. However, please consult with appropriate Aboriginal parties regarding their preferred spellings.

When one is repeatedly confronted with a number of alternate spellings of a particular place name in the 19th and early 20th century historical sources written by amateur colonial ethnographers or newspaper correspondents, a difficulty arrives in choosing which might be the most accurate and therefore preferred spelling. This difficulty is particularly formidable in the absence of any contemporary fluent speakers of Yagara language. Fluent usage of this language by a language community had largely disappeared by the early 20th Century due to the combined impacts of population decimation arising from disease and violence, and the displacement and removal of local survivors under the hands of the Aboriginal Protectors, as well as active discouragement to maintain culture by white authorities. Furthermore, the names and identities of Aboriginal consultants and informants are seldom provided by those early recorders of place names, so it is not usually known whether the recorded information had come from non-Yagara persons which may have affected the accuracy of such place knowledge in some way; nor whether there were alternate pronunciations and spellings used by different Yagara dialect groups or even other language groups for the same place e.g. as in the case between ‘Mianjin’ and ‘Megwinjin’ for the Botanical Gardens area and surrounds, both possibly correct but perhaps in the eyes of different dialect or language groups. It should be noted that a few ethnographers did record their Aboriginal sources however, Leichhardt names them (Darragh and Fensham 2013)².

Ideally the Yagara language needs an in-depth professional linguistic analysis taking in all of the limited source materials and covering all of the constituent dialects with an attempt to derive a consistent orthography for the whole region. An orthography is a set of technical linguistic conventions for writing the sounds (phonemes) of a language, including the selection of letters to represent the range of consonants and vowels used in the language. The consonants and vowels used in Yagara may well have differed from those in the neighbouring surrounding languages such as Bandjalang to the south and the Kabi Kabi and Waka Waka to the north. No agreed orthography for all Yagara dialects currently exists, although some preliminary work has been done by Aboriginal dictionary compilers (Jeannie Bell, Sandra Delaney, and most recently Charlton and Brown 2019), by the anthropologist Anthony Jefferies (2011) and by the linguists Nils Holmer (1983) and Margaret Sharpe (2000). Sharpe’s important contribution was initially a report for the Brisbane-based Aboriginal organisation FAIRA that was submitted in 2013 as an exhibit for the Yagura/Yugarapul Native Title Claim. This claim was unfortunately rejected by the Federal Court but that does not reflect on the quality of her report. Her consultation with this southern-oriented sub-group of the contemporary Yagara peoples continues and includes restricted-access reports, but at the time of writing she had not published any of this work. (The dictionary work of earlier Aboriginal language scholars such as Jeannie Bell and Sandra Delaney has never been published). Other Yagara sub-groups such as the Nunakal (eastern focus), Jagera (western focus) and Turrbal (northern focus), do not appear to have had such professional help in their attempts to advance their language revitalisation and maintenance projects.

² Also Eipper and Meston occasionally reference who they use, and some of the police interviews that Watson uses lists the Aboriginal informants. Further, Meston tells us Kerwalli (King Sandy) provided many of the Brisbane region place names to the Government Officer (Meston 1923) (R.K.)
The problem therefore remains of producing a professional linguistic dictionary in which all contemporary Yagara sub-groups are consulted and given an opportunity to contribute and co-own the project. (Indeed, some of these sub-groups are adamant that their permission is required for any usage of revised place name spellings.) Given this situation, it has been prudent for we non-linguists to not attempt standardisation of all of the place names on the map into a working Yagara orthography.

A reading of all the early ethnographic sources in which amateur immigrant linguists (e.g. Archibald Meston n.d.) attempted to compile work lists will seriously confuse anyone seeking a preferred spelling system. For example, one will be confronted with a proposition that the languages of South-East Queensland used a consonant which has no equivalent in the English language, as such it was often interchangeably represented by ‘t’, ‘d’, ‘ch’, and ‘j’. (Watson 1944: 7-8.) In other places it was recorded as ‘ts’ (Lauterer 1891) and even ‘dsch’ by Ludwig Leichhardt (Darragh & Fensham 2012: 251). Watson also notes that the consonants ‘g’ and ‘k’ are inseparable as are ‘p’ and ‘b’; meaning they are used to describe the same sound. For example, Woolloongabba was recorded as Wullonkoppa by Petrie (1904) and Wooloongabba by Clark (1916a). Variations could also be the result of the old regional accents and/or the spelling choices made by novice ethnographers. A modern orthography would recognise a ‘k’ sound and a ‘g’ sound as identical in SEQ languages.

The situation is further complicated by the influence of Bandjalang from the south and of Kabi Kabi from the north (Kabi Kabi territorial rights came down the coast to the mouth of the Brisbane River according to various scholars). As many of the Yagara peoples gradually died out, the incursion of these groups into the depleted clan areas led to more usage of their vocabularies and grammars.

**Absence of places names in certain areas of Brisbane**

It should be noted from the other empirical case studies from Aboriginal Australia carried out with Elders who lived traditional lifestyles (e.g. Memmott 1979 on the Lardil of Mornington Island and their coastline geography; also Sutton (1979)) that Aboriginal place naming was quite intense in well-resourced areas. One would expect a place name every 300-500m along a riverbank such as the Brisbane River. An absence of names in an area therefore does not imply that none existed. Obscure historical records are continually being uncovered by modern researchers and more place names are likely to be found, including for our map area.

Over time, important local Aboriginal place names often become generalised to refer to wider areas both by Aboriginal and non-Aboriginal users. As knowledge of local place names decreased through the death of knowledge holders and cultural change impacts, place names so too became associated with larger areas in South-east Queensland. Traditional visitors to the area may only know the most important place names, and therefore use these to describe a larger area. For example, a modern visitor to Brisbane may not know the suburb of ‘Carina’ and instead use ‘Carindale’, a better-known suburb due to the major shopping centre to describe the region. Similarly it seems the name ‘Mairwar’ was generalised from the name of a significant Platypus sacred site, a waterhole near Mt Stanley at the head the Brisbane River to refer to the entire river. It was originally recorded by a local landowner Lumsdaine (1952) and then again by Winterbotham (1957:15,104,105) who both consulted Dungidau Elder Gaiairbau (Willie MacKenzie). Mairwarr is the Dungidau word for Platypus while Du:mairangoa (also given as Doomera) is the neighbouring Dungibara word for platypus and both were used to referred to the site by the respective speakers of these languages (Winterbotham 1957:15). The site and the sacred creation story was also recorded by Stan Colliver (1954).

It is also important to think about contact history and settlement of the region to understand the distribution of place names. Particularly, as this map is produced from ethnographic data and
therefore relies on information passed from Aboriginal people to early settlers of the area. The greatest density of data is available in the earliest settled areas and their travelling routes to neighbouring regions. These areas are those where Aboriginal people and settlers interacted in the greatest amount when traditional knowledge was at its most prolific.

Areas such as along Bulimba Creek should theoretically have a high density of names. However, the majority of this area was only sparsely settled until the 20th Century, by which time any people who had lived a purely traditional lifestyle would have died of old age, and the remaining Aboriginal people forcibly moved to reserves and undergone several generations of cultural change. In many cases, early settlers were not interested in this information, or failed to record it even if they were; or if they recorded it in obscure manuscripts, such may have subsequently been lost and not entered into the public record.

The topographical base map and the pre-existent landscape mapping methodology

Modification to the environment of Brisbane began almost immediately with colonial settlement. Water bodies throughout the map area have changed significantly. Many creeks were drained into sewer systems and later channelled through pipes and sometimes buried; islands, sandbanks and rocks were removed from the river for boat passage; swamps and low-lying tidal areas were reclaimed for housing and agriculture; freshwater creeks were dammed, and tidal creeks levied against the saline tide; and the topography raised, cut or flattened for buildings and roads.

Given these high-impact changes to the natural landscape, there was a need to represent the pre-existing landscape of Brisbane as accurately as possible to provide proper context to the mapped Aboriginal sites and their resources. Some units of pre-existent vegetation have thus been mapped using the Queensland Government’s records as analysed by the Department of Environment and Science (Qld, DES 2020), namely swamps, rainforest and mangroves. This mapping was then cross-checked against early historical mapping that shows vegetation, such as Wade (1844), Warner (1861) and French (1889). Where certain vegetation groups such as swamps, rainforest and mangroves were recorded to be more extensive than identified in the DES maps, these units were adjusted using topography as a guide, as many of the old maps were not of a correct scale.

Note that in contemporary vegetation classificatory terminology, what were once called the ‘Brisbane hoop pine scrubs’ are regional ecosystem 12.3.16 (Qld Herbarium 2019), ‘complex notophyll to microphyll vine forest on alluvial plains’ which fringes riverine wetlands (i.e. streams) and may also contain swales and levees (formed by ridges of sediments deposited beside the river by overflowing water). Such swales may merge into swampy areas with intermittent freshwater lagoons behind the fringing rainforest forming a transition to higher habitats of other types of ecosystems (e.g. sclerophyll woodlands). For the Aboriginal peoples, the rainforest contained species of edible nuts, edible marsupials, medicines, palm leaf for thatch, and lawyer cane used to manufacture a variety of artefacts.

Co-author Ray Kerkhove has proposed a further set of adjustments to the rainforest units based on pieces of information gleaned from the historical record as documented in his many local historical technical reports (as well as ground inspections and photographic evidence) which he has compiled for various clients (Kerkhove 2013-2020e). A particular challenge has been that of rainforest which was commonly termed ‘scrub’ in the 19th century literature and survey maps (Watson, D. 1989). Although the use of this term ‘scrub’ is generally a reliable guide, there are some instances where the term has been used loosely (as in the term ‘ti-tree scrub’, an anomaly since ti-tree was not normally found in rainforest). There is thus an element of subjectivity in this interpretation. However further corroborating evidence has come to light in the form of an 1839 survey map (Stapylton 1839). For this reason, we have marked the areas of adjustment with a special texture on the map – see “probable extent of rainforest from historical sources” on map
legend. The interested reader is referred to the Kerkhove reports to obtain further insights. We should also note that pre-colonial and early colonial Aboriginal people were regularly burning the surrounding landscape which in turn maintained the boundaries of the rainforest areas; the rainforest was usually not susceptible to fire. However intermittent river floods impacted on the rainforest boundaries.

**The absence of the Goori skin system on the map**

Within the Goori Society, people travelled along pathways throughout the region in order to be hosted by local clans for trade, wife promising, visiting in-laws, mourning observances, public feasting, religious festivals, ceremonies (including bora), dispute resolution and economic inter-dependence (Gaiarbau in Winterbotham c1957). Social interaction, marriage and ceremonial life throughout the region were all structured by the skin system.

The Aboriginal 'skin' or 'section' system (to use the terminology of anthropologists) establishes all persons in the society as kin, irrespective of whether they are related cognatically (by descent) or affinally (by inter-marriage). The inclusion of every person in the society as kin, each belonging to one of only four social classes, imbues a distinct form of group-oriented personhood.

This social classification system of four classes or 'skins' also categorised clusters of totems, either plants, animals and meteorological or planetary phenomena, and for which there were sacred sites in the environment. The four classes were common to all clans in the society and therefore all clans were bound by this class system which prescribed both preferred marriage partners and totemic affiliations. (Memmott et al. 2020.) The four skins could also be grouped as two pairs according to mother-child relations to form two halves of the society, what anthropologists call 'matri-moieties', named Gabaindjin and Dhilbaidjin (and variant spellings – see Mathews 1898 and Tennant-Kelly c1934).

There was, according to co-author Alex Bond and historical sources (e.g. Petrie 1904: 55) an association of matri-moieties with particular bora grounds and pullen grounds. As a part of young male initiation ceremonies, those initiands of one moiety would carry out a ritual spear-throwing fight with the initiands of the opposite moiety, as recorded for the Roma Street pullen grounds (Petrie 1904:42-48, 161-162).
Aboriginal Skins or Classes of South-East Queensland divided into ‘Matri-Moieties’

GABAIDJIN (matri-moiety 1)

- Totem Dreamings:
  - crow
  - bunya nut
  - echidna
  - wongai (carpet snake)
  - sweet honey

DILBAIDJIN (matri-moiety 2)

- Totem Dreamings:
  - sea eagle
  - grey possum
  - eel
  - eaglehawk
  - king parrot
  - scrub turkey
  - goanna
  - bitter honey
  - grass tree

Legend: 
- marriage partners
- mother-child pairs

Note: ‘matri-moiety’ means half of a society along maternal descent lines.

The reader should note that this diagram is an anthropological technique for representing this information for educational purposes. Traditionally Aboriginal people learnt the structure from everyday meetings and group gatherings, oral explanations and constant cognitive usage. The equal signs represent preferred marriage partners and the vertical lines represent mother-child links. Thus if I am a woman and my class is Bandjur, then I am obliged to take a male partner who is Banda, and my children will be Baarang. My children will find (or receive) Daruwany\(^3\) partners when they grow up. My mother-in-law will also be Daruwany and my father-in-law, Baarang. And so on… one can trace any relative using the diagram. Each class has a number of unique totems and in addition to the paired mother-child classes (forming a matri-moiety) will have some shared totems or ‘Dreamings’ (Memmott et al. 2020).

Note: What the current map does not indicate, is if and how this skin system mapped on to the ground via the totems to their sacred sites in the landscape and thence possibly to the persons and descent groups or clans who carried the particular totems and who may have held shared rights and responsibilities for those sites. This aspect of ethnographic investigation and reconstruction is a task still being carried out by scholars from the early records and Goori oral histories.

\(^3\) Commonly spelt in the early literature as ‘Derwain’ (Ridley 1866:73), but also ‘Jaruwany’.
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Map of Aboriginal Places of Inner Brisbane based on Early Ethnographic Sources
By the Aboriginal Environments Research Centre, University of Qld
Data Compilation No.1: Identified Aboriginal Place names of Inner Brisbane

N.B. These are organised alphabetically as they appear on the map

Bacobah

*Bacobah* (Dixon 1839)
- Meaning: not stated
- Location: End of Taylor’s range. [From the angles measured by Dixon suggest this to be Enoggera Hill.]

Baneraba (Nominal Map Spelling)

*Banyarraba* (Meston n.d. (a))
- Meaning: not stated
- Location: Milton Creek

*Baneraba* (Petrie 1904)
- Meaning: not stated.
- Location: Toowong near Railway Station.

*Banyar raba* (Meston 1909)
- Meaning: not stated.
- Location: the creek in Milton Bend

*Banar-a-ba* (Watson 1943)
- Meaning: “would seem to be derived from *Bunara-a-ba*, place of bloodwood trees”
- Location: “It may have been the site of an ancient black’s camp which I am told, once existed on the rise on the Brisbane side of Toowong Railway Station.”

*Baneraba/Bunaraba* (‘Toowong’ QPNB 1970)
- Location: “Between the present day Sylvan Road and the railway station… a small hill on which the district aborigines camped… From this camp site, a spring ran down onto the flat and formed a waterhole, which incidentally has now been filled in and built over“

Barrambil (Nominal Map Spelling)

*Barrambil* (Petrie 1902b; 1904)
- Meaning: not given
- Location: Petrie (1904) sometimes refers to the entirety of Bowen Hills as ‘Barrambil.’ He also calls it a "low-lying swamp…where P M Campbell's house now stands" (Petrie 1902).

Pahrroombin: (Qlder 6/2/1930, p.50)
- Meaning: not stated
Possible translations
No translation was given from this place name, however possible translations include
*Buranbin* – place of South-west wind (p.c. Alex Bond, Kabi man)
*Booran* – ‘south wind’ (ASA 1900 “Cleveland”)
*Buran* – wind (generic) (Watson 1944: 71)
*Buran* – ‘windy’ and bin ‘place” (Place Names Board Card Index (c.1900-1950)
Leichhardt recorded Barrambin to mean ‘weeping oak’ in a dialect from the coast north of Brisbane. (Darragh and Fensham 2012: 329.)

**Benarrawa** (Nominal Map Spelling)
*Benarrawa* (Meston 1923)
  - Meaning not stated
  - Location: Oxley Creek
  - [Note it’s similarity to Banaraba the name of Toowong creek]

*Beemirraba/Benarrawa* (Meston n.d. (a))
  - Meaning: not stated
  - Location: Oxley Creek at mouth

*Beemirraba* (Meston n.d. (b) informant ‘Doowainggo’)
  - Meaning: not stated
  - Location: At Mouth [Oxley Creek]

**Binang-gurran** (Nominal Map Spelling)
*Binang-gurran* (Meston 1909)
  - Meaning: Frilled Lizard (Meston 1909) [Bearded Dragon, literally meaning ‘long ears’ referring to its frills (Watson 1944)]
  - Location: Highgate Hill

Possible translations
*Beenung-uurung* (Alex Bond p.c.)
  - Meaning: Crooked ear (someone who doesn’t relay information correctly)

*Binang-gurran* (Alex Bond p.c.)
  - Meaning: high place (Alex Bond, supported by Watson word list)
**Binbilla** (Nominal Map Spelling)

*Binbilla* (Petrie 1904)

Meaning: Interlacing Vines used in building camps
Location: Botanic Gardens (southern & eastern part of CBD)

*Binbilla* (Petrie 1904; Meston 1901)

Meaning: Interlacing Vines used in building camps
Location: Botanic Gardens (southern & eastern part of CBD)

**Binkinba** (Nominal Map Spelling)

*Binkin-ba:* (Petrie 1904:316)

Meaning: Place of the land tortoise
Location New Farm

*Binkenbar - with a ‘b’* (Petrie, T. 1901)

Meaning: ‘a place of the land tortoise’.
Location: New Farm

*Pin’kinba* (Watson 1944)

Meaning: Place of tortoises, *pin’kin*: barbel tortoise, *ba*: place

*Pinkinba* (Watson n.d.)

