

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This research report contains quotes from historical documents, records and newspaper articles that can often include offensive and derogatory terms which are unacceptable today.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

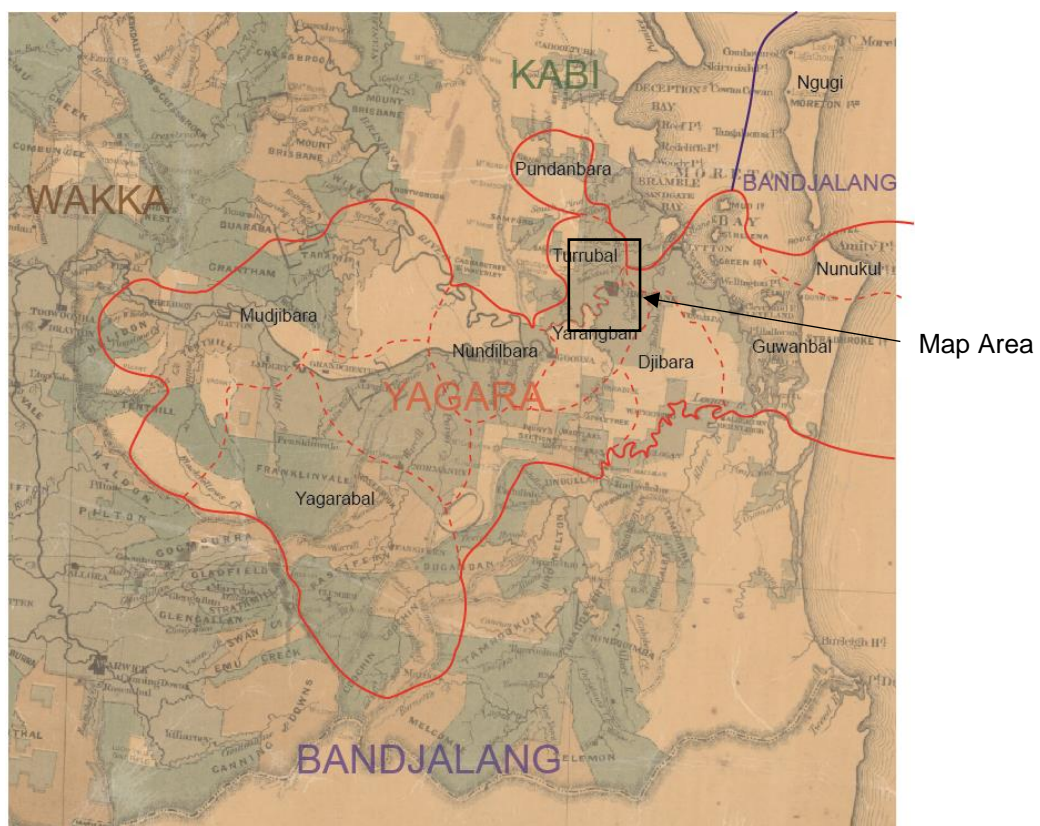


Figure: The Yagara language and its constituent dialect sub-groups as analysed by Dr Tony Jefferies (2011)¹.

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 phylogenetic 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 64 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 'Woomboongoroo' (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.)

surveyed runs." Brisbane: Printed at the Govt. Engraving & Lithographic Office. National Library Australia Object 231531138.

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 *bul* [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.

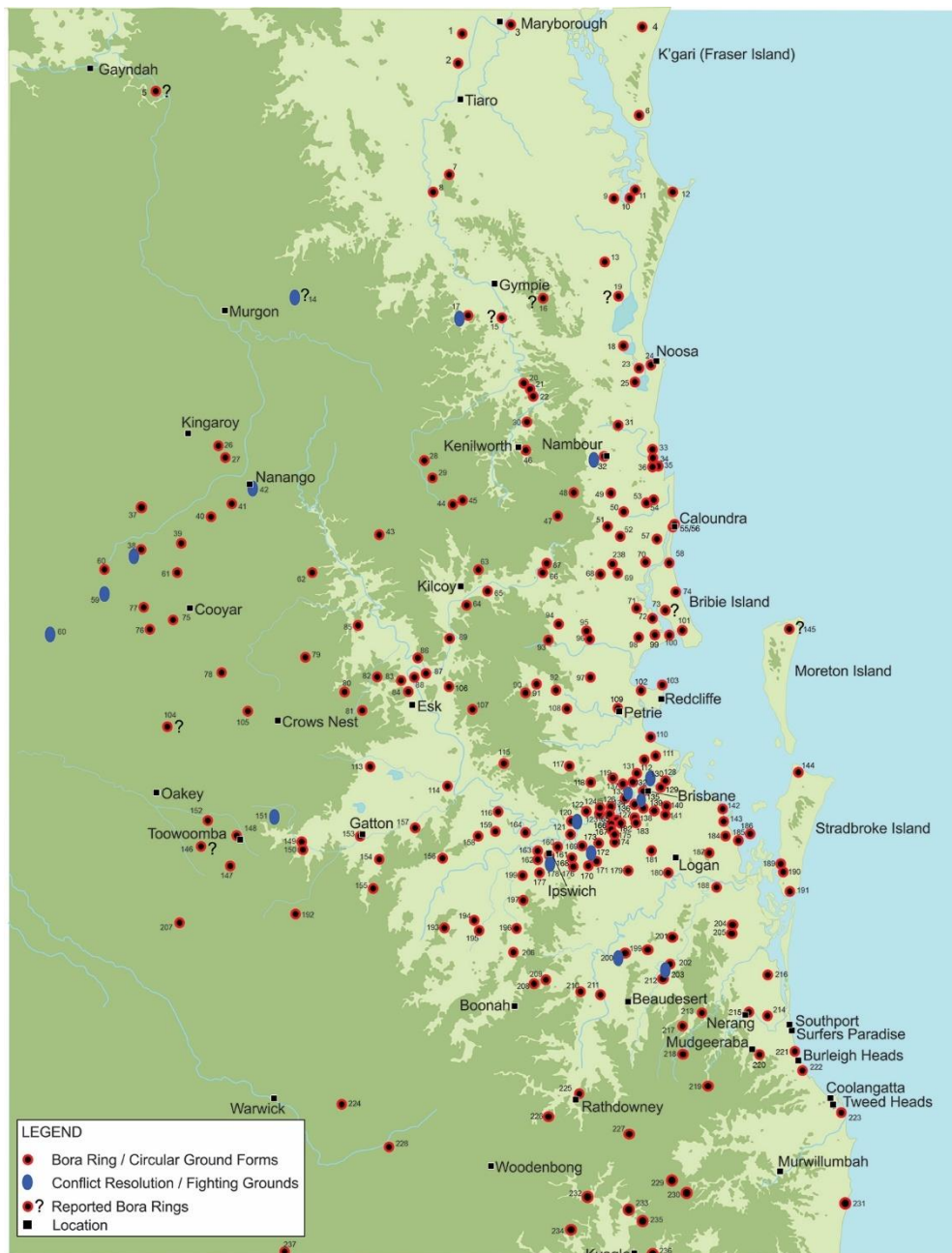
All earth circles were constructed in a similar way; a circle of ground was cleared of all trees, grass and roots with a raised perimeter using either soil, stones or timber. The size and various additional features of these circles differed depending on the site, purpose and the local group who maintained 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 stored 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, Mooloola, 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 Yugara/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 *Woolloongabba* 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 Gaiarbau (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 interdependence (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'



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) Daruwany³ 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' (Memcott 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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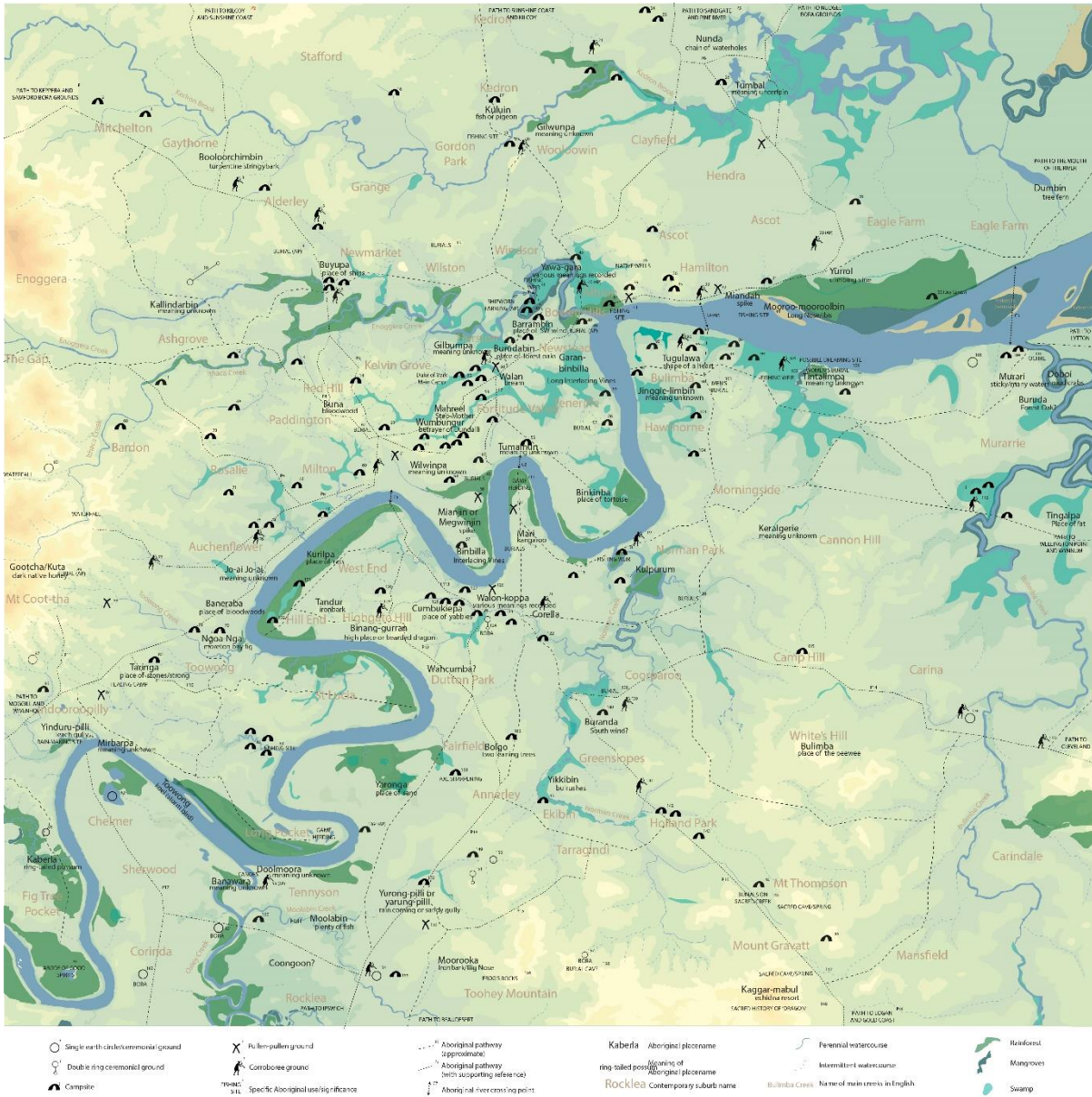
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Map

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

Bunar-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."

Buneraba/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"

Barrambin (Nominal Map Spelling)

Barrambin (Petrie 1902b; 1904)

Meaning: not given

Location: Petrie (1904) sometimes refers to the entirety of Bowen Hills as 'Barambin.' He also calls it a "low-lying swamp...where P M Campbell's house now stands" (Petrie 1902).

Pahroombin: (Qlder 6/2/1930, p.50)

Meaning: not stated

Location: name of a residence in the suburb of Mayne [close to Barrambin] built early 1880s.

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 Turrubul) (Ridley 1875:82)

Boolor-chambinn (Nominal Map Spelling)

Boolor-chambinn

Meaning: Turpentine [tree]

Location: Enoggera (area of "Enoggera today")

Boolor-chambinn (Meston 1923)

Meaning: 'the turpentine'

Location: 'the place we call Enoggera'

Possible translation

Bul'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

Burada – 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)

Burada (Nominal Map Spelling)

Location: former rail station approaching Bulimba creek (BCC c1900). Later renamed 'Doboy' ('Was Buruda' 1929)

Burada ('railway stations' 1914)

Meaning: Forest Oak

Possible translations

Burada: 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)

Burada: 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)

Jinggje-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

Cumbuquepa (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 'corrobboree 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

Gilllawumba: '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)

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 'Coobencil' dialect of Lytton, St Helena and Cleveland (Meston n.d. (c)), while Petrie (1905:105) recorded *Mappi/Moppi* 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

Cagaramabee (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

Keralgerie "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 Coorparoojaggin

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

Cooraparoo (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: Woolloowin

Cooloowin (Petrie, 1901)

Meaning: not stated

Location: Woolloowin

Kūl'ūwin (Watson 1944:105)

Meaning: species of pigeon

Location: Woolloowin

Possible meanings using available wordlists

Coolwen – 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 budgerie* 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

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

Moolabur ('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-mooroblin' 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-garriarlchoo '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 Moorooonga.

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

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

Oomcagooloom (Meston n.d. (b) informant Doowainggo)

Meaning: not stated

Location: Where [Chinese] are

Oomcagooloon (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 denoting condition 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 Manumbar 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

Ting-al-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)

Meaning: *Tingle* – native dog/dingo, *pa* – place

Tinga-al-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

Toogoolawa (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

Toooólooba (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: *dhu* – 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 Indooroopilly 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'gūn – Scrub Turkey (Watson 1944:76)

Wargan – Crow (Petrie 1904:319)

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: Wulonkoppa , Wulon meaning whirling- JOL Qld Place Names Board Card Index;

Woolargoba (not on the map)

Woolargoba [very similar to woollongabba?] (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, *wooloon* – 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-cappem (Petrie C.C. 1902:102)

Meaning: *wooloon* – swirling, *cappem* – water in the Yuggari (Ipswich) dialect

Location: Woolloongabba

Wulonkoppa (Petrie 1904:318)

Meaning: not stated

Location: Woolloongabba

Wooloon-gabba (Clark 1916a)

Meaning: *woola* – talk/ *wooloon* – 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

Woolloon-capemm (Meston 1923)

Meaning: *Woolloon* – whirlpool or whirlwind, *Capemm* – one of the word for water

Location: Woolloongabba

Wal'lon-gabā (Waston 1944:103)

Meaning: *Wal'lon* – 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'.

Woolloowin

Woolloowin (Meston, L.A. 1936)

Meaning: wind

Location: Woolloowin

Woolloowin ('Woolloowin...' 1931) (according to old residents)

Meaning: running water

Location: Woolloowin

Woolloowin (Meston 1923)

Meaning: fish (generic)

Location: Woolloowin

Wirra warooin (Watson 1932)

Meaning: wirra – creek, war-oooin – crooked (says in Kabi language, but possible shared by Brisbane tribe.)

Location: Woolloowin

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-oggera/ Yuoggera (Meston 1923)

Meaning:

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)

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

Yerrol Meston (1909)

Meaning: not stated

Location: the site of Hamilton

Possible meanings using available wordlists

yuroi: climbing vine (Petrie 1904:318, *Yeroll* creek on Stradbroke has this meaning).

yuroi: 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.

Yikkibin

Yikkibin (Meston 1923)

Meaning: *Yekkabin*: name of the reeds which grew round the adjoining waterhole.

Location: Stephen's tannery on Ipswich Road

Yeekabin/Yekibin/Yikibin

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/Yikibun – (*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, *pil'ly*: gully

Location: gully which discharges into Brisbane River near to and above the traffic bridge at Indooroopilly

Indooroopilly (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

Indooroopilly (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

Yeerongpilly (Green 1933)

Meaning: yellow water (shallow water)

Location: Yeerongpilly

Yurong-pilly (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.

Data Compilation No.2: Other Aboriginal Places of Inner Brisbane, excluding places, see previous section

Sites on the North Side of the River

Ref No.	Current Suburb	Place Type	Reference	Informant	Description/Notes
1	Mitchelton	Camp	Grovely Parish records; see also Nicholas, Isabel. 1984 Nicholson, <i>Grovely Spring Hill: Boolarong</i> , pp.25-26.		"Camped near Grovely House" (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 & Special Schools across Samford Road, which have a creek and ponds at the bottom).
2	Gaythorne/ Mitchelton	Camp	"Aborigines," 1980. <i>Adviser</i> , October, p 31 (Enoggera Library Local Studies folder)		"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)"
2	Gaythorne/ Mitchelton	Camp	JUS/ N239/96/64 (Queensland State Archives) cited in Kerkhove, R. 2015. <i>Aboriginal Campsites of Greater Brisbane: An Historical Guide</i> . Tingalpa: Boolarong Press		(site overlooking the Mitchelton railway station on the Enoggera side, originally owned by Robinson 'Home for Women' Brisbane Courier, 2nd September 1930)
2	Gaythorne/ Mitchelton	Camp	Slaughter, L.E. 1957. "Mitchelton-Grovely: 100 Years of Progress," <i>Progress News</i> , No.4, 30 August, p.1.	L E Slaughter	"in a camp on the banks of the creek, a tribe of aborigines"
3	Alderley	Corroboree Ground	"Enoggera Baptists," 1932. <i>The Telegraph</i> , 2 June, p.6	Mr W. H. Greenfield	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)
4	Alderley	Camp	Combe, P. "Aboriginals of North Brisbane," <i>North-West News</i> 197? In Local History Enoggera/Gaythorne/Alderley MSS. Mitchelton Library	Pat Combe	"Aboriginal camp near Alderley Station swamp"
4	Alderley	Camp	"James and Marie Trackson with others near the Alderley Train Station, 1900," John Oxley Library, Qld State Library Negative Number 9376		[Photo of camp]
5	Newmarket	Corroboree Ground	Lack, C. 1950. "This is Brisbane," <i>The Courier Mail</i> , 1 July, p.2		associated with no. 8

5	Newmarket	Corroboree Ground	"Do you know your Brisbane – Newmarket," 1929. <i>Sunday Mail</i> , 9 June, p.24		Sedgley Park Estate as late as 35 years ago [1894] corroboree after blanket day
5	Newmarket	Corroboree Ground	"Do You Know Your Brisbane – Newmarket," 1929. <i>Sunday Mail</i> , 9 June, p. 24		the bottom of Sedgley Grange "corroboree were frequently held ... Sedgley Park estate"
6	Newmarket	Camp	"Do You Know Your Brisbane – Newmarket," 1929. <i>Sunday Mail</i> , 9 June, p. 24		Camp at...the bottom of Sedgley
7	Newmarket	Camp	Lack, C. 1950 " This is Brisbane," <i>The Courier Mail</i> 1 July, p.2		Camp in Ashgrove terrace
7	Newmarket	Camp	"Accidents and Offences," 1894. <i>The Brisbane Courier</i> , 30 January, p.2		"defendant at a blacks' camp at Ashgrove" [note the date 1894]
7	Newmarket	Camp	"Charming Suburb of Kelvin Grove," 1930. <i>The Brisbane Courier</i> , 23 August, p.9		Ashgrove avenue, at the old tram terminus
8	Newmarket	Corroboree Ground	"The Courier," 1871. <i>The Brisbane Courier</i> , 28 September, p 2		"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]
9	Newmarket	Burial	"Skeleton unearthed," 1926. <i>The Week</i> , 3 December, p.73		skeleton 2 feet underground, Bank St Newmarket [Approximate position on map]
10	Ashgrove	Bora	Kelso Desley & Satina Musumeci, pers comm, 2016-2017; substantiated by Michael Strong (archaeologist)	Kelso Desley & Satina Musumeci (resident families)	Cutting of (top of) High Street and Bank Street; large ring Oakleigh State School oval area.
11	Ashgrove	Camp	Nurdeen Serico, "You Can't Step in the Same River Twice," Barry Skinner et al (ed), <i>Brisbane People and Places of Ashgrove, Brisbane History Group Paper No 21</i> , p 3	Nurdeen Serico (Kabi elder)	Fletcher Parade towards northern bend of creek
11	Ashgrove	Camp	Ithaca Creek State School. 1985. <i>Ithaca Creek State School: Centenary Booklet 1885 – 1985</i> . Bardon: Ithaca Creek Centenary Committee		Near Coopers Camp Road
12	Ashgrove	Camp	Ithaca Creek State School. 1985. <i>Ithaca Creek State School: Centenary Booklet 1885 – 1985</i> . Bardon: Ithaca Creek Centenary Committee		Opposite side of the creek near Fulcher tannery
13	Redhill	Camp	"From Bush Roads to City Streets," 1930. <i>The Brisbane Courier</i> , 21 June, p.11	Mr Carmichael	"Mr. Carmichael a chemist had his home where the Salvation Army Aged Men's Retreat is situated, and blacks camped near by"
14	Kelvin Grove	Camp	"Charming Suburb of Kelvin Grove," 1930. <i>The Brisbane Courier</i> , 23 August, p.9		Hill behind kelvin grove school, overlooking main road and School St near Prospect Terrace. Billy Moffatt and Catchpenny lived here.
15	Windsor	Burial Ground	McCallum, B. 2004 <i>Windsor Wakens</i> , Brisbane: Windsor and Districts Historical Society, p.1.	Forbes family; Ted Tipping	bark coffins in trees, eastern slopes of Elidon Hill (near 5th Avenue Wilston); Sylvester