Meaning: *Binkin* – tortoise, and *ba* – abbreviation of *kuba*, meaning appertaining or belonging to

**Notes by R.K.**

Bardel tortoise; staghorn likely totems. New Farm was an important resource area - mostly open, marshy wetlands with some ti-tree stands, a thin fringe of rainforest in the south-west, and many tortoises, eels etc. Bardel Tortoise was considered a Warrior in other parts of Australia.

**Bloggo** (Nominal Map Spelling)

*Bolgo/ Boggo/ Bloggo* Simmons (1970)

*Boggo* (Dawson 2011)

Meaning: "two leaning trees" [possibly *Bula*: two *gool*: tree, *generic.*]
Location: Maida Simmons places them corner across from Dutton Park Train Station. Mackenzie places the trees at Clarence Corner [Woolloongabba]. However the name was used for the region from Dutton to Moorooka. (Dawson 2011)
Other Possible Translations

Bulca: to come (Anon 1846?)

Historical Notes or Significance

Chris Dawson (2011) believes they were two trees marking the entry to Boggo rainforest/ wetlands, as Wilkins Street is effectively a border between poor stony ridge of woodland to the north, and the lagoons and dense scrub to the south.

“Boggo scrub, near Brisbane” is mentioned as early as 1851 (“Moreton Bay Murder” 1851), showing ‘Boggo’ was the original term for an extensive rainforest scrub. This encompassed parts of what is now Dutton Park, Fairfield, Yerong and Yerongpilly (QPNB 1907)

Boggo, Bolgo and “Bloggo Road” are considered developments on the original name of Bloggo as recorded in 1858 baptismal register of St Johns (Sydney May Card Index, 1900-1950), (‘Place Names List No. 48’ 1935)

Large, leaning trees held significance in Aboriginal lore. There is a story from the Maroochy River of two maidens ridiculing an old man on account of his difficulty moving. The elder cursed them - fusing their raised hands as they stood near a large forked tree. The condemned girls became trees themselves. Their leaning trunks groan and grind in the wind, reminding young people to respect the aged (‘Aboriginal Lore’ 1926).

Bulimba (Nominal Map Spelling)

Bulimba (Petrie, T. 1901)
  Meaning: not stated
  Location: White’s Hill

Bulimba (Petrie 1904)
  Meaning: not stated
  Location: White’s Hill

Bu’lumba (Waston 1944:108)
  Meaning: Bu’lum: magpie lark/peewits, ba: place
  Location: a suburb in Brisbane

Boolimbah (Meston 1901a)
  Meaning: not stated
  Location: ‘a small hill between what is now called Bulimba and White’s Hill

Tom Petrie responded to this news article, stating that “Boolimbah was the name for the Present White’s Hill itself – not a hill near it.” (Petrie 1901.)

Conflicting information from early surveyors

Early surveyors Dixon and McLean attributed Bulimba to Mt Petrie. This could be a mistake or a double usage of the name

Bulimba (Dixon 1839a)
Meaning: not stated
Location: Mt Petrie

_Bulimba_ (McLean 1853)
Meaning: not stated
Location: Mt Petrie

Conflicting information from Meston the location of ‘Boolimba’ and ‘Numcarran’ and the name of White’s Hill and Mt Cotton

(Please note that Meston does not provide any meanings for these place names)

From Meston n.d. (a)
_Numcarran_
    Location: ‘hill near Bulimba’

_Boolimba_ and _Jooggabbin_
    Location: Mt Cotton

From Meston n.d. (b) informant ‘Doowaingo’
_Numcarran_ [spelling corrected in pencil]
    Location: ‘hill near Bulimba’

_Boolimba_ (with _Jooggabbin_ added in pencil) (Meston n.d. (b))
    Location: Mt Cotton

From Meston n.d. (e)
_Numcarran_ – Location: White’s Hill
_Boolimba_ – Location: Mt Cotton

From Meston 1901
_Numcarran_ – Location: White’s Hill

From Meston 1909
_Numcarran_ – Location: White’s Hill

From Meston 1923
_Numcarran_ – Location: ‘the hill near Bulimba, White’s hill’
Joonggabbin is likely a variation Tungipin/Toongipin meaning ‘west wind’ which Petrie also identifies as Mt Cotton (1904:316). Joonggabbin is also very similar to Joongavin which is the Aboriginal name for Mt Stapylton (the next peak to the South), meaning scrub tree or scrub grass tree. (Hanlon 1934).

Notes by J.K.
The surveyor Dixon also travelled up Doeboy (Bulimba) creek to Mt Crockley, which he also records as Fridays Hill and Nungparin (Dixon 1839). Based on the angles taken by Dixon of this mountain and other features in the landscape there is a high likelihood it is what is now called White’s Hill (White’s Hill acquired its current named after Mr Robert White who purchased the land in 1873). Therefore, Nungparin could be an Aboriginal name for White’s Hill, possibly being the same word as Numcarran for which Meston’s asserted by White’s Hill.

Meston also mentions another hill, possibly in the vicinity

**Bahbarkinpilla**

*Bahbarkinpilla* (Meston (n.d. (b))

- Meaning: not stated
- Location: Another Hill [unspecified] possibly adjacent to White's Hill

Possible translations

*Bālūmbir*: butterfly (in Turrbul) (Ridley 1875:82)

**Booloor-chambinn** (Nominal Map Spelling)

Booloor-chambinn

- Meaning: Turpentine [tree]
- Location: Enoggera (area of "Enoggera today")

*Booloor-chambinn* (Meston 1923)

- Meaning: ‘the turpentine’
- Location: ‘the place we call Enoggera’

Possible translation

*Bull’ruchū*: swamp mahogany [*Lophostemon suaveolens* also known as swamp turpentine] (Watson 1944)

**Booroodabin (Newstead)** (Nominal Map Spelling)

*Booroodabin* (Petrie, T. 1901; “should be pronounced as it is spelt, with the accent on the bin ”
Meaning: the place of the oaks
Location: Booroodabin [an old suburb near Newstead, limits uncertain]

_Burudabin_ (Petrie 1904:316)
    Meaning: Place of Oaks
    Location: Booroodabin

_Booroo-thabin_ (Petrie 1902 (a))
    Meaning: not stated
    Location: Booroodabin

_Booroothabbin_ (Meston 1901)
    Meaning: Forest Oak
    Location: Booroodabin

_Possible Translation_

_Buruda_ – Forest Oak (Casuarina Torulosa [Allocasuarina torulosa]) (Petrie 1902:318)
_Bu’rūdā_ – Forest Oak (Casuarina Torulosa [Allocasuarina torulosa]) (Watson 1944:71)

_Buna_ (Nominal Map Spelling)
_Boonah_ (Meston 1909)
    Meaning: bloodwood
    Location: Red Hill

_Possibly translation_

_Buna_: Bloodwood (Eucalyptus Corymbosa) (Petrie 1904: 318)
_Būn’a_: Bloodwood (Eucalyptus Corymbosa) (Watson 1944: 66) also meaning of Boonah the township south of Brisbane (Watson 1944: 110)

_Buruda_ (Nominal Map Spelling)
Location: former rail station approaching Bulimba creek (BCC c1900). Later renamed ‘Doboy’ (‘Was Buruda’ 1929)

_Buruda_ (‘railway stations’ 1914)
    Meaning: Forest Oak

_Possible translations_

_Buruda_: Forest Oak (Casuarina Torulosa [Allocasuarina torulosa]) (Petrie 1902:318)
_Bu’rūdā_: Forest Oak (Casuarina Torulosa [Allocasuarina torulosa]) (Watson 1944:71)
Buranda

*Buranda* (*New Electorates' 1911*)

Meaning: Big Fight?
Location: name of electorate

*Booranda* (Meston, L.A. 1936)

Meaning: place of wind
Location: Buranda

Possible alternative meanings using available wordlists

*Buran* – west wind, *-de*: suffix indicating ‘coming from’ (Anon 1846?)

*Booran* – south wind (ASA 1900a “Cleveland”)

*Boor-run*: wind (in Yaggarupul dialect) (Hardcastle 1946-7: 25)

R K Brown (a local resident 1965) says that the name ‘Buranda’ probably reflected the strong wind that blows up Norman Creek certain times of the year (QPNB 1970)

*Buruda*: Forest Oak (*Casuarina Torulosa [Allocasuarina torulosa]*) (Petrie 1902:318)

*Bu’rūdā*: Forest Oak (*Casuarina Torulosa [Allocasuarina torulosa]*) (Watson 1944:71)

Buyuba

*Buyuba* (Petrie 1904:315)

Meaning: Leg (shin)
Location: Straight stretch of water, Enoggera near saleyards

*Booyooba* (Meston n.d. (b) informant: Doowaingo)

Meaning: not stated
Location: Enoggera saleyards

*Booiyooba* (Meston 1923)

Meaning: not stated
Location: site of the present Enoggera saleyards

Chinkeelimbin

*Chinkeelimbin* (Meston n.d. (b) informant: Doowaingo)

Meaning: not stated
Location: Bulimba ferry (west)

*Jinggie-limbin* (Meston n.d. (e));

Meaning: not stated
Location: Bulimba Ferry
Jing-gee-limbin (Meston 1923).
   Meaning: not stated
   Location: where the ferry is (Bulimba)

Coongoon
Coongoon
   Meaning: not stated
   Location: Annerley
Coongoon (Dicks 1977)
   Meaning: not stated
   Location: Boggo Road, Annerley (now Fairfield) near where Dutton Park Train terminus was.
   This was the first property in this area, which means it may have been a locally-acquired name.

Corella
Corella (Clark 1909)
   Meaning: not stated
   Location: Large waterhole located next to the South Brisbane Cricket Ground

Possible translations
Kareela: to dive (Moreton Bay word from list in NSWSL Call Number A 295-3/Vol. 8/pp.419-436).
Gurul: deep from Yugumbir, not the local language (Watson 1944: 58)

Cumbooquepa
Cumbooquepa (Meston 1909)
   Meaning: Cumboogie: crayfish, bah: where
   Location: the creek running along Ipswich Road [this is quite far from the house site]
   [cumbookie meaning crayfish was found in a Wakka wakka word list]
Cumbookie-bah (Meston 1923)
   Meaning: Cumbookie: freshwater crayfish, bah: there
   Location: old home of the Stephen Family, Vulture Street, South Brisbane
Cumbooquepa (Lord 1932)
   Meaning: not stated
   Location: waterholes that lay in the hollow below the [Cumbooquepa] house at the back
Possible translations

Cumbookie: crayfish from the Giabal Language [between Warwick and Toowoomba] ‘Languages of the Condamine’

Doolmoora

*Doolmoora/Joolmoora* (Meston n.d. (b) informant ‘Doowainggo’)
- Meaning: not stated
- Location: Oxley Creek (“flat this side”)

Doolmoora (Meston n.d. (d))
- Meaning: possibly meaning or the location of ‘corroboree ground’
- Location: Oxley Creek ‘flat on north side’

Possible translation

The pocket on the western side of Oxley Creek was once called “freestone pocket”, freestone being an old name for limestone. Ipswich was also known for its limestone, and a similar name *Doolmoor* was recorded for Ipswich (Meston n.d. (a)).

Dube

*Dube* (Watson 1944:103)
- Meaning: Mud Crab
- Location: the name of a creek

*Doboi* (‘The Name Doboi’ 1929)
- Meaning: not stated
- Location: the old name for Bulimba Creek, an Aboriginal camp was near the mouth

Dumben/Dunbain

*Dunbain* (Petrie, T. 1901)
- Meaning: not stated
- Location: Pinkenbar

*Dumben/Doomben* Petrie (1904:316)
- Meaning: not stated
- Location: Pinkenba

*Dum’ben* (Watson 1944:106)
- Meaning: a species of tree-fern
- Location: A Brisbane suburb
Possible alternative meanings using available wordlists

*Dumbam* – staghorn (Lauterer 1891)

*Toombin* – staghorn (in the Logan dialect) (Hanlon 1935: 259)

**Garanbinbilla**

*Gar-ran-binbilla* (Petrie, C.C. 1902a)

- Meaning: interlacing vines used in building camps
- Location: point of Breakfast Creek

Karakaran-pinbilli (Petrie 1904:316)

- Meaning: not stated
- Location: Newstead

*Garanbinbilla* (Meston n.d. (b) informant ‘Doowainggo’)

- Meaning: *Garran*: horizontal vines on camp
- Location: Harris Point

*Garran-binbill* (Meston 1923)

- Meaning: horizontal vines used in lacing the supporting stays of a camp
- Location: point at Breakfast Creek where the Harris family lived.

**Notes by R.K.**

Earliest maps and records of Newstead House indicate the area towards the creek had some rainforest, which may be where the ‘horizontal vines’ were obtained. There are still large figs in this area, one at least (in front of the House) pre-dating the actual building. The area was said to be once used for tree-interment.

**Gilbumpa**

*Gilbumpa* (Petrie 1904:316)

- Meaning: not stated
- Location: Bowen Bridge Road, hill at Garrick’s house (probably Garrick’s Terrace, Herston).

**Gilwunpa**

*Gilwunpa* Petrie (1904:316)

- Meaning: not stated
- Location: Nunda racecourse [Likely the Kedron racecourse]
Possible translation

*Gil'lawumba*: 'stinging bee' (in Kabi language) (Watson 1944: 28)

**Gootcha**

*Ku-ta* (Petrie 1904:315)
- Meaning: Dark Native Honey,
- Location: Mt Coot-tha

*Goocha* (Meston 1909)
- Meaning: honey
- Location: Mt Coot-tha

*Gootcha* (Meston 1923)
- Meaning: type of bee
- Location: Toowong and One Tree Hill [likely the areas of Toowong adjacent to Mt Coot-tha]

*Cootha-ca-thar-a-bee* (De Warren 1950)
- Meaning: Piccanninies playground. (told to him in 1897 by an old black tracker)
- Location: Mt Coot-tha

**Possible translations and supporting linguistic data**

Cootcha – honey or honeycomb (in Yugararpul dialect) (Bell 1934)

Coocha – honey (Cleveland word from list in NSWSL call Number MLMSS 7603 / Box 5 / Folder 2, p. 44)

Kootsia – honey (in Yerongpan dialect) (Lauterer 1891)

Coochaw – honey (2nd best type) Gatton dialect (Donovan 1895)

Meston writes in 1923 that ‘Coot-tha’ is another Aboriginal word different to ‘Gootcha’, and that
‘Coot-tha’ translates to something of an obscene nature; supposedly a trick played on the Assistant
Clerk of Parliament by Yagara Elder, King Sandy. (Meston 1923.)

**Alternative Names**

*Cullin* (Dixon, 1839)
- Meaning: not stated
- Location: Taylor Range N.1 [indicating the first peak of the range]

*Bli-bli-pin* (Bryne, 1881)
- Meaning: not stated
- Location: One Tree Hill (the most prominent spur of Taylor’s range, as seen from Brisbane)
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**Mappee** (Meston n.d. (b))
- Meaning: not stated
- Location: Cootha

**Mappee** (Meston 1923)
- Meaning: Posterior (in reference to it being the end of the greater mountain range)
- Location: One Tree Hill

Meston recorded *Mappee* to mean ‘anus’ in ‘Coobenpi’ dialect of Lytton, St Helena and Cleveland (Meston n.d. (c)), while Petrie (1905:105) recorded *Mappi/Moppo* to mean ‘bees’ wax’.

NB: If the unpacking of the ethnographic record on the meanings of the terms for this site causes offence to any contemporary Aboriginal people, the authors extend their apologies.

**Jo-ai Joai**

*Jo-ai Jo-ai* (Petrie 1904:316)
- Meaning: not stated
- Location: Site of the Regatta Hotel, Toowong

Possible alternative meanings using available wordlists

*Diū’ra*: Stringybark (*Eucalyptus acmenioides*) (Watson 1944:70)

*Jowan*: mullet (ASA 1900a “Cleveland”)

**Kaberla**

*Kabarla* (Mandalay Progress Assoc. 1998: 12)
- Meaning: Possum
- Location: Cubberla Creek (Fig Tree Pocket)

*Kā’barla* (Watson 1944:114)
- *Meaning*: scrub or ring-tail possum
- Location: Cubberla Creek, at foot of Mt Cootha

**Kaggar-mabul**

*Cagaramabeel* (McLean 1853)
- Meaning: not stated
- Location Mt Gravatt

*Kaggar-mabul/Kuggar-mabul* (Petrie 1904:316)
Meaning: *Kaggar*: Porcupine [Echidna], *mabul*: resort
Location: Mt Gravatt

*Cahgarmáhbil* (Meston n.d. (b) informant ‘Doowainggo’)
Meaning: Porcupine
Location: Mt Gravatt

*Caggara-mahbill* (Meston 1901)
Meaning: caggara, “the porcupine [Echidna]
Location: Mount Gravatt

*Caggara-mahbill* (Meston 1923)
Meaning: *Caggara*: porcupine [Echidna]
Location: Mt Gravatt

Notes by R.K.
Echidna spines were recorded being used in this area for sewing skin cloaks. Reference to a ‘dragon’ in some Mt Gravatt stories may be a distorted mention of a Dreaming goanna or Bearded dragon, which certainly would have favoured this habitat.