					Street opposite gates to Reservoir
16	Stafford	Camp	"£38,000 school on abo's old camp," 1949. <i>Sunday Mail</i> , 23 January, p.3		Stafford State School (Grange & Stafford Road junction), probably to Hilary Park original school between church and school road.
17	Stafford	Camp	Mackenzie-Smith, John. 2010. "The Happy Valley of Stafford," in Rod Fisher (ed) <i>Brisbane: Houses, Gardens, Suburbs and Congregations Brisbane History Group Papers No 22</i> , Kelvin Grove: Brisbane History Group, p 178.		
17	Stafford	Camp	JUS/ N239/96/64 (Queensland State Archives) cited in Kerkhove, R. 2015. <i>Aboriginal Campsites of Greater Brisbane: An Historical Guide</i> . Tingalpa: Boolarong Press		Stafford Preschool (Collier & School Streets)
17	Kedron	Camp	"Golden Wedding....," 1930. <i>The Telegraph</i> , 8 March, p.14	Mr. and Mrs. Peter Smith	"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..."
18	Kedron	Fishing Site	"Brisbane's Suburban Beauties....," 1906. <i>The Brisbane Courier</i> , 17 November, p.13	T. Robinson (reminiscin g)	"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"
19	Kedron	Camp	"Bygone Brisbane," 1908. <i>Truth</i> , 29 March, p.3		camped just on Kedron brook where Captain Piper met his death....Mr. Love's (of Isles, Love) house now stands, about 200 yards past the Kedron Park Hotel
19	Kedron	Camp	"The Supposed Poisoning Case," 1896. <i>The Brisbane Courier</i> , 18 August, p.4.		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.
20	Kedron	Corroboree Ground	"Brisbane's Suburban Beauties....," 1906. <i>The Brisbane Courier</i> , 17 November, p.13	T. Robinson (reminiscin g)	"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
20	Kedron	Corroboree Ground	Lack, C. 1938. "When blacks roamed Lutwyche," <i>Sunday Mail</i> , 18 September, p.40		"Large mobs of them [Aboriginal people] periodically camped on the banks of Kedron Brook... Corroborees were common, and the night was made hideous tor

					scattered residents of the neighbourhood. Fantastic figures bedaubed with stripes and dots and wearing head-dresses of opossum skin, grass, and cockatoo feathers, would mince and prance in rhythmic pantomime"
21	Kalinga	Corroboree Ground	Colliver and Woolston. 1985. "Aboriginals in the Brisbane Area," <i>Archaeology Papers</i> 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) (<i>Eucalyptus tereticornis</i>) 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
21	Kalinga	Corroboree Ground	Nunn, E. and Baxter M. et al. 1999. <i>Historical Appraisal: Kalinga Greenspaces</i> . Nundah: Nundah & Districts Historical Society, p.6.	R. Gleadhill	Corroborees were common, "large corroboree" with bonfire at Shaw/ Mercer Park 1903.
22	Kalinga	Camp	Colliver and Woolston. 1985. "Aboriginals in the Brisbane Area," <i>Archaeology Papers</i> 6, Department of Aboriginal and Islanders Advancement, p.4 and 9	R. Gleadhill	A camp site and corroboree ground was located on the bank of Kedron Brook, near a large Blue Gum (in Queensland) (<i>Eucalyptus tereticornis</i>) which is still standing (near Rugby Union Club, Shaw Road, Shaw Park).
23	Kalinga	Camp	Nundah and District Historical Society. 1999. <i>Historical Appraisal of Kalinga Greenspaces</i> . Nundah: Nundah & District Historical Society, p.2.	Peter Bekker's great aunt' 1940s	"camping sites at Kalinga Park"
24	Nundah	Camp	"Down Memory Lane," <i>North side observer</i> ?/9/1983, [news clipping] Nundah MSS, Brisbane City Council Library		corner of Rode Road and Sandgate Road
25	Nundah	Camp	"Down Memory Lane," <i>North side observer</i> ?/9/1983 [news clipping] Nundah MSS, Brisbane City Council Library		And At a small park on the corner of Sandgate and Northgate Roads.
26	Nundah	Camp	Ballard, K. 1995. <i>Geebung Story</i> , Geebung: Kath Ballard p.19	Kath Ballard	"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.
26	Nundah	Camp	"Where Once the Savage Roamed," 1930. <i>The Brisbane Courier</i> , 19 July, p.20		Camp on rise where Nundah cemetery is
27	Hendra	Pullen Pullen	"Local Intelligence," 1863. <i>The Courier</i> , 20 April, p.2		The Brisbane tribe took up their position in Westaway's paddock
28	Eagle Farm	Camp	Ballard, K. 1995. <i>Geebung Story</i> . Geebung: Kath Ballard, p.10.		"The (women's prison) stockade happened to be the largest camping ground of the Bribie tribe... Eagle Farm flats" [116 Lamington Ave]

29	Eagle Farm	Corroboree Ground	"Hamilton and Ascot," 1930. <i>The Brisbane Courier</i> , 27 September, p. 21		Corroboree where the flat of Hamilton meets eagle farm. [approximate position on map]
30	Pinkenba	Camp	Michael Strong (archaeologist), personal communication, 2016	Michael Strong	Next to Gateway Bridge, across from Bulimba Creek mouth. [possible a day camp due to mud flat conditions]
31	Hamilton	Camp	"Local Intelligence," 1863. <i>The Courier</i> , 20 April, p.3		The Durundur and Bribie island tribes were camped at a short distance from each other in Wickham's Scrub
31	Hamilton	Camp	"Whinistance," 1931. <i>The Queenslander</i> , 5 February, p.46	Mr Webster	"Whinistance was, of course, much more isolated in the 'eighties than it is now, and blacks camped on the river land below the house"
31	Hamilton	Camp	Nut Quad. 1907. "Blankets and Blacks in the Fifties," <i>The Queenslander</i> , 1 June, p. 8	Nut Quad [Charles Melton]	Hamilton (the flat near the river just beyond the junction of the Nudgee and Eagle Farm roads
32	Hamilton	Pullen Pullen	"Local Intelligence," 1863. <i>The Courier</i> , 23 February, p.2		When they reached the flat just beyond rock wharf, a battle royal commenced
32	Hamilton	Pullen Pullen	"Desertion of Work...", 1860. <i>Moreton Bay Courier</i> , 7 February, p.2		rock wharf was one mile below breakfast ck, and where the first sea wall started from
32	Hamilton	Pullen Pullen	"Random Sketches by a Traveller...", 1859. <i>The Moreton Bay Courier</i> 16 February, p.3		Between Breakfast Creek and Eagle Farm the land has been partially cleared of the scrub bordering the river
33	Hamilton	Corroboree ground	"Random Sketches by a Traveller...", 1859. <i>The Moreton Bay Courier</i> , 16 February, p.3		Between Breakfast Creek and Eagle Farm the land has been partially cleared of the scrub bordering the river;
34	Hamilton	Fishing Site	"How Bulimba Pioneered Brisbane," 1938. <i>The Courier Mail</i> , 19 February, p.18		"sandbanks below Hamilton were a favourite fishing spots with the blacks"
35	Hamilton	Camp	"The Late Outrage on the Blacks," 1860. <i>The Moreton Bay Courier</i> , 18 October, p.2	Mr William George Chancellor	"I then went up to the top of Londen's hill [Eldernell] in company with police, and there also saw the blacks camp on fire,"
36	Hamilton	Camp	"The Late Outrage on the Blacks," 1860. <i>The Moreton Bay Courier</i> , 18 October, p.2	Mr William George Higginson	"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."
37	Ascot	Camp	Colliver and Woolston. 1985. "Aboriginals in the Brisbane Area," <i>Archaeology Papers</i> 6, Department of Aboriginal and Islanders Advancement, pp.4 and 9	D. Gamble	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
38	Hamilton	Rock Wells	Steele, J. 1972. <i>The Explorers of Moreton Bay</i> , St Lucia: University of Queensland Press, p.125	John Oxley	"a dozen or so native wells" (Steele reconstructs location as Toorak Hill)
39	Hamilton	Camp	"Hamilton and Ascot," 1930. <i>The Brisbane Courier</i> , 27 September, p. p 21	C W Phillips (early settler)	"Hamilton Heights"
39	Hamilton	Camp	Lack, C. 1950. "Hamilton Heights was popular native	Clem Lack (historian)	"On Hamilton heights where 90 years ago aborigines camped in their bark shelters."