**Kallindarbin**

*Kallindarbin* (Petrie 1904:316)
Meaning: not stated
Location: Ashgrove

Possible meanings using available wordlists

*Kurin* – Moreton Bay Ash, *darbin* – place (this translation is supported by its English name 'Ashgrove') (Petrie: 1904:318)

*Ku’ran* – Moreton Bay Ash *Dhū* – tree, *Bin*: Place, (this translation is supported by its English name 'Ashgrove’)* (Watson 1944:69, 70)

**Keralgerie**

*Karelgerie* “Rise of Morningside"
Meaning: not stated
Location: Name for a string of perennial waterholes. A local tannery was named after them by Mr Rossiter
Kulpurum

*Kulpurum/Koolpuroom* (Petrie 1904:316)

Meaning: not stated,
Location: Norman Creek

**Coorparoo** (Lauterer 1891)

Meaning: Native Bear [Koala] (Yerongpan Dialect) [this is not corroborated with any other word lists.]
Location: Coorparoo

**Coorparoo** (Watson 1944:103)

Meaning: Onomatopoeic name for gentle dove
Location: Coorparoo

**Coorpooroo** (with accent on poor) (Meston 1901)

Meaning: from the name of a ‘tribe’ on the south-side of the River Coorparooyaggin
Location: Coorparoo

**Coorpooroo** (with accent on poor) (Meston 1923)

Meaning: from the name of a ‘tribe’ on the south-side of the River Coorpooroojaggin
Location: Coorparoo

**Coorparoo** (‘Nomenclature of Qld – 98’ 1936)

Meaning: call of the dingo
Location: a part of Norman Creek
(It was decided at public meeting at Camp Hill (4 mile camp) in 1875 to call the suburb Coorparoo.)

**Coorparoo** (QPNB 1970 ‘Coorparoo’)

Meaning: onomatopoeic for gentle dove” (geopelia placida)
Location: Coorparoo

**Kulpurum/Koolpuroon** (Slaughter 1953)

Meaning: not stated
Location: name of Norman Creek

**Coorparoo** (Coorparoo State School 1978:7)

Meaning: Place of mosquito
Location: Coorparoo

Notes by R.K.

Although there is agreement that this name began as the name of the creek (Norman Creek) and presumably the grassy/ swampy flats of the same creek, there is debate over whether it meant 'place of mosquito' or 'cooing of a dove.' Leslie Slaughter noted most people wrongly associated the 'dove' with the spotted necked or other introduced varieties, and for this reason he preferred
'place of mosquito.' However, 'mosquito' is usually *dibbing* or a similar word. Herbert Longman's explanation that the bird is actually the Indigenous 'peaceful dove' seems more probable. Moreover, the extensive grassy-swampy flats of Burnetts Swamp (Norman Creek) would have been a favoured feeding ground and nesting ground of doves, which were purportedly here in large numbers. Doves were an important Indigenous food, netted in large numbers. Note, though that 'place of' or 'cry of' koala and dingos is also listed.

**Kuluwin**

*Kuluwin* Petrie (1904:318)
- Meaning: not stated
- Location: Wooloowin

*Cooloowin* (Petrie, 1901)
- Meaning: not stated
- Location: Wooloowin

*Külüwin* (Watson 1944:105)
- Meaning: species of pigeon
- Location: Wooloowin

Possible meanings using available wordlists

*Coollwen* – wonga pigeon (Donovan 1895)

*Kuluin* – black swan (in Kabi language) (Waston 1944:22)

**Kurilpa**

*Kurilpa/ Kureelpa* Petrie (1904:124, 162,278)
- Meaning: Place of rats
- Location: South Brisbane/West End

Petrie also tells a sacred history about the kuril rat living in a round humpy and weaving dilly bags.

*Kureelpa* (Clark 1916a)
- Meaning: *kureel* – field mouse that abounded Hill End and were eaten by the women, who called them *Kureel budgeree* or mouse good-fellow
- Location: West End electorate

*Cooreelpa* (Meston n.d. (b) informant ‘Doowainggo’)
- Meaning: not stated
- Location: Milton Bend [this is directly opposite West End]

*Kurilpa* (Watson 1944:103)
- Meaning: *kuril* – species of small rat, *pa* or *ba* – belonging to
Location not stated

Possibly translations
Corril – mouse (distinct from Carril – wallaby) (Hardcastle 1947: 26)

Mahreel
Mahreel (Meston 1923)
Meaning: one of the names for a step-mother
Location: Springhill

See also ‘Woomboonggoroo’

Mari
Maree (Anon. 1911)
Meaning: Kangaroo
Location: Kangaroo Point
Gooramanba: (Meston 1905)
Meaning: place of kangaroo
Location: Kangaroo Point

Possible translations
Mari: kangaroo (word from Mathew 1910 dictionary)

Meeandah
Meeandah (Watson 1944:105)
Meaning: Migan: spike of land
Location: probably applied to the ‘spike of land’ or sandbar below Hamilton

Possibly non-Aboriginal place name
Meandu (Railway Department 1914)
Meaning: Meandhu – a river of Ancient Greece, ‘converted to give it a native sound’
Location: Serpentine Lagoon
Notes by R.K.

The imposition of similar, often jocular, English words onto original Aboriginal words is common in place-naming around Australia, resulting in confusion as to whether a given place name is Indigenous or not, or a combination (more often the case). It is unclear whether 'Meeandah' refers to the sand spit below Hamilton named elsewhere Mooroo-mooralbin (as Watson asserts) or to the entire spit of alluvial land that is now the Port of Brisbane. The fact that the 'Meeandah' name is more usually placed to the east of Hamilton, and is sometimes associated with Serpentine Creek could suggest the latter possibility.

Mianjin

*Makandschin* (Darragh and Fensham 2013: 254) From Leichhardt’s diary of 1843 his informant Baker, a man who lives with Aboriginal people of the Lockyer Valley

   Meaning: not stated
   Location: ‘the region from here to Breakfast Creek

*Megandsin* (Darragh and Fensham 2013: 254) From Leichhardt’s diary of 1843 his informant Jimmy, an Aboriginal man from the coast north of Brisbane

   Meaning: not stated
   Location: ‘the region from here to Breakfast Creek

*Meginchin* (Meston n.d. (b))

   Meaning: not stated
   Location: Brisbane River

*Meeanjin/Maginnjin* (Meston n.d. (e))

   Meaning: not stated
   Location: Brisbane

*Megenjie* (Meston 1890)

   Meaning: Big River
   Location: The Brisbane River as called by the Cooyar [people] of the Upper Brisbane River

*Mi-an-jin/Me-an-jin* Petrie (1904:317)

   Meaning: not stated
   Location: Garden point, from the bridge round to Creek Street taking in the settlement

*Mia’njin* (Watson 1944:102)

   Meaning: *migan* – spike, *dhagun* – place referring to the shape of the peninsular. The ‘g’ commonly being eliminated between vowels.
   Location: City of Brisbane

*Meeannjin* (Meston 1923)

   Meaning: Tulipwood
   Location: the spot now occupied by the Botanic Gardens
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**Magenchen** (Moynihan 1901)

- **Meaning:** not stated
- **Location:** Name of Moreton Bay Penal Settlement Site, “the place where the white men-ghosts – the ‘Makkrommi sit down”

**Notes by R.K.**

Colleen Wall, after consultation with local Aboriginal groups, asserts ‘Meanjin’ was associated with a “spear-making tree,” which is indeed a quality of tulipwood (Colleen Wall, 2008, Redefining Aboriginal Pathways within Greater Area Brisbane Report Wynnum: Wanyiram, p.180).

Meston also gives Meanjin as the name for this same area. Presumably, given Petrie’s definition of ‘Meanjin’ as the area from Garden’s Point to the Bridge, ‘Meanjin’ referred to the portion of the Gardens that part of the western ridge of blue gum woodland (e.g. the area near Old Government House and up along Queens Wharf), whereas ‘Binbilla/ Gnarrim-tenberra’ referred to the lower rainforest areas that stretched from the Botanic Gardens north along the east side of what is now Brisbane CBD. The groves of tulipwood once in this area were probably the ‘low scrub’ Oxley saw. They were valued for making spears and their berries attracted large flocks of parrots and pigeons, meaning birds were probably often netted here. Possible totems: tulipwood, wonga pigeon, lorrikeet. (Meston 1923)

Both yellow tulipwood (Drypetes deplanchei) and tulip lancewood or Australia tulipwood (Harpullia pendula) grew in south-east Queensland. Yellow tulipwood was valued for making smaller wooden objects. In some parts of Australia its fruit was eaten, and its leaves used in cooking. More importantly, stands of tulipwood attracted many birds – especially edible pigeons (topknot, emerald dove, wompoo), thus its main value may have been as a place to trap pigeons. Australian tulipwood was more often used for its timber than yellow tulipwood. Its leaves were also a ‘soap’ and health supplement on account of its saponins. The latter also served as a fish ‘stunner.’ Australian tulipwood fruit attracted parrots rather than pigeons, and its flowers are relatively fragrant, thus may have served as ornaments.

**Alternative name**

Meston possibly given an additional name for the Botanical Gardens. However, the sentence is not clear, and Meston doesn’t explicitly applied to the peninsular:

> “the spot now occupied by the Botanic Gardens, and meant the tulip wood, also ‘Gnarrim-tenberra’ of which there are many splendid trees which once covered the site of the Gardens” (Meston 1923)

**Gnarrimtenberra** to be a name for tulipwood was recorded in Meston’s notebook, no mention of its association with the peninsular was recorded there. (Meston n.d. (b) informant ‘Doowainggo’)

**Mirbarpa**

**Mirbarpa** (Petrie 1904:316)

- **Meaning:** not stated
- **Location:** Site of the railway bridge, Indooroopilly
Alternative name

_Dancabbin_ (Meston n.d. (b) informant ‘Doowainggo’)

*Meaning:* not stated.
*Location:* Indooroopilly Bridge [Notebook is torn pencil underneath, ..dge Indooroo]

**Moolabbin**

*Moolabin* (McLean 1853)

*Meaning:* not stated
*Location:* area east of the mouth of Oxley Creek

*Moolabor* (‘this day’ 1869)

*Meaning:* not stated
*Location:* Esperance Vale Estate on the Moolabur Creek off Ipswich Road 4.5 miles from Brisbane

*Moolabin* Anon. (1929)

*Meaning:* plenty of fish
*Location:* Moolabin Creek, Brisbane Golf Club, Yeerongpilly

Moola/Moolabbin (Meston n.d. (b) informant ‘Doowainggo’)

*Meaning:* not stated
*Location:* Oxley creek

*Moolabbin, Moolah* Meston (n.d. (d))

*Meaning:* not stated
*Location:* Oxley Creek

**Notes by R.K. and A.B.**

Note similarity to 'Mooroo-mooroolbin' which was similarly associated with fishing; also 'mooroolbin' (long). According to A.B., ‘mooroo’ is nose and ‘mooroo mooroo’ implies/means life giving.

**Moorooka**

*Moorooka* (Wilson 1929)

*Meaning:* _mooroo_ – ironbark tree, _ka_ – at or in.
*Location:* Moorooka

*Moorooka* (Mackenzie 1992:2)

*Meaning:* To the Aborigines, Toohey Mountain looked like a big nose, so the word Moorooka is thought to be of aborigine origins - Moorooka meaning “big nose” or “ironbark”
*Location:* Moorooka
Possible translations

Mu’rū – beak or nose (Watson 1944: 74)

Mor’o-gai’a – ‘nose dive’/drown in Yugumbir (Watson 1944:43). Meston(n.d.(b)) also recorded in a Yagara dialect Mooroo-garriarchoo ‘dive nose first’.

Moorooguran – ibis/‘beak long’ in Kabi (Watson 1944:16)

Mūro – nose (Ridley 1875:81)

Mooroo – nose (ASA 1900a ‘Pine River’)

Notes by R.K.

According to some accounts, this refers to a specific protruding rock with a nose-like appearance, either at Rocky Waterholes, Moorooka or Toohey Mtn (which similarly has a rocky ledge or evidently a nose-like profile). The Ruskas assert the ‘Big Nose’ was a reference to the Sky Father, who they see as embodied in Mt. Toohey. On this topic of ‘big noses,’ the word was said to be originally Mooroonga.

**Mooroo-mooroolbin**

*Mooroomooroolbin* (Meston n.d. (b) informant ‘Doowainggo’)

  Meaning: not stated

  Location: Sandbank below H[amilton]

*Mooroomooroolbin* (Meston 1923)

  Meaning: Mooroo: nose mooroolbin: long

  Location: sandbank in front of Hamilton

This may or may not be the "Meeandah" site (see above).

Notes by R.K.

This area, once a long sand spit, is now reclaimed. It was noted for its waterfowl and as the site of intensive fishing, a major camp being along the river nearby. Its shape was similar to a long ibis beak, the probable origin of its name (and also appropriate given the inclination of ibis to hunt fish).

**Murari** (nominal map spelling)

*Mooraree* (Old Tom 1870)

  Meaning: many waters

  Location: a hill at the mouth of Bulimba Creek

*Maurira* (Petrie 1904: 316)

  Meaning: not stated
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Location: Queensport

*Murrarie* (‘Railway Stations’ 1914)
Meaning: plenty of sweet water
Location: not stated

*Murrarie* (Watson 1941)
Meaning: “may have had some relation to kangaroos”
Location: Murrarie

*Mu’dherri* (Watson 1944:103)
Meaning: *Mu’dherri*: sticky, indicative of the soil in the vicinity
Location: Murrarie

Alternative name

*Balundee* (Colliver 1954) This is in the Oondambi dialect of the Kabi Kabi.
Meaning: not stated
Location: Doughboy Creek

Notes by A.B.
The suffix ‘ri’ means ‘together’, ‘union’, ‘entwined’ or ‘connected’.

**Ngoa-nga**

*Noana* (Watson 1943, informants: old residents, Mr Patterson and Mr E.B. Pears)
Meaning: *Ngoa-nga*, the name of the Moreton Bay Fig Tree
Location: ‘Present township’ [Toowong]

*Ngoa-nga* (‘Toowong’ QPNB 1970)
Meaning: Moreton Bay Fig Tree
Location: Curlew Street, Toowong

*Noona* (Murray 1970)
Meaning: no meaning stated
Location: Toowong

Possible translations

*Ngoa-nga* – Moreton Bay Fig (Ficus Macrophylla) (Petrie 1904: 318)

**Nundah**

*Nanda/Nunda* (Petrie 1904:316)
Meaning: chain of waterholes
Location: Nundah
Nundah (Petrie 1902a)
Meaning: Mouth
Location: Nundah

*Nyan’da* (Watson 1944:205)
Meaning: waterholes or lagoons
Location: Nundah

**Possible translations**

*Nar* – black duck, *Dha* – place (Watson 1944:105)/ Watson gives this as the translation for nearby Nudgee.

*Ngundur* – tea-tree bark (Petrie 1904:99). Large melaleuca swamps were located in the area and could be interrelated.

*Nyundar* – lagoon (in Yugararpul dialect) (Bell 1934)

**Notes by R.K.**

Black duck totem? There are early settler’s accounts of Nundah’s Aboriginal ‘witch’ (medicine woman?) who could make ducks spin around and drop dead.

**Non-Aboriginal Translations**

*Nunda* (Croff cited in QPNB 1970 ‘Nundah’)
Meaning: from the German words *Nun* – now, *da* – there
Location: Nundah

*None Da* (Croff cited in QPNB 1970 ‘Nundah’)
Meaning: Aboriginal pronunciation of ‘None there’ said by the missionaries’ scouts, according Archbishop Duhig.
Location: Nundah

**Oomcagooloom**

*Oomcagoóloom* (Meston n.d. (b) informant Doowainggo)
Meaning: not stated
Location: Where [Chinese] are

*Oomcagoooloon* (Meston n.d. (e))
Location: “Where the Chinese are”

This could be Albion, in Meston's time there were Chinese farms on ‘Breakfast Creek flats’ here, with their temple nearby across from Breakfast Creek Hotel.
Notes by R.K.
Note: this was formerly an area of wetland flats and rainforest, thus may have had its own placename. Meston seems to have collected a cluster of placenames over a small area (lower Breakfast Creek and associated areas).

**Tanderoo**
*Tanderoo* (Meston 1909)
- Meaning: Ironbark
- Location: Highgate Hill

**Taringa**
*Tar’aunga*
- Meaning: *tar’au* – stones, *nga* – inflection detonating codition or composition
- Location: Taringa
*Taringa* (Kirwan 1933)
- Meaning: Healthy. Denoting a ‘health camp’.
- Location: Taringa
*Taringa* (QPNB 1970 ‘Taringa’)
- Meaning: Strong
- Location: Taringa

The name is said to have been applied to a quarry in the vicinity (QPNB 1970 ‘Taringa’)

**Possible translations**
*Tarringi* – cut hamstring, the name of a mountain near Manumba referring to its shape. (Watson n.d.)
*Taring* – strong (Watson 1944:35, 85) in Kabi and Waka languages

**Note by A.B.**
The suffix ‘ga’ means ‘action-like’ or ‘moving’ so Taringa might mean ‘stone-breaking,’ hence a quarry site.

**Possible association of healing and stones.**
Mathew (1910:170-171) wrote of benevolent beings, whom both the Kabi and Wakka tribes (neighbouring groups to Brisbane region) believed in, called Jonjari (male) and jonjaringan (female). These beings inhabited natural springs, giving them healing powers, and producing sacred quartz stones used in healing.
These stones were also used in rainmaking ceremonies (Petrie 1904:201) and could have association with the nearby Indooroopilly site.

**Tingalpa**

*Tingalpa* (Lauterer 1891)
- Meaning: land of the fat (kangaroo)
- Location: Tingalpa

*Ting-al-bah* (accent on the first and last syllables) (Meston 1901a)
- Meaning: *Tingal* – fat and *bah* – place of
- Location: Tingalpa

*Tingal-bah* (Petrie 1902a)
- Meaning: *ting-al* – fat, *bah* – an affix, meaning place of

*Tingalpa* (Petrie 1904: 316)
- Meaning: Place of Fat
- Location: Tingalpa

*Tingle-pa* (Clark 1916a)

*Tinga-bal-bah* (Meston 1923)
- Meaning: *tingal* – fat, *bah* – there. Supposedly receiving the name from local people when they were gifted a cow to eat by an early settler.
- Location: Tingalpa

*Tan’gulba* (Watson 1944: 103-4)
- Meaning: *Tangul* – plant used to stun fish (*Polygonum hydropiper*)
- Location: Tingalpa Creek
- Also mentions the translation of ‘place of fat’ but says it is doubtful

*Tingalpa* (Petrie 1904: 316)
- Meaning: Place of Fat
- Location: Tingalpa

**Possible Translations**

Tiungal – the Pandanus or breadfruit tree (supposedly a word collected by Lauterer in South Brisbane also called wynnum further north) (Watson 1944: 104). Pandanus at one time sporadically grew in this area and as far as Bulimba.

Ngulgul – dog (wild) (turrubul dialect) (Ridley 1866:67) and dung-gul – dung (dog’s) (turrubul dialect) [possibly supporting clark’s translation]
Tinggil – head band (Petrie 1904:20) made with native dog tail.
Tin-gal – sea eagle (Meston n.d. (b))

**Tintalimpa**
*Tintalimpa* (Smallman 1918)
Meaning: not stated,
Location: Colmslie Reserve

**Toogoolawa**
*Toogoolowa* (Petrie, T. 1901)
Meaning: Shape of a heart
Location: Bulimba

*Tugulawa* (Petrie 1904:316)
Meaning: Shape of a Heart (indicating river bend at this spot
Location: Bulimba

*Tooóóooba* (Meston n.d. (b))
Meaning: not stated
Location: Bulimba

Toogoolaba/Too-ool-aba (Meston n.d. (e))
Meaning: not stated
Location: Bulimba

[it was common for g sound to be dropped between vowels]

*Toogoolawah* (Meston 1909)
Meaning: not stated
Location: hill opposite Bulimba

*Dhu-gulawa* (Watson 1939)
Meaning: *du* – moon, *gulawa* – crescent moon, after a peculiarly shaped tree
Location: Bulimba

*Dha-gulawa/Tya-gulawa* (Watson 1944:76)
Meaning: placed shaped like crescent moon shaped
Location: property at Bulimba

**Toombul**
*Tumbal* (Petrie 1904:316)
Meaning: not stated
Location: site of the former German Mission

Possible Translations
Tambur – mouth (Petrie 1904: 319), this is a translation Petrie (1902a) gives for the adjacent Nundah.
Ts’unbal – Araucaria [Hoop Pine] (in Yerongpan dialect) (Lauterer 1895:520)
June bul – Hoop Pine (in Boonah dialect) (Hardcastle 1946:27)
Junbool – Pine tree or Jumbool – Big-leaved fig (in Yugararpul dialect) (Bell 1934)

Tumamun
*Tumamun* (Petrie 1904:316)
Meaning: not stated
Location: Petrie’s Bight

Tuwong
*Tu-wong* (Petrie 1904:162)
Meaning: Black goat-sucker
Location: was their name for the bend or pocket of the river on the left hand side travelling from Brisbane, just before crossing Indoooropilly Bridge
*Tu’wong* (Watson 1944:105)
Meaning: Onomatopoeic name of Koel (Eudynamys orientalis)
Location: not stated
Toowong: a rich place (‘Toowong…’ 1941)
Meaning: a rich place
Location: not stated

Wacumbah
*Wacumbah* (Dawson 2008: 20)
Location: Dutton Park (Edward Deighton’s original 65 acres around Denbigh Street, 1861).

Possible alternative meanings using available wordlists
War’gün – Scrub Turkey (Watson 1944:76)
Wargan – Crow (Petrie 1904:319)
Aboriginal Places of Inner Brisbane

**Waagum** – Crow (ASA 1900b ‘Pine River’)
(ba – ‘place of’)

**Walan**

_Walan/Woolan_ (Petrie 1904: 316)

Meaning: Bream
Location: Exhibition Ground and Hospital

_Awaly_ (Hacker et al. 1995:1),

Meaning: not stated
Location: the Hospital and Exhibition Grounds

**Possible translations**

_Gnoolan_ – bream (Meston 1923)

_Wūl'an/ngul'lun_ – bream (Watson 1944:66)

**Wilwinpa**

_Wilwinpa_ (Petrie 1904:318)

Meaning: not stated
Location: Observatory area (Wickham Terrace)

**Notes by R.K.**

The forested ridge along here held a major camp, thus probably also the name of the camp. This was the site from which Dundalli’s execution was watched. Note one version of Woollongabba is rather similar to Wilwanpa: Wulan, Wulon meanings whirling- JOL Qld Place Names Board Card Index;

**Woolargoba** (not on the map)

_Woolargoba_ [very similar to woolloongabba?] (Meston n.d. (b))

Location: Eldernell [Hamilton]

_Woolarrgoba_ (Meston n.d. (e))

Location: Eldernell [Hamilton]

**Possibly translations**
Like Woolloongabba there are records of tribes meeting for dispute resolution. Clark’s translation for Woolloongabba was *woola* – talk, *woolloon* – fight talk, *gaba* – place (1916a). *Woolargoba* could mean place of talking.

**Woolloongabba**

*Burunyaba*: tree fern in Yerongpan dialect (Lauterer 1891)
- **Meaning**: tree fern
- **Location**: Woolloongabba

*Wooloon-cappemn* (Petrie C.C. 1902:102)
- **Meaning**: *wooloon* – swirling, *cappemn* – water in the Yuggari (Ipswich) dialect
- **Location**: Woolloongabba

Wulonkoppa (Petrie 1904:318)
- **Meaning**: not stated
- **Location**: Woolloongabba

*Wooloon-gabba* (Clark 1916a)
- **Meaning**: *woola* – talk/ *woolloon* – fight talk, *gabba* – a place
- **Location**: Woolloongabba

*Woolloongabba* (Meston n.d. (b) informant ‘Doowainggo’)
- **Meaning**: water worn holes (whirling water and round holes)
- **Location**: Woolloongabba

*Woolloongabba* (Meston 1923)
- **Meaning**: *Woolloon* – whirlpool or whirlwind, *Capemm* – one of the word for water
- **Location**: Woolloongabba

Wal’lon-gabā (Waston 1944:103)
- **Meaning**: *Wallon* – whip-tailed wallaby, *Gaba* – pertaining to
- **Location**: Woolloongabba

**Notes by R.K.**

For this place-name, all translations seem to fit as this certainly had whirling waterholes, tournaments (fight-talks) and open woodland favoured by wallabies. Given the Aboriginal tendency to call creeks and rivers by their segments/reaches rather than as a whole name, it is probable ‘Woolloongabba’ referred to the middle-section of waterholes/creeks; ‘Corella’ to the eastern section; and ‘Cumbookipa’ to the western section.

**Note by A.B.**

‘Woolloon-ga-ba’ [*wulungaba*] means ‘water’–‘moving’–‘place of’.
**Wooloowin**

Wooloowin (Meston, L.A. 1936)
- Meaning: wind
- Location: Wooloowin

Wooloowin (‘Wooloowin…’ 1931) (according to old residents)
- Meaning: running water
- Location: Wooloowin

Wooloowin (Meston 1923)
- Meaning: fish (generic)
- Location: Wooloowin

Wirra warooin (Watson 1932)
- Meaning: wirra – creek, war-ooin – crooked (says in Kabi language, but possible shared by Brisbane tribe.)
- Location: Wooloowin

**Woomboonggoroo**

Woomboonggoroo (Meston 1923)
- Meaning: Name of man who betrayed ‘Dundahli’, resulting in his hanging at what is now the GPO in 1854.
- Location: Spring Hill, the hill where Woomboong-goroo died.

Although the exact site of this hill is not stated, it is likely to have been within sight of, and very close to, the Windmill Ridge and the GPO where Dundalli’s execution occurred, given it was re-named after Dundalli’s betrayer.

Meston states this area was previously known as Mahreel.

**Yarunga** (nominal map spelling) please note this site is associated with Yinduru-pilli, Yurongpilly/Yeerong-pilli and Toowong

Yar’ung-nga (Watson 1944:103)
- Meaning: gravelly place, *yarung* – coarse sand or gravel, *nga* – inflection indicating condition
- Location: Yeronga

Yeronga (Lauterer 1891)
- Meaning: *yerong* – sandy
- Location: Yeronga
Possible translations

Yurong – rain (Watson 1944:77)
Yar’ung – sand (Watson 1944:69)
Yeringba – king fish or giant perch in Kabi language (Watson 1944:38)
Yārūn – dust, yarun – earth (dry), yarung – sand (Ridley 1875:83)

Note by A.B.
The suffix ‘ga’ means ‘moving’ or ‘happening’; ‘yarun’ means ‘sand’.

Ya-wa-gara

Ya-wa-gara (Petrie 1904:316)
  Meaning: not stated
  Location: Brisbane Creek

Yowaligarr (Meston n.d. (b)) [NB: In Meston’s handwriting the letters y and j look very similar, therefore this word is interpreted by some as Jowaligarr]
  Meaning: not stated
  Location: Breakfast Creek

Yowaggara (Meston n.d. (b) informant ‘Doowainggo’)
  Meaning: not stated
  Location: Breakfast Creek

Yuoggera (Meston n.d. (e))
  Meaning: not stated
  Location: Breakfast Creek

Yow-yogggera/Yuoggera (Meston 1923)
  Meaning: not stated
  Location: mouth of Breakfast Creek

Yau’ar-nga’ri (Watson 1944:105)
  Meaning: sing-play or song and dance, referring to a corroboree ground
  Location: mouth of Breakfast Creek

NB: Government Lands Office mistaking Euoggera for Enoggera hence the current spelling

You-arr-garee (Watson n.d.)
  Meaning: not stated
  Location: at the mouth of Breakfast Creek

Euoggera (McLean 1853)
Aboriginal Places of Inner Brisbane

Meaning: not stated
Location: A parish encompasses the area between Enoggera Ck and Kedron Brook to the mouth of Enoggera creek and west to Mt Cootha

Alternative or additional location

*Enogra* (Anon 1906)
- Meaning: ‘place of waters’
- Location: Enoggera

**Yerrol**

Yerrool Meston (1909)
- Meaning: not stated
- Location: the site of Hamilton

Possible meanings using available wordlists

*yurot*: climbing vine (Petrie 1904:318, *Yeroll* creek on Stradbroke has this meaning).
*yurot*: climbing vine (Watson 1944:71)

Notes by R.K.

Yurrol (vine) was an important resource for fibre (rope), canoe-tying, hut-building etc and features as a place name further north also. Invariably it was connected with a rainforest patch. Hamilton and Eagle Farm below Kingsford Smith Drive had an extensive rainforest patch.

**Yikkinbin**

Yikkibin (Meston 1923)
- Meaning: *Yekkabin*: name of the reeds which grew round the adjoining waterhole.
- Location: Stephen’s tannery on Ipswich Road

*Yekkabin/Yekibin/Yikbin*
- Meaning: good eating place, referring to aquatic grasses with edible roots that grew near the creek.
- Location: Burnett swamp, Ekibin, Bulimba Creek near Ridge St bridge.

*Yeekeben* (*‘Ekibin’ in QPNB 1970 citing’ Mrs Anne Finlay, granddaughter of Thomas Blackett, one of the first European settlers of the area)
- Meaning: edible aquatic roots
- Location: Ekibin Creek
Possible Translations

**Yim‘bun/Yikibin** – *(Typha angustifolia)* [Bulrushes] (Watson 1944: 69)

**Yikibbin** – Grass (Rushes) (Ridley 1875:83)

**Yirimbin** – Basket (Ridley 1875:83)

**Yimbun** – bulrush *(Typha angustifolia)* (Petrie, 1904: 322);

Note by A.B.

‘Yikki-bin’ means ‘reed’-‘place of’.

**Yinduru-pilli** (nominal map spelling) please note this site is associated with Yarunga, Yurongpilly/Yeerong-pilli and Toowong

**Yinduru-pilli** (Petrie 1904)

  Location: Indooroopilly

**Nyindurpilly** *(Watson 1944:107)*

  Meaning: *Nyin’dūr*: leech, *pilly*: gully
  Location: gully which discharges into Brisbane River near to and above the traffic bridge at Indooroopilly

**Indooropilly** *(McConnel 1933)*

  Meaning: leechy creek
  Location: a small creek between Witton manor and the railway station [Indooroopilly]

…doorapilly [page torn] (Meston n.d. (b) informant ‘Doowainggo’)

  Meaning: leeches
  Location:…doorapilly

**Indooropilly** *(Meston 1923)*

  Meaning: Indoor: leeches and pilly: a creek

**Yinduru-pilly** *(‘Nomenclature of Queensland -154’ 1936)*

  Meaning: running water (‘according to Tom Petrie’)
  Location: Indooroopilly

**Indroopli** [pronounced Indooroopilly] *(Bartley 1887)*

  Meaning: not stated
  Location: the correct name for ‘Darra, the site of the Catholic Archbishop’s palace’ [Cathedral Place, opposite All Hallows]. Darra is a generic word for ground.

**Indoorpilly** *(Green 1933)*

  Meaning: Indoor: dark (or deep), pilly: water
  Location Indooroopilly

There is strong evidence that the Indooroopilly area was a rain-making site. Petrie describes a rain-making site on the Pine River called *Nindur-ngineddo* meaning ‘leech-sitting down’. This could
explain the similarity between Yeerongpilly, and Indooroopilly, one said to mean 'leech gully', and the other 'rain coming'. Leeches are semi-dominant in dry times and active when water is present, therefore could be a seasonal indicator of rain.

**Yurongpilly/Yeerong-pilli** please note this site is associated with Yarunga and Yinduru-pilli

*Yurong-pilli* (Petrie 1904: 316)
- Meaning: Rain coming
- Location: Yeerongpilly

*Yar’ung*: sandy, *pilli*: gully (Watson 1944: 103)
- Meaning: *Yar’ung*: sandy/gravelly, *pilli*: gully
- Location: Yeerongpilly

*…rongpilly* [page torn] (Meston n.d. (b) informant 'Doowainggo')
- Meaning: rain
- Location: …rongpilly

**Yeerongpilly** (Meston 1923)
- Meaning: *Yeerong*: rain in Cateebil
- Location: Yeerongpilly

**Yerongpilly** (Grantham 1944:21)
- Meaning: water there
- Location: Yerongpilly

**Yeerongpilli** (Green 1933)
- Meaning: yellow water (shallow water)
- Location: Yeerongpilly

**Yurong-pilli** (Meston, L.A. 1935)
- Meaning: carries the broad meaning “rain coming”, but it really meant that only sufficient rain was coming to make the gullies run. ‘Big fella rain come’ was Yurong-kuroomba”
- Location: Yeerongpilly

**Notes by R.K.**

The word seems to have conveyed a highly specific meaning pertaining to coarse or gravelly sand and how this signified a 'smaller rain' (enough to create a gravelly gully) - hence the connection with 'rain.' Also it seems the two words (rain and sand) were similar, thus one became a pun for the other.
## Sites on the North Side of the River