			camp," <i>The Courier Mail</i> , 16 September, p.2		
39	Hamilton	Camp	"Old Blacks at the Hamilton. Memories of Mr C.W. Phillips" 1929 <i>The Brisbane Courier</i> 30 March, p. 18		"they bewailed their dead" when "camped at Toorak Hill,"
40	Hamilton	Pullen Pullen	Lack, C. 1950 "Hamilton Heights was popular native camp", <i>The Courier Mail</i> 16 September, p.2		Battle at the corner of Hamilton Road and Toorak Road
41	Hamilton	Fishing Site	"Old Brisbane. Blacks at the Hamilton," 1929. <i>The Brisbane Courier</i> , 30 March, p.18	Mr Phillip	"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."
42	Albion	Camp	"The Late Outrage on the Blacks," 1860. <i>The Moreton Bay Courier</i> , 18 October, p.2	Mr Brown; John Oxley	"The first camp we came to, was about two yards from the road of the river side, and half a mile from the bridge..." "...the number of blacks present was about fifty, and the number of gunyahs about twenty-five"
42	Albion	Camp	Steele, J. 1972. <i>The Explorers of Moreton Bay</i> , St Lucia: University of Queensland Press, pp.127, 152.		Aboriginal camps "not a half mile" from (where we were breakfasting [Oxley] = now Newstead Point) – "many tracks....very numerous."
43	Albion	Corroboree Ground	"Mr J.T. Hill: Young at Ninety-Two," 1926. <i>Queensland Times</i> , 18 December, p 12	Mr J T Hill	"At Breakfast Creek he had some of his first experiences with the blacks, and saw several big corroborees;" [Approximate location on map]
43	Albion	Corroboree Ground	Hacker, D. 2009. <i>Booroodabin: A Sesquicentenary History of Breakfast Creek, Bowen Hills, Newstead and Teneriffe 1823-2009</i> , 2nd Rev Edition, Brisbane: Queensland Women's Historical Association, p.4.		near Breakfast Creek "corroboree place"
43	Albion	Corroboree Ground	"Local Intelligence," 1847. <i>The Moreton Bay Courier</i> , 15 May, p.3		As soon as the tribe to which they [Uncle Marney and Constable] belong became aware of their return, preparations were immediately made for a grand corroboree at Breakfast Creek.
44	Albion	Camp	McCallum, B. 2004 <i>Windsor Wakens</i> , Brisbane: Windsor and Districts Historical Society, p 3.		"the Fiveways Albion" [Abbotsford Rd, Sandgate Rd, Frodsham St]
45	Bowen Hills	Camp	"Local Intelligence," 1963. <i>The Courier</i> , 29 January, p. 2		"Many hundreds" along the southern part (east bank) of Breakfast Creek/ Bowen Bridge (Abbotsford Street) close to road "3 of 4 hundred camped within a radius of four miles of the post office" "camps near breakfast creek and Bowen Bridge"

45	Bowen Hills	Camp	Petrie, C.C. 1904 <i>Tom Petrie Reminiscences</i> Brisbane: Watson, Ferguson, p.27,		Father happened to be out at the Bowen Hills or " Barrambin" camp, (p.27) Barrambin, breakfast creek near railway bridge (p.316) the natives called " Barrambin " (where Mr. P. M. Campbell's house now stands) (p.143)
46	Breakfast Creek	Fishing Weir	Warner 1839 "Survey of Breakfast Ck" Museum of Lands, Mapping and Surveying, Catalogue Number M1076.2		Map graphic showing crossing point and 'fishery'
46	Breakfast Creek	Fishing Weir	'Brisbane 70 Years Ago – Octogenarian's memories'. <i>The Brisbane Courier</i> , 31 July 1924 p 18		"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."
46	Breakfast Creek	Fishing Weir	Clark, W. 1917. "The Brisbane River Seventy Years Ago – Landmarks of Settlement; the Pioneers," <i>The Queenslander</i> , 19 May, p 41		"A shallow part of Breakfast Creek" [refer to map published in Bond 2009]
46	Breakfast Creek	Fishing Site	Petrie, C.C. 1902 "Tom Petrie's Reminiscences, Food," <i>The Queenslander</i> , 30 August, p.472		Breakfast Creek, near where the Enoggera Railway crosses (Barrambin) was a great place for fish. [same place as marked on map]
47	Newstead	Shipworm farm	Petrie, C.C. 1902. "Tom Petrie's Reminiscences, Various Fishing Methods," <i>The Queenslander</i> , 9 August, p. 291	Tom Petrie	Father has seen them made in the Brisbane River, in Breakfast Creek.... [Approximate position on map]
48	Newstead	Camp	"How Newstead was Selected," 1878. <i>The Brisbane Courier</i> , 29 August, pp. 2-4		Newstead Point
49	Newstead	Burial Ground	Steele J. 1983. <i>Aboriginal Pathways</i> . St. Lucia: University of Queensland, p. 125;		carved tree shown to Dunmore Lang at Newstead 1845
49	Newstead	Burial Ground	Bond, A. 2009 <i>The Statesman, the Warrior and the Songman</i> Nambour: Interactive Community Planning Australia Inc, p. 29.	Alex Bond (Kabi elder)	Oral tradition that elders were interred across the creek at what is now Newstead House.
50	Herston	Pullen Pullen	Petrie, C.C. 1904. <i>Tom Petrie Reminiscences</i> . Brisbane: Watson Ferguson, p.35, 55	Tom Petrie	York's Hollow (the present exhibition grounds) used by coastal tribes and paired with Pine river bora ring
50	Herston	Pullen Pullen	Petrie, C.C. 1904. <i>Tom Petrie Reminiscences</i> . Brisbane: Watson, Ferguson, p.164	Tom Petrie	"Father remembers at York's Hollow (the Exhibition) about eight hundred blacks gathered from all parts." Tom's brother injured
50	Herston	Pullen Pullen	"Sydney," 1845. <i>Launceston Examiner</i> , 29 March, p. 6		"Upwards of 200 blacks of the Wide Bay and seacoast tribes had a great fight with the Brisbane tribes." Man injured
50	Herston	Pullen Pullen	"Wars of the Aborigines," 1850. <i>The Moreton Bay Courier</i> , 8 June, p.3		1 May 1850, fight at York's Hollow. "Ningy Ningy, Logan Blacks and Brisbane Blacks"
50	Herston	Pullen Pullen	"Local Intelligence," 1863. <i>The Courier</i> , 29 January, p. 2		By Breakfast Creek, Bowen Bridge near road
51	Herston	Corrobbore e Ground	"Local Intelligence. The Aborigines – Inquiry," 1847. <i>The</i>		Four tribes assembled for the purpose of a corroboree. 300-400 people.

			<i>Moreton Bay Courier</i> , 13 February, p.2		
52	Herston	Camp	Nut Quad. 1907. "Blankets and Blacks in the Fifties," <i>The Queenslander</i> , 1 June, p. 8	Nut Quad [Charles Melton]	at York's Hollow (the gully which runs through Victoria Park towards the Acclimatisation Society's grounds),
52	Herston	Camp	Petrie, C.C. 1904. <i>Tom Petrie Reminiscences</i> . Brisbane: Watson, Ferguson p.35	Tom Petrie	York's Hollow (the present exhibition grounds)
53	Fortitude Valley	Camp	"Truth to tell," 1941. <i>Truth</i> , 17 August, p.20		Camp in bamboo swamp Water Street
54	Fortitude Valley	Camp	Nut Quad. 1906. "The late Mr. John Hargrave," <i>The Queenslander</i> , 17 November, p.21	Nut Quad [Charles Melton]	Valley Corner [Brunswick and Wickham]
55	Fortitude Valley	Camp	"Emporiums where immigrants farmed," 1933. <i>The Telegraph</i> , 29 March, p.6		Day Camp on corner of Brunswick and Ivory, Chased across Breakfast Creek at sundown
56	Teneriffe	Camp	"Old Brisbane. Blacks at the Hamilton," 1929. <i>The Brisbane Courier</i> , 30 March, p.18	Mr Phillip	"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."
56	60eneriffe	Camp	New Farm and District Historical Society, 2009 <i>Tides of Teneriffe</i> , New Farm: New Farm and District Historical Society, p. 7	New Farm Historical Society	"lagoons - crater lake type things - down Beetson Street and the Aboriginal people would gather round those lagoons" [Corroboree?]
57	Teneriffe	Burial Ground	Santina Musumeci. (p.c. Ray Kerkhove)	Rodney Chambers (old resident)	Upper Beetson Street & Teneriffe Park burial.
58	Teneriffe	Camp	Bli-Bli Pin 1921 "To the Editor" <i>The Brisbane Courier</i> , 2 February 1921, p.8.		Camp at Gas works at Bulimba [renamed Newstead Gasworks later]
59	Springhill	Camp	"Death of Mr John Singer," 1911. <i>The Brisbane Courier</i> , 25 March, p.13	Mr John Singer	"He, settled on Spring Hill (then a blacks' camping ground)" November 1862
59	Springhill	Camp	"A vision of 70 years ago," 1924. <i>The Brisbane Courier</i> , 28 July, p.42		"Leichhardt-street and Gregory-terrace (Spring Hollow) was bush, and the slopes on either side were used by the blacks as camping places"
60	Roma Street	Camp	Petrie, C.C. 1904. <i>Tom Petrie Reminiscences</i> . Brisbane: Watson, Ferguson.		Camps at Petrie Tce, Spring Hill and Normanby
60	Milton	Camp	"Memories of Brisbane and New South Wales," 1924. <i>The Brisbane Courier</i> , 28 June, p.1	"Pioneer of 1855, Mr. "Ned" Moore of Milton"	'Where Christ Church, Milton, now stands was a great camping ground.'
60	Roma Street	Camp	"Spring Drays in Queen Street," 1935. <i>The Courier Mail</i> , 4 January, p.18	Mrs Bevington	"I remember well seeing blacks camped on Roma Street Hill, where the station now stands."

60	Roma Street	Camp	"67 Years in Queensland," 1931. <i>The Brisbane Courier</i> , 10 January, p.21	Jane Faulkner	Jane Faulkner was only 14 [in 1865] then but, she can well remember the tribes of aboriginals who camped on the site now occupied by Roma-street Station.
61	Roma Street	Pullen Pullen	Petrie, C.C. 1904. <i>Tom Petrie Reminiscences</i> . Brisbane: Watson, Ferguson. pp.35, 55		Pullen used by the inland tribes paired with Samford ring
62	Spring Hill	Burial	"Memories of Brisbane and New South Wales," 1924. <i>The Brisbane Courier</i> , 28 June, p. 16	Pioneer of 1855. Mr. "Ned" Moore, of Milton	in a gully about where the old Petrie-Terrace School ground is, I was shown a dead aboriginal. He was rolled up in a sheet of bark, and placed across two branches of a tree
63	City	Camp	"The Old Then and the New Now," 1910. <i>The Brisbane Courier</i> , 12 November, p. 13	Nut Quad [Charles Melton]	"the spot upon which the Cathedral stands was at times the site of a camp of aboriginals. This was not surprising, as the home of the Petrie family was only a few yards distant" - St John's Cathedral, between Queen and Ann Streets
64	Springhill	Camp	"The Congregational Church," 1909. <i>The Queenslander</i> , 7 August, p.19	Dr Hobbs	The hill was heavily timbers, while the present Wickham terrace was a forest, and frequently the site of a black' camp."
64	Springhill	Camp	"Early Days," 1933. <i>The Brisbane Courier</i> , 9 January, p.10	Tom Clancy	"The blacks' main camp at this time was in the "bush" near the old windmill" (now the Observatory on Wickham Terrace).
64	Springhill	Camp	"Bygone Brisbane," 1908. <i>Truth</i> , 29 March, p.3		"The blacks were up there between Windmill Hill and Mr Spence's place" (the stonemason)
64	Springhill	Camp	"Tom Petrie's Reminiscence," 1902. <i>The Queenslander</i> , 25 October, p.920	Tom Petrie	"natives had a camp—a little above the present Wickham-terrace Presbyterian Church" [2nd presb. resumed by the rail]—inquest of Omoly
65	City	Burial	Cumbræ Stewart, 1923. "Sketcher: Brisbane Botanic Gardens," <i>The Queenslander</i> , 14 July, p. 11	Charles Fraser	"This day was appropriated to the examination of a valley N.E. from Brisbane Town, by which this settlement is at present supplied with water. In this spot, which I found most fertile, was shown to me an extraordinary cemetery. if it may be so termed, of the aboriginal natives. It consisted of the hollow trunk of a dead eucalyptus in which were de-positd human bones of all ages, consisting of leg, thigh, and arm bones, vertebrae, and some fragments of crania, all mingled together. I was informed that many of the skulls had been previously, carried away by scientific persons."
66	City	Pullen Pullen	"Local Intelligence," 1846. <i>The Moreton Bay Courier</i> , 25 July, p.3		kangaroo point and on the opposite side of the river, below Petrie's House