<table>
<thead>
<tr>
<th>Ref No.</th>
<th>Current Suburb</th>
<th>Place Type</th>
<th>Reference</th>
<th>Informant</th>
<th>Description/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mitchelton</td>
<td>Camp</td>
<td>Grovely Parish records; see also Nicholas, Isabel. 1984 Nicholson, <em>Grovely Spring Hill: Boolarong</em>, pp.25-26.</td>
<td></td>
<td>&quot;Camped near Grovely House&quot; (formerly corner of Grovely Terrace and Nicholson Street). Bottom of original St Mathews (Church Street) Anglican property was sold with 'Aboriginal camp by creek' (the property originally included Mitchelton State &amp; Special Schools across Samford Road, which have a creek and ponds at the bottom).</td>
</tr>
<tr>
<td>2</td>
<td>Gaythorne/</td>
<td>Camp</td>
<td>&quot;Aborigines,&quot; 1980. <em>Adviser</em>, October, p 31 (Enoggera Library Local Studies folder)</td>
<td></td>
<td>&quot;the main camp was in what was called Bell's Paddock at the site of the Good Shepherd Home (in 1980 this was Mt Maria College)&quot;</td>
</tr>
<tr>
<td></td>
<td>Mitchelton</td>
<td></td>
<td></td>
<td></td>
<td>There are Europeans still living who recall a big corroboree which took place between where the Baptist Church now stands in Samford road (n.b. 143 Samford Road, close to Alderley Station - campsite)</td>
</tr>
<tr>
<td>4</td>
<td>Alderley</td>
<td>Corroboree</td>
<td>&quot;Enoggera Baptists,&quot; 1932. <em>The Telegraph</em>, 2 June, p.6</td>
<td>Mr W. H. Greenfield</td>
<td>&quot;Aboriginal camp near Alderley Station swamp&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ground</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Alderley</td>
<td>Camp</td>
<td>&quot;James and Marie Trackson with others near the Alderley Train Station, 1900,&quot; John Oxley Library, Qld State Library Negative Number 9376</td>
<td>Pat Combe</td>
<td>[Photo of camp]</td>
</tr>
<tr>
<td>5</td>
<td>Newmarket</td>
<td>Corroboree</td>
<td>Lack, C. 1950. &quot; This is Brisbane,&quot; <em>The Courier Mail</em>, 1 July, p.2</td>
<td></td>
<td>associated with no. 8</td>
</tr>
<tr>
<td>No.</td>
<td>Location</td>
<td>Description</td>
<td>Source</td>
<td></td>
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</tr>
<tr>
<td>5</td>
<td>Newmarket Corroboree Ground</td>
<td>“Do you know your Brisbane – Newmarket,” 1929. <em>Sunday Mail</em>, 9 June, p.24</td>
<td>Sedgley Park Estate as late as 35 years ago [1894] corroboree after blanket day</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Newmarket Corroboree Ground</td>
<td>“Do You Know Your Brisbane – Newmarket,” 1929. <em>Sunday Mail</em>, 9 June, p.24</td>
<td>the bottom of Sedgley Grange “corroboree were frequently held … Sedgley Park estate”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Newmarket Camp</td>
<td>“Do You Know Your Brisbane – Newmarket,” 1929. <em>Sunday Mail</em>, 9 June, p.24</td>
<td>Camp at...the bottom of Sedgley</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Newmarket Camp</td>
<td>Lack, C. 1950 “This is Brisbane,” <em>The Courier Mail</em> 1 July, p.2</td>
<td>Camp in Ashgrove terrace</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Newmarket Camp</td>
<td>“Charming Suburb of Kelvin Grove,” 1930. <em>The Brisbane Courier</em>, 23 August, p.9</td>
<td>Ashgrove avenue, at the old tram terminus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Newmarket Corroboree Ground</td>
<td>“The Courier,” 1871. <em>The Brisbane Courier</em>, 28 September, p.2</td>
<td>“a corroboree of about three hundred blacks, will take place opposite the Enoggera Hotel* (now Newmarket Hotel). [Newmarket hotel cnr of Newmarket Rd and Enoggera Rd]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Newmarket Burial</td>
<td>“Skeleton unearthed,” 1926. <em>The Week</em>, 3 December, p.73</td>
<td>skeleton 2 feet underground, Bank St Newmarket [Approximate position on map]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Ashgrove Bora</td>
<td>Kelso Desley &amp; Satina Musumeci, pers comm, 2016-2017; substantiated by Michael Strong (archaeologist)</td>
<td>Kelso Desley &amp; Satina Musumeci (resident families)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Redhill Camp</td>
<td>“From Bush Roads to City Streets,” 1930. <em>The Brisbane Courier</em>, 21 June, p.11</td>
<td>Mr Carmichael “Mr. Carmichael a chemist had his home where the Salvation Army Aged Men’s Retreat is situated, and blacks camped near by”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Stafford</td>
<td>Camp</td>
<td>&quot;£38,000 school on abo's old camp,&quot; 1949. <em>Sunday Mail</em>, 23 January, p.3.</td>
<td>Street opposite gates to Reservoir</td>
<td>Stafford State School (Grange &amp; Stafford Road junction), probably to Hilary Park original school between church and school road.</td>
</tr>
<tr>
<td>17</td>
<td>Stafford</td>
<td>Camp</td>
<td>“and there on the banks of a small stream he saw a blacks' camp…. On that very spot I live at the present moment. It Is the place in Ramsey Street…”</td>
<td>“Golden Wedding…,” 1930. <em>The Telegraph</em>, 8 March, p.14</td>
<td>Mr. and Mrs. Peter Smith</td>
</tr>
<tr>
<td>19</td>
<td>Kedron</td>
<td>Camp</td>
<td>the two male aboriginals who died suddenly at their camp on the Kedron Brook early on Sunday morning were known as Cockey and Piper… the place where they died is situated a little beyond the Kedron Park Hotel, and has been well known for some considerable time as an abode of the black.</td>
<td>&quot;There was one little spot, near Kedron Brook Bridge, [near Kedron State High School] pointed out to us where a corroboree of over 500 blacks… early days as famous for its fish as the Bunya Mountain for its bunyas&quot;</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Kedron</td>
<td>Corroboree Ground</td>
<td>&quot;Large mobs of them [Aboriginal people] periodically camped on the banks of Kedron Brook… Corroborees were common, and the night was made hideous tor</td>
<td>Lack, C. 1938. &quot;When blacks roamed Lutwyche,&quot; <em>Sunday Mail</em>, 18 September, p.40</td>
<td>&quot;When blacks roamed Lutwyche,&quot; <em>Sunday Mail</em>, 18 September, p.40</td>
</tr>
</tbody>
</table>
21 Kalinga Corroboree Ground Colliver and Woolston. 1985. "Aboriginals in the Brisbane Area," Archaeology Papers 6, Department of Aboriginal and Islanders Advancement, p.4 and 9

A camp site and corroboree ground was located on the bank of Kedron Brook, near a large Blue Gum (in Queensland) (*Eucalyptus tereticornis*) which is still standing (near Rugby Union Club, Shaw Road, Shaw Park). Residents of the area in 1870 heard sounds of the corroboree from the high grounds to the north


Corroborees were common," "large corroboree" with bonfire at Shaw/ Mercer Park 1903.


"camping sites at Kalinga Park"


Peter Bekker's great aunt' 1940s

24 Nundah Camp "Down Memory Lane," *North side observer* ?/9/1983, [news clipping] Nundah MSS, Brisbane City Council Library

corner of Rode Road and Sandgate Road


And At a small park on the corner of Sandgate and Northgate Roads


"On a rise near a swamp" the flats of the rise along Hedley Avenue, off Nudgee Road

26 Nundah Camp Elsie (nee Shaplands) reminiscences, in Zillmere - Local History MSS, Zillmere Local Studies, Zillmere Library

Elsie (nee Shaplands) upper Hedley Avenue.


Camp on rise where Nundah cemetery is

27 Hendra Pullen Pullen "Local Intelligence," 1863. *The Courier*, 20 April, p.2

The Brisbane tribe took up their position in Westaway’s paddock


"The (women’s prison) stockade happened to be the largest camping ground of the Bribie tribe... Eagle Farm flats" [116 Lamington Ave]
<table>
<thead>
<tr>
<th>#</th>
<th>Location</th>
<th>Place Type</th>
<th>Note</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>Eagle Farm</td>
<td>Corroboree</td>
<td>“Hamilton and Ascot,” 1930. <em>The Brisbane Courier</em>, 27 September, p. 21</td>
<td>Corroboree where the flat of Hamilton meets eagle farm. [approximate position on map]</td>
</tr>
<tr>
<td>30</td>
<td>Pinkenba</td>
<td>Camp</td>
<td>Michael Strong (archaeologist), personal communication, 2016</td>
<td>Next to Gateway Bridge, across from Bulimba Creek mouth. [possible a day camp due to mud flat conditions]</td>
</tr>
<tr>
<td>31</td>
<td>Hamilton</td>
<td>Camp</td>
<td>“Local Intelligence,” 1863. <em>The Courier</em>, 20 April, p.3</td>
<td>The Durundur and Bribie island tribes were camped at a short distance from each other in Wickham’s Scrub</td>
</tr>
<tr>
<td>31</td>
<td>Hamilton</td>
<td>Camp</td>
<td>“Whinistance,” 1931. <em>The Queenslander</em>, 5 February, p.46</td>
<td>“Whinistance was, of course, much more isolated in the ‘eighties than it is now, and blacks camped on the river land below the house”</td>
</tr>
<tr>
<td>31</td>
<td>Hamilton</td>
<td>Camp</td>
<td>Nut Quad. 1907. “Blankets and Blacks in the Fifties,” <em>The Queenslander</em>, 1 June, p. 8</td>
<td>Hamilton (the flat near the river just beyond ‘the junction of the Nudgee and Eagle Farm roads</td>
</tr>
<tr>
<td>32</td>
<td>Hamilton</td>
<td>Pullen Pullen</td>
<td>“Local Intelligence,” 1863. <em>The Courier</em>, 23 February, p.2</td>
<td>When they reached the flat just beyond rock wharf, a battle royal commenced</td>
</tr>
<tr>
<td>32</td>
<td>Hamilton</td>
<td>Pullen Pullen</td>
<td>“Desertion of Work…,” 1860. <em>Moreton Bay Courier</em>, 7 February, p.2</td>
<td>rock wharf was one mile below breakfast ck, and where the first sea wall started from</td>
</tr>
<tr>
<td>33</td>
<td>Hamilton</td>
<td>Corroboree</td>
<td>“Random Sketches by a Traveller…,” 1859. <em>The Moreton Bay Courier</em>, 16 February, p.3</td>
<td>Between Breakfast Creek and Eagle Farm the land has been partially cleared of the scrub bordering the river</td>
</tr>
<tr>
<td>33</td>
<td>Hamilton</td>
<td>Fishing Site</td>
<td>“How Bulimba Pioneered Brisbane.” 1938. <em>The Courier Mail</em>, 19 February, p.18</td>
<td>“sandbanks below Hamilton were a favourite fishing spots with the blacks”</td>
</tr>
<tr>
<td>34</td>
<td>Hamilton</td>
<td>Camp</td>
<td>“The Late Outrage on the Blacks,” 1860. <em>The Moreton Bay Courier</em>, 18 October, p.2</td>
<td>“I then went up to the top of London’s hill [Eldernell] in company with police, and there also saw the blacks camp on fire,”</td>
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<tr>
<td>36</td>
<td>Hamilton</td>
<td>Camp</td>
<td>“The Late Outrage on the Blacks,” 1860. <em>The Moreton Bay Courier</em>, 18 October, p.2</td>
<td>“I first saw the camp I believe there were about 30 blacks present…I went up to the top of the hill where I saw two distinct camps, one on the top and the second a little the other side.”</td>
</tr>
<tr>
<td>37</td>
<td>Ascot</td>
<td>Camp</td>
<td>Collier and Woolston. 1985. “Aboriginals in the Brisbane Area,” <em>Archaeology Papers 6</em>, Department of Aboriginal and Islanders Advancement, pp.4 and 9</td>
<td>A large water-hole and swamp at the end of Oriel Road, Clayfield (now Oriel Park and Playground) was one of the last camp sites in the Brisbane area</td>
</tr>
<tr>
<td>38</td>
<td>Hamilton</td>
<td>Rock Wells</td>
<td>Steele, J. 1972. <em>The Explorers of Moreton Bay</em>, St Lucia: University of Queensland Press, p.125</td>
<td>“a dozen or so native wells” (Steele reconstructs location as Toorak Hill)</td>
</tr>
<tr>
<td>39</td>
<td>Hamilton</td>
<td>Camp</td>
<td>Lack, C. 1950. “Hamilton Heights was popular native</td>
<td>“On Hamilton heights where 90 years ago aborigines camped in their bark shelters.”</td>
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<td>No.</td>
<td>Location</td>
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<td>Notes</td>
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<td>39</td>
<td>Hamilton</td>
<td>Camp</td>
<td>“Old Blacks at the Hamilton. Memories of Mr C.W. Phillips” 1929 <em>The Brisbane Courier</em> 30 March, p. 18. “they bewailed their dead” when &quot;camped at Toorak Hill.&quot;</td>
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<tr>
<td>40</td>
<td>Hamilton</td>
<td>Pullen</td>
<td>Lack, C. 1950 “Hamilton Heights was popular native camp”, <em>The Courier Mail</em> 16 September, p.2. Battle at the corner of Hamilton Road and Toorak Road.</td>
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<td>45</td>
<td>Bowen Hills Camp</td>
<td>Petrie, C.C. 1904 Tom Petrie Reminiscences Brisbane: Watson, Ferguson, p.27.</td>
<td>Father happened to be out at the Bowen Hills or &quot;Barrambin&quot; camp. (p.27) Barrambin, breakfast creek near railway bridge (p.316) the natives called &quot;Barrambin&quot; (where Mr. P. M. Campbell's house now stands) (p.143)</td>
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<td>46</td>
<td>Breakfast Creek Fishing Weir</td>
<td>Warner 1839 &quot;Survey of Breakfast Ck&quot; Museum of Lands, Mapping and Surveying, Catalogue Number M1076.2</td>
<td>Map graphic showing crossing point and 'fishery'</td>
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<td>46</td>
<td>Breakfast Creek Fishing Weir</td>
<td>'Brisbane 70 Years Ago – Octogenarian's memories'. The Brisbane Courier, 31 July 1924 p 18</td>
<td>&quot;Breakfast Creek, in which big bough fences formed traps, into which the fish got at high tide, and were easily caught when the waters ebbed.&quot;</td>
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<td>46</td>
<td>Breakfast Creek Fishing Weir</td>
<td>Clark, W. 1917. &quot;The Brisbane River Seventy Years Ago – Landmarks of Settlement; the Pioneers,&quot; The Queenslander, 19 May, p 41</td>
<td>&quot;A shallow part of Breakfast Creek&quot; [refer to map published in Bond 2009]</td>
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<tr>
<td>46</td>
<td>Breakfast Creek Fishing Site</td>
<td>Petrie, C.C. 1902 &quot;Tom Petrie's Reminiscences, Food,&quot; The Queenslander, 30 August, p.472</td>
<td>Breakfast Creek, near where the Enoggera Railway crosses (Barrambin) was a great place for fish. [same place as marked on map]</td>
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<td>47</td>
<td>Newstead Shipworn farm</td>
<td>Petrie, C.C. 1902. &quot;Tom Petrie's Reminiscences, Various Fishing Methods,&quot; The Queenslander, 9 August, p. 291</td>
<td>Father has seen them made in the Brisbane River, in Breakfast Creek.... [Approximate position on map]</td>
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<td>48</td>
<td>Newstead Camp</td>
<td>&quot;How Newstead was Selected,&quot; 1878. The Brisbane Courier, 29 August, pp. 2-4</td>
<td>Newstead Point</td>
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<td>49</td>
<td>Newstead Burial Ground</td>
<td>Steele J. 1983. Aboriginal Pathways. St. Lucia: University of Queensland, p. 125; Alex Bond (Kabi elder)</td>
<td>carved tree shown to Dunmore Lang at Newstead 1845</td>
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<tr>
<td>49</td>
<td>Newstead Burial Ground</td>
<td>Bond, A. 2009 The Statesman, the Warrior and the Songman Nambour: Interactive Community Planning Australia Inc, p. 29.</td>
<td>Oral tradition that elders were interred across the creek at what is now Newstead House.</td>
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<tr>
<td>50</td>
<td>Herston Pullen Pullen</td>
<td>Petrie, C.C. 1904. Tom Petrie Reminiscences. Brisbane: Watson, Ferguson, p.164</td>
<td>&quot;Father remembers at York's Hollow (the Exhibition) about eight hundred blacks gathered from all parts.&quot; Tom's brother injured</td>
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<tr>
<td>50</td>
<td>Herston Pullen Pullen</td>
<td>&quot;Sydney,&quot; 1845. Launceston Examiner, 29 March, p. 6</td>
<td>&quot;Upwards of 200 blacks of the Wide Bay and seacoast tribes had a great fight with the Brisbane tribes.&quot; Man injured</td>
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<td>50</td>
<td>Herston Pullen Pullen</td>
<td>&quot;Wars of the Aborigines,&quot; 1850. The Moreton Bay Courier, 8 June, p.3</td>
<td>1 May 1850, fight at York's Hollow. &quot;Ningy Ningy. Logan Blacks and Brisbane Blacks&quot;</td>
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<td>50</td>
<td>Herston Pullen Pullen</td>
<td>&quot;Local Intelligence,&quot; 1863. The Courier, 29 January, p. 2</td>
<td>By Breakfast Creek, Bowen Bridge near road</td>
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<td>56</td>
<td>Teneriffe</td>
<td>Camp</td>
<td>&quot;Old Brisbane. Blacks at the Hamilton,&quot; 1929. <em>The Brisbane Courier</em>, 30 March, p.18. Mr Phillip &quot;Blacks were camped on the riverbank near where the Bulimba Wharf aka [at breakfast ck, named after the reach of the river, not the land mass] has been built. There were six or seven camps of them, and they used to fish with their peculiar nets for the mullet that came up the river.&quot;</td>
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<td>56</td>
<td>Teneriffe</td>
<td>Camp</td>
<td>New Farm and District Historical Society, 2009 <em>Tides of Teneriffe</em>, New Farm: New Farm and District Historical Society, p. 7. &quot;Lagoons - crater lake type things - down Beetson Street and the Aboriginal people would gather round those lagoons&quot; [Corroboree?]</td>
<td></td>
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<tr>
<td>59</td>
<td>Springhill</td>
<td>Camp</td>
<td>&quot;Death of Mr John Singer,&quot; 1911. <em>The Brisbane Courier</em>, 25 March, p.13. Mr John Singer &quot;He, settled on Spring Hill (then a blacks' camping ground)&quot; November 1862. &quot;Leichhardt-street and Gregory-terrace (Spring Hollow) was bush, and the slopes on either side were used by the blacks as camping places&quot;</td>
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</tbody>
</table>
| 60   | Milton | Camp    | "Memories of Brisbane and New South Wales," 1924. *The Brisbane Courier*, 28 June, p.1. "Pioneer of 1855, Mr. "Ned" Moore of Milton" "Where Christ Church, Milton, now stands was a great camping ground."
<p>| 60   | Roma Street | Camp    | &quot;Spring Drays in Queen Street,&quot; 1935. <em>The Courier Mail</em>, 4 January, p.18. Mrs Bevington &quot;I remember well seeing blacks camped on Roma Street Hill, where the station now stands.&quot; |</p>
<table>
<thead>
<tr>
<th></th>
<th>Roma Street</th>
<th>Pullen Street</th>
<th>Roma Street</th>
<th>Spring Hill</th>
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<tr>
<td>60</td>
<td>Camp</td>
<td>Camp</td>
<td>Camp</td>
<td>Burial</td>
<td>Camp</td>
<td>Camp</td>
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<td>61</td>
<td>Petrie, C.C. 1904. Tom Petrie Reminiscences. Brisbane: Watson, Ferguson. pp.35, 55</td>
<td>Pullen used by the inland tribes paired with Samford ring</td>
<td>Jane Faulkner was only 14 [in 1865] then, she can well re- member the tribes of aboriginals who camped on the site now occupied by Roma-street Station.</td>
<td>Pullen used by the inland tribes paired with Samford ring</td>
<td>Pullen used by the inland tribes paired with Samford ring</td>
<td>Pullen used by the inland tribes paired with Samford ring</td>
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<td>64</td>
<td>Dr Hobbs</td>
<td>Tom Clancy</td>
<td>Tom Clancy</td>
<td>Tom Clancy</td>
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<td>Tom Clancy</td>
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<td>65</td>
<td>Charles Melton</td>
<td>Charles Fraser</td>
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<td>Charles Fraser</td>
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<td>66</td>
<td>&quot;Local Intelligence,&quot; 1846. The Moreton Bay Courier, 25 July, p.3</td>
<td>kangaroo point and on the opposite side of the river, below Petrie's House</td>
<td>Nature had a camp—a little above the present Wickham terrace Presbyterian Church, [2nd presb. resumed by the rail]—inquest of Omoly</td>
<td>kangaroo point and on the opposite side of the river, below Petrie's House</td>
<td>kangaroo point and on the opposite side of the river, below Petrie's House</td>
<td>kangaroo point and on the opposite side of the river, below Petrie's House</td>
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<td></td>
<td>City</td>
<td>Camp</td>
<td>Sandy &amp; Bonner oral tradition. (p.c. Ray Kerkhove)</td>
<td>Mrs Lucy Tate (c.1890s)</td>
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<td>67</td>
<td>City</td>
<td>Camp</td>
<td>Manfred Cross, “Pages from the Past of Bardon”, Ashgrove Library Local Studies, p.2 [unpublished manuscript]</td>
<td>“the spot (Old Government House) whereon they stood was a blacks’ camping-ground&quot; supported by archaeological evidence uncovered by Michael Strong</td>
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<tr>
<td>68</td>
<td>Bardon</td>
<td>Camp</td>
<td>“Passing of the Pioneers,” 1914. <em>The Queenslander</em>, 21 November, p.14</td>
<td>“aborigines camping at Cobblers Flat (Bowman Park)” (nb the camp's location is already acknowledged on BCC signage at the park).</td>
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<td>70</td>
<td>Bardon</td>
<td>Camp</td>
<td>“Mrs Brighouse,” 1930. <em>The Week</em>, 12 December, p.17</td>
<td>“Rutledge’s Hill [Paddington water tower, Garfield drive… site of a black’s camp”</td>
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<td>72</td>
<td>Milton</td>
<td>Camp</td>
<td>“Death of Rosalie Identity,” 1904. <em>The Telegraph</em>, 28 September, p.6</td>
<td>“The adjacent hill, on which Bishopsbourne [233 Milton Road] now stands, then was the scene of a large black’s camp, and there were one or two other large camps at Red Hill”</td>
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<td>73</td>
<td>Milton</td>
<td>Camp</td>
<td>“A Station Homestead Celebrates Its Centenary,” 1954. <em>The Courier Mail</em>, 20 March, p.2</td>
<td>Milton House on McDougall Street. “Many blacks were camped close to the homestead”</td>
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<td>74</td>
<td>Milton</td>
<td>Camp</td>
<td>&quot;Aboriginals and Liquor,&quot; 1892. <em>The Telegraph</em>, 27 April, p.4</td>
<td>“arrested Pompey at a black’s camp in Cribb’s paddock, about half-a-mile from the Castlemaine Brewery”</td>
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<td>75</td>
<td>Auchenflower</td>
<td>Camp</td>
<td>“Brisbane’s Historic Homes LXXVII – Rathdonnell,” 1931. <em>The Queenslander</em>, 8 October, p.35</td>
<td>“In the 20-acre paddock below Rathdonnell in front, in the early days of the Macdonnell’s there, the blacks had a camp near a waterhole”</td>
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<td>76</td>
<td>Auchenflower</td>
<td>Corroboree Ground</td>
<td>“Brisbane’s Historic Homes LXXVII – Rathdonnell,” 1931. <em>The Queenslander</em>, 8 October, p.35.</td>
<td>“In the 20-acre paddock below Rathdonnell in front, in the early days of the Macdonnell’s there, the blacks had a camp near a waterhole… witnessed corroborees and fights amongst the blacks… early seventies. “</td>
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<td>77</td>
<td>Toowong</td>
<td>Corroboree Ground</td>
<td>“Montville Centenarian,” 1942. <em>Nambour Chronicle</em>, 28 August, p.5</td>
<td>“the blacks used as a corroboree ground what is now the Toowong cemetery.’ Toowong Cemetery History group confirm their records indicate the flat at the entrance of the Cemetery was the corroboree ground.”</td>
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<td>“A black’s camp on Sandy Creek at a spot now part of the Brisbane Boys College grounds, Toowong”</td>
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<td>large camp sighted twice (1823, 1824) by Oxley - near Moorlands Park (which adjoins Toowong Memorial Park - west side of Wesley Hospital), a “small knoll” where they camped near Sylvan Road and Toowong Railway Station facing the gully.</td>
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<td>79</td>
<td>Toowong</td>
<td>Camp</td>
<td>Watson, F.J. 1943 Ltr to Sydney May 17/5/1943. QSA Item 489477</td>
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<td>on the rise on the Brisbane side of Toowong Railway Station.</td>
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<td>80</td>
<td>Taringa</td>
<td>Camp</td>
<td>“Junior Award,” 1933. <em>Sunday Mail</em>, 12 February, p.22</td>
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<td>“the blacks’ camp, a little beyond Mr. It. Cribb’s, on the Moggill Road” (Cribbs occupied a rise by the Toowong Creek)</td>
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<td>“The word “Taringa” is not an English word. In the language of the blackfellows who frequented the locality in the early days it meant “healthy”. The blacks had a sort of health camp there.”</td>
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<td>81</td>
<td>Taringa</td>
<td>Healing Camp</td>
<td>“Junior Award,” 1933. <em>Sunday Mail</em>, 12 February, p.22</td>
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<td>“In those early days the blacks’ camp on Anderson’s Creek (within the present Indooroopilly golf links), with its gunyahs along the creek and blacks spearung fish”</td>
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<td>82</td>
<td>St Lucia</td>
<td>Camp</td>
<td>“Historic School to be removed,” 1936. <em>The Courier Mail</em>, 25 January, p.10</td>
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<td>“In those early days the blacks’ camp on Anderson’s Creek (within the present Indooroopilly golf links), with its gunyahs along the creek and blacks spearung fish”</td>
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<td>82</td>
<td>St Lucia</td>
<td>Camp</td>
<td>“Veteran Pioneers. Long Pocket,” 1917. <em>The Telegraph</em>, 20 February, p.6</td>
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<td>“on the brow of a hill, a mile and a half to the south of Indooroopilly railway station, is Riverview… I can remember when the blacks used to camp in hundreds on and around this very spot”</td>
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<td>83</td>
<td>St Lucia</td>
<td>Fishing Site</td>
<td>“Historic School to be removed,” 1936. <em>The Courier Mail</em>, 25 January, p.10;</td>
<td>Charles Lane</td>
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<td>“In those early days the blacks’ camp on Anderson’s Creek (within the present Indooroopilly golf links), with its gunyahs along the creek and blacks spearung fish”</td>
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<td>Mr. Clancy remembers “a meeting of the Ipswich and Moreton Bay blacks on the flats between Taringa and Indooroopilly” they returned from the fracas at Taringa”</td>
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<td>..the Turrbul tribe had an idea that when a rainbow was seen in the sky, the stem or end of it had become entangled in the river bed, and so with great ceremony they would proceed to a certain part on the Brisbane River and cut the rainbow loose again.</td>
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<td>87</td>
<td>Indooroopilly Bora ground</td>
<td>Woolard, D. 2005 “Land’s Resting Paddock. 100 acres known locally as Land’s Paddock,” in Robin Trotter (ed) History Papers and History Notes 2002-2003. Indooroopilly: Indooroopilly &amp; District Historical Society, p 51.</td>
<td>Doreen Woolard (old resident)</td>
<td>A bora ring also lay very close to the Mt Coot-tha forest border (Blackstone Street, formerly Land’s Paddock)</td>
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<td>88</td>
<td>Mount Coot-tha Pullen Pullen</td>
<td>“Romance in real Australia,” 1950. Colonial Times, 24 May, p.4</td>
<td></td>
<td>“cobora mumcule” (great fight) between the Coast Tribes and the Beppo Jockeroos (Mountain Wild Black-fellows), that Eulope the chief of his tribe, with all the chosen warriors, would arrive before sun-down…. The plain was of considerable extent, thinly wooded, and bounded on the west by Taylor’s Range, and on the base of which the Mountaineers had encamped. It was admirably adapted for a battle-field</td>
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<td>89</td>
<td>Mount Coot-tha Burial</td>
<td>“An Aboriginal Skull,” 1905. The Brisbane Courier, 4 March.</td>
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<td>A watercourse and the bottom of Mount Coot-tha, washed down. [Approximate Location on Map]</td>
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<td>90</td>
<td>Mount Coot-tha Bora Ring</td>
<td>Andrews, A. and Job, E. 2006 “A Lifetime of Memories” in Chamberlain, L. and Salter, L. Toowong: Down the River Road, Toowong: Toowong and District Historical Society Inc., p.67-68.</td>
<td>Alice Andrew (Early Resident 1880s)</td>
<td>Map graphic showing location. States bora wasn’t used instead “they’d gone further out”.</td>
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<td>91</td>
<td>Fig Tree Pocket Bora ring/ Corroboree Ground</td>
<td>Mandalay Progress Assoc. 1998. In search of a remarkable fig tree. Fig tree Pocket: Mandalay Progress Assoc, p.12</td>
<td></td>
<td>Where a lagoon is now at 346 Jesmond Road. Local resident witnessed corroborees there. ‘probably not an initiation ring’.</td>
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<td>92</td>
<td>Fig Tree Pocket Sacred Site</td>
<td>“Diamond Jubilee of Fig tree pocket school,” 1931. Sunday Mail, 30 August, p.20</td>
<td></td>
<td>In the lower Pocket is situated a lagoon which ... had an aboriginal name which signified “The abode of good spirits.” The full-fed tribes of the vicinity were apparently convinced of the benign influence prevailing.</td>
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## Sites on the South Side of the River

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<tr>
<th>Ref No.</th>
<th>Current Suburb</th>
<th>Place Type</th>
<th>Reference</th>
<th>Informant</th>
<th>Description/Notes</th>
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<tr>
<td>93</td>
<td>Bulimba</td>
<td>Camp</td>
<td>Norm Love, President, Bulimba Historical Society, (p.c. with Ray Kerkhove, 9 Oct 2017)</td>
<td>Norm Love</td>
<td>Western side Johnston Street</td>
</tr>
<tr>
<td>94</td>
<td>Bulimba</td>
<td>Camp</td>
<td>“Natives frightened housewives at Bulimba in the 70’s,” 1950. The Courier Mail, 23 September, p.2; George Crouch; Recalling Bulimba in the 70s he said, “Natives had their camp near the present site of the Apollo ferry.”</td>
<td>Mr C. W. Phillips</td>
<td>a camp by the river at the end of Apollo Street (old Bulimba Ferry wharf)</td>
</tr>
<tr>
<td>95</td>
<td>Bulimba</td>
<td>Camp</td>
<td>“90th Birthday To-Day Mrs Alec Thomson,” 1935. The Courier Mail, 28 November, p.20; Andrew Johnston, early resident</td>
<td>Andrew Johnston</td>
<td>“In those days blacks were camping on Bulimba Hill”</td>
</tr>
<tr>
<td>96</td>
<td>Bulimba</td>
<td>Corroboree Ground</td>
<td>Johnston, W.C. 1918 “Old Bulimba,” Historical Society of Queensland Journal Vol. 5, p.14</td>
<td></td>
<td>“…the hill top [Bulimba Hill] nearby was the camping and corroboree grounds of the blacks”</td>
</tr>
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<td>Page</td>
<td>Location</td>
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<tr>
<td>103</td>
<td>Bulimba</td>
<td>Camp</td>
<td>Morningside Primary School (paper), n/d 1980s?, Bulimba – Local History (folder), Bulimba Library mss; Bulimba – Local History (folder), n/d Bulimba Library [unpublished manuscript], p.22</td>
<td>At Yam Bridge over Pashen Creek</td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>Bulimba</td>
<td>Corroboree Ground</td>
<td>“Natives frightened housewives at Bulimba in the 70’s,” 1960 The Courier Mail, 23 September, p.2</td>
<td>George Crouch</td>
<td></td>
</tr>
<tr>
<td>107</td>
<td>Colmslie</td>
<td>Camp</td>
<td>“Golden Wedding,” 1941. The Courier Mail, 10 March, p.9</td>
<td>Mr. and Mrs. J. E. Negus</td>
<td></td>
</tr>
<tr>
<td>109</td>
<td>Bulimba</td>
<td>Camp</td>
<td>“Our Farms and Gardens,” 1872. The Telegraph, 28 December, p.3</td>
<td>Meandah Island according to early archaeological reports (Posonov) but Archaeo: &quot;top of small hill&quot; 50 metres east of Gateway. &quot;In addition to locating the midden, Mr Shaffery pointed out the approximate location of a Bora ring…. top of a low hill... 50 m east of gateway&quot; [this would put it on the western side of Bulimba ck]</td>
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Aboriginal Places of Inner Brisbane
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<thead>
<tr>
<th>No.</th>
<th>Location</th>
<th>Type</th>
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<th>Notes</th>
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<tbody>
<tr>
<td>109</td>
<td>Bulimba Ck</td>
<td>Camp</td>
<td>“The Courier,” 1870. <em>The Brisbane Courier</em>, 27 January, p.2</td>
<td>“a party of police proceeded yesterday to an extensive camp at Doughboy, which they broke up”</td>
</tr>
<tr>
<td>109</td>
<td>Bulimba Ck</td>
<td>Camp</td>
<td>Morningside Primary School history paper in &quot;Local History&quot; (folder), Bulimba Local Studies Unit, Bulimba Library [unpublished manuscript]</td>
<td>Between Paringa and Riverview roads where the Borthwick Meatworks</td>
</tr>
<tr>
<td>110</td>
<td>Murarrie</td>
<td>Resource Area</td>
<td>&quot;Local History&quot; (folder), Bulimba Library Local Studies, p. 22. [unpublished manuscript]</td>
<td>Ochre and sandstone, Borthwicks Meatworks area</td>
</tr>
<tr>
<td>113</td>
<td>Kangaroo Point</td>
<td>Hunting corral</td>
<td>&quot;Kangaroo Point,&quot; 1930. <em>The Brisbane Courier</em>, 24 May, p.14</td>
<td>“…place into which kangaroos were herded by the blacks”</td>
</tr>
<tr>
<td>114</td>
<td>Kangaroo Point</td>
<td>Corroboree Ground</td>
<td>&quot;Domestic Intelligence,” 1847. <em>The Moreton Bay Courier</em>, 19 June, p.2</td>
<td>&quot;Amity Point and Settlement tribe re-enacted the wreck of the sovereign steamer. The Amity tribe being the principle actors.&quot; Opposite to Kangaroo Point [this was right after they received brass plates for saving the people of the sovereign]</td>
</tr>
<tr>
<td>114</td>
<td>Kangaroo Point</td>
<td>Pullen</td>
<td>&quot;Domestic Intelligence,” 1847. <em>The Moreton Bay Courier</em>, 19 June, p.2</td>
<td>After corroboree was a Pullen Pullen. Long Ned from Amity was speared in arm by a kipper whose father Long Ned killed a year ago. “Opposite to Kangaroo Point” Assembled at York’s Hollow for more fighting the following morning but Captain Wickham shut it down</td>
</tr>
<tr>
<td>114</td>
<td>Kangaroo Point</td>
<td>Pullen</td>
<td>&quot;Local Intelligence,” 1846. <em>The Moreton Bay Courier</em>, 25 July, p.3</td>
<td>kangaroo point and on the opposite side of the river, below Petrie’s House</td>
</tr>
<tr>
<td>115</td>
<td>Kangaroo Point</td>
<td>Burial Ground</td>
<td>Clark, W. 1916. “Aboriginal Reminiscences,” <em>The Queenslander</em>, 14 October, p.41</td>
<td>William Clark Skins were found in the 1890s in wattle scrub in the vicinity of Dock St and Lower River Terrace, said to be related to the “battles” Aboriginal people had (presumably from the nearby Woolloongabba Pullen-Pullen site)</td>
</tr>
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<td>No.</td>
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<td>116</td>
<td>East Brisbane</td>
<td>Camp</td>
<td>&quot;Letters to the Editor,&quot; 1931. The Brisbane Courier, 6 August, p.19</td>
<td>&quot;There was a blacks' camp opposite Mowbray Park&quot;</td>
</tr>
<tr>
<td>117</td>
<td>East Brisbane</td>
<td>Camp</td>
<td>&quot;An Aboriginal Fight in the Fifties,&quot; 1907. The Queenslander, 4 May, p.42</td>
<td>&quot;a pocket in the creek on the edge of which about 150 blacks were camped. This pocket afterwards known as Barker's Pocket, and is just below the knoll&quot;</td>
</tr>
<tr>
<td>118</td>
<td>Norman Park</td>
<td>Camp</td>
<td>Nut Quad, 1907. &quot;Blankets and Lacks in The Fifties,&quot; The Queenslander, 1 June, p.9</td>
<td>Nut Quad [Charles Melton] Norman Creek</td>
</tr>
<tr>
<td>120</td>
<td>Coorparoo</td>
<td>Burial</td>
<td>&quot;Skulls From Rubbish Dump Identified,&quot; 1938. The Courier-Mail, 26 February, p.6</td>
<td>Bottomley Park</td>
</tr>
<tr>
<td>121</td>
<td>Woolloongabba</td>
<td>Corroboree Ground</td>
<td>Slaughter, L.E. 1953. &quot;Norman Creek (Brisbane) and Surroundings,&quot; <em>Journal of the Royal Society Queensland</em> 5 (1): 849-860</td>
<td>&quot;Up to the early 1860's the site of the Cricket Ground at Woolloongabba ... were favoured corroboree grounds for the local aborigines&quot;</td>
</tr>
<tr>
<td>122</td>
<td>Woolloongabba</td>
<td>Camp</td>
<td>&quot;Mr. Whitworth's Narrative,&quot; 1923. The Telegraph, 8 September, p.16</td>
<td>&quot;There was a blacks' camp near the site now occupied by the Broadway Hotel&quot; [93 Logan Road]</td>
</tr>
<tr>
<td>123</td>
<td>Woolloongabba</td>
<td>Camp</td>
<td>&quot;Death Last Night of Mr. F.W. Tritton,&quot; 1947. The Telegraph, 14 March, p.2</td>
<td>&quot;Today F. Tritton Pty. Ltd. employs about 200 hands. The firm's original premises at South</td>
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<td>Place</td>
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<td>Description</td>
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<td>Brisbane adjoined an aborigines’ camp where corroborees were held in the moonlight.</td>
<td>[cnr of Gibbon and Stanley Sts]</td>
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<tr>
<td>124 Woolloong abba Bora Rings</td>
<td>Clark, W. 1909. “A Jubilee Retrospect: The City of South Brisbane,” The Queenslander, 7 August, p.21</td>
<td>&quot;At the hill – now at top of Merton road and Inkerman Street…the blacks had their largest and most used 'bora' ground, where they made kippers.&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>125 Woolloong abba Pullen Pullen</td>
<td>Clark, W. 1916. “Sketcher: Aboriginal Reminiscences,” The Queenslander, 14 December, p.41</td>
<td>&quot;… present site of the railway goods shed&quot;</td>
<td></td>
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</tr>
<tr>
<td>126 Woolloong abba Camp</td>
<td>Nut Quad. 1907. “Blankets and Blacks in the Fifties,” The Queenslander, 1 June, p.10</td>
<td>Nut Quad [Charles Melton] One-mile Swamp (near present Clarence Hotel)</td>
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<tr>
<td>127 South Brisbane Camp</td>
<td>“When Woolloongabba was wattle-scented,” 1915. The Brisbane Courier, 10 July, p.12</td>
<td>&quot;Sometimes they made a camp in the little scrub then situated on the river bank near the present entrance to the Dry Dock. Here in the winter months they were protected from the keen and chill westerlies&quot;</td>
<td></td>
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</tr>
<tr>
<td>128 South Brisbane Camp</td>
<td>“When Woolloongabba was wattle-scented.” 1915. The Brisbane Courier, 10 July, p.12</td>
<td>&quot;In the early fifties native blacks camped in their bark and bough gunyas... on the slanting sides of Cumbookepa.&quot;</td>
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<tr>
<td>128 Mater Hill Camp</td>
<td>“Old Landmarks,” 1935. Sunday Mail, 16 June, p.6</td>
<td>&quot;I have memories as a child of the blacks congregating there each year to collect the Bunya nuts—Coolaman A short, squat, very strong black was the leader.&quot;</td>
<td></td>
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</tr>
<tr>
<td>129 West End Corroboree Ground</td>
<td>Slaughter, L.E. 1953. “Norman Creek (Brisbane) and Surroundings,” Journal of the Royal Society Queensland 5 (1): 849-860</td>
<td>&quot;Up to the early 1860's the site of...the Pineapple Paddock in Baynes Street were favoured corroboree grounds for the local aborigines.&quot;</td>
<td></td>
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</tr>
<tr>
<td>130 Highgate hill Camp</td>
<td>“When Woolloongabba was wattle-scented,” 1915. The Brisbane Courier, 10 July, p.12</td>
<td>In the early fifties native blacks camped in their bark and bough gunyas under the trees at the foot of Highgate Hill,</td>
<td></td>
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<tr>
<td>131 West End Camp</td>
<td>“Aviation,” 1930. The Queenslander, 24 July, p.22</td>
<td>Mr Stanton &quot;Mr. Stanton’s father selected a farm at West End, and he can remember the time when there were blacks camped around the farm house&quot; [possibly Victoria street]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>132 West End Camp</td>
<td>Nut Quad. 1907. “Blankets and Blacks in the Fifties,” The Queenslander, 1 June, p.9</td>
<td>Nut Quad [Charles Melton] &quot;…on the edge of the dense jungle scrubs which then fringed the river at Hill End&quot;</td>
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<td>Number</td>
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<tr>
<td>133</td>
<td>Dutton Park</td>
<td>Camp</td>
<td>MacKenzie, A. 2006. Memories along the Boggo Track. Brisbane: Boolarong Publications, p.11</td>
<td>a camp on the same ridge later occupied by Dutton Park Primary School and Boggo Road jail</td>
</tr>
<tr>
<td>134</td>
<td>Fairfield</td>
<td>Camp</td>
<td>Nut Quad. 1907. “Blankets and Blacks in the Fifties,” The Queenslander, 1 June, p.8</td>
<td>Nut Quad near the site of the present Fairfield Railway Station</td>
</tr>
<tr>
<td>138</td>
<td>Carindale</td>
<td>Bora</td>
<td>“The Name Doboi,” 1929. The Brisbane Courier, 13 June, p.9.</td>
<td>Their bora ground was on the knoll near to Baynes’ fellmongery” (site of Carindale shopping centre, next to Bulimba Creek). [also referred to as a corroboree site see below]</td>
</tr>
<tr>
<td>138</td>
<td>Carindale</td>
<td>Corroboree Ground</td>
<td>Wall, C. “Redefining Aboriginal Pathways within Greater Area Brisbane Report” Wynnum: Wanyiram Pty Ltd, p.56</td>
<td>“Corner of Old Cleveland Road and Bridgnorth St... Aboriginal camp there as well. There are still a lot of cunjevoi, a healing plant”</td>
</tr>
<tr>
<td>139</td>
<td>Carindale</td>
<td>Camp</td>
<td>Archaeo. 2004. Cultural Heritage Survey and Assessment for the Proposed Brisbane Gateway Upgrade Project, South East Queensland. Ashgrove: Archaeo Cultural Heritage Services, p. 30.</td>
<td>By Bulimba Creek near Mt Petrie and Bulimba Creek Pocket “corroboree site located between Mt Petrie and the Bulimba Creek pocket” [is would put it on the eastern side of the creek]</td>
</tr>
<tr>
<td>140</td>
<td>Belmont</td>
<td>Corroboree Ground</td>
<td>“Skeleton Unearthed,” 1924. The Brisbane Courier, 1 August, p.6.</td>
<td>By Bulimba Creek near Mt Petrie and Bulimba Creek Pocket “corroboree site located between Mt Petrie and the Bulimba Creek pocket” [is would put it on the eastern side of the creek]</td>
</tr>
<tr>
<td>141</td>
<td>Stone’s Corner</td>
<td>Burial</td>
<td>“After Fifty Years, Skeleton Unearthed,” 1924. The Daily Mail, 1 August, p.7.</td>
<td>a skeleton was found at the “Second Avenue” (Murton Avenue?) in what was then Holland Park Estate</td>
</tr>
</tbody>
</table>