67	City	Camp	Sandy & Bonner oral tradition. (p.c. Ray Kerkhove)		"the spot (Old Government House) whereon they stood was a blacks' camping-ground" supported by archaeological evidence uncovered by Michael Strong
68	Bardon	Camp	Manfred Cross, "Pages from the Past of Bardon", Ashgrove Library Local Studies, p.2 [unpublished manuscript]	Mrs Lucy Tate (c.1890s)	"aborigines camping at Cobblers Flat (Bowman Park)" (nb the camp's location is already acknowledged on BCC signage at the park).
68	Bardon	Camp	"Passing of the Pioneers," 1914. <i>The Queenslander</i> , 21 November, p.14		cobbler's flat near terminus of Paddington tram
69	Paddington	Camp	"Days when the blacks roamed in Paddington," 1938. <i>Sunday Mail</i> , 20 March, p.40		Armstrong Paddock (Armstrong Terrace)
70	Bardon	Camp	"Mrs Brighthouse," 1930. <i>The Week</i> , 12 December, p.17	Mrs Brighthouse	"Rutledge's Hill [Paddington water tower, Garfield drive... site of a black's camp"
71	Paddington	Camp	"Milton and Rosalie," 1931. <i>The Brisbane Courier</i> , 30 May, p.19		"the aboriginals in their camps on Baroona Hill." Baroona Hill = 90 Howard Street Rosalie (JOL Collection: A T Miles, <i>A History of Rosalie</i> (1978), p.5.). [checked, this is already located on Howard St which is now located in Paddington]
72	Milton	Camp	"Death of Rosalie Identity," 1904. <i>The Telegraph</i> , 28 September, p.6		"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"
73	Milton	Camp	"A Station Homestead Celebrates Its Centenary," 1954. <i>The Courier Mail</i> , 20 March, p.2		Milton House on McDougall Street. "Many blacks were camped close to the homestead"
74	Milton	Camp	"Aboriginals and Liquor," 1892. <i>The Telegraph</i> , 27 April, p.4		"arrested Pompey at a black's camp in Cribb's paddock, about half-a-mile from the Castlemaine Brewery"
75	Auchenflower	camp	"Brisbane's Historic Homes LXXVII – Rathdonnell," 1931. <i>The Queenslander</i> , 8 October, p.35		"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"
76	Auchenflower	Corroboree Ground	"Brisbane's Historic Homes LXXVII – Rathdonnell," 1931. <i>The Queenslander</i> , 8 October, p.35.		"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. "
77	Toowong	Corroboree Ground	"Montville Centenarian," 1942. <i>Nambour Chronicle</i> , 28 August, p.5	Montville Centenarian, MRS. RUTH LAVERICK	"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."

78	Toowong	Camp	"Toowong woman dies at 90," 1947. <i>The Telegraph</i> , 11 January, p.5	Mrs Martha Jackson	"A black's camp on Sandy Creek at a spot now part of the Brisbane Boys College grounds, Toowong"
79	Toowong	Camp	John Oxley journal in Steele, J. 1972. <i>The Explorers of Moreton Bay</i> . St Lucia: University of Queensland Press, p.67	John Oxley	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..
79	Toowong	Camp	Watson, F.J. 1943 Ltr to Sydney May 17/5/1943. QSA Item 489477		on the rise on the Brisbane side of Toowong Railway Station.
80	Taringa	Camp	"Junior Award," 1933. <i>Sunday Mail</i> , 12 February, p.22		In the early days blacks used to wander about Taringa and the One-tree Hill locality. They used to camp near the present railway bridge, for here was a much-needed spring of water
80	Taringa	Camp	"Local Intelligence," 1863. <i>The Courier</i> , 9 Feb, p 2		"the blacks' camp, a little beyond Mr. It. Cribb's, on the Moggill Road" (Cribbs occupied a rise by the Toowong Creek)
81	Taringa	Healing Camp	"Junior Award," 1933. <i>Sunday Mail</i> , 12 February, p.22		"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."
82	St Lucia	Camp	"Historic School to be removed," 1936. <i>The Courier Mail</i> , 25 January, p.10		"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 spearing fish"
82	St Lucia	Camp	"Veteran Pioneers. Long Pocket," 1917. <i>The Telegraph</i> , 20 February, p.6		"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"
83	St Lucia	Fishing Site	"Historic School to be removed," 1936. <i>The Courier Mail</i> , 25 January, p.10;	Charles Lane	"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 spearing fish"
84	Indooroopilly	Pullen Pullen	"The Early Days," 1933. <i>The Brisbane Courier</i> , 9 January, p.10	Mr Clancy	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"
85	Indooroopilly	Rainmaking Site	Grant Swan, E. 1928. "The Rainbow: Aboriginal Legends," <i>Sunday Mail</i> , 29 January, p.3	E. Grant Swan	..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.

					[Please see Place Name Document for more information]
86	Indooroopilly	Camp	Woolard, D. 2005 "Moore Park," Robin Trotter (ed) <i>Indooroopilly & District Historical Society – History Papers & History Notes, 2002-2003</i> . Indooroopilly: Indooroopilly & District Historical Society, ;p.49	Doreen Woolard (old resident)	within what is now Moore Park (Indooroopilly)
87	Indooroopilly	Bora ground	Woolard, D. 2005 "Land's Resting Paddock. 100 acres known locally as Land's Paddock," in Robin Trotter (ed) <i>History Papers and History Notes 2002-2003</i> . Indooroopilly: Indooroopilly & District Historical Society, p 51.	Doreen Woolard (old resident)	A bora ring also lay very close to the Mt Coot-tha forest border (Blackstone Street, formerly Land's Paddock)
88	Mount Coot-tha	Pullen Pullen	"Romance in real Australia," 1950. <i>Colonial Times</i> , 24 May, p.4		"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
89	Mount Coot-tha	Burial	"An Aboriginal Skull," 1905. <i>The Brisbane Courier</i> , 4 March, p.4		A watercourse and the bottom of Mount Coot-tha, washed down. [Approximate Location on Map]
90	Mount Coot-tha	Bora Ring	Andrews, A. and Job, E. 2006 "A Lifetime of Memories" in Chamberlain, L. and Salter, L. <i>Toowong: Down the River Road</i> . Toowong: Toowong and District Historical Society Inc., p.67-68.	Alice Andrew (Early Resident 1880s)	Map graphic showing location. States bora wasn't used instead "they'd gone further out".
91	Fig Tree Pocket	Bora ring/ Corroboree Ground	Mandalay Progress Assoc. 1998. <i>In search of a remarkable fig tree</i> . Fig tree Pocket: Mandalay Progress Assoc, p.12		Where a lagoon is now at 346 Jesmond Road. Local resident witnessed corroborees there. 'probably not an initiation ring'.
92	Fig Tree Pocket	Sacred Site	"Diamond Jubilee of Fig tree pocket school," 1931. <i>Sunday Mail</i> , 30 August, p.20		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

Sites on the South Side of the River

Ref No.	Current Suburb	Place Type	Reference	Informant	Description/Notes
93	Bulimba	Camp	Norm Love, President, Bulimba Historical Society, (p.c. with Ray Kerkhove, 9 Oct 2017)	Norm Love	Western side Johnston Street
94	Bulimba	Camp	"Natives frightened housewives at Bulimba in the 70's," 1950. <i>The Courier Mail</i> , 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."
94	Bulimba	Camp	"Old Blacks at the Hamilton. Memories of Mr C.W. Phillips," 1929. <i>The Brisbane Courier</i> , 30 March, p.18	Mr C. W. Phillips	a camp by the river at the end of Apollo Street (old Bulimba Ferry wharf)
95	Bulimba	Camp	"90th Birthday To-Day Mrs Alec Thomson," 1935. <i>The Courier Mail</i> , 28 November, p.20;	Andrew Johnston, early resident	"In those days blacks were camping on Bulimba Hill"
96	Bulimba	Corroboree Ground	Johnston, W.C. 1918 "Old Bulimba," <i>Historical Society of Queensland Journal</i> Vol. 5, p.14.		"...the hill top [Bulimba Hill] nearby was the camping and corroboree grounds of the blacks"
97	Bulimba	Camp	Bulimba Electorate Centenary Committee. 1959. <i>History of the Bulimba electorate 1859-1959: including the districts of Bulimba, Hawthorne, Norman Park, Morningside, Cannon Hill, Murarrie, Tingalpa and Hemmant</i> . Brisbane: Cranbrook Press, p.12	Arthur Manley	"Blacks camps which existed in the lower end of Brisbane Street"
98	Bulimba	Camp	St Peter & Paul Parish. 1976. <i>The Growth of the Catholic Community at Bulimba 1896-1976</i> . Bulimba: St Peter & Paul Parish, p.2.		Riding Road near St Peter & St Paul's Catholic school: "a large native camp existed on Baldwin's Hill until the turn of the century"
99	Bulimba	Camp	Daniel Baldwin's photograph of a camp, c.1900 (Bulimba Historical Society), published in Currie and Brown (Aust) 2008. <i>Bulimba Barracks, Brisbane: Heritage Assessment</i> . Sydney: GML Heritage p.9	Daniel Baldwin	Lagoons, Bulimba Barracks
100	Bulimba	Camp	Irvine, Elizabeth & Baker, Peter. 2002. <i>Bulimba Biography: Facts, tales and rumours from a character area of Brisbane</i> . Bulimba: Elizabeth Irvine & Peter Baker, p.8.		the camp at Oxford Street; the ridge towards Bulimba State School, Wentworth Parade (now a roundabout)
101	Bulimba	Burial Ground (men's)	Norm Love, President, Bulimba History Society, pers comm, 26 Sept & 9 Oct 2017 & unpublished (Bulimba District Historical Society), Andrew Johnston Jnr, 1972, Bay's Biography: Memoirs of Andrew Johnson Junior; and Henderson family memoirs (Bulimba History Society).	Andrew Johnston, Henderson family	burial ground for men in the gully behind Bulimba State School (between McIlwraith Avenue and Wentworth Parade)

102	Bulimba	Fishing Weir	Johnston, Andrew. "Bay's Story of His Life" Bulimba Historical Society, p.14 [unpublished manuscript]		"flood gates" a wooden fish trap built by the local Aboriginal people."
103	Bulimba	Camp	Bulimba Electorate Centenary Committee. 1959. <i>History of the Bulimba electorate 1859-1959: including the districts of Bulimba, Hawthorne, Norman Park, Morningside, Cannon Hill, Murarrie, Tingalpa and Hemmant</i> . Brisbane: Cranbrook Press, p.12	Arthur Manley	"Blacks camps which existed in ...the Riding Road area, which was then known as the 'Gambetta estate.'"
103	Bulimba	Camp	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		At Yam Bridge over Pashen Creek
104	Hawthorne	Camp	Bulimba Electorate Centenary Committee. 1959. <i>History of the Bulimba electorate 1859-1959 : including the districts of Bulimba, Hawthorne, Norman Park, Morningside, Cannon Hill, Murarrie, Tingalpa and Hemmant</i> . Brisbane: Cranbrook Press, p.17	Mrs Daniels	a large aboriginal camp existed in the area now Hawthorne Park
105	Bulimba	Corroboree Ground	"Natives frightened housewives at Bulimba in the 70's," 1950 . <i>The Courier Mail</i> , 23 September, p.2	George Crouch	They held their corroborees on the site of the Brisbane Graving Dock
106	Colmslie	Burial Ground (women's)	Turner-Jones, D. 1990. <i>The Island: A Study of Bulimba</i> . Balmoral: Balmoral State High School, Bakery Press	George Crouch	"the gins burial ground" in tangled thicket, Cairncross Paddock
107	Colmslie	Camp	"Golden Wedding," 1941. <i>The Courier Mail</i> , 10 March, p.9	Mr. and Mrs. J. E. Negus	"50 blacks who were at that time camped at Colmslie."
108	Murarrie	Bora	Archaeo. 2004. <i>Cultural Heritage Survey and Assessment for the Proposed Brisbane Gateway Upgrade Project, South East Queensland</i> . Ashgrove: Archaeo Cultural Heritage Services, June, pp. 29-30.	Mr Shaffery cited by Norma Richardson Qld Mus	Meeandah Island according to early archaeological reports (Posonov) but Archaeo: "top of small hill" 50 metres east of Gateway. "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" [this would put it on the western side of Bulimba ck]
109	Bulimba ck	Camp	"Our Farms and Gardens," 1872. <i>The Telegraph</i> , 28 December, p.3		"mouth of the creek, on the headlands of which is Mr. Christopher Porter's homestead. The aborigines, whose gunyahs many years ago marked out their camping grounds on this shore, named the locality Mooraree."

109	Bulimba ck	Camp	"The Courier," 1870. <i>The Brisbane Courier</i> , 27 January, p.2		"a party of police proceeded yesterday to an extensive camp at Doughboy, which they broke up"
109	Bulimba ck	Camp	Morningside Primary School history paper in "Local History" (folder), Bulimba Local Studies Unit, Bulimba Library [unpublished manuscript]		Between Paringa and Riverview roads where the Borthwick Meatworks
110	Murarrie	Resource Area	"Local History" (folder), Bulimba Library Local Studies, p. 22. [unpublished manuscript]		Ochre and sandstone, Borthwicks Meatworks area
111	Cannon Hill/ Tingalpa	Camp	"How Bulimba Pioneered Brisbane," 1938. <i>The Courier Mail</i> , 19 February, p.18	Mr & Mrs Johnston	"last corroboree of any importance was in 1872, when between 100 to 300 blacks from Brisbane and Moreton Bay tribes met at Tingalpa, the camp being on the high ground near the Richmond Bridge." [where Wynnum road crosses Bulimba Creek]
112	Cannon Hill/ Tingalpa	Corroboree Ground	"Mr. and Mrs. James Johnston: A Pioneer Sketch," 1910. <i>The Queenslander</i> , 26 February, p.8		last corroboree on Johnston's paddock Tingalpa.
113	Kangaroo Point	Hunting corral	"Kangaroo Point," 1930. <i>The Brisbane Courier</i> , 24 May, p.14		"...place into which kangaroos were herded by the blacks"
114	Kangaroo Point	Corroboree Ground	"Domestic Intelligence," 1847. <i>The Moreton Bay Courier</i> , 19 June, p.2		"Amity Point and Settlement tribe re-enacted the wreck of the sovereign steamer. The Amity tribe being the principle actors." "Opposite to Kangaroo Point" [this was right after they received brass plates for saving the people of the sovereign]
114	Kangaroo Point	Pullen Pullen	"Domestic Intelligence," 1847. <i>The Moreton Bay Courier</i> , 19 June, p.2		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
114	Kangaroo Point	Pullen Pullen	"Local Intelligence," 1846. <i>The Moreton Bay Courier</i> , 25 July, p.3		kangaroo point and on the opposite side of the river, below Petrie's House
115	Kangaroo Point	Burial Ground	Clark, W. 1916. "Aboriginal Reminiscences," <i>The Queenslander</i> , 14 October, p.41	William Clark	Skulls 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)

115	Kangaroo Point	Burial Ground	Spinaze, M. 1997. <i>From Kangaroos to Cargo Ships – A Short History of Kangaroo Point 1823-1996</i> . Herston: Queensland Women's Historical Association, p.1.		Skull found on river terrace
116	East Brisbane	Camp	"Letters to the Editor," 1931. <i>The Brisbane Courier</i> , 6 August, p.19	James Darragh	"There was a blacks' camp opposite Mowbray Park"
116	East Brisbane	Camp	Woodrows, F.W. 1931. "Half a Century Ago - Kangaroo Point and East Brisbane," <i>Sunday Mail</i> , 20 September, p.20	Mrs F W Woodrows	close to Wellington Road
116	East Brisbane	Camp	Spinaze, M. 1997. <i>From Kangaroos to Cargo Ships: A Short History of Peninsula Kangaroo Point 1823 to 1996</i> . Bowen Hills: Queensland Women's Historical Association, p.1		River end of Wellington Road.
117	East Brisbane	Camp	"An Aboriginal Fight in the Fifties," 1907. <i>The Queenslander</i> , 4 May, p.42		"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"
118	Norman Park	Camp	Bulimba Electorate Centenary Committee. 1959. <i>History of the Bulimba electorate 1859-1959: including the districts of Bulimba, Hawthorne, Norman Park, Morningside, Cannon Hill, Murarrie, Tingalpa and Hemmant</i> . Brisbane: Cranbrook Press, p.23	Mrs Beattie	Aboriginal camps existed in the Gillam street area
118	Norman Park	Camp	Nut Quad. 1907. "Blankets and Lacks in The Fifties," <i>The Queenslander</i> , 1 June, p.9	Nut Quad [Charles Melton]	Norman Creek
119	Norman Park	Corroboree Ground	Bulimba Electorate Centenary Committee. 1959. <i>History of the Bulimba electorate 1859-1959: including the districts of Bulimba, Hawthorne, Norman Park, Morningside, Cannon Hill, Murarrie, Tingalpa and Hemmant</i> . Brisbane: Cranbrook Press, p.23	Mrs Beattie	Corroborees held of banks of River
120	Coorparoo	Burial	"Skulls From Rubbish Dump Identified," 1938. <i>The Courier-Mail</i> , 26 February, p.6		Bottomley Park
121	Woolloongabba	Corroboree Ground	Slaughter, L.E. 1953. "Norman Creek (Brisbane) and Surroundings," <i>Journal of the Royal Society Queensland</i> 5 (1): 849-860		"Up to the early 1860's the site of the Cricket Ground at Woolloongabba ... were favoured corroboree grounds for the local aborigines"
122	Woolloongabba	Camp	"Mr. Whitworth's Narrative," 1923. <i>The Telegraph</i> , 8 September, p.16		"There was a blacks' camp near the site now occupied by the Broadway Hotel" [93 Logan Road].
123	Woolloongabba	Camp	"Death Last Night of Mr. F.W. Tritton," 1947. <i>The Telegraph</i> , 14 March, p.2		"Today F. Tritton Pty. Ltd. employs about 200 hands. The firm's original premises at South

					Brisbane adjoined an aborigines' camp where corroborees were held in the moonlight." (cnr of Gibbon and Stanley Sts)
124	Woolloongabba	Bora Rings	Clark, W. 1916. "Sketcher: Aboriginal Ceremonies. The Bora Grounds," <i>The Queenslander</i> , 9 December, p.8	William Clark	Initiation bora ring located on Merton and Inkerman Streets
124	Woolloongabba	Bora Rings	Clark, W. 1909. "A Jubilee Retrospect: The City of South Brisbane," <i>The Queenslander</i> , 7 August, p.21	William Clark	"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."
125	Woolloongabba	Pullen Pullen	Clark, W. 1916. "Sketcher: Aboriginal Reminiscences," <i>The Queenslander</i> , 14 December, p.41		"... present site of the railway goods shed"
126	Woolloongabba	Camp	Nut Quad. 1907. "Blankets and Blacks in the Fifties," <i>The Queenslander</i> , 1 June, p.10	Nut Quad [Charles Melton]	One-mile Swamp (near present Clarence Hotel)
127	South Brisbane	Camp	"When Woolloongabba was wattle-scented," 1915. <i>The Brisbane Courier</i> , 10 July, p.12		"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"
128	South Brisbane	Camp	"When Woolloongabba was wattle-scented," 1915. <i>The Brisbane Courier</i> , 10 July, p.12		"In the early fifties native blacks camped in their bark and bough gunyas ... on the slanting sides of Cumberquopa."
128	Mater Hill	Camp	"Old Landmarks," 1935. <i>Sunday Mail</i> , 16 June, p.6		"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."
129	West End	Corroboree Ground	Slaughter, L.E. 1953. "Norman Creek (Brisbane) and Surroundings," <i>Journal of the Royal Society Queensland</i> 5 (1): 849-860		"Up to the early 1860's the site of ... the Pineapple Paddock in Baynes Street were favoured corroboree grounds for the local aborigines."
130	Highgate hill	Camp	"When Woolloongabba was wattle-scented," 1915. <i>The Brisbane Courier</i> , 10 July, p.12		In the early fifties native blacks camped in their bark and bough gunyas under the trees at the foot of Highgate Hill,
131	West End	Camp	"Aviation," 1930. <i>The Queenslander</i> , 24 July, p.22	Mr Stanton	"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" [possibly Victoria street]
132	West End	Camp	Nut Quad. 1907. "Blankets and Blacks in the Fifties," <i>The Queenslander</i> , 1 June, p.9	Nut Quad [Charles Melton]	"...on the edge of the dense jungle scrubs which then fringed the river at Hill End