Aboriginal Places of Inner Brisbane
<p>| 141 | Stone's Corner | Burial | &quot;Skeleton Unearthed,&quot; 1924. The Brisbane Courier, 1 August, p.6 | 2nd, avenue mt pleasant near Coorparoo [Coorparoo] |
| 144 | Holland Park | Corroboree Ground | &quot;Do You Know Your Brisbane? – Greenslopes and Holland Park,&quot; 1929. Sunday Mail, 14 July, p.23 | staged corroborees where Raff-avenue now junctions with Logan-road |
| 144 | Holland Park | Camp | Lack, C. 1950. &quot;This is Brisbane: Mt Gravatt natives were dangerous,&quot; The Courier Mail, 26 August, p.2 | Mount Pleasant was a particularly favoured haunt of the blacks, who used to hold their corroborees in the vicinity, and as late as the '90s, staged corroborees where Raff-avenue now junctions with Logan-road |
| 144 | Holland Park | Corroboree Ground | Lack, C. 1950. &quot;This is Brisbane: Mt Gravatt natives were dangerous,&quot; The Courier Mail, 26 August, p.2 | &quot;In the early 80's, nearly 300 natives from as far as Ipswich would gather at Holland Park on the banks of a creek, and make the night hideous with the noise of corroboree&quot; |
| 145 | Holland Park | Camp | Lack, C. 1950. &quot;This is Brisbane: Mt Gravatt natives were dangerous,&quot; The Courier Mail, 26 August, p.2 | &quot;In the early 80's, nearly 300 natives from as far as Ipswich would gather at Holland Park on the banks of a creek, and make the night hideous with the noise of corroboree&quot; |
| 145 | Holland Park | Camp | Robinson, G. 1991. Mt Gravatt – Bush to Suburb, 3rd Edition. Brisbane, Gwen Robinson, p. 3 | Mott Park along Motts Creek (Abbotsleigh Street was formerly a body of water) |
| 145 | Holland Park | Camp | &quot;From Bush to Suburb,&quot; 1930. The Brisbane Courier, 5 July, p.9 | &quot;King Jacky&quot; and &quot;Queen Mary,&quot; with &quot;Lumpy Billy&quot; as one of the chief subjects, held sway on the creek at the approach of the Holland Reserve&quot; |
| 148 | Mt Gravatt | Sacred Creek | Robinson, G. 1991. Mt Gravatt – Bush to Suburb, 3rd Edition. Brisbane, Gwen Robinson, p. 2,3 | Logan Road Creek along Glindemann Park was also said to have spiritual significance. &quot;Parallel with the trail to the east of the valley between Logan Road and the foot of the hill leading from Holland Park to Greenslopes (Mott |</p>
<table>
<thead>
<tr>
<th>Number</th>
<th>Location</th>
<th>Activity</th>
<th>Source</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>149</td>
<td>Mt Gravatt</td>
<td>Camp</td>
<td>Robinson, G. 1991. <em>Mt Gravatt – Bush to Suburb</em>, 3rd Edition. Brisbane, Gwen Robinson, p. 3</td>
<td>the hilltop that is today Selborne, Springwood and Grenfell Streets [probably extending to Drury Lane and Eyre Streets].</td>
</tr>
<tr>
<td>150</td>
<td>Mt Gravatt</td>
<td>Sacred Springs and Caves</td>
<td>Scurr, A.T. “The Last 150 Years: Mt Gravatt 1825-1975.” Mt Gravatt Local Studies Unit (Mt Gravatt Library).</td>
<td>Important springs, caves and crevices in hills of Mt Gravatt, Mt Thompson and Holland Park</td>
</tr>
<tr>
<td>153</td>
<td>Tarragindi</td>
<td>Bora Ground</td>
<td>LB.021 in the Department of Natural Resources and Mines; site ground-truthed and geographically located by Michael Strong, p.c. 23 June 2014, 4 April 2015.</td>
<td>Michael Strong (archaeologist)</td>
</tr>
<tr>
<td>154</td>
<td>Tarragindi</td>
<td>Bora Ground</td>
<td>Brian Matthews to Denis Peel, pers. comm., 1 March 2016 [head of local history group]</td>
<td>Local residents</td>
</tr>
<tr>
<td>155</td>
<td>Moorooka</td>
<td>Camp</td>
<td>“Architectural Association,” 1896. <em>The Brisbane Courier</em>, 7 March, p.5</td>
<td>“They have changed their situation, and about forty men, women, and children are now camped beside the Ipswich-road, near William Fraser's house” [Balmoral Farm, corner of Ipswich Rd and Beaudesert Rd].</td>
</tr>
<tr>
<td>155</td>
<td>Moorooka</td>
<td>Camp</td>
<td>“Brisbane News,” 1896. <em>Queensland Times</em>, 10 March, p.6</td>
<td>close to William Fraser’s homestead between Ipswich Road and Beaudesert Road.</td>
</tr>
<tr>
<td>156</td>
<td>Moorooka</td>
<td>Pullen Pullen</td>
<td>&quot;Albert Aboriginals,&quot; 1914. <em>The Telegraph</em>, 2 October, p.5</td>
<td>Bullumm</td>
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<td>(according to residents and the Annerley History group, this was near or within today’s Poinciana Park).</td>
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<tr>
<td>156</td>
<td>Moorooka</td>
<td>Pullen Pullen</td>
<td>Michael Strong, p.c. 4 April 2018. Michael Strong (archaeologist)</td>
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<td>&quot;Bullumm has vivid recollections of graphic descriptions by the tribal storytellers, to the assembled tribes of the great battle at Yeerongpilly, where the allied forces of the &quot;Progressive&quot; tribes from the Tweed to the Logan routed with great slaughter the Brisbane River blacks; towards vicinity of Yeerongpilly Railway Station&quot;</td>
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<td>“The scene of the conflict was a fine green flat, above a mile beyond Burnett’s Swamp, and here, on the afternoon of the above day, were assembled a number of blacks of the Amity Point, Logan, Bribie’s Island, and Ningy Ningy tribes” (Burnett’s swamp ends around Greenslopes Hospital, thus “above a mile beyond” = Yeronga/ Yeerongpilly)</td>
<td></td>
</tr>
<tr>
<td>156</td>
<td>Moorooka</td>
<td>Pullen Pullen</td>
<td>“Aboriginal Affray in New South Wales,” 1878. From the Illustrated London News, June 17, 1854. [graphic]</td>
<td>“The scene of the conflict was a fine green flat, above a mile beyond Burnett’s Swamp, and here, on the afternoon of the above day, were assembled a number of blacks of the Amity Point, Logan, Bribie’s Island, and Ningy Ningy tribes” (Burnett’s swamp ends around Greenslopes Hospital, thus “above a mile beyond” = Yeronga/ Yeerongpilly)</td>
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<td>157</td>
<td>Moorooka</td>
<td>Camp</td>
<td>“... group of Aboriginal who used to walk back up Mayfield Rod from the Moorooka Township to their camp up on the hill at the end”</td>
<td>Uncle Bob Anderson</td>
</tr>
<tr>
<td>158</td>
<td>Moorooka</td>
<td>Corroboree Ground with ring</td>
<td>Rocky waterholes being a favourite camping ground; and to-day a big fig tree marks the site of the old corroboree “ring”. This historic tree was planted by one, Isaac Sinnamon, who, in the early days, owned the property now in the possession of Mr. J. Rice, at Rocklea</td>
<td>Gladys Ferguson</td>
</tr>
<tr>
<td>158</td>
<td>Moorooka</td>
<td>Corroboree Ground</td>
<td>“Do You Know Your Brisbane,” 1929. <em>Sunday Mail</em>, 7 July, p.28</td>
<td>Mrs Coral Byrnes (resident)</td>
</tr>
<tr>
<td>158</td>
<td>Moorooka</td>
<td>Corroboree Ground with ring</td>
<td>Extended to vicinity of Hamilton Road and Dinmore Street.</td>
<td>Mrs Coral Byrnes (resident)</td>
</tr>
<tr>
<td>159</td>
<td>Moorooka</td>
<td>Camp</td>
<td>“In the early ’60’s the hill was a large main camp for the blacks. In the ’80’s it was well known as Sinnamon’s Hill (this is a low hill just across from Rocklea Station - the top of Dinmore and Hawtree Streets in Moorooka – extending as far as the primary school).”</td>
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<tr>
<td>160</td>
<td>Nathan</td>
<td>Probable Dreaming site</td>
<td>Frog’s Rock = Peggs Lookout off Tarragindi Road (corner Davies Street).</td>
<td>Local residents</td>
</tr>
<tr>
<td>160</td>
<td>Nathan</td>
<td>Probable Dreaming site</td>
<td>Moorooka is bisected by the road that now leads to Beaudesert - Beaudesert road. It lies below frog’s rock [near Pegg’s Lookout] and Toohey Mountain. Much of the area now developed used to be known as Pegg’s Paddock. To the Aborigines, Toohey Mountain looked like a big nose, so the word Moorooka is thought to be of aborigine origins-Moorooka meaning “big nose” or “ironbark” There is no suggestion that aborigines named the area [?] It is not known who originally named the</td>
<td>Local residents</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Page</th>
<th>Author</th>
<th>Place</th>
<th>Source</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>162</td>
<td>Nathan</td>
<td>Burial</td>
<td>&quot;Do You Know Your Brisbane? Cooper's Plain,&quot; 1929. <em>Sunday Mail</em>, 21 July, p. 22</td>
<td>&quot;Many years ago, according to an old resident, several human skulls were found in the locality, and it was thought at the time that the spot must have been a burial place of the blacks.&quot; [no specified location]</td>
</tr>
</tbody>
</table>
| 162  | Nathan   | Burial Ground/Sacred Peak    | burial cave location confirmed with Griffith University team under Bill Metcalf, pers. comm., 18-20 November 2016 to Ray Kerkhove. | Dr Bill Metcalf
Purported 'frog rocks'; skulls being found around Toohoe Mountain in the early 1900s; burial cave with possible art on summit of Toohoe Mountain |
| 163  | Nathan   | Camp                         | Wall, C. "Redefining Aboriginal Pathways within Greater Area Brisbane Report" Wynnum: Wanyiram Pty Ltd, p.113 | Gladys Ferguson
"they had a camp where the Salisbury Hotel now stands" |
Corroboree near Oxley Creek |
| 165  | Tennyson  | Camp                         | Wall, C. "Redefining Aboriginal Pathways within Greater Area Brisbane Report" Wynnum: Wanyiram Pty Ltd, p.88 | Early residents
In 1850s "they narrowly escaped drowning in crossing Oxley creek, which was in flood, but some blacks camped near swam them over." |
| 165  | Tennyson  | Camp                         | Fones, Ralph. 1993. *Suburban conservatism in the Sherwood Shire 1891-1920*. M.A. Thesis, UQ, p.12 | "Sherwood Road Bridge crossing at Oxley Creek is recognised as the camp site noted by the Lahey family." |
### Aboriginal River Crossings Points