133	Dutton Park	Camp	Mackenzie, A. 2006. <i>Memories along the Boggo Track</i> . Brisbane: Boolarong Publications, p.11		a camp on the same ridge later occupied by Dutton Park Primary School and Boggo Road jail"
134	Fairfield	Camp	William Clark, No. 29, c.1915, Melton News clippings Book, Royal Historical Society Queensland [unpublished manuscript]	William Clark	towards today's Fairfield Railway Station
134	Fairfield	Camp	Nut Quad. 1907. "Blankets and Blacks in the Fifties," <i>The Queenslander</i> , 1 June, p.8	Nut Quad [Charles Melton]	near the site of the present Fairfield 'Railway Station
135	Annerley	Camp	"Early Days of Annerley," 1932. <i>The Brisbane Courier</i> , 27 January, p.10.		"A camp of aboriginals along the Ekibin-road near the first small creek"
136	Yeronga	Camp	Mackenzie, A. 1993. <i>Memories along the Boggo Track</i> . Boolarong Publications Brisbane, p.1.		"... along the riverside" - perhaps towards the Esplanade [Position Approximate on Map]
137	Camp Hill	Camp	"Camp Hill, Old and New," 1930. <i>The Brisbane Courier</i> , 12 July, p.21		"Blacks camped on the slope of the hill Pampling Streets"
138	Carindale	Bora	"The Name Doboï," 1929. <i>The Brisbane Courier</i> , 13 June, p. 9.		"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]
138	Carindale	Corroboree Ground	"Camp hill was an over-night camp for Cleveland Farmers," 1950. <i>The Courier Mail</i> , 8 July p.3		"... who had a corroboree ground at Belmont near the site of the wool scouring works."
139	Carindale	Camp	Wall, C. "Redefining Aboriginal Pathways within Greater Area Brisbane Report" Wynnum: Wanyiram Pty Ltd, p.56	Uncle Bob Anderson	"Corner of Old Cleveland Road and Bridgnorth St... Aboriginal camp there as well. There are still a lot of cunjevoi, a healing plant"
140	Belmont	Corroboree Ground	Archaeo. 2004. <i>Cultural Heritage Survey and Assessment for the Proposed Brisbane Gateway Upgrade Project, South East Queensland</i> . Ashgrove: Archaeo Cultural Heritage Services, p. 30.		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]
141	Stone's Corner	Burial	"Skeleton Unearthed," 1924. <i>The Brisbane Courier</i> , 1 August, p.6	Hugh Peters	"levelling a large ant bed in the backyard of his residence in 2nd avenue, Mt Pleasant, when he unearthed a human skeleton... Coorparoo police... male aboriginal... natural causes about 40 or 50 years ago." [there was a 2nd avenue in Coorparoo, could also be a typo for Circular Ave"
141	Stone's Corner	Burial	"After Fifty Years, Skeleton Unearthed," 1924. <i>The Daily Mail</i> , 1 August, p.7		a skeleton was found at the 'Second Avenue' (Murton Avenue?) in what was then Holland Park Estate

141	Stone's Corner	Burial	"Skeleton Unearthed," 1924. <i>The Brisbane Courier</i> , 1 August, p.6	2nd, avenue mt pleasant near Coorparoo [Coorparoo]
142	Stone's Corner	Corroboree Ground	Wall, C. 2008. <i>Redefining Pathways within Greater Brisbane Area – Report</i> . Wynnum: Wanyiram, p.106	beyond (east of) the junction of Gordon Street and Logan Road (Stones Corner)
143	Stone's Corner	Camp	Wall, C. 2008. <i>Redefining Pathways within Greater Brisbane Area – Report</i> . Wynnum: Wanyiram, p.106	junction of Gordon Street and Logan Road (Stones Corner)
144	Holland Park	Corroboree Ground	"Do You Know Your Brisbane? – Greenslopes and Holland Park," 1929. <i>Sunday Mail</i> , 14 July, p.23	Mount Pleasant was a particularly favoured haunt of the blacks, who used to hold their corroborees in the vicinity, and as late as the '90's, staged corroborees where Raff-avenue now junctions with Logan-road
144	Holland Park	Corroboree Ground	"Do You Know Your Brisbane? – Greenslopes and Holland Park," 1929. <i>Sunday Mail</i> , 14 July, p.23	staged corroborees where Raff-avenue now junctions with Logan-road
144	Holland Park	Corroboree Ground	Lack, C. 1950. "This is Brisbane: Mt Gravatt natives were dangerous," <i>The Courier Mail</i> , 26 August, p.2	"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"
145	Holland Park	Camp	Lack, C. 1950. "This is Brisbane: Mt Gravatt natives were dangerous," <i>The Courier Mail</i> , 26 August, p.2	"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"
145	Holland Park	Camp	Robinson, G. 1991. <i>Mt Gravatt – Bush to Suburb</i> , 3rd Edition. Brisbane, Gwen Robinson, p. 3	Mott Park along Motts Creek (Abbotsleigh Street was formerly a body of water)
145	Holland Park	Camp	"From Bush to Suburb," 1930. <i>The Brisbane Courier</i> , 5 July, p.9	"King Jacky" and "Queen Mary," with 'Lumpy Billy" as one of the chief subjects, held sway on the creek at the approach of the Holland Reserve"
146	Holland Park	Camp	O'Brien, J. & Dean, G.D. 1976. <i>A history of Wellers Hill, Tarragindi and Ekibin 1850-1976</i> . Weller Hill State School and James Ferguson, p. 53.	"In the wattle scrub opposite the Holland Park Hotel, between Logan Road and the present playing field."
147	Holland Park	Camp	Robinson, G. 1991. <i>Mt Gravatt – Bush to Suburb</i> , 3rd Edition. Brisbane, Gwen Robinson, p. 3	Glindemann Park – along the Logan Road Creek
148	Mt Gravatt	Sacred Creek	Robinson, G. 1991. <i>Mt Gravatt – Bush to Suburb</i> , 3rd Edition. Brisbane, Gwen Robinson, p. 2,3	Logan Road Creek along Glindemann Park was also said to have spiritual significance. "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

					Park), flower the Logan Road Creek... one section of its banks based a burial ground and corroboree were held on the present site of Mott Park" [is this the ck that flows into Mott Park or the ck further south?]
149	Mt Gravatt	Camp	Robinson, G. 1991. <i>Mt Gravatt – Bush to Suburb</i> , 3rd Edition. Brisbane, Gwen Robinson, p. 3		the hilltop that is today Selborne, Springwood and Grenfell Streets [probably extending to Drury Lane and Eyre Streets].
150	Mt Gravatt	Sacred Springs and Caves	Scurr, A.T. "The Last 150 Years: Mt Gravatt 1825-1975." Mt Gravatt Local Studies Unit (Mt Gravatt Library).		Important springs, caves and crevices in hills of Mt Gravatt, Mt Thomspson and Holland Park
151	Mt Gravatt	Sacred Peak	Robinson, G. 1991. <i>Mt Gravatt – Bush to Suburb</i> , 3rd Edition. Brisbane, Gwen Robinson, p.20	Mrs L. Cush, Mc Donald and Rackley	A legend of two 'dragons' fighting to the death. An old man, god of volcanos, emerged from the mountain, commanding the surviving dragon to protect the mount until he emerges again. [see similar legends from the region about old man/lizards or snake gods who inhabit mountain tops.]
152	Annerley	Camp	Wall, C. 2008 <i>Redefining Pathways within Greater Brisbane Area – Report</i> , Wynnum: Wanyiram, p.118	S A Latham	Franklin and Horatio Streets area
152	Annerley	Camp	O'Brien, J. & Dean, G.D. 1976 <i>A history of Wellers Hill, Tarragindi and Ekibin 1850-1976</i> , Weller Hill State School and James Ferguson, p. 53.		Franklin and Horatio Streets area
153	Tarragindi	Bora Ground	Mackenzie, A. 1993. <i>Memories along the Boggo Track</i> . Brisbane: Boolarong Publications, p.1,		between Cavan/Hamlet Street and Tarragindi Road
153	Tarragindi	Bora Ground	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.	Michael Strong (archaeologist)	Bora rings existed at Tarragindi, Hamlet St (Annerley) and Reid's Paddock at Moorooka [same complex as below?]
154	Tarragindi	Bora Ground	Brian Matthews to Denis Peel, pers. comm., 1 March 2016 [head of local history group]	Local residents	a double-ring bora in the Clifton Hill area (Waterlot, Deville, Mamertz Streets)
155	Moorooka	Camp	"Architectural Association," 1896. <i>The Brisbane Courier</i> , 7 March, p.5		"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].
155	Moorooka	Camp	"Brisbane News," 1896. <i>Queensland Times</i> , 10 March, p.6		close to William Fraser's homestead between Ipswich Road and Beaudesert Road

					(according to residents and the Annerley History group, this was near or within today's Poinciana Park).
156	Moorooka	Pullen Pullen	"Albert Aboriginals," 1914. <i>The Telegraph</i> , 2 October, p.5	Bullumm	"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 "Progressive" tribes from the Tweed to the Logan routed with great slaughter the Brisbane River blacks; towards vicinity of Yeerongpilly Railway Station"
156	Moorooka	Pullen Pullen	Michael Strong, p.c. 4 April 2018.	Michael Strong (archaeologist)	1853 fight (with Logan again) "above a mile beyond" Burnett's Swamp - likely Yeronga Memorial Park/ Pool area (similar vegetation to illustration and has the required ridges for a pullen-pullen) extending
156	Moorooka	Pullen Pullen	Connors, L. 2015. <i>Warrior – A Legendary Leader's Dramatic Life and Violent Death on the Colonial Frontier</i> . Sydney, Allen & Unwin, pp. 169-170		Libby Connors favours Hanlon Park (but this is within rather than a mile beyond Burnett's Swamp and too wet).
156	Moorooka	Pullen Pullen	"Moreton Bay News," 1854. <i>Sydney Morning Herald</i> , 3 January, p.3		"The scene of the conflict was a fine green flat, above a mile beyond Barnett'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)
156	Moorooka	Pullen Pullen	"Aboriginal Affray in New South Wales," 1878. From the <i>Illustrated London News</i> , June 17, 1854. [graphic]		"The scene of the conflict was a fine green flat, above a mile beyond Barnett'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)

157	Moorooka	Camp	Wall, C. "Redefining Aboriginal Pathways within Greater Area Brisbane Report" Wynnum: Wanyiram Pty Ltd, p.86	Uncle Bob Anderson	"... 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"
158	Moorooka	Corroboree Ground	Roberts, B. 2000. <i>A Closer Look at Salisbury and Nathan Heights</i> . Coopers Plains Local History Group, p. 12.	Gladys Ferguson	A corroboree ground across Beaudesert Road (Muriel and Fairlie Avenues)
158	Moorooka	Corroboree Ground with ring	"Do You Know Your Brisbane," 1929. <i>Sunday Mail</i> , 7 July, p.28		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
158	Moorooka	Corroboree Ground with ring	Mrs Coral Byrnes to Ray Kerkhove per comm, 2016.	Mrs Coral Byrnes (resident)	Extended to vicinity of Hamilton Road and Dinmore Street.
158	Moorooka	Corroboree Ground	MacKenzie, A. 1993. <i>Memories along the Boggo Track</i> . Boolarong Publications Brisbane, p.1.		The Sinnamon tree site is now occupied by factory at the end of Newman St
159	Moorooka	Camp	"Coal at Rocklea," 1923. <i>The Brisbane Courier</i> , 10 March, p. 15		"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)."
160	Nathan	Probable Dreaming site	Local residents, pers comm, November 2019.	Local residents	Frog's Rock' = Peggs Lookout off Tarragindi Road (corner Davies Street).
160	Nathan	Probable Dreaming site	MacKenzie, A. 1992. <i>Along the Boggo Track</i> . Brisbane: Boolarong Publications.		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 [!? What] it is not known who originally named the

					area or when the name Moorooka was first used"
161	Nathan	Bora Ground	O'Brien J. & Dean, G.D. 1976. <i>A history of Wellers Hill, Tarragindi and Ekibin 1850-1976</i> . Weller Hill State School, James Ferguson, p. 53.		"a bora ring at the back of where Barnehurst Street joins Isabella Street"
162	Nathan	Burial	"Do You Know Your Brisbane? Cooper's Plain," 1929. <i>Sunday Mail</i> , 21 July, p. 22		"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." [no specified location]
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 Toohey Mountain in the early 1900s; burial cave with possible art on summit of Toohey 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"
164	Tennyson	Corroboree Ground	Fones, Ralph. 1993. <i>Suburban conservatism in the Sherwood Shire 1891-1920</i> . M.A. Thesis, UQ, p.12	J Moffat	Corroboree near Oxley Creek
165	Tennyson	Camp	"Pioneer Centenarian: The Late Mr. James O'Brien," 1922. <i>The Brisbane Courier</i> , 10 June, p.9	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	Wall, C. "Redefining Aboriginal Pathways within Greater Area Brisbane Report" Wynnum: Wanyiram Pty Ltd, p.88		"Sherwood Road Bridge crossing at Oxley Creek is recognised as the camp site noted by the Lahey family."
166	Sherwood	Bora	Fones, Ralph. 1993. <i>Suburban conservatism in the Sherwood Shire 1891-1920</i> . M.A. Thesis, UQ, p.12		near the Anglican cemetery overlooking Oxley Creek, Sherwood
167	Chelmer	Bora	Fones, Ralph. 1993. <i>Suburban conservatism in the Sherwood Shire 1891-1920</i> . M.A. Thesis, UQ, p.12		a circular floating island in the large swamp south of Oxley Point as a 'bora ring
168	Corinda	Bora	Fones, Ralph. 1993. <i>Suburban conservatism in the Sherwood Shire 1891-1920</i> . M.A. Thesis, UQ, p.12		on the site of the Corinda railway station.

Aboriginal River Crossings Points

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

Aboriginal Pathways

Ref No.	Location	Reference	Informant	Description/Notes
P1	Mitchelton	Petrie, C.C. 1904. <i>Tom Petrie Reminiscences</i> . Brisbane: Watson, Ferguson, pp.35, 55		"Ipswich, Cressbrook, mount Brisbane [inland tribes] with Brisbane would use Samford ring, and post-kippa fight was Roma street railway station."
P2	Enoggera	"Late Mr. W. Robinson," 1927. <i>The Telegraph</i> , 2 July, p.18	Mr W. Robinson	"He bought Prospect Farm, Enoggera, from Captain Wickham, who represented New South Wales. This was two years before separation. This property was on

				the main track from Bribie, Moreton, and the surrounding district used by the aborigines, but the Robinson family was not molested"
P2	Stafford	Wade, Henry. 1844. "Map of the Environs of Brisbane Town," Qld State Archives Item ID 714302		Road marked to 'Mr Archer's [Durundur] and Mr McKenzie's [Kilcoy] Stations'
P3	Kelvin Grove	"Charming Suburb of Kelvin Grove," 1930. <i>Brisbane Courier</i> , 23 August, p.9		"Kelvin Grove was in the path of those aborigines who tramped out in the direction of Enoggera, but there were many who made their permanent home much nearer to town"
P4	Red Hill	"From Bush Roads to City Streets," 1930. <i>The Brisbane Courier</i> , 21 June, p.11		"Aborigines were common in Red Hill then they trekked into town every morning from their camps around Ashgrove"
P4	Red Hill	Wade, Henry. 1844. "Map of the Environs of Brisbane Town," Qld State Archives Item ID 714302		Road marked to 'Five Mile Scrub'
P5	Nundah	Wade, Henry. 1844. "Map of the Environs of Brisbane Town," Qld State Archives Item ID 714302		Road to Pine River
P6	Nundah	"German Mission to the Aborigines: report of the mission at Moreton Bay from April 23 to June 23 1938," 1938. <i>The Colonist</i> , 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."
P6	Nundah	Greenfield, W.H. 1896. <i>Cyclists' road map, Brisbane and Surrounding Districts</i> . Brisbane: Surveyor General's Office.		Locations of road in 1896
P7	Fortitude Valley	Wade, Henry. 1844. "Map of the Environs of Brisbane Town," Qld State Archives Item ID 714302		"Old Road" from City to Breakfast Creek
P8	Paddington	"Milton and Rosalie," 1931. <i>The Brisbane Courier</i> , 30 May, p.19		"Milton-road was a bush track which ended in a Roma-street very far from being the noble thoroughfare that it is to-day"
P9	Paddington	"Milton and Rosalie," 1931. <i>The Brisbane Courier</i> , 30 May, p.19		"Baroona-road was a mere bridle track through the besieging fastnesses of the bush."
P10	Taringa	Kirwan, M. 1933. "Junior Award: The Suburb of Taringa," <i>Sunday Mail</i> , 12 February, p.22		Swann Road was, in the early days, a bush track
P11	Indooroopilly	Woolard, D. 2005, "Moore Park," in Robin Trotter (ed) <i>Indooroopilly & District Historical Society – History Papers & History Notes, 2002-2003</i> . Indooroopilly: Indooroopilly Historical Society p.39		Aboriginal groups regularly traversed these routes on seasonal rounds – for instance, descending down the Mt Coon-tha area along Whitton Creek to fish and hunt near the Walter Taylor Bridge
P12	West End	Jarrott, K. 2005. "History of Highgate Hill," in Fred Clark, Noel Hall, Noel Wallis, Jim Williamson, Ted Dunlop, <i>Ipswich Road 1839 to 2005</i> . Richlands, Inala and Suburbs History Group Inc., pp.4-5.		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.
P13	Annerley	Dawson, C. 2011. "What's in a Name?: The Rise, Fall and Comeback of Boggo,"		"This track [Annerley Road], which probably aligned with a pre-existing Aboriginal pathway running from

		<i>Queensland History Journal</i> 21, No. 4, pp. 227-234		what is now Clarence Corner up to Gladstone Road."
P14	Old Cleveland Road	Coorparoo State School. 1978. <i>Coorparoo State School Centenary: Souvenir History 1876-197.6</i> Coorparoo: Baskerville Coorparoo.		Old Cleveland Road was a bush track 'found' in 1840
P14	Old Cleveland Road	"A Brisbane beauty spot," 1926. <i>Daily Mail</i> , 28 February, p.15		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.
P15	Tarragindi	O'Brien J. & Dean, G.D. 1976. <i>A History of Wellers Hill, Tarragindi and Ekibin 1850-1976</i> . Tarragindi: Wellers Hill State School, pp. 9-10.		"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..."
P16	Holland Park/Mt Gravatt	Robinson, G. 1991. <i>Mt Gravatt – Bush to Suburb</i> , 3rd Edition. Brisbane, Gwen Robinson, p. 1		"It suggests that a long established trail existed between the Logan River and Holland Park"
P16	Holland Park/Mt Gravatt	Roberts, B. 1991. <i>Stories of the Southside</i> . Archerfield: Aussie Books, p. 47		pioneer William Slack brought his stock along 'Slacks Track' a possibly Aboriginal trail, that later became Logan Road.
P17	Sherwood	Fones, Ralph. 1993. <i>Suburban conservatism in the Sherwood Shire 1891-1920</i> . M.A. Thesis, UQ, p.12		Map with approximated Aboriginal pathways through Sherwood and surrounds mapped

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)

Baroona (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)

Meaning: *Karee/ Kairi/ Kareen/ Kureen* – place in the rainforest scrub where [Aboriginal people] camped near Millaa Millaa.

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. Cairncross, Bulimba, near Upper Beacon.

[Note W. Cairncross 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)

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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