<table>
<thead>
<tr>
<th>Ref No.</th>
<th>Location</th>
<th>Reference</th>
<th>Informant</th>
<th>Description/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>C1</td>
<td>South Brisbane</td>
<td>&quot;A Jubilee Retrospect,&quot; 1909. <em>The Queenslander</em>, 7 August, p.21</td>
<td>South Brisbane City Municipal Swimming Baths</td>
<td></td>
</tr>
<tr>
<td>C1</td>
<td>South Brisbane</td>
<td>Clark, C.1916. &quot;The Aborigines: Their Manners and Customs,&quot; <em>The Queenslander</em>, 16 September, p.8</td>
<td>South Brisbane City Municipal Swimming Baths = Montague-Stanley Street junction, thus Kurilpa Point roughly in line with today's William Jolly Bridge</td>
<td></td>
</tr>
<tr>
<td>C1</td>
<td>South Brisbane</td>
<td>Petrie, C.C. 1904. <em>Tom Petrie Reminiscences</em>. Brisbane: Watson, Ferguson, p.162</td>
<td><em>And the blacks called the place &quot;Kurilpa&quot; (Kureelpa), which meant,&quot; a place for rats.&quot; Some crossed the river in canoes, and others swam across.</em></td>
<td></td>
</tr>
<tr>
<td>C2</td>
<td>Petrie's Bight</td>
<td>Clark, W. 1916. &quot;The Aborigines: Their Manners and Customs,&quot; <em>The Queenslander</em>, 16 September, p.8</td>
<td>William Clark</td>
<td><em>(one of) two places that the Brisbane blacks usually resorted to when they swam the river—just below the present Howard Smith Co.'s wharf</em> (<em>= Petrie's Bight under Storey Bridge)</em></td>
</tr>
<tr>
<td>C3</td>
<td>Breakfast Creek</td>
<td>Bond, A. 2009 The statesman, the warrior and the songman. Nambour: ICP Australia</td>
<td>Map graphic showing Aboriginal crossing point</td>
<td></td>
</tr>
<tr>
<td>C3</td>
<td>Breakfast creek</td>
<td>Petrie, C.C. 1904 <em>Tom Petrie Reminiscences</em>. Brisbane: Watson, Ferguson, p.164</td>
<td>They carried the remains, and crossed the creek where the Enoggera railway bridge is now.</td>
<td></td>
</tr>
<tr>
<td>C5</td>
<td>Breakfast Creek</td>
<td>&quot;Moreton Bay,&quot; 1838. <em>The Australian</em>, 22 December, p.3</td>
<td>Crossing in two canoes, a little below breakfast creek. <em>(Position of map is approximate)</em></td>
<td><em>Aborigines used to leave canoes at the junction of creeks with the Brisbane River. A crossing place at Bulimba Creek mouth was frequently used</em></td>
</tr>
<tr>
<td>C$</td>
<td>Breakfast Creek</td>
<td>&quot;Local History,&quot; (folder), Bulimba Library Local Studies, p. 22.</td>
<td></td>
<td><em>The Aborigines used to leave canoes at the junction of creeks with the Brisbane River. A crossing place at Bulimba Creek mouth was frequently used by Aborigines walking around the shores of Moreton Bay</em>.</td>
</tr>
<tr>
<td>C5</td>
<td>Murarrie</td>
<td>&quot;Morningside State School,&quot; Local History folder, Bulimba Library (Local Studies section) [unpublished manuscript]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Aboriginal Pathways

<table>
<thead>
<tr>
<th>Ref No.</th>
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<th>Description/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>P2</td>
<td>Enoggera</td>
<td>&quot;Late Mr. W. Robinson,&quot; 1927. <em>The Telegraph</em>, 2 July, p.18</td>
<td>Mr W. Robinson</td>
<td>&quot;He bought Prospect Farm, Enoggera, from Captain Wickham, who represented New South Wales. This was two years before separation. This property was on&quot;</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Page</th>
<th>Location</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>P2</td>
<td>Stafford</td>
<td>Wade, Henry. 1844. “Map of the Environs of Brisbane Town,” Old State Archives Item ID 714302. Road marked to ‘Mr Archer’s [Durundur] and Mr McKenzie’s [Kilcoy] Stations’</td>
</tr>
<tr>
<td>P3</td>
<td>Kelvin Grove</td>
<td>&quot;Charming Suburb of Kelvin Grove,&quot; 1930. <em>Brisbane Courier</em>, 23 August, p.9. &quot;Kelvin Grove was in the path of those aboriginals who tramped out in the direction of Enoggera, but there were many who made their permanent home much nearer to town&quot;</td>
</tr>
<tr>
<td>P4</td>
<td>Red Hill</td>
<td>&quot;From Bush Roads to City Streets,&quot; 1930. <em>The Brisbane Courier</em>, 21 June, p.11. “Aboriginals were common in Red Hill then they trekked into town every morning from their camps around Ashgrove”</td>
</tr>
<tr>
<td>P5</td>
<td>Nundah</td>
<td>Wade, Henry. 1844. “Map of the Environs of Brisbane Town,” Old State Archives Item ID 714302. Road marked to 'Five Mile Scrub'</td>
</tr>
<tr>
<td>P6</td>
<td>Nundah</td>
<td>&quot;German Mission to the Aborigines: report of the mission at Moreton Bay from April 23 to June 23 1938,” 1938. <em>The Colonist</em>, 14 July, p.3. German missionary “... but which is also a sort of rendezvous for the Blacks; their paths to Brisbane Town, Eagle Farm, and to the north and west, crossing at this place.”</td>
</tr>
<tr>
<td>P7</td>
<td>Fortitude Valley</td>
<td>Wade, Henry. 1844. “Map of the Environs of Brisbane Town,” Old State Archives Item ID 714302. &quot;Old Road&quot; from City to Breakfast Creek</td>
</tr>
<tr>
<td>P8</td>
<td>Paddington</td>
<td>&quot;Milton and Rosalie,&quot; 1931. <em>The Brisbane Courier</em>, 30 May, p.19. &quot;Milton-road was a bush track which ended in a Roma-street very far from being the noble thoroughfare that it is to-day&quot;</td>
</tr>
<tr>
<td>P10</td>
<td>Taringa</td>
<td>Kirwan, M. 1933. &quot;Junior Award: The Suburb of Taringa,&quot; <em>Sunday Mail</em>, 12 February, p.22. Swann Road was, in the early days, a bush track</td>
</tr>
<tr>
<td>P12</td>
<td>West End</td>
<td>Jarrott, K. 2005. &quot;History of Highgate Hill,&quot; in Fred Clark, Noel Hall, Noel Wallis, Jim Williamson, Ted Dunlop, <em>Ipswich Road 1839 to 2005: Richlands, Inala and Suburbs History Group Inc., pp.4-5.</em> A track from the ferry landing opposite North Brisbane led across what is now Musgrave Park, up to the present Hampstead Road, along the line of the present Dornoch Terrace, then along the line of the present Gladstone Road to join Boggo (Annerley) Road.</td>
</tr>
<tr>
<td>P13</td>
<td>Annerley</td>
<td>Dawson, C. 2011. &quot;What's in a Name?: The Rise, Fall and Comeback of Boggo,&quot; &quot;This track [Annerley Road], which probably aligned with a pre-existing Aboriginal pathway running from the main track from Bribie, Moreton, and the surrounding district used by the aborigines, but the Robinson family was not molested&quot;</td>
</tr>
<tr>
<td>Page</td>
<td>Place</td>
<td>Description</td>
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<tr>
<td>P14</td>
<td>Old Cleveland Road</td>
<td>What is now Clarence Corner up to Gladstone Road.</td>
</tr>
<tr>
<td>P14</td>
<td>Old Cleveland Road</td>
<td>A Brisbane beauty spot,” 1926. <em>Daily Mail</em>, 28 February, p.15</td>
</tr>
<tr>
<td>P15</td>
<td>Tarragindi</td>
<td>Years ago I was shown a map in the Lands Office dated 1820, which led me to think that this Cleveland-road was the first road or track out of Brisbane, as on this map but one track is marked. It led from the old wharf at South Brisbane to where the ferry ran from the then just erected Colonial Stores on the north side, and going eastward for 24 miles ended at Campbell's Point, which is now called Cleveland.</td>
</tr>
<tr>
<td>P15</td>
<td>Tarragindi</td>
<td>“This road which ran through the Sandy Creek area was mentioned in early records as early as 1850…it ran along Fernvale Road… passing through Cracknell Gully where the Progress Hall now stands. It then turned right into Weller Road and from there it went north on Toohey Road skirting Wellers Hill by using Baynes Street (now thought to be Esher Street). The route then crossed Birdwood Creek below Crump Street and followed the valley through Holland Park… Until quite recently Toohey Road ended at Monash Road…”</td>
</tr>
<tr>
<td>P16</td>
<td>Holland Park/Mt Gravatt</td>
<td>“It suggests that a long established trail existed between the Logan River and Holland Park”</td>
</tr>
<tr>
<td>P16</td>
<td>Holland Park/Mt Gravatt</td>
<td>pioneer William Slack brought his stock along ‘Slacks Track’ a possibly Aboriginal trail, that later became Logan Road.</td>
</tr>
<tr>
<td>P17</td>
<td>Sherwood</td>
<td>Map with approximated Aboriginal pathways through Sherwood and surrounds mapped</td>
</tr>
</tbody>
</table>

Queensland History Journal 21, No. 4, pp. 227-234
Brisbane places with Indigenous-sounding names but which are of doubtful local Aboriginal origin

The following are Brisbane-region place names apparently or seemingly derived from Aboriginal languages, attributed to areas by settlers, but probably not local in origin.

In the earliest phase of settlement, pioneers often created names for their properties from Aboriginal words – sometimes asking for and receiving local place names from Indigenous informants but sometimes reusing names of their properties in other parts of Australia, or coining ‘Aboriginal sounding’ names from specific English words.

This was further complicated when, between the 1890s and 1940s, local linguists such as Archibald Meston and Fred Watson were asked by government agents to develop ‘Aboriginal place names’ for new residential areas or parks. Finally (mostly during the 1940s-1980s) community groups and Council authorities invented ‘Aboriginal names’ for specific features or areas, using either local languages or generic place name wordlists – notably Alexander Reed’s popular Aboriginal Place Names (1976).

As this process was not always recorded, it sometimes remains difficult to establish which place names are later intrusions, and which are actual or partial relics of original (local) place names.

**Baroona**

*Barunga (Watson 1940)*

Meaning: Burunga/buruna (buroona) – means ‘hilly’

Location: Baroona (Rosalie)

*Barooona* (Lord 1931)

Meaning: the name of a station in the novel “Geoffrey Hamlyn” published in 1859

Location: house built in Paddington in 1886

Linguist Fred Watson argued that this was probably a local word related either to hills or wind. However, it was equally likely transposed from a novel and represents an Aboriginal name from elsewhere in Australia. As settlers in some cases ‘re-spelt’ local words to match more familiar words, it is also possible that the word melds two origins.

**Corinda** (may not be local)

*Corinda* (‘Nomenclature of Queensland – 99’ 1936)

Meaning: Named by Arthur Palmer after his Central Qld property

Location: Corinda, formerly South Brisbane Railway Junction

*Karee’nda* (‘Corinda’ in QPNB 1970)


Location: suburb of Corinda

Although this word was probably transposed by Arthur Palmer, it is somewhat similar to the local Brisbane word for ‘possum,’ which would have lived in this area.
Dungunpa

Dungunpa (‘Boat stolen’ 1865)
Meaning: not stated
Location: property of W. Cairns, Bulimba, near Upper Beacon.
[Note W. Cairns built a house on this property in 1881 and called it Colmslie, for which the area is still known. Dungunpa may be an Aboriginal name for the area, the suffix 'pa' often indicating a place.]

Gwandallan

Gwandallan (‘For the Home Circle’ 1932)
Meaning: ‘a place of rest’
Location: Wilston Heights - summit, Watson Street (now Newmarket). ["Chosen for their house" likely not a traditional name]

Kalinga (area of Nundah).
The name Kalinga was given to the area in 1909 by the Clayfield Progress Assoc.

Ngalin-nga (‘Kalinga’ in QPNB 1970)
Meaning: “belonging to us’
Location: Kalinga
Kalinja (‘Kalinga’ in QPNB 1970)
Meaning: name of a town in India
Judge Lytwyche was apparently ‘widely-read’ and named the area
Kalinka (‘Kalinga’ in QPNB 1970)
Meaning: name of a town in Tibet
‘Kalinga’ is problematic on several levels. Firstly, it is not clear what the landform or totem is 'belonging to us' would or should refer to, and is not the usual form of a place name. This suggests it was more likely chosen as a good word to denote a local park. Secondly, there is a letter from Fred Watson in the Queensland Place Names Board files confirming that 'Kalinga' is a suitable name for the park. This suggests Watson himself devised the name, or at least approved it or ‘neatened’ it up for civic use.

Moolabar

Moolabar (‘Action sales’ 1889)
Named in 1889 by G.T. Bell, formerly Birley’s paddock.
Meaning: not stated
Location: Moolabar Park, Morningside.
Moolabar (‘Legend of Cannon Hill…’ 1889)
Meaning: not stated
Location: next to Cannon Hill Railway

**Orana (Arana)**

*Orana* (Sugden, Josh H 1953)
Meaning: welcome' (n.b. possibly not SE Qld)
Location: Arana (Hills) (possibly local word)

This seems to have been developed through community consensus for what was then a new suburb.

**Parooba**

Parooba (first appearing in ‘Family Notices’ 1904)
Meaning: not stated
Location: Bennett’s Road, Coorparoo.

**Powenyenna**

*Powenyenna*
Meaning: ‘home of the magpie’
Location: Chelmer, lagoon

Home of the Magpie. [research reveals that ‘powenyenna’ meaning magpie was listed in Watkin's compilation of Aboriginal words but lists it as being from Tasmania, further research reveals the ‘pooerrenyenna’ appears in H. Ling Roth's book of 1899 as the Oyster Bay tribe word for Magpie.

Though Kurrawang - nyenan would mean ‘magpie sit’. There is some evidence that mountain magpies (currawongs) were particular to the area (‘a black and white bird’ 1919).

**Tarragindi**

*Tarra-gindi* (O’Brien and Dean 1976:8)
Meaning: named after Tarragindi Tassaroni, a Loyalty Islander who was ‘blackbirded’ to work in the cane fields, escaped and was then employed by families in the area.
Location: Tarragindi

*Tarragindi* (O’Brien and Dean 1976:8)
Aboriginal Places of Inner Brisbane

Meaning: Camp on the Hill. As the suggestion of Tassaroni (see above). Therefore possibly not attributed to area by Indigenous people, but may be of the local language.

Location: name of W.D. Grimes residences, near Tarragindi road and Andrew Avenue, formerly Sandy Creek.

_Tarra-gindie_ (Tarrangindian 1946)

Meaning: Tarra – the name of an 'aboriginal' who lived there, _gindie_ – abode of

Location: Tarragindi, residence of Mr Grimes.

Possible translations

_Tarrau_ – stone/loose gravel (Watson 1944:5), sometime used as the word for ground/earth

_Darra_ – earth, _Gindi_ – laughing (Anon 1801-1849)

Most likely, Tarragindi is named after Tarragindi Tassaroni and explanations connecting the word with Aboriginal language developed in subsequent decades.

_Teralba_

_Teralba_ (according to sign at park)

Named in 1952-53 (possibly not attributed to area by non-Indigenous people)

- Meaning: Big trees
- Location: Teralba park in Everton Park.

_Toorak_

Toorak (QPNB 1970)

Location: Toorak Hill, Hamilton/Albion (possible local name)

[A Woiwurrung (Vic) word]

Toorak

"It has been suggested that James Robert Dixon …built a house in that area and named it Toorak after Toorak House in Melbourne which was constructed by a relative" (QPNB 1970) (NB 'Toorak' is similar to various Victorian-region Indigenous place names; on the other hand, there were ti-tree and rush swamps close to Toorak hill – ‘rushes’ is given as the meaning of the name).

_Wandilla_

_Wandilla_: "Wake Up" ('New Electorates' 1911)

- Meaning: ‘Wake Up’
- Location: West End (proposed name for the electorate, uncertain if local name)

_Wandilo_ ("Denever" 1928)
Meaning: Swampy/Marshy Plain inhabited by native companions
Location: Wandilla
[Note Wandilo is a place in South Australia]
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